

Thomas More Studies

Volume 12.1

2017

A Concordance of Major Terms in Thomas More's *Confutation of Tyndale's Answer*, *Part 1*

Alphabetical Index

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Visit http://thomasmorestudies.org/Confutation_Concordance1&2/framconc.htm

Page and line numbers refer to volume 8.1, *Confutation of Tyndale's Answer, Part 1*, of *The Complete Works of St Thomas More*, eds. Louis A. Schuster, Richard C. Marius, and James P. Lusardi (Yale UP, 1973)

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The Concordance

(Excluded: articles, auxiliary verbs, conjunctions, prepositions, pronouns)

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he may be soon	abused	. But whoso well weigh	8, 294/ 22
but jest upon the	abuses	of such things, after	8, 177/ 18
that be since for	abuses	changed, as kissing each	8, 324/ 21
than doth the other,	abuseth	the Scripture unto it	8, 41/ 19
and reason and shamefully	abuseth	the Scripture. These are	8, 167/ 35
to use them; and	abusing	them to vice, the	8, 204/ 24
Blessed Sacrament. And thus	abusing	themselves, they declare, lo	8, 484/ 23
words of Saint Augustine, "	Accedit	verbum ad elementum et	8, 96/ 14
Father in heaven, an	acceptable	sacrifice upon his painful	8, 108/ 30
which the man is	acceptable	to God: as the	8, 204/ 27
that wise, pleasant and	acceptable	to God, and profit	8, 300/ 12
of wedlock is more	acceptable	to God than the	8, 306/ 11
desire of heaven and	acceptable	service of God. And	8, 321/ 21
infinite mercy taken and	accepted	that pain for so	8, 24/ 26
for all Tyndale's scolding,	accepted	and taken before all	8, 153/ 22
notwithstanding, he received and	accepted	for a means of	8, 239/ 30
as his high goodness	accepteth	and rewardeth for worthy	8, 508/ 20
and God indifferent, without	acception	of persons, as said	8, 499/ 20
upon his elects, without	acception	of persons or partial	8, 522/ 31
their donet and their	accidence	; but now they go	8, 10/ 8
Scripture; and for an	accidence	, because we should be	8, 10/ 10
Latin is capio or	accipio	; and both the Greek	8, 237/ 29
we in such wise	accomplish	and fulfill them . . . as	8, 368/ 8
privily . . . but I will	accomplish	this my word in	8, 539/ 15
followeth that grace that	accomplisheth	and perfecteth the full	8, 241/ 20
lust and devilish appetite,	accomplisheth	his detestable deed . . . not	8, 512/ 25
and of her own	accord	follow the judgment of	8, 496/ 23
and of her own	accord	follow the judgment of	8, 501/ 17
and of her own	accord	follow the judgment of	8, 511/ 16
will always doth naturally	accord	and agree to follow	8, 512/ 13
high, pure, spiritual process	accordeth	with such a base	8, 48/ 9
that pain, because it	accordeth	not with his ordinary	8, 210/ 14
of Tyndale whether he	account	the pope and the	8, 57/ 21
an abominable monstrosity, and	accounted	it in common talking	8, 50/ 1
ceremony taken up and	accounted	for good through Christ's	8, 326/ 31
and that he is	accounted	amongst men that be	8, 370/ 13
both. For penitents are	accounted	among the good; and	8, 391/ 30
then are there therein	accounted	not only repenting sinners	8, 392/ 5
nor never have been,	accounted	either in the Church	8, 561/ 29
to be obedient, and	accounteth	their commandments for his	8, 209/ 3
needs be that he	accounteth	among such as he	8, 303/ 26
clergy by that name . . .	accounting	them for the more	8, 164/ 11
idolatry the very most	accursed	kind. The chief evil	8, 3/ 23

his heart, and have	accursed	Tyndale, too, if all	8, 20/ 4
his ears unto" our "	accursed	blasphemies against the open	8, 179/ 12
evil works (and be	accursed	out of Christ's church	8, 337/ 3
than himself had done,	accursed	were he. This text	8, 364/ 3
of his, "Thou art	accursed	, Tyndale, the son of	8, 418/ 7
but very wretched reprobates	accursed	out of God's company	8, 495/ 12
falsely to insimulate and	accuse	the church of God	8, 3/ 7
may be soon controlled,	accused	, and corrected . . . except he	8, 388/ 27
his teaching which is	accused	is false, and theirs	8, 388/ 29
that our Savior himself	accused	it, and rebuked them	8, 550/ 6
that thereby her subtle	accuser	get her. But she	8, 372/ 27
ye ween that he	accuseth	David and the elects	8, 530/ 37
For as touching his	accustomable	railing in the end	8, 480/ 11
learning, and had been	accustomed	in moral virtues, was	8, 25/ 5
which she had been	accustomed	, no day missing, to	8, 372/ 14
yet keepeth he his	accustomed	guise, as far as	8, 445/ 18
that we do nevertheless	acknowledge	and confess therewith that	8, 52/ 32
and to their confessor	acknowledge	it as it is	8, 124/ 18
acknowledging" and that verb "	acknowledge	" hath in our tongue	8, 207/ 15
This man will not	acknowledge	his fault," or "He	8, 207/ 20
therefore is this word "	acknowledge	" or "acknowledging" not very	8, 207/ 22
-- and scantly would	acknowledge	them when they were	8, 207/ 36
be taught it, and	acknowledge	their former error; whereby	8, 407/ 33
taught, they should immediately	acknowledge	their error and not	8, 467/ 7
and from henceforth utterly	acknowledge	and confess that against	8, 479/ 9
his oversight, and clearly	acknowledged	that he had mistaken	8, 9/ 17
again. For which he	acknowledged	himself worthy to be	8, 17/ 12
himself well content, and	acknowledged	that he had well	8, 23/ 12
at the leastwise he	acknowledgeth	that there are no	8, 477/ 17
turned into this word "	acknowledging	" . . . yet signifieth it rather	8, 207/ 13
offer. For that noun "	acknowledging	" and that verb "acknowledge	8, 207/ 15
this word "acknowledge" or "	acknowledging	" not very meet nor	8, 207/ 22
his confessor this word "	acknowledging	" -- yet is it	8, 207/ 27
he would not be	acknown	of what they were	8, 14/ 2
He would not be	acknown	that himself was priest	8, 14/ 5
by his will be	acknown	of any of his	8, 21/ 2
He will not be	acknown	of his fault." And	8, 207/ 21
they will not be	acknown	of all God's words	8, 249/ 25
Tyndale will be nothing	acknown	of his master's folly	8, 318/ 19
another slouch of his	acquaintance	-- his own master	8, 493/ 6
traitor were so well	acquainted	with the condition of	8, 451/ 2
how well he hath	acquitted	him. Howbeit, if he	8, 188/ 6
thus graciously hath he	acquitted	himself in putting out	8, 203/ 21
in these words had	acquitted	himself like a man	8, 224/ 22
thus well hath he	acquitted	him in this chapter	8, 418/ 10
so well and wisely	acquitted	himself so like a	8, 553/ 4
he done a great	act	, now that he hath	8, 181/ 27
sustained for the evil	act	past -- and that	8, 209/ 34
and perfecteth the full	act	of believing -- besides	8, 241/ 21
like place in the	act	of our love toward	8, 501/ 31

nor willingly any contrary	act	against the wit, as	8, 535/ 12
chapter of the Apostles'	Acts	, writeth thus: "When they	8, 69/ 15
as well in the	Acts	of the Apostles as	8, 84/ 10
they read in the	Acts	that by the putting	8, 99/ 16
chapter, even in . . . the	Acts	-- where Demetrius the	8, 168/ 5
one chapter, of the	Acts	, the congregation that was	8, 170/ 37
and some in the	Acts	), where he findeth instead	8, 183/ 24
chapter of the Apostles'	Acts	, not only keep still	8, 184/ 11
the twentieth of the	Acts	. . . all be for one	8, 185/ 12
first chapter of the	Acts	, "Ye shall be witnesses	8, 238/ 31
And therefore said Stephen (	Acts	7), "He gave them	8, 276/ 14
second chapter of the	Acts	, where he forbore to	8, 292/ 16
Saint Luke in the	Acts	plainly . . . and Saint Paul	8, 295/ 9
the fifteenth of the	Acts	, "It hath pleased the	8, 322/ 9
fifteenth chapter of the	Acts	) where they in their	8, 343/ 23
fifteenth chapter of the	Acts	? Or where is it	8, 346/ 15
the fifteenth of the	Acts	) -- that men should	8, 375/ 11
and of all the	actual	sin that the man	8, 100/ 20
temporally due to our	actual	sin committed after Baptism	8, 214/ 2
a belief that for	actual	sins, men were punished	8, 406/ 28
he take "sin" for	actual	sin (as he must	8, 419/ 35
be tickled toward great	actual	deadly sins, and daily	8, 444/ 4
if he be not	actually	angry with him . . . whom	8, 123/ 37
were not taught it	actually	, yet by the gift	8, 474/ 29
stead of our father	Adam	. . . he should never have	8, 61/ 27
by the sin of	Adam	. . . and for this cause	8, 76/ 31
after the fall of	Adam	ordinarily not give it	8, 106/ 4
the right faith which	Adam	had, and such as	8, 224/ 35
continue his generation from	Adam	to Noah, and from	8, 270/ 35
Church. Tyndale God taught	Adam	greater things than to	8, 272/ 36
Adam's days. For though	Adam	had as great a	8, 273/ 3
Tyndale tell us that	Adam	printed books, and made	8, 273/ 6
in that age from	Adam	to his day . . . what	8, 274/ 1
He saith that from	Adam	to Moses, God taught	8, 277/ 9
sacraments that were from	Adam	to Christ had significations	8, 294/ 6
sacraments that were from	Adam	to Christ had significations	8, 301/ 24
sacraments and ceremonies from	Adam	to Christ had significations	8, 301/ 31
sacraments and ceremonies from	Adam	to Christ were understood	8, 302/ 10
between the creation of	Adam	and the birth of	8, 302/ 12
it not have become	Adam	well, when God forbade	8, 307/ 33
fruit through temptation, and	Adam	ate it also through	8, 542/ 35
hand, I think from	Adam's	days, to whom it	8, 155/ 2
found yet long after	Adam's	days. For though Adam	8, 273/ 3
sacrifices which God gave	Adam's	sons were no dumb	8, 276/ 1
and kept peradventure from	Adam's	own days, concerning the	8, 365/ 6
shall for your sins	add	and put to these	8, 5/ 16
here" but if he	add	somewhat to it. If	8, 235/ 36
that no man shall	add	nor diminish -- they	8, 278/ 6
and purgatory: he must	add	unto them as many	8, 289/ 24
thou shalt neither anything	add	nor diminish." Which words	8, 348/ 25

prone to idolatry would	add	, of their own minds	8, 348/ 31
thou shalt neither anything	add	nor diminish." But he	8, 348/ 35
he had commanded nor	add	any new kind of	8, 349/ 12
that they should nothing	add	at all, in no	8, 349/ 19
precisely forbidden them to	add	anything at all unto	8, 349/ 27
that the church should	add	nothing of their own	8, 350/ 5
be not written, yet	add	they thereby nothing unto	8, 350/ 22
forbade the Jews to	add	or diminish to or	8, 350/ 35
Paul) . . . and might yet	add	divers others with which	8, 380/ 2
with as bare repenting,	add	confession, or for sin	8, 416/ 7
But marry, he hath	added	unto his translation such	8, 165/ 13
with his grace be	added	thereunto. Tyndale As for	8, 210/ 33
not always that they	added	a special article of	8, 255/ 25
they might never have	added	any new festival of	8, 349/ 28
Church . . . the Church hath	added	nothing unto the word	8, 350/ 16
may there either be	added	or withdrawn, nothing neither	8, 369/ 2
renewed their old and	added	some of his own	8, 424/ 19
Paul shaketh the poisoned	adder	into a fair fire	8, 36/ 13
have crept out as	adders	and snakes in summer	8, 361/ 5
himself at last and	addeth	unto this, as it	8, 145/ 2
the progress, and which	addeth	and maketh more abound	8, 205/ 18
Augustine which Friar Barnes	addeth	thereunto . . . do for this	8, 356/ 14
Origen's exposition, and yet	addeth	a third thereto, saying	8, 362/ 14
in teaching -- he	addeth	thereunto by and by	8, 514/ 20
-- and that "nothing	adding	" nor diminishing, but "as	8, 360/ 1
nothing to Timothy against	adding	of any good order	8, 360/ 5
angel" without any other	addition	, wheresoever he find him	8, 174/ 24
watered his words with	additions	of their own --	8, 23/ 6
all his other conditions	adjoined	thereunto . . . is first full	8, 399/ 11
wise, with much like	adjuration	joined thereunto. And therefore	8, 348/ 18
of Christ, and to	administer	the sacraments which Christ	8, 91/ 10
the younger and to	administer	the sacraments such as	8, 91/ 14
them -- them they	administer	in the Latin tongue	8, 92/ 6
and therefore for to	administer	the sacraments is (he	8, 94/ 24
beside: so, though he	administer	the sacraments, yet we	8, 95/ 9
also may for necessity	administer	all the sacraments . . . and	8, 189/ 31
may and ought to	administer	not only Baptism but	8, 259/ 4
office was also to	administer	the sacraments to the	8, 304/ 34
unadministered unto him as	administered	. Whereupon it followeth wheresoever	8, 82/ 10
as good unadministered as	administered	to whosoever is not	8, 82/ 25
which at the sacraments	administered	doth infund his grace	8, 98/ 24
preached and his sacraments	administered	, but that God can	8, 190/ 6
preachings had, and sacraments	administered	, without any woman fallen	8, 190/ 15
and the other sacraments	administered	among Christian people, before	8, 224/ 30
sacraments which the priests	administereth	, and which Tyndale utterly	8, 198/ 18
that is done in	administering	or receiving the sacraments	8, 95/ 11
the priest doth in	administering	the sacraments no more	8, 95/ 32
promises . . . and in the	administering	he purgeth but as	8, 95/ 33
proof themselves will none	admit	. Tyndale must prove me	8, 157/ 14
works. Now, if they	admit	the Scripture for Scripture	8, 265/ 20

contrary . . . and will not	admit	for us, I fear	8, 544/ 16
man so saith or	admitteth	it for true . . . More	8, 228/ 15
in the second epistle: "	Admoneo	te ut resuscites gratiam	8, 191/ 30
great business and much	ado	to edify and build	8, 76/ 14
point Tyndale maketh much	ado	, and many times he	8, 160/ 16
he shall have much	ado	, I trow. For he	8, 273/ 30
he now maketh little	ado	of Christ's word bidding	8, 332/ 32
he would make much	ado	of his word bidding	8, 332/ 33
his own will nothing	ado	in his own good	8, 527/ 24
of his words much	ado	to perceive, they be	8, 566/ 16
Burt, otherwise calling himself	Adrian	, otherwise John Bookbinder, and	8, 18/ 2
Lord -- without the	adspiration	and help of whose	8, 38/ 37
than faithful harlots, faithful	adulterers	, faithful vow-breakers, faithful thieves	8, 567/ 10
for his manslaughter and	adultery	notwithstanding his repentance . . . and	8, 209/ 17
it. Who thinketh that	adultery	is no sin? And	8, 228/ 7
bed is undefiled with	adultery	. And then must he	8, 305/ 27
sin . . . neither with manslaughter,	adultery	, nor any suchlike . . . but	8, 423/ 29
-- be they murder,	adultery	, perjury, sacrilege, incest, or	8, 425/ 20
can never fall to	adultery	, the love that he	8, 439/ 2
love can fall to	adultery	, because the love which	8, 439/ 20
not keep him from	adultery	, nor manslaughter, nor such	8, 441/ 9
as perjury, manslaughter, and	adultery	, of weakness and frailty	8, 444/ 8
for example, manslaughter or	adultery	; and that then again	8, 445/ 35
which agreeth to do	adultery	doth not sin, because	8, 453/ 22
doth not consent that	adultery	should be sin, but	8, 453/ 22
Tyndale's word), as into	adultery	with his mother, poisoning	8, 492/ 6
he -- in the	adultery	of Bathsheba, and in	8, 529/ 4
long time from the	adultery	of Bathsheba until the	8, 529/ 8
angry word, nor by	adultery	conceived at the sight	8, 529/ 21
when he fell to	adultery	and thereby to manslaughter	8, 530/ 21
at a window for	adultery	. And we would then	8, 531/ 23
he -- in the	adultery	of Bathsheba, and in	8, 532/ 39
long time from the	adultery	of Bathsheba until the	8, 533/ 18
And so is neither	adultery	nor such manner of	8, 534/ 21
it, first his foul	adultery	, and after, mischievous manslaughter	8, 535/ 7
upon her in that	adultery	should die, as it	8, 540/ 2
like as David did	adultery	through temptation, and killed	8, 542/ 33
in their deeds, as	adultery	, manslaughter, not-believing, forsaking, or	8, 566/ 3
all their falsehood, theft,	adultery	, vow-breaking, treason, murder, incest	8, 572/ 21
through all the Church,	advance	their own heresies forward	8, 153/ 9
for this purpose nothing	advance	the matter. For when	8, 356/ 15
only for his own	advantage	; but the very Christian	8, 55/ 5
a halfpenny, but for	advantage	or vainglory or for	8, 124/ 1
my "covetousness," my great "	advantage	" in "serving" in "falsehood	8, 220/ 22
seeketh his own temporal	advantage	and commodity. Of whom	8, 352/ 24
to the souls great	advantage	and profit. For when	8, 373/ 18
unto salvation. And this	advantage	that I speak of	8, 398/ 30
the same Scripture, for	advantage	, is there another of	8, 540/ 12
here sold without great	adventure	and peril -- yet	8, 11/ 31
either of oversight or	adventure	some shall have need	8, 37/ 8

every man's head at	adventure	. . . and that although some	8, 61/ 1
manner of congregation at	adventure	. And by this ye	8, 170/ 33
be aware thereof, at	adventure	, suddenly. Now, if he	8, 215/ 12
without order and at	adventure	patcheth in his pieces	8, 307/ 4
-- devise causes at	adventure	and warrant them for	8, 319/ 27
there between these two	adverbs	"yea" and "yes." For	8, 230/ 32
shall fall before your	adversaries	, and be made subjects	8, 5/ 14
these that hath been	adversaries	to his doctrine --	8, 46/ 28
besides as would be	adversaries	to their pestiferous heresies	8, 123/ 33
is to say, Mary's	adversaries	. Then say I finally	8, 314/ 8
which shall consume the	adversaries	." There will also stand	8, 377/ 27
took it than his	adversaries	do -- were on	8, 551/ 3
sense, and that his	adversary	is adversary of the	8, 267/ 26
that his adversary is	adversary	of the plain, open	8, 267/ 26
neither can impugn his	adversary	nor defend himself . . . would	8, 553/ 26
and scoffeth at his	adversary	-- even there, in	8, 559/ 23
my part construe mine	adversary's	words wrong. And therefore	8, 414/ 23
in all temptations of	adversity	, into which God bringeth	8, 485/ 6
that he was fully	advertised	of all the secrets	8, 8/ 22
they would that their	advice	should have? They know	8, 30/ 9
without the counsel and	advice	, not of his nobles	8, 177/ 34
worthy credence -- what	advice	and counsel would Tyndale	8, 505/ 5
I say, by his	advice	, use none endeavor at	8, 506/ 12
faith again, I will	advise	all good Christian folk	8, 19/ 31
therefore, as I would	advise	any man neither to	8, 37/ 37
from the beginning, and	advise	well Tyndale's words and	8, 203/ 33
not over suddenly, but	advise	it sadly . . . and I	8, 254/ 13
Which argument whoso well	advise	and consider -- if	8, 262/ 17
as though he would	advise	us, "Be never the	8, 409/ 20
them? Would he not	advise	and counsel them to	8, 505/ 6
clean and pure . . . and	advise	them also to give	8, 505/ 14
heaven? Whether would Tyndale	advise	them thus -- which	8, 505/ 31
he would of consequence	advise	those disciples of his	8, 506/ 6
Burt by his letter	advised	Constantine, if he might	8, 18/ 18
bid him be well	advised	; make him a stark	8, 29/ 21
sacrament . . . and I have	advised	them the better for	8, 115/ 3
is gathered together and	advised	well, this is the	8, 566/ 18
on them both and	advisedly	compare them together, as	8, 387/ 37
any learned man which	advisedly	readeth those twain shall	8, 448/ 27
make, take a better	adviselement	ere he bound himself	8, 105/ 22
full of good counsel . . .	advising	all good men to	8, 437/ 10
-- and is neither	afeard	nor ashamed to draw	8, 41/ 25
so loosely . . . be neither	afeard	, I warrant you, to	8, 125/ 24
good faith, I am	afeard	that so do they	8, 155/ 25
though other men be	afeard	. And therefore that question	8, 288/ 4
make folk the less	afeard	to draw toward him	8, 404/ 26
thereof, and very sore	afeard	. And wherefore was it	8, 523/ 37
holy that God was	afeard	lest he would wax	8, 524/ 18
good Lord, I was	afeard	and so forgot all	8, 544/ 18
then "astonied," and then	afeard	, and then because they	8, 547/ 10

either about the common	affairs	of the town, concerning	8, 170/ 8
favor and such blind	affection	read them that, their	8, 25/ 13
in such a fond	affection	and vain, curious mind	8, 38/ 2
corrupt judgment, for blind	affection	of which yet they	8, 43/ 19
some he showeth his	affection	full well. For these	8, 114/ 9
my book for any "	affection	" that I bear to	8, 178/ 21
remember with a devout	affection	them that were in	8, 373/ 2
father, but of unnatural	affection	and very beastly lust	8, 494/ 7
of some kind of	affection	toward himself, his love	8, 494/ 18
hope or charity, piety-ful	affection	or chastity, learning, justice	8, 503/ 34
on that side, for	affection	, upon which side he	8, 510/ 26
by, and willfully followeth	affection	! And if Tyndale in	8, 512/ 36
mist of such blind	affections	needs blindfold them both	8, 204/ 5
only the wit and	affections	of men; so that	8, 341/ 11
lucre or other worldly	affections	of his own; and	8, 356/ 19
occasions of their wild	affections	, and the sin, as	8, 450/ 30
And therefore in such	affections	the soul sometimes falleth	8, 487/ 24
I wot not what	affections	they feel . . . for I	8, 538/ 3
which these fond fellows	affirm	now to be bitter	8, 44/ 35
as now these madmen	affirm	to be well-seasoned and	8, 45/ 1
his fellows and he	affirm	to be the thing	8, 52/ 3
a great boldness to	affirm	that the water there	8, 102/ 31
overbold so certainly to	affirm	that any sacrament that	8, 154/ 3
bold so precisely to	affirm	the contrary . . . since he	8, 154/ 11
saith the Messenger would	affirm	it with a great	8, 196/ 18
a great folly to	affirm	this . . . so were it	8, 228/ 4
like as Tyndale would	affirm	that all the laws	8, 290/ 16
seem that he would	affirm	that this church which	8, 390/ 28
in that point their	affirmation	is false (as by	8, 53/ 34
bare bold assertion and	affirmation	of false poisoned heresies	8, 218/ 34
conditional proposition into an	affirmative	antecedent and consequent, it	8, 168/ 15
question framed by the	affirmative	. As, for example, if	8, 230/ 25
unto Tyndale by the	affirmative	, in this fashion --	8, 230/ 33
meat; and have always	affirmed	for unsavory meat and	8, 44/ 36
any variance written and	affirmed	the same, and not	8, 49/ 36
this consideration of love	affirmed	by Tyndale doth confound	8, 50/ 34
belief alone, as I	affirmed	, but with the right	8, 459/ 35
so fastly before hath	affirmed	, while he taught that	8, 473/ 8
and that we had	affirmed	the Church to be	8, 562/ 10
Tyndale in his Answer	affirmeth	Luther's heresy for good	8, 116/ 5
by his own words	affirmeth	(and in that point	8, 187/ 27
Tyndale And when he	affirmeth	that I say --	8, 195/ 27
pestilent heresies as himself	affirmeth	and writeth in his	8, 220/ 11
see that here he	affirmeth	one thing that he	8, 255/ 27
the thing that he	affirmeth	-- that is to	8, 290/ 3
his own brain . . . and	affirmeth	that some one of	8, 318/ 21
in all that he	affirmeth	without Scripture or miracle	8, 344/ 12
in writing, as Tyndale	affirmeth	. And now consider you	8, 350/ 32
words, albeit that he	affirmeth	for fast and sure	8, 407/ 16
things he granteth and	affirmeth	plainly, by express words	8, 414/ 35

as falsely for truth	affirmeth	, where he would make	8, 420/ 34
For he gathereth and	affirmeth	upon Saint John's epistle	8, 425/ 14
the devil's -- Tyndale	affirmeth	him plainly to mean	8, 438/ 27
clearly see that Tyndale	affirmeth	and teacheth for a	8, 461/ 18
sworn to say truth . . .	affirming	that neither bishop nor	8, 13/ 31
so in no wise,	affirming	to Constantine that it	8, 18/ 12
as these heretics reprove . . .	affirming	that it is against	8, 28/ 10
to their sovereigns, in	affirming	that they be not	8, 31/ 16
or none -- some	affirming	that the flour with	8, 116/ 15
Scripture, and in the	affirming	of all their heresies	8, 119/ 23
him speak another while,	affirming	that the Spirit had	8, 126/ 7
allegories and others), not	affirming	those to be the	8, 330/ 12
So that in Tyndale's	affirming	that the only faith	8, 414/ 17
the same thing himself . . .	affirming	that they believed not	8, 547/ 13
sometimes fast, and otherwise	afflict	our flesh, to the	8, 409/ 16
sufferance of tribulation or	affliction	of the flesh willingly	8, 54/ 13
a kind of pain,	affliction	, and punishment of the	8, 64/ 5
bodies to pain and	affliction	, of our own selves	8, 64/ 17
fasting and other bodily	affliction	, either taken by commandment	8, 65/ 7
of fasting and other	affliction	willingly taken by himself	8, 66/ 20
by fasting and other	affliction	, for the sin already	8, 66/ 26
of Israel in great	affliction	and misery -- "I	8, 67/ 14
by fasting and other	affliction	putteth the body to	8, 71/ 38
by fasting and other	affliction	willingly to put himself	8, 72/ 6
or any other bodily	affliction	, that God may have	8, 89/ 2
world or by any	affliction	in this world, for	8, 425/ 31
with fasting and other	afflictions	voluntarily done unto themselves	8, 68/ 37
and set himself sore	afire	. . . was he all that	8, 536/ 9
partly for the cause	aforesaid	, partly for that it	8, 293/ 28
and Christ with his	aforesaid	words to his apostles	8, 391/ 37
other), contrary to Tyndale's	aforesaid	false conclusion; whose proof	8, 424/ 4
and also in his	aforesaid	beginning of this chapter	8, 425/ 15
the authority of the	aforesaid	words of Saint John	8, 428/ 25
plainly appeareth by those	aforesaid	words, "I have chosen	8, 498/ 27
well joined to his	aforesaid	words of his answer	8, 501/ 6
the means of Christ's	aforesaid	prayer; and that his	8, 557/ 11
and therewith believing these	aforesaid	heresies so firmly that	8, 572/ 15
the devils so sore	afraid	, that all their fearful	8, 128/ 35
charge, is so little	afraid	. . . that I call heartily	8, 180/ 6
soul will be sore	afraid	to put it in	8, 404/ 19
books and false heresies	afresh	; whereof as God hath	8, 9/ 8
Friar Barnes brought in	afresh	, for the same purpose	8, 364/ 4
serve it, but fight	afresh	and begin a new	8, 419/ 26
serve it, but fight	afresh	and begin a new	8, 445/ 7
serve it, but fight	afresh	and begin a new	8, 447/ 7
galliards again, and fight	afresh	, and cry a new	8, 447/ 37
will rise and "fight	afresh	and begin a new	8, 454/ 29
found it otherwise. In	Africa	the Donatists; in Greece	8, 28/ 31
they not neither in	Africa	nor in Almaine, nor	8, 160/ 21
by his fellows, and	afterward	by the new sects	8, 5/ 32

Archbishop of Canterbury . . . and	afterward	as well by his	8, 13/ 26
hand was subscribed. And	afterward	being further examined upon	8, 20/ 16
same James also confess	afterward	that Tewkesbury had read	8, 21/ 16
say and write, being	afterward	examined thereupon, saw the	8, 22/ 32
conscience at all. And	afterward	, little and little, they	8, 62/ 17
not oiled them." And	afterward	he saith, "At Oxford	8, 116/ 14
up his word again	afterward	for fear, when he	8, 122/ 34
friar, or nun . . . should	afterward	run out of their	8, 140/ 7
such assemblies together, yet	afterward	it obtained also, both	8, 170/ 18
of a priest"). And	afterward	, in the second epistle	8, 191/ 29
Saint John, and so,	afterward	, of his evangelists and	8, 239/ 18
himself . . . he is fain	afterward	in his Answer to	8, 272/ 4
I shall show you	afterward	, surely too mad to	8, 278/ 8
good Christian man. But	afterward	he declareth himself well	8, 300/ 29
disclosed at such time	afterward	as it should like	8, 302/ 1
peril therein, he might	afterward	well enough tell us	8, 313/ 22
was another Lazarus raised	afterward	by Christ, and sent	8, 342/ 18
encaeniorum have been instituted	afterward	, which was long after	8, 349/ 30
though the apostles did	afterward	, when time came to	8, 354/ 12
grievous secret sorrow." And	afterward	, in the last chapter	8, 371/ 31
her into judgment." And	afterward	he saith, "And I	8, 372/ 6
Timothy himself, and yet	afterward	forbade it? How knew	8, 376/ 18
the repenting sinners may	afterward	fall to sin again	8, 392/ 35
he repenteth that error	afterward	, and returneth again to	8, 393/ 21
more devils they might	afterward	haply lose more of	8, 423/ 2
hit it not . . . and	afterward	he went again to	8, 446/ 24
gone from home and	afterward	be brought again. Howbeit	8, 446/ 35
because that God doth	afterward	, upon their repentance and	8, 449/ 4
Nay," saith Tyndale, "for	afterward	we repent, and by	8, 449/ 18
some high promotion, and	afterward	were not deceived but	8, 451/ 6
voice of his Father	afterward	, not written before --	8, 496/ 2
of Tyndale's own writing	afterward	, in his answer to	8, 500/ 6
and the women came	afterward	to strength and boldness	8, 545/ 15
Christ Jesus our Lord,"	afterward	, in the second, he	8, 567/ 26
pot"), our Lord likewise	againward	, to revenge it with	8, 2/ 19
covenant: then will I	againward	do these things following	8, 5/ 9
company. And the spirituality,	againward	, do plainly declare and	8, 164/ 13
go forward . . . so God	againward	useth himself toward him	8, 526/ 17
that the Greek word	agape	standeth so, sometimes, that	8, 199/ 4
in hand again with	agape	often, and bringeth not	8, 200/ 12
though this Greek word	agape	signify love indifferently, good	8, 200/ 13
places of Scripture as	agape	signifieth good love, why	8, 200/ 15
reason serveth Tyndale, that	agape	and caritas were words	8, 201/ 14
Christian people of every	age	from Christ's death hitherto	8, 44/ 17
live to very great	age	, and never heard I	8, 125/ 8
that is of competent	age	. . . hath heard that God	8, 147/ 29
-- do testify from	age	to age, by their	8, 149/ 25
testify from age to	age	, by their holy writing	8, 149/ 25
hand delivered, and from	age	to age hitherto continued	8, 152/ 2
and from age to	age	hitherto continued in Christ's	8, 152/ 2

been but for his	age	. For Origen is now	8, 152/ 28
Latin signifieth but their	age	, and all were not	8, 184/ 17
consenior, signifying but the	age	. For among the Latins	8, 184/ 25
the office, but the	age	, here. And this is	8, 185/ 28
Tyndale's own confession, the	age	, but the office: why	8, 187/ 21
the office but the	age	? For though Tyndale say	8, 187/ 23
office and not the	age	(for else had young	8, 187/ 29
but only the bare	age	. And thus, as touching	8, 188/ 3
rebuke his elders in	age	nor also to jest	8, 191/ 20
and saints of every	age	, and, especially, the witness	8, 239/ 19
did he in every	age	before the coming of	8, 243/ 29
and so forth from	age	to age. And for	8, 244/ 13
forth from age to	age	. And for because that	8, 244/ 13
miracles still in every	age	, and to be discerned	8, 244/ 22
the Church of every	age	following, we be taught	8, 245/ 12
ever since, in every	age	. And as for false	8, 246/ 17
his saints in every	age	. . . and that sufficeth to	8, 246/ 34
not always in every	age	utterly believed alike . . . but	8, 248/ 6
the Church in some	age	hath believed otherwise than	8, 248/ 7
But else, in that	age	from Adam to his	8, 274/ 1
been, and yet every	age	were, well testified with	8, 274/ 39
Christ's church in every	age	have believed and taught	8, 389/ 7
whereof have in every	age	been approved by miracles	8, 389/ 35
and saints in every	age	of time) saving only	8, 481/ 29
out of his boy's	age	is twenty winters stepped	8, 491/ 31
stepped into his knave's	age	. Then let Tyndale put	8, 491/ 31
therewith, in folk of	age	and wit thereto --	8, 497/ 34
such as are of	age	and have the use	8, 502/ 25
virtue than in the	aged	men of that place	8, 189/ 25
laws long and many	ages	before the Law was	8, 154/ 35
his pleasure in diverse	ages	after diverse manners, such	8, 248/ 12
the Jews in sundry	ages	, for all the miracles	8, 338/ 31
degrees and circumstances that	aggrieve	the sin and make	8, 216/ 27
the sacraments so sore	aggrieve	Tyndale's sore eyes that	8, 293/ 34
little stead, but greatly	aggrieve	and increase the pain	8, 402/ 14
circumstances may diminish or	aggrieve	, and so may theirs	8, 543/ 15
God's truth, and thereby	aggrieved	God in such wise	8, 9/ 27
Latin word agnosco or	agnitio	may stand in the	8, 207/ 18
where this Latin word	agnosco	or agnitio may stand	8, 207/ 17
above a thousand years	ago	), we must now give	8, 109/ 32
than a thousand years	ago	. Yet have I another	8, 152/ 7
gone eight hundred years	ago	and more, then can	8, 158/ 16
days . . . be now long	ago	rewarded in heaven with	8, 159/ 2
an Englishman, hath long	ago	proved that point unto	8, 380/ 3
as fifteen hundred years	ago	. . . I ween it will	8, 513/ 37
finally he would not	agree	that before the Day	8, 20/ 28
yet will I well	agree	that if these words	8, 31/ 33
he needs grant and	agree	that likewise may we	8, 54/ 18
therein could I not	agree	with him, for they	8, 93/ 23
and yet will Tyndale	agree	them, against his master's	8, 94/ 17

fear to grant and	agree	that by God's ordinance	8, 101/ 26
on both the sides	agree	upon the text of	8, 134/ 3
ye will yet yourselves	agree	this in his stead	8, 153/ 34
still, and will not	agree	to change the old	8, 165/ 34
Englishmen by common custom	agree	upon. And therefore, to	8, 211/ 11
in this point all	agree	-- that they be	8, 223/ 27
and one part cannot	agree	with another. For if	8, 256/ 7
-- Tyndale must needs	agree	(be he never so	8, 264/ 23
of the proof, and	agree	that he saith truth	8, 274/ 8
is reason that he	agree	also that by this	8, 274/ 13
Scripture, do consent and	agree	together against Tyndale and	8, 278/ 29
For, first, I might	agree	all that he saith	8, 283/ 7
must needs grant and	agree	that they were by	8, 298/ 7
that Tyndale should himself	agree	, contrary to that himself	8, 329/ 29
his "we." For they	agree	so evil together that	8, 341/ 17
should come together and	agree	thereon, but that every	8, 343/ 18
wise man that would	agree	. For those words of	8, 353/ 8
anymore. This allegory will	agree	with the said words	8, 358/ 21
but that he will	agree	that faith justifieth without	8, 377/ 2
and made the Church	agree	therein by his Spirit	8, 380/ 29
every man must needs	agree	them to be true	8, 386/ 13
when shall we then	agree	? Or if I give	8, 389/ 29
will in no wise	agree	with the definition or	8, 392/ 20
that in belief did	agree	with these twain, nor	8, 394/ 27
the preachers do not	agree	therein? How shall he	8, 396/ 5
all the while they	agree	with the body in	8, 398/ 18
that we do all	agree	that with all that	8, 414/ 1
we shall, I suppose,	agree	together both that to	8, 427/ 21
shall, I think, also	agree	together in this: that	8, 427/ 24
do not consent nor	agree	thereunto, nor do it	8, 456/ 25
yet I will not	agree	to go thither with	8, 457/ 10
yet will I never	agree	thereto with my heart	8, 457/ 27
that Tyndale will himself	agree	, whatsoever he saith here	8, 467/ 33
sundry places confess and	agree	that this point cannot	8, 473/ 6
out thereof shall never	agree	together in one belief	8, 478/ 13
do stand together and	agree	in the confession of	8, 480/ 1
as Tyndale will not	agree	that Friar Luther's lechery	8, 493/ 13
Tyndale will grant and	agree	to be horrible, though	8, 493/ 19
man in this point	agree	-- that these beasts	8, 493/ 33
then would I well	agree	with Tyndale that when	8, 507/ 19
I could not but	agree	thereto with my will	8, 507/ 20
force clearly perceive and	agree	it . . . but by God	8, 508/ 26
doth naturally accord and	agree	to follow the judgment	8, 512/ 13
-- I will well	agree	with Tyndale that he	8, 534/ 28
hope -- I will	agree	also that David had	8, 534/ 30
love. Else, if he	agree	that the contempt and	8, 538/ 24
that will we well	agree	. But yet is that	8, 542/ 32
and see how they	agree	together: "Simon, Satan seeketh	8, 553/ 15
him and me first	agree	together what the thing	8, 555/ 9
that Tyndale must needs	agree	that if Saint Peter	8, 556/ 28

since Tyndale must needs	agree	that in some of	8, 557/ 1
thyself" . . . to make it	agree	with his other words	8, 558/ 24
the Gospel seem to	agree	with his heresy, changeth	8, 559/ 1
his will must needs	agree	to follow so the	8, 565/ 26
choose him again, and	agree	to walk in his	8, 566/ 24
heresies will jumble and	agree	together among themselves. And	8, 568/ 8
and ceremonies, are marvelously	agreeable	unto the superstition of	8, 291/ 1
that they were most	agreeable	unto their own superstition	8, 292/ 4
Jews very well and	agreeable	to God's pleasure and	8, 298/ 8
as for Baptism, he	agreed	it for a sacrament	8, 14/ 14
marriage at church, he	agreed	it for good, but	8, 14/ 21
fervent mind, it was	agreed	and granted. And thereupon	8, 23/ 30
is, ye wot well,	agreed	between us -- or	8, 153/ 33
tale, where one word	agreed	upon may well and	8, 205/ 29
saints have not all	agreed	in one . . . but some	8, 247/ 9
For we be all	agreed	upon the necessary articles	8, 388/ 20
it is opened, it	agreed	neither with one church	8, 399/ 12
works), they be not	agreed	in belief concerning the	8, 403/ 20
their will consented and	agreed	to do it, and	8, 449/ 15
he and I be	agreed	, and yet we be	8, 458/ 34
yet we be not	agreed	; and that he saith	8, 458/ 34
and I be therein	agreed	. But then would he	8, 459/ 5
denieth that we be	agreed	. For he saith that	8, 459/ 7
himself openly and plainly	agreed	; and yet would he	8, 481/ 4
Catholic Church, that was	agreed	all of our mind	8, 481/ 17
all good Christian people	agreed	in one, by the	8, 481/ 26
matter . . . both that David	agreed	and consented to sin	8, 538/ 29
arisen again, he is	agreed	with us as for	8, 552/ 18
we be meetly well	agreed	together, Tyndale and I	8, 552/ 23
And therefore, though we	agreed	everything that he saith	8, 564/ 2
his own false faith	agreeing	with Luther, Huessgen, or	8, 312/ 8
into the consent and	agreement	thereof by the same	8, 284/ 14
Spirit of concord and	agreement	which "maketh all the	8, 284/ 15
For by his own	agreement	they must lack Scripture	8, 476/ 30
be, by his own	agreement	, the penitents only, and	8, 495/ 2
into the consent and	agreement	of the one side	8, 510/ 25
heretics, else by the	agreement	, I ween, of all	8, 559/ 13
serve God. But Tyndale	agreeth	that we may love	8, 51/ 21
those sacraments which Tyndale	agreeth	for sacraments, which be	8, 80/ 20
these books which Tyndale	agreeth	for Holy Scripture; or	8, 157/ 30
I that since himself	agreeth	that for the proof	8, 274/ 9
-- which every man	agreeth	-- yet meaneth he	8, 324/ 32
can see, his description	agreeth	with neither of them	8, 391/ 24
be surely believed that	agreeth	not with the faith	8, 399/ 3
yet also that Tyndale	agreeth	that the very, true	8, 407/ 31
may see that he	agreeth	that a man may	8, 415/ 3
holy members. Since Tyndale	agreeth	that both Luther and	8, 448/ 33
so, that he which	agreeth	to do adultery doth	8, 453/ 21
now cometh Tyndale and	agreeth	unto that; so that	8, 459/ 4
or none, since Tyndale	agreeth	that there needed if	8, 555/ 5

the heat of his	ague	here; and yet shall	8, 102/ 16
the body in an	ague	changeth from cold to	8, 487/ 26
of some barreled butter.	Ah	, blasphemous beast, to whose	8, 78/ 17
Book of Kings, "When	Ahab	had heard these words	8, 66/ 6
thou not seen how	Ahab	hath humbled him before	8, 66/ 9
these words that King	Ahab	fasted not for taming	8, 66/ 12
upon it. And that	Ahimelech	the priest in like	8, 72/ 34
broke the counsel of	Ahithophel	shall scatter theirs. More	8, 136/ 29
with his army, and	Ahithophel	therein, that persecuted King	8, 137/ 26
the while been neither	ahungered	nor athirst. Howbeit, if	8, 70/ 22
but till they were	ahungered	and then got them	8, 70/ 29
than till they wax	ahungered	again. And as it	8, 521/ 5
in this wretched world,	aid	and help of grace	8, 39/ 5
and also to obtain	aid	and help of God	8, 67/ 27
some inward grace and	aid	of God by the	8, 77/ 2
upon princes for their	aid	and assistance in such	8, 136/ 22
and besides the grace,	aid	, and help of God	8, 241/ 19
praying for God's gracious	aid	and help, God then	8, 500/ 20
God, and to call	aid	of him, that it	8, 505/ 6
more of his gracious	aid	and help in this	8, 522/ 37
the hand in the	air	. Howbeit, we need not	8, 127/ 37
man's hand in the	air	. . . since we see that	8, 128/ 3
his hand in the	air	, as evil a hand	8, 128/ 34
And again, as the	air	is dark of itself	8, 226/ 34
sect be the dark	air	of hell . . . from which	8, 227/ 20
light into the dark	air	of this earth, hath	8, 227/ 21
with fingers in the	air	, " and "dumb ceremonies" and	8, 457/ 3
shall no woman fall	aland	in any so far	8, 190/ 5
without any woman fallen	aland	alone. But God hath	8, 190/ 15
religion, nor by casting	aland	alone any such holy	8, 190/ 20
a fisher that came	aland	in a place where	8, 446/ 22
arose in their hearts, "	Alas	, is this he, or	8, 541/ 22
showing what signifieth the	alb	, the amice, and stole	8, 110/ 8
every language, out of	Albert's	De modis significandi . . . because	8, 211/ 30
set their study upon	Albert's	De secretis mulierum. And	8, 211/ 32
in that chronicle the	aldermen	called by the name	8, 186/ 3
name by which the	aldermen	of London be known	8, 186/ 6
and seniores also, into "	aldermen	" in his English translation	8, 186/ 8
either into "mayor and	aldermen	" or percase (if the	8, 186/ 10
to it) into "mayor,	aldermen	, and common council." And	8, 186/ 12
and run to the	ale	and wash away the	8, 90/ 2
blaspheming God upon their	ale	bench. But now shall	8, 116/ 23
but will pour in	ale	and beer of the	8, 125/ 2
men would consecrate new	ale	in corns. Now, where	8, 319/ 15
the church and the	alehouse	is all one, saving	8, 221/ 2
he maketh them both	alike	when he mocketh them	8, 84/ 26
he mocketh them both	alike	. Of Matrimony Tyndale Matrimony	8, 84/ 27
and the other both	alike	, there is no more	8, 194/ 18
every age utterly believed	alike	. . . but that the Church	8, 248/ 6
but if they provided	alike	against all heresies; ergo	8, 333/ 26

to believe them both	alike	. The cause of our	8, 463/ 2
the law of God	alike	changeable through the remnant	8, 494/ 34
meaneth in either place	alike	, ye may yet more	8, 501/ 4
And if he repented	alike	upon less occasion, yet	8, 536/ 31
the folly of that	allegation	-- ye know well	8, 350/ 30
Howbeit, as for this	allegation	-- though some others	8, 351/ 13
perceive. I could here	allege	unto you Christian readers	8, 69/ 6
clear. Howbeit, I will	allege	unto Tyndale the words	8, 69/ 11
so long a leisure	allege	it again so solemnly	8, 110/ 1
say truth, I shall	allege	him Luther, his own	8, 113/ 30
will we the rather	allege	because Tyndale, as well	8, 134/ 10
to the Romans to	allege	and allow the philosophers'	8, 149/ 36
for no sin to	allege	the poets' verses . . . but	8, 150/ 2
in my Dialogue did	allege	that if oiling and	8, 196/ 14
of those whom I	allege	and he confesseth for	8, 271/ 38
I in my Dialogue	allege	that the priest in	8, 317/ 7
partly have, partly shall,	allege	and bring forth in	8, 388/ 4
of Scripture . . . he shall	allege	a few dark, hard	8, 434/ 6
of the devil that	alleged	the Scripture unto Christ	8, 43/ 31
Paul, in the place	alleged	by Tyndale, saith that	8, 47/ 8
good and virtuous man	alleged	and considered before. But	8, 50/ 33
authorities for fasting be	alleged	in the New Law	8, 71/ 1
that may be well	alleged	for good and convenient	8, 81/ 20
epistles, that then they	alleged	their own writings for	8, 150/ 34
text that he hath	alleged	, called by the old	8, 183/ 35
other place that he	alleged	, in the fifth of	8, 236/ 33
and that the one	alleged	divers texts of Scripture	8, 266/ 29
well that he hath	alleged	the scriptures right, and	8, 267/ 24
all that Tyndale hath	alleged	for his part in	8, 309/ 17
Book of my Dialogue	alleged	for the proof that	8, 309/ 35
wit, nor grace. I	alleged	in my Dialogue the	8, 314/ 23
in sevenscore. Where I	alleged	the change of the	8, 320/ 3
prayer." Now, whereas I	alleged	in my Dialogue the	8, 323/ 15
be judged: what scripture	alleged	the apostles for their	8, 343/ 22
so." When M. More	alleged	, "He that heareth you	8, 344/ 9
of Saint John before	alleged	. . . where he saith that	8, 435/ 31
which I have before	alleged	do very plainly prove	8, 436/ 12
that he citeth and	allegeth	in his book were	8, 9/ 14
the words which he	allegeth	against us spoken by	8, 45/ 6
the cause that Tyndale	allegeth	, that is to wit	8, 50/ 30
And for this he	allegeth	the words of Saint	8, 94/ 26
and lasteth ever." He	allegeth	also the word of	8, 94/ 33
the place which Tyndale	allegeth	in the First Epistle	8, 185/ 8
the texts that himself	allegeth	, neither the Greek word	8, 187/ 19
too which he now	allegeth	, and hath therein falsified	8, 232/ 30
Tyndale And when he	allegeth	Paul to the Corinthians	8, 314/ 29
pray. And our Savior	allegeth	himself the words of	8, 323/ 12
twenty-ninth chapter, M. More	allegeth	that Christ said not	8, 330/ 36
John's words that he	allegeth	, and that I wink	8, 435/ 18
Saint John) which Tyndale	allegeth	here for his elects	8, 498/ 13

what slender things Tyndale	allegeth	. First he saith that	8, 503/ 7
cause that Tyndale here	allegeth	, because he longeth always	8, 523/ 10
cause that Tyndale here	allegeth	-- lest he should	8, 524/ 13
deadly -- first he	allegeth	for the cause thereof	8, 546/ 26
spent upon Tyndale in	alleging	Holy Scripture to him	8, 84/ 23
no more for the	alleging	of Scripture than for	8, 265/ 7
Scripture than for the	alleging	of the faith without	8, 265/ 8
by syllogisms and sophistications . . .	alleging	that these things were	8, 369/ 28
and the reprobates --	alleging	that the elects can	8, 519/ 6
few things other than	allegories	, of which diverse men	8, 80/ 2
writings they rail upon	allegories	, and cry out upon	8, 297/ 28
would should serve for	allegories	only, and for nothing	8, 297/ 29
good and fruitful things (	allegories	and others), not affirming	8, 330/ 11
took a very convenient	allegory	and similitude and signification	8, 81/ 11
the church in an	allegory	sense -- that is	8, 162/ 36
Augustine there, by the	allegory	of "the chair of	8, 352/ 19
words in the like	allegory	of doctrine and preaching	8, 353/ 5
by way of the	allegory	, seem not so properly	8, 353/ 9
foreremembered, understanding, in the	allegory	, by the "chair of	8, 353/ 27
to preach anymore. This	allegory	will agree with the	8, 358/ 21
devotion, as "amen" and "	alleluia	," that never know more	8, 161/ 9
yet I very well	allow	the cause that Tyndale	8, 50/ 30
Tyndale now teach and	allow	their lechery and avow	8, 140/ 23
Romans to allege and	allow	the philosophers' cunning, though	8, 149/ 36
this matter like and	allow	him well . . . and, as	8, 153/ 15
truth . . . yet I somewhat	allow	his wit . . . as our	8, 257/ 19
How other men will	allow	this deduction, I cannot	8, 258/ 38
because Tyndale will nothing	allow	but the word . . . if	8, 312/ 18
should hear them and	allow	them therein, and learn	8, 352/ 28
to reprove him or	allow	him the surety whereof	8, 389/ 22
wot well, must needs	allow	and commend. For in	8, 494/ 3
Obedience, which he well	allowed	, and his wicked book	8, 21/ 23
saints have both used,	allowed	, commended, and taken confession	8, 206/ 34
straight, it cannot be	allowed	. Let himself draw it	8, 257/ 38
and have their deduction	allowed	? Uzzah made as good	8, 259/ 15
holy deed and well	allowed	with God . . . and yet	8, 305/ 16
at all; though God	allowed	, assisted, and aspired them	8, 351/ 6
boast. Wherefore since Tyndale	alloweth	his cause . . . he must	8, 16/ 3
wrought by himself. Theophylact	alloweth	Origen's exposition, and yet	8, 362/ 13
holy saints approving and	allowing	the same. And in	8, 260/ 21
cause why, and judgeth	all-thing	. More Ye consider well	8, 46/ 10
why" . . . and so "judge	all-thing	." What a heap of	8, 47/ 19
why, and so judgeth	all-thing	? Thus, good readers, examine	8, 48/ 7
do very well judge	all-thing	, and so should he	8, 57/ 24
bottom, and so judgeth	all-thing	-- when he should	8, 79/ 36
and as open as	all-thing	is now that the	8, 80/ 15
in figura contingebant illis" ("	All-thing	unto them came in	8, 99/ 4
that should teach them	all-thing	and lead them into	8, 106/ 37
as the spiritual judgeth	all-thing	, even the very bottom	8, 129/ 21
Word of God whereby	all-thing	is made: the Son	8, 243/ 9

promised, not to put	all-thing	in writing, but that	8, 258/ 28
it another shorer: that	all-thing	is in the New	8, 282/ 15
of his Gospel . . . that	all-thing	was not written. For	8, 310/ 5
to put in writing	all-thing	that he had before	8, 315/ 12
cause, and then ruling	all-thing	by some cause of	8, 317/ 35
because he cannot tell	all-thing	that Saint Paul taught	8, 326/ 6
would seem sure of	all-thing	, and that there were	8, 330/ 16
that shall teach you	all-thing	, and lead you into	8, 331/ 36
thyself, and God above	all-thing	" went with the apostles	8, 333/ 3
commandment "Love God above	all-thing	, and thy neighbor as	8, 333/ 20
that they have written	all-thing	as clear as they	8, 334/ 19
The apostles have left	all-thing	in writing," and let	8, 336/ 1
how proveth he that	all-thing	is open? How proveth	8, 336/ 8
bold to say that	all-thing	was so open to	8, 336/ 26
that he saith, that	all-thing	is yet so fully	8, 337/ 28
and from blood, and	all-thing	that is strangled, and	8, 343/ 27
Dialogue) to prove that	all-thing	necessary is not written	8, 347/ 4
strain us to prove	all-thing	by the old Scripture	8, 347/ 33
no more than that	all-thing	wherein they should believe	8, 355/ 28
had this proved that	all-thing	that Christian men must	8, 356/ 12
so boldly saith: that	all-thing	necessary for salvation is	8, 364/ 28
Tyndale saith he did)	all-thing	so fully in writing	8, 365/ 3
be nothing sure, but	all-thing	uncertain: both traditions of	8, 378/ 13
him to prove that	all-thing	that is of necessity	8, 379/ 18
riddle whereby Tyndale teacheth	all-thing	plainly? Nor this point	8, 395/ 30
thereto I say that	all-thing	that we be bound	8, 396/ 8
of man, and ascribe	all-thing	to destiny. Which thing	8, 497/ 24
of whom meant he	all-thing	received, but of God's	8, 503/ 30
come and give him	all-thing	, unawares. For if he	8, 504/ 2
their hearts, and of	all-thing	that he would have	8, 509/ 34
that all the deed,	all-thing	reckoned from the first	8, 527/ 33
rage with me and	allto	berated me, and called	8, 152/ 20
finding by sin again	allto	frushed, plastereth and patcheth	8, 214/ 6
was very angry, and	allto	berated Origen and called	8, 367/ 17
inexpugnable wall -- shall	allto	frush himself." Cassian, in	8, 370/ 16
a fall, and hath	allto	rayed his gay coat	8, 526/ 24
all -- yet in	Almaine	now, contrary to their	8, 28/ 14
Wycliffists; and now in	Almaine	the Lutherans . . . and after	8, 28/ 33
hath already mishappened in	Almaine	and, of old time	8, 30/ 22
the uplandish Lutherans in	Almaine	which, measuring their obedience	8, 55/ 25
ye have done in	Almaine	. . . providing always that yourselves	8, 58/ 29
your master did in	Almaine	, to put yourself out	8, 59/ 2
as unthrifths have in	Almaine	done already: leave off	8, 70/ 9
as Otho did in	Almaine	, which ran out of	8, 125/ 11
in many places in	Almaine	among their holy sects	8, 125/ 29
as they did in	Almaine	, and thereby destroy Christ's	8, 137/ 8
in Africa nor in	Almaine	, nor in Spain, nor	8, 160/ 21
knoweth. But as for	Almaine	, thereas it is so	8, 161/ 16
in their church in	Almaine	, there is another manner	8, 161/ 26
many great churches in	Almaine	-- but also in	8, 162/ 37

all the heretics in	Almaine	this two or three	8, 226/ 19
all the sects in	Almaine	call for a general	8, 341/ 20
in some parts of	Almaine	so surely fixed and	8, 448/ 19
his own days in	Almaine	, through the cruel insurrection	8, 482/ 19
in sundry parts of	Almaine	. . . so he might see	8, 483/ 14
which at Worms, in	Almaine	, at his being there	8, 514/ 6
they have done in	Almaine	already) begin sedition and	8, 514/ 13
as he meaneth, to	Almighty	God (for if he	8, 57/ 11
have thought that God	Almighty	had but played the	8, 61/ 34
sin, to move thereby	Almighty	God to mercy, and	8, 66/ 17
and then ask God	Almighty	why he would rather	8, 78/ 31
is coupled, and his	Almighty	Godhead joined . . . from which	8, 117/ 13
heaven and awake God	Almighty	out of his sleep	8, 179/ 21
have before somewhat said . . .	Almighty	God taught many ceremonies	8, 328/ 25
and beholding of his	Almighty	Godhead. But as for	8, 436/ 35
fall to mocking of	Almighty	God as Tyndale doth	8, 492/ 8
his brother, and mocketh	Almighty	God, and such other	8, 493/ 28
the belief of one	almighty	God, yet for aught	8, 504/ 36
in the person of	Almighty	God, in this manner	8, 539/ 3
that even upon God	Almighty's	"mercy stool" we offer	8, 112/ 12
our heart at God	Almighty's	mercy stool . . . and that	8, 112/ 26
every man were God	Almighty's	fellow, Tyndale saith that	8, 320/ 20
taking themselves for God	Almighty's	minions, though they give	8, 523/ 16
his finger in God	Almighty's	side. But Tyndale excuseth	8, 532/ 32
is expounded in God	Almighty's	vocabulary -- then dread	8, 538/ 27
wretches, and therefore God	Almighty's	own minions still. And	8, 572/ 24
back that he revoketh	almost	all that ever he	8, 3/ 17
of those books were	almost	enough to make a	8, 5/ 35
right mean-learned man, or	almost	an unlearned woman having	8, 26/ 1
at all. And in	almost	all the sacraments he	8, 77/ 24
cats; whereby should it	almost	follow that in generation	8, 85/ 31
see that he might	almost	as well deny them	8, 91/ 35
their solution, to grant	almost	that their pain in	8, 101/ 33
two parts away, and	almost	the third too, and	8, 106/ 21
the Holy Ghost hath	almost	this fifteen hundred years	8, 108/ 6
a man would ween	almost	that a gosling had	8, 113/ 36
heretics come in with	almost	all that ever all	8, 119/ 13
his eight hundred years	almost	as many more, and	8, 136/ 4
purgatory, and some against	almost	altogether that good is	8, 142/ 25
from five, and from	almost	one and a half	8, 147/ 32
battles to beat down	almost	all the sacraments, saving	8, 156/ 8
trow, in any place,	almost	, else, and yet were	8, 160/ 22
saith naught, that is	almost	in all . . . yet would	8, 161/ 37
spiritual and temporal, leaving	almost	none untouched; by which	8, 177/ 8
persons . . . that men cannot,	almost	, now speak of such	8, 177/ 29
the apostles' days, and	almost	as many from the	8, 187/ 9
and yet that too,	almost	; with which gratia gratis	8, 204/ 20
of all Christian people,	almost	-- there was never	8, 215/ 8
Christian people there is	almost	none that standeth in	8, 215/ 18
this . . . so were it	almost	as much folly to	8, 228/ 4

is common to everything,	almost	; but "the" signifieth oftentimes	8, 229/ 29
of every good thing,	almost	, in like wise. For	8, 253/ 12
mean heretics, he goeth	almost	as far wide; for	8, 265/ 14
of the rainbow . . . is	almost	as well likened as	8, 277/ 5
now the thing that	almost	fifteen hundred years hath	8, 284/ 6
which thou mayest quench	almost	for three halfpence? More	8, 288/ 27
thereof -- every man,	almost	, in every part of	8, 295/ 15
all his book and	almost	everything that he maketh	8, 306/ 36
yet, which I had	almost	forgotten, he must put	8, 334/ 23
But yet had there,	almost	, one reason of his	8, 335/ 17
such places as are	almost	as hard as the	8, 362/ 28
therewith, as every child,	almost	, may well perceive, that	8, 387/ 36
and the sixth of	almost	as little . . . and that	8, 388/ 24
in good faith, that	almost	every good old wife	8, 400/ 13
confess for diffuse and	almost	inexplicable . . . saving that they	8, 426/ 22
his mercy . . . and putteth	almost	all Christian people in	8, 426/ 36
and clear a matter	almost	a lost labor to	8, 429/ 12
and angel is there	almost	as great difference in	8, 436/ 26
none article is there,	almost	, in the Christian faith	8, 472/ 9
-- all the churches,	almost	, through the whole country	8, 482/ 26
here lie hidden; our	almost	no faith at all	8, 485/ 8
fear of destruction, and	almost	desperate dread of hanging	8, 491/ 26
and despair, his faith	almost	catching a fall for	8, 495/ 27
past, but a license,	almost	, also of all horrible	8, 495/ 37
game was done, fell	almost	in despair of life	8, 496/ 31
end, telleth us nothing,	almost	, by the way (except	8, 522/ 4
find out himself, and	almost	unlearned too. Which when	8, 531/ 27
all nor taken right	almost	any one of these	8, 561/ 12
a leaf together, nor,	almost	, half a line, without	8, 566/ 12
hath not so much,	almost	, as spoken of, leaveth	8, 572/ 34
heretic; it were even	alms	to burn him. For	8, 90/ 8
body fast, watch, give	alms	, and pray through the	8, 96/ 18
watch, fast, pray, give	alms	, and such other like	8, 204/ 30
good work (fast, give	alms	, or other) with intent	8, 221/ 6
ashes as it were	alms	all obstinate heretics did	8, 226/ 6
your superfluous substance in	alms	, and then, lo, are	8, 401/ 7
not in fasting, praying,	alms	, or any good work	8, 484/ 16
also to give good	alms	for God's sake, as	8, 505/ 14
live chaste, and do	alms	, and fast, and many	8, 510/ 7
Centurio, "Thy prayer and	alms	are come up in	8, 527/ 27
-- fasting, prayer, or	almsdeed	-- to the intent	8, 52/ 6
but that prayer, fasting,	almsdeed	, and continence and cleanness	8, 54/ 11
penance-doing, with fasting, prayer,	almsdeed	, or any other bodily	8, 89/ 1
wherein he showeth that	almsdeed	, Masses, and Dirges greatly	8, 373/ 12
the fire, so doth	almsdeed	void sin; and except	8, 401/ 5
men heaven for their	almsdeed	. But Tyndale, as he	8, 403/ 12
prayers, their own continence,	almsdeed	, and fasting, and all	8, 506/ 4
heaven for their charitable	almsdeeds	done here in earth	8, 52/ 31
their fasting, and their	almsdeeds	, when they be done	8, 54/ 27
and be lifted up	aloft	in devotion to God	8, 159/ 3

him to the devil	alone	than let him live	8, 17/ 31
was such as itself	alone	must needs make them	8, 23/ 21
I peradventure let them	alone	myself, to be debated	8, 25/ 27
matched with Father Frith	alone	, be now but very	8, 34/ 14
they read but them	alone	-- and then of	8, 35/ 22
and let these wretches	alone	. . . saving that yet sometimes	8, 36/ 7
trust put in "faith	alone	" that he reckoneth all	8, 42/ 9
unprofitable, and that "faith	alone	" sufficeth to salvation, how	8, 42/ 10
us ween that God	alone	worketh all our sin	8, 71/ 32
and let the sermon	alone	for one day; or	8, 73/ 18
our salvation to faith	alone	, and to take all	8, 82/ 34
that the visible signs	alone	doth altogether, and therein	8, 94/ 3
grace by the faith	alone	, and not by the	8, 97/ 26
Doth not these words	alone	teach us sufficiently to	8, 117/ 24
heaven for only faith	alone	. And here every boy	8, 148/ 5
prayer of one man	alone	. But when they come	8, 159/ 9
should not say so	alone	. And Erasmus (whom Tyndale	8, 184/ 7
a woman were driven	alone	into an island where	8, 189/ 35
any woman fallen aland	alone	. But God hath provided	8, 190/ 16
nor by casting aland	alone	any such holy nun	8, 190/ 20
standeth in this point	alone	-- that if his	8, 221/ 23
that he wrestleth all	alone	and giveth himself a	8, 224/ 26
they teach that "faith	alone	" always sufficeth -- wherein	8, 227/ 34
it seem, the word	alone	cleanseth the soul from	8, 241/ 11
no more than faith	alone	, as he would have	8, 241/ 13
seem that God's word	alone	always cleanseth men's souls	8, 242/ 7
his own Catholic Church	alone	. And now in such	8, 250/ 31
a word well able	alone	to prove himself a	8, 251/ 29
he never against this	alone	defend his devilish doctrine	8, 252/ 35
but not to serve	alone	for all. And since	8, 256/ 36
false by the Scripture	alone	. For but if he	8, 265/ 6
he not work miracles	alone	, but God shall for	8, 270/ 17
that since the Scripture	alone	against heretics and miracles	8, 270/ 24
works of the Law	alone	. . . leaving off this point	8, 299/ 27
Luther say . . . that faith	alone	shall save us without	8, 308/ 26
be altogether . . . then faith	alone	is not altogether; but	8, 325/ 5
Paul meaneth of circumcision	alone	in the Old Law	8, 325/ 10
let all his reasons	alone	. But surely if Tyndale	8, 336/ 2
it better than he	alone	, as well as that	8, 346/ 33
else but the Scripture	alone	. For our Savior himself	8, 347/ 18
care but for Scripture	alone	, and set naught by	8, 366/ 36
have let it all	alone	and meddle nothing therewith	8, 387/ 35
or other. For "faith	alone	" was wont to do	8, 395/ 9
say still that faith	alone	sufficeth, and yet say	8, 395/ 24
enough to have faith	alone	if a man have	8, 395/ 27
sufficeth to have faith	alone	, so that faith be	8, 395/ 28
that faith be not	alone	; for and it be	8, 395/ 28
for and it be	alone	, then is it no	8, 395/ 29
he can of himself	alone	, without God's gracious help	8, 400/ 2
For in that point	alone	he confesseth that all	8, 408/ 11

saith that the belief	alone	is sufficient for salvation	8, 415/ 32
that he putteth faith	alone	for sufficient, and repentance	8, 415/ 37
but only good folk	alone	in whom is the	8, 417/ 13
wise juggling, that "faith	alone	" were faith, hope, and	8, 421/ 9
say that "the body	alone	" eateth, drinketh, walketh, believeth	8, 421/ 11
he called "the body	alone	" the body with the	8, 421/ 14
the seed of faith	alone	, that is to say	8, 421/ 29
to say, the belief	alone	, a very great occasion	8, 421/ 30
faith and his belief	alone	and, without hope or	8, 421/ 35
his second point . . . "faith	alone	" may dwell in a	8, 423/ 25
to wit, faith not	alone	, but coupled with hope	8, 423/ 27
begin to believe him	alone	, in the understanding of	8, 429/ 5
confession and that belief	alone	he were a good	8, 441/ 24
able to rise again	alone	. And if God lift	8, 454/ 31
with the right belief	alone	, as I affirmed, but	8, 459/ 34
then should let him	alone	and lose no labor	8, 470/ 35
must either believe them	alone	. . . or else, if he	8, 476/ 14
all done . . . this article	alone	, of the perpetual virginity	8, 476/ 32
and let God work	alone	-- then say I	8, 486/ 29
here let Jack Slouch	alone	. . . and ask Tyndale whether	8, 493/ 5
and Passion of his	alone	only-begotten and tenderly beloved	8, 508/ 22
I trust, live all	alone	. . . but shall, rather than	8, 513/ 11
but let them then	alone	, as in a trance	8, 521/ 1
his heresy of "faith	alone	sufficient for salvation," he	8, 555/ 15
word "turned" standeth so	alone	, it is ever taken	8, 558/ 31
Scripture it so standeth	alone	, is never taken for	8, 558/ 33
Secrets of the Mass	aloud	. . . and also because he	8, 111/ 1
Holy Sacrament of the	Altar	?These pestilent infidelities, and	8, 4/ 28
the Sacrament of the	Altar	. But as for hence	8, 9/ 33
the Sacrament of the	Altar	too, telling us, as	8, 11/ 19
Blessed Sacrament of the	Altar	, he said it is	8, 15/ 22
the Sacrament of the	Altar	would he not confess	8, 20/ 32
Holy Sacrament of the	Altar	. In which things they	8, 26/ 11
Blessed Sacrament of the	Altar	, and was, as I	8, 29/ 6
Blessed Sacrament of the	Altar	-- and would the	8, 32/ 9
Holy Sacrament of the	Altar	. But if any prince	8, 32/ 30
Aaron ascend unto the	altar	by degrees. But of	8, 79/ 12
the tabernacle, and the	altar	, and the Ark of	8, 79/ 14
the tabernacle, ark, and	altar	, apparel, sanctifying, and sacrifice	8, 79/ 28
the Sacrament of the	Altar	; in which, though he	8, 80/ 21
Blessed Sacrament of the	Altar	-- he would go	8, 82/ 37
the Sacrament of the	Altar	, doth believe aright. For	8, 83/ 24
the Sacrament of the	Altar	-- as ye have	8, 91/ 33
Blessed Sacrament of the	Altar	as of the Holy	8, 95/ 28
the Sacrament of the	Altar	Forasmuch as he seeth	8, 108/ 20
the Sacrament of the	Altar	is honored, and in	8, 108/ 22
the Sacrament of the	Altar	is very bread still	8, 116/ 2
Holy Sacrament of the	Altar	?Ye may see now	8, 117/ 28
blessed Sacrament of the	Altar	, nor put any faith	8, 117/ 33
Blessed Sacrament of the	Altar	, as was the devilish	8, 142/ 21

holy Sacrament of the	Altar	, his own Blessed Body	8, 251/ 2
the Sacrament of the	Altar	-- they say it	8, 253/ 11
need step to the	altar	and say Mass in	8, 259/ 12
the Sacrament of the	Altar	too. Now, when Saint	8, 262/ 34
the Sacrament of the	Altar	is such a bare	8, 278/ 32
Holy Sacrament of the	Altar	, the Blessed Body and	8, 289/ 30
the Sacrament of the	Altar	, and the significations of	8, 294/ 26
the Sacrament of the	Altar	be no profitable sacraments	8, 296/ 3
the Sacrament of the	Altar	when he teacheth the	8, 296/ 12
the Sacrament of the	Altar	the "sacrament of the	8, 300/ 19
the Sacrament of the	Altar	is very bread still	8, 300/ 33
Blessed Sacrament of the	Altar	, Tyndale is yet a	8, 300/ 37
the Sacrament of the	Altar	, believing that it is	8, 301/ 11
the Sacrament of the	Altar	. . . all the remnant be	8, 301/ 29
the Sacrament of the	Altar	, have significations, and that	8, 303/ 31
Blessed Sacrament of the	Altar	, his own Blessed Body	8, 312/ 5
Blessed Sacrament of the	Altar	. Nor Saint Paul, though	8, 327/ 27
Blessed Sacrament of the	Altar	. And these so many	8, 346/ 21
the Sacrament of the	Altar	? "Yea," say they, "but	8, 350/ 4
Blessed Sacrament of the	Altar	-- to which yet	8, 366/ 10
the Sacrament of the	Altar	, either the manner in	8, 368/ 2
in remembrance at thine	altar	, to which she had	8, 372/ 13
may remember at thine	altar	thy servant Monica, with	8, 372/ 36
the Sacrament of the	Altar	. . . and long was it	8, 375/ 31
Blessed Sacrament of the	Altar	. And, finally, thus ye	8, 381/ 35
the Sacrament of the	Altar	, or any other thing	8, 394/ 14
the Sacrament of the	Altar	-- the one believing	8, 403/ 21
the Sacrament of the	Altar	too. For of none	8, 414/ 13
Blessed Sacrament of the	Altar	is dishonor to God	8, 417/ 35
Blessed Sacraments of the	Altar	, cast the Precious Body	8, 423/ 20
the Sacrament of the	Altar	, and all the other	8, 481/ 20
the Sacrament of the	Altar	(from which himself is	8, 505/ 1
the Sacrament of the	Altar	, and ask our Lord	8, 548/ 26
the Sacrament of the	Altar	, nor that they do	8, 572/ 4
of churches, polluting of	altars	, blaspheming of saints, rashing	8, 484/ 19
is no jeopardy to	alter	or change the fashion	8, 307/ 21
peril at all to	alter	and change the fashion	8, 308/ 29
to put them down,	alter	, nor change them . . . whereas	8, 309/ 5
forged by Tyndale, so	altered	and changed in matters	8, 357/ 7
hath scraped out and	altered	one word . . . in which	8, 558/ 10
to swear. Which point	although	it be a false	8, 13/ 32
their sovereigns and rulers	although	they should suffer wrong	8, 29/ 15
are of diverse sects,	although	they were all obedient	8, 29/ 25
is it indeed. For	although	the very good and	8, 51/ 9
they be answered that	although	we serve God with	8, 52/ 18
of the work itself	although	he suffered every day	8, 53/ 6
master's too. But God,	although	he will that the	8, 55/ 14
at adventure . . . and that	although	some things be plain	8, 61/ 2
there it well appeareth,	although	it were true that	8, 62/ 29
even in this point,	although	he meant no further	8, 76/ 2

railing upon the sacraments,	although	he meant no worse	8, 83/ 10
in temper . . . so that	although	they were at other	8, 160/ 7
in Tyndale's heart that	although	he had great wit	8, 204/ 4
deadly that so doth,	although	he never purposed himself	8, 216/ 32
of the right belief,	although	that of those few	8, 272/ 27
the Jews by miracles	although	there were many naught	8, 272/ 32
have wrought our redemption	although	he had wedded, and	8, 287/ 20
as he biddeth us . . .	although	we know not why	8, 300/ 9
himself in his writing . . .	although	, indeed, it appeareth well	8, 300/ 38
to ground quite --	although	our sacraments and ceremonies	8, 302/ 27
that they command you,	although	the burdens that they	8, 353/ 21
years unto this day . . .	although	the cause of them	8, 370/ 20
this might he do	although	they proved it with	8, 415/ 17
the prophet Ezekiel, that	although	it may peradventure be	8, 433/ 32
never so great --	although	the truth that is	8, 461/ 14
rebuked and taught better,	although	they died in those	8, 467/ 17
letted him from salvation	although	he had forthwith upon	8, 551/ 17
Paul crieth himself, "O	altitudo	divitiarum sapientiae et scientiae	8, 49/ 4
I should keep still	altogether	by me longer than	8, 33/ 19
as I before said,	altogether	performed -- I would	8, 36/ 22
the old natural philosophers	altogether	. For as for abstinence	8, 63/ 36
and without profit, but	altogether	unfruitful and superstitious. More	8, 86/ 32
visible signs alone doth	altogether	, and therein he saith	8, 94/ 3
and fell to flesh	altogether	, and took a wife	8, 125/ 12
and some against almost	altogether	that good is in	8, 142/ 25
choir . . . with organs and	altogether	, and beholding the solemn	8, 160/ 9
eternal and temporal and	altogether	-- and the man	8, 212/ 30
that the apostles wrote	altogether	that ever we should	8, 263/ 19
God unwritten may stay	altogether	. For I say that	8, 269/ 18
conclude that they wrote	altogether	. Is not this a	8, 290/ 14
edifieth not, but hurteth	altogether	(for if it preach	8, 294/ 13
no good, but hurt	altogether	(for it maketh, he	8, 297/ 33
edifieth not, but hurteth	altogether	(for if it preach	8, 303/ 8
I have reprov'd piecemeal	altogether	. . . and so his conclusion	8, 303/ 16
them is already reprov'd	altogether	. But yet for his	8, 303/ 17
of the commandments is	altogether	'), but that they	8, 324/ 25
of the commandments is	altogether	," his own heresies be	8, 325/ 3
of the commandments be	altogether	. . . then faith alone is	8, 325/ 5
faith alone is not	altogether	; but rather, as he	8, 325/ 5
because the commandments be	altogether	. But he maketh Saint	8, 325/ 8
of the commandments be	altogether	. . . and some of them	8, 325/ 17
is written, and take	altogether	. But yet goeth he	8, 332/ 12
us that they wrote	altogether	that is of necessity	8, 333/ 16
so sore to put	altogether	in writing. He must	8, 334/ 11
that they have written	altogether	that either then needed	8, 334/ 25
-- and yet will	altogether	, with sixteen syllogisms, bring	8, 346/ 5
commanded, yet, to put	altogether	in writing that the	8, 351/ 10
were no proof that	altogether	was written wherein the	8, 355/ 27
believed the Church in	altogether	. And why should he	8, 381/ 6
better to have left	altogether	unwritten and never had	8, 382/ 4

naught when he hath	altogether	done. For ye may	8, 401/ 26
so full satisfaction of	altogether	, that we should therefore	8, 409/ 11
walketh, believeth, loveth, and	altogether	; and when his folly	8, 421/ 12
of the promises and	altogether	were gone. As whoso	8, 464/ 4
home dismayed, but not	altogether	faithless. The old kindness	8, 489/ 25
hangman, and gallows, and	altogether	: let us in this	8, 492/ 15
of man's living standeth	altogether	in teaching -- he	8, 514/ 19
the mire of sin	altogether	. And all this doth	8, 526/ 21
still himself, astonied and	amazed	in a reckless sloth	8, 486/ 29
all that by being "	amazed	" -- as he doth	8, 532/ 33
Passion were astonied and	amazed	. . . and in such a	8, 540/ 33
so astonied them and	amazed	them, that they could	8, 541/ 13
couched, with "astonied" and "	amazed	," and "stormy" temptations, "terrible	8, 542/ 21
faith, because they were "	amazed	," and then "astonied," and	8, 547/ 9
God . . . but were only "	amazed	" and "astonied" and past	8, 558/ 20
with his other words, "	amazed	," "astonied," and forgetting of	8, 558/ 24
fall called failing, but "	amazing	" and "astonying" upon "great	8, 552/ 21
that falling "failing" . . . but "	amazing	," if he list, or	8, 552/ 29
English word "knowledge" is	ambiguous	and doubtful. For as	8, 207/ 9
Augustine, Saint Jerome, Saint	Ambrose	, Saint Cyprian, Saint Gregory	8, 46/ 17
Jerome, Saint Augustine, Saint	Ambrose	, Saint Gregory, and the	8, 113/ 25
Augustine, Saint Jerome, Saint	Ambrose	, Saint Gregory, Saint Cyprian	8, 206/ 33
by exposition of Saint	Ambrose	, Saint Paul meant that	8, 362/ 6
things were, as Saint	Ambrose	saith, secret mysteries. Which	8, 374/ 34
Jerome, Saint Augustine, Saint	Ambrose	, Saint Chrysostom, Saint Gregory	8, 389/ 9
Saint Gregory, and Saint	Ambrose	, and all the other	8, 395/ 3
Jerome, Saint Augustine, Saint	Ambrose	, Saint Gregory, and all	8, 426/ 28
And truly, if Saint	Ambrose	had taken it for	8, 469/ 6
Jerome, Saint Cyprian, Saint	Ambrose	, Saint Basil, Saint Gregory	8, 477/ 30
as Zwingli and his	ambushment	came shortly to mischief	8, 483/ 19
are already with him.	Amen	. The First Book The	8, 39/ 8
redemption of God's elect.	Amen	. More Tyndale here beginneth	8, 40/ 10
light, to judge with.	Amen	. More Tyndale never spoke	8, 138/ 36
them with devotion, as "	amen	" and "alleluia," that never	8, 161/ 9
his mercy by grace	amend	the other. But to	8, 9/ 9
him the grace to	amend	, every good man will	8, 9/ 25
if he do not	amend	in time, he is	8, 21/ 35
when they be suffered,	amend	also and make strong	8, 62/ 18
if we judge and	amend	our faults ourselves . . . according	8, 65/ 28
were as easy to	amend	as this is; for	8, 92/ 26
of Penance, if men	amend	and will do penance	8, 106/ 20
know which way to	amend	it. And of these	8, 132/ 31
me, I shall soon	amend	the fault. But I	8, 175/ 19
which Tyndale hath (God	amend	him!) with the infection	8, 177/ 31
God, until men better	amend	-- if any man	8, 178/ 10
I, but pray God	amend	him and make him	8, 181/ 3
of the one eye . . .	amend	his sight by putting	8, 181/ 33
it in thereto and	amend	it, making it "I	8, 233/ 25
change that mind and	amend	, neither any ceremony nor	8, 308/ 37
thou art fallen, and	amend	and do the good	8, 429/ 21

both, that God may	amend	them all, if none	8, 438/ 1
penance, and purpose to	amend	and be better, then	8, 455/ 31
devil. I pray God	amend	them and set them	8, 484/ 25
sin and repent, and	amend	and sin again, and	8, 488/ 11
and sin again, and	amend	again, after than Tyndale	8, 488/ 12
other than repent and	amend	, as soon as God	8, 519/ 28
the other except he	amend	hereafter shall as much	8, 548/ 30
Penance, but if they	amend	and repent better will	8, 571/ 1
if our fault be	amended	to send us as	8, 5/ 2
be by like warning	amended	. . . according as he saith	8, 5/ 4
means of his detection	amended	, and with the loss	8, 17/ 27
peradventure the man had	amended	, and stood still in	8, 17/ 35
of), he is yet	amended	in his mind and	8, 19/ 26
in that point yet	amended	, and I showed him	8, 20/ 23
that manner is well	amended	; they can suffer one	8, 126/ 11
it me, and have	amended	it in all the	8, 181/ 13
fault himself before, and	amended	it, too. For whereas	8, 181/ 23
-- he hath now	amended	it and made it	8, 181/ 26
warning, too, Tyndale hath	amended	his matter. Tyndale And	8, 182/ 10
hath by longer leisure	amended	it and made it	8, 182/ 28
This matter is somewhat	amended	here by this word	8, 202/ 7
might and, except he	amended	, should. Doth not Saint	8, 429/ 33
all that, have after	amended	and proved full virtuous	8, 468/ 9
he repented, and yet	amended	after full well. And	8, 532/ 27
with them, and their	amenders	and punishers God hath	8, 136/ 20
he which fasteth and	amendeth	himself -- his fast	8, 68/ 17
it left. But Tyndale	amendeth	the matter, and saith	8, 88/ 24
Peter's epistle . . . Saint Jerome	amendeth	that old translation and	8, 184/ 20
Howbeit, he correcteth and	amendeth	, therefore, his doctrine of	8, 563/ 5
this is a like	amending	as if he would	8, 181/ 32
may bring them to	amendment	and avoid themselves the	8, 2/ 14
good hope of his	amendment	. And peradventure the man	8, 17/ 34
seen sure tokens of	amendment	in the man . . . Constantine	8, 18/ 8
for the repentance and	amendment	of all such as	8, 24/ 30
in good way toward	amendment	), but also are discontent	8, 25/ 16
devotion with purpose of	amendment	, is one of the	8, 65/ 10
to thank God of	amendment	. But surely this is	8, 177/ 11
into "seniors," and his	amendment	into "elders," that is	8, 188/ 5
to the conversion and	amendment	of Jews and heretics	8, 251/ 18
come to grace of	amendment	nor ought not to	8, 437/ 35
and have meditations of	amendment	, and of leaving of	8, 521/ 26
I live to make	amends	with," or "This will	8, 89/ 15
have offended , to make	amends	; or if we have	8, 89/ 22
myself unto , and make	amends	if I have wherewith	8, 210/ 22
recompense of troth and	amends	of his misdeed. All	8, 529/ 23
signifieth the alb, the	amice	, and stole, and so	8, 110/ 8
destroy the Scripture; and	amidst	his earnest holiness falleth	8, 41/ 32
wherein he doth much	amiss	. For it is no	8, 235/ 21
of the sons of	Ammon	. And therefore the sword	8, 539/ 8
that he is accounted	amongst	men that be baptized	8, 370/ 13

this not satisfied . . . he	amplifieth	and enhanceth their holy	8, 47/ 14
can take here none	anchor-hold	at all. But as	8, 471/ 14
while resort unto an	anchoress	. . . and there began secretly	8, 22/ 17
Yet have I another	ancient	, sad father also: one	8, 152/ 7
great cleric and old,	ancient	father Origen; wherewith, as	8, 367/ 16
the charity of Saint	Andrew	nor Saint Bartholomew, that	8, 334/ 6
people that have been	aneled	since Christendom first began	8, 86/ 35
heavenward, or to be	aneled	, or to pray to	8, 289/ 29
The Extreme Unction, or	Aneling	, and Confirmation . . . he said	8, 14/ 27
oil in Confirmation and	Aneling	, and by the ceremonies	8, 78/ 10
Penance, Order, Matrimony, and	Aneling	. Tyndale That they call	8, 83/ 29
Of the Sacrament of	Aneling	, these be his words	8, 86/ 28
be his words. Tyndale	Aneling	is without promise, and	8, 86/ 31
may see that the	aneling	doth nothing; for Saint	8, 87/ 18
sacrament . . . and in the	Aneling	of the Sick also	8, 194/ 22
in the Sacrament of	Aneling	. But why he selleth	8, 195/ 17
the other to Timothy.	Aneling	, Saint James -- and	8, 295/ 13
both of Confirmation, Priesthood,	Aneling	, and both the other	8, 296/ 20
Wedlock, Holy Order, and	Aneling	. For he saith always	8, 303/ 30
feigneth the and created	anew	with the Spirit of	8, 46/ 1
born again" nor "created	anew	with the Spirit of	8, 46/ 25
this we be born	anew	, and made the sons	8, 402/ 20
cry a new field	anew	, and begin a new	8, 447/ 38
nations, or of any	angel	that would come out	8, 32/ 23
there cured by "the	angel	of God"; and yet	8, 102/ 36
privilege, in which none	angel	hath the like authority	8, 113/ 21
our Lord suffered the	angel	of Satan to vex	8, 159/ 20
translate the devil into "	angel	" without any other addition	8, 174/ 24
neither of man nor	angel	, as touching any need	8, 239/ 1
Christ nor the highest	angel	in heaven durst ever	8, 259/ 26
in pride the proud	angel	Lucifer, that for the	8, 268/ 26
chapter, that if an	angel	of heaven would come	8, 364/ 1
other but that an	angel	were not to be	8, 364/ 8
meant not that none	angel	were to be believed	8, 364/ 10
be made of any	angel	in heaven. For if	8, 436/ 2
heaven. For if any	angel	in heaven would fall	8, 436/ 3
be turned from an	angel	into a devil. But	8, 436/ 4
God is in that	angel	. . . which so keepeth him	8, 436/ 6
that between man and	angel	is there almost as	8, 436/ 26
was given him the "	angel	of Satan," the "prick	8, 444/ 23
God and his good	angel	, repugneth and striveth against	8, 451/ 35
great, merciful goodness the "	angel	of Satan," the "prick	8, 453/ 4
believe that ever any	angel	is eternally saved or	8, 464/ 16
have neither man nor	angel	, but by God's gift	8, 486/ 20
his own; whereas the	angel	of God said unto	8, 527/ 26
in their souls, clear	angelical	hypocrites! Now, when they	8, 30/ 4
evangelical and in manner	angelical	liberty to do what	8, 120/ 32
they be at their	angelical	liberty to believe which	8, 287/ 24
also upon that evil	angels	the devils, whose substance	8, 101/ 24
the images of the	angels	, though they abhorred abroad	8, 173/ 34

since that devils be	angels	(as indeed they be	8, 174/ 22
by nature, and evil	angels	be angels still), Tyndale	8, 174/ 23
and evil angels be	angels	still), Tyndale may at	8, 174/ 23
apostles, with all the	angels	of heaven, if they	8, 281/ 24
apostles, and all the	angels	of heaven, could preach	8, 283/ 1
as for to consider	angels	therein, is very far	8, 392/ 16
nature. For the blessed	angels	, that stood still with	8, 436/ 28
deny him before the	angels	of God"; and "He	8, 556/ 17
swore then in great	anger	and made a great	8, 86/ 20
is all the great	anger	that grieveth this good	8, 136/ 12
rehearse him in their	anger	, when they said again	8, 232/ 5
far pass him . . . for	anger	whereof he shall kill	8, 270/ 18
-- yet the merciful	anger	of God driveth them	8, 406/ 24
father grew not of	anger	or evil will to	8, 494/ 9
them all rose of	anger	or evil will . . . but	8, 494/ 11
fear of his father's	anger	glad to go to	8, 497/ 8
bordel for brothels --	anglice	, a stews -- which	8, 163/ 11
show you shortly how	angrily	he riseth up, and	8, 573/ 1
also are discontent and	angry	with any man that	8, 25/ 17
and would not be	angry	with him for an	8, 61/ 35
as though he were	angry	that they teach no	8, 114/ 20
more. But he is	angry	indeed that they teach	8, 114/ 20
he be not actually	angry	with him . . . whom yet	8, 123/ 37
I should have been	angry	with Erasmus because that	8, 176/ 39
For Tyndale is not	angry	with the word but	8, 211/ 15
would be then as	angry	with "repentance" as he	8, 211/ 23
him suddenly for an	angry	word . . . or meet a	8, 216/ 34
at last he waxeth	angry	. And because he cannot	8, 326/ 6
would he never be	angry	with them though they	8, 335/ 3
before, Tyndale was very	angry	, and allto berated Origen	8, 367/ 17
will . . . God was not	angry	with him nor offended	8, 456/ 14
their goods, they be	angry	, so they be, lo	8, 490/ 24
be, lo. Lo how	angry	Tyndale is with his	8, 490/ 25
that weepeth and waxeth	angry	with the kite for	8, 490/ 31
doth here, the being	angry	with them that doth	8, 491/ 33
much manslaughter at an	angry	word, nor by adultery	8, 529/ 20
in some places so	angry	with the Catholic Church	8, 570/ 20
Catholic Church of Christ,	animated	and instructed, according to	8, 361/ 1
that body that is	animated	, hath life spiritual, and	8, 398/ 4
Pilate, Herod, Caiaphas, and	Annas	. . . are gathered together against	8, 136/ 27
' Herods, '	Annases	, ' and ' Antichrists	8, 58/ 17
Pilates, Herods, Caiaphases, and	Annases	, and are gathered "against	8, 137/ 4
Law, with a cause	annexed	for violating of nature	8, 375/ 9
But when thou fastest,	anoint	thy head and wash	8, 69/ 30
as the other will	anoint	, and then why rather	8, 78/ 36
pray for him and	anoint	him with oil, and	8, 87/ 16
the curates, wherewith they	anoint	the sick, or whether	8, 194/ 10
the curates wherewith they	anoint	the sick: thereto I	8, 195/ 15
because they should therewith	anoint	the sick in the	8, 195/ 17
and that they should	anoint	some with oil --	8, 308/ 12

bare word, and why	anoint	them with oil rather	8, 308/ 14
nor why they should	anoint	sick folk with oil	8, 328/ 10
man with butter as	anoint	him with oil? Tell	8, 328/ 20
with unhallowed butter as	anointed	with charmed oil, " except	8, 57/ 33
with unhallowed butter as	anointed	with charmed oil, if	8, 75/ 17
with unhallowed butter" as	anointed	with the holy chrism	8, 81/ 36
if only shaven and	anointed	may preach, or consecrate	8, 192/ 30
but only "shaven and	anointed	, " then Christ nor any	8, 193/ 21
were never shaven nor	anointed	-- he maketh a	8, 193/ 22
Priest whom God had	anointed	"with the oil of	8, 193/ 24
Holy Order are both	anointed	and shaven. This is	8, 195/ 34
oil wherewith the bishop	anointeth	his priests. Let him	8, 194/ 8
scornful things, as the	anointing	with holy oil unto	8, 76/ 7
the more by the	anointing	with holy oil . . . than	8, 78/ 2
and butter-smearing to the	anointing	with the hallowed chrism	8, 105/ 2
idols" into "images," and "	anointing	" into "smearing," "consecrating" into	8, 143/ 13
priesthood, as shaving and	anointing	. And first he saith	8, 192/ 29
the shaving and the	anointing	of the priest. And	8, 193/ 14
ceremonies of shaving and	anointing	are used in the	8, 193/ 31
unanointed, when shaving and	anointing	was not yet instituted	8, 193/ 36
it is in the	anointing	of the priest a	8, 194/ 20
ceremony; and in the	anointing	of the child at	8, 194/ 21
the Temple, he would	anon	search for the cause	8, 60/ 29
-- here would Tyndale	anon	, as a man spiritual	8, 61/ 19
shall rehearse you part	anon	. And yet we need	8, 115/ 14
as ye shall see	anon	. But first, I marvel	8, 145/ 29
I shall draw Tyndale	anon	, I trust, and . . . according	8, 147/ 12
some already, and shall	anon	show you many more	8, 176/ 9
as I shall show	anon	. But first I shall	8, 233/ 4
all; as I shall	anon	so clearly prove you	8, 235/ 1
as ye shall see	anon	: yet when they be	8, 253/ 16
yet . . . but he will	anon	, full worshipfully. But in	8, 254/ 28
ground whereupon he will	anon	conclude that since all	8, 279/ 15
as ye shall perceive	anon	. But first consider how	8, 497/ 26
ovium," "gregem gruum," "gregem	anserum	." And so when Tyndale	8, 171/ 20
The Confutation of Tyndale's	Answer	Made by Sir Thomas	8, 1/ 1
the last, in his	answer	to my book, he	8, 3/ 16
his arguments easy to	answer	. . . but shall also see	8, 7/ 34
by Tyndale also, the	Answer	to my Dialogue . . . whereof	8, 8/ 8
the confutation of that	answer	is the matter of	8, 8/ 10
he boasteth in his	Answer	to my Dialogue, where	8, 12/ 23
truth, Tyndale, in his	Answer	to my Dialogue, teacheth	8, 13/ 36
in hand, in his	Answer	to my Dialogue, that	8, 16/ 7
heard his faithful Christian	answer	. . . as they report and	8, 24/ 3
the Christian faith to	answer	him; namely since I	8, 25/ 33
were well able to	answer	them. For so help	8, 26/ 3
himself in his own	Answer	openly confess in the	8, 30/ 32
first of which I	answer	Tyndale's preface made before	8, 33/ 21
preface made before his	Answer	to my Dialogue; which	8, 33/ 22
two chapters of Tyndale's	Answer	-- the one, "Whether	8, 33/ 25

Tyndale, I purpose to	answer	good young Father Frith	8, 34/ 11
unto Tyndale's book, and	answer	him in every chapter	8, 35/ 2
that were meet to	answer	them, and that were	8, 36/ 2
of Tyndale, with the	Answer	unto the Same Tyndale	8, 40/ 3
And over this, his	answer	in that point will	8, 71/ 12
to make Tyndale an	answer	and tell him all	8, 79/ 4
mock instead of an	answer	? He saith that the	8, 84/ 25
Tyndale, when he will,	answer	this point. Mark well	8, 107/ 34
belief go by, he	answer	us with railing upon	8, 107/ 36
of, Tyndale in his	Answer	affirmeth Luther's heresy for	8, 116/ 5
the New Testament An	Answer	unto the First Chapter	8, 142/ 5
cometh Tyndale, and for	answer	thereof, and to disprove	8, 143/ 27
To this will Tyndale	answer	that since that time	8, 154/ 15
God? Did not God	answer	Saint Paul, when he	8, 159/ 17
I say, make him	answer	in this wise: "Sufficeth	8, 159/ 25
the people must needs	answer	all together unto the	8, 160/ 35
Paul is enough to	answer	all the whole heap	8, 172/ 27
that I must needs	answer	because the oil in	8, 194/ 14
because I must needs	answer	to men of such	8, 194/ 16
and property therein? Which	answer	shall also serve in	8, 195/ 4
giveth it. And thus	answer	I Tyndale to these	8, 195/ 9
to reply to his	Answer	made unto my Dialogue	8, 197/ 2
I would have him	answer	once . . . and not, leaving	8, 200/ 1
already repentant. If Tyndale	answer	no: then shall we	8, 209/ 12
taken the labor to	answer	his defense -- to	8, 218/ 29
I to make none	answer	, since his own writing	8, 219/ 20
say, I needed none	answer	to his defense at	8, 220/ 5
and heareth not the	answer	, except himself be well	8, 224/ 20
question, if he will	answer	true English, he must	8, 230/ 27
true English, he must	answer	"Nay," and not "No	8, 230/ 28
lo, if he will	answer	true English, he must	8, 230/ 30
true English, he must	answer	"No," and not "Nay	8, 230/ 31
wise, if he will	answer	true English he must	8, 230/ 36
true English he must	answer	"Yea," and not "Yes	8, 230/ 37
framed, if he will	answer	true English, he may	8, 231/ 4
English, he may not	answer	"Yea," but he must	8, 231/ 5
Yea," but he must	answer	"Yes," and say, "Yes	8, 231/ 5
did not in his	answer	deny himself to be	8, 232/ 3
their question and his	answer	, either Saint John should	8, 232/ 9
apart, wherein I shall	answer	the words of Tyndale	8, 245/ 31
neither: to that I	answer	that of many men	8, 246/ 37
it for a final	answer	, and would have troubled	8, 250/ 13
men, and I shall	answer	him further for their	8, 252/ 19
thus in this mine	answer	to his one chapter	8, 252/ 30
they wrote not? I	answer	, Because that many taught	8, 254/ 19
be sacraments: I can	answer	him the common answer	8, 259/ 35
answer him the common	answer	, that though both be	8, 259/ 36
would give him none	answer	to that question other	8, 260/ 5
miracles against them: I	answer	to Tyndale two things	8, 264/ 7
second thing that I	answer	him with is this	8, 264/ 14

all contradiction. This second	answer	is open and plain	8, 264/ 35
mouth to mouth? I	answer	first that there was	8, 271/ 1
not this a proper	answer	now? Whereas against his	8, 271/ 16
fain afterward in his	Answer	to my Dialogue to	8, 272/ 4
winneth Tyndale by that	answer	there? If he said	8, 272/ 10
purpose. And therefore, to	answer	that with . . . he saith	8, 278/ 13
-- if I would	answer	and say, "That is	8, 283/ 9
but of God? Then	answer	we again that they	8, 285/ 7
More He maketh men	answer	as it pleaseth himself	8, 287/ 35
not give him an	answer	thereto such as could	8, 290/ 21
and then confuteth that	answer	. Tyndale "Because they should	8, 290/ 25
himself somewhat with the	answer	, and have defaced therewith	8, 292/ 5
never make one good	answer	. Tyndale Wherefore, inasmuch as	8, 302/ 37
my Dialogue -- Tyndale's	answer	, wherein he calleth me	8, 312/ 33
believed: this is his	answer	thereto . . . Tyndale And how	8, 313/ 2
contrary. More By this	answer	it appeareth well that	8, 313/ 9
argument, ye find his	answer	fond. For as for	8, 314/ 19
To this doth Tyndale	answer	thus . . . Tyndale And when	8, 314/ 27
that in his frantic	answer	he fared as Tyndale	8, 318/ 7
to this doth Tyndale	answer	nothing to me but	8, 323/ 18
I find in his	Answer	to my Dialogue yet	8, 330/ 29
that too. In his	answer	to the twenty-ninth chapter	8, 330/ 33
ye shall see what	answer	he maketh, and what	8, 332/ 34
necessary point. Tyndale I	answer	that this precept "Love	8, 333/ 2
might have done to	answer	all heretics with; for	8, 334/ 20
to sweeten his own	answer	with! For I never	8, 344/ 17
that I find Tyndale	answer	against such things as	8, 347/ 3
that Tyndale, in his	answer	to the eighteenth chapter	8, 355/ 8
the place in Tyndale's	answer	to me. But now	8, 355/ 12
thee. She shall not	answer	that she oweth thee	8, 372/ 25
her. But she shall	answer	that her debts be	8, 372/ 27
written. Now, if Tyndale	answer	this argument and say	8, 379/ 16
unwritten -- if Tyndale	answer	us thus, then is	8, 379/ 21
was never able to	answer	one word again. And	8, 380/ 5
Third Book containing the	answer	of his two special	8, 382/ 10
the Confutation of Tyndale's	Answer	In which is also	8, 384/ 4
hath made so bare	answer	that it had been	8, 387/ 34
belief. Whereunto we shall	answer	that therein can no	8, 397/ 27
earth. Now, if Tyndale	answer	that the good works	8, 401/ 12
answereth me in his	answer	to the Third Book	8, 401/ 13
belief of hell: I	answer	Tyndale again that therein	8, 406/ 14
killeth his faith: I	answer	that though faith by	8, 412/ 18
book to which I	answer	now, that "the church	8, 417/ 10
wise will Tyndale peradventure	answer	me. And surely I	8, 436/ 19
But, now, to this	answer	we shall tell him	8, 436/ 25
this book of his	Answer	unto my Dialogue, and	8, 448/ 25
church." He will peradventure	answer	us and say it	8, 449/ 3
shall not die. This	answer	of Tyndale is very	8, 449/ 8
his promises." This wise	answer	is much like as	8, 449/ 21
-- let him for	answer	look how Saint Augustine	8, 454/ 1

is and himself: I	answer	him if that he	8, 456/ 13
And since I dare	answer	for him that in	8, 476/ 17
writing afterward, in his	answer	to the first chapter	8, 500/ 6
doth after in his	answer	to my Third Book	8, 501/ 2
aforesaid words of his	answer	unto my Third Book	8, 501/ 6
the place in his	answer	unto my Third and	8, 512/ 16
ready for a churlish	answer	to have slain Nabal	8, 528/ 36
given him a churlish	answer	! And what man were	8, 530/ 17
villeins for a churlish	answer	of one of them	8, 530/ 20
as is a churlish	answer	to the king of	8, 531/ 22
Which when Tyndale should	answer	to . . . he should soon	8, 531/ 28
salvation . . . what will he	answer	? He will not say	8, 536/ 35
salvation. Then if Tyndale	answer	that he findeth in	8, 537/ 6
the substance of mine	answer	to this wise cavillation	8, 553/ 35
I say, the farther	answer	to mine other place	8, 554/ 31
what Tyndale must needs	answer	unto this, he can	8, 557/ 19
his book is for	answer	of my Dialogue . . . wherein	8, 560/ 16
I have in mine	answer	proved; and therein he	8, 563/ 33
it through, and mine	answer	therewith, shall well perceive	8, 566/ 11
love: to that I	answer	Tyndale two things. One	8, 568/ 30
them rather believed than	answered	. Of which sort some	8, 25/ 18
that I shall have	answered	Frith . . . I purpose to	8, 35/ 1
what may well be	answered	unto heretics. The very	8, 36/ 33
and when they be	answered	that although we serve	8, 52/ 17
the King's Grace had	answered	him, and that he	8, 86/ 16
evil things rehearsed, but	answered	also and assoiled, and	8, 177/ 25
and this one place	answered	, answereth them all. I	8, 185/ 13
a prophet?" And he	answered	, "No." I would not	8, 230/ 17
prophet, and that he	answered	may . . . and so he	8, 231/ 15
then if he had	answered	that himself being such	8, 262/ 25
I have to that	answered	Rochester in the . . . that	8, 323/ 20
remember that we have	answered	before . . . and proved it	8, 324/ 10
him for. And Peter	answered	for them all . . . saying	8, 329/ 17
wise that Tyndale hath	answered	my Lord of Rochester	8, 330/ 20
the writer." More Properly	answered	, if I would hold	8, 331/ 2
not yet so gaily	answered	it as to make	8, 332/ 24
it also. For Abraham	answered	the rich man, "They	8, 342/ 9
lacks thereof, where I	answered	Tyndale concerning his high	8, 351/ 2
have in that point	answered	Tyndale (in my said	8, 367/ 32
him for. And Peter	answered	for them all, saying	8, 404/ 3
And in his chapter	answered	in my third book	8, 404/ 36
sanctified." Tyndale And Christ	answered	, "Upon this rock I	8, 409/ 35
as other ribalds had,	answered	for his defense that	8, 454/ 3
my Third Book have	answered	, and avoided, all his	8, 472/ 33
consider what I have	answered	him . . . shall, I trust	8, 562/ 39
made by men: Tyndale	answereth	me for Luther that	8, 31/ 17
no sacrament -- he	answereth	Saint Paul well and	8, 86/ 13
confesseth the same, and	answereth	it with saying that	8, 113/ 31
here with which he	answereth	me well, and with	8, 151/ 35
Turks. Tyndale To this	answereth	Tyndale and saith if	8, 164/ 31

this one place answered,	answereth	them all. I say	8, 185/ 13
good and ordinate: Tyndale	answereth	me, "No more is	8, 199/ 12
this word "love"? He	answereth	the thing that no	8, 199/ 24
question is this. "Nay"	answereth	the question framed by	8, 230/ 24
which point thus reproveth	answereth	and reproveth clearly divers	8, 257/ 9
Scripture. And now he	answereth	me that our Lady	8, 271/ 8
it, so he foolishly	answereth	it. But I say	8, 288/ 5
in my name he	answereth	his question . . . and then	8, 290/ 25
the books." To this	answereth	Tyndale thus . . . Tyndale He	8, 310/ 9
the Consecration -- he	answereth	me that there is	8, 315/ 7
manner of Consecration: that	answereth	Tyndale in this wise	8, 316/ 8
but of wine: thereto	answereth	Tyndale thus . . . Tyndale A	8, 317/ 9
without Scripture: thereto he	answereth	thus . . . Tyndale As for	8, 320/ 4
without faith, as he	answereth	me in his answer	8, 401/ 13
the service of faith,	answereth	me with a hideous	8, 500/ 25
those two words in	answering	to a question is	8, 230/ 24
a frantic fool and	answering	this and that, he	8, 318/ 17
wrested, and his own	answers	effectual, and the others	8, 267/ 21
therefore show you his	answers	to such things as	8, 309/ 33
here have heard Tyndale's	answers	unto those things --	8, 309/ 38
in his book of	answers	wherewith he would fain	8, 310/ 2
of the questions and	answers	used in the same	8, 368/ 5
confutation of his fond	answers	made unto the third	8, 502/ 8
replying to his several	answers	made unto the chapters	8, 553/ 34
falsehood, which is the	antecedent	of the same argument	8, 87/ 11
proposition into an affirmative	antecedent	and consequent, it shall	8, 168/ 15
be false and his	antecedent	true. For it might	8, 168/ 17
would upon such an	antecedent	bind me by and	8, 168/ 25
this argument, though his	antecedent	were true . . . yet as	8, 294/ 30
how he proveth his	antecedent	, that no man having	8, 420/ 9
and conclusion to this	antecedent	made of this reason	8, 506/ 33
especially misliketh her devout	anthem	Salve Regina), so would	8, 313/ 13
Christ's true doctrine Tyndale's	anti-Christian	heresies . . . that it was	8, 357/ 9
have always jested that	Antichrist	should be born between	8, 50/ 4
name than "priest." But	Antichrist	hath deceived us with	8, 111/ 19
till the great archheretic	Antichrist	come himself . . . which, as	8, 270/ 11
do no miracles till	Antichrist	come . . . and yet then	8, 270/ 27
the false wonders of	Antichrist	. . . as the miracles that	8, 337/ 6
concerning Tyndale's great master	Antichrist	(though Tyndale and Luther	8, 337/ 36
testament of his master,	Antichrist	. And therefore that book	8, 357/ 11
of heretics, until that	Antichrist	shall come himself . . . which	8, 478/ 18
Annases,' and '	Antichrists	',' Judases,'	8, 58/ 18
chapter before, partly to	anticipate	his words written in	8, 405/ 23
before . . . and called them "	Antidicomarianites	," that is to say	8, 314/ 7
Church . . . were of such	antiquity	that every man might	8, 367/ 14
very shame to speak	anymore	of that point. The	8, 133/ 12
prohibit them to preach	anymore	. This allegory will agree	8, 358/ 20
in vain to go	anymore	about to turn him	8, 469/ 28
in vain to go	anymore	about him . . . yet a	8, 470/ 4
a fall, mercy wait	anymore	upon any reprobate or	8, 519/ 36

no man is there	anywhere	living more studious and	8, 11/ 6
thereby, whatsoever it signify	anywhere	else. Then say I	8, 166/ 31
untouched anything that Tyndale	anywhere	saith against my purpose	8, 330/ 27
no one known congregation	anywhere	, wherein the professing of	8, 387/ 2
on their breast, nor	anywhere	about their body. For	8, 457/ 1
this world, purgatory, nor	anywhere	else. The plain reproof	8, 540/ 16
man was there ever	anywhere	so mad to say	8, 550/ 17
into which thou runnest	apace	" -- did he therein	8, 97/ 19
you, cross and bless	apace	. And I beseech our	8, 129/ 9
spirit, spit out Scripture	apace	and exhort Tyndale again	8, 180/ 32
but rather run on	apace	toward hell themselves than	8, 452/ 5
prove in a treatise	apart	, wherein I shall answer	8, 245/ 31
leadeth every well-willing person	apart	. . . into the believing of	8, 295/ 29
and like the devil's	ape	maketh mocks and mows	8, 75/ 25
and made him his	ape	to sit there and	8, 126/ 34
see nothing but such	ape's	play among us, whereof	8, 109/ 26
mows, and maketh mad,	apish	jesting against the holy	8, 41/ 33
rail, calling them '	apish	, ' ' peevish, '	8, 58/ 15
every place in the	Apocalypse	-- be all these	8, 336/ 12
Saint John in the	Apocalypse	, where he saith, "If	8, 348/ 1
words before-rehearsed, of the	Apocalypse	. For whoso look in	8, 348/ 27
John, or to the	Apocalypse	, or to the epistles	8, 362/ 27
as hard as the	Apocalypse	. All which when they	8, 362/ 28
our Savior in the	Apocalypse	, where he saith, "I	8, 423/ 11
be plain in the	Apocalypse	: "I stand at the	8, 520/ 6
himself saith in the	Apocalypse	, some man is neither	8, 526/ 3
and running out in	apostasy	, and living in lechery	8, 437/ 26
of his order in	apostasy	, and after wedded his	8, 493/ 10
commonly called Julian the	Apostate	, writeth that when that	8, 128/ 20
Tyndale followeth Julian the	Apostate	in falling from the	8, 129/ 5
of a few false	apostates	! And thus is it	8, 30/ 15
and friars, and now	apostates	and living with harlots	8, 41/ 2
a few fleshly, blind	apostates	against so many holy	8, 130/ 14
was full of an	apostatical	spirit. Of the Sacrament	8, 87/ 30
dare say that blessed	apostle	, rather than his holy	8, 6/ 27
vigil of the blessed	apostle	Saint Matthias, the twenty-third	8, 12/ 31
and so became an	apostle	sent to and fro	8, 13/ 8
counsel of the blessed	apostle	Paul against fornication, where	8, 37/ 25
of whom the blessed	apostle	Paul writeth (unto the	8, 42/ 13
as of the blessed	apostle	Saint Paul. These truths	8, 44/ 14
words of the blessed	Apostle	to the Corinthians, "If	8, 65/ 29
the holy and blessed	apostle	Paul with many others	8, 69/ 19
as doth the holy	apostle	Paul where he likeneth	8, 81/ 4
yet doth not the	Apostle	tell us that those	8, 81/ 21
take himself for an	apostle	and go preach, but	8, 121/ 37
be taken for an	apostle	-- he would see	8, 137/ 21
cities to whom the	Apostle	wrote. And then I	8, 146/ 36
And if this new	apostle	now, Saint Tyndale, take	8, 149/ 33
than was Christ's old	apostle	Paul. For he letted	8, 149/ 35
it seem that the	Apostle	had in that place	8, 172/ 12

myself neither for an	apostle	nor for a prophet	8, 180/ 20
himself for a right	apostle	that were sent to	8, 180/ 22
as Tyndale saith, an	apostle	too. Now, Tyndale --	8, 191/ 17
Here showeth this blessed	apostle	Paul that the deadly	8, 213/ 5
may well believe the	Apostle	in this place, that	8, 214/ 1
of every time the	apostle	to such as were	8, 244/ 9
stead left for the	apostle	that should teach and	8, 244/ 12
the Church is Christ's	apostle	and teacheth them the	8, 244/ 18
Church is his perpetual	apostle	, how many nations soever	8, 251/ 6
to wit, his true	apostle	. And then, his true	8, 252/ 23
minds therein . . . for the	Apostle	saith, "While other speak	8, 268/ 5
the office of an	apostle	is to edify in	8, 294/ 12
the office of an	apostle	is to edify in	8, 303/ 6
to prove that the	Apostle	before his writing taught	8, 315/ 1
them; of a true	apostle	, and not of such	8, 360/ 33
them, of his perpetual	apostle	the Catholic Church of	8, 360/ 37
evangelists, or any other	apostle	, yet will it never	8, 365/ 18
writing. Saint Paul, the	Apostle	of the Gentiles, writeth	8, 368/ 17
the words of the	Apostle	saying, "When we willfully	8, 377/ 22
these words of the	Apostle	: "It is impossible that	8, 377/ 28
written words of some	apostle	. . . whereas he wotteth well	8, 381/ 18
and from a holy	apostle	turned into the traitor	8, 437/ 18
more authorized than an	apostle	, or else less witted	8, 565/ 15
sign of laying the	Apostle's	hands upon Timothy in	8, 192/ 4
heresies, would seem Christ's	apostles	and play the devil's	8, 11/ 14
be no such precious	apostles	that folk would forbear	8, 30/ 14
they were when the	apostles	said, "We must rather	8, 31/ 36
the other, "Whether the	Apostles	Left Anything Unwritten Necessary	8, 33/ 27
both he and other	apostles	, and all holy doctors	8, 37/ 32
These truths had the	apostles	, the martyrs, the confessors	8, 44/ 15
God unto his blessed	apostles	, and by them delivered	8, 78/ 24
the Acts of the	Apostles	as in the epistles	8, 84/ 10
many by the blessed	apostles	themselves, and from their	8, 109/ 30
of Christ and his	apostles	believe such a few	8, 130/ 13
Christ's death did his	apostles	preach much more of	8, 150/ 22
evangelists and all the	apostles	of Christ, and Christ	8, 150/ 29
that some of the	apostles	had written either gospels	8, 150/ 33
of Christ and his	apostles	, may serve him (because	8, 151/ 23
the evangelists and the	apostles	. . . so that there was	8, 151/ 30
Christ himself and his	apostles	did teach and preach	8, 153/ 35
by his evangelists and	apostles	, and left none unwritten	8, 154/ 18
Savior himself and his	apostles	taught once without writing	8, 157/ 18
evangelists and his twelve	apostles	. . . he hath caused to	8, 157/ 28
as he saw his	apostles	dead, and no man	8, 157/ 35
the time of the	apostles	, and taken for a	8, 168/ 2
delivered them by the	apostles	-- this name of	8, 170/ 16
asketh me why the	apostles	used not "this Greek	8, 187/ 1
of the name the	apostles	or the interpreter to	8, 187/ 32
asketh why that the	apostles	did not call the	8, 188/ 13
it seem that the	apostles	did take the Christian	8, 188/ 16

no sacrament, because the	apostles	called them presbyteri . . . which	8, 188/ 25
sacrament neither, because the	apostles	and evangelists called it	8, 188/ 30
now, since that the	apostles	and evangelists did apply	8, 189/ 1
nor none of his	apostles	, nor any man in	8, 192/ 31
nor any of his	apostles	might not, because they	8, 193/ 21
And as touching his	apostles	, though Christ unto them	8, 193/ 26
Church," and "Whether the	Apostles	Left Aught Unwritten That	8, 222/ 7
he had showed his	apostles	and others of his	8, 238/ 16
of his evangelists and	apostles	-- yea, and after	8, 239/ 18
also by his blessed	apostles	, whose doctrine he confirmed	8, 243/ 32
when he sent his	apostles	and his disciples to	8, 244/ 1
to him, and that	apostles	were not sent about	8, 244/ 8
it; and by his	apostles	and evangelists we believe	8, 245/ 11
the evangelists and the	apostles	preached and taught, partly	8, 245/ 13
and so did his	apostles	, and his disciples, and	8, 246/ 16
no more did the	apostles	themselves, though Tyndale say	8, 246/ 30
himself. Nor when divers	apostles	went together . . . every one	8, 247/ 4
God and his holy	apostles	at Jerusalem, which they	8, 248/ 20
which Christ and his	apostles	did should serve for	8, 250/ 16
the time of his	apostles	, to show and make	8, 251/ 4
and that yet his	apostles	and disciples, and his	8, 251/ 38
the time of the	apostles	. And therefore am I	8, 252/ 5
help him. Whether the	Apostles	Left Aught Unwritten That	8, 253/ 1
But did not the	apostles	teach aught by mouth	8, 254/ 18
therefore Christ and his	apostles	preached a hundred thousand	8, 254/ 22
prove us that the	apostles	wrote all that was	8, 254/ 26
that Christ and his	apostles	did confirm every sermon	8, 254/ 30
no more did the	apostles	neither, nor Tyndale shall	8, 255/ 4
therefore feigneth that the	apostles	"confirmed every sermon with	8, 255/ 36
the faith that the	apostles	preached -- if we	8, 256/ 3
prove us that the	apostles	confirmed every article thereof	8, 256/ 4
Tyndale saith, that the	apostles	"confirmed every sermon with	8, 256/ 10
suffice to prove the	apostles	God's true preachers . . . and	8, 257/ 1
many things preached the	apostles	by their epistles, with	8, 257/ 5
proveth us that the	apostles	wrote altogether that ever	8, 263/ 19
Christ and all his	apostles	warned us that false	8, 263/ 28
and in his holy	apostles	, and other holy saints	8, 270/ 5
would prove that the	apostles	left no necessary thing	8, 270/ 31
of Christ and his	apostles	: our Lord sendeth and	8, 275/ 21
that Christ and his	apostles	might not have been	8, 279/ 32
that Christ and his	apostles	could not be believed	8, 280/ 19
Christ and all the	apostles	, with all the angels	8, 281/ 24
Christ, and all his	apostles	, and all the angels	8, 282/ 37
Tyndale Christ and his	apostles	thought hell enough. And	8, 288/ 24
that Christ and his	apostles	thought hell enough --	8, 289/ 12
both Christ and his	apostles	have showed us that	8, 289/ 16
Tyndale And that the	apostles	should teach aught by	8, 289/ 37
to wit, that the	apostles	wrote, and left in	8, 290/ 4
to say, that the	apostles	left all such necessary	8, 290/ 10
wherefore and why the	apostles	left aught unwritten, he	8, 290/ 13

Yea, and if the	apostles	understood thereby as we	8, 290/ 32
have said that the	apostles	forbore the writing of	8, 291/ 9
for what cause, the	apostles	wrote some necessary things	8, 291/ 17
true -- that the	apostles	so did indeed --	8, 291/ 24
show there that the	apostles	did more plainly speak	8, 291/ 32
fondly said, since the	apostles	letted not to write	8, 292/ 1
Yea, and if the	apostles	understood thereby as we	8, 292/ 34
Tyndale saith that the	apostles	write -- but that	8, 293/ 5
what words soever the	apostles	write it, yet that	8, 293/ 7
by Christ and his	apostles	, and well and surely	8, 293/ 14
not confess that the	apostles	left anything unwritten, nor	8, 293/ 21
saith himself that the	apostles	wrote so that men	8, 293/ 24
is it that the	apostles	taught by mouth and	8, 294/ 2
us by the very	apostles	at Christ's commandment) have	8, 294/ 11
it appeareth that the	apostles	taught them not, but	8, 294/ 18
would that because the	apostles	have written the two	8, 294/ 24
by Christ nor his	apostles	. Now is this argument	8, 294/ 29
to prove that the	apostles	have left no necessary	8, 294/ 34
me farther that the	apostles	promised that they would	8, 295/ 1
of the remnant . . . the	apostles	have not written. Which	8, 295/ 6
write as though the	apostles	had never written of	8, 295/ 21
of grace, because the	apostles	wrote not of any	8, 296/ 5
the other five the	apostles	wrote nothing at all	8, 296/ 7
none of them the	apostles	wrote any proper significations	8, 296/ 9
said five sacraments the	apostles	wrote nothing at all	8, 296/ 18
three foreremembered that the	apostles	write of grace given	8, 296/ 23
to wit, that the	apostles	of those five sacraments	8, 297/ 7
us by the very	apostles	at Christ's commandment) have	8, 303/ 5
it appeareth that the	apostles	taught them not . . . but	8, 303/ 12
us by the very	apostles	at Christ's commandment." It	8, 303/ 24
delivery by the very	apostles	, all those five which	8, 303/ 27
us by the very	apostles	." Wherefore, Tyndale doth here	8, 303/ 37
us by the very	apostles	. . . and then is he	8, 304/ 5
the others of the	apostles	. . . if they be the	8, 304/ 9
they be the "very	apostles	" whom he and we	8, 304/ 10
we both call the	apostles	: Saint Peter, Saint Paul	8, 304/ 11
the time of the	apostles	an office -- which	8, 304/ 20
to prove that the	apostles	left no necessary thing	8, 304/ 25
it followeth that the	apostles	left no necessary thing	8, 304/ 29
to wit, that the	apostles	have left written in	8, 309/ 10
would prove that the	apostles	have left written, in	8, 309/ 18
and others of the	apostles	, to come and speak	8, 310/ 20
every of the other	apostles	might do the same	8, 310/ 31
his Maundy with his	apostles	. . . in which he instituted	8, 312/ 5
that, besides. And the	apostles	themselves, I doubt not	8, 316/ 3
Chrysostom saith that the	apostles	in the Mass prayed	8, 316/ 5
hath been taught the	apostles	by the Spirit of	8, 316/ 26
God, and by the	apostles	forth. And if Luther	8, 316/ 27
God hath taught his	apostles	with his own word	8, 318/ 27
by God to his	apostles	, and by them forth	8, 319/ 4

in like wise the	apostles	-- to give us	8, 322/ 7
of naught; whereas the	apostles	came themselves into the	8, 323/ 11
delivered by his blessed	apostles	. "Nay," saith Tyndale, "that	8, 324/ 1
before . . . that if the	apostles	wrote not all such	8, 324/ 8
said that if the	apostles	taught any such things	8, 325/ 25
Tyndale But that the	apostles	gave us any blind	8, 326/ 12
also defieth that the	apostles	taught any ceremony whereof	8, 327/ 33
better man than the	apostles	did -- our Savior	8, 327/ 35
Tyndale Christ asked the	apostles	(Mt 16) whom they	8, 329/ 16
that God or his	apostles	should give unto Christ's	8, 329/ 35
Son, and his Son's	apostles	too, and caused them	8, 330/ 2
of the evangelists and	apostles	, and teach them and	8, 331/ 24
where Christ commanded the	apostles	to go and "teach	8, 332/ 18
Christ biddeth all his	apostles	go preach and teach	8, 332/ 28
allthing" went with the	apostles	and compelled them to	8, 333/ 3
world's end. Now, the	apostles	knew before that heresies	8, 333/ 5
deduceth now that the	apostles	were by the same	8, 333/ 23
no more of the	apostles	knew that point but	8, 333/ 35
writing already by his	apostles	; or else that though	8, 335/ 1
should have made his	apostles	write it! This point	8, 335/ 6
the charity of the	apostles	drove them to put	8, 335/ 16
cause that drove the	apostles	to leave nothing unwritten	8, 335/ 21
him to say "The	apostles	have left allthing in	8, 336/ 1
what scripture alleged the	apostles	for their determination (in	8, 343/ 22
them to obey his	apostles	. Tyndale "Nay," saith Tyndale	8, 344/ 7
man to believe the	apostles	than to believe the	8, 344/ 21
not spoken to the	apostles	only, no more than	8, 344/ 24
be sent unto the	apostles	only. And Christ no	8, 344/ 25
Holy Ghost unto the	apostles	only . . . than he promised	8, 344/ 26
to be with the	apostles	only, all the days	8, 344/ 27
spoken not of the	apostles	only, for their time	8, 344/ 32
is come from the	apostles	, that confirmed it with	8, 345/ 30
that is, that the	apostles	proved every point by	8, 346/ 11
what miracle wrought the	apostles	for every point of	8, 346/ 13
their doctrine as the	apostles	did for theirs, in	8, 346/ 17
the Scripture; and his	apostles	(as himself said they	8, 347/ 25
Christ spoken by his	apostles	, written in the Scripture	8, 347/ 28
the Church by the	apostles	, and partly taught unto	8, 350/ 27
more but whether the	apostles	left every necessary thing	8, 350/ 31
he commanded; ergo, the	apostles	have left no necessary	8, 350/ 37
to write, and the	apostles	were not commanded at	8, 351/ 6
Saint Peter and the	apostles	were not content that	8, 353/ 30
and importable . . . though the	apostles	did afterward, when time	8, 354/ 12
is written in the	apostles	and the evangelists? Now	8, 356/ 13
planteth by himself, his	apostles	, his Holy Spirit, and	8, 359/ 15
do prove that the	apostles	have left all necessary	8, 359/ 19
of Christ and his	apostles	, and, continually from them	8, 360/ 37
the chief of his	apostles	, protesteth openly to all	8, 362/ 32
faith were by Christ's	apostles	put in writing. And	8, 363/ 29
came from the very	apostles	themselves -- he laid	8, 367/ 15

This tradition of the	apostles	is not written; for	8, 368/ 12
many things the holy	apostles	have delivered unto us	8, 368/ 16
the thing that the	apostles	by the inspiration of	8, 368/ 33
made mention of the	apostles	, writeth in this wise	8, 369/ 5
this wise: "Of these	apostles	am I taught these	8, 369/ 5
us either by the	apostles	themselves or else by	8, 370/ 28
the writings of the	apostles	, nor in the councils	8, 370/ 35
and commendation of the	apostles	unto us by themselves	8, 371/ 2
well believed that the	apostles	have commanded them, though	8, 371/ 10
naught ordained by the	apostles	that in the dreadful	8, 373/ 14
be dead. For the	apostles	knew that thereby cometh	8, 373/ 16
they say that the	apostles	taught and delivered to	8, 373/ 29
and taught by the	apostles	themselves. And thus, as	8, 373/ 37
the Church by the	apostles	. . . which would plainly have	8, 374/ 7
after again by the	apostles	, as I have rehearsed	8, 375/ 10
laws, and by the	apostles	themselves, and by the	8, 375/ 15
can Tyndale excuse the	apostles	of their baptizing in	8, 376/ 11
the cure of his	apostles	whom he ordained for	8, 376/ 29
whom he made his	apostles	? And if Tyndale list	8, 376/ 31
both traditions of the	apostles	, expositions of Scripture, and	8, 378/ 14
were delivered by the	apostles	themselves, and some by	8, 378/ 23
necessity is by the	apostles	written . . . and that no	8, 379/ 19
he saith that the	apostles	did put all in	8, 379/ 28
to wit, that the	apostles	gave things unto the	8, 380/ 7
by God and his	apostles	by the same secret	8, 380/ 16
his church by his	apostles	and his word unwritten	8, 380/ 25
the Church by his	apostles	; and made the Church	8, 380/ 28
him, "These things the	apostles	did teach and deliver	8, 381/ 3
him, "These books the	apostles	did write." If nothing	8, 381/ 4
wotteth well that the	apostles	wrote not all that	8, 381/ 18
that God ordained his	apostles	for his church, and	8, 381/ 20
his church for his	apostles	. . . and doth therefore more	8, 381/ 20
by any of his	apostles	, or all the whole	8, 381/ 22
the other, "Whether the	Apostles	Left Anything Unwritten, Necessary	8, 382/ 13
promise made unto his	apostles	, as teachers of his	8, 388/ 36
and chose his twelve	apostles	, though they were not	8, 391/ 11
aforesaid words to his	apostles	, "Have I not chosen	8, 392/ 1
foundation laid of the	apostles	and prophets, whereupon Paul	8, 402/ 26
the foundation that the	apostles	built upon . . . but Saint	8, 403/ 28
Tyndale Christ asked his	apostles	(Mt 16) whom they	8, 404/ 2
work -- "Whether the	Apostles	Left Anything Unwritten That	8, 404/ 36
richesse . . . testify all the	apostles	and prophets, and all	8, 410/ 5
richesse . . . testify all the	apostles	, and prophets, and all	8, 413/ 24
that testify all the	apostles	and prophets, and all	8, 414/ 7
and simplicity that the	apostles	used in the manner	8, 424/ 15
of himself and his	apostles	hitherto. Of all whom	8, 428/ 30
to prove that the	apostles	have left nothing unwritten	8, 472/ 30
Scripture . . . and that the	apostles	have left nothing unwritten	8, 473/ 10
Christ and all his	apostles	, and all his holy	8, 486/ 7
spoken there to his	apostles	cannot conveniently serve for	8, 498/ 15

Catholic Church, that the	apostles	taught, into false heresies	8, 498/ 17
them to be his	apostles	and messengers, to be	8, 498/ 25
And he sent his	apostles	about the world as	8, 499/ 19
himself and his blessed	apostles	even unto lousy Luther's	8, 520/ 23
further than the blessed	apostles	. . . and specially Saint Thomas	8, 532/ 28
tale of Christ's blessed	apostles	. Of whom thus he	8, 540/ 30
in like manner the	apostles	of Christ at his	8, 540/ 32
tellet us that the	apostles	never lost their faith	8, 541/ 34
prove us that the	apostles	(such as were elect	8, 542/ 13
temptation -- so the	apostles	fell from their faith	8, 542/ 37
say well for the	apostles	in that he saith	8, 543/ 20
the sin of Christ's	apostles	which they rather will	8, 544/ 5
would rather Christ's blessed	apostles	-- that Tyndale should	8, 544/ 12
of Tyndale for the	apostles	, if we come and	8, 544/ 17
we speak of his	apostles	, in the time in	8, 545/ 19
but women . . . when the	apostles	themselves knew these women	8, 545/ 26
for to excuse the	apostles	in the lack of	8, 545/ 28
playeth he by the	apostles	here. For first he	8, 547/ 8
the case that the	apostles	were in, as Tyndale	8, 547/ 33
Tyndale saith that the	apostles	, because they believed not	8, 548/ 11
told us that the	apostles	could not, for all	8, 551/ 36
time in which the	apostles	could not believe that	8, 552/ 17
this chapter, that the	apostles	were not by failing	8, 558/ 18
to prove that "the	apostles	left nothing unwritten that	8, 562/ 35
India, and the other	apostles	. For there was, he	8, 566/ 1
fourteenth chapter of the	Apostles'	Acts, writeth thus: "When	8, 69/ 15
plainly that by the	apostles'	hands laid upon them	8, 84/ 12
the putting of the	apostles'	hands upon them in	8, 84/ 18
the laying of the	apostles'	hands upon them was	8, 84/ 20
the putting of the	apostles'	hands upon them that	8, 99/ 17
time next after the	apostles'	days -- and he	8, 151/ 29
his church in his	apostles'	days -- that he	8, 157/ 32
twentieth chapter of the	Apostles'	Acts, not only keep	8, 184/ 10
hundred years from the	apostles'	days, and almost as	8, 187/ 8
ended either in the	apostles'	days or soon after	8, 245/ 34
upon Christ's and his	apostles'	words, which their miracles	8, 250/ 19
hath, ever since the	apostles'	days hitherto, by miracles	8, 250/ 22
preaching and his holy	apostles'	. . . not with bare dispicions	8, 275/ 13
it thus: "In the	apostles'	time, priesthood was an	8, 304/ 26
said that of the	apostles'	tradition was learned the	8, 316/ 7
never was since the	apostles'	days (nor, peradventure, every	8, 336/ 24
high reason of the	apostles'	charity compelling them to	8, 351/ 3
ever wrote since the	apostles'	days. Then see they	8, 366/ 37
devotion cometh of the	apostles'	tradition and of the	8, 370/ 4
the authority of the	apostles'	tradition." Saint Augustine in	8, 371/ 7
to hand, from the	apostles'	days unto our own	8, 375/ 3
Christ's days and his	apostles'	hitherto? Which faith must	8, 388/ 35
Christ's days and his	apostles'	hitherto, were in the	8, 394/ 25
holy fathers from the	apostles'	days hitherto . . . or else	8, 395/ 4
his church since the	apostles'	days. This might one	8, 415/ 22

well he defendeth the	apostles'	faith, which he saith	8, 549/ 31
and to the See	Apostolic	. And for conclusion, both	8, 131/ 9
have ye heard an	apostolical	epistle counseling the man	8, 18/ 35
their epistles in such	apostolical	fashion . . . that a man	8, 40/ 15
in it of any	apostolical	spirit. But he that	8, 87/ 29
he surely much more	apostolical	than was Christ's old	8, 149/ 34
as in his other	apparel	, if they teach him	8, 75/ 13
so seriously all the	apparel	of the priests . . . did	8, 79/ 9
But of all his	apparel	, and all the fashion	8, 79/ 13
tabernacle, ark, and altar,	apparel	, sanctifying, and sacrifice, our	8, 79/ 28
as well in the	apparel	of the priest as	8, 109/ 5
in poor and painful	apparel	. He lived in watch	8, 122/ 15
so is there the	apparel	of the priest at	8, 193/ 15
somewhat subtle, and had	apparent	texts in Scripture that	8, 139/ 7
never speaketh indeed . . . how	apparent	soever a heretic make	8, 286/ 21
by some color of	apparent	scriptures to destroy the	8, 360/ 28
true cause or an	apparent	cause why, ere my	8, 500/ 33
true cause or an	apparent	cause why, ere my	8, 506/ 30
of his soul, how	apparently	soever a heretic argue	8, 286/ 30
till it may well	appear	that he be surely	8, 19/ 30
Doth it not manifestly	appear	by these words that	8, 66/ 12
thy face, that it	appear	not unto men that	8, 69/ 31
places of Scripture doth	appear	), it seemed to those	8, 99/ 9
it may the better	appear	that penance is necessary	8, 214/ 12
saving to make this	appear	, I needed not to	8, 218/ 35
Latin language had it,	appear	open and plain. I	8, 230/ 5
forbiddeth the marvels that	appear	in crystal stones, and	8, 246/ 21
And though it may	appear	in every sacrifice, and	8, 277/ 33
that in these words	appear	both against virginity and	8, 324/ 28
their own words well	appear	: Iohannis 21; ad Thessalonicenses	8, 332/ 8
that it may well	appear	that he giveth Timothy	8, 360/ 26
whereby it will well	appear	that Tyndale saith not	8, 365/ 13
yet will it never	appear	that all is written	8, 365/ 18
shall much the better	appear	when we well examine	8, 390/ 5
it not here plainly	appear	that he which hath	8, 429/ 25
whereof, to make it	appear	fair and likely . . . because	8, 488/ 26
self) it shall peradventure	appear	that he went about	8, 492/ 21
deeds if it might	appear	to the court that	8, 494/ 5
crimes, whereupon it might	appear	that none of them	8, 494/ 11
matter of things that	appear	not? Now, if the	8, 509/ 18
indeed . . . doth yet farther	appear	by his conclusion that	8, 513/ 15
will, I ween, well	appear	also that he cast	8, 538/ 21
that it will well	appear	against Tyndale, all the	8, 538/ 28
too. This will well	appear	, I say, by plain	8, 538/ 31
which it specially doth	appear	the contrary. And then	8, 551/ 31
it being but an	appearance	natural by the reflection	8, 276/ 26
right unprofitable indeed; as	appeared	by the uplandish Lutherans	8, 55/ 25
with their conjurations, there	appeared	many terrible sights, so	8, 128/ 28
were not old, as	appeared	by Timothy. And for	8, 184/ 18
such wise that it	appeared	that he was at	8, 429/ 17

this world, and here	appeared	, to dissolve and break	8, 434/ 30
of life . . . it well	appeareth	he would with good	8, 20/ 10
with. And therefore it	appeareth	well that Barnes would	8, 30/ 34
well and spiritually, as	appeareth	by their books and	8, 46/ 36
meaneth Tyndale, as it	appeareth	by his words here	8, 55/ 11
world . . . and as it	appeareth	in divers other places	8, 55/ 13
And there it well	appeareth	, although it were true	8, 62/ 29
them certain days. It	appeareth	also that fasting was	8, 64/ 25
so say; for it	appeareth	that they did it	8, 70/ 32
not serve since it	appeareth	well by the circumstances	8, 71/ 13
the sacraments -- as	appeareth	by the definitions that	8, 77/ 35
by which places it	appeareth	plainly that by the	8, 84/ 11
used ever hitherto (as	appeareth	by the writing of	8, 109/ 31
of diverse kinds, as	appeareth	in Leviticus and Numbers	8, 111/ 26
without understanding! More It	appeareth	well that the Holy	8, 129/ 26
be disputable; as well	appeareth	not only by Saint	8, 131/ 5
of some heresies, as	appeareth	in my said Dialogue	8, 143/ 21
in that it otherwise	appeareth	in Saint Jerome's works	8, 153/ 20
New too, as well	appeareth	by Saint Paul in	8, 162/ 6
to his consequent, it	appeareth	that though I granted	8, 168/ 26
none heresy therein, as	appeareth	by his writing against	8, 176/ 33
nothing else thereby, as	appeareth	by the heresies that	8, 176/ 34
priest "senior" -- as	appeareth	by the books and	8, 185/ 2
And therefore it well	appeareth	that Tyndale doth not	8, 199/ 35
as by good authorities	appeareth	, our Lord doth ordinarily	8, 210/ 2
-- he saith it	appeareth	that there was no	8, 220/ 8
word by which it	appeareth	that while he saw	8, 227/ 27
it standeth indifferent, and	appeareth	not what man or	8, 229/ 31
doth it wittingly well	appeareth	by that he is	8, 232/ 12
express it. And it	appeareth	that he did yet	8, 237/ 20
places . . . in which it	appeareth	plainly that men be	8, 238/ 33
is true? And thus	appeareth	it not only that	8, 240/ 10
should be saved," it	appeareth	that Tyndale, refusing all	8, 240/ 24
of their doctrine, as	appeareth	. But he shall never	8, 247/ 29
forasmuch as the first	appeareth	not, peradventure, so fully	8, 264/ 36
no new article well	appeareth	by that that the	8, 286/ 12
of his Godhood, as	appeareth	in the tenth chapter	8, 292/ 20
by them: therefore it	appeareth	that the apostles taught	8, 294/ 18
been damnable . . . therefore it	appeareth	well that all the	8, 298/ 21
writing . . . although, indeed, it	appeareth	well that he meant	8, 300/ 38
of them: therefore it	appeareth	that the apostles taught	8, 303/ 12
By this answer it	appeareth	well that, God be	8, 313/ 9
-- as it plainly	appeareth	both by Saint Augustine	8, 314/ 3
it well and plain	appeareth	that all those holy	8, 314/ 9
or did. But it	appeareth	well that Saint Paul	8, 315/ 11
of Rochester said, it	appeareth	plainly that Saint Paul	8, 323/ 25
and as it here	appeareth	by his example of	8, 324/ 33
heresies; as it well	appeareth	, John 20, where he	8, 333/ 7
come . . . well and plainly	appeareth	by Scripture, both concerning	8, 337/ 35
Arians. And this thing	appeareth	well in stories very	8, 340/ 32

that he would, as	appeareth	plainly by this word	8, 341/ 12
and biddings; as well	appeareth	by the words following	8, 353/ 11
as I said, it	appeareth	well that the very	8, 354/ 4
besides all that that	appeareth	written . . . in the five	8, 365/ 12
yet, that thing well	appeareth	. By these traditions have	8, 365/ 33
yet the cause why	appeareth	not to every man	8, 367/ 37
By which words it	appeareth	well that he had	8, 374/ 18
declared than, as it	appeareth	by his writing, himself	8, 390/ 33
them. And therefore it	appeareth	well that Tyndale varieth	8, 400/ 14
Christ. And thus it	appeareth	that neither my gloss	8, 415/ 29
he fall not"? It	appeareth	there plainly, by the	8, 430/ 1
words before and after	appeareth	. He saith also to	8, 430/ 6
again and lost, as	appeareth	by the same words	8, 430/ 36
these words, as well	appeareth	by the old holy	8, 431/ 35
us further!" -- it	appeareth	, I say, that our	8, 432/ 35
into venial: Tyndale, as	appeareth	by his words next	8, 444/ 5
beat him. And it	appeareth	plainly that Tyndale taketh	8, 444/ 25
his purpose, as it	appeareth	openly by those his	8, 444/ 30
he fully meaneth (as	appeareth	by sundry other chapters	8, 447/ 9
as in plain Scripture	appeareth	, that he will never	8, 452/ 34
had it. So it	appeareth	clearly that the cause	8, 463/ 13
without any variance (as	appeareth	plainly both by the	8, 481/ 27
his Gospel . . . as plainly	appeareth	by those aforesaid words	8, 498/ 27
waxed in conclusion graceless . . .	appeareth	well in that so	8, 513/ 29
that Tyndale thus meaneth	appeareth	plainly by the whole	8, 518/ 29
order of our election	appeareth	as well in general	8, 519/ 4
them. Whereby it well	appeareth	that Tyndale meaneth that	8, 519/ 8
from his neck: it	appeareth	very well that off	8, 538/ 16
The plain reproof whereof	appeareth	evidently -- the deadly	8, 540/ 17
more behind than the	appearing	of Christ again. And	8, 335/ 28
that besides Christ's own	appearing	at the Doom there	8, 337/ 33
world in such manner	appearing	unto us as it	8, 509/ 19
they feel their passions	appeased	. . . as did King Saul	8, 160/ 11
the things that, contrariwise,	appertain	properly to the reprobates	8, 521/ 33
among others, that part	appertaineth	to me. For I	8, 26/ 28
his unworthy Chancellor, it	appertaineth	, as I said, unto	8, 27/ 18
this matter much more	appertaineth	-- yet since Tyndale	8, 554/ 32
heretics and his evil	appetite	to speak after a	8, 166/ 2
or such other ribaldrous	appetite	; what could his judge	8, 494/ 13
bestly lust and devilish	appetite	, accomplisheth his detestable deed	8, 512/ 25
kill the lusts and	appetites	of his flesh, with	8, 112/ 7
kill the lusts and	appetites	of his flesh, with	8, 112/ 15
well the lusts and	appetites	of our flesh with	8, 112/ 23
the heat of their	appetites	, learn and consent unto	8, 516/ 37
the heat of their	appetites	," God worketh with them	8, 517/ 22
might well eat the	apple	which God had precisely	8, 49/ 23
him to eat the	apple	of the Tree of	8, 61/ 28
with him for an	apple	; and so would he	8, 61/ 35
name of ecclesia was	applied	unto the congregation of	8, 170/ 17
in which it is	applied	thereto. For in that	8, 194/ 30

church upon good cause	applied	conveniently toward the redeeming	8, 213/ 28
For when Saint Augustine	applieth	those words of Christ	8, 356/ 15
that grace, if they	apply	to work therewith, he	8, 85/ 19
apostles and evangelists did	apply	and appropier that profane	8, 189/ 1
doth not so fully	apply	the Passion of Christ	8, 213/ 35
help of God's grace,	apply	his will rather indifferently	8, 468/ 28
would I have Tyndale	apply	me well to his	8, 495/ 20
of his goodness offereth,	apply	himself towardly to the	8, 502/ 35
without the consent and	applying	of their own free	8, 422/ 5
man will by the	applying	of his own will	8, 422/ 26
myself in conforming and	applying	of my will can	8, 507/ 2
of my prayer, with	applying	of thine own will	8, 558/ 5
of God: ordain and	appoint	certain common fasting days	8, 62/ 32
holy day so now	appointed	to him that Saint	8, 13/ 2
they should fast, and	appointed	them certain days. It	8, 64/ 24
cleanseth, therefore God had	appointed	it unto the sacrament	8, 81/ 1
properties for which God	appointed	those outward signs of	8, 81/ 23
saith that "the officers	appointed	thereunto preached the pure	8, 149/ 13
old time the officers	appointed	thereto prayed in a	8, 160/ 14
they have by custom	appointed	it to signify some	8, 171/ 22
the grace of God	appointed	unto Holy Orders is	8, 197/ 29
whom God hath there	appointed	in his stead), and	8, 208/ 4
pain nor temporal pain	appointed	for us (that is	8, 213/ 14
layman, or a laywoman,	appointed	by the people to	8, 219/ 11
because God had not	appointed	them to that office	8, 259/ 27
either made it or	appointed	it but for a	8, 276/ 32
day that God himself	appointed	in the beginning. And	8, 320/ 31
they list -- he	appointed	them (himself and his	8, 321/ 17
convenient and by God	appointed	thereunto, reveal it; which	8, 336/ 31
God had by Moses	appointed	them already. And then	8, 349/ 29
prove himself to be	appointed	by God to teach	8, 475/ 34
have chosen you, and	appointed	you, that you shall	8, 498/ 19
have chosen you, and	appointed	you, to go and	8, 498/ 28
his charge that he	appointed	an endless plague for	8, 539/ 27
they say the Scripture	appointeth	none. If we speak	8, 253/ 10
the church of Christ	appointing	pain for the sin	8, 214/ 14
any difference save an	appointment	to preach; and also	8, 165/ 21
the rainbow. And the	appointment	made between him and	8, 276/ 12
not go together by	appointment	to write their gospels	8, 310/ 15
profit is limited and	apportioned	after such rate and	8, 195/ 7
till the Doom near	approach	, but only in detecting	8, 340/ 27
he shall peradventure never	approach	near unto them again	8, 423/ 22
she, when the day	approached	of her departing, nothing	8, 372/ 8
evangelists did apply and	approper	that profane word ecclesia	8, 189/ 2
to whom he would	approper	some special privilege of	8, 488/ 6
he seemeth here to	approper	unto the elects be	8, 499/ 12
no such custom hath	appropered	it to any special	8, 171/ 24
that they were therefore	appropered	unto them . . . as water	8, 297/ 11
enter into any religion	approved	by the law, he	8, 15/ 3
in many other things	approved	him, and by his	8, 153/ 16

declared that he well	approved	him, both by this	8, 153/ 18
saints whose faith was	approved	by miracles, laid against	8, 255/ 31
in every age been	approved	by miracles), so inwardly	8, 389/ 36
Catholic Church, and thereby	approveth	the faith and works	8, 338/ 29
consent of holy saints	approving	and allowing the same	8, 260/ 20
quis renatus fuerit ex	aqua	et Spiritu Sancto non	8, 377/ 7
Father in God the	Archbishop	of Canterbury . . . and afterward	8, 13/ 26
bringer is yet the	archdeacon's	servant, and not the	8, 195/ 23
any, till the great	archheretic	Antichrist come himself . . . which	8, 270/ 11
And Zwingli himself, the	archheretic	of all . . . was there	8, 483/ 5
flesh" . . . so be these	archheretics	very glad, and great	8, 12/ 17
by the headmasters and	archheretics	of his ungracious sect	8, 42/ 37
large to guess and	aread	(upon his dark riddles	8, 391/ 22
if he will needs	argue	that priests be no	8, 188/ 24
apparently soever a heretic	argue	by Scripture to the	8, 286/ 30
if he would have	argued	thus -- "If Master	8, 168/ 38
this, ween ye, well	argued	: "Moses forbade the Jews	8, 350/ 35
God. Now, where Tyndale	argueth	that if none may	8, 193/ 20
like the form of	arguing	that young children use	8, 467/ 29
made by God." Which	argument	is so good that	8, 87/ 9
antecedent of the same	argument	; that is to wit	8, 87/ 12
This is a sure	argument	! "Lo, because Saint James	8, 87/ 20
of the soul. Which	argument	, for aught that I	8, 101/ 29
like as yet that	argument	better than I like	8, 101/ 31
doctrine without any further	argument	. And as for them	8, 120/ 2
if Tyndale ground his	argument	upon the "old" time	8, 150/ 24
to purpose, but that	argument	is now like as	8, 168/ 37
soon see that his	argument	were assoiled with the	8, 188/ 21
needs so be. Which	argument	yet, if there were	8, 196/ 8
they should in an	argument	at every third word	8, 205/ 28
side, likewise as this	argument	or consecution is true	8, 242/ 24
he may make an	argument	when it cometh to	8, 257/ 33
here is his first	argument	, that he setteth forth	8, 262/ 15
specially strong band. Which	argument	whoso well advise and	8, 262/ 16
so this is his	argument	: God did so thrice	8, 277/ 12
would with a fond	argument	prove unto a simple	8, 286/ 23
to assoil his fond	argument	, hath yet wit enough	8, 286/ 27
apostles. Now is this	argument	, though his antecedent were	8, 294/ 30
the minor of mine	argument	false: yet in turning	8, 298/ 22
conclusion follow and his	argument	good. For if God	8, 302/ 14
God. And so Tyndale's	argument	goeth to ground quite	8, 302/ 27
this a madly concluded	argument	? And yet are there	8, 304/ 30
Were this a wise	argument	-- "Better is it	8, 305/ 1
Now, after this goodly	argument	goeth he to another	8, 305/ 3
Here is but one	argument	, and that but short	8, 305/ 11
how well this wise	argument	serveth him. And now	8, 306/ 30
so to my second	argument	, ye find his answer	8, 314/ 18
every necessary truth. This	argument	is, God wot, full	8, 333/ 27
put in, too, this	argument	also: that they have	8, 334/ 24
put in, too, this	argument	also: that after their	8, 334/ 35

and how feeble his	argument	is . . . by which he	8, 335/ 15
For whereas his feeble	argument	before-touched was but the	8, 335/ 20
it: then is this	argument	very sure and strong	8, 335/ 36
-- then is this	argument	more feeble yet than	8, 336/ 5
the conclusion of his	argument	for him. For since	8, 345/ 33
unwritten"! Besides that this	argument	is very foolish in	8, 351/ 1
if Tyndale answer this	argument	and say that he	8, 379/ 16
first make me this	argument	: "He that turneth the	8, 440/ 4
made us once this	argument	, would then ween he	8, 440/ 7
be a very bare	argument	. David was an elect	8, 467/ 27
person doth so? This	argument	will be very like	8, 467/ 29
And now, when his	argument	is all made up	8, 507/ 3
the faith is an	argument	or matter of things	8, 509/ 17
matter were worth the	argument	, we would press upon	8, 531/ 19
foolish heretic, and his	arguments	easy to answer . . . but	8, 7/ 34
and could perceive, but	arguments	grounded upon philosophy and	8, 101/ 12
should with any other	arguments	strive against this reason	8, 369/ 21
therefore by such froward	arguments	. . . ye seem to resist	8, 369/ 33
and besides divers other	arguments	, evident and plain, which	8, 388/ 2
with divers reasons and	arguments	is once moved of	8, 510/ 22
naught. Thus might an	Arian	and arrant heretic say	8, 341/ 25
Donatists; in Greece the	Arians	; in Bohemia the Hussites	8, 28/ 31
all. For when the	Arians	and the Catholics were	8, 340/ 5
very sure that the	Arians	were heretics; and so	8, 340/ 16
have concluded against the	Arians	in like wise as	8, 340/ 18
suffered none among the	Arians	. . . saving in the taking	8, 340/ 21
boldly conclude against the	Arians	. And this thing appeareth	8, 340/ 31
the councils against the	Arians	of old. Saint Paul	8, 341/ 27
the Altar, doth believe	aright	. For the clear perceiving	8, 83/ 24
examination, calleth the sacrament	aright	, and by the same	8, 300/ 27
so that we repent	aright	and effectually, by confession	8, 409/ 1
and that Joseph of	Arimathea	, and Nicodemus, and the	8, 545/ 14
that many great difficulties	arise	thereupon . . . in which though	8, 269/ 11
if any new question	arise	, determine it also. For	8, 342/ 8
new question that may	arise	, we shall determine by	8, 343/ 3
the devil . . . and yet	arise	by grace through penance	8, 437/ 6
truth the elect shall	arise	again by means of	8, 518/ 20
therefore, but repent and	arise	with God's help, as	8, 544/ 10
believe that Christ was	arisen	again, he is agreed	8, 552/ 17
All this great scoffing	ariseth	only because that children	8, 92/ 14
the contrariety that seemeth,	ariseth	of heretics' malicious subtlety	8, 286/ 38
doctrine they learned of	Aristotle	. More In this point	8, 94/ 9
that our preachers preach	Aristotle	, philosophers, and poets: thereto	8, 149/ 30
have fallen therefrom, as	Arius	, Pelagius, Donatus, Wycliffe, and	8, 44/ 19
wit, that heresy that	Arius	held, and his great	8, 266/ 16
won unto him (as	Arius	had in his time	8, 266/ 22
was that holy man	Arius	and many another holy	8, 267/ 14
the damnable error of	Arius	, Helvidius, and many another	8, 388/ 13
hundred years before, against	Arius	, Otho, Lambert, Luther, and	8, 480/ 3
when such heretics as	Arius	, Wycliffe, Luther, Lambert, Huessgen	8, 481/ 30

and shame, as when	Arius'	guts fell out of	8, 340/ 23
the altar, and the	Ark	of the Testament, and	8, 79/ 14
that in the tabernacle,	ark	, and altar, apparel, sanctifying	8, 79/ 28
abhorred not in the	Ark	the images of the	8, 173/ 34
keeping up of the	Ark	of the Testament, that	8, 259/ 20
her not touch the	Ark	, but the Blessed Body	8, 259/ 24
ceremonies taught about the	Ark	, the Temple, the sacrifices	8, 328/ 31
than was the holy	Ark	, though every man might	8, 357/ 4
Scripture showeth by the	ark	of Noah with beasts	8, 391/ 36
with the truth and "	arm	" himself with "faith," and	8, 18/ 36
and write thereof, to	arm	the people against it	8, 37/ 31
books as may well	arm	them to resist and	8, 38/ 29
to stretch out his	arm	to the people when	8, 192/ 17
to stretch out the	arm	in preaching, or to	8, 296/ 27
Timothy this warning to	arm	him with against heretics	8, 360/ 27
even as a man	armed	with faith, go forth	8, 18/ 28
except they be well	armed	before . . . I doubt not	8, 38/ 21
as Absalom with his	army	, and Ahithophel therein, that	8, 137/ 26
was there any doubt	arose	, till that these heretics	8, 293/ 12
saith that David's sins	arose	upon great occasions above	8, 530/ 12
joy together, that thoughts	arose	in their hearts, "Alas	8, 541/ 22
might an Arian and	arrant	heretic say now that	8, 341/ 26
be made Master of	Art	. And thus graciously hath	8, 203/ 21
to ask him, "What	art	thou?" And he confessed	8, 230/ 14
asked him, "What, then?	Art	thou Elijah?" And he	8, 230/ 16
said, "I am not." "	Art	thou a prophet?" And	8, 230/ 16
it into the English, "	Art	thou a prophet?" but	8, 231/ 28
thou a prophet?" but "	Art	thou the prophet?" . . . and	8, 231/ 29
they asked Saint John, "	Art	thou the prophet?" --	8, 231/ 37
in mine hand? What	art	thou the better though	8, 328/ 18
I say that thou	art	Christ, the Son of	8, 329/ 17
the Living God, that	art	come into this world	8, 329/ 18
We believe that thou	art	he that was promised	8, 329/ 19
I, good Lord that	art	my praise and my	8, 371/ 33
I say that thou	art	Christ, the Son of	8, 404/ 3
the Living God, that	art	come into this world	8, 404/ 4
We believe that thou	art	he that was promised	8, 404/ 5
where he said, "Thou	art	Christ, the Son of	8, 404/ 12
the Living God, that	art	come into this world	8, 404/ 13
We believe that thou	art	he that was promised	8, 407/ 18
of his faith, "Thou	art	blessed, Simon the son	8, 418/ 4
faith of his, "Thou	art	accursed, Tyndale, the son	8, 418/ 7
remember from whence thou	art	fallen, and amend and	8, 429/ 21
when he said, "Thou	art	Christ, that art come	8, 465/ 9
Thou art Christ, that	art	come into this world	8, 465/ 9
hast ears: ergo, thou	art	my ass"). First, I	8, 467/ 32
fail. Wherefore when thou	art	come unto thyself again	8, 553/ 14
fail. Wherefore when thou	art	come to thyself again	8, 553/ 18
Savior said, "When thou	art	once converted, then strengthen	8, 558/ 12
Savior say, "When thou	art	come to thyself again	8, 558/ 14

shame -- as the	article	against images, and the	8, 16/ 5
against images, and the	article	against the liberty of	8, 16/ 5
special remorse of that	article	. For the contemning of	8, 24/ 13
is once in that	article	touching the Church confuted	8, 34/ 19
church to hold an	article	as true faith that	8, 34/ 25
tongue lacketh one certain	article	that the Greek hath	8, 229/ 24
Greek hath, and which	article	in part both our	8, 229/ 24
for both is one	article	, the one before a	8, 229/ 28
the errand pertaineth. This	article	"the" doth, therefore, in	8, 229/ 36
Greek tongue hath an	article	that doth the like	8, 230/ 2
which would with that	article	, if the Latin language	8, 230/ 4
not ignorant of that	article	, neither the Greek nor	8, 230/ 9
told you, of an	article	correspondent to the Greek	8, 231/ 23
correspondent to the Greek	article	and to the English	8, 231/ 24
and to the English	article	"the"; and for that	8, 231/ 24
Greek tongue perceiving the	article	. . . saw well enough that	8, 231/ 27
that he knoweth the	article	there which he should	8, 232/ 13
and effect of the	article	, both Greek and English	8, 232/ 24
into English without the	article	(as the Latin hath	8, 232/ 36
this word "record," the	article	that is, as I	8, 233/ 11
correspondent unto our English	article	"the"; by which article	8, 233/ 12
article "the"; by which	article	put before the word	8, 233/ 12
-- as the Greek	article	made the word "prophet	8, 233/ 16
have left out that	article	"the," but should at	8, 233/ 20
translating "no record," that	article	"the" -- whereupon the	8, 233/ 22
translation expressed the Greek	article	and made it thus	8, 233/ 37
the strength of this	article	, he may consider that	8, 234/ 14
the beginning, though our	article	"the" be correspondent unto	8, 234/ 20
correspondent unto the Greek	article	in declaring the certainty	8, 234/ 21
yet doth not our	article	, sometimes, so fully and	8, 234/ 24
thing as doth the	article	in the Greek specially	8, 234/ 25
better expressing of the	article	, Tyndale should in the	8, 234/ 28
putteth Tyndale for the	article	"the," whereof I have	8, 235/ 20
worshipped many gods . . . the	article	is set to those	8, 235/ 24
of God. And that	article	is not in English	8, 235/ 28
he will turn the	article	out of its kind	8, 235/ 31
speak of, or the	article	, or the diversity of	8, 236/ 12
with setting in the	article	, and to have said	8, 236/ 35
Yea, and since the	article	signifieth the special kind	8, 236/ 36
himself because of the	article	, which he would not	8, 237/ 5
and strength of this	article	"the," or of its	8, 237/ 12
showeth that the Greek	article	hath that strength in	8, 237/ 17
in leaving out the	article	"the"; the second in	8, 237/ 26
fail to know . . . every	article	of the faith), but	8, 239/ 6
time determined for an	article	of the faith. For	8, 247/ 32
now revealed this new	article	to him and his	8, 249/ 19
particular miracles upon every	article	, for Christ used not	8, 252/ 28
never preached but one	article	in one sermon, or	8, 255/ 8
they added a special	article	of our faith, which	8, 255/ 25
miracle specially for that	article	; and therefore he would	8, 255/ 34

he would have that	article	seem unproved as for	8, 255/ 34
himself, prove us every	article	of his faith which	8, 256/ 2
the apostles confirmed every	article	thereof by a sundry	8, 256/ 4
not of every such	article	one miracle written; ergo	8, 256/ 22
and deducing of the	article	of their faithless faith	8, 262/ 4
people, upon some such	article	as the false prophet	8, 266/ 4
the truth of that	article	taught and believed as	8, 269/ 18
Scripture by the known	article	of the Catholic faith	8, 269/ 25
Savior Christ" is none	article	of his false faith	8, 271/ 14
we receive a new	article	of our faith without	8, 281/ 26
to receive a new	article	of faith without Scripture	8, 283/ 4
we received a new	article	"without Scripture" . . . whereby he	8, 283/ 32
give us a new	article	in Scripture, as he	8, 283/ 33
we receive "a new	article	" . . . and then all the	8, 283/ 38
this be a new-believed	article	. . . let Tyndale tell when	8, 284/ 4
he calleth a new	article	. But, now, how like	8, 284/ 7
belief, of this new	article	of fifteen hundred years	8, 284/ 8
hath inspired that other	article	, of our Lady. And	8, 285/ 26
himself with laying this	article	whereby he would diminish	8, 286/ 1
this is no new	article	well appeareth by that	8, 286/ 12
nor child . . . since that	article	is not proved by	8, 287/ 18
mouth that in that	article	neither then nor never	8, 293/ 11
true, is yet none	article	of our faith to	8, 313/ 5
I farther that this	article	is such that we	8, 314/ 1
and then since that	article	is not in Holy	8, 314/ 14
church . . . do believe the	article	of the perpetual virginity	8, 407/ 32
own words, that the	article	of the perpetual virginity	8, 407/ 36
Lady is a necessary	article	of our faith. And	8, 407/ 37
to grant for an	article	necessary, since it is	8, 408/ 4
the boast of that	article	of the faith which	8, 408/ 25
dependeth upon his third	article	, whereof the words be	8, 424/ 5
wrong opinion in any	article	of the faith . . . yet	8, 459/ 9
enough and hath none	article	wrong therein for as	8, 459/ 17
manner error in every	article	of any promise that	8, 462/ 26
error in any other	article	, be it never so	8, 462/ 28
belief of any other	article	. . . when every man that	8, 464/ 1
they err in any	article	that is no promise	8, 467/ 12
no promise, be the	article	never so great. The	8, 467/ 12
Lady's body . . . since that	article	is as well and	8, 472/ 6
Christendom, as any other	article	of the Christian faith	8, 472/ 8
Christian faith. And none	article	is there, almost, in	8, 472/ 9
against it than this	article	of our Lady's perpetual	8, 472/ 10
bound to believe none	article	but if it be	8, 472/ 15
it for any sure	article	of their belief that	8, 472/ 27
it is a necessary	article	for salvation -- that	8, 473/ 1
ignorance of any other	article	were not damnable, nor	8, 475/ 13
of every other like	article	; that is to say	8, 475/ 20
to say, of every	article	which is true and	8, 475/ 20
no more than the	article	of the perpetual virginity	8, 475/ 22
hath all done . . . this	article	alone, of the perpetual	8, 476/ 32

undoubted truth of this	article	, since he knoweth it	8, 476/ 36
own handling of this	article	of our Lady's perpetual	8, 478/ 25
the truth of that	article	of any man but	8, 478/ 27
contrary error of that	article	is damnable after the	8, 478/ 30
foolish handling of the	article	of her perpetual virginity	8, 479/ 33
there is not one	article	of the faith that	8, 480/ 31
not believe" the substantial	article	of the faith of	8, 545/ 2
they believed not that	article	, Tyndale here saith expressly	8, 545/ 6
being informed of any	article	of the faith which	8, 546/ 13
must needs defend his	articles	. And now wot I	8, 16/ 3
that some of those	articles	Tyndale hath himself given	8, 16/ 4
them, in the necessary	articles	were of the same	8, 131/ 3
all his sacraments and	articles	of the faith without	8, 155/ 6
the sacraments, ceremonies, or	articles	of the faith, God	8, 156/ 17
sacraments and divers other	articles	of Christ's faith. But	8, 222/ 24
whereas we have two	articles	in English, "a" and	8, 229/ 27
may seem that those	articles	have not always that	8, 237/ 14
this objection of diverse	articles	believed by the Church	8, 249/ 8
deducing and drawing of	articles	of the faith out	8, 260/ 27
the belief, not contrary	articles	to those that were	8, 280/ 24
we received any new	articles	of faith without Scripture	8, 283/ 28
none of those both	articles	is proved by plain	8, 287/ 13
must join therewith the	articles	of the faith of	8, 360/ 26
sure in heart the	articles	of Christ's faith, which	8, 361/ 13
the proof of many	articles	of the right belief	8, 361/ 22
agreed upon the necessary	articles	of the faith. And	8, 388/ 20
belief in many great	articles	of our faith . . . and	8, 404/ 16
he believe no further	articles	besides. And thus far	8, 404/ 25
confess that all the	articles	revealed further by Christ	8, 407/ 39
man needeth no more	articles	in his faith now	8, 416/ 20
sacraments and divers other	articles	besides . . . and which hath	8, 416/ 28
which we believe the	articles	of the faith as	8, 426/ 9
Tyndale's heresy, by the	articles	of the known faith	8, 426/ 23
belief of all the	articles	of the Catholic faith	8, 459/ 1
may in other great	articles	of the faith that	8, 462/ 19
of all the other	articles	of the faith. As	8, 463/ 38
depend upon some other	articles	that the belief of	8, 464/ 3
the belief of those	articles	gone, the belief of	8, 464/ 3
very promises, but other	articles	besides. That we shall	8, 464/ 27
only, setting all other	articles	of the faith as	8, 466/ 21
those errors, were the	articles	never so great, and	8, 467/ 18
were but in such	articles	as be no promises	8, 470/ 21
that in all other	articles	they repent their errors	8, 471/ 4
this difference between the	articles	of the faith in	8, 473/ 18
promises and all other	articles	: that none error in	8, 473/ 18
the promises and other	articles	. But yet abideth still	8, 473/ 27
belief of the other	articles	. . . we shall tell him	8, 473/ 36
and of the other	articles	. . . but if he prove	8, 474/ 33
and of the other	articles	not. Which when he	8, 474/ 34
how knoweth he those	articles	which be necessary articles	8, 475/ 24

articles which be necessary	articles	of the faith, of	8, 475/ 25
the faith, of which	articles	the contrary belief were	8, 475/ 25
the truth of those	articles	taught, the same articles	8, 475/ 27
articles taught, the same	articles	not being written in	8, 475/ 27
he knoweth not those	articles	but by the church	8, 476/ 5
must Tyndale learn those	articles	, or else cannot be	8, 476/ 10
him that in such	articles	he lacketh those two	8, 476/ 17
the surety of those	articles	, and learneth which they	8, 476/ 19
to know those necessary	articles	from all others . . . the	8, 476/ 22
learneth to know those	articles	by the known church	8, 476/ 26
lack Scripture for those	articles	(for of such articles	8, 476/ 30
articles (for of such	articles	we speak), and they	8, 476/ 31
and belief of such	articles	, believe the common consent	8, 478/ 5
of all other like	articles	which come in question	8, 478/ 33
are heretics! For the	articles	that the whole Catholic	8, 483/ 30
his heart all the	articles	of the true faith	8, 556/ 5
himself showeth what false	articles	he teacheth his elects	8, 570/ 32
would not have Aaron	ascend	unto the altar by	8, 79/ 11
voice of" our "wickedness	ascend	up and awake God	8, 179/ 10
thereof were likely to	ascend	up into heaven and	8, 179/ 21
of ripe sins, and	ascending	to heaven and waking	8, 180/ 36
his resurrection, and his	ascension	into heaven, and the	8, 370/ 31
resurrection, nor of his	ascension	. . . which things be not	8, 406/ 36
Christ's death, descension, resurrection,	ascension	, and of the Godhood	8, 408/ 6
they do take and	ascribe	it unto themselves. For	8, 131/ 30
as the Jews could,	ascribe	God's miracles to Beelzebul	8, 415/ 19
will of man, and	ascribe	allthing to destiny. Which	8, 497/ 24
hinder, and make them	ascribe	the faith that is	8, 506/ 1
thank to himself and	ascribe	nothing to their own	8, 523/ 17
in his favor and	ascribed	thereby into the number	8, 79/ 25
of his deeds, yet	ascribed	them not unto himself	8, 523/ 20
authority which the Church	ascribeth	unto God and his	8, 131/ 29
now doth of new . . .	ascribing	the miracles wrought by	8, 244/ 28
marvel though Tyndale were	ashamed	of his master. And	8, 16/ 10
such as were not	ashamed	thus to say and	8, 22/ 32
is neither afeard nor	ashamed	to draw the Holy	8, 41/ 25
an honest maiden be	ashamed	to fast any day	8, 63/ 14
say, that is not	ashamed	to lie so shamefully	8, 109/ 21
yet he is not	ashamed	to write it. What	8, 109/ 23
this book, is not	ashamed	to say that we	8, 134/ 11
say, he is not	ashamed	to write this --	8, 134/ 14
make the false prophet	ashamed	. . . or that he shall	8, 265/ 27
making the false prophets	ashamed	-- ye see yourselves	8, 265/ 29
when they be not	ashamed	to look folk in	8, 265/ 31
whereof will they be	ashamed	? Now, if he mean	8, 265/ 33
as to make me	ashamed	to lay it forth	8, 332/ 25
that he is not	ashamed	to lay those words	8, 343/ 2
that cause he was	ashamed	to speak of. Now	8, 364/ 21
may make the hearers	ashamed	to do anything contrary	8, 369/ 37
old wife would be	ashamed	to read such riddles	8, 393/ 6

sottish, that he was	ashamed	of them . . . and therefore	8, 448/ 15
why he was not	ashamed	to have a harlot	8, 454/ 2
may surely be much	ashamed	thereof, as often as	8, 459/ 21
But yet is Tyndale	ashamed	to confess and say	8, 529/ 25
Tyndale, I say, somewhat	ashamed	to tell us even	8, 529/ 32
matter, he is not	ashamed	to tell us in	8, 551/ 32
salt, and by the	ashes	, and by the holy	8, 78/ 11
scourer, and why rather	ashes	than earth since man	8, 78/ 33
earth and not of	ashes	, and why in Baptism	8, 78/ 34
hath of their dry	ashes	raised up a hundred	8, 223/ 16
fall as flat to	ashes	as it were alms	8, 226/ 6
loosed, made a step	aside	fifteen hundred miles from	8, 187/ 7
make the reader look	aside	, that himself might play	8, 201/ 21
clap turn his cheek	aside	. . . and say that because	8, 298/ 18
Tyndale ween to wry	aside	and escape by that	8, 299/ 11
off and after laid	aside	, far from the poisoned	8, 307/ 10
to set God's law	aside	for men's traditions, as	8, 352/ 9
of my heart, setting	aside	for the while my	8, 371/ 34
Tyndale covereth and keepeth	aside	the hateful hearing and	8, 491/ 36
use in grammar schools: "	Asinus	meus habet aures, et	8, 467/ 30
aures, ergo tu es	asinus	meus" ("Mine ass hath	8, 467/ 31
Now if they will	ask	, is there nobody to	8, 26/ 26
sleeve a little, and	ask	him whether his own	8, 47/ 31
faith. Yet when we	ask	them whether we may	8, 53/ 26
neither. Then if we	ask	them farther whether it	8, 53/ 29
while no more but	ask	of Tyndale whether he	8, 57/ 20
say to Tyndale and	ask	him, "Why do not	8, 57/ 37
such another . . . and then	ask	God Almighty why he	8, 78/ 31
written. What will Tyndale	ask	more? But no reason	8, 82/ 6
have not wherewith, to	ask	him forgiveness, and to	8, 89/ 22
Which thing whoso would	ask	me how may that	8, 102/ 18
be . . . might as well	ask	me how might the	8, 102/ 19
and sure. For I	ask	no more but these	8, 118/ 9
pray, and whence to	ask	power and strength to	8, 147/ 18
is now, we must	ask	him which time is	8, 151/ 3
quite gone. I would	ask	him when ended that	8, 158/ 12
by mouth as to	ask	them the why . . . and	8, 187/ 11
the why. But I	ask	of Tyndale no such	8, 187/ 14
of Latin -- I	ask	him this why: why	8, 187/ 17
Tyndale doth . . . I could	ask	him how he proveth	8, 192/ 34
I might as well	ask	him the cause and	8, 194/ 37
but good? This I	ask	him yet again! Now	8, 200/ 19
Latin, and then will	ask	me what English word	8, 207/ 30
to God. I will	ask	Tyndale, first, whether such	8, 208/ 34
if not, then to	ask	forgiveness . . . and is bound	8, 210/ 23
Levites from Jerusalem to	ask	him, "What art thou	8, 230/ 14
if a man should	ask	Tyndale himself, "Is a	8, 230/ 25
Holy Spirit. If Tyndale	ask	us now whereof serveth	8, 243/ 12
sorrow. Now, if Tyndale	ask	me why a woman	8, 259/ 34
Tyndale Some man would	ask	, How did God continue	8, 270/ 34

that "some" man would	ask	this question. But he	8, 271/ 5
of God. If he	ask	how shall he know	8, 285/ 9
our Lady: we must	ask	him again how knoweth	8, 285/ 10
Scripture: we then shall	ask	him further how he	8, 285/ 13
at one point . . . and	ask	us what shall profit	8, 287/ 6
of Doom), and will	ask	us also what profiteth	8, 287/ 11
husbands too: I will	ask	him then again what	8, 287/ 16
hell enough -- I	ask	him how he proveth	8, 289/ 13
prove it . . . would then	ask	me, "Hath the realm	8, 290/ 19
as in Books: I	ask	him whether the ceremonies	8, 299/ 13
taught by mouth. Then	ask	we him, "Whereby know	8, 324/ 18
say -- I would	ask	Tyndale whether among those	8, 325/ 20
us this, we will	ask	him who told him	8, 325/ 32
before; and yet I	ask	him now again, what	8, 346/ 12
would. And when we	ask	them then . . . which of	8, 367/ 6
by the Church, never	ask	farther question." Saint Jerome	8, 369/ 17
And now if Tyndale	ask	with which church --	8, 380/ 35
a question as to	ask	whether he that hath	8, 386/ 6
-- we must first	ask	him how taketh he	8, 391/ 6
repent his heresies, then	ask	I Tyndale again, how	8, 396/ 2
himself describeth. Then we	ask	him, "Whereby shall a	8, 396/ 31
like default . . . and shall	ask	us how we do	8, 397/ 25
clean. Then will we	ask	him how will he	8, 406/ 7
of whatsoever they can	ask	to keep them in	8, 408/ 32
ensearch with him and	ask	of him what is	8, 448/ 36
their pardon. But then	ask	we him again, though	8, 449/ 29
let to come and	ask	it . . . no man doubteth	8, 450/ 8
members -- I would	ask	him yet once again	8, 456/ 3
Then must we further	ask	him whereby he wotteth	8, 462/ 25
of malice. We must	ask	him whereby he knoweth	8, 462/ 30
therefore will we first	ask	him by what scripture	8, 467/ 22
-- then will we	ask	him whereby he proveth	8, 474/ 31
of our Lady. Then	ask	we Tyndale how knoweth	8, 475/ 24
church of Christ. Then	ask	we Tyndale further, which	8, 476/ 21
Jack Slouch alone . . . and	ask	Tyndale whether another slouch	8, 493/ 5
And we would then	ask	him such questions further	8, 531/ 23
not elected. If I	ask	Tyndale here how he	8, 536/ 34
him, lest I should	ask	him again which church	8, 536/ 37
any other miracle. Then	ask	I no more but	8, 545/ 11
of the Altar, and	ask	our Lord mercy therefor	8, 548/ 27
it himself. But then	ask	I Tyndale this time	8, 555/ 27
perceiving whereof, I will	ask	Tyndale this . . . If Saint	8, 556/ 2
sorrow for him . . . I	ask	, I say, of Tyndale	8, 556/ 9
Peter's faith failed . . . I	ask	in which of them	8, 557/ 2
forsake God again. Now	ask	I Tyndale whether the	8, 557/ 14
I will not therefore	ask	ye now the question	8, 559/ 4
themselves. And first I	ask	Tyndale whether he that	8, 568/ 9
may not. Then I	ask	him how he proveth	8, 568/ 15
do repent . . . and then	ask	I Tyndale whether he	8, 569/ 12
unto any man that	asked	him any question, but	8, 21/ 3

unto God confessed, and	asked	his mercy, that he	8, 24/ 10
which sort some have	asked	what have I to	8, 25/ 19
not Christ." And they	asked	him, "What, then? Art	8, 230/ 15
if the question be	asked	him thus, lo --	8, 230/ 29
-- to this question,	asked	in this wise, if	8, 230/ 36
if the question be	asked	him thus, lo, by	8, 230/ 37
Tyndale's translation, the Jews	asked	of Saint John whether	8, 231/ 14
and plain. For they	asked	him not whether he	8, 231/ 30
him. And therefore they	asked	Saint John, "Art thou	8, 231/ 37
yet the Jews that	asked	Saint John the question	8, 232/ 1
Saint Paul. For, being	asked	where he findeth it	8, 260/ 35
of Knowledge, to have	asked	God again why he	8, 307/ 33
against me . . . Tyndale Christ	asked	the apostles (Mt 16	8, 329/ 16
by Scripture. Tyndale Christ	asked	his apostles (Mt 16	8, 404/ 2
old philosopher . . . which, being	asked	why he was not	8, 454/ 2
many more. Then he	asketh	me why I have	8, 176/ 10
of serpentines . . . when he	asketh	me why the apostles	8, 187/ 1
intents and purposes Tyndale	asketh	me now the why	8, 187/ 10
for that cause he	asketh	why that the apostles	8, 188/ 13
heaven. And when Tyndale	asketh	me in any of	8, 194/ 36
to these questions. He	asketh	farther from whence the	8, 195/ 10
Blood? Now, where he	asketh	me why the bishop	8, 195/ 14
his part himself, and	asketh	us why they left	8, 290/ 11
obey "Holy Church," without	asking	what they mean, or	8, 126/ 18
reason unto faith, with	asking	help of God for	8, 546/ 18
not yet so fast	asleep	as he maketh for	8, 188/ 19
lain all this while	asleep	, by the space of	8, 493/ 8
leave Luther lying still	asleep	with his leman, and	8, 493/ 17
not because he lieth	asleep	, keepeth in him still	8, 493/ 21
unwillingly, as he were	asleep	or in a trance	8, 493/ 32
into trances, and fall	asleep	in lusts for a	8, 518/ 10
his trances," and "fallen	asleep	in his lusts," as	8, 520/ 28
in a trance and	asleep	, till they be so	8, 521/ 1
wits when he is	asleep	. He had forgotten himself	8, 529/ 10
be all the while	asleep	, as he putteth here	8, 530/ 7
in that they be	asleep	all the while they	8, 532/ 36
all this while still	asleep	. But Tyndale will have	8, 533/ 11
Tyndale will have him	asleep	needs, for the defense	8, 533/ 12
wits while he is	asleep	. More Lo, because he	8, 533/ 21
was all this while	asleep	. . . therefore in all this	8, 533/ 23
wits when he is	asleep	. Is not here a	8, 533/ 25
or else were himself	asleep	while he wrote this	8, 533/ 27
A man that lieth	asleep	loseth not his wits	8, 534/ 11
then was the wit	asleep	and the will followed	8, 535/ 23
was in manner all	asleep	, so were all his	8, 535/ 25
he all that while	asleep	?When he thought he	8, 536/ 10
was all this while	asleep	, and never consented to	8, 536/ 22
was all the while	asleep	. In which point, as	8, 537/ 23
if he were so	asleep	, his very first falling	8, 537/ 25
them, because he lieth	asleep	; nor in all that	8, 565/ 36

though they be "fallen	asleep	" in lechery, theft, sacrilege	8, 570/ 23
God allowed, assisted, and	aspired	them his grace therein	8, 351/ 7
an ox or an	ass	without understanding! More It	8, 129/ 24
very ox and an	ass	without wit or understanding	8, 130/ 16
es asinus meus" ("Mine	ass	hath ears, and thou	8, 467/ 31
ergo, thou art my	ass	"). First, I suppose that	8, 467/ 32
ever fought against, ever	assailed	and beaten at with	8, 485/ 5
and heresies been impugned,	assailed	, and condemned, by God	8, 486/ 6
heretics most busy to	assault	his church -- there	8, 250/ 33
now taken here with	assault	piecemeal, on every side	8, 496/ 7
off. Faith Is Ever	Assaulted	and Fought With. Tyndale	8, 485/ 1
the faith is always	assaulted	and fought against --	8, 485/ 36
hath been oppugned and	assaulted	, by the devil and	8, 486/ 3
his false faith "ever	assaulted	"; which is, as ye	8, 496/ 6
he letted not to	assay	Job again and again	8, 469/ 19
his will . . . but would	assay	him offer, and press	8, 469/ 35
might see his disciples	assay	some feat here. But	8, 483/ 14
sacraments, and had first	assayed	to say that five	8, 297/ 15
fleshly liberty? "Go and	assemble	, " saith that good queen	8, 67/ 30
Turks . . . a prince may	assemble	his host, and of	8, 123/ 22
of his realm, then	assembled	before His Highness, to	8, 27/ 7
authority hath Christ's church,	assembled	in the general councils	8, 344/ 4
though they were all	assembled	upon a plain, were	8, 354/ 34
it began of such	assemblies	together, yet afterward it	8, 170/ 18
but only their several	assemblies	such as I before	8, 170/ 23
universities it signifieth their	assemblies	-- else, where no	8, 171/ 23
for else were their	assembly	together in prayer no	8, 159/ 8
more than this word "	assembly	, " which hath been taken	8, 166/ 34
spoken of. For every	assembly	and congregation in Christian	8, 167/ 1
there called "congregation" or "	assembly	" because they be christened	8, 167/ 3
ye would say, the	assembly	of the court, or	8, 170/ 12
both the congregation, or	assembly	, and the oration also	8, 170/ 28
them in the same	assembly	. Now may ye perceive	8, 170/ 29
example of the other	assembly	, and the name not	8, 171/ 5
taken from the other	assembly	, nor their assembly for	8, 171/ 5
other assembly, nor their	assembly	for such matters called	8, 171/ 6
other a congregation or	assembly	, of heathen, paynim people	8, 188/ 35
win their hearts to	assent	after to their heresies	8, 42/ 18
well that their whole	assent	is not wrought without	8, 248/ 34
shall by and by	assent	unto the truth, as	8, 469/ 1
our heart into the	assent	of the thing that	8, 500/ 21
and prayer they might	assent	unto without any prejudice	8, 505/ 11
be taught the truth	assent	forthwith and will never	8, 517/ 6
would if they would	assent	thereto themselves and obey	8, 520/ 4
when he won her	assent	to the sin, when	8, 536/ 12
with a bare bold	assertion	and affirmation of false	8, 218/ 34
and so underproppeth his	assertion	with itself -- he	8, 282/ 11
to salvation. Which false	assertion	of his I have	8, 472/ 32
albeit a man might	assign	other causes of our	8, 50/ 25
as their confessor shall	assign	them, and the same	8, 208/ 6

then must he needs	assign	a known church. Where	8, 323/ 2
that he seemeth to	assign	the cause of the	8, 520/ 24
learned man then present	assigned	unto him for the	8, 9/ 22
the cause very well	assigned	nor the sentence very	8, 527/ 18
this also: that he	assigneth	that thing as the	8, 519/ 5
promise his own special	assistance	which at the sacraments	8, 98/ 23
for their aid and	assistance	in such case, and	8, 136/ 22
we will, through the	assistance	of God's gracious hand	8, 532/ 5
God by his promise	assistant	to purge the soul	8, 98/ 28
God, by his promise,	assistant	with them in remission	8, 99/ 7
Spirit shall ever be	assistant	with his church . . . and	8, 132/ 4
according to Christ's promise,	assistant	, whereby it both rejecteth	8, 246/ 24
Spirit of God --	assistant	ever with them, by	8, 248/ 14
the Spirit of God	assistant	in his church. And	8, 248/ 34
Spirit promised, sent, and	assistant	unto his church, in	8, 336/ 30
all; though God allowed,	assisted	, and aspired them his	8, 351/ 7
would seem solemnly to	assoil	. Whose book when any	8, 7/ 31
and hear confession and	assoil	as well as may	8, 165/ 18
were none other shift,"	assoil	it "after an Oxford	8, 196/ 20
saith that he will	assoil	it so for lack	8, 196/ 30
contrary shift -- and	assoil	it with nego, consequentiam	8, 196/ 32
be a confessor and	assoil	men of their sins	8, 260/ 18
he lack learning to	assoil	his fond argument, hath	8, 286/ 26
of all the people,	assoiled	, before that he was	8, 23/ 15
mine understanding so simply	assoiled	. . . that till I hear	8, 101/ 30
but answered also and	assoiled	, and the goodness of	8, 177/ 25
that his argument were	assoiled	with the other word	8, 188/ 21
quite, and they clean	assoiled	of God, both from	8, 447/ 39
after, he so fondly	assoileth	that all the world	8, 393/ 24
this fashion, then he	assoileth	his strange riddle as	8, 446/ 13
which, from the first	assumption	thereof, it was never	8, 117/ 14
speaketh here of the	Assumption	of our Lady, the	8, 286/ 3
the examples of the	Assumption	of our Lady and	8, 289/ 24
perpetual virginity, of the	assumption	of her blessed body	8, 365/ 24
or not believe the	Assumption	of our Lady, or	8, 405/ 2
enough, and can, I	assure	you, make as much	8, 176/ 2
very surely set, I	assure	you. For, first, I	8, 283/ 6
he was. And I	assure	you, Tyndale and his	8, 458/ 11
which they be well	assured	that they shall never	8, 449/ 36
greatest, most solemn, most	assuredly	made, and thereto most	8, 106/ 32
man . . . and some sore	astonied	, and for a time	8, 397/ 33
there is some member	astonied	and lacketh both life	8, 417/ 18
things sit still himself,	astonied	and amazed in a	8, 486/ 28
at his Passion were	astonied	and amazed . . . and in	8, 540/ 33
their minds, and so	astonied	them and amazed them	8, 541/ 12
saw him, they were	astonied	for wondering and joy	8, 541/ 21
they be couched, with "	astonied	" and "amazed," and "stormy	8, 542/ 21
were "amazed," and then "	astonied	," and then afeard, and	8, 547/ 10
were only "amazed" and "	astonied	" and past all remembrance	8, 558/ 20
his other words, "amazed," "	astonied	," and forgetting of themselves	8, 558/ 25

failing, but "amazing" and "	astonying	" upon "great occasions" and	8, 552/ 21
if he list, or "	astonying	," "upon great occasions and	8, 552/ 29
be still as far	asunder	as if they denied	8, 265/ 23
his health, as David	ate	of the hallowed bread	8, 60/ 5
the while he neither	ate	nor drank . . . if he	8, 70/ 22
it for fish and	ate	it. And so may	8, 121/ 6
temptation . . . and as Eve	ate	the forbidden fruit through	8, 542/ 34
through temptation, and Adam	ate	it also through temptation	8, 542/ 35
been neither ahungred nor	athirst	. Howbeit, if Tyndale will	8, 70/ 23
yet we do not	attain	and get any grace	8, 95/ 10
shops were able to	attain	unto. Now, if they	8, 103/ 20
sore eyes can scant	attain	to perceive how the	8, 490/ 13
that they have once	attained	that faith, not with	8, 460/ 35
in such a fashion	attained	and gotten that faith	8, 461/ 4
grace and repented, and	attained	thy faith again, and	8, 558/ 6
to glory . . . which whoso	attaineth	is then in surety	8, 205/ 12
his doctrine, that once	attaineth	that faith), can at	8, 489/ 38
dead as to the	attaining	of salvation -- and	8, 400/ 35
more part toward the	attaining	of the belief than	8, 502/ 26
anything worth toward the	attaining	of faith, because that	8, 503/ 9
whereas in the getting,	attaining	, and receiving of these	8, 504/ 9
fruitful work toward the	attaining	of faith, though Tyndale	8, 504/ 29
of man toward the	attaining	of faith . . . which endeavor	8, 506/ 19
there be that cannot	attend	to hearken unto the	8, 516/ 32
Christ, that he which	attendeth	not today may . . . hear	8, 516/ 35
with his other counselors	attending	upon His Grace's person	8, 177/ 35
taketh here Saint Paul	atwas	lawful for a friar	8, 45/ 16
if any should . . . his	audience	, were they never so	8, 42/ 1
Rochester, in a great	audience	brought me in for	8, 152/ 16
truth, in a great	audience	of people, upon some	8, 266/ 3
come in an open	audience	of a main multitude	8, 266/ 24
people unlearned of their	audience	shall be meet to	8, 268/ 11
Christian folk, because their	audience	was more meet while	8, 291/ 34
the faith in that	audience	. . . but that our Savior	8, 292/ 18
maketh, he saith, the	audience	to put confidence therein	8, 297/ 34
well, have a devout	audience	! But Tyndale in this	8, 514/ 17
the word of God "	Auferte	malum ex vobismet ipsis	8, 357/ 15
But the people, for	aught	that I see, know	8, 73/ 25
he saw that for	aught	he could do, men	8, 86/ 16
soul. Which argument, for	aught	that I perceive among	8, 101/ 29
spectacles upon them, lest	aught	be left out. More	8, 126/ 21
were at the leastwise	aught	worthy the writing, but	8, 158/ 4
Whether the Apostles Left	Aught	Unwritten That Is of	8, 222/ 7
man's witness might make	aught	true, then were the	8, 228/ 35
Whether the Apostles Left	Aught	Unwritten That Is of	8, 253/ 1
not the apostles teach	aught	by mouth that they	8, 254/ 18
no promise behind, of	aught	to be showed more	8, 281/ 22
no promise behind, of	aught	to be showed more	8, 282/ 17
the apostles should teach	aught	by mouth that they	8, 289/ 37
us why they left	aught	unwritten -- as though	8, 290/ 11

why the apostles left	aught	unwritten, he might thereupon	8, 290/ 14
their own shame, that	aught	should be done or	8, 317/ 15
of the clergy if	aught	be used among Christian	8, 319/ 16
them, if they say	aught	well, and according to	8, 358/ 15
so may, then, for	aught	that I can see	8, 379/ 1
I can see or	aught	that he can say	8, 379/ 1
he meaneth. Howbeit, for	aught	that I can see	8, 391/ 24
For what thing is	aught	worth of itself to	8, 401/ 16
Tyndale needs say, for	aught	that I can see	8, 473/ 25
in this world that	aught	is? -- for, as	8, 503/ 26
almighty God, yet for	aught	that he said unto	8, 504/ 36
heretic . . . and though Saint	Augustine	saith that it is	8, 19/ 10
heresy springeth, as Saint	Augustine	saith, of pride!) standeth	8, 29/ 18
the taste of Saint	Augustine	, Saint Jerome, Saint Ambrose	8, 46/ 17
For as holy Saint	Augustine	saith, "To say that	8, 68/ 22
the words of Saint	Augustine	, "Accedit verbum ad elementum	8, 96/ 14
believe Saint Jerome, Saint	Augustine	, Saint Ambrose, Saint Gregory	8, 113/ 25
when time requireth: Saint	Augustine	, Saint Jerome, Saint Cyprian	8, 152/ 5
he found in Saint	Augustine	and other holy doctors	8, 201/ 8
deny but that Saint	Augustine	, Saint Jerome, Saint Ambrose	8, 206/ 32
For as holy Saint	Augustine	saith, the heretic that	8, 216/ 15
Scripture showeth, and Saint	Augustine	declareth, and Luther himself	8, 225/ 16
errors . . . and, as Saint	Augustine	saith, save for the	8, 254/ 9
I set not by	Augustine	, I care not for	8, 266/ 35
stories which, as Saint	Augustine	saith, wrote of things	8, 273/ 15
as Saint Jerome, Saint	Augustine	, and others), concerning as	8, 278/ 27
or, as holy Saint	Augustine	saith, for lack of	8, 286/ 38
them . . . and that Saint	Augustine	and Saint Jerome and	8, 313/ 26
appeareth both by Saint	Augustine	, in his book to	8, 314/ 3
Saint Jerome and Saint	Augustine	rehearse, did write against	8, 314/ 6
God; as holy Saint	Augustine	saith in the receiving	8, 322/ 2
and exercise, as Saint	Augustine	saith, some men's minds	8, 330/ 8
the words of Saint	Augustine	which Friar Barnes bringeth	8, 352/ 15
it seem that Saint	Augustine	taketh those words of	8, 352/ 18
himself doth. But Saint	Augustine	there, by the allegory	8, 352/ 19
commodity. Of whom Saint	Augustine	giveth warning that yet	8, 352/ 25
the mind of Saint	Augustine	, as every man that	8, 352/ 34
those words of Saint	Augustine	brought forth by Barnes	8, 352/ 37
the thing that Saint	Augustine	there saith -- divers	8, 353/ 4
the words of Saint	Augustine	also, with which Barnes	8, 355/ 21
the words of Saint	Augustine	which Friar Barnes addeth	8, 356/ 13
matter. For when Saint	Augustine	applieth those words of	8, 356/ 15
these words of Saint	Augustine	be plain against all	8, 356/ 27
the words of Saint	Augustine	against Barnes, which words	8, 358/ 12
said words of Saint	Augustine	, and of Christ's words	8, 358/ 21
mercenaries," of whom Saint	Augustine	speaketh . . . but also very	8, 358/ 24
or not. Nor Saint	Augustine	saith not, "Hear them	8, 359/ 5
or believe. Whereof Saint	Augustine	doth himself confess that	8, 359/ 9
is not written, Saint	Augustine	calleth a false heretic	8, 359/ 12
Christ nor of Saint	Augustine	, neither, do prove that	8, 359/ 19

understand them wisely." Saint	Augustine	, in the book Of	8, 370/ 8
delivered of old." Saint	Augustine	in the 118th epistle	8, 370/ 24
us by themselves. Saint	Augustine	in the Fourth Book	8, 371/ 3
the apostles' tradition." Saint	Augustine	in the Fifth Book	8, 371/ 8
found in writing." Saint	Augustine	in the eleventh chapter	8, 371/ 12
lay . . . showed unto Saint	Augustine	, then present with her	8, 371/ 18
next chapter after, Saint	Augustine	saith these words (spoken	8, 371/ 24
the same book, Saint	Augustine	prayeth for his mother	8, 371/ 32
purgatory -- both Saint	Augustine	and Saint Chrysostom, and	8, 373/ 35
taught . . . Saint Jerome, Saint	Augustine	, Saint Ambrose, Saint Chrysostom	8, 389/ 8
a doctor, and Saint	Augustine	, and Saint Gregory, and	8, 395/ 2
Cyprian, Saint Jerome, Saint	Augustine	, Saint Ambrose, Saint Gregory	8, 426/ 28
answer look how Saint	Augustine	mocketh in like case	8, 454/ 1
all. For as Saint	Augustine	saith, if it be	8, 456/ 15
should have converted Saint	Augustine	to the truth, from	8, 469/ 9
the works of Saint	Augustine	, Saint Jerome, Saint Cyprian	8, 477/ 30
schools: "Asinus meus habet	aures	, et tu habes aures	8, 467/ 30
aures, et tu habes	aures	, ergo tu es asinus	8, 467/ 31
the Old Testament and	authentic	stories, and the present	8, 133/ 29
the false, or else	authentic	scripture of full authority	8, 263/ 32
were written in scripture	authentic	among the people. And	8, 264/ 11
thing were written in	authentic	scripture), yet since himself	8, 264/ 17
kept with them, in	authentic	scripture . . . while himself, by	8, 264/ 26
thing be written in	authentic	scripture, then without miracles	8, 265/ 4
confound them with our	authentic	scripture . . . for it is	8, 265/ 12
for it is not	authentic	among them, but they	8, 265/ 13
preacher shall by the	authentic	writing make the people	8, 265/ 33
own case. Were the	authentic	scripture in this case	8, 269/ 8
stories very old and	authentic	. And Tyndale shall, I	8, 340/ 32
a miracle, or bring	authentic	scripture, that is come	8, 345/ 30
church without miracle or	authentic	scripture. Whereof the cause	8, 346/ 2
believe, or else "bring	authentic	scripture": I say that	8, 346/ 9
church without miracle or	authentic	scripture. For he refuseth	8, 346/ 26
For if we bring	authentic	scripture, he will not	8, 346/ 28
that it is not	authentic	-- as he playeth	8, 346/ 29
as we find in	authentic	stories. By these traditions	8, 365/ 29
the chief head and	author	of his high spiritual	8, 47/ 26
must, as their first	author	of their new spiritual	8, 47/ 28
is the ordainer and	author	of his own sacrament	8, 368/ 28
heretic Novatian, the first	author	of that abominable heresy	8, 426/ 27
because divers of the	authorities	for fasting be alleged	8, 71/ 1
say, as by good	authorities	appeareth, our Lord doth	8, 210/ 2
means and many plain	authorities	, as well of Saint	8, 555/ 21
bishop nor pope had	authority	to compel him to	8, 13/ 31
a heretic so much	authority	as to reckon myself	8, 25/ 32
the sure and steadfast	authority	of Christ's Catholic, known	8, 34/ 7
for none other hath	authority	to correct and punish	8, 57/ 12
we say that the	authority	thereof lieth not in	8, 61/ 1
not both of one	authority	; but he maketh them	8, 84/ 26
angel hath the like	authority	. And albeit that Tyndale	8, 113/ 22

there either reason or	authority	make them savor the	8, 120/ 4
whereas any that hath	authority	over them given by	8, 127/ 25
written by so great	authority	, that I cannot let	8, 128/ 15
Tyndale Judge whether their	authority	be above the Scripture	8, 131/ 23
when the power and	authority	which the Church ascribeth	8, 131/ 28
own writings for their	authority	, or their own fellows'	8, 150/ 34
standard of his famous	authority	. But granted now that	8, 153/ 10
is it that signifieth	authority	with the Greeks . . . whereas	8, 184/ 16
priesthood"), the power and	authority	that Timothy had in	8, 192/ 8
to men of such	authority	when the questions be	8, 194/ 17
them. And that is	authority	enough for an English	8, 211/ 28
bind us to fetch	authority	of reason for every	8, 211/ 29
say -- by the	authority	of Saint Paul in	8, 213/ 30
are both of one	authority	. . . and finally did I	8, 223/ 1
is of as great	authority	as is the word	8, 225/ 4
God's word taketh its	authority	of God, that speaketh	8, 225/ 11
is of as great	authority	, as certain, and as	8, 225/ 31
confound the credence and	authority	of Christ's church. But	8, 229/ 12
a nun by the	authority	of Saint Paul. For	8, 260/ 35
authentic scripture of full	authority	already among the people	8, 263/ 32
my Dialogue by the	authority	of Saint John the	8, 310/ 4
therefore, as for this	authority	of Saint John that	8, 312/ 32
will lay forth, for	authority	against William Tyndale, the	8, 329/ 11
I brought in that	authority	to show him that	8, 331/ 6
taken for so great	authority	that whatsoever he say	8, 335/ 35
Law. Was not the	authority	thereof by the reason	8, 343/ 35
since! Now, this same	authority	hath Christ's church, assembled	8, 344/ 4
albeit not of like	authority	) have other writers given	8, 348/ 14
and of as great	authority	as is his word	8, 350/ 24
they were in the	authority	and occupied the place	8, 351/ 37
like power and equal	authority	. And no less is	8, 368/ 32
their own kind, equal	authority	. Nothing may there either	8, 369/ 2
baptized. This holdeth the	authority	of our mother Holy	8, 370/ 14
the twelfth chapter): "The	authority	of the old fathers	8, 370/ 18
by general councils . . . the	authority	whereof is in the	8, 370/ 29
began but by the	authority	of the apostles' tradition	8, 371/ 7
before have said, the	authority	of Saint John himself	8, 374/ 12
thing, of necessity, without	authority	of Scripture . . . than to	8, 375/ 5
he saith by the	authority	of the aforesaid words	8, 428/ 25
a matter believe the	authority	of any one man	8, 475/ 31
Scripture, nor other good	authority	-- ye shall now	8, 488/ 27
Scripture, or other good	authority	he neither can impugn	8, 553/ 25
reason, Scripture, or other	authority	-- but only by	8, 565/ 8
Neither reason nor one	authority	of any old holy	8, 571/ 9
of a man more	authorized	than an apostle, or	8, 565/ 15
the chief captains and	authors	of such sedition and	8, 58/ 30
were not the principal	authors	and makers of the	8, 321/ 5
these holy fathers and	authors	of these heresies, preaching	8, 442/ 34
And what would it	avail	to dispute with him	8, 91/ 24
things, what could it	avail	that they wrote any	8, 324/ 8

that faith could not	avail	without charity . . . then fell	8, 395/ 11
maketh it quick and	available	-- not intending, yet	8, 66/ 34
Christ maketh our penance	available	, to them that set	8, 90/ 18
the law, he said	availeth	not; but he said	8, 15/ 4
ordinance of the Church	availeth	nothing . . . and that all	8, 15/ 9
of Moses. But what	availeth	him all this tale	8, 60/ 36
the selfsame sins, what	availeth	him this humility?" Whereby	8, 68/ 16
himself -- his fast	availeth	, and is profitable. And	8, 68/ 18
enough -- but it	availeth	for remission of sin	8, 68/ 20
than holy salt. What	availeth	saith he to teach	8, 115/ 22
when he preached. What	availeth	it to lay manifest	8, 192/ 18
do anything unwritten, what	availeth	us all that ever	8, 263/ 3
wrote them not, what	availeth	all those things that	8, 325/ 26
some things it neither	availeth	nor hurteth to believe	8, 404/ 30
good teaching. For what	availeth	to teach them that	8, 515/ 1
see an occasion to	avenge	it craftily, and thinketh	8, 124/ 4
was once from God	averted	and sinfully turned away	8, 559/ 31
them to amendment and	avoid	themselves the contagion of	8, 2/ 14
broken, should from thenceforth	avoid	and eschew the peril	8, 27/ 13
them if they would	avoid	hell and the wrath	8, 122/ 3
Timothy to beware and	avoid	the company of "men	8, 191/ 7
it. If Tyndale will	avoid	this and say, "Nay	8, 285/ 1
belief. And therefore, to	avoid	this pinch . . . Tyndale saith	8, 310/ 37
own part . . . and yet	avoid	it, too. For thus	8, 332/ 15
hereafter be able, to	avoid	it . . . but that God	8, 364/ 30
one can he never	avoid	while he liveth: that	8, 388/ 5
And if Tyndale will	avoid	this -- he must	8, 520/ 8
free will . . . but to	avoid	the pride of the	8, 523/ 12
never while he liveth	avoid	it but that in	8, 552/ 16
have sufficiently confuted and	avoided	clearly all that Tyndale	8, 309/ 16
Tyndale's false tale is	avoided	. For whensoever he yieldeth	8, 454/ 19
Book have answered, and	avoided	, all his whole chapter	8, 472/ 34
of the same epistle . . .	avoideth	," will Tyndale say, "mine	8, 435/ 37
faith. And so Tyndale	avoideth	me not with any	8, 459/ 12
serve God neither for	avoiding	of pain nor for	8, 51/ 2
they write themselves, in "	avoiding	the slandering" of such	8, 62/ 10
the flesh, but for	avoiding	of their peril. Again	8, 67/ 10
of their flesh in	avoiding	of intemperance, for good	8, 68/ 6
findeth great profit, in	avoiding	of temptations of our	8, 129/ 3
know well that in	avoiding	of vainglory Christ taught	8, 162/ 25
hath no necessity, for	avoiding	of such peril, to	8, 264/ 24
day, that for the	avoiding	thereof we should have	8, 320/ 30
but Scripture, except for	avoiding	of slander . . . and then	8, 355/ 2
were finally fain, in	avoiding	of their seditious trouble	8, 482/ 1
boldly put forth and	avow	for good and lawful	8, 45/ 4
day abide thereby, and	avow	the breach of their	8, 124/ 29
and void of shame	avow	their filthy lechery for	8, 131/ 20
allow their lechery and	avow	it solemnly for good	8, 140/ 23
it is time to	awake	and see, every man	8, 138/ 31
is high time to	awake	and look, every man	8, 139/ 3

man may and must	awake	and see with his	8, 139/ 26
fellows, full holily, to "	awake	betimes, ere ever" our	8, 179/ 9
wickedness ascend up and	awake	God out of his	8, 179/ 11
up into heaven and	awake	God Almighty out of	8, 179/ 21
day of the Lord	awake	at the blast of	8, 267/ 12
cradle, till the babe	awake	by himself. And surely	8, 520/ 32
call them up and	awake	them. And that is	8, 521/ 3
luskish lusts . . . then they	awake	. And then, as soon	8, 521/ 11
soon as they be	awake	. . . they "repent," as Tyndale	8, 521/ 11
soon as they be	awaked	they repent and come	8, 518/ 11
say that God not	awaketh	him out of his	8, 520/ 33
of such sleeping and	awaking	of elects is nothing	8, 521/ 15
good than he was	aware	of), he is yet	8, 19/ 26
ere ever himself be	aware	thereof, at adventure, suddenly	8, 215/ 12
Saint Peter was not	aware	of Christ's Passion when	8, 408/ 27
if he may be	aware	before . . . then must he	8, 504/ 3
railing, with scriptures wrested	awry	, and made to minister	8, 26/ 6
a word somewhat wrested	awry	. . . so that we wist	8, 74/ 19
Tyndale would falsely wrest	awry	-- did rebuke the	8, 129/ 28
and leadeth them clean	awry	: ye shall hear how	8, 223/ 33
it never so far	awry	. . . yet will he swear	8, 258/ 1
the will of an	axe	were to hew down	8, 519/ 1
and call them A,	B	, C, D, E. Now	8, 556/ 37
that are named A,	B	, C parts of the	8, 557/ 8
whole time whereof A,	B	, C, D, E were	8, 557/ 8
three former times A,	B	, C, the three parts	8, 557/ 17
his whole time A,	B	, C, D, E. Now	8, 557/ 18
up of Bel and	Baal	, and Beelzebul, and all	8, 4/ 32
both of Bel and	Baal	, and now, this year	8, 29/ 4
most likely to do),	babble	on still, against all	8, 135/ 34
it doth, whatsoever Tyndale	babble	. Now be there among	8, 193/ 14
foolish heretic for a	babble	. Now, forasmuch, therefore, as	8, 254/ 2
him utterly, though he	babble	on still. But yet	8, 268/ 33
and observe, whatsoever Tyndale	babble	and scoff against it	8, 322/ 26
these be that now	babble	against it: false heretics	8, 361/ 3
since. And whatsoever Tyndale	babble	to the contrary . . . God	8, 378/ 24
never tell, whatsoever he	babble	. And also, if he	8, 454/ 34
forth with a long	babblery	, part to no purpose	8, 323/ 31
with endless and importunate	babbling	, and to overwhelm the	8, 26/ 13
God for the fond	babbling	of such sensual heretics	8, 70/ 10
Against which foolish, blasphemous	babbling	were very great folly	8, 91/ 18
that according to Luther's	babbling	in his book of	8, 111/ 8
For in his long	babbling	he hath never a	8, 181/ 18
pleasure in his present	babbling	, and left him only	8, 291/ 26
but with railing and	babbling	-- and therefore, as	8, 295/ 19
save a young innocent	babe	and with perjury to	8, 19/ 8
as it were a	babe	that weepeth and waxeth	8, 490/ 30
the cradle, till the	babe	awake by himself. And	8, 520/ 32
be now but very	babes	and, as he calleth	8, 34/ 14
as younger brethren, little	babes	untaught, and give them	8, 59/ 12

fellows . . . beat not the	babes	yet, in no wise	8, 59/ 15
in doing, the poor	babes	wot ne'er what they	8, 530/ 6
so beastly, but very	babyish	and venial . . . and such	8, 529/ 36
in his book of	Babylonica	, where he saith as	8, 86/ 11
in his book of	Babylonica	. . . Tyndale teacheth plainly that	8, 111/ 9
in his book of	Babylonica	. And for this cause	8, 113/ 15
in his book of	Babylonica	plainly confesseth the same	8, 113/ 31
in his book of	Babylonica	sore dispraiseth. For Saint	8, 212/ 20
as Luther biddeth in	Babylonica	-- presume they to	8, 316/ 23
in his book of	Babylonica	. Which foolish invention of	8, 316/ 35
he retreateth so far	back	that he revoketh almost	8, 3/ 17
as he was going	back	again at Gravesend, God	8, 13/ 13
might possibly, to call	back	his confession again; wherein	8, 18/ 19
the man to go	back	with the truth and	8, 18/ 36
firebrand burning at his	back	, that all the water	8, 21/ 36
it grace to draw	back	from the hearkening of	8, 36/ 10
remember to pull him	back	. . . by the sleeve a	8, 47/ 31
call these eight hundred	back	again and confess the	8, 135/ 33
their vow at their	back	, and fall to flesh	8, 140/ 8
blessed himself and shrank	back	, and said he had	8, 152/ 12
cheek," and "belly" into "	back	," and every word into	8, 186/ 25
it and call it	back	, not dissembling mine own	8, 197/ 9
God layeth on my	back	. More This is well	8, 208/ 28
nothing laid upon his	back	but if God truss	8, 209/ 6
bind it upon his	back	with a packsaddle: then	8, 209/ 8
the devil drew him	back	. . . nor such heretics worse	8, 217/ 35
for else, be thy	back	turned once, I will	8, 308/ 1
twice ere he go	back	again with him. Yea	8, 468/ 3
he now secretly steal	back	again. Not wittingly, peradventure	8, 481/ 5
the devil pulleth him	back	by his coat skirt unawares	8, 481/ 6
able to pull them	back	. Now, as touching the	8, 512/ 10
lie and call it	back	again, and then God	8, 513/ 6
and to call him	back	again if he be	8, 518/ 9
to withdraw and draw	back	, or else drag and	8, 526/ 30
of persecution upon David's	back	, that passed his strength	8, 528/ 25
him and kept him	back	from that evil, through	8, 529/ 2
such burden upon the	backs	of repentant sinners, for	8, 209/ 10
they went forward or	backward	, as he would fain	8, 21/ 9
never none yet so	bad	, so foolish, nor so	8, 9/ 12
people, both good and	bad	, have this fifteen hundred	8, 49/ 37
albeit that it be	bad	enough already, would yet	8, 57/ 16
and yet the man	bad	enough -- but it	8, 68/ 20
church (neither good nor	bad	except) to believe that	8, 108/ 7
nor doctor good or	bad	before Luther's days, that	8, 140/ 4
of either good or	bad	, Christian or un-Christian. For	8, 169/ 28
indifferent to good and	bad	? For a man may	8, 174/ 5
yourselves, whether of two	bad	, it was not better	8, 182/ 5
signify both good and	bad	. . . all which if he	8, 199/ 21
to both good and	bad	, than by the word	8, 199/ 37
love indifferently, good and	bad	-- yet this word	8, 200/ 14

more good love than	bad	-- rather than this	8, 200/ 18
but, though he were	bad	enough beside, was yet	8, 301/ 13
were neither good nor	bad	, but of their nature	8, 369/ 28
there both good and	bad	-- as our Savior	8, 391/ 32
with fishes good and	bad	. . . and the Scripture showeth	8, 391/ 35
are both good and	bad	. . . of which whole number	8, 392/ 32
both of good and	bad	is the Catholic Church	8, 397/ 30
church both good and	bad	profess one faith. For	8, 398/ 14
because he had been	bad	, he would be the	8, 409/ 28
they be good or	bad	-- here he fareth	8, 417/ 12
can never after be	bad	, as Tyndale saith he	8, 434/ 14
the good and the	bad	, though the living be	8, 477/ 28
that sinneth never, how	bad	soever he be. For	8, 494/ 20
and turned to be	bad	, and turned to virtue	8, 558/ 28
it should be, and	bade	them go show it	8, 80/ 34
preaching penance. For he	bade	them, not every boy	8, 121/ 36
-- and not only	bade	them repent and do	8, 122/ 1
do penance, but also	bade	them if they would	8, 122/ 2
Abraham knew why God	bade	him to serve him	8, 300/ 10
the things that God	bade	them do . . . but great	8, 302/ 4
out his disciples, and	bade	them, in the confirmation	8, 308/ 9
them; and yet he	bade	them do it, and	8, 328/ 13
nor do that he	bade	them . . . but tell him	8, 335/ 4
whom he prophesied and	bade	they should hear him	8, 349/ 23
but that that Moses	bade	. . . because the Jews might	8, 350/ 2
but that that Moses	bade	?Where were then become	8, 350/ 3
at what time God	bade	whoa and gave us	8, 407/ 29
Take thee here this	badge	" (or "this livery gown	8, 98/ 11
of charity (Christ's proper	badge	), ceaseth not to solicit	8, 249/ 2
evil officer -- mayor,	bailiff	, constable, or sheriff --	8, 198/ 11
said by the wicked	bailiff	which, though he played	8, 257/ 20
-- as did Bayfield,	Bainham	, and Tewkesbury. And yet	8, 517/ 20
the false fox, and	bait	out the rugged bear	8, 161/ 28
out all saints and	bait	out all holy sacraments	8, 161/ 32
yet they "halloo" and "	bait	." If they do but	8, 162/ 16
out nor hallooeth, nor	baiteth	, nor buzzeth, in any	8, 162/ 18
of the foxes or	baiting	of bears" -- and	8, 149/ 12
of the fox or	baiting	of bears" -- it	8, 161/ 23
examples of Judas and	Balaam	to "take heed"; and	8, 179/ 8
Now, whereas Judas and	Balaam	were not meet examples	8, 180/ 19
he the part of	Balaam	, too, in that he	8, 180/ 25
of the false prophet	Balaam	and his evil end	8, 220/ 27
to liken me to	Balaam	, Pharaoh, and to Judas	8, 220/ 33
therefore Tyndale calleth me	Balaam	, Judas, and Pharaoh . . . and	8, 221/ 14
remember the false prophet	Balaam	and beware betimes lest	8, 267/ 31
faith like a tennis	ball	from the one to	8, 554/ 21
same, as Zwingli, Bucer,	Balthasar	, Otho, Friar Huessgen, Friar	8, 223/ 8
as a specially strong	band	. Which argument whoso well	8, 262/ 16
for rooting, and have	bandogs	to drive them out	8, 514/ 33
that all mankind were	banished	unto such a place	8, 406/ 18

whereupon followeth the perpetual	banishment	from the sight of	8, 209/ 32
because they forbid the	banns	between friars and nuns	8, 202/ 17
part. First, as for	Baptism	, he agreed it for	8, 14/ 13
by the water of	Baptism	, and by the oil	8, 78/ 10
ashes, and why in	Baptism	rather water than wine	8, 78/ 34
which be only twain:	Baptism	and the Sacrament of	8, 80/ 20
as I said, at	Baptism	, when our Savior showed	8, 80/ 23
there the necessity of	Baptism	, but not the proper	8, 80/ 27
where he likeneth the	baptism	to a kind of	8, 81/ 5
the beginning utterly despise	Baptism	nor the Blessed Sacrament	8, 82/ 36
to wit, neither in	Baptism	nor in the Sacrament	8, 83/ 23
twain -- that is,	Baptism	and the Sacrament of	8, 91/ 32
the holy Sacrament of	Baptism	. Of the Sacrament of	8, 91/ 37
Of the Sacrament of	Baptism	, these be his words	8, 92/ 1
after, he saith further:	Baptism	is called "voluing" in	8, 92/ 9
he saith that the	baptism	is utterly fruitless; yea	8, 92/ 16
he saith that the	baptism	is fruitless for such	8, 93/ 2
for then were not	Baptism	unfruitful, for it were	8, 93/ 6
the fruit of the	baptism	is lost even at	8, 93/ 10
saith, then, that the	baptism	is fruitless at the	8, 93/ 13
he say that the	baptism	is fruitless at the	8, 93/ 21
nor well believed in	Baptism	, neither -- yea, and	8, 93/ 26
lack cannot make the	baptism	lose its fruit. And	8, 93/ 31
at the font the	baptism	there is fruitless --	8, 93/ 34
the devil!), who taketh	Baptism	but for a sacrament	8, 94/ 12
as of the Holy	Baptism	. Whereby what mind he	8, 95/ 28
were there with the	baptism	no grace at all	8, 95/ 35
the holy words of	Baptism	coming to the water	8, 96/ 12
that the water of	Baptism	serveth but for a	8, 96/ 33
and his sacrament of	Baptism	and the minister thereof	8, 97/ 20
that cannot come to	Baptism	, there he of his	8, 97/ 29
come to heaven without	Baptism	. But where God giveth	8, 97/ 31
giveth grace by the	baptism	-- there it is	8, 97/ 32
hard to set the	baptism	at so short as	8, 97/ 32
of the water of	Baptism	should be an effectual	8, 99/ 34
of the Sacrament of	Baptism	our Lord saith also	8, 100/ 1
but the water of	Baptism	. And whereto would our	8, 100/ 7
of the Sacrament of	Baptism	, the water that wellet	8, 100/ 18
that the water of	Baptism	hath, by the secret	8, 100/ 24
at the time of	Baptism	, repentance of the evil	8, 100/ 35
must needs follow that	Baptism	were no sacrament neither	8, 188/ 29
the holy Sacrament of	Baptism	, and in like wise	8, 189/ 4
by the Sacrament of	Baptism	, the other segregated from	8, 189/ 10
of the Sacrament of	Baptism	. And therefore though before	8, 193/ 34
as in Matrimony and	Baptism	both, be divers holy	8, 197/ 22
grace given in the	baptism	, though it be to	8, 204/ 28
the entry whereof, at	Baptism	, they be new-regenerated to	8, 212/ 8
which they that after	Baptism	fall again to sin	8, 212/ 13
the fruit of their	baptism	if the time serve	8, 212/ 14
that the Sacrament of	Baptism	is the ship, and	8, 212/ 21

the ship of his	baptism	in the storm of	8, 212/ 23
us ween that after	Baptism	there needeth no more	8, 212/ 28
deadly sin committed after	Baptism	. . . putteth a man in	8, 213/ 6
to come again to	Baptism	, or to the state	8, 213/ 9
to the state of	Baptism	, in which we be	8, 213/ 10
deadly sin committed after	Baptism	is very hard by	8, 213/ 15
to the state of	Baptism	, clear from all pain	8, 213/ 32
since the Sacrament of	Baptism	, which regenerateth us and	8, 213/ 34
actual sin committed after	Baptism	is not so soon	8, 214/ 3
the spiritual creature which	Baptism	begetteth and createth of	8, 214/ 5
to administer not only	Baptism	but all other sacraments	8, 259/ 5
to the sacrament of	Baptism	, and yet is Baptism	8, 260/ 2
Baptism, and yet is	Baptism	of more necessity than	8, 260/ 3
that for fault of	Baptism	salvation faileth, and not	8, 260/ 4
against the Sacrament of	Baptism	and the Sacrament of	8, 262/ 34
The sacraments? As for	Baptism	and the sacrament of	8, 294/ 3
that is to wit,	Baptism	and the Sacrament of	8, 294/ 25
of the sacraments besides	Baptism	and the Sacrament of	8, 296/ 3
Saint Paul did of	Baptism	when he resembled it	8, 296/ 10
rehearseth as earnestly as	Baptism	) if it were but	8, 296/ 31
them . . . as water in	Baptism	hath by the washing	8, 297/ 11
concludeth after, that except	Baptism	and the Sacrament of	8, 301/ 28
other two, that is,	Baptism	and the Sacrament of	8, 303/ 30
between them -- as	Baptism	and circumcision. Nor it	8, 320/ 28
more he would that	Baptism	neither, as he hath	8, 324/ 37
he chose water and	Baptism	instead of circumcision, nor	8, 328/ 8
become the Sacrament of	Baptism	, and the Sacrament of	8, 350/ 4
and ceremonies used in	Baptism	, and of the questions	8, 368/ 4
the book Of the	Baptism	of Young Children, Against	8, 370/ 8
the Fourth Book of	Baptism	, against the Donatists: "The	8, 371/ 3
the Fifth Book of	Baptism	, against the Donatists, saith	8, 371/ 8
not so much by	Baptism	but that he will	8, 377/ 1
that faith justifieth without	Baptism	. And yet take away	8, 377/ 2
brought to heaven without	Baptism	but that these words	8, 377/ 5
that whosoever do after	Baptism	sin once of purpose	8, 399/ 15
Order, and Matrimony . . . but	Baptism	also, and the Sacrament	8, 414/ 13
that whosoever, after his	Baptism	had, and the "story	8, 426/ 8
once deadly after his	baptism	, shall never after be	8, 431/ 4
every deadly sin after	baptism	should be irremissible. But	8, 431/ 29
deed done after our	baptism	, we could by penance	8, 433/ 21
unto the state of	baptism	-- and by that	8, 433/ 27
heaven that hath after	baptism	fallen full often to	8, 468/ 5
find a man after	baptism	believe as the Church	8, 470/ 22
person can after his	baptism	ever fall into any	8, 470/ 32
person can after his	baptism	sin of purpose nor	8, 471/ 9
thereupon, that whosoever after	baptism	break any of God's	8, 471/ 12
died forthwith upon their	baptism	, that then their christendom	8, 474/ 6
any time after their	baptism	committed, at their bare	8, 474/ 13
to the Sacrament of	Baptism	, and by the Sacrament	8, 475/ 2
by the Sacrament of	Baptism	hath received them to	8, 475/ 2

One, that whosoever after	baptism	sinneth once of purpose	8, 568/ 1
have "once after his	baptism	sinned of purpose and	8, 568/ 10
that he which after	baptism	sinneth maliciously may for	8, 569/ 15
to the renovation of	baptism	; or else that the	8, 569/ 26
and evangelists called it	baptisma	, and in Holy Scripture	8, 188/ 30
of which two words,	baptisma	and ecclesia, neither nother	8, 188/ 32
of like intent translate	baptisma	into "washing," to make	8, 189/ 19
need not John the	Baptist	to dispute out of	8, 121/ 22
that Saint John the	Baptist	did dispute against these	8, 121/ 32
did Saint John the	Baptist	teach and dispute, contrary	8, 122/ 19
neither Saint John the	Baptist	nor such ten Saint	8, 122/ 22
of Saint John the	Baptist	in the third chapter	8, 240/ 4
of Saint John the	Baptist	, that every true-believing man	8, 240/ 15
very foregoer and his	Baptist	, to make ready his	8, 270/ 13
of Saint John the	Baptist	. For he saith that	8, 280/ 7
of Saint John the	Baptist	, not slight fruits, simple	8, 409/ 6
of Saint John the	Baptist	that the least in	8, 464/ 17
that ten John the	Baptists	were not able to	8, 120/ 13
that ten John the	Baptists	were not able to	8, 120/ 26
that fifteen John the	Baptists	cannot dispute them out	8, 121/ 26
ten Saint John the	Baptists	, nor our Savior Christ	8, 122/ 23
said, might as well	baptize	as a priest, were	8, 14/ 15
to go forth and	baptize	-- he showed them	8, 80/ 30
priest should say Mass,	baptize	, or hear confession, without	8, 127/ 4
written that women should	baptize	. Verily in this commandment	8, 259/ 3
out only men to	baptize	, I would set no	8, 260/ 17
his disciples forth to	baptize	and to preach --	8, 327/ 36
himself commanded them to	baptize	in the name of	8, 376/ 13
ween they were all	baptized	and born again "of	8, 46/ 33
he would have none	baptized	indeed; and that thing	8, 83/ 7
them which were before	baptized	, they had the Holy	8, 84/ 13
-- that whoso were	baptized	in water in the	8, 98/ 5
old ere he were	baptized	. And why calleth the	8, 100/ 21
that child not well	baptized	, or not baptized at	8, 127/ 7
well baptized, or not	baptized	at all . . . and that	8, 127/ 8
the holy company of	baptized	people by this Greek	8, 188/ 31
taught and men were	baptized	, and Masses said and	8, 224/ 29
Whoso believeth and is	baptized	and liveth well after	8, 243/ 16
wise: "Children which be	baptized	be taken in the	8, 370/ 10
amongst men that be	baptized	. This holdeth the authority	8, 370/ 14
promises before they were	baptized	, or that none died	8, 474/ 5
all that were then	baptized	, ere ever they heard	8, 474/ 18
say that the children	baptized	, and so, forthwith, departing	8, 474/ 37
Elijah nor prophet, why	baptizest	thou, then?" And as	8, 232/ 6
that the form of	baptizing	used in the Church	8, 14/ 16
not that in their	baptizing	they showed unto the	8, 80/ 35
saith that all the	baptizing	of the child is	8, 92/ 33
so that in the	baptizing	they purpose to make	8, 93/ 30
preaching. And yet if	baptizing	be nothing else but	8, 96/ 1
the apostles of their	baptizing	in the name of	8, 376/ 11

I brought forth his	barber	-- I might tell	8, 193/ 1
the boldness that a	bare	faith and slight repentance	8, 5/ 26
belly -- that the	bare	names of those books	8, 5/ 34
believe him at his	bare	word. Here will Burt	8, 19/ 3
perceive and behold the	bare	, ugly gargoyle faces of	8, 33/ 15
he may at the	bare	rehearsal of this brief	8, 67/ 24
them serve but for	bare	signs and tokens, and	8, 83/ 2
no more but only	bare	repentance, and then all	8, 89/ 34
none effect, but only	bare	tokens of that grace	8, 94/ 20
therein, but only a	bare	signifier and a shower	8, 95/ 16
since they be but	bare	signs (as he saith	8, 95/ 20
sacramental words were but	bare	signs and tokens? If	8, 97/ 13
serveth but for a	bare	sign . . . and without the	8, 97/ 33
serveth not for a	bare	sign. And surely when	8, 98/ 3
thing than for a	bare	sign void of any	8, 98/ 9
it more than a	bare	token or sign of	8, 98/ 22
is not only a	bare	, dead token, and sign	8, 100/ 26
sacraments not as a	bare	sign but as an	8, 101/ 5
grace, and call them	bare	, graceless tokens. For if	8, 104/ 12
them that at the	bare	hearing thereof abhor it	8, 120/ 2
preachers preached purely the	bare	word of God written	8, 151/ 33
they but for a	bare	sign . . . and the thing	8, 156/ 5
them better upon their	bare	words than they would	8, 156/ 35
sentence, farther than the	bare	stories and Collects. But	8, 161/ 7
since I go so	bare	, dancing naked in a	8, 175/ 23
at all . . . but a	bare	office. For if it	8, 185/ 30
all, but only the	bare	age. And thus, as	8, 188/ 2
at Wittenberg by a	bare	choice, without the giving	8, 193/ 39
bore them both a	bare	charity as with the	8, 202/ 10
therein . . . and not a	bare	repenting or forthinking only	8, 211/ 17
sin (and not a	bare	forthinking or repentance, as	8, 214/ 15
braid, furnished with a	bare	bold assertion and affirmation	8, 218/ 34
because it reproveth a	bare	faith without good works	8, 265/ 19
it is taken for	bare	writing, such as every	8, 271/ 32
holy apostles' . . . not with	bare	dispicions, and bearing men	8, 275/ 13
soul health . . . not as	bare	signs, but as things	8, 276/ 36
have them taken for	bare	, simple signs. For surely	8, 277/ 3
Altar is such a	bare	, simple sign, and set	8, 278/ 32
by Tyndale's teaching . . . since	bare	faith and slight repenting	8, 289/ 10
else but only a	bare	sign, and token, and	8, 300/ 24
it is nothing but	bare	bread. But Tyndale was	8, 301/ 12
more than speak their	bare	word, and why anoint	8, 308/ 14
and reckoned for a	bare	sign set but only	8, 319/ 10
endure. More If Tyndale's	bare	word be worthy to	8, 335/ 34
them -- upon their	bare	word -- in the	8, 337/ 11
when the other? By	bare	imaginations of his own	8, 376/ 21
Tyndale hath made so	bare	answer that it had	8, 387/ 34
thereto than only this	bare	belief . . . whereof plainly followeth	8, 394/ 17
to come to the	bare	knowledge of that faith	8, 402/ 32
but whosoever besides the	bare	belief, with as bare	8, 416/ 7

bare belief, with as	bare	repenting, add confession, or	8, 416/ 7
is content with the	bare	knowledge and setteth all	8, 416/ 35
thirdly, that at the	bare	repenting, without shrift or	8, 425/ 25
will be a very	bare	argument. David was an	8, 467/ 27
baptism committed, at their	bare	repentance, always full remission	8, 474/ 13
purpose thereof, other than	bare	repentance and faith in	8, 474/ 16
saved; but that the	bare	ignorance of any of	8, 475/ 12
that forthwith, at the	bare	repenting, without shrift or	8, 495/ 33
thing is punishment, where	bare	teaching will not suffice	8, 515/ 12
sinner be but a	bare	penitent and only believe	8, 516/ 6
proof would with his	bare	word make us ween	8, 537/ 21
not believe at the	bare	preaching of the woman	8, 545/ 24
still . . . it was a	bare	belief, barren of the	8, 552/ 9
proveth it by his	bare	word. And then he	8, 563/ 22
only by his own	bare	word telleth us that	8, 565/ 9
and, save his own	bare	worshipful word, tell us	8, 565/ 14
the worship of his	bare	word, we should believe	8, 566/ 7
in the promise and	bare	repentance without shrift or	8, 571/ 35
nothing, but be but	bare	signs and tokens, and	8, 572/ 2
better though I go	barefoot	? What shall it hurt	8, 328/ 18
as one that walked	barefoot	upon a field full	8, 411/ 37
a woman to go	bareheaded'	; 'neither have we	8, 369/ 31
yet is this but	barely	laid forth for the	8, 532/ 17
about to make his	bargain	, and betray him and	8, 548/ 14
very shame so boldly	bark	against them, till that	8, 119/ 31
heap of heretics that	bark	against holy images that	8, 172/ 28
all these heretics that	bark	against images . . . that saving	8, 173/ 8
founded sort of heretics	bark	and bawl thereat. And	8, 207/ 2
hell never hereafter shall (	bark	they, bawl they, never	8, 226/ 2
the heretics now do	bark	at, because the epistle	8, 374/ 22
as these heretics now	bark	at, that are come	8, 375/ 1
be these heretics that	bark	against the blessed sacraments	8, 515/ 15
teeth . . . yea, and from	barking	, both . . . and chastise them	8, 515/ 5
the book of Friar	Barnes	, sometime doctor in Cambridge	8, 8/ 34
and Frith and Friar	Barnes	teach in all their	8, 10/ 15
saith Tyndale and Friar	Barnes	both, that I do	8, 29/ 12
the people's obedience. Friar	Barnes	, in his frantic book	8, 30/ 25
it appeareth well that	Barnes	would have the people	8, 30/ 34
would his evangelical brother	Barnes	. . . but that folk should	8, 31/ 9
such time as Friar	Barnes	and Tyndale first met	8, 301/ 6
sundry sects. For Friar	Barnes	was of Zwingle's sect	8, 301/ 10
not content with Friar	Barnes	for the holding of	8, 301/ 14
and among them Friar	Barnes	. . . that layeth for that	8, 351/ 16
these words would Friar	Barnes	that there should nothing	8, 351/ 23
take him as Friar	Barnes	doth, and ween because	8, 352/ 2
Saint Augustine which Friar	Barnes	bringeth in do nothing	8, 352/ 16
prove the point that	Barnes	would prove by them	8, 352/ 17
Augustine brought forth by	Barnes	do nothing prove Barnes'	8, 352/ 38
But the thing that	Barnes	saith -- never was	8, 353/ 7
saving that both Friar	Barnes	royally triumphed with them	8, 355/ 6

Augustine also, with which	Barnes	would seem so well	8, 355/ 22
Saint Augustine which Friar	Barnes	addeth thereunto . . . do for	8, 356/ 14
of God: "lo," saith	Barnes	, "these words of Saint	8, 356/ 26
a law. If Friar	Barnes	find any law made	8, 357/ 25
of Saint Augustine against	Barnes	, which words Barnes bringeth	8, 358/ 12
against Barnes, which words	Barnes	bringeth for him. For	8, 358/ 13
writing. And therefore, though	Barnes	was so fond to	8, 359/ 20
out. Yet layeth Friar	Barnes	another text for this	8, 359/ 23
fully than doth Friar	Barnes	. . . because ye may have	8, 359/ 34
this text serveth Friar	Barnes	a straw. Moreover, it	8, 360/ 10
of Saint Paul that	Barnes	bringeth forth, another thing	8, 360/ 23
ye see that Friar	Barnes	hath very poor help	8, 361/ 33
left it out. And	Barnes	himself, perceiving that the	8, 361/ 35
out. Yet bringeth in	Barnes	another text of Saint	8, 362/ 1
farther, of such as	Barnes	is, and Tyndale, and	8, 362/ 35
texts and doubtful, as	Barnes	doth here . . . which text	8, 363/ 8
construe it. Howbeit, let	Barnes	construe it which way	8, 363/ 10
Paul brought in by	Barnes	nothing helpeth his purpose	8, 363/ 18
text hath now Friar	Barnes	brought in afresh, for	8, 364/ 3
And therefore, as Friar	Barnes	foolishly bringeth it in	8, 364/ 15
church also that Friar	Barnes	deviseth. Made by Sir	8, 384/ 9
among them, and Friar	Barnes	too. For I little	8, 483/ 18
to speak of Friar	Barnes'	book, surely of all	8, 9/ 10
the first that brought	Barnes'	heresy thither, concerning the	8, 9/ 33
we further yet, besides	Barnes'	book, the ABC for	8, 10/ 4
Barnes do nothing prove	Barnes'	purpose; that is to	8, 352/ 38
hath set his poisoned	barrel	abroach; from the dreggy	8, 119/ 33
to smearing of some	barreled	butter. Ah, blasphemous beast	8, 78/ 17
was a bare belief,	barren	of the fruit of	8, 552/ 9
Saint Andrew nor Saint	Bartholomew	, that wrote nothing at	8, 334/ 6
accordeth with such a	base	, foul, fleshly living. But	8, 48/ 10
Cyprian, Saint Ambrose, Saint	Basil	, Saint Gregory, Saint Chrysostom	8, 477/ 31
thought should be the	bass	and the tenor whereupon	8, 143/ 1
while that I lie	bassing	with Bess, and I	8, 457/ 26
in the adultery of	Bathsheba	, and in the murder	8, 529/ 4
from the adultery of	Bathsheba	until the prophet Nathan	8, 529/ 8
in the adultery of	Bathsheba	, and in the murder	8, 532/ 39
from the adultery of	Bathsheba	until the prophet Nathan	8, 533/ 18
the first sight of	Bathsheba	and the rebuke of	8, 534/ 9
that he bore to	Bathsheba	. And if Tyndale tell	8, 534/ 37
the first sight of	Bathsheba	, stood still and fed	8, 537/ 27
cast it off or	Bathsheba	took it off because	8, 538/ 17
must with whips and	bats	beat them well, and	8, 515/ 4
death, but also by	battle	and sword: so is	8, 4/ 35
year slain in plain	battle	against the Catholics, with	8, 29/ 7
breast of all this	battle	: that is to wit	8, 33/ 30
the forefront of his	battle	, as though they were	8, 226/ 8
and begin a new	battle	. More Lo, now ye	8, 419/ 27
and begin a new	battle	. More Lo, good Christian	8, 445/ 8
and begin a new	battle	." By these words it	8, 447/ 8

and begin a new	battle	; and then is (saith	8, 447/ 38
and begin a new	battle	" -- these words make	8, 454/ 29
And this conflict and	battle	shall never cease till	8, 486/ 9
the writing many great	battles	to beat down almost	8, 156/ 8
as it were, a	bawdy	beggar of Billiter Lane	8, 152/ 27
of heretics bark and	bawl	thereat. And as for	8, 207/ 2
hereafter shall (bark they,	bawl	they, never so fast	8, 226/ 2
upon it like Blind	Bayard	, and think it plain	8, 336/ 20
many changes that, as	Bayfield	(another heretic, and lately	8, 7/ 22
used, both to Richard	Bayfield	and George Constantine, which	8, 9/ 3
London, of late, Richard	Bayfield	, late a monk and	8, 16/ 18
therein -- as did	Bayfield	, Bainham, and Tewkesbury. And	8, 517/ 19
he was monk. Of	Bayfield's	burning hath Tyndale no	8, 16/ 36
hath far withdrawn its	beams	. And this hath Tyndale	8, 227/ 22
fall at last to	bear	the greater, to which	8, 26/ 24
the love that they	bear	to their own will	8, 59/ 24
only spite that they	bear	to priesthood -- because	8, 113/ 19
-- that Tyndale cannot	bear	the fleshliness of our	8, 135/ 11
shameless so boldly to	bear	us all in hand	8, 147/ 26
But this cannot Tyndale	bear	; for their heresy is	8, 148/ 25
pain to come and	bear	witness with me in	8, 152/ 9
can entreat him to	bear	and abide the brabbling	8, 153/ 24
heard him left to	bear	us witness what he	8, 157/ 36
them left off . . . and	bear	us in hand that	8, 158/ 31
bait out the rugged	bear	the devil -- you	8, 161/ 29
any "affection" that I	bear	to them . . . no more	8, 178/ 21
examples for me, that	bear	myself neither for an	8, 180/ 20
it please him say "	Bear	thy neighbor good mind	8, 201/ 35
thy neighbor good mind, " "	Bear	thy neighbor charity." Tyndale	8, 201/ 36
cannot (as Tyndale saith)	bear	witness unto Christ nor	8, 229/ 6
the Father, he shall	bear	witness of me . . . and	8, 239/ 37
me . . . and ye shall	bear	witness also, because ye	8, 239/ 38
men are bound to	bear	to the church of	8, 240/ 32
very proper for to	bear	up his building; for	8, 282/ 5
strong post, able to	bear	down all, when he	8, 282/ 36
and Saint John shall	bear	me record that it	8, 312/ 21
you, but ye cannot	bear	them now; but when	8, 312/ 25
would have them neither	bear	wallet nor satchel, nor	8, 328/ 6
the matter though I	bear	a stick? Why were	8, 328/ 19
hundred years past . . . and	bear	men in hand that	8, 337/ 13
the scriptures, for they	bear	witness of me"). Which	8, 347/ 16
nor their fathers could	bear	them. Thus I know	8, 353/ 33
them were wont to	bear	them high. And that	8, 363/ 35
covered and hidden . . . we	bear	upon our shoulders what	8, 368/ 7
in such bitchery, to	bear	it to better, out	8, 437/ 28
above that ye may	bear	. . . but with the temptation	8, 452/ 36
own words here and	bear	a poor man company	8, 513/ 13
passed his strength to	bear	. So that he crieth	8, 528/ 26
it and importable to	bear	? For he saw the	8, 530/ 23
child, and able to	bear	him down . . . and a	8, 530/ 35

of the reprobates . . . and	bear	him in hand that	8, 531/ 20
that that ye may	bear	, but maketh with the	8, 531/ 35
the contrary, and boldly	bear	us in hand that	8, 537/ 22
above that ye may	bear	. . . but giveth with the	8, 543/ 11
his own and stiffly	bear	us in hand that	8, 548/ 33
can in no wise	bear	the common opinion of	8, 554/ 4
the love that they	bear	him, they will rather	8, 556/ 24
free will . . . wherein he	beareth	me in hand, in	8, 16/ 6
The one, that Tyndale	beareth	us in hand that	8, 94/ 2
a strong man, and	beareth	it out bigly with	8, 124/ 32
examples to him that	beareth	himself for a right	8, 180/ 21
and despite that he	beareth	to priesthood, and to	8, 198/ 15
the malice that he	beareth	to the Mass, which	8, 198/ 17
Priapus that Friar Luther	beareth	about to gather in	8, 206/ 20
did. More Tyndale here	beareth	us in hand that	8, 211/ 2
say not, as Tyndale	beareth	us in hand, that	8, 251/ 9
saith that the Scripture	beareth	witness of him, and	8, 280/ 7
the love that he	beareth	to her" -- do	8, 439/ 4
and reverence that he	beareth	him, and not for	8, 456/ 10
good will which he	beareth	unto them, and maketh	8, 496/ 16
good will which he	beareth	unto them." Now, here	8, 499/ 7
with bare dispicions, and	bearing	men in hand the	8, 275/ 14
foxes or baiting of	bears	" -- and thus he	8, 149/ 12
fox or baiting of	bears	" -- it may well	8, 161/ 23
barreled butter. Ah, blasphemous	beast	, to whose roaring and	8, 78/ 17
any better than a	beast	. . . out of whose brutish	8, 134/ 31
of any natural thing:	beast	, herb, tree, or stone	8, 195/ 1
and, as a bold	beast	and a shameless whoremaster	8, 306/ 26
water in. For what	beast	would be so bold	8, 317/ 28
mouth, blow that proud	beast	to naught. Now, good	8, 478/ 23
us in this abominable	beast	now, and in these	8, 492/ 16
But this order the	beast	blasphemeth . . . and, as well	8, 516/ 25
the eating of any	beast's	blood. Which ordinance if	8, 248/ 24
for witnesses of their	beastly	bitchery. The Extreme Unction	8, 14/ 26
Mass . . . hath a lewd,	beastly	mind against the very	8, 111/ 5
out of whose brutish,	beastly	mouth cometh such a	8, 134/ 31
fall into such open,	beastly	faults, friars and nuns	8, 139/ 18
thing for sin and	beastly	bitchery, and the defense	8, 139/ 23
bitchery of these bold	beastly	preachers that lay friars	8, 139/ 27
is, that teacheth such	beastly	"wedding" with contempt of	8, 140/ 11
years have had such	beastly	"wedding" in great abomination	8, 140/ 16
works, and by the	beastly	profession of friars and	8, 358/ 36
breaking out of their	beastly	members, they do by	8, 455/ 27
unnatural affection and very	beastly	lust . . . and also that	8, 494/ 8
good men a very	beastly	bitchery . . . show themselves clearly	8, 495/ 9
his fleshly desire and	beastly	lust and devilish appetite	8, 512/ 24
be they never so	beastly	, but very babyish and	8, 529/ 36
in saving of the	beasts	for sacrifice which beasts	8, 49/ 20
beasts for sacrifice which	beasts	God had precisely commanded	8, 49/ 21
' faithless '	beasts	, ' hangmen, '	8, 58/ 20

other kinds, of brute	beasts	, the begetting of a	8, 85/ 33
wont to sacrifice the	beasts	first, and burn them	8, 113/ 7
and all meat of	beasts	suffocated or strangled, and	8, 248/ 23
at -- except such	beasts	as lust to see	8, 266/ 13
killing and offering the	beasts	. . . where findeth Tyndale that	8, 277/ 23
ark of Noah with	beasts	clean and unclean . . . and	8, 391/ 36
agree -- that these	beasts	do their detestable deeds	8, 493/ 34
of stone or in	beasts'	skins; according to his	8, 44/ 11
and scratch their fellows . . .	beat	not the babes yet	8, 59/ 15
law, to let them	beat	other men for saying	8, 59/ 27
many great battles to	beat	down almost all the	8, 156/ 8
sold therein, whom Christ	beat	out therefor. For these	8, 162/ 34
make him stoop, and	beat	him. And it appeareth	8, 444/ 24
given unto him to	beat	him, and that in	8, 453/ 5
take a rod and	beat	the kite. But since	8, 490/ 33
with whips and bats	beat	them well, and keep	8, 515/ 4
against, ever assailed and	beaten	at with desperation . . . not	8, 485/ 5
and keep him from	beating	. And then he should	8, 497/ 11
learn without biting and	beating	. Yet goeth Tyndale further	8, 515/ 25
maid upon pain of	beating	go thread her needle	8, 525/ 26
worse for them: as	beauty	, strength, learning, or wit	8, 204/ 25
have defaced therewith the	beauty	of his own tale	8, 292/ 6
divine service . . . and so	became	an apostle sent to	8, 13/ 8
before by Tyndale's master . . .	became	all unruly and disobeyed	8, 55/ 27
so meaning, spoke as	became	the right evangelist of	8, 439/ 35
and proffers, with nodding,	becking	, and mowing, as it	8, 108/ 37
So are they also	become	as unfruitful as the	8, 92/ 6
now is by custom	become	English . . . as "congregation" is	8, 166/ 35
Would it not have	become	Adam well, when God	8, 307/ 32
and lest we should	become	servants unto the day	8, 320/ 12
and "lest we should	become	servants unto the day	8, 320/ 25
church. Where is then	become	his heresy of their	8, 323/ 3
bade? Where were then	become	the Sacrament of Baptism	8, 350/ 3
born of God and	become	his children by faith	8, 421/ 1
of God, and be	become	the children of the	8, 428/ 12
grace through penance, and	become	the children of God	8, 428/ 14
of the devil and	become	his children. And that	8, 434/ 22
into deadly sin, and	become	children of the devil	8, 437/ 4
from that estate and	become	by sin the children	8, 437/ 16
God still, and never	become	the children of the	8, 441/ 39
is by the doing	become	"the bond thrall of	8, 454/ 17
he thinketh that it	becometh	him well against Christ's	8, 78/ 14
of deadly sin, and	becometh	the child of the	8, 435/ 16
marriage honorable, and their	bed	undefiled. And with that	8, 85/ 20
every morning, and to	bed	again every night . . . thinketh	8, 91/ 2
way to a nun's	bed	and it be at	8, 124/ 28
a flea in his	bed	, he dare not kill	8, 125/ 17
a flea in his	bed	-- would keep it	8, 125/ 26
take a nun to	bed	. For as for hearing	8, 125/ 28
and nuns creeping to	bed	together, and then to	8, 139/ 18

is honorable where the	bed	is undefiled with adultery	8, 305/ 26
out of a nun's	bed	to preach it . . . but	8, 336/ 36
lie still in his	bed	, and say he is	8, 355/ 1
after died in his	bed	. For in what mind	8, 358/ 6
about my neck to	bed	with her, and put	8, 457/ 15
and brought him to	bed	. . . and then he cared	8, 497/ 1
not come yoked to	bed	. For well we wot	8, 538/ 18
men, as those that	bedays	hath taught the contrary	8, 45/ 20
of them wedded and	bedded	with other, and both	8, 564/ 32
both twain wedded and	bedded	with the devil. Yet	8, 564/ 33
and picked rushes in	Bedlam	. And happy were Tyndale	8, 554/ 28
may from the nuns'	beds	sty even up straight	8, 567/ 4
prayers with him to	bedward	(all the whole house	8, 354/ 27
Bel and Baal, and	Beelzebul	, and all the devils	8, 4/ 32
ascribe God's miracles to	Beelzebul	, and call God's high	8, 415/ 19
pour in ale and	beer	of the strongest, without	8, 125/ 2
the bones of buttered	beer	. Now, where Tyndale saith	8, 178/ 34
putteth and poureth his	beer	. . . but as a quick	8, 504/ 12
pried upon them, with	beetle	brows and his brittle	8, 126/ 31
till either some blind	beetle	or some holy humblebee	8, 506/ 15
worldly ordinances, is he	beetle-blind	. More All this gear	8, 124/ 11
fashion . . . Tyndale Oh, how	beetle-blind	is fleshly reason! The	8, 500/ 29
be not yet so	beetle-blind	but that we spy	8, 501/ 24
For who is so	beetle-blind	that seeth not clearly	8, 502/ 14
saith it is a "	beetle-blind	," "fleshly" reason to think	8, 502/ 15
that it is a	beetle-blind	fleshly folly to reckon	8, 503/ 8
needs confess myself so	beetle-blind	that I can see	8, 503/ 21
taken for fleshly and	beetle-blind	that will be so	8, 503/ 32
labor to make us	beetle-blind	with his blunt subtleties	8, 504/ 15
could come but of	beetle-blind	fleshly reason. And therefore	8, 506/ 8
it a counsel of	beetle-blind	reason, because faith is	8, 506/ 20
a man that were	beetle-blind	indeed, may perceive well	8, 506/ 22
and "worldly ordinances" so "	beetle-blinded	" but that a friar	8, 124/ 27
purpose than the words	before-rehearsed	, of the Apocalypse. For	8, 348/ 26
Moses thereunto the words	before-rehearsed	, willing them that they	8, 349/ 10
he bringeth forth his	before-rehearsed	words of Saint Paul	8, 445/ 15
seemeth by his words	before-rehearsed	. . . and also by these	8, 446/ 33
his manner, in his	before-rehearsed	words wherein he saith	8, 544/ 23
whereas his feeble argument	before-touched	was but the cause	8, 335/ 20
every man a pardon	beforehand	that would so surely	8, 450/ 6
Monica, showeth that albeit	beforetime	she had been very	8, 371/ 14
the souls in purgatory	beg	all about for naught	8, 6/ 31
an anchoress . . . and there	began	secretly to sow his	8, 22/ 17
christened since Christendom first	began	but that it had	8, 82/ 29
and which when he	began	, he there instituted to	8, 85/ 9
aneled since Christendom first	began	. And he is led	8, 87/ 1
once. For first he	began	with images . . . then with	8, 117/ 30
things as among them	began	to be disputable; as	8, 131/ 5
ere ever this business	began	, and wrote not for	8, 134/ 9
since the faith first	began	any holy doctor, nor	8, 140/ 3

what he said . . . he	began	to go from his	8, 157/ 36
of his . . . and when	began	his new. He saith	8, 158/ 13
thousand years before Christendom	began	, as the books prove	8, 169/ 30
any congregation before Christendom	began	, or that ever it	8, 169/ 32
company. And though it	began	of such assemblies together	8, 170/ 18
the Greek Church, that	began	before them -- and	8, 170/ 26
that since Christendom first	began	among Englishmen hath always	8, 171/ 16
malicious heresies that Luther	began	to bring forth: therefore	8, 171/ 33
Englishmen since Penance first	began	among them. And that	8, 211/ 27
heresies since Christendom first	began	. But for all that	8, 219/ 25
him long ere writing	began	, was taught by the	8, 225/ 1
show you, as I	began	, that he should have	8, 233/ 5
the Scripture, and so	began	to multiply their false	8, 275/ 9
tell when this belief	began	; and he shall find	8, 284/ 5
them. But when they	began	little and little to	8, 299/ 25
from that faith . . . and	began	to trust in the	8, 299/ 26
what to say thereto,	began	to guess at the	8, 318/ 8
Paul taught (as he	began	to take upon him	8, 326/ 7
believe that it never	began	but by the authority	8, 371/ 6
every time since it	began	(as he must if	8, 392/ 4
the faster because he	began	later, and took the	8, 409/ 24
mind: that because he	began	so late, he would	8, 409/ 27
This heresy, as I	began	to tell you, Tyndale	8, 427/ 4
riddles among them, she	began	to put forth one	8, 446/ 17
with; and that they	began	to be killed and	8, 482/ 14
heretics, I say, themselves	began	first that guise. And	8, 483/ 10
guise. And as they	began	it, even so they	8, 483/ 10
then, when David first	began	to spy her, let	8, 536/ 6
Wherefore, if the Word	beget	the Congregation, and he	8, 224/ 10
spiritual creature which Baptism	begetteth	and createth of new	8, 214/ 5
Congregation, and he that	begetteth	is before him that	8, 224/ 10
of brute beasts, the	begetting	of a whelp or	8, 85/ 34
child hath in the	begetting	of his father. For	8, 500/ 31
child hath in the	begetting	of his father"! For	8, 502/ 24
child hath in the	begetting	of his own father	8, 502/ 27
the son in the	begetting	of his own father	8, 504/ 7
the child to the	begetting	of his own father	8, 505/ 35
the child toward the	begetting	of his own father	8, 566/ 28
it were, a bawdy	beggar	of Billiter Lane. Fie	8, 152/ 27
of Beggars, a piteous,	beggarly	book wherein he would	8, 6/ 30
people, doubting that the	beggarly	knave had stolen the	8, 13/ 21
we the Supplication of	Beggars	, a piteous, beggarly book	8, 6/ 30
that, like as folk	begin	now to delight in	8, 2/ 16
surely that except folk	begin	to reform that fault	8, 2/ 28
but that if they	begin	once to be matches	8, 28/ 25
of their sects. They	begin	their epistles in such	8, 40/ 14
when themselves feel it	begin	to boil: then many	8, 63/ 11
very false faiths. But	begin	, therefore, as I said	8, 80/ 23
and whoso would so	begin	to call it, would	8, 165/ 36
would and well might	begin	to call him "heretic	8, 166/ 1

More Let us now	begin	at the first piece	8, 168/ 9
good but if God	begin	(and he is always	8, 204/ 31
is always ready to	begin	!), therefore the grace with	8, 204/ 32
that" was not to	begin	with, nor to stand	8, 236/ 5
to reform it and	begin	his own special church	8, 275/ 12
that they did not	begin	by any wily fox	8, 304/ 16
but fight afresh and	begin	a new battle. More	8, 419/ 27
shall Tyndale and we	begin	to vary, not only	8, 427/ 31
that we should now	begin	to believe him alone	8, 429/ 5
feel . . . yet if we	begin	once to repent, we	8, 433/ 36
but fight afresh and	begin	a new battle. More	8, 445/ 7
but fight afresh and	begin	a new battle." By	8, 447/ 7
new field anew, and	begin	a new battle; and	8, 447/ 38
and "fight afresh and	begin	a new battle" --	8, 454/ 29
you. Let us first	begin	with errors against the	8, 462/ 16
that did in Christendom	begin	to fight, kill, and	8, 482/ 12
done in Almaine already)	begin	sedition and rebellion, and	8, 514/ 14
For else, till they	begin	to withdraw and draw	8, 526/ 29
the other till they	begin	themselves to withdraw their	8, 528/ 20
sure? The Gospel, to	begin	with for one piece	8, 548/ 6
hand wherein a young	beginner	can scant perceive one	8, 491/ 5
to revenge it with,	beginneth	to withdraw his gracious	8, 2/ 20
say, that God now	beginneth	. For I fear me	8, 2/ 28
Amen. More Tyndale here	beginneth	with a holy salutation	8, 40/ 12
of unfaithful heretics . . . he	beginneth	on the other side	8, 120/ 7
that his Christian faith	beginneth	to fail and faint	8, 135/ 2
of piteous Tyndale! He	beginneth	now, by likelihood, to	8, 190/ 28
grace with which God	beginneth	Gratiapraeveniens to set us	8, 204/ 32
strength of this chain,	beginneth	to writhe and wrestle	8, 223/ 12
hear how boldly he	beginneth	. . . and after shall I	8, 223/ 33
be God's child, and	beginneth	to be born of	8, 434/ 36
very church, he now	beginneth	, after this chapter, another	8, 560/ 7
hitherto is but a	beginning	yet. The prophet Elijah	8, 2/ 31
and cattle for a	beginning	. . . and will not fail	8, 5/ 1
to which in the	beginning	they could never have	8, 26/ 25
of truth from the	beginning	hitherto, nor never shall	8, 44/ 7
faith always from the	beginning	kept in Christ's church	8, 44/ 29
good works, both the	beginning	, the progress, and the	8, 53/ 18
Jews have from the	beginning	been taught to believe	8, 63/ 25
holy salutation at the	beginning	, with gay words of	8, 75/ 22
not boldly at the	beginning	utterly despise Baptism nor	8, 82/ 35
and ever-sufficient. More The	beginning	of these words seem	8, 89/ 27
God hath from the	beginning	determined that he would	8, 106/ 3
so clearly from the	beginning	. . . that never was there	8, 119/ 30
they were in the	beginning	wonderfully hot upon sermons	8, 125/ 30
Word "Congregation" In the	beginning	of my Dialogue I	8, 142/ 8
both said in the	beginning	the Service of the	8, 160/ 20
following. Here in the	beginning	, lest he should seem	8, 181/ 21
and consider from the	beginning	, and advise well Tyndale's	8, 203/ 32
I said in the	beginning	, though our article "the	8, 234/ 19

place in the very	beginning	of Saint John's Gospel	8, 235/ 15
is this: "In the	beginning	was that word, and	8, 235/ 18
erat verbum "In the	beginning	was that word"; for	8, 236/ 4
name among all nations,	beginning	at Jerusalem -- he	8, 238/ 23
with me from the	beginning	." And yet for because	8, 239/ 39
hath taken from the	beginning	; that is to wit	8, 243/ 26
he hath from the	beginning	joined his word with	8, 243/ 27
his truth from the	beginning	of the world unto	8, 245/ 30
and heretics, with the	beginning	of their hell even	8, 251/ 19
not Scripture from the	beginning	! He weigheth his words	8, 271/ 10
were writing from the	beginning	-- yet, as I	8, 273/ 18
do and from the	beginning	have done, misconstrue the	8, 275/ 20
is, and from the	beginning	hath been) taught by	8, 286/ 8
either venial in the	beginning	. . . or from mortal turned	8, 288/ 8
his people in the	beginning	to serve him with	8, 298/ 16
as much in the	beginning	, till he withdrew himself	8, 301/ 1
himself appointed in the	beginning	. And also, Christian men	8, 320/ 32
that whereas in the	beginning	it was received after	8, 322/ 4
in the second. For,	beginning	with the second . . . those	8, 351/ 31
by Tradition from the	beginning	, which the scribes and	8, 356/ 2
have had no other	beginning	but by the tradition	8, 371/ 1
that even in the	beginning	, in so few words	8, 386/ 11
well ourselves in the	beginning	. For Tyndale saith, as	8, 404/ 32
devil did in the	beginning	, and so doth ever	8, 422/ 1
also in his aforesaid	beginning	of this chapter --	8, 425/ 15
first two be the	beginning	and the entry into	8, 435/ 10
them. For in the	beginning	, upon the first preaching	8, 474/ 1
at once in the	beginning	-- we will yet	8, 474/ 24
people did in the	beginning	greatly forbear such heretics	8, 481/ 37
Tyndale is, from the	beginning	unto this present time	8, 486/ 4
of Christendom, from the	beginning	hitherto. And this conflict	8, 486/ 9
to God from the	beginning	. And he that finally	8, 488/ 15
you before (in the	beginning	of my Fourth Book	8, 497/ 31
of God, before the	beginning	of the world, foreseen	8, 497/ 32
For as in the	beginning	God of his great	8, 519/ 38
willful negligence . . . while he,	beginning	to be moved unto	8, 537/ 26
the Church," from the	Beginning	Hitherto For now shall	8, 560/ 3
us therein, from the	beginning	hitherto. Remember first, good	8, 560/ 13
told us, in the	beginning	, that this word "church	8, 560/ 29
consider orderly, from the	beginning	to the end, what	8, 562/ 1
he hath from the	beginning	hitherto told us, whereby	8, 566/ 8
Of his good will	begot	God us with the	8, 94/ 35
of his good will	begot	us with the word	8, 96/ 32
the child that he	begot	upon her in that	8, 540/ 1
of his good will	begotten	us, be understood our	8, 97/ 4
by whom God hath	begotten	us indeed, and which	8, 97/ 5
were that God had "	begotten	us with the word	8, 97/ 11
said that God had "	begotten	us by his goodness	8, 97/ 14
testify that we are	begotten	through the Word. Wherefore	8, 224/ 9
before him that is	begotten	: then is the Gospel	8, 224/ 11

he had wedded, and	begotten	children too. And in	8, 287/ 20
natural Word, of himself	begotten	-- seeth necessary, abiding	8, 380/ 34
that because he was	begotten	by his father, he	8, 421/ 2
father, he was therefore	begotten	of his father only	8, 421/ 3
God, whereby he is	begotten	and born of God	8, 436/ 17
a deadly delight to	beguile	good people, and bring	8, 12/ 2
that if they can	beguile	the laws and precepts	8, 29/ 37
commandment to flatter and	beguile	ourselves with. As here	8, 60/ 26
a faithful friend and	beguile	all the company, and	8, 137/ 33
that they shall not	beguile	you, let us with	8, 157/ 11
but would blind and	beguile	their hearers with darkness	8, 205/ 25
God) he should not	beguile	them and make them	8, 219/ 30
he go about to	beguile	us with sophistical equivocation	8, 271/ 31
and goeth about to	beguile	us. I think he	8, 311/ 12
nothing contrary . . . they cannot	beguile	us, though they may	8, 398/ 19
cannot for very shame	beguile	him, for the love	8, 439/ 3
would no man should	beguile	us and make us	8, 441/ 23
children, let no man	beguile	you. He that doth	8, 441/ 27
to win him and	beguile	him at the last	8, 469/ 37
small, ragged hand to	beguile	us and make us	8, 492/ 22
a man hath been	beguiled	and brought into many	8, 6/ 18
being priest, he hath	beguiled	a woman and wedded	8, 7/ 7
and Eve was so	beguiled	that she thought she	8, 49/ 22
and therein have I	beguiled	his hope, as ye	8, 547/ 5
officers with rewards, and	beguileth	the law with cautels	8, 124/ 7
when he thus doth, "	beguileth	" not the laws with	8, 124/ 31
sacrament of Matrimony was	begun	by God in Paradise	8, 85/ 8
church is but newly	begun	. . . Tyndale would we should	8, 135/ 15
a thing new-found, but	begun	of old . . . at such	8, 164/ 19
have of good mind	begun	, and many hundred years	8, 164/ 22
Church was then newly	begun	to be called by	8, 171/ 3
it was the Church	begun	, gathered, and taught; and	8, 226/ 12
false Pharisees that had	begun	to teach contrary to	8, 275/ 16
believed before that heresy	begun	; and being very sure	8, 340/ 11
would, when they have	begun	with good things for	8, 352/ 29
Lutherans and Zwinglians have	begun	to rise and ruffle	8, 483/ 13
then he should have	begun	this chapter as he	8, 497/ 11
their own fault first	begun	, to fall into such	8, 527/ 5
hath declared in that	behalf	in sundry places --	8, 57/ 13
lay forth in that	behalf	the mind of the	8, 134/ 7
and sung on God's	behalf	-- I will not	8, 160/ 18
our faith in that	behalf	as ever he did	8, 252/ 4
he had on God's	behalf	commanded them some certain	8, 348/ 29
of saints and reverent	behavior	used at their images	8, 3/ 8
of all this reverent	behavior	is because that there	8, 110/ 21
it rather his willing	behavior	that serveth the matter	8, 207/ 27
it? Doth the willing	behavior	of the taker change	8, 503/ 18
that every man that	beheld	him took him for	8, 13/ 17
shall plainly perceive and	behold	the bare, ugly gargoye	8, 33/ 15
to make us clearly	behold	it, put his examples	8, 490/ 15

doth plainly and openly	behold	-- such, I mean	8, 507/ 16
glass, and perceive and	behold	but, as it were	8, 509/ 23
thus saith our Lord:	Behold	, I shall raise up	8, 539/ 11
himself, and standeth and	beholdeth	and falleth to play	8, 489/ 3
it were, with the	beholding	of a peacock's tail	8, 42/ 34
is increased by the	beholding	of those holy ceremonies	8, 109/ 9
and wax proud in	beholding	the marvelous greatness of	8, 159/ 21
organs and altogether, and	beholding	the solemn, godly sacraments	8, 160/ 10
keep them, by the	beholding	of the ceremonies, or	8, 299/ 16
in the contemplation and	beholding	of his Almighty Godhead	8, 436/ 35
the hateful hearing and	beholding	of their abominable deeds	8, 492/ 1
his devilish delight in	beholding	her, and thereby willingly	8, 537/ 28
written," and "Thus it	behooved	Christ to suffer and	8, 238/ 20
the setting up of	Bel	and Baal, and Beelzebul	8, 4/ 31
the prophets both of	Bel	and Baal, and now	8, 29/ 4
darkness, between Christ and	Belial	"I say also that	8, 488/ 3
my Dialogue, that I	belie	Luther. But when I	8, 16/ 7
if he list to	belie	them. But why, trow	8, 77/ 19
God: he doth untruly	belie	them. For who is	8, 114/ 26
that Tyndale doth but	belie	them. For since God's	8, 159/ 5
it pleaseth him to	belie	me to sweeten his	8, 344/ 16
forsworn and had utterly	belied	him. But God, which	8, 22/ 5
him with a false	belief	. And if it be	8, 3/ 33
color of their false	belief	? And what can be	8, 4/ 6
can be a worse	belief	than to believe that	8, 4/ 7
what can be worse	belief	than to believe that	8, 4/ 11
can be a worse	belief	than to believe that	8, 4/ 13
can be a worse	belief	than to believe that	8, 4/ 18
can be a worse	belief	than to believe that	8, 4/ 20
can be a worse	belief	than to believe that	8, 4/ 23
but only lack of	belief	? And if it be	8, 4/ 24
and in a false	belief	. . . when he heareth Tyndale	8, 43/ 24
love, so is the	belief	of his promises, and	8, 51/ 32
blood, and by our	belief	in his promises of	8, 52/ 10
brought in a wrong	belief	, contrary to all doctrine	8, 63/ 21
because of the false	belief	that the plunging in	8, 92/ 34
past, with faith and	belief	of the word of	8, 100/ 36
saith also that his	belief	is so necessary to	8, 107/ 13
salvation that the contrary	belief	is damnable . . . for else	8, 107/ 14
we speak here of	belief	and faith; not of	8, 107/ 35
customable fashion, letting the	belief	go by, he answer	8, 107/ 36
take out of our	belief	; and this is Luther's	8, 113/ 14
in very deed the	belief	, or at the leastwise	8, 124/ 22
had a good, faithful	belief	in blessing, both where	8, 127/ 23
and be of the	belief	that those holy fathers	8, 134/ 13
or weighty point of	belief	, for any fear lest	8, 154/ 31
ears . . . but also the	belief	of all grace, and	8, 205/ 37
already, and keep their	belief	still, and yet fall	8, 212/ 10
the root of right	belief	out of his heart	8, 217/ 36
still in their false	belief	: it were all in	8, 219/ 34

himself, were a false	belief	; a false faith also	8, 221/ 9
necessary truth to the	belief	whereof God will have	8, 222/ 30
there were a true	belief	, and false opinions taken	8, 227/ 31
whoso have a right	belief	, and not a false	8, 227/ 38
contrary to their own	belief	. Tyndale And Christ also	8, 228/ 32
which by their true	belief	do set their seals	8, 237/ 9
his understanding toward the	belief	of God's word; and	8, 241/ 18
consent and concord and	belief	of the truth by	8, 247/ 22
fall into the erroneous	belief	of any damnable untruth	8, 258/ 13
deduce thereupon that the	belief	whereinto the Spirit of	8, 258/ 17
might do it. Which	belief	if it were false	8, 260/ 23
point the part and	belief	of the Catholic Church	8, 266/ 26
therefore upon his own	belief	, what he should believe	8, 268/ 8
otherwise than may the	belief	without the Scripture . . . and	8, 270/ 26
been fallen from the	belief	thereof except only those	8, 272/ 16
because of the right	belief	, although that of those	8, 272/ 27
would teach in the	belief	, not contrary articles to	8, 280/ 24
their turning to Christ's	belief	, were not led by	8, 281/ 12
Tyndale tell when this	belief	began; and he shall	8, 284/ 4
how like is this	belief	, of this new article	8, 284/ 8
mind"; and though the	belief	thereof were very new	8, 284/ 16
of our Lady, the	belief	whereof he would should	8, 286/ 4
divers places, of the	belief	of the perpetual virginity	8, 286/ 5
Christ believeth that the	belief	thereof -- being (as	8, 286/ 8
souls that the contrary	belief	pertaineth to the damnation	8, 286/ 10
the better for the	belief	of purgatory? More In	8, 287/ 27
the better for the	belief	of purgatory to fear	8, 288/ 1
but Tyndale? For Tyndale's	belief	cannot fear folk, no	8, 288/ 2
more than other men's	belief	feareth Tyndale; nor Tyndale	8, 288/ 3
I say that the	belief	thereof profiteth two manner	8, 288/ 10
hear). Another way the	belief	thereof profiteth, in that	8, 288/ 16
whereof for the contrary	belief	and heresy held against	8, 288/ 18
And therefore of the	belief	of purgatory there cometh	8, 288/ 20
the better for the	belief	thereof, which believeth it	8, 288/ 22
the Church into the	belief	of the truth . . . and	8, 295/ 28
Church, into the right	belief	of every necessary truth	8, 295/ 30
all damnable untruth, false	belief	, and idolatry (as the	8, 302/ 33
necessary point of our	belief	. And therefore, to avoid	8, 310/ 36
every necessary point of	belief	is not written in	8, 311/ 26
believe naught, nor my	belief	shall not serve me	8, 313/ 36
of Christian faith and	belief	that they have ever	8, 314/ 13
ye believe, and through	belief	have life." And in	8, 333/ 8
to fall into that	belief	: they were thereby --	8, 340/ 15
if we have that	belief	. . . we shall have no	8, 361/ 16
understanding. But that right	belief	, and thereby that understanding	8, 361/ 17
articles of the right	belief	, and to prove them	8, 361/ 22
with Tyndale toward the	belief	thereof . . . if Tyndale, when	8, 380/ 21
perceive that without the	belief	and credence given unto	8, 382/ 6
been in a wrong	belief	. . . where hath been all	8, 387/ 16
hath had the true	belief	? And let him tell	8, 387/ 18

in being of one	belief	in their hearts and	8, 387/ 30
is in a false	belief	that will any other	8, 394/ 16
than only this bare	belief	. . . whereof plainly followeth that	8, 394/ 17
were in the right	belief	before holy Luther's days	8, 394/ 25
all them that in	belief	did agree with these	8, 394/ 27
were of the right	belief	, and such as would	8, 394/ 35
chosen heretics, of contrary	belief	to the church of	8, 395/ 1
sure of the right	belief	. Whereunto we shall answer	8, 397/ 26
nature and substance of	belief	and faith . . . but dead	8, 400/ 35
be not agreed in	belief	concerning the Sacrament of	8, 403/ 20
fallen from the right	belief	in many great articles	8, 404/ 15
more, is but a	belief	of a history and	8, 405/ 4
includeth of necessity the	belief	of hell: I answer	8, 406/ 13
have therewith also a	belief	that for actual sins	8, 406/ 28
Peter have rather a	belief	of purgatory than of	8, 406/ 32
he confesseth not the	belief	of either other. Saint	8, 406/ 34
be bound to the	belief	also of such things	8, 407/ 26
only discharged of the	belief	of our Lady's perpetual	8, 408/ 2
but also of the	belief	of Christ's death, descension	8, 408/ 5
all, or any true	belief	, historical or other. And	8, 408/ 24
never fall from that	belief	, nor by any error	8, 411/ 6
nature of faith or	belief	. . . no more than the	8, 412/ 20
elects have the right	belief	which Saint Peter confessed	8, 412/ 31
he saith that the	belief	alone is sufficient for	8, 415/ 32
say that besides the	belief	, any man unto salvation	8, 415/ 33
whosoever besides the bare	belief	, with as bare repenting	8, 416/ 7
not, besides repentance and	belief	, use any other way	8, 416/ 21
is to say, the	belief	alone, a very great	8, 421/ 30
his faith and his	belief	alone and, without hope	8, 421/ 35
for their lack of	belief	. But thou standest by	8, 430/ 9
that confession and that	belief	alone he were a	8, 441/ 24
expoundeth it, by the	belief	of the faith confessed	8, 447/ 14
because they have that	belief	not only through the	8, 447/ 16
that the true, right	belief	of all the articles	8, 459/ 1
yet he may (that	belief	still standing) fall into	8, 459/ 2
taken against the right	belief	: now cometh Tyndale and	8, 459/ 4
a "right faith" that	belief	that is right enough	8, 459/ 16
only with the right	belief	alone, as I affirmed	8, 459/ 34
but with the right	belief	and with good hope	8, 459/ 35
salvation is not the	belief	of the promise, nor	8, 463/ 3
proper nature of that	belief	in the promise . . . no	8, 463/ 4
commandment both in the	belief	and the work. For	8, 463/ 8
he putteth between the	belief	of the promises and	8, 463/ 37
the promises and the	belief	of all the other	8, 463/ 38
faith. As though the	belief	of the promises only	8, 463/ 39
so far above the	belief	of any other article	8, 464/ 1
clearly see that the	belief	of the promises do	8, 464/ 2
other articles that the	belief	of those articles gone	8, 464/ 3
those articles gone, the	belief	of the promises and	8, 464/ 4
But surely, concerning the	belief	of God's promises . . . Tyndale	8, 465/ 19

the fruit of that	belief	because they will not	8, 465/ 22
the fruit of that	belief	(if he believe it	8, 465/ 27
so highly magnifieth the	belief	of God's promises only	8, 466/ 20
sure article of their	belief	that she was a	8, 472/ 27
left nothing unwritten the	belief	whereof were necessary to	8, 472/ 31
not; but in the	belief	of the promises, every	8, 473/ 21
and have the faithful	belief	of them -- thus	8, 473/ 24
the necessity of the	belief	of the promises, and	8, 473/ 36
the promises, and the	belief	of the other articles	8, 473/ 36
were true that without	belief	of all the promises	8, 475/ 11
damnable, nor the contrary	belief	, till they were opened	8, 475/ 14
which articles the contrary	belief	were damnable after the	8, 475/ 25
from all others . . . the	belief	whereof is not necessary	8, 476/ 23
the common-known faith or	belief	is all one, both	8, 477/ 27
must, in faith and	belief	of such articles, believe	8, 478/ 5
agree together in one	belief	. Another, that the light	8, 478/ 14
every truth to the	belief	whereof he would have	8, 479/ 1
with him toward the	belief	. And thus, good Christian	8, 479/ 21
salvation . . . since the contrary	belief	is disobedience to God	8, 481/ 1
faith" he mean the	belief	. . . then is it not	8, 486/ 35
heresy. For the right	belief	and other deadly sins	8, 486/ 36
to say, the true	belief	, and lose it utterly	8, 487/ 4
of themselves toward the	belief	and faith. For he	8, 499/ 33
for lack of the	belief	. . . be reprobated and rejected	8, 499/ 37
man the credulity and	belief	by which we both	8, 500/ 14
men's endeavor toward the	belief	, and in scorning that	8, 500/ 24
the work of our	belief	and faith in us	8, 501/ 32
and obedient service of	belief	-- should be no	8, 502/ 20
the attaining of the	belief	than the child hath	8, 502/ 27
they granted him the	belief	of one almighty God	8, 504/ 35
far off from the	belief	, not only of the	8, 505/ 1
far off from the	belief	of the Son and	8, 505/ 3
way of the right	belief	. . . and that he would	8, 505/ 8
first into the right	belief	and good hope and	8, 505/ 27
he giveth not the	belief	or faith on that	8, 507/ 25
it not faith nor	belief	, but very sight and	8, 507/ 26
the man occasion of	belief	and credence necessarily, surely	8, 507/ 28
the giving them their	belief	and faith, that though	8, 507/ 31
bind us to the	belief	-- because he will	8, 507/ 35
be rewarded for our	belief	(the reason of which	8, 507/ 36
-- then if our	belief	lost its merit (as	8, 508/ 4
the merit of our	belief	lost in like wise	8, 508/ 7
his reason to the	belief	. . . and yet not so	8, 508/ 29
sure faith and undoubted	belief	. And this, I say	8, 509/ 7
hath no part in	belief	and faith . . . and make	8, 510/ 16
is to wit, of	belief	-- I will well	8, 534/ 28
be saved by the	belief	of our heart but	8, 542/ 4
the lack of their	belief	was a grievous sin	8, 543/ 19
faith, and lacked the	belief	, than Tyndale saith here	8, 544/ 34
is to wit, the	belief	of his resurrection . . . without	8, 545/ 3

his resurrection . . . without the	belief	whereof all the remnant	8, 545/ 4
lacked they then the	belief	. For as for that	8, 545/ 13
in the lack of	belief	because the messengers were	8, 545/ 28
so far from the	belief	of his resurrection, at	8, 545/ 36
in that after his	belief	lacking, he went not	8, 546/ 6
the lack of their	belief	they had no malice	8, 547/ 16
lacketh he not his	belief	. And then if he	8, 547/ 30
as far from the	belief	of the Resurrection as	8, 548/ 9
had once the right	belief	, of likelihood, as much	8, 549/ 16
they lost not their	belief	, because they railed not	8, 549/ 34
they came again to	belief	, therefore they lacked it	8, 550/ 1
love; but if his	belief	stood still . . . it was	8, 552/ 8
it was a bare	belief	, barren of the fruit	8, 552/ 9
if he lost the	belief	thereof, it may be	8, 554/ 13
believe with such a	belief	that then wrought well	8, 555/ 29
is to say, his	belief	with well-working love --	8, 556/ 11
and that his loving	belief	so came to him	8, 557/ 11
be thereby, concerning our	belief	, over straitly restrained of	8, 563/ 9
very repentance and very	belief	and love, he needs	8, 568/ 27
to repent the right	belief	of Christ's sacraments, and	8, 570/ 36
that, with this godly	belief	, they see surely to	8, 572/ 8
this point he plainly	belieth	the clergy (which doctrine	8, 94/ 11
own heresy, he deadly	belieth	us. Now of prayer	8, 148/ 27
Christian people, whom he	belieth	and saith that they	8, 162/ 22
well that Tyndale here	belieth	the bishop shamefully for	8, 195/ 25
do -- bid men	believe	in Muhammad's Koran --	8, 3/ 35
worse belief than to	believe	that the sacraments that	8, 4/ 7
worse belief than to	believe	that God's word is	8, 4/ 11
worse belief than to	believe	that men's good works	8, 4/ 14
worse belief than to	believe	that a man doth	8, 4/ 18
worse belief than to	believe	that a man may	8, 4/ 20
worse belief than to	believe	that none other sin	8, 4/ 23
among many other heresies,	believe	that Saint Paul were	8, 6/ 10
likely to leave and	believe	him at his bare	8, 19/ 2
a while to grow.	Believe	me not if any	8, 28/ 30
persuade the people to	believe	that they be not	8, 30/ 12
that all those that	believe	not as Tyndale doth	8, 43/ 23
spoken against us that	believe	as all Christ's church	8, 45/ 7
and his fellows, that	believe	the contrary. And on	8, 45/ 9
and that if he	believe	as he teacheth (as	8, 45/ 30
teacheth (as I verily	believe	he doth not), his	8, 45/ 31
beginning been taught to	believe	that man's fasting hath	8, 63/ 25
him our Savior, and	believe	that he hath promised	8, 76/ 32
us, too. And they	believe	that he hath ordained	8, 76/ 35
Christian people; and they	believe	not only that the	8, 77/ 12
please him, and then	believe	as he list who	8, 79/ 7
be taught and do	believe	that in the form	8, 82/ 12
of the Altar, doth	believe	aright. For the clear	8, 83/ 24
could do, men would	believe	Saint Paul better than	8, 86/ 17
the devil blindeth to	believe	them. Now when he	8, 88/ 3

that all Christian men	believe	that no penance is	8, 90/ 16
the clergy maketh us	believe	that the visible signs	8, 94/ 3
Tyndale They make us	believe	that the work itself	8, 94/ 8
Tyndale will have us	believe	nothing but plain and	8, 96/ 5
they believed as we	believe	in such things as	8, 107/ 9
these things that we	believe	. . . and never was there	8, 107/ 11
nor bad except) to	believe	that breach of such	8, 108/ 8
may make us to	believe	that we need no	8, 113/ 11
that we will not	believe	Saint Jerome, Saint Augustine	8, 113/ 24
the order of priesthood . . .	believe	that the priest doth	8, 114/ 2
preach they: "Thou must	believe	not Tyndale. that it	8, 114/ 12
that teacheth us to	believe	that in the sacrament	8, 115/ 17
For I may not	believe	the sacrament, but I	8, 116/ 32
sacrament, but I must	believe	the sacrament, that it	8, 116/ 33
as I may not	believe	Christ's church, but believe	8, 116/ 36
believe Christ's church, but	believe	Christ's church, that the	8, 116/ 36
though he may not	believe	in Christ's church, as	8, 118/ 4
-- yet he must	believe	Christ's church . . . that the	8, 118/ 6
For since we must	believe	the doctrine and the	8, 118/ 13
know them whom we	believe	; and who be elects	8, 118/ 15
own confession he must	believe	the doctrine of the	8, 118/ 26
so great madness to	believe	as these. For of	8, 119/ 11
do so still and	believe	that all is well	8, 121/ 30
that it sufficed to	believe	well in God's promise	8, 122/ 6
doing . . . but they both	believe	and confess the contrary	8, 124/ 17
captivate their understanding to	believe	lies; and inasmuch as	8, 129/ 20
captivate our understanding to	believe	Luther's lies. And therefore	8, 129/ 35
Christ and his apostles	believe	such a few fleshly	8, 130/ 13
Tyndale would make you	believe	that they do take	8, 131/ 30
have them bound to	believe	. I say also that	8, 132/ 11
that we will not	believe	the old holy doctors	8, 134/ 12
with the sword to	believe	them; and so all	8, 135/ 20
about to destroy . . . and	believe	the old fathers that	8, 140/ 36
the name that whoso	believe	him well is likely	8, 141/ 9
name of Christ to	believe	in him." And for	8, 144/ 37
And Tyndale will not	believe	that promise at all	8, 147/ 35
will not Tyndale now	believe	him without writing); and	8, 150/ 21
mad inventions, that they	believe	and observe unwritten. For	8, 154/ 22
as well did men	believe	before the writing those	8, 155/ 12
did since; and we	believe	now the promises as	8, 155/ 14
those things that we	believe	unwritten. For first, the	8, 155/ 17
unwritten. For as I	believe	the one, so believe	8, 155/ 20
believe the one, so	believe	I the other. And	8, 155/ 21
lack the grace to	believe	the things unwritten --	8, 155/ 22
lack the grace to	believe	any part of the	8, 155/ 23
they which say they	believe	nothing else but it	8, 155/ 25
doubt that we shall	believe	nothing as his word	8, 156/ 30
they find fools that	believe	them better upon their	8, 156/ 35
these few things . . . then	believe	hardily, and so will	8, 158/ 7
too. But surely whoso	believe	him with any less	8, 158/ 8

of a long custom"	believe	myself that I "say	8, 175/ 10
naked in a net	believe	that no man see	8, 175/ 12
it, Tyndale would not	believe	me but if I	8, 192/ 37
showeth it not, to	believe	him that Saint Peter	8, 193/ 2
away, to make men	believe	that there is nothing	8, 206/ 2
you") "and come and	believe	the Gospel" (or "glad	8, 212/ 3
death: we may well	believe	the Apostle in this	8, 214/ 1
church which we should	believe	and obey is not	8, 219/ 4
church which we should	believe	and obey were some	8, 219/ 7
itself, but if we	believe	the Church . . . and I	8, 222/ 27
which we bound to	believe	and obey, is this	8, 223/ 3
so mad as to	believe	that the church of	8, 223/ 24
call on whom they	believe	not? And how shall	8, 224/ 13
And how shall they	believe	without a preacher?" That	8, 224/ 13
preached ere men can	believe	in him. And then	8, 224/ 14
they which will not	believe	God's word but if	8, 225/ 9
they that will not	believe	it written . . . since God's	8, 225/ 10
as all Christian men	believe	, and the Scripture showeth	8, 225/ 16
he which doth not	believe	evil to be good	8, 228/ 2
the word of God	believe	and wot well enough	8, 228/ 30
should not fail to	believe	. . . or cast into the	8, 239/ 4
when they refused to	believe	on him and hated	8, 241/ 37
and bind them to	believe	upon pain of damnation	8, 241/ 39
God saith that whoso	believe	not his church . . . is	8, 242/ 25
needs be bound to	believe	it . . . and it being	8, 243/ 24
lest men should not	believe	him and his doctrine	8, 243/ 34
by his word we	believe	that he doth it	8, 245/ 10
apostles and evangelists we	believe	that he said it	8, 245/ 11
we be taught and	believe	that the evangelists and	8, 245/ 13
he would make us	believe	that all true miracles	8, 245/ 33
men bound forthwith to	believe	it -- as he	8, 247/ 14
that he will neither	believe	Saint Peter nor Saint	8, 247/ 27
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else why should we	believe	them? If he say	8, 249/ 21
words; for they will	believe	no word of his	8, 249/ 25
reason we may not	believe	him. For in these	8, 249/ 31
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we be bound to	believe	nothing but the only	8, 253/ 34
that we should necessarily	believe	had been the intent	8, 256/ 25
what we ought to	believe	and what we ought	8, 257/ 13
whatsoever we ought to	believe	or do, that same	8, 257/ 14
we be bound to	believe	nothing but God's promises	8, 258/ 27
not suffer them to	believe	that it were well	8, 260/ 7
he may as well	believe	what he will and	8, 260/ 28
be bound either to	believe	or to do is	8, 262/ 7
bound to do or	believe	under pain of loss	8, 262/ 11
of our souls to	believe	anything that is not	8, 262/ 31
should be bound to	believe	. Which reason ye see	8, 263/ 19
God bind us to	believe	any word of his	8, 263/ 23

we be bound to	believe	or to do, there	8, 265/ 1
would have no man	believe	. For the perceiving whereof	8, 266/ 1
whom if I should	believe	for the multitude, I	8, 267/ 3
multitude, I must rather	believe	the paynims or the	8, 267/ 3
belief, what he should	believe	and what not, must	8, 268/ 9
which thereby make you	believe	that our master Christ	8, 268/ 25
and bindeth folk to	believe	upon the peril of	8, 271/ 35
prophets; and if they	believe	not them, no more	8, 274/ 35
no more will they	believe	one that were come	8, 274/ 36
do and what to	believe	, even in sacraments. For	8, 275/ 36
and what they should	believe	; and he proveth it	8, 277/ 10
they should do or	believe	was then delivered them	8, 279/ 25
they that would not	believe	in Christ for his	8, 281/ 7
his miracles . . . would not	believe	in him for the	8, 281/ 8
I not bound to	believe	the one nor to	8, 282/ 32
and command us to	believe	them, whensoever he list	8, 283/ 16
helped it me to	believe	that our Lady's body	8, 284/ 2
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him good if he	believe	other truths which God	8, 284/ 18
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his church so to	believe	. . . as it helpeth him	8, 284/ 23
it helpeth him to	believe	that Enoch or Elijah	8, 284/ 24
say, "Nay, but I	believe	better these men that	8, 285/ 1
and Elijah than I	believe	these men that tell	8, 285/ 2
it helpeth him to	believe	it as the word	8, 285/ 8
teacheth him also to	believe	that this thing which	8, 285/ 29
is either good to	believe	or at the leastwise	8, 285/ 30
profit his soul to	believe	that our Lady is	8, 287/ 6
what profiteth him to	believe	that our Lady was	8, 287/ 11
what profiteth him to	believe	that our Savior himself	8, 287/ 17
their angelical liberty to	believe	which way they list	8, 287/ 24
a halfpenny, while ye	believe	it no better than	8, 287/ 29
to saints, or to	believe	in the Holy Sacrament	8, 289/ 30
all that repent and	believe	therein should have their	8, 290/ 31
intelligetis" ("But if ye	believe	, ye shall not understand	8, 293/ 20
and then to not	believe	them; as these heretics	8, 299/ 2
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Church, to make men	believe	that the Church teacheth	8, 306/ 3
ought to do or	believe	thereby, or else put	8, 307/ 17
keep the faith and	believe	with Luther that there	8, 308/ 31
or do it not,	believe	it or believe it	8, 309/ 24
not, believe it or	believe	it not -- or	8, 309/ 25
rather, in sin to	believe	it or do it	8, 309/ 25
of Christ both do	believe	and many hundred years	8, 309/ 26
saved by . . . but we	believe	it with a story	8, 313/ 6
themselves at liberty to	believe	it or not believe	8, 313/ 18
believe it or not	believe	it as they list	8, 313/ 18
choose whether we will	believe	this point or not	8, 313/ 31
we be bound to	believe	. . . if I believe it	8, 313/ 33
to believe . . . if I	believe	it indeed, and yet	8, 313/ 33

it indeed, and yet	believe	therewith that I may	8, 313/ 34
choose whether I will	believe	it or not: I	8, 313/ 35
in so believing I	believe	naught, nor my belief	8, 313/ 35
we be bound to	believe	it. For he that	8, 314/ 2
which he saith we	believe	this point, I shall	8, 314/ 20
word "Mass" -- I	believe	that well enough . . . for	8, 315/ 34
care not how, and	believe	they care not what	8, 316/ 17
not what; while they	believe	it to be none	8, 316/ 17
he would make men	believe	that coming to church	8, 323/ 8
world." That is, "We	believe	that thou art he	8, 329/ 19
that we will not	believe	no more thereof than	8, 331/ 18
are written that ye	believe	, and through belief have	8, 333/ 8
by Scripture, ere I	believe	him. And over this	8, 334/ 18
us in danger to	believe	some other things more	8, 334/ 28
them any other thing	believe	or do than was	8, 334/ 37
any time after either	believe	or do -- yet	8, 335/ 3
though they would neither	believe	that he told them	8, 335/ 4
he say, men must	believe	it only because Tyndale	8, 335/ 35
that, as he will	believe	no man without plain	8, 336/ 3
Scripture is bound to	believe	him -- then is	8, 336/ 4
man so mad to	believe	him therein upon his	8, 336/ 13
now neither necessary to	believe	nor possible to be	8, 336/ 33
bid all the world	believe	them -- upon their	8, 337/ 11
no man bound to	believe	; and also concerning the	8, 343/ 8
concluding that we must	believe	whatsoever is shaven in	8, 344/ 11
we were bound to	believe	all that is "shaven	8, 344/ 18
bind any man to	believe	the apostles than to	8, 344/ 21
the apostles than to	believe	the whole Catholic Church	8, 344/ 21
man refusing to hear,	believe	, and obey the Church	8, 345/ 12
-- refuseth to hear,	believe	, and obey the Church	8, 345/ 16
church that I will	believe	. . . show a miracle, or	8, 345/ 29
that no man should	believe	any church without miracle	8, 346/ 1
he will not otherwise	believe	any. Let him put	8, 346/ 3
moveth him thereto, to	believe	no church without Scripture	8, 346/ 4
church" that he will	believe	, or else "bring authentic	8, 346/ 9
he saith he will	believe	no church without miracle	8, 346/ 26
For he refuseth to	believe	the Church though it	8, 346/ 27
old Scripture, and to	believe	nothing farther than we	8, 347/ 33
he forbidden them to	believe	or obey any prophet	8, 349/ 21
bound to do or	believe	, by any text that	8, 351/ 11
And I warn you,	believe	them not in anything	8, 355/ 26
wherein the people should	believe	them, no more than	8, 355/ 28
allthing wherein they should	believe	them was written in	8, 355/ 29
our Savior said not, "	Believe	them in nothing but	8, 356/ 5
not forbidding them to	believe	them in many other	8, 356/ 7
be written, and therefore	believe	the scribes and Pharisees	8, 356/ 10
that Christian men must	believe	is written in the	8, 356/ 12
bound to do or	believe	. Whereof Saint Augustine doth	8, 359/ 8
prove that we must	believe	nothing but only Scripture	8, 363/ 37
that we will not	believe	them, as though themselves	8, 367/ 5

us, must we firmly	believe	. And that custom must	8, 370/ 21
the whole Church, we	believe	them to have had	8, 370/ 37
-- we very well	believe	that it never began	8, 371/ 6
he saith, "And I	believe	, good Lord, that thou	8, 372/ 7
of Tyndale or them	believe	whom ye like best	8, 374/ 2
less thing, also, to	believe	ourselves to be bound	8, 375/ 4
which when he dare	believe	in leaving a thing	8, 375/ 18
why dare he not	believe	the tradition of the	8, 375/ 20
why we should therein	believe	him) -- the credence	8, 378/ 11
his whole Church to	believe	and obey him therein	8, 378/ 27
whole Church shall never	believe	nor do nothing as	8, 378/ 30
man be bound to	believe	or do anything as	8, 378/ 31
man be bound to	believe	and obey. And surely	8, 378/ 36
men were bound to	believe	things without Scripture. And	8, 379/ 4
since Tyndale will nothing	believe	us without Scripture, and	8, 379/ 5
we should any more	believe	him without Scripture than	8, 379/ 6
or licensed nothing to	believe	but if it be	8, 379/ 10
that bond still, to	believe	the things that the	8, 379/ 12
bound us before, to	believe	those necessary things that	8, 379/ 15
we be bound to	believe	or do is by	8, 379/ 20
no more bound to	believe	us than we be	8, 379/ 33
than we be to	believe	him -- if Tyndale	8, 379/ 33
should not as well	believe	when it telleth him	8, 381/ 2
well he cannot prove),	believe	the Church the less	8, 381/ 7
written at one time,	believe	the Church the less	8, 381/ 9
yet will not Tyndale	believe	for God's word anything	8, 381/ 23
Scripture; whereas if he	believe	not the Church, he	8, 381/ 25
us so mad to	believe	that friars may wed	8, 381/ 33
would not let to	believe	, and say so too	8, 390/ 3
all repenting sinners that	believe	in Christ, and put	8, 390/ 10
have us so to	believe	in Christ that we	8, 394/ 8
and that we should	believe	that all Christian people	8, 394/ 10
or any other thing	believe	thereof than that it	8, 394/ 14
would have us also	believe	that to say the	8, 394/ 19
were sin also to	believe	that man, by good	8, 394/ 22
that they say they	believe	nothing else. And in	8, 395/ 19
in that point I	believe	them well, and in	8, 395/ 20
they say that they	believe	nothing but Scripture, I	8, 395/ 20
say true . . . for they	believe	nothing beside the Scripture	8, 395/ 21
we be bound to	believe	and observe is not	8, 396/ 8
that whoso hear and	believe	his church may be	8, 396/ 20
a pestilent heresy to	believe	as Tyndale here teacheth	8, 401/ 35
Tyndale with them, do	believe	, if they lie not	8, 403/ 25
world." That is, "We	believe	that thou art he	8, 404/ 5
and to make men	believe	at the leastwise that	8, 404/ 23
that so a man	believe	the thing that Peter	8, 404/ 23
for salvation, though he	believe	no further articles besides	8, 404/ 25
bound upon damnation to	believe	any more, but that	8, 404/ 28
in some things to	believe	more . . . and that in	8, 404/ 29
availeth nor hurteth to	believe	any more. And therefore	8, 404/ 31

is deadly sin to	believe	. And here he putteth	8, 404/ 34
saith he that to	believe	or not believe the	8, 405/ 2
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of the Gospel, to	believe	that she were not	8, 405/ 13
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necessity. For Peter might	believe	at that time, for	8, 406/ 15
be not bound to	believe	that the Holy Ghost	8, 407/ 2
are we bound to	believe	that truth, whereof is	8, 407/ 4
were enough now to	believe	. . . and that in all	8, 407/ 11
by his words, "We	believe	that thou art he	8, 407/ 18
gave us leave to	believe	him no further, whatsoever	8, 407/ 29
elect, unknown church . . . do	believe	the article of the	8, 407/ 32
that, since Tyndale will	believe	no more of his	8, 408/ 13
nor will not also	believe	and obey Christ's church	8, 408/ 16
of knowledge can neither	believe	nor obey -- it	8, 408/ 20
mean that whosoever once	believe	it can never fall	8, 411/ 5
nor by any error	believe	the contrary; or else	8, 411/ 6
all repentant sinners that	believe	the faith that Saint	8, 413/ 15
testify that we must	believe	many things more than	8, 414/ 10
sufficient . . . because that whoso	believe	that Christ is the	8, 414/ 26
but that he shall	believe	also that he is	8, 414/ 27
believeth cannot fail to	believe	therewith . . . all that ever	8, 414/ 28
that a man may	believe	that Christ is God's	8, 415/ 3
God's Son and yet	believe	the contrary of some	8, 415/ 4
For a man might	believe	that Christ were God's	8, 415/ 9
God's Son, and thereby	believe	also all that Christ	8, 415/ 9
be that he would	believe	no more than those	8, 415/ 11
God's Son, and would	believe	therefore all that he	8, 415/ 13
that, mistrust and not	believe	all other men that	8, 415/ 15
Martin his master, which	believe	of Christ's words no	8, 415/ 25
he would make us	believe	that Saint John teacheth	8, 425/ 8
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were so mad to	believe	one heretic or twain	8, 427/ 2
should now begin to	believe	him alone, in the	8, 429/ 5
as before, while they	believe	well and work well	8, 434/ 18
few heretics, both now	believe	, and all this fifteen	8, 437/ 3
therein, too: ye may	believe	here Saint John --	8, 443/ 1
they feel themselves to	believe	in God, and put	8, 447/ 20
For though a man	believe	, saith he, never so	8, 459/ 8
as a man may	believe	a story, but with	8, 461/ 1
for his salvation to	believe	the promise of God	8, 462/ 31
shall be saved . . . and	believe	not that Christ and	8, 462/ 32
he bindeth us to	believe	them both alike. The	8, 463/ 2
obedience of faith and	believe	his promises. Now, if	8, 463/ 17
and pain, bound to	believe	all other things that	8, 463/ 20
writing, that if we	believe	once his promises, "Care	8, 463/ 25
be at liberty to	believe	as we list . . . so	8, 463/ 27
been) so mad to	believe	that there were no	8, 464/ 5

well so that he	believe	that his "elect church	8, 464/ 14
choose whether he will	believe	that ever any angel	8, 464/ 15
great peril not to	believe	God in his tale	8, 464/ 35
delight," as not to	believe	him in his promise	8, 464/ 37
a principal point to	believe	God's tale. For the	8, 465/ 10
as many of them	believe	that through Christ the	8, 465/ 20
that belief (if he	believe	it as he saith	8, 465/ 28
Tyndale will not now	believe	that promise at all	8, 466/ 15
repent their error and	believe	the truth, and resist	8, 467/ 15
a man after baptism	believe	as the Church believeth	8, 470/ 22
but that so to	believe	and trust in God's	8, 470/ 28
we be bound to	believe	none article but if	8, 472/ 15
them that they may	believe	at their liberty, if	8, 472/ 24
men are bound to	believe	upon pain of damnation	8, 473/ 11
he is bound to	believe	them, whether they be	8, 473/ 21
taught that they must	believe	that the promise should	8, 474/ 11
when he proveth you,	believe	him; and in the	8, 474/ 35
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pain of damnation to	believe	the perpetual virginity of	8, 475/ 16
in such a matter	believe	the authority of any	8, 475/ 31
either God bid him	believe	him, or that, for	8, 475/ 32
church God biddeth him	believe	, and saith he will	8, 476/ 7
cannot be bound to	believe	them, and to repent	8, 476/ 11
so, he must either	believe	them alone . . . or else	8, 476/ 14
and have other men	believe	them with him, then	8, 476/ 15
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same church, and therein	believe	that church, and give	8, 479/ 17
hath commanded him to	believe	and obey the church	8, 479/ 20
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For a man may	believe	truly and do falsely	8, 486/ 37
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right and live wrong,	believe	well and be naught	8, 487/ 1
yet would make us	believe	that neither nother at	8, 489/ 35
itself cannot make men	believe	the Scripture, nor very	8, 500/ 8
by which we both	believe	the Church in teaching	8, 500/ 14
also by which we	believe	the things that are	8, 500/ 16
but endeavor ourselves to	believe	, and captivate and subdue	8, 500/ 18
them do penance and "	believe	the Gospel," as he	8, 502/ 29
foregoing, no man can	believe	: yet if there were	8, 502/ 33
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praise them that will	believe	, and rebuke them that	8, 503/ 4
them that will not	believe	, as he doth in	8, 503/ 5
the thing that we	believe	. . . so were the merit	8, 508/ 7
he cannot choose but	believe	it -- the scriptures	8, 509/ 14
he would have them	believe	. . . and that in such	8, 509/ 35
should not choose but	believe	, for they should not	8, 509/ 36
may do that," as	believe	, and hope, and love	8, 510/ 7
many which right surely	believe	the mercy of God	8, 511/ 36
if Tyndale in this	believe	not me, nor all	8, 512/ 37

trust, at the leastwise	believe	himself. Now, then, saith	8, 513/ 1
bare penitent and only	believe	and repent, and be	8, 516/ 7
culpa, so that he	believe	it well and surely	8, 529/ 30
and would make us	believe	that they be so	8, 529/ 33
else never make me	believe	that David did spy	8, 533/ 7
here live well, and	believe	well, after his own	8, 537/ 12
time satisfied that he	believe	it so well upon	8, 537/ 16
that he should not	believe	a man that would	8, 537/ 17
in like wise to	believe	upon good likelihoods that	8, 537/ 20
sin, and not to	believe	him that without good	8, 537/ 21
that they could not	believe	until Christ himself came	8, 541/ 19
Paul saith, "In heart	believe	we for our justification	8, 541/ 38
mouth that we do	believe	, but if we believe	8, 542/ 3
believe, but if we	believe	in our heart; nor	8, 542/ 3
that ere they could	believe	his resurrection, he was	8, 542/ 24
saith they "could not	believe	" . . . if he say true	8, 543/ 18
let no man to	believe	Tyndale, whensoever he prove	8, 544/ 20
that they could not	believe	the Resurrection . . . and excuseth	8, 544/ 27
saith they "could not	believe	" the substantial article of	8, 545/ 1
yet they could not	believe	it; the wound of	8, 545/ 9
that they could not	believe	it at the preaching	8, 545/ 10
if they could not	believe	, then did they not	8, 545/ 12
then did they not	believe	; and so lacked they	8, 545/ 12
believed not nor could	believe	it. At that time	8, 545/ 20
that they could not	believe	at the bare preaching	8, 545/ 24
wotteth well, if he	believe	the Gospel, that no	8, 545/ 32
Tyndale saith, "could not	believe	" till he saw Christ	8, 546/ 2
saw Christ . . . neither did	believe	the woman nor all	8, 546/ 3
and endeavor himself to	believe	them that told him	8, 546/ 8
-- he would never	believe	it. And I say	8, 546/ 11
God bindeth us to	believe	, believeth it not --	8, 546/ 14
not, nor could not	believe	. And yet would he	8, 547/ 14
taught us that whoso	believe	not the resurrection of	8, 547/ 28
that while though he	believe	not, yet lacketh he	8, 547/ 30
that we need not	believe	him further than he	8, 549/ 5
neither believed nor could	believe	. And yet while they	8, 549/ 34
all the women's words,	believe	that Christ was risen	8, 552/ 1
the apostles could not	believe	that Christ was arisen	8, 552/ 17
forsook Christ, he did	believe	with such a belief	8, 555/ 28
that time did not	believe	with love that wrought	8, 555/ 37
be that whereas they	believe	right and love God	8, 556/ 21
too, as many as	believe	the soul to be	8, 559/ 14
we be bound to	believe	nothing but only that	8, 562/ 36
that we bound to	believe	nothing of necessity but	8, 563/ 7
of necessity bound to	believe	all that neither . . . but	8, 563/ 12
but, so that we	believe	the promises, we may	8, 563/ 13
all repenting sinners that	believe	in Christ, and put	8, 563/ 24
again," and this they	believe	and feel "without any	8, 563/ 29
bid us so boldly	believe	it, and, save his	8, 565/ 13
bare word, we should	believe	it. And here is	8, 566/ 7

all repenting sinners that	believe	in Christ, and put	8, 567/ 27
again; and thus they	believe	and feel without any	8, 567/ 32
he so did . . . and	believe	therewith that he is	8, 568/ 12
he is bound to	believe	, and love God and	8, 568/ 12
he shall never well	believe	, nor that he shall	8, 568/ 25
never so repent and	believe	and love: to that	8, 568/ 30
only "repentant sinners" that	believe	as himself showeth you	8, 569/ 34
them . . . so that they	believe	sure that all the	8, 571/ 36
especially so that they	believe	that the Blessed Body	8, 572/ 3
wise thereto, but only	believe	and remember that there	8, 572/ 5
bold then, hardily, and	believe	verily that their feeling	8, 572/ 17
is not to be	believed	but if it be	8, 4/ 12
in such a sense	believed	of all Christian people	8, 6/ 28
he said, he firmly	believed	, and that he would	8, 15/ 25
saints, and that he	believed	them to be God's	8, 20/ 19
as they said, they	believed	it to be true	8, 23/ 20
they have them rather	believed	than answered. Of which	8, 25/ 18
must, if they be	believed	, bring the people into	8, 30/ 16
all Christ's church hath	believed	ever hitherto . . . but that	8, 45/ 8
God's elects have always	believed	as he and his	8, 45/ 11
Lord in whom they	believed	." Here may ye clearly	8, 69/ 17
we knew them and	believed	them -- them they	8, 92/ 5
their duty, nor well	believed	in Baptism, neither --	8, 93/ 26
false dissemblers . . . they have	believed	as they showed, and	8, 107/ 8
have showed that they	believed	as we believe in	8, 107/ 8
this twenty years, that	believed	as Tyndale saith that	8, 107/ 12
contrary. Would God himself	believed	as well of this	8, 114/ 31
is nothing to be	believed	without plain and evident	8, 117/ 25
this fifteen hundred years	believed	. . . because that now a	8, 119/ 6
heresies . . . they would be	believed	by their only word	8, 119/ 24
they find received and	believed	, used and honored, so	8, 119/ 29
as well to be	believed	without writing as with	8, 131/ 34
is certainly to be	believed	, except only the Scripture	8, 133/ 8
find one that ever	believed	other but that it	8, 134/ 15
instead of true faith	believed	false lies, and so	8, 135/ 22
writing -- and was	believed	then without writing --	8, 150/ 17
would have kept and	believed	in Christendom, he hath	8, 154/ 17
Tyndale And if I	believed	the Gospel -- what	8, 217/ 22
a man that well	believed	should peradventure prepare him	8, 217/ 33
wit, that if he	believed	the Gospel, he should	8, 218/ 7
time till our own,	believed	as I do, that	8, 221/ 20
of Necessity to Be	Believed	." Whether the Church Were	8, 222/ 10
he would have known,	believed	, and kept -- was	8, 226/ 16
his mouth. And Judas	believed	in his heart that	8, 228/ 26
man should never have	believed	that he had been	8, 241/ 26
to make known or	believed	among us the truth	8, 243/ 14
it . . . and it being	believed	, we be by reason	8, 243/ 24
if he will have	believed	. . . he must, I say	8, 245/ 36
in every age utterly	believed	alike . . . but that the	8, 248/ 6
in some age hath	believed	otherwise than it hath	8, 248/ 7

what he will have	believed	and what he will	8, 248/ 28
objection of diverse articles	believed	by the Church in	8, 249/ 9
he look to be	believed	, that friars may wed	8, 250/ 7
if he will be	believed	against many preachers proved	8, 250/ 25
of Necessity to Be	Believed	We be come now	8, 253/ 2
of many holy things	believed	and observed in Christ's	8, 253/ 6
done or to be	believed	. And remember that as	8, 254/ 27
of theirs, without which	believed	we cannot be saved	8, 256/ 20
their doctrine to be	believed	: it were very probable	8, 256/ 29
necessary truth to be	believed	but if it be	8, 257/ 25
it . . . nor good man	believed	that any woman might	8, 260/ 22
works), owed to be	believed	of them in everything	8, 262/ 28
that article taught and	believed	as the Church without	8, 269/ 19
which was taught and	believed	before those texts of	8, 269/ 25
that themselves saw or	believed	done on the other	8, 269/ 36
certainly known to be	believed	but by Scripture. And	8, 271/ 8
no more left that	believed	right but those that	8, 272/ 6
not look to be	believed	) -- he shall have	8, 273/ 29
might not have been	believed	without Scripture, for all	8, 279/ 32
he might not be	believed	else; nor no scripture	8, 280/ 5
apostles could not be	believed	for all the miracles	8, 280/ 19
let Christ to be	believed	coming with miracles . . . and	8, 280/ 23
Moses -- was it	believed	for God's sake, or	8, 280/ 27
let him to be	believed	as well as Moses	8, 280/ 30
not, then, have been	believed	without the witness of	8, 280/ 34
could not have been	believed	but for the Scripture	8, 281/ 10
by the miracles . . . and	believed	not Christ for the	8, 281/ 13
for the Scripture, but	believed	the Scripture for Christ	8, 281/ 13
Jews, which people most	believed	the Scripture -- of	8, 281/ 15
them, I say, fewest	believed	in Christ. Tyndale Wherefore	8, 281/ 16
things necessary to be	believed	in Scripture that Christ	8, 281/ 31
might not have been	believed	without Scripture" (which thing	8, 281/ 32
things necessary to be	believed	written in Scripture; which	8, 281/ 34
health is to be	believed	or done; and this	8, 282/ 9
be nothing of necessity	believed	without Scripture? Is there	8, 282/ 30
there nothing to be	believed	but promises? If God	8, 282/ 31
soul's salvation to be	believed	. And he may when	8, 283/ 18
Scripture, he must be	believed	? -- but if Tyndale	8, 283/ 35
it hath been thus	believed	even from the time	8, 284/ 5
hundred years hath been	believed	. . . he calleth a new	8, 284/ 7
no church should be	believed	but elects . . . and also	8, 285/ 21
But surely if ye	believed	it well . . . ye might	8, 287/ 30
else fall headlong down . . .	believed	he never so well	8, 288/ 19
done or to be	believed	. But since he seeth	8, 290/ 5
and in no wise	believed	, but -- whereas in	8, 297/ 27
and things to be	believed	. And now perceive ye	8, 309/ 12
everything necessary to be	believed	or done for the	8, 309/ 19
he saith) to be	believed	nor to be done	8, 309/ 23
many hundred years have	believed	that the thing is	8, 309/ 27
to be done or	believed	. In which matter, as	8, 309/ 27

point necessary to be	believed	, Tyndale cannot say but	8, 310/ 30
necessary point to be	believed	: this is his answer	8, 313/ 2
no necessity to be	believed	upon salvation of our	8, 313/ 19
something necessary to be	believed	and yet is not	8, 314/ 17
things necessary to be	believed	or done upon peril	8, 325/ 22
Tyndale would were most	believed	of all men: that	8, 329/ 12
should need, to be	believed	or done upon pain	8, 334/ 26
if he would be	believed	or obeyed, he should	8, 335/ 6
necessary points to be	believed	, and now neither necessary	8, 336/ 32
Church was received and	believed	before that heresy begun	8, 340/ 10
as were some Sadducees,	believed	no more him than	8, 342/ 24
will to be necessarily	believed	or done is, since	8, 347/ 27
to be heard or	believed	. And this is the	8, 352/ 33
were not to be	believed	in anything that they	8, 355/ 35
Scripture, and be therein	believed	. And therefore our Savior	8, 356/ 4
deceived, whether the things	believed	be written in Scripture	8, 361/ 24
were not to be	believed	if he taught a	8, 364/ 8
angel were to be	believed	if God sent him	8, 364/ 10
command it to be	believed	not being contrary to	8, 364/ 32
those things to be	believed	as these. And therefore	8, 369/ 14
Church worthy to be	believed	. . . so that if anything	8, 369/ 16
and therefore be well	believed	that the apostles have	8, 371/ 10
of . . . but to be	believed	and used whether they	8, 373/ 27
that the things were	believed	, used, and taught by	8, 373/ 37
church unknown can be	believed	, since it cannot be	8, 378/ 8
of God to be	believed	, and yet unwritten . . . as	8, 379/ 13
And Tyndale had not	believed	that the Scripture was	8, 380/ 19
written . . . Tyndale must have	believed	the Church in altogether	8, 381/ 5
he would have nothing	believed	without Scripture. The cause	8, 381/ 28
he would have nothing	believed	of no man but	8, 381/ 29
in every age have	believed	and taught . . . Saint Jerome	8, 389/ 8
Christian people have hitherto	believed	wrong, that have believed	8, 394/ 11
believed wrong, that have	believed	that men ought to	8, 394/ 11
hand, or that have	believed	that there is any	8, 394/ 13
of all them that	believed	it lawful for a	8, 395/ 5
that is to be	believed	. . . and that no man	8, 399/ 2
man may be surely	believed	that agreeth not with	8, 399/ 2
forced whether they were	believed	or not. Tyndale shall	8, 407/ 14
must now needs be	believed	upon pain of damnation	8, 407/ 24
made open to be	believed	unto his church any	8, 407/ 27
his church must be	believed	as firmly as the	8, 408/ 1
doctrine must needs be	believed	for true, and all	8, 408/ 11
ere this, that once	believed	full right, till the	8, 411/ 18
mouth. For though he	believed	that Christ were God's	8, 415/ 13
might one do that	believed	Christ to be God's	8, 415/ 23
no more to be	believed	, and also in that	8, 415/ 31
years before ever have	believed	, that good men and	8, 437/ 3
contrary look to be	believed	of any man in	8, 463/ 22
yet in that he	believed	not that ever he	8, 464/ 9
there, as a thing	believed	and looked for before	8, 465/ 15

at the first teaching	believed	and obeyed . . . it is	8, 469/ 8
fully, and as commonly	believed	through Christendom, as any	8, 472/ 8
his salvation which before	believed	the contrary . . . is, by	8, 473/ 3
is nothing to be	believed	for a surety but	8, 473/ 9
taught, necessary to be	believed	, which is not written	8, 473/ 30
was necessarily to be	believed	but if it were	8, 473/ 33
true and must be	believed	when it is taught	8, 475/ 21
whereof he might be	believed	though he prove not	8, 475/ 35
if he will be	believed	in them, and have	8, 476/ 15
that God will have	believed	pertaineth to salvation . . . since	8, 480/ 38
he would have it	believed	. And that the perpetual	8, 481/ 3
and fasting days, and	believed	all, very fast and	8, 481/ 23
the things to be	believed	, without any demerit or	8, 500/ 1
likely, let him be	believed	. But, now, if his	8, 536/ 4
to be the better	believed	upon the credence of	8, 537/ 3
opinion, both while he	believed	well himself and since	8, 537/ 13
himself and since he	believed	wrong, of whose salvation	8, 537/ 14
salvation. And that they	believed	not that article, Tyndale	8, 545/ 6
and would fain have	believed	that he was risen	8, 545/ 8
himself saith here they	believed	not nor could believe	8, 545/ 20
that since they then	believed	not, as they did	8, 545/ 21
that he would have	believed	, sent out such women	8, 545/ 31
himself . . . affirming that they	believed	not, nor could not	8, 547/ 13
ween that though they	believed	not, yet had they	8, 547/ 15
the apostles, because they	believed	not, had they not	8, 548/ 12
one time they neither	believed	nor could believe. And	8, 549/ 33
And yet while they	believed	not, they lost not	8, 549/ 34
that they had not	believed	them that they had	8, 550/ 7
too, in that she	believed	it . . . and the thing	8, 554/ 11
and the thing also	believed	is all one both	8, 554/ 11
that, all the while	believed	in his heart all	8, 556/ 5
not greatly to be	believed	when he teacheth us	8, 564/ 30
well known or commonly	believed	, I should not blame	8, 565/ 10
the faith of the	believer	. And therefore, inasmuch as	8, 224/ 16
forth it keepeth the	believer	from hell . . . into the	8, 288/ 17
the true, and the	believers	thereof for the true	8, 417/ 31
Tyndale? Verily because he	believeth	it not; for he	8, 77/ 22
it not; for he	believeth	not that any ceremony	8, 77/ 22
fall thereto, when he	believeth	that how often soever	8, 89/ 32
false; another, that himself	believeth	that they do no	8, 94/ 4
all, and therein he	believeth	false. For the first	8, 94/ 5
all. Now, the Church	believeth	and teacheth that God	8, 97/ 27
Tyndale saith that he	believeth	. And he saith also	8, 107/ 13
that he granteth he	believeth	shrewdly, and would make	8, 108/ 18
he that jesteth so . . .	believeth	of likelihood that there	8, 115/ 1
better"? Surely because himself	believeth	that the devil knoweth	8, 115/ 29
a bundle. For he	believeth	less than the one	8, 115/ 35
that hath that mind	believeth	nothing at all that	8, 117/ 12
and finally, in effect,	believeth	neither nother: there will	8, 119/ 3
their heads. Tyndale He	believeth	that he loveth God	8, 122/ 26

for his sake, that	believeth	better in God than	8, 122/ 27
saith that the Turk "	believeth	better in God" than	8, 123/ 28
he lieth) -- how	believeth	then Tyndale himself in	8, 123/ 29
as every boy better	believeth	than he? For every	8, 147/ 27
twain too. Every boy	believeth	, and believeth true . . . that	8, 147/ 34
Every boy believeth, and	believeth	true . . . that God hath	8, 147/ 34
And here every boy	believeth	and wotteth well he	8, 148/ 5
unwritten which the Church	believeth	, were and be his	8, 149/ 26
God again, when he	believeth	the love that God	8, 217/ 27
that every man which	believeth	this love doth so	8, 217/ 29
very clearly that Tyndale	believeth	not the Gospel at	8, 218/ 14
is true because he	believeth	, testifieth, and giveth witness	8, 228/ 20
every true-believing man, that	believeth	God's word, is a	8, 240/ 16
when God saith, "Whoso	believeth	and is baptized and	8, 243/ 16
for his own soul	believeth	or believeth not, upon	8, 268/ 7
own soul believeth or	believeth	not, upon his own	8, 268/ 7
any doubt or question	believeth	. . . may be so surely	8, 269/ 20
And therefore whoso better	believeth	the word of God	8, 284/ 34
the inspiration -- he	believeth	better the creature that	8, 284/ 36
us why he better	believeth	those than these. Wherein	8, 285/ 4
God, and so he	believeth	it as the word	8, 285/ 6
of the Church's teaching,	believeth	to be the word	8, 285/ 28
this thing which it	believeth	of our Lady is	8, 285/ 30
Catholic Church of Christ	believeth	that the belief thereof	8, 286/ 7
of which he plainly	believeth	the contrary, both for	8, 287/ 7
her soul; for he	believeth	with Luther that all	8, 287/ 9
the belief thereof, which	believeth	it not. Tyndale Christ	8, 288/ 22
it. For he that	believeth	it not is a	8, 314/ 2
in remembrance, because he	believeth	nothing but Scripture, and	8, 331/ 3
the Church useth or	believeth	as necessary -- though	8, 350/ 21
Blessed Lady, which whoso	believeth	not because it is	8, 359/ 11
beside himself . . . that he	believeth	not the Scripture of	8, 366/ 19
the Church useth and	believeth	, and which were never	8, 367/ 12
that the little child	believeth	, and that he is	8, 370/ 13
the Catholic Church universally	believeth	and useth are nothing	8, 373/ 27
as the Church now	believeth	and observeth that are	8, 379/ 30
done . . . he not only	believeth	not the traditions of	8, 380/ 24
word unwritten, but also	believeth	less of the Scripture	8, 380/ 25
without writing," as he	believeth	it when it telleth	8, 381/ 4
things that the Church	believeth	, which Christ and his	8, 407/ 12
I say, that Tyndale	believeth	no piece of the	8, 408/ 21
therefore he that so	believeth	cannot fail to believe	8, 414/ 28
alone" eateth, drinketh, walketh,	believeth	, loveth, and altogether; and	8, 421/ 12
the other despiseth . . . and	believeth	the old heretic Novatian	8, 426/ 26
by faith, and that	believeth	to be saved by	8, 430/ 27
fashion, as the child	believeth	that "the fire is	8, 461/ 2
Tyndale saith that he	believeth	Christ's promise made unto	8, 465/ 23
second sort -- himself	believeth	, as ye see, the	8, 466/ 22
believe as the Church	believeth	, against the heresies that	8, 470/ 23
the heresies that he	believeth	-- that is to	8, 470/ 23

say that he therein	believeth	only the good men	8, 477/ 22
some other. And he	believeth	that his father will	8, 489/ 22
knoweth, or why he	believeth	, that David was elected	8, 536/ 34
to grant that he	believeth	the teaching of this	8, 537/ 1
damnation, and therefore he	believeth	of these likelihoods that	8, 537/ 8
Doom (for Tyndale's sect	believeth	not that he shall	8, 537/ 10
bindeth us to believe,	believeth	it not -- the	8, 546/ 14
the cause why he	believeth	not is not because	8, 546/ 15
hers in that she	believeth	it, and his in	8, 554/ 12
his in that he	believeth	it. And yet if	8, 554/ 13
many good simple folk,	believing	that these men neither	8, 26/ 19
whole Scripture and all	believing	hearts testify that we	8, 224/ 9
the full act of	believing	-- besides all these	8, 241/ 21
disciples, and his faithful,	believing	folk, should do as	8, 251/ 38
person apart . . . into the	believing	of the Catholic Church	8, 295/ 29
Church, and by the	believing	of the Church, into	8, 295/ 30
Sacrament of the Altar,	believing	that it is nothing	8, 301/ 11
say that in so	believing	I believe naught, nor	8, 313/ 35
he calleth "repentance" and	believing	in Christ with a	8, 394/ 6
Altar -- the one	believing	it to be very	8, 403/ 21
only be discharged of	believing	the sacraments of Penance	8, 414/ 11
feeling of faith than	believing	, loving, and working . . . the	8, 430/ 34
less peril in not	believing	of God's other words	8, 462/ 37
at more liberty of	believing	God in his other	8, 463/ 28
yet at liberty in	believing	him, because himself would	8, 463/ 32
that erred in not	believing	there were any God	8, 464/ 7
God, as his that	believing	there were a God	8, 464/ 8
be that a man	believing	the promise that mankind	8, 464/ 31
yet err in not	believing	that Jesus, the son	8, 464/ 32
that is to wit,	believing	against Tyndale that God's	8, 470/ 24
all of our mind,	believing	purgatory, and the equal	8, 481/ 17
and lose it utterly,	believing	lies and heresies . . . and	8, 487/ 4
deserve the gift of	believing	. . . yet may they with	8, 507/ 33
and merit in the	believing	. And therefore, since God	8, 507/ 34
a man deserve in	believing	the thing that he	8, 511/ 9
well enough, he saith,	believing	not other things written	8, 563/ 14
thus living, and therewith	believing	these aforesaid heresies so	8, 572/ 15
uses to fill their	bellies	and cover their pocky	8, 163/ 3
and grinding in their	bellies	standing a-strut with stuffing	8, 521/ 2
gnaw out their mother's	belly	-- that the bare	8, 5/ 34
grammar in their mother's	belly	. Howbeit, I would every	8, 92/ 25
chin" into "cheek," and "	belly	" into "back," and every	8, 186/ 25
fell out of his	belly	into the draft. (As	8, 340/ 24
fall in by the	belly	-- so fareth it	8, 521/ 7
that are beneath the	belly	. For when the rage	8, 521/ 8
is taken -- it	belonged	rather unto him to	8, 145/ 27
with; for that thing	belonged	to charity too, if	8, 334/ 21
in the land that	belonged	unto them: beware that	8, 349/ 2
to whom the charge	belongeth	. . . or else should be	8, 357/ 33
say, of the "damnability")	belonging	to the mortal offense	8, 209/ 28

temple, and all things	belonging	thereunto -- would it	8, 308/ 4
anything containeth in it	belonging	to the matter of	8, 564/ 11
without end. Tyndale Wherefore,	beloved	reader, inasmuch as the	8, 129/ 16
alone only-begotten and tenderly	beloved	Son. Then say I	8, 508/ 23
may be and is	beloved	both of the elects	8, 562/ 24
much worse than King	Belshazzar	abused the hallowed vessels	8, 163/ 4
God upon their ale	bench	. But now shall ye	8, 116/ 23
receive to ourselves no	benefit	at his hand at	8, 50/ 29
take no manner of	benefit	thereby: yet may we	8, 51/ 13
wit, for the spiritual	benefit	and profit of man	8, 74/ 1
and looketh on the	benefits	of God, and so	8, 48/ 20
and looketh on the	benefits	of God, and so	8, 50/ 24
consideration of the great	benefits	of God . . . and it	8, 50/ 31
the respect of God's	benefits	is a cause of	8, 51/ 8
love him for his	benefits	; whereof it followeth, except	8, 51/ 21
grant that for God's	benefits	it is lawful for	8, 51/ 24
serve God for his	benefits	which we have received	8, 51/ 27
serve him for his	benefits	which we long and	8, 51/ 28
the respect of his	benefits	which we have received	8, 51/ 30
and hope of his	benefits	to come, a good	8, 51/ 32
serve God for his	benefits	to come . . . it seemeth	8, 51/ 34
which is of all	benefits	the greatest. At this	8, 51/ 36
with respect unto God's	benefits	received and also to	8, 54/ 5
he looketh on the	benefits	which God sheweth the	8, 54/ 31
a respect to the	benefits	that God worketh and	8, 54/ 35
the mildness of his	benign	nature abhorreth. Now --	8, 27/ 16
God. For he is	benign	and merciful, patient, and	8, 214/ 23
of his nature more	benign	and merciful. And thus	8, 451/ 11
Christian zeal and princely	benignity	His Grace had before	8, 9/ 2
when their wills be	bent	thereto, and their hearts	8, 219/ 36
with me and allto	berated	me, and called me	8, 152/ 20
very angry, and allto	berated	Origen and called him	8, 367/ 17
the meditations of Saint	Bernard	, as holy a man	8, 458/ 11
Lady by miracle brought	Berquin	of late, at Paris	8, 340/ 29
good folk, I heartily	beseech	our Lord -- without	8, 38/ 37
bless apace. And I	beseech	our Lord to give	8, 129/ 9
are among you, I	beseech	which am an elder	8, 183/ 14
are among you, I	beseech	which am an elder	8, 185/ 18
thee thanks), will now	beseech	thee for her sins	8, 371/ 36
Lord, forgive her, I	beseech	thee, and enter not	8, 372/ 5
heretics, the devil's disciples,	beset	their whole pleasure and	8, 12/ 5
my charity, sir, I	beshrew	their knavish members out	8, 452/ 26
saving my charity, I	beshrew	him heartily that he	8, 470/ 36
the people, and humbly	besought	him of absolution from	8, 23/ 10
I lie bassing with	Bess	, and I am doing	8, 457/ 26
by Tyndale, or the	best	of them besides that	8, 25/ 37
For surely the very	best	way were neither to	8, 36/ 25
good people's way: though	best	were to stop your	8, 38/ 17
also that all the	best	that the best man	8, 52/ 37
the best that the	best	man may do is	8, 52/ 37

tell them that the	best	work that any man	8, 53/ 4
it but to the	best	: yet can I not	8, 73/ 31
do, and always the	best	have written these things	8, 107/ 10
oldest time, and the	best	time, of Christendom, in	8, 150/ 27
speak for themselves the	best	, as he serveth Tyndale	8, 264/ 1
bringeth in all the	best	that he can find	8, 347/ 10
eldest and the very	best	that ever have written	8, 373/ 23
believe whom ye like	best	for me . . . and consider	8, 374/ 3
can and make the	best	of his matter . . . and	8, 392/ 24
then see whether the	best	be able to stand	8, 392/ 24
duty; and that the	best	work were naught worth	8, 400/ 7
help me God, the	best	gloss that I can	8, 414/ 31
wherefore it were not	best	. For as himself saith	8, 526/ 2
doth God for the	best	, using our evil to	8, 526/ 22
picked out unto the	best	that I can perceive	8, 535/ 26
this happeneth unto the	best	men or not, God	8, 538/ 2
were both of the	best	, so the best were	8, 538/ 6
the best, so the	best	were never the worse	8, 538/ 6
say: that whensoever the	best	is in such case	8, 538/ 8
For then is the	best	very naught. And finally	8, 538/ 9
when God himself, that	best	knew his thought, laid	8, 539/ 25
where it standeth, the	best-learned	men are in doubt	8, 363/ 9
man the grace to	bestow	his wit and learning	8, 34/ 34
to school myself, and	bestowed	as many years in	8, 25/ 34
better that the physician	bestowed	all his time about	8, 37/ 3
the study thereof hath	bestowed	many years may perceive	8, 269/ 13
long device and study	bestowed	about it, do this	8, 493/ 30
shall abound," that well	bestoweth	his talents of grace	8, 205/ 7
of the glass, and	bestowing	of the ointment upon	8, 527/ 30
learned, and that are	betaken	to thee . . . knowing of	8, 359/ 26
our evangelical liberty . . . he	bethinketh	himself better . . . and in	8, 563/ 10
of her departing, nothing	bethought	her how she might	8, 372/ 9
which at last he	bethought	him upon twain. One	8, 560/ 30
vomit it out again	betimes	. This long digression have	8, 119/ 36
but let him beware	betimes	, lest God mock him	8, 126/ 24
so to bless himself	betimes	that he meet not	8, 129/ 10
full holily, to "awake	betimes	, ere ever" our "sins	8, 179/ 9
take heed and beware	betimes	lest like heresies and	8, 180/ 33
prophet Balaam and beware	betimes	lest he come to	8, 267/ 31
suppose, were better prohibited	betimes	, ere they be suffered	8, 357/ 36
signification of them all,	betoken	and do signify, and	8, 77/ 7
to wit, that they	betoken	the insensible grace that	8, 77/ 31
signs and tokens that	betoken	and preach the promises	8, 95/ 4
token and the thing	betokened	. For the sacrament take	8, 156/ 5
hath . . . by which it	betokeneth	"a congregation, a multitude	8, 144/ 29
declaration of the special	betokening	other than the secret	8, 78/ 27
that openeth not the	betokenings	thereof. But I shall	8, 75/ 37
them the reasons and	betokenings	of them to the	8, 76/ 13
touching the significations and	betokenings	of the blessed sacraments	8, 76/ 22
Paul . . . and, as he	betook	some of them to	8, 482/ 3

make his bargain, and	betray	him and sell him	8, 548/ 14
no more than Judas	betrayed	Christ for any favor	8, 178/ 21
that he should be	betrayed	and delivered on the	8, 540/ 36
through temptation . . . and Judas	betrayed	Christ also through temptation	8, 542/ 36
have offended God in	betraying	the righteous blood." And	8, 548/ 18
the man never the	better	for them, nor no	8, 4/ 16
the Church were much	better	if it were spoken	8, 14/ 17
that he thought it	better	that such as were	8, 17/ 26
thought it were then	better	to send him to	8, 17/ 30
never wretch, I ween,	better	worthy. Yet is there	8, 20/ 35
that he would the	better	and more clearly perceive	8, 23/ 27
men may do much	better	yet than I --	8, 26/ 17
it is, about some	better	business than Tyndale misbestoweth	8, 34/ 35
God setteth it on	better	again and giveth it	8, 36/ 9
utterly lost therewith. And	better	were it not to	8, 36/ 35
-- then were it	better	that the physician bestowed	8, 37/ 3
thing will not be . . .	better	it is, I reckon	8, 37/ 12
but occupy their minds	better	and, standing firmly by	8, 37/ 38
there shall, be many	better	made than mine --	8, 38/ 31
pass unlooked over by	better	men and better learned	8, 38/ 33
by better men and	better	learned also than myself	8, 38/ 34
it may among the	better	stand yet in some	8, 38/ 35
say. For I am	better	content that he say	8, 51/ 7
therewith please God the	better	, or the rather come	8, 52/ 7
might please God the	better	thereby. For that thing	8, 52/ 13
to please him the	better	thereby . . . as himself hath	8, 52/ 19
to the intent the	better	to please God therewith	8, 53/ 22
and will be no	better	. . . but the spirituals, as	8, 57/ 6
send him to look	better	upon the good books	8, 65/ 1
soul and make it	better	. For as for grace	8, 78/ 4
it is never the	better	. And therefore he will	8, 78/ 7
God's blessing was no	better	to mankind than to	8, 85/ 30
till he can say	better	to this than ever	8, 86/ 8
would believe Saint Paul	better	than him, and that	8, 86/ 17
was never child the	better	for the christendom. And	8, 92/ 21
till I hear either	better	or perceive them better	8, 101/ 30
better or perceive them	better	, I like as yet	8, 101/ 31
as yet that argument	better	than I like all	8, 101/ 31
much like I the	better	the first way, that	8, 104/ 32
to make, take a	better	advisement ere he bound	8, 105/ 22
have advised them the	better	for certain words that	8, 115/ 4
more since and learned	better	. Howbeit, he is indeed	8, 115/ 11
what are they the	better	? We have a promise	8, 115/ 25
devil is never the	better	"? Surely because himself believeth	8, 115/ 29
No man can desire	better	knowledge of him than	8, 117/ 5
as they might the	better	say to the Catholic	8, 119/ 20
his sake, that believeth	better	in God than he	8, 122/ 27
them, as well and	better	too than Moses killed	8, 123/ 23
that the Turk "believeth	better	in God" than such	8, 123/ 28
-- would keep it	better	than do the friars	8, 125/ 27

mock him again. ought	Better	is it, good Christian	8, 126/ 25
understandeth his own writing	better	than all the creatures	8, 131/ 36
that he be any	better	than a beast . . . out	8, 134/ 31
should be therein much	better	occupied than he is	8, 138/ 19
More Tyndale never spoke	better	than he doth even	8, 139/ 2
judgment of wiser and	better	and better-learned . . . and by	8, 139/ 12
intent ye may the	better	perceive how wisely the	8, 144/ 7
things as every boy	better	believeth than he? For	8, 147/ 27
give that man a	better	mind. Yet goeth he	8, 148/ 14
lay them for the	better	understanding of God's word	8, 149/ 20
written, and for the	better	knowledge of God's word	8, 149/ 21
fools that believe them	better	upon their bare words	8, 156/ 35
is every each the	better	for other's prayer . . . and	8, 159/ 12
and all people the	better	both for the prayer	8, 159/ 13
thing is there that	better	tameth the flesh than	8, 159/ 16
then, since nothing can	better	tame the flesh than	8, 159/ 26
which is yet, haply,	better	) strengthen the soul in	8, 159/ 34
rebellious, and far the	better	in temper . . . so that	8, 160/ 7
to labor first for	better	understanding, and not thereby	8, 160/ 34
therein, been changed into	better	. . . as have been divers	8, 161/ 1
were, I ween, somewhat	better	than I fear me	8, 164/ 20
men ween it were	better	. And now, when he	8, 174/ 13
in hatred of the	better	kind to make men	8, 174/ 14
of God, until men	better	amend -- if any	8, 178/ 10
is a faint faith	better	than a strong heresy	8, 179/ 5
but there came no	better	in my mind at	8, 181/ 11
lack of finding a	better	English word, he saith	8, 181/ 24
bad, it was not	better	when he called a	8, 182/ 5
the names into the	better	and show us what	8, 186/ 29
man were yet much	better	to forbear them both	8, 186/ 36
them! The viler the	better	welcome to you! Better	8, 190/ 26
better welcome to you!	Better	is to you a	8, 190/ 27
it more plain and	better	perceived if he had	8, 203/ 19
intent it may the	better	appear that penance is	8, 214/ 12
books. He might much	better	, if he cut a	8, 220/ 12
in good faith, much	better	say then than he	8, 220/ 15
or to be the	better	rewarded there, is deadly	8, 221/ 7
wit wish to die	better	. And therefore, since all	8, 221/ 22
and so much the	better	by cause that the	8, 227/ 2
that ye may the	better	perceive that for to	8, 229/ 21
expressed the Greek the	better	, and yet not contraried	8, 233/ 6
doubt, and for the	better	expressing of the article	8, 234/ 28
other is in English	better	and more clear. And	8, 236/ 29
sometimes by the translator	better	changed than kept. And	8, 236/ 30
may make you the	better	and the more clearly	8, 241/ 1
true doctrine hath been	better	proved, and daily is	8, 246/ 9
proved, and daily is	better	proved, by more and	8, 246/ 9
Tyndale's preaching must be	better	proved . . . which point thus	8, 257/ 8
text also: "It is	better	to marry than to	8, 261/ 4
saith that it is	better	to marry than to	8, 261/ 20

deduceth that it is	better	for a friar to	8, 261/ 20
These have yet some	better	color for Luther and	8, 261/ 30
hath defended his part	better	. . . and therefore prayeth them	8, 268/ 4
of them hath spoken	better	, and whither part is	8, 268/ 12
part is between them	better	proved by Scripture? Are	8, 268/ 13
liveth. And yet the	better	he proveth it if	8, 277/ 37
been God; and incomparably	better	since he was God	8, 280/ 33
writeth. And therefore whoso	better	believeth the word of	8, 284/ 34
inspiration -- he believeth	better	the creature that wrote	8, 284/ 36
Nay, but I believe	better	these men that wrote	8, 285/ 1
tell us why he	better	believeth those than these	8, 285/ 4
What am I the	better	for the belief of	8, 287/ 27
good faith, not the	better	of a halfpenny, while	8, 287/ 29
ye believe it no	better	than ye do. But	8, 287/ 30
might be both the	better	for purgatory and the	8, 287/ 31
say, "Tyndale is the	better	for the belief of	8, 287/ 36
Tyndale is not the	better	though other men be	8, 288/ 3
Tyndale be never the	better	for the belief thereof	8, 288/ 21
may once look up	better	. . . lest he finally fall	8, 289/ 34
little examine his words	better	. . . when he saith that	8, 296/ 2
a wise argument -- "	Better	is it to forbear	8, 305/ 2
and say that with	better	looking thereon, he hath	8, 313/ 24
he must prove it	better	than by that Saint	8, 315/ 37
it might have been	better	with some if there	8, 319/ 32
without trouble, and the	better	wait on God's words	8, 324/ 26
and also defying, a	better	man than the apostles	8, 327/ 35
What art thou the	better	though I go barefoot	8, 328/ 18
if Tyndale be no	better	than other men --	8, 336/ 2
himself understandeth the Scripture	better	than they all. Is	8, 342/ 5
all together understand it	better	than he alone, as	8, 346/ 33
again that they may	better	scrape that note out	8, 350/ 8
one, till another may	better	make for their own	8, 354/ 1
folk, I suppose, were	better	prohibited betimes, ere they	8, 357/ 36
yet so much the	better	in that these heretics	8, 358/ 22
Howbeit, what need we	better	or elder than, as	8, 374/ 11
did not handle it	better	, it had been better	8, 382/ 4
better, it had been	better	to have left altogether	8, 382/ 4
Though he were no	better	-- yet he shall	8, 389/ 28
true shall much the	better	appear when we well	8, 390/ 5
end ye may the	better	understand whereabouts he goeth	8, 390/ 35
tree of faith little	better	. For what good tree	8, 400/ 30
us, "Be never the	better	because thou hast been	8, 409/ 20
naught; do never the	better	because thou hast done	8, 409/ 21
he would be the	better	. . . as himself counseleth others	8, 409/ 28
himself never find a	better	. . . yet mine will not	8, 415/ 8
penance, or doth the	better	after because he hath	8, 416/ 8
of that abominable heresy,	better	than Saint Cyprian, Saint	8, 426/ 27
written against it . . . and	better	than the whole Catholic	8, 426/ 30
one heretic or twain	better	than all the old	8, 427/ 2
words of Saint John,	better	than all good cunning	8, 429/ 6

to bear it to	better	, out shameless with ungracious	8, 437/ 28
whither of the two	better	understood Saint John --	8, 442/ 31
where it shall have	better	place, after that we	8, 443/ 13
deadly," must seek some	better	shift than this. Tyndale	8, 451/ 13
to amend and be	better	, then is the yoke	8, 455/ 31
soon as they were	better	taught, they should immediately	8, 467/ 7
soon as they be	better	taught, they repent their	8, 467/ 15
be rebuked and taught	better	, although they died in	8, 467/ 17
soon as he is	better	taught, repent every error	8, 468/ 16
when he is by	better	men better taught, he	8, 468/ 25
is by better men	better	taught, he shall not	8, 468/ 25
not, when he were	better	taught, return and be	8, 468/ 34
man that misbelieveth be	better	taught the truth . . . and	8, 473/ 20
we could find no	better	thing to put us	8, 480/ 16
but if they repent	better	ere they die, shall	8, 495/ 10
thou hast made me	better	, and given me the	8, 523/ 23
proud thereof. But the	better	the man was before	8, 524/ 18
seeth that it were	better	for him for a	8, 526/ 8
from the very cold	better	wax very hot than	8, 526/ 9
own fault and look	better	to his feet, and	8, 526/ 25
he thought; and the	better	with his enemy , the	8, 528/ 29
nothing to be the	better	believed upon the credence	8, 537/ 3
with meat and rest	better	grown in heart --	8, 552/ 37
against mine exposition, and	better	men's too than mine	8, 553/ 36
five years find a	better	. But leaving that gloss	8, 555/ 2
call "failing." For the	better	perceiving whereof, I will	8, 556/ 2
yet is it a	better	sport to see how	8, 559/ 16
that it had been	better	for him to have	8, 563/ 1
liberty . . . he bethinketh himself	better	. . . and in his other	8, 563/ 11
they amend and repent	better	will instead of purgatory	8, 571/ 1
elects be, though the	better	part, yet a part	8, 571/ 17
that they made the	better-believing	folk the fewer and	8, 275/ 10
wiser and better and	better-learned	. . . and by their teaching	8, 139/ 12
that he bewept and	bewailed	it, the more pain	8, 551/ 26
serve to make others	beware	that are yet clear	8, 27/ 25
I have bidden thee	beware	of hell, into which	8, 97/ 18
mockingstock; but let him	beware	betimes, lest God mock	8, 126/ 24
the world warning to	beware	of such as Tyndale	8, 150/ 4
to take heed and	beware	betimes lest like heresies	8, 180/ 33
there teacheth Timothy to	beware	and avoid the company	8, 191/ 7
false prophet Balaam and	beware	betimes lest he come	8, 267/ 31
knowledge, understanding, feeling," and "	beware	" of "hypocrisy," "ceremonies," and	8, 327/ 20
that belonged unto them:	beware	that thou follow not	8, 349/ 3
thy coming in, overturned;	beware	, I say, that thou	8, 349/ 4
before, thought he would	beware	of that puddle and	8, 363/ 31
he standeth, let him	beware	he fall not"? It	8, 429/ 35
giveth the counsel to	beware	they fall not. Which	8, 430/ 3
in his goodness, and	beware	that he fall not	8, 438/ 15
he biddeth us all	beware	of all such heretics	8, 441/ 14
that we should both	beware	of falling in the	8, 544/ 8

more bitterly that he	bewept	and bewailed it, the	8, 551/ 26
false enchanters that would	bewitch	you wilily, to make	8, 38/ 19
poisoned books had miserably	bewitched	, and from true Christian	8, 33/ 6
on every side so	bewrapped	his people in sin	8, 298/ 30
Lo, so was he	bewrapped	therein that he could	8, 318/ 15
him throughout all the	Bible	. And then shall he	8, 174/ 25
a note in the	Bible	some have set solemnly	8, 350/ 6
the Turks do --	bid	men believe in Muhammad's	8, 3/ 34
men heretics and then	bid	them be meek (when	8, 29/ 17
a man drunk, and	bid	him be sober; make	8, 29/ 20
him stark mad, and	bid	him be well advised	8, 29/ 21
a stark thief, and	bid	him see he steal	8, 29/ 22
obey their princes. They	bid	the people for a	8, 29/ 30
were waxen warm and	bid	them if they will	8, 63/ 16
bold therein, and to	bid	every friar boldly break	8, 73/ 9
Paul . . . while one would	bid	the preacher hold his	8, 126/ 6
thy neighbor"; nor I	bid	him not say "Charity	8, 201/ 32
to hang him, but	bid	men seek up his	8, 220/ 14
that if we should	bid	Tyndale here, or Luther	8, 256/ 1
we should, I say,	bid	them prove us that	8, 256/ 3
me a thing or	bid	me do a thing	8, 282/ 32
two eggs himself, and	bid	the sophister take and	8, 286/ 28
did so, too . . . and	bid	us go prove the	8, 287/ 22
but that if God	bid	you do a thing	8, 307/ 27
leave it undone and	bid	him do it himself	8, 307/ 29
man that if God	bid	a man do a	8, 319/ 21
points, that point we	bid	Tyndale prove. His proof	8, 324/ 7
ceremonies: I will first	bid	him prove me that	8, 329/ 9
his Church more . . . nor	bid	any of them any	8, 334/ 37
that though he would	bid	them any further thing	8, 335/ 2
liveth either tell or	bid	any other thing than	8, 335/ 12
any miracle showed to	bid	all the world believe	8, 337/ 11
the scribes and Pharisees	bid	you do that is	8, 355/ 24
of necessity, though God	bid	him by mouth . . . if	8, 378/ 32
shall we yet again	bid	him do as he	8, 379/ 22
part; but will then	bid	us prove our own	8, 379/ 27
in Scripture; and will	bid	us go prove him	8, 379/ 31
part, and therefore will	bid	us go prove ours	8, 379/ 35
if that either God	bid	him believe him, or	8, 475/ 32
to his mother, and	bid	her go take a	8, 490/ 32
stroke his head and	bid	him go home and	8, 494/ 15
upon the people and	bid	them do penance and	8, 502/ 28
-- he will not	bid	us do a thing	8, 525/ 21
put it out, and	bid	her upon her peril	8, 525/ 27
to be true, and	bid	us so boldly believe	8, 565/ 13
destroy, and I have	bidden	thee beware of hell	8, 97/ 18
that would not be	bidden	by, then that there	8, 297/ 17
in which Christ had	bidden	any of them go	8, 332/ 30
that they should be	bidden	, should say, "Show me	8, 352/ 5
Which he might have	bidden	all God's children care	8, 438/ 16

in his frantic book,	biddeth	the people that they	8, 30/ 25
no wise. But he	biddeth	them therewith that, for	8, 30/ 26
reward, and where he	biddeth	us give unto the	8, 52/ 27
Saint James, where he	biddeth	that if any be	8, 87/ 15
men so blind, he	biddeth	look and "mark" that	8, 137/ 1
marketh well enough. He	biddeth	the people mark that	8, 138/ 22
nothing at all. Who	biddeth	him leave all such	8, 199/ 23
such fashion as he	biddeth	us . . . although we know	8, 300/ 8
Not do what he	biddeth	him till he tell	8, 307/ 31
tell him why he	biddeth	him? Would it not	8, 307/ 32
more boldly, as Luther	biddeth	in Babylonica -- presume	8, 316/ 23
wrote not; for he	biddeth	the Thessalonians keep and	8, 324/ 4
text by which Christ	biddeth	all his apostles go	8, 332/ 27
words following, where he	biddeth	that they should "observe	8, 353/ 12
in his church . . . but	biddeth	him abide fast by	8, 360/ 6
against Tyndale, expressly he	biddeth	us all beware of	8, 441/ 14
God's commandment . . . whereby he	biddeth	us, and by his	8, 463/ 15
and which church God	biddeth	him believe, and saith	8, 476/ 7
calleth upon him and	biddeth	him rise; as many	8, 518/ 23
do not, as he	biddeth	them, strive and resist	8, 543/ 5
his neighbors as God	biddeth	him to do. May	8, 568/ 13
with a solemn threat . . .	bidding	men to remember now	8, 139/ 32
will not obey God's	bidding	till themselves, as he	8, 260/ 11
Latin book at my	bidding	, whereof he wotteth not	8, 302/ 8
in obedience of his	bidding	, did not sin, but	8, 302/ 18
that obedience to God's	bidding	be evermore deadly sin	8, 308/ 18
ado of Christ's word	bidding	them go preach --	8, 332/ 32
ado of his word	bidding	them go write. But	8, 332/ 33
may to God's special	bidding	. . . though that special bidding	8, 335/ 9
bidding . . . though that special	bidding	were not specified in	8, 335/ 10
would refuse at his	bidding	to kneel down and	8, 354/ 26
us, and by his	bidding	bindeth us, to captivate	8, 463/ 15
unto him by the	bidding	of God, "The plague	8, 539/ 32
to their commandments, and	biddings	; as well appeareth by	8, 353/ 11
and had leave to	bide	at home), whatsoever moved	8, 187/ 31
maid put on his	biggin	and brought him to	8, 497/ 1
and beareth it out	bigly	with shameless devilish heresy	8, 124/ 32
he looked upon a	bill	and read it . . . but	8, 23/ 1
whether it were the	bill	of his revocation or	8, 23/ 2
a bawdy beggar of	Billiter	Lane. Fie, for shame	8, 152/ 27
unto the fire: Thomas	Bilney	, that was before abjured	8, 22/ 1
of the Mass, which	Bilney	full devoutly heard upon	8, 23/ 33
in the priest's hands,	Bilney	before he received it	8, 24/ 6
they judged wrong. And	Bilney	, that had learning, and	8, 25/ 4
his fault, M. Thomas	Bilney	. Which, being once good	8, 517/ 26
made to God can	bind	a man to live	8, 5/ 28
not lawful nor can	bind	no man in conscience	8, 7/ 1
their sovereigns do nothing	bind	the subjects in their	8, 29/ 32
think or imagine, so	bind	the spiritual soul to	8, 102/ 15
upon such an antecedent	bind	me by and by	8, 168/ 25

his own hands, and	bind	it upon his back	8, 209/ 7
word . . . except Tyndale will	bind	us to fetch authority	8, 211/ 29
should bring them and	bind	them to believe upon	8, 241/ 39
for naught if God	bind	us to believe any	8, 263/ 22
he cometh there to	bind	himself to shameless perpetual	8, 306/ 29
miracles, too, rather than	bind	himself that he should	8, 338/ 19
more proper commandment to	bind	any man to believe	8, 344/ 21
by Scripture . . . and not	bind	us only to the	8, 347/ 30
not you. For they	bind	unportable burdens and lay	8, 351/ 21
this wise: "For they	bind	importable burdens and lay	8, 353/ 17
the burdens that they	bind	and lay on your	8, 353/ 22
scribes and Pharisees did	bind	grievous burdens and importable	8, 354/ 6
nor the Pharisees did	bind	and lay on men's	8, 354/ 8
himself as he would	bind	other men. For he	8, 377/ 19
will for that cause	bind	us to the belief	8, 507/ 35
and make merry, and	bind	them to nothing that	8, 556/ 22
his good will sometime	bindeth	himself to give . . . the	8, 105/ 25
he flattereth them, and	bindeth	them with gifts and	8, 124/ 6
to be written and	bindeth	folk to believe upon	8, 271/ 35
own realm no law	bindeth	that is unwritten, because	8, 324/ 11
same words of Christ	bindeth	his flock to obey	8, 344/ 6
his promises . . . since he	bindeth	us to believe them	8, 463/ 1
and by his bidding	bindeth	us, to captivate our	8, 463/ 16
the faith which God	bindeth	us to believe, believeth	8, 546/ 14
the eagle knoweth her	birds	. . . meaning that, as she	8, 380/ 12
and an elder in	birth	," as though this Latin	8, 183/ 26
been English before the	birth	of Christ, and had	8, 200/ 32
of Adam and the	birth	of Christ. And therefore	8, 302/ 12
Lady's children after the	birth	of Christ, because they	8, 466/ 32
Lady's children after the	birth	of Christ, because they	8, 471/ 30
a communication between the	bishop	and his chaplains and	8, 7/ 28
Reverend Father Cuthbert, then	bishop	of London, and me	8, 8/ 25
Saint Polycarp, the blessed	bishop	and the disciple of	8, 12/ 33
the Reverend Father the	Bishop	of Rochester examined, and	8, 13/ 27
truth . . . affirming that neither	bishop	nor pope had authority	8, 13/ 31
and restore the blessed	bishop	Saint Polycarp again into	8, 16/ 15
also openly, whereof the	bishop	yet, because he heard	8, 22/ 13
my brother Rastell, the	Bishop	of Rochester, and I	8, 34/ 13
think that if the	bishop	butter the child in	8, 83/ 32
his parishioner, or the	bishop	his diocesan -- such	8, 127/ 29
more virtuous, the good	Bishop	of Rochester, in a	8, 152/ 15
the priest or the	bishop	. Which manner hath, peradventure	8, 160/ 36
the same reason change "	bishop	" into "overseer," and "deacon	8, 186/ 21
made a young man	bishop	because he would have	8, 189/ 27
father, though himself was	bishop	and, as Tyndale saith	8, 191/ 17
Confirmation, inasmuch as the	bishop	sacred the one as	8, 194/ 6
the oil wherewith the	bishop	anointeth his priests. Let	8, 194/ 8
say that if a	bishop	sacred the one oil	8, 194/ 18
asketh me why the	bishop	sellet it unto the	8, 195/ 14
I say that the	bishop	sendeth it to the	8, 195/ 16

tell well that the	bishop	selles it not, to	8, 195/ 20
Tyndale here belieth the	bishop	shamefully for the nonce	8, 195/ 25
words to Timothy: "A	bishop	must be unreprouable and	8, 260/ 37
Tyndale deduceth that a	bishop	must needs have one	8, 261/ 7
he not suffer the	bishop	to bury any man	8, 305/ 17
Reverend Father my Lord	Bishop	of Rochester, he saith	8, 324/ 15
to think that neither	bishop	nor pope, nor whole	8, 354/ 32
them of the great	bishop	Christ and his children	8, 368/ 9
Saint John against the	bishop	of the church of	8, 429/ 16
might come to the	bishop's	hands to be burned	8, 19/ 20
kneeled down before the	bishop's	chancellor, in the presence	8, 23/ 9
sacrament of putting the	bishop's	hand upon him. It	8, 99/ 29
the laying of the	bishop's	hand upon the priest	8, 127/ 32
servant, and not the	bishop's	. And this I can	8, 195/ 23
the imposition of the	bishop's	hands upon him in	8, 197/ 26
any diocese against the	bishop's	will. And I ween	8, 357/ 30
Confirmation, the people call "	bishoping	." They think that if	8, 83/ 31
to me, and the	bishopric	of Durham to my	8, 8/ 27
Thomas Hitton, whom the	bishops	of Rochester and Canterbury	8, 12/ 26
had liefer that the	bishops	should wag two fingers	8, 127/ 18
forth. More Blessing of	bishops	Tyndale jesteth upon in	8, 127/ 21
lechery as in such	bitched	bitchery. But we seely	8, 121/ 15
witnesses of their beastly	bitchery	. The Extreme Unction, or	8, 14/ 26
shameful incest and abominable	bitchery	-- doth he the	8, 48/ 4
as in such bitched	bitchery	. But we seely souls	8, 121/ 15
for sin and beastly	bitchery	, and the defense thereof	8, 139/ 23
own eyes this abominable	bitchery	of these bold beastly	8, 139/ 27
shamefully show their abominable	bitchery	, to the corruption of	8, 206/ 22
shameful sacrilege and abominable	bitchery	, whereof will they be	8, 265/ 32
and boldness in such	bitchery	, to bear it to	8, 437/ 28
men a very beastly	bitchery	. . . show themselves clearly to	8, 495/ 9
not learn yet, but	bite	and scratch their fellows	8, 59/ 14
that paineth them and	biteth	them by the breasts	8, 204/ 7
of the corn with	biting	, and lead them out	8, 514/ 34
will they learn without	biting	and beating. Yet goeth	8, 515/ 25
affirm now to be	bitter	and perilous meat; and	8, 44/ 35
the book of his	bitter	Passion. Though we reverence	8, 149/ 2
perpetual memory of his	bitter	Passion that he suffered	8, 466/ 9
I mean, of the	bitter	pain and Passion of	8, 508/ 22
went out and wept	bitterly	for sorrow. And thus	8, 550/ 13
repented it, the more	bitterly	that he bewept and	8, 551/ 25
word take white for	black	and black for white	8, 136/ 34
white for black and	black	for white, and God	8, 136/ 34
of feeling as any	blain	or botch, but utterly	8, 496/ 8
in English, we cannot	blame	him for translating presbyteros	8, 184/ 3
elder" . . . but if we	blame	in like wise the	8, 184/ 4
and used -- what	blame	was he worthy that	8, 184/ 31
is worthy rebuke and	blame	in the writing of	8, 302/ 7
resist, and so no	blame	in them nor no	8, 528/ 10
no man greatly to	blame	but either a blind	8, 530/ 25

they were nothing to	blame	for that, because they	8, 545/ 25
believed, I should not	blame	him. But, now, to	8, 565/ 10
be not to be	blamed	for them, be they	8, 529/ 36
of fault and not	blameworthy	, neither by impatience (drawing	8, 529/ 18
that were pricked in	blankets	and then should stand	8, 41/ 7
truth that I either	blaspheme	or once speak against	8, 179/ 30
after his fantasy, to	blaspheme	her in this matter	8, 313/ 15
people . . . did rail and	blaspheme	the name of Christ	8, 549/ 10
favor to God's writing,	blasphemeth	all his unwritten words	8, 381/ 14
this order the beast	blasphemeth	. . . and, as well in	8, 516/ 25
a filthy foam of	blasphemies	against Christ's holy ceremonies	8, 134/ 32
ears unto" our "accursed	blasphemies	against the open truth	8, 179/ 12
used any such high	blasphemies	that the wickedness thereof	8, 179/ 20
God, any such high	blasphemies	as Tyndale so highly	8, 179/ 27
own sect, sitting and	blaspheming	God upon their ale	8, 116/ 22
desperate sorrow and furious	blaspheming	without comfort and without	8, 129/ 14
wretches lie there now	blaspheming	God, and are his	8, 438/ 6
churches, polluting of altars,	blaspheming	of saints, rashing down	8, 484/ 20
unto such railing and	blaspheming	of Christ . . . as Tyndale	8, 548/ 10
as it seemeth, without	blaspheming	of his name, his	8, 549/ 20
tedious reading of their	blasphemous	heresies; that would God	8, 35/ 13
some barreled butter. Ah,	blasphemous	beast, to whose roaring	8, 78/ 17
Tyndale here, under a	blasphemous	jesting fashion, telleth us	8, 82/ 27
is, played never the	blasphemous	fool against confession so	8, 88/ 20
Christ. Against which foolish,	blasphemous	babbling were very great	8, 91/ 18
ears can abide such	blasphemous	folly? Yet would some	8, 110/ 33
Lord which maketh this	blasphemous	fool speak in the	8, 118/ 1
be content with his	blasphemous	ribaldry hath great cause	8, 135/ 1
the Son, and the	blasphemous	book of the Burying	8, 142/ 22
of heretics, much more	blasphemous	than ever were the	8, 223/ 17
upon heresies and false,	blasphemous	lies, and think (if	8, 227/ 14
of Scripture to this	blasphemous	folly of Tyndale spoken	8, 263/ 4
iron thrust through their	blasphemous	tongues! Such false prophets	8, 337/ 25
body . . . and is so	blasphemous	against God that he	8, 366/ 21
speak of him some	blasphemous	words, and had opprobrious	8, 548/ 35
at last his abominable	blasphemy	against the blessed sacraments	8, 75/ 24
cause of his villainous	blasphemy	-- all good people	8, 76/ 24
letteth not with open	blasphemy	to say that he	8, 81/ 34
and such other foolish	blasphemy	. Now, where they say	8, 105/ 3
the end of his	blasphemy	a few true words	8, 118/ 2
call it a high	blasphemy	to call heresies heresies	8, 179/ 28
conscience, for none higher	blasphemy	than to call a	8, 179/ 29
at every lewd fellow's	blasphemy	. . . to bring the blessed	8, 206/ 30
rather, a plain unreasonable	blasphemy	foolishly spoken against the	8, 263/ 21
him, finally fell to	blasphemy	. And now his good	8, 318/ 18
such open, shameless, abominable	blasphemy	that if the zeal	8, 337/ 22
else but very frantic	blasphemy	. And therefore, finally, whereas	8, 443/ 4
ceasing of their sinful	blasphemy	. . . so, by temporal laws	8, 482/ 6
he fall into such	blasphemy	. But and if he	8, 547/ 32
into such railing and	blasphemy	; and then is he	8, 547/ 35

-- and that the	blasphemy	thereof was the very	8, 548/ 36
of the sin of	blasphemy	against the Holy Ghost	8, 568/ 20
it, that either the	blasphemy	against the Holy Ghost	8, 569/ 24
for trumpeters with the	blast	of your words and	8, 58/ 34
devil hath by the	blast	of his mouth thrown	8, 76/ 15
Lord awake at the	blast	of the trumpet, and	8, 267/ 12
with the spirit or	blast	of his holy mouth	8, 270/ 23
both twain, by the	blast	of the devil's mouth	8, 471/ 15
shall himself, with the	blast	of his blessed mouth	8, 478/ 22
words would Tyndale so	blear	our eyes . . . that he	8, 112/ 10
frame, to juggle and	blear	our eyes with. For	8, 113/ 3
plainly that though to	blear	our eyes with, he	8, 117/ 7
that these things so	bleared	the unlearned people's eyes	8, 139/ 9
soul were not sore	bleared	or stark blind with	8, 283/ 29
the Blessed Sacrament to	bleed	, to detect their despitful	8, 275/ 28
a man or woman	bless	themselves and also whereas	8, 127/ 24
given by God to	bless	them -- which is	8, 127/ 25
the surest refuge to	bless	himself with the sign	8, 128/ 31
warrant you, cross and	bless	apace. And I beseech	8, 129/ 9
him grace so to	bless	himself betimes that he	8, 129/ 10
to cross and to	bless	himself . . . but shall instead	8, 129/ 12
Abraham should come and	bless	us and deliver us	8, 329/ 20
Abraham should come and	bless	us and deliver us	8, 404/ 6
Abraham should come and	bless	us and deliver us	8, 407/ 19
the Very Body and	Blessed	Blood of God in	8, 4/ 27
I dare say that	blessed	apostle, rather than his	8, 6/ 27
King's Highness of his	blessed	disposition condescended to grant	8, 8/ 37
sin to do the	Blessed	Body of Christ in	8, 11/ 21
nor to throw his	Blessed	Body out of the	8, 12/ 13
the vigil of the	blessed	apostle Saint Matthias, the	8, 12/ 31
martyr Saint Polycarp, the	blessed	bishop and the disciple	8, 12/ 33
die. As touching the	Blessed	Sacrament of the Altar	8, 15/ 22
calendar and restore the	blessed	bishop Saint Polycarp again	8, 16/ 15
Wycliffe's "Wicket" against the	Blessed	Sacrament. And over that	8, 21/ 18
suffered to receive the	Blessed	Body of Christ in	8, 23/ 25
forbear to receive that	Blessed	Body . . . since he should	8, 24/ 1
the fire taken his	blessed	soul to heaven . . . where	8, 24/ 29
heaven, and against the	Blessed	Body of Christ in	8, 26/ 10
-- doth, of his	blessed	disposition, of all earthly	8, 26/ 35
abominable heresy against the	Blessed	Sacrament of the Altar	8, 29/ 6
Precious Body in the	Blessed	Sacrament of the Altar	8, 32/ 9
any worship to Christ's	Blessed	Body and Blood in	8, 32/ 29
gracious counsel of the	blessed	apostle Paul against fornication	8, 37/ 25
already brought many a	blessed	saint, so mote his	8, 39/ 3
the holy ceremonies and	blessed	sacraments of our Savior	8, 41/ 34
things sanctified with the	Blessed	Blood of our Savior	8, 41/ 35
prophets of whom the	blessed	apostle Paul writeth (unto	8, 42/ 13
Ezekiel as of the	blessed	apostle Saint Paul. These	8, 44/ 13
Lord"); and whereas our	Blessed	Lady thought herself bound	8, 49/ 34
the words of the	blessed	Apostle to the Corinthians	8, 65/ 29

that the holy and	blessed	apostle Paul with many	8, 69/ 19
abominable blasphemy against the	blessed	sacraments of Christ, and	8, 75/ 25
and betokenings of the	blessed	sacraments, the lack of	8, 76/ 22
to heaven with his	blessed	blood, and that without	8, 76/ 29
by God unto his	blessed	apostles, and by them	8, 78/ 24
despise Baptism nor the	Blessed	Sacrament of the Altar	8, 82/ 36
his spoken by this	blessed	sacrament will find no	8, 84/ 2
as well of the	Blessed	Sacrament of the Altar	8, 95/ 28
he hath of that	blessed	sacrament, he leaveth little	8, 95/ 29
received many by the	blessed	apostles themselves, and from	8, 109/ 30
and receiving of that	Blessed	Sacrament . . . and that thereupon	8, 110/ 19
wine, is the very	Blessed	Body and Blood of	8, 110/ 24
of them besides the	Blessed	Sacrament mock at all	8, 110/ 28
teacheth plainly that the	Blessed	Sacrament is in the	8, 111/ 10
only sacrifice, his own	Blessed	Body and Blood, to	8, 111/ 30
of all Sacrifices, the	Blessed	Body and Blood of	8, 112/ 18
Mass in which that	blessed	sacrament is both most	8, 114/ 5
the sacrament is the	Blessed	Body and Blood of	8, 115/ 18
he meaneth that the	Blessed	Sacrament is nothing else	8, 117/ 17
own Body in the	blessed	Sacrament of the Altar	8, 117/ 33
of Tyndale concerning the	Blessed	Sacrament is false --	8, 118/ 31
Christ taught that the	Blessed	Sacrament should be worshipped	8, 118/ 33
is against Christ's own	blessed	Person a deadly, devilish	8, 118/ 36
-- they be now,	blessed	be God, waxen cold	8, 125/ 31
upon the party so	blessed	with the Sign of	8, 127/ 27
against so many holy,	blessed	doctors and saints --	8, 130/ 14
Christ's holy ceremonies and	blessed	sacraments sent into his	8, 134/ 33
out of his own	blessed	, bloody side. And for	8, 134/ 34
not lie now (as,	blessed	be God, he doth	8, 135/ 24
some particularly against the	Blessed	Sacrament of the Altar	8, 142/ 21
holy saints and our	Blessed	Lady, and the figure	8, 149/ 1
with Tyndale -- he	blessed	himself and shrank back	8, 152/ 11
those, Saint Pamphilus, the	blessed	martyr) found in Origen's	8, 152/ 34
shoot out at the	blessed	sacraments of our Savior	8, 157/ 6
most maliciously making the	Blessed	Word of God to	8, 175/ 36
necessity consecrate also the	Blessed	Body of Christ. And	8, 189/ 34
be used about his	blessed	sacraments, to the honor	8, 193/ 10
blasphemy . . . to bring the	blessed	sacraments in question. For	8, 206/ 30
derision." Here showeth this	blessed	apostle Paul that the	8, 213/ 5
poisoned heresies against the	blessed	sacraments, and thereby maketh	8, 218/ 10
saith not nay . . . the	blessed	Spirit of God hath	8, 225/ 19
he also by his	blessed	apostles, whose doctrine he	8, 243/ 32
the Altar, his own	Blessed	Body -- for which	8, 251/ 2
the Ark, but the	Blessed	Body of God, and	8, 259/ 25
-- which neither the	Blessed	Mother of Christ nor	8, 259/ 26
of commandments be the	blessed	sacraments so daily used	8, 263/ 11
see, sent by the	blessed	Spirit of the Lord	8, 268/ 29
to speak, or the	Blessed	Sacrament to bleed, to	8, 275/ 27
and much more the	blessed	sacraments of Christ's church	8, 276/ 35
at church, or the	Blessed	Sacrament at the Mass	8, 277/ 7

worship of our most	blessed	Lady. But likewise as	8, 286/ 2
of the Altar, the	Blessed	Body and Blood of	8, 289/ 30
long labored against the	blessed	sacraments, and had first	8, 297/ 15
this point concerning the	Blessed	Sacrament of the Altar	8, 300/ 36
which God himself both	blessed	and commanded in Paradise	8, 305/ 23
which he instituted the	Blessed	Sacrament of the Altar	8, 312/ 5
the Altar, his own	Blessed	Body and Blood? Is	8, 312/ 6
holy cunning men and	blessed	saints, and therewith all	8, 314/ 10
perpetual virginity of our	Blessed	Lady for so sure	8, 314/ 12
yet indeed the very	Blessed	Body of Christ. And	8, 315/ 15
the Precious Body and	Blessed	Blood of Christ. And	8, 315/ 22
blood out of his	blessed	heart upon the cross	8, 318/ 31
that cunning doctor and	blessed	martyr, thereupon saith that	8, 318/ 33
the institution of that	blessed	sacrament, did put water	8, 318/ 35
so little by that	blessed	sacrament that they would	8, 319/ 9
glorious rising of his	blessed	body not only to	8, 321/ 18
and delivered by his	blessed	apostles. "Nay," saith Tyndale	8, 323/ 37
it seemeth, of the	Blessed	Sacrament of the Altar	8, 327/ 27
and pilgrimages, and the	Blessed	Sacrament of the Altar	8, 346/ 21
it with his own	blessed	presence himself! But now	8, 349/ 33
perpetual virginity of our	Blessed	Lady, which whoso believeth	8, 359/ 10
the assumption of her	blessed	body -- which God	8, 365/ 24
divine honor unto the	Blessed	Sacrament of the Altar	8, 366/ 10
but quick, with that	blessed	Soul and with them	8, 366/ 14
to do to that	Blessed	Body of Christ in	8, 366/ 22
departing of that holy,	blessed	woman his mother, Monica	8, 371/ 13
of Christ in the	Blessed	Sacrament of the Altar	8, 381/ 35
-- as was our	Blessed	Lady while she lived	8, 392/ 7
the faith in his	blessed	sacraments and divers other	8, 416/ 27
that to worship the	Blessed	Sacrament of the Altar	8, 417/ 35
his faith, "Thou art	blessed	, Simon the son of	8, 418/ 4
in despite of the	Blessed	Sacraments of the Altar	8, 423/ 19
and nature. For the	blessed	angels, that stood still	8, 436/ 27
the wine into his	blessed	Blood, and commanded the	8, 466/ 4
and mows at that	blessed	sacrament, and calleth it	8, 466/ 16
the blast of his	blessed	mouth, blow that proud	8, 478/ 22
Holy Ghost, and the	Blessed	Body and Blood of	8, 481/ 19
the crucifix, and the	Blessed	Sacrament; robbed, mayhemmed, and	8, 482/ 28
his heresies against the	Blessed	Sacrament. And therefore, whereas	8, 483/ 7
and mowing at the	Blessed	Sacrament. And thus abusing	8, 484/ 22
deadly sins in those	blessed	bodies, be the deeds	8, 490/ 8
Tyndale doth in the	Blessed	Sacrament. Now, since we	8, 492/ 9
that bark against the	blessed	sacraments and tear with	8, 515/ 15
Savior himself and his	blessed	apostles even unto lousy	8, 520/ 22
no further than the	blessed	apostles . . . and specially Saint	8, 532/ 28
a tale of Christ's	blessed	apostles. Of whom thus	8, 540/ 29
this would rather Christ's	blessed	apostles -- that Tyndale	8, 544/ 12
upon him in the	Blessed	Sacrament after his resurrection	8, 548/ 22
his railing against Christ's	Blessed	Body, the Sacrament of	8, 548/ 26
they believe that the	Blessed	Body nor Blood of	8, 572/ 3

first gapeth and then	blesseth	, and looketh holily and	8, 41/ 15
father or the godfather	blesseth	the child, or the	8, 127/ 29
salutation, as by sweet	blessing	praying for them so	8, 42/ 17
water, and by the	blessing	of all such manner	8, 78/ 12
effect weighed that holy	blessing	that God gave our	8, 85/ 24
in Paradise -- which	blessing	reason will that we	8, 85/ 25
Tyndale will that God's	blessing	was no better to	8, 85/ 30
and so forth. More	Blessing	of bishops Tyndale jesteth	8, 127/ 21
good, faithful belief in	blessing	, both where a man	8, 127/ 23
trifles, and laugheth such	blessing	and crossing to scorn	8, 127/ 31
Good son." And the	blessing	, as he calleth it	8, 127/ 35
by that kind of	blessing	in which the Sign	8, 128/ 8
hath that fashion of	blessing	that Tyndale setteth at	8, 129/ 1
follow him also in	blessing	too. For as little	8, 129/ 7
as Tyndale setteth by	blessing	now, yet if he	8, 129/ 7
instead of crossing and	blessing	, fall all to cursing	8, 129/ 13
all together unto the	blessing	of the priest or	8, 160/ 36
their body. For such	blessing	and crossing Tyndale calleth	8, 457/ 2
that by their sweet	blessings	waste out and empty	8, 42/ 15
praying to posts, dumb	blessings	, dumb absolutions; their dumb	8, 134/ 24
content willingly to wax	blind	-- were else, in	8, 6/ 20
foolish favor and such	blind	affection read them that	8, 25/ 13
would and weeneth to	blind	in such wise the	8, 35/ 6
their eyes to be	blind	, so that they think	8, 43/ 15
which is but a	blind	superstition, for zeal of	8, 43/ 16
a corrupt judgment, for	blind	affection of which yet	8, 43/ 19
wit, lest his will	blind	his wit; but let	8, 61/ 7
latter days of this	blind	world" that could not	8, 62/ 21
laid it upon the	blind	man's eyes and so	8, 103/ 13
us only for a	blind	boldness of sin. Of	8, 108/ 19
hath stricken him stark	blind	and set him in	8, 126/ 33
such a few fleshly,	blind	apostates against so many	8, 130/ 14
hath made men so	blind	, he biddeth look and	8, 137/ 1
shame. But Tyndale, to	blind	the reader with, hath	8, 173/ 11
he hath of his	blind	malice brought into this	8, 175/ 33
where a man were	blind	of the one eye	8, 181/ 33
the mist of such	blind	affections needs blindfold them	8, 204/ 5
and plain, but would	blind	and beguile their hearers	8, 205/ 25
Or if he would	blind	you with brabbings upon	8, 238/ 7
their ignorance wherein the	blind	leaders, the false, popish	8, 267/ 36
unto him some well-known	blind	man, and in the	8, 269/ 6
sore bleared or stark	blind	with the smoke of	8, 283/ 29
dark Egypt of their	blind	heresies) that at such	8, 301/ 5
apostles gave us any	blind	ceremonies, whereof we could	8, 326/ 12
itself . . . it is so	blind	and lame, and lacketh	8, 333/ 29
bold upon it like	Blind	Bayard, and think it	8, 336/ 20
that he shall not	blind	you and make you	8, 367/ 20
his eyes out be	blind	or no, or whether	8, 386/ 7
say Tyndale is as	blind	as he that lacketh	8, 387/ 5
understand; much like a	blind	guide that would, when	8, 424/ 29

clearly see that those	blind	heretics had led him	8, 468/ 31
unawares. . . and for the	blind	zeal of them make	8, 481/ 7
moon, till either some	blind	beetle or some holy	8, 506/ 15
blame but either a	blind	man or he that	8, 530/ 26
custom of poetry so	blinded	that I cannot see	8, 175/ 17
rages of lusts that	blinded	their wits. More Lo	8, 516/ 39
them whom the devil	blindeth	to believe them. Now	8, 88/ 3
such blind affections needs	blindfold	them both. Tyndale But	8, 204/ 5
outright, and brought him	blindfolded	down into the deepest	8, 301/ 16
manifestation of their great	blindness	and, as it seemeth	8, 70/ 6
into confusion and superstitious	blindness	. Of that manner is	8, 111/ 21
having and possession of	bliss	, and our faith converted	8, 141/ 7
to every man the	bliss	of heaven for only	8, 148/ 4
the Judgment itself, and	bliss	or pain everlasting to	8, 282/ 27
no man to the	bliss	of heaven but only	8, 406/ 31
is elected finally to	bliss	and salvation. And I	8, 428/ 4
us all unto the	bliss	of heaven without any	8, 463/ 9
life, into the perpetual	bliss	and eternal joys of	8, 505/ 30
would translate presbyteros a "	block	" -- but I would	8, 183/ 1
might peradventure lay a	block	or twain in his	8, 419/ 36
mire and a great	block	in the bottom, Tyndale's	8, 552/ 32
say he were a	blockhead	. And as very a	8, 183/ 1
And as very a	blockhead	were he that would	8, 183/ 1
but that some stumbling	blocks	will always be by	8, 38/ 16
Very Body and Blessed	Blood	of God in the	8, 4/ 28
effusion of their subjects'	blood	, as hath already mishappened	8, 30/ 21
glory in the people's	blood	. For he wotteth very	8, 31/ 1
Christ's Blessed Body and	Blood	in the Holy Sacrament	8, 32/ 29
effusion of such people's	blood	as his poisoned books	8, 33/ 5
sanctified with the Blessed	Blood	of our Savior, Tyndale	8, 41/ 35
saved only by Christ's	blood	, and by our belief	8, 52/ 10
shedding of his Son's	blood	, and so we finally	8, 53/ 17
and bought with Christ's	blood	, and so forth. More	8, 55/ 38
heaven with his blessed	blood	, and that without him	8, 76/ 29
Christ's holy Flesh and	Blood	(of which twain every	8, 81/ 14
hath made in Christ's	blood	-- our sins vanish	8, 89/ 10
thou cast a little	blood	or milk into the	8, 89/ 12
his part in Christ's	blood	, because he is disobedient	8, 89/ 17
cast but a little	blood	into the main sea	8, 90/ 4
I have cleansed thy	blood	. " By which words it	8, 99/ 33
the Very Body and	Blood	of our Lord is	8, 108/ 24
very Blessed Body and	Blood	of our Savior himself	8, 110/ 24
own Blessed Body and	Blood	, to be offered up	8, 111/ 30
the Blessed Body and	Blood	of our holy Savior	8, 112/ 18
of Christ -- flesh,	blood	, and bone, even as	8, 114/ 14
the very body and	blood	of Christ. Howbeit, if	8, 115/ 6
the Blessed Body and	Blood	of our Lord, to	8, 115/ 18
the very body and	blood	of our Lord is	8, 115/ 23
of Christ's body and	blood	, and Christ calleth it	8, 116/ 27
everlasting testament in his	blood	, and commandeth that we	8, 116/ 28

was broken and his	blood	shed for our sins	8, 116/ 30
of Christ's body and	blood	," and his "new and	8, 117/ 8
everlasting testament in his	blood	," and saith that we	8, 117/ 8
the very body and	blood	of himself. It is	8, 117/ 19
Maundy turned into his	Blood	? Now, where he asketh	8, 195/ 13
drop of Christ's precious	blood	had been sufficient to	8, 209/ 22
eating of any beast's	blood	. Which ordinance if it	8, 248/ 24
stand and shed their	blood	in witness of the	8, 269/ 31
the Blessed Body and	Blood	of Christ, or to	8, 289/ 30
body and wine his	blood	? And yet all these	8, 290/ 34
body and wine his	blood	? And yet all these	8, 292/ 36
body, and wine his	blood	, so that the bread	8, 293/ 4
into Christ's body and	blood	; and that by what	8, 293/ 7
of the body and	blood	of Christ, they ; and	8, 294/ 4
the denying of Christ's	blood	!); and inasmuch as no	8, 294/ 16
the denying of Christ's	blood	") -- since Tyndale, I	8, 297/ 35
of the body and	blood	of Christ" . . . in which	8, 300/ 19
the very body and	blood	of Christ indeed, though	8, 300/ 22
the denying of Christ's	blood	!); and inasmuch as no	8, 303/ 10
own Blessed Body and	Blood	? Is this no necessary	8, 312/ 6
Precious Body and Blessed	Blood	of Christ. And in	8, 315/ 22
nor the Body nor	Blood	of Christ to be	8, 316/ 18
wine into his own	blood	, used any other thing	8, 317/ 29
to have consecrated his	blood	of wine and water	8, 317/ 32
welled out with the	blood	out of his blessed	8, 318/ 31
the token of the	blood	put upon the posts	8, 329/ 3
of his body and	blood	. . . . More Now, since, as	8, 329/ 22
he hath shed his	blood	for it, and might	8, 338/ 23
to idols, and from	blood	, and allthing that is	8, 343/ 26
him again an innocent	blood	for his? Who can	8, 372/ 20
from strangled, and from	blood	; of which commandment in	8, 375/ 12
Precious Body and Holy	Blood	of Christ in the	8, 381/ 34
of his body and	blood	. . . . More Here it is	8, 404/ 8
that is in Christ's	blood	. For though she had	8, 405/ 16
of his body and	blood	. . . ." Now, if Peter at	8, 407/ 22
of Christ's body and	blood	is a satisfaction for	8, 408/ 30
miracles, and all the	blood	of martyrs. And whosoever	8, 410/ 6
miracles, and all the	blood	of martyrs. And whosoever	8, 413/ 25
miracles, and all the	blood	of martyrs -- then	8, 414/ 8
us, also, by his	blood	. And this doth indeed	8, 415/ 24
Jonah; for flesh and	blood	hath not revealed this	8, 418/ 5
for neither flesh nor	blood	hath taught thee these	8, 418/ 8
wine into his blessed	Blood	, and commanded the same	8, 466/ 4
passion, and his own	blood	that was shed in	8, 466/ 10
is neither body nor	blood	at all. And thus	8, 466/ 19
that is in Christ's	blood	. For though she had	8, 467/ 1
of salvation in the	blood	of Christ doth not	8, 470/ 25
that is in Christ's	blood	" -- because Tyndale, I	8, 471/ 23
that is in Christ's	blood	. More Consider, good reader	8, 471/ 36
the Blessed Body and	Blood	of Christ in the	8, 481/ 19

that is in Christ's	blood	. . . and therefore are none	8, 483/ 28
that is in Christ's	blood	. . . and therefore are none	8, 484/ 3
that is in Christ's	blood	. . . and therefore are none	8, 484/ 7
for them in Christ's	blood	, and thereto what he	8, 496/ 18
for them in Christ's	blood	, and thereto what he	8, 499/ 24
for them in Christ's	blood	, and thereto what he	8, 501/ 10
in betraying the righteous	blood	." And surely, though he	8, 548/ 19
the Blessed Body nor	Blood	of Christ be not	8, 572/ 4
' murderers, ' '	blood-suppers	, ' ' tormentors, ' '	8, 58/ 16
such sedition and rebellious	bloodshed	, get up upon some	8, 58/ 31
of his own blessed,	bloody	side. And for because	8, 134/ 34
of his blessed mouth,	blow	that proud beast to	8, 478/ 23
wind able enough to	blow	away a feather. Then	8, 530/ 35
Tyndale's instrument whereby he	bloweth	out his heresy. Finally	8, 34/ 37
fervent love" -- he	bloweth	and blustereth out at	8, 75/ 24
in hell forever with	blowing	the fire about them	8, 454/ 27
that it is shortly	blown	down quite, if a	8, 282/ 18
pride, envy, and malice,	blown	into their hearts by	8, 411/ 19
of the devil's mouth	blown	out abroad against the	8, 471/ 15
of damned spirits be	blown	down to the devil	8, 484/ 25
of this expositor, and	blown	his empty scalp full	8, 559/ 8
us beetle-blind with his	blunt	subtleties, and tell us	8, 504/ 16
his strange riddle as	bluntly	as an old wife	8, 446/ 14
-- he bloweth and	blustereth	out at last his	8, 75/ 24
of Penance is the	board	upon which a man	8, 212/ 18
catch hold upon the	board	of the salt sacrament	8, 212/ 25
of the people "God's	board	" and "Christ's table" . . . and	8, 316/ 2
presume they to God's	board	! But undoubtedly whoso have	8, 316/ 23
their books. Then they	boast	that they have done	8, 12/ 19
whose burning Tyndale maketh	boast	. Wherefore since Tyndale alloweth	8, 16/ 2
Tyndale should glory and	boast	of his burning. Howbeit	8, 19/ 29
mischievous mind that they	boast	and glory when their	8, 27/ 37
among them made great	boast	a great while . . . and	8, 157/ 2
This man maketh high	boast	of Christ's promises . . . and	8, 158/ 22
say, for all Tyndale's	boast	, each of them should	8, 316/ 31
-- which I now	boast	of because ye shall	8, 332/ 23
of Saint Paul, "I	boast	you not the things	8, 362/ 15
with his "faith" and	boast	it, and say, "This	8, 403/ 15
he forth in the	boast	of that article of	8, 408/ 25
therefore, if Tyndale will	boast	that the devil cannot	8, 410/ 31
this were a goodly	boast	of him to say	8, 412/ 29
he forth with the	boast	and saith . . . Tyndale That	8, 413/ 20
of their "feeling faith,"	boast	themselves and their fellows	8, 442/ 35
a trim! A fair	boast	for a philosopher, to	8, 454/ 8
maketh here a like	boast	for to excuse him	8, 454/ 10
of whose burning he	boasteth	in his Answer to	8, 12/ 23
soon perceive that he	boasteth	mercy but to make	8, 89/ 29
Luke, whereof Tyndale so	boasteth	, calleth "ecclesia" thrice in	8, 170/ 36
that he so much	boasteth	of, in searching out	8, 317/ 34
serpent. For where he	boasteth	and saith, "Against the	8, 410/ 14

all this while so	boasteth	, wherein, he saith, all	8, 515/ 34
it . . . royally triumpheth and	boasteth	in this matter, that	8, 553/ 2
goeth he forth and	boasteth	highly this manner of	8, 563/ 32
sin showed in shameless	boasting	, whereby it might increase	8, 206/ 27
a truant, played at	Bockle	Pit by the way	8, 496/ 30
dear years have destroyed	bodies	. And surely no little	8, 2/ 8
and pinching of the	bodies	, to compel men to	8, 3/ 2
and war many thousand	bodies	, and by sinful errors	8, 11/ 1
should redound into their	bodies	. . . and that we should	8, 64/ 14
but also put our	bodies	to pain and affliction	8, 64/ 17
not, but in their	bodies	and inwardly in their	8, 68/ 31
only discharged of their	bodies	in purgatory, but also	8, 101/ 24
only God's, could these	bodies	-- that is to	8, 103/ 25
wise wrought upon the	bodies	wherein they were working	8, 103/ 27
and thereby maketh their	bodies	be burned in earth	8, 218/ 11
everlasting to the judged	bodies	) -- but yet, I	8, 282/ 28
as well as the	bodies	of any other saints	8, 365/ 26
deeds as take their	bodies	, that were the members	8, 456/ 32
the punishment of their	bodies	in help of their	8, 482/ 5
sins in those blessed	bodies	, be the deeds never	8, 490/ 8
punished, and especially by	bodily	pain or death . . . and	8, 28/ 12
purse, by prison, by	bodily	pain, and death, divers	8, 28/ 17
the peril of outward,	bodily	punishment, their evangelical liberty	8, 30/ 2
that fasting and other	bodily	affliction, either taken by	8, 65/ 7
flesh and taming of	bodily	lusts. For they fasted	8, 69/ 20
they might do no	bodily	work for necessity. But	8, 73/ 24
the spiritual profit and	bodily	both. And if that	8, 78/ 22
and, finally, why any	bodily	ceremonies or sacraments at	8, 79/ 1
man, set all such	bodily	ceremonies and sacraments at	8, 79/ 5
almsdeed, or any other	bodily	affliction, that God may	8, 89/ 2
no likelihood how that	bodily	water can work upon	8, 101/ 20
fire, which is a	bodily	substance as well as	8, 101/ 22
they say that the	bodily	water cannot work upon	8, 103/ 23
his power may the	bodily	water as well be	8, 103/ 29
God may make the	bodily	, corporeal water able to	8, 104/ 3
the painful twitch of	bodily	death: we may well	8, 214/ 1
Body of God, and	bodily	consecrate it herself --	8, 259/ 25
for a sign of	bodily	health, and the world	8, 276/ 33
ceremonies, and all their	bodily	works of the soul	8, 299/ 28
serve God with any	bodily	works, or to do	8, 325/ 15
some of them be	bodily	works: a man may	8, 325/ 17
by temporal laws and	bodily	punishment, to finish the	8, 482/ 6
the understanding as the	bodily	eye hath of the	8, 507/ 14
deadly sinful dread of	bodily	death -- after this	8, 558/ 3
worship to the Very	Body	and Blessed Blood of	8, 4/ 27
other men harm, in	body	, substance, and soul. There	8, 11/ 8
to do the Blessed	Body	of Christ in that	8, 11/ 21
to throw his Blessed	Body	out of the pyx	8, 12/ 13
Christian man both in	body	and soul. Thus rejoiced	8, 12/ 21
the loss of his	body	the soul cured, than	8, 17/ 28

endless mercy brought his	body	to death, and gave	8, 22/ 8
to receive the Blessed	Body	of Christ in form	8, 23/ 25
brought unto him the	Body	of Christ upon the	8, 23/ 34
to receive that Blessed	Body	. . . since he should then	8, 24/ 1
and against the Blessed	Body	of Christ in the	8, 26/ 10
worship to Christ's Precious	Body	in the Blessed Sacrament	8, 32/ 9
worship to Christ's Blessed	Body	and Blood in the	8, 32/ 29
continence and cleanness of	body	, penance, trouble of the	8, 54/ 12
heresies and destroy both	body	and soul. But Tyndale	8, 56/ 34
and put on his	body	a shirt of hair	8, 66/ 7
pain of all the	body	repenting and punishing the	8, 68/ 11
of heart, punish their	body	with fasting? Which one	8, 69/ 36
heart nor lust of	body	that their prayers were	8, 71/ 15
the taming of the	body	, fasting and our pain	8, 71/ 18
so redound into the	body	that he gladly by	8, 71/ 38
other affliction putteth the	body	to pain for God's	8, 71/ 38
bread, but to the	Body	of God in form	8, 73/ 8
all in one Mystical	Body	. But yet, though these	8, 81/ 17
is the very Holy	Body	of our Savior Christ	8, 82/ 12
work not in the	body	only, of reasonable folk	8, 85/ 27
may consecrate the holy	Body	of Christ. Against which	8, 91/ 18
man "doth in his	body	fast, watch, give alms	8, 96/ 18
then say that the	body	were set but for	8, 96/ 20
the touch of the	body	. And into this mind	8, 98/ 32
put it in a	body	, and so to knit	8, 102/ 8
fain out of the	body	as the body would	8, 102/ 12
the body as the	body	would be rid of	8, 102/ 13
the soul and the	body	be now. Which thing	8, 102/ 18
like, in curing the	body	and cleansing of the	8, 103/ 21
-- as upon the	body	. For as for that	8, 103/ 31
man, by touching the	body	thereof . . . as the fire	8, 103/ 35
the fire touching the	body	paineth the soul and	8, 103/ 36
as there the Very	Body	and Blood of our	8, 108/ 23
is the very Blessed	Body	and Blood of our	8, 110/ 24
sacrifice, his own Blessed	Body	and Blood, to be	8, 111/ 30
all Sacrifices, the Blessed	Body	and Blood of our	8, 112/ 18
The sacrament of Christ's	body	after this this wise	8, 114/ 11
bread, but the very	body	of Christ -- flesh	8, 114/ 13
receiving of that holy	Body	of our Lord in	8, 114/ 27
of our Lord's holy	Body	being in the sacrament	8, 114/ 35
no more of his	body	there than of his	8, 115/ 2
to be the very	body	and blood of Christ	8, 115/ 6
sacrament is the Blessed	Body	and Blood of our	8, 115/ 18
this that the very	body	and blood of our	8, 115/ 22
bread is Christ's own	body	, and yet the devil	8, 115/ 28
the sacrament of Christ's	body	and blood, and Christ	8, 116/ 27
of him . . . that his	body	was broken and his	8, 116/ 29
the sacrament of Christ's	body	and blood," and his	8, 117/ 7
it is the very	Body	of Christ, wherewith his	8, 117/ 12
and not the very	body	and blood of himself	8, 117/ 19

not worship Christ's own	Body	in the blessed Sacrament	8, 117/ 32
only . . . but the whole	body	of the city, of	8, 144/ 32
only . . . but the whole	body	of the city," and	8, 146/ 25
and of the whole	body	of the city, and	8, 146/ 30
-- all the whole	body	of the city, and	8, 147/ 2
understand thereby the whole	body	of the city, but	8, 147/ 6
woman may consecrate the	Body	of Christ and say	8, 165/ 17
consecrate also the Blessed	Body	of Christ. And for	8, 189/ 34
women may consecrate the	Body	of Christ -- then	8, 190/ 23
say of a stubborn	body	that standeth still in	8, 207/ 19
their deaths, both of	body	and soul, in Tyndale's	8, 216/ 13
is not the common-known	body	of all Christian realms	8, 219/ 4
hereafter many, some in	body	, some in soul, and	8, 220/ 19
Altar, his own Blessed	Body	-- for which manner	8, 251/ 2
christen, and consecrate the	Body	of Christ and say	8, 258/ 38
Ark, but the Blessed	Body	of God, and bodily	8, 259/ 25
the sacrament of Christ's	Body	than to the sacrament	8, 260/ 2
then he burneth both	body	and soul: first here	8, 261/ 23
believe that our Lady's	body	is in heaven? More	8, 284/ 2
believe that our Lady's	body	and soul is in	8, 284/ 22
Enoch or Elijah is	body	and soul in paradise	8, 284/ 25
Lady is in heaven	body	and soul (of which	8, 287/ 7
contrary, both for her	body	and her soul; for	8, 287/ 8
enough though our Lady's	body	came not in heaven	8, 287/ 14
the Altar, the Blessed	Body	and Blood of Christ	8, 289/ 30
that bread is Christ's	body	and wine his blood	8, 290/ 34
that bread is Christ's	body	and wine his blood	8, 292/ 36
that bread is Christ's	body	, and wine his blood	8, 293/ 4
and changed into Christ's	body	and blood; and that	8, 293/ 7
the sacrament of the	body	and blood of Christ	8, 294/ 4
were, made all one	body	in and with our	8, 296/ 16
the washing of the	body	a resemblance unto the	8, 297/ 12
the "sacrament of the	body	and blood of Christ	8, 300/ 19
there is the very	body	and blood of Christ	8, 300/ 22
to be the very	body	of our Savior himself	8, 300/ 34
far from the poisoned	body	. For this is his	8, 307/ 11
Altar, his own Blessed	Body	and Blood? Is this	8, 312/ 6
indeed the very Blessed	Body	of Christ. And for	8, 315/ 15
do to the Precious	Body	and Blessed Blood of	8, 315/ 22
nor sacrifice . . . nor the	Body	nor Blood of Christ	8, 316/ 18
rising of his blessed	body	not only to rest	8, 321/ 18
the offering of his	body	and blood. . . . More Now	8, 329/ 22
Christian people, the Mystical	Body	of Christ, to fall	8, 340/ 14
that represent that whole	body	of the Catholic Church	8, 344/ 23
not from the whole	body	of the Church universal	8, 345/ 2
could not save his	body	, yet revoked he his	8, 358/ 9
assumption of her blessed	body	-- which God would	8, 365/ 25
is Christ's own precious	Body	, which is not dead	8, 366/ 14
it is his own	body	. . . and is so blasphemous	8, 366/ 21
do to that Blessed	Body	of Christ in the	8, 366/ 22

church they buried her	body	. . . but she prayed him	8, 371/ 19
spoken unto God): "Her	body	was carried forth, we	8, 371/ 25
she might have her	body	costly covered or dressed	8, 372/ 9
should worship the Precious	Body	and Holy Blood of	8, 381/ 34
truth ere ever his	body	die. Of all these	8, 393/ 22
cast out. This whole	body	both of good and	8, 397/ 29
hath sometimes the natural	body	of a man . . . and	8, 397/ 32
cut off from the	body	. This Catholic, known church	8, 397/ 35
church is that mystical	body	, be it never so	8, 397/ 36
is Christ. Of which	body	whether the successor of	8, 397/ 37
is enough that this	Body	Mystical of Christ, this	8, 398/ 3
Catholic Church, is that	body	that is animated, hath	8, 398/ 4
to cleave unto the	body	. Of this church can	8, 398/ 10
reproved by the whole	body	, and soon known from	8, 398/ 16
soon known from the	body	. Now, if it happen	8, 398/ 17
to lurk in this	body	, yet all the while	8, 398/ 17
they agree with the	body	in open profession of	8, 398/ 18
reproved openly by the	body	. . . and either reformed and	8, 398/ 22
cut off from the	body	and cast out thereof	8, 398/ 23
the offering of his	body	and blood. . . . More Here	8, 404/ 8
the offering of his	body	and blood. . . ." Now, if	8, 407/ 22
That offering of Christ's	body	and blood is a	8, 408/ 30
The church is Christ's	body	(Col 1); and every	8, 417/ 2
nor member of my	body	, wherein my soul is	8, 417/ 5
example put of the	body	having some dead part	8, 417/ 14
no part of the	body	. But he forgetteth that	8, 417/ 17
sinner doth in the	body	of Christ's church take	8, 417/ 20
church that is Christ's	body	. . . and that he cannot	8, 417/ 25
would say that "the	body	alone" eateth, drinketh, walketh	8, 421/ 11
that he called "the	body	alone" the body with	8, 421/ 14
the body alone" the	body	with the soul therein	8, 421/ 14
soul therein, because the	body	without the soul were	8, 421/ 14
were but a dead	body	that could nothing do	8, 421/ 15
Altar, cast the Precious	Body	of Christ out of	8, 423/ 20
members of his mystical	body	of his elect church	8, 427/ 30
that is Christ's "mystical	body	" whereof God's children be	8, 427/ 34
nor anywhere about their	body	. For such blessing and	8, 457/ 1
horrible deed with my	body	. . . yet will I never	8, 457/ 27
into his own precious	Body	, and the wine into	8, 466/ 4
saith it is neither	body	nor blood at all	8, 466/ 19
born of our Lady's	body	. . . since that article is	8, 472/ 6
Ghost, and the Blessed	Body	and Blood of Christ	8, 481/ 19
natural heat, though the	body	be more hot than	8, 487/ 23
into another . . . as the	body	in an ague changeth	8, 487/ 26
malice to any other	body	, but of some kind	8, 494/ 18
resurrection of our own	body	were in this world	8, 509/ 18
them that kill the	body	. . . which, when they have	8, 543/ 25
they have killed the	body	, have nothing that they	8, 543/ 26
he hath killed the	body	, hath the power to	8, 543/ 28
railing against Christ's Blessed	Body	, the Sacrament of the	8, 548/ 26

believe that the Blessed	Body	nor Blood of Christ	8, 572/ 3
Greece the Arians; in	Bohemia	the Hussites; in England	8, 28/ 32
off with heresies (as	Bohemia	is, and some parts	8, 219/ 6
feel it begin to	boil	: then many wedded men	8, 63/ 11
it, by the only	boiling	of the distempered humors	8, 102/ 10
Now, albeit that these	bold	, shameless heretics have of	8, 3/ 5
point, I may be	bold	to say that no	8, 31/ 30
But I have been	bold	to join our love	8, 51/ 17
to others an easy	bold	occasion to disobey, resist	8, 55/ 8
wanton and wax very	bold	in sin. Furthermore, in	8, 67/ 3
teacheth him to be	bold	therein, and to bid	8, 73/ 9
make them the more	bold	, he teacheth them that	8, 73/ 26
he may therefore be	bold	upon the holy day	8, 73/ 27
such a man be	bold	to say, that is	8, 109/ 21
-- we may be	bold	with Tyndale's license, while	8, 123/ 9
abominable bitchery of these	bold	beastly preachers that lay	8, 139/ 27
give such preachers, so	bold	in such ribaldry, either	8, 140/ 1
For I make me	bold	in our Lord that	8, 140/ 25
if this made Tyndale	bold	to set Origen as	8, 152/ 31
were he too presumptuously	bold	so precisely to affirm	8, 154/ 10
this will I be	bold	to say: that he	8, 154/ 30
by his leave be	bold	to deny it him	8, 156/ 37
every man were overly	bold	upon the sudden grace	8, 215/ 26
furnished with a bare	bold	assertion and affirmation of	8, 218/ 34
child shall perceive his	bold	, wily folly to come	8, 223/ 34
This dare I be	bold	to say: that they	8, 292/ 25
whoredom . . . and, as a	bold	beast and a shameless	8, 306/ 26
that he dare be	bold	to say all that	8, 313/ 11
he dare be so	bold	to say it . . . when	8, 317/ 4
beast would be so	bold	, when he findeth not	8, 317/ 28
in this point so	bold	: that is to wit	8, 317/ 33
make every simple person	bold	to take himself for	8, 336/ 16
I dare be as	bold	to say that the	8, 336/ 18
Tyndale doth -- be	bold	upon it like Blind	8, 336/ 20
durst have been so	bold	to say that allthing	8, 336/ 26
while: we may be	bold	to tell him that	8, 339/ 6
Now may I be	bold	to make the conclusion	8, 345/ 33
But I dare be	bold	to tell them again	8, 350/ 8
might not be so	bold	to touch it. But	8, 357/ 5
and they may be	bold	and sure that they	8, 412/ 31
say to you, "Be	bold	, I warrant you, and	8, 413/ 6
therein dare we be	bold	to tell him that	8, 420/ 30
these abominable heresies what	bold	occasion of sin men	8, 426/ 4
of Tyndale, either in	bold	, presumptuous hope or foolish	8, 433/ 17
a man might be	bold	to set it forth	8, 448/ 21
no little occasion of	bold	setting forward unto sin	8, 450/ 5
which I dare be	bold	to say that they	8, 474/ 8
we will yet be	bold	to tell him that	8, 474/ 24
maketh men the more	bold	in sin -- so	8, 512/ 8
yet dare I be	bold	upon his mercy to	8, 548/ 22

then dare I be	bold	to say that if	8, 554/ 37
they may therefore be	bold	and hardy, and hardily	8, 567/ 5
very fingers' ends . . . be	bold	then, hardily, and believe	8, 572/ 17
Hock Monday . . . and as	boldly	eat flesh on Good	8, 4/ 22
forth in your matter	boldly	and put them to	8, 18/ 29
these losels now do	boldly	put forth and avow	8, 45/ 4
of God that he	boldly	lean in such things	8, 61/ 6
leave these ways and	boldly	cleave to a cause	8, 61/ 15
filthy lechery go so	boldly	not to the hallowed	8, 73/ 7
to bid every friar	boldly	break his vow and	8, 73/ 9
that he may not	boldly	at the beginning utterly	8, 82/ 35
for very shame so	boldly	bark against them, till	8, 119/ 31
breach of their vow	boldly	for very well done	8, 124/ 30
cautels and subtleties," but	boldly	breaketh them up like	8, 124/ 31
God; but we say	boldly	that his word unwritten	8, 131/ 33
teach their shameless lechery	boldly	about for good and	8, 139/ 19
this man shameless so	boldly	to bear us all	8, 147/ 26
only the priests, how	boldly	soever Tyndale against his	8, 163/ 30
of his with . . . as	boldly	as he now saith	8, 165/ 31
in which men may	boldly	be in the translation	8, 185/ 31
make little force how	boldly	they fall to sin	8, 210/ 16
ye shall hear how	boldly	he beginneth . . . and after	8, 223/ 33
I may well and	boldly	deny it, and so	8, 254/ 33
and this I say	boldly	. For though Tyndale say	8, 293/ 29
-- and the more	boldly	, as Luther biddeth in	8, 316/ 22
leave out the water	boldly	upon his ghostly counsel	8, 319/ 28
his word, because he	boldly	saith, in many places	8, 336/ 14
for else will we	boldly	deny it, and go	8, 338/ 35
and made the Church	boldly	conclude against the Arians	8, 340/ 30
thing that he so	boldly	saith: that allthing necessary	8, 364/ 28
which these brothels so	boldly	take upon them to	8, 365/ 35
come forth shameless, and	boldly	tell on their tale	8, 366/ 32
all . . . and then go	boldly	forth with his "faith	8, 403/ 15
but he must say	boldly	that he surely shall	8, 411/ 34
that if they so	boldly	make themselves sure thereof	8, 450/ 20
his pardon, and thereupon	boldly	so did, upon some	8, 451/ 5
wise way? I dare	boldly	say that Tyndale himself	8, 469/ 31
to confess and say	boldly	that to be elect	8, 529/ 25
ween the contrary, and	boldly	bear us in hand	8, 537/ 22
taken away from him	boldly	both quick faith and	8, 552/ 13
and bid us so	boldly	believe it, and, save	8, 565/ 13
they that, upon the	boldness	of "only faith," set	8, 5/ 23
evil deeds, upon the	boldness	that a bare faith	8, 5/ 26
all, but a shameless	boldness	and unreasonable railing, with	8, 26/ 5
one thing against the	boldness	of his wedded harlots	8, 73/ 5
were it a great	boldness	to affirm that the	8, 102/ 31
only for a blind	boldness	of sin. Of the	8, 108/ 19
But it were overmuch	boldness	to think that we	8, 260/ 9
folk should upon the	boldness	of pardons stand out	8, 288/ 30
set forth vice in	boldness	of faith, and to	8, 337/ 20

no man take any	boldness	upon Tyndale's tale to	8, 407/ 9
their more courage and	boldness	in such bitchery, to	8, 437/ 27
to refrain them from	boldness	of sin: that is	8, 450/ 16
bridle that refraineth our	boldness	; whereas Tyndale and his	8, 450/ 24
the man falleth into	boldness	of sin. In which	8, 487/ 16
and the far less	boldness	presuming upon the surety	8, 523/ 13
afterward to strength and	boldness	, and that his two	8, 545/ 16
of which kind is	Bonaventure	of the Life of	8, 36/ 30
love and service servile	bond	and mercenary. This is	8, 51/ 3
other may thank the	bond	if ever the promise	8, 105/ 26
her soul with the	bond	of faith. Let no	8, 372/ 23
himself discharged of that	bond	; and yet are the	8, 375/ 29
is written, is that	bond	released and discharged, and	8, 379/ 8
indeed), then abideth that	bond	still, to believe the	8, 379/ 12
unwritten . . . as the same	bond	stood and bound us	8, 379/ 14
discharging us of that	bond	. . . but that it is	8, 379/ 18
the doing become "the	bond	thrall of sin." And	8, 454/ 17
is but servile and	bond	, and therefore not meet	8, 456/ 11
the yoke of their	bond	toward God . . . but both	8, 458/ 20
they cannot yield themselves	bond	unto sin to serve	8, 460/ 14
run into the devil's	bondage	. And in his house	8, 21/ 22
man should be in	bondage	unto his own servant	8, 59/ 37
honest-liking lechery, "from the	bondage	and thralldom" of all	8, 62/ 25
-- flesh, blood, and	bone	, even as he went	8, 114/ 14
play, as Cherrystone, Marrow	Bone	, Buckle Pit, Spurn Point	8, 491/ 19
the man!) with the	bones	of buttered beer. Now	8, 178/ 34
but also by the	bones	of them raised and	8, 275/ 5
stake and rest his	bones	in the bushes ere	8, 397/ 19
written in the Third	Book	of Kings, for the	8, 2/ 33
his answer to my	book	, he retreateth so far	8, 3/ 17
enough to make a	book	; and of every sort	8, 5/ 35
a more foolish, frantic	book	. Then have we Tyndale's	8, 6/ 22
Then have we Tyndale's	book	of Obedience . . . whereby we	8, 6/ 23
Beggars, a piteous, beggarly	book	wherein he would have	8, 6/ 31
this realm. In that	book	the heretic, that made	8, 7/ 27
solemnly to assoil. Whose	book	when any good Christian	8, 7/ 31
by Tyndale -- a	book	that whoso delight therein	8, 8/ 3
the delight of that	book	a man's soul may	8, 8/ 5
matter of my present	book	. Then have we also	8, 8/ 10
have we also the	book	of Frith against purgatory	8, 8/ 11
the errors of which	book	I shall hereafter, God	8, 8/ 12
Then have ye a	book	of Luther translated into	8, 8/ 13
I am informed, the	book	was translated by Frith	8, 8/ 14
translated by Frith; a	book	of such sort as	8, 8/ 15
now come forth the	book	of Friar Barnes, sometime	8, 8/ 34
speak of Friar Barnes'	book	, surely of all their	8, 9/ 10
and allegeth in his	book	were brought forth before	8, 9/ 15
further yet, besides Barnes'	book	, the ABC for Children	8, 10/ 4
Ploughman's Prayer, and a	book	of other small devotions	8, 10/ 6
as a donet the	book	of the Pathway to	8, 10/ 10

Scripture in a little	book	; so that after these	8, 10/ 12
were set upon the	book	. But yet so is	8, 10/ 35
the calendar before a	book	of their English prayers	8, 12/ 29
in the prison, a	book	of heresy of his	8, 21/ 19
is to wit, the	book	of Martin Luther wherein	8, 21/ 20
house was found Tyndale's	book	of Obedience, which he	8, 21/ 22
allowed, and his wicked	book	also of the Wicked	8, 21/ 23
Barnes, in his frantic	book	, biddeth the people that	8, 30/ 25
since again in this	book	. . . and as Tyndale doth	8, 30/ 31
in putting away that	book	that is falsely translated	8, 30/ 36
his heresies. The second	book	is against his defense	8, 33/ 23
go further in his	book	, and come to the	8, 33/ 30
and all his well-beloved	book	is not worth a	8, 34/ 21
of his fresh painted	book	; and so shall I	8, 34/ 28
return again unto Tyndale's	book	, and answer him in	8, 35/ 2
their pens to the	book	. . . which though they shall	8, 35/ 25
and the devout contemplative	book	of Scala Perfectionis, with	8, 36/ 31
him. Amen. The First	Book	The Preface of Tyndale	8, 40/ 1
shameth all his whole	book	after. Wherefore, good Christian	8, 42/ 30
to read his pernicious	book	, take wisdom with you	8, 42/ 32
doing) maintaineth in his	book	their deed for well	8, 43/ 5
as well in this	book	as in divers others	8, 51/ 5
place hereafter in his	book	. Tyndale And when he	8, 55/ 34
many places in every	book	that he writeth seem	8, 56/ 4
after in this same	book	. . . and that we should	8, 57/ 1
chapter of the Third	Book	of Kings, "When Ahab	8, 66/ 5
Furthermore, in the First	Book	of Ezra and the	8, 67/ 4
Again, in the Second	Book	of Ezra and the	8, 67/ 11
saith Tyndale in his	book	of , as for pain-taking	8, 71/ 21
places of his abominable	book	of Obedience. And first	8, 83/ 26
telleth us in his	book	of Obedience that all	8, 84/ 19
Luther yet, in his	book	of Babylonica, where he	8, 86/ 11
saith in the same	book	precisely, and in this	8, 91/ 17
precisely, and in this	book	too, that women may	8, 91/ 17
of a good friar's	book	called Rationale divinorum . . . showing	8, 110/ 7
Luther's babbling in his	book	of Babylonica . . . Tyndale teacheth	8, 111/ 9
learned it in his	book	of Babylonica. And for	8, 113/ 15
master . . . which in his	book	of Babylonica plainly confesseth	8, 113/ 31
I have in his	book	of Obedience considered his	8, 115/ 2
his words in his	book	made against me --	8, 115/ 13
by Tyndale in his	book	after, that Luther hath	8, 122/ 33
scorn. For in his	book	of Obedience, the laying	8, 127/ 32
chief things whereof his	book	treateth: likewise as they	8, 133/ 20
as well in his	book	of Obedience as in	8, 134/ 10
divers places of this	book	, is not ashamed to	8, 134/ 11
thing, hereafter in this	book	, Tyndale so foolishly defendeth	8, 134/ 17
Thus endeth the First	Book	. The Second Book Which	8, 141/ 10
First Book. The Second	Book	Which confuteth the defense	8, 142/ 1
First Chapter of Tyndale's	Book	: Why He Translateth This	8, 142/ 6
there was never English	book	of heresy sent hither	8, 142/ 19

Son, and the blasphemous	book	of the Burying of	8, 142/ 23
and set into this	book	mine whole Dialogue again	8, 143/ 24
first chapters of his	book	, as things that serve	8, 144/ 6
of Christ's cross, the	book	of his bitter Passion	8, 149/ 2
with me before this	book	be done . . . that God	8, 153/ 28
given to the whole	book	in which they be	8, 155/ 18
part of the whole	book	of Holy Scripture that	8, 155/ 23
for part of that	book	, they bring in question	8, 155/ 26
in question: as the	Book	of the Maccabees, because	8, 155/ 27
chapter of the Third	Book	), and there shall he	8, 169/ 12
for making of his	book	of Moria in my	8, 176/ 14
none untouched; by which	book	Tyndale saith that if	8, 177/ 8
of that mind . . . the	book	being made by another	8, 177/ 16
so dear. Howbeit, that	book	of Moria doth indeed	8, 177/ 17
I wrote not my	book	for any "affection" that	8, 178/ 20
over searched all my	book	and ransacked up the	8, 179/ 22
breast nor in my	book	, I thank God, any	8, 179/ 26
my breast and my	book	, and saw my conscience	8, 180/ 11
eyes upon the Latin	Book	ere he find that	8, 183/ 21
be in that Latin	Book	, and that he make	8, 183/ 30
in this his new	book	, translated that same place	8, 185/ 14
words which in this	book	follow the translation of	8, 185/ 16
he saith in his	book	of Obedience that the	8, 192/ 12
as in the Second	Book	of Kings, where he	8, 209/ 16
his, Luther in his	book	of Babylonica sore dispraiseth	8, 212/ 19
And I made my	book	to good Christian people	8, 219/ 27
Here endeth the Second	Book	, in which is confuted	8, 221/ 29
New Testament. The Third	Book	Hereafter followeth the Third	8, 222/ 1
Hereafter followeth the Third	Book	, in which be treated	8, 222/ 2
two chapters of Tyndale's	book	: that is to wit	8, 222/ 3
his most erudite, famous	book	against Luther, out of	8, 225/ 30
any reproof of my	book	, but only reproving himself	8, 227/ 4
of man," the Greek	Book	hath there, upon this	8, 233/ 10
long for this present	book	. I will therefore of	8, 235/ 12
as well in his	book	of Obedience as elsewhere	8, 245/ 32
one place of his	book	against me, that we	8, 250/ 11
other places of his	book	hereafter. But yet is	8, 257/ 9
of Scripture (in his	book	of Obedience, and in	8, 260/ 33
Obedience, and in this	book	also) that a friar	8, 260/ 34
as they deny the	Book	of Maccabees because it	8, 265/ 17
New Testament for the	book	of that scripture written	8, 282/ 7
he wrote a whole	book	against the old heretic	8, 286/ 14
heresy. In which virtuous	book	Saint Jerome neither proveth	8, 286/ 15
find in the First	Book	of my Dialogue, the	8, 291/ 29
an evasion in his	book	of Obedience, saying that	8, 296/ 25
sundry places of his	book	. For he saith that	8, 300/ 31
writing of a Latin	book	at my bidding, whereof	8, 302/ 7
near enough in the	book	, but in reason as	8, 306/ 33
surely through all his	book	and almost everything that	8, 306/ 36
chapter of the First	Book	of my Dialogue alleged	8, 309/ 34

substance is in his	book	of answers wherewith he	8, 310/ 2
not written in this	book	." In the other place	8, 311/ 4
since Saint John's whole	book	was made not only	8, 311/ 18
very end of his	book	, that Christ "did many	8, 311/ 20
look further in the	book	of faith written in	8, 311/ 36
Saint John endeth his	book	before. And therefore, as	8, 312/ 31
Saint Augustine, in his	book	to Quodvultdeus, and by	8, 314/ 3
Saint Jerome, in his	book	against Helvidius; and by	8, 314/ 4
But now let the	Book	be judge . . . and by	8, 315/ 30
the Mass, in his	book	of Babylonica. Which foolish	8, 316/ 35
deed, Tyndale in his	book	of Obedience laboreth sore	8, 323/ 23
himself saith in his	book	against me . . . Tyndale Christ	8, 329/ 14
chapter of my First	Book	, these are his words	8, 330/ 34
what place of my	book	he findeth that I	8, 344/ 15
goeth about in his	book	to teach not himself	8, 345/ 34
that shall read his	book	, his conclusion can be	8, 345/ 35
this is his last	book	-- and the place	8, 347/ 8
plagues written in this	book	. And also, if any	8, 348/ 4
his part of the	Book	of Life, and of	8, 348/ 6
are written in this	book	." By which words he	8, 348/ 7
Antichrist. And therefore that	book	is condemned, as it	8, 357/ 11
and in the Second	Book	of this work, well	8, 357/ 19
false heretic, in his	book	written unto Quodvultdeus. And	8, 359/ 12
Jerome too, in his	book	against Helvidius. And all	8, 359/ 13
in his new frantic	book	, and magnifieth much himself	8, 364/ 4
us . . . albeit in the	Book	of Maccabees, yet, that	8, 365/ 32
before (in the Second	Book	), rehearse you both the	8, 367/ 25
same matter in his	book	against Luther; all which	8, 367/ 30
in my said Second	Book	) before. Origen, in the	8, 367/ 33
fifth homily upon the	Book	of Numbers, writeth in	8, 367/ 34
Damascene, in the Fourth	Book	, in the thirteenth chapter	8, 368/ 11
Hilary, in the Sixth	Book	of The Trinity, when	8, 369/ 4
Saint Augustine, in the	book	Of the Baptism of	8, 370/ 8
Augustine in the Fourth	Book	of Baptism, against the	8, 371/ 3
Augustine in the Fifth	Book	of Baptism, against the	8, 371/ 8
chapter of the Ninth	Book	of his Confessions, writing	8, 371/ 12
chapter of the same	book	, Saint Augustine prayeth for	8, 371/ 31
-- which wrote a	book	of the traditions given	8, 374/ 6
liar both, if the	book	had not been lost	8, 374/ 8
not written in this	book	"? Or of Saint Paul	8, 374/ 14
he saith in his	book	against me, that he	8, 380/ 11
end I my Third	Book	containing the answer of	8, 382/ 10
willing) in my Fourth	Book	. . . as soon as my	8, 382/ 17
Thus endeth the Third	Book	. The Second Part of	8, 382/ 26
CUM PRIVILEGIO The Fourth	Book	Whether "the Church" Can	8, 386/ 1
opinion in the Second	Book	of my Dialogue, whereunto	8, 387/ 33
and purpose of his	book	. And finally, for all	8, 393/ 9
have in the Third	Book	more than plainly by	8, 396/ 9
answer to the Third	Book	of my Dialogue: then	8, 401/ 14
have in mine other	book	showed), but the goodness	8, 402/ 7

have in my First	Book	showed you, many things	8, 404/ 32
answered in my third	book	of this work --	8, 404/ 36
writing, in this same	book	to which I answer	8, 417/ 10
other chapters of this	book	, and yet most especially	8, 447/ 9
the matter, in this	book	of his Answer unto	8, 448/ 25
have in my First	Book	by his own words	8, 466/ 15
needed to encumber his	book	therewith. Besides this, himself	8, 472/ 13
end of my Third	Book	have answered, and avoided	8, 472/ 33
our matter in this	book	is, between Tyndale and	8, 479/ 25
therefore in all his	book	bringeth it into darkness	8, 479/ 29
have now such a	book	with so great, large	8, 492/ 19
beginning of my Fourth	Book	), or whether he mean	8, 497/ 31
chapter of the Third	Book	of my Dialogue. For	8, 500/ 7
answer to my Third	Book	, as ye have here	8, 501/ 3
answer unto my Third	Book	as to the words	8, 501/ 7
petitions in the First	Book	of Euclid's Geometry, as	8, 507/ 17
my Third and Fourth	Book	of my Dialogue --	8, 512/ 16
more places of his	book	than one) that I	8, 513/ 2
chapter of the Second	Book	of Kings) that he	8, 538/ 34
other titles of this	book	, and by his Exposition	8, 550/ 23
it out of his	book	. For ye wot well	8, 557/ 28
the occasion of his	book	is for answer of	8, 560/ 15
the title of this	book	"What Is the Church	8, 560/ 26
Here endeth the Fourth	Book	.	8, 573/ 6
himself Adrian, otherwise John	Bookbinder	, and yet otherwise now	8, 18/ 3
late plenteous of evil	books	! For they have grown	8, 2/ 4
infidelity than to make	books	of heresies, and call	8, 4/ 3
receipt of these pestilent	books	, our Lord sendeth us	8, 4/ 36
errors besides, these abominable	books	of Tyndale and his	8, 5/ 30
teach us. Of these	books	of heresies there be	8, 5/ 31
bare names of those	books	were almost enough to	8, 5/ 35
every sort of those	books	be some brought into	8, 5/ 36
no good. Besides the	books	of Latin, French, and	8, 6/ 1
after that, the Five	Books	of Moses translated by	8, 6/ 4
again more of Tyndale's	books	and false heresies afresh	8, 9/ 7
surely of all their	books	that yet came abroad	8, 9/ 10
wise that when the	books	that he citeth and	8, 9/ 14
so that after these	books	well learned, we be	8, 10/ 12
teach in all their	books	besides; of all which	8, 10/ 15
up, in these little	books	before. For the Primer	8, 10/ 17
rehearse you all their	books	, for there be yet	8, 10/ 29
forbade any manner English	books	printed beyond the sea	8, 10/ 32
that of these ungracious	books	full of pestilent, poisoned	8, 10/ 36
send them hither. Which	books	albeit that they neither	8, 11/ 30
to burning through their	books	. Then they boast that	8, 12/ 18
martyr . . . when their poisoned	books	have killed the Christian	8, 12/ 20
part of Tyndale's holy	books	; and now the spirit	8, 15/ 35
many mischievous sorts of	books	, had yet the King's	8, 16/ 21
for bringing in those	books	, and therewith also in	8, 16/ 25
heresies needeth little; the	books	that he brought well	8, 16/ 28

glory. For though Tyndale's	books	brought him to burning	8, 16/ 37
sold of those heretical	books	and secretly set forth	8, 17/ 16
many of these heretical	books	-- he sent word	8, 18/ 6
he should send the	books	home to me. Which	8, 18/ 7
also, sold many such	books	of heresy, both in	8, 18/ 16
devised how those devilish	books	which himself and others	8, 19/ 19
think, if Tyndale's ungracious	books	had never come in	8, 21/ 33
also whom his unhappy	books	have brought unto the	8, 21/ 38
her divers of Tyndale's	books	, and was there taken	8, 22/ 18
the doing, and the	books	after found about another	8, 22/ 19
great worship to his	books	, which are of such	8, 25/ 10
written. And yet, his	books	being such, some folk	8, 25/ 12
mischief is in their	books	, because many good simple	8, 26/ 19
therefore to read their	books	and see the thing	8, 26/ 21
detesteth than these pestilent	books	that Tyndale and such	8, 26/ 33
his most erudite, famous	books	, both in English and	8, 26/ 37
of those pernicious, poisoned	books	. . . to the intent that	8, 27/ 10
poison of those pernicious	books	, to help, as much	8, 27/ 21
the peril of these	books	. . . whereof the makers have	8, 27/ 36
wretch with his wretched	books	murdereth the man himself	8, 28/ 5
that I call their	books	sedition. For they counsel	8, 29/ 13
the people, in their	books	, to be obedient unto	8, 29/ 14
and how can our	books	then (say they) be	8, 29/ 16
proclamations keep still his	books	, and rather than leave	8, 31/ 11
did say that Luther's	books	be seditious, as I	8, 31/ 13
by his other false	books	made for the maintenance	8, 32/ 25
blood as his poisoned	books	had miserably bewitched, and	8, 33/ 5
and that their pestilent	books	be both odious to	8, 33/ 9
present work, these three	books	first. In the first	8, 33/ 20
impugned in the four	books	of my Dialogue. Wherein	8, 35/ 3
hearts, and their abominable	books	burned up, mine own	8, 35/ 16
may to spread these	books	abroad to such as	8, 35/ 20
poison themselves, weening the	books	were very good while	8, 35/ 21
then of those evil	books	so many daily made	8, 35/ 23
making of their ungracious	books	, good and true-believing men	8, 36/ 1
reading of such English	books	as most may nourish	8, 36/ 28
would wish that their	books	were all gone and	8, 37/ 10
draft of these heretics'	books	which when they be	8, 37/ 20
vouchsafe to read their	books	nor anything made against	8, 37/ 23
that part of their	books	. And therefore, as I	8, 37/ 36
to read these heretics'	books	nor mine, but occupy	8, 37/ 38
fingers from their poisoned	books	-- then would I	8, 38/ 7
you delight in those	books	-- yet since some	8, 38/ 20
the means that such	books	shall never in some	8, 38/ 26
again at hand such	books	as may well arm	8, 38/ 28
which kind of good	books	, albeit I know well	8, 38/ 30
as appeareth by their	books	and histories written of	8, 46/ 37
pardie, through all their	books	, in what lowly, loving	8, 56/ 27
better upon the good	books	which himself hath evilly	8, 65/ 1
evil purpose translated: the	books	, I mean, of the	8, 65/ 2

words in his other	books	, and for the custom	8, 74/ 36
definitions that in their	books	they give thereunto. But	8, 77/ 35
which (as his charitable	books	well declare) would be	8, 123/ 30
church . . . as are the	books	of Tyndale himself: his	8, 142/ 26
burned up their false-pricked	books	. So was it, now	8, 143/ 5
by his own other	books	, that he is a	8, 143/ 34
many places in his	books	plain that seem to	8, 153/ 2
were put into his	books	after his death by	8, 153/ 6
and written to these	books	which Tyndale agreeth for	8, 157/ 29
but burn up his	books	that so calleth it	8, 165/ 36
Christendom began, as the	books	prove. But it will	8, 169/ 30
have burned his evil-translated	Books	and will not suffer	8, 175/ 7
hath Tyndale by erroneous	books	, in setting forth Luther's	8, 177/ 27
not only my darling's	books	, but mine own also	8, 178/ 14
as appeareth by the	books	and sermons of all	8, 185/ 2
burned here with his	books	, and after damned for	8, 216/ 11
in earth with his	books	, and their souls burned	8, 218/ 11
and burn up his	books	, and the likers of	8, 220/ 3
writeth in his abominable	books	. He might much better	8, 220/ 12
old . . . and yet their	books	vanished away to the	8, 223/ 15
overlooked studiously all their	books	. . . and with all the	8, 223/ 18
of God, be his	books	worthy to be burned	8, 230/ 35
God . . . be not his	books	well worthy to be	8, 231/ 3
his New Law by	books	, but specially by the	8, 256/ 33
God unwritten in their	Books	. . . and yet written in	8, 269/ 30
us that Adam printed	books	, and made glasses, and	8, 273/ 6
as we do in	Books	. More Tyndale telleth us	8, 276/ 3
which we know their	books	for holy writing: that	8, 295/ 26
ceremonies served them for	Books	. . . and that they read	8, 299/ 12
in them as in	Books	: I ask him whether	8, 299/ 13
would not receive the	books	. " To this answereth Tyndale	8, 310/ 8
written them, conferred their	books	together, to see whether	8, 310/ 16
it all out in	books	); but every evangelist, of	8, 310/ 21
could not receive the	books	that should be written	8, 311/ 6
could not receive the	books	" -- why may not	8, 311/ 22
Tyndale ween that the	books	would be the fewer	8, 311/ 23
be made all in	Books	. . . but that he would	8, 331/ 8
shall find written in	Books	. He maketh us no	8, 331/ 19
to be written in	Books	; but, pursuing these words	8, 331/ 20
that besides corruption of	Books	, much thereof is lost	8, 334/ 15
places of his ungracious	books	, that the Scripture is	8, 336/ 15
the words of the	books	of this prophecy . . . God	8, 348/ 5
given for their own	books	, as it is to	8, 348/ 15
should read in Moses'	books	. . . and upon everything that	8, 352/ 4
that written in Moses'	books	" -- Christ therefore commanded	8, 352/ 6
was written in Moses'	books	. Which if it were	8, 355/ 29
in nothing but the	books	of Moses or other	8, 356/ 5
of Moses or other	books	of Scripture," but he	8, 356/ 6
be taken, and Tyndale's	books	with him too, and	8, 358/ 4
heresies and abhorred Tyndale's	books	for to save his	8, 358/ 10

not writing any true	books	of Scripture, but false	8, 358/ 27
upon Scripture, and erroneous	books	of devilish heresies devised	8, 358/ 28
written . . . in the five	books	of Moses; whereby it	8, 365/ 13
it telleth him, "These	books	the apostles did write	8, 381/ 4
mine other three, former	books	of this present work	8, 387/ 13
clearly testify by their	books	. For which holy doctors	8, 389/ 10
of my three former	books	of this present work	8, 399/ 4
have in my former	books	proved and reproved) not	8, 400/ 19
places of my former	books	clearly confuted . . . and in	8, 472/ 32
by the old, continued	books	of service used in	8, 481/ 27
Christendom, and by the	books	of the old holy	8, 481/ 28
showed that the very	books	of the Scripture itself	8, 500/ 8
the third and fourth	books	of my Dialogue --	8, 502/ 8
of Luther's and Tyndale's	books	, fall into their false	8, 517/ 28
as Tyndale in his	books	now railleth and jesteth	8, 548/ 21
word written in the	books	of the Scripture that	8, 562/ 28
these heretics in their	books	call it) from the	8, 572/ 14
to signify: scilicet, a	bordel	for brothels -- anglice	8, 163/ 11
idol was that it	bore	the name of God	8, 3/ 25
of his conjurations he	bore	it out a while	8, 128/ 29
and every church that	bore	the name of any	8, 131/ 11
and honor that they	bore	to those devils, whom	8, 172/ 34
any favor that he	bore	to "the high priests	8, 178/ 22
had as lief he	bore	them both a bare	8, 202/ 10
that Saint John also	bore	witness of him beside	8, 347/ 20
and that his Father	bore	witness of him beside	8, 347/ 21
that his own works	bore	witness of him beside	8, 347/ 22
Ghost at his coming	bore	witness of him beside	8, 347/ 24
himself said they should)	bore	witness of him beside	8, 347/ 26
-- robbed, despoiled, and	bore	away all that ever	8, 482/ 26
the field, where they	bore	over their enemies. And	8, 483/ 3
the love that he	bore	to Bathsheba. And if	8, 534/ 37
to see whether he	bore	any malice therein, we	8, 547/ 2
any since Christ was	born	. And yet, all this	8, 21/ 27
ere Father Frith was	born	. . . had learned within a	8, 34/ 17
I not there of "	born	again," nor wot well	8, 45/ 18
man that is not	born	again but Tyndale feigneth	8, 45/ 36
but "natural" men, not "	born	again" nor "created anew	8, 46/ 25
Christendom since Christ was	born	unto Tyndale's time --	8, 46/ 29
Tyndale's time -- was	born	again or new-created with	8, 46/ 30
were all baptized and	born	again "of water and	8, 46/ 34
show that they were	born	again of God and	8, 47/ 3
Luther himself, being specially	born	again and new-created of	8, 47/ 33
that Antichrist should be	born	between a friar and	8, 50/ 5
but natural only, not	born	again nor created of	8, 50/ 19
temporal princes for men	born	again and renewed with	8, 57/ 22
' not yet '	born	again '; and why	8, 58/ 3
elder brethren ''	born	again of the Spirit	8, 58/ 26
yet and not '	born	again ' . . . and the	8, 58/ 27
God was incarnate and	born	God-and-man for our salvation	8, 76/ 27

except a man were	born	again of water and	8, 80/ 25
first epistle, "Ye are	born	of new, not of	8, 94/ 31
Peter saith, "Ye are	born	of new, not of	8, 96/ 23
lasteth ever) we be	born	again by the sacramental	8, 96/ 27
except a man were	born	again as well of	8, 98/ 6
called "natural" and not "	born	again" nor "renewed with	8, 120/ 23
since he was first	born	of his mother --	8, 152/ 23
years before Tyndale was	born	. Also, go me to	8, 185/ 7
years ere he were	born	. For else he should	8, 201/ 4
heathen ere Christ was	born	. Tyndale Finally, I say	8, 201/ 15
to such as were	born	and came into the	8, 244/ 10
others that should be	born	into the world in	8, 244/ 13
Dei" ("Whoso be not	born	again of the water	8, 377/ 9
by this we be	born	anew, and made the	8, 402/ 20
be, as I said,	born	of God. Now, he	8, 418/ 33
Now, he that is	born	of God cannot sin	8, 418/ 33
sin, because he is	born	of God" (1 Jn	8, 419/ 2
this faith we be	born	of God. Now, he	8, 420/ 12
Now, he that is	born	of God cannot sin	8, 420/ 12
sin, because he is	born	of God" the third	8, 420/ 14
that faith we be	born	of God. The second	8, 420/ 23
is that whoso is	born	of God hath the	8, 420/ 24
by faith we be	born	of God. And therein	8, 420/ 30
by faith we be	born	of God, as he	8, 420/ 31
only faith we be	born	of only God --	8, 420/ 32
that because we be	born	of God and become	8, 420/ 35
faith, we were therefore	born	of God by only	8, 421/ 1
point: that we be	born	of God by faith	8, 421/ 17
that every man being	born	of God hath the	8, 421/ 18
Every man that is	born	of God doth not	8, 427/ 17
sin, because he is	born	of God. In the	8, 427/ 18
both that to be "	born	of God" is in	8, 427/ 21
God . . . and to be "	born	of the devil" is	8, 427/ 23
this: that to be "	born	" of God, or to	8, 427/ 24
devil, till they be	born	of God again by	8, 428/ 13
elect that is only	born	again of God by	8, 430/ 26
speaketh much of being "	born	again of the Spirit	8, 431/ 16
be all that while	born	of God, and be	8, 434/ 18
of God and be	born	of the devil and	8, 434/ 21
every man that is	born	of God" (that is	8, 434/ 31
sin, because he is	born	of God and is	8, 434/ 33
ceaseth he to be	born	of God and to	8, 434/ 35
and beginneth to be	born	of the devil and	8, 434/ 36
faith, and thereby is	born	of God, and thereby	8, 435/ 23
that he that is	born	of God ' cannot	8, 435/ 32
against a man once	born	of God, to prove	8, 436/ 1
he may be after	born	of the devil: it	8, 436/ 2
saith that whoso is	born	of God ' cannot	8, 436/ 13
' because he is	born	of God, ' and	8, 436/ 13
that he which is	born	of God, ' his	8, 436/ 15

to wit, his being	born	of God by the	8, 436/ 16
he is begotten and	born	of God -- '	8, 436/ 17
said, "He that is	born	of God sinneth not	8, 439/ 9
sin, because he is	born	of God" -- he	8, 439/ 11
that whosoever is once	born	of God neither shall	8, 440/ 1
the right faith is	born	of God, and thereby	8, 443/ 7
faith . . . and so is	born	again of God and	8, 443/ 29
yet because they be	born	of God by the	8, 447/ 13
this feeling faith be	born	of God, and that	8, 447/ 25
that were not so	born	of God by such	8, 448/ 6
faith, that they be	born	of God, and that	8, 449/ 35
like holy spiritual fathers	born	again of God and	8, 457/ 4
those children were not	born	of our Lady's body	8, 472/ 5
elect is by faith	born	of God, and therefore	8, 533/ 14
with which he was	born	of God, he could	8, 536/ 27
made, or after themselves	born	. But unto them he	8, 566/ 21
that his judges had	borne	him wrong in hand	8, 21/ 10
evil as they be	borne	in hand . . . and longing	8, 26/ 20
in heaven for charity	borne	to his enemy. Though	8, 199/ 29
like a man and	borne	me over quite, he	8, 224/ 22
but it may be	borne	; but I say the	8, 236/ 28
penance after he had	borne	his faggot), Tyndale and	8, 301/ 9
be saved and be	borne	. But in good faith	8, 412/ 3
any despite or malice	borne	to his father, but	8, 494/ 7
be mastered, and they	borne	up thereby, in manner	8, 526/ 33
paynims . . . yet Christ's church "	borrowed	" them neither of the	8, 193/ 18
as any blain or	botch	, but utterly dead of	8, 496/ 8
he come at the	bottom	, the pith, the quick	8, 46/ 9
they come at the	bottom	, the pith, the quick	8, 47/ 18
he come to the	bottom	, the pith, the quick	8, 48/ 6
deep that the secret	bottom	will not be found	8, 48/ 34
he come at the	bottom	, the pith, the quick	8, 49/ 9
spirituals do search the	bottom	of God's commandments and	8, 57/ 26
come to the very	bottom	, and so judgeth allthing	8, 79/ 36
in searching the very	bottom	of the cause in	8, 120/ 18
allthing, even the very	bottom	of God's secrets, that	8, 129/ 21
spirituals; we search the	bottom	of God's secrets, we	8, 130/ 4
ransacked up the very	bottom	of my breast . . . though	8, 179/ 22
out of the very	bottom	of his deep divinity	8, 521/ 21
great block in the	bottom	, Tyndale's horse happen under	8, 552/ 32
in the while both	bought	and sold of those	8, 17/ 15
created of God and	bought	with Christ's blood, and	8, 55/ 37
hath promised us and	bought	us, too. And they	8, 76/ 35
did the Jews that	bought	and sold therein, whom	8, 162/ 34
when he was fast	bound	to it. For as	8, 20/ 3
his rate, right especially	bound	. . . not in reason only	8, 27/ 33
myself of duty deeply	bound	to show you, good	8, 27/ 35
that they be not	bound	to obey their governors'	8, 30/ 5
not in their conscience	bound	to obey the laws	8, 30/ 12
not, nor cannot be,	bound	by any law made	8, 31/ 16

A Christian man is	bound	to obey tyranny --	8, 31/ 19
a Christian man is	bound	to obey their prince's	8, 31/ 31
prince that they be	bound	to obey his "tyranny	8, 31/ 39
that no man is	bound	to the keeping of	8, 32/ 6
the people are not	bound	to obey it . . . but	8, 32/ 13
leastwise, though they be	bound	peradventure openly to obey	8, 32/ 15
Blessed Lady thought herself	bound	thereto, and all the	8, 49/ 34
and nuns be not	bound	by that commandment at	8, 50/ 10
is of his duty	bound	to labor for heaven	8, 53/ 2
he were in reason	bound	to love another as	8, 56/ 9
conscience and ween themselves	bound	to the keeping thereof	8, 62/ 11
God hath not so	bound	himself to his sacraments	8, 97/ 28
he were not surely	bound	by his promise, he	8, 105/ 19
better advisement ere he	bound	himself so far. In	8, 105/ 22
which he may be	bound	to say that ever	8, 115/ 5
joined himself, and have	bound	all three in a	8, 115/ 34
now, since he hath	bound	himself to confess that	8, 118/ 17
they be no further	bound	to the law but	8, 120/ 30
here be captivated and	bound	, he saith, and not	8, 121/ 16
yet are we not	bound	to love them above	8, 123/ 15
much as he is	bound	, if he be not	8, 123/ 36
of damnation have them	bound	to believe. I say	8, 132/ 11
he will have it	bound	, and in the time	8, 132/ 16
he will have it	bound	thereto. And therefore will	8, 132/ 17
why, I am not	bound	to tell Tyndale the	8, 187/ 13
that I were not	bound	, since the Scripture showeth	8, 193/ 2
my neighbor, I am	bound	to shrive myself unto	8, 210/ 21
ask forgiveness . . . and is	bound	to forgive me. As	8, 210/ 23
God will have them	bound	. . . and that this church	8, 222/ 31
faith, and which we	bound	to believe and obey	8, 223/ 3
and, perceiving himself sore	bound	to the stake with	8, 223/ 11
credence that men are	bound	to give to the	8, 240/ 31
obedience that men are	bound	to bear to the	8, 240/ 32
we must needs be	bound	to believe it . . . and	8, 243/ 23
we be by reason	bound	to obey it. And	8, 243/ 24
it known and men	bound	forthwith to believe it	8, 247/ 13
that we be still	bound	yet unto this day	8, 248/ 19
and ever shall be	bound	still, to the law	8, 248/ 19
this, that we be	bound	to believe nothing but	8, 253/ 33
prove that we be	bound	to believe nothing but	8, 258/ 26
he might, and was	bound	to, set his hand	8, 259/ 19
whereof no man is	bound	to give a precise	8, 260/ 8
thing that we be	bound	either to believe or	8, 262/ 7
if that I were	bound	to do or believe	8, 262/ 11
now: "If we be	bound	upon the pain of	8, 262/ 30
If we shall be	bound	to do anything unwritten	8, 263/ 2
ever we should be	bound	to believe. Which reason	8, 263/ 19
written that we be	bound	to believe or to	8, 265/ 1
thing . . . am I not	bound	to believe the one	8, 282/ 32
then should we be	bound	to do them. And	8, 283/ 20

then should we be	bound	to leave them undone	8, 283/ 22
so did, am I	bound	to give the reckoning	8, 292/ 24
sitteth now as fast	bound	in the chair of	8, 301/ 18
there, ye were not	bound	to take it for	8, 311/ 28
thing as we be	bound	to believe . . . if I	8, 313/ 33
such that we be	bound	to believe it. For	8, 314/ 1
yet men of necessity	bound	to observe it; nor	8, 319/ 6
Scripture . . . which we be	bound	without Scripture obediently to	8, 322/ 25
also that thought themselves	bound	of necessity to keep	8, 326/ 23
and yet were they	bound	of obedience to observe	8, 327/ 15
it, and they were	bound	to obey, and merited	8, 328/ 14
without plain Scripture is	bound	to believe him --	8, 336/ 4
would have no man	bound	to believe; and also	8, 343/ 8
to obey them, that	bound	them to obey his	8, 344/ 6
said that we were	bound	to believe all that	8, 344/ 18
the people should be	bound	to do or believe	8, 351/ 11
man's household are so	bound	to fulfill and obey	8, 354/ 24
say he is not	bound	to obey "men's traditions	8, 355/ 1
that ever we be	bound	to do or believe	8, 359/ 8
is not yet so	bound	but that he may	8, 364/ 31
ours, thine handmaid hath	bound	her soul with the	8, 372/ 22
believe ourselves to be	bound	to do a thing	8, 375/ 4
party of Christian people	bound	at this day, of	8, 375/ 24
if he will be	bound	as precisely to the	8, 377/ 18
any one man be	bound	to believe or do	8, 378/ 31
any one man be	bound	, neither!" -- then putteth	8, 378/ 34
reveal and man be	bound	to believe and obey	8, 378/ 36
one man may be	bound	thereto -- so may	8, 378/ 37
was written . . . men were	bound	to believe things without	8, 379/ 4
same bond stood and	bound	us before, to believe	8, 379/ 14
thing as we be	bound	to believe or do	8, 379/ 20
he is no more	bound	to believe us than	8, 379/ 33
allthing that we be	bound	to believe and observe	8, 396/ 8
only no man is	bound	upon damnation to believe	8, 404/ 28
then we be not	bound	to believe that the	8, 407/ 2
And yet are we	bound	to believe that truth	8, 407/ 4
by . . . but we be	bound	to the belief also	8, 407/ 26
wisdom left one bridle	bound	about men's heads to	8, 450/ 16
necks were yet still	bound	within the yoke of	8, 455/ 15
God . . . but both abide	bound	still unto God and	8, 458/ 21
like peril and pain,	bound	to believe all other	8, 463/ 19
saith that we be	bound	to believe none article	8, 472/ 15
unwritten which men are	bound	to believe upon pain	8, 473/ 11
that then he is	bound	to believe them, whether	8, 473/ 20
Tyndale hath here confessed)	bound	upon pain of damnation	8, 475/ 15
or else cannot be	bound	to believe them, and	8, 476/ 11
would have his people	bound	. Now followeth it further	8, 479/ 3
he seeth himself plainly	bound	to give credence to	8, 479/ 27
then, if themselves be	bound	to believe it, they	8, 480/ 26
believe it, they be	bound	to stand thereby and	8, 480/ 27

faggot lieth so surely	bound	on his shoulder that	8, 484/ 33
side wounded, despoiled, and	bound	. . . and, quick of feeling	8, 496/ 7
much as he was	bound	to . . . before the Gospel	8, 549/ 16
shall not Tyndale be	bound	to call that falling	8, 552/ 28
meaning that we be	bound	to believe nothing but	8, 562/ 36
he teacheth that we	bound	to believe nothing of	8, 563/ 7
be not of necessity	bound	to believe all that	8, 563/ 12
therewith that he is	bound	to believe, and love	8, 568/ 12
absolute power is never	bound	under any rule of	8, 568/ 33
hath pleased his high	bounty	to give so great	8, 53/ 13
upon" us "and to	bow	his ears unto" our	8, 179/ 11
my law in their	bowels	. . . and I shall write	8, 331/ 14
so good that every	boy	in school laugheth it	8, 87/ 9
bade them, not every	boy	go forth and take	8, 121/ 37
such things as every	boy	better believeth than he	8, 147/ 27
other twain too. Every	boy	believeth, and believeth true	8, 147/ 34
alone. And here every	boy	believeth and wotteth well	8, 148/ 5
such as every scrivener's	boy	writeth in his master's	8, 271/ 33
example no little, pretty	boy	, but an old, great	8, 492/ 12
like a good little	boy	, and heard his father's	8, 496/ 35
to go play the	boy	again as he did	8, 497/ 3
elect unto the little	boy	. . . he should have put	8, 497/ 5
hand here upon a	boy's	head and stroketh it	8, 84/ 22
man's hand upon a	boy's	head when he calleth	8, 127/ 34
do here upon a	boy's	head when they call	8, 192/ 15
his hand on a	boy's	head when he calleth	8, 197/ 35
his hand upon a	boy's	head when he calleth	8, 253/ 29
a hand upon a	boy's	head and call him	8, 296/ 27
that out of his	boy's	age is twenty winters	8, 491/ 31
two wives, one in	Brabant	, another in England. What	8, 16/ 30
bear and abide the	brabbling	of Tyndale's tongue, as	8, 153/ 25
would blind you with	brabblings	upon the Greek tongue	8, 238/ 8
a rash, malicious, frantic	braid	, furnished with a bare	8, 218/ 34
doubt what manner a	brain	Tyndale hath, that dreameth	8, 8/ 32
have mused out his	brain	: then would he not	8, 80/ 5
causes of his own	brain	. . . and affirmeth that some	8, 318/ 21
his hands, and his	brain	too. For he must	8, 333/ 32
hath sucked out the	brain	of this expositor, and	8, 559/ 8
minds" which waste their	brains	about wrangling questions. And	8, 191/ 9
and waste out their	brains	about wrangling wives. Saint	8, 191/ 13
of their own frantic	brains	. . . to the color whereof	8, 358/ 29
devil so troubleth his	brains	. . . . and to salvation that	8, 480/ 36
of their own foolish	brains	. And whereas he speaketh	8, 481/ 34
Collins as in the	brains	of such expositors? More	8, 553/ 22
Collins as in the	brains	of such an expositor	8, 559/ 6
check, to chide, to	brawl	, and ribaldrously to rail	8, 58/ 14
fall a-scolding, chiding, and	brawling	, as it were, a	8, 152/ 26
turned they sermons in	brawlings	, so that sometimes the	8, 126/ 9
after follow the outward	breach	, and thereupon outward punishment	8, 30/ 19
neither peril temporal, in	breach	of his prince's proclamation	8, 38/ 3

except) to believe that	breach	of such vows is	8, 108/ 8
thereby, and avow the	breach	of their vow boldly	8, 124/ 29
that forbiddeth him the	breach	of his vow . . . as	8, 261/ 17
doubt but by the	breach	of their holy vows	8, 437/ 25
the nun, with the	breach	of their both vows	8, 442/ 24
very substance of material	bread	and wine; and so	8, 15/ 25
Christ in form of	bread	. Wherein the chancellor made	8, 23/ 25
ate of the hallowed	bread	; and as Moses for	8, 60/ 5
of the offered, hallowed	bread	whereof by the Law	8, 72/ 23
eat of offered, hallowed	bread	. . . and yet with great	8, 73/ 1
not to the hallowed	bread	, but to the Body	8, 73/ 8
God in form of	bread	. But Tyndale's spirit teacheth	8, 73/ 8
he showeth that the	bread	is made one of	8, 81/ 9
participant of that holy	bread	and that holy wine	8, 81/ 13
the one sacrament and	bread	and wine in the	8, 81/ 24
in the form of	bread	is the very Holy	8, 82/ 12
leaven, a net, keys,	bread	, water, and a thousand	8, 85/ 4
under that form of	bread	and wine, is the	8, 110/ 23
priest in form of	bread	and wine . . . of which	8, 111/ 31
of Melchisedech, that offered	bread	and wine, was a	8, 111/ 33
it is no more	bread	, but the very body	8, 114/ 13
under the form of	bread	is Christ's own body	8, 115/ 28
the Altar is very	bread	still, ye shall understand	8, 116/ 2
-- is it not	bread	? What is it else	8, 116/ 7
days, whether it were	bread	or none -- some	8, 116/ 15
think it were not	bread	still, as Luther saith	8, 278/ 35
have taught than that	bread	is Christ's body and	8, 290/ 34
have taught than that	bread	is Christ's body and	8, 292/ 36
Tyndale doth -- that	bread	is Christ's body, and	8, 293/ 4
blood, so that the	bread	and wine still remain	8, 293/ 5
-- but that the	bread	and wine is converted	8, 293/ 6
the Altar is very	bread	still. And he mocketh	8, 300/ 33
is nothing but bare	bread	. But Tyndale was yet	8, 301/ 12
than to break the	bread	among them at supper	8, 314/ 32
in the form of	bread	, though it were called	8, 315/ 14
though it were called "	bread	," was yet indeed the	8, 315/ 15
remnant burned? Why unleavened	bread	? Why wild lettuce? I	8, 329/ 4
himself saith is but	bread	, and that there ought	8, 343/ 9
it to be very	bread	, the other nothing else	8, 403/ 22
other nothing else but	bread	, and false both twain	8, 403/ 22
when he turned the	bread	into his own precious	8, 466/ 3
for catching away his	bread	and butter, and would	8, 490/ 32
question whether it be	bread	or starch. And then	8, 572/ 8
there is not the	breadth	of a silken thread	8, 176/ 7
by me ordained, and	break	my pact and covenant	8, 5/ 8
them that they may	break	their oath and be	8, 14/ 1
every man may lawfully	break	it without any manner	8, 15/ 15
his person, yet to	break	the peace and quiet	8, 29/ 27
by the skirt and	break	the stool upon his	8, 42/ 3
them were wont to	break	their vows of chastity	8, 42/ 26

they take occasion to	break	the commandments of God	8, 49/ 27
is well likely to	break	the commandment. As here	8, 61/ 16
drink wine and shall	break	his fast at his	8, 62/ 8
shall not force to	break	all those fasts privily	8, 62/ 13
conscience strong enough to	break	the strong fast upon	8, 62/ 16
brethren, and make them	break	all the fasting days	8, 62/ 19
only the means to	break	it. Tyndale and his	8, 63/ 27
bid every friar boldly	break	his vow and the	8, 73/ 9
teacheth men again to	break	their promise made to	8, 108/ 14
keep the commandment or	break	it: now cometh he	8, 120/ 21
that care not to	break	their promise made to	8, 131/ 18
look if he could	break	any link thereof. Whereabout	8, 223/ 13
church saith that whoso	break	his vow of chastity	8, 242/ 27
use there than to	break	the bread among them	8, 314/ 32
would, and make and	break	as they list --	8, 321/ 16
and the Church may	break	it: I say that	8, 321/ 33
it, so it may	break	it. That is to	8, 321/ 34
God, so it may	break	it by the same	8, 321/ 35
it, so himself may	break	it, if it so	8, 321/ 36
make without God nor	break	again without him; but	8, 322/ 14
that a man might	break	all the laws that	8, 351/ 25
take upon them to	break	, and as Lollards to	8, 365/ 35
monks and friars to	break	their vowed chastity and	8, 403/ 26
his way, that would	break	his shins ere he	8, 419/ 37
appeared, to dissolve and	break	the works of the	8, 434/ 30
when these holy heretics	break	his commandments by those	8, 442/ 22
sorry that they shall	break	it . . . and, finally, do	8, 451/ 20
it . . . and, finally, do	break	it against their will	8, 451/ 20
find it . . . and so	break	they willingly God's commandment	8, 452/ 17
their father's commandments, yet	break	them oft by the	8, 460/ 13
that whosoever after baptism	break	any of God's commandments	8, 471/ 12
purpose . . . they would never	break	the unity of faith	8, 481/ 14
their own opinions, and	break	the union of the	8, 483/ 36
opinions. For which they	break	the peace and unity	8, 484/ 9
in this: that they	break	the commandment of God	8, 543/ 4
and subtleties," but boldly	breaketh	them up like a	8, 124/ 32
And when a man	breaketh	the ship of his	8, 212/ 23
not that when he	breaketh	his vow and weddeth	8, 261/ 22
remaineth in our members	breaketh	out. Notwithstanding, yet the	8, 419/ 23
remaineth in our members	breaketh	out. Notwithstanding, yet the	8, 445/ 3
member of Christ's church	breaketh	out into "horrible deeds	8, 445/ 13
remaineth in our members	breaketh	out. Here would I	8, 445/ 30
remaineth in their members	breaketh	out: for this cause	8, 447/ 30
of the sin that	breaketh	out of their members	8, 452/ 25
of which their sin	breaketh	forth with such a	8, 452/ 27
the sin which remaineth	breaketh	out, but yet we	8, 454/ 12
in their mischievous members	breaketh	out at large --	8, 454/ 22
remaining in their flesh	breaketh	out of their members	8, 455/ 9
of the sin that	breaketh	out of his members	8, 456/ 2
of the sin that	breaketh	out of their members	8, 456/ 22

the law of God"	breaketh	out of their "members	8, 456/ 31
remaining in my flesh,	breaketh	out of my members	8, 457/ 18
of the sin that	breaketh	out of his members	8, 468/ 2
parties and divisions, and	breaketh	the unity of Christ's	8, 481/ 16
of the sin that	breaketh	out of his "members	8, 483/ 25
in their flesh and	breaketh	out of their seely	8, 485/ 29
then got them to	breakfast	. If he will say	8, 70/ 30
either in keeping or	breaking	. For never could I	8, 13/ 34
commandments, and for the	breaking	be sorry and turn	8, 76/ 33
been shent for the	breaking	. Now, if our spiritual	8, 79/ 33
that, they, by the	breaking	of God's law with	8, 173/ 26
and upon great occasions	breaking	out of their members	8, 441/ 38
sin, as Tyndale saith, "	breaking	out in their members	8, 450/ 30
rage of the sin	breaking	out of their members	8, 451/ 23
fruit of their sin	breaking	out of their beastly	8, 455/ 26
occasions of the sin	breaking	out of their wretched	8, 458/ 14
deeds, upon great occasions	breaking	out of the fruit	8, 459/ 29
of them make sects,	breaking	the unity of Christ's	8, 481/ 7
railing of "making sects," "	breaking	of unity," "killing of	8, 484/ 29
and, as Tyndale saith, "	breaking	out" at his "members	8, 492/ 4
must yoke them for	breaking	hedges, and ring them	8, 514/ 32
Savior himself calleth the	breaking	of the glass, and	8, 527/ 30
and knockings upon his	breast	. . . and there unto God	8, 24/ 9
come to the very	breast	of all this battle	8, 33/ 30
very bottom of my	breast	. . . though I found in	8, 179/ 23
faith, neither in my	breast	nor in my book	8, 179/ 26
thoroughly searched well my	breast	and my book, and	8, 180/ 10
forehead nor on their	breast	, nor anywhere about their	8, 457/ 1
look into the man's	breast	to see whether he	8, 547/ 2
only kneeling, knocking on	breasts	, and holding up of	8, 110/ 18
biteth them by the	breasts	. There be secret pangs	8, 204/ 8
entered into their holy	breasts	that none of their	8, 442/ 15
and buzz into their	breasts	an unwholesome heap of	8, 506/ 16
Emmaus burned in their	breasts	to hear speak of	8, 545/ 17
faith . . . but with the	breath	of damned spirits be	8, 484/ 24
forth the fruit that	breedeth	out of their ungracious	8, 453/ 29
coat, written from evangelical	brethren	here unto the evangelical	8, 13/ 23
to utter his evangelical	brethren	both in England and	8, 17/ 4
death, divers their evangelical	brethren	that vary from their	8, 28/ 17
to good, as elder	brethren	wait on the younger	8, 56/ 15
never "smite" their "younger	brethren	," that is to say	8, 57/ 4
spirituals, as their "elder	brethren	," doth "flatter" them and	8, 57/ 7
and thereby the elder	brethren	-- then will we	8, 57/ 36
as your ' younger	brethren	, ' not yet '	8, 58/ 3
wit, the ' elder	brethren	' ' born again	8, 58/ 26
against your ' younger	brethren	' but ' natural	8, 58/ 27
them then as younger	brethren	, little babes untaught, and	8, 59/ 12
consciences of their sick	brethren	, and make them break	8, 62/ 19
folk, his innocent Christian	brethren	, against the infidels, the	8, 123/ 7
the people thus: "Dear	brethren	, in the love of	8, 268/ 21

house to give his	brethren	warning, "They have already	8, 274/ 34
the freelier serve their	brethren	." Here I pass by	8, 324/ 27
as many of his	brethren	do, Matthew in the	8, 332/ 17
and many of my	brethren	have, as he saith	8, 332/ 22
that like as my	brethren	find out that text	8, 332/ 27
or any of his	brethren	could find out any	8, 332/ 29
as some of his	brethren	bring forth these words	8, 348/ 19
I commend ye, my	brethren	. . . because in everything ye	8, 368/ 20
of Saint Paul, "My	brethren	, stand fast and keep	8, 369/ 8
no doubt, my well-beloved	brethren	, but that every Christian	8, 370/ 2
inspire thy servants my	brethren	, thy children my lords	8, 372/ 34
New Testament of Christ's "	brethren	," would think that they	8, 466/ 31
nigh kinsmen be called "	brethren	," or haply they might	8, 466/ 34
New Testament of Christ's "	brethren	," would think that they	8, 471/ 29
nigh kinsmen be called "	brethren	," or haply they might	8, 471/ 32
of nigh kindred called "	brethren	" among the Hebrews, that	8, 472/ 12
near kinsmen were called "	brethren	" -- what hath he	8, 472/ 19
or yet slay their	brethren	. Now, good reader, consider	8, 481/ 14
killing and slaying "their	brethren	," himself can tell well	8, 481/ 35
he calleth his Christian "	brethren	" . . . he knoweth it well	8, 483/ 9
and kill their Christian	brethren	, be fallen from Christ	8, 484/ 2
their good, Catholic, Christian	brethren	. And do put also	8, 484/ 14
unity, " "killing of Christian	brethren	," "trusting in their works	8, 484/ 30
thysself again, strengthen thy	brethren	." Now put this wise	8, 553/ 15
not fail, strengthen thy	brethren	." How say ye? Is	8, 553/ 20
and make strong thy	brethren	." As though he might	8, 557/ 32
confirm and strengthen thy	brethren	." Now see, for God's	8, 558/ 8
then strengthen thou thy	brethren	" -- Tyndale putteth out	8, 558/ 13
then strengthen thou thy	brethren	." And whereas he in	8, 558/ 15
confirm and strengthen thy	brethren	," by his unwise wily	8, 559/ 25
at your ' younger	brethren'	to laugh them to	8, 58/ 13
they went to their	bridebed	, if they lie still	8, 493/ 12
his good education shall	bridle	him, and dread of	8, 438/ 31
and wisdom left one	bridle	bound about men's heads	8, 450/ 15
to follow is the	bridle	that refraineth our boldness	8, 450/ 24
their pardon . . . have this	bridle	of dread cast off	8, 450/ 27
shakes off sometimes the	bridle	and runneth out at	8, 455/ 29
whistling, and suffereth his	bridle	to be put on	8, 455/ 33
bare rehearsal of this	brief	text well perceive that	8, 67/ 24
is necessary that we	briefly	gather together and consider	8, 560/ 11
faithful, lively works shine	bright	before the face of	8, 429/ 27
in the name of	Brightwell	, but as I am	8, 8/ 14
of all their gunpowder,	brimstone	, pitch, and wildfire that	8, 157/ 5
naughty, whereby they may	bring	them to amendment and	8, 2/ 14
beguile good people, and	bring	their souls into everlasting	8, 12/ 2
already, and determining to	bring	his business to its	8, 13/ 15
Burt peradventure preach, and	bring	us in the midwives	8, 19/ 4
and proved, may thereby	bring	himself in suspicion of	8, 19/ 35
do dissemble them to	bring	the people in a	8, 25/ 3
open heresy earnestly to	bring	them in question --	8, 25/ 30

if they be believed,	bring	the people into the	8, 30/ 17
so mote his mercy	bring	with speed the souls	8, 39/ 4
Spirit" and intendeth to	bring	us in darkness of	8, 42/ 5
of true faith to	bring	them in heresies and	8, 56/ 34
my sake, I will	bring	no evil in during	8, 66/ 11
Howbeit, if Tyndale will	bring	all these fasts in	8, 70/ 24
keep God's commandment straitly,	bring	in the examples of	8, 72/ 21
meaning, lest he would	bring	holy days and working	8, 74/ 20
will for his part	bring	it in custom to	8, 74/ 27
by penance . . . God will	bring	us to heaven, that	8, 76/ 34
teach the younger, to	bring	them to the full	8, 91/ 9
come to heaven shall	bring	a man to hell	8, 106/ 25
and strange terms, to	bring	us into confusion and	8, 111/ 20
cause but only to	bring	in his worshipful jest	8, 114/ 35
he goeth about to	bring	you. Tyndale It is	8, 116/ 25
if our sufferance would	bring	them to the faith	8, 123/ 14
indeed. Now, if Tyndale	bring	in question whether the	8, 130/ 31
win his conclusion, and	bring	in his heresies, and	8, 137/ 20
hair, enforce themselves to	bring	in false heresies and	8, 138/ 3
and honest witnesses to	bring	forth when time requireth	8, 152/ 4
And then will I	bring	in with him some	8, 153/ 26
of that book, they	bring	in question: as the	8, 155/ 26
with. And whatsoever they	bring	hereafter -- they shall	8, 157/ 9
that Luther began to	bring	forth: therefore must I	8, 171/ 33
Tyndale went about to	bring	in heresies among them	8, 178/ 39
that he laboreth to	bring	maledictions upon Jerusalem, that	8, 180/ 25
And here might I	bring	him other examples in	8, 180/ 27
heresies and like malice	bring	him to like mischief	8, 180/ 34
ever christened, till Tyndale	bring	forth his godfather! But	8, 193/ 3
lewd fellow's blasphemy . . . to	bring	the blessed sacraments in	8, 206/ 30
taken, too -- to	bring	us again in the	8, 213/ 17
cure the wound and	bring	it to a scar	8, 214/ 7
congregation" because he would	bring	it in question which	8, 219/ 2
in the Greek . . . and	bring	us forth example in	8, 237/ 13
instead of God's church	bring	men into the congregation	8, 240/ 34
thing that so should	bring	them and bind them	8, 241/ 39
confirmed; and therefore, to	bring	at the leastwise some	8, 255/ 1
more utter confusion, to	bring	in by and by	8, 309/ 30
yet if he could	bring	us once in the	8, 313/ 21
again. But let Tyndale	bring	of Saint Paul all	8, 326/ 28
and all his fellows	bring	forth some half text	8, 332/ 11
For if he could	bring	out one text so	8, 332/ 25
mention. More Let Tyndale	bring	forth one story that	8, 339/ 32
I am sure, never	bring	us forth his stories	8, 340/ 33
ungracious purpose . . . willing to	bring	in his poisoned heresies	8, 343/ 5
show a miracle, or	bring	authentic scripture, that is	8, 345/ 30
altogether, with sixteen syllogisms,	bring	him short home. For	8, 346/ 6
will believe, or else "	bring	authentic scripture": I say	8, 346/ 9
the Church though it	bring	both twain. For if	8, 346/ 27
twain. For if we	bring	authentic scripture, he will	8, 346/ 28

Church hath need to	bring	miracles to prove him	8, 346/ 32
have but shame to	bring	it in. As the	8, 347/ 14
been to purpose to	bring	in those words which	8, 347/ 36
some of that sect	bring	forth full solemnly: that	8, 347/ 37
some of his brethren	bring	forth these words of	8, 348/ 19
was so fond to	bring	in that text for	8, 359/ 21
things, therefore, false heretics	bring	in question, and let	8, 365/ 22
must and never may:	bring	in one text of	8, 379/ 22
partly shall, allege and	bring	forth in this present	8, 388/ 4
shall, I trust, so	bring	him into the light	8, 393/ 27
such surety as may	bring	us out of all	8, 396/ 16
that the devil might	bring	a man having that	8, 410/ 29
good faith, find and	bring	it forth, if I	8, 414/ 20
and their neighbor, could	bring	them in his favor	8, 441/ 19
they go about to	bring	their "horrible deeds" to	8, 447/ 2
and little, at length	bring	the people of this	8, 448/ 23
shall be able to	bring	them into that violent	8, 452/ 31
to thee, or else	bring	her yoked with me	8, 457/ 20
it so pleased him,	bring	us all unto the	8, 463/ 9
he, if he list,	bring	us all thither without	8, 463/ 10
all. For he could	bring	us thither without any	8, 463/ 11
to his own rule,	bring	forth plain and open	8, 463/ 24
God because he cannot	bring	it to pass at	8, 469/ 22
at the second neither,	bring	him from the truth	8, 469/ 34
which he laboreth to	bring	him: then I say	8, 470/ 11
God will either never	bring	us or never leave	8, 476/ 2
I have often said,	bring	forth of all the	8, 478/ 2
because he can neither	bring	reason, Scripture, nor other	8, 488/ 27
and pray them to	bring	him home and help	8, 497/ 10
shall go forth and	bring	fruit, and your fruit	8, 498/ 20
you, to go and	bring	in fruit" -- and	8, 498/ 28
and working with him,	bring	them first into the	8, 505/ 27
God had determined to	bring	man to salvation not	8, 509/ 38
not Tyndale look to	bring	us in darkness . . . and	8, 510/ 13
were to grow and	bring	forth fruit and leaves	8, 518/ 36
any manner evil to	bring	any good to pass	8, 527/ 11
since the occasions that	bring	them to it be	8, 531/ 13
help them up and	bring	them to an inn	8, 552/ 36
in all this chapter	bring	forth any manner thing	8, 565/ 7
if they reward the	bringer	of their courtesy with	8, 195/ 22
a groat -- which	bringer	is yet the archdeacon's	8, 195/ 22
which he introduceth and	bringeth	his readers into a	8, 6/ 8
such a cup, as	bringeth	the people a draft	8, 8/ 18
is very Truth, and	bringeth	at last always the	8, 22/ 6
when their ungracious writing	bringeth	any man to death	8, 28/ 1
doctrine and false faith	bringeth	forth. And therefore, to	8, 48/ 14
to God . . . and so	bringeth	all his matters in	8, 108/ 15
marvel. For indeed he	bringeth	all such things forth	8, 110/ 13
the goodness that he	bringeth	all his holy process	8, 112/ 19
and all this he	bringeth	in to prove that	8, 189/ 30

with agape often, and	bringeth	not forth one wise	8, 200/ 12
man at his end	bringeth	him to glory . . . which	8, 205/ 11
of. More He never	bringeth	in a good word	8, 210/ 26
unlearned both, that he	bringeth	to the matter, after	8, 218/ 31
himself which he now	bringeth	forth for his purpose	8, 232/ 31
selfsame place that Tyndale	bringeth	forth himself, willing by	8, 239/ 23
as God would, he	bringeth	forth himself in this	8, 258/ 31
true sense Tyndale now	bringeth	again: let him show	8, 279/ 4
name. What proof he	bringeth	ye shall see . . . and	8, 279/ 28
proof that ever he	bringeth	forth for this point	8, 279/ 35
thereto . . . Tyndale And how	bringeth	he in the perpetual	8, 313/ 4
Paul which himself now	bringeth	in, that "the keeping	8, 325/ 2
maketh, and what he	bringeth	for the sheet-anchor of	8, 332/ 34
that the Catholic Church	bringeth	miracles for their doctrine	8, 346/ 16
when the Catholic Church	bringeth	miracles wrought by God	8, 346/ 35
the matter -- he	bringeth	in all the best	8, 347/ 10
Augustine which Friar Barnes	bringeth	in do nothing prove	8, 352/ 16
chapter of my Dialogue,	bringeth	in the same for	8, 355/ 8
Barnes, which words Barnes	bringeth	for him. For when	8, 358/ 13
Saint Paul that Barnes	bringeth	forth, another thing to	8, 360/ 23
the remnant out. Yet	bringeth	in Barnes another text	8, 362/ 1
as Friar Barnes foolishly	bringeth	it in . . . so doth	8, 364/ 15
at last this heresy	bringeth	these folk. For when	8, 366/ 26
that faith of necessity	bringeth	forth good works, as	8, 400/ 28
of all truth, and	bringeth	with her the Spirit	8, 402/ 23
slender proofs as Tyndale	bringeth	for his part, and	8, 404/ 17
but rebuketh us and	bringeth	us home again unto	8, 419/ 24
but rebuketh us and	bringeth	us home again unto	8, 445/ 5
the proof whereof he	bringeth	forth his before-rehearsed words	8, 445/ 15
in all his book	bringeth	it into darkness, and	8, 479/ 29
adversity, into which God	bringeth	us to nurture us	8, 485/ 7
see what example he	bringeth	forth. Tyndale As a	8, 488/ 28
is well perceived, he	bringeth	all to such inevitable	8, 501/ 33
end at last he	bringeth	all his purpose. After	8, 562/ 2
purpose. Moreover, since he	bringeth	forth that chapter for	8, 562/ 21
corn and cattle, and	bringing	all in dearth, much	8, 2/ 22
of his offense for	bringing	in those books, and	8, 16/ 25
upon great pain, the	bringing	in, reading, and keeping	8, 27/ 9
the good education and	bringing	up of such children	8, 85/ 22
confound the false prophets	bringing	false miracles. The second	8, 264/ 13
detecting their wickedness and	bringing	them to the fire	8, 340/ 28
like a servant obeyed,	bringing	fruit to thee through	8, 372/ 31
purpose of Tyndale in	bringing	in this confession of	8, 404/ 11
draw toward him. But	bringing	us once so far	8, 404/ 26
neighbors; doing fruitful penance,	bringing	forth the fruits of	8, 409/ 4
of that faith, by	bringing	a man that standeth	8, 411/ 1
could after forget his	bringing	up, and shake off	8, 438/ 36
of sin budding and	bringing	forth the fruit that	8, 453/ 29
beetle brows and his	brittle	spectacles of pride and	8, 126/ 32
But likewise as the	broach-turner	that sitteth warm by	8, 440/ 15

thereupon, is the very	broad	way to lead men	8, 141/ 1
all the world, much	broader	than Moses'; and inasmuch	8, 281/ 19
and that he that	broke	the counsel of Ahithophel	8, 136/ 29
with her, when he	broke	the matter to her	8, 536/ 12
his head through and	broke	a couple of them	8, 538/ 20
that he hath clearly	broken	and forfeited his safe-conduct	8, 9/ 36
in his commandment before	broken	, should from thenceforth avoid	8, 27/ 13
where no peace is	broken	nor any "weak" conscience	8, 32/ 20
his promise was clearly	broken	by which he promised	8, 107/ 23
truth: then hath Christ	broken	that promise by which	8, 107/ 30
he doth!) . . . Christ had	broken	his promise made to	8, 108/ 16
saying, "That that is	broken	, and that the priest	8, 116/ 6
that his body was	broken	and his blood shed	8, 116/ 30
days, the devil hath	broken	his chains and of	8, 119/ 32
then were his promise	broken	, since that the Holy	8, 132/ 23
last, our Lord hath	broken	his promise . . . by which	8, 158/ 20
say that Christ hath	broken	his promise . . . and he	8, 248/ 18
only Scripture therein, had	broken	his promise and taken	8, 253/ 36
made unto God and	broken	-- defile the priest	8, 306/ 17
they had frustrated and	broken	their "former faith," that	8, 403/ 31
is, the Jews) "are	broken	off for their lack	8, 430/ 9
his gay coat and	broken	both his shins . . . then	8, 526/ 24
scilicet, a bordel for	brothels	-- anglice, a stews	8, 163/ 11
Lenten fast . . . which these	brothels	so boldly take upon	8, 365/ 35
be with you, good	brother	Constantine. Sir, as for	8, 18/ 23
than would his evangelical	brother	Barnes . . . but that folk	8, 31/ 9
old men -- my	brother	Rastell, the Bishop of	8, 34/ 12
then the spiritual elder	brother	"referreth their punishment to	8, 57/ 9
that is called a	brother	be a fornicator or	8, 172/ 10
were my sister and	brother	, and in the eternal	8, 373/ 5
that loveth not his	brother	." And after he saith	8, 435/ 1
man that hateth his	brother	is a manqueller; and	8, 435/ 2
that, whosoever hate his	brother	is a homicide, and	8, 435/ 6
the hatred of his	brother	, he loseth that life	8, 435/ 15
a man hateth his	brother	, he is a homicide	8, 435/ 20
suffered to hate his	brother	of purpose, and so	8, 435/ 27
father, and murdering his	brother	, in sacrilege and incest	8, 492/ 7
father, and murdereth his	brother	, and mocketh Almighty God	8, 493/ 28
long to win his	brother	to Christ, that he	8, 516/ 35
those books be some	brought	into this realm, and	8, 5/ 36
hath been beguiled and	brought	into many wicked heresies	8, 6/ 18
abuse his goodness, and	brought	in again more of	8, 9/ 7
in his book were	brought	forth before him, and	8, 9/ 15
was the first that	brought	Barnes' heresy thither, concerning	8, 9/ 32
the sea to be	brought	into this realm, or	8, 10/ 33
few malicious, mischievous persons	brought	into this realm . . . and	8, 11/ 3
that any man is	brought	to burning through their	8, 12/ 18
was with his letters	brought	before the Most Reverend	8, 13/ 25
the books that he	brought	well showeth them, and	8, 16/ 28
For though Tyndale's books	brought	him to burning . . . yet	8, 16/ 37

that ye would have	brought	to pass, will not	8, 18/ 23
of his fellows had	brought	and shipped might come	8, 19/ 20
his unhappy books have	brought	unto the fire: Thomas	8, 21/ 38
of his endless mercy	brought	his body to death	8, 22/ 8
sow his cockle, and	brought	unto her divers of	8, 22/ 17
heard upon his knees,	brought	unto him the Body	8, 23/ 34
the very point that	brought	him unto all his	8, 24/ 17
Zwingli himself, that first	brought	into Switzerland the abominable	8, 29/ 5
it can never be	brought	to pass that poison	8, 37/ 6
that would not be	brought	to pass that he	8, 37/ 29
as he hath already	brought	many a blessed saint	8, 39/ 3
disobeyed God's commandment, and	brought	thereby the vengeance of	8, 55/ 29
spiritual doctrine hath already	brought	it in Saxony; for	8, 62/ 28
doctrine hath corrupted and	brought	in a wrong belief	8, 63/ 21
to Tyndale, "I have	brought	thee into this world	8, 97/ 16
farther that Christ hath	brought	us into the inner	8, 112/ 4
will or of ignorance	brought	all Christian nations out	8, 130/ 9
thank be to him!)	brought	these fellows and their	8, 139/ 15
in a great audience	brought	me in for a	8, 152/ 16
And as for hitherto,	brought	they never yet so	8, 157/ 7
have his false translation	brought	into the church to	8, 160/ 17
they good men that	brought	the faith about into	8, 160/ 23
clergy had, he saith,	brought	the people into the	8, 163/ 19
of his blind malice	brought	into this realm by	8, 175/ 33
me but if I	brought	forth his barber --	8, 193/ 1
the goodness of God	brought	in that thing with	8, 207/ 33
of Penance (which was	brought	in by the Latins	8, 207/ 34
face. Only God hath	brought	in, with the grace	8, 208/ 1
glad tidings") "that is	brought	you in Christ; and	8, 212/ 3
and his false heresies	brought	in therewith, he hath	8, 220/ 17
this purpose hath he	brought	forth all his gay	8, 229/ 8
the false, except he	brought	true miracles to confound	8, 263/ 31
word when it was	brought	unto the people by	8, 280/ 27
fourfold confusion, Tyndale hath	brought	himself with laying this	8, 285/ 38
of Scripture which Helvidius	brought	forth for the contrary	8, 286/ 17
understanding of Saint Paul . . .	brought	forth a right good	8, 292/ 32
fool mad outright, and	brought	him blindfolded down into	8, 301/ 16
in remembrance that I	brought	in that authority to	8, 331/ 5
that he had not	brought	, as many of his	8, 332/ 17
would have been well	brought	in there; and many	8, 332/ 21
have, as he saith,	brought	it in, and myself	8, 332/ 22
our Lady by miracle	brought	Berquin of late, at	8, 340/ 29
that Tyndale would have	brought	in this point of	8, 342/ 14
words of Saint Augustine	brought	forth by Barnes do	8, 352/ 38
text of Saint Paul	brought	in by Barnes nothing	8, 363/ 18
that his master had	brought	in for the matter	8, 363/ 33
text Tyndale hath also	brought	forth ere this, to	8, 363/ 36
hath now Friar Barnes	brought	in afresh, for the	8, 364/ 4
ever he hath himself	brought	in. All which, as	8, 364/ 19
whose flesh thou hast	brought	me into this life	8, 373/ 1

may be saved and	brought	to heaven without Baptism	8, 377/ 5
if Tyndale and I	brought	the truth in debate	8, 390/ 1
every man at length	brought	unto peace and rest	8, 406/ 30
Tyndale is now yet	brought	unawares to grant for	8, 408/ 3
the devil's instruments, have	brought	them into the wrong	8, 411/ 20
as grace and devotion	brought	them into religion. And	8, 437/ 24
man's child, and virtuously	brought	up, cannot fall to	8, 438/ 30
home and afterward be	brought	again. Howbeit, on the	8, 446/ 35
peradventure loath to be	brought	thereto -- which doing	8, 451/ 37
sinning not," is now	brought	to that point that	8, 453/ 16
foolish conclusion he hath	brought	himself in conclusion . . . and	8, 460/ 2
his own words finally	brought	unto; and every mischief	8, 484/ 31
horrible heresy, hath he	brought	in this chapter . . . in	8, 485/ 32
elects and reprobates all	brought	to this point at	8, 494/ 32
on his biggin and	brought	him to bed . . . and	8, 497/ 1
of both the places	brought	forth and laid together	8, 502/ 11
distrust or doubtful opinion	brought	by God working with	8, 509/ 5
unlikely, reason were he	brought	one witness with him	8, 536/ 5
of the women that	brought	them tidings that he	8, 541/ 16
when he repented and	brought	again the money, he	8, 548/ 17
the heart, when it	brought	not forth the confession	8, 552/ 10
neither proved nor anything	brought	effectual toward the proof	8, 571/ 21
upon them, with beetle	brows	and his brittle spectacles	8, 126/ 31
rage of the first	brunt	is past, and his	8, 489/ 19
those other kinds, of	brute	beasts, the begetting of	8, 85/ 33
beast . . . out of whose	brutish	, beastly mouth cometh such	8, 134/ 31
the same, as Zwingli,	Bucer	, Balthasar, Otho, Friar Huessgen	8, 223/ 8
a woman washeth a	buck	of clothes. He planteth	8, 189/ 21
as Cherrystone, Marrow Bone,	Buckle	Pit, Spurn Point, Cobnut	8, 491/ 19
suddenly cast away both	buckler	and sword, and fall	8, 452/ 9
the "rage" of sin	budding	and bringing forth the	8, 453/ 28
a false ground to	build	his lies upon. For	8, 60/ 21
ado to edify and	build	up the souls of	8, 76/ 14
nothing is impossible, to	build	them once again upon	8, 76/ 18
promised that they will	build	up that tower . . . and	8, 157/ 3
this rock I will	build	my congregation" -- that	8, 409/ 35
that faith) he would	build	his church, and that	8, 412/ 34
his soul . . . for God	buildeth	not so fast therewith	8, 78/ 5
his matter that he	buildeth	upon that foundation, and	8, 528/ 23
and how feeble his	building	is that he setteth	8, 281/ 37
to bear up his	building	; for it is the	8, 282/ 5
he specially reareth his	building	, of the trances, and	8, 522/ 17
all other heresies are	built	. And therefore, as the	8, 24/ 18
Luther and Tyndale have	built	all their heresies. For	8, 87/ 6
Scripture, and the vices	built	thereupon, is the very	8, 140/ 37
2) that we are	built	, and thereby of the	8, 402/ 27
the rock whereon Christ	built	his congregation. More Lo	8, 402/ 28
foundation that the apostles	built	upon . . . but Saint Paul	8, 403/ 28
because they be not	built	upon the rock of	8, 483/ 28
because they be not	built	upon the rock of	8, 484/ 4

that they be not	built	upon the rock of	8, 484/ 24
Tyndale one mighty strong	bulwark	to fence in all	8, 186/ 37
all three in a	bundle	. For he believeth less	8, 115/ 35
or lay any such	burden	upon the backs of	8, 209/ 9
to put no more	burden	upon you than these	8, 343/ 25
-- as a small	burden	is a great weight	8, 530/ 34
and with the great	burden	"oppressing." Well, then, since	8, 552/ 22
occasions and by sore	burden	oppressing." And in like	8, 552/ 30
For they bind unportable	burdens	and lay them upon	8, 351/ 21
For they bind importable	burdens	and lay them on	8, 353/ 18
command you, although the	burdens	that they bind and	8, 353/ 22
may those grievous, importable	burdens	be called the burdens	8, 353/ 29
burdens be called the	burdens	of the Old Law	8, 353/ 29
Pharisees did bind grievous	burdens	and importable, and lay	8, 354/ 6
on men's shoulders the	burdens	of the Law, but	8, 354/ 9
where she would be	buried	-- longed specially to	8, 371/ 15
in what church they	buried	her body . . . but she	8, 371/ 19
cared not to be	buried	in her own country	8, 372/ 11
himself in danger to	burn	both here and in	8, 38/ 6
were even alms to	burn	him. For he that	8, 90/ 9
liberty, if the fire	burn	them not. And then	8, 101/ 36
work upon them and	burn	them, as I think	8, 102/ 3
the beasts first, and	burn	them up whole . . . or	8, 113/ 7
up whole . . . or else	burn	part and eat part	8, 113/ 8
would see seven cities	burn	and warm himself by	8, 137/ 21
his new "congregation," but	burn	up his books that	8, 165/ 35
own also, help to	burn	them both with mine	8, 178/ 15
heresies, to abhor and	burn	up his books, and	8, 220/ 3
was no cause to	burn	his translation, wherein such	8, 220/ 8
is no cause to	burn	his translation. With the	8, 220/ 16
to marry than to	burn	." Is not this conclusion	8, 261/ 4
to marry than to	burn	-- Tyndale deduceth that	8, 261/ 20
charity, though men would	burn	for God's sake, could	8, 401/ 18
suffer the meat to	burn	, and walk himself out	8, 440/ 16
another heretic, and lately	burned	in Smithfield) told unto	8, 7/ 23
at last and was	burned	in Portugal. Then have	8, 7/ 24
and lawfully might be	burned	for his heresies, if	8, 9/ 37
the heretic that was	burned	in Kent, of whom	8, 10/ 26
the secular hands and	burned	. In his examination he	8, 13/ 29
the secular hands, and	burned	up in his false	8, 15/ 33
have ye had here	burned	since at London, of	8, 16/ 17
again to Tyndale's heresies,	burned	. And thus it seemed	8, 17/ 23
that his wife had	burned	them. But it is	8, 18/ 15
bishop's hands to be	burned	. And therefore he showed	8, 19/ 21
the secular hands and	burned	, as there was never	8, 20/ 34
therefor in their obstinacy	burned	, or otherwise in their	8, 33/ 2
and their abominable books	burned	up, mine own were	8, 35/ 16
thrown down, the gates	burned	, and the children of	8, 67/ 13
well worthy to be	burned	. . . because it well showed	8, 142/ 11
of the realm, have	burned	up their false-pricked books	8, 143/ 5

well worthy to be	burned	. Now let us first	8, 144/ 13
that heretics shall be	burned	. "The Church" also signifieth	8, 145/ 20
that good men have	burned	his evil-translated Books and	8, 175/ 6
doth . . . when men be	burned	here with his books	8, 216/ 11
maketh their bodies be	burned	in earth with his	8, 218/ 11
books, and their souls	burned	in hell with his	8, 218/ 12
their heresies fully be	burned	up and fall as	8, 226/ 5
books worthy to be	burned	" -- to this question	8, 230/ 35
well worthy to be	burned	" -- to this question	8, 231/ 3
and make them be	burned	therefor . . . whereas they shall	8, 275/ 29
nor they to have	burned	so many as they	8, 317/ 20
nor they to have	burned	so many as they	8, 319/ 25
so many to be	burned	-- I will not	8, 319/ 31
such as have been	burned	. . . all the preaching in	8, 319/ 33
length fewer have been	burned	, thereby. But there should	8, 319/ 36
should have been more	burned	, by a great many	8, 319/ 37
me will make more	burned	within this seven years	8, 320/ 1
needed to have been	burned	in sevenscore. Where I	8, 320/ 2
but rather the remnant	burned	? Why unleavened bread? Why	8, 329/ 4
first, and then be	burned	up after, at leisure	8, 357/ 35
too, and both two	burned	together -- with more	8, 358/ 5
hot" because he hath	burned	his finger, as Tyndale	8, 461/ 2
rose there and robbed,	burned	, and killed, not one	8, 482/ 21
whole goodly monasteries they	burned	up and destroyed; and	8, 482/ 25
taken, and after that	burned	up. Such fair fortune	8, 483/ 6
two disciples toward Emmaus	burned	in their breasts to	8, 545/ 17
a harlot, then he	burneth	both body and soul	8, 261/ 22
you with penury and	burning	heat" (or "fever") "which	8, 5/ 10
man is brought to	burning	through their books. Then	8, 12/ 18
of Hitton . . . of whose	burning	he boasteth in his	8, 12/ 22
Tyndale's canonization, in whose	burning	Tyndale so gaily glorieth	8, 13/ 1
stinking martyr . . . of whose	burning	Tyndale maketh boast. Wherefore	8, 16/ 2
was monk. Of Bayfield's	burning	hath Tyndale no great	8, 16/ 36
books brought him to	burning	. . . yet was he not	8, 16/ 37
and boast of his	burning	. Howbeit, in the meanwhile	8, 19/ 29
highly rejoiceth in the	burning	of Tewkesbury; but I	8, 19/ 37
together, a hot firebrand	burning	at his back, that	8, 21/ 36
complaint hath been the	burning	of Tyndale's Testament. For	8, 142/ 28
the time of the	burning	of Tyndale's evil-translated Testament	8, 152/ 18
to the confusion and	burning	up of obstinate Jews	8, 251/ 19
sons and daughters, and	burning	them up in fire	8, 349/ 9
him by one John	Burt	, otherwise calling himself Adrian	8, 18/ 2
Necton had once made	Burt	of his counsel . . . they	8, 18/ 11
howsoever the matter was . . .	Burt	by his letter advised	8, 18/ 18
if need were; for	Burt	wist well I were	8, 19/ 2
bare word. Here will	Burt	peradventure preach, and bring	8, 19/ 4
them new houses. Wherein	Burt	and I will not	8, 19/ 6
suffer the bishop to	bury	any man, and though	8, 305/ 17
to a kind of	burying	with our Lord in	8, 81/ 6
blasphemous book of the	Burying	of the Mass, whereof	8, 142/ 23

resembled it unto Christ's	burying	and resurrection, and of	8, 296/ 12
Scripture quite. For the	burying	of dead men ever	8, 305/ 15
his bones in the	bushes	ere ever he get	8, 397/ 19
miracles therein greatest and	busiest	: yet must he tell	8, 244/ 37
and you devise together,	busily	put forth your pain	8, 58/ 24
and call upon them	busily	, and inspire good thoughts	8, 520/ 36
determining to bring his	business	to its well-deserved end	8, 13/ 15
that, the Zwinglians: what	business	they have made, what	8, 28/ 33
is, about some better	business	than Tyndale misbestoweth it	8, 34/ 35
themselves, besides their other	business	, in prayer, good meditation	8, 36/ 27
it will be great	business	and much ado to	8, 76/ 14
years ere ever this	business	began, and wrote not	8, 134/ 8
or for private folks'	business	in such places as	8, 170/ 10
true. But all this	business	maketh he for hatred	8, 198/ 14
be, for all the	business	that these heretics, the	8, 263/ 13
day drawn from worldly	business	to the desire of	8, 321/ 21
ever wont about such	business	to send, that shall	8, 337/ 2
the less labor and	business	in this. I will	8, 460/ 28
living more studious and	busy	to do himself good	8, 11/ 6
more wily, and more	busy	therewith, in setting forth	8, 35/ 33
show you, most presumptuously	busy	: that is, in God's	8, 49/ 2
and the heretics most	busy	to assault his church	8, 250/ 33
empty scalp full of	busy	, frantic heresies. For else	8, 559/ 9
new-created with the Spirit" . . .	butsure	that, since every holy	8, 45/ 19
be smeared with unhallowed	butter	as anointed with charmed	8, 57/ 33
be smeared with unhallowed	butter	as anointed with charmed	8, 75/ 16
by "smearing with unhallowed	butter	, " but if men tell	8, 78/ 3
smearing of some barreled	butter	. Ah, blasphemous beast, to	8, 78/ 17
why rather oil than	butter	while the one will	8, 78/ 36
be "smeared with unhallowed	butter	" as anointed with the	8, 81/ 36
that if the bishop	butter	the child in the	8, 83/ 32
than smear them with	butter	? Surely the devil hath	8, 308/ 15
a sick man with	butter	as anoint him with	8, 328/ 20
away his bread and	butter	, and would complain to	8, 490/ 32
with holy oil unto	butter-smearing	, with other suchlike knavish	8, 76/ 8
with holy salt, and	butter-smearing	to the anointing with	8, 105/ 1
with the bones of	buttered	beer. Now, where Tyndale	8, 178/ 34
he fareth like a	butterfly	fallen on a lime	8, 297/ 3
is not worth a	button	, though it were all	8, 34/ 22
soft -- yet they "	buzz	. " So that I see	8, 162/ 16
at their mouths and	buzz	into their breasts an	8, 506/ 16
hallooeth, nor baiteth, nor	buzzeth	, in any Service saying	8, 162/ 18
here "vain imaginations," "howling," "	buzzing	, " and "crying out like	8, 149/ 11
among us but "howling," "	buzzing	, " and "crying out, like	8, 161/ 22
spiritual revelations. And then,	bymen	that hath been ever	8, 45/ 23
wrote unto the Corinthians, "	Caetera	quum venero ipse disponam	8, 293/ 30
special . . . and concludeth saying, "	Caetera	autem quum venero disponam	8, 315/ 24
scribes, Pharisees, Pilate, Herod,	Caiaphas	, and Annas . . . are gathered	8, 136/ 27
' Pilates,' '	Caiaphases	, ' ' Herods,'	8, 58/ 17
they be Pilates, Herods,	Caiaphases	, and Annases, and are	8, 137/ 4

and calleth it but	cakebread	, and reasoneth it rather	8, 466/ 17
and a gobbet of	cakebread	. . . and yet in doubt	8, 572/ 7
Friar Luther and Cate	Calate	, his nun, lie lusing	8, 180/ 3
father's soul. In their	calendar	before their devout prayers	8, 10/ 24
his name in the	calendar	before a book of	8, 12/ 29
him place in the	calendar	: I shall somewhat show	8, 13/ 3
again out of the	calendar	and restore the blessed	8, 16/ 15
is it in some	calendars	marked. Now, to the	8, 12/ 35
these heretics do, that	call	God the cause of	8, 4/ 1
books of heresies, and	call	them the right faith	8, 4/ 4
wed harlots and then	call	them wives. And when	8, 11/ 17
he might possibly, to	call	back his confession again	8, 18/ 19
wrong in that I	call	their books seditious. For	8, 29/ 13
for by that name	call	they the laws), what	8, 30/ 8
when they list, and	call	their filthy lechery good	8, 50/ 12
same . . . and therefore they	call	it plain idolatry to	8, 52/ 11
to kindle them and	call	upon and set them	8, 58/ 35
priests and laymen both,	call	"satisfaction" -- not meaning	8, 65/ 15
the people wont to	call	the governor his man	8, 74/ 13
no wise man to	call	Christ his servant, albeit	8, 74/ 16
for this cause we	call	him our Savior, and	8, 76/ 31
he be content to	call	them sacraments, yet hath	8, 80/ 21
Aneling. Tyndale That they	call	Confirmation, the people call	8, 83/ 31
call Confirmation, the people	call	"bishopsing." They think that	8, 83/ 31
If I should here	call	Tyndale by another name	8, 83/ 35
to God. If they	call	matrimony a sacrament because	8, 85/ 1
mouth of his prophet	call	it clean water . . . but	8, 100/ 8
of all grace, and	call	them bare, graceless tokens	8, 104/ 11
of such as they	call	"good" men and "elect	8, 107/ 4
shameful, incestuous lechery, and	call	it matrimony. The old	8, 119/ 16
live in lechery, and	call	it wedlock. And indeed	8, 121/ 2
And indeed they may	call	it wedlock and they	8, 121/ 3
wed nuns, they may	call	it wedlock and they	8, 121/ 8
more," he shall hereafter	call	it "much more." For	8, 135/ 32
fall, or else to	call	these eight hundred back	8, 135/ 33
nuns abed together and	call	them man and wife	8, 139/ 28
his railing manner to	call	a "multitude of shaven	8, 144/ 26
as a man may	call	' the church of	8, 144/ 31
reverent Christian mind, to	call	the images of holy	8, 148/ 36
new time now. We	call	an "old" man, ye	8, 151/ 5
also: one that they	call	Origen. And when I	8, 152/ 8
that is signified they	call	nothing but Christ's only	8, 156/ 6
For albeit that men	call	the clergy by the	8, 163/ 23
people . . . and therefore they	call	it the Catholic church	8, 163/ 28
toward them, used to	call	the clergy by that	8, 164/ 10
to priests as to	call	them "the Church," he	8, 164/ 25
name of "church," would	call	them both by the	8, 164/ 27
do, and therefore they	call	the Church "the Church	8, 165/ 34
would so begin to	call	it, would and well	8, 165/ 36
well might begin to	call	him "heretic," for his	8, 166/ 1

at his liberty to	call	a "church" what him	8, 167/ 14
saints. And as they	call	the one sort "images	8, 172/ 3
sort "images" -- so	call	they the other sort	8, 172/ 3
out upon, except he	call	it a high blasphemy	8, 179/ 27
a high blasphemy to	call	heresies heresies; which I	8, 179/ 28
higher blasphemy than to	call	a goose a goose	8, 179/ 30
little afraid . . . that I	call	heartily to the Spirit	8, 180/ 6
I since made, and	call	it an "elder." More	8, 181/ 13
the thing that men	call	a "priest" in English	8, 181/ 36
this thing that Englishmen	call	a "priest" -- and	8, 182/ 1
heresy of it to	call	an "elder," he condemneth	8, 182/ 12
For that text doth	call	it an "elder" likewise	8, 182/ 15
make it heresy to	call	presbyteros an "elder" --	8, 182/ 21
else I would not	call	it heresy if one	8, 182/ 36
of Tyndale I would	call	a lie . . . saving that	8, 183/ 8
now -- lest he	call	the redargution of his	8, 183/ 32
the Greek word, and	call	it compresbyter, than to	8, 184/ 23
up that word and	call	a priest "senior" --	8, 185/ 1
in his English translation	call	them not "senators," nor	8, 186/ 5
or the interpreter to	call	the office by the	8, 187/ 32
office, rather than to	call	it "elders," by which	8, 188/ 1
the apostles did not	call	the priests hiererus in	8, 188/ 14
though things that we	call	"chance" and "hap" happed	8, 190/ 1
boy's head when they	call	him "Good son," or	8, 192/ 16
stroke Timothy's head and	call	him "Good son" --	8, 192/ 24
plainly revoke it and	call	it back, not dissembling	8, 197/ 9
Spiritus Sancti" . . . Tyndale must	call	them not the "persons	8, 201/ 10
give us leave) to	call	anything in English by	8, 211/ 10
forced thereunto -- this	call	we willingly done, and	8, 216/ 31
-- this would I	call	"willingly," but if she	8, 216/ 35
devil though Tyndale would	call	him God. And I	8, 219/ 26
preacheth. And because I	call	these "truths" heresies --	8, 221/ 13
saith, "How shall they	call	on whom they believe	8, 224/ 12
good evil . . . for they	call	Christ's sacraments evil and	8, 227/ 15
the doctors which we	call	holy saints have not	8, 247/ 8
that in their expositions	call	it abominable lechery --	8, 250/ 9
heretics . . . or else to	call	the true miracles of	8, 251/ 28
matter, I shall now	call	God to judge it	8, 269/ 3
after this spoken . . . should	call	up unto him some	8, 269/ 5
where he forbore to	call	Christ God lest it	8, 292/ 17
a boy's head and	call	him "Good son" --	8, 296/ 27
he and we both	call	the apostles: Saint Peter	8, 304/ 10
the thing that Englishmen	call	"the Mass" . . . Tyndale hath	8, 315/ 36
God's "supper." For we	call	the houseling of the	8, 316/ 1
new doctrine, or to	call	again the old that	8, 335/ 30
friars and nuns and	call	it matrimony, and thus	8, 337/ 21
new doctrine or to	call	again the old that	8, 338/ 6
the sects in Almaine	call	for a general council	8, 341/ 21
please them . . . then they	call	them plain, and say	8, 362/ 29
fools in their writing	call	the "foolish fast." By	8, 365/ 36

because he may not	call	them heretics, as he	8, 367/ 31
thy right hand, doth	call	upon thee for us	8, 372/ 1
the thing that we	call	"the Church" when we	8, 386/ 25
miracles to Beelzebul, and	call	God's high, marvelous works	8, 415/ 20
-- yet he will	call	, as it seemeth, no	8, 428/ 2
and salvation. And I	call	here the "elect church	8, 428/ 4
countries be wont to	call	deadly sins. And therefore	8, 441/ 11
that the Spirit will	call	him home again after	8, 450/ 1
the thing which I	call	the right faith is	8, 459/ 7
pleaseth not him to	call	a "right faith" that	8, 459/ 16
damnable deeds, or (to	call	them as himself calleth	8, 490/ 2
into this world to	call	upon the whole world	8, 499/ 18
wherefore our Savior should	call	upon the people and	8, 502/ 28
our Lord would not	call	upon men and exhort	8, 503/ 3
of gold . . . would Tyndale	call	it no gift if	8, 503/ 17
unto God, and to	call	aid of him, that	8, 505/ 6
revoke his lie and	call	it back again, and	8, 513/ 6
from occasions, and to	call	him back again if	8, 518/ 8
waiting upon him to	call	upon him and stir	8, 519/ 11
away by sin again,	call	ordinarily upon them both	8, 520/ 2
them in mind and	call	upon them busily, and	8, 520/ 36
standing a-strut with stuffing,	call	them up and awake	8, 521/ 3
heart, or fleshly delectation,	call	upon them again as	8, 522/ 30
a perilous presumption to	call	any man's good work	8, 527/ 25
and so may I	call	it. Another false intent	8, 528/ 1
he be content to	call	it sin, after that	8, 528/ 11
unto us if we	call	therefor and will take	8, 532/ 8
trust in God and	call	help of his grace	8, 543/ 7
Tyndale be bound to	call	that falling "failing" . . . but	8, 552/ 28
when he rideth again,	call	his fall no failing	8, 552/ 38
let other men to	call	it as it is	8, 552/ 39
that is, what we	call	"failing." For the better	8, 556/ 1
give names to, and	call	them A, B, C	8, 556/ 37
Church . . . though they still	call	themselves Christian men and	8, 561/ 30
heretics in their books	call	it) from the foolish	8, 572/ 14
from George Joye, otherwise	called	Cleric, a goodly, godly	8, 6/ 33
in reproach of wedlock,	called	her his wife, and	8, 48/ 1
they by the Church	called	"satisfaction," for the devoir	8, 65/ 24
saith further: Baptism is	called	"voluing" in many places	8, 92/ 9
a good friar's book	called	Rationale divinatorum . . . showing what	8, 110/ 7
There is a word	called	in Latin sacerdos, in	8, 111/ 15
is in the Mass	called	, as it is indeed	8, 113/ 17
heretics, whom he before	called	"natural" and not "born	8, 120/ 22
great emperor infidel commonly	called	Julian the Apostate, writeth	8, 128/ 20
all that have been	called	holy doctors and interpreters	8, 130/ 7
purpose. For I never	called	, nor no man else	8, 130/ 24
will have them all	called	churches), and finally, the	8, 131/ 14
good, godly men have	called	upon princes for their	8, 136/ 21
the common speech so	called	, too . . . as when we	8, 145/ 19
saith that it is	called	so "sometimes" -- as	8, 146/ 13

all that ever were	called	"God's word" but if	8, 151/ 16
allto berated me, and	called	me stark heretic, and	8, 152/ 20
they be not there	called	"congregation" or "assembly" because	8, 167/ 2
but should be so	called	though they were Jews	8, 167/ 4
which was in Latin	called	contio. And yet took	8, 170/ 25
newly begun to be	called	by the same name	8, 171/ 3
assembly for such matters	called	by none other --	8, 171/ 6
if any that is	called	a brother be a	8, 172/ 10
those devils, whom they	called	gods, and whom those	8, 172/ 34
hitherto pored out and	called	mine errors be but	8, 175/ 26
of the realm specially	called	thereto) hath, after diligent	8, 178/ 1
priest" in English . . . was	called	sometimes senior in Latin	8, 181/ 36
that the Greek Church	called	presbyter, and the Latin	8, 182/ 2
senior -- was never	called	"elder," neither in the	8, 182/ 3
not better when he	called	a priest a "senior	8, 182/ 6
which word it was	called	sometimes, at the leastwise	8, 182/ 6
word it was never	called	nor known, neither in	8, 182/ 8
among you"). There is	called	an elder. More Heard	8, 183/ 15
another? Is presbyteros here	called	an elder in the	8, 183/ 17
Lo, here is presbyteros	called	an elder, and an	8, 183/ 26
saith that presbyteros is	called	elder in the old	8, 183/ 28
that he hath alleged,	called	by the old translator	8, 183/ 35
among you." There is	called	an elder. And in	8, 185/ 20
that chronicle the aldermen	called	by the name of	8, 186/ 3
should he then have	called	presbyteros the "rulers," "governors	8, 187/ 38
sacrament, because the apostles	called	them presbyteri . . . which name	8, 188/ 25
the apostles and evangelists	called	it baptisma, and in	8, 188/ 30
set us a-work is	called	gratia praeveniens. And forasmuch	8, 204/ 33
with us, which is	called	gratia cooperans. And yet	8, 205/ 1
former grace may be	called	gratia subsequens. And finally	8, 205/ 9
this final grace is	called	gratia consummans, that is	8, 205/ 14
deeds. For if we	called	it but the sacrament	8, 211/ 21
so hath every heretic	called	his own heresies since	8, 219/ 24
there by the figure	called	hyperbole, as Saint John	8, 238/ 13
his goodness illumined and	called	home again out of	8, 301/ 4
against heretics before . . . and	called	them "Antidicomarianites," that is	8, 314/ 6
bread, though it were	called	"bread," was yet indeed	8, 315/ 15
ever hath been, specially	called	"our Lord's day." Whereof	8, 321/ 23
My house shall be	called	the house of prayer	8, 323/ 13
how might the festival	called	Festum encaeniorum have been	8, 349/ 30
grievous, importable burdens be	called	the burdens of the	8, 353/ 29
not worthy to be	called	Christ's testament, but either	8, 357/ 9
heretics may properly be	called	, not only "mercenaries," of	8, 358/ 23
allto berated Origen and	called	him stark heretic. But	8, 367/ 17
them heretics, as he	called	Origen . . . for whom I	8, 367/ 32
described us what he	called	"the church." And forasmuch	8, 390/ 20
then say that he	called	"the body alone" the	8, 421/ 13
thing that he before	called	the "seed of God	8, 435/ 8
that nigh kinsmen be	called	"brethren," or haply they	8, 466/ 34
that nigh kinsmen be	called	"brethren," or haply they	8, 471/ 32

also, of nigh kindred	called	"brethren" among the Hebrews	8, 472/ 12
the near kinsmen were	called	"brethren" -- what hath	8, 472/ 19
saved, and therefore be	called	sometimes "final" elects, sometimes	8, 497/ 35
those elects that are	called	the "final" and "eternal	8, 498/ 11
which election therefore is	called	"eternal"; but he spoke	8, 498/ 23
Scripture by which God	called	upon the people to	8, 520/ 9
of likelihood, that is	called	the "withdrawing" of God's	8, 526/ 28
of original sin is	called	sin. This is Tyndale's	8, 528/ 12
God's law may be	called	malice, and a malicious	8, 538/ 25
find not that he	called	him "false wretch," nor	8, 548/ 15
wise have that fall	called	failing, but "amazing" and	8, 552/ 21
whether falling may be	called	failing; but I am	8, 552/ 25
thereof, it may be	called	still "his" . . . understanding, by	8, 554/ 13
fourth part, which we	called	D, Peter repented by	8, 557/ 9
that time which we	called	D; and that he	8, 557/ 12
Catholic' church that thou	callest	the ' church of	8, 267/ 2
God. Now, when Tyndale	calleth	his heresies by the	8, 3/ 28
the temporal princes, and	calleth	them murderers and martyr-quellers	8, 28/ 3
babes and, as he	calleth	us, insipients. But thus	8, 34/ 14
himself. But yet he	calleth	it not "servant unto	8, 74/ 2
unto man," as Tyndale	calleth	it. For the Scripture	8, 74/ 3
holy chrism which he	calleth	"charmed oil," because God	8, 81/ 36
stroketh it when he	calleth	him "Good son." Were	8, 84/ 22
and which the Church	calleth	satisfaction: this thing Tyndale	8, 89/ 5
satisfaction: this thing Tyndale	calleth	as ye shall hear	8, 89/ 6
wit of Tyndale what	calleth	he repenting: a little	8, 90/ 23
testament . . . and then he	calleth	it casting of a	8, 91/ 4
great many that God	calleth	hence ere ever the	8, 93/ 7
were baptized. And why	calleth	the prophet this water	8, 100/ 22
things as Tyndale now	calleth	misbelief; for they have	8, 107/ 9
and blood, and Christ	calleth	it the new and	8, 116/ 27
our eyes with, he	calleth	it "the sacrament of	8, 117/ 7
all which folk he	calleth	here "the world," and	8, 120/ 23
boy's head when he	calleth	him "Good son." And	8, 127/ 35
the blessing, as he	calleth	it here the wagging	8, 127/ 35
two fingers . . . so he	calleth	it there the wagging	8, 127/ 36
the wagging (as Tyndale	calleth	it) of his hand	8, 128/ 33
lest that that he	calleth	now "more," he shall	8, 135/ 31
the Church, which he	calleth	here "vain imaginations," "howling	8, 149/ 10
of Tyndale which he	calleth	the old time. For	8, 150/ 14
his books that so	calleth	it . . . and whoso would	8, 165/ 36
whereof Tyndale so boasteth,	calleth	"ecclesia" thrice in one	8, 170/ 36
poetry be, as Tyndale	calleth	it, nothing but feigning	8, 176/ 1
with Erasmus, whom he	calleth	my "darling," of all	8, 176/ 11
language . . . than when he	calleth	a priest an "elder	8, 182/ 7
this fourteen hundred years,	calleth	presbyteros an "elder" in	8, 183/ 7
And Erasmus (whom Tyndale	calleth	my darling, and whom	8, 184/ 8
boy's head when he	calleth	him "Good son." But	8, 197/ 35
for truth -- he	calleth	the plain truth by	8, 206/ 7
And because that Tyndale	calleth	it "forthinking" and "repentance	8, 211/ 4

another doubt: what he	calleth	"willingly" and "of purpose	8, 216/ 2
cannot tell what he	calleth	"purpose" -- how long	8, 216/ 24
for that that Tyndale	calleth	them none heresies but	8, 219/ 23
heresies -- therefore Tyndale	calleth	me Balaam, Judas, and	8, 221/ 14
enough . . . and therefore he	calleth	God always "the Lord	8, 236/ 2
boy's head when he	calleth	him "Good son." And	8, 253/ 29
sacrifices and circumcision, and	calleth	it a "sacrament," like	8, 276/ 21
hath been believed . . . he	calleth	a new article. But	8, 284/ 7
therefore, now, whereas he	calleth	as unprofitable to the	8, 289/ 21
of your way. He	calleth	the Sacrament of the	8, 300/ 18
in which words he	calleth	it well, but yet	8, 300/ 20
Thorpe, in his examination,	calleth	the sacrament aright, and	8, 300/ 26
for lack whereof he	calleth	them "dumb ceremonies"); or	8, 304/ 3
Tyndale's answer, wherein he	calleth	me a juggler, hath	8, 312/ 33
did. And therefore he	calleth	it Christ's "supper," and	8, 314/ 33
hundred new sects he	calleth	his "we." For they	8, 341/ 17
not written, Saint Augustine	calleth	a false heretic, in	8, 359/ 12
against God that he	calleth	it great sin to	8, 366/ 22
unknown congregation which Tyndale	calleth	"the church"? How should	8, 389/ 20
consider what congregation Tyndale	calleth	the catholic church. Tyndale	8, 390/ 6
the church," which he	calleth	"the pope and his	8, 390/ 24
other church, which himself	calleth	the very church, is	8, 390/ 27
and what thing he	calleth	"repentance" and believing in	8, 394/ 6
shriven (for shrift he	calleth	the false invention of	8, 394/ 33
church" . . . by which he	calleth	it the number of	8, 399/ 10
good works; how he	calleth	it "everlasting life" to	8, 402/ 31
of elects, whom he	calleth	all repentant sinners that	8, 413/ 15
devil -- as he	calleth	all the miracles wrought	8, 415/ 21
true faith, which he	calleth	the "feeling" faith, hath	8, 426/ 1
the faith which he	calleth	the "true" faith and	8, 427/ 13
the faith which he	calleth	after the "feeling" faith	8, 428/ 23
say I that he	calleth	every man an elect	8, 430/ 26
his uttermost what he	calleth	"faith." But first will	8, 443/ 15
and done, as he	calleth	it, of "frailty," by	8, 444/ 28
he saith: "the Spirit	calleth	us home again." Whereby	8, 446/ 34
by God . . . which he	calleth	hereafter the "feeling" faith	8, 447/ 19
flesh -- then Tyndale	calleth	it but frailty and	8, 450/ 32
blessing and crossing Tyndale	calleth	"wagging with fingers in	8, 457/ 2
the thing which himself	calleth	the right faith . . . because	8, 459/ 15
that blessed sacrament, and	calleth	it but cakebread, and	8, 466/ 17
the doctrine that Tyndale	calleth	so necessary that he	8, 474/ 9
of heretics, whom he	calleth	his Christian "brethren" . . . he	8, 483/ 8
call them as himself	calleth	them) horrible deeds. For	8, 490/ 2
and confession, which Tyndale	calleth	the craft and invention	8, 496/ 4
he sendeth forth and	calleth	them, and showeth them	8, 496/ 15
saith, "sendeth forth and	calleth	upon them, and showeth	8, 499/ 6
foolish thing, as Tyndale	calleth	it . . . but a fruitful	8, 504/ 28
endeavor he mocketh and	calleth	it a counsel of	8, 506/ 20
he raileth here and	calleth	"pope-holy," and saith they	8, 516/ 9
as in divers others,	calleth	it express tyranny. Yet	8, 516/ 27

God's grace and mercy	calleth	upon him and biddeth	8, 518/ 22
and mercy waiteth, and	calleth	as fast as he	8, 518/ 24
as fast as he	calleth	upon his elects, and	8, 518/ 24
God of his mercy	calleth	upon them to repent	8, 519/ 28
of his great mercy	calleth	upon all people, both	8, 519/ 39
only elects, and only	calleth	upon them . . . he telleth	8, 520/ 17
his lusts," as he	calleth	it, "for a season	8, 520/ 29
I say, that mercy	calleth	upon him in his	8, 520/ 30
he of his goodness	calleth	them, and at their	8, 522/ 28
And our Savior himself	calleth	the breaking of the	8, 527/ 29
us this tale. What	calleth	he losing of faith	8, 533/ 28
ye shall hereafter read,	calleth	the faith of the	8, 535/ 30
not upon him and	calleth	him "wretch," and defieth	8, 547/ 29
him declare what himself	calleth	"faith." To this, after	8, 555/ 13
he saith that he	calleth	not a dead faith	8, 555/ 16
his faith that Tyndale	calleth	faith -- that is	8, 556/ 11
he showeth what himself	calleth	the "elect church," and	8, 563/ 23
his chapter which he	calleth	"The Manner and Order	8, 565/ 18
choose them, and after	calleth	them, and teacheth them	8, 565/ 20
he sendeth forth, and	calleth	them, and them he	8, 566/ 21
the church of God . . .	calling	all good Christian people	8, 3/ 7
one John Burt, otherwise	calling	himself Adrian, otherwise John	8, 18/ 2
for obtaining of reward . . .	calling	this manner of love	8, 51/ 2
and ribaldrously to rail,	calling	them 'apish,'	8, 58/ 15
to contain themselves from	calling	him "knave" -- all	8, 84/ 6
not after their customable	calling	. Now, though the Church	8, 171/ 2
young Timothy, upon the	calling	together of presbyteros or	8, 187/ 30
of "church" and "priests,"	calling	the one but "congregation	8, 189/ 12
their own language in	calling	the thing by the	8, 211/ 6
not have dispraised with	calling	them grievous and importable	8, 354/ 11
and himself too, with	calling	God's miracles nothing but	8, 381/ 15
to God at his	calling	again by the offer	8, 421/ 32
happen that at God's	calling	on, they repent and	8, 455/ 30
many rebukings and much	calling	upon, both by their	8, 468/ 7
forbid him the oftener	calling	upon him after, with	8, 469/ 14
him. As though God's	calling	of men from gluttony	8, 520/ 35
to keep the mind	calm	and quiet in prayer	8, 71/ 8
Barnes, sometime doctor in	Cambridge	. . . which was for heresy	8, 8/ 35
and George Constantine, which	came	over hither without safe-conduct	8, 9/ 4
their books that yet	came	abroad in English --	8, 9/ 11
in places where he	came	, taught the Gospel of	8, 14/ 9
heard the whole process,	came	in such wise to	8, 22/ 21
doubt but that it	came	to light by the	8, 22/ 22
of God. When he	came	to examination, he waxed	8, 22/ 23
Christe" -- when he	came	at these words, "ecclesiae	8, 24/ 7
and make as ye	came	not there nor never	8, 59/ 1
illis" ("Allthing unto them	came	in figures"). Then, since	8, 99/ 4
the Holy Ghost forthwith	came	into them and by	8, 99/ 18
church . . . or if he	came	, it should be but	8, 158/ 1
tongue from whence it	came	, used for another thing	8, 166/ 28

a shrewd sort that	came	to sorrow for their	8, 180/ 31
the universities; but there	came	no better in my	8, 181/ 11
heathen men ere Christ	came	, and signified, therefore, more	8, 200/ 6
the heathen ere Christ	came	. . . and though it had	8, 200/ 21
it signified ere Christ	came	. Then wheresoever he found	8, 201/ 8
case as when he	came	first from the font	8, 212/ 31
own glorious Son, that	came	to give light into	8, 227/ 21
as were born and	came	into the world in	8, 244/ 10
more than their part	came	to -- as Korah	8, 259/ 30
and the false prophet	came	together to dispute the	8, 266/ 2
our Savior Christ, that	came	into this wretched world	8, 268/ 23
days, when the flood	came	, there were no more	8, 272/ 6
tarried not long, but	came	himself to reform it	8, 275/ 11
though our Lady's body	came	not in heaven till	8, 287/ 14
by mouth, the people	came	into the undoubted truth	8, 292/ 28
stand unchanged till Christ	came	. . . so is Christ's day	8, 322/ 20
naught; whereas the apostles	came	themselves into the temples	8, 323/ 11
request; where though he	came	for the glory of	8, 342/ 19
did afterward, when time	came	to cast them off	8, 354/ 12
well perceive that they	came	from the very apostles	8, 367/ 15
councils of those that	came	after them . . . which yet	8, 370/ 36
forth, we followed, and	came	again without tears. And	8, 371/ 26
lied, ere ever we	came	together? By which they	8, 389/ 33
elects many that never	came	to the faith, but	8, 392/ 17
further than ever he	came	before (as far as	8, 425/ 35
Namely since Saint Paul	came	after, and therefore of	8, 432/ 34
God," saith Saint John, "	came	into this world, and	8, 434/ 30
once a fisher that	came	aland in a place	8, 446/ 22
us thereof till we	came	thither and had it	8, 463/ 12
Zwingli and his ambushment	came	shortly to mischief, if	8, 483/ 19
old goodness . . . and so	came	home again like a	8, 496/ 34
filthy kind as never	came	before . . . which in such	8, 515/ 19
ween that any virtue	came	of himself without God	8, 524/ 6
fall into that sin	came	unto him, not by	8, 524/ 21
first to the last,	came	only of God himself	8, 527/ 34
believe until Christ himself	came	, death put off and	8, 541/ 20
as for that they	came	thereto again, and that	8, 545/ 13
Nicodemus, and the women	came	afterward to strength and	8, 545/ 15
railed on him, and	came	so far forth to	8, 547/ 19
Saint Thomas of India . . .	came	never, yet, unto such	8, 548/ 10
because that after, they	came	again to belief, therefore	8, 549/ 35
any time before they	came	to it again. Is	8, 550/ 1
he had denied Christ . . .	came	to himself immediately, and	8, 550/ 12
his loving belief so	came	to him again, in	8, 557/ 11
made against us was	canceled	, and by which was	8, 372/ 16
why rather a hallowed	candle	than an unhallowed torch	8, 78/ 37
must go light a	candle	and seek up that	8, 345/ 8
in procession with a	candle	before the cross, or	8, 398/ 34
night, put out the	candle	and show them the	8, 424/ 30
then pull away the	candle	or put it out	8, 525/ 27

I will remove thy	candlestick	out of its place	8, 429/ 23
him and cast his	candlestick	, whereof the light shall	8, 429/ 31
starch." More What a	cankered	mind this heretic hath	8, 116/ 18
his translations perceive his	cankered	mind. For he saith	8, 171/ 36
did it of very	cankered	malice, by which he	8, 188/ 10
salvation, or with a	cankered	conscience went about to	8, 481/ 13
Christ's cross in the	cannel	, nor to throw his	8, 12/ 12
wroth with the holy	Canon	of the Mass, because	8, 113/ 16
casting away the holy	Canon	of the Mass --	8, 316/ 34
Mass with the holy	Canon	therein, as all Christian	8, 394/ 20
only by an old,	canonical	, and sure-grounded custom of	8, 370/ 11
new saint of Tyndale's	canonization	, in whose burning Tyndale	8, 12/ 37
Read what thou, reader,	canst	. . . and thou shalt find	8, 541/ 5
bishops of Rochester and	Canterbury	slew at Maidstone. Of	8, 12/ 27
God the Archbishop of	Canterbury	. . . and afterward as well	8, 13/ 26
learning, far surmounting the	capacity	of poor popish men	8, 418/ 22
and the Latin is	capio	or accipio; and both	8, 237/ 29
speak of the chief	captain	of the field, ye	8, 235/ 37
ye may say "The	captain	will march on tomorrow	8, 235/ 38
may not say "That	captain	will march on tomorrow	8, 235/ 39
if ye show which	captain	by some other token	8, 235/ 39
living showeth. For the	captains	be priests, monks, and	8, 11/ 12
Now, when their chief	captains	be such . . . we shall	8, 11/ 23
that yourselves, the chief	captains	and authors of such	8, 58/ 30
see that all the	captains	of these pestilent heresies	8, 140/ 17
Tyndale's "congregation," and the	captains	of his heresies, make	8, 162/ 32
they did, but both	captains	and company, as Zwingli	8, 483/ 19
wit, a man to	captivate	his wit and understanding	8, 126/ 27
to see, and not	captivate	their understanding to believe	8, 129/ 19
except we would willingly	captivate	our understanding to believe	8, 129/ 35
bidding bindeth us, to	captivate	our understanding into the	8, 463/ 16
ourselves to believe, and	captivate	and subdue our understanding	8, 500/ 18
scorning that we would	captivate	our understanding into the	8, 500/ 25
good cause enough to	captivate	his reason to the	8, 508/ 29
heavenly men be not	captivated	unto the law of	8, 120/ 29
the world here be	captivated	and bound, he saith	8, 121/ 16
Tyndale But the world	captivateth	his wit, and about	8, 120/ 11
saith that "the world	captivateth	his wit, and about	8, 120/ 24
and sacraments, there he	captivateth	his wit and understanding	8, 126/ 17
with God) in the	captivating	of his wit (with	8, 239/ 8
with grace toward the	captivating	of his understanding toward	8, 241/ 17
toward the faith, and	captivating	and subduing his reason	8, 502/ 18
was led as a	captive	in triumph that enemy	8, 372/ 17
so hard is that	carbuncle	, catching once a core	8, 27/ 27
he looketh in his	card	upon those letters in	8, 557/ 20
and the late Lord	Cardinal	, and the Reverend Father	8, 8/ 24
devised wilily that the	Cardinal	should leave the chancellorship	8, 8/ 26
hearts' the pope, the	cardinals	, the clergy, the princes	8, 58/ 2
the pope with his	cardinals	. . . then speaketh he little	8, 130/ 23
the pope and the	cardinals	the whole Catholic Church	8, 130/ 25

the pope and his	cardinals	, either: he then winketh	8, 386/ 23
to that thing they	care	not to grant; but	8, 53/ 27
the causes that they	care	not, as Tyndale saith	8, 57/ 30
man have so little	care	for his sin, and	8, 89/ 30
and Friar Huessgen, that	care	not to break their	8, 131/ 18
he be talking, never	care	what, whereof, nor how	8, 136/ 1
done -- I never	care	for the cause . . . for	8, 154/ 27
needeth not much to	care	what word he changeth	8, 164/ 36
one signifieth that I	care	not for it, nor	8, 237/ 32
not by Augustine, I	care	not for a hundred	8, 266/ 35
a hundred Gregorys, I	care	not for a thousand	8, 266/ 36
what needeth me to	care	for all Tyndale's whys	8, 292/ 21
shall never need to	care	whether we change or	8, 308/ 34
they say it they	care	not how, and believe	8, 316/ 16
how, and believe they	care	not what; while they	8, 316/ 17
priest himself. For what	care	they how they say	8, 316/ 20
whoso have a reverent	care	thereof, and right faith	8, 316/ 24
the Sunday, which they	care	not to turn into	8, 366/ 2
sometimes they say they	care	but for Scripture alone	8, 366/ 36
Christian man that any	care	hath of his own	8, 404/ 18
bidden all God's children	care	never for, if they	8, 438/ 17
believe once his promises, "	Care	for no more." For	8, 463/ 25
within a while and	care	for their own part	8, 482/ 32
Tyndale's doctrine, repenteth without	care	of shrift, and dieth	8, 488/ 17
from evil . . . as the	care	of a kind father	8, 518/ 7
which fatherly cure and	care	for them -- as	8, 522/ 34
maketh as though he	cared	but for the declaration	8, 77/ 29
with her, that she	cared	not in what church	8, 371/ 18
a sumptuous sepulchre, nor	cared	not to be buried	8, 372/ 11
they that winked and	cared	not for God's part	8, 482/ 31
bed . . . and then he	cared	for no more, but	8, 497/ 1
we should therefore be	careless	and slothful to do	8, 409/ 12
he waxeth forceless and	careless	, and setteth not by	8, 487/ 18
that is christened and	careth	for no shrift --	8, 90/ 32
them after. But Tyndale	careth	not how he set	8, 113/ 10
to know; but only	careth	for the keeping, and	8, 126/ 19
our own power." What	careth	Tyndale what he say	8, 148/ 18
what he say . . . that	careth	not to write this	8, 148/ 18
Against Tyndale's Translating of	Caritas	into "Love" Rather Than	8, 198/ 21
though this Latin word	caritas	was a word used	8, 200/ 20
remember I not that	caritas	in the Latin tongue	8, 200/ 30
Tyndale, that agape and	caritas	were words used among	8, 201/ 14
the Latin text was	caritas	, and where this holy	8, 201/ 28
taught the contrary, and "	carnal	" and "contentious," be nothath	8, 45/ 21
course, ye may be	carnal	and so contentious as	8, 45/ 28
unto such simple, gross,	carnal	people as we be	8, 47/ 2
any late commixion and	carnal	knowledge of their wives	8, 73/ 3
away of all superfluous	carnal	things, or any such	8, 277/ 19
If he mean his	carnal	kindred, or the pope	8, 386/ 22
of abstinence from all	carnal	knowledge of man . . . against	8, 403/ 33

here, and therefore naught	carried	hence, nor nothing finding	8, 11/ 25
before that he was	carried	out of the Court	8, 23/ 16
with some holy meditation	carried	up in Enoch and	8, 47/ 22
fellows -- and then	carried	all their fellows' writing	8, 334/ 3
God): "Her body was	carried	forth, we followed, and	8, 371/ 25
For when they be	carried	out upon occasions by	8, 450/ 31
great occasions, and be	carried	away, spite of their	8, 452/ 24
that I am now	carried	thither even in a	8, 457/ 12
upon his "great occasions"	carried	forth with concupiscence "through	8, 468/ 1
our power is clean	carried	away . . . and it is	8, 532/ 2
though not lost, yet	carried	away clean with the	8, 535/ 20
saving that the minor	carrieth	its proof with it	8, 345/ 20
souls of the venomous	carrion	of those poisoned heresies	8, 2/ 16
fallen to flesh and	carrion	, and live in lechery	8, 40/ 31
his gay, glorious words	carry	you so fast and	8, 47/ 30
forth. And therefore, to	carry	the reader farther off	8, 48/ 14
their members," list to	carry	them. For when they	8, 450/ 31
great occasions given which	carry	them forth to the	8, 451/ 21
the devil come to	carry	them . . . yet do they	8, 452/ 6
a rage that may	carry	him toward horrible deeds	8, 453/ 13
Lord, but I will	carry	thy yoke still about	8, 457/ 14
upon him, and to	carry	him clean out of	8, 528/ 35
fall upon him and	carry	him away. For when	8, 530/ 14
David," and able to "	carry	him" away. Which he	8, 530/ 31
of their faultless feebleness,	carry	them clean away. And	8, 531/ 15
be in no worse	case	than they that were	8, 60/ 7
counted in as good	case	as they that were	8, 60/ 9
days all in one	case	. For as for doing	8, 74/ 21
It were a perilous	case	if men and women	8, 116/ 12
and assistance in such	case	, and at their instance	8, 136/ 22
their heresies in another	case	. For he hath suffered	8, 139/ 16
to imagine an unlikely	case	: that "a woman were	8, 189/ 35
proved by this improbable	case	that women may consecrate	8, 190/ 22
the man in like	case	as when he came	8, 212/ 30
a man in that	case	that it shall be	8, 213/ 6
us again in the	case	that the temporal pain	8, 213/ 17
be good in some	case	, yet were it not	8, 215/ 25
sufficiently serve in such	case	except that every necessary	8, 264/ 16
miracles might in such	case	sufficiently serve the true	8, 264/ 18
as Tyndale putteth his	case	, come forth with false	8, 268/ 19
Here is his own	case	. Were the authentic scripture	8, 269/ 7
authentic scripture in this	case	likely to stay the	8, 269/ 8
putteth in the same	case	. And so thereby ye	8, 289/ 25
also and a perilous	case	if it were left	8, 317/ 11
doubt" and a "perilous	case	" to leave the water	8, 317/ 24
perpetual virgin . . . might in	case	, for lack of the	8, 405/ 14
But likewise as that	case	can never fall, because	8, 436/ 5
Augustine mocketh in like	case	an old philosopher . . . which	8, 454/ 1
be then a wondrous	case	, in my mind, to	8, 456/ 27
his judge in such	case	say to him for	8, 494/ 14

reprobates all in one	case	if he said that	8, 519/ 13
best is in such	case	. . . it excuseth not David	8, 538/ 8
cometh once into the	case	that the apostles were	8, 547/ 33
from falling into that	case	. Here is a goodly	8, 548/ 3
then, somewhat change our	case	, from that that might	8, 557/ 5
saved, except right special	cases	-- and those be	8, 94/ 15
I am in such	cases	wont to rehearse his	8, 553/ 30
shall allto frush himself."	Cassian	, in the eleventh Collation	8, 370/ 18
the man to be	cast	away. Which manner of	8, 9/ 1
looking for no lucre,	cast	them abroad by night	8, 11/ 34
Good Friday, nor to	cast	Christ's cross in the	8, 12/ 12
Friar Huessgen, and Zwingli,	cast	off Matins and Mass	8, 13/ 7
cured, than both twain	cast	away; or, if the	8, 17/ 29
gave him grace to	cast	unto the devil all	8, 24/ 19
treacle after; but rather,	cast	the poison to the	8, 37/ 16
not groundly learned, to	cast	out the poisoned draft	8, 37/ 19
would so clear have	cast	all heresies out of	8, 37/ 34
And then did he	cast	them forthwith in such	8, 44/ 26
devils which he did	cast	out of the child	8, 64/ 34
the child is not	cast	out but by prayer	8, 64/ 34
of devils is not	cast	out but by prayer	8, 69/ 13
it down again and	cast	it quite away, so	8, 78/ 6
light, or as thou	cast	a little blood or	8, 89/ 12
on a day we	cast	but a little blood	8, 90/ 4
Tyndale's reason we must	cast	off clean all our	8, 110/ 31
soon after that, many	cast	it up clean. Then	8, 126/ 1
the pieces, he would	cast	them all "thereas never	8, 128/ 6
out of their religion,	cast	their vow at their	8, 140/ 8
might play a false	cast	the while . . . and men	8, 201/ 21
be weeded out and	cast	away. I purpose not	8, 206/ 28
all willing confession quite	cast	away, and all penance-doing	8, 208/ 9
fail to believe . . . or	cast	into the heart such	8, 239/ 4
hath, by his false	cast	of juggling, featly conveyed	8, 312/ 34
when time came to	cast	them off. And therefore	8, 354/ 12
them -- then they	cast	on their hoods and	8, 366/ 34
be therein convinced and	cast	, and that thereby her	8, 372/ 26
being cut off nor	cast	out for their obstinate	8, 386/ 28
not gone out nor	cast	out. This whole body	8, 397/ 29
from the body and	cast	out thereof. So that	8, 398/ 23
But now doth himself	cast	away this defense . . . when	8, 414/ 32
clean cut off and	cast	away, receiveth after life	8, 417/ 19
so that we never	cast	off the yoke of	8, 419/ 25
of whom he did	cast	the devil!), because he	8, 422/ 33
Sacraments of the Altar,	cast	the Precious Body of	8, 423/ 20
shall reject him and	cast	his candlestick, whereof the	8, 429/ 31
so that we never	cast	off the yoke of	8, 445/ 6
where he saith, "we	cast	never off the yoke	8, 447/ 6
taken a fall . . . yet	cast	they never off the	8, 447/ 35
this bridle of dread	cast	off their head, and	8, 450/ 28
thereby good folk finally	cast	off and overcome all	8, 452/ 1

a while would suddenly	cast	away both buckler and	8, 452/ 9
a rage! Let them	cast	on cold water with	8, 452/ 28
in hell can never	cast	upon them such a	8, 452/ 31
members," yet they "never	cast	off the yoke of	8, 455/ 9
deeds, they did never	cast	off the yoke of	8, 455/ 13
rage, I will not	cast	off thy yoke, good	8, 457/ 13
out, and after worthily	cast	out), themselves be none	8, 477/ 21
that his father will	cast	him away and hang	8, 489/ 14
his father will not	cast	him away or destroy	8, 489/ 23
that Judas had, and	cast	off, and finally fell	8, 523/ 4
and had not maliciously	cast	off the yoke of	8, 529/ 11
consent to sin, nor	cast	off the yoke of	8, 533/ 15
it once, whether himself	cast	it off or Bathsheba	8, 538/ 17
appear also that he	cast	off the yoke himself	8, 538/ 21
to sin and willfully	cast	off God's yoke, and	8, 538/ 30
these deeds willingly, nor	cast	not off the yoke	8, 539/ 20
to sin, nor maliciously	cast	off the yoke of	8, 540/ 22
hath the power to	cast	the soul into the	8, 543/ 28
cut off therefrom, and	cast	out thereof -- neither	8, 561/ 28
Christian laypeople . . . but open,	cast-out	heretics also; yea, and	8, 146/ 32
and saith that he "	casteth	not off from his	8, 546/ 33
step, and saith he	casteth	it not off "maliciously	8, 547/ 1
then he calleth it	casting	of a little milk	8, 91/ 4
of religion, nor by	casting	aland alone any such	8, 190/ 20
the cutting off and	casting	away of all superfluous	8, 277/ 18
whereof: Luther himself --	casting	away the holy Canon	8, 316/ 33
fearing that by the	casting	out of more devils	8, 423/ 2
is the fire with	casting	on water enough. Saint	8, 439/ 25
in destruction of monasteries,	casting	out of religion, expulsion	8, 484/ 17
rashing down their images,	casting	out their relics, despiting	8, 484/ 20
and from the malicious	casting	off . . . of the yoke	8, 538/ 14
malice, and a malicious	casting	off of the yoke	8, 538/ 26
and embrace his name,	casting	off the truth of	8, 561/ 30
by God, if he	catch	hold upon the board	8, 212/ 25
of sin men may	catch	, and how they repugn	8, 426/ 5
for cold, and never	catch	heat again but fall	8, 440/ 17
the fire and so	catch	cold after, were a	8, 440/ 31
hang him if he	catch	him, so that he	8, 489/ 14
her when he can	catch	her . . . and no man	8, 530/ 25
the dry, fruitless faggots	catcheth	good folk by the	8, 36/ 14
and dead . . . which yet	catcheth	heat and life again	8, 397/ 34
hard is that carbuncle,	catching	once a core, to	8, 27/ 27
with the kite for	catching	away his bread and	8, 490/ 31
despair, his faith almost	catching	a fall for fear	8, 495/ 28
religion and wedded fleeing	Cate	, his nun, to show	8, 86/ 22
matrimony Friar Luther and	Cate	Calate, his nun, lie	8, 180/ 3
no more than the	catechisms	and exorcisms at the	8, 193/ 33
with no fashion, neither	cathedral	church nor parish church	8, 162/ 12
the doctrine of Christ's	Catholic	Church, and set his	8, 6/ 24
turn again to Christ's	Catholic	Church. And therefore he	8, 9/ 21

surely turned to the	Catholic	faith again, I will	8, 19/ 31
Christ and his true,	Catholic	faith that, not only	8, 22/ 26
the contemning of Christ's	Catholic	, known church, and the	8, 24/ 13
fast in the true	Catholic	faith, were well able	8, 26/ 3
maintenance of the true	Catholic	faith (whereof he is	8, 26/ 31
Latin, declared his most	Catholic	purpose and intent . . . but	8, 27/ 1
and continued his true,	Catholic	faith, with the great	8, 28/ 37
steadfast authority of Christ's	Catholic	, known church against all	8, 34/ 7
hearing of Christ's true,	Catholic	faith. And sometimes, again	8, 36/ 11
standing firmly by the	Catholic	faith of this fifteen	8, 37/ 39
they flatter all holy	Catholic	, Christian people, saving only	8, 56/ 29
received of the whole	Catholic	Church -- not the	8, 61/ 9
know, but unto the	Catholic	, known church of all	8, 61/ 11
people save heretics . . . which	Catholic	church, whatsoever Tyndale say	8, 61/ 12
years taught his holy	Catholic	Church. And here perceive	8, 75/ 27
name but only the	Catholic	, known church of all	8, 118/ 19
better say to the	Catholic	Church, "Why may not	8, 119/ 21
the charge of the	Catholic	Church, as a chief	8, 123/ 2
the clergy of the	Catholic	Church, and the great	8, 123/ 32
enough that in the	Catholic	Church of Christ, that	8, 124/ 15
though men in the	Catholic	Church do sin . . . yet	8, 124/ 19
and guise of the	Catholic	Church of Christ. But	8, 124/ 21
the cardinals the whole	Catholic	Church. But if he	8, 130/ 25
that he denieth the	Catholic	, known church to be	8, 133/ 13
his note the whole	Catholic	Church, I marvel why	8, 146/ 13
and taken for the	Catholic	church and universal. Howbeit	8, 146/ 17
church of Christ, neither	Catholic	nor of elects. And	8, 158/ 18
they call it the	Catholic	church, that is, universal	8, 163/ 29
Jerusalem, that is, the	Catholic	Church of Christ. And	8, 180/ 26
faith, and that the	Catholic	faith is false; that	8, 220/ 36
witness of his whole	Catholic	Church. For which cause	8, 237/ 24
witness of his whole	Catholic	Church, to hear and	8, 239/ 20
the credence of Christ's	Catholic	Church; but also ye	8, 240/ 13
clearly proveth that Christ's	Catholic	Church is a very	8, 240/ 18
fallen out of that	Catholic	, known church are very	8, 240/ 20
such things as the	Catholic	Church of Christ telleth	8, 245/ 15
done in the same	Catholic	Church, we know that	8, 245/ 16
continued only in our	Catholic	church, and in no	8, 246/ 1
for false miracles . . . the	Catholic	Church of Christ, as	8, 246/ 18
the doctors of the	Catholic	Church have not done	8, 246/ 28
every man in the	Catholic	Church doth not miracles	8, 246/ 36
thing which the whole	Catholic	Church had in his	8, 247/ 32
never suffer his whole	Catholic	Church to consent thereto	8, 248/ 16
do, but his own	Catholic	Church alone. And now	8, 250/ 30
make proof that his	Catholic	Church is his perpetual	8, 251/ 5
mouths; but that the	Catholic	Church, illustrated with the	8, 251/ 11
God done in the	Catholic	Church of God false	8, 251/ 28
daily done in Christ's	Catholic	Church. For our Savior	8, 251/ 36
see that in the	Catholic	Church God hath done	8, 251/ 40
and observed in Christ's	Catholic	Church. For if we	8, 253/ 7

the credence from the	Catholic	Church (as though that	8, 253/ 35
the credence of Christ's	Catholic	Church . . . which once fallen	8, 254/ 6
teacheth it nor the	Catholic	Church preacheth it, nor	8, 254/ 32
the custom of Christ's	Catholic	Church . . . why a woman	8, 260/ 15
the tradition of Christ's	Catholic	Church, but of the	8, 260/ 29
common faith of the	Catholic	Church. As, let me	8, 266/ 5
and belief of the	Catholic	Church. Now, when the	8, 266/ 26
and of all the	Catholic	Church of Christ this	8, 266/ 32
known article of the	Catholic	faith, which was taught	8, 269/ 25
shall never do Christ's	Catholic	Church. Tyndale God taught	8, 272/ 34
which is the common-known	Catholic	Church of Christ: thereupon	8, 274/ 27
yet again that the	Catholic	Church is the true	8, 275/ 32
is to wit, Christ's	Catholic	Church, which he refuseth	8, 285/ 23
I say that the	Catholic	Church of Christ believeth	8, 286/ 7
common-received faith of Christ's	Catholic	Church. Against which we	8, 286/ 19
common faith of Christ's	Catholic	Church is out of	8, 286/ 31
the faith of Christ's	Catholic	Church and lean to	8, 287/ 3
the relation of the	Catholic	Church of Christ, and	8, 295/ 26
the believing of the	Catholic	Church, and by the	8, 295/ 29
and delivered unto Christ's	Catholic	Church by himself and	8, 302/ 31
the person of the	Catholic	Church, to make men	8, 306/ 2
-- though all the	Catholic	Church of Christ both	8, 309/ 26
hearts of Christ's whole	Catholic	Church, he shall find	8, 311/ 37
therewith all the whole	Catholic	Church beside, have ever	8, 314/ 11
never shall the whole	Catholic	Church neither make without	8, 322/ 13
we"? Whether the whole	Catholic	Church, or every particular	8, 322/ 31
good through Christ's whole	Catholic	Church -- nor yet	8, 326/ 31
but with the true	Catholic	faith, and holy living	8, 337/ 4
sundry parts of his	Catholic	Church -- holy doctors	8, 338/ 26
show miracles in his	Catholic	Church, and thereby approveth	8, 338/ 29
common faith of the	Catholic	Church was received and	8, 340/ 10
never have suffered the	Catholic	Church, the corps of	8, 340/ 13
did miracles in his	Catholic	Church, and suffered none	8, 340/ 20
shall do, in his	Catholic	Church, and suffereth none	8, 340/ 25
to believe the whole	Catholic	Church, and general councils	8, 344/ 22
whole body of the	Catholic	Church; and that they	8, 344/ 23
say also that the	Catholic	Church bringeth miracles for	8, 346/ 16
work miracles in his	Catholic	Church many and wonderful	8, 346/ 18
And yet when the	Catholic	Church bringeth miracles wrought	8, 346/ 34
and according to the	Catholic	faith, as they cannot	8, 358/ 15
divided themselves from the	Catholic	Church of Christ by	8, 358/ 34
preached consonant to the	Catholic	faith, is very God's	8, 359/ 4
his perpetual apostle the	Catholic	Church of Christ, animated	8, 361/ 1
by Christ in his	Catholic	Church -- then shall	8, 361/ 14
common consent of Christ's	Catholic	Church cannot in Christ's	8, 361/ 23
and also that his	catholic	church is this common-known	8, 361/ 25
other side, without the	catholic	faith of Christ's church	8, 361/ 28
any point of the	Catholic	faith which we say	8, 363/ 25
yet observed through the	Catholic	Church . . . were of such	8, 367/ 13
and my mother the	Catholic	Church, were my sister	8, 373/ 4

the things which the	Catholic	Church universally believeth and	8, 373/ 26
the custom of the	Catholic	Church . . . and yet hath	8, 375/ 13
which church but his	Catholic	Church. For an unknown	8, 375/ 36
known churches besides the	Catholic	be all known for	8, 376/ 2
not take the common	Catholic	faith for an interpreter	8, 376/ 33
the credence of the	Catholic	Church . . . and he shall	8, 377/ 3
is to wit, the	Catholic	faith. But yet this	8, 378/ 2
the credence from the	Catholic	known church (for no	8, 378/ 7
say, taken from the	Catholic	known church . . . there can	8, 378/ 12
credence of the known,	Catholic	church abide -- as	8, 378/ 16
the things that the	Catholic	Church teacheth us as	8, 379/ 13
I say with his	Catholic	church; with his church	8, 380/ 36
credence given unto the	Catholic	Church of Christ, we	8, 382/ 7
we speak of the	Catholic	Church of Christ that	8, 386/ 25
of the very, right,	catholic	faith of Christ hath	8, 387/ 3
common faith of the	Catholic	Church is true . . . and	8, 388/ 31
true . . . and that the	Catholic	, known church cannot err	8, 388/ 32
faith of the known,	Catholic	church that correcteth the	8, 389/ 5
faith of this known,	Catholic	congregation is true . . . how	8, 389/ 18
faith of the known,	Catholic	church, which of us	8, 389/ 32
true faith in his	Catholic	Church (the holy doctors	8, 389/ 35
congregation Tyndale calleth the	catholic	church. Tyndale I say	8, 390/ 7
Christ hath chosen his	catholic	church out of the	8, 391/ 27
a part of this	Catholic	church here militant, after	8, 392/ 31
he might make the	Catholic	, known church to fall	8, 397/ 24
and bad is the	Catholic	Church of Christ, which	8, 397/ 30
from the body. This	Catholic	, known church is that	8, 397/ 36
Mystical of Christ, this	Catholic	Church, is that body	8, 398/ 4
sure that this known,	Catholic	church is the very	8, 399/ 1
faith of Christ's whole	Catholic	Church for the word	8, 404/ 20
swerving from the known,	Catholic	church unto his unknown	8, 413/ 14
known faith of Christ's	Catholic	Church, and by many	8, 426/ 24
better than the whole	Catholic	Church of Christ of	8, 426/ 30
the profession of the	Catholic	faith, nor only those	8, 428/ 6
not only against the	Catholic	faith of all Christian	8, 429/ 8
and saints and the	Catholic	faith of all Christian	8, 434/ 5
see also that the	catholic	faith of all Christian	8, 437/ 1
the articles of the	Catholic	faith may be in	8, 459/ 2
instead of the true,	Catholic	church of Christ --	8, 465/ 31
Christ's promise, in his	Catholic	Church, even clean the	8, 466/ 2
man of the true,	Catholic	faith, and should find	8, 469/ 32
thus, Tyndale taketh the	Catholic	faith for good and	8, 470/ 8
if he take the	Catholic	faith for false, from	8, 470/ 9
strong rocks of Christ's	Catholic	Church and the mighty	8, 471/ 16
will, except the known	Catholic	church which himself impugne	8, 476/ 28
but the very common-known	Catholic	church which himself goeth	8, 477/ 3
multitude of the known	Catholic	church is not the	8, 477/ 14
faith that the common	Catholic	laypeople have yet unto	8, 477/ 34
faith of the whole	Catholic	Church; not though there	8, 478/ 8
in his old, true,	Catholic	church remaining. And therein	8, 478/ 15

finally everything wherein the	Catholic	, known church and himself	8, 479/ 15
to wit, the common-known	Catholic	people -- clergy, layfolk	8, 479/ 36
confession of one, true,	catholic	faith, with all old	8, 480/ 1
seem to touch the	Catholic	Church . . . it is all	8, 480/ 12
Christ's church: whether the	Catholic	Church, that was agreed	8, 481/ 17
and vary from the	Catholic	corps of Christendom, and	8, 481/ 33
importunate malice, whereby the	Catholic	people were constrained and	8, 482/ 15
articles that the whole	Catholic	Church put trust in	8, 483/ 30
murder of their good,	Catholic	, Christian brethren. And do	8, 484/ 14
layeth against the known,	Catholic	church, each after other	8, 484/ 32
or of the true,	Catholic	faith of Christ. For	8, 486/ 2
like as the true,	Catholic	faith is and ever	8, 486/ 2
and set all the	Catholic	Church again to school	8, 490/ 35
true doctrine of Christ's	Catholic	Church, that the apostles	8, 498/ 17
counterfeit, saving that the	Catholic	Church teacheth us to	8, 500/ 11
their dogs' teeth the	Catholic	, Christian faith and godly	8, 515/ 16
church, and against the	Catholic	faith of all Christian	8, 520/ 21
teaching of this common-known	Catholic	church of ours, since	8, 537/ 1
this doctrine of the	Catholic	Church . . . taketh Tyndale in	8, 550/ 22
and understood by the	Catholic	Church of Christ, against	8, 551/ 1
prove that the common-known	Catholic	church is not "the	8, 560/ 9
it is the common-known	Catholic	church of all Christian	8, 560/ 19
present question of the	Catholic	Church . . . except only that	8, 561/ 4
are parts of the	Catholic	Church. But in all	8, 561/ 9
is to wit, the	Catholic	church of Christ, of	8, 561/ 18
meant that for the	Catholic	Church, then I say	8, 561/ 21
false. For the general,	Catholic	church is not the	8, 561/ 22
leave and forsake the	Catholic	Church and the Catholic	8, 561/ 26
Catholic Church and the	Catholic	faith thereof, and be	8, 561/ 27
the society, of the	Catholic	Church. Then as touching	8, 561/ 33
saith that this common-known	Catholic	church both may err	8, 563/ 21
Tyndale saying that the	Catholic	Church may err --	8, 564/ 6
so angry with the	Catholic	Church for the putting	8, 570/ 20
hands upon the known	Catholic	church of Christ, and	8, 573/ 4
And for the '	Catholic'	church that thou callest	8, 267/ 1
plain battle against the	Catholics	, with many a thousand	8, 29/ 7
in number to the	Catholics	three against one . . . and	8, 29/ 8
the Arians and the	Catholics	were in debate upon	8, 340/ 5
the scriptures (as the	Catholics	be with these heretics	8, 340/ 6
these heretics now), the	Catholics	did not only see	8, 340/ 7
and despoil the true	Catholics	of his own country	8, 482/ 36
kind of dogs and	cats	; whereby should it almost	8, 85/ 31
both in corn and	cattle	, and bringing all in	8, 2/ 21
lack of corn and	cattle	for a beginning . . . and	8, 5/ 1
have some devilish people	caught	. . . with the labor, travail	8, 11/ 35
to the sea and	caught	a haddock and killed	8, 446/ 24
in this matter so	caught	in a net of	8, 479/ 5
hanging if his father	caught	him . . . and yet, soon	8, 496/ 32
And surely no little	cause	there is to dread	8, 2/ 8
one is no little	cause	and occasion of the	8, 2/ 10

fully find out the	cause	. And yet besides this	8, 2/ 23
that call God the	cause	of all evil, and	8, 4/ 1
since Tyndale alloweth his	cause	. . . he must needs defend	8, 16/ 3
hath not so great	cause	to glory but that	8, 16/ 14
hath Tyndale no great	cause	to glory. For though	8, 16/ 36
see no very great	cause	why but if he	8, 20/ 1
Christian man hath great	cause	to rejoice therein. And	8, 23/ 32
Tyndale hath no great	cause	to glory of his	8, 24/ 35
as for me, the	cause	is, of my writing	8, 26/ 15
punishment; and for that	cause	hath not only by	8, 26/ 36
unto one prince . . . and	cause	them thereby, though they	8, 29/ 25
-- this is the	cause	and purpose of my	8, 33/ 13
how that the the	cause	of God's commandments . . . natural	8, 45/ 36
great a philosopher, the	cause	some discharge of never	8, 46/ 3
the marrow, and very	cause	why, and judgeth allthing	8, 46/ 10
the marrow, and very	cause	why" . . . and so "judge	8, 47/ 19
marrow, and the very	cause	of that commandment why	8, 48/ 7
the spiritual searcheth the	cause	and looketh on the	8, 48/ 19
with fruit ensearch the	cause	of God's commandments . . . yet	8, 48/ 26
marrow, and the very	cause	why, and judgeth all	8, 49/ 10
reason and search the	cause	of God's commandments with	8, 49/ 15
so long ensearched the	cause	of this commandment of	8, 50/ 7
the spiritual searcheth the	cause	and looketh on the	8, 50/ 23
very well allow the	cause	that Tyndale allegeth, that	8, 50/ 30
and it is a	cause	of love indeed both	8, 50/ 31
God's benefits is a	cause	of our love toward	8, 51/ 9
us that for whatsoever	cause	it is lawful for	8, 51/ 19
God, for the selfsame	cause	it is lawful for	8, 51/ 20
may love for some	cause	for which it is	8, 51/ 22
received is a good	cause	of love, so is	8, 51/ 31
good and a great	cause	of love toward him	8, 51/ 33
find in himself great	cause	to mistrust his own	8, 52/ 36
but they say the	cause	is for that faith	8, 53/ 33
only or the chief	cause	of his obedience, as	8, 55/ 1
the only or chief	cause	of God's commandment. In	8, 55/ 2
search and limit the	cause	of God's commandment . . . as	8, 55/ 7
words here in the	cause	of his obedience to	8, 55/ 12
strife, and sedition . . . and	cause	your ' spiritual '	8, 58/ 25
not to search the	cause	. And when he findeth	8, 60/ 2
anon search for the	cause	. And then he saith	8, 60/ 30
he should find the	cause	to be for taming	8, 60/ 30
and then for that	cause	he would obey the	8, 60/ 31
boldly cleave to a	cause	of his own searching	8, 61/ 15
man spiritual, ensearch the	cause	why God would command	8, 61/ 20
he find that the	cause	were but only to	8, 61/ 21
Tyndale could find no	cause	at all . . . he would	8, 61/ 24
have searched for the	cause	of the commandment. And	8, 61/ 31
of ensearching of the	cause	of fasting and forbearing	8, 62/ 2
meat, and finding the	cause	to be none other	8, 62/ 2
ordained for none other	cause	but only to tame	8, 62/ 31

that for the same	cause	the sorrow of their	8, 64/ 13
intent; and for that	cause	be they by the	8, 65/ 23
which else he shall	cause	to be done unto	8, 65/ 27
fasted for the selfsame	cause	for which he wore	8, 66/ 14
and that there was	cause	why they should punish	8, 70/ 35
justice . . . and for that	cause	he delighteth to see	8, 72/ 4
spiritual ensearcher of the	cause	of every commandment of	8, 72/ 18
And that was the	cause	why that Christ showed	8, 74/ 6
also for the only	cause	that he findeth out	8, 74/ 37
so that by the	cause	which he findeth out	8, 75/ 2
make seem a sufficient	cause	of his villainous blasphemy	8, 76/ 24
Adam . . . and for this	cause	we call him our	8, 76/ 31
saith that they neither	cause	any grace nor any	8, 77/ 25
water hath for that	cause	a convenient similitude for	8, 81/ 2
Latin. For which only	cause	he saith that the	8, 92/ 15
be now in like	cause	as are the other	8, 92/ 17
work, nor is no	cause	thereof nor cooperant thereto	8, 95/ 14
his faith be the	cause	why God doth it	8, 98/ 2
not only for the	cause	foreremembered . . . but also, as	8, 99/ 13
such wise means and	cause	of the grace as	8, 104/ 21
had so great a	cause	of good hope thereof	8, 105/ 12
promise should be the	cause	of his gift, but	8, 105/ 33
promise he maketh the	cause	of the gift; whereas	8, 105/ 37
God's goodness is the	cause	of the gift. And	8, 106/ 2
than the promise, a	cause	of the gift. For	8, 106/ 8
the institution, seemeth a	cause	of the gift --	8, 106/ 9
in some kind of	cause	-- and the promise	8, 106/ 10
the promise seemeth no	cause	in no kind, neither	8, 106/ 11
truth -- that the	cause	of all this reverent	8, 110/ 21
Babylonica. And for this	cause	be they wroth with	8, 113/ 15
promise . . . for no other	cause	but only to bring	8, 114/ 34
very bottom of the	cause	in every commandment that	8, 120/ 18
they take for the	cause	, so order themselves either	8, 120/ 20
law but as the	cause	of the law, sought	8, 120/ 31
give the law some	cause	that may serve their	8, 120/ 33
then should he thereby	cause	his church to leave	8, 132/ 20
blasphemous ribaldry hath great	cause	in himself to fear	8, 135/ 1
For why should he	cause	some to be written	8, 154/ 23
done indeed; another, the	cause	why. If he prove	8, 154/ 26
never care for the	cause	. . . for he seeth why	8, 154/ 27
the flesh, and either	cause	it the less to	8, 159/ 33
realm. And for this	cause	-- and yet most	8, 167/ 7
or any such other	cause	-- but only those	8, 170/ 6
here showeth that the	cause	why the worshipping of	8, 172/ 30
therefore was no such	cause	for Tyndale to change	8, 176/ 31
in this matter no	cause	for me to contend	8, 176/ 36
true, then the more	cause	have I to thank	8, 177/ 11
out of any such	cause	of jeopardy -- then	8, 180/ 12
at that time either	cause	to say or occasion	8, 182/ 31
there, but if he	cause	it to be written	8, 183/ 22

Timothy. And for that	cause	, in the said place	8, 184/ 19
sacrament. And for that	cause	he asketh why that	8, 188/ 13
of these things the	cause	and the reason why	8, 194/ 36
well ask him the	cause	and reason why in	8, 194/ 37
I not tell the	cause	. . . but if it were	8, 195/ 19
pray you consider what	cause	hath he now showed	8, 202/ 30
now showed you any	cause	at all? -- but	8, 202/ 33
Christ's church upon good	cause	applied conveniently toward the	8, 213/ 28
that there was no	cause	to burn his translation	8, 220/ 8
say there were no	cause	to hang him, but	8, 220/ 13
that there is no	cause	to burn his translation	8, 220/ 16
good trust in his	cause	, but lack of wit	8, 223/ 35
much the better by	cause	that the goodness of	8, 227/ 2
translated also . . . for what	cause	, the devil and he	8, 230/ 8
the"; and for that	cause	, some right holy men	8, 231/ 24
Catholic Church. For which	cause	he hath double translated	8, 237/ 24
of the Church the	cause	of the truth of	8, 242/ 30
saying of Christ the	cause	of the truth of	8, 242/ 30
word is not the	cause	of his truth . . . but	8, 245/ 9
to give a precise	cause	. But it were overmuch	8, 260/ 8
could precisely tell the	cause	of everything that it	8, 260/ 10
found the very, full	cause	why. It is to	8, 260/ 12
the people? More Great	cause	have we to give	8, 263/ 35
for there is no	cause	neither of holy preachers	8, 274/ 31
Tyndale understand that the	cause	why the witness of	8, 281/ 3
party, for all that,	cause	to fear both purgatory	8, 288/ 32
purgatory, but ever hath	cause	to fear it. For	8, 289/ 4
of such a slender	cause	, to minister Master Tyndale	8, 291/ 7
thing for any such	cause	; and that also I	8, 291/ 16
why, nor for what	cause	, the apostles wrote some	8, 291/ 17
this where was less	cause	to fear, and why	8, 292/ 22
this where was more	cause	to fear -- since	8, 292/ 23
-- partly for the	cause	aforesaid, partly for that	8, 293/ 28
thereby, and for what	cause	he will have you	8, 307/ 28
because we see no	cause	reasonable to think the	8, 313/ 7
words for none other	cause	but to prove that	8, 314/ 36
in searching out the	cause	, and then ruling allthing	8, 317/ 35
ruling allthing by some	cause	of his own making	8, 317/ 35
to guess at the	cause	wherefore it was put	8, 318/ 8
needs be the very	cause	-- as though God	8, 318/ 22
could find no further	cause	than Tyndale hath searched	8, 318/ 23
if we see a	cause	why. We may make	8, 320/ 9
Neither was there any	cause	to change it from	8, 320/ 11
that there was never	cause	to change it from	8, 320/ 23
was besides this another	cause	more principal than any	8, 320/ 26
secondary. But the very	cause	of the change is	8, 321/ 2
but the reason and	cause	of every ceremony, that	8, 328/ 2
his new testament, nor	cause	it to be made	8, 331/ 7
promise that he will	cause	it to be written	8, 331/ 19
before-touched was but the	cause	that drove the apostles	8, 335/ 20

one that showeth the	cause	why and wherefore God	8, 335/ 22
ye see for what	cause	he saith that the	8, 341/ 7
authentic scripture. Whereof the	cause	is because he will	8, 346/ 2
and set thereto the	cause	that moveth him thereto	8, 346/ 4
But he told the	cause	before, and said, "When	8, 348/ 36
of God . . . having no	cause	against them, but all	8, 356/ 36
of God having no	cause	against him but their	8, 357/ 23
did which for that	cause	he was ashamed to	8, 364/ 21
kept . . . and yet the	cause	why appeareth not to	8, 367/ 37
man lightly knoweth the	cause	why. Moreover, of the	8, 368/ 2
this day . . . although the	cause	of them be not	8, 370/ 20
Old Law, with a	cause	annexed for violating of	8, 375/ 9
believed without Scripture. The	cause	is none other but	8, 381/ 28
a plain, clear, open	cause	and easy to defend	8, 386/ 11
confidence in his evil	cause	is nothing but a	8, 386/ 19
and for none other	cause	than that the merciful	8, 390/ 17
in certainty. For which	cause	Saint Paul saith that	8, 396/ 25
and for none other	cause	than that the merciful	8, 399/ 31
at all . . . and great	cause	hath to fear and	8, 400/ 3
listeth for none other	cause	but only because he	8, 402/ 4
is the promise the	cause	(as I have in	8, 402/ 6
well and consider the	cause	and purpose of Tyndale	8, 404/ 11
Tyndale shall have no	cause	to say that I	8, 418/ 25
that he hath good	cause	to fear and temper	8, 425/ 3
standeth in it hath	cause	to fear, because he	8, 430/ 13
him, and for that	cause	ought every man stand	8, 433/ 34
breaketh out: for this	cause	he saith that though	8, 447/ 31
far gone, and will	cause	him to repent, and	8, 450/ 2
it may be the	cause	that God shall clearly	8, 450/ 22
which no temptation can	cause	them so to do	8, 455/ 20
are in Christ. Another	cause	is because what other	8, 461/ 11
weakness . . . and for that	cause	a true member of	8, 462/ 1
them both alike. The	cause	of our salvation is	8, 463/ 3
appeareth clearly that the	cause	of the salvation standeth	8, 463/ 13
I cannot perceive what	cause	Tyndale can imagine . . . but	8, 463/ 29
church must for that	cause	needs be a congregation	8, 465/ 34
and see for what	cause	he saith that none	8, 466/ 24
the reason and the	cause	wherefore the true members	8, 467/ 10
never so great. The	cause	is, saith he, because	8, 467/ 13
not; and for that	cause	it is no deadly	8, 467/ 16
himself granteth that the	cause	why an elect person	8, 472/ 35
taught -- since the	cause	of his salvation which	8, 473/ 3
their governors, and thereby	cause	the robbery, pillage, despoil	8, 484/ 13
therefrom, and for that	cause	can never do deadly	8, 490/ 1
show me a true	cause	or an apparent cause	8, 500/ 32
cause or an apparent	cause	why, ere my will	8, 500/ 33
show me a true	cause	or an apparent cause	8, 506/ 30
cause or an apparent	cause	why, ere my will	8, 506/ 30
first show me some	cause	either true or somewhat	8, 506/ 35
God will for that	cause	bind us to the	8, 507/ 35

grace may find good	cause	enough to captivate his	8, 508/ 28
seemeth to assign the	cause	of the rising of	8, 520/ 24
the elects. Now, the	cause	why God withdraweth his	8, 523/ 9
is not always the	cause	that Tyndale here allegeth	8, 523/ 10
that they have rather	cause	to be meek and	8, 523/ 27
into sin, for the	cause	that Tyndale here allegeth	8, 524/ 12
his hand for that	cause	. For if he should	8, 524/ 16
he shall have no	cause	to doubt but God	8, 524/ 37
do it for that	cause	. . . which cause the man	8, 525/ 11
for that cause . . . which	cause	the man would not	8, 525/ 12
elects . . . and neither the	cause	very well assigned nor	8, 527/ 18
to do it, and	cause	him to be repentant	8, 529/ 27
a great man had	cause	enough to kill twenty	8, 530/ 19
this point was the	cause	for which, as I	8, 531/ 4
see, the first goodly	cause	for which Tyndale will	8, 531/ 16
an elect . . . for which	cause	God kept him, through	8, 538/ 13
it not -- the	cause	why he believeth not	8, 546/ 15
he allegeth for the	cause	thereof that he sinneth	8, 546/ 27
thereof was the very	cause	why that he could	8, 548/ 36
here himself that the	cause	why no such gloss	8, 554/ 33
shall be damned . . . the	cause	of their damnation shall	8, 556/ 20
word, tell us no	cause	why: it is either	8, 565/ 14
and for none other	cause	than that the merciful	8, 567/ 34
and manslaughter they have	caused	, partly the stories witness	8, 28/ 35
saving that his virtues	caused	him to be visited	8, 122/ 11
and by his commendation	caused	of his works divers	8, 153/ 16
in Christendom, he hath	caused	to be written, by	8, 154/ 17
by that he hath	caused	all to be written	8, 154/ 21
reckoning why God hath	caused	some to be written	8, 154/ 29
great causes why he	caused	some things to be	8, 156/ 19
say) that God hath	caused	all his words spoken	8, 156/ 24
those -- he hath	caused	to be by them	8, 157/ 19
twelve apostles . . . he hath	caused	to be also secretly	8, 157/ 29
spied in me, and	caused	me to search myself	8, 179/ 19
therewith. For God hath	caused	Tyndale to put in	8, 191/ 3
whereof the virtues be	caused	by God's ordinance, through	8, 195/ 5
themselves -- therefore Christ	caused	them to do miracles	8, 244/ 5
the people . . . as God	caused	Moses to do before	8, 244/ 7
needs perceive that God	caused	them to be by	8, 298/ 33
slackness of feeding hath	caused	so many to be	8, 319/ 30
Son's apostles too, and	caused	them to be written	8, 330/ 2
which he saith God	caused	it to be done	8, 338/ 13
at the last, God	caused	him to be taken	8, 358/ 4
of whom himself hath	caused	by special revelation divers	8, 365/ 27
goodness of God which	caused	him so to promise	8, 402/ 7
there can lack no	causes	, but without any far	8, 48/ 23
well to consider the	causes	of God's commandment, so	8, 49/ 12
upon fallacies and false	causes	. . . whereby, like as Saul	8, 49/ 19
search, find out false	causes	whereof they take occasion	8, 49/ 26
man might assign other	causes	of our love toward	8, 50/ 26

we well have more	causes	of love, honor, and	8, 51/ 13
upon the other two	causes	, by any search, to	8, 56/ 8
as so search the	causes	that they care not	8, 57/ 30
can tell them the	causes	, which they say that	8, 57/ 34
to God for other	causes	than Tyndale would have	8, 63/ 26
as for divers other	causes	. If he will say	8, 70/ 33
these things give good	causes	and plain, open reasons	8, 78/ 21
people therewith all the	causes	why? Of some we	8, 79/ 10
nothing; and the very	causes	and significations he could	8, 80/ 4
find out the proper	causes	and significations of these	8, 80/ 16
is fruitless for such	causes	, and since he must	8, 93/ 2
the font for these	causes	, I would wit of	8, 93/ 14
as, for example, such	causes	as Tyndale telleth some	8, 110/ 5
is to say, the	causes	of the things which	8, 129/ 22
secrets, we search the	causes	of God's commandment, we	8, 130/ 5
showed I there the	causes	why Tyndale did evil	8, 143/ 17
had good and great	causes	why he caused some	8, 156/ 19
-- so had he	causes	as good why he	8, 156/ 20
chapter good and plain	causes	wherefore, which Tyndale here	8, 169/ 23
being changed for such	causes	as himself confesseth; that	8, 220/ 10
saith for these wise	causes	that it were as	8, 283/ 27
he guesseth here two	causes	why the water is	8, 317/ 36
then reckoneth he the	causes	, both twain, so substantial	8, 318/ 3
and deviseth two new	causes	of his own brain	8, 318/ 20
have thought upon other	causes	. For some have thought	8, 318/ 29
he doth -- devise	causes	at adventure and warrant	8, 319/ 27
Saturday. And therefore these	causes	be but divined and	8, 321/ 1
by that means: the	causes	, I say, and the	8, 328/ 11
oil? Tell me the	causes	of all those things	8, 328/ 20
I know not the	causes	-- that I deny	8, 328/ 23
layeth us only the	causes	for which he saith	8, 338/ 12
And why? For two	causes	, saith Tyndale. One, because	8, 461/ 7
so great and urgent	causes	but that he which	8, 508/ 30
divers times for more	causes	than men have the	8, 525/ 17
But God sometimes seeth	causes	why he setteth to	8, 525/ 34
that for three great	causes	here specified by Tyndale	8, 530/ 1
the goodness of God	causeth	Tyndale to speak these	8, 227/ 3
churches of heretics): he	causeth	his church to do	8, 244/ 21
holy writing as God	causeth	to be written and	8, 271/ 34
in England and elsewhere,	causing	some of them to	8, 17/ 5
honor from God, in	causing	him and his law	8, 173/ 27
beguileth the law with	cautels	and subtleties. And because	8, 124/ 7
not the laws with "	cautels	and subtleties," but boldly	8, 124/ 31
and went into a	cave	to conjure up spirits	8, 128/ 25
answer to this wise	cavillation	of his against mine	8, 553/ 35
godly sentence into frivolous	cavillations	and sophisms; as not	8, 424/ 17
Holy Scripture, to make	cavillations	and seek out sophisms	8, 438/ 22
go, and find himself	cavillations	proudly to rest upon	8, 508/ 31
and peril -- yet	cease	they not with money	8, 11/ 32
doctrine, those evangelicals themselves	cease	not to pursue and	8, 28/ 15

hearts, that they never	cease	in all that ever	8, 35/ 19
hitherto, nor never shall	cease	so to do, as	8, 44/ 8
every commandment will never	cease	searching till he come	8, 79/ 35
of that rascal, never	cease	to say this (and	8, 156/ 34
as we should soon	cease	to but if grace	8, 204/ 35
as our eye should	cease	to see if that	8, 204/ 35
his heart shall never	cease	to repent . . . or though	8, 214/ 33
one time, he may	cease	to repent at another	8, 214/ 36
heart can never after	cease	to repent as long	8, 215/ 4
liveth . . . or though he	cease	to repent, shall yet	8, 215/ 5
must they needs never	cease	falling till they come	8, 423/ 24
into deadly sin, then	cease	they to be the	8, 428/ 12
and battle shall never	cease	till Christ shall finally	8, 486/ 10
temptation. Which till they	cease	to do, if they	8, 543/ 6
while neither letted nor	ceased	falsely to insimulate and	8, 3/ 6
they will; as he	ceased	not to walk with	8, 272/ 31
God's good sufferance, they	ceased	not at the clergy	8, 482/ 30
the inferior creature --	ceaseth	not to search the	8, 60/ 1
charity (Christ's proper badge),	ceaseth	not to solicit and	8, 249/ 2
in that that God	ceaseth	no year to work	8, 346/ 18
fall to sin, then	ceaseth	he to be born	8, 434/ 35
of their souls or	ceasing	of their sinful blasphemy	8, 482/ 5
him to have weekly	celebrated	with the resting day	8, 321/ 20
from heaven, are yearly	celebrated	with a solemn feast	8, 370/ 32
the taste of the	celestial	gift, and been "partakers	8, 431/ 19
of God said unto	Centurio	, "Thy prayer and alms	8, 527/ 27
that Hercules drew up	Cerberus	, the mastiff of hell	8, 33/ 35
mocketh me . . . pull up	Cerberus	into the light. But	8, 147/ 13
jesting against the holy	ceremonies	and blessed sacraments of	8, 41/ 33
even likewise in all	ceremonies	and sacraments . . . he searcheth	8, 75/ 10
mows at the holy	ceremonies	that the Spirit of	8, 75/ 26
the sacraments and holy	ceremonies	of Christ's church, by	8, 77/ 6
of the sacraments and	ceremonies	-- I have showed	8, 77/ 30
set all the holy	ceremonies	and sacraments at naught	8, 78/ 8
Aneling, and by the	ceremonies	of the Mass, and	8, 78/ 11
any such sacraments or	ceremonies	given of old by	8, 78/ 23
finally, why any bodily	ceremonies	or sacraments at all	8, 79/ 1
set all such bodily	ceremonies	and sacraments at naught	8, 79/ 5
the Testament, and the	ceremonies	of the expiation or	8, 79/ 15
with the rites and	ceremonies	of all their sacrifice	8, 79/ 18
what all the outward	ceremonies	signified? Nay; nor what	8, 79/ 20
of these sacraments and	ceremonies	of the Old Law	8, 80/ 17
in mocking these holy	ceremonies	used, as well in	8, 109/ 5
beholding of those holy	ceremonies	were superstition because they	8, 109/ 10
of devotion, with the	ceremonies	used about the sacrifices	8, 109/ 14
out: that such holy	ceremonies	whereof Christ's church hath	8, 109/ 29
anything against these holy	ceremonies	of the Mass . . . but	8, 110/ 35
parish what all those	ceremonies	mean. Surely there needeth	8, 111/ 2
day. Tyndale And in	ceremonies	and sacraments, there he	8, 126/ 17
left out. More The	ceremonies	and sacraments Tyndale maketh	8, 126/ 23

Holy Church in the	ceremonies	and sacraments, and keep	8, 126/ 28
out of their dumb	ceremonies	and sacraments into thy	8, 134/ 22
blasphemies against Christ's holy	ceremonies	and blessed sacraments sent	8, 134/ 32
into "charming," "sacraments" into "	ceremonies	," and the ceremonies into	8, 143/ 15
into "ceremonies," and the	ceremonies	into "witchcraft," and yet	8, 143/ 15
that the observances and	ceremonies	of the Church are	8, 148/ 30
saith of the Service,	ceremonies	, and observances of the	8, 149/ 9
Tyndale saith, divers sacraments,	ceremonies	, and promises as the	8, 151/ 26
part concerning the sacraments,	ceremonies	, or articles of the	8, 156/ 17
the devout sacraments and	ceremonies	taught and delivered them	8, 158/ 29
that these sacraments and	ceremonies	do please God. And	8, 158/ 37
they see such godly	ceremonies	observed, and the more	8, 160/ 3
solemn, godly sacraments and	ceremonies	in their sight, they	8, 160/ 10
they use sacraments and	ceremonies	and Divine Service in	8, 165/ 24
railing upon the holy	ceremonies	of priesthood, as shaving	8, 192/ 28
they used no such	ceremonies	." This is a worthy	8, 192/ 32
his synagogue certain goodly	ceremonies	for the garnishing of	8, 193/ 7
Church, taught them holy	ceremonies	to be used about	8, 193/ 10
left many of the	ceremonies	to the Holy Ghost	8, 193/ 27
none made but the	ceremonies	of shaving and anointing	8, 193/ 31
therefore though before those	ceremonies	used, priests might consecrate	8, 193/ 35
serve in these holy	ceremonies	and sacraments . . . whereof the	8, 195/ 5
indeed . . . but be holy	ceremonies	used about the consecration	8, 197/ 21
both, be divers holy	ceremonies	used that be not	8, 197/ 22
as dumb sacraments and	ceremonies	, are marvelously agreeable unto	8, 291/ 1
And also, all the	ceremonies	and sacraments that were	8, 294/ 5
the sacraments and the	ceremonies	of the Old Law	8, 298/ 1
those sacraments, sacrifices, and	ceremonies	, displeasing to himself, thankless	8, 298/ 5
serve him with damnable	ceremonies	himself. Now, if Tyndale	8, 298/ 16
with those sacraments and	ceremonies	had been damnable . . . therefore	8, 298/ 20
all their sacrifices and	ceremonies	, he confesseth to be	8, 299/ 8
that those sacraments and	ceremonies	served them for Books	8, 299/ 12
ask him whether the	ceremonies	were tokens so like	8, 299/ 14
the beholding of the	ceremonies	, or not. If they	8, 299/ 16
the Law, sacraments, and	ceremonies	, and all their bodily	8, 299/ 28
the Law and the	ceremonies	, too, had stood them	8, 299/ 32
their sacraments, sacrifices, and	ceremonies	, other than grace and	8, 300/ 3
saith . . . Tyndale All the	ceremonies	and sacraments that were	8, 301/ 24
all the sacraments and	ceremonies	from Adam to Christ	8, 301/ 31
all the sacraments and	ceremonies	from Adam to Christ	8, 302/ 9
if God gave them	ceremonies	and sacraments whereof he	8, 302/ 14
doing of those not-understood	ceremonies	and sacraments in obedience	8, 302/ 17
observing of sacraments and	ceremonies	having some significations farther	8, 302/ 21
although our sacraments and	ceremonies	were not good indeed	8, 302/ 28
the sacraments and the	ceremonies	were if they were	8, 302/ 34
he calleth them "dumb	ceremonies	"); or else he saith	8, 304/ 3
the significations of all	ceremonies	-- there is no	8, 307/ 20
significations of all the	ceremonies	which God expressly commanded	8, 308/ 22
the fashion of the	ceremonies	, and to put them	8, 308/ 30
change or put down	ceremonies	and sacraments and all	8, 308/ 35

to keep all the	ceremonies	with them twain, without	8, 309/ 3
or put down the	ceremonies	, upon pain of damnation	8, 309/ 6
to the people many	ceremonies	commanded by God, whereof	8, 319/ 18
sacraments and many holy	ceremonies	used in the church	8, 323/ 35
and especially sacraments or	ceremonies	, were any of those	8, 324/ 17
of the sacraments nor	ceremonies	that Luther and he	8, 326/ 9
gave us any blind	ceremonies	, whereof we could not	8, 326/ 12
as well in their	ceremonies	and sacraments as in	8, 326/ 21
time of those old	ceremonies	, sacraments, judicials, and all	8, 326/ 25
Jews for using the	ceremonies	given by God to	8, 326/ 32
the fruit of their	ceremonies	and all. One other	8, 326/ 36
Saint Paul taught no	ceremonies	or sacraments but such	8, 327/ 2
understood. But yet the	ceremonies	, though they were written	8, 327/ 12
and "beware" of "hypocrisy," "	ceremonies	," and "all manner of	8, 327/ 20
For the sacraments and	ceremonies	given by God unto	8, 327/ 24
neither hypocrisy nor judicial	ceremonies	, nor "disguisings," neither . . . which	8, 327/ 25
significations of all these	ceremonies	and many others, we	8, 328/ 12
out with such dumb	ceremonies	whereof I know not	8, 328/ 22
Almighty God taught many	ceremonies	to Moses, and he	8, 328/ 26
let pass all the	ceremonies	taught about the Ark	8, 328/ 31
either, understood all the	ceremonies	commanded by God about	8, 328/ 34
he commanded all those	ceremonies	; but I say Tyndale	8, 329/ 6
people understood all those	ceremonies	: I will first bid	8, 329/ 8
understood not all the	ceremonies	. And yet I think	8, 329/ 30
unto Christ's church any	ceremonies	whereof they should not	8, 329/ 36
very signification of those	ceremonies	. But God hath not	8, 330/ 5
as well in the	ceremonies	as in those hard	8, 330/ 14
fasting, prayer, devotion, saints,	ceremonies	, and sacraments . . . and to	8, 337/ 19
seek not after their	ceremonies	and say, ' As	8, 349/ 5
undone any of those	ceremonies	and sacrifices that he	8, 349/ 11
received the laws and	ceremonies	in writing, yet received	8, 365/ 2
the formal words and	ceremonies	used in Baptism, and	8, 368/ 4
the air," and "dumb	ceremonies	" and "image service." But	8, 457/ 3
believeth not that any	ceremony	, or sacrament either, is	8, 77/ 23
have used for a	ceremony	salt than sand while	8, 78/ 32
of any sacrament or	ceremony	of anything set thereby	8, 80/ 13
Mass . . . and no such	ceremony	at all used thereat	8, 110/ 17
long hath used, or	ceremony	either, is idolatry; forasmuch	8, 154/ 5
any one sacrament or	ceremony	, or weighty point of	8, 154/ 31
fellows" -- needed neither	ceremony	nor sacrament as touching	8, 193/ 25
the priest a holy	ceremony	; and in the anointing	8, 194/ 21
and inasmuch as divine	ceremony	edifieth not, but hurteth	8, 294/ 13
every sacrament, sacrifice, and	ceremony	were not taught them	8, 298/ 10
inasmuch as a dumb	ceremony	edifieth not, but hurteth	8, 303/ 7
the fashion of the	ceremony	, or to put it	8, 307/ 21
impossible to use a	ceremony	but unto damnation, and	8, 308/ 17
and amend, neither any	ceremony	nor any sacrament serve	8, 308/ 38
put to after a	ceremony	, to signify that as	8, 317/ 13
reproveth any sacrament or	ceremony	taken up and accounted	8, 326/ 30
signification every sacrament and	ceremony	had. For whereas Tyndale	8, 327/ 31

the apostles taught any	ceremony	whereof the reason could	8, 327/ 33
and cause of every	ceremony	, that find we not	8, 328/ 2
whereas there had been	certain	linen cloths pilfered away	8, 13/ 18
and so found they	certain	letters secretly conveyed in	8, 13/ 22
that he was very	certain	and sure that he	8, 15/ 28
secretly kept by a	certain	space, had in the	8, 22/ 16
yet rehearsed they themselves	certain	things spoken by him	8, 23/ 3
and made great instance	certain	days after his judgment	8, 23/ 24
for any man, except	certain	revelation of God, to	8, 61/ 4
all men wine upon	certain	days, or command them	8, 61/ 18
days, or command them	certain	days to fast --	8, 61/ 18
God: ordain and appoint	certain	common fasting days in	8, 62/ 33
fast, and appointed them	certain	days. It appeareth also	8, 64/ 24
nothing but to signify	certain	things, he saith therefore	8, 95/ 21
by reason of a	certain	influence of his power	8, 98/ 30
sanctification of God, a	certain	strength of spiritual life	8, 100/ 25
them the better for	certain	words that I have	8, 115/ 4
him on a time	certain	necromancers and went into	8, 128/ 25
to enquire of them	certain	things whereof he was	8, 128/ 26
their days by a	certain	time, the true preachers	8, 151/ 32
if he join therewith	certain	circumstances and say, "This	8, 165/ 2
but it is a	certain	figure, and manner of	8, 167/ 27
presbyteros to signify a	certain	sort of the same	8, 189/ 5
Moses taught his synagogue	certain	goodly ceremonies for the	8, 193/ 6
can be sure and	certain	among Christian men, not	8, 222/ 26
like surety and like	certain	knowledge of the word	8, 225/ 12
as great authority, as	certain	, and as sure as	8, 225/ 31
Latin tongue lacketh one	certain	article that the Greek	8, 229/ 24
that I mean a	certain	, special man, to him	8, 229/ 35
in general, but a	certain	, special kind of record	8, 233/ 15
to be some such	certain	man as they mean	8, 234/ 18
if a man write	certain	rules to his household	8, 263/ 7
and yet give them	certain	, besides, by his own	8, 263/ 8
and underpropped it with	certain	other strong posts made	8, 282/ 1
unwritten word we be	certain	and sure by the	8, 295/ 25
Paul speaketh but of	certain	unreverent points in special	8, 315/ 23
nevertheless subdued man unto	certain	order of serving, not	8, 321/ 9
behalf commanded them some	certain	sacrifices unto God, the	8, 348/ 30
kneel down and say	certain	prayers with him to	8, 354/ 26
general procession upon any	certain	day . . . but that any	8, 354/ 35
Testament, and also forbidden	certain	men to preach the	8, 356/ 35
color this matter by	certain	subtleties, and went about	8, 369/ 27
that in presence of	certain	good, virtuous witnesses . . . and	8, 374/ 33
foreremembered, but also by	certain	words in this First	8, 427/ 6
be given to some	certain	man beside the common	8, 437/ 12
sin deadly, but be	certain	and sure of grace	8, 442/ 37
that they were as	certain	and sure of repentance	8, 450/ 36
such kind of so	certain	and open revelation were	8, 507/ 27
instead of sure and	certain	sight, be from distrust	8, 509/ 5
it of his own	certain	knowledge, he shall else	8, 533/ 7

that God chooseth a	certain	whom he liketh. And	8, 566/ 19
both places, after a	certain	vehement manner of speech	8, 569/ 27
is that anything is	certainly	to be believed, except	8, 133/ 7
temerarious and overbold so	certainly	to affirm that any	8, 154/ 3
that nothing may be	certainly	known to be believed	8, 271/ 7
article in declaring the	certainty	of the thing that	8, 234/ 21
not in surety and	certainty	of the truth --	8, 376/ 6
doubt, and out of	certainty	, what way he might	8, 388/ 6
put the people in	certainty	. For which cause Saint	8, 396/ 24
the sure truth and	certainty	cannot be had by	8, 478/ 35
of God. Whereof the	certainty	of the truth dependeth	8, 483/ 32
in and will not	chafe	himself about it till	8, 124/ 3
a corner with a	chain	and a clog, and	8, 126/ 33
the strength of this	chain	, beginneth to writhe and	8, 223/ 11
of pestilence, with the	chain	of pertinacity, as any	8, 301/ 19
devil hath broken his	chains	and of all extreme	8, 119/ 32
fast bound in the	chair	of pestilence, with the	8, 301/ 18
he saith, "Upon the	chair	of Moses are now	8, 351/ 18
he spoke of Moses'	chair	, that therefore they should	8, 352/ 3
the allegory of "the	chair	of Moses" occupied by	8, 352/ 19
they sit upon Moses'	chair	, and occupy his place	8, 353/ 20
the allegory, by the "	chair	of Moses" the doctrine	8, 353/ 28
saith that in the "	chair	of Moses" is understood	8, 356/ 19
sit surest in the	chair	of his glorious triumph	8, 559/ 22
the paten of the	chalice	, with very good and	8, 23/ 35
had stolen away the	chalice	, and yet not a	8, 449/ 23
we the hallowing of	chalices	, vestments, paschal taper, and	8, 366/ 3
person, in the Star	Chamber	, most eloquently, by his	8, 27/ 4
to pray in our	chamber	-- yet showed he	8, 162/ 26
often, not of any	chance	or good intent, but	8, 144/ 2
done it either of	chance	or of purpose for	8, 171/ 29
things that we call "	chance	" and "hap" happened to	8, 190/ 1
purpose, but unwittingly, by	chance	and mishap, ere ever	8, 215/ 11
her, let that be	chance	and occasion of one	8, 536/ 7
Thomas More, Knight Lord	Chancellor	of England The Preface	8, 1/ 3
down before the bishop's	chancellor	, in the presence of	8, 23/ 9
of bread. Wherein the	chancellor	made a while great	8, 23/ 26
that, being his unworthy	Chancellor	, it appertaineth, as I	8, 27/ 18
Cardinal should leave the	chancellorship	to me, and the	8, 8/ 26
far. In men such	change	and such repentance happeth	8, 105/ 24
how he defendeth his	change	of this word "church	8, 144/ 14
language, which after the	change	the people did not	8, 160/ 26
will not agree to	change	the old "church" for	8, 165/ 35
yet, to defend his	change	of "church" into "congregation	8, 166/ 4
did naught in the	change	of "church" for "congregation	8, 167/ 9
geese. But yet the	change	of the word, if	8, 171/ 28
mistrust him in the	change	. And now I say	8, 171/ 34
may not in translation	change	the name into the	8, 174/ 11
cause for Tyndale to	change	it into a worse	8, 176/ 32
in his English translation	change	the word of "priest	8, 182/ 23

it compresbyter, than to	change	that word signifying the	8, 184/ 24
by the same reason	change	"bishop" into "overseer," and	8, 186/ 21
such provision, he may	change	"chin" into "cheek," and	8, 186/ 25
such changes he could	change	the names into the	8, 186/ 29
And thus, as touching	change	of presbyteros into "seniors	8, 188/ 4
had had in the	change	none other fault but	8, 188/ 7
them . . . nor so shamefully	change	from worse to worse	8, 197/ 14
scoffing is sufficient to	change	the known, holy names	8, 202/ 34
therefore, to make a	change	of the English word	8, 211/ 11
his defense in the	change	of "church," "priest," "grace	8, 218/ 17
intent to make a	change	in the faith. As	8, 218/ 39
specially, but if we	change	the order of our	8, 234/ 26
his translating make any	change	in the order of	8, 235/ 4
record of man," to	change	the order of the	8, 236/ 34
in works make what	change	that God list to	8, 280/ 26
jeopardy to alter or	change	the fashion of the	8, 307/ 21
all to alter and	change	the fashion of the	8, 308/ 29
to care whether we	change	or put down ceremonies	8, 308/ 35
will, but if we	change	that mind and amend	8, 308/ 37
them down, alter, nor	change	them . . . whereas he saith	8, 309/ 5
in the consecration and	change	of the wine into	8, 317/ 29
Where I alleged the	change	of the Sabbath day	8, 320/ 3
day, and may yet	change	it into the Monday	8, 320/ 7
there any cause to	change	it from the Saturday	8, 320/ 11
More Tyndale maketh the	change	of the Sabbath day	8, 320/ 16
so that we may	change	the Sunday into Monday	8, 320/ 21
was never cause to	change	it from Saturday but	8, 320/ 23
very cause of the	change	is . . . that men were	8, 321/ 3
and makers of the	change	; but the Son of	8, 321/ 5
lords, and able to	change	it to Friday for	8, 321/ 24
none such yet, to	change	this day that Christ	8, 321/ 28
from such need of	change	forever hereafter . . . as he	8, 321/ 30
that they shall not	change	the Sunday neither of	8, 322/ 16
suffer the Church to	change	it, but it is	8, 322/ 18
but it is a	change	once so made and	8, 322/ 18
himself come again, and	change	all the week and	8, 322/ 22
or year. And this	change	hath he made, I	8, 322/ 24
it that "we" may	change	and make our Sabbath	8, 322/ 29
in the fight; they	change	their mind by the	8, 452/ 13
hope of the man's	change	to his sect, either	8, 469/ 38
behavior of the taker	change	the name and the	8, 503/ 19
temptations, for the sudden	change	from so great glory	8, 540/ 34
that the wonderful sudden	change	, and the terrible sight	8, 541/ 8
that deadly sin with	change	of hell into purgatory	8, 548/ 29
foresight of his repentance,	change	, and penance, was a	8, 549/ 14
us now, then, somewhat	change	our case, from that	8, 557/ 5
by his unwise wily	change	of this word "converted	8, 559/ 26
perceived not that that	change	hath made every man	8, 559/ 28
he by that wily	change	, even in the very	8, 559/ 32
law of God alike	changeable	through the remnant of	8, 494/ 34

and that holy wine	changed	and turned in Christ's	8, 81/ 14
so when they had	changed	the name, they took	8, 121/ 6
three men's song. They	changed	also the Mass; and	8, 126/ 1
find our charity not	changed	but increased and perfected	8, 141/ 5
our faith converted and	changed	into clear and lightsome	8, 141/ 7
for example that he	changed	commonly this word "church	8, 143/ 8
also, when the tongues	changed	both in Greece and	8, 160/ 24
found abused therein, been	changed	into better . . . as have	8, 161/ 1
Tyndale saith that he	changed	this word "church" into	8, 163/ 16
sort, would have utterly	changed	. . . and rather than laymen	8, 164/ 24
these circumstances that he	changed	that word of purpose	8, 165/ 30
which the people have	changed	and forgotten hundreds of	8, 201/ 4
people perceive that Tyndale	changed	in his translation the	8, 218/ 38
for example, that he	changed	the word "church" into	8, 219/ 1
heretics. And that he	changed	"priest" into "senior" . . . because	8, 219/ 9
preach. And that he	changed	"penance" into "repenting" . . . because	8, 219/ 12
ye see, and being	changed	for such causes as	8, 220/ 10
Church, maliciously by him	changed	in his translation . . . kept	8, 222/ 15
of that place have	changed	somewhat the order of	8, 234/ 29
in our English tongue,	changed	in those two persons	8, 236/ 13
our own tongue have	changed	and turned the order	8, 236/ 16
other, with the words	changed	; that is to wit	8, 236/ 21
by the translator better	changed	than kept. And I	8, 236/ 31
he had repented and	changed	ere God did any	8, 247/ 34
wine is converted and	changed	into Christ's body and	8, 293/ 6
as the water is	changed	into wine, so are	8, 317/ 13
wine, so are we	changed	(through faith), as it	8, 317/ 14
be since for abuses	changed	, as kissing each other	8, 324/ 22
Tyndale, so altered and	changed	in matters of great	8, 357/ 7
we also the Saturday	changed	into the Sunday, which	8, 366/ 1
nothing neither reformed nor	changed	." Saint Hilary, in the	8, 369/ 3
his either omitted or	changed	; and after shall we	8, 418/ 28
mortal into venial, so	changed	the punishment from endless	8, 539/ 30
word that he hath	changed	), wheresoever in Scripture it	8, 558/ 33
himself, when he so	changed	that word, perceived very	8, 559/ 29
he made so many	changes	that, as Bayfield (another	8, 7/ 22
tongue with such manner	changes	. . . and showed also the	8, 143/ 18
have used haply those	changes	among without evil meaning	8, 143/ 37
yet he, since those	changes	so served for his	8, 143/ 38
that he made the	changes	for the setting forth	8, 144/ 10
say that with such	changes	he could change the	8, 186/ 28
that he made such	changes	for the setting forth	8, 220/ 1
his translation, wherein such	changes	found as ye see	8, 220/ 9
Of which manner of	changes	of the soul whom	8, 487/ 27
words more which he	changeth	and useth daily, as	8, 143/ 12
care what word he	changeth	, nor how. For he	8, 164/ 36
doing penance, which he	changeth	too. But marry, he	8, 165/ 12
congregation," but that he	changeth	this word "church" into	8, 169/ 14
body in an ague	changeth	from cold to heat	8, 487/ 26
his unsavory scoff, he	changeth	and misrehearseth my words	8, 554/ 19

agree with his heresy,	changeth	in his exposition the	8, 559/ 2
him the fault for	changing	"grace" into "favor" where	8, 203/ 5
of "grace." Against Tyndale's	Changing	of "Confession" into "Knowledge	8, 203/ 23
with his defense of	changing	"church" and other things	8, 222/ 13
those words and so	changing	the order, he should	8, 234/ 33
hath, for lack of	changing	the order of the	8, 235/ 14
nor parish church nor	chapel	, nor monks nor friars	8, 162/ 13
the bishop and his	chaplains	and himself . . . maketh all	8, 7/ 29
saith in the twenty-sixth	chapter	of Leviticus, where he	8, 5/ 5
also upon the seventh	chapter	of Saint Paul's epistle	8, 7/ 12
answer him in every	chapter	that he hath impugned	8, 35/ 3
Jesus (in the sixteenth	chapter	of John) at his	8, 43/ 7
any search the second	chapter	of the First Epistle	8, 45/ 34
Item: In the twenty-first	chapter	of the Third Book	8, 66/ 5
Ezra and the eighth	chapter	, it is written thus	8, 67/ 4
Ezra and the first	chapter	, thus said Nehemiah: "When	8, 67/ 11
mouth. In the thirty-fourth	chapter	of Ecclesiasticus it is	8, 68/ 14
Joel, in the second	chapter	: "And therefore now, saith	8, 68/ 25
not in the third	chapter	of the prophet Jonah	8, 68/ 35
-- as the first	chapter	of Joel, the ninth	8, 69/ 7
Luke, in the fourteenth	chapter	of the Apostles' Acts	8, 69/ 14
Paul in the fifth	chapter	of his epistle to	8, 94/ 27
James in the first	chapter	of his epistle, where	8, 94/ 34
speaketh in the eighth	chapter	-- the words of	8, 103/ 5
written in the ninth	chapter	of Saint John, did	8, 103/ 11
Answer unto the First	Chapter	of Tyndale's Book: Why	8, 142/ 5
left out. The Second	Chapter	: Why Tyndale Used "Congregation	8, 163/ 13
Church" In the second	chapter	Tyndale saith that he	8, 163/ 16
people, thrice in one	chapter	, even in . . . the Acts	8, 168/ 5
which is the eighth	chapter	of the Third Book	8, 169/ 12
tell Tyndale in that	chapter	good and plain causes	8, 169/ 22
ecclesia" thrice in one	chapter	, of the Acts, the	8, 170/ 37
For in the fifth	chapter	of Saint Paul to	8, 172/ 8
written in the tenth	chapter	of the same epistle	8, 172/ 18
Paul, in the second	chapter	to the Romans . . . where	8, 173/ 22
the end of this	chapter	Tyndale telleth me that	8, 175/ 8
More Tyndale in this	chapter	at great length declareth	8, 181/ 16
Tyndale In the fifth	chapter	of the first of	8, 183/ 11
in the said twentieth	chapter	of the Apostles' Acts	8, 184/ 10
his title of this	chapter	is "Why ' Favor	8, 202/ 31
Paul in the sixth	chapter	unto the Hebrews shall	8, 212/ 33
himself in the sixteenth	chapter	of Saint John's Gospel	8, 225/ 23
Christ in the fifth	chapter	of John . . . he would	8, 229/ 4
written in the fifth	chapter	of Saint John. Christ	8, 229/ 17
thereof in the first	chapter	of the Gospel of	8, 230/ 6
Saint John the fifth	chapter	, where Tyndale hath translated	8, 233/ 9
prophet," in the first	chapter	, to signify not a	8, 233/ 16
himself in the twenty-fourth	chapter	of Saint Luke --	8, 238/ 16
them in the first	chapter	of the Acts, "Ye	8, 238/ 30
in the same fifth	chapter	, speaking of the witness	8, 239/ 11

likewise in the fifteenth	chapter	of Saint John our	8, 239/ 33
Baptist in the third	chapter	of Saint John the	8, 240/ 4
I have in this	chapter	plainly convicted Tyndale of	8, 240/ 27
a little by this	chapter	and would we should	8, 240/ 35
saith in the fifteenth	chapter	of Saint John: "If	8, 241/ 31
answer to his one	chapter	. . . which he so gaily	8, 252/ 30
the matter of this	chapter	, wherein Tyndale, as he	8, 254/ 3
he did in the	chapter	last before, in which	8, 254/ 4
Tyndale shall in this	chapter	, as solemnly as he	8, 254/ 14
in this same present	chapter	, to the intent that	8, 258/ 32
my Dialogue, the twenty-fifth	chapter	: there shall ye perceive	8, 291/ 30
did, in the second	chapter	of the Acts, where	8, 292/ 16
appeareth in the tenth	chapter	of Saint John. Now	8, 292/ 20
the title of his	chapter	, he taketh in hand	8, 294/ 33
For in the sixth	chapter	of Saint Paul unto	8, 296/ 29
and reasonings within the	chapter	, have so evil dependence	8, 307/ 1
final clause of this	chapter	unto the remnant . . . so	8, 307/ 6
virtuously, Tyndale finisheth this	chapter	. For the whole effect	8, 307/ 25
he hath in this	chapter	taken in hand to	8, 309/ 9
his part in this	chapter	. . . in which he would	8, 309/ 17
I in the twenty-fifth	chapter	of the First Book	8, 309/ 34
Evangelist in the last	chapter	of his Gospel . . . that	8, 310/ 5
thereof, in the sixth	chapter	of his Gospel. And	8, 312/ 14
John in the sixteenth	chapter	, said unto his disciples	8, 312/ 23
that thing in that	chapter	, not to put in	8, 315/ 11
Christ. And in that	chapter	Saint Paul speaketh but	8, 315/ 23
judge . . . and by that	chapter	judge also the false	8, 315/ 31
answer to the twenty-ninth	chapter	of my First Book	8, 330/ 33
Tyndale In the twenty-ninth	chapter	, M. More allegeth that	8, 330/ 36
determination (in the fifteenth	chapter	of the Acts) where	8, 343/ 23
mentioned in the fifteenth	chapter	of the Acts? Or	8, 346/ 15
and read over the	chapter	. . . he shall see that	8, 348/ 27
answer to the eighteenth	chapter	of my Dialogue, bringeth	8, 355/ 8
unto Timothy, the third	chapter	of the second epistle	8, 359/ 24
Romans, in the fifteenth	chapter	, "I dare not speak	8, 362/ 2
Galatians, in the first	chapter	, that if an angel	8, 364/ 1
Book, in the thirteenth	chapter	, of The Praying toward	8, 368/ 11
farther, in the seventeenth	chapter	, where it is written	8, 368/ 14
them." Dionysius, the first	chapter	of Ecclesiasticae hierarchiae, of	8, 368/ 23
Jerome, interpreting the eleventh	chapter	of the First Epistle	8, 369/ 18
eleventh Collation (the twelfth	chapter	): "The authority of the	8, 370/ 18
Augustine in the eleventh	chapter	of the Ninth Book	8, 371/ 12
And in the next	chapter	after, Saint Augustine saith	8, 371/ 24
afterward, in the last	chapter	of the same book	8, 371/ 31
himself in his last	chapter	of the Gospel, "Many	8, 374/ 12
title is, of his	chapter	, the question "Whether the	8, 390/ 21
we come to the	chapter	. But yet again, in	8, 395/ 33
granteth, after in his	chapter	, that they "sin and	8, 397/ 5
confessed. And in his	chapter	answered in my third	8, 404/ 35
hereafter, in his other	chapter	, "How a Christian Man	8, 405/ 6

Err" -- in that	chapter	he saith that the	8, 405/ 7
written in his other	chapter	before, partly to anticipate	8, 405/ 22
written in his other	chapter	after. Which words of	8, 405/ 23
saith, in the second	chapter	following, that there is	8, 414/ 33
as in this same	chapter	after, that he putteth	8, 415/ 36
he saith in another	chapter	after, feelingly and not	8, 417/ 28
acquitted him in this	chapter	. Here endeth the confutation	8, 418/ 10
the confutation of this	chapter	of Tyndale, "Whether the	8, 418/ 11
Here followeth the next	chapter	of Tyndale, in which	8, 418/ 13
hear all his whole	chapter	together, without any word	8, 418/ 27
of God" the third	chapter	of the First Epistle	8, 420/ 14
John in the third	chapter	of his first epistle	8, 424/ 10
aforesaid beginning of this	chapter	-- that Saint John	8, 425/ 16
Saint Matthew, the twelfth	chapter	; and also the dark	8, 426/ 19
his heresies of this	chapter	of his, of sinning	8, 427/ 11
Romans, in the tenth	chapter	, "They" (that is, the	8, 430/ 8
his, in the sixth	chapter	unto the Hebrews, of	8, 431/ 1
these, in the eighteenth	chapter	. . . "If a sinner repent	8, 432/ 4
again in the thirty-third	chapter	, in this wise: "The	8, 432/ 24
end of that third	chapter	, "Whoso keepeth God's commandments	8, 442/ 18
further progress in this	chapter	, in which he goeth	8, 443/ 16
words, in this present	chapter	, where he saith, "we	8, 447/ 6
as well in this	chapter	as in others following	8, 451/ 28
of this his worshipful	chapter	of "ever sinning and	8, 458/ 24
because that in this	chapter	Tyndale is, as it	8, 458/ 31
conclusion . . . and all this	chapter	of his, with his	8, 460/ 3
long work about this	chapter	. For since the whole	8, 460/ 21
and confuted in the	chapter	next before: I may	8, 460/ 26
tell you in another	chapter	after -- whoso (saith	8, 461/ 3
effect of this whole	chapter	, though he trifle with	8, 467/ 21
whole conclusion in this	chapter	-- that none elect	8, 471/ 3
avoided, all his whole	chapter	thereof. But now, since	8, 472/ 34
final conclusion of this	chapter	. . . here ye may plainly	8, 479/ 23
would, with this same	chapter	make an end of	8, 479/ 24
both end this present	chapter	and also this whole	8, 480/ 8
the end of his	chapter	, with which he would	8, 480/ 12
confessed, in this same	chapter	, that the true members	8, 480/ 24
an end of this	chapter	. . . in which ye see	8, 484/ 26
clean dead. More This	chapter	hath Tyndale put in	8, 485/ 20
his heresies of the	chapter	next before. Wherein he	8, 485/ 22
he brought in this	chapter	. . . in which he neither	8, 485/ 32
pretendeth to make this	chapter	of faith, and then	8, 489/ 33
himself before, in another	chapter	, confesseth that his holy	8, 490/ 17
end of all this	chapter	, that albeit the old	8, 495/ 14
Tyndale in this his	chapter	of his false faith	8, 496/ 5
man's living. More This	chapter	dependeth upon the chapter	8, 496/ 27
chapter dependeth upon the	chapter	before, in which he	8, 496/ 27
thereto Tyndale joineth this	chapter	. . . saying, "Even so goeth	8, 497/ 4
should have begun this	chapter	as he doth now	8, 497/ 11
would that in this	chapter	all were well save	8, 497/ 20

it. For surely this	chapter	is very naught . . . and	8, 497/ 21
Scripture (in the fifteenth	chapter	of Saint John) which	8, 498/ 12
answer to the first	chapter	of the Third Book	8, 500/ 6
plain in this present	chapter	. For though he speak	8, 501/ 1
so plainly in this	chapter	as he doth after	8, 501/ 2
words that in this	chapter	immediately follow . . . which are	8, 501/ 5
knit in this present	chapter	. In which when he	8, 501/ 8
Tyndale intendeth in this	chapter	of the order of	8, 501/ 22
doth in the first	chapter	of Saint Mark. For	8, 502/ 30
And yet in another	chapter	before, he showeth that	8, 517/ 5
Tyndale hath in this	chapter	hitherto said nothing to	8, 518/ 2
specially meaneth in this	chapter	of the order of	8, 519/ 3
then neither. In this	chapter	which Tyndale entitleth "The	8, 521/ 30
also that in his	chapter	followeth, where he writeth	8, 522/ 7
process following in this	chapter	), which his high goodness	8, 525/ 16
see that in this	chapter	of the order of	8, 531/ 29
before proved in another	chapter	by like matter, if	8, 537/ 24
written in the twelfth	chapter	of the Second Book	8, 538/ 34
all this his whole	chapter	of the order of	8, 549/ 28
of this his present	chapter	, of the order of	8, 550/ 25
he hath in his	chapter	of the order of	8, 553/ 3
whereof, he finisheth his	chapter	with a pleasant proper	8, 553/ 5
said herebefore, in this	chapter	, that the apostles were	8, 558/ 17
his purpose of this	chapter	of the order of	8, 559/ 19
last end of his	chapter	, with his own witness	8, 559/ 33
now beginneth, after this	chapter	, another new matter: that	8, 560/ 8
thereof . . . in all that	chapter	neither anything proveth he	8, 562/ 18
speaketh. And so that	chapter	nothing at all to	8, 562/ 20
he bringeth forth that	chapter	for the proof that	8, 562/ 21
therefore is also that	chapter	nothing at all to	8, 562/ 25
we have already: this	chapter	of Tyndale's not only	8, 562/ 31
forth with his other	chapter	wherein he laboreth to	8, 562/ 34
his doctrine of that	chapter	, in another chapter after	8, 563/ 6
that chapter, in another	chapter	after. For whereas in	8, 563/ 6
whereas in the former	chapter	he teacheth that we	8, 563/ 7
and in his other	chapter	after, he teacheth us	8, 563/ 11
his doctrine in his	chapter	. . . where he teacheth us	8, 563/ 16
he forth in his	chapter	with this question --	8, 563/ 19
he spendeth up that	chapter	. But yet, though he	8, 563/ 34
he saith in his	chapter	-- he had yet	8, 564/ 2
his title of that	chapter	is "Whether the Church	8, 564/ 5
not in all that	chapter	any one word. And	8, 564/ 8
And so is his	chapter	neither anything toward his	8, 564/ 9
forth with his other	chapter	, that a true member	8, 564/ 12
that, a sinner." Which	chapter	, besides that it is	8, 564/ 14
see well that this	chapter	. . . if it were all	8, 564/ 34
forth with his other	chapter	, that the faith which	8, 565/ 1
whereof he maketh this	chapter	is such that, as	8, 565/ 5
not in all this	chapter	bring forth any manner	8, 565/ 7
at last with his	chapter	which he calleth "The	8, 565/ 17

The third, against two	chapters	of Tyndale's Answer --	8, 33/ 25
seven of the first	chapters	of his book, as	8, 144/ 5
and "grace"; all which	chapters	whoso read and consider	8, 203/ 32
which be treated two	chapters	of Tyndale's book: that	8, 222/ 3
he maketh, sometimes the	chapters	, sometimes the paragraphs and	8, 306/ 37
of his two special	chapters	-- the one, "Whether	8, 382/ 11
shall, in his other	chapters	hereafter following, at a	8, 390/ 31
to read in other	chapters	-- how they may	8, 393/ 3
he moveth in other	chapters	after, he so fondly	8, 393/ 24
as well in his	chapters	following as in this	8, 415/ 36
shall come to the	chapters	in which he shall	8, 443/ 14
other words, in the	chapters	following, as by these	8, 447/ 5
appeareth by sundry other	chapters	of this book, and	8, 447/ 9
of divers of his	chapters	, some before and some	8, 498/ 8
in two or three	chapters	. . . and now he confirmeth	8, 532/ 14
answers made unto the	chapters	of my said work	8, 553/ 34
both twain, unto his	charge	. But let him go	8, 10/ 2
the labor, travail, cost,	charge	, peril, harm, and hurt	8, 11/ 36
to any such men's	charge	as these folk be	8, 19/ 12
the disobedience to his	charge	-- he went unto	8, 22/ 14
had committed unto their	charge	-- that God, for	8, 69/ 23
be laid to their	charge	-- thus I say	8, 93/ 8
layeth it to the	charge	of the Catholic Church	8, 123/ 1
I laid to his	charge	as the very thing	8, 144/ 12
all Tyndale's high, fearful	charge	, is so little afraid	8, 180/ 6
at his high, solemn	charge	. . . whereby he would with	8, 180/ 15
how could I then	charge	him with it as	8, 182/ 26
also serve for his	charge	. For since this word	8, 198/ 31
man layeth to his	charge	; and the thing that	8, 199/ 25
I lay to his	charge	he leaveth ever unanswered	8, 199/ 25
is it that I	charge	him with, and to	8, 200/ 1
laid unto a man's	charge	. . . and where this Latin	8, 207/ 17
were laid unto their	charge	and proved to their	8, 207/ 37
But he giveth a	charge	that men use diligence	8, 348/ 13
own. And much like	charge	(albeit not of like	8, 348/ 14
Irenaeus' works the same	charge	given in like wise	8, 348/ 17
meddle with another man's	charge	, maugre his teeth to	8, 357/ 33
teeth to whom the	charge	belongeth . . . or else should	8, 357/ 33
be laid to his	charge	. Judgment and justice hath	8, 433/ 14
their sins to their	charge	! And yet because we	8, 490/ 26
so sore to his	charge	that he appointed an	8, 539/ 26
be laid to his	charge	. He hath dealt justly	8, 569/ 6
in Enoch and Elijah's	chariot	! But yet, good Christian	8, 47/ 23
and overthrown his triumphant	chariot	. . . and with the very	8, 559/ 35
declaring what good and	charitable	mind the man died	8, 20/ 37
have heaven for their	charitable	almsdeeds done here in	8, 52/ 31
God, which (as his	charitable	books well declare) would	8, 123/ 30
that "the Turks be	charitable	one to another among	8, 200/ 8
of, that "Turks be	charitable	among themselves, and some	8, 200/ 25
him, and much labor	charitably	taken for the saving	8, 15/ 32

charity, saith that he "	charitably	" doth "exhort" me "in	8, 179/ 7
to serve God with	charity	too (which now they	8, 53/ 30
they say, hath always	charity	therewith. But albeit that	8, 53/ 33
and serve him with	charity	to the intent to	8, 54/ 1
faith and hope and	charity	, or of any one	8, 54/ 5
of faith, hope, and	charity	-- or of any	8, 54/ 9
of faith, hope, and	charity	. Wherefore I cannot see	8, 54/ 15
of a faithful, working	charity	; whereof he and all	8, 54/ 20
in faith, hope, and	charity	, and in the state	8, 54/ 28
hope, or out of	charity	, and be not in	8, 82/ 14
salvation with love and	charity	toward God and our	8, 101/ 1
faith and yet lack	charity	(as Saint Paul saith	8, 137/ 11
have faith and lack	charity	-- yet if he	8, 137/ 16
he cannot have no	charity	. And therefore, since Tyndale	8, 137/ 17
his false love lacking	charity	. For surely to win	8, 137/ 19
we may find our	charity	not changed but increased	8, 141/ 5
this word "senior," and "	charity	" into "love," and "grace	8, 143/ 10
he would of his	charity	be so good to	8, 175/ 25
father of his abundant	charity	, saith that he "charitably	8, 179/ 7
Love" Rather Than into "	Charity	" Here maketh Tyndale a	8, 198/ 22
and telleth us that "	charity	" hath in English speech	8, 198/ 24
he therefore leave out "	charity	" where it may conveniently	8, 198/ 26
in the stead of "	charity	," hath of itself some	8, 198/ 33
the undoubted good word "	charity	," thereas the sentence well	8, 198/ 36
which is expressed by "	charity	"? Then showeth he that	8, 199/ 3
it "love" and not "	charity	"; as though I had	8, 199/ 5
places as this word "	charity	" might not conveniently stand	8, 199/ 7
that he putteth out "	charity	" where it might well	8, 199/ 8
mislike the name of	charity	. Now, because I say	8, 199/ 9
every "love" is not	charity	, but only such love	8, 199/ 11
reward in heaven for	charity	borne to his enemy	8, 199/ 29
good, godly hope (as "	charity	" signifieth no love but	8, 199/ 31
than by the word "	charity	," that signifieth no love	8, 199/ 38
-- yet this word "	charity	" signifieth no love but	8, 200/ 14
rather than this word "	charity	," that signifieth no love	8, 200/ 18
yet this English word "	charity	" never signified among us	8, 200/ 23
though this English word "	charity	" had been English before	8, 200/ 32
Finally, I say not "	Charity	God," or "Charity your	8, 201/ 17
not "Charity God," or "	Charity	your neighbor," but "Love	8, 201/ 17
love" than this word "	charity	" in such places as	8, 201/ 26
have used this word "	charity	"; and where the Latin	8, 201/ 27
where this holy word "	charity	" was more proper for	8, 201/ 28
bid him not say "	Charity	thy neighbor," nor "Good-affection	8, 201/ 32
mind," "Bear thy neighbor	charity	. " Tyndale Though we say	8, 201/ 36
them both a bare	charity	as with the frail	8, 202/ 10
not use it but "	charity	. " Thus crieth he out	8, 202/ 16
the words "church," "priest," "	charity	," and "grace"; all which	8, 203/ 31
in faith, hope, and	charity	man worketh good works	8, 204/ 29
deeds of other men's	charity	, or the spiritual treasure	8, 213/ 26
of "church," "priest," "grace," "	charity	," "penance," and such others	8, 218/ 17

this true church, of	charity	(Christ's proper badge), ceaseth	8, 249/ 1
in faith, hope, and	charity	do any such thing	8, 300/ 7
justice and deeds of	charity	; and the superstition of	8, 326/ 22
-- but that their	charity	drove them to it	8, 333/ 19
were by the same	charity	driven by their writing	8, 333/ 23
saveth not upright the	charity	of Saint Andrew nor	8, 334/ 6
people; for else the	charity	strained them not of	8, 334/ 11
that thing belonged to	charity	too, if of charity	8, 334/ 21
charity too, if of	charity	their purpose was to	8, 334/ 21
prove us that the	charity	of the apostles drove	8, 335/ 15
reason of the apostles'	charity	compelling them to leave	8, 351/ 3
could not avail without	charity	. . . then fell they to	8, 395/ 11
that there must be	charity	too . . . and now say	8, 395/ 25
in faith, hope, and	charity	be very profitable toward	8, 401/ 2
of God? No fiery	charity	, though men would burn	8, 401/ 17
is naught worth without	charity	. So that ye may	8, 401/ 24
with good works of	charity	, the more largely increased	8, 409/ 3
and yet fall from	charity	. Which thing if Tyndale	8, 412/ 14
the lively works of	charity	, and is as Saint	8, 412/ 23
works, or deeds of	charity	toward satisfaction? The knowledge	8, 416/ 24
yea, and sometimes for	charity	therewith also . . . and then	8, 421/ 8
were faith, hope, and	charity	, all three together, because	8, 421/ 9
both wholesome hope and	charity	. But not so great	8, 421/ 33
and, without hope or	charity	either, by malice or	8, 421/ 35
to faith, hope, and	charity	, and do good works	8, 422/ 4
remaining -- fall from	charity	, and put the Spirit	8, 422/ 30
coupled with hope and	charity	and will of good	8, 423/ 27
by faith, hope, and	charity	, and the sacraments, and	8, 427/ 28
thereof, with hope and	charity	thereto, as ever holy	8, 428/ 34
left off thy first	charity	. And therefore remember from	8, 429/ 20
members -- saving my	charity	, sir, I beshrew their	8, 452/ 26
hope in God, and	charity	therewith also, which, saith	8, 459/ 10
faith and hope, and	charity	too; wherein among all	8, 459/ 19
faith, full hope, and	charity	both -- so surely	8, 459/ 27
with good hope and	charity	too, as Tyndale saith	8, 459/ 35
him. And saving my	charity	, I beshrew him heartily	8, 470/ 36
forth by heretics when	charity	waxed cold many a	8, 474/ 21
to destroy hope and	charity	and all other virtues	8, 486/ 15
that by sin, Christian	charity	goeth away. For neither	8, 487/ 37
goeth away. For neither	charity	nor grace can stand	8, 487/ 37
still faith, hope, and	charity	with all their heavy	8, 488/ 7
wit, the keeping of	charity	still in the doing	8, 488/ 23
of God -- hope,	charity	, continence, piety, learning, wisdom	8, 503/ 25
getting of hope or	charity	, piety-ful affection or chastity	8, 503/ 34
good hope and godly	charity	, with other many virtuous	8, 505/ 28
of man's will concerning	charity	as he before took	8, 510/ 34
neither in faith nor	charity	have any merit at	8, 511/ 8
of the fruit of	charity	. . . with which it wrought	8, 552/ 9
fall not to the "	charitying	" but to the "loving	8, 202/ 8
strange words enchant and	charm	the reader, and make	8, 180/ 16

butter as anointed with	charmed	oil," except men can	8, 57/ 33
butter as anointed with	charmed	oil, if his soul	8, 75/ 17
chrisem which he calleth "	charmed	oil," because God will	8, 81/ 37
into "smearing," "consecrating" into "	charming	," "sacraments" into "ceremonies," and	8, 143/ 14
the death too . . . as	Charterhouse	monks had liefer die	8, 124/ 36
the monks of the	Charterhouse	, would God we were	8, 125/ 5
ran out of the	Charterhouse	and left fish and	8, 125/ 12
neither Greenwich, Syon, nor	Charterhouse	. If the choir be	8, 162/ 14
made a marker of	chases	in some tennis play	8, 138/ 18
flee where no man	chaseth	you. And if ye	8, 5/ 15
a man to live	chaste	, nor let a monk	8, 5/ 28
Friars Observants, honest, godly,	chaste	, virtuous people -- not	8, 190/ 19
promised perpetually to live	chaste	. . . he will none whore	8, 190/ 31
and love, and live	chaste	, and do alms, and	8, 510/ 7
God, seeing the Ninevites	chastise	and punish themselves with	8, 68/ 36
from barking, both . . . and	chastise	them and make them	8, 515/ 6
for the soberness and	chastising	of the members, will	8, 125/ 1
wife for "soberness and	chastising	" of his monkly "members	8, 125/ 13
and promises made of	chastity	be not lawful nor	8, 6/ 35
unlawful to live in	chastity	, and ran out of	8, 7/ 20
break their vows of	chastity	and fall to such	8, 42/ 27
his vow made of	chastity	-- when he then	8, 47/ 35
days and all professed	chastity	. For to this end	8, 62/ 26
his living disputed with	chastity	; and against their heresy	8, 121/ 35
lived in holy, vowed	chastity	and never wedded woman	8, 122/ 12
against his vow of	chastity	-- did not then	8, 159/ 24
break his vow of	chastity	sinneth deadly, and whoso	8, 242/ 27
persons as have vowed	chastity	to God may run	8, 249/ 15
wives. But since perpetual	chastity	and the forbearing of	8, 306/ 10
married, but keep perpetual	chastity	. And then doth marriage	8, 306/ 14
despite of his professed	chastity	, he cometh there to	8, 306/ 28
as virginity, and widowly	chastity	, not to win heaven	8, 324/ 23
against virginity and widowly	chastity	. . . which he meaneth to	8, 324/ 29
friar professed unto perpetual	chastity	to run out of	8, 395/ 6
to break their vowed	chastity	and run out and	8, 403/ 26
of virtuous vows of	chastity	, run out and wed	8, 423/ 17
put any trust in	chastity	and keeping of his	8, 483/ 22
of religion, expulsion of	chastity	, with wedding of nuns	8, 484/ 18
charity, piety-ful affection or	chastity	, learning, justice, wisdom, or	8, 503/ 34
defile all holy, vowed	chastity	that the very, pure	8, 515/ 20
it from all honest	chastity	into an unclean, shameful	8, 515/ 22
and "come again" to	chastity	"without resistance." But evermore	8, 521/ 12
snow till his teeth	chatter	in his head for	8, 440/ 17
mock, to jest, to	check	, to chide, to brawl	8, 58/ 14
may change "chin" into "	cheek	," and "belly" into "back	8, 186/ 25
this clap turn his	cheek	aside . . . and say that	8, 298/ 18
in turning the one	cheek	from me, he turneth	8, 298/ 23
clap on the one	cheek	or the other, make	8, 298/ 24
wont to play, as	Cherrystone	, Marrow Bone, Buckle Pit	8, 491/ 19
hen gathereth together her	chickens	, and thou wouldst not	8, 509/ 30

jest, to check, to	chide	, to brawl, and ribaldrously	8, 58/ 14
no man should once	chide	them nor give foul	8, 59/ 10
but any man to	chide	once any of them	8, 59/ 28
reasoning and fall a-scolding,	chiding	, and brawling, as it	8, 152/ 26
most accursed kind. The	chief	evil in an idol	8, 3/ 24
token. Now, when their	chief	captains be such . . . we	8, 11/ 23
wedlock, and all the	chief	heads of them, late	8, 41/ 1
master and mistress, the	chief	head and author of	8, 47/ 26
one of the very	chief	. Let not, therefore, Tyndale	8, 47/ 29
the only or the	chief	cause of his obedience	8, 55/ 1
for the only or	chief	cause of God's commandment	8, 55/ 2
always that yourselves, the	chief	captains and authors of	8, 58/ 30
him the great and	chief	signification of all: that	8, 77/ 31
this is the very	chief	signification that all holy	8, 77/ 33
power of God is	chief	, and that he regardeth	8, 104/ 8
Catholic Church, as a	chief	and principal fault, that	8, 123/ 2
those Christian countries the	chief	spiritual head under God	8, 130/ 32
the pope for their	chief	spiritual governor under God	8, 131/ 1
these things be the	chief	things whereof his book	8, 133/ 20
their church be their	chief	holy, spiritual fathers and	8, 135/ 13
one of the very	chief	. For he telleth us	8, 144/ 20
and steal away the	chief	prayers out of many	8, 162/ 36
only leader, or their	chief	leader . . . meaning that though	8, 234/ 12
is to wit, the	chief	leader. Now, if any	8, 234/ 13
ye speak of the	chief	captain of the field	8, 235/ 37
have translated it "The	chief	record I receive not	8, 237/ 2
Saint John, translated, "The	chief	ruler of this world	8, 237/ 3
is not this word "	chief	" . . . but that he putteth	8, 237/ 4
he received not his	chief	record of man, because	8, 239/ 27
our Savior saith, "My	chief	witness I take not	8, 240/ 22
one of the very	chief	points of all; and	8, 334/ 27
and left unanswered his	chief	reason of all. For	8, 335/ 19
with Christ, and the	chief	of his apostles, protesteth	8, 362/ 32
words Tyndale taketh his	chief	hold of the other	8, 431/ 3
also one of the	chief	members of his "elect	8, 493/ 7
secret seed of Tyndale's	chief	poison, whereby he laboreth	8, 497/ 22
his exposition the very	chief	effectual word whereupon the	8, 559/ 2
showed, left out the	chief	significations of all, and	8, 561/ 16
Hushai that is some	chieftain	of Luther's counsel, which	8, 137/ 30
a priest, were the	child	in necessity or not	8, 14/ 15
trust to make every	child	perceive his wily follies	8, 35/ 4
cast out of the	child	is not cast out	8, 64/ 34
that there was never	child	christened since Christendom first	8, 82/ 28
the bishop butter the	child	in the forehead, that	8, 83/ 32
' say ye.' "The	child	was well voloed," say	8, 92/ 10
Latin . . . there was never	child	the better for the	8, 92/ 21
the baptizing of the	child	is fruitless. One, he	8, 92/ 33
more but that the	child	should lose the fruit	8, 93/ 4
preached there unto the	child	itself. If he say	8, 93/ 16
preaching there unto the	child	itself: then I deny	8, 93/ 17

shall preach to the	child	at the font and	8, 93/ 20
And as for the	child	, if neither they nor	8, 93/ 25
purpose to make the	child	Christian, and therein do	8, 93/ 30
should sufficiently purge the	child	with preaching. And yet	8, 95/ 37
tale, send home the	child	again and never put	8, 96/ 4
were lost, and that	child	not well baptized, or	8, 127/ 7
the godfather blesseth the	child	, or the curate his	8, 127/ 29
than he? For every	child	that is of competent	8, 147/ 29
every man, woman, and	child	is as very a	8, 165/ 15
I think that every	child	may now perceive with	8, 174/ 29
the priest christeneth a	child	than when a woman	8, 189/ 20
the anointing of the	child	at Confirmation it is	8, 194/ 21
the christening of a	child	at the time in	8, 194/ 29
a man saith, "This	child	hath yet no knowledge	8, 207/ 11
the matter that every	child	shall perceive his bold	8, 223/ 34
virgin and never had	child	but Christ . . . since none	8, 287/ 12
never had wife nor	child	. . . since that article is	8, 287/ 18
saith now that a	child	to be confirmed, or	8, 289/ 26
pith there is, every	child	may perceive. And then	8, 347/ 7
before that the little	child	believeth, and that he	8, 370/ 13
nothing therewith, as every	child	, almost, may well perceive	8, 387/ 36
Scripture furnished, that no	child	shall after need anything	8, 399/ 8
Dialogue: then may every	child	see that he is	8, 401/ 14
be by sin the	child	of the devil, and	8, 421/ 27
but to be the	child	of God . . . and to	8, 427/ 22
to be the devil's	child	. We shall, I think	8, 427/ 23
thereby forever either the	child	of God in his	8, 428/ 17
heaven, or else the	child	of the devil in	8, 428/ 18
say, "that is God's	child	") "doth not sin, because	8, 434/ 32
God and is God's	child	"; as though he would	8, 434/ 34
and to be God's	child	, and beginneth to be	8, 434/ 35
and to be his	child	." And therefore it followeth	8, 434/ 36
righteous is not the	child	of God; nor he	8, 434/ 40
said before that the	child	of God cannot sin	8, 435/ 4
while he is the	child	of God: yet whensoever	8, 435/ 14
sin, and becometh the	child	of the devil. To	8, 435/ 16
Judas, that from the	child	of God and from	8, 437/ 17
traitor of God and	child	of the devil of	8, 437/ 18
John saith that the	child	of God "cannot" sin	8, 438/ 23
sin is not God's	child	but the devil's --	8, 438/ 27
which is once God's	child	can never sin deadly	8, 438/ 28
say, "An honorable man's	child	, and virtuously brought up	8, 438/ 29
that is once God's	child	, and hath the seed	8, 440/ 19
feeling fashion, as the	child	believeth that "the fire	8, 461/ 2
a promise, as every	child	perceiveth. And therefore Saint	8, 465/ 7
the thing that every	child	can tell already --	8, 472/ 17
that before. Whereas every	child	well wotteth that the	8, 485/ 36
Tyndale As a good	child	whom the father and	8, 488/ 30
to a good little	child	, as though their faults	8, 490/ 29
example of his good	child	which for all the	8, 491/ 9

I say, this good	child	at his game, till	8, 491/ 20
meet for such a	child	than, after his lusts	8, 491/ 23
therefore, instead of this	child	, take for example some	8, 491/ 28
and not a little	child	, but a great sloven	8, 491/ 30
as his little good	child	doth at the sight	8, 492/ 26
cannot let the good	child	utterly despair, for all	8, 495/ 16
example of his good	child	into some old shrew	8, 495/ 21
church" unto his good	child	, whom his father taught	8, 496/ 28
example of his little	child	that his little child	8, 497/ 6
child that his little	child	sometimes, when he hath	8, 497/ 6
example of his good	child	may prove all the	8, 497/ 13
no more than the	child	hath in the begetting	8, 500/ 30
no more than the	child	hath in the begetting	8, 502/ 23
the belief than the	child	hath in the begetting	8, 502/ 27
it than doth the	child	to the begetting of	8, 505/ 34
For when a wanton	child	feebleth once a fall	8, 526/ 23
so much as the	child	in the cradle? Howbeit	8, 529/ 1
sons even to the	child	in the cradle, he	8, 530/ 15
great weight upon a	child	, and able to bear	8, 530/ 34
and get her with	child	, and send for her	8, 533/ 9
said that yet the	child	that he begot upon	8, 540/ 1
prayed to save the	child	, until the time that	8, 540/ 5
saith, than doth the	child	toward the begetting of	8, 566/ 27
in Scripture from his	childhood	, yet he must join	8, 360/ 25
learned therein from his	childhood	. And in that warning	8, 361/ 11
this once his long	childish	example of his good	8, 491/ 8
faults were all but	childishness	. . . and as it were	8, 490/ 30
his, which like the	children	of the viper would	8, 5/ 33
book, the ABC for	Children	. And because there is	8, 10/ 4
too. After the Psalter,	children	were wont to go	8, 10/ 8
Egypt that saved the	children	of Israel from Pharaoh	8, 19/ 5
the Egyptians pursue the	children	of Israel. But now	8, 29/ 11
Savior saith that the	children	of darkness be more	8, 35/ 29
kind than are the	children	of light in their	8, 35/ 31
for necessity left the	children	of Israel uncircumcised . . . and	8, 60/ 6
were circumcised, as the	children	that died within eight	8, 60/ 8
gates burned, and the	children	of Israel in great	8, 67/ 14
Moses, also, leaving the	children	, contrary to the commandment	8, 72/ 24
see that as for	children	, he would have none	8, 83/ 6
bringing up of such	children	as shall come between	8, 85/ 22
ariseth only because that	children	be christened in Latin	8, 92/ 14
long as ever any	children	have in England been	8, 92/ 20
or else such English	children	as learned their grammar	8, 92/ 24
that all the English	children	shall be christened in	8, 92/ 29
at all given unto	children	, for the priest preacheth	8, 95/ 35
he knoweth well that	children	be sometimes christened of	8, 127/ 14
tongue, as men teach	children	their ABC's. But the	8, 164/ 4
though it be to	children	; and the grace with	8, 204/ 28
no leader of the	children	of Israel," he should	8, 234/ 6
the leader of the	children	of Israel," he should	8, 234/ 9

had wedded, and begotten	children	too. And in good	8, 287/ 20
that women may christen	children	; which joineth to his	8, 306/ 32
given first to the	children	of Israel . . . it was	8, 327/ 11
prove me that the	children	of Israel, or, as	8, 328/ 33
bishop Christ and his	children	, delivered and commended unto	8, 368/ 9
the Baptism of Young	Children	, Against the Pelagians, writeth	8, 370/ 8
writeth in this wise: "	Children	which be baptized be	8, 370/ 9
servants my brethren, thy	children	my lords, whom both	8, 372/ 34
the fireside among young	children	. And yet in this	8, 393/ 7
into such estate as	children	live in that die	8, 406/ 21
because they die the	children	of wrath unreconciled --	8, 406/ 23
God and become his	children	by faith, we were	8, 421/ 1
that dwelleth in the	children	of God be the	8, 421/ 20
or to be the "	children	" of God, is not	8, 427/ 25
to be his natural	children	, as our Savior Christ	8, 427/ 26
mystical body" whereof God's	children	be members here in	8, 427/ 34
their fall be the	children	of God, say I	8, 428/ 11
they to be the	children	of God, and be	8, 428/ 12
and be become the	children	of the devil, till	8, 428/ 13
penance, and become the	children	of God again. And	8, 428/ 14
God, and be God's	children	, and have his seed	8, 434/ 19
devil and become his	children	. And that Saint John	8, 434/ 22
folk, and they his	children	by following him in	8, 434/ 26
By this be the	children	of God and the	8, 434/ 38
of God and the	children	of the devil open	8, 434/ 38
see who be the	children	of God and who	8, 434/ 39
God and who the	children	of the devil"). "For	8, 434/ 39
that good men and	children	of God may fall	8, 437/ 4
deadly sin, and become	children	of the devil . . . and	8, 437/ 5
and be made the	children	of God again. Many	8, 437/ 7
eyes, of many virtuous	children	of God that have	8, 437/ 15
become by sin the	children	of the devil. For	8, 437/ 16
others were the good	children	of God once, at	8, 437/ 23
have bidden all God's	children	care never for, if	8, 438/ 17
ye see who be	children	of God, and who	8, 441/ 25
of God, and who	children	of the devil; for	8, 441/ 25
And saith also, "Little	children	, let no man beguile	8, 441/ 27
here himself that the	children	of God and the	8, 441/ 32
of God and the	children	of the devil be	8, 441/ 32
them, they be the	children	of God still, and	8, 441/ 39
and never become the	children	of the devil, for	8, 442/ 1
the outward deeds the	children	of God and the	8, 442/ 7
of God and the	children	of the devil be	8, 442/ 8
at the deed-doing, the	children	of God or the	8, 442/ 12
fellows for the sure	children	of God, that, because	8, 442/ 35
they be the devil's	children	indeed, and all their	8, 443/ 3
-- as good, obedient	children	, though they love their	8, 460/ 12
they were our Lady's	children	after the birth of	8, 466/ 32
they might be Joseph's	children	by some first wife	8, 466/ 35
of arguing that young	children	use in grammar schools	8, 467/ 30

they were our Lady's	children	after the birth of	8, 471/ 30
they might be Joseph's	children	by some first wife	8, 471/ 33
lack teaching that those	children	were not born of	8, 472/ 5
had ever any more	children	than Christ? He doth	8, 472/ 21
that she had more	children	indeed. And furthermore, he	8, 472/ 25
and never had more	children	than Christ. This point	8, 472/ 28
tell him that many	children	die now soon after	8, 474/ 25
will say that the	children	baptized, and so, forthwith	8, 474/ 37
make us all young	children	, teach us our lesson	8, 491/ 2
master teacheth his young	children	. And let him not	8, 491/ 3
plays, of likelihood, as	children	be wont to play	8, 491/ 18
many times such good	children	, ye wot well, as	8, 497/ 17
willed to gather thy	children	together, as a hen	8, 509/ 30
be taken for the	children	of the devil. After	8, 564/ 20
faithful, and God's good	children	still. And therefore, since	8, 570/ 18
provision, he may change "	chin	" into "cheek," and "belly	8, 186/ 25
Wittenberg by a bare	choice	, without the giving of	8, 193/ 39
err in will and	choice	of things. The choice	8, 496/ 21
choice of things. The	choice	of a man's will	8, 496/ 22
err in will and	choice	of things. The choice	8, 501/ 16
choice of things. The	choice	of man's will doth	8, 501/ 16
err in will and	choice	of things. For the	8, 511/ 15
of things. For the	choice	of man's will doth	8, 511/ 15
will . . . but that the	choice	of the will doth	8, 511/ 34
err in will and	choice	of things . . . but that	8, 512/ 12
Christ's ministers in the	choir	. . . with organs and altogether	8, 160/ 9
nor Charterhouse. If the	choir	be loud -- then	8, 162/ 14
not too fast, for	choking	. Now, if the spirituality	8, 178/ 26
so great peril of	choking	with lucre as Tyndale	8, 178/ 32
standeth in danger of	choking	(God save the man	8, 178/ 33
private, secret conscience, to	choose	their fasting days themselves	8, 63/ 9
Tyndale, Tyndale may not	choose	but must needs grant	8, 168/ 34
meanwhile that we may	choose	whether we will believe	8, 313/ 30
that I may lawfully	choose	whether I will believe	8, 313/ 34
Christ did elect and	choose	his church and congregation	8, 391/ 9
may without any peril	choose	whether he will believe	8, 464/ 15
love him again, and	choose	him, and submit ourselves	8, 496/ 19
love him again, and	choose	him, and submit ourselves	8, 501/ 13
wise that he cannot	choose	but believe it --	8, 509/ 13
that they should not	choose	but believe, for they	8, 509/ 36
for they should not	choose	but know it . . . and	8, 509/ 36
love him again, and	choose	him, and submit ourselves	8, 510/ 30
he saith that we "	choose	" God, and "submit ourselves	8, 510/ 35
they "love" God, and "	choose	" him, and "submit themselves	8, 511/ 5
that God doth first	choose	them, and after calleth	8, 565/ 20
do." And then they "	choose	" God again and "submit	8, 565/ 23
works; and then they	choose	him again, and agree	8, 566/ 23
with God's elects. God	chooseth	them first, and they	8, 496/ 13
which man loveth and	chooseth	God putteth a plain	8, 511/ 21
then he loveth and	chooseth	God, and submitteth himself	8, 511/ 31

whole sum: that God	chooseth	a certain whom he	8, 566/ 18
liketh. And when he	chooseth	them Tyndale telleth not	8, 566/ 19
Tyndale in loving and	choosing	by which man loveth	8, 511/ 20
the order of their	choosing	, that God doth first	8, 565/ 20
and sacrifice, our Lord	chose	those outward signs and	8, 79/ 29
saith that Saint Paul	chose	him because he found	8, 189/ 24
was that he rather	chose	to use this word	8, 201/ 26
way, nor why he	chose	water and Baptism instead	8, 328/ 8
he first elected and	chose	his twelve apostles, though	8, 391/ 11
only by which he	chose	and elected them to	8, 498/ 25
his elect and peculiar	Chosen	People. But why he	8, 79/ 26
own commandment make his	Chosen	People of Israel to	8, 109/ 13
secret congregation of unknown	chosen	heretics scattered abroad in	8, 165/ 25
the ministers that were	chosen	to teach the people	8, 185/ 21
the ministers that were	chosen	to teach people. Then	8, 185/ 25
to him by his	Chosen	People there, and for	8, 193/ 8
might be) the very	chosen	too -- yet shall	8, 270/ 16
known: then lived the	Chosen	People of God in	8, 308/ 19
he mean elect and	chosen	as our Savior Christ	8, 391/ 8
I not elected and	chosen	you twelve, and one	8, 391/ 15
after which Christ hath	chosen	his catholic church out	8, 391/ 27
apostles, "Have I not	chosen	you twelve, and one	8, 392/ 1
that Tyndale's elect and	chosen	church is a church	8, 394/ 37
is a church of	chosen	heretics, of contrary belief	8, 395/ 1
to defend his own	chosen	, unknown church in the	8, 397/ 21
known -- whereas Tyndale's	chosen	church of "repenting sinners	8, 398/ 32
neither all that are	chosen	into Christendom and the	8, 428/ 5
favor, and be true	chosen	members of his elect	8, 447/ 23
them, "You have not	chosen	me but I have	8, 498/ 19
me but I have	chosen	you, and appointed you	8, 498/ 19
aforesaid words, "I have	chosen	you, and appointed you	8, 498/ 27
I not elected and	chosen	you twelve, and lo	8, 498/ 30
after that God hath	chosen	them (and telleth not	8, 499/ 1
he hath elected and	chosen	a very foolish order	8, 531/ 30
and penance, was a "	chosen	vessel" before God before	8, 549/ 14
to say, that the	chosen	and elects do die	8, 550/ 18
unto you that his	chosen	elects plainly do sometimes	8, 569/ 35
anointed with the holy	chrism	which he calleth "charmed	8, 81/ 36
anointing with the hallowed	chrism	; and such other foolish	8, 105/ 2
washed out of the	chrism	. . . of which I suppose	8, 474/ 26
and many in their	chrisms	. . . but if he reckon	8, 499/ 10
the Blessed Body of	Christ	in that sacrament any	8, 11/ 21
all the images of	Christ	and his saints should	8, 15/ 11
heretic made any since	Christ	was born. And yet	8, 21/ 27
so fully converted unto	Christ	and his true, Catholic	8, 22/ 25
the Blessed Body of	Christ	in form of bread	8, 23/ 25
him the Body of	Christ	upon the paten of	8, 23/ 35
the whole church of	Christ	so clearly put out	8, 25/ 29
the Blessed Body of	Christ	in the Holy Sacrament	8, 26/ 10
against the Gospel of	Christ	that any heretic should	8, 28/ 11

the true disciples of	Christ	were in slumber and	8, 35/ 36
of the Life of	Christ	, Gerson of the Following	8, 36/ 30
of the Following of	Christ	, and the devout contemplative	8, 36/ 31
to the words of	Christ	, it will none otherwise	8, 38/ 14
are in our Savior	Christ	, fervent love toward thy	8, 40/ 7
after the example of	Christ	and his saints . . . be	8, 40/ 8
sacraments of our Savior	Christ	; and the things sanctified	8, 41/ 34
after the example of	Christ	and his saints" --	8, 42/ 23
some like examples of	Christ	and his saints, that	8, 42/ 26
the holy words of	Christ	, and manifestly misturneth the	8, 43/ 29
alleged the Scripture unto	Christ	in desert. For as	8, 43/ 31
is well known that	Christ	spoke those words against	8, 43/ 38
were in Christendom since	Christ	was born unto Tyndale's	8, 46/ 29
religion a spouse of	Christ	, wedded her himself in	8, 47/ 36
as to make ourselves	Christ	, and to say that	8, 52/ 14
own works . . . and not	Christ	, by the work of	8, 52/ 15
we do them, as	Christ	hath also given us	8, 52/ 24
the very words of	Christ	), by which not only	8, 63/ 23
the whole church of	Christ	, priests and laymen both	8, 65/ 14
already done. And, now,	Christ	hath to Christian men	8, 66/ 28
of our Savior Jesus	Christ	, where he saith, "When	8, 69/ 27
tub. For albeit that	Christ	fasted forty days and	8, 70/ 16
and not we, because	Christ	hath now done penance	8, 70/ 36
But yet, albeit that	Christ	said unto the Jews	8, 73/ 29
the cause why that	Christ	showed unto the Jews	8, 74/ 6
wise man to call	Christ	his servant, albeit himself	8, 74/ 16
the blessed sacraments of	Christ	, and like the devil's	8, 75/ 25
sacraments of our Savior	Christ	to liken and compare	8, 76/ 6
as one, and in	Christ	and with Christ our	8, 81/ 16
in Christ and with	Christ	our Head, incorporated all	8, 81/ 16
Body of our Savior	Christ	himself, and that if	8, 82/ 13
this holy sacrament of	Christ	, the whole Christian company	8, 84/ 5
is between us and	Christ	. . . so will I make	8, 85/ 3
and the conjunction between	Christ	and his church --	8, 85/ 11
unity; but to ward,	Christ	is an everlasting satisfaction	8, 89/ 24
own sin . . . weeneth that	Christ	had not pain enough	8, 90/ 10
Passion and pain of	Christ	maketh our penance available	8, 90/ 18
knowledge and understanding of	Christ	, and to administer the	8, 91/ 10
administer the sacraments which	Christ	ordained. More By the	8, 91/ 11
the sacraments such as	Christ	ordained. And in this	8, 91/ 15
the holy Body of	Christ	. Against which foolish, blasphemous	8, 91/ 18
saith "the sacraments that	Christ	ordained" . . . he meaneth nothing	8, 91/ 30
Tyndale The sacraments which	Christ	himself ordained, which have	8, 92/ 4
epistle to the Ephesians, "	Christ	cleansed the congregation in	8, 94/ 28
Paul to the Ephesians, "	Christ	cleansed the congregation in	8, 96/ 10
of all that ever	Christ	spoke but only of	8, 97/ 2
be understood our Savior	Christ	himself . . . by whom God	8, 97/ 4
promises in sacraments where	Christ	made none; but he	8, 106/ 16
he maketh promises that	Christ	made never such! For	8, 106/ 17
made never such! For	Christ	promiseth heaven if men	8, 106/ 17

no labor at all.	Christ	promiseth forgiveness through the	8, 106/ 19
he taketh for idolatry.	Christ	promiseth us heaven if	8, 106/ 23
destroy them. Finally, where	Christ	hath made a promise	8, 106/ 31
name and faith of	Christ	, unto a secret company	8, 107/ 3
is to wit, that	Christ	hath never since his	8, 107/ 18
or else that if	Christ	have had here any	8, 107/ 20
truth. Now, then, if	Christ	had all this while	8, 107/ 22
the truth: then hath	Christ	broken that promise by	8, 107/ 30
not (as he doth!) . . .	Christ	had broken his promise	8, 108/ 16
of the Passion of	Christ	, and playeth out the	8, 108/ 35
Of that manner is	Christ	a priest forever, and	8, 111/ 21
of all which sacrifices	Christ	hath in his New	8, 111/ 29
us here that because	Christ	is a priest forever	8, 111/ 35
he saith farther that	Christ	hath brought us into	8, 112/ 4
of our holy Savior	Christ	. This is the goodness	8, 112/ 18
the very body of	Christ	-- flesh, blood, and	8, 114/ 14
body and blood of	Christ	. Howbeit, if he had	8, 115/ 6
The devil knoweth that	Christ	died on a Friday	8, 115/ 24
body and blood, and	Christ	calleth it the new	8, 116/ 27
which they preach of	Christ	is true. If ye	8, 117/ 1
the very Body of	Christ	, wherewith his holy Soul	8, 117/ 12
for a remembrance of	Christ	, and not the very	8, 117/ 19
which they preach of	Christ	is true. And with	8, 118/ 7
of the church of	Christ	, as Tyndale saith himself	8, 118/ 14
that the church of	Christ	is and must needs	8, 118/ 18
of the church of	Christ	; and of the same	8, 118/ 26
that the church of	Christ	is this common-known church	8, 118/ 27
by that church of	Christ	taught that the Blessed	8, 118/ 32
since the death of	Christ	unto this day; and	8, 119/ 25
Baptists, nor our Savior	Christ	himself, can dispute out	8, 122/ 23
the household folk of	Christ	, and familiars of our	8, 123/ 16
the Catholic Church of	Christ	, that use to commit	8, 124/ 15
the Catholic Church of	Christ	. But this is in	8, 124/ 21
from the faith of	Christ	unto paganism and Gentility	8, 128/ 22
taught the church of	Christ	the true judgment . . . by	8, 129/ 30
of the Scripture of	Christ	and his apostles believe	8, 130/ 13
be the church of	Christ	judgeth as it is	8, 130/ 30
and general vicar of	Christ	-- this question will	8, 130/ 33
words of our Savior	Christ	himself. Of these points	8, 133/ 5
be the church of	Christ	, and putteth it in	8, 133/ 14
for the church of	Christ	here militant in earth	8, 133/ 15
against the sacraments of	Christ	-- ye may well	8, 134/ 36
hundred years and more,	Christ	hath had no church	8, 135/ 16
this while false sacraments . . .	Christ	hath had none elects	8, 135/ 27
together against God and	Christ	; but yet, I trust	8, 136/ 28
and are gathered "against	Christ	," saith Tyndale; that is	8, 137/ 4
the true faith of	Christ	and also with their	8, 137/ 6
not be judged of	Christ	when he cometh to	8, 138/ 32
in the Lord Jesus	Christ	, whose Spirit be thy	8, 138/ 34
not be judged of	Christ	when he cometh to	8, 139/ 30

to the faith of	Christ	which Tyndale goeth about	8, 140/ 35
church of God or	Christ	taken in the Scripture	8, 144/ 36
receive the name of	Christ	to believe in him	8, 144/ 37
embrace the name of	Christ	, though their faiths be	8, 145/ 5
mercy that is in	Christ	Jesus our Lord. More	8, 145/ 9
faith of our Savior	Christ	, and how and what	8, 147/ 17
in the remembrance of	Christ	do creep to the	8, 149/ 5
that, first of all,	Christ	our Savior himself preached	8, 150/ 16
truth without writing; and	Christ	full truly fulfilled his	8, 150/ 20
all the apostles of	Christ	, and Christ himself also	8, 150/ 29
apostles of Christ, and	Christ	himself also . . . besides the	8, 150/ 30
the eldest time, of	Christ	and his apostles, may	8, 151/ 22
once of old time,	Christ	himself and his apostles	8, 153/ 35
had a faith of	Christ	among them more large	8, 154/ 37
sacraments of our Savior	Christ	. And as for hitherto	8, 157/ 7
be no church of	Christ	, neither Catholic nor of	8, 158/ 18
at last deny even	Christ	and all. For as	8, 158/ 24
that the church of	Christ	is taught by his	8, 158/ 36
in avoiding of vainglory	Christ	taught us to pray	8, 162/ 25
heresies, make it, as	Christ	said to the Jews	8, 162/ 33
and sold therein, whom	Christ	beat out therefor. For	8, 162/ 34
of the church of	Christ	is every Christian man	8, 163/ 26
consecrate the Body of	Christ	and say Mass as	8, 165/ 17
of God or of	Christ	. And also Luke himself	8, 168/ 3
also the images of	Christ	and our Lady and	8, 172/ 2
which worship images of	Christ	and his saints --	8, 172/ 37
-- do worship thereby	Christ	and his saints whom	8, 172/ 37
of images they worship	Christ	and his holy saints	8, 173/ 6
more than Judas betrayed	Christ	for any favor that	8, 178/ 22
doth "exhort" me "in	Christ	" by the examples of	8, 179/ 7
the Catholic Church of	Christ	. And here might I	8, 180/ 26
feed the flock of	Christ	which is among you	8, 183/ 14
feed the flock of	Christ	which is among you	8, 185/ 19
he setteth forth against	Christ	and his church his	8, 188/ 11
the Blessed Body of	Christ	. And for to make	8, 189/ 34
into an island where	Christ	was never preached." As	8, 189/ 36
places the name of	Christ	now new-known, too, and	8, 190/ 14
consecrate the Body of	Christ	-- then he lamenteth	8, 190/ 23
consecrate the sacraments, then	Christ	did them not, nor	8, 192/ 31
shaven and anointed," then	Christ	nor any of his	8, 193/ 21
For first, our Savior	Christ	-- the very inward-anointed	8, 193/ 23
touching his apostles, though	Christ	unto them instituted sacraments	8, 193/ 26
taught the church of	Christ	to know and use	8, 194/ 24
wine was made that	Christ	at his Maundy turned	8, 195/ 13
as the church of	Christ	useth and ever hath	8, 197/ 27
since the death of	Christ	unto these days. And	8, 197/ 28
among heathen men ere	Christ	came, and signified, therefore	8, 200/ 6
among the heathen ere	Christ	came . . . and though it	8, 200/ 21
before the birth of	Christ	, and had then signified	8, 200/ 32
as it signified ere	Christ	came. Then wheresoever he	8, 201/ 8

among the heathen ere	Christ	was born. Tyndale Finally	8, 201/ 15
the Scripture preacheth that	Christ	hath made full satisfaction	8, 208/ 15
the Scripture preacheth that	Christ	hath made full satisfaction	8, 208/ 19
is brought you in	Christ	; and so shall all	8, 212/ 4
apply the Passion of	Christ	for our satisfaction that	8, 213/ 35
that the church of	Christ	appointing pain for the	8, 214/ 14
done for me in	Christ	-- I should surely	8, 217/ 22
in the faith of	Christ	, not fallen off nor	8, 219/ 5
and the sacraments of	Christ	must serve for Tyndale's	8, 221/ 12
that the church of	Christ	cannot fall in damnable	8, 222/ 28
the very church of	Christ	here in earth, which	8, 223/ 2
a preacher?" That is,	Christ	must first be preached	8, 224/ 14
that the church of	Christ	hath been, is, and	8, 225/ 5
into every truth . . . as	Christ	saith himself in the	8, 225/ 22
the rock our Savior	Christ	himself that neither Luther	8, 225/ 34
own belief. Tyndale And	Christ	also saith himself (John	8, 228/ 34
by these words of	Christ	in the fifth chapter	8, 229/ 3
saith) bear witness unto	Christ	nor his word, since	8, 229/ 6
nor his word, since	Christ	saith himself, "I receive	8, 229/ 7
which he knitteth up	Christ	and Muhammad together to	8, 229/ 11
words of our Savior	Christ	that he rehearseth, written	8, 229/ 17
chapter of Saint John.	Christ	in that place neither	8, 229/ 18
plainly, "I am not	Christ	." And they asked him	8, 230/ 15
a prophet. Now doth	Christ	testify of him that	8, 231/ 16
was no prophet, and	Christ	said yes . . . either should	8, 231/ 19
that he should be	Christ	, but a great prophet	8, 231/ 35
If thou be neither	Christ	nor Elijah nor prophet	8, 232/ 6
make it seem that	Christ	utterly refuseth and rejecteth	8, 233/ 31
have us ween that	Christ	would have the witness	8, 233/ 34
the very sentence that	Christ	there spoke and meant	8, 234/ 34
in English rather say "	Christ	was God" than "God	8, 236/ 19
God" than "God was	Christ	." For these words "God	8, 236/ 19
these words "God was	Christ	" or "God was the	8, 236/ 20
that is to wit, "	Christ	was God" and "The	8, 236/ 22
it standeth, "God was	Christ	" were as much to	8, 236/ 23
Holy Ghost -- were	Christ	all three. Howbeit, I	8, 236/ 25
make it seem that	Christ	by those words rejected	8, 237/ 23
offereth me none. But	Christ	without seeking for it	8, 238/ 1
Tyndale maketh as though	Christ	rejected, while he falsely	8, 238/ 2
it is false that	Christ	receiveth no record of	8, 238/ 6
cannot say here that	Christ	spoke it there by	8, 238/ 12
and "Thus it behooved	Christ	to suffer and to	8, 238/ 20
ye may see that	Christ	did not say that	8, 238/ 27
misconstrued these words of	Christ	, "I receive no witness	8, 240/ 11
Will ye see that	Christ	putteth not all in	8, 241/ 30
true -- that if	Christ	had never come and	8, 241/ 35
nor the saying of	Christ	the cause of the	8, 242/ 30
before the coming of	Christ	. Thus did he in	8, 243/ 29
Thus did he in	Christ	himself, whose words he	8, 243/ 30
told the miracles that	Christ	did, the countries to	8, 244/ 3

fables themselves -- therefore	Christ	caused them to do	8, 244/ 5
the Catholic Church of	Christ	telleth us to have	8, 245/ 15
the Catholic Church of	Christ	, as it is taught	8, 246/ 18
must also say that	Christ	hath broken his promise	8, 248/ 18
that the miracles which	Christ	and his apostles did	8, 250/ 16
the stone that is	Christ	. . . and therefore can never	8, 251/ 13
upon every article, for	Christ	used not that himself	8, 252/ 29
a sundry miracle: therefore	Christ	and his apostles preached	8, 254/ 21
that he saith that	Christ	and his apostles did	8, 254/ 29
consecrate the Body of	Christ	and say Mass too	8, 258/ 38
the Blessed Mother of	Christ	nor the highest angel	8, 259/ 26
all the doctrine of	Christ	in every point that	8, 262/ 20
draweth his. And when	Christ	taught them the counsel	8, 262/ 22
they have told unto	Christ	himself, against the Sacrament	8, 262/ 33
words . . . Tyndale Inasmuch as	Christ	and all his apostles	8, 263/ 28
company: that our Savior	Christ	was not one equal	8, 266/ 18
the Catholic Church of	Christ	this fifteen hundred years	8, 266/ 33
the ' church of	Christ	, ' it is but	8, 267/ 2
And the church of	Christ	is unknown to men	8, 267/ 7
only-begotten Son, our Savior	Christ	, that came into this	8, 268/ 22
believe that our master	Christ	passed in pride the	8, 268/ 26
son besides our Savior	Christ	" is none article of	8, 271/ 13
common-known Catholic Church of	Christ	: thereupon followeth it, finally	8, 274/ 28
against the mind of	Christ	and his apostles: our	8, 275/ 21
signify the offering of	Christ	upon the cross, or	8, 277/ 31
in Scripture; insomuch that	Christ	and his apostles might	8, 279/ 31
as for Scripture, though	Christ	showed to the Jews	8, 280/ 3
by God's word unwritten:	Christ	said somewhat more by	8, 280/ 11
that he saith that	Christ	and his apostles could	8, 280/ 18
not), what should let	Christ	to be believed coming	8, 280/ 22
God's sake: then though	Christ	had not been God	8, 280/ 28
if for Moses' sake:	Christ	was as good as	8, 280/ 32
the credence given unto	Christ	, Tyndale giveth so great	8, 280/ 37
above the miracles of	Christ	-- that is to	8, 281/ 2
unto the credence of	Christ	was by reason of	8, 281/ 4
would not believe in	Christ	for his miracles . . . would	8, 281/ 7
folly in saying that	Christ	for all his miracles	8, 281/ 10
miracles . . . and believed not	Christ	for the Scripture, but	8, 281/ 13
believed the Scripture for	Christ	, and Christ for the	8, 281/ 14
Scripture for Christ, and	Christ	for the miracles. And	8, 281/ 14
say, fewest believed in	Christ	. Tyndale Wherefore, forasmuch as	8, 281/ 16
yea, and seeing that	Christ	and all the apostles	8, 281/ 23
believed in Scripture that	Christ	himself "might not have	8, 281/ 31
when he saith that	Christ	, and all his apostles	8, 282/ 37
the Catholic Church of	Christ	believeth that the belief	8, 286/ 7
never had child but	Christ	. . . since none of those	8, 287/ 12
believeth it not. Tyndale	Christ	and his apostles thought	8, 288/ 24
where he saith that	Christ	and his apostles thought	8, 289/ 12
see also that both	Christ	and his apostles have	8, 289/ 15
Body and Blood of	Christ	, or to do any	8, 289/ 31

the Resurrection, and that	Christ	was God and man	8, 290/ 30
he forbore to call	Christ	God lest it should	8, 292/ 17
in Scripture, yet both	Christ	and they with many	8, 293/ 9
the declaration made by	Christ	and his apostles, and	8, 293/ 13
body and blood of	Christ	, they ; and it is	8, 294/ 4
were from Adam to	Christ	had significations . . . and all	8, 294/ 6
is to edify in	Christ	. . . and inasmuch as divine	8, 294/ 12
to the Church by	Christ	nor his apostles. Now	8, 294/ 29
the Catholic Church of	Christ	, and by the Spirit	8, 295/ 27
and with our Savior	Christ	himself. If he mean	8, 296/ 17
had an expectation of	Christ	, and of redemption by	8, 299/ 22
toucheth the church of	Christ	when they put trust	8, 299/ 34
body and blood of	Christ	" . . . in which words he	8, 300/ 19
body and blood of	Christ	indeed, though he say	8, 300/ 22
were from Adam to	Christ	had significations . . . and all	8, 301/ 24
ceremonies from Adam to	Christ	had significations . . . but also	8, 301/ 32
ceremonies from Adam to	Christ	were understood of the	8, 302/ 10
and the birth of	Christ	. And therefore as many	8, 302/ 12
faith of salvation by	Christ	that was to come	8, 302/ 20
is to edify in	Christ	. . . and inasmuch as a	8, 303/ 7
fox after . . . but by	Christ	himself, that taught those	8, 304/ 16
the Catholic Church of	Christ	both do believe and	8, 309/ 26
end, he saith that	Christ	"did many other things	8, 311/ 5
that Saint John saith	Christ	"did many other things	8, 311/ 14
things," and saith not	Christ	"taught many other things	8, 311/ 15
a man would say, "	Christ	prayed, preached, and taught	8, 311/ 17
of his book, that	Christ	"did many things more	8, 311/ 20
the Last Supper of	Christ	, his Maundy with his	8, 312/ 4
John's master, our Savior	Christ	himself; and Saint John	8, 312/ 20
record that it was	Christ	that said it. For	8, 312/ 22
them at supper, as	Christ	did. And therefore he	8, 314/ 33
very Blessed Body of	Christ	. And for the more	8, 315/ 15
and Blessed Blood of	Christ	. And in that chapter	8, 315/ 22
Body nor Blood of	Christ	to be in the	8, 316/ 18
as it were, into	Christ	, and are one with	8, 317/ 14
any reverence had to	Christ	, but he would have	8, 317/ 26
he findeth not that	Christ	, in the consecration and	8, 317/ 28
of Man, our Savior	Christ	himself, being (as he	8, 321/ 6
change this day that	Christ	hath ordained himself. And	8, 321/ 28
to stand unchanged till	Christ	came . . . so is Christ's	8, 322/ 20
the whole church of	Christ	by a common consent	8, 323/ 1
as the church of	Christ	by the Spirit of	8, 326/ 27
did -- our Savior	Christ	himself, when he sent	8, 327/ 35
book against me . . . Tyndale	Christ	asked the apostles (Mt	8, 329/ 16
say that thou art	Christ	, the Son of the	8, 329/ 17
know by what means	Christ	should redeem us; and	8, 329/ 25
going to school with	Christ	, understand as much at	8, 329/ 27
M. More allegeth that	Christ	said not "the Holy	8, 330/ 36
the last -- where	Christ	commanded the apostles to	8, 332/ 18
that text by which	Christ	biddeth all his apostles	8, 332/ 27

any text in which	Christ	had bidden any of	8, 332/ 29
that after their days	Christ	would never show nor	8, 334/ 36
than the appearing of	Christ	again. And because he	8, 335/ 28
the Mystical Body of	Christ	, to fall into that	8, 340/ 14
Lazarus raised afterward by	Christ	, and sent among men	8, 342/ 18
the same words of	Christ	bindeth his flock to	8, 344/ 6
words of our Savior	Christ	, "Whoso heareth you heareth	8, 344/ 20
Ghost was promised by	Christ	to be sent unto	8, 344/ 25
the apostles only. And	Christ	no more promised to	8, 344/ 25
Now, these words of	Christ	, "If any man hear	8, 344/ 29
As the words of	Christ	"Scrutamini scripturas, quoniam ipsae	8, 347/ 14
them that nothing witnesseth	Christ	else but the Scripture	8, 347/ 18
since those words of	Christ	spoken by his apostles	8, 347/ 28
by those words of	Christ	"Search you the Scripture	8, 347/ 31
which were spoken of	Christ	before all the new	8, 347/ 31
in Moses' books" --	Christ	therefore commanded them that	8, 352/ 6
taketh those words of	Christ	as himself doth. But	8, 352/ 18
and the glory of	Christ	. . . but that is a	8, 352/ 22
that those words of	Christ	do discharge every man's	8, 353/ 1
For those words of	Christ	, saving by way of	8, 353/ 9
by the words of	Christ	following, where he saith	8, 353/ 16
Christian people coming unto	Christ	; saying that neither themselves	8, 353/ 32
Moses' law . . . in that	Christ	said that the scribes	8, 354/ 5
good traditions did never	Christ	dispraise -- though he	8, 354/ 21
that those words of	Christ	make not only nothing	8, 355/ 13
that those words of	Christ	nothing make against our	8, 355/ 17
Nor those words of	Christ	be not contrary but	8, 355/ 37
their vices. Now, if	Christ	had said farther to	8, 356/ 9
applieth those words of	Christ	to a preacher that	8, 356/ 16
and the pleasure of	Christ	. . . but mercenary and a	8, 356/ 17
mean the testament of	Christ	, it is not condemned	8, 357/ 3
were those of whom	Christ	in that Gospel speaketh	8, 358/ 25
the Catholic Church of	Christ	by abominable heresies, and	8, 358/ 34
neither those words of	Christ	nor of Saint Augustine	8, 359/ 18
faith that is in	Christ	Jesus. All scripture inspired	8, 359/ 29
the right faith of	Christ	, which he had learned	8, 360/ 8
faith and love in	Christ	Jesus." He saith not	8, 360/ 19
of the faith of	Christ	. And that it may	8, 360/ 26
learned it -- of	Christ	and his apostles, and	8, 360/ 36
the Catholic Church of	Christ	, animated and instructed, according	8, 361/ 1
always the faith of	Christ	; without which it would	8, 361/ 10
be surely kept by	Christ	in his Catholic Church	8, 361/ 14
have done it, but	Christ	hath done it by	8, 362/ 17
long at school with	Christ	, and the chief of	8, 362/ 31
concerning the coming of	Christ	, and the redemption by	8, 365/ 7
that the church of	Christ	hath had taught unto	8, 365/ 19
that Blessed Body of	Christ	in the Sacrament any	8, 366/ 23
of the great bishop	Christ	and his children, delivered	8, 368/ 9
And likewise as in	Christ	and in the Holy	8, 368/ 30
that the Passion of	Christ	, and his resurrection, and	8, 370/ 30

where the church of	Christ	is spread." Many things	8, 370/ 34
the grace that is	Christ	Jesus . . . and those things	8, 374/ 28
of the Feet, whereof	Christ	at his Maundy gave	8, 375/ 25
in the name of	Christ	only, when Christ had	8, 376/ 12
of Christ only, when	Christ	had himself commanded them	8, 376/ 12
token and covenant; and	Christ	kept it himself; and	8, 376/ 17
it is promised by	Christ	that himself and his	8, 378/ 18
and Holy Blood of	Christ	in the Blessed Sacrament	8, 381/ 34
the Catholic Church of	Christ	, we could be sure	8, 382/ 7
the Catholic Church of	Christ	that cannot err. If	8, 386/ 26
right, catholic faith of	Christ	hath been so surely	8, 387/ 3
he maketh our Savior	Christ	, that is very Truth	8, 387/ 6
sinner that believe in	Christ	, and put all their	8, 390/ 10
chosen as our Savior	Christ	did elect and choose	8, 391/ 9
of election, after which	Christ	hath chosen his catholic	8, 391/ 26
clean and unclean . . . and	Christ	with his aforesaid words	8, 391/ 37
only, except that either	Christ	were no man or	8, 392/ 11
repentance" and believing in	Christ	with a "feeling faith	8, 394/ 6
so to believe in	Christ	that we should set	8, 394/ 8
the elect church of	Christ	: I would wit of	8, 395/ 35
faith, the church of	Christ	shall reprove him and	8, 396/ 22
in the church of	Christ	. But he saith that	8, 396/ 29
that the church of	Christ	is only the number	8, 396/ 29
the true church of	Christ	, by whose doctrine we	8, 397/ 25
the Catholic Church of	Christ	, which is in this	8, 397/ 31
the principal head is	Christ	. Of which body whether	8, 397/ 37
this Body Mystical of	Christ	, this Catholic Church, is	8, 398/ 4
is the rock whereon	Christ	built his congregation. More	8, 402/ 28
shall be damned, as	Christ	saith himself in the	8, 403/ 7
true by Scripture. Tyndale	Christ	asked his apostles (Mt	8, 404/ 2
say that thou art	Christ	, the Son of the	8, 404/ 3
he said, "Thou art	Christ	, the Son of the	8, 404/ 12
promises which are in	Christ	. . . and in other things	8, 405/ 9
she had none but	Christ	, I am," saith Tyndale	8, 405/ 17
a man's faith from	Christ	, they might err and	8, 405/ 19
the thing from which	Christ	, the Son of the	8, 406/ 11
the Church believeth, which	Christ	and his Holy Spirit	8, 407/ 12
not by what means	Christ	should deliver us. "But	8, 407/ 20
articles revealed further by	Christ	unto his church must	8, 407/ 39
Saint Peter in confessing	Christ	to be the Son	8, 408/ 9
that the Passion of	Christ	and offering up of	8, 408/ 34
as the satisfaction of	Christ	maketh worthy, without which	8, 409/ 8
be sanctified." Tyndale And	Christ	answered, "Upon this rock	8, 409/ 35
of that faith; for	Christ	said that upon the	8, 412/ 33
which the church of	Christ	goeth unto God, and	8, 413/ 23
that whoso believe that	Christ	is the Son of	8, 414/ 26
therewith . . . all that ever	Christ	shall teach him. Albeit	8, 414/ 29
man may believe that	Christ	is God's Son and	8, 415/ 3
of some things that	Christ	shall tell him, though	8, 415/ 4
man might believe that	Christ	were God's Son, and	8, 415/ 9

believe also all that	Christ	would teach him --	8, 415/ 10
those things only that	Christ	would teach him personally	8, 415/ 11
though he believed that	Christ	were God's Son, and	8, 415/ 13
one do that believed	Christ	to be God's Son	8, 415/ 23
all the church of	Christ	. And thus it appeareth	8, 415/ 29
of the church of	Christ	, which besides that faith	8, 416/ 26
is a member of	Christ	(Eph 5). Now, it	8, 417/ 3
is no member of	Christ	that hath not Christ's	8, 417/ 4
profess the faith of	Christ	, whether they be good	8, 417/ 12
is the Spirit of	Christ	. . . with an example put	8, 417/ 14
mercy in our Savior	Christ	, and unto faith. Sinners	8, 419/ 17
the true members of	Christ	do sin . . . we shall	8, 419/ 32
with the manhood of	Christ	-- yet if he	8, 422/ 23
the Precious Body of	Christ	out of the pyx	8, 423/ 20
words of our Savior	Christ	in the Gospel of	8, 426/ 18
whole Catholic Church of	Christ	of this fifteen hundred	8, 426/ 30
the whole church of	Christ	. This heresy, as I	8, 427/ 3
children, as our Savior	Christ	is by reason of	8, 427/ 26
and the following of	Christ	in good works, and	8, 427/ 28
the right faith of	Christ	-- and put therewith	8, 428/ 33
by the mean of	Christ	; and of such speak	8, 430/ 28
be now fallen from	Christ	, and have expelled the	8, 437/ 30
the right evangelist of	Christ	. But Tyndale -- telling	8, 439/ 36
mercy in our Savior	Christ	, and unto our faith	8, 444/ 37
is in our Savior	Christ	, and unto our faith	8, 445/ 27
mercy in our Savior	Christ	, for the repentance and	8, 446/ 1
Peter, that Jesus is	Christ	, the Son of God	8, 447/ 15
by the Passion of	Christ	, without any respect of	8, 447/ 21
mercy in our Savior	Christ	, and for our faith	8, 449/ 19
very true tale of	Christ	, Tyndale's false tale is	8, 454/ 18
promises which are in	Christ	. And in other things	8, 460/ 16
promises that are in	Christ	. Another cause is because	8, 461/ 10
promises that are in	Christ	, " cannot be damnable, be	8, 461/ 13
promises that are in	Christ	, " he saith that a	8, 461/ 27
against the promises in	Christ	. And therein let Tyndale	8, 462/ 16
promises that be in	Christ	. . . in such wise as	8, 462/ 19
promise that is in	Christ	is deadly sin and	8, 462/ 27
promise of God in	Christ	that through Christ he	8, 462/ 31
in Christ that through	Christ	he shall be saved	8, 462/ 31
and believe not that	Christ	and the Holy Ghost	8, 462/ 32
be saved. For that	Christ	is one God equal	8, 462/ 34
not -- notwithstanding that	Christ	said of Saint John	8, 464/ 16
by the mouth of	Christ	, and not a promise	8, 464/ 19
shall be saved through	Christ	and by Christ's Passion	8, 464/ 28
promise. And yet that	Christ	himself was the same	8, 464/ 28
shall be saved through	Christ	. . . may yet err in	8, 464/ 32
of Mary, was that	Christ	. And of truth, either	8, 464/ 33
he said, "Thou art	Christ	, that art come into	8, 465/ 9
confessed; that Jesus was	Christ	, which was then come	8, 465/ 13
them believe that through	Christ	the world shall be	8, 465/ 21

not know who is	Christ	: even so, Tyndale saith	8, 465/ 22
true, Catholic church of	Christ	-- of which church	8, 465/ 31
-- of which church	Christ	would that every man	8, 465/ 32
contrary! And also, whereas	Christ	when he turned the	8, 466/ 3
after the birth of	Christ	, because they know not	8, 466/ 32
she had none but	Christ	. . . I am therefore never	8, 467/ 1
a man's faith from	Christ	, they might err and	8, 467/ 4
in the blood of	Christ	doth not quite put	8, 470/ 25
after the birth of	Christ	, because they know not	8, 471/ 31
any more children than	Christ	? He doth not yet	8, 472/ 21
had more children than	Christ	. This point he teacheth	8, 472/ 28
by the church of	Christ	. Then ask we Tyndale	8, 476/ 20
is that church of	Christ	by which he is	8, 476/ 21
In which only church	Christ	hath promised to dwell	8, 477/ 4
very long endure ere	Christ	shall himself, with the	8, 478/ 22
salvation that is in	Christ	, whether they be true	8, 480/ 36
say, are fallen from	Christ	and make an idol	8, 481/ 10
the equal Godhood of	Christ	with his Father and	8, 481/ 18
Body and Blood of	Christ	in the Sacrament of	8, 481/ 19
opinions . . . be fallen from	Christ	, and err from the	8, 483/ 27
brethren, be fallen from	Christ	and from the way	8, 484/ 2
sects, be fallen from	Christ	and are from the	8, 484/ 6
which we have in	Christ	is ever fought against	8, 485/ 4
true, Catholic faith of	Christ	. For like as the	8, 486/ 2
all his prophets, by	Christ	and all his apostles	8, 486/ 7
shall never cease till	Christ	shall finally reform the	8, 486/ 10
light and darkness, between	Christ	and Belial?" I say	8, 488/ 3
because the words of	Christ	spoken there to his	8, 498/ 15
righteousness of God in	Christ	. More These words, lo	8, 515/ 31
righteousness of God in	Christ	," because they resist Tyndale's	8, 516/ 11
win his brother to	Christ	, that he which attendeth	8, 516/ 35
Tyndale setteth our Savior	Christ	to school, and teacheth	8, 533/ 30
manner the apostles of	Christ	at his Passion were	8, 540/ 32
which they had seen	Christ	do, nor of the	8, 541/ 14
could not believe until	Christ	himself came, death put	8, 541/ 20
temptation . . . and Judas betrayed	Christ	also through temptation --	8, 542/ 36
of their own death":	Christ	had before forbidden them	8, 543/ 22
himself more credible than	Christ	. But here ye see	8, 544/ 21
in his heart from	Christ	. More Who can more	8, 544/ 31
his heart fallen from	Christ	. . . yet he saith they	8, 544/ 35
of the faith of	Christ	: that is to wit	8, 545/ 2
believe" till he saw	Christ	. . . neither did believe the	8, 546/ 3
not the resurrection of	Christ	. . . yet all the while	8, 547/ 28
railing and blaspheming of	Christ	. . . as Tyndale saith that	8, 548/ 11
Judas, when he sold	Christ	, speak of him some	8, 548/ 34
after the resurrection of	Christ	, and the stoning of	8, 549/ 8
blaspheme the name of	Christ	, and his doctrine, and	8, 549/ 11
refusing the Gospel of	Christ	, and after fell in	8, 549/ 19
as he had denied	Christ	. . . came to himself immediately	8, 550/ 12
the Catholic Church of	Christ	, against which he disputeth	8, 551/ 1

after his denying of	Christ	, nothing proveth Tyndale's purpose	8, 551/ 10
time when he forswore	Christ	. For Tyndale, if he	8, 551/ 12
women's words, believe that	Christ	was risen . . . nor well	8, 552/ 1
forth the confession of	Christ	by the mouth. But	8, 552/ 11
could not believe that	Christ	was arisen again, he	8, 552/ 17
for the text that	Christ	said to Peter how	8, 553/ 8
and their gloss together.	Christ	saith (Luke 22), "Simon	8, 553/ 11
Peter forsook and forswore	Christ	, he did believe with	8, 555/ 28
forsaking and forswearing of	Christ	, it must needs follow	8, 555/ 31
forsaking and forswearing of	Christ	was a good work	8, 555/ 32
all that while, against	Christ	, but also loved him	8, 556/ 7
embrace the name of	Christ	, though their faiths be	8, 560/ 32
mercy that is in	Christ	Jesus our Lord." All	8, 561/ 1
the Catholic church of	Christ	, of all true Christian	8, 561/ 19
embrace the name of	Christ	" whether they have faith	8, 561/ 23
for the church of	Christ	militant here in earth	8, 561/ 36
mercy that is in	Christ	Jesus our Lord": he	8, 562/ 7
sinner's that believe in	Christ	, and put all their	8, 563/ 24
in sin, saying once "	Christ	, help!" for the manner	8, 567/ 3
mercy that is in	Christ	Jesus our Lord," afterward	8, 567/ 25
sinner's that believe in	Christ	, and put all their	8, 567/ 27
be a church of	Christ	. . . as he doth and	8, 571/ 14
is a church of	Christ	. . . of which the church	8, 571/ 16
Body nor Blood of	Christ	be not in the	8, 572/ 4
be the church of	Christ	in earth, nor hath	8, 572/ 28
prove the church of	Christ	here in earth to	8, 573/ 2
known Catholic church of	Christ	, and fain would pull	8, 573/ 4
hath done: purposely mistranslate	Christ's	holy Gospel, to set	8, 3/ 36
than they that despise	Christ's	sacraments, which are his	8, 5/ 20
a great part of	Christ's	new law and testament	8, 5/ 21
disobey the doctrine of	Christ's	Catholic Church, and set	8, 6/ 24
and turn again to	Christ's	Catholic Church. And therefore	8, 9/ 21
false heresies, would seem	Christ's	apostles and play the	8, 11/ 14
Friday, nor to cast	Christ's	cross in the cannell	8, 12/ 12
For the contemning of	Christ's	Catholic, known church, and	8, 24/ 13
do any worship to	Christ's	Precious Body in the	8, 32/ 9
relic, nor creep to	Christ's	cross, nor do any	8, 32/ 28
do any worship to	Christ's	Blessed Body and Blood	8, 32/ 29
and steadfast authority of	Christ's	Catholic, known church against	8, 34/ 7
fell in sleep in	Christ's	company, while Judas the	8, 35/ 37
to the hearing of	Christ's	true, Catholic faith. And	8, 36/ 11
the holy doctors of	Christ's	church, and the common	8, 44/ 16
of every age from	Christ's	death hitherto. And in	8, 44/ 17
the beginning kept in	Christ's	church . . . be we now	8, 44/ 30
taste . . . since that from	Christ's	death hitherto, all holy	8, 44/ 32
that believe as all	Christ's	church hath believed ever	8, 45/ 8
hath been ever since	Christ's	that place, Tyndale's "spiritual	8, 45/ 23
old holy doctors of	Christ's	church unto Luther's days	8, 46/ 19
the holy saints since	Christ's	days unto Tyndale's time	8, 49/ 35
be saved only by	Christ's	blood, and by our	8, 52/ 9

and the merits of	Christ's	Passion -- when we	8, 53/ 19
God and bought with	Christ's	blood, and so forth	8, 55/ 38
all commandments either of	Christ's	church or of Christ's	8, 60/ 24
Christ's church or of	Christ's	own mouth immediate, after	8, 60/ 24
fly to heavenward without	Christ's	Passion . . . but that with	8, 65/ 18
grace, and merits of	Christ's	Passion, our good works	8, 65/ 19
had the profit of	Christ's	Passion by their faith	8, 71/ 3
by the merits of	Christ's	Passion and by his	8, 77/ 2
and holy ceremonies of	Christ's	church, by one general	8, 77/ 6
through the merits of	Christ's	holy Passion. And this	8, 77/ 33
becometh him well against	Christ's	holy sacraments to jest	8, 78/ 14
changed and turned in	Christ's	holy Flesh and Blood	8, 81/ 14
by the merits of	Christ's	Passion; and so have	8, 82/ 19
it been taken in	Christ's	church. And though in	8, 85/ 13
God hath made in	Christ's	blood -- our sins	8, 89/ 10
lost his part in	Christ's	blood, because he is	8, 89/ 17
been in Christendom since	Christ's	death unto this day	8, 91/ 20
that the word of	Christ's	promise. For he saith	8, 94/ 22
Tyndale that? Because that	Christ's	promises be true, must	8, 96/ 36
for the merits of	Christ's	Passion, as he hath	8, 100/ 33
by the touch of	Christ's	garment, whereof Saint Luke	8, 103/ 4
and that he regardeth	Christ's	Passion and our own	8, 104/ 9
of Tyndale's teaching concerning	Christ's	promise. But he frameth	8, 106/ 14
promise. But he frameth	Christ's	promises after his own	8, 106/ 14
have nothing taught but	Christ's	promise -- yet in	8, 106/ 27
of fashion Tyndale teacheth	Christ's	promises. For whereas he	8, 108/ 12
at nothing saving only	Christ's	promises made to man	8, 108/ 13
besides this, that of	Christ's	promises he denieth many	8, 108/ 17
such holy ceremonies whereof	Christ's	church hath received many	8, 109/ 29
old holy doctors of	Christ's	church -- yet knoweth	8, 113/ 26
after The sacrament of	Christ's	body after this this	8, 114/ 11
form of bread is	Christ's	own body, and yet	8, 115/ 28
is the sacrament of	Christ's	body and blood, and	8, 116/ 27
I may not believe	Christ's	church, but believe Christ's	8, 116/ 36
Christ's church, but believe	Christ's	church, that the doctrine	8, 116/ 36
it "the sacrament of	Christ's	body and blood," and	8, 117/ 7
we may not worship	Christ's	own Body in the	8, 117/ 32
may not believe in	Christ's	church, as though the	8, 118/ 4
yet he must believe	Christ's	church . . . that the doctrine	8, 118/ 6
must needs confess that	Christ's	church is the church	8, 118/ 23
church that hath from	Christ's	days hitherto continued; and	8, 118/ 29
that Tyndale is against	Christ's	own blessed Person a	8, 118/ 36
Crucifix, and also by	Christ's	Holy Cross itself --	8, 128/ 4
all Christian men since	Christ's	death hitherward . . . hath set	8, 128/ 7
by which ever since	Christ's	days, by the judgment	8, 129/ 31
to the faith of	Christ's	church -- do damnably	8, 132/ 37
foam of blasphemies against	Christ's	holy ceremonies and blessed	8, 134/ 32
years. And where had	Christ's	promise been, then, all	8, 135/ 26
Almaine, and thereby destroy	Christ's	good Christian people. For	8, 137/ 8
monks' "marriages" and mocketh	Christ's	sacraments, and then preacheth	8, 140/ 28

that good is in	Christ's	church . . . as are the	8, 142/ 25
lustily, saying that of	Christ's	promises nor of his	8, 147/ 21
mankind is redeemed by	Christ's	Passion, and that he	8, 147/ 24
who can speak of	Christ's	Passion and speak nothing	8, 148/ 6
and the figure of	Christ's	cross, the book of	8, 149/ 2
more apostolical than was	Christ's	old apostle Paul. For	8, 149/ 35
without writing); and after	Christ's	death did his apostles	8, 150/ 22
age hitherto continued in	Christ's	church. And that I	8, 152/ 2
of God's Spirit by	Christ's	own promise ever abiding	8, 154/ 7
they call nothing but	Christ's	only promise. And here	8, 156/ 6
maketh high boast of	Christ's	promises . . . and would with	8, 158/ 22
that plainly he denieth	Christ's	promise too . . . and will	8, 158/ 23
well perceive -- by	Christ's	own promise, in the	8, 158/ 35
at the voices of	Christ's	ministers in the choir	8, 160/ 9
wouldst have us set	Christ's	image at naught, which	8, 174/ 1
that himself teacheth against	Christ's	holy sacraments. Against which	8, 179/ 33
which how soon after	Christ's	death he translated it	8, 184/ 29
that he saith "feed	Christ's	flock," he meaneth even	8, 185/ 20
the holy story of	Christ's	Gospel, what manner a	8, 186/ 16
Jews or paynims . . . yet	Christ's	church "borrowed" them neither	8, 193/ 17
every 'faith'	Christ's	faith." That wot we	8, 199/ 13
itself, it commonly signifieth "	Christ's	faith" in matters of	8, 199/ 14
place in Scripture that	Christ's	satisfaction for our sins	8, 208/ 21
albeit one drop of	Christ's	precious blood had been	8, 209/ 22
remission both -- and	Christ's	satisfaction also for the	8, 210/ 6
the only merits of	Christ's	Passion . . . but if men's	8, 210/ 32
the spiritual treasure of	Christ's	church upon good cause	8, 213/ 27
on the cross at	Christ's	right hand. And if	8, 215/ 27
ill; that to reverence	Christ's	cross or any saint's	8, 221/ 4
before these days, since	Christ's	time till our own	8, 221/ 19
manifestly declared, both concerning	Christ's	holy sacraments and divers	8, 222/ 23
divers other articles of	Christ's	faith. But forasmuch as	8, 222/ 24
evil . . . for they call	Christ's	sacraments evil and Luther's	8, 227/ 15
of Muhammad truer than	Christ's	. More Now cometh he	8, 228/ 36
credence and authority of	Christ's	church. But, good Christian	8, 229/ 12
where Tyndale hath translated	Christ's	words in this wise	8, 233/ 9
away the credence of	Christ's	Catholic Church; but also	8, 240/ 13
which clearly proveth that	Christ's	Catholic Church is a	8, 240/ 17
the miracles wrought in	Christ's	church clearly reprove all	8, 242/ 11
is this consecution true: "	Christ's	church saith that whoso	8, 242/ 26
mother the Church is	Christ's	apostle and teacheth them	8, 244/ 17
of God, according to	Christ's	promise, assistant, whereby it	8, 246/ 24
mark and knowledge of	Christ's	very, true church, since	8, 246/ 27
true church, of charity (	Christ's	proper badge), ceaseth not	8, 249/ 1
question is not upon	Christ's	and his apostles' words	8, 250/ 19
be daily done in	Christ's	Catholic Church. For our	8, 251/ 36
church forever, according to	Christ's	promise; and therefore shall	8, 252/ 27
believed and observed in	Christ's	Catholic Church. For if	8, 253/ 7
away the credence of	Christ's	Catholic Church . . . which once	8, 254/ 6
they did them in	Christ's	name . . . we find not	8, 255/ 24

with golden letters and	Christ's	own hand. Here have	8, 258/ 20
to the sacrament of	Christ's	Body than to the	8, 260/ 2
for the custom of	Christ's	Catholic Church . . . why a	8, 260/ 15
ever used everywhere in	Christ's	whole church, and the	8, 260/ 20
contrary truth, according to	Christ's	promise. But now, as	8, 260/ 25
of the tradition of	Christ's	Catholic Church, but of	8, 260/ 29
so daily used in	Christ's	church that forgotten they	8, 263/ 11
that hath heard of	Christ's	faith and Holy Scripture	8, 272/ 18
he shall never do	Christ's	Catholic Church. Tyndale God	8, 272/ 33
fifteen hundred years of	Christ's	church, holy preachers with	8, 274/ 14
the blessed sacraments of	Christ's	church, pertain to the	8, 276/ 35
signify the memorial of	Christ's	Passion, and unity of	8, 278/ 34
in their turning to	Christ's	belief, were not led	8, 281/ 12
Tyndale Wherefore, forasmuch as	Christ's	congregation is spread abroad	8, 281/ 18
therefore it followeth that "	Christ's	congregation" hath all things	8, 281/ 33
that is to wit,	Christ's	Catholic Church, which he	8, 285/ 23
the common-received faith of	Christ's	Catholic Church. Against which	8, 286/ 19
the common faith of	Christ's	Catholic Church is out	8, 286/ 31
Holy Spirit . . . according to	Christ's	promise, that can never	8, 286/ 35
leave the faith of	Christ's	Catholic Church and lean	8, 287/ 2
from the faith of	Christ's	church; that is to	8, 290/ 9
than that bread is	Christ's	body and wine his	8, 290/ 34
than that bread is	Christ's	body and wine his	8, 292/ 36
-- that bread is	Christ's	body, and wine his	8, 293/ 4
converted and changed into	Christ's	body and blood; and	8, 293/ 7
the very apostles at	Christ's	commandment) have also significations	8, 294/ 11
is the denying of	Christ's	blood!); and inasmuch as	8, 294/ 16
he resembled it unto	Christ's	burying and resurrection, and	8, 296/ 11
is the denying of	Christ's	blood") -- since Tyndale	8, 297/ 35
of them cometh of	Christ's	Passion; for this they	8, 299/ 36
indeed, and delivered unto	Christ's	Catholic Church by himself	8, 302/ 30
the very apostles at	Christ's	commandment) have also significations	8, 303/ 5
is the denying of	Christ's	blood!); and inasmuch as	8, 303/ 10
the very apostles at	Christ's	commandment." It is to	8, 303/ 24
saith, meant only of	Christ's	miracles, and not of	8, 310/ 38
Saint John meant of	Christ's	miracles too; and therefore	8, 311/ 8
made not only of	Christ's	miracles, but also of	8, 311/ 19
in the hearts of	Christ's	whole Catholic Church, he	8, 311/ 37
therefore he calleth it	Christ's	"supper," and not "Mass	8, 314/ 33
people "God's board" and "	Christ's	table" . . . and yet we	8, 316/ 2
hundred years continued in	Christ's	church, without any mention	8, 319/ 5
Christ came . . . so is	Christ's	day so ordained by	8, 322/ 21
accounted for good through	Christ's	whole Catholic Church --	8, 326/ 31
apostles should give unto	Christ's	church any ceremonies whereof	8, 329/ 35
maketh little ado of	Christ's	word bidding them go	8, 332/ 32
out the Consecration at	Christ's	Maundy. He must also	8, 334/ 8
be accursed out of	Christ's	church!)), but with the	8, 337/ 3
contrary. And that besides	Christ's	own appearing at the	8, 337/ 33
Abraham peradventure long before	Christ's	coming, and at the	8, 342/ 30
Spirit of God, by	Christ's	promise, hath given unto	8, 342/ 34

by the reason of	Christ's	word, "He that heareth	8, 343/ 35
this same authority hath	Christ's	church, assembled in the	8, 344/ 4
are his words . . . Tyndale	Christ's	disciples taught Christ's doctrine	8, 345/ 27
Tyndale Christ's disciples taught	Christ's	doctrine confirming it with	8, 345/ 27
when he saith that	Christ's	disciples taught his doctrine	8, 346/ 7
they all witnessed of	Christ's	will to be necessarily	8, 347/ 27
God that was by	Christ's	promise sent unto the	8, 350/ 28
said, those words of	Christ's	were properly meant of	8, 354/ 13
against the laws of	Christ's	church . . . but also make	8, 355/ 14
written . . . though we construe	Christ's	words not of the	8, 355/ 19
For first, as for	Christ's	words, if they had	8, 355/ 23
Jeremiah, or Ezekiel, by	Christ's	word wiped out of	8, 355/ 31
is theirs and not	Christ's	," that is to wit	8, 356/ 25
to set forth against	Christ's	true doctrine Tyndale's anti-Christian	8, 357/ 8
worthy to be called	Christ's	testament, but either Tyndale's	8, 357/ 9
their own and not	Christ's	: then hear them not	8, 358/ 19
Saint Augustine, and of	Christ's	words, too. And yet	8, 358/ 22
heart the articles of	Christ's	faith, which be surely	8, 361/ 13
the common consent of	Christ's	Catholic Church cannot in	8, 361/ 23
Catholic Church cannot in	Christ's	very, true faith err	8, 361/ 23
the catholic faith of	Christ's	church fastened in our	8, 361/ 28
Christian faith were by	Christ's	apostles put in writing	8, 363/ 29
plain that it is	Christ's	own precious Body, which	8, 366/ 13
Christian observance is of	Christ's	teaching . . . and whatsoever is	8, 370/ 3
Scripture of God in	Christ's	church, and which be	8, 373/ 24
are the words of	Christ's	commandment in that observance	8, 375/ 30
taken and kept from	Christ's	days and his apostles'	8, 388/ 34
needs be true by	Christ's	promise made unto his	8, 388/ 36
the holy doctors of	Christ's	church in every age	8, 389/ 7
Tyndale I say that	Christ's	elect church is the	8, 390/ 9
hearts that God for	Christ's	sake loveth them and	8, 390/ 12
Where he saith that "	Christ's	elect church" is the	8, 391/ 4
seem to mean by "	Christ's	elect church," of his	8, 392/ 25
memorial, and token of	Christ's	death and Passion, and	8, 394/ 15
old holy doctors of	Christ's	church, since Christ's days	8, 394/ 24
of Christ's church, since	Christ's	days and his apostles'	8, 394/ 24
heresies. If not . . . then	Christ's	elect church may keep	8, 395/ 37
to be saved in	Christ's	Passion, if some such	8, 399/ 23
all the doctrine of	Christ's	church is full of	8, 399/ 35
from the faith of	Christ's	whole Catholic Church for	8, 404/ 20
redemption that is in	Christ's	blood. For though she	8, 405/ 16
in his confession, that	Christ's	coming was only to	8, 406/ 16
heaven but only by	Christ's	coming. And thus might	8, 406/ 31
nothing there confessed of	Christ's	Passion, descension into hell	8, 406/ 35
of the belief of	Christ's	death, descension, resurrection, ascension	8, 408/ 5
also believe and obey	Christ's	church, according to Christ's	8, 408/ 17
Christ's church, according to	Christ's	commandment -- nor will	8, 408/ 17
was not aware of	Christ's	Passion when he made	8, 408/ 27
Tyndale That offering of	Christ's	body and blood is	8, 408/ 30
way, and not of	Christ's	church. More Lo, these	8, 410/ 9

with the pretext of	Christ's	own holy words, yet	8, 410/ 13
way, and not of	Christ's	church. More Lo, here	8, 413/ 28
heretics and out of	Christ's	church if, having that	8, 414/ 5
so much as of	Christ's	death neither, whereof, as	8, 414/ 15
told to them by	Christ's	own mouth. Yea, and	8, 415/ 16
master, which believe of	Christ's	words no more than	8, 415/ 25
way, and not of	Christ's	church." For this is	8, 416/ 6
made a man of	Christ's	true church; but since	8, 416/ 34
Tyndale The church is	Christ's	body (Col 1); and	8, 417/ 2
Christ that hath not	Christ's	Spirit in it; as	8, 417/ 4
man be none of	Christ's	, he is not of	8, 417/ 6
in the body of	Christ's	church take life again	8, 417/ 20
the church that is	Christ's	body . . . and that he	8, 417/ 25
a true member of	Christ's	church sinneth not, and	8, 418/ 14
a true member of	Christ's	church sinneth not, and	8, 418/ 17
yet every member of	Christ's	congregation a sinner, and	8, 419/ 6
a true member of	Christ's	church doth both ever	8, 419/ 30
a true member of	Christ's	church sinneth not. Lo	8, 419/ 39
of Gerasa which, seeing	Christ's	miracle wrought upon the	8, 422/ 32
the known faith of	Christ's	Catholic Church, and by	8, 426/ 23
elect church" that is	Christ's	"mystical body" whereof God's	8, 427/ 33
man a member of	Christ's	"elect church" but him	8, 428/ 3
old holy doctors of	Christ's	church from the days	8, 428/ 29
the plain determination of	Christ's	church . . . but also against	8, 429/ 10
yet every member of	Christ's	congregation a sinner, and	8, 443/ 19
a true member of	Christ's	church sinneth not, because	8, 443/ 28
every true member of	Christ's	church, for all that	8, 443/ 32
a true member of	Christ's	church breaketh out into	8, 445/ 12
the true members of	Christ's	church are "sinners and	8, 445/ 21
the true members of	Christ's	church, do not sin	8, 446/ 3
the "true" members of	Christ's	church, feeling by their	8, 450/ 25
through Christ and by	Christ's	Passion . . . is a promise	8, 464/ 28
saith that he believeth	Christ's	promise made unto his	8, 465/ 23
not know which is	Christ's	church here in earth	8, 465/ 29
the Holy Ghost, by	Christ's	promise, teacheth, and ever	8, 465/ 33
God's Spirit abiding, by	Christ's	promise, in his Catholic	8, 466/ 1
the New Testament of	Christ's	"brethren," would think that	8, 466/ 31
redemption that is in	Christ's	blood. For though she	8, 467/ 1
the strong rocks of	Christ's	Catholic Church and the	8, 471/ 16
redemption that is in	Christ's	blood" -- because Tyndale	8, 471/ 23
the New Testament of	Christ's	"brethren," would think that	8, 471/ 29
redemption that is in	Christ's	blood. More Consider, good	8, 471/ 36
for the trust of	Christ's	promise made thereto, that	8, 478/ 37
breaking the unity of	Christ's	church, for whose sake	8, 481/ 8
breaketh the unity of	Christ's	church: whether the Catholic	8, 481/ 16
faith that is in	Christ's	blood . . . and therefore are	8, 483/ 27
therefore are none of	Christ's	church, because they be	8, 483/ 28
faith that is in	Christ's	blood . . . and therefore are	8, 484/ 3
therefore are none of	Christ's	church, because they be	8, 484/ 3
faith that is in	Christ's	blood . . . and therefore are	8, 484/ 7

therefore are none of	Christ's	church, because they put	8, 484/ 7
up for them in	Christ's	blood, and thereto what	8, 496/ 17
the true doctrine of	Christ's	Catholic Church, that the	8, 498/ 16
up for them in	Christ's	blood, and thereto what	8, 499/ 24
up for them in	Christ's	blood, and thereto what	8, 501/ 10
so meant as all	Christ's	church understandeth them (as	8, 508/ 35
set the merits of	Christ's	Passion for the remnant	8, 516/ 21
of the merits of	Christ's	Passion, and so, to	8, 519/ 25
old holy doctors of	Christ's	church, and against the	8, 520/ 20
wise a tale of	Christ's	blessed apostles. Of whom	8, 540/ 29
excuse the sin of	Christ's	apostles which they rather	8, 544/ 5
And this would rather	Christ's	blessed apostles -- that	8, 544/ 11
repent his railing against	Christ's	Blessed Body, the Sacrament	8, 548/ 26
the very words of	Christ's	Gospel, too . . . and hath	8, 554/ 20
through the means of	Christ's	aforesaid prayer; and that	8, 557/ 10
hearts that God for	Christ's	sake loveth them and	8, 563/ 26
a true member of	Christ's	church "sinneth not, and	8, 564/ 13
hearts that God for	Christ's	sake loveth them, and	8, 567/ 29
the right belief of	Christ's	sacraments, and therein the	8, 570/ 36
martyr-quellers,' and '	Christ-killers'	; 'serpents,' '	8, 58/ 21
the Collect "Domine Iesu	Christe	" -- when he came	8, 24/ 7
that as they may	christen	for necessity, so they	8, 189/ 32
Tyndale that women may	christen	, and consecrate the Body	8, 258/ 37
why a woman may	christen	and not consecrate, since	8, 259/ 34
why a woman may	christen	, than why she may	8, 260/ 16
Scripture that women may	christen	children; which joineth to	8, 306/ 32
the judgment of all	Christendom	rebuke the world for	8, 43/ 11
this common-known church of	Christendom	(except such as at	8, 44/ 18
judge sweet that all	Christendom	judged sour. And by	8, 44/ 28
that ever were in	Christendom	since Christ was born	8, 46/ 29
should never happen in	Christendom	, and therefore have always	8, 50/ 4
never child christened since	Christendom	first began but that	8, 82/ 28
have been aneled since	Christendom	first began. And he	8, 87/ 1
as hath been in	Christendom	since Christ's death unto	8, 91/ 20
the better for the	christendom	. And then if this	8, 92/ 21
there cannot hinder their	christendom	. And as for the	8, 93/ 25
I have made the	Christendom	which thou goest about	8, 97/ 17
general councils of all	Christendom	a thousand years before	8, 119/ 27
the whole consent of	Christendom	so many hundred years	8, 130/ 1
from the corps of	Christendom	-- he that then	8, 130/ 29
other part of true	Christendom	did not recognize the	8, 130/ 35
name of any good	Christendom	-- yea, and every	8, 131/ 12
a great gap in	Christendom	this fifteen hundred years	8, 135/ 25
was never in all	Christendom	since the faith first	8, 140/ 3
good, honest people of	Christendom	this fifteen hundred years	8, 140/ 16
the best time, of	Christendom	, in which he can	8, 150/ 27
kept and believed in	Christendom	, he hath caused to	8, 154/ 17
without any signification of	Christendom	any more than of	8, 164/ 28
of their faith or	Christendom	. . . no more than this	8, 166/ 34
known and dwelled in	Christendom	. I say now, in	8, 167/ 5

a thousand years before	Christendom	began, as the books	8, 169/ 30
for any congregation before	Christendom	began, or that ever	8, 169/ 32
the word that since	Christendom	first began among Englishmen	8, 171/ 16
and temporal, throughout all	Christendom	, and namely against all	8, 191/ 21
heathen to come to	Christendom	-- in the entry	8, 212/ 7
his own heresies since	Christendom	first began. But for	8, 219/ 25
the whole corps of	Christendom	, to tell them all	8, 342/ 4
be made, though all	Christendom	should come together and	8, 343/ 17
mean, as are through	Christendom	kept -- we may	8, 370/ 26
to deadly sin after	Christendom	once had, shall be	8, 377/ 21
this known corps of	Christendom	have all these eight	8, 387/ 15
that are chosen into	Christendom	and the profession of	8, 428/ 5
as commonly believed through	Christendom	, as any other article	8, 472/ 8
baptism, that then their	christendom	stood them not in	8, 474/ 7
in the churches through	Christendom	, and by the books	8, 481/ 28
the Catholic corps of	Christendom	, and make new, fond	8, 481/ 34
those that did in	Christendom	begin to fight, kill	8, 482/ 12
the whole corps of	Christendom	, from the beginning hitherto	8, 486/ 8
that if we be	christened	and keep his holy	8, 76/ 32
there was never child	christened	since Christendom first began	8, 82/ 28
And he that is	christened	and careth for no	8, 90/ 32
because that children be	christened	in Latin. For which	8, 92/ 15
have in England been	christened	in Latin . . . there was	8, 92/ 20
English children shall be	christened	in English, and then	8, 92/ 29
come not to be	christened	there themselves . . . and so	8, 93/ 23
upon them that were	christened	, the Holy Ghost forthwith	8, 99/ 17
that children be sometimes	christened	of the midwife's hand	8, 127/ 14
too, that be not	christened	at all. And in	8, 146/ 34
assembly" because they be	christened	, but should be so	8, 167/ 3
signify other company than	christened	, in common speech of	8, 167/ 7
the Greeks and Latins	christened	, to signify the Christian	8, 170/ 19
Saint Peter was ever	christened	, till Tyndale bring forth	8, 193/ 3
Christian man is not	christened	at all, for lack	8, 198/ 7
to them that be	christened	already, and keep their	8, 212/ 10
confirmed, or to be	christened	either, if it be	8, 289/ 27
either, if it be	christened	in Latin; or a	8, 289/ 27
so many so suddenly	christened	thereupon . . . whereby can Tyndale	8, 474/ 3
that were so suddenly	christened	so many at once	8, 474/ 24
washing when the priest	christeneth	a child than when	8, 189/ 20
the time of the	christening	-- for if he	8, 93/ 3
and exorcisms at the	christening	be of the substance	8, 193/ 34
being occupied in the	christening	of a child at	8, 194/ 29
that they come from	christening	, ere ever they be	8, 474/ 26
in vobis est gregem	Christi	" ("The elders that are	8, 183/ 13
in vobis est gregem	Christi	." Which place I take	8, 185/ 10
The Preface to the	Christian	Reader Our Lord send	8, 2/ 1
God . . . calling all good	Christian	people idolaters for honoring	8, 3/ 7
now to grant that	Christian	men may have images	8, 3/ 18
sense believed of all	Christian	people, had liefer his	8, 6/ 28
book when any good	Christian	man readeth that hath	8, 7/ 32

away. Which manner of	Christian	zeal and princely benignity	8, 9/ 2
labored to have all	Christian	people circumcised, to the	8, 12/ 15
books have killed the	Christian	man both in body	8, 12/ 21
somewhat see what good	Christian	faith Sir Thomas Hitton	8, 12/ 36
thing necessary, and of	Christian	people to be observed	8, 14/ 20
nor for any other	Christian	prince . . . to make any	8, 15/ 18
will advise all good	Christian	folk, and especially the	8, 19/ 31
under the name of	Christian	liberty to run into	8, 21/ 21
therein were good and	Christian	faith; being indeed as	8, 21/ 25
devotion, that every good	Christian	man hath great cause	8, 23/ 32
have gladdened any good	Christian	heart to have heard	8, 24/ 2
have heard his faithful	Christian	answer . . . as they report	8, 24/ 3
mind and a true	Christian	man, to give a	8, 25/ 31
plain points of the	Christian	faith to answer him	8, 25/ 33
in this wise: "A	Christian	man is bound to	8, 31/ 18
he saith that a	Christian	man is bound to	8, 31/ 31
obedience to a good	Christian	prince that they be	8, 31/ 39
nor pray for all	Christian	souls . . . and that it	8, 32/ 8
general council of all	Christian	nations, or of any	8, 32/ 22
bewitched, and from true	Christian	folk turned into false	8, 33/ 6
visage of the true	Christian	faith -- this is	8, 33/ 12
I counsel every good	Christian	man, and especially such	8, 37/ 18
there will no good	Christian	man can him thank	8, 40/ 26
if any spark of	Christian	zeal remained in their	8, 42/ 2
book after. Wherefore, good	Christian	readers, whoso shall happen	8, 42/ 31
whole congregation of all	Christian	people. For it is	8, 43/ 36
by himself written in	Christian	men's hearts . . . as by	8, 44/ 10
church, and the common	Christian	people of every age	8, 44/ 16
good people, all true	Christian	nations, have savored always	8, 44/ 33
were reputed for good	Christian	-- and I ween	8, 46/ 32
chariot! But yet, good	Christian	reader, for all his	8, 47/ 23
they but also all	Christian	people, both good and	8, 49/ 37
profit of good men's	Christian	works; for Christian be	8, 54/ 26
men's Christian works; for	Christian	be their prayers, their	8, 54/ 26
advantage; but the very	Christian	obedience is to obey	8, 55/ 5
flatter all holy Catholic,	Christian	people, saving only their	8, 56/ 29
known church of all	Christian	people save heretics . . . which	8, 61/ 12
the way into the	Christian	liberty" of eating, drinking	8, 62/ 24
which not only all	Christian	people hitherto but also	8, 63/ 24
now, Christ hath to	Christian	men promised of our	8, 66/ 28
of intemperance, for good	Christian	fasting goeth sometimes far	8, 68/ 7
the fast of a	Christian	man shall have no	8, 68/ 23
opinion of a true	Christian	man, but of a	8, 68/ 24
here allege unto you	Christian	readers other texts out	8, 69/ 6
ye clearly see, good	Christian	reader, that the holy	8, 69/ 18
high spiritual doctrine: that	Christian	men should not be	8, 73/ 22
he findeth out, a	Christian	man that were either	8, 75/ 3
forth. More Lo, good	Christian	reader, this holy "spiritual	8, 75/ 20
that unto all good	Christian	men the outward, sensible	8, 77/ 4
all the commonalty of	Christian	people; and they believe	8, 77/ 12

wits. For that all	Christian	people have this faith	8, 77/ 18
and lowing no good	Christian	man can without heaviness	8, 78/ 18
show that all we	Christian	people that are made	8, 81/ 12
not in peace and	Christian	love with all people	8, 82/ 14
of Christ, the whole	Christian	company present should not	8, 84/ 5
by Tyndale upon all	Christian	people that have been	8, 86/ 35
with. But every good	Christian	man knoweth that such	8, 87/ 37
a shrewd sort of	Christian	folk this fifteen hundred	8, 88/ 14
which thing all good	Christian	people have ever used	8, 89/ 3
that would seem a	Christian	man? For as for	8, 90/ 11
well enough that all	Christian	men believe that no	8, 90/ 16
is yet never a	Christian	man nor never a	8, 92/ 22
man nor never a	Christian	woman in all England	8, 92/ 22
to make the child	Christian	, and therein do as	8, 93/ 30
with his church of	Christian	people all days unto	8, 106/ 34
and company of all	Christian	people professing the name	8, 107/ 2
parties of this known	Christian	company . . . and since they	8, 107/ 6
heresy? And thus, good	Christian	readers, here ye plainly	8, 108/ 11
lies therewith, saying that	Christian	men think that they	8, 109/ 17
thus ye see, good	Christian	readers, that by Tyndale's	8, 110/ 30
as he doth. What	Christian	ears can abide such	8, 110/ 32
worshipful jest in a	Christian	man's mouth! That mouth	8, 115/ 19
known church of all	Christian	nations, from which he	8, 118/ 20
ye plainly perceive, good	Christian	readers, that this malicious	8, 118/ 37
be true which all	Christian	people have this fifteen	8, 119/ 5
as there had few	Christian	writers expounded the Scripture	8, 119/ 19
God keep every good	Christian	man, and such as	8, 119/ 34
that would have all	Christian	men suffer the Turks	8, 122/ 32
other folk, his innocent	Christian	brethren, against the infidels	8, 123/ 7
familiars of our own	Christian	faith -- and namely	8, 123/ 16
not to learn the	Christian	faith but to kill	8, 123/ 17
but to kill the	Christian	men, a prince that	8, 123/ 18
God" than such a	Christian	man. Wherein if Tyndale	8, 123/ 28
Better is it, good	Christian	reader, to do the	8, 126/ 25
knoweth well that all	Christian	people have and ever	8, 127/ 22
upon them." But all	Christian	men since Christ's death	8, 128/ 7
not only among good	Christian	men, but also sometimes	8, 128/ 11
to the persecution of	Christian	men, but also to	8, 128/ 23
saints and all good	Christian	people besides, such things	8, 129/ 32
of ignorance brought all	Christian	nations out of the	8, 130/ 9
understanding? Tyndale Judge, therefore,	Christian	reader, whether the pope	8, 130/ 18
pope and all the	Christian	realms and countries that	8, 130/ 26
be of all those	Christian	countries the chief spiritual	8, 130/ 32
whole church of all	Christian	nations: we shall pray	8, 134/ 5
things. More Judge, good	Christian	reader, whether it be	8, 134/ 30
to fear that his	Christian	faith beginneth to fail	8, 135/ 2
these means all the	Christian	nations have instead of	8, 135/ 21
More Mark now, good	Christian	reader, when Tyndale hath	8, 136/ 31
and every kind of	Christian	people, that anything do	8, 137/ 2
thereby destroy Christ's good	Christian	people. For surely, good	8, 137/ 9

For of truth, good	Christian	reader, it is high	8, 139/ 3
wed." And therefore, good	Christian	readers, since Holy Scripture	8, 140/ 10
or a "house" where	Christian	men "were wont" to	8, 144/ 21
only people as be	Christian	people -- and them	8, 146/ 4
to speak of only	Christian	people in this place	8, 146/ 20
though he name a	Christian	city for an example	8, 146/ 28
not only be there	Christian	priests and Christian laypeople	8, 146/ 32
there Christian priests and	Christian	laypeople . . . but open, cast-out	8, 146/ 32
in some cities, few	Christian	people and the remnant	8, 146/ 34
generally -- but the	Christian	people only. Nor now	8, 147/ 3
the whole town is	Christian	people -- there would	8, 147/ 5
signifieth a place whereunto "	Christian	people were wont in	8, 147/ 15
him, of his reverent	Christian	mind, to call the	8, 148/ 36
confess that all the	Christian	preachers, that is to	8, 150/ 28
faith of all true	Christian	people, fifteen hundred years	8, 156/ 13
now doth all good	Christian	people very well perceive	8, 158/ 34
or talk. But good	Christian	people, whom he belieth	8, 162/ 22
of Christ is every	Christian	man . . . and that the	8, 163/ 26
Church is the whole	Christian	people . . . and therefore they	8, 163/ 28
holy name of a	Christian	company gathered together in	8, 164/ 7
common-known people of all	Christian	realms -- clergy, laypeople	8, 165/ 22
indifferent unto Turks and	Christian	men, and unto all	8, 166/ 15
and a company of	Christian	men, so that it	8, 166/ 16
of Turks as of	Christian	men; and that this	8, 166/ 17
signify a company of	Christian	people, and is not	8, 166/ 18
of Turks and of	Christian	men. And I said	8, 166/ 19
signify the number of	Christian	people as Christian people	8, 166/ 32
of Christian people as	Christian	people, with a connotation	8, 166/ 33
both twain, may be	Christian	men spoken of. For	8, 166/ 37
assembly and congregation in	Christian	realms is commonly made	8, 167/ 1
is commonly made of	Christian	people. But they be	8, 167/ 2
for the company of	Christian	people; for that company	8, 169/ 18
either good or bad,	Christian	or un-Christian. For Tyndale	8, 169/ 28
any congregation other than	Christian	. And therefore his reason	8, 169/ 33
Now -- forasmuch as	Christian	people did resort together	8, 170/ 14
the congregation of the	Christian	company. And though it	8, 170/ 17
christened, to signify the	Christian	folk whether they were	8, 170/ 20
universal number of all	Christian	people throughout all the	8, 170/ 21
which signifieth only a	Christian	congregation and not a	8, 171/ 12
wheresoever it signifieth a	Christian	congregation be translated by	8, 171/ 14
more a company of	Christian	men than a fair	8, 171/ 26
images." Here may the	Christian	reader well perceive the	8, 171/ 38
unknown that all good	Christian	people do both abhor	8, 171/ 39
in that place forbidden	Christian	men to worship any	8, 172/ 13
which he would that	Christian	men should forbear, saith	8, 172/ 20
right so do the	Christian	men well in the	8, 173/ 4
now ye see, good	Christian	readers, that this one	8, 173/ 7
commend and confirm the	Christian	worshipping of holy saints'	8, 173/ 16
kind as always to	Christian	men's ears do signify	8, 174/ 9
heap of harm to	Christian	people as he hath	8, 175/ 33

Latin word for the	Christian	priests, already received and	8, 184/ 30
apostles did take the	Christian	priests for no more	8, 188/ 16
consecrated persons than other	Christian	men, because they used	8, 188/ 17
the whole company of	Christian	people sacred and sanctified	8, 189/ 3
preached by such good	Christian	folk as Tyndale now	8, 190/ 17
to the increase of	Christian	men's devotion -- as	8, 193/ 12
that he saith every	Christian	man, and every woman	8, 195/ 33
as well that a	Christian	man is not christened	8, 198/ 7
all, for lack of	Christian	conditions. And because Tyndale	8, 198/ 8
hope" is not a	Christian	hope . . . and yet he	8, 199/ 19
some of them unto	Christian	men." Besides all this	8, 200/ 9
some of them to	Christian	people too" . . . where it	8, 200/ 25
matters of virtue and	Christian	faith use the old	8, 201/ 6
his neighbor's daughter, a	Christian	man doth not understand	8, 202/ 3
to wit, of all	Christian	people, almost -- there	8, 215/ 7
plainly that of all	Christian	people there is almost	8, 215/ 17
common-known body of all	Christian	realms remaining in the	8, 219/ 5
my book to good	Christian	people that know such	8, 219/ 27
is enough for good	Christian	men, that know those	8, 220/ 2
sure and certain among	Christian	men, not so much	8, 222/ 26
known people of all	Christian	nations, that be neither	8, 223/ 4
sacraments and all good	Christian	people, whom he laboreth	8, 223/ 21
other sacraments administered among	Christian	people, before any part	8, 224/ 30
Which church, as all	Christian	men believe, and the	8, 225/ 16
as I suppose, neither	Christian	nor heathen, that God	8, 227/ 6
Christ's church. But, good	Christian	readers, deferring for the	8, 229/ 13
witness of all true	Christian	people, which by their	8, 237/ 8
be sure that the	Christian	miracles be true, and	8, 246/ 6
be come now, good	Christian	reader, unto that matter	8, 253/ 3
received by Scripture among	Christian	men. Which followeth not	8, 279/ 17
end. And thus, good	Christian	readers, ye see to	8, 285/ 37
by mouth among the	Christian	folk, because their audience	8, 291/ 33
say that in the	Christian	flock they presently so	8, 293/ 25
many grapes, and that	Christian	men should in like	8, 296/ 14
well thereby as good	Christian	men do, nor as	8, 300/ 21
him for a good	Christian	man. But afterward he	8, 300/ 29
of God and all	Christian	people that instead and	8, 306/ 27
whoredom. And thus, good	Christian	readers, ye see how	8, 306/ 30
sure a point of	Christian	faith and belief that	8, 314/ 12
Mass prayed for all	Christian	souls. Whereas I said	8, 316/ 6
there was never good	Christian	man that any reverence	8, 317/ 25
any otherwise than in	Christian	hearts. Holy saints also	8, 318/ 28
ought be used among	Christian	men whereof "no man	8, 319/ 17
the beginning. And also,	Christian	men both might have	8, 320/ 32
be many that all	Christian	people honor and worship	8, 340/ 2
Church, the corps of	Christian	people, the Mystical Body	8, 340/ 14
of God in their	Christian	hearts -- very sure	8, 340/ 16
the faith written in	Christian	men's hearts, made the	8, 341/ 31
syllogism is this: Every	Christian	man refusing to hear	8, 345/ 11
Tyndale -- being a	Christian	man, and taking upon	8, 345/ 14

in our matter? May	Christian	men do nothing but	8, 350/ 1
the Jews . . . and us	Christian	men nothing at all	8, 350/ 13
others would lade the	Christian	people coming unto Christ	8, 353/ 31
general council, nor all	Christian	people together, though they	8, 354/ 33
proved that allthing that	Christian	men must believe is	8, 356/ 12
he died a good	Christian	man. And when he	8, 358/ 8
common-known church of all	Christian	nations save such as	8, 361/ 26
necessary points of the	Christian	faith were by Christ's	8, 363/ 28
thus may ye, good	Christian	readers, see to what	8, 366/ 25
and masters of the	Christian	faith, saith that they	8, 368/ 24
is, nor the other	Christian	people neither. "' And	8, 369/ 33
brethren, but that every	Christian	observance is of Christ's	8, 370/ 2
you very plainly, good	Christian	readers, that of the	8, 373/ 22
think any party of	Christian	people bound at this	8, 375/ 24
his generation" all the	Christian	nations not being cut	8, 386/ 27
of the seventh all	Christian	nations be, and all	8, 388/ 24
should believe that all	Christian	people have hitherto believed	8, 394/ 10
Canon therein, as all	Christian	realms do, and so	8, 394/ 20
common-known church of all	Christian	people not gone out	8, 397/ 28
under him, as all	Christian	nations have now long	8, 398/ 2
plainly reproveth, every good	Christian	man that any care	8, 404/ 18
other chapter, "How a	Christian	Man Cannot Err, and	8, 405/ 6
saith that the very	Christian	man cannot err in	8, 405/ 8
sufficient to serve every	Christian	man now. And therefore	8, 407/ 8
of God in the	Christian	man be meant his	8, 422/ 3
God dwelleth in the	Christian	man by any other	8, 422/ 17
wisdom of every good	Christian	reader. Then teacheth he	8, 426/ 6
and putteth almost all	Christian	people in utter despair	8, 427/ 1
Catholic faith of all	Christian	people, and the plain	8, 429/ 9
not die." Lo, good	Christian	readers, here see we	8, 433/ 16
Catholic faith of all	Christian	people. If he pretend	8, 434/ 5
catholic faith of all	Christian	people is to the	8, 437/ 1
the contrary. For all	Christian	people, except a few	8, 437/ 2
sins. And therefore, good	Christian	readers, I shall in	8, 441/ 12
himself. And therefore, good	Christian	readers, while ye see	8, 442/ 33
battle. More Lo, good	Christian	readers, here have ye	8, 445/ 10
tale of an evil	Christian	man. For now see	8, 445/ 11
now seeth every good	Christian	man well enough that	8, 451/ 30
perceive. And thus, good	Christian	readers, for conclusion, ye	8, 460/ 1
right naught. How a	Christian	Man Cannot Err, And	8, 460/ 5
More I shall, good	Christian	readers, make no long	8, 460/ 20
so! But thus, good	Christian	readers, ye may well	8, 471/ 1
other article of the	Christian	faith. And none article	8, 472/ 9
there, almost, in the	Christian	faith, which hath not	8, 472/ 9
is Tyndale now, good	Christian	reader, driven of necessity	8, 477/ 12
to naught. Now, good	Christian	reader, since it is	8, 478/ 24
followeth it further, good	Christian	reader, upon this, that	8, 479/ 4
belief. And thus, good	Christian	readers, for the final	8, 479/ 22
and saints, and good	Christian	people besides, that are	8, 480/ 2
more, were all good	Christian	people agreed in one	8, 481/ 25

well enough that good	Christian	princes and other virtuous	8, 481/ 36
whom he calleth his	Christian	"brethren" . . . he knoweth it	8, 483/ 8
sects, and kill their	Christian	brethren, be fallen from	8, 484/ 1
of their good, Catholic,	Christian	brethren. And do put	8, 484/ 14
of unity," "killing of	Christian	brethren," "trusting in their	8, 484/ 29
sure that by sin,	Christian	charity goeth away. For	8, 487/ 36
ears of any good	Christian	man, yet for Tyndale	8, 493/ 16
Now perceive you good	Christian	readers what an un-Christian	8, 500/ 35
un-Christian mind this evil	Christian	man hath in those	8, 500/ 36
the getting of any	Christian	faith, but that "the	8, 502/ 22
fast in the true	Christian	faith as he is	8, 504/ 32
exhort them to the	Christian	faith . . . and that albeit	8, 504/ 34
heresies. And thus, good	Christian	readers, the reason that	8, 506/ 18
doth God with his	Christian	folks ordinarily take that	8, 507/ 30
dogs' teeth the Catholic,	Christian	faith and godly expositions	8, 515/ 16
enough. And therefore a	Christian	man must be patient	8, 516/ 34
Catholic faith of all	Christian	nations this fifteen hundred	8, 520/ 21
indeed. And thus, good	Christian	readers, ye may clearly	8, 540/ 7
ye heard, good, devout	Christian	people, a piece of	8, 541/ 26
season. More Lo, good	Christian	readers, here hath Tyndale	8, 547/ 27
punished so cruelly the	Christian	people . . . did rail and	8, 549/ 10
for them. Now, good	Christian	readers, the point considered	8, 550/ 31
common opinion of good	Christian	people that the faith	8, 554/ 5
by "faith" a very,	Christian	faith that hath the	8, 555/ 17
suppose, that of the	Christian	people shall be damned	8, 556/ 19
of the world, both	Christian	and heathen too, as	8, 559/ 14
Catholic church of all	Christian	people, neither gone out	8, 560/ 19
particular churches of every	Christian	country; which be not	8, 561/ 6
or the country --	Christian	or heathen or open-professed	8, 561/ 8
Christ, of all true	Christian	people. For as touching	8, 561/ 19
they still call themselves	Christian	men and embrace his	8, 561/ 30
goodly riddle, that a	Christian	man "cannot err, and	8, 564/ 21
the" church. Now, good	Christian	readers, if we would	8, 567/ 15
be to every good	Christian	man so open at	8, 570/ 29
the whole multitude of	Christian	people not gone out	8, 571/ 15
still. And thus, good	Christian	readers, since ye now	8, 572/ 25
or used among us	Christians	whereof no man wist	8, 317/ 16
the Jews and the	Christians	had other differences and	8, 320/ 27
that the very, true	Christians	of his elect, unknown	8, 407/ 31
of Misrule, in a	Christmas	game, that were pricked	8, 41/ 6
no more respect unto	Christmas	Day or Easter Day	8, 75/ 5
diabolus and wrote Iesu	Christus	, because he thought the	8, 174/ 27
would translate a Latin	chronicle	into English, in which	8, 186/ 1
he found in that	chronicle	the aldermen called by	8, 186/ 3
the end of the	Chronicle	of Eusebius, translated, I	8, 348/ 16
a story or a	chronicle	), do any deadly sin	8, 426/ 10
not only by Saint	Chrysostom	and other old holy	8, 131/ 6
Jerome, Saint Cyprian, Saint	Chrysostom	, and a great many	8, 152/ 5
written. And holy Saint	Chrysostom	saith that the apostles	8, 316/ 5
old holy doctor Saint	Chrysostom	, in his homily wherein	8, 373/ 11

Saint Augustine and Saint Augustine, Saint Ambrose, Saint	Chrysostom	, and other holy saints	8, 373/ 36
counsel. For as Saint	Chrysostom	, Saint Gregory, and Saint	8, 389/ 9
Basil, Saint Gregory, Saint	Chrysostom	saith, if the devil	8, 469/ 16
insimulate and accuse the	Chrysostom	, and all the other	8, 477/ 31
well wot that the	church	of God . . . calling all	8, 3/ 7
doctrine of Christ's Catholic	Church	useth to saints and	8, 3/ 12
again to Christ's Catholic	Church	, and set his holy	8, 6/ 24
nor never come at	Church	. And therefore he desired	8, 9/ 21
the determination of the	church	; talking still of "faith	8, 11/ 13
baptizing used in the	Church	. . . and said that he	8, 14/ 11
solemnization of marriage at	Church	were much better if	8, 14/ 16
to wed openly at	church	, he agreed it for	8, 14/ 21
no sacraments of the	church	, and take the whole	8, 14/ 25
no sacrament of the	Church	, nor be nothing necessary	8, 14/ 28
the manner of the	Church	, nor was never ordained	8, 14/ 30
the ordinance of the	Church	is rather sin than	8, 14/ 34
thrown out of the	Church	availeth nothing . . . and that	8, 15/ 9
him in contemning his	church	. He held also that	8, 15/ 12
of Christ's Catholic, known	church	. And no marvel was	8, 24/ 12
of a secret, unknown	church	, and the framing of	8, 24/ 14
and by the whole	church	, that he learned of	8, 24/ 15
day made by the	church	of Christ so clearly	8, 25/ 29
Word Were before the	Church	. . . and that no man	8, 32/ 7
the Church, or the	Church	, or the Church before	8, 33/ 26
question, Which is the	church	before the Word"; the	8, 33/ 26
of Christ's Catholic, known	church	? For that is the	8, 33/ 31
that article touching the	church	against all Tyndale's trifling	8, 34/ 7
the faith of the	Church	confuted, then hath Frith	8, 34/ 20
prove the very, true	Church	in that point infallible	8, 34/ 23
himself and his whole	church	to hold an article	8, 34/ 25
I say his whole	church	-- I say his	8, 43/ 35
he should teach his	church	; not the clergy only	8, 43/ 35
failed to teach his	church	and his congregation the	8, 44/ 3
holy doctors of Christ's	church	all such kind of	8, 44/ 7
And in this common-known	church	, and the common Christian	8, 44/ 16
set naught by the	church	of Christendom (except such	8, 44/ 18
beginning kept in Christ's	Church	. And then did he	8, 44/ 25
believe as all Christ's	church	. . . be we now very	8, 44/ 30
holy doctors of Christ's	church	hath believed ever hitherto	8, 45/ 8
commandments either of Christ's	church	unto Luther's days and	8, 46/ 19
of the whole Catholic	church	or of Christ's own	8, 60/ 24
Church -- not the	Church	-- not the church	8, 61/ 10
of only elects, which	church	of only elects, which	8, 61/ 10
unto the Catholic, known	church	no man can know	8, 61/ 11
save heretics . . . which Catholic	church	of all Christian people	8, 61/ 12
it need for the	Church	, whatsoever Tyndale say, can	8, 61/ 13
laudable custom of the	church	to do as it	8, 62/ 31
of God and his	church	of God, would find	8, 62/ 36
oppugn, that the whole	church	or willingly taken of	8, 65/ 8
		of Christ, priests and	8, 65/ 14

be they by the	Church	called "satisfaction," for the	8, 65/ 24
them priests in every	church	and had prayed and	8, 69/ 16
wont to be at	church	. More Here Tyndale teacheth	8, 73/ 20
be such that the	Church	denieth it not. But	8, 74/ 23
taught his holy Catholic	Church	. And here perceive yet	8, 75/ 28
holy ceremonies of Christ's	church	, by one general and	8, 77/ 7
them delivered unto his	church	, and therein ever since	8, 78/ 24
between Christ and his	church	-- for which Saint	8, 85/ 11
been taken in Christ's	church	. And though in those	8, 85/ 13
do, and which the	Church	calleth satisfaction: this thing	8, 89/ 5
therein do as the	Church	doth . . . all their lack	8, 93/ 31
at all. Now, the	Church	believeth and teacheth that	8, 97/ 27
welleth out of Holy	Church	which stretcheth to two	8, 100/ 19
would be with his	church	of Christian people all	8, 106/ 34
it from the known	church	and company of all	8, 107/ 2
this world here any	church	at all; or else	8, 107/ 19
have had here any	church	, yet from his own	8, 107/ 20
sent, never taught his	church	the truth. Now, then	8, 107/ 22
all this while no	church	in earth . . . his promise	8, 107/ 23
to be with his	church	himself all days unto	8, 107/ 24
were he with his	church	here unto the world's	8, 107/ 25
he had here no	church	at all? And on	8, 107/ 27
all this while any	church	, and then the Holy	8, 107/ 28
have not taught that	church	the truth: then hath	8, 107/ 29
Ghost should teach his	church	all things and lead	8, 107/ 31
Holy Ghost led the	Church	all this while into	8, 108/ 3
suffered all his whole	church	(neither good nor bad	8, 108/ 7
promise made to his	church	; besides this, that of	8, 108/ 17
holy ceremonies whereof Christ's	church	hath received many by	8, 109/ 29
perpetually offered in his	church	. For this is his	8, 113/ 13
holy doctors of Christ's	church	-- yet knoweth Tyndale	8, 113/ 26
may not believe Christ's	church	, but believe Christ's church	8, 116/ 36
church, but believe Christ's	church	, that the doctrine which	8, 116/ 36
not believe in Christ's	church	, as though the Church	8, 118/ 5
church, as though the	Church	were his savior --	8, 118/ 5
he must believe Christ's	church	. . . that the doctrine which	8, 118/ 7
all to an unknown	church	of elects. For since	8, 118/ 12
the preaching of the	church	of Christ, as Tyndale	8, 118/ 13
to confess that the	church	of Christ is and	8, 118/ 18
must needs be a	church	known here to men	8, 118/ 18
only the Catholic, known	church	of all Christian nations	8, 118/ 19
unto a dark, unknown	church	of elects . . . the strength	8, 118/ 21
needs confess that Christ's	church	is the church that	8, 118/ 23
Christ's church is the	church	that we be of	8, 118/ 23
the doctrine of the	church	of Christ; and of	8, 118/ 26
it followeth that the	church	of Christ is this	8, 118/ 27
Christ is this common-known	church	that hath from Christ's	8, 118/ 28
the doctrine of that	church	the doctrine of Tyndale	8, 118/ 31
it been by that	church	of Christ taught that	8, 118/ 32
say to the Catholic	Church	, "Why may not we	8, 119/ 21

charge of the Catholic	Church	, as a chief and	8, 123/ 2
clergy of the Catholic	Church	, and the great part	8, 123/ 32
that in the Catholic	Church	of Christ, that use	8, 124/ 15
men in the Catholic	Church	do sin . . . yet to	8, 124/ 19
guise of the Catholic	Church	of Christ. But this	8, 124/ 21
and custom, of Tyndale's	church	and Luther's and Friar	8, 124/ 23
their cloisters into Luther's	church	-- as Otho did	8, 125/ 11
the friars of Luther's	church	, that let not on	8, 125/ 27
And thus doth Tyndale's	church	and Luther's sit at	8, 126/ 14
understanding to obey "Holy	Church	," without asking what they	8, 126/ 18
understanding and obey Holy	Church	in the ceremonies and	8, 126/ 28
that he taught the	church	of Christ the true	8, 129/ 30
with his be the	church	. More When Tyndale speaketh	8, 130/ 19
cardinals the whole Catholic	Church	. But if he mean	8, 130/ 25
his" to be the	church	of Christ judgeth as	8, 130/ 30
conclusion, both the Latin	Church	and the Greek Church	8, 131/ 10
Church and the Greek	Church	, and Prester John's church	8, 131/ 11
Church, and Prester John's	church	, too, and every church	8, 131/ 11
church, too, and every	church	that bore the name	8, 131/ 11
-- yea, and every	church	also of any honest	8, 131/ 12
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Turks, too, and the	church	of Saracens, too (since	8, 131/ 14
churches), and finally, the	church	of all mankind since	8, 131/ 15
ever hitherto damned the	church	of Luther and Tyndale	8, 131/ 17
and authority which the	Church	ascribeth unto God and	8, 131/ 28
be assistant with his	church	. . . and that he shall	8, 132/ 4
shall always instruct his	church	and lead it into	8, 132/ 5
that he teacheth his	church	all truth; I mean	8, 132/ 7
Lord doth suffer his	church	to err in the	8, 132/ 13
he never suffer his	church	to take, repute, and	8, 132/ 18
he thereby cause his	church	to leave good, virtuous	8, 132/ 20
much less suffer his	church	to take for good	8, 132/ 27
For then should his	church	by such error not	8, 132/ 29
necessarily that though the	Church	be not above the	8, 132/ 32
the faith of Christ's	church	-- do damnably construe	8, 133/ 1
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finally putteth for the	church	of Christ here militant	8, 133/ 15
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wedded harlots of their	church	be their chief holy	8, 135/ 13
And because their holy	church	is but newly begun	8, 135/ 15
Christ hath had no	church	in the world at	8, 135/ 17
elects? Nay; if this	church	have had all this	8, 135/ 27
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the knowledge of the	church	, his malicious folly is	8, 136/ 3
He Translateth This Word "	Church	" into This Word "Congregation	8, 142/ 6
good is in Christ's	church	. . . as are the books	8, 142/ 26
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may call ' the	church	of London,' meaning	8, 144/ 31
is, he saith, "the	church	of God or Christ	8, 144/ 35
us that this word "	church	" is taken. In which	8, 145/ 12
is that this word "	church	," besides all the significations	8, 145/ 14
that part of the	Church	that in synods and	8, 145/ 15
do represent the whole	Church	. As when we say	8, 145/ 16
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shall be burned. "The	Church	" also signifieth sometimes a	8, 145/ 21
or heads of the	Church	; as where we be	8, 145/ 22
to complain to "the	church	" . . . it is not meant	8, 145/ 23
of wise this word "	church	" is taken -- it	8, 145/ 27
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Paul spoke of "the	church	" of the Corinthians or	8, 146/ 37
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seem that this word "	church	" -- which in the	8, 147/ 9
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rage, yet in the	church	, at the voices of	8, 160/ 8
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otherwise. But in their	church	in Almaine, there is	8, 161/ 26
no fashion, neither cathedral	church	nor parish church nor	8, 162/ 13
cathedral church nor parish	church	nor chapel, nor monks	8, 162/ 13
nor cometh at no	church	but either to gaze	8, 162/ 20
may pray but at	church	-- they pray both	8, 162/ 23
they pray both at	church	and at home . . . but	8, 162/ 23
yet more gladly at	church	. For though they know	8, 162/ 24
that, that the common	church	is his house and	8, 162/ 27
they pray in the	church	, they do but as	8, 162/ 30
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the clergy is the	Church	and none of the	8, 164/ 1
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term than this word "	church	," it hurteth not, for	8, 164/ 32
take it for the	church	; no more than "idols	8, 165/ 10
-- be not "the	church	," nor be no part	8, 165/ 23
no part of "the	church	," because they use sacraments	8, 165/ 23
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therefore they call the	Church	"the Church" still, and	8, 165/ 34
call the Church "the	Church	" still, and will not	8, 165/ 34
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defend his change of "	church	" into "congregation," saith that	8, 166/ 4
term than this word "	church	." Tyndale For wheresoever saith	8, 166/ 6
I may say a "	church	" also . . . as "the church	8, 166/ 9
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church of wretches, " "the	church	of wicked men, " " the	8, 166/ 10
of wicked men, " " the	church	of liars, " and "a	8, 166/ 11
of liars, " and "a	church	ofTurks" thereto. More	8, 166/ 11
and that this word "	church	" doth signify a company	8, 166/ 17
wise, that this word "	church	" never hath been used	8, 167/ 6
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he may say a "	church	" too. For though none	8, 167/ 17
so, nor of the	church	that he should in	8, 167/ 19
Tyndale say so: "the	church	of Satan, " "the church	8, 167/ 20
church of Satan, " "the	church	of wretches, " "the church	8, 167/ 21
church of wretches, " "the	church	of wicked men, " "the	8, 167/ 21
of wicked men, " "the	church	of liars, " and "a	8, 167/ 21
of liars, " and "a	church	ofTurks" too; and	8, 167/ 22
set to it "the	church	of heretics, " and "the	8, 167/ 23
of heretics, " and "the	church	of devils" too. But	8, 167/ 23
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this word "church") that "	church	" is as common as	8, 167/ 39
himself useth for a	church	or congregation of heathen	8, 168/ 4
by this word '	church	.'" First I say	8, 168/ 12
translated by this word "	church	," yet must I not	8, 168/ 21
for all that, that "	church	" were as common as	8, 168/ 22
Testament by this word "	church	," that then I must	8, 168/ 31
needs grant this term "	church	" to be as common	8, 168/ 32
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it into this word "	church	"; that is, wheresoever he	8, 169/ 17
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yet took the Latin	Church	the Greek word ecclesia	8, 170/ 25
-- of the Greek	Church	, that began before them	8, 170/ 26
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translated by this word "	church	," which signifieth only a	8, 171/ 12
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that is, the Catholic	Church	of Christ. And here	8, 180/ 26
and that the Greek	Church	called presbyter, and the	8, 182/ 2
presbyter, and the Latin	Church	also, and sometimes senior	8, 182/ 2
neither in the Greek	Church	nor the Latin, nor	8, 182/ 3
yet daily in the	church	and have used, I	8, 182/ 14

Latin, read in the	church	this fourteen hundred years	8, 183/ 6
seniores where the Greek	Church	used in their language	8, 183/ 19
-- when the Latin	Church	had no Latin word	8, 184/ 30
which word yet the	Church	never followed him, though	8, 184/ 35
against Christ and his	church	his deadly, malicious heresy	8, 188/ 11
the holy name of "	church	" and "priests," calling the	8, 189/ 12
sent to instruct his	Church	, taught them holy ceremonies	8, 193/ 10
or paynims . . . yet Christ's	church	"borrowed" them neither of	8, 193/ 18
they be in the	Church	continued. Now is there	8, 193/ 29
God hath taught the	church	of Christ to know	8, 194/ 24
such wise as the	church	of Christ useth and	8, 197/ 27
out upon all the	Church	. . . and saith they forbid	8, 202/ 16
already in the words "	church	, " "priest," " "charity," and "grace	8, 203/ 31
God hath taught his	Church	to be enjoined unto	8, 208/ 35
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it, but that the	church	of Christ appointing pain	8, 214/ 14
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he changed the word "	church	" into this word "congregation	8, 219/ 1
question which were the	church	. . . and set forth Luther's	8, 219/ 3
Luther's heresy that the	church	which we should believe	8, 219/ 3
Germany), but that the	church	which we should believe	8, 219/ 7
Divine Services in the	church	is all but superstition	8, 221/ 2
but superstition; that the	church	and the alehouse is	8, 221/ 2
to wit, "Whether the	Church	Were before the Gospel	8, 222/ 4
the Gospel before the	Church	, " and "Whether the Apostles	8, 222/ 6
Be Believed." Whether the	Church	Were before the Gospel	8, 222/ 11
the Gospel before the	Church	Tyndale hath all this	8, 222/ 12
his defense of changing "	church	" and other things used	8, 222/ 14
things used in the	Church	, maliciously by him changed	8, 222/ 14
with him in the	church	porch. But now have	8, 222/ 16
join together within the	church	. For now taking his	8, 222/ 17
pestilent heresies concerning the	Church	and the word of	8, 222/ 20
God taught unto his	Church	. . . with which heresies he	8, 222/ 21
with poison infecteth his	Church	-- as I have	8, 222/ 22
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proved also that the	church	of Christ cannot fall	8, 222/ 28
bound . . . and that this	church	is and ever hath	8, 222/ 31
prove that the very	church	of Christ here in	8, 223/ 2
heresies . . . and that Luther's	church	and all the churches	8, 223/ 6
not know the very	church	of God (whereof themselves	8, 223/ 22
to believe that the	church	of God were some	8, 223/ 24
shame. Tyndale Whether the	Church	Were before the Gospel	8, 224/ 2
the Gospel before the	Church	Another doubt there is	8, 224/ 4
there is, whether the	Church	(or Congregation) be before	8, 224/ 5
the Gospel before the	Church	. Which question is as	8, 224/ 6
the Gospel before the	Church	. Paul also (Romans 10	8, 224/ 12
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of the Church. Which	church	, as all Christian men	8, 225/ 15
and shall keep the	Church	from error, leading into	8, 225/ 22
if he suffered the	Church	to be damnably deceived	8, 225/ 24
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by it was the	Church	begun, gathered, and taught	8, 226/ 12
taught; and that the	Church	was before that the	8, 226/ 13
that I said the	Church	was before the Gospel	8, 226/ 22
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be given to the	Church	, because they be men	8, 229/ 5
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of his whole Catholic	Church	. For which cause he	8, 237/ 24
of his whole Catholic	Church	, to hear and give	8, 239/ 20
credence of Christ's Catholic	Church	; but also ye see	8, 240/ 13
proveth that Christ's Catholic	Church	is a very special	8, 240/ 18
For only in that	church	is the number of	8, 240/ 19
of that Catholic, known	church	are very false-believing heretics	8, 240/ 20
to give to the	church	of God, and thereby	8, 240/ 31
to bear to the	church	of God; and that	8, 240/ 32
would instead of God's	church	bring men into the	8, 240/ 33
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whoso believe not his	church	. . . is to be taken	8, 242/ 25
this consecution true: "Christ's	church	saith that whoso break	8, 242/ 27
the saying of the	Church	the cause of the	8, 242/ 29
about, then was the	Church	of every time the	8, 244/ 9
and their mother Holy	Church	by the water and	8, 244/ 16
their said mother the	Church	is Christ's apostle and	8, 244/ 17
heretics): he causeth his	church	to do miracles still	8, 244/ 22
be done in God's	church	by the power of	8, 244/ 29
since if that our	church	were a false church	8, 244/ 34
church were a false	church	, it were yet but	8, 244/ 35
it; and by the	Church	of every age following	8, 245/ 12
things as the Catholic	Church	of Christ telleth us	8, 245/ 15
in the same Catholic	Church	, we know that the	8, 245/ 17
know that the same	church	is the very church	8, 245/ 17
church is the very	church	of God . . . and that	8, 245/ 17
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only in our Catholic	church	, and in no false	8, 246/ 1
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of Christ's very, true	church	, since none hath miracles	8, 246/ 27
doctors of the Catholic	Church	have not done miracles	8, 246/ 29
man in the Catholic	Church	doth not miracles, nor	8, 246/ 36
is to wit, his	church	). So that in the	8, 247/ 24
the credence of the	Church	. . . except Tyndale will say	8, 247/ 26
which the whole Catholic	Church	had in his time	8, 247/ 32
further say that the	Church	itself have not always	8, 248/ 5
alike . . . but that the	Church	in some age hath	8, 248/ 7
and to govern his	church	to his pleasure in	8, 248/ 12

to devise . . . whereof his	church	is by their whole	8, 248/ 13
suffer his whole Catholic	Church	to consent thereto. And	8, 248/ 16
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poor pudding. But his	church	is sure enough . . . by	8, 248/ 33
God assistant in his	church	. And that themselves be	8, 248/ 35
themselves be his very	church	they be sure enough	8, 248/ 35
false churches this true	church	, of charity (Christ's proper	8, 249/ 1
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also all the whole	Church	of every time, have	8, 249/ 12
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but his own Catholic	Church	alone. And now in	8, 250/ 31
busy to assault his	church	-- there doth he	8, 250/ 33
specially fence in his	church	with miracles. As in	8, 250/ 34
proof that his Catholic	Church	is his perpetual apostle	8, 251/ 5
but that the Catholic	Church	, illustrated with the miracles	8, 251/ 11
done in the Catholic	Church	of God false illusions	8, 251/ 28
as well as our	church	: I may deny it	8, 251/ 32
done in Christ's Catholic	Church	. For our Savior saith	8, 251/ 36
that in the Catholic	Church	God hath done and	8, 251/ 40
able to match our	church	in miracles; but that	8, 252/ 6
miracles in his true	church	, to show his true	8, 252/ 22
to show his true	church	-- that is to	8, 252/ 23
to dwell with his	church	forever, according to Christ's	8, 252/ 27
observed in Christ's Catholic	Church	. For if we speak	8, 253/ 7
credence from the Catholic	Church	(as though that God	8, 253/ 35
credence of Christ's Catholic	Church	. . . which once fallen away	8, 254/ 6
saith, save for the	Church	we know not the	8, 254/ 10
it nor the Catholic	Church	preacheth it, nor any	8, 254/ 32
God plenteously in his	Church	, and that thereby his	8, 254/ 36
and that thereby his	Church	and the faith thereof	8, 255/ 1
shall be with his	church	all days unto the	8, 258/ 5
we, thereof, that his	church	shall never fail as	8, 258/ 7
ever abiding with his	church	, shall teach his church	8, 258/ 9
church, shall teach his	church	all things, and lead	8, 258/ 10
will not suffer his	church	fall into the erroneous	8, 258/ 13
so necessary as the	Church	teacheth . . . which saith and	8, 259/ 8
God hath taught his	Church	, and else would he	8, 260/ 7
custom of Christ's Catholic	Church	. . . why a woman may	8, 260/ 15
everywhere in Christ's whole	church	, and the consent of	8, 260/ 20
of God, teaching his	church	, would ere this have	8, 260/ 24
this have led his	church	into the contrary truth	8, 260/ 24
tradition of Christ's Catholic	Church	, but of the tradition	8, 260/ 30
daily used in Christ's	church	that forgotten they cannot	8, 263/ 12
will never leave his	church	destitute of help and	8, 264/ 21
to provide that his	church	should have every necessary	8, 264/ 25
faith of the Catholic	Church	. As, let me see	8, 266/ 5
belief of the Catholic	Church	. Now, when the true	8, 266/ 26
of all the Catholic	Church	of Christ this fifteen	8, 266/ 33
for the ' Catholic'	church	that thou callest the	8, 267/ 1
thou callest the '	church	of Christ,' it	8, 267/ 2

live forever! And the	church	of Christ is unknown	8, 267/ 6
question as about the	Church	, with divers others that	8, 267/ 17
and believed as the	Church	without any doubt or	8, 269/ 19
miracles his very, true	church	known from all the	8, 270/ 8
God shall for his	Church	in miracles far pass	8, 270/ 17
few be the very	church	of God upon earth	8, 272/ 26
faith, and make his	church	known . . . that such as	8, 272/ 30
never do Christ's Catholic	Church	. Tyndale God taught Adam	8, 272/ 34
hundred years of Christ's	church	, holy preachers with miracles	8, 274/ 14
much cure of the	church	of his Son as	8, 274/ 16
he had of any	church	before: he must grant	8, 274/ 17
that in his own	church	holy preachers and miracles	8, 274/ 22
never been in any	church	of heretics (as many	8, 274/ 25
continued in this only	church	which is the common-known	8, 274/ 27
is the common-known Catholic	Church	of Christ: thereupon followeth	8, 274/ 27
it is the true	church	of God . . . and that	8, 274/ 29
begin his own special	church	with his own preaching	8, 275/ 12
holy saints into his	church	, as the reason of	8, 275/ 18
again that the Catholic	Church	is the true church	8, 275/ 32
Church is the true	church	, and all these heretics'	8, 275/ 32
blessed sacraments of Christ's	church	, pertain to the soul	8, 276/ 35
that men sing at	church	, or the Blessed Sacrament	8, 277/ 6
and taught unto the	Church	by the Spirit of	8, 284/ 11
God, which leadeth the	Church	into every truth; and	8, 284/ 12
every truth; and the	Church	grown into the consent	8, 284/ 13
God hath taught his	church	so to believe . . . as	8, 284/ 23
to flee to the	Church	, and say that he	8, 285/ 15
knoweth it by "the	church	." And when he shall	8, 285/ 16
show you by which	church	he knoweth it --	8, 285/ 17
needs show you some	church	which himself may know	8, 285/ 18
how should any such	church	tell it him as	8, 285/ 19
showeth you any known	church	. . . he is doubly confounded	8, 285/ 20
his heresy that no	church	should be believed but	8, 285/ 21
the Scripture by our	church	-- that is to	8, 285/ 23
to wit, Christ's Catholic	Church	, which he refuseth. And	8, 285/ 23
that by the same-self	church	doth he know that	8, 285/ 25
say that the Catholic	Church	of Christ believeth that	8, 286/ 7
faith of Christ's Catholic	Church	. Against which we may	8, 286/ 20
faith of Christ's Catholic	Church	is out of question	8, 286/ 31
the Scripture, that the	Church	is taught its faith	8, 286/ 34
faith of Christ's Catholic	Church	and lean to the	8, 287/ 3
the faith of Christ's	church	; that is to say	8, 290/ 9
nor delivered to the	Church	by Christ nor his	8, 294/ 29
relation of the Catholic	Church	of Christ, and by	8, 295/ 27
God that leadeth the	Church	into the belief of	8, 295/ 28
believing of the Catholic	Church	, and by the believing	8, 295/ 29
the believing of the	Church	, into the right belief	8, 295/ 30
this nothing toucheth the	church	of Christ when they	8, 299/ 34
things doth instruct his	church	) -- we may likewise	8, 302/ 25
delivered unto Christ's Catholic	Church	by himself and his	8, 302/ 31

they forth to his	church	. Tyndale And thereto, priesthood	8, 304/ 18
person of the Catholic	Church	, to make men believe	8, 306/ 2
men believe that the	Church	teacheth so: then is	8, 306/ 3
not true, nor the	Church	teacheth not so. For	8, 306/ 4
not so. For the	Church	plainly teacheth that whoredom	8, 306/ 4
nor layman. But the	Church	both knoweth and confesseth	8, 306/ 7
in Matrimony: therefore the	Church	taketh none to be	8, 306/ 12
though all the Catholic	Church	of Christ both do	8, 309/ 26
and delivered unto the	Church	by mouth. And when	8, 309/ 37
of Christ's whole Catholic	Church	, he shall find some	8, 311/ 37
all the whole Catholic	Church	beside, have ever hitherto	8, 314/ 11
holy gestures as the	Church	useth in the Consecration	8, 315/ 6
the tradition of the	Church	, Luther could never tell	8, 316/ 37
be done in his	church	ever after. Of which	8, 319/ 2
years continued in Christ's	church	, without any mention thereof	8, 319/ 5
point . . . and say the	Church	made it, and the	8, 321/ 32
made it, and the	Church	may break it: I	8, 321/ 33
I say that the	Church	, as it made it	8, 321/ 33
such things, though the	Church	have ordained it --	8, 321/ 37
-- yet hath the	Church	not done it, but	8, 322/ 1
knowledge that though the	Church	make the ordinance, yet	8, 322/ 8
shall the whole Catholic	Church	neither make without God	8, 322/ 13
guide and govern his	church	in such manner of	8, 322/ 15
shall never suffer the	Church	to change it, but	8, 322/ 18
Whether the whole Catholic	Church	, or every particular province	8, 322/ 31
not to come to	church	with others but when	8, 322/ 35
all we the whole	church	of Christ by a	8, 322/ 37
needs assign a known	church	. Where is then become	8, 323/ 2
of their secret, unknown	church	of elects and penitents	8, 323/ 3
believe that coming to	church	on the holy day	8, 323/ 9
ceremonies used in the	church	in the Mass and	8, 323/ 36
far forth as the	church	of Christ by the	8, 326/ 26
through Christ's whole Catholic	Church	-- nor yet the	8, 326/ 32
once speak in the	church	, that is, in the	8, 327/ 6
by God unto his	church	be neither hypocrisy nor	8, 327/ 24
should give unto Christ's	church	any ceremonies whereof they	8, 329/ 35
Ghost to "teach" his	church	, and to "lead" them	8, 331/ 8
to come "teach" his	church	and "lead" them "into	8, 331/ 22
the hearts of his	church	. And our Savior said	8, 331/ 35
reveal anything to his	Church	more . . . nor bid any	8, 334/ 37
and assistant unto his	church	, in the times convenient	8, 336/ 30
accursed out of Christ's	church	!), but with the true	8, 337/ 3
greater pain for his	Church	than that. For he	8, 338/ 23
parts of his Catholic	Church	-- holy doctors, and	8, 338/ 26
miracles in his Catholic	Church	, and thereby approveth the	8, 338/ 29
not so for no	church	of heretics. Nor he	8, 338/ 32
we see that the	Church	hath kept divers things	8, 338/ 36
faith of the Catholic	Church	was received and believed	8, 340/ 10
God sent unto his	Church	would never have suffered	8, 340/ 13
have suffered the Catholic	Church	, the corps of Christian	8, 340/ 13

miracles in his Catholic	Church	, and suffered none among	8, 340/ 20
do, in his Catholic	Church	, and suffereth none to	8, 340/ 25
faith, and made the	Church	boldly conclude against the	8, 340/ 30
and fallen from the	Church	; which false preacher and	8, 341/ 34
judged by the whole	church	remaining still in the	8, 341/ 35
hath given unto his	Church	. And that all those	8, 342/ 35
same authority hath Christ's	church	, assembled in the general	8, 344/ 4
man hear not the	church	, take him for a	8, 344/ 10
believe the whole Catholic	Church	, and general councils that	8, 344/ 22
body of the Catholic	Church	; and that they were	8, 344/ 23
man hear not the	church	, take him for a	8, 344/ 30
time, but of the	Church	as long as the	8, 344/ 32
so long shall the	Church	endure, do these heretics	8, 344/ 33
true of every particular	church	, and the governors thereof	8, 345/ 1
whole body of the	Church	universal: so is it	8, 345/ 2
of the whole universal	Church	itself, and of the	8, 345/ 3
general representing that whole	Church	, whereof every particular church	8, 345/ 4
Church, whereof every particular	church	is but a member	8, 345/ 5
believe, and obey the	Church	. . . is to be taken	8, 345/ 13
control and condemn the	Church	-- refuseth to hear	8, 345/ 15
believe, and obey the	Church	; ergo, Tyndale is to	8, 345/ 16
even so must the	church	that I will believe	8, 345/ 29
man should believe any	church	without miracle or authentic	8, 346/ 1
thereto, to believe no	church	without Scripture or miracle	8, 346/ 4
and "so must the	church	" that he will believe	8, 346/ 8
also that the Catholic	Church	bringeth miracles for their	8, 346/ 16
miracles in his Catholic	Church	many and wonderful, both	8, 346/ 18
he will believe no	church	without miracle or authentic	8, 346/ 26
refuseth to believe the	Church	though it bring both	8, 346/ 27
he say that the	Church	understandeth it wrong; so	8, 346/ 31
wrong; so that the	Church	hath need to bring	8, 346/ 31
well as that the	Church	is the church. And	8, 346/ 34
the Church is the	church	. And yet when the	8, 346/ 34
yet when the Catholic	Church	bringeth miracles wrought by	8, 346/ 35
that plenteously . . . and no	church	any one but it	8, 346/ 36
this proveth that the	church	should add nothing of	8, 350/ 5
the sacraments of the	Church	. . . the Church hath added	8, 350/ 16
of the Church . . . the	Church	hath added nothing unto	8, 350/ 16
such thing as the	Church	useth or believeth as	8, 350/ 21
were delivered to the	Church	by the apostles, and	8, 350/ 26
partly taught unto the	Church	by that Holy Spirit	8, 350/ 27
promise sent unto the	Church	to be with it	8, 350/ 28
laws that the whole	Church	maketh, beside the express	8, 351/ 26
the laws of the	Church	, and also that Tyndale	8, 355/ 7
the laws of Christ's	church	. . . but also make plainly	8, 355/ 14
preach, and all the	Church	to make a statute	8, 356/ 30
he feigneth that the	Church	maketh some "openly and	8, 356/ 32
statute made by the	Church	to forbid any man	8, 357/ 22
will never suffer his	Church	to fall so mad	8, 357/ 25
made, both by the	Church	and, in this realm	8, 357/ 28

themselves from the Catholic	Church	of Christ by abominable	8, 358/ 34
Son abiding in his	Church	-- whether they be	8, 359/ 16
more but that the	Church	must neither make law	8, 359/ 35
or statute in his	church	. . . but biddeth him abide	8, 360/ 5
perpetual apostle the Catholic	Church	of Christ, animated and	8, 361/ 1
Christ in his Catholic	Church	-- then shall we	8, 361/ 14
consent of Christ's Catholic	Church	cannot in Christ's very	8, 361/ 23
also that his catholic	church	is this common-known church	8, 361/ 26
church is this common-known	church	of all Christian nations	8, 361/ 26
catholic faith of Christ's	church	fastened in our hearts	8, 361/ 28
be made by the	Church	nor to prove that	8, 363/ 13
mouth; but that the	church	of Christ hath had	8, 365/ 19
Holy Spirit . . . hath the	Church	also the knowledge how	8, 366/ 5
divers things which the	Church	useth and believeth, and	8, 367/ 12
observed through the Catholic	Church	. . . were of such antiquity	8, 367/ 13
the observances of the	Church	, some things there are	8, 367/ 35
the observances of the	Church	worthy to be believed	8, 369/ 15
to us by the	Church	, never ask farther question	8, 369/ 17
we nor yet the	church	of God, which is	8, 369/ 23
this custom . . . nor the	church	of God" -- that	8, 369/ 32
me, but also the	Church	itself." These words	8, 369/ 35
custom received by the	Church	. Saint Leo (also a	8, 369/ 38
is received of the	Church	into a custom of	8, 370/ 4
sure-grounded custom of the	Church	." And in another place	8, 370/ 11
of our mother Holy	Church	; and this holdeth the	8, 370/ 14
whereof is in the	Church	most necessary. As, for	8, 370/ 29
all people where the	church	of Christ is spread	8, 370/ 34
of all the whole	Church	, we believe them to	8, 370/ 37
thing that the whole	Church	holdeth, and is not	8, 371/ 4
there which the universal	Church	holdeth . . . and therefore be	8, 371/ 10
cared not in what	church	they buried her body	8, 371/ 19
my mother the Catholic	Church	, were my sister and	8, 373/ 4
of God in Christ's	church	, and which be holy	8, 373/ 24
things which the Catholic	Church	universally believeth and useth	8, 373/ 26
and delivered to the	Church	divers things by mouth	8, 373/ 29
traditions given unto the	Church	by the apostles . . . which	8, 374/ 7
custom of the Catholic	Church	. . . and yet hath Tyndale	8, 375/ 14
the tradition of the	Church	; which when he dare	8, 375/ 18
the tradition of the	Church	where it commandeth a	8, 375/ 20
God abiding in his	church	. And let him then	8, 375/ 35
then tell me which	church	but his Catholic Church	8, 375/ 36
church but his Catholic	Church	. For an unknown church	8, 375/ 36
Church. For an unknown	church	can tell him nothing	8, 376/ 1
them is the true	church	. . . and why rather that	8, 376/ 3
of God governing the	Church	, and leading it into	8, 376/ 5
uncertain whether the whole	Church	were in damnable error	8, 376/ 9
that Spirit from the	Church	. . . and how can Tyndale	8, 376/ 10
so ruleth it the	Church	in the necessary points	8, 376/ 23
doctrine of his whole	Church	continually. For therein he	8, 376/ 26
he ordained for his	church	. . . and that he hath	8, 376/ 30

no cure of his	church	for whom he made	8, 376/ 30
such as if the	Church	would say contrary, yet	8, 376/ 35
credence of the Catholic	Church	. . . and he shall never	8, 377/ 3
give credence to the	Church	, he shall find that	8, 377/ 15
give credence to the	Church	, but precisely stand to	8, 377/ 16
as will set the	Church	at naught, to maintain	8, 378/ 5
from the Catholic known	church	(for no church unknown	8, 378/ 8
known church (for no	church	unknown can be believed	8, 378/ 8
from the Catholic known	church	. . . there can be nothing	8, 378/ 12
of the known, Catholic	church	abide -- as it	8, 378/ 17
traditions delivered unto the	Church	by God . . . of which	8, 378/ 22
liberty to teach his	Church	further what truth he	8, 378/ 25
to command his whole	Church	to believe and obey	8, 378/ 27
Tyndale, if the whole	Church	shall never believe nor	8, 378/ 29
can say, the whole	Church	in like wise. Finally	8, 379/ 2
things that the Catholic	Church	teacheth us as the	8, 379/ 13
such things as the	Church	now believeth and observeth	8, 379/ 30
gave things unto the	Church	without writing, which have	8, 380/ 7
which have in the	Church	continued beside the Scripture	8, 380/ 8
Spirit did teach the	Church	to know which was	8, 380/ 18
the Scripture if the	Church	had not told him	8, 380/ 20
if Tyndale, when the	Church	told him so, had	8, 380/ 22
doth -- set the	Church	at naught. For since	8, 380/ 23
God given to his	church	by his apostles and	8, 380/ 25
unwritten did teach his	church	to know his words	8, 380/ 27
which he taught the	Church	by his apostles; and	8, 380/ 28
apostles; and made the	Church	agree therein by his	8, 380/ 29
one custom in the	Church	, and which Spirit keepeth	8, 380/ 30
and observance in his	church	. . . according as the very	8, 380/ 32
necessary, abiding with his	church	forever according to his	8, 380/ 34
Tyndale ask with which	church	-- I say with	8, 380/ 36
say with his Catholic	church	; with his church in	8, 380/ 36
Catholic church; with his	church	in which only church	8, 380/ 37
church in which only	church	he worketh miracles; with	8, 380/ 37
worketh miracles; with his	church	which he commandeth men	8, 380/ 38
finally, with the same	church	by which church Tyndale	8, 380/ 39
same church by which	church	Tyndale learned to know	8, 380/ 39
is the Scripture. Which	church	let Tyndale tell me	8, 381/ 1
must have believed the	Church	in altogether. And why	8, 381/ 6
cannot prove), believe the	Church	the less in the	8, 381/ 8
one time, believe the	Church	the less in all	8, 381/ 9
worketh miracles in his	church	to make the Church	8, 381/ 12
church to make the	Church	and the doctrine thereof	8, 381/ 12
any wise that the	Church	had any credence farther	8, 381/ 17
his apostles for his	church	, and not his church	8, 381/ 20
church, and not his	church	for his apostles . . . and	8, 381/ 20
more set by his	church	than by any of	8, 381/ 21
word anything that the	Church	teacheth for his word	8, 381/ 23
he believe not the	Church	, he can never tell	8, 381/ 25
God hath taught his	church	but if it be	8, 381/ 37

given unto the Catholic	Church	of Christ, we could	8, 382/ 7
Saint Paul saith, the	Church	is the pillar and	8, 382/ 8
Word Were before the	Church	, or the Church before	8, 382/ 12
the Church, or the	Church	before the Word"; and	8, 382/ 12
show which is the	church	, that I shall leave	8, 382/ 19
leave Tyndale never a	church	for his flock . . . but	8, 382/ 19
his flock . . . but the	church	whereof the prophet speaketh	8, 382/ 20
I have hated the	church	of malicious folk") --	8, 382/ 21
malicious folk") -- which	church	is very proper for	8, 382/ 22
is also confuted the	church	that Tyndale deviseth. And	8, 384/ 6
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right congregation of Tyndale's	church	, that hath had the	8, 387/ 18
and was in this	church	, but not of this	8, 387/ 21
but not of this	church	. . . but they have lurked	8, 387/ 22
faith of the Catholic	Church	is true . . . and that	8, 388/ 31
that the Catholic, known	church	cannot err in that	8, 388/ 32
as teachers of his	church	, and not for themselves	8, 389/ 1
themselves but for his	church	: that is to wit	8, 389/ 1
of the known, Catholic	church	that correcteth the false	8, 389/ 5
holy doctors of Christ's	church	in every age have	8, 389/ 7
which Tyndale calleth "the	church	"? How should I know	8, 389/ 20
of the known, Catholic	church	, which of us lied	8, 389/ 32
faith in his Catholic	Church	(the holy doctors whereof	8, 389/ 35
Tyndale calleth the catholic	church	. Tyndale I say that	8, 390/ 7
say that Christ's elect	church	is the whole multitude	8, 390/ 9
what he called "the	church	." And forasmuch as his	8, 390/ 21
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we take for "the	church	," which he calleth "the	8, 390/ 24
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doth . . . and the other	church	, which himself calleth the	8, 390/ 27
himself calleth the very	church	, is this that he	8, 390/ 27
would affirm that this	church	which himself describeth were	8, 390/ 29
himself describeth were the	church	that cannot err. Wherein	8, 390/ 29
and description of "the	church	." Where he saith that	8, 391/ 3
saith that "Christ's elect	church	" is the "whole multitude	8, 391/ 4
elect and choose his	church	and congregation out of	8, 391/ 9
mean by the "elect"	church	the church of the	8, 391/ 16
the "elect" church the	church	of the final elects	8, 391/ 17
be the one elect	church	or the other --	8, 391/ 21
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Gentiles, to be his	church	here in earth: in	8, 391/ 28
good; and in this	church	be there both good	8, 391/ 31
as for the elect	church	of predestinates: if he	8, 392/ 3
is not the elect	church	"all repenting sinners" only	8, 392/ 10
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this church, but the	church	of predestinates headless. And	8, 392/ 13
speak of that elect	church	of predestinates, concerning only	8, 392/ 14
there also in this	church	of elects many that	8, 392/ 17
And therefore this elect	church	will in no wise	8, 392/ 20
mean by "Christ's elect	church	, " of his description, a	8, 392/ 25
part of the elect	church	of the second manner	8, 392/ 26
a part of the	church	predestinate . . . so be they	8, 392/ 30
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be of this "elect	church	" of his description in	8, 393/ 13
mean by the "elect	church	" of his repentant sinners	8, 393/ 30
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Tyndale's elect and chosen	church	is a church of	8, 394/ 37
chosen church is a	church	of chosen heretics, of	8, 395/ 1
contrary belief to the	church	of which Saint Jerome	8, 395/ 1
they make the elect	church	of Christ: I would	8, 395/ 35
not . . . then Christ's elect	church	may keep them still	8, 395/ 37
still, and be a	church	of heretics. And on	8, 396/ 1
left perpetually with his	church	, to lead it so	8, 396/ 18
hear and believe his	church	may be sure that	8, 396/ 20
the right faith, the	church	of Christ shall reprove	8, 396/ 22
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church but a known	church	. But then saith Tyndale	8, 396/ 27
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he saith that the	church	of Christ is only	8, 396/ 29
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to know the elect	church	of feeling-faithful, repentant sinners	8, 397/ 14
his own chosen, unknown	church	in the point in	8, 397/ 21
make the Catholic, known	church	to fall in the	8, 397/ 24
do know the true	church	of Christ, by whose	8, 397/ 25
it is the common-known	church	of all Christian people	8, 397/ 28
bad is the Catholic	Church	of Christ, which is	8, 397/ 31
body. This Catholic, known	church	is that mystical body	8, 397/ 36
of Christ, this Catholic	Church	, is that body that	8, 398/ 4
the body. Of this	church	can we not be	8, 398/ 11
we cleave to this	church	. . . since this church is	8, 398/ 12
this church . . . since this	church	is it into which	8, 398/ 12
faith, and in this	church	both good and bad	8, 398/ 13
thereof. So that this	church	is known well enough	8, 398/ 23
we by that this	church	is known -- whereas	8, 398/ 31
-- whereas Tyndale's chosen	church	of "repenting sinners," we	8, 398/ 32
them walk in our	church	in procession with a	8, 398/ 34
that this known, Catholic	church	is the very, true	8, 399/ 1
is the very, true	church	that is to be	8, 399/ 2
the faith of this	church	-- albeit I have	8, 399/ 3

or description of "the	church	" . . . by which he calleth	8, 399/ 10
agreed neither with one	church	nor other. And yet	8, 399/ 13
definition of his "elect"	church	is by his own	8, 399/ 21
destroyed. For the elect	church	cannot be the number	8, 399/ 22
his definition of "the	church	," and thereby lost and	8, 399/ 26
the doctrine of Christ's	church	is full of warning	8, 399/ 35
and preached in the	Church	. . . that I trust, in	8, 400/ 12
saith that the "elect	church	" trusteth so utterly to	8, 400/ 16
of Christ's whole Catholic	Church	for the word of	8, 404/ 21
other things that the	Church	believeth, which Christ and	8, 407/ 11
Spirit have taught his	Church	since, were but things	8, 407/ 13
be believed unto his	church	any time since. Or	8, 407/ 28
of his elect, unknown	church	. . . do believe the article	8, 407/ 32
by Christ unto his	church	must be believed as	8, 407/ 39
believe and obey Christ's	church	, according to Christ's commandment	8, 408/ 17
by the which the	church	goeth unto God, and	8, 410/ 4
and not of Christ's	church	. More Lo, these words	8, 410/ 9
to say; that "the	church	be none but elects	8, 412/ 30
he would build his	church	, and that against the	8, 412/ 35
from the known, Catholic	church	unto his unknown church	8, 413/ 14
church unto his unknown	church	of elects, whom he	8, 413/ 15
by the which the	church	of Christ goeth unto	8, 413/ 22
and not of Christ's	church	. More Lo, here be	8, 413/ 28
he reproveth the known	church	in that they go	8, 413/ 34
and out of Christ's	church	if, having that faith	8, 414/ 5
by God in his	church	since the apostles' days	8, 415/ 22
doctors, and all the	church	of Christ. And thus	8, 415/ 29
and not of Christ's	church	." For this is no	8, 416/ 6
a man of the	church	. More Which knowledge? The	8, 416/ 17
a man of the	church	, as he saith. But	8, 416/ 25
saith. But of which	church	, trow ye? Truly not	8, 416/ 26
Truly not of the	church	of Christ, which besides	8, 416/ 26
man of Christ's true	church	; but since he is	8, 416/ 34
man of the false	church	of the devil, that	8, 416/ 36
such liars. Tyndale The	church	is Christ's body (Col	8, 417/ 2
every person of the	church	is a member of	8, 417/ 3
is not of the	church	. More Here Tyndale runneth	8, 417/ 6
equivocation of this word "	church	." For -- whereas himself	8, 417/ 9
answer now, that "the	church	," in many places of	8, 417/ 10
no man of "the	church	" but only good folk	8, 417/ 13
the body of Christ's	church	take life again, that	8, 417/ 21
quick member of the	church	that is Christ's body	8, 417/ 25
thereof for the true	church	. Now, his faith have	8, 417/ 31
of Tyndale, "Whether the	Church	Can Err." Here followeth	8, 418/ 12
true member of Christ's	church	sinneth not, and that	8, 418/ 14
true member of Christ's	church	sinneth not, and how	8, 418/ 17
true member of Christ's	church	doth both ever sin	8, 419/ 30
true member of Christ's	church	sinneth not. Lo, thus	8, 419/ 39
member of the elect	church	of his faith can	8, 420/ 5
faith of Christ's Catholic	Church	, and by many plain	8, 426/ 24

than the whole Catholic	Church	of Christ of this	8, 426/ 30
and all the whole	church	of Christ. This heresy	8, 427/ 3
body of his elect	church	. But herein, peradventure, shall	8, 427/ 30
also for the "elect	church	" that is Christ's "mystical	8, 427/ 33
member of Christ's "elect	church	" but him that is	8, 428/ 3
call here the "elect	church	in this world" neither	8, 428/ 4
of God in his	church	of the final elects	8, 428/ 17
the devil in the	church	of the final reprobates	8, 428/ 18
holy doctors of Christ's	church	from the days of	8, 428/ 30
plain determination of Christ's	church	. . . but also against many	8, 429/ 10
the bishop of the	church	of Ephesus . . . whom whereas	8, 429/ 16
God taught unto his	church	; and they sure in	8, 436/ 32
members of the elect	church	may fall into the	8, 441/ 36
true member of Christ's	church	sinneth not, because it	8, 443/ 28
true member of Christ's	church	, for all that he	8, 443/ 32
true member of Christ's	church	breaketh out into "horrible	8, 445/ 12
true members of Christ's	church	are "sinners and yet	8, 445/ 22
true members of Christ's	church	, do not sin deadly	8, 446/ 3
members of his elect	church	, and shall never be	8, 447/ 24
member of their elect	church	"sinning ever and yet	8, 448/ 28
members of the "elect	church	," may do great "horrible	8, 448/ 34
member of their "elect	church	." He will peradventure answer	8, 449/ 2
which had robbed a	church	were a thief and	8, 449/ 22
members of their "elect	church	," be sure, by God's	8, 449/ 27
true" members of Christ's	church	, feeling by their "feeling	8, 450/ 25
true members of their	church	, when they commit any	8, 452/ 22
members of their "elect	church	," from consenting to sin	8, 453/ 26
members of their "elect	church	") as have the "right	8, 459/ 25
members of Tyndale's "elect	church	" do often err and	8, 460/ 22
members of his "elect	church	," after that they have	8, 460/ 30
member of his "elect	church	" happen to fall into	8, 461/ 12
member of his "elect	church	" may sometimes err, but	8, 461/ 20
member of his "elect	church	" cannot err at all	8, 461/ 31
member of his "elect	church	" can never fall therein	8, 462/ 1
member of his "elect	church	" may err in the	8, 462/ 8
member of the elected	church	can never sin deadly	8, 462/ 13
member of his "elect	church	" cannot err in anything	8, 462/ 18
believe that his "elect	church	" of mankind shall be	8, 464/ 14
promise made unto his	church	here in earth, that	8, 465/ 24
know which is Christ's	church	here in earth. But	8, 465/ 29
of the true, Catholic	church	of Christ -- of	8, 465/ 31
Christ -- of which	church	Christ would that every	8, 465/ 32
unto it, and which	church	must for that cause	8, 465/ 34
promise, in his Catholic	Church	, even clean the contrary	8, 466/ 2
done forever in his	church	after in remembrance of	8, 466/ 5
be forever with his	church	in that holy sacrament	8, 466/ 8
words spoken unto his	church	when he said, "I	8, 466/ 12
true members of Tyndale's	church	can never sin deadly	8, 467/ 11
baptism believe as the	Church	believeth, against the heresies	8, 470/ 23
rocks of Christ's Catholic	Church	and the mighty majesty	8, 471/ 16

members of the elect	church	, when they read in	8, 471/ 29
members of his "elect	church	" the thing that every	8, 472/ 17
means than by the	church	. . . since they be not	8, 475/ 30
articles but by the	church	. . . which church hath proved	8, 476/ 5
by the church . . . which	church	hath proved itself by	8, 476/ 5
of miracles, and which	church	God biddeth him believe	8, 476/ 7
every truth. Of this	church	, therefore, must Tyndale learn	8, 476/ 10
be, only by the	church	of Christ. Then ask	8, 476/ 20
further, which is that	church	of Christ by which	8, 476/ 21
it of any unknown	church	, for no such company	8, 476/ 24
he know for "the	church	" . . . but he must needs	8, 476/ 25
articles by the known	church	. And then, by which	8, 476/ 26
then, by which known	church	? Let him name any	8, 476/ 27
except the known Catholic	church	which himself impugneth . . . and	8, 476/ 28
to confess that the	church	by which he knoweth	8, 476/ 35
his own secret, unknown	church	of elects (which, as	8, 476/ 37
us), nor any known	church	of heretics, but the	8, 477/ 2
the very common-known Catholic	church	which himself goeth all	8, 477/ 3
destroy. In which only	church	Christ hath promised to	8, 477/ 4
only faith of which	church	he hath promised and	8, 477/ 6
and continue in this	church	only . . . we may clearly	8, 477/ 8
thereby see that this	church	only is that church	8, 477/ 9
church only is that	church	also to which only	8, 477/ 10
of the known Catholic	church	is not the very	8, 477/ 14
is not the very	church	, but only the good	8, 477/ 14
men out of this	church	. . . nor no man hath	8, 477/ 18
be learned of this	church	, or of some members	8, 477/ 19
be out of this	church	(both willfully first departed	8, 477/ 20
men of the known	church	-- that thing hath	8, 477/ 23
And in this common-known	church	, the common-known faith or	8, 477/ 27
consent of the whole	Church	. . . and not take his	8, 478/ 6
of the whole Catholic	Church	; not though there fell	8, 478/ 8
that they left the	Church	for the fewer part	8, 478/ 9
knowledge of his true	church	, evermore among many other	8, 478/ 11
his old, true, Catholic	church	remaining. And therein shall	8, 478/ 16
given to the common-known	church	, which he will not	8, 478/ 28
know for the very	church	, but impugneth it; and	8, 478/ 29
learned of the same	church	, by credence given thereunto	8, 478/ 37
only that the very	church	is the common-known church	8, 479/ 11
church is the common-known	church	which hitherto he hath	8, 479/ 12
wherein the Catholic, known	church	and himself have been	8, 479/ 16
truth of the same	church	, and therein believe that	8, 479/ 17
and therein believe that	church	, and give credence thereunto	8, 479/ 17
believe and obey the	church	, shall never work with	8, 479/ 20
to find out which	church	is the very church	8, 479/ 26
church is the very	church	. For since he seeth	8, 479/ 27
give credence to that	church	whichever be it . . . he	8, 479/ 28
words, that the very	church	is none other but	8, 479/ 35
to touch the Catholic	Church	. . . it is all so	8, 480/ 13
members of his "elect	church	" must needs believe after	8, 480/ 25

true or no . . . The	Church	hath none such as	8, 480/ 37
so taught it his	church	because he would have	8, 481/ 2
the unity of Christ's	church	, for whose sake they	8, 481/ 8
the unity of Christ's	church	: whether the Catholic Church	8, 481/ 16
church: whether the Catholic	Church	, that was agreed all	8, 481/ 17
are none of Christ's	church	, because they be not	8, 483/ 28
that the whole Catholic	Church	put trust in be	8, 483/ 30
Ghost shall teach his	church	all truth and lead	8, 483/ 34
the union of the	Church	, and make sundry sects	8, 484/ 1
are none of Christ's	church	, because they be not	8, 484/ 3
are none of Christ's	church	, because they put trust	8, 484/ 8
unity . . . both of the	Church	and of the faith	8, 484/ 10
against the known, Catholic	church	, each after other, fall	8, 484/ 32
members of his "elect	church	," the faith doth never	8, 485/ 23
member of the "elect	church	" : I wot not whether	8, 487/ 35
members of his "elect	church	," but common to the	8, 488/ 9
member of his "elect	church	" (as every man is	8, 489/ 38
members of his "elect	church	" do those horrible deeds	8, 490/ 6
members of his "elect	church	," and how sore he	8, 490/ 26
set all the Catholic	Church	again to school . . . and	8, 490/ 35
of his own "elect	church	," that hath the feeling	8, 491/ 29
member of Tyndale's "elect	church	," because of his feeling	8, 492/ 33
members of his "elect	church	" -- hath lain all	8, 493/ 8
members of his "elect	church	" be never deadly sins	8, 493/ 37
members of his "elect	church	" do never sin deadly	8, 494/ 22
of the devil's damned	church	in hell. Yet saith	8, 495/ 13
member of his "elect	church	" shall hear that voice	8, 495/ 24
members of his "elect	church	" unto his good child	8, 496/ 28
doctrine of Christ's Catholic	Church	, that the apostles taught	8, 498/ 17
unto salvation in the	Church	Triumphant in heaven, or	8, 499/ 5
or only into the	Church	here militant in earth	8, 499/ 5
saving that the Catholic	Church	teacheth us to know	8, 500/ 11
we both believe the	Church	in teaching us which	8, 500/ 15
meant as all Christ's	church	understandeth them (as Tyndale	8, 508/ 35
holy doctors of Christ's	church	, and against the Catholic	8, 520/ 20
am sure, because "the	church	" so teacheth him, lest	8, 536/ 36
ask him again which	church	. For then were he	8, 536/ 37
of this common-known Catholic	church	of ours, since that	8, 537/ 2
that his own unknown	church	can teach him nothing	8, 537/ 2
the credence of that	church	, not being known for	8, 537/ 4
being known for the	church	. Now shall he not	8, 537/ 4
well ye wot the	Church	teacheth not, nor no	8, 550/ 17
doctrine of the Catholic	Church	. . . taketh Tyndale in hand	8, 550/ 22
understood by the Catholic	Church	of Christ, against which	8, 551/ 1
Tyndale's Process concerning "the	Church	," from the Beginning Hitherto	8, 560/ 2
declaration what is "the	church	," here his whole process	8, 560/ 5
which is the very	church	, he now beginneth, after	8, 560/ 7
that the common-known Catholic	church	is not "the church	8, 560/ 9
church is not "the	church	." And therefore, since here	8, 560/ 9
I speak of the	church	by which we be	8, 560/ 16

is the common-known Catholic	church	of all Christian people	8, 560/ 19
the doctrine of this	church	is sure, and cannot	8, 560/ 21
teach us that "the	church	" is another church, which	8, 560/ 23
the church" is another	church	, which he will show	8, 560/ 24
you, and not the	church	that I told you	8, 560/ 24
you. And whether the	church	that he sheweth you	8, 560/ 25
book "What Is the	Church	, and Whether It May	8, 560/ 27
beginning, that this word "	church	" hath divers significations . . . among	8, 560/ 29
question of the Catholic	Church	. . . except only that which	8, 561/ 4
parts of the Catholic	Church	. But in all his	8, 561/ 9
to wit, the Catholic	church	of Christ, of all	8, 561/ 18
that for the Catholic	Church	, then I say that	8, 561/ 21
For the general, Catholic	church	is not the number	8, 561/ 22
and forsake the Catholic	Church	and the Catholic faith	8, 561/ 26
accounted either in the	Church	or of the Church	8, 561/ 29
Church or of the	Church	. . . though they still call	8, 561/ 29
society, of the Catholic	Church	. Then as touching the	8, 561/ 33
elects, which is the	church	whereof he jabbereth in	8, 561/ 35
only taken for the	church	of Christ militant here	8, 561/ 36
prove us that "the	church	" is only the number	8, 562/ 5
Word Were before the	Church	, or the Church before	8, 562/ 9
the Church, or the	Church	before the Word" --	8, 562/ 9
we had affirmed the	Church	to be before the	8, 562/ 11
Word was before the	Church	; whereof never no man	8, 562/ 13
word was before the	Church	, which was the thing	8, 562/ 15
only elects be "the	church	" (for thereabout goeth all	8, 562/ 22
teacheth us that "the	church	" may err and that	8, 563/ 17
question -- whether "the	church	" can err or not	8, 563/ 20
that this common-known Catholic	church	both may err and	8, 563/ 21
himself calleth the "elect	church	," and saith that it	8, 563/ 23
thus describe the "elect	church	" -- yet doth he	8, 563/ 35
that this is the	church	which we must hear	8, 563/ 36
to complain to "the"	church	, and hear "the" church	8, 563/ 37
church, and hear "the"	church	, and obey "the" church	8, 564/ 1
church, and obey "the"	church	. And therefore, though we	8, 564/ 1
wit, which is "the"	church	. Also, whereas his title	8, 564/ 4
chapter is "Whether the	Church	May Err" -- Tyndale	8, 564/ 5
saying that the Catholic	Church	may err -- whether	8, 564/ 6
-- whether the "elect"	church	which himself taketh for	8, 564/ 7
himself taketh for "the"	church	may err or not	8, 564/ 7
true member of Christ's	church	"sinneth not, and is	8, 564/ 13
is ' the '	church	?" -- nothing to the	8, 564/ 16
nothing which is "the"	church	. Whereas he should first	8, 564/ 35
elects only be "the"	church	, and then, after, search	8, 564/ 36
him which is "the"	church	, and whether "the" church	8, 566/ 10
church, and whether "the"	church	may err or not	8, 566/ 10
should take for "the"	church	. Now, good Christian readers	8, 567/ 14
us which is the	church	; toward the teaching whereof	8, 567/ 19
his definition of "the	church	" and his heresies will	8, 568/ 7
be none of the	church	of his elects. And	8, 569/ 18

he restraineth his "elect"	church	unto only "repentant sinners	8, 569/ 33
put out of "the	church	" till they repent again	8, 570/ 5
angry with the Catholic	Church	for the putting out	8, 570/ 20
out of his "elect	church	" himself and faithful, and	8, 570/ 22
his-fashioned elects is "the	church	." But what one word	8, 571/ 7
final elects, be a	church	of Christ . . . as he	8, 571/ 14
put out is a	church	of Christ . . . of which	8, 571/ 16
Christ . . . of which the	church	of very elects be	8, 571/ 16
though they be a	church	, be the church (which	8, 571/ 20
a church, be the	church	(which is the thing	8, 571/ 20
proved which is the	church	. . . though we would yet	8, 571/ 25
true elects, be the	church	of Christ in earth	8, 572/ 28
wit, which is the	church	; but, as though he	8, 572/ 32
he cannot prove the	church	of Christ here in	8, 573/ 2
upon the known Catholic	church	of Christ, and fain	8, 573/ 4
and so leave no	church	at all. Here endeth	8, 573/ 5
needs grant that '	church'	is as common as	8, 168/ 10
the means of the	Church's	teaching, believeth to be	8, 285/ 28
his "repentance" and the	Church's	penance too . . . shall not	8, 378/ 4
have them all called	churches	), and finally, the church	8, 131/ 15
you, Tyndale, in your	churches	of heretics, cry out	8, 161/ 29
out of many great	churches	in Almaine -- but	8, 162/ 37
have thus robbed the	churches	: then lodge they, for	8, 163/ 7
and Divine Service in	churches	. . . but that "the church	8, 165/ 24
church and all the	churches	sprung out thereof, with	8, 223/ 7
as do the false	churches	of heretics): he causeth	8, 244/ 21
of so many false	churches	of false heretics, there	8, 244/ 33
many of their false	churches	more, God suffereth not	8, 245/ 1
the contrary be false	churches	, and either their writing	8, 245/ 20
fail in all false	churches	that be fallen out	8, 248/ 37
this. All which false	churches	this true church, of	8, 249/ 1
among all his false	churches	of heretics . . . or else	8, 251/ 27
as that the false	churches	of heretics do no	8, 252/ 10
among all the false	churches	of false heretics there	8, 252/ 21
from all the false	churches	of heretics. Nor never	8, 270/ 9
the others be false	churches	of the devil. Now	8, 274/ 29
and all other known	churches	besides the Catholic be	8, 376/ 1
and in all the	churches	of heretics is there	8, 376/ 27
and all other known	churches	be false, or else	8, 378/ 9
that there be two	churches	-- the one which	8, 390/ 23
among any of their	churches	, but only in his	8, 478/ 15
of the false, counterfeited	churches	of heretics, until that	8, 478/ 17
service used in the	churches	through Christendom, and by	8, 481/ 28
somewhere -- all the	churches	, almost, through the whole	8, 482/ 25
in lechery, profaning of	churches	, polluting of altars, blaspheming	8, 484/ 19
to wit, the particular	churches	of every Christian country	8, 561/ 6
not ready for a	churlish	answer to have slain	8, 528/ 36
rehearseth, given him a	churlish	answer! And what man	8, 530/ 17
and villeins for a	churlish	answer of one of	8, 530/ 20
sometimes, as is a	churlish	answer to the king	8, 531/ 22

doth!) let him go	circumcise	himself, and then come	8, 252/ 17
have all Christian people	circumcised	, to the intent that	8, 12/ 15
than they that were	circumcised	, as the children that	8, 60/ 7
as they that were	circumcised	; which examples might teach	8, 60/ 9
far as I know,	circumcised	, nor professteth not himself	8, 252/ 13
himself; and Saint Paul	circumcised	Timothy himself, and yet	8, 376/ 17
desert, in delaying the	circumcision	(for peril of sudden	8, 72/ 32
had the sacrament of	circumcision	neither, other than that	8, 79/ 22
mark and token of	circumcision	than another, or why	8, 79/ 27
in the sacrament of	circumcision	. And therefore said Stephen	8, 276/ 13
them the testament of	circumcision	"; not that the outward	8, 276/ 14
not that the outward	circumcision	was the whole testament	8, 276/ 15
or sign thereof. For	circumcision	preached God's word unto	8, 276/ 16
us of sacrifices, of	circumcision	, and of the rainbow	8, 276/ 19
coupleth with sacrifices and	circumcision	, and calleth it a	8, 276/ 21
flood; whereas sacrifices and	circumcision	, and much more the	8, 276/ 34
or the sacrament of	circumcision	with the sign of	8, 277/ 5
Abraham what thing the	circumcision	should signify, or wherefore	8, 277/ 16
preached thereby, when the	circumcision	was given and commanded	8, 277/ 21
-- as Baptism and	circumcision	. Nor it had not	8, 320/ 28
thereby (' For neither	circumcision	nor uncircumcision is anything	8, 324/ 24
by his example of	circumcision	. I let pass also	8, 324/ 34
his heresy concerning the	circumcision	, which, with his false	8, 324/ 35
rather, as he maketh	circumcision	nothing because the commandments	8, 325/ 6
Saint Paul meaneth of	circumcision	alone in the Old	8, 325/ 10
and Baptism instead of	circumcision	, nor why he would	8, 328/ 8
for taking away the	circumcision	, which God had before	8, 376/ 15
shall use himself so	circumspectly	but that either of	8, 37/ 7
hurteth not, for the	circumstance	doth ever declare what	8, 164/ 33
the setting of the	circumstance	make all well enough	8, 164/ 35
or percase (if the	circumstance	of the matter so	8, 186/ 11
evil, but if the	circumstance	somewhat set it out	8, 198/ 34
say (and as the	circumstance	of the text sheweth	8, 349/ 17
of the doer with	circumstances	of the deed --	8, 60/ 15
appeareth well by the	circumstances	in many of the	8, 71/ 13
he may set such	circumstances	, of his own device	8, 164/ 37
he join therewith certain	circumstances	and say, "This round	8, 165/ 2
long tale; with such	circumstances	he might, as I	8, 165/ 5
word "congregation" with the	circumstances	in the text would	8, 165/ 8
unto his translation such	circumstances	since, that the order	8, 165/ 13
destroy the Church. These	circumstances	indeed make men to	8, 165/ 27
perceive clearly by these	circumstances	that he changed that	8, 165/ 30
to forget that the	circumstances	take away the doubt	8, 198/ 29
there be degrees and	circumstances	that aggrieve the sin	8, 216/ 26
own works, for imperfect	circumstances	seldom perceived by himself	8, 400/ 5
upon sin and despitiful	circumstances	, so far off from	8, 423/ 16
there plainly, by the	circumstances	of the place, that	8, 430/ 1
though the occasions and	circumstances	may diminish or aggrieve	8, 543/ 14
the books that he	citeth	and allegeth in his	8, 9/ 14
he would see seven	cities	burn and warm himself	8, 137/ 21

may there be some	cities	, and have been, and	8, 146/ 29
all. And in some	cities	, few Christian people and	8, 146/ 34
and such were the	cities	to whom the Apostle	8, 146/ 35
the whole number of	citizens	, or else for the	8, 146/ 10
places, that of the	citizens	and of the whole	8, 146/ 30
signified not all the	citizens	of any city with	8, 170/ 4
respect that they were	citizens	of that city, or	8, 170/ 5
be my neighbors and	citizens	; which Jerusalem thy people	8, 373/ 6
infected divers of the	city	before. And being there	8, 22/ 15
whole body of the	city	, of all kinds, conditions	8, 144/ 32
them not in one	city	only, but that whole	8, 146/ 4
whole number of every	city	, town, and village throughout	8, 146/ 5
elects, within some one	city	, as he there putteth	8, 146/ 11
whole body of the	city	," and "all that pertain	8, 146/ 26
he name a Christian	city	for an example --	8, 146/ 28
whole body of the	city	, and of such as	8, 146/ 31
whole body of the	city	, and all such as	8, 147/ 2
whole body of the	city	, but the clergy only	8, 147/ 6
the citizens of any	city	with that respect that	8, 170/ 4
were citizens of that	city	, or that they were	8, 170/ 5
and of the Holy	City	, and of those things	8, 348/ 6
saith himself unto the	city	that he so sore	8, 509/ 28
Tyndale will at this	clap	turn his cheek aside	8, 298/ 18
he will have a	clap	on the one cheek	8, 298/ 24
a dish and a	clapper	, for anything that it	8, 333/ 28
he hath never a	clause	but it falleth in	8, 181/ 18
he now the final	clause	of this chapter unto	8, 307/ 6
this is his final	clause	and his whole conclusion	8, 307/ 11
Dirge is left out	clean	. . . lest a man might	8, 10/ 22
incurable, then to the	clean	cutting out the part	8, 27/ 30
a fever that they	clean	lost their taste . . . and	8, 44/ 26
fourth of Esther also	clean	contrary to the doctrine	8, 67/ 29
by withdrawing of penance,	clean	goeth about to destroy	8, 72/ 16
but if they were	clean	from any late commixion	8, 73/ 2
wine will wash as	clean	, and why rather oil	8, 78/ 35
manner and kind of	clean	life. And when he	8, 81/ 9
shed out upon you	clean	water, and ye shall	8, 100/ 2
his prophet call it	clean	water . . . but for the	8, 100/ 9
it hath in making	clean	the soul by influence	8, 100/ 9
other water is as	clean	as it. Those holy	8, 100/ 12
we must cast off	clean	all our whole faith	8, 110/ 31
then peradventure offer themselves,	clean	depured from sin. But	8, 112/ 36
With which heresy he	clean	taketh away the very	8, 114/ 4
many cast it up	clean	. Then was all their	8, 126/ 2
else why leaveth he	clean	out the New Testament	8, 134/ 1
that Tyndale hath either	clean	left out, or else	8, 145/ 30
signification Tyndale leaveth out	clean	, because it toucheth most	8, 146/ 6
effect of all grace,	clean	out of men's hearts	8, 205/ 37
mention. No, it is	clean	the Scripture, as they	8, 206/ 12
to God, and cleansed	clean	and purged from all	8, 212/ 9

is gone again and	clean	washed away -- sin	8, 212/ 29
return to God and	clean	to be forgiven is	8, 214/ 13
way, and leadeth them	clean	awry: ye shall hear	8, 223/ 32
well that I said	clean	the contrary. And therefore	8, 226/ 26
that he playeth nothing	clean	. . . but fareth like a	8, 226/ 30
only left out, but	clean	excluded also. For if	8, 233/ 23
15, 'Ye be	clean	by reason of the	8, 241/ 9
putteth out that fire	clean	, without the cost of	8, 289/ 11
these men would were	clean	forgotten, and in no	8, 297/ 26
the first, and prove	clean	against his purpose in	8, 351/ 30
of Noah with beasts	clean	and unclean . . . and Christ	8, 391/ 37
lo, are ye all	clean	." And in like wise	8, 401/ 8
promised and sworn the	clean	contrary: that but if	8, 402/ 11
the fire of purgatory	clean	. Then will we ask	8, 406/ 6
that it is not	clean	cut off and cast	8, 417/ 19
but all holy men	clean	the contrary -- by	8, 429/ 4
expositions (which are all	clean	against him), make him	8, 432/ 2
themselves may cool and	clean	be quenched -- as	8, 439/ 25
them quite, and they	clean	assoiled of God, both	8, 447/ 39
always, and forthwith be	clean	forgiven. Is not here	8, 451/ 24
Savior himself wipeth away	clean	all the worship of	8, 454/ 15
his Catholic Church, even	clean	the contrary! And also	8, 466/ 2
it is all so	clean	against himself, and so	8, 480/ 13
and wounded, and not	clean	dead. More This chapter	8, 485/ 18
and wounded, and not	clean	dead" -- I say	8, 486/ 34
might be the more	clean	and pure . . . and advise	8, 505/ 14
and to carry him	clean	out of the way	8, 528/ 35
faultless feebleness, carry them	clean	away. And this is	8, 531/ 15
above our power is	clean	carried away . . . and it	8, 532/ 2
lost, yet carried away	clean	with the rage of	8, 535/ 20
almsdeed, and continence and	cleanness	of body, penance, trouble	8, 54/ 12
else, as for elemental	cleanness	of that water in	8, 100/ 11
pretense of honesty and	cleanness	. . . that these things so	8, 139/ 9
nature, to purge and	cleanse	the soul: yet were	8, 98/ 21
help to wash and	cleanse	the soul. And surely	8, 102/ 5
to the Ephesians, "Christ	cleansed	the congregation in the	8, 94/ 28
to the Ephesians, "Christ	cleansed	the congregation in the	8, 96/ 10
water, and I have	cleansed	thy blood." By which	8, 99/ 33
and ye shall be	cleansed	from all your filthiness	8, 100/ 3
new-regenerated to God, and	cleansed	clean and purged from	8, 212/ 9
confesseth, men's hearts be	cleansed	from lies and false	8, 227/ 11
because water washeth and	cleanseth	, therefore God had appointed	8, 80/ 36
sacrament that washeth and	cleanseth	our souls. And yet	8, 81/ 1
to the water, God	cleanseth	the soul, according to	8, 96/ 13
the word of God "	cleanseth	" man's soul from false	8, 241/ 8
seem, the word alone	cleanseth	the soul from false	8, 241/ 12
have it also seem,	cleanseth	the soul from sin	8, 241/ 14
God's word alone always	cleanseth	men's souls from false	8, 242/ 7
sign of grace and	cleansing	of the soul, but	8, 100/ 27
whole worker in the	cleansing	of the soul and	8, 100/ 31

the working of such	cleansing	of the soul and	8, 101/ 4
anything may work in	cleansing	of the soul --	8, 101/ 10
instrument in purging and	cleansing	of the soul. Which	8, 101/ 27
curing the body and	cleansing	of the soul --	8, 103/ 22
-- be it in	cleansing	, purging, or punishing --	8, 103/ 30
which we come to	cleansing	of the soul and	8, 104/ 7
do nothing to the	cleansing	of the soul because	8, 104/ 13
in the purging or	cleansing	of the soul . . . or	8, 104/ 20
times help to the	cleansing	of men's souls. And	8, 242/ 9
a resemblance unto the	cleansing	of the soul; if	8, 297/ 12
so plain, evident, and	clear	-- and by the	8, 25/ 28
beware that are yet	clear	, than to cure and	8, 27/ 25
them, in their souls,	clear	angelical hypocrites! Now, when	8, 30/ 4
so lightsome, and so	clear	to every man, that	8, 34/ 3
that folk would so	clear	have cast all heresies	8, 37/ 34
thing so manifest and	clear	. Howbeit, I will allege	8, 69/ 11
believe aright. For the	clear	perceiving of all which	8, 83/ 24
converted and changed into	clear	and lightsome knowledge; of	8, 141/ 7
must needs make it	clear	that though another man	8, 143/ 35
and saw my conscience	clear	, far out of any	8, 180/ 11
the state of Baptism,	clear	from all pain due	8, 213/ 32
ye may see a	clear	proof by these words	8, 226/ 7
is very plain and	clear	: yet doth not our	8, 234/ 24
English better and more	clear	. And I say this	8, 236/ 29
example, it is too	clear	and too far undisputable	8, 266/ 7
that his texts be	clear	, and the texts of	8, 267/ 20
neither. Now, reason is	clear	against Tyndale in that	8, 280/ 18
of purgatory were so	clear	gone because it might	8, 289/ 8
For the words be	clear	, both of Confirmation, Priesthood	8, 296/ 19
And for the more	clear	proof thereof: he put	8, 315/ 16
have written allthing as	clear	as they might have	8, 334/ 19
the proof never so	clear	. Fourthly, we say that	8, 350/ 20
man had a plain,	clear	, open cause and easy	8, 386/ 10
this work, by such	clear	, open marks and tokens	8, 399/ 6
others as were plain,	clear	, and evident: these heretics	8, 424/ 23
evident and plain by	clear	and open texts of	8, 424/ 35
in so plain and	clear	a matter almost a	8, 429/ 11
by the plain and	clear	words of the holy	8, 432/ 3
And so speaketh Tyndale	clear	against himself. . . . or such	8, 480/ 28
plain, open, evident, and	clear	-- he furnisheth it	8, 490/ 11
a full, perfect, and	clear	perceiving thereof in the	8, 507/ 12
his matter, but utterly	clear	against him. And therefore	8, 571/ 11
I shall make it	clearer	. When Tyndale saith that	8, 264/ 37
he now, for the	clearing	of the question, declareth	8, 390/ 23
confess his oversight, and	clearly	acknowledged that he had	8, 9/ 17
hither . . . that he hath	clearly	broken and forfeited his	8, 9/ 36
the better and more	clearly	perceive what devotion the	8, 23/ 27
church of Christ so	clearly	put out of question	8, 25/ 29
ye may the more	clearly	perceive the malicious mind	8, 33/ 8
that I have so	clearly	confuted Tyndale concerning that	8, 34/ 5

Frith already concerning purgatory	clearly	lost the field . . . and	8, 34/ 21
that he writeth seem	clearly	to declare that he	8, 56/ 4
pass." Ye may here	clearly	see this pestilent opinion	8, 67/ 8
believed." Here may ye	clearly	see, good Christian reader	8, 69/ 18
earth . . . his promise was	clearly	broken by which he	8, 107/ 23
see it the more	clearly	-- ye shall perceive	8, 111/ 7
that ye may perceive	clearly	that he is plainly	8, 116/ 1
used and honored, so	clearly	from the beginning . . . that	8, 119/ 30
well that they will	clearly	dissipate and discuss the	8, 133/ 35
church." And they perceive	clearly	by these circumstances that	8, 165/ 29
-- to convict me	clearly	by learning and reason	8, 167/ 33
reprove Tyndale's heresy, and	clearly	prove the holy order	8, 192/ 2
in these points so	clearly	confounded that he shall	8, 204/ 1
devised: it followeth very	clearly	that Tyndale believeth not	8, 218/ 14
that have I so	clearly	proved . . . that to the	8, 218/ 21
learning at all shall	clearly	perceive enough. And to	8, 218/ 28
my Dialogue I proved	clearly	that nothing can be	8, 222/ 26
any yet perceive not	clearly	the strength of this	8, 234/ 14
I shall anon so	clearly	prove you that Tyndale	8, 235/ 1
ye may the more	clearly	perceive that Tyndale should	8, 236/ 32
of man, it is	clearly	proved that he neither	8, 239/ 26
and his word; which	clearly	proveth that Christ's Catholic	8, 240/ 17
better and the more	clearly	perceive that all that	8, 241/ 2
Father." Thus have I	clearly	showed you that whereas	8, 242/ 6
wrought in Christ's church	clearly	reprove all the false	8, 242/ 11
reproved answereth and reproveth	clearly	divers other places of	8, 257/ 9
the Scripture well and	clearly	maintaineth our deducing thereof	8, 258/ 24
as well and as	clearly	forbidden to marry by	8, 261/ 16
them, that they now	clearly	see the light of	8, 267/ 35
with many words so	clearly	did declare it by	8, 293/ 10
declareth himself well and	clearly	that he meaneth like	8, 300/ 30
more open and more	clearly	to declare. This piece	8, 303/ 20
sufficiently confuted and avoided	clearly	all that Tyndale hath	8, 309/ 16
shall then the more	clearly	perceive how foul a	8, 309/ 38
he would fain seem	clearly	to confute my Dialogue	8, 310/ 3
proved his part and	clearly	reproved mine: I will	8, 330/ 32
that never shall be	clearly	understood . . . till such time	8, 336/ 28
the Scripture is so	clearly	written but that God	8, 339/ 19
to be kept), is	clearly	declared by the words	8, 353/ 16
and to prove them	clearly	that the common consent	8, 361/ 22
Luther . . . and that so	clearly	that, as Tyndale knoweth	8, 380/ 4
Cyprian do well and	clearly	testify by their books	8, 389/ 10
and a little more	clearly	declared than, as it	8, 390/ 33
own writings do full	clearly	declare. But, now --	8, 395/ 23
plain, and evident, and	clearly	proving his exposition false	8, 434/ 8
Tyndale's intent, but, rather,	clearly	the contrary. For Saint	8, 434/ 12
devil." Now may ye	clearly	perceive that these only	8, 441/ 29
which words he declareth	clearly	that when these holy	8, 442/ 21
declareth against Tyndale's doctrine,	clearly	, that when we see	8, 442/ 28
own conclusion is so	clearly	proved false that it	8, 443/ 11

For now see ye	clearly	that by plain, express	8, 445/ 11
Tyndale should somewhat more	clearly	tell us what he	8, 445/ 31
cause that God shall	clearly	withdraw it from them	8, 450/ 22
following, do plainly and	clearly	show. But now seeth	8, 451/ 29
as though he had	clearly	proved the thing whereof	8, 458/ 26
Tyndale that he concludeth	clearly	the same. And yet	8, 458/ 30
for conclusion, ye now	clearly	see to what foolish	8, 460/ 1
have before openly and	clearly	declared you; and when	8, 460/ 34
by this ye may	clearly	see that Tyndale affirmeth	8, 461/ 18
this also ye may	clearly	see that concerning the	8, 461/ 26
the promises . . . ye may	clearly	perceive that concerning the	8, 461/ 30
it. So it appeareth	clearly	that the cause of	8, 463/ 13
hath may well and	clearly	see that the belief	8, 464/ 2
way again, and very	clearly	see that those blind	8, 468/ 30
of my former books	clearly	confuted . . . and in the	8, 472/ 33
Which miracles since we	clearly	see persevere and continue	8, 477/ 8
church only . . . we may	clearly	thereby see that this	8, 477/ 9
upon his own words	clearly	convinced and concluded, not	8, 479/ 11
against himself, and so	clearly	describeth and depainteth himself	8, 480/ 13
they declare, lo, very	clearly	, that they be not	8, 484/ 23
should, to make us	clearly	behold it, put his	8, 490/ 15
bestly bitchery . . . show themselves	clearly	to be any of	8, 495/ 9
beetle-blind that seeth not	clearly	the dark, devilish heresy	8, 502/ 14
and very fine force	clearly	perceive and agree it	8, 508/ 26
so thoroughly and so	clearly	instructed, but that the	8, 509/ 2
of faith, openly and	clearly	declare that the faith	8, 509/ 17
the matter, we might	clearly	perceive and understand what	8, 521/ 34
away . . . and it is	clearly	determined that God suffereth	8, 532/ 2
here see ye very	clearly	that whereas Tyndale saith	8, 539/ 17
Christian readers, ye may	clearly	see that all Tyndale's	8, 540/ 7
deadly sin -- is	clearly	come to naught . . . and	8, 540/ 10
not, very well and	clearly	see that Tyndale's tale	8, 551/ 8
God turned again," proved	clearly	that Saint Peter was	8, 559/ 30
you, for the more	clearness	, one example of either	8, 258/ 2
these ways and boldly	cleave	to a cause of	8, 61/ 15
imaginationes to which they	cleave	so fast that fifteen	8, 121/ 26
it seem solemn; but	cleave	ye fast to the	8, 140/ 34
might surely take and	cleave	unto, either in the	8, 388/ 7
unity of faith to	cleave	unto the body. Of	8, 398/ 10
be deceived while we	cleave	to this church . . . since	8, 398/ 12
long as man will	cleave	thereunto and let his	8, 422/ 11
which he so fast	cleaveth	that ten John the	8, 120/ 12
which he so fast	cleaveth	that ten John the	8, 120/ 26
Spirit of God) and	cleaveth	thereunto, so long he	8, 439/ 34
he keepeth it and	cleaveth	fast unto it, may	8, 440/ 20
at the first, and,	cleaving	to the contrary stirring	8, 451/ 35
cry out against the	clergy	. . . saying that the priests	8, 12/ 8
leave it to the	clergy	to write in . . . and	8, 25/ 21
whole church; not the	clergy	only, but the whole	8, 43/ 36
the pope and the	clergy	, and toward princes and	8, 56/ 26

the pope and the	clergy	and the temporal princes	8, 57/ 21
pope, the cardinals, the	clergy	, the princes, the people	8, 58/ 2
and upon all the	clergy	for that they meddle	8, 63/ 30
in hand that the	clergy	maketh us believe that	8, 94/ 2
he plainly belieth the	clergy	(which doctrine he learned	8, 94/ 11
so sore upon the	clergy	for teaching the contrary	8, 107/ 15
war kill up the	clergy	of the Catholic Church	8, 123/ 32
all this while the	clergy	hath falsified the Scripture	8, 135/ 18
honorable Council and the	clergy	of the realm, have	8, 143/ 4
which it signifieth the	clergy	; whom it pleaseth to	8, 144/ 25
nor to all the	clergy	thereof, but to rulers	8, 145/ 25
signifieth not only the	clergy	but the whole "congregation	8, 146/ 23
the city, but the	clergy	only; nor no man	8, 147/ 6
Latin . . . because that the	clergy	had, he saith, brought	8, 163/ 18
thereby nothing but the	clergy	. First, this is undoubtedly	8, 163/ 21
that men call the	clergy	by the name of	8, 163/ 23
and so heareth the	clergy	preach also themselves, that	8, 163/ 25
-- that only the	clergy	is the Church and	8, 164/ 1
used to call the	clergy	by that name . . . accounting	8, 164/ 11
all Christian realms --	clergy	, laypeople, and all --	8, 165/ 22
the shame of the	clergy	if aught be used	8, 319/ 16
common-known Catholic people --	clergy	, layfolk, and all --	8, 479/ 37
ceased not at the	clergy	. . . but, feeling fruit, went	8, 482/ 30
George Joye, otherwise called	Cleric	, a goodly, godly epistle	8, 6/ 33
laid forth the great	cleric	and old, ancient father	8, 367/ 16
after Tyndale's fashion, full	clerkly	, how some wanton lovers	8, 521/ 24
for the color and	cloak	of their false opinion	8, 227/ 33
have they nothing to	cloak	their sin with. He	8, 241/ 33
husband to color and	cloak	their offense, when he	8, 536/ 14
a chain and a	clog	, and made him his	8, 126/ 34
have come from their	cloisters	into Luther's church --	8, 125/ 10
And therefore when Tyndale	closeth	up his preface with	8, 139/ 31
indeed . . . not in their	clothes	, where they feel it	8, 68/ 30
washeth a buck of	clothes	. He planteth in a	8, 189/ 21
had been certain linen	cloths	pilfered away that were	8, 13/ 18
knave had stolen the	cloths	, fell in question with	8, 13/ 21
secretly conveyed in his	coat	, written from evangelical brethren	8, 13/ 23
earth" -- save his	coat	. For that is here	8, 114/ 15
there, all save his	coat	. Of which holy sacrament	8, 114/ 36
there than of his	coat	. I have in his	8, 115/ 2
fool, "all save his	coat	." A worshipful jest in	8, 115/ 19
allto rayed his gay	coat	and broken both his	8, 526/ 24
him back by his	coatskirt	unawares. . . . and for the	8, 481/ 6
Buckle Pit, Spurn Point,	Cobnut	, or Quating; let us	8, 491/ 19
thrice do ere the	cock	crow . . . yet shall it	8, 557/ 35
proper gear, rattles and	cockbells	and gay golden shoes	8, 59/ 13
secretly to sow his	cockle	, and brought unto her	8, 22/ 17
with good corn and	cockle	, and also the net	8, 391/ 34
some were God's wanton	cockneys	in such a special	8, 441/ 16
Greek hierous, in Hebrew	cohan	-- that is, a	8, 111/ 16

significations of their outward	Col	2:12; 1 Cor	8, 296/ 10
church is Christ's body (	Col	1); and every person	8, 417/ 2
as a draft of	cold	water shall not lose	8, 52/ 26
blessed be God, waxen	cold	enough. First, in many	8, 125/ 31
and for a time	cold	and dead . . . which yet	8, 397/ 33
the fire cannot be	cold	, because he hath a	8, 440/ 5
the spit cannot be	cold	"; and when he had	8, 440/ 7
spit could never be	cold	after in his life	8, 440/ 9
fire, he cannot be	cold	, because the fire is	8, 440/ 12
in his head for	cold	, and never catch heat	8, 440/ 17
by him cannot be	cold	, " meaning thereby, as long	8, 440/ 25
fire can never be	cold	, " meaning thereby that he	8, 440/ 30
fire and so catch	cold	after, were a very	8, 440/ 31
Let them cast on	cold	water with sorrow, and	8, 452/ 28
heretics when charity waxed	cold	many a winter after	8, 474/ 21
ours, then love is	cold	. And thus we learn	8, 485/ 14
an ague changeth from	cold	to heat, and from	8, 487/ 26
from heat sometimes into	cold	again. Of which manner	8, 487/ 27
Scripture: "They shall from	cold	water of the snow	8, 487/ 30
neighbor, their "love is	cold	"; and they be not	8, 490/ 22
very latter end, when	cold	fear of death hath	8, 516/ 37
latter end, when the	cold	fear of death hath	8, 517/ 21
is neither hot nor	cold	, but, as it were	8, 526/ 4
himself out of the	cold	of great, notable crimes	8, 526/ 5
were once frozen for	cold	, for then should he	8, 526/ 8
and from the very	cold	better wax very hot	8, 526/ 9
had liefer thou were	cold	, that thou mightest be	8, 526/ 11
sometimes, too, till the "	cold	fear of death" turn	8, 570/ 3
or else at that	collation	to put it in	8, 310/ 18
Cassian, in the eleventh	Collation	(the twelfth chapter): "The	8, 370/ 18
of Tyndale's devout, godly	collation	in which the man	8, 541/ 27
received it said the	Collect	"Domine Iesu Christe" --	8, 24/ 7
the bare stories and	Collects	. But likewise as in	8, 161/ 7
the head of mad	Collins	as in the brains	8, 553/ 22
sat sadly by frantic	Collins	and picked rushes in	8, 554/ 28
I trust in God	Collins	is, at this day	8, 554/ 29
the head of mad	Collins	as in the brains	8, 559/ 5
his mate) that made	Collins	mad hath sucked out	8, 559/ 7
of God to the	color	of their false belief	8, 4/ 6
in sedition . . . and under	color	of true faith to	8, 56/ 33
little and shadoweth the	color	of his envenomed wine	8, 75/ 31
howsoever he cover and	color	it for the while	8, 82/ 32
he maketh here a	color	as though he were	8, 114/ 19
of unlearned men some	color	of proof in the	8, 144/ 4
into "images," under the	color	of the likeness of	8, 175/ 2
they read into the	color	and maintenance of their	8, 178/ 5
he doth for the	color	and cloak of their	8, 227/ 33
have yet some better	color	for Luther and his	8, 261/ 30
prophet to find any	color	therein but such as	8, 266/ 12
frantic brains . . . to the	color	whereof they abuse the	8, 358/ 29

would labor by some	color	of apparent scriptures to	8, 360/ 28
the Corinthians would, perchance,	color	this matter by certain	8, 369/ 26
where is no more	color	to speak thereof than	8, 427/ 7
all, that any good	color	hath. But when he	8, 431/ 26
laboreth, after Luther, under	color	and pretext of God's	8, 497/ 23
he goeth about, under	color	of the praise and	8, 501/ 25
for her husband to	color	and cloak their offense	8, 536/ 14
in covering himself and	coloring	his matter from knowledge	8, 445/ 19
prologue with such gay	colors	of spiritual virtue, there	8, 48/ 11
are ready, like unbridled	colts	, to run out at	8, 450/ 28
see when we shall	come	to the place. But	8, 3/ 20
Then have we now	come	forth the book of	8, 8/ 34
is at this day	come	to the realm by	8, 8/ 36
and what will further	come	thereon, God knoweth. If	8, 9/ 24
nor Matins, nor never	come	at church; talking still	8, 11/ 13
But when I shall	come	to the place . . . I	8, 16/ 8
evil counsel had not	come	at him; of which	8, 17/ 36
brought and shipped might	come	to the bishop's hands	8, 19/ 20
ungracious books had never	come	in his hand. For	8, 21/ 33
find him, when they	come	together, a hot firebrand	8, 21/ 35
intolerable, ere ever they	come	at the greatest; and	8, 26/ 23
any angel that would	come	out of heaven to	8, 32/ 23
in his book, and	come	to the very breast	8, 33/ 30
here, and such others)	come	forth and speak so	8, 41/ 4
shall hear ere it	come	at the end --	8, 41/ 13
The Holy Ghost shall	come	and rebuke sent down	8, 43/ 9
leaveth searching till he	come	at the bottom, the	8, 46/ 9
leave searching till they	come	at the bottom, the	8, 47/ 17
leave searching till he	come	to the bottom, the	8, 48/ 5
leaveth searching till he	come	at the bottom, the	8, 49/ 9
of his benefits to	come	, a good and a	8, 51/ 32
for his benefits to	come	. . . it seemeth no doubt	8, 51/ 34
better, or the rather	come	to heaven: this service	8, 52/ 7
glory that is to	come	that shall be revealed	8, 53/ 10
and the rather to	come	to heaven therefor . . . and	8, 53/ 23
the rather saved and	come	to heaven thereby. For	8, 54/ 2
received and also to	come	. . . and to the intent	8, 54/ 6
to be saved and	come	to heaven: we may	8, 54/ 7
show you when I	come	to the place hereafter	8, 55/ 34
when they will not	come	, they speak fair and	8, 56/ 16
will not with them	come	forward therein, but be	8, 57/ 5
will not with you	come	forth, why do you	8, 58/ 8
this they will not	come	forth, why do you	8, 58/ 10
of all gunshot, and	come	not at handstrokes in	8, 58/ 33
sin imminent, or to	come	, but also punishment, by	8, 66/ 26
-- "and it is	come	prosperously to pass." Ye	8, 67/ 7
that it was to	come	and should be done	8, 71/ 3
thereupon) till they should	come	where they might rest	8, 72/ 33
use of reason and	come	to these sacraments with	8, 76/ 25
wise a means to	come	to the getting thereof	8, 77/ 14

cease searching till he	come	to the very bottom	8, 79/ 35
such children as shall	come	between them. And to	8, 85/ 22
induce the priests to	come	and pray for him	8, 87/ 15
as we repent and	come	into the right way	8, 89/ 9
with him, for they	come	not to be christened	8, 93/ 23
at all, but so	come	down again and say	8, 95/ 18
to any that cannot	come	to Baptism, there he	8, 97/ 29
of such grace to	come	to heaven without Baptism	8, 97/ 31
not, thou shalt not	come	within my doors." This	8, 98/ 14
means by which we	come	to cleansing of the	8, 104/ 6
opinion, there are now	come	these new men --	8, 104/ 29
intent the rather to	come	to heaven shall bring	8, 106/ 25
Howbeit, he is indeed	come	to that point already	8, 115/ 12
few. Now these heretics	come	in with almost all	8, 119/ 13
Go in pig and	come	out pike," and so	8, 121/ 5
that else was to	come	, they should do "worthy	8, 122/ 4
far that while they	come	not to learn the	8, 123/ 17
some such as have	come	from their cloisters into	8, 125/ 10
so cunning that scantly	come	any to hear him	8, 126/ 13
himself and dare not	come	near them. Tyndale For	8, 127/ 2
I trust, when we	come	hereafter to the places	8, 133/ 23
that any good should	come	out of their dumb	8, 134/ 21
a high, holy word	come	out of such a	8, 140/ 27
to walk . . . that we	come	together to that place	8, 141/ 4
to God." Those lies	come	in by lumps, lo	8, 148/ 33
his grammar again . . . and	come	forth with his three	8, 151/ 21
be Tyndale and I	come	at last to some	8, 151/ 34
take the pain to	come	and bear witness with	8, 152/ 9
God. And when men	come	together to honor God	8, 159/ 6
alone. But when they	come	together to God's Service	8, 159/ 10
though there should have	come	little good . . . yet could	8, 175/ 32
could there never have	come	such a heap of	8, 175/ 32
the lucre that should	come	thereof . . . after which he	8, 178/ 24
and "hap" happed to	come	so to pass without	8, 190/ 1
man or twain to	come	to land with her	8, 190/ 7
between us till I	come	to reply to his	8, 197/ 2
it forthink you") "and	come	and believe the Gospel	8, 212/ 2
to the heathen to	come	to Christendom -- in	8, 212/ 7
of the world to	come	, and then are slidden	8, 213/ 2
is to wit, to	come	again to Baptism, or	8, 213/ 9
shall ever, as they	come	to hell, more and	8, 216/ 19
resisters of the truth	come	at last unto an	8, 220/ 28
his fellow heretics commonly	come	to, first by fire	8, 220/ 30
lies true, and then	come	again and preach; and	8, 221/ 26
him . . . and we be	come	to join together within	8, 222/ 17
it is . . . we be	come	to try between us	8, 222/ 18
bold, wily folly to	come	of no good trust	8, 223/ 35
great prophet that should	come	before him. And therefore	8, 231/ 36
by which man should	come	to faith for his	8, 239/ 21
When the Comforter is	come	whom I will send	8, 239/ 35

man should never have	come	to it: and that	8, 241/ 23
If I had not	come	and spoken unto them	8, 241/ 32
if Christ had never	come	and spoken to them	8, 241/ 35
from time to time	come	into this world, newborn	8, 244/ 14
If I had not	come	and wrought works such	8, 246/ 12
suffering his flock to	come	and dispute thereupon . . . and	8, 247/ 16
yet again we be	come	to the point that	8, 250/ 5
circumcise himself, and then	come	again and speak for	8, 252/ 18
Be Believed We be	come	now, good Christian reader	8, 253/ 3
Saint Paul "There shall	come	false prophets that shall	8, 261/ 2
the remnant when I	come	myself" -- they should	8, 263/ 1
that false prophets should	come	with false miracles, even	8, 263/ 29
false prophets that should	come	and show false miracles	8, 264/ 5
false prophets that should	come	with false miracles, but	8, 264/ 10
never so loath to	come	to it) that God	8, 264/ 23
false prophets that should	come	with false miracles --	8, 265/ 3
that he should then	come	in an open audience	8, 266/ 24
the false prophet were	come	together, and fallen in	8, 266/ 27
that their disputation is	come	to so good a	8, 267/ 23
in the world to	come	. . . for whose irremissible sin	8, 267/ 30
beware betimes lest he	come	to like end . . . and	8, 267/ 32
Tyndale putteth his case,	come	forth with false miracles	8, 268/ 19
of pride: I am	come	, as ye see, sent	8, 268/ 28
the great archheretic Antichrist	come	himself . . . which, as help	8, 270/ 11
But when he shall	come	himself and work wonders	8, 270/ 15
no miracles till Antichrist	come	. . . and yet then shall	8, 270/ 27
from man to man,	come	by mouth without Scripture	8, 272/ 14
way to it to	come	in if they will	8, 272/ 31
believe one that were	come	hence, neither" -- this	8, 274/ 36
Moses that there should	come	another prophet -- yet	8, 280/ 20
Which thing that shall	come	so long after . . . is	8, 281/ 6
and things that shall	come	before the resurrection, and	8, 282/ 25
that are promised to	come	after, as the Judgment	8, 282/ 26
they list. But now	come	we to Tyndale's other	8, 287/ 24
Because they should not	come	to the hands of	8, 290/ 27
writing, which might percase	come	into the hands of	8, 291/ 35
or "order," "when I	come	myself"). But the sacraments	8, 293/ 32
Christ that was to	come	), then may we also	8, 302/ 20
folk . . . and as they	come	to him in diverse	8, 307/ 3
of the apostles, to	come	and speak of the	8, 310/ 20
Spirit of truth is	come	, he shall teach you	8, 312/ 26
the Holy Ghost should	come	and teach them; and	8, 312/ 30
faith" therewith when I	come	thereto -- that every	8, 314/ 21
stand unchanged till himself	come	again, and change all	8, 322/ 22
and need not to	come	to church with others	8, 322/ 35
any of them to	come	the rather to heaven	8, 325/ 16
Living God, that art	come	into this world." That	8, 329/ 18
promised unto Abraham should	come	and bless us and	8, 329/ 20
the Holy Ghost to	come	"teach" his church and	8, 331/ 21
before that heresies should	come	. . . and therefore wrote that	8, 333/ 6

which they saw should	come	; and that could they	8, 333/ 25
send, that shall not	come	with a false faith	8, 337/ 2
that the time may	come	when God may yet	8, 337/ 29
resteth some reckonings to	come	. . . well and plainly appeareth	8, 337/ 34
though all Christendom should	come	together and agree thereon	8, 343/ 17
authentic scripture, that is	come	from the apostles, that	8, 345/ 30
prophet that ever should	come	after him . . . except only	8, 349/ 22
shall hereafter, God willing,	come	to touch the place	8, 355/ 11
of that puddle and	come	no more near it	8, 363/ 32
angel of heaven would	come	down and preach any	8, 364/ 2
to seek. Sometimes they	come	forth shameless, and boldly	8, 366/ 32
will ordain when I	come	myself"; and to the	8, 374/ 15
bark at, that are	come	from mouth to mouth	8, 375/ 2
of the world to	come	, and are fallen down	8, 377/ 32
give me time to	come	thereto; and besides divers	8, 388/ 2
hereafter hear, when we	come	to the chapter. But	8, 395/ 32
in a maze, and	come	to the first point	8, 397/ 16
win the glory to	come	, that shall be showed	8, 401/ 21
it "everlasting life" to	come	to the bare knowledge	8, 402/ 32
Living God, that art	come	into this world." That	8, 404/ 4
promised unto Abraham should	come	and bless us and	8, 404/ 6
Living God, that art	come	into this world." Ye	8, 404/ 13
the Living God, was	come	into the world to	8, 406/ 12
shall be constrained to	come	to this even by	8, 407/ 15
promised unto Abraham should	come	and bless us and	8, 407/ 19
against the sin to	come	. . . but nothing to punish	8, 409/ 17
if he repent and	come	to this rock he	8, 410/ 2
if he repent and	come	to this rock he	8, 410/ 17
if he repent and	come	to the rock of	8, 410/ 27
without it we cannot	come	thither, yet if we	8, 416/ 30
a sinner. More Now	come	we to the special	8, 418/ 20
grace by which men	come	to faith, hope, and	8, 422/ 4
man die ere God	come	in again, God shall	8, 423/ 7
cease falling till they	come	down to the devil	8, 423/ 24
doubt nor question, they	come	and expound by those	8, 424/ 28
Saint John, he is	come	so much further than	8, 425/ 34
For else will I	come	shortly to thee, and	8, 429/ 22
faith may by grace	come	to it . . . so he	8, 430/ 12
of the world to	come	, and be after all	8, 431/ 9
of the world to	come	" -- yet saith he	8, 431/ 21
he do, shall never	come	to grace of amendment	8, 437/ 35
nor the wife that	come	together for great love	8, 439/ 20
after that we shall	come	to the chapters in	8, 443/ 14
would not let to	come	and ask it . . . no	8, 450/ 8
tarry till the devil	come	to carry them . . . yet	8, 452/ 6
themselves the way to	come	thereto, and the devil	8, 452/ 16
Nor I would not	come	at her at all	8, 457/ 10
and damnable, though it	come	but of weakness and	8, 462/ 27
should such a Savior	come	. For it is not	8, 465/ 2
of him should one	come	by whom the world	8, 465/ 2

art Christ, that art	come	into this world" . . . taking	8, 465/ 9
Christ, which was then	come	into the world. But	8, 465/ 13
return, had need to	come	after the rage passed	8, 467/ 35
if such a rebuker	come	while the rage is	8, 467/ 37
soon after that they	come	from christening, ere ever	8, 474/ 25
that finally, Tyndale is	come	again to the same	8, 478/ 4
until that Antichrist shall	come	himself . . . which, as help	8, 478/ 18
when he is once	come	. . . our Lord be thanked	8, 478/ 20
other like articles which	come	in question, and are	8, 478/ 33
all faint ere they	come	thereto. And if the	8, 483/ 16
all. For when temptations	come	, we cannot stand. When	8, 485/ 10
and after, by grace,	come	unto hope again. Now	8, 487/ 33
meaneth Tyndale covertly to	come	forth with his poison	8, 499/ 30
Tyndale when I shall	come	to the confutation of	8, 502/ 7
toward it, till God	come	and give him allthing	8, 504/ 2
to such things could	come	but of beetle-blind fleshly	8, 506/ 8
or some holy humblebee	come	fly in at their	8, 506/ 16
glory that is to	come	, that shall be revealed	8, 508/ 19
in the life to	come	, then turned into full	8, 509/ 8
that disputation till we	come	to the place in	8, 512/ 15
which, when lusts abate,	come	and obey well enough	8, 516/ 33
folk, when false shrews	come	, and false heretics . . . do	8, 517/ 14
awaked they repent and	come	again without resistance. More	8, 518/ 11
elects and reprobates, to	come	to him . . . so doth	8, 519/ 40
he after both twain	come	and received, and gone	8, 520/ 1
as Tyndale saith, and "	come	again" to chastity "without	8, 521/ 12
and think they will	come	there no more, and	8, 521/ 28
that they had not	come	there then neither. In	8, 521/ 29
thought his virtue to	come	of himself? Nay; lest	8, 524/ 1
reckon his virtue to	come	of himself -- were	8, 524/ 13
her upon her peril	come	of, and thread it	8, 525/ 28
good that should after	come	thereof. For -- since	8, 527/ 6
evil that good may	come	thereof." Thus much	8, 527/ 14
prayer and alms are	come	up in remembrance before	8, 527/ 27
no such temptation to	come	unto us but such	8, 532/ 3
final salvation, and shall	come	to heaven at the	8, 537/ 9
not that he shall	come	thither before), I will	8, 537/ 11
because he should not	come	yoked to bed. For	8, 538/ 17
sin -- is clearly	come	to naught . . . and all	8, 540/ 10
the apostles, if we	come	and say, "By my	8, 544/ 17
see whereunto he is	come	in the end! We	8, 547/ 21
thereunto must they have	come	at the last, when	8, 547/ 23
prevented must needs have	come	unto. For when he	8, 548/ 13
in vain wish to,	come	. Now Tyndale will peradventure	8, 548/ 31
Wherefore when thou art	come	unto thyself again, strengthen	8, 553/ 14
Wherefore when thou art	come	to thyself again, according	8, 553/ 18
I trust, when I	come	to that place in	8, 553/ 33
I say, till I	come	to my Dialogue --	8, 555/ 3
crow . . . yet shall it	come	into thee again, by	8, 557/ 35
say, "When thou art	come	to thyself again, then	8, 558/ 14

stead thereof these words "	come	again to thyself" . . . to	8, 558/ 23
this word "converted" into "	come	to himself" . . . he is	8, 559/ 26
that if he might	come	to very repentance and	8, 568/ 26
remnant." And therefore Tyndale's	comely	gloss will not so	8, 332/ 2
but only with a	comely	flourish to set out	8, 485/ 21
ye sure, a very	comely	device which every wise	8, 494/ 2
illumineth every man that	cometh	into this world," make	8, 34/ 2
Frith . . . which now suddenly	cometh	forth so sagely that	8, 34/ 12
of man's good works	cometh	only of God's own	8, 53/ 12
in us. More Now	cometh	he to those things	8, 60/ 12
devilish end Tyndale's tale	cometh	with his ribaldrous railing	8, 83/ 9
or break it: now	cometh	he to the other	8, 120/ 21
of stories -- yet	cometh	there one to my	8, 128/ 14
whose brutish, beastly mouth	cometh	such a filthy foam	8, 134/ 31
of Christ when he	cometh	to judge. And remember	8, 138/ 32
of Christ when he	cometh	to judge. And therefore	8, 139/ 30
the Dialogue itself. Now	cometh	Tyndale, and for answer	8, 143/ 27
nor Mass -- nor	cometh	at no church but	8, 162/ 20
there against idols --	cometh	this good man and	8, 172/ 5
among the paynims. Now	cometh	me Tyndale, and in	8, 173/ 29
congregatio. And then he	cometh	forth with his feat	8, 176/ 12
from whence the oil	cometh	, how it is made	8, 194/ 9
from whence the oil	cometh	, and whereof it is	8, 195/ 10
penance" is derived and	cometh	of the word pain	8, 211/ 35
he doth. And now	cometh	he and saith that	8, 218/ 16
of my Dialogue: Tyndale	cometh	now and expressly confesseth	8, 219/ 16
of the devil: now	cometh	me Tyndale and, perceiving	8, 223/ 10
that the nearer Tyndale	cometh	to the matter, the	8, 223/ 29
than Christ's. More Now	cometh	he somewhat to his	8, 229/ 2
purpose indeed . . . but he	cometh	to a full shrewd	8, 229/ 2
ruler of this world	cometh	" . . . whereas in the Greek	8, 237/ 3
the Evangelist: "He that	cometh	from heaven is above	8, 240/ 5
evident Scripture -- now	cometh	Tyndale and seeth that	8, 257/ 26
an argument when it	cometh	to the point. But	8, 257/ 33
farther. Now, next he	cometh	to the purpose to	8, 262/ 6
plainly say that it	cometh	out of a madman's	8, 262/ 18
belief of purgatory there	cometh	these profits to other	8, 288/ 20
things to scorn. Now	cometh	Tyndale and showeth that	8, 291/ 37
and strength of them	cometh	of Christ's Passion; for	8, 299/ 36
his professed chastity, he	cometh	there to bind himself	8, 306/ 28
a custom of devotion	cometh	of the apostles' tradition	8, 370/ 4
apostles knew that thereby	cometh	to the souls great	8, 373/ 17
glad, yet, that he	cometh	forth with repentance, at	8, 395/ 8
forgiveness. To this point	cometh	Tyndale's holy "feeling faith	8, 400/ 24
he which repenteth and	cometh	to the rock of	8, 410/ 18
but as the one	cometh	in, the other goeth	8, 423/ 29
knowledge. And therefore he	cometh	in with "sinning and	8, 445/ 20
the right belief: now	cometh	Tyndale and agreeth unto	8, 459/ 4
good reader, that he	cometh	forth after and saith	8, 459/ 23
is: that all goodness	cometh	of God, and that	8, 486/ 19

the mean season . . . he	cometh	again unto his old	8, 489/ 11
and his old kindness	cometh	unto remembrance, either of	8, 489/ 21
at all. And whereof	cometh	this, but in that	8, 512/ 32
also when the rage	cometh	again, then many fall	8, 517/ 11
of whom all good	cometh	, that do themselves what	8, 523/ 29
good that man doth	cometh	of God, of whose	8, 527/ 21
God, of whose goodness	cometh	man's creation and all	8, 527/ 21
good but that there	cometh	a time upon him	8, 529/ 13
And so their fall	cometh	of the occasions . . . and	8, 531/ 7
feebleness. And their feebleness	cometh	of the withdrawing of	8, 531/ 9
thereof as he never	cometh	to it again? If	8, 533/ 29
good but that there	cometh	a time upon him	8, 537/ 36
excuse every sin that	cometh	of temptation . . . and whose	8, 543/ 1
the matter. But ever	cometh	Tyndale by degrees . . . and	8, 546/ 24
hold him neither . . . he	cometh	at last unto another	8, 546/ 35
yet at last he	cometh	so near to the	8, 547/ 11
reprobate . . . then when he	cometh	once into the case	8, 547/ 33
defended them all . . . he	cometh	particularly to Saint Peter	8, 550/ 9
deadliness thereof. And now	cometh	Tyndale on the other	8, 551/ 29
sufficiently do prove. Now	cometh	Tyndale to teach us	8, 560/ 23
there the contrary. Then	cometh	he forth in his	8, 563/ 19
of the title! Then	cometh	he forth with his	8, 564/ 12
of the devil. After	cometh	his other goodly riddle	8, 564/ 21
err or not. Then	cometh	he forth with his	8, 565/ 1
a very fool. Finally	cometh	he forth at last	8, 565/ 17
to preserve you and	comfort	you in your trouble	8, 18/ 33
joy, saving for the	comfort	of hope. And albeit	8, 64/ 8
souls; and for the	comfort	of them that hitherto	8, 70/ 7
of his gift and	comfort	of the hope. Now	8, 105/ 35
and furious blaspheming without	comfort	and without end. Tyndale	8, 129/ 14
destitute of help and	comfort	necessary, and therefore in	8, 264/ 21
this . . . then will he	comfort	himself with that that	8, 431/ 27
But out of that	comfort	shall I drive him	8, 431/ 31
courage or by the	comfort	of some other. And	8, 489/ 22
they could receive no	comfort	, either of the Scripture	8, 541/ 13
with the pliable and	comfortable	will of man, and	8, 509/ 11
and lusk's lanes, and	comforted	them in the Lord	8, 13/ 11
my son Timothy, be	comforted	in the grace that	8, 374/ 28
him not there, but	comforted	him and showed him	8, 528/ 31
his disciples, "When the	Comforter	is come whom I	8, 239/ 35
Paracletus, that is, a	comforter	, if we were left	8, 376/ 7
we were left so	comfortless	that we were uncertain	8, 376/ 8
no reward for them	coming	toward man in heaven	8, 4/ 16
it hath since his	coming	been plainly proved in	8, 9/ 13
demeaned himself since his	coming	hither . . . that he hath	8, 9/ 36
his demeanor since his	coming	hither, both twain, unto	8, 10/ 2
on Good Friday or	coming	to God's Service on	8, 32/ 16
Holy Ghost at his	coming	should reprove their false	8, 44/ 1
as darkness at the	coming	of light, or as	8, 89/ 11
holy words of Baptism	coming	to the water, God	8, 96/ 12

every age before the	coming	of Christ. Thus did	8, 243/ 29
Christ to be believed	coming	with miracles . . . and though	8, 280/ 23
the witness of Moses,	coming	with miracles more than	8, 280/ 34
myself order at my	coming	"). Here may we see	8, 315/ 26
this seven years next	coming	. . . than else should have	8, 320/ 1
make men believe that	coming	to church on the	8, 323/ 8
ordain himself at his	coming	, because he reckoned them	8, 325/ 30
peradventure long before Christ's	coming	, and at the least	8, 342/ 30
Holy Ghost at his	coming	bore witness of him	8, 347/ 23
shall be, by thy	coming	in, overturned; beware, I	8, 349/ 4
lade the Christian people	coming	unto Christ; saying that	8, 353/ 31
own days, concerning the	coming	of Christ, and the	8, 365/ 7
into heaven, and the	coming	of the Holy Ghost	8, 370/ 31
going forth till their	coming	home, in all their	8, 373/ 7
his confession, that Christ's	coming	was only to redeem	8, 406/ 16
but only by Christ's	coming	. And thus might Saint	8, 406/ 31
-- whether after their	coming	into the world, or	8, 499/ 2
them, and at their	coming	receiveth them . . . so when	8, 522/ 28
the miracle of himself	coming	in before them --	8, 545/ 33
out of heaven to	command	in God's name the	8, 32/ 23
Tyndale If God should	command	him to drink no	8, 59/ 32
here if God should	command	him to drink no	8, 60/ 27
upon certain days, or	command	them certain days to	8, 61/ 18
cause why God would	command	him so; and then	8, 61/ 20
the Scripture doth not	command	it . . . therefore it is	8, 117/ 22
that God list to	command	? God's word when it	8, 280/ 26
any of those, and	command	us to believe them	8, 283/ 16
when it please him	command	us to do some	8, 283/ 19
them. And he may	command	to leave undone some	8, 283/ 21
The thing that I	command	thee, that thing only	8, 348/ 24
thing only that I	command	thee," and "thou shalt	8, 348/ 34
had utterly meant to	command	them that they should	8, 349/ 18
ye all that they	command	you, although the burdens	8, 353/ 21
were able so to	command	so much as a	8, 354/ 34
or without . . . and may	command	it to be believed	8, 364/ 32
taught already, and may	command	some things to be	8, 364/ 34
will hereafter, and to	command	his whole Church to	8, 378/ 26
anything whereof God will	command	them the contrary. And	8, 436/ 30
so unreasonable that would	command	her maid upon pain	8, 525/ 26
that that is expressly	commanded	in Scripture . . . every man	8, 15/ 14
the things by them	commanded	or forbidden were before	8, 29/ 33
or forbidden were before	commanded	or forbidden in Scripture	8, 29/ 33
Scripture whereby they be	commanded	to obey their governors	8, 29/ 35
of Holy Scripture hath	commanded	to keep his vow	8, 47/ 34
beasts God had precisely	commanded	him to destroy, and	8, 49/ 22
which God had precisely	commanded	her to forbear --	8, 49/ 24
in Holy Scripture evidently	commanded	that whoso make a	8, 49/ 31
which every man is	commanded	to keep his vow	8, 50/ 8
places of Holy Scripture	commanded	us; and hope also	8, 52/ 20
And when he is	commanded	to obey the powers	8, 54/ 30

that God hath so	commanded	. For if they may	8, 55/ 20
And when he is	commanded	to love his neighbor	8, 55/ 36
no wine, as he	commanded	in the Old Testament	8, 59/ 32
that it is not	commanded	for the wine or	8, 59/ 36
no wine as he	commanded	in the Old Law	8, 60/ 28
saith that we be	commanded	by Saint Paul "thereby	8, 117/ 9
And if he be	commanded	to abstain from wine	8, 124/ 35
as where we be	commanded	to complain to "the	8, 145/ 23
understand that he is	commanded	to defile his neighbor's	8, 202/ 4
say it is not	commanded	in Scripture; and so	8, 253/ 11
circumcision was given and	commanded	? In the sacrifice of	8, 277/ 22
that he hath not	commanded	yet . . . and then should	8, 283/ 20
that he hath before	commanded	to be done . . . and	8, 283/ 22
done, yet if he	commanded	them to do it	8, 301/ 35
himself both blessed and	commanded	in Paradise . . . and which	8, 305/ 24
ceremonies which God expressly	commanded	them to fulfill and	8, 308/ 22
the people many ceremonies	commanded	by God, whereof the	8, 319/ 19
understood all the ceremonies	commanded	by God about their	8, 328/ 34
God wist why he	commanded	all those ceremonies; but	8, 329/ 5
last -- where Christ	commanded	the apostles to go	8, 332/ 18
hath already revealed or	commanded	in Scripture. Now see	8, 335/ 13
because it is not	commanded	in Scripture. And yet	8, 343/ 11
had on God's behalf	commanded	them some certain sacrifices	8, 348/ 29
sacrifices that he had	commanded	nor add any new	8, 349/ 12
those things that he	commanded	them himself (as the	8, 349/ 20
from anything that he	commanded	; ergo, the apostles have	8, 350/ 36
there: that Moses was	commanded	to write, and the	8, 351/ 5
the apostles were not	commanded	at all; though God	8, 351/ 6
commandment. And Moses also,	commanded	to write as he	8, 351/ 9
he was . . . was not	commanded	, yet, to put altogether	8, 351/ 9
and fulfill that they	commanded	them. And lest the	8, 352/ 1
books" -- Christ therefore	commanded	them that they should	8, 352/ 6
things our Savior there	commanded	to be kept and	8, 354/ 16
had himself, by Scripture,	commanded	before. And I think	8, 364/ 35
because it is not	commanded	, he saith, in Scripture	8, 366/ 24
of himself willed and	commanded	to be done. Each	8, 368/ 36
as things ordained and	commanded	unto us either by	8, 370/ 27
that the apostles have	commanded	them, though they be	8, 371/ 11
Which things he there	commanded	Timothy to commit also	8, 374/ 35
thing which we find	commanded	in Scripture. But we	8, 375/ 7
Scripture. But we find	commanded	in Scripture -- first	8, 375/ 8
when Christ had himself	commanded	them to baptize in	8, 376/ 13
which God had before	commanded	, and said that it	8, 376/ 16
where are we either	commanded	or licensed nothing to	8, 379/ 9
far overseen where he	commanded	that whoso would not	8, 387/ 9
in Holy Scripture expressly	commanded	them to keep and	8, 442/ 27
his blessed Blood, and	commanded	the same to be	8, 466/ 4
doctrine . . . God, which hath	commanded	him to believe and	8, 479/ 19
obey. For God hath	commanded	us to complain to	8, 563/ 37
so that whatsoever God	commandeth	him to do, he	8, 46/ 8

far that "whatsoever God	commandeth	them to do" . . . they	8, 47/ 16
saith, that "whatsoever God	commandeth	the spiritual man to	8, 49/ 7
for that God so	commandeth	, and not so to	8, 55/ 6
in his blood, and	commandeth	that we should "so	8, 116/ 28
our sins. And Paul	commandeth	thereby to show or	8, 116/ 30
he; whom God also	commandeth	us to love and	8, 122/ 27
the things which God	commandeth	: how much more ought	8, 129/ 22
prelate and prince, that	commandeth	any good thing to	8, 209/ 1
all such commandments, God	commandeth	Tyndale and every man	8, 209/ 2
such thing as God	commandeth	, and serve him in	8, 300/ 8
proveth thus . . . Tyndale Paul	commandeth	that no man once	8, 327/ 6
tale that Saint Paul "	commandeth	" them to "labor for	8, 327/ 19
the Scripture so often	commandeth	, why dare he not	8, 375/ 19
the Church where it	commandeth	a thing to be	8, 375/ 20
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and that his father	commandeth	him nothing for any	8, 488/ 34
Moses (in the Deuteronomy)	commanding	that no man shall	8, 278/ 5
and did in so	commanding	make a faithful promise	8, 466/ 7
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for all the King's	commandment	, they should not suffer	8, 30/ 27
for any law or	commandment	either of prince or	8, 32/ 21
for no law nor	commandment	pray to any saint	8, 32/ 27
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the Law, never the	commandment	. so sore studied in	8, 46/ 4
very cause of that	commandment	why, and so judgeth	8, 48/ 7
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the cause of this	commandment	of God by which	8, 50/ 7
not bound by that	commandment	at all . . . but may	8, 50/ 10
Tyndale in the great	commandment	, "Love God with all	8, 50/ 22
the respect of God's	commandment	. . . and for this intent	8, 52/ 23
chief cause of God's	commandment	. In which kind of	8, 55/ 2
the cause of God's	commandment	. . . as he may thereby	8, 55/ 7
and thereby disobeyed God's	commandment	, and brought thereby the	8, 55/ 28
hard, except that God's	commandment	give us that warning	8, 56/ 6
cunningly declared the great	commandment	of love, and by	8, 59/ 5
cunningly declared the great	commandment	of love, and hath	8, 59/ 18
worshipfully that by this	commandment	of love in such	8, 59/ 19
or their evil of	commandment	or prohibition and of	8, 60/ 14
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he would obey the	commandment	gladly, but yet not	8, 60/ 32
likely to break the	commandment	. As here Tyndale presupposeth	8, 61/ 16
God gave Tyndale a	commandment	whereof Tyndale could find	8, 61/ 23
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himself discharged of the	commandment	, and shall drink wine	8, 62/ 7
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in obedience of the	commandment	; and, those common days	8, 63/ 7
affliction, either taken by	commandment	of God and his	8, 65/ 7
the cause of every	commandment	of God, did, in	8, 72/ 19

search do keep God's	commandment	straitly, bring in the	8, 72/ 21
children, contrary to the	commandment	of God, forty years	8, 72/ 24
his vow and the	commandment	without any necessity or	8, 73/ 10
there, that in every	commandment	will never cease searching	8, 79/ 35
for respect of God's	commandment	, had been toward God	8, 85/ 32
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very apostles at Christ's	commandment) have also significations; and	8, 294/ 11
very apostles at Christ's	commandment) have also significations; and	8, 303/ 5
very apostles at Christ's	commandment	." It is to me	8, 303/ 24
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in Scripture, where the	commandment	tended to virtue, good	8, 352/ 14
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that they break the	commandment	of God in that	8, 543/ 4
nor fulfill all my	commandments	, but set my laws	8, 5/ 6
less set by his	commandments	. . . than they that, upon	8, 5/ 22
obey their governors' lawful	commandments	. . . and then holily counsel	8, 30/ 6
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the cause of God's	commandments	. . . yet may the spirit	8, 48/ 26
the cause of God's	commandments	with themselves as Saul	8, 49/ 15
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commandments of God; which	commandments	other good, seely, simple	8, 49/ 28
the bottom of God's	commandments	and fulfill them gladly	8, 57/ 27
construe and interpret all	commandments	either of Christ's church	8, 60/ 23
and keep his holy	commandments	, and for the breaking	8, 76/ 33
taketh away all the	commandments	of father and mother	8, 208/ 37
persons in all such	commandments	, God commandeth Tyndale and	8, 209/ 2

obedient, and accounteth their	commandments	for his own. Yet	8, 209/ 4
prepareth himself unto God's	commandments	. I dare say that	8, 217/ 31
prepare him to God's	commandments	if neither the world	8, 217/ 34
prepare himself to the	commandments	of God? And finally	8, 218/ 5
prepare himself to the	commandments	of God); and then	8, 218/ 7
traitorous despiser of God's	commandments	that can be devised	8, 218/ 13
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the keeping of the	commandments	is altogether," his own	8, 325/ 3
the keeping of the	commandments	be altogether . . . then faith	8, 325/ 4
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Pharisees, as to their	commandments	, and biddings; as well	8, 353/ 11
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true, and all his	commandments	fulfilled. And thereupon it	8, 408/ 12
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chapter, "Whoso keepeth God's	commandments	, in him God dwelleth	8, 442/ 18
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of the Mass should	commemoration	be made for them	8, 373/ 15
against them doth openly	commend	and confirm the Christian	8, 173/ 16
defend it only, but	commend	it also . . . that a	8, 206/ 18
the Corinthians thus: "I	commend	ye, my brethren . . . because	8, 368/ 20
must needs allow and	commend	. For in our example	8, 494/ 3
him, and by his	commendation	caused of his works	8, 153/ 16
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prayed and fasted, they	commended	them to the Lord	8, 69/ 16
now that Tyndale hath	commended	unto you the high	8, 120/ 6
have both used, allowed,	commended	, and taken confession for	8, 206/ 34
his children, delivered and	commended	unto us." Damascene, in	8, 368/ 9
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Christ, that use to	commit	such sins -- yet	8, 124/ 15
to sin, but also	commit	and defend and teach	8, 227/ 17
openly that he will	commit	whoredom . . . and, as a	8, 306/ 25
me by many witnesses,	commit	them unto faithful men	8, 374/ 29
there commanded Timothy to	commit	also to other faithful	8, 374/ 35
trusting in his righteousness,	commit	and do wickedness --	8, 433/ 5
do these folk which	commit	those horrible deeds after	8, 452/ 11
their church, when they	commit	any such horrible deeds	8, 452/ 22
horrible deeds, do not	commit	them willingly, because they	8, 452/ 23
willingly, because they do	commit	them upon great occasions	8, 452/ 24
Constantine's detection taken and	committed	to Newgate . . . where except	8, 17/ 20
people whom they had	committed	unto their charge --	8, 69/ 22
that the deadly sin	committed	after Baptism . . . putteth a	8, 213/ 6
but that deadly sin	committed	after Baptism is very	8, 213/ 15
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learned and that be	committed	unto them." Now see	8, 360/ 3
whatsoever any man hath	committed	. . . if he repent and	8, 410/ 2
sin any man hath	committed	, if he repent and	8, 410/ 16
sin a man have	committed	, if he repent and	8, 410/ 26
whether the sin be	committed	of malice, weakness, or	8, 423/ 30
offense which he hath	committed	, and in the sin	8, 432/ 16
sins which he hath	committed	shall be laid to	8, 433/ 13
that dwelled in him,	committed	in very deed many	8, 444/ 14
also the very deeds	committed	and done, as he	8, 444/ 28
deed by them before	committed	. . . and that therefore it	8, 449/ 6
that when he hath	committed	horrible deeds, he shall	8, 449/ 31
to life, if he	committed	in the doing no	8, 456/ 7
time after their baptism	committed	, at their bare repentance	8, 474/ 13
after his sinful crime	committed	fall at any great	8, 495/ 26
those horrible sins so	committed	by David, his deadly	8, 538/ 32
sun. For thou hast	committed	this deed privily . . . but	8, 539/ 14
robbery that he hath	committed	, and walk in the	8, 569/ 3
his sins and again	committeth	the selfsame sins, what	8, 68/ 15
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once having the faith	committeth	and repenteth him of	8, 425/ 32
of grace by the	committing	of any other sin	8, 215/ 32
that life by the	committing	of deadly sin, and	8, 435/ 15
deeds" nor in the	committing	of them, he saith	8, 448/ 3
else that in the	committing	of the same sin	8, 524/ 33
clean from any late	commixion	and carnal knowledge of	8, 73/ 3
sometimes speak, for his	commodity	, such manner things as	8, 7/ 36
their own profit and	commodity	. . . but that they shall	8, 55/ 18
did but use the	commodity	of the guise that	8, 160/ 30
war or some other	commodity	, or for private folks'	8, 170/ 9
own temporal advantage and	commodity	. Of whom Saint Augustine	8, 352/ 24
themselves and their own	commodity	-- therein be they	8, 352/ 32
to wit, their own	commodity	and not the pleasure	8, 356/ 25
Christ's church, and the	common	Christian people of every	8, 44/ 16

and accounted it in	common	talking for such a	8, 50/ 1
mercenary. This is their	common	opinion, and Tyndale hath	8, 51/ 4
confusion of his own	common	conclusion so many times	8, 54/ 23
ordain and appoint certain	common	fasting days in which	8, 62/ 33
which now in the	common	fasts do tame the	8, 62/ 35
custom taken away of	common	fasting days, in which	8, 63/ 6
the commandment; and, those	common	days taken away . . . folk	8, 63/ 7
by one general and	common	signification of them all	8, 77/ 7
Spirit of God. This	common	signification of the sacraments	8, 77/ 11
little known among the	common	people nowadays, " yet in	8, 144/ 34
and is by the	common	speech so called, too	8, 145/ 19
more great nor more	common	than that by which	8, 146/ 16
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all that, that the	common	church is his house	8, 162/ 27
name is general and	common	both to the temporalty	8, 164/ 15
English tongue, by the	common	custom of us English	8, 166/ 21
I say that this	common	custom and usage of	8, 166/ 24
company than christened, in	common	speech of this realm	8, 167/ 7
so, nor in the	common	speech the word signifieth	8, 167/ 18
that "church" is as	common	as . Now is a	8, 168/ 1
' church' is as	common	as ecclesia, if he	8, 168/ 10
that "church" were as	common	as ecclesia, because it	8, 168/ 22
church" to be as	common	, and signify as large	8, 168/ 32
were gathered together to	common	upon matters of judgment	8, 170/ 7
policy, either about the	common	affairs of the town	8, 170/ 8
places as all the	common	people were judges, as	8, 170/ 10
the court, or the	common	council. Now -- forasmuch	8, 170/ 12
but in a profane,	common	story, in which men	8, 185/ 31
into "mayor, aldermen, and	common	council." And therefore, as	8, 186/ 12
Besides all this, is	common	to all loves. More	8, 200/ 9
hath not ordained of	common	course to be satisfied	8, 210/ 31
word soever Englishmen by	common	custom agree upon. And	8, 211/ 11
ordinary course of his	common	ordinance -- in which	8, 213/ 23
before a vowel) is	common	to everything, almost; but	8, 229/ 29
English words, and so	common	, as is "nay" and	8, 230/ 21
himself, signifieth not a	common	record in general, but	8, 233/ 14
can answer him the	common	answer, that though both	8, 259/ 35
would teach against the	common	faith of the Catholic	8, 266/ 5
hath reproved their most	common	heresies, against saints and	8, 275/ 24
the contrary, that the	common	faith of Christ's Catholic	8, 286/ 31
do not besides the	common	signification of grace write	8, 297/ 7
of Christ by a	common	consent -- then must	8, 323/ 1
the leastwise as the	common	people did even in	8, 329/ 28
saw also that the	common	faith of the Catholic	8, 340/ 10
virtue, or to the	common	weal), for the place	8, 354/ 19
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will not take the	common	Catholic faith for an	8, 376/ 33
be sure that the	common	faith of the Catholic	8, 388/ 31
not sure, by the	common	faith of the known	8, 389/ 31
certain man beside the	common	, ordinary course. We find	8, 437/ 13

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same faith that the	common	Catholic laypeople have yet	8, 477/ 34
such articles, believe the	common	consent of the whole	8, 478/ 5
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peace and tranquillity. Which	common	peace and quiet if	8, 482/ 8
his "elect church," but	common	to the very, final	8, 488/ 9
unto the elects be	common	both to the elects	8, 499/ 13
elects . . . but a thing	common	both to the elects	8, 521/ 16
but that they be	common	as well to the	8, 522/ 6
findeth it again. The	common	people say among that	8, 534/ 3
no wise bear the	common	opinion of good Christian	8, 554/ 4
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hitherto. And in this	common-known	church of Christendom (except	8, 44/ 17
of Christ is this	common-known	church that hath from	8, 118/ 28
and also that the	common-known	people of all Christian	8, 165/ 22
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obey is not the	common-known	body of all Christian	8, 219/ 4
church which is the	common-known	Catholic Church of Christ	8, 274/ 27
catholic church is this	common-known	church of all Christian	8, 361/ 26
contrary, as in the	common-known	examples of our Lady's	8, 365/ 23
For it is the	common-known	church of all Christian	8, 397/ 27
heretics, but the very	common-known	Catholic church which himself	8, 477/ 2
naught. And in this	common-known	church, the common-known faith	8, 477/ 27
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very church is the	common-known	church which hitherto he	8, 479/ 12
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first saith that this	common-known	Catholic church both may	8, 563/ 21
malicious purpose against the	common-received	faith of Christ's Catholic	8, 286/ 19
sacraments have all the	commonalty	of Christian people; and	8, 77/ 11
lechery -- he maketh	commonly	some fond texts of	8, 41/ 22
that our deeds be	commonly	so defective that though	8, 52/ 34
grace; for that is	commonly	taught already, and every	8, 82/ 2
the great emperor infidel	commonly	called Julian the Apostate	8, 128/ 19
own eyes. Heresies were	commonly	somewhat subtle, and had	8, 139/ 6
example that he changed	commonly	this word "church" into	8, 143/ 8
in Christian realms is	commonly	made of Christian people	8, 167/ 2
this word "priest" so	commonly	known and so long	8, 186/ 19
and long had been	commonly	known in England. And	8, 187/ 35
put by itself, it	commonly	signifieth "Christ's faith" in	8, 199/ 14
that his fellow heretics	commonly	come to, first by	8, 220/ 30
full shrewdly, as they	commonly	do. Now, whereby we	8, 398/ 37
doth of his goodness	commonly	offer -- yet be	8, 450/ 19
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as fully, and as	commonly	believed through Christendom, as	8, 472/ 8
but it be first	commonly	learned of the same	8, 478/ 36
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thing well known or	commonly	believed, I should not	8, 565/ 10
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and unto all other	companies	and a company of	8, 166/ 15
signify those holy, consecrated	companies	, the one segregated from	8, 189/ 9
himself at that time	companion	to Saint Paul . . . and	8, 325/ 34
disclosed divers of his	companions	, of whom there are	8, 17/ 18
such others (his holy	companions	, the true members of	8, 459/ 24
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forbear and eschew his	company	. For that Englishman which	8, 19/ 32
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Christ, the whole Christian	company	present should not be	8, 84/ 5
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Christ, unto a secret	company	of such as they	8, 107/ 3
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church" doth signify a	company	of Christian people, and	8, 166/ 18
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silversmith, had gathered a	company	against Paul for preaching	8, 168/ 6
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Christian people; for that	company	is in English signified	8, 169/ 19
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images, men should not	company	with him. Here ye	8, 172/ 14
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beware and avoid the	company	of "men of corrupt	8, 191/ 8
And Tyndale is in	company	of none other . . . but	8, 191/ 9
if some of his	company	and fellows in his	8, 250/ 28
held, and his great	company	: that our Savior Christ	8, 266/ 17
that the congregation and	company	shall be taught by	8, 331/ 33
preacher with a false	company	, willingly drawn together, and	8, 341/ 33
false preacher and his	company	is ever able to	8, 341/ 34

we need no known	company	, but every man may	8, 388/ 9
out shameless with ungracious	company	, making a shameful sect	8, 437/ 29
only a secret, scattered	company	unknown, but also a	8, 465/ 36
church, for no such	company	can he know for	8, 476/ 24
he shall name a	company	of no credence in	8, 476/ 29
but both captains and	company	, as Zwingli and his	8, 483/ 19
way haply he seeth	company	play . . . and with the	8, 489/ 1
accursed out of God's	company	, and miserable members of	8, 495/ 12
happen to fall in	company	with either paynim, Turk	8, 504/ 33
bear a poor man	company	. And that his words	8, 513/ 13
Christ to liken and	compare	them in any manner	8, 76/ 6
them both and advisedly	compare	them together, as I	8, 387/ 37
his epistle, one part	compared	with another, doth more	8, 434/ 24
before, in which he	compared	his true members of	8, 496/ 28
old: then, since he	compareth	the "old" time with	8, 151/ 3
too. But because Tyndale	compareth	the Scripture with miracles	8, 280/ 10
into mocks and jests,	comparing	sand with holy salt	8, 105/ 1
all that, that in	comparison	of his duty all	8, 72/ 1
his three degrees of	comparison	: old, elder, and eldest	8, 151/ 21
of that strength in	comparison	of the person; not	8, 530/ 32
their offense, when he	compassed	and contrived to keep	8, 536/ 14
be not repugnant but	compatible	of their nature . . . and	8, 306/ 8
of some part, to	compel	the good folk to	8, 2/ 12
of the bodies, to	compel	men to remember their	8, 3/ 2
pope had authority to	compel	him to swear. Which	8, 13/ 32
any law or commandment	compel	his people to any	8, 32/ 31
unto which he will	compel	God to obey. If	8, 89/ 19
me, they drive and	compel	themselves, to find glosses	8, 101/ 15
violent, invincible rage, to	compel	them unwillingly to do	8, 452/ 32
they be driven and	compelled	, but say that, as	8, 101/ 14
men with gifts, and	compelled	them with the sword	8, 135/ 19
Tyndale Have they not	compelled	the emperors of the	8, 136/ 7
not of any necessity	compelled	to write any one	8, 154/ 30
with the apostles and	compelled	them to seek God's	8, 333/ 3
that the same love	compelled	them to leave nothing	8, 333/ 11
people were constrained and	compelled	to kill them in	8, 482/ 16
teeth, against his purpose	compelled	to say the same	8, 494/ 38
his heresies and thereby	compelleth	princes by occasion of	8, 28/ 6
not willingly where nobody	compelleth	them -- let him	8, 491/ 1
of the apostles' charity	compelling	them to leave nothing	8, 351/ 3
child that is of	competent	age . . . hath heard that	8, 147/ 29
we be commanded to	complain	to "the church" . . . it	8, 145/ 23
whereof they dare not	complain	. The sickness that maketh	8, 204/ 9
and butter, and would	complain	to his mother, and	8, 490/ 32
hath commanded us to	complain	to "the" church, and	8, 563/ 37
erroneous fashion -- he	complaineth	that good men have	8, 175/ 6
one piece of their	complaint	hath been the burning	8, 142/ 28
dead, they could not	comprehend	. Read what thou, reader	8, 541/ 5
things necessary to salvation	comprehended	in scripture ever to	8, 335/ 31
things necessary to salvation	comprehended	in scripture ever to	8, 338/ 7

he saith, wherein is	comprehended	all that ever we	8, 359/ 7
in vobis, obsecro ego	compresbyter	. . . ." Wherein Saint Jerome was	8, 184/ 21
word, and call it	compresbyter	, than to change that	8, 184/ 23
an Oxford fashion, with	concedo	, consequentiam, and consequens." Wherein	8, 196/ 20
and do think and	conceive	in their hearts, that	8, 76/ 26
should endeavor himself to	conceive	and sustain for his	8, 211/ 37
any such, I cannot	conceive	, since I make myself	8, 422/ 20
man would not after	conceive	in his mind and	8, 525/ 12
word, nor by adultery	conceived	at the sight of	8, 529/ 21
of God, and so	conceiveth	love in his heart	8, 48/ 20
of God, and so	conceiveth	love in his heart	8, 50/ 24
as far forth as	concerneth	only the nature of	8, 534/ 27
but as far as	concerneth	his faith I must	8, 535/ 2
end and plainest proof,	conclude	and rest upon the	8, 267/ 18
whereupon he will anon	conclude	that since all was	8, 279/ 15
unwritten, he might thereupon	conclude	that they wrote altogether	8, 290/ 14
and well and worshipfully	conclude	that all that ever	8, 290/ 23
ere he can so	conclude	. . . he must first prove	8, 301/ 30
reason he would now	conclude	that only those two	8, 303/ 32
fellows well and fully	conclude	that there is something	8, 314/ 17
them to determine and	conclude	against heretics; of which	8, 340/ 3
made the Church boldly	conclude	against the Arians. And	8, 340/ 30
which he saith I	conclude	: he must go light	8, 345/ 7
and sin" -- I	conclude	against Tyndale that he	8, 458/ 29
the same. And yet	conclude	I farther, for all	8, 458/ 30
never leave us. Therefore	conclude	I that Tyndale must	8, 476/ 3
-- it is inevitably	concluded	, upon Tyndale's own words	8, 118/ 35
they be confuted and	concluded	openly therein, they dissemble	8, 253/ 17
true . . . yet as wisely	concluded	as this is of	8, 294/ 31
not this a madly	concluded	argument? And yet are	8, 304/ 30
by open miracle, have	concluded	such things as were	8, 339/ 29
written . . . and should have	concluded	against the Arians in	8, 340/ 18
if all that were	concluded	therein should be never	8, 341/ 22
no scripture whereby they	concluded	those things to be	8, 343/ 32
with! For I never	concluded	nor said that we	8, 344/ 17
all that, that I	concluded	true and that he	8, 458/ 30
words clearly convinced and	concluded	, not only that the	8, 479/ 11
the show -- then	concludeth	he well and worshipfully	8, 59/ 19
be false, when he	concludeth	it upon false. But	8, 281/ 35
More Upon this he	concludeth	after, that except Baptism	8, 301/ 28
the thing whereupon he	concludeth	it . . . shall surely ween	8, 307/ 8
points in special . . . and	concludeth	saying, "Caetera autem quum	8, 315/ 24
and then he thereupon	concludeth	that the water may	8, 318/ 23
upon him) -- he	concludeth	nothing but that Saint	8, 326/ 8
so few words, he	concludeth	all the matter at	8, 386/ 12
Upon these three he	concludeth	that whoso get once	8, 420/ 27
whereof he proveth nothing,	concludeth	against me in this	8, 458/ 26
against Tyndale that he	concludeth	clearly the same. And	8, 458/ 29
true and that he	concludeth	false. And thus --	8, 458/ 31
his conclusion that he	concludeth	thereon, if his conclusion	8, 513/ 15

scoffs and mocks, he	concludeth	against us that the	8, 562/ 12
him for a heathen,"	concluding	that we must believe	8, 344/ 11
of him . . . delivered in	conclusion	, for his obstinacy, to	8, 15/ 32
that they had in	conclusion	nothing else to say	8, 22/ 35
the remnant will in	conclusion	follow, with the plain	8, 29/ 2
Tyndale grant us that	conclusion	. . . we will then wade	8, 51/ 25
of his own common	conclusion	so many times by	8, 54/ 23
other way prove his	conclusion	true while he liveth	8, 86/ 26
all his matters in	conclusion	to that point that	8, 108/ 15
See Apostolic. And for	conclusion	, both the Latin Church	8, 131/ 10
surely to win his	conclusion	, and bring in his	8, 137/ 20
it willingly. And for	conclusion	, though it may be	8, 217/ 11
of his short, sudden	conclusion	in which he knitteth	8, 229/ 10
burn." Is not this	conclusion	, trow ye, well deduced	8, 261/ 5
hell. Is not this	conclusion	worshipfully deduced upon Scripture	8, 261/ 24
Here Tyndale maketh his	conclusion	that since Moses, because	8, 281/ 29
where were now Tyndale's	conclusion	? But I will not	8, 283/ 11
see to what worshipful	conclusion	, with a fourfold confusion	8, 285/ 37
his reasons -- in	conclusion	this is the whole	8, 294/ 36
ever he make his	conclusion	follow and his argument	8, 302/ 13
altogether . . . and so his	conclusion	which he deduceth upon	8, 303/ 17
ye wot well his	conclusion	must needs be this	8, 304/ 28
clause and his whole	conclusion	. . . Tyndale And finally, though	8, 307/ 11
this is his final	conclusion	of all: that if	8, 308/ 28
that I make that	conclusion	. . . with which it pleaseth	8, 344/ 16
for himself maketh that	conclusion	and not I. But	8, 345/ 9
bold to make the	conclusion	of his argument for	8, 345/ 33
read his book, his	conclusion	can be no other	8, 345/ 35
every truth. Finally, for	conclusion	, to prove you the	8, 350/ 30
it is a false	conclusion	that Master More holdeth	8, 419/ 4
it is a false	conclusion	that M. More holdeth	8, 420/ 16
to Tyndale's aforesaid false	conclusion	; whose proof in that	8, 424/ 4
saith he, "a false	conclusion	that M. More holdeth	8, 443/ 9
now that his own	conclusion	is so clearly proved	8, 443/ 11
that it letteth my	conclusion	nothing at all. And	8, 443/ 12
of very truth, in	conclusion	, when he saw the	8, 448/ 18
yet such as in	conclusion	fall to the doing	8, 452/ 2
stand together. Finally, for	conclusion	of this his worshipful	8, 458/ 24
it is a false	conclusion	that M. More holdeth	8, 458/ 27
good Christian readers, for	conclusion	, ye now clearly see	8, 460/ 1
see to what foolish	conclusion	he hath brought himself	8, 460/ 2
hath brought himself in	conclusion	. . . and all this chapter	8, 460/ 2
of all his whole	conclusion	in this chapter --	8, 471/ 2
he would make this	conclusion	serve -- of which	8, 471/ 8
readers, for the final	conclusion	of this chapter . . . here	8, 479/ 22
is this a plain	conclusion	: that both they that	8, 483/ 21
this is, lo, the	conclusion	of Tyndale in this	8, 496/ 5
set his consequent and	conclusion	to this antecedent made	8, 506/ 33
farther appear by his	conclusion	that he concludeth thereon	8, 513/ 15
concludeth thereon, if his	conclusion	do necessarily follow. For	8, 513/ 15

necessarily follow. For his	conclusion	is this: that in	8, 513/ 16
will he waxed in	conclusion	graceless . . . appeareth well in	8, 513/ 29
naught. And finally, for	conclusion	of David's deeds, whereas	8, 538/ 11
to tell us in	conclusion	that we now see	8, 551/ 33
fail. Now, this great	conclusion	whereof he maketh this	8, 565/ 5
general councils, in their	conclusions	, regarded no miracles but	8, 339/ 35
such evident and open	conclusions	as it doth plainly	8, 507/ 16
Tyndale, besides that his	conclusions	be false heresies in	8, 522/ 3
into the consent and	concord	and belief of the	8, 247/ 21
us, with love and	concord	among ourselves . . . and that	8, 278/ 34
the same Spirit of	concord	and agreement which "maketh	8, 284/ 15
one in love and	concord	, and, as it were	8, 296/ 15
ecclesiae tuae pacem et	concordiam	," he divers times repeated	8, 24/ 8
occasions" carried forth with	concupiscence	"through the fruit of	8, 468/ 1
him without prevention and	concurrent	help of God's especial	8, 510/ 2
both preventing us and	concurrent	with us, we can	8, 510/ 37
set by them, but	condemn	them though they be	8, 246/ 22
Scripture, to control and	condemn	the Church -- refuseth	8, 345/ 15
shall reprove him and	condemn	him, and put the	8, 396/ 23
justice for his unkindness	condemn	him, yet he hovereth	8, 423/ 8
well worthy; and the	condemnation	thereof is neither openly	8, 357/ 12
wrong in hand and	condemned	him for such heresies	8, 21/ 10
too, which they find	condemned	to the devil by	8, 119/ 26
so straitly marked and	condemned	his errors, did reckon	8, 153/ 14
that they have ever	condemned	the contrary for a	8, 314/ 13
he, "whereby they have	condemned	the New Testament, and	8, 356/ 34
Christ, it is not	condemned	, nor forbidden, neither, no	8, 357/ 4
therefore that book is	condemned	, as it is well	8, 357/ 11
have continually detested and	condemned	it as one of	8, 426/ 32
double heresy doubly also	condemned	. And yet lest Tyndale	8, 432/ 31
but a few known,	condemned	heretics, against all holy	8, 434/ 4
been impugned, assailed, and	condemned	, by God and all	8, 486/ 6
call an "elder," he	condemneth	their own old Latin	8, 182/ 13
text because Saint Paul	condemneth	them that would say	8, 261/ 11
at the first, he	condemneth	plainly the whole tale	8, 470/ 12
only reproving himself and	condemning	all his whole sect	8, 227/ 5
I said, for the	condemning	of himself and his	8, 227/ 9
of his blessed disposition	condescended	to grant him . . . to	8, 8/ 38
perusing every state and	condition	, spiritual and temporal, leaving	8, 177/ 7
well acquainted with the	condition	of his king that	8, 451/ 2
that would use that	condition	, and saith, "Woe to	8, 527/ 13
turn it from a	conditional	proposition into an affirmative	8, 168/ 14
city, of all kinds,	conditions	, and degrees." And "in	8, 144/ 32
one, of all kinds,	conditions	, and degrees of people	8, 146/ 3
generally," "of all kinds,	conditions	, and degrees": of this	8, 146/ 27
directly reprove his own	conditions	; and the devil hath	8, 191/ 4
for lack of good	conditions	; and also he granteth	8, 196/ 25
them priests, and good	conditions	they lack . . . therefore they	8, 196/ 28
for lack of priestly	conditions	-- so might he	8, 198/ 6
for lack of Christian	conditions	. And because Tyndale will	8, 198/ 8

sinners that have the	conditions	further expressed in his	8, 391/ 5
sinners with those other	conditions	that are expressed in	8, 392/ 28
faith, be they in	conditions	and manners never so	8, 398/ 8
with all his other	conditions	adjoined thereunto . . . is first	8, 399/ 11
that Saint Paul had	conference	with Peter and others	8, 310/ 19
they had written them,	conferred	their books together, to	8, 310/ 16
did in divers things	confess	his oversight, and clearly	8, 9/ 16
Altar would he not	confess	in no wise. For	8, 20/ 32
the same James also	confess	afterward that Tewkesbury had	8, 21/ 16
his own Answer openly	confess	in the titles of	8, 30/ 32
do nevertheless acknowledge and	confess	therewith that we neither	8, 52/ 32
hath bound himself to	confess	that the church of	8, 118/ 17
confounded: he must needs	confess	that Christ's church is	8, 118/ 23
they both believe and	confess	the contrary, and to	8, 124/ 17
hundred back again and	confess	the sacraments true . . . or	8, 135/ 33
doth at the last	confess	himself that he made	8, 144/ 10
but that he shall	confess	that all the Christian	8, 150/ 28
not fail both to	confess	it to God and	8, 175/ 16
I will not now	confess	to Father Tyndale, because	8, 179/ 24
Scripture . . . and will also	confess	(as he doth) that	8, 271/ 23
this, I must needs	confess	my folly; for in	8, 282/ 34
shall be driven to	confess	that he knoweth the	8, 285/ 22
though Tyndale will not	confess	that the apostles left	8, 293/ 21
Tyndale doth here either	confess	that these five have	8, 303/ 37
And then must he	confess	also that his own	8, 305/ 27
else, finally, must he	confess	himself for a fool	8, 305/ 30
shall not need to	confess	himself a fool, for	8, 305/ 34
the whole world will	confess	it for him. Now	8, 305/ 34
as their fellows, some	confess	that they taught by	8, 334/ 30
Saint Augustine doth himself	confess	that divers things are	8, 359/ 9
then be plain and	confess	the truth that he	8, 379/ 26
will, as I say,	confess	the truth that he	8, 379/ 34
upon his own words,	confess	that all the articles	8, 407/ 38
the Living God . . . did	confess	the very point whereupon	8, 408/ 9
Saint Peter did there	confess	-- or else we	8, 414/ 10
all old holy doctors	confess	for diffuse and almost	8, 426/ 21
though he say, "Whosoever	confess	that Jesus is the	8, 441/ 21
doth in sundry places	confess	and agree that this	8, 473/ 5
or else must he	confess	that one piece of	8, 473/ 25
but he must needs	confess	that he is taught	8, 476/ 18
but he must needs	confess	that he learneth to	8, 476/ 25
very fine force, to	confess	that the church by	8, 476/ 35
error: he must needs	confess	also that of all	8, 478/ 33
henceforth utterly acknowledge and	confess	that against his whole	8, 479/ 9
faith, I must needs	confess	myself so beetle-blind that	8, 503/ 21
if he will now	confess	that he saith untrue	8, 513/ 5
is Tyndale ashamed to	confess	and say boldly that	8, 529/ 25
with the mouth we	confess	it for our salvation	8, 542/ 1
can let us to	confess	it with our mouth	8, 542/ 4
he never so loath,	confess	and grant us that	8, 555/ 36

priest unto the penitent	confessed	, is nothing necessary. Purgatory	8, 14/ 37
Constantine, after he had	confessed	unto a faithful servant	8, 18/ 4
as James hath since	confessed	. . . Tewkesbury said unto him	8, 20/ 7
hear it. Howbeit, they	confessed	that he looked upon	8, 23/ 1
and there unto God	confessed	, and asked his mercy	8, 24/ 10
say that ever he	confessed	it to be the	8, 115/ 5
since Tyndale hath here	confessed	, in his defense, that	8, 219/ 37
art thou?" And he	confessed	and denied not, and	8, 230/ 14
do penance nor be	confessed	neither . . . his only faith	8, 377/ 13
thing that Peter then	confessed	. . . it sufficeth enough for	8, 404/ 24
faith that Saint Peter	confessed	. And in his chapter	8, 404/ 35
faith that Saint Peter	confessed	is never a word	8, 406/ 1
spoken of in his	confessed	faith; yea, and might	8, 406/ 27
Peter also nothing there	confessed	of Christ's Passion, descension	8, 406/ 35
nothing spoken in Peter's	confessed	faith. Therefore it will	8, 407/ 5
faith which Saint Peter	confessed	then, were sufficient to	8, 407/ 7
thing that Peter there	confessed	were enough now to	8, 407/ 10
the faith which Peter	confessed	then is not enough	8, 407/ 25
that was by Peter	confessed	. . . or else we be	8, 408/ 1
faith that Saint Peter	confessed	! And so he doth	8, 408/ 22
that Saint Peter there	confessed	, I would fain wit	8, 411/ 4
belief which Saint Peter	confessed	. . . and they may be	8, 412/ 31
faith that Saint Peter	confessed	: I cannot perceive, nor	8, 413/ 16
faith that Saint Peter	confessed	. Now, if he mean	8, 414/ 3
faith that Saint Peter	confessed	, we go to heavenward	8, 414/ 6
faith there by Peter	confessed	is sufficient and the	8, 414/ 17
that the faith there	confessed	by Peter is for	8, 414/ 24
faith that Saint Peter	confessed	. . . the same is a	8, 416/ 5
hath before this time	confessed	in writing, in this	8, 417/ 9
faith that Saint Peter	confessed	can never sin after	8, 420/ 22
belief of the faith	confessed	by Saint Peter, that	8, 447/ 14
faith that Saint Peter	confessed	. . . understanding the same in	8, 460/ 31
-- that tale Peter	confessed	; that Jesus was Christ	8, 465/ 12
as Tyndale hath here	confessed	) bound upon pain of	8, 475/ 15
Lady; which himself hath	confessed	, in this same chapter	8, 480/ 24
hath both denied and	confessed	, and denied again, and	8, 480/ 35
faith which Saint Peter	confessed	may both be his	8, 554/ 9
own, in that he	confessed	it, and yet our	8, 554/ 10
speaking, that he first	confessed	it. And therefore, in	8, 554/ 14
And then hath he	confessed	unto you that his	8, 569/ 35
a confessor -- yet	confesseth	he that shrift is	8, 88/ 23
book of Babylonica plainly	confesseth	the same, and answereth	8, 113/ 31
abominable doctrine. For he	confesseth	, as ye have heard	8, 118/ 3
cometh now and expressly	confesseth	the same thing that	8, 219/ 16
such causes as himself	confesseth	; that is to wit	8, 220/ 10
declareth, and Luther himself	confesseth	, and the devil himself	8, 225/ 17
God, as Tyndale here	confesseth	, men's hearts be cleansed	8, 227/ 10
scripture), yet since himself	confesseth	that true miracles might	8, 264/ 17
faith, as himself plainly	confesseth	. . . because it is not	8, 271/ 14
I allege and he	confesseth	for faithful folk had	8, 271/ 38

without Scripture" . . . whereby he	confesseth	that if God will	8, 283/ 32
sacrifices and ceremonies, he	confesseth	to be necessary upon	8, 299/ 8
souls, and yet he	confesseth	that they were not	8, 299/ 9
significations also . . . and then	confesseth	his words false by	8, 304/ 1
Church both knoweth and	confesseth	that wedlock and priesthood	8, 306/ 7
his confession, wherein he	confesseth	not the belief of	8, 406/ 33
that point alone he	confesseth	that all his doctrine	8, 408/ 11
faith which, as himself	confesseth	, was out of Peter's	8, 408/ 26
now than Saint Peter	confesseth	then? And that he	8, 416/ 20
deeds which Tyndale himself	confesseth	that they do, and	8, 442/ 23
And Saint Paul himself	confesseth	that for a medicine	8, 444/ 21
they do, as he	confesseth	, "horrible deeds," upon "great	8, 453/ 27
man that himself therein	confesseth	now that it is	8, 473/ 1
evident Scripture. Ergo, he	confesseth	here plainly the contrary	8, 473/ 7
him that since he	confesseth	the perpetual virginity of	8, 473/ 28
the truth taught, himself	confesseth	to be damnable), driveth	8, 476/ 34
they do, as he	confesseth	that they do many	8, 485/ 25
before, in another chapter,	confesseth	that his holy members	8, 490/ 17
no time . . . and yet	confesseth	himself that at one	8, 549/ 32
in those words he	confesseth	that in that time	8, 552/ 19
his own person . . . he	confesseth	thereby that if it	8, 554/ 35
that suddenly, unawares, he	confesseth	even there the contrary	8, 563/ 18
deadly sin, yet he	confesseth	that they may do	8, 564/ 18
the matter, since that	confessing	and confession is the	8, 207/ 24
us that "confession" and "	confessing	" is drawn out of	8, 207/ 29
ween, far off from	confessing	of their faults themselves	8, 207/ 35
that Saint Peter in	confessing	Christ to be the	8, 408/ 8
say to Tyndale, for	confessing	of this false faith	8, 418/ 6
from the Latin word	confessio	. . . and yet much more	8, 207/ 4
as Tyndale saith of	confession	, but invention of the	8, 4/ 9
than virtue. As for	confession	made to a priest	8, 14/ 35
men's and his own	confession	too, was occupied about	8, 16/ 23
to call back his	confession	again; wherein I think	8, 18/ 19
slight repentance . . . forbidding both	confession	and all doing of	8, 40/ 21
is to wit, both	confession	and satisfaction; and whereas	8, 42/ 7
of the parts. Of	Confession	Tyndale Shrift in the	8, 88/ 5
the blasphemous fool against	confession	so far yet as	8, 88/ 20
since of his own	confession	he must believe the	8, 118/ 25
and of the same	confession	of his own it	8, 118/ 26
Mass, baptize, or hear	confession	, without a stole about	8, 127/ 4
and "grace" into "favor," "	confession	" into "knowledge," and "penance	8, 143/ 11
any priest, and hear	confession	and assoil as well	8, 165/ 18
places, by Tyndale's own	confession	, the age, but the	8, 187/ 21
Against Tyndale's Changing of "	Confession	" into "Knowledge," and "Penance	8, 203/ 23
word "knowledge" and not "	confession	," and this word "repentance	8, 203/ 26
and by. Tyndale With "	confession	" they juggled, and made	8, 206/ 10
than shamefastly showed in	confession	, where it might be	8, 206/ 28
allowed, commended, and taken	confession	for a necessary part	8, 206/ 35
since that confessing and	confession	is the willingly made	8, 207/ 24
will tell us that "	confession	" and "confessing" is drawn	8, 207/ 29

would have all willing	confession	quite cast away, and	8, 208/ 9
Sacrament of Penance --	confession	of mouth, contrition of	8, 211/ 19
Sacrament of Penance --	confession	, contrition, and great pain	8, 213/ 16
wrote. And again purgatory,	confession	in the ear, penance	8, 290/ 35
would, percase, teach that	confession	is not necessary, and	8, 388/ 22
in bringing in this	confession	of Saint Peter's faith	8, 404/ 11
nothing spoken in that	confession	neither, but that he	8, 406/ 8
might, for all that	confession	, ween well enough that	8, 406/ 9
and that therefore Peter's	confession	includeth of necessity the	8, 406/ 13
that was in his	confession	, that Christ's coming was	8, 406/ 15
word mentioned in his	confession	, wherein he confesseth not	8, 406/ 33
was out of Peter's	confession	. For he saith that	8, 408/ 26
when he made that	confession	. Tyndale That offering of	8, 408/ 28
aright and effectually, by	confession	, contrition, and by penitential	8, 409/ 1
all his sins, without	confession	or any endeavor through	8, 410/ 19
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Church useth in the	Consecration	-- he answereth me	8, 315/ 7
learned the manner of	Consecration	: that answereth Tyndale in	8, 316/ 8
the manner of the	Consecration	, and saying of the	8, 316/ 15
fashion a manner of	consecration	, and saying of the	8, 316/ 35
the priest in the	Consecration	putteth water into the	8, 317/ 7
that Christ, in the	consecration	and change of the	8, 317/ 28
for leaving out the	Consecration	at Christ's Maundy. He	8, 334/ 8
and fashion of the	Consecration	; or of the formal	8, 368/ 3
as this argument or	consecution	is true -- "God	8, 242/ 24
-- so is this	consecution	true: "Christ's church saith	8, 242/ 26
vobis sunt, obsecro ego	consenior	, pascite qui in vobis	8, 183/ 12
office into seniores and	consenior	, signifying but the age	8, 184/ 24
in vobis, obsecro ego	consenior	, pascite qui in vobis	8, 185/ 9
see against the whole	consent	of Christendom so many	8, 130/ 1
word, in that they	consent	thereto. More And this	8, 226/ 37
and so not only	consent	to sin, but also	8, 227/ 16
that men shall not	consent	to sin. Which thing	8, 227/ 32
good, he shall never	consent	to sin. As it	8, 228/ 3
wrest man's will to	consent	that he should not	8, 239/ 4
them secretly into the	consent	and concord and belief	8, 247/ 21
is by their whole	consent	sure. For else shall	8, 248/ 14
whole Catholic Church to	consent	thereto. And if Tyndale	8, 248/ 16
whole church, and the	consent	of holy saints approving	8, 260/ 20
would lay thereto the	consent	of all the old	8, 266/ 32
sense of Scripture, do	consent	and agree together against	8, 278/ 29
Church grown into the	consent	and agreement thereof by	8, 284/ 14
Christ by a common	consent	-- then must he	8, 323/ 1
clearly that the common	consent	of Christ's Catholic Church	8, 361/ 23
leading them into the	consent	of every necessary truth	8, 398/ 7
with, not without the	consent	and applying of their	8, 422/ 5
I say with the	consent	of all the old	8, 438/ 8
neither, in which they	consent	to do those horrible	8, 446/ 4
in the doing . . . for	consent	to the sin, he	8, 446/ 6
the time before their	consent	unto the deed, nor	8, 449/ 13
willingly, nor do not	consent	unto sin "to serve	8, 451/ 16
sinful deed, and so	consent	unto the same, and	8, 452/ 15
but if a man "	consent	to the sin," and	8, 453/ 19
deed, but if he	consent	that the deed should	8, 453/ 20

because he doth not	consent	that adultery should be	8, 453/ 22
doing, and do not	consent	nor agree thereunto, nor	8, 456/ 25
weakness and frailty, to	consent	unto the deed . . . yet	8, 457/ 28
yet will I never	consent	to the sin of	8, 457/ 29
be sin by my	consent	. Or if I do	8, 457/ 30
Or if I do	consent	to the sin . . . yet	8, 457/ 30
yet will I not	consent	of purpose and of	8, 457/ 31
the furthest, I will	consent	no further to the	8, 457/ 33
suffer my heart to	consent	to be servant to	8, 457/ 36
of the doing never	consent	unto the sin to	8, 458/ 17
articles, believe the common	consent	of the whole Church	8, 478/ 5
neither our love and	consent	unto the law of	8, 485/ 17
nor our love and	consent	unto the law of	8, 486/ 32
saith that "love and	consent	to the law of	8, 487/ 34
suffereth him not to	consent	unto the sin, nor	8, 493/ 22
this gear willingly and	consent	thereunto . . . or else doth	8, 493/ 31
detestable deeds unwillingly, without	consent	unto sin. Now, touching	8, 493/ 34
conformable inclination toward the	consent	of the other? If	8, 507/ 9
give itself into the	consent	and agreement of the	8, 510/ 25
their appetites, learn and	consent	unto the truth . . . whereunto	8, 516/ 38
with them toward the	consent	of the truth whereunto	8, 517/ 23
never sin willingly, nor	consent	to sin, nor cast	8, 533/ 14
God, he could not	consent	unto sin." Very well	8, 536/ 27
with our mouth. Whereto	consent	the words of our	8, 542/ 5
in which their will	consented	and agreed to do	8, 449/ 15
say true that he	consented	not, but all was	8, 456/ 13
nor will . . . and therefore	consented	not unto sin against	8, 535/ 37
while asleep, and never	consented	to sin, nor did	8, 536/ 22
good likelihoods that David	consented	to sin, and not	8, 537/ 20
that David agreed and	consented	to sin and willfully	8, 538/ 30
because, he saith, he	consented	not to sin, nor	8, 539/ 19
saith Tyndale that David	consented	not to the sin	8, 539/ 25
horrible deeds willingly, nor	consented	to sin, nor maliciously	8, 540/ 21
understand thereby that he	consenteth	not "to the sin	8, 453/ 19
to the sin" that	consenteth	to the deed, but	8, 453/ 20
horrible deeds as he	consenteth	that he may fall	8, 456/ 1
feeeth nothing thereof . . . he	consenteth	not in his mind	8, 492/ 35
saith that he never "	consenteth	" to sin. And then	8, 546/ 29
another, and saith he	consenteth	not to sin to	8, 546/ 31
good, and therefore from	consenting	to sin; and we	8, 227/ 12
a man's heart from	consenting	unto sin. And therefore	8, 419/ 3
a man's heart from	consenting	to sin. And therefore	8, 420/ 16
or willingly with a	consenting	to the sin --	8, 426/ 12
their "elect church," from	consenting	to sin . . . when they	8, 453/ 27
fantasy, and so no	consenting	to sin . . . but as	8, 535/ 24
the "feeling faith," from	consenting	to the service of	8, 538/ 14
have I proved the	consequence	to be false which	8, 198/ 2
good deduction, nor necessary	consequence	, nor any probable reason	8, 336/ 7
that he would of	consequence	advise those disciples of	8, 506/ 6
with concedo, consequentiam, and	consequens	." Wherein he meaneth that	8, 196/ 21

with nego, consequentiam, and	consequens	. For whereas he granteth	8, 196/ 33
an affirmative antecedent and	consequent	, it shall soon be	8, 168/ 15
showed him that his	consequent	were possible to be	8, 168/ 16
of necessity to his	consequent	, it appeareth that though	8, 168/ 26
is to wit, the	consequent	which he granteth for	8, 198/ 4
ye see that the	consequent	is false which Tyndale	8, 198/ 13
Let Tyndale set his	consequent	and conclusion to this	8, 506/ 33
Oxford fashion, with concedo,	consequentiam	, and consequens." Wherein he	8, 196/ 20
assoil it with nego,	consequentiam	, and consequens. For whereas	8, 196/ 33
much railing that he	consequently	maketh upon princes . . . and	8, 31/ 21
I, further, that it	consequently	followeth also that God	8, 132/ 26
doth abhor. For he	consequently	saith . . . Tyndale So, now	8, 211/ 38
were none elect, and	consequently	that he were a	8, 469/ 26
these words that he	consequently	saith . . . Tyndale For when	8, 511/ 12
of necessity; and so,	consequently	, no merit in neither	8, 511/ 24
at God's hand, and	consequently	not in lack of	8, 525/ 5
And therefore are they	consequently	never out of the	8, 570/ 13
needful, then, for the	conservation	of the same credence	8, 256/ 18
yet further look and	consider	in what manner and	8, 29/ 28
England. Let us yet	consider	further a point of	8, 30/ 23
only counsel you to	consider	these few words of	8, 31/ 22
salutations. For if men	consider	that whereas Tyndale here	8, 40/ 19
salutation. And when they	consider	that whereas he prayeth	8, 40/ 23
whole holy sect, and	consider	their livings, and look	8, 40/ 29
end he speaketh, and	consider	him by the headmasters	8, 42/ 37
judgeth allthing. More Ye	consider	well that Tyndale, in	8, 46/ 12
and him. But then	consider	again upon whom his	8, 46/ 15
the meanwhile remember and	consider	what ungracious fruit their	8, 48/ 12
things do well to	consider	the causes of God's	8, 49/ 11
he shall say therein,	consider	the places and his	8, 70/ 13
mind much need to	consider	Zelophehad, which for like	8, 74/ 30
mercy of God. But	consider	the head, the midst	8, 89/ 28
-- I pray you	consider	how holily he handleth	8, 91/ 34
Now let us first	consider	how he defendeth his	8, 144/ 14
now let us first	consider	a little his first	8, 147/ 14
once again, let us	consider	Tyndale's "old" time in	8, 158/ 10
long "now." But yet	consider	, good reader: if the	8, 158/ 15
pleaseth him not to	consider	that I said that	8, 166/ 14
And I pray you	consider	what cause hath he	8, 202/ 30
chapters whoso read and	consider	from the beginning, and	8, 203/ 32
us therefor. Let us	consider	his own words that	8, 208/ 23
the font. But whoso	consider	well the words of	8, 212/ 32
to God every man	consider	in what wise the	8, 214/ 17
him. For if ye	consider	his words, ye shall	8, 227/ 29
this article, he may	consider	that it is not	8, 234/ 14
require the reader to	consider	well what he readeth	8, 254/ 12
all written. More Now	consider	, good reader, that Tyndale's	8, 254/ 25
whoso well advise and	consider	-- if himself have	8, 262/ 17
Saracen's head. But now	consider	how well these things	8, 277/ 8
point first. For ye	consider	well that it is	8, 279/ 22

well weigh them, and	consider	every part . . . shall soon	8, 294/ 22
goose's wing. But yet	consider	one thing, by the	8, 300/ 17
let us yet farther	consider	well his words. Thus	8, 301/ 22
remnant . . . so that whoso	consider	what and how many	8, 307/ 7
not . . . I pray you	consider	yourself. We say that	8, 323/ 34
Tyndale affirmeth. And now	consider	you whether this be	8, 350/ 33
every man that will	consider	his words in the	8, 352/ 34
best for me . . . and	consider	well with yourself with	8, 374/ 3
we well examine and	consider	what congregation Tyndale calleth	8, 390/ 6
For as for to	consider	angels therein, is very	8, 392/ 15
plainly perceive if ye	consider	what "repentance" and what	8, 394/ 2
while they read them,	consider	what manner things Tyndale	8, 394/ 5
doubt thereof. But now	consider	, in the meanwhile, that	8, 399/ 9
-- let us now	consider	whether he handle any	8, 399/ 27
reader mark well and	consider	the cause and purpose	8, 404/ 10
further say to us.	Consider	yet also that Tyndale	8, 407/ 31
heresy. Ye shall also	consider	that his tale hangeth	8, 410/ 22
and after shall we	consider	and examine the parts	8, 418/ 29
abomination and sin. More	Consider	now, good reader, that	8, 420/ 20
after. Let us now	consider	the first, where he	8, 420/ 29
But first will I	consider	a little his further	8, 443/ 16
therefore let us now	consider	how he may maintain	8, 448/ 30
in my mind, to	consider	what manner a meditation	8, 456/ 27
to man . . . let us	consider	which things be promises	8, 464/ 25
it is good to	consider	in what manner he	8, 471/ 25
in Christ's blood. More	Consider	, good reader, how many	8, 472/ 2
brethren. Now, good reader,	consider	who make sects, that	8, 481/ 15
perceive anon. But first	consider	how darkly the man	8, 497/ 27
let us see and	consider	what high doctrine, and	8, 498/ 35
And therefore let us	consider	David's deeds with Tyndale's	8, 530/ 8
briefly gather together and	consider	what thing he hath	8, 560/ 11
in earth: let us	consider	orderly, from the beginning	8, 562/ 1
plainly written. Wherein whoso	consider	what I have answered	8, 562/ 39
lie and a half.	Consider	now that of his	8, 566/ 15
repent again. And then	consider	further, how far against	8, 570/ 6
is to wit, the	consideration	of the great benefits	8, 50/ 31
yet methinketh that this	consideration	of love affirmed by	8, 50/ 34
with a connotation or	consideration	of their faith or	8, 166/ 33
after diligent and long	consideration	had therein, been fain	8, 178/ 2
virtuous man alleged and	considered	before. But yet methinketh	8, 50/ 33
two things to be	considered	. The one, that Tyndale	8, 94/ 1
it is to be	considered	that this is his	8, 95/ 27
it. Those holy doctors	considered	also the yet more	8, 100/ 13
his book of Obedience	considered	his words of this	8, 115/ 3
works it is diversely	considered	after diverse respects . . . and	8, 205/ 21
it farther to be	considered	and weighed in his	8, 257/ 10
it is to be	considered	that Saint Paul saith	8, 360/ 11
another thing to be	considered	: that where Saint Paul	8, 360/ 23
when it is well	considered	, is powdered with malice	8, 382/ 23
it is to be	considered	that Saint Peter in	8, 408/ 8

mean, when they be	considered	together. And that is	8, 498/ 9
looked upon himself, and	considered	that all those vain	8, 517/ 32
Christian readers, the point	considered	that is in debate	8, 550/ 31
to forbear lechery . . . and	considereth	not that when he	8, 261/ 21
other side, he that	considereth	that Tyndale would have	8, 394/ 7
that this "feeling faith"	considereth	in Tyndale's teaching . . . shall	8, 394/ 28
of "repenting" . . . and then	considereth	that he would have	8, 394/ 32
together -- he that	considereth	this shall, I say	8, 394/ 36
will. And this man,	considering	that when a man	8, 7/ 3
again at Gravesend, God,	considering	the great labor that	8, 13/ 13
then had the scriptures,	considering	that the Scripture had	8, 274/ 38
peril I see none,	considering	that we be well	8, 403/ 1
of our faith . . . and	considering	that with such slender	8, 404/ 16
the one before a	consonant	, the other before a	8, 229/ 28
the faith, but very	consonant	with the word of	8, 357/ 14
all that is preached	consonant	to the Catholic faith	8, 359/ 3
officer -- mayor, bailiff,	constable	, or sheriff -- if	8, 198/ 11
ye may see what	constancy	is in this man	8, 517/ 2
was he not so	constant	in his evangelical doctrine	8, 17/ 1
is said, by George	Constantine	-- by whom there	8, 7/ 26
Richard Bayfield and George	Constantine	, which came over hither	8, 9/ 4
taken -- as George	Constantine	, ere he escaped, was	8, 17/ 5
the manner of George	Constantine	, while he was here	8, 17/ 24
mind it seemeth that	Constantine	had then, and therefore	8, 17/ 33
what. Of truth, George	Constantine	, after he had confessed	8, 18/ 4
amendment in the man . . .	Constantine	perceived well that he	8, 18/ 9
no wise, affirming to	Constantine	that it could not	8, 18/ 12
by his letter advised	Constantine	, if he might possibly	8, 18/ 19
with you, good brother	Constantine	. Sir, as for the	8, 18/ 23
words. Howbeit, as for	Constantine	-- as I said	8, 19/ 15
Necton, which was by	Constantine's	detection taken and committed	8, 17/ 20
not. Tyndale shall be	constrained	to come to this	8, 407/ 15
the Catholic people were	constrained	and compelled to kill	8, 482/ 15
metaphysical reasons . . . by the	constraint	whereof, I will not	8, 101/ 13
with their farther false	construction	. . . they thought should be	8, 143/ 1
himself, ye see what	construction	he maketh! Saint Paul	8, 192/ 21
straitly as their unreasonable	construction	would strain his words	8, 349/ 36
were at liberty to	construe	and interpret all commandments	8, 60/ 23
all such as so	construe	the Scripture that they	8, 132/ 36
church -- do damnably	construe	it contrary to the	8, 133/ 1
too . . . and shall ever	construe	the Scripture by the	8, 269/ 24
sacraments, and that so	construe	the Scripture that they	8, 272/ 22
long time before . . . did	construe	the Scripture so that	8, 279/ 6
is written . . . though we	construe	Christ's words not of	8, 355/ 19
in doubt how to	construe	it. Howbeit, let Barnes	8, 363/ 9
it. Howbeit, let Barnes	construe	it which way he	8, 363/ 10
that he can so	construe	these texts as they	8, 377/ 35
I can, too, so	construe	them that they shall	8, 377/ 36
preferment of my part	construe	mine adversary's words wrong	8, 414/ 22
as any heretic can	construe	them, say yet at	8, 568/ 22

the scriptures right, and	construed	them in their true	8, 267/ 25
Saint Paul, understood and	construed	as falsely as ever	8, 443/ 36
falsely as ever he	construed	Saint John. For whereas	8, 443/ 36
against them all, he	construeth	that gospel so foolishly	8, 113/ 35
translating, and more untrue	construing	, of the Holy Scripture	8, 175/ 34
they fell to false	construing	of the Scripture, and	8, 275/ 9
grieve your eyes, and	consume	you even to the	8, 5/ 11
rageous fire, which shall	consume	the adversaries." There will	8, 377/ 27
grace is called gratia	consummans	, that is, grace that	8, 205/ 14
and avoid themselves the	contagion	of their company: wisdom	8, 2/ 14
his people, abandoning the	contagion	of all such pestilent	8, 27/ 22
of their incurable and	contagious	pestilence to punish them	8, 28/ 7
to God and deadly	contagious	to men . . . and so	8, 33/ 10
the infection of his	contagious	heresies so sore poisoned	8, 177/ 32
not be able to	contain	themselves from calling him	8, 84/ 6
be great occasions to	contain	the parties in faithful	8, 439/ 5
express precepts of God	contained	in the Scripture, without	8, 351/ 26
but if it be	contained	in that scripture that	8, 379/ 10
shame for him, anything	containeth	in it belonging to	8, 564/ 10
I my Third Book	containing	the answer of his	8, 382/ 10
sore offended him in	contemning	his church. And no	8, 24/ 11
that article. For the	contemning	of Christ's Catholic, known	8, 24/ 13
unto them in the	contemplation	and beholding of his	8, 436/ 34
full sight and inevitable	contemplation	. And that this is	8, 509/ 9
Christ, and the devout	contemplative	book of Scala Perfectionis	8, 36/ 31
people into the secret	contempt	, and spiritual disobedience, and	8, 30/ 17
such beastly "wedding" with	contempt	of their holy vows	8, 140/ 12
honest people by the	contempt	of all good works	8, 358/ 35
he agree that the	contempt	and despising of God's	8, 538/ 25
fail at length to	contend	and strive together, and	8, 28/ 25
cause for me to	contend	with Erasmus, as there	8, 176/ 36
as there was to	contend	with Tyndale, with whom	8, 176/ 37
Tyndale, with whom I	contend	for putting in "congregation	8, 176/ 37
Now, if he will	contend	and strive with us	8, 237/ 11
custom, to strive and	contend	; neither we nor yet	8, 369/ 22
I will not here	contend	with him whether the	8, 421/ 19
newly received; and they	contended	upon the understanding at	8, 119/ 18
why I have not	contended	with Erasmus, whom he	8, 176/ 10
salt. I have not	contended	with Erasmus my darling	8, 176/ 15
matter against Tyndale, that	contendeth	and laboreth to prove	8, 258/ 26
men's eyes that are	content	willingly to wax blind	8, 6/ 20
pardon . . . he was well	content	to have forsworn it	8, 17/ 3
judgment held himself well	content	, and acknowledged that he	8, 23/ 12
with glad heart was	content	to suffer the fire	8, 24/ 24
For I am better	content	that he say sometimes	8, 51/ 7
obedience Tyndale is yet	content	to have a respect	8, 54/ 34
truly, we shall be	content	to punish ourselves. And	8, 65/ 32
sorrowfully, that he is	content	of himself by fasting	8, 72/ 5
were done, he were	content	. . . and that he mocketh	8, 75/ 35
which, though he be	content	to call them sacraments	8, 80/ 21

But no reason can	content	him; for he saith	8, 82/ 7
but that they be	content	and think themselves well	8, 90/ 19
then hold themselves all	content	, and never mock at	8, 110/ 27
no wine, but was	content	with water. This manner	8, 122/ 17
is for God's sake	content	in the defense of	8, 123/ 6
declare) would be well	content	that heretics and infidels	8, 123/ 31
More We be well	content	that these things try	8, 133/ 32
pray him to be	content	that we may lay	8, 134/ 6
can delight or be	content	with his blasphemous ribaldry	8, 134/ 36
if Tyndale be not	content	to stand to that	8, 151/ 1
the first very well	content	. But when I told	8, 152/ 10
Saint Jerome was rather	content	to join the Latin	8, 184/ 22
point . . . but am well	content	that he say it	8, 195/ 32
excuse, he must be	content	that it also serve	8, 198/ 31
part be very well	content	that sin and pain	8, 214/ 9
is even as well	content	that himself shall lie	8, 261/ 35
say so . . . and am	content	to discharge him of	8, 274/ 7
thereto such as could	content	him, he might therefore	8, 290/ 22
if I would be	content	to say that I	8, 291/ 14
beside, was yet not	content	with Friar Barnes for	8, 301/ 14
ween you, be well	content	with his own servant	8, 307/ 30
fall once to be	content	with that -- there	8, 308/ 36
the meanwhile, he is	content	that men may think	8, 313/ 17
God therewith so well	content	that our Savior honored	8, 349/ 32
the apostles were not	content	that some others would	8, 353/ 30
they be conformable and	content	in unity of faith	8, 398/ 9
that he can be	content	that we should do	8, 409/ 14
but since he is	content	with the bare knowledge	8, 416/ 34
him. But I am	content	to take him, therefore	8, 498/ 6
sin . . . though he be	content	to call it sin	8, 528/ 11
But yet am I	content	if his tale be	8, 536/ 3
failing; but I am	content	to give it over	8, 552/ 26
like wise am I	content	that if upon great	8, 552/ 31
special name would have	contented	him -- yet should	8, 187/ 37
to mildness than to	contention	and strife." Theophylact expoundeth	8, 369/ 24
contrary, and "carnal" and "	contentious	," be nothath had it	8, 45/ 21
be carnal and so	contentious	as they. sure enough	8, 45/ 28
Luther, that be so	contentious	, it ministereth rather much	8, 155/ 33
false expositors be so	contentious	. . . as he should have	8, 339/ 22
-- either to be	contentious	, or a man to	8, 369/ 30
prayer, fasting, almsdeed, and	continence	and cleanness of body	8, 54/ 12
God -- hope, charity,	continence	, piety, learning, wisdom . . . or	8, 503/ 25
own prayers, their own	continence	, almsdeed, and fasting, and	8, 506/ 4
the firm land and	continent	, discovered and found out	8, 190/ 11
Paul: "Omnia in figura	contingebant	illis" ("Allthing unto them	8, 99/ 3
with them by his	continual	miracles, which fail in	8, 248/ 36
in writing because the	continual	use and exercise of	8, 263/ 9
Paul . . . and that so	continual	and inseparable that day	8, 325/ 35
took that word, not	continually	but among, which of	8, 184/ 32
and his apostles, and,	continually	from them, of his	8, 360/ 37

of his whole Church	continually	. For therein he worketh	8, 376/ 26
therein he worketh miracles	continually	-- and in all	8, 376/ 27
of that heresy have	continually	detested and condemned it	8, 426/ 32
to us not imaginable,	continually	speaketh unto them in	8, 436/ 34
to serve it, but	continually	keep still in their	8, 458/ 18
God, as he juggleth	continually	with that word --	8, 487/ 9
your prayers if ye	continue	in fasting and praying	8, 67/ 21
to keep still and	continue	in any deadly sin	8, 82/ 15
ask, How did God	continue	his generation from Adam	8, 270/ 34
there miracles of God	continue	, to show the presence	8, 272/ 29
seek all means to	continue	the faith unto the	8, 333/ 4
to sin, and after	continue	still in sin, and	8, 421/ 36
and helpeth him to	continue	such as long as	8, 422/ 26
of his own will	continue	with the Spirit. But	8, 422/ 27
a great occasion to	continue	good, but must needs	8, 438/ 34
to deadly sin, and	continue	therein, and die therein	8, 440/ 23
him that purposeth to	continue	good, that all the	8, 453/ 11
their right faith doth	continue	, and their abominable sinful	8, 459/ 32
clearly see persevere and	continue	in this church only	8, 477/ 8
therein shall they still	continue	, without any wonders wrought	8, 478/ 16
lie hidden, yet they	continue	still, both twain, and	8, 492/ 30
his dying, supposing to	continue	still, and die, too	8, 556/ 34
God always maintained and	continued	his true, Catholic faith	8, 28/ 36
from hand to hand	continued	. . . it hath pleased the	8, 78/ 25
over, but kept and	continued	long: then force I	8, 90/ 27
from Christ's days hitherto	continued	; and that it is	8, 118/ 29
so many hundred years	continued	. . . four or five fond	8, 130/ 2
age to age hitherto	continued	in Christ's church. And	8, 152/ 2
and many hundred years	continued	. . . Tyndale, as one of	8, 164/ 23
be in the Church	continued	. Now is there none	8, 193/ 29
to but if grace	continued	with us (as our	8, 204/ 35
in the mind long	continued	, and done of pure	8, 216/ 28
have all this while	continued	only in our Catholic	8, 245/ 37
and miracles have also	continued	and have never lacked	8, 274/ 23
both twain ever plenteously	continued	in this only church	8, 274/ 26
to mouth, taught and	continued	among them, till men	8, 299/ 1
this fifteen hundred years	continued	in Christ's church, without	8, 319/ 5
custom of our elders	continued	by the space of	8, 370/ 19
have in the Church	continued	beside the Scripture --	8, 380/ 8
both by the old,	continued	books of service used	8, 481/ 27
he hath fearless long	continued	. . . he waxeth forceless and	8, 487/ 17
if Saint Peter had	continued	his life, and died	8, 556/ 9
we lacked light), God	continueth	his grace with us	8, 204/ 36
never fail but ever	continueth	, and that therefore they	8, 485/ 24
the play), and so	continueth	still in the following	8, 492/ 27
his nun, and yet	continueth	with her still. This	8, 493/ 10
such as I before	Contio	described you, and which	8, 170/ 24
was in Latin called	contio	. And yet took the	8, 170/ 25
never used this word	contio	, which signified among the	8, 170/ 27
peremptory stop against all	contradiction	. This second answer is	8, 264/ 34

better, and yet not	contraried	the Latin. Ye shall	8, 233/ 7
were not superstitious, nor	contraried	not the laws and	8, 354/ 17
word, but that the	contrariety	that seemeth, ariseth of	8, 286/ 37
heinous sins and most	contrarious	in themselves, that is	8, 425/ 12
they receive it the	contrariwise	, they shall receive of	8, 82/ 17
and the things that,	contrariwise	, appertain properly to the	8, 521/ 32
all such laws be	contrary	to the Gospel, which	8, 15/ 20
that James held the	contrary	, and that he had	8, 20/ 24
examined thereupon, saw the	contrary	so plainly proved in	8, 22/ 33
yet in Almaine now,	contrary	to their own evangelical	8, 28/ 14
be they driven themselves,	contrary	to their own former	8, 28/ 21
in God's name the	contrary	. . . every man must keep	8, 32/ 24
fellows, that believe the	contrary	. And on the other	8, 45/ 9
bedays hath taught the	contrary	, and "carnal" and "contentious	8, 45/ 20
he then so far	contrary	thereunto took out of	8, 47/ 35
Tyndale saith here the	contrary	-- which I am	8, 51/ 6
place hold hitherto the	contrary	. And thus have I	8, 54/ 21
and plainly to the	contrary	. And I will for	8, 57/ 19
them not,' but,	contrary	to your own words	8, 58/ 12
suspicion, cry to the	contrary	party to kill them	8, 59/ 3
in a wrong belief,	contrary	to all doctrine of	8, 63/ 21
yet would God the	contrary	. And as he will	8, 64/ 11
of Esther also clean	contrary	to the doctrine of	8, 67/ 29
also, leaving the children,	contrary	to the commandment of	8, 72/ 24
would plainly prove the	contrary	, and ran out of	8, 86/ 21
no scripture saith the	contrary	. . . and many good, holy	8, 102/ 26
to salvation that the	contrary	belief is damnable . . . for	8, 107/ 14
clergy for teaching the	contrary	. Whereupon, if Tyndale's lie	8, 107/ 15
man well knoweth the	contrary	. Would God himself believed	8, 114/ 30
master hath: say the	contrary	after; and when they	8, 115/ 8
whereof Tyndale teacheth the	contrary	-- it is inevitably	8, 118/ 34
Baptist teach and dispute,	contrary	to the false imaginations	8, 122/ 19
believe and confess the	contrary	, and to their confessor	8, 124/ 17
made to God, and	contrary	to all honesty make	8, 131/ 19
Scripture seem to be	contrary	to the faith of	8, 132/ 37
do damnably construe it	contrary	to the teaching of	8, 133/ 1
plain; of which the	contrary	hath been so often	8, 133/ 9
that telleth us the	contrary	) -- but though a	8, 137/ 14
shows, what faces and	contrary	pretenses are made --	8, 138/ 11
to have sometimes the	contrary	. Out of which darkness	8, 147/ 11
seem to say the	contrary	. And therefore many good	8, 153/ 3
precisely to affirm the	contrary	. . . since he cannot say	8, 154/ 11
suffered so, if the	contrary	had been required of	8, 160/ 28
never said I the	contrary	but that Tyndale, wheresoever	8, 167/ 15
a thing by its	contrary	. . . as a man might	8, 167/ 28
-- and a plain	contrary	shift -- and assoil	8, 196/ 32
not that but the	contrary	now in our time	8, 200/ 35
I said clean the	contrary	. And therefore, good readers	8, 226/ 26
no man said the	contrary	? Tyndale . . . but man is	8, 228/ 18
do and teach the	contrary	to their own belief	8, 228/ 32

yea, and sometimes a	contrary	, too -- of all	8, 235/ 10
other congregations teaching the	contrary	be false churches, and	8, 245/ 20
was true and the	contrary	false. And if he	8, 246/ 35
doctors held obstinately the	contrary	of that thing which	8, 247/ 31
shall he prove the	contrary	but that God is	8, 248/ 9
if Tyndale say the	contrary	of this . . . he must	8, 248/ 17
truth that is the	contrary	of that untruth. And	8, 258/ 14
his church into the	contrary	truth, according to Christ's	8, 260/ 25
made unto God a	contrary	promise before; and might	8, 261/ 14
seem to say the	contrary	. And by this faith	8, 269/ 29
had begun to teach	contrary	to their old holy	8, 275/ 16
have done anything therein	contrary	to the old popes	8, 278/ 21
in the belief, not	contrary	articles to those that	8, 280/ 24
our souls that the	contrary	belief pertaineth to the	8, 286/ 10
brought forth for the	contrary	were not effectual to	8, 286/ 18
by Scripture to the	contrary	, that the common faith	8, 286/ 30
right, is never thereto	contrary	. . . since he wotteth well	8, 286/ 33
he plainly believeth the	contrary	, both for her body	8, 287/ 8
us go prove the	contrary	by Scripture, or else	8, 287/ 23
fire whereof for the	contrary	belief and heresy held	8, 288/ 18
doubts upon the writing . . .	contrary	to the declaration made	8, 293/ 13
John professeth plain the	contrary	, and so doth Saint	8, 295/ 3
he maketh to the	contrary	. But, now, that they	8, 302/ 29
naught and not holy . . .	contrary	to Saint Paul and	8, 305/ 19
reasonable to think the	contrary	. More By this answer	8, 313/ 7
why "to think the	contrary	," yet if he could	8, 313/ 21
when he would, the	contrary	. . . and say that with	8, 313/ 23
have ever condemned the	contrary	for a heresy; and	8, 314/ 13
seem to say the	contrary	: I may and do	8, 314/ 16
gestures, but the plain	contrary	. . . and that there was	8, 314/ 31
Tyndale saith here the	contrary	. But now let the	8, 315/ 30
or durst think the	contrary	, till now Luther and	8, 319/ 8
made before for the	contrary	. . . where he said that	8, 325/ 24
saith that it is "	contrary	to the learning of	8, 326/ 18
a proof of the	contrary	. . . I will lay forth	8, 329/ 10
Tyndale should himself agree,	contrary	to that himself hath	8, 329/ 29
declare themselves to the	contrary	. For the prophet and	8, 331/ 30
is written to the	contrary	. And that besides Christ's	8, 337/ 33
nearer to prove the	contrary	. For we see that	8, 338/ 36
they can to the	contrary	. And as it is	8, 344/ 34
of Christ be not	contrary	but that there might	8, 355/ 37
but false glosses and	contrary	comments upon Scripture, and	8, 358/ 27
that would tell him	contrary	: false heretics. And so	8, 360/ 34
but rather, plain the	contrary	. For every man well	8, 363/ 14
laid anything prove the	contrary	, nor anything touch the	8, 363/ 27
if he taught a	contrary	gospel . . . and meant not	8, 364/ 9
be believed not being	contrary	to that he hath	8, 364/ 33
done though they were	contrary	to some things that	8, 364/ 34
not to say the	contrary	, as in the common-known	8, 365/ 23
ashamed to do anything	contrary	to the custom received	8, 369/ 37

the Church would say	contrary	, yet would he say	8, 376/ 35
Tyndale babble to the	contrary	. . . God is yet at	8, 378/ 24
preach and teach the	contrary	-- as he that	8, 388/ 21
of chosen heretics, of	contrary	belief to the church	8, 395/ 1
judges between the two	contrary	preachers of which the	8, 396/ 33
if any profess the	contrary	faith -- be it	8, 398/ 14
faith, and teach nothing	contrary	. . . they cannot beguile us	8, 398/ 19
when they teach the	contrary	-- then are they	8, 398/ 21
and sworn the clean	contrary	: that but if we	8, 402/ 11
Saint Paul preached the	contrary	, saying that vowed widows	8, 403/ 28
for lack of the	contrary	teaching, die in that	8, 405/ 14
less saved, though the	contrary	were written in the	8, 405/ 20
any error believe the	contrary	; or else that a	8, 411/ 6
though that the truth	contrary	to his error be	8, 415/ 1
and yet believe the	contrary	of some things that	8, 415/ 4
teacheth us untruly the	contrary	. And yet I say	8, 423/ 31
much as the other),	contrary	to Tyndale's aforesaid false	8, 424/ 4
they all expound them	contrary	to Tyndale's heresy, by	8, 426/ 22
ever hath taught the	contrary	, and ever since the	8, 426/ 31
holy men clean the	contrary	-- by what reason	8, 429/ 4
-- yet saith he,	contrary	to Tyndale's teaching, that	8, 431/ 21
words, if they seem	contrary	, shall be, rather, expounded	8, 433/ 1
places of Scripture plainly	contrary	to Tyndale's exposition . . . what	8, 434/ 1
but, rather, clearly the	contrary	. For Saint John intended	8, 434/ 12
will command them the	contrary	. And of this in	8, 436/ 31
find in Scripture the	contrary	, as I have by	8, 436/ 38
people is to the	contrary	. For all Christian people	8, 437/ 2
we see plain the	contrary	, not only by many	8, 440/ 37
for it implieth the	contrary	of that it should	8, 449/ 9
and, cleaving to the	contrary	stirring of God and	8, 451/ 35
the truth that is	contrary	to that error be	8, 461/ 14
Tyndale will to the	contrary	look to be believed	8, 463/ 22
Church, even clean the	contrary	! And also, whereas Christ	8, 466/ 2
saved; no, though the	contrary	were written in the	8, 467/ 5
so great, and the	contrary	truth written in the	8, 467/ 19
saith not plain the	contrary	. But then doth he	8, 472/ 23
he is taught the	contrary	: plain it is to	8, 472/ 38
which before believed the	contrary	. . . is, by Tyndale himself	8, 473/ 4
confesseth here plainly the	contrary	of that he so	8, 473/ 7
not damnable, nor the	contrary	belief, till they were	8, 475/ 14
former error to the	contrary	, as soon as they	8, 475/ 17
of which articles the	contrary	belief were damnable after	8, 475/ 25
or hath taught the	contrary	. In which perplexity God	8, 476/ 1
former errors to the	contrary	, but if he say	8, 476/ 12
of our Lady (the	contrary	error whereof, after the	8, 476/ 33
one that said the	contrary	; which I am very	8, 478/ 3
granteth also that the	contrary	error of that article	8, 478/ 30
to salvation . . . since the	contrary	belief is disobedience to	8, 481/ 1
sometimes falleth from one	contrary	quality into another . . . as	8, 487/ 25
one vice into its	contrary	. . . may be well verified	8, 487/ 28

for his frowardness and	contrary	will, go without it	8, 504/ 5
reason telling us the	contrary	) -- then if our	8, 508/ 4
not have thought the	contrary	. But God had determined	8, 509/ 37
proveth many times the	contrary	, and sometimes with Tyndale	8, 510/ 18
but may do the	contrary	both in the one	8, 511/ 27
it many times far	contrary	: that the over-great regard	8, 512/ 5
express perceiving of the	contrary	. For many a wretch	8, 512/ 20
the wits, and no	contrary	willful doing against the	8, 534/ 23
wittingly nor willingly any	contrary	act against the wit	8, 535/ 12
whereby he proveth the	contrary	. "I prove it," saith	8, 536/ 25
proof tell him the	contrary	. . . I shall no more	8, 537/ 18
make us ween the	contrary	, and boldly bear us	8, 537/ 22
himself telleth us the	contrary	. . . and that David sinned	8, 540/ 24
teacheth us plain the	contrary	. . . and will not admit	8, 544/ 16
us sure of the	contrary	. For therein we find	8, 548/ 7
specially doth appear the	contrary	. And then, thus handling	8, 551/ 31
plain, express words the	contrary	, when he told us	8, 551/ 35
true faith, and the	contrary	of all that he	8, 556/ 6
no man said the	contrary	. But that the written	8, 562/ 14
and yet say the	contrary	thereof . . . in all that	8, 562/ 18
part unproved and the	contrary	to him proved; besides	8, 563/ 2
confesseth even there the	contrary	. Then cometh he forth	8, 563/ 18
to them, though the	contrary	of their error be	8, 564/ 25
nothing spoken to the	contrary	but that he may	8, 569/ 9
in that good and	contrite	penitent and open confessor	8, 517/ 24
-- confession of mouth,	contrition	of heart, and satisfaction	8, 211/ 19
of Penance -- confession,	contrition	, and great pain taken	8, 213/ 16
and effectually, by confession,	contrition	, and by penitential deeds	8, 409/ 1
they go by confession,	contrition	, works of penance, and	8, 413/ 35
the Sacrament of Penance	contrive	and forge such false	8, 88/ 1
them together for to	contrive	subtlety, to oppress the	8, 138/ 13
a thing forged and	contrived	to deceive us with	8, 87/ 36
when he compassed and	contrived	to keep her for	8, 536/ 15
understanding of Scripture, to	control	and condemn the Church	8, 345/ 15
he may be soon	controlled	, accused, and corrected . . . except	8, 388/ 27
country -- they be	controlled	, noted, and reprov'd by	8, 398/ 15
grown in debate and	controversy	, where plain texts of	8, 396/ 13
me longer than methinketh	convenient	. I send out now	8, 33/ 19
for that cause a	convenient	similitude for the matter	8, 81/ 3
he took a very	convenient	allegory and similitude and	8, 81/ 11
alleged for good and	convenient	significations of those two	8, 81/ 20
expressed and may seem	convenient	for them be both	8, 82/ 5
time was never so	convenient	as now. For in	8, 139/ 4
to resort at times	convenient	, for to hear the	8, 147/ 16
and soberness, than were	convenient	for moving men to	8, 161/ 36
I have thought it	convenient	, for his more utter	8, 309/ 30
church, in the times	convenient	and by God appointed	8, 336/ 30
charity" where it may	conveniently	stand? By this wise	8, 198/ 26
word "charity" might not	conveniently	stand! -- whereas I	8, 199/ 7
upon good cause applied	conveniently	toward the redeeming of	8, 213/ 28

if he might then	conveniently	have been present with	8, 315/ 4
whom may well and	conveniently	be verified all Tyndale's	8, 492/ 13
to his apostles cannot	conveniently	serve for those which	8, 498/ 15
him there, before his	conversion	here known and proved	8, 19/ 34
often wrought to the	conversion	and amendment of Jews	8, 251/ 17
nor without some willing	conversion	and turning of man	8, 509/ 40
whom they could not	convert	at the first, and	8, 469/ 5
man should despair to	convert	a sinner from the	8, 469/ 21
so sore longed to	convert	, "Jerusalem, Jerusalem, how oft	8, 509/ 28
was finally so fully	converted	unto Christ and his	8, 22/ 25
haply some well-Latined Jews	converted	, or else such English	8, 92/ 23
bliss, and our faith	converted	and changed into clear	8, 141/ 7
bread and wine is	converted	and changed into Christ's	8, 293/ 6
or Turks, not yet	converted	unto the faith. And	8, 392/ 19
I had been sooner	converted	, I would have done	8, 409/ 26
that he should be	converted	from his ways and	8, 432/ 11
the first, and yet	converted	them after very well	8, 469/ 5
he never should have	converted	Saint Augustine to the	8, 469/ 9
that thou shalt be	converted	, confirm thou and make	8, 557/ 31
when thou shalt be	converted	again -- that is	8, 557/ 36
again, and be thyself	converted	and turned from mine	8, 558/ 7
When thou art once	converted	, then strengthen thou thy	8, 558/ 12
-- Tyndale putteth out "	converted	, " and maketh our Savior	8, 558/ 13
put in this word "	converted	" . . . yet because he said	8, 558/ 17
out here this word "	converted	, " which signifieth a turning	8, 558/ 21
And especially the word "	converted	" (which is the word	8, 558/ 32
And thou being once	converted	, confirm and strengthen thy	8, 559/ 25
change of this word "	converted	" into "come to himself	8, 559/ 26
well that the word "	converted	, " that is, "to God	8, 559/ 30
points of his whole	conveyance	and his legerdemain --	8, 487/ 12
they certain letters secretly	conveyed	in his coat, written	8, 13/ 22
cast of juggling, featly	conveyed	himself out of the	8, 312/ 34
like a juggler that	conveyeth	his galls so craftily	8, 226/ 31
another man, that was	conveying	them thence; and these	8, 22/ 20
Tyndale now -- to	convict	me clearly by learning	8, 167/ 33
places plainly reprove and	convict	his heresy, and prove	8, 192/ 26
never be able to	convict	him of that word	8, 547/ 3
the very Gospel too,	convict	him in that point	8, 555/ 22
my Dialogue . . . which, being	convicted	by twenty witnesses and	8, 22/ 3
falsehood well and plainly	convicted	. And, now, since that	8, 188/ 37
so shamefully confuted and	convicted	, they be loath to	8, 227/ 35
in this chapter plainly	convicted	Tyndale of malicious falsehood	8, 240/ 27
they see themselves shamefully	convicted	and reproved in that	8, 297/ 18
often, when he is	convicted	, to say that he	8, 555/ 10
lest she be therein	convinced	and cast, and that	8, 372/ 26
his own words clearly	convinced	and concluded, not only	8, 479/ 11
wiliness, as doth a	cony	that covereth her head	8, 519/ 19
had between themselves may	cool	and clean be quenched	8, 439/ 25
which is called gratia	cooperans	. And yet forasmuch as	8, 205/ 2
no cause thereof nor	cooperant	thereto, nor means nor	8, 95/ 15

gown or in his	cope	, and will as soon	8, 57/ 31
Col 2:12; 1	Cor	10:16-17 signs . . . as	8, 296/ 10
not one corn (1	Cor	14, and as experience	8, 317/ 18
carbuncle, catching once a	core	, to be by any	8, 27/ 27
Paul's epistle to the	Corinthians	. . . by which exposition in	8, 7/ 13
make of to the	Corinthians	: how that the the	8, 45/ 35
blessed Apostle to the	Corinthians	, "If we judged ourselves	8, 65/ 30
the church" of the	Corinthians	or of the Ephesians	8, 146/ 37
his epistle to the	Corinthians	whereof Tyndale so much	8, 160/ 29
then was among the	Corinthians	, for the confirmation of	8, 160/ 31
in preaching . . . willing the	Corinthians	to labor first for	8, 160/ 33
first epistle to the	Corinthians	. As for harps and	8, 162/ 7
Saint Paul to the	Corinthians	, where Saint Paul saith	8, 172/ 8
his epistle to the	Corinthians	said, "I will order	8, 262/ 36
he wrote unto the	Corinthians	, "Caetera quum venero ipse	8, 293/ 30
when he teacheth the	Corinthians	that one loaf is	8, 296/ 13
Saint Paul to the	Corinthians	where he writeth unto	8, 314/ 24
allegeth Paul to the	Corinthians	: I say that Paul	8, 314/ 29
he wrote unto the	Corinthians	that all the "other	8, 325/ 29
writing." And unto the	Corinthians	thus: "I commend ye	8, 368/ 20
First Epistle to the	Corinthians	, saith in this wise	8, 369/ 19
saith: "Forasmuch as the	Corinthians	would, perchance, color this	8, 369/ 26
writing himself to the	Corinthians	, "All other things I	8, 374/ 14
21; ad Thessalonicenses; ad	Corinthios	11. And if these	8, 332/ 9
as plenteous of good	corn	as we have had	8, 2/ 2
the fertility both in	corn	and cattle, and bringing	8, 2/ 21
us some lack of	corn	and cattle for a	8, 5/ 1
of many grains of	corn	, and the wine of	8, 296/ 14
helpeth me not one	corn	(1 Cor 14, and	8, 317/ 17
the field with good	corn	and cockle, and also	8, 391/ 33
them out of the	corn	with biting, and lead	8, 514/ 34
God's sake, as did	Cornelius	when Saint Peter was	8, 505/ 15
Tyndale never a dark	corner	to creep into, able	8, 34/ 4
set him in a	corner	with a chain and	8, 126/ 33
holy congregations, in divers	corners	and lunks' lanes, and	8, 13/ 11
made in sundry secret	corners	, and some also openly	8, 22/ 12
shall never in some	corners	lack, whereby good people	8, 38/ 26
heretics scattered abroad in	corners	and studying to destroy	8, 165/ 26
shall be corrupted in	corners	and drawn into that	8, 268/ 16
he nothing seeketh but	corners	to creep in, where	8, 393/ 25
of many grains or	corns	, and the wine made	8, 81/ 10
consecrate new ale in	corns	. Now, where he saith	8, 319/ 15
life infunded into that	corporeal	element . . . whereby it is	8, 100/ 25
may make the bodily,	corporeal	water able to work	8, 104/ 3
expressed already within the	corps	of Scripture. So that	8, 29/ 36
severed themselves from the	corps	of Christendom -- he	8, 130/ 28
the Catholic Church, the	corps	of Christian people, the	8, 340/ 13
over all the whole	corps	of Christendom, to tell	8, 342/ 3
that all this known	corps	of Christendom have all	8, 387/ 15
vary from the Catholic	corps	of Christendom, and make	8, 481/ 33

by all the whole	corps	of Christendom, from the	8, 486/ 8
for her -- the	corpse	being set by the	8, 371/ 28
other hath authority to	correct	and punish. And his	8, 57/ 12
teach, to reprove, to	correct	, to teach men in	8, 359/ 30
and theirs true that	correct	him . . . but by that	8, 388/ 30
soon controlled, accused, and	corrected	. . . except he run away	8, 388/ 28
known, Catholic church that	correcteth	the false faith of	8, 389/ 6
Scripture indeed. Howbeit, he	correcteth	and amendeth, therefore, his	8, 563/ 5
you, of an article	correspondent	to the Greek article	8, 231/ 23
I have showed you,	correspondent	unto our English article	8, 233/ 12
our article "the" be	correspondent	unto the Greek article	8, 234/ 20
the," or of its	correspondent	in the Greek . . . and	8, 237/ 12
the things wherewith they	corrupt	the world are of	8, 3/ 22
ever they may, to	corrupt	and infect all good	8, 11/ 5
infect the reader and	corrupt	the soul unto the	8, 37/ 22
of their mouths is	corrupt	, so that they judge	8, 43/ 14
false imagination of a	corrupt	judgment, for blind affection	8, 43/ 18
which thou dost now	corrupt	, and I have made	8, 97/ 17
words and sermons do	corrupt	and mar men's good	8, 150/ 6
company of "men of	corrupt	minds" which waste their	8, 191/ 8
may be deceived and	corrupted	-- it is more	8, 38/ 27
their false doctrine hath	corrupted	and brought in a	8, 63/ 21
the reader with, hath	corrupted	in his translation all	8, 173/ 11
of them shall be	corrupted	in corners and drawn	8, 268/ 16
writing that remaineth, some	corrupted	by writers, some by	8, 334/ 33
they say all is	corrupted	. And then they grant	8, 367/ 3
them with gifts and	corrupteth	the officers with rewards	8, 124/ 6
with which heresies he	corrupteth	the word of God	8, 222/ 21
the Scripture, then through	corrupting	with their riches (whereof	8, 135/ 7
abominable bitchery, to the	corruption	of the world, openly	8, 206/ 23
he well that besides	corruption	of Books, much thereof	8, 334/ 15
there printed without great	cost	nor here sold without	8, 11/ 31
with the labor, travail,	cost	, charge, peril, harm, and	8, 11/ 36
be quenched with the	cost	of three halfpence --	8, 289/ 9
fire clean, without the	cost	of a penny. And	8, 289/ 11
might have her body	costly	covered or dressed with	8, 372/ 9
them and make them	couch-quail	, till they lie still	8, 515/ 6
mine "errors so subtly	couched	that no man can	8, 175/ 13
how subtly they be	couched	, I cannot tell; nor	8, 175/ 14
so perceant, set and	couched	in such a high	8, 179/ 17
gaily as they be	couched	, with "astonied" and "amazed	8, 542/ 21
shall see that he	coucheth	them in such wise	8, 227/ 29
pope or the general	council	make, beside that that	8, 15/ 13
or pope, or general	council	of all Christian nations	8, 32/ 22
lords of his honorable	Council	and the clergy of	8, 143/ 4
court, or the common	council	. Now -- forasmuch as	8, 170/ 13
mayor, aldermen, and common	council	." And therefore, as ye	8, 186/ 12
call for a general	council	. Now would I wit	8, 341/ 21
by Scripture that the	council	was false, and all	8, 341/ 24
where they in their	council	said, and by their	8, 343/ 23

they for this general	council	of theirs? For though	8, 343/ 29
pope, nor whole general	council	, nor all Christian people	8, 354/ 33
devil by the general	councils	of all Christendom a	8, 119/ 27
also by the general	councils	in which the Greeks	8, 131/ 7
that in synods and	councils	do represent the whole	8, 145/ 16
Tyndale By the the	councils	general, and not by	8, 339/ 28
say that the general	councils	, in their conclusions, regarded	8, 339/ 34
divers of the general	councils	(of whom there be	8, 340/ 1
saying that the general	councils	had no regard to	8, 340/ 34
done at the general	councils	-- yet, I ween	8, 340/ 36
done at the general	councils	. . . then shall he tell	8, 341/ 1
scriptures we know which	councils	were true and which	8, 341/ 5
saith that the general	councils	made their determinations by	8, 341/ 8
working with the general	councils	, but only the wit	8, 341/ 11
know which of those	councils	were true and which	8, 341/ 15
was determined in the	councils	against the Arians of	8, 341/ 27
over all the general	councils	, and over all the	8, 342/ 3
Scripture we judge the	councils	. And then how can	8, 343/ 15
with Scripture the general	councils	must be judged: what	8, 343/ 21
assembled in the general	councils	; and the same Spirit	8, 344/ 5
Catholic Church, and general	councils	that represent that whole	8, 344/ 22
itself, and of the	councils	general representing that whole	8, 345/ 4
or else by general	councils	. . . the authority whereof is	8, 370/ 29
apostles, nor in the	councils	of those that came	8, 370/ 36
instituted and ordained by	councils	, and that notwithstanding, hath	8, 371/ 5
grace, if some evil	counsel	had not come at	8, 17/ 35
made Burt of his	counsel	. . . they devised between them	8, 18/ 11
And so he gave	counsel	unto one James that	8, 20/ 5
books seditious. For they	counsel	, they say, the people	8, 29/ 13
manner and fashion they	counsel	the people to obey	8, 29/ 29
commandments . . . and then holily	counsel	them to obey their	8, 30/ 7
for the faint, feigned	counsel	of a few false	8, 30/ 15
of their good, holy	counsel	concerning the people's obedience	8, 30/ 23
for this time only	counsel	you to consider these	8, 31/ 22
And likewise would I	counsel	every good Christian man	8, 37/ 18
according to the gracious	counsel	of the blessed apostle	8, 37/ 25
-- then would I	counsel	him in any wise	8, 38/ 7
so secret of his	counsel	as to tell him	8, 78/ 30
no man of his	counsel	; no more than why	8, 81/ 30
given them such good	counsel	and exhortation farther as	8, 82/ 20
be provided upon Tyndale's	counsel	that all the English	8, 92/ 28
that they followed the	counsel	of Saint Paul . . . while	8, 126/ 5
he that broke the	counsel	of Ahithophel shall scatter	8, 136/ 29
some chieftain of Luther's	counsel	, which he meaneth, as	8, 137/ 31
rather yet by the	counsel	of other men than	8, 177/ 21
and not without the	counsel	and advice, not of	8, 177/ 34
saith confessors keep no	counsel	), yet could I find	8, 179/ 25
his will to the	counsel	of his confessor and	8, 210/ 19
Christ taught them the	counsel	of virginity and many	8, 262/ 23
that never was of	counsel	with them, cannot tell	8, 290/ 12

boldly upon his ghostly	counsel	now, against the faith	8, 319/ 28
had taken him to	counsel	. Tyndale proveth not that	8, 338/ 14
and, according to the	counsel	of Saint John the	8, 409/ 5
stand he giveth the	counsel	to beware they fall	8, 430/ 3
is full of good	counsel	. . . advising all good men	8, 437/ 10
with the good, wholesome	counsel	of Saint John by	8, 441/ 13
For though Saint Paul	counsel	Titus that the man	8, 469/ 11
with good and wholesome	counsel	. For as Saint Chrysostom	8, 469/ 15
-- what advice and	counsel	would Tyndale give them	8, 505/ 5
he not advise and	counsel	them to pray unto	8, 505/ 6
Would he not also	counsel	them to fast, and	8, 505/ 12
Would he not also	counsel	them to be not	8, 505/ 16
no wise, for the	counsel	to such things could	8, 506/ 8
and calleth it a	counsel	of beetle-blind reason, because	8, 506/ 20
preach and give good	counsel	to their neighbors against	8, 513/ 38
an ear to good	counsel	. Now see you, then	8, 570/ 3
to pass that he	counseled	, and would fain have	8, 37/ 29
heed"; and further he	counseleth	me and my fellows	8, 179/ 9
another place, where he	counseleth	and wisheth that he	8, 261/ 9
the better . . . as himself	counseleth	others -- "As ye	8, 409/ 29
in the same epistle,	counseleth	every good man to	8, 438/ 14
heard an apostolical epistle	counseling	the man to go	8, 18/ 35
only, with his other	counselors	attending upon His Grace's	8, 177/ 35
and some as good	counsels	. . . as virginity, and widowly	8, 324/ 23
within eight days were	counted	in as good case	8, 60/ 8
the people for a	countenance	to be obedient. But	8, 29/ 30
it but for a	countenance	and, as they write	8, 62/ 9
weeping, not for a	countenance	of sorrow, but to	8, 68/ 29
good things for a	countenance	to get them in	8, 352/ 30
there are of those	counterfeit	evangelicals more sundry sorts	8, 28/ 18
walk forth under the	counterfeit	visage of the true	8, 33/ 12
or unwritten, from the	counterfeit	word of man . . . and	8, 398/ 27
and which were scriptures	counterfeit	, saving that the Catholic	8, 500/ 10
and false interpretations, and	counterfeited	preachings, in the world	8, 245/ 27
any of the false,	counterfeited	churches of heretics, until	8, 478/ 17
by them in their	counties	to all his people	8, 27/ 7
the Christian realms and	countries	that have not by	8, 130/ 27
of all those Christian	countries	the chief spiritual head	8, 130/ 32
about into all these	countries	. And soon after, also	8, 160/ 24
that Christ did, the	countries	to whom they were	8, 244/ 3
with them into the	countries	where themselves preached, and	8, 334/ 4
unlearned people in some	countries	be wont to call	8, 441/ 10
God kept that whole	country	from rain by the	8, 2/ 35
For never shall the	country	long abide without debate	8, 28/ 27
and quiet of his	country	, and run into the	8, 29/ 27
a manner of the	country	, as a man putteth	8, 84/ 21
simplest-learned priest in a	country	teacheth his parish! Which	8, 114/ 32
when he saw his	country	prepare themselves against the	8, 122/ 34
a manner of the	country	, as a man layeth	8, 253/ 28
of men in that	country	, as it was to	8, 296/ 26

buried in her own	country	. These were not the	8, 372/ 11
man or any one	country	-- they be controlled	8, 398/ 15
almost, through the whole	country	-- robbed, despoiled, and	8, 482/ 26
Catholics of his own	country	. But God gave the	8, 483/ 1
churches of every Christian	country	; which be not, as	8, 561/ 6
the town or the	country	-- Christian or heathen	8, 561/ 8
of matrimony (if they	couple	in him) he coupleth	8, 85/ 16
signs. For surely to	couple	the sacrifice of Abel	8, 277/ 4
through and broke a	couple	of them, and ran	8, 538/ 20
God -- and hath	coupled	us unto God --	8, 112/ 5
to God, and so "	coupled	" with him, that even	8, 112/ 12
his holy Soul is	coupled	, and his Almighty Godhead	8, 117/ 13
faith not alone, but	coupled	with hope and charity	8, 423/ 27
sake forbearth it he	coupleth	himself to their souls	8, 85/ 14
couple in him) he	coupleth	himself also to their	8, 85/ 16
rainbow -- which he	coupleth	with sacrifices and circumcision	8, 276/ 20
filthy lechery the fleshly	coupling	together of friars and	8, 45/ 3
-- yet in that	coupling	of matrimony (if they	8, 85/ 15
and for their more	courage	and boldness in such	8, 437/ 27
thereof before, that the	courage	thereof give them occasion	8, 450/ 21
high heart and haughty	courage	strieth him into cowardous	8, 487/ 20
either of his own	courage	or by the comfort	8, 489/ 21
out of all good	course	, ye may be carnal	8, 45/ 27
not ordained of common	course	to be satisfied by	8, 210/ 32
speak of the ordinary	course	of his common ordinance	8, 213/ 23
beside the common, ordinary	course	. We find also plain	8, 437/ 13
he putteth in the	course	and progress of the	8, 521/ 36
is not his ordinary	course	to do -- yet	8, 526/ 34
carried out of the	Court	; which themselves well wist	8, 23/ 16
the assembly of the	court	, or the common council	8, 170/ 12
might appear to the	court	that the defouling of	8, 494/ 6
hogs, they prayed him	courteously	to get him quickly	8, 423/ 3
shall ye see how	courteously	that I shall handle	8, 555/ 19
would not, of his	courtesy	, cry out so sore	8, 107/ 15
I grant him of	courtesy	. . . that if I will	8, 168/ 29
the bringer of their	courtesy	with a groat --	8, 195/ 22
would seem of his	courtesy	to help me somewhat	8, 332/ 13
would yet, of our	courtesy	, further grant him that	8, 571/ 25
break my pact and	covenant	: then will I againward	8, 5/ 9
his everlasting token and	covenant	; and Christ kept it	8, 376/ 17
and a very meet	cover	for such a cup	8, 8/ 17
will, but howsoever he	cover	and color it for	8, 82/ 32
sacrament? But yet, to	cover	his infidelity, he maketh	8, 114/ 19
fill their bellies and	cover	their pocky, scabbed skins	8, 163/ 3
a silken thread to	cover	his poetry; of which	8, 176/ 7
on their hoods and	cover	their faces for shame	8, 366/ 35
places he laboreth to	cover	it with sophistication, in	8, 421/ 6
him any question, but	covered	and hid them by	8, 21/ 4
things though they be	covered	and hidden . . . we bear	8, 368/ 7
have her body costly	covered	or dressed with spices	8, 372/ 9

to ween it well	covered	thus. Wherefore he were	8, 519/ 34
and poisoned draft. He	covereth	his cup a little	8, 75/ 30
as fair as he	covereth	himself in his speaking	8, 114/ 7
imperfection, and frailty, Tyndale	covereth	and keepeth aside the	8, 491/ 36
doth a cony that	covereth	her head and weeneth	8, 519/ 19
as he can, in	covering	himself and coloring his	8, 445/ 19
heresy, he draweth the	covert	and obscure words of	8, 426/ 17
but handled himself as	covertly	as he could, to	8, 21/ 30
wrote anything the more	covertly	for the mocking of	8, 293/ 23
in them meaneth Tyndale	covertly	to come forth with	8, 499/ 30
that (though somewhat more	covertly	), of truth, concerning all	8, 501/ 28
forth a more mercy,	covertly	and craftily depraveth and	8, 516/ 15
which while some folk	coveted	, they walked out of	8, 430/ 17
be a fornicator or	covetous	or a worshipper of	8, 172/ 10
holy sermon of my "	covetousness	, " my great "advantage" in	8, 220/ 22
of all evils is	covetousness	; which while some folk	8, 430/ 16
Savior himself to gluttony,	covetousness	, and pride, devil-worship, and	8, 444/ 19
of pride, some of	covetousness	, some of lechery, or	8, 494/ 12
as it were a	coward	that had fought a	8, 452/ 8
courage striketh him into	cowardous	dread and utter desperation	8, 487/ 20
the devil rock the	cradle	, till the babe awake	8, 520/ 32
the child in the	cradle	? Howbeit, God withheld him	8, 529/ 1
the child in the	cradle	, he fell not into	8, 530/ 15
many die in their	cradles	, and many in their	8, 499/ 10
lived by the joiners'	craft	. Howbeit, he said that	8, 14/ 7
you. For now, his	craft	opened and declared unto	8, 226/ 29
which Tyndale calleth the	craft	and invention of Satan	8, 496/ 4
wrought with the devil's	craft	all this while, and	8, 547/ 20
occasion to avenge it	craftily	, and thinketh that well	8, 124/ 4
conveyeth his galls so	craftily	that all the table	8, 226/ 31
more mercy, covertly and	craftily	depraveth and dispraiseth the	8, 516/ 15
wily follies and false	crafts	, with his open, shameless	8, 35/ 5
Tyndale feigneth the and	created	anew with the Spirit	8, 46/ 1
not "born again" nor "	created	anew with the Spirit	8, 46/ 25
not born again nor	created	of new with the	8, 50/ 19
that his neighbor is	created	of God and bought	8, 55/ 37
which Baptism begetteth and	createth	of new -- Penance	8, 214/ 5
as were between the	creation	of Adam and the	8, 302/ 12
of God before the	creation	of the world. This	8, 391/ 19
whose goodness cometh man's	creation	and all, and therefore	8, 527/ 22
unto that from the	creation	of the world, or	8, 541/ 6
own servant, the inferior	creature	-- ceaseth not to	8, 60/ 1
of enabling the new-regenerated	creature	to inheritance of heaven	8, 194/ 35
in respect unto his	creature	his grace and his	8, 203/ 8
which he perfecteth his	creature	in glory -- yet	8, 205/ 20
do. For the spiritual	creature	which Baptism begetteth and	8, 214/ 5
his word into some	creature	that speaketh it out	8, 284/ 33
he believeth better the	creature	that wrote it than	8, 284/ 36
lord over all other	creatures	, and they his servants	8, 59/ 35
before, that the inferior	creatures	be subjects to man	8, 60/ 19

and then damneþ his	creatures	in perpetual torments for	8, 71/ 33
better than all the	creatures	of the whole world	8, 132/ 1
I say, to his	creatures	, though his own nature	8, 203/ 13
and maketh us new	creatures	, doth not so fully	8, 213/ 35
anything telleth to his	creatures	(by writing or without	8, 243/ 7
mouth unto his reasonable	creatures	. Howbeit, he saith and	8, 284/ 30
worthy more faith and	credence	than fifteen hundred thousand	8, 137/ 13
ribaldry, either faith or	credence	or favorable hearing; namely	8, 140/ 2
not all of one	credence	. But, now, if Tyndale	8, 150/ 36
unwritten. For first, the	credence	to be given to	8, 155/ 18
that there should no	credence	be given to the	8, 229/ 5
together to confound the	credence	and authority of Christ's	8, 229/ 12
knowledge that though his	credence	hang not upon the	8, 239/ 14
to hear and give	credence	unto them -- for	8, 239/ 20
would take away the	credence	of Christ's Catholic Church	8, 240/ 13
heresy taking away the	credence	that men are bound	8, 240/ 30
maketh nothing against the	credence	of the Church . . . except	8, 247/ 26
and take away the	credence	from the Catholic Church	8, 253/ 35
to take away the	credence	of Christ's Catholic Church	8, 254/ 6
once fallen away, the	credence	and the fruit of	8, 254/ 7
it should be, for	credence	to be given to	8, 256/ 16
conservation of the same	credence	, if the credence could	8, 256/ 18
same credence, if the	credence	could not be kept	8, 256/ 18
because that in the	credence	given unto Christ, Tyndale	8, 280/ 37
Scripture helped unto the	credence	of Christ was by	8, 281/ 4
or drowned in the	credence	of their false sect	8, 342/ 23
to get them in	credence	. . . then leave off such	8, 352/ 30
word wiped out of	credence	. Therefore, by those words	8, 355/ 32
yet take away the	credence	of the Catholic Church	8, 377/ 3
if he will give	credence	to the Church, he	8, 377/ 15
he will not give	credence	to the Church, but	8, 377/ 16
say, taking away the	credence	from the Catholic known	8, 378/ 7
believe him) -- the	credence	, therefore, as I say	8, 378/ 11
other side, if the	credence	of the known, Catholic	8, 378/ 16
the Church had any	credence	farther than it can	8, 381/ 17
without the belief and	credence	given unto the Catholic	8, 382/ 6
a company of no	credence	in that point. For	8, 476/ 29
he learned it by	credence	given to the common-known	8, 478/ 27
the same church, by	credence	given thereunto, for the	8, 478/ 37
that church, and give	credence	thereunto. Which if he	8, 479/ 18
plainly bound to give	credence	to that church whichsoever	8, 479/ 28
once had, increaseth the	credence	in our incredulity --	8, 500/ 23
or for writings worthy	credence	-- what advice and	8, 505/ 4
their minds toward the	credence	thereof? And would he	8, 505/ 20
occasion of belief and	credence	necessarily, surely, and inevitable	8, 507/ 28
submit ourselves to the	credence	of God's word, written	8, 508/ 2
better believed upon the	credence	of that church, not	8, 537/ 3
they were worthy more	credence	some one of them	8, 545/ 27
he prove himself more	credible	than Christ. But here	8, 544/ 21
truth, I am right	credibly	informed (by a very	8, 301/ 3

it as plainly, "Nisi	credideritis	non intelligetis" ("But if	8, 293/ 20
worketh in man the	credulity	and belief by which	8, 500/ 14
kiss any relic, nor	creep	to Christ's cross, nor	8, 32/ 28
a dark corner to	creep	into, able to hide	8, 34/ 4
remembrance of Christ do	creep	to the cross and	8, 149/ 5
our Savior . . . and to	creep	to his cross . . . and	8, 366/ 9
seeketh but corners to	creep	in, where he may	8, 393/ 25
faults, friars and nuns	creeping	to bed together, and	8, 139/ 18
hitherto, when they have	crept	out as adders and	8, 361/ 5
dispraise of them of	Crete	for using of Tyndale's	8, 150/ 3
go preach, but he	cried	upon them to do	8, 122/ 1
now in hell and	crieth	out on him; and	8, 21/ 34
it. And then Tyndale	crieth	out upon the prelates	8, 28/ 2
predestinates, whereof Saint Paul	crieth	himself, "O altitudo divitiarum	8, 49/ 3
and punishing the sin	crieth	to God for mercy	8, 68/ 12
thus Tyndale -- which	crieth	out "Promise! Promise!" and	8, 106/ 26
for as he neither	crieth	out nor hallooeth, nor	8, 162/ 18
as Tyndale so highly	crieth	out upon, except he	8, 179/ 27
to say Mass, and	crieth	out upon us: "O	8, 190/ 25
to mock it? Tyndale	crieth	out that every man	8, 192/ 19
it but "charity." Thus	crieth	he out upon all	8, 202/ 16
he by the Scripture	crieth	out upon all those	8, 527/ 12
bear. So that he	crieth	oft out in his	8, 528/ 26
theft, or any other	crime	, by which law any	8, 15/ 19
same of every manner	crime	-- theft, murder, treason	8, 28/ 13
for such a prodigious	crime	, that ever monk or	8, 50/ 2
so great a heinous	crime	-- then is he	8, 149/ 34
not after his sinful	crime	committed fall at any	8, 495/ 26
and in these horrible	crimes	, as in a great	8, 492/ 16
all his other detestable	crimes	, whereupon it might appear	8, 494/ 11
cold of great, notable	crimes	, that he standeth therefore	8, 526/ 5
nor to cast Christ's	cross	in the cannell, nor	8, 12/ 12
nor creep to Christ's	cross	, nor do any worship	8, 32/ 28
sacrifice upon his painful	cross	: therefore doth Tyndale, after	8, 108/ 30
that hung upon the	cross	when he suffered his	8, 110/ 25
the Sign of the	Cross	. . . as the natural father	8, 127/ 28
the Sign of the	Cross	made by a man's	8, 128/ 3
also by Christ's Holy	Cross	itself -- whereof Luther	8, 128/ 5
the Sign of the	Cross	is made upon a	8, 128/ 8
the sign of the	cross	which he so pursued	8, 128/ 32
would, I warrant you,	cross	and bless apace. And	8, 129/ 9
have no grace to	cross	and to bless himself	8, 129/ 12
the figure of Christ's	cross	, the book of his	8, 149/ 2
do creep to the	cross	and kiss it and	8, 149/ 5
that hung on the	cross	at Christ's right hand	8, 215/ 27
that to reverence Christ's	cross	or any saint's image	8, 221/ 5
of Christ upon the	cross	, or anything else but	8, 277/ 31
blessed heart upon the	cross	. And holy Saint Cyprian	8, 318/ 32
to creep to his	cross	. . . and to do divine	8, 366/ 9
which hung upon the	cross	, and now, sitting at	8, 371/ 37

a candle before the	cross	, or stand before the	8, 398/ 34
his Father upon the	cross	is a satisfaction for	8, 408/ 36
-- they make no	cross	, of likelihood, neither on	8, 456/ 36
too, and the Holy	Cross	itself also; and then	8, 572/ 11
laugheth such blessing and	crossing	to scorn. For in	8, 127/ 31
but shall instead of	crossing	and blessing, fall all	8, 129/ 12
For such blessing and	crossing	Tyndale calleth "wagging with	8, 457/ 2
those letters in his	crossrow	. For there he must	8, 557/ 21
so plain upon his	crossrow	that he must needs	8, 557/ 23
do ere the cock	crow	. . . yet shall it come	8, 557/ 35
an image of the	Crucifix	, and also by Christ's	8, 128/ 4
saints' images, relics, the	crucifix	, and the Blessed Sacrament	8, 482/ 28
our Lady, defiling the	crucifix	, and, finally, mocking and	8, 484/ 21
images, and therewith the	crucifix	too, and the Holy	8, 572/ 10
as in them lieth,	crucify	again the Son of	8, 431/ 10
renewed again by penance,	crucifying	again to themselves the	8, 213/ 3
renewed again to penance . . .	crucifying	again for their own	8, 377/ 33
-- dissembling that the	cruel	wretch with his wretched	8, 28/ 4
in Almaine, through the	cruel	insurrection there of his	8, 482/ 19
and of his most	cruel	and most vile death	8, 541/ 8
their hearts, and the	cruel	sight had so encumbered	8, 541/ 18
persecuted and punished so	cruelly	the Christian people . . . did	8, 549/ 10
devilish heresies. Much they	cry	out against the clergy	8, 12/ 8
yourself out of suspicion,	cry	to the contrary party	8, 59/ 3
master be wont to	cry	out upon the pope	8, 63/ 29
not, of his courtesy,	cry	out so sore upon	8, 107/ 15
and his damned spirits	cry	upon to have them	8, 158/ 31
your churches of heretics,	cry	out as loud as	8, 161/ 30
louder too; for ye	cry	out men and women	8, 161/ 30
loud -- then they "	cry	out." If they sing	8, 162/ 15
rail upon allegories, and	cry	out upon such holy	8, 297/ 28
and fight afresh, and	cry	a new field anew	8, 447/ 37
was fain thrice to	cry	to God to take	8, 453/ 6
plainly confuted and reprov'd,	cry	out upon me then	8, 498/ 5
imaginations," "howling," "buzzing," and "	crying	out like hallooing of	8, 149/ 11
but "howling," "buzzing," and "	crying	out, like hallooing of	8, 161/ 22
howling and hallooing and	crying	out. For whereas we	8, 161/ 27
a hideous exclamation . . . and	crying	out upon my fleshliness	8, 500/ 26
marvels that appear in	crystal	stones, and such other	8, 246/ 21
an old wife of	Culham	did once among scholars	8, 446/ 14
quotiens a poena et	culpa	, so that he believe	8, 529/ 29
study, and under as	cunning	masters, as some of	8, 25/ 35
women, and all so	cunning	that scantily come any	8, 126/ 13
and allow the philosophers'	cunning	, though he disproved and	8, 149/ 36
right honorable man, very	cunning	and yet more virtuous	8, 152/ 14
this word ecclesia . . . as	cunning	as Tyndale would seem	8, 169/ 36
-- then is he	cunning	enough, and can, I	8, 176/ 2
jesteth upon that virtuous	cunning	man Nicholas de Lyra	8, 272/ 8
that all those holy	cunning	men and blessed saints	8, 314/ 10
holy Saint Cyprian, that	cunning	doctor and blessed martyr	8, 318/ 32

all holy saints and	cunning	doctors of fifteen hundred	8, 337/ 13
men, holy men, and	cunning	men so have done	8, 353/ 35
holy man and a	cunning	), in a sermon that	8, 369/ 39
better than all good	cunning	men this fifteen hundred	8, 429/ 6
praise him in his	cunning	, that he can do	8, 534/ 5
or had been so	cunningly	handled by Tyndale and	8, 25/ 24
lo, thus hath Tyndale	cunningly	declared the great commandment	8, 59/ 5
when Tyndale hath thus	cunningly	declared the great commandment	8, 59/ 17
cover for such a	cup	, as bringeth the people	8, 8/ 18
draft. He covereth his	cup	a little and shadoweth	8, 75/ 30
would give Tyndale a	cup	of gold . . . would Tyndale	8, 503/ 16
his Passion in a	cup	of wine and a	8, 572/ 6
the child, or the	curate	his parishioner, or the	8, 127/ 29
selleth it to the	curates	, wherewith they anoint the	8, 194/ 9
selleth it unto the	curates	wherewith they anoint the	8, 195/ 15
sendeth it to the	curates	because they should therewith	8, 195/ 16
selleth it to the	curates	, if he so did	8, 195/ 18
selleth it not, to	curates	nor no man else	8, 195/ 20
man else, but the	curates	have it sent them	8, 195/ 21
yet clear, than to	cure	and heal well those	8, 27/ 26
shall have need of	cure	: therefore it is necessary	8, 37/ 8
and by other means	cure	it, if it so	8, 72/ 13
Albeit that God may	cure	a sore without a	8, 97/ 36
doth anything in the	cure	of any disease, because	8, 104/ 15
maketh much work to	cure	the wound and bring	8, 214/ 7
God hath as much	cure	of the church of	8, 274/ 16
our Lord had the	cure	of his apostles whom	8, 376/ 29
that he hath no	cure	of his church for	8, 376/ 30
them? Among which fatherly	cure	and care for them	8, 522/ 34
his body the soul	cured	, than both twain cast	8, 17/ 28
means well and surely	cured	. Howbeit, God so worketh	8, 27/ 28
of the flesh and	cured	. We say not neither	8, 71/ 26
otherwise it cannot be	cured	. For it is questionless	8, 72/ 11
down thereto was there	cured	by "the angel of	8, 102/ 36
that plaster, whereby he	cured	his eyes. Yet might	8, 103/ 15
and either reformed and	cured	, or else cut off	8, 398/ 22
able to do such	cures	. . . as not all the	8, 103/ 19
instruments of these marvelous	cures	. And then I say	8, 103/ 28
is not like, in	curing	the body and cleansing	8, 103/ 21
fond affection and vain,	curious	mind that neither peril	8, 38/ 3
done, that with his	curious	search hath so narrowly	8, 126/ 30
whereof he was very	curious	to know. And when	8, 128/ 27
blessing, fall all to	cursing	and desperate sorrow and	8, 129/ 13
to wed upon a	cushion	when the dogs be	8, 14/ 23
the commandment and laudable	custom	of the church of	8, 62/ 36
flesh; and then the	custom	taken away of common	8, 63/ 6
part bring it in	custom	to withdraw the reverence	8, 74/ 28
books, and for the	custom	of his sect now	8, 74/ 36
leastwise the guise and	custom	, of Tyndale's church and	8, 124/ 22
tongue, by the common	custom	of us English people	8, 166/ 21

say that this common	custom	and usage of speech	8, 166/ 24
and now is by	custom	become English . . . as "congregation	8, 166/ 35
where they have by	custom	appointed it to signify	8, 171/ 22
else, where no such	custom	hath appropored it to	8, 171/ 24
reason of a long	custom	" believe myself that I	8, 175/ 10
if I be by	custom	of poetry so blinded	8, 175/ 17
other thing but a	custom	of putting a man's	8, 192/ 14
soever Englishmen by common	custom	agree upon. And therefore	8, 211/ 11
hath been his perpetual	custom	to declare and magnify	8, 245/ 29
yet, saving for the	custom	of Christ's Catholic Church	8, 260/ 15
We have no such	custom	, to strive and contend	8, 369/ 22
We have no such	custom	-- either to be	8, 369/ 30
Saint Paul, ' this	custom	. . . nor the church of	8, 369/ 32
anything contrary to the	custom	received by the Church	8, 369/ 37
the Church into a	custom	of devotion cometh of	8, 370/ 4
old, canonical, and sure-grounded	custom	of the Church." And	8, 370/ 11
old fathers, and the	custom	of our elders continued	8, 370/ 19
firmly believe. And that	custom	must we with perpetual	8, 370/ 21
no discharge but the	custom	of the Catholic Church	8, 375/ 13
one mind and one	custom	in the Church, and	8, 380/ 30
deeds, lest, after his	customable	fashion, letting the belief	8, 107/ 36
and not after their	customable	calling. Now, though the	8, 171/ 2
it were but such	customable	manner that men may	8, 296/ 32
virtues, and some good	customs	, too, that be since	8, 324/ 21
not fallen off nor	cut	off with heresies (as	8, 219/ 6
much better, if he	cut	a man's throat in	8, 220/ 12
serpent, that were quite	cut	off and after laid	8, 307/ 10
Christian nations not being	cut	off nor cast out	8, 386/ 28
be not precided and	cut	off from the body	8, 397/ 34
and cured, or else	cut	off from the body	8, 398/ 22
it is not clean	cut	off and cast away	8, 417/ 19
therefore after precided and	cut	off therefrom, and cast	8, 561/ 28
and the Reverend Father	Cuthbert	, then bishop of London	8, 8/ 25
then to the clean	cutting	out the part for	8, 27/ 30
thereby -- as the	cutting	off and casting away	8, 277/ 18
some too far and	cutting	some too short, as	8, 468/ 23
Jerome, Saint Ambrose, Saint	Cyprian	, Saint Gregory, and all	8, 46/ 18
Augustine, Saint Jerome, Saint	Cyprian	, Saint Chrysostom, and a	8, 152/ 5
Ambrose, Saint Gregory, Saint	Cyprian	, and other holy saints	8, 206/ 34
cross. And holy Saint	Cyprian	, that cunning doctor and	8, 318/ 32
their institutions unwritten. Saint	Cyprian	, in his sermon of	8, 368/ 27
such wise . . . and Saint	Cyprian	did in his days	8, 375/ 32
Saint Gregory, and Saint	Cyprian	do well and clearly	8, 389/ 9
heresy, better than Saint	Cyprian	, Saint Jerome, Saint Augustine	8, 426/ 28
Augustine, Saint Jerome, Saint	Cyprian	, Saint Ambrose, Saint Basil	8, 477/ 30
not for a thousand	Cyprians	, I lay for me	8, 266/ 36
of the flesh," to	dab	him in the neck	8, 444/ 23
Gospel -- "Omni habenti	dabitur	et abundabit" ("To every	8, 205/ 4
Paul's steeple to a	dagger	sheath, till he prove	8, 534/ 15
evil books so many	daily	made by so many	8, 35/ 23

priest to offer up	daily	the same sacrifice that	8, 113/ 11
Wherein many a man	daily	findeth great profit, in	8, 129/ 2
he changeth and useth	daily	, as in turning "idols	8, 143/ 13
which they use yet	daily	in the church and	8, 182/ 14
been better proved, and	daily	is better proved, by	8, 246/ 9
he hath wrought and	daily	doth many wonderful miracles	8, 251/ 3
these be that be	daily	done in Christ's Catholic	8, 251/ 36
God hath done and	daily	doth for his saints	8, 252/ 1
hath also done and	daily	doth at divers images	8, 252/ 2
the blessed sacraments so	daily	used in Christ's church	8, 263/ 11
saints and sacraments, with	daily	marvelous miracles . . . and neither	8, 275/ 24
also that God hath	daily	stirred up, and daily	8, 338/ 25
daily stirred up, and	daily	doth stir up, new	8, 338/ 25
the draft. (As we	daily	see that he doth	8, 340/ 24
others more, be so	daily	taught and preached in	8, 400/ 12
a sinner, and sinneth	daily	, some more and some	8, 419/ 7
a sinner, and sinneth	daily	, some more and some	8, 443/ 20
sinneth, yet he sinneth	daily	. And as he proved	8, 443/ 33
actual deadly sins, and	daily	fall into venial: Tyndale	8, 444/ 5
every true member may	daily	fall into great "horrible	8, 444/ 7
not, that the devil	daily	laboreth to quench it	8, 486/ 14
and commended unto us."	Damascene	, in the Fourth Book	8, 368/ 11
none other sin can	damn	a man but only	8, 4/ 24
incestuous lechery, and to	damn	Tyndale's faith in that	8, 108/ 10
might say, of the "	damnability	") belonging to the mortal	8, 209/ 28
can never fall in	damnable	error. For if a	8, 61/ 13
the contrary belief is	damnable	. . . for else he would	8, 107/ 14
thing for sinful and	damnable	that is of truth	8, 132/ 19
to be led into	damnable	untruth. Then say I	8, 132/ 25
odious unto God and	damnable	to itself. For then	8, 132/ 28
church may fall into	damnable	error. And thereto he	8, 133/ 18
their theft, falsehood, and	damnable	lies; and to gather	8, 138/ 12
these lack so the	damnable	deed that God hath	8, 216/ 29
since that these be	damnable	whether they be before	8, 217/ 4
taking his translation for	damnable	as it is . . . we	8, 222/ 18
Christ cannot fall in	damnable	error, but hath been	8, 222/ 29
erroneous belief of any	damnable	untruth . . . but lead them	8, 258/ 13
souls if heresy be	damnable	. And that this is	8, 286/ 11
to serve him with	damnable	ceremonies himself. Now, if	8, 298/ 16
and ceremonies had been	damnable	. . . therefore it appeareth well	8, 298/ 20
preserve it from all	damnable	untruth, false belief, and	8, 302/ 33
whole Church were in	damnable	error instead of the	8, 376/ 9
fallen into heresies and	damnable	errors that by all	8, 386/ 32
soon fall into the	damnable	error of Arius, Helvidius	8, 388/ 13
been, in a very	damnable	error -- he that	8, 388/ 25
its nature sinful and	damnable	though the soul suffer	8, 393/ 19
that, further, it is	damnable	in some things to	8, 404/ 29
cannot be deceived with	damnable	errors. For by this	8, 418/ 32
cannot be deceived with	damnable	errors. More Here he	8, 420/ 3
be deceived with any	damnable	error -- and proveth	8, 420/ 6

damnablely deceived, since every	damnable	error is sin. But	8, 420/ 8
as he saith) a	damnable	thing to do it	8, 425/ 28
or pain, and a	damnable	error to believe that	8, 425/ 29
less were deadly and	damnable	in another man, that	8, 448/ 6
other men deadly and	damnable	, we must ensearch with	8, 448/ 36
man doubteth to be	damnable	deadly sin? And therefore	8, 452/ 20
in Christ," cannot be	damnable	, be it never so	8, 461/ 14
be deadly sin and	damnable	. . . so putteth he concerning	8, 461/ 34
be deadly sin and	damnable	. . . be it of purpose	8, 461/ 36
were deadly sin and	damnable	every way, and the	8, 462/ 6
and the other never	damnable	but if it were	8, 462/ 7
else it is not	damnable	nor deadly sin. But	8, 462/ 9
were deadly sin and	damnable	. . . and that one of	8, 462/ 12
yet deadly sin and	damnable	if it touch any	8, 462/ 22
is deadly sin or	damnable	, which toucheth no promise	8, 462/ 23
is deadly sin and	damnable	, though it come but	8, 462/ 27
never so great, is	damnable	and deadly but if	8, 462/ 29
the promises can be	damnable	, be they never so	8, 466/ 26
God's promise is a	damnable	error against God's promise	8, 470/ 28
of the others is	damnable	till the man that	8, 473/ 19
and ignorance also is	damnable	ere ever they be	8, 473/ 22
the promise to be	damnable	. For they were, I	8, 474/ 11
any of them were	damnable	, and that the ignorance	8, 475/ 12
other article were not	damnable	, nor the contrary belief	8, 475/ 13
the contrary belief were	damnable	after the truth of	8, 475/ 26
himself confesseth to be	damnable	), driveth him, of very	8, 476/ 34
of that article is	damnable	after the truth taught	8, 478/ 30
holy sermon is very	damnable	heresy. Now, where that	8, 486/ 30
do never so many	damnable	deeds, or (to call	8, 490/ 2
deeds. For as for	damnable	, haply Tyndale will say	8, 490/ 3
those horrible deeds be	damnable	or deadly sin. We	8, 493/ 4
deny them to be	damnable	because of Jack's feeling	8, 493/ 20
were there no deed	damnable	nor deadly sin in	8, 494/ 29
can (he saith) be	damnable	to them, though the	8, 564/ 24
faith that were indeed	damnablely	false. And yet shall	8, 34/ 26
that it cannot be	damnablely	deceived in the understanding	8, 132/ 34
Christ's church -- do	damnablely	construe it contrary to	8, 133/ 1
yet, for all that,	damnablely	if he do it	8, 217/ 9
the Church to be	damnablely	deceived in taking the	8, 225/ 24
faith err and be	damnablely	deceived, whether the things	8, 361/ 24
ergo, he cannot be	damnablely	deceived, since every damnable	8, 420/ 8
can never after err	damnablely	. And why? For two	8, 461/ 6
thing sin deadly nor	damnablely	, be the thing never	8, 461/ 23
works be well worthy	damnation	. Then have we by	8, 6/ 16
to their own final	damnation	, in the training of	8, 12/ 6
it on his own	damnation	-- it would have	8, 24/ 2
lechery upon pain of	damnation	-- then would he	8, 61/ 30
harm and peril of	damnation	. . . and if they receive	8, 82/ 16
will upon pain of	damnation	have them bound to	8, 132/ 11
that is upon his	damnation	forbidden. And therefore if	8, 215/ 32

believe upon pain of	damnation	. . . but if he wrought	8, 242/ 1
belief pertaineth to the	damnation	of our souls if	8, 286/ 11
signification, but to our	damnation	. If we keep the	8, 307/ 18
a ceremony but unto	damnation	, and that obedience to	8, 308/ 17
ceremonies, upon pain of	damnation	. And here have ye	8, 309/ 7
saith therefore that their	damnation	is just and righteous	8, 363/ 6
die not by eternal	damnation	therefor . . . because he repenteth	8, 393/ 17
soul suffer not eternal	damnation	therefor . . . because he repenteth	8, 393/ 20
the pain of our	damnation	. And now that his	8, 402/ 15
to wed should have "	damnation	" because they had frustrated	8, 403/ 30
it in jeopardy of	damnation	by falling in any	8, 404/ 19
man is bound upon	damnation	to believe any more	8, 404/ 28
errors be not unto	damnation	, though they be never	8, 405/ 10
believed upon pain of	damnation	-- ye may thereby	8, 407/ 24
not save him from	damnation	. And this sentence our	8, 432/ 22
never unto death and	damnation	. For they never sin	8, 460/ 9
errors be not unto	damnation	, though they be never	8, 460/ 17
errors be not unto	damnation	, though they be never	8, 466/ 29
believe upon pain of	damnation	. This doctrine of his	8, 473/ 12
bound upon pain of	damnation	to believe the perpetual	8, 475/ 16
see both their own	damnation	in the law and	8, 496/ 16
see both their own	damnation	in the law and	8, 499/ 23
his elects see their	damnation	in the law, and	8, 501/ 9
weight of their just	damnation	to the injustice of	8, 502/ 1
as concerning salvation and	damnation	, he laboreth to make	8, 518/ 30
the other of eternal	damnation	. And always while I	8, 522/ 2
nothing of his final	damnation	, and therefore he believeth	8, 537/ 8
the cause of their	damnation	shall be that whereas	8, 556/ 20
maketh them see their "	damnation	in the law" and	8, 565/ 21
an infidel, faithless, and	damned	in his deed-doing, and	8, 89/ 17
-- hath ever hitherto	damned	the church of Luther	8, 131/ 17
the devil and his	damned	spirits cry upon to	8, 158/ 30
his books, and after	damned	for his heresies --	8, 216/ 11
though he be deep	damned	in hell, shall never	8, 216/ 16
before that day be	damned	for his heresies . . . shall	8, 216/ 18
their "feeling faith," be	damned	in hell perpetually . . . from	8, 397/ 10
he shall be finally	damned	; as I shall show	8, 399/ 20
works, men shall be	damned	, as Christ saith himself	8, 403/ 6
ye can never be	damned	." Here were a goodly	8, 413/ 10
they be all perpetually	damned	in hell, the one	8, 424/ 2
that can never be	damned	. Now, of these abominable	8, 426/ 3
it, and so be	damned	indeed . . . which folk before	8, 428/ 10
might after be perpetually	damned	in hell. Let Tyndale	8, 428/ 37
sin deadly and be	damned	too, were much more	8, 440/ 34
and shall never be	damned	; and by this feeling	8, 447/ 24
popish papists shall be	damned	to the devil if	8, 458/ 6
that finally should be	damned	whatsoever were said or	8, 469/ 27
that finally should be	damned	with the devil; and	8, 470/ 18
and yet never be	damned	therefor, because they "hurt	8, 471/ 22
here utterly destroyed and	damned	. Now, if he will	8, 473/ 15

with the breath of	damned	spirits be blown down	8, 484/ 24
members of the devil's	damned	church in hell. Yet	8, 495/ 13
reprobates that shall be	damned	for lack of the	8, 499/ 36
that finally shall be	damned	, hath God's mercy while	8, 519/ 10
for all that be	damned	. . . than to some of	8, 523/ 1
repent, till they be	damned	because they die at	8, 532/ 21
them, they should be	damned	for them. Against this	8, 550/ 21
them, he should be	damned	for them. Now, good	8, 550/ 30
a well-working love, eternally	damned	in hell . . . except it	8, 556/ 14
Christian people shall be	damned	. . . the cause of their	8, 556/ 20
that they cannot be	damned	. . . but have here learned	8, 566/ 34
cannot only never be	damned	, but over that, can	8, 572/ 19
our sin, and then	damneth	his creatures in perpetual	8, 71/ 33
wise people when they	dance	naked in a net	8, 175/ 11
men ween that they	dance	in a mask. And	8, 201/ 11
yea, and learn to	dance	, too, after their master's	8, 515/ 11
plain poetry wherein he	danceth	naked not all in	8, 176/ 5
of Scripture -- besides	dancing	, too, which is more	8, 162/ 10
I go so bare,	dancing	naked in a net	8, 175/ 23
properly fall in the	danger	of this commination and	8, 5/ 19
and little force the	danger	of their evil deeds	8, 5/ 25
eschew the peril and	danger	of punishment . . . and not	8, 27/ 14
and run into the	danger	and peril of his	8, 29/ 27
by putting himself in	danger	to burn both here	8, 38/ 6
as Tyndale standeth in	danger	of choking (God save	8, 178/ 33
they left us in	danger	to believe some other	8, 334/ 28
not stand in my	danger	for it. And indeed	8, 415/ 6
Joel, the ninth of	Daniel	, the thirty-sixth of Jeremiah	8, 69/ 8
wise expounded that I	dare	say that blessed apostle	8, 6/ 27
desperate that either they	dare	not at the fire	8, 25/ 2
his own head, and	dare	not in such mad	8, 41/ 22
a great sacrament, Tyndale	dare	say nay to his	8, 85/ 36
did . . . his heart, I	dare	say, would not serve	8, 114/ 33
in his bed, he	dare	not kill her; and	8, 125/ 17
devil dreadeth himself and	dare	not come near them	8, 127/ 1
by lumps, lo! I	dare	say he never heard	8, 148/ 33
this, for which I	dare	give him respite till	8, 157/ 21
of them, whereof they	dare	not complain. The sickness	8, 204/ 9
unto God's commandments. I	dare	say that Saint Peter	8, 217/ 31
is no sin? I	dare	say not even these	8, 228/ 8
the faith. For I	dare	surely say that if	8, 247/ 33
perceive that he well	dare	, and so doth, make	8, 268/ 2
-- but if Tyndale	dare	say that the truth	8, 283/ 35
they so did? This	dare	I be bold to	8, 292/ 25
meant. And that I	dare	well say that in	8, 293/ 25
doubt therein. And also	dare	I say that they	8, 293/ 27
our Lady . . . that he	dare	be bold to say	8, 313/ 11
by himself -- I	dare	well say, for all	8, 316/ 31
the more that he	dare	be so bold to	8, 317/ 4
an interpreter! But I	dare	be as bold to	8, 336/ 18

those words. But I	dare	be bold to tell	8, 350/ 7
the fifteenth chapter, "I	dare	not speak any other	8, 362/ 2
Church; which when he	dare	believe in leaving a	8, 375/ 18
so often commandeth, why	dare	he not believe the	8, 375/ 19
of God. And therein	dare	we be bold to	8, 420/ 30
very devilish-deadly. And yet	dare	I not despair of	8, 437/ 31
prayed for -- yet	dare	I neither, I say	8, 437/ 36
godly, wise way? I	dare	boldly say that Tyndale	8, 469/ 31
promises? Concerning which I	dare	be bold to say	8, 474/ 8
in the promises. I	dare	well say they died	8, 474/ 17
miracle. And since I	dare	answer for him that	8, 476/ 16
be diverse. If Tyndale	dare	deny that . . . let him	8, 477/ 29
nun. Wherein if Tyndale	dare	say that I lie	8, 478/ 1
manner wise. But this	dare	I surely say: that	8, 538/ 8
after his resurrection . . . yet	dare	I be bold upon	8, 548/ 22
there needeth. And then	dare	I be bold to	8, 554/ 37
labor to make so	dark	that by their wills	8, 33/ 32
serpent out of his	dark	den . . . and as the	8, 33/ 34
leave Tyndale never a	dark	corner to creep into	8, 34/ 4
are in the deep,	dark	dungeon of the devil	8, 35/ 33
and flee unto a	dark	, unknown church of elects	8, 118/ 21
the devil in the	dark	, he would, I warrant	8, 129/ 8
fain walk in the	dark	. For the places of	8, 146/ 20
as the air is	dark	of itself, and receiveth	8, 226/ 34
men's hearts of themselves	dark	with lies, and receive	8, 226/ 35
whole sect be the	dark	air of hell . . . from	8, 227/ 20
give light into the	dark	air of this earth	8, 227/ 21
retreat themselves in the	dark	. . . making as though they	8, 227/ 37
the sentence obscure and	dark	which would with that	8, 230/ 4
point the Scripture is	dark	and hard: then may	8, 250/ 2
plain, evident words, unto	dark	, debatable terms of "general	8, 257/ 30
again out of the	dark	Egypt of their blind	8, 301/ 5
every part thereof, so	dark	and of such difficulty	8, 336/ 22
and aread (upon his	dark	riddles after following) which	8, 391/ 23
and lurk in the	dark	; out of which we	8, 393/ 26
from us in the	dark	, and leave us without	8, 405/ 29
the most hard and	dark	places of all the	8, 424/ 11
expound the hard and	dark	places of Scripture by	8, 424/ 22
those places that be	dark	, obscure, and hard to	8, 424/ 28
were walking in a	dark	night, put out the	8, 424/ 30
them all, by one	dark	text or twain taken	8, 425/ 7
chapter; and also the	dark	and hard words of	8, 426/ 20
not only by the	dark	and hard places of	8, 427/ 5
shall allege a few	dark	, hard, and obscure, or	8, 434/ 6
and there, in the	dark	, ere ever he well	8, 448/ 12
seeth not clearly the	dark	, devilish heresy of this	8, 502/ 14
it were, in a	dark	riddle . . . but in the	8, 509/ 23
thread it in the	dark	. And therefore let not	8, 510/ 12
thread it in the	dark	-- let Tyndale say	8, 525/ 28
taketh one in the	dark	whom he never saw	8, 530/ 26

perceive, they be so	dark	and so intricated of	8, 566/ 16
else put in so	darkly	that he would not	8, 145/ 31
his things ever so	darkly	that he would fain	8, 416/ 2
and therefore speaketh so	darkly	that he would be	8, 428/ 1
But first consider how	darkly	the man walketh in	8, 497/ 27
that the children of	darkness	be more politic in	8, 35/ 30
to bring us in	darkness	of the devil; whereas	8, 42/ 5
all in shadows and	darkness	of figures. But now	8, 80/ 10
the wind, and as	darkness	at the coming of	8, 89/ 11
the devil in eternal	darkness	, where whoso mishap to	8, 129/ 11
keep all still in	darkness	. More Tyndale is a	8, 138/ 14
so mean. But this	darkness	useth Tyndale . . . because he	8, 147/ 8
contrary. Out of which	darkness	I shall draw Tyndale	8, 147/ 11
beguile their hearers with	darkness	and confusion), reason requireth	8, 205/ 26
hideth himself in the	darkness	of the devil, walking	8, 223/ 30
now put away the	darkness	of their ignorance wherein	8, 267/ 36
to lead us in	darkness	, and feed us forth	8, 390/ 36
is first full of	darkness	; and when it is	8, 399/ 12
had led him in	darkness	before. For else, if	8, 468/ 31
book bringeth it into	darkness	, and laboreth to make	8, 479/ 29
be between light and	darkness	, between Christ and Belial	8, 488/ 3
to bring us in	darkness	. . . and because man's will	8, 510/ 13
whom he calleth my "	darling	," of all this long	8, 176/ 11
contended with Erasmus my	darling	because I found no	8, 176/ 16
intent with Erasmus my	darling	as I find with	8, 176/ 17
found with Erasmus my	darling	the shrewd intent and	8, 176/ 18
in Tyndale, Erasmus my	darling	should be no more	8, 176/ 19
be no more my	darling	. But I find in	8, 176/ 20
find in Erasmus my	darling	that he detesteth and	8, 176/ 20
and therefore Erasmus my	darling	shall be my dear	8, 176/ 22
shall be my dear	darling	still. And surely if	8, 176/ 23
Tyndale be my dear	darling	too. But while he	8, 176/ 25
cannot take for my	darling	him that the devil	8, 176/ 26
devil taketh for his	darling	. Now, for his translation	8, 176/ 26
though he were my	darling	never so dear. Howbeit	8, 177/ 16
whom Tyndale calleth my	darling	, and whom himself doth	8, 184/ 8
would not only my	darling's	books, but mine own	8, 178/ 14
they be so dear	darlings	to God, of whom	8, 523/ 29
in te est, quae	data	est tibi per prophetiam	8, 191/ 26
grace save gratia gratis	data	-- and yet that	8, 204/ 19
with which gratia gratis	data	, all had he thereof	8, 204/ 20
wife or his neighbor's	daughter	, a Christian man doth	8, 202/ 3
wife nor his neighbor's	daughter	. More This matter is	8, 202/ 5
loving" of his neighbor's	daughter	, I had as lief	8, 202/ 9
their own sons and	daughters	, and burning them up	8, 349/ 9
recover his health, as	David	ate of the hallowed	8, 60/ 5
he layeth example of	David	and of Moses. But	8, 60/ 34
in the examples of	David	and his company, which	8, 72/ 22
for necessity dispensed with	David	and his servants, that	8, 72/ 35
live without nuns than	David	might without meat. Tyndale	8, 73/ 12

therein, that persecuted King	David	; as though Friar Luther	8, 137/ 27
were like to King	David	and his host. And	8, 137/ 29
where he punished King	David	for his manslaughter and	8, 209/ 17
in seeking, as holy	David	saith, excuses for their	8, 451/ 32
will show, peradventure, that	David	did so, and haply	8, 467/ 26
a very bare argument.	David	was an elect person	8, 467/ 27
suffered occasions stronger than	David	to fall upon him	8, 528/ 35
that by Tyndale's doctrine,	David	did no deadly sin	8, 529/ 17
here his example by	David	. And therefore let us	8, 530/ 8
Tyndale saith, "stronger than	David	," and able to "carry	8, 530/ 30
frailty, and feebleness of	David	-- as a small	8, 530/ 34
ween that he accuseth	David	and the elects, because	8, 530/ 37
with his example of	David	, which did so, as	8, 532/ 15
returneth without resistance, though	David	so did twice. There	8, 532/ 25
sleeps, as he doth	David	here. For that is	8, 532/ 34
thus saith he of	David	, as ye have heard	8, 532/ 37
her husband, Uriah! More	David	was here in a	8, 533/ 2
make me believe that	David	did spy her, and	8, 533/ 7
proveth Tyndale here that	David	, in all this long	8, 534/ 8
therefore, in like wise,	David	, lying in lechery, lost	8, 534/ 12
prove us thoroughly that	David	was that while in	8, 534/ 15
a willful working of	David	against the faithful love	8, 534/ 25
will agree also that	David	had all that while	8, 534/ 30
as ye said that	David	did in his deeds	8, 535/ 13
now say I that	David	did none of these	8, 535/ 14
of his neither defendeth	David	against the loss of	8, 535/ 27
feeling faith. Now, if	David	were in a sleep	8, 535/ 31
how he proveth that	David	was fallen to such	8, 535/ 36
least. Now, then, when	David	first began to spy	8, 536/ 6
should be slain . . . did	David	in all this while	8, 536/ 19
why he believeth, that	David	was elected to salvation	8, 536/ 35
of the salvation of	David	; but holding myself for	8, 537/ 15
upon good likelihoods that	David	consented to sin, and	8, 537/ 20
Nor it excuseth not	David	nor no man else	8, 537/ 35
case . . . it excuseth not	David	from deadly sin. For	8, 538/ 9
whole matter . . . both that	David	agreed and consented to	8, 538/ 29
sins so committed by	David	, his deadly deeds so	8, 538/ 32
he said further unto	David	, as in the person	8, 539/ 3
whereas Tyndale saith that	David	in all those horrible	8, 539/ 18
God here saith that	David	did in those horrible	8, 539/ 21
how saith Tyndale that	David	consented not to the	8, 539/ 25
And yet was not	David	out of hope with	8, 540/ 3
proper process of King	David	concerning the order of	8, 540/ 8
he teacheth us that	David	did none of his	8, 540/ 20
the contrary . . . and that	David	sinned so deadly that	8, 540/ 25
Tyndale hath of King	David	told us his wise	8, 540/ 27
he proceedeth forth from	David	, and telleth us as	8, 540/ 29
say but like as	David	did adultery through temptation	8, 542/ 33
the sins of King	David	, by the words of	8, 547/ 6
the examples of King	David	and Saint Peter, and	8, 565/ 37

at the sound of	David's	harp. Now, where he	8, 160/ 13
weight of persecution upon	David's	back, that passed his	8, 528/ 25
therefore let us consider	David's	deeds with Tyndale's words	8, 530/ 8
First he saith that	David's	sins arose upon great	8, 530/ 11
upon great occasions above	David's	strength . . . which great occasions	8, 530/ 12
finally, for conclusion of	David's	deeds, whereas Tyndale saith	8, 538/ 11
and is at this	day	come to the realm	8, 8/ 36
Saint Matthias, the twenty-third	day	of February . . . and have	8, 12/ 31
for that was his	day	indeed, and so is	8, 12/ 34
which hath his holy	day	so now appointed to	8, 13/ 2
agree that before the	Day	of Doom there were	8, 20/ 28
keeping of any fasting	day	or holy day made	8, 32/ 6
fasting day or holy	day	made by the Church	8, 32/ 6
showeth that at the	Day	of Doom men shall	8, 52/ 30
although he suffered every	day	in a long life	8, 53/ 7
more harm in one	day	than should their ruler	8, 55/ 23
by thousands on a	day	, as ye have done	8, 58/ 29
ashamed to fast any	day	at all, lest she	8, 63/ 14
likewise of the holy	day	, he knoweth that the	8, 73/ 14
he knoweth that the	day	is servant unto man	8, 73/ 14
neighbor on the holy	day	and let the sermon	8, 73/ 18
sermon alone for one	day	; or that he would	8, 73/ 18
work on the holy	day	, need requiring it, at	8, 73/ 19
holy on the holy	day	. . . weening that they might	8, 73/ 23
them that the holy	day	is servant unto man	8, 73/ 27
bold upon the holy	day	, as upon his own	8, 73/ 28
even over the Sabbath	day	, to use it as	8, 73/ 30
lord of the Sabbath	day	, nor no man else	8, 73/ 33
hath sanctified the Sabbath	day	unto himself. And that	8, 74/ 5
lord of the Sabbath	day	: because he would that	8, 74/ 7
Scripture that the Sabbath	day	was sanctified only to	8, 74/ 9
defer unto the holy	day	the worldly works which	8, 74/ 24
done upon the working	day	before, or may as	8, 74/ 26
it on the holy	day	, and thereby will for	8, 74/ 27
reverence from the holy	day	and make working day	8, 74/ 28
day and make working	day	thereof: this man hath	8, 74/ 29
using of the holy	day	-- gathering wood on	8, 74/ 32
wood on the holy	day	that he might have	8, 74/ 32
done on the working	day	-- was by God's	8, 74/ 33
keeping of the holy	day	, of which he putteth	8, 75/ 1
more respect unto Christmas	Day	or Easter Day, or	8, 75/ 5
Christmas Day or Easter	Day	, or Whitsuntide, to keep	8, 75/ 5
himself, than the worst	day	in the year, or	8, 75/ 6
doctrine concerning the holy	day	! Tyndale And so throughout	8, 75/ 8
hundred times in a	day	. Neither purgatory need to	8, 89/ 35
ten men on a	day	we cast but a	8, 90/ 4
Christ's death unto this	day	. . . was there never none	8, 91/ 20
present once in a	day	at such a mumming	8, 109/ 19
of Christ unto this	day	; and that in those	8, 119/ 26
after in the open	day	abide thereby, and avow	8, 124/ 29

Tyndale And the holy	day	will he keep so	8, 125/ 16
regard wherefore the holy	day	was ordained -- to	8, 125/ 18
many keep the holy	day	so strait . . . that would	8, 125/ 21
not on the holy	day	to take a nun	8, 125/ 28
honor of their holy	day	. Tyndale And in ceremonies	8, 126/ 15
days even to the	Day	of Doom -- yet	8, 157/ 34
his pain till the	Day	of Doom. For as	8, 216/ 17
men as before that	day	be damned for his	8, 216/ 18
seem to flee by	day	, and therefore they flee	8, 227/ 36
from death the third	day	," and that penance and	8, 238/ 21
the world unto this	day	. . . as I shall yet	8, 245/ 30
bound yet unto this	day	, and ever shall be	8, 248/ 19
of keeping the holy	day	-- they say the	8, 253/ 9
the Scripture before his	day	, nor drawn out thereof	8, 262/ 21
shall yet in the	day	of the Lord awake	8, 267/ 11
from Adam to his	day	. . . what miracles findeth Tyndale	8, 274/ 1
sleep shall till the	Day	of Doom), and will	8, 287/ 10
right faith at this	day	. And then say I	8, 299/ 3
taught; this did he	day	and night." And therefore	8, 311/ 17
change of the Sabbath	day	into the Sunday without	8, 320/ 3
lords over the Sabbath	day	, and may yet change	8, 320/ 7
Monday, or any other	day	, as we see need	8, 320/ 7
may make every tenth	day	holy day, only if	8, 320/ 8
every tenth day holy	day	, only if we see	8, 320/ 8
become servants unto the	day	, after their superstition. Neither	8, 320/ 13
needed we any holy	day	at all, if the	8, 320/ 13
change of the Sabbath	day	a very slight matter	8, 320/ 16
lord of the Sabbath	day	": therefore, as though every	8, 320/ 19
lords of the Sabbath	day	, so that we may	8, 320/ 21
become servants unto the	day	, after their superstition." But	8, 320/ 25
served God on one	day	, that for the avoiding	8, 320/ 30
should have left the	day	that God himself appointed	8, 320/ 31
have kept the same	day	that the Jews kept	8, 320/ 33
lords of the Sabbath	day	; nor men were not	8, 321/ 4
even over the Sabbath	day	too . . . and which, as	8, 321/ 7
and ordained the Sabbath	day	for man, and not	8, 321/ 8
man for the Sabbath	day	, and yet nevertheless subdued	8, 321/ 9
serving, not the Sabbath	day	, but God upon the	8, 321/ 10
God upon the Sabbath	day	-- he, I say	8, 321/ 10
lord of the Sabbath	day	, discharge them of the	8, 321/ 12
them of the Sabbath	day	. And yet -- because	8, 321/ 13
their pleasure take what	day	they would, and make	8, 321/ 16
own Holy Spirit) the	day	of his own resurrection	8, 321/ 17
celebrated with the resting	day	drawn from worldly business	8, 321/ 20
specially called "our Lord's	day	." Whereof to say that	8, 321/ 23
it to every tenth	day	when we list --	8, 321/ 25
yet, to change this	day	that Christ hath ordained	8, 321/ 28
came . . . so is Christ's	day	so ordained by himself	8, 322/ 21
too, into one eternal	day	without either week or	8, 322/ 23
and make our Sabbath	day	as well upon any	8, 322/ 29

well upon any other	day	as upon the Sunday	8, 322/ 30
for his own Sabbath	day	which day he list	8, 322/ 34
own Sabbath day which	day	he list himself, and	8, 322/ 35
we need none holy	day	at all "if the	8, 323/ 5
church on the holy	day	-- or there to	8, 323/ 9
continual and inseparable that	day	nor night he never	8, 325/ 36
Why taken the tenth	day	? Why offered the fourteenth	8, 329/ 1
ever shall till the	Day	of Doom; for else	8, 334/ 14
not stir up every	day	a new prophet with	8, 335/ 29
not stir up every	day	a new prophet with	8, 338/ 5
done save only the	Day	of Doom; which he	8, 338/ 16
if need were, every	day	a new prophet, and	8, 338/ 18
As yet at this	day	, if a preacher preach	8, 341/ 30
procession upon any certain	day	. . . but that any lewd	8, 354/ 35
many years unto this	day	. . . although the cause of	8, 370/ 20
neither; but all that	day	was I in a	8, 371/ 29
For she, when the	day	approached of her departing	8, 372/ 8
had been accustomed, no	day	missing, to do service	8, 372/ 14
people bound at this	day	, of necessity, to the	8, 375/ 24
nor yet unto this	day	neither, there hath been	8, 387/ 1
save him in what	day	soever he sin. Also	8, 432/ 25
his righteousness, in what	day	soever he sin." Here	8, 432/ 28
have yet unto this	day	; as, for example, that	8, 477/ 35
sadly, and gape by	day	against the sun, by	8, 506/ 14
to heaven at the	Day	of Doom (for Tyndale's	8, 537/ 10
and still dispute all	day	whether falling may be	8, 552/ 25
Collins is, at this	day	, of his. But yet	8, 554/ 30
to lose a whole	day	in God's service, keep	8, 572/ 12
writing, but also many	days	before . . . he had revoked	8, 22/ 27
made great instance certain	days	after his judgment . . . that	8, 23/ 24
of us three, three	days	ere Father Frith was	8, 34/ 17
the devil in these	days	so strong, and these	8, 35/ 18
hundred years before Luther's	days	and his, that ever	8, 45/ 15
place, Tyndale's "spiritual" sort	days	to his own --	8, 45/ 24
Christ's church unto Luther's	days	and his; or else	8, 46/ 19
holy saints since Christ's	days	unto Tyndale's time have	8, 49/ 35
that died within eight	days	were counted in as	8, 60/ 8
men wine upon certain	days	, or command them certain	8, 61/ 18
or command them certain	days	to fast -- here	8, 61/ 19
break all the fasting	days	too, with laud and	8, 62/ 20
preachers, in these latter	days	of this blind world	8, 62/ 21
could not on fasting	days	find their meat, "hath	8, 62/ 22
thralldom" of all fasting	days	and all professed chastity	8, 62/ 25
appoint certain common fasting	days	in which the people	8, 62/ 33
would find very few	days	therefor of their own	8, 63/ 1
away of common fasting	days	, in which folk fast	8, 63/ 6
commandment; and, those common	days	taken away . . . folk were	8, 63/ 7
to choose their fasting	days	themselves, not of any	8, 63/ 9
should need few fasting	days	to their pain, having	8, 63/ 12
and appointed them certain	days	. It appeareth also that	8, 64/ 24

that in all his	days	he suffered him to	8, 66/ 22
wept and mourned many	days	; I fasted also, and	8, 67/ 15
drink not, in three	days	and three nights. And	8, 67/ 32
that Christ fasted forty	days	and "after" hungered --	8, 70/ 16
hungered in his forty	days	or not, we be	8, 70/ 18
people, so straitly forty	days	that in the while	8, 70/ 21
he would bring holy	days	and working days all	8, 74/ 20
holy days and working	days	all in one case	8, 74/ 21
keep them for holy	days	himself, than the worst	8, 75/ 6
of Christian people all	days	unto the end of	8, 106/ 34
death till holy Tyndale's	days	had in this world	8, 107/ 19
death till holy Tyndale's	days	, the Holy Ghost, whom	8, 107/ 21
his church himself all	days	unto the world's end	8, 107/ 24
themselves, and from their	days	used ever hitherto (as	8, 109/ 30
small question of late	days	, whether it were bread	8, 116/ 15
that hath from Christ's	days	hitherto continued; and that	8, 118/ 29
thousand years before their	days	; and, most mad of	8, 119/ 28
now, in these latter	days	, the devil hath broken	8, 119/ 32
wedded woman in his	days	, nor never would have	8, 122/ 13
which ever since Christ's	days	, by the judgment of	8, 129/ 31
and interpreters before our	days	, were either false or	8, 130/ 7
or bad before Luther's	days	, that anything hath written	8, 140/ 4
next after the apostles'	days	-- and he will	8, 151/ 29
and therefore after their	days	by a certain time	8, 151/ 32
I think from Adam's	days	, to whom it is	8, 155/ 2
yet his time fifteen	days	after, within which he	8, 157/ 24
church in his apostles'	days	-- that he would	8, 157/ 32
time to time all	days	even to the Day	8, 157/ 34
with his church all	days	to the world's end	8, 158/ 21
used them before our	days	. . . be now long ago	8, 159/ 1
have used before our	days	. And I say that	8, 166/ 23
Holy Scripture all the	days	of his life. For	8, 175/ 31
And therefore in these	days	, in which Tyndale hath	8, 177/ 31
say, therefore, in these	days	, in which men by	8, 178/ 8
them likely in these	days	so to do. But	8, 178/ 17
and some of later	days	, not long before Luther	8, 180/ 29
years from the apostles'	days	, and almost as many	8, 187/ 9
of Christ unto these	days	. And that the grace	8, 197/ 28
signified long before our	days	. . . Tyndale must needs in	8, 200/ 37
false; that the holy	days	nor the fasting days	8, 220/ 36
days nor the fasting	days	no man need to	8, 221/ 1
saints dead before these	days	, since Christ's time till	8, 221/ 19
either in the apostles'	days	or soon after . . . and	8, 245/ 34
hundred years before their	days	hath held for good	8, 249/ 14
ever since the apostles'	days	hitherto, by miracles proved	8, 250/ 22
with his church all	days	unto the end of	8, 258/ 6
the Scripture in their	days	-- and would, in	8, 269/ 32
but shall shorten his	days	. . . and, putting strength and	8, 270/ 21
faithful men . . . in whose	days	we cannot prove that	8, 271/ 19
people had before Moses'	days	any scripture such as	8, 271/ 30

saith that in Noah's	days	, when the flood came	8, 272/ 5
yet long after Adam's	days	. For though Adam had	8, 273/ 3
have done before his	days	. But now, for the	8, 313/ 16
temples in the holy	days	to pray. And our	8, 323/ 11
did even in Moses'	days	: I think, therefore, that	8, 329/ 28
should spring after their	days	; and this must he	8, 333/ 34
also: that after their	days	Christ would never show	8, 334/ 36
was since the apostles'	days	(nor, peradventure, every man	8, 336/ 24
apostles only, all the	days	unto the end of	8, 344/ 27
new festival of holy	days	unto those that God	8, 349/ 28
was long after Moses'	days	instituted, and very solemnly	8, 349/ 31
be yet at those	days	truths kept among the	8, 356/ 1
peradventure from Adam's own	days	, concerning the coming of	8, 365/ 6
that wrote after Moses'	days	. . . that the Jews had	8, 365/ 11
wrote since the apostles'	days	. Then see they again	8, 366/ 37
hand, from the apostles'	days	unto our own. It	8, 375/ 3
Cyprian did in his	days	reckon it for a	8, 375/ 33
shall dwell therewith all	days	unto the world's end	8, 378/ 19
last past unto Luther's	days	, nor yet unto this	8, 387/ 1
and kept from Christ's	days	and his apostles' hitherto	8, 388/ 35
be with them all	days	unto the end of	8, 389/ 4
Christ's church, since Christ's	days	and his apostles' hitherto	8, 394/ 24
belief before holy Luther's	days	and his own (for	8, 394/ 26
fathers from the apostles'	days	hitherto . . . or else must	8, 395/ 4
church since the apostles'	days	. This might one do	8, 415/ 22
Christ's church from the	days	of himself and his	8, 428/ 30
himself felt in his	days	-- could never after	8, 428/ 35
many in our own	days	in whom we have	8, 437/ 19
am with you all	days	unto the end of	8, 466/ 13
images, and kept holy	days	and fasting days, and	8, 481/ 22
holy days and fasting	days	, and believed all, very	8, 481/ 23
experience of his own	days	in Almaine, through the	8, 482/ 19
these heretics of our	days	, of such a filthy	8, 515/ 18
even unto lousy Luther's	days	. And yet, notwithstanding that	8, 520/ 23
these deeds in diverse	days	, and all this while	8, 533/ 11
warily from all holy	days	, and especially (for so	8, 572/ 13
he hopeth should so	daze	our eyes that we	8, 229/ 9
that his eyes shall	daze	to look thereon. But	8, 393/ 27
light, where his eyes	dazed	-- so shall I	8, 33/ 36
bishop" into "overseer," and "	deacon	" into "server"? Both which	8, 186/ 22
Order . . . and likewise the	deacons	by the putting of	8, 84/ 17
waters that are but	dead	? In token that the	8, 100/ 23
not only a bare,	dead	token, and sign of	8, 100/ 26
he saw his apostles	dead	, and no man that	8, 157/ 35
that the holy saints	dead	before these days, since	8, 221/ 19
and teach the whole	dead	, stinking sea of sin	8, 227/ 17
him either quick or	dead	. And therefore as touching	8, 247/ 35
for them that are	dead	. . . and deny the Epistle	8, 265/ 18
layest for thee be	dead	; but the word of	8, 267/ 5
sent into the world	dead	men also, to give	8, 275/ 6

For the burying of	dead	men ever was and	8, 305/ 15
whom both quick and	dead	he doth show miracles	8, 338/ 28
holy men, quick and	dead	, and for the doctrine	8, 346/ 19
Body, which is not	dead	but quick, with that	8, 366/ 14
profit them that are	dead	, among many other things	8, 373/ 13
for them that be	dead	. For the apostles knew	8, 373/ 16
a time cold and	dead	. . . which yet catcheth heat	8, 397/ 33
and workless, and therefore	dead	and fruitless -- dead	8, 400/ 34
dead and fruitless --	dead	, I say, not in	8, 400/ 34
belief and faith . . . but	dead	as to the attaining	8, 400/ 35
then his faith is	dead	, and a dead faith	8, 412/ 15
is dead, and a	dead	faith is no faith	8, 412/ 16
faith by sin wax	dead	, it waxeth not dead	8, 412/ 19
dead, it waxeth not	dead	in the nature of	8, 412/ 20
by deadly sin waxeth	dead	in the nature of	8, 412/ 21
of grace . . . as the	dead	faith is out of	8, 412/ 23
liveth in delices is	dead	even while she liveth	8, 412/ 25
you can never be	dead	; and likewise, as long	8, 413/ 7
the body having some	dead	part hanging thereon, wherein	8, 417/ 15
sin lain full long	dead	. But now is he	8, 417/ 21
the faith were but	dead	. And therein useth himself	8, 421/ 10
soul were but a	dead	body that could nothing	8, 421/ 15
none of them be	dead	in their sin and	8, 438/ 1
again but fall stark	dead	on the ground: so	8, 440/ 18
wounded, and not clean	dead	. More This chapter hath	8, 485/ 18
wounded, and not clean	dead	" -- I say that	8, 486/ 34
or botch, but utterly	dead	of grace, sent down	8, 496/ 8
somewhat . . . not as a	dead	vessel, whereinto Tyndale putteth	8, 504/ 11
and a very deep	dead	sleep indeed, if he	8, 533/ 2
fallen to such a	dead	sleep that he had	8, 535/ 36
time that it was	dead	indeed. And thus, good	8, 540/ 6
raise up when were	dead	, they could not comprehend	8, 541/ 4
both quick faith and	dead	faith, and all as	8, 552/ 13
and more than half	dead	. . . as ye shall well	8, 553/ 32
he calleth not a	dead	faith any "faith" . . . but	8, 555/ 16
God, and of the	deadliness	(or, as men might	8, 209/ 27
every kind of like	deadliness	, or else it sufficeth	8, 215/ 35
as he forgave the	deadliness	of the sin, and	8, 539/ 28
sore offense and heinous	deadliness	thereof. And now cometh	8, 551/ 27
people a draft of	deadly	poison. Then have we	8, 8/ 18
the devil hath a	deadly	delight to beguile good	8, 12/ 1
odious to God and	deadly	contagious to men . . . and	8, 33/ 10
more harm and more	deadly	poison, too, in this	8, 41/ 11
and continue in any	deadly	sin, they receive their	8, 82/ 15
of such vows is	deadly	sin, and such manner	8, 108/ 8
own blessed Person a	deadly	, devilish heretic! Now, since	8, 118/ 36
give ear to such	deadly	doctrine as Tyndale teacheth	8, 148/ 12
his own heresy, he	deadly	belieth us. Now of	8, 148/ 27
into poison, might both	deadly	do hurt unto themselves	8, 178/ 7
and his church his	deadly	, malicious heresy . . . wherewith he	8, 188/ 11

and yet fall into	deadly	sin again. For whose	8, 212/ 11
apostle Paul that the	deadly	sin committed after Baptism	8, 213/ 5
nor purgatory); but that	deadly	sin committed after Baptism	8, 213/ 15
say that he sinneth	deadly	that so doth, although	8, 216/ 32
infect his neighbors with	deadly	poisoned heresies against the	8, 218/ 10
better rewarded there, is	deadly	sin before God and	8, 221/ 7
vow of chastity sinneth	deadly	, and whoso holdeth it	8, 242/ 27
the devil, by their	deadly	malice, drown them utterly	8, 249/ 5
God's bidding be evermore	deadly	sin, but if the	8, 308/ 18
done upon pain of	deadly	sin. For this is	8, 334/ 26
any man falling to	deadly	sin after Christendom once	8, 377/ 20
is of its nature	deadly	, though the soul die	8, 393/ 16
have done, were heinous,	deadly	sin . . . and that it	8, 394/ 21
which he saith is	deadly	sin to believe. And	8, 404/ 34
that faith into a	deadly	sin that he should	8, 410/ 29
soul that dieth by	deadly	sin waxeth dead in	8, 412/ 21
again . . . as many a	deadly	sinner doth in the	8, 417/ 20
that he may sin	deadly	, and the seed of	8, 421/ 25
in a man, and	deadly	sin, together. But lively	8, 423/ 26
-- cannot dwell with	deadly	sin . . . neither with manslaughter	8, 423/ 28
a chronicle), do any	deadly	sin of purpose --	8, 426/ 10
faith can never sin	deadly	after. By which ye	8, 427/ 14
they be fallen into	deadly	sin, then cease they	8, 428/ 12
man can never sin	deadly	. So that by that	8, 428/ 26
never after fall into	deadly	sin, or not so	8, 428/ 36
for they cannot fall	deadly	. But Saint Paul there	8, 430/ 5
Saint Paul there meant	deadly	falls, as both by	8, 430/ 6
not, I suppose, without	deadly	sin. Peradventure Tyndale will	8, 430/ 23
that whoso sin once	deadly	after his baptism, shall	8, 431/ 4
down so far into	deadly	sin that it is	8, 431/ 22
other heresy: that every	deadly	sin after baptism should	8, 431/ 29
do could be no	deadly	sin . . . or that for	8, 433/ 20
death due for our	deadly	sin, but if we	8, 433/ 39
from good works to	deadly	sin, then lose they	8, 434/ 21
by the committing of	deadly	sin, and becometh the	8, 435/ 16
a homicide and sinneth	deadly	, and hath not everlasting	8, 435/ 21
in him, may sin	deadly	and lose the seed	8, 435/ 24
and so to do	deadly	sin and lose the	8, 435/ 27
from all falling into	deadly	sin. And that I	8, 435/ 30
will never suffer any	deadly	sin to enter. And	8, 435/ 36
of his to be	deadly	sin. And that this	8, 436/ 10
God may fall into	deadly	sin, and become children	8, 437/ 4
there can never any	deadly	sin enter after. For	8, 438/ 13
that he cannot sin	deadly	by any manner means	8, 438/ 25
that he that doth	deadly	sin is not God's	8, 438/ 26
child can never sin	deadly	after. As though every	8, 438/ 28
for him to sin	deadly	, but that it is	8, 439/ 12
to keep him from	deadly	sin. Yet will not	8, 439/ 13
him cannot sin after	deadly	, by no manner means	8, 439/ 17
time after to sin	deadly	that hath once the	8, 439/ 29

long he cannot sin	deadly	-- Saint John, I	8, 439/ 34
neither shall sin after	deadly	nor never can, because	8, 440/ 2
and therefore cannot sin	deadly	as long as he	8, 440/ 20
Spirit, and fall to	deadly	sin, and continue therein	8, 440/ 22
in him cannot sin	deadly	," meaning thereby, as long	8, 440/ 27
will, and thereby sin	deadly	and be damned too	8, 440/ 34
forever after from every	deadly	sin -- let him	8, 441/ 6
not forever from every	deadly	sinful deed. For Tyndale	8, 441/ 7
keep him from all	deadly	sin . . . yet it shall	8, 441/ 8
be wont to call	deadly	sins. And therefore, good	8, 441/ 11
deeds could be any	deadly	sin, because that the	8, 442/ 16
and therefore never sin	deadly	, but be certain and	8, 442/ 37
tickled toward great actual	deadly	sins, and daily fall	8, 444/ 4
abominable deeds be no	deadly	sins, yet, but venial	8, 444/ 9
stirring and incitations toward	deadly	sinful deeds . . . but also	8, 444/ 27
that, he sinneth not	deadly	. And this is the	8, 445/ 14
true member sinneth not	deadly	all the while that	8, 445/ 33
church, do not sin	deadly	in the very time	8, 446/ 3
they can never sin	deadly	. . . for the Spirit (saith	8, 447/ 26
saith they never sin	deadly	nor never can, be	8, 448/ 4
as far less were	deadly	and damnable in another	8, 448/ 5
purpose, and therefore never	deadly	, after. Albeit that, as	8, 448/ 9
be in other men	deadly	and damnable, we must	8, 448/ 35
deeds which should be	deadly	in another, to be	8, 449/ 1
another, to be not	deadly	in Luther or him	8, 449/ 1
say it is no	deadly	sin in them because	8, 449/ 3
therefore it is not	deadly	to them, because by	8, 449/ 7
that the deed is	deadly	-- and that he	8, 449/ 10
and that he sinneth	deadly	. For else God did	8, 449/ 10
say I, they sin	deadly	indeed. "Nay," saith Tyndale	8, 449/ 17
the meanwhile, and had	deadly	trespassed, though the death	8, 451/ 8
sin he sinneth never	deadly	," must seek some better	8, 451/ 13
he do not sin	deadly	in the time of	8, 451/ 14
in defending themselves from	deadly	sin, as Tyndale's own	8, 451/ 28
doubteth to be damnable	deadly	sin? And therefore when	8, 452/ 20
that it is never	deadly	sin, though it be	8, 453/ 18
we speak of the	deadly	sin in the time	8, 455/ 1
did not yet sin	deadly	, since their necks were	8, 455/ 15
can never after do	deadly	sin, not even while	8, 455/ 37
doing no manner of	deadly	sin? If he say	8, 456/ 8
I do never sin	deadly	, nor never shall, nor	8, 458/ 2
standing) fall into many	deadly	sins, without any wrong	8, 459/ 3
can it be no	deadly	sin? Because, saith Tyndale	8, 461/ 16
any such thing sin	deadly	nor damnable, be the	8, 461/ 23
malicious error to be	deadly	sin and damnable . . . so	8, 461/ 34
of error to be	deadly	sin and damnable . . . be	8, 461/ 35
that the one were	deadly	sin and damnable every	8, 462/ 6
is not damnable nor	deadly	sin. But in the	8, 462/ 10
every error therein were	deadly	sin and damnable . . . and	8, 462/ 12
church can never sin	deadly	? And this ye see	8, 462/ 14

held maliciously, is yet	deadly	sin and damnable if	8, 462/ 22
none other error is	deadly	sin or damnable, which	8, 462/ 23
is in Christ is	deadly	sin and damnable, though	8, 462/ 27
great, is damnable and	deadly	but if it be	8, 462/ 29
church can never sin	deadly	though they err in	8, 467/ 11
cause it is no	deadly	sin in the mean	8, 467/ 16
they can do no	deadly	sin, do "horrible deeds	8, 477/ 25
of all . . . was there	deadly	wounded and taken, and	8, 483/ 5
they do never sin	deadly	, how horrible deeds soever	8, 485/ 24
and yet sin never	deadly	, because they do them	8, 485/ 27
at all in no	deadly	sin, except heresy. For	8, 486/ 35
right belief and other	deadly	sins may stand together	8, 486/ 36
cause can never do	deadly	sin, though he do	8, 490/ 1
be, saith he, no	deadly	sins in those blessed	8, 490/ 8
mischievous deeds without any	deadly	sin, because they do	8, 490/ 37
deeds be damnable or	deadly	sin. We might here	8, 493/ 4
elect church" be never	deadly	sins, because they do	8, 494/ 1
church" do never sin	deadly	because that after the	8, 494/ 22
no deed damnable nor	deadly	sin in any man	8, 494/ 29
naught again and into	deadly	sin . . . and that of	8, 517/ 12
by grace from their	deadly	heresies into the life	8, 517/ 16
elects do not sin	deadly	in their deadly sins	8, 528/ 6
sin deadly in their	deadly	sins, because they do	8, 528/ 6
doctrine, David did no	deadly	sin . . . but was ever	8, 529/ 18
All this was no	deadly	sin in him, because	8, 529/ 23
they do never any	deadly	sin, but their deeds	8, 529/ 34
of their deed, no	deadly	sin in themselves . . . since	8, 531/ 12
of elects be no	deadly	sins: because of the	8, 531/ 18
all elects from all	deadly	sin: in that they	8, 532/ 36
and wrote the traitorous	deadly	letter, and delivered that	8, 536/ 17
greater . . . he had sinned	deadly	, for lack of "feeling	8, 536/ 29
sinfully drinketh himself drunk	deadly	sinneth, and shall die	8, 537/ 33
excuseth not David from	deadly	sin. For then is	8, 538/ 9
he could not sin	deadly	because he was an	8, 538/ 12
committed by David, his	deadly	deeds so displeased God	8, 538/ 32
deeds did yet no	deadly	sin, because, he saith	8, 539/ 18
sin that was, from	deadly	to venial"; that is	8, 539/ 35
preserved forever from all	deadly	sin -- is clearly	8, 540/ 9
appeareth evidently -- the	deadly	sin translated, and the	8, 540/ 17
and therefore sinned not	deadly	. Wherein, as ye see	8, 540/ 23
that David sinned so	deadly	that he sinfully despised	8, 540/ 25
at any time sin	deadly	. And now forgetteth he	8, 541/ 33
heart, and yet sin	deadly	by the denying thereof	8, 541/ 36
temporal death, were no	deadly	sin. Whereof our Savior	8, 544/ 15
the elect cannot sin	deadly	-- first he allegeth	8, 546/ 26
and forgiveness of that	deadly	sin with change of	8, 548/ 28
them ever from all	deadly	sin. And thus, good	8, 549/ 30
elects do die in	deadly	sin; but that they	8, 550/ 18
that they sometimes do	deadly	sins -- that is	8, 550/ 19
elects never do no	deadly	sins. That is, ye	8, 550/ 26

be of their nature	deadly	; that is to say	8, 550/ 28
Tyndale take and understand "	deadly	sin" for some other	8, 550/ 33
I say, this word "	deadly	sin" as indeed he	8, 551/ 7
his repentance sinned not	deadly	, at the time when	8, 551/ 11
he did therein no	deadly	sin at the time	8, 551/ 13
Saint Peter sinned not	deadly	before . . . he telleth us	8, 551/ 21
ween it was no	deadly	sin . . . by which it	8, 551/ 30
also rather die, than	deadly	to displease him by	8, 556/ 25
well that Peter sinned	deadly	. . . and, like a shrewd	8, 557/ 28
and forswearing me, for	deadly	sinful dread of bodily	8, 558/ 3
faith, nor by any	deadly	sin, turned in any	8, 558/ 18
at any time doth	deadly	sin . . . which thing he	8, 559/ 11
at any time sinneth	deadly	: even in the very	8, 559/ 21
they can do no	deadly	sin, yet he confesseth	8, 564/ 18
deeds he doth no	deadly	sin, because he doth	8, 565/ 33
that ever was any	deadly	sin yet, or any	8, 566/ 4
they do never sin	deadly	, what horrible and abominable	8, 566/ 30
they can never do	deadly	sin . . . and be also	8, 566/ 36
faith, can never sin	deadly	after. Let us now	8, 568/ 3
at any time sin	deadly	-- though their deeds	8, 570/ 9
horrible deeds to be	deadly	sin. And therefore are	8, 570/ 12
Tyndale, out of all	deadly	sin -- and therefore	8, 570/ 17
that, can never do	deadly	sin, though they do	8, 572/ 20
-- repenteth never a	deal	; but they that repent	8, 90/ 33
neither, by a great	deal	, as the Messenger doth	8, 177/ 19
hearers wax a great	deal	the worse. And therefore	8, 177/ 30
superfluous and a great	deal	too long. For then	8, 335/ 37
all my commandments, and	deal	justly and righteously: he	8, 432/ 7
will, take a great	deal	the less labor and	8, 460/ 27
great likelihood, and some	deal	more, too, that Saint	8, 549/ 7
intent that we may	deal	well and plainly together	8, 555/ 8
he weeneth himself to	deal	the most wilily, therein	8, 559/ 17
of his sin, and	deal	justly and righteously, and	8, 569/ 1
more good than his	dealing	had before deserved. And	8, 17/ 9
opinion. And by this	dealing	every man may see	8, 21/ 6
to detect their spiteful	dealing	, and make them be	8, 275/ 28
or not. But his	dealing	well declareth wherefore he	8, 381/ 27
his charge. He hath	dealt	justly, and righteously he	8, 569/ 6
the famine of the	dear	years have destroyed bodies	8, 2/ 7
darling shall be my	dear	darling still. And surely	8, 176/ 22
should Tyndale be my	dear	darling too. But while	8, 176/ 24
my darling never so	dear	. Howbeit, that book of	8, 177/ 17
to the people thus: "	Dear	brethren, in the love	8, 268/ 21
that they be so	dear	darlings to God, of	8, 523/ 29
occasion of the great	dearth	and scarcity of the	8, 2/ 10
and bringing all in	dearth	, much more than men	8, 2/ 22
vengeance, not only by	dearth	and death, but also	8, 4/ 35
words of Holy Writ "	Death	is in the pot	8, 2/ 18
only by dearth and	death	, but also by battle	8, 4/ 35
you even to the	death	. Over this, ye shall	8, 5/ 12

rejoiced Tyndale in the	death	of Hitton . . . of whose	8, 12/ 22
any man should suffer	death	. For he said that	8, 15/ 20
that opinion to the	death	. Finally, holding all these	8, 15/ 26
my power, even to	death	, by God's grace, who	8, 18/ 32
remedy with me but	death	." By which words, if	8, 20/ 9
the time of his	death	would he by his	8, 21/ 2
the time of his	death	. . . he would not speak	8, 21/ 28
brought his body to	death	, and gave him yet	8, 22/ 9
deserved to suffer the	death	that he then wist	8, 23/ 12
reckoning that their painful	death	doth great worship to	8, 25/ 9
bringeth any man to	death	. And yet make they	8, 28/ 1
justice, by sore, painful	death	, both for example and	8, 28/ 9
by bodily pain or	death	. . . and some of them	8, 28/ 12
by bodily pain, and	death	, divers their evangelical brethren	8, 28/ 17
soul unto the everlasting	death	; and therefore neither vouchsafe	8, 37/ 22
every age from Christ's	death	hitherto. And in this	8, 44/ 17
since that from Christ's	death	hitherto, all holy men	8, 44/ 33
thereof upon pain of	death	, as he forbiddeth us	8, 61/ 29
own judgment stoned unto	death	. And I like Tyndale	8, 74/ 34
in Christendom since Christ's	death	unto this day . . . was	8, 91/ 20
hath never since his	death	till holy Tyndale's days	8, 107/ 18
yet from his own	death	till holy Tyndale's days	8, 107/ 21
both at the Incarnation,	Death	, Resurrection, and all? Lo	8, 110/ 29
or preach the Lord's	death	. They say not pray	8, 116/ 31
to preach the Lord's	death	," yet he will not	8, 117/ 10
have been since the	death	of Christ unto this	8, 119/ 25
pain and peril of	death	-- we may be	8, 123/ 9
he observe unto the	death	too . . . as Charterhouse monks	8, 124/ 36
Christian men since Christ's	death	hitherward . . . hath set much	8, 128/ 7
writing); and after Christ's	death	did his apostles preach	8, 150/ 22
his books after his	death	by some that were	8, 153/ 7
his church since the	death	of his four evangelists	8, 157/ 28
how soon after Christ's	death	he translated it, who	8, 184/ 29
hath used since the	death	of Christ unto these	8, 197/ 28
painful twitch of bodily	death	: we may well believe	8, 214/ 1
much doubt of their	death	. For though it be	8, 215/ 24
last unto an evil	death	. . . he forgetteth in the	8, 220/ 29
the meanwhile that double	death	that his fellow heretics	8, 220/ 29
and with an evil	death	. What death each man	8, 221/ 16
an evil death. What	death	each man shall die	8, 221/ 16
to rise again from	death	the third day," and	8, 238/ 21
by that man's sudden	death	. . . that he was too	8, 259/ 21
them that sickness and	death	by the vengeance of	8, 315/ 20
and token of Christ's	death	and Passion, and that	8, 394/ 16
and are translated from	death	to life, and from	8, 402/ 21
and knowledge is everlasting	death	." For this faith hath	8, 403/ 17
the belief of Christ's	death	, descension, resurrection, ascension, and	8, 408/ 5
not so take his	death	for so full satisfaction	8, 409/ 11
you, and fear no	death	, for you have life	8, 413/ 6
much as of Christ's	death	neither, whereof, as Tyndale	8, 414/ 15

and will pardon the	death	due for our deadly	8, 433/ 38
sojourned with her for	death	. Which while they were	8, 446/ 15
sin, forgive them the	death	and all manner of	8, 449/ 5
not pardon him the	death	upon his repentance, if	8, 449/ 11
upon his repentance, if	death	were not due to	8, 449/ 12
God forgiveth us the	death	, for his mercy in	8, 449/ 19
deadly trespassed, though the	death	followed not, but the	8, 451/ 9
upon pain of eternal	death	precisely forbidden them . . . and	8, 455/ 19
-- but never unto	death	and damnation. For they	8, 460/ 9
when cold fear of	death	hath quenched the heat	8, 516/ 37
the cold fear of	death	hath quenched the heat	8, 517/ 21
till finally, at his	death	, God of his goodness	8, 517/ 31
last repentance before the	death	), but that they be	8, 522/ 6
the man to his	death	, and all these deeds	8, 533/ 10
innocent man his own	death	in his hand, to	8, 536/ 18
thereby willingly suffered the	death	of sin to enter	8, 537/ 29
so vile and shameful	death	, that they had forgotten	8, 540/ 34
the same manner unto	death	. Moreover, they never understood	8, 541/ 1
that saying of his	death	, because their hearts were	8, 541/ 2
cruel and most vile	death	, and the loss of	8, 541/ 9
fear of their own	death	, and the impossibility that	8, 541/ 11
until Christ himself came,	death	put off and overcome	8, 541/ 20
with "sight" of his	death	and "fear" of their	8, 542/ 23
fear of their own	death	" : Christ had before forbidden	8, 543/ 22
such fear of temporal	death	upon the pain of	8, 543/ 23
the pain of eternal	death	, when he said unto	8, 543/ 24
of that fear of	death	by which folk for	8, 543/ 34
folk for fear of	death	would forbear and refuse	8, 543/ 35
for fear of temporal	death	, were no deadly sin	8, 544/ 14
name, his living, his	death	, his doctrine, and his	8, 549/ 21
sinful dread of bodily	death	-- after this, when	8, 558/ 4
the "cold fear of	death	" turn them to give	8, 570/ 3
thieves, and for his	death's	sake all that repent	8, 290/ 31
of God after their	deaths	. And unto such simple	8, 47/ 1
yet fallen all their	deaths	, both of body and	8, 216/ 13
evident words, unto dark,	debatable	terms of "general," "pith	8, 257/ 30
not so much to	debate	and dispute these things	8, 26/ 15
country long abide without	debate	and ruffle . . . where schisms	8, 28/ 27
your pain to sow	debate	, dissension, schisms, strife, and	8, 58/ 24
of doubt and of	debate	-- and that much	8, 155/ 34
points that are in	debate	between these heretics and	8, 253/ 4
that incidentally fall in	debate	between them . . . and then	8, 267/ 17
itself that is in	debate	. And therefore while he	8, 282/ 10
the Catholics were in	debate	upon the understanding of	8, 340/ 5
brought the truth in	debate	and question, and that	8, 390/ 1
great thing grown in	debate	and controversy, where plain	8, 396/ 13
considered that is in	debate	between us . . . ye perceive	8, 550/ 31
this once no longer	debate	about a word, and	8, 552/ 24
alone myself, to be	debated	by men of more	8, 25/ 27
have made doubts and	debates	and be occasions of	8, 155/ 9

the remission of the	debt	of their pain and	8, 413/ 36
the debts unto her	debtors	. Forgive thou, good Lord	8, 372/ 3
heartily did forgive the	debts	unto her debtors. Forgive	8, 372/ 3
thou, good Lord, her	debts	to her, such also	8, 372/ 3
shall answer that her	debts	be forgiven her, whom	8, 372/ 27
as fast as we	decay	. For once, I ween	8, 34/ 16
the time of her	decease	. And now the thing	8, 284/ 6
forthwith upon that deed	deceased	without repentance, or any	8, 551/ 18
you what fraud and	deceit	Tyndale here useth both	8, 229/ 15
what ungracious fruit their	deceitful	doctrine and false faith	8, 48/ 13
and by, both twain	deceitfully	did abuse his goodness	8, 9/ 6
their own forging, to	deceive	us with. More Here	8, 87/ 33
forged and contrived to	deceive	us with. But every	8, 87/ 37
such false heresies . . . sore	deceive	themselves and all them	8, 88/ 2
false miracles, even to	deceive	the elect if it	8, 263/ 29
because of them that	deceive	you." And Peter and	8, 333/ 10
juggle with, and to	deceive	our sight, and not	8, 393/ 36
of their hearts sinfully	deceive	themselves. And when they	8, 398/ 20
have no sin, we	deceive	ourselves, and the truth	8, 419/ 8
have no sin, we	deceive	ourselves, and the truth	8, 443/ 21
conscience went about to	deceive	for some filthy purpose	8, 481/ 13
good people may be	deceived	and corrupted -- it	8, 38/ 27
like as Saul was	deceived	in saving of the	8, 49/ 20
thanked, he is either	deceived	or lieth. Now followeth	8, 82/ 23
shall not be so	deceived	by him, I shall	8, 83/ 18
priest." But Antichrist hath	deceived	us with unknown and	8, 111/ 19
to err and be	deceived	in the knowledge of	8, 132/ 15
it cannot be damnably	deceived	in the understanding of	8, 132/ 34
were loath that he	deceived	us if it be	8, 214/ 11
Church to be damnably	deceived	in taking the word	8, 225/ 24
wise that ye were	deceived	with him, where he	8, 301/ 21
err and be damnably	deceived	, whether the things believed	8, 361/ 24
his description may be	deceived	and err, or not	8, 393/ 2
that he cannot be	deceived	; but that if a	8, 396/ 21
can no man be	deceived	. For it is the	8, 397/ 27
can we not be	deceived	, nor of the right	8, 398/ 11
can we not be	deceived	while we cleave to	8, 398/ 12
therefore he cannot be	deceived	with damnable errors. For	8, 418/ 32
and therefore cannot be	deceived	with damnable errors. More	8, 420/ 3
his faith can be	deceived	with any damnable error	8, 420/ 6
he cannot be damnably	deceived	, since every damnable error	8, 420/ 8
not need to be	deceived	by his first point	8, 421/ 16
and afterward were not	deceived	but obtained his pardon	8, 451/ 6
world worship the false	deceiver	Muhammad . . . so Tyndale instead	8, 465/ 30
say, "He was a	deceiver	, and wrought with the	8, 547/ 20
true doctrine, and neither	deceiveth	them with false scripture	8, 244/ 18
cared but for the	declaration	of the tokens and	8, 77/ 29
enjoy the profit without	declaration	of the special betokening	8, 78/ 26
but only by the	declaration	of their significations. And	8, 83/ 3
wheresoever occasion of such	declaration	faileth, there the sacrament	8, 83/ 5

that would in the	declaration	and understanding of the	8, 130/ 12
meaneth a willingly offered	declaration	of the secret, hidden	8, 207/ 8
is the willingly made	declaration	of our sin unlaide	8, 207/ 24
you. Now, for the	declaration	of his purpose in	8, 262/ 3
writing . . . contrary to the	declaration	made by Christ and	8, 293/ 13
with miracles for the	declaration	of the truth thereof	8, 339/ 21
that as concerning his	declaration	what is "the church	8, 560/ 5
But in all his	declarations	of all the significations	8, 561/ 10
shall hereafter, God willing,	declare	you. Then have ye	8, 8/ 12
indeed, he shall himself	declare	at his further leisure	8, 31/ 27
writeth seem clearly to	declare	that he hath another	8, 56/ 5
do not open and	declare	those significations to the	8, 95/ 22
his charitable books well	declare	) would be well content	8, 123/ 30
spirituality, againward, do plainly	declare	and ever have declared	8, 164/ 13
and at large they	declare	the diverse parts of	8, 164/ 15
the circumstance doth ever	declare	what thing is meant	8, 164/ 33
fully and so effectually	declare	that thing as doth	8, 234/ 25
his perpetual custom to	declare	and magnify his truth	8, 245/ 29
words so clearly did	declare	it by mouth that	8, 293/ 10
and more clearly to	declare	. This piece is where	8, 303/ 20
of our Savior himself	declare	themselves to the contrary	8, 331/ 30
second . . . those words plainly	declare	that, because our Savior	8, 351/ 32
may well open and	declare	the reason? And yet	8, 368/ 6
writings do full clearly	declare	. But, now -- since	8, 395/ 23
doth more than plainly	declare	. For he sheweth that	8, 434/ 25
he shall open and	declare	his uttermost what he	8, 443/ 15
then prayed her to	declare	her riddle herself . . . after	8, 446/ 21
thus abusing themselves, they	declare	, lo, very clearly, that	8, 484/ 23
faith, openly and clearly	declare	that the faith is	8, 509/ 17
well, and very plainly	declare	, what teaching it is	8, 515/ 34
thought it good to	declare	you upon Tyndale's tale	8, 527/ 15
of faith, hear him	declare	what himself calleth "faith	8, 555/ 13
of mine, to be	declared	to me, that Necton	8, 18/ 5
English and in Latin,	declared	his most Catholic purpose	8, 27/ 1
to all his people	declared	. . . and did prohibit and	8, 27/ 8
his mind he hath	declared	in that behalf in	8, 57/ 13
thus hath Tyndale cunningly	declared	the great commandment of	8, 59/ 5
Tyndale hath thus cunningly	declared	the great commandment of	8, 59/ 17
be not opened and	declared	unto the people, as	8, 75/ 34
their proper significations were	declared	and taught to them	8, 83/ 14
other significations, or otherwise	declared	, than they have been	8, 83/ 15
ye have heard, holily	declared	how high spiritual wisdom	8, 120/ 17
open fashion testified and	declared	themselves that I need	8, 142/ 17
matter he hath well	declared	that he well approved	8, 153/ 18
declare and ever have	declared	in their preaching . . . that	8, 164/ 14
must needs have openly	declared	that all is heresy	8, 191/ 6
the hands . . . is twice	declared	by Saint Paul in	8, 197/ 30
I have before manifestly	declared	, both concerning Christ's holy	8, 222/ 23
his craft opened and	declared	unto you, ye shall	8, 226/ 30
have in other places	declared	. More Is not this	8, 276/ 17

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to marry -- Tyndale	deduceth	that every man may	8, 261/ 13
to burn -- Tyndale	deduceth	that it is better	8, 261/ 20
is marvel that he	deduceth	it not rather upon	8, 261/ 25
his conclusion which he	deduceth	upon them is already	8, 303/ 17
of need: so he	deduceth	now that the apostles	8, 333/ 22
of "drawing out" and "	deducing	" and "depending" upon Scripture	8, 257/ 31
and clearly maintaineth our	deducing	thereof. And the example	8, 258/ 24
he putteth in his	deducing	and drawing of articles	8, 260/ 27
purpose in drawing and	deducing	of the article of	8, 262/ 3
deduced" thereupon (by which "	deducing	" what he meaneth, I	8, 309/ 21
an example of Tyndale's	deduction	upon Scripture, which, as	8, 258/ 30
men will allow this	deduction	, I cannot tell. But	8, 258/ 39
thus and have their	deduction	allowed? Uzzah made as	8, 259/ 15
Uzzah made as good	deduction	as this, and yet	8, 259/ 16
me, for all Tyndale's	deduction	, a greater question yet	8, 260/ 14
a faith by a	deduction	of Scripture deduced in	8, 260/ 31
he proveth by a	deduction	upon this commandment "Love	8, 333/ 19
plain Scripture nor good	deduction	, nor necessary consequence, nor	8, 336/ 7
and neither use false	deductions	of his own nor	8, 257/ 36
own nor refuse our	deductions	if we deduce them	8, 257/ 36
an example of our	deductions	. . . which I trust every	8, 258/ 22
to that office. Such	deductions	upon Scripture made they	8, 259/ 28
is worse than the	deed	doing) maintaineth in his	8, 43/ 4
in his book their	deed	for well done. Tyndale	8, 43/ 5
with circumstances of the	deed	-- and in these	8, 60/ 15
torments for his own	deed	. But we say that	8, 71/ 34
by that work or	deed	that is done in	8, 95/ 11
that God did the	deed	. Yet were it a	8, 102/ 30
this is in very	deed	the belief, or at	8, 124/ 22
of a fact or	deed	done among men, yet	8, 132/ 14
sooth is in very	deed	a very mad man's	8, 133/ 25
ecclesia by congregatio . . . his	deed	is nothing like Tyndale's	8, 176/ 27
why of his own	deed	. And that since we	8, 187/ 15
in word, and in	deed	, the penitent should endeavor	8, 211/ 36
the default of his	deed	. . . or that the lack	8, 215/ 19
no will in the	deed	nor in the occasion	8, 216/ 20
lack so the damnable	deed	that God hath forbidden	8, 216/ 29
the truth of God's	deed	not depend upon the	8, 242/ 37
the truth of his	deed	. For though the word	8, 243/ 1
the truth of God's	deed	. For when God saith	8, 243/ 15
virtue and power of	deed	-- it pleaseth God	8, 268/ 35
confidence therein that the	deed	itself justifieth me --	8, 294/ 15
confidence therein that the	deed	itself justifieth a man	8, 297/ 34
that doing of that	deed	, done in that wise	8, 300/ 11
confidence therein that the	deed	itself justifieth me --	8, 303/ 9
and is a holy	deed	and well allowed with	8, 305/ 16
as well word as	deed	. . . and then he saith	8, 311/ 19
and look upon the	deed	, and see whether it	8, 311/ 33
is proved by his	deed	. And yet, because Tyndale	8, 312/ 17
preached. More In very	deed	, Tyndale in his book	8, 323/ 23

or any other abominable	deed	, be it never so	8, 425/ 22
faith" once had, any	deed	that we could after	8, 433/ 19
or that for any	deed	done after our baptism	8, 433/ 20
that may make any	deed	of his to be	8, 436/ 10
from every deadly sinful	deed	. For Tyndale saith himself	8, 441/ 7
not open by the	deed	if, notwithstanding the most	8, 442/ 9
him, committed in very	deed	many such "horrible deeds	8, 444/ 14
not, the sinful horrible	deed	, as, for example, manslaughter	8, 445/ 34
when that after the	deed	done, he repenteth and	8, 445/ 36
sorry for his evil	deed	, and is forgiven of	8, 445/ 36
the motion to the	deed	, and that they sin	8, 446/ 11
when that after the	deed	they take repentance and	8, 446/ 12
when they repent the	deed	. . . and that they sin	8, 446/ 28
never can, be the	deed	never so abominable . . . and	8, 448/ 4
due to that horrible	deed	by them before committed	8, 449/ 6
it declareth that the	deed	is deadly -- and	8, 449/ 10
not due to his	deed	. And I do not	8, 449/ 12
their consent unto the	deed	, nor the time of	8, 449/ 14
repentance after their evil	deed	, but the time in	8, 449/ 14
never do any such	deed	as they shall spiritually	8, 449/ 37
that doth any such	deed	against his will . . . but	8, 451/ 33
delectation of the sinful	deed	, and so consent unto	8, 452/ 15
that consenteth to the	deed	, but if he consent	8, 453/ 20
he consent that the	deed	should be sin --	8, 453/ 21
great difference between his	deed	and theirs. For as	8, 454/ 4
doing their filthy devilish	deed	, they yield themselves to	8, 454/ 23
so sorry for the	deed	, to the intent to	8, 456/ 6
that they resist the	deed	all the while they	8, 456/ 25
am doing that horrible	deed	with my body . . . yet	8, 457/ 27
to consent unto the	deed	. . . yet will I never	8, 457/ 29
the sin of the	deed	. . . for it shall never	8, 457/ 29
of every such horrible	deed	as Tyndale telleth us	8, 458/ 13
person by whom that	deed	should be done . . . is	8, 464/ 29
is it in very	deed	. For it may be	8, 468/ 18
nun is any evil	deed	at all, but very	8, 493/ 14
Tyndale were there no	deed	damnable nor deadly sin	8, 494/ 28
Point into some detestable	deed	, let Tyndale then tell	8, 495/ 22
before he did the	deed	. And that word being	8, 495/ 32
say, already, before the	deed	, not a forgiveness only	8, 495/ 36
that doth an abominable	deed	seeth and perceiveth full	8, 512/ 21
appetite, accomplisheth his detestable	deed	. . . not for any lack	8, 512/ 25
his holy head, the	deed	of Saint Mary Magdalene	8, 527/ 31
and that all the	deed	, allthing reckoned from the	8, 527/ 33
the progress of their	deed	, no deadly sin in	8, 531/ 12
thou hast committed this	deed	privily . . . but I will	8, 539/ 15
had forthwith upon that	deed	deceased without repentance, or	8, 551/ 18
and damned in his	deed-doing	, and hath lost his	8, 89/ 17
they were, at the	deed-doing	, the children of God	8, 442/ 12
danger of their evil	deeds	, upon the boldness that	8, 5/ 25
I said, his own	deeds	and his fellows', but	8, 19/ 18

God, and that our	deeds	be commonly so defective	8, 52/ 34
defective that though good	deeds	well done be rewardable	8, 52/ 35
but in their devilish	deeds	forbear still and suffer	8, 59/ 11
not of works and	deeds	, lest, after his customable	8, 107/ 35
-- by their own	deeds	in their named wedlock	8, 140/ 19
the people understand holy	deeds	of their enjoining, with	8, 208/ 13
by other folks' good	deeds	done for them through	8, 209/ 37
and satisfaction by good	deeds	. For if we called	8, 211/ 20
the prayers and good	deeds	with which any man	8, 213/ 25
relieved with the good	deeds	of other men's charity	8, 213/ 26
to Godward with holy	deeds	, and praying to saints	8, 290/ 37
understood of words and	deeds	and all . . . but if	8, 311/ 22
faith and justice and	deeds	of charity; and the	8, 326/ 22
praise of other men's	deeds	, but would only speak	8, 362/ 12
in their words and	deeds	; and besides divers other	8, 387/ 31
do, many such abominable	deeds	as men be hanged	8, 397/ 8
contrition, and by penitential	deeds	; revenging our sins upon	8, 409/ 2
we should do good	deeds	. . . but not by way	8, 409/ 15
or penitential works, or	deeds	of charity toward satisfaction	8, 416/ 24
to that knowledge good	deeds	or purpose of good	8, 416/ 31
the reason whereof our	deeds	are imperfect, and by	8, 419/ 20
we fall into horrible	deeds	. . . and the fruit of	8, 419/ 22
nor such other "horrible	deeds	" as poor unlearned people	8, 441/ 10
the doing of "horrible	deeds	," through the fruit of	8, 441/ 36
for all those horrible	deeds	done by them, they	8, 441/ 38
doing of their horrible	deeds	, because they do them	8, 442/ 1
that by the outward	deeds	the children of God	8, 442/ 7
notwithstanding the most horrible	deeds	that could be devised	8, 442/ 10
none of their abominable	deeds	could be any deadly	8, 442/ 16
commandments by those horrible	deeds	which Tyndale himself confesseth	8, 442/ 22
when we see such	deeds	in them, we may	8, 442/ 29
fall into great "horrible	deeds	," as perjury, manslaughter, and	8, 444/ 7
that all those abominable	deeds	be no deadly sins	8, 444/ 9
deed many such "horrible	deeds	" as the devil and	8, 444/ 15
incitations toward deadly sinful	deeds	. . . but also the very	8, 444/ 27
but also the very	deeds	committed and done, as	8, 444/ 27
the reason whereof our	deeds	are imperfect, and by	8, 445/ 1
we fall into horrible	deeds	, and the fruit of	8, 445/ 2
breaketh out into "horrible	deeds	" when the "occasions be	8, 445/ 13
we fall into horrible	deeds	and the fruit of	8, 445/ 29
do those horrible sinful	deeds	; or, rather, in the	8, 446/ 5
to bring their "horrible	deeds	" to pass, and in	8, 447/ 2
but all the horrible	deeds	that they shall do	8, 447/ 28
the flesh toward horrible	deeds	be sin, and therefore	8, 447/ 32
they have done the	deeds	and taken a fall	8, 447/ 34
going about their "horrible	deeds	" nor in the committing	8, 448/ 3
may do great "horrible"	deeds	such as he denieth	8, 448/ 35
maketh the same horrible	deeds	which should be deadly	8, 448/ 37
he hath committed horrible	deeds	, he shall have after	8, 449/ 32
cannot after their sinful	deeds	repent again of themselves	8, 450/ 17

that after their "horrible	deeds	" done, they shall undoubtedly	8, 450/ 26
rovers in all horrible	deeds	, whithersoever the occasions of	8, 450/ 29
doing of such horrible	deeds	, because, as they say	8, 451/ 15
doing of those horrible	deeds	, in a rage of	8, 451/ 22
their members. Which horrible	deeds	, after the rage once	8, 451/ 23
doing of those horrible	deeds	which they be tempted	8, 452/ 3
which commit those horrible	deeds	after a while resisting	8, 452/ 11
commit any such horrible	deeds	, do not commit them	8, 452/ 23
to do such horrible	deeds	. For God hath promised	8, 452/ 33
carry him toward horrible	deeds	one hairbreadth forward against	8, 453/ 14
as he confesseth, "horrible	deeds	, " upon "great occasions," through	8, 453/ 27
be great, into horrible	deeds	, and the fruit of	8, 454/ 11
himself to do horrible	deeds	-- which he saith	8, 454/ 20
they "fall into horrible	deeds	upon great occasions when	8, 455/ 7
doing of their horrible	deeds	, they did never cast	8, 455/ 13
they do those horrible	deeds	which God hath upon	8, 455/ 19
they do those horrible	deeds	through the fruit of	8, 455/ 25
doing of such horrible	deeds	as he consenteth that	8, 456/ 1
doing of those horrible	deeds	, their lively feeling faith	8, 456/ 19
be doing these horrible	deeds	that they fall in	8, 456/ 21
not those horrible sinful	deeds	themselves, but the sin	8, 456/ 23
members" into such horrible	deeds	as take their bodies	8, 456/ 32
both do those horrible	deeds	and yet in the	8, 458/ 16
fall into abominable sinful	deeds	, upon great occasions breaking	8, 459/ 28
in those horrible sinful	deeds	, and yet, all that	8, 459/ 31
and their abominable sinful	deeds	, together. And so, by	8, 459/ 32
deadly sin, do "horrible	deeds	" yet, and so seem	8, 477/ 26
sin deadly, how horrible	deeds	soever they do, as	8, 485/ 25
heap of horrible devilish	deeds	-- I say that	8, 488/ 7
the doing of horrible	deeds	, cannot be verified in	8, 488/ 24
never so many damnable	deeds	, or (to call them	8, 490/ 2
himself calleth them) horrible	deeds	. For as for damnable	8, 490/ 3
church" do those horrible	deeds	willingly or of purpose	8, 490/ 6
blessed bodies, be the	deeds	never so devilish. And	8, 490/ 8
in great and horrible	deeds	, such as himself before	8, 490/ 16
here now such horrible	deeds	as would make the	8, 490/ 18
may commonly do mischievous	deeds	without any deadly sin	8, 490/ 37
beholding of their abominable	deeds	-- but let him	8, 492/ 1
he falleth into horrible	deeds	(for that is Tyndale's	8, 492/ 5
but great and horrible	deeds	. . . and have also taken	8, 492/ 11
do all those horrible	deeds	that we did put	8, 492/ 32
to none of those	deeds	, nor doth none of	8, 492/ 35
of all those horrible	deeds	be damnable or deadly	8, 493/ 3
to Jack Slouch . . . whose	deeds	Tyndale will grant and	8, 493/ 19
to do any such	deeds	willingly nor of purpose	8, 493/ 23
other horrible and abominable	deeds	, oftentimes doth deliberately, with	8, 493/ 29
beasts do their detestable	deeds	unwillingly, without consent unto	8, 493/ 34
-- that the horrible	deeds	of his true members	8, 493/ 37
of all those abominable	deeds	if it might appear	8, 494/ 5
none of those detestable	deeds	of pure malice to	8, 494/ 17

the last: that their	deeds	be all one, and	8, 494/ 33
also of all horrible	deeds	to be done. And	8, 496/ 1
with any foregoing good	deeds	, nor deserve the gift	8, 507/ 32
were proud of his	deeds	, yet ascribed them not	8, 523/ 20
fall into such "horrible	deeds	" for any good that	8, 527/ 6
in his own good	deeds	, but that it were	8, 527/ 24
deadly sin, but their	deeds	be such as men	8, 529/ 35
for after their "horrible	deeds	" done, they repent upon	8, 530/ 4
let us consider David's	deeds	with Tyndale's words, and	8, 530/ 9
ween that the abominable	deeds	of elects be no	8, 531/ 17
all the elects' "horrible	deeds	" by being in trances	8, 532/ 33
did all those devilish	deeds	in his sleep. Tyndale	8, 533/ 3
death, and all these	deeds	in diverse days, and	8, 533/ 10
law, in his "horrible	deeds	." For as for his	8, 534/ 26
David did in his	deeds	. But now say I	8, 535/ 13
so were all his	deeds	in manner but a	8, 535/ 25
words, all these abominable	deeds	, never fall from the	8, 536/ 21
for conclusion of David's	deeds	, whereas Tyndale saith he	8, 538/ 11
by David, his deadly	deeds	so displeased God (as	8, 538/ 33
in all those horrible	deeds	did yet no deadly	8, 539/ 18
did none of these	deeds	willingly, nor cast not	8, 539/ 20
did in those horrible	deeds	despise both his law	8, 539/ 21
none of his horrible	deeds	willingly, nor consented to	8, 540/ 21
may do such "horrible	deeds	" as must needs make	8, 564/ 19
divers "horrible" and abominable	deeds	in his sleep. But	8, 565/ 33
in all his horrible	deeds	he doth no deadly	8, 565/ 33
Scripture reprov'd in their	deeds	, as adultery, manslaughter, not-believing	8, 566/ 3
what horrible and abominable	deeds	soever they do. And	8, 566/ 31
now, that what horrible	deeds	soever they do, they	8, 566/ 35
plainly do sometimes abominable	deeds	. . . which deeds yet they	8, 569/ 36
sometimes abominable deeds . . . which	deeds	yet they repent not	8, 569/ 36
deadly -- though their	deeds	be never so horrible	8, 570/ 10
any of their horrible	deeds	to be deadly sin	8, 570/ 12
their horrible and abominable	deeds	, and before the repenting	8, 570/ 14
never so many devilish	deeds	; but for all their	8, 572/ 21
God hath taken more	deep	and sore vengeance, not	8, 4/ 34
hearts are in the	deep	, dark dungeon of the	8, 35/ 33
his spirit searcheth the	deep	secrets of God"; so	8, 46/ 7
God," "searcheth even the	deep	things of God," because	8, 47/ 9
his spirit searcheth the	deep	secrets of God. And	8, 47/ 13
spiritual sort search the	deep	secrets of God so	8, 47/ 16
high words, search the	deep	secrets, and never leave	8, 48/ 5
the searching of the	deep	secrets of God, and	8, 48/ 30
he shall find the	deep	secrets of God so	8, 48/ 34
secrets of God so	deep	that the secret bottom	8, 48/ 34
spiritual men with their	deep	search interpret and expound	8, 50/ 13
wisdom had a very	deep	insight, in that he	8, 60/ 17
that without such a	deep	spiritual search do keep	8, 72/ 20
mouth thrown down so	deep	and frushed all to	8, 76/ 16
by unfaithfulness, into the	deep	dungeon of the devil	8, 118/ 24

and falleth into the	deep	sea of sin: then	8, 212/ 24
heresies, though he be	deep	damned in hell, shall	8, 216/ 16
so imperfect in the	deep	, secret sight of God	8, 401/ 31
sin, or not so	deep	into it that he	8, 428/ 36
very bottom of his	deep	divinity -- that same	8, 521/ 21
slumber and a very	deep	dead sleep indeed, if	8, 533/ 2
holy sermon is so	deep	in devotion that he	8, 542/ 9
weary way, with a	deep	mire and a great	8, 552/ 32
these heresies have taken	deeper	root and been more	8, 4/ 33
blindfolded down into the	deepest	dungeon of that devilish	8, 301/ 17
reckon myself of duty	deeply	bound to show you	8, 27/ 35
an oath and swear	deeply	that it would follow	8, 196/ 7
doctrine may be so	deeply	entered and rooted in	8, 468/ 24
and weeping, had so	deeply	pierced their hearts, and	8, 541/ 18
O the height and	deepness	of the riches of	8, 49/ 5
to say that I	deface	his gay, goodly tale	8, 418/ 25
the answer, and have	defaced	therewith the beauty of	8, 292/ 5
men by their own	default	misconstrue and take harm	8, 178/ 9
of reason excuseth the	default	of his deed . . . or	8, 215/ 19
hell too, lest some	default	upon his own part	8, 288/ 33
may there be such	default	in the party to	8, 288/ 37
fall in the like	default	. . . and shall ask us	8, 397/ 24
may by his own	default	, malice, or negligence, either	8, 411/ 15
may by his own	default	fall from it. Saith	8, 430/ 14
all witless, though by	default	of good will he	8, 513/ 28
God's hand by the	default	of his own froward	8, 524/ 34
likely to lay the	default	in his will, and	8, 524/ 36
them . . . not for any	default	of their own, or	8, 528/ 15
without any desert and	default	of them, only to	8, 531/ 10
it in our own	default	misfortune us to fall	8, 544/ 9
deeds be commonly so	defective	that though good deeds	8, 52/ 34
cause . . . he must needs	defend	his articles. And now	8, 16/ 3
and with perjury to	defend	an old pestilent heretic	8, 19/ 9
phrase. Tyndale yet, to	defend	his change of "church	8, 166/ 4
little need me to	defend	them; and also, my	8, 178/ 37
is to wit, to	defend	them) as to prove	8, 178/ 38
wittingly while I live	defend	the thing that myself	8, 197/ 7
then neither so stiffly	defend	so shameless heresies as	8, 197/ 11
can in no wise	defend	them . . . nor so shamefully	8, 197/ 14
well with, and not	defend	it only, but commend	8, 206/ 17
but also commit and	defend	and teach the whole	8, 227/ 17
never against this alone	defend	his devilish doctrine while	8, 252/ 35
sense thereof, and obstinately	defend	a false . . . so that	8, 265/ 22
would offer himself to	defend	in that point the	8, 266/ 25
and that I cannot	defend	my words that they	8, 291/ 15
it very hard to	defend	some such points as	8, 376/ 34
unable to prove or	defend	that heresy . . . but also	8, 382/ 2
cause and easy to	defend	, when that even in	8, 386/ 11
by their word, and	defend	their words only by	8, 395/ 16
see himself unable to	defend	his own chosen, unknown	8, 397/ 21

thing hath Tyndale to	defend	his exposition with? If	8, 434/ 2
without which they cannot	defend	their others, ye see	8, 450/ 34
second time neither, but	defend	them many a time	8, 468/ 27
with the nun, and	defend	for lawful matrimony their	8, 495/ 7
a false part to	defend	never wotteth where to	8, 517/ 7
hear how Tyndale can	defend	it that he lost	8, 535/ 5
shall I" (saith Tyndale) "	defend	you well enough. For	8, 535/ 8
impugn his adversary nor	defend	himself . . . would very fain	8, 553/ 26
denied, and some he	defended	again. Among other things	8, 20/ 17
he hath so substantially	defended	it that in the	8, 174/ 32
saith I have faintly	defended	the things whereof I	8, 178/ 35
of them both hath	defended	his part better . . . and	8, 268/ 3
part any more faintly	defended	than mine own, as	8, 436/ 22
some one fault, and	defended	it full stiffly before	8, 532/ 26
step will not be	defended	. . . he goeth to another	8, 546/ 30
Tyndale hath so wisely	defended	them all . . . he cometh	8, 550/ 9
his translation (very fondly	defended	), to prove us that	8, 562/ 4
the perfect doctrine of	defendeth	it for good against	8, 45/ 22
book, Tyndale so foolishly	defendeth	that, saving for pity	8, 134/ 18
how wisely the man	defendeth	the matter -- in	8, 144/ 8
first consider how he	defendeth	his change of this	8, 144/ 14
done thereto; and falsely	defendeth	the one by the	8, 343/ 10
reason of his neither	defendeth	David against the loss	8, 535/ 27
see how well he	defendeth	the apostles' faith, which	8, 549/ 31
fool. And yet --	defending	himself so fondly, and	8, 220/ 7
their very defense in	defending	themselves from deadly sin	8, 451/ 27
the quarrel for the	defense	of his glory. Whereas	8, 31/ 12
people should in the	defense	of his false heresies	8, 32/ 35
book is against his	defense	of his translation of	8, 33/ 24
learned folk in the	defense	of the truth. And	8, 35/ 35
place, he saith (in	defense	of Luther's heresy), because	8, 116/ 10
sake content in the	defense	of other folk, his	8, 123/ 6
beastly bitchery, and the	defense	thereof for a shameful	8, 139/ 23
Book Which confuteth the	defense	of Tyndale for his	8, 142/ 2
to use no farther	defense	. For every man well	8, 142/ 18
be his excuse and	defense	. . . forasmuch as the words	8, 143/ 30
purpose serveth all his	defense	, when he hath since	8, 143/ 33
himself. And so little	defense	sufficeth for any reason	8, 179/ 3
ye plainly see . . . Tyndale's	defense	of his translating presbyteros	8, 186/ 13
hath said for his	defense	in the change of	8, 218/ 17
tongue together, know his	defense	both very false and	8, 218/ 21
shall perceive in Tyndale's	defense	of these things foreremembered	8, 218/ 27
labor to answer his	defense	-- to make it	8, 218/ 30
here confessed, in his	defense	, that he made such	8, 220/ 1
none answer to his	defense	at all, saving to	8, 220/ 5
which is confuted Tyndale's	defense	of his false translation	8, 221/ 30
this while, with his	defense	of changing "church" and	8, 222/ 13
the heretics for their	defense	. . . since that they teach	8, 249/ 10
proud disobedience in the	defense	of their false "evangelical	8, 354/ 30
to find any farther	defense	, let him lay it	8, 357/ 20

himself cast away this	defense	. . . when he saith, in	8, 414/ 33
Paul? Surely for the	defense	of this foolish heresy	8, 431/ 25
good reader, a goodly	defense	and a godly? And	8, 451/ 26
this is their very	defense	in defending themselves from	8, 451/ 27
had, answered for his	defense	that there was great	8, 454/ 3
them in the necessary	defense	of innocents. And that	8, 482/ 16
asleep needs, for the	defense	of his own foolish	8, 533/ 12
his purpose. After his	defense	of his translation (very	8, 562/ 4
than well deserved title,	Defensor	), so nothing more detesteth	8, 26/ 32
his necessity overlarge, or	defer	unto the holy day	8, 74/ 24
or wrong: we shall	defer	the subtleties of that	8, 512/ 15
But, good Christian readers,	deferring	for the while Muhammad's	8, 229/ 13
both denieth and also	defieth	that the apostles taught	8, 327/ 33
calleth him "wretch," and	defieth	him, he is safe	8, 547/ 29
he is commanded to	defile	his neighbor's wife nor	8, 202/ 4
one against another, nor	defile	one another. Their sacraments	8, 305/ 7
one another. Their sacraments	defile	one another. For wedlock	8, 305/ 7
one against another, nor	defile	one another" -- he	8, 305/ 14
God and broken --	defile	the priest, I will	8, 306/ 17
no learning but to	defile	it; and there be	8, 514/ 22
which in such wise	defile	all holy, vowed chastity	8, 515/ 19
one another. For wedlock	defileth	priesthood, more than whoredom	8, 305/ 8
he saith that "wedlock	defileth	priesthood, more than whoredom	8, 305/ 36
sure also that it	defileth	the priest more than	8, 306/ 20
relics, despiting our Lady,	defiling	the crucifix, and, finally	8, 484/ 21
Now hath Tyndale here	defined	and described us what	8, 390/ 20
which he hath also	defined	false: that is to	8, 561/ 5
I say that he	defined	it false. For the	8, 561/ 21
this that he now	defineth	-- it would seem	8, 390/ 28
in the first he	defineth	it to be only	8, 567/ 23
the parts of his	definition	and description of "the	8, 391/ 2
wise agree with the	definition	or description of Tyndale	8, 392/ 20
the meanwhile, that Tyndale's	definition	or description of "the	8, 399/ 9
see plainly that his	definition	of his "elect" church	8, 399/ 21
hath failed of his	definition	of "the church," and	8, 399/ 26
the Hebrews, in the	definition	of faith, openly and	8, 509/ 16
further see how his	definition	of "the church" and	8, 568/ 7
then he destroyeth his	definition	; for then may there	8, 569/ 16
that ever in his	definition	followeth, and yet they	8, 569/ 17
his heresy destroy his	definition	or his definition must	8, 569/ 19
his definition or his	definition	must destroy his heresy	8, 569/ 20
him to keep his	definition	still, whereupon all his	8, 569/ 21
us see how his	definition	will stand with his	8, 569/ 30
that in his second	definition	he restraineth his "elect	8, 569/ 32
be, by Tyndale's second	definition	, all this while expressly	8, 570/ 5
as appeareth by the	definitions	that in their books	8, 77/ 35
only given us two	definitions	. Of which so declared	8, 567/ 20
common to both his	definitions	, and yet more open	8, 570/ 26
maiden suddenly and so	deflower	her -- this would	8, 216/ 35
the man's maidenhood and	deflowered	him by force. Now	8, 216/ 37

the most abominable sort,	deflowering	religious women. And Tyndale	8, 43/ 3
by the devil's enticement	defouleth	his mother, poisoneth his	8, 493/ 27
the court that the	defouling	of his mother was	8, 494/ 6
I deny and also	defy	. More Forsooth, save for	8, 326/ 13
I deny and also	defy	." He that thus should	8, 328/ 23
I deny and also	defy	? I let pass all	8, 328/ 30
we deny and also	defy	." I would fain wit	8, 329/ 33
in the end! We	defy	him, . . . false wretch that	8, 547/ 21
denying nor for his	defying	, nor for any reason	8, 326/ 16
his denying and also	defying	, a better man than	8, 327/ 35
his judgment and his	degradation	, he kneeled down before	8, 23/ 8
true in the highest	degree	, that for the sin	8, 138/ 9
hypocrites in the highest	degree	. . . and so he teacheth	8, 138/ 23
of every state and	degree	. . . and that he should	8, 266/ 23
unto the altar by	degrees	. But of all his	8, 79/ 12
all kinds, conditions, and	degrees	." And "in this third	8, 144/ 33
all kinds, conditions, and	degrees	of people . . . but of	8, 146/ 3
all kinds, conditions, and	degrees	": of this signification surely	8, 146/ 27
forth with his three	degrees	of comparison: old, elder	8, 151/ 21
after such rate and	degrees	as is to no	8, 195/ 7
albeit that there be	degrees	and circumstances that aggrieve	8, 216/ 26
to repentance, or the	degrees	of pain in hell	8, 423/ 34
ever cometh Tyndale by	degrees	. . . and ever he seeth	8, 546/ 24
divitiarum sapientiae et scientiae	Dei	!" ("O the height and	8, 49/ 5
te ut resuscites gratiam	Dei	quae est in te	8, 191/ 31
potest introire in regnum	Dei	" ("Whoso be not born	8, 377/ 8
people in desert, in	delaying	the circumcision (for peril	8, 72/ 32
free will, through the	delectation	of the sinful deed	8, 452/ 14
in them through the	delectation	and vainglory that he	8, 517/ 29
faint heart, or fleshly	delectation	, call upon them again	8, 522/ 30
abominable deeds, oftentimes doth	deliberately	, with long device and	8, 493/ 30
widow "which liveth in	delices	is dead even while	8, 412/ 25
folk begin now to	delight	in feeding their souls	8, 2/ 16
a book that whoso	delight	therein shall stand in	8, 8/ 4
whale as by the	delight	of that book a	8, 8/ 5
devil hath a deadly	delight	to beguile good people	8, 12/ 2
proud, dispiteous heart, to	delight	and rejoyce in the	8, 33/ 4
grace) a little less	delight	and liking in himself	8, 34/ 31
wilily, to make you	delight	in those books --	8, 38/ 19
as had more tyrannous	delight	in our pain than	8, 71/ 29
see a man so	delight	in the same, and	8, 72/ 4
God had not this	delight	-- which is not	8, 72/ 7
a good and godly	delight	-- else would he	8, 72/ 8
saving for his godly	delight	in justice, which he	8, 72/ 14
other penance . . . and which	delight	of following God's pleasure	8, 72/ 15
judge that whoso can	delight	or be content with	8, 134/ 36
the devil's disour go.	Delight	not in his devilish	8, 140/ 33
of worldly praise, or	delight	of their own singular	8, 358/ 18
in whom I much	delight	," as not to believe	8, 464/ 37
take such a devilish	delight	, that finally they die	8, 517/ 19

after, by the false	delight	of Luther's and Tyndale's	8, 517/ 28
and fed his devilish	delight	in beholding her, and	8, 537/ 28
that God rejoiceth and	delighteth	in the love of	8, 71/ 35
as the man inwardly	delighteth	, and in his heart	8, 71/ 36
that God rejoiceth and	delighteth	in justice . . . and for	8, 72/ 3
for that cause he	delighteth	to see a man	8, 72/ 4
of such things as	delighteth	them, be ravished of	8, 492/ 25
him "heretic," for his	delighting	in the invention of	8, 166/ 1
scorn, saying that "Lira	delirat	," yet he shall not	8, 232/ 18
de Lyra, saying, "Lira	delirat	." But it is more	8, 272/ 8
receive the stuff and	deliver	it according unto your	8, 18/ 25
God -- till God	deliver	him thereof." Now let	8, 31/ 20
their "tyranny" till God	deliver	them thereof. And in	8, 31/ 25
than for Moses to	deliver	and leave to the	8, 319/ 18
and bless us and	deliver	us." Howbeit, Peter yet	8, 329/ 20
will hereafter, and to	deliver	it what tradition he	8, 378/ 26
apostles did teach and	deliver	without writing," as he	8, 381/ 3
and bless us and	deliver	us." Howbeit, Peter yet	8, 404/ 6
and bless us and	deliver	us." And yet, he	8, 407/ 19
what means Christ should	deliver	us. "But now it	8, 407/ 20
that they saw him	deliver	the man from the	8, 422/ 36
and finish it, and	deliver	the Kingdom to the	8, 486/ 11
waiteth upon them to	deliver	them from evil . . . as	8, 518/ 6
in his hand, to	deliver	over to him that	8, 536/ 18
justly and righteously, and	deliver	again the pledge, and	8, 569/ 2
for his abominable heresies,	delivered	to the secular hands	8, 13/ 28
the saving of him . . .	delivered	in conclusion, for his	8, 15/ 32
horrible heresies, he was	delivered	at last unto the	8, 20/ 33
after that he was	delivered	unto the secular hands	8, 21/ 1
apostles, and by them	delivered	unto his church, and	8, 78/ 24
from hand to hand	delivered	, and from age to	8, 152/ 2
and thereby hath he	delivered	us from divers doubts	8, 156/ 27
and ceremonies taught and	delivered	them by God and	8, 158/ 29
making of good ordinances	delivered	them by the apostles	8, 170/ 16
have every necessary thing	delivered	unto them, and evermore	8, 264/ 25
that ye might be	delivered	from this error that	8, 268/ 30
or believe was then	delivered	them in Scripture. And	8, 279/ 25
made that they were	delivered	unto us by the	8, 294/ 10
no divine sacraments, nor	delivered	to the Church by	8, 294/ 29
and with their profit	delivered	and taught by Moses	8, 298/ 2
was not everything necessary	delivered	Moses in writing. But	8, 299/ 18
be good indeed, and	delivered	unto Christ's Catholic Church	8, 302/ 30
made that they were	delivered	unto us by the	8, 303/ 4
made that they were	delivered	unto us by the	8, 303/ 24
made that they were	delivered	unto us by the	8, 303/ 36
of these five were	delivered	us by the very	8, 304/ 5
such only taught and	delivered	unto the Church by	8, 309/ 36
As our Lord hath	delivered	it to me, so	8, 314/ 25
me, so have I	delivered	it to you." To	8, 314/ 26
say, himself, when he	delivered	the people from the	8, 321/ 11

Spirit of God and	delivered	by his blessed apostles	8, 323/ 37
things that partly were	delivered	to the Church by	8, 350/ 26
Christ and his children,	delivered	and commended unto us	8, 368/ 9
for many things are	delivered	unto us without writing	8, 368/ 13
the holy apostles have	delivered	unto us without writing	8, 368/ 16
the traditions as I	delivered	ye them." Dionysius, the	8, 368/ 22
faith, saith that they	delivered	us many things to	8, 368/ 24
evident that Saint Paul	delivered	unto them many things	8, 369/ 11
that if anything be	delivered	to us by the	8, 369/ 16
wise as it was	delivered	of old." Saint Augustine	8, 370/ 23
the apostles taught and	delivered	to the Church divers	8, 373/ 29
which are the traditions	delivered	unto the Church by	8, 378/ 22
of which some were	delivered	by the apostles themselves	8, 378/ 22
traitorous deadly letter, and	delivered	that innocent man his	8, 536/ 17
should be betrayed and	delivered	on the same manner	8, 540/ 36
And so this faith	delivereth	them not from lies	8, 403/ 24
Necton had of his	delivery	many of these heretical	8, 18/ 6
mention made of their	delivery	by the very apostles	8, 303/ 27
Tyndale They will haply	demand	where it is written	8, 259/ 2
yet hath he so	demeaned	himself since his coming	8, 9/ 35
his heresies and his	demeanor	since his coming hither	8, 10/ 1
such toward and willing	demeanor	on their part (in	8, 505/ 21
be believed, without any	demerit	or evil desert of	8, 500/ 2
the Acts -- where	Demetrius	the goldsmith, or silversmith	8, 168/ 5
For he saith that	Demetrius	"had gathered a company	8, 171/ 37
giveth us a glorious	demonstration	of his excellent, high	8, 418/ 21
out of his dark	den	. . . and as the poets	8, 33/ 34
the Jews, a very	den	of thieves -- and	8, 162/ 33
stick still in his	denial	. . . and said they were	8, 22/ 4
nothing necessary. Purgatory he	denied	; and said also that	8, 15/ 1
at his examination he	denied	that ever he had	8, 20/ 12
the same . . . some he	denied	, and some he defended	8, 20/ 17
And he confessed and	denied	not, and said plainly	8, 230/ 15
nay . . . and so he	denied	that he was a	8, 231/ 16
asunder as if they	denied	the very Scripture itself	8, 265/ 23
which hitherto he hath	denied	and stiffly striveth against	8, 479/ 12
which Tyndale hath both	denied	and confessed, and denied	8, 480/ 34
denied and confessed, and	denied	again, and wotteth never	8, 480/ 35
said and he always	denied	. But then say we	8, 494/ 39
soon as he had	denied	Christ . . . came to himself	8, 550/ 12
such that the Church	denieth	it not. But whoso	8, 74/ 23
albeit that no man	denieth	but that the power	8, 104/ 8
of Christ's promises he	denieth	many, and them that	8, 108/ 17
and a foolish heretic	denieth	them -- except that	8, 119/ 7
Of these points Tyndale	denieth	us three. One is	8, 133/ 6
point is that he	denieth	the Catholic, known church	8, 133/ 13
promise at all . . . but	denieth	it plainly, as plainly	8, 148/ 1
see that plainly he	denieth	Christ's promise too . . . and	8, 158/ 23
in earth. Now, Tyndale	denieth	not but that there	8, 251/ 21
that, which popes he	denieth	not for good nor	8, 278/ 22

that his sect expressly	denieth	that Saint John meant	8, 312/ 12
saith that he both	denieth	and also defieth that	8, 327/ 33
Which thing no man	denieth	; but we deny them	8, 347/ 17
But Tyndale, as he	denieth	the one, so denieth	8, 403/ 13
denieth the one, so	denieth	he the other too	8, 403/ 13
in the preface he	denieth	not only purgatory but	8, 425/ 36
deeds such as he	denieth	not to be in	8, 448/ 35
nay; and therefore he	denieth	that we be agreed	8, 459/ 6
the thing that he	denieth	: that is to wit	8, 475/ 6
but this that he	denieth	: that is to wit	8, 479/ 35
a high reason? Who	denieth	that faith is a	8, 503/ 10
own will, and never	denieth	to put it forth	8, 532/ 8
Savior saith: "He that	denieth	me before the world	8, 556/ 15
was so shameless to	deny	the thing which ye	8, 16/ 11
They could not also	deny	but that forthwith upon	8, 23/ 7
that they could not	deny	(for albeit they said	8, 23/ 18
other side, if Tyndale	deny	me this, and will	8, 45/ 10
not, nor himself cannot	deny	, but that his doctrine	8, 46/ 16
Then will not Tyndale	deny	but that prayer, fasting	8, 54/ 11
this tale? For we	deny	not but that the	8, 60/ 36
of sacraments, Tyndale cannot	deny	them . . . but if he	8, 77/ 19
all the world cannot	deny	it but if they	8, 91/ 28
might almost as well	deny	them both as handle	8, 91/ 35
child itself: then I	deny	not but that Tyndale	8, 93/ 18
would not let to	deny	a whole heap of	8, 101/ 17
that Tyndale shall not	deny	but that I therein	8, 113/ 29
Ghost both, and utterly	deny	all three. God is	8, 117/ 36
I ween, will not	deny	me. Now, to say	8, 155/ 7
let not much to	deny	: as Luther doth the	8, 155/ 28
leave be bold to	deny	it him . . . and pray	8, 156/ 37
I ween, at last	deny	even Christ and all	8, 158/ 24
Latin. And yet I	deny	not but under those	8, 166/ 36
his pleasure, which I	deny	not -- yet can	8, 167/ 25
since Tyndale cannot himself	deny	but that Saint Augustine	8, 206/ 31
which thing himself cannot	deny	, and is fain to	8, 226/ 23
not in his answer	deny	himself to be any	8, 232/ 3
wrong, for he should	deny	him to have been	8, 234/ 7
should thereby not utterly	deny	Moses to have been	8, 234/ 10
them . . . but he should	deny	that he was their	8, 234/ 11
the third doth but	deny	him to be some	8, 234/ 17
us, since himself cannot	deny	that of so many	8, 246/ 2
our church: I may	deny	it him, by his	8, 251/ 32
no more thereof . . . but	deny	also the things that	8, 253/ 20
that by Scripture . . . I	deny	it plainly. For since	8, 254/ 31
may well and boldly	deny	it, and so I	8, 254/ 33
also, when they list,	deny	for Holy Scripture any	8, 265/ 15
purpose -- as they	deny	the Book of Maccabees	8, 265/ 16
that are dead . . . and	deny	the Epistle of Saint	8, 265/ 18
nearer . . . for they will	deny	the true sense thereof	8, 265/ 21
for good nor cannot	deny	: let him tell which	8, 278/ 23

In which words I	deny	not but that Saint	8, 311/ 7
of faith? Tyndale cannot	deny	it for a necessary	8, 312/ 7
the reason: that I	deny	and also defy. More	8, 326/ 13
causes -- that I	deny	and also defy." He	8, 328/ 23
worshipful rhyme, that I	deny	and also defy? I	8, 328/ 29
All that, utterly we	deny	and also defy." I	8, 329/ 33
texts. And if Tyndale	deny	this . . . because he would	8, 330/ 15
or else we will	deny	it him. Nor he	8, 338/ 17
or else will we	deny	it him . . . since God	8, 338/ 21
else will we boldly	deny	it, and go nearer	8, 338/ 35
these heretics themselves cannot	deny	it, but are shamefully	8, 346/ 22
James' epistle. If he	deny	not, then will he	8, 346/ 30
man denieth; but we	deny	them that nothing witnesseth	8, 347/ 17
they list they also	deny	the Scripture. These be	8, 358/ 30
his heresies -- I	deny	not that he so	8, 377/ 36
heard any man hitherto	deny	but that God may	8, 378/ 35
will not stick to	deny	some part of Holy	8, 381/ 30
no good man can	deny	but that for lack	8, 403/ 5
God never useth to	deny	the help of his	8, 455/ 22
may distrust it and	deny	it if he list	8, 464/ 21
diverse. If Tyndale dare	deny	that . . . let him look	8, 477/ 29
be horrible, though he	deny	them to be damnable	8, 493/ 19
where he saith, "Whoso	deny	me before men, I	8, 542/ 6
before men, I shall	deny	him too before my	8, 542/ 7
I before remembered: "Whoso	deny	me before men, I	8, 544/ 1
before men, I shall	deny	him also before my	8, 544/ 1
the world, I will	deny	him before the angels	8, 556/ 16
which I will then	deny	. For those places, taking	8, 568/ 21
mad of all, in	denying	the sacraments which they	8, 119/ 28
it rather the not	denying	than the willingly telling	8, 207/ 13
standeth still in the	denying	of his fault that	8, 207/ 19
-- which is the	denying	of Christ's blood!); and	8, 294/ 15
man, which "is the	denying	of Christ's blood") --	8, 297/ 35
-- which is the	denying	of Christ's blood!); and	8, 303/ 10
rush neither for his	denying	nor for his defying	8, 326/ 16
known: for all his	denying	and also defying, a	8, 327/ 34
sin deadly by the	denying	thereof with their mouth	8, 541/ 36
and sorrow after his	denying	of Christ, nothing proveth	8, 551/ 9
the sin of his	denying	? And therefore the more	8, 551/ 24
his from his first	denying	and forswearing unto the	8, 556/ 33
so clearly describeth and	depainteth	himself and his own	8, 480/ 14
sure, have leave to	depart	safe, according to the	8, 9/ 34
the seed of grace	depart	out of him. Now	8, 422/ 14
One, that they which	depart	out thereof shall never	8, 478/ 13
help that we must	depart	with him of ours	8, 485/ 14
fasting for the souls	departed	can do them any	8, 15/ 2
by schisms and heresies	departed	and severed themselves from	8, 130/ 27
put out nor openly	departed	out by their willful	8, 223/ 5
nor night he never	departed	from him . . . but ever	8, 325/ 36
church (both willfully first	departed	out, and after worthily	8, 477/ 21

like as his will	departeth	from grace, so doth	8, 422/ 14
here and after their	departing	hence -- and hath	8, 252/ 2
by God about their	departing	out of Egypt. Why	8, 328/ 35
Confessions, writing of the	departing	of that holy, blessed	8, 371/ 13
day approached of her	departing	, nothing bethought her how	8, 372/ 8
malice, nor of willfulness	departing	out by seditious schisms	8, 386/ 29
baptized, and so, forthwith,	departing	, have no faith at	8, 474/ 38
love? Nothing but such	departing	thereof as he never	8, 533/ 29
same faith upon which	depend	the things that are	8, 155/ 20
at all, except it	depend	upon some other sin	8, 216/ 7
of God's deed not	depend	upon the truth of	8, 242/ 37
truth of God do	depend	upon his writing, and	8, 283/ 36
the promises do so	depend	upon some other articles	8, 464/ 3
whereas all his elects	depend	upon his "feeling faith	8, 570/ 31
were not written nor	depended	of that which is	8, 262/ 12
in itself, without any	dependence	upon his word at	8, 242/ 21
chapter, have so evil	dependence	one toward another . . . that	8, 307/ 1
of purpose, without any	dependence	or order -- yet	8, 566/ 17
them, with other diverse	dependents	thereupon, which every learned	8, 531/ 26
of all our matter	dependeth	. And that is that	8, 145/ 34
seest that God's truth	dependeth	not of man. It	8, 228/ 14
further that God's truth	dependeth	not of man's word	8, 242/ 16
the truth of God	dependeth	not upon God's own	8, 242/ 18
truth of his sitting	dependeth	not upon my saying	8, 242/ 35
truth of my saying	dependeth	upon the truth of	8, 242/ 36
truth of his word	dependeth	upon the truth of	8, 243/ 37
justified in itself, and	dependeth	not upon his word	8, 245/ 8
the truth of God	dependeth	upon the multitude of	8, 251/ 10
is not written nor	dependeth	of that which is	8, 262/ 31
of all his heresies	dependeth	; and over that, ye	8, 310/ 1
as God's promise specially	dependeth	upon. Unto which promises	8, 406/ 38
in that point specially	dependeth	upon his third article	8, 424/ 5
the other, that necessarily	dependeth	thereupon, that whosoever after	8, 471/ 11
certainty of the truth	dependeth	upon the promise of	8, 483/ 32
living. More This chapter	dependeth	upon the chapter before	8, 496/ 27
the matter most especially	dependeth	. . . that is to wit	8, 561/ 18
ye see well, thereupon	dependeth	many great matters. Yet	8, 565/ 6
if in his doctrine	depending	upon the exposition of	8, 250/ 6
out" and "deducing" and "	depending	" upon Scripture . . . upon every	8, 257/ 31
exposition and his heresy	depending	thereupon, by which he	8, 441/ 34
unlearned and unstable do	deprave	and misconstrue, as they	8, 363/ 1
mercy, covertly and craftily	depraveth	and dispraiseth the very	8, 516/ 15
misconstrue him to the	depraving	of men's good works	8, 6/ 16
the same pride was	deprived	of heaven and thrown	8, 268/ 27
them down into the	depth	of indurate heart, thoroughly	8, 249/ 6
peradventure offer themselves, clean	depured	from sin. But to	8, 112/ 36
his house and specially	deputed	to prayer. And it	8, 162/ 28
and having him in	derision	." Here showeth this blessed	8, 213/ 4
having him as in	derision	." If Tyndale say that	8, 377/ 34
and have him in	derision	." Lo, sirs, whereas Tyndale	8, 431/ 11

the word "penance" is	derived	and cometh of the	8, 211/ 35
treble with much false	descant	. And therefore very hot	8, 143/ 2
gift is from above,	descending	from the Father of	8, 503/ 27
confessed of Christ's Passion,	descension	into hell, resurrection, nor	8, 406/ 35
belief of Christ's death,	descension	, resurrection, ascension, and of	8, 408/ 5
sea." These words verily	describe	the holy water of	8, 100/ 17
himself cannot yet well	describe	us), nor any known	8, 477/ 1
yet, though he thus	describe	the "elect church" --	8, 563/ 35
in the Old Testament	described	so seriously all the	8, 79/ 9
as I before Contio	described	you, and which was	8, 170/ 24
Tyndale here defined and	described	us what he called	8, 390/ 20
faith which himself hath	described	is the thing that	8, 417/ 23
which he hath before	described	is "ever fought with	8, 565/ 2
wise the prophet Joel	describeth	the manner with which	8, 214/ 18
this church which himself	describeth	were the church that	8, 390/ 29
feeling faith" which himself	describeth	. Then we ask him	8, 396/ 31
the faith that he	describeth	him, he reckoneth for	8, 417/ 29
himself, and so clearly	describeth	and depainteth himself and	8, 480/ 13
the faith that himself	describeth	, and thereby is once	8, 489/ 37
far forth, Doctor Ovid	describeth	us well and plainly	8, 521/ 22
and that. But his	description	of "the church" in	8, 146/ 21
third signification after his	description	-- all the whole	8, 147/ 1
of his definition and	description	of "the church." Where	8, 391/ 3
further expressed in his	description	-- we must first	8, 391/ 6
I can see, his	description	agreeth with neither of	8, 391/ 24
with the definition or	description	of Tyndale. I would	8, 392/ 20
elect church," of his	description	, a part of the	8, 392/ 26
are expressed in his	description	. For other than this	8, 392/ 28
elect church" of his	description	may be deceived and	8, 393/ 1
elect church" of his	description	in these times only	8, 393/ 14
elect church" of Tyndale's	description	devised only to juggle	8, 393/ 35
that Tyndale's definition or	description	of "the church" . . . by	8, 399/ 10
were all Tyndale's high	descriptions	and differences of elects	8, 494/ 31
Scripture unto Christ in	desert	. For as the devil	8, 43/ 32
forty years uncircumcised in	desert	. . . he endeth that matter	8, 72/ 25
with the people in	desert	, in delaying the circumcision	8, 72/ 32
that were either in	desert	or among infidels, where	8, 75/ 3
the Jews were in	desert	, every man that was	8, 246/ 39
his way in the	desert	of this wretched world	8, 270/ 13
any demerit or evil	desert	of their own, only	8, 500/ 2
the reason of which	desert	and merit on our	8, 507/ 37
withdraweth it without any	desert	and default of them	8, 531/ 10
nor could no thank	deserve	nor no reward in	8, 6/ 12
grace in faith, to	deserve	anything toward the getting	8, 400/ 22
man's own endeavor to	deserve	it. This false-feeling faith	8, 400/ 26
for God's sake, could	deserve	heaven of itself, without	8, 401/ 18
foregoing good deeds, nor	deserve	the gift of believing	8, 507/ 32
endeavor and obedient conformity	deserve	and merit in the	8, 507/ 34
what can a man	deserve	in believing the thing	8, 511/ 9
help of his grace	deserve	to be partakers of	8, 519/ 24

in some wise do	deserve	it . . . he never leaveth	8, 526/ 35
his dealing had before	deserved	. And so much the	8, 17/ 10
wist he had well	deserved	(and yet was nothing	8, 19/ 25
that he had well	deserved	to suffer the death	8, 23/ 12
more honorable than well	deserved	title, Defensor), so nothing	8, 26/ 32
God -- yea, and	deserved	above measure -- if	8, 109/ 18
did not sin, but	deserved	thank (all such, I	8, 302/ 19
obey, and merited and	deserved	by their obedience. Much	8, 328/ 15
whereby he had before	deserved	that he so should	8, 524/ 26
well worketh with grace	deserveth	of God by God's	8, 205/ 3
first. (As "one sin	deserveth	the doing of another	8, 524/ 28
institution, not for the	deserving	of his own sin	8, 122/ 8
respect of their own	deserving	" -- and plainly meaneth	8, 400/ 18
or regard unto their	deserving	; as though he rought	8, 402/ 1
respect and regard of	deserving	any reward, or thank	8, 402/ 33
respect of their own	deserving	," and only for the	8, 563/ 30
respect of their own	deserving	; yea, and for none	8, 567/ 33
respect of their own	deservings	; yea, and for none	8, 390/ 16
respect of their own	deservings	; yea, and for none	8, 399/ 30
perfect faith, and his	desire	to proceed of a	8, 23/ 29
them that for no	desire	of man's praise or	8, 69/ 35
More No man can	desire	better knowledge of him	8, 117/ 5
with devotion and with	desire	of grace, do stand	8, 159/ 31
them wrong: I will	desire	the reader to look	8, 169/ 10
that he will never	desire	that she shall lie	8, 261/ 34
worldly business to the	desire	of heaven and acceptable	8, 321/ 21
pray for and to	desire	therein. By this have	8, 366/ 7
it for hope or	desire	toward any remission either	8, 425/ 28
love of God nor	desire	of heaven nor dread	8, 512/ 9
fulfilling of his fleshly	desire	and beastly lust and	8, 512/ 24
Church. And therefore he	desired	that he might have	8, 9/ 21
Origen. And when I	desired	him to take the	8, 152/ 8
required us . . . but only	desired	us to have her	8, 372/ 12
last that ever she	desired	of me, she may	8, 373/ 9
man for himself the	desires	and petitions of his	8, 112/ 6
sufficiently for himself the "	desires	and petitions of his	8, 112/ 13
that "we" offer our	desires	of our heart at	8, 112/ 25
the devil, and his	desires	will ye do." "And	8, 434/ 28
God, nothing more effectually	desireth	than the maintenance of	8, 26/ 30
what they mean, or	desiring	to know; but only	8, 126/ 19
was not in utter	despair	of pardon . . . he was	8, 17/ 2
had not been in	despair	of life . . . it well	8, 20/ 10
is yet in such	despair	to be able to	8, 226/ 20
to wit, presumption and	despair	, that ever any heretic	8, 425/ 12
Christian people in utter	despair	of heaven, if men	8, 427/ 1
hope or foolish, fearful	despair	. . . either weening that after	8, 433/ 18
yet dare I not	despair	of any of all	8, 437/ 32
I neither, I say,	despair	of any of them	8, 437/ 36
the devil do not	despair	to turn a man	8, 469/ 16
a good man should	despair	to convert a sinner	8, 469/ 21

hope and fall in	despair	. . . and after, by grace	8, 487/ 33
will not let him	despair	. Howbeit, all the world	8, 489/ 26
the good child utterly	despair	, for all that he	8, 495/ 16
himself between hope and	despair	, his faith almost catching	8, 495/ 27
done, fell almost in	despair	of life for fear	8, 496/ 31
impatience (drawing near to	despair	) in persecution nor by	8, 529/ 19
us to fall, not	despair	therefore, but repent and	8, 544/ 9
needeth not Tyndale to	despair	but that as evil	8, 549/ 24
life, their sects so	desperate	that either they dare	8, 25/ 1
all to cursing and	desperate	sorrow and furious blaspheming	8, 129/ 13
hear . . . or is so	desperate	and so sore set	8, 244/ 25
man forthwith for a	desperate	heretic . . . because that, if	8, 470/ 31
of destruction, and almost	desperate	dread of hanging. Now	8, 491/ 26
and beaten at with	desperation	. . . not when we sin	8, 485/ 5
cowardous dread and utter	desperation	. For the outrageous increase	8, 487/ 21
my laws at naught,	despise	my judgments, and leave	8, 5/ 7
threat than they that	despise	Christ's sacraments, which are	8, 5/ 20
at the beginning utterly	despise	Baptism nor the Blessed	8, 82/ 36
O poor women! How	despise	ye them! The viler	8, 190/ 26
in those horrible deeds	despise	both his law and	8, 539/ 21
upon their relics, and	despise	their images, and therewith	8, 572/ 10
the proud Pharisee that	despised	the poor publican, though	8, 523/ 19
house, because thou hast	despised	me, and taken to	8, 539/ 9
while in which he	despised	both the law of	8, 539/ 23
deadly that he sinfully	despised	both God's law and	8, 540/ 25
is the most traitorous	despiser	of God's commandments that	8, 218/ 13
dissembleth, and the other	despiseth	. . . and believeth the old	8, 426/ 26
that the contempt and	despising	of God's law may	8, 538/ 25
that ever they found;	despited	the saints' images, relics	8, 482/ 27
bleed, to detect their	despiteful	dealing, and make them	8, 275/ 28
sin upon sin and	despiteful	circumstances, so far off	8, 423/ 15
casting out their relics,	despiting	our Lady, defiling the	8, 484/ 21
again, to pillage and	despoil	the true Catholics of	8, 482/ 36
cause the robbery, pillage,	despoil	, and murder of their	8, 484/ 13
whole country -- robbed,	despoiled	, and bore away all	8, 482/ 26
on every side wounded,	despoiled	, and bound . . . and, quick	8, 496/ 7
nothing at all but	destiny	. And so, pretending liberty	8, 206/ 2
and ascribe allthing to	destiny	. Which thing is not	8, 497/ 24
never leave his church	destitute	of help and comfort	8, 264/ 21
and would with Scripture	destroy	the Scripture; and amidst	8, 41/ 31
precisely commanded him to	destroy	, and Eve was so	8, 49/ 22
them in heresies and	destroy	both body and soul	8, 56/ 34
Tyndale goeth about to	destroy	. If he will say	8, 71/ 7
clean goeth about to	destroy	. Now, where Tyndale, as	8, 72/ 17
thou goest about to	destroy	, and I have bidden	8, 97/ 18
utterly goeth about to	destroy	them. Finally, where Christ	8, 106/ 29
with false heresies to	destroy	the true faith of	8, 137/ 6
in Almaine, and thereby	destroy	Christ's good Christian people	8, 137/ 8
in false heresies and	destroy	the true faith --	8, 138/ 3
Tyndale goeth about to	destroy	. . . and believe the old	8, 140/ 35

and would with them	destroy	all virtue save faith	8, 158/ 22
corners and studying to	destroy	the Church. These circumstances	8, 165/ 26
Tyndale utterly striveth to	destroy	. Against Tyndale's Translating of	8, 198/ 19
the greater miracles to	destroy	them -- as he	8, 270/ 4
also, of Saint Paul,	destroy	Tyndale's heresy that men's	8, 325/ 13
of apparent scriptures to	destroy	the faith that Timothy	8, 360/ 29
by that exposition they	destroy	yet a third heresy	8, 433/ 28
of Saint John utterly	destroy	Tyndale's heresy grounded upon	8, 441/ 30
about to impugn and	destroy	. In which only church	8, 477/ 4
devil stirred up to	destroy	the true faith and	8, 481/ 33
as he laboreth to	destroy	hope and charity and	8, 486/ 15
cast him away or	destroy	him, and hopeth that	8, 489/ 23
of God's election to	destroy	the free will of	8, 497/ 23
must either his heresy	destroy	his definition or his	8, 569/ 19
or his definition must	destroy	his heresy. Of which	8, 569/ 20
the dear years have	destroyed	bodies. And surely no	8, 2/ 8
he with these words	destroyed	the effect of his	8, 118/ 11
he hath killed and	destroyed	divers men, and may	8, 220/ 18
himself finally by miracle	destroyed	and killed: ye see	8, 270/ 30
thy God shall have	destroyed	before thy face the	8, 348/ 36
own false doctrine utterly	destroyed	. For he teacheth plainly	8, 399/ 14
by his own doctrine	destroyed	. For the elect church	8, 399/ 22
be both his heresies	destroyed	at once. For God	8, 432/ 18
this matter, here utterly	destroyed	and damned. Now, if	8, 473/ 14
him that he hath	destroyed	all his principal ground	8, 473/ 31
hath confounded himself and	destroyed	all his whole matter	8, 480/ 10
they burned up and	destroyed	; and somewhere -- all	8, 482/ 25
another of Tyndale's heresies	destroyed	. . . by which he teacheth	8, 540/ 12
in the meanwhile utterly	destroyed	not only Tyndale's words	8, 549/ 27
words with which himself	destroyeth	all his whole abominable	8, 118/ 3
in stead; which thing	destroyeth	all his whole purpose	8, 278/ 13
confounded. For both he	destroyeth	his heresy that no	8, 285/ 21
he say yea: then	destroyeth	he his whole reason	8, 325/ 23
and his own doctrine	destroyeth	his own solution. For	8, 472/ 14
of his doctrine plainly	destroyeth	another, concerning his difference	8, 473/ 26
he say yea, he	destroyeth	his heresy; for then	8, 569/ 14
say nay, then he	destroyeth	his definition; for then	8, 569/ 16
themselves to seek the	destruction	of others. As the	8, 12/ 1
Tyndale ungraciously in their	destruction	. . . reckoning that their painful	8, 25/ 8
they have made, what	destruction	and manslaughter they have	8, 28/ 34
translated false, to the	destruction	of so many souls	8, 31/ 6
whole hold in the	destruction	of many holy things	8, 253/ 6
God, and to the	destruction	of the faith" --	8, 356/ 33
tendeth not to the	destruction	of the faith, but	8, 357/ 14
good work; but in	destruction	of monasteries, casting out	8, 484/ 17
of conscience, fear of	destruction	, and almost desperate dread	8, 491/ 26
of temptations and tormentry,	destruction	, hangman, and gallows, and	8, 492/ 14
predestination of God, with	destruction	of the free will	8, 499/ 31
nor by the traitorous	destruction	of his friendly servant	8, 529/ 22
fire were but a	detaining	therein by some stronger	8, 101/ 34

Sacrament to bleed, to	detect	their despitful dealing, and	8, 275/ 28
whereof he not only	detected	, as I said, his	8, 19/ 17
not suspected, but manifestly	detected	and perceived to have	8, 144/ 1
approach, but only in	detecting	their wickedness and bringing	8, 340/ 27
which was by Constantine's	detection	taken and committed to	8, 17/ 20
the means of his	detection	amended, and with the	8, 17/ 27
but some special thing	determinate	of that kind; and	8, 232/ 26
signification to a more	determinate	especialty; and that in	8, 234/ 23
there can never any	determinate	end be made, though	8, 343/ 17
not forcing of the	determination	of the Church . . . and	8, 14/ 10
the apostles for their	determination	(in the fifteenth chapter	8, 343/ 22
people, and the plain	determination	of Christ's church . . . but	8, 429/ 9
general councils made their	determinations	by Scripture and not	8, 341/ 8
to move them to	determine	and conclude against heretics	8, 340/ 3
any new question arise,	determine	it also. For Abraham	8, 342/ 9
may arise, we shall	determine	by Scripture -- ye	8, 343/ 4
less by his preaching,	determined	therefore with himself that	8, 7/ 5
never promised as he	determined	to give before he	8, 105/ 30
hath from the beginning	determined	that he would after	8, 106/ 3
sacraments. But though he	determined	also to make a	8, 106/ 5
a promise . . . yet never	determined	he that he would	8, 106/ 5
had in his time	determined	for an article of	8, 247/ 32
as were in them	determined	-- as stories make	8, 339/ 29
and all that was	determined	therein was naught. Thus	8, 341/ 25
was false that was	determined	in the councils against	8, 341/ 27
how can anything be	determined	by Scripture . . . when of	8, 343/ 15
contrary. But God had	determined	to bring man to	8, 509/ 38
and it is clearly	determined	that God suffereth no	8, 532/ 2
whereof the Scripture nothing	determineth	. . . and which things, therefore	8, 365/ 21
had taken already, and	determining	to bring his business	8, 13/ 14
and watching about his	detestable	treason: so while these	8, 35/ 39
be it never so	detestable	sin. Secondly, that of	8, 425/ 22
these beasts do their	detestable	deeds unwillingly, without consent	8, 493/ 34
for all his other	detestable	crimes, whereupon it might	8, 494/ 10
doth none of those	detestable	deeds of pure malice	8, 494/ 17
Spurn Point into some	detestable	deed, let Tyndale then	8, 495/ 22
devilish appetite, accomplisheth his	detestable	deed . . . not for any	8, 512/ 25
nothath had it in	detestation	, and he now meet	8, 45/ 21
had revoked, abhorred, and	detested	such heresies as he	8, 22/ 27
he hath abhorred and	detested	it to the devil	8, 140/ 5
that heresy have continually	detested	and condemned it as	8, 426/ 32
Defensor), so nothing more	detesteth	than these pestilent books	8, 26/ 33
my darling that he	detesteth	and abhorreth the errors	8, 176/ 20
and promised in the	Deuteronomy	. Of which prophet there	8, 231/ 34
of Moses (in the	Deuteronomy	) commanding that no man	8, 278/ 5
the twelfth of the	Deuteronomy	, where he saith, "The	8, 348/ 23
of Latin, French, and	Deutsch	, in which there are	8, 6/ 1
circumstances, of his own	device	. . . that he may make	8, 164/ 37
vocabulary of his own	device	, too. And so, with	8, 186/ 24
gloss of his own	device	, he fareth like a	8, 297/ 3

gloss of their own	device	. . . and then for the	8, 362/ 25
doth deliberately, with long	device	and study bestowed about	8, 493/ 30
sure, a very comely	device	which every wise man	8, 494/ 2
against penance, and wonderful	devices	of lewd, lecherous living	8, 122/ 20
these be the devil's	devices	and their own. For	8, 359/ 3
either itself or the	devil	that it represented, and	8, 3/ 25
maketh men serve the	devil	while they ween to	8, 3/ 29
put trust in the	devil	, and serve the devil	8, 3/ 31
devil, and serve the	devil	with faith, it is	8, 3/ 31
idol but a very	devil	. And what can be	8, 4/ 2
but invention of the	devil	? And what can be	8, 4/ 10
-- saving that the	devil	is ready to put	8, 6/ 19
swallowed up by the	devil	that he shall never	8, 8/ 6
of others. As the	devil	hath a deadly delight	8, 12/ 1
they have made the	devil	reign in a man's	8, 12/ 10
stand stiff with the	devil	in their errors and	8, 13/ 12
know, and peradventure the	devil	too, if he intended	8, 17/ 8
send him to the	devil	alone than let him	8, 17/ 31
to cast unto the	devil	all his other errors	8, 24/ 19
since I see the	devil	in these days so	8, 35/ 18
dark dungeon of the	devil	. . . are more wily, and	8, 35/ 33
the poison to the	devil	and let the treacle	8, 37/ 16
reject and confound any	devil	that would draw them	8, 38/ 24
and service of the	devil	. The other ribald, in	8, 41/ 27
in darkness of the	devil	; whereas he speaketh of	8, 42/ 5
the example of the	devil	that alleged the Scripture	8, 43/ 30
desert. For as the	devil	there falsely wrested the	8, 43/ 33
necessary truths till the	devil	had through pride, envy	8, 44/ 24
did . . . or between the	devil	and themselves as our	8, 49/ 17
new fashion spiritual; the	devil	(their evil spirit) and	8, 49/ 25
Friar Huessgen, and the	devil	, together -- so long	8, 50/ 6
poisonous speech as the	devil	can devise them, with	8, 56/ 31
the worst that the	devil	and you devise together	8, 58/ 23
the serpent and the	devil	and all. And surely	8, 61/ 37
false wiliness of the	devil	in uttering of his	8, 75/ 29
a sort which the	devil	hath by the blast	8, 76/ 15
as himself helpeth the	devil	to pull it down	8, 78/ 6
all them whom the	devil	blindeth to believe them	8, 88/ 3
faith. More If the	devil	should himself sit and	8, 88/ 10
he learned of the	devil	!), who taketh Baptism but	8, 94/ 12
he have suffered the	devil	to teach it some	8, 107/ 33
in that sacrament? The	devil	knoweth that Christ died	8, 115/ 23
saith he not, "The	devil	knoweth this to be	8, 115/ 27
body, and yet the	devil	is never the better	8, 115/ 28
himself believeth that the	devil	knoweth it not at	8, 115/ 29
the Jews with the	devil	to flee from the	8, 115/ 32
the Jews and the	devil	he might have joined	8, 115/ 34
deep dungeon of the	devil	. And now, since of	8, 118/ 25
find condemned to the	devil	by the general councils	8, 119/ 27
these latter days, the	devil	hath broken his chains	8, 119/ 32

and malice, that the	devil	hath stricken him stark	8, 126/ 32
sacraments, which yet the	devil	dreadeth himself and dare	8, 127/ 1
our ghostly enemy the	devil	, and in many a	8, 129/ 3
might once meet the	devil	in the dark, he	8, 129/ 8
he meet not the	devil	in eternal darkness, where	8, 129/ 10
and God for the	devil	and the devil for	8, 136/ 34
the devil and the	devil	for God: then, when	8, 136/ 35
detested it to the	devil	of hell that ever	8, 140/ 6
For spite whereof the	devil	and his damned spirits	8, 158/ 30
the rugged bear the	devil	-- you, Tyndale, in	8, 161/ 29
the church of the	devil	, "the church of Satan	8, 166/ 9
an image of the	devil	" as well as "an	8, 174/ 6
love God and the	devil	together, as he that	8, 174/ 19
his pleasure translate the	devil	into "angel" without any	8, 174/ 24
drive men to the	devil	. And yet if poetry	8, 175/ 37
darling him that the	devil	taketh for his darling	8, 176/ 26
speak . . . than against the	devil	himself that first found	8, 179/ 34
the spirit of the	devil	of hell . . . and for	8, 179/ 37
own conditions; and the	devil	hath made him falsely	8, 191/ 4
more than may the	devil	. Tyndale And seeing that	8, 194/ 2
from whose heart the	devil	hath juggled all grace	8, 204/ 19
way down to the	devil	. For those be graces	8, 204/ 22
false, subtle juggler the	devil	hath taught these young	8, 205/ 33
drive men to the	devil	. And this is Tyndale's	8, 206/ 5
the flesh, nor the	devil	drew him back . . . nor	8, 217/ 35
for all that, the	devil	will be the devil	8, 219/ 26
devil will be the	devil	though Tyndale would call	8, 219/ 26
he doth as the	devil	doth, endure pain for	8, 220/ 25
have died for the	devil	. But since I know	8, 221/ 18
and servants of the	devil	: now cometh me Tyndale	8, 223/ 10
vanished away to the	devil	with themselves . . . and that	8, 223/ 15
themselves . . . and that the	devil	hath of their dry	8, 223/ 16
the poison that the	devil	hath put in them	8, 223/ 19
the darkness of the	devil	, walking with a sconce	8, 223/ 31
himself confesseth, and the	devil	himself saith not nay	8, 225/ 18
do service to the	devil	. And therefore I showed	8, 225/ 27
the hellhounds that the	devil	hath in his kennel	8, 225/ 36
in heaven and the	devil	lieth in hell never	8, 226/ 1
for what cause, the	devil	and he knoweth. For	8, 230/ 8
not withdraw from the	devil	, lest he should have	8, 237/ 6
the congregation of the	devil	: yet forasmuch as I	8, 240/ 34
he will to the	devil	willingly, by doing now	8, 244/ 26
the power of the	devil	. And yet when Tyndale	8, 244/ 29
neither by God nor	devil	. And this I show	8, 245/ 6
false illusions of the	devil	that have been done	8, 245/ 35
heaven -- except the	devil	, by their deadly malice	8, 249/ 4
be done by the	devil	. But then say I	8, 251/ 22
than ever was the	devil	. For the devil durst	8, 251/ 23
the devil. For the	devil	durst never say so	8, 251/ 24
false illusions of the	devil	is a word well	8, 251/ 29

to prove himself a	devil	. Now, if Tyndale will	8, 251/ 30
false churches of the	devil	. Now if Tyndale will	8, 274/ 29
either by man or	devil	to be done to	8, 275/ 30
with butter? Surely the	devil	hath made this man	8, 308/ 15
man, or by the	devil	, or else by God	8, 339/ 4
that either man or	devil	have kept them all	8, 339/ 5
needed either man or	devil	. Tyndale proveth us not	8, 339/ 8
that it is the	devil	that doth them. I	8, 346/ 24
all wrought by the	devil	. And thus ye may	8, 346/ 37
to go to the	devil	for their proud disobedience	8, 354/ 29
of you is a	devil	?" -- or else that	8, 391/ 16
of you is a	devil	?" Now, as for the	8, 392/ 2
sin, no hell, no	devil	, no lies, none error	8, 410/ 1
sin, no hell, no	devil	, no lies, nor none	8, 410/ 15
no sin, nor no	devil	, nor none error prevail	8, 410/ 24
-- yet might the	devil	prevail against the rock	8, 410/ 28
might be that the	devil	might bring a man	8, 410/ 29
will boast that the	devil	cannot in any person	8, 410/ 31
For else may the	devil	prevail against the rock	8, 410/ 37
the instigation of the	devil	or of such heretics	8, 411/ 16
are worse than the	devil	, fall again therefrom . . . as	8, 411/ 17
their hearts by the	devil	or the devil's instruments	8, 411/ 19
sin, no hell, no	devil	, no lies, no error	8, 412/ 37
and wonders of the	devil	-- as he calleth	8, 415/ 21
false church of the	devil	, that is a liar	8, 416/ 36
the son of the	devil	; for neither flesh nor	8, 418/ 8
thine own father, the	devil	that is in hell	8, 418/ 9
the child of the	devil	, and so may die	8, 421/ 28
and go to the	devil	. is But yet is	8, 421/ 28
as well as the	devil	did in the beginning	8, 421/ 37
the flesh, or the	devil	: then, like as his	8, 422/ 13
or instigation of the	devil	, or enticement of the	8, 422/ 29
he did cast the	devil	!), because he drove the	8, 422/ 33
because he drove the	devil	into their hogs and	8, 422/ 34
come down to the	devil	. Thus, finally, concerning his	8, 423/ 24
heresies that ever the	devil	devised. For as Tyndale's	8, 426/ 33
be "born of the	devil	" is to be the	8, 427/ 23
the children of the	devil	, till they be born	8, 428/ 13
the child of the	devil	in the church of	8, 428/ 18
be born of the	devil	and become his children	8, 434/ 22
he showeth that the	devil	is the father of	8, 434/ 25
of your father the	devil	, and his desires will	8, 434/ 28
the works of the	devil	. And every man that	8, 434/ 31
be born of the	devil	and to be his	8, 434/ 36
the children of the	devil	open" (that is to	8, 434/ 38
the children of the	devil	"). "For he that is	8, 434/ 40
the child of the	devil	. To this will Tyndale	8, 435/ 16
after born of the	devil	: it may as well	8, 436/ 2
an angel into a	devil	. But likewise as that	8, 436/ 4
become children of the	devil	. . . and yet arise by	8, 437/ 5

the children of the	devil	. For letting pass over	8, 437/ 16
and child of the	devil	of hell, we have	8, 437/ 19
and gone to the	devil	already. For then is	8, 438/ 2
them than for the	devil	. Quia in inferno nulla	8, 438/ 5
enemies, as is the	devil	. But these reasons and	8, 438/ 7
and go to the	devil	therein too. And so	8, 440/ 23
who children of the	devil	; for he that is	8, 441/ 26
sin is of the	devil	. " Now may we clearly	8, 441/ 28
the children of the	devil	be manifest and open	8, 441/ 33
the children of the	devil	, for all the doing	8, 442/ 1
the children of the	devil	be made manifest and	8, 442/ 8
of God or the	devil	. And therefore -- whereas	8, 442/ 12
horrible deeds" as the	devil	and the flesh did	8, 444/ 15
well ye wot, the	devil	would not fear to	8, 444/ 17
upon occasions by the	devil	and the flesh --	8, 450/ 32
the motion of the	devil	and the flesh at	8, 451/ 34
others that resist the	devil	nothing at all, but	8, 452/ 4
than tarry till the	devil	come to carry them	8, 452/ 6
come thereto, and the	devil	helpeth them to find	8, 452/ 16
the pleasure of the	devil	and the lust of	8, 452/ 18
his grace, unto the	devil	and the flesh . . . what	8, 452/ 19
sin to serve the	devil	. . . and the devil to	8, 454/ 25
the devil . . . and the	devil	to serve them again	8, 454/ 25
harlot. First when the	devil	, upon some sight of	8, 456/ 35
wot well . . . for the	devil	driveth them thither, and	8, 457/ 7
needs go whom the	devil	driveth -- then, all	8, 457/ 8
of malice, as the	devil	doth, but of weakness	8, 457/ 31
be damned to the	devil	if they do but	8, 458/ 6
at large after the	devil	. These twain both at	8, 458/ 22
Chrysostom saith, if the	devil	do not despair to	8, 469/ 16
a sinner from the	devil	to God because he	8, 469/ 22
him still to the	devil	. Were not this, ween	8, 469/ 29
be damned with the	devil	; and so should Tyndale	8, 470/ 19
was devised by the	devil	and put forth by	8, 474/ 21
to hold him, the	devil	so troubleth his brains	8, 480/ 36
peradventure, but that the	devil	pulleth him back by	8, 481/ 6
have been by the	devil	stirred up to destroy	8, 481/ 32
of them to the	devil	, to the punishment of	8, 482/ 4
thereto. And if the	devil	were so strong with	8, 483/ 16
the work of the	devil	, and of the sin	8, 483/ 25
blown down to the	devil	. I pray God amend	8, 484/ 25
and assaulted, by the	devil	and all his disciples	8, 486/ 3
us not, that the	devil	daily laboreth to quench	8, 486/ 14
sin, till suddenly the	devil	out of his high	8, 487/ 19
the soul whom the	devil	driveth out of one	8, 487/ 28
sent down unto the	devil	. Tyndale The Manner and	8, 496/ 9
of you is a	devil	?" And therefore, as I	8, 498/ 31
souls sent unto the	devil	by them, they should	8, 514/ 13
his lusts, and the	devil	rock the cradle, till	8, 520/ 31
and turned to the	devil	, too . . . yet wheresoever in	8, 558/ 30

from God unto the	devil	. . . as Lucifer by turning	8, 558/ 37
himself turned to the	devil	. And now ye see	8, 558/ 37
think that the same	devil	(or his mate) that	8, 559/ 7
the children of the	devil	. After cometh his other	8, 564/ 20
and bedded with the	devil	. Yet ye see well	8, 564/ 33
heresy go to the	devil	that gave it to	8, 569/ 22
of Scripture whereupon the	devil	taught him to ground	8, 569/ 24
in whose hearts the	devil	hath written his law	8, 571/ 27
apostles and play the	devil's	disours; speaking much of	8, 11/ 15
do these heretics, the	devil's	disciples, beset their whole	8, 12/ 5
Sir Thomas Hitton, the	devil's	stinking martyr . . . of whose	8, 16/ 1
to run into the	devil's	bondage. And in his	8, 21/ 22
Christ, and like the	devil's	ape maketh mocks and	8, 75/ 25
that he playeth the	devil's	disour even in this	8, 76/ 1
is, and let the	devil's	disour go. Delight not	8, 140/ 32
because he thought the	devil's	name was not meet	8, 174/ 28
that these heretics, the	devil's	doctors, can make) --	8, 263/ 13
For these be the	devil's	devices and their own	8, 359/ 3
the devil or the	devil's	instruments, have brought them	8, 411/ 20
is to be the	devil's	child. We shall, I	8, 427/ 23
God's child but the	devil's	-- Tyndale affirmeth him	8, 438/ 27
will, they be the	devil's	children indeed, and all	8, 443/ 2
lieth prostrate under the	devil's	foot -- and not	8, 455/ 3
to it, play the	devil's	part, and think that	8, 470/ 1
the blast of the	devil's	mouth blown out abroad	8, 471/ 15
he that by the	devil's	enticement defouleth his mother	8, 493/ 27
miserable members of the	devil's	damned church in hell	8, 495/ 13
unexcused, except peradventure the	devil's	? But the sin of	8, 543/ 3
and wrought with the	devil's	craft all this while	8, 547/ 20
gluttony, covetousness, and pride,	devil-worship	, and self-slaughter too. And	8, 444/ 19
pestilent pleasure have some	devilish	people caught . . . with the	8, 11/ 35
to hell by their	devilish	heresies. Much they cry	8, 12/ 7
was left unsought no	devilish	invention or means to	8, 17/ 37
and devised how those	devilish	books which himself and	8, 19/ 19
and glory of Tyndale's	devilish	, proud, despiteous heart, to	8, 33/ 4
so strong, and these	devilish	heresies so sore set	8, 35/ 18
words . . . but in their	devilish	deeds forbear still and	8, 59/ 10
the doctrine of these	devilish	preachers of fleshly liberty	8, 67/ 30
see to what a	devilish	end Tyndale's tale cometh	8, 83/ 9
blessed Person a deadly,	devilish	heretic! Now, since ye	8, 118/ 36
their hearts abhor his	devilish	doctrine without any further	8, 120/ 1
out bigly with shameless	devilish	heresy. Tyndale And if	8, 124/ 33
of their worldly, fleshly,	devilish	spirit -- so plain	8, 139/ 36
Delight not in his	devilish	doctrine, that ye see	8, 140/ 33
Altar, as was the	devilish	Dialogue of the Father	8, 142/ 22
signify evil images and	devilish	, he may not in	8, 174/ 10
Now, to resist this	devilish	spirit my poor spirit	8, 180/ 5
and is indeed very	devilish	. For the words that	8, 212/ 6
maintenance of his false,	devilish	heresies against the truth	8, 220/ 26
the one renounce his	devilish	heresies, and so escape	8, 220/ 31

Tyndale's "truths" be stark	devilish	heresies: if God give	8, 221/ 21
when Tyndale is so	devilish	to tell us thus	8, 244/ 30
this alone defend his	devilish	doctrine while he liveth	8, 252/ 36
false prophet were so	devilish	as to preach that	8, 266/ 20
deepest dungeon of that	devilish	heresy; wherein he sitteth	8, 301/ 17
and erroneous books of	devilish	heresies devised of their	8, 358/ 28
great rabble of such	devilish	heresies more, of such	8, 418/ 1
the doing their filthy	devilish	deed, they yield themselves	8, 454/ 23
heavy heap of horrible	devilish	deeds -- I say	8, 488/ 7
the deeds never so	devilish	. And now, to prove	8, 490/ 9
not clearly the dark,	devilish	heresy of this high	8, 502/ 14
and beastly lust and	devilish	appetite, accomplisheth his detestable	8, 512/ 25
as well in this	devilish	work of his as	8, 516/ 26
frowardness take such a	devilish	delight, that finally they	8, 517/ 19
he did all those	devilish	deeds in his sleep	8, 533/ 3
still and fed his	devilish	delight in beholding her	8, 537/ 28
do never so many	devilish	deeds; but for all	8, 572/ 21
hearts by sin very	devilish-deadly	. And yet dare I	8, 437/ 31
sufficeth to salvation, how	devilishly	that any man live	8, 42/ 11
Beelzebul, and all the	devils	in hell. Wherefore, like	8, 4/ 32
' and ' very	devils	' -- and finally	8, 58/ 22
that that kind of	devils	which he did cast	8, 64/ 34
saith, "This kind of	devils	is not cast out	8, 69/ 13
that evil angels the	devils	, whose substance is as	8, 101/ 24
yet were all the	devils	so sore afraid, that	8, 128/ 35
and "the church of	devils	" too. But, now, though	8, 167/ 23
offer . . . they offer to	devils	and not to God	8, 172/ 23
have any fellowship with	devils	." This only text of	8, 172/ 25
idols was done to	devils	. And why, but for	8, 172/ 32
they bore to those	devils	, whom they called gods	8, 172/ 34
of them they worshipped	devils	: right so do the	8, 173/ 4
false gods that were	devils	, yet for all that	8, 173/ 25
abroad the idols of	devils	. But Tyndale's translation of	8, 173/ 35
-- then since that	devils	be angels (as indeed	8, 174/ 22
of false gods and	devils	to make the Scripture	8, 175/ 3
and take all the	devils	in hell to help	8, 252/ 36
from the legion of	devils	, and therefore loved him	8, 422/ 37
casting out of more	devils	they might afterward haply	8, 423/ 2
free will, all the	devils	in hell can never	8, 452/ 30
good, that all the	devils	in hell shall never	8, 453/ 12
God's miracles nothing but	devils'	wonders! And this doth	8, 381/ 15
with God in the	devils'	fall, were forthwith so	8, 436/ 28
as the devil can	devise	them, with all the	8, 56/ 31
the devil and you	devise	together, busily put forth	8, 58/ 23
should himself sit and	devise	to speak spitefully . . . what	8, 88/ 10
himself list for to	devise	. . . whereof his church is	8, 248/ 13
it pleaseth God to	devise	. . . though Tyndale and his	8, 260/ 10
and each of them	devise	a manner of saying	8, 316/ 30
handled howsoever men list.	Devise	once some signification . . . and	8, 319/ 13
as he doth --	devise	causes at adventure and	8, 319/ 27

gloss that I can	devise	for him. But now	8, 414/ 32
-- yet if he	devise	and mean any other	8, 422/ 23
surely I can myself	devise	no more effectual words	8, 436/ 20
for her husband, and	devise	the murder, and write	8, 533/ 9
could not think or	devise	who should raise him	8, 542/ 30
me: that it was	devised	wilily that the Cardinal	8, 8/ 26
doubteth but that Tyndale	devised	it of his own	8, 8/ 31
of his counsel . . . they	devised	between them that Necton	8, 18/ 11
but also studied and	devised	how those devilish books	8, 19/ 18
all that God had	devised	, nor would have kept	8, 80/ 6
juggling terms, but terms	devised	with good reason and	8, 205/ 32
commandments that can be	devised	: it followeth very clearly	8, 218/ 13
his own holy words,	devised	of none occasion . . . and	8, 227/ 23
of them should have	devised	a sundry fashion, and	8, 316/ 32
books of devilish heresies	devised	of their own frantic	8, 358/ 28
Scripture, be not things	devised	, as Tyndale saith, by	8, 367/ 24
church" of Tyndale's description	devised	only to juggle with	8, 393/ 35
that ever any heretic	devised	. For he gathereth and	8, 425/ 13
that ever the devil	devised	. For as Tyndale's other	8, 426/ 34
deeds that could be	devised	, yet their secret, unknown	8, 442/ 10
nor so frantic be	devised	but a man might	8, 448/ 21
else till it was	devised	by the devil and	8, 474/ 20
faithful servant, when he	devised	and wrote the traitorous	8, 536/ 16
what foolish gauds he	deviseth	upon it of his	8, 116/ 19
And this translation therefore	deviseth	Tyndale . . . because he would	8, 233/ 33
the way that Luther	deviseth	is insufficient and uncertain	8, 317/ 1
folly, but divineth and	deviseth	two new causes of	8, 318/ 20
the church that Tyndale	deviseth	. And the church also	8, 384/ 7
also that Friar Barnes	deviseth	. Made by Sir Thomas	8, 384/ 9
of his -- he	deviseth	here to take away	8, 404/ 22
forth; and therefore he	deviseth	another way, and would	8, 529/ 33
in the study and	devising	thereupon . . . which if all	8, 330/ 9
and now, in the	devising	thereupon, find out good	8, 330/ 10
question of his own	devising	-- "Whether the Word	8, 562/ 8
called "satisfaction," for the	devoir	that we should do	8, 65/ 24
concerning any manner of	devoir	of themselves toward the	8, 499/ 32
or malice, but of	devotion	and pity; by the	8, 3/ 1
Spirit" with no more	devotion	than dogs -- divers	8, 11/ 16
more clearly perceive what	devotion	the man had thereto	8, 23/ 28
faith, and so great	devotion	, that every good Christian	8, 23/ 31
may nourish and increase	devotion	-- of which kind	8, 36/ 29
done of any other	devotion	, but only served for	8, 63/ 5
not of any other	devotion	but only for taming	8, 63/ 10
when men do for	devotion	to God not only	8, 64/ 26
in true faith and	devotion	with purpose of amendment	8, 65/ 9
already: leave off their	devotion	to God for the	8, 70/ 9
pleaseth God done with	devotion	, and serveth us for	8, 71/ 19
these sacraments with good	devotion	be taught, and do	8, 76/ 26
and pray through the	devotion	of the soul," Tyndale	8, 96/ 19
they have the more	devotion	thereby; and therefore he	8, 109/ 8

left. As though the	devotion	that is increased by	8, 109/ 9
into superstition instead of	devotion	, with the ceremonies used	8, 109/ 14
further from very, virtuous	devotion	than those good men	8, 125/ 6
that with faith and	devotion	receive them. Is not	8, 147/ 25
doctrine so much erudition,	devotion	, and virtue, besides that	8, 152/ 35
lifted up aloft in	devotion	to God; and by	8, 159/ 3
which, obediently done with	devotion	and with desire of	8, 159/ 31
see therein . . . the more	devotion	feel they themselves therewith	8, 160/ 5
men use them with	devotion	, as "amen" and "alleluia	8, 161/ 9
reverence and full great	devotion	. . . and therefore with great	8, 161/ 14
for moving men to	devotion	: as evil as I	8, 161/ 36
stirring of them to	devotion	: so hath he by	8, 193/ 8
increase of Christian men's	devotion	-- as indeed it	8, 193/ 12
not yet the people's	devotion	so far fallen from	8, 313/ 10
and turn men to	devotion	, and this as well	8, 330/ 14
all religion, fasting, prayer,	devotion	, saints, ceremonies, and sacraments	8, 337/ 19
into a custom of	devotion	cometh of the apostles'	8, 370/ 4
time as grace and	devotion	brought them into religion	8, 437/ 24
so far fallen into	devotion	but he is much	8, 541/ 28
is so deep in	devotion	that he forgetteth whereabout	8, 542/ 9
book of other small	devotions	, and then the whole	8, 10/ 7
for your enemies shall	devour	it. I shall also	8, 5/ 13
and that most hath	devoured	the faith. More If	8, 88/ 8
robbed the reverence and	devout	honor from God. Now	8, 3/ 27
their calendar before their	devout	prayers, they have set	8, 10/ 24
of Christ, and the	devout	contemplative book of Scala	8, 36/ 31
but that by their	devout	fasting and her maidens'	8, 67/ 36
that God, for their	devout	prayers and fasting, should	8, 69/ 23
such mocks upon the	devout	observances used so many	8, 111/ 4
fear to use the	devout	sacraments and ceremonies taught	8, 158/ 28
the sacrament, and every	devout	observance used in the	8, 159/ 14
is; but unto good,	devout	folk it seemeth far	8, 161/ 24
all reverent manner and	devout	fashion used by man	8, 277/ 2
and especially misliketh her	devout	anthem Salve Regina), so	8, 313/ 13
them remember with a	devout	affection them that were	8, 373/ 2
from that fervor of	devout	works into some slothful	8, 429/ 29
wot well, have a	devout	audience! But Tyndale in	8, 514/ 17
have ye heard, good,	devout	Christian people, a piece	8, 541/ 26
a piece of Tyndale's	devout	, godly collation in which	8, 541/ 27
Mass, which Bilney full	devoutly	heard upon his knees	8, 23/ 34
the church, the more	devoutly	that they see such	8, 160/ 2
intended, but things that	devoutly	and fruitfully may be	8, 330/ 13
more sundry sorts of	diabolical	sects than a man	8, 28/ 19
the Gospels scraped out	diabolus	and wrote Iesu Christus	8, 174/ 27
the Answer to my	Dialogue	. . . whereof I shall nothing	8, 8/ 8
his Answer to my	Dialogue	, where he writeth thereof	8, 12/ 23
his Answer to my	Dialogue	, teacheth them that they	8, 13/ 37
his Answer to my	Dialogue	, that I belie Luther	8, 16/ 7
so much in my	Dialogue	. . . which, being convicted by	8, 22/ 2
proved both in my	Dialogue	and since again in	8, 30/ 31

I before, in my	Dialogue	, did say that Luther's	8, 31/ 13
his Answer to my	Dialogue	; which preface of his	8, 33/ 22
four books of my	Dialogue	. Wherein I trust to	8, 35/ 3
whereas I in my	Dialogue	rehearse Luther's heresies, and	8, 116/ 3
the beginning of my	Dialogue	I showed that Tyndale's	8, 142/ 8
as was the devilish	Dialogue	of the Father and	8, 142/ 22
appeareth in my said	Dialogue	. Which things if I	8, 143/ 21
this book mine whole	Dialogue	again. Wherefore in all	8, 143/ 24
the reader unto the	Dialogue	itself. Now cometh Tyndale	8, 143/ 26
Messenger doth in my	Dialogue	-- which I have	8, 177/ 20
stand still in my	Dialogue	, and that rather yet	8, 177/ 21
and that in my	Dialogue	there be not only	8, 177/ 24
though it were a	dialogue	, or, rather, a trialogue	8, 196/ 12
that I in my	Dialogue	did allege that if	8, 196/ 14
such places of my	Dialogue	as methought it should	8, 196/ 37
Answer made unto my	Dialogue	-- at which time	8, 197/ 3
-- as in my	Dialogue	I said plainly enough	8, 201/ 25
and purpose of my	Dialogue	was none other but	8, 218/ 37
and intent of my	Dialogue	: Tyndale cometh now and	8, 219/ 15
the discourse of my	Dialogue	I proved clearly that	8, 222/ 25
I said in my	Dialogue	that the Church was	8, 224/ 28
showed in my said	Dialogue	-- and yet the	8, 225/ 28
against him in my	Dialogue	: that if his lie	8, 244/ 31
against him, in my	Dialogue	, because he so precisely	8, 271/ 6
his Answer to my	Dialogue	to seek up some	8, 272/ 4
First Book of my	Dialogue	, the twenty-fifth chapter: there	8, 291/ 29
so did in my	Dialogue	(which Tyndale here leaveth	8, 292/ 15
First Book of my	Dialogue	alleged for the proof	8, 309/ 34
clearly to confute my	Dialogue	. I showed there in	8, 310/ 3
showed there in my	Dialogue	by the authority of	8, 310/ 4
I laid in my	Dialogue	-- Tyndale's answer, wherein	8, 312/ 32
I show in my	Dialogue	that it is not	8, 312/ 36
I alleged in my	Dialogue	the words of Saint	8, 314/ 23
I said in my	Dialogue	), pertaining to the reverence	8, 315/ 28
Whereas I in my	Dialogue	allege that the priest	8, 317/ 7
I alleged in my	Dialogue	the words of Saint	8, 323/ 15
his Answer to my	Dialogue	yet another patch wherein	8, 330/ 29
laid before (in my	Dialogue	) to prove that allthing	8, 347/ 4
eighteenth chapter of my	Dialogue	, bringeth in the same	8, 355/ 8
have, both in my	Dialogue	and in the Second	8, 357/ 18
as well in my	Dialogue	as mine other three	8, 387/ 13
Second Book of my	Dialogue	, whereunto Tyndale hath made	8, 387/ 33
have, both in my	Dialogue	and in sundry places	8, 399/ 4
Third Book of my	Dialogue	: then may every child	8, 401/ 14
his Answer unto my	Dialogue	, and yet much more	8, 448/ 25
Third Book of my	Dialogue	. For whereas I there	8, 500/ 7
fourth books of my	Dialogue	-- yet can I	8, 502/ 8
Fourth Book of my	Dialogue	-- where I purpose	8, 512/ 16
no further in my	Dialogue	thereof but that his	8, 552/ 7
very words of my	Dialogue	, as I am in	8, 553/ 30

the place in my	Dialogue	shall be, as it	8, 554/ 23
I come to my	Dialogue	-- yet to see	8, 555/ 3
for answer of my	Dialogue	. . . wherein I speak of	8, 560/ 16
will no man to	die	. As touching the Blessed	8, 15/ 21
except he hap to	die	before in prison, he	8, 17/ 21
their hand . . . but rather	die	than leave it. Now	8, 30/ 29
have the people rather	die	than obey their princes	8, 30/ 35
rather than leave them,	die	in the quarrel for	8, 31/ 11
Charterhouse monks had liefer	die	than eat flesh. And	8, 124/ 36
death each man shall	die	, that hangeth in God's	8, 221/ 16
right wit wish to	die	better. And therefore, since	8, 221/ 22
why should I more	die	for eating thereof than	8, 307/ 35
deadly, though the soul	die	not by eternal damnation	8, 393/ 17
sin again ere he	die	. And I speak of	8, 393/ 18
ere ever his body	die	. Of all these doubts	8, 393/ 22
of the contrary teaching,	die	in that misbelief and	8, 405/ 15
children live in that	die	unbaptized. Which though they	8, 406/ 22
not heaven, because they	die	the children of wrath	8, 406/ 23
devil, and so may	die	and go to the	8, 421/ 28
though if the man	die	ere God come in	8, 423/ 7
for that if they	die	before they return by	8, 424/ 1
grace that if they	die	before they fall therefrom	8, 428/ 8
live, and shall not	die	. Of all the iniquities	8, 432/ 8
the wicked man should	die	, and not rather that	8, 432/ 10
for those shall he	die	." Lo, sirs, here is	8, 432/ 16
for that he shall	die	. But if I say	8, 433/ 7
sinner, 'Thou shalt	die	' . . . and he then	8, 433/ 8
live, and shall not	die	but be saved, and	8, 433/ 12
he live and not	die	." Lo, good Christian readers	8, 433/ 15
and continue therein, and	die	therein, and go to	8, 440/ 23
therein, and, finally, divers	die	therein, too: ye may	8, 443/ 1
that they shall not	die	. This answer of Tyndale	8, 449/ 8
as they shall spiritually	die	for . . . but is very	8, 449/ 37
elect may err and	die	in that error, for	8, 471/ 21
him that many children	die	now soon after that	8, 474/ 25
thereto again, and finally	die	therein. And if Tyndale	8, 487/ 6
as divers wedded friars	die	in their lechery . . . or	8, 488/ 16
that the one sort	die	repentant, and the other	8, 494/ 35
and saith he will	die	in them . . . nor his	8, 495/ 4
repent better ere they	die	, shall else be none	8, 495/ 11
-- should and would	die	in the state of	8, 497/ 34
all elects, since many	die	in their cradles, and	8, 499/ 9
delight, that finally they	die	therein -- as did	8, 517/ 19
be damned because they	die	at last impenitent. And	8, 532/ 21
deadly sinneth, and shall	die	also, if he kill	8, 537/ 33
in that adultery should	die	, as it did after	8, 540/ 2
forbear and refuse to	die	for him and his	8, 543/ 35
chosen and elects do	die	in deadly sin; but	8, 550/ 18
person that doth them	die	before he repent them	8, 550/ 29
life, and also rather	die	, than deadly to displease	8, 556/ 25

rather that they shall	die	than do it. Now	8, 556/ 26
to continue still, and	die	, too, in the same	8, 556/ 34
suffer ten times to	die	than once to forsake	8, 557/ 13
sinner, 'Thou shalt	die	' . . . and the same	8, 568/ 39
life, and shall not	die	. Of all his sins	8, 569/ 5
charitable mind the man	died	in. For after that	8, 20/ 37
conscience he had that	died	in that mind, there	8, 21/ 12
Tyndale's heresy ere he	died	-- and that, of	8, 25/ 6
well and spiritually, and	died	well and spiritually, as	8, 46/ 36
as the children that	died	within eight days were	8, 60/ 8
suffered his Passion and	died	for our redemption, and	8, 76/ 28
devil knoweth that Christ	died	on a Friday, and	8, 115/ 24
I yet that any	died	for lack of eating	8, 125/ 8
innocents that if we	died	forthwith, there were neither	8, 213/ 13
hands; and martyrs have	died	for God, and heretics	8, 221/ 17
God, and heretics have	died	for the devil. But	8, 221/ 18
that our Savior himself	died	a virgin and never	8, 287/ 17
God and man and	died	between two thieves, and	8, 290/ 30
that they lived and	died	in, as he stirred	8, 338/ 30
lived longer and after	died	in his bed. For	8, 358/ 6
he should then have	died	, our Lord knoweth; whereas	8, 358/ 7
we know well he	died	a good Christian man	8, 358/ 8
hurt him, though he	died	therein, because it hurteth	8, 466/ 37
taught better, although they	died	in those errors, were	8, 467/ 18
hurt him, though he	died	therein, because it hurteth	8, 471/ 35
baptized, or that none	died	ere ever they were	8, 474/ 5
or that if they	died	forthwith upon their baptism	8, 474/ 6
dare well say they	died	, all that were then	8, 474/ 17
the promises ere they	died	. If he say to	8, 474/ 28
sins, in which he	died	impenitent. And then were	8, 494/ 30
saw that if he	died	in those heresies he	8, 517/ 34
hearts would fain have	died	with him, and the	8, 541/ 10
they "would fain have	died	with" our Savior, saving	8, 543/ 21
sins as if they	died	in them without repentance	8, 550/ 20
life, and so finally	died	therein, and had yet	8, 556/ 4
continued his life, and	died	, in this state, had	8, 556/ 10
such state lived and	died	. . . his faith well working	8, 556/ 29
than the soul that	dieth	by deadly sin waxeth	8, 412/ 21
states a man finally	dieth	in -- in that	8, 428/ 15
I grant that it	dieth	not always with the	8, 487/ 13
And he that finally	dieth	impenitent, as divers wedded	8, 488/ 16
care of shrift, and	dieth	in a false heresy	8, 488/ 18
say that there was	difference	between the repenting in	8, 70/ 34
to be as great	difference	as between the two	8, 98/ 36
water . . . but for the	difference	that it hath in	8, 100/ 9
lively" . . . but for the	difference	between it and other	8, 100/ 22
together in prayer no	difference	from the prayer of	8, 159/ 8
that there is no	difference	between other folk and	8, 165/ 19
and company without any	difference	save an appointment to	8, 165/ 21
grace. And therefore such	difference	is there as between	8, 194/ 26

Nay." And a like	difference	is there between these	8, 230/ 31
all one and no	difference	between those words and	8, 234/ 2
-- of truth, the	difference	is not easy for	8, 234/ 3
perceive . . . and yet some	difference	is there indeed, as	8, 234/ 4
Saturday, than to put	difference	between us and the	8, 320/ 11
only to put a "	difference	between us and the	8, 320/ 24
besides that, one plain	difference	is there: that Moses	8, 351/ 5
faith (saving his only	difference	and division of "historical	8, 405/ 33
there almost as great	difference	in this matter as	8, 436/ 26
that there was great	difference	between his deed and	8, 454/ 4
mind . . . and a marvelous	difference	that he putteth between	8, 463/ 37
but to put this	difference	between the articles of	8, 473/ 17
destroyeth another, concerning his	difference	between the promises and	8, 473/ 27
But now, concerning his	difference	between the necessity of	8, 473/ 35
he proveth, then, his	difference	between the faith of	8, 474/ 32
thing as the only	difference	between the elects and	8, 519/ 6
he should put some	difference	between them by reason	8, 519/ 15
the Christians had other	differences	and distinctions between them	8, 320/ 28
Tyndale's high descriptions and	differences	of elects and reprobates	8, 494/ 31
by reason of the	different	working of their free	8, 519/ 16
have things hard and	difficult	. And he saith farther	8, 362/ 34
but that many great	difficulties	arise thereupon . . . in which	8, 269/ 11
while great sticking and	difficulty	. . . to the intent that	8, 23/ 27
and yet with great	difficulty	: but if they were	8, 73/ 2
never taught thing of	difficulty	by writing but that	8, 292/ 26
dark and of such	difficulty	. . . that there neither is	8, 336/ 23
that are of most	difficulty	, and such as are	8, 362/ 21
one weight . . . concerning the	difficulty	of returning to repentance	8, 423/ 33
full of hardness and	difficulty	, yet that the sentence	8, 431/ 35
will be no great	difficulty	to find folk enough	8, 513/ 37
only great hardness and	difficulty	, and not as himself	8, 569/ 29
which left not his	diffidence	and distrust neither at	8, 532/ 30
holy doctors confess for	diffuse	and almost inexplicable . . . saving	8, 426/ 21
hath their own proper	dignity	. . . and each of them	8, 369/ 1
again betimes. This long	digression	have I made you	8, 119/ 37
too, and did their	diligence	, too; but they were	8, 50/ 18
he reward their virtuous	diligence	with leading them secretly	8, 247/ 21
had been used more	diligence	in preaching. But as	8, 319/ 32
charge that men use	diligence	and truth in the	8, 348/ 13
called thereto) hath, after	diligent	and long consideration had	8, 178/ 2
a sconce of a	dim	light to make men	8, 223/ 31
so feeble and so	dim	that the faint sight	8, 490/ 12
man shall add nor	diminish	-- they that lay	8, 278/ 6
article whereby he would	diminish	the worship of our	8, 286/ 1
if any man anything	diminish	of the words of	8, 348/ 4
neither anything add nor	diminish	." Which words be yet	8, 348/ 25
neither anything add nor	diminish	." But he told the	8, 348/ 35
Jews to add or	diminish	to or from anything	8, 350/ 36
the gift, or anything	diminish	the free, liberal mind	8, 503/ 20
occasions and circumstances may	diminish	or aggrieve, and so	8, 543/ 14

lest he should have	diminished	his honor. But he	8, 237/ 6
much the slighter, he	diminisheth	all the matter and	8, 490/ 28
fruits of the earth,	diminishing	the fertility both in	8, 2/ 21
that "nothing adding" nor	diminishing	, but "as Paul saith	8, 360/ 1
or the bishop his	diocesan	-- such things Tyndale	8, 127/ 30
if so, then every	diocese	. . . and by the same	8, 322/ 32
to preach in any	diocese	against the bishop's will	8, 357/ 29
I delivered ye them."	Dionysius	, the first chapter of	8, 368/ 23
in such things as	directly	reprove his own conditions	8, 191/ 3
maketh some "openly and	directly	against the word of	8, 356/ 32
neither openly nor privily,	directly	nor indirectly, against the	8, 357/ 13
justice . . . so doth this	directly	fight against his mercy	8, 426/ 36
to saints. And the	Dirge	is left out clean	8, 10/ 22
that almsdeed, Masses, and	Dirges	greatly profit them that	8, 373/ 12
John, did take the	dirt	of the ground, and	8, 103/ 12
also make the very	dirt	of the street able	8, 103/ 18
are utterly drowned in	dirt	. And now shall I	8, 382/ 16
and royally rayed in	dirt	, because he cannot prove	8, 573/ 2
upon with their foul,	dirty	feet, to draw it	8, 515/ 21
they not only cannot	discern	the thing that they	8, 25/ 15
to know, judge, and	discern	the word of God	8, 225/ 21
shall be meet to	discern	and judge whither of	8, 268/ 12
man neither, surely to	discern	and judge the true	8, 396/ 12
sure judge for to	discern	between the true doctrine	8, 398/ 24
age, and to be	discerned	and known by the	8, 244/ 22
for they shall be	discerned	by the Scripture itself	8, 397/ 17
the Spirit of God,	discerneth	them well enough from	8, 246/ 19
true . . . and therefore it	discerneth	and forbiddeth the marvels	8, 246/ 20
right faith and the	discerning	of the true word	8, 398/ 26
man . . . and in the	discerning	of the right understanding	8, 398/ 28
serve them sufficiently for	discharge	of their conscience, and	8, 30/ 3
philosopher, the cause some	discharge	of never so well	8, 46/ 3
and am content to	discharge	him of the proof	8, 274/ 8
pardon be able to	discharge	a man of purgatory	8, 288/ 36
of the Sabbath day,	discharge	them of the Sabbath	8, 321/ 12
words of Christ do	discharge	every man's conscience of	8, 353/ 1
Scripture we see no	discharge	but the custom of	8, 375/ 13
they forbade fornication. And	discharge	, as I say, seeth	8, 375/ 17
drunkenness, shall interpret himself	discharged	of the commandment, and	8, 62/ 6
not upon souls only	discharged	of their bodies in	8, 101/ 23
but Tyndale thinketh himself	discharged	of that bond; and	8, 375/ 29
whereby he knoweth himself	discharged	of that washing, but	8, 375/ 34
that bond released and	discharged	, and where are we	8, 379/ 9
we be not only	discharged	of the belief of	8, 408/ 2
shall not only be	discharged	of believing the sacraments	8, 414/ 11
satisfaction that it so	dischargeth	us from all the	8, 213/ 36
any text of Scripture	discharging	us of that bond	8, 379/ 17
blessed bishop and the	disciple	of Saint John the	8, 12/ 33
now would his wise	disciple	Tyndale have us for	8, 114/ 1
Saint Polycarp -- the	disciple	of Saint John! --	8, 374/ 6

these heretics, the devil's	disciples	, beset their whole pleasure	8, 12/ 5
And as the true	disciples	of Christ were in	8, 35/ 36
his leave of his	disciples	, warned them, saying, Tyndale	8, 43/ 8
himself, spoken unto his	disciples	in his Last Supper	8, 43/ 25
when he sent his	disciples	to go forth and	8, 80/ 30
and others of his	disciples	that all things written	8, 238/ 17
he saith unto his	disciples	, "When the Comforter is	8, 239/ 35
his apostles and his	disciples	to preach, lest they	8, 244/ 1
his apostles, and his	disciples	, and his holy doctors	8, 246/ 16
yet his apostles and	disciples	, and his faithful, believing	8, 251/ 38
himself sent out his	disciples	, and bade them, in	8, 308/ 9
the presence of his	disciples	, that be not written	8, 311/ 4
chapter, said unto his	disciples	himself, "I have yet	8, 312/ 23
when he sent his	disciples	forth to baptize and	8, 327/ 36
his words . . . Tyndale Christ's	disciples	taught Christ's doctrine confirming	8, 345/ 27
he saith that Christ's	disciples	taught his doctrine "confirming	8, 346/ 7
sometimes dispensed with his	disciples	concerning them and the	8, 354/ 22
he might see his	disciples	assay some feat here	8, 483/ 14
devil and all his	disciples	such heretics as Tyndale	8, 486/ 4
of consequence advise those	disciples	of his to be	8, 506/ 6
reason. And therefore Tyndale's	disciples	, toward the getting of	8, 506/ 9
and that his two	disciples	toward Emmaus burned in	8, 545/ 16
that he uttered and	disclosed	divers of his companions	8, 17/ 17
to be showed and	disclosed	at such time afterward	8, 302/ 1
amendment), but also are	discontent	and angry with any	8, 25/ 16
forasmuch as by the	discourse	of my Dialogue I	8, 222/ 25
firm land and continent,	discovered	and found out within	8, 190/ 11
hundred years past. and	discretion	to judge, and shall	8, 43/ 12
will clearly dissipate and	discuss	the mist that he	8, 133/ 35
by distemperance fall into	disease	-- then were it	8, 37/ 2
the time of his	disease	, he would not drink	8, 60/ 4
in time of his	disease	he would drink wine	8, 60/ 33
the cure of any	disease	, because that all the	8, 104/ 16
out of a great	disease	. . . by the reason whereof	8, 419/ 20
out of a great	disease	. . . by the reason whereof	8, 444/ 39
he goeth to Mass,	disguiseth	himself with a great	8, 108/ 34
and "all manner of	disguising	, " and many such words	8, 327/ 21
with all their dumb	disguisings	; their satisfactions and justifying	8, 134/ 26
nor judicial ceremonies, nor "	disguisings	, " neither . . . which word Tyndale	8, 327/ 25
Savior's a-begging with a	dish	and a clapper, for	8, 333/ 28
other worship, ye plainly	dishonor	it) -- as I	8, 116/ 35
it . . . therefore it is	dishonor	to the Sacrament to	8, 117/ 23
naught, which without God's	dishonor	we cannot do. " What	8, 174/ 2
of the Altar is	dishonor	to God; and that	8, 417/ 35
his law to be	dishonorably	spoken of among the	8, 173/ 27
he getteth him home	dismayed	, but not altogether faithless	8, 489/ 24
to have gathered a	disme	among them and give	8, 178/ 27
forborne to lay the	disobedience	to his charge --	8, 22/ 14
secret contempt, and spiritual	disobedience	, and inward hatred, of	8, 30/ 17
a plain exhortation to	disobedience	and rebellion. For every	8, 32/ 2

devil for their proud	disobedience	in the defense of	8, 354/ 29
the contrary belief is	disobedience	to God, that so	8, 481/ 1
own undoing, to be	disobedient	and rebellious to their	8, 31/ 15
blood, because he is	disobedient	unto God's testament and	8, 89/ 18
we be taught to	disobey	the doctrine of Christ's	8, 6/ 24
heresies not let to	disobey	, but stubbornly, too, withstand	8, 32/ 36
easy bold occasion to	disobey	, resist, and rebel against	8, 55/ 8
became all unruly and	disobeyed	and rebelled against their	8, 55/ 27
their rulers, and thereby	disobeyed	God's commandment, and brought	8, 55/ 28
they do by the	disobeying	of his precept shake	8, 455/ 27
he playeth the devil's	disour	even in this point	8, 76/ 1
and let the devil's	disour	go. Delight not in	8, 140/ 32
the manner of the	disour's	part in a play	8, 177/ 18
and play the devil's	disours	; speaking much of "the	8, 11/ 15
without any necessity or	dispensation	at all . . . saying that	8, 73/ 10
the priest of God,	dispensed	with the people in	8, 72/ 31
like wise for necessity	dispensed	with David and his	8, 72/ 35
-- though he sometimes	dispensed	with his disciples concerning	8, 354/ 21
Holy Sacrifice to be	dispensed	by which the obligation	8, 372/ 15
had needed no such	dispicience	, nor they to have	8, 317/ 20
here to fall in	dispicions	with Tyndale for the	8, 206/ 29
together, and fallen in	dispicions	in two pulpits on	8, 266/ 28
preacher fall in farther	dispicions	again . . . as well about	8, 267/ 15
likely with such doubtful	dispicions	to be rather led	8, 268/ 14
oft that in such	dispicions	the false part may	8, 269/ 15
apostles' . . . not with bare	dispicions	, and bearing men in	8, 275/ 13
undoubted faith unto the	dispicions	of the Scripture, which	8, 293/ 16
had needed no such	dispicions	, nor they to have	8, 319/ 25
shall let the further	dispicions	of this point pass	8, 531/ 32
of Tyndale's devilish, proud,	dispiteous	heart, to delight and	8, 33/ 4
this service is unlawful,	displeasant	to God, and plain	8, 52/ 7
as things vicious and	displeasant	to God; and then	8, 132/ 22
sacraments, sacrifices, and ceremonies,	displeasant	to himself, thankless toward	8, 298/ 5
they do, nothing could	displease	him . . . and some others	8, 441/ 17
die, than deadly to	displease	him by the doing	8, 556/ 25
If any man have	displeased	him, he keepeth his	8, 124/ 2
his deadly deeds so	displeased	God (as it is	8, 538/ 33
the remission of his	displeasure	: then granteth he, and	8, 209/ 21
pain as of the	displeasure	of God, and of	8, 209/ 27
Caetera quum venero ipse	disponam	" ("The other things I	8, 293/ 31
Caetera autem quum venero	disponam	" ("The remnant," or "all	8, 315/ 24
other things I will	dispose	," or "order," "when I	8, 293/ 32
other things" he would	dispose	and ordain himself at	8, 325/ 29
drinking of wine anything	disposed	to drunkenness, shall interpret	8, 62/ 6
is, as it seemeth,	disposed	to maintain and set	8, 122/ 36
the hearts of lewdly	disposed	persons . . . that men cannot	8, 177/ 28
and is so righteously	disposed	that he will never	8, 261/ 34
Highness of his blessed	disposition	condescended to grant him	8, 8/ 37
doth, of his blessed	disposition	, of all earthly things	8, 26/ 35
verses . . . but in the	dispraise	of them of Crete	8, 150/ 3

why he should utterly	dispraise	in God's Service . . . which	8, 162/ 4
traditions did never Christ	dispraise	-- though he sometimes	8, 354/ 21
though he disproved and	dispraised	the folly of their	8, 149/ 37
he would not have	dispraised	with calling them grievous	8, 354/ 11
book of Babylonica sore	dispraiseth	. For Saint Jerome showeth	8, 212/ 20
and craftily depraveth and	dispraiseth	the very, true mercy	8, 516/ 15
part, or for the	disproof	of ours. And thereby	8, 364/ 25
answer thereof, and to	disprove	all that I lay	8, 143/ 27
philosophers' cunning, though he	disproved	and dispraised the folly	8, 149/ 37
them began to be	disputable	; as well appeareth not	8, 131/ 5
joyeth much that their	disputation	is come to so	8, 267/ 23
the end of his	disputation	and his holy exhortation	8, 268/ 20
living, but also in	disputation	against heretics . . . both in	8, 361/ 21
the subtleties of that	disputation	till we come to	8, 512/ 15
which manner of his	disputation	-- if he otherwise	8, 551/ 2
satisfied with our doubtful	disputations	, if they were not	8, 389/ 31
folk. But letting such	disputations	pass, this will I	8, 421/ 23
I will not much	dispute	. For albeit that God	8, 19/ 7
much to debate and	dispute	these things with them	8, 26/ 16
very great folly to	dispute	, since of as many	8, 91/ 19
would it avail to	dispute	with him since he	8, 91/ 24
were not able to	dispute	them out of his	8, 120/ 13
were not able to	dispute	them out of his	8, 120/ 27
John the Baptist to	dispute	out of their heads	8, 121/ 22
John the Baptists cannot	dispute	them out of their	8, 121/ 26
John the Baptist did	dispute	against these imaginations of	8, 121/ 33
the Baptist teach and	dispute	, contrary to the false	8, 122/ 19
Savior Christ himself, can	dispute	out of their heads	8, 122/ 23
obedient unto them, to	dispute	for them . . . and to	8, 136/ 8
found there -- then	dispute	they whether it be	8, 156/ 3
not now need to	dispute	, since Tyndale taketh the	8, 233/ 2
flock to come and	dispute	thereupon . . . and, in their	8, 247/ 16
not greatly need to	dispute	with him upon miracles	8, 252/ 16
prophet came together to	dispute	the truth, in a	8, 266/ 3
a main multitude, to	dispute	with any true preacher	8, 266/ 24
sun . . . I will not	dispute	because of other men's	8, 276/ 27
priest, I will not	dispute	whether as much as	8, 306/ 17
a word, and still	dispute	all day whether falling	8, 552/ 25
thing is whereupon we	dispute	. For he useth often	8, 555/ 10
their lechery his living	disputed	with chastity; and against	8, 121/ 35
heresy of penance, he	disputed	with preaching penance. For	8, 121/ 36
hath been held and	disputed	of old. And what	8, 266/ 15
here and I have	disputed	upon in your presence	8, 268/ 31
learning hath . . . for then	disputed	he but upon the	8, 551/ 5
Christ, against which he	disputeth	; which manner of his	8, 551/ 2
Let us, therefore, leave	disputing	upon the word, and	8, 311/ 32
else of malice do	dissemble	them to bring the	8, 25/ 3
he perceive it and	dissemble	it, then is it	8, 189/ 15
were perceived -- to	dissemble	his false juggling and	8, 206/ 6
concluded openly therein, they	dissemble	shamefully their confusion . . . and	8, 253/ 17

to let pass and	dissemble	any sense that he	8, 412/ 2
I pass over and	dissemble	the weight of Saint	8, 435/ 17
mean, yet doth he	dissemble	it . . . and saith not	8, 519/ 29
Tyndale's plain folly and	dissembled	falsehood well and plainly	8, 188/ 36
have said I had	dissembled	, and left unanswered his	8, 335/ 19
they were not false	dissemblers	. . . they have believed as	8, 107/ 7
save Origen only, Tyndale	dissembleth	, because he may not	8, 367/ 31
things Tyndale the one	dissembleth	, and the other despiseth	8, 426/ 25
from him -- he	dissembleth	that point, and goeth	8, 528/ 22
ye see well, he	dissembleth	. And to prove that	8, 551/ 20
murderers and martyr-quellers --	dissembling	that the cruel wretch	8, 28/ 4
at all; and now,	dissembling	his own heresy, he	8, 148/ 26
call it back, not	dissembling	mine own oversight. And	8, 197/ 10
after his foul fall,	dissembling	his overthrow as though	8, 553/ 1
to sow division and	dissension	and set the people	8, 56/ 32
pain to sow debate,	dissension	, schisms, strife, and sedition	8, 58/ 24
and sowing sedition and	dissension	to stir up rebellion	8, 484/ 11
that they will clearly	dissipate	and discuss the mist	8, 133/ 35
and here appeared, to	dissolve	and break the works	8, 434/ 30
good works by sects	dissolving	the unity, and being	8, 561/ 32
no man should by	distemperance	fall into disease --	8, 37/ 2
only boiling of the	distempered	humors within itself, the	8, 102/ 11
to make many divisions,	distinctions	, and sorts of grace	8, 204/ 11
have no divisions nor	distinctions	whereby the thing should	8, 205/ 24
had other differences and	distinctions	between them -- as	8, 320/ 28
man -- Tyndale may	distrust	it and deny it	8, 464/ 21
certain sight, be from	distrust	or doubtful opinion brought	8, 509/ 5
not his diffidence and	distrust	neither at the first	8, 532/ 30
obstinately stood in his	distrust	, and said till he	8, 546/ 9
epistle . . . wherein he teacheth	divers	other heresies, but specially	8, 6/ 34
him, himself did in	divers	things confess his oversight	8, 9/ 16
devotion than dogs --	divers	of them, priests, monks	8, 11/ 16
his holy congregations, in	divers	corners and lusk's lanes	8, 13/ 11
abominable heresies, with yet	divers	others more of like	8, 15/ 27
he uttered and disclosed	divers	of his companions, of	8, 17/ 18
For which things and	divers	other horrible heresies, he	8, 20/ 33
it that -- after	divers	sermons which he had	8, 22/ 10
where he had infected	divers	of the city before	8, 22/ 15
and brought unto her	divers	of Tyndale's books, and	8, 22/ 18
pacem et concordiam," he	divers	times repeated those words	8, 24/ 8
by his open proclamations (	divers	times iterated and renewed	8, 27/ 2
bodily pain, and death,	divers	their evangelical brethren that	8, 28/ 17
need, as meseemeth, that	divers	wise and well-learned men	8, 35/ 24
this book as in	divers	others. But now remember	8, 51/ 5
as it appeareth in	divers	other places of his	8, 55/ 13
the Temple, and forbade	divers	meats: the spiritual --	8, 59/ 34
before passed as for	divers	other causes. If he	8, 70/ 33
serve him, both because	divers	of the authorities for	8, 71/ 1
sacraments, yet hath he	divers	full erroneous opinions and	8, 80/ 22
own words written in	divers	places of his abominable	8, 83/ 26

places of Scripture and	divers	others . . . many good, holy	8, 100/ 29
good works -- yet	divers	good, holy doctors have	8, 101/ 2
our own faith, with	divers	other things -- yet	8, 104/ 9
of Obedience as in	divers	places of this book	8, 134/ 11
Mammon, his Obedience, and	divers	others) -- in all	8, 142/ 27
in the translating of	divers	of these words, showeth	8, 143/ 28
this word "church" hath	divers	significations. And then he	8, 144/ 18
preached, as Tyndale saith,	divers	sacraments, ceremonies, and promises	8, 151/ 26
wrote not all . . . but	divers	things were by God	8, 151/ 38
this point . . . I have	divers	good and honest witnesses	8, 152/ 3
caused of his works	divers	to be reverently read	8, 153/ 17
he delivered us from	divers	doubts, though not from	8, 156/ 27
all. For albeit that	divers	doubts yet rise upon	8, 156/ 28
better . . . as have been	divers	other things and not	8, 161/ 2
and Baptism both, be	divers	holy ceremonies used that	8, 197/ 22
hath in English speech	divers	significations: sometimes love, sometimes	8, 198/ 24
hath killed and destroyed	divers	men, and may hereafter	8, 220/ 18
Christ's holy sacraments and	divers	other articles of Christ's	8, 222/ 23
the French also, and	divers	other tongues, and it	8, 229/ 26
them himself. Nor when	divers	apostles went together . . . every	8, 247/ 4
and daily doth at	divers	images and pilgrimages --	8, 252/ 3
answereth and reproveth clearly	divers	other places of his	8, 257/ 9
that the one alleged	divers	texts of Scripture for	8, 266/ 29
about the Church, with	divers	others that incidentally fall	8, 267/ 17
yet unfulfilled as well	divers	promises of tokens and	8, 282/ 25
same saith he, in	divers	places, of the belief	8, 286/ 5
than there was of	divers	other things that our	8, 319/ 1
the Church hath kept	divers	things without Scripture this	8, 338/ 36
fathers that were in	divers	of the general councils	8, 340/ 1
Augustine there saith --	divers	holy men, treating the	8, 353/ 4
doth himself confess that	divers	things are unwritten --	8, 359/ 9
minds, beside the writing,	divers	things necessary and of	8, 365/ 5
the Spirit of God	divers	truths which no good	8, 365/ 20
caused by special revelation	divers	to be sought out	8, 365/ 27
and holy water, with	divers	other things. By these	8, 366/ 4
-- to prove that	divers	things which the Church	8, 367/ 11
I shall rehearse you	divers	others above eight hundred	8, 367/ 27
of Rochester hath gathered	divers	together, and rehearsed in	8, 367/ 29
delivered to the Church	divers	things by mouth, beside	8, 373/ 30
that they did leave	divers	things unwritten . . . and that	8, 379/ 29
and might yet add	divers	others with which Rosseus	8, 380/ 2
and deeds; and besides	divers	other invincible reasons with	8, 387/ 32
come thereto; and besides	divers	other arguments, evident and	8, 388/ 2
you, many things against	divers	of the sacraments, which	8, 404/ 33
the Holy Ghost, with	divers	other necessary points more	8, 408/ 6
his blessed sacraments and	divers	other articles besides . . . and	8, 416/ 28
sophisms; as not only	divers	heretics have done of	8, 424/ 18
that Saint John teacheth	divers	of the most pestilent	8, 425/ 9
persevere therein, and, finally,	divers	die therein, too: ye	8, 443/ 1
his I have in	divers	places of my former	8, 472/ 32

above threescore thousand in	divers	places, all in one	8, 482/ 34
finally dieth impenitent, as	divers	wedded friars die in	8, 488/ 16
be by due repentance	divers	times in their lives	8, 494/ 27
words gathered out of	divers	of his chapters, some	8, 498/ 8
when the mind with	divers	reasons and arguments is	8, 510/ 22
of his as in	divers	others, calleth it express	8, 516/ 26
and unsearchable wisdom doth	divers	times for more causes	8, 525/ 17
both here and in	divers	places) that the seed	8, 548/ 1
-- as well by	divers	other titles of this	8, 550/ 23
this word "church" hath	divers	significations . . . among which at	8, 560/ 30
himself" and then doth	divers	"horrible" and abominable deeds	8, 565/ 32
people that are of	diverse	sects, although they were	8, 29/ 24
interpreter; he may mean	diverse	ways, but which way	8, 31/ 26
than allegories, of which	diverse	men diversely divine, and	8, 80/ 2
by their speaking in	diverse	tongues. And when they	8, 99/ 19
people, and that of	diverse	kinds, as appeareth in	8, 111/ 26
large they declare the	diverse	parts of the Church	8, 164/ 16
is diversely considered after	diverse	respects . . . and of every	8, 205/ 21
requireth to give every	diverse	respect a diverse name	8, 205/ 26
every diverse respect a	diverse	name among them that	8, 205/ 27
forms of speaking in	diverse	languages. For if he	8, 235/ 7
to his pleasure in	diverse	ages after diverse manners	8, 248/ 12
in diverse ages after	diverse	manners, such as himself	8, 248/ 12
that this objection of	diverse	articles believed by the	8, 249/ 8
by the Church in	diverse	times will not serve	8, 249/ 9
man the same in	diverse	places and unto diverse	8, 254/ 20
diverse places and unto	diverse	people, and confirmed every	8, 254/ 20
to be gathered by	diverse	folk . . . and as they	8, 307/ 2
come to him in	diverse	papers, so he without	8, 307/ 3
may be diversely, in	diverse	senses, expounded . . . though Luther	8, 353/ 37
though the living be	diverse	. If Tyndale dare deny	8, 477/ 28
for such equivocations and	diverse	understandings of one word	8, 487/ 10
from them, with other	diverse	dependents thereupon, which every	8, 531/ 26
all these deeds in	diverse	days, and all this	8, 533/ 10
of which diverse men	diversely	divine, and all which	8, 80/ 2
our works it is	diversely	considered after diverse respects	8, 205/ 20
one text may be	diversely	, in diverse senses, expounded	8, 353/ 37
it is once moved	diversely	between two reasons, nothing	8, 507/ 6
the article, or the	diversity	of the word which	8, 236/ 12
he would not so	divide	these two kinds of	8, 462/ 3
failed him . . . let us	divide	that time of that	8, 556/ 32
Pharisees. For these have	divided	themselves not from the	8, 358/ 31
virtuous living . . . but have	divided	themselves from the Catholic	8, 358/ 33
some special thing, and	divideth	it from the general	8, 229/ 30
and Mass and all	divine	service . . . and so became	8, 13/ 7
that to say any	Divine	Service after the ordinance	8, 15/ 8
nothing . . . and that all	Divine	Service may be left	8, 15/ 9
which diverse men diversely	divine	, and all which he	8, 80/ 2
reverently read in the	Divine	Service of the Church	8, 153/ 17
the church at the	Divine	Service. And it is	8, 159/ 14

they be at the	Divine	Service in the church	8, 160/ 1
sacraments and ceremonies and	Divine	Service in churches . . . but	8, 165/ 24
sophistication" -- let us	divine	for him what he	8, 183/ 33
his translation openly in	Divine	Service, yet neither in	8, 184/ 36
priesthood, and to the	Divine	Service that the priests	8, 198/ 15
to keep; that the	Divine	Services in the church	8, 221/ 1
Christ . . . and inasmuch as	divine	ceremony edifieth not, but	8, 294/ 13
other five were no	divine	sacraments, nor delivered to	8, 294/ 28
to honor God with	divine	service and prayer --	8, 323/ 9
in other parts of	divine	service . . . were taught by	8, 323/ 36
to guess and to	divine	. For that he would	8, 328/ 4
cross . . . and to do	divine	honor unto the Blessed	8, 366/ 10
it should be with	divine	honor worshipped, though neither	8, 366/ 16
than this, I cannot	divine	what he should mean	8, 392/ 29
and utterly I cannot	divine	what he might mean	8, 413/ 13
these causes be but	divined	and guessed at, and	8, 321/ 1
the matter wholly unto	divines	. Surely, first, as touching	8, 25/ 22
his master's folly, but	divineth	and deviseth two new	8, 318/ 20
bottom of his deep	divinity	-- that same thing	8, 521/ 21
friar's book called Rationale	divinorum	. . . showing what signifieth the	8, 110/ 7
that every schism and	division	must needs move and	8, 29/ 23
they may to sow	division	and dissension and set	8, 56/ 32
his only difference and	division	of "historical faith" and	8, 405/ 33
wont to make many	divisions	, distinctions, and sorts of	8, 204/ 11
that would have no	divisions	nor distinctions whereby the	8, 205/ 24
say, sundry parties and	divisions	, and breaketh the unity	8, 481/ 16
crieth himself, "O altitudo	divitiarum	sapientiae et scientiae Dei	8, 49/ 4
of Friar Barnes, sometime	doctor	in Cambridge . . . which was	8, 8/ 35
for him the holy	doctor	and glorious martyr Saint	8, 12/ 32
his own high spiritual	doctor	Master Martin Luther himself	8, 47/ 32
the great, famous old	doctor	, writing in his second	8, 128/ 18
first began any holy	doctor	, nor doctor good or	8, 140/ 4
any holy doctor, nor	doctor	good or bad before	8, 140/ 4
not miracles, nor every	doctor	neither: to that I	8, 246/ 37
that the old holy	doctor	Saint Jerome so far	8, 286/ 12
Saint Cyprian, that cunning	doctor	and blessed martyr, thereupon	8, 318/ 32
more." The old holy	doctor	Saint Chrysostom, in his	8, 373/ 11
Saint Jerome was a	doctor	, and Saint Augustine, and	8, 395/ 2
for thus far forth,	Doctor	Ovid describeth us well	8, 521/ 22
apostles, and all holy	doctors	since, have been driven	8, 37/ 32
the confessors, the holy	doctors	of Christ's church, and	8, 44/ 16
all those old holy	doctors	of Christ's church unto	8, 46/ 18
which the old holy	doctors	could never find therein	8, 50/ 15
all the old holy	doctors	, and against all Holy	8, 63/ 22
signification that all holy	doctors	note and mark in	8, 77/ 34
those old holy, virtuous	doctors	that the sacraments of	8, 99/ 9
as it. Those holy	doctors	considered also the yet	8, 100/ 13
yet divers good, holy	doctors	have taught, as I	8, 101/ 2
of other good holy	doctors	, too. For as for	8, 101/ 16
reason by which some	doctors	reckon the matter the	8, 103/ 32

opinion; and good holy	doctors	, and of the eldest	8, 104/ 25
the writing of holy	doctors	far above a thousand	8, 109/ 31
the other old holy	doctors	of Christ's church --	8, 113/ 26
all the old holy	doctors	that have been since	8, 119/ 25
have been called holy	doctors	and interpreters before our	8, 130/ 7
so many holy, blessed	doctors	and saints -- what	8, 130/ 14
and other old holy	doctors	of the Greeks, but	8, 131/ 6
of the old holy	doctors	and saints which wrote	8, 134/ 7
believe the old holy	doctors	, but that they do	8, 134/ 12
by the old holy	doctors	above his eight hundred	8, 136/ 4
thereto the old holy	doctors	: I say that therein	8, 149/ 19
that all the holy	doctors	that spent their life	8, 149/ 23
interpretation of all holy	doctors	and saints, and the	8, 156/ 12
sermons of all holy	doctors	since. And therefore Tyndale	8, 185/ 2
Augustine and other holy	doctors	"persona Patris," "persona Filii	8, 201/ 9
of his other holy	doctors	and saints of every	8, 239/ 19
disciples, and his holy	doctors	, ever since, in every	8, 246/ 16
will say that the	doctors	of the Catholic Church	8, 246/ 28
say that sometimes the	doctors	which we call holy	8, 247/ 8
any of the holy	doctors	held obstinately the contrary	8, 247/ 30
only all the holy	doctors	and all the holy	8, 249/ 11
all the old holy	doctors	be quite against them	8, 249/ 29
holy, wise, and well-learned	doctors	, some one at the	8, 249/ 35
all those old holy	doctors	that in their expositions	8, 250/ 8
these heretics, the devil's	doctors	, can make) -- if	8, 263/ 13
of all the old	doctors	, and of all the	8, 266/ 32
by the old holy	doctors	(as Saint Jerome, Saint	8, 278/ 27
before, or which holy	doctors	of all that long	8, 279/ 6
out upon such holy	doctors	as preach them --	8, 297/ 28
holy saints and cunning	doctors	of fifteen hundred years	8, 337/ 13
Catholic Church -- holy	doctors	, and preachers, and faithful	8, 338/ 27
for the old holy	doctors	, ye see how far	8, 374/ 1
faith which the holy	doctors	of Christ's church in	8, 389/ 7
books. For which holy	doctors	our Lord hath showed	8, 389/ 10
Catholic Church (the holy	doctors	whereof have in every	8, 389/ 35
of the old holy	doctors	of Christ's church, since	8, 394/ 24
all the old holy	doctors	, and all the church	8, 415/ 28
all the old holy	doctors	used always to make	8, 424/ 22
themselves all old holy	doctors	confess for diffuse and	8, 426/ 21
all the old holy	doctors	of Christ's church from	8, 428/ 29
all the old holy	doctors	and saints that expound	8, 433/ 25
heretics, against all holy	doctors	and saints and the	8, 434/ 5
If the old holy	doctors	and saints had been	8, 469/ 3
the other old holy	doctors	and saints, of every	8, 477/ 32
with all old holy	doctors	and saints, and good	8, 480/ 2
of the old holy	doctors	and saints in every	8, 481/ 29
and all his holy	doctors	and saints, and by	8, 486/ 7
of the old holy	doctors	and saints? And who	8, 515/ 17
all the old holy	doctors	of Christ's church, and	8, 520/ 20
juggling terms. For the	doctors-preachers	were wont to make	8, 204/ 11

taught to disobey the	doctrine	of Christ's Catholic Church	8, 6/ 24
constant in his evangelical	doctrine	but that after that	8, 17/ 1
abjured all that holy	doctrine	. What his heart was	8, 17/ 7
to their own evangelical	doctrine	, those evangelicals themselves cease	8, 28/ 15
to their own former	doctrine	. . . because they find and	8, 28/ 22
that by their false	doctrine	they must, if they	8, 30/ 16
concerning obedience . . . Tyndale's holy	doctrine	is that the people	8, 32/ 35
profession of godly, spiritual	doctrine	, teacheth us a false	8, 41/ 30
meet for the perfect	doctrine	of defendeth it for	8, 45/ 22
and give out the	doctrine	of paint it with	8, 45/ 26
sure enough that his	doctrine	is for all that	8, 45/ 28
as cannot savor the	doctrine	of Luther, Friar Huessgen	8, 46/ 14
deny, but that his	doctrine	is far from the	8, 46/ 16
been adversaries to his	doctrine	-- that is to	8, 46/ 28
ungracious fruit their deceitful	doctrine	and false faith bringeth	8, 48/ 13
see that their spiritual	doctrine	hath already brought it	8, 62/ 27
people as their false	doctrine	hath corrupted and brought	8, 63/ 20
belief, contrary to all	doctrine	of all the old	8, 63/ 21
clean contrary to the	doctrine	of these devilish preachers	8, 67/ 29
teacheth us high spiritual	doctrine	: that Christian men should	8, 73/ 22
is his high spiritual	doctrine	concerning the holy day	8, 75/ 7
not here a mad	doctrine	of him that would	8, 90/ 10
promise, saveth us; which	doctrine	they learned of Aristotle	8, 94/ 9
belieth the clergy (which	doctrine	he learned of the	8, 94/ 11
furthest goeth from the	doctrine	of those heretics, which	8, 104/ 34
Tyndale, after his master's	doctrine	, jest and rail and	8, 108/ 31
now jesteth upon the	doctrine	that teacheth us to	8, 115/ 17
Christ's church, that the	doctrine	which they preach of	8, 117/ 1
ye have any other	doctrine	. . . teach us a reason	8, 117/ 2
that Tyndale upon that	doctrine	of his forbiddeth us	8, 117/ 27
all his whole abominable	doctrine	. For he confesseth, as	8, 118/ 3
Christ's church . . . that the	doctrine	which they preach of	8, 118/ 7
we must believe the	doctrine	and the preaching of	8, 118/ 13
he must believe the	doctrine	of the church of	8, 118/ 26
also that by the	doctrine	of that church the	8, 118/ 30
of that church the	doctrine	of Tyndale concerning the	8, 118/ 31
and effect of Tyndale's	doctrine	touching the holy sacraments	8, 119/ 38
hearts abhor his devilish	doctrine	without any further argument	8, 120/ 1
this is neither the	doctrine	nor manner and guise	8, 124/ 20
be thy guide, and	doctrine	thy light, to judge	8, 138/ 35
teaching and good, holy	doctrine	, they saw and perceived	8, 139/ 13
not in his devilish	doctrine	, that ye see yourselves	8, 140/ 33
us here his high	doctrine	-- how many manner	8, 145/ 26
hear the word of	doctrine	, the law of God	8, 147/ 16
ear to such deadly	doctrine	as Tyndale teacheth; and	8, 148/ 12
martyr) found in Origen's	doctrine	so much erudition, devotion	8, 152/ 34
heart, is very false	doctrine	and a very plain	8, 217/ 19
Tyndale with Luther's holy	doctrine	which he preacheth against	8, 218/ 2
true, then were the	doctrine	of Muhammad truer than	8, 228/ 36
for the while Muhammad's	doctrine	(with whom Tyndale may	8, 229/ 14

his blessed apostles, whose	doctrine	he confirmed by miracles	8, 243/ 32
believe him and his	doctrine	declaring himself such as	8, 243/ 34
teacheth them the true	doctrine	, and neither deceiveth them	8, 244/ 18
God . . . and that the	doctrine	of the same church	8, 245/ 18
mark of his true	doctrine	, too . . . whereby it should	8, 245/ 23
is, that the true	doctrine	doth prove the true	8, 246/ 5
true miracles, and false	doctrine	proveth the false miracles	8, 246/ 5
which is that true	doctrine	by the reason that	8, 246/ 8
reason that the true	doctrine	hath been better proved	8, 246/ 8
ever was the false	doctrine	, or ever shall be	8, 246/ 10
proof of the true-faithful	doctrine	and the true mark	8, 246/ 26
every point of their	doctrine	: I say no more	8, 246/ 29
proof of their whole	doctrine	. And so God hath	8, 246/ 33
the manner of their	doctrine	, as appeareth. But he	8, 247/ 29
Tyndale, if in his	doctrine	depending upon the exposition	8, 250/ 6
wed nuns, against the	doctrine	of all those old	8, 250/ 8
the proof of his	doctrine	-- my conscience cannot	8, 250/ 17
but that for his	doctrine	taught by those expositions	8, 250/ 25
the light of the	doctrine	shine and show the	8, 251/ 15
and all his whole	doctrine	utterly . . . that if I	8, 252/ 34
alone defend his devilish	doctrine	while he liveth, and	8, 252/ 36
man's free will the	doctrine	of the old holy	8, 255/ 31
of faith and necessary	doctrine	of theirs, without which	8, 256/ 20
themselves, and thereby their	doctrine	to be believed: it	8, 256/ 29
plainly perceiveth that the	doctrine	is plainly false which	8, 257/ 23
he proveth his holy	doctrine	by the Holy Scripture	8, 258/ 33
have refused all the	doctrine	of Christ in every	8, 262/ 20
the people perceive their	doctrine	for false. As for	8, 265/ 28
proof of the preachers'	doctrine	preaching all one thing	8, 274/ 10
to multiply their false	doctrine	that they made the	8, 275/ 10
to reprove the false	doctrine	of the false Pharisees	8, 275/ 15
and lean to the	doctrine	of a false heretic	8, 287/ 3
the confirmation of their	doctrine	, lay their hands upon	8, 308/ 10
miracles, there excludeth his	doctrine	. . . and would make us	8, 311/ 10
but also of his	doctrine	, and as well word	8, 311/ 19
the fewer if the	doctrine	were in them too	8, 311/ 24
miracle, to confirm new	doctrine	, or to call again	8, 335/ 30
miracle, to confirm new	doctrine	or to call again	8, 338/ 6
or have his old	doctrine	forgotten, either. Which thing	8, 338/ 20
seat of their own	doctrine	, without Scripture. More I	8, 342/ 12
Christ's disciples taught Christ's	doctrine	confirming it with miracles	8, 345/ 27
Christ's disciples taught his	doctrine	"confirming it with miracles	8, 346/ 7
every point of their	doctrine	in their letter that	8, 346/ 14
bringeth miracles for their	doctrine	as the apostles did	8, 346/ 17
dead, and for the	doctrine	that these heretics impugn	8, 346/ 20
the like allegory of	doctrine	and preaching, do say	8, 353/ 5
chair of Moses" the	doctrine	and law of Moses	8, 353/ 28
expounding them of the	doctrine	of Moses, and not	8, 355/ 33
will teach their own	doctrine	, hear it not, do	8, 356/ 24
forth against Christ's true	doctrine	Tyndale's anti-Christian heresies . . . that	8, 357/ 8

tradition and of the	doctrine	of the Holy Ghost	8, 370/ 5
will Tyndale say, "their	doctrine	with miracles." So doth	8, 376/ 25
he, say I, the	doctrine	of his whole Church	8, 376/ 26
the Church and the	doctrine	thereof known for true	8, 381/ 12
to saints (if Tyndale's	doctrine	be the true faith	8, 387/ 29
unto, either in the	doctrine	of faith or knowledge	8, 388/ 7
church of the true	doctrine	of God . . . no more	8, 393/ 33
the inviolable surety of	doctrine	. And therefore that can	8, 396/ 26
of Christ, by whose	doctrine	we may be sure	8, 397/ 26
discern between the true	doctrine	and the false, and	8, 398/ 25
of his own false	doctrine	utterly destroyed. For he	8, 399/ 14
is by his own	doctrine	destroyed. For the elect	8, 399/ 22
well that all the	doctrine	of Christ's church is	8, 399/ 34
confesseth that all his	doctrine	must needs be believed	8, 408/ 11
no more of his	doctrine	than he can find	8, 408/ 14
Saint Paul, against Tyndale's	doctrine	, ran forth the faster	8, 409/ 23
say, declareth against Tyndale's	doctrine	, clearly, that when we	8, 442/ 28
and all their holy	doctrine	is utterly nothing else	8, 443/ 3
wit, after his own	doctrine	, full faith, full hope	8, 459/ 26
therefore, is his plain	doctrine	; which what truth it	8, 462/ 14
heretics teaching to the	doctrine	of God's Spirit abiding	8, 466/ 1
do. And their untrue	doctrine	may be so deeply	8, 468/ 24
And yet by Tyndale's	doctrine	, if a sinner did	8, 469/ 23
leave off when his	doctrine	is resisted at the	8, 470/ 12
himself and his own	doctrine	destroyeth his own solution	8, 472/ 14
pain of damnation. This	doctrine	of his master and	8, 473/ 13
one piece of his	doctrine	plainly destroyeth another, concerning	8, 473/ 26
were never taught the	doctrine	that Tyndale calleth so	8, 474/ 9
against all his other	doctrine	, a great efficacy of	8, 475/ 4
the truth of his	doctrine	by miracle, or by	8, 475/ 33
particular point of his	doctrine	by a several miracle	8, 475/ 36
may, by his own	doctrine	, though they can do	8, 477/ 25
and not take his	doctrine	of any one man	8, 478/ 6
do, but resist their	doctrine	. . . God, which hath commanded	8, 479/ 19
man, but the sure	doctrine	of God. Whereof the	8, 483/ 31
it waxeth by Tyndale's	doctrine	oftentimes over great. For	8, 487/ 15
he that, after Tyndale's	doctrine	, repenteth without care of	8, 488/ 17
man is, by his	doctrine	, that once attaineth that	8, 489/ 38
swerve from the true	doctrine	of Christ's Catholic Church	8, 498/ 16
and consider what high	doctrine	, and before unheard, Master	8, 498/ 35
heretics . . . do by false	doctrine	fall from the true	8, 517/ 14
see that by Tyndale's	doctrine	, David did no deadly	8, 529/ 17
loseth him, by Tyndale's	doctrine	, the most especial faith	8, 535/ 29
was, and his false	doctrine	also!" And thereunto must	8, 547/ 22
shall Tyndale of this	doctrine	make us sure? The	8, 548/ 5
of Christ, and his	doctrine	, and miracles, and all	8, 549/ 11
of his name and	doctrine	. . . and not, as it	8, 549/ 20
living, his death, his	doctrine	, and his resurrection, and	8, 549/ 21
for them. Against this	doctrine	of the Catholic Church	8, 550/ 22
out; and that the	doctrine	of this church is	8, 560/ 20

and amendeth, therefore, his	doctrine	of that chapter, in	8, 563/ 5
itself. This is his	doctrine	in his chapter . . . where	8, 563/ 16
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see that errors of	doctrine	in manner of living	8, 564/ 27
by his high spiritual	doctrine	, he would we should	8, 567/ 13
the mind of the	doer	with circumstances of the	8, 60/ 15
the readers abhor the	doers	of them, and speaketh	8, 490/ 19
after that like a	dog	returning to his vomit	8, 16/ 19
and girneth as a	dog	doth when one porreth	8, 198/ 1
no more devotion than	dogs	-- divers of them	8, 11/ 16
a cushion when the	dogs	be abed, as their	8, 14/ 23
to the kind of	dogs	and cats; whereby should	8, 85/ 30
it; and there be	dogs	that rend all good	8, 514/ 23
such swine and such	dogs	-- as indeed there	8, 514/ 25
those swine and those	dogs	will be naught for	8, 514/ 30
if there be such	dogs	, as indeed there be	8, 514/ 36
And therefore to such	dogs	men may not only	8, 515/ 3
from doing harm, and	dogs	fall sometimes so well	8, 515/ 8
now more properly such	dogs	than be these heretics	8, 515/ 14
these hogs and these	dogs	the pith of good	8, 515/ 23
good learning with their	dogs'	teeth . . . yea, and from	8, 515/ 5
and tear with their	dogs'	teeth the Catholic, Christian	8, 515/ 16
it said the Collect "	Domine	Iesu Christe" -- when	8, 24/ 7
qui facit unanimes in	domo	" ("which maketh his flock	8, 247/ 22
otherwise. In Africa the	Donatists	; in Greece the Arians	8, 28/ 31
of Baptism, against the	Donatists	: "The thing that the	8, 371/ 3
of Baptism, against the	Donatists	, saith: "Many things are	8, 371/ 9
therefrom, as Arius, Pelagius,	Donatus	, Wycliffe, and Hus, and	8, 44/ 19
to go to their	donet	and their accidence; but	8, 10/ 8
have we as a	donet	the book of the	8, 10/ 9
before the Day of	Doom	there were either any	8, 20/ 29
at the Day of	Doom	men shall have heaven	8, 52/ 30
to the Day of	Doom	-- yet as soon	8, 157/ 35
till the Day of	Doom	. For as many men	8, 216/ 17
till the Day of	Doom	), and will ask us	8, 287/ 10
till the Day of	Doom	; for else, he seeth	8, 334/ 14
own appearing at the	Doom	there yet resteth some	8, 337/ 34
is done save the	Doom	, and because God will	8, 338/ 4
only the Day of	Doom	; which he must prove	8, 338/ 16
shall suffer till the	Doom	near approach, but only	8, 340/ 27
at the Day of	Doom	(for Tyndale's sect believeth	8, 537/ 10
give him respite till	Doomsday	, then must he yet	8, 157/ 21
not in heaven till	Doomsday	. . . and also though she	8, 287/ 15
hovereth still about the	door	of his heart, always	8, 423/ 9
I stand at the	door	, knocking." Howbeit, a man	8, 423/ 12
far off from the	door	(as some of these	8, 423/ 16
I stand at the	door	and knock." And if	8, 520/ 7
not come within my	doors	. "This livery gown giveth	8, 98/ 14
before them -- the	doors	being shut -- and	8, 545/ 34
this world which thou	dost	now corrupt, and I	8, 97/ 17

believe that a man	doth	wrong to pray for	8, 4/ 18
to do as Tyndale	doth	: forbid us to give	8, 4/ 27
so forth. And who	doth	more properly fall in	8, 5/ 19
teacheth one thing and	doth	himself another, the people	8, 7/ 4
telling us, as Tyndale	doth	, that it is sin	8, 11/ 20
that their painful death	doth	great worship to his	8, 25/ 9
abominable heresies with --	doth	, of his blessed disposition	8, 26/ 35
punishment as, following thereupon,	doth	oftentimes rather serve to	8, 27/ 24
book . . . and as Tyndale	doth	himself in his own	8, 30/ 32
holy salutation; and so	doth	Luther too, and so	8, 40/ 12
Luther too, and so	doth	Friar Huessgen too . . . and	8, 40/ 13
Huessgen too . . . and so	doth	every fond fellow of	8, 40/ 13
and much worse than	doth	the other, abuseth the	8, 41/ 19
believe not as Tyndale	doth	were in a wrong	8, 43/ 23
that Tyndale here sinfully	doth	abuse the holy words	8, 43/ 28
it against God: so	doth	Tyndale here wrest the	8, 43/ 34
did they as Tyndale	doth	now -- judge sweet	8, 44/ 27
I verily believe he	doth	not), his faith is	8, 45/ 31
and abominable bitchery --	doth	he the while, after	8, 48/ 4
to forbear -- so	doth	, I say, too, these	8, 49/ 24
toward God than Tyndale	doth	-- as, for example	8, 50/ 26
love affirmed by Tyndale	doth	confound both Tyndale and	8, 50/ 35
the thing which only	doth	justify us. But then	8, 52/ 4
through them, and therefore	doth	it gladly. More In	8, 54/ 32
those spirituals that so	doth	; but surely many places	8, 56/ 3
as their "elder brethren,"	doth	"flatter" them and "promise	8, 57/ 7
place, as it seemeth,	doth	lean unto the old	8, 63/ 35
during his life.""	Doth	it not manifestly appear	8, 66/ 11
esteem fasting as Tyndale	doth	, neither took it not	8, 67/ 25
to fasting, as he	doth	to hearty mourning and	8, 68/ 28
reward thee openly." Lo,	doth	not our Lord here	8, 69/ 34
plain false that God	doth	it for necessity of	8, 72/ 9
as Tyndale saith he	doth	, because that otherwise it	8, 72/ 10
that will say as	doth	the holy apostle Paul	8, 81/ 4
two sacraments -- yet	doth	not the Apostle tell	8, 81/ 21
hath so done and	doth	. And therefore Tyndale taketh	8, 81/ 32
Sacrament of the Altar,	doth	believe aright. For the	8, 83/ 24
see that the aneling	doth	nothing; for Saint James	8, 87/ 18
-- therefore the oil	doth	nothing at all." If	8, 87/ 21
far yet as Tyndale	doth	. For Luther, albeit he	8, 88/ 21
is very necessary and	doth	much good, and would	8, 88/ 23
and wotteth well he	doth	naught, and saith still	8, 90/ 37
and saith still he	doth	well -- let Tyndale	8, 91/ 1
Saint Paul as Tyndale	doth	! Now, in that he	8, 91/ 29
do as the Church	doth	. . . all their lack cannot	8, 93/ 31
the visible signs alone	doth	altogether, and therein he	8, 94/ 3
priest preaching the promises	doth	give us a knowledge	8, 95/ 5
them, and yet he	doth	but show us of	8, 95/ 6
and of grace, and	doth	not give us any	8, 95/ 7
-- whereof the sacrament	doth	nothing work, nor is	8, 95/ 14

again and say nothing . . .	doth	unto the people no	8, 95/ 19
-- that the priest	doth	in administering the sacraments	8, 95/ 31
purgeth but as he	doth	by his preaching . . . and	8, 95/ 33
would say a man "	doth	in his body fast	8, 96/ 18
in all these things	doth	nothing at all! His	8, 96/ 20
the cause why God	doth	it . . . yet is the	8, 98/ 2
at the sacraments administered	doth	infund his grace. Howbeit	8, 98/ 24
many places of Scripture	doth	appear), it seemed to	8, 99/ 8
the soul? And that	doth	no water wash but	8, 100/ 6
himself, and that he	doth	it for the merits	8, 100/ 32
to say that he	doth	so, and no scripture	8, 102/ 25
think that no medicine	doth	anything in the cure	8, 104/ 15
force and efficacy than	doth	that first opinion, there	8, 104/ 29
whereby we know he	doth	so. For if he	8, 105/ 10
lied not (as he	doth	!) . . . Christ had broken his	8, 108/ 16
his painful cross: therefore	doth	Tyndale, after his master's	8, 108/ 31
mocks thereat as he	doth	. What Christian ears can	8, 110/ 32
ween, peradventure, that Tyndale	doth	, for all this, not	8, 110/ 35
believe that the priest	doth	at the Mass make	8, 114/ 3
a matter as he	doth	. For every man well	8, 114/ 22
promise of God: he	doth	untruly belie them. For	8, 114/ 25
because that the Scripture	doth	not command it . . . therefore	8, 117/ 22
Sacrament to do it.	Doth	not these words alone	8, 117/ 23
which he hath and	doth	labor to flit and	8, 118/ 20
and when he thus	doth	, "beguileth" not the laws	8, 124/ 30
hear him. And thus	doth	Tyndale's church and Luther's	8, 126/ 14
that, albeit our Lord	doth	suffer his church to	8, 132/ 12
by his own promise	doth	always teach his church	8, 133/ 2
the church of elects	doth	err but yet it	8, 133/ 19
err but yet it	doth	not err. And forasmuch	8, 133/ 19
blessed be God, he	doth	), here had been a	8, 135/ 24
that here the truth	doth	of good mind labor	8, 137/ 36
spoke better than he	doth	even here. For of	8, 139/ 2
things against which Tyndale	doth	object -- it were	8, 143/ 23
of grace -- he	doth	at the last confess	8, 144/ 9
hath here showed us,	doth	signify that part of	8, 145/ 15
good manners, as his	doth	where he would make	8, 150/ 7
wot well, and so	doth	Tyndale too: that, first	8, 150/ 15
heresies . . . and the writing	doth	put all things out	8, 155/ 10
to deny: as Luther	doth	the Epistle of Saint	8, 155/ 29
-- as indeed he	doth	, for both Luther and	8, 156/ 32
of elects. And thus	doth	Tyndale tell us that	8, 158/ 19
to God. But now	doth	all good Christian people	8, 158/ 34
perceive well that Tyndale	doth	but belie them. For	8, 159/ 5
well enough that it	doth	no great good there	8, 161/ 17
other folk. But now	doth	Tyndale's "congregation," and the	8, 162/ 31
not, for the circumstance	doth	ever declare what thing	8, 164/ 33
that this word "church"	doth	signify a company of	8, 166/ 17
he maketh against them	doth	openly commend and confirm	8, 173/ 16
And now, when he	doth	it in hatred of	8, 174/ 14

seem idols -- he	doth	a hundred times worse	8, 174/ 16
in Greek signifieth folly,	doth	merrily touch and reprove	8, 177/ 5
that book of Moria	doth	indeed but jest upon	8, 177/ 17
deal, as the Messenger	doth	in my Dialogue --	8, 177/ 20
saith that he "charitably"	doth	"exhort" me "in Christ	8, 179/ 7
years. For that text	doth	call it an "elder	8, 182/ 15
but I say he	doth	it with the mind	8, 182/ 35
darling, and whom himself	doth	, for all that, in	8, 184/ 8
prefer before the old)	doth	, as well in the	8, 184/ 9
and so long? Why	doth	he not by the	8, 186/ 21
do it, as Tyndale	doth	, to make priesthood seem	8, 189/ 16
that place. And Tyndale	doth	well to tell us	8, 189/ 25
to trifle as Tyndale	doth	. . . I could ask him	8, 192/ 34
-- as indeed it	doth	, whatsoever Tyndale babble. Now	8, 193/ 13
girneth as a dog	doth	when one porreth him	8, 198/ 1
well appeareth that Tyndale	doth	not well when thereas	8, 199/ 35
daughter, a Christian man	doth	not understand that he	8, 202/ 3
authorities appeareth, our Lord	doth	ordinarily . . . not forbarring his	8, 210/ 2
that Tyndale so sore	doth	abhor. For he consequently	8, 211/ 38
maketh us new creatures,	doth	not so fully apply	8, 213/ 35
as long as he	doth	so no more, and	8, 215/ 1
sins that ever he	doth	after, he doth none	8, 215/ 10
he doth after, he	doth	none of them willingly	8, 215/ 10
at the least he	doth	them not of purpose	8, 215/ 11
then, drunken or frantic,	doth	harm; or whereas one	8, 216/ 9
of ruin, as Tyndale	doth	. . . when men be burned	8, 216/ 10
sinneth deadly that so	doth	, although he never purposed	8, 216/ 32
not of purpensed purpose	doth	it yet, for all	8, 217/ 9
a surety, as Tyndale	doth	, that whoso repenteth once	8, 217/ 16
which believeth this love	doth	so love God again	8, 217/ 30
is, that he that	doth	(as Tyndale doth) infect	8, 218/ 9
that doth (as Tyndale	doth	) infect his neighbors with	8, 218/ 9
surely no more he	doth	. And now cometh he	8, 218/ 15
manner obstinate that he	doth	as the devil doth	8, 220/ 25
doth as the devil	doth	, endure pain for the	8, 220/ 25
very well, and so	doth	Tyndale too, that the	8, 221/ 18
sin. Which thing he	doth	for the color and	8, 227/ 33
here that he which	doth	not believe evil to	8, 228/ 2
pertaineth. This article "the"	doth	, therefore, in our English	8, 229/ 36
hath an article that	doth	the like in theirs	8, 230/ 2
lack of the like	doth	in the Latin tongue	8, 230/ 3
was a prophet. Now	doth	Christ testify of him	8, 231/ 16
false rehearse him, so	doth	Tyndale as falsely now	8, 232/ 7
but that he so	doth	, his translation showeth. And	8, 232/ 11
showeth. And that he	doth	it wittingly well appeareth	8, 232/ 11
of man; the third	doth	but deny him to	8, 234/ 17
plain and clear: yet	doth	not our article, sometimes	8, 234/ 24
declare that thing as	doth	the article in the	8, 234/ 25
you before; wherein he	doth	much amiss. For it	8, 235/ 21
in the Latin it	doth	well enough, and in	8, 236/ 8

-- than as Tyndale	doth	, "God was the Word	8, 236/ 18
God; and that he	doth	all this because he	8, 240/ 33
of his sitting: so	doth	the truth of God's	8, 242/ 37
liveth well after, or	doth	penance for his sin	8, 243/ 16
do it . . . nor he	doth	it not because he	8, 243/ 19
with false scripture (as	doth	the congregation of Turks	8, 244/ 19
and as Tyndale now	doth	of new . . . ascribing the	8, 244/ 27
we believe that he	doth	it; and by his	8, 245/ 11
that the true doctrine	doth	prove the true miracles	8, 246/ 5
in the Catholic Church	doth	not miracles, nor every	8, 246/ 37
to purpose. For God	doth	reveal his truths not	8, 247/ 11
his church -- there	doth	he most specially fence	8, 250/ 33
hath wrought and daily	doth	many wonderful miracles . . . and	8, 251/ 3
ever shall work therein	doth	and shall make the	8, 251/ 15
hath done and daily	doth	for his saints, both	8, 252/ 1
also done and daily	doth	at divers images and	8, 252/ 3
to do that he	doth	!) let him go circumcise	8, 252/ 17
to prove that he	doth	teach and expound the	8, 252/ 25
that as yet he	doth	but tell us that	8, 254/ 27
of, saving that he	doth	it of an evil	8, 255/ 29
so saith and so	doth	; nor it were not	8, 266/ 11
well dare, and so	doth	, make them all his	8, 268/ 2
will say (as he	doth	) that they could have	8, 271/ 22
also confess (as he	doth	) that they had good	8, 271/ 23
then did or now	doth	any more profit the	8, 276/ 23
profit the soul than	doth	the rainbow! Which rainbow	8, 276/ 23
thereunto -- as prayer	doth	, and all reverent manner	8, 277/ 1
And therefore while he	doth	but tell us, and	8, 282/ 11
fulfilled saving the resurrection?	Doth	that prove that there	8, 282/ 29
him not, as smoke	doth	sore eyes. But since	8, 284/ 10
it helpeth him and	doth	him good to believe	8, 284/ 17
it helpeth him and	doth	him good if he	8, 284/ 18
do the one that	doth	the other? And he	8, 284/ 26
by the same-self church	doth	he know that God	8, 285/ 25
mean not as Tyndale	doth	-- that bread is	8, 293/ 4
the contrary, and so	doth	Saint Paul too. Now	8, 295/ 3
it seemeth that he	doth	. For when Luther and	8, 297/ 13
name that Tyndale now	doth	. . . so that a man	8, 300/ 27
naughty heretic . . . as Tyndale	doth	also in sundry places	8, 300/ 31
that in such things	doth	instruct his church) --	8, 302/ 25
very apostles." Wherefore, Tyndale	doth	here either confess that	8, 303/ 37
say it, as he	doth	, in the person of	8, 306/ 2
perpetual chastity. And then	doth	marriage after the promise	8, 306/ 14
as much as whoredom	doth	. For since the marriage	8, 306/ 19
none other but whoredom,	doth	openly rebuke and shame	8, 306/ 23
which thing Tyndale neither	doth	nor can by reason	8, 310/ 28
say more than he	doth	. And like as he	8, 313/ 12
to you." To this	doth	Tyndale answer thus . . . Tyndale	8, 314/ 27
nor that the Mass	doth	any man good at	8, 316/ 19
he fared as Tyndale	doth	here . . . and not witting	8, 318/ 7

do not as he	doth	-- devise causes at	8, 319/ 27
letter" -- to this	doth	Tyndale answer nothing to	8, 323/ 18
with them; which thing	doth	by their own words	8, 332/ 7
play not as Tyndale	doth	-- be bold upon	8, 336/ 20
be done: in this	doth	he nothing else but	8, 338/ 13
stirred up, and daily	doth	stir up, new prophets	8, 338/ 25
quick and dead he	doth	show miracles in his	8, 338/ 28
by Moses -- and	doth	not so for no	8, 338/ 31
said, even so he	doth	. And thus ye see	8, 339/ 24
daily see that he	doth	, and ever shall see	8, 340/ 24
is the devil that	doth	them. I say, therefore	8, 346/ 24
therefore, farther, that Tyndale	doth	but mock and trifle	8, 346/ 25
grace therein, as he	doth	many good men in	8, 351/ 7
him as Friar Barnes	doth	, and ween because he	8, 352/ 2
of Christ as himself	doth	. But Saint Augustine there	8, 352/ 18
saith that therefore God	doth	teach us by them	8, 356/ 21
believe. Whereof Saint Augustine	doth	himself confess that divers	8, 359/ 9
unto Quodvultdeus. And so	doth	Saint Jerome too, in	8, 359/ 13
words more fully than	doth	Friar Barnes . . . because ye	8, 359/ 33
and doubtful, as Barnes	doth	here . . . which text, in	8, 363/ 8
bringeth it in . . . so	doth	Tyndale wisely leave it	8, 364/ 16
Spirit even now also	doth	rule all faithful hearts	8, 370/ 6
at thy right hand,	doth	call upon thee for	8, 372/ 1
done that the Scripture	doth	not forbid, but only	8, 375/ 21
doctrine with miracles." So	doth	he, say I, the	8, 376/ 26
had done as he	doth	-- set the Church	8, 380/ 23
unwritten? Which thing Tyndale	doth	, and that so far	8, 381/ 10
devils' wonders! And this	doth	Tyndale . . . because he would	8, 381/ 16
for his apostles . . . and	doth	therefore more esteem and	8, 381/ 21
heresies as now Tyndale	doth	, he may be soon	8, 388/ 27
run away as Tyndale	doth	. And whereby can we	8, 388/ 28
err and indeed so	doth	. . . and the other church	8, 390/ 26
man may do, he	doth	but his only duty	8, 400/ 7
quencheth the fire, so	doth	almsdeed void sin; and	8, 401/ 5
a history and nothing	doth	pertain unto salvation. And	8, 405/ 5
granteth that he which	doth	not so is none	8, 407/ 34
confessed! And so he	doth	but prattle and prate	8, 408/ 22
overcome and killed --	doth	much like as though	8, 413/ 5
for him. But now	doth	himself cast away this	8, 414/ 32
his blood. And this	doth	indeed both Tyndale and	8, 415/ 24
himself by penance, or	doth	the better after because	8, 416/ 8
many a deadly sinner	doth	in the body of	8, 417/ 20
member of Christ's church	doth	both ever sin and	8, 419/ 30
the beginning, and so	doth	ever still, and will	8, 422/ 1
departeth from grace, so	doth	ordinarily the seed of	8, 422/ 14
out of his dwelling . . .	doth	of his great goodness	8, 423/ 5
against God's justice . . . so	doth	this directly fight against	8, 426/ 36
is born of God	doth	not sin, for the	8, 427/ 17
such wise as Tyndale	doth	: that whosoever get once	8, 428/ 33
repent and do penance."	Doth	it not here plainly	8, 429/ 25

except he amended, should.	Doth	not Saint Paul say	8, 429/ 34
of his sin, and	doth	judgment and justice, and	8, 433/ 8
part compared with another,	doth	more than plainly declare	8, 434/ 25
that is God's child") "	doth	not sin, because the	8, 434/ 32
so to do: so	doth	the seed of God	8, 436/ 7
of God -- '	doth	preserve and keep him	8, 436/ 18
and that he that	doth	deadly sin is not	8, 438/ 26
understanding, as indeed he	doth	, not after a sophistical	8, 439/ 28
God being in him	doth	keep and preserve him	8, 440/ 14
in a man's heart	doth	keep him forever after	8, 441/ 5
beguile you. He that	doth	righteousness is righteous, and	8, 441/ 27
righteous, and he that	doth	sin is of the	8, 441/ 28
and understood -- so	doth	he now prove us	8, 443/ 34
not the man that	doth	it, but the sin	8, 444/ 10
that he resisteth, and	doth	not, the sinful horrible	8, 445/ 33
them because that God	doth	afterward, upon their repentance	8, 449/ 4
grace. Which though he	doth	of his goodness commonly	8, 450/ 19
is no man that	doth	any such deed against	8, 451/ 33
agreeth to do adultery	doth	not sin, because he	8, 453/ 22
not sin, because he	doth	not consent that adultery	8, 453/ 22
as many times he	doth	-- yet were they	8, 454/ 31
so would, for he	doth	not ever so to	8, 454/ 32
malice, as the devil	doth	, but of weakness and	8, 457/ 32
while, their right faith	doth	continue, and their abominable	8, 459/ 31
as he saith he	doth	) because that he will	8, 465/ 28
any sin that he	doth	. He will show, peradventure	8, 467/ 25
ergo every elected person	doth	so? This argument will	8, 467/ 28
the blood of Christ	doth	not quite put away	8, 470/ 25
him heartily that he	doth	not so! But thus	8, 470/ 37
than that the Scripture	doth	not prove that our	8, 472/ 20
children than Christ? He	doth	not yet by the	8, 472/ 21
the contrary. But then	doth	he by his own	8, 472/ 23
is so that Tyndale	doth	in sundry places confess	8, 473/ 5
being written in Scripture.	Doth	Tyndale know them by	8, 475/ 28
rock of faith. This	doth	himself, and his fellows	8, 483/ 29
elect church," the faith	doth	never fail but ever	8, 485/ 23
all his commandments, and	doth	them with good will	8, 488/ 37
example not, as he	doth	here, the being angry	8, 491/ 32
angry with them that	doth	him wrong, or lack	8, 491/ 33
incest as Friar Luther	doth	with his nun, fall	8, 492/ 8
Almighty God as Tyndale	doth	in the Blessed Sacrament	8, 492/ 9
his little good child	doth	at the sight of	8, 492/ 26
of those deeds, nor	doth	none of them willingly	8, 492/ 36
and abominable deeds, oftentimes	doth	deliberately, with long device	8, 493/ 29
consent thereunto . . . or else	doth	all unwillingly, as he	8, 493/ 31
the same Jack Slouch	doth	none of those detestable	8, 494/ 17
of a man's will	doth	naturally and of her	8, 496/ 22
this chapter as he	doth	now, and say, "Even	8, 497/ 11
For all this God	doth	to them too that	8, 499/ 14
with us, and inwardly	doth	incline our heart into	8, 500/ 21

this chapter as he	doth	after in his answer	8, 501/ 2
choice of man's will	doth	naturally and of her	8, 501/ 16
the Gospel," as he	doth	in the first chapter	8, 502/ 30
not believe, as he	doth	in many plain places	8, 503/ 5
hand to take it?	Doth	the willing behavior of	8, 503/ 18
go without it: he	doth	, ye wot well, somewhat	8, 504/ 6
in getting thereof than	doth	the son in the	8, 504/ 7
worketh with God and	doth	somewhat . . . not as a	8, 504/ 11
that man's own will	doth	somewhat more toward it	8, 505/ 34
more toward it than	doth	the child to the	8, 505/ 34
open conclusions as it	doth	plainly and openly behold	8, 507/ 16
thankworthy nor rewardable. Now	doth	God with his Christian	8, 507/ 30
I say that God	doth	not ordinarily give into	8, 508/ 11
be plain and evident.	Doth	not Saint Paul unto	8, 509/ 15
in these things yet	doth	nothing work at all	8, 511/ 2
choice of man's will	doth	naturally and of her	8, 511/ 15
one nor of necessity	doth	the other, but may	8, 511/ 26
choice of the will	doth	ever follow the judgment	8, 511/ 34
that the will always	doth	naturally accord and agree	8, 512/ 13
many a wretch that	doth	an abominable deed seeth	8, 512/ 21
full well that he	doth	very naught, and that	8, 512/ 22
joined unto them both,	doth	yet more foolishly and	8, 512/ 29
and more unreasonably than	doth	some other whose wit	8, 512/ 30
be very false indeed . . .	doth	yet farther appear by	8, 513/ 14
as Tyndale saith it	doth	. . . since many men have	8, 514/ 3
help and yet after	doth	; and of them thus	8, 516/ 29
the will of man	doth	nothing willingly, but were	8, 518/ 31
a foolish wiliness, as	doth	a cony that covereth	8, 519/ 19
he thus mean, yet	doth	he dissemble it . . . and	8, 519/ 29
come to him . . . so	doth	he after both twain	8, 519/ 40
tale. And so he	doth	indeed; for so he	8, 520/ 18
he saith untrue. For	doth	not God, as he	8, 522/ 27
them again as he	doth	upon his elects, without	8, 522/ 30
the other. Yea, and	doth	sometimes, peradventure, give more	8, 522/ 36
this, I say, God	doth	it -- and not	8, 523/ 31
goodness and unsearchable wisdom	doth	divers times for more	8, 525/ 16
to spy -- yet	doth	he it never but	8, 525/ 18
God followeth him and	doth	as he doth, and	8, 526/ 19
and doth as he	doth	, and holdeth him yet	8, 526/ 19
altogether. And all this	doth	God for the best	8, 526/ 22
himself would; nor never	doth	, as I suppose, by	8, 527/ 3
the good that man	doth	cometh of God, of	8, 527/ 21
time. And whereas God	doth	for this point both	8, 528/ 18
amazed" -- as he	doth	all the elects' "horrible	8, 532/ 33
and sleeps, as he	doth	David here. For that	8, 532/ 34
of God, and therefore	doth	never sin willingly, nor	8, 533/ 14
so that a man	doth	not wittingly nor willingly	8, 535/ 12
the feeling. For so	doth	the man, ye wot	8, 535/ 34
is this he, or	doth	some spirit mock us	8, 541/ 23
but women -- Tyndale	doth	therein no more but	8, 545/ 29

if the person that	doth	them die before he	8, 550/ 29
by which it specially	doth	appear the contrary. And	8, 551/ 31
D and E --	doth	now make it true	8, 557/ 15
to God (and therein	doth	ever imply a turning	8, 558/ 22
the question that Tyndale	doth	: whether ye think not	8, 559/ 4
elect at any time	doth	deadly sin . . . which thing	8, 559/ 11
both may err and	doth	err . . . and proveth it	8, 563/ 21
elect church" -- yet	doth	he not prove that	8, 563/ 35
many great matters. Yet	doth	he not in all	8, 565/ 7
their choosing, that God	doth	first choose them, and	8, 565/ 20
he saith the man	doth	of necessity, because his	8, 565/ 24
forgetteth himself" and then	doth	divers "horrible" and abominable	8, 565/ 32
his horrible deeds he	doth	no deadly sin, because	8, 565/ 33
deadly sin, because he	doth	them all of "frailty	8, 565/ 34
more, he saith, than	doth	the child toward the	8, 566/ 27
them. And their faith	doth	never at any time	8, 566/ 29
none of his elects	doth	at any time sin	8, 570/ 9
they be so, wherefore	doth	Tyndale -- that is	8, 570/ 19
of Christ . . . as he	doth	and must grant unto	8, 571/ 14
his harlot, and in	double	despite of marriage and	8, 48/ 2
a long life a	double	martyrdom (according to the	8, 53/ 7
in the meanwhile that	double	death that his fellow	8, 220/ 29
which cause he hath	double	translated those words wrong	8, 237/ 25
But yet for his	double	confusion can I not	8, 303/ 18
the priest more than	double	and treble whoredom . . . since	8, 306/ 21
confirmed, and thereby Tyndale's	double	heresy doubly also condemned	8, 432/ 30
and sinful) hath sinfully	double-defiled	himself with wedding of	8, 305/ 29
by learning and reason	doubly	confirmed with Scripture --	8, 167/ 34
of his plain poetry	doubly	proved and doubly reprov'd	8, 182/ 30
poetry doubly proved and	doubly	reprov'd . . . by which he	8, 182/ 30
known church . . . he is	doubly	confounded. For both he	8, 285/ 20
this one holy prophet,	doubly	confirmed, and thereby Tyndale's	8, 432/ 30
thereby Tyndale's double heresy	doubly	also condemned. And yet	8, 432/ 31
man . . . we need not	doubt	in what manner, when	8, 6/ 5
needeth no man to	doubt	what manner a brain	8, 8/ 32
shall not need to	doubt	of what sort we	8, 11/ 24
that he could nothing	doubt	but that it came	8, 22/ 21
thereby matters of great	doubt	and question -- then	8, 25/ 26
well armed before . . . I	doubt	not by God's grace	8, 38/ 22
well there may, and	doubt	not but there shall	8, 38/ 30
with you, as I	doubt	not but ye will	8, 42/ 32
words fall. For ye	doubt	not, nor himself cannot	8, 46/ 16
come . . . it seemeth no	doubt	but that we may	8, 51/ 35
is no manner of	doubt	but that they fasted	8, 70/ 26
his heresy. For no	doubt	is it but that	8, 90/ 28
sacrament, he leaveth little	doubt	to them that have	8, 95/ 29
find this thus, I	doubt	nothing at all but	8, 102/ 13
there can be no	doubt	but such as be	8, 107/ 5
needeth no man to	doubt	but he that can	8, 111/ 3
I trow, no man	doubt	that heareth what foolish	8, 116/ 19

And it is no	doubt	but he that hath	8, 117/ 11
therein. Put ye no	doubt	but he will say	8, 117/ 34
were so mad to	doubt	whether there were any	8, 119/ 7
by and preach. I	doubt	not, therefore, but how	8, 123/ 20
all were marred, and	doubt	whether he had power	8, 127/ 6
fiend. And I little	doubt	but as Tyndale followeth	8, 129/ 5
he leaveth us in	doubt	what he meaneth by	8, 130/ 22
Greeks in matters of	doubt	and question finally confirmed	8, 131/ 7
himself. And therefore I	doubt	not but that he	8, 153/ 22
not stand in any	doubt	nor fall into any	8, 154/ 19
to leave some in	doubt	? In this tale Tyndale	8, 154/ 24
all things out of	doubt	, and therefore God hath	8, 155/ 10
rather much matter of	doubt	and of debate --	8, 155/ 34
put out of all	doubt	that we shall believe	8, 156/ 30
circumstances take away the	doubt	-- which thing since	8, 198/ 30
hath of itself some	doubt	also, whether it mean	8, 198/ 33
indifferent . . . he shall, I	doubt	not, find Tyndale in	8, 203/ 35
were there also much	doubt	of their death. For	8, 215/ 24
then riseth there another	doubt	: what he calleth "willingly	8, 216/ 2
as these be, we	doubt	not but that folk	8, 217/ 1
before the Church Another	doubt	there is, whether the	8, 224/ 5
fain to frame the	doubt	and make the objection	8, 226/ 23
thing is left in	doubt	, for lack, as I	8, 231/ 23
to put away the	doubt	, and for the better	8, 234/ 28
For it is no	doubt	but that it is	8, 235/ 22
persons singular, taketh the	doubt	away and maketh the	8, 236/ 14
it sadly . . . and I	doubt	not then but he	8, 254/ 13
sundry miracle." But I	doubt	not but that if	8, 255/ 37
it were false, I	doubt	not but the Spirit	8, 260/ 23
leman -- and I	doubt	not but he will	8, 261/ 30
And of these I	doubt	not was that holy	8, 267/ 13
the Church without any	doubt	or question believeth . . . may	8, 269/ 19
written, and yet we	doubt	not but that they	8, 271/ 20
never so full of	doubt	. For the proof whereof	8, 292/ 29
after was there any	doubt	arose, till that these	8, 293/ 11
so that men might	doubt	what they meant. And	8, 293/ 24
they left no such	doubt	therein. And also dare	8, 293/ 26
And it is no	doubt	but that the Jews	8, 300/ 1
the apostles themselves, I	doubt	not, said Mass many	8, 316/ 3
wise . . . Tyndale A great	doubt	! As though we could	8, 316/ 10
own rule. And I	doubt	not but that Tyndale	8, 317/ 2
thus . . . Tyndale A great	doubt	also and a perilous	8, 317/ 11
it were a "great	doubt	" and a "perilous case	8, 317/ 23
there had been no	doubt	nor peril to leave	8, 317/ 25
would have put great	doubt	, and have thought it	8, 317/ 27
yet is it no	doubt	but though his words	8, 342/ 20
suspicion. Nor God, I	doubt	not, will never suffer	8, 357/ 24
interpreters stood in great	doubt	what Saint Paul meant	8, 362/ 5
best-learned men are in	doubt	how to construe it	8, 363/ 9
no good man can	doubt	in, whereof the Scripture	8, 365/ 21

what frantic fool could	doubt	but it should be	8, 366/ 16
wise: "There is no	doubt	, my well-beloved brethren, but	8, 370/ 2
wash his feet. I	doubt	not but Tyndale thinketh	8, 375/ 28
Finally, there is no	doubt	but that ere the	8, 379/ 3
every man perplexed, in	doubt	, and out of certainty	8, 388/ 6
that there is no	doubt	but that church both	8, 390/ 25
this way, in another	doubt	: whether the repenting sinners	8, 392/ 34
leaveth us also in	doubt	whether this "elect church	8, 393/ 1
he leaveth it in	doubt	whether his repentant sinners	8, 393/ 10
after need anything to	doubt	thereof. But now consider	8, 399/ 8
so sworn. More I	doubt	not, good readers, but	8, 399/ 34
word of purgatory. Now	doubt	I not but that	8, 406/ 3
which can be no	doubt	nor question, they come	8, 424/ 27
might hap anything to	doubt	, I shall rehearse you	8, 429/ 13
now no good man	doubt	but by the breach	8, 437/ 25
twain shall never after	doubt	but that his riddle	8, 448/ 27
truth it is . . . what	doubt	is there but that	8, 463/ 18
surely there is no	doubt	but that Tyndale himself	8, 483/ 11
too. For I little	doubt	if they did, but	8, 483/ 18
those words yet in	doubt	which election he moveth	8, 499/ 4
of God -- I	doubt	not, I say, but	8, 506/ 21
be saved. As I	doubt	not but some two	8, 523/ 2
have no cause to	doubt	but God had always	8, 524/ 37
then will all the	doubt	stand upon this only	8, 538/ 22
you, good readers, I	doubt	not, very well and	8, 551/ 8
cakebread . . . and yet in	doubt	and question whether it	8, 572/ 7
not then to be	doubted	but God will find	8, 9/ 30
in Tewkesbury that I	doubted	not but when he	8, 20/ 25
it not to be	doubted	but, notwithstanding that Moses	8, 365/ 1
are nothing to be	doubted	of . . . but to be	8, 373/ 27
tell Tyndale, no man	doubteth	but that Tyndale devised	8, 8/ 30
is no good man	doubteth	. Now was his examination	8, 21/ 12
souls. Now, no man	doubteth	, I think, but that	8, 31/ 7
think that no man	doubteth	but that this work	8, 35/ 9
Jordan -- no man	doubteth	but that God did	8, 102/ 30
error of whom he	doubteth	not but that God	8, 268/ 1
see that Tyndale himself	doubteth	upon Saint Paul's words	8, 293/ 2
mad -- when he	doubteth	not but the servants	8, 354/ 23
freedom -- he that	doubteth	not, I say, of	8, 354/ 30
think no good man	doubteth	) cannot be so mad	8, 354/ 31
But, now, no man	doubteth	whither of the two	8, 442/ 31
ask it . . . no man	doubteth	, I suppose, what plenty	8, 450/ 8
flesh . . . what good man	doubteth	to be damnable deadly	8, 452/ 20
not!" No man here	doubteth	but that our Lord	8, 509/ 32
example, since no man	doubteth	but that Judas Iscariot	8, 513/ 25
these matters were very	doubtful	and things of great	8, 25/ 23
knowledge" is ambiguous and	doubtful	. For as it is	8, 207/ 9
well likely with such	doubtful	dispicions to be rather	8, 268/ 14
part hard texts and	doubtful	, as Barnes doth here	8, 363/ 8
be satisfied with our	doubtful	disputations, if they were	8, 389/ 31

in such obscure and	doubtful	fashion that he might	8, 448/ 16
be from distrust or	doubtful	opinion brought by God	8, 509/ 5
his heresies . . . the people,	doubting	that the beggarly knave	8, 13/ 20
it would have made	doubts	and debates and be	8, 155/ 9
not away all the	doubts	. . . but as many rise	8, 155/ 15
not away all the	doubts	; but unto such folk	8, 155/ 32
be taken away the	doubts	. But as I wot	8, 156/ 18
delivered us from divers	doubts	, though not from all	8, 156/ 27
For albeit that divers	doubts	yet rise upon the	8, 156/ 28
words there are many	doubts	. First, how Tyndale taketh	8, 214/ 29
of late years, make	doubts	upon the writing . . . contrary	8, 293/ 12
die. Of all these	doubts	the more part he	8, 393/ 23
easy to perceive, or	doubtuous	and hard to understand	8, 249/ 33
bringeth the people a	draft	of deadly poison. Then	8, 8/ 18
cast out the poisoned	draft	of these heretics' books	8, 37/ 20
so much as a	draft	of cold water shall	8, 52/ 26
his dregs and poisoned	draft	. He covereth his cup	8, 75/ 30
abroach; from the dreggy	draft	whereof, God keep every	8, 119/ 34
-- this is one	draft	of his poison put	8, 323/ 6
his belly into the	draft	. (As we daily see	8, 340/ 24
draw back, or else	drag	and stick still, or	8, 526/ 30
the lion nor the	dragon	, neither by force nor	8, 372/ 24
he neither ate nor	drank	. . . if he never had	8, 70/ 22
and forbearing meat. He	drank	no wine, but was	8, 122/ 16
friar and his nun	drank	well, of likelihood, ere	8, 493/ 11
let him live and	draw	many others with him	8, 17/ 31
But I trust to	draw	the serpent out of	8, 33/ 34
giveth it grace to	draw	back from the hearkening	8, 36/ 10
any devil that would	draw	them to them. And	8, 38/ 24
afeard nor ashamed to	draw	the Holy Scripture of	8, 41/ 25
promise fair, and so	draw	them, and smite them	8, 56/ 18
forth, and so '	draw	them forth,' and	8, 58/ 9
heresy . . . wherewith he would	draw	all to an unknown	8, 118/ 12
which darkness I shall	draw	Tyndale anon, I trust	8, 147/ 11
be allowed. Let himself	draw	it never so far	8, 258/ 1
may see that we	draw	it not far off	8, 258/ 23
these heretics that would	draw	us from the true	8, 360/ 35
the less afeard to	draw	toward him. But bringing	8, 404/ 26
they list, since they	draw	them to what sense	8, 415/ 27
laboring of him to	draw	him to it, play	8, 470/ 1
foul, dirty feet, to	draw	it from all honest	8, 515/ 21
begin to withdraw and	draw	back, or else drag	8, 526/ 30
all love and patience	draweth	him to good, as	8, 56/ 14
gay things," and so "	draweth	" them forward in grace	8, 57/ 8
at your eye, he	draweth	very fast toward it	8, 158/ 25
spots -- these words	draweth	Tyndale to them that	8, 212/ 9
the same manner, he	draweth	out of Scripture (in	8, 260/ 33
straighter line than Luther	draweth	his. And when Christ	8, 262/ 22
but Scripture, and then	draweth	all the Scripture into	8, 331/ 4
laid together . . . which he	draweth	in pieces and pulleth	8, 405/ 28

this pestilent heresy, he	draweth	the covert and obscure	8, 426/ 17
evil folk, by false	drawing	of every good thing	8, 178/ 5
and "substance," and of "	drawing	out" and "deducing" and	8, 257/ 31
in his deducing and	drawing	of articles of the	8, 260/ 27
of his purpose in	drawing	and deducing of the	8, 262/ 3
blameworthy, neither by impatience (	drawing	near to despair) in	8, 529/ 19
but philosophical reasons have	drawn	others from that opinion	8, 104/ 26
confession" and "confessing" is	drawn	out of the Latin	8, 207/ 30
is written expressly . . . or	drawn	of that which is	8, 257/ 15
before his day, nor	drawn	out thereof by a	8, 262/ 21
corrupted in corners and	drawn	into that false faith	8, 268/ 16
with the resting day	drawn	from worldly business to	8, 321/ 20
a false company, willingly	drawn	together, and fallen from	8, 341/ 33
though they might be	drawn	to touch the traditions	8, 342/ 32
could they not be	drawn	to touch the traditions	8, 342/ 33
they should thereby be	drawn	into sin again. And	8, 390/ 15
that they shall be	drawn	into sin again," and	8, 563/ 29
that they shall be	drawn	into sin again; and	8, 567/ 32
cause there is to	dread	that the great abundance	8, 2/ 9
God's mercy with the	dread	of his justice, lest	8, 425/ 4
shall bridle him, and	dread	of shaming himself and	8, 438/ 31
have this bridle of	dread	cast off their head	8, 450/ 27
strieth him into cowardous	dread	and utter desperation. For	8, 487/ 20
father again; fear and	dread	of rebuke, and of	8, 489/ 16
destruction, and almost desperate	dread	of hanging. Now let	8, 491/ 27
desire of heaven nor	dread	of hell is able	8, 512/ 9
both from love and	dread	, as I ween it	8, 538/ 27
Almighty's vocabulary -- then	dread	I nothing but that	8, 538/ 28
me, for deadly sinful	dread	of bodily death --	8, 558/ 3
which yet the devil	dreadeth	himself and dare not	8, 127/ 1
apostles that in the	dreadful	mysteries of the Mass	8, 373/ 14
his observance, and that	dreadful	Sacrifice set forth: how	8, 373/ 20
great. For by the	dreadless	trust of their teaching	8, 487/ 15
a very mad man's	dream	. Tyndale And against the	8, 133/ 26
in manner but a	dream	." Here is Tyndale's proof	8, 535/ 25
good, but is also	dreamed	out by him to	8, 394/ 1
' scorpions,' '	dreamers	, ' and ' very	8, 58/ 21
brain Tyndale hath, that	dreameth	such frantic drifts. Then	8, 8/ 33
barrel abroach; from the	dreggy	draft whereof, God keep	8, 119/ 34
in uttering of his	dregs	and poisoned draft. He	8, 75/ 30
body costly covered or	dressed	with spices, nor longed	8, 372/ 10
poets feign that Hercules	drew	up Cerberus, the mastiff	8, 33/ 35
flesh, nor the devil	drew	him back . . . nor such	8, 217/ 35
this not a wily	drift	, trow you? Which while	8, 8/ 29
that dreameth such frantic	drifts	. Then have we now	8, 8/ 33
ween, that would willfully	drink	poison first to drink	8, 37/ 15
drink poison first to	drink	treacle after; but rather	8, 37/ 15
should command him to	drink	no wine, as he	8, 59/ 32
disease, he would not	drink	wine in way of	8, 60/ 4
should command him to	drink	no wine as he	8, 60/ 27

his disease he would	drink	wine to recover his	8, 60/ 33
the commandment, and shall	drink	wine and shall break	8, 62/ 7
Eat ye not, neither	drink	not, in three days	8, 67/ 32
should forbear meat and	drink	to the intent that	8, 67/ 34
give thee meat and	drink	and wages; or else	8, 98/ 13
neighbor," no more than "	Drink	thy neighbor." And yet	8, 201/ 34
there "Give thy neighbor	drink	" . . . so may he if	8, 201/ 35
fain" to eat and	drink	with them and to	8, 542/ 24
not so wallow-sweet but	drinketh	more of the verdure	8, 38/ 13
the body alone" eateth,	drinketh	, walketh, believeth, loveth, and	8, 421/ 12
as he that sinfully	drinketh	himself drunk deadly sinneth	8, 537/ 33
not), nor by moderate	drinking	of wine anything disposed	8, 62/ 5
Christian liberty" of eating,	drinking	, and honest-liking lechery, "from	8, 62/ 24
of punishment . . . and not	drive	His Highness of necessity	8, 27/ 14
by seditions the one	drive	the other to ruin	8, 28/ 26
that God can otherwise	drive	the sin out of	8, 72/ 12
it seemeth me, they	drive	and compel themselves, to	8, 101/ 15
all holy sacraments, and	drive	out God and all	8, 161/ 32
for an instrument to	drive	men to the devil	8, 175/ 36
him on husbandry and	drive	him to harvest with	8, 181/ 1
and pretending virtue, they	drive	men to vice; and	8, 206/ 4
and pretending God, they	drive	men to the devil	8, 206/ 4
of his heart, may	drive	him, with sin upon	8, 423/ 15
that comfort shall I	drive	him shortly. For I	8, 431/ 31
and have bandogs to	drive	them out of the	8, 514/ 34
the last, be they	driven	themselves, contrary to their	8, 28/ 21
the princes should be	driven	to sore effusion of	8, 30/ 20
doctors since, have been	driven	to write against heresies	8, 37/ 33
not say they be	driven	and compelled, but say	8, 101/ 14
written -- I have	driven	him onward one step	8, 150/ 25
faith, God was not	driven	thereto . . . nor by the	8, 156/ 18
I not needs be	driven	to grant him, for	8, 168/ 22
that "a woman were	driven	alone into an island	8, 189/ 35
And then is he	driven	to the point that	8, 285/ 14
and also shall be	driven	to confess that he	8, 285/ 22
by the same charity	driven	by their writing to	8, 333/ 23
it, but are shamefully	driven	to say, like the	8, 346/ 23
see that he is	driven	to the hard wall	8, 401/ 15
now, good Christian reader,	driven	of necessity . . . but if	8, 477/ 12
himself likely to be	driven	from step to step	8, 546/ 25
that step have I	driven	him . . . and therein have	8, 547/ 5
merciful anger of God	driveth	them not down into	8, 406/ 24
well . . . for the devil	driveth	them thither, and he	8, 457/ 7
go whom the devil	driveth	-- then, all the	8, 457/ 8
confesseth to be damnable),	driveth	him, of very fine	8, 476/ 34
soul whom the devil	driveth	out of one vice	8, 487/ 28
me so -- then	driveth	he me to the	8, 535/ 1
it for necessity of	driving	the sin out of	8, 72/ 10
drown them utterly with	driving	them down into the	8, 249/ 5
grant, that albeit one	drop	of Christ's precious blood	8, 209/ 22

but that their charity	drove	them to it. Which	8, 333/ 19
charity of the apostles	drove	them to put all	8, 335/ 16
but the cause that	drove	the apostles to leave	8, 335/ 20
the devil!), because he	drove	the devil into their	8, 422/ 33
their hogs and thereby	drove	their hogs into the	8, 422/ 34
that the very force	drove	them to the field	8, 483/ 2
by their deadly malice,	drown	them utterly with driving	8, 249/ 5
he would no more	drown	the world with water	8, 276/ 11
with the flood that	drowned	the whole world. But	8, 273/ 35
were some Pharisees, or	drowned	in the credence of	8, 342/ 23
his heresies are utterly	drowned	in dirt. And now	8, 382/ 16
to make a man	drunk	, and bid him be	8, 29/ 20
which when they be	drunk	down infect the reader	8, 37/ 21
to fall suddenly so	drunk	in the new must	8, 38/ 10
that it may be	drunk	down greedily ere the	8, 75/ 32
and such as hath	drunk	thereof, give them grace	8, 119/ 35
that sinfully drinketh himself	drunk	deadly sinneth, and shall	8, 537/ 33
hundred years offend their	drunken	taste because it is	8, 38/ 12
in frenzy, and then,	drunken	or frantic, doth harm	8, 216/ 9
wine anything disposed to	drunkenness	, shall interpret himself discharged	8, 62/ 6
man sinfully falleth in	drunkenness	or in frenzy, and	8, 216/ 8
a man in that	drunkenness	. Nor it excuseth not	8, 537/ 34
and lurking among the	dry	, fruitless faggots catcheth good	8, 36/ 14
devil hath of their	dry	ashes raised up a	8, 223/ 16
were in any wise	due	to the same --	8, 209/ 24
temporal pain that is	due	for our sin, after	8, 210/ 29
that the temporal pain	due	therefor in purgatory shall	8, 213/ 18
clear from all pain	due	for the sin. For	8, 213/ 32
that the pain temporally	due	to our actual sin	8, 214/ 2
as did them in	due	faith of salvation by	8, 302/ 19
will pardon the death	due	for our deadly sin	8, 433/ 38
all manner of pain	due	to that horrible deed	8, 449/ 6
if death were not	due	to his deed. And	8, 449/ 12
wrong, or lack of	due	love to the liberal	8, 491/ 33
reprobates, and be by	due	repentance divers times in	8, 494/ 26
may reap it in	due	season. God also suffered	8, 528/ 34
would wax negligent and	dull	. . . and now, in the	8, 330/ 10
merry scoff wax very	dull	and more than half	8, 553/ 32
come out of their	dumb	ceremonies and sacraments into	8, 134/ 22
purgatory, praying to posts,	dumb	blessings, dumb absolutions; their	8, 134/ 24
to posts, dumb blessings,	dumb	absolutions; their dumb pattering	8, 134/ 24
blessings, dumb absolutions; their	dumb	pattering and hallooing; their	8, 134/ 24
pattering and hallooing; their	dumb	strange holy gestures, with	8, 134/ 25
gestures, with all their	dumb	disguisings; their satisfactions and	8, 134/ 26
Adam's sons were no	dumb	popetry or superstitious muhammatry	8, 276/ 1
with such like . . . as	dumb	sacraments and ceremonies, are	8, 290/ 37
and inasmuch as a	dumb	ceremony edifieth not, but	8, 303/ 7
whereof he calleth them "	dumb	ceremonies"); or else he	8, 304/ 3
sent out with such	dumb	ceremonies whereof I know	8, 328/ 22
in the air," and "	dumb	ceremonies" and "image service	8, 457/ 3

in the deep, dark	dungeon	of the devil . . . are	8, 35/ 33
unfaithfulness, into the deep	dungeon	of the devil. And	8, 118/ 25
down into the deepest	dungeon	of that devilish heresy	8, 301/ 17
and the bishopric of	Durham	to my said lord	8, 8/ 27
upon a stool, that	durst	play the knavish fool	8, 41/ 37
was there heretic that	durst	for very shame so	8, 119/ 31
devil. For the devil	durst	never say so much	8, 251/ 24
highest angel in heaven	durst	ever presume to think	8, 259/ 27
taught by mouth and	durst	not write? The sacraments	8, 294/ 2
the grape -- who	durst	, I say, have put	8, 317/ 31
fifteen hundred years that	durst	leave it out . . . nor	8, 318/ 26
man ever thought or	durst	think the contrary, till	8, 319/ 7
among them, neither) that	durst	have been so bold	8, 336/ 25
all the old heretics	durst	for very shame have	8, 424/ 21
unto my part and	duty	to follow the example	8, 27/ 19
I reckon myself of	duty	deeply bound to show	8, 27/ 35
no more than his	duty	, for every man is	8, 53/ 1
man is of his	duty	bound to labor for	8, 53/ 2
people shall measure the	duty	of their obedience by	8, 55/ 16
in comparison of his	duty	all that is much	8, 72/ 2
neither well understood their	duty	, nor well believed in	8, 93/ 26
very well concerning our	duty	toward our neighbors. But	8, 210/ 27
make us withdraw our	duty	toward God, for the	8, 210/ 28
doth but his only	duty	; and that the best	8, 400/ 7
the one sort long	dwell	with the other; but	8, 28/ 24
his church himself and	dwell	therewith and teach it	8, 157/ 33
would either no longer	dwell	here with his church	8, 157/ 37
of God, sent to	dwell	with his church forever	8, 252/ 27
his promise, would ever	dwell	with them, and had	8, 264/ 27
sent by himself to	dwell	therein, to teach it	8, 302/ 32
thy possession, and shalt	dwell	in the land that	8, 349/ 2
own Holy Spirit shall	dwell	therewith all days unto	8, 378/ 19
and his Holy Spirit	dwell	in good folk. But	8, 421/ 22
to have had him	dwell	still with them . . . yet	8, 423/ 1
point . . . "faith alone" may	dwell	in a man, and	8, 423/ 25
good works -- cannot	dwell	with deadly sin . . . neither	8, 423/ 28
and saith he will	dwell	therewith always, and send	8, 476/ 8
Christ hath promised to	dwell	and abide, to teach	8, 477/ 5
were so known and	dwelled	in Christendom. I say	8, 167/ 5
yet the sin that	dwelled	in him, committed in	8, 444/ 14
sin, for "his seed	dwelleth	in him; and he	8, 419/ 1
he, "but sin that	dwelleth	in me." Thus are	8, 419/ 13
sin, "for his seed	dwelleth	in him; and he	8, 420/ 13
seed of God" that	dwelleth	in the children of	8, 421/ 20
as long as God	dwelleth	in heaven. Now, if	8, 422/ 2
seed of God's grace	dwelleth	still in man, to	8, 422/ 9
the Spirit of God	dwelleth	in the Christian man	8, 422/ 16
such dwelling as he	dwelleth	in other men by	8, 422/ 18
Person of the Godhead	dwelleth	with the manhood of	8, 422/ 22
the Spirit of God	dwelleth	with the faithful man	8, 422/ 24

say that the Spirit	dwelleth	in him and helpeth	8, 422/ 25
in that he perpetually	dwelleth	, and is thereby forever	8, 428/ 16
the Son of God	dwelleth	in him and he	8, 441/ 21
the Spirit, saith he,	dwelleth	still within them --	8, 442/ 17
commandments, in him God	dwelleth	. And by that mark	8, 442/ 19
he, "but sin that	dwelleth	in me." More Lo	8, 443/ 25
but the sin that	dwelleth	in him. And while	8, 444/ 11
the printer and his	dwelling	place were set upon	8, 10/ 34
the "seed of God"	dwelling	in him. I will	8, 421/ 19
seed of such faith	dwelling	in him, may be	8, 421/ 27
other special manner of	dwelling	, above such dwelling as	8, 422/ 17
of dwelling, above such	dwelling	as he dwelleth in	8, 422/ 18
he meaneth no such	dwelling	in unity of person	8, 422/ 21
any other manner of	dwelling	by which the Spirit	8, 422/ 24
him out of his	dwelling	. . . doth of his great	8, 423/ 5
the seed of God	dwelling	in him cannot sin	8, 424/ 7
the seed of God	dwelling	in him. For whereas	8, 424/ 35
John, "that there is	dwelling	in us of the	8, 442/ 20
time that she lay	dying	, being then far from	8, 371/ 16
very minute of his	dying	, supposing to continue still	8, 556/ 33
A, B, C, D,	E	. Now say I, then	8, 556/ 37
A, B, C, D,	E	were all the parts	8, 557/ 8
wit, in D and	E	-- doth now make	8, 557/ 15
A, B, C, D,	E	. Now, what Tyndale must	8, 557/ 18
same means that the	eagle	knoweth her birds . . . meaning	8, 380/ 12
ween, Tyndale's own sharp	eagle	eyes, neither. What good	8, 503/ 23
narrowly and with such	eagle's	eyes as he hath	8, 175/ 22
ye will not give	ear	unto me, nor fulfill	8, 5/ 6
so smiteth off Malchus'	ear	that God setteth it	8, 36/ 8
heaviness of heart give	ear	! Now can men, and	8, 78/ 19
Tyndale Shrift in the	ear	is verily a work	8, 88/ 7
softly at the priest's	ear	. But by likelihood he	8, 88/ 27
good tales in his	ear	. But surely if he	8, 93/ 20
us if we give	ear	to such deadly doctrine	8, 148/ 12
understand shrift in the	ear	; whereof the Scripture maketh	8, 206/ 11
purgatory, confession in the	ear	, penance and satisfaction for	8, 290/ 36
marvelous word in mine	ear	. For by this ye	8, 415/ 2
they could give none	ear	, for the wild rages	8, 516/ 39
they would give none	ear	-- as he did	8, 517/ 24
them to give an	ear	to good counsel. Now	8, 570/ 3
God that these men's	earnest	sermons were not yet	8, 41/ 10
worse in very great	earnest	-- and much worse	8, 41/ 19
teacheth us in good	earnest	that friars may walk	8, 41/ 24
Tyndale here, with an	earnest	, high profession of godly	8, 41/ 29
Scripture; and amidst his	earnest	holiness falleth into mocks	8, 41/ 32
his saints" -- as	earnest	as the matter is	8, 42/ 23
will say once in	earnest	, I warrant you. Now	8, 262/ 1
made so serious and	earnest	remembrance of the putting-upon	8, 296/ 30
occasion to turn their	earnest	, godly sentence into frivolous	8, 424/ 17
plain and open heresy	earnestly	to bring them in	8, 25/ 30

which he rehearseth as	earnestly	as Baptism) if it	8, 296/ 31
were to stop your	ears	utterly and give none	8, 38/ 18
he doth. What Christian	ears	can abide such blasphemous	8, 110/ 32
his heresies in the	ears	of unlearned men some	8, 144/ 3
this, wherein every man's	ears	that would him well	8, 148/ 19
always to Christian men's	ears	do signify evil images	8, 174/ 10
and to bow his	ears	unto" our "accursed blasphemies	8, 179/ 12
grace, out of men's	ears	. . . but also the belief	8, 205/ 36
very well in the	ears	of such simple souls	8, 394/ 4
meus" ("Mine ass hath	ears	, and thou hast ears	8, 467/ 31
ears, and thou hast	ears	: ergo, thou art my	8, 467/ 32
frantic heresy to the	ears	of any good Christian	8, 493/ 16
them out by the	ears	. And if there be	8, 514/ 35
the fruits of the	earth	, diminishing the fertility both	8, 2/ 21
every estate here in	earth	, and that against them	8, 26/ 8
almsdeeds done here in	earth	: now, when we tell	8, 52/ 31
why rather ashes than	earth	since man was made	8, 78/ 33
man was made of	earth	and not of ashes	8, 78/ 34
while no church in	earth	. . . his promise was clearly	8, 107/ 23
any such priest on	earth	to be a mean	8, 111/ 23
any such priest on	earth	that should be a	8, 112/ 1
he went here on	earth	" -- save his coat	8, 114/ 15
worldly" men of middle	earth	be. For they be	8, 120/ 30
all mankind since the	earth	was well inhabited, as	8, 131/ 15
Christ here militant in	earth	the only secret, unknown	8, 133/ 16
the emperors of the	earth	, and the great lords	8, 136/ 7
bodies be burned in	earth	with his books, and	8, 218/ 11
first by fire in	earth	, and after by fire	8, 220/ 30
of Christ here in	earth	, which hath the right	8, 223/ 2
dark air of this	earth	, hath far withdrawn its	8, 227/ 22
he lived here on	earth	, God saith by the	8, 240/ 3
hell even here in	earth	. Now, Tyndale denieth not	8, 251/ 20
church of God upon	earth	because of the right	8, 272/ 26
have had found in	earth	, and honored as well	8, 365/ 25
be worshipped here in	earth	for his sake, and	8, 365/ 28
that live here in	earth	and saints that are	8, 382/ 24
his church here in	earth	: in this kind are	8, 391/ 28
works done here in	earth	. Now, if Tyndale answer	8, 401/ 11
be members here in	earth	. For albeit that he	8, 427/ 34
his church here in	earth	, that his Holy Spirit	8, 465/ 25
Christ's church here in	earth	. But like as the	8, 465/ 29
Church here militant in	earth	), "God," he saith, "sendeth	8, 499/ 6
Christ militant here in	earth	: let us consider orderly	8, 562/ 1
church of Christ in	earth	, nor hath nothing showed	8, 572/ 28
of Christ here in	earth	to be a congregation	8, 573/ 3
blessed disposition, of all	earthly	things abhor the necessity	8, 26/ 35
heavy and overladen with	earthly	thoughts. For though they	8, 541/ 3
would forbear their own	ease	or pleasure for the	8, 30/ 14
be saved all with	ease	, as Tyndale and Luther	8, 67/ 1
were not in such	ease	of heart nor lust	8, 71/ 15

If Tyndale think to	ease	all the matter by	8, 215/ 36
matter may be soon	eased	. It may be now	8, 92/ 27
go by well and	easily	and think little on	8, 121/ 21
eyes, and well and	easily	judge the thing for	8, 139/ 22
that, ye shall right	easily	judge what pith and	8, 310/ 1
woman may understand them	easily	; notwithstanding that Saint Peter	8, 362/ 30
been themselves much more	easily	handled. But as Tyndale	8, 482/ 10
and speaketh fair and	easily	that they be "feeble	8, 490/ 19
turn us toward the	east	. I suppose that no	8, 368/ 1
unto Christmas Day or	Easter	Day, or Whitsuntide, to	8, 75/ 5
followeth wheresoever at an	Easter	the people should be	8, 82/ 10
heretic, and his arguments	easy	to answer . . . but shall	8, 7/ 34
give to others an	easy	bold occasion to disobey	8, 55/ 8
other thing were as	easy	to amend as this	8, 92/ 26
the matter the more	easy	in the sacraments because	8, 103/ 33
the points be but	easy	, let him take yet	8, 157/ 23
make the matter more	easy	because he saith he	8, 215/ 28
the difference is not	easy	for every man to	8, 234/ 3
Scripture is plain and	easy	to perceive, or doubtful	8, 249/ 32
it be plain and	easy	: we cannot think but	8, 249/ 34
But it is more	easy	for Tyndale to make	8, 272/ 9
that the Scripture is	easy	to understand? Which thing	8, 336/ 15
clear, open cause and	easy	to defend, when that	8, 386/ 11
hand that is more	easy	to learn upon. And	8, 491/ 7
that is a good	easy	way, too . . . for then	8, 521/ 3
be they the more	easy	to entreat to fast	8, 521/ 4
Monday . . . and as boldly	eat	flesh on Good Friday	8, 4/ 22
hath no conscience to	eat	flesh on Good Friday	8, 12/ 11
thought she might well	eat	the apple which God	8, 49/ 23
to tempt him to	eat	the apple of the	8, 61/ 28
pray ye for me.	Eat	ye not, neither drink	8, 67/ 32
which for necessity did	eat	of the offered, hallowed	8, 72/ 22
servants, that they might	eat	of offered, hallowed bread	8, 73/ 1
else burn part and	eat	part and then kill	8, 113/ 8
had liefer die than	eat	flesh. And as for	8, 125/ 1
for me that I	eat	not too fast, for	8, 178/ 25
is at liberty to	eat	what he list . . . they	8, 248/ 31
man at liberty to	eat	a poor pudding. But	8, 248/ 32
laugh thereat, and to	eat	the two eggs himself	8, 286/ 27
the sophister take and	eat	the third -- so	8, 286/ 28
turned once, I will	eat	thereof whether thou wilt	8, 308/ 1
and as Lollards to	eat	flesh; and which holy	8, 365/ 36
Tyndale no scruple to	eat	a pudding though he	8, 375/ 14
of the Lenten fast,	eat	flesh upon Good Friday	8, 423/ 18
feel him and to	eat	with them to strengthen	8, 541/ 24
he was "fain" to	eat	and drink with them	8, 542/ 24
then would he have	eaten	on a good pace	8, 61/ 33
after, that Luther hath	eaten	up his word again	8, 122/ 33
any of them have	eaten	any, saving some such	8, 125/ 9
upon the posts? Why	eaten	by night? Why none	8, 329/ 3

and that the priest	eateth	with his teeth --	8, 116/ 6
that "the body alone"	eateth	, drinketh, walketh, believeth, loveth	8, 421/ 12
his meat which he	eateth	. More Lo, good readers	8, 529/ 15
had forbidden him the	eating	thereof upon pain of	8, 61/ 29
the Christian liberty" of	eating	, drinking, and honest-liking lechery	8, 62/ 24
died for lack of	eating	flesh . . . and yet heard	8, 125/ 9
they forbade fornication and	eating	the meat offered up	8, 248/ 22
or strangled, and the	eating	of any beast's blood	8, 248/ 24
I more die for	eating	thereof than of another	8, 307/ 35
be so weary of	eating	that the grief and	8, 521/ 1
he found this word	ecclesia	in Latin . . . because that	8, 163/ 18
is as common as	ecclesia	, if he will have	8, 168/ 10
will have this word	ecclesia	throughout all the New	8, 168/ 11
be that this word	ecclesia	did signify more things	8, 168/ 17
Tyndale that this word	ecclesia	should throughout the New	8, 168/ 20
were as common as	ecclesia	, because it should not	8, 168/ 23
those other significations of	ecclesia	that were not spoken	8, 168/ 24
if I will have	ecclesia	translated throughout all the	8, 168/ 30
things, as this term	ecclesia	. But, now, when I	8, 168/ 33
I will not have	ecclesia	throughout the New Testament	8, 168/ 35
Testament translate this word	ecclesia	by this word "church	8, 169/ 6
he translateth this word	ecclesia	sometimes into this word	8, 169/ 13
he translateth this word	ecclesia	into this word "congregation	8, 169/ 16
as Tyndale taketh me,	ecclesia	should always be translated	8, 169/ 25
truth it is that	ecclesia	signifieth in the Greek	8, 169/ 27
truth, that the word	ecclesia	was used a thousand	8, 169/ 29
grounded upon this word	ecclesia	is little worth . . . since	8, 169/ 34
yet, touching this word	ecclesia	. . . as cunning as Tyndale	8, 169/ 36
understand that this word	ecclesia	in the Greek tongue	8, 170/ 2
-- this name of	ecclesia	was applied unto the	8, 170/ 16
Church the Greek word	ecclesia	-- of the Greek	8, 170/ 26
what manner of congregation	ecclesia	did signify in the	8, 170/ 32
Tyndale so boasteth, calleth "	ecclesia	" thrice in one chapter	8, 170/ 36
I tell you that	ecclesia	properly signified among the	8, 170/ 39
the same name of	ecclesia	, and that after the	8, 171/ 4
since that this word	ecclesia	did there signify that	8, 171/ 9
paynims -- so should	ecclesia	in like wise wheresoever	8, 171/ 13
hath translated this word	ecclesia	into "congregation" instead of	8, 174/ 30
as he falsely translated	ecclesia	into the unknown name	8, 174/ 34
translating of this word	ecclesia	into this word congregatio	8, 176/ 12
for his translation of	ecclesia	by congregatio . . . his deed	8, 176/ 27
but the Greek word	ecclesia	; therefore Erasmus in his	8, 176/ 29
mistranslated of like malice:	ecclesia	. For if he will	8, 188/ 23
by this Greek word	ecclesia	. . . of which two words	8, 188/ 32
two words, baptisma and	ecclesia	, neither nother had in	8, 188/ 32
appropier that profane word	ecclesia	to signify the whole	8, 189/ 2
came at these words, "	ecclesiae	tuae pacem et concordiam	8, 24/ 8
the prophet speaketh, "Odivi	ecclesiam	malignantium" ("I have hated	8, 382/ 20
the first chapter of	Ecclesiasticae	hierarchiae, of the leaders	8, 368/ 23
the thirty-fourth chapter of	Ecclesiasticus	it is written, "The	8, 68/ 14

that his soul be	edified	thereby. And as soon	8, 75/ 14
For as for grace,	edifieth	not his soul . . . for	8, 78/ 4
inasmuch as divine ceremony	edifieth	not, but hurteth altogether	8, 294/ 13
as a dumb ceremony	edifieth	not, but hurteth altogether	8, 303/ 7
hand (whereupon Tyndale here	edifieth	up his process following	8, 525/ 15
and much ado to	edify	and build up the	8, 76/ 14
thing thereby that may	edify	his soul and make	8, 78/ 4
an apostle is to	edify	in Christ . . . and inasmuch	8, 294/ 12
an apostle is to	edify	in Christ . . . and inasmuch	8, 303/ 7
of them to the	edifying	of their souls --	8, 76/ 13
them toward the good	education	and bringing up of	8, 85/ 21
living, for his good	education	shall bridle him, and	8, 438/ 31
that point little take	effect	. And yet did the	8, 21/ 16
God's grace to that	effect	with that holy man's	8, 24/ 33
they the laws), what	effect	ween ye they would	8, 30/ 8
them. And to this	effect	weighed that holy blessing	8, 85/ 23
James giveth the great	effect	to the faithful prayer	8, 87/ 21
to be of none	effect	, but only bare tokens	8, 94/ 20
not give us any	effect	of any promise or	8, 95/ 7
void of any fruitful	effect	. For this were yet	8, 98/ 9
we should take all	effect	of working from the	8, 104/ 10
these words destroyed the	effect	of his heresy . . . wherewith	8, 118/ 11
others . . . and finally, in	effect	, believeth neither nother: there	8, 119/ 3
the summary purpose and	effect	of Tyndale's doctrine touching	8, 119/ 38
grace, and therewith the	effect	of all grace, clean	8, 205/ 37
this point whereupon the	effect	of all their whole	8, 226/ 4
of the strength and	effect	of the article, both	8, 232/ 23
faith and from the	effect	of Scripture by false	8, 272/ 20
sum. Which sum what	effect	it hath every fool	8, 294/ 37
thing and the whole	effect	of the sacrament, letting	8, 297/ 25
chapter. For the whole	effect	of all these words	8, 307/ 26
or not, is in	effect	all the whole matter	8, 393/ 8
none other thing, in	effect	, but that it is	8, 395/ 26
the whole sum and	effect	of this tale concerning	8, 405/ 27
I have laid, in	effect	, all his whole opinion	8, 405/ 32
or else of little	effect	. For if he mean	8, 413/ 30
see, nothing else in	effect	but that the true	8, 460/ 22
the whole sum and	effect	of this whole chapter	8, 467/ 21
me, nothing else, in	effect	, but to find out	8, 479/ 26
in for no great	effect	but only with a	8, 485/ 20
tale of very little	effect	. For this tale of	8, 521/ 15
whole purpose is, in	effect	, that God keepeth them	8, 549/ 29
as I nothing find	effectual	among them all, but	8, 26/ 4
means of such manifold	effectual	warning, with his gracious	8, 27/ 11
is a secret, inward,	effectual	prayer, when the pain	8, 68/ 11
serve for a more	effectual	thing than for a	8, 98/ 8
used them therein as	effectual	, working instruments in the	8, 98/ 29
especial influence have some	effectual	virtue, force, and power	8, 99/ 11
Baptism should be an	effectual	instrument of the inward	8, 99/ 35
an instrument with an	effectual	influence of power given	8, 102/ 22

one of the most	effectual	kinds of prayer --	8, 159/ 32
hallowing . . . it hath another	effectual	goodness by God's ordinance	8, 194/ 31
and his own answers	effectual	, and the others but	8, 267/ 21
the contrary were not	effectual	to prove his malicious	8, 286/ 18
know our sacraments be	effectual	signs of grace. And	8, 300/ 6
myself devise no more	effectual	words that he might	8, 436/ 20
master's pipe; such an	effectual	thing is punishment, where	8, 515/ 11
exposition the very chief	effectual	word whereupon the pith	8, 559/ 2
proved nor anything brought	effectual	toward the proof, no	8, 571/ 22
to God, nothing more	effectually	desireth than the maintenance	8, 26/ 30
progress, and the end,	effectually	to God and the	8, 53/ 19
signify, and that right	effectually	, an inward, secret gift	8, 77/ 8
folk, but much more	effectually	to exercise its strength	8, 85/ 28
so fully and so	effectually	declare that thing as	8, 234/ 25
she prayed him very	effectually	to remember her in	8, 371/ 20
we repent aright and	effectually	, by confession, contrition, and	8, 409/ 1
There showeth Saint Paul	effectually	, by a long process	8, 430/ 11
part again, but would	effectually	work with him to	8, 546/ 20
sacraments less force and	efficacy	than doth that first	8, 104/ 29
other doctrine, a great	efficacy	of grace, and maketh	8, 475/ 5
and inspiration of grace	effused	into the soul with	8, 77/ 9
be driven to sore	effusion	of their subjects' blood	8, 30/ 21
and rejoice in the	effusion	of such people's blood	8, 33/ 5
of reason as an	egg	full of mustard. For	8, 507/ 4
simple soul that two	eggs	were three, because that	8, 286/ 24
to eat the two	eggs	himself, and bid the	8, 286/ 28
in the midwives of	Egypt	that saved the children	8, 19/ 5
out of the dark	Egypt	of their blind heresies	8, 301/ 5
their departing out of	Egypt	. Why a lamb? Why	8, 328/ 35
than Moses killed the	Egyptian	that fought with the	8, 123/ 24
the witchcraft of the	Egyptian	jugglers. And of this	8, 252/ 9
the witchcraft of the	Egyptian	jugglers. And he shall	8, 337/ 9
as ever did the	Egyptians	pursue the children of	8, 29/ 10
children that died within	eight	days were counted in	8, 60/ 8
they have walked above	eight	hundred years; how they	8, 135/ 5
should ween that this	eight	hundred years and more	8, 135/ 16
and so all this	eight	hundred years, saith Tyndale	8, 135/ 20
how much more than	eight	hundred years the Church	8, 135/ 30
else to call these	eight	hundred back again and	8, 135/ 33
holy doctors above his	eight	hundred years almost as	8, 136/ 4
go far above his	eight	hundred years. For it	8, 136/ 16
Four, five, six, seven,	eight	? Nay, surely he will	8, 151/ 8
preface that all this	eight	hundred years and above	8, 151/ 9
Now seemeth me that	eight	hundred years is, in	8, 151/ 11
the old time of	eight	hundred years now last	8, 151/ 24
is, more than this	eight	hundred years; and methinketh	8, 158/ 14
hundred years; and methinketh	eight	hundred is a very	8, 158/ 14
was left and gone	eight	hundred years ago and	8, 158/ 16
tell us that this	eight	hundred years at the	8, 158/ 19
If any pope this	eight	hundred years (by all	8, 278/ 19

meaneth the popes of	eight	hundred years last past	8, 279/ 3
restrain it unto this	eight	hundred years last past	8, 367/ 2
those old men before	eight	hundred years last past	8, 367/ 7
and popish within this	eight	hundred years -- I	8, 367/ 25
you divers others above	eight	hundred years, and above	8, 367/ 27
and hath all this	eight	hundred years so entirely	8, 386/ 31
that by all this	eight	hundred years last past	8, 386/ 32
Christendom have all these	eight	hundred years been in	8, 387/ 16
his answer to the	eighteenth	chapter of my Dialogue	8, 355/ 8
be these, in the	eighteenth	chapter . . . "If a sinner	8, 432/ 4
of Ezra and the	eighth	chapter, it is written	8, 67/ 4
Luke speaketh in the	eighth	chapter -- the words	8, 103/ 5
himself (which is the	eighth	chapter of the Third	8, 169/ 11
him to good, as	elder	brethren wait on the	8, 56/ 15
the spirituals, as their "	elder	brethren," doth "flatter" them	8, 57/ 6
them, then the spiritual	elder	brother "referreth their punishment	8, 57/ 9
spiritual, and thereby the	elder	brethren -- then will	8, 57/ 36
to wit, the '	elder	brethren ' ' born	8, 58/ 26
nothing else but an	elder	, to teach the younger	8, 91/ 9
nothing else but an	elder	to teach the younger	8, 91/ 14
degrees of comparison: old,	elder	, and eldest. And since	8, 151/ 22
he will take an	elder	time than this and	8, 151/ 28
This Word "Senior," and "	Elder	," and Not "Priest" Tyndale	8, 181/ 6
and call it an "	elder	." More Tyndale in this	8, 181/ 14
at last found out "	elder	." He hath of likelihood	8, 181/ 28
that. For that word "	elder	" is, ye wot well	8, 181/ 29
-- was never called "	elder	," neither in the Greek	8, 182/ 3
calleth a priest an "	elder	," by which word it	8, 182/ 8
it to call an "	elder	," he condemneth their own	8, 182/ 12
doth call it an "	elder	" likewise. More See the	8, 182/ 15
to call presbyteros an "	elder	" -- which thing I	8, 182/ 21
as for this word "	elder	," how could I then	8, 182/ 26
had not then translated "	elder	," but "senior" . . . till now	8, 182/ 27
presbyteros by this word "	elder	"; but I say he	8, 182/ 34
would translate presbyteros an "	elder	" instead of a "priest	8, 183/ 2
that this English word "	elder	" signifieth no more a	8, 183/ 3
word presbyteros signifieth an	elder	stick. And yet --	8, 183/ 4
years, calleth presbyteros an "	elder	" in like wise. Which	8, 183/ 7
beseech which am an	elder	also, that ye feed	8, 183/ 14
There is called an	elder	. More Heard ye, reader	8, 183/ 15
presbyteros here called an	elder	in the old Latin	8, 183/ 17
as for this word "	elder	," which Tyndale saith is	8, 183/ 20
find that English word "	elder	" there, but if he	8, 183/ 22
is presbyteros called an	elder	, and an elder in	8, 183/ 26
an elder, and an	elder	in birth," as though	8, 183/ 26
were this English word "	elder	" . . . whereas he saith that	8, 183/ 27
that presbyteros is called	elder	in the old translation	8, 183/ 28
seniores, and seniores signifieth "	elder	" or "elders." And so	8, 183/ 36
so, though this word "	elder	" be not in the	8, 183/ 36
thing that this word "	elder	" signifieth in English, we	8, 184/ 2

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beseech which am an	elder	also, that ye feed	8, 185/ 18
There is called an	elder	. And in that he	8, 185/ 20
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is an old, rotten,	elder	stick, and though it	8, 186/ 15
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priest" -- which word "	elder	" in English was never	8, 186/ 17
do as "priest" into "	elder	." And then must he	8, 186/ 23
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by this English word "	elder	," which nothing signifieth the	8, 187/ 18
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that Helvidius and other	elder	heretics of the same	8, 313/ 25
need we better or	elder	than, as I before	8, 374/ 11
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Now, as for the	elect	church of predestinates: if	8, 392/ 3
So is not the	elect	church "all repenting sinners	8, 392/ 10
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goeth it with God's	elect	." For if the example	8, 497/ 12
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mean by this word "	elect	" the man that is	8, 497/ 29
the man that is	elect	for the time, after	8, 497/ 29
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that of necessity the	elect	must needs rise again	8, 518/ 18
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may know himself for	elect	. . . lest he may ween	8, 520/ 11
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hand from a good	elect	, and thereby send him	8, 524/ 5
Nor also that good	elect	from whom God so	8, 524/ 11
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he thus describe the "	elect	church" -- yet doth	8, 563/ 35
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put out of his "	elect	church" himself and faithful	8, 570/ 22
which manner he first	elected	and chose his twelve	8, 391/ 11
said, "Ye have not	elected	me, but I have	8, 391/ 13
me, but I have	elected	you," and also said	8, 391/ 14
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every person which is	elected	to be saved shall	8, 467/ 24
did so, ergo every	elected	person doth so? This	8, 467/ 28
forasmuch as his own	elected	persons that so have	8, 478/ 31
which he chose and	elected	them to be his	8, 498/ 25
said, "Have I not	elected	and chosen you twelve	8, 498/ 29
he would not have	elected	them to salvation. But	8, 519/ 26
their election, he hath	elected	and chosen a very	8, 531/ 30
that he was an	elected	person that finally should	8, 536/ 25
because he was not	elected	. And if he repented	8, 536/ 30
because he was not	elected	. If I ask Tyndale	8, 536/ 33
believeth, that David was	elected	to salvation . . . what will	8, 536/ 35
forgiveness . . . and was after	elected	; yea, and for the	8, 549/ 13
and of the not	elected	: therefore is also that	8, 562/ 25
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say, which kind of	election	he meaneth. Howbeit, we	8, 392/ 22
the first kind of	election	, in which are both	8, 392/ 32
and Order of Our	Election	Even so goeth it	8, 496/ 12
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that final or eternal	election	. . . not only because the	8, 498/ 14
not of their final	election	to salvation, which election	8, 498/ 21
election to salvation, which	election	himself foresaw in his	8, 498/ 22
was made, and which	election	therefore is called "eternal	8, 498/ 23
spoke there of that	election	only by which he	8, 498/ 24
finally, is the same	election	whereof he spoke when	8, 498/ 29
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of his order of	election	Tyndale hath in this	8, 518/ 1
necessitated by the eternal	election	of God unto glory	8, 518/ 33
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of the order of	election	so well and wisely	8, 553/ 3
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which of these two	elections	he meaneth. Howbeit, for	8, 391/ 23
of any of those	elections	that I declared you	8, 497/ 30
good men and God's	elects	have always believed as	8, 45/ 11
fellows be "spiritual" and "	elects	, " must, as their first	8, 47/ 27
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the church of only	elects	, which church no man	8, 61/ 10
or have been very	elects	have always been parties	8, 107/ 6
an unknown church of	elects	. For since we must	8, 118/ 12
believe; and who be	elects	, we cannot know: farewell	8, 118/ 15
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by him, the only	elects	, which may, by his	8, 477/ 24
to the very, final	elects	and to the final	8, 488/ 10
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further: that whereas the	elects	be, by his own	8, 495/ 1
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he mean of those	elects	that are of God	8, 497/ 32
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Thus, which kind of	elects	himself meaneth, Tyndale leaveth	8, 498/ 1
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allegeth here for his	elects	little maketh for his	8, 498/ 13

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-- alleging that the	elects	can never so fall	8, 519/ 7
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wait upon the only	elects	, and only calleth upon	8, 520/ 17
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the order of the	elects	. For of truth, thus	8, 532/ 17
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beloved both of the	elects	and of the not	8, 562/ 24
had yet, since his	elects	are unknown, proved thereby	8, 564/ 3
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with," but in the	elects	it is in such	8, 565/ 3
he telleth us, concerning	elects	, and the order of	8, 565/ 19
now that of his	elects	-- which is of	8, 566/ 15
folk that are Tyndale's	elects	have, or ween they	8, 566/ 32
see now, Tyndale's special	elects	. . . which only number, by	8, 567/ 12
to be only the	elects	"in whose hearts God	8, 567/ 23
the church of his	elects	. And thus must either	8, 569/ 18
you that his chosen	elects	plainly do sometimes abominable	8, 569/ 35
that none of his	elects	doth at any time	8, 570/ 9
For whereas all his	elects	depend upon his "feeling	8, 570/ 31
articles he teacheth his	elects	for their faith, every	8, 570/ 33
the more that Tyndale's	elects	feel his false faith	8, 570/ 34
perceiveth that Tyndale's "repentant"	elects	, abhorring from shrift, and	8, 570/ 39
whole multitude of his-fashioned	elects	is "the church." But	8, 571/ 7
not of his false-framed	elects	, but of the very	8, 571/ 13
of the very, final	elects	, be a church of	8, 571/ 14
the church of very	elects	be, though the better	8, 571/ 16
less part . . . and Tyndale's	elects	, either no part or	8, 571/ 18
yet that the only	elects	, though they be a	8, 571/ 19
and that the very	elects	were only those in	8, 571/ 27
worse) that the very	elects	were only those in	8, 571/ 28
us that his false-framed	elects	, nor yet that only	8, 572/ 27
only the very, true	elects	, be the church of	8, 572/ 28
he doth all the	elects'	"horrible deeds" by being	8, 532/ 33
infused into that corporeal	element	. . . whereby it is not	8, 100/ 26
For else, as for	elemental	cleanness of that water	8, 100/ 11
Augustine, "Accedit verbum ad	elementum	et fit sacramentum." But	8, 96/ 14
the sight of the	Elevation	, and receiving of that	8, 110/ 19
Saint Jerome, interpreting the	eleventh	chapter of the First	8, 369/ 18
himself." Cassian, in the	eleventh	Collation (the twelfth chapter	8, 370/ 18
Saint Augustine in the	eleventh	chapter of the Ninth	8, 371/ 12
great priest of God	Eliachim	saith in the fourth	8, 67/ 20
text well perceive that	Eliachim	did not esteem fasting	8, 67/ 24
beginning yet. The prophet	Elijah	, as it is written	8, 2/ 32

our Lord said to	Elijah	the Tishbite, ' Hast	8, 66/ 8
What, then? Art thou	Elijah	?" And he said, "I	8, 230/ 16
be neither Christ nor	Elijah	nor prophet, why baptizest	8, 232/ 6
believe that Enoch or	Elijah	is body and soul	8, 284/ 25
one of Enoch and	Elijah	than I believe these	8, 285/ 2
tale of Enoch or	Elijah	. If he say that	8, 285/ 12
also concerning Enoch and	Elijah	. And therefore where Tyndale	8, 338/ 2
up in Enoch and	Elijah's	chariot! But yet, good	8, 47/ 23
Syrian by his prophet	Elisha	in the water of	8, 102/ 29
in Moses and in	Elisha	, and in his holy	8, 270/ 5
the Star Chamber, most	eloquently	, by his own mouth	8, 27/ 4
remember their souls, which	else	were in peril of	8, 3/ 3
wax blind -- were	else	, in good faith, to	8, 6/ 20
over forever -- or	else	that though God offer	8, 9/ 28
persons be known. For	else	they let not to	8, 14/ 24
the other there . . . or	else	both in one place	8, 16/ 33
whole sect is nothing	else	but lies; but I	8, 19/ 13
had in conclusion nothing	else	to say but that	8, 22/ 35
outward semblance, he should	else	forbear to receive that	8, 23/ 37
opinions, for shame, or	else	of malice do dissemble	8, 25/ 2
that trust in nothing	else	but to weary all	8, 26/ 12
days and his; or	else	, as I said, let	8, 46/ 19
to serve him --	else	, I say, must Tyndale	8, 51/ 23
us that warning --	else	will it be somewhat	8, 56/ 7
should fast together. For	else	, if there were no	8, 62/ 34
great, heavy punishment which	else	he shall cause to	8, 65/ 27
his high punishment which	else	he feared would fall	8, 66/ 18
of fleshly lusts that	else	might trouble the mind	8, 71/ 9
and godly delight --	else	would he put unto	8, 72/ 8
day, nor no man	else	, that he may use	8, 73/ 33
mustard seed -- or	else	of a net! He	8, 86/ 1
New Testament, understand nothing	else	but an elder, to	8, 91/ 8
sacrament, nor is nothing	else	but an elder to	8, 91/ 14
ordained" . . . he meaneth nothing	else	but his plain heresies	8, 91/ 31
well-Latined Jews converted, or	else	such English children as	8, 92/ 24
grace gotten thereby . . . or	else	his tale were false	8, 93/ 11
is (he saith) nothing	else	but to preach God's	8, 94/ 25
if baptizing be nothing	else	but preaching, as Tyndale	8, 96/ 1
drink and wages; or	else	, if thou wear it	8, 98/ 13
other waters have? For	else	, as for elemental cleanness	8, 100/ 11
of the soul . . . or	else	that they be but	8, 104/ 20
it unawares, he would	else	, if it were now	8, 105/ 21
belief is damnable . . . for	else	he would not, of	8, 107/ 14
church at all; or	else	that if Christ have	8, 107/ 20
himself neither any man	else	wotteth what he meaneth	8, 109/ 1
well between them, or	else	Tyndale would not after	8, 109/ 36
them up whole . . . or	else	burn part and eat	8, 113/ 8
Gospel of God . . . or	else	never none had understood	8, 113/ 34
so much -- or	else	could he never find	8, 114/ 21
spoken of both . . . or	else	with the Jews and	8, 115/ 33

bread? What is it	else	?" And after those words	8, 116/ 7
Blessed Sacrament is nothing	else	but a token and	8, 117/ 18
some one heresy, or	else	very few. Now these	8, 119/ 12
nor for any sin	else	, but repent and do	8, 121/ 30
and the wrath that	else	was to come, they	8, 122/ 4
called, nor no man	else	, the pope and the	8, 130/ 25
would walk in. For	else	why leaveth he clean	8, 134/ 1
understand it right, or	else	the whole church of	8, 134/ 5
fain to fall, or	else	to call these eight	8, 135/ 33
clean left out, or	else	put in so darkly	8, 145/ 31
number of citizens, or	else	for the only number	8, 146/ 10
that it is nothing	else	but to say a	8, 148/ 29
he tell us, or	else	he taketh a foul	8, 151/ 18
say they believe nothing	else	but it. For as	8, 155/ 26
Tyndale haply say (for	else	cannot I see what	8, 156/ 23
for Holy Scripture; or	else	must he prove me	8, 157/ 30
profitable to other; for	else	were their assembly together	8, 159/ 7
less to rebel . . . or	else	(which is yet, haply	8, 159/ 34
in any place, almost,	else	, and yet were they	8, 160/ 23
whatsoever it signify anywhere	else	. Then say I now	8, 166/ 31
perceiveth my words or	else	evil remembered them . . . or	8, 169/ 9
signifieth their assemblies --	else	, where no such custom	8, 171/ 23
say most true"; "or	else	, as wise people when	8, 175/ 11
verily I can little	else	, and yet not that	8, 175/ 28
but Tyndale intended nothing	else	thereby, as appeareth by	8, 176/ 34
forth his heresy. For	else	I would not call	8, 182/ 36
to learn English, and	else	not. Now, if he	8, 186/ 27
not the age (for	else	had young Timothy, upon	8, 187/ 29
tell us so; for	else	would all the world	8, 189/ 26
curates nor no man	else	, but the curates have	8, 195/ 21
part of the priesthood,	else	it must needs follow	8, 196/ 23
he were born. For	else	he should make a	8, 201/ 5
' love.'" But	else	if Tyndale fall not	8, 202/ 8
Tyndale and every man	else	to be obedient, and	8, 209/ 3
his temporal pain. But	else	I say -- by	8, 213/ 30
he so repenteth; or	else	that whoso repent once	8, 214/ 32
repented in heart . . . or	else	whosoever have once repented	8, 215/ 9
of like deadliness, or	else	it sufficeth not. Now	8, 215/ 35
increase his pain. But	else	, I say, where a	8, 216/ 20
said, nor no man	else	, as I suppose, neither	8, 227/ 6
say untrue himself or	else	should there an untruth	8, 231/ 20
should say untrue or	else	our Savior himself. And	8, 232/ 9
some other token, or	else	point him with your	8, 236/ 1
Word was God." For	else	, understood as it standeth	8, 236/ 22
it be offered . . . or	else	another thing which will	8, 237/ 36
either plain untrue . . . or	else	such part as is	8, 241/ 3
such as no man	else	had done, they had	8, 246/ 13
whole consent sure. For	else	shall the Spirit of	8, 248/ 14
to be false. Or	else	they must show us	8, 249/ 13
God's true messengers; for	else	why should we believe	8, 249/ 21

as they did, or	else	must Luther or Friar	8, 250/ 9
do miracles too . . . or	else	if we believe him	8, 250/ 27
churches of heretics . . . or	else	to call the true	8, 251/ 28
so many points; for	else	might all those miracles	8, 255/ 13
taught his Church, and	else	would he not suffer	8, 260/ 7
confound the false, or	else	authentic scripture of full	8, 263/ 32
be written because that	else	there were nothing that	8, 264/ 4
to do, there were	else	nothing save miracles to	8, 265/ 2
must be proved or	else	all that he proveth	8, 273/ 20
the whole world. But	else	, in that age from	8, 274/ 1
Abel, or any man	else	, that it should signify	8, 277/ 25
the cross, or anything	else	but his thankful obedience	8, 277/ 31
think it were anything	else	, as Tyndale and Friar	8, 278/ 36
might not be believed	else	; nor no scripture so	8, 280/ 5
his great seal. For	else	why should it not	8, 284/ 21
himself may know; for	else	, how should any such	8, 285/ 18
contrary by Scripture, or	else	they be at their	8, 287/ 23
against it, he should	else	fall headlong down . . . believed	8, 288/ 18
prove, nor no man	else	, the things that Tyndale	8, 290/ 7
Tyndale must prove or	else	prove himself a fool	8, 290/ 8
nothing at all; or	else	that they wrote not	8, 296/ 7
any of them; or	else	that of none of	8, 296/ 8
only, and for nothing	else	. Now, then, I say	8, 297/ 30
say that because that	else	all their service to	8, 298/ 19
that meaneth he nothing	else	but only a bare	8, 300/ 24
known and understood. For	else	, though God did set	8, 301/ 33
them "dumb ceremonies"); or	else	he saith here that	8, 304/ 4
with its work; or	else	he must say that	8, 305/ 22
of his nun. Or	else	, finally, must he confess	8, 305/ 30
or believe thereby, or	else	put it down. For	8, 307/ 17
in this world nothing	else	. . . but that if God	8, 307/ 26
ere thou go, for	else	, be thy back turned	8, 308/ 1
of this manner, or	else	it shall lie unmade	8, 308/ 7
man mad; he would	else	never say as he	8, 308/ 16
among them all . . . or	else	at that collation to	8, 310/ 18
reason or Scripture prove),	else	if any of them	8, 310/ 29
point of faith. For	else	if Tyndale would grant	8, 311/ 29
that he thinketh. For	else	he would say more	8, 313/ 11
have put thereto anything	else	. . . and to have consecrated	8, 317/ 32
years next coming . . . than	else	should have needed to	8, 320/ 1
there? He saith nothing	else	in this world but	8, 323/ 28
ere I go. For	else	, to say that I	8, 328/ 21
Tyndale nor any man	else	prove me by Scripture	8, 328/ 27
and myself also somewhere	else	(in places more than	8, 332/ 23
those that wrote; or	else	that the others could	8, 333/ 36
me by Scripture; for	else	he saveth not upright	8, 334/ 5
among the people; for	else	the charity strained them	8, 334/ 10
Day of Doom; for	else	, he seeth what followeth	8, 334/ 14
prove by Scripture. For	else	they left us in	8, 334/ 28
by his apostles; or	else	that though he would	8, 335/ 1

and evident Scripture. For	else	were it, ye wot	8, 335/ 8
prove it by nothing	else	but by that there	8, 337/ 14
this doth he nothing	else	but tell us what	8, 338/ 13
he must prove or	else	we will deny it	8, 338/ 16
he must prove, or	else	will we deny it	8, 338/ 21
must prove us; for	else	will we boldly deny	8, 338/ 35
by the devil, or	else	by God. And if	8, 339/ 5
with it, which would	else	, in the same figure	8, 345/ 21
he will believe, or	else	"bring authentic scripture": I	8, 346/ 9
that nothing witnesseth Christ	else	but the Scripture alone	8, 347/ 18
obey him in nothing	else	but as far as	8, 352/ 4
them not in anything	else	, " these words were no	8, 355/ 27
the charge belongeth . . . or	else	should be suffered to	8, 357/ 33
either in Scripture or	else	otherwise of me without	8, 360/ 13
himself or any man	else	-- for the proof	8, 364/ 25
himself nor no man	else	, the thing that he	8, 364/ 27
not, nor no man	else	, nor never shall hereafter	8, 364/ 29
-- which God would	else	have had found in	8, 365/ 25
the apostles themselves or	else	by general councils . . . the	8, 370/ 28
known for heretics. Or	else	let Tyndale tell which	8, 376/ 2
churches be false, or	else	let Tyndale, as I	8, 378/ 9
and will say that	else	he is no more	8, 379/ 32
a devil?" -- or	else	that he mean by	8, 391/ 16
also a sinner, or	else	his manhood not part	8, 392/ 12
nor err not . . . or	else	in all those times	8, 393/ 15
apostles' days hitherto . . . or	else	must Tyndale tell us	8, 395/ 4
say they believe nothing	else	. And in that point	8, 395/ 19
reformed and cured, or	else	cut off from the	8, 398/ 22
in purpose to do . . .	else	shall our faith stand	8, 402/ 13
bread, the other nothing	else	but bread, and false	8, 403/ 22
any time since. Or	else	must Tyndale tell us	8, 407/ 28
by Peter confessed . . . or	else	we be not only	8, 408/ 2
sin at all, or	else	that he shall be	8, 410/ 35
repent or not. For	else	may the devil prevail	8, 410/ 37
believe the contrary; or	else	that a man may	8, 411/ 6
and return again; for	else	the gates of hell	8, 411/ 28
what he might mean	else	, taking the way that	8, 413/ 13
I trow, no man	else	, but that his words	8, 413/ 17
words either false or	else	of little effect. For	8, 413/ 30
there confess -- or	else	we shall not only	8, 414/ 11
gloss nor any gloss	else	can save Tyndale's tale	8, 415/ 30
salvation should need anything	else	. For though he put	8, 415/ 34
here take it, or	else	he speaketh little to	8, 419/ 35
three together, because that	else	the faith were but	8, 421/ 10
in the Scripture nothing	else	but to be the	8, 427/ 22
elects in heaven, or	else	the child of the	8, 428/ 17
wont to do. For	else	will I come shortly	8, 429/ 22
doctrine is utterly nothing	else	but very frantic blasphemy	8, 443/ 3
he mean thus . . . or	else	that himself and his	8, 446/ 2
he sinneth deadly. For	else	God did not pardon	8, 449/ 11

such far-fetched wise invention . . .	else	can I not, in	8, 453/ 24
her to thee, or	else	bring her yoked with	8, 457/ 20
must needs ensue thereupon,	else	hath he no right	8, 459/ 11
as ye see, nothing	else	in effect but that	8, 460/ 21
not maliciously, because that	else	it is not damnable	8, 462/ 9
full virtuous men; and	else	God forbid. And this	8, 468/ 10
in darkness before. For	else	, if Tyndale said true	8, 468/ 32
for naught -- or	else	, if he take the	8, 470/ 8
I can see . . . or	else	must he confess that	8, 473/ 25
nor yet no man	else	till it was devised	8, 474/ 20
learn those articles, or	else	cannot be bound to	8, 476/ 10
believe them alone . . . or	else	, if he will be	8, 476/ 14
Tyndale and me, nothing	else	, in effect, but to	8, 479/ 26
his further folly --	else	might I well even	8, 480/ 7
and consent thereunto . . . or	else	doth all unwillingly, as	8, 493/ 31
ere they die, shall	else	be none of God's	8, 495/ 11
it, and which should	else	, for his frowardness and	8, 504/ 5
his grace -- for	else	they could not so	8, 504/ 23
own father -- or	else	would Tyndale forbid them	8, 505/ 35
God's words unwritten) or	else	that God's word is	8, 508/ 35
at this time nothing	else	object against him than	8, 512/ 18
the remnant, which would	else	be infinitely, ten hundred	8, 516/ 22
of his sleep, or	else	let him sleep still	8, 520/ 31
nature of man.) Or	else	that in the committing	8, 524/ 32
of his hand than	else	he would do. For	8, 525/ 35
falling into sin. For	else	, till they begin to	8, 526/ 29
and draw back, or	else	drag and stick still	8, 526/ 30
sin that they would	else	do at another time	8, 528/ 17
certain knowledge, he shall	else	never make me believe	8, 533/ 7
lost his wits or	else	were himself asleep while	8, 533/ 26
David nor no man	else	that Tyndale saith, "There	8, 537/ 35
was all for love.	Else	, if he agree that	8, 538/ 24
world, purgatory, nor anywhere	else	. The plain reproof whereof	8, 540/ 17
who should raise him	else	? Now, where he saith	8, 542/ 30
mad to do; or	else	, if he take, I	8, 551/ 6
I or any man	else	had any time said	8, 552/ 4
busy, frantic heresies. For	else	would he never for	8, 559/ 10
a very few heretics,	else	by the agreement, I	8, 559/ 13
than an apostle, or	else	less witted than a	8, 565/ 15
at the least, or	else	a lie and a	8, 566/ 13
thereby they feel, or	else	ween they feel, that	8, 566/ 33
whereof he hath nothing	else	done but only given	8, 567/ 19
renovation of baptism; or	else	that the sore words	8, 569/ 26
written his law . . . or	else	(which were yet far	8, 571/ 28
both in England and	elsewhere	, causing some of them	8, 17/ 4
and his master writeth	elsewhere	, and himself in many	8, 56/ 36
book of Obedience as	elsewhere	, as near as I	8, 245/ 32
if he find anything	elsewhere	written (by his master	8, 347/ 11
generally for all that	embrace	the name of Christ	8, 145/ 5
taken "for all that	embrace	the name of Christ	8, 560/ 32

number of "all that	embrace	the name of Christ	8, 561/ 23
themselves Christian men and	embrace	his name, casting off	8, 561/ 30
his two disciples toward	Emmaus	burned in their breasts	8, 545/ 17
made against the great	emperor	infidel commonly called Julian	8, 128/ 19
either lord, king, or	emperor	meddleth anything for the	8, 136/ 13
being there before the	Emperor	, said that if the	8, 514/ 7
they not compelled the	emperors	of the earth, and	8, 136/ 7
evil lords, princes, and	emperors	have helped and maintained	8, 136/ 17
good lords, princes, and	emperors	have set to their	8, 136/ 18
pursuit have princes and	emperors	both punished them and	8, 136/ 23
and "mark" that all	emperors	, kings, princes, lords, and	8, 137/ 1
blessings waste out and	empty	the poor widows' houses	8, 42/ 15
and so waste and	empty	out the substantial virtues	8, 42/ 20
expositor, and blown his	empty	scalp full of busy	8, 559/ 9
God's grace, and of	enabling	the new-regenerated creature to	8, 194/ 34
the festival called Festum	encaeniorum	have been instituted afterward	8, 349/ 30
with his strange words	enchant	and charm the reader	8, 180/ 15
hearing to any false	enchanters	that would bewitch you	8, 38/ 18
Tyndale never needed to	encumber	his book therewith. Besides	8, 472/ 13
lest he should have	encumbered	himself somewhat with the	8, 292/ 5
be, and the more	encumbered	conscience that they have	8, 316/ 21
they have . . . the more	encumbered	-- and the more	8, 316/ 22
cruel sight had so	encumbered	their minds . . . that they	8, 541/ 19
pierced," and their minds "	encumbered	, " with "sight" of his	8, 542/ 23
men shall with penance-doing	endeavor	themselves to satisfy for	8, 210/ 11
deed, the penitent should	endeavor	himself to conceive and	8, 211/ 37
word of God, somewhat	endeavor	himself toward his own	8, 239/ 9
respect of man's own	endeavor	to deserve it. This	8, 400/ 26
without confession or any	endeavor	through good works toward	8, 410/ 19
if he do not	endeavor	himself to do, but	8, 479/ 18
own towardness and good	endeavor	, worketh in man the	8, 500/ 13
be not rebellious but	endeavor	ourselves to believe, and	8, 500/ 18
in mockage of men's	endeavor	toward the belief, and	8, 500/ 24
think that the good	endeavor	of the man's part	8, 502/ 16
reckon that the good	endeavor	of man should be	8, 503/ 8
not by his towardness	endeavor	himself to receive the	8, 503/ 12
foolish to put any	endeavor	of his own to	8, 503/ 33
say not that man's	endeavor	can any good do	8, 504/ 20
say that when men	endeavor	themselves toward so good	8, 504/ 21
them. And since their	endeavor	toward God is good	8, 504/ 25
with them. And their	endeavor	shall not be a	8, 504/ 27
with their own good	endeavor	walking and working with	8, 505/ 26
teach them that man's	endeavor	toward faith is not	8, 505/ 32
them that their own	endeavor	would rather hinder, and	8, 506/ 1
and all their other	endeavor	? All which things if	8, 506/ 4
his advice, use none	endeavor	at all, nor do	8, 506/ 12
maketh us against the	endeavor	of man toward the	8, 506/ 19
attaining of faith . . . which	endeavor	he mocketh and calleth	8, 506/ 20
for lack of good	endeavor	, hath had of the	8, 506/ 24
reason against the good	endeavor	of man's will is	8, 506/ 27

at all: ergo, none	endeavor	of myself in conforming	8, 507/ 1
may they with good	endeavor	and obedient conformity deserve	8, 507/ 33
seek the truth, and	endeavor	himself to believe them	8, 546/ 7
wit, not resist, but	endeavor	himself to submit his	8, 546/ 17
For as for any	endeavor	of themselves at God's	8, 566/ 26
would ask him when	ended	that old time of	8, 158/ 12
all true miracles were	ended	either in the apostles'	8, 245/ 34
uncircumcised in desert . . . he	endeth	that matter with this	8, 72/ 25
all the fruit. Thus	endeth	the First Book. The	8, 141/ 10
fox a pulpit. Here	endeth	the Second Book, in	8, 221/ 29
wot, that Saint John	endeth	his book before. And	8, 312/ 31
living in heaven. Thus	endeth	the Third Book. The	8, 382/ 26
in this chapter. Here	endeth	the confutation of this	8, 418/ 11
here his whole process	endeth	. And willing that we	8, 560/ 5
church at all. Here	endeth	the Fourth Book.	8, 573/ 6
punishment from endless into	ending	. For -- whereas the	8, 539/ 30
unpunished . . . but of his	endless	mercy brought his body	8, 22/ 8
writers at last with	endless	and importunate babbling, and	8, 26/ 12
that he appointed an	endless	plague for the punishment	8, 539/ 27
changed the punishment from	endless	into ending. For --	8, 539/ 30
Jerusalem till ye be	endowed	with power from on	8, 238/ 25
feel with his fingers'	ends	that Tyndale feeleth neither	8, 314/ 22
with their very fingers'	ends	. . . be bold then, hardily	8, 572/ 17
as the devil doth,	endure	pain for the maintenance	8, 220/ 25
in scripture ever to	endure	. More If Tyndale's bare	8, 335/ 32
in scripture ever to	endure	. . . More . . . lo, now have	8, 338/ 8
as he saith, to	endure	forever. For he proveth	8, 339/ 10
that the Scripture shall	endure	forever. For though the	8, 339/ 11
long shall the Church	endure	, do these heretics whatsoever	8, 344/ 33
shall not very long	endure	ere Christ shall himself	8, 478/ 21
after a temporary pain	endured	in purgatory, to set	8, 516/ 20
as it lasteth and	endureth	in them. But either	8, 439/ 22
in vain . . . for your	enemies	shall devour it. I	8, 5/ 13
for help against our	enemies	" -- "and it is	8, 67/ 7
against the infidels, the	enemies	of God and them	8, 123/ 8
faith, but are yet	enemies	thereunto -- as Jews	8, 392/ 18
and are his unchangeable	enemies	, as is the devil	8, 438/ 7
they bore over their	enemies	. And Zwingli himself, the	8, 483/ 4
temptations of our ghostly	enemy	the devil, and in	8, 129/ 3
charity borne to his	enemy	. Though this be thus	8, 199/ 29
captive in triumph that	enemy	of ours that keepeth	8, 372/ 17
the better with his	enemy	, the worse was. Yet	8, 528/ 30
from me to my	enemy	through forsaking and forswearing	8, 558/ 2
and turned from mine	enemy	unto me again . . . then	8, 558/ 7
fall down at his	enemy's	feet, and yield himself	8, 452/ 10
yield himself into his	enemy's	hands: so do these	8, 452/ 10
realm . . . and labor and	enforce	themselves, in all that	8, 11/ 4
with his fair hair,	enforce	themselves to bring in	8, 138/ 2
Knight Lord Chancellor of	England	The Preface to the	8, 1/ 3
for the king of	England	nor for any other	8, 15/ 17

in Brabant, another in	England	. What he meant I	8, 16/ 30
evangelical brethren both in	England	and elsewhere, causing some	8, 17/ 4
Bohemia the Hussites; in	England	the Wycliffists; and now	8, 28/ 32
of old time, in	England	. Let us yet consider	8, 30/ 22
in many places in	England	, because the priest saith	8, 92/ 9
any children have in	England	been christened in Latin	8, 92/ 20
Christian woman in all	England	, except haply some well-Latined	8, 92/ 23
in France, nor in	England	, nor, as I trow	8, 160/ 22
then signifieth it in	England	none other thing than	8, 166/ 29
I now that in	England	this word "congregation" did	8, 166/ 31
any poet can in	England	upon any part of	8, 176/ 4
own pleasure, if all	England	list now to go	8, 186/ 26
been commonly known in	England	. And further, if no	8, 187/ 36
as though that all	England	should go to school	8, 211/ 12
all the laws of	England	be written, and whatsoever	8, 290/ 17
Hath the realm of	England	any laws that be	8, 290/ 19
of the laws of	England	: Men have written some	8, 294/ 31
stories, as well of	England	as of other places	8, 482/ 18
at once in plain	English	, heresy. And, I say	8, 2/ 27
are made in the	English	tongue, first Tyndale's New	8, 6/ 3
of Luther translated into	English	in the name of	8, 8/ 13
yet came abroad in	English	-- of all which	8, 9/ 11
proclamations forbade any manner	English	books printed beyond the	8, 10/ 32
a book of their	English	prayers, by the name	8, 12/ 29
and fro between our	English	heretics beyond the sea	8, 13/ 8
it were spoken in	English	. Of Matrimony, whether it	8, 14/ 17
famous books, both in	English	and in Latin, declared	8, 26/ 37
and reading of such	English	books as most may	8, 36/ 28
converted, or else such	English	children as learned their	8, 92/ 24
counsel that all the	English	children shall be christened	8, 92/ 29
shall be christened in	English	, and then they shall	8, 92/ 29
them; and in the	English	should it have had	8, 111/ 18
that there was never	English	book of heresy sent	8, 142/ 19
hath expressed in his	English	translation by those English	8, 143/ 31
English translation by those	English	words that I find	8, 143/ 32
-- which in the	English	tongue hath ever had	8, 147/ 9
the Service were in	English	-- yet would it	8, 161/ 3
name. The word is	English	. . . and they teach not	8, 164/ 3
first to make the	English	reader to take it	8, 165/ 10
words themselves in the	English	tongue, by the common	8, 166/ 21
common custom of us	English	people that either now	8, 166/ 21
for another thing in	English	than it was in	8, 166/ 28
is by custom become	English	. . . as "congregation" is out	8, 166/ 36
both signify in our	English	tongue, into which Tyndale	8, 167/ 11
that company is in	English	signified, and of old	8, 169/ 19
But we had in	English	a proper English word	8, 176/ 30
in English a proper	English	word therefor; and therefore	8, 176/ 31
not put in our	English	word "church." Moria As	8, 177/ 2
if it were in	English	, every man should then	8, 177/ 9
to be suffered in	English	tongue among the people's	8, 178/ 4

now translate Moria into	English	, or some works, either	8, 178/ 11
is not very good	English	, though "senior" and "junior	8, 181/ 10
of finding a better	English	word, he saith that	8, 181/ 24
this word "seniors" in	English	-- he hath now	8, 181/ 25
call a "priest" in	English	. . . was called sometimes senior	8, 181/ 36
the Latin, nor the	English	neither. Now, this being	8, 182/ 4
Tyndale did in his	English	translation change the word	8, 182/ 23
priest," for that this	English	word "elder" signifieth no	8, 183/ 3
ere he find that	English	word "elder" there, but	8, 183/ 21
natu maiores, were this	English	word "elder" . . . whereas he	8, 183/ 27
false, but if this	English	word be in that	8, 183/ 29
and that he make	English	Latin and Latin English	8, 183/ 30
English Latin and Latin	English	. But now -- lest	8, 183/ 31
word "elder" signifieth in	English	, we cannot blame him	8, 184/ 2
translated presbyteros by this	English	word "elders" -- a	8, 185/ 4
priest" was the proper	English	word well known, and	8, 185/ 6
translate it into this	English	word "elder," which signifieth	8, 185/ 27
a Latin chronicle into	English	, in which were mention	8, 186/ 1
should yet in his	English	translation call them not	8, 186/ 4
two words is in	English	the name by which	8, 186/ 6
into "aldermen" in his	English	translation. And further, if	8, 186/ 8
which word "elder" in	English	was never so taken	8, 186/ 18
translation make us an	English	vocabulary of his own	8, 186/ 24
with Tyndale to learn	English	, and else not. Now	8, 186/ 27
but he must in	English	let English words stand	8, 186/ 31
must in English let	English	words stand in his	8, 186/ 31
words stand in his	English	translation, for all that	8, 186/ 32
of years have had,	English	names enough for such	8, 187/ 16
the same by this	English	word "elder," which nothing	8, 187/ 18
giveth he, then, that	English	word "elder" in their	8, 187/ 22
part yet in his	English	translation to give it	8, 187/ 34
to give it that	English	name by which the	8, 187/ 34
or some such other	English	word which signifieth office	8, 187/ 39
there is in the	English	tongue none office understood	8, 188/ 2
those places into the	English	tongue by any other	8, 189/ 7
such as in the	English	tongue do signify those	8, 189/ 8
that "charity" hath in	English	speech divers significations: sometimes	8, 198/ 24
if there were in	English	a word that signifieth	8, 199/ 30
translate it into that	English	word that signified none	8, 199/ 34
should Tyndale, translating into	English	, rather take this word	8, 200/ 16
naughty -- yet this	English	word "charity" never signified	8, 200/ 22
Tyndale must in his	English	translation take his English	8, 200/ 27
English translation take his	English	words as they signify	8, 200/ 27
as they signify in	English	, rather than as the	8, 200/ 28
were taken into the	English	. And yet remember I	8, 200/ 29
further, that though this	English	word "charity" had been	8, 200/ 31
word "charity" had been	English	before the birth of	8, 200/ 32
had then signified among	English	infidels an evil, wanton	8, 200/ 33
must needs in his	English	translation use his English	8, 201/ 1
English translation use his	English	words in such signification	8, 201/ 1

give not the right	English	unto the Greek word	8, 203/ 28
of grace be no	English	terms . . . but terms necessary	8, 204/ 16
sin -- and this	English	word "knowledge" is ambiguous	8, 207/ 9
the property of that	English	word. Now, if Tyndale	8, 207/ 28
will ask me what	English	word had we for	8, 207/ 30
ever since, the proper	English	word hath been "shrift	8, 207/ 32
as we say in	English	, "It forthinketh me," or	8, 210/ 37
the Greek word another	English	name. And because that	8, 211/ 4
to call anything in	English	by what word soever	8, 211/ 10
a change of the	English	word as though that	8, 211/ 12
with Tyndale to learn	English	. . . is a very frantic	8, 211/ 13
have, for our poor	English	word "penance," the use	8, 211/ 26
authority enough for an	English	word . . . except Tyndale will	8, 211/ 28
and of our own	English	tongue together, know his	8, 218/ 20
indifferent reader that understandeth	English	and hath in his	8, 218/ 25
in part both our	English	language hath and the	8, 229/ 25
and it is in	English	this word "the." For	8, 229/ 26
have two articles in	English	, "a" and "the," "a	8, 229/ 27
doth, therefore, in our	English	tongue, give great light	8, 230/ 1
the Greek nor the	English	, and maketh himself as	8, 230/ 10
and mistaking of the	English	word -- saving that	8, 230/ 19
in two so plain	English	words, and so common	8, 230/ 20
not for translating into	English	a man very meet	8, 230/ 23
translate Holy Scripture into	English	?" -- lo, to this	8, 230/ 27
he will answer true	English	, he must answer "Nay	8, 230/ 28
translate Holy Scripture into	English	?" -- to this question	8, 230/ 30
he will answer true	English	, he must answer "No	8, 230/ 31
the New Testament into	English	, to make his false	8, 230/ 34
he will answer true	English	he must answer "Yea	8, 230/ 36
the New Testament into	English	, to make his false	8, 231/ 2
he will answer true	English	, he may not answer	8, 231/ 4
the leastwise write true	English	. But now to the	8, 231/ 12
article and to the	English	article "the"; and for	8, 231/ 24
translated it into the	English	, "Art thou a prophet	8, 231/ 28
have taken into the	English	. . . and in many other	8, 232/ 14
article, both Greek and	English	, which declareth that the	8, 232/ 24
it be translated into	English	without the article (as	8, 232/ 36
man." He maketh his	English	as though the Latin	8, 232/ 38
translated the words into	English	otherwise -- and thereby	8, 233/ 6
you, correspondent unto our	English	article "the"; by which	8, 233/ 12
Tyndale should in his	English	translation not have left	8, 233/ 19
the order of our	English	words from the order	8, 234/ 26
article is not in	English	this word "that," as	8, 235/ 29
enough, and in the	English	that manner of speaking	8, 236/ 9
the verb, in our	English	tongue, changed in those	8, 236/ 13
as I would in	English	rather say "Christ was	8, 236/ 18
the other is in	English	better and more clear	8, 236/ 28
he might in the	English	find the means to	8, 237/ 19
spoke any word of	English	. But that he knew	8, 315/ 35
there is a false	English	translation of the New	8, 357/ 6

his company. For that	Englishman	which shall be found	8, 19/ 33
with which Rosseus, an	Englishman	, hath long ago proved	8, 380/ 3
too. For though none	Englishmen	be wont to speak	8, 167/ 17
Christendom first began among	Englishmen	hath always served therefor	8, 171/ 16
But this thing that	Englishmen	call a "priest" --	8, 182/ 1
a word unknown among	Englishmen	to signify priests . . . and	8, 185/ 5
repentance" -- therefore all	Englishmen	have ever hitherto misused	8, 211/ 5
by what word soever	Englishmen	by common custom agree	8, 211/ 10
the use of all	Englishmen	since Penance first began	8, 211/ 27
not the thing that	Englishmen	call "the Mass" . . . Tyndale	8, 315/ 35
were erased out of	Englishmen's	hearts, and their abominable	8, 35/ 15
may be so surely	engraved	in man's heart that	8, 269/ 20
gone), but have it	engraved	in their hearts by	8, 447/ 18
satisfied . . . he amplifieth and	enhanceth	their holy search upon	8, 47/ 14
whether God do not	enjoin	any such holy works	8, 209/ 9
the soul; nor penance	enjoined	of the priest unto	8, 14/ 36
mind or by penance	enjoined	-- he is a	8, 90/ 8
his Church to be	enjoined	unto him by his	8, 208/ 35
ghostly father . . . be not	enjoined	unto him by God	8, 208/ 36
Tyndale will no pain	enjoined	but by God's own	8, 209/ 5
friars where he was	enjoined	to tarry for his	8, 301/ 8
holy deeds of their	enjoining	, with which they must	8, 208/ 13
holy works of God's	enjoining	, and . . . to take patiently	8, 208/ 27
his people have and	enjoy	the profit without declaration	8, 78/ 26
was himself also so	enmeshed	in this matter, when	8, 318/ 5
meditation carried up in	Enoch	and Elijah's chariot! But	8, 47/ 22
him to believe that	Enoch	or Elijah is body	8, 284/ 24
wrote the one of	Enoch	and Elijah than I	8, 285/ 2
wrote the tale of	Enoch	or Elijah. If he	8, 285/ 12
Scripture), and also concerning	Enoch	and Elijah. And therefore	8, 338/ 1
those books were almost	enough	to make a book	8, 5/ 35
time for him well	enough	to show his justice	8, 9/ 30
that it was good	enough	to wed upon a	8, 14/ 22
not secret, but folk	enough	thereat, both spiritual and	8, 21/ 13
They know themselves well	enough	, and the manner of	8, 30/ 9
contentious as they. sure	enough	that his doctrine is	8, 45/ 28
search there offer themselves	enough	at hand, except men	8, 48/ 24
unto them), that is	enough	to me -- that	8, 53/ 37
that it be bad	enough	already, would yet wax	8, 57/ 17
be plain and open	enough	, yet it is perilous	8, 61/ 3
have a conscience strong	enough	to break the strong	8, 62/ 15
we can do penance	enough	for our sins, nor	8, 65/ 16
that may be tame	enough	and yet the man	8, 68/ 19
yet the man bad	enough	-- but it availeth	8, 68/ 20
see, know that well	enough	and more too. But	8, 73/ 25
them, all is well	enough	. For will waw forbade	8, 88/ 29
Christ had not pain	enough	. Is not here a	8, 90/ 10
that he knoweth well	enough	that all Christian men	8, 90/ 15
all the matter well	enough	, ye wot well, and	8, 92/ 30
they have done abundantly	enough	for God -- yea	8, 109/ 17

that he hath done	enough	for God? Yet layeth	8, 109/ 24
and thinketh that well	enough	. And the rulers of	8, 124/ 4
wotteth Tyndale himself well	enough	. For albeit that there	8, 124/ 14
there be more than	enough	that in the Catholic	8, 124/ 14
be God, waxen cold	enough	. First, in many places	8, 125/ 31
that he wotteth well	enough	. For if the priest	8, 127/ 10
excuse . . . before whose faces	enough	is set to judge	8, 129/ 18
other man marketh well	enough	. He biddeth the people	8, 138/ 21
no man can speak	enough	thereof. But the world	8, 148/ 9
as he might well	enough	, while that point nothing	8, 153/ 5
he seeth why well	enough	, and therefore I will	8, 154/ 28
already . . . we see well	enough	that it doth no	8, 161/ 17
circumstance make all well	enough	-- he needeth not	8, 164/ 35
Now seeth he well	enough	that Saint Paul spoke	8, 172/ 16
of Saint Paul is	enough	to answer all the	8, 172/ 27
into "image" is good	enough	because idols be images	8, 174/ 21
then is he cunning	enough	, and can, I assure	8, 176/ 2
the things be strong	enough	and little need me	8, 178/ 36
have had, English names	enough	for such orders of	8, 187/ 16
then seeth Tyndale well	enough	(saving that he winketh	8, 188/ 27
can and will well	enough	provide a man or	8, 190/ 7
That wot we well	enough	; but yet, put by	8, 199/ 13
we may say well	enough	-- and I have	8, 200/ 7
Dialogue I said plainly	enough	-- was that he	8, 201/ 25
that may be good	enough	, he should have made	8, 203/ 16
yet it is, lawful	enough	(so that Tyndale give	8, 211/ 9
And that is authority	enough	for an English word	8, 211/ 28
all shall clearly perceive	enough	. And to that intent	8, 218/ 28
said -- it is	enough	for good Christian men	8, 220/ 2
I may be safe	enough	-- let him leave	8, 221/ 25
he is with shame	enough	fain to forget that	8, 226/ 21
believe and wot well	enough	that it is abominable	8, 228/ 30
the article . . . saw well	enough	that he should not	8, 231/ 28
he should say well	enough	; for he should thereby	8, 234/ 9
Tyndale knoweth this well	enough	. . . and therefore he calleth	8, 236/ 2
Latin it doth well	enough	, and in the English	8, 236/ 8
God, discerneth them well	enough	from the true . . . and	8, 246/ 19
his church is sure	enough	. . . by that they know	8, 248/ 33
church they be sure	enough	. . . by that they see	8, 248/ 35
a heretic, it is	enough	to tell him that	8, 252/ 20
that it is right	enough	. I shall give you	8, 258/ 2
the true preachers had	enough	without true miracles to	8, 264/ 12
is open and plain	enough	in itself. And forasmuch	8, 264/ 35
the matter is safe	enough	. . . and the true preachers	8, 265/ 5
the true preachers able	enough	to confound the false	8, 265/ 6
But he knoweth well	enough	that I lay this	8, 271/ 6
Scripture. For it is	enough	for me that our	8, 271/ 26
again that it is	enough	for me that our	8, 271/ 36
the Scripture were plain	enough	. . . but with plenteous miracles	8, 275/ 15
that it is not	enough	to him that they	8, 279/ 23

argument, hath yet wit	enough	to laugh thereat, and	8, 286/ 27
might be saved well	enough	though our Lady's body	8, 287/ 14
his apostles thought hell	enough	. And yet -- besides	8, 288/ 24
his apostles thought hell	enough	-- I ask him	8, 289/ 13
purgatory too be scant	enough	, between them both, to	8, 289/ 14
both twain be not	enough	to Tyndale. For his	8, 289/ 18
left off with shame	enough	. . . whereas now, by this	8, 291/ 11
-- yet is it	enough	if I prove that	8, 292/ 13
have written it plainly	enough	in Scripture, yet both	8, 293/ 9
were the sacraments sure	enough	, which hang upon God's	8, 295/ 23
though he were bad	enough	beside, was yet not	8, 301/ 13
lies long and loud	enough	. For first, where he	8, 305/ 12
his words before, near	enough	in the book, but	8, 306/ 33
he might afterward well	enough	tell us, when he	8, 313/ 23
I believe that well	enough	. . . for I never heard	8, 315/ 34
expedient, and one not	enough	to teach the people	8, 320/ 10
For Tyndale seeth well	enough	that though that same	8, 342/ 16
but that it is	enough	for him to prove	8, 379/ 18
but that it is	enough	to have faith alone	8, 395/ 26
this matter it is	enough	that this Body Mystical	8, 398/ 3
church is known well	enough	. . . and therefore may be	8, 398/ 24
then confessed . . . it sufficeth	enough	for salvation, though he	8, 404/ 24
he putteth for faith	enough	, the faith that Saint	8, 404/ 35
that confession, ween well	enough	that there were none	8, 406/ 9
Peter there confessed were	enough	now to believe . . . and	8, 407/ 11
confessed then is not	enough	now for every man	8, 407/ 25
he shall be safe	enough	whether he repent or	8, 410/ 36
have ye heard often	enough	: that only faith sufficeth	8, 417/ 32
with casting on water	enough	. Saint John, therefore, writing	8, 439/ 26
likely that he did	enough	. For well ye wot	8, 444/ 16
to find fond fellows	enough	to follow it; hoping	8, 448/ 22
good Christian man well	enough	that they be wickedly	8, 451/ 30
belief that is right	enough	and hath none article	8, 459/ 17
knoweth that it is	enough	for his salvation to	8, 462/ 30
shall turn after well	enough	. . . and therefore he will	8, 470/ 6
himself can tell well	enough	that good Christian princes	8, 481/ 36
then is he safe	enough	. . . because that work is	8, 483/ 24
may stand together well	enough	. For a man may	8, 486/ 37
readers, that it is	enough	that we perceive and	8, 501/ 21
that we spy well	enough	which way this wily	8, 501/ 24
indeed, may perceive well	enough	that Tyndale, for lack	8, 506/ 23
may find good cause	enough	to captivate his reason	8, 508/ 29
see the truth well	enough	, and that I see	8, 513/ 3
that I see well	enough	that I should not	8, 513/ 3
difficulty to find folk	enough	even now, in our	8, 513/ 37
come and obey well	enough	. And therefore a Christian	8, 516/ 33
had always given him	enough	, and always would give	8, 524/ 37
and always would give	enough	, to work with his	8, 525/ 1
therefore in state good	enough	, though he be not	8, 526/ 6
stand liking thyself well	enough	in a lukewarm, without	8, 526/ 13

to be elect is	enough	, and that he may	8, 529/ 26
great man had cause	enough	to kill twenty peasants	8, 530/ 19
a little wind able	enough	to blow away a	8, 530/ 35
had all that while	enough	thereof still, and peradventure	8, 534/ 31
Tyndale) "defend you well	enough	. For ye touched yourself	8, 535/ 9
him, he is safe	enough	. For all that while	8, 547/ 29
well-told tale? It is	enough	for me that howsoever	8, 550/ 3
-- it is not	enough	for him to tell	8, 551/ 14
he can tell well	enough	, I warrant, when he	8, 557/ 20
may be saved well	enough	, he saith, believing not	8, 563/ 13
conjure up spirits, to	enquire	of them certain things	8, 128/ 26
tell for I have	enquired	for the nonce. And	8, 195/ 24
well and with fruit	ensearch	the cause of God's	8, 48/ 26
as a man spiritual,	ensearch	the cause why God	8, 61/ 19
and damnable, we must	ensearch	with him and ask	8, 448/ 36
together -- so long	ensearched	the cause of this	8, 50/ 7
yet. Tyndale When he	ensearched	the uttermost that he	8, 196/ 2
as he saith, have	ensearched	and found the very	8, 260/ 12
Tyndale, as a spiritual	ensearcher	of the cause of	8, 72/ 18
this spiritual rule of	ensearching	of the cause of	8, 62/ 1
saith he, must needs	ensue	thereupon, else hath he	8, 459/ 11
more always mesh and	entangle	himself faster and faster	8, 479/ 7
good. To vow and	enter	into any religion approved	8, 15/ 3
said that all that	enter	into religion sin in	8, 15/ 4
Spirit, he could not	enter	into the kingdom of	8, 80/ 26
by which we should	enter	into heaven. Nor when	8, 80/ 29
Spirit, he should not	enter	into the kingdom of	8, 98/ 7
upon whom thou shalt	enter	to take them in	8, 348/ 37
I beseech thee, and	enter	not with her into	8, 372/ 6
and the Spirit cannot	enter	into the kingdom of	8, 377/ 9
unbaptized. Which though they	enter	not heaven, because they	8, 406/ 22
till some of them	enter	in and kill it	8, 412/ 29
any deadly sin to	enter	. And the reason that	8, 435/ 36
never any deadly sin	enter	after. For Saint John	8, 438/ 13
death of sin to	enter	into his heart by	8, 537/ 29
seeing that he hath	entered	a matter that he	8, 326/ 4
seed of God once	entered	with the feeling faith	8, 436/ 7
such a special manner	entered	into their holy breasts	8, 442/ 15
may be so deeply	entered	and rooted in the	8, 468/ 24
of the devil, or	enticement	of the world) --	8, 422/ 29
that by the devil's	enticement	defouleth his mother, poisoneth	8, 493/ 27
own nature be so	entire	and whole that all	8, 203/ 13
eight hundred years so	entirely	fallen into heresies and	8, 386/ 31
in his pleasant poetry	entitled	"The Remedy of Love	8, 521/ 23
this chapter which Tyndale	entitleth	"The Order of Election	8, 521/ 30
witness . . . if I can	entreat	him to bear and	8, 153/ 24
I trust yet to	entreat	him hereafter. And then	8, 153/ 25
them to help to	entreat	for him; for so	8, 497/ 16
the more easy to	entreat	to fast and forbear	8, 521/ 4
Christendom -- in the	entry	whereof, at Baptism, they	8, 212/ 8

the beginning and the	entry	into everlasting life, which	8, 435/ 10
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Luther's pestilent heresies, so	envenomed	the hearts of lewdly	8, 177/ 28
himself good . . . than those	envious	wretches be laborious and	8, 11/ 7
devil had through pride,	envy	, and malice made them	8, 44/ 24
also malice, hatred, and	envy	so stuffed in Tyndale's	8, 204/ 3
he withdrew himself for	envy	of others that hastened	8, 301/ 1
the spirit of pride,	envy	, and malice, blown into	8, 411/ 19
prophets, whereupon Paul saith (	Eph	2) that we are	8, 402/ 26
a member of Christ (	Eph	5). Now, it is	8, 417/ 3
he writeth unto the	Ephesians	, "Let not fornication be	8, 37/ 27
his epistle to the	Ephesians	, "Christ cleansed the congregation	8, 94/ 27
Saint Paul to the	Ephesians	, "Christ cleansed the congregation	8, 96/ 10
Corinthians or of the	Ephesians	, he meant not in	8, 146/ 37
that congregation of the	Ephesians	which were paynims --	8, 171/ 10
the one to the	Ephesians	, the other to Timothy	8, 295/ 13
that was gathered in	Ephesus	against Saint Paul. For	8, 170/ 37
of the church of	Ephesus	. . . whom whereas God praised	8, 429/ 16
introduction into Saint Paul's	epistle	, with which he introduceth	8, 6/ 7
from Tyndale the First	Epistle	of Saint John in	8, 6/ 26
people, had liefer his	epistle	had never been put	8, 6/ 29
Cleric, a goodly, godly	epistle	. . . wherein he teacheth divers	8, 6/ 34
chapter of Saint Paul's	epistle	to the Corinthians . . . by	8, 7/ 13
ye heard an apostolical	epistle	counseling the man to	8, 18/ 35
chapter of the First	Epistle	that spiritual men should	8, 45/ 34
express promise in the	epistle	of Saint James, where	8, 87/ 14
to say that the	epistle	was never of Saint	8, 87/ 28
saith John in his	epistle	. And if we have	8, 89/ 21
fifth chapter of his	epistle	to the Ephesians, "Christ	8, 94/ 27
first of his first	epistle	, "Ye are born of	8, 94/ 31
first chapter of his	epistle	, where he saith, "Of	8, 94/ 34
letted not in his	epistle	to the Romans to	8, 149/ 35
living. And in his	epistle	to Titus he took	8, 150/ 1
as Luther doth the	Epistle	of Saint James, because	8, 155/ 29
Saint Paul in his	epistle	to the Corinthians whereof	8, 160/ 29
Paul in his first	epistle	to the Corinthians. As	8, 162/ 6
chapter of the same	epistle	-- where Saint Paul	8, 172/ 19
well in the said	epistle	of Saint Peter as	8, 184/ 10
place of Saint Peter's	epistle	. . . Saint Jerome amendeth that	8, 184/ 19
allegeth in the First	Epistle	of Saint Peter: "Seniores	8, 185/ 9
afterward, in the second	epistle	: "Admoneo te ut resuscites	8, 191/ 30
Saint Paul in his	epistle	to the Corinthians said	8, 262/ 35
have sent him his	epistle	again and say, "If	8, 263/ 2
dead . . . and deny the	Epistle	of Saint James because	8, 265/ 18
manner himself before his	epistle	written . . . which he would	8, 315/ 2
spoken of in the	epistle	. Which I said not	8, 315/ 8
no word in the	epistle	that proveth that Saint	8, 315/ 9
the Gospel, or the	Epistle	either, or out of	8, 316/ 14
occupy place in his	epistle	: if Tyndale tell us	8, 325/ 31
second of his first	epistle	he saith, "These I	8, 333/ 9

said, and by their	epistle	wrote, "The Holy Ghost	8, 343/ 24
master by Saint James'	epistle	. If he deny not	8, 346/ 30
chapter of the second	epistle	, where Saint Paul writeth	8, 359/ 25
before, in the same	epistle	: "Have thou the form	8, 360/ 18
chapter of the First	Epistle	to the Corinthians, saith	8, 369/ 19
Augustine in the 118th	epistle	, to Januarius, saith thus	8, 370/ 24
word or by my	epistle	"? By which words it	8, 374/ 18
bark at, because the	epistle	is lost. But God	8, 374/ 22
plainly, in his second	epistle	, in these words: "Thou	8, 374/ 26
chapter of the First	Epistle	of John. Which seed	8, 420/ 15
chapter of his first	epistle	. Which epistle is undoubtedly	8, 424/ 10
his first epistle. Which	epistle	is undoubtedly one of	8, 424/ 10
twain taken in this	epistle	of Saint John . . . by	8, 425/ 7
affirmeth upon Saint John's	epistle	-- in his false	8, 425/ 14
exposition of the First	Epistle	of Saint John, he	8, 425/ 34
words in this First	Epistle	of Saint John . . . where	8, 427/ 7
the place in that	epistle	of Saint John whereby	8, 427/ 12
Saint John in that	epistle	nothing maketh in this	8, 434/ 11
whole process of his	epistle	, one part compared with	8, 434/ 24
words of the same	epistle	. . . avoideth," will Tyndale say	8, 435/ 37
place of the same	epistle	, that he which is	8, 436/ 15
expositors of Saint John's	epistle	before, make us to	8, 438/ 9
himself, in the same	epistle	, counseleth every good man	8, 438/ 14
John in the selfsame	epistle	, with all the old	8, 441/ 2
that ever expounded that	epistle	of Saint John. And	8, 441/ 3
which in the selfsame	epistle	, against Tyndale, expressly he	8, 441/ 14
Saint Paul, in his	Epistle	to the Romans, speaketh	8, 444/ 1
Exposition upon the First	Epistle	of Saint John), that	8, 447/ 10
Exposition upon the First	Epistle	of Saint John, that	8, 448/ 26
Exposition upon the First	Epistle	of Saint John), and	8, 493/ 2
Exposition upon the First	Epistle	of Saint John, as	8, 550/ 24
sects. They begin their	epistles	in such apostolical fashion	8, 40/ 14
Apostles as in the	epistles	of Saint Paul . . . by	8, 84/ 10
written either gospels or	epistles	, that then they alleged	8, 150/ 33
four (some in the	epistles	of Saint John, and	8, 183/ 23
two places of the	epistles	of Saint John, and	8, 185/ 11
read over the two	epistles	of Saint Paul written	8, 190/ 35
to Timothy in those	epistles	which Tyndale exhorteth every	8, 191/ 34
Saint Paul in his	epistles	to Timothy -- and	8, 197/ 31
the apostles by their	epistles	, with which we read	8, 257/ 5
by himself, and their	epistles	in like wise . . . and	8, 310/ 24
place in Saint Paul's	epistles	, every place in the	8, 336/ 12
none of Saint Paul's	epistles	be lost, or such	8, 339/ 16
or that in those	epistles	were no letters. Nor	8, 339/ 17
Apocalypse, or to the	epistles	of Saint Paul . . . in	8, 362/ 27
writing, that Saint Paul's	epistles	have things hard and	8, 362/ 33
teach without Scripture be	equal	with the Scripture; whether	8, 131/ 24
his word unwritten is	equal	and as strong as	8, 131/ 33
of God himself, one	equal	God with his Father	8, 243/ 10
Christ was not one	equal	God with his Father	8, 266/ 18

Ghost is like and	equal	Godhood: so is there	8, 368/ 30
ordinances like power and	equal	authority. And no less	8, 368/ 32
in their own kind,	equal	authority. Nothing may there	8, 369/ 1
the Holy Ghost were	equal	with the Father and	8, 407/ 2
Holy Ghost be one	equal	God with the Father	8, 462/ 33
Christ is one God	equal	with the Father, it	8, 462/ 34
believing purgatory, and the	equal	Godhood of Christ with	8, 481/ 18
same state . . . into five	equal	parts, if it please	8, 556/ 35
beguile us with sophistical	equivocation	. For our matter is	8, 271/ 32
runneth in juggling, by	equivocation	of this word "church	8, 417/ 8
word -- for such	equivocations	and diverse understandings of	8, 487/ 10
their pestilent errors were	erased	out of Englishmen's hearts	8, 35/ 15
have not contended with	Erasmus	, whom he calleth my	8, 176/ 10
have not contended with	Erasmus	my darling because I	8, 176/ 15
such malicious intent with	Erasmus	my darling as I	8, 176/ 17
had I found with	Erasmus	my darling the shrewd	8, 176/ 18
I find in Tyndale,	Erasmus	my darling should be	8, 176/ 19
But I find in	Erasmus	my darling that he	8, 176/ 20
abideth by; and therefore	Erasmus	my darling shall be	8, 176/ 22
Greek word ecclesia; therefore	Erasmus	in his new translation	8, 176/ 29
it into a worse.	Erasmus	also meant none heresy	8, 176/ 32
me to contend with	Erasmus	, as there was to	8, 176/ 36
have been angry with	Erasmus	because that instead of	8, 176/ 39
touching Moria, in which	Erasmus	under the name and	8, 177/ 3
say so alone. And	Erasmus	(whom Tyndale calleth my	8, 184/ 7
master Martin Luther, when	Erasmus	laid against him for	8, 255/ 30
though they did miracles,	Erasmus	yet could not prove	8, 255/ 33
he translated In principio	erat	verbum "In the beginning	8, 236/ 4
sacrament written in Scripture:	ergo	, there was no promise	8, 87/ 8
taken as a paynim;	ergo	, that thing is true	8, 242/ 26
lawful holdeth a heresy;	ergo	, these two things be	8, 242/ 28
article one miracle written;	ergo	, it is not true	8, 256/ 22
God did so thrice,	ergo	he did so always	8, 277/ 12
did so in three,	ergo	he did so in	8, 277/ 13
taught them some things,	ergo	in sacraments he taught	8, 277/ 14
Men have written some;	ergo	, they have written all	8, 294/ 32
do penance for sin;	ergo	, to do penance for	8, 305/ 2
alike against all heresies;	ergo	, they wrote every necessary	8, 333/ 26
and obey the Church;	ergo	, Tyndale is to be	8, 345/ 16
anything that he commanded;	ergo	, the apostles have left	8, 350/ 36
followeth: He cannot sin;	ergo	, he cannot be damnably	8, 420/ 8
good fire by him:	ergo	, he that turneth the	8, 440/ 6
and he did so,	ergo	every elected person doth	8, 467/ 28
et tu habes aures,	ergo	tu es asinus meus	8, 467/ 31
and thou hast ears:	ergo	, thou art my ass	8, 467/ 32
plain and evident Scripture.	Ergo	, he confesseth here plainly	8, 473/ 7
anything do at all:	ergo	, none endeavor of myself	8, 507/ 1
suffer his church to	err	in the knowledge of	8, 132/ 13
never suffer it to	err	and be deceived in	8, 132/ 15
church of elects doth	err	but yet it doth	8, 133/ 19

yet it doth not	err	. And forasmuch as these	8, 133/ 19
poetry" that when I "	err	most," I do now	8, 175/ 9
that I do not	err	or lie after such	8, 175/ 20
Christ's very, true faith	err	and be damnably deceived	8, 361/ 24
Whether "the Church" Can	Err	Tyndale There is another	8, 386/ 2
whether the church may	err	. Which if ye understand	8, 386/ 4
of Christ that cannot	err	. If he mean by	8, 386/ 26
Catholic, known church cannot	err	in that faith which	8, 388/ 32
Whether the Church Can	Err	" . . . and that he now	8, 390/ 22
that church both may	err	and indeed so doth	8, 390/ 26
the church that cannot	err	. Wherein what his final	8, 390/ 30
may be deceived and	err	, or not. For in	8, 393/ 2
and yet sin not,	err	and yet err not	8, 393/ 4
not, err and yet	err	not -- and readeth	8, 393/ 4
whether "the church" may	err	or not, is in	8, 393/ 8
wise though they cannot	err	yet they can err	8, 393/ 13
err yet they can	err	, be of this "elect	8, 393/ 13
they sin not nor	err	not . . . or else in	8, 393/ 14
they both sin and	err	. And here speak I	8, 393/ 16
a Christian Man Cannot	Err	, and How He May	8, 405/ 7
How He May Yet	Err	" -- in that chapter	8, 405/ 7
very Christian man cannot	err	in anything that should	8, 405/ 8
from Christ, they might	err	and yet be never	8, 405/ 19
that a man may	err	without peril, even though	8, 414/ 36
Whether the Church Can	Err	." Here followeth the next	8, 418/ 12
a Christian Man Cannot	Err	, And How He May	8, 460/ 5
How He May Yet	Err	Tyndale And as they	8, 460/ 6
sin not, so they	err	not. And on the	8, 460/ 8
they sin, so they	err	-- but never unto	8, 460/ 9
even so, they cannot	err	in anything that should	8, 460/ 15
elect church" do often	err	and yet never err	8, 460/ 23
err and yet never	err	, even in like manner	8, 460/ 23
fashion) can never after	err	damnably. And why? For	8, 461/ 6
so can he never	err	in anything at all	8, 461/ 9
elect church" may sometimes	err	, but never maliciously --	8, 461/ 20
a true member cannot	err	at all, neither maliciously	8, 461/ 27
his "elect church" cannot	err	at all, in any	8, 461/ 31
his "elect church" may	err	in the one kind	8, 462/ 8
promises, he can never	err	at all. And why	8, 462/ 11
his "elect church" cannot	err	in anything that is	8, 462/ 18
through Christ . . . may yet	err	in not believing that	8, 464/ 32
from Christ, they might	err	and yet be never	8, 467/ 4
sin deadly though they	err	in any article that	8, 467/ 12
great, the elect may	err	and die in that	8, 471/ 21
though he happen to	err	and think that our	8, 472/ 36
fallen from Christ, and	err	from the way of	8, 483/ 27
sin and not sin," "	err	and not err" . . . and	8, 484/ 28
sin," "err and not	err	" . . . and after, his royal	8, 484/ 28
them. For when we	err	not in wit, reason	8, 496/ 20
of things, we cannot	err	in will and choice	8, 496/ 21

them. For when we	err	not in wit, reason	8, 501/ 15
and judgment . . . we cannot	err	in will and choice	8, 501/ 15
Tyndale For when we	err	not in wit, reason	8, 511/ 14
and judgment . . . we cannot	err	in will and choice	8, 511/ 15
point, that when we	err	not in wit, we	8, 511/ 33
in wit, we cannot	err	in will . . . but that	8, 511/ 33
point, that when we	err	not in will and	8, 512/ 11
and judgment, we cannot	err	in will and choice	8, 512/ 12
which errors yet they	err	not, because of their	8, 522/ 20
is sure, and cannot	err	in anything necessary to	8, 560/ 21
he showeth you can	err	or not, he will	8, 560/ 25
and Whether It May	Err	or Not" -- wherein	8, 560/ 27
that "the church" may	err	and that yet it	8, 563/ 17
that yet it cannot	err	. . . saving that suddenly, unawares	8, 563/ 17
whether "the church" can	err	or not. And there	8, 563/ 20
Catholic church both may	err	and doth err . . . and	8, 563/ 21
may err and doth	err	. . . and proveth it by	8, 563/ 22
Whether the Church May	Err	" -- Tyndale saying that	8, 564/ 6
the Catholic Church may	err	-- whether the "elect	8, 564/ 6
for "the" church may	err	or not, he saith	8, 564/ 7
a Christian man "cannot	err	, and how he may	8, 564/ 22
how he may yet	err	." And therein he telleth	8, 564/ 22
that the elects cannot	err	in the promises of	8, 564/ 23
search whether they can	err	or not. Then cometh	8, 564/ 37
whether "the" church may	err	or not. In all	8, 566/ 10
Go do me this	errand	to a man," he	8, 229/ 33
say, "Go do this	errand	to the man," he	8, 229/ 34
known, to whom the	errand	pertaineth. This article "the	8, 229/ 36
send none of his	errand	! But Tyndale cannot prove	8, 337/ 27
he had so grievously	erred	in that point, and	8, 24/ 11
the Scripture; whether they	erred	, and not only whether	8, 131/ 25
were as great that	erred	in not believing there	8, 464/ 7
there were a God,	erred	yet in that he	8, 464/ 8
persons that so have	erred	before cannot be after	8, 478/ 31
hath he divers full	erroneous	opinions and very false	8, 80/ 22
sentence and a false,	erroneous	judgment given by Tyndale	8, 86/ 34
in such malicious and	erroneous	fashion -- he complaineth	8, 175/ 5
yet hath Tyndale by	erroneous	books, in setting forth	8, 177/ 27
church fall into the	erroneous	belief of any damnable	8, 258/ 13
comments upon Scripture, and	erroneous	books of devilish heresies	8, 358/ 28
the same in such	erroneous	wise as Luther and	8, 460/ 32
the rabble of such	erroneous	heretics. And therefore, as	8, 480/ 5
now the spirit of	error	and lying hath taken	8, 15/ 35
never fall in damnable	error	. For if a man	8, 61/ 14
forth his master's former	error	again. For he layeth	8, 123/ 1
his church by such	error	not only leave the	8, 132/ 29
may fall into damnable	error	. And thereto he saith	8, 133/ 18
nor fall into any	error	of any necessary point	8, 154/ 19
in himself: malice, ignorance,	error	, and folly. For in	8, 181/ 17
cannot fall in damnable	error	, but hath been, is	8, 222/ 29

keep the Church from	error	, leading into every truth	8, 225/ 22
this while before . . . the	error	of whom he doubteth	8, 268/ 1
be delivered from this	error	that this false preacher	8, 268/ 30
Church were in damnable	error	instead of the right	8, 376/ 9
fall into the damnable	error	of Arius, Helvidius, and	8, 388/ 13
in a very damnable	error	-- he that thus	8, 388/ 25
I speak of that	error	, also, which is of	8, 393/ 19
because he repenteth that	error	afterward, and returneth again	8, 393/ 21
from all lies and	error	noisome and hurtful. And	8, 402/ 24
and acknowledge their former	error	; whereby he granteth that	8, 407/ 34
devil, no lies, none	error	prevail." For whatsoever any	8, 410/ 1
no lies, nor none	error	prevail; for whatsoever sin	8, 410/ 16
no devil, nor none	error	prevail" do not prove	8, 410/ 24
he saith that none	error	can prevail against the	8, 411/ 3
belief, nor by any	error	believe the contrary; or	8, 411/ 6
fall from it by	error	. . . but then if he	8, 411/ 7
If he repent his	error	and return again to	8, 411/ 9
shall never fall in	error	, and therefore shall never	8, 411/ 11
if he repent his	error	and return again to	8, 411/ 24
salvation that sin nor	error	cannot prevail against it	8, 412/ 27
devil, no lies, no	error	prevail), for there shall	8, 412/ 37
no sin nor no	error	prevail against this faith	8, 413/ 1
fashion -- that none	error	shall prevail against faith	8, 413/ 3
that there is none	error	noisome but if it	8, 414/ 34
truth contrary to his	error	be written in Holy	8, 415/ 1
deceived with any damnable	error	-- and proveth it	8, 420/ 6
deceived, since every damnable	error	is sin. But now	8, 420/ 9
pain, and a damnable	error	to believe that God	8, 425/ 29
stick still in his	error	, and say that Saint	8, 439/ 14
that there could none	error	so foolish nor so	8, 448/ 20
purpose, nor hold any	error	maliciously (sinning against the	8, 460/ 10
is because what other	error	soever such a true	8, 461/ 11
is contrary to that	error	be written, saith Tyndale	8, 461/ 15
For since he granteth	error	of infirmity in other	8, 461/ 28
other points only malicious	error	to be deadly sin	8, 461/ 34
promises, every manner of	error	to be deadly sin	8, 461/ 35
these two kinds of	error	. . . one against the promises	8, 462/ 4
but because that every	error	therein were deadly sin	8, 462/ 11
because that every manner	error	, though it be not	8, 462/ 21
and that none other	error	is deadly sin or	8, 462/ 23
proveth, that every manner	error	in every article of	8, 462/ 26
and frailty; and none	error	in any other article	8, 462/ 28
truth, either in that	error	or very near to	8, 464/ 33
very near to that	error	be all the whole	8, 464/ 34
saith that none other	error	in anything save the	8, 466/ 25
should immediately acknowledge their	error	and not resist. More	8, 467/ 7
taught, they repent their	error	and believe the truth	8, 467/ 15
better taught, repent every	error	that he holdeth --	8, 468/ 16
and forthwith repent his	error	. If the old holy	8, 469/ 2
he that were in	error	leave his error at	8, 469/ 24

in error leave his	error	at the first true	8, 469/ 24
saith here, repent his	error	always at the first	8, 470/ 14
Tyndale, though the man's	error	were but in such	8, 470/ 20
promise is a damnable	error	against God's promise --	8, 470/ 29
ever fall into any	error	concerning any of the	8, 470/ 32
he found in that	error	concerning God's promise were	8, 470/ 34
can fall into any	error	against the promises . . . and	8, 471/ 3
and die in that	error	, for lack of good	8, 471/ 21
he shall repent that	error	when he is taught	8, 472/ 38
repenting of his former	error	. Now, then, it is	8, 473/ 4
other articles: that none	error	in any of the	8, 473/ 19
of the promises, every	error	and ignorance also is	8, 473/ 22
to repent their former	error	to the contrary, as	8, 475/ 17
our Lady (the contrary	error	whereof, after the truth	8, 476/ 33
also that the contrary	error	of that article is	8, 478/ 30
by repentance of that	error	: he must needs confess	8, 478/ 32
you of his abominable	error	in this point. And	8, 502/ 10
the contrary of their	error	be written in the	8, 564/ 25
thick, full of pestilent	errors	and pernicious heresies, that	8, 2/ 6
things, with many pestilent	errors	besides, these abominable books	8, 5/ 29
against purgatory -- the	errors	of which book I	8, 8/ 12
bodies, and by sinful	errors	and abominable heresies, many	8, 11/ 2
the devil in their	errors	and heresies -- as	8, 13/ 12
sore did forthink his	errors	and heresies, and so	8, 17/ 25
that he revoked his	errors	, albeit that some of	8, 23/ 5
devil all his other	errors	, so gave he him	8, 24/ 20
lived, into any such	errors	induced or confirmed. And	8, 24/ 32
remembrance of their pestilent	errors	were erased out of	8, 35/ 14
they verily thought those	errors	none of his . . . nor	8, 152/ 36
marked and condemned his	errors	, did reckon this for	8, 153/ 14
and be occasions of	errors	and heresies . . . and the	8, 155/ 9
raise they many great	errors	, and say the Scripture	8, 156/ 10
that I think mine "	errors	so subtly couched that	8, 175/ 12
them." As for mine	errors	, how subtly they be	8, 175/ 13
I cannot see mine	errors	but ween that my	8, 175/ 18
out and called mine	errors	be but his own	8, 175/ 27
detesteth and abhorreth the	errors	and heresies that Tyndale	8, 176/ 21
it unto their own	errors	. . . and, as Saint Augustine	8, 254/ 9
into heresies and damnable	errors	that by all this	8, 386/ 32
in other things their	errors	be not unto damnation	8, 405/ 10
be deceived with damnable	errors	. For by this faith	8, 418/ 32
be deceived with damnable	errors	. More Here he telleth	8, 420/ 3
in other things their	errors	be not unto damnation	8, 460/ 16
us first begin with	errors	against the promises in	8, 462/ 16
not the promises, their	errors	be not unto damnation	8, 466/ 28
they died in those	errors	, were the articles never	8, 467/ 18
persuasions may fall in	errors	and heresies more than	8, 468/ 21
shall not repent his	errors	at the first nor	8, 468/ 26
the truth, from more	errors	than one. For though	8, 469/ 9
articles they repent their	errors	as soon as they	8, 471/ 5

to repent his former	errors	to the contrary, but	8, 476/ 11
and renounce his former	errors	. . . and from henceforth utterly	8, 479/ 9
unwholesome heap of fly-blown	errors	and moth-eaten heresies. And	8, 506/ 17
elects into sins and	errors	. . . in which sins yet	8, 522/ 18
not, and in which	errors	yet they err not	8, 522/ 19
as for all other	errors	, none can (he saith	8, 564/ 24
ye may see that	errors	of doctrine in manner	8, 564/ 27
uttered and taught his	errors	and his heresies . . . and	8, 572/ 30
only by his most	erudite	, famous books, both in	8, 26/ 37
showed in his most	erudite	, famous book against Luther	8, 225/ 29
by men of more	erudition	and learning. But, now	8, 25/ 27
Origen's doctrine so much	erudition	, devotion, and virtue, besides	8, 152/ 35
I have since his	escape	received them. And it	8, 19/ 23
witted to suffer him	escape	so. For though idols	8, 174/ 8
devilish heresies, and so	escape	the other: Tyndale, therefore	8, 220/ 32
them and would fain	escape	away with some gay	8, 297/ 2
not by no means	escape	, we must needs perceive	8, 298/ 32
to wry aside and	escape	by that he saith	8, 299/ 11
if he ween to	escape	out so . . . he shall	8, 477/ 16
George Constantine, ere he	escaped	, was ready to have	8, 17/ 6
subjects, to forbear and	eschew	his company. For that	8, 19/ 32
from thenceforth avoid and	eschew	the peril and danger	8, 27/ 13
which if he should	eschew	, he should, he saith	8, 199/ 21
one warning or twain	eschew	-- yet meant he	8, 469/ 13
of some things for	eschewing	of infidels' mocking, Tyndale	8, 291/ 10
our Lord of his	especial	providence useth temporally to	8, 2/ 11
all the remnant, most	especial	repentance and remorse; whereby	8, 24/ 21
and help of whose	especial	grace no labor of	8, 39/ 1
them, should of God's	especial	influence have some effectual	8, 99/ 11
concurrent help of God's	especial	grace. But since the	8, 510/ 2
Tyndale's doctrine, the most	especial	faith. For Tyndale, as	8, 535/ 29
highly still in God's	especial	grace and favor? Now	8, 570/ 24
good Christian folk, and	especially	the King's subjects, to	8, 19/ 32
for his rate, right	especially	bound . . . not in reason	8, 27/ 33
persecuted and punished, and	especially	by bodily pain or	8, 28/ 12
good Christian man, and	especially	such as are not	8, 37/ 18
out for him . . . and	especially	in that thing in	8, 48/ 35
obedience is to obey	especially	for that God so	8, 55/ 6
holy interpreters past, and	especially	to the sense received	8, 61/ 8
lust laid upon preaching,	especially	because every man might	8, 126/ 3
-- and yet most	especially	because of Tyndale's evil	8, 167/ 8
the right virtuous and	especially	well learned men of	8, 177/ 36
good religious friars, and	especially	the Friars Observants, honest	8, 190/ 18
schools oftentimes to speak (	especially	for the reproof of	8, 205/ 23
many other things, and	especially	in the plural number	8, 236/ 10
of every age, and,	especially	, the witness of his	8, 239/ 19
much more than mad	especially	but if some of	8, 250/ 28
speaketh anything thereof --	especially	not of the institution	8, 312/ 10
pray to her (and	especially	misliketh her devout anthem	8, 313/ 13
we speak of, and	especially	sacraments or ceremonies, were	8, 324/ 16

book, and yet most	especially	by his Exposition upon	8, 447/ 10
promise made -- and	especially	since it was no	8, 464/ 20
prove his saying true,	especially	taking the promises as	8, 473/ 38
turning unto God. And	especially	the word "converted" (which	8, 558/ 32
all the matter most	especially	dependeth . . . that is to	8, 561/ 18
themselves are witless . . . and	especially	so that they believe	8, 572/ 3
all holy days, and	especially	(for so these heretics	8, 572/ 13
to a more determinate	especialty	; and that in many	8, 234/ 23
long looking on it . . .	espied	well that it would	8, 364/ 6
that folk should not	espy	the falsehood and folly	8, 35/ 7
that be not the	essential	points of those sacraments	8, 197/ 23
hundred years; how they	establish	their lies, first with	8, 135/ 6
-- and all to	establish	them in their theft	8, 138/ 11
foreremembered -- laboreth to	establish	. . . not only by the	8, 427/ 5
once so made and	established	by our Savior himself	8, 322/ 19
church" is the "firm	establishment	and the pillar of	8, 396/ 25
not only against every	estate	here in earth, and	8, 26/ 8
-- and into such	estate	as children live in	8, 406/ 21
of his own present	estate	neither, but that he	8, 425/ 2
have fallen from that	estate	and become by sin	8, 437/ 16
that Eliachim did not	esteem	fasting as Tyndale doth	8, 67/ 25
will always so villainously	esteem	the sacraments but if	8, 76/ 12
And therefore let us	esteem	the observances of the	8, 369/ 15
and doth therefore more	esteem	and more set by	8, 381/ 21
not the fourth of	Esther	also clean contrary to	8, 67/ 29
yet a much higher	estimation	of the sacraments than	8, 98/ 26
would, for the great	estimation	that Origen was in	8, 153/ 8
increase of his own	eternal	pain: so do these	8, 12/ 4
liveth and reigneth in	eternal	glory. To which as	8, 39/ 2
receive us into the	eternal	tabernacles, and where he	8, 52/ 29
not the devil in	eternal	darkness, where whoso mishap	8, 129/ 11
his glory into the	eternal	torment of hell . . . but	8, 209/ 33
-- sin and pain	eternal	and temporal and altogether	8, 212/ 30
forthwith, there were neither	eternal	pain nor temporal pain	8, 213/ 13
rest, but also to	eternal	glory, it pleased him	8, 321/ 19
year, too, into one	eternal	day without either week	8, 322/ 23
brother, and in the	eternal	Jerusalem shall be my	8, 373/ 5
soul die not by	eternal	damnation therefor . . . because he	8, 393/ 17
the soul suffer not	eternal	damnation therefor . . . because he	8, 393/ 20
hath upon pain of	eternal	death precisely forbidden them	8, 455/ 19
pain, and all, both	eternal	and temporal, both in	8, 495/ 35
sometimes "final" elects, sometimes "	eternal	." Thus, which kind of	8, 497/ 36
called the "final" and "	eternal	" elects; albeit that the	8, 498/ 11
concerning that final or	eternal	election . . . not only because	8, 498/ 14
election therefore is called "	eternal	"; but he spoke there	8, 498/ 24
meaneth the final and	eternal	elects -- let us	8, 498/ 35
the injustice of God's	eternal	ordinance and most righteous	8, 502/ 2
the perpetual bliss and	eternal	joys of heaven? Whether	8, 505/ 30
inevitably necessitated by the	eternal	election of God unto	8, 518/ 33
unto glory and his	eternal	reprobation unto pain; which	8, 518/ 33

life, the other of	eternal	damnation. And always while	8, 522/ 2
wit, the punishment from	eternal	to temporal. And therefore	8, 539/ 36
upon the pain of	eternal	death, when he said	8, 543/ 24
satisfaction also for the	eternality	of the pain, and	8, 210/ 7
God's favor, and the	eternality	of the pain forgiven	8, 210/ 30
to put away the	eternality	of the pain . . . yet	8, 288/ 32
ever any angel is	eternally	saved or not --	8, 464/ 16
with a well-working love,	eternally	damned in hell . . . except	8, 556/ 14
the First Book of	Euclid's	Geometry, as that every	8, 507/ 17
of the Chronicle of	Eusebius	, translated, I trow, by	8, 348/ 16
nuns be taught that "	evangelical	liberty" that they may	8, 7/ 15
his coat, written from	evangelical	brethren here unto the	8, 13/ 23
brethren here unto the	evangelical	heretics beyond the sea	8, 13/ 23
so constant in his	evangelical	doctrine but that after	8, 17/ 1
not to utter his	evangelical	brethren both in England	8, 17/ 4
contrary to their own	evangelical	doctrine, those evangelicals themselves	8, 28/ 15
and death, divers their	evangelical	brethren that vary from	8, 28/ 17
outward, bodily punishment, their	evangelical	liberty should serve them	8, 30/ 2
evangelists than would his	evangelical	brother Barnes . . . but that	8, 31/ 9
godly gospel, at their "	evangelical	liberty" secretly to do	8, 32/ 19
they be in an	evangelical	and in manner angelical	8, 120/ 32
pleasant preaching of their	evangelical	liberty. For then whereas	8, 248/ 30
defense of their false "	evangelical	" freedom -- he that	8, 354/ 30
straitly restrained of our	evangelical	liberty . . . he bethinketh himself	8, 563/ 10
own evangelical doctrine, those	evangelicals	themselves cease not to	8, 28/ 15
are of those counterfeit	evangelicals	more sundry sorts of	8, 28/ 18
of Saint John the	Evangelist	; for that was his	8, 12/ 34
and fasting." The holy	evangelist	Luke, in the fourteenth	8, 69/ 14
realm, and a new	evangelist	, too, that maketh with	8, 180/ 23
tongue in which the	Evangelist	wrote the words himself	8, 233/ 14
of Saint John the	Evangelist	: "He that cometh from	8, 240/ 5
tell why that every	evangelist	writeth many things that	8, 291/ 19
of Saint John the	Evangelist	in the last chapter	8, 310/ 5
in books); but every	evangelist	, of occasion offered unto	8, 310/ 22
the prophet and the	evangelist	saith that "they shall	8, 331/ 30
as became the right	evangelist	of Christ. But Tyndale	8, 439/ 36
false translation of the	evangelists	than would his evangelical	8, 31/ 9
to wit, all the	evangelists	and all the apostles	8, 150/ 29
already written by the	evangelists	and the apostles . . . so	8, 151/ 30
be written, by his	evangelists	and apostles, and left	8, 154/ 17
by them and his	evangelists	written, preserved, and kept	8, 157/ 19
death of his four	evangelists	and his twelve apostles	8, 157/ 28
because the apostles and	evangelists	called it baptisma, and	8, 188/ 30
that the apostles and	evangelists	did apply and appropier	8, 189/ 1
so, afterward, of his	evangelists	and apostles -- yea	8, 239/ 18
by his apostles and	evangelists	we believe that he	8, 245/ 11
and believe that the	evangelists	and the apostles preached	8, 245/ 13
of them by the	evangelists	and the others of	8, 304/ 8
feebleth that since the	evangelists	did not go together	8, 310/ 14
seek among the other	evangelists	, he shall find more	8, 311/ 34

the hearts of the	evangelists	and apostles, and teach	8, 331/ 24
the apostles and the	evangelists	? Now, the words of	8, 356/ 13
texts of the other	evangelists	with some sleight gloss	8, 362/ 24
either by the prophets,	evangelists	, or any other apostle	8, 365/ 17
when Tyndale seeketh an	evasion	in his book of	8, 296/ 24
Good son" -- this	evasion	is none evasion. For	8, 296/ 28
this evasion is none	evasion	. For in the sixth	8, 296/ 28
meanwhile, believe that his	evasion	is not worth a	8, 474/ 35
in on Saint Matthias'	Eve	, by the name of	8, 10/ 28
themselves as our mother	Eve	did . . . that they fall	8, 49/ 18
him to destroy, and	Eve	was so beguiled that	8, 49/ 22
through temptation . . . and as	Eve	ate the forbidden fruit	8, 542/ 34
all -- neither Matins,	Evensong	, nor Mass -- nor	8, 162/ 20
an everlasting satisfaction and	ever-sufficient	. More The beginning of	8, 89/ 25
bring their souls into	everlasting	torture, without any manner	8, 12/ 2
fire to the fire	everlasting	. And this is, lo	8, 15/ 37
the soul unto the	everlasting	death; and therefore neither	8, 37/ 22
ward, Christ is an	everlasting	satisfaction and ever-sufficient. More	8, 89/ 25
it the new and	everlasting	testament in his blood	8, 116/ 28
and his "new and	everlasting	testament in his blood	8, 117/ 8
after this world in	everlasting	fire of hell. Is	8, 261/ 24
and bliss or pain	everlasting	to the judged bodies	8, 282/ 27
made his last and	everlasting	testament, . . . and no more	8, 335/ 27
it should be his	everlasting	token and covenant; and	8, 376/ 16
faith and knowledge is	everlasting	life; and by this	8, 402/ 19
how he calleth it "	everlasting	life" to come to	8, 402/ 31
faith and knowledge is	everlasting	life." But all faithful	8, 403/ 16
faith and knowledge is	everlasting	death." For this faith	8, 403/ 17
yet be far from	everlasting	life. For besides that	8, 403/ 18
that no manqueller hath	everlasting	life abiding in him	8, 435/ 3
and therefore hath not "	everlasting	life" abiding in him	8, 435/ 7
and the entry into	everlasting	life, which shall be	8, 435/ 10
the third is himself	everlasting	life, of his own	8, 435/ 11
deadly, and hath not	everlasting	life nor the seed	8, 435/ 21
of that seed of	everlasting	life, preserved from all	8, 435/ 29
end, the one of	everlasting	life, the other of	8, 522/ 1
it still for the	everlasting	life." And finally --	8, 543/ 32
longer, and yet none	everlastingly	. . . but every man at	8, 406/ 29
twain every one is	evermore	with the other) ought	8, 81/ 15
sacrament; and for such	evermore	hath it been taken	8, 85/ 13
-- in all these,	evermore	one piece of their	8, 142/ 27
their priesthood -- then	evermore	of a thousand, nine	8, 196/ 5
delivered unto them, and	evermore	kept with them, in	8, 264/ 26
to God's bidding be	evermore	deadly sin, but if	8, 308/ 18
and serpentine generations have	evermore	hitherto, when they have	8, 361/ 4
of his true church,	evermore	among many other things	8, 478/ 11
chastity "without resistance." But	evermore	I would that Tyndale	8, 521/ 13
no stole. And thus	everybody	well perceiveth how shameless	8, 127/ 16
And when we had,	everybody	, much mused how that	8, 446/ 20
he reckoneth himself sure	everything	to be false that	8, 87/ 4

went about to make	everything	very open and plain	8, 144/ 17
vowel) is common to	everything	, almost; but "the" signifieth	8, 229/ 29
written. And verily if	everything	that we should necessarily	8, 256/ 25
substance, in general, of	everything	necessary to our souls'	8, 257/ 12
tell the cause of	everything	that it pleaseth God	8, 260/ 10
believed of them in	everything	, upon pain of the	8, 262/ 28
he found not out	everything	that many a more	8, 273/ 4
in Scripture . . . and that	everything	that they should do	8, 279/ 24
but also prove that	everything	is opened therein that	8, 282/ 8
and left in writing,	everything	that is of necessity	8, 290/ 4
yet again was not	everything	necessary delivered Moses in	8, 299/ 18
his book and almost	everything	that he maketh, sometimes	8, 306/ 36
written, in Holy Scripture,	everything	necessary to be believed	8, 309/ 18
Saint Paul therein wrote	everything	that he presently spoke	8, 315/ 10
Moses' books . . . and upon	everything	that they should be	8, 352/ 5
nor to prove that	everything	necessary to salvation is	8, 363/ 13
he hath not written	everything	that he taught, nor	8, 363/ 16
that he taught, nor	everything	is not now had	8, 363/ 17
my brethren . . . because in	everything	ye have remembered me	8, 368/ 21
good works, and finally	everything	wherein the Catholic, known	8, 479/ 14
matter to salvation. For	everything	that God will have	8, 480/ 38
therefore, though we agreed	everything	that he saith in	8, 564/ 2
the one ever used	everywhere	in Christ's whole church	8, 260/ 19
learning of Saint Paul	everywhere	, "I say that therein	8, 326/ 19
matters being so plain,	evident	, and clear -- and	8, 25/ 28
this place of Scripture	evident	and plain against Tyndale	8, 66/ 23
nothing but plain and	evident	Scripture; I would he	8, 96/ 6
here by plain and	evident	Scripture; for as for	8, 96/ 7
believed without plain and	evident	Scripture . . . when we see	8, 117/ 26
and that it is	evident	also that by the	8, 118/ 30
be, as Luther saith,	evident	, open, and plain; of	8, 133/ 9
therefore, by plain and	evident	Scripture, that all the	8, 157/ 16
kept, in plain and	evident	Scripture. When Tyndale hath	8, 157/ 20
yet, by plain and	evident	Scripture, prove me farther	8, 157/ 22
say, by plain and	evident	Scripture, prove me farther	8, 157/ 25
me, by plain and	evident	Scripture, that notwithstanding his	8, 157/ 31
proved by plain and	evident	Scripture -- now cometh	8, 257/ 26
stepping from "plain and	evident	Scripture," their old specially	8, 257/ 29
their old specially plain,	evident	words, unto dark, debatable	8, 257/ 30
is so plain and	evident	to every man that	8, 283/ 23
first. For it is	evident	in all the three	8, 296/ 22
against Tyndale, and so	evident	. . . that when he wrestleth	8, 297/ 1
me by plain and	evident	Scripture. For else were	8, 335/ 8
this truly it is	evident	that Saint Paul delivered	8, 369/ 10
examples so plain and	evident	that every man must	8, 386/ 13
besides divers other arguments,	evident	and plain, which I	8, 388/ 3
them by plain and	evident	Scripture that faith could	8, 395/ 11
words in plain and	evident	scriptures -- for all	8, 395/ 18
tokens show you, with	evident	reason and plain Scripture	8, 399/ 7
were plain, clear, and	evident	: these heretics always, for	8, 424/ 23

For whereas it is	evident	and plain by clear	8, 424/ 35
make him open and	evident	by the plain and	8, 432/ 2
Now, against all these	evident	places of Scripture plainly	8, 434/ 1
many manifest, plain, and	evident	, and clearly proving his	8, 434/ 8
is so open and	evident	. . . not only in Scripture	8, 468/ 10
proved by plain and	evident	Scripture. Ergo, he confesseth	8, 473/ 6
proved by plain and	evident	Scripture . . . and that the	8, 473/ 10
proved by plain and	evident	Scripture -- then must	8, 475/ 19
not by plain and	evident	Scripture, is not his	8, 476/ 37
be very plain, open,	evident	, and clear -- he	8, 490/ 11
now so plain and	evident	of themselves. For who	8, 502/ 12
soul hath in such	evident	and open conclusions as	8, 507/ 15
scriptures be plain and	evident	. Doth not Saint Paul	8, 509/ 14
I remember, any plain,	evident	scripture proving his final	8, 537/ 5
say, by plain and	evident	Scripture. For after those	8, 538/ 31
findeth in plain and	evident	Scripture. But we will	8, 549/ 6
hath in Holy Scripture	evidently	commanded that whoso make	8, 49/ 31
false that is not	evidently	written in Holy Scripture	8, 87/ 4
proved unto him, so	evidently	, openly, and plainly, that	8, 133/ 10
if Tyndale were not	evidently	, openly, and plainly shameless	8, 133/ 11
but if it were	evidently	written in Holy Scripture	8, 473/ 34
or not plain and	evidently	proved . . . the sure truth	8, 478/ 35
plain reproof whereof appeareth	evidently	-- the deadly sin	8, 540/ 17
master Martin Luther saith),	evidently	and plainly written. Wherein	8, 562/ 38
of late plenteous of	evil	books! For they have	8, 2/ 4
half -- not of	evil	will or malice, but	8, 3/ 1
accursed kind. The chief	evil	in an idol was	8, 3/ 24
set forth heresies as	evil	as the Koran. And	8, 3/ 37
the cause of all	evil	, and thereby make God	8, 4/ 1
the danger of their	evil	deeds, upon the boldness	8, 5/ 25
there are of these	evil	sects an innumerable sort	8, 6/ 2
in grace, if some	evil	counsel had not come	8, 17/ 35
say nor mean so	evil	as they be borne	8, 26/ 20
and then of those	evil	books so many daily	8, 35/ 23
I am sure that	evil	and ungracious folk shall	8, 38/ 25
worse. But surely, as	evil	as the others be	8, 41/ 11
for unsavory meat and	evil	such as now these	8, 44/ 36
spiritual; the devil (their	evil	spirit) and themselves, with	8, 49/ 25
And if he be	evil	, forbeareth him and with	8, 56/ 13
forward therein, but be	evil	and will be no	8, 57/ 6
nature neither good nor	evil	, but taking their goodness	8, 60/ 13
their goodness or their	evil	of commandment or prohibition	8, 60/ 14
hath evilly and of	evil	purpose translated: the books	8, 65/ 2
I will bring no	evil	in during his life	8, 66/ 11
us." What things the	evil	spirit that inspireth Tyndale	8, 72/ 28
therefore Tyndale taketh an	evil	way to stick upon	8, 81/ 33
Baptism, repentance of the	evil	life past, with faith	8, 100/ 35
but also upon that	evil	angels the devils, whose	8, 101/ 24
but also sometimes among	evil	men and the very	8, 128/ 12
in the air, as	evil	a hand as it	8, 128/ 34

and have either of	evil	will or of ignorance	8, 130/ 8
but also do the	evil	, and not know which	8, 132/ 30
thousand since that, as	evil	lords, princes, and emperors	8, 136/ 16
he had of an	evil	mind translated it in	8, 142/ 11
other tokens of Tyndale's	evil	intent in his translation	8, 143/ 6
causes why Tyndale did	evil	in translating the Scripture	8, 143/ 17
those changes among without	evil	meaning or any suspicion	8, 143/ 38
as Tyndale is . . . whose	evil	words and sermons do	8, 150/ 5
men to devotion: as	evil	as I like the	8, 161/ 36
of heretics and his	evil	appetite to speak after	8, 166/ 2
especially because of Tyndale's	evil	intent -- I said	8, 167/ 8
because that Tyndale either	evil	perceiveth my words or	8, 169/ 8
my words or else	evil	remembered them . . . or, finally	8, 169/ 9
pleasure, and for none	evil	purpose -- I would	8, 171/ 29
worshippers of idols, did	evil	in the worshipping of	8, 173/ 2
God's law with their	evil	living, they took away	8, 173/ 26
men's ears do signify	evil	images and devilish, he	8, 174/ 10
be by nature, and	evil	angels be angels still	8, 174/ 23
be not only those	evil	things rehearsed, but answered	8, 177/ 25
play, but that such	evil	hearers wax a great	8, 177/ 30
the people's hands . . . lest	evil	folk, by false drawing	8, 178/ 4
a right good tale	evil	worth the hearing; for	8, 186/ 33
is to wit, from	evil	to worse: ye see	8, 188/ 5
he say that every	evil	officer -- mayor, bailiff	8, 198/ 11
it mean good or	evil	, but if the circumstance	8, 198/ 34
then were he an	evil	translator that, where the	8, 199/ 32
time, among them, an	evil	love and a naughty	8, 200/ 22
was used to signify	evil	love. And I say	8, 200/ 30
among English infidels an	evil	, wanton love -- yea	8, 200/ 33
neither of good nor	evil	." And when it is	8, 207/ 12
be sustained for the	evil	act past -- and	8, 209/ 34
word but for an	evil	purpose. He saith here	8, 210/ 26
and then do as	evil	as he did, and	8, 214/ 37
did, and be as	evil	as he was: then	8, 214/ 37
prophet Balaam and his	evil	end, and that all	8, 220/ 27
at last unto an	evil	death . . . he forgetteth in	8, 220/ 28
God and with an	evil	death. What death each	8, 221/ 16
opinions and from thinking	evil	good, and therefore from	8, 227/ 12
as they say) both	evil	good and good evil	8, 227/ 15
evil good and good	evil	. . . for they call Christ's	8, 227/ 15
they call Christ's sacraments	evil	and Luther's lechery good	8, 227/ 16
which doth not believe	evil	to be good, he	8, 228/ 2
Gospel, which Tyndale hath	evil	translated: I will now	8, 232/ 28
you how he hath	evil	translated also this selfsame	8, 232/ 29
that Tyndale meant any	evil	in this; nor I	8, 236/ 27
doth it of an	evil	purpose. For his master	8, 255/ 29
God. For since this	evil	man, misled with an	8, 268/ 37
man, misled with an	evil	spirit, would lead you	8, 268/ 37
at the leastwise not	evil	, nor like smoke to	8, 285/ 31
the chapter, have so	evil	dependence one toward another	8, 307/ 1

further that it is	evil	done to put it	8, 318/ 13
said it had an	evil	signification . . . and signified that	8, 318/ 13
a false faith and	evil	works (and be accursed	8, 337/ 3
For they agree so	evil	together that the thing	8, 341/ 17
so sore set upon	evil	preaching that after the	8, 358/ 2
such confidence in his	evil	cause is nothing but	8, 386/ 19
because thou hast done	evil	; run never the faster	8, 409/ 21
that his tale hangeth	evil	together . . . and the words	8, 410/ 22
that his words will	evil	stand together. And yet	8, 413/ 17
because he hath done	evil	before, and hopeth that	8, 416/ 9
I not; but that	evil	which I would not	8, 419/ 12
is the father of	evil	folk, and they his	8, 434/ 26
he cannot have that	evil	will so to do	8, 436/ 7
do not; but that	evil	which I would not	8, 443/ 24
un-Christian tale of an	evil	Christian man. For now	8, 445/ 11
is sorry for his	evil	deed, and is forgiven	8, 445/ 36
their repentance after their	evil	deed, but the time	8, 449/ 14
be not fully so	evil	as others that resist	8, 452/ 4
elect shall turn from	evil	to good always at	8, 470/ 2
to find out what	evil	we might say by	8, 480/ 15
his nun is any	evil	deed at all, but	8, 493/ 14
not of anger or	evil	will to his person	8, 494/ 9
rose of anger or	evil	will . . . but some of	8, 494/ 12
without any demerit or	evil	desert of their own	8, 500/ 2
an un-Christian mind this	evil	Christian man hath in	8, 500/ 36
and giveth unto the	evil	people and reprobates an	8, 501/ 36
heaven nor that any	evil	works shall have any	8, 516/ 4
to deliver them from	evil	. . . as the care of	8, 518/ 7
the best, using our	evil	to goodness as we	8, 526/ 22
use his goodness to	evil	. For when a wanton	8, 526/ 23
can do any manner	evil	to bring any good	8, 527/ 10
' Let us do	evil	that good may come	8, 527/ 14
him back from that	evil	, through the wisdom of	8, 529/ 3
which he willingly wrought	evil	. . . except Tyndale say that	8, 534/ 35
while, among all these	evil	thoughts, all these ungracious	8, 536/ 20
worse, nor waxen as	evil	as we, and we	8, 538/ 7
at naught, and done	evil	in my sight? Thou	8, 539/ 5
I shall raise up	evil	against thee, even out	8, 539/ 11
despair but that as	evil	as he is, he	8, 549/ 24
the putting out of	evil	folk by excommunication --	8, 570/ 21
be well - or	evil-affectionate	, so may give itself	8, 510/ 24
by the words of	evil-construed	Scripture, and the other	8, 343/ 11
sent them by some	evil-disposed	persons out of this	8, 11/ 27
secret, unknown sort of	evil-living	and worse-believing heretics. And	8, 219/ 8
the while . . . as an	evil-tached	horse shakes off sometimes	8, 455/ 28
the burning of Tyndale's	evil-translated	Testament. But Tyndale as	8, 152/ 18
men have burned his	evil-translated	Books and will not	8, 175/ 6
naught, and by their	evildoing	lose their goodness. And	8, 434/ 17
books which himself hath	evilly	and of evil purpose	8, 65/ 2
The root of all	evils	is covetousness; which while	8, 430/ 15

far as he will	exact	of the poor man's	8, 24/ 27
Then have we the	Examination	of Thorpe, put forth	8, 7/ 25
and burned. In his	examination	he refused to be	8, 13/ 30
And yet at his	examination	he denied that ever	8, 20/ 12
there were at his	examination	some persons present of	8, 20/ 14
doubteth. Now was his	examination	not secret, but folk	8, 21/ 13
Mammon, saying at his	examination	that all the heresies	8, 21/ 24
When he came to	examination	, he waxed stiff and	8, 22/ 23
heretic Thorpe, in his	examination	, calleth the sacrament aright	8, 300/ 26
allthing? Thus, good readers,	examine	him . . . and then shall	8, 48/ 8
that so narrowly did	examine	his works, and so	8, 153/ 13
over these words and	examine	them not . . . he may	8, 294/ 21
will yet a little	examine	his words better . . . when	8, 296/ 2
appear when we well	examine	and consider what congregation	8, 390/ 6
let us a little	examine	the parts of his	8, 391/ 2
I shall a little	examine	this faith of his	8, 405/ 35
when ye shall well	examine	them . . . as gay as	8, 410/ 12
shall we consider and	examine	the parts. These are	8, 418/ 29
that let us now	examine	. First, we shall, I	8, 427/ 20
with Tyndale's words, and	examine	in them these three	8, 530/ 9
the Bishop of Rochester	examined	, and after, for his	8, 13/ 28
And afterward being further	examined	upon the same . . . some	8, 20/ 17
and write, being afterward	examined	thereupon, saw the contrary	8, 22/ 32
his words are well	examined	. . . he both meaneth very	8, 518/ 15
grace, surely seen and	examined	-- I trust to	8, 554/ 24
his preaching show himself	example	. And therefore, being priest	8, 7/ 7
duty to follow the	example	of his noble Grace	8, 27/ 19
painful death, both for	example	and for infection of	8, 28/ 9
thy neighbor after the	example	of Christ and his	8, 40/ 8
fervent love . . . after the	example	of Christ and his	8, 42/ 22
our Savior, following the	example	of the devil that	8, 43/ 30
love." Tyndale Take an	example	in the great commandment	8, 48/ 18
heart. More In this	example	, of the great commandment	8, 48/ 22
search observe. As for	example	, lo, whereas God hath	8, 49/ 30
and his fellows. Take	example	saith Tyndale in the	8, 50/ 22
doth -- as, for	example	, his own excellent nature	8, 50/ 26
and thereof he layeth	example	of David and of	8, 60/ 34
I gave you the	example	, and hath no special	8, 101/ 9
I did put the	example	, is of the servant's	8, 104/ 22
and paynims . . . as, for	example	, such causes as Tyndale	8, 110/ 5
steppeth he from the	example	of the same sacrament	8, 115/ 26
I showed as for	example	that he changed commonly	8, 143/ 7
putteth London for his	example	. And if he would	8, 146/ 12
Christian city for an	example	-- yet may there	8, 146/ 28
and that after the	example	of the other assembly	8, 171/ 4
lightsome lantern of good	example	. . . by which the world	8, 180/ 2
see never any such	example	more! And now, when	8, 180/ 8
place I take for	example	. For whereas he layeth	8, 185/ 10
like. He putteth another	example	by this word "hope	8, 199/ 18
whereof serveth him this	example	? Did any man forbid	8, 202/ 13

where he putteth his	example	of "standing in his	8, 203/ 15
should have made the	example	by lewd Luther and	8, 203/ 16
had said as for	example	, when his own Grace	8, 203/ 20
the faith. As, for	example	, that he changed the	8, 219/ 1
show you first an	example	thereof in the first	8, 230/ 6
the affirmative. As, for	example	, if a man should	8, 230/ 25
have showed you one	example	thereof in the Gospel	8, 232/ 27
and bring us forth	example	in our speech, or	8, 237/ 13
vary -- as, for	example	, that friars may wed	8, 249/ 31
Writ indeed. As, for	example	, when we say that	8, 253/ 22
the more clearness, one	example	of either side. We	8, 258/ 2
I showed you an	example	of our deductions . . . which	8, 258/ 22
deducing thereof. And the	example	also that I show	8, 258/ 25
I show you an	example	of Tyndale's deduction upon	8, 258/ 30
ye see by Tyndale's	example	for what intent and	8, 260/ 26
let me see, for	example	. . . whether friars may wed	8, 266/ 5
can serve for no	example	, it is too clear	8, 266/ 7
us take therefore for	example	some such heresy as	8, 266/ 14
world to show it	example	of meekness, and not	8, 268/ 23
years old, unto his	example	of smoke and sore	8, 284/ 9
we to Tyndale's other	example	that he putteth, of	8, 287/ 25
forth a right good	example	. For thus he saith	8, 292/ 32
have by his own	example	showed you!), that thing	8, 309/ 22
here appeareth by his	example	of circumcision. I let	8, 324/ 33
of preaching he putteth	example	of statutes-making -- as	8, 356/ 29
unwritten -- as, for	example	, the perpetual virginity of	8, 359/ 10
every man. As, for	example	, that we kneel when	8, 367/ 37
most necessary. As, for	example	, that the Passion of	8, 370/ 30
at his Maundy gave	example	and commandment also --	8, 375/ 26
by and by putteth	example	of the perpetual virginity	8, 405/ 11
of Christ . . . with an	example	put of the body	8, 417/ 14
say that in the	example	that I before did	8, 439/ 19
horrible deed, as, for	example	, manslaughter or adultery; and	8, 445/ 34
I say, for his	example	of such kind of	8, 471/ 23
fond handling of this	example	. First, it is folly	8, 472/ 3
this day; as, for	example	, that it is a	8, 477/ 35
he say, "as, for	example	, they that maintain that	8, 480/ 21
some -- as, for	example	, the perpetual virginity of	8, 480/ 33
malice, to follow the	example	of Saint Paul . . . and	8, 482/ 2
shall now see what	example	he bringeth forth. Tyndale	8, 488/ 28
once his long childish	example	of his good child	8, 491/ 8
this child, take for	example	some of the true	8, 491/ 28
put in him for	example	not, as he doth	8, 491/ 32
let him put for	example	that his true member	8, 492/ 1
since we have for	example	taken no little, pretty	8, 492/ 10
have also taken for	example	no little, pretty boy	8, 492/ 11
we did put for	example	-- yet, being a	8, 492/ 32
we need none other	example	against his frantic heresy	8, 493/ 15
commend. For in our	example	of Jack Slouch . . . what	8, 494/ 3
purpose . . . and, turning the	example	of his good child	8, 495/ 21

have put into the	example	of his little child	8, 497/ 6
elect." For if the	example	of his good child	8, 497/ 12
as Tyndale putteth his	example	by. But we will	8, 497/ 18
to seek long for	example	, since no man doubteth	8, 513/ 25
he putteth here his	example	by David. And therefore	8, 530/ 8
confirmeth it with his	example	of David, which did	8, 532/ 15
full well. And for	example	we need no further	8, 532/ 28
in this wise by	example	: A man that lieth	8, 534/ 11
But by this one	example	of Saint Paul are	8, 549/ 26
tell us some like	examples	of Christ and his	8, 42/ 25
Scripture (as we have	examples	in the Pharisees), yet	8, 46/ 5
that were circumcised; which	examples	might teach us many	8, 60/ 9
saints' lives so many	examples	that it were overlong	8, 64/ 37
straitly, bring in the	examples	of David and his	8, 72/ 21
great, weighty word: "These	examples	might teach us many	8, 72/ 26
no further in these	examples	than that in necessity	8, 72/ 30
their sophistry take the	examples	that are past, in	8, 133/ 28
in Christ" by the	examples	of Judas and Balaam	8, 179/ 8
Balaam were not meet	examples	for me, that bear	8, 180/ 19
both well for plain	examples	to him that beareth	8, 180/ 21
I bring him other	examples	in, also very meet	8, 180/ 27
I could give you	examples	, were it not both	8, 235/ 11
Scripture of God, these	examples	suffice; and therefore I	8, 262/ 5
and then all the	examples	that he putteth be	8, 283/ 38
thereupon . . . and put the	examples	of the Assumption of	8, 289/ 23
I have showed you	examples	and shall. But now	8, 312/ 2
as in the common-known	examples	of our Lady's perpetual	8, 365/ 23
once . . . and that with	examples	so plain and evident	8, 386/ 13
again see that his	examples	are no more lightsome	8, 386/ 14
We find also plain	examples	, both in Scripture and	8, 437/ 14
these reasons and these	examples	, I say with the	8, 438/ 8
he furnisheth it with	examples	so feeble and so	8, 490/ 12
to perceive how the	examples	anything touch the matter	8, 490/ 14
behold it, put his	examples	in great and horrible	8, 490/ 15
which mind and soft	examples	of infirmity, feebleness, imperfection	8, 491/ 35
upon him with the	examples	of such as he	8, 537/ 12
proveth us by the	examples	of King David and	8, 565/ 37
kinds of idolatries . . . far	exceed	and pass, and incomparably	8, 4/ 30
and partly for the	excellence	of the sacraments of	8, 98/ 34
for example, his own	excellent	nature and goodness, of	8, 50/ 27
very good and great,	excellent	nature of God be	8, 51/ 10
of priesthood hath an	excellent	privilege, in which none	8, 113/ 20
miracles, more, and more	excellent	, than ever any did	8, 243/ 36
glorious demonstration of his	excellent	, high wit and learning	8, 418/ 21
-- in which is	excepted	also the prayers and	8, 213/ 24
promiseth, without any manner	exception	, that whensoever the wicked	8, 432/ 19
me with a hideous	exclamation	. . . and crying out upon	8, 500/ 26
for all his great	exclamation	, we be not yet	8, 501/ 23
-- do these words	exclude	all the means that	8, 97/ 15
-- did he therein	exclude	Tyndale's father and his	8, 97/ 19

which things we never	exclude	the special privilege of	8, 213/ 19
sought the means to	exclude	it; and worst of	8, 237/ 21
one" to forbid and	exclude	any more than one	8, 261/ 6
left out, but clean	excluded	also. For if he	8, 233/ 23
of man," he hath	excluded	it utterly but if	8, 233/ 28
man." The two first	excludeth	him utterly from all	8, 234/ 16
meaneth no miracles, there	excludeth	his doctrine . . . and would	8, 311/ 10
folk by excommunication --	excommunicate	"good" folk now, and	8, 570/ 21
from the sentence of	excommunication	. . . and with his judgment	8, 23/ 11
of evil folk by	excommunication	-- excommunicate "good" folk	8, 570/ 21
For they were not	excusable	which then had the	8, 274/ 37
of a woman is	excusable	if he take her	8, 530/ 24
their ignorance is without	excuse	. . . before whose faces enough	8, 129/ 18
their ignorance . . . have none	excuse	when they see against	8, 129/ 36
and saints -- what	excuse	could his ignorance have	8, 130/ 15
is warned hath none	excuse	if he take no	8, 138/ 33
is warned hath none	excuse	if he take none	8, 139/ 33
we never could have	excuse	before God if we	8, 139/ 37
Greek may be his	excuse	and defense . . . forasmuch as	8, 143/ 29
length declareth for his	excuse	four fair virtues in	8, 181/ 16
list, we may yet	excuse	the old translator . . . which	8, 184/ 28
therefore Tyndale is without	excuse	, which hath translated presbyteros	8, 185/ 3
so often for his	excuse	, he must be content	8, 198/ 31
not serve for Tyndale's	excuse	: that is to wit	8, 237/ 37
this objection will not	excuse	their obstinate heresies held	8, 247/ 37
because we shall not	excuse	ourselves and say that	8, 331/ 17
and how can Tyndale	excuse	the apostles of their	8, 376/ 11
Ghost? How will he	excuse	Saint Paul for taking	8, 376/ 14
like boast for to	excuse	him and his fellows	8, 454/ 10
home and help to	excuse	him and keep him	8, 497/ 10
people and reprobates an	excuse	for themselves, and an	8, 501/ 36
were but a false	excuse	of sin, since grace	8, 525/ 7
to provide them their	excuse	in this point was	8, 531/ 4
and the most special	excuse	of all elects from	8, 532/ 35
through temptation. Let Tyndale	excuse	every sin that cometh	8, 543/ 1
let Tyndale say for	excuse	of their sin what	8, 543/ 13
vain goeth about to	excuse	the sin of Christ's	8, 544/ 4
under pretext of their	excuse	teach us false heresies	8, 544/ 13
I fear me, the	excuse	of Tyndale for the	8, 544/ 17
men! And for to	excuse	the apostles in the	8, 545/ 28
me that howsoever Tyndale	excuse	their mistrust and unbelief	8, 550/ 4
hold the good man	excused	of all those abominable	8, 494/ 5
as holy David saith,	excuses	for their sin. For	8, 451/ 32
substance; and such other	excuses	like, for all his	8, 494/ 10
not all this tale	excuses	of their faith fallen	8, 542/ 25
the lack of reason	excuseth	the default of his	8, 215/ 19
matter by which he	excuseth	the sin of the	8, 528/ 13
Almighty's side. But Tyndale	excuseth	all that by being	8, 532/ 32
that drunkenness. Nor it	excuseth	not David nor no	8, 537/ 35
in such case . . . it	excuseth	not David from deadly	8, 538/ 9

believe the Resurrection . . . and	excuseth	them thus: that for	8, 544/ 27
and folly of his	execrable	heresies. I think that	8, 35/ 8
serve his own proud,	execrable	gluttony. And when they	8, 163/ 5
one of the most	execrable	heresies that ever the	8, 426/ 33
such as at his	execution	stood by him while	8, 22/ 34
much more effectually to	exercise	its strength in the	8, 85/ 28
the continual use and	exercise	of them could not	8, 263/ 9
-- to quicken and	exercise	, as Saint Augustine saith	8, 330/ 7
iniquity . . . so now again	exhibit	and give your members	8, 409/ 32
-- "As ye have	exhibited	and given your members	8, 409/ 30
that he "charitably" doth "	exhort	" me "in Christ" by	8, 179/ 7
out Scripture apace and	exhort	Tyndale again holily, to	8, 180/ 32
elder than himself, but	exhort	him as his father	8, 191/ 16
is full sorry, and	exhort	him to remember the	8, 267/ 30
call upon men and	exhort	them to believe, and	8, 503/ 3
or Jew, and would	exhort	them to the Christian	8, 504/ 34
very good and godly	exhortation	used unto him, that	8, 23/ 36
obedience" is a plain	exhortation	to disobedience and rebellion	8, 32/ 2
such good counsel and	exhortation	farther as the poor	8, 82/ 20
of good mind, in	exhortation	to perseverance in good	8, 217/ 12
disputation and his holy	exhortation	thereupon, say farther to	8, 268/ 20
true faith again, and	exhorted	them all unto the	8, 517/ 36
Lo, here the prophet	exhorteth	to fasting, as he	8, 68/ 28
her a whore. Then	exhorteth	he full holily, and	8, 190/ 34
those epistles which Tyndale	exhorteth	every man to read	8, 191/ 35
that are written in	Exodus	, Numbers, and Leviticus, before	8, 79/ 29
Scripture . . . as well in	Exodus	, where he promiseth to	8, 209/ 13
from the Greek word	exomologesis	. . . and as far from	8, 207/ 4
-- then Tyndale's terrible	exorcism	made me not much	8, 180/ 12
than the catechisms and	exorcisms	at the christening be	8, 193/ 33
writing . . . and had an	expectation	of Christ, and of	8, 299/ 22
sins, but a terrible	expectation	and looking for of	8, 377/ 25
week if it were	expedient	, and one not enough	8, 320/ 9
their heresies, and so	expel	and kill true faith	8, 42/ 19
his own free will	expel	the seed of God	8, 440/ 21
and when he hath	expelled	God out of his	8, 423/ 14
from Christ, and have	expelled	the seed of God	8, 437/ 30
and prove well by	experience	that though their sects	8, 28/ 23
soul. And surely since	experience	teacheth us that the	8, 102/ 6
the victory? And for	experience	(let Tyndale say what	8, 159/ 37
had already meetly good	experience	, and that within few	8, 190/ 8
we see well by	experience	that hell and purgatory	8, 289/ 13
Cor 14, and as	experience	teacheth). But if our	8, 317/ 18
whom we have had	experience	of the like. As	8, 437/ 20
and also by the	experience	of his own days	8, 482/ 18
the wit -- whereof	experience	proveth many times the	8, 510/ 18
wit, every man's own	experience	and express perceiving of	8, 512/ 19
neither, as wise and	expert	as he maketh himself	8, 538/ 5
the ceremonies of the	expiation	or purging of the	8, 79/ 16
by mouth; by which	explanations	by mouth, the people	8, 292/ 27

Then have ye an	exposition	also upon the seventh	8, 7/ 12
the Corinthians . . . by which	exposition	in like wise priests	8, 7/ 14
doctrine depending upon the	exposition	of Scripture he look	8, 250/ 6
true, but upon the	exposition	and understanding that Tyndale	8, 250/ 20
should at every such	exposition	have a hot iron	8, 337/ 25
far forth that by	exposition	of Saint Ambrose, Saint	8, 362/ 6
himself. Theophylact alloweth Origen's	exposition	, and yet addeth a	8, 362/ 14
-- in his false	exposition	, and also in his	8, 425/ 15
abominable. For in his	exposition	of the First Epistle	8, 425/ 34
saints that in this	exposition	ever took his part	8, 429/ 1
him? Now is his	exposition	, besides this, not only	8, 429/ 8
-- and by that	exposition	they destroy yet a	8, 433/ 28
plainly contrary to Tyndale's	exposition	. . . what thing hath Tyndale	8, 434/ 2
Tyndale to defend his	exposition	with? If he name	8, 434/ 3
and clearly proving his	exposition	false. Finally, ye shall	8, 434/ 9
will Tyndale say, "mine	exposition	nothing at all. For	8, 435/ 38
grounded upon his false	exposition	of Saint John's other	8, 441/ 31
that stand with Tyndale's	exposition	and his heresy depending	8, 441/ 34
his heresy and false	exposition	of Saint John said	8, 442/ 5
most especially by his	Exposition	upon the First Epistle	8, 447/ 10
more openly in his	Exposition	upon the First Epistle	8, 448/ 26
mundum venisti," is Tyndale's	exposition	too. And therefore as	8, 464/ 13
new in his false	Exposition	upon the First Epistle	8, 493/ 2
book, and by his	Exposition	upon the First Epistle	8, 550/ 24
of his against mine	exposition	, and better men's too	8, 553/ 36
heresy, changeth in his	exposition	the very chief effectual	8, 559/ 2
there, in his false	exposition	of this text of	8, 559/ 24
is those holy saints'	expositions	, with the virtues that	8, 141/ 2
Jews), nor with false	expositions	(as do the false	8, 244/ 21
false scriptures or their	expositions	falsely confound the Scripture	8, 245/ 21
doctors that in their	expositions	call it abominable lechery	8, 250/ 9
to them -- which	expositions	all they that God	8, 250/ 22
doctrine taught by those	expositions	, if he will be	8, 250/ 25
traditions of the apostles,	expositions	of Scripture, and the	8, 378/ 14
and the sure, wholesome	expositions	thereof, but also which	8, 378/ 21
we, leaving all their	expositions	(which are all clean	8, 432/ 1
Christian faith and godly	expositions	of the old holy	8, 515/ 17
brains of such an	expositor	; but out of question	8, 559/ 6
the brain of this	expositor	, and blown his empty	8, 559/ 8
thereof, while the false	expositors	be so contentious . . . as	8, 339/ 22
all the old holy	expositors	of Saint John's epistle	8, 438/ 9
the brains of such	expositors	? More Tyndale here, good	8, 553/ 22
deep search interpret and	expound	Holy Scripture, and find	8, 50/ 14
he doth teach and	expound	the Scripture after the	8, 252/ 25
but that themselves can	expound	it in such wise	8, 337/ 16
know well men may	expound	those words, and good	8, 353/ 34
All which when they	expound	as it please them	8, 362/ 29
for Holy Scripture . . . and	expound	all the remnant in	8, 381/ 31
to make open and	expound	the hard and dark	8, 424/ 22
question, they come and	expound	by those places that	8, 424/ 28

regarding sin: Tyndale would	expound	them all against them	8, 425/ 6
saving that they all	expound	them contrary to Tyndale's	8, 426/ 22
you not as well	expound	and gloss Ezekiel by	8, 432/ 33
doctors and saints that	expound	Saint Paul, in that	8, 433/ 25
words, lo, good reader,	expound	very well, and very	8, 515/ 33
John in such wise	expounded	that I dare say	8, 6/ 27
had few Christian writers	expounded	the Scripture before them	8, 119/ 19
words may be well	expounded	on the other fashion	8, 353/ 26
diversely, in diverse senses,	expounded	. . . though Luther and Tyndale	8, 353/ 37
words may be so	expounded	-- yet, as I	8, 354/ 3
contrary, shall be, rather,	expounded	by these. And thereof	8, 433/ 1
holy saints that ever	expounded	that epistle of Saint	8, 441/ 2
I ween it is	expounded	in God Almighty's vocabulary	8, 538/ 27
As God himself plainly	expounded	all his such words	8, 568/ 37
significations also . . . and then	expoundeth	which "all" he meaneth	8, 303/ 22
the scribes and Pharisees,"	expoundeth	those words of a	8, 352/ 20
Gentiles by him. Origen	expoundeth	them in another manner	8, 362/ 10
contention and strife." Theophylact	expoundeth	the same place likewise	8, 369/ 25
such manner as Tyndale	expoundeth	him now: that because	8, 438/ 11
that is, as Tyndale	expoundeth	it, by the belief	8, 447/ 14
by those words --	expounding	them of the doctrine	8, 355/ 33
prove it you by	express	words of his own	8, 76/ 4
similitude of matrimony to	express	the marriage or wedlock	8, 85/ 2
For it hath an	express	promise in the epistle	8, 87/ 13
writing, we, by his	express	warning in writing showing	8, 156/ 28
men use among to	express	a thing by its	8, 167/ 28
find the means to	express	it. And it appeareth	8, 237/ 20
Church maketh, beside the	express	precepts of God contained	8, 351/ 26
and affirmeth plainly, by	express	words, that a man	8, 414/ 35
clearly that by plain,	express	words, Tyndale telleth us	8, 445/ 11
man's own experience and	express	perceiving of the contrary	8, 512/ 20
divers others, calleth it	express	tyranny. Yet goeth he	8, 516/ 27
told us by plain,	express	words the contrary, when	8, 551/ 35
things only that are	expressed	already within the corps	8, 29/ 36
as are not there	expressed	and may seem convenient	8, 82/ 5
things as he hath	expressed	in his English translation	8, 143/ 31
good love, which is	expressed	by "charity"? Then showeth	8, 199/ 3
-- and thereby have	expressed	the Greek the better	8, 233/ 6
had in his translation	expressed	the Greek article and	8, 233/ 37
they ; and it is	expressed	what is signified by	8, 294/ 4
have the conditions further	expressed	in his description --	8, 391/ 5
-- hath he not	expressed	, but hath left us	8, 391/ 22
other conditions that are	expressed	in his description. For	8, 392/ 28
the sentence very well	expressed	. And, finally, put for	8, 527/ 19
signification that the Scripture	expresseth	is openly preached also	8, 82/ 3
and for the better	expressing	of the article, Tyndale	8, 234/ 28
more near to the	expressing	of the very sentence	8, 234/ 34
beside that that is	expressly	commanded in Scripture . . . every	8, 15/ 14
understandeth; for he there	expressly	speaketh of neither nother	8, 96/ 29
Tyndale cometh now and	expressly	confesseth the same thing	8, 219/ 16

that same is written	expressly	. . . or drawn of that	8, 257/ 15
yet except God had	expressly	said that he would	8, 280/ 21
he would not so	expressly	say to Timothy that	8, 296/ 34
the ceremonies which God	expressly	commanded them to fulfill	8, 308/ 22
since that his sect	expressly	denieth that Saint John	8, 312/ 12
words where he speaketh	expressly	thereof, in the sixth	8, 312/ 13
had been plainly and	expressly	these -- "Whatsoever the	8, 355/ 23
selfsame epistle, against Tyndale,	expressly	he biddeth us all	8, 441/ 14
hath in Holy Scripture	expressly	commanded them to keep	8, 442/ 27
meaneth very plainly and	expressly	in such manner as	8, 448/ 29
article, Tyndale here saith	expressly	. For he saith that	8, 545/ 7
definition, all this while	expressly	put out of "the	8, 570/ 5
casting out of religion,	expulsion	of chastity, with wedding	8, 484/ 18
in the promises too . . .	extending	some too far and	8, 468/ 22
their beastly bitchery. The	Extreme	Unction, or Aneling, and	8, 14/ 27
chains and of all	extreme	abomination hath set his	8, 119/ 33
sacraments of Penance, Confirmation,	Extreme	Unction, Order, and Matrimony	8, 414/ 12
ye see at your	eye	, he draweth very fast	8, 158/ 25
blind of the one	eye	. . . amend his sight by	8, 181/ 33
with us (as our	eye	should cease to see	8, 204/ 35
glittered in his own	eye	-- every man seeth	8, 382/ 14
also in every man's	eye	. . . that I nothing fear	8, 468/ 11
understanding as the bodily	eye	hath of the thing	8, 507/ 14
so open at his	eye	that he can need	8, 570/ 29
vex and grieve your	eyes	, and consume you even	8, 5/ 11
to put out men's	eyes	that are content willingly	8, 6/ 20
the light, where his	eyes	dazed -- so shall	8, 33/ 36
be sweet; and their	eyes	to be blind, so	8, 43/ 15
hath now illumined their	eyes	and given them light	8, 62/ 23
upon the blind man's	eyes	and so gave him	8, 103/ 13
whereby he cured his	eyes	. Yet might he have	8, 103/ 15
Tyndale so blear our	eyes	. . . that he would make	8, 112/ 11
juggle and blear our	eyes	with. For he saith	8, 113/ 3
though to blear our	eyes	with, he calleth it	8, 117/ 7
a pair of narrow	eyes	, and with all his	8, 126/ 20
they would open their	eyes	to see, and not	8, 129/ 19
open before every man's	eyes	. . . except we would willingly	8, 129/ 34
thou seest before thine	eyes	. More We be well	8, 133/ 30
man with his own	eyes	, and to judge, if	8, 138/ 31
man with his own	eyes	. . . and that time was	8, 139/ 4
them with his own	eyes	. Heresies were commonly somewhat	8, 139/ 6
bleared the unlearned people's	eyes	that they were not	8, 139/ 10
himself with his own	eyes	; but they followed the	8, 139/ 11
ribaldry with his own	eyes	, and well and easily	8, 139/ 22
see with his own	eyes	this abominable bitchery of	8, 139/ 27
and with such eagle's	eyes	as he hath, were	8, 175/ 22
to pore out his	eyes	upon the Latin Book	8, 183/ 21
should so daze our	eyes	that we should not	8, 229/ 9
have made every man's	eyes	so a-dazed that no	8, 252/ 32
in Scripture till their	eyes	were sore ere they	8, 256/ 5

teaching there opened the	eyes	of the people about	8, 267/ 34
as smoke for sore	eyes	? More Here Tyndale maketh	8, 281/ 27
as smoke for sore	eyes	." This is a substantial	8, 283/ 5
as smoke for sore	eyes	if we received any	8, 283/ 28
without Scripture. If the	eyes	of his soul were	8, 283/ 29
seen with his two	eyes	his two follies in	8, 283/ 31
of smoke and sore	eyes	? For, first, if it	8, 284/ 9
as smoke doth sore	eyes	. But since it is	8, 284/ 10
like smoke to sore	eyes	. . . since our Savior himself	8, 285/ 31
as smoke to sore	eyes	all things that be	8, 289/ 22
smoke is for sore	eyes	. But I pray God	8, 289/ 32
God that the sore	eyes	of his sick soul	8, 289/ 33
sore aggrieve Tyndale's sore	eyes	that he may not	8, 293/ 34
all that, and his	eyes	, and his hands, and	8, 333/ 32
that hath both his	eyes	out be blind or	8, 386/ 6
that lacketh both his	eyes	. . . in that he seeth	8, 387/ 5
the light that his	eyes	shall daze to look	8, 393/ 27
and at our own	eyes	, of many virtuous children	8, 437/ 15
sight of our sore	eyes	can scant attain to	8, 490/ 13
Tyndale's own sharp eagle	eyes	, neither. What good thing	8, 503/ 23
his goodness opened his	eyes	. . . and he looked upon	8, 517/ 32
glass windows of his	eyes	. Whereupon all that ever	8, 537/ 30
mouth of the prophet	Ezekiel	as of the blessed	8, 44/ 13
mouth of the prophet	Ezekiel	soundeth to the same	8, 99/ 31
in Isaiah, Jeremiah, or	Ezekiel	, by Christ's word wiped	8, 355/ 31
of the holy prophet	Ezekiel	, whose words, lo, be	8, 432/ 3
well expound and gloss	Ezekiel	by Saint Paul, as	8, 432/ 33
as Saint Paul by	Ezekiel	? Namely since Saint Paul	8, 432/ 34
that these words of	Ezekiel	be glossed by any	8, 432/ 36
here, by the prophet	Ezekiel	, that although it may	8, 433/ 31
his own holy prophet	Ezekiel	, saying, "Though I should	8, 568/ 38
the First Book of	Ezra	and the eighth chapter	8, 67/ 4
the Second Book of	Ezra	and the first chapter	8, 67/ 11
lied and feigned such	fables	themselves -- therefore Christ	8, 244/ 5
shall also set my	face	against you, and ye	8, 5/ 13
plainly proved in his	face	. . . and that in such	8, 9/ 13
humble himself before the	face	of God, and to	8, 66/ 16
and prayed before the	face	of the God of	8, 67/ 16
head and wash thy	face	, that it appear not	8, 69/ 31
humble themselves before the	face	of God with fasting	8, 70/ 28
any man in the	face	for shame. But Tyndale	8, 173/ 10
is laid before his	face	, "This man will not	8, 207/ 20
and proved to their	face	. Only God hath brought	8, 208/ 1
the sight of his	face	and fruition of his	8, 209/ 32
look folk in the	face	after that shameful sacrilege	8, 265/ 31
plainly professeth before the	face	of God and all	8, 306/ 27
have destroyed before thy	face	the Gentiles upon whom	8, 348/ 37
were abominable before the	face	of God. Now, what	8, 349/ 14
the faith before your	face	laid together . . . which he	8, 405/ 27
shine bright before the	face	of God . . . may yet	8, 429/ 28

world shall we see	face	to face. To show	8, 509/ 24
we see face to	face	. To show also that	8, 509/ 24
thy wives before thy	face	, and give them unto	8, 539/ 13
plainly proved in their	faces	, by such as at	8, 22/ 33
the bare, ugly gargoyle	faces	of their abominable heresy	8, 33/ 16
they waste out their	faces	to the intent it	8, 69/ 28
without excuse . . . before whose	faces	enough is set to	8, 129/ 18
them. What shows, what	faces	and contrary pretenses are	8, 138/ 11
hoods and cover their	faces	for shame. For sometimes	8, 366/ 35
wit. Gratia gratum Gratiagramfaciens	faciens	is that grace by	8, 204/ 26
his Holy Spirit, "qui	facit	unanimis in domo" ("which	8, 247/ 22
the knowledge of a	fact	or deed done among	8, 132/ 13
ruffle . . . where schisms and	factionous	heresies are suffered a	8, 28/ 28
he had borne his	faggot	), Tyndale and he were	8, 301/ 9
the pulpit with a	faggot	in their necks. And	8, 398/ 35
own neck . . . where that	faggot	lieth so surely bound	8, 484/ 33
among the dry, fruitless	faggots	catcheth good folk by	8, 36/ 14
sooner . . . God shall not	fail	in such wise to	8, 2/ 29
beginning . . . and will not	fail	but if our fault	8, 5/ 2
matches, they shall not	fail	at length to contend	8, 28/ 25
Christian faith beginneth to	fail	and faint. Tyndale Mark	8, 135/ 2
-- I would not	fail	both to confess it	8, 175/ 16
that he should not	fail	to believe . . . or cast	8, 239/ 4
that he should not	fail	to know . . . every article	8, 239/ 5
his continual miracles, which	fail	in all false churches	8, 248/ 37
his church shall never	fail	as long as the	8, 258/ 7
such necessity will not	fail	to do them --	8, 264/ 22
so would he not	fail	, if he saw the	8, 313/ 14
Peter professed should not	fail	, and that God would	8, 389/ 3
that so believeth cannot	fail	to believe therewith . . . all	8, 414/ 28
sin, but if we	fail	on our part to	8, 433/ 39
forth, and should not	fail	to find fond fellows	8, 448/ 22
the faith doth never	fail	but ever continueth, and	8, 485/ 23
slothful, God would not	fail	to prevent them with	8, 505/ 23
but shall, rather than	fail	, find Tyndale himself so	8, 513/ 11
till help of grace	fail	. . . and were but a	8, 525/ 6
man till man first	fail	and fall from grace	8, 525/ 8
would, I say, not	fail	on his part again	8, 546/ 20
his faith should not	fail	. "Yes," saith Master More	8, 553/ 9
thy faith shall not	fail	. Wherefore when thou art	8, 553/ 13
mother's faith shall not	fail	. Wherefore when thou art	8, 553/ 17
mother's faith shall not	fail	, strengthen thy brethren." How	8, 553/ 19
thy faith shall not	fail	." But whereas he can	8, 554/ 3
faith shall not finally	fail	. But though it fail	8, 557/ 33
fail. But though it	fail	for a time by	8, 557/ 34
never at any time	fail	. Now, this great conclusion	8, 565/ 4
never at any time	fail	them, nor they do	8, 566/ 29
and also can never	fail	them . . . they may make	8, 567/ 7
neither at any time	fail	, nor suffer any of	8, 570/ 11
feeling faith shall never	fail	them . . . but at all	8, 572/ 18

Holy Ghost hath not	failed	to teach his church	8, 44/ 6
all their fearful illusions	failed	and vanished quite away	8, 128/ 35
say, since Tyndale hath	failed	of his proof, I	8, 309/ 28
these. But his wit	failed	him in one thing	8, 364/ 17
therefore since he hath	failed	of his definition of	8, 399/ 26
see that Peter's faith	failed	not, though it were	8, 550/ 14
that Saint Peter's faith "	failed	not. " Whereof he hath	8, 551/ 34
said that Peter's faith	failed	for ever. I say	8, 552/ 5
I say that it	failed	for the while, not	8, 552/ 6
that his lively faith	failed	for the while, because	8, 552/ 7
saith Master More, "it	failed	in himself, but was	8, 553/ 10
Saint Peter's faith never	failed	in his own person	8, 554/ 35
ever at any time	failed	in his person, then	8, 554/ 36
faith at any time	failed	in Saint Peter . . . I	8, 555/ 5
faith at any time	failed	in Saint Peter or	8, 555/ 7
with well-working love --	failed	him? If he say	8, 556/ 12
working by love had	failed	him. Then since it	8, 556/ 30
time at the leastwise,	failed	him . . . let us divide	8, 556/ 31
five times Peter's faith	failed	. . . I ask in which	8, 557/ 2
in all five it	failed	him. Let us now	8, 557/ 4
that Peter's faith had	failed	in the three first	8, 557/ 7
not before, while it	failed	him indeed in the	8, 557/ 16
never after, while it	failed	not . . . yet before, while	8, 557/ 22
yet before, while it	failed	, it failed, pardie! Whereof	8, 557/ 22
while it failed, it	failed	, pardie! Whereof the proof	8, 557/ 23
occasion of such declaration	faileth	, there the sacrament should	8, 83/ 5
fault of Baptism salvation	faileth	, and not for fault	8, 260/ 4
in writing, whereof he	faileth	his proof, so we	8, 379/ 28
nother at any time	faileth	any man that once	8, 489/ 35
sin, since grace never	faileth	nor falleth from man	8, 525/ 7
true that his faith	faileth	him not before, while	8, 557/ 16
that though his faith	faileth	never after, while it	8, 557/ 22
while his faith never	faileth	at any time. And	8, 565/ 36
he saith, was no	failing	of Peter's faith, but	8, 552/ 3
have that fall called	failing	, but "amazing" and "astonying	8, 552/ 21
falling may be called	failing	; but I am content	8, 552/ 25
to call that falling "	failing	" . . . but "amazing," if he	8, 552/ 28
call his fall no	failing	nor no falling, neither	8, 552/ 38
is, what we call "	failing	." For the better perceiving	8, 556/ 1
lively faith fallen and	failing	for the time, and	8, 558/ 1
apostles were not by	failing	of their faith, nor	8, 558/ 18
sin yet, or any	failing	of faith at any	8, 566/ 5
said before . . . and is	fain	now to grant that	8, 3/ 18
backward, as he would	fain	leave an opinion among	8, 21/ 9
to perceive it . . . and	fain	would they have them	8, 25/ 18
thus ye see how	fain	he would glory in	8, 30/ 37
I cannot, as I	fain	would, send out all	8, 33/ 18
among them, wherewith he	fain	would and weeneth to	8, 35/ 6
he counseled, and would	fain	have had observed --	8, 37/ 30
observed -- he was	fain	himself to speak thereof	8, 37/ 30

heresies, and yet would	fain	that folk would so	8, 37/ 33
then shall he be	fain	to grant that the	8, 45/ 5
Luther that he was	fain	to say that the	8, 87/ 28
done: I would as	fain	he said true as	8, 90/ 25
But there I would	fain	wit of Tyndale, since	8, 93/ 1
some of them be	fain	, for their solution, to	8, 101/ 33
it would be as	fain	out of the body	8, 102/ 12
increased that he was	fain	for the surest refuge	8, 128/ 31
the mist that he	fain	would walk in. For	8, 134/ 1
thereto shall he be	fain	to fall, or else	8, 135/ 33
as one that would	fain	walk in the dark	8, 146/ 19
last he shall be	fain	to fall both into	8, 151/ 19
thereof, because he would	fain	have his false translation	8, 160/ 17
to other men's conscience,	fain	wit of Tyndale by	8, 163/ 33
consideration had therein, been	fain	for the while to	8, 178/ 2
matter likely, he is	fain	to imagine an unlikely	8, 189/ 35
him . . . that he is	fain	to make a shameful	8, 192/ 10
false faith, we be	fain	always to set some	8, 199/ 15
-- yet would I	fain	that Tyndale should tell	8, 208/ 20
is with shame enough	fain	to forget that I	8, 226/ 21
cannot deny, and is	fain	to frame the doubt	8, 226/ 23
put to flight and	fain	to run away . . . and	8, 257/ 27
not himself . . . he is	fain	afterward in his Answer	8, 272/ 4
done . . . he must be	fain	to flee to the	8, 285/ 15
it is, he is	fain	to presuppose false. For	8, 295/ 5
with them and would	fain	escape away with some	8, 297/ 2
answers wherewith he would	fain	seem clearly to confute	8, 310/ 3
also defy." I would	fain	wit wherefore Tyndale should	8, 329/ 34
or miracle: I would	fain	wit in what figure	8, 344/ 13
made! More I would	fain	wit of Tyndale in	8, 344/ 15
Tyndale saith he would	fain	find in what figure	8, 345/ 6
sylogism, if Tyndale would	fain	wit in what figure	8, 345/ 19
shift these folk be	fain	to seek. Sometimes they	8, 366/ 31
would in like wise	fain	wit of Tyndale whether	8, 375/ 23
before. For I would	fain	wit of Tyndale, if	8, 378/ 29
the hard wall, and	fain	to seek a shameful	8, 401/ 15
would by his will	fain	steal away from us	8, 405/ 29
there confessed, I would	fain	wit whether he mean	8, 411/ 4
untrue. Yet would I	fain	, in good faith, find	8, 414/ 20
darkly that he would	fain	leave himself some starting	8, 416/ 2
when he shall be	fain	to give over this	8, 431/ 27
wise that he was	fain	thrice to cry to	8, 453/ 6
But then would he	fain	save his worship with	8, 459/ 5
that they were finally	fain	, in avoiding of their	8, 482/ 1
for God's part were	fain	to wake within a	8, 482/ 32
I would also very	fain	wit of Tyndale . . . if	8, 504/ 31
and their fellows would	fain	take away all laws	8, 514/ 9
law of God . . . very	fain	would I hear how	8, 535/ 5
that their hearts would	fain	have died with him	8, 541/ 10
mock us?" He was	fain	to let them feel	8, 541/ 23

his resurrection, he was "	fain	" to eat and drink	8, 542/ 24
he saith they "would	fain	have died with" our	8, 543/ 21
the sepulchre, and would	fain	have believed that he	8, 545/ 8
one in vain now	fain	would, and the other	8, 548/ 30
defend himself . . . would very	fain	walk away thus, without	8, 553/ 26
church of Christ, and	fain	would pull that down	8, 573/ 4
or pleasure for the	faint	, feigned counsel of a	8, 30/ 15
beginneth to fail and	faint	. Tyndale Mark at the	8, 135/ 2
finally, if I were	faint	therein, as Tyndale saith	8, 179/ 4
-- yet is a	faint	faith better than a	8, 179/ 5
reason of his, as	faint	and as feeble as	8, 295/ 4
saith hereafter, but "historical,"	faint	, and soon gone), but	8, 447/ 17
their hearts shall all	faint	ere they come thereto	8, 483/ 16
so dim that the	faint	sight of our sore	8, 490/ 12
sinned, their faith is	faint	; and when they should	8, 490/ 21
by false faith, or	faint	heart, or fleshly delectation	8, 522/ 29
as God feeleth him	faint	and little well willing	8, 526/ 16
waxeth thereby the more	faint	, and God followeth him	8, 526/ 18
trust thereto, lest for	faint	hope, and fear, he	8, 529/ 30
stumble, and after that	faint	and fall down in	8, 552/ 34
feeling his matter very	faint	and feeble, and that	8, 553/ 24
Tyndale saith I have	faintly	defended the things whereof	8, 178/ 35
his part any more	faintly	defended than mine own	8, 436/ 22
poisoned adder into a	fair	fire . . . that lying and	8, 36/ 13
not come, they speak	fair	and flatter, and give	8, 56/ 16
gay thing and promise	fair	, and so draw them	8, 56/ 17
suffer them, and how	fair	they speak, and how	8, 56/ 28
flatter" them and "promise	fair	" and "give them gay	8, 57/ 7
then ' speak them	fair	and flatter them and	8, 58/ 8
them and promise them	fair	, ' and so forth	8, 58/ 9
untaught, and give them	fair	words and pretty, proper	8, 59/ 12
his process therein a	fair	tale of a tub	8, 70/ 15
our vicar is as	fair	voluer as any priest	8, 92/ 11
see further that as	fair	as he covereth himself	8, 114/ 7
Is not here a	fair	mocking manner in rehearsing	8, 114/ 18
fellowship, with their feigned,	fair	, holy speech, like Absalom	8, 138/ 2
like Absalom with his	fair	hair, enforce themselves to	8, 138/ 2
Christian men than a	fair	flock of un-Christian geese	8, 171/ 26
for his excuse four	fair	virtues in himself: malice	8, 181/ 17
telleth us here another	fair	tale. But in this	8, 276/ 5
turneth the other very	fair	to me; so that	8, 298/ 23
be not by a	fair	word led out of	8, 300/ 18
of the frying pan,	fair	into the fire. Whereas	8, 312/ 35
and a trim! A	fair	boast for a philosopher	8, 454/ 8
that burned up. Such	fair	fortune had Tyndale's master	8, 483/ 6
to make it appear	fair	and likely . . . because he	8, 488/ 26
of them, and speaketh	fair	and easily that they	8, 490/ 19
teach us in a	fair	, great letter of some	8, 491/ 6
-- this is a	fair	tale of a tub	8, 494/ 25
falsely meaneth by those	fair	plain words . . . ye shall	8, 500/ 4

words that seem so	fair	and plain in this	8, 501/ 1
I mean unbelief, false	faith	, and infidelity, and to	8, 2/ 26
by the name of "	faith	," and maketh men serve	8, 3/ 28
serve the devil with	faith	, it is worse than	8, 3/ 32
they serve God with	faith	while they despise him	8, 3/ 33
call them the right	faith	? And what more abominable	8, 4/ 4
the boldness of "only	faith	," set all good works	8, 5/ 24
boldness that a bare	faith	and slight repentance, without	8, 5/ 26
the mind that only	faith	were always sufficient for	8, 6/ 10
were else, in good	faith	, to me no little	8, 6/ 21
church; talking still of "	faith	" and full of false	8, 11/ 14
see what good Christian	faith	Sir Thomas Hitton was	8, 12/ 36
up in his false	faith	and heresies, whereof he	8, 15/ 34
a man armed with	faith	, go forth in your	8, 18/ 28
and "arm" himself with "	faith	," and make him strong	8, 18/ 36
turned to the Catholic	faith	again, I will advise	8, 19/ 31
either. Nor the right	faith	in the Sacrament of	8, 20/ 31
were good and Christian	faith	; being indeed as full	8, 21/ 25
and his true, Catholic	faith	that, not only at	8, 22/ 26
of a true, perfect	faith	, and his desire to	8, 23/ 29
in so true, perfect	faith	, and so great devotion	8, 23/ 31
points of the Christian	faith	to answer him; namely	8, 25/ 33
in the true Catholic	faith	, were well able to	8, 26/ 3
of the true Catholic	faith	(whereof he is, by	8, 26/ 31
continued his true, Catholic	faith	, with the great fall	8, 28/ 37
be not against his	faith	nor the law of	8, 31/ 19
be not against his	faith	nor the law of	8, 31/ 32
be not against his	faith	" -- I say that	8, 32/ 1
teacheth for the right	faith	that friars may lawfully	8, 32/ 5
of the true Christian	faith	-- this is the	8, 33/ 12
For then is the	faith	of the Church in	8, 34/ 23
an article as true	faith	that were indeed damnably	8, 34/ 25
of Christ's true, Catholic	faith	. And sometimes, again, some	8, 36/ 11
sting of false "only	faith	," that they would withhold	8, 36/ 16
I would, in good	faith	, wish that never man	8, 36/ 23
firmly by the Catholic	faith	of this fifteen hundred	8, 37/ 39
of grace by true	faith	and good works to	8, 39/ 6
God's law, a fast	faith	in the merciful promises	8, 40/ 6
follow him truly in	faith	and good works than	8, 40/ 17
send them a "fast	faith	," himself teacheth a false	8, 40/ 24
himself teacheth a false	faith	against the sacraments, and	8, 40/ 24
teacheth us a false	faith	and many mortal heresies	8, 41/ 30
he speaketh of "fast	faith	" and then teacheth a	8, 42/ 8
teacheth a false, presumptuous	faith	, with such trust put	8, 42/ 9
such trust put in "	faith	alone" that he reckoneth	8, 42/ 9
and unprofitable, and that "	faith	alone" sufficeth to salvation	8, 42/ 10
expel and kill true	faith	in their hearts; and	8, 42/ 19
him and his true	faith	-- showing that the	8, 43/ 39
those truths and this	faith	always from the beginning	8, 44/ 29
sure that this new	faith	of Luther, Tyndale, and	8, 44/ 30

he doth not), his	faith	is very false. Tyndale	8, 45/ 31
of his high spiritual	faith	. For Luther, ye wot	8, 47/ 26
deceitful doctrine and false	faith	bringeth forth. And therefore	8, 48/ 13
will say stiffly that	faith	we may use, and	8, 52/ 2
to get heaven; for	faith	his fellows and he	8, 52/ 3
good work saving only	faith	. Yet when we ask	8, 53/ 25
confound the terms of "	faith	" and "hope," so as	8, 53/ 28
cause is for that	faith	, they say, hath always	8, 53/ 33
with the virtues of	faith	and hope and charity	8, 54/ 4
virtue that proceedeth of	faith	, hope, and charity --	8, 54/ 9
works . . . may proceed of	faith	, hope, and charity. Wherefore	8, 54/ 15
they be done in	faith	, hope, and charity, and	8, 54/ 27
under color of true	faith	to bring them in	8, 56/ 33
as be not in	faith	and virtue grown up	8, 57/ 4
sins, done in true	faith	and devotion with purpose	8, 65/ 9
Christ's Passion by their	faith	that it was to	8, 71/ 3
we have by the	faith	that it is past	8, 71/ 4
grace" and "light" and "	faith	" and "fervent love" --	8, 75/ 23
the rock of his	faith	, from which they show	8, 76/ 19
Christian people have this	faith	and signification of sacraments	8, 77/ 18
all our salvation to	faith	alone, and to take	8, 82/ 34
and the prayer of	faith	shall heal the sick	8, 87/ 16
the ' prayer of	faith	' shall heal the	8, 87/ 19
most hath devoured the	faith	. More If the devil	8, 88/ 8
then no more but	faith	. . . I would wit of	8, 90/ 23
is to wit, the	faith	set on sensible tokens	8, 93/ 37
that justifieth us, through	faith	." He saith also that	8, 95/ 1
promise of God through	faith	to the infunding --	8, 95/ 13
the grace by the	faith	alone, and not by	8, 97/ 26
giveth the gift of	faith	to any that cannot	8, 97/ 29
of the man's good	faith	and his trust in	8, 98/ 1
a plaster, though his	faith	be the cause why	8, 98/ 2
evil life past, with	faith	and belief of the	8, 100/ 36
Passion and our own	faith	, with divers other things	8, 104/ 9
good works with our	faith	; Tyndale saith to do	8, 106/ 24
lose the reward of	faith	. And thus Tyndale --	8, 106/ 26
professing the name and	faith	of Christ, unto a	8, 107/ 3
here of belief and	faith	; not of works and	8, 107/ 35
and to damn Tyndale's	faith	in that point for	8, 108/ 10
clean all our whole	faith	. . . lest such infidels as	8, 110/ 31
it, neither put any	faith	therein. For I may	8, 116/ 32
thereto nor put any	faith	therein. And it is	8, 117/ 11
Sacrament nor put any	faith	therein. He saith because	8, 117/ 21
Altar, nor put any	faith	therein. Put ye no	8, 117/ 33
he teacheth against our	faith	. For now hath he	8, 118/ 10
should be worshipped, and	faith	to be put therein	8, 118/ 33
out of the very	faith	. . . and of the seven	8, 118/ 39
and reprove the true	faith	of all good, faithful	8, 120/ 8
wine, but in good	faith	, saving for the worshipful	8, 121/ 10
bring them to the	faith	, yet are we not	8, 123/ 15

of our own Christian	faith	-- and namely so	8, 123/ 16
to learn the Christian	faith	but to kill the	8, 123/ 17
was fallen from the	faith	of Christ unto paganism	8, 128/ 22
falling from the right	faith	, so would he at	8, 129/ 6
out of the right	faith	. . . till now that God	8, 130/ 9
wives to preach '	faith	' and teach heresy	8, 130/ 10
were of the same	faith	, and confirmed themselves to	8, 131/ 3
be contrary to the	faith	of Christ's church --	8, 132/ 37
fear that his Christian	faith	beginneth to fail and	8, 135/ 2
have instead of true	faith	believed false lies, and	8, 135/ 22
been out of the	faith	and all naught. If	8, 135/ 22
the maintenance of the	faith	, or set to their	8, 136/ 14
us that the right	faith	is heresy and heresy	8, 136/ 32
heresy and heresy right	faith	. . . and when he weeneth	8, 136/ 32
to destroy the true	faith	of Christ and also	8, 137/ 6
though men may have	faith	and yet lack charity	8, 137/ 11
two is worthy more	faith	and credence than fifteen	8, 137/ 13
as I say, have	faith	and lack charity --	8, 137/ 15
yet if he lack	faith	, he may well have	8, 137/ 16
out of the right	faith	. . . never trust his false	8, 137/ 18
and destroy the true	faith	-- why Tyndale should	8, 138/ 3
play. For in good	faith	, he should be therein	8, 138/ 18
in such ribaldry, either	faith	or credence or favorable	8, 140/ 2
all Christendom since the	faith	first began any holy	8, 140/ 3
so fastened in his	faith	, that when ye hear	8, 140/ 26
ye fast to the	faith	of Christ which Tyndale	8, 140/ 35
of bliss, and our	faith	converted and changed into	8, 141/ 7
lightsome knowledge; of which	faith	Tyndale so preacheth us	8, 141/ 8
though they have no	faith	at all. And sometimes	8, 145/ 6
given them a feeling	faith	of the mercy that	8, 145/ 8
of God, and the	faith	of our Savior Christ	8, 147/ 17
men grace that with	faith	and devotion receive them	8, 147/ 25
of heaven for only	faith	alone. And here every	8, 148/ 4
nothing pertaineth to the	faith	), that those heresies were	8, 153/ 5
the people had a	faith	of Christ among them	8, 154/ 37
and articles of the	faith	without writing, Tyndale, I	8, 155/ 6
all upon the same	faith	upon which depend the	8, 155/ 19
fantasies. And in good	faith	, I am afeard that	8, 155/ 25
against his idle, workless	faith	. Now, in that parts	8, 155/ 30
saints, and the common	faith	of all true Christian	8, 156/ 13
or articles of the	faith	, God was not driven	8, 156/ 17
but that the true	faith	went quite away therewith	8, 158/ 17
destroy all virtue save	faith	. And now ye see	8, 158/ 23
men that brought the	faith	about into all these	8, 160/ 23
holy words and true	faith	hail and halloo out	8, 161/ 28
or consideration of their	faith	or Christendom . . . no more	8, 166/ 33
shrew," "This is the	faith	of a heretic." Thus	8, 167/ 30
my "lucre," in good	faith	he maketh me laugh	8, 178/ 30
yet is a faint	faith	better than a strong	8, 179/ 5
I find, in good	faith	, neither in my breast	8, 179/ 25

to preach a new	faith	to this realm, and	8, 180/ 22
me -- in good	faith	, I neither remember them	8, 196/ 36
more is every '	faith	' Christ's faith." That	8, 199/ 12
' faith ' Christ's	faith	." That wot we well	8, 199/ 13
it commonly signifieth "Christ's	faith	" in matters of the	8, 199/ 14
in matters of the	faith	; so that when we	8, 199/ 14
we mean a false	faith	, we be fain always	8, 199/ 15
when we say "Tyndale's	faith	, " "Luther's faith," "Friar Huessgen's	8, 199/ 16
say "Tyndale's faith," "Luther's	faith	, " "Friar Huessgen's faith," and	8, 199/ 16
Luther's faith," "Friar Huessgen's	faith	," and such other like	8, 199/ 17
of virtue and Christian	faith	use the old words	8, 201/ 6
grace with which in	faith	, hope, and charity man	8, 204/ 29
a change in the	faith	. As, for example, that	8, 218/ 39
realms remaining in the	faith	of Christ, not fallen	8, 219/ 5
heresies but the very	faith	, forceth me but little	8, 219/ 24
might he, in good	faith	, much better say then	8, 220/ 15
heresies be the true	faith	, and that the Catholic	8, 220/ 35
and that the Catholic	faith	is false; that the	8, 220/ 36
false belief; a false	faith	also to pray for	8, 221/ 9
heresies be the true	faith	, then I stand in	8, 221/ 24
they be a false	faith	, I may be safe	8, 221/ 25
other articles of Christ's	faith	. But forasmuch as by	8, 222/ 24
which hath the right	faith	, and which we bound	8, 223/ 3
must be before the	faith	of the believer. And	8, 224/ 16
Word is before the	faith	, and faith maketh the	8, 224/ 17
before the faith, and	faith	maketh the Congregation: therefore	8, 224/ 17
written, and that the	faith	was taught and men	8, 224/ 29
again, that the right	faith	which Adam had, and	8, 224/ 34
as in the same	faith	succeeded him long ere	8, 224/ 35
which they teach that "	faith	alone" always sufficeth --	8, 227/ 34
every article of the	faith	), but also by a	8, 239/ 6
his own salvation by	faith	: it pleaseth God to	8, 239/ 10
man should come to	faith	for his salvation. Here	8, 239/ 22
man's soul from false	faith	, "John 15, 'Ye	8, 241/ 9
the soul from false	faith	, no more than faith	8, 241/ 12
faith, no more than	faith	alone, as he would	8, 241/ 13
a gracious occasion of	faith	; and besides man's own	8, 241/ 16
men's souls from false	faith	-- he teacheth in	8, 242/ 8
in that a false	faith	; for the miracles many	8, 242/ 8
reprove all the false	faith	that he and his	8, 242/ 12
sin . . . shall for his	faith	and good works be	8, 243/ 17
to prove that their	faith	was true and the	8, 246/ 35
men teaching all one	faith	, it sufficeth if any	8, 246/ 38
were all of one	faith	, it sufficed for the	8, 247/ 5
an article of the	faith	. For I dare surely	8, 247/ 33
in confirmation of our	faith	in that behalf as	8, 252/ 4
his Church and the	faith	thereof is confirmed; and	8, 255/ 1
special article of our	faith	, which specialty they would	8, 255/ 25
old holy saints whose	faith	was approved by miracles	8, 255/ 31
every article of his	faith	which he would we	8, 256/ 2

should ween were the	faith	that the apostles preached	8, 256/ 2
every necessary point of	faith	that they preached should	8, 256/ 12
such necessary point of	faith	and necessary doctrine of	8, 256/ 20
every necessary point of	faith	, they would have written	8, 256/ 32
of articles of the	faith	out of the Scripture	8, 260/ 28
as frame himself a	faith	by a deduction of	8, 260/ 31
article of their faithless	faith	out of Scripture of	8, 262/ 4
false and save the	faith	upright -- and that	8, 264/ 19
the proof of their	faith	against false prophets and	8, 264/ 28
the alleging of the	faith	without Scripture. Now, Tyndale	8, 265/ 8
it reproveth a bare	faith	without good works. Now	8, 265/ 19
teach against the common	faith	of the Catholic Church	8, 266/ 5
drawn into that false	faith	before, as the guise	8, 268/ 16
article of the Catholic	faith	, which was taught and	8, 269/ 25
contrary. And by this	faith	in the word of	8, 269/ 29
article of his false	faith	, as himself plainly confesseth	8, 271/ 14
can be no true	faith	but if it be	8, 271/ 17
objected against him the	faith	of many good, faithful	8, 271/ 18
cannot prove that their	faith	was written, and yet	8, 271/ 19
no good and sure	faith	without Scripture . . . and will	8, 271/ 22
had good and sure	faith	: he must himself prove	8, 271/ 24
time fallen from the	faith	save those few --	8, 272/ 12
sufficient that the true	faith	had first from God	8, 272/ 13
hath heard of Christ's	faith	and Holy Scripture, too	8, 272/ 18
some fall from the	faith	and from the effect	8, 272/ 20
strengthen them in the	faith	, and make his church	8, 272/ 29
proof of his fast	faith	and hope in God	8, 277/ 32
new article of our	faith	without Scripture, as profitable	8, 281/ 26
folly; for in good	faith	, I can see no	8, 282/ 34
a new article of	faith	without Scripture were as	8, 283/ 4
any new articles of	faith	without Scripture. If the	8, 283/ 28
purpose against the common-received	faith	of Christ's Catholic Church	8, 286/ 19
contrary, that the common	faith	of Christ's Catholic Church	8, 286/ 31
well, both by his	faith	and by the Scripture	8, 286/ 33
Church is taught its	faith	by God and his	8, 286/ 34
list to leave the	faith	of Christ's Catholic Church	8, 287/ 2
too. And in good	faith	, I ween we shall	8, 287/ 21
purgatory? More In good	faith	, not the better of	8, 287/ 29
Tyndale's teaching . . . since bare	faith	and slight repenting putteth	8, 289/ 10
for falling from the	faith	of Christ's church; that	8, 290/ 9
necessary points of the	faith	in writing: he leaveth	8, 290/ 10
should have hindered the	faith	in that audience . . . but	8, 292/ 18
the undoubted truth and	faith	of the matter, were	8, 292/ 28
fall from the undoubted	faith	unto the dispicions of	8, 293/ 16
Scripture, which by the	faith	is understood as the	8, 293/ 16
Holy Scripture . . . whereby the	faith	, before had, is more	8, 295/ 32
confirmed . . . and without which	faith	before had, the wit	8, 295/ 33
fare by the right	faith	at this day. And	8, 299/ 3
to fall from that	faith	. . . and began to trust	8, 299/ 26
off this point of	faith	which was of the	8, 299/ 27

force and strength of	faith	. . . both works of the	8, 299/ 32
it not without the	faith	that all the force	8, 299/ 35
and we which in	faith	, hope, and charity do	8, 300/ 7
did them in due	faith	of salvation by Christ	8, 302/ 20
If we keep the	faith	purely, and the law	8, 307/ 19
observing of them without	faith	and other good works	8, 308/ 24
and Luther say . . . that	faith	alone shall save us	8, 308/ 25
if we "keep the	faith	and the law of	8, 308/ 28
if we keep the	faith	and believe with Luther	8, 308/ 31
needeth no more but	faith	. . . and then, therewith, keep	8, 308/ 32
us. And yet if	faith	and love be, as	8, 309/ 1
and speak of the	faith	among them, but not	8, 310/ 21
necessary point of the	faith	. I juggle not. For	8, 310/ 39
any necessary point of	faith	-- he juggleth, and	8, 311/ 11
any necessary point of	faith	. For else if Tyndale	8, 311/ 29
every necessary point of	faith	-- then is it	8, 311/ 31
in the book of	faith	written in the hearts	8, 311/ 37
yet necessary points of	faith	; as I have showed	8, 312/ 2
no necessary point of	faith	? Tyndale cannot deny it	8, 312/ 7
a necessary point of	faith	. . . and though it were	8, 312/ 7
of his own false	faith	agreeing with Luther, Huessgen	8, 312/ 8
none article of our	faith	to be saved by	8, 313/ 5
it with a story	faith	, because we see no	8, 313/ 6
a point of Christian	faith	and belief that they	8, 314/ 13
as for his "story	faith	," with only which he	8, 314/ 19
-- and his "feeling	faith	" therewith when I come	8, 314/ 21
that Tyndale feeleth neither	faith	, learning, reason, wit, nor	8, 314/ 22
judge also the false	faith	of Tyndale, that saith	8, 315/ 31
care thereof, and right	faith	of the sacrament . . . well	8, 316/ 24
are we changed (through	faith	), as it were, into	8, 317/ 14
counsel now, against the	faith	of all faithful folk	8, 319/ 29
commandments be altogether . . . then	faith	alone is not altogether	8, 325/ 5
so might he make	faith	nothing because the commandments	8, 325/ 7
the Old Law, with	faith	and good works . . . as	8, 325/ 10
Saint James speaketh of	faith	. And in the New	8, 325/ 11
of their law, without	faith	and justice and deeds	8, 326/ 22
Law -- the right	faith	-- in the hearts	8, 331/ 35
means to continue the	faith	unto the world's end	8, 333/ 5
keep the points of	faith	among the people; for	8, 334/ 10
come with a false	faith	and evil works (and	8, 337/ 2
with the true Catholic	faith	, and holy living, and	8, 337/ 4
vice in boldness of	faith	, and to praise lechery	8, 337/ 20
and thereby approveth the	faith	and works that they	8, 338/ 29
that the points of	faith	must needs have fallen	8, 338/ 33
of the points of	faith	unwritten. And, as I	8, 339/ 23
also that the common	faith	of the Catholic Church	8, 340/ 10
God, that if that	faith	had been false, the	8, 340/ 12
thereby -- with that	faith	written by the finger	8, 340/ 15
a little confirmed the	faith	, and made the Church	8, 340/ 30
God hath, by the	faith	written in Christian men's	8, 341/ 31

still in the former	faith	. And now will Father	8, 342/ 1
the destruction of the	faith	" -- as is "that	8, 356/ 33
the destruction of the	faith	, but very consonant with	8, 357/ 14
the maintenance of the	faith	. And concerning that "testament	8, 357/ 17
according to the Catholic	faith	, as they cannot for	8, 358/ 15
consonant to the Catholic	faith	, is very God's law	8, 359/ 4
to health by the	faith	that is in Christ	8, 359/ 29
Scripture always the right	faith	of Christ, which he	8, 360/ 8
heard of me, in	faith	and love in Christ	8, 360/ 19
the articles of the	faith	of Christ. And that	8, 360/ 26
scriptures to destroy the	faith	that Timothy had learned	8, 360/ 29
us from the true	faith	that we have learned	8, 360/ 35
joined therewith always the	faith	of Christ; without which	8, 361/ 10
the articles of Christ's	faith	, which be surely kept	8, 361/ 13
in Christ's very, true	faith	err and be damnably	8, 361/ 24
side, without the catholic	faith	of Christ's church fastened	8, 361/ 28
Timothy without the true	faith	had in his heart	8, 361/ 30
and the matter of	faith	and good works, they	8, 362/ 23
point of the Catholic	faith	which we say be	8, 363/ 25
points of the Christian	faith	were by Christ's apostles	8, 363/ 28
masters of the Christian	faith	, saith that they delivered	8, 368/ 24
rule of the sure-grounded	faith	. Whoso runneth against this	8, 370/ 15
with the bond of	faith	. Let no man pull	8, 372/ 23
instead of the right	faith	? Take away that Spirit	8, 376/ 9
the necessary points of	faith	, and ever shall unto	8, 376/ 23
take the common Catholic	faith	for an interpreter, he	8, 376/ 33
he will agree that	faith	justifieth without Baptism. And	8, 377/ 2
confessed neither . . . his only	faith	shall save him, and	8, 377/ 13
he shall find that	faith	of his full false	8, 377/ 16
he find yet that	faith	more false, if he	8, 377/ 18
to wit, the Catholic	faith	. But yet this I	8, 378/ 2
so confute his false	faith	, and so show which	8, 382/ 18
the very, right, catholic	faith	of Christ hath been	8, 387/ 3
surely learn the true	faith	and true virtues. If	8, 387/ 20
doctrine be the true	faith	), and stark hypocrites in	8, 387/ 29
in the doctrine of	faith	or knowledge of virtuous	8, 388/ 7
necessary articles of the	faith	. And if any would	8, 388/ 20
sure that the common	faith	of the Catholic Church	8, 388/ 31
cannot err in that	faith	which from hand to	8, 388/ 33
his apostles' hitherto? Which	faith	must needs be true	8, 388/ 35
is to wit, the	faith	that Saint Peter professed	8, 389/ 2
world. And that the	faith	of the known, Catholic	8, 389/ 5
that correcteth the false	faith	of the false preachers	8, 389/ 6
heretics . . . is the same	faith	which the holy doctors	8, 389/ 7
which preacheth against the	faith	of this congregation is	8, 389/ 14
these means that the	faith	of this known, Catholic	8, 389/ 17
sure, by the common	faith	of the known, Catholic	8, 389/ 32
hath planted the true	faith	in his Catholic Church	8, 389/ 34
sin again. And this	faith	they have without all	8, 390/ 16
never came to the	faith	, but are yet enemies	8, 392/ 18

yet converted unto the	faith	. And therefore this elect	8, 392/ 19
with all the "feeling	faith	" that he can frame	8, 393/ 31
what "repentance" and what "	faith	" he meaneth. For these	8, 394/ 3
Christ with a "feeling	faith	." But on the other	8, 394/ 7
or that put any	faith	in the Sacrament of	8, 394/ 14
good works wrought in	faith	, any reward meriteth toward	8, 394/ 23
he that this "feeling	faith	" considereth in Tyndale's teaching	8, 394/ 28
of all his "feeling	faith	" is not worth a	8, 394/ 30
way or other. For "	faith	alone" was wont to	8, 395/ 9
and evident Scripture that	faith	could not avail without	8, 395/ 11
it and say that	faith	could never be without	8, 395/ 12
they say still that	faith	alone sufficeth, and yet	8, 395/ 24
is enough to have	faith	alone if a man	8, 395/ 27
it sufficeth to have	faith	alone, so that faith	8, 395/ 28
faith alone, so that	faith	be not alone; for	8, 395/ 28
then is it no	faith	at all. Is not	8, 395/ 29
patched with his "feeling"	faith	and "historical," as ye	8, 395/ 31
out of the right	faith	, the church of Christ	8, 396/ 22
that have the "feeling	faith	" which himself describeth. Then	8, 396/ 30
show the fruits of	faith	in their living." I	8, 397/ 3
because of their "feeling	faith	," and their repentance following	8, 397/ 6
saving for their "feeling	faith	," be damned in hell	8, 397/ 10
from which none "historical	faith	" could keep them, as	8, 397/ 11
teaching of the true	faith	-- he shall then	8, 397/ 22
maketh them of one	faith	in the house of	8, 398/ 7
necessary truth of revealed	faith	, be they in conditions	8, 398/ 8
content in unity of	faith	to cleave unto the	8, 398/ 10
nor of the right	faith	can we not be	8, 398/ 11
given his Spirit of	faith	, and in this church	8, 398/ 13
and bad profess one	faith	. For if any profess	8, 398/ 14
any profess the contrary	faith	-- be it any	8, 398/ 15
in open profession of	faith	, and teach nothing contrary	8, 398/ 18
false, concerning the right	faith	and the discerning of	8, 398/ 26
agreeth not with the	faith	of this church --	8, 399/ 3
after never so sure	faith	in him, shall never	8, 399/ 19
goodly matter. Tyndale This	faith	have they without all	8, 399/ 30
I trust, in good	faith	, that almost every good	8, 400/ 12
wrought with grace in	faith	, to deserve anything toward	8, 400/ 22
cometh Tyndale's holy "feeling	faith	," that feeleth always full	8, 400/ 24
deserve it. This false-feeling	faith	hath Tyndale taken of	8, 400/ 26
their sect say that	faith	of necessity bringeth forth	8, 400/ 28
of the tree of	faith	. And yet they say	8, 400/ 29
they the tree of	faith	little better. For what	8, 400/ 30
man have the right	faith	idle and workless, and	8, 400/ 33
substance of belief and	faith	. . . but dead as to	8, 400/ 35
good works wrought in	faith	, hope, and charity be	8, 401/ 2
of themselves, nor without	faith	, as he answereth me	8, 401/ 13
be naught worth without	faith	. . . so might he as	8, 401/ 23
as well say that	faith	were naught worth because	8, 401/ 23
it a very false	faith	and a pestilent heresy	8, 401/ 34

do . . . else shall our	faith	stand us in little	8, 402/ 13
And now that his	faith	is proved very plainly	8, 402/ 15
true. Tyndale And this	faith	and knowledge is everlasting	8, 402/ 19
and favor. And this	faith	is the mother of	8, 402/ 22
and hurtful. And this	faith	is the foundation laid	8, 402/ 25
of God. And this	faith	is the rock whereon	8, 402/ 27
made you of this	faith	that feeleth that folk	8, 402/ 30
bare knowledge of that	faith	that shall take away	8, 402/ 32
boldly forth with his "	faith	" and boast it, and	8, 403/ 15
it, and say, "This	faith	and knowledge is everlasting	8, 403/ 15
will say again, "This	faith	and knowledge is everlasting	8, 403/ 17
everlasting death." For this	faith	hath Luther and Friar	8, 403/ 17
both. And so this	faith	delivereth them not from	8, 403/ 24
Which point of false	faith	is no part of	8, 403/ 27
and broken their "former	faith	," that is to wit	8, 403/ 31
is to wit, their	faith	given to God in	8, 403/ 32
of man . . . against which	faith	they would now wed	8, 403/ 33
and give a second	faith	unto man in marriage	8, 403/ 34
confession of Saint Peter's	faith	. . . where he said, "Thou	8, 404/ 12
great articles of our	faith	. . . and considering that with	8, 404/ 16
any point from the	faith	of Christ's whole Catholic	8, 404/ 20
here he putteth for	faith	enough, the faith that	8, 404/ 34
for faith enough, the	faith	that Saint Peter confessed	8, 404/ 35
plucketh not a man's	faith	from Christ, they might	8, 405/ 19
this tale concerning the	faith	before your face laid	8, 405/ 27
together as touching the	faith	(saving his only difference	8, 405/ 33
and division of "historical	faith	" and "feeling faith," which	8, 405/ 34
historical faith" and "feeling	faith	," which I shall reserve	8, 405/ 34
a little examine this	faith	of his, that ye	8, 405/ 35
not. First, in this	faith	that Saint Peter confessed	8, 406/ 1
there needeth!" For that	faith	, will he say, will	8, 406/ 5
the infernal fire. This	faith	might, peradventure, Saint Peter	8, 406/ 26
of in his confessed	faith	; yea, and might have	8, 406/ 27
principal points of our	faith	, but also some such	8, 406/ 37
restraineth all our necessary	faith	. Howbeit, of truth, Tyndale	8, 407/ 1
spoken in Peter's confessed	faith	. Therefore it will be	8, 407/ 5
to sustain that the	faith	which Saint Peter confessed	8, 407/ 7
thereby see that the	faith	which Peter confessed then	8, 407/ 25
necessary article of our	faith	. And thus always must	8, 407/ 37
as firmly as the	faith	that was by Peter	8, 408/ 1
whereupon all the whole	faith	hangeth. For in that	8, 408/ 10
no piece of the	faith	that Saint Peter confessed	8, 408/ 21
and prate of "feeling	faith	," without the feeling of	8, 408/ 23
the feeling of any	faith	at all, or any	8, 408/ 23
that article of the	faith	which, as himself confesseth	8, 408/ 25
more pain for the	faith	because he had been	8, 409/ 24
a persecutor of the	faith	. And though he never	8, 409/ 25
the rock of this	faith	can no sin, no	8, 410/ 1
safe. And that this	faith	is the way by	8, 410/ 3
the rock of this	faith	can no sin, no	8, 410/ 15

the rock of this	faith	is safe, for all	8, 410/ 19
the rock of this	faith	there can no sin	8, 410/ 24
the rock of this	faith	he is safe" --	8, 410/ 27
the rock of that	faith	. . . since it might be	8, 410/ 28
a man having that	faith	into a deadly sin	8, 410/ 29
the rock of that	faith	, but that the rock	8, 410/ 32
the rock of that	faith	shall save any man	8, 410/ 32
the rock of that	faith	, by bringing a man	8, 411/ 1
the rock of this	faith	that Saint Peter there	8, 411/ 4
the rock of that	faith	, then he shall be	8, 411/ 10
hath once gotten that	faith	; which point he shall	8, 411/ 14
man which hath that	faith	may fall therefrom . . . but	8, 411/ 22
whosoever once have that	faith	, if he fall from	8, 411/ 31
so by repenting and	faith	be saved. And thus	8, 411/ 35
borne. But in good	faith	, I see no further	8, 412/ 4
the rock of that	faith	," but this that I	8, 412/ 6
the rock of that	faith	in any man --	8, 412/ 8
may fall from that	faith	, and never after repent	8, 412/ 9
the rock of that	faith	, because a man cannot	8, 412/ 10
while he keepeth that	faith	. And if he mean	8, 412/ 11
that he may keep	faith	and yet fall from	8, 412/ 14
say that then his	faith	is dead, and a	8, 412/ 15
dead, and a dead	faith	is no faith . . . and	8, 412/ 16
dead faith is no	faith	. . . and that therefore while	8, 412/ 16
therefore while he keepeth	faith	he cannot sin, because	8, 412/ 16
sinneth he killeth his	faith	: I answer that though	8, 412/ 18
I answer that though	faith	by sin wax dead	8, 412/ 19
in the nature of	faith	or belief . . . no more	8, 412/ 20
grace . . . as the dead	faith	is out of the	8, 412/ 23
but so -- that	faith	is so strong of	8, 412/ 26
prevail against it, because	faith	will always prevail against	8, 412/ 28
they which have that	faith	be God's elects, and	8, 412/ 32
by reason of that	faith	; for Christ said that	8, 412/ 33
to wit, upon that	faith	) he would build his	8, 412/ 34
' rock' of this	faith	' the gates of	8, 412/ 35
to say, against this	faith	can no sin, no	8, 412/ 36
error prevail against this	faith	but if it kill	8, 413/ 1
if it kill this	faith	." Tyndale to put a	8, 413/ 1
by the strength of	faith	in this fashion --	8, 413/ 2
error shall prevail against	faith	, as long as the	8, 413/ 3
as long as the	faith	prevaileth against it, nor	8, 413/ 4
it, nor till the	faith	be the feeblar and	8, 413/ 4
ye keep the true	faith	ye can never be	8, 413/ 8
sinner that believe the	faith	that Saint Peter confessed	8, 413/ 16
saith . . . Tyndale That this	faith	is the way by	8, 413/ 22
other thing without this	faith	that Saint Peter professed	8, 413/ 32
to heavenward, without the	faith	that Saint Peter confessed	8, 414/ 3
church if, having that	faith	that Saint Peter confessed	8, 414/ 5
affirming that the only	faith	there by Peter confessed	8, 414/ 17
I fain, in good	faith	, find and bring it	8, 414/ 20

he meant that the	faith	there confessed by Peter	8, 414/ 24
after, that he putteth	faith	alone for sufficient, and	8, 415/ 37
other way than this	faith	that Saint Peter confessed	8, 416/ 4
more articles in his	faith	now than Saint Peter	8, 416/ 20
The knowledge of this	faith	maketh Tyndale a man	8, 416/ 25
Christ, which besides that	faith	hath instituted the faith	8, 416/ 27
faith hath instituted the	faith	in his blessed sacraments	8, 416/ 27
and his pleasure by	faith	be such a way	8, 416/ 29
multitude that profess the	faith	of Christ, whether they	8, 417/ 12
this mind, that the	faith	which himself hath described	8, 417/ 22
he cannot lose that	faith	nor that Spirit at	8, 417/ 26
whosoever have not the	faith	that he describeth him	8, 417/ 29
heretic; and only his	faith	for the true, and	8, 417/ 30
true church. Now, his	faith	have ye heard often	8, 417/ 32
often enough: that only	faith	sufficeth, or at the	8, 417/ 32
the confession of his	faith	, "Thou art blessed, Simon	8, 418/ 4
confessing of this false	faith	of his, "Thou art	8, 418/ 7
he that hath this	faith	cannot sin; and therefore	8, 418/ 31
errors. For by this	faith	we be, as I	8, 418/ 32
may have a right	faith	joined with all kinds	8, 419/ 5
Savior Christ, and unto	faith	. Sinners are we if	8, 419/ 18
he that hath this	faith	cannot sin, and therefore	8, 420/ 2
elect church of his	faith	can be deceived with	8, 420/ 6
no man having that	faith	can sin. He proveth	8, 420/ 10
Tyndale For by this	faith	we be born of	8, 420/ 12
may have a right	faith	joined with all kinds	8, 420/ 17
whoso get once the	faith	that Saint Peter confessed	8, 420/ 21
is that by that	faith	we be born of	8, 420/ 23
whoso get once that	faith	can never sin after	8, 420/ 27
he saith that by	faith	we be born of	8, 420/ 29
be true that by	faith	we be born of	8, 420/ 31
false that by only	faith	we be born of	8, 420/ 32
become his children by	faith	, we were therefore born	8, 421/ 1
of God by only	faith	. As wisely as if	8, 421/ 2
in using this word "	faith	" for faith and hope	8, 421/ 7
this word "faith" for	faith	and hope together; yea	8, 421/ 7
such wise juggling, that "	faith	alone" were faith, hope	8, 421/ 9
that "faith alone" were	faith	, hope, and charity, all	8, 421/ 9
because that else the	faith	were but dead. And	8, 421/ 10
born of God by	faith	. His second point is	8, 421/ 17
Holy Ghost, or the	faith	, or the grace of	8, 421/ 21
if the seed of	faith	being only faith abide	8, 421/ 23
of faith being only	faith	abide in him, it	8, 421/ 24
the seed of such	faith	stand still with his	8, 421/ 26
the seed of such	faith	dwelling in him, may	8, 421/ 27
is the seed of	faith	alone, that is to	8, 421/ 29
may keep still his	faith	and his belief alone	8, 421/ 34
which men come to	faith	, hope, and charity, and	8, 422/ 4
the world) -- his	faith	remaining -- fall from	8, 422/ 29
concerning his second point . . . "	faith	alone" may dwell in	8, 423/ 25

sin, together. But lively	faith	-- that is to	8, 423/ 26
that is to wit,	faith	not alone, but coupled	8, 423/ 26
which hath once the	faith	can never sin, because	8, 424/ 34
have once the true	faith	can never after sin	8, 425/ 18
any time gotten the	faith	shall have ever after	8, 425/ 24
man once having the	faith	committeth and repenteth him	8, 425/ 32
get once the true	faith	, which he calleth the	8, 426/ 1
he calleth the "feeling"	faith	, hath a sure, undoubted	8, 426/ 1
had, and the "story"	faith	(that is, he saith	8, 426/ 9
is, he saith, the	faith	with which we believe	8, 426/ 9
the articles of the	faith	as men believe a	8, 426/ 10
articles of the known	faith	of Christ's Catholic Church	8, 426/ 23
whoso get once the	faith	which he calleth the	8, 427/ 13
he calleth the "true"	faith	and the "feeling" faith	8, 427/ 13
faith and the "feeling"	faith	can never sin deadly	8, 427/ 14
his Godhood . . . but, by	faith	, hope, and charity, and	8, 427/ 27
profession of the Catholic	faith	, nor only those that	8, 428/ 7
whosoever have once the	faith	which he calleth after	8, 428/ 23
calleth after the "feeling"	faith	, he hath the seed	8, 428/ 23
whosoever have once the	faith	is one of the	8, 428/ 27
get once the right	faith	of Christ -- and	8, 428/ 33
only against the Catholic	faith	of all Christian people	8, 429/ 9
hath gotten so the	faith	-- and that the	8, 429/ 26
and that the living	faith	, too -- that he	8, 429/ 26
if they once in	faith	feel themselves stand, they	8, 430/ 4
But thou standest by	faith	; be not proud thereof	8, 430/ 9
as he which lacketh	faith	may by grace come	8, 430/ 12
the way from the	faith	"? He saith also, "Hymenaeus	8, 430/ 17
they have perverted the	faith	of some persons." Here	8, 430/ 20
men may have the	faith	and lose it; and	8, 430/ 22
again of God by	faith	, and that believeth to	8, 430/ 27
meaneth of a "feeling"	faith	only. I know not	8, 430/ 30
meaneth by his "feeling"	faith	. . . but I wot well	8, 430/ 31
texts speak of good	faith	, and lively faith, that	8, 430/ 32
good faith, and lively	faith	, that worketh with love	8, 430/ 32
any other feeling of	faith	than believing, loving, and	8, 430/ 34
Tyndale speaketh of "feeling"	faith	. . . Saint Paul speaketh here	8, 431/ 12
that after any "feeling"	faith	" once had, any deed	8, 433/ 19
to sin, how great	faith	soever he feel . . . yet	8, 433/ 35
saints and the Catholic	faith	of all Christian people	8, 434/ 5
whensoever they fall from	faith	to heresies, or from	8, 434/ 20
he meant thereby lively	faith	, grace, or the Spirit	8, 435/ 9
hath once the feeling	faith	, and thereby is born	8, 435/ 23
entered with the feeling	faith	into a soul . . . so	8, 436/ 8
part; for in good	faith	, if I could I	8, 436/ 21
be we sure in	faith	, by the word of	8, 436/ 31
also that the catholic	faith	of all Christian people	8, 437/ 1
sure by their feeling	faith	that they could never	8, 438/ 18
took it for lively	faith	, grace, or the Spirit	8, 439/ 33
repentance, no penance, no	faith	, none hope, no love	8, 441/ 18

yet their secret, unknown	faith	and frailty did ever	8, 442/ 10
had by their "feeling	faith	" the Spirit of God	8, 442/ 14
saintly of their "feeling	faith	," boast themselves and their	8, 442/ 35
once hath the right	faith	is born of God	8, 443/ 7
may have a right	faith	joined with all kinds	8, 443/ 10
uttermost what he calleth "	faith	." But first will I	8, 443/ 15
it hath the right	faith	. . . and so is born	8, 443/ 29
Christ, and unto our	faith	. Sinners are we, if	8, 444/ 37
Christ, and unto our	faith	. And sinners are we	8, 445/ 28
sorrow, and for the	faith	-- let Tyndale, I	8, 446/ 1
God by the right	faith	(that is, as Tyndale	8, 447/ 13
the belief of the	faith	confessed by Saint Peter	8, 447/ 14
preached unto them (which	faith	is, as he saith	8, 447/ 17
calleth hereafter the "feeling"	faith	. . . by which faith he	8, 447/ 19
feeling" faith . . . by which	faith	he saith that they	8, 447/ 19
and by this feeling	faith	be born of God	8, 447/ 25
because of their feeling	faith	, they keep still in	8, 447/ 33
by such a feeling	faith	as they be, nor	8, 448/ 7
Christ, and for our	faith	, and for his promises	8, 449/ 20
feel, by their feeling	faith	, that they be born	8, 449/ 35
well, by his feeling	faith	, that the Spirit will	8, 450/ 1
feeling by their "feeling	faith	" that after their "horrible	8, 450/ 26
I not, in good	faith	, perceive how he can	8, 453/ 25
holiness of their "feeling	faith	," in the doing of	8, 453/ 34
for all their feeling	faith	, by their foul fleshly	8, 454/ 22
because of his "feeling	faith	," which when he hath	8, 455/ 35
deeds, their lively feeling	faith	(which cannot, as they	8, 456/ 19
that through my feeling	faith	is in me can	8, 457/ 36
of such a feeling	faith	, and such good meditations	8, 458/ 8
may have a right	faith	joined with all kind	8, 458/ 28
said, that a right	faith	may stand and abide	8, 458/ 36
articles of the Catholic	faith	may be in a	8, 459/ 2
I call the right	faith	is not the right	8, 459/ 7
is not the right	faith	. For though a man	8, 459/ 8
any article of the	faith	. . . yet but if he	8, 459/ 9
hath he no right	faith	. And so Tyndale avoideth	8, 459/ 12
is indeed a right	faith	. . . but that abominable sin	8, 459/ 14
himself calleth the right	faith	. . . because it pleaseth not	8, 459/ 15
to call a "right	faith	" that belief that is	8, 459/ 16
the nature of only	faith	, but if it be	8, 459/ 18
if it be both	faith	and hope, and charity	8, 459/ 18
as have the "right"	faith	, and the "feeling" faith	8, 459/ 25
faith, and the "feeling"	faith	, too -- that is	8, 459/ 26
his own doctrine, full	faith	, full hope, and charity	8, 459/ 26
for all their right	faith	, fall into abominable sinful	8, 459/ 28
that while, their right	faith	doth continue, and their	8, 459/ 31
together with the right	faith	-- that is, not	8, 459/ 34
once gotten the true	faith	that Saint Peter confessed	8, 460/ 31
have once attained that	faith	, not with a historical	8, 460/ 35
attained and gotten that	faith	(that is to wit	8, 461/ 5

great articles of the	faith	that be no promises	8, 462/ 20
all thither without any	faith	at all. For he	8, 463/ 10
into the obedience of	faith	and believe his promises	8, 463/ 17
other articles of the	faith	. As though the belief	8, 463/ 38
other articles of the	faith	as things of a	8, 466/ 21
pluck not a man's	faith	from Christ, they might	8, 467/ 3
of the true, Catholic	faith	, and should find him	8, 469/ 32
Tyndale taketh the Catholic	faith	for good and his	8, 470/ 8
he take the Catholic	faith	for false, from which	8, 470/ 9
article of the Christian	faith	. And none article is	8, 472/ 9
almost, in the Christian	faith	, which hath not had	8, 472/ 9
the articles of the	faith	in the promises and	8, 473/ 18
were fully taught the	faith	of the promises before	8, 474/ 4
the lack of that	faith	in the promise to	8, 474/ 10
than bare repentance and	faith	in the promises. I	8, 474/ 16
of this point of	faith	in the promises . . . which	8, 474/ 18
never taught fully the	faith	of the promises ere	8, 474/ 27
his difference between the	faith	of the promises and	8, 474/ 32
us that only the	faith	of the promises is	8, 474/ 33
forthwith, departing, have no	faith	at all . . . but be	8, 474/ 38
saved only by the	faith	of their friends, and	8, 474/ 38
and glory, without any	faith	of their own: then	8, 475/ 3
necessary articles of the	faith	, of which articles the	8, 475/ 25
and unto the only	faith	of which church he	8, 477/ 6
hath any true, sure	faith	but it be learned	8, 477/ 18
common-known church, the common-known	faith	or belief is all	8, 477/ 27
saints had the same	faith	that the common Catholic	8, 477/ 34
that he must, in	faith	and belief of such	8, 478/ 5
few, that would in	faith	vary, swerve, and fall	8, 478/ 7
fall from the common	faith	of the whole Catholic	8, 478/ 7
in the sacraments, vows,	faith	, and good works, and	8, 479/ 14
of one, true, catholic	faith	, with all old holy	8, 480/ 1
one article of the	faith	that of necessity needed	8, 480/ 31
break the unity of	faith	or yet slay their	8, 481/ 14
to destroy the true	faith	and vary from the	8, 481/ 33
from the way of	faith	that is in Christ's	8, 483/ 27
upon the rock of	faith	. This doth himself, and	8, 483/ 29
from the way of	faith	that is in Christ's	8, 484/ 2
upon the rock of	faith	: then must it needs	8, 484/ 4
from the way of	faith	that is in Christ's	8, 484/ 7
Church and of the	faith	, by making of sects	8, 484/ 10
upon the rock of	faith	. . . but with the breath	8, 484/ 24
well shake it off.	Faith	Is Ever Assaulted and	8, 485/ 1
With. Tyndale Moreover, this	faith	which we have in	8, 485/ 4
hidden; our almost no	faith	at all, and as	8, 485/ 9
When we have sinned,	faith	is feeble. When wrong	8, 485/ 11
all such temptations our	faith	perished not utterly, neither	8, 485/ 16
his "elect church," the	faith	doth never fail but	8, 485/ 23
full holily that the	faith	is ever fought against	8, 485/ 34
well wotteth that the	faith	is always assaulted and	8, 485/ 36

of his own false	faith	and heresies, or of	8, 486/ 1
of the true, Catholic	faith	of Christ. For like	8, 486/ 2
as the true, Catholic	faith	is and ever hath	8, 486/ 3
hath ever his false	faith	and heresies been impugned	8, 486/ 5
as for every man's	faith	privately -- who knoweth	8, 486/ 13
he saith that "our	faith	perisheth not utterly, nor	8, 486/ 32
purpose. For if by "	faith	" he mean the belief	8, 486/ 34
fall from the true	faith	, that is to say	8, 487/ 3
of grace, find the	faith	and fall thereto again	8, 487/ 6
by the name of "	faith	" understand hope and trust	8, 487/ 8
I said, if by "	faith	" he mean hope: I	8, 487/ 13
with their holy "feeling	faith	" . . . to whom he would	8, 488/ 5
privilege of keeping still	faith	, hope, and charity with	8, 488/ 6
therefore hath a good	faith	unto all his father's	8, 488/ 36
his father's kindness, the	faith	of his promises, and	8, 489/ 6
it were, give his	faith	a fall; but it	8, 489/ 18
make this chapter of	faith	, and then juggleth it	8, 489/ 34
which once hath the	faith	that himself describeth, and	8, 489/ 36
that once attaineth that	faith	), can at any time	8, 489/ 38
to wit, their "feeling	faith	," can never suffer such	8, 490/ 5
they have sinned, their	faith	is faint; and when	8, 490/ 21
that hath the feeling	faith	of his own false	8, 491/ 29
and neither is his	faith	lost in all that	8, 492/ 29
because of his feeling	faith	which so lieth hidden	8, 492/ 34
because of Jack's feeling	faith	. . . which, though he feel	8, 493/ 20
hope and despair, his	faith	almost catching a fall	8, 495/ 27
chapter of his false	faith	"ever assaulted"; which is	8, 496/ 6
toward the belief and	faith	. For he meaneth here	8, 499/ 33
to serve and follow	faith	, praying for God's gracious	8, 500/ 19
little spark of our	faith	once had, increaseth the	8, 500/ 22
into the service of	faith	, answereth me with a	8, 500/ 25
in the working of	faith	in my soul, no	8, 500/ 30
and ordinance, utterly concerning	faith	to put away the	8, 501/ 27
of our belief and	faith	in us -- yet	8, 501/ 32
And yet, in good	faith	, meseemeth no very great	8, 502/ 10
conforming himself toward the	faith	, and captivating and subduing	8, 502/ 17
getting of any Christian	faith	, but that "the will	8, 502/ 22
in the working of	faith	in man's soul, no	8, 502/ 23
toward the attaining of	faith	, because that faith is	8, 503/ 9
of faith, because that	faith	is the gift of	8, 503/ 10
reason? Who denieth that	faith	is a gift of	8, 503/ 11
the giver? In good	faith	, I must needs confess	8, 503/ 20
toward the attaining of	faith	, though Tyndale would say	8, 504/ 29
in the true Christian	faith	as he is in	8, 504/ 32
them to the Christian	faith	. . . and that albeit they	8, 504/ 35
prejudice of their own	faith	. Would he not also	8, 505/ 12
that man's endeavor toward	faith	is not a thing	8, 505/ 32
make them ascribe the	faith	that is the gift	8, 506/ 2
the getting of the	faith	, to the intent they	8, 506/ 10
toward the attaining of	faith	. . . which endeavor he mocketh	8, 506/ 19

of beetle-blind reason, because	faith	is the gift of	8, 506/ 21
other? If all the	faith	of such truths as	8, 507/ 10
inspire and infund the	faith	if that him list	8, 507/ 22
not the belief or	faith	on that fashion. For	8, 507/ 25
then were it not	faith	nor belief, but very	8, 507/ 26
them their belief and	faith	, that though they do	8, 507/ 31
give into men the	faith	in such manner . . . because	8, 508/ 12
now that since the	faith	is not ordinarily with	8, 508/ 24
the points of the	faith	are not, I say	8, 509/ 1
man's will into sure	faith	and undoubted belief. And	8, 509/ 6
ordinary manner of the	faith	given by God into	8, 509/ 10
in the definition of	faith	, openly and clearly declare	8, 509/ 16
clearly declare that the	faith	is an argument or	8, 509/ 17
it were now no	faith	at all, but a	8, 509/ 20
giveth not ordinarily the	faith	to folk but with	8, 509/ 25
part in belief and	faith	. . . and make us ween	8, 510/ 16
took from it concerning	faith	. For here he saith	8, 510/ 34
see his mercy by	faith	, without any manner working	8, 511/ 3
be true, neither in	faith	nor charity have any	8, 511/ 8
mercy of God by	faith	. . . which, as Tyndale said	8, 511/ 22
teeth the Catholic, Christian	faith	and godly expositions of	8, 515/ 16
teacheth us that only	faith	sufficeth, and that neither	8, 516/ 3
fall from the true	faith	again, though they had	8, 517/ 15
into the life of	faith	. . . and some be so	8, 517/ 17
confessor both of his	faith	and his fault, M	8, 517/ 25
he to the true	faith	again, and exhorted them	8, 517/ 36
and against the Catholic	faith	of all Christian nations	8, 520/ 21
because of their "feeling	faith	." From which though they	8, 522/ 20
fall away by false	faith	, or faint heart, or	8, 522/ 29
high, holy living or	faith	. . . which many men may	8, 523/ 15
had not lost his	faith	, nor yet his love	8, 529/ 9
in himself no more	faith	or love unto God	8, 529/ 14
so preserved by the	faith	that they do never	8, 529/ 34
the elect is by	faith	born of God, and	8, 533/ 13
had not lost his	faith	nor his love unto	8, 533/ 19
while he lost neither	faith	nor love to the	8, 533/ 24
calleth he losing of	faith	or love? Nothing but	8, 533/ 28
Nathan, never lost neither	faith	nor love? He proveth	8, 534/ 10
in lechery, lost neither	faith	to God nor love	8, 534/ 13
For as for his	faith	, as far forth as	8, 534/ 27
only the nature of	faith	-- that is to	8, 534/ 28
while. And in Tyndale's "	faith	" for one point --	8, 534/ 29
in that he juggleth	faith	into hope -- I	8, 534/ 30
as for the lively	faith	that worketh, as Saint	8, 534/ 33
-- that kind of	faith	had he lost for	8, 534/ 34
far as concerneth his	faith	I must needs give	8, 535/ 2
doctrine, the most especial	faith	. For Tyndale, as ye	8, 535/ 29
hereafter read, calleth the	faith	of the elects a	8, 535/ 30
the elects a feeling	faith	. Now, if David were	8, 535/ 30
had thereby forgotten his	faith	and himself too . . . then	8, 535/ 32

too . . . then though his	faith	had all the while	8, 535/ 32
because of that feeling	faith	with which he was	8, 536/ 27
for lack of "feeling	faith	, " only because he was	8, 536/ 30
lack of the "feeling	faith	" which was never given	8, 536/ 32
in Scripture of his	faith	and his repentances, and	8, 537/ 7
in himself no more	faith	or love unto God	8, 538/ 1
him, through the "feeling	faith	, " from consenting to the	8, 538/ 13
apostles never lost their	faith	. Which if it were	8, 541/ 34
might keep still the	faith	in their heart, and	8, 541/ 35
they lost the sufficient	faith	-- that is to	8, 542/ 12
the life of their	faith	-- he goeth about	8, 542/ 12
elect) never lost their	faith	at all, nor at	8, 542/ 14
tale excuses of their	faith	fallen from them, and	8, 542/ 26
and loss of the	faith	, that Tyndale telleth us	8, 542/ 27
apostles fell from their	faith	, and lost it, and	8, 542/ 37
for him and his	faith	-- he said the	8, 543/ 36
and say, "By my	faith	, good Lord, I was	8, 544/ 17
in losing of their	faith	, I let no man	8, 544/ 19
that they lost their	faith	indeed -- Tyndale proveth	8, 544/ 22
were fallen from the	faith	, and lacked the belief	8, 544/ 33
substantial article of the	faith	of Christ: that is	8, 545/ 2
the lack of the	faith	. And also, to what	8, 545/ 22
any article of the	faith	which God bindeth us	8, 546/ 14
submit his reason unto	faith	, with asking help of	8, 546/ 18
perfect in him the	faith	in which he preventeth	8, 546/ 21
they lost never the	faith	, because they were "amazed	8, 547/ 9
no lack of the	faith	. . . because in the lack	8, 547/ 15
and penance received to	faith	and to forgiveness again	8, 549/ 23
he defendeth the apostles'	faith	, which he saith they	8, 549/ 32
we see that Peter's	faith	failed not, though it	8, 550/ 14
reason, that Saint Peter's	faith	"failed not." Whereof he	8, 551/ 34
no failing of Peter's	faith	, but an "oppressing for	8, 552/ 3
time said that Peter's	faith	failed for ever. I	8, 552/ 5
but that his lively	faith	failed for the while	8, 552/ 7
him boldly both quick	faith	and dead faith, and	8, 552/ 13
quick faith and dead	faith	, and all as for	8, 552/ 13
in that time their	faith	was fallen from them	8, 552/ 19
did fall and his	faith	too, yet shall not	8, 552/ 27
Peter how that his	faith	should not fail. "Yes	8, 553/ 9
for thee that thy	faith	shall not fail. Wherefore	8, 553/ 13
thee that my mother's	faith	shall not fail. Wherefore	8, 553/ 17
thee that my mother's	faith	shall not fail, strengthen	8, 553/ 19
for thee that thy	faith	shall not fail." But	8, 554/ 2
Christian people that the	faith	abode at any time	8, 554/ 5
game, that Saint Peter's	faith	should be preserved in	8, 554/ 7
Lady, and that her	faith	should be his faith	8, 554/ 7
faith should be his	faith	: I ween it will	8, 554/ 8
to perceive that the	faith	which Saint Peter confessed	8, 554/ 9
And therefore, in good	faith	, I cannot well see	8, 554/ 15
not say Saint Peter's	faith	was in our Lady	8, 554/ 16

and to toss the	faith	like a tennis ball	8, 554/ 21
because that Saint Peter's	faith	never failed in his	8, 554/ 34
there needed if the	faith	at any time failed	8, 555/ 5
to search whether the	faith	at any time failed	8, 555/ 7
because we speak of	faith	, hear him declare what	8, 555/ 12
declare what himself calleth "	faith	." To this, after that	8, 555/ 13
concerning his heresy of "	faith	alone sufficient for salvation	8, 555/ 15
calleth not a dead	faith	any "faith" . . . but he	8, 555/ 16
a dead faith any "	faith	" . . . but he meaneth always	8, 555/ 16
he meaneth always by "	faith	" a very, Christian faith	8, 555/ 17
faith" a very, Christian	faith	that hath the love	8, 555/ 17
this time, and take "	faith	" as he saith he	8, 555/ 26
articles of the true	faith	, and the contrary of	8, 556/ 5
in his life his	faith	that Tyndale calleth faith	8, 556/ 11
faith that Tyndale calleth	faith	-- that is to	8, 556/ 11
lived and died . . . his	faith	well working by love	8, 556/ 29
these five times Peter's	faith	failed . . . I ask in	8, 557/ 2
one fashion concerning his	faith	, he must needs grant	8, 557/ 3
And after that Peter's	faith	had failed in the	8, 557/ 6
the not-failing of his	faith	now in the latter	8, 557/ 14
it true that his	faith	faileth him not before	8, 557/ 16
see that though his	faith	faileth never after, while	8, 557/ 21
for thee that thy	faith	shall not finally fail	8, 557/ 33
after that thy lively	faith	fallen and failing for	8, 558/ 1
repented, and attained thy	faith	again, and be thyself	8, 558/ 6
by failing of their	faith	, nor by any deadly	8, 558/ 18
though they have no	faith	at all." Another, by	8, 560/ 33
given them a feeling	faith	of the mercy that	8, 561/ 1
Christ" whether they have	faith	true or false, any	8, 561/ 23
true or false, any	faith	or none. For heretics	8, 561/ 24
Church and the Catholic	faith	thereof, and be therefore	8, 561/ 27
the truth of his	faith	and fighting against good	8, 561/ 31
given them a feeling	faith	of the mercy that	8, 562/ 6
this manner of "feeling	faith	" that is heresies instead	8, 563/ 33
is heresies instead of	faith	, as I have in	8, 563/ 33
other chapter, that the	faith	which he hath before	8, 565/ 1
all that while his	faith	never faileth at any	8, 565/ 36
or any failing of	faith	at any time while	8, 566/ 5
he giveth a "feeling"	faith	whereby they feel surely	8, 566/ 22
But before their feeling	faith	had, they never once	8, 566/ 25
good motion toward the	faith	, they do no more	8, 566/ 27
upon them. And their	faith	doth never at any	8, 566/ 29
have, such a feeling	faith	that thereby they feel	8, 566/ 33
will. For since their	faith	is both full of	8, 567/ 6
given them a feeling	faith	of the mercy that	8, 567/ 25
have once his feeling	faith	, can never sin deadly	8, 568/ 3
because of their "feeling	faith	," which can neither at	8, 570/ 11
depend upon his "feeling	faith	" and his "repentance" --	8, 570/ 31
his elects for their	faith	, every good-faithful man very	8, 570/ 33
elects feel his false	faith	, the less faith have	8, 570/ 34

false faith, the less	faith	have they, and the	8, 570/ 35
heresies were the very	faith	. . . and that the very	8, 571/ 26
but think that only	faith	in the promise and	8, 571/ 34
they feel their false	faith	with their very fingers'	8, 572/ 16
verily that their feeling	faith	shall never fail them	8, 572/ 18
for their only feeling	faith	be good and faithful	8, 572/ 23
had confessed unto a	faithful	servant of mine, to	8, 18/ 5
to have heard his	faithful	Christian answer . . . as they	8, 24/ 3
he, for his most	faithful	mind to God, nothing	8, 26/ 30
spoken of a good,	faithful	man's mouth, and where	8, 31/ 34
heresies, than are the	faithful	learned folk in the	8, 35/ 34
above-remembered, proceeding of a	faithful	, working charity; whereof he	8, 54/ 20
hath always among his	faithful	people had observed and	8, 64/ 3
they thought that to	faithful	folk God with that	8, 86/ 18
great effect to the	faithful	prayer -- therefore the	8, 87/ 21
health unto that good,	faithful	woman. When our Savior	8, 103/ 9
faith of all good,	faithful	people. Tyndale But the	8, 120/ 8
infidels to make them	faithful	, and be glad to	8, 123/ 13
have had a good,	faithful	belief in blessing, both	8, 127/ 23
though he were a	faithful	friend and beguile all	8, 137/ 32
and being good and	faithful	, might have used haply	8, 143/ 37
other side, all good,	faithful	people do, and therefore	8, 165/ 33
are thereby themselves no	faithful	folk, but heretics, if	8, 219/ 33
known where were his	faithful	folk . . . and his very	8, 245/ 24
and disciples, and his	faithful	, believing folk, should do	8, 251/ 38
faith of many good,	faithful	men . . . in whose days	8, 271/ 18
they were good and	faithful	: he saith I cannot	8, 271/ 20
that some of those	faithful	folk in the first	8, 271/ 27
Tyndale prove that the	faithful	people had before Moses'	8, 271/ 29
and he confesseth for	faithful	folk had any such	8, 271/ 38
-- so is every	faithful	man as sure in	8, 286/ 29
which were sufficient to	faithful	folk . . . but by the	8, 289/ 17
the faith of all	faithful	folk this fifteen hundred	8, 319/ 29
doctors, and preachers, and	faithful	men, and good livers	8, 338/ 27
profitable to teach the	faithful	folk, and to reprove	8, 361/ 9
also doth rule all	faithful	hearts with his own	8, 370/ 6
in the number of	faithful	people . . . and that only	8, 370/ 10
witnesses, commit them unto	faithful	men, such as shall	8, 374/ 30
commit also to other	faithful	men, such as should	8, 374/ 36
lurked there, a few	faithful	folk, among the great	8, 387/ 22
everlasting life." But all	faithful	folk will say again	8, 403/ 16
God dwelleth with the	faithful	man, I say that	8, 422/ 24
the light of his	faithful	, lively works shine bright	8, 429/ 27
for good men and	faithful	. For to those that	8, 430/ 2
contain the parties in	faithful	matrimony, they mean not	8, 439/ 6
have made a true,	faithful	promise of pardon to	8, 450/ 10
suffer them. "God is	faithful	," saith Saint Paul, "which	8, 452/ 34
soever such a true,	faithful	, elect member of his	8, 461/ 12
so commanding make a	faithful	promise -- that himself	8, 466/ 7
them and have the	faithful	belief of them --	8, 473/ 24

the victory to his	faithful	folk, that were full	8, 483/ 1
heart that is a	faithful	man, as he by	8, 507/ 11
that ordinarily into his	faithful	folk, neither final reprobates	8, 507/ 23
nor final elects (for	faithful	are at sundry times	8, 507/ 24
And likewise some good,	faithful	folk, when false shrews	8, 517/ 13
Which, being once good,	faithful	, and virtuous, did after	8, 517/ 27
unto us, "God is	faithful	, which suffereth you not	8, 531/ 34
of David against the	faithful	love of God's law	8, 534/ 25
good husband his own	faithful	servant, when he devised	8, 536/ 16
Saint Paul: "God is	faithful	, which suffereth you not	8, 543/ 9
there may be many	faithful	folk with a well-working	8, 556/ 13
the very worst, than	faithful	harlots, faithful adulterers, faithful	8, 567/ 9
worst, than faithful harlots,	faithful	adulterers, faithful vow-breakers, faithful	8, 567/ 9
faithful harlots, faithful adulterers,	faithful	vow-breakers, faithful thieves, faithful	8, 567/ 10
faithful adulterers, faithful vow-breakers,	faithful	thieves, faithful murderers, faithful	8, 567/ 10
faithful vow-breakers, faithful thieves,	faithful	murderers, faithful traitors to	8, 567/ 10
faithful thieves, faithful murderers,	faithful	traitors to men, and	8, 567/ 11
traitors to men, and	faithful	heretics to God! And	8, 567/ 11
therefore good folk and	faithful	, and God's good children	8, 570/ 17
elect church" himself and	faithful	, and, finally, such as	8, 570/ 22
faith be good and	faithful	false, faithless wretches, and	8, 572/ 23
them, and the same	faithfully	fulfill in punishment of	8, 208/ 7
are of infidelity and	faithless	idolatry the very most	8, 3/ 23
now. For these false,	faithless	heretics whose hearts are	8, 35/ 32
mad, ' and '	faithless	' ' beasts, '	8, 58/ 20
same is an infidel,	faithless	, and damned in his	8, 89/ 16
same, from all the	faithless	and feigned-faithful folk, and	8, 245/ 25
the article of their	faithless	faith out of Scripture	8, 262/ 4
many multitude of the	faithless	, and have ever been	8, 387/ 23
a fly, but very	faithless	heresy. And also, when	8, 394/ 30
very plainly false and	faithless	. . . it is a world	8, 402/ 16
dismayed, but not altogether	faithless	. The old kindness will	8, 489/ 25
they, and the more	faithless	be they. And when	8, 570/ 35
good and faithful false,	faithless	wretches, and therefore God	8, 572/ 23
opinions and very false	faiths	. But begin, therefore, as	8, 80/ 23
of Christ, though their	faiths	be naught, or though	8, 145/ 5
their fashions and their	faiths	and their loves to	8, 494/ 33
them to strengthen their	faiths	. More Here have ye	8, 541/ 24
of Christ, though their	faiths	be naught, or though	8, 560/ 33
you, and ye shall	fall	before your adversaries, and	8, 5/ 14
who doth more properly	fall	in the danger of	8, 5/ 19
with the less, they	fall	at last to bear	8, 26/ 24
faith, with the great	fall	and ruin at length	8, 28/ 37
many schismatical sects . . . whose	fall	undoubtedly the remnant will	8, 29/ 1
good to such as	fall	to these folk of	8, 35/ 27
so wretched, that they	fall	even in a slumber	8, 36/ 6
man should by distemperance	fall	into disease -- then	8, 37/ 2
mishap any man to	fall	in such a fond	8, 38/ 2
indifferently; and not to	fall	suddenly so drunk in	8, 38/ 10
vows of chastity and	fall	to such filthy lechery	8, 42/ 27

upon whom his words	fall	. For ye doubt not	8, 46/ 15
Eve did . . . that they	fall	upon fallacies and false	8, 49/ 18
now they leave and	fall	all to lusty love	8, 53/ 31
Tyndale say, can never	fall	in damnable error. For	8, 61/ 13
else he feared would	fall	upon his head; which	8, 66/ 18
not among them should	fall	in his indignation and	8, 79/ 23
little how soon he	fall	thereto, when he believeth	8, 89/ 32
he would after the	fall	of Adam ordinarily not	8, 106/ 3
People of Israel to	fall	into superstition instead of	8, 109/ 13
of crossing and blessing,	fall	all to cursing and	8, 129/ 13
whether the church may	fall	into damnable error. And	8, 133/ 18
he be fain to	fall	, or else to call	8, 135/ 33
at last, and to	fall	into such open, beastly	8, 139/ 17
at their back, and	fall	to flesh and "wed	8, 140/ 8
and indignation likely to	fall	upon us if we	8, 148/ 12
the folly of their	fall	and wretchedness of their	8, 149/ 37
he taketh a foul	fall	. Now will he make	8, 151/ 18
shall be fain to	fall	both into his own	8, 151/ 20
to leave reasoning and	fall	a-scolding, chiding, and brawling	8, 152/ 26
in any doubt nor	fall	into any error of	8, 154/ 19
fear lest it should	fall	away . . . and that he	8, 154/ 32
God made after his	fall	some larger promise and	8, 155/ 2
there shall no woman	fall	aland in any so	8, 190/ 5
But else if Tyndale	fall	not to the "charitying	8, 202/ 8
the frail feminine sex	fall	too far in "love	8, 202/ 11
Huessgen, and Tyndale, to	fall	to such false juggling	8, 205/ 34
purpose not here to	fall	in dispicions with Tyndale	8, 206/ 29
force how boldly they	fall	to sin. And then	8, 210/ 16
belief still, and yet	fall	into deadly sin again	8, 212/ 11
they that after Baptism	fall	again to sin do	8, 212/ 13
willingly and of purpose	fall	to sin again: then	8, 215/ 6
either of all that	fall	to sin again --	8, 215/ 7
that such as repent	fall	again to sin; and	8, 215/ 21
he will no more	fall	to that kind of	8, 215/ 30
lightness of such as	fall	shortly to sin again	8, 217/ 13
church of Christ cannot	fall	in damnable error, but	8, 222/ 28
and giveth himself a	fall	, and in his merry	8, 224/ 26
be done to God,	fall	in unfaithfulness, and with	8, 225/ 26
be burned up and	fall	as flat to ashes	8, 226/ 6
but given himself a	fall	and thrown all his	8, 227/ 25
how many nations soever	fall	therefrom, and how little	8, 251/ 7
forth, take a shameful	fall	. Hear now, therefore, what	8, 254/ 15
not suffer his church	fall	into the erroneous belief	8, 258/ 13
that was about to	fall	. But God taught other	8, 259/ 20
this the true preacher	fall	in farther dispicions again	8, 267/ 15
divers others that incidentally	fall	in debate between them	8, 267/ 17
And of them, some	fall	from the faith and	8, 272/ 20
-- as they that	fall	from the sacraments, and	8, 272/ 21
his rotten house should	fall	, would go about to	8, 282/ 13
shall see those folk	fall	so frantic once . . . that	8, 287/ 21

it, he should else	fall	headlong down . . . believed he	8, 288/ 18
better . . . lest he finally	fall	into the foul smoke	8, 289/ 34
is it, lo, to	fall	from the undoubted faith	8, 293/ 15
little and little to	fall	from that faith . . . and	8, 299/ 26
of things that should	fall	, not yet perceived by	8, 300/ 5
saith. For when we	fall	once to be content	8, 308/ 36
perceive how foul a	fall	he hath in this	8, 309/ 39
Body of Christ, to	fall	into that belief: they	8, 340/ 14
they might hap to	fall	to those kinds of	8, 349/ 13
suffer his Church to	fall	so mad as to	8, 357/ 25
For when they first	fall	to that point that	8, 366/ 26
within a while after	fall	they down so far	8, 366/ 28
now how foul a	fall	he hath . . . whereby more	8, 382/ 15
a reader, may soon	fall	into the damnable error	8, 388/ 12
repenting sinners may afterward	fall	to sin again, and	8, 392/ 35
Catholic, known church to	fall	in the like default	8, 397/ 24
peril lest men would	fall	the more to do	8, 402/ 36
believe it can never	fall	from that belief, nor	8, 411/ 5
that a man may	fall	from it by error	8, 411/ 7
meaning, he shall never	fall	in error, and therefore	8, 411/ 11
worse than the devil,	fall	again therefrom . . . as many	8, 411/ 17
hath that faith may	fall	therefrom . . . but for all	8, 411/ 22
whoso have it and	fall	from it shall be	8, 411/ 26
that faith, if he	fall	from it shall be	8, 411/ 31
that a man may	fall	from that faith, and	8, 412/ 8
keep faith and yet	fall	from charity. Which thing	8, 412/ 14
occasions be great, we	fall	into horrible deeds . . . and	8, 419/ 21
malice or negligence first	fall	to sin, and after	8, 421/ 36
his faith remaining --	fall	from charity, and put	8, 422/ 30
that he can after	fall	unto shall be but	8, 425/ 20
they die before they	fall	therefrom, they shall be	8, 428/ 9
Of which folk many	fall	after from it, and	8, 428/ 9
which folk before their	fall	be the children of	8, 428/ 11
that "if a tree	fall	south or north, in	8, 428/ 19
what place soever it	fall	, there shall it remain	8, 428/ 20
-- could never after	fall	into deadly sin, or	8, 428/ 36
of his virtue tarry,	fall	yet so low at	8, 429/ 30
let him beware he	fall	not"? It appeareth there	8, 429/ 36
counsel to beware they	fall	not. Which by Tyndale	8, 430/ 3
not, for they cannot	fall	deadly. But Saint Paul	8, 430/ 5
by his own default	fall	from it. Saith he	8, 430/ 14
may, for all this,	fall	down so far into	8, 431/ 22
and that we foolishly	fall	therefrom. Now, against all	8, 433/ 40
them: so whensoever they	fall	from faith to heresies	8, 434/ 20
say, ". . . for if he	fall	to sin, then ceaseth	8, 434/ 34
angel in heaven would	fall	from the love of	8, 436/ 3
that case can never	fall	, because the seed of	8, 436/ 5
that that soul cannot	fall	into that malicious will	8, 436/ 9
God in the devils'	fall	, were forthwith so surely	8, 436/ 28
that they can never	fall	into sin after, nor	8, 436/ 29

children of God may	fall	into deadly sin, and	8, 437/ 4
that good folk may	fall	and perish. And the	8, 437/ 9
and beware that he	fall	not into idolatry. Which	8, 438/ 16
that they could never	fall	thereto, because the seed	8, 438/ 18
virtuously brought up, cannot	fall	to shameful, vicious living	8, 438/ 30
shake off shame and	fall	to naught. Or if	8, 438/ 36
very love, can never	fall	to adultery, the love	8, 439/ 2
for great love can	fall	to adultery, because the	8, 439/ 20
yet may so far	fall	in love with some	8, 439/ 23
catch heat again but	fall	stark dead on the	8, 440/ 18
his Holy Spirit, and	fall	to deadly sin, and	8, 440/ 22
the elect church may	fall	into the doing of	8, 441/ 36
monks and friars, they	fall	to the fleshly feeling	8, 442/ 39
deadly sins, and daily	fall	into venial: Tyndale, as	8, 444/ 5
true member may daily	fall	into great "horrible deeds	8, 444/ 7
occasions be great, we	fall	into horrible deeds, and	8, 445/ 2
flesh, . . . by which we	fall	into horrible deeds and	8, 445/ 29
deeds and taken a	fall	. . . yet cast they never	8, 447/ 34
such as in conclusion	fall	to the doing of	8, 452/ 2
through their own fault	fall	from the grace, willingly	8, 452/ 7
buckler and sword, and	fall	down at his enemy's	8, 452/ 9
his fellows, saying, "We	fall	, when the occasions be	8, 454/ 11
which he saith they	fall	in upon great occasions	8, 454/ 20
the time of his	fall	-- and of the	8, 455/ 1
saith that though they "	fall	into horrible deeds upon	8, 455/ 7
consenteth that he may	fall	in through the fruit	8, 456/ 1
horrible deeds that they	fall	in upon great occasions	8, 456/ 21
and never let it	fall	out of my heart	8, 457/ 25
telleth us that they	fall	in by the rageous	8, 458/ 13
that belief still standing)	fall	into many deadly sins	8, 459/ 3
that it can never	fall	from them . . . may yet	8, 459/ 27
all their right faith,	fall	into abominable sinful deeds	8, 459/ 28
elect church" happen to	fall	into, so that it	8, 461/ 12
elect church" can never	fall	therein. For if he	8, 462/ 2
folks' false persuasions may	fall	in errors and heresies	8, 468/ 21
heresy . . . and so shall	fall	into the right way	8, 468/ 30
after his baptism ever	fall	into any error concerning	8, 470/ 32
that none elect can	fall	into any error against	8, 471/ 3
how many things here	fall	upon Tyndale's head at	8, 472/ 2
faith vary, swerve, and	fall	from the common faith	8, 478/ 7
church, each after other,	fall	in his own neck	8, 484/ 32
an elect person and	fall	from the true faith	8, 487/ 3
lies and heresies . . . and	fall	from grace for the	8, 487/ 5
find the faith and	fall	thereto again, and finally	8, 487/ 6
lose all hope and	fall	in despair . . . and after	8, 487/ 32
would finally for impenitence	fall	utterly to naught. And	8, 488/ 21
give his faith a	fall	; but it riseth again	8, 489/ 18
after lose it nor	fall	away therefrom, and for	8, 489/ 39
way some companions that	fall	to play, is ravished	8, 491/ 13
doth with his nun,	fall	to mocking of Almighty	8, 492/ 8

his sinful crime committed	fall	at any great conflict	8, 495/ 26
faith almost catching a	fall	for fear, and at	8, 495/ 28
then should happen to	fall	in company with either	8, 504/ 33
sedition and rebellion, and	fall	to rifling, robbery, murder	8, 514/ 14
doing harm, and dogs	fall	sometimes so well to	8, 515/ 8
cometh again, then many	fall	naught again and into	8, 517/ 11
do by false doctrine	fall	from the true faith	8, 517/ 14
Luther's and Tyndale's books,	fall	into their false heresies	8, 517/ 28
God's elect cannot so	fall	that they rise not	8, 518/ 5
down into trances, and	fall	asleep in lusts for	8, 518/ 10
an elect cannot so	fall	but that he shall	8, 518/ 17
elects can never so	fall	but that they shall	8, 519/ 7
the elects cannot so	fall	but that they shall	8, 519/ 21
needs rise after their	fall	. . . but because mercy waiteth	8, 519/ 31
mean that after a	fall	, mercy wait anymore upon	8, 519/ 36
and sleeps that folk	fall	in by the belly	8, 521/ 6
and sleeps that folk	fall	in by those parts	8, 521/ 8
lusts, into which folk	fall	, and out of which	8, 521/ 19
From which though they	fall	yet they fall not	8, 522/ 21
they fall yet they	fall	not, because they feel	8, 522/ 21
them . . . so when they	fall	away by false faith	8, 522/ 29
-- before their final	fall	. . . he useth the same	8, 522/ 35
which many men may	fall	in by taking themselves	8, 523/ 15
meek and fear a	fall	than to be proud	8, 523/ 27
will not let them	fall	. For this, I say	8, 523/ 30
that he had had	fall	into pride and presumption	8, 524/ 3
good man can lightly	fall	into that thought; but	8, 524/ 7
God's favor . . . and thereby	fall	into pride for lack	8, 524/ 10
and suffer him to	fall	into sin, for the	8, 524/ 12
that he before that	fall	was so holy that	8, 524/ 17
after . . . and that his	fall	into that sin came	8, 524/ 20
willingly forsake it and	fall	therefrom. And then putting	8, 525/ 3
the fault of his	fall	in the frowardness of	8, 525/ 3
man first fail and	fall	from grace -- he	8, 525/ 8
by occasion of his	fall	which Tyndale speaketh of	8, 525/ 9
in the Scripture, "Thy	fall	is of thyself" --	8, 525/ 30
needs sink down and	fall	. But God sometimes seeth	8, 525/ 33
child feeleth once a	fall	, and hath allto rayed	8, 526/ 23
fault first begun, to	fall	into such "horrible deeds	8, 527/ 6
can none other but	fall	-- to withdraw his	8, 527/ 8
stronger than David to	fall	upon him, and to	8, 528/ 35
hope, and fear, he	fall	the less to sin	8, 529/ 31
occasions God suffered to	fall	upon him and carry	8, 530/ 13
and so frail to	fall	upon such occasions as	8, 531/ 1
frail. And so their	fall	cometh of the occasions	8, 531/ 7
if a man let	fall	his ring in the	8, 533/ 36
these abominable deeds, never	fall	from the love of	8, 536/ 21
default misfortune us to	fall	, not despair therefore, but	8, 544/ 9
before, ere ever he	fall	into such blasphemy. But	8, 547/ 32
such prevention and help,	fall	into such railing and	8, 547/ 35

his own fault to	fall	therefrom, by refusing the	8, 549/ 18
no wise have that	fall	called failing, but "amazing	8, 552/ 21
though Saint Peter did	fall	and his faith too	8, 552/ 27
after that faint and	fall	down in the mire	8, 552/ 34
rideth again, call his	fall	no failing nor no	8, 552/ 38
yet, after his foul	fall	, dissembling his overthrow as	8, 553/ 1
he can never so	fall	but that he shall	8, 565/ 29
so they be, to	fall	to what works they	8, 567/ 6
that they fall upon	fallacies	and false causes . . . whereby	8, 49/ 18
which, when he was	fallen	in heresy, then found	8, 7/ 19
out of religion and	fallen	to flesh and carrion	8, 40/ 31
at sundry times have	fallen	therefrom, as Arius, Pelagius	8, 44/ 19
his spiritual fellows are	fallen	into this folly by	8, 63/ 17
show themselves so far	fallen	down that they be	8, 76/ 19
thought should once have	fallen	in her mind. And	8, 91/ 22
that some others hath	fallen	to the other opinion	8, 104/ 27
which himself is down	fallen	, by unfaithfulness, into the	8, 118/ 24
when that man was	fallen	from the faith of	8, 128/ 21
whereas the people were	fallen	already to manifold heresies	8, 161/ 18
administered, without any woman	fallen	aland alone. But God	8, 190/ 15
that now they are	fallen	at last to run	8, 191/ 12
never knew, and yet	fallen	all their deaths, both	8, 216/ 12
but that folk have	fallen	to again after repentance	8, 217/ 2
faith of Christ, not	fallen	off nor cut off	8, 219/ 5
while he saw himself	fallen	, he would pull down	8, 227/ 28
and all that are	fallen	out of that Catholic	8, 240/ 20
false churches that be	fallen	out of this. All	8, 248/ 37
Catholic Church . . . which once	fallen	away, the credence and	8, 254/ 6
were come together, and	fallen	in dispicions in two	8, 266/ 27
were at that time	fallen	from the faith save	8, 272/ 12
thereof had then been	fallen	from the belief thereof	8, 272/ 16
Scripture, too, be now	fallen	from both twain, save	8, 272/ 18
fareth like a butterfly	fallen	on a lime twig	8, 297/ 3
that time not fully	fallen	so far in that	8, 301/ 12
people's devotion so far	fallen	from our Lady . . . that	8, 313/ 10
faith must needs have	fallen	away but if they	8, 338/ 34
willingly drawn together, and	fallen	from the Church; which	8, 341/ 34
also as she hath	fallen	in by so many	8, 372/ 4
to come, and are	fallen	down, should be renewed	8, 377/ 32
hundred years so entirely	fallen	into heresies and damnable	8, 386/ 31
forasmuch as they be	fallen	from the right belief	8, 404/ 15
And when they be	fallen	into deadly sin, then	8, 428/ 11
from whence thou art	fallen	, and amend and do	8, 429/ 21
Hymenaeus and Philetus are	fallen	from the truth . . . saying	8, 430/ 19
be after all this	fallen	down . . . should be renewed	8, 431/ 9
of God that have	fallen	from that estate and	8, 437/ 15
-- they be now	fallen	from Christ, and have	8, 437/ 30
that hath after baptism	fallen	full often to sin	8, 468/ 5
they, both twain, there	fallen	to wrack and shattered	8, 471/ 17
men, I say, are	fallen	from Christ and make	8, 481/ 10

their own opinions . . . be	fallen	from Christ, and err	8, 483/ 27
their Christian brethren, be	fallen	from Christ and from	8, 484/ 2
their sundry sects, be	fallen	from Christ and are	8, 484/ 6
into his trances," and "	fallen	asleep in his lusts	8, 520/ 28
proveth that David was	fallen	to such a dead	8, 535/ 36
is not so far	fallen	into devotion but he	8, 541/ 28
he is much further	fallen	from his wit . . . whereby	8, 541/ 28
but were very far	fallen	therefrom. For first, read	8, 542/ 19
excuses of their faith	fallen	from them, and no	8, 542/ 26
of them that was	fallen	in his heart from	8, 544/ 30
say that they were	fallen	from the faith, and	8, 544/ 33
was in his heart	fallen	from Christ . . . yet he	8, 544/ 35
time their faith was	fallen	from them. But he	8, 552/ 19
that thy lively faith	fallen	and failing for the	8, 558/ 1
to himself" . . . he is	fallen	from himself and perceived	8, 559/ 27
as, though they be "	fallen	asleep" in lechery, theft	8, 570/ 23
amidst his earnest holiness	falleth	into mocks and mows	8, 41/ 32
a clause but it	falleth	in one of these	8, 181/ 18
sure that since there	falleth	not a sparrow upon	8, 190/ 3
a holy sacrament. Now	falleth	he to railing upon	8, 192/ 28
each of those respects	falleth	necessity for men in	8, 205/ 22
storm of temptation, and	falleth	into the deep sea	8, 212/ 24
serve him. For he	falleth	out of God's favor	8, 215/ 31
where a man sinfully	falleth	in drunkenness or in	8, 216/ 8
it, because he that	falleth	from it shall be	8, 411/ 24
God: yet whensoever he	falleth	after to the hatred	8, 435/ 14
to prove . . . but only	falleth	to preaching, and telleth	8, 485/ 33
their teaching, the man	falleth	into boldness of sin	8, 487/ 16
affections the soul sometimes	falleth	from one contrary quality	8, 487/ 25
standeth and beholdeth and	falleth	to play also, forgetting	8, 489/ 3
on them . . . and after	falleth	to work with them	8, 491/ 17
at his "members," he	falleth	into horrible deeds (for	8, 492/ 5
unto them." Now, here	falleth	Tyndale in two faults	8, 499/ 8
grace never faileth nor	falleth	from man till man	8, 525/ 7
strongly that he which	falleth	should not; and so	8, 525/ 36
the other, the man	falleth	into the mire of	8, 526/ 21
sinketh down sometimes, and	falleth	into "trances" and sleeps	8, 565/ 31
was a priest . . . and,	falling	to Luther's sect, and	8, 13/ 5
misusing of himself in	falling	to Tyndale's heresies again	8, 17/ 12
be long, for his	falling	again to Tyndale's heresies	8, 17/ 22
Julian the Apostate in	falling	from the right faith	8, 129/ 6
himself a fool for	falling	from the faith of	8, 290/ 9
as he that is	falling	is soon put over	8, 301/ 15
prove that any man	falling	to deadly sin after	8, 377/ 20
jeopardy of damnation by	falling	in any point from	8, 404/ 20
to keep him from	falling	to sin: I say	8, 422/ 10
they needs never cease	falling	till they come down	8, 423/ 24
life, preserved from all	falling	into deadly sin. And	8, 435/ 29
live in fear of	falling	. . . but if any special	8, 437/ 11
the flesh. Which willful	falling	from God and his	8, 452/ 19

him. But his will,	falling	from the following of	8, 512/ 23
from good men, concerning	falling	into sin. For else	8, 526/ 29
asleep, his very first	falling	into such a sleep	8, 537/ 25
should both beware of	falling	in the like, and	8, 544/ 8
preserveth the elects from	falling	into that case. Here	8, 548/ 3
dispute all day whether	falling	may be called failing	8, 552/ 25
bound to call that	falling	"failing" . . . but "amazing," if	8, 552/ 28
no failing nor no	falling	, neither. But yet shall	8, 552/ 39
Paul there meant deadly	falls	, as both by his	8, 430/ 6
virtues: I mean unbelief,	false	faith, and infidelity, and	8, 2/ 26
peril of perishing by	false	idolatry. Now, albeit that	8, 3/ 4
despite him with a	false	belief. And if it	8, 3/ 33
the color of their	false	belief? And what can	8, 4/ 6
by reason of his	false	translating. And after that	8, 6/ 4
his readers into a	false	understanding of Saint Paul	8, 6/ 8
since sought many a	false	, unlawful way to live	8, 7/ 21
he showeth himself a	false	liar in his rehearsal	8, 7/ 35
nor more full of	false	lies. And surely Frith's	8, 8/ 16
of Tyndale's books and	false	heresies afresh; whereof as	8, 9/ 7
so foolish, nor so	false	as his, as it	8, 9/ 12
faith" and full of	false	heresies, would seem Christ's	8, 11/ 14
that, likewise as the	false	preachers that were Jews	8, 12/ 13
although it be a	false	heresy . . . yet is it	8, 13/ 32
burned up in his	false	faith and heresies, whereof	8, 15/ 34
indeed as full of	false	heresies, and as frantic	8, 21/ 26
the people in a	false	opinion of their judges	8, 25/ 3
their sects be but	false	heresies all, yet cannot	8, 28/ 23
God showed upon their	false	prophets -- as it	8, 29/ 3
counsel of a few	false	apostates! And thus is	8, 30/ 15
sure that by their	false	doctrine they must, if	8, 30/ 16
should not suffer Tyndale's	false	translation of the Scripture	8, 30/ 28
he well that the	false	, malicious manner that Tyndale	8, 30/ 29
to set forth his	false	heresies with. And therefore	8, 30/ 34
soul -- suffer that	false	translation in the hands	8, 31/ 4
open heretic purposely translated	false	, to the destruction of	8, 31/ 5
the maintenance of his	false	translation of the evangelists	8, 31/ 8
people should keep his	false	translation of Scripture for	8, 32/ 10
must keep still Tyndale's	false	translation of Scripture, and	8, 32/ 24
abide by his other	false	books made for the	8, 32/ 25
maintenance of his manifold	false	heresies. And no man	8, 32/ 26
the defense of his	false	heresies not let to	8, 32/ 35
Christian folk turned into	false	, wicked wretches. Now, to	8, 33/ 6
perilous in that their	false	heresies wilily walk forth	8, 33/ 11
true as it is	false	. For then is the	8, 34/ 22
that were indeed damnably	false	. And yet shall I	8, 34/ 26
his wily follies and	false	crafts, with his open	8, 35/ 5
it now. For these	false	, faithless heretics whose hearts	8, 35/ 32
from the hearkening of	false	heresies, and to give	8, 36/ 10
the poison sting of	false	"only faith," that they	8, 36/ 16
none hearing to any	false	enchanters that would bewitch	8, 38/ 18

be secretly misled by	false	, wily shrews except they	8, 38/ 21
faith," himself teacheth a	false	faith against the sacraments	8, 40/ 24
doctrine, teacheth us a	false	faith and many mortal	8, 41/ 30
and then teacheth a	false	, presumptuous faith, with such	8, 42/ 8
their holy salutations the	false	, idle prophets of whom	8, 42/ 13
which is but a	false	imagination of a corrupt	8, 43/ 18
way and in a	false	belief . . . when he heareth	8, 43/ 24
coming should reprove their	false	judgment, and their unsavory	8, 44/ 1
is very fond and	false	, and that their mouths	8, 44/ 31
his faith is very	false	. Tyndale Saint. Paul in	8, 45/ 31
their deceitful doctrine and	false	faith bringeth forth. And	8, 48/ 13
fall upon fallacies and	false	causes . . . whereby, like as	8, 49/ 19
incessant search, find out	false	causes whereof they take	8, 49/ 26
point their affirmation is	false	(as by reason and	8, 53/ 35
is but fantasies and	false	. And in men's law	8, 59/ 26
he to make a	false	ground to build his	8, 60/ 21
can find out any	false	gloss of the commandment	8, 60/ 25
study to find out	false	glosses . . . to be open	8, 63/ 19
such people as their	false	doctrine hath corrupted and	8, 63/ 20
For it is plain	false	that God doth it	8, 72/ 9
here perceive yet the	false	wiliness of the devil	8, 75/ 29
erroneous opinions and very	false	faiths. But begin, therefore	8, 80/ 23
short sentence and a	false	, erroneous judgment given by	8, 86/ 34
sure everything to be	false	that is not evidently	8, 87/ 4
half of all the	false	foundation whereupon Luther and	8, 87/ 5
contrive and forge such	false	heresies . . . sore deceive themselves	8, 88/ 2
saith, because of the	false	belief that the plunging	8, 92/ 34
then were his words	false	though he said therein	8, 93/ 5
else his tale were	false	. And ye wot well	8, 93/ 11
and therein he saith	false	; another, that himself believeth	8, 94/ 4
and therein he believeth	false	. For the first point	8, 94/ 5
-- and that as	false	as the other --	8, 94/ 18
since they were not	false	dissemblers . . . they have believed	8, 107/ 7
that point for very	false	heresy? And thus, good	8, 108/ 10
words he hath a	false	gloss . . . by which he	8, 117/ 17
uttered not all his	false	ware at once. For	8, 117/ 29
the Blessed Sacrament is	false	-- forever hath it	8, 118/ 32
dispute, contrary to the	false	imaginations against penance, and	8, 122/ 19
our days, were either	false	or fools, and have	8, 130/ 8
because thou findest them	false	in so many things	8, 134/ 27
so frantic and so	false	in the railing and	8, 134/ 35
of true faith believed	false	lies, and so have	8, 135/ 22
had all this while	false	sacraments . . . Christ hath had	8, 135/ 27
the Church hath had	false	sacraments . . . lest that that	8, 135/ 31
that labor both with	false	heresies to destroy the	8, 137/ 6
faith . . . never trust his	false	love lacking charity. For	8, 137/ 19
themselves to bring in	false	heresies and destroy the	8, 138/ 3
the other feigned and	false	. But marry, now God	8, 139/ 14
For surely first his	false	translation, with their farther	8, 142/ 29
translation, with their farther	false	construction . . . they thought should	8, 143/ 1

the treble with much	false	descant. And therefore very	8, 143/ 2
the preachers have been	false	and have falsified the	8, 151/ 10
took for vain and	false	all that ever were	8, 151/ 16
he saith they preached	false	); but he will take	8, 151/ 27
written, that all be	false	and feigned, and men's	8, 154/ 21
would fain have his	false	translation brought into the	8, 160/ 17
and halloo out the	false	fox, and bait out	8, 161/ 28
First, this is undoubtedly	false	, whatsoever Tyndale say. For	8, 163/ 22
the troth of a	false	shrew, "This is the	8, 167/ 29
were possible to be	false	and his antecedent true	8, 168/ 16
the idols of the	false	paynim gods and honor	8, 172/ 1
purpose he translateth it	false	. . . and God provideth that	8, 173/ 19
would not worship their	false	gods that were devils	8, 173/ 25
the maintenance of one	false	folly, he is now	8, 174/ 32
of the likeness of	false	gods and devils to	8, 175/ 3
lest evil folk, by	false	drawing of every good	8, 178/ 4
open truth" all the	false	open heresies that himself	8, 179/ 32
Against which kind of	false	truth I no more	8, 179/ 33
that maketh with his	false	translation new scripture of	8, 180/ 23
see, must needs be	false	, but if this English	8, 183/ 29
it so that Tyndale's	false	heresy were true, that	8, 185/ 29
see therein both the	false	malice of the man	8, 191/ 1
that they be both	false	. And whereas he maketh	8, 196/ 34
therefore, that it is	false	that if oiling and	8, 197/ 17
And therefore is it	false	that if oiling and	8, 197/ 23
the consequence to be	false	which Tyndale granteth for	8, 198/ 3
say that it is	false	also. For likewise as	8, 198/ 5
yet, after his own	false	and fond fashion, he	8, 198/ 9
that the consequent is	false	which Tyndale also granteth	8, 198/ 13
when we mean a	false	faith, we be fain	8, 199/ 15
himself might play a	false	cast the while . . . and	8, 201/ 21
necessity. But surely the	false	, subtle juggler the devil	8, 205/ 33
to fall to such	false	juggling . . . that they labor	8, 205/ 34
-- to dissemble his	false	juggling and have it	8, 206/ 6
therefore it is partly	false	, partly foolish that Tyndale	8, 217/ 5
in heart, is very	false	doctrine and a very	8, 217/ 19
his defense both very	false	and foolish. And that	8, 218/ 21
assertion and affirmation of	false	poisoned heresies. For, saving	8, 218/ 35
and writeth openly those	false	heresies, indeed, that I	8, 219/ 17
scripture of his own	false	forging (for so is	8, 219/ 29
for so is his	false	translation, and not the	8, 219/ 29
lie still in their	false	belief: it were all	8, 219/ 34
falsehood whereof, and his	false	heresies brought in therewith	8, 220/ 17
the maintenance of his	false	, devilish heresies against the	8, 220/ 26
mind again of the	false	prophet Balaam and his	8, 220/ 27
the Catholic faith is	false	; that the holy days	8, 220/ 36
priest himself, were a	false	belief; a false faith	8, 221/ 9
a false belief; a	false	faith also to pray	8, 221/ 9
if they be a	false	faith, I may be	8, 221/ 25
Tyndale's defense of his	false	translation of the New	8, 221/ 31

that they be all	false	save one -- and	8, 223/ 27
indeed that they be	false	every one. Now, to	8, 223/ 28
cleansed from lies and	false	opinions and from thinking	8, 227/ 11
all upon heresies and	false	, blasphemous lies, and think	8, 227/ 14
a true belief, and	false	opinions taken away . . . that	8, 227/ 31
and cloak of their	false	opinion, by which they	8, 227/ 33
belief, and not a	false	opinion, it cannot be	8, 228/ 1
not true, but a	false	thief and a false	8, 228/ 28
false thief and a	false	traitor too. And nowadays	8, 228/ 28
also be there many	false	thieves and false traitors	8, 228/ 29
many false thieves and	false	traitors unto God --	8, 228/ 29
traitors unto God --	false	heretics, I mean, that	8, 228/ 29
nun . . . and yet, as	false	harlots, both do and	8, 228/ 31
English, to make his	false	heresies seem the word	8, 230/ 35
English, to make his	false	heresies seem the word	8, 231/ 2
Jews did then wittingly	false	rehearse him, so doth	8, 232/ 7
and put out his	false	"no"; for he cannot	8, 233/ 28
Scripture, that it is	false	that Christ receiveth no	8, 238/ 6
that Tyndale hath translated	false	. Or if he would	8, 238/ 7
himself, willing by his	false	translating and false understanding	8, 239/ 24
his false translating and	false	understanding to make men	8, 239/ 24
true proveth his purpose	false	. And forasmuch as Tyndale	8, 241/ 4
cleanseth" man's soul from	false	faith, "John 15, '	8, 241/ 9
cleanseth the soul from	false	faith, no more than	8, 241/ 12
cleanseth men's souls from	false	faith -- he teacheth	8, 242/ 8
teacheth in that a	false	faith; for the miracles	8, 242/ 8
clearly reprove all the	false	faith that he and	8, 242/ 12
neither deceiveth them with	false	scripture (as doth the	8, 244/ 19
of Turks) nor with	false	traditions (as do the	8, 244/ 20
of Jews), nor with	false	expositions (as do the	8, 244/ 20
expositions (as do the	false	churches of heretics): he	8, 244/ 21
that of so many	false	churches of false heretics	8, 244/ 32
many false churches of	false	heretics, there should some	8, 244/ 33
our church were a	false	church, it were yet	8, 244/ 34
the falsest, and therefore	false	miracles therein greatest and	8, 244/ 36
so many of their	false	churches more, God suffereth	8, 245/ 1
teaching the contrary be	false	churches, and either their	8, 245/ 20
either their writing be	false	scriptures or their expositions	8, 245/ 20
and wrong writing, and	false	interpretations, and counterfeited preachings	8, 245/ 26
and that all were	false	illusions of the devil	8, 245/ 35
church, and in no	false	church of heretics as	8, 246/ 1
must needs be all	false	save one. And therefore	8, 246/ 3
the true miracles, and	false	doctrine proveth the false	8, 246/ 5
false doctrine proveth the	false	miracles; by which we	8, 246/ 6
and the paynims' miracles	false	: yet know we which	8, 246/ 7
than ever was the	false	doctrine, or ever shall	8, 246/ 10
age. And as for	false	miracles . . . the Catholic Church	8, 246/ 18
true and the contrary	false	. And if he say	8, 246/ 35
which fail in all	false	churches that be fallen	8, 248/ 37
of this. All which	false	churches this true church	8, 249/ 1

ever taught to be	false	. Or else they must	8, 249/ 12
plainly taught to be	false	-- Tyndale may not	8, 250/ 24
thanked, he suffereth no	false	church of heretics to	8, 250/ 30
miracles among all his	false	churches of heretics . . . or	8, 251/ 27
Catholic Church of God	false	illusions of the devil	8, 251/ 29
sure . . . as that the	false	churches of heretics do	8, 252/ 10
that among all the	false	churches of false heretics	8, 252/ 21
the false churches of	false	heretics there be no	8, 252/ 21
that they say therein	false	and are never able	8, 253/ 15
-- then is it	false	that he saith here	8, 256/ 8
though he played the	false	shrew for his master	8, 257/ 21
the doctrine is plainly	false	which his master Luther	8, 257/ 23
take . . . and neither use	false	deductions of his own	8, 257/ 36
belief if it were	false	, I doubt not but	8, 260/ 23
Paul "There shall come	false	prophets that shall forbid	8, 261/ 2
thereby maketh Saint Paul	false	in another place, where	8, 261/ 8
apostles warned us that	false	prophets should come with	8, 263/ 28
prophets should come with	false	miracles, even to deceive	8, 263/ 29
true preacher confound the	false	, except he brought true	8, 263/ 31
miracles to confound the	false	, or else authentic scripture	8, 263/ 32
nothing that could confound	false	prophets that should come	8, 264/ 5
should come and show	false	miracles, except the true	8, 264/ 5
that it is plain	false	that Tyndale taketh for	8, 264/ 7
nothing to confound the	false	prophets that should come	8, 264/ 9
that should come with	false	miracles, but if all	8, 264/ 10
miracles to confound the	false	prophets bringing false miracles	8, 264/ 13
the false prophets bringing	false	miracles. The second thing	8, 264/ 13
preacher and confound the	false	and save the faith	8, 264/ 19
of their faith against	false	prophets and their false	8, 264/ 28
false prophets and their	false	miracles, the mighty means	8, 264/ 29
save miracles to confound	false	prophets that should come	8, 265/ 2
that should come with	false	miracles -- ye perceive	8, 265/ 3
enough to confound the	false	by the Scripture alone	8, 265/ 6
wit of him which	false	prophets he meaneth: paynims	8, 265/ 10
say that it is	false	. If he mean heretics	8, 265/ 14
and obstinately defend a	false	. . . so that the true	8, 265/ 22
true preacher and that	false	prophet shall be still	8, 265/ 22
preacher shall make the	false	prophet ashamed . . . or that	8, 265/ 27
perceive their doctrine for	false	. As for making the	8, 265/ 28
As for making the	false	prophets ashamed -- ye	8, 265/ 29
the people perceive the	false	prophet false: I say	8, 265/ 34
perceive the false prophet	false	: I say that shall	8, 265/ 34
true preacher and the	false	prophet came together to	8, 266/ 2
such article as the	false	prophet would teach against	8, 266/ 4
far undisputable for any	false	prophet to find any	8, 266/ 7
not possible for the	false	prophet to find any	8, 266/ 12
I say, that some	false	prophet were so devilish	8, 266/ 20
that he had by	false	preaching won unto him	8, 266/ 21
true preacher and the	false	prophet were come together	8, 266/ 27
as many for the	false	part, and each of	8, 266/ 30

fifteen hundred years: the	false	prophet would say again	8, 266/ 33
say again as the	false	prophet Luther saith himself	8, 266/ 34
sophistical; and then the	false	prophet for himself again	8, 267/ 22
him to remember the	false	prophet Balaam and beware	8, 267/ 31
the blind leaders, the	false	, popish preachers, have led	8, 267/ 36
and drawn into that	false	faith before, as the	8, 268/ 16
there more if this	false	prophet should, as Tyndale	8, 268/ 18
case, come forth with	false	miracles too . . . and in	8, 268/ 19
this error that this	false	preacher here and I	8, 268/ 31
wrong and teach you	false	: whereas I made yourselves	8, 269/ 2
true part from the	false	-- yet unto the	8, 269/ 14
in such dispicions the	false	part may seem truest	8, 269/ 15
false-wrested Scripture of the	false	prophet, and all his	8, 269/ 23
prophet, and all his	false	miracles too . . . and shall	8, 269/ 23
God's grace have withstood	false	miracles too; which had	8, 269/ 34
known from all the	false	churches of heretics. Nor	8, 270/ 9
and Zwingli, his very	false	prophets to preach for	8, 270/ 15
none article of his	false	faith, as himself plainly	8, 271/ 14
now? Whereas against his	false	ground that there can	8, 271/ 16
effect of Scripture by	false	interpretation -- as they	8, 272/ 20
all the others be	false	churches of the devil	8, 274/ 29
that they fell to	false	construing of the Scripture	8, 275/ 9
began to multiply their	false	doctrine that they made	8, 275/ 10
the fewer and the	false	part the greater --	8, 275/ 11
miracles to reprove the	false	doctrine of the false	8, 275/ 15
false doctrine of the	false	Pharisees that had begun	8, 275/ 16
that ever God suffered	false	miracle either by man	8, 275/ 30
all these heretics' "congregations"	false	. Tyndale And beyond that	8, 275/ 33
true as it is	false	. For he neither hath	8, 280/ 1
which thing is very	false	), therefore it followeth that	8, 281/ 32
which thing is as	false	; and reason it is	8, 281/ 34
is that it be	false	, when he concludeth it	8, 281/ 35
he concludeth it upon	false	. But Tyndale -- perceiving	8, 281/ 35
perceiving well himself how	false	his foundation is, and	8, 281/ 36
that can never be	false	; and wotteth well also	8, 286/ 35
the doctrine of a	false	heretic or to the	8, 287/ 3
of his heresy with	false	understanding of Saint Paul	8, 292/ 31
that they be the	false	merchandise of wily hypocrites	8, 294/ 18
is fain to presuppose	false	. For he presupposeth that	8, 295/ 5
Which is so plain	false	that if there were	8, 295/ 6
followeth that Tyndale saith	false	. . . in that he saith	8, 298/ 12
but if Tyndale teach	false	in this . . . God had	8, 298/ 15
minor of mine argument	false	: yet in turning the	8, 298/ 22
in writing, said very	false	and like a very	8, 299/ 6
from all damnable untruth,	false	belief, and idolatry (as	8, 302/ 33
were if they were	false	): this have I proved	8, 302/ 35
that they be the	false	merchandise of wily hypocrites	8, 303/ 13
then confesseth his words	false	by which he so	8, 304/ 1
therein too plainly proved	false	. For every man seeth	8, 304/ 6
-- he saith plain	false	and against Holy Scripture	8, 305/ 14

us two play the	false	juggler: I, that tell	8, 311/ 25
but of his own	false	faith agreeing with Luther	8, 312/ 8
but hath, by his	false	cast of juggling, featly	8, 312/ 34
chapter judge also the	false	faith of Tyndale, that	8, 315/ 31
circumcision, which, with his	false	understanding of Saint Paul	8, 324/ 35
not come with a	false	faith and evil works	8, 337/ 2
great miracles confounding the	false	wonders of Antichrist . . . as	8, 337/ 6
their blasphemous tongues! Such	false	prophets shall God, as	8, 337/ 27
truth thereof, while the	false	expositors be so contentious	8, 339/ 21
that faith had been	false	, the Spirit that God	8, 340/ 12
were true and which	false	. This is a pretty	8, 341/ 6
were true and which	false	. But where he saith	8, 341/ 15
Scripture he knoweth for	false	. Tyndale's master Martin Luther	8, 341/ 19
that the council was	false	, and all that was	8, 341/ 24
Scripture that all was	false	that was determined in	8, 341/ 27
except it be a	false	preacher with a false	8, 341/ 32
false preacher with a	false	company, willingly drawn together	8, 341/ 33
from the Church; which	false	preacher and his company	8, 341/ 34
the credence of their	false	sect, as were some	8, 342/ 24
the traditions which the	false	Pharisees gave unto the	8, 342/ 32
the defense of their	false	"evangelical" freedom -- he	8, 354/ 30
truth, there is a	false	English translation of the	8, 357/ 6
speaketh. For these be	false	scribes; that is to	8, 358/ 26
books of Scripture, but	false	glosses and contrary comments	8, 358/ 27
these scribes and these	false	Pharisees preach. For these	8, 359/ 2
Saint Augustine calleth a	false	heretic, in his book	8, 359/ 12
would tell him contrary:	false	heretics. And so must	8, 360/ 34
now babble against it:	false	heretics . . . whose snakish and	8, 361/ 3
such as be by	false	heresies separated therefrom. And	8, 361/ 27
of good works those	false	heretics misconstrue him; and	8, 363/ 5
and which things, therefore,	false	heretics bring in question	8, 365/ 22
by force nor by	false	sleight, step in between	8, 372/ 24
faith of his full	false	. And if he will	8, 377/ 16
yet that faith more	false	, if he will be	8, 377/ 18
other known churches be	false	, or else let Tyndale	8, 378/ 9
Tyndale then, under the	false	pretext of favor to	8, 381/ 13
the remnant in such	false	, foolish fashion that, among	8, 381/ 31
me . . . so confute his	false	faith, and so show	8, 382/ 18
Truth, to say very	false	where he saith, "I	8, 387/ 7
which is accused is	false	, and theirs true that	8, 388/ 30
church that correcteth the	false	faith of the false	8, 389/ 6
false faith of the	false	preachers and heretics . . . is	8, 389/ 6
this congregation is a	false	preacher, and a false	8, 389/ 14
false preacher, and a	false	writher and wrester of	8, 389/ 15
he saith true or	false	. But then must I	8, 389/ 23
well learned, and the	false	preacher as well learned	8, 389/ 27
grant him that his	false	heresies were true . . . she	8, 390/ 3
two mad fools and	false	heretics both. And that	8, 390/ 4
man is in a	false	belief that will any	8, 394/ 16
shrift he calleth the	false	invention of Satan) and	8, 394/ 33

true preachers from the	false	? "Let him look on	8, 396/ 5
but that if a	false	teacher would lead men	8, 396/ 21
is true, the other	false	?" "It maketh no matter	8, 396/ 34
true doctrine and the	false	, and the true preacher	8, 398/ 25
the true preacher and	false	, concerning the right faith	8, 398/ 25
point of his own	false	doctrine utterly destroyed. For	8, 399/ 14
Scripture of God be	false	, when it saith that	8, 401/ 4
our Savior himself say	false	, where he saith, "Give	8, 401/ 6
is it a very	false	faith and a pestilent	8, 401/ 34
is proved very plainly	false	and faithless . . . it is	8, 402/ 16
else but bread, and	false	both twain. And Tyndale	8, 403/ 22
nuns. Which point of	false	faith is no part	8, 403/ 27
whole tale is a	false	heresy. Ye shall also	8, 410/ 21
saith he then as	false	as anything can be	8, 412/ 12
as anything can be	false	. For Saint Paul saith	8, 412/ 12
ye can never be	false	heretics . . . nor as long	8, 413/ 9
lust, high words either	false	or else of little	8, 413/ 30
is indeed, if this	false	tales be true . . . and	8, 416/ 12
and all Holy Scripture,	false	. But now goeth he	8, 416/ 13
a man of the	false	church of the devil	8, 416/ 36
for confessing of this	false	faith of his, "Thou	8, 418/ 7
therefore it is a	false	conclusion that Master More	8, 419/ 4
therefore it is a	false	conclusion that M. More	8, 420/ 16
yet is it not	false	that by only faith	8, 420/ 32
contrary to Tyndale's aforesaid	false	conclusion; whose proof in	8, 424/ 4
true and his understanding	false	. For his third point	8, 424/ 6
epistle -- in his	false	exposition, and also in	8, 425/ 15
teacheth them all these	false	heresies following . . . First, that	8, 425/ 16
clearly proving his exposition	false	. Finally, ye shall find	8, 434/ 9
heresy grounded upon his	false	exposition of Saint John's	8, 441/ 30
this his heresy and	false	exposition of Saint John	8, 442/ 5
is," saith he, "a	false	conclusion that M. More	8, 443/ 9
is so clearly proved	false	that it letteth my	8, 443/ 12
yet suppose that Tyndale's	false	heresy were true, and	8, 450/ 36
tale of Christ, Tyndale's	false	tales are avoided. For	8, 454/ 18
therefore it is a	false	conclusion that M. More	8, 458/ 27
and that he concludeth	false	. And thus -- because	8, 458/ 31
I say is plainly	false	. For surely the thin	8, 459/ 36
the world worship the	false	deceiver Muhammad . . . so Tyndale	8, 465/ 30
also a rabble of	false	, malicious heretics teaching to	8, 465/ 36
tales for a very	false	invented folly. And then	8, 468/ 13
the second is as	false	and as foolish as	8, 468/ 17
and through such folks'	false	persuasions may fall in	8, 468/ 20
the Catholic faith for	false	, from which he goeth	8, 470/ 9
necessary to salvation. Which	false	assertion of his I	8, 472/ 32
in any of the	false	, counterfeited churches of heretics	8, 478/ 17
idols of their own	false	opinions. For which they	8, 484/ 9
hearts, the hypocrisy and	false	thoughts that here lie	8, 485/ 8
speak of his own	false	faith and heresies, or	8, 486/ 1
so hath ever his	false	faith and heresies been	8, 486/ 5

and dieth in a	false	heresy against his holy	8, 488/ 18
on every side foolish,	false	, and naught. For the	8, 488/ 25
faith of his own	false	heresies . . . and not a	8, 491/ 29
and make us read	false	. Ye remember, good readers	8, 492/ 22
of new in his	false	Exposition upon the First	8, 493/ 2
his chapter of his	false	faith "ever assaulted"; which	8, 496/ 6
not in itself so	false	. . . but Tyndale proveth it	8, 497/ 25
the apostles taught, into	false	heresies . . . but also for	8, 498/ 17
words here be very	false	indeed . . . doth yet farther	8, 513/ 14
For if this be	false	, as indeed it is	8, 513/ 17
must needs be as	false	as it; for upon	8, 513/ 19
now . . . then is it	false	that Tyndale told us	8, 514/ 28
he that hath a	false	part to defend never	8, 517/ 7
good, faithful folk, when	false	shrews come, and false	8, 517/ 14
false shrews come, and	false	heretics . . . do by false	8, 517/ 14
false heretics . . . do by	false	doctrine fall from the	8, 517/ 14
sore nuzzled in the	false	heresies, and in their	8, 517/ 18
did after, by the	false	delight of Luther's and	8, 517/ 28
books, fall into their	false	heresies, and held on	8, 517/ 29
him; which is very	false	. For albeit that of	8, 518/ 19
that his conclusions be	false	heresies in the end	8, 522/ 4
they fall away by	false	faith, or faint heart	8, 522/ 29
and were but a	false	excuse of sin, since	8, 525/ 7
finally, put for two	false	intent: one, to glance	8, 527/ 19
I call it. Another	false	intent wherefore Tyndale telleth	8, 528/ 3
their excuse teach us	false	heresies . . . and make us	8, 544/ 13
end! We defy him, . . .	false	wretch that he was	8, 547/ 22
he was, and his	false	doctrine also!" And thereunto	8, 547/ 22
that he called him "	false	wretch," nor no such	8, 548/ 15
hell . . . except it be	false	that our Savior saith	8, 556/ 14
even there, in his	false	exposition of this text	8, 559/ 24
he hath also defined	false	: that is to wit	8, 561/ 5
that he defined it	false	. For the general, Catholic	8, 561/ 22
have faith true or	false	, any faith or none	8, 561/ 23
as it is all	false	. . . proveth yet nothing which	8, 564/ 35
is both full of	false	heresies and also can	8, 567/ 7
while himself showeth what	false	articles he teacheth his	8, 570/ 32
Tyndale's elects feel his	false	faith, the less faith	8, 570/ 34
verily they feel their	false	faith with their very	8, 572/ 16
be good and faithful	false	, faithless wretches, and therefore	8, 572/ 23
known church are very	false-believing	heretics. And also since	8, 240/ 20
to deserve it. This	false-feeling	faith hath Tyndale taken	8, 400/ 26
multitude, not of his	false-framed	elects, but of the	8, 571/ 13
proved us that his	false-framed	elects, nor yet that	8, 572/ 27
have burned up their	false-pricked	books. So was it	8, 143/ 5
at naught all the	false-wrested	Scripture of the false	8, 269/ 23
should not espy the	falsehood	and folly of his	8, 35/ 7
one, folly; the other,	falsehood	. For of his folly	8, 87/ 2
His other motive is	falsehood	, which is the antecedent	8, 87/ 11
labor to put down	falsehood	. . . and Tyndale with his	8, 137/ 36

them in their theft,	falsehood	, and damnable lies; and	8, 138/ 12
that are for their	falsehood	impossible to be proved	8, 158/ 27
plain folly and dissembled	falsehood	well and plainly convicted	8, 188/ 36
then is it great	falsehood	; if he do it	8, 189/ 16
perceiving of both his	falsehood	and his folly, there	8, 218/ 22
his translation. With the	falsehood	whereof, and his false	8, 220/ 16
advantage" in "serving" in "	falsehood	, " mine "obstinate malice against	8, 220/ 22
try between us the	falsehood	of his pestilent heresies	8, 222/ 19
should not see the	falsehood	of his short, sudden	8, 229/ 10
convicted Tyndale of malicious	falsehood	used by him in	8, 240/ 28
should have spied his	falsehood	and found out the	8, 252/ 33
I see well his	falsehood	for which he feigneth	8, 254/ 35
filled up with malice,	falsehood	, and folly. First, he	8, 294/ 24
but for all their	falsehood	, theft, adultery, vow-breaking, treason	8, 572/ 21
these two very plain	falsehoods	: that is to wit	8, 107/ 18
their little, pretty, small	falsehoods	, some little, pretty, small	8, 245/ 2
whereas of truth their	falsehoods	be so great and	8, 245/ 3
neither letted nor ceased	falsely	to insinuate and accuse	8, 3/ 6
that he had so	falsely	abused the King's gracious	8, 17/ 13
hypocrites! Now, when they	falsely	tell them that they	8, 30/ 5
that book that is	falsely	translated for the maintenance	8, 30/ 36
as the devil there	falsely	wrested the scripture of	8, 43/ 33
which words Tyndale would	falsely	wrest awry -- did	8, 129/ 28
texts in Scripture that,	falsely	taken, seemed to make	8, 139/ 7
like manner as he	falsely	translated ecclesia into the	8, 174/ 33
devil hath made him	falsely	to leave out those	8, 191/ 4
by the Gospel, he	falsely	translateth the Gospel . . . ye	8, 229/ 22
-- "If a heretic	falsely	translate the New Testament	8, 230/ 34
-- "If a heretic	falsely	translate the New Testament	8, 231/ 1
meant -- did yet	falsely	rehearse him in their	8, 232/ 4
so doth Tyndale as	falsely	now translate him . . . making	8, 232/ 8
Christ rejected, while he	falsely	translateth the words of	8, 238/ 3
he taketh the sentence	falsely	. For these two be	8, 238/ 9
scriptures or their expositions	falsely	confound the Scripture . . . since	8, 245/ 21
the other part are	falsely	wrested, and his own	8, 267/ 21
be done thereto; and	falsely	defendeth the one by	8, 343/ 10
God -- as he	falsely	meaneth, and in many	8, 420/ 33
in many places as	falsely	for truth affirmeth, where	8, 420/ 34
words of Saint John	falsely	taken and understood --	8, 443/ 34
understood and construed as	falsely	as ever he construed	8, 443/ 36
believe truly and do	falsely	, believe right and live	8, 487/ 1
with his poison of	falsely	preaching the predestination of	8, 499/ 31
And that Tyndale thus	falsely	meaneth by those fair	8, 500/ 4
-- yet that he	falsely	meaneth in either place	8, 501/ 3
he both meaneth very	falsely	and speaketh foolish-wilily. For	8, 518/ 15
no wise. Now, meaning	falsely	thus . . . he useth yet	8, 519/ 18
places, taking them as	falsely	as any heretic can	8, 568/ 22
And Tyndale followeth the	falsest	of them both. And	8, 403/ 23
Satan, and that the	falsest	that ever was wrought	8, 88/ 7
the greatest and the	falsest	, and therefore false miracles	8, 244/ 36

while the clergy hath	falsified	the Scripture, and hired	8, 135/ 18
been false and have	falsified	the Scripture. Now seemeth	8, 151/ 10
allegeth, and hath therein	falsified	the words of our	8, 232/ 30
the scripture which he	falsifieth	openly fighteth against him	8, 173/ 19
a fellow as to	falsify	his own words here	8, 513/ 12
their lies, first with	falsifying	the Scripture, then through	8, 135/ 6
he played also, shamefully	falsifying	Saint Paul, in the	8, 173/ 21
be found to be	familiar	with him there, before	8, 19/ 33
folk of Christ, and	familiars	of our own Christian	8, 123/ 16
simple souls than the	famine	of the dear years	8, 2/ 7
by his most erudite,	famous	books, both in English	8, 26/ 37
Gregory Nazianzen, the great,	famous	old doctor, writing in	8, 128/ 18
and standard of his	famous	authority. But granted now	8, 153/ 10
in his most erudite,	famous	book against Luther, out	8, 225/ 29
have written is but	fantasies	and false. And in	8, 59/ 26
to utter such frantic	fantasies	. For as touching the	8, 76/ 21
take it all for	fantasies	. And in good faith	8, 155/ 24
of their own fond	fantasies	, and turning all honey	8, 178/ 6
his godfather! But these	fantasies	, of his and mine	8, 193/ 5
that is to wit,	fantasies	of their own invention	8, 352/ 31
were any such foolish	fantasy	spoken there . . . it was	8, 116/ 21
men have in their	fantasy	framed . . . which neither Saint	8, 122/ 21
frame all after his	fantasy	, to blaspheme her in	8, 313/ 14
that fell into the	fantasy	, and so no consenting	8, 535/ 24
have they done so	far	against their own conscience	8, 3/ 10
well, and thereby so	far	hath railed against his	8, 3/ 15
book, he retreateth so	far	back that he revoketh	8, 3/ 17
abominable kinds of idolatries . . .	far	exceed and pass, and	8, 4/ 30
secrets . . . and that so	far	forth that he knew	8, 8/ 23
If he have so	far	gone against God's truth	8, 9/ 26
a man's conscience, so	far	forth that he hath	8, 12/ 11
Hitton was walking not	far	off, suspiciously in the	8, 13/ 19
have not spoken so	far	in the matter that	8, 18/ 26
-- and that so	far	that finally he would	8, 20/ 28
that pain for so	far	as he will exact	8, 24/ 27
pestilent writing, may be	far	from infection . . . and thereby	8, 27/ 23
that his doctrine is	far	from the taste of	8, 46/ 17
secrets of God so	far	that "whatsoever God commandeth	8, 47/ 16
so fast and so	far	away but that ye	8, 47/ 30
when he then so	far	contrary thereunto took out	8, 47/ 35
causes, but without any	far	search there offer themselves	8, 48/ 23
them . . . go sometimes too	far	in the searching of	8, 48/ 29
God, and wade so	far	therein . . . that he shall	8, 48/ 31
take himself for so	far	forth renewed with the	8, 61/ 5
man was in heaviness	far	from such wanton things	8, 67/ 18
Christian fasting goeth sometimes	far	above the natural temperance	8, 68/ 7
they show themselves so	far	fallen down that they	8, 76/ 19
showed them not, as	far	forth as the Gospel	8, 80/ 31
fool against confession so	far	yet as Tyndale doth	8, 88/ 20
thing for themselves, as	far	as I have read	8, 101/ 11

he bound himself so	far	. In men such change	8, 105/ 23
writing of holy doctors	far	above a thousand years	8, 109/ 31
new heretics be so	far	from shame . . . that in	8, 119/ 22
-- and namely so	far	that while they come	8, 123/ 17
many terrible sights, so	far	forth that albeit with	8, 128/ 29
fault . . . he must go	far	above his eight hundred	8, 136/ 15
years. For it is	far	above a thousand since	8, 136/ 16
therein Tyndale overmatcheth him	far	, for he saith never	8, 138/ 6
in that signification goeth	far	otherwise. For when he	8, 146/ 22
and less rebellious, and	far	the better in temper	8, 160/ 7
devout folk it seemeth	far	otherwise. But in their	8, 161/ 25
for a profane as	far	forth as they both	8, 167/ 10
that I was then	far	otherwise minded than I	8, 177/ 10
and yet not so	far	neither, by a great	8, 177/ 19
saw my conscience clear,	far	out of any such	8, 180/ 11
aland in any so	far	an island, where he	8, 190/ 5
than was new-found, as	far	as any man may	8, 190/ 12
and mine both, go	far	from the matter. The	8, 193/ 5
feminine sex fall too	far	in "love," namely since	8, 202/ 11
But it is a	far	other thing that paineth	8, 204/ 7
word "knowledge," is very	far	from the Greek word	8, 207/ 3
word exomologesis . . . and as	far	from the Latin word	8, 207/ 4
men were, I ween,	far	off from confessing of	8, 207/ 35
Hebrews shall find it	far	unlike . . . where Saint Paul	8, 212/ 33
of this earth, hath	far	withdrawn its beams. And	8, 227/ 22
of none occasion . . . and	far	from the matter, but	8, 227/ 23
but that ours as	far	pass all theirs, if	8, 252/ 7
is not yet, as	far	as I know, circumcised	8, 252/ 13
draw it never so	far	awry . . . yet will he	8, 258/ 1
we draw it not	far	off, but that the	8, 258/ 23
then goeth he very	far	wide; for the true	8, 265/ 11
he goeth almost as	far	wide; for they will	8, 265/ 14
shall be still as	far	asunder as if they	8, 265/ 23
too clear and too	far	undisputable for any false	8, 266/ 7
his Church in miracles	far	pass him . . . for anger	8, 270/ 18
doctor Saint Jerome so	far	forth reckoned it for	8, 286/ 13
that as for so	far	forth it keepeth the	8, 288/ 16
is not fully so	far	from all reason as	8, 291/ 30
flock they presently so	far	forth declared it . . . that	8, 293/ 26
not fully fallen so	far	in that point . . . but	8, 301/ 13
but in reason as	far	off as the scripture	8, 306/ 34
he layeth therefor is	far	off from the matter	8, 306/ 34
and after laid aside,	far	from the poisoned body	8, 307/ 10
the people's devotion so	far	fallen from our Lady	8, 313/ 10
wherein he sought so	far	. . . that at last he	8, 318/ 9
gone . . . saving for as	far	forth as the church	8, 326/ 26
nothing else but as	far	as they should read	8, 352/ 4
meant by them; so	far	forth that by exposition	8, 362/ 6
have ye heard, as	far	as I can find	8, 364/ 23
yet is Tyndale so	far	beside himself . . . that he	8, 366/ 19

fall they down so	far	that they neither regard	8, 366/ 28
lay dying, being then	far	from the place where	8, 371/ 17
doctors, ye see how	far	they go from Tyndale	8, 374/ 1
doth, and that so	far	forth . . . that whereas God	8, 381/ 11
and would make him	far	overseen where he commanded	8, 387/ 9
angels therein, is very	far	from this matter. Yet	8, 392/ 16
Scripture of God, as	far	forth as of necessity	8, 398/ 29
with us for so	far	. . . but that he meaneth	8, 400/ 15
that he meaneth a	far	further thing where he	8, 400/ 15
both, and yet be	far	from everlasting life. For	8, 403/ 18
articles besides. And thus	far	sufficeth for him to	8, 404/ 25
bringing us once so	far	forward . . . then will he	8, 404/ 27
high wit and learning,	far	surmounting the capacity of	8, 418/ 22
and despiteful circumstances, so	far	off from the door	8, 423/ 16
abomination, withdraw himself so	far	that he shall peradventure	8, 423/ 22
he came before (as	far	as I remember) that	8, 425/ 35
this, fall down so	far	into deadly sin that	8, 431/ 22
plain that we were	far	unwise if we would	8, 433/ 16
forth in sin so	far	that he shall never	8, 433/ 33
than mine own, as	far	as myself can see	8, 436/ 23
both yet may so	far	fall in love with	8, 439/ 23
set by, and so	far	out of his favor	8, 441/ 17
his accustomed guise, as	far	as he can, in	8, 445/ 18
abominable . . . and such as	far	less were deadly and	8, 448/ 5
be he never so	far	gone, and will cause	8, 450/ 2
wrong therein for as	far	forth as pertaineth to	8, 459/ 17
promises only, were so	far	above the belief of	8, 463/ 39
unto mankind; for so	far	go Saint Peter's words	8, 464/ 12
too . . . extending some too	far	and cutting some too	8, 468/ 22
-- and that so	far	forth that he letted	8, 469/ 18
the snow go into	far	passing heat." And yet	8, 487/ 30
I say that as	far	forth as in his	8, 488/ 8
layeth the Scripture very	far	from his matter. But	8, 498/ 32
them, he found them	far	off from the belief	8, 505/ 1
himself is now as	far	off as any of	8, 505/ 2
of them), but also	far	off from the belief	8, 505/ 2
find it many times	far	contrary: that the over-great	8, 512/ 5
and reason is very	far	under his, and as	8, 512/ 31
need to seek so	far	as fifteen hundred years	8, 513/ 36
he be gone too	far	-- yet they forget	8, 518/ 9
here as a thing	far	set and sought, and	8, 521/ 20
manner, as for thus	far	forth, Doctor Ovid describeth	8, 521/ 22
mind -- and the	far	less boldness presuming upon	8, 523/ 13
but upon great occasions	far	above their strength. Secondly	8, 530/ 3
for his faith, as	far	forth as concerneth only	8, 534/ 27
that point, but as	far	as concerneth his faith	8, 535/ 2
his tale be very	far	unlikely, reason were he	8, 536/ 4
he not find, as	far	as I remember, any	8, 537/ 5
and all -- so	far	forth that for the	8, 540/ 14
man is not so	far	fallen into devotion but	8, 541/ 27

indeed, but were very	far	fallen therefrom. For first	8, 542/ 19
them . . . but were so	far	from the belief of	8, 545/ 36
him, and came so	far	forth to say, "He	8, 547/ 19
was, I ween, as	far	from the belief of	8, 548/ 9
the money, he was	far	from railing upon him	8, 548/ 17
love God also, so	far	forth as he will	8, 556/ 21
life neither (for so	far	saith Tyndale now), but	8, 567/ 1
-- yet were he	far	from the proving of	8, 567/ 17
then consider further, how	far	against all reason. Ye	8, 570/ 6
else (which were yet	far	worse) that the very	8, 571/ 28
of Tyndale no such	far-fetched	whys, but a why	8, 187/ 14
Tyndale mean some such	far-fetched	wise invention . . . else can	8, 453/ 24
gear is but a	far-delfful	of lies; and that	8, 124/ 13
More This is another	far-delfful	of lies; and that	8, 127/ 10
the marks of the	far-dels	by which I have	8, 19/ 22
In which things they	fare	as folk that trust	8, 26/ 11
Luther all this, yet	fare	they as though they	8, 53/ 20
them; as these heretics	fare	by the right faith	8, 299/ 3
they say nothing, but	fare	as though they heard	8, 367/ 8
promises . . . Tyndale seemeth to	fare	as the Jews do	8, 465/ 20
his frantic answer he	fares	as Tyndale doth here	8, 318/ 7
signification very secondly, and	fares	as one that would	8, 146/ 19
writhe and wrestle, and	fares	foul with himself, to	8, 223/ 12
playeth nothing clean . . . but	fares	like a juggler that	8, 226/ 31
his own device, he	fares	like a butterfly fallen	8, 297/ 3
part plain heresy . . . and	fares	as though himself had	8, 323/ 31
see that this man	fares	as one that walked	8, 411/ 36
bad -- here he	fares	as though there were	8, 417/ 12
again. And as it	fares	in the trances and	8, 521/ 6
the belly -- so	fares	it likewise in the	8, 521/ 7
elects, we cannot know:	farewell	the force of all	8, 118/ 16
take no heed. Herewith,	farewell	in the Lord Jesus	8, 138/ 34
to say thereto . . . but,	farings	like a frantic fool	8, 318/ 16
in what manner and	fashions	they counsel the people	8, 29/ 29
epistles in such apostolical	fashions	. . . that a man would	8, 40/ 15
fool on such a	fashions	as ye shall see	8, 41/ 38
are in this new	fashions	spiritual; the devil (their	8, 49/ 25
in what lowly, loving	fashions	they serve and suffer	8, 56/ 27
But, now, by this	fashions	, if God gave Tyndale	8, 61/ 23
apparel, and all the	fashions	of the tabernacle, and	8, 79/ 13
under a blasphemous jesting	fashions	, telleth us -- then	8, 82/ 27
handle them after the	fashions	. And first hear how	8, 91/ 36
promises after his own	fashions	. He saith that we	8, 106/ 15
lest, after his customable	fashions	, letting the belief go	8, 107/ 36
see what manner of	fashions	Tyndale teacheth Christ's promises	8, 108/ 12
-- a form and	fashions	of a repentant sinner	8, 122/ 9
and strength hath that	fashions	of blessing that Tyndale	8, 129/ 1
have in such open	fashions	testified and declared themselves	8, 142/ 16
for using of Tyndale's	fashions	in lying, and also	8, 150/ 4
places . . . where haply the	fashions	is more ruffling, and	8, 161/ 34

be pleased with no	fashion	, neither cathedral church nor	8, 162/ 12
I see well no	fashion	can please Tyndale but	8, 162/ 17
would in his fond	fashion	love God and the	8, 174/ 18
such malicious and erroneous	fashion	-- he complaineth that	8, 175/ 6
or lie after such	fashion	as Tyndale telleth me	8, 175/ 20
such a high spiritual	fashion	. . . that they made me	8, 179/ 17
I can no such	fashion	; and therefore letting all	8, 180/ 34
solve after an Oxford	fashion	, with , , and . More Tyndale	8, 196/ 10
it "after an Oxford	fashion	, with concedo, consequentiam, and	8, 196/ 20
own false and fond	fashion	, he should not grant	8, 198/ 9
words after the old	fashion	. . . and take fides for	8, 201/ 7
the affirmative, in this	fashion	-- "If a heretic	8, 230/ 33
this question, in this	fashion	framed, if he will	8, 231/ 4
deduced in such a	fashion	. In the same manner	8, 260/ 32
reverent manner and devout	fashion	used by man therein	8, 277/ 2
other both of one	fashion	. For if he speak	8, 284/ 32
but after their own	fashion	. And therefore, now, whereas	8, 289/ 20
mean in the third	fashion	. . . that is to wit	8, 297/ 6
serve him in such	fashion	as he biddeth us	8, 300/ 8
alter or change the	fashion	of the ceremony, or	8, 307/ 21
him of the same	fashion	? Not do what he	8, 307/ 31
alter and change the	fashion	of the ceremonies, and	8, 308/ 30
this matter of another	fashion	. . . as others of his	8, 313/ 15
have devised a sundry	fashion	, and yet never one	8, 316/ 32
frameth after his fond	fashion	a manner of consecration	8, 316/ 34
expounded on the other	fashion	foreremembered, understanding, in the	8, 353/ 27
thou the form and	fashion	of the wholesome words	8, 360/ 18
or the guise and	fashion	of the Consecration; or	8, 368/ 3
in such false, foolish	fashion	that, among his other	8, 381/ 32
of faith in this	fashion	-- that none error	8, 413/ 3
folk speak in such	fashion	? And yet, though they	8, 439/ 4
not after a sophistical	fashion	, that it were utterly	8, 439/ 28
his riddle on this	fashion	, then he assoileth his	8, 446/ 13
such obscure and doubtful	fashion	that he might have	8, 448/ 17
but with a feeling	fashion	, as the child believeth	8, 461/ 1
once in such a	fashion	attained and gotten that	8, 461/ 4
such a fast feeling	fashion	) can never after err	8, 461/ 6
sins in a right	fashion	is an elect foreseen	8, 488/ 14
handleth it of that	fashion	that he would not	8, 497/ 28
spiritual sentence in this	fashion	. . . Tyndale Oh, how beetle-blind	8, 500/ 27
or faith on that	fashion	. For if he did	8, 507/ 25
he declareth after Tyndale's	fashion	, full clerkly, how some	8, 521/ 24
times, all of one	fashion	; to which five times	8, 556/ 36
all five of one	fashion	concerning his faith, he	8, 557/ 3
hell this foolish fruitless	fashion	of their impenitent "repentance	8, 571/ 3
those outward signs and	fashions	that are written in	8, 79/ 29
all one, and their	fashions	and their faiths and	8, 494/ 33
they have grown so	fast	and sprung up so	8, 2/ 5
stake when he was	fast	bound to it. For	8, 20/ 3
and being sure and	fast	in the true Catholic	8, 26/ 2

I see well, as	fast	as we decay. For	8, 34/ 16
toward God's law, a	fast	faith in the merciful	8, 40/ 6
God send them a "	fast	faith," himself teacheth a	8, 40/ 24
that they should be	fast	in the same: there	8, 40/ 25
whereas he speaketh of "	fast	faith" and then teacheth	8, 42/ 8
words carry you so	fast	and so far away	8, 47/ 30
them certain days to	fast	-- here would Tyndale	8, 61/ 19
and shall break his	fast	at his pleasure; or	8, 62/ 8
wine or keep the	fast	, he shall at the	8, 62/ 9
they have kept the	fast	in sight . . . they shall	8, 62/ 12
to break the strong	fast	upon Good Friday without	8, 62/ 16
which the people should	fast	together. For else, if	8, 62/ 33
that were wont to	fast	many, fast now never	8, 63/ 3
wont to fast many,	fast	now never a one	8, 63/ 3
days, in which folk	fast	together in obedience of	8, 63/ 6
maiden be ashamed to	fast	any day at all	8, 63/ 14
prophets that they should	fast	, and appointed them certain	8, 64/ 24
words confuted. For this	fast	was not for taming	8, 67/ 9
of heaven." Lo, this	fast	was not for to	8, 67/ 17
And I likewise will	fast	with my maidens." Would	8, 67/ 33
amendeth himself -- his	fast	availeth, and is profitable	8, 68/ 18
To say that the	fast	of a Christian man	8, 68/ 22
offenses? Wherefore did they	fast	? For to tame their	8, 69/ 3
others more . . . did not	fast	in this place for	8, 69/ 19
he saith, "When ye	fast	, make not yourselves sad	8, 69/ 27
be perceived that they	fast	. Forsooth, I say unto	8, 69/ 29
God buildeth not so	fast	therewith as himself helpeth	8, 78/ 5
doth in his body	fast	, watch, give alms, and	8, 96/ 18
will I strain him	fast	and sure. For I	8, 118/ 8
unto which he so	fast	cleaveth that ten John	8, 120/ 12
unto which he so	fast	cleaveth that ten John	8, 120/ 26
which they cleave so	fast	that fifteen John the	8, 121/ 26
solemn; but cleave ye	fast	to the faith of	8, 140/ 35
eye, he draweth very	fast	toward it. Now, till	8, 158/ 25
I eat not too	fast	, for choking. Now, if	8, 178/ 25
here, though he wink	fast	. . . is not yet so	8, 188/ 19
is not yet so	fast	asleep as he maketh	8, 188/ 19
good works -- watch,	fast	, pray, give alms, and	8, 204/ 29
do any good work (	fast	, give alms, or other	8, 221/ 6
which point is so	fast	and sure pitched upon	8, 225/ 33
bawl they, never so	fast	), be able to wrest	8, 226/ 2
and proof of his	fast	faith and hope in	8, 277/ 32
he sitteth now as	fast	bound in the chair	8, 301/ 18
here . . . ye may be	fast	and sure he seeth	8, 347/ 13
but biddeth him abide	fast	by those things that	8, 360/ 6
that he should stand	fast	in those things that	8, 360/ 31
we have learned . . . stand	fast	and remember of whom	8, 360/ 36
we the holy Lenten	fast	. . . which these brothels so	8, 365/ 34
flesh; and which holy	fast	these fools in their	8, 365/ 36
writing call the "foolish	fast	." By these have we	8, 365/ 37

in this wise: "Stand	fast	and observe our traditions	8, 368/ 18
Paul, "My brethren, stand	fast	and keep the traditions	8, 369/ 9
he maketh in the	fast	at Whitsuntide, saith in	8, 370/ 1
that he affirmeth for	fast	and sure somewhat more	8, 407/ 16
that we should sometimes	fast	, and otherwise afflict our	8, 409/ 16
sin he never so	fast	, he shall be safe	8, 410/ 36
Spirit of God so	fast	in his heart that	8, 417/ 24
despite of the Lenten	fast	, eat flesh upon Good	8, 423/ 18
good men to stand	fast	always and ever live	8, 437/ 11
keepeth it and cleaveth	fast	unto it, may by	8, 440/ 20
heresies in such a	fast	feeling fashion) can never	8, 461/ 6
and should find him	fast	therein when he would	8, 469/ 32
and believed all, very	fast	and firmly, that it	8, 481/ 23
as firm and as	fast	in the true Christian	8, 504/ 32
also counsel them to	fast	, and forbear women, to	8, 505/ 13
and do alms, and	fast	, and many such other	8, 510/ 8
waiteth, and calleth as	fast	as he calleth upon	8, 518/ 24
easy to entreat to	fast	and forbear . . . but not	8, 521/ 4
that he goeth so	fast	about -- that is	8, 528/ 5
it) from the foolish	fast	of Lent. And thus	8, 572/ 14
the fasts that Moses	fasted	, first for the Law	8, 66/ 1
shirt of hair, he	fasted	and slept in a	8, 66/ 7
words that King Ahab	fasted	not for taming of	8, 66/ 13
from wildness, but he	fasted	for the selfsame cause	8, 66/ 14
the people: "We have	fasted	and prayed to God	8, 67/ 5
mourned many days; I	fasted	also, and prayed before	8, 67/ 15
wanton things; but he	fasted	, as he wept and	8, 67/ 18
Tyndale saith? Nay; they	fasted	and did penance for	8, 69/ 4
and had prayed and	fasted	, they commended them to	8, 69/ 16
bodily lusts. For they	fasted	here for other folk	8, 69/ 21
For albeit that Christ	fasted	forty days and "after	8, 70/ 16
great thing that he	fasted	for the sin of	8, 70/ 20
doubt but that they	fasted	in hunger and thirst	8, 70/ 26
God with fasting . . . they	fasted	but till they were	8, 70/ 29
touched, that many which	fasted	were not in such	8, 71/ 14
punishment too . . . and therefore	fasted	and prayed to save	8, 540/ 5
of God, and so	fastened	in his faith, that	8, 140/ 26
faith of Christ's church	fastened	in our hearts . . . the	8, 361/ 28
and fluttereth, ever the	faster	it hangeth. Now, if	8, 297/ 5
evil; run never the	faster	forth in virtue because	8, 409/ 22
doctrine, ran forth the	faster	because he began later	8, 409/ 23
mesh and entangle himself	faster	and faster therein --	8, 479/ 8
entangle himself faster and	faster	therein -- or wisely	8, 479/ 8
his feet, and hold	faster	after on the man's	8, 526/ 26
already. But when thou	fastest	, anoint thy head and	8, 69/ 30
unto men that thou	fastest	, but unto thy Father	8, 69/ 31
written, "The man that	fasteth	for his sins and	8, 68/ 15
understood that he which	fasteth	and amendeth himself --	8, 68/ 17
that neither prayer nor	fasting	for the souls departed	8, 15/ 2
the keeping of any	fasting	day or holy day	8, 32/ 6

other good work --	fasting	, prayer, or almsdeed --	8, 52/ 5
deny but that prayer,	fasting	, almsdeed, and continence and	8, 54/ 11
be their prayers, their	fasting	, and their almsdeeds, when	8, 54/ 27
of the cause of	fasting	and forbearing meat, and	8, 62/ 2
them break all the	fasting	days too, with laud	8, 62/ 19
that could not on	fasting	days find their meat	8, 62/ 22
and thralldom" of all	fasting	days and all professed	8, 62/ 25
that Tyndale saith (that	fasting	were of God ordained	8, 62/ 30
and appoint certain common	fasting	days in which the	8, 62/ 33
one. And surely if	fasting	were not profitable done	8, 63/ 4
taken away of common	fasting	days, in which folk	8, 63/ 6
conscience, to choose their	fasting	days themselves, not of	8, 63/ 9
men should need few	fasting	days to their pain	8, 63/ 12
to believe that man's	fasting	hath been pleasant to	8, 63/ 25
use. But as for	fasting	, that is another thing	8, 64/ 2
should well know that	fasting	not only for taming	8, 64/ 20
It appeareth also that	fasting	was and is pleasant	8, 64/ 25
how special a thing	fasting	is . . . both our Savior	8, 64/ 31
but by prayer and	fasting	. And of all these	8, 64/ 35
shall he see that	fasting	serveth not only to	8, 65/ 3
let you see: that	fasting	and other bodily affliction	8, 65/ 7
punish ourselves. And that	fasting	is one of the	8, 65/ 33
penance and pain of	fasting	and other affliction willingly	8, 66/ 20
but also punishment, by	fasting	and other affliction, for	8, 66/ 26
if ye continue in	fasting	and praying in the	8, 67/ 22
Eliachim did not esteem	fasting	as Tyndale doth, neither	8, 67/ 25
intent that by their	fasting	they might tame her	8, 67/ 35
that by their devout	fasting	and her maidens' and	8, 67/ 36
saith he, "joined with	fasting	is good." He saith	8, 68/ 5
intemperance, for good Christian	fasting	goeth sometimes far above	8, 68/ 7
prayer the pain of	fasting	, as a thing pleasant	8, 68/ 9
all your heart in	fasting	, weeping, and wailing. Tear	8, 68/ 26
the prophet exhorteth to	fasting	, as he doth to	8, 68/ 28
and punish themselves with	fasting	and other afflictions voluntarily	8, 68/ 37
in this matter of	fasting	; but these few may	8, 69/ 10
but by prayer and	fasting	." The holy evangelist Luke	8, 69/ 14
their devout prayers and	fasting	, should give increase of	8, 69/ 24
punish their body with	fasting	? Which one place --	8, 70/ 1
for the merit of	fasting	-- though it might	8, 70/ 2
punish the flesh with	fasting	, that they do not	8, 70/ 8
face of God with	fasting	. . . they fasted but till	8, 70/ 29
the pain of the	fasting	was only to tame	8, 70/ 30
of the authorities for	fasting	be alleged in the	8, 71/ 1
will say that the	fasting	serveth but to keep	8, 71/ 8
taming of the body,	fasting	and our pain taken	8, 71/ 18
that he gladly by	fasting	and other affliction putteth	8, 71/ 38
content of himself by	fasting	and other affliction willingly	8, 72/ 5
see man follow by	fasting	and other penance . . . and	8, 72/ 15
sins, by penance-doing, with	fasting	, prayer, almsdeed, or any	8, 89/ 1
his flesh, with prayer,	fasting	, and all manner of	8, 112/ 8

his flesh, with prayer,	fasting	, and all manner of	8, 112/ 15
our flesh with prayer,	fasting	, and all manner of	8, 112/ 23
our flesh with prayer,	fasting	, and all godly living	8, 112/ 27
fleshly lusts with prayer,	fasting	, and much godly living	8, 112/ 31
watch and prayers, in	fasting	and forbearing meat. He	8, 122/ 16
all your heart, in	fasting	, in weeping, and wailing	8, 214/ 21
holy days nor the	fasting	days no man need	8, 221/ 1
if we speak of	fasting	the Lent or other	8, 253/ 8
folk while they be	fasting	. And in like wise	8, 322/ 6
works, against all religion,	fasting	, prayer, devotion, saints, ceremonies	8, 337/ 18
kept holy days and	fasting	days, and believed all	8, 481/ 22
works -- not in	fasting	, praying, alms, or any	8, 484/ 15
own continence, almsdeed, and	fasting	, and all their other	8, 506/ 4
is more and more	fastly	confirmed . . . and without which	8, 295/ 33
of that he so	fastly	before hath affirmed, while	8, 473/ 8
to break all those	fasts	privily, where the weak	8, 62/ 13
now in the common	fasts	do tame the flesh	8, 62/ 35
of Scripture. First, the	fasts	that Moses fasted, first	8, 66/ 1
also -- were those	fasts	for nothing but for	8, 66/ 4
will bring all these	fasts	in question -- yet	8, 70/ 24
first Tyndale's New Testament,	father	of them all by	8, 6/ 3
Cardinal, and the Reverend	Father	Cuthbert, then bishop of	8, 8/ 25
before the Most Reverend	Father	in God the Archbishop	8, 13/ 25
as by the Reverend	Father	the Bishop of Rochester	8, 13/ 27
scruple at all. His	father	and his mother, he	8, 14/ 2
to answer good young	Father	Frith . . . which now suddenly	8, 34/ 11
I -- matched with	Father	Frith alone, be now	8, 34/ 13
three, three days ere	Father	Frith was born . . . had	8, 34/ 17
little as much as	Father	Frith hath now. Howbeit	8, 34/ 18
I shall leave young	Father	Frith in his pride	8, 34/ 18
go further with young	Father	Frith, and touch, if	8, 34/ 27
Friar Luther, the very	father	of their whole sect	8, 40/ 30
a lewd sport, but	Father	Tyndale here writeth much	8, 41/ 18
the punishment to the	father	and mother, and so	8, 56/ 19
their punishment to the	father	and the mother" --	8, 57/ 10
the punishment to the	father	and mother' and '	8, 58/ 11
at all. If our	father	Tyndale had been in	8, 61/ 26
the stead of our	father	Adam . . . he should never	8, 61/ 27
fastest, but unto thy	Father	, which is in secret	8, 69/ 32
in secret. And thy	Father	, that seeth in secret	8, 69/ 32
Now, if our spiritual	father	Tyndale had been there	8, 79/ 34
God gave our first	father	and mother in Paradise	8, 85/ 24
he therein exclude Tyndale's	father	and his mother, and	8, 97/ 19
the name of the	Father	and the Son and	8, 98/ 5
the world, unto his	Father	in heaven, an acceptable	8, 108/ 30
offered up to his	Father	for his people by	8, 111/ 30
the Godhead of the	Father	and the Holy Ghost	8, 117/ 36
holily soever it pleaseth	Father	Tyndale here preach in	8, 123/ 20
Cross . . . as the natural	father	or the godfather blesseth	8, 127/ 28
devilish Dialogue of the	Father	and the Son, and	8, 142/ 22

I another ancient, sad	father	also: one that they	8, 152/ 8
as a good, godly	father	of his abundant charity	8, 179/ 6
not now confess to	Father	Tyndale, because he saith	8, 179/ 24
the ground without our	Father	that is in heaven	8, 190/ 4
exhort him as his	father	, though himself was bishop	8, 191/ 16
the "visors" of the	Father	, the Son, and the	8, 201/ 10
him by his ghostly	father	. . . be not enjoined unto	8, 208/ 35
all the commandments of	father	and mother, prelate and	8, 208/ 37
solve as whether the	father	be elder than the	8, 224/ 7
son elder than his	father	. For the whole Scripture	8, 224/ 8
to man, from the	father	to the son by	8, 225/ 2
17, "Sanctify them, O	Father	, through thy truth. And	8, 228/ 13
three Persons -- the	Father	, Son, and Holy Ghost	8, 236/ 24
the promise of my	Father	upon you . . . but tarry	8, 238/ 25
the witness of the	Father	himself . . . yet was it	8, 239/ 16
the works which his	Father	made him work as	8, 239/ 29
the witness of his	Father	himself -- which notwithstanding	8, 239/ 29
unto you from the	Father	, which is the Spirit	8, 239/ 36
that proceedeth of the	Father	, he shall bear witness	8, 239/ 37
The works which my	Father	hath given me to	8, 241/ 27
of me that my	Father	sent me." Will ye	8, 241/ 29
hateth me hateth my	Father	." Now, though this be	8, 241/ 34
both me and my	Father	." Thus have I clearly	8, 242/ 5
equal God with his	Father	and their Holy Spirit	8, 243/ 11
first of their fleshly	father	and mother, and after	8, 244/ 15
the word of his	Father	, and by his own	8, 262/ 27
equal God with his	Father	. Suppose me, therefore, I	8, 266/ 19
of the Lord the	Father	and his only-begotten Son	8, 268/ 22
a god as his	Father	, as the popish preachers	8, 268/ 24
though it were his	father	. And also, if Tyndale	8, 305/ 17
raileth against the Reverend	Father	my Lord Bishop of	8, 324/ 15
faith. And now will	Father	Tyndale that every obstinate	8, 342/ 1
Scripture . . . and that his	Father	bore witness of him	8, 347/ 21
the plants which the	Father	of heaven planteth by	8, 359/ 15
cleric and old, ancient	father	Origen; wherewith, as I	8, 367/ 16
this transitory life my	father	and mother, and under	8, 373/ 3
and under thee, my	Father	, and my mother the	8, 373/ 4
the name of the	Father	and the Son and	8, 376/ 14
truth of God the	Father	, which cannot lie, hath	8, 390/ 18
truth of God the	Father	, which cannot lie, hath	8, 399/ 32
were equal with the	Father	and the Son, for	8, 407/ 3
of himself unto his	Father	upon the cross is	8, 408/ 36
a liar himself and	father	of all such liars	8, 416/ 37
unto thee, but my	Father	that is in heaven	8, 418/ 6
heresies . . . but thine own	father	, the devil that is	8, 418/ 9
was begotten by his	father	, he was therefore begotten	8, 421/ 3
therefore begotten of his	father	only, without any mother	8, 421/ 3
the devil is the	father	of evil folk, and	8, 434/ 26
Ye be of your	father	the devil, and his	8, 434/ 28
all, by our Holy	Father	the Pope's leave, so	8, 457/ 23

equal God with the	Father	, by which three -	8, 462/ 33
God equal with the	Father	, it is no promise	8, 462/ 34
our Savior said, the	Father	in heaven had himself	8, 465/ 11
of Christ with his	Father	and the Holy Ghost	8, 481/ 18
the Kingdom to the	Father	. And as for every	8, 486/ 12
good child whom the	father	and mother have taught	8, 488/ 30
and wisdom loveth his	father	and all his commandments	8, 488/ 31
showed him that his	father	loveth him, and that	8, 488/ 32
profit, and that his	father	commandeth him nothing for	8, 488/ 34
any need that his	father	hath thereof, but seeketh	8, 488/ 35
to play also, forgetting	father	and mother, all their	8, 489/ 4
hath again unto his	father	, and the obedient mind	8, 489/ 7
persuade him that his	father	will cast him away	8, 489/ 14
to return unto his	father	again; fear and dread	8, 489/ 16
the goodness of his	father	and his old kindness	8, 489/ 20
he believeth that his	father	will not cast him	8, 489/ 22
the voice of his	father	that all is forgiven	8, 489/ 28
the nurture of his	father	and his mother, and	8, 491/ 9
his remembrance . . . and, forgetting	father	and mother and all	8, 491/ 14
either home with his	father	or to school with	8, 491/ 21
his mother, poisoning his	father	, and murdering his brother	8, 492/ 6
his mother, poisoneth his	father	, and murdereth his brother	8, 493/ 28
malice borne to his	father	, but of unnatural affection	8, 494/ 7
the poisoning of his	father	grew not of anger	8, 494/ 8
old kindness of the	father	cannot let the good	8, 495/ 15
the voice of his	father	that all is forgiven	8, 495/ 19
the voice of his	Father	granting remission set his	8, 495/ 29
the voice of his	Father	afterward, not written before	8, 496/ 2
mouth of his ghostly	father	upon his humble shrift	8, 496/ 3
good child, whom his	father	taught nurture and wisdom	8, 496/ 29
of hanging if his	father	caught him . . . and yet	8, 496/ 32
the begetting of his	father	. For, saith Paul, it	8, 500/ 31
the begetting of his	father	"! For here ye see	8, 502/ 24
begetting of his own	father	. . . I see not wherefore	8, 502/ 27
above, descending from the	Father	of lights." And Saint	8, 503/ 28
begetting of his own	father	. . . wherein the son's will	8, 504/ 7
begetting of his own	father	-- or else would	8, 505/ 35
care of a kind	father	waiteth upon his son	8, 518/ 7
him too before my	Father	which is in heaven	8, 542/ 8
him also before my	Father	which is in heaven	8, 544/ 2
begetting of his own	father	. And his mercy waiteth	8, 566/ 28
truth of God the	Father	, which cannot lie, hath	8, 567/ 34
to pray for his	father's	soul? Or what can	8, 4/ 19
pray thereon for his	father's	soul. In their calendar	8, 10/ 23
to judge our Holy	Father's	secrets, and not to	8, 129/ 23
Lazarus sent into his	father's	house to give his	8, 274/ 34
though they love their	father's	commandments, yet break them	8, 460/ 12
and that all his	father's	precepts are unto his	8, 488/ 33
faith unto all his	father's	promises, and loveth all	8, 488/ 36
the knowledge of his	father's	kindness, the faith of	8, 489/ 6

of loss of his	father's	love, and of punishment	8, 489/ 17
he hath in his	father's	goodness, and, as it	8, 489/ 18
the trust in his	father's	promises, for which he	8, 491/ 11
remember themselves and their	Father's	former kindness, and be	8, 494/ 24
the remembrance of his	father's	old goodness . . . and so	8, 496/ 34
boy, and heard his	father's	voice of forgiveness . . . which	8, 496/ 35
his remembrance of his	father's	goodness . . . is for fear	8, 497/ 8
for fear of his	father's	anger glad to go	8, 497/ 8
other friends of his	father's	, and pray them to	8, 497/ 9
unto saints as his	Father's	friends, and prayeth them	8, 497/ 16
refuseth them? Among which	fatherly	cure and care for	8, 522/ 34
that all those holy	fathers	were reputed for good	8, 46/ 32
belief that those holy	fathers	were; and as I	8, 134/ 13
their chief holy, spiritual	fathers	and holy, spiritual mothers	8, 135/ 13
pack of the principal	fathers	of all their frantic	8, 138/ 27
and believe the old	fathers	that ye see be	8, 140/ 36
to their old holy	fathers	before. And thus hath	8, 275/ 17
that the good holy	fathers	that were in divers	8, 339/ 36
neither themselves nor their	fathers	could bear them. Thus	8, 353/ 33
that all the old	fathers	were in this matter	8, 367/ 21
authority of the old	fathers	, and the custom of	8, 370/ 19
the other old holy	fathers	from the apostles' days	8, 395/ 4
see that these holy	fathers	and authors of these	8, 442/ 33
But like holy spiritual	fathers	born again of God	8, 457/ 4
friends and good ghostly	fathers	, have yet lain long	8, 468/ 8
begin to reform that	fault	the sooner . . . God shall	8, 2/ 29
fail but if our	fault	be amended to send	8, 5/ 2
words I lay no	fault	. But albeit a man	8, 50/ 25
though he found no	fault	but in that the	8, 75/ 33
sensible sacraments, except the	fault	be in himself, receiveth	8, 77/ 1
sacrament will find no	fault	at all. But meseemeth	8, 84/ 2
be now, upon this	fault	found, be provided upon	8, 92/ 28
a chief and principal	fault	, that we take it	8, 123/ 2
find this for a	fault	. . . he must go far	8, 136/ 15
that I find the	fault	in. But first, to	8, 143/ 32
If Tyndale had found	fault	with anything that is	8, 161/ 33
would I find no	fault	with him in that	8, 162/ 1
that I find the	fault	not in that he	8, 169/ 13
congregation." This is the	fault	that I find, and	8, 169/ 22
shall soon amend the	fault	. But I have one	8, 175/ 19
though through their own	fault	) take any harm of	8, 178/ 16
Howbeit, I spied my	fault	since, long ere M	8, 181/ 12
that he perceived his	fault	himself before, and amended	8, 181/ 23
the change none other	fault	but folly . . . it should	8, 188/ 7
know it for no	fault	, then is it great	8, 189/ 14
I had found a	fault	with him because he	8, 199/ 6
whereas I find the	fault	in this: that he	8, 199/ 8
so thought. But the	fault	I found -- as	8, 201/ 25
love." This was the	fault	that I found. And	8, 201/ 30
find with him the	fault	for changing "grace" into	8, 203/ 5

telling of our own	fault	, and namely of our	8, 207/ 14
proper place where the	fault	is by some other	8, 207/ 16
the denying of his	fault	that is laid before	8, 207/ 20
will not acknowledge his	fault	," or "He will not	8, 207/ 20
be acknown of his	fault	." And therefore is this	8, 207/ 21
we would never find	fault	in this point. But	8, 257/ 37
other, since that for	fault	of Baptism salvation faileth	8, 260/ 4
faileth, and not for	fault	of housel. But as	8, 260/ 4
first hearing find no	fault	therein, but mistake him	8, 300/ 28
have." Lo the great	fault	that Tyndale findeth in	8, 319/ 26
if that some other	fault	made it lose the	8, 327/ 16
followed not, but the	fault	were fully forgiven. And	8, 451/ 9
undoubtedly through their own	fault	fall from the grace	8, 452/ 7
their mind by the	fault	of their own free	8, 452/ 14
rage! For without the	fault	of their own free	8, 452/ 29
one, and all for	fault	of such a feeling	8, 458/ 7
understand no preaching. Another	fault	is that the thing	8, 499/ 12
and reason, but through	fault	of the froward will	8, 512/ 26
his faith and his	fault	, M. Thomas Bilney. Which	8, 517/ 26
And then putting the	fault	of his fall in	8, 525/ 3
and then without our	fault	withdraw his grace without	8, 525/ 23
should he feel the	fault	. . . and from the very	8, 526/ 9
he find his own	fault	and look better to	8, 526/ 25
them, without their own	fault	first begun, to fall	8, 527/ 5
his hand without their	fault	were, in manner, not	8, 527/ 8
from them without their	fault	, and then leaveth them	8, 528/ 9
was rebuked and his	fault	told him -- he	8, 529/ 6
was ever out of	fault	and not blameworthy, neither	8, 529/ 18
be, without their own	fault	, stronger than they . . . and	8, 531/ 14
withdraweth but in the	fault	of our own will	8, 532/ 7
thrice of some one	fault	, and defended it full	8, 532/ 26
had showed him his	fault	. . . his will must needs	8, 535/ 18
suffered through his own	fault	to fall therefrom, by	8, 549/ 18
by reason of their	faultless	feebleness, carry them clean	8, 531/ 15
judge and amend our	faults	ourselves . . . according to the	8, 65/ 28
findeth Tyndale two great	faults	for which he saith	8, 92/ 32
therefore, that for these	faults	the fruit of the	8, 93/ 9
marketh all other men's	faults	and leaveth his own	8, 138/ 20
into such open, beastly	faults	, friars and nuns creeping	8, 139/ 18
Saint Jerome found some	faults	in his works --	8, 152/ 32
were there any such	faults	found in his writing	8, 153/ 1
granted now that those	faults	were his which were	8, 153/ 11
touch and reprove such	faults	and follies as he	8, 177/ 6
from confessing of their	faults	themselves of their own	8, 207/ 36
we should take their	faults	for much the slighter	8, 490/ 27
child, as though their	faults	were all but childishness	8, 490/ 30
falleth Tyndale in two	faults	. One is that these	8, 499/ 8
be rebuked and their	faults	told them, they repent	8, 532/ 13
and favor? Now, the	faults	that are common to	8, 570/ 26
such as he found	faulty	himself -- and also	8, 153/ 19

whereof they were now	faulty	when they refused to	8, 241/ 37
him suddenly such a	favor	, and so great a	8, 13/ 16
was he, after much	favor	showed him, and much	8, 15/ 31
so much the more	favor	was there minded him	8, 17/ 10
likely to have had	favor	showed him. But when	8, 18/ 10
that with such foolish	favor	and such blind affection	8, 25/ 13
their own lust, in	favor	whereof they sinfully study	8, 63/ 18
and increase of God's	favor	; which thing is the	8, 65/ 12
of his grace and	favor	among them. Finally, what	8, 69/ 24
should be in his	favor	and ascribed thereby into	8, 79/ 24
Tyndale here preach in	favor	of the Turks . . . a	8, 123/ 21
Tyndale in the Turks'	favor	speaketh against those that	8, 123/ 26
love," and "grace" into "	favor	," "confession" into "knowledge," and	8, 143/ 11
he did it in	favor	of the worse kind	8, 174/ 13
proper taunt that I	favor	him of likelihood for	8, 176/ 13
betrayed Christ for any	favor	that he bore to	8, 178/ 22
nuns. Against Tyndale's Translating "	Favor	" Instead of "Grace" Tyndale	8, 202/ 20
because I turn into "	favor	," and not into "grace	8, 202/ 22
grace" . . . saying that "every	favor	is not grace," and	8, 202/ 23
and that "in some	favor	there is but little	8, 202/ 24
understand no great godly	favor	; and in universities there	8, 202/ 26
and setting in of "	favor	." And I pray you	8, 202/ 30
chapter is "Why '	Favor	' and Not '	8, 202/ 32
for changing "grace" into "	favor	" where the Scripture speaketh	8, 203/ 6
-- albeit that God's	favor	is never but good	8, 203/ 8
his grace and his	favor	not always one . . . but	8, 203/ 9
giveth grace for his	favor	. . . and favoereth for his	8, 203/ 11
mercy . . . and yet his	favor	and his mercy not	8, 203/ 12
imperishable Gratiaconsummans grace and	favor	of God: this final	8, 205/ 13
full restitution to God's	favor	-- yet there remaineth	8, 210/ 8
the restitution to God's	favor	, and the eternality of	8, 210/ 30
falleth out of God's	favor	and the state of	8, 215/ 31
the false pretext of	favor	to God's writing, blasphemeth	8, 381/ 13
unto his love and	favor	. And this faith is	8, 402/ 22
to keep them in	favor	, and that they sin	8, 408/ 32
elects, and in his	favor	, and ever shall be	8, 412/ 33
than only by his	favor	and grace -- which	8, 422/ 19
and God's right special	favor	, yet said he unto	8, 429/ 18
far out of his	favor	, that no repentance, no	8, 441/ 18
bring them in his	favor	. Against which fond and	8, 441/ 20
they be in his	favor	, and be true chosen	8, 447/ 23
sin out of thy	favor	, nor never stand out	8, 458/ 3
his grace, help, and	favor	, and be before them	8, 505/ 24
of persons or partial	favor	, indifferently . . . till he, either	8, 522/ 31
himself over-great in God's	favor	. . . and thereby fall into	8, 524/ 9
never out of the	favor	of God, not even	8, 570/ 13
God's especial grace and	favor	? Now, the faults that	8, 570/ 25
faith or credence or	favorable	hearing; namely since there	8, 140/ 2
God hath maintained and	favor	; and good, godly men	8, 136/ 21
shame! He should have	favor	and forborne him somewhat	8, 152/ 28

one . . . but he both	favoreth	for his grace and	8, 203/ 10
for his favor . . . and	favoreth	for his mercy . . . and	8, 203/ 11
infected and killed, I	fear	me, more seely simple	8, 2/ 7
now beginneth. For I	fear	me surely that except	8, 2/ 28
man fled hence for	fear	of such harm as	8, 19/ 24
harm thereby. But I	fear	me more of his	8, 74/ 20
said true as I	fear	that he lieth. If	8, 90/ 26
why we should greatly	fear	to grant and agree	8, 101/ 26
now give over, for	fear	lest infidels as Turks	8, 109/ 32
word again afterward for	fear	, when he saw his	8, 122/ 34
is out of such	fear	, is, as it seemeth	8, 122/ 36
trust, greatly need to	fear	the great word that	8, 123/ 25
so strait . . . that would	fear	to kill a flea	8, 125/ 22
last the terror and	fear	so sore increased that	8, 128/ 30
in many a sudden	fear	of the fiend. And	8, 129/ 4
cause in himself to	fear	that his Christian faith	8, 135/ 1
lawful matrimony: I nothing	fear	your judgment in this	8, 140/ 24
of belief, for any	fear	lest it should fall	8, 154/ 32
fond railing anything to	fear	to use the devout	8, 158/ 28
somewhat better than I	fear	me they be both	8, 164/ 20
truth I no more	fear	to speak . . . than against	8, 179/ 34
now much need to	fear	. For likewise as from	8, 187/ 5
ordinary justice . . . lest, the	fear	of all pain utterly	8, 210/ 15
help me God, I	fear	be very near his	8, 270/ 12
from hell. Tyndale "To	fear	men with," thou wilt	8, 287/ 33
belief of purgatory to	fear	men with." What fool	8, 288/ 1
For Tyndale's belief cannot	fear	folk, no more than	8, 288/ 2
word -- what great	fear	can there be of	8, 288/ 26
stand out of the	fear	of purgatory. For likewise	8, 288/ 30
all that, cause to	fear	both purgatory and hell	8, 288/ 33
three halfpence out of	fear	of purgatory, but ever	8, 289/ 3
ever hath cause to	fear	it. For no man	8, 289/ 4
hope. And if the	fear	of purgatory were so	8, 289/ 8
-- then were the	fear	of hell gone too	8, 289/ 9
writing of them for	fear	lest the heathen should	8, 291/ 3
was less cause to	fear	, and why they wrote	8, 292/ 22
was more cause to	fear	-- since he cannot	8, 292/ 23
The lack whereof I	fear	me will make more	8, 319/ 38
those words only for	fear	that he had . . . lest	8, 348/ 28
their idols. And for	fear	thereof he said unto	8, 348/ 33
shall not Tyndale so	fear	me therewith . . . but that	8, 367/ 19
of the which they	fear	lest they should thereby	8, 390/ 15
great cause hath to	fear	and mistrust all his	8, 400/ 4
every man may well	fear	that the works which	8, 401/ 28
to take away that	fear	, and to make men	8, 404/ 22
I warrant you, and	fear	no death, for you	8, 413/ 6
hath good cause to	fear	and temper his hope	8, 425/ 3
not proud thereof, but	fear	." There sheweth Saint Paul	8, 430/ 10
it hath cause to	fear	, because he may by	8, 430/ 13
man stand in great	fear	to sin, how great	8, 433/ 35

and ever live in	fear	of falling . . . but if	8, 437/ 11
the devil would not	fear	to set his flesh	8, 444/ 17
and not for any	fear	of hell . . . which fear	8, 456/ 11
fear of hell . . . which	fear	is but servile and	8, 456/ 11
eye . . . that I nothing	fear	but that every wise	8, 468/ 12
God, I very greatly	fear	is now very near	8, 478/ 19
unto his father again;	fear	and dread of rebuke	8, 489/ 16
hangman," tormenting of conscience,	fear	of destruction, and almost	8, 491/ 26
catching a fall for	fear	, and at last, with	8, 495/ 28
despair of life for	fear	of hanging if his	8, 496/ 31
father's goodness . . . is for	fear	of his father's anger	8, 497/ 8
latter end, when cold	fear	of death hath quenched	8, 516/ 37
end, when the cold	fear	of death hath quenched	8, 517/ 21
to be meek and	fear	a fall than to	8, 523/ 27
pride for lack of	fear	mingled with his hope	8, 524/ 10
his repentance likely to	fear	that he was naught	8, 524/ 19
from him for any	fear	of any such pride	8, 524/ 22
for faint hope, and	fear	, he fall the less	8, 529/ 30
of them; nor, I	fear	me, Tyndale neither, as	8, 538/ 4
with him, and the	fear	of their own death	8, 541/ 10
sword of temptations, with	fear	, sorrow, mourning, and weeping	8, 541/ 17
heart but if no	fear	can let us to	8, 542/ 4
of his death and "	fear	" of their own, that	8, 542/ 23
Savior, saving for "the	fear	of their own death	8, 543/ 22
before forbidden them such	fear	of temporal death upon	8, 543/ 23
he said unto them, "	Fear	ye not them that	8, 543/ 25
you whom you shall	fear	. Fear you him which	8, 543/ 27
whom you shall fear.	Fear	you him which, when	8, 543/ 27
putting away of that	fear	of death by which	8, 543/ 34
by which folk for	fear	of death would forbear	8, 543/ 35
forsake our Savior for	fear	of temporal death, were	8, 544/ 14
admit for us, I	fear	me, the excuse of	8, 544/ 16
at the last, when	fear	, sorrow, and wondering had	8, 547/ 23
sin of which they	fear	that they shall be	8, 563/ 28
sin of which they	fear	that they shall be	8, 567/ 31
too, till the "cold	fear	of death" turn them	8, 570/ 3
is it to be	feared	that for the receipt	8, 4/ 36
punishment which else he	feared	would fall upon his	8, 66/ 18
purgatory need to be	feared	when we go hence	8, 89/ 36
manslaughter both . . . while he	feared	not to tempt our	8, 444/ 18
than other men's belief	feareth	Tyndale; nor Tyndale is	8, 288/ 3
afraid, that all their	fearful	illusions failed and vanished	8, 128/ 35
for all Tyndale's high,	fearful	charge, is so little	8, 180/ 6
presumptuous hope or foolish,	fearful	despair . . . either weening that	8, 433/ 18
still with them . . . yet	fearing	that by the casting	8, 423/ 1
which when he hath	fearless	long continued . . . he waxeth	8, 487/ 17
the triumph, the great	feast	and glory of Tyndale's	8, 33/ 3
celebrated with a solemn	feast	; and whatsoever thing we	8, 370/ 32
cometh forth with his	feat	proper taunt that I	8, 176/ 13
his disciples assay some	feat	here. But I trust	8, 483/ 15

not worth the least	feather	of a wild goose's	8, 300/ 16
to blow away a	feather	. Then would ye ween	8, 530/ 36
trust, the most glorious	feathers	from his gay peacock's	8, 34/ 29
hath found out so	featly	that pretty scoff that	8, 203/ 3
false cast of juggling,	featly	conveyed himself out of	8, 312/ 34
the twenty-third day of	February	. . . and have put out	8, 12/ 31
Bathsheba, stood still and	fed	his devilish delight in	8, 537/ 28
into "elders" is as	feeble	to stick to as	8, 186/ 14
I tell you, so	feeble	in this point whereupon	8, 226/ 3
foundation is, and how	feeble	his building is that	8, 281/ 36
as faint and as	feeble	as it is, he	8, 295/ 4
how sore, and how	feeble	his argument is . . . by	8, 335/ 14
all. For whereas his	feeble	argument before-touched was but	8, 335/ 20
is this argument more	feeble	yet than the other	8, 336/ 5
have sinned, faith is	feeble	. When wrong is done	8, 485/ 11
it with examples so	feeble	and so dim that	8, 490/ 12
easily that they be "	feeble	" sometimes in temptation, and	8, 490/ 19
so frail and so	feeble	in temptations that, through	8, 492/ 3
in making of that	feeble	and unlawful reason. Tyndale's	8, 506/ 25
they needs be weak,	feeble	, and frail. And so	8, 531/ 6
matter very faint and	feeble	, and that by reason	8, 553/ 24
no weak conscience of	feeble-faithed	folk offended. Whereas undoubtedly	8, 351/ 28
Whose strength in man's	febleness	so worketh with the	8, 453/ 10
soft examples of infirmity,	febleness	, imperfection, and frailty, Tyndale	8, 491/ 35
the lightness, frailty, and	febleness	of David -- as	8, 530/ 34
reason of their own	febleness	. Nay, forsooth. For here	8, 531/ 2
by reason of their	febleness	. And their febleness cometh	8, 531/ 8
their febleness. And their	febleness	cometh of the withdrawing	8, 531/ 9
reason of their faultless	febleness	, carry them clean away	8, 531/ 15
the faith be the	feebler	and be overcome and	8, 413/ 4
elder also, that ye	feed	the flock of Christ	8, 183/ 14
elder also, that ye	feed	the flock of Christ	8, 185/ 19
in that he saith "	feed	Christ's flock," he meaneth	8, 185/ 20
been as willing to	feed	as to shear, we	8, 317/ 19
were as willing to	feed	as to shear, we	8, 319/ 24
us in darkness, and	feed	us forth with his	8, 390/ 36
now to delight in	feeding	their souls of the	8, 2/ 16
the time of usual	feeding	of the flesh about	8, 64/ 28
that the slackness of	feeding	hath caused so many	8, 319/ 30
shall well perceive and	feel	by the increase of	8, 2/ 30
their flesh, when themselves	feel	it begin to boil	8, 63/ 11
he suffered him to	feel	no part thereof. And	8, 66/ 22
their clothes, where they	feel	it not, but in	8, 68/ 30
their hearts, where they	feel	it thoroughly . . . so that	8, 68/ 32
fire that he shall	feel	the fervor of that	8, 102/ 15
therein . . . the more devotion	feel	they themselves therewith in	8, 160/ 5
in their sight, they	feel	their passions appeased . . . as	8, 160/ 11
that every man shall	feel	with his fingers' ends	8, 314/ 22
Tyndale's teaching . . . shall soon	feel	that all his holy	8, 394/ 29
they once in faith	feel	themselves stand, they need	8, 430/ 4

great faith soever he	feel	. . . yet if we begin	8, 433/ 36
he saith that they	feel	themselves to believe in	8, 447/ 20
any good works; and	feel	and be sure that	8, 447/ 22
and his fellows do	feel	, by their feeling faith	8, 449/ 34
thus we learn and	feel	that there is no	8, 485/ 15
learn to find and	feel	that there is no	8, 486/ 17
faith . . . which, though he	feel	it not because he	8, 493/ 21
strength, to make them	feel	that there is no	8, 522/ 11
fall not, because they	feel	it still though they	8, 522/ 21
it still though they	feel	it not. But what	8, 522/ 21
for then should he	feel	the fault . . . and from	8, 526/ 9
not what affections they	feel	. . . for I am none	8, 538/ 3
fain to let them	feel	him and to eat	8, 541/ 23
and to "let them	feel	him" . . . is not all	8, 542/ 25
this they believe and	feel	"without any respect of	8, 563/ 30
feeling" faith whereby they	feel	surely that they shall	8, 566/ 22
faith that thereby they	feel	, or else ween they	8, 566/ 33
or else ween they	feel	, that they cannot be	8, 566/ 34
thus they believe and	feel	without any respect of	8, 567/ 33
more that Tyndale's elects	feel	his false faith, the	8, 570/ 34
that they should thereby	feel	that spiritual folk should	8, 571/ 30
they think verily they	feel	their false faith with	8, 572/ 16
fire as he now	feeleth	the heat of his	8, 102/ 16
now that Tyndale well	feeleth	that since the evangelists	8, 310/ 14
written. And therefore Tyndale	feeleth	full well how near	8, 310/ 33
fingers' ends that Tyndale	feeleth	neither faith, learning, reason	8, 314/ 22
holy "feeling faith," that	feeleth	always full forgiveness, without	8, 400/ 24
of this faith that	feeleth	that folk should need	8, 402/ 30
is very sure, and	feeleth	well, by his feeling	8, 450/ 1
his heart that he	feeleth	nothing thereof . . . he consenteth	8, 492/ 34
a person as God	feeleth	him faint and little	8, 526/ 16
when a wanton child	feeleth	once a fall, and	8, 526/ 23
upon him when he	feeleth	in himself no more	8, 529/ 13
a sick man oftentimes	feeleth	the taste of his	8, 529/ 15
him in which he	feeleth	in himself no more	8, 538/ 1
a sick man oftentimes	feeleth	the taste of his	8, 538/ 2
good-faithful man very well	feeleth	that the more that	8, 570/ 34
and given them a	feeling	faith of the mercy	8, 145/ 8
at all. And Tyndale,	feeling	full well that this	8, 272/ 1
wise -- and his "	feeling	faith" therewith when I	8, 314/ 21
labor for knowledge, understanding,	feeling	," and "beware" of "hypocrisy	8, 327/ 20
the mercy of God . . .	feeling	in their hearts that	8, 390/ 11
sinner, with all the "	feeling	faith" that he can	8, 393/ 30
in Christ with a "	feeling	faith." But on the	8, 394/ 7
-- he that this "	feeling	faith" considereth in Tyndale's	8, 394/ 28
tale of all his "	feeling	faith" is not worth	8, 394/ 30
well patched with his "	feeling	" faith and "historical," as	8, 395/ 31
sinner" that have the "	feeling	faith" which himself describeth	8, 396/ 30
not (because of their "	feeling	faith," and their repentance	8, 397/ 6
same, saving for their "	feeling	faith," be damned in	8, 397/ 10

point cometh Tyndale's holy "	feeling	faith," that feeleth always	8, 400/ 24
of "historical faith" and "	feeling	faith," which I shall	8, 405/ 34
pain and to the	feeling	of the infernal fire	8, 406/ 25
prattle and prate of "	feeling	faith," without the feeling	8, 408/ 23
feeling faith," without the	feeling	of any faith at	8, 408/ 23
lacketh both life and	feeling	. . . which yet, by the	8, 417/ 18
receiveth after life and	feeling	again . . . as many a	8, 417/ 20
which he calleth the "	feeling	" faith, hath a sure	8, 426/ 1
true" faith and the "	feeling	" faith can never sin	8, 427/ 14
he calleth after the "	feeling	" faith, he hath the	8, 428/ 23
therewith as great a	feeling	thereof, with hope and	8, 428/ 34
he meaneth of a "	feeling	" faith only. I know	8, 430/ 30
he meaneth by his "	feeling	" faith . . . but I wot	8, 430/ 31
he find any other	feeling	, let him tell us	8, 430/ 33
there be any other	feeling	of faith than believing	8, 430/ 34
whereas Tyndale speaketh of "	feeling	" faith . . . Saint Paul speaketh	8, 431/ 12
weening that after any "	feeling	faith" once had, any	8, 433/ 19
that hath once the	feeling	faith, and thereby is	8, 435/ 23
once entered with the	feeling	faith into a soul	8, 436/ 8
saith, sure by their	feeling	faith that they could	8, 438/ 18
fellows had by their "	feeling	faith" the Spirit of	8, 442/ 14
so saintly of their "	feeling	faith," boast themselves and	8, 442/ 34
fall to the fleshly	feeling	of nuns, of long	8, 442/ 39
he calleth hereafter the "	feeling	" faith . . . by which faith	8, 447/ 19
damned; and by this	feeling	faith be born of	8, 447/ 24
yet because of their	feeling	faith, they keep still	8, 447/ 32
God by such a	feeling	faith as they be	8, 448/ 7
follow thereupon in the	feeling	of such holy members	8, 448/ 32
do feel, by their	feeling	faith, that they be	8, 449/ 35
feelet well, by his	feeling	faith, that the Spirit	8, 450/ 1
members of Christ's church,	feeling	by their "feeling faith	8, 450/ 25
church, feeling by their "	feeling	faith" that after their	8, 450/ 26
for holiness of their "	feeling	faith," in the doing	8, 453/ 34
forthwith, for all their	feeling	faith, by their foul	8, 454/ 22
by their foul fleshly	feeling	in the doing their	8, 454/ 23
that because of his "	feeling	faith," which when he	8, 455/ 35
horrible deeds, their lively	feeling	faith (which cannot, as	8, 456/ 19
Spirit that through my	feeling	faith is in me	8, 457/ 36
fault of such a	feeling	faith, and such good	8, 458/ 8
right" faith, and the "	feeling	" faith, too -- that	8, 459/ 25
story, but with a	feeling	fashion, as the child	8, 461/ 1
in such a fast	feeling	fashion) can never after	8, 461/ 6
at the clergy . . . but,	feeling	fruit, went further and	8, 482/ 30
members with their holy "	feeling	faith" . . . to whom he	8, 488/ 5
is to wit, their "	feeling	faith," can never suffer	8, 490/ 5
church," that hath the	feeling	faith of his own	8, 491/ 29
church," because of his	feeling	faith which so lieth	8, 492/ 34
damnable because of Jack's	feeling	faith . . . which, though he	8, 493/ 20
bound . . . and, quick of	feeling	as any blain or	8, 496/ 8
not, because of their "	feeling	faith." From which though	8, 522/ 20

of the elects a	feeling	faith. Now, if David	8, 535/ 30
for the while the	feeling	. For so doth the	8, 535/ 33
therefore, because of that	feeling	faith with which he	8, 536/ 27
deadly, for lack of "	feeling	faith," only because he	8, 536/ 30
for lack of the "	feeling	faith" which was never	8, 536/ 32
maketh himself of their	feeling	. Would God we were	8, 538/ 5
kept him, through the "	feeling	faith," from consenting to	8, 538/ 13
Tyndale here, good reader,	feeling	his matter very faint	8, 553/ 24
and given them a	feeling	faith of the mercy	8, 561/ 1
and given them a	feeling	faith of the mercy	8, 562/ 6
the mercy of God . . .	feeling	in their hearts that	8, 563/ 25
highly this manner of "	feeling	faith" that is heresies	8, 563/ 32
them he giveth a "	feeling	" faith whereby they feel	8, 566/ 22
laws. But before their	feeling	faith had, they never	8, 566/ 24
they have, such a	feeling	faith that thereby they	8, 566/ 33
and given them a	feeling	faith of the mercy	8, 567/ 25
the mercy of God . . .	feeling	in their hearts that	8, 567/ 28
whoso have once his	feeling	faith, can never sin	8, 568/ 3
-- because of their "	feeling	faith," which can neither	8, 570/ 11
elects depend upon his "	feeling	faith" and his "repentance	8, 570/ 31
believe verily that their	feeling	faith shall never fail	8, 572/ 18
shall for their only	feeling	faith be good and	8, 572/ 23
the elect church of	feeling-faithful	, repentant sinners, to take	8, 397/ 14
in another chapter after,	feelingly	and not only historically	8, 417/ 28
regard therewith his fowl	feet	also . . . and look well	8, 42/ 35
nor shoes upon their	feet	, nor stick in their	8, 328/ 7
the Washing of the	Feet	: "The High Priest himself	8, 368/ 27
the Washing of the	Feet	, whereof Christ at his	8, 375/ 25
him to wash his	feet	. I doubt not but	8, 375/ 28
down at his enemy's	feet	, and yield himself into	8, 452/ 10
go thither with my	feet	, yet I will not	8, 457/ 9
and toes on his	feet	, too. But he that	8, 488/ 13
up upon their hinder	feet	and hold their hands	8, 515/ 9
with their foul, dirty	feet	, to draw it from	8, 515/ 21
look better to his	feet	, and hold faster after	8, 526/ 25
and as the poets	feign	that Hercules drew up	8, 33/ 35
since a hypocrite may	feign	them. And also himself	8, 397/ 4
pleasure for the faint,	feigned	counsel of a few	8, 30/ 15
fond fellowship, with their	feigned	, fair, holy speech, like	8, 138/ 2
and perceived the other	feigned	and false. But marry	8, 139/ 14
all be false and	feigned	, and men's mad inventions	8, 154/ 21
they had lied and	feigned	such fables themselves --	8, 244/ 5
popes have of late	feigned	themselves for their lucre	8, 373/ 34
all the faithless and	feigned-faithful	folk, and wrong writing	8, 245/ 26
born again but Tyndale	feigneth	the and created anew	8, 46/ 1
falsehood for which he	feigneth	it. He seeth miracles	8, 254/ 35
selfsame intent . . . and therefore	feigneth	that the apostles "confirmed	8, 255/ 36
and sincerity therein . . . he	feigneth	that the Church maketh	8, 356/ 32
callest it, nothing but	feigning	and lying -- then	8, 176/ 1
righteousness of their own	feigning	, resist the righteousness of	8, 515/ 31

righteousness of their own	feigning	, " and "resist the righteousness	8, 516/ 11
had stolen the cloths,	fell	in question with him	8, 13/ 21
and a priest, which	fell	to heresy and was	8, 16/ 18
prophets -- as it	fell	upon the prophets both	8, 29/ 3
were in slumber and	fell	in sleep in Christ's	8, 35/ 37
and left fish and	fell	to flesh altogether, and	8, 125/ 12
any respect of honesty	fell	in a rage with	8, 152/ 20
little, and that they	fell	to false construing of	8, 275/ 8
that point too: then	fell	they finally to the	8, 297/ 19
their folly and sloth	fell	to forget them or	8, 299/ 1
the vengeance of God	fell	among them -- because	8, 315/ 20
to hold him, finally	fell	to blasphemy. And now	8, 318/ 18
For as for need . . .	fell	there never none such	8, 321/ 28
as when Arius' guts	fell	out of his belly	8, 340/ 23
avail without charity . . . then	fell	they to gloss it	8, 395/ 12
Church; not though there	fell	away, parcelmeal, so many	8, 478/ 8
fruit, went further and	fell	to their lords' lands	8, 482/ 31
part. And then they	fell	upon the heretics again	8, 482/ 33
the game was done,	fell	almost in despair of	8, 496/ 31
cast off, and finally	fell	into hell. And therefore	8, 523/ 4
in the cradle, he	fell	not into that mind	8, 530/ 15
them? Now, when he	fell	to adultery and thereby	8, 530/ 21
followed the fumes that	fell	into the fantasy, and	8, 535/ 23
nor at any time	fell	therefrom. And this point	8, 542/ 14
-- so the apostles	fell	from their faith, and	8, 542/ 37
of Christ, and after	fell	in hating and persecuting	8, 549/ 19
so doth every fond	fellow	of any of their	8, 40/ 14
say to a poor	fellow	, "Take thee here this	8, 98/ 11
that now a fond	fellow	and a foolish heretic	8, 119/ 6
that himself and his	fellow	"spiritual," heavenly men be	8, 120/ 28
because we find this	fellow	so frantic and so	8, 134/ 34
of such a lewd	fellow	since he was first	8, 152/ 23
double death that his	fellow	heretics commonly come to	8, 220/ 29
man were God Almighty's	fellow	, Tyndale saith that we	8, 320/ 20
friar or any fond	fellow	of his -- he	8, 404/ 21
himself so good a	fellow	as to falsify his	8, 513/ 12
well. For the rude	fellow	had, as Tyndale well	8, 530/ 16
jumble till some good	fellow	help them up and	8, 552/ 35
nor at every lewd	fellow's	blasphemy . . . to bring the	8, 206/ 30
of Tyndale and his	fellows	teach us. Of these	8, 5/ 30
himself and by his	fellows	, and afterward by the	8, 5/ 32
reckon the remnant. These	fellows	that naught had here	8, 11/ 24
and others of his	fellows	had brought and shipped	8, 19/ 19
by Tyndale and his	fellows	as they might seem	8, 25/ 25
Friar Huessgen, and their	fellows	) hath ever the true	8, 44/ 21
wholesome which these fond	fellows	affirm now to be	8, 44/ 35
against himself and his	fellows	, that believe the contrary	8, 45/ 9
as he and his	fellows	do teach . . . and that	8, 45/ 12
if Tyndale and his	fellows	be "spiritual" and "elects	8, 47/ 27
which Tyndale and his	fellows	be, as I shall	8, 49/ 1

Friar Huessgen and his	fellows	. Take example saith Tyndale	8, 50/ 21
heaven; for faith his	fellows	and he affirm to	8, 52/ 3
and all his fond	fellows	in every place hold	8, 54/ 21
by him and his	fellows	objected, and among them	8, 54/ 24
Tyndale, and your spiritual	fellows	, according to your own	8, 58/ 1
by himself and his	fellows	, as ye see, so	8, 59/ 6
bite and scratch their	fellows	. . . beat not the babes	8, 59/ 14
Tyndale with his spiritual	fellows	are fallen into this	8, 63/ 17
that he and his	fellows	do so sore oppugn	8, 65/ 13
and such other lewd	fellows	-- that would leave	8, 104/ 31
one or two wretched	fellows	of his own sect	8, 116/ 22
Friar Huessgen and their	fellows	set little by the	8, 128/ 2
whether Tyndale and his	fellows	understand it right, or	8, 134/ 5
wife, with his fond	fellows	and their lemans, were	8, 137/ 28
to him!) brought these	fellows	and their heresies in	8, 139/ 16
saying, Tyndale and his	fellows	have in such open	8, 142/ 16
Friar Huessgen and his	fellows	, against the interpretation of	8, 156/ 12
counseleth me and my	fellows	, full holily, to "awake	8, 179/ 9
Friar Huessgen, and their	fellows	, that had wasted out	8, 191/ 11
gladness above all his	fellows	" -- needed neither ceremony	8, 193/ 25
him and his holy	fellows	: they must, I say	8, 249/ 19
some one of their	fellows	at the least. For	8, 250/ 10
of his company and	fellows	in his heresy did	8, 250/ 28
nor none of his	fellows	ever found yet, nor	8, 278/ 3
and all their fond	fellows	. And if Tyndale say	8, 278/ 30
to Tyndale. For his	fellows	and he will not	8, 289/ 19
many things that his	fellows	have, and yet leaveth	8, 291/ 19
any of his unhappy	fellows	. And this I give	8, 301/ 19
Saint James, and their	fellows	. So that I wonder	8, 304/ 12
as others of his	fellows	have done before his	8, 313/ 16
against Tyndale and his	fellows	well and fully conclude	8, 314/ 16
than Tyndale and his	fellows	do . . . may gather out	8, 316/ 13
any other of his	fellows	have found any one	8, 331/ 28
him and all his	fellows	bring forth some half	8, 332/ 11
was written by their	fellows	-- and then carried	8, 334/ 3
so much as their	fellows	, some confess that they	8, 334/ 30
not send such fond	fellows	as would be so	8, 337/ 10
any other of his	fellows	) for that purpose, which	8, 347/ 12
such other heretics their	fellows	: "Those hard things," saith	8, 362/ 36
nor that all his	fellows	had written it among	8, 364/ 13
master Martin and his	fellows	, forasmuch as they be	8, 404/ 15
himself and his holy	fellows	had by their "feeling	8, 442/ 14
boast themselves and their	fellows	for the sure children	8, 442/ 35
of himself and his	fellows	: We be no sinners	8, 445/ 23
himself and his other	fellows	, the true members of	8, 446/ 3
fail to find fond	fellows	enough to follow it	8, 448/ 22
that himself and his	fellows	do feel, by their	8, 449/ 34
Tyndale and his holy	fellows	, the "true" members of	8, 450/ 25
will say that his	fellows	and he do not	8, 451/ 14
excuse him and his	fellows	, saying, "We fall, when	8, 454/ 10

you, Tyndale and his	fellows	, if their holy heresies	8, 458/ 12
nor any of his	fellows	then, nor yet no	8, 474/ 20
since himself and his	fellows	be out of this	8, 477/ 20
himself and his own	fellows	, that if we would	8, 480/ 14
there of his own	fellows	the heretics of his	8, 482/ 20
that his own unhappy	fellows	, the heretics, I say	8, 483/ 9
doth himself, and his	fellows	that are heretics! For	8, 483/ 29
because they and their	fellows	would fain take away	8, 514/ 9
another of his own	fellows	-- yet shall Tyndale	8, 543/ 17
nor all his own	fellows	, nor our Savior himself	8, 546/ 4
own deeds and his	fellows'	, but also studied and	8, 19/ 18
authority, or their own	fellows'	either . . . as though their	8, 150/ 35
then carried all their	fellows'	writing with them into	8, 334/ 3
master and his fond	fellowship	, with their feigned, fair	8, 138/ 1
ye should have any	fellowship	with devils." This only	8, 172/ 24
Saint Paul saith, "What	fellowship	can there be between	8, 488/ 2
ever holy Tyndale himself	felt	in his days --	8, 428/ 35
of them that have	felt	the "taste" thereof. And	8, 431/ 13
of them that have	felt	the taste of the	8, 431/ 15
been "illumined," and have	felt	the taste of the	8, 431/ 18
Holy Ghost," and have	felt	the sweet taste of	8, 431/ 20
he grasped and long	felt	about, here and there	8, 448/ 12
sight neither, till he	felt	him fully, and put	8, 546/ 5
to wit, till he	felt	him and put his	8, 546/ 11
as with the frail	feminine	sex fall too far	8, 202/ 11
make a tile-pin to	fence	their fortress with. And	8, 157/ 8
mighty strong bulwark to	fence	in all his field	8, 186/ 37
doth he most specially	fence	in his church with	8, 250/ 34
the earth, diminishing the	fertility	both in corn and	8, 2/ 21
wretches be laborious and	fervent	to do all other	8, 11/ 8
to proceed of a	fervent	mind, it was agreed	8, 23/ 30
in our Savior Christ,	fervent	love toward thy neighbor	8, 40/ 7
when he speaketh of "	fervent	love . . . after the example	8, 42/ 22
his holy prayer of	fervent	love here in his	8, 42/ 28
light" and "faith" and "	fervent	love" -- he bloweth	8, 75/ 23
lieth. If a great,	fervent	sorrow with grief and	8, 90/ 26
he be not very	fervent	and hot in virtue	8, 526/ 7
they cannot be but	fervently	taken in their lewd	8, 124/ 26
he shall feel the	fervor	of that fire as	8, 102/ 16
by declining from that	fervor	of devout works into	8, 429/ 28
have added any new	festival	of holy days unto	8, 349/ 28
then how might the	festival	called Festum encaeniorum have	8, 349/ 30
might the festival called	Festum	encaeniorum have been instituted	8, 349/ 30
will bind us to	fetch	authority of reason for	8, 211/ 29
but he, which he	fetchd	out lately of a	8, 110/ 6
whence the water is	fetchd	that is put into	8, 195/ 12
game, till he be	fetchd	either home with his	8, 491/ 21
and burning heat" (or "	fever	") "which shall sore vex	8, 5/ 11
taste infected with the	fever	of heresies, they not	8, 25/ 14
forthwith in such a	fever	that they clean lost	8, 44/ 26

the heat of a	fever	is a right natural	8, 487/ 23
many made within these	few	years -- what by	8, 5/ 32
-- have now a	few	malicious, mischievous persons brought	8, 11/ 3
realm for heresy a	few	ungracious folk -- what	8, 11/ 10
feigned counsel of a	few	false apostates! And thus	8, 30/ 15
you to consider these	few	words of his which	8, 31/ 23
so led with a	few	painted holy words --	8, 42/ 33
God, would find very	few	days therefor of their	8, 63/ 1
wedded men should need	few	fasting days to their	8, 63/ 12
opinion of Tyndale with	few	words confuted. For this	8, 67/ 8
of fasting; but these	few	may seem too many	8, 69/ 10
sought, and could find	few	things other than allegories	8, 80/ 1
and those be very	few	, neither, able to be	8, 94/ 16
of his blasphemy a	few	true words with which	8, 118/ 2
no more but these	few	words of his own	8, 118/ 9
heresy, or else very	few	. Now these heretics come	8, 119/ 13
time as there had	few	Christian writers expounded the	8, 119/ 19
another. And not a	few	stories are there that	8, 128/ 9
apostles believe such a	few	fleshly, blind apostates against	8, 130/ 13
of this signification surely	few	folk have heard. For	8, 146/ 27
And in some cities,	few	Christian people and the	8, 146/ 34
when he proveth these	few	things . . . then believe hardily	8, 158/ 6
have proved us these	few	points that are for	8, 158/ 26
-- showeth himself in	few	words that he both	8, 167/ 34
experience, and that within	few	years. For I am	8, 190/ 9
purpose. More In these	few	words there are many	8, 214/ 29
or rather treble, as	few	words as they be	8, 237/ 25
man taketh," meaning very	few	. Our Savior himself in	8, 238/ 14
the faith save those	few	-- yet were it	8, 272/ 12
without Scripture unto those	few	. . . though all the remnant	8, 272/ 15
thereof except only those	few	. . . as all the known	8, 272/ 17
twain, save only these	few	that yet remain. And	8, 272/ 19
were left were as	few	as were taken into	8, 272/ 24
yet should always those	few	be the very church	8, 272/ 25
although that of those	few	some were naught of	8, 272/ 27
two follies in these	few	words. For he saith	8, 283/ 31
the beginning, in so	few	words, he concludeth all	8, 386/ 12
have lurked there, a	few	faithful folk, among the	8, 387/ 22
for all this, a	few	things against thee, because	8, 429/ 19
you none but a	few	known, condemned heretics, against	8, 434/ 4
he shall allege a	few	dark, hard, and obscure	8, 434/ 6
Christian people, except a	few	heretics, both now believe	8, 437/ 2
one man, or any	few	, that would in faith	8, 478/ 6
work . . . wherein with a	few	of his own wise	8, 480/ 9
and, except a very	few	heretics, else by the	8, 559/ 13
the better-believing folk the	fewer	and the false part	8, 275/ 11
books would be the	fewer	if the doctrine were	8, 311/ 23
should peradventure at length	fewer	have been burned, thereby	8, 319/ 36
the Church for the	fewer	part. For God shall	8, 478/ 9
of them, I say,	fewest	believed in Christ. Tyndale	8, 281/ 16

old fashion . . . and take	fides	for nothing but such	8, 201/ 7
beggar of Billiter Lane.	Fie	, for shame! He should	8, 152/ 27
purgatory clearly lost the	field	. . . and all his well-beloved	8, 34/ 21
slink away from the	field	and make as ye	8, 58/ 37
fence in all his	field	, out of which he	8, 186/ 37
to win the whole	field	. For whereas I said	8, 226/ 9
chief captain of the	field	, ye may say "The	8, 235/ 37
the forefront of the	field	, as a specially strong	8, 262/ 16
parables both of the	field	with good corn and	8, 391/ 33
walked barefoot upon a	field	full of thorns, that	8, 411/ 37
and cry a new	field	anew, and begin a	8, 447/ 37
drove them to the	field	, where they bore over	8, 483/ 3
sudden fear of the	fiend	. And I little doubt	8, 129/ 4
of judgment, and of	fierce	and rageous fire, which	8, 377/ 26
goodness of God? No	fiery	charity, though men would	8, 401/ 17
Catholic faith of this	fifteen	hundred years, never once	8, 37/ 39
have lived now this	fifteen	hundred years offend their	8, 38/ 12
of true judgment this	fifteen	hundred years past. and	8, 43/ 12
ribald, in all this	fifteen	hundred years before Luther's	8, 45/ 15
and bad, have this	fifteen	hundred years abhorred as	8, 49/ 37
of Christian folk this	fifteen	hundred years . . . if every	8, 88/ 14
Ghost hath almost this	fifteen	hundred years together suffered	8, 108/ 6
Christian people have this	fifteen	hundred years believed . . . because	8, 119/ 5
cleave so fast that	fifteen	John the Baptists cannot	8, 121/ 26
gap in Christendom this	fifteen	hundred years. And where	8, 135/ 25
faith and credence than	fifteen	hundred thousand Tyndales that	8, 137/ 13
people of Christendom this	fifteen	hundred years have had	8, 140/ 16
such as, all this	fifteen	hundred years before, the	8, 140/ 21
all true Christian people,	fifteen	hundred years before them	8, 156/ 13
take yet his time	fifteen	days after, within which	8, 157/ 24
made a step aside	fifteen	hundred miles from it	8, 187/ 7
I am stepped now	fifteen	hundred years from the	8, 187/ 8
leastwise, that in this	fifteen	hundred years before their	8, 249/ 14
well-learned saints all this	fifteen	hundred years. So that	8, 250/ 4
Church of Christ this	fifteen	hundred years: the false	8, 266/ 33
our Lady shall have	fifteen	new sons ere Tyndale	8, 271/ 37
this whole time of	fifteen	hundred years of Christ's	8, 274/ 14
the thing that almost	fifteen	hundred years hath been	8, 284/ 6
this new article of	fifteen	hundred years old, unto	8, 284/ 8
offer, I trow, than	fifteen	times; to which in	8, 302/ 35
times; to which in	fifteen	hundred years he shall	8, 302/ 36
good man yet this	fifteen	hundred years that durst	8, 318/ 26
forth . . . and so this	fifteen	hundred years continued in	8, 319/ 5
all faithful folk this	fifteen	hundred years before! And	8, 319/ 29
hath kept it this	fifteen	hundred years before. If	8, 321/ 30
and cunning doctors of	fifteen	hundred years past . . . and	8, 337/ 13
not let to make	fifteen	. But, though those words	8, 354/ 3
his own Spirit this	fifteen	hundred years -- and	8, 361/ 2
be, and all this	fifteen	hundred years have been	8, 388/ 25
of Christ of this	fifteen	hundred years, that ever	8, 426/ 30

good cunning men this	fifteen	hundred years before him	8, 429/ 7
believe, and all this	fifteen	hundred years before ever	8, 437/ 3
of every time this	fifteen	hundred years . . . and he	8, 477/ 32
are already passed this	fifteen	hundred years before, against	8, 480/ 3
seek so far as	fifteen	hundred years ago . . . I	8, 513/ 36
all Christian nations this	fifteen	hundred years from the	8, 520/ 21
And likewise in the	fifteenth	chapter of Saint John	8, 239/ 33
he saith in the	fifteenth	chapter of Saint John	8, 241/ 31
himself saith in the	fifteenth	of Saint John. Thus	8, 243/ 31
is remembered in the	fifteenth	of the Acts, "It	8, 322/ 9
their determination (in the	fifteenth	chapter of the Acts	8, 343/ 22
of, mentioned in the	fifteenth	chapter of the Acts	8, 346/ 14
himself said in the	fifteenth	of Matthew -- but	8, 352/ 11
the Romans, in the	fifteenth	chapter, "I dare not	8, 362/ 2
the New Law, the	fifteenth	of the Acts) --	8, 375/ 11
they do but the	fifteenth	part of some such	8, 458/ 7
of Scripture (in the	fifteenth	chapter of Saint John	8, 498/ 12
Saint Paul in the	fifth	chapter of his epistle	8, 94/ 27
translateth. For in the	fifth	chapter of Saint Paul	8, 172/ 8
syllable. Tyndale In the	fifth	chapter of the first	8, 183/ 11
of Christ in the	fifth	chapter of John . . . he	8, 229/ 3
rehearseth, written in the	fifth	chapter of Saint John	8, 229/ 17
of Saint John the	fifth	chapter, where Tyndale hath	8, 233/ 9
he alleged, in the	fifth	of Saint John, "I	8, 236/ 33
saith in the same	fifth	chapter, speaking of the	8, 239/ 11
himself testifieth in the	fifth	of Saint John, saying	8, 241/ 26
before. Origen, in the	fifth	homily upon the Book	8, 367/ 34
Saint Augustine in the	Fifth	Book of Baptism, against	8, 371/ 8
suffer the Turks and	fight	not with them. Howbeit	8, 122/ 32
God's sake to go	fight	against the Turks. But	8, 123/ 4
that will go and	fight	against them . . . where he	8, 123/ 27
the soul that the	fight	shall turn the man	8, 159/ 28
it. Moreover, Tyndale's words	fight	together, and one part	8, 256/ 6
to serve it, but	fight	afresh and begin a	8, 419/ 26
so doth this directly	fight	against his mercy . . . and	8, 426/ 36
to serve it, but	fight	afresh and begin a	8, 445/ 7
to serve it, but	fight	afresh and begin a	8, 447/ 7
lusty galliards again, and	fight	afresh, and cry a	8, 447/ 37
have persevered in the	fight	; they change their mind	8, 452/ 13
they will rise and "	fight	afresh and begin a	8, 454/ 29
in Christendom begin to	fight	, kill, and slay, before	8, 482/ 12
were full loath to	fight	with them, saving that	8, 483/ 2
hundred more, striveth and	fighteth	against God's promises, and	8, 106/ 29
which he falsifieth openly	fighteth	against him. This pageant	8, 173/ 20
as Tyndale's other heresy	fighteth	against God's justice . . . so	8, 426/ 35
gathered for playing or	fighting	, or any such other	8, 170/ 6
of his faith and	fighting	against good works by	8, 561/ 31
Saint Paul: "Omnia in	figura	contingebant illis" ("Allthing unto	8, 99/ 3
wine, was a solemn	figure	: Tyndale telleth us here	8, 111/ 34
a token and a	figure	ordained for a remembrance	8, 117/ 18

Blessed Lady, and the	figure	of Christ's cross, the	8, 149/ 1
it is a certain	figure	, and manner of speaking	8, 167/ 27
it there by the	figure	called hyperbole, as Saint	8, 238/ 13
fain wit in what	figure	syllogism is made! More	8, 344/ 13
fain find in what	figure	the syllogism is made	8, 345/ 7
fain wit in what	figure	it is made --	8, 345/ 19
it in the first	figure	, and the third mode	8, 345/ 20
else, in the same	figure	and the same mode	8, 345/ 21
making. And in what	figure	he maketh that, let	8, 345/ 24
him put that in	figure	when he can --	8, 346/ 3
the ship, and was	figured	by the ship of	8, 212/ 21
shadows and darkness of	figures	. But now, in the	8, 80/ 11
no less than between	figures	, images, similitudes, or shadows	8, 99/ 2
unto them came in	figures	"). Then, since the sacraments	8, 99/ 5
long used" in my "	figures	of poetry" that when	8, 175/ 9
peradventure that they were	figures	and tokens of things	8, 300/ 4
doctors "persona Patris," "persona	Filii	, " "persona Spiritus Sancti" . . . Tyndale	8, 201/ 9
in profane uses to	fill	their bellies and cover	8, 163/ 2
that this process is	filled	up with malice, falsehood	8, 294/ 23
water shall wash the	filth	. And what filthiness meaneth	8, 100/ 4
cleansed from all your	filthiness	." These words show that	8, 100/ 3
the filth. And what	filthiness	meaneth he but the	8, 100/ 4
meaneth he but the	filthiness	of the soul? And	8, 100/ 5
and fall to such	filthy	lechery -- till he	8, 42/ 27
reputed for shameful and	filthy	lechery the fleshly coupling	8, 45/ 2
letteth go by their	filthy	lechery and holily speaketh	8, 48/ 15
list, and call their	filthy	lechery good and lawful	8, 50/ 12
friars, that from their	filthy	lechery go so boldly	8, 73/ 7
of shame avow their	filthy	lechery for honest wedlock	8, 131/ 20
mouth cometh such a	filthy	foam of blasphemies against	8, 134/ 32
hypocrisy and by their	filthy	"wedding" showed themselves plain	8, 138/ 28
open heresy of friars'	filthy	"matrimony" giveth us so	8, 139/ 35
stinking sacrifice unto the	filthy	idol Priapus. More This	8, 206/ 14
stinking sacrifice to that	filthy	idol of Priapus that	8, 206/ 20
the fire of foul,	filthy	lust, and after this	8, 261/ 23
in the doing their	filthy	devilish deed, they yield	8, 454/ 23
while with a little	filthy	pleasure, and after in	8, 454/ 26
to deceive for some	filthy	purpose . . . they would never	8, 481/ 13
for lawful matrimony their	filthy	life that is before	8, 495/ 8
days, of such a	filthy	kind as never came	8, 515/ 19
winning, and not without	final	increase of his own	8, 12/ 4
study, to their own	final	damnation, in the training	8, 12/ 6
that is, in God's	final	elects and predestinates, whereof	8, 49/ 2
favor of God: this	final	grace is called gratia	8, 205/ 13
taken it for a	final	answer, and would have	8, 250/ 13
ever shall be, the	final	, peremptory stop against all	8, 264/ 33
and then, for the	final	end and plainest proof	8, 267/ 18
And yet for the	final	confutation of Tyndale's folly	8, 281/ 9
could not for their	final	salvation serve them. But	8, 299/ 25
joineth he now the	final	clause of this chapter	8, 307/ 6

For this is his	final	clause and his whole	8, 307/ 11
For this is his	final	conclusion of all: that	8, 308/ 27
err. Wherein what his	final	and resolute sentence is	8, 390/ 30
the church of the	final	elects and predestinates to	8, 391/ 17
in hell, after the	final	impenitence, or punishment in	8, 423/ 35
sure of his own	final	salvation, nor of his	8, 425/ 1
his church of the	final	elects in heaven, or	8, 428/ 17
the church of the	final	reprobates in hell . . . according	8, 428/ 18
is one of the	final	elects. Now see you	8, 428/ 27
the first, were a	final	reprobate and should never	8, 468/ 35
God's promise were a	final	reprobate . . . and then should	8, 470/ 35
Christian readers, for the	final	conclusion of this chapter	8, 479/ 22
common to the very,	final	elects and to the	8, 488/ 10
elects and to the	final	reprobates too. For both	8, 488/ 10
that thus do the	final	reprobates, and be by	8, 494/ 26
be none of God's	final	elects, but very wretched	8, 495/ 11
therefore be called sometimes "	final	"elects, sometimes "eternal." Thus	8, 497/ 35
that are called the "	final	"and "eternal" elects; albeit	8, 498/ 11
his purpose concerning that	final	or eternal election . . . not	8, 498/ 14
there not of their	final	election to salvation, which	8, 498/ 21
elects" he meaneth the	final	and eternal elects --	8, 498/ 35
and therefore shall be,	final	reprobates. For God of	8, 499/ 15
his faithful folk, neither	final	reprobates nor final elects	8, 507/ 23
neither final reprobates nor	final	elects (for faithful are	8, 507/ 24
the other toward their	final	end, the one of	8, 522/ 1
as well to the	final	reprobates as to the	8, 522/ 6
reprobates as to the	final	elects; as this is	8, 522/ 7
or (commonly) for their	final	impenitence, finally rejecteth and	8, 522/ 33
elects -- before their	final	fall . . . he useth the	8, 522/ 35
evident scripture proving his	final	salvation. Then if Tyndale	8, 537/ 6
and nothing of his	final	damnation, and therefore he	8, 537/ 8
was elect to the	final	salvation, and shall come	8, 537/ 9
the Holy Ghost is	final	impenitence, and the other	8, 569/ 25
but of the very,	final	elects, be a church	8, 571/ 13
was in such wise	finally	confounded with shame . . . that	8, 9/ 18
opinion to the death.	Finally	, holding all these abominable	8, 15/ 27
that so far that	finally	he would not agree	8, 20/ 28
him that he was	finally	so fully converted unto	8, 22/ 25
man had thereto. And	finally	perceiving him to be	8, 23/ 28
iterated and renewed) and	finally	in his own most	8, 27/ 3
his "tyranny." So that	finally	, concerning obedience . . . Tyndale's holy	8, 32/ 34
bloweth out his heresy.	Finally	, after that I shall	8, 35/ 1
blood, and so we	finally	refer all the thank	8, 53/ 17
forward in grace; and	finally	, if that will not	8, 57/ 8
devils ' -- and	finally	, with such venomous words	8, 58/ 22
and favor among them.	Finally	, what will Tyndale say	8, 69/ 25
give more light, and,	finally	, why any bodily ceremonies	8, 79/ 1
about to destroy them.	Finally	, where Christ hath made	8, 106/ 31
as the others . . . and	finally	, in effect, believeth neither	8, 119/ 3
of doubt and question	finally	confirmed themselves to the	8, 131/ 8

all called churches), and	finally	, the church of all	8, 131/ 15
is the church, and	finally	putteth for the church	8, 133/ 15
the sacraments true . . . or	finally	(which he is most	8, 135/ 34
places of Saint Paul.	Finally	, yet, he remembereth himself	8, 145/ 1
evil remembered them . . . or,	finally	, which is most likely	8, 169/ 9
layeth against it. And	finally	, if I were faint	8, 179/ 4
Christ was born. Tyndale	Finally	, I say not "Charity	8, 201/ 17
called gratia subsequens. And	finally	, forasmuch as grace persevering	8, 205/ 10
commandments of God? And	finally	, if it be true	8, 218/ 6
of one authority . . . and	finally	did I prove that	8, 223/ 1
but short, and himself	finally	by miracle destroyed and	8, 270/ 29
Christ: thereupon followeth it,	finally	, that only it is	8, 274/ 28
that wretch's request. And	finally	, when all was too	8, 275/ 8
no wit therein. But	finally	he setteth to a	8, 282/ 36
up better . . . lest he	finally	fall into the foul	8, 289/ 34
too: then fell they	finally	to the third point	8, 297/ 19
his nun. Or else,	finally	, must he confess himself	8, 305/ 30
whole conclusion . . . Tyndale And	finally	, though we were sure	8, 307/ 13
readers, here ye see	finally	how well and how	8, 307/ 24
adversaries. Then say I	finally	that forasmuch as it	8, 314/ 9
point to hold him,	finally	fell to blasphemy. And	8, 318/ 18
then any household . . . and	finally	, any one man is	8, 322/ 33
not teach them; or,	finally	, that each of them	8, 334/ 1
no man understandeth. And	finally	must he put in	8, 334/ 35
it into every truth.	Finally	, for conclusion, to prove	8, 350/ 30
Church in like wise.	Finally	, there is no doubt	8, 379/ 3
hear and obey; and,	finally	, with the same church	8, 380/ 39
of the Altar. And,	finally	, thus ye see that	8, 381/ 36
they were not all	finally	good, of whose election	8, 391/ 12
of his book. And	finally	, for all that ever	8, 393/ 10
meriteth toward God . . . or,	finally	, that any of the	8, 394/ 23
-- yet shall I	finally	, before I finish this	8, 399/ 6
but he shall be	finally	damned; as I shall	8, 399/ 20
done. For ye may	finally	perceive that, though every	8, 401/ 27
repent his sin, or,	finally	, that sin he never	8, 410/ 36
to the devil. Thus,	finally	, concerning his second point	8, 423/ 25
him that is elected	finally	to bliss and salvation	8, 428/ 3
those that shall be	finally	saved, but all such	8, 428/ 7
two states a man	finally	dieth in -- in	8, 428/ 15
proving his exposition false.	Finally	, ye shall find that	8, 434/ 10
still persevere therein, and,	finally	, divers die therein, too	8, 443/ 1
frantic blasphemy. And therefore,	finally	, whereas Tyndale knitteth up	8, 443/ 5
same point: he hath	finally	so set forth the	8, 448/ 24
shall break it . . . and,	finally	, do break it against	8, 451/ 20
and thereby good folk	finally	cast off and overcome	8, 452/ 1
it is not sin.	Finally	, if he stick still	8, 456/ 18
can never stand together.	Finally	, for conclusion of this	8, 458/ 24
a plain reprobate, that	finally	should be damned whatsoever	8, 469/ 27
reprobate of God, that	finally	should be damned with	8, 470/ 18
have no miracles. Wherefore,	finally	, when he hath all	8, 476/ 32

he cannot. So that	finally	, Tyndale is come again	8, 478/ 4
and good works, and	finally	everything wherein the Catholic	8, 479/ 14
till that they were	finally	fain, in avoiding of	8, 482/ 1
defiling the crucifix, and,	finally	, mocking and mowing at	8, 484/ 22
of his own words	finally	brought unto; and every	8, 484/ 31
cease till Christ shall	finally	reform the world and	8, 486/ 10
fall thereto again, and	finally	die therein. And if	8, 487/ 6
too. But he that	finally	repenteth his sins in	8, 488/ 13
beginning. And he that	finally	dieth impenitent, as divers	8, 488/ 15
housel: such folks be	finally	reprobates, foreknown unto God	8, 488/ 19
wrought, that they would	finally	for impenitence fall utterly	8, 488/ 20
he be. For whereas,	finally	, Tyndale teacheth us that	8, 494/ 21
in fruit" -- and,	finally	, is the same election	8, 498/ 28
and Holy Ghost, and,	finally	, from the taking of	8, 505/ 3
works proceeding thereupon . . . and	finally	, by that means, after	8, 505/ 29
tyranny. Yet goeth he	finally	further to another kind	8, 516/ 28
wax good again and	finally	shall be saved. And	8, 517/ 13
a devilish delight, that	finally	they die therein --	8, 517/ 19
and scattered "congregation" . . . till	finally	, at his death, God	8, 517/ 31
to wit, none that	finally	shall be damned, hath	8, 519/ 9
foreseen that they would	finally	turn again to him	8, 519/ 23
for their final impenitence,	finally	rejecteth and refuseth them	8, 522/ 33
his grace that he	finally	shall be saved. As	8, 523/ 2
and cast off, and	finally	fell into hell. And	8, 523/ 4
very well expressed. And,	finally	, put for two false	8, 527/ 19
an elected person that	finally	should be saved . . . and	8, 536/ 26
best very naught. And	finally	, for conclusion of David's	8, 538/ 11
the everlasting life." And	finally	-- to show them	8, 543/ 33
his life, and so	finally	died therein, and had	8, 556/ 4
thy faith shall not	finally	fail. But though it	8, 557/ 33
at all to purpose.	Finally	, since he speaketh of	8, 562/ 26
than a very fool.	Finally	cometh he forth at	8, 565/ 17
himself and faithful, and,	finally	, such as, though they	8, 570/ 22
can remedy or fully	find	out the cause. And	8, 2/ 23
doubted but God will	find	a time for him	8, 9/ 30
once, for God shall	find	his time full well	8, 10/ 3
For never could I	find	heretic yet that any	8, 13/ 35
and as he could	find	opportunity in places where	8, 14/ 8
word and ye shall	find	me ready to my	8, 18/ 32
he is likely to	find	him, when they come	8, 21/ 35
God as I nothing	find	effectual among them all	8, 26/ 4
former doctrine . . . because they	find	and prove well by	8, 28/ 22
of truth, so I	find	it. But as help	8, 35/ 11
help me God, I	find	all my labor in	8, 35/ 11
ungracious folk shall ever	find	the means that such	8, 38/ 26
Spirit of thing to	find	by the search of	8, 46/ 2
therein . . . that he shall	find	these words of Holy	8, 48/ 31
-- and he shall	find	the deep secrets of	8, 48/ 33
with their incessant search,	find	out false causes whereof	8, 49/ 26
expound Holy Scripture, and	find	out therein such godly	8, 50/ 14

holy doctors could never	find	therein -- for lack	8, 50/ 16
yet every man may	find	in himself great cause	8, 52/ 36
will, whensoever we can	find	out any false gloss	8, 60/ 25
saith that he should	find	the cause to be	8, 60/ 30
and then would he	find	that the cause were	8, 61/ 21
commandment whereof Tyndale could	find	no cause at all	8, 61/ 24
not on fasting days	find	their meat, "hath now	8, 62/ 22
church of God, would	find	very few days therefor	8, 63/ 1
they sinfully study to	find	out false glosses . . . to	8, 63/ 19
philosophy, all that we	find	true therein, is the	8, 63/ 32
together, and ye shall	find	all his process therein	8, 70/ 14
he will, ye shall	find	for truth that besides	8, 71/ 17
and sought, and could	find	few things other than	8, 80/ 1
if he search and	find	the uttermost signification thereof	8, 80/ 14
yet will not Tyndale	find	out the proper causes	8, 80/ 16
do it. Nor I	find	not that in their	8, 80/ 34
that any man could	find	further therein: so saw	8, 81/ 28
this blessed sacrament will	find	no fault at all	8, 84/ 2
to him, that can	find	in his heart thus	8, 84/ 24
though he did, we	find	not yet that he	8, 95/ 36
and compel themselves, to	find	glosses to these scriptures	8, 101/ 15
it -- since we	find	this thus, I doubt	8, 102/ 13
but he that can	find	in his heart to	8, 111/ 3
sacrifice their sins. We	find	that men offer sacrifice	8, 112/ 34
else could he never	find	in his heart to	8, 114/ 21
heresies, too, which they	find	condemned to the devil	8, 119/ 26
the sacraments which they	find	received and believed, used	8, 119/ 29
that a friar can	find	the way to a	8, 124/ 28
and learning do already	find	his handling of these	8, 133/ 21
them all he cannot	find	one that ever believed	8, 134/ 15
And for because we	find	this fellow so frantic	8, 134/ 34
heresies. But if Tyndale	find	this for a fault	8, 136/ 15
place where we may	find	our charity not changed	8, 141/ 5
English words that I	find	the fault in. But	8, 143/ 32
redemption again than we	find	made unto him written	8, 155/ 4
because they say they	find	them not there written	8, 155/ 36
there: as whether we	find	there both the token	8, 156/ 4
say this (and they	find	fools that believe them	8, 156/ 34
it if he can	find	how. For this I	8, 157/ 1
please him) good folk	find	this indeed: that when	8, 160/ 1
sweet honey that they	find	in the Service quite	8, 161/ 19
all . . . yet would I	find	no fault with him	8, 162/ 1
and there shall he	find	that I find the	8, 169/ 12
he find that I	find	the fault not in	8, 169/ 12
the fault that I	find	, and tell Tyndale in	8, 169/ 22
What shift shall Tyndale	find	now? Will he say	8, 174/ 3
Tyndale shall, I think,	find	no reader so slenderly	8, 174/ 7
other addition, wheresoever he	find	him throughout all the	8, 174/ 25
-- yet if I	find	any that can show	8, 175/ 18
my darling as I	find	with Tyndale. For had	8, 176/ 17

and purpose that I	find	in Tyndale, Erasmus my	8, 176/ 19
my darling. But I	find	in Erasmus my darling	8, 176/ 20
counsel), yet could I	find	, in good faith, neither	8, 179/ 25
a goose. Nor I	find	no truth that I	8, 179/ 30
out. Nor I cannot	find	wherein I resist the	8, 179/ 35
ridden many miles to	find	out that. For that	8, 181/ 28
that ever he could	find	it out. And one	8, 181/ 30
old Latin translation? I	find	there this word seniores	8, 183/ 18
Latin Book ere he	find	that English word "elder	8, 183/ 21
have gone about to	find	it. But now standeth	8, 188/ 8
therein, when I could	find	no plain Scripture for	8, 192/ 36
do; for I will	find	him another shift myself	8, 196/ 31
neither remember them nor	find	them, albeit that I	8, 196/ 36
necessity and must needs	find	it if it be	8, 197/ 4
stand! -- whereas I	find	the fault in this	8, 199/ 8
seeth well that I	find	with him the fault	8, 203/ 5
shall, I doubt not,	find	Tyndale in these points	8, 203/ 35
unto the Hebrews shall	find	it far unlike . . . where	8, 212/ 33
-- wherein when they	find	themselves so shamefully confuted	8, 227/ 35
might in the English	find	the means to express	8, 237/ 19
But he shall never	find	that any of the	8, 247/ 30
-- they say we	find	it not in Scripture	8, 253/ 9
would say that we	find	not special miracles done	8, 255/ 3
God's messengers. For we	find	many miracles done by	8, 255/ 23
in Christ's name . . . we	find	not always that they	8, 255/ 25
these words though I	find	lack of truth . . . yet	8, 257/ 18
well: we would never	find	fault in this point	8, 257/ 37
not but he will	find	them at last and	8, 261/ 31
fruit that ye shall	find	therein. These are his	8, 263/ 25
any false prophet to	find	any reasoning therein . . . as	8, 266/ 8
the false prophet to	find	any color therein but	8, 266/ 12
as are out may	find	the way to it	8, 272/ 30
Verily, Noah -- we	find	that he confirmed his	8, 273/ 34
whereas they shall never	find	in Scripture that ever	8, 275/ 29
gather by reason than	find	it written in Scripture	8, 277/ 27
without Scripture . . . except he	find	therefor a prohibition in	8, 278/ 1
yet, nor never shall	find	while they live. For	8, 278/ 3
began; and he shall	find	that it hath been	8, 284/ 5
them, which ye shall	find	in the First Book	8, 291/ 29
naught but if we	find	in Scripture what other	8, 297/ 23
at the first hearing	find	no fault therein, but	8, 300/ 28
such things as I	find	written by him for	8, 309/ 31
some one (as we	find	that Saint Paul had	8, 310/ 18
ween that whatsoever ye	find	not written there, ye	8, 311/ 28
other evangelists, he shall	find	more necessary things than	8, 311/ 34
Catholic Church, he shall	find	some things that none	8, 312/ 1
my second argument, ye	find	his answer fond. For	8, 314/ 18
though God himself could	find	no further cause than	8, 318/ 22
and he shall never	find	one while he liveth	8, 326/ 29
of every ceremony, that	find	we not that ever	8, 328/ 2

and many others, we	find	not that our Savior	8, 328/ 12
in the devising thereupon,	find	out good and fruitful	8, 330/ 11
And therefore, since I	find	in his Answer to	8, 330/ 28
thereof than we shall	find	written in Books. He	8, 331/ 18
like as my brethren	find	out that text by	8, 332/ 27
of his brethren could	find	out any text in	8, 332/ 29
sure that he shall	find	no story that shall	8, 339/ 34
Scripture. For he shall	find	in the stories that	8, 339/ 36
I ween, shall he	find	none such stories neither	8, 340/ 36
saith he would fain	find	in what figure the	8, 345/ 6
made -- he shall	find	it in the first	8, 345/ 19
heard all that I	find	Tyndale answer against such	8, 347/ 3
best that he can	find	. And if he find	8, 347/ 10
find. And if he	find	anything elsewhere written (by	8, 347/ 10
nothing farther than we	find	written in the Old	8, 347/ 34
no farther than ye	find	written in Moses and	8, 356/ 11
when Tyndale weeneth to	find	any farther defense, let	8, 357/ 20
law. If Friar Barnes	find	any law made of	8, 357/ 26
warrant you he shall	find	no such words in	8, 357/ 27
far as I can	find	, all that ever Tyndale	8, 364/ 23
writing. Ye shall well	find	also that, notwithstanding all	8, 365/ 16
manifest miracles, as we	find	in authentic stories. By	8, 365/ 29
and whatsoever thing we	find	that is observed among	8, 370/ 33
could in him nothing	find	in whom we have	8, 372/ 19
the thing which we	find	commanded in Scripture. But	8, 375/ 7
in Scripture. But we	find	commanded in Scripture --	8, 375/ 8
an interpreter, he shall	find	it very hard to	8, 376/ 34
the Church, he shall	find	that faith of his	8, 377/ 15
Scripture: then shall he	find	yet that faith more	8, 377/ 17
word, but if he	find	it written in Holy	8, 381/ 24
-- he shall then	find	none other shift but	8, 397/ 23
doctrine than he can	find	written in the Scripture	8, 408/ 14
words, yet shall ye	find	the tail of his	8, 410/ 13
fain, in good faith,	find	and bring it forth	8, 414/ 20
shall for himself never	find	a better . . . yet mine	8, 415/ 7
with love. If he	find	any other feeling, let	8, 430/ 33
false. Finally, ye shall	find	that the whole purpose	8, 434/ 10
as for man . . . we	find	no such promise made	8, 436/ 36
wax naught; but we	find	in Scripture the contrary	8, 436/ 37
common, ordinary course. We	find	also plain examples, both	8, 437/ 14
should not fail to	find	fond fellows enough to	8, 448/ 22
devil helpeth them to	find	it . . . and so break	8, 452/ 17
suppose ye shall not	find	such another in all	8, 458/ 10
Catholic faith, and should	find	him fast therein when	8, 469/ 32
promises that Tyndale should	find	a man after baptism	8, 470/ 22
if Tyndale, I say,	find	such a man, he	8, 470/ 29
in effect, but to	find	out which church is	8, 479/ 26
would labor sore to	find	out what evil we	8, 480/ 15
by them, we could	find	no better thing to	8, 480/ 16
the shifts he can	find	, he shall never well	8, 484/ 34

by temptations learn to	find	and feel that there	8, 486/ 17
with help of grace,	find	the faith and fall	8, 487/ 6
he shall, I ween,	find	no wise man in	8, 493/ 33
up -- ye shall	find	it as full of	8, 507/ 3
with God's grace may	find	good cause enough to	8, 508/ 28
let grace go, and	find	himself cavillations proudly to	8, 508/ 31
his commandments? But we	find	it many times far	8, 512/ 5
shall, rather than fail,	find	Tyndale himself so good	8, 513/ 12
no great difficulty to	find	folk enough even now	8, 513/ 37
be as glad to	find	them again as ever	8, 520/ 4
it were hard to	find	a woman so unreasonable	8, 525/ 25
shins . . . then will he	find	his own fault and	8, 526/ 25
learned man may soon	find	out himself, and almost	8, 531/ 27
main sea, though he	find	it five weeks after	8, 534/ 1
in sport, "He can	find	a thing ere it	8, 534/ 4
Now shall he not	find	, as far as I	8, 537/ 5
canst . . . and thou shalt	find	no temptation like unto	8, 541/ 5
contrary. For therein we	find	that the traitor Judas	8, 548/ 8
and sell him . . . we	find	not that he called	8, 548/ 15
word. And after, we	find	that when he repented	8, 548/ 16
not this five years	find	a better. But leaving	8, 555/ 2
the Jews that thou	findest	in Shushan, and pray	8, 67/ 31
justifying. And because thou	findest	them false in so	8, 134/ 27
cause. And when he	findeth	it is to tame	8, 60/ 2
man's heart, when he	findeth	it such as the	8, 71/ 36
and therefore when he	findeth	that it is done	8, 73/ 15
only cause that he	findeth	out here for the	8, 74/ 37
the cause which he	findeth	out, a Christian man	8, 75/ 2
themselves, too. But then	findeth	Tyndale two great faults	8, 92/ 32
place of Scripture Tyndale	findeth	. . . that men sacrifice their	8, 112/ 33
many a man daily	findeth	great profit, in avoiding	8, 129/ 2
the Acts), where he	findeth	instead of presbyteros this	8, 183/ 24
tell me where he	findeth	any one place in	8, 208/ 21
being asked where he	findeth	it in Scripture, he	8, 260/ 35
nor yet now, neither,	findeth	any that so thinketh	8, 266/ 10
the shifts that he	findeth	here, because they all	8, 272/ 3
Saint John's Gospel. He	findeth	not in them "Qui	8, 273/ 13
his day . . . what miracles	findeth	Tyndale done by the	8, 274/ 1
Abraham, how many miracles	findeth	he done by the	8, 274/ 3
to Moses neither, he	findeth	not very many; so	8, 274/ 4
them all things. Where	findeth	Tyndale that God taught	8, 277/ 15
teach him? Or where	findeth	he that to the	8, 277/ 20
offering the beasts . . . where	findeth	Tyndale that there was	8, 277/ 24
written in Scripture. Where	findeth	he that Abraham was	8, 277/ 29
solemn question where he	findeth	in Scripture that women	8, 306/ 32
God be thanked, he	findeth	not yet the people's	8, 313/ 9
I say that he	findeth	no word in the	8, 315/ 9
so bold, when he	findeth	not that Christ, in	8, 317/ 28
great fault that Tyndale	findeth	in that the prelates	8, 319/ 26
of my book he	findeth	that I make that	8, 344/ 15

weening, therefore, since he	findeth	himself out of the	8, 526/ 5
lost it because he	findeth	it again. The common	8, 534/ 2
Tyndale answer that he	findeth	in Scripture of his	8, 537/ 6
him further than he	findeth	in plain and evident	8, 549/ 5
carried hence, nor nothing	finding	there to live upon	8, 11/ 26
and forbearing meat, and	finding	the cause to be	8, 62/ 2
is of the servant's	finding	in the lord's household	8, 104/ 23
whereas, for lack of	finding	a better English word	8, 181/ 24
of new -- Penance,	finding	by sin again allto	8, 214/ 6
good will to school . . .	finding	yet by the way	8, 491/ 12
driveth him, of very	fine	force, to confess that	8, 476/ 35
of necessity and very	fine	force clearly perceive and	8, 508/ 26
point him with your	finger	. And Tyndale knoweth this	8, 236/ 1
faith written by the	finger	of God in their	8, 340/ 15
much as with a	finger	of their own once	8, 351/ 22
will not put a	finger	of their own thereto	8, 353/ 19
not set once a	finger	to the doing of	8, 353/ 25
he hath burned his	finger	, as Tyndale will tell	8, 461/ 3
till he put his	finger	in God Almighty's side	8, 532/ 32
fully, and put his	finger	in his side. And	8, 546/ 5
him and put his	finger	into his wounds --	8, 546/ 11
good folk by the	fingers	and so hangeth on	8, 36/ 15
can hold his itching	fingers	from their poisoned books	8, 38/ 7
bishops should wag two	fingers	over him . . . than that	8, 127/ 18
the wagging of two	fingers	. . . so he calleth it	8, 127/ 36
Tyndale calleth "wagging with	fingers	in the air," and	8, 457/ 2
ofter than Tyndale hath	fingers	on his hands, and	8, 488/ 12
shall feel with his	fingers'	ends that Tyndale feeleth	8, 314/ 22
faith with their very	fingers'	ends . . . be bold then	8, 572/ 17
I finally, before I	finish	this work, by such	8, 399/ 6
and bodily punishment, to	finish	the infinite malice and	8, 482/ 6
reform the world and	finish	it, and deliver the	8, 486/ 11
is yet so fully	finished	but that the time	8, 337/ 29
thereto how virtuously, Tyndale	finisheth	this chapter. For the	8, 307/ 25
tell him why? Then	finisheth	he this matter with	8, 319/ 23
and glory whereof, he	finisheth	his chapter with a	8, 553/ 5
straight from the short	fire	to the fire everlasting	8, 15/ 36
short fire to the	fire	everlasting. And this is	8, 15/ 37
have brought unto the	fire	: Thomas Bilney, that was	8, 22/ 1
not only at the	fire	, as well in words	8, 22/ 26
the people at the	fire	. . . whereby they could not	8, 23/ 4
content to suffer the	fire	for the punishment of	8, 24/ 25
hath forthwith from the	fire	taken his blessed soul	8, 24/ 29
dare not at the	fire	set forth their opinions	8, 25/ 2
adder into a fair	fire	. . . that lying and lurking	8, 36/ 13
God can make the	fire	, which is a bodily	8, 101/ 22
their pain in the	fire	were but a detaining	8, 101/ 34
of liberty, if the	fire	burn them not. And	8, 101/ 36
then why more in	fire	than in water, if	8, 102/ 1
they be for the	fire	never the warmer? And	8, 102/ 2

of them in the	fire	, the fire do work	8, 102/ 3
in the fire, the	fire	do work upon them	8, 102/ 3
that not only by	fire	or frozen water put	8, 102/ 9
spiritual soul to the	fire	that he shall feel	8, 102/ 15
the fervor of that	fire	as he now feeleth	8, 102/ 16
yet shall not the	fire	and he be made	8, 102/ 17
as well as the	fire	either to purge it	8, 102/ 24
body thereof . . . as the	fire	touching the body paineth	8, 103/ 35
warm himself by the	fire	. And even in this	8, 137/ 22
come to, first by	fire	in earth, and after	8, 220/ 30
earth, and after by	fire	in hell . . . save they	8, 220/ 31
first here in the	fire	of foul, filthy lust	8, 261/ 23
this world in everlasting	fire	of hell. Is not	8, 261/ 24
smoke of the smoky	fire	of hell, he would	8, 283/ 30
from hell . . . into the	fire	whereof for the contrary	8, 288/ 17
be of that terrible	fire	. . . which thou mayest quench	8, 288/ 26
More Nay, surely that	fire	is not so lightly	8, 288/ 29
repenting putteth out that	fire	clean, without the cost	8, 289/ 11
pan, fair into the	fire	. Whereas I show in	8, 312/ 35
bringing them to the	fire	. . . as our Lady by	8, 340/ 28
burning them up in	fire	." And then setteth Moses	8, 349/ 9
of fierce and rageous	fire	, which shall consume the	8, 377/ 26
the water quencheth the	fire	, so doth almsdeed void	8, 401/ 5
out and quench the	fire	of purgatory clean. Then	8, 406/ 5
he laugh at the	fire	of hell; for of	8, 406/ 7
hell; for of that	fire	is there nothing spoken	8, 406/ 8
feeling of the infernal	fire	. This faith might, peradventure	8, 406/ 25
-- as is the	fire	with casting on water	8, 439/ 25
spit sitteth by the	fire	; but he that sitteth	8, 440/ 5
that sitteth by the	fire	cannot be cold, because	8, 440/ 5
he hath a good	fire	by him: ergo, he	8, 440/ 6
man sitteth by the	fire	, he cannot be cold	8, 440/ 11
be cold, because the	fire	is by him that	8, 440/ 12
sitteth warm by the	fire	may let the spit	8, 440/ 15
which hath a good	fire	by him cannot be	8, 440/ 24
Whoso sitteth by the	fire	can never be cold	8, 440/ 29
never go from the	fire	and so catch cold	8, 440/ 30
set his flesh on	fire	, and tempt him to	8, 444/ 17
forever with blowing the	fire	about them. For as	8, 454/ 27
child believeth that "the	fire	is hot" because he	8, 461/ 2
go from them by	fire	. . . and saw that if	8, 517/ 33
more but in the	fire	of hell, where he	8, 517/ 35
the soul into the	fire	of hell." And in	8, 543/ 29
come together, a hot	firebrand	burning at his back	8, 21/ 36
to quench the foul	firebrand	of that helly light	8, 180/ 7
so foolishly by the	fireside	among young children. And	8, 393/ 6
more part of the	firm	land and continent, discovered	8, 190/ 11
the church" is the "	firm	establishment and the pillar	8, 396/ 25
if himself were as	firm	and as fast in	8, 504/ 32
so, he said, he	firmly	believed, and that he	8, 15/ 25

or confirmed. And I	firmly	trust that God's grace	8, 24/ 32
minds better and, standing	firmly	by the Catholic faith	8, 37/ 39
by us, must we	firmly	believe. And that custom	8, 370/ 21
must be believed as	firmly	as the faith that	8, 408/ 1
all, very fast and	firmly	, that it was abominable	8, 481/ 23
these aforesaid heresies so	firmly	that they think verily	8, 572/ 16
they took it for	fish	and ate it. And	8, 121/ 6
the Charterhouse and left	fish	and fell to flesh	8, 125/ 12
weeks after in a	fish's	maw, that therefore he	8, 534/ 1
there was once a	fisher	that came aland in	8, 446/ 22
also the net with	fishes	good and bad . . . and	8, 391/ 34
pointing their preachings with	fists	. But now, as I	8, 126/ 10
verbum ad elementum et	fit	sacramentum." But Tyndale, because	8, 96/ 15
an old, great knave	fit	and meet for the	8, 492/ 12
and frushed all to	fitters	. But I pray God	8, 76/ 16
and shattered all to	fitters	. Yet for because that	8, 471/ 18
And after that, the	Five	Books of Moses translated	8, 6/ 4
the seven holy sacraments	five	be none at all	8, 83/ 21
we speak of these	five	which he saith be	8, 83/ 27
holy sacraments would take	five	away . . . and the other	8, 118/ 39
years continued . . . four or	five	fond friars run out	8, 130/ 2
taketh it away from	five	, and from almost one	8, 147/ 32
hundred? Three hundred? Four,	five	, six, seven, eight? Nay	8, 151/ 7
Luther and Hutchins, and	five	Friar Huessgens, and as	8, 232/ 21
our Lady shall have	five	new sons ere Tyndale	8, 271/ 29
and of the other	five	(as he saith) have	8, 294/ 27
proved that the other	five	were no divine sacraments	8, 294/ 28
any of the other	five	the apostles wrote nothing	8, 296/ 7
any of the said	five	sacraments the apostles wrote	8, 296/ 18
the apostles of those	five	sacraments do not besides	8, 297/ 7
assayed to say that	five	of them were not	8, 297/ 15
very apostles, all those	five	which he so often	8, 303/ 27
none of all these	five	. But, now, his words	8, 303/ 33
rather prove that these	five	have significations too. For	8, 303/ 34
either confess that these	five	have significations also . . . and	8, 303/ 37
that any of these	five	were delivered us by	8, 304/ 5
none of all these	five	but that, as I	8, 304/ 7
appeareth written . . . in the	five	books of Moses; whereby	8, 365/ 13
of the seven sacraments,	five	serve of naught, and	8, 388/ 23
though he find it	five	weeks after in a	8, 534/ 1
he will not this	five	years find a better	8, 555/ 2
the same state . . . into	five	equal parts, if it	8, 556/ 34
and then have we	five	times, all of one	8, 556/ 35
one fashion; to which	five	times Tyndale, if it	8, 556/ 36
in some of these	five	times Peter's faith failed	8, 557/ 2
since they be all	five	of one fashion concerning	8, 557/ 3
grant that in all	five	it failed him. Let	8, 557/ 4
of Almaine so surely	fixed	and confirmed in all	8, 448/ 19
up and fall as	flat	to ashes as it	8, 226/ 6
they speak fair and	flatter	, and give some gay	8, 56/ 17

and how pleasantly they	flatter	all holy Catholic, Christian	8, 56/ 29
their "elder brethren," doth "	flatter	" them and "promise fair	8, 57/ 7
speak them fair and	flatter	them and promise them	8, 58/ 9
of the commandment to	flatter	and beguile ourselves with	8, 60/ 26
thinketh he, when he	flattereth	them, and bindeth them	8, 124/ 5
if he meet a	flea	in his bed, he	8, 125/ 16
fear to kill a	flea	, as it pleaseth him	8, 125/ 22
you, to kill a	flea	nor to do worse	8, 125/ 25
the killing of a	flea	in his bed --	8, 125/ 26
and soul. There be	fled	out of this realm	8, 11/ 10
his vomit, and being	fled	over the sea, and	8, 16/ 20
that though the man	fled	hence for fear of	8, 19/ 24
sea (after that he	fled	out of the friars	8, 301/ 8
hate you. Ye shall	flee	where no man chaseth	8, 5/ 15
other men, and thereby	flee	from the peril of	8, 30/ 1
with the devil to	flee	from the sacrament to	8, 115/ 32
labor to flit and	flee	unto a dark, unknown	8, 118/ 21
loath to seem to	flee	by day, and therefore	8, 227/ 36
day, and therefore they	flee	by night and retreat	8, 227/ 36
must be fain to	flee	to the Church, and	8, 285/ 15
of religion and wedded	fleeing	Cate, his nun, to	8, 86/ 22
matter, the further he	fleeth	from the truth . . . and	8, 223/ 30
to punish in the	flesh	that odious and hateful	8, 2/ 24
and as boldly eat	flesh	on Good Friday as	8, 4/ 22
no conscience to eat	flesh	on Good Friday, nor	8, 12/ 11
might "glory in their	flesh	" . . . so be these archheretics	8, 12/ 16
prince's "tyranny" in forbearing	flesh	on Good Friday or	8, 32/ 16
religion and fallen to	flesh	and carrion, and live	8, 40/ 31
or affliction of the	flesh	willingly taken, with many	8, 54/ 14
is to tame the	flesh	, and that he be	8, 60/ 2
for taming of the	flesh	and to keep him	8, 60/ 31
only to tame the	flesh	and to keep men	8, 61/ 21
found none, because the	flesh	had there no need	8, 61/ 32
for taming of the	flesh	and soberness . . . whosoever think	8, 62/ 3
the sins of the	flesh	not much inclined (as	8, 62/ 4
only to tame the	flesh	), yet was it need	8, 62/ 31
fasts do tame the	flesh	together by the commandment	8, 62/ 35
for taming of the	flesh	; and then the custom	8, 63/ 5
for taming of their	flesh	, when themselves feel it	8, 63/ 10
abstinence to tame the	flesh	from intemperance and foul	8, 63/ 36
and punishment of the	flesh	for their sins, and	8, 64/ 6
for taming of the	flesh	, but also for pain	8, 64/ 21
usual feeding of the	flesh	about the plenteous nourishing	8, 64/ 28
only to tame the	flesh	. . . but for all these	8, 65/ 4
the taming of the	flesh	, as Tyndale here would	8, 65/ 36
for to tame his	flesh	? Item: In the twenty-first	8, 66/ 4
for taming of his	flesh	, to keep it from	8, 66/ 13
only taming of the	flesh	against the sin imminent	8, 66/ 25
for taming of the	flesh	, but for avoiding of	8, 67/ 9
for to tame the	flesh	. . . for the man was	8, 67/ 17

a taming of the	flesh	, but for a means	8, 67/ 26
they might tame her	flesh	? Nay, nor for the	8, 67/ 35
for taming of their	flesh	in avoiding of intemperance	8, 68/ 6
for taming of his	flesh	-- for that may	8, 68/ 19
not only tame their	flesh	, but also turn again	8, 68/ 33
For to tame their	flesh	, as Tyndale saith? Nay	8, 69/ 3
the subduing of the	flesh	and taming of bodily	8, 69/ 20
mind to punish the	flesh	with fasting, that they	8, 70/ 8
but to tame the	flesh	, that the men might	8, 70/ 11
rebellious motions of the	flesh	-- whatsoever he shall	8, 70/ 13
only to tame their	flesh	that they should not	8, 70/ 31
quiet than if the	flesh	were in temperate rest	8, 71/ 11
rubbed out of the	flesh	and cured. We say	8, 71/ 26
sin out of the	flesh	, as Tyndale saith he	8, 72/ 10
sin out of the	flesh	, and by other means	8, 72/ 12
turned in Christ's holy	Flesh	and Blood (of which	8, 81/ 14
and appetites of his	flesh	, with prayer, fasting, and	8, 112/ 8
and appetites of his	flesh	, with prayer, fasting, and	8, 112/ 15
and appetites of our	flesh	with prayer, fasting, and	8, 112/ 23
the lusts of our	flesh	with prayer, fasting, and	8, 112/ 27
body of Christ --	flesh	, blood, and bone, even	8, 114/ 14
liefer die than eat	flesh	. And as for the	8, 125/ 1
for lack of eating	flesh	. . . and yet heard I	8, 125/ 9
fish and fell to	flesh	altogether, and took a	8, 125/ 12
back, and fall to	flesh	and "wed." And therefore	8, 140/ 9
the taming of the	flesh	nor profitable to our	8, 148/ 31
they neither tame the	flesh	nor do good to	8, 158/ 33
very taming of the	flesh	also. For what thing	8, 159/ 15
that better tameth the	flesh	than the grace of	8, 159/ 16
the "prick of the	flesh	" with which our Lord	8, 159/ 19
can better tame the	flesh	than the grace of	8, 159/ 26
the taming of the	flesh	, and either cause it	8, 159/ 33
the rebellion of the	flesh	that by the valiant	8, 159/ 35
own souls, and their	flesh	the more tame and	8, 160/ 6
the lusts of our	flesh	with holy works of	8, 208/ 27
the lusts of their	flesh	, in showing themselves thankful	8, 208/ 32
neither the world, the	flesh	, nor the devil drew	8, 217/ 35
Scripture saith, ' My	flesh	shall rest in hope	8, 267/ 10
as Lollards to eat	flesh	; and which holy fast	8, 365/ 36
her husband, by whose	flesh	thou hast brought me	8, 373/ 1
and otherwise afflict our	flesh	, to the intent to	8, 409/ 16
intent to tame our	flesh	against the sin to	8, 409/ 17
son of Jonah; for	flesh	and blood hath not	8, 418/ 5
the devil; for neither	flesh	nor blood hath taught	8, 418/ 8
the frailty of our	flesh	, which is as the	8, 419/ 18
follow the world, the	flesh	, or the devil: then	8, 422/ 13
the motion of the	flesh	, or instigation of the	8, 422/ 28
the Lenten fast, eat	flesh	upon Good Friday . . . and	8, 423/ 19
and motions in the	flesh	remaining, as the relics	8, 444/ 3
the devil and the	flesh	did move and stir	8, 444/ 15

fear to set his	flesh	on fire, and tempt	8, 444/ 17
the "prick of the	flesh	," to dab him in	8, 444/ 23
the frailty of our	flesh	, which is as the	8, 444/ 38
the frailty of our	flesh	, . . . by which we fall	8, 445/ 28
sin, remaining in the	flesh	, yet because they be	8, 447/ 12
and frailty of the	flesh	upon great occasions, when	8, 447/ 29
the motion of the	flesh	toward horrible deeds be	8, 447/ 31
the devil and the	flesh	-- then Tyndale calleth	8, 450/ 32
the devil and the	flesh	at the first, and	8, 451/ 34
the lust of the	flesh	. Which willful falling from	8, 452/ 18
the devil and the	flesh	. . . what good man doubteth	8, 452/ 20
the "prick of the	flesh	," given unto him to	8, 453/ 5
sin remaining in their	flesh	breaketh out of their	8, 455/ 9
that remaineth in their	flesh	" against the "profession of	8, 456/ 30
which, remaining in my	flesh	, breaketh out of my	8, 457/ 18
would give his own	flesh	that suffered passion, and	8, 466/ 10
that remaineth in their	flesh	and breaketh out of	8, 485/ 29
sin remaining in his	flesh	and, as Tyndale saith	8, 492/ 4
Tyndale cannot bear the	fleshliness	of our spirituality because	8, 135/ 11
our spirituality because the	fleshliness	of their church is	8, 135/ 12
crying out upon my	fleshliness	and folly, foameth out	8, 500/ 26
sermon, meddleth but with	fleshly	vices and worldly wantonness	8, 41/ 28
he seeth the lecherous	fleshly	love of those friars	8, 42/ 24
and filthy lechery the	fleshly	coupling together of friars	8, 45/ 3
such a base, foul,	fleshly	living. But Tyndale hath	8, 48/ 10
these devilish preachers of	fleshly	liberty? "Go and assemble	8, 67/ 30
from all motions of	fleshly	lusts that else might	8, 71/ 9
kill and sacrifice their	fleshly	lusts with prayer, fasting	8, 112/ 30
kill and sacrifice" our	fleshly	lusts . . . lest we should	8, 113/ 4
believe such a few	fleshly	, blind apostates against so	8, 130/ 13
the practice of our	fleshly	spirituality, and their ways	8, 135/ 4
is spiritual! For the	fleshly	wedded harlots of their	8, 135/ 12
warning of their worldly,	fleshly	, devilish spirit -- so	8, 139/ 36
not be the very	fleshly	motion against his vow	8, 159/ 23
newborn first of their	fleshly	father and mother, and	8, 244/ 15
signify the killing of	fleshly	lusts, or any such	8, 277/ 25
-- besides that the	fleshly	imaginations may not stand	8, 288/ 25
they fall to the	fleshly	feeling of nuns, of	8, 442/ 39
faith, by their foul	fleshly	feeling in the doing	8, 454/ 23
Oh, how beetle-blind is	fleshly	reason! The will hath	8, 500/ 29
it is a "beetle-blind," "	fleshly	" reason to think that	8, 502/ 16
it is a beetle-blind	fleshly	folly to reckon that	8, 503/ 8
reason at all, neither	fleshly	nor ghostly, in this	8, 503/ 22
judgment, be taken for	fleshly	and beetle-blind that will	8, 503/ 32
come but of beetle-blind	fleshly	reason. And therefore Tyndale's	8, 506/ 9
the fulfilling of his	fleshly	desire and beastly lust	8, 512/ 24
these sleeps in sinful	fleshly	lusts, into which folk	8, 521/ 18
or faint heart, or	fleshly	delectation, call upon them	8, 522/ 30
he fulfilled his foul	fleshly	lust, when he sent	8, 536/ 13
please God with waxing	fleshly	, and friars with wedding	8, 571/ 31

shall be put to	flight	and fain to run	8, 257/ 27
and doth labor to	flit	and flee unto a	8, 118/ 20
gathered together into one	flock	; as they speak, "in	8, 171/ 19
men than a fair	flock	of un-Christian geese. But	8, 171/ 26
that ye feed the	flock	of Christ which is	8, 183/ 14
that ye feed the	flock	of Christ which is	8, 185/ 19
he saith "feed Christ's	flock	," he meaneth even the	8, 185/ 20
it leisurely, suffering his	flock	to come and dispute	8, 247/ 16
domo" ("which maketh his	flock	of one mind in	8, 247/ 23
that in the Christian	flock	they presently so far	8, 293/ 25
of Christ bindeth his	flock	to obey them, that	8, 344/ 6
the weal of the	flock	and the pleasure of	8, 356/ 17
a church for his	flock	. . . but the church whereof	8, 382/ 20
Noah's days, when the	flood	came, there were no	8, 272/ 5
that was with the	flood	that drowned the whole	8, 273/ 35
be preserved from universal	flood	; whereas sacrifices and circumcision	8, 276/ 34
some affirming that the	flour	with long lying in	8, 116/ 16
only with a comely	flourish	to set out and	8, 485/ 21
which he so gaily	flourished	that he had went	8, 252/ 31
more it striveth and	fluttereth	, ever the faster it	8, 297/ 4
could be worth a	fly	to heavenward without Christ's	8, 65/ 18
is not worth a	fly	, but very faithless heresy	8, 394/ 30
is not worth a	fly	. If he will say	8, 474/ 36
some holy humblebee come	fly	in at their mouths	8, 506/ 16
an unwholesome heap of	fly-blown	errors and moth-eaten heresies	8, 506/ 17
to get her with	foal	." For I need not	8, 169/ 1
cometh such a filthy	foam	of blasphemies against Christ's	8, 134/ 32
my fleshliness and folly,	foameth	out his high spiritual	8, 500/ 27
to compel the good	folk	to forbear and abhor	8, 2/ 13
perceive that, like as	folk	begin now to delight	8, 2/ 15
me surely that except	folk	begin to reform that	8, 2/ 28
without the litany, lest	folk	should pray to saints	8, 10/ 21
heresy a few ungracious	folk	-- what manner folk	8, 11/ 11
folk -- what manner	folk	, their writing and their	8, 11/ 11
were some so good	folk	, of likelihood, that he	8, 14/ 3
men's charge as these	folk	be, whose whole sect	8, 19/ 12
advise all good Christian	folk	, and especially the King's	8, 19/ 31
examination not secret, but	folk	enough thereat, both spiritual	8, 21/ 13
books being such, some	folk	there are that with	8, 25/ 12
things they fare as	folk	that trust in nothing	8, 26/ 11
because many good simple	folk	, believing that these men	8, 26/ 19
such precious apostles that	folk	would forbear their own	8, 30/ 14
brother Barnes . . . but that	folk	should against the King's	8, 31/ 10
and from true Christian	folk	turned into false, wicked	8, 33/ 6
wise the world that	folk	should not espy the	8, 35/ 7
as fall to these	folk	of oversight, weening that	8, 35/ 27
are the faithful learned	folk	in the defense of	8, 35/ 35
fruitless faggots catcheth good	folk	by the fingers and	8, 36/ 15
yet would fain that	folk	would so clear have	8, 37/ 34
write thereof nor other	folk	to read that part	8, 37/ 36

wine with which good	folk	have lived now this	8, 38/ 11
always be by malicious	folk	laid in good people's	8, 38/ 17
that evil and ungracious	folk	shall ever find the	8, 38/ 25
profit of some good	folk	, I heartily beseech our	8, 38/ 36
should ween that these	folk	of whom Saint Paul	8, 46/ 13
fasting days, in which	folk	fast together in obedience	8, 63/ 6
common days taken away . . .	folk	were only left to	8, 63/ 8
only for young lusty	folk	for taming of their	8, 68/ 6
fasted here for other	folk	-- that is to	8, 69/ 21
this will some such	folk	say as in the	8, 84/ 1
body only, of reasonable	folk	, but much more effectually	8, 85/ 28
him, and that still	folk	took matrimony for a	8, 86/ 17
thought that to faithful	folk	God with that holy	8, 86/ 19
man knoweth that such	folk	as he is, that	8, 88/ 1
shrewd sort of Christian	folk	this fifteen hundred years	8, 88/ 14
saith he to teach	folk	this that the very	8, 115/ 22
because he would have	folk	set less thereby and	8, 116/ 11
the Spirit"; all which	folk	he calleth here "the	8, 120/ 23
the defense of other	folk	, his innocent Christian brethren	8, 123/ 6
them above the household	folk	of Christ, and familiars	8, 123/ 16
left off his stole . . .	folk	would then say he	8, 127/ 11
knoweth full well that	folk	do not reckon the	8, 127/ 13
to forbid it other	folk	as things vicious and	8, 132/ 22
the only secret, unknown	folk	that are predestinate. The	8, 133/ 16
to make right mean-learned	folk	, and mean-witted, too, perceive	8, 133/ 24
Absalom was and his	folk	. But likewise as Tyndale's	8, 137/ 34
strait path that leadeth	folk	to heaven. In which	8, 141/ 3
this signification surely few	folk	have heard. For though	8, 146/ 28
doubts; but unto such	folk	as Tyndale is and	8, 155/ 32
it please him) good	folk	find this indeed: that	8, 160/ 1
a tongue that all	folk	understood -- of which	8, 160/ 15
but unto good, devout	folk	it seemeth far otherwise	8, 161/ 24
do but as other	folk	. But now doth Tyndale's	8, 162/ 30
that thing that good	folk	have of good mind	8, 164/ 22
no difference between other	folk	and priests, but all	8, 165/ 19
to signify the Christian	folk	whether they were at	8, 170/ 20
other side, that good	folk	which worship images of	8, 172/ 36
poisoned malicious and newfangled	folk	. . . that the King's Highness	8, 177/ 33
people's hands . . . lest evil	folk	, by false drawing of	8, 178/ 4
be none harm therein . . .	folk	yet being (as they	8, 178/ 13
own hands, rather than	folk	should (though through their	8, 178/ 16
by such good Christian	folk	as Tyndale now most	8, 190/ 17
doubt not but that	folk	have fallen to again	8, 217/ 1
thereby themselves no faithful	folk	, but heretics, if they	8, 219/ 33
both learned and unlearned	folk	perceive him for an	8, 220/ 6
where were his faithful	folk	. . . and his very words	8, 245/ 24
the faithless and feigned-faithful	folk	, and wrong writing, and	8, 245/ 26
and his faithful, believing	folk	, should do as great	8, 251/ 39
is there that these	folk	may not prove by	8, 259/ 14
not ashamed to look	folk	in the face after	8, 265/ 31

some of those faithful	folk	in the first or	8, 271/ 27
be written and bindeth	folk	to believe upon the	8, 271/ 35
he confesseth for faithful	folk	had any such scripture	8, 271/ 38
they made the better-believing	folk	the fewer and the	8, 275/ 10
we shall see those	folk	fall so frantic once	8, 287/ 21
Tyndale's belief cannot fear	folk	, no more than other	8, 288/ 2
these profits to other	folk	. . . though Tyndale be never	8, 288/ 21
so lightly quenched that	folk	should upon the boldness	8, 288/ 29
them both, to refrain	folk	from sin. We see	8, 289/ 15
were sufficient to faithful	folk	. . . but by the Scripture	8, 289/ 18
mouth among the Christian	folk	, because their audience was	8, 291/ 33
be gathered by diverse	folk	. . . and as they come	8, 307/ 3
their hands upon sick	folk	and they should be	8, 308/ 11
like as he forbiddeth	folk	to pray to her	8, 313/ 12
faith of all faithful	folk	this fifteen hundred years	8, 319/ 29
be now received of	folk	while they be fasting	8, 322/ 5
hands upon some sick	folk	whom they should heal	8, 328/ 9
they should anoint sick	folk	with oil and heal	8, 328/ 10
the hardest place good	folk	may take fruit if	8, 336/ 19
and sent unto those	folk	at his request --	8, 342/ 17
out. Now lay some	folk	for this purpose the	8, 348/ 22
weak conscience of feeble-faithed	folk	offended. Whereas undoubtedly those	8, 351/ 29
after, at leisure. Such	folk	, I suppose, were better	8, 357/ 36
to teach the faithful	folk	, and to reprove heretics	8, 361/ 9
this heresy bringeth these	folk	. For when they first	8, 366/ 26
see what shift these	folk	be fain to seek	8, 366/ 31
the church of malicious	folk	") -- which church is	8, 382/ 21
there, a few faithful	folk	, among the great many	8, 387/ 23
faith that feeleth that	folk	should need to do	8, 402/ 31
life." But all faithful	folk	will say again, "This	8, 403/ 16
for him to make	folk	the less afeard to	8, 404/ 26
church" but only good	folk	alone in whom is	8, 417/ 13
Spirit dwell in good	folk	. But letting such disputations	8, 421/ 22
wills thereto -- such	folk	as have use of	8, 422/ 6
be saved. Of which	folk	many fall after from	8, 428/ 9
be damned indeed . . . which	folk	before their fall be	8, 428/ 10
covetousness; which while some	folk	coveted, they walked out	8, 430/ 16
the father of evil	folk	, and they his children	8, 434/ 26
plainly prove that good	folk	may fall and perish	8, 437/ 9
her" -- do not	folk	speak in such fashion	8, 439/ 4
good, and thereby good	folk	finally cast off and	8, 452/ 1
hands: so do these	folk	which commit those horrible	8, 452/ 11
-- as though other	folk	, when they do sin	8, 453/ 33
meet for such holy	folk	as Luther is and	8, 456/ 12
frailty, as other holy	folk	do. Nor, at the	8, 457/ 32
victory to his faithful	folk	, that were full loath	8, 483/ 1
will working therewith, in	folk	of age and wit	8, 497/ 34
ordinarily into his faithful	folk	, neither final reprobates nor	8, 507/ 23
ordinarily the faith to	folk	but with some manner	8, 509/ 25
great difficulty to find	folk	enough even now, in	8, 513/ 37

showeth more kinds of	folk	. . . to whom, for all	8, 515/ 26
another kind of such	folk	, as teaching cannot for	8, 516/ 28
likewise some good, faithful	folk	, when false shrews come	8, 517/ 13
trances and sleeps that	folk	fall in by the	8, 521/ 6
trances and sleeps that	folk	fall in by those	8, 521/ 7
fleshly lusts, into which	folk	fall, and out of	8, 521/ 18
of death by which	folk	for fear of death	8, 543/ 35
may be many faithful	folk	with a well-working love	8, 556/ 13
do. And since these	folk	that are Tyndale's elects	8, 566/ 32
-- and therefore good	folk	and faithful, and God's	8, 570/ 17
putting out of evil	folk	by excommunication -- excommunicate	8, 570/ 21
excommunication -- excommunicate "good"	folk	now, and put out	8, 570/ 21
thereby feel that spiritual	folk	should please God with	8, 571/ 31
lay them on other	folk's	shoulders, but themselves will	8, 353/ 18
his holy housel: such	folks	be finally reprobates, foreknown	8, 488/ 18
God with his Christian	folks	ordinarily take that way	8, 507/ 30
there is in such	folks'	words. Howbeit, as for	8, 19/ 14
commodity, or for private	folks'	business in such places	8, 170/ 10
they be by other	folks'	good deeds done for	8, 209/ 37
men again, at good	folks'	request; where though he	8, 342/ 19
is . . . and through such	folks'	false persuasions may fall	8, 468/ 20
see proved very frantic	follies	; after this done, I	8, 34/ 10
child perceive his wily	follies	and false crafts, with	8, 35/ 4
reprove such faults and	follies	as he found in	8, 177/ 6
two eyes his two	follies	in these few words	8, 283/ 31
in his words more	follies	than one besides. For	8, 304/ 31
with his high, solemn	follies	that he would were	8, 391/ 1
very great need; his	follies	, after his words of	8, 502/ 11
part and duty to	follow	the example of his	8, 27/ 19
remnant will in conclusion	follow	, with the plain and	8, 29/ 2
law; whereof must after	follow	the outward breach, and	8, 30/ 18
and good works to	follow	them, the rather by	8, 39/ 6
they would once rather	follow	him truly in faith	8, 40/ 16
loveth to see man	follow	by fasting and other	8, 72/ 14
whereby should it almost	follow	that in generation used	8, 85/ 31
must then of necessity	follow	that there must be	8, 107/ 17
light, and we will	follow	. More No man can	8, 117/ 3
he at a need	follow	him also in blessing	8, 129/ 6
And therefore those that	follow	them of their ignorance	8, 129/ 36
this it must needs	follow	that, albeit our Lord	8, 132/ 12
which in this book	follow	the translation of those	8, 185/ 16
that it must needs	follow	that Baptism were no	8, 188/ 29
deeply that it would	follow	, and that it must	8, 196/ 8
else it must needs	follow	that of a thousand	8, 196/ 24
reason it would so	follow	, but also that it	8, 196/ 26
priesthood, then it must	follow	that of a thousand	8, 197/ 18
his own words that	follow	. Tyndale And we must	8, 208/ 24
Tyndale And it will	follow	if I repent in	8, 214/ 26
true, then should it	follow	that of so many	8, 244/ 32
Jews . . . so must it	follow	that all was received	8, 279/ 17

he make his conclusion	follow	and his argument good	8, 302/ 14
them: beware that thou	follow	not them, after that	8, 349/ 3
but forbidding them to	follow	them in their vices	8, 356/ 8
that never can but	follow	it. And yet all	8, 416/ 1
own will therefrom, to	follow	the world, the flesh	8, 422/ 13
unwise if we would	follow	the folly of Tyndale	8, 433/ 17
fond fellows enough to	follow	it; hoping then that	8, 448/ 22
what good fruit will	follow	thereupon in the feeling	8, 448/ 32
as the pardon shall	follow	? Hereto shall Tyndale say	8, 449/ 33
uncertainty of grace to	follow	is the bridle that	8, 450/ 24
what good fruit must	follow	. And yet suppose that	8, 450/ 35
-- it shall well	follow	that the second is	8, 468/ 17
the first . . . it must	follow	that whosoever did not	8, 468/ 33
their inemendable malice, to	follow	the example of Saint	8, 482/ 2
then must it needs	follow	that Luther, Lambert, Zwingli	8, 484/ 4
of her own accord	follow	the judgment of a	8, 496/ 23
understanding to serve and	follow	faith, praying for God's	8, 500/ 19
in this chapter immediately	follow	. . . which are such as	8, 501/ 5
of her own accord	follow	the judgment of a	8, 501/ 17
of her own accord	follow	the judgment of a	8, 511/ 16
the will doth ever	follow	the judgment of the	8, 511/ 34
accord and agree to	follow	the judgment of reason	8, 512/ 13
his conclusion do necessarily	follow	. For his conclusion is	8, 513/ 16
then if it necessarily	follow	upon his other words	8, 513/ 18
truth nothing can there	follow	but truth, as every	8, 513/ 20
Christ, it must needs	follow	that he saith that	8, 555/ 31
then will it thereupon	follow	that since Saint Peter	8, 555/ 33
no . . . then will it	follow	, upon Tyndale's word, that	8, 556/ 12
must needs agree to	follow	so the thing that	8, 565/ 27
would . . . saying that they	followed	the counsel of Saint	8, 126/ 4
own eyes; but they	followed	the judgment of wiser	8, 139/ 12
yet the Church never	followed	him, though; but though	8, 184/ 35
was carried forth, we	followed	, and came again without	8, 371/ 25
trespassed, though the death	followed	not, but the fault	8, 451/ 9
sometimes when he is	followed	standeth still and stayeth	8, 455/ 32
had lived well and	followed	the right way of	8, 528/ 27
will must needs have	followed	. But his wit was	8, 535/ 19
asleep and the will	followed	the fumes that fell	8, 535/ 23
his benefits; whereof it	followeth	, except he say that	8, 51/ 22
as administered. Whereupon it	followeth	wheresoever at an Easter	8, 82/ 10
deceived or lieth. Now	followeth	it also that if	8, 82/ 24
telleth us -- then	followeth	it, I say, that	8, 82/ 27
of his own it	followeth	that the church of	8, 118/ 27
lives. More Here Tyndale	followeth	his master Luther, that	8, 122/ 31
doubt but as Tyndale	followeth	Julian the Apostate in	8, 129/ 5
further, that it consequently	followeth	also that God shall	8, 132/ 26
I say that it	followeth	necessarily that though the	8, 132/ 31
And thereupon yet farther	followeth	that all such as	8, 132/ 36
images represent. Wherefore it	followeth	that likewise as the	8, 173/ 1
his high indignation whereupon	followeth	the perpetual banishment from	8, 209/ 31

can be devised: it	followeth	very clearly that Tyndale	8, 218/ 14
The Third Book Hereafter	followeth	the Third Book, in	8, 222/ 2
him. And then it	followeth	that the word of	8, 224/ 15
sea of sin: it	followeth	, by Tyndale's own holy	8, 227/ 18
toward that obedience whereupon	followeth	that grace that accomplisheth	8, 241/ 20
proved by miracle: it	followeth	that every necessary point	8, 256/ 13
the world -- it	followeth	, say we, thereof, that	8, 258/ 6
for any. Whereof it	followeth	that since holy preachers	8, 274/ 19
never lacked. And then	followeth	further that since in	8, 274/ 24
Church of Christ: thereupon	followeth	it, finally, that only	8, 274/ 28
among Christian men. Which	followeth	not, as I will	8, 279/ 18
very false), therefore it	followeth	that "Christ's congregation" hath	8, 281/ 33
them not: wherefore it	followeth	that Tyndale saith false	8, 298/ 11
thereupon it very well	followeth	further that Tyndale, saying	8, 299/ 4
this: "And therefore it	followeth	that the apostles left	8, 304/ 29
else, he seeth what	followeth	. And then knoweth he	8, 334/ 15
bare belief . . . whereof plainly	followeth	that once to kneel	8, 394/ 18
both twain. And Tyndale	followeth	the falser of them	8, 403/ 23
I that thereupon it	followeth	, by his own words	8, 407/ 35
fulfilled. And thereupon it	followeth	further that, since Tyndale	8, 408/ 13
nor obey -- it	followeth	, I say, that Tyndale	8, 408/ 21
Church Can Err." Here	followeth	the next chapter of	8, 418/ 13
sin. And indeed it	followeth	: He cannot sin; ergo	8, 420/ 7
child." And therefore it	followeth	forthwith in the text	8, 434/ 37
abiding in him: yet	followeth	it not," will Tyndale	8, 435/ 22
whereof, ye see well,	followeth	no little occasion of	8, 450/ 4
his people bound. Now	followeth	it further, good Christian	8, 479/ 4
have them do," it	followeth	then, forthwith . . . Tyndale And	8, 501/ 11
go by, and willfully	followeth	affection! And if Tyndale	8, 512/ 36
the leastwise, whose will	followeth	not his wit. And	8, 513/ 10
in this that after	followeth	. . . Tyndale And though God's	8, 518/ 3
that in his chapter	followeth	, where he writeth in	8, 522/ 7
more faint, and God	followeth	him and doth as	8, 526/ 19
this manner wise, as	followeth	. . . "Why hast thou, then	8, 539/ 4
ever in his definition	followeth	, and yet they shall	8, 569/ 18
againward do these things	following	unto you. I will	8, 5/ 9
all such punishment as,	following	thereupon, doth oftentimes rather	8, 27/ 24
Christ, Gerson of the	Following	of Christ, and the	8, 36/ 30
a sort of friars	following	an Abbot of Misrule	8, 41/ 6
sentence of our Savior,	following	the example of the	8, 43/ 30
and which delight of	following	God's pleasure therein, Tyndale	8, 72/ 15
but also to the	following	of every kind of	8, 128/ 24
further in his words	following	. Here in the beginning	8, 181/ 20
Church of every age	following	, we be taught and	8, 245/ 12
appeareth by the words	following	, where he biddeth that	8, 353/ 12
the words of Christ	following	, where he saith in	8, 353/ 16
his other chapters hereafter	following	, at a long length	8, 390/ 31
his dark riddles after	following	) which of these two	8, 391/ 23
faith," and their repentance	following	), yet they may right	8, 397/ 7
in the second chapter	following	, that there is none	8, 414/ 33

well in his chapters	following	as in this same	8, 415/ 36
all these false heresies	following	. . . First, that whosoever have	8, 425/ 17
the sacraments, and the	following	of Christ in good	8, 427/ 28
warning in his words	following	, and saith . . . "Yea, and	8, 433/ 2
they his children by	following	him in their sinful	8, 434/ 26
his words next after	following	, would we should ween	8, 444/ 6
those his own words	following	. . . Tyndale Thus are we	8, 444/ 31
words, in the chapters	following	, as by these words	8, 447/ 5
chapter as in others	following	, do plainly and clearly	8, 451/ 29
as touching Tyndale's words	following	, where he saith they	8, 454/ 28
continueth still in the	following	and fulfilling of his	8, 492/ 27
their hearts into the	following	of that thing that	8, 505/ 9
will, falling from the	following	of his reason to	8, 512/ 23
there be pope-holy . . . which,	following	a righteousness of their	8, 515/ 30
edifieth up his process	following	in this chapter), which	8, 525/ 15
espy the falsehood and	folly	of his execrable heresies	8, 35/ 7
are fallen into this	folly	by the liking of	8, 63/ 17
hath a very frantic	folly	therein. But to the	8, 83/ 17
special motives: the one,	folly	; the other, falsehood. For	8, 87/ 2
falsehood. For of his	folly	he reckoneth himself sure	8, 87/ 3
babbling were very great	folly	to dispute, since of	8, 91/ 19
can abide such blasphemous	folly	?Yet would some unwise	8, 110/ 33
every kind of superstitious	folly	, he took with him	8, 128/ 24
the church, his malicious	folly	is reprov'd by the	8, 136/ 3
disprov'd and dispraised the	folly	of their fall and	8, 149/ 37
maintenance of one false	folly	, he is now found	8, 174/ 32
word in Greek signifieth	folly	, doth merrily touch and	8, 177/ 5
malice, ignorance, error, and	folly	. For in his long	8, 181/ 18
the redargution of his	folly	"sophistication" -- let us	8, 183/ 32
none other fault but	folly	. . . it should have been	8, 188/ 7
this point Tyndale's plain	folly	and dissembled falsehood well	8, 188/ 36
is a very frantic	folly	. But, now, the matter	8, 211/ 13
his falsehood and his	folly	, there shall not greatly	8, 218/ 22
perceive his bold, wily	folly	to come of no	8, 223/ 35
it is a great	folly	to affirm this . . . so	8, 228/ 4
it almost as much	folly	to confute this. For	8, 228/ 5
Scripture to this blasphemous	folly	of Tyndale spoken against	8, 263/ 4
final confutation of Tyndale's	folly	in saying that Christ	8, 281/ 9
must needs confess my	folly	; for in good faith	8, 282/ 34
it be written! Another	folly	is this: that he	8, 283/ 37
with malice, falsehood, and	folly	. First, he would that	8, 294/ 24
till men by their	folly	and sloth fell to	8, 299/ 1
letting Tyndale with his	folly	pass, the truth is	8, 299/ 20
acknow'n of his master's	folly	, but divineth and deviseth	8, 318/ 20
proved it a great	folly	to reckon that in	8, 324/ 10
to prove you the	folly	of that allegation --	8, 350/ 30
mother. And this his	folly	himself so well perceiveth	8, 421/ 5
altogether; and when his	folly	were reprov'd, would then	8, 421/ 13
we would follow the	folly	of Tyndale, either in	8, 433/ 17
it, may by the	folly	and frowardness of his	8, 440/ 21

that seed, by the	folly	or frowardness of his	8, 440/ 33
a very false invented	folly	. And then since he	8, 468/ 13
example. First, it is	folly	for him to put	8, 472/ 4
somewhat of his further	folly	-- else might I	8, 480/ 7
upon my fleshliness and	folly	, foameth out his high	8, 500/ 27
is a beetle-blind fleshly	folly	to reckon that the	8, 503/ 8
But forasmuch as the	folly	thereof is open and	8, 531/ 31
which Tyndale taketh for	folly	-- that is to	8, 546/ 17
therein uttereth he his	folly	most foolishly. For whereas	8, 559/ 18
line, without one great	folly	at the least, or	8, 566/ 13
fall in such a	fond	affection and vain, curious	8, 38/ 2
and so doth every	fond	fellow of any of	8, 40/ 13
he maketh commonly some	fond	texts of his own	8, 41/ 22
other ribald, in his	fond	sermon, meddleth but with	8, 41/ 28
Friar Huessgen is very	fond	and false, and that	8, 44/ 31
and wholesome which these	fond	fellows affirm now to	8, 44/ 35
he and all his	fond	fellows in every place	8, 54/ 21
to God for the	fond	babbling of such sensual	8, 70/ 9
seem, Got wot, full	fond	. For he that hath	8, 90/ 29
because that now a	fond	fellow and a foolish	8, 119/ 6
continued . . . four or five	fond	friars run out of	8, 130/ 2
his wife, with his	fond	fellows and their lemans	8, 137/ 28
his master and his	fond	fellowship, with their feigned	8, 138/ 1
a player in a	fond	interlude -- and playeth	8, 140/ 29
not need for his	fond	railing anything to fear	8, 158/ 28
needs would in his	fond	fashion love God and	8, 174/ 18
maintenance of their own	fond	fantasies, and turning all	8, 178/ 6
his own false and	fond	fashion, he should not	8, 198/ 9
Huessgen and all their	fond	fellows. And if Tyndale	8, 278/ 30
sophist would with a	fond	argument prove unto a	8, 286/ 23
learning to assoil his	fond	argument, hath yet wit	8, 286/ 27
ye find his answer	fond	. For as for his	8, 314/ 19
-- frameth after his	fond	fashion a manner of	8, 316/ 34
shall not send such	fond	fellows as would be	8, 337/ 9
though Barnes was so	fond	to bring in that	8, 359/ 21
have already reprov'd that	fond	opinion in the Second	8, 387/ 33
too, and with some	fond	gloss will void the	8, 403/ 14
the word of a	fond	wedded friar or any	8, 404/ 21
wedded friar or any	fond	fellow of his --	8, 404/ 21
his favor. Against which	fond	and frantic imagination . . . Saint	8, 441/ 20
not fail to find	fond	fellows enough to follow	8, 448/ 22
once, by his own	fond	handling of this example	8, 472/ 3
Christendom, and make new,	fond	sects of their own	8, 481/ 34
the confutation of his	fond	answers made unto the	8, 502/ 8
to the other, with	fond	words of his own	8, 554/ 22
it is but a	fond	riddle, with nothing but	8, 564/ 14
shall ye perceive how	fondly	such a high, pure	8, 48/ 9
-- defending himself so	fondly	, and teaching open heresies	8, 220/ 7
pleasure to see how	fondly	he juggleth before you	8, 226/ 29
showeth that this is	fondly	said, since the apostles	8, 291/ 37

riddles himself, also, so	fondly	that an old wife	8, 393/ 5
chapters after, he so	fondly	assoileth that all the	8, 393/ 24
as know it, but	fondly	frameth an unknown, whom	8, 408/ 19
of his translation (very	fondly	defended), to prove us	8, 562/ 4
lost even at the	font	, and no grace gotten	8, 93/ 10
is fruitless at the	font	for these causes, I	8, 93/ 14
be not at the	font	preached to the godfathers	8, 93/ 15
the child at the	font	and tell him many	8, 93/ 20
is fruitless at the	font	for lack of such	8, 93/ 21
such teaching at the	font	the baptism there is	8, 93/ 34
significations preached at the	font	standeth in no more	8, 97/ 34
water standing in the	font	before it be occupied	8, 194/ 27
is put into the	font	, or of what grapes	8, 195/ 12
came first from the	font	. But whoso consider well	8, 212/ 31
durst play the knavish	fool	on such a fashion	8, 41/ 37
played never the blasphemous	fool	against confession so far	8, 88/ 20
-- "Yea," saith this	fool	, "all save his coat	8, 115/ 19
which maketh this blasphemous	fool	speak in the end	8, 118/ 1
the fox, sometimes the	fool	, and sometimes the outright	8, 140/ 30
the wisdom of a	fool	, "This is the troth	8, 167/ 29
him for an unlearned	fool	. And yet -- defending	8, 220/ 6
for the Scripture: Every	fool	knoweth that all the	8, 281/ 11
fear men with." What	fool	would say so but	8, 288/ 1
else prove himself a	fool	for falling from the	8, 290/ 8
effect it hath every	fool	may see . . . but if	8, 294/ 37
and like a very	fool	; for the knowledge and	8, 299/ 6
the friar made the	fool	mad outright, and brought	8, 301/ 16
confess himself for a	fool	in saying that God's	8, 305/ 30
to confess himself a	fool	, for the whole world	8, 305/ 34
his master made a	fool	therein already. Whereas I	8, 317/ 6
faring like a frantic	fool	and answering this and	8, 318/ 17
wise, prove himself a	fool	in the judgment of	8, 330/ 18
but that every froward	fool	may as well after	8, 341/ 23
obstinate heretic, every prattling	fool	, every smatterer in Scripture	8, 342/ 2
joined -- what frantic	fool	could doubt but it	8, 366/ 15
have proved Tyndale a	fool	and a liar both	8, 374/ 8
were a very stark	fool	: so he that would	8, 440/ 31
still therein like a	fool	-- and the more	8, 479/ 6
necessary . . . yet may every	fool	see that in good	8, 514/ 2
witted than a very	fool	. Finally cometh he forth	8, 565/ 16
there made a more	foolish	, frantic book. Then have	8, 6/ 22
perceive him for a	foolish	heretic, and his arguments	8, 7/ 33
never made a more	foolish	, nor more full of	8, 8/ 16
yet so bad, so	foolish	, nor so false as	8, 9/ 12
are that with such	foolish	favor and such blind	8, 25/ 13
he is not so	foolish	but that he knoweth	8, 90/ 15
of Christ. Against which	foolish	, blasphemous babbling were very	8, 91/ 18
chrism; and such other	foolish	blasphemy. Now, where they	8, 105/ 3
man would be so	foolish	to think that he	8, 109/ 24
doubt that heareth what	foolish	gauds he deviseth upon	8, 116/ 19

there were any such	foolish	fantasy spoken there . . . it	8, 116/ 20
fond fellow and a	foolish	heretic denieth them --	8, 119/ 6
is partly false, partly	foolish	that Tyndale saith --	8, 217/ 5
both very false and	foolish	. And that have I	8, 218/ 21
is but a very	foolish	heresy. Tyndale . . . John 17	8, 228/ 11
itself shall serve every	foolish	heretic for a babble	8, 254/ 1
a sort of malapert,	foolish	knaves? And this is	8, 263/ 17
for it were a	foolish	saying to say, "Tyndale	8, 287/ 36
himself . . . it is a	foolish	lie. But if he	8, 306/ 1
book of Babylonica. Which	foolish	invention of his, Rosseus	8, 316/ 36
thereon, but that every	foolish	heretic may say that	8, 343/ 18
this argument is very	foolish	in itself -- yet	8, 351/ 1
their writing call the "	foolish	fast." By these have	8, 365/ 37
remnant in such false,	foolish	fashion that, among his	8, 381/ 31
more pestilent and more	foolish	, also, than all the	8, 424/ 20
the defense of this	foolish	heresy, nothing hath he	8, 431/ 25
bold, presumptuous hope or	foolish	, fearful despair . . . either weening	8, 433/ 18
could none error so	foolish	nor so frantic be	8, 448/ 20
the harlot did the	foolish	philosopher. But our Savior	8, 454/ 14
clearly see to what	foolish	conclusion he hath brought	8, 460/ 2
sin; which his manifold	foolish	heresies in "ever sinning	8, 460/ 25
as false and as	foolish	as the first; and	8, 468/ 17
Lady would, by his	foolish	handling of the article	8, 479/ 32
sects of their own	foolish	brains. And whereas he	8, 481/ 34
tale on every side	foolish	, false, and naught. For	8, 488/ 25
man here, against Tyndale's	foolish	tale and shameless invention	8, 493/ 25
after all his long,	foolish	variance, at last, maugre	8, 494/ 37
that will be so	foolish	to put any endeavor	8, 503/ 33
not be a void,	foolish	thing, as Tyndale calleth	8, 504/ 28
in his speech a	foolish	wiliness, as doth a	8, 519/ 18
it is but a	foolish	wiliness of him to	8, 519/ 33
telleth us a vain,	foolish	tale. And so he	8, 520/ 18
and chosen a very	foolish	order. But forasmuch as	8, 531/ 30
defense of his own	foolish	heresy whereby he teacheth	8, 533/ 13
part too shameful and	foolish	, as every man well	8, 551/ 4
words of his own	foolish	framing, nothing near to	8, 554/ 22
shame speak of that	foolish	heresy, that none elect	8, 559/ 10
but a heap of	foolish	heresies, as I have	8, 564/ 15
repent in hell this	foolish	fruitless fashion of their	8, 571/ 3
call it) from the	foolish	fast of Lent. And	8, 572/ 14
very falsely and speaketh	foolish-wilily	. For where he saith	8, 518/ 16
construeth that gospel so	foolishly	. . . that, before God, a	8, 113/ 35
not serve him so	foolishly	to jest thereat. For	8, 114/ 33
this book, Tyndale so	foolishly	defendeth that, saving for	8, 134/ 17
a plain unreasonable blasphemy	foolishly	spoken against the Scripture	8, 263/ 21
that question, as he	foolishly	frameth it, so he	8, 288/ 5
frameth it, so he	foolishly	answereth it. But I	8, 288/ 5
therefore, as Friar Barnes	foolishly	bringeth it in . . . so	8, 364/ 15
read such riddles so	foolishly	by the fireside among	8, 393/ 6
grace, and that we	foolishly	fall therefrom. Now, against	8, 433/ 40

Tyndale proveth it as	foolishly	, as ye shall perceive	8, 497/ 25
both, doth yet more	foolishly	and more unreasonably than	8, 512/ 29
he his folly most	foolishly	. For whereas all his	8, 559/ 18
were either false or	fools	, and have either of	8, 130/ 8
this (and they find	fools	that believe them better	8, 156/ 34
which holy fast these	fools	in their writing call	8, 365/ 36
we were two mad	fools	and false heretics both	8, 390/ 4
prostrate under the devil's	foot	-- and not that	8, 455/ 3
the "world" into a "	football	," if he join therewith	8, 165/ 2
say, "This round, rolling	football	that men walk upon	8, 165/ 3
Highness by his proclamations	forbade	any manner English books	8, 10/ 32
in the Temple, and	forbade	divers meats: the spiritual	8, 59/ 34
enough. For will waw	forbade	rowning. Of Satisfaction He	8, 88/ 29
maketh as though I	forbade	that word utterly . . . because	8, 202/ 14
in writing . . . where they	forbade	fornication and eating the	8, 248/ 22
Adam well, when God	forbade	him the Tree of	8, 307/ 33
the Old Testament, that	forbade	these things and others	8, 343/ 30
ye, well argued: "Moses	forbade	the Jews to add	8, 350/ 35
like words as they	forbade	fornication. And discharge, as	8, 375/ 16
himself, and yet afterward	forbade	it? How knew he	8, 376/ 19
Lord doth ordinarily . . . not	forbarring	his absolute merciful power	8, 210/ 2
the good folk to	forbear	and abhor the naughty	8, 2/ 13
the King's subjects, to	forbear	and eschew his company	8, 19/ 32
semblance, he should else	forbear	to receive that Blessed	8, 23/ 37
apostles that folk would	forbear	their own ease or	8, 30/ 14
matter is, who can	forbear	laughing when he seeth	8, 42/ 23
precisely commanded her to	forbear	-- so doth, I	8, 49/ 24
do you not '	forbear	them with all love	8, 58/ 4
in their devilish deeds	forbear	still and suffer them	8, 59/ 11
pleasure; or if he	forbear	wine or keep the	8, 62/ 8
to God not only	forbear	their pleasure, but also	8, 64/ 26
she that they should	forbear	meat and drink to	8, 67/ 34
so strait as to	forbear	the killing of a	8, 125/ 26
sore sick could not	forbear	to laugh at it	8, 134/ 19
that Christian men should	forbear	, saith in this wise	8, 172/ 20
yet much better to	forbear	them both. Yet setteth	8, 186/ 36
to marry than to	forbear	lechery . . . and considereth not	8, 261/ 21
confusion can I not	forbear	to touch one piece	8, 303/ 18
Better is it to	forbear	sin than to do	8, 305/ 2
in the beginning greatly	forbear	such heretics . . . till that	8, 481/ 37
can I not presently	forbear	somewhat to show you	8, 502/ 9
them to fast, and	forbear	women, to the intent	8, 505/ 13
their own, and to	forbear	sin for the love	8, 512/ 3
entreat to fast and	forbear	. . . but not much longer	8, 521/ 5
fear of death would	forbear	and refuse to die	8, 543/ 35
him, they will rather	forbear	the pleasures of their	8, 556/ 24
if he be evil,	forbear	him and with all	8, 56/ 13
which for his sake	forbear	it he coupleth himself	8, 85/ 14
their prince's "tyranny" in	forbearing	flesh on Good Friday	8, 32/ 16
Sunday, or friars in	forbearing	open wedding with nuns	8, 32/ 17

manner of love, this	forbearing	, and this manner of	8, 56/ 25
cause of fasting and	forbearing	meat, and finding the	8, 62/ 2
prayers, in fasting and	forbearing	meat. He drank no	8, 122/ 16
perpetual chastity and the	forbearing	of the work of	8, 306/ 10
do as Tyndale doth:	forbid	us to give worship	8, 4/ 27
and did prohibit and	forbid	, upon great pain, the	8, 27/ 8
if God would himself	forbid	all men wine upon	8, 61/ 17
themselves, and also to	forbid	it other folk as	8, 132/ 21
example? Did any man	forbid	him to use this	8, 202/ 13
word utterly . . . because I	forbid	it him where he	8, 202/ 15
Church . . . and saith they	forbid	all matrimony, because they	8, 202/ 17
all matrimony, because they	forbid	the banns between friars	8, 202/ 17
terms yet, and God	forbid	they should. For these	8, 204/ 16
false prophets that shall	forbid	marriage." And in this	8, 261/ 2
this word "one" to	forbid	and exclude any more	8, 261/ 6
by the Church to	forbid	any man to preach	8, 357/ 22
the Scripture doth not	forbid	, but only speaketh not	8, 375/ 21
men; and else God	forbid	. And this point is	8, 468/ 10
meant he not to	forbid	him the oftener calling	8, 469/ 13
or else would Tyndale	forbid	them all such things	8, 505/ 35
by them commanded or	forbidden	were before commanded or	8, 29/ 33
were before commanded or	forbidden	in Scripture. And all	8, 29/ 34
For when God had	forbidden	him the eating thereof	8, 61/ 29
had in that place	forbidden	Christian men to worship	8, 172/ 12
is upon his damnation	forbidden	. And therefore if hearty	8, 215/ 32
deed that God hath	forbidden	to be done indeed	8, 216/ 30
of those things there	forbidden	(as we must indeed	8, 248/ 26
no man may be	forbidden	to marry though he	8, 261/ 15
well and as clearly	forbidden	to marry by the	8, 261/ 16
as is the man	forbidden	to marry that hath	8, 261/ 17
sound): then had he	forbidden	them to believe or	8, 349/ 21
I say, but precisely	forbidden	them to add anything	8, 349/ 26
that by God were	forbidden	-- nor to set	8, 352/ 9
New Testament, and also	forbidden	certain men to preach	8, 356/ 35
is not condemned, nor	forbidden	, neither, no more than	8, 357/ 4
of eternal death precisely	forbidden	them . . . and which no	8, 455/ 20
wits is there not	forbidden	by God's ordinance, except	8, 534/ 19
be things of God	forbidden	and of their nature	8, 534/ 22
as Eve ate the	forbidden	fruit through temptation, and	8, 542/ 34
death": Christ had before	forbidden	them such fear of	8, 543/ 22
of death, as he	forbiddeth	us lechery upon pain	8, 61/ 30
that doctrine of his	forbiddeth	us to honor the	8, 117/ 27
therefore it discerneth and	forbiddeth	the marvels that appear	8, 246/ 20
by the scriptures that	forbiddeth	him the breach of	8, 261/ 17
And like as he	forbiddeth	folk to pray to	8, 313/ 12
wit and his reason	forbiddeth	him. But his will	8, 512/ 23
a sudden, slight repentance . . .	forbidding	both confession and all	8, 40/ 21
of Matthew -- but	forbidding	them to refuse to	8, 352/ 11
as they do" . . . not	forbidding	them to believe them	8, 356/ 6
many other things, but	forbidding	them to follow them	8, 356/ 7

purpose, neither concerning any	forbidding	of laws to be	8, 363/ 12
said that the apostles	forbore	the writing of some	8, 291/ 9
my words that they	forbore	to write any manner	8, 291/ 15
the Acts, where he	forbore	to call Christ God	8, 292/ 16
Tyndale's whys? Why they	forbore	this where was less	8, 292/ 22
none heresy therein, had	forborne	to lay the disobedience	8, 22/ 13
should have favored and	forborne	him somewhat, and it	8, 152/ 28
at naught, and little	force	the danger of their	8, 5/ 25
sight . . . they shall not	force	to break all those	8, 62/ 13
remission, that he shall	force	full little how soon	8, 89/ 32
and continued long; then	force	I little of his	8, 90/ 28
have some effectual virtue,	force	, and power as an	8, 99/ 11
to the sacraments less	force	and efficacy than doth	8, 104/ 28
so much by the	force	of his promise as	8, 105/ 14
cannot know: farewell the	force	of all that heresy	8, 118/ 16
away. Lo what a	force	and strength hath that	8, 129/ 1
shall not now greatly	force	what a newly founded	8, 207/ 1
likely to make little	force	how boldly they fall	8, 210/ 16
and deflowered him by	force	. Now, such things as	8, 216/ 37
needed not much to	force	for any great harm	8, 291/ 22
them or little to	force	of them, and then	8, 299/ 2
not left off the	force	and strength of faith	8, 299/ 31
faith that all the	force	and strength of them	8, 299/ 35
yet juggled away the	force	. . . but hath, by his	8, 312/ 34
the dragon, neither by	force	nor by false sleight	8, 372/ 24
him, of very fine	force	, to confess that the	8, 476/ 35
saving that the very	force	drove them to the	8, 483/ 2
for worthy through the	force	and strength of those	8, 508/ 21
necessity and very fine	force	clearly perceive and agree	8, 508/ 26
whoso should then, without	force	of punishment, only teach	8, 514/ 15
so much by the	force	and strength of their	8, 530/ 33
as he so greatly	forced	whether they went forward	8, 21/ 8
not against his will	forced	thereunto -- this call	8, 216/ 31
things indifferent, and nothing	forced	whether they were believed	8, 407/ 13
willingly, but were utterly	forced	and inevitably necessitated by	8, 518/ 32
For then were he	forced	to grant that he	8, 536/ 37
long continued . . . he waxeth	forceless	and careless, and setteth	8, 487/ 18
Scripture to Tyndale, that	forceth	so little so manifestly	8, 192/ 19
but the very faith,	forceth	me but little; for	8, 219/ 24
again and say, "It	forceth	not, for they shall	8, 397/ 17
his own opinion, not	forcing	of the determination of	8, 14/ 10
gloriously forth in the	forefront	of his battle, as	8, 226/ 8
setteth forth in the	forefront	of the field, as	8, 262/ 15
Luther is his very	foregoer	and his Baptist, to	8, 270/ 13
God's grace preventing and	foregoing	, no man can believe	8, 502/ 33
not merit with any	foregoing	good deeds, nor deserve	8, 507/ 32
the child in the	forehead	, that then it is	8, 83/ 32
likelihood, neither on their	forehead	nor on their breast	8, 457/ 1
folks be finally reprobates,	foreknown	unto God, before the	8, 488/ 19
only for the cause	foreremembered	. . . but also, as I	8, 99/ 13

he saith in his	foreremembered	note -- he seemeth	8, 146/ 8
defense of these things	foreremembered	, yet he that hath	8, 218/ 27
in all the three	foreremembered	that the apostles write	8, 296/ 22
saith in his words	foreremembered	that otherwise preached they	8, 297/ 32
on the other fashion	foreremembered	, understanding, in the allegory	8, 353/ 27
texts of Holy Scripture	foreremembered	(both of Saint John	8, 380/ 1
-- among his others	foreremembered	-- laboreth to establish	8, 427/ 5
hard places of Scripture	foreremembered	, but also by certain	8, 427/ 6
high knowledge of God	foresaw	all those properties that	8, 81/ 26
salvation, which election himself	foresaw	in his Godhood before	8, 498/ 22
fashion is an elect	foreseen	to God from the	8, 488/ 14
beginning of the world,	foreseen	to be such as	8, 497/ 33
if God had not	foreseen	that they would finally	8, 519/ 23
God's high providence so	foreseeth	what he promised . . . that	8, 105/ 27
yea, and for the	foresight	of his repentance, change	8, 549/ 13
already given him over	forever	-- or else that	8, 9/ 27
such heresies and heretics	forever	. In proof whereof he	8, 19/ 17
is Christ a priest	forever	, and all we priests	8, 111/ 21
Christ is a priest	forever	-- and that all	8, 111/ 35
Sacrament is false --	forever	hath it been by	8, 118/ 32
heartly repentance be able	forever	to keep him from	8, 215/ 33
dwelt with his church	forever	, according to Christ's promise	8, 252/ 27
liveth, and shall live	forever	! And the church of	8, 267/ 6
every truth, and that	forever	. . . since himself there promiseth	8, 285/ 34
but be with them	forever	, unto the world's end	8, 285/ 35
such need of change	forever	hereafter . . . as he hath	8, 321/ 30
he saith, to endure	forever	. For he proveth not	8, 339/ 10
the Scripture shall endure	forever	. For though the Scripture	8, 339/ 11
of God shall last	forever	, and that there shall	8, 339/ 12
kept and observed partly	forever	, partly for a time	8, 343/ 33
to be with it	forever	, to teach it and	8, 350/ 29
abiding with his church	forever	according to his own	8, 380/ 34
dwelleth, and is thereby	forever	either the child of	8, 428/ 16
heart doth keep him	forever	after from every deadly	8, 441/ 5
it keepeth him not	forever	from every deadly sinful	8, 441/ 7
and after in hell	forever	with blowing the fire	8, 454/ 26
same to be done	forever	in his church after	8, 466/ 5
that himself would be	forever	with his church in	8, 466/ 8
his Holy Spirit would	forever	be resident therein, and	8, 478/ 38
abide in thine house	forever	, world without end" --	8, 539/ 33
he was thereby preserved	forever	from all deadly sin	8, 540/ 9
hath clearly broken and	forfeited	his safe-conduct, and lawfully	8, 9/ 36
confession, God, as he	forgave	the deadliness of the	8, 539/ 28
forgive us as he	forgave	them. And this would	8, 544/ 11
of Penance contrive and	forge	such false heresies . . . sore	8, 88/ 2
is but a thing	forged	and contrived to deceive	8, 87/ 36
the New Testament, newly	forged	by Tyndale, so altered	8, 357/ 7
except men willfully will	forget	them. But yet, albeit	8, 48/ 24
should for the while	forget	all that he and	8, 56/ 35
great ignorance; if he	forget	to mark it, then	8, 189/ 14

it liketh him to	forget	that the circumstances take	8, 198/ 29
shame enough fain to	forget	that I said the	8, 226/ 21
and sloth fell to	forget	them or little to	8, 299/ 2
safe," ye may not	forget	that he meaneth always	8, 410/ 17
he never could after	forget	his bringing up, and	8, 438/ 36
of their memory and	forget	themselves (as his little	8, 492/ 25
far -- yet they	forget	themselves oftentimes, and sink	8, 518/ 9
will for this once	forget	to put him in	8, 549/ 4
to me that he	forgetteth	himself . . . and, making me	8, 220/ 21
against the truth" . . . he	forgetteth	in the meanwhile that	8, 220/ 23
an evil death . . . he	forgetteth	in the meanwhile that	8, 220/ 29
the body. But he	forgetteth	that sometimes there is	8, 417/ 17
of his memory, and	forgetteth	himself, and standeth and	8, 489/ 3
members do -- he	forgetteth	here now such horrible	8, 490/ 17
sin deadly. And now	forgetteth	he that point, and	8, 541/ 33
in devotion that he	forgetteth	whereabout he goeth. Now	8, 542/ 9
sleeps by which he "	forgetteth	himself" and then doth	8, 565/ 32
falleth to play also,	forgetting	father and mother, all	8, 489/ 4
of his remembrance . . . and,	forgetting	father and mother and	8, 491/ 14
words, "amazed," "astonied," and	forgetting	of themselves, which himself	8, 558/ 25
word of their own	forging	, to deceive us with	8, 87/ 33
of his own false	forging	(for so is his	8, 219/ 29
every penny. But God	forgive	the man and I	8, 178/ 29
and is bound to	forgive	me. As for their	8, 210/ 23
mercy, and ready to	forgive	sin." Tyndale And it	8, 214/ 24
that she heartily did	forgive	the debts unto her	8, 372/ 2
debts unto her debtors.	Forgive	thou, good Lord, her	8, 372/ 3
the Water of Health.	Forgive	her, good Lord, forgive	8, 372/ 5
Forgive her, good Lord,	forgive	her, I beseech thee	8, 372/ 5
taken for their sin,	forgive	them the death and	8, 449/ 5
done us, we cannot	forgive	. In sickness, in loss	8, 485/ 12
suffer wrong, they "cannot	forgive	," lo, and when men	8, 490/ 23
again, and then God	forgive	him and I do	8, 513/ 6
hath done it, and	forgive	him forthwith when he	8, 529/ 28
reason, than remit and	forgive	; and that for three	8, 530/ 1
and then shall he	forgive	us as he forgave	8, 544/ 11
sin they shall be	forgiven	him." "Nay," saith Tyndale	8, 87/ 17
repentance, and then all	forgiven	and forgotten, sin and	8, 89/ 34
eternality of the pain	forgiven	. And that pain God	8, 210/ 31
so shall all be	forgiven	you; and henceforth live	8, 212/ 4
old sin so fully	forgiven	, that we be forthwith	8, 213/ 12
and clean to be	forgiven	is not so light	8, 214/ 13
which shall never be	forgiven	in this world nor	8, 267/ 28
should have their sins	forgiven	them? Yea, and if	8, 290/ 32
that her debts be	forgiven	her, whom no man	8, 372/ 28
so utterly to be	forgiven	all sin, and "motions	8, 400/ 16
shall never after be	forgiven	, in this world nor	8, 426/ 13
saith he, never be	forgiven	, notwithstanding any repentance and	8, 426/ 15
shall never after be	forgiven	. Saint Paul's words are	8, 431/ 5
evil deed, and is	forgiven	of God through the	8, 445/ 36

is (saith he) all	forgiven	them quite, and they	8, 447/ 38
the fault were fully	forgiven	. And so much the	8, 451/ 9
and forthwith be clean	forgiven	. Is not here, good	8, 451/ 25
father that all is	forgiven	. More I neither have	8, 489/ 28
father that all is	forgiven	. These words would I	8, 495/ 19
or penance, all were	forgiven	, sin, pain, and all	8, 495/ 34
before, too . . . and be	forgiven	at their repentance and	8, 532/ 19
he should not be	forgiven	, for lack of the	8, 536/ 31
repentance, all is forthwith	forgiven	unto the elect --	8, 540/ 13
by any repentance, be	forgiven	his sin and received	8, 549/ 1
yet repent and be	forgiven	if he will. But	8, 549/ 25
sin shall never be	forgiven	him -- and saith	8, 568/ 23
he shall never be	forgiven	, and so never saved	8, 568/ 29
trust of his gracious	forgiveness	, and had it. And	8, 9/ 5
yet the King's gracious	forgiveness	. . . and, as it was	8, 16/ 22
not only pray for	forgiveness	, but also put our	8, 64/ 16
promised of our sins	forgiveness	, and of our pain	8, 66/ 29
wherewith, to ask him	forgiveness	, and to do and	8, 89/ 23
at all. Christ promiseth	forgiveness	through the Sacrament of	8, 106/ 19
third too, and promiseth	forgiveness	for a very short	8, 106/ 21
lest that such short	forgiveness	, as well of all	8, 209/ 25
not, then to ask	forgiveness	. . . and is bound to	8, 210/ 23
to venial by the	forgiveness	of the mortality. And	8, 288/ 9
of full and perfect	forgiveness	. To this point cometh	8, 400/ 23
that feeleth always full	forgiveness	, without any regard or	8, 400/ 25
profitable toward obtaining of	forgiveness	and getting reward in	8, 401/ 3
of God, and obtain	forgiveness	of sins, and are	8, 402/ 20
to God, and to	forgiveness	of sins, or salvation	8, 410/ 7
goeth unto God, and	forgiveness	of sins, or salvation	8, 413/ 26
he shall have forthwith	forgiveness	of all sin and	8, 425/ 26
the deed, not a	forgiveness	only of the sin	8, 495/ 37
his father's voice of	forgiveness	. . . which set his heart	8, 496/ 35
shall have, remission and	forgiveness	of that deadly sin	8, 548/ 28
after to grace and	forgiveness	. . . and was after elected	8, 549/ 13
to faith and to	forgiveness	again. And therefore needeth	8, 549/ 23
less by sin: he	forgiveth	at the repenting and	8, 209/ 30
merciful unto them, and	forgiveth	them their sins of	8, 390/ 13
repent . . . and that he	forgiveth	them also all the	8, 390/ 14
by and by God	forgiveth	us the death, for	8, 449/ 19
merciful unto them, and	forgiveth	their sins of which	8, 563/ 27
merciful unto them, and	forgiveth	them their sins of	8, 567/ 30
or negligence lose and	forgo	the gift of God	8, 503/ 14
for me that Tyndale	forgot	to set in. But	8, 333/ 31
was afeard and so	forgot	all that ever thou	8, 544/ 18
that poison will be	forgotten	, nor that every man	8, 37/ 6
then all forgiven and	forgotten	, sin and pain and	8, 89/ 34
people have changed and	forgotten	hundreds of years ere	8, 201/ 4
suffer them to be	forgotten	(in which kind of	8, 263/ 10
in Christ's church that	forgotten	they cannot be, nor	8, 263/ 12
men would were clean	forgotten	, and in no wise	8, 297/ 26

they had not been	forgotten	. If they were not	8, 299/ 17
which I had almost	forgotten	, he must put in	8, 334/ 23
the old that was	forgotten	: therefore were all things	8, 335/ 30
the old that was	forgotten	: therefore were all things	8, 338/ 6
have his old doctrine	forgotten	, either. Which thing he	8, 338/ 21
his righteousness shall be	forgotten	; and for the iniquity	8, 433/ 6
is asleep. He had	forgotten	himself only . . . and had	8, 529/ 10
so that he had	forgotten	himself, and for the	8, 535/ 17
while, and had thereby	forgotten	his faith and himself	8, 535/ 31
death, that they had	forgotten	all the miracles and	8, 540/ 35
not; and that the	form	of baptizing used in	8, 14/ 16
Body of Christ in	form	of bread. Wherein the	8, 23/ 25
Body of God in	form	of bread. But Tyndale's	8, 73/ 8
believe that in the	form	of bread is the	8, 82/ 12
that there, under that	form	of bread and wine	8, 110/ 23
of the priest in	form	of bread and wine	8, 111/ 31
true, that under the	form	of bread is Christ's	8, 115/ 28
own sin -- a	form	and fashion of a	8, 122/ 9
there received in the	form	of bread, though it	8, 315/ 14
epistle: "Have thou the	form	and fashion of the	8, 360/ 18
be very like the	form	of arguing that young	8, 467/ 29
Consecration; or of the	formal	words and ceremonies used	8, 368/ 4
gracious remission of their	former	offense in his commandment	8, 27/ 12
contrary to their own	former	doctrine . . . because they find	8, 28/ 22
set forth his master's	former	error again. For he	8, 123/ 1
it was in the	former	tongue -- then signifieth	8, 166/ 29
glosses of their own	former	words, when they see	8, 197/ 13
use of his Gratiassubsequens	former	grace may be called	8, 205/ 9
remaining still in the	former	faith. And now will	8, 342/ 1
as mine other three,	former	books of this present	8, 387/ 13
places of my three	former	books of this present	8, 399/ 4
I have in my	former	books proved and reproved	8, 400/ 19
frustrated and broken their "	former	faith," that is to	8, 403/ 31
it, and acknowledge their	former	error; whereby he granteth	8, 407/ 34
righteous man sin, his	former	righteousness shall not save	8, 432/ 21
divers places of my	former	books clearly confuted . . . and	8, 472/ 32
the repenting of his	former	error. Now, then, it	8, 473/ 4
and to repent their	former	error to the contrary	8, 475/ 17
and to repent his	former	errors to the contrary	8, 476/ 11
heresies and renounce his	former	errors . . . and from henceforth	8, 479/ 9
themselves and their Father's	former	kindness, and be sorry	8, 494/ 24
indeed in the three	former	times A, B, C	8, 557/ 17
For whereas in the	former	chapter he teacheth that	8, 563/ 6
of the manners and	forms	of speaking in diverse	8, 235/ 6
blessed apostle Paul against	fornication	, where he writeth unto	8, 37/ 26
the Ephesians, "Let not	fornication	be so much as	8, 37/ 28
writing . . . where they forbade	fornication	and eating the meat	8, 248/ 22
is strangled, and from	fornication	. . . from which things if	8, 343/ 27
words as they forbade	fornication	. And discharge, as I	8, 375/ 17
a brother be a	fornicator	or covetous or a	8, 172/ 10

and utterly minded to	forsake	such heresies and heretics	8, 19/ 16
and the world and	forsake	it. Now, if I	8, 175/ 16
never leave them nor	forsake	them, till he would	8, 505/ 25
did not first willingly	forsake	it and fall therefrom	8, 525/ 2
that upon temptation to	forsake	our Savior for fear	8, 544/ 14
die than once to	forsake	God again. Now ask	8, 557/ 13
first willfully leave and	forsake	the Catholic Church and	8, 561/ 26
hath in his heart	forsaken	all Tyndale's heresies, and	8, 19/ 27
then wrought was the	forsaking	and forswearing of Christ	8, 555/ 30
he saith that the	forsaking	and forswearing of Christ	8, 555/ 31
on still in that	forsaking	and that perjury, still	8, 556/ 3
for a time by	forsaking	of me, as I	8, 557/ 34
to my enemy through	forsaking	and forswearing me, for	8, 558/ 3
as adultery, manslaughter, not-believing,	forsaking	, or forswearing of God	8, 566/ 4
and yet he both	forsook	him and forswore him	8, 217/ 33
naught, till he quite	forsook	them -- which by	8, 272/ 33
time in which Peter	forsook	and forswore Christ, he	8, 555/ 28
perceived that they fast.	Forsooth	, I say unto you	8, 69/ 29
and also defy. More	Forsooth	, save for the rhyme	8, 326/ 15
godly meditation, trow ye?	Forsooth	, I suppose ye shall	8, 458/ 9
in sin -- so,	forsooth	, that neither love of	8, 512/ 9
their own feebleness. Nay,	forsooth	. For here ye must	8, 531/ 2
but that he would	forswear	to save his life	8, 12/ 25
to lie loud and	forswear	himself if need were	8, 19/ 1
that he would rather	forswear	that ever he saw	8, 556/ 8
prove us that his	forswearing	of our Savior yet	8, 551/ 16
was the forsaking and	forswearing	of Christ, it must	8, 555/ 30
that the forsaking and	forswearing	of Christ was a	8, 555/ 32
his first denying and	forswearing	unto the very minute	8, 556/ 33
enemy through forsaking and	forswearing	me, for deadly sinful	8, 558/ 3
manslaughter, not-believing, forsaking, or	forswearing	of God . . . that ever	8, 566/ 4
both forsook him and	forswore	him too. But a	8, 217/ 33
his heart and yet	forswore	him openly with his	8, 228/ 26
the time when he	forswore	Christ. For Tyndale, if	8, 551/ 12
which Peter forsook and	forswore	Christ, he did believe	8, 555/ 28
their oath and be	forsworn	without any scruple at	8, 14/ 1
well content to have	forsworn	it again, and letted	8, 17/ 3
said they were all	forsworn	and had utterly belied	8, 22/ 4
he so sore did	forthink	his errors and heresies	8, 17/ 25
that he can never	forthink	it. And his inestimable	8, 105/ 28
repent," or "forthinking" and "	forthink	"; as we say in	8, 210/ 37
forthinketh me," or "I	forthink	, " and "I repent," or	8, 210/ 37
Repent" (or "Let it	forthink	you") "and come and	8, 212/ 2
say in English, "It	forthinketh	me," or "I forthink	8, 210/ 37
repentance" and "repent," or "	forthinking	" and "forthink"; as we	8, 210/ 36
that Tyndale calleth it "	forthinking	" and "repentance" -- therefore	8, 211/ 4
a bare repenting or	forthinking	only, but also every	8, 211/ 17
and not a bare	forthinking	or repentance, as Tyndale	8, 214/ 15
-- he sent word	forthwith	to Necton that he	8, 18/ 6
also deny but that	forthwith	upon his judgment and	8, 23/ 7

painful Passion thereunto, hath	forthwith	from the fire taken	8, 24/ 28
did he cast them	forthwith	in such a fever	8, 44/ 26
christened, the Holy Ghost	forthwith	came into them and	8, 99/ 18
in his office, were	forthwith	out of office. And	8, 198/ 12
forgiven, that we be	forthwith	in such wise innocents	8, 213/ 12
that if we died	forthwith	, there were neither eternal	8, 213/ 13
known and men bound	forthwith	to believe it --	8, 247/ 13
of God only." And	forthwith	, well and wisely, instead	8, 356/ 28
him, and getteth him	forthwith	full remission both of	8, 377/ 14
penance, he shall have	forthwith	forgiveness of all sin	8, 425/ 26
and pain and all,	forthwith	, as soon as he	8, 433/ 30
And therefore it followeth	forthwith	in the text, "By	8, 434/ 37
the devils' fall, were	forthwith	so surely confirmed in	8, 436/ 28
they repent always, and	forthwith	be clean forgiven. Is	8, 451/ 24
at large -- then	forthwith	, for all their feeling	8, 454/ 22
must needs, good Lord,	forthwith	, at the first word	8, 457/ 21
is told him, and	forthwith	repent his error. If	8, 469/ 2
here perceive that man	forthwith	for a desperate heretic	8, 470/ 30
that if they died	forthwith	upon their baptism, that	8, 474/ 6
children baptized, and so,	forthwith	, departing, have no faith	8, 474/ 37
as Tyndale teacheth . . . that	forthwith	, at the bare repenting	8, 495/ 33
do," it followeth then,	forthwith	. . . Tyndale And then when	8, 501/ 11
taught the truth assent	forthwith	and will never resist	8, 517/ 6
it, and forgive him	forthwith	when he repenteth, and	8, 529/ 28
world without end" --	forthwith	after his repentance and	8, 539/ 33
after repentance, all is	forthwith	forgiven unto the elect	8, 540/ 13
whereabout he goeth, that	forthwith	, in his next words	8, 544/ 25
salvation although he had	forthwith	upon that deed deceased	8, 551/ 17
tile-pin to fence their	fortress	with. And whatsoever they	8, 157/ 8
Whoso runneth against this	fortress	-- this inexpugnable wall	8, 370/ 16
plain and simple may	fortune	to be secretly misled	8, 38/ 20
-- the rebuker may	fortune	at that time to	8, 468/ 2
burned up. Such fair	fortune	had Tyndale's master there	8, 483/ 6
of the letters I	fortuned	to intercept myself --	8, 18/ 1
albeit that Christ fasted	forty	days and "after" hungered	8, 70/ 16
Moses hungered in his	forty	days or not, we	8, 70/ 18
the people, so straitly	forty	days that in the	8, 70/ 21
the commandment of God,	forty	years uncircumcised in desert	8, 72/ 24
found out within this	forty	years last past than	8, 190/ 12
they be written (the	forty-sixth	treatise upon Saint John	8, 352/ 35
such wise to go	forward	that we shall well	8, 2/ 30
forced whether they went	forward	or backward, as he	8, 21/ 8
not with them come	forward	therein, but be evil	8, 57/ 5
and so "draweth" them	forward	in grace; and finally	8, 57/ 8
advance their own heresies	forward	under the name and	8, 153/ 9
his heresies to go	forward	. In the end of	8, 175/ 7
but from the lips	forward	, and girneth as a	8, 198/ 1
but for a step	forward	. For after time that	8, 253/ 13
of others that hastened	forward	and set forth that	8, 301/ 2
suffered long to go	forward	, to the peril of	8, 357/ 37

us once so far	forward	. . . then will he further	8, 404/ 27
our part to go	forward	with his grace, and	8, 433/ 39
occasion of bold setting	forward	unto sin. For if	8, 450/ 5
horrible deeds one hairbreadth	forward	against his will. And	8, 453/ 14
while the man is	forward	upon his voyage and	8, 467/ 38
his grace to walk	forward	with them. And since	8, 504/ 25
well willing to go	forward	. . . so God againward useth	8, 526/ 16
go not so gladly	forward	-- albeit that he	8, 526/ 31
hand . . . be now so	forwearied	, with the sorrow and	8, 36/ 4
killed the Egyptian that	fought	with the Hebrew. And	8, 123/ 24
a coward that had	fought	a while would suddenly	8, 452/ 8
and slain, or anything	fought	with; and that they	8, 482/ 13
to be killed and	fought	with by their own	8, 482/ 14
Is Ever Assaulted and	Fought	With. Tyndale Moreover, this	8, 485/ 2
in Christ is ever	fought	against, ever assailed and	8, 485/ 4
the faith is ever	fought	against, as though no	8, 485/ 34
is always assaulted and	fought	against -- whether he	8, 485/ 36
before described is "ever	fought	with," but in the	8, 565/ 2
with such a base,	foul	, fleshly living. But Tyndale	8, 48/ 10
chide them nor give	foul	words . . . but in their	8, 59/ 10
flesh from intemperance and	foul	lusts also, this was	8, 64/ 1
else he taketh a	foul	fall. Now will he	8, 151/ 18
God to quench the	foul	firebrand of that helly	8, 180/ 7
an abomination, and a	foul	, stinking sacrifice unto the	8, 206/ 13
of religion and do	foul	, stinking sacrifice to that	8, 206/ 19
and wrestle, and fareth	foul	with himself, to look	8, 223/ 12
in the fire of	foul	, filthy lust, and after	8, 261/ 23
finally fall into the	foul	smoke of hell, where	8, 289/ 34
work of wedlock be	foul	and sinful) hath sinfully	8, 305/ 28
more clearly perceive how	foul	a fall he hath	8, 309/ 39
man seeth now how	foul	a fall he hath	8, 382/ 15
feeling faith, by their	foul	fleshly feeling in the	8, 454/ 23
tread upon with their	foul	, dirty feet, to draw	8, 515/ 21
against it, first his	foul	adultery, and after, mischievous	8, 535/ 7
when he fulfilled his	foul	fleshly lust, when he	8, 536/ 13
Tyndale yet, after his	foul	fall, dissembling his overthrow	8, 553/ 1
fallen in heresy, then	found	it unlawful to live	8, 7/ 19
spark of grace be	found	in him, it might	8, 8/ 39
that I had never	found	nor heard of any	8, 12/ 24
him -- and so	found	they certain letters secretly	8, 13/ 22
And upon those letters	found	. . . he was with his	8, 13/ 24
Englishman which shall be	found	to be familiar with	8, 19/ 33
over that was there	found	about him, by the	8, 21/ 18
in his house was	found	Tyndale's book of Obedience	8, 21/ 22
and the books after	found	about another man, that	8, 22/ 19
place where ever he	found	it otherwise. In Africa	8, 28/ 30
bottom will not be	found	out for him . . . and	8, 48/ 35
have with long search	found	out at last that	8, 50/ 9
his wit would have	found	none, because the flesh	8, 61/ 32
rule of searching have	found	out as much mischief	8, 61/ 36

by which they have	found	the way into the	8, 62/ 23
here as though he	found	no fault but in	8, 75/ 33
he could not have	found	though he would have	8, 80/ 4
been and may be	found	that may be well	8, 81/ 19
properties that have been	found	, and all that any	8, 81/ 27
which no man hath	found	yet, and whereof he	8, 81/ 29
now, upon this fault	found	, be provided upon Tyndale's	8, 92/ 28
high wisdom and power	found	the means so to	8, 102/ 8
thereon, since I never	found	among them all one	8, 104/ 1
reason hath Tyndale here	found	out: that such holy	8, 109/ 28
word" but if they	found	it written. Let Tyndale	8, 151/ 17
-- because Saint Jerome	found	some faults in his	8, 152/ 32
Pamphilus, the blessed martyr)	found	in Origen's doctrine so	8, 152/ 34
there any such faults	found	in his writing while	8, 153/ 1
among such as he	found	faulty himself -- and	8, 153/ 19
Then, if it be	found	there -- then dispute	8, 156/ 3
whether it be fully	found	there: as whether we	8, 156/ 4
progress of time they	found	abused therein, been changed	8, 161/ 1
all. If Tyndale had	found	fault with anything that	8, 161/ 33
New Testament where he	found	this word ecclesia in	8, 163/ 18
folly, he is now	found	in twain. For by	8, 174/ 33
my darling because I	found	no such malicious intent	8, 176/ 16
Tyndale. For had I	found	with Erasmus my darling	8, 176/ 18
and follies as he	found	in any kind of	8, 177/ 6
my breast . . . though I	found	in the one some	8, 179/ 23
devil himself that first	found	it out. Nor I	8, 179/ 35
he hath at last	found	out "elder." He hath	8, 181/ 27
senior" . . . he had not	found	it yet. For this	8, 181/ 32
London -- if he	found	in that chronicle the	8, 186/ 3
further, if he there	found	this word senatus Londinensis	8, 186/ 9
chose him because he	found	in him more wisdom	8, 189/ 24
and continent, discovered and	found	out within this forty	8, 190/ 11
as though I had	found	a fault with him	8, 199/ 6
came. Then wheresoever he	found	in Saint Augustine and	8, 201/ 8
But the fault I	found	-- as in my	8, 201/ 25
the fault that I	found	. And therefore whereof serveth	8, 201/ 30
well because he hath	found	out so featly that	8, 203/ 3
hath in himself ever	found	no little spiritual profit	8, 206/ 36
translation, wherein such changes	found	as ye see, and	8, 220/ 9
spied his falsehood and	found	out the truth --	8, 252/ 33
were sore ere they	found	it. Moreover, Tyndale's words	8, 256/ 5
saith, have ensearched and	found	the very, full cause	8, 260/ 12
was peopled could have	found	any man to think	8, 266/ 9
as he lived, was	found	yet long after Adam's	8, 273/ 2
since -- yet he	found	not out everything that	8, 273/ 4
more mean wit hath	found	since . . . except Tyndale tell	8, 273/ 5
of his fellows ever	found	yet, nor never shall	8, 278/ 3
thereon, he hath now	found	that Helvidius and other	8, 313/ 24
that at last he	found	that whether it were	8, 318/ 10
would beside. Yet then	found	he further that it	8, 318/ 12

of his fellows have	found	any one yet. And	8, 331/ 28
would else have had	found	in earth, and honored	8, 365/ 25
be sought out and	found	, to be worshipped here	8, 365/ 27
Many things be not	found	in the writings of	8, 370/ 35
though they be not	found	in writing." Saint Augustine	8, 371/ 11
used whether they be	found	in Scripture or not	8, 373/ 28
places that can be	found	in Scripture; and all	8, 424/ 26
the patience that he	found	in him, and all	8, 469/ 19
that he whom he	found	in that error concerning	8, 470/ 34
all that ever they	found	; despited the saints' images	8, 482/ 27
said unto them, he	found	them far off from	8, 504/ 36
the lost sheep, and	found	it. And that the	8, 533/ 33
house and seeking, she	found	it at last again	8, 533/ 35
that "nothing can be	found	till it be lost	8, 534/ 3
though it be after	found	again . . . how proveth Tyndale	8, 534/ 8
mischief, as the very	foundation	whereupon all other heresies	8, 24/ 17
of all the false	foundation	whereupon Luther and Tyndale	8, 87/ 5
to wit, for a	foundation	of such pestilent heresies	8, 220/ 11
himself how false his	foundation	is, and how feeble	8, 281/ 36
this faith is the	foundation	laid of the apostles	8, 402/ 25
no part of the	foundation	that the apostles built	8, 403/ 27
elects. And upon this	foundation	he specially reareth his	8, 522/ 17
he buildeth upon that	foundation	, and saith . . . Tyndale God	8, 528/ 23
he laid for a	foundation	. . . that God at such	8, 531/ 5
his principal ground and	foundation	, whereof we had said	8, 562/ 17
force what a newly	founded	sort of heretics bark	8, 207/ 2
the congregation in the	fountain	of water through the	8, 94/ 29
the congregation in the	fountain	of water through the	8, 96/ 11
saith there "in the	fountain	of water through the	8, 96/ 16
hath impugned in the	four	books of my Dialogue	8, 35/ 3
many hundred years continued . . .	four	or five fond friars	8, 130/ 2
two hundred? Three hundred?	Four	, five, six, seven, eight	8, 151/ 7
the death of his	four	evangelists and his twelve	8, 157/ 28
declareth for his excuse	four	fair virtues in himself	8, 181/ 17
in one of these	four	, and some one in	8, 181/ 19
some one in all	four	, as ye shall see	8, 181/ 19
like texts three or	four	(some in the epistles	8, 183/ 23
worshipful conclusion, with a	fourfold	confusion, Tyndale hath brought	8, 285/ 38
the slaughter of above	fourscore	thousand of them in	8, 55/ 30
ye wot well, at	fourscore	years, and at a	8, 151/ 5
used, I suppose, this	fourteen	hundred years. For that	8, 182/ 15
in the church this	fourteen	hundred years, calleth presbyteros	8, 183/ 6
written in men's hearts,	fourteen	hundred years before. Such	8, 293/ 14
evangelist Luke, in the	fourteenth	chapter of the Apostles'	8, 69/ 14
himself hath, in the	fourteenth	of Saint John, translated	8, 237/ 3
day? Why offered the	fourteenth	? Why the vengeance of	8, 329/ 2
Eliachim saith in the	fourth	of Judith, "Know ye	8, 67/ 20
necessity. Is not the	fourth	of Esther also clean	8, 67/ 29
And yet for his	fourth	confusion, we shall tell	8, 285/ 26
us." Damascene, in the	Fourth	Book, in the thirteenth	8, 368/ 11

Saint Augustine in the	Fourth	Book of Baptism, against	8, 371/ 3
God willing) in my	Fourth	Book . . . as soon as	8, 382/ 17
1533 CUM PRIVILEGIO The	Fourth	Book Whether "the Church	8, 386/ 1
the beginning of my	Fourth	Book), or whether he	8, 497/ 31
unto the third and	fourth	books of my Dialogue	8, 502/ 8
unto my Third and	Fourth	Book of my Dialogue	8, 512/ 16
put that in the	fourth	part, which we called	8, 557/ 9
all. Here endeth the	Fourth	Book.	8, 573/ 6
proof never so clear.	Fourthly	, we say that any	8, 350/ 21
ye regard therewith his	fowl	feet also . . . and look	8, 42/ 35
the friar, sometimes the	fox	, sometimes the fool, and	8, 140/ 29
like hallooing of the	fox	or baiting of bears	8, 161/ 23
halloo out the false	fox	, and bait out the	8, 161/ 28
the geese provide the	fox	a pulpit. Here endeth	8, 221/ 28
begin by any wily	fox	after . . . but by Christ	8, 304/ 16
like hallooing of the	foxes	or baiting of bears	8, 149/ 11
Tyndale Sin we through	fragility	never so oft, yet	8, 89/ 8
charity as with the	frail	feminine sex fall too	8, 202/ 10
their seely weak and	frail	members. Now, for the	8, 485/ 30
speak of, is so	frail	and so feeble in	8, 492/ 2
so light and so	frail	to fall upon such	8, 531/ 1
be weak, feeble, and	frail	. And so their fall	8, 531/ 7
that is done of	frailty	. . . nor I cannot tell	8, 216/ 24
thou look unto the	frailty	of our flesh, which	8, 419/ 18
of malice, weakness, or	frailty	; whereof Tyndale very stiffly	8, 423/ 31
but of weakness and	frailty	-- be they murder	8, 425/ 20
not of weakness or	frailty	, but of malice or	8, 426/ 11
of purpose, but of	frailty	only and weakness? Ye	8, 442/ 2
secret, unknown faith and	frailty	did ever keep it	8, 442/ 11
adultery, of weakness and	frailty	. . . and that all those	8, 444/ 8
he calleth it, of "	frailty	," by the violence of	8, 444/ 28
thou look unto the	frailty	of our flesh, which	8, 444/ 38
thou look to the	frailty	of our flesh, . . . by	8, 445/ 28
only of weakness and	frailty	of the flesh upon	8, 447/ 29
Tyndale calleth it but	frailty	and infirmity, and no	8, 450/ 32
mishap, for weakness and	frailty	, to consent unto the	8, 457/ 28
but of weakness and	frailty	, as other holy folk	8, 457/ 32
neither maliciously nor of	frailty	. For since he granteth	8, 461/ 28
malice nor purpose, nor	frailty	, nor weakness, nor infirmity	8, 461/ 32
malice, or of infirmity,	frailty	, or weakness . . . and for	8, 461/ 36
but of weakness and	frailty	; and none error in	8, 462/ 28
of purpose, but of	frailty	only, and of weakness	8, 485/ 28
only for weakness and	frailty	-- for which they	8, 490/ 7
infirmity, feebleness, imperfection, and	frailty	, Tyndale covereth and keepeth	8, 491/ 35
as by the lightness,	frailty	, and feebleness of David	8, 530/ 33
doth them all of "	frailty	" and "infirmity," and none	8, 565/ 34
out of their right	frame	, to juggle and blear	8, 113/ 3
and is fain to	frame	the doubt and make	8, 226/ 23
Martin Luther's leman . . . as	frame	himself a faith by	8, 260/ 30
he saw the people	frame	all after his fantasy	8, 313/ 14

faith" that he can	frame	thereto -- yet since	8, 393/ 31
have in their fantasy	framed	. . . which neither Saint John	8, 122/ 21
Nay" answereth the question	framed	by the affirmative. As	8, 230/ 25
if the question be	framed	unto Tyndale by the	8, 230/ 33
question, in this fashion	framed	, if he will answer	8, 231/ 4
proper text and well	framed	together? Do ye not	8, 553/ 21
Christ's promise. But he	frameth	Christ's promises after his	8, 106/ 14
question, as he foolishly	frameth	it, so he foolishly	8, 288/ 5
of the Mass --	frameth	after his fond fashion	8, 316/ 34
know it, but fondly	frameth	an unknown, whom he	8, 408/ 19
known church, and the	framing	of a secret, unknown	8, 24/ 14
of his own foolish	framing	, nothing near to the	8, 554/ 23
in Spain, nor in	France	, nor in England, nor	8, 160/ 22
made a more foolish,	frantic	book. Then have we	8, 6/ 22
hath, that dreameth such	frantic	drifts. Then have we	8, 8/ 33
false heresies, and as	frantic	, as ever heretic made	8, 21/ 26
Friar Barnes, in his	frantic	book, biddeth the people	8, 30/ 25
shall see proved very	frantic	follies; after this done	8, 34/ 10
abhor to utter such	frantic	fantasies. For as touching	8, 76/ 21
he hath a very	frantic	folly therein. But to	8, 83/ 17
it of his own	frantic	head. For if ever	8, 116/ 20
find this fellow so	frantic	and so false in	8, 134/ 34
fathers of all their	frantic	sects, have left off	8, 138/ 27
English . . . is a very	frantic	folly. But, now, the	8, 211/ 13
and then, drunken or	frantic	, doth harm; or whereas	8, 216/ 9
only a rash, malicious,	frantic	braid, furnished with a	8, 218/ 33
those folk fall so	frantic	once . . . that they shall	8, 287/ 21
wine, that in his	frantic	answer he fared as	8, 318/ 7
but, faring like a	frantic	fool and answering this	8, 318/ 17
devised of their own	frantic	brains . . . to the color	8, 358/ 29
purpose, in his new	frantic	book, and magnifieth much	8, 364/ 4
inseparably joined -- what	frantic	fool could doubt but	8, 366/ 15
Against which fond and	frantic	imagination . . . Saint John, though	8, 441/ 20
nothing else but very	frantic	blasphemy. And therefore, finally	8, 443/ 4
so foolish nor so	frantic	be devised but a	8, 448/ 21
other example against his	frantic	heresy to the ears	8, 493/ 16
he sat sadly by	frantic	Collins and picked rushes	8, 554/ 27
scalp full of busy,	frantic	heresies. For else would	8, 559/ 9
hundred sermons of Friar	Frap	, that first gapeth and	8, 41/ 14
worst thing that Friar	Frap	preacheth in a lewd	8, 41/ 17
there any scoffing Friar	Frap	, preaching upon a stool	8, 41/ 36
shall show you what	fraud	and deceit Tyndale here	8, 229/ 15
no man hath any	free	will after that he	8, 15/ 6
the liberty of man's	free	will . . . wherein he beareth	8, 16/ 6
taking away of man's	free	will would make us	8, 71/ 31
God's precept hath no	free	will at all; and	8, 148/ 26
have it sent them	free	, but if they reward	8, 195/ 21
of men's hearts; and,	free	will and grace taken	8, 206/ 1
the liberty of man's	free	will . . . whereof if man	8, 218/ 3
that men have no	free	will of their own	8, 221/ 3

against him for man's	free	will the doctrine of	8, 255/ 30
applying of their own	free	wills thereto -- such	8, 422/ 5
the frowardness of his	free	will (at the motion	8, 422/ 28
to be by the	free	will of man let	8, 423/ 10
frowardness of his own	free	will expel the seed	8, 440/ 21
fault of their own	free	will, through the delectation	8, 452/ 14
fault of their own	free	will, all the devils	8, 452/ 30
so worketh with the	free	will of him that	8, 453/ 10
frowardness of his own	free	will -- therefore, I	8, 455/ 24
election to destroy the	free	will of man, and	8, 497/ 23
with destruction of the	free	will of man concerning	8, 499/ 32
the work of man's	free	will . . . and yet over	8, 501/ 27
or anything diminish the	free	, liberal mind of the	8, 503/ 20
different working of their	free	wills; which Tyndale will	8, 519/ 16
the merit of man's	free	will . . . but to avoid	8, 523/ 11
ween they have no	free	will at all, neither	8, 523/ 18
to glance at man's	free	will . . . as though because	8, 527/ 20
of their false "evangelical"	freedom	-- he that doubteth	8, 354/ 30
no power by the	freedom	of his will to	8, 486/ 24
God's words, and the	freelier	serve their brethren." Here	8, 324/ 26
he will not help	freely	with a halfpenny, but	8, 124/ 1
God by God's goodness	freely	offered unto him . . . or	8, 503/ 13
ungracious heresies might be	freely	preached for the gospel	8, 514/ 11
the books of Latin,	French	, and Deutsch, in which	8, 6/ 1
taken out of Latin,	French	, or Spanish, and were	8, 166/ 27
taken out of the	French	and now is by	8, 166/ 35
language hath and the	French	also, and divers other	8, 229/ 25
well recovered of his	frenzies	as I trust in	8, 554/ 29
in drunkenness or in	frenzy	, and then, drunken or	8, 216/ 9
every part of his	fresh	painted book; and so	8, 34/ 28
some ween it was	Friar	Roye . . . which, when he	8, 7/ 19
forth the book of	Friar	Barnes, sometime doctor in	8, 8/ 34
But to speak of	Friar	Barnes' book, surely of	8, 9/ 10
Joye and Frith and	Friar	Barnes teach in all	8, 10/ 15
to the sect of	Friar	Huessgen, and Zwingli, cast	8, 13/ 6
now saith Tyndale and	Friar	Barnes both, that I	8, 29/ 12
concerning the people's obedience.	Friar	Barnes, in his frantic	8, 30/ 25
too, and so doth	Friar	Huessgen too . . . and so	8, 40/ 13
livings, and look upon	Friar	Luther, the very father	8, 40/ 29
a hundred sermons of	Friar	Frap, that first gapeth	8, 41/ 14
the worst thing that	Friar	Frap preacheth in a	8, 41/ 17
was there any scoffing	Friar	Frap, preaching upon a	8, 41/ 36
Luther, and Tyndale, and	Friar	Huessgen, and their fellows	8, 44/ 21
of Luther, Tyndale, and	Friar	Huessgen is very fond	8, 44/ 31
atwas lawful for a	friar	to wed a his	8, 45/ 16
the doctrine of Luther,	Friar	Huessgen, and him. But	8, 46/ 14
tale . . . remember again the	friar	and the nun, Luther	8, 47/ 24
Luther either, and take	Friar	Huessgen to them . . . go	8, 48/ 28
is, and Luther, and	Friar	Huessgen . . . so be wont	8, 49/ 14
that ever monk or	friar	should wed a nun	8, 50/ 3

be born between a	friar	and a nun: these	8, 50/ 5
-- Luther, Tyndale, and	Friar	Huessgen, and the devil	8, 50/ 6
is, and Tyndale, and	Friar	Huessgen and his fellows	8, 50/ 20
as Luther is, and	Friar	Huessgen, and himself, and	8, 57/ 29
and to bid every	friar	boldly break his vow	8, 73/ 9
passeth him. While that	friar	lieth with his nun	8, 90/ 37
new men -- Luther,	Friar	Huessgen, and Hutchins, and	8, 104/ 30
church and Luther's and	Friar	Huessgen's. For they have	8, 124/ 23
beetle-blinded" but that a	friar	can find the way	8, 124/ 27
Tyndale and Luther and	Friar	Huessgen and their fellows	8, 128/ 2
Luther and Tyndale and	Friar	Huessgen do teach have	8, 129/ 33
Luther and Tyndale and	Friar	Huessgen, that care not	8, 131/ 18
King David; as though	Friar	Luther and his wife	8, 137/ 28
of Tyndale's heresies, as	Friar	Luther and Friar Huessgen	8, 138/ 26
as Friar Luther and	Friar	Huessgen, and all the	8, 138/ 26
hath vowed themself monk,	friar	, or nun . . . should afterward	8, 140/ 7
and playeth sometimes the	friar	, sometimes the fox, sometimes	8, 140/ 29
Tyndale, and Zwingli, with	Friar	Huessgen and his fellows	8, 156/ 11
Luther and he, and	Friar	Huessgen and Zwingli and	8, 156/ 33
show of holy matrimony	Friar	Luther and Cate Calate	8, 180/ 3
not by such as	Friar	Luther is, that is	8, 190/ 19
as Luther is, and	Friar	Huessgen, and their fellows	8, 191/ 10
Tyndale's faith, " "Luther's faith, " "	Friar	Huessgen's faith," and such	8, 199/ 16
idol of Priapus that	Friar	Luther beareth about to	8, 206/ 20
modis significandi . . . because that	Friar	Luther, Friar Huessgen, and	8, 211/ 30
because that Friar Luther,	Friar	Huessgen, and Friar Lambert	8, 211/ 31
Luther, Friar Huessgen, and	Friar	Lambert have so sore	8, 211/ 31
again and preach; and	Friar	Luther also, and his	8, 221/ 27
Zwingli, Bucer, Balthasar, Otho,	Friar	Huessgen, Friar Lambert, and	8, 223/ 8
Balthasar, Otho, Friar Huessgen,	Friar	Lambert, and Tyndale, be	8, 223/ 9
and sacrilege for a	friar	to wed a nun	8, 228/ 31
and Hutchins, and five	Friar	Huessgens, and as many	8, 232/ 21
Huessgens, and as many	Friar	Lamberts too. Now that	8, 232/ 22
Tyndale and Luther and	Friar	Huessgen, this objection will	8, 247/ 36
Luther and he, and	Friar	Huessgen too, may as	8, 250/ 3
else must Luther or	Friar	Huessgen, or some one	8, 250/ 9
book also) that a	friar	may marry a nun	8, 260/ 34
wife already. For the	friar	is as well and	8, 261/ 16
is better for a	friar	to marry than to	8, 261/ 21
wretched world . . . and Tyndale,	Friar	Huessgen, and Zwingli, his	8, 270/ 14
Tyndale and Luther and	Friar	Huessgen and all their	8, 278/ 30
else, as Tyndale and	Friar	Huessgen saith . . . and great	8, 278/ 37
master Martin too, and	Friar	Huessgen also, and take	8, 300/ 14
at such time as	Friar	Barnes and Tyndale first	8, 301/ 6
of sundry sects. For	Friar	Barnes was of Zwingli's	8, 301/ 10
yet not content with	Friar	Barnes for the holding	8, 301/ 14
soon put over), the	friar	made the fool mad	8, 301/ 16
forth. And if Luther,	Friar	Huessgen, Zwingli, Tyndale, and	8, 316/ 28
none Huessgens, nor no	friar	out of a nun's	8, 336/ 36
some, and among them	Friar	Barnes . . . that layeth for	8, 351/ 16

By these words would	Friar	Barnes that there should	8, 351/ 23
should take him as	Friar	Barnes doth, and ween	8, 352/ 2
of Saint Augustine which	Friar	Barnes bringeth in do	8, 352/ 16
long, saving that both	Friar	Barnes royally triumphed with	8, 355/ 6
of Saint Augustine which	Friar	Barnes addeth thereunto . . . do	8, 356/ 14
such a law. If	Friar	Barnes find any law	8, 357/ 25
it out. Yet layeth	Friar	Barnes another text for	8, 359/ 23
more fully than doth	Friar	Barnes . . . because ye may	8, 359/ 33
law, this text serveth	Friar	Barnes a straw. Moreover	8, 360/ 10
thus ye see that	Friar	Barnes hath very poor	8, 361/ 33
This text hath now	Friar	Barnes brought in afresh	8, 364/ 3
proved. And therefore, as	Friar	Barnes foolishly bringeth it	8, 364/ 15
the church also that	Friar	Barnes deviseth. Made by	8, 384/ 8
a monk or a	friar	professed unto perpetual chastity	8, 395/ 6
faith hath Luther and	Friar	Huessgen both, and yet	8, 403/ 18
of a fond wedded	friar	or any fond fellow	8, 404/ 21
the like. As of	Friar	Luther, Friar Huessgen, Otho	8, 437/ 20
As of Friar Luther,	Friar	Huessgen, Otho the monk	8, 437/ 20
Pomerane the priest, and	Friar	Lambert. For as for	8, 437/ 21
all the world seeth	Friar	Luther do, in wedding	8, 442/ 24
that any monk or	friar	should wed a nun	8, 477/ 36
abominable sacrilege for a	friar	to wed a nun	8, 481/ 24
Tyndale among them, and	Friar	Barnes too. For I	8, 483/ 18
here were, if a	friar	should put any trust	8, 483/ 22
sacrilege and incest as	Friar	Luther doth with his	8, 492/ 7
with her still. This	friar	and his nun drank	8, 493/ 11
will not agree that	Friar	Luther's lechery with his	8, 493/ 13
a promise of the	friar	to the nun, and	8, 564/ 31
the nun to the	friar	, each of them wedded	8, 564/ 32
lately of a good	friar's	book called Rationale divinatorum	8, 110/ 7
in like wise priests,	friars	, monks, and nuns be	8, 7/ 15
be priests, monks, and	friars	that neither say Mass	8, 11/ 12
them, priests, monks, and	friars	, not let to wed	8, 11/ 16
the right faith that	friars	may lawfully wed nuns	8, 32/ 5
on Whitsun Sunday, or	friars	in forbearing open wedding	8, 32/ 17
them, late monks and	friars	, and now apostates and	8, 41/ 2
were a sort of	friars	following an Abbot of	8, 41/ 6
in good earnest that	friars	may walk out and	8, 41/ 24
fleshly love of those	friars	and their nuns? Whereof	8, 42/ 24
fleshly coupling together of	friars	and nuns that these	8, 45/ 3
at last that monks,	friars	, and nuns be not	8, 50/ 9
wedded harlots, monks, and	friars	, that from their filthy	8, 73/ 7
at all . . . saying that	friars	may no more live	8, 73/ 11
holy truth be that	friars	when they list may	8, 108/ 4
liberty that monks and	friars	may lawfully lie with	8, 121/ 1
men, when monks and	friars	wed nuns, they may	8, 121/ 7
spiritual" married monks and	friars	. . . saving for the worshipful	8, 121/ 13
them an imagination that	friars	may live in lechery	8, 121/ 28
better than do the	friars	of Luther's church, that	8, 125/ 27
four or five fond	friars	run out of religion	8, 130/ 2

spiritual mothers -- monks,	friars	, and nuns. And because	8, 135/ 14
such open, beastly faults,	friars	and nuns creeping to	8, 139/ 18
beastly preachers that lay	friars	and nuns abed together	8, 139/ 28
chapel, nor monks nor	friars	nor nuns, neither Greenwich	8, 162/ 13
for more despite, their	friars	and their nuns in	8, 163/ 8
that is, good religious	friars	, and especially the Friars	8, 190/ 18
friars, and especially the	Friars	Observants, honest, godly, chaste	8, 190/ 18
forbid the banns between	friars	and nuns. Against Tyndale's	8, 202/ 18
do penance for sin;	friars	may well wed nuns	8, 221/ 11
they say now that	friars	may well wed nuns	8, 248/ 2
as, for example, that	friars	may wed nuns --	8, 249/ 32
to be believed, that	friars	may wed nuns, against	8, 250/ 7
see, for example . . . whether	friars	may wed nuns. Tut	8, 266/ 6
make it say that	friars	may wed nuns. Of	8, 272/ 22
fled out of the	friars	where he was enjoined	8, 301/ 8
in lodging lovers --	friars	and nuns -- lovingly	8, 308/ 33
to praise lechery between	friars	and nuns and call	8, 337/ 20
the beastly profession of	friars	and nuns living together	8, 358/ 36
mad to believe that	friars	may wed nuns, and	8, 381/ 33
such as would have	friars	and nuns repent their	8, 394/ 35
lawful for monks and	friars	to break their vowed	8, 403/ 26
no purgatory; and that	friars	may well and lawfully	8, 417/ 36
being professed monks and	friars	, they fall to the	8, 442/ 38
they that maintain that	friars	may wed nuns." . . . or	8, 480/ 21
impenitent, as divers wedded	friars	die in their lechery	8, 488/ 16
the marriages made between	friars	and nuns) -- the	8, 508/ 37
unclean, shameful liberty of	friars	to wed nuns! And	8, 515/ 22
he teacheth us that	friars	may wed nuns . . . because	8, 564/ 30
after a sneezing), the	friars	may from the nuns'	8, 567/ 4
with waxing fleshly, and	friars	with wedding nuns . . . and	8, 571/ 32
this open heresy of	friars'	filthy "matrimony" giveth us	8, 139/ 34
eat flesh on Good	Friday	as on Shrove Tuesday	8, 4/ 22
eat flesh on Good	Friday	, nor to cast Christ's	8, 12/ 12
forbearing flesh on Good	Friday	or coming to God's	8, 32/ 16
strong fast upon Good	Friday	without grudge of conscience	8, 62/ 16
Christ died on a	Friday	, and the Jews too	8, 115/ 24
the sacrament to the	Friday	, whereas he might have	8, 115/ 32
the water on Good	Friday	and said, "Go in	8, 121/ 4
to change it to	Friday	for our pleasure, or	8, 321/ 24
not to turn into	Friday	now. By these have	8, 366/ 2
eat flesh upon Good	Friday	. . . and in despite of	8, 423/ 19
he were a faithful	friend	and beguile all the	8, 137/ 32
good man, as my	friend	, prayeth for me that	8, 178/ 25
Quoth -Your -	Friend	would confirm it with	8, 196/ 7
and killed his good	friend	through temptation . . . and as	8, 542/ 34
traitorous destruction of his	friendly	servant in recompense of	8, 529/ 22
them to be God's	friends	, and that their prayers	8, 20/ 20
shaming himself and his	friends	must needs refrain him	8, 438/ 32
upon, both by their	friends	and good ghostly fathers	8, 468/ 8
the faith of their	friends	, and by that our	8, 475/ 1

go to some other	friends	of his father's, and	8, 497/ 9
saints as his Father's	friends	, and prayeth them to	8, 497/ 16
also the book of	Frith	against purgatory -- the	8, 8/ 11
book was translated by	Frith	; a book of such	8, 8/ 15
he and Joye and	Frith	and Friar Barnes teach	8, 10/ 15
answer good young Father	Frith	. . . which now suddenly cometh	8, 34/ 11
-- matched with Father	Frith	alone, be now but	8, 34/ 13
the world forth between	Frith	and us. He increaseth	8, 34/ 15
three days ere Father	Frith	was born . . . had learned	8, 34/ 17
as much as Father	Frith	hath now. Howbeit, I	8, 34/ 18
shall leave young Father	Frith	in his pride and	8, 34/ 18
Church confuted, then hath	Frith	already concerning purgatory clearly	8, 34/ 20
further with young Father	Frith	, and touch, if God	8, 34/ 27
I shall have answered	Frith	. . . I purpose to return	8, 35/ 1
false lies. And surely	Frith's	prologue (if it be	8, 8/ 16
now. For now is	Frith's	wit and learning nothing	8, 34/ 36
earnest, godly sentence into	frivolous	cavillations and sophisms; as	8, 424/ 17
surer . . . but that every	froward	fool may as well	8, 341/ 23
And therefore by such	froward	arguments . . . ye seem to	8, 369/ 33
man may be so	froward	and obstinate in sin	8, 423/ 14
will be ill-willed and	froward	may let grace go	8, 508/ 31
through fault of the	froward	will wittingly working for	8, 512/ 26
default of his own	froward	will, before that God	8, 524/ 34
perceive the truth than	frowardly	to stick still in	8, 468/ 29
other side, he might	frowardly	refuse it, or of	8, 502/ 37
the oath rather of	frowardness	than of any respect	8, 13/ 33
may by his own	frowardness	lack the grace to	8, 155/ 21
man may by the	frowardness	of his free will	8, 422/ 28
by the folly and	frowardness	of his own free	8, 440/ 21
by the folly or	frowardness	of his own will	8, 440/ 33
hold by sloth or	frowardness	of his own free	8, 455/ 23
him . . . or by his	frowardness	, sloth, or negligence lose	8, 503/ 13
should else, for his	frowardness	and contrary will, go	8, 504/ 5
and in their obstinate	frowardness	take such a devilish	8, 517/ 18
his fall in the	frowardness	of his own will	8, 525/ 4
only by fire or	frozen	water put about it	8, 102/ 9
that he were once	frozen	for cold, for then	8, 526/ 8
soul that spoileth the	fruit	from all manner of	8, 2/ 25
and consider what ungracious	fruit	their deceitful doctrine and	8, 48/ 13
peradventure well and with	fruit	ensearch the cause of	8, 48/ 26
child should lose the	fruit	at length for lack	8, 93/ 4
for these faults the	fruit	of the baptism is	8, 93/ 10
the baptism lose its	fruit	. And if that Tyndale	8, 93/ 32
very special profit and	fruit	of all the Mass	8, 111/ 12
taketh away the very	fruit	of the Mass in	8, 114/ 5
to lose all the	fruit	. Thus endeth the First	8, 141/ 9
may see with what	fruit	Tyndale readeth Saint Paul	8, 191/ 23
sin do lose the	fruit	of their baptism if	8, 212/ 14
the credence and the	fruit	of Scripture and all	8, 254/ 7
very second, for any	fruit	that ye shall find	8, 263/ 25

and thereby lost the	fruit	of their ceremonies and	8, 326/ 36
made it lose the	fruit	. And therefore, where Tyndale	8, 327/ 17
hath not without our	fruit	left such things unknown	8, 330/ 6
good folk may take	fruit	if they play not	8, 336/ 19
a servant obeyed, bringing	fruit	to thee through her	8, 372/ 31
good works, as the	fruit	of the tree of	8, 400/ 28
be, whereof the good	fruit	is naught worth? But	8, 400/ 31
horrible deeds . . . and the	fruit	of the sin which	8, 419/ 22
horrible deeds," through the	fruit	of the sin remaining	8, 441/ 36
horrible deeds, and the	fruit	of the sin which	8, 445/ 3
horrible deeds and the	fruit	of sin which remaineth	8, 445/ 29
great occasions, when the	fruit	of sin that remaineth	8, 447/ 29
meaning, and what good	fruit	will follow thereupon in	8, 448/ 31
ye see what good	fruit	must follow. And yet	8, 450/ 35
and bringing forth the	fruit	that breedeth out of	8, 453/ 29
horrible deeds, and the	fruit	of the sin which	8, 454/ 11
great occasions, when the	fruit	of the sin remaining	8, 454/ 21
great occasions when the	fruit	of the sin remaining	8, 455/ 8
horrible deeds through the	fruit	of their sin breaking	8, 455/ 25
fall in through the	fruit	of the sin that	8, 456/ 2
great occasions, through the	fruit	of the sin that	8, 456/ 22
their "members," when the "	fruit	of the sin that	8, 456/ 29
a heat through the	fruit	of sin which, remaining	8, 457/ 17
breaking out of the	fruit	of the sin that	8, 459/ 29
yet they lose the	fruit	of that belief because	8, 465/ 21
he loseth yet the	fruit	of that belief (if	8, 465/ 27
with concupiscence "through the	fruit	of the sin that	8, 468/ 1
the clergy . . . but, feeling	fruit	, went further and fell	8, 482/ 30
of weakness, through the	fruit	of the sin that	8, 485/ 28
temptations that, through the	fruit	of the sin remaining	8, 492/ 3
go forth and bring	fruit	, and your fruit shall	8, 498/ 20
bring fruit, and your	fruit	shall abide," he spoke	8, 498/ 20
go and bring in	fruit	" -- and, finally, is	8, 498/ 28
grow and bring forth	fruit	and leaves, and that	8, 518/ 36
take that kind of	fruit	thereof, since he were	8, 524/ 15
take that kind of	fruit	by occasion of his	8, 525/ 9
take that kind of	fruit	thereof -- it were	8, 525/ 11
Eve ate the forbidden	fruit	through temptation, and Adam	8, 542/ 35
belief, barren of the	fruit	of charity . . . with which	8, 552/ 9
other twain be nothing	fruitful	neither. And ye shall	8, 83/ 21
for it were very	fruitful	at the leastwise to	8, 93/ 7
sign void of any	fruitful	effect. For this were	8, 98/ 9
made, and thereto most	fruitful	and most necessary, that	8, 106/ 32
which it is most	fruitful	, insomuch as there the	8, 108/ 22
and their obedience was	fruitful	, too, but if that	8, 327/ 16
find out good and	fruitful	things (allegories and others	8, 330/ 11
toward our neighbors; doing	fruitful	penance, bringing forth the	8, 409/ 4
calleth it . . . but a	fruitful	work toward the attaining	8, 504/ 28
things that devoutly and	fruitfully	may be thereon taken	8, 330/ 13
of his face and	fruition	of his glory into	8, 209/ 32

lurking among the dry,	fruitless	faggots catcheth good folk	8, 36/ 14
reckoneth all good works	fruitless	and unprofitable, and that	8, 42/ 10
the baptism is utterly	fruitless	; yea, and by his	8, 92/ 16
his tale worse than	fruitless	, too. For he saith	8, 92/ 16
of the child is	fruitless	. One, he saith, because	8, 92/ 33
that the baptism is	fruitless	for such causes, and	8, 93/ 2
that the baptism is	fruitless	at the font for	8, 93/ 13
say that it is	fruitless	for lack of preaching	8, 93/ 17
that the baptism is	fruitless	at the font for	8, 93/ 21
the baptism there is	fruitless	-- what is he	8, 93/ 34
therefore the sacraments be	fruitless	. . . and men take no	8, 95/ 24
he leaveth them as	fruitless	as the others . . . and	8, 119/ 2
hand that they be	fruitless	. For Tyndale saith that	8, 158/ 32
and therefore dead and	fruitless	-- dead, I say	8, 400/ 34
in hell this foolish	fruitless	fashion of their impenitent	8, 571/ 3
gracious hand from the	fruits	of the earth, diminishing	8, 2/ 21
they should do "worthy	fruits	of penance." And because	8, 122/ 4
men, and show the	fruits	of faith in their	8, 397/ 3
penance, bringing forth the	fruits	of penance . . . and, according	8, 409/ 4
the Baptist, not slight	fruits	, simple and single, but	8, 409/ 7
simple and single, but	fruits	good, great, and worthy	8, 409/ 7
wall -- shall allto	frush	himself." Cassian, in the	8, 370/ 16
down so deep and	frushed	all to fitters. But	8, 76/ 16
by sin again allto	frushed	, plastereth and patcheth up	8, 214/ 6
damnation" because they had	frustrated	and broken their "former	8, 403/ 31
himself out of the	frying	pan, fair into the	8, 312/ 35
ear unto me, nor	fulfill	all my commandments, but	8, 5/ 6
of God's commandments and	fulfill	them gladly. Now, if	8, 57/ 27
they do well, and	fulfill	the law of God	8, 124/ 16
that any man may	fulfill	the law of God	8, 148/ 21
and the same faithfully	fulfill	in punishment of themselves	8, 208/ 7
expressly commanded them to	fulfill	and observe -- though	8, 308/ 23
should obey them and	fulfill	that they commanded them	8, 352/ 1
they should observe and	fulfill	all their commandments. Not	8, 352/ 7
them to refuse to	fulfill	the commandment of their	8, 352/ 12
are so bound to	fulfill	and obey their master's	8, 354/ 24
such wise accomplish and	fulfill	them . . . as we have	8, 368/ 8
with perpetual observance reverently	fulfill	, in such wise as	8, 370/ 22
them to keep and	fulfill	their vows -- Saint	8, 442/ 27
willingly God's commandment, and	fulfill	the pleasure of the	8, 452/ 18
of his goodness to	fulfill	his commandments? But we	8, 512/ 4
the Gospel and also	fulfilled	indeed. For the Holy	8, 44/ 6
thereby perish, and whoso	fulfilled	it should be in	8, 79/ 24
and Christ full truly	fulfilled	his promise without writing	8, 150/ 20
were and must be	fulfilled	, and thereupon opened their	8, 238/ 18
so richly, and all	fulfilled	that before was promised	8, 281/ 21
in the New Testament	fulfilled	that was promised before	8, 282/ 16
all the promises be	fulfilled	saving the resurrection? Doth	8, 282/ 29
but that God had	fulfilled	it in him --	8, 362/ 8
and all his commandments	fulfilled	. And thereupon it followeth	8, 408/ 12

the sin, when he	fulfilled	his foul fleshly lust	8, 536/ 13
hands, and the priest	fulfilleth	his observance, and that	8, 373/ 19
in the following and	fulfilling	of his lust as	8, 492/ 27
his reason to the	fulfilling	of his fleshly desire	8, 512/ 24
sprung up so thick,	full	of pestilent errors and	8, 2/ 5
more foolish, nor more	full	of false lies. And	8, 8/ 16
shall find his time	full	well. Then have we	8, 10/ 3
of these ungracious books	full	of pestilent, poisoned heresies	8, 10/ 37
still of "faith" and	full	of false heresies, would	8, 11/ 14
faith; being indeed as	full	of false heresies, and	8, 21/ 25
the Mass, which Bilney	full	devoutly heard upon his	8, 23/ 34
but that they perceive	full	well that if they	8, 30/ 11
though every shop were	full	of treacle -- yet	8, 37/ 14
Tyndale's own words the	full	confusion of his own	8, 54/ 23
to punish at the	full	our offenses ourselves, that	8, 65/ 25
down that they be	full	unlikely to rise. For	8, 76/ 20
yet hath he divers	full	erroneous opinions and very	8, 80/ 22
that so said was	full	of an apostatical spirit	8, 87/ 30
that he shall force	full	little how soon he	8, 89/ 32
shall seem, Got wot,	full	fond. For he that	8, 90/ 29
bring them to the	full	knowledge and understanding of	8, 91/ 9
and kill and sacrifice	full	well the lusts and	8, 112/ 22
he showeth his affection	full	well. For these are	8, 114/ 9
and mocking, God wot,	full	like himself. And soon	8, 116/ 9
indeed. But Tyndale knoweth	full	well that folk do	8, 127/ 12
handling of these matters	full	of malice and very	8, 133/ 22
and that wotteth Tyndale	full	well, but that he	8, 149/ 7
without writing; and Christ	full	truly fulfilled his promise	8, 150/ 20
in the church with	full	great reverence and full	8, 161/ 13
full great reverence and	full	great devotion . . . and therefore	8, 161/ 13
this, Tyndale handleth me	full	uncourteously; for he taketh	8, 178/ 18
me and my fellows,	full	holily, to "awake betimes	8, 179/ 9
whore. Then exhorteth he	full	holily, and in manner	8, 190/ 34
that Christ hath made	full	satisfaction for our sins	8, 208/ 15
that Christ hath made	full	satisfaction for our sins	8, 208/ 20
is in such wise	full	that he will there	8, 208/ 22
of the pain, and	full	restitution to God's favor	8, 210/ 7
hath stuffed his mouth	full	, to spit it out	8, 223/ 20
he cometh to a	full	shrewd purpose. For by	8, 229/ 3
The New Testament is	full	of those places . . . in	8, 238/ 33
accomplisheth and perfecteth the	full	act of believing --	8, 241/ 21
but he will anon,	full	worshipfully. But in the	8, 254/ 28
and found the very,	full	cause why. It is	8, 260/ 12
first reason wherewith he	full	properly proveth us that	8, 263/ 18
else authentic scripture of	full	authority already among the	8, 263/ 32
irremissible sin himself is	full	sorry, and exhort him	8, 267/ 30
I am sure, perceive	full	well that I have	8, 268/ 32
it shall be likely	full	oft that in such	8, 269/ 14
all. And Tyndale, feeling	full	well that this point	8, 272/ 1
do stories testify. More	Full	well. But there is	8, 273/ 11

the writing never so	full	of doubt. For the	8, 292/ 29
And therefore Tyndale feeleth	full	well how near this	8, 310/ 33
of our souls. And	full	well he wotteth that	8, 313/ 20
argument is, God wot,	full	poor, sick, and sore	8, 333/ 27
And Tyndale seeth also	full	well that those words	8, 342/ 27
be written . . . Tyndale seeth	full	well those words of	8, 342/ 36
that sect bring forth	full	solemnly: that is to	8, 347/ 37
and getteth him forthwith	full	remission both of sin	8, 377/ 14
that faith of his	full	false. And if he	8, 377/ 16
their own writings do	full	clearly declare. But, now	8, 395/ 23
think in their hearts	full	shrewdly, as they commonly	8, 398/ 37
adjoined thereunto . . . is first	full	of darkness; and when	8, 399/ 12
of Christ's church is	full	of warning that no	8, 399/ 35
toward the getting of	full	and perfect forgiveness. To	8, 400/ 22
faith," that feeleth always	full	forgiveness, without any regard	8, 400/ 25
his death for so	full	satisfaction of altogether, that	8, 409/ 11
this, that once believed	full	right, till the spirit	8, 411/ 18
barefoot upon a field	full	of thorns, that wotteth	8, 411/ 37
hath in sin lain	full	long dead. But now	8, 417/ 21
because we be yet	full	of sin still, and	8, 419/ 16
open texts of Scripture,	full	and plenteous in every	8, 424/ 36
old holy writers, be	full	of hardness and difficulty	8, 431/ 35
of Tyndale, concerning his	full	remission, of sin and	8, 433/ 29
And the Scripture is	full	of good counsel . . . advising	8, 437/ 10
because we be yet	full	of sin still, and	8, 444/ 36
have ye heard a	full	un-Christian tale of an	8, 445/ 10
because we be yet	full	of sin still, and	8, 445/ 26
first word, give me	full	remission of sin and	8, 457/ 22
have true trust and	full	, undoubted hope in God	8, 459/ 10
after his own doctrine,	full	faith, full hope, and	8, 459/ 26
own doctrine, full faith,	full	hope, and charity both	8, 459/ 26
it rather for starch (	full	like a stark heretic	8, 466/ 18
hath after baptism fallen	full	often to sin, and	8, 468/ 5
after amended and proved	full	virtuous men; and else	8, 468/ 9
For it may be,	full	well, that a right	8, 468/ 19
their bare repentance, always	full	remission of sin and	8, 474/ 14
faithful folk, that were	full	loath to fight with	8, 483/ 2
preaching, and telleth us	full	holily that the faith	8, 485/ 34
shall find it as	full	of reason as an	8, 507/ 3
reason as an egg	full	of mustard. For what	8, 507/ 4
inspiration had such a	full	, perfect, and clear perceiving	8, 507/ 12
come, then turned into	full	sight and inevitable contemplation	8, 509/ 8
deed seeth and perceiveth	full	well that he doth	8, 512/ 21
teaching. For many be	full	well taught how they	8, 513/ 22
to teach it others	full	well -- and yet	8, 513/ 24
and yet live themselves	full	naught. We shall not	8, 513/ 24
declareth after Tyndale's fashion,	full	clerkly, how some wanton	8, 521/ 24
of ungodly sinners be	full	ripe, that God may	8, 528/ 33
fault, and defended it	full	stiffly before he repented	8, 532/ 27
and yet amended after	full	well. And for example	8, 532/ 27

them already, and spied	full	well that Peter sinned	8, 557/ 27
blown his empty scalp	full	of busy, frantic heresies	8, 559/ 9
their faith is both	full	of false heresies and	8, 567/ 7
men can remedy or	fully	find out the cause	8, 2/ 23
but that he was	fully	advertised of all the	8, 8/ 22
he was finally so	fully	converted unto Christ and	8, 22/ 25
him such grace so	fully	to repent and revoke	8, 24/ 23
they whether it be	fully	found there: as whether	8, 156/ 3
is to no man	fully	and perfectly known, but	8, 195/ 8
which we be so	fully	renewed, and the old	8, 213/ 11
the old sin so	fully	forgiven, that we be	8, 213/ 12
creatures, doth not so	fully	apply the Passion of	8, 213/ 35
point, all their heresies	fully	be burned up and	8, 226/ 5
our article, sometimes, so	fully	and so effectually declare	8, 234/ 24
appeareth not, peradventure, so	fully	plain at the first	8, 264/ 36
people "was increased," so	fully	received all things necessary	8, 281/ 30
that it is not	fully	so far from all	8, 291/ 30
at that time not	fully	fallen so far in	8, 301/ 12
so often and so	fully	refuseth to take for	8, 303/ 28
souls . . . and that so	fully	that whatsoever is not	8, 309/ 20
his fellows well and	fully	conclude that there is	8, 314/ 16
he was not yet	fully	learned, did yet at	8, 329/ 26
allthing is yet so	fully	finished but that the	8, 337/ 29
Saint Paul's words more	fully	than doth Friar Barnes	8, 359/ 33
he did) allthing so	fully	in writing but that	8, 365/ 3
this will not very	fully	serve him, and also	8, 414/ 30
so, I trow, he	fully	meaneth (as appeareth by	8, 447/ 9
but the fault were	fully	forgiven. And so much	8, 451/ 9
though they be not	fully	so evil as others	8, 452/ 4
been known, and as	fully	, and as commonly believed	8, 472/ 7
that all they were	fully	taught the faith of	8, 474/ 4
some were never taught	fully	the faith of the	8, 474/ 27
touch this matter more	fully	-- and will at	8, 512/ 17
is his tale as	fully	proved as is any	8, 533/ 5
till he felt him	fully	, and put his finger	8, 546/ 5
the will followed the	fumes	that fell into the	8, 535/ 23
and desperate sorrow and	furious	blaspheming without comfort and	8, 129/ 13
seem so well to	furnish	his matter. For first	8, 355/ 22
to set out and	furnish	his heresies of the	8, 485/ 21
rash, malicious, frantic braid,	furnished	with a bare bold	8, 218/ 34
reason and plain Scripture	furnished	, that no child shall	8, 399/ 7
and clear -- he	furnisheth	it with examples so	8, 490/ 12
of man," for the	furnishing	of his heresy by	8, 240/ 12
unto him for the	further	instruction of his conscience	8, 9/ 23
him, and what will	further	come thereon, God knoweth	8, 9/ 24
well. Then have we	further	yet, besides Barnes' book	8, 10/ 4
ye should go no	further	in the matter . . . but	8, 18/ 27
subscribed. And afterward being	further	examined upon the same	8, 20/ 17
-- let us yet	further	look and consider in	8, 29/ 28
Let us yet consider	further	a point of their	8, 30/ 23

And then saith he	further	in this wise: "A	8, 31/ 18
himself declare at his	further	leisure; for methinketh he	8, 31/ 28
my next leisure go	further	in his book, and	8, 33/ 29
say, before I go	further	with Tyndale, I purpose	8, 34/ 10
for all that, go	further	with young Father Frith	8, 34/ 27
with him a little	further	, and join thereunto that	8, 51/ 26
spirit he learneth no	further	in these examples than	8, 72/ 29
although he meant no	further	; and then shall I	8, 76/ 2
men tell him some	further	thing thereby that may	8, 78/ 3
any man could find	further	therein: so saw he	8, 81/ 28
except he tell them	further	, other significations of the	8, 82/ 21
And after, he saith	further	: Baptism is called "voluing	8, 92/ 8
yet shall ye see	further	that as fair as	8, 114/ 7
devilish doctrine without any	further	argument. And as for	8, 120/ 2
For they be no	further	bound to the law	8, 120/ 30
God we were no	further	from very, virtuous devotion	8, 125/ 6
keep them well without	further	search -- than to	8, 126/ 29
untruth. Then say I,	further	, that it consequently followeth	8, 132/ 26
lie. Then goeth he	further	and lieth on lustily	8, 147/ 21
mind. Yet goeth he	further	and saith that "of	8, 148/ 15
to "take heed"; and	further	he counseleth me and	8, 179/ 8
as ye shall see	further	in his words following	8, 181/ 19
his English translation. And	further	, if he there found	8, 186/ 8
known in England. And	further	, if no special name	8, 187/ 37
say to Tyndale yet	further	, that though this English	8, 200/ 31
to the matter, the	further	he fleeth from the	8, 223/ 30
I will now go	further	and show you how	8, 232/ 28
But yet shall ye	further	understand that, as I	8, 234/ 19
he said unto them	further	, "And ye are witnesses	8, 238/ 23
word: therefore he saith	further	, "If I had not	8, 242/ 2
And where he saith	further	that God's truth dependeth	8, 242/ 16
for. For I say	further	that the truth of	8, 242/ 18
if Tyndale will yet	further	say that the Church	8, 248/ 5
And yet I say	further	that this objection of	8, 249/ 8
I shall answer him	further	for their miracles. But	8, 252/ 19
prove by miracle. Then,	further	, if every necessary point	8, 256/ 15
lacked. And then followeth	further	that since in all	8, 274/ 24
first, and then go	further	in God's name. What	8, 279/ 28
then shall ask him	further	how he knoweth that	8, 285/ 13
And then shall we	further	tell him, for his	8, 285/ 24
we shall tell him	further	that the selfsame scripture	8, 285/ 27
it very well followeth	further	that Tyndale, saying that	8, 299/ 4
if a man look	further	in the book of	8, 311/ 36
Yet then found he	further	that it is evil	8, 318/ 13
himself could find no	further	cause than Tyndale hath	8, 318/ 22
though he say no	further	here but that they	8, 324/ 31
-- yet meaneth he	further	, as he declareth in	8, 324/ 32
would bid them any	further	thing at any time	8, 335/ 2
way? Then goeth he	further	yet, and saith . . . Tyndale	8, 342/ 6
to teach his Church	further	what truth he will	8, 378/ 25

again. And I say	further	that we prove our	8, 380/ 6
and yet hereafter shall	further	. Moreover, if Tyndale say	8, 387/ 14
that have the conditions	further	expressed in his description	8, 391/ 5
I shall show you	further	after. And then ye	8, 399/ 20
he meaneth a far	further	thing where he saith	8, 400/ 15
though he believe no	further	articles besides. And thus	8, 404/ 25
forward . . . then will he	further	for his purpose say	8, 404/ 27
any more, but that,	further	, it is damnable in	8, 404/ 29
to believe him no	further	, whatsoever he would further	8, 407/ 29
further, whatsoever he would	further	say to us. Consider	8, 407/ 30
all the articles revealed	further	by Christ unto his	8, 407/ 39
And thereupon it followeth	further	that, since Tyndale will	8, 408/ 13
returning. And then, yet	further	, if he say (which	8, 411/ 30
faith, I see no	further	thing that he might	8, 412/ 4
is come so much	further	than ever he came	8, 425/ 35
Paul here seemeth to	further	his other heresy: that	8, 431/ 28
mind may tell us	further	!" -- it appeareth, I	8, 432/ 35
And yet shall I	further	touch his quip where	8, 443/ 13
consider a little his	further	progress in this chapter	8, 443/ 16
I will consent no	further	to the sin but	8, 457/ 33
maliciously? Then must we	further	ask him whereby he	8, 462/ 25
now let us go	further	in his words, and	8, 466/ 24
they were taught any	further	; or that if they	8, 474/ 6
stead, for lack of	further	instruction of the promises	8, 474/ 7
Then ask we Tyndale	further	, which is that church	8, 476/ 21
bound. Now followeth it	further	, good Christian reader, upon	8, 479/ 4
that I will go	further	to show you somewhat	8, 480/ 6
you somewhat of his	further	folly -- else might	8, 480/ 7
but, feeling fruit, went	further	and fell to their	8, 482/ 30
members. Now, for the	further	garnishing of this his	8, 485/ 31
say we one thing	further	: that whereas the elects	8, 495/ 1
hell. Yet saith Tyndale	further	, in the end of	8, 495/ 14
all. Now meaneth Tyndale	further	, for all this, that	8, 511/ 1
beating. Yet goeth Tyndale	further	and showeth more kinds	8, 515/ 26
Yet goeth he finally	further	to another kind of	8, 516/ 28
ask him such questions	further	, either of holding of	8, 531/ 24
we shall let the	further	dispicions of this point	8, 531/ 32
example we need no	further	than the blessed apostles	8, 532/ 28
against himself . . . he said	further	unto David, as in	8, 539/ 2
but he is much	further	fallen from his wit	8, 541/ 28
need not believe him	further	than he findeth in	8, 549/ 5
yet said I no	further	in my Dialogue thereof	8, 552/ 7
yet he showeth us	further	that, for all this	8, 565/ 30
-- let us yet	further	see how his definition	8, 568/ 6
again. And then consider	further	, how far against all	8, 570/ 6
yet, of our courtesy,	further	grant him that all	8, 571/ 25
no manner help nor	furtherance	toward the getting of	8, 502/ 21
of God for the	furtherance	of his imperfection --	8, 546/ 18
more of the verdure.	Furthermore	, forasmuch as, according to	8, 38/ 14
very bold in sin.	Furthermore	, in the First Book	8, 67/ 4

no miracles at all.	Furthermore	, as for miracles or	8, 252/ 12
therefore, his words . . . Tyndale	Furthermore	, he that hath this	8, 418/ 31
he proveth it . . . Tyndale	Furthermore	, he that hath this	8, 420/ 2
more children indeed. And	furthermore	, he teacheth them that	8, 472/ 25
men held, and that	furthest	goeth from the doctrine	8, 104/ 33
do. Nor, at the	furthest	, I will consent no	8, 457/ 33
Saul, in his rageous	fury	, at the sound of	8, 160/ 12
to infect with the	fury	that they should not	8, 223/ 22
whose burning Tyndale so	gaily	glorieth, and which hath	8, 13/ 1
chapter . . . which he so	gaily	flourished that he had	8, 252/ 31
hath not yet so	gaily	answered it as to	8, 332/ 24
his again . . . and as	gaily	as they be couched	8, 542/ 20
he should seem to	gainsay	this promise) would shift	8, 107/ 1
he writeth to the	Galatians	, in the first chapter	8, 364/ 1
rise up like lusty	galliards	again, and fight afresh	8, 447/ 37
tormentry, destruction, hangman, and	gallows	, and altogether: let us	8, 492/ 15
juggler that conveyeth his	galls	so craftily that all	8, 226/ 31
to juggle; but his	galls	be too great. I	8, 314/ 35
for his goblets, his	galls	, and his juggling stick	8, 487/ 11
Misrule, in a Christmas	game	, that were pricked in	8, 41/ 6
good child at his	game	, till he be fetched	8, 491/ 20
way . . . and when the	game	was done, fell almost	8, 496/ 31
and maketh a gay	game	, that Saint Peter's faith	8, 554/ 6
make in such naughty	games	, would God that these	8, 41/ 9
mare must have a	gander	to get her with	8, 169/ 1
had been a great	gap	in Christendom this fifteen	8, 135/ 25
Scripture itself" -- that	gap	have I so stopped	8, 397/ 18
and will as soon "	gape	" for sand as holy	8, 57/ 32
as soon will he	gape	while thou puttest sand	8, 75/ 14
even still, sadly, and	gape	by day against the	8, 506/ 14
Friar Frap, that first	gapeth	and then blesseth, and	8, 41/ 14
behold the bare, ugly	gargoyle	faces of their abominable	8, 33/ 16
the touch of Christ's	garment	, whereof Saint Luke speaketh	8, 103/ 4
from himself into his	garment	, such as, by his	8, 103/ 7
the touch of his	garment	used as an instrument	8, 103/ 8
to wit, those waters,	garment	, and plaster -- have	8, 103/ 26
words, he tore his	garments	and put on his	8, 66/ 6
hearts and not your	garments	, " and so forth. Lo	8, 68/ 27
hearts and not your	garments	, and return to your	8, 214/ 22
goodly ceremonies for the	garnishing	of the service done	8, 193/ 7
Now, for the further	garnishing	of this his horrible	8, 485/ 31
were thrown down, the	gates	burned, and the children	8, 67/ 13
for all that, the	gates	of hell cannot prevail	8, 411/ 22
again; for else the	gates	of hell may prevail	8, 411/ 28
his words, that "hell	gates	shall not prevail against	8, 412/ 5
every man, that hell	gates	shall not prevail against	8, 412/ 7
again . . . but yet the	gates	of hell cannot prevail	8, 412/ 10
this faith ' the	gates	of hell shall not	8, 412/ 35
damnable lies; and to	gather	them together for to	8, 138/ 12
Luther beareth about to	gather	in his offering with	8, 206/ 20

near as I can	gather	them, by which he	8, 245/ 33
which yet we rather	gather	by reason than find	8, 277/ 27
neither can any man	gather	thereof any strange holy	8, 314/ 30
though we could not	gather	of the Scripture how	8, 316/ 10
his fellows do . . . may	gather	out of the Gospel	8, 316/ 14
have I willed to	gather	thy children together, as	8, 509/ 29
necessary that we briefly	gather	together and consider what	8, 560/ 11
Caiaphas, and Annas . . . are	gathered	together against God and	8, 136/ 27
and Annases, and are	gathered	"against Christ," saith Tyndale	8, 137/ 4
multitude, or a company	gathered	together in one, . . . as	8, 144/ 30
for, all a multitude,	gathered	together in one, of	8, 146/ 2
congregation, multitude, or company	gathered	into one . . . as a	8, 146/ 24
of a Christian company	gathered	together in God, have	8, 164/ 8
goldsmith, or silversmith, had	gathered	a company against Paul	8, 168/ 6
or that they were	gathered	for playing or fighting	8, 170/ 5
those congregations that were	gathered	together to common upon	8, 170/ 7
the congregation that was	gathered	in Ephesus against Saint	8, 170/ 37
paynims . . . saving that they	gathered	together upon a rumor	8, 171/ 1
and signifieth a sort	gathered	together into one flock	8, 171/ 19
saith that Demetrius "had	gathered	a company against Paul	8, 171/ 37
been about to have	gathered	a disme among them	8, 178/ 27
was the Church begun,	gathered	, and taught; and that	8, 226/ 12
the matter to be	gathered	by diverse folk . . . and	8, 307/ 2
Lord of Rochester hath	gathered	divers together, and rehearsed	8, 367/ 29
way that his words	gathered	out of divers of	8, 498/ 7
end, when all is	gathered	together and advised well	8, 566/ 17
heretic devised. For he	gathereth	and affirmeth upon Saint	8, 425/ 14
together, as a hen	gathereth	together her chickens, and	8, 509/ 30
the holy day --	gathering	wood on the holy	8, 74/ 32
your side, then to	gaud	and glory, and if	8, 58/ 36
that heareth what foolish	gauds	he deviseth upon it	8, 116/ 19
that longed to make	gauds	of God's Passion, or	8, 321/ 26
to its well-deserved end . . .	gave	him suddenly such a	8, 13/ 15
Pharaoh, for which God	gave	them new houses. Wherein	8, 19/ 6
life. And so he	gave	counsel unto one James	8, 20/ 5
body to death, and	gave	him yet the grace	8, 22/ 9
the goodness of God	gave	him grace to cast	8, 24/ 19
his other errors, so	gave	he him his special	8, 24/ 20
Lord, whose high goodness	gave	him such grace so	8, 24/ 23
lords spiritual and temporal . . .	gave	monition and warning to	8, 27/ 5
this fashion, if God	gave	Tyndale a commandment whereof	8, 61/ 23
holy blessing that God	gave	our first father and	8, 85/ 24
with that holy knot	gave	grace toward the keeping	8, 86/ 19
livery gown whereof I	gave	you the example, and	8, 101/ 9
well likely that God	gave	an influence of his	8, 103/ 1
man's eyes and so	gave	him his sight --	8, 103/ 13
I think that God	gave	an influence of his	8, 103/ 14
unto the taverner that	gave	him water instead of	8, 121/ 9
in his new translation	gave	it a Latin word	8, 176/ 30
but my mind more	gave	me to laugh at	8, 180/ 14

and also that God	gave	his grace therewith. And	8, 192/ 5
when he testified and	gave	witness with his Master	8, 228/ 25
man Nicholas de Lyra	gave	him warning thereof; whom	8, 232/ 16
say nay but he	gave	him good warning here	8, 232/ 19
the sacrifices which God	gave	Adam's sons were no	8, 276/ 1
Stephen (Acts 7), "He	gave	them the testament of	8, 276/ 14
in Scripture, as he	gave	Moses . . . it were not	8, 283/ 33
good. For if God	gave	them ceremonies and sacraments	8, 302/ 14
and sacraments whereof he	gave	them not the significations	8, 302/ 15
wrote of the Sacrament,	gave	the people other traditions	8, 315/ 27
But that the apostles	gave	us any blind ceremonies	8, 326/ 12
which the false Pharisees	gave	unto the Jews --	8, 342/ 33
and not obeyed . . . he	gave	them not warning only	8, 351/ 35
place of Moses (that	gave	the Law), and were	8, 351/ 38
noted that Saint Paul	gave	Timothy that warning that	8, 360/ 30
Christ at his Maundy	gave	example and commandment also	8, 375/ 26
wit, that the apostles	gave	things unto the Church	8, 380/ 7
God bade whoa and	gave	us leave to believe	8, 407/ 29
praise also that God	gave	him himself -- it	8, 469/ 20
own country. But God	gave	the victory to his	8, 483/ 1
therewith that our Savior	gave	them therefor . . . to the	8, 544/ 7
prevention was when he	gave	him the grace and	8, 546/ 22
to the devil that	gave	it to him . . . and	8, 569/ 23
so pull off their	gay	, painted visors that every	8, 33/ 14
glorious feathers from his	gay	peacock's tail that I	8, 34/ 29
good reader, with his	gay	, glorious words carry you	8, 47/ 29
his prologue with such	gay	colors of spiritual virtue	8, 48/ 11
flatter, and give some	gay	thing and promise fair	8, 56/ 17
fair" and "give them	gay	things," and so "draweth	8, 57/ 7
rattles and cockbells and	gay	golden shoes . . . and if	8, 59/ 13
at the beginning, with	gay	words of "grace" and	8, 75/ 23
living. More With these	gay	, glittering words would Tyndale	8, 112/ 10
unto all his other	gay	, glorious words he hath	8, 117/ 16
Tyndale in all his	gay	tale telleth us nothing	8, 168/ 37
he should make a	gay	confusion, if he would	8, 201/ 5
brought forth all his	gay	, painted process before . . . the	8, 229/ 8
escape away with some	gay	gloss of his own	8, 297/ 3
he to another as	gay	, and saith . . . Tyndale And	8, 305/ 4
others have thought it	gay	, Tyndale yet perceived it	8, 351/ 14
of Tyndale seem very	gay	and glorious. But when	8, 410/ 11
well examine them . . . as	gay	as the head glittereth	8, 410/ 12
that I deface his	gay	, goodly tale by mangling	8, 418/ 25
also that all his	gay	, goodly tale that he	8, 488/ 4
hath allto rayed his	gay	coat and broken both	8, 526/ 24
mocketh, and maketh a	gay	game, that Saint Peter's	8, 554/ 6
church but either to	gaze	or talk. But good	8, 162/ 21
grief that all this	gear	hitherto is but a	8, 2/ 31
words and pretty, proper	gear	, rattles and cockbells and	8, 59/ 13
holy "spiritual" sort, this	gear	is yet too gross	8, 77/ 16
tell him all this	gear	, then will he, like	8, 79/ 4

to what perfection this	gear	groweth with Tyndale. Luther	8, 88/ 17
beetle-blind. More All this	gear	is but a fardelful	8, 124/ 13
now set out their	gear	so slightly that every	8, 139/ 21
he up all this	gear	with another syllogism of	8, 345/ 23
about it, do this	gear	willingly and consent thereunto	8, 493/ 31
rising again. All this	gear	is soon done if	8, 495/ 29
fair flock of un-Christian	geese	. But yet the change	8, 171/ 27
and then may the	geese	provide the fox a	8, 221/ 28
the pope or the	general	council make, beside that	8, 15/ 13
prince or pope, or	general	council of all Christian	8, 32/ 22
Christ's church, by one	general	and common signification of	8, 77/ 7
they signify beside the	general	signification of invisible grace	8, 82/ 1
the devil by the	general	councils of all Christendom	8, 119/ 27
head under God and	general	vicar of Christ --	8, 130/ 33
but also by the	general	councils in which the	8, 131/ 7
that the name is	general	and common both to	8, 164/ 14
congregation" were a more	general	term than this word	8, 164/ 32
congregation" is a more	general	term than this word	8, 166/ 6
the name into the	general	, whereby it may not	8, 174/ 11
divideth it from the	general	. As when I say	8, 229/ 30
a common record in	general	, but a certain, special	8, 233/ 15
not a prophet in	general	, but a special prophet	8, 233/ 17
the word from its	general	signification to a more	8, 234/ 22
and the substance, in	general	, of everything necessary to	8, 257/ 12
dark, debatable terms of "	general	, "pith," and "substance," and	8, 257/ 30
we perceive (for one	general	signification of them all	8, 302/ 22
By the the councils	general	, and not by open	8, 339/ 28
shall say that the	general	councils, in their conclusions	8, 339/ 34
in divers of the	general	councils (of whom there	8, 340/ 1
stories saying that the	general	councils had no regard	8, 340/ 34
miracles done at the	general	councils -- yet, I	8, 340/ 36
miracles done at the	general	councils . . . then shall he	8, 341/ 1
he saith that the	general	councils made their determinations	8, 341/ 8
Spirit working with the	general	councils, but only the	8, 341/ 10
Almaine call for a	general	council. Now would I	8, 341/ 21
judge over all the	general	councils, and over all	8, 342/ 3
that with Scripture the	general	councils must be judged	8, 343/ 21
laid they for this	general	council of theirs? For	8, 343/ 29
church, assembled in the	general	councils; and the same	8, 344/ 5
whole Catholic Church, and	general	councils that represent that	8, 344/ 22
and of the councils	general	representing that whole Church	8, 345/ 4
nor pope, nor whole	general	council, nor all Christian	8, 354/ 33
so much as a	general	procession upon any certain	8, 354/ 35
themselves or else by	general	councils . . . the authority whereof	8, 370/ 29
Peter be his vicar	general	and head under him	8, 398/ 1
mean, as are the	general	petitions in the First	8, 507/ 17
appeareth as well in	general	, by the whole progress	8, 519/ 4
upon twain. One, a	general	signification by which it	8, 560/ 31
it false. For the	general	, Catholic church is not	8, 561/ 22
Not meaning by that	generality	that they should obey	8, 352/ 8

it is sometimes taken	generally	for all that embrace	8, 145/ 4
pertain unto the town	generally	, " "of all kinds, conditions	8, 146/ 26
pertain unto the town	generally	. . . not only be there	8, 146/ 31
such as pertained thereto	generally	-- but the Christian	8, 147/ 2
signifieth not a thing	generally	and confuse at large	8, 232/ 25
almost follow that in	generation	used only for respect	8, 85/ 31
did God continue his	generation	from Adam to Noah	8, 270/ 34
the first or second	generation	had any writing at	8, 271/ 28
one thing down from	generation	to generation by the	8, 274/ 10
down from generation to	generation	by the space of	8, 274/ 11
the pope and his	generation	. . . is verily as hard	8, 386/ 5
the "pope" and pope's "	generation	." If he mean his	8, 386/ 22
the pope and his	generation	" all the Christian nations	8, 386/ 27
the pope and his	generation	," and saith that there	8, 390/ 25
of God, ' his	generation'	-- that is to	8, 436/ 16
kept in the good	generations	the knowledge of his	8, 154/ 34
whose snakish and serpentine	generations	have evermore hitherto, when	8, 361/ 4
Scripture? Every place in	Genesis	, every place in the	8, 336/ 10
the Jews and the	Gentiles	for lack of judgment	8, 129/ 29
was unlawful among the	Gentiles	or paynims was because	8, 172/ 31
abominable sacrifice as the	Gentiles	offered unto their idols	8, 348/ 32
before thy face the	Gentiles	upon whom thou shalt	8, 348/ 37
God had taught the	Gentiles	by him. Origen expoundeth	8, 362/ 9
the Apostle of the	Gentiles	, writeth in this wise	8, 368/ 17
the Jews and the	Gentiles	, to be dedicated unto	8, 391/ 10
of the Jews and	Gentiles	, to be his church	8, 391/ 27
Christ unto paganism and	Gentility	. . . giving himself therewith not	8, 128/ 22
First Book of Euclid's	Geometry	, as that every whole	8, 507/ 18
Then have we from	George	Joye, otherwise called Cleric	8, 6/ 33
it is said, by	George	Constantine -- by whom	8, 7/ 26
to Richard Bayfield and	George	Constantine, which came over	8, 9/ 3
Psalter was translated by	George	Joye the priest, that	8, 10/ 19
be taken -- as	George	Constantine, ere he escaped	8, 17/ 5
by the manner of	George	Constantine, while he was	8, 17/ 24
you what. Of truth,	George	Constantine, after he had	8, 18/ 4
did the people of	Gerasa	which, seeing Christ's miracle	8, 422/ 31
sect now grown in	Germany	, and also for the	8, 74/ 37
and some parts of	Germany	), but that the church	8, 219/ 6
the Life of Christ,	Gerson	of the Following of	8, 36/ 30
their dumb strange holy	gestures	, with all their dumb	8, 134/ 25
thereof any strange holy	gestures	, but the plain contrary	8, 314/ 31
tradition was received holy	gestures	as the Church useth	8, 315/ 6
have the grace to	get	out again. Then have	8, 8/ 7
serve him for to	get	to heaven, which is	8, 51/ 35
the intent therewith to	get	heaven; for faith his	8, 52/ 3
love) with intent to	get	heaven the rather: to	8, 53/ 31
sedition and rebellious bloodshed,	get	up upon some hill	8, 58/ 31
well wrought . . . help to	get	remission and purchase us	8, 65/ 20
thereof any means to	get	any grace at all	8, 77/ 24
yet, lest the grace	get	out, pardie, make it	8, 86/ 1

will I do to	get	heaven with" -- the	8, 89/ 16
that preaching do not	get	no grace but by	8, 95/ 8
do not attain and	get	any grace neither by	8, 95/ 10
thereof helpeth him to	get	it -- not of	8, 98/ 17
his heresies, and to	get	thereof the vainglory to	8, 137/ 20
have a gander to	get	her with foal." For	8, 169/ 1
intent the rather to	get	heaven, or to be	8, 221/ 6
for a countenance to	get	them in credence . . . then	8, 352/ 30
thereby her subtle accuser	get	her. But she shall	8, 372/ 27
bushes ere ever he	get	out there. Wherefore when	8, 397/ 20
can do, we cannot	get	forth one inch to	8, 414/ 2
prove thereby that whoso	get	once the faith that	8, 420/ 21
he concludeth that whoso	get	once that faith can	8, 420/ 27
grace, and thereby to	get	again both wholesome hope	8, 421/ 33
prayed him courteously to	get	him quickly thence. Yet	8, 423/ 3
teacheth also that whoso	get	once the true faith	8, 426/ 1
prove you that whoso	get	once the faith which	8, 427/ 13
Tyndale doth: that whosoever	get	once the right faith	8, 428/ 33
to repent, and so	get	him his pardon. Of	8, 450/ 3
take repentance and so	get	their pardon . . . have this	8, 450/ 27
you a way to	get	out, so that ye	8, 452/ 37
he goeth about to	get	the man . . . and his	8, 470/ 10
should save them and	get	them of all their	8, 474/ 12
talk with her, and	get	her with child, and	8, 533/ 8
upon which a man	getteth	to land and saveth	8, 212/ 18
shall save him, and	getteth	him forthwith full remission	8, 377/ 14
any man that once	getteth	up thereon, he may	8, 410/ 33
And upon that he	getteth	him home dismayed, but	8, 489/ 24
the more pain, with	getting	greater grace and increase	8, 65/ 12
to come to the	getting	thereof, because God hath	8, 77/ 14
as well hope of	getting	the love of his	8, 199/ 28
deserve anything toward the	getting	of full and perfect	8, 400/ 22
obtaining of forgiveness and	getting	reward in heaven . . . except	8, 401/ 4
nor furtherance toward the	getting	of any Christian faith	8, 502/ 22
with God in the	getting	of hope or charity	8, 503/ 34
well, somewhat more in	getting	thereof than doth the	8, 504/ 6
mar; whereas in the	getting	, attaining, and receiving of	8, 504/ 9
Tyndale's disciples, toward the	getting	of the faith, to	8, 506/ 10
and that the Holy	Ghost	was within him. And	8, 15/ 30
is now the Holy	Ghost	"The Holy Ghost shall	8, 43/ 9
Holy Ghost "The Holy	Ghost	shall come and rebuke	8, 43/ 9
showing that the Holy	Ghost	at his coming should	8, 44/ 1
indeed. For the Holy	Ghost	hath not failed to	8, 44/ 6
saith that the Holy	Ghost	, the "Spirit of God	8, 47/ 9
they had the Holy	Ghost	given in them . . . and	8, 84/ 14
Son and the Holy	Ghost	, he should be saved	8, 98/ 6
were christened, the Holy	Ghost	forthwith came into them	8, 99/ 17
send also the Holy	Ghost	unto them, that should	8, 106/ 36
Tyndale's days, the Holy	Ghost	, whom himself sent, never	8, 107/ 21
and then the Holy	Ghost	have not taught that	8, 107/ 29

promised that the Holy	Ghost	should teach his church	8, 107/ 31
how had the Holy	Ghost	taught it all things	8, 107/ 32
how hath the Holy	Ghost	led the Church all	8, 108/ 3
vows, and the Holy	Ghost	hath almost this fifteen	8, 108/ 5
Father and the Holy	Ghost	both, and utterly deny	8, 117/ 36
inasmuch as the Holy	Ghost	rebuketh the world for	8, 129/ 16
well that the Holy	Ghost	, according to the words	8, 129/ 26
since that the Holy	Ghost	had not then taught	8, 132/ 23
would send the Holy	Ghost	, that should teach his	8, 150/ 18
ceremonies to the Holy	Ghost	to teach, by whom	8, 193/ 28
Son, and the Holy	Ghost	. . . and make men ween	8, 201/ 11
partners of the Holy	Ghost	, and have also tasted	8, 213/ 1
Father, Son, and Holy	Ghost	-- were Christ all	8, 236/ 24
witness of the Holy	Ghost	, where he saith unto	8, 239/ 34
said not, "The Holy	Ghost	shall write unto you	8, 258/ 15
but that the Holy	Ghost	should teach us by	8, 258/ 28
sinneth against the Holy	Ghost	, which shall never be	8, 267/ 28
taught by the Holy	Ghost	-- so pertaineth to	8, 286/ 9
Passion, that the Holy	Ghost	should come and teach	8, 312/ 30
hath pleased the Holy	Ghost	that whereas in the	8, 322/ 3
hath pleased the Holy	Ghost	and us," and so	8, 322/ 10
said not "the Holy	Ghost	shall ," but ". . . shall ." It	8, 330/ 37
to say "the Holy	Ghost	writeth," but ". . . inspireth the	8, 330/ 38
would send his Holy	Ghost	to "teach" his church	8, 331/ 8
to say "the Holy	Ghost	writeth," but ". . . inspireth the	8, 331/ 10
would send the Holy	Ghost	to come "teach" his	8, 331/ 21
shall send the Holy	Ghost	, that shall teach you	8, 331/ 36
said not, "The Holy	Ghost	shall teach some of	8, 332/ 1
epistle wrote, "The Holy	Ghost	and we have seen	8, 343/ 24
more than the Holy	Ghost	was promised by Christ	8, 344/ 24
to send the Holy	Ghost	unto the apostles only	8, 344/ 26
and that the Holy	Ghost	at his coming bore	8, 347/ 23
taught by the Holy	Ghost	. And likewise as in	8, 368/ 29
and in the Holy	Ghost	is like and equal	8, 368/ 30
inspiration of the Holy	Ghost	did institute, than the	8, 368/ 34
doctrine of the Holy	Ghost	. Which Holy Spirit even	8, 370/ 5
coming of the Holy	Ghost	from heaven, are yearly	8, 370/ 32
and by the Holy	Ghost	too, with like words	8, 375/ 16
Son and the Holy	Ghost	? How will he excuse	8, 376/ 14
partakers of the Holy	Ghost	, and have tasted also	8, 377/ 31
now, by the Holy	Ghost	that hath planted the	8, 389/ 34
believe that the Holy	Ghost	were equal with the	8, 407/ 2
Godhood of the Holy	Ghost	, with divers other necessary	8, 408/ 6
seed is the Holy	Ghost	, that keepeth a man's	8, 419/ 3
seed is the Holy	Ghost	, that keeps a man's	8, 420/ 15
God be the Holy	Ghost	, or the faith, or	8, 421/ 21
sin against the Holy	Ghost	. . . which shall, saith he	8, 426/ 14
partakers of the Holy	Ghost	, and have tasted the	8, 431/ 7
partakers of the Holy	Ghost	," and have felt the	8, 431/ 19
sinning against the Holy	Ghost	), but of weakness and	8, 460/ 11

Christ and the Holy	Ghost	be one equal God	8, 462/ 32
nor that the Holy	Ghost	is so, neither; but	8, 462/ 35
truth which the Holy	Ghost	, by Christ's promise, teacheth	8, 465/ 33
Father and the Holy	Ghost	, and the Blessed Body	8, 481/ 19
promised that the Holy	Ghost	shall teach his church	8, 483/ 33
the Son and Holy	Ghost	, and, finally, from the	8, 505/ 3
blasphemy against the Holy	Ghost	, do prove it; which	8, 568/ 20
blasphemy against the Holy	Ghost	is final impenitence, and	8, 569/ 25
promise, of the Holy	Ghost's	perpetual residence and inspiration	8, 477/ 10
somewhat show himself what	ghostly	spirit inspireth him. For	8, 75/ 21
of temptations of our	ghostly	enemy the devil, and	8, 129/ 3
unto him by his	ghostly	father . . . be not enjoined	8, 208/ 35
these things prove his	ghostly	purpose. He saith that	8, 277/ 8
water boldly upon his	ghostly	counsel now, against the	8, 319/ 28
their friends and good	ghostly	fathers, have yet lain	8, 468/ 8
me well to his	ghostly	purpose . . . and, turning the	8, 495/ 20
the mouth of his	ghostly	father upon his humble	8, 496/ 3
all, neither fleshly nor	ghostly	, in this reason of	8, 503/ 22
effectually, an inward, secret	gift	and inspiration of grace	8, 77/ 9
his wife as God's	gift	, and the woman her	8, 84/ 35
where he giveth the	gift	of faith to any	8, 97/ 29
unto that man the	gift	of such grace to	8, 97/ 30
by influence of God's	gift	over that other waters	8, 100/ 10
the cause of his	gift	, but that we should	8, 105/ 33
have knowledge of his	gift	and comfort of the	8, 105/ 34
the cause of the	gift	; whereas of truth, as	8, 105/ 37
be tokens of the	gift	. . . and God's goodness is	8, 106/ 2
the cause of the	gift	. And God hath from	8, 106/ 2
promises tokens of the	gift	. . . and yet seemeth the	8, 106/ 7
a cause of the	gift	. For the sacrament, after	8, 106/ 8
a cause of the	gift	-- at the leastwise	8, 106/ 9
have tasted the heavenly	gift	, and have been made	8, 212/ 36
have tasted that heavenly	gift	, and have been made	8, 377/ 30
have tasted the heavenly	gift	, and have been made	8, 431/ 7
taste of the celestial	gift	, and been "partakers of	8, 431/ 19
no promise of any	gift	given to man --	8, 464/ 20
actually, yet by the	gift	of God in the	8, 474/ 30
promised and given the	gift	of working miracles. Which	8, 477/ 7
angel, but by God's	gift	. . . nor could have yet	8, 486/ 20
such as by his	gift	and grace -- and	8, 497/ 33
Paul, it is the	gift	of God, and not	8, 500/ 31
that faith is the	gift	of God. Is not	8, 503/ 10
that faith is a	gift	of God? But what	8, 503/ 11
himself to receive the	gift	of God by God's	8, 503/ 12
lose and forgo the	gift	of God? Is it	8, 503/ 14
against the nature of	gift	, to be as willingly	8, 503/ 15
Tyndale call it no	gift	if himself did with	8, 503/ 17
the nature of the	gift	, or anything diminish the	8, 503/ 19
that is not the	gift	of God -- hope	8, 503/ 24
James, "Every good, perfect	gift	is from above, descending	8, 503/ 27

received, but of God's	gift	? Now shall every man	8, 503/ 31
and willingly receiveth a	gift	of another man's liberal	8, 504/ 13
faith that is the	gift	of God unto the	8, 506/ 2
because faith is the	gift	of God -- I	8, 506/ 21
hath had of the	gift	of God little wit	8, 506/ 24
deeds, nor deserve the	gift	of believing . . . yet may	8, 507/ 33
service to his other	gifts	of higher wisdom than	8, 63/ 34
obtaining of great spiritual	gifts	of God and high	8, 64/ 30
obtaining many and great	gifts	of grace. Nay saith	8, 71/ 20
and bindeth them with	gifts	and corrupteth the officers	8, 124/ 6
and hired men with	gifts	, and compelled them with	8, 135/ 19
true knowledge of God's	gifts	and graces. But Tyndale	8, 204/ 17
those be graces and	gifts	as God giveth a	8, 204/ 22
Because they be all	gifts	of God, a man	8, 504/ 1
the lips forward, and	girneth	as a dog doth	8, 198/ 1
the paynims do --	give	worship unto an idol	8, 4/ 25
doth: forbid us to	give	worship to the Very	8, 4/ 27
If ye will not	give	ear unto me, nor	8, 5/ 6
God knoweth. If God	give	him the grace to	8, 9/ 25
that Saint Polycarp must	give	him place in the	8, 13/ 3
as his leisure would	give	him leave, and as	8, 14/ 8
true Christian man, to	give	a heretic so much	8, 25/ 32
I trust therein to	give	them no great place	8, 26/ 17
I -- as to	give	men warning what mischief	8, 26/ 18
is there nobody to	give	them warning but I	8, 26/ 26
false heresies, and to	give	itself to the hearing	8, 36/ 10
have promised, if God	give	me life and grace	8, 36/ 20
your ears utterly and	give	none hearing to any	8, 38/ 18
in purgatory -- and	give	us that here live	8, 39/ 5
howsoever he receive and	give	out the doctrine of	8, 45/ 26
he saith that whoso	give	so much as a	8, 52/ 26
where he biddeth us	give	unto the poor to	8, 52/ 27
his high bounty to	give	so great a rich	8, 53/ 13
thereby take himself and	give	to others an easy	8, 55/ 8
except that God's commandment	give	us that warning --	8, 56/ 6
fair and flatter, and	give	some gay thing and	8, 56/ 17
and "promise fair" and "	give	them gay things," and	8, 57/ 7
once chide them nor	give	foul words . . . but in	8, 59/ 10
little babes untaught, and	give	them fair words and	8, 59/ 12
every gloss that they	give	themselves is the right	8, 59/ 25
should seem thereby to	give	young men warning that	8, 63/ 15
prayers and fasting, should	give	increase of his grace	8, 69/ 24
in their books they	give	thereunto. But now will	8, 77/ 36
without heaviness of heart	give	ear! Now can men	8, 78/ 19
part of these things	give	good causes and plain	8, 78/ 20
unhallowed torch that will	give	more light, and, finally	8, 79/ 1
he goeth about to	give	all our salvation to	8, 82/ 33
his heart thus to	give	it a mock instead	8, 84/ 24
preaching the promises doth	give	us a knowledge of	8, 95/ 5
grace, and doth not	give	us any effect of	8, 95/ 7

his body fast, watch,	give	alms, and pray through	8, 96/ 18
of his goodness will,	give	unto that man the	8, 97/ 30
and in mine household	give	thee meat and drink	8, 98/ 13
therein, was able to	give	health unto that good	8, 103/ 8
sometime bindeth himself to	give	. . . the other may thank	8, 105/ 25
promiseth because he will	give	. . . and would give though	8, 105/ 29
will give . . . and would	give	though he never promised	8, 105/ 30
as he determined to	give	before he promised . . . and	8, 105/ 30
of Adam ordinarily not	give	it without the sacraments	8, 106/ 4
that he would not	give	it without he made	8, 106/ 6
whereof no man can	give	a good reason as	8, 109/ 2
whereof no man can	give	a reason." Lo what	8, 109/ 27
ago), we must now	give	over, for fear lest	8, 109/ 32
men could and did	give	a good reason unto	8, 110/ 4
the sacrament; if ye	give	it other worship, ye	8, 116/ 35
as hath drunk thereof,	give	them grace to vomit	8, 119/ 35
list . . . so that they	give	the law some cause	8, 120/ 33
beseech our Lord to	give	him grace so to	8, 129/ 9
God if we would	give	such preachers, so bold	8, 140/ 1
for his painful Passion,	give	us all grace so	8, 141/ 4
very plain purpose to	give	his heresies in the	8, 144/ 3
upon us if we	give	ear to such deadly	8, 148/ 12
his great mercy to	give	that man a better	8, 148/ 13
and therefore I will	give	no reckoning why God	8, 154/ 28
write all nor I	give	the reckoning why he	8, 156/ 22
for which I dare	give	him respite till Doomsday	8, 157/ 21
disme among them and	give	it me -- Tyndale	8, 178/ 28
his English translation to	give	it that English name	8, 187/ 34
as have power to	give	them . . . they be no	8, 193/ 40
he may say there "	Give	thy neighbor drink" . . . so	8, 201/ 34
cannot prove that I	give	not the right English	8, 203/ 28
-- watch, fast, pray,	give	alms, and such other	8, 204/ 30
confusion), reason requireth to	give	every diverse respect a	8, 205/ 26
enough (so that Tyndale	give	us leave) to call	8, 211/ 9
for heresies -- to	give	them warning, that by	8, 219/ 28
all in vain to	give	them warning thereof. For	8, 219/ 35
any good work (fast,	give	alms, or other) with	8, 221/ 6
devilish heresies: if God	give	me the grace to	8, 221/ 21
Son, that came to	give	light into the dark	8, 227/ 21
in our English tongue,	give	great light unto the	8, 230/ 1
have thought good to	give	Tyndale warning of, because	8, 231/ 9
standeth, he shall sometimes	give	a sentence unable to	8, 235/ 8
all which I could	give	you examples, were it	8, 235/ 10
of a great many	give	you but one . . . in	8, 235/ 13
Church, to hear and	give	credence unto them --	8, 239/ 20
men are bound to	give	to the church of	8, 240/ 31
God intended not to	give	his New Law by	8, 256/ 33
in this point, and	give	us the like liberty	8, 257/ 35
right enough. I shall	give	you, for the more	8, 258/ 2
my part, I would	give	him none answer to	8, 260/ 5

man is bound to	give	a precise cause. But	8, 260/ 8
household servants, and yet	give	them certain, besides, by	8, 263/ 7
cause have we to	give	thanks to God . . . whose	8, 263/ 35
his father's house to	give	his brethren warning, "They	8, 274/ 34
dead men also, to	give	the world warning too	8, 275/ 6
that if God will	give	us a new article	8, 283/ 33
say but if God	give	it without Scripture, he	8, 283/ 34
word but if he	give	him his writing thereupon	8, 284/ 20
granted, that though he	give	for three halfpence three	8, 289/ 1
if I could not	give	him an answer thereto	8, 290/ 21
am I bound to	give	the reckoning why and	8, 292/ 24
fellows. And this I	give	you knowledge of . . . because	8, 301/ 19
so might he likewise	give	us if it so	8, 302/ 16
the apostles -- to	give	us knowledge that though	8, 322/ 7
rhyme, I would not	give	a rush neither for	8, 326/ 15
or his apostles should	give	unto Christ's church any	8, 329/ 35
prophet Jeremiah, "I shall	give	my law in their	8, 331/ 13
word but if he	give	it them in writing	8, 366/ 27
for which I joyfully	give	thee thanks), will now	8, 371/ 35
pain: if he will	give	credence to the Church	8, 377/ 15
if he will not	give	credence to the Church	8, 377/ 16
after other things done,	give	me time to come	8, 388/ 2
agree? Or if I	give	place to him, or	8, 389/ 29
that he therefore, to	give	his matter more light	8, 392/ 21
false, where he saith, "	Give	your superfluous substance in	8, 401/ 7
Gospel, that he shall	give	men heaven for their	8, 403/ 11
would now wed, and	give	a second faith unto	8, 403/ 34
now again exhibit and	give	your members to serve	8, 409/ 32
to quicken it and	give	it life, which therefore	8, 417/ 16
shall be fain to	give	over this . . . then will	8, 431/ 27
meant; but utterly to	give	all the world warning	8, 434/ 15
that the courage thereof	give	them occasion to sin	8, 450/ 21
at the first word,	give	me full remission of	8, 457/ 22
suffered for us, would	give	his own flesh that	8, 466/ 10
therein -- or wisely	give	up his heresies and	8, 479/ 8
believe that church, and	give	credence thereunto. Which if	8, 479/ 17
himself plainly bound to	give	credence to that church	8, 479/ 28
and, as it were,	give	his faith a fall	8, 489/ 18
he seem here to	give	man's will, in manner	8, 501/ 30
If a man would	give	Tyndale a cup of	8, 503/ 16
till God come and	give	him allthing, unawares. For	8, 504/ 2
and counsel would Tyndale	give	them? Would he not	8, 505/ 5
advise them also to	give	good alms for God's	8, 505/ 14
their own praise, but	give	the whole glory to	8, 506/ 11
God doth not ordinarily	give	into men the faith	8, 508/ 11
or evil-affectionate, so may	give	itself into the consent	8, 510/ 24
Here seemeth he to	give	as much to the	8, 510/ 33
that can preach and	give	good counsel to their	8, 513/ 38
whereunto before, they could	give	none ear, for the	8, 516/ 38
whereunto before, they would	give	none ear -- as	8, 517/ 23

and doth sometimes, peradventure,	give	more of his gracious	8, 522/ 37
Almighty's minions, though they	give	all the thank to	8, 523/ 16
enough, and always would	give	enough, to work with	8, 525/ 1
-- albeit that he	give	not unto them so	8, 526/ 31
and that God will	give	him leave to do	8, 529/ 27
faith I must needs	give	it over. Howbeit, yet	8, 535/ 3
toward us, as to	give	us leave in like	8, 537/ 19
and thereby made him	give	sentence, unawares, against himself	8, 539/ 2
before thy face, and	give	them unto one that	8, 539/ 13
I am content to	give	it over, and let	8, 552/ 26
it please him, may	give	names to, and call	8, 556/ 36
death" turn them to	give	an ear to good	8, 570/ 3
none other way to	give	him warning of them	8, 570/ 30
that God have already	given	him over forever --	8, 9/ 27
articles Tyndale hath himself	given	over at last for	8, 16/ 4
gracious remission and pardon	given	him before, and had	8, 17/ 14
albeit that God hath	given	him no house yet	8, 19/ 7
and against the prohibitions	given	him upon his abjuration	8, 22/ 11
as Christ hath also	given	us good occasion, where	8, 52/ 24
obedience by Tyndale's rule	given	them before by Tyndale's	8, 55/ 26
with laud and thank	given	"to the Lord that	8, 62/ 20
illumined their eyes and	given	them light by which	8, 62/ 23
therein, is the wisdom	given	of God, and may	8, 63/ 33
then his pain hath	given	their pain the life	8, 66/ 33
to whom they had	given	Holy Orders, and for	8, 69/ 22
such sacraments or ceremonies	given	of old by God	8, 78/ 23
than the secret grace	given	them therein -- is	8, 78/ 28
about grace to be	given	to the spiritual soul	8, 79/ 2
Passion; and so have	given	them such good counsel	8, 82/ 19
had the Holy Ghost	given	in them . . . and by	8, 84/ 14
understand to have been	given	by God according to	8, 85/ 26
them that it was	given	to; that is to	8, 85/ 27
a false, erroneous judgment	given	by Tyndale upon all	8, 86/ 34
no grace at all	given	unto children, for the	8, 95/ 35
in thee, which is	given	thee by prophecy, with	8, 99/ 21
special power nor influence	given	of God by which	8, 101/ 10
effectual influence of power	given	by God thereto at	8, 102/ 23
of the medicine is	given	unto it by the	8, 104/ 16
any influence of power	given	them by God whereby	8, 104/ 19
lust, as they have	given	to the law and	8, 120/ 34
hath authority over them	given	by God to bless	8, 127/ 25
written upon Scripture have	given	us warning that it	8, 140/ 13
now teacheth you have	given	you warning themselves --	8, 140/ 19
his Holy Spirit, and	given	them a feeling faith	8, 145/ 8
man hath such power	given	of God that he	8, 148/ 22
the credence to be	given	to the whole book	8, 155/ 18
in the same Scripture	given	us plain warning that	8, 156/ 25
suppose themselves have not	given	themselves the name. The	8, 164/ 3
being (as they be)	given	to take harm of	8, 178/ 13
in thee, which was	given	thee by prophecy, with	8, 191/ 28

Sacrament of Order is	given	him by the imposition	8, 197/ 26
unto Holy Orders is	given	with that putting-upon of	8, 197/ 29
God: as the grace	given	in the baptism, though	8, 204/ 27
hath, there shall be	given	, and he shall abound	8, 205/ 6
done at all but	given	himself a fall and	8, 227/ 25
should no credence be	given	to the Church, because	8, 229/ 5
which my Father hath	given	me to do, the	8, 241/ 27
for them, of grace	given	in them "by the	8, 253/ 25
for credence to be	given	to that point for	8, 256/ 17
when the circumcision was	given	and commanded? In the	8, 277/ 21
though God had never	given	warning by Moses that	8, 280/ 20
that in the credence	given	unto Christ, Tyndale giveth	8, 280/ 37
apostles write of grace	given	with the putting upon	8, 296/ 23
that he had grace	given	unto him by the	8, 296/ 34
that God himself had	given	us a sacrament, whatsoever	8, 307/ 13
any reward to be	given	for them in heaven	8, 324/ 30
for using the ceremonies	given	by God to Moses	8, 326/ 32
as the Law was	given	first to the children	8, 327/ 10
the sacraments and ceremonies	given	by God unto his	8, 327/ 24
also: that they have	given	us warning that they	8, 334/ 24
by Christ's promise, hath	given	unto his Church. And	8, 342/ 35
authority) have other writers	given	for their own books	8, 348/ 15
works the same charge	given	in like wise, with	8, 348/ 17
precepts which I have	given	you either by word	8, 360/ 16
And in that warning	given	to Timothy, Saint Paul	8, 361/ 12
beside that knowledge had	given	us warning thereof? But	8, 366/ 17
God, which is rather	given	to mildness than to	8, 369/ 23
book of the traditions	given	unto the Church by	8, 374/ 7
institutions") "which I have	given	you either by word	8, 374/ 17
the traditions of God	given	to his church by	8, 380/ 24
the belief and credence	given	unto the Catholic Church	8, 382/ 6
into which God hath	given	his Spirit of faith	8, 398/ 13
to wit, their faith	given	to God in their	8, 403/ 32
ye have exhibited and	given	your members to serve	8, 409/ 30
by Scripture that privilege	given	of God to every	8, 411/ 13
goodness hath made and	given	them thereunto -- if	8, 422/ 8
with the most occasion	given	unto the world unto	8, 425/ 11
any special revelation be	given	to some certain man	8, 437/ 12
Spirit that he hath	given	us." By which words	8, 442/ 21
against pride, there was	given	him the "angel of	8, 444/ 23
because the King had	given	him a pardon. Tyndale	8, 449/ 24
have after the grace	given	him to take such	8, 449/ 32
will, by great occasions	given	which carry them forth	8, 451/ 21
prick of the flesh,"	given	unto him to beat	8, 453/ 5
thither without any knowledge	given	us thereof till we	8, 463/ 11
promise of any gift	given	to man -- Tyndale	8, 464/ 20
he hath promised and	given	the gift of working	8, 477/ 7
learned it by credence	given	to the common-known church	8, 478/ 27
same church, by credence	given	thereunto, for the trust	8, 478/ 37
it is offered and	given	? If a man would	8, 503/ 16

were in such wise	given	us as we more	8, 508/ 8
manner of the faith	given	by God into the	8, 509/ 10
made me better, and	given	me the grace to	8, 523/ 23
idolatry against God were	given	by God into the	8, 524/ 31
but God had always	given	him enough, and always	8, 524/ 37
as Tyndale well rehearseth,	given	him a churlish answer	8, 530/ 17
faith" which was never	given	him, but ever kept	8, 536/ 32
his Holy Spirit, and	given	them a feeling faith	8, 561/ 1
written his law . . . and	given	them a feeling faith	8, 562/ 6
else done but only	given	us two definitions. Of	8, 567/ 20
his Holy Spirit, and	given	them a feeling faith	8, 567/ 25
liberal mind of the	giver	? In good faith, I	8, 503/ 20
man himself, while he	giveth	him the poison of	8, 28/ 6
on better again and	giveth	it grace to draw	8, 36/ 9
insensible grace that God	giveth	them into the soul	8, 77/ 32
Lo, because Saint James	giveth	the great effect to	8, 87/ 20
taken of Luther, which	giveth	to the sacrament nothing	8, 97/ 24
he saith that God	giveth	all the grace by	8, 97/ 25
but that where he	giveth	the gift of faith	8, 97/ 28
Baptism. But where God	giveth	grace by the baptism	8, 97/ 32
doors." This livery gown	giveth	him neither meat nor	8, 98/ 15
the other opinion, which	giveth	to the sacraments less	8, 104/ 28
salvation, and the promise	giveth	the knowledge of our	8, 105/ 17
so great . . . that he	giveth	not because he promiseth	8, 105/ 28
every commandment that God	giveth	. . . and according to the	8, 120/ 19
of friars' filthy "matrimony"	giveth	us so plain and	8, 139/ 35
hath heard that God	giveth	by his holy ordinance	8, 147/ 30
but the office: why	giveth	he, then, that English	8, 187/ 22
only to God, that	giveth	it. And thus answer	8, 195/ 8
for his grace and	giveth	grace for his favor	8, 203/ 10
and gifts as God	giveth	a man whereof he	8, 204/ 22
the grace that God	giveth	a man for the	8, 205/ 8
of "penance" . . . because himself	giveth	the Greek word another	8, 211/ 3
or whereas one man	giveth	other occasion of ruin	8, 216/ 10
mock," because their lightness	giveth	occasion and conjecture so	8, 217/ 14
wrestleth all alone and	giveth	himself a fall, and	8, 224/ 26
he believeth, testifieth, and	giveth	witness in his heart	8, 228/ 20
that Tyndale and Luther	giveth	to them -- which	8, 250/ 21
given unto Christ, Tyndale	giveth	so great preeminence to	8, 281/ 1
never will. But he	giveth	a charge that men	8, 348/ 12
Of whom Saint Augustine	giveth	warning that yet even	8, 352/ 25
well appear that he	giveth	Timothy this warning to	8, 360/ 27
with riddles that he	giveth	us to read in	8, 393/ 3
special point wherein Tyndale	giveth	us a glorious demonstration	8, 418/ 20
those that stand he	giveth	the counsel to beware	8, 430/ 3
these. And thereof he	giveth	us open warning in	8, 433/ 2
of their own: then	giveth	he to the sacrament	8, 475/ 4
toward God as he	giveth	God in the work	8, 501/ 31
men and elects . . . and	giveth	unto the evil people	8, 501/ 36
both the sorts), he	giveth	not the belief or	8, 507/ 25

show also that God	giveth	not ordinarily the faith	8, 509/ 25
ye may bear . . . but	giveth	with the temptation a	8, 543/ 11
them, and them he	giveth	a "feeling" faith whereby	8, 566/ 22
upon them in the	giving	them that Order: Tyndale	8, 84/ 18
upon the priest in	giving	the Sacrament of Holy	8, 127/ 33
unto paganism and Gentility . . .	giving	himself therewith not only	8, 128/ 22
lying, and also in	giving	the world warning to	8, 150/ 4
moved in the first	giving	of the name the	8, 187/ 31
that Timothy had in	giving	the same grace forth	8, 192/ 8
bare choice, without the	giving	of the Sacrament of	8, 193/ 39
ye should be saved" . . .	giving	them knowledge that though	8, 239/ 14
to signify, without any	giving	of grace . . . and therefore	8, 319/ 11
that way, in the	giving	them their belief and	8, 507/ 31
God preventeth us in	giving	. . . so prevent we him	8, 525/ 19
good man will be	glad	thereof. If he have	8, 9/ 25
be these archheretics very	glad	, and great glory they	8, 12/ 17
myself that I was	glad	to see him in	8, 20/ 22
heresies that he with	glad	heart was content to	8, 24/ 24
-- which I am	glad	to hear him say	8, 51/ 6
them faithful, and be	glad	to suffer for them	8, 123/ 14
reverence. But I am	glad	, as help me God	8, 138/ 24
believe the Gospel" (or "	glad	tidings") "that is brought	8, 212/ 3
nor telleth us no	glad	tidings, but the heaviest	8, 215/ 16
that he is yet	glad	again, on the other	8, 267/ 32
But I am very	glad	to hear him say	8, 274/ 7
nun. Now am I	glad	, yet, that he cometh	8, 395/ 8
and would have been	glad	to have had him	8, 423/ 1
of his father's anger	glad	to go to some	8, 497/ 9
and obey, be as	glad	to find them again	8, 520/ 4
-- it would have	gladdened	any good Christian heart	8, 24/ 2
and therefore doth it	gladly	. More In this obedience	8, 54/ 32
commandments and fulfill them	gladly	. Now, if he say	8, 57/ 27
always sober . . . he obeyeth	gladly	, and yet not so	8, 60/ 3
would obey the commandment	gladly	, but yet not so	8, 60/ 32
the body that he	gladly	by fasting and other	8, 71/ 38
of God, he obeyeth	gladly	. . . and yet not so	8, 73/ 16
home . . . but yet more	gladly	at church. For though	8, 162/ 24
in scorn (as he	gladly	scorneth always when he	8, 317/ 22
upon the hearing thereof,	gladly	to print in their	8, 505/ 18
or go not so	gladly	forward -- albeit that	8, 526/ 31
with the oil of	gladness	above all his fellows	8, 193/ 24
always to make a	glance	against all the merit	8, 523/ 11
false intents: one, to	glance	at man's free will	8, 527/ 20
were, but in a	glass	, and perceive and behold	8, 509/ 22
the breaking of the	glass	, and bestowing of the	8, 527/ 30
his heart by the	glass	windows of his eyes	8, 537/ 29
printed books, and made	glasses	, and shot guns, too	8, 273/ 6
as gloriously as he	glittered	in his own eye	8, 382/ 14
gay as the head	glittereth	with the pretext of	8, 410/ 12
More With these gay,	glittering	words would Tyndale so	8, 112/ 10

painted process before . . . the	glittering	whereof he hopeth should	8, 229/ 9
he had went the	glittering	thereof would have made	8, 252/ 31
received? And then what	gloriest	thou, as though thou	8, 527/ 36
burning Tyndale so gaily	glorieth	, and which hath his	8, 13/ 1
works lost. And yet	glorieth	Tyndale ungraciously in their	8, 25/ 8
the holy doctor and	glorious	martyr Saint Polycarp, the	8, 12/ 32
I trust, the most	glorious	feathers from his gay	8, 34/ 29
reader, with his gay,	glorious	words carry you so	8, 47/ 30
all his other gay,	glorious	words he hath a	8, 117/ 16
may have the more	glorious	triumph of the victory	8, 159/ 36
light of God's own	glorious	Son, that came to	8, 227/ 21
preachers were ever prophets	glorious	in doing of miracles	8, 273/ 23
were "ever prophets" and "	glorious	in doing of miracles	8, 273/ 32
his own resurrection. Which	glorious	rising of his blessed	8, 321/ 18
seem very gay and	glorious	. But when ye shall	8, 410/ 11
Tyndale giveth us a	glorious	demonstration of his excellent	8, 418/ 21
the chair of his	glorious	triumph, and most merrily	8, 559/ 22
he hath set so	gloriously	forth in the forefront	8, 226/ 8
which two points as	gloriously	as he glittered in	8, 382/ 14
Paul saith, they might "	glory	in their flesh" . . . so	8, 12/ 16
very glad, and great	glory	they take, when they	8, 12/ 17
could not abide the	glory	. He would not be	8, 14/ 4
so great cause to	glory	but that he may	8, 16/ 14
no great cause to	glory	. For though Tyndale's books	8, 16/ 36
that ever Tyndale should	glory	and boast of his	8, 19/ 29
it for a great	glory	that the man did	8, 20/ 2
no great cause to	glory	of his "martyrs" . . . when	8, 24/ 35
that they boast and	glory	when their ungracious writing	8, 27/ 37
how fain he would	glory	in the people's blood	8, 31/ 1
the defense of his	glory	. Whereas I before, in	8, 31/ 12
the great feast and	glory	of Tyndale's devilish, proud	8, 33/ 3
in his pride and	glory	for the while. But	8, 34/ 19
and reigneth in eternal	glory	. To which as he	8, 39/ 3
be oppressed of the	glory	" -- and he shall	8, 48/ 33
be not worthy the	glory	that is to come	8, 53/ 10
then to gaud and	glory	, and if it go	8, 58/ 36
end bringeth him to	glory	. . . which whoso attaineth is	8, 205/ 11
perfecteth his creature in	glory	-- yet since that	8, 205/ 20
and fruition of his	glory	into the eternal torment	8, 209/ 32
only to show the	glory	of his high spiritual	8, 227/ 24
more proof of the	glory	of God. For since	8, 268/ 36
but also to eternal	glory	, it pleased him to	8, 321/ 19
withdraw none of his	glory	, and therefore ye shall	8, 330/ 32
he came for the	glory	of God and for	8, 342/ 19
the sheep and the	glory	of Christ . . . but that	8, 352/ 22
that pertained to the	glory	of preaching the word	8, 362/ 7
elects and predestinates to	glory	, being thereunto predestinate in	8, 391/ 17
worthy to win the	glory	to come, that shall	8, 401/ 21
shall be perfected by	glory	. . . and the third is	8, 435/ 11
them to grace and	glory	, without any faith of	8, 475/ 3

but give the whole	glory	to God . . . should, I	8, 506/ 11
be not worthy the	glory	that is to come	8, 508/ 18
election of God unto	glory	and his eternal reprobation	8, 518/ 33
change from so great	glory	into so vile and	8, 540/ 34
man. For joy and	glory	whereof, he finisheth his	8, 553/ 5
and set a new	gloss	thereto that will but	8, 55/ 33
their own will . . . every	gloss	that they give themselves	8, 59/ 24
find out any false	gloss	of the commandment to	8, 60/ 25
he will, Tyndale will	gloss	his text as it	8, 79/ 6
he hath a false	gloss	. . . by which he meaneth	8, 117/ 17
nay. But all his	gloss	is, therein, that he	8, 165/ 32
and each of them	gloss	against gloss; and when	8, 266/ 31
of them gloss against	gloss	; and when the true	8, 266/ 31
away with some gay	gloss	of his own device	8, 297/ 3
And therefore Tyndale's comely	gloss	will not so substantially	8, 332/ 3
evangelists with some sleight	gloss	of their own device	8, 362/ 25
text against text, and	gloss	against gloss . . . and when	8, 389/ 28
text, and gloss against	gloss	. . . and when shall we	8, 389/ 29
then fell they to	gloss	it and say that	8, 395/ 12
and with some fond	gloss	will void the Gospel	8, 403/ 14
Which thing if Tyndale	gloss	and say that then	8, 412/ 15
me God, the best	gloss	that I can devise	8, 414/ 31
well, none of my	gloss	, because he will not	8, 415/ 6
appeareth that neither my	gloss	nor any gloss else	8, 415/ 29
my gloss nor any	gloss	else can save Tyndale's	8, 415/ 30
as well expound and	gloss	Ezekiel by Saint Paul	8, 432/ 33
the text and their	gloss	together. Christ saith (Luke	8, 553/ 11
Now put this wise	gloss	thereto, and see how	8, 553/ 15
cause why no such	gloss	needeth to those words	8, 554/ 33
at the leastwise some	gloss	there needeth. And then	8, 554/ 37
there any need . . . the	gloss	, then, that he mocketh	8, 555/ 1
better. But leaving that	gloss	, as I say, till	8, 555/ 3
the meanwhile whether any	gloss	needed or none, since	8, 555/ 4
words of Ezekiel be	glossed	by any other words	8, 432/ 36
to find out false	glosses	. . . to be open gluttons	8, 63/ 19
compel themselves, to find	glosses	to these scriptures, and	8, 101/ 15
nor make so shameless	glosses	of their own former	8, 197/ 12
of Scripture, but false	glosses	and contrary comments upon	8, 358/ 27
need to seek no	glosses	for the text that	8, 553/ 8
that would him well,	glow	for very shame that	8, 148/ 19
said unto the rich	glutton	that lay in hell	8, 274/ 33
Lazarus, and the rich	glutton	in hell. For Tyndale	8, 342/ 15
glosses . . . to be open	gluttons	without reproach -- and	8, 63/ 19
his own proud, execrable	gluttony	. And when they have	8, 163/ 6
our Savior himself to	gluttony	, covetousness, and pride, devil-worship	8, 444/ 19
calling of men from	gluttony	were not to put	8, 520/ 35
the viper would now	gnaw	out their mother's belly	8, 5/ 34
in such wise to	go	forward that we shall	8, 2/ 30
charge. But let him	go	this once, for God	8, 10/ 2
children were wont to	go	to their donet and	8, 10/ 8

accidence; but now they	go	straight to Scripture. And	8, 10/ 9
I would ye should	go	no further in the	8, 18/ 27
man armed with faith,	go	forth in your matter	8, 18/ 28
counseling the man to	go	back with the truth	8, 18/ 36
translation of the Scripture	go	out of their hand	8, 30/ 28
at my next leisure	go	further in his book	8, 33/ 29
I say, before I	go	further with Tyndale, I	8, 34/ 10
I, for all that,	go	further with young Father	8, 34/ 27
that men may lawfully	go	to lechery -- he	8, 41/ 21
remembrance thereof . . . he letteth	go	by their filthy lechery	8, 48/ 15
Friar Huessgen to them . . .	go	sometimes too far in	8, 48/ 29
glory, and if it	go	against you, and your	8, 58/ 36
you, and your party	go	to wrack, then slink	8, 58/ 37
in no wise, but	go	and tell their mother	8, 59/ 15
preachers of fleshly liberty? "	Go	and assemble," saith that	8, 67/ 30
from their filthy lechery	go	so boldly not to	8, 73/ 7
seventeen times told. But	go	me to the New	8, 80/ 19
sent his disciples to	go	forth and baptize --	8, 80/ 30
be, and bade them	go	show it and do	8, 80/ 34
Altar -- he would	go	first as near it	8, 82/ 37
be feared when we	go	hence nor penance need	8, 89/ 36
that it is so?	Go	me to Martin Luther	8, 90/ 35
promise first, and then	go	sin again upon trust	8, 91/ 3
prophet Zechariah. "There shall	go	forth," he saith, "quick	8, 100/ 14
fashion, letting the belief	go	by, he answer us	8, 107/ 36
Good Friday and said, "	Go	in pig and come	8, 121/ 5
them, but let them	go	by well and easily	8, 121/ 21
them, not every boy	go	forth and take himself	8, 121/ 37
for an apostle and	go	preach, but he cried	8, 121/ 37
God's promise, and so	go	their way and think	8, 122/ 6
for God's sake to	go	fight against the Turks	8, 123/ 3
great thank of God,	go	against them and kill	8, 123/ 22
against those that will	go	and fight against them	8, 123/ 27
a fault . . . he must	go	far above his eight	8, 136/ 15
let the devil's disour	go	. Delight not in his	8, 140/ 33
said he had liefer	go	some other way many	8, 152/ 12
all the matter hangeth,	go	nearer unto Tyndale another	8, 153/ 31
said . . . he began to	go	from his word again	8, 157/ 36
suffer his heresies to	go	forward. In the end	8, 175/ 7
it . . . namely since I	go	so bare, dancing naked	8, 175/ 23
seemed to him to	go	next the signification of	8, 184/ 33
Tyndale was born. Also,	go	me to the place	8, 185/ 8
England list now to	go	to school with Tyndale	8, 186/ 27
his and mine both,	go	far from the matter	8, 193/ 5
leaveth ever unanswered. For	go	me to his word	8, 199/ 26
he hath, he might	go	forth as he goeth	8, 204/ 21
that they will willingly	go	show themselves their own	8, 208/ 3
that all England should	go	to school with Tyndale	8, 211/ 12
the while, and first	go	prove his lies true	8, 221/ 26
say to my servant, "	Go	do me this errand	8, 229/ 33

what man he should	go	to. But when I	8, 229/ 34
But when I say, "	Go	do this errand to	8, 229/ 34
translated: I will now	go	further and show you	8, 232/ 28
But first I shall	go	forth and show you	8, 233/ 4
that I will not	go	about it. But the	8, 237/ 33
me to let him	go	so. For since our	8, 250/ 18
he doth!) let him	go	circumcise himself, and then	8, 252/ 17
mean but if he	go	about to beguile us	8, 271/ 31
But now will we	go	farther. Tyndale But in	8, 279/ 9
well first, and then	go	further in God's name	8, 279/ 28
house should fall, would	go	about to take down	8, 282/ 13
too . . . and bid us	go	prove the contrary by	8, 287/ 23
sacrament, letting the grace	go	by . . . which these men	8, 297/ 26
and how many things	go	between it and the	8, 307/ 8
good Lord, ere thou	go	, for else, be thy	8, 307/ 36
the evangelists did not	go	together by appointment to	8, 310/ 15
them how they should	go	and what they should	8, 328/ 1
the better though I	go	barefoot? What shall it	8, 328/ 18
proper signification, ere I	go	. For else, to say	8, 328/ 21
commanded the apostles to	go	and "teach" all nations	8, 332/ 18
biddeth all his apostles	go	preach and teach his	8, 332/ 28
bidden any of them	go	write his Gospel --	8, 332/ 30
Christ's word bidding them	go	preach -- he would	8, 332/ 32
his word bidding them	go	write. But now ye	8, 332/ 33
boldly deny it, and	go	nearer to prove the	8, 338/ 35
I conclude: he must	go	light a candle and	8, 345/ 8
were well worthy to	go	to the devil for	8, 354/ 29
be suffered long to	go	forward, to the peril	8, 357/ 37
or a woman to	go	bareheaded'; ' neither have	8, 369/ 31
see how far they	go	from Tyndale; and therefore	8, 374/ 1
matter though he let	go	the letter. Saint Paul	8, 374/ 24
and will bid us	go	prove him that for	8, 379/ 32
therefore will bid us	go	prove ours -- then	8, 379/ 35
out of religion and	go	wed a nun. Now	8, 395/ 7
it were sin, to	go	about any good work	8, 400/ 21
and all . . . and then	go	boldly forth with his	8, 403/ 15
of martyrs. And whosoever	go	to God, and to	8, 410/ 7
that no man may	go	to salvation by any	8, 413/ 31
church in that they	go	by confession, contrition, works	8, 413/ 35
Saint Peter confessed, we	go	to heavenward with any	8, 414/ 6
of his own, "Whosoever	go	to God by any	8, 416/ 4
so may die and	go	to the devil. is	8, 421/ 28
that a man may	go	forth in sin so	8, 433/ 32
on our part to	go	forward with his grace	8, 433/ 39
and die therein, and	go	to the devil therein	8, 440/ 23
that he could never	go	from the fire and	8, 440/ 30
time in which they	go	about to bring their	8, 447/ 2
the while that they	go	thereabout, and all the	8, 451/ 17
and he must needs	go	whom the devil driveth	8, 457/ 8
all the way they	go	, they say to God	8, 457/ 8

themselves, "Iwis, though I	go	thither with my feet	8, 457/ 9
will not agree to	go	thither with mine heart	8, 457/ 10
mankind; for so far	go	Saint Peter's words "qui	8, 464/ 12
But now let us	go	further in his words	8, 466/ 24
speak twice ere he	go	back again with him	8, 468/ 3
therefore in vain to	go	anymore about to turn	8, 469/ 28
is in vain to	go	anymore about him . . . yet	8, 470/ 4
saving that I will	go	further to show you	8, 480/ 6
water of the snow	go	into far passing heat	8, 487/ 30
the later, many temptations	go	over his heart, and	8, 489/ 12
mother, and bid her	go	take a rod and	8, 490/ 33
head and bid him	go	home and be a	8, 494/ 15
morning, and ready to	go	play the boy again	8, 497/ 2
father's anger glad to	go	to some other friends	8, 497/ 9
you, that you shall	go	forth and bring fruit	8, 498/ 20
and appointed you, to	go	and bring in fruit	8, 498/ 28
frowardness and contrary will,	go	without it: he doth	8, 504/ 5
would lead them and	go	forth with them, and	8, 505/ 24
froward may let grace	go	, and find himself cavillations	8, 508/ 31
cannot (as he saith)	go	before the wit --	8, 510/ 17
and therefore letteth grace	go	by, and willfully followeth	8, 512/ 36
then . . . then must he	go	from this word quite	8, 513/ 8
any wise, that he	go	to no shrift nor	8, 516/ 8
vain praisers, he must	go	from them by fire	8, 517/ 33
upon pain of beating	go	thread her needle, and	8, 525/ 26
little well willing to	go	forward . . . so God againward	8, 526/ 16
and stick still, or	go	not so gladly forward	8, 526/ 30
For then can I	go	no farther in that	8, 535/ 1
heresy that we now	go	about . . . in which he	8, 540/ 20
and let his heresy	go	to the devil that	8, 569/ 22
of wine and a	gobbet	of cakebread . . . and yet	8, 572/ 7
serve him for his	goblets	, his galls, and his	8, 487/ 11
And, I say, that	God	now beginneth. For I	8, 2/ 28
that fault the sooner . . .	God	shall not fail in	8, 2/ 29
heartly prayer made unto	God	kept that whole country	8, 2/ 35
accuse the church of	God	. . . calling all good Christian	8, 3/ 7
for the sake of	God	. . . and neither image as	8, 3/ 14
saint nor saint as	God	-- and this knoweth	8, 3/ 14
bore the name of	God	, either itself or the	8, 3/ 25
reputed and worshipped for	God	, robbed the reverence and	8, 3/ 26
and devout honor from	God	. Now, when Tyndale calleth	8, 3/ 27
they ween to serve	God	-- what abominable idolatry	8, 3/ 29
men ween they serve	God	with faith while they	8, 3/ 33
-- make an idol "	God	" -- it must needs	8, 3/ 38
heretics do, that call	God	the cause of all	8, 4/ 1
evil, and thereby make	God	not a vain idol	8, 4/ 1
abuse the Scripture of	God	to the color of	8, 4/ 6
that the sacraments that	God	hath ordained by his	8, 4/ 8
and Blessed Blood of	God	in the Holy Sacrament	8, 4/ 28
majesty of our Lord	God	than, all the setting	8, 4/ 31

been more spread abroad . . .	God	hath taken more deep	8, 4/ 34
no vow made to	God	can bind a man	8, 5/ 27
now that (but if	God	be her special guide	8, 7/ 10
book I shall hereafter,	God	willing, declare you. Then	8, 8/ 12
heresies afresh; whereof as	God	hath of his justice	8, 9/ 8
will further come thereon,	God	knoweth. If God give	8, 9/ 24
thereon, God knoweth. If	God	give him the grace	8, 9/ 25
truth, and thereby aggrieved	God	in such wise, that	8, 9/ 27
in such wise, that	God	have already given him	8, 9/ 27
or else that though	God	offer his grace again	8, 9/ 28
to be doubted but	God	will find a time	8, 9/ 30
go this once, for	God	shall find his time	8, 10/ 3
back again at Gravesend,	God	, considering the great labor	8, 13/ 13
Most Reverend Father in	God	the Archbishop of Canterbury	8, 13/ 26
taught the Gospel of	God	after his own mind	8, 14/ 9
was never ordained by	God	in the New Testament	8, 14/ 31
had the grace of	God	with him, and that	8, 15/ 29
What his heart was,	God	and he know, and	8, 17/ 7
by the law of	God	or man. If there	8, 18/ 30
from Pharaoh, for which	God	gave them new houses	8, 19/ 6
dispute. For albeit that	God	hath given him no	8, 19/ 7
and so I pray	God	it be; for I	8, 19/ 28
utterly belied him. But	God	, which is very Truth	8, 22/ 6
the very provision of	God	. When he came to	8, 22/ 22
opinions. But yet was	God	so good and gracious	8, 22/ 24
breast . . . and there unto	God	confessed, and asked his	8, 24/ 10
as the goodness of	God	gave him grace to	8, 24/ 19
and so I pray	God	it may. But thus	8, 24/ 34
moral virtues, was by	God	revoked from Tyndale's heresy	8, 25/ 5
likelihood, the rather because	God	would not have all	8, 25/ 7
For so help me	God	as I nothing find	8, 26/ 4
most faithful mind to	God	, nothing more effectually desireth	8, 26/ 30
and surely cured. Howbeit,	God	so worketh that sometimes	8, 27/ 29
seen. And yet hath	God	always maintained and continued	8, 28/ 36
and open wrath of	God	showed upon their false	8, 29/ 2
by the hand of	God	this year slain in	8, 29/ 6
nor the law of	God	-- till God deliver	8, 31/ 19
of God -- till	God	deliver him thereof." Now	8, 31/ 20
obey their "tyranny" till	God	deliver them thereof. And	8, 31/ 25
nor the law of	God	." And yet will I	8, 31/ 33
We must rather please	God	than man." But when	8, 31/ 37
be both odious to	God	and deadly contagious to	8, 33/ 10
my present labor . . . whereby,	God	willing, I shall so	8, 33/ 13
hang. Now shall I (	God	willing) at my next	8, 33/ 29
Frith, and touch, if	God	will, every part of	8, 34/ 28
own light. I pray	God	heartily send that young	8, 34/ 34
But as help me	God	, I find all my	8, 35/ 11
blasphemous heresies; that would	God	, after all my labor	8, 35/ 13
off Malchus' ear that	God	setteth it on better	8, 36/ 8
men to do as	God	shall like to put	8, 36/ 18

I have promised, if	God	give me life and	8, 36/ 19
that I trust in	God	it may among the	8, 38/ 34
Paul himself. But would	God	they would once rather	8, 40/ 16
that whereas he prayeth	God	send them a "fast	8, 40/ 24
such naughty games, would	God	that these men's earnest	8, 41/ 10
the Holy Scripture of	God	unto the maintenance of	8, 41/ 26
in their hearts; and	God	so taken from them	8, 42/ 19
be very service of	God	which is but a	8, 43/ 16
the true service of	God	; and that they judge	8, 43/ 17
be the law of	God	which is but a	8, 43/ 18
the true law of	God	and them that keep	8, 43/ 19
wrested the scripture of	God	and laid it against	8, 43/ 33
and laid it against	God	: so doth Tyndale here	8, 43/ 34
by the search of	God	, be he never so	8, 46/ 2
of the Spirit of	God	; but, saith he, the	8, 46/ 6
the deep secrets of	God	"; so that whatsoever God	8, 46/ 7
God"; so that whatsoever	God	commandeth him to do	8, 46/ 8
of the Spirit of	God	, because they were but	8, 46/ 24
with the Spirit of	God	." How knoweth Tyndale that	8, 46/ 26
with the Spirit of	God	? How himself understandeth his	8, 46/ 30
showed for them of	God	after their deaths. And	8, 47/ 1
were born again of	God	and new-created with his	8, 47/ 3
of the Spirit of	God	. But yet will Tyndale	8, 47/ 5
Ghost, the "Spirit of	God	, "searcheth even the deep	8, 47/ 9
the deep things of	God	, "because that unto that	8, 47/ 10
holy spirit which is	God	, there is nothing of	8, 47/ 10
there is nothing of	God	unknown: Tyndale taketh that	8, 47/ 11
the deep secrets of	God	. And with this not	8, 47/ 13
the deep secrets of	God	so far that "whatsoever	8, 47/ 16
so far that "whatsoever	God	commandeth them to do	8, 47/ 16
of the Spirit, whom	God	in many places of	8, 47/ 34
the great commandment, "Love	God	with all thine heart	8, 48/ 18
on the benefits of	God	, and so conceiveth love	8, 48/ 20
commandment of loving of	God	. . . there can lack no	8, 48/ 22
the deep secrets of	God	, and wade so far	8, 48/ 30
the deep secrets of	God	so deep that the	8, 48/ 34
wisdom and science of	God	!"). And as for that	8, 49/ 6
Tyndale saith, that "whatsoever	God	commandeth the spiritual man	8, 49/ 7
for sacrifice which beasts	God	had precisely commanded him	8, 49/ 21
eat the apple which	God	had precisely commanded her	8, 49/ 23
break the commandments of	God	; which commandments other good	8, 49/ 27
for example, lo, whereas	God	hath in Holy Scripture	8, 49/ 30
of this commandment of	God	by which every man	8, 50/ 7
with the Spirit of	God	as Luther is, and	8, 50/ 20
the great commandment, "Love	God	with all thine heart	8, 50/ 22
on the benefits of	God	, and so conceiveth love	8, 50/ 24
of our love toward	God	than Tyndale doth --	8, 50/ 26
the great benefits of	God	. . . and it is a	8, 50/ 31
to love and serve	God	neither for avoiding of	8, 51/ 1
of our love toward	God	; and surely so is	8, 51/ 9

great, excellent nature of	God	be worthy to be	8, 51/ 10
love and service toward	God	together . . . because I verily	8, 51/ 18
for us to love	God	, for the selfsame cause	8, 51/ 20
for us to serve	God	. But Tyndale agreeth that	8, 51/ 20
for us to serve	God	for his benefits which	8, 51/ 27
if we may serve	God	for his benefits to	8, 51/ 34
may use, and serve	God	therewith, to the intent	8, 52/ 2
that if we serve	God	with any other good	8, 52/ 5
we may therewith please	God	the better, or the	8, 52/ 6
is unlawful, displeasing to	God	, and plain unfaithfulness . . . forasmuch	8, 52/ 8
plain idolatry to serve	God	with any good works	8, 52/ 11
that we might please	God	the better thereby. For	8, 52/ 13
that although we serve	God	with good works wrought	8, 52/ 18
grace and help of	God	, and that our deeds	8, 52/ 34
to serve and please	God	as well and as	8, 53/ 3
tell them also that	God	would not reward our	8, 53/ 15
the end, effectually to	God	and the merits of	8, 53/ 19
is idolatry to serve	God	with any good works	8, 53/ 22
the better to please	God	therewith, and the rather	8, 53/ 23
help to heavenward serve	God	with any good work	8, 53/ 24
the same intent serve	God	with hope too: to	8, 53/ 27
not lawful to serve	God	with charity too (which	8, 53/ 30
man may lawfully love	God	and serve him with	8, 54/ 1
grant we may) serve	God	with the virtues of	8, 54/ 4
purpose, and intent serve	God	with any other virtue	8, 54/ 8
and purpose to serve	God	. Then will not Tyndale	8, 54/ 10
that we may serve	God	with love, intending thereby	8, 54/ 16
on the benefits which	God	showeth the world through	8, 54/ 31
to the benefits that	God	worketh and showeth the	8, 54/ 35
obey especially for that	God	so commandeth, and not	8, 55/ 6
his master's too. But	God	, although he will that	8, 55/ 14
rulers, and because that	God	hath so commanded. For	8, 55/ 20
thereby the vengeance of	God	upon their own heads	8, 55/ 29
neighbor is created of	God	and bought with Christ's	8, 55/ 37
well; and I pray	God	that he be one	8, 56/ 3
all other laws of	God	and understandeth the true	8, 56/ 20
he meaneth, to Almighty	God	(for if he meant	8, 57/ 11
with the Spirit of	God	, and thereby spiritual, or	8, 57/ 22
all the laws of	God	, and understand the true	8, 59/ 21
of the word of	God	, and all that all	8, 59/ 25
plain tyranny. Tyndale If	God	should command him to	8, 59/ 32
with. As here if	God	should command him to	8, 60/ 27
word and precept of	God	receiveth interpretation. But we	8, 60/ 37
except certain revelation of	God	, to take himself for	8, 61/ 5
with the Spirit of	God	that he boldly lean	8, 61/ 5
here Tyndale presupposeth if	God	would himself forbid all	8, 61/ 17
ensearch the cause why	God	would command him so	8, 61/ 20
by this fashion, if	God	gave Tyndale a commandment	8, 61/ 23
of Knowledge. For when	God	had forbidden him the	8, 61/ 29
and have thought that	God	Almighty had but played	8, 61/ 34

that fasting were of	God	ordained for none other	8, 62/ 30
by the Spirit of	God	: ordain and appoint certain	8, 62/ 32
of the church of	God	, would find very few	8, 62/ 36
hath been pleasant to	God	for other causes than	8, 63/ 26
with the things of	God	-- which is a	8, 63/ 31
the wisdom given of	God	, and may well do	8, 63/ 33
is another thing, which	God	hath always among his	8, 64/ 3
own sins . . . yet would	God	the contrary. And as	8, 64/ 11
and is pleasant unto	God	when men do for	8, 64/ 25
do for devotion to	God	not only forbear their	8, 64/ 26
great spiritual gifts of	God	and high revelations, how	8, 64/ 30
taken by commandment of	God	and his church or	8, 65/ 8
intent, and be by	God	ordained to serve us	8, 65/ 23
our offenses ourselves, that	God	thereby the rather moved	8, 65/ 25
before the face of	God	, and to do penance	8, 66/ 16
to move thereby Almighty	God	to mercy, and to	8, 66/ 17
his head; which punishment	God	, at the respect of	8, 66/ 19
fasted and prayed to	God	for this" -- that	8, 67/ 6
the face of the	God	of heaven." Lo, this	8, 67/ 16
and mourned, to move	God	to mercy. Also, the	8, 67/ 19
the great priest of	God	Eliachim saith in the	8, 67/ 20
aid and help of	God	in that great necessity	8, 67/ 27
a thing pleasant unto	God	in such wise as	8, 68/ 10
the sin crieth to	God	for mercy with voice	8, 68/ 12
also turn again to	God	, that he may take	8, 68/ 33
the prophet Jonah that	God	, seeing the Ninevites chastise	8, 68/ 36
their charge -- that	God	, for their devout prayers	8, 69/ 23
off their devotion to	God	for the fond babbling	8, 70/ 9
before the face of	God	with fasting . . . they fasted	8, 70/ 28
pain taken therein pleaseth	God	done with devotion, and	8, 71/ 19
of , as for pain-taking,	God	is no tyrant . . . and	8, 71/ 22
say not neither that	God	rejoiceth in our pain	8, 71/ 27
make us ween that	God	alone worketh all our	8, 71/ 32
But we say that	God	rejoiceth and delighteth in	8, 71/ 35
We say also that	God	rejoiceth and delighteth in	8, 72/ 3
I say that if	God	had not this delight	8, 72/ 7
is plain false that	God	doth it for necessity	8, 72/ 9
it is questionless that	God	can otherwise drive the	8, 72/ 11
of every commandment of	God	, did, in reproving the	8, 72/ 19
to the commandment of	God	, forty years uncircumcised in	8, 72/ 24
of the people under	God	, and being also the	8, 72/ 31
also the priest of	God	, dispensed with the people	8, 72/ 31
to the Body of	God	in form of bread	8, 73/ 8
hearing the word of	God	, he obeyeth gladly . . . and	8, 73/ 16
though it was of	God	instituted for man and	8, 73/ 34
the Scripture saith that	God	hath sanctified the Sabbath	8, 74/ 4
that he was very	God	. . . since that they had	8, 74/ 8
was sanctified only to	God	himself, for man's profit	8, 74/ 9
lord thereof but only	God	. A governor of people	8, 74/ 10
of the word of	God	. . . so that by the	8, 75/ 2

that the Spirit of	God	hath so many hundred	8, 75/ 27
fitters. But I pray	God	, to whom nothing is	8, 76/ 17
in their hearts, that	God	was incarnate and born	8, 76/ 27
turn again by penance . . .	God	will bring us to	8, 76/ 34
grace and aid of	God	by the merits of	8, 77/ 2
the Holy Spirit of	God	. This common signification of	8, 77/ 10
the getting thereof, because	God	hath so ordained. But	8, 77/ 14
the insensible grace that	God	giveth them into the	8, 77/ 32
not his soul . . . for	God	buildeth not so fast	8, 78/ 5
given of old by	God	unto his blessed apostles	8, 78/ 23
refuse the grace because	God	will not make him	8, 78/ 29
another . . . and then ask	God	Almighty why he would	8, 78/ 31
the spiritual soul, that	God	might as well do	8, 79/ 3
do without; and if	God	list not to make	8, 79/ 3
at naught . . . and say	God	what he will, Tyndale	8, 79/ 6
their sacrifice -- did	God	, I say, tell the	8, 79/ 19
I see not that	God	taught the people; and	8, 79/ 31
rush by all that	God	had devised, nor would	8, 80/ 6
water, why it pleased	God	to put it for	8, 80/ 28
for what proper signification	God	set the water in	8, 80/ 32
washeth and cleanseth, therefore	God	had appointed it unto	8, 80/ 36
only properties for which	God	appointed those outward signs	8, 81/ 22
the high knowledge of	God	foresaw all those properties	8, 81/ 26
calleth "charmed oil," because	God	will not show him	8, 81/ 37
they shall receive of	God	great spiritual grace therewith	8, 82/ 17
unhouseled as houseled. But,	God	be thanked, he is	8, 82/ 22
priest, he received of	God	a special grace with	8, 84/ 16
he, was ordained of	God	for an office wherein	8, 84/ 30
measurably, with thanks to	God	. If they call matrimony	8, 85/ 1
Matrimony was begun by	God	in Paradise, and which	8, 85/ 8
that holy blessing that	God	gave our first father	8, 85/ 24
have been given by	God	according to the kind	8, 85/ 26
commandment, had been toward	God	no more meritorious than	8, 85/ 33
Because," saith he, "that	God	hath none promised." "Whereby	8, 86/ 3
Scripture," say we, "that	God	hath made you a	8, 86/ 5
that to faithful folk	God	with that holy knot	8, 86/ 19
no promise made by	God	." Which argument is so	8, 87/ 8
other bodily affliction, that	God	may have the more	8, 89/ 2
unto the testament which	God	hath made in Christ's	8, 89/ 10
which he will compel	God	to obey. If we	8, 89/ 19
obey. If we love	God	-- we have a	8, 89/ 20
to win him to	God	and to nourish peace	8, 89/ 24
the great mercy of	God	. But consider the head	8, 89/ 28
a great many that	God	calleth hence ere ever	8, 93/ 7
a sacrament ordained of	God	for man's salvation, by	8, 94/ 13
man's salvation, by which	God	hath promised that he	8, 94/ 13
by the word of	God	which liveth and lasteth	8, 94/ 32
his good will begot	God	us with the word	8, 94/ 35
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coming to the water,	God	cleanseth the soul, according	8, 96/ 13

by the word of	God	which liveth and lasteth	8, 96/ 24
the living word of	God	, that liveth and lasteth	8, 96/ 26
Saint James also, that "	God	of his good will	8, 96/ 32
of truth," with which	God	hath of his good	8, 97/ 3
Christ himself . . . by whom	God	hath begotten us indeed	8, 97/ 5
Saint James were that	God	had "begotten us with	8, 97/ 11
Saint James said that	God	had "begotten us by	8, 97/ 14
used toward it? If	God	would say to Tyndale	8, 97/ 15
but he saith that	God	giveth all the grace	8, 97/ 25
believeth and teacheth that	God	hath not so bound	8, 97/ 27
without Baptism. But where	God	giveth grace by the	8, 97/ 31
preacheth not. Albeit that	God	may cure a sore	8, 97/ 36
and his trust in	God	: yet if it please	8, 98/ 1
yet if it please	God	to heal him by	8, 98/ 1
be the cause why	God	doth it . . . yet is	8, 98/ 2
kingdom of heaven --	God	set it to serve	8, 98/ 8
themselves, no more of	God	than of nature, to	8, 98/ 21
sacraments have not only	God	by his promise assistant	8, 98/ 27
the Old Law had	God	, by his promise, assistant	8, 99/ 7
as an instrument of	God	in the working thereof	8, 99/ 12
up the grace of	God	that is in thee	8, 99/ 25
that grace was by	God	infused with the receiving	8, 99/ 27
that the words of	God	spoken by the mouth	8, 99/ 30
the secret sanctification of	God	, a certain strength of	8, 100/ 24
infunding of grace is	God	himself, and that he	8, 100/ 32
of the word of	God	, and hope of salvation	8, 100/ 36
love and charity toward	God	and our neighbor, and	8, 101/ 1
places of Scripture, that	God	in the working of	8, 101/ 3
nor influence given of	God	by which it anything	8, 101/ 10
the soul -- yet	God	can make the fire	8, 101/ 21
itself a spiritual substance,	God	hath of his high	8, 102/ 7
at all but that	God	can, by more means	8, 102/ 14
this I say: that	God	may by his power	8, 102/ 21
of power given by	God	thereto at the time	8, 102/ 23
man doubteth but that	God	did the deed. Yet	8, 102/ 30
by "the angel of	God	"; and yet is it	8, 102/ 36
it well likely that	God	gave an influence of	8, 103/ 1
-- I think that	God	gave an influence of	8, 103/ 14
proved otherwise but that	God	may make the bodily	8, 104/ 3
if it may . . . since	God	hath set the sacraments	8, 104/ 6
that the power of	God	is chief, and that	8, 104/ 8
by the power of	God	-- so might he	8, 104/ 14
by the power of	God	too. Howbeit, in this	8, 104/ 17
power given them by	God	whereby they may be	8, 104/ 19
standeth in promise of	God	, and nothing in the	8, 105/ 5
truth, the promise of	God	worketh not our salvation	8, 105/ 8
do the sacraments, but	God	worketh our salvation himself	8, 105/ 9
these men always that	God	saveth us "by his	8, 105/ 18
of the gift. And	God	hath from the beginning	8, 106/ 2
maketh us. But would	God	yet that this were	8, 106/ 13

their promise made to	God	. . . and so bringeth all	8, 108/ 14
too, offered up to	God	as a holy host	8, 108/ 27
in this . . . then did	God	by his own commandment	8, 109/ 12
done abundantly enough for	God	-- yea, and deserved	8, 109/ 18
hath done enough for	God	?Yet layeth he another	8, 109/ 24
was a mediator between	God	and them; and in	8, 111/ 18
mean for us unto	God	. More By these words	8, 111/ 23
be a mean between	God	and the people, to	8, 112/ 2
up any sacrifice to	God	for the people. For	8, 112/ 2
the mercy stool of	God	-- and hath coupled	8, 112/ 5
hath coupled us unto	God	-- where we offer	8, 112/ 5
in so near to	God	, and so "coupled" with	8, 112/ 11
him, that even upon	God	Almighty's "mercy stool" we	8, 112/ 12
priest as mean between	God	and us, to offer	8, 112/ 16
up for us to	God	the holy host and	8, 112/ 17
of our heart at	God	Almighty's mercy stool . . . and	8, 112/ 26
that the "Gospel of	God	" is "plain against them	8, 113/ 32
read the Gospel of	God	. . . or else never none	8, 113/ 34
so foolishly . . . that, before	God	, a man would ween	8, 113/ 36
nor the promise of	God	: he doth untruly belie	8, 114/ 25
knoweth the contrary. Would	God	himself believed as well	8, 114/ 30
not at all, nor	God	neither. And for because	8, 115/ 30
in jesting and mocking,	God	wot, full like himself	8, 116/ 8
sect, sitting and blaspheming	God	upon their ale bench	8, 116/ 22
utterly deny all three.	God	is good Lord which	8, 118/ 1
whether there were any	God	at all, if he	8, 119/ 8
the dreggy draft whereof,	God	keep every good Christian	8, 119/ 34
the marvelous mercy of	God	, never shall there either	8, 120/ 4
about the law of	God	maketh him wonderful imaginations	8, 120/ 11
in every commandment that	God	giveth . . . and according to	8, 120/ 19
about the law of	God	maketh him wonderful imaginations	8, 120/ 25
unto the law of	God	, as we poor "worldly	8, 120/ 29
water instead of wine, "	God	thank you, Master Winer	8, 121/ 9
about the law of	God	; which thing much I	8, 121/ 18
upon the laws of	God	, nor greatly to study	8, 121/ 20
about the law of	God	. But, marry, on the	8, 121/ 23
believeth that he loveth	God	because he is ready	8, 122/ 26
that believeth better in	God	than he; whom God	8, 122/ 27
God than he; whom	God	also commandeth us to	8, 122/ 27
token of love to	God	if a man have	8, 123/ 3
it of love to	God	, for all that. For	8, 123/ 5
infidels, the enemies of	God	and them, to put	8, 123/ 8
and ordinate love to	God	, and for God to	8, 123/ 11
to God, and for	God	to his neighbor. For	8, 123/ 11
with great thank of	God	, go against them and	8, 123/ 22
Turk "believeth better in	God	" than such a Christian	8, 123/ 28
Tyndale said true (as,	God	be thanked, he lieth	8, 123/ 29
then Tyndale himself in	God	, which (as his charitable	8, 123/ 30
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fulfill the law of	God	in doing . . . but they	8, 124/ 16

have the love of	God	and their neighbor, the	8, 124/ 24
of the Charterhouse, would	God	we were no further	8, 125/ 5
unlawful superstition; among whom,	God	be thanked, we see	8, 125/ 7
be now, blessed be	God	, waxen cold enough. First	8, 125/ 31
him beware betimes, lest	God	mock him again. ought	8, 126/ 24
another man should say "	God	save him"; and so	8, 127/ 19
over them given by	God	to bless them --	8, 127/ 25
of the things which	God	commandeth: how much more	8, 129/ 22
faith . . . till now that	God	hath of his high	8, 130/ 10
his ignorance have before	God	? Were not he a	8, 130/ 15
chief spiritual head under	God	and general vicar of	8, 130/ 32
chief spiritual governor under	God	-- yet always those	8, 131/ 1
as the name of	God	-- hath ever hitherto	8, 131/ 17
their promise made to	God	, and contrary to all	8, 131/ 19
the Church ascribeth unto	God	and his Holy Spirit	8, 131/ 29
above the word of	God	; but we say boldly	8, 131/ 32
we say also that	God	by the mouth of	8, 132/ 1
good and pleasing to	God	. For then should he	8, 132/ 20
vicious and displeasing to	God	; and then were his	8, 132/ 22
consequently followeth also that	God	shall much less suffer	8, 132/ 26
good and pleasing to	God	the thing that is	8, 132/ 28
naught and odious unto	God	and damnable to itself	8, 132/ 28
by the Spirit of	God	, and his holy, secret	8, 132/ 33
to the teaching of	God	and his Holy Spirit	8, 133/ 1
now (as, blessed be	God	, he doth), here had	8, 135/ 24
their amenders and punishers	God	hath maintained and favored	8, 136/ 20
are gathered together against	God	and Christ; but yet	8, 136/ 28
black for white, and	God	for the devil and	8, 136/ 34
and the devil for	God	: then, when he weeneth	8, 136/ 35
glad, as help me	God	, on the other side	8, 138/ 24
false. But marry, now	God	hath (laud and thank	8, 139/ 15
could have excuse before	God	if we would give	8, 140/ 1
vows made before to	God	; and since that all	8, 140/ 12
in the wisdom of	God	, and so fastened in	8, 140/ 26
graciously turned again to	God	; and some were against	8, 142/ 24
hear the word" of	God	-- and, he saith	8, 144/ 22
saith, "the church of	God	or Christ taken in	8, 144/ 35
only . . . in whose hearts	God	hath written his law	8, 145/ 7
doctrine, the law of	God	, and the faith of	8, 147/ 17
age . . . hath heard that	God	giveth by his holy	8, 147/ 29
and believeth true . . . that	God	hath promised reward to	8, 147/ 34
plainly, as plainly as	God	saith it himself in	8, 148/ 1
Tyndale telleth us that	God	hath promised always to	8, 148/ 3
teacheth; and I pray	God	of his great mercy	8, 148/ 13
of the law of	God	we think as did	8, 148/ 15
fulfill the law of	God	of his own power	8, 148/ 21
such power given of	God	that he may work	8, 148/ 22
neighbor, neither honor to	God	." Those lies come in	8, 148/ 32
to it, but to	God	; and that wotteth Tyndale	8, 149/ 7
the pure word of	God	only, and prayed in	8, 149/ 14

the pure word of	God	-- I must wit	8, 149/ 15
preached the word of	God	both written and unwritten	8, 149/ 17
both the word of	God	written and unwritten --	8, 150/ 10
wit, the word of	God	written: then must we	8, 150/ 14
of any word of	God	unwritten, and took for	8, 151/ 15
Scripture the word of	God	unwritten), nor the old	8, 151/ 24
as the words of	God	unwritten, in which he	8, 151/ 26
all the words of	God	were then already written	8, 151/ 30
the bare word of	God	written in Holy Scripture	8, 151/ 33
divers things were by	God	to them and by	8, 151/ 38
book be done . . . that	God	hath taught his church	8, 153/ 28
preach many words of	God	unwritten. Now, thus I	8, 153/ 36
two things. One, that	God	hath thus done indeed	8, 154/ 25
he prove that indeed	God	hath so done --	8, 154/ 27
give no reckoning why	God	hath caused some to	8, 154/ 28
it is likely that	God	made after his fall	8, 155/ 2
this matter; for that	God	was able to keep	8, 155/ 5
of doubt, and therefore	God	hath left none unwritten	8, 155/ 11
articles of the faith,	God	was not driven thereto	8, 156/ 17
wot it well that	God	had good and great	8, 156/ 19
he can say) that	God	hath caused all his	8, 156/ 24
every necessary word which	God	hath spoken by himself	8, 157/ 27
and delivered them by	God	and his Holy Spirit	8, 158/ 29
nor be honor to	God	. But now doth all	8, 158/ 33
and ceremonies do please	God	. And they perceive and	8, 158/ 37
rewarded in heaven with	God	. And they perceive also	8, 159/ 2
aloft in devotion to	God	; and by these things	8, 159/ 4
needs be honor to	God	. And when men come	8, 159/ 6
come together to honor	God	, each of them is	8, 159/ 7
than the grace of	God	? Did not God answer	8, 159/ 17
of God? Did not	God	answer Saint Paul, when	8, 159/ 17
than the grace of	God	. . . which not only can	8, 159/ 26
as the Spirit of	God	hath taught us to	8, 159/ 30
the secret working of	God	. And surely if all	8, 161/ 2
hear the Service of	God	in the church with	8, 161/ 13
with great thank of	God	. . . though they have it	8, 161/ 14
it would do here,	God	knoweth. But as for	8, 161/ 16
sacraments, and drive out	God	and all. If Tyndale	8, 161/ 32
the part ordained of	God	to be the more	8, 163/ 24
company gathered together in	God	, have therefore, of humility	8, 164/ 8
no congregation was of	God	or of Christ. And	8, 168/ 3
devils and not to	God	, and I would not	8, 172/ 24
translateth it false . . . and	God	provideth that the scripture	8, 173/ 19
abhorrest idols, and robbest	God	of his honor" --	8, 173/ 23
away the honor from	God	, in causing him and	8, 173/ 27
images, and takest from	God	his honor." Here ye	8, 173/ 31
takest the honor from	God	; for thou wouldst have	8, 174/ 1
as "an image of	God	. "Tyndale shall, I think	8, 174/ 6
of the images of	God	Incarnate, and of his	8, 174/ 15
his fond fashion love	God	and the devil together	8, 174/ 18

to confess it to	God	and the world and	8, 175/ 16
the Holy Scripture of	God	. . . most maliciously making the	8, 175/ 35
the Blessed Word of	God	to serve him for	8, 175/ 36
have I to thank	God	of amendment. But surely	8, 177/ 11
this is untrue. For,	God	be thanked, I never	8, 177/ 12
in which Tyndale hath (	God	amend him!) with the	8, 177/ 31
prohibit the Scripture of	God	to be suffered in	8, 178/ 3
the very Scripture of	God	, until men better amend	8, 178/ 10
me every penny. But	God	forgive the man and	8, 178/ 29
too, that know well,	God	be thanked, that I	8, 178/ 31
in danger of choking (	God	save the man!) with	8, 178/ 33
ascend up and awake	God	out of his sleep	8, 179/ 11
not the Spirit of	God	, which openeth light unto	8, 179/ 14
into heaven and awake	God	Almighty out of his	8, 179/ 21
my book, I thank	God	, any such high blasphemies	8, 179/ 26
take, as help me	God	, in my poor conscience	8, 179/ 29
resist the Spirit of	God	in opening his light	8, 179/ 36
for the Spirit of	God	the spirit of the	8, 179/ 37
to the Spirit of	God	to quench the foul	8, 180/ 7
to heaven and waking	God	out of sleep, and	8, 180/ 36
more, I, but pray	God	amend him and make	8, 181/ 3
company specially consecrated unto	God	by the holy Sacrament	8, 189/ 6
a solemn process, that	God	and necessity is "lawless	8, 189/ 29
without any providence of	God	! Tyndale may make himself	8, 190/ 2
sacraments administered, but that	God	can and will well	8, 190/ 7
fallen aland alone. But	God	hath provided that his	8, 190/ 16
reader, in our Lord	God	, that he shall read	8, 190/ 35
yet the working of	God	therewith. For God hath	8, 191/ 2
of God therewith. For	God	hath caused Tyndale to	8, 191/ 2
up the grace of	God	that is in thee	8, 191/ 32
priest . . . and also that	God	gave his grace therewith	8, 192/ 5
truth is that as	God	by Moses taught his	8, 193/ 6
took them again of	God	. Now, where Tyndale argueth	8, 193/ 19
very inward-anointed Priest whom	God	had anointed "with the	8, 193/ 24
which the Spirit of	God	hath taught the church	8, 194/ 24
to say than that	God	had planted that nature	8, 195/ 3
known, but only to	God	, that giveth it. And	8, 195/ 8
own oversight. And would	God	Tyndale would do the	8, 197/ 10
that the grace of	God	appointed unto Holy Orders	8, 197/ 29
I say not "Charity	God	," or "Charity your neighbor	8, 201/ 17
your neighbor," but "Love	God	," and "Love your neighbor	8, 201/ 18
grace: , , , and . More Nay,	God	be thanked, they have	8, 204/ 15
these terms yet, and	God	forbid they should. For	8, 204/ 15
graces and gifts as	God	giveth a man whereof	8, 204/ 22
man is acceptable to	God	: as the grace given	8, 204/ 27
such other like as	God	rewardeth in heaven. Now	8, 204/ 30
no good but if	God	begin (and he is	8, 204/ 31
the grace with which	God	beginneth Gratiapraeveniens to set	8, 204/ 32
that we lacked light),	God	continueth his grace with	8, 204/ 36
with grace deserveth of	God	by God's goodness increase	8, 205/ 3

therefore the grace that	God	giveth a man for	8, 205/ 8
grace and favor of	God	: this final grace is	8, 205/ 13
that albeit that in	God	all is one grace	8, 205/ 16
to vice; and pretending	God	, they drive men to	8, 206/ 4
preach it; and unto	God	an abomination, and a	8, 206/ 13
a nun consecrated unto	God	should run out of	8, 206/ 18
that the goodness of	God	brought in that thing	8, 207/ 33
to their face. Only	God	hath brought in, with	8, 208/ 1
to the priest (whom	God	hath there appointed in	8, 208/ 4
now be thankful to	God	again, and kill the	8, 208/ 26
take patiently all that	God	layeth on my back	8, 208/ 28
themselves thankful again to	God	. I will ask Tyndale	8, 208/ 33
such holy works as	God	hath taught his Church	8, 208/ 34
enjoined unto him by	God	. If not, he taketh	8, 208/ 36
in all such commandments,	God	commandeth Tyndale and every	8, 209/ 2
his back but if	God	truss up the pack	8, 209/ 6
wit of Tyndale whether	God	do not enjoin any	8, 209/ 8
if he grant that	God	punisheth the sin notwithstanding	8, 209/ 19
of the displeasure of	God	, and of the deadliness	8, 209/ 27
withdraw our duty toward	God	, for the satisfaction of	8, 210/ 29
forgiven. And that pain	God	hath not ordained of	8, 210/ 31
they be new-regenerated to	God	, and cleansed clean and	8, 212/ 8
whose reconciliation again to	God	, our Lord hath of	8, 212/ 12
his remedy provided by	God	, if he catch hold	8, 212/ 25
and so swim . . . and	God	will help while he	8, 212/ 26
the good word of	God	and the powers of	8, 213/ 1
themselves the Son of	God	and having him in	8, 213/ 4
is not impossible to	God	-- as our Savior	8, 213/ 21
that to return to	God	and clean to be	8, 214/ 12
the Holy Spirit of	God	-- let The manner	8, 214/ 16
how to return to	God	every man consider in	8, 214/ 17
man should return to	God	again after sin: "The	8, 214/ 19
return to your Lord	God	. For he is benign	8, 214/ 23
for his reconciliation to	God	: he preacheth us no	8, 215/ 15
were reconciled again to	God	in all their whole	8, 215/ 23
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the Gospel -- what	God	hath done for me	8, 217/ 22
a man to love	God	again, when he believeth	8, 217/ 26
believeth the love that	God	hath to him, and	8, 217/ 27
that of very love	God	hath done for him	8, 217/ 28
love doth so love	God	again that of love	8, 217/ 30
to the commandments of	God	? And finally, if it	8, 218/ 5
to the commandments of	God	); and then if this	8, 218/ 8
Tyndale would call him	God	. And I made my	8, 219/ 26
not the scripture of	God	) he should not beguile	8, 219/ 30
is deadly sin before	God	and worse than idolatry	8, 221/ 7
with the vengeance of	God	and with an evil	8, 221/ 15
martyrs have died for	God	, and heretics have died	8, 221/ 17
stark devilish heresies: if	God	give me the grace	8, 221/ 21
and the word of	God	by the Spirit of	8, 222/ 20

by the Spirit of	God	taught unto his Church	8, 222/ 20
corrupteth the word of	God	and with poison infecteth	8, 222/ 21
by the Spirit of	God	every necessary truth to	8, 222/ 30
to the belief whereof	God	will have them bound	8, 222/ 30
by the word of	God	partly written and partly	8, 222/ 32
it out again against	God	and his holy sacraments	8, 223/ 20
the very church of	God	(whereof themselves be members	8, 223/ 23
that the church of	God	were some one sort	8, 223/ 24
by the word of	God	unwritten. And I said	8, 224/ 32
by the word of	God	unwritten . . . and so went	8, 225/ 1
that this word of	God	unwritten . . . is of as	8, 225/ 3
is the word of	God	written. I showed also	8, 225/ 4
taught and instructed by	God	and his Holy Spirit	8, 225/ 6
taketh its authority of	God	, that speaketh it, and	8, 225/ 11
of the word of	God	unwritten as there is	8, 225/ 13
of the word of	God	written . . . since ye know	8, 225/ 13
be the word of	God	, but by the tradition	8, 225/ 15
the blessed Spirit of	God	hath inwardly taught, teacheth	8, 225/ 19
discern the word of	God	from the word of	8, 225/ 21
for the word of	God	. . . whereby it should instead	8, 225/ 25
to be done to	God	, fall in unfaithfulness, and	8, 225/ 26
that the word of	God	unwritten is of as	8, 225/ 30
hitherto could, nor while	God	liveth in heaven and	8, 225/ 36
and the word of	God	unwritten was before the	8, 226/ 10
all the words of	God	that he would have	8, 226/ 16
and the word of	God	unwritten; whereof himself knoweth	8, 226/ 25
that the goodness of	God	causeth Tyndale to speak	8, 227/ 3
Christian nor heathen, that	God	taketh his truth or	8, 227/ 7
man, but man of	God	. And therefore this holy	8, 227/ 7
by the light of	God	, as Tyndale here confeseth	8, 227/ 10
and false traitors unto	God	-- false heretics, I	8, 228/ 29
by the word of	God	believe and wot well	8, 228/ 30
of man, but of	God	. And to the intent	8, 229/ 21
seem the word of	God	, be his books worthy	8, 230/ 35
seem the word of	God	. . . be not his books	8, 231/ 3
in the Scripture of	God	than hath Luther and	8, 232/ 21
say in speaking of	God	and Moses, "I take	8, 234/ 5
were a leader, yet	God	was the leader, that	8, 234/ 12
of man, but of	God	. . . and not that he	8, 234/ 35
that word was with	God	, and God was that	8, 235/ 19
was with God, and	God	was that word." First	8, 235/ 19
the thing, as of	God	and the Word; because	8, 235/ 23
a word nor a	god	-- as though it	8, 235/ 25
paynims -- but the	God	, and the word that	8, 235/ 27
that is the singular	God	and the singular Word	8, 235/ 27
wit, the Word of	God	. And that article is	8, 235/ 28
and therefore he calleth	God	always "the Lord," and	8, 236/ 2
say, where he translateth "	God	was the Word" . . . albeit	8, 236/ 7
-- "The Word was	God	" -- than as Tyndale	8, 236/ 17
than as Tyndale doth, "	God	was the Word" . . . likewise	8, 236/ 18

rather say "Christ was	God	" than "God was Christ	8, 236/ 19
Christ was God" than "	God	was Christ." For these	8, 236/ 19
Christ." For these words "	God	was Christ" or "God	8, 236/ 20
God was Christ" or "	God	was the Word" be	8, 236/ 20
to wit, "Christ was	God	" and "The Word was	8, 236/ 22
and "The Word was	God	." For else, understood as	8, 236/ 22
understood as it standeth, "	God	was Christ" were as	8, 236/ 23
quite out, as though	God	refused all manner witness	8, 236/ 37
from the witness of	God	. . . because he would take	8, 237/ 7
he would take from	God	the witness of all	8, 237/ 8
to the truth of	God	. Now, if he will	8, 237/ 10
be plain repugnant: that	God	receiveth some record of	8, 238/ 10
of man . . . and that	God	receiveth no record of	8, 238/ 11
be the witnesses of	God	. For though that his	8, 238/ 34
touching any need that	God	hath for himself, yet	8, 239/ 1
labor of himself (with	God	) in the captivating of	8, 239/ 8
of the word of	God	, somewhat endeavor himself toward	8, 239/ 9
by faith: it pleaseth	God	to use in this	8, 239/ 10
for a means by	God	provided by which man	8, 239/ 21
make men ween that	God	taketh no manner witness	8, 239/ 25
lived here on earth,	God	saith by the mouth	8, 240/ 3
his seal thereto that	God	is true." And what	8, 240/ 8
is a witness that	God	is true? And thus	8, 240/ 9
a good witness of	God	and his word; which	8, 240/ 17
the Holy Scripture of	God	, as well in the	8, 240/ 29
to the church of	God	, and thereby the obedience	8, 240/ 31
to the church of	God	; and that he doth	8, 240/ 32
in "the word of	God	" . . . and would thereby make	8, 241/ 5
that the word of	God	"cleanseth" man's soul from	8, 241/ 8
grace and goodness of	God	preventing men's will, with	8, 241/ 15
aid, and help of	God	working with man's will	8, 241/ 19
besides the word of	God	, the wonderful works of	8, 241/ 24
the wonderful works of	God	in doing great and	8, 241/ 24
that he had been	God	; as himself testifieth in	8, 241/ 26
that the truth of	God	dependeth not upon God's	8, 242/ 18
is not true because	God	so saith. But on	8, 242/ 23
consecution is true -- "	God	saith that whoso believe	8, 242/ 25
though the word of	God	cannot be but true	8, 243/ 1
thing were not true,	God	, that is the Truth	8, 243/ 2
the thing true that	God	speaketh . . . not because it	8, 243/ 3
and propositions by which	God	anything telleth to his	8, 243/ 7
the great Word of	God	whereby allthing is made	8, 243/ 9
made: the Son of	God	himself, one equal God	8, 243/ 10
God himself, one equal	God	with his Father and	8, 243/ 10
God's deed. For when	God	saith, "Whoso believeth and	8, 243/ 15
not be true because	God	saith it, but because	8, 243/ 18
therefore, the way that	God	hath taken from the	8, 243/ 26
such as he was . . .	God	made him do miracles	8, 243/ 35
before the people . . . as	God	caused Moses to do	8, 244/ 7
mother, and after of	God	and their mother Holy	8, 244/ 16

by the goodness of	God	to be done in	8, 244/ 28
their false churches more,	God	suffereth not at the	8, 245/ 1
nor small, neither by	God	nor devil. And this	8, 245/ 6
that the truth of	God	is justified in itself	8, 245/ 8
the very church of	God	. . . and that the doctrine	8, 245/ 17
by the Spirit of	God	. . . and that all other	8, 245/ 19
confound the Scripture . . . since	God	hath left his miracles	8, 245/ 22
the world, in that	God	would leave all those	8, 245/ 27
by the Spirit of	God	, discerneth them well enough	8, 246/ 19
hath the Spirit of	God	, according to Christ's promise	8, 246/ 23
whole doctrine. And so	God	hath done miracles since	8, 246/ 33
but Moses did, and	God	wrought wonders among them	8, 247/ 2
nothing to purpose. For	God	doth reveal his truths	8, 247/ 11
repented and changed ere	God	did any miracle for	8, 247/ 34
and so I pray	God	make them. Now, if	8, 248/ 4
the contrary but that	God	is at his liberty	8, 248/ 9
shall the Spirit of	God	-- assistant ever with	8, 248/ 14
the law made by	God	and his holy apostles	8, 248/ 20
we must indeed if	God	were not, for all	8, 248/ 26
without the Spirit of	God	assistant in his church	8, 248/ 34
have vowed chastity to	God	may run out of	8, 249/ 15
have said -- that	God	is at his liberty	8, 249/ 17
concerning the word of	God	written, the question lieth	8, 249/ 27
expositions all they that	God	hath, ever since the	8, 250/ 22
in such things as	God	seeth most need, and	8, 250/ 32
that the truth of	God	dependeth upon the multitude	8, 251/ 10
with the miracles of	God	, and taught by the	8, 251/ 12
by the Spirit of	God	. . . is set upon the	8, 251/ 12
that the miracles which	God	ever worketh and ever	8, 251/ 14
And these miracles hath	God	often wrought to the	8, 251/ 17
the true miracles of	God	done in the Catholic	8, 251/ 28
the Catholic Church of	God	false illusions of the	8, 251/ 29
in the Catholic Church	God	hath done and daily	8, 251/ 40
miracles at all. But	God	worketh his miracles in	8, 252/ 22
by the Spirit of	God	, sent to dwell with	8, 252/ 26
Church (as though that	God	, leaving his only Scripture	8, 253/ 35
the Holy Scripture of	God	from unholy writing of	8, 254/ 11
seeth miracles wrought by	God	plenteously in his Church	8, 254/ 36
been the intent of	God	to have it put	8, 256/ 26
least. But, now, since	God	intended not to give	8, 256/ 33
whereinto the Spirit of	God	leadeth us, and planteth	8, 258/ 18
here he seeth that	God	promised, not to put	8, 258/ 27
upon Scripture, which, as	God	would, he bringeth forth	8, 258/ 31
shalt honor thy Lord	God	" . . . he might, and was	8, 259/ 19
about to fall. But	God	taught other men by	8, 259/ 21
the Blessed Body of	God	, and bodily consecrate it	8, 259/ 25
presume to think, because	God	had not appointed them	8, 259/ 27
the priest and incense	God	himself . . . for which honorable	8, 259/ 31
which I see that	God	hath taught his Church	8, 260/ 6
everything that it pleaseth	God	to devise . . . though Tyndale	8, 260/ 10

consecrate. For surely, since	God	sent out only men	8, 260/ 16
but the Spirit of	God	, teaching his church, would	8, 260/ 23
himself have made unto	God	a contrary promise before	8, 261/ 14
out of Scripture of	God	, these examples suffice; and	8, 262/ 4
against the Scripture . . . because	God	hath taught and left	8, 263/ 5
against the Scripture of	God	. . . which he saith serveth	8, 263/ 22
serveth for naught if	God	bind us to believe	8, 263/ 22
to give thanks to	God	. . . whose goodness wresteth the	8, 263/ 35
cannot say but that	God	is able to do	8, 264/ 20
come to it) that	God	hath no necessity, for	8, 264/ 24
by the word of	God	unwritten . . . which word Tyndale	8, 265/ 36
was not one equal	God	with his Father. Suppose	8, 266/ 18
the plain word of	God	. And for the '	8, 267/ 1
but the word of	God	, that I lay for	8, 267/ 5
is well known to	God	. . . out of whose hand	8, 267/ 7
doubteth not but that	God	hath by him made	8, 268/ 1
himself as great a	god	as his Father, as	8, 268/ 24
with the word of	God	overcome him utterly, though	8, 268/ 33
deed -- it pleaseth	God	that for the strengthening	8, 268/ 35
of the glory of	God	. For since this evil	8, 268/ 36
I shall now call	God	to judge it himself	8, 269/ 3
side, the word of	God	unwritten may stay altogether	8, 269/ 17
in the word of	God	unwritten in their Books	8, 269/ 30
But as for heretics,	God	hath never suffered them	8, 270/ 6
which, as help me	God	, I fear be very	8, 270/ 12
work miracles alone, but	God	shall for his Church	8, 270/ 17
turn the people wrong,	God	shall not suffer the	8, 270/ 20
would ask, How did	God	continue his generation from	8, 270/ 34
such holy writing as	God	causeth to be written	8, 271/ 34
faith had first from	God	to man, and so	8, 272/ 14
the very church of	God	upon earth because of	8, 272/ 26
should there miracles of	God	continue, to show the	8, 272/ 28
show the presence of	God	, and strengthen them in	8, 272/ 29
Christ's Catholic Church. Tyndale	God	taught Adam greater things	8, 272/ 36
must also grant that	God	hath as much cure	8, 274/ 16
of each thing necessary	God	hath as well provided	8, 274/ 18
in the other that	God	always provided them so	8, 274/ 20
the true church of	God	. . . and that all the	8, 274/ 29
God's service, were by	God	illustrated and set out	8, 275/ 2
before. And thus hath	God	ever since sent holy	8, 275/ 17
misconstrue the Scripture of	God	against the mind of	8, 275/ 21
in Scripture that ever	God	suffered false miracle either	8, 275/ 30
Tyndale And beyond that,	God	wrote his testament unto	8, 275/ 35
For the sacrifices which	God	gave Adam's sons were	8, 276/ 1
of the testament of	God	; and in them they	8, 276/ 2
read the word of	God	as we do in	8, 276/ 3
Tyndale The testament which	God	made with Noah, that	8, 276/ 10
rainbow! Which rainbow whether	God	made new, to make	8, 276/ 24
were it the other . . .	God	either made it or	8, 276/ 31
from Adam to Moses,	God	taught them in sacraments	8, 277/ 9

he proveth it because	God	did so in three	8, 277/ 11
this is his argument:	God	did so thrice, ergo	8, 277/ 12
he did so always;	God	did so in three	8, 277/ 12
did so in all;	God	in sacraments taught them	8, 277/ 13
Where findeth Tyndale that	God	taught Abraham what thing	8, 277/ 15
that they should serve	God	in that manner? --	8, 277/ 26
faith and hope in	God	? And though it may	8, 277/ 32
in every prayer unto	God	, that men should love	8, 277/ 34
that men should love	God	above all things --	8, 277/ 34
the miracles. For though	God	had never given warning	8, 280/ 20
prophet -- yet except	God	had expressly said that	8, 280/ 21
make what change that	God	list to command? God's	8, 280/ 26
Christ had not been	God	(as he was), yet	8, 280/ 29
he was), yet since	God	sent him with miracles	8, 280/ 29
had he not been	God	; and incomparably better since	8, 280/ 33
better since he was	God	. Why could he not	8, 280/ 33
to the word of	God	written, above wonderful works	8, 281/ 2
above wonderful works of	God	done -- let Tyndale	8, 281/ 3
believed but promises? If	God	tell me a thing	8, 282/ 31
mad to think that	God	knoweth not many things	8, 283/ 14
he confesseth that if	God	will give us a	8, 283/ 33
then say but if	God	give it without Scripture	8, 283/ 34
that the truth of	God	do depend upon his	8, 283/ 36
by the Spirit of	God	, which leadeth the Church	8, 284/ 12
believe other truths which	God	hath revealed, and showed	8, 284/ 19
except Tyndale trust not	God	upon his word but	8, 284/ 20
is in heaven, since	God	hath taught his church	8, 284/ 23
believeth the word of	God	written than the word	8, 284/ 34
than the word of	God	unwritten -- that is	8, 284/ 35
that wrote it than	God	himself that inspired it	8, 284/ 36
Scripture were inspired of	God	, and so he believeth	8, 285/ 6
of men but of	God	? Then answer we again	8, 285/ 6
Lady were inspired of	God	. . . and therefore it helpeth	8, 285/ 8
of men but of	God	. If he ask how	8, 285/ 9
shall he know that	God	inspired the men that	8, 285/ 10
how knoweth he that	God	inspired them that wrote	8, 285/ 11
doth he know that	God	hath inspired that other	8, 285/ 25
be the word of	God	. . . teacheth him also to	8, 285/ 29
that the Spirit of	God	shall teach them all	8, 285/ 33
taught its faith by	God	and his Holy Spirit	8, 286/ 34
wotteth well also that	God	never teacheth against the	8, 286/ 36
his own part letted	God	in the sacrament to	8, 288/ 34
eyes. But I pray	God	that the sore eyes	8, 289/ 33
and that Christ was	God	and man and died	8, 290/ 30
forbore to call Christ	God	lest it should have	8, 292/ 17
by the Spirit of	God	that leadeth the Church	8, 295/ 27
Old Law were by	God	provided to be well	8, 298/ 1
mad to say that	God	did by Moses teach	8, 298/ 3
teach false in this . . .	God	had taught his people	8, 298/ 15
all their service to	God	done with those sacraments	8, 298/ 19

so wretched to ween	God	had on every side	8, 298/ 30
must needs perceive that	God	caused them to be	8, 298/ 33
any such thing as	God	commandeth, and serve him	8, 300/ 8
than Abraham knew why	God	bade him to serve	8, 300/ 10
pleasant and acceptable to	God	, and profit to man's	8, 300/ 12
very virtuous man whom	God	hath of his goodness	8, 301/ 4
understood. For else, though	God	did set things to	8, 301/ 34
do the things that	God	bade them do . . . but	8, 302/ 3
argument good. For if	God	gave them ceremonies and	8, 302/ 14
they be taught by	God	and his Spirit that	8, 302/ 24
not without thank of	God	. And so Tyndale's argument	8, 302/ 26
and well allowed with	God	. . . and yet would he	8, 305/ 16
and not holy, which	God	himself both blessed and	8, 305/ 23
is more acceptable to	God	than the work of	8, 306/ 11
the promise made unto	God	and broken -- defile	8, 306/ 17
before the face of	God	and all Christian people	8, 306/ 27
we were sure that	God	himself had given us	8, 307/ 13
else . . . but that if	God	bid you do a	8, 307/ 27
become Adam well, when	God	forbade him the Tree	8, 307/ 33
Knowledge, to have asked	God	again why he did	8, 307/ 34
wilt or no!" When	God	taught Moses the making	8, 308/ 3
to have said unto	God	, "Tell me what it	8, 308/ 5
the Chosen People of	God	in the Old Law	8, 308/ 20
all the ceremonies which	God	expressly commanded them to	8, 308/ 22
offered unto himself, as	God	put in his mind	8, 310/ 22
being thus: except that	God	beside their purpose provided	8, 310/ 26
it appeareth well that,	God	be thanked, he findeth	8, 313/ 9
by the vengeance of	God	fell among them --	8, 315/ 20
by the Spirit of	God	, and by the apostles	8, 316/ 27
cause -- as though	God	himself could find no	8, 318/ 22
otherwise use it than	God	hath taught his apostles	8, 318/ 27
some have thought that	God	ordained the water to	8, 318/ 30
one taught undoubtedly by	God	to his apostles, and	8, 319/ 4
many ceremonies commanded by	God	, whereof the people, whatsoever	8, 319/ 19
wise man that if	God	bid a man do	8, 319/ 20
though every man were	God	Almighty's fellow, Tyndale saith	8, 320/ 20
should both have served	God	on one day, that	8, 320/ 30
left the day that	God	himself appointed in the	8, 320/ 31
too . . . and which, as	God	, had made and ordained	8, 321/ 8
the Sabbath day, but	God	upon the Sabbath day	8, 321/ 10
and acceptable service of	God	. And for this is	8, 321/ 21
by the Spirit of	God	, so it may break	8, 321/ 35
to say that as	God	made it, so himself	8, 321/ 36
but the Spirit of	God	; as holy Saint Augustine	8, 322/ 1
yet the Spirit of	God	is the worker thereof	8, 322/ 8
Church neither make without	God	nor break again without	8, 322/ 13
Saturday was ordained by	God	himself to stand unchanged	8, 322/ 20
or there to honor	God	with divine service and	8, 323/ 9
by the Spirit of	God	and delivered by his	8, 323/ 37
is idolatry to serve	God	with any bodily works	8, 325/ 15

by the Spirit of	God	hath taken up any	8, 326/ 27
the ceremonies given by	God	to Moses, and by	8, 326/ 32
and ceremonies given by	God	unto his church be	8, 327/ 24
the sacraments unserved which	God	hath taught, till he	8, 327/ 29
before somewhat said . . . Almighty	God	taught many ceremonies to	8, 328/ 25
the ceremonies commanded by	God	about their departing out	8, 328/ 34
Why the vengeance of	God	put from the house	8, 329/ 2
lettuce? I know well	God	wist why he commanded	8, 329/ 5
Son of the Living	God	, that art come into	8, 329/ 18
for so strange that	God	or his apostles should	8, 329/ 35
he seeth well that	God	hath spoken to his	8, 330/ 1
of those ceremonies. But	God	hath not without our	8, 330/ 5
to show him that	God	made no promise that	8, 331/ 6
shall be taught by	God	and his Spirit, that	8, 331/ 34
people by Tradition, as	God	left it with them	8, 332/ 7
his Gospel -- Lord	God	, how solemnly Tyndale would	8, 332/ 30
neighbor as thyself, and	God	above allthing" went with	8, 333/ 3
upon this commandment "Love	God	above allthing, and thy	8, 333/ 20
truth. This argument is,	God	wot, full poor, sick	8, 333/ 27
could not write, nor	God	could not teach them	8, 334/ 1
saw that without writing,	God	could not keep the	8, 334/ 9
in Scripture . . . but if	God	have plainly spoken in	8, 335/ 10
cause why and wherefore	God	would, himself, have every	8, 335/ 22
saith . . . Tyndale Now, sir,	God	hath made his last	8, 335/ 27
till such time as	God	, upon the thing done	8, 336/ 29
times convenient and by	God	appointed thereunto, reveal it	8, 336/ 31
when it shall please	God	any such things to	8, 336/ 34
jesting and railing against	God	and all good men	8, 337/ 17
if the zeal of	God	were among men that	8, 337/ 23
Such false prophets shall	God	, as I say, send	8, 337/ 27
time may come when	God	may yet show things	8, 337/ 29
the Doom, and because	God	will not stir up	8, 338/ 4
for which he saith	God	caused it to be	8, 338/ 13
but tell us what	God	should have done if	8, 338/ 14
Tyndale proveth not that	God	hath showed him that	8, 338/ 15
he proveth not that	God	hath showed him that	8, 338/ 17
deny it him . . . since	God	hath taken more labor	8, 338/ 22
we say also that	God	hath daily stirred up	8, 338/ 25
devil, or else by	God	. And if Tyndale say	8, 339/ 5
him that then was	God	as able to keep	8, 339/ 7
that the word of	God	shall last forever, and	8, 339/ 12
of the Son of	God	, and of the matter	8, 339/ 14
clearly written but that	God	needeth as well to	8, 339/ 20
by the promise of	God	, that if that faith	8, 340/ 12
false, the Spirit that	God	sent unto his Church	8, 340/ 12
by the finger of	God	in their Christian hearts	8, 340/ 16
They saw also that	God	did miracles in his	8, 340/ 20
a preacher preach heresy,	God	hath, by the faith	8, 341/ 31
for the glory of	God	and for the show	8, 342/ 19
the true Spirit of	God	, by Christ's promise, hath	8, 342/ 34

theirs, in that that	God	ceaseth no year to	8, 346/ 17
bringeth miracles wrought by	God	in it, and for	8, 346/ 35
set to these things . . .	God	shall put upon him	8, 348/ 3
books of this prophecy . . .	God	shall take from him	8, 348/ 5
if ever it please	God	any other thing to	8, 348/ 9
he meaneth to put	God	to silence, that he	8, 348/ 10
nor saith not that	God	hath showed him that	8, 348/ 12
shalt thou do to	God	. . . and thou shalt neither	8, 348/ 24
some certain sacrifices unto	God	, the people prone to	8, 348/ 30
unto idols . . . or unto	God	some kind of such	8, 348/ 32
Thou shalt do unto	God	that thing only that	8, 348/ 34
When the Lord thy	God	shall have destroyed before	8, 348/ 36
to the Lord thy	God	. For they have done	8, 349/ 7
before the face of	God	. Now, what serve these	8, 349/ 15
to the service of	God	. Also, if that Moses	8, 349/ 25
days unto those that	God	had by Moses appointed	8, 349/ 28
very solemnly observed . . . and	God	therewith so well content	8, 349/ 32
unto the word of	God	. For we say that	8, 350/ 17
be the word of	God	, well written in Holy	8, 350/ 17
that Holy Spirit of	God	that was by Christ's	8, 350/ 28
commanded at all; though	God	allowed, assisted, and aspired	8, 351/ 6
the express precepts of	God	contained in the Scripture	8, 351/ 26
any commandment that by	God	were forbidden -- nor	8, 352/ 9
to the law of	God	, we should hear them	8, 352/ 27
laws and commandments of	God	, but were tending to	8, 354/ 18
when I shall hereafter,	God	willing, come to touch	8, 355/ 11
of the law of	God	, and saith that therefore	8, 356/ 20
and saith that therefore	God	doth teach us by	8, 356/ 21
teach the law of	God	, hear them and do	8, 356/ 23
not the pleasure of	God	: "lo," saith Barnes, "these	8, 356/ 26
but the law of	God	only." And forthwith, well	8, 356/ 28
against the word of	God	, and to the destruction	8, 356/ 33
preach the word of	God	. . . having no cause against	8, 356/ 35
against the word of	God	, nor tendeth not to	8, 357/ 13
with the word of	God	"Auferte malum ex vobismet	8, 357/ 15
preach the word of	God	having no cause against	8, 357/ 23
own malicious suspicion. Nor	God	, I doubt not, will	8, 357/ 24
until at the last,	God	caused him to be	8, 358/ 4
All scripture inspired of	God	is profitable to teach	8, 359/ 30
that the man of	God	may be perfectly instructed	8, 359/ 31
minister the word of	God	" -- and that "nothing	8, 360/ 1
heads trodden down by	God	and all good men	8, 361/ 6
thing than those that	God	hath wrought by me	8, 362/ 3
preaching the word of	God	but that God had	8, 362/ 8
of God but that	God	had fulfilled it in	8, 362/ 8
was to be taught,	God	had taught the Gentiles	8, 362/ 9
of such things as	God	had wrought by himself	8, 362/ 13
be the traditions of	God	. Whereof -- as Tyndale	8, 363/ 26
to be believed if	God	sent him both to	8, 364/ 10
also show somewhat that	God	would have done farther	8, 364/ 11

avoid it . . . but that	God	taught, and is not	8, 364/ 30
by the Spirit of	God	divers truths which no	8, 365/ 20
blessed body -- which	God	would else have had	8, 365/ 25
honor worshipped, though neither	God	nor man beside that	8, 366/ 17
not the Scripture of	God	, nor the word spoken	8, 366/ 20
is so blasphemous against	God	that he calleth it	8, 366/ 22
is it ratified of	God	, the thing that the	8, 368/ 33
yet the church of	God	, which is rather given	8, 369/ 23
these words (spoken unto	God	): "Her body was carried	8, 371/ 25
and my life, the	God	of my heart, setting	8, 371/ 34
Inspire, good Lord my	God	, inspire thy servants my	8, 372/ 33
upon the Scripture of	God	in Christ's church, and	8, 373/ 23
been lost. And undoubtedly	God	would never have suffered	8, 374/ 9
epistle is lost. But	God	is not lost, that	8, 374/ 23
by the Spirit of	God	abiding in his church	8, 375/ 35
If the Spirit of	God	governing the Church, and	8, 376/ 5
away the circumcision, which	God	had before commanded, and	8, 376/ 15
unto the world's end. "	God	proved," will Tyndale say	8, 376/ 25
the good word of	God	, and the virtues of	8, 377/ 32
part the Son of	God	, and having him as	8, 377/ 34
unto the Church by	God	. . . of which some were	8, 378/ 22
babble to the contrary . . .	God	is yet at as	8, 378/ 24
as of necessity, though	God	bid him by mouth	8, 378/ 32
hitherto deny but that	God	may reveal and man	8, 378/ 35
as the word of	God	to be believed, and	8, 379/ 13
of the Spirit of	God	-- I say that	8, 380/ 15
the traditions taught by	God	and his apostles by	8, 380/ 16
not the traditions of	God	given to his church	8, 380/ 24
And I say that	God	by his word unwritten	8, 380/ 26
the very Word of	God	unwritten -- that is	8, 380/ 33
far forth . . . that whereas	God	worketh miracles in his	8, 381/ 11
taught, and also that	God	ordained his apostles for	8, 381/ 19
and refuse all that	God	hath taught his church	8, 381/ 37
And now shall I (	God	willing) in my Fourth	8, 382/ 17
very well known to	God	: to this -- besides	8, 387/ 26
forth unto them when	God	shall, after other things	8, 388/ 1
while he liveth: that	God	had then left every	8, 388/ 5
not fail, and that	God	would be with them	8, 389/ 3
in the mercy of	God	. . . feeling in their hearts	8, 390/ 11
in their hearts that	God	for Christ's sake loveth	8, 390/ 11
the merciful truth of	God	the Father, which cannot	8, 390/ 17
prescience and purpose of	God	before the creation of	8, 391/ 18
the true doctrine of	God	. . . no more than a	8, 393/ 33
the true Scripture of	God	. And therefore is this	8, 393/ 34
any reward meriteth toward	God	. . . or, finally, that any	8, 394/ 23
the plain words of	God	-- not unwritten, which	8, 395/ 17
of the word of	God	." But thereto I say	8, 396/ 7
that there is by	God	provided and left some	8, 396/ 15
the church with whom	God	promised to leave his	8, 396/ 37
the Holy Spirit of	God	that "maketh them of	8, 398/ 6

in the house of	God	" by leading them into	8, 398/ 7
is it into which	God	hath given his Spirit	8, 398/ 13
the true word of	God	, written or unwritten, from	8, 398/ 27
of the Scripture of	God	, as far forth as	8, 398/ 28
never so much in	God	, and have after never	8, 399/ 18
the merciful truth of	God	the Father, which cannot	8, 399/ 31
the liberal goodness of	God	, that listeth so highly	8, 400/ 9
except the Scripture of	God	be false, when it	8, 401/ 4
the great goodness of	God	? No fiery charity, though	8, 401/ 17
the liberal goodness of	God	. For as Saint Paul	8, 401/ 19
deep, secret sight of	God	that they were unworthy	8, 401/ 31
here teacheth us: that	God	will save such as	8, 401/ 35
but the goodness of	God	which caused him so	8, 402/ 7
made the sons of	God	, and obtain forgiveness of	8, 402/ 20
from the wrath of	God	unto his love and	8, 402/ 22
of the household of	God	. And this faith is	8, 402/ 27
thank of them to	God	, by whose help and	8, 403/ 3
the good nature of	God	being more ready to	8, 403/ 8
their faith given to	God	in their vow of	8, 403/ 32
Son of the Living	God	, that art come into	8, 404/ 4
Son of the Living	God	, that art come into	8, 404/ 13
Son of the Living	God	, was come into the	8, 406/ 11
after the sight of	God	and joy of heaven	8, 406/ 20
the merciful anger of	God	driveth them not down	8, 406/ 24
of such things as	God	hath revealed and made	8, 407/ 27
us at what time	God	bade whoa and gave	8, 407/ 29
Son of the Living	God	. . . did confess the very	8, 408/ 9
the church goeth unto	God	, and unto the inheritance	8, 410/ 4
And whosoever go to	God	, and to forgiveness of	8, 410/ 7
that privilege given of	God	to every man that	8, 411/ 13
of Christ goeth unto	God	, and unto the inheritance	8, 413/ 23
And whosoever goeth unto	God	, and forgiveness of sins	8, 413/ 26
Son of the Living	God	, it cannot be but	8, 414/ 26
this, as help me	God	, the best gloss that	8, 414/ 31
the miracles wrought by	God	in his church since	8, 415/ 21
own, "Whosoever go to	God	by any other way	8, 416/ 4
before, and hopeth that	God	shall either reward him	8, 416/ 9
in the Spirit of	God	so fast in his	8, 417/ 24
Altar is dishonor to	God	; and that there is	8, 417/ 36
I said, born of	God	. Now, he that is	8, 418/ 33
that is born of	God	cannot sin, for "his	8, 418/ 33
he is born of	God	" (1 Jn 3). Which	8, 419/ 2
toward the law of	God	, on our repentance and	8, 419/ 15
off the yoke of	God	from our necks, neither	8, 419/ 25
we be born of	God	. Now, he that is	8, 420/ 12
that is born of	God	cannot sin, "for his	8, 420/ 12
he is born of	God	" the third chapter of	8, 420/ 14
we be born of	God	. The second is that	8, 420/ 23
whoso is born of	God	hath the seed of	8, 420/ 24
hath the seed of	God	in him. The third	8, 420/ 24

have the seed of	God	in him cannot sin	8, 420/ 25
we be born of	God	. And therein dare we	8, 420/ 30
we be born of	God	, as he now saith	8, 420/ 31
be born of only	God	-- as he falsely	8, 420/ 33
we be born of	God	and become his children	8, 420/ 35
were therefore born of	God	by only faith. As	8, 421/ 1
we be born of	God	by faith. His second	8, 421/ 17
man being born of	God	hath the "seed of	8, 421/ 18
hath the "seed of	God	" dwelling in him. I	8, 421/ 19
whether the "seed of	God	" that dwelleth in the	8, 421/ 20
in the children of	God	be the Holy Ghost	8, 421/ 20
or the grace of	God	. . . nor in what wise	8, 421/ 21
nor in what wise	God	and his Holy Spirit	8, 421/ 21
occasion of returning to	God	at his calling again	8, 421/ 31
refuse the grace of	God	, if he will . . . as	8, 421/ 37
hell as long as	God	dwelleth in heaven. Now	8, 422/ 2
if the "seed" of	God	in the Christian man	8, 422/ 3
of reason working with	God	for their poor part	8, 422/ 6
with the instrument that	God	of his only goodness	8, 422/ 8
by the "seed" of	God	that the Spirit of	8, 422/ 16
that the Spirit of	God	dwelleth in the Christian	8, 422/ 16
which the Spirit of	God	dwelleth with the faithful	8, 422/ 24
him quickly thence. Yet	God	, when man hath put	8, 423/ 5
the man die ere	God	come in again, God	8, 423/ 7
God come in again,	God	shall of justice for	8, 423/ 7
when he hath expelled	God	out of his heart	8, 423/ 14
of the pyx) that	God	shall justly, for the	8, 423/ 20
have the seed of	God	dwelling in him cannot	8, 424/ 7
hath the seed of	God	dwelling in him. For	8, 424/ 34
and most repugnant unto	God	, and that in his	8, 425/ 9
error to believe that	God	hath ordained any punishment	8, 425/ 30
against the justice of	God	-- I refer it	8, 426/ 5
that is born of	God	doth not sin, for	8, 427/ 17
he is born of	God	. In the understanding of	8, 427/ 18
to be "born of	God	" is in the Scripture	8, 427/ 21
be the child of	God	. . . and to be "born	8, 427/ 22
to be "born" of	God	, or to be the	8, 427/ 25
be the "children" of	God	, is not meant to	8, 427/ 25
be the children of	God	, say I. And when	8, 428/ 11
be the children of	God	, and be become the	8, 428/ 12
they be born of	God	again by grace through	8, 428/ 13
become the children of	God	again. And in whichsoever	8, 428/ 14
either the child of	God	in his church of	8, 428/ 17
hath the seed of	God	, the Spirit of God	8, 428/ 24
God, the Spirit of	God	, in him. And because	8, 428/ 24
hath the Spirit of	God	in him . . . therefore, he	8, 428/ 25
of Ephesus . . . whom whereas	God	praised for many great	8, 429/ 16
before the face of	God	. . . may yet by declining	8, 429/ 28
low at last that	God	shall reject him and	8, 429/ 30
this might not be . . .	God	would not tell him	8, 429/ 32

only born again of	God	by faith, and that	8, 430/ 27
the good word of	God	and the powers of	8, 431/ 8
again the Son of	God	, and have him in	8, 431/ 11
of the "word of	God	" . . . Saint Paul here speaketh	8, 431/ 14
the "good word of	God	." And whereas Tyndale speaketh	8, 431/ 15
the "good word of	God	," and of the "powers	8, 431/ 20
will, saith the Lord	God	, that the wicked man	8, 432/ 10
destroyed at once. For	God	here, by the mouth	8, 432/ 18
by the word of	God	, in this one holy	8, 432/ 29
they be spoken by	God	himself . . . but that his	8, 432/ 37
may be sure that	God	offereth grace and will	8, 433/ 37
that while born of	God	, and be God's children	8, 434/ 19
they the seed of	God	and be born of	8, 434/ 21
And the Son of	God	," saith Saint John, "came	8, 434/ 29
that is born of	God	" (that is to say	8, 434/ 31
because the seed of	God	abideth in him; and	8, 434/ 32
he is born of	God	and is God's child	8, 434/ 34
to be born of	God	and to be God's	8, 434/ 35
be the children of	God	and the children of	8, 434/ 38
be the children of	God	and who the children	8, 434/ 39
not the child of	God	; nor he that loveth	8, 434/ 40
that the child of	God	cannot sin, because he	8, 435/ 4
hath the "seed of	God	" abiding in him: here	8, 435/ 5
called the "seed of	God	," whether he meant thereby	8, 435/ 8
or the Spirit of	God	. Of which three the	8, 435/ 9
is the child of	God	: yet whensoever he falleth	8, 435/ 14
nor the seed of	God	abiding in him: yet	8, 435/ 22
thereby is born of	God	, and thereby hath the	8, 435/ 24
hath the seed of	God	in him, may sin	8, 435/ 24
lose the seed of	God	. For he cannot lose	8, 435/ 25
And the seed of	God	once being in him	8, 435/ 26
that is born of	God	' cannot sin, because	8, 435/ 32
hath the seed of	God	abiding in him.'	8, 435/ 33
man once born of	God	, to prove that he	8, 436/ 1
from the love of	God	into malice . . . he should	8, 436/ 3
because the seed of	God	is in that angel	8, 436/ 5
doth the seed of	God	once entered with the	8, 436/ 7
whoso is born of	God	' cannot sin,'	8, 436/ 13
he is born of	God	, ' and ' because	8, 436/ 13
hath the seed of	God	abiding in him.'	8, 436/ 14
which is born of	God	, ' his generation' --	8, 436/ 15
his being born of	God	by the seed of	8, 436/ 16
by the seed of	God	, whereby he is begotten	8, 436/ 17
begotten and born of	God	-- ' doth preserve	8, 436/ 18
that stood still with	God	in the devils' fall	8, 436/ 28
nor do anything whereof	God	will command them the	8, 436/ 30
by the word of	God	taught unto his church	8, 436/ 32
men and children of	God	may fall into deadly	8, 437/ 4
made the children of	God	again. Many texts also	8, 437/ 7
many virtuous children of	God	that have fallen from	8, 437/ 15

from the child of	God	and from a holy	8, 437/ 17
into the traitor of	God	and child of the	8, 437/ 18
the good children of	God	once, at such time	8, 437/ 23
and promise made to	God	, and running out in	8, 437/ 26
expelled the seed of	God	out of their hearts	8, 437/ 31
and pray, both, that	God	may amend them all	8, 438/ 1
lie there now blaspheming	God	, and are his unchangeable	8, 438/ 6
because the seed of	God	is once in him	8, 438/ 12
because the seed of	God	was once within them	8, 438/ 18
that the child of	God	"cannot" sin, meaning not	8, 438/ 24
that is born of	God	sinneth not, for he	8, 439/ 9
hath the seed of	God	in him; and therefore	8, 439/ 10
he is born of	God	" -- he meant, I	8, 439/ 11
hath the seed of	God	in him; for he	8, 439/ 16
hath the seed of	God	in him once." To	8, 439/ 18
once the "seed of	God	" in him, but well	8, 439/ 30
keepeth that "seed of	God	" (whether Saint John took	8, 439/ 32
or the Spirit of	God	) and cleaveth thereunto, so	8, 439/ 34
is once born of	God	neither shall sin after	8, 440/ 1
because the seed of	God	is in him able	8, 440/ 2
while the seed of	God	is in the man	8, 440/ 13
because the seed of	God	being in him doth	8, 440/ 13
hath the seed of	God	in him, and therefore	8, 440/ 19
expel the seed of	God	, and reject his grace	8, 440/ 21
have the seed of	God	in him cannot sin	8, 440/ 26
have the seed of	God	in him cannot sin	8, 440/ 32
that the seed of	God	once had in a	8, 441/ 5
hope, no love of	God	and their neighbor, could	8, 441/ 19
is the Son of	God	dwelleth in him and	8, 441/ 21
who be children of	God	, and who children of	8, 441/ 25
righteous is not of	God	." And saith also, "Little	8, 441/ 26
that the children of	God	and the children of	8, 441/ 32
be the children of	God	still, and never become	8, 441/ 39
deeds the children of	God	and the children of	8, 442/ 7
deed-doing, the children of	God	or the devil. And	8, 442/ 12
faith" the Spirit of	God	in such a special	8, 442/ 14
God's commandments, in him	God	dwelleth. And by that	8, 442/ 19
against the commandment of	God	, which hath in Holy	8, 442/ 26
the sure children of	God	, that, because of the	8, 442/ 35
faith is born of	God	, and thereby hath the	8, 443/ 7
hath the seed of	God	in him, which preserveth	8, 443/ 8
is born again of	God	and hath his Spirit	8, 443/ 30
toward the law of	God	, on our repentance and	8, 444/ 34
off the yoke of	God	from our necks, neither	8, 445/ 6
toward the law of	God	, and on our repentance	8, 445/ 25
and is forgiven of	God	through the promises of	8, 445/ 37
to the law of	God	, and unto our repentance	8, 446/ 8
toward the law of	God	" that even still in	8, 447/ 1
they the law of	God	still with their heart	8, 447/ 3
off the yoke of	God	from our necks, neither	8, 447/ 6

they be born of	God	by the right faith	8, 447/ 13
Christ, the Son of	God	and our Redeemer), and	8, 447/ 15
in their hearts by	God	. . . which he calleth hereafter	8, 447/ 18
themselves to believe in	God	, and put their whole	8, 447/ 20
trust of salvation in	God	by the Passion of	8, 447/ 21
and be sure that	God	loveth them, and that	8, 447/ 22
faith be born of	God	, and that therefore they	8, 447/ 25
have the Spirit of	God	in them, by reason	8, 447/ 25
toward the law of	God	. And when they have	8, 447/ 34
off the yoke of	God	off their necks . . . nor	8, 447/ 35
they clean assoiled of	God	, both from sin and	8, 447/ 39
not so born of	God	by such a feeling	8, 448/ 6
received the seed of	God	in him as they	8, 448/ 7
in them because that	God	doth afterward, upon their	8, 449/ 4
sinneth deadly. For else	God	did not pardon him	8, 449/ 11
and by and by	God	forgiveth us the death	8, 449/ 18
they be born of	God	, and that they have	8, 449/ 35
unthrifths. But as for	God	, though he have made	8, 450/ 9
be the cause that	God	shall clearly withdraw it	8, 450/ 22
the contrary stirring of	God	and his good angel	8, 451/ 35
through the grace of	God	working with them --	8, 452/ 2
Which willful falling from	God	and his grace, unto	8, 452/ 19
such horrible deeds. For	God	hath promised, as in	8, 452/ 33
never so suffer them. "	God	is faithful," saith Saint	8, 452/ 34
thrice to cry to	God	to take it away	8, 453/ 6
again alone. And if	God	lift them up, as	8, 454/ 31
not that after that	God	hath gotten him up	8, 455/ 3
off the yoke of	God	from their necks." These	8, 455/ 10
off the yoke of	God	from their necks --	8, 455/ 13
to the love of	God	, and that they had	8, 455/ 16
those horrible deeds which	God	hath upon pain of	8, 455/ 19
if they would, since	God	never useth to deny	8, 455/ 22
off the yoke of	God	for the while . . . as	8, 455/ 28
that he hath offended	God	, which grieveth him for	8, 456/ 9
done against his will . . .	God	was not angry with	8, 456/ 14
to the law of	God	" breaketh out of their	8, 456/ 31
were the members of	God	, and make them, as	8, 456/ 32
fathers born again of	God	and the Spirit, they	8, 457/ 4
go, they say to	God	and themselves, "Iwis, though	8, 457/ 8
toward the law of	God	. . . and in all the	8, 458/ 19
of their bond toward	God	. . . but both abide bound	8, 458/ 20
abide bound still unto	God	and yet run loose	8, 458/ 21
full, undoubted hope in	God	, and charity therewith also	8, 459/ 10
believe the promise of	God	in Christ that through	8, 462/ 31
Ghost be one equal	God	with the Father, by	8, 462/ 33
and - one -	God	he shall be saved	8, 462/ 33
that Christ is one	God	equal with the Father	8, 462/ 34
is a thing by	God	told unto us. And	8, 462/ 36
but the ordinance of	God	, that it pleaseth him	8, 463/ 6
all other things that	God	telleth us, as well	8, 463/ 20

open Scripture, by which	God	hath told us, by	8, 463/ 24
more liberty of believing	God	in his other words	8, 463/ 28
mad to think that	God	will in all his	8, 463/ 30
that there were no	God	at all -- with	8, 464/ 6
believing there were any	God	, as his that believing	8, 464/ 8
believing there were a	God	, erred yet in that	8, 464/ 8
only the promises of	God	made unto mankind; for	8, 464/ 11
peril not to believe	God	in his tale when	8, 464/ 35
like a stark heretic,	God	wot!), and saith it	8, 466/ 18
virtuous men; and else	God	forbid. And this point	8, 468/ 10
man at last from	God	unto himself, though he	8, 469/ 17
the praise also that	God	gave him himself --	8, 469/ 20
from the devil to	God	because he cannot bring	8, 469/ 22
turn him again to	God	, but leave him still	8, 469/ 29
was a reprobate of	God	, that finally should be	8, 470/ 18
the mighty majesty of	God	. . . so be they, both	8, 471/ 17
by the gift of	God	in the sacrament it	8, 474/ 30
but if that either	God	bid him believe him	8, 475/ 32
to be appointed by	God	to teach him . . . by	8, 475/ 34
contrary. In which perplexity	God	will either never bring	8, 476/ 1
miracles, and which church	God	biddeth him believe, and	8, 476/ 7
by special revelation of	God	, privately showed unto himself	8, 476/ 13
the fewer part. For	God	shall, for the knowledge	8, 478/ 10
which, as help me	God	, I very greatly fear	8, 478/ 19
but resist their doctrine . . .	God	, which hath commanded him	8, 479/ 19
be written, but that	God	could both have taught	8, 480/ 32
salvation. For everything that	God	will have believed pertaineth	8, 480/ 38
belief is disobedience to	God	, that so taught it	8, 481/ 2
by the Spirit of	God	, without any variance (as	8, 481/ 26
his own country. But	God	gave the victory to	8, 483/ 1
shortly to mischief, if	God	sit where he sat	8, 483/ 20
the sure doctrine of	God	. Whereof the certainty of	8, 483/ 31
the devil. I pray	God	amend them and set	8, 484/ 25
of adversity, into which	God	bringeth us to nurture	8, 485/ 7
do good, but of	God	only. And in all	8, 485/ 16
unto the law of	God	. . . but they be weak	8, 485/ 18
assailed, and condemned, by	God	and all his prophets	8, 486/ 6
do good, but of	God	only -- if Tyndale	8, 486/ 18
all goodness cometh of	God	, and that man hath	8, 486/ 19
to do good if	God	would withdraw his grace	8, 486/ 21
too, and working with	God	in the keeping of	8, 486/ 26
reckless sloth, and let	God	work alone -- then	8, 486/ 29
unto the law of	God	, " but that "they be	8, 486/ 33
hope and trust in	God	, as he juggleth continually	8, 487/ 9
to the law of	God	" is not lost by	8, 487/ 34
an elect foreseen to	God	from the beginning. And	8, 488/ 14
finally reprobates, foreknown unto	God	, before the world was	8, 488/ 19
because the "seed of	God	, " that is to wit	8, 490/ 4
to mocking of Almighty	God	as Tyndale doth in	8, 492/ 8
to the law of	God	. . . but though they lie	8, 492/ 29

and his trust in	God	also. And therefore, though	8, 492/ 31
brother, and mocketh Almighty	God	, and such other horrible	8, 493/ 28
to the law of	God	alike changeable through the	8, 494/ 34
life that is before	God	and all good men	8, 495/ 8
it with God's elects.	God	chooseth them first, and	8, 496/ 13
first, and they not	God	, as thou readest, John	8, 496/ 14
elects that are of	God	, before the beginning of	8, 497/ 32
saith that after that	God	hath chosen them (and	8, 499/ 1
here militant in earth), "	God	," he saith, "sendeth forth	8, 499/ 6
reprobates. For all this	God	doth to them too	8, 499/ 14
be, final reprobates. For	God	of his goodness willing	8, 499/ 16
as a Lord and	God	indifferent, without acception of	8, 499/ 20
farther, and saith that	God	"maketh his elects see	8, 499/ 22
in these words that "	God	maketh his elects see	8, 499/ 28
preaching the predestination of	God	, with destruction of the	8, 499/ 31
he meaneth here that	God	always maketh the elects	8, 499/ 33
own anything working with	God	toward the sight thereof	8, 499/ 35
their own, only because	God	list not to make	8, 500/ 2
very, true Scripture of	God	, and which were scriptures	8, 500/ 9
and the Spirit of	God	, with man's own towardness	8, 500/ 13
gracious aid and help,	God	then worketh with us	8, 500/ 20
is the gift of	God	, and not of us	8, 500/ 32
he hath said that "	God	maketh his elects see	8, 501/ 8
of our love toward	God	as he giveth God	8, 501/ 31
God as he giveth	God	in the work of	8, 501/ 31
would, with grace which	God	of his goodness offereth	8, 502/ 35
somewhat do therein with	God	-- our Lord would	8, 503/ 3
Scripture. But, now, against	God	and his holy scriptures	8, 503/ 6
is the gift of	God	. Is not here a	8, 503/ 10
is a gift of	God	? But what letteth that	8, 503/ 11
receive the gift of	God	by God's goodness freely	8, 503/ 13
forgo the gift of	God	? Is it anything against	8, 503/ 14
not the gift of	God	-- hope, charity, continence	8, 503/ 24
labor and work with	God	in the getting of	8, 503/ 34
be all gifts of	God	, a man must therefore	8, 504/ 1
nothing toward it, till	God	come and give him	8, 504/ 2
and toward worketh with	God	and doth somewhat . . . not	8, 504/ 11
can do nothing till	God	prevent us with his	8, 504/ 16
any good do without	God	. But we say that	8, 504/ 20
make themselves sure that	God	hath prevented them with	8, 504/ 23
since their endeavor toward	God	is good -- therefore	8, 504/ 25
walk on still with	God	, he will walk on	8, 504/ 26
belief of one almighty	God	, yet for aught that	8, 504/ 36
them to pray unto	God	, and to call aid	8, 505/ 6
lacking nor being slothful,	God	would not fail to	8, 505/ 23
and be before them),	God	would lead them and	8, 505/ 24
is the gift of	God	unto the merit and	8, 506/ 2
the whole glory to	God	. . . should, I say, by	8, 506/ 11
is the gift of	God	-- I doubt not	8, 506/ 21
of the gift of	God	little wit and less	8, 506/ 24

I say that albeit	God	is able in such	8, 507/ 21
nor rewardable. Now doth	God	with his Christian folks	8, 507/ 30
believing. And therefore, since	God	will for that cause	8, 507/ 35
respect and regard that	God	hath to our obedience	8, 508/ 1
therefore I say that	God	doth not ordinarily give	8, 508/ 11
agree it . . . but by	God	provided so sufficiently to	8, 508/ 27
against the word of	God	. . . either saying that his	8, 508/ 32
doubtful opinion brought by	God	working with man's will	8, 509/ 6
the faith given by	God	into the soul --	8, 509/ 10
To show also that	God	giveth not ordinarily the	8, 509/ 25
thought the contrary. But	God	had determined to bring	8, 509/ 38
since the goodness of	God	provideth that his grace	8, 510/ 3
saith that we "choose"	God	, and "submit ourselves to	8, 510/ 35
For he saith that	God	maketh them to see	8, 511/ 3
sight thereof . . . they "love"	God	, and "choose" him, and	8, 511/ 5
man loveth and chooseth	God	putteth a plain necessity	8, 511/ 21
seeth the mercy of	God	by faith . . . which, as	8, 511/ 22
seeth the mercy of	God	, then he loveth and	8, 511/ 31
he loveth and chooseth	God	, and submitteth himself to	8, 511/ 31
believe the mercy of	God	do not yet love	8, 511/ 36
do not yet love	God	in such wise as	8, 511/ 36
that neither love of	God	nor desire of heaven	8, 512/ 9
-- where I purpose,	God	willing, to touch this	8, 512/ 17
back again, and then	God	forgive him and I	8, 513/ 6
a traitor both to	God	and man. And yet	8, 513/ 35
for the gospel of	God	, and no law to	8, 514/ 12
very, pure Scripture of	God	they tread upon with	8, 515/ 20
resist the righteousness of	God	in Christ. More These	8, 515/ 31
resist the righteousness of	God	in Christ," because they	8, 516/ 11
true mercy itself that	God	of his goodness ordinarily	8, 516/ 16
heat of their appetites,"	God	worketh with them toward	8, 517/ 22
finally, at his death,	God	of his goodness opened	8, 517/ 31
that the mercy of	God	ever waiteth upon them	8, 518/ 6
through the mercy of	God	that ever waiteth upon	8, 518/ 18
the eternal election of	God	unto glory and his	8, 518/ 33
that the mercy of	God	(which only thing, he	8, 519/ 13
saith truth. For if	God	had not foreseen that	8, 519/ 23
amend, as soon as	God	of his mercy calleth	8, 519/ 28
as in the beginning	God	of his great mercy	8, 519/ 38
Holy Scripture by which	God	called upon the people	8, 520/ 9
that the mercy of	God	wait upon the only	8, 520/ 16
by the mercy of	God	"always waiting" upon them	8, 520/ 26
seemeth to say that	God	not awaketh him out	8, 520/ 33
in this wise . . . Tyndale	God	now and then withdraweth	8, 522/ 10
do good but of	God	only . . . lest they should	8, 522/ 12
concerning the order of	God	used toward the elects	8, 522/ 16
because at some time	God	withdraweth his hand from	8, 522/ 25
untrue. For doth not	God	, as he of his	8, 522/ 27
of elects -- that	God	sometimes withdraweth his hand	8, 523/ 6
Now, the cause why	God	withdraweth his hand and	8, 523/ 9

by taking themselves for	God	Almighty's minions, though they	8, 523/ 15
therefore, as I say,	God	withdraweth his hand to	8, 523/ 25
so dear darlings to	God	, of whom all good	8, 523/ 29
For this, I say,	God	doth it -- and	8, 523/ 31
Lo, Saint Paul, though	God	withdrew not his hand	8, 523/ 34
a likely manner: that	God	would, as Tyndale putteth	8, 524/ 4
came of himself without	God	; for no good man	8, 524/ 7
good elect from whom	God	so should withdraw his	8, 524/ 11
likely to reckon that	God	withdrew his hand for	8, 524/ 15
was so holy that	God	was afeard lest he	8, 524/ 17
by the reason that	God	withdrew his hand from	8, 524/ 21
thereof), but rather that	God	withdrew the hand of	8, 524/ 24
their willful idolatry against	God	were given by God	8, 524/ 31
God were given by	God	into the sin against	8, 524/ 32
froward will, before that	God	withdrew his hand from	8, 524/ 34
cause to doubt but	God	had always given him	8, 524/ 37
were not likely that	God	would do it for	8, 525/ 11
mind and imagine that	God	did it therefor. For	8, 525/ 13
his will. For as	God	preventeth us in giving	8, 525/ 18
in leaving. For since	God	seeth that we can	8, 525/ 20
will . . . we withdraw before	God	withdraw. For as God	8, 525/ 29
God withdraw. For as	God	saith in the Scripture	8, 525/ 29
down and fall. But	God	sometimes seeth causes why	8, 525/ 34
hot in virtue. But	God	, as he there saith	8, 526/ 7
saith the Spirit of	God	there unto him, "I	8, 526/ 11
such a person as	God	feeeth him faint and	8, 526/ 15
to go forward . . . so	God	againward useth himself toward	8, 526/ 16
the more faint, and	God	followeth him and doth	8, 526/ 19
And all this doth	God	for the best, using	8, 526/ 22
the good nature of	God	neither will nor can	8, 527/ 10
man doth cometh of	God	, of whose goodness cometh	8, 527/ 21
whereas the angel of	God	said unto Centurio, "Thy	8, 527/ 27
up in remembrance before	God	." And our Savior himself	8, 527/ 28
last, came only of	God	himself. And Saint Paul	8, 527/ 34
make it seem that	God	withdraweth his hand from	8, 528/ 9
another time. And whereas	God	doth for this point	8, 528/ 18
foundation, and saith . . . Tyndale	God	laid so sore a	8, 528/ 25
the right way of	God	in vain. For the	8, 528/ 28
the worse was. Yet	God	left him not there	8, 528/ 30
be full ripe, that	God	may reap it in	8, 528/ 33
it in due season.	God	also suffered occasions stronger	8, 528/ 34
in the cradle? Howbeit,	God	withheld him and kept	8, 529/ 2
unto the laws of	God	, no more than a	8, 529/ 9
faith or love unto	God	than a sick man	8, 529/ 14
his pleasure, and that	God	will give him leave	8, 529/ 27
venial . . . and such as	God	can do no less	8, 529/ 37
strength . . . which great occasions	God	suffered to fall upon	8, 530/ 13
for a foundation . . . that	God	at such times first	8, 531/ 5
and saith unto us, "	God	is faithful, which suffereth	8, 531/ 34
is clearly determined that	God	suffereth no such temptation	8, 532/ 2

put his finger in	God	Almighty's side. But Tyndale	8, 532/ 32
by faith born of	God	, and therefore doth never	8, 533/ 14
to the law of	God	. And therefore he saith	8, 533/ 16
unto the laws of	God	, no more than a	8, 533/ 20
lost neither faith to	God	nor love to his	8, 534/ 13
very sleep indeed! For	God	hath naturally provided sleep	8, 534/ 17
but be things of	God	forbidden and of their	8, 534/ 21
unto the law of	God	. . . very fain would I	8, 535/ 4
against the law of	God	. Proof layeth he none	8, 536/ 1
of the law of	God	. . . but was all this	8, 536/ 21
he was born of	God	, he could not consent	8, 536/ 27
faith or love unto	God	than a sick man	8, 538/ 1
best men or not,	God	wot I cannot tell	8, 538/ 3
of their feeling. Would	God	we were both of	8, 538/ 5
elect . . . for which cause	God	kept him, through the	8, 538/ 13
it is expounded in	God	Almighty's vocabulary -- then	8, 538/ 27
deadly deeds so displeased	God	(as it is written	8, 538/ 33
by the commandment of	God	, after that he had	8, 538/ 36
the person of Almighty	God	, in this manner wise	8, 539/ 3
toward the law of	God	. . . God here saith that	8, 539/ 21
the law of God . . .	God	here saith that David	8, 539/ 21
to the law of	God	, in the while in	8, 539/ 23
both the law of	God	and God himself also	8, 539/ 24
law of God and	God	himself also? Or how	8, 539/ 24
to the sin, when	God	himself, that best knew	8, 539/ 25
and his humble confession,	God	, as he forgave the	8, 539/ 28
by the bidding of	God	, "The plague shall abide	8, 539/ 32
toward the love of	God	, and therefore sinned not	8, 540/ 22
telling us this . . . very	God	himself telleth us the	8, 540/ 24
both God's law and	God	himself therewith. And now	8, 540/ 26
break the commandment of	God	in that they do	8, 543/ 5
if they trust in	God	and call help of	8, 543/ 7
mouth of Saint Paul: "	God	is faithful, which suffereth	8, 543/ 9
the great mercy of	God	therewith . . . and therefore they	8, 544/ 6
of the faith which	God	bindeth us to believe	8, 546/ 14
with asking help of	God	for the furtherance of	8, 546/ 18
thus doing his part,	God	would, I say, not	8, 546/ 19
toward the law of	God	." And yet perceiving that	8, 546/ 34
by the words of	God	spoken by the mouth	8, 547/ 6
shall be prevented of	God	, and helped before, ere	8, 547/ 31
that the seed of	God	preventeth always and keepeth	8, 548/ 2
said, "I have offended	God	in betraying the righteous	8, 548/ 18
the great mercy of	God	-- and also that	8, 548/ 25
a "chosen vessel" before	God	before the world was	8, 549/ 15
is, in effect, that	God	keepeth them ever from	8, 549/ 29
as I trust in	God	Collins is, at this	8, 554/ 29
before the angels of	God	"; and "He that will	8, 556/ 17
believe right and love	God	also, so far forth	8, 556/ 21
than once to forsake	God	again. Now ask I	8, 557/ 13
at any time from	God	. . . but were only "amazed	8, 558/ 19

signifieth a turning to	God	(and therein doth ever	8, 558/ 22
a turning away from	God	before), and hath put	8, 558/ 23
to vice, turned to	God	, and turned to the	8, 558/ 29
taken for turning unto	God	. And especially the word	8, 558/ 31
unto himself, but unto	God	. For in turning to	8, 558/ 35
he may turn from	God	unto the devil . . . as	8, 558/ 36
converted," that is, "to	God	turned again," proved clearly	8, 559/ 30
Peter was once from	God	averted and sinfully turned	8, 559/ 31
elects "in whose hearts	God	hath written his law	8, 560/ 35
elects "in whose hearts	God	hath written his law	8, 562/ 6
wot the word of	God	, both written and unwritten	8, 562/ 23
by the Spirit of	God	in the heart . . . now	8, 562/ 26
rather the word of	God	unwritten than his word	8, 562/ 28
abhorreth every word that	God	would either speak or	8, 562/ 30
in the mercy of	God	. . . feeling in their hearts	8, 563/ 25
in their hearts that	God	for Christ's sake loveth	8, 563/ 26
hear and obey. For	God	hath commanded us to	8, 563/ 37
in the promises of	God	. . . and as for all	8, 564/ 24
be no promises of	God	. And therefore is Tyndale	8, 564/ 29
is no promise of	God	, but a promise of	8, 564/ 31
of their choosing, that	God	doth first choose them	8, 565/ 20
And then they "choose"	God	again and "submit" themselves	8, 565/ 23
see the things that	God	maketh him see, and	8, 565/ 26
that the mercy of	God	always waiteth upon the	8, 565/ 28
forsaking, or forswearing of	God	. . . that ever was any	8, 566/ 4
the whole sum: that	God	chooseth a certain whom	8, 566/ 18
and faithful heretics to	God	! And these be, as	8, 567/ 11
elects "in whose hearts	God	hath written his law	8, 567/ 24
in the mercy of	God	. . . feeling in their hearts	8, 567/ 28
in their hearts that	God	for Christ's sake loveth	8, 567/ 29
the merciful truth of	God	the Father, which cannot	8, 567/ 34
to believe, and love	God	and his neighbors as	8, 568/ 13
and his neighbors as	God	biddeth him to do	8, 568/ 13
shall never after love	God	nor his neighbor. Whereunto	8, 568/ 25
be saved; and since	God	saith he shall never	8, 568/ 28
two things. One, that	God	in all his threats	8, 568/ 31
except he repent." As	God	himself plainly expounded all	8, 568/ 36
in life." Then, since	God	at the leastwise may	8, 569/ 7
of the favor of	God	, not even in the	8, 570/ 13
in whose holy hearts	God	had himself so written	8, 571/ 29
spiritual folk should please	God	with waxing fleshly, and	8, 571/ 31
faithless wretches, and therefore	God	Almighty's own minions still	8, 572/ 24
nor the church of	God'	" -- that is, nor	8, 369/ 32
than to believe that	God's	word is not to	8, 4/ 11
so far gone against	God's	truth, and thereby aggrieved	8, 9/ 26
even to death, by	God's	grace, who I pray	8, 18/ 33
it may be, by	God's	grace, that though the	8, 19/ 23
believed them to be	God's	friends, and that their	8, 20/ 20
I firmly trust that	God's	grace to that effect	8, 24/ 32
Friday or coming to	God's	Service on Whitsun Sunday	8, 32/ 17

heaven to command in	God's	name the contrary . . . every	8, 32/ 23
I doubt not by	God's	grace but if they	8, 38/ 22
it so may to	God's	honor and the profit	8, 38/ 36
judge true repentance toward	God's	law, a fast faith	8, 40/ 6
for the redemption of	God's	elect. Amen. More Tyndale	8, 40/ 10
all good men and	God's	elects have always believed	8, 45/ 11
the the cause of	God's	commandments . . . natural man that	8, 45/ 36
ensearch the cause of	God's	commandments . . . yet may the	8, 48/ 26
busy: that is, in	God's	final elects and predestinates	8, 49/ 2
consider the causes of	God's	commandment, so it be	8, 49/ 12
search the cause of	God's	commandments with themselves as	8, 49/ 15
that the respect of	God's	benefits is a cause	8, 51/ 8
needs grant that for	God's	benefits it is lawful	8, 51/ 24
for the respect of	God's	commandment . . . and for this	8, 52/ 23
any man worketh with	God's	help and grace is	8, 53/ 5
works cometh only of	God's	own liberal goodness, in	8, 53/ 12
them, with respect unto	God's	benefits received and also	8, 54/ 5
or chief cause of	God's	commandment. In which kind	8, 55/ 2
limit the cause of	God's	commandment . . . as he may	8, 55/ 7
rulers, and thereby disobeyed	God's	commandment, and brought thereby	8, 55/ 28
it hard, except that	God's	commandment give us that	8, 56/ 6
search the bottom of	God's	commandments and fulfill them	8, 57/ 26
for the provocation of	God's	mercy, humble ourselves before	8, 64/ 15
grace and increase of	God's	favor; which thing is	8, 65/ 12
body to pain for	God's	sake . . . and yet thinketh	8, 72/ 1
which delight of following	God's	pleasure therein, Tyndale, in	8, 72/ 15
spiritual search do keep	God's	commandment straitly, bring in	8, 72/ 21
day -- was by	God's	own judgment stoned unto	8, 74/ 33
spiritual grace therewith, through	God's	holy ordinance, by the	8, 82/ 18
take his wife as	God's	gift, and the woman	8, 84/ 35
Whereas Tyndale will that	God's	blessing was no better	8, 85/ 29
only for respect of	God's	commandment, had been toward	8, 85/ 32
own head, not of	God's	Spirit. Then, when the	8, 86/ 15
he is disobedient unto	God's	testament and setteth up	8, 89/ 18
sin, think once on	God's	promise and then do	8, 90/ 2
every night . . . thinketh on	God's	promise first, and then	8, 91/ 3
again upon trust of	God's	testament . . . and then he	8, 91/ 4
and do only preach	God's	promises . . . and therefore for	8, 94/ 24
else but to preach	God's	promises. And for this	8, 94/ 25
no grace but by	God's	work beside: so, though	8, 95/ 8
the word that is	God's	Son. The words of	8, 96/ 30
that it hath by	God's	promise his own special	8, 98/ 22
over them, should of	God's	especial influence have some	8, 99/ 11
soul by influence of	God's	gift over that other	8, 100/ 10
which hang all upon	God's	will and pleasure and	8, 101/ 18
and agree that by	God's	ordinance the water may	8, 101/ 26
the water may be	God's	instrument in purging and	8, 101/ 27
then so may by	God's	ordinance the water help	8, 102/ 4
no power except only	God's	, could these bodies --	8, 103/ 25
promise be kept. But	God's	high providence so foreseeeth	8, 105/ 26

of the gift . . . and	God's	goodness is the cause	8, 106/ 2
striveth and fighteth against	God's	promises, and utterly goeth	8, 106/ 29
Mass, we be all	God's	good sons, and kill	8, 112/ 22
soul, and that by	God's	ordinance? And therefore is	8, 114/ 29
to believe well in	God's	promise, and so go	8, 122/ 6
have a mind for	God's	sake to go fight	8, 123/ 3
he that is for	God's	sake content in the	8, 123/ 5
-- to seek for	God's	word; and so forth	8, 125/ 18
as for hearing of	God's	word, in many places	8, 125/ 29
prayer and invocation of	God's	grace upon the party	8, 127/ 26
the very bottom of	God's	secrets, that is to	8, 129/ 21
search the bottom of	God's	secrets, we search the	8, 130/ 5
search the causes of	God's	commandment, we understand the	8, 130/ 5
mad to talk with!	God's	mercy is so great	8, 148/ 8
need to preach of	God's	justice, and put the	8, 148/ 10
he may work with	God's	grace in the keeping	8, 148/ 23
toward the keeping of	God's	precept hath no free	8, 148/ 26
therein they lay but	God's	word; for they lay	8, 149/ 20
the better understanding of	God's	word written, and for	8, 149/ 21
the better knowledge of	God's	word unwritten. For we	8, 149/ 22
preach much more of	God's	word than was written	8, 150/ 23
that they preached only	God's	word written -- I	8, 150/ 25
besides the Scripture preached	God's	word unwritten as long	8, 150/ 30
they have not preached	God's	word well -- I	8, 151/ 13
in which they preached	God's	word well, and the	8, 151/ 14
that ever were called "	God's	word" but if they	8, 151/ 16
there was none of	God's	words left unwritten . . . and	8, 151/ 31
truth; but that of	God's	words they wrote not	8, 151/ 37
not, by reason of	God's	Spirit by Christ's own	8, 154/ 6
since that time, all	God's	words, promises, and sacraments	8, 154/ 15
belie them. For since	God's	Spirit hath taught them	8, 159/ 5
they come together to	God's	Service . . . the whole company	8, 159/ 10
said and sung on	God's	behalf -- I will	8, 160/ 18
should utterly dispraise in	God's	Service . . . which was a	8, 162/ 4
good men honor for	God's	sake. For Saint Paul	8, 172/ 29
by the breaking of	God's	law with their evil	8, 173/ 26
at naught, which without	God's	dishonor we cannot do	8, 174/ 2
to inform them in	God's	word, and no laypersons	8, 185/ 22
another effectual goodness by	God's	ordinance, whereby it is	8, 194/ 32
sin, and infusion of	God's	grace, and of enabling	8, 194/ 34
virtues be caused by	God's	ordinance, through his holy	8, 195/ 6
said wrong. For by	God's	grace, never will I	8, 197/ 6
whereof -- albeit that	God's	favor is never but	8, 203/ 7
the true knowledge of	God's	gifts and graces. But	8, 204/ 17
deserveth of God by	God's	goodness increase of grace	8, 205/ 3
with holy works of	God's	enjoining, and . . . to take	8, 208/ 27
to be done to	God's	honor; unto all which	8, 209/ 1
pain enjoined but by	God's	own mouth . . . nor suffer	8, 209/ 5
done for them through	God's	goodness relieved. And this	8, 210/ 1
and full restitution to	God's	favor -- yet there	8, 210/ 8

since it is not	God's	ordinary pleasure that his	8, 210/ 12
after the restitution to	God's	favor, and the eternality	8, 210/ 30
the special privilege of	God's	absolute mercy. For by	8, 213/ 20
he falleth out of	God's	favor and the state	8, 215/ 31
he prepareth himself unto	God's	commandments. I dare say	8, 217/ 31
peradventure prepare him to	God's	commandments if neither the	8, 217/ 34
most traitorous despiser of	God's	commandments that can be	8, 218/ 13
die, that hangeth in	God's	hands; and martyrs have	8, 221/ 17
which will not believe	God's	word but if he	8, 225/ 9
believe it written . . . since	God's	word taketh its authority	8, 225/ 10
all their truth of	God's	word, in that they	8, 226/ 36
which the light of	God's	own glorious Son, that	8, 227/ 20
thus thou seest that	God's	truth dependeth not of	8, 228/ 14
in his heart that	God's	word was true . . . and	8, 228/ 27
true-believing man, that believeth	God's	word, is a good	8, 240/ 16
he would instead of	God's	church bring men into	8, 240/ 33
for the witness of	God's	word: ye shall understand	8, 241/ 7
toward the belief of	God's	word; and besides the	8, 241/ 18
have it seem that	God's	word alone always cleanseth	8, 242/ 7
where Tyndale saith that	God's	word is true, and	8, 242/ 14
he saith further that	God's	truth dependeth not of	8, 242/ 16
God dependeth not upon	God's	own word, neither . . . but	8, 242/ 19
Tyndale saith -- that	God's	truth is not true	8, 242/ 22
this true also: that	God's	truth is not true	8, 242/ 23
doth the truth of	God's	deed not depend upon	8, 242/ 37
then, the truth of	God's	words: I say that	8, 243/ 13
us the truth of	God's	deed. For when God	8, 243/ 15
have been taken for	God's	messengers -- and that	8, 244/ 2
the plenteous working of	God's	wonders by himself wrought	8, 244/ 23
to be done in	God's	church by the power	8, 244/ 29
themselves true preachers and	God's	true messengers . . . and that	8, 246/ 32
ever with them, by	God's	promise, and leading them	8, 248/ 15
miracles that they be	God's	true messengers; for else	8, 249/ 20
Scripture I know for	God's	word, but them I	8, 249/ 23
I know not for	God's	messengers, because they will	8, 249/ 24
be acknown of all	God's	words; for they will	8, 249/ 25
between us not upon	God's	word, but upon the	8, 249/ 28
themselves holy men and	God's	messengers. For we find	8, 255/ 22
to prove the apostles	God's	true preachers . . . and therefore	8, 257/ 1
to believe nothing but	God's	promises . . . and here he	8, 258/ 27
with that kind of	God's	honor that was not	8, 259/ 22
than the ordinance of	God's	Spirit . . . which I see	8, 260/ 6
sort will not obey	God's	bidding till themselves, as	8, 260/ 11
same word unwritten, with	God's	grace have withstood false	8, 269/ 33
preached and occupied in	God's	service, were by God	8, 275/ 2
thereof. For circumcision preached	God's	word unto them, as	8, 276/ 16
then go further in	God's	name. What proof he	8, 279/ 28
setteth so little by	God's	word unwritten: Christ said	8, 280/ 11
God list to command?	God's	word when it was	8, 280/ 26
was it believed for	God's	sake, or for Moses'	8, 280/ 28

for Moses'? If for	God's	sake: then though Christ	8, 280/ 28
may not stand with	God's	word -- what great	8, 288/ 25
enough, which hang upon	God's	word as sure as	8, 295/ 23
well and agreeable to	God's	pleasure and their wealth	8, 298/ 8
saith . . . Tyndale And again,	God's	holinesses strive not one	8, 305/ 6
upon this -- that "	God's	holinesses strive not one	8, 305/ 13
fool in saying that	God's	holinesses strive not one	8, 305/ 31
some other signification of	God's	word thereto, what we	8, 307/ 16
and that obedience to	God's	bidding be evermore deadly	8, 308/ 18
Saint Paul spoke of	God's	"supper." For we call	8, 316/ 1
houceling of the people "	God's	board" and "Christ's table	8, 316/ 2
-- presume they to	God's	board! But undoubtedly whoso	8, 316/ 23
to make gauds of	God's	Passion, or make him	8, 321/ 26
without the motion of	God's	Holy Spirit. And never	8, 322/ 12
the better wait on	God's	words, and the freelier	8, 324/ 26
lawfully do them for	God's	sake, and to his	8, 325/ 18
all the Scripture into	God's	promises -- I must	8, 331/ 4
not to speak of	God's	writing, and to tell	8, 331/ 11
they shall be all"	God's	own scholars; which signifieth	8, 331/ 31
compelled them to seek	God's	honor in us, and	8, 333/ 4
to say nay to	God's	special bidding . . . though that	8, 335/ 9
there were nothing of	God's	Spirit working with the	8, 341/ 10
might be known for	God's	and not theirs. And	8, 345/ 28
since he had on	God's	behalf commanded them some	8, 348/ 29
their own mind unto	God's	word" -- for such	8, 350/ 6
they thereby nothing unto	God's	words. For we say	8, 350/ 23
say that it is	God's	word unwritten, and of	8, 350/ 23
-- nor to set	God's	law aside for men's	8, 352/ 9
virtue, good manners, or	God's	honor. Now, the words	8, 352/ 15
yet farther shall, by	God's	grace, when I shall	8, 355/ 11
law be not against	God's	law, nor against reason	8, 357/ 30
reason neither . . . except either	God's	law or good reason	8, 357/ 31
Catholic faith, is very	God's	law, whether it be	8, 359/ 4
only the Scripture," but ". . .	God's	law," he saith, wherein	8, 359/ 6
the word spoken by	God's	own mouth, when he	8, 366/ 20
that they regard not	God's	word but if he	8, 366/ 27
as suffered persecution for	God's	sake -- do testify	8, 373/ 25
pretext of favor to	God's	writing, blasphemeth all his	8, 381/ 13
himself too, with calling	God's	miracles nothing but devils'	8, 381/ 15
not Tyndale believe for	God's	word anything that the	8, 381/ 23
of himself alone, without	God's	gracious help, do any	8, 400/ 2
itself to heavenward, without	God's	grace and the great	8, 401/ 16
men would burn for	God's	sake, could deserve heaven	8, 401/ 18
such reward but of	God's	liberal goodness -- yet	8, 401/ 33
also some such as	God's	promise specially dependeth upon	8, 406/ 37
have that faith be	God's	elects, and in his	8, 412/ 32
believe that Christ is	God's	Son and yet believe	8, 415/ 3
believe that Christ were	God's	Son, and thereby believe	8, 415/ 9
believed that Christ were	God's	Son, and would believe	8, 415/ 13
the Jews could, ascribe	God's	miracles to Beelzebul, and	8, 415/ 19

to Beelzebul, and call	God's	high, marvelous works illusions	8, 415/ 20
believed Christ to be	God's	Son, and to have	8, 415/ 23
that this seed of	God's	grace dwelleth still in	8, 422/ 9
temper his hope of	God's	mercy with the dread	8, 425/ 4
other heresy fighteth against	God's	justice . . . so doth this	8, 426/ 35
works, and keeping of	God's	commandments, to be members	8, 427/ 29
Christ's "mystical body" whereof	God's	children be members here	8, 427/ 34
time in grace and	God's	right special favor, yet	8, 429/ 18
after, and therefore of	God's	mind may tell us	8, 432/ 34
of God, and be	God's	children, and have his	8, 434/ 19
to say, "that is	God's	child") "doth not sin	8, 434/ 32
of God and is	God's	child"; as though he	8, 434/ 34
God and to be	God's	child, and beginneth to	8, 434/ 35
might have bidden all	God's	children care never for	8, 438/ 16
deadly sin is not	God's	child but the devil's	8, 438/ 26
he which is once	God's	child can never sin	8, 438/ 28
he that is once	God's	child, and hath the	8, 440/ 18
ween that some were	God's	wanton cockneys in such	8, 441/ 15
third chapter, "Whoso keepeth	God's	commandments, in him God	8, 442/ 18
never a whit of	God's	good Spirit in them	8, 442/ 30
to them, because by	God's	remission and pardon it	8, 449/ 7
church," be sure, by	God's	promises, that upon their	8, 449/ 27
resisting . . . by which, by	God's	help, they should have	8, 452/ 12
so break they willingly	God's	commandment, and fulfill the	8, 452/ 17
high pride, had through	God's	great, merciful goodness the	8, 453/ 4
that they might by	God's	help leave it undone	8, 455/ 21
it happen that at	God's	calling on, they repent	8, 455/ 30
in not believing of	God's	other words than in	8, 462/ 37
in the obedience of	God's	commandment . . . whereby he biddeth	8, 463/ 15
-- with him were	God's	promises quite gone. And	8, 464/ 6
man. And yet in "	God's	promises" Tyndale meaneth only	8, 464/ 10
and there told by	God's	own mouth! Concerning yet	8, 464/ 23
principal point to believe	God's	tale. For the tale	8, 465/ 10
concerning the belief of	God's	promises . . . Tyndale seemeth to	8, 465/ 19
to the doctrine of	God's	Spirit abiding, by Christ's	8, 466/ 1
magnifieth the belief of	God's	promises only, setting all	8, 466/ 20
length, with help of	God's	grace, apply his will	8, 468/ 28
believing against Tyndale that	God's	promise of salvation in	8, 470/ 24
believe and trust in	God's	promise is a damnable	8, 470/ 28
a damnable error against	God's	promise -- if Tyndale	8, 470/ 29
in that error concerning	God's	promise were a final	8, 470/ 34
baptism break any of	God's	commandments willingly and of	8, 471/ 12
virtuous people. And by	God's	good sufferance, they ceased	8, 482/ 29
and cared not for	God's	part were fain to	8, 482/ 32
But I trust in	God's	grace and in the	8, 483/ 15
nor angel, but by	God's	gift . . . nor could have	8, 486/ 20
in working, himself, with	God's	grace, and in resisting	8, 486/ 25
yet the love to	God's	law, and suffereth him	8, 493/ 22
else be none of	God's	final elects, but very	8, 495/ 11
reprobates accursed out of	God's	company, and miserable members	8, 495/ 12

so goeth it with	God's	elects. God chooseth them	8, 496/ 13
so goeth it with	God's	elect." Yet, since he	8, 497/ 4
Yet, since he resembleth	God's	elect unto the little	8, 497/ 5
so goeth it with	God's	elect." For if the	8, 497/ 12
color and pretext of	God's	election to destroy the	8, 497/ 23
follow faith, praying for	God's	gracious aid and help	8, 500/ 19
praise and commendation of	God's	predestination and ordinance, utterly	8, 501/ 26
to the injustice of	God's	eternal ordinance and most	8, 502/ 2
very true that without	God's	help and God's grace	8, 502/ 32
without God's help and	God's	grace preventing and foregoing	8, 502/ 32
gift of God by	God's	goodness freely offered unto	8, 503/ 13
allthing received, but of	God's	gift? Now shall every	8, 503/ 31
give good alms for	God's	sake, as did Cornelius	8, 505/ 15
to the credence of	God's	word, written or unwritten	8, 508/ 2
conformable and walk with	God's	grace may find good	8, 508/ 28
not sufficiently proved for	God's	word (as Tyndale saith	8, 508/ 34
Tyndale saith in all	God's	words unwritten) or else	8, 508/ 34
unwritten) or else that	God's	word is not so	8, 508/ 35
and concurrent help of	God's	especial grace. But since	8, 510/ 2
himself to walk in	God's	laws; and also where	8, 511/ 32
will to work with	God's	grace and do well	8, 512/ 34
which, under pretext of	God's	only mercy, taketh away	8, 516/ 13
only mercy, taketh away	God's	righteousness . . . and not only	8, 516/ 13
followeth . . . Tyndale And though	God's	elect cannot so fall	8, 518/ 5
again by means of	God's	grace and mercy --	8, 518/ 21
still in sin when	God's	grace and mercy calleth	8, 518/ 22
reprobates do upon whom	God's	grace and mercy waiteth	8, 518/ 23
to take hold of	God's	grace, and made them	8, 518/ 27
shall be damned, hath	God's	mercy while he liveth	8, 519/ 10
left him. As though	God's	calling of men from	8, 520/ 35
and what order of	God's	working, or of the	8, 521/ 35
think himself over-great in	God's	favor . . . and thereby fall	8, 524/ 9
he withdrew himself from	God's	hand by the default	8, 524/ 33
goodness and mercy at	God's	hand, and consequently not	8, 525/ 5
touching the withdrawing of	God's	hand (whereupon Tyndale here	8, 525/ 14
such slack holding on	God's	part is the thing	8, 526/ 27
called the "withdrawing" of	God's	hand from good men	8, 526/ 28
of the withdrawing of	God's	hand sometimes from his	8, 527/ 16
tale of withdrawing of	God's	hand sometimes from his	8, 528/ 4
by the withdrawing of	God's	hand from them . . . not	8, 528/ 14
be patient and abide	God's	harvest, until the wickedness	8, 528/ 32
off the yoke of	God's	commandments from off his	8, 529/ 12
of the withdrawing of	God's	hand. And he withdraweth	8, 531/ 9
either of holding of	God's	hand over them or	8, 531/ 24
through the assistance of	God's	gracious hand . . . which he	8, 532/ 5
there not forbidden by	God's	ordinance, except we sleep	8, 534/ 19
the faithful love of	God's	law, in his "horrible	8, 534/ 25
of the yoke of	God's	commandments from his neck	8, 538/ 15
within the hedge of	God's	commandments but that he	8, 538/ 19
contempt and despising of	God's	law may be called	8, 538/ 25

of the yoke of	God's	law both from love	8, 538/ 26
and willfully cast off	God's	yoke, and maliciously, too	8, 538/ 30
he sinfully despised both	God's	law and God himself	8, 540/ 25
repent and arise with	God's	help, as they did	8, 544/ 10
shall once be, by	God's	grace, surely seen and	8, 554/ 24
repented by help of	God's	grace, through the means	8, 557/ 10
brethren." Now see, for	God's	sake, where Tyndale hath	8, 558/ 9
for the respect of	God's	troth and promise. Then	8, 563/ 31
endeavor of themselves at	God's	good motion toward the	8, 566/ 26
-- may after, by	God's	help, repent again that	8, 568/ 11
done, do this by	God's	help, or not? Tyndale	8, 568/ 14
folk and faithful, and	God's	good children still. And	8, 570/ 17
yet highly still in	God's	especial grace and favor	8, 570/ 24
a whole day in	God's	service, keep themselves well	8, 572/ 12
was incarnate and born	God-and-man	for our salvation, and	8, 76/ 27
natural father or the	godfather	blesseth the child, or	8, 127/ 28
Tyndale bring forth his	godfather	! But these fantasies, of	8, 193/ 4
font preached to the	godfathers	, or because they be	8, 93/ 15
there taught unto the	godfathers	-- therein could I	8, 93/ 22
the incarnation of his	Godhead	was ordained for man	8, 74/ 15
coupled, and his Almighty	Godhead	joined . . . from which, from	8, 117/ 13
after that, by his	Godhead	too . . . and at the	8, 117/ 35
the last, by the	Godhead	of the Father and	8, 117/ 35
and with them the	Godhead	inseparably joined -- what	8, 366/ 15
and presence of his	Godhead	, than only by his	8, 422/ 19
Second Person of the	Godhead	dwelleth with the manhood	8, 422/ 22
beholding of his Almighty	Godhead	. But as for man	8, 436/ 35
manifest preaching of his	Godhood	, as appeareth in the	8, 292/ 20
the show of the	Godhood	of his only Son	8, 342/ 20
is like and equal	Godhood	: so is there in	8, 368/ 30
ascension, and of the	Godhood	of the Holy Ghost	8, 408/ 6
by reason of his	Godhood	. . . but, by faith, hope	8, 427/ 27
purgatory, and the equal	Godhood	of Christ with his	8, 481/ 18
himself foresaw in his	Godhood	before the world was	8, 498/ 22
called Cleric, a goodly,	godly	epistle . . . wherein he teacheth	8, 6/ 34
with very good and	godly	exhortation used unto him	8, 23/ 35
be yet, by Tyndale's	godly	gospel, at their "evangelical	8, 32/ 19
earnest, high profession of	godly	, spiritual doctrine, teacheth us	8, 41/ 30
find out therein such	godly	virtues as this is	8, 50/ 15
other good and great,	godly	purposes, serveth for satisfaction	8, 65/ 34
but a good and	godly	delight -- else would	8, 72/ 8
he, saving for his	godly	delight in justice, which	8, 72/ 14
these words seem very	godly	, for the magnifying of	8, 89/ 27
and all manner of	godly	living. More With these	8, 112/ 8
and all manner of	godly	living. Howbeit, when Tyndale	8, 112/ 24
prayer, fasting, and all	godly	living -- he meaneth	8, 112/ 27
prayer, fasting, and much	godly	living, every man and	8, 112/ 31
and favored; and good,	godly	men have called upon	8, 136/ 21
and strength to live	godly	." Why saith Tyndale here	8, 147/ 18
that they see such	godly	ceremonies observed, and the	8, 160/ 3

and beholding the solemn,	godly	sacraments and ceremonies in	8, 160/ 10
them for the more	godly	part of that whole	8, 164/ 11
part of that whole	godly	company. And the spirituality	8, 164/ 12
seem to reprove the	godly	images of our Savior	8, 175/ 4
this, as a good,	godly	father of his abundant	8, 179/ 6
the Friars Observants, honest,	godly	, chaste, virtuous people --	8, 190/ 18
hope but a good,	godly	hope (as "charity" signifieth	8, 199/ 31
love but a good,	godly	love), then were he	8, 199/ 32
therefore, more than a	godly	love. And we may	8, 200/ 7
we understand no great	godly	favor; and in universities	8, 202/ 26
Priapus. More This high,	godly	, "spiritual" man taketh for	8, 206/ 16
More Here seemeth a	godly	thing, and is indeed	8, 212/ 6
this, ween ye, a	godly	, wise way? Then goeth	8, 342/ 5
to turn their earnest,	godly	sentence into frivolous cavillations	8, 424/ 17
goodly defense and a	godly	? And undoubtedly this is	8, 451/ 26
Is not here a	godly	meditation, trow ye? Forsooth	8, 458/ 9
you, good readers, a	godly	, wise way? I dare	8, 469/ 30
and good hope and	godly	charity, with other many	8, 505/ 27
Catholic, Christian faith and	godly	expositions of the old	8, 515/ 16
in them these three	godly	reasons. First he saith	8, 530/ 9
piece of Tyndale's devout,	godly	collation in which the	8, 541/ 27
then that, with this	godly	belief, they see surely	8, 572/ 8
of the false paynim	gods	and honor also the	8, 172/ 1
devils, whom they called	gods	, and whom those idols	8, 172/ 34
not worship their false	gods	that were devils, yet	8, 173/ 25
the likeness of false	gods	and devils to make	8, 175/ 3
the paynims worshipped many	gods	. . . the article is set	8, 235/ 24
one of the many	gods	of paynims -- but	8, 235/ 26
wont to worship their	gods	, even so will I	8, 349/ 6
have done unto their	gods	all the abominations that	8, 349/ 7
for his sins to	Godward	, saying in his heart	8, 89/ 13
must make satisfaction to	Godward	for their sins --	8, 208/ 14
satisfaction for sin to	Godward	with holy deeds, and	8, 290/ 36
the Christendom which thou	goeth	about to destroy, and	8, 97/ 18
us, insipients. But thus	goeth	the world forth between	8, 34/ 15
here in his prologue . . .	goeth	quite against his purpose	8, 42/ 29
for good Christian fasting	goeth	sometimes far above the	8, 68/ 7
of Penance, which Tyndale	goeth	about to destroy. If	8, 71/ 7
withdrawing of penance, clean	goeth	about to destroy. Now	8, 72/ 17
it. For while he	goeth	about to give all	8, 82/ 33
sea. Insomuch that whoever	goeth	about to make satisfaction	8, 89/ 13
held, and that furthest	goeth	from the doctrine of	8, 104/ 33
God's promises, and utterly	goeth	about to destroy them	8, 106/ 29
the priest, when he	goeth	to Mass, disguiseth himself	8, 108/ 34
after those words, he	goeth	forth in jesting and	8, 116/ 8
to what point he	goeth	about to bring you	8, 116/ 24
of Christ which Tyndale	goeth	about to destroy . . . and	8, 140/ 35
church" in that signification	goeth	far otherwise. For when	8, 146/ 22
list to lie. Then	goeth	he further and lieth	8, 147/ 21
a better mind. Yet	goeth	he further and saith	8, 148/ 15

him wild. But then	goeth	he forth and showeth	8, 189/ 29
heresy that ever he	goeth	about. For Saint Paul	8, 191/ 6
go forth as he	goeth	: the straight way down	8, 204/ 21
have plainly confounded him,	goeth	about again to take	8, 254/ 5
of Scripture and all	goeth	with it (for both	8, 254/ 7
not true that Tyndale	goeth	about to prove: that	8, 256/ 23
paynims or Turks, then	goeth	he very far wide	8, 265/ 11
he mean heretics, he	goeth	almost as far wide	8, 265/ 14
Jerome neither proveth nor	goeth	about to prove her	8, 286/ 16
them; and therefore he	goeth	on against them still	8, 293/ 35
And so Tyndale's argument	goeth	to ground quite --	8, 302/ 27
after this goodly argument	goeth	he to another as	8, 305/ 4
-- he juggleth, and	goeth	about to beguile us	8, 311/ 12
not "Mass." More Here	goeth	Tyndale about to juggle	8, 314/ 35
he wrote. And then	goeth	he forth with a	8, 323/ 30
take altogether. But yet	goeth	he farther and would	8, 332/ 13
needed not. But then	goeth	he farther and saith	8, 341/ 3
godly, wise way? Then	goeth	he further yet, and	8, 342/ 6
him. For since he	goeth	about in his book	8, 345/ 34
better understand whereabout he	goeth	. . . and that he longeth	8, 390/ 36
in marriage. But now	goeth	Tyndale forth with his	8, 403/ 35
or other. And yet	goeth	he forth in the	8, 408/ 25
the which the church	goeth	unto God, and unto	8, 410/ 4
well and sufficiently proved,	goeth	he forth with the	8, 413/ 19
the church of Christ	goeth	unto God, and unto	8, 413/ 23
of martyrs. And whosoever	goeth	unto God, and forgiveness	8, 413/ 26
Scripture, false. But now	goeth	he forth, not in	8, 416/ 14
cometh in, the other	goeth	out, whether the sin	8, 423/ 30
chapter, in which he	goeth	forth in this wise	8, 443/ 17
false, from which he	goeth	about to get the	8, 470/ 9
Catholic church which himself	goeth	all this while about	8, 477/ 3
anything thereof nor anything	goeth	about to prove . . . but	8, 485/ 33
with the sin, nor	goeth	not therewith away. But	8, 487/ 14
by sin, Christian charity	goeth	away. For neither charity	8, 487/ 37
and with good will	goeth	to school. And by	8, 489/ 1
tormenteth his conscience, and	goeth	nigh to persuade him	8, 489/ 13
since that Tyndale now	goeth	about to play the	8, 490/ 34
promises, for which he	goeth	with good will to	8, 491/ 12
Our Election Even so	goeth	it with God's elects	8, 496/ 13
chapter . . . saying, "Even so	goeth	it with God's elect	8, 497/ 4
and say, "Even so	goeth	it with God's elect	8, 497/ 12
Saint Peter. But then	goeth	Tyndale farther, and saith	8, 499/ 22
-- and that he	goeth	about, under color of	8, 501/ 25
but as his grace	goeth	on forth with us	8, 504/ 17
biting and beating. Yet	goeth	Tyndale further and showeth	8, 515/ 26
it express tyranny. Yet	goeth	he finally further to	8, 516/ 28
his heresy that he	goeth	so fast about --	8, 528/ 5
dissembleth that point, and	goeth	forth in his matter	8, 528/ 22
he forgetteth whereabout he	goeth	. Now, for the second	8, 542/ 10
their faith -- he	goeth	about, as I told	8, 542/ 13

therefore Tyndale in vain	goeth	about to excuse the	8, 544/ 4
heed taketh whereabouts he	goeth	, that forthwith, in his	8, 544/ 25
say, "What then?" he	goeth	to another step, and	8, 546/ 28
not be defended . . . he	goeth	to another, and saith	8, 546/ 30
the church" (for thereabout	goeth	all his matter); and	8, 562/ 22
make against it. Then	goeth	he forth with his	8, 562/ 34
troth and promise. Then	goeth	he forth and boasteth	8, 563/ 32
Tyndale a cup of	gold	. . . would Tyndale call it	8, 503/ 17
and cockbells and gay	golden	shoes . . . and if the	8, 59/ 13
written in parchment with	golden	letters and Christ's own	8, 258/ 20
-- where Demetrius the	goldsmith	, or silversmith, had gathered	8, 168/ 6
he have so far	gone	against God's truth, and	8, 9/ 26
namely since I have	gone	somewhat to school myself	8, 25/ 34
their books were all	gone	and mine own therewith	8, 37/ 11
to show some influence	gone	forth from himself into	8, 103/ 6
that is now quite	gone	. I would ask him	8, 158/ 12
preaching was left and	gone	eight hundred years ago	8, 158/ 16
ere I would have	gone	about to find it	8, 188/ 8
and by all is	gone	again and clean washed	8, 212/ 29
all were as shortly	gone	as Tyndale telleth us	8, 214/ 10
order, he should have	gone	more near to the	8, 234/ 33
done), then is quite	gone	a good piece of	8, 248/ 29
purgatory were so clear	gone	because it might be	8, 289/ 8
the fear of hell	gone	too, by Tyndale's teaching	8, 289/ 10
judicials, and all was	gone	. . . saving for as far	8, 326/ 26
all Christian people not	gone	out nor cast out	8, 397/ 29
in their sin and	gone	to the devil already	8, 438/ 2
meaneth we were once	gone	from home and afterward	8, 446/ 35
historical," faint, and soon	gone	), but have it engraved	8, 447/ 18
he never so far	gone	, and will cause him	8, 450/ 2
belief of those articles	gone	, the belief of the	8, 464/ 4
promises and altogether were	gone	. As whoso were (as	8, 464/ 4
were God's promises quite	gone	. And his sin were	8, 464/ 6
again if he be	gone	too far -- yet	8, 518/ 9
come and received, and	gone	away by sin again	8, 520/ 1
away, the will is	gone	therewith. For it can	8, 535/ 21
all Christian people, neither	gone	out nor put out	8, 560/ 20
of Christian people not	gone	out nor put out	8, 571/ 15
Charity thy neighbor," nor "	Good-affection	thy neighbor," nor "Good-mind	8, 201/ 33
for their faith, every	good-faithful	man very well feeleth	8, 570/ 33
Good-affection thy neighbor," nor "	Good-mind	thy neighbor," no more	8, 201/ 33
otherwise called Cleric, a	goodly	, godly epistle . . . wherein he	8, 6/ 33
taught his synagogue certain	goodly	ceremonies for the garnishing	8, 193/ 7
necessary"? Now, after this	goodly	argument goeth he to	8, 305/ 3
Is not this another	goodly	riddle whereby Tyndale teacheth	8, 395/ 29
the remnant of his	goodly	matter. Tyndale This faith	8, 399/ 28
-- this were a	goodly	boast of him to	8, 412/ 29
damned." Here were a	goodly	tale, were it not	8, 413/ 11
I deface his gay,	goodly	tale by mangling of	8, 418/ 25
here, good reader, a	goodly	defense and a godly	8, 451/ 26

tenscore years), but whole	goodly	monasteries they burned up	8, 482/ 24
that all his gay,	goodly	tale that he telleth	8, 488/ 4
Now, touching Tyndale's other	goodly	refuge -- that the	8, 493/ 36
ye see, the first	goodly	cause for which Tyndale	8, 531/ 16
case. Here is a	goodly	tale, be ye sure	8, 548/ 4
After cometh his other	goodly	riddle, that a Christian	8, 564/ 21
deceitfully did abuse his	goodness	, and brought in again	8, 9/ 7
And therefore, as the	goodness	of God gave him	8, 24/ 18
our Lord, whose high	goodness	gave him such grace	8, 24/ 23
own excellent nature and	goodness	, of itself worthy to	8, 50/ 27
the sovereign and surmounting	goodness	of itself, though we	8, 51/ 12
of the nature or	goodness	of the work itself	8, 53/ 6
of God's own liberal	goodness	, in that it hath	8, 53/ 13
evil, but taking their	goodness	or their evil of	8, 60/ 14
begotten us by his	goodness	" -- do these words	8, 97/ 14
the means that his	goodness	used toward it? If	8, 97/ 15
may, and of his	goodness	will, give unto that	8, 97/ 30
reason of the selfsame	goodness	that made him to	8, 105/ 15
that his own liberal	goodness	worketh our salvation, and	8, 105/ 16
it. And his inestimable	goodness	is so great . . . that	8, 105/ 28
the gift . . . and God's	goodness	is the cause of	8, 106/ 2
Christ. This is the	goodness	that he bringeth all	8, 112/ 19
hath of his high	goodness	sent us and our	8, 130/ 10
them, of his high	goodness	, to show themselves at	8, 139/ 17
take it that the	goodness	of the King's Grace	8, 143/ 3
and assoiled, and the	goodness	of the thing itself	8, 177/ 26
that time, besides the	goodness	that it hath of	8, 194/ 30
it hath another effectual	goodness	by God's ordinance, whereby	8, 194/ 31
grace there is little	goodness	-- as when we	8, 202/ 25
of God by God's	goodness	increase of grace, according	8, 205/ 3
For, saving that the	goodness	of God brought in	8, 207/ 33
for them through God's	goodness	relieved. And this, I	8, 210/ 1
Lord hath of his	goodness	instituted the Sacrament of	8, 212/ 12
by cause that the	goodness	of God causeth Tyndale	8, 227/ 3
besides the grace and	goodness	of God preventing men's	8, 241/ 15
miracles wrought by the	goodness	of God to be	8, 244/ 28
thanks to God . . . whose	goodness	wresteth the tongues of	8, 263/ 35
the reason of his	goodness	required that he should	8, 275/ 18
God hath of his	goodness	illumined and called home	8, 301/ 4
my mother's virtues and	goodness	(for which I joyfully	8, 371/ 35
it for the liberal	goodness	of God, that listeth	8, 400/ 9
grace and the great	goodness	of God? No fiery	8, 401/ 17
itself, without the liberal	goodness	of God. For as	8, 401/ 19
but of God's liberal	goodness	-- yet is it	8, 401/ 34
book showed), but the	goodness	of God which caused	8, 402/ 7
God of his only	goodness	hath made and given	8, 422/ 8
was, and of what	goodness	too, in that they	8, 422/ 36
doth of his great	goodness	not always utterly leave	8, 423/ 6
their evildoing lose their	goodness	. And likewise as before	8, 434/ 17
stand still in his	goodness	, and beware that he	8, 438/ 15

our Lord of his	goodness	and wisdom left one	8, 450/ 15
he doth of his	goodness	commonly offer -- yet	8, 450/ 19
through God's great, merciful	goodness	the "angel of Satan	8, 453/ 4
and in the King's	goodness	, their hearts shall all	8, 483/ 15
that there is no	goodness	, nor yet power to	8, 485/ 15
that there is no	goodness	, nor yet power to	8, 486/ 17
truth is: that all	goodness	cometh of God, and	8, 486/ 19
and perceiveth of the	goodness	showed him that his	8, 488/ 32
hath in his father's	goodness	, and, as it were	8, 489/ 18
more quiet. And the	goodness	of his father and	8, 489/ 20
of his father's old	goodness	. . . and so came home	8, 496/ 34
remembrance of his father's	goodness	. . . is for fear of	8, 497/ 8
For God of his	goodness	willing, as the Scripture	8, 499/ 16
which God of his	goodness	offereth, apply himself towardly	8, 502/ 35
of God by God's	goodness	freely offered unto him	8, 503/ 13
unto the merit and	goodness	of their own will	8, 506/ 2
leastwise, as his high	goodness	accepteth and rewardeth for	8, 508/ 20
grace. But since the	goodness	of God provideth that	8, 510/ 3
the regard of his	goodness	to fulfill his commandments	8, 512/ 4
that God of his	goodness	ordinarily useth toward us	8, 516/ 16
death, God of his	goodness	opened his eyes . . . and	8, 517/ 31
as he of his	goodness	calleth them, and at	8, 522/ 28
any lack of towardly	goodness	and mercy at God's	8, 525/ 5
chapter), which his high	goodness	and unsearchable wisdom doth	8, 525/ 16
saving that his wise	goodness	well seeth wherefore it	8, 526/ 1
using our evil to	goodness	as we use his	8, 526/ 22
as we use his	goodness	to evil. For when	8, 526/ 23
of God, of whose	goodness	cometh man's creation and	8, 527/ 21
make restitution of stolen	goods	, and walk in the	8, 433/ 11
sickness, in loss of	goods	, and in all tribulations	8, 485/ 12
men take away their	goods	, they be angry, so	8, 490/ 24
not a very wild	goose	. Then have we Jonah	8, 8/ 2
every horse is a	goose	, then must he needs	8, 168/ 39
than to call a	goose	a goose. Nor I	8, 179/ 30
call a goose a	goose	. Nor I find no	8, 179/ 30
feather of a wild	goose's	wing. But yet consider	8, 300/ 16
ween almost that a	gosling	had as much wit	8, 113/ 36
purposely mistranslate Christ's holy	Gospel	, to set forth heresies	8, 3/ 36
he came, taught the	Gospel	of God after his	8, 14/ 9
be contrary to the	Gospel	, which will no man	8, 15/ 21
it is against the	Gospel	of Christ that any	8, 28/ 11
yet, by Tyndale's godly	gospel	, at their "evangelical liberty	8, 32/ 19
the place in the	Gospel	perceive very well that	8, 43/ 27
both made in the	Gospel	and also fulfilled indeed	8, 44/ 5
Scripture (even the very	Gospel	itself and the very	8, 63/ 23
declareth himself in the	Gospel	of Matthew, where he	8, 64/ 32
far forth as the	Gospel	telleth, for what proper	8, 80/ 31
is written in the	Gospel	of Saint John, where	8, 102/ 33
with saying that the "	Gospel	of God" is "plain	8, 113/ 32
none had read the	Gospel	of God . . . or else	8, 113/ 34

all, he construeth that	gospel	so foolishly . . . that, before	8, 113/ 35
as true as the	Gospel	, but all against himself	8, 139/ 34
places of the very	Gospel	. But then on the	8, 148/ 2
in the very written	Gospel	-- that the church	8, 158/ 35
holy story of Christ's	Gospel	, what manner a thing	8, 186/ 16
grace, according to the	Gospel	-- "Omni habenti dabitur	8, 205/ 4
come and believe the	Gospel	" (or "glad tidings") "that	8, 212/ 3
Savior saith in the	Gospel	of Matthew. But I	8, 213/ 22
he preacheth us no	gospel	, nor telleth us no	8, 215/ 16
if I believed the	Gospel	-- what God hath	8, 217/ 22
if he believed the	Gospel	, he should surely prepare	8, 218/ 7
Tyndale believeth not the	Gospel	at all; and surely	8, 218/ 14
Church Were before the	Gospel	, or the Gospel before	8, 222/ 5
the Gospel, or the	Gospel	before the Church," and	8, 222/ 5
Church Were before the	Gospel	, or the Gospel before	8, 222/ 11
the Gospel, or the	Gospel	before the Church Tyndale	8, 222/ 12
Church Were before the	Gospel	, or the Gospel before	8, 224/ 3
the Gospel, or the	Gospel	before the Church Another	8, 224/ 3
Congregation) be before the	Gospel	, or the Gospel before	8, 224/ 6
the Gospel, or the	Gospel	before the Church. Which	8, 224/ 6
begotten: then is the	Gospel	before the Church. Paul	8, 224/ 11
is the Word or	Gospel	before the Congregation. More	8, 224/ 18
Church was before the	Gospel	was written, and that	8, 224/ 28
chapter of Saint John's	Gospel	. Which he did not	8, 225/ 23
I said that the	Gospel	and the word of	8, 226/ 10
was before that the	Gospel	that now is written	8, 226/ 13
any part of the	Gospel	was written; for as	8, 226/ 14
for all the whole	Gospel	-- that is to	8, 226/ 15
Church was before the	Gospel	written, which thing himself	8, 226/ 22
had been before the	Gospel	and the word of	8, 226/ 25
seem proved by the	Gospel	, he falsely translateth the	8, 229/ 22
he falsely translateth the	Gospel	. . . ye shall understand that	8, 229/ 23
first chapter of the	Gospel	of Saint John, which	8, 230/ 7
the words of the	Gospel	in that place, after	8, 230/ 11
example thereof in the	Gospel	, which Tyndale hath evil	8, 232/ 27
beginning of Saint John's	Gospel	, whether wrong or no	8, 235/ 16
himself promised, in the	Gospel	, that himself and his	8, 258/ 5
sib to Saint John's	Gospel	. He findeth not in	8, 273/ 13
Saint Mark in the	Gospel	, also. And of Penance	8, 295/ 14
last chapter of his	Gospel	. . . that allthing was not	8, 310/ 5
remembrance, wrote his own	gospel	severally, by himself, and	8, 310/ 23
lives never read the	gospel	that the other wrote	8, 310/ 25
written in Saint John's	Gospel	; or Tyndale, that would	8, 311/ 27
sixth chapter of his	Gospel	. And thus ye see	8, 312/ 14
and oft before any	Gospel	written. And holy Saint	8, 316/ 4
gather out of the	Gospel	, or the Epistle either	8, 316/ 14
his "traditions" were the	Gospel	that he preached. More	8, 323/ 21
' traditions' were the	Gospel	that he preached . . . and	8, 324/ 20
preach and teach his	Gospel	, so if Tyndale or	8, 332/ 28
them go write his	Gospel	-- Lord God, how	8, 332/ 30

place in Saint John's	Gospel	, every place in Saint	8, 336/ 11
whom Christ in that	Gospel	speaketh. For these be	8, 358/ 25
hard places of the	Gospel	of Saint John, or	8, 362/ 26
and preach any other	gospel	than himself had done	8, 364/ 2
he taught a contrary	gospel	. . . and meant not that	8, 364/ 9
written all his own	gospel	, nor that all his	8, 364/ 13
last chapter of the	Gospel	, "Many things were done	8, 374/ 13
saith himself in the	Gospel	. And hard it were	8, 403/ 7
saith, in the same	Gospel	, that he shall give	8, 403/ 11
gloss will void the	Gospel	and all . . . and then	8, 403/ 14
the words of the	Gospel	, to believe that she	8, 405/ 13
were written in the	Gospel	." Lo, here have I	8, 405/ 20
Savior Christ in the	Gospel	of Saint Matthew, the	8, 426/ 18
even in the very	Gospel	itself. And why can	8, 461/ 15
written in the very	Gospel	, as he saith after	8, 461/ 24
written in the very	Gospel	, as Tyndale saith after	8, 463/ 32
written in the very	Gospel	, and there told by	8, 464/ 23
were written in the	Gospel	. For as in other	8, 467/ 5
truth written in the	Gospel	, so that they be	8, 467/ 19
world to preach his	Gospel	. . . as plainly appeareth by	8, 498/ 26
penance and "believe the	Gospel	," as he doth in	8, 502/ 29
said that if the	Gospel	were well taught, there	8, 514/ 7
freely preached for the	gospel	of God, and no	8, 514/ 12
himself witnesseth in the	Gospel	-- if this, I	8, 514/ 27
he saith, in the	Gospel	, that a man lost	8, 533/ 31
if he believe the	Gospel	, that no more they	8, 545/ 32
it seemeth by the	Gospel	, obstinately stood in his	8, 546/ 9
make us sure? The	Gospel	, to begin with for	8, 548/ 6
not written in the	Gospel	, yet did Judas, when	8, 548/ 34
bound to . . . before the	Gospel	preached, and then stood	8, 549/ 16
therefrom, by refusing the	Gospel	of Christ, and after	8, 549/ 18
very words of Christ's	Gospel	, too . . . and hath a	8, 554/ 20
Paul, and the very	Gospel	too, convict him in	8, 555/ 22
Tyndale, to make the	Gospel	seem to agree with	8, 559/ 1
even in the very	Gospel	itself. This is his	8, 563/ 14
written in the very	Gospel	. By which doctrine of	8, 564/ 26
apostles had written either	gospels	or epistles, that then	8, 150/ 33
that throughout all the	Gospels	scraped out diabolus and	8, 174/ 26
this reason, till the	Gospels	were written . . . every man	8, 262/ 19
appointment to write their	gospels	. . . nor, when they had	8, 310/ 15
were ahungered and then	got	them to breakfast. If	8, 70/ 29
a man shall seem,	Got	wot, full fond. For	8, 90/ 29
grace that the thief	got	at last, that hung	8, 215/ 27
font, and no grace	gotten	thereby . . . or else his	8, 93/ 10
be many ungracious graces	gotten	. More This is all	8, 202/ 27
many ungracious graces be	gotten	, he should have made	8, 203/ 18
like Tyndale . . . should have	gotten	little thank. And as	8, 328/ 24
taste can never be	gotten	out." Theophylact, upon these	8, 369/ 7
man that hath once	gotten	that faith; which point	8, 411/ 14
thing that, it once	gotten	and had of any	8, 417/ 23

that he hath once	gotten	it . . . so that he	8, 417/ 27
once at any time	gotten	the faith shall have	8, 425/ 23
that he which hath	gotten	so the faith --	8, 429/ 25
after that God hath	gotten	him up again; and	8, 455/ 3
when he hath once	gotten	he saith he can	8, 455/ 36
that they have once	gotten	the true faith that	8, 460/ 31
a fashion attained and	gotten	that faith (that is	8, 461/ 4
man that once hath	gotten	them, nor that any	8, 489/ 36
own will therewith, have	gotten	grace and repented, and	8, 558/ 6
them known, and to	govern	his church to his	8, 248/ 12
Spirit, so guide and	govern	his church in such	8, 322/ 15
liberty still in the	governance	and teaching of his	8, 248/ 27
the Spirit of God	governing	the Church, and leading	8, 376/ 5
but only God. A	governor	of people is made	8, 74/ 11
the people for the	governor	; and yet is there	8, 74/ 12
wont to call the	governor	his man, but himself	8, 74/ 13
for their chief spiritual	governor	under God -- yet	8, 131/ 1
but himself rather the	governor's	man. The very manhood	8, 74/ 13
commanded to obey their	governors	would they restrain unto	8, 29/ 35
and precepts of their	governors	. . . themselves be no such	8, 30/ 13
he will that the	governors	and rulers of the	8, 55/ 14
and other rulers and	governors	because that they be	8, 55/ 19
that they be their	governors	and rulers, and because	8, 55/ 19
but to rulers and	governors	. Since Tyndale hath taken	8, 145/ 25
times signified rulers and	governors	. Now, if we list	8, 184/ 27
called presbyteros the "rulers," "	governors	," or "officers," or some	8, 187/ 38
particular church, and the	governors	thereof, as long as	8, 345/ 1
were the rulers and	governors	of the people, they	8, 351/ 38
place, and be your	governors	, do ye all that	8, 353/ 21
their neighbors and their	governors	, and thereby cause the	8, 484/ 12
bound to obey their	governors'	lawful commandments . . . and then	8, 30/ 6
say Mass in his	gown	or in his cope	8, 57/ 31
say Mass in his	gown	as in his other	8, 75/ 13
badge" (or "this livery	gown	") "of mine; and if	8, 98/ 11
my doors." This livery	gown	giveth him neither meat	8, 98/ 15
it were, the livery	gown	whereof I gave you	8, 101/ 8
grace as the livery	gown	, whereof I did put	8, 104/ 22
they were wrought in	grace	. And these things teacheth	8, 6/ 13
shall never have the	grace	to get out again	8, 8/ 7
yet any spark of	grace	be found in him	8, 8/ 39
and princely benignity His	Grace	had before used, both	8, 9/ 3
mote his mercy by	grace	amend the other. But	8, 9/ 9
God give him the	grace	to amend, every good	8, 9/ 25
though God offer his	grace	again, the malice of	8, 9/ 28
because there is no	grace	therein . . . lest we should	8, 10/ 5
and so great a	grace	in the visage, that	8, 13/ 16
that he had the	grace	of God with him	8, 15/ 29
and stood still in	grace	, if some evil counsel	8, 17/ 35
words he wrote . . . "The	grace	and peace of our	8, 18/ 22
to death, by God's	grace	, who I pray long	8, 18/ 33

may be, by God's	grace	, that though the man	8, 19/ 24
gave him yet the	grace	to turn and save	8, 22/ 9
of God gave him	grace	to cast unto the	8, 24/ 19
he him his special	grace	to have of that	8, 24/ 20
goodness gave him such	grace	so fully to repent	8, 24/ 23
firmly trust that God's	grace	to that effect with	8, 24/ 33
example of his noble	Grace	. . . and, after my poor	8, 27/ 20
shall I, with the	grace	of that light "which	8, 33/ 36
he have wit and	grace	) a little less delight	8, 34/ 30
that young man the	grace	to bestow his wit	8, 34/ 34
again and giveth it	grace	to draw back from	8, 36/ 9
give me life and	grace	thereto. For as for	8, 36/ 20
doubt not by God's	grace	but if they read	8, 38/ 22
help of whose especial	grace	no labor of man	8, 39/ 1
aid and help of	grace	by true faith and	8, 39/ 6
the Same Tyndale The	grace	of our Lord, the	8, 40/ 5
-- for lack of	grace	, by likelihood, for we	8, 50/ 16
work without the special	grace	and help of God	8, 52/ 34
with God's help and	grace	is not, yet, rewardable	8, 53/ 5
in the state of	grace	. Tyndale And when he	8, 54/ 28
draweth" them forward in	grace	; and finally, if that	8, 57/ 8
pain, with getting greater	grace	and increase of God's	8, 65/ 12
all without help of	grace	, nor that all that	8, 65/ 17
that with help of	grace	, and merits of Christ's	8, 65/ 19
and procuring of remission,	grace	, and pardon -- and	8, 65/ 35
means also to purchase	grace	with remission and pardon	8, 67/ 26
give increase of his	grace	and favor among them	8, 69/ 24
privilege of more abundant	grace	and pardon by the	8, 71/ 6
and great gifts of	grace	. Nay saith Tyndale in	8, 71/ 20
with gay words of "	grace	" and "light" and "faith	8, 75/ 23
himself, receiveth some inward	grace	and aid of God	8, 77/ 2
gift and inspiration of	grace	effused into the soul	8, 77/ 9
be tokens of such	grace	and do signify it	8, 77/ 13
means to get any	grace	at all. And in	8, 77/ 24
they neither cause any	grace	nor any grace do	8, 77/ 25
any grace nor any	grace	do signify, nor be	8, 77/ 25
they betoken the insensible	grace	that God giveth them	8, 77/ 32
better. For as for	grace	, edifieth not his soul	8, 78/ 4
other than the secret	grace	given them therein --	8, 78/ 27
sacrament and refuse the	grace	because God will not	8, 78/ 29
sacraments at all, about	grace	to be given to	8, 79/ 2
general signification of invisible	grace	; for that is commonly	8, 82/ 2
of God great spiritual	grace	therewith, through God's holy	8, 82/ 18
and to take all	grace	and all merit utterly	8, 82/ 34
of God a special	grace	with that Holy Order	8, 84/ 16
their souls with more	grace	-- yet in that	8, 85/ 15
to their souls with	grace	, according to the sign	8, 85/ 17
set to signify that	grace	; and with that grace	8, 85/ 18
grace; and with that	grace	, if they apply to	8, 85/ 19
undefiled. And with that	grace	also he helpeth them	8, 85/ 21

rather yet, lest the	grace	get out, pardie, make	8, 86/ 1
But there is no	grace	therein," saith he. "And	8, 86/ 2
great sacrament, hath no	grace	nor is no sacrament	8, 86/ 13
Then, when the King's	Grace	had answered him, and	8, 86/ 16
that holy knot gave	grace	toward the keeping and	8, 86/ 19
sacrament nor had any	grace	therein. And till that	8, 86/ 24
the font, and no	grace	gotten thereby . . . or else	8, 93/ 10
bare tokens of that	grace	that is wrought with	8, 94/ 21
the promises and of	grace	, and doth not give	8, 95/ 7
of any promise or	grace	, nor we by that	8, 95/ 8
do not get no	grace	but by God's work	8, 95/ 8
attain and get any	grace	neither by the priest	8, 95/ 10
with the baptism no	grace	at all given unto	8, 95/ 35
God giveth all the	grace	by the faith alone	8, 97/ 26
the gift of such	grace	to come to heaven	8, 97/ 31
But where God giveth	grace	by the baptism --	8, 97/ 32
token or sign of	grace	, in that it hath	8, 98/ 22
administered doth infund his	grace	. Howbeit, many good, virtuous	8, 98/ 24
and to infund his	grace	, but also that he	8, 98/ 28
Timothy, "Neglect not that	grace	that is in thee	8, 99/ 20
and stir up the	grace	of God that is	8, 99/ 24
they here read that	grace	was by God infused	8, 99/ 27
token, and sign of	grace	and cleansing of the	8, 100/ 27
soul and infunding of	grace	is God himself, and	8, 100/ 32
soul and infusion of	grace	useth the sacraments not	8, 101/ 4
them void of all	grace	, and call them bare	8, 104/ 11
and cause of the	grace	as the livery gown	8, 104/ 21
drunk thereof, give them	grace	to vomit it out	8, 119/ 35
and invocation of God's	grace	upon the party so	8, 127/ 27
Lord to give him	grace	so to bless himself	8, 129/ 10
him can have no	grace	to cross and to	8, 129/ 12
turn the world to	grace	." Now, he that would	8, 130/ 11
Passion, give us all	grace	so to walk . . . that	8, 141/ 4
goodness of the King's	Grace	, with the lords of	8, 143/ 4
charity" into "love," and "	grace	" into "favor," "confession" into	8, 143/ 11
and most lack of	grace	-- he doth at	8, 144/ 9
sacraments, and promised men	grace	that with faith and	8, 147/ 25
ever includeth his promise!)	grace	with all his seven	8, 147/ 31
may work with God's	grace	in the keeping of	8, 148/ 23
own frowardness lack the	grace	to believe the things	8, 155/ 22
own malice lack the	grace	to believe any part	8, 155/ 23
the flesh than the	grace	of God? Did not	8, 159/ 17
Sufficeth unto thee my	grace	"? Now, then, since nothing	8, 159/ 25
the flesh than the	grace	of God . . . which not	8, 159/ 26
and with desire of	grace	, do stand in the	8, 159/ 31
or yet had the	grace	to revoke them, then	8, 176/ 24
presbyteri" ("Neglect not the	grace	that is in thee	8, 191/ 27
thou stir up the	grace	of God that is	8, 191/ 32
that God gave his	grace	therewith. And the first	8, 192/ 5
in giving the same	grace	forth unto others whom	8, 192/ 8

plainly that Timothy received	grace	by the putting of	8, 192/ 22
means of very special	grace	. And therefore such difference	8, 194/ 25
and infusion of God's	grace	, and of enabling the	8, 194/ 34
wrong. For by God's	grace	, never will I wittingly	8, 197/ 6
days. And that the	grace	of God appointed unto	8, 197/ 29
Translating "Favor" Instead of "	Grace	" Tyndale And with like	8, 202/ 20
favor," and not into "	grace	" . . . saying that "every favor	8, 202/ 23
every favor is not	grace	," and that "in some	8, 202/ 23
there is but little	grace	." I can say also	8, 202/ 24
say also in some	grace	there is little goodness	8, 202/ 24
well in my lady's	grace	," we understand no great	8, 202/ 26
his putting out of "	grace	" and setting in of	8, 202/ 29
' and Not '	Grace	," as though he	8, 202/ 32
that pretty scoff that "	grace	" signifieth sometimes no good	8, 203/ 3
well in his lady's	grace	." But he seeth well	8, 203/ 4
the fault for changing "	grace	" into "favor" where the	8, 203/ 5
speaketh not of "the	grace	of my lady," but	8, 203/ 6
lady," but of "the	grace	of our Lord." In	8, 203/ 7
unto his creature his	grace	and his favor not	8, 203/ 9
both favoerth for his	grace	and giveth grace for	8, 203/ 10
his grace and giveth	grace	for his favor . . . and	8, 203/ 11
standing in his lady's	grace	" . . . because it is yet	8, 203/ 15
and his lewd lady's	grace	. And when he saith	8, 203/ 17
example, when his own	Grace	was there granted to	8, 203/ 20
in putting out of "	grace	." Against Tyndale's Changing of	8, 203/ 22
church," "priest," "charity," and "	grace	"; all which chapters whoso	8, 203/ 31
distinctions, and sorts of	grace	: , , , and . More Nay, God	8, 204/ 12
For these terms of	grace	be no English terms	8, 204/ 16
devil hath juggled all	grace	save gratia gratis data	8, 204/ 19
Gratiagratumfaciens faciens is that	grace	by which the man	8, 204/ 26
to God: as the	grace	given in the baptism	8, 204/ 27
to children; and the	grace	with which in faith	8, 204/ 28
to begin!), therefore the	grace	with which God beginneth	8, 204/ 32
cease to but if	grace	continued with us (as	8, 204/ 35
light), God continueth his	grace	with us to work	8, 204/ 36
that well worketh with	grace	deserveth of God by	8, 205/ 3
God's goodness increase of	grace	, according to the Gospel	8, 205/ 4
bestoweth his talents of	grace	and worketh well therewith	8, 205/ 7
therewith) -- therefore the	grace	that God giveth a	8, 205/ 8
of his Gratiassubsequens former	grace	may be called gratia	8, 205/ 9
And finally, forasmuch as	grace	persevering with man at	8, 205/ 10
steadfast and imperishable Gratiacconsummans	grace	and favor of God	8, 205/ 13
of God: this final	grace	is called gratia consummans	8, 205/ 13
gratia consummans, that is,	grace	that perfecteth the thing	8, 205/ 14
God all is one	grace	, with which he preventeth	8, 205/ 17
only those terms of	grace	, and the very name	8, 205/ 36
the very name of	grace	, out of men's ears	8, 205/ 36
the belief of all	grace	, and therewith the effect	8, 205/ 37
the effect of all	grace	, clean out of men's	8, 205/ 37
and, free will and	grace	taken away, to make	8, 206/ 1

brought in, with the	grace	of the sacrament, that	8, 208/ 1
works wrought with his	grace	be added thereunto. Tyndale	8, 210/ 33
by penance wrought in	grace	to be restored again	8, 213/ 31
standeth in state of	grace	longer than the lack	8, 215/ 18
bold upon the sudden	grace	that the thief got	8, 215/ 26
and the state of	grace	by the committing of	8, 215/ 31
unto the state of	grace	. And since that these	8, 217/ 4
change of "church," "priest," "	grace	, "charity," "penance," and such	8, 218/ 17
God give me the	grace	to suffer for saying	8, 221/ 21
wit (with help of	grace	) into the obedience of	8, 239/ 8
sin. For, besides the	grace	and goodness of God	8, 241/ 14
own will working with	grace	toward the captivating of	8, 241/ 17
word; and besides the	grace	, aid, and help of	8, 241/ 19
obedience whereupon followeth that	grace	that accomplisheth and perfecteth	8, 241/ 20
scriptures for them, of	grace	given in them "by	8, 253/ 25
word unwritten, with God's	grace	have withstood false miracles	8, 269/ 33
sacrament to work such	grace	in him as should	8, 288/ 34
have no promise of	grace	, because the apostles wrote	8, 296/ 4
wrote not of any	grace	promised unto any of	8, 296/ 8
the apostles write of	grace	given with the putting	8, 296/ 23
Timothy that he had	grace	given unto him by	8, 296/ 34
the common signification of	grace	write any special and	8, 297/ 8
at the leastwise no	grace	promised with them; when	8, 297/ 17
of them . . . and of	grace	also granted with them	8, 297/ 21
the sacrament, letting the	grace	go by . . . which these	8, 297/ 26
have either wit or	grace	. . . he must needs grant	8, 298/ 7
and ceremonies, other than	grace	and remission of sins	8, 300/ 3
be effectual signs of	grace	. And it is undoubted	8, 300/ 6
tokens and significations of	grace	. . . in that they be	8, 302/ 24
learning, reason, wit, nor	grace	. I alleged in my	8, 314/ 23
without any giving of	grace	. . . and therefore they would	8, 319/ 11
and aspired them his	grace	therein, as he doth	8, 351/ 7
farther shall, by God's	grace	, when I shall hereafter	8, 355/ 11
be comforted in the	grace	that is Christ Jesus	8, 374/ 28
good work wrought with	grace	in faith, to deserve	8, 400/ 21
to heavenward, without God's	grace	and the great goodness	8, 401/ 17
by whose help and	grace	we do them. Now	8, 403/ 3
he be out of	grace	. . . as the dead faith	8, 412/ 23
the faith, or the	grace	of God . . . nor in	8, 421/ 21
the offer of his	grace	, and thereby to get	8, 421/ 32
sin, and refuse the	grace	of God, if he	8, 421/ 37
man be meant his	grace	by which men come	8, 422/ 3
this seed of God's	grace	dwelleth still in man	8, 422/ 9
his will departeth from	grace	, so doth ordinarily the	8, 422/ 14
ordinarily the seed of	grace	depart out of him	8, 422/ 14
by his favor and	grace	-- which other special	8, 422/ 19
let in with his	grace	into the house of	8, 423/ 10
after offer them his	grace	. And then must they	8, 423/ 23
before they return by	grace	and good will unto	8, 424/ 1
have ever after the	grace	to repent. And thirdly	8, 425/ 24

in the state of	grace	, and an elect that	8, 426/ 2
in the state of	grace	that if they die	8, 428/ 8
of God again by	grace	through penance, and become	8, 428/ 14
at that time in	grace	and God's right special	8, 429/ 18
lacketh faith may by	grace	come to it . . . so	8, 430/ 12
shall be taken to	grace	. And in like wise	8, 432/ 20
he shall never have	grace	of repentance after offered	8, 433/ 33
sure that God offereth	grace	and will perfect our	8, 433/ 37
with increase of his	grace	, and will pardon the	8, 433/ 38
go forward with his	grace	, and that we foolishly	8, 433/ 40
meant thereby lively faith,	grace	, or the Spirit of	8, 435/ 9
so surely confirmed in	grace	that they can never	8, 436/ 29
and yet arise by	grace	through penance, and be	8, 437/ 6
at such time as	grace	and devotion brought them	8, 437/ 23
shall never come to	grace	of amendment nor ought	8, 437/ 35
it for lively faith,	grace	, or the Spirit of	8, 439/ 33
God, and reject his	grace	, and neglect his Holy	8, 440/ 22
certain and sure of	grace	and salvation; and yet	8, 442/ 37
shall have after the	grace	given him to take	8, 449/ 32
themselves, without his special	grace	. Which though he doth	8, 450/ 18
And this uncertainty of	grace	to follow is the	8, 450/ 23
those temptations through the	grace	of God working with	8, 452/ 2
fault fall from the	grace	, willingly, that helped them	8, 452/ 7
from God and his	grace	, unto the devil and	8, 452/ 19
showed him that his	grace	was sufficient. Whose strength	8, 453/ 9
the help of his	grace	till man leave of	8, 455/ 23
of the state of	grace	for any sin that	8, 458/ 4
with help of God's	grace	, apply his will rather	8, 468/ 28
hath received them to	grace	and glory, without any	8, 475/ 3
a great efficacy of	grace	, and maketh it not	8, 475/ 5
I trust in God's	grace	and in the King's	8, 483/ 15
God would withdraw his	grace	. Howbeit, if he mean	8, 486/ 22
working, himself, with God's	grace	, and in resisting of	8, 486/ 25
heresies . . . and fall from	grace	for the time, and	8, 487/ 5
that, with help of	grace	, find the faith and	8, 487/ 6
despair . . . and after, by	grace	, come unto hope again	8, 487/ 33
For neither charity nor	grace	can stand together with	8, 487/ 37
to the state of	grace	. And then by this	8, 494/ 28
but utterly dead of	grace	, sent down unto the	8, 496/ 9
by his gift and	grace	-- and good will	8, 497/ 33
in the state of	grace	and be saved, and	8, 497/ 35
God's help and God's	grace	preventing and foregoing, no	8, 502/ 33
if he would, with	grace	which God of his	8, 502/ 35
prevent us with his	grace	, nor nothing but as	8, 504/ 17
nothing but as his	grace	goeth on forth with	8, 504/ 17
prevented them with his	grace	-- for else they	8, 504/ 23
is ready with his	grace	to walk forward with	8, 504/ 24
he would with his	grace	help them to incline	8, 505/ 8
prevent them with his	grace	, help, and favor, and	8, 505/ 23
little wit and less	grace	, in making of that	8, 506/ 24

and walk with God's	grace	may find good cause	8, 508/ 28
and froward may let	grace	go, and find himself	8, 508/ 31
help of God's especial	grace	. But since the goodness	8, 510/ 3
God provideth that his	grace	is ever ready to	8, 510/ 3
may nothing do without	grace	, yet without any speaking	8, 510/ 5
without any speaking of	grace	we commonly let not	8, 510/ 5
make no mention of	grace	, that man can therefore	8, 510/ 9
therefore do them without	grace	. Like as we say	8, 510/ 9
can nothing do without	grace	, therefore tell us that	8, 510/ 14
of truth, without his	grace	both preventing us and	8, 510/ 36
to work with God's	grace	and do well . . . and	8, 512/ 34
-- and therefore letteth	grace	go by, and willfully	8, 512/ 36
some turn again by	grace	from their deadly heresies	8, 517/ 16
by means of God's	grace	and mercy -- yet	8, 518/ 21
in sin when God's	grace	and mercy calleth upon	8, 518/ 22
do upon whom God's	grace	and mercy waiteth, and	8, 518/ 24
take hold of God's	grace	, and made them not	8, 518/ 27
with help of his	grace	deserve to be partakers	8, 519/ 24
hand of help and	grace	always -- if he	8, 522/ 27
so work with his	grace	that he finally shall	8, 523/ 2
the one-half of the	grace	that Judas had, and	8, 523/ 4
and given me the	grace	to live more holily	8, 523/ 24
the hand of his	grace	and help from him	8, 524/ 25
to work with his	grace	in the vineyard of	8, 525/ 1
lack till help of	grace	fail . . . and were but	8, 525/ 6
excuse of sin, since	grace	never faileth nor falleth	8, 525/ 7
fail and fall from	grace	-- he were, I	8, 525/ 8
thing do without his	grace	-- he will not	8, 525/ 21
our fault withdraw his	grace	without which he wotteth	8, 525/ 24
the hand of his	grace	so strongly that he	8, 525/ 36
a hand of his	grace	as if he did	8, 526/ 32
much help of his	grace	as were sufficient for	8, 526/ 36
wit, never withdraweth his	grace	from the one nor	8, 528/ 19
call help of his	grace	. . . there can no temptation	8, 543/ 7
he preventeth him by	grace	. . . which prevention was when	8, 546/ 22
he gave him the	grace	and occasion to be	8, 546/ 22
they not been by	grace	prevented must needs have	8, 548/ 12
and received again to	grace	. If Tyndale thus tell	8, 549/ 2
he received after to	grace	and forgiveness . . . and was	8, 549/ 13
stood in state of	grace	; and yet was suffered	8, 549/ 17
once be, by God's	grace	, surely seen and examined	8, 554/ 24
by help of God's	grace	, through the means of	8, 557/ 10
will therewith, have gotten	grace	and repented, and attained	8, 558/ 6
still in God's especial	grace	and favor? Now, the	8, 570/ 24
counselors attending upon His	Grace's	person, but also of	8, 177/ 35
and call them bare,	graceless	tokens. For if that	8, 104/ 12
he waxed in conclusion	graceless	. . . appeareth well in that	8, 513/ 29
tokens, and utterly as	graceless	as themselves are witless	8, 572/ 2
there be many ungracious	graces	gotten. More This is	8, 202/ 27
the university many ungracious	graces	be gotten, he should	8, 203/ 18

of God's gifts and	graces	. But Tyndale hath indeed	8, 204/ 18
devil. For those be	graces	and gifts as God	8, 204/ 22
beginneth to withdraw his	gracious	hand from the fruits	8, 2/ 20
only trust of his	gracious	forgiveness, and had it	8, 9/ 5
had yet the King's	gracious	forgiveness . . . and, as it	8, 16/ 22
falsely abused the King's	gracious	remission and pardon given	8, 17/ 14
God so good and	gracious	Lord unto him that	8, 22/ 24
effectual warning, with his	gracious	remission of their former	8, 27/ 12
-- seeing the King's	gracious	purpose in this point	8, 27/ 17
named; according to the	gracious	counsel of the blessed	8, 37/ 25
works wrought, with his	gracious	help, to the intent	8, 52/ 19
of his word a	gracious	occasion of faith; and	8, 241/ 16
himself alone, without God's	gracious	help, do any good	8, 400/ 2
faith, praying for God's	gracious	aid and help, God	8, 500/ 20
give more of his	gracious	aid and help in	8, 522/ 37
the assistance of God's	gracious	hand . . . which he never	8, 532/ 5
thanked, the maker is	graciously	turned again to God	8, 142/ 24
of Art. And thus	graciously	hath he acquitted himself	8, 203/ 21
her sins. Hear me	graciously	, good Lord . . . for that	8, 371/ 36
made one of many	grains	or corns, and the	8, 81/ 10
is made of many	grains	of corn, and the	8, 296/ 13
children as learned their	grammar	in their mother's belly	8, 92/ 24
and also into his	grammar	again . . . and come forth	8, 151/ 20
well, and with good	grammar	, saving for his poetry	8, 151/ 35
young children use in	grammar	schools: "Asinus meus habet	8, 467/ 30
is fain now to	grant	that Christian men may	8, 3/ 18
blessed disposition condescended to	grant	him . . . to the end	8, 8/ 38
lawful matrimony. If Tyndale	grant	that I say true	8, 45/ 5
he be fain to	grant	that the words which	8, 45/ 6
that Tyndale will himself	grant	us that for whatsoever	8, 51/ 19
say, must Tyndale needs	grant	that for God's benefits	8, 51/ 24
him. Now, if Tyndale	grant	us that conclusion . . . we	8, 51/ 25
they care not to	grant	; but then they confound	8, 53/ 28
they let not to	grant	also . . . but they say	8, 53/ 32
me -- that they	grant	that a man may	8, 53/ 37
may (as Tyndale will	grant	we may) serve God	8, 54/ 4
so must he needs	grant	and agree that likewise	8, 54/ 18
should greatly fear to	grant	and agree that by	8, 101/ 26
for their solution, to	grant	almost that their pain	8, 101/ 33
And thus if Tyndale	grant	the one part --	8, 150/ 9
that parts which they	grant	for Scripture -- yet	8, 155/ 31
M. More must needs	grant	(if he will have	8, 167/ 38
M. More must needs	grant	that ' church' is	8, 168/ 10
More must not needs	grant	this to Tyndale, never	8, 168/ 13
then though I would	grant	unto Tyndale that this	8, 168/ 19
needs be driven to	grant	him, for all that	8, 168/ 22
all his great word,	grant	him the other at	8, 168/ 28
needs, yet will I	grant	him of courtesy . . . that	8, 168/ 29
then I must needs	grant	this term "church" to	8, 168/ 31
that must not needs,	grant	this to Tyndale, Tyndale	8, 168/ 34

choose but must needs	grant	me this again: that	8, 168/ 35
If Master More will	grant	me that every horse	8, 168/ 39
then must he needs	grant	me that every mare	8, 168/ 39
I need not to	grant	him the thing that	8, 169/ 2
fashion, he should not	grant	it for true. For	8, 198/ 10
besides. Now, if he	grant	that God punisheth the	8, 209/ 19
and so must he	grant	, that albeit one drop	8, 209/ 21
will. Now, if Tyndale	grant	, as he needs must	8, 210/ 5
purpose. For if he	grant	that though he repent	8, 214/ 36
word -- we will	grant	him this, and much	8, 242/ 17
But, now, if I	grant	it him, yet shall	8, 251/ 33
since he must also	grant	that God hath as	8, 274/ 16
church before: he must	grant	that of each thing	8, 274/ 17
be so mad to	grant	him that all is	8, 283/ 12
grace . . . he must needs	grant	and agree that they	8, 298/ 7
else if Tyndale would	grant	that Saint John had	8, 311/ 30
corrupted. And then they	grant	that before, there were	8, 367/ 3
and sigheth. Good Lord,	grant	this: that the thing	8, 373/ 8
And surely if he	grant	that any one man	8, 378/ 37
waxen so mad to	grant	him that his false	8, 390/ 2
yet brought unawares to	grant	for an article necessary	8, 408/ 4
this, if we would	grant	him the thing that	8, 475/ 9
-- then must Tyndale	grant	that it is likewise	8, 475/ 19
that Tyndale must needs	grant	that he knoweth not	8, 476/ 4
he mean hope: I	grant	that it dieth not	8, 487/ 13
whose deeds Tyndale will	grant	and agree to be	8, 493/ 19
were he forced to	grant	that he believeth the	8, 536/ 37
so loath, confess and	grant	us that Saint Peter	8, 555/ 36
faith, he must needs	grant	that in all five	8, 557/ 4
well: that though we	grant	unto Tyndale that a	8, 558/ 27
readers, if we would	grant	unto Tyndale that all	8, 567/ 15
And therefore though we	grant	unto him that the	8, 571/ 12
he doth and must	grant	unto us that the	8, 571/ 14
of our courtesy, further	grant	him that all his	8, 571/ 25
which his request was	granted	him, and what will	8, 9/ 24
it was agreed and	granted	. And thereupon was he	8, 23/ 30
his famous authority. But	granted	now that those faults	8, 153/ 11
appeareth that though I	granted	him the one . . . I	8, 168/ 27
none other shift, he	granted	both twain for true	8, 196/ 22
own Grace was there	granted	to be made Master	8, 203/ 20
whom the pardon is	granted	, that though he give	8, 289/ 1
and of grace also	granted	with them . . . yet would	8, 297/ 21
than one besides. For,	granted	that priesthood was an	8, 304/ 32
and that albeit they	granted	him the belief of	8, 504/ 35
Which if it were	granted	him, yet won he	8, 541/ 34
be both put and	granted	that he so shall	8, 569/ 10
that Tyndale, as he	granteth	here that we may	8, 54/ 16
and them that he	granteth	he believeth shrewdly, and	8, 108/ 18
conditions; and also he	granteth	not only that of	8, 196/ 25
consequens. For whereas he	granteth	both to be true	8, 196/ 33

be false which Tyndale	granteth	for true. Now, to	8, 198/ 3
the consequent which he	granteth	for true also, I	8, 198/ 4
For likewise as he	granteth	that a priest is	8, 198/ 5
false which Tyndale also	granteth	to be true. But	8, 198/ 13
of his displeasure: then	granteth	he, and so must	8, 209/ 21
repentant sinners, since he	granteth	that though they may	8, 393/ 11
them. And also himself	granteth	, after in his chapter	8, 397/ 4
former error; whereby he	granteth	that he which doth	8, 407/ 34
all other things he	granteth	and affirmeth plainly, by	8, 414/ 35
frailty. For since he	granteth	error of infirmity in	8, 461/ 28
present place Tyndale himself	granteth	that the cause why	8, 472/ 35
a sign. And yet	granteth	he then, besides, the	8, 475/ 6
it; and since himself	granteth	also that the contrary	8, 478/ 29
heresy; for then he	granteth	that he which after	8, 569/ 14
voice of his Father	granting	remission set his heart	8, 495/ 30
so near to the	granting	that they lacked it	8, 547/ 12
only liquor of the	grape	-- who durst, I	8, 317/ 31
made one of many	grapes	, he took a very	8, 81/ 10
font, or of what	grapes	the wine was made	8, 195/ 12
the wine of many	grapes	, and that Christian men	8, 296/ 14
opinions, after which he	grasped	and long felt about	8, 448/ 11
juggled all grace save	gratia	gratis data -- and	8, 204/ 19
too, almost; with which	gratia	gratis data, all had	8, 204/ 20
strength, learning, or wit.	Gratia	gratum Gratiagratumfaciens faciens is	8, 204/ 25
us a-work is called	gratia	praeueniens. And forasmuch as	8, 204/ 33
us, which is called	gratia	cooperans. And yet forasmuch	8, 205/ 1
grace may be called	gratia	subsequens. And finally, forasmuch	8, 205/ 9
final grace is called	gratia	consummans, that is, grace	8, 205/ 14
of steadfast and imperishable	Gratiaconsummans	grace and favor of	8, 205/ 13
or wit. Gratia gratum	Gratiagratumfaciens	faciens is that grace	8, 204/ 26
leaveth out: "Noli negligere	gratiam	quae in te est	8, 191/ 25
Admoneo te ut resuscites	gratiam	Dei quae est in	8, 191/ 30
with which God beginneth	Gratiapraeueniens	to set us a-work	8, 204/ 33
good use of his	Gratiasubsequens	former grace may be	8, 205/ 9
all grace save gratia	gratis	data -- and yet	8, 204/ 19
almost; with which gratia	gratis	data, all had he	8, 204/ 20
learning, or wit. Gratia	gratum	Gratiagratumfaciens faciens is that	8, 204/ 25
being set by the	grave	, as the manner is	8, 371/ 28
going back again at	Gravesend	, God, considering the great	8, 13/ 13
last to bear the	greater	, to which in the	8, 26/ 24
more pain, with getting	greater	grace and increase of	8, 65/ 12
he there saith, a	greater	witness than the witness	8, 239/ 15
man, because he had	greater	record than man --	8, 239/ 28
proved, by more and	greater	than ever was the	8, 246/ 9
the same, and yet	greater	; and so did his	8, 246/ 15
do as great and	greater	. And we see that	8, 251/ 39
For both is there	greater	reverence to be had	8, 260/ 1
all Tyndale's deduction, a	greater	question yet, saving for	8, 260/ 14
and out of measure	greater	, in his own hand	8, 264/ 30
true preachers to do	greater	miracles against them, and	8, 270/ 3

them, and by the	greater	miracles to destroy them	8, 270/ 4
then shall have also	greater	miracles wrought against him	8, 270/ 28
Tyndale God taught Adam	greater	things than to write	8, 272/ 36
taught him things of	greater	necessity -- as, peradventure	8, 273/ 1
the false part the	greater	-- he tarried not	8, 275/ 11
taken more labor and	greater	pain for his Church	8, 338/ 22
least in heaven was	greater	than he. Yet because	8, 464/ 18
except as great or	greater	miracles be done or	8, 475/ 37
though it be a	greater	hope than it should	8, 487/ 22
lukewarm, without growing into	greater	heat." And therefore, as	8, 526/ 14
the like occasion or	greater	. . . he had sinned deadly	8, 536/ 29
they come at the	greatest	; and then, being before	8, 26/ 23
of all benefits the	greatest	. At this point will	8, 51/ 36
obedience seemeth not the	greatest	virtue, when a man	8, 55/ 4
promise, one of the	greatest	, most solemn, most assuredly	8, 106/ 32
thereof, and whereupon the	greatest	weight of all our	8, 145/ 33
that ours were the	greatest	and the falsest, and	8, 244/ 36
therefore false miracles therein	greatest	and busiest: yet must	8, 244/ 37
than one of the	greatest	? -- that is to	8, 266/ 16
things as he so	greatly	forced whether they went	8, 21/ 8
soul -- I cannot	greatly	see why we should	8, 101/ 25
see why we should	greatly	fear to grant and	8, 101/ 26
thing wherein I will	greatly	stick. But in my	8, 104/ 24
laws of God, nor	greatly	to study upon them	8, 121/ 20
shall not, I trust,	greatly	need to fear the	8, 123/ 25
it shall not now	greatly	force what a newly	8, 207/ 1
folly, there shall not	greatly	need the knowledge of	8, 218/ 23
point his translation so	greatly	but it may be	8, 236/ 28
heretic, I shall not	greatly	need to dispute with	8, 252/ 15
ex vobismet ipsis" . . . and	greatly	tending to the maintenance	8, 357/ 16
his purpose, but rather,	greatly	hindereth it; which thing	8, 363/ 19
almsdeed, Masses, and Dirges	greatly	profit them that are	8, 373/ 12
in little stead, but	greatly	aggrieve and increase the	8, 402/ 14
me God, I very	greatly	fear is now very	8, 478/ 19
did in the beginning	greatly	forbear such heretics . . . till	8, 481/ 37
her . . . and no man	greatly	to blame but either	8, 530/ 25
of whom they so	greatly	loved that their hearts	8, 541/ 9
but also rather seemeth	greatly	to make against it	8, 562/ 33
therefore is Tyndale not	greatly	to be believed when	8, 564/ 29
in beholding the marvelous	greatness	of his revelations --	8, 159/ 21
Paul himself, lest the	greatness	of his high revelations	8, 453/ 2
Africa the Donatists; in	Greece	the Arians; in Bohemia	8, 28/ 31
nay but that in	Greece	and great part of	8, 160/ 19
tongues changed both in	Greece	and Italy -- then	8, 160/ 25
much was used in	Greece	and sometimes in Rome	8, 170/ 11
may be drunk down	greedily	ere the peril be	8, 75/ 32
in Latin sacerdos, in	Greek	hiereus, in Hebrew cohan	8, 111/ 15
Latin Church and the	Greek	Church, and Prester John's	8, 131/ 10
Latin text and the	Greek	may be his excuse	8, 143/ 29
Latin text and the	Greek	do, as he saith	8, 143/ 30

as . Now is a	Greek	word, and was in	8, 168/ 1
ecclesia signifieth in the	Greek	tongue a congregation, without	8, 169/ 27
seem therein, with his	Greek	and all . . . he seemeth	8, 169/ 37
word ecclesia in the	Greek	tongue did not signify	8, 170/ 2
the Latin Church the	Greek	word ecclesia -- of	8, 170/ 26
ecclesia -- of the	Greek	Church, that began before	8, 170/ 26
Tyndale with all his	Greek	told you but a	8, 170/ 30
did signify in the	Greek	. . . but mistaketh it to	8, 170/ 32
the Church, but the	Greek	word ecclesia; therefore Erasmus	8, 176/ 29
Moria," which word in	Greek	signifieth folly, doth merrily	8, 177/ 5
that I interpret this	Greek	word by this word	8, 181/ 9
word presbyter in the	Greek	, as it signifieth the	8, 181/ 35
-- and that the	Greek	Church called presbyter, and	8, 182/ 1
elder," neither in the	Greek	Church nor the Latin	8, 182/ 3
a priest than this	Greek	word presbyteros signifieth an	8, 183/ 4
word seniores where the	Greek	Church used in their	8, 183/ 19
he meaneth that this	Greek	word presbyteros is, in	8, 183/ 34
only keep still the	Greek	word presbyteros, but showeth	8, 184/ 11
Latin conjunction with the	Greek	word, and call it	8, 184/ 23
apostles used not "this	Greek	word hierous, or the	8, 187/ 2
himself allegeth, neither the	Greek	word presbyteri nor the	8, 187/ 20
name of presbyteros in	Greek	or seniores in Latin	8, 187/ 33
the priests hierous in	Greek	, but presbyteros, which signified	8, 188/ 14
holy signification in the	Greek	tongue, where they took	8, 188/ 27
baptized people by this	Greek	word ecclesia . . . of which	8, 188/ 31
nother had in the	Greek	tongue before, any holy	8, 188/ 33
showeth also, after the	Greek	(in which it is	8, 192/ 6
showeth he that the	Greek	word agape standeth so	8, 199/ 4
where the place in	Greek	or Latin speaketh of	8, 199/ 33
word. For though this	Greek	word agape signify love	8, 200/ 13
right English unto the	Greek	word. More This is	8, 203/ 28
very far from the	Greek	word exomologesis . . . and as	8, 207/ 3
Penance. For both the	Greek	word and the Latin	8, 207/ 6
proper neither for the	Greek	word nor the Latin	8, 207/ 23
Scripture knoweth not. The	Greek	hath and "repentance" and	8, 210/ 35
because himself giveth the	Greek	word another English name	8, 211/ 3
penance" -- whatsoever the	Greek	word be, it ever	8, 211/ 8
as he saith) the	Greek	before him; whereas I	8, 218/ 19
as I have of	Greek	, Latin, and of our	8, 218/ 20
certain article that the	Greek	hath, and which article	8, 229/ 24
the sentence; and the	Greek	tongue hath an article	8, 230/ 2
that article, neither the	Greek	nor the English, and	8, 230/ 9
New Testament out of	Greek	. These words be the	8, 230/ 11
article correspondent to the	Greek	article and to the	8, 231/ 23
for lack of the	Greek	tongue much troubled with	8, 231/ 25
But Tyndale by the	Greek	tongue perceiving the article	8, 231/ 27
so ignorant in the	Greek	tongue but that he	8, 232/ 12
of the article, both	Greek	and English, which declareth	8, 232/ 24
thereby have expressed the	Greek	the better, and yet	8, 233/ 6
record of man," the	Greek	Book hath there, upon	8, 233/ 10

record -- as the	Greek	article made the word	8, 233/ 16
his translation expressed the	Greek	article and made it	8, 233/ 37
be correspondent unto the	Greek	article in declaring the	8, 234/ 20
the article in the	Greek	specially, but if we	8, 234/ 25
the order of the	Greek	. And therefore I say	8, 234/ 27
albeit that in the	Greek	and in the Latin	8, 236/ 8
cometh" . . . whereas in the	Greek	is not this word	8, 237/ 4
its correspondent in the	Greek	. . . and bring us forth	8, 237/ 12
speech, or in the	Greek	either, in which it	8, 237/ 13
matter showeth that the	Greek	article hath that strength	8, 237/ 17
word "take." For the	Greek	is lambano, and the	8, 237/ 28
accipio; and both the	Greek	and the Latin signifieth	8, 237/ 29
with brabbings upon the	Greek	tongue . . . ye shall at	8, 238/ 8
been that either the	Greeks	or any other part	8, 130/ 34
holy doctors of the	Greeks	, but also by the	8, 131/ 6
councils in which the	Greeks	in matters of doubt	8, 131/ 7
also, both among the	Greeks	and Latins christened, to	8, 170/ 19
signifieth authority with the	Greeks	. . . whereas seniores in Latin	8, 184/ 16
other; but among the	Greeks	, presbyteri was the name	8, 184/ 26
friars nor nuns, neither	Greenwich	, Syon, nor Charterhouse. If	8, 162/ 14
as they speak, "in	gregem	ovium, " "gregem gruum, " "gregem	8, 171/ 19
speak, "in gregem ovium, " "	gregem	gruum, " "gregem anserum." And	8, 171/ 20
gregem ovium, " "gregem gruum, " "	gregem	anserum." And so when	8, 171/ 20
qui in vobis est	gregem	Christi" ("The elders that	8, 183/ 13
qui in vobis est	gregem	Christi." Which place I	8, 185/ 10
Ambrose, Saint Cyprian, Saint	Gregory	, and all those old	8, 46/ 18
Augustine, Saint Ambrose, Saint	Gregory	, and the other old	8, 113/ 25
let it pass. Saint	Gregory	Nazianzen, the great, famous	8, 128/ 17
Jerome, Saint Ambrose, Saint	Gregory	, Saint Cyprian, and other	8, 206/ 33
holy popes (as Saint	Gregory	, Saint Leo, and others	8, 278/ 26
Ambrose, Saint Chrysostom, Saint	Gregory	, and Saint Cyprian do	8, 389/ 9
Saint Augustine, and Saint	Gregory	, and Saint Ambrose, and	8, 395/ 3
Augustine, Saint Ambrose, Saint	Gregory	, and all the old	8, 426/ 29
Ambrose, Saint Basil, Saint	Gregory	, Saint Chrysostom, and all	8, 477/ 31
that holy pope Saint	Gregory	saith it should) if	8, 508/ 5
not for a hundred	Gregorys	, I care not for	8, 266/ 36
poisoning of his father	grew	not of anger or	8, 494/ 8
the increase of our	grief	that all this gear	8, 2/ 31
great, fervent sorrow with	grief	and trouble of mind	8, 90/ 26
soul is in such	grief	, pain, and torment that	8, 102/ 11
of eating that the	grief	and grinding in their	8, 521/ 2
shall sore vex and	grieve	your eyes, and consume	8, 5/ 11
the great anger that	grieveth	this good man: that	8, 136/ 12
so plainly that it	grieveth	Tyndale's heart to hear	8, 197/ 32
the matter. For this	grieveth	Luther and him: that	8, 211/ 15
hath offended God, which	grieveth	him for the love	8, 456/ 10
writing not half so	grievous	and painful to me	8, 35/ 12
away the great and	grievous	punishment that was at	8, 69/ 1
And then may those	grievous	, importable burdens be called	8, 353/ 29
and Pharisees did bind	grievous	burdens and importable, and	8, 354/ 6

dispraised with calling them	grievous	and importable . . . though the	8, 354/ 11
was I in a	grievous	secret sorrow." And afterward	8, 371/ 29
may theirs be less	grievous	than the sins of	8, 543/ 15
their belief was a	grievous	sin. For whereas Tyndale	8, 543/ 19
that his sin was	grievous	. For what was the	8, 551/ 23
that he had so	grievously	erred in that point	8, 24/ 10
that the grief and	grinding	in their bellies standing	8, 521/ 2
their courtesy with a	groat	-- which bringer is	8, 195/ 22
And unto such simple,	gross	, carnal people as we	8, 47/ 1
gear is yet too	gross	for their subtle, thin	8, 77/ 17
thin subtlety thereof, my	gross	wit can in no	8, 459/ 37
was and is the	ground	of all the remnant	8, 24/ 21
to make a false	ground	to build his lies	8, 60/ 21
the dirt of the	ground	, and did spit thereupon	8, 103/ 12
thereat, yet I nothing	ground	myself thereon, since I	8, 104/ 1
And therefore, if Tyndale	ground	his argument upon the	8, 150/ 24
a sparrow upon the	ground	without our Father that	8, 190/ 3
Whereas against his false	ground	that there can be	8, 271/ 17
peradventure, tillage of the	ground	. But as for writing	8, 273/ 1
Here is his whole	ground	whereupon he will anon	8, 279/ 15
in anything and then	ground	my reason against him	8, 295/ 37
Tyndale's argument goeth to	ground	quite -- although our	8, 302/ 27
stark dead on the	ground	: so he that is	8, 440/ 18
maketh this point the	ground	of the other --	8, 468/ 14
destroyed all his principal	ground	, whereabout his master and	8, 473/ 32
these words for a	ground	of a great matter	8, 522/ 15
and is his principal	ground	and foundation, whereof we	8, 562/ 17
devil taught him to	ground	it, that either the	8, 569/ 24
could perceive, but arguments	grounded	upon philosophy and metaphysical	8, 101/ 12
And therefore his reason	grounded	upon this word ecclesia	8, 169/ 34
that his marriage is	grounded	there -- because he	8, 261/ 31
all his whole matter	grounded	, let him prove you	8, 279/ 21
utterly destroy Tyndale's heresy	grounded	upon his false exposition	8, 441/ 30
be noted whereupon he	groundeth	this holy precept of	8, 117/ 20
For first, where he	groundeth	himself upon this --	8, 305/ 12
such as are not	groundly	learned, to cast out	8, 37/ 19
truth . . . and by the	grounds	thereof first had, into	8, 295/ 31
and pull up the	groundsel	, to undershore the sides	8, 282/ 14
suffered a while to	grow	. Believe me not if	8, 28/ 29
lest his heart might	grow	too high and wax	8, 159/ 20
it might increase and	grow	. . . than shamefastly showed in	8, 206/ 27
to let his hair	grow	in length, or a	8, 369/ 31
a tree were to	grow	and bring forth fruit	8, 518/ 36
what perfection this gear	groweth	with Tyndale. Luther yet	8, 88/ 17
in a lukewarm, without	growing	into greater heat." And	8, 526/ 14
books! For they have	grown	so fast and sprung	8, 2/ 5
in faith and virtue	grown	up as they be	8, 57/ 4
of his sect now	grown	in Germany, and also	8, 74/ 36
truth; and the Church	grown	into the consent and	8, 284/ 13
in a great thing	grown	in debate and controversy	8, 396/ 13

meat and rest better	grown	in heart -- let	8, 552/ 37
upon Good Friday without	grudge	of conscience at all	8, 62/ 16
in gregem ovium, " "gregem	groom	, " "gregem anserum." And so	8, 171/ 20
say thereto, began to	guess	at the cause wherefore	8, 318/ 8
us ever since, to	guess	and to divine. For	8, 328/ 4
ye may have some	guess	why he left the	8, 359/ 34
us at large to	guess	and aread (upon his	8, 391/ 22
meaneth. Howbeit, we shall	guess	at his mind as	8, 392/ 23
and will we shall	guess	at his mind upon	8, 498/ 2
be but divined and	guessed	at, and seem but	8, 321/ 1
making. As here, he	guesseth	here two causes why	8, 317/ 36
God be her special	guide	) he shall by leisure	8, 7/ 10
whose Spirit be thy	guide	, and doctrine thy light	8, 138/ 35
his Holy Spirit, so	guide	and govern his church	8, 322/ 15
much like a blind	guide	that would, when men	8, 424/ 29
doctrine nor manner and	guise	of the Catholic Church	8, 124/ 21
at the leastwise the	guise	and custom, of Tyndale's	8, 124/ 22
the commodity of the	guise	that then was among	8, 160/ 31
faith before, as the	guise	of heretics is! But	8, 268/ 17
the receiving, or the	guise	and fashion of the	8, 368/ 3
keepeth he his accustomed	guise	, as far as he	8, 445/ 18
themselves began first that	guise	. And as they began	8, 483/ 10
the shot of a	gun	a man were meetly	8, 187/ 6
that had, ere the	gun	were loosed, made a	8, 187/ 7
store of all their	gunpowder	, brimstone, pitch, and wildfire	8, 157/ 5
made glasses, and shot	guns	, too. Tyndale And that	8, 273/ 6
half out of all	gunshot	, and come not at	8, 58/ 32
shame, as when Arius'	guts	fell out of his	8, 340/ 23
the Gospel -- "Omni	habenti	dabitur et abundabit" ("To	8, 205/ 4
habet aures, et tu	habes	aures, ergo tu es	8, 467/ 30
grammar schools: "Asinus meus	habet	aures, et tu habes	8, 467/ 30
infused into their souls	habitually	-- then will we	8, 474/ 31
hart and killed a	haddock	." And when we had	8, 446/ 19
sea and caught a	haddock	and killed it. And	8, 446/ 24
thou, as though thou	hadst	not received it?" He	8, 527/ 37
words and true faith	hail	and halloo out the	8, 161/ 28
body a shirt of	hair	, he fasted and slept	8, 66/ 7
for which he wore	hair	and slept in a	8, 66/ 15
Absalom with his fair	hair	, enforce themselves to bring	8, 138/ 2
man to let his	hair	grow in length, or	8, 369/ 30
toward horrible deeds one	hairbreadth	forward against his will	8, 453/ 14
three years and a	half	-- not of evil	8, 3/ 1
in the writing not	half	so grievous and painful	8, 35/ 12
and safe, a side	half	out of all gunshot	8, 58/ 32
thing is the one	half	of all the false	8, 87/ 5
of Jerusalem, the one	half	of them to the	8, 100/ 16
oriental sea, the other	half	to the very uttermost	8, 100/ 16
almost one and a	half	of the other twain	8, 147/ 32
scant one and a	half	. Then upon the letter	8, 156/ 9
fellows bring forth some	half	text half so sufficient	8, 332/ 11

forth some half text	half	so sufficient for their	8, 332/ 11
hath . . . whereby more than	half	of his heresies are	8, 382/ 16
more than its own	half	, or such other like	8, 507/ 18
dull and more than	half	dead . . . as ye shall	8, 553/ 32
all his whole process	half	a leaf together, nor	8, 566/ 12
leaf together, nor, almost,	half	a line, without one	8, 566/ 13
a lie and a	half	. Consider now that of	8, 566/ 14
quench almost for three	halfpence	? More Nay, surely that	8, 288/ 27
he give for three	halfpence	three hundred pounds, yet	8, 289/ 2
not be for three	halfpence	out of fear of	8, 289/ 3
the cost of three	halfpence	-- then were the	8, 289/ 9
help freely with a	halfpenny	, but for advantage or	8, 124/ 1
the better of a	halfpenny	, while ye believe it	8, 287/ 29
true faith hail and	halloo	out the false fox	8, 161/ 28
ye with your heresies	halloo	out all saints and	8, 161/ 31
anything -- yet they "	halloo	" and "bait." If they	8, 162/ 15
neither crieth out nor	hallooeth	, nor baiteth, nor buzzeth	8, 162/ 18
their dumb pattering and	hallooming	; their dumb strange holy	8, 134/ 25
and "crying out like	hallooming	of the foxes or	8, 149/ 11
and "crying out, like	hallooming	of the fox or	8, 161/ 23
manner of howling and	hallooming	and crying out. For	8, 161/ 27
David ate of the	hallowed	bread; and as Moses	8, 60/ 5
eat of the offered,	hallowed	bread whereof by the	8, 72/ 23
might eat of offered,	hallowed	bread . . . and yet with	8, 73/ 1
boldly not to the	hallowed	bread, but to the	8, 73/ 7
then why rather a	hallowed	candle than an unhallowed	8, 78/ 37
the anointing with the	hallowed	chrism; and such other	8, 105/ 2
King Belshazzar abused the	hallowed	vessels of the Temple	8, 163/ 4
them . . . and of a	hallowed	church they make a	8, 163/ 9
there as between the	hallowed	water standing in the	8, 194/ 26
-- and the same	hallowed	water being occupied in	8, 194/ 28
it hath of the	hallowing	. . . it hath another effectual	8, 194/ 31
these have we the	hallowing	of chalices, vestments, paschal	8, 366/ 3
shorter than another to	halt	. More Who would not	8, 386/ 8
to withdraw his gracious	hand	from the fruits of	8, 2/ 20
he beareth me in	hand	, in his Answer to	8, 16/ 7
which also his own	hand	was subscribed. And afterward	8, 20/ 16
borne him wrong in	hand	and condemned him for	8, 21/ 10
never come in his	hand	. For which the poor	8, 21/ 33
they be borne in	hand	. . . and longing therefore to	8, 26/ 20
I say, by the	hand	of God this year	8, 29/ 6
go out of their	hand	. . . but rather die than	8, 30/ 28
take the pen in	hand	. . . be now so forwearied	8, 36/ 4
men have again at	hand	such books as may	8, 38/ 28
offer themselves enough at	hand	, except men willfully will	8, 48/ 24
no benefit at his	hand	at all -- yet	8, 50/ 29
present, always ready at	hand	, and then would many	8, 63/ 13
punishment that was at	hand	, ordained by himself for	8, 69/ 2
therein ever since from	hand	to hand continued . . . it	8, 78/ 25
since from hand to	hand	continued . . . it hath pleased	8, 78/ 25

a man putteth his	hand	here upon a boy's	8, 84/ 21
Tyndale beareth us in	hand	that the clergy maketh	8, 94/ 2
of putting the bishop's	hand	upon him. It seemeth	8, 99/ 29
christened of the midwife's	hand	. . . and the people knoweth	8, 127/ 15
laying of the bishop's	hand	upon the priest in	8, 127/ 32
laying of a man's	hand	upon a boy's head	8, 127/ 34
the wagging of the	hand	in the air. Howbeit	8, 127/ 37
made by a man's	hand	in the air . . . since	8, 128/ 3
calleth it) of his	hand	in the air, as	8, 128/ 34
air, as evil a	hand	as it was --	8, 128/ 34
bear us all in	hand	that we never hear	8, 147/ 26
and by Tradition from	hand	to hand delivered, and	8, 152/ 1
Tradition from hand to	hand	delivered, and from age	8, 152/ 1
law . . . which went from	hand	to hand, I think	8, 155/ 1
went from hand to	hand	, I think from Adam's	8, 155/ 1
and bear us in	hand	that they be fruitless	8, 158/ 31
of putting a man's	hand	upon another . . . as men	8, 192/ 15
a man layeth his	hand	on a boy's head	8, 197/ 34
Yet he is in	hand	again with agape often	8, 200/ 12
take penance at his	hand	?Tyndale And if I	8, 210/ 19
here beareth us in	hand	that the Scripture speaketh	8, 211/ 2
cross at Christ's right	hand	. And if Tyndale ween	8, 215/ 27
Tyndale beareth us in	hand	, that the truth of	8, 251/ 9
a man layeth his	hand	upon a boy's head	8, 253/ 28
letters and Christ's own	hand	. Here have I showed	8, 258/ 21
bound to, set his	hand	unto staying and keeping	8, 259/ 19
greater, in his own	hand	. Which means of miracles	8, 264/ 30
God . . . out of whose	hand	no man can take	8, 267/ 8
and bearing men in	hand	the words of the	8, 275/ 14
chapter, he taketh in	hand	to prove that the	8, 294/ 33
or to lay a	hand	upon a boy's head	8, 296/ 27
this chapter taken in	hand	to prove: that is	8, 309/ 9
nor stick in their	hand	, nor salute any man	8, 328/ 7
a stick in mine	hand	?What art thou the	8, 328/ 17
and bear men in	hand	that all is open	8, 337/ 14
we have now in	hand	-- to prove that	8, 367/ 11
sitting at thy right	hand	, doth call upon thee	8, 372/ 1
to mouth, and from	hand	to hand, from the	8, 375/ 2
and from hand to	hand	, from the apostles' days	8, 375/ 2
that faith which from	hand	to hand hath been	8, 388/ 33
which from hand to	hand	hath been taken and	8, 388/ 33
penance at the priest's	hand	, or that have believed	8, 394/ 12
that he taketh in	hand	to prove as in	8, 424/ 33
now very near at	hand	. But when he is	8, 478/ 19
in a small, ragged	hand	wherein a young beginner	8, 491/ 4
letter of some text	hand	that is more easy	8, 491/ 6
in a great text	hand	, look upon our lesson	8, 492/ 17
with a small, ragged	hand	to beguile us and	8, 492/ 22
will put forth his	hand	to take it? Doth	8, 503/ 18
quick instrument, as the	hand	of the man that	8, 504/ 13

and then withdraweth his	hand	, and leaveth them unto	8, 522/ 10
time God withdraweth his	hand	from them, and that	8, 522/ 25
reprobates he withdraweth his	hand	of help and grace	8, 522/ 26
God sometimes withdraweth his	hand	and leaveth them to	8, 523/ 7
why God withdraweth his	hand	and his help . . . is	8, 523/ 9
say, God withdraweth his	hand	to show his elects	8, 523/ 26
God withdrew not his	hand	and help from him	8, 523/ 35
Tyndale putteth, withdraw his	hand	from a good elect	8, 524/ 5
so should withdraw his	hand	, and suffer him to	8, 524/ 12
that God withdrew his	hand	for that cause. For	8, 524/ 16
that God withdrew his	hand	from him for any	8, 524/ 22
that God withdrew the	hand	of his grace and	8, 524/ 25
withdrew himself from God's	hand	by the default of	8, 524/ 34
that God withdrew his	hand	from him. And thus	8, 524/ 35
and mercy at God's	hand	, and consequently not in	8, 525/ 5
the withdrawing of God's	hand	(whereupon Tyndale here edifieth	8, 525/ 14
the withdrawing of his	hand	, till we wax wanton	8, 525/ 32
less strength of his	hand	than else he would	8, 525/ 35
he could set the	hand	of his grace so	8, 525/ 36
after on the man's	hand	that led him. And	8, 526/ 26
the "withdrawing" of God's	hand	from good men, concerning	8, 526/ 28
them so strong a	hand	of his grace as	8, 526/ 32
the withdrawing of his	hand	from any elect or	8, 527/ 4
that without his helping	hand	they can none other	8, 527/ 7
-- to withdraw his	hand	without their fault were	8, 527/ 8
the withdrawing of God's	hand	sometimes from his elects	8, 527/ 16
of withdrawing of God's	hand	sometimes from his elects	8, 528/ 4
that God withdraweth his	hand	from them without their	8, 528/ 9
the withdrawing of God's	hand	from them . . . not for	8, 528/ 14
times first withdraweth his	hand	of his help, and	8, 531/ 6
the withdrawing of God's	hand	. And he withdraweth it	8, 531/ 9
and bear him in	hand	that some of them	8, 531/ 20
of holding of God's	hand	over them or withdrawing	8, 531/ 24
them or withdrawing his	hand	of help from them	8, 531/ 25
assistance of God's gracious	hand	. . . which he never withdraweth	8, 532/ 6
own death in his	hand	, to deliver over to	8, 536/ 18
boldly bear us in	hand	that while he wrought	8, 537/ 22
stiffly bear us in	hand	that though it be	8, 548/ 33
Church . . . taketh Tyndale in	hand	to prove us --	8, 550/ 23
to kill them down,	hand-smooth	, whom your own words	8, 59/ 3
deny them both as	handle	them after the fashion	8, 91/ 36
matter so solemnly and	handle	it so madly. For	8, 304/ 14
heresy . . . but also do	handle	the Scripture itself in	8, 382/ 2
they reprove, did not	handle	it better, it had	8, 382/ 4
now consider whether he	handle	any more wisely the	8, 399/ 27
courteously that I shall	handle	Tyndale. For albeit ye	8, 555/ 19
point and that . . . but	handled	himself as covertly as	8, 21/ 30
had been so cunningly	handled	by Tyndale and his	8, 25/ 24
not hitherto these matters	handled	in such wise by	8, 25/ 36
it were highly well	handled	, I will a little	8, 240/ 36

would have it homely	handled	howsoever men list. Devise	8, 319/ 12
he hath thus wisely	handled	it . . . then, as though	8, 413/ 18
themselves much more easily	handled	. But as Tyndale knoweth	8, 482/ 10
consider how holily he	handleth	them twain, and ye	8, 91/ 34
first hear how he	handleth	the holy Sacrament of	8, 91/ 37
seem to leave, he	handleth	yet in such wise	8, 119/ 1
Howbeit, of truth Tyndale	handleth	his third signification very	8, 146/ 18
now, after this, Tyndale	handleth	me full uncourteously; for	8, 178/ 18
in what manner he	handleth	it. Tyndale If some	8, 471/ 26
still. For yet he	handleth	it of that fashion	8, 497/ 28
upon them -- yet	handleth	he the matter so	8, 520/ 26
therefrom. And this point	handleth	he so properly that	8, 542/ 15
do already find his	handling	of these matters full	8, 133/ 22
holy living, and reverent	handling	of Holy Scripture, and	8, 337/ 4
by his own fond	handling	of this example. First	8, 472/ 3
see, by his own	handling	of this matter, here	8, 473/ 14
plainly upon Tyndale's own	handling	of this article of	8, 478/ 25
would, by his foolish	handling	of the article of	8, 479/ 32
by which manner of	handling	of the matter, we	8, 521/ 33
contrary. And then, thus	handling	the matter, he is	8, 551/ 32
ransom of ours, thine	handmaid	hath bound her soul	8, 372/ 22
delivered to the secular	hands	and burned. In his	8, 13/ 29
obstinacy, to the secular	hands	, and burned up in	8, 15/ 33
come to the bishop's	hands	to be burned. And	8, 19/ 20
last unto the secular	hands	and burned, as there	8, 20/ 34
delivered unto the secular	hands	. . . neither while he was	8, 21/ 1
paten in the priest's	hands	, Bilney before he received	8, 24/ 6
false translation in the	hands	of unlearned people which	8, 31/ 4
so hangeth on their	hands	with the poison sting	8, 36/ 15
them from setting their	hands	to any good, virtuous	8, 36/ 17
that by the apostles'	hands	laid upon them which	8, 84/ 12
them . . . and by the	hands	of Saint Paul laid	8, 84/ 14
putting of the apostles'	hands	upon them in the	8, 84/ 18
laying of the apostles'	hands	upon them was but	8, 84/ 20
putting of the apostles'	hands	upon them that were	8, 99/ 17
putting upon of the	hands	of the priesthood"; and	8, 99/ 22
putting upon") "of my	hands	" -- these places were	8, 99/ 26
and holding up of	hands	at the sight of	8, 110/ 18
his people by the	hands	of the priest in	8, 111/ 31
or set to their	hands	to the repressing of	8, 136/ 14
have set to their	hands	to subdue them. And	8, 136/ 19
tongue among the people's	hands	. . . lest evil folk, by	8, 178/ 4
both with mine own	hands	, rather than folk should	8, 178/ 15
with the putting-upon the	hands	of a priest"). And	8, 191/ 29
the putting of mine	hands	upon thee"). These words	8, 191/ 33
of laying the Apostle's	hands	upon Timothy in the	8, 192/ 4
with the putting-upon the	hands	" not "of a priest	8, 192/ 7
on of Saint Paul's	hands	upon Timothy was no	8, 192/ 13
the putting of his	hands	upon him. And Tyndale	8, 192/ 22
imposition of the bishop's	hands	upon him in such	8, 197/ 26

that putting-upon of the	hands	. . . is twice declared by	8, 197/ 30
and with his own	hands	, and bind it upon	8, 209/ 7
that hangeth in God's	hands	; and martyrs have died	8, 221/ 17
the imposition of the	hands	," by the words of	8, 253/ 25
not come to the	hands	of the heathen, for	8, 290/ 27
percase come into the	hands	of heathen men that	8, 291/ 36
putting upon of the	hands	. And therein when Tyndale	8, 296/ 24
the putting of the	hands	was but a manner	8, 296/ 25
the putting-upon of the	hands	(which he rehearseth as	8, 296/ 31
the putting of his	hands	upon him. These places	8, 296/ 35
their doctrine, lay their	hands	upon sick folk and	8, 308/ 11
them why lay their	hands	more than speak their	8, 308/ 14
the Scripture in their	hands	, and each of them	8, 316/ 30
they should lay their	hands	upon some sick folk	8, 328/ 9
his eyes, and his	hands	, and his brain too	8, 333/ 32
together, holding up their	hands	, and the priest fulfilleth	8, 373/ 19
himself into his enemy's	hands	: so do these folk	8, 452/ 11
hath fingers on his	hands	, and toes on his	8, 488/ 12
feet and hold their	hands	before them prettily, like	8, 515/ 10
unknown, layeth his miry	hands	upon the known Catholic	8, 573/ 3
and come not at	handstrokes	in no wise, but	8, 58/ 33
heresy of his own	handwriting	: that is to wit	8, 21/ 20
of all his heresies	hang	. Now shall I (God	8, 33/ 28
of the sacraments, which	hang	all upon God's will	8, 101/ 18
were no cause to	hang	him, but bid men	8, 220/ 13
that though his credence	hang	not upon the mouth	8, 239/ 14
sacraments sure enough, which	hang	upon God's word as	8, 295/ 23
cast him away and	hang	him if he catch	8, 489/ 14
himself worthy to be	hanged	-- that he had	8, 17/ 13
deeds as men be	hanged	for, and worthy, for	8, 397/ 9
the fingers and so	hangeth	on their hands with	8, 36/ 15
of all the matter	hangeth	, go nearer unto Tyndale	8, 153/ 31
which they be written . . .	hangeth	all upon the same	8, 155/ 19
man shall die, that	hangeth	in God's hands; and	8, 221/ 16
all their whole heresies	hangeth	(for but if they	8, 226/ 4
weight of the sentence	hangeth	-- he hath not	8, 233/ 23
For upon this question	hangeth	all their whole hold	8, 253/ 5
whereupon his whole purpose	hangeth	. And indeed it were	8, 279/ 36
ever the faster it	hangeth	. Now, if he mean	8, 297/ 5
nothing that this question	hangeth	upon. For those words	8, 342/ 29
all the whole faith	hangeth	. For in that point	8, 408/ 10
consider that his tale	hangeth	evil together . . . and the	8, 410/ 22
they be rebuked --	hangeth	all by the moonshine	8, 471/ 6
of all the matter	hangeth	. I will not therefore	8, 559/ 3
all his whole matter	hangeth	. . . and let his heresy	8, 569/ 22
pilfered away that were	hanging	on a hedge . . . and	8, 13/ 18
a sack, and went	hanging	his head low down	8, 66/ 8
having some dead part	hanging	thereon, wherein were not	8, 417/ 15
almost desperate dread of	hanging	. Now let Tyndale, therefore	8, 491/ 27
life for fear of	hanging	if his father caught	8, 496/ 32

law as a right	hangman	tormenteth his conscience, and	8, 489/ 12
the law his "right	hangman	," tormenting of conscience, fear	8, 491/ 25
temptations and tormentry, destruction,	hangman	, and gallows, and altogether	8, 492/ 15
' beasts, '	hangmen	, ' martyr-quellers, '	8, 58/ 20
lest a man might	hap	to pray thereon for	8, 10/ 22
if the other should	hap	refuse him . . . or that	8, 16/ 32
Newgate . . . where except he	hap	to die before in	8, 17/ 21
for some that should	hap	to need it. And	8, 37/ 17
we call "chance" and "	hap	" happed to come so	8, 190/ 1
like it not might	hap	to ween that he	8, 258/ 39
This was a happy	hap	for Master Tyndale --	8, 291/ 6
mind . . . lest they might	hap	to fall to those	8, 349/ 13
lest the people might	hap	to think that he	8, 351/ 34
his overbold hope may	hap	to stretch into presumption	8, 425/ 5
an unlearned reader might	hap	anything to doubt, I	8, 429/ 13
more peril) he might	hap	to think himself over-great	8, 524/ 9
then, lest they might	hap	to lose a whole	8, 572/ 12
not be done; and	haply	it could not indeed	8, 18/ 13
suspicion of heresy, and	haply	hear thereof at his	8, 19/ 35
-- or if it	haply	be incurable, then to	8, 27/ 30
this point will Tyndale	haply	stick with me . . . and	8, 52/ 1
Tyndale? But he will	haply	say that in the	8, 80/ 9
in all England, except	haply	some well-Latined Jews converted	8, 92/ 23
faithful, might have used	haply	those changes among without	8, 143/ 37
To this will Tyndale	haply	say (for else cannot	8, 156/ 23
else (which is yet,	haply	, better) strengthen the soul	8, 159/ 34
in some places . . . where	haply	the fashion is more	8, 161/ 34
might mean. He will	haply	say that he meaneth	8, 183/ 33
But first, it will	haply	seem hard to some	8, 235/ 3
words. Tyndale They will	haply	demand where it is	8, 259/ 2
may now also (as	haply	some do) keep the	8, 320/ 34
To this will Tyndale	haply	say, "In that word	8, 331/ 22
soul than had been,	haply	, to have lived longer	8, 358/ 6
sin that he should	haply	never repent. And therefore	8, 410/ 30
devils they might afterward	haply	lose more of their	8, 423/ 2
pardon. Tyndale will yet	haply	say that the thief	8, 449/ 25
be called "brethren," or	haply	they might be Joseph's	8, 466/ 34
David did so, and	haply	some others too. That	8, 467/ 26
be called "brethren," or	haply	they might be Joseph's	8, 471/ 33
Now, if he will	haply	for shame labor to	8, 473/ 16
little love, even then,	haply	, when we thought ourselves	8, 485/ 9
And by the way	haply	he seeth company play	8, 489/ 1
For as for damnable,	haply	Tyndale will say they	8, 490/ 3
here at home. Now	happed	it so that, after	8, 13/ 10
at all, if he	happed	to hear any man	8, 119/ 8
call "chance" and "hap"	happed	to come so to	8, 190/ 1
untrue, though it had	happed	me to say it	8, 197/ 8
Tyndale -- that it	happed	Master More, with the	8, 291/ 6
if I had not	happed	to have said that	8, 291/ 9
saith that all this	happed	them through temptation --	8, 542/ 31

Christian readers, whoso shall	happen	to read his pernicious	8, 42/ 31
they thought should never	happen	in Christendom, and therefore	8, 50/ 3
know him? If I	happen	on him, how shall	8, 388/ 18
body. Now, if it	happen	any privy heretics to	8, 398/ 17
that it can never	happen	otherwise. In such manner	8, 439/ 7
then again if it	happen	that at God's calling	8, 455/ 30
of his "elect church"	happen	to fall into, so	8, 461/ 12
be saved though he	happen	to err and think	8, 472/ 36
heresies . . . and then should	happen	to fall in company	8, 504/ 33
the bottom, Tyndale's horse	happen	under him first to	8, 552/ 33
his meat." Whether this	happeneth	unto the best men	8, 538/ 2
change and such repentance	happeth	that where one of	8, 105/ 24
in that point it	happeth	him to say true	8, 187/ 27
the will, as it	happeth	of other occasions at	8, 510/ 23
More This was a	happy	hap for Master Tyndale	8, 291/ 6
rushes in Bedlam. And	happy	were Tyndale if he	8, 554/ 28
man were peradventure of	hard	heart and malicious mind	8, 17/ 29
are already infected; so	hard	is that carbuncle, catching	8, 27/ 26
And yet were it	hard	, except that God's commandment	8, 56/ 6
will it be somewhat	hard	for any man upon	8, 56/ 7
-- there it is	hard	to set the baptism	8, 97/ 32
But it will be	hard	to prove and warrant	8, 169/ 31
it shall be very	hard	(for so is "impossible	8, 213/ 7
after Baptism is very	hard	by the Sacrament of	8, 213/ 16
it shall be very	hard	for a man by	8, 213/ 31
saith, a thing very	hard	to do. For the	8, 214/ 4
Which question is as	hard	to solve as whether	8, 224/ 7
it will haply seem	hard	to some men that	8, 235/ 3
perceive, or doubtful and	hard	to understand. If it	8, 249/ 33
Scripture is dark and	hard	: then may we with	8, 250/ 2
I ween, be very	hard	for him to prove	8, 274/ 5
well perceiveth himself how	hard	a part he hath	8, 326/ 3
ceremonies as in those	hard	and not intelligible texts	8, 330/ 14
printers, and much so	hard	that no man understandeth	8, 334/ 33
of Holy Scripture so	hard	but that themselves can	8, 337/ 15
words, first, be so	hard	, as they stand in	8, 362/ 4
they run to the	hard	places of the Gospel	8, 362/ 26
as are almost as	hard	as the Apocalypse. All	8, 362/ 28
Paul's epistles have things	hard	and difficult. And he	8, 362/ 34
heretics their fellows: "Those	hard	things," saith Saint Peter	8, 362/ 36
forth for their part	hard	texts and doubtful, as	8, 363/ 7
shall find it very	hard	to defend some such	8, 376/ 34
generation . . . is verily as	hard	a question as to	8, 386/ 5
is driven to the	hard	wall, and fain to	8, 401/ 15
in the Gospel. And	hard	it were that, the	8, 403/ 8
it will be very	hard	(if impossible be hard	8, 407/ 6
hard (if impossible be	hard	) for Tyndale to sustain	8, 407/ 6
But surely it is	hard	for him to start	8, 416/ 3
one of the most	hard	and dark places of	8, 424/ 11
open and expound the	hard	and dark places of	8, 424/ 22

be dark, obscure, and	hard	to understand; much like	8, 424/ 28
also the dark and	hard	words of Saint Paul	8, 426/ 20
by the dark and	hard	places of Scripture foreremembered	8, 427/ 6
the one, and is	hard	to perceive what he	8, 433/ 23
allege a few dark,	hard	, and obscure, or nothing	8, 434/ 7
it will be peradventure	hard	for him to prove	8, 473/ 37
Scripture? For it were	hard	that he should in	8, 475/ 31
have us learn such	hard	lessons as we never	8, 490/ 36
light. Since it were	hard	to find a woman	8, 525/ 25
-- or rather, how	hard	in sleep was he	8, 529/ 4
-- or rather, how	hard	in sleep was he	8, 532/ 38
he me to the	hard	wall. For then can	8, 535/ 1
of their incredulity and	hard	heart, for that they	8, 550/ 7
plain, and in the	hardest	place good folk may	8, 336/ 19
heresies, seek out the	hardest	places that can be	8, 424/ 25
few things . . . then believe	hardily	, and so will I	8, 158/ 7
him leave his sermon	hardily	for the while, and	8, 221/ 25
bold and hardy, and	hardily	so they be, to	8, 567/ 5
ends . . . be bold then,	hardily	, and believe verily that	8, 572/ 17
writers, be full of	hardness	and difficulty, yet that	8, 431/ 35
sometimes signifieth only great	hardness	and difficulty, and not	8, 569/ 29
never after be so	hardy	to write any prophecy	8, 348/ 9
therefore be bold and	hardy	, and hardily so they	8, 567/ 5
in Scripture. And now	hark	, I pray you, how	8, 262/ 8
and made her his	harlot	, and in double despite	8, 48/ 1
holy nun as his	harlot	is. When Tyndale hath	8, 190/ 21
vow and weddeth a	harlot	, then he burneth both	8, 261/ 22
ashamed to have a	harlot	as other ribalds had	8, 454/ 3
they had not the	harlot	but the harlot had	8, 454/ 5
the harlot but the	harlot	had them. But as	8, 454/ 5
him, he had the	harlot	, and not the harlot	8, 454/ 6
harlot, and not the	harlot	him. And there was	8, 454/ 6
philosopher, to have a	harlot	at his will, that	8, 454/ 8
serve them, as the	harlot	did the foolish philosopher	8, 454/ 14
members of a stinking	harlot	. First when the devil	8, 456/ 34
not let to wed	harlots	and then call them	8, 11/ 17
apostates and living with	harlots	under the name of	8, 41/ 2
showed themselves open incestuous	harlots	, and that of the	8, 43/ 2
boldness of his wedded	harlots	, monks, and friars, that	8, 73/ 6
For the fleshly wedded	harlots	of their church be	8, 135/ 13
and yet, as false	harlots	, both do and teach	8, 228/ 32
of religion and wed	harlots	at their liberty. Now	8, 249/ 16
very worst, than faithful	harlots	, faithful adulterers, faithful vow-breakers	8, 567/ 9
do all other men	harm	, in body, substance, and	8, 11/ 8
travail, cost, charge, peril,	harm	, and hurt of themselves	8, 11/ 36
for fear of such	harm	as he wist he	8, 19/ 24
yet is there more	harm	and more deadly poison	8, 41/ 11
do themselves also more	harm	in one day than	8, 55/ 23
there nor never intended	harm	nor meant any such	8, 59/ 1
men, that may without	harm	, to join with prayer	8, 68/ 9

wist he meant no	harm	thereby. But I fear	8, 74/ 19
their housel to their	harm	and peril of damnation	8, 82/ 16
such a heap of	harm	to Christian people as	8, 175/ 33
default misconstrue and take	harm	of the very Scripture	8, 178/ 9
albeit there be none	harm	therein . . . folk yet being	8, 178/ 12
be) given to take	harm	of that that is	8, 178/ 13
own fault) take any	harm	of them, seeing that	8, 178/ 16
drunken or frantic, doth	harm	; or whereas one man	8, 216/ 9
force for any great	harm	that my part could	8, 291/ 22
him to do much	harm	. . . ye shall plainly perceive	8, 394/ 2
and yet take none	harm	thereby, "because it hurteth	8, 405/ 15
keep such from doing	harm	, we must not only	8, 514/ 31
swine kept from doing	harm	, and dogs fall sometimes	8, 515/ 8
the sound of David's	harp	. Now, where he saith	8, 160/ 13
the Corinthians. As for	harps	and instruments of music	8, 162/ 7
is past that now	harrieth	me forth in a	8, 457/ 17
that shot at a	hart	and killed a haddock	8, 446/ 19
where he saw a	hart	, and shot thereat, but	8, 446/ 23
and drive him to	harvest	with mowers of vengeance	8, 181/ 1
patient and abide God's	harvest	, until the wickedness of	8, 528/ 32
and to send his	harvestmen	and mowers of vengeance	8, 179/ 13
envy of others that	hastened	forward and set forth	8, 301/ 2
unto you. I will	hastily	visit you with penury	8, 5/ 10
shuffled it up so	hastily	, nor let it so	8, 38/ 33
subjects unto them that	hate	you. Ye shall flee	8, 5/ 15
for all that, whosoever	hate	his brother is a	8, 435/ 6
-- be suffered to	hate	his brother of purpose	8, 435/ 27
he so pursued and	hated	. At which only sign	8, 128/ 32
believe on him and	hated	him -- yet to	8, 241/ 38
seen, and yet have	hated	both me and my	8, 242/ 4
one and mocked or	hated	the other. And Tyndale	8, 342/ 26
ecclesiam malignantium" ("I have	hated	the church of malicious	8, 382/ 21
for all that, they	hated	him not in their	8, 544/ 28
flesh that odious and	hateful	sin of the soul	8, 2/ 25
and keepeth aside the	hateful	hearing and beholding of	8, 491/ 36
with "penance." For he	hateth	nothing but to hear	8, 211/ 24
sin with. He that	hateth	me hateth my Father	8, 241/ 34
He that hateth me	hateth	my Father." Now, though	8, 241/ 34
abominations that our Lord	hateth	-- offering their own	8, 349/ 8
saith, "Every man that	hateth	his brother is a	8, 435/ 2
that whensoever a man	hateth	his brother, he is	8, 435/ 20
and after fell in	hating	and persecuting of his	8, 549/ 19
spiritual disobedience, and inward	hatred	, of the law; whereof	8, 30/ 18
the holy sacraments in	hatred	and despite. Now, where	8, 76/ 10
for his pleasure, in	hatred	of the order of	8, 114/ 2
he doth it in	hatred	of the better kind	8, 174/ 14
business maketh he for	hatred	and despite that he	8, 198/ 14
shall perceive also malice,	hatred	, and envy so stuffed	8, 204/ 3
see it so for	hatred	and despite of honesty	8, 266/ 13
falleth after to the	hatred	of his brother, he	8, 435/ 15

his high heart and	haughty	courage striketh him into	8, 487/ 20
of salvation and the	haven	of heaven -- except	8, 249/ 4
write in . . . and not	having	professed the study of	8, 25/ 21
almost an unlearned woman	having	natural wit and being	8, 26/ 2
days to their pain,	having	their remedy so pleasant	8, 63/ 12
our hope turned into	having	and possession of bliss	8, 141/ 6
to do without necessity,	having	this word "priest" so	8, 186/ 19
being neither nother, nor	having	any office so much	8, 191/ 18
Son of God and	having	him in derision." Here	8, 213/ 4
And therefore, good readers,	having	this thing in your	8, 226/ 27
of sacraments and ceremonies	having	some significations farther than	8, 302/ 21
the word of God . . .	having	no cause against them	8, 356/ 35
the word of God	having	no cause against him	8, 357/ 23
Son of God, and	having	him as in derision	8, 377/ 34
reward us for the	having	; namely since himself saith	8, 403/ 10
might bring a man	having	that faith into a	8, 410/ 29
of Christ's church if,	having	that faith that Saint	8, 414/ 5
put of the body	having	some dead part hanging	8, 417/ 15
antecedent, that no man	having	that faith can sin	8, 420/ 10
that any man once	having	the faith committeth and	8, 425/ 32
able to hide his	head	. Then, after that I	8, 34/ 4
texts of his own	head	, and dare not in	8, 41/ 22
the stool upon his	head	. And now, whereas he	8, 42/ 3
and mistress, the chief	head	and author of his	8, 47/ 26
not in every man's	head	at adventure . . . and that	8, 61/ 1
and went hanging his	head	low down; and our	8, 66/ 8
would fall upon his	head	; which punishment God, at	8, 66/ 19
thou fastest, anoint thy	head	and wash thy face	8, 69/ 30
and with Christ our	Head	, incorporated all in one	8, 81/ 16
here upon a boy's	head	and stroketh it when	8, 84/ 22
peradventure of his own	head	, not of God's Spirit	8, 86/ 15
God. But consider the	head	, the midst, and the	8, 89/ 28
of his own frantic	head	. For if ever there	8, 116/ 20
them out of his	head	. More Now that Tyndale	8, 120/ 14
them out of his	head	." Here he meaneth that	8, 120/ 27
hand upon a boy's	head	when he calleth him	8, 127/ 34
countries the chief spiritual	head	under God and general	8, 130/ 32
to lift up his	head	and look up a	8, 188/ 20
here upon a boy's	head	when they call him	8, 192/ 15
did but stroke Timothy's	head	and call him "Good	8, 192/ 24
hand on a boy's	head	when he calleth him	8, 197/ 35
and hath in his	head	any reason or natural	8, 218/ 25
hand upon a boy's	head	when he calleth him	8, 253/ 29
sign of the Saracen's	head	. But now consider how	8, 277/ 7
of reason in his	head	. . . that I wonder where	8, 283/ 24
hand upon a boy's	head	and call him "Good	8, 296/ 27
sick, whereof the principal	head	is Christ. Of which	8, 397/ 37
his vicar general and	head	under him, as all	8, 398/ 1
as gay as the	head	glittereth with the pretext	8, 410/ 12
teeth chatter in his	head	for cold, and never	8, 440/ 17

dread cast off their	head	, and therefore are ready	8, 450/ 28
here fall upon Tyndale's	head	at once, by his	8, 472/ 3
sorry . . . but stroke his	head	and bid him go	8, 494/ 15
cony that covereth her	head	and weeneth all were	8, 519/ 19
ointment upon his holy	head	, the deed of Saint	8, 527/ 31
that he thrust his	head	through and broke a	8, 538/ 19
much wit in the	head	of mad Collins as	8, 553/ 22
much wit in the	head	of mad Collins as	8, 559/ 5
the church of predestinates	headless	. And in this I	8, 392/ 13
he should else fall	headlong	down . . . believed he never	8, 288/ 19
consider him by the	headmasters	and archheretics of his	8, 42/ 37
and all the chief	heads	of them, late monks	8, 41/ 1
and rebel against their	heads	and rulers, pretending that	8, 55/ 9
God upon their own	heads	, to the slaughter of	8, 55/ 29
dispute out of their	heads	any wonderful imaginations that	8, 121/ 22
them out of their	heads	. For they have to	8, 121/ 27
dispute out of their	heads	. Tyndale He believeth that	8, 122/ 24
that the holy "spiritual"	heads	of Tyndale's heresies, as	8, 138/ 25
the only rulers or	heads	of the Church; as	8, 145/ 22
in summer, had their	heads	trodden down by God	8, 361/ 6
bridle bound about men's	heads	to refrain them from	8, 450/ 16
than to cure and	heal	well those that are	8, 27/ 26
prayer of faith shall	heal	the sick man . . . and	8, 87/ 17
of faith ' shall	heal	the man." This is	8, 87/ 19
it please God to	heal	him by a plaster	8, 98/ 1
folk whom they should	heal	, nor why they should	8, 328/ 10
folk with oil and	heal	them by that means	8, 328/ 11
to be very well	healed	. And if it might	8, 36/ 36
otherwise. When our Lord	healed	Naaman the Syrian by	8, 102/ 28
where the woman was	healed	by the touch of	8, 103/ 3
teacheth to preserve our	health	than to write any	8, 37/ 4
medicine, to recover his	health	, as David ate of	8, 60/ 5
wine to recover his	health	; and thereof he layeth	8, 60/ 34
miracle in a man's	health	, and that for the	8, 97/ 37
an instrument of that	health	. And likewise where the	8, 103/ 2
was able to give	health	unto that good, faithful	8, 103/ 9
point for our soul's	health	-- it was needful	8, 256/ 17
necessary to our souls'	health	-- both of what	8, 257/ 13
peril of their soul	health	. And then I say	8, 271/ 36
a sign of bodily	health	, and the world to	8, 276/ 33
pertain to the soul	health	. . . not as bare signs	8, 276/ 36
necessity for our soul	health	is to be believed	8, 282/ 9
necessary for the soul	health	that without that knowledge	8, 298/ 13
pertain to the soul	health	, both in things to	8, 309/ 11
peril of our souls'	health	. If he say yea	8, 325/ 23
may instruct thee to	health	by the faith that	8, 359/ 29
after the Water of	Health	. Forgive her, good Lord	8, 372/ 5
Unwritten, Necessary to Soul	Health	. " In which two points	8, 382/ 13
than it was in	health	. And therefore in such	8, 487/ 24
judge allthing." What a	heap	of high, vehement words	8, 47/ 20

to deny a whole	heap	of those reasons in	8, 101/ 17
answer all the whole	heap	of heretics that bark	8, 172/ 27
have come such a	heap	of harm to Christian	8, 175/ 32
with all their heavy	heap	of horrible devilish deeds	8, 488/ 7
their breasts an unwholesome	heap	of fly-blown errors and	8, 506/ 17
with nothing but a	heap	of foolish heresies, as	8, 564/ 15
words hath Tyndale here	heaped	up together! Who would	8, 47/ 21
He repeateth here and	heapeth	up all his proofs	8, 303/ 15
wedded now; and, I	hear	say, the Primer too	8, 10/ 20
take, when they may	hear	that any man is	8, 12/ 18
it good that ye	hear	his very letter itself	8, 18/ 20
of heresy, and haply	hear	thereof at his returning	8, 19/ 35
his returning hither. I	hear	also that Tyndale highly	8, 19/ 37
but when he should	hear	that Tewkesbury had revoked	8, 20/ 25
that they could not	hear	it. Howbeit, they confessed	8, 23/ 1
neither, but abhor to	hear	their heresies so much	8, 37/ 24
-- as ye shall	hear	ere it come at	8, 41/ 12
I am glad to	hear	him say. For I	8, 51/ 6
Tyndale be loath to	hear	thereof, because he would	8, 64/ 9
that our Lord shall	hear	your prayers if ye	8, 67/ 21
infidels, where he could	hear	no preaching, should have	8, 75/ 4
thing -- ye shall	hear	what he saith of	8, 88/ 4
that every man may	hear	them, all is well	8, 88/ 29
calleth as ye shall	hear	. . . Tyndale Sin we through	8, 89/ 6
the fashion. And first	hear	how he handleth the	8, 91/ 36
assoiled . . . that till I	hear	either better or perceive	8, 101/ 30
if he happed to	hear	any man so mad	8, 119/ 8
But now, as I	hear	say, that manner is	8, 126/ 10
scantly come any to	hear	him. And thus doth	8, 126/ 13
say Mass, baptize, or	hear	confession, without a stole	8, 127/ 4
faith, that when ye	hear	a high, holy word	8, 140/ 26
in "old time" to "	hear	the word" of God	8, 144/ 22
times convenient, for to	hear	the word of doctrine	8, 147/ 16
hand that we never	hear	word of such things	8, 147/ 27
for very shame that	hear	him! Where heard he	8, 148/ 20
woman both say and	hear	the Service of God	8, 161/ 12
as any priest, and	hear	confession and assoil as	8, 165/ 18
grieveth Tyndale's heart to	hear	thereof, and maketh him	8, 197/ 33
juggling," as ye shall	hear	by and by. Tyndale	8, 206/ 8
hateth nothing but to	hear	that men should do	8, 211/ 25
clean awry: ye shall	hear	how boldly he beginneth	8, 223/ 33
whole Catholic Church, to	hear	and give credence unto	8, 239/ 20
joineth his work therewith?	Hear	what he saith in	8, 241/ 31
will neither see nor	hear	. . . or is so desperate	8, 244/ 25
on farther and will	hear	no more thereof . . . but	8, 253/ 19
take a shameful fall.	Hear	now, therefore, what he	8, 254/ 15
all the people might	hear	them . . . and that the	8, 266/ 28
am very glad to	hear	him say so . . . and	8, 274/ 7
proof. For ye shall	hear	now how he would	8, 276/ 7
things Tyndale abhorreth to	hear	). Another way the belief	8, 288/ 15

truth." Lo, here ye	hear	our Savior say himself	8, 312/ 27
that they should not	hear	till after his Passion	8, 312/ 29
and therefore ye shall	hear	that too. In his	8, 330/ 33
in it ye shall	hear	. Thus he saith . . . Tyndale	8, 335/ 24
more but even to	hear	him prove it. For	8, 338/ 11
prophets -- let them	hear	them"; and said not	8, 342/ 10
Pharisees," whom they should	hear	preaching out of the	8, 342/ 11
this, "If any man	hear	not the church, take	8, 344/ 10
Christ, "If any man	hear	not the church, take	8, 344/ 30
Christian man refusing to	hear	, believe, and obey the	8, 345/ 12
Church -- refuseth to	hear	, believe, and obey the	8, 345/ 16
and bade they should	hear	him. And yet might	8, 349/ 23
of God, we should	hear	them and allow them	8, 352/ 27
the law of God,	hear	them and do thereafter	8, 356/ 23
teach their own doctrine,	hear	it not, do it	8, 356/ 24
him. For when we	hear	such a mercenary preacher	8, 358/ 13
the time that we	hear	them, if they say	8, 358/ 14
it. But when we	hear	them preach their own	8, 358/ 17
and not Christ's: then	hear	them not, but put	8, 358/ 19
should not vouchsafe to	hear	these scribes and these	8, 359/ 1
Saint Augustine saith not, "	Hear	them in preaching only	8, 359/ 5
thereof, that all that	hear	them wonder on them	8, 366/ 34
thee for her sins.	Hear	me graciously, good Lord	8, 371/ 36
he commandeth men to	hear	and obey; and, finally	8, 380/ 38
that whoso would not	hear	"the church" should be	8, 387/ 10
as ye shall hereafter	hear	, when we come to	8, 395/ 32
necessary truth, that whoso	hear	and believe his church	8, 396/ 20
willed every man to	hear	and to obey? "Ye	8, 397/ 1
first, concerning this point,	hear	all his whole chapter	8, 418/ 27
which Tyndale will not	hear	; but also for the	8, 427/ 33
More Lo, now ye	hear	his worshipful riddle . . . in	8, 443/ 27
all learned men that	hear	us both and see	8, 459/ 19
nor never look to	hear	any very wise word	8, 489/ 30
his "elect church" shall	hear	that voice of remission	8, 495/ 24
if he mean to	hear	the voice of his	8, 496/ 1
before -- he must	hear	it by the mouth	8, 496/ 2
there that when we	hear	the Scripture or read	8, 500/ 17
conformable and willing to	hear	and learn the truth	8, 505/ 17
attendeth not today may . . .	hear	tomorrow. We see some	8, 516/ 36
very fain would I	hear	how Tyndale can defend	8, 535/ 5
in their breasts to	hear	speak of him --	8, 545/ 17
we speak of faith,	hear	him declare what himself	8, 555/ 12
church which we must	hear	and obey. For God	8, 563/ 36
to "the" church, and	hear	"the" church, and obey	8, 564/ 1
had never found nor	heard	of any of them	8, 12/ 24
his life, I had	heard	, he saith, of Sir	8, 12/ 25
Lo, here have ye	heard	an apostolical epistle counseling	8, 18/ 35
As soon as Tewkesbury	heard	that, he went from	8, 20/ 27
bishop yet, because he	heard	of none heresy therein	8, 22/ 13
and these things, whoso	heard	the whole process, came	8, 22/ 20

thereat, yet they had	heard	it in such wise	8, 23/ 19
which Bilney full devoutly	heard	upon his knees, brought	8, 23/ 34
Christian heart to have	heard	his faithful Christian answer	8, 24/ 3
they as though they	heard	us not, and still	8, 53/ 20
that never man had	heard	before, that the inferior	8, 60/ 18
Kings, "When Ahab had	heard	these words, he tore	8, 66/ 6
Nehemiah: "When I had	heard	such tidings" -- that	8, 67/ 12
promise that ever I	heard	or read of in	8, 84/ 33
words that I have	heard	of him -- and	8, 115/ 4
confesseth, as ye have	heard	. . . that though he may	8, 118/ 4
hath, as ye have	heard	, holily declared how high	8, 120/ 17
great age, and never	heard	I yet that any	8, 125/ 8
eating flesh . . . and yet	heard	I never that any	8, 125/ 9
Lo, now ye have	heard	how many manner of	8, 145/ 11
surely few folk have	heard	. For though he name	8, 146/ 28
no man had here	heard	ever anything spoken that	8, 147/ 23
of competent age . . . hath	heard	that God giveth by	8, 147/ 29
that hear him! Where	heard	he ever any man	8, 148/ 20
dare say he never	heard	in his life man	8, 148/ 33
as soon as he	heard	of my name . . . without	8, 152/ 19
and no man that	heard	him left to bear	8, 157/ 35
that there is nothing	heard	in the church among	8, 161/ 21
where he had ever	heard	any priest either preach	8, 163/ 34
called an elder. More	Heard	ye, reader, such another	8, 183/ 17
-- and I have	heard	it spoken -- that	8, 200/ 7
he hath seen and	heard	, and his testimony no	8, 240/ 6
never have read, nor	heard	, neither, any scripture in	8, 269/ 21
that never read nor	heard	the Scripture in their	8, 269/ 32
the remnant that had	heard	thereof had then been	8, 272/ 16
the world that hath	heard	of Christ's faith and	8, 272/ 18
More Now have ye	heard	already by what high	8, 290/ 2
ye shall here have	heard	Tyndale's answers unto those	8, 309/ 37
enough . . . for I never	heard	that he spoke any	8, 315/ 34
proof therein, ye have	heard	before . . . that if the	8, 324/ 7
Tyndale stood by and	heard	him? Tyndale in this	8, 326/ 2
by mouth . . . ye have	heard	, I say, how worshipfully	8, 330/ 25
Lo, now have ye	heard	his uttermost whereby he	8, 333/ 15
lo, now have we	heard	him say it; and	8, 338/ 10
speaketh as though he	heard	not his own voice	8, 343/ 13
twain. Now have ye	heard	all that I find	8, 347/ 3
is written, ye have	heard	already; wherein how little	8, 347/ 6
they not to be	heard	or believed. And this	8, 352/ 33
words which thou hast	heard	of me, in faith	8, 360/ 19
words that thou hast	heard	of me." But yet	8, 360/ 21
of. Now have ye	heard	, as far as I	8, 364/ 23
fare as though they	heard	it not. But when	8, 367/ 9
things that thou hast	heard	of me by many	8, 374/ 29
since it cannot be	heard	; and all other known	8, 378/ 9
revelations . . . which I never	heard	any man hitherto deny	8, 378/ 35
his faith have ye	heard	often enough: that only	8, 417/ 32

Lo, now ye have	heard	his whole holy sermon	8, 419/ 29
have ye, good readers,	heard	this sentence by the	8, 432/ 29
for Zwingli, I never	heard	of any good virtue	8, 437/ 22
readers, here have ye	heard	a full un-Christian tale	8, 445/ 10
is, as ye have	heard	before, that a true	8, 462/ 13
Luther, as ye have	heard	already, throughout his whole	8, 472/ 29
baptized, ere ever they	heard	anything of this point	8, 474/ 18
is, as ye have	heard	, the perpetual virginity of	8, 480/ 23
no man had ever	heard	that before. Whereas every	8, 485/ 35
and until he have	heard	the voice of his	8, 489/ 27
neither have yet ever	heard	nor never look to	8, 489/ 30
Tyndale's works. But yet	heard	I never a more	8, 489/ 31
lessons as we never	heard	of the like . . . as	8, 490/ 36
and until he have	heard	the voice of his	8, 495/ 18
Scripture; for then he	heard	the word before he	8, 495/ 31
good little boy, and	heard	his father's voice of	8, 496/ 35
as ye have here	heard	-- yet that he	8, 501/ 3
utterly nothing known nor	heard	tell of, nor had	8, 510/ 20
wills, as ye have	heard	. And then he saith	8, 511/ 4
David, as ye have	heard	. . . How long slumbered he	8, 532/ 37
lay near him and	heard	him all the while	8, 533/ 4
More Here have ye	heard	, good, devout Christian people	8, 541/ 26
as ye before have	heard	, in the sins of	8, 547/ 6
but that such evil	hearers	wax a great deal	8, 177/ 30
blind and beguile their	hearers	with darkness and confusion	8, 205/ 25
Paul . . . may make the	hearers	ashamed to do anything	8, 369/ 36
the number of unlearned	hearers	be satisfied with our	8, 389/ 30
false belief . . . when he	heareth	Tyndale here lay against	8, 43/ 24
no man doubt that	heareth	what foolish gauds he	8, 116/ 19
he knoweth, and so	heareth	the clergy preach also	8, 163/ 25
that readeth this and	heareth	not the answer, except	8, 224/ 20
Christ's word, "He that	heareth	you heareth me"? Which	8, 343/ 35
He that heareth you	heareth	me"? Which word had	8, 344/ 1
More alleged, "He that	heareth	you heareth me," and	8, 344/ 9
He that heareth you	heareth	me," and also this	8, 344/ 10
our Savior Christ, "Whoso	heareth	you heareth me," were	8, 344/ 20
Christ, "Whoso heareth you	heareth	me," were no more	8, 344/ 20
And also, when he	heareth	him so saintly speak	8, 394/ 31
give itself to the	hearing	of Christ's true, Catholic	8, 36/ 11
utterly and give none	hearing	to any false enchanters	8, 38/ 18
not be let from	hearing	the word of God	8, 73/ 16
more but the only	hearing	of the word of	8, 75/ 2
that at the first	hearing	of such a shameful	8, 84/ 3
that at the bare	hearing	thereof abhor it not	8, 120/ 2
bed. For as for	hearing	of God's word, in	8, 125/ 28
or credence or favorable	hearing	; namely since there was	8, 140/ 2
tale evil worth the	hearing	; for with a little	8, 186/ 33
offering man by the	hearing	of his word a	8, 241/ 16
would at the first	hearing	find no fault therein	8, 300/ 28
keepeth aside the hateful	hearing	and beholding of their	8, 491/ 36

truth, and upon the	hearing	thereof, gladly to print	8, 505/ 18
holy man and therefore	hearken	to him . . . but take	8, 140/ 31
they lie still and	hearken	what is said unto	8, 515/ 7
that cannot attend to	hearken	unto the truth for	8, 516/ 32
times not learn nor	hearken	to the truth, though	8, 517/ 4
is past, then men	hearken	. . . but also when the	8, 517/ 10
or Not" -- wherein	hearken	well now what he	8, 560/ 27
draw back from the	hearkening	of false heresies, and	8, 36/ 10
holy doctrine. What his	heart	was, God and he	8, 17/ 7
were peradventure of hard	heart	and malicious mind incurable	8, 17/ 29
and hath in his	heart	forsaken all Tyndale's heresies	8, 19/ 27
again with all his	heart	, and have accursed Tyndale	8, 20/ 4
except he were in	heart	as he was in	8, 23/ 36
gladdened any good Christian	heart	to have heard his	8, 24/ 2
that he with glad	heart	was content to suffer	8, 24/ 24
Tyndale's devilish, proud, dispiteous	heart	, to delight and rejoice	8, 33/ 4
God with all thine	heart	": the spiritual searcheth the	8, 48/ 19
conceiveth love in his	heart	. More In this example	8, 48/ 20
God with all thine	heart	": the spiritual searcheth the	8, 50/ 23
conceiveth love in his	heart	. In these words I	8, 50/ 24
Tyndale Out of his	heart	, not in And therefore	8, 56/ 12
out of his his	heart	heart. And if he	8, 56/ 13
of his his heart	heart	. And if he be	8, 56/ 13
me with all your	heart	in fasting, weeping, and	8, 68/ 26
and true repentance of	heart	, punish their body with	8, 69/ 36
in such ease of	heart	nor lust of body	8, 71/ 15
the love of man's	heart	, when he findeth it	8, 71/ 36
delighteth, and in his	heart	outwardly, to let the	8, 71/ 37
the love of his	heart	so redound into the	8, 71/ 37
can without heaviness of	heart	give ear! Now can	8, 78/ 19
can find in his	heart	thus to give it	8, 84/ 24
Godward, saying in his	heart	, "Thus much have I	8, 89/ 14
yet but that her	heart	would have abhorred if	8, 91/ 21
can find in his	heart	to make such mocks	8, 111/ 4
and petitions of his	heart	. . . and do sacrifice and	8, 112/ 7
and petitions of his	heart	," and so sufficiently "sacrifice	8, 112/ 14
our desires of our	heart	at God Almighty's mercy	8, 112/ 26
never find in his	heart	to speak so mockishly	8, 114/ 22
if he did . . . his	heart	, I dare say, would	8, 114/ 33
not written in his	heart	-- therefore in all	8, 124/ 9
and plainly shameless, his	heart	would never serve him	8, 133/ 11
vex him lest his	heart	might grow too high	8, 159/ 20
woman!" O the tender	heart	of piteous Tyndale! He	8, 190/ 28
that it grieveth Tyndale's	heart	to hear thereof, and	8, 197/ 32
so stuffed in Tyndale's	heart	that although he had	8, 204/ 3
lost them, from whose	heart	the devil hath juggled	8, 204/ 18
and made humble in	heart	that they will willingly	8, 208/ 2
of mouth, contrition of	heart	, and satisfaction by good	8, 211/ 19
pain . . . which both in	heart	, in word, and in	8, 211/ 36
me with all your	heart	, in fasting, in weeping	8, 214/ 21

I repent in the	heart	. . . that I shall do	8, 214/ 26
taketh "repenting in the	heart	": whether he mean that	8, 214/ 30
whoso repenteth in his	heart	shall no more do	8, 214/ 31
repent once in his	heart	shall never cease to	8, 214/ 33
repenteth once in his	heart	can never after cease	8, 215/ 4
that ever repented in	heart	. . . or else whosoever have	8, 215/ 8
once repented in his	heart	, all the sins that	8, 215/ 9
he that repenteth in	heart	will "do so no	8, 215/ 29
he which repenteth in	heart	shall "do so no	8, 215/ 37
that whoso repent in	heart	shall never do so	8, 217/ 6
that hath repented in	heart	may do so again	8, 217/ 7
whoso repenteth once in	heart	shall never sin again	8, 217/ 17
did never repent in	heart	, is very false doctrine	8, 217/ 19
belief out of his	heart	. And how stand the	8, 218/ 1
here, that his own	heart	and the hearts of	8, 227/ 19
giveth witness in his	heart	that it is true	8, 228/ 21
his Master in his	heart	and yet forswore him	8, 228/ 25
Judas believed in his	heart	that God's word was	8, 228/ 26
or cast into the	heart	such a light of	8, 239/ 4
the depth of indurate	heart	, thoroughly pierced with their	8, 249/ 6
planteth it in our	heart	, is as good and	8, 258/ 18
surely engraved in man's	heart	that though he never	8, 269/ 20
out of his blessed	heart	upon the cross. And	8, 318/ 31
we have sure in	heart	the articles of Christ's	8, 361/ 13
faith had in his	heart	, so can it not	8, 361/ 30
the God of my	heart	, setting aside for the	8, 371/ 34
both with word and	heart	and writing I serve	8, 372/ 34
so fast in his	heart	that he is surely	8, 417/ 24
that keepeth a man's	heart	from consenting unto sin	8, 419/ 3
that keeps a man's	heart	from consenting to sin	8, 420/ 16
the door of his	heart	, always knocking upon him	8, 423/ 9
the house of man's	heart	again . . . according to the	8, 423/ 11
God out of his	heart	, may drive him, with	8, 423/ 15
had in a man's	heart	doth keep him forever	8, 441/ 5
God still with their	heart	. And so may he	8, 447/ 4
it not with their	heart	, but only with their	8, 456/ 26
in themselves between their	heart	and their "members," when	8, 456/ 29
the "profession of their	heart	to the law of	8, 456/ 31
go thither with mine	heart	, lo. Nor I would	8, 457/ 10
fall out of my	heart	; so that all the	8, 457/ 26
agree thereto with my	heart	. Or if I mishap	8, 457/ 28
can never suffer my	heart	to consent to be	8, 457/ 36
out of his high	heart	and haughty courage striketh	8, 487/ 19
temptations go over his	heart	, and the law as	8, 489/ 12
world cannot set his	heart	at rest till the	8, 489/ 26
with temptations over his	heart	, and the law his	8, 491/ 25
lieth hidden in his	heart	that he feeleth nothing	8, 492/ 34
world cannot set his	heart	at rest until the	8, 495/ 17
granting remission set his	heart	at rest, and that	8, 495/ 30
forgiveness . . . which set his	heart	at rest . . . and then	8, 496/ 36

inwardly doth incline our	heart	into the assent of	8, 500/ 21
inspired into every man's	heart	that is a faithful	8, 507/ 11
false faith, or faint	heart	, or fleshly delectation, call	8, 522/ 29
to enter into his	heart	by the glass windows	8, 537/ 29
the faith in their	heart	, and yet sin deadly	8, 541/ 36
Saint Paul saith, "In	heart	believe we for our	8, 541/ 38
we believe in our	heart	; nor shall be saved	8, 542/ 3
the belief of our	heart	but if no fear	8, 542/ 4
him not in their	heart	. Lo, thus he saith	8, 544/ 28
was fallen in his	heart	from Christ. More Who	8, 544/ 30
them was in his	heart	fallen from Christ . . . yet	8, 544/ 35
their incredulity and hard	heart	, for that they had	8, 550/ 7
wrought not in the	heart	, when it brought not	8, 552/ 10
rest better grown in	heart	-- let Tyndale for	8, 552/ 37
while believed in his	heart	all the articles of	8, 556/ 5
of God in the	heart	. . . now, since that law	8, 562/ 27
light. I pray God	heartily	send that young man	8, 34/ 34
some good folk, I	heartily	beseech our Lord --	8, 38/ 36
afraid . . . that I call	heartily	to the Spirit of	8, 180/ 6
do sin again did	heartily	repent before . . . and then	8, 215/ 13
mercy, and that she	heartily	did forgive the debts	8, 372/ 2
charity, I beshrew him	heartily	that he doth not	8, 470/ 37
erased out of Englishmen's	hearts	, and their abominable books	8, 35/ 15
abroach in some unhappy	hearts	, that they never cease	8, 35/ 19
false, faithless heretics whose	hearts	are in the deep	8, 35/ 32
zeal remained in their	hearts	) pull down the ribald	8, 42/ 2
do, they win their	hearts	to assent after to	8, 42/ 18
true faith in their	hearts	; and God so taken	8, 42/ 19
written in Christian men's	hearts	. . . as by his holy	8, 44/ 10
be sorry in their	hearts	. . . so would he that	8, 64/ 12
the sorrow of their	hearts	should redound into their	8, 64/ 13
and wailing. Tear your	hearts	and not your garments	8, 68/ 27
and inwardly in their	hearts	, where they feel it	8, 68/ 31
they stood thereupon, their	hearts	would abhor to utter	8, 76/ 21
and conceive in their	hearts	, that God was incarnate	8, 76/ 26
sufficeth to make their	hearts	abhor his devilish doctrine	8, 120/ 1
wisely written in their	hearts	. . . that they cannot be	8, 124/ 25
elect only . . . in whose	hearts	God hath written his	8, 145/ 7
a holy in men's	hearts	-- should seem to	8, 147/ 10
keep it in men's	hearts	and usage without writing	8, 154/ 33
hath taken up their	hearts	before. And therefore whereas	8, 161/ 20
heresies, so envenomed the	hearts	of lewdly disposed persons	8, 177/ 28
that pinch the very	hearts	of them, whereof they	8, 204/ 8
clean out of men's	hearts	; and, free will and	8, 206/ 1
and wailing. Tear your	hearts	and not your garments	8, 214/ 22
bent thereto, and their	hearts	set thereon, there will	8, 219/ 36
Scripture and all believing	hearts	testify that we are	8, 224/ 9
so are all men's	hearts	of themselves dark with	8, 226/ 35
Tyndale here confesseth, men's	hearts	be cleansed from lies	8, 227/ 11
own heart and the	hearts	of all his whole	8, 227/ 19

thereof written in men's	hearts	. . . whereof himself would be	8, 256/ 35
surely written in men's	hearts	, fourteen hundred years before	8, 293/ 14
faith written in the	hearts	of Christ's whole Catholic	8, 311/ 37
otherwise than in Christian	hearts	. Holy saints also have	8, 318/ 28
write it in their	hearts	." Lo, here he telleth	8, 331/ 15
write it in the	hearts	of the evangelists and	8, 331/ 24
faith -- in the	hearts	of his church. And	8, 331/ 35
God in their Christian	hearts	-- very sure that	8, 340/ 16
written in Christian men's	hearts	, made the people able	8, 341/ 31
church fastened in our	hearts	. . . the Scripture, as it	8, 361/ 29
doth rule all faithful	hearts	with his own instruction	8, 370/ 6
one belief in their	hearts	and pretending another both	8, 387/ 30
God . . . feeling in their	hearts	that God for Christ's	8, 390/ 11
secret heresies of their	hearts	sinfully deceive themselves. And	8, 398/ 20
yet think in their	hearts	full shrewdly, as they	8, 398/ 37
malice, blown into their	hearts	by the devil or	8, 411/ 19
the profession of our	hearts	toward the law of	8, 419/ 14
God out of their	hearts	by sin very devilish-deadly	8, 437/ 31
the profession of our	hearts	toward the law of	8, 444/ 34
the profession of our	hearts	toward the law of	8, 445/ 24
the profession of our	hearts	to the law of	8, 446/ 8
the profession of our	hearts	toward the law of	8, 447/ 1
it engraved in their	hearts	by God . . . which he	8, 447/ 18
keep still in their	hearts	their profession toward the	8, 447/ 33
have still in their	hearts	their profession to the	8, 451/ 19
that suggestion in their	hearts	-- they make no	8, 456/ 36
meditation in their holy	hearts	, if they shall both	8, 458/ 16
the King's goodness, their	hearts	shall all faint ere	8, 483/ 16
show us our own	hearts	, the hypocrisy and false	8, 485/ 7
them to incline their	hearts	into the following of	8, 505/ 9
to print in their	hearts	those things that most	8, 505/ 18
of himself into their	hearts	, and of allthing that	8, 509/ 34
his death, because their	hearts	were always heavy and	8, 541/ 2
greatly loved that their	hearts	would fain have died	8, 541/ 10
so deeply pierced their	hearts	, and the cruel sight	8, 541/ 18
thoughts arose in their	hearts	, "Alas, is this he	8, 541/ 22
terrible" sights, with their	hearts	"pierced," and their minds	8, 542/ 22
the elects "in whose	hearts	God hath written his	8, 560/ 35
of elects "in whose	hearts	God hath written his	8, 562/ 6
God . . . feeling in their	hearts	that God for Christ's	8, 563/ 26
the elects "in whose	hearts	God hath written his	8, 567/ 24
God . . . feeling in their	hearts	that God for Christ's	8, 567/ 28
only those in whose	hearts	the devil hath written	8, 571/ 27
those in whose holy	hearts	God had himself so	8, 571/ 29
love out of your	hearts'	the pope, the cardinals	8, 58/ 2
in Israel, by his	hearty	prayer made unto God	8, 2/ 34
as he doth to	hearty	mourning and weeping, not	8, 68/ 28
require no less than	hearty	repentance of man for	8, 215/ 14
forbidden. And therefore if	hearty	repentance be able forever	8, 215/ 33
with penury and burning	heat	" (or "fever") "which shall	8, 5/ 10

he now feeleth the	heat	of his ague here	8, 102/ 16
strongest, without measure, and	heat	them with spices; and	8, 125/ 3
done to slake the	heat	of the wine . . . or	8, 317/ 12
dead . . . which yet catcheth	heat	and life again, if	8, 397/ 34
cold, and never catch	heat	again but fall stark	8, 440/ 17
upon them such a	heat	that shall be able	8, 452/ 31
me forth in a	heat	through the fruit of	8, 457/ 17
no more than the	heat	of a fever is	8, 487/ 23
is a right natural	heat	, though the body be	8, 487/ 23
changeth from cold to	heat	, and from heat sometimes	8, 487/ 26
to heat, and from	heat	sometimes into cold again	8, 487/ 26
go into far passing	heat	." And yet I say	8, 487/ 31
death hath quenched the	heat	of their appetites, learn	8, 516/ 37
death hath quenched the	heat	of their appetites," God	8, 517/ 22
without growing into greater	heat	." And therefore, as I	8, 526/ 14
her, and kindled his	heat	himself, and set himself	8, 536/ 9
Turks and the old	heathen	people -- that it	8, 148/ 16
a congregation among the	heathen	, where no congregation was	8, 168/ 3
church or congregation of	heathen	people, thrice in one	8, 168/ 4
congregation or assembly, of	heathen	, paynim people. And thus	8, 188/ 35
were words used among	heathen	men ere Christ came	8, 200/ 6
word used among the	heathen	ere Christ came . . . and	8, 200/ 21
words used among the	heathen	ere Christ was born	8, 201/ 14
be spoken to the	heathen	to come to Christendom	8, 212/ 7
suppose, neither Christian nor	heathen	, that God taketh his	8, 227/ 6
the hands of the	heathen	, for mocking," saith Master	8, 290/ 27
be mocked of the	heathen	. . . could they teach than	8, 290/ 29
what madder thing unto	heathen	people could they have	8, 290/ 33
the superstition of the	heathen	people; so that they	8, 291/ 2
for fear lest the	heathen	should have mocked them	8, 291/ 3
into the hands of	heathen	men that would laugh	8, 291/ 36
the thing that the	heathen	would most mock of	8, 292/ 1
wrote somewhat that the	heathen	men will mock, and	8, 292/ 11
madder thing unto the	heathen	people could they have	8, 292/ 35
the mocking of the	heathen	. . . yet he saith himself	8, 293/ 23
take him for a	heathen	," concluding that we must	8, 344/ 11
take him for a	heathen	" -- every man well	8, 344/ 30
a heretic and a	heathen	; but so it is	8, 345/ 13
be taken as a	heathen	man and a heretic	8, 345/ 17
world, both Christian and	heathen	too, as many as	8, 559/ 14
country -- Christian or	heathen	or open-professed heretics --	8, 561/ 8
coming toward man in	heaven	? Or what can be	8, 4/ 17
nor no reward in	heaven	, though they were wrought	8, 6/ 13
either any saint in	heaven	or soul in purgatory	8, 20/ 30
his blessed soul to	heaven	. . . where he now prayeth	8, 24/ 29
all the saints in	heaven	, and against the Blessed	8, 26/ 10
would come out of	heaven	to command in God's	8, 32/ 23
rebuke sent down from	heaven	to rebuke the world	8, 43/ 10
for to get to	heaven	, which is of all	8, 51/ 35
intent therewith to get	heaven	; for faith his fellows	8, 52/ 3

the rather come to	heaven	: this service is unlawful	8, 52/ 7
any good works for	heaven	, or to the intent	8, 52/ 12
rather help us to	heaven	, and that we shall	8, 52/ 21
that we shall in	heaven	be rewarded for them	8, 52/ 22
Doom men shall have	heaven	for their charitable almsdeeds	8, 52/ 30
bound to labor for	heaven	and to serve and	8, 53/ 2
not, yet, rewardable with	heaven	of the nature or	8, 53/ 6
rather to come to	heaven	therefor . . . and that we	8, 53/ 23
with intent to get	heaven	the rather: to that	8, 53/ 31
saved and come to	heaven	thereby. For now seemeth	8, 54/ 2
saved and come to	heaven	: we may then lawfully	8, 54/ 7
of the God of	heaven	. " Lo, this fast was	8, 67/ 16
and for merit in	heaven	. For as holy Saint	8, 68/ 21
have no reward in	heaven	is not the opinion	8, 68/ 23
we were redeemed to	heaven	with his blessed blood	8, 76/ 29
but had utterly lost	heaven	by the sin of	8, 76/ 30
will bring us to	heaven	, that he hath promised	8, 76/ 34
into the kingdom of	heaven	: he told him there	8, 80/ 26
we should enter into	heaven	. Nor when he sent	8, 80/ 29
I do to get	heaven	with" -- the same	8, 89/ 16
grace to come to	heaven	without Baptism. But where	8, 97/ 31
into the kingdom of	heaven	-- God set it	8, 98/ 8
such! For Christ promiseth	heaven	if men labor for	8, 106/ 17
idolatry. Christ promiseth us	heaven	if we do good	8, 106/ 23
rather to come to	heaven	shall bring a man	8, 106/ 25
unto his Father in	heaven	, an acceptable sacrifice upon	8, 108/ 30
see be saints in	heaven	. For as Tyndale's interpretation	8, 140/ 36
that leadeth folk to	heaven	. In which our Lord	8, 141/ 3
man the bliss of	heaven	for only faith alone	8, 148/ 4
long ago rewarded in	heaven	with God. And they	8, 159/ 2
to ascend up into	heaven	and awake God Almighty	8, 179/ 21
sins, and ascending to	heaven	and waking God out	8, 180/ 36
Father that is in	heaven	, there shall no woman	8, 190/ 4
creature to inheritance of	heaven	. And when Tyndale asketh	8, 194/ 35
hope of reward in	heaven	for charity borne to	8, 199/ 29
as God rewardeth in	heaven	. Now, forasmuch as man	8, 204/ 30
the rather to get	heaven	, or to be the	8, 221/ 6
while God liveth in	heaven	and the devil lieth	8, 226/ 1
He that cometh from	heaven	is above all, and	8, 240/ 5
be highly rewarded in	heaven	" -- though this shall	8, 243/ 18
that they stretch from	heaven	to hell -- they	8, 245/ 4
and the haven of	heaven	-- except the devil	8, 249/ 4
the right way to	heaven	. And these miracles hath	8, 251/ 16
the highest angel in	heaven	durst ever presume to	8, 259/ 26
pride was deprived of	heaven	and thrown into hell	8, 268/ 27
all the angels of	heaven	, if they were here	8, 281/ 24
all the angels of	heaven	, could preach no more	8, 283/ 1
Lady's body is in	heaven	? More If this be	8, 284/ 2
and soul is in	heaven	, since God hath taught	8, 284/ 23
our Lady is in	heaven	body and soul (of	8, 287/ 7

body came not in	heaven	till Doomsday . . . and also	8, 287/ 14
them in stead of	heaven	. And therefore this nothing	8, 299/ 33
to the desire of	heaven	and acceptable service of	8, 321/ 21
chastity, not to win	heaven	thereby (' For neither	8, 324/ 23
given for them in	heaven	. For though he say	8, 324/ 31
that they win not	heaven	-- which every man	8, 324/ 32
stead at all toward	heaven	; and by the same	8, 324/ 37
be not rewarded in	heaven	. . . and that it is	8, 325/ 14
come the rather to	heaven	. For if the keeping	8, 325/ 16
have his reward in	heaven	too. But now letting	8, 325/ 19
which the Father of	heaven	planteth by himself, his	8, 359/ 15
if an angel of	heaven	would come down and	8, 364/ 2
of souls both in	heaven	, hell, purgatory, paradise, and	8, 365/ 8
all parts of the	heaven	, we most specially turn	8, 367/ 38
and his ascension into	heaven	, and the coming of	8, 370/ 31
the Holy Ghost from	heaven	, are yearly celebrated with	8, 370/ 32
be holy saints in	heaven	-- and such as	8, 373/ 24
Peter of loss of	heaven	but if he suffered	8, 375/ 28
saved and brought to	heaven	without Baptism but that	8, 377/ 5
into the kingdom of	heaven	"). Now, whereas Tyndale teacheth	8, 377/ 10
that are living in	heaven	. Thus endeth the Third	8, 382/ 25
and getting reward in	heaven	. . . except the Scripture of	8, 401/ 4
he promiseth reward in	heaven	, in sundry plain places	8, 401/ 9
God's sake, could deserve	heaven	of itself, without the	8, 401/ 18
he shall give men	heaven	for their almsdeed. But	8, 403/ 11
from the loss of	heaven	; from which he might	8, 406/ 17
God and joy of	heaven	-- and into such	8, 406/ 21
though they enter not	heaven	, because they die the	8, 406/ 22
to the bliss of	heaven	but only by Christ's	8, 406/ 31
man in surety of	heaven	by the strength of	8, 413/ 2
the only way to	heaven	, we shall have Tyndale	8, 414/ 18
any other way to	heaven	; that is to wit	8, 416/ 22
as a way to	heaven	or to remission any	8, 416/ 23
such a way toward	heaven	that without it we	8, 416/ 30
a sufficient way to	heaven	. And therefore Tyndale is	8, 416/ 33
shrift, or penance toward	heaven	, or remission of sins	8, 417/ 34
Father that is in	heaven	," so will he say	8, 418/ 6
as God dwelleth in	heaven	. Now, if the "seed	8, 422/ 2
in utter despair of	heaven	, if men were so	8, 427/ 1
the final elects in	heaven	, or else the child	8, 428/ 17
of any angel in	heaven	. For if any angel	8, 436/ 3
if any angel in	heaven	would fall from the	8, 436/ 3
unto the bliss of	heaven	without any good work	8, 463/ 9
that the least in	heaven	was greater than he	8, 464/ 18
said, the Father in	heaven	had himself told unto	8, 465/ 11
many a man in	heaven	that hath after baptism	8, 468/ 5
the Church Triumphant in	heaven	, or only into the	8, 499/ 5
and eternal joys of	heaven	? Whether would Tyndale advise	8, 505/ 30
when we be in	heaven	. . . it were now no	8, 509/ 20
God nor desire of	heaven	nor dread of hell	8, 512/ 9

works have reward in	heaven	nor that any evil	8, 516/ 4
world toward salvation in	heaven	unto some reprobate wretch	8, 522/ 38
and now sit in	heaven	, with the one-half of	8, 523/ 3
vineyard of virtue toward	heaven	, if himself did not	8, 525/ 2
many a man in	heaven	that was rebuked thrice	8, 532/ 26
and shall come to	heaven	at the Day of	8, 537/ 9
Father which is in	heaven	." And thus, for the	8, 542/ 8
Father which is in	heaven	." And therefore Tyndale in	8, 544/ 3
even up straight to	heaven	: they may therefore be	8, 567/ 5
too, that all the	heavenly	reward of man's good	8, 53/ 11
and his fellow "spiritual,"	heavenly	men be not captivated	8, 120/ 28
not in such a	heavenly	liberty . . . but make ourselves	8, 121/ 17
and have tasted the	heavenly	gift, and have been	8, 212/ 36
and have tasted that	heavenly	gift, and have been	8, 377/ 30
and have tasted the	heavenly	gift, and have been	8, 431/ 7
for any help to	heavenward	serve God with any	8, 53/ 24
worth a fly to	heavenward	without Christ's Passion . . . but	8, 65/ 18
any good works toward	heavenward	, or to be aneled	8, 289/ 29
were naught worth to	heavenward	of the nature of	8, 400/ 8
worth of itself to	heavenward	, without God's grace and	8, 401/ 16
forth one inch to	heavenward	, without the faith that	8, 414/ 2
confessed, we go to	heavenward	with any other thing	8, 414/ 6
glad tidings, but the	heaviest	tidings that ever man	8, 215/ 16
thereby to show how	heavily	we take it that	8, 64/ 18
with the sorrow and	heaviness	to see the world	8, 36/ 5
the man was in	heaviness	far from such wanton	8, 67/ 18
Christian man can without	heaviness	of heart give ear	8, 78/ 19
should withdraw his great,	heavy	punishment which else he	8, 65/ 26
be so great and	heavy	that they seem, in	8, 353/ 23
charity with all their	heavy	heap of horrible devilish	8, 488/ 7
their hearts were always	heavy	and overladen with earthly	8, 541/ 2
in Greek hierous, in	Hebrew	cohan -- that is	8, 111/ 15
that fought with the	Hebrew	. And therefore we shall	8, 123/ 24
sixth chapter unto the	Hebrews	shall find it far	8, 212/ 33
Saint Paul to the	Hebrews	as plainly. Of Matrimony	8, 295/ 10
Saint Paul unto the	Hebrews	. . . Saint Paul would not	8, 296/ 29
sixth chapter unto the	Hebrews	, of which words Tyndale	8, 431/ 1
Scripture, or of the	Hebrews	, how that nigh kinsmen	8, 466/ 33
Scripture, or of the	Hebrews	, how that nigh kinsmen	8, 471/ 32
called "brethren" among the	Hebrews	, that Tyndale never needed	8, 472/ 13
-- that among the	Hebrews	, the near kinsmen were	8, 472/ 18
Saint Paul unto the	Hebrews	, in the definition of	8, 509/ 15
were hanging on a	hedge	. . . and Sir Thomas Hitton	8, 13/ 19
him not within the	hedge	of God's commandments but	8, 538/ 18
yoke them for breaking	hedges	, and ring them for	8, 514/ 33
if he take no	heed	. Herewith, farewell in the	8, 138/ 34
if he take none	heed	" -- he saith as	8, 139/ 33
and Balaam to "take	heed	"; and further he counseleth	8, 179/ 8
again holily, to take	heed	and beware betimes lest	8, 180/ 33
had taken as good	heed	in time as they	8, 319/ 35

remembrance, and so good	heed	taketh whereabouts he goeth	8, 544/ 24
their holy search upon	height	. . . and saith that the	8, 47/ 15
scientiae Dei!" ("O the	height	and deepness of the	8, 49/ 5
for so great a	heinous	crime -- then is	8, 149/ 34
years have done, were	heinous	, deadly sin . . . and that	8, 394/ 21
unto the two most	heinous	sins and most contrarious	8, 425/ 11
the sore offense and	heinous	deadliness thereof. And now	8, 551/ 27
heresies this holy martyr	held	. First, ye shall understand	8, 13/ 4
in so doing. He	held	also that no man	8, 15/ 6
hath once sinned. He	held	that to say any	8, 15/ 8
without any sin. He	held	that all the images	8, 15/ 11
of the church. He	held	also that whatsoever the	8, 15/ 13
or venial either. He	held	also that it is	8, 15/ 17
necessary sacrament; but he	held	that after the Consecration	8, 15/ 23
that ever he had	held	any such opinions as	8, 20/ 12
was indeed, that James	held	the contrary, and that	8, 20/ 24
that he had never	held	any such opinion. And	8, 21/ 5
heresies as he never	held	. And what conscience he	8, 21/ 11
say that he had	held	and would hold this	8, 21/ 29
ween that he had	held	no manner opinion at	8, 21/ 31
as he before had	held	; which notwithstanding, there lacked	8, 22/ 28
and with his judgment	held	himself well content, and	8, 23/ 11
of that holy Sacrament	held	yet upon the paten	8, 24/ 5
that most holy men	held	, and that furthest goeth	8, 104/ 33
that ever all they	held	, and yet more too	8, 119/ 14
of the holy doctors	held	obstinately the contrary of	8, 247/ 31
excuse their obstinate heresies	held	so stiffly against all	8, 247/ 37
before their days hath	held	for good and lawful	8, 249/ 14
heresy as hath been	held	and disputed of old	8, 266/ 15
that heresy that Arius	held	, and his great company	8, 266/ 17
were they that ever	held	that the Sacrament of	8, 278/ 32
contrary belief and heresy	held	against it, he should	8, 288/ 18
but if it were	held	of malice . . . and that	8, 462/ 7
though it be not	held	maliciously, is yet deadly	8, 462/ 21
but if it be	held	maliciously? Then must we	8, 462/ 24
but if it be	held	of malice. We must	8, 462/ 29
their false heresies, and	held	on in them through	8, 517/ 29
well we wot it	held	him not within the	8, 538/ 18
If Saint Peter had	held	on still in that	8, 556/ 3
all the devils in	hell	. Wherefore, like as in	8, 4/ 32
of simple souls to	hell	by their devilish heresies	8, 12/ 6
in purgatory, or in	hell	either. Nor the right	8, 20/ 30
wretch lieth now in	hell	and crieth out on	8, 21/ 34
Cerberus, the mastiff of	hell	, into the light, where	8, 33/ 35
both here and in	hell	, can hold his itching	8, 38/ 6
bidden thee beware of	hell	, into which thou runnest	8, 97/ 18
bring a man to	hell	, and lose the reward	8, 106/ 25
if they would avoid	hell	and the wrath that	8, 122/ 3
to the devil of	hell	that ever any person	8, 140/ 6
to lead men to	hell	: so is those holy	8, 141/ 1

of the devil of	hell	. . . and for opening of	8, 179/ 37
were walking down to	hell	quick if he made	8, 180/ 17
the eternal torment of	hell	. . . but he leaveth ordinarily	8, 209/ 33
is to wit, neither	hell	nor purgatory); but that	8, 213/ 14
be deep damned in	hell	, shall never yet know	8, 216/ 16
as they come to	hell	, more and more increase	8, 216/ 19
their souls burned in	hell	with his heresies, is	8, 218/ 12
after by fire in	hell	. . . save they that at	8, 220/ 31
the devil lieth in	hell	never hereafter shall (bark	8, 226/ 1
the dark air of	hell	. . . from which the light	8, 227/ 20
stretch from heaven to	hell	-- they have not	8, 245/ 4
the beginning of their	hell	even here in earth	8, 251/ 20
all the devils in	hell	to help him. Whether	8, 252/ 36
in everlasting fire of	hell	. Is not this conclusion	8, 261/ 24
heaven and thrown into	hell	, where he reigneth as	8, 268/ 27
glutton that lay in	hell	and would have Lazarus	8, 274/ 33
the smoky fire of	hell	, he would soon have	8, 283/ 30
and the farther from	hell	. Tyndale "To fear men	8, 287/ 31
keepeth the believer from	hell	. . . into the fire whereof	8, 288/ 17
and his apostles thought	hell	enough. And yet --	8, 288/ 24
fear both purgatory and	hell	too, lest some default	8, 288/ 33
were the fear of	hell	gone too, by Tyndale's	8, 289/ 10
and his apostles thought	hell	enough -- I ask	8, 289/ 12
well by experience that	hell	and purgatory too be	8, 289/ 14
the foul smoke of	hell	, where he shall never	8, 289/ 34
the rich glutton in	hell	. For Tyndale seeth well	8, 342/ 15
souls both in heaven,	hell	, purgatory, paradise, and limbus	8, 365/ 8
faith," be damned in	hell	perpetually . . . from which none	8, 397/ 11
at the fire of	hell	; for of that fire	8, 406/ 7
that there were none	hell	. If Tyndale will say	8, 406/ 10
mankind must needs be	hell	" . . . and that therefore Peter's	8, 406/ 12
necessity the belief of	hell	: I answer Tyndale again	8, 406/ 14
redeem us, not from	hell	, but from the loss	8, 406/ 16
of purgatory than of	hell	, for any word mentioned	8, 406/ 33
Christ's Passion, descension into	hell	, resurrection, nor of his	8, 406/ 35
can no sin, no	hell	, no devil, no lies	8, 410/ 1
can no sin, no	hell	, no devil, no lies	8, 410/ 15
that, the gates of	hell	cannot prevail against any	8, 411/ 23
else the gates of	hell	may prevail against him	8, 411/ 28
in his words, that "	hell	gates shall not prevail	8, 412/ 5
of every man, that	hell	gates shall not prevail	8, 412/ 7
yet the gates of	hell	cannot prevail against the	8, 412/ 10
' the gates of	hell	shall not prevail' (that	8, 412/ 35
can no sin, no	hell	, no devil, no lies	8, 412/ 37
devil that is in	hell	." And thus well hath	8, 418/ 9
will do still in	hell	as long as God	8, 422/ 1
degrees of pain in	hell	, after the final impenitence	8, 423/ 34
all perpetually damned in	hell	, the one as well	8, 424/ 2
the final reprobates in	hell	. . . according to the word	8, 428/ 18
be perpetually damned in	hell	. Let Tyndale, I say	8, 428/ 37

of the devil of	hell	, we have seen over	8, 437/ 19
run on apace toward	hell	themselves than tarry till	8, 452/ 5
all the devils in	hell	can never cast upon	8, 452/ 30
all the devils in	hell	shall never be able	8, 453/ 12
pleasure, and after in	hell	forever with blowing the	8, 454/ 26
for any fear of	hell	. . . which fear is but	8, 456/ 11
punished therefor, neither in	hell	, purgatory, nor in this	8, 457/ 24
devil's damned church in	hell	. Yet saith Tyndale further	8, 495/ 13
and temporal, both in	hell	and purgatory and in	8, 495/ 35
heaven nor dread of	hell	is able to pull	8, 512/ 10
purgatory, no, nor in	hell	neither, if the sinner	8, 516/ 6
in the fire of	hell	, where he should never	8, 517/ 35
and finally fell into	hell	. And therefore this that	8, 523/ 5
into the fire of	hell	." And in another place	8, 543/ 29
sin with change of	hell	into purgatory . . . into which	8, 548/ 29
love, eternally damned in	hell	. . . except it be false	8, 556/ 14
be never punished in	hell	, purgatory, nor in this	8, 567/ 1
weep and repent in	hell	this foolish fruitless fashion	8, 571/ 3
Huessgen, nor all the	hellhounds	that the devil hath	8, 225/ 35
foul firebrand of that	helly	light, and that so	8, 180/ 7
any man that would	help	them to perceive it	8, 25/ 17
answer them. For so	help	me God as I	8, 26/ 4
those pernicious books, to	help	, as much as in	8, 27/ 21
it is. Toward the	help	whereof -- or if	8, 27/ 29
find it. But as	help	me God, I find	8, 35/ 11
without the adspiration and	help	of whose especial grace	8, 38/ 37
wretched world, aid and	help	of grace by true	8, 39/ 5
wrought, with his gracious	help	, to the intent to	8, 52/ 19
works shall the rather	help	us to heaven, and	8, 52/ 21
the special grace and	help	of God, and that	8, 52/ 34
man worketh with God's	help	and grace is not	8, 53/ 5
without sin for any	help	to heavenward serve God	8, 53/ 24
if that will not	help	them, then the spiritual	8, 57/ 9
ure that they would	help	the other party to	8, 59/ 7
thereof at all without	help	of grace, nor that	8, 65/ 17
Passion . . . but that with	help	of grace, and merits	8, 65/ 19
good works well wrought . . .	help	to get remission and	8, 65/ 20
is to wit, "for	help	against our enemies" --	8, 67/ 6
to obtain aid and	help	of God in that	8, 67/ 27
that he would not	help	his neighbor on the	8, 73/ 17
God's ordinance the water	help	to wash and cleanse	8, 102/ 5
yet he will not	help	freely with a halfpenny	8, 123/ 37
this question will not	help	him. For if there	8, 130/ 33
I am glad, as	help	me God, on the	8, 138/ 24
but mine own also,	help	to burn them both	8, 178/ 15
which I take, as	help	me God, in my	8, 179/ 29
swim . . . and God will	help	while he laboreth himself	8, 212/ 26
or had so much	help	that she ravished the	8, 216/ 36
Tyndale, with all the	help	he hath had of	8, 226/ 18
of his wit (with	help	of grace) into the	8, 239/ 8

the grace, aid, and	help	of God working with	8, 241/ 19
the miracles many times	help	to the cleansing of	8, 242/ 9
invocation of his spiritual	help	, to search and seek	8, 247/ 19
devils in hell to	help	him. Whether the Apostles	8, 252/ 37
his church destitute of	help	and comfort necessary, and	8, 264/ 21
come himself . . . which, as	help	me God, I fear	8, 270/ 12
why should it not	help	him as much to	8, 284/ 22
of his courtesy to	help	me somewhat forth, and	8, 332/ 13
anything that it can	help	itself . . . it is so	8, 333/ 29
Barnes hath very poor	help	of this text of	8, 361/ 33
alone, without God's gracious	help	, do any good work	8, 400/ 2
to God, by whose	help	and grace we do	8, 403/ 3
yet is this, as	help	me God, the best	8, 414/ 31
it is a great	help	and occasion to keep	8, 439/ 12
by which, by God's	help	, they should have had	8, 452/ 12
perceive how he can	help	Luther and himself and	8, 453/ 25
he look for any	help	of these words where	8, 453/ 31
those words will not	help	. Howbeit, of truth, Tyndale's	8, 455/ 4
they might by God's	help	leave it undone if	8, 455/ 21
useth to deny the	help	of his grace till	8, 455/ 22
shall at length, with	help	of God's grace, apply	8, 468/ 28
come himself . . . which, as	help	me God, I very	8, 478/ 19
of their bodies in	help	of their souls or	8, 482/ 5
our neighbor needeth our	help	that we must depart	8, 485/ 14
yet after that, with	help	of grace, find the	8, 487/ 6
and when they should	help	their neighbor, their "love	8, 490/ 21
love to the liberal	help	of his neighbor's need	8, 491/ 34
bring him home and	help	to excuse him and	8, 497/ 10
and prayeth them to	help	to entreat for him	8, 497/ 16
God's gracious aid and	help	, God then worketh with	8, 500/ 20
should be no manner	help	nor furtherance toward the	8, 502/ 21
true that without God's	help	and God's grace preventing	8, 502/ 32
might please him to	help	to lead them in	8, 505/ 7
would with his grace	help	them to incline their	8, 505/ 8
them with his grace,	help	, and favor, and be	8, 505/ 24
without prevention and concurrent	help	of God's especial grace	8, 510/ 2
cannot for a while	help	and yet after doth	8, 516/ 29
is as ready to	help	them up again as	8, 518/ 25
to him, and with	help	of his grace deserve	8, 519/ 24
withdraweth his hand of	help	and grace always --	8, 522/ 26
his gracious aid and	help	in this world toward	8, 522/ 37
his hand and his	help	. . . is not always the	8, 523/ 9
not his hand and	help	from him, had yet	8, 523/ 35
of his grace and	help	from him at that	8, 524/ 25
can never lack till	help	of grace fail . . . and	8, 525/ 6
man without so much	help	of his grace as	8, 526/ 36
his hand of his	help	, and then must they	8, 531/ 6
withdrawing his hand of	help	from them, with other	8, 531/ 25
in God and call	help	of his grace . . . there	8, 543/ 7
and arise with God's	help	, as they did . . . and	8, 544/ 10

unto faith, with asking	help	of God for the	8, 546/ 18
of such prevention and	help	, fall into such railing	8, 547/ 35
till some good fellow	help	them up and bring	8, 552/ 36
D, Peter repented by	help	of God's grace, through	8, 557/ 10
I say, by mine	help	and means of my	8, 558/ 4
sin, saying once "Christ,	help	!" for the manner sake	8, 567/ 3
may after, by God's	help	, repent again that ever	8, 568/ 11
do this by God's	help	, or not? Tyndale will	8, 568/ 14
in no wise be	helped	, refer the punishment to	8, 56/ 18
princes, and emperors have	helped	and maintained heretics . . . so	8, 136/ 17
besides his own penance	helped	and relieved with the	8, 213/ 26
which is written, what	helped	me the Scripture that	8, 262/ 13
which is written, what	helped	us the Scripture that	8, 262/ 32
the witness of Scripture	helped	unto the credence of	8, 281/ 4
as old. Tyndale What	helped	it me to believe	8, 284/ 2
For, first, if it	helped	him not . . . yet at	8, 284/ 9
world would not have	helped	their obstinacy. But surely	8, 319/ 34
the grace, willingly, that	helped	them while they resisted	8, 452/ 7
not been prevented and	helped	in the mean season	8, 547/ 24
prevented of God, and	helped	before, ere ever he	8, 547/ 31
fast therewith as himself	helpeth	the devil to pull	8, 78/ 5
to work therewith, he	helpeth	them to make their	8, 85/ 19
that grace also he	helpeth	them toward the good	8, 85/ 21
For the wearing thereof	helpeth	him to get it	8, 98/ 17
his words . . . Tyndale What	helpeth	it that the priest	8, 108/ 34
and with which he	helpeth	them forth in the	8, 205/ 18
I say -- there	helpeth	toward it another thing	8, 241/ 22
very new: yet it	helpeth	him and doth him	8, 284/ 17
believe it . . . as it	helpeth	him and doth him	8, 284/ 18
to believe . . . as it	helpeth	him to believe that	8, 284/ 24
God . . . and therefore it	helpeth	him to believe it	8, 285/ 8
he speaketh wisest . . . he	helpeth	me somewhat himself even	8, 292/ 10
not the meaning . . . it	helpeth	me not one corn	8, 317/ 17
in by Barnes nothing	helpeth	his purpose, but rather	8, 363/ 18
dwelleth in him and	helpeth	him to continue such	8, 422/ 25
thereto, and the devil	helpeth	them to find it	8, 452/ 16
but as things well	helping	thereunto -- as prayer	8, 277/ 1
since that without his	helping	hand they can none	8, 527/ 7
against the old heretic	Helvidius	for the confutation of	8, 286/ 14
places of Scripture which	Helvidius	brought forth for the	8, 286/ 17
hath now found that	Helvidius	and other elder heretics	8, 313/ 24
in his book against	Helvidius	; and by the other	8, 314/ 4
in his book against	Helvidius	. And all such things	8, 359/ 13
damnable error of Arius,	Helvidius	, and many another heretic	8, 388/ 13
children together, as a	hen	gathereth together her chickens	8, 509/ 30
Altar. But as for	hence	, he shall, I am	8, 9/ 34
and therefore naught carried	hence	, nor nothing finding there	8, 11/ 25
with money sent from	hence	to print them there	8, 11/ 32
though the man fled	hence	for fear of such	8, 19/ 24
feared when we go	hence	nor penance need to	8, 89/ 36

many that God calleth	hence	ere ever the lack	8, 93/ 7
and after their departing	hence	-- and hath also	8, 252/ 2
one that were come	hence	, neither" -- this will	8, 274/ 36
be forgiven you; and	henceforth	live a new life	8, 212/ 4
former errors . . . and from	henceforth	utterly acknowledge and confess	8, 479/ 9
any natural thing: beast,	herb	, tree, or stone. Which	8, 195/ 1
the poets feign that	Hercules	drew up Cerberus, the	8, 33/ 35
yet because he said	herebefore	, in this chapter, that	8, 558/ 17
his elect church. But	herein	, peradventure, shall Tyndale and	8, 427/ 31
pestilent errors and pernicious	heresies	, that they have infected	8, 2/ 6
carriage of those poisoned	heresies	(of which may well	8, 2/ 17
when Tyndale calleth his	heresies	by the name of	8, 3/ 28
Gospel, to set forth	heresies	as evil as the	8, 3/ 37
to make books of	heresies	, and call them the	8, 4/ 4
other places where these	heresies	have taken deeper root	8, 4/ 33
Of these books of	heresies	there be so many	8, 5/ 31
them, among many other	heresies	, believe that Saint Paul	8, 6/ 10
brought into many wicked	heresies	; which thing -- saving	8, 6/ 18
he teacheth divers other	heresies	, but specially that men's	8, 6/ 34
nothing spoken against his	heresies	but such as himself	8, 7/ 30
Tyndale's books and false	heresies	afresh; whereof as God	8, 9/ 8
here and renounce his	heresies	again, and turn again	8, 9/ 20
be burned for his	heresies	, if we would lay	8, 10/ 1
we would lay his	heresies	and his demeanor since	8, 10/ 1
all the other high	heresies	that he and Joye	8, 10/ 14
besides; of all which	heresies	the seed is sown	8, 10/ 16
full of pestilent, poisoned	heresies	-- that have in	8, 10/ 37
sinful errors and abominable	heresies	, many more thousand souls	8, 11/ 2
and full of false	heresies	, would seem Christ's apostles	8, 11/ 14
sit and seek out	heresies	, and speedily send them	8, 11/ 29
hell by their devilish	heresies	. Much they cry out	8, 12/ 7
show you what wholesome	heresies	this holy martyr held	8, 13/ 4
in their errors and	heresies	-- as he was	8, 13/ 13
the meditation of his	heresies	. . . the people, doubting that	8, 13/ 20
after, for his abominable	heresies	, delivered to the secular	8, 13/ 28
holding all these abominable	heresies	, with yet divers others	8, 15/ 27
his false faith and	heresies	, whereof he learned the	8, 15/ 34
sending from thence Tyndale's	heresies	hither with many mischievous	8, 16/ 21
And to rehearse his	heresies	needeth little; the books	8, 16/ 27
in falling to Tyndale's	heresies	again. For which he	8, 17/ 12
secretly set forth those	heresies	. Whereof he showed himself	8, 17/ 16
falling again to Tyndale's	heresies	, burned. And thus it	8, 17/ 23
forthink his errors and	heresies	, and so perceived the	8, 17/ 25
minded to forsake such	heresies	and heretics forever. In	8, 19/ 16
heart forsaken all Tyndale's	heresies	, and so I pray	8, 19/ 27
For as for the	heresies	, he would have abjured	8, 20/ 3
and divers other horrible	heresies	, he was delivered at	8, 20/ 33
of any of his	heresies	unto any man that	8, 21/ 3
so much for his	heresies	, nor took them not	8, 21/ 7
condemned him for such	heresies	as he never held	8, 21/ 11

examination that all the	heresies	therein were good and	8, 21/ 25
as full of false	heresies	, and as frantic, as	8, 21/ 26
not speak of his	heresies	anything, nor say that	8, 21/ 29
abhorred, and detested such	heresies	as he before had	8, 22/ 28
had not revoked his	heresies	at all, but still	8, 22/ 31
he had revoked his	heresies	. The thing was this	8, 23/ 22
foundation whereupon all other	heresies	are built. And therefore	8, 24/ 18
repent and revoke his	heresies	that he with glad	8, 24/ 24
with the fever of	heresies	, they not only cannot	8, 25/ 14
first infected with some	heresies	that seem not at	8, 26/ 22
forth here their abominable	heresies	with -- doth, of	8, 26/ 34
the poison of his	heresies	and thereby compelleth princes	8, 28/ 6
sects be but false	heresies	all, yet cannot the	8, 28/ 23
where schisms and factious	heresies	are suffered a while	8, 28/ 28
set forth his false	heresies	with. And therefore it	8, 30/ 34
maintenance of many pestilent	heresies	. And thus ye see	8, 30/ 37
among many other abominable	heresies	teacheth for the right	8, 32/ 4
for maintenance of these	heresies	. And therefore if any	8, 32/ 11
a law against Tyndale's	heresies	, in any of these	8, 32/ 12
of his manifold false	heresies	. And no man must	8, 32/ 26
defense of his false	heresies	not let to disobey	8, 32/ 35
in that their false	heresies	wilily walk forth under	8, 33/ 11
introduction into all his	heresies	. The second book is	8, 33/ 23
part of all his	heresies	hang. Now shall I	8, 33/ 28
folly of his execrable	heresies	. I think that no	8, 35/ 8
reading of their blasphemous	heresies	; that would God, after	8, 35/ 13
strong, and these devilish	heresies	so sore set abroad	8, 35/ 18
setting forth of their	heresies	, than are the faithful	8, 35/ 34
the hearkening of false	heresies	, and to give itself	8, 36/ 10
abhor to hear their	heresies	so much as named	8, 37/ 24
driven to write against	heresies	, and yet would fain	8, 37/ 33
clear have cast all	heresies	out of remembrance that	8, 37/ 34
muse upon these newfangled	heresies	: so, on the other	8, 38/ 1
faith and many mortal	heresies	, and would with Scripture	8, 41/ 31
assent after to their	heresies	, and so expel and	8, 42/ 18
to bring them in	heresies	and destroy both body	8, 56/ 34
them for a hundred	heresies	-- that were utter	8, 59/ 29
have built all their	heresies	. For upon this Tyndale	8, 87/ 6
and forge such false	heresies	. . . sore deceive themselves and	8, 88/ 2
else but his plain	heresies	against all the sacraments	8, 91/ 31
my Dialogue rehearse Luther's	heresies	, and among others this	8, 116/ 4
affirming of all their	heresies	. . . they would be believed	8, 119/ 24
that in those rotten	heresies	, too, which they find	8, 119/ 26
adversaries to their pestiferous	heresies	? Tyndale He supposeth that	8, 123/ 34
been always judged for	heresies	. And this is open	8, 129/ 33
not by schisms and	heresies	departed and severed themselves	8, 130/ 27
to the repressing of	heresies	. But if Tyndale find	8, 136/ 14
labor both with false	heresies	to destroy the true	8, 137/ 6
and bring in his	heresies	, and to get thereof	8, 137/ 20
princes that would repress	heresies	were as Absalom with	8, 137/ 25

to bring in false	heresies	and destroy the true	8, 138/ 3
spiritual" heads of Tyndale's	heresies	, as Friar Luther and	8, 138/ 25
with his own eyes.	Heresies	were commonly somewhat subtle	8, 139/ 6
these fellows and their	heresies	in another case. For	8, 139/ 16
captains of these pestilent	heresies	which Tyndale now teacheth	8, 140/ 18
forth of all such	heresies	as he had learned	8, 142/ 14
setting forth of some	heresies	, as appeareth in my	8, 143/ 20
heretic, and that his	heresies	be such as it	8, 143/ 35
so served for his	heresies	, must needs be, not	8, 143/ 39
purpose to give his	heresies	in the ears of	8, 144/ 3
setting forth of his	heresies	; which was the point	8, 144/ 11
the faith), that those	heresies	were put into his	8, 153/ 6
Church, advance their own	heresies	forward under the name	8, 153/ 9
occasions of errors and	heresies	. . . and the writing doth	8, 155/ 10
fallen already to manifold	heresies	, they now turn all	8, 161/ 18
But ye with your	heresies	halloo out all saints	8, 161/ 31
the captains of his	heresies	, make it, as Christ	8, 162/ 32
to set forth those	heresies	of his with . . . as	8, 165/ 31
taketh them for none	heresies	. But on the other	8, 165/ 33
knew well the malicious	heresies	that Luther began to	8, 171/ 33
will not suffer his	heresies	to go forward. In	8, 175/ 7
abhorreth the errors and	heresies	that Tyndale plainly teacheth	8, 176/ 21
while he holdeth such	heresies	still -- I cannot	8, 176/ 25
as appeareth by the	heresies	that himself teacheth and	8, 176/ 34
setting forth Luther's pestilent	heresies	, so envenomed the hearts	8, 177/ 28
infection of his contagious	heresies	so sore poisoned malicious	8, 177/ 32
about to bring in	heresies	among them. And that	8, 178/ 39
high blasphemy to call	heresies	heresies; which I take	8, 179/ 28
blasphemy to call heresies	heresies	; which I take, as	8, 179/ 28
all the false open	heresies	that himself teacheth against	8, 179/ 32
beware betimes lest like	heresies	and like malice bring	8, 180/ 33
so long about wrangling	heresies	that now they are	8, 191/ 12
stiffly defend so shameless	heresies	as they do, nor	8, 197/ 12
after damned for his	heresies	-- such men, peradventure	8, 216/ 12
and a setter-forth of	heresies	, though he be deep	8, 216/ 16
be damned for his	heresies	. . . shall ever, as they	8, 216/ 18
neighbors with deadly poisoned	heresies	against the blessed sacraments	8, 218/ 10
in hell with his	heresies	, is the most traitorous	8, 218/ 12
affirmation of false poisoned	heresies	. For, saving to make	8, 218/ 35
nor cut off with	heresies	(as Bohemia is, and	8, 219/ 6
writeth openly those false	heresies	, indeed, that I said	8, 219/ 17
to set forth such	heresies	as I said he	8, 219/ 21
Tyndale calleth them none	heresies	but the very faith	8, 219/ 23
heretic called his own	heresies	since Christendom first began	8, 219/ 25
people that know such	heresies	for heresies -- to	8, 219/ 28
know such heresies for	heresies	-- to give them	8, 219/ 28
already to take those	heresies	for other than heresies	8, 219/ 32
heresies for other than	heresies	, and are thereby themselves	8, 219/ 32
know those things for	heresies	, to abhor and burn	8, 220/ 3
fondly, and teaching open	heresies	so shamefully -- he	8, 220/ 7

foundation of such pestilent	heresies	as himself affirmeth and	8, 220/ 11
whereof, and his false	heresies	brought in therewith, he	8, 220/ 17
of his false, devilish	heresies	against the truth; and	8, 220/ 26
one renounce his devilish	heresies	, and so escape the	8, 220/ 31
one point, that his	heresies	be the true faith	8, 220/ 35
I call these "truths"	heresies	-- therefore Tyndale calleth	8, 221/ 14
truths" be stark devilish	heresies	: if God give me	8, 221/ 21
-- that if his	heresies	be the true faith	8, 221/ 24
falsehood of his pestilent	heresies	concerning the Church and	8, 222/ 19
his Church . . . with which	heresies	he corrupteth the word	8, 222/ 21
schisms and plainly professed	heresies	. . . and that Luther's church	8, 223/ 6
of all their whole	heresies	hangeth (for but if	8, 226/ 4
one point, all their	heresies	fully be burned up	8, 226/ 5
be set all upon	heresies	and false, blasphemous lies	8, 227/ 14
to make his false	heresies	seem the word of	8, 230/ 35
to make his false	heresies	seem the word of	8, 231/ 2
not excuse their obstinate	heresies	held so stiffly against	8, 247/ 37
repent, and leave their	heresies	, and do penance, and	8, 248/ 3
reproved their most common	heresies	, against saints and sacraments	8, 275/ 24
Egypt of their blind	heresies	) that at such time	8, 301/ 5
part of all his	heresies	dependeth; and over that	8, 310/ 1
I pass by his	heresies	that in these words	8, 324/ 28
is altogether," his own	heresies	be overthrown. For if	8, 325/ 4
apostles knew before that	heresies	should come . . . and therefore	8, 333/ 6
be a remedy against	heresies	; as it well appeareth	8, 333/ 7
writing to provide against	heresies	which they saw should	8, 333/ 24
provided alike against all	heresies	; ergo, they wrote every	8, 333/ 26
to write against all	heresies	. And yet, which I	8, 334/ 22
bring in his poisoned	heresies	under that pretext, since	8, 343/ 6
true doctrine Tyndale's anti-Christian	heresies	. . . that it was not	8, 357/ 9
sow shrewd seed of	heresies	, schisms, and seditions among	8, 357/ 34
yet would he preach	heresies	still . . . until at the	8, 358/ 3
yet revoked he his	heresies	and abhorred Tyndale's books	8, 358/ 9
them preach their own	heresies	for the reward of	8, 358/ 17
erroneous books of devilish	heresies	devised of their own	8, 358/ 28
of Christ by abominable	heresies	, and from all honest	8, 358/ 34
as be by false	heresies	separated therefrom. And on	8, 361/ 27
shall not hurt his	heresies	-- I deny not	8, 377/ 36
among his other hundred	heresies	, he would make us	8, 381/ 32
than half of his	heresies	are utterly drowned in	8, 382/ 16
so entirely fallen into	heresies	and damnable errors that	8, 386/ 32
took occasion of their	heresies	. If he then say	8, 388/ 15
and teach such abominable	heresies	as now Tyndale doth	8, 388/ 26
him that his false	heresies	were true . . . she would	8, 390/ 3
not be to repent	heresies	. If not . . . then Christ's	8, 395/ 37
man must repent his	heresies	, then ask I Tyndale	8, 396/ 2
they may by secret	heresies	of their hearts sinfully	8, 398/ 20
rabble of such devilish	heresies	more, of such manner	8, 418/ 2
hath taught thee these	heresies	. . . but thine own father	8, 418/ 8
and whereof sundry great	heresies	have risen, and sundry	8, 424/ 12

the proof of their	heresies	, seek out the hardest	8, 424/ 25
of the most pestilent	heresies	and most repugnant unto	8, 425/ 9
them all these false	heresies	following . . . First, that whosoever	8, 425/ 16
Now, of these abominable	heresies	what bold occasion of	8, 426/ 4
of the most execrable	heresies	that ever the devil	8, 426/ 33
purpose, to touch his	heresies	of this chapter of	8, 427/ 10
other part of his	heresies	-- that is to	8, 431/ 3
here be both his	heresies	destroyed at once. For	8, 432/ 17
fall from faith to	heresies	, or from good works	8, 434/ 20
and authors of these	heresies	, preaching so saintly of	8, 442/ 34
his own conscience his	heresies	not only so naughty	8, 448/ 14
in all kind of	heresies	that there could none	8, 448/ 20
fellows, if their holy	heresies	be true . . . must needs	8, 458/ 12
which his manifold foolish	heresies	in "ever sinning and	8, 460/ 25
with many plain, pestilent	heresies	therein, as I have	8, 460/ 33
once infected with those	heresies	in such a fast	8, 461/ 6
that one of his	heresies	is, as ye have	8, 462/ 12
fall in errors and	heresies	more than one, not	8, 468/ 21
would teach him his	heresies	-- though he could	8, 469/ 33
Church believeth, against the	heresies	that he believeth --	8, 470/ 23
neither of both his	heresies	toward the proof whereof	8, 471/ 7
wisely give up his	heresies	and renounce his former	8, 479/ 8
knowledge thereof have his	heresies	known and reprov'd. And	8, 479/ 30
whom he took his	heresies	against the Blessed Sacrament	8, 483/ 7
out and furnish his	heresies	of the chapter next	8, 485/ 21
own false faith and	heresies	, or of the true	8, 486/ 1
his false faith and	heresies	been impugned, assailed, and	8, 486/ 5
utterly, believing lies and	heresies	. . . and fall from grace	8, 487/ 5
of his own false	heresies	. . . and not a little	8, 491/ 29
repenteth not his abominable	heresies	, but stubbornly standeth by	8, 495/ 4
apostles taught, into false	heresies	. . . but also for that	8, 498/ 17
he is in his	heresies	. . . and then should happen	8, 504/ 32
fly-blown errors and moth-eaten	heresies	. And thus, good Christian	8, 506/ 17
after that their ungracious	heresies	might be freely preached	8, 514/ 11
teaching of his abominable	heresies	in which he teacheth	8, 516/ 2
they resist Tyndale's unrighteous	heresies	-- which, under pretext	8, 516/ 12
grace from their deadly	heresies	into the life of	8, 517/ 17
nuzzled in the false	heresies	, and in their obstinate	8, 517/ 18
fall into their false	heresies	, and held on in	8, 517/ 29
he died in those	heresies	he should never meet	8, 517/ 34
his conclusions be false	heresies	in the end, telleth	8, 522/ 4
part of all his	heresies	. And except he say	8, 533/ 6
there another of Tyndale's	heresies	destroyed . . . by which he	8, 540/ 12
excuse teach us false	heresies	. . . and make us ween	8, 544/ 13
we may say Wycliffe's	heresies	are in Tyndale. And	8, 554/ 17
full of busy, frantic	heresies	. For else would he	8, 559/ 9
feeling faith" that is	heresies	instead of faith, as	8, 563/ 33
a heap of foolish	heresies	, as I have proved	8, 564/ 15
both full of false	heresies	and also can never	8, 567/ 7
way two special great	heresies	. One, that whosoever after	8, 568/ 1

end, besides that these	heresies	of his be already	8, 568/ 5
the church" and his	heresies	will jumble and agree	8, 568/ 7
that all his whole	heresies	were the very faith	8, 571/ 26
therewith believing these aforesaid	heresies	so firmly that they	8, 572/ 15
his errors and his	heresies	. . . and left the matter	8, 572/ 30
once in plain English,	heresy	. And, I say, that	8, 2/ 27
her to his own	heresy	. Then have ye an	8, 7/ 11
he was fallen in	heresy	, then found it unlawful	8, 7/ 19
Cambridge . . . which was for	heresy	before this time abjured	8, 8/ 35
first that brought Barnes'	heresy	thither, concerning the Sacrament	8, 9/ 33
of this realm for	heresy	a few ungracious folk	8, 11/ 10
it be a false	heresy	. . . yet is it likely	8, 13/ 32
priest, which fell to	heresy	and was abjured . . . and	8, 16/ 18
many such books of	heresy	, both in London and	8, 18/ 17
himself in suspicion of	heresy	, and haply hear thereof	8, 19/ 35
James that was for	heresy	in prison with him	8, 20/ 6
prison, a book of	heresy	of his own handwriting	8, 21/ 19
he heard of none	heresy	therein, had forborne to	8, 22/ 13
to have of that	heresy	that was and is	8, 24/ 20
God revoked from Tyndale's	heresy	ere he died --	8, 25/ 6
is plain and open	heresy	earnestly to bring them	8, 25/ 30
into Switzerland the abominable	heresy	against the Blessed Sacrament	8, 29/ 5
them be meek (when	heresy	springeth, as Saint Augustine	8, 29/ 18
faces of their abominable	heresy	. And for because the	8, 33/ 16
he bloweth out his	heresy	. Finally, after that I	8, 34/ 38
man specially for any	heresy	. . . for he that pursueth	8, 57/ 15
I little of his	heresy	. For no doubt is	8, 90/ 28
point for very false	heresy	? And thus, good Christian	8, 108/ 10
oblation; by which abominable	heresy	he taketh quite away	8, 111/ 11
our sin. With which	heresy	he clean taketh away	8, 114/ 4
is plainly of Luther's	heresy	that the Sacrament of	8, 116/ 2
and among others this	heresy	that I now speak	8, 116/ 4
his Answer affirmeth Luther's	heresy	for good and true	8, 116/ 5
in defense of Luther's	heresy	), because he would have	8, 116/ 11
the mischief of that	heresy	. . . by which they say	8, 117/ 25
the effect of his	heresy	. . . wherewith he would draw	8, 118/ 11
force of all that	heresy	, by Tyndale's own tale	8, 118/ 16
the strength of which	heresy	his own words here	8, 118/ 22
sect had some one	heresy	, or else very few	8, 119/ 12
chastity; and against their	heresy	of penance, he disputed	8, 121/ 35
bigly with shameless devilish	heresy	. Tyndale And if he	8, 124/ 33
faith ' and teach	heresy	, and show lechery . . . to	8, 130/ 11
the right faith is	heresy	and heresy right faith	8, 136/ 32
faith is heresy and	heresy	right faith . . . and when	8, 136/ 32
for a shameful shameless	heresy	, and the preachers thereof	8, 139/ 24
man judge for abominable	heresy	. . . if we will not	8, 139/ 29
himself. For this open	heresy	of friars' filthy "matrimony	8, 139/ 34
never English book of	heresy	sent hither since (as	8, 142/ 20
Tyndale bear; for their	heresy	is that man toward	8, 148/ 25
now, dissembling his own	heresy	, he deadly belieth us	8, 148/ 27

to set forth his	heresy	of the secret, unknown	8, 174/ 36
Erasmus also meant none	heresy	therein, as appeareth by	8, 176/ 33
better than a strong	heresy	. But Tyndale yet for	8, 179/ 5
in that he maketh	heresy	of it to call	8, 182/ 12
old Latin text of	heresy	also, which they use	8, 182/ 13
that I make it	heresy	to call presbyteros an	8, 182/ 20
to set forth his	heresy	. . . whereby he teacheth that	8, 182/ 24
with it as a	heresy	, when he had not	8, 182/ 27
not that it is	heresy	if he have, as	8, 182/ 33
to set forth his	heresy	. For else I would	8, 182/ 35
would not call it	heresy	if one would translate	8, 182/ 36
so that Tyndale's false	heresy	were true, that Holy	8, 185/ 29
church his deadly, malicious	heresy	. . . wherewith he would make	8, 188/ 11
a very malicious, pestilent	heresy	. . . like as if he	8, 189/ 18
declared that all is	heresy	that ever he goeth	8, 191/ 6
do manifestly reprove Tyndale's	heresy	, and clearly prove the	8, 192/ 1
reprove and convict his	heresy	, and prove priesthood a	8, 192/ 26
that is a stark	heresy	though Tyndale say it	8, 195/ 36
and a very plain	heresy	. Tyndale And if I	8, 217/ 20
have none, as their	heresy	teacheth, then how can	8, 218/ 3
and set forth Luther's	heresy	that the church which	8, 219/ 3
to set forth Luther's	heresy	teaching that priesthood is	8, 219/ 10
would set forth Luther's	heresy	teaching that Penance is	8, 219/ 13
but a very foolish	heresy	. Tyndale . . . John 17, "Sanctify	8, 228/ 11
for to make his	heresy	seem proved by the	8, 229/ 22
the maintenance of his	heresy	by which he would	8, 237/ 22
the furnishing of his	heresy	by which he would	8, 240/ 12
forth of his pestilent	heresy	taking away the credence	8, 240/ 30
for lawful holdeth a	heresy	; ergo, these two things	8, 242/ 28
pierced with their pestilent	heresy	. And yet I say	8, 249/ 7
and fellows in his	heresy	did some miracles for	8, 250/ 29
for example some such	heresy	as hath been held	8, 266/ 15
is to wit, that	heresy	that Arius held, and	8, 266/ 16
both he destroyeth his	heresy	that no church should	8, 285/ 21
of our souls if	heresy	be damnable. And that	8, 286/ 11
forth reckoned it for	heresy	that he wrote a	8, 286/ 13
the confutation of that	heresy	. In which virtuous book	8, 286/ 15
the contrary belief and	heresy	held against it, he	8, 288/ 18
by reason of his	heresy	with false understanding of	8, 292/ 31
and set forth that	heresy	before him. And of	8, 301/ 2
the holding of that	heresy	. But within a while	8, 301/ 14
dungeon of that devilish	heresy	; wherein he sitteth now	8, 301/ 17
the contrary for a	heresy	; and then since that	8, 314/ 14
is then become his	heresy	of their secret, unknown	8, 323/ 3
purpose and part plain	heresy	. . . and fareth as though	8, 323/ 31
let pass also his	heresy	concerning the circumcision, which	8, 324/ 34
Saint Paul, destroy Tyndale's	heresy	that men's good works	8, 325/ 13
wrote . . . knew well every	heresy	that ever should spring	8, 333/ 33
and believed before that	heresy	begun; and being very	8, 340/ 11
if a preacher preach	heresy	, God hath, by the	8, 341/ 31

point at last this	heresy	bringeth these folk. For	8, 366/ 26
list to hold that	heresy	against his "repentance" and	8, 378/ 3
prove or defend that	heresy	. . . but also do handle	8, 382/ 2
fly, but very faithless	heresy	. And also, when he	8, 394/ 30
faith and a pestilent	heresy	to believe as Tyndale	8, 401/ 34
For besides that abominable	heresy	itself (against all regard	8, 403/ 19
tale is a false	heresy	. Ye shall also consider	8, 410/ 21
tale from plain pestilent	heresy	. . . both in that he	8, 415/ 30
and that it is	heresy	to say that besides	8, 415/ 33
remission of sins, is	heresy	; and that to worship	8, 417/ 34
proof of this pestilent	heresy	, he draweth the covert	8, 426/ 17
them contrary to Tyndale's	heresy	, by the articles of	8, 426/ 23
author of that abominable	heresy	, better than Saint Cyprian	8, 426/ 27
first invention of that	heresy	have continually detested and	8, 426/ 32
For as Tyndale's other	heresy	fighteth against God's justice	8, 426/ 35
church of Christ. This	heresy	, as I began to	8, 427/ 4
defense of this foolish	heresy	, nothing hath he to	8, 431/ 25
to further his other	heresy	: that every deadly sin	8, 431/ 29
as may serve Tyndale's	heresy	-- that shall we	8, 432/ 1
and thereby Tyndale's double	heresy	doubly also condemned. And	8, 432/ 31
destroy yet a third	heresy	of Tyndale, concerning his	8, 433/ 29
thereof and an abominable	heresy	-- they be now	8, 437/ 30
John utterly destroy Tyndale's	heresy	grounded upon his false	8, 441/ 30
Tyndale's exposition and his	heresy	depending thereupon, by which	8, 441/ 34
Tyndale in this his	heresy	and false exposition of	8, 442/ 4
And therefore of this	heresy	, without which they cannot	8, 450/ 34
suppose that Tyndale's false	heresy	were true, and that	8, 450/ 36
to stick still in	heresy	. . . and so shall fall	8, 468/ 29
should have left in	heresy	many a man whom	8, 469/ 4
of invincible malice in	heresy	whensoever himself was not	8, 469/ 7
of this his horrible	heresy	, hath he brought in	8, 485/ 31
sermon is very damnable	heresy	. Now, where that in	8, 486/ 30
no deadly sin, except	heresy	. For the right belief	8, 486/ 36
dieth in a false	heresy	against his holy housel	8, 488/ 18
example against his frantic	heresy	to the ears of	8, 493/ 16
clearly the dark, devilish	heresy	of this high spiritual	8, 502/ 15
it stand with his	heresy	that he goeth so	8, 528/ 5
of his own foolish	heresy	whereby he teacheth us	8, 533/ 13
is reprov'd Tyndale's other	heresy	that we now go	8, 540/ 19
shamefully confuted concerning his	heresy	of "faith alone sufficient	8, 555/ 15
to agree with his	heresy	, changeth in his exposition	8, 559/ 2
speak of that foolish	heresy	, that none elect at	8, 559/ 10
yea, he destroyeth his	heresy	; for then he granteth	8, 569/ 14
thus must either his	heresy	destroy his definition or	8, 569/ 19
definition must destroy his	heresy	. Of which twain yet	8, 569/ 20
hangeth . . . and let his	heresy	go to the devil	8, 569/ 22
stand with his second	heresy	. You see well and	8, 569/ 31
that, as Bayfield (another	heretic	, and lately burned in	8, 7/ 22
In that book the	heretic	, that made it as	8, 7/ 27
him for a foolish	heretic	, and his arguments easy	8, 7/ 34

Sir Thomas Hitton, the	heretic	that was burned in	8, 10/ 26
never could I find	heretic	yet that any conscience	8, 13/ 35
defend an old pestilent	heretic	. . . and though Saint Augustine	8, 19/ 9
as frantic, as ever	heretic	made any since Christ	8, 21/ 26
man, to give a	heretic	so much authority as	8, 25/ 32
of Christ that any	heretic	should be persecuted and	8, 28/ 11
is by an open	heretic	purposely translated false, to	8, 31/ 5
Tyndale, that is a	heretic	, putteth for a rule	8, 31/ 38
man, but of a	heretic	." The prophet Joel, in	8, 68/ 24
of such a shameless	heretic	by this holy sacrament	8, 84/ 4
he is a stark	heretic	; it were even alms	8, 90/ 8
a cankered mind this	heretic	hath . . . there can, I	8, 116/ 18
Person a deadly, devilish	heretic	! Now, since ye plainly	8, 118/ 36
fellow and a foolish	heretic	denieth them -- except	8, 119/ 6
that never was there	heretic	that durst for very	8, 119/ 31
that he is a	heretic	, and that his heresies	8, 143/ 34
and called me stark	heretic	, and that the starkest	8, 152/ 21
begin to call him "	heretic	," for his delighting in	8, 166/ 1
the faith of a	heretic	." Thus may Tyndale abuse	8, 167/ 30
the mind of a	heretic	to set forth his	8, 182/ 35
Saint Augustine saith, the	heretic	that is a teacher	8, 216/ 15
for so hath every	heretic	called his own heresies	8, 219/ 24
Tyndale himself, "Is a	heretic	meet to translate Holy	8, 230/ 26
-- "Is not a	heretic	meet to translate Holy	8, 230/ 29
fashion -- "If a	heretic	falsely translate the New	8, 230/ 33
negative -- "If a	heretic	falsely translate the New	8, 231/ 1
Turk but for a	heretic	, I shall not greatly	8, 252/ 15
him but for a	heretic	, it is enough to	8, 252/ 20
shall serve every foolish	heretic	for a babble. Now	8, 254/ 2
book against the old	heretic	Helvidius for the confutation	8, 286/ 14
how apparent soever a	heretic	make it seem. For	8, 286/ 21
how apparently soever a	heretic	argue by Scripture to	8, 286/ 30
doctrine of a false	heretic	or to the liking	8, 287/ 3
thereof. For the great	heretic	Thorpe, in his examination	8, 300/ 26
meaneth like a naughty	heretic	. . . as Tyndale doth also	8, 300/ 30
yet a much more	heretic	than Luther is himself	8, 300/ 37
it not is a	heretic	-- as it plainly	8, 314/ 2
of naught, but every	heretic	left at liberty to	8, 341/ 13
an Arian and arrant	heretic	say now that he	8, 341/ 26
Tyndale that every obstinate	heretic	, every prattling fool, every	8, 342/ 2
but that every foolish	heretic	may say that all	8, 343/ 18
be taken as a	heretic	and a heathen; but	8, 345/ 13
heathen man and a	heretic	. This syllogism is mine	8, 345/ 17
Augustine calleth a false	heretic	, in his book written	8, 359/ 12
and called him stark	heretic	. But yet shall not	8, 367/ 18
Helvidius, and many another	heretic	more . . . which of the	8, 388/ 13
the same is a	heretic	-- out of the	8, 410/ 8
the same is a	heretic	-- out of the	8, 413/ 27
Tyndale is a stark	heretic	, in so saying. For	8, 414/ 9
the same is a	heretic	-- out of the	8, 416/ 5

he is a stark	heretic	. And of truth, so	8, 416/ 11
he reckoneth for a	heretic	; and only his faith	8, 417/ 30
despair, that ever any	heretic	devised. For he gathereth	8, 425/ 13
and believeth the old	heretic	Novatian, the first author	8, 426/ 26
mad to believe one	heretic	or twain better than	8, 427/ 2
full like a stark	heretic	, God wot!), and saith	8, 466/ 18
man which were a	heretic	, he should after one	8, 469/ 12
forthwith for a desperate	heretic	. . . because that, if himself	8, 470/ 31
of this high spiritual	heretic	, that saith it is	8, 502/ 15
as falsely as any	heretic	can construe them, say	8, 568/ 22
to speak after a	heretic's	phrase. Tyndale yet, to	8, 166/ 3
and sold of those	heretical	books and secretly set	8, 17/ 15
delivery many of these	heretical	books -- he sent	8, 18/ 6
into "senior" of a	heretical	mind and intent to	8, 182/ 24
that these bold, shameless	heretics	have of long while	8, 3/ 5
to do as these	heretics	do, that call God	8, 3/ 39
by none other but	heretics	. The Psalter was translated	8, 10/ 18
pain: so do these	heretics	, the devil's disciples, beset	8, 12/ 4
fro between our English	heretics	beyond the sea and	8, 13/ 8
here unto the evangelical	heretics	beyond the sea. And	8, 13/ 24
forsake such heresies and	heretics	forever. In proof whereof	8, 19/ 17
as sore as these	heretics	reprove . . . affirming that it	8, 28/ 10
Surely, to make men	heretics	and then bid them	8, 29/ 17
point that all these	heretics	, by all the means	8, 33/ 32
by so many idle	heretics	, and by and by	8, 35/ 23
For these false, faithless	heretics	whose hearts are in	8, 35/ 32
well be answered unto	heretics	. The very treacle were	8, 36/ 33
lost any of those	heretics	those necessary truths till	8, 44/ 23
all Christian people save	heretics	. . . which Catholic church, whatsoever	8, 61/ 12
babbling of such sensual	heretics	. For if Tyndale will	8, 70/ 10
all three, very stark	heretics	-- yet so that	8, 93/ 29
the doctrine of those	heretics	, which make the sacraments	8, 104/ 34
was never sect of	heretics	yet that there was	8, 119/ 10
these. For of other	heretics	, that have been of	8, 119/ 11
very few. Now these	heretics	come in with almost	8, 119/ 13
too. All the other	heretics	had some pretext of	8, 119/ 14
their living; these shameless	heretics	live in open, shameful	8, 119/ 15
it matrimony. The old	heretics	did stick upon Scripture	8, 119/ 17
you?" But these new	heretics	be so far from	8, 119/ 22
spiritual wisdom of unfaithful	heretics	. . . he beginneth on the	8, 120/ 7
all that are no	heretics	, whom he before called	8, 120/ 22
be well content that	heretics	and infidels should with	8, 123/ 31
also of any honest	heretics	, too, and the church	8, 131/ 13
have helped and maintained	heretics	. . . so, likewise, good lords	8, 136/ 17
do or say against	heretics	-- all they be	8, 137/ 3
to wit, indeed against	heretics	that labor both with	8, 137/ 5
For in all other	heretics	before this time . . . every	8, 139/ 5
for more than monstrous	heretics	. And therefore of this	8, 139/ 25
by "the Church" that	heretics	shall not be suffered	8, 145/ 17
made a law that	heretics	shall be burned. "The	8, 145/ 20

laypeople . . . but open, cast-out	heretics	also; yea, and peradventure	8, 146/ 33
by some that were	heretics	indeed . . . and would, for	8, 153/ 7
in your churches of	heretics	, cry out as loud	8, 161/ 30
out therefor. For these	heretics	now not only rob	8, 162/ 35
congregation of unknown chosen	heretics	scattered abroad in corners	8, 165/ 25
in the invention of	heretics	and his evil appetite	8, 166/ 2
it "the church of	heretics	," and "the church of	8, 167/ 23
the whole heap of	heretics	that bark against holy	8, 172/ 28
plainly reproveth all these	heretics	that bark against images	8, 173/ 8
by his writing against	heretics	; but Tyndale intended nothing	8, 176/ 33
much to tremble . . . since	heretics	have of old been	8, 180/ 13
much like himself --	heretics	, I mean, of old	8, 180/ 28
of a rabble of	heretics	, and showed a shrewd	8, 180/ 30
so much as among	heretics	-- letteth neither sharply	8, 191/ 19
the reproof of those	heretics	that would have no	8, 205/ 23
newly founded sort of	heretics	bark and bawl thereat	8, 207/ 2
him back . . . nor such	heretics	worse yet than all	8, 217/ 36
of evil-living and worse-believing	heretics	. And that he changed	8, 219/ 8
no faithful folk, but	heretics	, if they list not	8, 219/ 33
death that his fellow	heretics	commonly come to, first	8, 220/ 30
died for God, and	heretics	have died for the	8, 221/ 17
all the rabble of	heretics	have long labored of	8, 223/ 14
of new sects of	heretics	, much more blasphemous than	8, 223/ 17
a hundred sects of	heretics	, and no mark among	8, 223/ 25
were alms all obstinate	heretics	did), ye may see	8, 226/ 6
had of all the	heretics	in Almaine this two	8, 226/ 18
unto God -- false	heretics	, I mean, that by	8, 228/ 29
church are very false-believing	heretics	. And also since our	8, 240/ 21
the false churches of	heretics	): he causeth his church	8, 244/ 21
false churches of false	heretics	, there should some such	8, 244/ 33
no false church of	heretics	as well as with	8, 246/ 1
will not serve the	heretics	for their defense . . . since	8, 249/ 9
no false church of	heretics	to do, but his	8, 250/ 30
most need, and the	heretics	most busy to assault	8, 250/ 33
amendment of Jews and	heretics	. . . and often to the	8, 251/ 18
of obstinate Jews and	heretics	, with the beginning of	8, 251/ 19
his false churches of	heretics	. . . or else to call	8, 251/ 27
the false churches of	heretics	do no miracles at	8, 252/ 10
false churches of false	heretics	there be no miracles	8, 252/ 21
in debate between these	heretics	and us. For upon	8, 253/ 5
would every sect of	heretics	wrest it unto their	8, 254/ 8
the business that these	heretics	, the devil's doctors, can	8, 263/ 13
wresteth the tongues of	heretics	and maketh them there	8, 263/ 36
meaneth: paynims, Turks, or	heretics	. If he mean paynims	8, 265/ 10
false. If he mean	heretics	, he goeth almost as	8, 265/ 14
as the guise of	heretics	is! But, now, how	8, 268/ 17
infidels have done except	heretics	. . . he hath ever made	8, 270/ 3
them. But as for	heretics	, God hath never suffered	8, 270/ 6
the false churches of	heretics	. Nor never shall he	8, 270/ 9
the Scripture alone against	heretics	and miracles may not	8, 270/ 25

Scripture . . . and also that	heretics	shall do no miracles	8, 270/ 27
in any church of	heretics	(as many as have	8, 274/ 25
these manifold sects of	heretics	, both now do and	8, 275/ 19
arose, till that these	heretics	here now, of late	8, 293/ 12
believe them; as these	heretics	fare by the right	8, 299/ 3
Helvidius and other elder	heretics	of the same sect	8, 313/ 25
rehearse, did write against	heretics	before . . . and called them	8, 314/ 6
and then would those	heretics	, by their wills, that	8, 319/ 13
done to answer all	heretics	with; for that thing	8, 334/ 20
for no church of	heretics	. Nor he proveth not	8, 338/ 32
determine and conclude against	heretics	; of which things the	8, 340/ 3
Catholics be with these	heretics	now), the Catholics did	8, 340/ 7
see then that the	heretics	wrested and misconstrued the	8, 340/ 8
we see that these	heretics	much more miswrest it	8, 340/ 9
that the Arians were	heretics	; and so should they	8, 340/ 16
all the skulks of	heretics	, nor never shall suffer	8, 340/ 26
Church endure, do these	heretics	whatsoever they can to	8, 344/ 33
the doctrine that these	heretics	impugn -- as images	8, 346/ 20
many places, that these	heretics	themselves cannot deny it	8, 346/ 22
mercenary preacher as these	heretics	be -- for the	8, 358/ 14
better in that these	heretics	may properly be called	8, 358/ 23
arm him with against	heretics	which would labor by	8, 360/ 27
had learned, as these	heretics	do now -- it	8, 360/ 29
tell him contrary: false	heretics	. And so must we	8, 360/ 34
must we against these	heretics	that would draw us	8, 360/ 34
babble against it: false	heretics	. . . whose snakish and serpentine	8, 361/ 3
folk, and to reprove	heretics	, if he joined therewith	8, 361/ 9
also in disputation against	heretics	. . . both in the proof	8, 361/ 21
to the confusion of	heretics	nor to the spiritual	8, 361/ 31
Tyndale, and such other	heretics	their fellows: "Those hard	8, 362/ 35
good works those false	heretics	misconstrue him; and saith	8, 363/ 5
as I say, these	heretics	lay forth for their	8, 363/ 7
which things, therefore, false	heretics	bring in question, and	8, 365/ 22
may not call them	heretics	, as he called Origen	8, 367/ 31
such things as the	heretics	now do bark at	8, 374/ 22
such things as these	heretics	now bark at, that	8, 375/ 1
be all known for	heretics	. Or else let Tyndale	8, 376/ 2
all the churches of	heretics	is there wrought never	8, 376/ 28
the false preachers and	heretics	. . . is the same faith	8, 389/ 6
mad fools and false	heretics	both. And that this	8, 390/ 4
a church of chosen	heretics	, of contrary belief to	8, 395/ 1
be a church of	heretics	. And on the other	8, 396/ 1
it happen any privy	heretics	to lurk in this	8, 398/ 17
devil or of such	heretics	as are worse than	8, 411/ 16
can never be false	heretics	. . . nor as long as	8, 413/ 9
that we be plain	heretics	and out of Christ's	8, 414/ 4
as some of these	heretics	do, which in despite	8, 423/ 16
as not only divers	heretics	have done of old	8, 424/ 18
than all the old	heretics	durst for very shame	8, 424/ 20
clear, and evident: these	heretics	always, for the proof	8, 424/ 24

a few known, condemned	heretics	, against all holy doctors	8, 434/ 4
people, except a few	heretics	, both now believe, and	8, 437/ 2
beware of all such	heretics	as would make us	8, 441/ 15
that when these holy	heretics	break his commandments by	8, 442/ 22
himself and other holy	heretics	, the true members of	8, 453/ 26
rabble of false, malicious	heretics	teaching to the doctrine	8, 465/ 36
see that those blind	heretics	had led him in	8, 468/ 31
hath not had more	heretics	against it than this	8, 472/ 10
and put forth by	heretics	when charity waxed cold	8, 474/ 21
any known church of	heretics	, but the very common-known	8, 477/ 2
false, counterfeited churches of	heretics	, until that Antichrist shall	8, 478/ 18
rabble of such erroneous	heretics	. And therefore, as I	8, 480/ 5
saving only when such	heretics	as Arius, Wycliffe, Luther	8, 481/ 30
beginning greatly forbear such	heretics	. . . till that they were	8, 481/ 37
intolerable trouble of those	heretics	, for the safeguard of	8, 482/ 7
and quiet if the	heretics	had not perturbed . . . they	8, 482/ 9
well again that the	heretics	have been those that	8, 482/ 11
his own fellows the	heretics	of his own sect	8, 482/ 20
these horrible and incorrigible	heretics	(and yet sometimes scant	8, 482/ 23
they fell upon the	heretics	again, and killed of	8, 482/ 33
year, Zwingli set his	heretics	in a rage again	8, 482/ 36
speaketh of killing of	heretics	, whom he calleth his	8, 483/ 8
own unhappy fellows, the	heretics	, I say, themselves began	8, 483/ 10
his fellows that are	heretics	! For the articles that	8, 483/ 30
all his disciples such	heretics	as Tyndale is, from	8, 486/ 4
dogs than be these	heretics	that bark against the	8, 515/ 15
such hogs than these	heretics	of our days, of	8, 515/ 18
shrews come, and false	heretics	. . . do by false doctrine	8, 517/ 14
except a very few	heretics	, else by the agreement	8, 559/ 13
or heathen or open-professed	heretics	-- but only such	8, 561/ 8
faith or none. For	heretics	such as Luther is	8, 561/ 25
to men, and faithful	heretics	to God! And these	8, 567/ 11
especially (for so these	heretics	in their books call	8, 572/ 13
poisoned draft of these	heretics'	books which when they	8, 37/ 20
neither to read these	heretics'	books nor mine, but	8, 37/ 38
church, and all these	heretics'	"congregations" false. Tyndale And	8, 275/ 33
that seemeth, ariseth of	heretics'	malicious subtlety, or, as	8, 286/ 38
the pardon shall follow?	Hereto	shall Tyndale say that	8, 449/ 34
he take no heed.	Herewith	, farewell in the Lord	8, 138/ 34
The scribes, Pharisees, Pilate,	Herod	, Caiaphas, and Annas . . . are	8, 136/ 27
' Caiaphases, '	Herods	, ' Annases, '	8, 58/ 17
all they be Pilates,	Herods	, Caiaphases, and Annases, and	8, 137/ 4
an axe were to	hew	down the tree when	8, 519/ 1
question, but covered and	hid	them by all the	8, 21/ 4
telleth some for great,	hidden	mysteries that no man	8, 110/ 6
declaration of the secret,	hidden	sin -- and this	8, 207/ 8
therefore can never be	hidden	, but that the miracles	8, 251/ 13
many a great mystery	hidden	that never shall be	8, 336/ 28
they be covered and	hidden	. . . we bear upon our	8, 368/ 7
ever keep it secret,	hidden	, and unknown whether they	8, 442/ 11

thoughts that here lie	hidden	; our almost no faith	8, 485/ 8
utterly quenched, but lie	hidden	, as all things do	8, 489/ 8
but though they lie	hidden	, yet they continue still	8, 492/ 30
faith which so lieth	hidden	in his heart that	8, 492/ 34
creep into, able to	hide	his head. Then, after	8, 34/ 4
answereth me with a	hideous	exclamation . . . and crying out	8, 500/ 26
from the truth . . . and	hideth	himself in the darkness	8, 223/ 30
first chapter of Ecclesiasticae	hierarchiae	, of the leaders and	8, 368/ 23
Latin sacerdos, in Greek	hiereus	, in Hebrew cohan --	8, 111/ 15
not "this Greek word	hiereus	, or the interpreter this	8, 187/ 2
not call the priests	hiereus	in Greek, but presbyteros	8, 188/ 14
special show of his	high	worldly wit . . . and that	8, 8/ 20
and all the other	high	heresies that he and	8, 10/ 14
all which the King's	high	wisdom politicly provided, in	8, 10/ 30
that our Lord, whose	high	goodness gave him such	8, 24/ 23
here, with an earnest,	high	profession of godly, spiritual	8, 41/ 29
How himself understandeth his	high	spiritual words, I wot	8, 46/ 31
unknown: Tyndale taketh that	high	power unto his worshipful	8, 47/ 11
What a heap of	high	, vehement words hath Tyndale	8, 47/ 20
and author of his	high	spiritual faith. For Luther	8, 47/ 26
him whether his own	high	spiritual doctor Master Martin	8, 47/ 32
the while, after Tyndale's	high	words, search the deep	8, 48/ 4
how fondly such a	high	, pure, spiritual process accordeth	8, 48/ 9
it hath pleased his	high	bounty to give so	8, 53/ 13
should ween that his	high	spiritual wisdom had a	8, 60/ 17
gifts of God and	high	revelations, how special a	8, 64/ 30
the withdrawing of his	high	punishment which else he	8, 66/ 18
Here Tyndale teacheth us	high	spiritual doctrine: that Christian	8, 73/ 22
And this is his	high	spiritual doctrine concerning the	8, 75/ 7
him. But as the	high	knowledge of God foresaw	8, 81/ 26
abhorred if such a	high	, presumptuous thought should once	8, 91/ 22
God hath of his	high	wisdom and power found	8, 102/ 7
be kept. But God's	high	providence so foreseeeth what	8, 105/ 27
reason." Lo what a	high	reason hath Tyndale here	8, 109/ 28
commended unto you the	high	spiritual wisdom of unfaithful	8, 120/ 6
heard, holily declared how	high	spiritual wisdom they use	8, 120/ 17
God hath of his	high	goodness sent us and	8, 130/ 10
perceive that all his	high	invention that he would	8, 133/ 24
the great lords and	high	officers, to be obedient	8, 136/ 8
himself . . . shall by his	high	wisdom make as though	8, 137/ 32
Christian reader, it is	high	time to awake and	8, 139/ 3
suffered them, of his	high	goodness, to show themselves	8, 139/ 17
when ye hear a	high	, holy word come out	8, 140/ 26
show us here his	high	doctrine -- how many	8, 145/ 26
end. This man maketh	high	boast of Christ's promises	8, 158/ 21
heart might grow too	high	and wax proud in	8, 159/ 21
he bore to "the	high	priests, scribes, and Pharisees	8, 178/ 22
couched in such a	high	spiritual fashion . . . that they	8, 179/ 17
had used any such	high	blasphemies that the wickedness	8, 179/ 20
thank God, any such	high	blasphemies as Tyndale so	8, 179/ 26

he call it a	high	blasphemy to call heresies	8, 179/ 28
spirit, for all Tyndale's	high	, fearful charge, is so	8, 180/ 6
to laugh at his	high	, solemn charge . . . whereby he	8, 180/ 14
therefore letting all such	high	process pass -- of	8, 180/ 35
idol Priapus. More This	high	, godly, "spiritual" man taketh	8, 206/ 16
shrift and absolution his	high	indignation whereupon followeth the	8, 209/ 31
the glory of his	high	spiritual phrase -- nothing	8, 227/ 24
with power from on	high	." Lo, here ye may	8, 238/ 26
is set upon the	high	mountain of the stone	8, 251/ 12
in two pulpits on	high	, that all the people	8, 266/ 28
heard already by what	high	reasons Tyndale hath proved	8, 290/ 2
he taketh for a	high	point to prove that	8, 327/ 1
answered Tyndale concerning his	high	reason of the apostles'	8, 351/ 3
wont to bear them	high	. And that was the	8, 363/ 35
of the Feet: "The	High	Priest himself is the	8, 368/ 28
us forth with his	high	, solemn follies that he	8, 391/ 1
Lo, here be lusty,	high	words either false or	8, 413/ 30
Beelzebul, and call God's	high	, marvelous works illusions and	8, 415/ 20
demonstration of his excellent,	high	wit and learning, far	8, 418/ 21
and hope of some	high	promotion, and afterward were	8, 451/ 6
the greatness of his	high	revelations might have set	8, 453/ 2
him up in a	high	pride, had through God's	8, 453/ 3
devil out of his	high	heart and haughty courage	8, 487/ 19
then were all Tyndale's	high	descriptions and differences of	8, 494/ 31
see and consider what	high	doctrine, and before unheard	8, 498/ 35
folly, foameth out his	high	spiritual sentence in this	8, 500/ 27
devilish heresy of this	high	spiritual heretic, that saith	8, 502/ 15
Is not here a	high	reason? Who denieth that	8, 503/ 10
man, then, in Tyndale's	high	spiritual judgment, be taken	8, 503/ 31
the leastwise, as his	high	goodness accepteth and rewardeth	8, 508/ 20
upon the surety of	high	, holy living or faith	8, 523/ 14
this chapter), which his	high	goodness and unsearchable wisdom	8, 525/ 16
only number, by his	high	spiritual doctrine, he would	8, 567/ 13
his other gifts of	higher	wisdom than that is	8, 63/ 34
had yet a much	higher	estimation of the sacraments	8, 98/ 26
poor conscience, for none	higher	blasphemy than to call	8, 179/ 29
not true in the	highest	degree, that for the	8, 138/ 9
are hypocrites in the	highest	degree . . . and so he	8, 138/ 23
of Christ nor the	highest	angel in heaven durst	8, 259/ 26
this man they so	highly	rejoice . . . that they have	8, 12/ 28
lay a lie so	highly	to any such men's	8, 19/ 12
hear also that Tyndale	highly	rejoiceth in the burning	8, 19/ 37
blasphemies as Tyndale so	highly	crieth out upon, except	8, 179/ 27
ween that it were	highly	well handled, I will	8, 240/ 36
and good works be	highly	rewarded in heaven" --	8, 243/ 17
the other side, and	highly	thanketh the Lord, that	8, 267/ 33
God, that listeth so	highly	to reward it . . . and	8, 400/ 9
thus, whereas he so	highly	magnifieth the belief of	8, 466/ 20
he forth and boasteth	highly	this manner of "feeling	8, 563/ 32
and murder, stand yet	highly	still in God's especial	8, 570/ 24

made between the King's	Highness	and the late Lord	8, 8/ 24
humble suit the King's	Highness	of his blessed disposition	8, 8/ 37
provided, in that His	Highness	by his proclamations forbade	8, 10/ 31
know that the King's	Highness	-- which, as he	8, 26/ 29
then assembled before His	Highness	, to be by them	8, 27/ 7
and not drive His	Highness	of necessity to the	8, 27/ 14
well that the King's	Highness	will in no wise	8, 31/ 2
folk . . . that the King's	Highness	(and not without the	8, 177/ 33
and yet the King's	Highness	much more plainly showed	8, 225/ 29
matter, when the King's	Highness	laid against him the	8, 318/ 6
out against the King's	Highness	concerning this purpose, or	8, 363/ 22
reformed nor changed." Saint	Hilary	, in the Sixth Book	8, 369/ 4
get up upon some	hill	in the meanwhile, and	8, 58/ 31
and not in the	hill	of joy, saving for	8, 64/ 8
that preaching there cannot	hinder	their christendom. And as	8, 93/ 24
own endeavor would rather	hinder	, and make them ascribe	8, 506/ 1
stand up upon their	hinder	feet and hold their	8, 515/ 9
lest it should have	hindered	the faith in that	8, 292/ 18
purpose, but rather, greatly	hindereth	it; which thing Tyndale	8, 363/ 19
falsified the Scripture, and	hired	men with gifts, and	8, 135/ 19
mercenary preacher and a	hired	, which seeketh his own	8, 352/ 23
but mercenary and a	hired	man, that preacheth for	8, 356/ 18
the whole multitude of	his-fashioned	elects is "the church	8, 571/ 7
his "feeling" faith and "	historical	," as ye shall hereafter	8, 395/ 32
perpetually . . . from which none "	historical	faith" could keep them	8, 397/ 11
difference and division of "	historical	faith" and "feeling faith	8, 405/ 34
or any true belief,	historical	or other. And yet	8, 408/ 24
he saith hereafter, but "	historical	," faint, and soon gone	8, 447/ 17
faith, not with a	historical	manner, as a man	8, 460/ 35
feelingly and not only	historically	. And whosoever have not	8, 417/ 28
by their books and	histories	written of their lives	8, 46/ 37
a belief of a	history	and nothing doth pertain	8, 405/ 4
house. There had he	hit	me, lo, save for	8, 176/ 14
shot thereat, but he	hit	it not . . . and afterward	8, 446/ 23
Constantine, which came over	hither	without safe-conduct, upon the	8, 9/ 4
himself since his coming	hither	. . . that he hath clearly	8, 9/ 36
demeanor since his coming	hither	, both twain, unto his	8, 10/ 2
and speedily send them	hither	. Which books albeit that	8, 11/ 29
there and send them	hither	by the whole vatfuls	8, 11/ 33
from thence Tyndale's heresies	hither	with many mischievous sorts	8, 16/ 21
thereof at his returning	hither	. I hear also that	8, 19/ 36
by and by sent	hither	-- it were need	8, 35/ 24
intended to send over	hither	and spread abroad within	8, 142/ 15
book of heresy sent	hither	since (as there hath	8, 142/ 20
point pricketh him, shrinketh	hither	and thither thereat, and	8, 272/ 2
that all this gear	hitherto	is but a beginning	8, 2/ 31
that I see not	hitherto	these matters handled in	8, 25/ 36
have; which thing hath	hitherto	made him for to	8, 34/ 32
truth from the beginning	hitherto	, nor never shall cease	8, 44/ 8
age from Christ's death	hitherto	. And in this common-known	8, 44/ 17

that from Christ's death	hitherto	, all holy men, all	8, 44/ 33
good . . . and have always	hitherto	reputed for shameful and	8, 45/ 2
church hath believed ever	hitherto	. . . but that they be	8, 45/ 8
in every place hold	hitherto	the contrary. And thus	8, 54/ 21
only all Christian people	hitherto	but also the Jews	8, 63/ 24
comfort of them that	hitherto	have had the mind	8, 70/ 7
their days used ever	hitherto	(as appeareth by the	8, 109/ 30
hath from Christ's days	hitherto	continued; and that it	8, 118/ 29
God -- hath ever	hitherto	damned the church of	8, 131/ 17
from age to age	hitherto	continued in Christ's church	8, 152/ 2
Christ. And as for	hitherto	, brought they never yet	8, 157/ 7
all that he hath	hitherto	pored out and called	8, 175/ 26
all Englishmen have ever	hitherto	misused their own language	8, 211/ 6
in his kennel, never	hitherto	could, nor while God	8, 225/ 36
since the apostles' days	hitherto	, by miracles proved to	8, 250/ 23
Church beside, have ever	hitherto	taken the perpetual virginity	8, 314/ 11
serpentine generations have evermore	hitherto	, when they have crept	8, 361/ 4
never heard any man	hitherto	deny but that God	8, 378/ 35
days and his apostles'	hitherto	? Which faith must needs	8, 388/ 35
all Christian people have	hitherto	believed wrong, that have	8, 394/ 11
days and his apostles'	hitherto	, were in the right	8, 394/ 25
from the apostles' days	hitherto	. . . or else must Tyndale	8, 395/ 4
himself and his apostles	hitherto	. Of all whom let	8, 428/ 30
the common-known church which	hitherto	he hath denied and	8, 479/ 12
Christendom, from the beginning	hitherto	. And this conflict and	8, 486/ 9
hath in this chapter	hitherto	said nothing to purpose	8, 518/ 2
Church," from the Beginning	Hitherto	For now shall you	8, 560/ 3
therein, from the beginning	hitherto	. Remember first, good readers	8, 560/ 14
now what he hath	hitherto	taught you. First he	8, 560/ 28
hath from the beginning	hitherto	told us, whereby we	8, 566/ 9
men since Christ's death	hitherward	. . . hath set much by	8, 128/ 7
with sword Uriah the	Hittite	, and his wife hast	8, 539/ 6
wife of Uriah the	Hittite	. And therefore thus saith	8, 539/ 10
new saint: Sir Thomas	Hitton	, the heretic that was	8, 10/ 25
in the death of	Hitton	. . . of whose burning he	8, 12/ 22
saith, of Sir Thomas	Hitton	, whom the bishops of	8, 12/ 26
Christian faith Sir Thomas	Hitton	was of, this new	8, 12/ 37
hedge . . . and Sir Thomas	Hitton	was walking not far	8, 13/ 19
is, lo, Sir Thomas	Hitton	, the devil's stinking martyr	8, 16/ 1
regard Whitsun Sunday as	Hock	Monday . . . and as boldly	8, 4/ 21
the devil into their	hogs	and thereby drove their	8, 422/ 34
and thereby drove their	hogs	into the sea . . . though	8, 422/ 34
lose more of their	hogs	, they prayed him courteously	8, 423/ 3
be more properly such	hogs	than these heretics of	8, 515/ 18
And therefore unto these	hogs	and these dogs the	8, 515/ 23
and that he would	hold	that opinion to the	8, 15/ 26
had held and would	hold	this point and that	8, 21/ 30
very, true church to	hold	an article as true	8, 34/ 25
and in hell, can	hold	his itching fingers from	8, 38/ 6
sect, in that they	hold	that it is not	8, 51/ 1

fellows in every place	hold	hitherto the contrary. And	8, 54/ 21
Saracens, and other infidels	hold	themselves satisfied and mock	8, 110/ 9
would those infidels then	hold	themselves all content, and	8, 110/ 26
would bid the preacher	hold	his peace and let	8, 126/ 6
can abide well and	hold	very well with, and	8, 206/ 17
God, if he catch	hold	upon the board of	8, 212/ 25
and all that will	hold	with them." And this	8, 231/ 7
if Tyndale will take	hold	of that that I	8, 249/ 17
hangeth all their whole	hold	in the destruction of	8, 253/ 6
taketh not so great	hold	upon this word "did	8, 311/ 13
at what point to	hold	him, finally fell to	8, 318/ 18
answered, if I would	hold	my peace. But I	8, 331/ 2
that may have any	hold	of the words . . . and	8, 363/ 11
yet whoso list to	hold	that heresy against his	8, 378/ 3
wotteth not where to	hold	him, and therefore speaketh	8, 428/ 1
Tyndale taketh his chief	hold	of the other part	8, 431/ 3
man leave of his	hold	by sloth or frowardness	8, 455/ 23
sin of purpose, nor	hold	any error maliciously (sinning	8, 460/ 10
so great, because they	hold	them not maliciously. More	8, 460/ 18
member of his cannot	hold	it maliciously. So that	8, 461/ 17
so great, because they	hold	them not maliciously. As	8, 466/ 30
wotteth never where to	hold	him, the devil so	8, 480/ 35
indifferent judge would not	hold	the good man excused	8, 494/ 4
their hinder feet and	hold	their hands before them	8, 515/ 9
never wotteth where to	hold	him. But at the	8, 517/ 8
them not to take	hold	of God's grace, and	8, 518/ 27
to his feet, and	hold	faster after on the	8, 526/ 25
therefor and will take	hold	upon it. And therefore	8, 532/ 9
that step will not	hold	him neither . . . he cometh	8, 546/ 35
too. But while he	holdeth	such heresies still --	8, 176/ 25
sinneth deadly, and whoso	holdeth	it for lawful holdeth	8, 242/ 28
holdeth it for lawful	holdeth	a heresy; ergo, these	8, 242/ 28
that be baptized. This	holdeth	the authority of our	8, 370/ 14
Holy Church; and this	holdeth	the rule of the	8, 370/ 15
that the whole Church	holdeth	, and is not instituted	8, 371/ 4
which the universal Church	holdeth	. . . and therefore be well	8, 371/ 10
conclusion that Master More	holdeth	, how that a man	8, 419/ 4
conclusion that M. More	holdeth	, that a man may	8, 420/ 17
conclusion that M. More	holdeth	, how a man may	8, 443/ 9
conclusion that M. More	holdeth	, how that a man	8, 458/ 28
concerning the promises, he	holdeth	that a true member	8, 461/ 30
every error that he	holdeth	-- it shall well	8, 468/ 17
as he doth, and	holdeth	him yet somewhat less	8, 526/ 19
to the death. Finally,	holding	all these abominable heresies	8, 15/ 27
knocking on breasts, and	holding	up of hands at	8, 110/ 18
Friar Barnes for the	holding	of that heresy. But	8, 301/ 14
the people standeth together,	holding	up their hands, and	8, 373/ 19
himself toward him . . . in	holding	him the more slackly	8, 526/ 17
him. And such slack	holding	on God's part is	8, 526/ 27
questions further, either of	holding	of God's hand over	8, 531/ 24

salvation of David; but	holding	myself for this time	8, 537/ 15
wilily provideth a starting	hole	, stepping from "plain and	8, 257/ 28
leave himself some starting	hole	. But surely it is	8, 416/ 2
refuge at some starting	hole	-- yet of very	8, 448/ 18
refuge into a starting	hole	. . . and when he were	8, 498/ 4
lawful commandments . . . and then	holily	counsel them to obey	8, 30/ 7
whereas Tyndale here prayeth	holily	for the light of	8, 40/ 19
he prayeth here so	holily	for the love of	8, 40/ 27
forth and speak so	holily	-- would he not	8, 41/ 5
then blesseth, and looketh	holily	and preacheth ribaldry to	8, 41/ 15
their filthy lechery and	holily	speaketh of "love." Tyndale	8, 48/ 16
pray you consider how	holily	he handleth them twain	8, 91/ 34
as ye have heard,	holily	declared how high spiritual	8, 120/ 17
not, therefore, but how	holily	soever it pleaseth Father	8, 123/ 20
very well done and	holily	. . . and when he thus	8, 124/ 30
and my fellows, full	holily	, to "awake betimes, ere	8, 179/ 9
and exhort Tyndale again	holily	, to take heed and	8, 180/ 33
Then exhorteth he full	holily	, and in manner conjureth	8, 190/ 34
This is well and	holily	spoken. But now let	8, 208/ 30
and telleth us full	holily	that the faith is	8, 485/ 34
grace to live more	holily	, than this publican" . . . and	8, 523/ 24
and amidst his earnest	holiness	falleth into mocks and	8, 41/ 32
had some pretext of	holiness	in their living; these	8, 119/ 15
no sin, but for	holiness	and virtue -- this	8, 124/ 20
sin . . . but they, for	holiness	of their "feeling faith	8, 453/ 34
Tyndale And again, God's	holinesses	strive not one against	8, 305/ 6
this -- that "God's	holinesses	strive not one against	8, 305/ 13
in saying that God's	holinesses	strive not one against	8, 305/ 31
verified the words of	Holy	Writ "Death is in	8, 2/ 18
done: purposely mistranslate Christ's	holy	Gospel, to set forth	8, 3/ 36
hath ordained by his	Holy	Spirit be but inventions	8, 4/ 8
of God in the	Holy	Sacrament of the Altar	8, 4/ 28
sacraments, which are his	holy	ordinances and a great	8, 5/ 21
Church, and set his	holy	sacraments at naught. Then	8, 6/ 25
apostle, rather than his	holy	words were in such	8, 6/ 28
out for him the	holy	doctor and glorious martyr	8, 12/ 32
and which hath his	holy	day so now appointed	8, 13/ 2
what wholesome heresies this	holy	martyr held. First, ye	8, 13/ 4
had visited here his	holy	congregations, in divers corners	8, 13/ 10
him, and that the	Holy	Ghost was within him	8, 15/ 29
great part of Tyndale's	holy	books; and now the	8, 15/ 35
see that of this	holy	"martyr" Tyndale hath not	8, 16/ 13
showeth them, and his	holy	life well declareth them	8, 16/ 28
leastwise, abjured all that	holy	doctrine. What his heart	8, 17/ 7
the presence of that	holy	Sacrament held yet upon	8, 24/ 5
that effect with that	holy	man's prayer will work	8, 24/ 33
professed the study of	Holy	Scripture, I should leave	8, 25/ 21
of Christ in the	Holy	Sacrament of the Altar	8, 26/ 10
point of their good,	holy	counsel concerning the people's	8, 30/ 23
any fasting day or	holy	day made by the	8, 32/ 6

and Blood in the	Holy	Sacrament of the Altar	8, 32/ 29
finally, concerning obedience . . . Tyndale's	holy	doctrine is that the	8, 32/ 34
sometimes, again, some good,	holy	Paul shaketh the poisoned	8, 36/ 12
other apostles, and all	holy	doctors since, have been	8, 37/ 32
prayers of all his	holy	saints that are already	8, 39/ 7
here beginneth with a	holy	salutation; and so doth	8, 40/ 12
like sanctity with their	holy	salutations. For if men	8, 40/ 18
set little by his	holy	salutation. And when they	8, 40/ 23
him thank for that	holy	prayer. And where he	8, 40/ 26
masters of that whole	holy	sect, and consider their	8, 40/ 29
ashamed to draw the	Holy	Scripture of God unto	8, 41/ 25
apish jesting against the	holy	ceremonies and blessed sacraments	8, 41/ 33
teach be with their	holy	salutations the false, idle	8, 42/ 12
houses. For by such	holy	salutation, as by sweet	8, 42/ 16
tell him that his	holy	prayer of fervent love	8, 42/ 28
with a few painted	holy	words -- as it	8, 42/ 33
Tyndale is now the	Holy	Ghost "The Holy Ghost	8, 43/ 9
the Holy Ghost "The	Holy	Ghost shall come and	8, 43/ 9
sinfully doth abuse the	holy	words of Christ, and	8, 43/ 28
-- showing that the	Holy	Ghost at his coming	8, 44/ 1
fulfilled indeed. For the	Holy	Ghost hath not failed	8, 44/ 6
well by his own	holy	secret word unwritten in	8, 44/ 8
hearts . . . as by his	holy	Scripture either written in	8, 44/ 10
martyrs, the confessors, the	holy	doctors of Christ's church	8, 44/ 16
Christ's death hitherto, all	holy	men, all good people	8, 44/ 33
butsure that, since every	holy	man before his that	8, 45/ 19
his own -- how	holy	a tale soever be	8, 45/ 24
and all those old	holy	doctors of Christ's church	8, 46/ 18
see that by Tyndale's	holy	tale, there were none	8, 46/ 21
well that all those	holy	fathers were reputed for	8, 46/ 32
Tyndale, saith that the	Holy	Ghost, the "Spirit of	8, 47/ 9
because that unto that	holy	spirit which is God	8, 47/ 10
amplifieth and enhanceth their	holy	search upon height . . . and	8, 47/ 14
he were with some	holy	meditation carried up in	8, 47/ 22
reader, for all his	holy	tale . . . remember again the	8, 47/ 24
in many places of	Holy	Scripture hath commanded to	8, 47/ 34
find these words of	Holy	Scripture true -- "He	8, 48/ 32
whereas God hath in	Holy	Scripture evidently commanded that	8, 49/ 31
is written by the	holy	Psalmist: "Vow ye and	8, 49/ 33
thereto, and all the	holy	saints since Christ's days	8, 49/ 35
search interpret and expound	Holy	Scripture, and find out	8, 50/ 14
is which the old	holy	doctors could never find	8, 50/ 15
in many places of	Holy	Scripture commanded us; and	8, 52/ 20
pleasantly they flatter all	holy	Catholic, Christian people, saving	8, 56/ 29
should only mark these	holy	, loving words that he	8, 57/ 1
all good men, and	Holy	Scripture also itself, is	8, 57/ 18
gape" for sand as	holy	salt, and had "as	8, 57/ 32
all that all other	holy	men have written is	8, 59/ 26
judgment of the old	holy	interpreters past, and especially	8, 61/ 8
of all the old	holy	doctors, and against all	8, 63/ 22

doctors, and against all	Holy	Scripture (even the very	8, 63/ 22
things we have in	holy	saints' lives so many	8, 64/ 36
matters, and all their	holy	revelations and miracles taketh	8, 64/ 39
I mean, of the	Holy	Scripture itself. For therein	8, 65/ 3
in heaven. For as	holy	Saint Augustine saith, "To	8, 68/ 21
texts out of the	holy	prophets and other places	8, 69/ 7
prayer and fasting." The	holy	evangelist Luke, in the	8, 69/ 14
Christian reader, that the	holy	and blessed apostle Paul	8, 69/ 18
whom they had given	Holy	Orders, and for the	8, 69/ 22
And likewise of the	holy	day, he knoweth that	8, 73/ 14
his neighbor on the	holy	day and let the	8, 73/ 18
not work on the	holy	day, need requiring it	8, 73/ 19
not be too superstitiously	holy	on the holy day	8, 73/ 23
superstitiously holy on the	holy	day . . . weening that they	8, 73/ 23
teacheth them that the	holy	day is servant unto	8, 73/ 26
be bold upon the	holy	day, as upon his	8, 73/ 28
lest he would bring	holy	days and working days	8, 74/ 20
or defer unto the	holy	day the worldly works	8, 74/ 24
work it on the	holy	day, and thereby will	8, 74/ 27
the reverence from the	holy	day and make working	8, 74/ 28
like using of the	holy	day -- gathering wood	8, 74/ 31
gathering wood on the	holy	day that he might	8, 74/ 32
the keeping of the	holy	day, of which he	8, 75/ 1
to keep them for	holy	days himself, than the	8, 75/ 6
spiritual doctrine concerning the	holy	day! Tyndale And so	8, 75/ 8
thou puttest sand as	holy	salt in his mouth	8, 75/ 15
good Christian reader, this	holy	"spiritual" man at last	8, 75/ 20
-- for all his	holy	salutation at the beginning	8, 75/ 22
and mows at the	holy	ceremonies that the Spirit	8, 75/ 26
hundred years taught his	holy	Catholic Church. And here	8, 75/ 27
as the anointing with	holy	oil unto butter-smearing, with	8, 76/ 8
very name of the	holy	sacraments in hatred and	8, 76/ 10
he saith that his	holy	"spiritual" sort will always	8, 76/ 11
christened and keep his	holy	commandments, and for the	8, 76/ 33
he hath ordained here	holy	sacraments which he will	8, 76/ 36
Passion and by his	holy	promise and ordinance; so	8, 77/ 3
all the sacraments and	holy	ceremonies of Christ's church	8, 77/ 6
the receiving of that	holy	sacrament, by the Holy	8, 77/ 10
holy sacrament, by the	Holy	Spirit of God. This	8, 77/ 10
unto Tyndale and his	holy	"spiritual" sort, this gear	8, 77/ 16
the merits of Christ's	holy	Passion. And this is	8, 77/ 33
chief signification that all	holy	doctors note and mark	8, 77/ 34
by the anointing with	holy	oil . . . than by "smearing	8, 78/ 2
he will that his	holy	"spiritual" sort shall set	8, 78/ 7
shall set all the	holy	ceremonies and sacraments at	8, 78/ 8
ashes, and by the	holy	water, and by the	8, 78/ 12
him well against Christ's	holy	sacraments to jest and	8, 78/ 15
to sand and the	holy	oil to smearing of	8, 78/ 17
say as doth the	holy	apostle Paul where he	8, 81/ 4
made participant of that	holy	bread and that holy	8, 81/ 13

holy bread and that	holy	wine changed and turned	8, 81/ 13
and turned in Christ's	holy	Flesh and Blood (of	8, 81/ 14
as lief "sand as	holy	salt," and be "smeared	8, 81/ 35
as anointed with the	holy	chrism which he calleth	8, 81/ 36
bread is the very	Holy	Body of our Savior	8, 82/ 12
grace therewith, through God's	holy	ordinance, by the merits	8, 82/ 18
that of the seven	holy	sacraments five be none	8, 83/ 20
shameless heretic by this	holy	sacrament of Christ, the	8, 84/ 5
of Confirmation and of	Holy	Orders open and manifest	8, 84/ 9
and manifest places in	Holy	Scripture, as well in	8, 84/ 9
baptized, they had the	Holy	Ghost given in them	8, 84/ 14
special grace with that	Holy	Order . . . and likewise the	8, 84/ 16
upon Tyndale in alleging	Holy	Scripture to him, that	8, 84/ 23
other things. More This	holy	sacrament of Matrimony was	8, 85/ 7
this effect weighed that	holy	blessing that God gave	8, 85/ 23
Saint Paul for those	holy	significations saith that matrimony	8, 85/ 35
folk God with that	holy	knot gave grace toward	8, 86/ 19
that was neither any	holy	sacrament nor had any	8, 86/ 24
not evidently written in	Holy	Scripture; which one thing	8, 87/ 4
this part of the	holy	Sacrament of Penance than	8, 88/ 12
mouth of this his	holy	"spiritual" man? Here hath	8, 88/ 13
he meaneth that the	Holy	Order is no sacrament	8, 91/ 13
women may consecrate the	holy	Body of Christ. Against	8, 91/ 18
of as many good,	holy	, virtuous women as hath	8, 91/ 19
how he handleth the	holy	Sacrament of Baptism. Of	8, 91/ 37
Altar as of the	Holy	Baptism. Whereby what mind	8, 95/ 28
wit, that by the	holy	words of Baptism coming	8, 96/ 12
the Son and the	Holy	Ghost, he should be	8, 98/ 6
by the words of	Holy	Scripture, and partly for	8, 98/ 33
seemed to those old	holy	, virtuous doctors that the	8, 99/ 9
the very words of	Holy	Scripture seem to lead	8, 99/ 14
that were christened, the	Holy	Ghost forthwith came into	8, 99/ 17
the receiving of the	holy	order of priesthood, by	8, 99/ 28
clean as it. Those	holy	doctors considered also the	8, 100/ 13
words verily describe the	holy	water of the Sacrament	8, 100/ 17
that wellethe out of	Holy	Church which stretcheth to	8, 100/ 19
divers others . . . many good,	holy	men of old --	8, 100/ 29
-- yet divers good,	holy	doctors have taught, as	8, 101/ 2
words of other good	holy	doctors, too. For as	8, 101/ 16
contrary . . . and many good,	holy	men have been of	8, 102/ 26
first opinion; and good	holy	doctors, and of the	8, 104/ 25
first way, that most	holy	men held, and that	8, 104/ 33
jests, comparing sand with	holy	salt, and butter-smearing to	8, 105/ 1
would send also the	Holy	Ghost unto them, that	8, 106/ 36
since his death till	holy	Tyndale's days had in	8, 107/ 19
his own death till	holy	Tyndale's days, the Holy	8, 107/ 21
holy Tyndale's days, the	Holy	Ghost, whom himself sent	8, 107/ 21
church, and then the	Holy	Ghost have not taught	8, 107/ 29
he promised that the	Holy	Ghost should teach his	8, 107/ 31
For how had the	Holy	Ghost taught it all	8, 107/ 32

And how hath the	Holy	Ghost led the Church	8, 108/ 3
all truth . . . if one	holy	truth be that friars	8, 108/ 4
their vows, and the	Holy	Ghost hath almost this	8, 108/ 5
to God as a	holy	host, oblation, and sacrifice	8, 108/ 27
see, in mocking these	holy	ceremonies used, as well	8, 109/ 5
the Secrets of that	Holy	Sacrifice. Which he saith	8, 109/ 6
the beholding of those	holy	ceremonies were superstition because	8, 109/ 10
found out: that such	holy	ceremonies whereof Christ's church	8, 109/ 29
by the writing of	holy	doctors far above a	8, 109/ 31
mean anything against these	holy	ceremonies of the Mass	8, 110/ 35
and other places of	Holy	Scripture; instead of all	8, 111/ 28
and wine . . . of which	holy	offering in the Mass	8, 111/ 32
us to God the	holy	host and Sacrifice of	8, 112/ 17
and Blood of our	holy	Savior Christ. This is	8, 112/ 18
he bringeth all his	holy	process to. And whereas	8, 112/ 19
Luther himself and his	holy	nun . . . kill and sacrifice	8, 112/ 30
they wroth with the	holy	Canon of the Mass	8, 113/ 16
in this point that	holy	order of priesthood hath	8, 113/ 19
and the other old	holy	doctors of Christ's church	8, 113/ 25
none offering of that	holy	Sacrifice for our sin	8, 114/ 3
his speaking of this	holy	sacrament in some other	8, 114/ 8
in rehearsing of that	holy	sacrament? But yet, to	8, 114/ 18
the receiving of that	holy	Body of our Lord	8, 114/ 27
as well of this	holy	sacrament as the simplest-learned	8, 114/ 31
jest of our Lord's	holy	Body being in the	8, 114/ 35
his coat. Of which	holy	sacrament he that jesteth	8, 115/ 1
his words of this	holy	sacrament . . . and I have	8, 115/ 3
indeed for sand than	holy	salt. What availeth saith	8, 115/ 20
of Christ, wherewith his	holy	Soul is coupled, and	8, 117/ 13
whereupon he groundeth this	holy	precept of his, that	8, 117/ 20
us to honor the	Holy	Sacrament of the Altar	8, 117/ 27
the Father and the	Holy	Ghost both, and utterly	8, 117/ 36
and of the seven	holy	sacraments would take five	8, 118/ 39
need to prove these	holy	sacraments to be true	8, 119/ 4
against all the old	holy	doctors that have been	8, 119/ 25
Tyndale's doctrine touching the	holy	sacraments -- which known	8, 119/ 39
And so may these	holy	new "spiritual" men, when	8, 121/ 7
say to these new	holy	, "spiritual" married monks and	8, 121/ 12
visited. He lived in	holy	, vowed chastity and never	8, 122/ 12
speaketh. Tyndale And the	holy	day will he keep	8, 125/ 16
once regard wherefore the	holy	day was ordained --	8, 125/ 18
known many keep the	holy	day so strait . . . that	8, 125/ 21
let not on the	holy	day to take a	8, 125/ 28
in Almaine among their	holy	sects, where they were	8, 125/ 29
in honor of their	holy	day. Tyndale And in	8, 126/ 15
and understanding to obey "	Holy	Church," without asking what	8, 126/ 18
and understanding and obey	Holy	Church in the ceremonies	8, 126/ 28
giving the Sacrament of	Holy	Orders he resembleth to	8, 127/ 33
and also by Christ's	Holy	Cross itself -- whereof	8, 128/ 4
reader, inasmuch as the	Holy	Ghost rebuketh the world	8, 129/ 16

we to judge our	Holy	Father's secrets, and not	8, 129/ 23
appeareth well that the	Holy	Ghost, according to the	8, 129/ 26
by the judgment of	holy	saints and all good	8, 129/ 31
that have been called	holy	doctors and interpreters before	8, 130/ 7
apostates against so many	holy	, blessed doctors and saints	8, 130/ 14
Chrysostom and other old	holy	doctors of the Greeks	8, 131/ 6
unto God and his	Holy	Spirit . . . Tyndale would make	8, 131/ 29
that himself and his	Holy	Spirit understandeth his own	8, 131/ 36
that himself with his	Holy	Spirit shall ever be	8, 132/ 3
broken, since that the	Holy	Ghost had not then	8, 132/ 23
above the Scripture and	Holy	Writ, yet it is	8, 132/ 32
of God, and his	holy	, secret, inward word unwritten	8, 132/ 33
the understanding of his	holy	scripture written. And thereupon	8, 132/ 35
of God and his	Holy	Spirit. Which by his	8, 133/ 2
mind of the old	holy	doctors and saints which	8, 134/ 7
not believe the old	holy	doctors, but that they	8, 134/ 12
the belief that those	holy	fathers were; and as	8, 134/ 13
hallooing; their dumb strange	holy	gestures, with all their	8, 134/ 25
of blasphemies against Christ's	holy	ceremonies and blessed sacraments	8, 134/ 32
church be their chief	holy	, spiritual fathers and holy	8, 135/ 13
holy, spiritual fathers and	holy	, spiritual mothers -- monks	8, 135/ 14
nuns. And because their	holy	church is but newly	8, 135/ 15
reproved by the old	holy	doctors above his eight	8, 136/ 3
with their feigned, fair,	holy	speech, like Absalom with	8, 138/ 2
other side, that the	holy	"spiritual" heads of Tyndale's	8, 138/ 25
their teaching and good,	holy	doctrine, they saw and	8, 139/ 13
so plain against all	Holy	Scripture and all good	8, 139/ 36
faith first began any	holy	doctor, nor doctor good	8, 140/ 4
good Christian readers, since	Holy	Scripture hath warned you	8, 140/ 10
with contempt of their	holy	vows made before to	8, 140/ 12
and since that all	holy	men that have written	8, 140/ 13
ye hear a high,	holy	word come out of	8, 140/ 26
that he were a	holy	man and therefore hearken	8, 140/ 31
hell: so is those	holy	saints' expositions, with the	8, 141/ 1
priests as of the	holy	order of priesthood. A	8, 144/ 28
his law with his	Holy	Spirit, and given them	8, 145/ 8
good signification and a	holy	in men's hearts --	8, 147/ 10
he hath ordained his	holy	sacraments, and promised men	8, 147/ 24
God giveth by his	holy	ordinance (which ever includeth	8, 147/ 30
call the images of	holy	saints and our Blessed	8, 149/ 1
lay thereto the old	holy	doctors: I say that	8, 149/ 19
see that all the	holy	doctors that spent their	8, 149/ 23
to age, by their	holy	writing, that those words	8, 149/ 25
he would send the	Holy	Ghost, that should teach	8, 150/ 18
of God written in	Holy	Scripture: well, now be	8, 151/ 33
the whole book of	Holy	Scripture that is written	8, 155/ 24
the interpretation of all	holy	doctors and saints, and	8, 156/ 12
to be written in	Holy	Scripture . . . and hath in	8, 156/ 25
by himself and his	Holy	Spirit unto his church	8, 157/ 27
which Tyndale agreeth for	Holy	Scripture; or else must	8, 157/ 30

he would with his	Holy	Spirit speak to his	8, 157/ 33
by himself nor his	Holy	Spirit vouchsafe to speak	8, 158/ 2
by God and his	Holy	Spirit. For spite whereof	8, 158/ 30
is taught by his	Holy	Spirit that these sacraments	8, 158/ 36
see also that the	holy	saints which have used	8, 159/ 1
than that they be	holy	words: so do there	8, 161/ 11
For whereas we with	holy	words and true faith	8, 161/ 27
and bait out all	holy	sacraments, and drive out	8, 161/ 32
the Church" signified a	holy	name of a Christian	8, 164/ 7
away from both that	holy	name of "church," would	8, 164/ 27
church" for "congregation," a	holy	word for a profane	8, 167/ 10
may Tyndale abuse the	holy	name of "church" to	8, 167/ 30
hath been, by this	holy	word "church," and never	8, 169/ 21
our Lady and other	holy	saints. And as they	8, 172/ 2
heretics that bark against	holy	images that good men	8, 172/ 28
worship Christ and his	holy	saints. And now ye	8, 173/ 6
the Christian worshipping of	holy	saints' images. And here	8, 173/ 17
and in despite of	holy	images he hath translated	8, 173/ 29
Incarnate, and of his	holy	saints, to make them	8, 174/ 16
translated it into the	holy	, known name of "church	8, 174/ 35
Savior himself and his	holy	saints. And now --	8, 175/ 4
with poetry instead of	Holy	Scripture all the days	8, 175/ 30
untrue construing, of the	Holy	Scripture of God . . . most	8, 175/ 35
my life to have	holy	saints' images, or their	8, 177/ 13
saints' images, or their	holy	relics, out of reverence	8, 177/ 13
himself teacheth against Christ's	holy	sacraments. Against which kind	8, 179/ 33
for a show of	holy	matrimony Friar Luther and	8, 180/ 2
and sermons of all	holy	doctors since. And therefore	8, 185/ 2
heresy were true, that	Holy	Orders were no sacrament	8, 185/ 30
more liberty than in	Holy	Scripture -- yet were	8, 185/ 32
it is in the	holy	story of Christ's Gospel	8, 186/ 16
the office (were it	holy	or profane) was and	8, 187/ 35
make men ween that	Holy	Orders were no sacrament	8, 188/ 12
word that had none	holy	signification. But Tyndale here	8, 188/ 18
at that time none	holy	signification in the Greek	8, 188/ 26
it baptisma, and in	Holy	Scripture also named the	8, 188/ 30
Scripture also named the	holy	company of baptized people	8, 188/ 31
Greek tongue before, any	holy	signification at all, nor	8, 188/ 33
and sanctified in the	holy	Sacrament of Baptism, and	8, 189/ 3
unto God by the	holy	Sacrament of Order: he	8, 189/ 6
tongue do signify those	holy	, consecrated companies, the one	8, 189/ 8
done both in the	holy	name of "church" and	8, 189/ 11
make priesthood seem none	holy	sacrament, then is it	8, 189/ 17
aland alone any such	holy	nun as his harlot	8, 190/ 20
and clearly prove the	holy	order of priesthood a	8, 192/ 2
it to lay manifest	Holy	Scripture to Tyndale, that	8, 192/ 18
and prove priesthood a	holy	sacrament. Now falleth he	8, 192/ 27
to railing upon the	holy	ceremonies of priesthood, as	8, 192/ 28
he by his own	Holy	Spirit, whom he sent	8, 193/ 9
his Church, taught them	holy	ceremonies to be used	8, 193/ 10

the ceremonies to the	Holy	Ghost to teach, by	8, 193/ 28
of the Sacrament of	Holy	Orders by such as	8, 193/ 40
of the priest a	holy	ceremony; and in the	8, 194/ 21
the matter of a	holy	sacrament . . . and in the	8, 194/ 22
upon a man for	holy	water -- and the	8, 194/ 28
also serve in these	holy	ceremonies and sacraments . . . whereof	8, 195/ 5
God's ordinance, through his	holy	words; whereof the profit	8, 195/ 6
the receipt of that	Holy	Order are both anointed	8, 195/ 34
priesthood indeed . . . but be	holy	ceremonies used about the	8, 197/ 20
Baptism both, be divers	holy	ceremonies used that be	8, 197/ 22
priestly virtues. For the	holy	Sacrament of Order is	8, 197/ 25
of God appointed unto	Holy	Orders is given with	8, 197/ 29
saith . . . and unto the	holy	sacraments which the priests	8, 198/ 17
Saint Augustine and other	holy	doctors "persona Patris," "persona	8, 201/ 9
the Son, and the	Holy	Ghost . . . and make men	8, 201/ 11
caritas, and where this	holy	word "charity" was more	8, 201/ 28
to change the known,	holy	names of virtue, through	8, 202/ 34
Saint Cyprian, and other	holy	saints have both used	8, 206/ 34
that thing with his	holy	sacrament of Penance (which	8, 207/ 34
make the people understand	holy	deeds of their enjoining	8, 208/ 13
of our flesh with	holy	works of God's enjoining	8, 208/ 27
pass, for this once,	holy	Luther and his holy	8, 208/ 31
holy Luther and his	holy	nun with all their	8, 208/ 31
nun with all their	holy	works that they work	8, 208/ 31
Tyndale, first, whether such	holy	works as God hath	8, 208/ 34
not enjoin any such	holy	works, or lay any	8, 209/ 9
of many places in	Holy	Scripture . . . as well in	8, 209/ 13
pain, or by good,	holy	works, other satisfaction for	8, 210/ 9
it. And therefore saith	holy	Saint Jerome that the	8, 212/ 16
made partners of the	Holy	Ghost, and have also	8, 213/ 1
therein taught by the	Holy	Spirit of God --	8, 214/ 16
Tyndale's neck. For as	holy	Saint Augustine saith, the	8, 216/ 14
of Tyndale with Luther's	holy	doctrine which he preacheth	8, 218/ 2
and, making me another	holy	sermon of my "covetousness	8, 220/ 21
is false; that the	holy	days nor the fasting	8, 220/ 36
one, saving for such	holy	preaching; that men have	8, 221/ 3
Tyndale too, that the	holy	saints dead before these	8, 221/ 19
declared, both concerning Christ's	holy	sacraments and divers other	8, 222/ 23
so much as the	Holy	Scripture itself, but if	8, 222/ 27
against God and his	holy	sacraments and all good	8, 223/ 21
by God and his	Holy	Spirit with his holy	8, 225/ 6
Holy Spirit with his	holy	word of either kind	8, 225/ 7
God. And therefore this	holy	sermon he spendeth but	8, 227/ 8
followeth, by Tyndale's own	holy	sermon here, that his	8, 227/ 18
Tyndale with his own	holy	words, devised of none	8, 227/ 23
heretic meet to translate	Holy	Scripture into English?" --	8, 230/ 26
heretic meet to translate	Holy	Scripture into English?" --	8, 230/ 29
that cause, some right	holy	men, and very well	8, 231/ 25
the Father, Son, and	Holy	Ghost -- were Christ	8, 236/ 24
that, of his other	holy	doctors and saints of	8, 239/ 19

in other places of	Holy	Scripture . . . but also in	8, 239/ 23
the witness of the	Holy	Ghost, where he saith	8, 239/ 34
witness of the good,	holy	man Saint John) "because	8, 240/ 24
him in perverting the	Holy	Scripture of God, as	8, 240/ 28
his Father and their	Holy	Spirit. If Tyndale ask	8, 243/ 11
God and their mother	Holy	Church by the water	8, 244/ 16
his disciples, and his	holy	doctors, ever since, in	8, 246/ 16
doctors which we call	holy	saints have not all	8, 247/ 8
the truth by his	Holy	Spirit, "qui facit unanimes	8, 247/ 22
that any of the	holy	doctors held obstinately the	8, 247/ 30
against all the old	holy	saints, while they say	8, 248/ 1
by God and his	holy	apostles at Jerusalem, which	8, 248/ 20
not only all the	holy	doctors and all the	8, 249/ 11
doctors and all the	holy	saints of every time	8, 249/ 11
to him and his	holy	fellows: they must, I	8, 249/ 19
while all the old	holy	doctors be quite against	8, 249/ 29
many of the old	holy	, wise, and well-learned doctors	8, 249/ 34
now as all those	holy	, wise, well-learned saints all	8, 250/ 4
of all those old	holy	doctors that in their	8, 250/ 8
of saints, and his	holy	sacraments -- and most	8, 251/ 1
most of all, that	holy	Sacrament of the Altar	8, 251/ 1
the destruction of many	holy	things believed and observed	8, 253/ 6
the Lent or other	holy	vigils -- they say	8, 253/ 8
speak of keeping the	holy	day -- they say	8, 253/ 9
and plainly written in	Holy	Writ indeed. As, for	8, 253/ 20
Priesthood, and Matrimony be	holy	sacraments -- Tyndale saith	8, 253/ 23
we know not the	Holy	Scripture of God from	8, 254/ 10
sermons, they proved themselves	holy	men and God's messengers	8, 255/ 22
doctrine of the old	holy	saints whose faith was	8, 255/ 31
that himself and his	Holy	Spirit shall be with	8, 258/ 5
like wise that his	Holy	Spirit, ever abiding with	8, 258/ 8
he said not, "The	Holy	Ghost shall write unto	8, 258/ 15
writing, but that the	Holy	Ghost should teach us	8, 258/ 28
plainly he proveth his	holy	doctrine by the Holy	8, 258/ 33
holy doctrine by the	Holy	Scripture. The Scripture saith	8, 258/ 34
and the consent of	holy	saints approving and allowing	8, 260/ 20
they list, deny for	Holy	Scripture any part of	8, 265/ 15
Scripture any part of	Holy	Scripture that proveth against	8, 265/ 16
doubt not was that	holy	man Arius and many	8, 267/ 14
Arius and many another	holy	man of his sect	8, 267/ 14
thereby sinneth against the	Holy	Ghost, which shall never	8, 267/ 28
his disputation and his	holy	exhortation thereupon, say farther	8, 268/ 20
Elisha, and in his	holy	apostles, and other holy	8, 270/ 5
holy apostles, and other	holy	saints after them. But	8, 270/ 6
or blast of his	holy	mouth. And thus, good	8, 270/ 23
as it signifieth such	holy	writing as God causeth	8, 271/ 34
of Christ's faith and	Holy	Scripture, too, be now	8, 272/ 18
prove that there was	Holy	Scripture that time . . . which	8, 273/ 19
so many hundred years,	holy	preachers and miracles were	8, 274/ 11
years of Christ's church,	holy	preachers with miracles have	8, 274/ 14

it followeth that since	holy	preachers and miracles were	8, 274/ 19
in his own church	holy	preachers and miracles have	8, 274/ 22
no cause neither of	holy	preachers nor miracles, because	8, 274/ 31
own preaching and his	holy	apostles' . . . not with bare	8, 275/ 13
contrary to their old	holy	fathers before. And thus	8, 275/ 17
God ever since sent	holy	saints into his church	8, 275/ 17
well that the old	holy	works that have been	8, 278/ 25
as well by old	holy	popes (as Saint Gregory	8, 278/ 26
as by the old	holy	doctors (as Saint Jerome	8, 278/ 27
show me which old	holy	popes were they that	8, 278/ 31
years before, or which	holy	doctors of all that	8, 279/ 5
it because it is	Holy	Scripture: we then shall	8, 285/ 12
knoweth that it is	Holy	Scripture. And then is	8, 285/ 14
been) taught by the	Holy	Ghost -- so pertaineth	8, 286/ 9
that that the old	holy	doctor Saint Jerome so	8, 286/ 12
by God and his	Holy	Spirit . . . according to Christ's	8, 286/ 34
malicious subtlety, or, as	holy	Saint Augustine saith, for	8, 286/ 38
to believe in the	Holy	Sacrament of the Altar	8, 289/ 30
sin to Godward with	holy	deeds, and praying to	8, 290/ 37
know their books for	holy	writing: that is to	8, 295/ 26
the right understanding of	Holy	Scripture . . . whereby the faith	8, 295/ 32
cry out upon such	holy	doctors as preach them	8, 297/ 28
them -- yet the	holy	sacraments themselves they would	8, 297/ 29
by himself and his	Holy	Spirit sent by himself	8, 302/ 31
wit, Confirmation, Penance, Wedlock,	Holy	Order, and Aneling. For	8, 303/ 29
plain false and against	Holy	Scripture quite. For the	8, 305/ 14
was and is a	holy	deed and well allowed	8, 305/ 16
is naught and not	holy	. . . contrary to Saint Paul	8, 305/ 19
and teach it for	holy	and prefer it before	8, 305/ 21
is naught and not	holy	, which God himself both	8, 305/ 23
in Paradise . . . and which	Holy	Scripture commendeth where it	8, 305/ 24
have left written, in	Holy	Scripture, everything necessary to	8, 309/ 18
his Passion, that the	Holy	Ghost should come and	8, 312/ 30
and by the other	holy	saints and martyrs who	8, 314/ 5
appeareth that all those	holy	cunning men and blessed	8, 314/ 10
article is not in	Holy	Scripture written, but that	8, 314/ 14
unto them of the	holy	housel, "As our Lord	8, 314/ 25
gather thereof any strange	holy	gestures, but the plain	8, 314/ 31
present tradition was received	holy	gestures as the Church	8, 315/ 6
any Gospel written. And	holy	Saint Chrysostom saith that	8, 316/ 4
-- casting away the	holy	Canon of the Mass	8, 316/ 33
than in Christian hearts.	Holy	saints also have thought	8, 318/ 29
upon the cross. And	holy	Saint Cyprian, that cunning	8, 318/ 32
make every tenth day	holy	day, only if we	8, 320/ 8
Neither needed we any	holy	day at all, if	8, 320/ 13
himself and his own	Holy	Spirit) the day of	8, 321/ 17
Spirit of God; as	holy	Saint Augustine saith in	8, 322/ 1
it hath pleased the	Holy	Ghost that whereas in	8, 322/ 3
It hath pleased the	Holy	Ghost and us," and	8, 322/ 10
the motion of God's	Holy	Spirit. And never shall	8, 322/ 12

his presence and his	Holy	Spirit, so guide and	8, 322/ 15
saith we need none	holy	day at all "if	8, 323/ 5
to church on the	holy	day -- or there	8, 323/ 9
the temples in the	holy	days to pray. And	8, 323/ 11
these sacraments and many	holy	ceremonies used in the	8, 323/ 35
be written also in	Holy	Scripture . . . in which texts	8, 330/ 3
Christ said not "the	Holy	Ghost shall , " but " . . . shall	8, 330/ 37
use to say "the	Holy	Ghost writeth, " but " . . . inspireth	8, 330/ 38
he would send his	Holy	Ghost to "teach" his	8, 331/ 8
use to say "the	Holy	Ghost writeth, " but " . . . inspireth	8, 331/ 10
he would send the	Holy	Ghost to come "teach	8, 331/ 21
I shall send the	Holy	Ghost, that shall teach	8, 331/ 36
He said not, "The	Holy	Ghost shall teach some	8, 332/ 1
seem. For as that	Holy	Spirit inspired more than	8, 332/ 4
he shall send such	holy	messengers as he hath	8, 337/ 1
true Catholic faith, and	holy	living, and reverent handling	8, 337/ 4
and reverent handling of	Holy	Scripture, and some of	8, 337/ 5
in the understanding of	Holy	Scripture, against all holy	8, 337/ 12
Holy Scripture, against all	holy	saints and cunning doctors	8, 337/ 12
is no place of	Holy	Scripture so hard but	8, 337/ 15
thus make mocks of	Holy	Scripture solemnly, with such	8, 337/ 21
that so mock with	Holy	Scripture should at every	8, 337/ 24
to rail with those	holy	places of Scripture), and	8, 338/ 1
his Catholic Church --	holy	doctors, and preachers, and	8, 338/ 27
stories that the good	holy	fathers that were in	8, 339/ 36
their epistle wrote, "The	Holy	Ghost and we have	8, 343/ 24
no more than the	Holy	Ghost was promised by	8, 344/ 24
promised to send the	Holy	Ghost unto the apostles	8, 344/ 26
wonderful, both for his	holy	men, quick and dead	8, 346/ 19
Scripture . . . and that the	Holy	Ghost at his coming	8, 347/ 23
Life, and of the	Holy	City, and of those	8, 348/ 6
any new festival of	holy	days unto those that	8, 349/ 28
God, well written in	Holy	Scripture, as hath been	8, 350/ 18
the Church by that	Holy	Spirit of God that	8, 350/ 27
there saith -- divers	holy	men, treating the same	8, 353/ 4
words, and good men,	holy	men, and cunning men	8, 353/ 34
more than was the	holy	Ark, though every man	8, 357/ 4
himself, his apostles, his	Holy	Spirit, and his own	8, 359/ 15
infancy thou hast known	Holy	Scripture, which may instruct	8, 359/ 28
traditions have we the	holy	Lenten fast . . . which these	8, 365/ 34
eat flesh; and which	holy	fast these fools in	8, 365/ 36
vestments, paschal taper, and	holy	water, with divers other	8, 366/ 4
these traditions of that	Holy	Spirit . . . hath the Church	8, 366/ 5
to the images of	holy	saints, and of our	8, 366/ 9
and, besides some undoubted	holy	men since, I shall	8, 367/ 27
that many things the	holy	apostles have delivered unto	8, 368/ 16
were taught by the	Holy	Ghost. And likewise as	8, 368/ 29
Christ and in the	Holy	Ghost is like and	8, 368/ 30
the inspiration of the	Holy	Ghost did institute, than	8, 368/ 34
Saint Leo (also a	holy	man and a cunning	8, 369/ 39

the doctrine of the	Holy	Ghost. Which Holy Spirit	8, 370/ 5
the Holy Ghost. Which	Holy	Spirit even now also	8, 370/ 5
authority of our mother	Holy	Church; and this holdeth	8, 370/ 14
the coming of the	Holy	Ghost from heaven, are	8, 370/ 32
the departing of that	holy	, blessed woman his mother	8, 371/ 13
she well knew that	Holy	Sacrifice to be dispensed	8, 372/ 15
many more." The old	holy	doctor Saint Chrysostom, in	8, 373/ 11
church, and which be	holy	saints in heaven --	8, 373/ 24
Saint Chrysostom, and other	holy	saints, say that the	8, 373/ 36
as for the old	holy	doctors, ye see how	8, 374/ 1
before, that then was	Holy	Scripture, and yet had	8, 374/ 19
themselves, and by the	Holy	Ghost too, with like	8, 375/ 16
the Son and the	Holy	Ghost? How will he	8, 376/ 14
made partakers of the	Holy	Ghost, and have tasted	8, 377/ 31
himself and his own	Holy	Spirit shall dwell therewith	8, 378/ 18
only which are the	holy	scriptures and the sure	8, 378/ 20
and some by his	Holy	Spirit since. And whatsoever	8, 378/ 23
manifold plain texts of	Holy	Scripture foreremembered (both of	8, 379/ 36
him so. Nor the	Holy	Spirit had not wrought	8, 380/ 21
find it written in	Holy	Scripture; whereas if he	8, 381/ 24
Scripture whether it be	Holy	Scripture or not. But	8, 381/ 26
deny some part of	Holy	Scripture for Holy Scripture	8, 381/ 30
of Holy Scripture for	Holy	Scripture . . . and expound all	8, 381/ 31
the Precious Body and	Holy	Blood of Christ in	8, 381/ 34
same faith which the	holy	doctors of Christ's church	8, 389/ 7
their books. For which	holy	doctors our Lord hath	8, 389/ 10
writher and wrester of	Holy	Scripture . . . how solemnly soever	8, 389/ 15
be now, by the	Holy	Ghost that hath planted	8, 389/ 34
his Catholic Church (the	holy	doctors whereof have in	8, 389/ 35
we should set his	holy	sacraments at naught, and	8, 394/ 9
the Mass with the	holy	Canon therein, as all	8, 394/ 20
any of the old	holy	doctors of Christ's church	8, 394/ 24
the right belief before	holy	Luther's days and his	8, 394/ 25
feel that all his	holy	, solemn tale of all	8, 394/ 29
all the other old	holy	fathers from the apostles'	8, 395/ 3
I have said, his	Holy	Spirit sent and left	8, 396/ 17
promised to leave his	Holy	Spirit . . . and whom he	8, 396/ 37
is inspired with the	Holy	Spirit of God that	8, 398/ 6
this point cometh Tyndale's	holy	"feeling faith," that feeleth	8, 400/ 24
to believe that the	Holy	Ghost were equal with	8, 407/ 2
which Christ and his	Holy	Spirit have taught his	8, 407/ 12
the Godhood of the	Holy	Ghost, with divers other	8, 408/ 6
pretext of Christ's own	holy	words, yet shall ye	8, 410/ 13
error be written in	Holy	Scripture; which is a	8, 415/ 1
against all the old	holy	doctors, and all the	8, 415/ 28
true men, and all	holy	saints, and all Holy	8, 416/ 13
holy saints, and all	Holy	Scripture, false. But now	8, 416/ 13
in many places of	Holy	Scripture, is the whole	8, 417/ 11
Which seed is the	Holy	Ghost, that keepeth a	8, 419/ 2
have heard his whole	holy	sermon together, by which	8, 419/ 29

Which seed is the	Holy	Ghost, that keeps a	8, 420/ 15
of God be the	Holy	Ghost, or the faith	8, 421/ 21
wise God and his	Holy	Spirit dwell in good	8, 421/ 22
whereas all the old	holy	doctors used always to	8, 424/ 21
the sin against the	Holy	Ghost . . . which shall, saith	8, 426/ 14
of themselves all old	holy	doctors confess for diffuse	8, 426/ 21
plain, open texts of	Holy	Scripture. Of which two	8, 426/ 24
and all the old	holy	saints that have written	8, 426/ 29
than all the old	holy	saints, and all the	8, 427/ 2
to the word of	Holy	Writ that "if a	8, 428/ 19
stand all the old	holy	doctors of Christ's church	8, 428/ 29
charity thereto, as ever	holy	Tyndale himself felt in	8, 428/ 35
one of the old	holy	saints that in this	8, 429/ 1
so before, but all	holy	men clean the contrary	8, 429/ 4
plain, open places of	Holy	Scripture besides . . . which were	8, 429/ 10
made partakers of the	Holy	Ghost, and have tasted	8, 431/ 7
been "partakers of the	Holy	Ghost," and have felt	8, 431/ 19
sure the places of	Holy	Scripture, written all by	8, 431/ 33
written all by one	Holy	Spirit, varieth not in	8, 431/ 33
appeareth by the old	holy	writers, be full of	8, 431/ 35
clear words of the	holy	prophet Ezekiel, whose words	8, 432/ 3
the mouth of this	holy	man, promiseth, without any	8, 432/ 18
God, in this one	holy	prophet, doubly confirmed, and	8, 432/ 30
by all the old	holy	doctors and saints that	8, 433/ 25
condemned heretics, against all	holy	doctors and saints and	8, 434/ 4
Many texts also of	Holy	Scripture plainly prove that	8, 437/ 8
God and from a	holy	apostle turned into the	8, 437/ 18
the breach of their	holy	vows and promise made	8, 437/ 25
of all the old	holy	expositors of Saint John's	8, 438/ 9
manner of speech in	Holy	Scripture, to make cavillations	8, 438/ 22
grace, and neglect his	Holy	Spirit, and fall to	8, 440/ 22
with all the old	holy	saints that ever expounded	8, 441/ 2
that himself and his	holy	fellows had by their	8, 442/ 13
manner entered into their	holy	breasts that none of	8, 442/ 15
clearly that when these	holy	heretics break his commandments	8, 442/ 21
God, which hath in	Holy	Scripture expressly commanded them	8, 442/ 26
ye see that these	holy	fathers and authors of	8, 442/ 33
indeed, and all their	holy	doctrine is utterly nothing	8, 443/ 3
the feeling of such	holy	members. Since Tyndale agreeth	8, 448/ 32
whereas Tyndale and his	holy	fellows, the "true" members	8, 450/ 25
occupied in seeking, as	holy	David saith, excuses for	8, 451/ 31
and himself and other	holy	heretics, the true members	8, 453/ 26
not meet for such	holy	folk as Luther is	8, 456/ 12
image service." But like	holy	spiritual fathers born again	8, 457/ 3
and all, by our	Holy	Father the Pope's leave	8, 457/ 22
and frailty, as other	holy	folk do. Nor, at	8, 457/ 32
of Saint Bernard, as	holy	a man as he	8, 458/ 11
his fellows, if their	holy	heresies be true . . . must	8, 458/ 12
of meditation in their	holy	hearts, if they shall	8, 458/ 16
and such others (his	holy	companions, the true members	8, 459/ 24

maliciously (sinning against the	Holy	Ghost), but of weakness	8, 460/ 11
that Christ and the	Holy	Ghost be one equal	8, 462/ 32
us; nor that the	Holy	Ghost is so, neither	8, 462/ 35
in earth, that his	Holy	Spirit shall be therewith	8, 465/ 25
the truth which the	Holy	Ghost, by Christ's promise	8, 465/ 33
his church in that	holy	sacrament . . . and for a	8, 466/ 8
error. If the old	holy	doctors and saints had	8, 469/ 3
were evidently written in	Holy	Scripture. But now, concerning	8, 473/ 34
other promise, of the	Holy	Ghost's perpetual residence and	8, 477/ 10
all the other old	holy	doctors and saints, of	8, 477/ 31
Luther and him, those	holy	saints had the same	8, 477/ 34
of all the old	holy	saints some one that	8, 478/ 2
that himself and his	Holy	Spirit would forever be	8, 478/ 38
faith, with all old	holy	doctors and saints, and	8, 480/ 2
his Father and the	Holy	Ghost, and the Blessed	8, 481/ 19
and all the other	holy	sacraments, and the perpetual	8, 481/ 20
unto her and other	holy	saints, and did reverence	8, 481/ 21
relics, images, and kept	holy	days and fasting days	8, 481/ 22
books of the old	holy	doctors and saints in	8, 481/ 28
hath promised that the	Holy	Ghost shall teach his	8, 483/ 33
apostles, and all his	holy	doctors and saints, and	8, 486/ 7
say I that Tyndale's	holy	sermon is very damnable	8, 486/ 30
verified these words of	Holy	Scripture: "They shall from	8, 487/ 29
elect members with their	holy	"feeling faith" . . . to whom	8, 488/ 5
false heresy against his	holy	housel: such folks be	8, 488/ 18
process than this his	holy	preaching is; nor, therewith	8, 489/ 32
chapter, confesseth that his	holy	members do -- he	8, 490/ 17
against God and his	holy	scriptures it is a	8, 503/ 6
of the Son and	Holy	Ghost, and, finally, from	8, 505/ 3
of our scriptures for	holy	, or for writings worthy	8, 505/ 4
blind beetle or some	holy	humblebee come fly in	8, 506/ 15
its merit (as that	holy	pope Saint Gregory saith	8, 508/ 5
expositions of the old	holy	doctors and saints? And	8, 515/ 17
such wise defile all	holy	, vowed chastity that the	8, 515/ 20
as the words of	Holy	Writ be plain in	8, 520/ 5
all the words of	Holy	Scripture by which God	8, 520/ 9
against all the old	holy	doctors of Christ's church	8, 520/ 20
the surety of high,	holy	living or faith . . . which	8, 523/ 14
that fall was so	holy	that God was afeard	8, 524/ 17
the ointment upon his	holy	head, the deed of	8, 527/ 31
their mouth. For as	holy	Saint Paul saith, "In	8, 541/ 37
point, Tyndale in his	holy	sermon is so deep	8, 542/ 9
it is declared in	Holy	Scripture that his sin	8, 551/ 23
his law with his	Holy	Spirit, and given them	8, 560/ 35
his law with his	Holy	Spirit, and given them	8, 567/ 24
of blasphemy against the	Holy	Ghost, do prove it	8, 568/ 20
mouth of his own	holy	prophet Ezekiel, saying, "Though	8, 568/ 37
the blasphemy against the	Holy	Ghost is final impenitence	8, 569/ 25
of speech used in	Holy	Scripture, sometimes signifieth only	8, 569/ 28
authority of any old	holy	saint, nor any one	8, 571/ 9

only those in whose	holy	hearts God had himself	8, 571/ 29
his will with his	Holy	Spirit that they should	8, 571/ 30
crucifix too, and the	Holy	Cross itself also; and	8, 572/ 11
and warily from all	holy	days, and especially (for	8, 572/ 13
as were here at	home	. Now happed it so	8, 13/ 9
should send the books	home	to me. Which if	8, 18/ 7
person is not at	home	that should receive the	8, 18/ 24
by Tyndale's tale, send	home	the child again and	8, 96/ 4
and Luther's sit at	home	in their stews in	8, 126/ 14
at church and at	home	. . . but yet more gladly	8, 162/ 24
at church or at	home	, and to signify also	8, 170/ 20
leave to bide at	home	), whatsoever moved in the	8, 187/ 31
priest be not at	home	, then some good wife	8, 259/ 11
goodness illumined and called	home	again out of the	8, 301/ 4
sylogisms, bring him short	home	. For when he saith	8, 346/ 6
forth till their coming	home	, in all their pilgrimage	8, 373/ 7
us and bringeth us	home	again unto our profession	8, 419/ 24
us and bringeth us	home	again unto our profession	8, 445/ 5
the Spirit calleth us	home	again." Whereby it seemeth	8, 446/ 34
were once gone from	home	and afterward be brought	8, 446/ 35
Spirit will call him	home	again after, be he	8, 450/ 2
that he getteth him	home	dismayed, but not altogether	8, 489/ 24
he be fetched either	home	with his father or	8, 491/ 21
and bid him go	home	and be a good	8, 494/ 15
goodness . . . and so came	home	again like a good	8, 496/ 34
them to bring him	home	and help to excuse	8, 497/ 10
they would have it	homely	handled howsoever men list	8, 319/ 12
his brother is a	homicide	, and therefore hath not	8, 435/ 6
brother, he is a	homicide	and sinneth deadly, and	8, 435/ 21
Origen, in the fifth	homily	upon the Book of	8, 367/ 34
Saint Chrysostom, in his	homily	wherein he showeth that	8, 373/ 11
thus: "Ego testimonium ab	homine	non recipio." Which if	8, 232/ 35
Ego nullum testimonium ab	homine	recipio." And whether the	8, 232/ 39
tell us one good,	honest	man -- what speak	8, 45/ 13
what speak we of	honest	man? Let him tell	8, 45/ 14
then would many an	honest	maiden be ashamed to	8, 63/ 14
that it were not	honest	so to do; and	8, 84/ 1
church also of any	honest	heretics, too, and the	8, 131/ 13
their filthy lechery for	honest	wedlock and lawful matrimony	8, 131/ 20
the part of an	honest	man, when the power	8, 131/ 28
Scripture and all good,	honest	men -- that we	8, 139/ 37
words; and all good,	honest	people of Christendom this	8, 140/ 15
have divers good and	honest	witnesses to bring forth	8, 152/ 4
than they would more	honest	men upon their obligations	8, 156/ 36
especially the Friars Observants,	honest	, godly, chaste, virtuous people	8, 190/ 18
profession of a more	honest	and more virtuous living	8, 358/ 32
heresies, and from all	honest	people by the contempt	8, 358/ 35
preaching their whoredom for	honest	matrimony. These be the	8, 358/ 37
draw it from all	honest	chastity into an unclean	8, 515/ 21
of eating, drinking, and	honest-liking	lechery, "from the bondage	8, 62/ 24

yet if he would	honestly	stand to his tackling	8, 257/ 34
persons present of much	honesty	and worship, two that	8, 20/ 14
and contrary to all	honesty	make mocks of their	8, 131/ 19
such a pretense of	honesty	and cleanness . . . that these	8, 139/ 9
without any respect of	honesty	fell in a rage	8, 152/ 20
hatred and despite of	honesty	. But let us take	8, 266/ 14
it will be more	honesty	for him to keep	8, 569/ 21
turn all the sweet	honey	that they find in	8, 161/ 19
fantasies, and turning all	honey	into poison, might both	8, 178/ 6
for with a little	honey	he mingleth so much	8, 186/ 34
saints and images none	honor	but ordinate . . . not honoring	8, 3/ 12
the reverence and devout	honor	from God. Now, when	8, 3/ 27
in that sacrament any	honor	or reverence but only	8, 11/ 22
so may to God's	honor	and the profit of	8, 38/ 36
more causes of love,	honor	, and service joined thereunto	8, 51/ 14
his forbiddeth us to	honor	the Holy Sacrament of	8, 117/ 27
in their stews in	honor	of their holy day	8, 126/ 15
to our neighbor, neither	honor	to God." Those lies	8, 148/ 32
we reverence these in	honor	of the things which	8, 149/ 4
thy neighbor, nor be	honor	to God. But now	8, 158/ 33
they must needs be	honor	to God. And when	8, 159/ 6
men come together to	honor	God, each of them	8, 159/ 7
false paynim gods and	honor	also the images of	8, 172/ 2
images that good men	honor	for God's sake. For	8, 172/ 29
for the love and	honor	that they bore to	8, 172/ 33
robbest God of his	honor	" -- meaning that though	8, 173/ 23
they took away the	honor	from God, in causing	8, 173/ 27
takest from God his	honor	. " Here ye see Tyndale's	8, 173/ 31
Tyndale, and takest the	honor	from God; for thou	8, 174/ 1
blessed sacraments, to the	honor	thereof and to the	8, 193/ 11
be done to God's	honor	; unto all which persons	8, 209/ 1
should have diminished his	honor	. But he withdraweth it	8, 237/ 6
the commandment "Thou shalt	honor	thy Lord God" . . . he	8, 259/ 18
that kind of God's	honor	that was not meet	8, 259/ 22
or to do any	honor	unto it -- all	8, 289/ 31
that do it any	honor	. And so, in this	8, 300/ 35
use such reverence and	honor	as they should do	8, 315/ 21
to the reverence and	honor	thereof; and Tyndale saith	8, 315/ 29
sin to do any	honor	to it. And where	8, 315/ 32
they would have all	honor	and reverence taken from	8, 319/ 10
-- or there to	honor	God with divine service	8, 323/ 9
them to seek God's	honor	in us, and to	8, 333/ 4
that all Christian people	honor	and worship for saints	8, 340/ 2
that there ought none	honor	to be done thereto	8, 343/ 9
good manners, or God's	honor	. Now, the words of	8, 352/ 15
were tending to his	honor	, or to virtue, or	8, 354/ 18
and to do divine	honor	unto the Blessed Sacrament	8, 366/ 10
should be with divine	honor	worshipped, though neither God	8, 366/ 16
in the Sacrament any	honor	at all, because it	8, 366/ 23
that will any other	honor	do thereto than only	8, 394/ 17

they do none other	honor	in no wise thereto	8, 572/ 5
by his no more	honorable	than well deserved title	8, 26/ 32
to make their marriage	honorable	, and their bed undefiled	8, 85/ 20
the lords of his	honorable	Council and the clergy	8, 143/ 4
this time a right	honorable	man, very cunning and	8, 152/ 14
God himself . . . for which	honorable	service our Lord sent	8, 259/ 32
saith that wedlock is	honorable	where the bed is	8, 305/ 26
that would say, "An	honorable	man's child, and virtuously	8, 438/ 29
be loved, lauded, and	honored	of us though we	8, 50/ 28
of the Altar is	honored	, and in which it	8, 108/ 22
sacrament is both most	honored	of the people and	8, 114/ 6
and believed, used and	honored	, so clearly from the	8, 119/ 30
Passion, or make him	honored	selder than he should	8, 321/ 27
content that our Savior	honored	it with his own	8, 349/ 33
found in earth, and	honored	as well as the	8, 365/ 25
Christian people idolaters for	honoring	of saints and reverent	8, 3/ 8
honor but ordinate . . . not	honoring	images but for the	8, 3/ 13
they cast on their	hoods	and cover their faces	8, 366/ 34
therefore was there good	hope	of his amendment. And	8, 17/ 34
we may very well	hope	and trust that our	8, 24/ 22
But Tyndale hath a	hope	that while he painteth	8, 48/ 10
which we long and	hope	to receive. And surely	8, 51/ 29
of his promises, and	hope	of his benefits to	8, 51/ 32
Scripture commanded us; and	hope	also that such good	8, 52/ 21
intent serve God with	hope	too: to that thing	8, 53/ 27
terms of "faith" and "	hope	," so as I neither	8, 53/ 28
virtues of faith and	hope	and charity, or of	8, 54/ 4
that proceedeth of faith,	hope	, and charity -- or	8, 54/ 9
may proceed of faith,	hope	, and charity. Wherefore I	8, 54/ 15
be done in faith,	hope	, and charity, and in	8, 54/ 28
for the comfort of	hope	. And albeit that Tyndale	8, 64/ 8
with unbelief, out of	hope	, or out of charity	8, 82/ 14
word of God, and	hope	of salvation with love	8, 100/ 36
a cause of good	hope	thereof . . . but yet might	8, 105/ 12
and comfort of the	hope	. Now maketh me Tyndale	8, 105/ 35
increased and perfected, our	hope	turned into having and	8, 141/ 6
example by this word "	hope	," and saith that every	8, 199/ 18
and saith that every "	hope	" is not a Christian	8, 199/ 19
is not a Christian	hope	. . . and yet he must	8, 199/ 19
me to his word "	hope	," which is indifferent, and	8, 199/ 27
and signifieth as well	hope	of getting the love	8, 199/ 28
of his leman as	hope	of reward in heaven	8, 199/ 28
word that signifieth none	hope	but a good, godly	8, 199/ 31
but a good, godly	hope	(as "charity" signifieth no	8, 199/ 31
Latin speaketh of good	hope	, would not translate it	8, 199/ 33
that signified none other	hope	but good. And therefore	8, 199/ 34
with which in faith,	hope	, and charity man worketh	8, 204/ 29
now and rest in	hope	, as the Scripture saith	8, 267/ 10
flesh shall rest in	hope	, ' they shall yet	8, 267/ 11
his fast faith and	hope	in God? And though	8, 277/ 32

every good thing good	hope	. And if the fear	8, 289/ 7
we which in faith,	hope	, and charity do any	8, 300/ 7
works wrought in faith,	hope	, and charity be very	8, 401/ 2
faith" for faith and	hope	together; yea, and sometimes	8, 421/ 7
faith alone" were faith,	hope	, and charity, all three	8, 421/ 9
get again both wholesome	hope	and charity. But not	8, 421/ 33
belief alone and, without	hope	or charity either, by	8, 421/ 35
men come to faith,	hope	, and charity, and do	8, 422/ 4
alone, but coupled with	hope	and charity and will	8, 423/ 27
fear and temper his	hope	of God's mercy with	8, 425/ 4
justice, lest his overbold	hope	may hap to stretch	8, 425/ 5
to do it for	hope	or desire toward any	8, 425/ 28
Godhood . . . but, by faith,	hope	, and charity, and the	8, 427/ 27
a feeling thereof, with	hope	and charity thereto, as	8, 428/ 34
either in bold, presumptuous	hope	or foolish, fearful despair	8, 433/ 18
of himself neither . . . but	hope	yet and pray, both	8, 437/ 37
penance, no faith, none	hope	, no love of God	8, 441/ 19
and put their whole	hope	and trust of salvation	8, 447/ 20
upon some occasion and	hope	of some high promotion	8, 451/ 5
trust and full, undoubted	hope	in God, and charity	8, 459/ 10
be both faith and	hope	, and charity too; wherein	8, 459/ 19
doctrine, full faith, full	hope	, and charity both --	8, 459/ 26
belief and with good	hope	and charity too, as	8, 459/ 35
him still, not without	hope	to win him and	8, 469/ 36
to Tyndale, that his	hope	of the man's change	8, 469/ 38
he laboreth to destroy	hope	and charity and all	8, 486/ 15
name of "faith" understand	hope	and trust in God	8, 487/ 8
by "faith" he mean	hope	: I grant that it	8, 487/ 13
outrageous increase of their	hope	is no very right	8, 487/ 21
is no very right	hope	, though it be a	8, 487/ 22
it be a greater	hope	than it should be	8, 487/ 22
member may lose all	hope	and fall in despair	8, 487/ 32
by grace, come unto	hope	again. Now, where he	8, 487/ 33
of keeping still faith,	hope	, and charity with all	8, 488/ 6
it into trust and	hope	-- and yet would	8, 489/ 34
both twain, and his	hope	and his trust in	8, 492/ 31
conflict in himself between	hope	and despair, his faith	8, 495/ 27
gift of God --	hope	, charity, continence, piety, learning	8, 503/ 24
in the getting of	hope	or charity, piety-ful affection	8, 503/ 34
right belief and good	hope	and godly charity, with	8, 505/ 27
that," as believe, and	hope	, and love, and live	8, 510/ 7
fear mingled with his	hope	. Nor also that good	8, 524/ 10
thereto, lest for faint	hope	, and fear, he fall	8, 529/ 30
he juggleth faith into	hope	-- I will agree	8, 534/ 30
not David out of	hope	with other penance (which	8, 540/ 3
have I beguiled his	hope	, as ye before have	8, 547/ 5
the glittering whereof he	hopeth	should so daze our	8, 229/ 9
done evil before, and	hopeth	that God shall either	8, 416/ 9
or destroy him, and	hopeth	that he will no	8, 489/ 23
what we list. For,	hoping	sure in that, kill	8, 90/ 3

enough to follow it;	hoping	then that he should	8, 448/ 22
things and divers other	horrible	heresies, he was delivered	8, 20/ 33
great, we fall into	horrible	deeds . . . and the fruit	8, 419/ 21
manslaughter, nor such other "	horrible	deeds" as poor unlearned	8, 441/ 10
into the doing of "	horrible	deeds," through the fruit	8, 441/ 36
yet, for all those	horrible	deeds done by them	8, 441/ 38
the doing of their	horrible	deeds, because they do	8, 442/ 1
if, notwithstanding the most	horrible	deeds that could be	8, 442/ 9
his commandments by those	horrible	deeds which Tyndale himself	8, 442/ 22
daily fall into great "	horrible	deeds," as perjury, manslaughter	8, 444/ 7
very deed many such "	horrible	deeds" as the devil	8, 444/ 15
great, we fall into	horrible	deeds, and the fruit	8, 445/ 2
church breaketh out into "	horrible	deeds" when the "occasions	8, 445/ 13
which we fall into	horrible	deeds and the fruit	8, 445/ 29
doth not, the sinful	horrible	deed, as, for example	8, 445/ 34
consent to do those	horrible	sinful deeds; or, rather	8, 446/ 4
about to bring their "	horrible	deeds" to pass, and	8, 447/ 2
purpose, but all the	horrible	deeds that they shall	8, 447/ 28
of the flesh toward	horrible	deeds be sin, and	8, 447/ 31
in going about their "	horrible	deeds" nor in the	8, 448/ 3
church," may do great "	horrible	" deeds such as he	8, 448/ 35
that maketh the same	horrible	deeds which should be	8, 448/ 37
pain due to that	horrible	deed by them before	8, 449/ 6
when he hath committed	horrible	deeds, he shall have	8, 449/ 31
faith" that after their "	horrible	deeds" done, they shall	8, 450/ 26
at rovers in all	horrible	deeds, whithersoever the occasions	8, 450/ 29
the doing of such	horrible	deeds, because, as they	8, 451/ 15
the doing of those	horrible	deeds, in a rage	8, 451/ 22
of their members. Which	horrible	deeds, after the rage	8, 451/ 23
the doing of those	horrible	deeds which they be	8, 452/ 3
folk which commit those	horrible	deeds after a while	8, 452/ 11
they commit any such	horrible	deeds, do not commit	8, 452/ 23
unwillingly to do such	horrible	deeds. For God hath	8, 452/ 33
may carry him toward	horrible	deeds one hairbreadth forward	8, 453/ 14
do, as he confesseth, "	horrible	deeds," upon "great occasions	8, 453/ 27
occasions be great, into	horrible	deeds, and the fruit	8, 454/ 11
yieldeth himself to do	horrible	deeds -- which he	8, 454/ 19
though they "fall into	horrible	deeds upon great occasions	8, 455/ 7
the doing of their	horrible	deeds, they did never	8, 455/ 13
when they do those	horrible	deeds which God hath	8, 455/ 19
when they do those	horrible	deeds through the fruit	8, 455/ 25
the doing of such	horrible	deeds as he consenteth	8, 456/ 1
the doing of those	horrible	deeds, their lively feeling	8, 456/ 19
they be doing these	horrible	deeds that they fall	8, 456/ 21
therefore do not those	horrible	sinful deeds themselves, but	8, 456/ 23
their "members" into such	horrible	deeds as take their	8, 456/ 32
I am doing that	horrible	deed with my body	8, 457/ 27
to any sin, how	horrible	sins and how many	8, 457/ 37
many or never so	horrible	. . . and such as one	8, 458/ 5
doing of every such	horrible	deed as Tyndale telleth	8, 458/ 13

shall both do those	horrible	deeds and yet in	8, 458/ 16
the time of their	horrible	doing . . . never once shake	8, 458/ 19
space persevere in those	horrible	sinful deeds, and yet	8, 459/ 31
no deadly sin, do "	horrible	deeds" yet, and so	8, 477/ 26
that it is a	horrible	abomination that any monk	8, 477/ 36
and princes do these	horrible	and incorrigible heretics (and	8, 482/ 22
never sin deadly, how	horrible	deeds soever they do	8, 485/ 25
garnishing of this his	horrible	heresy, hath he brought	8, 485/ 31
their heavy heap of	horrible	devilish deeds -- I	8, 488/ 7
in the doing of	horrible	deeds, cannot be verified	8, 488/ 24
as himself calleth them)	horrible	deeds. For as for	8, 490/ 3
be they never so	horrible	, because the "seed of	8, 490/ 4
elect church" do those	horrible	deeds willingly or of	8, 490/ 6
examples in great and	horrible	deeds, such as himself	8, 490/ 16
forgetteth here now such	horrible	deeds as would make	8, 490/ 18
members," he falleth into	horrible	deeds (for that is	8, 492/ 5
sins, but great and	horrible	deeds . . . and have also	8, 492/ 11
now, and in these	horrible	crimes, as in a	8, 492/ 16
Slouch do all those	horrible	deeds that we did	8, 492/ 32
none of all those	horrible	deeds be damnable or	8, 493/ 3
and agree to be	horrible	, though he deny them	8, 493/ 19
God, and such other	horrible	and abominable deeds, oftentimes	8, 493/ 29
refuge -- that the	horrible	deeds of his true	8, 493/ 37
almost, also of all	horrible	deeds to be done	8, 496/ 1
to fall into such "	horrible	deeds" for any good	8, 527/ 6
Secondly, for after their "	horrible	deeds" done, they repent	8, 530/ 4
doth all the elects' "	horrible	deeds" by being in	8, 532/ 33
God's law, in his "	horrible	deeds." For as for	8, 534/ 25
Scripture. For after those	horrible	sins so committed by	8, 538/ 32
David in all those	horrible	deeds did yet no	8, 539/ 18
David did in those	horrible	deeds despise both his	8, 539/ 21
did none of his	horrible	deeds willingly, nor consented	8, 540/ 21
they may do such "	horrible	deeds" as must needs	8, 564/ 19
and then doth divers "	horrible	" and abominable deeds in	8, 565/ 32
yet in all his	horrible	deeds he doth no	8, 565/ 33
never sin deadly, what	horrible	and abominable deeds soever	8, 566/ 30
Tyndale, now, that what	horrible	deeds soever they do	8, 566/ 35
deeds be never so	horrible	and abominable -- because	8, 570/ 10
suffer any of their	horrible	deeds to be deadly	8, 570/ 12
wherein they do their	horrible	and abominable deeds, and	8, 570/ 14
grant me that every	horse	is a goose, then	8, 168/ 39
a man" or "a	horse	, " it standeth indifferent, and	8, 229/ 31
what man or what	horse	I mean. For if	8, 229/ 32
while . . . as an evil-tached	horse	shakes off sometimes the	8, 455/ 28
again . . . as an unbridled	horse	sometimes when he is	8, 455/ 32
in the bottom, Tyndale's	horse	happen under him first	8, 552/ 33
tarry together till the	horse	be with meat and	8, 552/ 37
God as a holy	host	, oblation, and sacrifice . . . re-presenting	8, 108/ 27
Mass no sacrifice, none	host	, nor none oblation; by	8, 111/ 10
to God the holy	host	and Sacrifice of all	8, 112/ 17

indeed, a sacrifice, a	host	, and an offering. This	8, 113/ 17
prince may assemble his	host	, and of good zeal	8, 123/ 22
King David and his	host	. And then hath Tyndale	8, 137/ 29
to be none oblation,	host	, nor sacrifice . . . nor the	8, 316/ 18
they come together, a	hot	firebrand burning at his	8, 21/ 36
in the beginning wonderfully	hot	upon sermons -- they	8, 125/ 30
descant. And therefore very	hot	they take it that	8, 143/ 3
such exposition have a	hot	iron thrust through their	8, 337/ 25
some other that the	hot	love which they had	8, 439/ 24
that "the fire is	hot	" because he hath burned	8, 461/ 2
the body be more	hot	than it was in	8, 487/ 24
some man is neither	hot	nor cold, but, as	8, 526/ 3
not very fervent and	hot	in virtue. But God	8, 526/ 7
cold better wax very	hot	than from the lukewarm	8, 526/ 10
thou mightest be made	hot	" . . . as though he would	8, 526/ 12
hath given him no	house	yet, nor it is	8, 19/ 7
bondage. And in his	house	was found Tyndale's book	8, 21/ 22
a "place" or a "	house	" where Christian men "were	8, 144/ 21
common church is his	house	and specially deputed to	8, 162/ 27
of Moria in my	house	. There had he hit	8, 176/ 14
one mind in his	house	," that is to wit	8, 247/ 24
sent into his father's	house	to give his brethren	8, 274/ 34
that, lest his rotten	house	should fall, would go	8, 282/ 13
which "maketh all the	house	of one mind"; and	8, 284/ 16
words of Isaiah, "My	house	shall be called the	8, 323/ 13
shall be called the	house	of prayer." Now, whereas	8, 323/ 14
God put from the	house	at the token of	8, 329/ 2
bedward (all the whole	house	together) till he should	8, 354/ 27
one faith in the	house	of God" by leading	8, 398/ 7
his grace into the	house	of man's heart again	8, 423/ 10
the males of his	house	, so much as the	8, 529/ 1
by ransacking up her	house	and seeking, she found	8, 533/ 35
taken away from thy	house	, because thou hast despised	8, 539/ 9
out of thine own	house	. . . and I shall take	8, 539/ 12
shall abide in thine	house	forever, world without end	8, 539/ 33
take thee for mine	household	servant and in mine	8, 98/ 12
servant and in mine	household	give thee meat and	8, 98/ 13
finding in the lord's	household	. . . is not the thing	8, 104/ 23
love them above the	household	folk of Christ, and	8, 123/ 15
certain rules to his	household	servants, and yet give	8, 263/ 7
itself . . . and then any	household	. . . and finally, any one	8, 322/ 33
servants in a man's	household	are so bound to	8, 354/ 24
and thereby of the	household	of God. And this	8, 402/ 27
sin, they receive their	housel	to their harm and	8, 82/ 16
not for fault of	housel	. But as for my	8, 260/ 4
them of the holy	housel	, "As our Lord hath	8, 314/ 25
the receiving of our	housel	, where he saith that	8, 322/ 2
heresy against his holy	housel	: such folks be finally	8, 488/ 18
And thereupon was he	houseled	in so true, perfect	8, 23/ 31
the people should be	houseled	, albeit that they be	8, 82/ 11

as good unhouseled as	houseled	. But, God be thanked	8, 82/ 22
For we call the	housing	of the people "God's	8, 316/ 1
God gave them new	houses	. Wherein Burt and I	8, 19/ 6
empty the poor widows'	houses	. For by such holy	8, 42/ 16
condemn him, yet he	hovereth	still about the door	8, 423/ 8
calleth here "vain imaginations," "	howling	," "buzzing," and "crying out	8, 149/ 10
church among us but "	howling	," "buzzing," and "crying out	8, 161/ 22
is another manner of	howling	and hallooing and crying	8, 161/ 27
the sect of Friar	Huessgen	, and Zwingli, cast off	8, 13/ 6
and so doth Friar	Huessgen	too . . . and so doth	8, 40/ 13
and Tyndale, and Friar	Huessgen	, and their fellows) hath	8, 44/ 21
Luther, Tyndale, and Friar	Huessgen	is very fond and	8, 44/ 31
doctrine of Luther, Friar	Huessgen	, and him. But then	8, 46/ 14
either, and take Friar	Huessgen	to them . . . go sometimes	8, 48/ 28
and Luther, and Friar	Huessgen	. . . so be wont to	8, 49/ 14
Luther, Tyndale, and Friar	Huessgen	, and the devil, together	8, 50/ 6
and Tyndale, and Friar	Huessgen	and his fellows. Take	8, 50/ 20
Luther is, and Friar	Huessgen	, and himself, and such	8, 57/ 29
men -- Luther, Friar	Huessgen	, and Hutchins, and such	8, 104/ 30
and Luther and Friar	Huessgen	and their fellows set	8, 128/ 2
and Tyndale and Friar	Huessgen	do teach have been	8, 129/ 33
and Tyndale and Friar	Huessgen	, that care not to	8, 131/ 18
Friar Luther and Friar	Huessgen	, and all the whole	8, 138/ 26
and Zwingli, with Friar	Huessgen	and his fellows, against	8, 156/ 11
and he, and Friar	Huessgen	and Zwingli and all	8, 156/ 33
Luther is, and Friar	Huessgen	, and their fellows, that	8, 191/ 10
jugglers, his scholars Luther,	Huessgen	, and Tyndale, to fall	8, 205/ 34
that Friar Luther, Friar	Huessgen	, and Friar Lambert have	8, 211/ 31
Bucer, Balthasar, Otho, Friar	Huessgen	, Friar Lambert, and Tyndale	8, 223/ 8
neither Luther, Tyndale, nor	Huessgen	, nor all the hellhounds	8, 225/ 35
and Luther and Friar	Huessgen	, this objection will not	8, 247/ 36
and he, and Friar	Huessgen	too, may as well	8, 250/ 3
must Luther or Friar	Huessgen	, or some one of	8, 250/ 9
world . . . and Tyndale, Friar	Huessgen	, and Zwingli, his very	8, 270/ 14
and Luther and Friar	Huessgen	and all their fond	8, 278/ 30
as Tyndale and Friar	Huessgen	saith . . . and great sin	8, 278/ 37
worship it, as Luther,	Huessgen	, and Tyndale say. And	8, 279/ 1
Martin too, and Friar	Huessgen	also, and take their	8, 300/ 14
faith agreeing with Luther,	Huessgen	, or Zwingli. And he	8, 312/ 9
And if Luther, Friar	Huessgen	, Zwingli, Tyndale, and Lambert	8, 316/ 28
hath Luther and Friar	Huessgen	both, and yet be	8, 403/ 18
of Friar Luther, Friar	Huessgen	, Otho the monk, Pomerane	8, 437/ 20
too short, as Luther,	Huessgen	, and Tyndale do. And	8, 468/ 23
Arius, Wycliffe, Luther, Lambert,	Huessgen	, Hus, and Tyndale, and	8, 481/ 30
that Luther, Lambert, Zwingli,	Huessgen	, and Tyndale, and all	8, 484/ 5
and Luther's and Friar	Huessgen's	. For they have the	8, 124/ 23
faith, " "Luther's faith, " "Friar	Huessgen's	faith," and such other	8, 199/ 17
Hutchins, and five Friar	Huessgens	, and as many Friar	8, 232/ 21
no Tyndales, nor none	Huessgens	, nor no friar out	8, 336/ 36
shall justly, for the	hugeness	of their abomination, withdraw	8, 423/ 21

realm, and kept in	hugger-mugger	, by some shrewd masters	8, 5/ 37
as keep them in	hugger-mugger	, and secretly poison themselves	8, 35/ 21
safe-conduct, which at his	humble	suit the King's Highness	8, 8/ 37
but that upon this	humble	request and prayer . . . he	8, 23/ 14
provocation of God's mercy,	humble	ourselves before him . . . and	8, 64/ 16
is to wit, to	humble	himself before the face	8, 66/ 15
respect of the king's	humble	penance and pain of	8, 66/ 20
punish their sins and	humble	themselves before the face	8, 70/ 28
so suppld and made	humble	in heart that they	8, 208/ 2
ghostly father upon his	humble	shrift and confession, which	8, 496/ 3
his repentance and his	humble	confession, God, as he	8, 539/ 28
beetle or some holy	humblebee	come fly in at	8, 506/ 15
seen how Ahab hath	humbled	him before me? And	8, 66/ 9
therefore, because he hath	humbled	himself for my sake	8, 66/ 10
all the people, and	humbly	besought him of absolution	8, 23/ 10
what availeth him this	humility	?" Whereby it is well	8, 68/ 16
vainglory, but of mere	humility	and true repentance of	8, 69/ 36
God, have therefore, of	humility	on their own part	8, 164/ 9
temporalty of their own	humility	and reverence toward the	8, 164/ 18
boiling of the distempered	humors	within itself, the soul	8, 102/ 11
Peter's words "qui in	hunc	mundum venisti," is Tyndale's	8, 464/ 12
faith of this fifteen	hundred	years, never once muse	8, 37/ 39
lived now this fifteen	hundred	years offend their drunken	8, 38/ 12
-- than in a	hundred	sermons of Friar Frap	8, 41/ 13
true judgment this fifteen	hundred	years past. and discretion	8, 43/ 12
in all this fifteen	hundred	years before Luther's days	8, 45/ 15
bad, have this fifteen	hundred	years abhorred as an	8, 49/ 37
of them for a	hundred	heresies -- that were	8, 59/ 29
of Judges, with a	hundred	places more, very strong	8, 69/ 9
God hath so many	hundred	years taught his holy	8, 75/ 27
been wont these many	hundred	years to be. Wherein	8, 83/ 16
Christian folk this fifteen	hundred	years . . . if every man	8, 88/ 14
by and by, a	hundred	times in a day	8, 89/ 35
these things, and a	hundred	more, striveth and fighteth	8, 106/ 28
world's end so many	hundred	years together, he had	8, 107/ 26
hath almost this fifteen	hundred	years together suffered all	8, 108/ 6
observances used so many	hundred	years about the Mass	8, 111/ 5
people have this fifteen	hundred	years believed . . . because that	8, 119/ 5
of Christendom so many	hundred	years continued . . . four or	8, 130/ 1
these matters so many	hundred	years ere ever this	8, 134/ 8
have walked above eight	hundred	years; how they establish	8, 135/ 5
ween that this eight	hundred	years and more, Christ	8, 135/ 16
so all this eight	hundred	years, saith Tyndale, by	8, 135/ 20
in Christendom this fifteen	hundred	years. And where had	8, 135/ 25
much more than eight	hundred	years the Church hath	8, 135/ 30
to call these eight	hundred	back again and confess	8, 135/ 33
doctors above his eight	hundred	years almost as many	8, 136/ 4
far above his eight	hundred	years. For it is	8, 136/ 16
and credence than fifteen	hundred	thousand Tyndales that telleth	8, 137/ 13
of Christendom this fifteen	hundred	years have had such	8, 140/ 16

as, all this fifteen	hundred	years before, the Scripture	8, 140/ 21
years, and at a	hundred	years "very old." Will	8, 151/ 6
he stand at two	hundred	? Three hundred? Four, five	8, 151/ 7
at two hundred? Three	hundred	? Four, five, six, seven	8, 151/ 7
that all this eight	hundred	years and above, the	8, 151/ 9
seemeth me that eight	hundred	years is, in respect	8, 151/ 11
old time of eight	hundred	years now last past	8, 151/ 24
Origen is now thirteen	hundred	years old, or thereabout	8, 152/ 29
true Christian people, fifteen	hundred	years before them; but	8, 156/ 13
more than this eight	hundred	years; and methinketh eight	8, 158/ 14
years; and methinketh eight	hundred	is a very long	8, 158/ 14
left and gone eight	hundred	years ago and more	8, 158/ 16
us that this eight	hundred	years at the last	8, 158/ 19
mind begun, and many	hundred	years continued . . . Tyndale, as	8, 164/ 23
-- he doth a	hundred	times worse. For he	8, 174/ 16
I suppose, this fourteen	hundred	years. For that text	8, 182/ 15
the church this fourteen	hundred	years, calleth presbyteros an	8, 183/ 7
that signification, so many	hundred	years before Tyndale was	8, 185/ 7
a step aside fifteen	hundred	miles from it: so	8, 187/ 7
am stepped now fifteen	hundred	years from the apostles'	8, 187/ 8
me: that of a	hundred	, there be not ten	8, 196/ 3
of a thousand, nine	hundred	at the least should	8, 196/ 6
a thousand priests, nine	hundred	at the least were	8, 196/ 15
lack that of a	hundred	priests, there be not	8, 196/ 16
a thousand priests, nine	hundred	be none at all	8, 196/ 24
thousand there be nine	hundred	no priests at all	8, 197/ 19
ashes raised up a	hundred	sorts of new sects	8, 223/ 16
one sort of a	hundred	sects of heretics, and	8, 223/ 24
and all their whole	hundred	sects that are their	8, 242/ 13
that in this fifteen	hundred	years before their days	8, 249/ 14
saints all this fifteen	hundred	years. So that yet	8, 250/ 5
his apostles preached a	hundred	thousand sermons, and did	8, 254/ 22
of Christ this fifteen	hundred	years: the false prophet	8, 266/ 33
care not for a	hundred	Gregorys, I care not	8, 266/ 35
space of so many	hundred	years, the preachers were	8, 273/ 31
space of so many	hundred	years, holy preachers and	8, 274/ 11
whole time of fifteen	hundred	years of Christ's church	8, 274/ 14
any pope this eight	hundred	years (by all which	8, 278/ 19
the space of seven	hundred	years next before that	8, 278/ 21
the popes of eight	hundred	years last past . . . which	8, 279/ 3
of the other seven	hundred	years before, or which	8, 279/ 5
thing that almost fifteen	hundred	years hath been believed	8, 284/ 6
new article of fifteen	hundred	years old, unto his	8, 284/ 8
for three halfpence three	hundred	pounds, yet shall he	8, 289/ 2
in men's hearts, fourteen	hundred	years before. Such peril	8, 293/ 15
to which in fifteen	hundred	years he shall, I	8, 302/ 36
do believe and many	hundred	years have believed that	8, 309/ 26
man yet this fifteen	hundred	years that durst leave	8, 318/ 26
and so this fifteen	hundred	years continued in Christ's	8, 319/ 5
faithful folk this fifteen	hundred	years before! And where	8, 319/ 29

kept it this fifteen	hundred	years before. If Tyndale	8, 321/ 30
cunning doctors of fifteen	hundred	years past . . . and bear	8, 337/ 13
without Scripture this thirteen	hundred	years, and, as it	8, 339/ 1
it is thought, two	hundred	years before; and is	8, 339/ 1
meaneth; which of his	hundred	new sects he calleth	8, 341/ 17
own Spirit this fifteen	hundred	years -- and not	8, 361/ 2
it unto this eight	hundred	years last past, in	8, 367/ 2
old men before eight	hundred	years last past, ever	8, 367/ 7
popish within this eight	hundred	years -- I shall	8, 367/ 25
divers others above eight	hundred	years, and above nine	8, 367/ 27
years, and above nine	hundred	years, and above a	8, 367/ 28
that, among his other	hundred	heresies, he would make	8, 381/ 32
hath all this eight	hundred	years so entirely fallen	8, 386/ 31
by all this eight	hundred	years last past unto	8, 386/ 32
have all these eight	hundred	years been in a	8, 387/ 16
and all this fifteen	hundred	years have been, in	8, 388/ 25
do, and so many	hundred	years have done, were	8, 394/ 21
And in suchlike a	hundred	, that plucketh not a	8, 405/ 19
Christ of this fifteen	hundred	years, that ever hath	8, 426/ 31
cunning men this fifteen	hundred	years before him? Now	8, 429/ 7
and all this fifteen	hundred	years before ever have	8, 437/ 3
And in suchlike a	hundred	, that pluck not a	8, 467/ 3
every time this fifteen	hundred	years . . . and he shall	8, 477/ 32
already passed this fifteen	hundred	years before, against Arius	8, 480/ 3
so far as fifteen	hundred	years ago . . . I ween	8, 513/ 36
else be infinitely, ten	hundred	thousand thousand times, longer	8, 516/ 22
Christian nations this fifteen	hundred	years from the time	8, 520/ 22
lost one of his	hundred	sheep, and left the	8, 533/ 32
so wretched by a	hundredfold	as wretched as he	8, 174/ 17
none of all those	hundreds	. For he saith in	8, 151/ 8
we now have, and	hundreds	of years have had	8, 187/ 15
have changed and forgotten	hundreds	of years ere he	8, 201/ 4
as it by the	hundredth	part. So that the	8, 541/ 7
himself, the same that	hung	upon the cross when	8, 110/ 25
got at last, that	hung	on the cross at	8, 215/ 27
of our wounds which	hung	upon the cross, and	8, 371/ 37
that they fasted in	hunger	and thirst. And it	8, 70/ 26
I say that the	hunger	itself may trouble the	8, 71/ 10
that I so sore	hunger	that the good man	8, 178/ 24
forty days and "after"	hungered	-- yet whether Moses	8, 70/ 16
-- yet whether Moses	hungered	in his forty days	8, 70/ 17
charge, peril, harm, and	hurt	of themselves to seek	8, 11/ 36
be none prejudicial or	hurt	unto you, I would	8, 18/ 27
no good, but much	hurt	, and make men superstitious	8, 109/ 7
not reckon the sacrament	hurt	thereby. For he knoweth	8, 127/ 13
might both deadly do	hurt	unto themselves and spread	8, 178/ 7
And if I have	hurt	my neighbor, I am	8, 210/ 21
at the least it	hurt	him not, as smoke	8, 284/ 10
do no good, but	hurt	altogether (for it maketh	8, 297/ 33
and also to their	hurt	. Wherefore, if he have	8, 298/ 6

barefoot? What shall it	hurt	the matter though I	8, 328/ 18
were left out should	hurt	the soul. More Lo	8, 333/ 13
as they shall not	hurt	his heresies -- I	8, 377/ 36
that they shall not	hurt	the truth, that is	8, 378/ 1
wickedness . . . it shall not	hurt	him. And the righteous	8, 432/ 27
yet could it not	hurt	him, though he died	8, 466/ 36
damned therefor, because they "	hurt	not the redemption that	8, 471/ 22
yet could it not	hurt	him, though he died	8, 471/ 35
this word "church," it	hurteth	not, for the circumstance	8, 164/ 32
ceremony edifieth not, but	hurteth	altogether (for if it	8, 294/ 13
ceremony edifieth not, but	hurteth	altogether (for if it	8, 303/ 8
it neither availeth nor	hurteth	to believe any more	8, 404/ 30
harm thereby, "because it	hurteth	not the redemption that	8, 405/ 16
died therein, because it	hurteth	not the redemption that	8, 466/ 37
died therein, because it	hurteth	not the redemption that	8, 471/ 36
and error noisome and	hurtful	. And this faith is	8, 402/ 25
the peril spiritual, in	hurting	of his own soul	8, 38/ 5
Pelagius, Donatus, Wycliffe, and	Hus	, and such others . . . and	8, 44/ 19
and Wycliffe, Zwingli, Hutten,	Hus	, and Tyndale, and all	8, 480/ 4
Wycliffe, Luther, Lambert, Huessgen,	Hus	, and Tyndale, and such	8, 481/ 30
an office wherein the	husband	serveth the wife, and	8, 84/ 31
and the wife the	husband	. It is ordained for	8, 84/ 31
and the woman her	husband	likewise -- as all	8, 84/ 35
be unreprouable and the	husband	of one wife." And	8, 260/ 37
be laid by her	husband	-- yet at the	8, 371/ 16
the place where her	husband	lay . . . showed unto Saint	8, 371/ 17
be, therefore, and her	husband	too . . . before whom and	8, 372/ 30
with Patricius, sometime her	husband	, by whose flesh thou	8, 373/ 1
the murder of her	husband	, Uriah! But at both	8, 529/ 5
the murder of her	husband	, Uriah! More David was	8, 532/ 39
and send for her	husband	, and devise the murder	8, 533/ 9
he sent for her	husband	to color and cloak	8, 536/ 14
and kill her good	husband	his own faithful servant	8, 536/ 15
and set him on	husbandry	and drive him to	8, 181/ 1
than one, and more	husbands	too: I will ask	8, 287/ 16
a trust that some	Hushai	that is some chieftain	8, 137/ 30
should be like to	Hushai	, that can I nothing	8, 138/ 4
thing: that for policy	Hushai	made a lie; and	8, 138/ 5
Arians; in Bohemia the	Hussites	; in England the Wycliffists	8, 28/ 32
Luther, Friar Huessgen, and	Hutchins	, and such other lewd	8, 104/ 30
than hath Luther and	Hutchins	, and five Friar Huessgens	8, 232/ 21
Luther, and Wycliffe, Zwingli,	Hutten	, Hus, and Tyndale, and	8, 480/ 4
faith"? He saith also, "	Hymenaeus	and Philetus are fallen	8, 430/ 18
by the figure called	hyperbole	, as Saint John did	8, 238/ 13
a piece of their	hypocrisy	and by their filthy	8, 138/ 28
And it is none	hypocrisy	to pray there, as	8, 162/ 28
feeling," and "beware" of "	hypocrisy	, "ceremonies," and "all manner	8, 327/ 20
his church be neither	hypocrisy	nor judicial ceremonies, nor	8, 327/ 24
our own hearts, the	hypocrisy	and false thoughts that	8, 485/ 8
thereby sure . . . since a	hypocrite	may feign them. And	8, 397/ 4

their souls, clear angelical	hypocrites	! Now, when they falsely	8, 30/ 4
' Judases, '	hypocrites	, ' mutton-mongers, '	8, 58/ 18
not yourselves sad like	hypocrites	, for they waste out	8, 69/ 28
sin of the people	hypocrites	shall reign over them	8, 138/ 10
that their princes are	hypocrites	in the highest degree	8, 138/ 22
false merchandise of wily	hypocrites	. More If a man	8, 294/ 19
false merchandise of wily	hypocrites	. More He repeateth here	8, 303/ 13
true faith), and stark	hypocrites	in being of one	8, 387/ 30
made by so many	idle	heretics, and by and	8, 35/ 23
holy salutations the false,	idle	prophets of whom the	8, 42/ 13
speakech plainly against his	idle	, workless faith. Now, in	8, 155/ 30
have the right faith	idle	and workless, and therefore	8, 400/ 33
chief evil in an	idol	was that it bore	8, 3/ 24
did -- make an	idol	"God" -- it must	8, 3/ 38
God not a vain	idol	but a very devil	8, 4/ 2
give worship unto an	idol	-- how much is	8, 4/ 26
I, then? That the	idol	is anything? Or that	8, 172/ 21
every place put out "	idol	" and set in "image	8, 173/ 13
that his translation of "	idol	" into "image" is good	8, 174/ 21
sacrifice unto the filthy	idol	Priapus. More This high	8, 206/ 14
sacrifice to that filthy	idol	of Priapus that Friar	8, 206/ 20
Christ and make an	idol	of their opinions. For	8, 481/ 11
all good Christian people	idolaters	for honoring of saints	8, 3/ 7
' Priapists, '	idolaters	, ' whoremasters, '	8, 58/ 19
they have been, then,	idolaters	by their own judgment	8, 387/ 27
these abominable kinds of	idolatries	. . . far exceed and pass	8, 4/ 30
for the infidelity and	idolatry	that then was used	8, 2/ 33
of perishing by false	idolatry	. Now, albeit that these	8, 3/ 4
of infidelity and faithless	idolatry	the very most accursed	8, 3/ 23
God -- what abominable	idolatry	is this? If it	8, 3/ 30
this? If it be	idolatry	to put trust in	8, 3/ 31
it is worse than	idolatry	to make men ween	8, 3/ 32
And if it be	idolatry	to do as the	8, 3/ 38
needs be much worse	idolatry	to do as these	8, 3/ 39
And if it be	idolatry	to do as the	8, 4/ 25
is it worse than	idolatry	to do as Tyndale	8, 4/ 26
they call it plain	idolatry	to serve God with	8, 52/ 11
song that it is	idolatry	to serve God with	8, 53/ 21
penance he taketh for	idolatry	. Christ promiseth us heaven	8, 106/ 23
or ceremony either, is	idolatry	; forasmuch as if we	8, 154/ 5
the people for their	idolatry	notwithstanding their repentance and	8, 209/ 14
any saint's image is	idolatry	; that to do any	8, 221/ 5
God and worse than	idolatry	; to think that the	8, 221/ 8
in unfaithfulness, and with	idolatry	do service to the	8, 225/ 27
untruth, false belief, and	idolatry	(as the sacraments and	8, 302/ 34
and that it is	idolatry	to serve God with	8, 325/ 15
the people prone to	idolatry	would add, of their	8, 348/ 30
were open and plain	idolatry	; and that he would	8, 394/ 19
he fall not into	idolatry	. Which he might have	8, 438/ 16
philosophers for their willful	idolatry	against God were given	8, 524/ 31

daily, as in turning "	idols	" into "images," and "anointing	8, 143/ 13
church; no more than "	idols	" for images, or "images	8, 165/ 10
images, or "images" for	idols	, as he translateth in	8, 165/ 11
do both abhor the	idols	of the false paynim	8, 172/ 1
they the other sort "	idols	." Now -- whereas Saint	8, 172/ 4
Paul preached there against	idols	-- cometh this good	8, 172/ 5
or a worshipper of	idols	" -- there translated Tyndale	8, 172/ 11
of images but of	idols	; and he perceived both	8, 172/ 17
the meat offered unto	idols	, which he would that	8, 172/ 20
which is offered to	idols	is anything? Nay; but	8, 172/ 22
why the worshipping of	idols	was unlawful among the	8, 172/ 30
was done to those	idols	was done to devils	8, 172/ 32
was done to those	idols	for the love and	8, 172/ 33
gods, and whom those	idols	represented? But so it	8, 172/ 35
the paynims, worshippers of	idols	, did evil in the	8, 173/ 2
speaketh against the paynims'	idols	that his reason which	8, 173/ 15
the Jews, "Thou abhorrest	idols	, and robbest God of	8, 173/ 23
they abhorred the paynims'	idols	, and would not worship	8, 173/ 24
abhor images? They abhorred	idols	, but not images. They	8, 173/ 33
they abhorred abroad the	idols	of devils. But Tyndale's	8, 173/ 35
Will he say that "	idols	" and "images" be all	8, 174/ 3
all one, because that	idols	be a kind of	8, 174/ 4
escape so. For though	idols	be of the kind	8, 174/ 8
to make them seem	idols	-- he doth a	8, 174/ 16
is good enough because	idols	be images -- then	8, 174/ 22
malice hath he translated "	idols	" into "images," under the	8, 175/ 2
meat offered up to	idols	, and all meat of	8, 248/ 23
from things offered to	idols	, and from blood, and	8, 343/ 26
either some sacrifice unto	idols	. . . or unto God some	8, 348/ 31
Gentiles offered unto their	idols	. And for fear thereof	8, 348/ 33
own works, and make	idols	of their own opinions	8, 483/ 36
vain inventions and make	idols	of their own false	8, 484/ 9
said the Collect "Domine	Iesu	Christe" -- when he	8, 24/ 7
out diabolus and wrote	Iesu	Christus, because he thought	8, 174/ 27
shame, repentance thereunto, with	ifs	, as ye see --	8, 415/ 35
before him, and his	ignorance	showed him, himself did	8, 9/ 15
inasmuch also as their	ignorance	is without excuse . . . before	8, 129/ 17
follow them of their	ignorance	. . . have none excuse when	8, 129/ 36
evil will or of	ignorance	brought all Christian nations	8, 130/ 8
what excuse could his	ignorance	have before God? Were	8, 130/ 15
the people into the	ignorance	of the true signification	8, 163/ 19
virtues in himself: malice,	ignorance	, error, and folly. For	8, 181/ 17
the knowledge of his	ignorance	by my monition, he	8, 181/ 22
then is it great	ignorance	; if he forget to	8, 189/ 14
he done not of	ignorance	but of malice, to	8, 233/ 30
the darkness of their	ignorance	wherein the blind leaders	8, 267/ 36
man being led of	ignorance	, by the words of	8, 405/ 13
promises, every error and	ignorance	also is damnable ere	8, 473/ 22
but that the bare	ignorance	of any of them	8, 475/ 12
damnable, and that the	ignorance	of any other article	8, 475/ 13

abide it to be	ignorant	of any sacrament or	8, 80/ 12
For Tyndale is not	ignorant	of that article, neither	8, 230/ 9
he is not so	ignorant	in the Greek tongue	8, 232/ 12
no man can be	ignorant	thereof but he that	8, 244/ 24
may be saved being	ignorant	, not only of some	8, 475/ 7
do neither good nor	ill	; that to reverence Christ's	8, 221/ 4
they did good or	ill	, but will save all	8, 402/ 2
he which will be	ill-willed	and froward may let	8, 508/ 30
their meat, "hath now	illuminated	their eyes and given	8, 62/ 22
which have been once	illuminated	, and have tasted the	8, 212/ 35
hath of his goodness	illuminated	and called home again	8, 301/ 4
which have been once	illuminated	and have tasted that	8, 377/ 30
which have once been	illuminated	, and have tasted the	8, 431/ 6
that they have been "	illuminated	," and have felt the	8, 431/ 18
which have once been	illuminated	," etc., and the words	8, 568/ 19
of that light "which	illumineth	every man that cometh	8, 34/ 1
that all their fearful	illusions	failed and vanished quite	8, 128/ 35
that all were false	illusions	of the devil that	8, 245/ 35
Church of God false	illusions	of the devil is	8, 251/ 29
God's high, marvelous works	illusions	and wonders of the	8, 415/ 20
that the Catholic Church,	illustrated	with the miracles of	8, 251/ 11
service, were by God	illustrated	and set out with	8, 275/ 2
of God . . . and neither	image	as saint nor saint	8, 3/ 14
so little by an	image	of the Crucifix, and	8, 128/ 4
idol" and set in "	image	" . . . to make the reader	8, 173/ 13
have us set Christ's	image	at naught, which without	8, 174/ 1
kind of images, and "	image	" is a term indifferent	8, 174/ 5
man may say "an	image	of the devil" as	8, 174/ 6
as well as "an	image	of God." Tyndale shall	8, 174/ 6
translation of "idol" into "	image	" is good enough because	8, 174/ 21
cross or any saint's	image	is idolatry; that to	8, 221/ 5
where he maketh an	image	to speak, or the	8, 275/ 27
their own judgment, in	image	service and praying to	8, 387/ 28
and "dumb ceremonies" and "	image	service." But like holy	8, 457/ 3
behavior used at their	images	: yet that have they	8, 3/ 9
useth to saints and	images	none honor but ordinate	8, 3/ 12
but ordinate . . . not honoring	images	but for the saints'	8, 3/ 13
Christian men may have	images	, and kneel before them	8, 3/ 19
held that all the	images	of Christ and his	8, 15/ 11
as the article against	images	, and the article against	8, 16/ 5
less than between figures,	images	, similitudes, or shadows, and	8, 99/ 2
first he began with	images	. . . then with relics, then	8, 117/ 30
in turning "idols" into "	images	," and "anointing" into "smearing	8, 143/ 13
mind, to call the	images	of holy saints and	8, 149/ 1
more than "idols" for	images	, or "images" for idols	8, 165/ 11
idols" for images, or "	images	" for idols, as he	8, 165/ 11
Paul for preaching against	images	. More Let us now	8, 168/ 7
Paul for preaching against	images	." Here may the Christian	8, 171/ 38
and honor also the	images	of Christ and our	8, 172/ 2
call the one sort "	images	" -- so call they	8, 172/ 3

saith he preached against	images	. And as he speaketh	8, 172/ 6
or a worshipper of	images	" . . . because he would have	8, 172/ 11
men to worship any	images	. . . and that whoso worshipped	8, 172/ 13
that whoso worshipped any	images	, men should not company	8, 172/ 14
Paul spoke not of	images	but of idols; and	8, 172/ 17
that bark against holy	images	that good men honor	8, 172/ 29
good folk which worship	images	of Christ and his	8, 172/ 37
his saints whom those	images	represent. Wherefore it followeth	8, 173/ 1
in the worshipping of	images	, because that in the	8, 173/ 5
in the worshipping of	images	they worship Christ and	8, 173/ 6
heretics that bark against	images	. . . that saving they be	8, 173/ 8
speak all this against	images	. . . which he so speaketh	8, 173/ 14
worshipping of holy saints'	images	. And here may ye	8, 173/ 17
in despite of holy	images	he hath translated that	8, 173/ 29
this wise: "Thou abhorrest	images	, and takest from God	8, 173/ 30
Did the Jews abhor	images	? They abhorred idols, but	8, 173/ 33
abhorred idols, but not	images	. They abhorred not in	8, 173/ 33
in the Ark the	images	of the angels, though	8, 173/ 34
unto himself: "Thou abhorrest	images	, Tyndale, and takest the	8, 173/ 37
say that "idols" and "	images	" be all one, because	8, 174/ 4
be a kind of	images	, and "image" is a	8, 174/ 4
of the kind of	images	. . . yet since they be	8, 174/ 8
ears do signify evil	images	and devilish, he may	8, 174/ 10
in despite of the	images	of God Incarnate, and	8, 174/ 15
enough because idols be	images	-- then since that	8, 174/ 22
he translated "idols" into "	images	," under the color of	8, 175/ 2
to reprove the godly	images	of our Savior himself	8, 175/ 4
to have holy saints'	images	, or their holy relics	8, 177/ 13
in the reverence of	images	, relics, and pilgrimages, and	8, 250/ 35
daily doth at divers	images	and pilgrimages -- as	8, 252/ 3
heretics impugn -- as	images	, relics, and pilgrimages, and	8, 346/ 20
do reverence to the	images	of holy saints, and	8, 366/ 8
the worshipping of the	images	of saints, he saith	8, 368/ 15
reverence to their relics,	images	, and kept holy days	8, 481/ 22
found; despited the saints'	images	, relics, the crucifix, and	8, 482/ 27
saints, rashing down their	images	, casting out their relics	8, 484/ 20
relics, and despise their	images	, and therewith the crucifix	8, 572/ 10
means to us not	imaginable	, continually speaketh unto them	8, 436/ 34
it of his own	imagination	; and then needeth no	8, 8/ 31
is but a false	imagination	of a corrupt judgment	8, 43/ 18
another of his own	imagination	, unto which he will	8, 89/ 19
world made them an	imagination	that friars may live	8, 121/ 28
things of our own	imagination	, "neither needful to the	8, 148/ 31
which fond and frantic	imagination	. . . Saint John, though he	8, 441/ 20
tell of, nor had	imagination	in his mind, nor	8, 510/ 21
God maketh him wonderful	imaginations	. . . unto which he so	8, 120/ 12
God maketh him wonderful	imaginations	. . . unto which he so	8, 120/ 25
but make ourselves "wonderful	imaginations	" about the law of	8, 121/ 18
their heads any wonderful	imaginations	that they have studied	8, 121/ 22
liberty made themselves wonderful	imaginations	to which they cleave	8, 121/ 25

did dispute against these	imaginations	of theirs, both with	8, 121/ 33
contrary to the false	imaginations	against penance, and wonderful	8, 122/ 19
he calleth here "vain	imaginations	, "howling," "buzzing," and "crying	8, 149/ 10
besides that the fleshly	imaginations	may not stand with	8, 288/ 25
the other? By bare	imaginations	of his own mind	8, 376/ 21
men can think or	imagine	, so bind the spiritual	8, 102/ 15
Zamzummim themselves do but	imagine	mischief and inspire them	8, 136/ 10
he is fain to	imagine	an unlikely case: that	8, 189/ 35
if I could anything	imagine	, that he might seem	8, 414/ 21
what cause Tyndale can	imagine	. . . but if he be	8, 463/ 30
in his mind and	imagine	that God did it	8, 525/ 13
either (sometimes) for their	immeasurable	outrage or (commonly) for	8, 522/ 32
of Christ's own mouth	immediate	, after our own sweet	8, 60/ 24
better taught, they should	immediately	acknowledge their error and	8, 467/ 7
that in this chapter	immediately	follow . . . which are such	8, 501/ 5
him -- he repented	immediately	, and turned again meekly	8, 529/ 6
told them, they repent	immediately	and turn again meekly	8, 532/ 13
Christ . . . came to himself	immediately	, and went out and	8, 550/ 13
flesh against the sin	imminent	, or to come, but	8, 66/ 25
preserve them from that	imminent	peril that they were	8, 68/ 2
mortal seed but of	immortal	seed, by the word	8, 94/ 32
mortal seed but of	immortal	seed, by the word	8, 96/ 24
the soul to be	immortal	. And yet is it	8, 559/ 15
not blameworthy, neither by	impatience	(drawing near to despair	8, 529/ 19
that maketh them so	impatient	is that they have	8, 204/ 10
all tribulations, we be	impatient	. When our neighbor needeth	8, 485/ 13
hell, after the final	impenitence	, or punishment in purgatory	8, 423/ 35
they would finally for	impenitence	fall utterly to naught	8, 488/ 20
commonly) for their final	impenitence	, finally rejecteth and refuseth	8, 522/ 33
Holy Ghost is final	impenitence	, and the other no	8, 569/ 25
he that finally dieth	impenitent	, as divers wedded friars	8, 488/ 16
in which he died	impenitent	. And then were all	8, 494/ 30
and the other sort	impenitent	. And this is the	8, 494/ 36
they die at last	impenitent	. And also, this is	8, 532/ 22
fruitless fashion of their	impenitent	"repentance." But now suppose	8, 571/ 3
are there penitents and	impenitents	both. For penitents are	8, 391/ 28
his own works, for	imperfect	circumstances seldom perceived by	8, 400/ 5
in the doing, so	imperfect	in the deep, secret	8, 401/ 30
whereof our deeds are	imperfect	, and by the reason	8, 419/ 20
whereof our deeds are	imperfect	, and by the reason	8, 445/ 1
wit lacketh and remaineth	imperfect	may by the will	8, 509/ 3
examples of infirmity, feebleness,	imperfection	, and frailty, Tyndale covereth	8, 491/ 35
the furtherance of his	imperfection	-- he thus doing	8, 546/ 19
surety of steadfast and	imperishable	Gratiaconsummans grace and favor	8, 205/ 12
it was a thing	impertinent	to the matter . . . so	8, 318/ 11
very slender . . . for it	implieth	the contrary of that	8, 449/ 9
and therein doth ever	imply	a turning away from	8, 558/ 22
wise: "For they bind	importable	burdens and lay them	8, 353/ 17
seem, in a manner,	importable	; but do not as	8, 353/ 23
then may those grievous,	importable	burdens be called the	8, 353/ 29

bind grievous burdens and	importable	, and lay them on	8, 354/ 6
calling them grievous and	importable	. . . though the apostles did	8, 354/ 11
occasion to it and	importable	to bear? For he	8, 530/ 22
last with endless and	importunate	babbling, and to overwhelm	8, 26/ 13
with by their own	importunate	malice, whereby the Catholic	8, 482/ 14
in thee by the	imposition	" (or "putting upon") "of	8, 99/ 25
given him by the	imposition	of the bishop's hands	8, 197/ 26
in them "by the	imposition	of the hands," by	8, 253/ 25
tibi per prophetiam, cum	impositione	manuum presbyteri" ("Neglect not	8, 191/ 27
est in te per	impositionem	manuum mearum" ("I warn	8, 191/ 31
own death, and the	impossibility	that a man should	8, 541/ 11
teacheth us, an utter	impossibility	of remission. But now	8, 569/ 30
to whom nothing is	impossible	, to build them once	8, 76/ 17
are for their falsehood	impossible	to be proved, the	8, 158/ 27
this wise: "It is	impossible	that they which have	8, 212/ 34
hard (for so is "	impossible	" sometimes taken in Scripture	8, 213/ 7
the thing that is	impossible	to man is not	8, 213/ 21
to man is not	impossible	to God -- as	8, 213/ 21
incredible and the other	impossible	. And in the Latin	8, 231/ 22
down. For it is	impossible	to observe a sacrament	8, 307/ 17
For if it were	impossible	to use a ceremony	8, 308/ 17
the Apostle: "It is	impossible	that they which have	8, 377/ 28
say true . . . it is	impossible	for me to know	8, 397/ 13
be very hard (if	impossible	be hard) for Tyndale	8, 407/ 6
are these: "It is	impossible	that they which have	8, 431/ 5
sin that it is	impossible	for them to be	8, 431/ 23
he saith it is "	impossible	to be renewed by	8, 433/ 26
penance," that it is	impossible	to be by penance	8, 433/ 26
mean that it were	impossible	for him to be	8, 438/ 35
not that it is	impossible	for him to sin	8, 439/ 11
meant "that it is	impossible	for him to sin	8, 439/ 15
that it were utterly	impossible	for him at any	8, 439/ 29
thing hath himself made	impossible	to serve him. For	8, 477/ 24
that they thought it	impossible	that he should rise	8, 542/ 28
Saint Paul "It is	impossible	that they which have	8, 568/ 18
pain but as an	imprisonment	and restraint of liberty	8, 101/ 36
very truth that I	improve	him not in that	8, 195/ 31
the same. But I	improve	that he saith every	8, 195/ 32
is it that I	improve	; and this is it	8, 195/ 35
the priesthood! -- that	improveth	he not, nor can	8, 195/ 28
in this; nor I	impugn	not in this point	8, 236/ 27
doctrine that these heretics	impugn	-- as images, relics	8, 346/ 20
and of purpose maliciously	impugn	the known truth, as	8, 437/ 34
this while about to	impugn	and destroy. In which	8, 477/ 4
matter than we that	impugn	his purpose! For his	8, 541/ 31
authority he neither can	impugn	his adversary nor defend	8, 553/ 26
and turneth him to	impugn	ours: I shall leave	8, 572/ 35
chapter that he hath	impugned	in the four books	8, 35/ 3
faith and heresies been	impugned	, assailed, and condemned, by	8, 486/ 6
his be already otherwise	impugned	and reprov'd -- let	8, 568/ 6

invention of his, Rosseus	impugneth	, and plainly proveth that	8, 316/ 36
these things which Tyndale	impugneth	, why that they might	8, 330/ 23
Catholic church which himself	impugneth	. . . and he shall name	8, 476/ 28
the very church, but	impugneth	it; and since himself	8, 478/ 29
were his which were	imputed	unto him, yet is	8, 153/ 11
were, should have been	imputed	unto him . . . as he	8, 537/ 32
Tyndale Wherefore, beloved reader,	inasmuch	as the Holy Ghost	8, 129/ 16
lack of judgment; and	inasmuch	also as their ignorance	8, 129/ 17
to believe lies; and	inasmuch	as the spiritual judgeth	8, 129/ 20
the oil of Confirmation,	inasmuch	as the bishop sacreth	8, 194/ 5
the believer. And therefore,	inasmuch	as the Word is	8, 224/ 16
are his words . . . Tyndale	Inasmuch	as Christ and all	8, 263/ 28
broader than Moses'; and	inasmuch	as we have not	8, 281/ 19
the New Testament. Wherefore,	inasmuch	as the sacraments of	8, 294/ 7
Testament have significations . . . and	inasmuch	as the sacraments of	8, 294/ 9
have also significations; and	inasmuch	as the office of	8, 294/ 12
edify in Christ . . . and	inasmuch	as divine ceremony edifieth	8, 294/ 12
of Christ's blood!); and	inasmuch	as no mention is	8, 294/ 16
good answer. Tyndale Wherefore,	inasmuch	as the sacraments of	8, 303/ 2
Testament have significations . . . and	inasmuch	as the sacraments of	8, 303/ 3
have also significations; and	inasmuch	as the office of	8, 303/ 6
edify in Christ . . . and	inasmuch	as a dumb ceremony	8, 303/ 7
of Christ's blood!); and	inasmuch	as no mention is	8, 303/ 10
hearts, that God was	incarnate	and born God-and-man for	8, 76/ 27
the images of God	Incarnate	, and of his holy	8, 174/ 15
for mankind, as the	incarnation	of his Godhead was	8, 74/ 15
-- both at the	Incarnation	, Death, Resurrection, and all	8, 110/ 29
play the priest and	incense	God himself . . . for which	8, 259/ 31
and themselves, with their	incessant	search, find out false	8, 49/ 26
where he now prayeth	incessantly	for the repentance and	8, 24/ 30
her nightly in shameful	incest	and abominable bitchery --	8, 48/ 3
murder, adultery, perjury, sacrilege,	incest	, or treason, or any	8, 425/ 21
brother, in sacrilege and	incest	as Friar Luther doth	8, 492/ 7
in lechery, theft, sacrilege,	incest	, and murder, stand yet	8, 570/ 24
adultery, vow-breaking, treason, murder,	incest	, and perjury, shall for	8, 572/ 22
shamefully showed themselves open	incestuous	harlots, and that of	8, 43/ 2
such manner marriage plain	incestuous	lechery, and to damn	8, 108/ 9
live in open, shameful,	incestuous	lechery, and call it	8, 119/ 16
cannot get forth one	inch	to heavenward, without the	8, 414/ 2
with divers others that	incidentally	fall in debate between	8, 267/ 17
not only stirring and	incitations	toward deadly sinful deeds	8, 444/ 27
toward the moving and	inclination	of their minds toward	8, 505/ 19
working of a conformable	inclination	toward the consent of	8, 507/ 8
us, and inwardly doth	incline	our heart into the	8, 500/ 21
grace help them to	incline	their hearts into the	8, 505/ 9
the flesh not much	inclined	(as some of nature	8, 62/ 4
holy ordinance (which ever	includeth	his promise!) grace with	8, 147/ 30
For this word "doing"	includeth	teaching, talking, speaking, and	8, 311/ 16
that therefore Peter's confession	includeth	of necessity the belief	8, 406/ 13
Yet layeth he another	incommodity	: that the infidels will	8, 109/ 25

exceed and pass, and	incomparably	more offend the majesty	8, 4/ 30
not been God; and	incomparably	better since he was	8, 280/ 33
not been so great	inconvenience	that they should both	8, 320/ 29
with Christ our Head,	incorporated	all in one Mystical	8, 81/ 16
work upon the unbodied,	incorporeal	soul. Which if it	8, 104/ 4
do these horrible and	incorrigible	heretics (and yet sometimes	8, 482/ 22
and feel by the	increase	of our grief that	8, 2/ 30
and not without final	increase	of his own eternal	8, 12/ 4
most may nourish and	increase	devotion -- of which	8, 36/ 29
getting greater grace and	increase	of God's favor; which	8, 65/ 12
and fasting, should give	increase	of his grace and	8, 69/ 24
a remedy and to	increase	the world . . . and not	8, 84/ 32
thereof and to the	increase	of Christian men's devotion	8, 193/ 12
God by God's goodness	increase	of grace, according to	8, 205/ 4
boasting, whereby it might	increase	and grow . . . than shamefastly	8, 206/ 27
hell, more and more	increase	his pain. But else	8, 216/ 19
but greatly aggrieve and	increase	the pain of our	8, 402/ 14
perfect our penance with	increase	of his grace, and	8, 433/ 38
desperation. For the outrageous	increase	of their hope is	8, 487/ 21
be kept, kindled, and	increased	, rather than the man	8, 9/ 1
the devotion that is	increased	by the beholding of	8, 109/ 9
and fear so sore	increased	that he was fain	8, 128/ 30
charity not changed but	increased	and perfected, our hope	8, 141/ 6
when the congregation was	increased	, that they must have	8, 279/ 11
because the people "was	increased	," so fully received all	8, 281/ 30
charity, the more largely	increased	, toward our neighbors; doing	8, 409/ 3
Frith and us. He	increaseth	, I see well, as	8, 34/ 15
our faith once had,	increaseth	the credence in our	8, 500/ 22
things the one is	incredible	and the other impossible	8, 231/ 21
the credence in our	incredulity	-- Tyndale to this	8, 500/ 23
them sore of their	incredulity	and hard heart, for	8, 550/ 7
or at the least	inculpable	, were there Scripture therefor	8, 34/ 23
heart and malicious mind	incurable	, he thought it were	8, 17/ 30
if it haply be	incurable	, then to the clean	8, 27/ 30
by occasion of their	incurable	and contagious pestilence to	8, 28/ 7
specially Saint Thomas of	India	, which left not his	8, 532/ 29
was Saint Thomas of	India	. . . came never, yet, unto	8, 548/ 10
and Saint Thomas of	India	, and the other apostles	8, 566/ 1
which he taketh for	indifferent	-- that is to	8, 60/ 12
before all good and	indifferent	judges for a right	8, 153/ 23
this word "congregation" is	indifferent	unto Turks and Christian	8, 166/ 14
people, and is not	indifferent	to a company of	8, 166/ 18
image" is a term	indifferent	to good and bad	8, 174/ 5
it to put the	indifferent	word "love" in the	8, 198/ 35
like, such as be	indifferent	and signify both good	8, 199/ 20
word "hope," which is	indifferent	, and signifieth as well	8, 199/ 27
word "love," that is	indifferent	to both good and	8, 199/ 37
the matter than this	indifferent	word "love." This was	8, 201/ 29
it is yet but	indifferent	, for that may be	8, 203/ 16
wit and be but	indifferent	. . . he shall, I doubt	8, 203/ 34

twain neither . . . but an	indifferent	reader that understandeth English	8, 218/ 24
a horse," it standeth	indifferent	, and appeareth not what	8, 229/ 31
but of their nature	indifferent	: therefore Saint Paul said	8, 369/ 29
since, were but things	indifferent	, and nothing forced whether	8, 407/ 13
of Jack Slouch . . . what	indifferent	judge would not hold	8, 494/ 4
a Lord and God	indifferent	, without acception of persons	8, 499/ 20
so reasonable and so	indifferent	again toward us, as	8, 537/ 19
both at the leastwise	indifferently	; and not to fall	8, 38/ 9
word agape signify love	indifferently	, good and bad --	8, 200/ 14
apply his will rather	indifferently	to perceive the truth	8, 468/ 28
persons or partial favor,	indifferently	. . . till he, either (sometimes	8, 522/ 31
should fall in his	indignation	and thereby perish, and	8, 79/ 23
of his wrath and	indignation	likely to fall upon	8, 148/ 11
and absolution his high	indignation	whereupon followeth the perpetual	8, 209/ 31
nor privily, directly nor	indirectly	, against the word of	8, 357/ 13
be sick, "he shall	induce	the priests to come	8, 87/ 15
word "congregation." First, to	induce	the matter as though	8, 144/ 16
into any such errors	induced	or confirmed. And I	8, 24/ 32
into the depth of	indurate	heart, thoroughly pierced with	8, 249/ 6
the repressing of their	inemendable	malice, to follow the	8, 482/ 2
forthink it. And his	inestimable	goodness is so great	8, 105/ 28
bringeth all to such	inevitable	necessity that both in	8, 501/ 33
credence necessarily, surely, and	inevitable	. . . but therefore, as it	8, 507/ 28
ordinarily with such open,	inevitable	, and invincible lightsomeness inspired	8, 508/ 24
into full sight and	inevitable	contemplation. And that this	8, 509/ 8
man, and not an	inevitable	sight of the truth	8, 509/ 12
salvation not in such	inevitable	wise, nor without some	8, 509/ 39
wills do this of	inevitable	necessity. And then can	8, 511/ 7
contrary -- it is	inevitably	concluded, upon Tyndale's own	8, 118/ 34
were utterly forced and	inevitably	necessitated by the eternal	8, 518/ 32
for diffuse and almost	inexplicable	. . . saving that they all	8, 426/ 22
this fortress -- this	inexpugnable	wall -- shall allto	8, 370/ 16
is in such wise	inexpugnable	that when they once	8, 565/ 3
Church in that point	infallible	, or at the least	8, 34/ 23
and that from thine	infancy	thou hast known Holy	8, 359/ 28
may, to corrupt and	infect	all good and virtuous	8, 11/ 5
they be drunk down	infect	the reader and corrupt	8, 37/ 21
doth (as Tyndale doth)	infect	his neighbors with deadly	8, 218/ 9
whom he laboreth to	infect	with the fury that	8, 223/ 22
heresies, that they have	infected	and killed, I fear	8, 2/ 6
that such as were	infected	therewith might be by	8, 17/ 26
Norwich, where he had	infected	divers of the city	8, 22/ 15
them that, their taste	infected	with the fever of	8, 25/ 14
thing themselves, be first	infected	with some heresies that	8, 26/ 22
and then, being before	infected	with the less, they	8, 26/ 24
those that are already	infected	; so hard is that	8, 27/ 26
be surely so sore	infected	that, except the marvelous	8, 120/ 3
wit, whosoever is once	infected	with those heresies in	8, 461/ 5
God and with poison	infecteth	his Church -- as	8, 222/ 22
may be far from	infection	. . . and thereby from all	8, 27/ 23

out the part for	infection	of the remnant --	8, 27/ 31
for example and for	infection	of others. Which thing	8, 28/ 9
amend him!) with the	infection	of his contagious heresies	8, 177/ 32
and spread also that	infection	farther abroad -- I	8, 178/ 8
his own servant, the	inferior	creature -- ceaseth not	8, 60/ 1
heard before, that the	inferior	creatures be subjects to	8, 60/ 19
-- therefore in all	inferior	laws, and in all	8, 124/ 10
nor be not in "	inferior	laws" and "worldly ordinances	8, 124/ 26
the feeling of the	infernal	fire. This faith might	8, 406/ 25
the devil. Quia in	inferno	nulla est redemptio . . . and	8, 438/ 5
the same is an	infidel	, faithless, and damned in	8, 89/ 16
against the great emperor	infidel	commonly called Julian the	8, 128/ 19
the Altar? These pestilent	infidelities	, and these abominable kinds	8, 4/ 29
unbelief, false faith, and	infidelity	, and to tell you	8, 2/ 26
of Kings, for the	infidelity	and idolatry that then	8, 2/ 33
the world are of	infidelity	and faithless idolatry the	8, 3/ 22
if it be very	infidelity	to do as the	8, 3/ 34
-- it is more	infidelity	to do as Tyndale	8, 3/ 35
be worse kind of	infidelity	than to make books	8, 4/ 3
And what more abominable	infidelity	than to abuse the	8, 4/ 5
yet, to cover his	infidelity	, he maketh here a	8, 114/ 19
in the sin of	infidelity	. And he saith not	8, 280/ 16
to the occasion of	infidelity	and unfaithfulness. But yet	8, 295/ 34
in desert or among	infidels	, where he could hear	8, 75/ 3
another incommodity: that the	infidels	will "mock us and	8, 109/ 25
over, for fear lest	infidels	as Turks and Saracens	8, 109/ 32
Turks, Saracens, and other	infidels	hold themselves satisfied and	8, 110/ 9
they all much less	infidels	than Tyndale is; for	8, 110/ 11
whether if all these	infidels	that he speaketh of	8, 110/ 16
redemption -- would those	infidels	then hold themselves all	8, 110/ 26
whole faith . . . lest such	infidels	as himself is should	8, 110/ 31
Christian brethren, against the	infidels	, the enemies of God	8, 123/ 8
though we should love	infidels	to make them faithful	8, 123/ 13
content that heretics and	infidels	should with sedition or	8, 123/ 31
men and the very	infidels	themselves. And though that	8, 128/ 12
people and the remnant	infidels	; and such were the	8, 146/ 35
then signified among English	infidels	an evil, wanton love	8, 200/ 33
writing be as plain	infidels	as they that will	8, 225/ 10
the paynims or other	infidels	have done except heretics	8, 270/ 2
things for eschewing of	infidels'	mocking, Tyndale had had	8, 291/ 10
offense, hath of his	infinite	mercy taken and accepted	8, 24/ 26
riches (whereof they have	infinite	treasure in store), and	8, 135/ 7
punishment, to finish the	infinite	malice and intolerable trouble	8, 482/ 7
which would else be	infinitely	, ten hundred thousand thousand	8, 516/ 22
only of weakness and	infirmity	), he shall never be	8, 399/ 17
it but frailty and	infirmity	, and no will, in	8, 450/ 33
but of weakness and	infirmity	-- as good, obedient	8, 460/ 11
but of weakness and	infirmity	. . . so can he never	8, 461/ 8
but of weakness and	infirmity	, as himself hath often	8, 461/ 22
he granteth error of	infirmity	in other things only	8, 461/ 29

frailty, nor weakness, nor	infirmity	. So that, as he	8, 461/ 33
and malice, or of	infirmity	, frailty, or weakness . . . and	8, 461/ 36
and soft examples of	infirmity	, feebleness, imperfection, and frailty	8, 491/ 35
not willingly, but of	infirmity	, for lack of power	8, 528/ 7
all of "frailty" and "	infirmity	," and none of them	8, 565/ 34
reason of a certain	influence	of his power whereby	8, 98/ 30
should of God's especial	influence	have some effectual virtue	8, 99/ 11
clean the soul by	influence	of God's gift over	8, 100/ 10
no special power nor	influence	given of God by	8, 101/ 9
instrument with an effectual	influence	of power given by	8, 102/ 22
that God gave an	influence	of his power at	8, 103/ 1
seem to show some	influence	gone forth from himself	8, 103/ 6
that God gave an	influence	of his power into	8, 103/ 14
the sacraments have any	influence	of power given them	8, 104/ 19
the people and to	inform	them in God's word	8, 185/ 22
Spirit to teach and	inform	it, and lead it	8, 476/ 8
but as I am	informed	, the book was translated	8, 8/ 14
I am right credibly	informed	(by a very virtuous	8, 301/ 3
say plainly: Whosoever, being	informed	of any article of	8, 546/ 13
must be taught and	informed	. And I show there	8, 560/ 17
the sacraments administered doth	infund	his grace. Howbeit, many	8, 98/ 24
the soul and to	infund	his grace, but also	8, 98/ 28
wise to inspire and	infund	the faith if that	8, 507/ 22
strength of spiritual life	infunded	into that corporeal element	8, 100/ 25
it is taught and	infunded	into their souls habitually	8, 474/ 30
through faith to the	infunding	-- whereof the sacrament	8, 95/ 13
of the soul and	infunding	of grace is God	8, 100/ 32
grace was by God	infused	with the receiving of	8, 99/ 27
of the promises is	infused	, and of the other	8, 474/ 34
of the soul and	infusion	of grace useth the	8, 101/ 4
soul from sin, and	infusion	of God's grace, and	8, 194/ 34
Of which things this	infusion	of water is one	8, 319/ 3
the earth was well	inhabited	, as many as ever	8, 131/ 16
the new-regenerated creature to	inheritance	of heaven. And when	8, 194/ 35
God, and unto the	inheritance	of all his richesse	8, 410/ 4
God, and unto the	inheritance	of all richesse . . . testify	8, 413/ 23
die. Of all the	iniquities	that he hath wrought	8, 432/ 8
to serve uncleanness and	iniquity	, from iniquity to iniquity	8, 409/ 31
uncleanness and iniquity, from	iniquity	to iniquity . . . so now	8, 409/ 31
iniquity, from iniquity to	iniquity	. . . so now again exhibit	8, 409/ 31
forgotten; and for the	iniquity	which he hath wrought	8, 433/ 6
just damnation to the	injustice	of God's eternal ordinance	8, 502/ 2
bring them to an	inn	, where they tarry together	8, 552/ 36
brought us into the	inner	temple, within the veil	8, 112/ 4
to save a young	innocent	babe and with perjury	8, 19/ 8
of other folk, his	innocent	Christian brethren, against the	8, 123/ 7
shed him again an	innocent	blood for his? Who	8, 372/ 20
they be, and as	innocent	and as simple as	8, 499/ 29
letter, and delivered that	innocent	man his own death	8, 536/ 17
forthwith in such wise	innocents	that if we died	8, 213/ 12

the necessary defense of	innocents	. And that this is	8, 482/ 16
these evil sects an	innumerable	sort . . . there are made	8, 6/ 2
strange paradox, this opinion	inopinable	, to be very plain	8, 490/ 11
man save himself so	inopinable	, and such as no	8, 565/ 12
that they betoken the	insensible	grace that God giveth	8, 77/ 32
that so continual and	inseparable	that day nor night	8, 325/ 35
with them the Godhead	inseparably	joined -- what frantic	8, 366/ 15
had a very deep	insight	, in that he telleth	8, 60/ 17
years' musing thereupon, neither	insight	of any substantial learning	8, 218/ 32
nor ceased falsely to	insimulate	and accuse the church	8, 3/ 6
as he calleth us,	insipients	. But thus goeth the	8, 34/ 14
seem so solemn, subtle	insolubles	, which ye shall see	8, 34/ 9
inward, secret gift and	inspiration	of grace effused into	8, 77/ 9
mouth. For the inward	inspiration	of his Spirit . . . is	8, 284/ 29
the Scripture than the	inspiration	-- he believeth better	8, 284/ 36
the apostles by the	inspiration	of the Holy Ghost	8, 368/ 34
Ghost's perpetual residence and	inspiration	, was made. To this	8, 477/ 11
he by that inward	inspiration	had such a full	8, 507/ 12
but imagine mischief and	inspire	them? More Here is	8, 136/ 10
him to thee too.	Inspire	, good Lord my God	8, 372/ 33
good Lord my God,	inspire	thy servants my brethren	8, 372/ 33
in such wise to	inspire	and infund the faith	8, 507/ 22
in his power to	inspire	the knowledge of himself	8, 509/ 33
upon them busily, and	inspire	good thoughts of temperance	8, 520/ 36
right understanding . . . taught and	inspired	by the Spirit of	8, 252/ 26
than God himself that	inspired	it. If Tyndale will	8, 284/ 37
in the Scripture were	inspired	of God, and so	8, 285/ 5
of our Lady were	inspired	of God . . . and therefore	8, 285/ 8
he know that God	inspired	the men that tell	8, 285/ 10
knoweth he that God	inspired	them that wrote the	8, 285/ 11
know that God hath	inspired	that other article, of	8, 285/ 26
as that Holy Spirit	inspired	more than them that	8, 332/ 4
them that wrote . . . so	inspired	he the writers in	8, 332/ 5
Christ Jesus. All scripture	inspired	of God is profitable	8, 359/ 29
life spiritual, and is	inspired	with the Holy Spirit	8, 398/ 5
were in such wise	inspired	into every man's heart	8, 507/ 11
inevitable, and invincible lightsomeness	inspired	into the soul that	8, 508/ 25
sight of the truth	inspired	into the man whether	8, 509/ 12
the evil spirit that	inspireth	Tyndale teacheth him, I	8, 72/ 28
himself what ghostly spirit	inspireth	him. For here you	8, 75/ 21
he speak . . . he but	inspireth	his word into some	8, 284/ 32
Holy Ghost writeth," but ". . .	inspireth	the writer." More Properly	8, 330/ 38
Holy Ghost writeth," but ". . .	inspireth	the writer": I say	8, 331/ 10
and the same Spirit	inspireth	them, and the same	8, 344/ 5
labored and made great	instance	certain days after his	8, 23/ 23
case, and at their	instance	and pursuit have princes	8, 136/ 23
give it a mock	instead	of an answer? He	8, 84/ 24
to fall into superstition	instead	of devotion, with the	8, 109/ 13
places of Holy Scripture;	instead	of all which sacrifices	8, 111/ 28
that gave him water	instead	of wine, "God thank	8, 121/ 9

bless himself . . . but shall	instead	of crossing and blessing	8, 129/ 12
the Christian nations have	instead	of true faith believed	8, 135/ 21
word ecclesia into "congregation"	instead	of "church" -- and	8, 174/ 31
meddled but with poetry	instead	of Holy Scripture all	8, 175/ 30
for putting in "congregation"	instead	of "church" -- except	8, 176/ 38
with Erasmus because that	instead	of "congregation" in his	8, 177/ 1
translate presbyteros an "elder"	instead	of a "priest," for	8, 183/ 2
Acts), where he findeth	instead	of presbyteros this word	8, 183/ 24
it to translate "elder"	instead	of "priest" -- which	8, 186/ 17
Against Tyndale's Translating "Favor"	Instead	of "Grace" Tyndale And	8, 202/ 20
God . . . whereby it should	instead	of service to be	8, 225/ 25
in this word "receive,"	instead	of this word "take	8, 237/ 28
this because he would	instead	of God's church bring	8, 240/ 33
all Christian people that	instead	and despite of his	8, 306/ 28
by their wills, that	instead	of wine and water	8, 319/ 14
chose water and Baptism	instead	of circumcision, nor why	8, 328/ 8
forthwith, well and wisely,	instead	of preaching he putteth	8, 356/ 28
were in damnable error	instead	of the right faith	8, 376/ 9
like as the Turks	instead	of the true Savior	8, 465/ 29
deceiver Muhammad . . . so Tyndale	instead	of the true, Catholic	8, 465/ 31
Now let Tyndale, therefore,	instead	of this child, take	8, 491/ 27
and made up . . . and,	instead	of sure and certain	8, 509/ 4
faith" that is heresies	instead	of faith, as I	8, 563/ 33
and repent better will	instead	of purgatory, which they	8, 571/ 1
negligence, either at the	instigation	of the devil or	8, 411/ 16
of the flesh, or	instigation	of the devil, or	8, 422/ 29
by a secret, inward	instinct	of nature, so he	8, 380/ 13
by a secret, inward	instinct	of the Spirit of	8, 380/ 14
the same secret, inward	instinct	of the same Spirit	8, 380/ 16
the Holy Ghost did	institute	, than the thing that	8, 368/ 34
it was of God	instituted	for man and not	8, 73/ 34
he began, he there	instituted	to signify the conjunction	8, 85/ 9
in his New Law	instituted	one only sacrifice, his	8, 111/ 29
though Christ unto them	instituted	sacraments -- yet he	8, 193/ 27
by whom they be	instituted	and by whom they	8, 193/ 28
anointing was not yet	instituted	: yet now can there	8, 193/ 37
hath of his goodness	instituted	the Sacrament of Penance	8, 212/ 12
apostles . . . in which he	instituted	the Blessed Sacrament of	8, 312/ 5
Festum encaeniorum have been	instituted	afterward, which was long	8, 349/ 30
long after Moses' days	instituted	, and very solemnly observed	8, 349/ 31
holdeth, and is not	instituted	and ordained by councils	8, 371/ 4
besides that faith hath	instituted	the faith in his	8, 416/ 27
the sacrament, after the	institution	, seemeth a cause of	8, 106/ 9
living -- for their	institution	, not for the deserving	8, 122/ 8
especially not of the	institution	. Nor he cannot say	8, 312/ 10
the time of the	institution	of that blessed sacrament	8, 318/ 34
at all unto his	institutions	-- they might never	8, 349/ 27
and partly by their	institutions	unwritten. Saint Cyprian, in	8, 368/ 26
is there in their	institutions	and ordinances like power	8, 368/ 31
you my precepts" (or "	institutions	") "which I have given	8, 374/ 17

that he shall always	instruct	his church and lead	8, 132/ 5
whom he sent to	instruct	his Church, taught them	8, 193/ 9
in such things doth	instruct	his church) -- we	8, 302/ 25
Holy Scripture, which may	instruct	thee to health by	8, 359/ 28
shall be taught and	instructed	by God and his	8, 225/ 6
God may be perfectly	instructed	to every good work	8, 359/ 31
of Christ, animated and	instructed	, according to his promise	8, 361/ 1
thoroughly and so clearly	instructed	, but that the thing	8, 509/ 2
him for the further	instruction	of his conscience, which	8, 9/ 23
for lack of such	instruction	after, then were his	8, 93/ 5
not only for our	instruction	toward the perfection of	8, 361/ 20
hearts with his own	instruction	, to make them keep	8, 370/ 6
for lack of further	instruction	of the promises? Concerning	8, 474/ 8
learning nothing but Tyndale's	instrument	whereby he bloweth out	8, 34/ 37
thereto, nor means nor	instrument	therein, but only a	8, 95/ 15
and power as an	instrument	of God in the	8, 99/ 12
should be an effectual	instrument	of the inward washing	8, 99/ 35
working medicine, means, and	instrument	. By these places of	8, 100/ 28
sign but as an	instrument	, with which and by	8, 101/ 5
water may be God's	instrument	in purging and cleansing	8, 101/ 27
in the sacrament an	instrument	with an effectual influence	8, 102/ 22
itself was made an	instrument	of that health. And	8, 103/ 2
garment used as an	instrument	therein, was able to	8, 103/ 8
well be a working	instrument	upon the unbodied and	8, 103/ 29
him for a principal	instrument	toward the setting forth	8, 142/ 13
serve him for an	instrument	to drive men to	8, 175/ 36
own salvation, with the	instrument	that God of his	8, 422/ 8
but as a quick	instrument	, as the hand of	8, 504/ 12
therein as effectual, working	instruments	in the doing thereof	8, 98/ 29
wherein they were working	instruments	of these marvelous cures	8, 103/ 27
may be workers and	instruments	in the purging or	8, 104/ 20
As for harps and	instruments	of music . . . the Scripture	8, 162/ 7
devil or the devil's	instruments	, have brought them into	8, 411/ 20
that Luther deviseth is	insufficient	and uncertain by Luther's	8, 317/ 1
Almaine, through the cruel	insurrection	there of his own	8, 482/ 19
stir up rebellion and	insurrection	against their neighbors and	8, 484/ 12
plainly, "Nisi credideritis non	intelligetis	" ("But if ye believe	8, 293/ 20
those hard and not	intelligible	texts. And if Tyndale	8, 330/ 15
tame the flesh from	intemperance	and foul lusts also	8, 64/ 1
flesh in avoiding of	intemperance	, for good Christian fasting	8, 68/ 7
with all people, or	intend	to keep still and	8, 82/ 15
And though that I	intend	not to prolong this	8, 128/ 13
this point; for I	intend	shortly to show by	8, 242/ 10
the thing that I	intend	thereby is proved by	8, 312/ 16
they do sin, do	intend	to serve sin . . . but	8, 453/ 33
their sins do not	intend	to serve the sin	8, 453/ 35
and said that he	intended	, to his power, so	8, 14/ 11
devil too, if he	intended	otherwise. But surely there	8, 17/ 8
But surely there was	intended	toward him somewhat more	8, 17/ 8
not there nor never	intended	harm nor meant any	8, 59/ 1

learned of Luther and	intended	to send over hither	8, 142/ 14
against heretics; but Tyndale	intended	nothing else thereby, as	8, 176/ 34
into "senior" . . . because he	intended	to set forth Luther's	8, 219/ 9
I said then he	intended	after to do; so	8, 219/ 18
there but if Tyndale	intended	to mock. But as	8, 236/ 6
But, now, since God	intended	not to give his	8, 256/ 33
the very things there	intended	, but things that devoutly	8, 330/ 12
our Savior both then	intended	to show, and often	8, 351/ 32
contrary. For Saint John	intended	there, not to show	8, 434/ 13
of the Spirit" and	intendeth	to bring us in	8, 42/ 5
that this malicious man	intendeth	to turn poor simple	8, 118/ 38
himself, yet since he	intendeth	to work the way	8, 239/ 2
and see what Tyndale	intendeth	in this chapter of	8, 501/ 22
serve God with love,	intending	thereby to please him	8, 54/ 17
and available -- not	intending	, yet, that himself so	8, 66/ 34
that for none other	intent	but to make them	8, 11/ 28
people circumcised, to the	intent	that, as Saint Paul	8, 12/ 15
marked. Now, to the	intent	that ye may somewhat	8, 12/ 36
and difficulty . . . to the	intent	that he would the	8, 23/ 27
most Catholic purpose and	intent	. . . but also by his	8, 27/ 1
poisoned books . . . to the	intent	that every subject of	8, 27/ 10
wretches. Now, to the	intent	that ye may the	8, 33/ 8
God therewith, to the	intent	therewith to get heaven	8, 52/ 2
almsdeed -- to the	intent	that we may therewith	8, 52/ 6
heaven, or to the	intent	that we might please	8, 52/ 12
gracious help, to the	intent	to please him the	8, 52/ 19
commandment . . . and for this	intent	also we do them	8, 52/ 23
the poor to the	intent	that they may receive	8, 52/ 28
good works to the	intent	the better to please	8, 53/ 22
lawfully for the same	intent	serve God with hope	8, 53/ 27
to lusty love) with	intent	to get heaven the	8, 53/ 31
with charity to the	intent	to be the rather	8, 54/ 1
come . . . and to the	intent	thereby the rather to	8, 54/ 6
like respect, purpose, and	intent	serve God with any	8, 54/ 8
us for such respect,	intent	, and purpose to serve	8, 54/ 10
may we with like	intent	and purpose serve with	8, 54/ 19
him. And to the	intent	that we should well	8, 64/ 20
be done for that	intent	, and be by God	8, 65/ 22
serve us to that	intent	; and for that cause	8, 65/ 23
and drink to the	intent	that by their fasting	8, 67/ 34
their faces to the	intent	it might be perceived	8, 69/ 28
therein. But to the	intent	that ye shall not	8, 83/ 18
do good works with	intent	the rather to come	8, 106/ 25
both. Yet to the	intent	that ye may perceive	8, 116/ 1
tokens of Tyndale's evil	intent	in his translation . . . I	8, 143/ 6
any chance or good	intent	, but of very plain	8, 144/ 2
But yet, to the	intent	ye may the better	8, 144/ 7
none unwritten, to the	intent	that his church shall	8, 154/ 18
walls. But to the	intent	that they shall not	8, 157/ 11
because of Tyndale's evil	intent	-- I said and	8, 167/ 8

found no such malicious	intent	with Erasmus my darling	8, 176/ 16
my darling the shrewd	intent	and purpose that I	8, 176/ 18
a heretical mind and	intent	to set forth his	8, 182/ 24
manner and of like	intent	translate baptisma into "washing	8, 189/ 18
And therefore, to the	intent	it may the better	8, 214/ 11
enough. And to that	intent	only have I taken	8, 218/ 29
well knoweth that the	intent	and purpose of my	8, 218/ 37
common-known words to the	intent	to make a change	8, 218/ 39
the only purpose and	intent	of my Dialogue: Tyndale	8, 219/ 15
his translation to the	intent	to set forth such	8, 219/ 21
alms, or other) with	intent	the rather to get	8, 221/ 6
God. And to the	intent	that ye may the	8, 229/ 21
himself. And for what	intent	, let Tyndale himself tell	8, 232/ 10
you this to the	intent	that ye may the	8, 236/ 31
longer therein, to the	intent	that I may make	8, 241/ 1
now for the selfsame	intent	. . . and therefore feigneth that	8, 255/ 36
believe had been the	intent	of God to have	8, 256/ 26
present chapter, to the	intent	that ye should not	8, 258/ 32
Tyndale's example for what	intent	and purpose he putteth	8, 260/ 26
same for the like	intent	. Which intent how properly	8, 355/ 9
the like intent. Which	intent	how properly they prove	8, 355/ 9
that -- to the	intent	that he shall not	8, 367/ 20
prevented them, to the	intent	none of them should	8, 369/ 20
to teach, to the	intent	that they might teach	8, 374/ 36
into this . . . to the	intent	that, albeit I partly	8, 405/ 24
our flesh, to the	intent	to tame our flesh	8, 409/ 16
still. But to the	intent	that Tyndale shall have	8, 418/ 24
Scripture to none other	intent	but to wrest every	8, 424/ 14
this world for Tyndale's	intent	, but, rather, clearly the	8, 434/ 11
the deed, to the	intent	to be by sorrowful	8, 456/ 6
forbear women, to the	intent	their prayer might be	8, 505/ 13
the faith, to the	intent	they should take thereof	8, 506/ 10
call it. Another false	intent	wherefore Tyndale telleth us	8, 528/ 3
sin. This is Tyndale's	intent	in this matter by	8, 528/ 13
no. And to the	intent	that we may deal	8, 555/ 8
interpreters' time of whose	intents	and purposes Tyndale asketh	8, 187/ 10
put for two false	intents	: one, to glance at	8, 527/ 19
letters I fortun'd to	intercept	myself -- written unto	8, 18/ 1
the rather by the	intercession	and prayers of all	8, 39/ 7
player in a fond	interlude	-- and playeth sometimes	8, 140/ 29
with their deep search	interpret	and expound Holy Scripture	8, 50/ 14
liberty to construe and	interpret	all commandments either of	8, 60/ 23
disposed to drunkenness, shall	interpret	himself discharged of the	8, 62/ 6
not. But whoso do	interpret	his necessity overlarge, or	8, 74/ 23
rebuketh is that I	interpret	this Greek word by	8, 181/ 8
that he must needs	interpret	it "love" and not	8, 199/ 5
precept of God receiveth	interpretation	. But we say that	8, 60/ 37
heaven. For as Tyndale's	interpretation	of Scripture, and the	8, 140/ 37
his fellows, against the	interpretation	of all holy doctors	8, 156/ 12
translating and in the	interpretation	of these words of	8, 229/ 16

of Scripture by false	interpretation	-- as they that	8, 272/ 21
wrong writing, and false	interpretations	, and counterfeited preachings, in	8, 245/ 26
I not be Tyndale's	interpreter	; he may mean diverse	8, 31/ 26
word hierous, or the	interpreter	this Latin word sacerdos	8, 187/ 2
the apostles or the	interpreter	to call the office	8, 187/ 32
that there be an	interpreter	by. More And what	8, 327/ 8
take himself for an	interpreter	! But I dare be	8, 336/ 17
Catholic faith for an	interpreter	, he shall find it	8, 376/ 33
of the old holy	interpreters	past, and especially to	8, 61/ 8
called holy doctors and	interpreters	before our days, were	8, 130/ 7
place, that the old	interpreters	stood in great doubt	8, 362/ 5
and all the old	interpreters	of the same, and	8, 520/ 19
as many from the	interpreters'	time of whose intents	8, 187/ 9
farther question." Saint Jerome,	interpreting	the eleventh chapter of	8, 369/ 18
and no man once	interrupt	him; for they be	8, 126/ 12
not at the first	intolerable	, ere ever they come	8, 26/ 23
the infinite malice and	intolerable	trouble of those heretics	8, 482/ 7
so dark and so	intricated	of purpose, without any	8, 566/ 16
epistle, with which he	introduceth	and bringeth his readers	8, 6/ 8
Then have ye his	introduction	into Saint Paul's epistle	8, 6/ 7
in a manner, an	introduction	into all his heresies	8, 33/ 23
Spiritu Sancto non potest	introire	in regnum Dei" ("Whoso	8, 377/ 8
with as malicious purpose	invading	them as ever did	8, 29/ 10
for a very false	invented	folly. And then since	8, 468/ 13
saith of confession, but	invention	of the devil? And	8, 4/ 9
left unsought no devilish	invention	or means to send	8, 17/ 37
that all his high	invention	that he would have	8, 133/ 25
his delighting in the	invention	of heretics and his	8, 166/ 2
of Babylonica. Which foolish	invention	of his, Rosseus impugneth	8, 316/ 36
fantasies of their own	invention	, and for themselves and	8, 352/ 32
he calleth the false	invention	of Satan) and would	8, 394/ 33
ever since the first	invention	of that heresy have	8, 426/ 32
some such far-fetched wise	invention	. . . else can I not	8, 453/ 24
foolish tale and shameless	invention	, take testimony and witness	8, 493/ 26
calleth the craft and	invention	of Satan. And this	8, 496/ 4
Holy Spirit be but	inventions	of man, or as	8, 4/ 8
feigned, and men's mad	inventions	, that they believe and	8, 154/ 22
in their own vain	inventions	and make idols of	8, 484/ 8
and besides divers other	invincible	reasons with which I	8, 387/ 32
them into that violent,	invincible	rage, to compel them	8, 452/ 32
an undoubted token of	invincible	malice in heresy whensoever	8, 469/ 6
such open, inevitable, and	invincible	lightsomeness inspired into the	8, 508/ 25
of truth" for the	inviolable	surety of doctrine. And	8, 396/ 26
the general signification of	invisible	grace; for that is	8, 82/ 2
kind of prayer and	invocation	of God's grace upon	8, 127/ 26
and natural wisdom, with	invocation	of his spiritual help	8, 247/ 18
and spiritual disobedience, and	inward	hatred, of the law	8, 30/ 18
many other outward and	inward	works . . . may proceed of	8, 54/ 14
it is a secret,	inward	, effectual prayer, when the	8, 68/ 11
in himself, receiveth some	inward	grace and aid of	8, 77/ 1

that right effectually, an	inward	, secret gift and inspiration	8, 77/ 8
effectual instrument of the	inward	washing of the soul	8, 99/ 35
and his holy, secret,	inward	word unwritten, that it	8, 132/ 33
would be the special	inward	master: he hath provided	8, 256/ 35
by mouth. For the	inward	inspiration of his Spirit	8, 284/ 29
them by a secret,	inward	instinct of nature, so	8, 380/ 13
Scripture by a secret,	inward	instinct of the Spirit	8, 380/ 14
by the same secret,	inward	instinct of the same	8, 380/ 16
as he by that	inward	inspiration had such a	8, 507/ 12
perceiving thereof in the	inward	sight of the understanding	8, 507/ 13
Christ -- the very	inward-anointed	Priest whom God had	8, 193/ 23
of their conscience, and	inwardly	make them, in their	8, 30/ 3
in their bodies and	inwardly	in their hearts, where	8, 68/ 31
such as the man	inwardly	delighteth, and in his	8, 71/ 36
Spirit of God hath	inwardly	taught, teacheth, and ever	8, 225/ 19
approved by miracles), so	inwardly	sure of the truth	8, 389/ 36
worketh with us, and	inwardly	doth incline our heart	8, 500/ 20
own words well appear:	Iohannis	21; ad Thessalonicensis; ad	8, 332/ 8
Jerome; and in Saint	Irenaeus'	works the same charge	8, 348/ 17
exposition have a hot	iron	thrust through their blasphemous	8, 337/ 25
to come . . . for whose	irremissible	sin himself is full	8, 267/ 30
after baptism should be	irremissible	. But out of that	8, 431/ 30
offering up his son	Isaac	, and then the sheep	8, 277/ 30
himself the words of	Isaiah	, "My house shall be	8, 323/ 13
the people written in	Isaiah	, Jeremiah, or Ezekiel, by	8, 355/ 31
doubteth but that Judas	Iscariot	had so good a	8, 513/ 26
driven alone into an	island	where Christ was never	8, 189/ 36
any so far an	island	, where he will have	8, 190/ 5
there have been more	islands	, and more part of	8, 190/ 10
then was used in	Israel	, by his hearty prayer	8, 2/ 34
saved the children of	Israel	from Pharaoh, for which	8, 19/ 5
pursue the children of	Israel	. But now saith Tyndale	8, 29/ 11
left the children of	Israel	uncircumcised . . . and were yet	8, 60/ 6
and the children of	Israel	in great affliction and	8, 67/ 14
his Chosen People of	Israel	to fall into superstition	8, 109/ 13
of the children of	Israel	, " he should say wrong	8, 234/ 6
of the children of	Israel	, " he should say well	8, 234/ 9
to the children of	Israel	. . . it was indeed written	8, 327/ 11
that the children of	Israel	, or, as I say	8, 328/ 33
the sight of all	Israel	and this sun." Lo	8, 539/ 16
and great part of	Italy	, they both said in	8, 160/ 19
both in Greece and	Italy	-- then left they	8, 160/ 25
of man's praise or	itch	of vainglory, but of	8, 69/ 35
hell, can hold his	itching	fingers from their poisoned	8, 38/ 6
to tame his flesh?	Item	: In the twenty-first chapter	8, 66/ 5
open proclamations (divers times	iterated	and renewed) and finally	8, 27/ 2
to God and themselves, "	Iwis	, though I go thither	8, 457/ 9
the church whereof he	jabbereth	in all this work	8, 561/ 35
his true member, this	Jack	Slouch that we speak	8, 492/ 2
And therefore, though our	Jack	Slouch do all those	8, 492/ 31

We might here let	Jack	Slouch alone . . . and ask	8, 493/ 5
and return again to	Jack	Slouch . . . whose deeds Tyndale	8, 493/ 18
in our example of	Jack	Slouch . . . what indifferent judge	8, 494/ 3
forasmuch as the same	Jack	Slouch doth none of	8, 494/ 16
be damnable because of	Jack's	feeling faith . . . which, though	8, 493/ 20
mowing, as it were	Jackanapes	. . . when neither he himself	8, 108/ 37
gave counsel unto one	James	that was for heresy	8, 20/ 6
with him. For as	James	hath since confessed . . . Tewkesbury	8, 20/ 7
truth was indeed, that	James	held the contrary, and	8, 20/ 24
yet did the same	James	also confess afterward that	8, 21/ 16
the epistle of Saint	James	, where he biddeth that	8, 87/ 14
doth nothing; for Saint	James	saith that the '	8, 87/ 19
argument! "Lo, because Saint	James	giveth the great effect	8, 87/ 20
-- why would Saint	James	have it there that	8, 87/ 23
Tyndale ween that Saint	James	were so wise in	8, 87/ 25
This place in Saint	James	did so press upon	8, 87/ 27
the word of Saint	James	in the first chapter	8, 94/ 33
The words of Saint	James	also, that "God of	8, 96/ 31
needs be that Saint	James	in that place meant	8, 96/ 37
very words of Saint	James	were that God had	8, 97/ 10
and tokens? If Saint	James	said that God had	8, 97/ 13
Paul saith, and Saint	James	too, every one of	8, 137/ 12
the Epistle of Saint	James	, because it speaketh plainly	8, 155/ 29
the Epistle of Saint	James	because it reproveth a	8, 265/ 18
to Timothy. Aneling, Saint	James	-- and Saint Mark	8, 295/ 14
Peter, Saint Paul, Saint	James	, and their fellows. So	8, 304/ 12
good works . . . as Saint	James	speaketh of faith. And	8, 325/ 11
Saint Paul and Saint	James	both . . . yet stand they	8, 395/ 14
for, as saith Saint	James	, "Every good, perfect gift	8, 503/ 26
as well of Saint	James	as Saint Paul, and	8, 555/ 21
was never of Saint	James'	making, nor nothing had	8, 87/ 28
his master by Saint	James'	epistle. If he deny	8, 346/ 30
the 118th epistle, to	Januarius	, saith thus: "Those things	8, 370/ 24
any such cause of	jeopardy	-- then Tyndale's terrible	8, 180/ 12
-- there is no	jeopardy	to alter or change	8, 307/ 20
to put it in	jeopardy	of damnation by falling	8, 404/ 19
Daniel, the thirty-sixth of	Jeremiah	, the twentieth of Judges	8, 69/ 8
mouth of the prophet	Jeremiah	, "I shall give my	8, 331/ 13
people written in Isaiah,	Jeremiah	, or Ezekiel, by Christ's	8, 355/ 31
of Saint Augustine, Saint	Jerome	, Saint Ambrose, Saint Cyprian	8, 46/ 17
will not believe Saint	Jerome	, Saint Augustine, Saint Ambrose	8, 113/ 24
requireth: Saint Augustine, Saint	Jerome	, Saint Cyprian, Saint Chrysostom	8, 152/ 5
shoes -- because Saint	Jerome	found some faults in	8, 152/ 32
yet think, albeit Saint	Jerome	thought otherwise (as he	8, 153/ 4
of them; but Saint	Jerome	, that so narrowly did	8, 153/ 12
Saint Peter's epistle . . . Saint	Jerome	amendeth that old translation	8, 184/ 19
ego compresbyter. . . "Wherein Saint	Jerome	was rather content to	8, 184/ 22
that Saint Augustine, Saint	Jerome	, Saint Ambrose, Saint Gregory	8, 206/ 32
therefore saith holy Saint	Jerome	that the Sacrament of	8, 212/ 16
sore dispraiseth. For Saint	Jerome	showeth that the Sacrament	8, 212/ 20

I set not by	Jerome	, I set not by	8, 266/ 35
holy doctors (as Saint	Jerome	, Saint Augustine, and others	8, 278/ 27
old holy doctor Saint	Jerome	so far forth reckoned	8, 286/ 13
which virtuous book Saint	Jerome	neither proveth nor goeth	8, 286/ 15
Saint Augustine and Saint	Jerome	and all the remnant	8, 313/ 27
Quodvultdeus, and by Saint	Jerome	, in his book against	8, 314/ 4
martyrs who, as Saint	Jerome	and Saint Augustine rehearse	8, 314/ 5
I trow, by Saint	Jerome	; and in Saint Irenaeus'	8, 348/ 16
And so doth Saint	Jerome	too, in his book	8, 359/ 13
ask farther question." Saint	Jerome	, interpreting the eleventh chapter	8, 369/ 18
believed and taught . . . Saint	Jerome	, Saint Augustine, Saint Ambrose	8, 389/ 8
church of which Saint	Jerome	was a doctor, and	8, 395/ 2
than Saint Cyprian, Saint	Jerome	, Saint Augustine, Saint Ambrose	8, 426/ 28
of Saint Augustine, Saint	Jerome	, Saint Cyprian, Saint Ambrose	8, 477/ 30
otherwise appeareth in Saint	Jerome's	works that he was	8, 153/ 20
how the walls of	Jerusalem	were thrown down, the	8, 67/ 13
lively waters out of	Jerusalem	, the one half of	8, 100/ 16
to bring maledictions upon	Jerusalem	, that is, the Catholic	8, 180/ 26
priests and Levites from	Jerusalem	to ask him, "What	8, 230/ 14
all nations, beginning at	Jerusalem	-- he said unto	8, 238/ 23
but tarry you in	Jerusalem	till ye be endowed	8, 238/ 25
witnesses unto me in	Jerusalem	, and in all Jewry	8, 238/ 31
his holy apostles at	Jerusalem	, which they made and	8, 248/ 20
and in the eternal	Jerusalem	shall be my neighbors	8, 373/ 5
neighbors and citizens; which	Jerusalem	thy people, from their	8, 373/ 6
sore longed to convert, "	Jerusalem	, Jerusalem, how oft have	8, 509/ 29
longed to convert, "Jerusalem,	Jerusalem	, how oft have I	8, 509/ 29
therefore they mock and	jest	thereat -- now, if	8, 57/ 35
scorn, to mock, to	jest	, to check, to chide	8, 58/ 14
Christ's holy sacraments to	jest	and mock and mow	8, 78/ 15
after his master's doctrine,	jest	and rail and make	8, 108/ 31
him so foolishly to	jest	thereat. For he speaketh	8, 114/ 33
bring in his worshipful	jest	of our Lord's holy	8, 114/ 35
his coat." A worshipful	jest	in a Christian man's	8, 115/ 19
it pleaseth him to	jest	. But yet had I	8, 125/ 22
Moria doth indeed but	jest	upon the abuses of	8, 177/ 17
age nor also to	jest	and rail upon all	8, 191/ 20
This is a worthy	jest	, I promise you. If	8, 192/ 33
they now mock and	jest	at, weep and repent	8, 571/ 2
and therefore have always	jested	that Antichrist should be	8, 50/ 4
holy sacrament he that	jesteth	so . . . believeth of likelihood	8, 115/ 1
a sacrifice . . . and now	jesteth	upon the doctrine that	8, 115/ 16
Blessing of bishops Tyndale	jesteth	upon in more places	8, 127/ 21
In which place he	jesteth	upon that virtuous cunning	8, 272/ 7
books now raileth and	jesteth	upon him in the	8, 548/ 21
them matter unto their	jesting	, scoffing, and outrageous ribaldry	8, 26/ 7
and maketh mad, apish	jesting	against the holy ceremonies	8, 41/ 33
here, under a blasphemous	jesting	fashion, telleth us --	8, 82/ 27
he goeth forth in	jesting	and mocking, God wot	8, 116/ 8
in the railing and	jesting	against the sacraments of	8, 134/ 35

serve them shameful for	jesting	and railing against God	8, 337/ 17
must serve for Tyndale's	jestingstock	-- these be the	8, 221/ 12
all into mocks and	jests	, comparing sand with holy	8, 105/ 1
peace of our Savior	Jesus	be with you, good	8, 18/ 22
done. Tyndale Our Savior	Jesus	(in the sixteenth chapter	8, 43/ 7
mouth of our Savior	Jesus	Christ, where he saith	8, 69/ 26
farewell in the Lord	Jesus	Christ, whose Spirit be	8, 138/ 34
that is in Christ	Jesus	our Lord. More Lo	8, 145/ 9
himself, "Many things did	Jesus	. . . which if they were	8, 310/ 7
meaneth of the which	Jesus	did -- and not	8, 310/ 11
miracles by name, saying, "	Jesus	wrought many other miracles	8, 311/ 3
that is in Christ	Jesus	. All scripture inspired of	8, 359/ 29
and love in Christ	Jesus	." He saith not ". . . the	8, 360/ 20
grace that is Christ	Jesus	. . . and those things that	8, 374/ 28
say, "Whosoever confess that	Jesus	is the Son of	8, 441/ 21
by Saint Peter, that	Jesus	is Christ, the Son	8, 447/ 15
in not believing that	Jesus	, the son of Mary	8, 464/ 32
tale Peter confessed; that	Jesus	was Christ, which was	8, 465/ 12
that is in Christ	Jesus	our Lord." All his	8, 561/ 1
that is in Christ	Jesus	our Lord": he first	8, 562/ 7
that is in Christ	Jesus	our Lord," afterward, in	8, 567/ 25
paynim, Turk, Saracen, or	Jew	, and would exhort them	8, 504/ 34
Jerusalem, and in all	Jewry	, and in Samaria, and	8, 238/ 31
false preachers that were	Jews	labored to have all	8, 12/ 14
those words against the	Jews	and paynims that refused	8, 43/ 39
hitherto but also the	Jews	have from the beginning	8, 63/ 24
good queen, "all the	Jews	that thou findest in	8, 67/ 31
and also because the	Jews	had the profit of	8, 71/ 2
Christ said unto the	Jews	that the Son of	8, 73/ 29
Christ showed unto the	Jews	that himself was lord	8, 74/ 6
except haply some well-Latined	Jews	converted, or else such	8, 92/ 23
though they were Turks,	Jews	, or Saracens, or, that	8, 93/ 28
a good reason unto	Jews	, Turks, and Saracens, and	8, 110/ 4
would then all the	Jews	, Turks, Saracens, and other	8, 110/ 9
he speaketh of, as	Jews	, Turks, and Saracens, were	8, 110/ 16
a Friday, and the	Jews	too . . . and what are	8, 115/ 24
uttermost, he joined the	Jews	with the devil to	8, 115/ 31
or else with the	Jews	and the devil he	8, 115/ 33
-- did rebuke the	Jews	and the Gentiles for	8, 129/ 29
also; yea, and peradventure	Jews	, Turks, and Saracens too	8, 146/ 33
Christ said to the	Jews	, a very den of	8, 162/ 33
than ever did the	Jews	that bought and sold	8, 162/ 34
any more than of	Jews	or Turks. Tyndale To	8, 164/ 29
called though they were	Jews	or Saracens, though they	8, 167/ 4
Paul saith to the	Jews	, "Thou abhorrest idols, and	8, 173/ 23
mean so? Did the	Jews	abhor images? They abhorred	8, 173/ 32
before used either among	Jews	or paynims . . . yet Christ's	8, 193/ 17
them neither of the	Jews	nor the paynims (as	8, 193/ 18
of John, when the	Jews	sent priests and Levites	8, 230/ 13
by Tyndale's translation, the	Jews	asked of Saint John	8, 231/ 14

among many of the	Jews	not that he should	8, 231/ 35
prophet. And yet the	Jews	that asked Saint John	8, 232/ 1
then?" And as the	Jews	did then wittingly false	8, 232/ 7
special prophet whom the	Jews	looked for. And therefore	8, 233/ 18
do the synagogues of	Jews	), nor with false expositions	8, 244/ 20
doing now as the	Jews	did of old and	8, 244/ 27
miracles. For when the	Jews	were in desert, every	8, 246/ 39
conversion and amendment of	Jews	and heretics . . . and often	8, 251/ 18
burning up of obstinate	Jews	and heretics, with the	8, 251/ 19
himself as did the	Jews	and now Tyndale say	8, 251/ 24
to walk with the	Jews	by miracles although there	8, 272/ 32
in Scripture among the	Jews	. . . so must it follow	8, 279/ 16
Christ showed to the	Jews	as the truth was	8, 280/ 3
the world save the	Jews	, in their turning to	8, 281/ 11
the miracles. And the	Jews	, which people most believed	8, 281/ 15
by Moses unto the	Jews	. I think that Tyndale	8, 298/ 2
Moses taught unto the	Jews	very well and agreeable	8, 298/ 8
truth is that the	Jews	had necessary things taught	8, 299/ 20
and after, and the	Jews	look for it yet	8, 299/ 23
doubt but that the	Jews	never knew the special	8, 300/ 1
between us and the	Jews	. . . and lest we should	8, 320/ 12
between us and the	Jews	," and "lest we should	8, 320/ 24
both those. For the	Jews	and the Christians had	8, 320/ 27
same day that the	Jews	kept and yet have	8, 320/ 33
superstition thereof that the	Jews	use. And may now	8, 320/ 34
like superstition as the	Jews	do the Saturday. And	8, 320/ 35
superstitious trust that the	Jews	had as well in	8, 326/ 20
-- nor yet the	Jews	for using the ceremonies	8, 326/ 32
up prophets among the	Jews	in sundry ages, for	8, 338/ 31
Pharisees gave unto the	Jews	-- yet could they	8, 342/ 33
to say, like the	Jews	, that it is the	8, 346/ 23
Moses bade . . . because the	Jews	might do nothing but	8, 350/ 2
it touched but the	Jews	. . . and us Christian men	8, 350/ 13
argued: "Moses forbade the	Jews	to add or diminish	8, 350/ 35
said farther to the	Jews	, "All things necessary be	8, 356/ 9
Moses' days . . . that the	Jews	had much open light	8, 365/ 11
congregation out of the	Jews	and the Gentiles, to	8, 391/ 10
church out of the	Jews	and Gentiles, to be	8, 391/ 27
enemies thereunto -- as	Jews	, Saracens, or Turks, not	8, 392/ 18
that can, as the	Jews	could, ascribe God's miracles	8, 415/ 18
They" (that is, the	Jews	) "are broken off for	8, 430/ 8
Savior said to the	Jews	, "Ye be of your	8, 434/ 27
the whole sect of	Jews	. So that it is	8, 464/ 34
to fare as the	Jews	do. For like as	8, 465/ 20
born of God" (1	Jn	3). Which seed is	8, 419/ 2
it is written (1	Jn	1), "If we say	8, 419/ 8
it is written (1	Jn	1), "If we say	8, 443/ 20
letted not to assay	Job	again and again, for	8, 469/ 19
a heretic." The prophet	Joel	, in the second chapter	8, 68/ 25
the first chapter of	Joel	, the ninth of Daniel	8, 69/ 8

what wise the prophet	Joel	describeth the manner with	8, 214/ 18
First Epistle of Saint	John	in such wise expounded	8, 6/ 26
the disciple of Saint	John	the Evangelist; for that	8, 12/ 34
unto him by one	John	Burt, otherwise calling himself	8, 18/ 2
calling himself Adrian, otherwise	John	Bookbinder, and yet otherwise	8, 18/ 3
the sixteenth chapter of	John	) at his Last Supper	8, 43/ 7
neighbor also, as saith	John	in his epistle. And	8, 89/ 21
the Gospel of Saint	John	, where at the moving	8, 102/ 34
ninth chapter of Saint	John	, did take the dirt	8, 103/ 11
fast cleaveth that ten	John	the Baptists were not	8, 120/ 13
fast cleaveth that ten	John	the Baptists were not	8, 120/ 26
them . . . nor need not	John	the Baptist to dispute	8, 121/ 22
so fast that fifteen	John	the Baptists cannot dispute	8, 121/ 26
well wotteth that Saint	John	the Baptist did dispute	8, 121/ 32
of penance-doing did Saint	John	the Baptist teach and	8, 122/ 19
framed . . . which neither Saint	John	the Baptist nor such	8, 122/ 22
nor such ten Saint	John	the Baptists, nor our	8, 122/ 22
the epistles of Saint	John	, and some in the	8, 183/ 24
the epistles of Saint	John	, and one in the	8, 185/ 11
very foolish heresy. Tyndale . . .	John	17, "Sanctify them, O	8, 228/ 13
Christ also saith himself (	John	5), "I receive no	8, 228/ 34
the fifth chapter of	John	. . . he would make it	8, 229/ 4
fifth chapter of Saint	John	. Christ in that place	8, 229/ 18
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is the record of	John	, when the Jews sent	8, 230/ 13
Jews asked of Saint	John	whether he were a	8, 231/ 14
so that if Saint	John	should say of himself	8, 231/ 18
yes . . . either should Saint	John	say untrue himself or	8, 231/ 19
therefore they asked Saint	John	, "Art thou the prophet	8, 231/ 37
Jews that asked Saint	John	the question -- notwithstanding	8, 232/ 1
his answer, either Saint	John	should say untrue or	8, 232/ 9
selfsame text of Saint	John	too which he now	8, 232/ 30
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the fifth of Saint	John	, "I receive no record	8, 236/ 33
the fourteenth of Saint	John	, translated, "The chief ruler	8, 237/ 3
the witness of Saint	John	; which Tyndale maketh as	8, 238/ 2
called hyperbole, as Saint	John	did where he said	8, 238/ 13
the witness of Saint	John	, where he saith, "The	8, 239/ 12
the witness of Saint	John	, that is to wit	8, 239/ 16
the witness of Saint	John	, and so, afterward, of	8, 239/ 18
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good, holy man Saint	John) "because ye should be	8, 240/ 24
soul from false faith, "	John	15, 'Ye be	8, 241/ 9
the fifth of Saint	John	, saying, "The works which	8, 241/ 27
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did among men before (John	15): when he sent	8, 243/ 36
Scripture than of Saint	John	the Baptist. For he	8, 280/ 6
saith he of Saint	John	too. But because Tyndale	8, 280/ 8
said either by Saint	John	or by the Scripture	8, 280/ 13
so much of Saint	John	, nor of the Scripture	8, 280/ 16
tenth chapter of Saint	John	. Now, since ye see	8, 292/ 20
write all; whereof Saint	John	professeth plain the contrary	8, 295/ 2
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Tyndale He juggleth. For	John	meaneth of the which	8, 310/ 11
this place of Saint	John	pricketh him . . . if in	8, 310/ 34
those words of Saint	John	might be understood that	8, 310/ 34
I juggle. For Saint	John	, he saith, meant only	8, 310/ 38
may but that Saint	John	meant of miracles. And	8, 311/ 1
not but that Saint	John	meant of Christ's miracles	8, 311/ 8
second place, where Saint	John	meaneth no miracles, there	8, 311/ 9
us ween that Saint	John	left not unwritten any	8, 311/ 11
did" . . . in that Saint	John	saith Christ "did many	8, 311/ 14
would grant that Saint	John	had not written indeed	8, 311/ 30
for Tyndale that Saint	John	say so as that	8, 311/ 31
left out in Saint	John	. . . and in each of	8, 311/ 35
cannot say that Saint	John	speaketh anything thereof --	8, 312/ 9
cannot say that Saint	John	speaketh anything of the	8, 312/ 11
expressly denieth that Saint	John	meant the sacrament in	8, 312/ 12
that word of Saint	John	-- I shall prove	8, 312/ 19
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lo, as witnesseth Saint	John	in the sixteenth chapter	8, 312/ 22
ye wot, that Saint	John	endeth his book before	8, 312/ 31
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Savior did (as Saint	John	saith), and that he	8, 319/ 2
as it well appeareth,	John	20, where he saith	8, 333/ 7
Paul; nor of Saint	John	for leaving out the	8, 334/ 8
words, said that Saint	John	also bore witness of	8, 347/ 20
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forty-sixth treatise upon Saint	John) shall very plainly perceive	8, 352/ 35
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foreremembered (both of Saint	John	and of Saint Paul	8, 380/ 1
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that epistle of Saint	John	whereby Tyndale would prove	8, 427/ 12
The words of Saint	John	be these: Every man	8, 427/ 16
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these words of Saint	John	in such wise as	8, 428/ 32
good man understood Saint	John	so before, but all	8, 429/ 3
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Spirit revealed unto Saint	John	against the bishop of	8, 429/ 15
whole purpose of Saint	John	in that epistle nothing	8, 434/ 10
the contrary. For Saint	John	intended there, not to	8, 434/ 13
children. And that Saint	John	in this point meant	8, 434/ 23
of God," saith Saint	John	, "came into this world	8, 434/ 29
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the words of Saint	John	which I have before	8, 436/ 11
ad mortem, that Saint	John	speaketh of; and vain	8, 438/ 3
perceive surely that Saint	John	did never mean by	8, 438/ 10
enter after. For Saint	John	himself, in the same	8, 438/ 13
these words of Saint	John	taketh occasion of the	8, 438/ 20
word. And whereas Saint	John	saith that the child	8, 438/ 23
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on water enough. Saint	John	, therefore, writing those words	8, 439/ 27
of God" (whether Saint	John	took it for lively	8, 439/ 33
sin deadly -- Saint	John	, I say, so saying	8, 439/ 35
us ween that Saint	John	meant, that is to	8, 439/ 37
And thus meant Saint	John	. And as he that	8, 440/ 28
to ween that Saint	John	meant so too; whereof	8, 440/ 36
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that epistle of Saint	John	. And since Tyndale so	8, 441/ 3
wholesome counsel of Saint	John	by which in the	8, 441/ 13
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sixteenth chapter of Saint	John's	Gospel. Which he did	8, 225/ 23
very beginning of Saint	John's	Gospel, whether wrong or	8, 235/ 15
anything sib to Saint	John's	Gospel. He findeth not	8, 273/ 12

And therefore, since Saint	John's	whole book was made	8, 311/ 18
not written in Saint	John's	Gospel; or Tyndale, that	8, 311/ 27
the sentence of Saint	John's	words . . . when the thing	8, 312/ 16
the word of Saint	John's	master, our Savior Christ	8, 312/ 20
every place in Saint	John's	Gospel, every place in	8, 336/ 11
and affirmeth upon Saint	John's	epistle -- in his	8, 425/ 14
the weight of Saint	John's	words that he allegeth	8, 435/ 18
holy expositors of Saint	John's	epistle before, make us	8, 438/ 9
Tyndale -- telling Saint	John's	tale and meaning thereby	8, 439/ 36
Tyndale's understanding of Saint	John's	words, the reason is	8, 440/ 10
false exposition of Saint	John's	other words. For when	8, 441/ 31
wrong in that I	join	service with love, whereas	8, 51/ 16
have been bold to	join	our love and service	8, 51/ 17
a little further, and	join	thereunto that if it	8, 51/ 26
may without harm, to	join	with prayer the pain	8, 68/ 9
a "football," if he	join	therewith certain circumstances and	8, 165/ 2
was rather content to	join	the Latin conjunction with	8, 184/ 22
we be come to	join	together within the church	8, 222/ 17
childhood, yet he must	join	therewith the articles of	8, 360/ 25
thither, yet if we	join	not to that knowledge	8, 416/ 30
love, honor, and service	joined	thereunto. Yet am I	8, 51/ 14
Tobias? "Prayer," saith he, "	joined	with fasting is good	8, 68/ 5
to the uttermost, he	joined	the Jews with the	8, 115/ 31
devil he might have	joined	himself, and have bound	8, 115/ 34
and his Almighty Godhead	joined	. . . from which, from the	8, 117/ 14
by a natural way	joined	thereunto, wherein the will	8, 239/ 6
us . . . and that miracles	joined	unto his word should	8, 243/ 22
hath from the beginning	joined	his word with wonderful	8, 243/ 27
with much like adjuration	joined	thereunto. And therefore, as	8, 348/ 18
reprove heretics, if he	joined	therewith always the faith	8, 361/ 9
them the Godhead inseparably	joined	-- what frantic fool	8, 366/ 15
have a right faith	joined	with all kinds of	8, 419/ 5
have a right faith	joined	with all kinds of	8, 420/ 17
have a right faith	joined	with all kinds of	8, 443/ 10
have a right faith	joined	with all kind of	8, 458/ 28
may be as well	joined	to his aforesaid words	8, 501/ 6
too, and much learning	joined	unto them both, doth	8, 512/ 29
there lived by the	joiners'	craft. Howbeit, he said	8, 14/ 7
Saint John our Savior	joineth	the witness of men	8, 239/ 34
in his word, but	joineth	his work therewith? Hear	8, 241/ 30
may christen children; which	joineth	to his words before	8, 306/ 33
And in like wise	joineth	he now the final	8, 307/ 6
And now thereto Tyndale	joineth	this chapter . . . saying, "Even	8, 497/ 3
learned in Scripture --	joining	to the Scripture always	8, 360/ 7
goose. Then have we	Jonah	made out by Tyndale	8, 8/ 3
stand in peril that	Jonah	was never so swallowed	8, 8/ 4
chapter of the prophet	Jonah	that God, seeing the	8, 68/ 35
Simon the son of	Jonah	; for flesh and blood	8, 418/ 5
in the water of	Jordan	-- no man doubteth	8, 102/ 30
thereto again, and that	Joseph	of Arimathea, and Nicodemus	8, 545/ 13

haply they might be	Joseph's	children by some first	8, 466/ 35
haply they might be	Joseph's	children by some first	8, 471/ 33
in the hill of	joy	, saving for the comfort	8, 64/ 8
sight of God and	joy	of heaven -- and	8, 406/ 20
hath ordained him to	joy	by the means of	8, 508/ 14
astonied for wondering and	joy	together, that thoughts arose	8, 541/ 22
a pretty man. For	joy	and glory whereof, he	8, 553/ 4
have we from George	Joye	, otherwise called Cleric, a	8, 6/ 33
heresies that he and	Joye	and Frith and Friar	8, 10/ 14
was translated by George	Joye	the priest, that is	8, 10/ 19
again say that he	joyeth	much that their disputation	8, 267/ 23
goodness (for which I	joyfully	give thee thanks), will	8, 371/ 35
perpetual bliss and eternal	joys	of heaven? Whether would	8, 505/ 30
in Christ's company, while	Judas	the traitor was waking	8, 35/ 38
them . . . no more than	Judas	betrayed Christ for any	8, 178/ 21
by the examples of	Judas	and Balaam to "take	8, 179/ 8
Luther's lechery. Now, whereas	Judas	and Balaam were not	8, 180/ 19
Balaam, Pharaoh, and to	Judas	too, since the pith	8, 220/ 34
Tyndale calleth me Balaam,	Judas	, and Pharaoh . . . and threateneth	8, 221/ 14
with his mouth. And	Judas	believed in his heart	8, 228/ 26
For letting pass over	Judas	, that from the child	8, 437/ 17
man doubteth but that	Judas	Iscaiot had so good	8, 513/ 26
of the grace that	Judas	had, and cast off	8, 523/ 4
also through temptation . . . and	Judas	betrayed Christ also through	8, 542/ 36
find that the traitor	Judas	, which was, I ween	8, 548/ 8
that if that old	Judas	in his repentance had	8, 548/ 23
Tyndale now, this new	Judas	, will repent his railing	8, 548/ 25
the Gospel, yet did	Judas	, when he sold Christ	8, 548/ 34
treason: so while these	Judases	watch and study about	8, 35/ 39
' Antichrists ';	Judases	, ' ' hypocrites,'	8, 58/ 18
to see and to	judge	true repentance toward God's	8, 40/ 5
past. and discretion to	judge	, and shall prove that	8, 43/ 12
corrupt, so that they	judge	sweet to be sour	8, 43/ 14
God; and that they	judge	to be the law	8, 43/ 17
Tyndale doth now --	judge	sweet that all Christendom	8, 44/ 27
cause why" . . . and so "	judge	allthing." What a heap	8, 47/ 19
and do very well	judge	allthing, and so should	8, 57/ 24
so sore if we	judge	and amend our faults	8, 65/ 28
And surely if we	judge	ourselves truly, we shall	8, 65/ 31
enough is set to	judge	by, if they would	8, 129/ 18
more ought we to	judge	our Holy Father's secrets	8, 129/ 23
wit or understanding? Tyndale	Judge	, therefore, Christian reader, whether	8, 130/ 18
and lawful matrimony. Tyndale	Judge	whether their authority be	8, 131/ 23
whether they can. More	Judge	here, good reader, whether	8, 131/ 27
to take, repute, and	judge	a thing for sinful	8, 132/ 18
laugh at it. Tyndale	Judge	whether it be possible	8, 134/ 21
sacraments into thy soul.	Judge	their penance, pilgrimages, pardons	8, 134/ 22
them in nothing, but	judge	them in all things	8, 134/ 28
in all things. More	Judge	, good Christian reader, whether	8, 134/ 30
-- ye may well	judge	that whoso can delight	8, 134/ 36

own eyes, and to	judge	, if we will not	8, 138/ 32
when he cometh to	judge	. And remember that he	8, 138/ 33
doctrine thy light, to	judge	with. Amen. More Tyndale	8, 138/ 35
were not able to	judge	these men and their	8, 139/ 10
and well and easily	judge	the thing for sin	8, 139/ 22
This must every man	judge	for abominable heresy . . . if	8, 139/ 29
when he cometh to	judge	. And therefore when Tyndale	8, 139/ 30
Now, this being thus . . .	judge	, good readers, yourselves, whether	8, 182/ 4
shall teach to know,	judge	, and discern the word	8, 225/ 20
or no let others	judge	. . . but surely otherwise than	8, 235/ 16
speak, the congregation must	judge	" . . . and every man (saith	8, 268/ 6
not, must needs be	judge	himself: now, good readers	8, 268/ 9
meet to discern and	judge	whither of them hath	8, 268/ 12
now call God to	judge	it himself, in your	8, 269/ 3
is ye shall soon	judge	. Thus he saith . . . Tyndale	8, 279/ 29
ye shall right easily	judge	what pith and substance	8, 310/ 2
let the Book be	judge	. . . and by that chapter	8, 315/ 30
and by that chapter	judge	also the false faith	8, 315/ 31
whole congregation -- shall	judge	. As yet at this	8, 341/ 30
in Scripture . . . shall be	judge	over all the general	8, 342/ 3
by the Scripture we	judge	the councils. And then	8, 343/ 14
and thereby shall he	judge	them -- by the	8, 396/ 7
surely to discern and	judge	the true sense of	8, 396/ 12
used as a sure	judge	for to discern between	8, 398/ 24
Jack Slouch . . . what indifferent	judge	would not hold the	8, 494/ 4
appetite; what could his	judge	in such case say	8, 494/ 13
man's reason, whether he	judge	right or wrong. So	8, 496/ 23
man's reason, whether he	judge	right or wrong; so	8, 501/ 18
man's reason, whether he	judge	right or wrong; so	8, 511/ 17
of reason, whether it	judge	right or wrong: we	8, 512/ 14
to ween that they	judged	wrong. And Bilney, that	8, 25/ 4
their unsavory taste, that	judged	sweet sour and sour	8, 44/ 2
sweet that all Christendom	judged	sour. And by those	8, 44/ 28
the Corinthians, "If we	judged	ourselves, we should not	8, 65/ 30
we should not be	judged	of our Lord." And	8, 65/ 31
teach have been always	judged	for heresies. And this	8, 129/ 33
we will not be	judged	of Christ when he	8, 138/ 32
we will not be	judged	of Christ when he	8, 139/ 30
pain everlasting to the	judged	bodies) -- but yet	8, 282/ 28
ever able to be	judged	by the whole church	8, 341/ 35
general councils must be	judged	: what scripture alleged the	8, 343/ 21
the people that his	judges	had borne him wrong	8, 21/ 10
false opinion of their	judges	, to ween that they	8, 25/ 4
Jeremiah, the twentieth of	Judges	, with a hundred places	8, 69/ 9
all good and indifferent	judges	for a right substantial	8, 153/ 23
the common people were	judges	, as much was used	8, 170/ 11
make them all his	judges	, whither of them both	8, 268/ 3
whereas I made yourselves	judges	of the matter, I	8, 269/ 3
his sure and undoubtable	judges	between the two contrary	8, 396/ 33
saith he, the spiritual "	judgeth	all things, and his	8, 46/ 6

very cause why, and	judgeth	allthing. More Ye consider	8, 46/ 10
saith that "the spiritual"	judgeth	all things. And whereas	8, 47/ 7
sort, saying "the spiritual"	judgeth	all things . . . and his	8, 47/ 12
commandment why, and so	judgeth	allthing? Thus, good readers	8, 48/ 7
very cause why, and	judgeth	all things" -- I	8, 49/ 10
forth. And by these	judgeth	he all other laws	8, 56/ 20
understood, his spiritual sort "	judgeth	all the laws of	8, 59/ 21
very bottom, and so	judgeth	allthing -- when he	8, 79/ 36
inasmuch as the spiritual	judgeth	allthing, even the very	8, 129/ 21
-- he that then	judgeth	"the pope and his	8, 130/ 29
the church of Christ	judgeth	as it is indeed	8, 130/ 30
that forthwith upon his	judgment	and his degradation, he	8, 23/ 8
excommunication . . . and with his	judgment	held himself well content	8, 23/ 11
certain days after his	judgment	. . . that he might be	8, 23/ 24
rebuke the world of	judgment	"; that is, he shall	8, 43/ 10
is, he shall the	judgment	of all Christendom rebuke	8, 43/ 11
for lack of true	judgment	this fifteen hundred years	8, 43/ 11
imagination of a corrupt	judgment	, for blind affection of	8, 43/ 18
should reprove their false	judgment	, and their unsavory taste	8, 44/ 2
hath ever the true	judgment	remained, and the right-savored	8, 44/ 22
he liketh not their	judgment	. . . but he saith that	8, 47/ 7
lean therein unto the	judgment	of the old holy	8, 61/ 7
was by God's own	judgment	stoned unto death. And	8, 74/ 33
and a false, erroneous	judgment	given by Tyndale upon	8, 86/ 34
world for lack of	judgment	; and inasmuch also as	8, 129/ 17
Gentiles for lack of	judgment	, and that he taught	8, 129/ 29
of Christ the true	judgment	. . . by which ever since	8, 129/ 30
Christ's days, by the	judgment	of holy saints and	8, 129/ 31
but they followed the	judgment	of wiser and better	8, 139/ 12
I nothing fear your	judgment	in this matter. For	8, 140/ 24
common upon matters of	judgment	or policy, either about	8, 170/ 7
come after, as the	Judgment	itself, and bliss or	8, 282/ 27
a fool in the	judgment	of all men that	8, 330/ 18
not with her into	judgment	." And afterward he saith	8, 372/ 6
and looking for of	judgment	, and of fierce and	8, 377/ 26
idolaters by their own	judgment	, in image service and	8, 387/ 27
to take the sure	judgment	by. Then if he	8, 397/ 15
his sin, and doth	judgment	and justice, and that	8, 433/ 8
laid to his charge.	Judgment	and justice hath he	8, 433/ 14
in wit, reason, and	judgment	of things, we cannot	8, 496/ 21
own accord follow the	judgment	of a man's reason	8, 496/ 23
in wit, reason, and	judgment	. . . we cannot err in	8, 501/ 15
own accord follow the	judgment	of a man's reason	8, 501/ 17
in Tyndale's high spiritual	judgment	, be taken for fleshly	8, 503/ 32
in wit, reason, and	judgment	. . . we cannot err in	8, 511/ 14
own accord follow the	judgment	of a man's reason	8, 511/ 16
doth ever follow the	judgment	of the reason. For	8, 511/ 34
not in will and	judgment	, we cannot err in	8, 512/ 12
agree to follow the	judgment	of reason, whether it	8, 512/ 14
at naught, despise my	judgments	, and leave those things	8, 5/ 7

be neither hypocrisy nor	judicial	ceremonies, nor "disguisings," neither	8, 327/ 25
those old ceremonies, sacraments,	judicials	, and all was gone	8, 326/ 26
in the fourth of	Judith	, "Know ye that our	8, 67/ 20
their right frame, to	juggle	and blear our eyes	8, 113/ 3
they labor sore to	juggle	away, not only those	8, 205/ 35
Tyndale saith that I	juggle	. For Saint John, he	8, 310/ 37
of the faith. I	juggle	not. For I say	8, 311/ 1
too; and therefore I	juggle	not. But Tyndale, that	8, 311/ 8
goeth Tyndale about to	juggle	; but his galls be	8, 314/ 35
description devised only to	juggle	with, and to deceive	8, 393/ 36
heart the devil hath	juggled	all grace save gratia	8, 204/ 19
Tyndale With "confession" they	juggled	, and made the people	8, 206/ 10
juggler, hath not yet	juggled	away the force . . . but	8, 312/ 33
surely the false, subtle	juggler	the devil hath taught	8, 205/ 33
but fareth like a	juggler	that conveyeth his galls	8, 226/ 31
two play the false	juggler	: I, that tell you	8, 311/ 25
he calleth me a	juggler	, hath not yet juggled	8, 312/ 33
' ' popish ' '	jugglers	, ' ' thieves, ' '	8, 58/ 15
hath taught these young	jugglers	, his scholars Luther, Huessgen	8, 205/ 33
witchcraft of the Egyptian	jugglers	. And of this am	8, 252/ 9
witchcraft of the Egyptian	jugglers	. And he shall not	8, 337/ 9
see how fondly he	juggleth	before you. For now	8, 226/ 29
Tyndale thus . . . Tyndale He	juggleth	. For John meaneth of	8, 310/ 11
of faith -- he	juggleth	, and goeth about to	8, 311/ 12
in God, as he	juggleth	continually with that word	8, 487/ 9
of faith, and then	juggleth	it into trust and	8, 489/ 34
-- in that he	juggleth	faith into hope --	8, 534/ 30
a pretty point of	juggling	. . . by which he would	8, 201/ 20
they have lost their	juggling	terms. For the doctors-preachers	8, 204/ 10
that these be no	juggling	terms, but terms devised	8, 205/ 31
fall to such false	juggling	. . . that they labor sore	8, 205/ 35
And this is Tyndale's	juggling	. . . which because he would	8, 206/ 5
to dissemble his false	juggling	and have it taken	8, 206/ 6
by the name of "	juggling	, " as ye shall hear	8, 206/ 7
his false cast of	juggling	, featly conveyed himself out	8, 312/ 34
serve him for his	juggling	stick. For Saint Paul	8, 325/ 9
Here Tyndale runneth in	juggling	, by equivocation of this	8, 417/ 8
ween, with such wise	juggling	, that "faith alone" were	8, 421/ 9
his galls, and his	juggling	stick in all the	8, 487/ 11
emperor infidel commonly called	Julian	the Apostate, writeth that	8, 128/ 20
but as Tyndale followeth	Julian	the Apostate in falling	8, 129/ 5
there lie together and	jumble	till some good fellow	8, 552/ 35
and his heresies will	jumble	and agree together among	8, 568/ 7
English, though "senior" and "	junior	" be used in the	8, 181/ 10
that their damnation is	just	and righteous. And thus	8, 363/ 6
the weight of their	just	damnation to the injustice	8, 502/ 1
God hath of his	justice	since requited the one	8, 9/ 8
enough to show his	justice	on him, as he	8, 9/ 31
and every officer of	justice	through the realm for	8, 27/ 32
punish them, according to	justice	, by sore, painful death	8, 28/ 8

rejoiceth and delighteth in	justice	. . . and for that cause	8, 72/ 3
his godly delight in	justice	, which he loveth to	8, 72/ 14
to preach of God's	justice	, and put the people	8, 148/ 10
not with his ordinary	justice	. . . lest, the fear of	8, 210/ 14
law, without faith and	justice	and deeds of charity	8, 326/ 22
to teach men in	justice	, that the man of	8, 359/ 31
again, God shall of	justice	for his unkindness condemn	8, 423/ 8
the dread of his	justice	, lest his overbold hope	8, 425/ 4
and that in his	justice	and his mercy both	8, 425/ 10
they repugn against the	justice	of God -- I	8, 426/ 5
heresy fighteth against God's	justice	. . . so doth this directly	8, 426/ 35
and doth judgment and	justice	, and that the same	8, 433/ 9
his charge. Judgment and	justice	hath he done, and	8, 433/ 14
affection or chastity, learning,	justice	, wisdom, or any other	8, 503/ 35
rule of his ordinary	justice	. Secondly I say that	8, 568/ 34
warning to all the	justices	of peace, of every	8, 27/ 6
believe we for our	justification	. . . and with the mouth	8, 541/ 38
his truth is so	justified	in itself that it	8, 238/ 35
truth of God is	justified	in itself, and dependeth	8, 245/ 8
but the promise that	justifieth	us, through faith." He	8, 95/ 1
that the deed itself	justifieth	me -- which is	8, 294/ 15
that the deed itself	justifieth	a man, which "is	8, 297/ 34
that the deed itself	justifieth	me -- which is	8, 303/ 9
will agree that faith	justifieth	without Baptism. And yet	8, 377/ 2
thing which only doth	justify	us. But then they	8, 52/ 4
disguisings; their satisfactions and	justifying	. And because thou findest	8, 134/ 26
pyx) that God shall	justly	, for the hugeness of	8, 423/ 21
my commandments, and deal	justly	and righteously: he shall	8, 432/ 7
his sin, and deal	justly	and righteously, and deliver	8, 569/ 1
charge. He hath dealt	justly	, and righteously he shall	8, 569/ 6
some shrewd masters that	keep	them for no good	8, 5/ 37
against the King's proclamations	keep	still his books, and	8, 31/ 10
would the people should	keep	his false translation of	8, 32/ 10
contrary . . . every man must	keep	still Tyndale's false translation	8, 32/ 24
but if I should	keep	still altogether by me	8, 33/ 18
abroad to such as	keep	them in hugger-mugger, and	8, 35/ 20
God and them that	keep	it. More How soon	8, 43/ 20
Scripture hath commanded to	keep	his vow made of	8, 47/ 35
vow shall perform and	keep	it (as is written	8, 49/ 32
man is commanded to	keep	his vow . . . that they	8, 50/ 8
the flesh and to	keep	him sober, and then	8, 60/ 31
the flesh and to	keep	men sober, and therefore	8, 61/ 21
he forbear wine or	keep	the fast, he shall	8, 62/ 8
shall at the uttermost	keep	it but for a	8, 62/ 9
of his flesh, to	keep	it from wildness, but	8, 66/ 13
fasting serveth but to	keep	the mind calm and	8, 71/ 8
deep spiritual search do	keep	God's commandment straitly, bring	8, 72/ 20
Day, or Whitsuntide, to	keep	them for holy days	8, 75/ 5
we be christened and	keep	his holy commandments, and	8, 76/ 32
people, or intend to	keep	still and continue in	8, 82/ 15

dreggy draft whereof, God	keep	every good Christian man	8, 119/ 34
so order themselves either	keep	the commandment or break	8, 120/ 20
holy day will he	keep	so strait that if	8, 125/ 16
hath not known many	keep	the holy day so	8, 125/ 21
liefer that men would	keep	it so strait as	8, 125/ 23
as he speaketh . . . than	keep	it so loosely as	8, 125/ 23
do. But they that	keep	it so loosely . . . be	8, 125/ 24
neither. And whosoever would	keep	it so strait as	8, 125/ 26
his bed -- would	keep	it better than do	8, 125/ 27
ceremonies and sacraments, and	keep	them well without further	8, 126/ 29
kept, and ever shall	keep	, that promise. And therefore	8, 132/ 6
the light, and to	keep	all still in darkness	8, 138/ 14
with his own Spirit	keep	it in men's hearts	8, 154/ 33
God was able to	keep	all his sacraments and	8, 155/ 5
because he saith confessors	keep	no counsel), yet could	8, 179/ 25
Apostles' Acts, not only	keep	still the Greek word	8, 184/ 11
be christened already, and	keep	their belief still, and	8, 212/ 10
be able forever to	keep	him from one kind	8, 215/ 33
must be able to	keep	him from every kind	8, 215/ 34
no man need to	keep	; that the Divine Services	8, 221/ 1
of man . . . and shall	keep	the Church from error	8, 225/ 21
teach the significations, and	keep	them, by the beholding	8, 299/ 15
to be married, but	keep	perpetual chastity. And then	8, 306/ 13
our damnation. If we	keep	the faith purely, and	8, 307/ 19
all: that if we "	keep	the faith and the	8, 308/ 28
seemeth, that if we	keep	the faith and believe	8, 308/ 31
faith . . . and then, therewith,	keep	the law of love	8, 308/ 32
peril is there to	keep	all the ceremonies with	8, 309/ 2
as haply some do)	keep	the Sunday with like	8, 320/ 34
is as able to	keep	it from such need	8, 321/ 29
without Scripture obediently to	keep	and observe, whatsoever Tyndale	8, 322/ 26
the same liberty to	keep	for his own Sabbath	8, 322/ 34
writeth in this wise: "	Keep	you my traditions which	8, 323/ 16
he biddeth the Thessalonians	keep	and observe well all	8, 324/ 4
bound of necessity to	keep	them still after the	8, 326/ 24
writing, God could not	keep	the points of faith	8, 334/ 10
yet as likely to	keep	it as many more	8, 339/ 2
God as able to	keep	them as was any	8, 339/ 7
which things if ye	keep	yourselves, ye shall do	8, 343/ 28
brethren, stand fast and	keep	the traditions that ye	8, 369/ 9
instruction, to make them	keep	them obediently and understand	8, 370/ 7
and to the Thessalonians, "	Keep	you my precepts" (or	8, 374/ 17
Christ's elect church may	keep	them still, and be	8, 395/ 37
none "historical faith" could	keep	them, as Tyndale saith	8, 397/ 11
they can ask to	keep	them in favor, and	8, 408/ 32
plainly that he may	keep	faith and yet fall	8, 412/ 14
as long as ye	keep	the true faith ye	8, 413/ 8
that shall so surely	keep	him from sin but	8, 421/ 24
that the man may	keep	still his faith and	8, 421/ 34
still in man, to	keep	him from falling to	8, 422/ 10

he hath done, and	keep	all my commandments, and	8, 432/ 6
so preserve it and	keep	it, by the mighty	8, 436/ 8
' doth preserve and	keep	him.'" In this	8, 436/ 18
a great occasion to	keep	him from sin, and	8, 438/ 25
to her must needs	keep	him to her; nor	8, 439/ 2
help and occasion to	keep	him from deadly sin	8, 439/ 12
the man and to	keep	out sin -- speaketh	8, 440/ 3
being in him doth	keep	and preserve him from	8, 440/ 14
a man's heart doth	keep	him forever after from	8, 441/ 5
though the seed shall	keep	him from all deadly	8, 441/ 8
yet it shall not	keep	him from adultery, nor	8, 441/ 9
and frailty did ever	keep	it secret, hidden, and	8, 442/ 11
expressly commanded them to	keep	and fulfill their vows	8, 442/ 27
their feeling faith, they	keep	still in their hearts	8, 447/ 33
good Lord, will I	keep	still and never let	8, 457/ 25
serve it, but continually	keep	still in their minds	8, 458/ 18
it, even so they	keep	it still. And surely	8, 483/ 11
to excuse him and	keep	him from beating. And	8, 497/ 10
teaching. And then to	keep	such from doing harm	8, 514/ 30
beat them well, and	keep	them from tearing of	8, 515/ 4
warn him and to	keep	him from occasions, and	8, 518/ 8
have done, but to	keep	them only from the	8, 528/ 16
of them, only to	keep	them from the sin	8, 531/ 11
compassed and contrived to	keep	her for himself and	8, 536/ 15
how did he then	keep	still his love to	8, 539/ 22
purpose. For they might	keep	still the faith in	8, 541/ 35
he saith that they	keep	it always still --	8, 542/ 17
honesty for him to	keep	his definition still, whereupon	8, 569/ 21
day in God's service,	keep	themselves well and warily	8, 572/ 12
have displeased him, he	keepeth	his malice in and	8, 124/ 2
we say that he	keepeth	, and ever hath kept	8, 132/ 6
that old translation and	keepeth	presbyteros still, reciting Saint	8, 184/ 20
so far forth it	keepeth	the believer from hell	8, 288/ 17
enemy of ours that	keepeth	a reckoning of our	8, 372/ 17
Church, and which Spirit	keepeth	both the words written	8, 380/ 31
all the while he	keepeth	that faith. And if	8, 412/ 11
that therefore while he	keepeth	faith he cannot sin	8, 412/ 16
had of any man,	keepeth	in the Spirit of	8, 417/ 24
the Holy Ghost, that	keepeth	a man's heart from	8, 419/ 3
that angel . . . which so	keepeth	him, and ever shall	8, 436/ 6
long as the man	keepeth	that "seed of God	8, 439/ 32
is by him that	keepeth	him warm: so while	8, 440/ 12
as long as he	keepeth	it and cleaveth fast	8, 440/ 20
as long as he	keepeth	him by it: so	8, 440/ 25
as long as he	keepeth	it. And thus meant	8, 440/ 27
tell us wherefore it	keepeth	him not forever from	8, 441/ 6
that third chapter, "Whoso	keepeth	God's commandments, in him	8, 442/ 18
so too. And yet	keepeth	he his accustomed guise	8, 445/ 18
frailty, Tyndale covereth and	keepeth	aside the hateful hearing	8, 491/ 36
because he lieth asleep,	keepeth	in him still yet	8, 493/ 21

soul in this world,	keepeth	it still for the	8, 543/ 32
God preventeth always and	keepeth	and preserveth the elects	8, 548/ 2
in effect, that God	keepeth	them ever from all	8, 549/ 29
he had either in	keeping	or breaking. For never	8, 13/ 34
bringing in, reading, and	keeping	of any of those	8, 27/ 9
is bound to the	keeping	of any fasting day	8, 32/ 6
themselves bound to the	keeping	thereof. And therefore when	8, 62/ 11
out here for the	keeping	of the holy day	8, 75/ 1
they thank for the	keeping	, and should have been	8, 79/ 32
gave grace toward the	keeping	and ordained it himself	8, 86/ 19
if that by the	keeping	of them in the	8, 102/ 2
only careth for the	keeping	, and looketh ever with	8, 126/ 19
God's grace in the	keeping	of the law. But	8, 148/ 24
that man toward the	keeping	of God's precept hath	8, 148/ 25
-- and in the	keeping	of his word, and	8, 149/ 24
If we speak of	keeping	the holy day --	8, 253/ 9
hand unto staying and	keeping	up of the Ark	8, 259/ 20
at all, but the	keeping	of the commandments is	8, 324/ 25
bringeth in, that "the	keeping	of the commandments is	8, 325/ 3
overthrown. For if the	keeping	of the commandments be	8, 325/ 4
heaven. For if the	keeping	of the commandments be	8, 325/ 16
needed for the teaching,	keeping	, and confirmation of the	8, 339/ 23
in good works, and	keeping	of God's commandments, to	8, 427/ 29
trust in chastity and	keeping	of his vow! But	8, 483/ 23
with God in the	keeping	of himself from sin	8, 486/ 27
some special privilege of	keeping	still faith, hope, and	8, 488/ 6
is to wit, the	keeping	of charity still in	8, 488/ 23
no proof of the	keeping	? What was that in	8, 542/ 26
the Holy Ghost, that	keeps	a man's heart from	8, 420/ 15
devil hath in his	kennel	, never hitherto could, nor	8, 225/ 36
that was burned in	Kent	, of whom I shall	8, 10/ 26
prayer made unto God	kept	that whole country from	8, 2/ 35
into this realm, and	kept	in hugger-mugger, by some	8, 5/ 36
him, it might be	kept	, kindled, and increased, rather	8, 9/ 1
to be observed and	kept	. Howbeit, as for the	8, 14/ 20
And being there secretly	kept	by a certain space	8, 22/ 16
always from the beginning	kept	in Christ's church . . . be	8, 44/ 30
therefore when they have	kept	the fast in sight	8, 62/ 12
people had observed and	kept	. . . not only for that	8, 64/ 4
devised, nor would have	kept	it at all, lest	8, 80/ 6
shortly shot over, but	kept	and continued long: then	8, 90/ 27
ever the promise be	kept	. But God's high providence	8, 105/ 26
keepeth, and ever hath	kept	, and ever shall keep	8, 132/ 6
written were taught and	kept	without writing before. To	8, 154/ 14
that he would have	kept	and believed in Christendom	8, 154/ 16
as well as he	kept	in the good generations	8, 154/ 34
evangelists written, preserved, and	kept	, in plain and evident	8, 157/ 20
he should rather have	kept	still the word presbyteros	8, 184/ 15
changed in his translation . . .	kept	us, as it were	8, 222/ 15
have known, believed, and	kept	-- was yet never	8, 226/ 16

translator better changed than	kept	. And I tell you	8, 236/ 31
credence could not be	kept	without writing, that of	8, 256/ 19
unto them, and evermore	kept	with them, in authentic	8, 264/ 26
he hath so specially	kept	for the proof of	8, 270/ 1
been made priests and	kept	still their wives. But	8, 306/ 9
men both might have	kept	the same day that	8, 320/ 32
day that the Jews	kept	and yet have left	8, 320/ 33
hereafter . . . as he hath	kept	it this fifteen hundred	8, 321/ 30
all their writing is	kept	and reserved safe, and	8, 334/ 13
that the Church hath	kept	divers things without Scripture	8, 338/ 36
Now have they been	kept	so long either by	8, 339/ 4
man or devil have	kept	them all this while	8, 339/ 6
those things to be	kept	and observed partly forever	8, 343/ 33
or unlawful to be	kept	), is clearly declared by	8, 353/ 16
would yet have them	kept	, he would not have	8, 354/ 10
there commanded to be	kept	and observed (wheresoever they	8, 354/ 16
the scribes and Pharisees	kept	, though themselves were naught	8, 354/ 20
at those days truths	kept	among the people by	8, 356/ 1
faith, which be surely	kept	by Christ in his	8, 361/ 14
had received before, and	kept	peradventure from Adam's own	8, 365/ 6
necessity be observed and	kept	. . . and yet the cause	8, 367/ 36
have remembered me, and	kept	the traditions as I	8, 368/ 21
many things to be	kept	, partly by writing and	8, 368/ 25
many things to be	kept	without writing, and by	8, 369/ 11
as are through Christendom	kept	-- we may well	8, 370/ 26
understand that they be	kept	as things ordained and	8, 370/ 27
yet, because they be	kept	of all the whole	8, 370/ 37
he could not have	kept	his traditions without writing	8, 374/ 10
if it had been	kept	and preserved, and was	8, 374/ 20
and covenant; and Christ	kept	it himself; and Saint	8, 376/ 17
hath been so surely	kept	that it might there	8, 387/ 4
hath been taken and	kept	from Christ's days and	8, 388/ 34
have taught them and	kept	them without writing. As	8, 480/ 32
he hath taught and	kept	some -- as, for	8, 480/ 33
their relics, images, and	kept	holy days and fasting	8, 481/ 22
and left unchosen, and	kept	from the sight and	8, 499/ 37
means be both swine	kept	from doing harm, and	8, 515/ 8
For the more he	kept	himself from sin, the	8, 528/ 28
God withheld him and	kept	him back from that	8, 529/ 2
given him, but ever	kept	from him, only because	8, 536/ 32
for which cause God	kept	him, through the "feeling	8, 538/ 13
he proveth that they	kept	it not still indeed	8, 542/ 19
mustard seed, of a	key	, or of a net	8, 253/ 32
seed, leaven, a net,	keys	, bread, water, and a	8, 85/ 4
sacrament of leaven, of	keys	, of mustard seed --	8, 85/ 37
a lamb? Why a	kid	? Why of one year	8, 328/ 36
and so expel and	kill	true faith in their	8, 42/ 19
party to smite and	kill	the other, by thousands	8, 58/ 28
the contrary party to	kill	them down, hand-smooth, whom	8, 59/ 3
hoping sure in that,	kill	we ten men on	8, 90/ 3

and do sacrifice and	kill	the lusts and appetites	8, 112/ 7
so sufficiently "sacrifice and	kill	the lusts and appetites	8, 112/ 14
God's good sons, and	kill	and sacrifice full well	8, 112/ 22
stool . . . and that "we"	kill	and sacrifice the lusts	8, 112/ 26
and his holy nun . . .	kill	and sacrifice their fleshly	8, 112/ 30
sin, and that men	kill	sin . . . and then peradventure	8, 112/ 35
saith not that we "	kill	and sacrifice" our fleshly	8, 113/ 4
that we "sacrifice and	kill	" them -- as though	8, 113/ 6
eat part and then	kill	them after. But Tyndale	8, 113/ 8
he is ready to	kill	a Turk for his	8, 122/ 26
Christian faith but to	kill	the Christian men, a	8, 123/ 18
should suffer them to	kill	on and stand still	8, 123/ 19
go against them and	kill	them, as well and	8, 123/ 23
sedition or open war	kill	up the clergy of	8, 123/ 32
bed, he dare not	kill	her; and not once	8, 125/ 17
that would fear to	kill	a flea, as it	8, 125/ 22
I warrant you, to	kill	a flea nor to	8, 125/ 25
to God again, and	kill	the lusts of our	8, 208/ 26
man meet another and	kill	him suddenly for an	8, 216/ 33
that thinketh that to	kill	a man for his	8, 228/ 5
anger whereof he shall	kill	them and trust all	8, 270/ 18
and miracle together, shall	kill	him with the spirit	8, 270/ 23
them enter in and	kill	it -- this were	8, 412/ 29
faith but if it	kill	this faith." Tyndale to	8, 413/ 1
Christendom begin to fight,	kill	, and slay, before that	8, 482/ 12
constrained and compelled to	kill	them in the necessary	8, 482/ 16
make sundry sects, and	kill	their Christian brethren, be	8, 484/ 1
had cause enough to	kill	twenty peasants and villeins	8, 530/ 19
her for himself and	kill	her good husband his	8, 536/ 15
die also, if he	kill	a man in that	8, 537/ 34
ye not them that	kill	the body . . . which, when	8, 543/ 25
they have infected and	killed	, I fear me, more	8, 2/ 7
in other realms already	killed	by schisms and war	8, 11/ 1
their poisoned books have	killed	the Christian man both	8, 12/ 20
better too than Moses	killed	the Egyptian that fought	8, 123/ 23
in therewith, he hath	killed	and destroyed divers men	8, 220/ 18
by miracle destroyed and	killed	: ye see proved plainly	8, 270/ 30
and be overcome and	killed	-- doth much like	8, 413/ 5
at a hart and	killed	a haddock." And when	8, 446/ 19
caught a haddock and	killed	it. And surely Tyndale	8, 446/ 25
before that themselves were	killed	and slain, or anything	8, 482/ 13
they began to be	killed	and fought with by	8, 482/ 14
and robbed, burned, and	killed	, not one naughty knave	8, 482/ 21
the heretics again, and	killed	of them above threescore	8, 482/ 33
my sight? Thou hast	killed	with sword Uriah the	8, 539/ 6
adultery through temptation, and	killed	his good friend through	8, 542/ 33
which, when they have	killed	the body, have nothing	8, 543/ 26
which, when he hath	killed	the body, hath the	8, 543/ 28
when he sinneth he	killeth	his faith: I answer	8, 412/ 18
as to forbear the	killing	of a flea in	8, 125/ 26

they work together, in	killing	the lusts of their	8, 208/ 32
sacrifice of Abel in	killing	and offering the beasts	8, 277/ 23
it should signify the	killing	of fleshly lusts, or	8, 277/ 25
whereas he speaketh of	killing	and slaying "their brethren	8, 481/ 35
whereas Tyndale speaketh of	killing	of heretics, whom he	8, 483/ 8
sects, "breaking of unity," "	killing	of Christian brethren," "trusting	8, 484/ 29
the very most accursed	kind	.The chief evil in	8, 3/ 24
what can be worse	kind	of infidelity than to	8, 4/ 3
more politic in their	kind	than are the children	8, 35/ 30
of light in their	kind	. And surely so seemeth	8, 35/ 31
devotion -- of which	kind	is Bonaventure of the	8, 36/ 29
confute them. Of which	kind	of good books, albeit	8, 38/ 29
his church all such	kind	of truth from the	8, 44/ 7
God's commandment. In which	kind	of obedience seemeth not	8, 55/ 3
but also for a	kind	of pain, affliction, and	8, 64/ 5
he saith that that	kind	of devils which he	8, 64/ 33
where he saith, "This	kind	of devils is not	8, 69/ 13
the baptism to a	kind	of burying with our	8, 81/ 5
out thereof to a	kind	and manner of rising	8, 81/ 7
a new manner and	kind	of clean life. And	8, 81/ 8
God according to the	kind	of them that it	8, 85/ 26
mankind than to the	kind	of dogs and cats	8, 85/ 30
the leastwise in some	kind	of cause -- and	8, 106/ 10
no cause in no	kind	, neither since nor before	8, 106/ 11
-- which is a	kind	of prayer and invocation	8, 127/ 25
set much by that	kind	of blessing in which	8, 128/ 8
the following of every	kind	of superstitious folly, he	8, 128/ 24
and prelates, and every	kind	of Christian people, that	8, 137/ 2
take for some other	kind	of tribulation, I see	8, 159/ 23
that idols be a	kind	of images, and "image	8, 174/ 4
idols be of the	kind	of images . . . yet since	8, 174/ 8
be such a special	kind	as always to Christian	8, 174/ 9
be perceived of which	kind	he speaketh. For this	8, 174/ 12
favor of the worse	kind	, to make men ween	8, 174/ 13
hatred of the better	kind	to make men ween	8, 174/ 14
he found in any	kind	of people . . . perusing every	8, 177/ 6
holy sacraments. Against which	kind	of false truth I	8, 179/ 33
more fall to that	kind	of sin: this will	8, 215/ 30
keep him from one	kind	-- it must be	8, 215/ 34
keep him from every	kind	of like deadliness, or	8, 215/ 35
holy word of either	kind	-- that is to	8, 225/ 7
thing determinate of that	kind	; and that I have	8, 232/ 26
but a certain, special	kind	of record -- as	8, 233/ 15
all the nature and	kind	of man; the third	8, 234/ 17
article out of its	kind	. A man may say	8, 235/ 31
article signifieth the special	kind	of record: rather than	8, 236/ 36
to meddle with that	kind	of God's honor that	8, 259/ 22
be forgotten (in which	kind	of commandments be the	8, 263/ 10
nor of none other	kind	, than Tyndale saith he	8, 325/ 34
or unto God some	kind	of such abominable sacrifice	8, 348/ 32

nor add any new	kind	of their own mind	8, 349/ 12
and Pharisees, of worse	kind	than were those of	8, 358/ 25
be also the worst	kind	of Pharisees. For these	8, 358/ 31
hath, in their own	kind	, equal authority. Nothing may	8, 369/ 1
as for the first	kind	of election, after which	8, 391/ 26
in earth: in this	kind	are there penitents and	8, 391/ 28
be saved in the	kind	of man. For as	8, 392/ 15
as I say, which	kind	of election he meaneth	8, 392/ 22
militant, after the first	kind	of election, in which	8, 392/ 32
and confirmed in all	kind	of heresies that there	8, 448/ 20
would make of all	kind	of unthrifts. But as	8, 450/ 9
faith joined with all	kind	of all abomination and	8, 458/ 28
err in the one	kind	, so it be not	8, 462/ 8
his example of such	kind	of things as be	8, 471/ 24
body, but of some	kind	of affection toward himself	8, 494/ 18
sometimes "eternal." Thus, which	kind	of elects himself meaneth	8, 498/ 1
own souls? -- which	kind	and prayer they might	8, 505/ 11
and knowledge. And such	kind	of so certain and	8, 507/ 27
of such a filthy	kind	as never came before	8, 515/ 19
finally further to another	kind	of such folk, as	8, 516/ 28
the care of a	kind	father waiteth upon his	8, 518/ 7
again to take that	kind	of fruit thereof, since	8, 524/ 15
not to take that	kind	of fruit by occasion	8, 525/ 9
likely to take that	kind	of fruit thereof --	8, 525/ 10
by love -- that	kind	of faith had he	8, 534/ 34
and ungracious writings to	kindle	them and call upon	8, 58/ 34
it might be kept,	kindled	, and increased, rather than	8, 9/ 1
looked on her, and	kindled	his heat himself, and	8, 536/ 9
light, after his great	kindness	showed, but that their	8, 66/ 31
and mother, all their	kindness	, all their laws, and	8, 489/ 4
knowledge of his father's	kindness	, the faith of his	8, 489/ 6
father and his old	kindness	cometh unto remembrance, either	8, 489/ 21
altogether faithless. The old	kindness	will not let him	8, 489/ 25
promises, and all their	kindness	, and all their laws	8, 491/ 15
and their Father's former	kindness	, and be sorry --	8, 494/ 24
that albeit the old	kindness	of the father cannot	8, 495/ 15
he mean his carnal	kindred	, or the pope and	8, 386/ 22
solution also, of nigh	kindred	called "brethren" among the	8, 472/ 12
infidelities, and these abominable	kinds	of idolatries . . . far exceed	8, 4/ 29
than to those other	kinds	, of brute beasts, the	8, 85/ 33
-- between which two	kinds	of sacraments seemeth to	8, 98/ 36
as between the two	kinds	of the laws themselves	8, 99/ 1
and that of diverse	kinds	, as appeareth in Leviticus	8, 111/ 26
the city, of all	kinds	, conditions, and degrees." And	8, 144/ 32
in one, of all	kinds	, conditions, and degrees of	8, 146/ 2
town generally, " "of all	kinds	, conditions, and degrees": of	8, 146/ 27
of the most effectual	kinds	of prayer -- be	8, 159/ 32
to fall to those	kinds	of sacrifice of the	8, 349/ 13
faith joined with all	kinds	of abomination and sin	8, 419/ 5
faith joined with all	kinds	of abomination and sin	8, 420/ 18

faith joined with all	kinds	of abomination and sin	8, 443/ 10
so divide these two	kinds	of error . . . one against	8, 462/ 3
further and showeth more	kinds	of folk . . . to whom	8, 515/ 26
lawful neither for the	king	of England nor for	8, 15/ 17
by these words that	King	Ahab fasted not for	8, 66/ 12
man: that either lord,	king	, or emperor meddleth anything	8, 136/ 13
Ahithophel therein, that persecuted	King	David; as though Friar	8, 137/ 27
lemans, were like to	King	David and his host	8, 137/ 29
passions appeased . . . as did	King	Saul, in his rageous	8, 160/ 11
with, much worse than	King	Belshazzar abused the hallowed	8, 163/ 4
Kings, where he punished	King	David for his manslaughter	8, 209/ 17
and Abiram, and the	king	Uzziah, that would needs	8, 259/ 30
a thief because the	King	had given him a	8, 449/ 24
the condition of his	king	that he verily knew	8, 451/ 2
not think that a	king	or a great man	8, 530/ 18
churlish answer to the	king	of a man, or	8, 531/ 22
Tyndale's proper process of	King	David concerning the order	8, 540/ 8
that Tyndale hath of	King	David told us his	8, 540/ 27
in the sins of	King	David, by the words	8, 547/ 6
by the examples of	King	David and Saint Peter	8, 565/ 37
practice made between the	King's	Highness and the late	8, 8/ 24
his humble suit the	King's	Highness of his blessed	8, 8/ 37
safe, according to the	King's	safe-conduct. And yet hath	8, 9/ 35
Against all which the	King's	high wisdom politicly provided	8, 10/ 30
books, had yet the	King's	gracious forgiveness . . . and, as	8, 16/ 22
so falsely abused the	King's	gracious remission and pardon	8, 17/ 14
folk, and especially the	King's	subjects, to forbear and	8, 19/ 32
well know that the	King's	Highness -- which, as	8, 26/ 29
Now -- seeing the	King's	gracious purpose in this	8, 27/ 17
that, for all the	King's	commandment, they should not	8, 30/ 27
very well that the	King's	Highness will in no	8, 31/ 2
folk should against the	King's	proclamations keep still his	8, 31/ 10
the respect of the	king's	humble penance and pain	8, 66/ 20
Spirit. Then, when the	King's	Grace had answered him	8, 86/ 15
the goodness of the	King's	Grace, with the lords	8, 143/ 3
newfangled folk . . . that the	King's	Highness (and not without	8, 177/ 33
-- and yet the	King's	Highness much more plainly	8, 225/ 28
this matter, when the	King's	Highness laid against him	8, 318/ 6
lashed out against the	King's	Highness concerning this purpose	8, 363/ 22
grace and in the	King's	goodness, their hearts shall	8, 483/ 15
not enter into the	kingdom	of heaven: he told	8, 80/ 26
not enter into the	kingdom	of heaven -- God	8, 98/ 8
cannot enter into the	kingdom	of heaven"). Now, whereas	8, 377/ 10
it, and deliver the	Kingdom	to the Father. And	8, 486/ 11
the Third Book of	Kings	, for the infidelity and	8, 2/ 33
the Third Book of	Kings	, "When Ahab had heard	8, 66/ 5
mark" that all emperors,	kings	, princes, lords, and prelates	8, 137/ 1
the Second Book of	Kings	, where he punished King	8, 209/ 16
a town, as good	kings	and princes do these	8, 482/ 22
the Second Book of	Kings	) that he sent Nathan	8, 538/ 35

Hebrews, how that nigh	kinsmen	be called "brethren," or	8, 466/ 34
Hebrews, how that nigh	kinsmen	be called "brethren," or	8, 471/ 32
the Hebrews, the near	kinsmen	were called "brethren" --	8, 472/ 18
soul in purgatory, nor	kiss	any relic, nor creep	8, 32/ 28
to the cross and	kiss	it and say a	8, 149/ 6
for abuses changed, as	kissing	each other. And some	8, 324/ 22
waxeth angry with the	kite	for catching away his	8, 490/ 31
rod and beat the	kite	. But since that Tyndale	8, 490/ 33
a whelp or a	kitling	. And whereas Saint Paul	8, 85/ 34
doubting that the beggarly	knave	had stolen the cloths	8, 13/ 21
themselves from calling him "	knave	" -- all with one	8, 84/ 6
killed, not one naughty	knave	or two in a	8, 482/ 21
but an old, great	knave	fit and meet for	8, 492/ 12
winters stepped into his	knave's	age. Then let Tyndale	8, 491/ 31
sort of malapert, foolish	knaves	? And this is, as	8, 263/ 17
that durst play the	knavish	fool on such a	8, 41/ 37
a lewd and a	knavish	railing upon the sacraments	8, 76/ 5
butter-smearing, with other suchlike	knavish	toys, which no wretch	8, 76/ 8
sir, I beshrew their	knavish	members out of which	8, 452/ 26
may have images, and	kneel	before them, too; as	8, 3/ 19
at his bidding to	kneel	down and say certain	8, 354/ 26
for example, that we	kneel	when we pray; and	8, 367/ 38
followeth that once to	kneel	or pray thereto were	8, 394/ 18
and his degradation, he	kneeled	down before the bishop's	8, 23/ 8
used thereat but only	kneeling	, knocking on breasts, and	8, 110/ 18
devoutly heard upon his	knees	, brought unto him the	8, 23/ 34
far forth that he	knew	the privy practice made	8, 8/ 23
save us if we	knew	them and believed them	8, 92/ 5
-- and that I	knew	well the malicious heresies	8, 171/ 32
peradventure, as he never	knew	, and yet fallen all	8, 216/ 12
is true, because I	knew	(as he saith) the	8, 218/ 18
their own question they	knew	that he did not	8, 232/ 2
that the Jews never	knew	the special significations of	8, 300/ 2
no more than Abraham	knew	why God bade him	8, 300/ 10
say that Paul never	knew	of this word "Mass	8, 314/ 30
that Saint Paul never	knew	this word "Mass" --	8, 315/ 33
English. But that he	knew	not the thing that	8, 315/ 35
they served, though they	knew	not the significations . . . except	8, 326/ 34
end. Now, the apostles	knew	before that heresies should	8, 333/ 5
that they which wrote . . .	knew	well every heresy that	8, 333/ 33
more of the apostles	knew	that point but only	8, 333/ 35
from which she well	knew	that Holy Sacrifice to	8, 372/ 15
dead. For the apostles	knew	that thereby cometh to	8, 373/ 16
afterward forbade it? How	knew	he when he should	8, 376/ 19
by that Spirit they	knew	it . . . which as it	8, 376/ 22
Peter at that time	knew	not the thing that	8, 407/ 23
what is that I	knew	one that shot at	8, 446/ 18
king that he verily	knew	that when he had	8, 451/ 3
saith, at that time	knew	not of; so that	8, 465/ 18
God himself, that best	knew	his thought, laid his	8, 539/ 26

when the apostles themselves	knew	these women for such	8, 545/ 26
men seek up his	knife	and see it him	8, 220/ 14
by Sir Thomas More,	Knight	Lord Chancellor of England	8, 1/ 2
by Sir Thomas More,	Knight	. Printed at London by	8, 384/ 10
body, and so to	knit	it thereto, that not	8, 102/ 8
unto which they be	knit	in this present chapter	8, 501/ 7
conclusion in which he	knitteth	up Christ and Muhammad	8, 229/ 11
made another syllogism. Now	knitteth	he up all this	8, 345/ 23
therefore, finally, whereas Tyndale	knitteth	up all his matter	8, 443/ 5
at the door and	knock	." And if Tyndale will	8, 520/ 7
thereat but only kneeling,	knocking	on breasts, and holding	8, 110/ 18
of his heart, always	knocking	upon him to be	8, 423/ 9
stand at the door,	knocking	." Howbeit, a man may	8, 423/ 13
words, with tunsions and	knockings	upon his breast . . . and	8, 24/ 9
God with that holy	knot	gave grace toward the	8, 86/ 19
what manner, when we	know	by what man and	8, 6/ 6
yet more than I	know	. Against all which the	8, 10/ 30
was, God and he	know	, and peradventure the devil	8, 17/ 7
one is none, you	know	well, by the law	8, 18/ 30
me. For I well	know	that the King's Highness	8, 26/ 29
advice should have? They	know	themselves well enough, and	8, 30/ 9
good books, albeit I	know	well there may, and	8, 38/ 30
that be learned and	know	the place in the	8, 43/ 27
church no man can	know	, but unto the Catholic	8, 61/ 11
that we should well	know	that fasting not only	8, 64/ 20
the fourth of Judith, "	Know	ye that our Lord	8, 67/ 21
aught that I see,	know	that well enough and	8, 73/ 25
that they should thereby	know	that he was very	8, 74/ 8
And if that Tyndale	know	not this, he is	8, 93/ 32
learned; and if he	know	this, and then say	8, 93/ 33
the token whereby we	know	he doth so. For	8, 105/ 10
all the readers well	know	that he lieth when	8, 109/ 22
teach us sufficiently to	know	the mischief of that	8, 117/ 24
do but if we	know	them whom we believe	8, 118/ 15
be elects, we cannot	know	: farewell the force of	8, 118/ 16
mean, or desiring to	know	; but only careth for	8, 126/ 19
was very curious to	know	. And when he was	8, 128/ 27
the evil, and not	know	which way to amend	8, 132/ 30
of his mercy "we"	know	"nothing at all"; as	8, 147/ 22
well -- I would	know	which is that old	8, 151/ 13
of writing . . . but may	know	, by that he hath	8, 154/ 20
and "alleluia," that never	know	more of the signification	8, 161/ 10
as they say that	know	him, he saith none	8, 162/ 19
church. For though they	know	well that in avoiding	8, 162/ 24
time -- though they	know	themselves also for part	8, 164/ 5
thing by which we	know	the right and proper	8, 166/ 25
many more too, that	know	well, God be thanked	8, 178/ 31
elder" -- if he	know	it for no fault	8, 189/ 13
church of Christ to	know	and use for seven	8, 194/ 24
hell, shall never yet	know	the uttermost of his	8, 216/ 16

and saith that I	know	that all that he	8, 218/ 16
own English tongue together,	know	his defense both very	8, 218/ 20
good Christian people that	know	such heresies for heresies	8, 219/ 27
good Christian men, that	know	those things for heresies	8, 220/ 3
devil. But since I	know	it very well, and	8, 221/ 18
that they should not	know	the very church of	8, 223/ 22
every one. Now, to	know	that the nearer Tyndale	8, 223/ 29
God written . . . since ye	know	neither the one nor	8, 225/ 14
ever shall teach to	know	, judge, and discern the	8, 225/ 20
them, but they verily	know	it for sin and	8, 228/ 9
should not fail to	know	. . . every article of the	8, 239/ 5
same Catholic Church, we	know	that the same church	8, 245/ 17
paynims' miracles false: yet	know	we which is that	8, 246/ 7
enough . . . by that they	know	well that their whole	8, 248/ 33
again, the Scripture I	know	for God's word, but	8, 249/ 23
word, but them I	know	not for God's messengers	8, 249/ 24
as far as I	know	, circumcised, nor professeth not	8, 252/ 13
a Saracen, nor I	know	him not very surely	8, 252/ 14
the meantime while I	know	him but for a	8, 252/ 20
for the Church we	know	not the Holy Scripture	8, 254/ 10
many things that we	know	not -- and that	8, 283/ 15
ask how shall he	know	that God inspired the	8, 285/ 9
church which himself may	know	; for else, how should	8, 285/ 18
same-self church doth he	know	that God hath inspired	8, 285/ 25
means by which we	know	their books for holy	8, 295/ 25
it yet . . . and they	know	that without him all	8, 299/ 24
by them; as we	know	our sacraments be effectual	8, 300/ 5
biddeth us . . . although we	know	not why he will	8, 300/ 9
of them all we	know	. . . that they be all	8, 302/ 23
table" . . . and yet we	know	"the Mass" too, for	8, 316/ 2
ask we him, "Whereby	know	you that?" "Marry," saith	8, 324/ 18
whereof we could not	know	the reason: that I	8, 326/ 13
dumb ceremonies whereof I	know	not the causes --	8, 328/ 23
Why wild lettuce? I	know	well God wist why	8, 329/ 5
that time did not	know	by what means Christ	8, 329/ 25
the same scriptures we	know	which councils were true	8, 341/ 5
by the Scripture we	know	which of those councils	8, 341/ 14
where he saith "we"	know	, I would wit of	8, 341/ 16
the people able to	know	him for naught --	8, 341/ 32
that allegation -- ye	know	well all our question	8, 350/ 31
not you so." I	know	right well that those	8, 353/ 26
bear them. Thus I	know	well men may expound	8, 353/ 34
knoweth; whereas now we	know	well he died a	8, 358/ 8
thee for us. I	know	, good Lord, that she	8, 372/ 1
I say that we	know	the traditions taught by	8, 380/ 15
teach the Church to	know	which was the very	8, 380/ 18
teach his church to	know	his words written, and	8, 380/ 27
church Tyndale learned to	know	which is the Scripture	8, 381/ 1
and whereby shall I	know	him? If I happen	8, 388/ 17
church"? How should I	know	, I say, whether that	8, 389/ 20

since men can never	know	which be they, there	8, 393/ 31
by that unknown church	know	which is the true	8, 393/ 34
shall an unlearned man	know	which they be? "The	8, 396/ 3
therein? How shall he	know	the true preachers from	8, 396/ 5
Whereby shall a man	know	them, and be sure	8, 396/ 32
saith he, "though ye	know	them not." How shall	8, 396/ 35
them, but if I	know	that they be the	8, 396/ 36
impossible for me to	know	the elect church of	8, 397/ 13
us how we do	know	the true church of	8, 397/ 25
sinner, " we can never	know	them but if we	8, 398/ 33
yet can we not	know	them so, neither . . . for	8, 398/ 35
not so much as	know	it, but fondly frameth	8, 408/ 19
feeling" faith only. I	know	not what he meaneth	8, 430/ 31
us, we may well	know	. . . not only by all	8, 433/ 24
a manqueller; and ye	know	that no manqueller hath	8, 435/ 2
by that mark we	know	, " saith Saint John, "that	8, 442/ 19
him again, though he	know	by the promise that	8, 449/ 29
because they will not	know	who is Christ: even	8, 465/ 22
that he will not	know	which is Christ's church	8, 465/ 28
of Christ, because they	know	not the use of	8, 466/ 32
made Tyndale surely to	know	that he was none	8, 470/ 17
promises, then should himself	know	that he whom he	8, 470/ 33
of Christ, because they	know	not the use of	8, 471/ 31
in Scripture. Doth Tyndale	know	them by any other	8, 475/ 29
he is taught to	know	those necessary articles from	8, 476/ 22
such company can he	know	for "the church" . . . but	8, 476/ 25
that he learneth to	know	those articles by the	8, 476/ 26
which he will not	know	for the very church	8, 478/ 28
Scripture, nor very surely	know	which were the very	8, 500/ 9
Church teacheth us to	know	the Scripture . . . and the	8, 500/ 12
should not choose but	know	it . . . and that in	8, 509/ 36
man how he may	know	himself for elect . . . lest	8, 520/ 11
God -- and this	knoweth	, I say, Tyndale himself	8, 3/ 14
further come thereon, God	knoweth	. If God give him	8, 9/ 24
than leave it. Now	knoweth	he well that the	8, 30/ 29
Spirit of God." How	knoweth	Tyndale that none of	8, 46/ 27
spiritual -- because he	knoweth	that man is lord	8, 59/ 35
the holy day, he	knoweth	that the day is	8, 73/ 14
every good Christian man	knoweth	that such folk as	8, 87/ 37
foolish but that he	knoweth	well enough that all	8, 90/ 15
so shamefully? For he	knoweth	that all the readers	8, 109/ 22
Christ's church -- yet	knoweth	Tyndale that in this	8, 113/ 26
For every man well	knoweth	that where he maketh	8, 114/ 23
whereof every man well	knoweth	the contrary. Would God	8, 114/ 30
that sacrament? The devil	knoweth	that Christ died on	8, 115/ 23
he not, "The devil	knoweth	this to be true	8, 115/ 27
believeth that the devil	knoweth	it not at all	8, 115/ 29
say indeed. But Tyndale	knoweth	full well that folk	8, 127/ 12
hurt thereby. For he	knoweth	well that children be	8, 127/ 14
hand . . . and the people	knoweth	well that she useth	8, 127/ 15

And forasmuch as he	knoweth	well that all Christian	8, 127/ 22
would do here, God	knoweth	. But as for Almaine	8, 161/ 16
rude but that he	knoweth	, and so heareth the	8, 163/ 25
their "penance," the Scripture	knoweth	not of. More He	8, 210/ 24
their "penance," the Scripture	knoweth	not. The Greek hath	8, 210/ 35
For every man well	knoweth	that the intent and	8, 218/ 36
God unwritten; whereof himself	knoweth	well that I said	8, 226/ 26
the devil and he	knoweth	. For Tyndale is not	8, 230/ 8
tongue but that he	knoweth	the article there which	8, 232/ 13
your finger. And Tyndale	knoweth	this well enough . . . and	8, 236/ 2
a point . . . for he	knoweth	well that he hath	8, 267/ 24
this question. But he	knoweth	well enough that I	8, 271/ 6
the Scripture: Every fool	knoweth	that all the world	8, 281/ 11
to think that God	knoweth	not many things that	8, 283/ 14
ask him again how	knoweth	he that God inspired	8, 285/ 11
he say that he	knoweth	it because it is	8, 285/ 12
him further how he	knoweth	that it is Holy	8, 285/ 13
and say that he	knoweth	it by "the church	8, 285/ 16
by which church he	knoweth	it -- he must	8, 285/ 17
it him as himself	knoweth	not? And when he	8, 285/ 19
to confess that he	knoweth	the Scripture by our	8, 285/ 22
thing Tyndale so well	knoweth	. . . and that it hath	8, 295/ 16
as I say, this	knoweth	Tyndale so well --	8, 295/ 20
But the Church both	knoweth	and confesseth that wedlock	8, 306/ 7
so . . . and whereby he	knoweth	that Saint Paul taught	8, 325/ 32
what followeth. And then	knoweth	he well that besides	8, 334/ 15
by the Scripture he	knoweth	for true, the other	8, 341/ 18
by the Scripture he	knoweth	for false. Tyndale's master	8, 341/ 19
before, say that he	knoweth	by Scripture that the	8, 341/ 24
say now that he	knoweth	by Scripture that all	8, 341/ 26
pretext, since that he	knoweth	that the Scripture proveth	8, 343/ 6
and that himself well	knoweth	, but that he listeth	8, 350/ 19
have died, our Lord	knoweth	; whereas now we know	8, 358/ 7
-- as Tyndale well	knoweth	-- nothing that Luther	8, 363/ 26
that no man lightly	knoweth	the cause why. Moreover	8, 368/ 2
tell me whereby he	knoweth	himself discharged of that	8, 375/ 34
clearly that, as Tyndale	knoweth	, Luther was never able	8, 380/ 5
proveth us that he	knoweth	the Scripture to be	8, 380/ 10
against me, that he	knoweth	the Scripture by the	8, 380/ 11
means that the eagle	knoweth	her birds . . . meaning that	8, 380/ 12
meaning that, as she	knoweth	them by a secret	8, 380/ 13
of nature, so he	knoweth	the Scripture by a	8, 380/ 14
the mark. For he	knoweth	very well that neither	8, 386/ 24
have pardon -- how	knoweth	he, and what promise	8, 449/ 30
ask him whereby he	knoweth	that it is enough	8, 462/ 30
ask we Tyndale how	knoweth	he those articles which	8, 475/ 24
needs grant that he	knoweth	not those articles but	8, 476/ 4
church by which he	knoweth	the undoubted truth of	8, 476/ 35
this article, since he	knoweth	it not by plain	8, 476/ 36
handled. But as Tyndale	knoweth	that this is true	8, 482/ 10

this is true . . . so	knoweth	he well again that	8, 482/ 11
this is true . . . Tyndale	knoweth	very well both by	8, 482/ 17
his Christian "brethren" . . . he	knoweth	it well himself that	8, 483/ 9
faith privately -- who	knoweth	not, though Tyndale tell	8, 486/ 13
every man learned well	knoweth	. But now knoweth every	8, 513/ 20
well knoweth. But now	knoweth	every man very well	8, 513/ 21
Tyndale here how he	knoweth	, or why he believeth	8, 536/ 34
it signifieth but the	knowing	of a thing, or	8, 207/ 10
are betaken to thee . . .	knowing	of whom thou hast	8, 359/ 27
of the Tree of	Knowledge	. For when God had	8, 61/ 28
late commixion and carnal	knowledge	of their wives. And	8, 73/ 3
sacraments, the lack of	knowledge	whereof Tyndale would make	8, 76/ 23
But as the high	knowledge	of God foresaw all	8, 81/ 26
them to the full	knowledge	and understanding of Christ	8, 91/ 9
doth give us a	knowledge	of them, or putteth	8, 95/ 5
the promise giveth the	knowledge	of our salvation. Now	8, 105/ 17
by his promise have	knowledge	of his gift and	8, 105/ 34
man can desire better	knowledge	of him than he	8, 117/ 5
win him unto the	knowledge	of the truth, though	8, 122/ 29
to err in the	knowledge	of a fact or	8, 132/ 13
be deceived in the	knowledge	of his law to	8, 132/ 16
sacraments and in the	knowledge	of the church, his	8, 136/ 2
into clear and lightsome	knowledge	; of which faith Tyndale	8, 141/ 8
into "favor," "confession" into "	knowledge	," and "penance" into "repentance	8, 143/ 11
and for the better	knowledge	of God's word unwritten	8, 149/ 21
the good generations the	knowledge	of his promises and	8, 154/ 34
to have learned the	knowledge	of his ignorance by	8, 181/ 22
Changing of "Confession" into "	Knowledge	," and "Penance" into "Repentance	8, 203/ 24
I use this word "	knowledge	" and not "confession," and	8, 203/ 26
necessary for the true	knowledge	of God's gifts and	8, 204/ 17
as for this word "	knowledge	," is very far from	8, 207/ 3
and this English word "	knowledge	" is ambiguous and doubtful	8, 207/ 9
child hath yet no	knowledge	neither of good nor	8, 207/ 11
I, by such little	knowledge	as I have of	8, 218/ 19
not greatly need the	knowledge	of three tongues nor	8, 218/ 23
surety and like certain	knowledge	of the word of	8, 225/ 12
be saved" . . . giving them	knowledge	that though his credence	8, 239/ 14
the true mark and	knowledge	of Christ's very, true	8, 246/ 26
he saith that the	knowledge	of them was so	8, 298/ 12
health that without that	knowledge	the use of them	8, 298/ 13
him: that if the	knowledge	of all these significations	8, 298/ 26
them that without that	knowledge	, the doing of those	8, 298/ 27
very fool; for the	knowledge	and understanding of those	8, 299/ 6
this I give you	knowledge	of . . . because I would	8, 301/ 20
him the Tree of	Knowledge	, to have asked God	8, 307/ 33
-- to give us	knowledge	that though the Church	8, 322/ 7
them to "labor for	knowledge	, understanding, feeling," and "beware	8, 327/ 19
have them "labor for	knowledge	," meaneth not yet they	8, 327/ 28
he teach them the	knowledge	why he taught them	8, 327/ 30
much open light and	knowledge	in some such things	8, 365/ 12

to saints, and the	knowledge	that they pray for	8, 365/ 31
the Church also the	knowledge	how to consecrate, how	8, 366/ 6
have we also the	knowledge	to do reverence to	8, 366/ 8
nor man beside that	knowledge	had given us warning	8, 366/ 17
willfully sin after the	knowledge	of the truth had	8, 377/ 24
words unwritten in perpetual	knowledge	and observance in his	8, 380/ 32
doctrine of faith or	knowledge	of virtuous living. For	8, 388/ 7
And this faith and	knowledge	is everlasting life; and	8, 402/ 19
come to the bare	knowledge	of that faith that	8, 402/ 32
say, "This faith and	knowledge	is everlasting life." But	8, 403/ 16
again, "This faith and	knowledge	is everlasting death." For	8, 403/ 17
abstinence from all carnal	knowledge	of man . . . against which	8, 403/ 33
he for lack of	knowledge	can neither believe nor	8, 408/ 20
at that time no	knowledge	. So that in Tyndale's	8, 414/ 16
saith . . . Tyndale For this	knowledge	maketh me a man	8, 416/ 17
the church. More Which	knowledge	?The knowledge that a	8, 416/ 19
More Which knowledge?The	knowledge	that a man needeth	8, 416/ 19
charity toward satisfaction?The	knowledge	of this faith maketh	8, 416/ 24
declared that albeit the	knowledge	of him and his	8, 416/ 29
join not to that	knowledge	good deeds or purpose	8, 416/ 31
works, neither can that	knowledge	nor repentance, neither, serve	8, 416/ 32
is not by this	knowledge	made a man of	8, 416/ 34
content with the bare	knowledge	and setteth all good	8, 416/ 35
hath a sure, undoubted	knowledge	that he is in	8, 426/ 2
and they sure in	knowledge	, by his promise made	8, 436/ 32
coloring his matter from	knowledge	. And therefore he cometh	8, 445/ 19
us thither without any	knowledge	given us thereof till	8, 463/ 11
God shall, for the	knowledge	of his true church	8, 478/ 10
would not by the	knowledge	thereof have his heresies	8, 479/ 30
profit thereto. Howbeit, the	knowledge	of his father's kindness	8, 489/ 5
but very sight and	knowledge	. And such kind of	8, 507/ 26
all, but a sure	knowledge	. And therefore saith Saint	8, 509/ 21
power to inspire the	knowledge	of himself into their	8, 509/ 34
of his own certain	knowledge	, he shall else never	8, 533/ 7
where their persons be	known	. For else they let	8, 14/ 24
But it is well	known	that Necton had himself	8, 18/ 15
before his conversion here	known	and proved, may thereby	8, 19/ 34
contemning of Christ's Catholic,	known	church, and the framing	8, 24/ 14
authority of Christ's Catholic,	known	church against all Tyndale's	8, 34/ 7
For it is well	known	that Christ spoke those	8, 43/ 38
but unto the Catholic,	known	church of all Christian	8, 61/ 11
had not so surely	known	it, nor had not	8, 105/ 11
shift it from the	known	church and company of	8, 107/ 2
been parties of this	known	Christian company . . . and since	8, 107/ 6
needs be a church	known	here to men, and	8, 118/ 18
but only the Catholic,	known	church of all Christian	8, 118/ 19
holy sacraments -- which	known	unto good men sufficeth	8, 119/ 39
I think, hath not	known	many keep the holy	8, 125/ 21
many as ever have	known	so much as the	8, 131/ 16
he denieth the Catholic,	known	church to be the	8, 133/ 13

though it be "little	known	among the common people	8, 144/ 34
to remain and be	known	, which our Savior himself	8, 157/ 17
though they were so	known	and dwelled in Christendom	8, 167/ 5
it into the holy,	known	name of "church," and	8, 174/ 35
strange and so little	known	that it is more	8, 181/ 29
was never called nor	known	, neither in one language	8, 182/ 8
proper English word well	known	, and had served in	8, 185/ 6
aldermen of London be	known	; but he must therefore	8, 186/ 7
word "priest" so commonly	known	and so long? Why	8, 186/ 19
long had been commonly	known	in England. And further	8, 187/ 36
man fully and perfectly	known	, but only to God	8, 195/ 8
sufficient to change the	known	, holy names of virtue	8, 202/ 34
obey, is this universal,	known	people of all Christian	8, 223/ 4
that he would have	known	, believed, and kept --	8, 226/ 16
to him and me	known	, to whom the errand	8, 229/ 36
out of that Catholic,	known	church are very false-believing	8, 240/ 20
it serveth to make	known	or believed among us	8, 243/ 14
to be discerned and	known	by the plenteous working	8, 244/ 23
whereby it should be	known	where were his faithful	8, 245/ 24
he will have it	known	and men bound forthwith	8, 247/ 13
be to have them	known	, and to govern his	8, 248/ 11
then, his true preacher	known	-- that is sufficient	8, 252/ 24
but it is well	known	to God . . . out of	8, 267/ 7
the Scripture by the	known	article of the Catholic	8, 269/ 24
his very, true church	known	from all the false	8, 270/ 8
nothing may be certainly	known	to be believed but	8, 271/ 8
few . . . as all the	known	nations of the world	8, 272/ 17
and make his church	known	. . . that such as are	8, 272/ 30
he showeth you any	known	church . . . he is doubly	8, 285/ 20
of others . . . nor is	known	what is meant by	8, 294/ 17
then to the people	known	and understood. For else	8, 301/ 33
of others, nor is	known	what is meant of	8, 303/ 11
if the signification be	known	: then lived the Chosen	8, 308/ 19
and Lambert had never	known	it before . . . but should	8, 316/ 29
he needs assign a	known	church. Where is then	8, 323/ 2
reason could not be	known	: for all his denying	8, 327/ 34
of necessity to be	known	. Which he proveth not	8, 333/ 16
that it might be	known	for God's and not	8, 345/ 28
thine infancy thou hast	known	Holy Scripture, which may	8, 359/ 28
nothing, and all other	known	churches besides the Catholic	8, 376/ 1
the Catholic be all	known	for heretics. Or else	8, 376/ 2
credence from the Catholic	known	church (for no church	8, 378/ 8
heard; and all other	known	churches be false, or	8, 378/ 9
taken from the Catholic	known	church . . . there can be	8, 378/ 12
the credence of the	known	, Catholic church abide --	8, 378/ 16
and the doctrine thereof	known	for true . . . Tyndale then	8, 381/ 12
hath been no one	known	congregation anywhere, wherein the	8, 387/ 2
be surely learned and	known	: then I say Tyndale	8, 387/ 4
say that all this	known	corps of Christendom have	8, 387/ 15
unknown . . . not so much	known	as one of them	8, 387/ 25

but yet very well	known	to God: to this	8, 387/ 25
that we need no	known	company, but every man	8, 388/ 9
For in this great	known	congregation, we be safe	8, 388/ 19
and that the Catholic,	known	church cannot err in	8, 388/ 32
the faith of the	known	, Catholic church that correcteth	8, 389/ 5
the faith of this	known	, Catholic congregation is true	8, 389/ 18
For he hath no	known	congregation to reprove him	8, 389/ 21
common faith of the	known	, Catholic church, which of	8, 389/ 32
no church but a	known	church. But then saith	8, 396/ 27
might make the Catholic,	known	church to fall in	8, 397/ 24
the body. This Catholic,	known	church is that mystical	8, 397/ 36
whole body, and soon	known	from the body. Now	8, 398/ 16
that this church is	known	well enough . . . and therefore	8, 398/ 23
that this church is	known	-- whereas Tyndale's chosen	8, 398/ 31
be sure that this	known	, Catholic church is the	8, 399/ 1
is now taught and	known	. . . but also of the	8, 408/ 4
in swerving from the	known	, Catholic church unto his	8, 413/ 14
which he reproveth the	known	church in that they	8, 413/ 34
the articles of the	known	faith of Christ's Catholic	8, 426/ 23
none but a few	known	, condemned heretics, against all	8, 434/ 4
purpose maliciously impugn the	known	truth, as they and	8, 437/ 34
needs be a congregation	known	-- Tyndale taketh not	8, 465/ 35
as well and commonly	known	as any of the	8, 472/ 6
as long hath been	known	, and as fully, and	8, 472/ 7
is now so well	known	, and that solution also	8, 472/ 11
those articles by the	known	church. And then, by	8, 476/ 26
And then, by which	known	church? Let him name	8, 476/ 27
he will, except the	known	Catholic church which himself	8, 476/ 28
describe us), nor any	known	church of heretics, but	8, 477/ 2
whole multitude of the	known	Catholic church is not	8, 477/ 13
good men of the	known	church -- that thing	8, 477/ 23
everything wherein the Catholic,	known	church and himself have	8, 479/ 15
thereof have his heresies	known	and reproved. And now	8, 479/ 31
he layeth against the	known	, Catholic church, each after	8, 484/ 32
he hath utterly nothing	known	nor heard tell of	8, 510/ 20
that church, not being	known	for the church. Now	8, 537/ 4
they rather will have	known	, and the great mercy	8, 544/ 5
us a thing well	known	or commonly believed, I	8, 565/ 10
miry hands upon the	known	Catholic church of Christ	8, 573/ 4
came to -- as	Korah	and Abiram, and the	8, 259/ 30
men believe in Muhammad's	Koran	-- it is more	8, 3/ 35
as evil as the	Koran	. And if it be	8, 3/ 37
into this realm . . . and	labor	and enforce themselves, in	8, 11/ 4
people caught . . . with the	labor	, travail, cost, charge, peril	8, 11/ 36
God, considering the great	labor	that he had taken	8, 13/ 14
showed him, and much	labor	charitably taken for the	8, 15/ 31
purpose of my present	labor	. . . whereby, God willing, I	8, 33/ 13
the means they may,	labor	to make so dark	8, 33/ 32
be some pain and	labor	to me; and of	8, 35/ 10
I find all my	labor	in the writing not	8, 35/ 11

God, after all my	labor	done, so that the	8, 35/ 13
whose especial grace no	labor	of man can profit	8, 39/ 1
his duty bound to	labor	for heaven and to	8, 53/ 2
promiseth heaven if men	labor	for it; Tyndale would	8, 106/ 18
ween we need no	labor	at all. Christ promiseth	8, 106/ 18
For this is his	labor	to take out of	8, 113/ 13
and this is Luther's	labor	, of whom he learned	8, 113/ 14
he hath and doth	labor	to flit and flee	8, 118/ 20
indeed against heretics that	labor	both with false heresies	8, 137/ 6
doth of good mind	labor	to put down falsehood	8, 137/ 36
willing the Corinthians to	labor	first for better understanding	8, 160/ 34
false juggling . . . that they	labor	sore to juggle away	8, 205/ 35
have I taken the	labor	to answer his defense	8, 218/ 29
man may, by the	labor	of himself (with God	8, 239/ 7
not to solicit and	labor	to revoke and receive	8, 249/ 2
Paul "commandeth" them to "	labor	for knowledge, understanding, feeling	8, 327/ 19
he would have them "	labor	for knowledge," meaneth not	8, 327/ 28
all men that anything	labor	in Scripture. And thus	8, 330/ 19
God hath taken more	labor	and greater pain for	8, 338/ 22
against heretics which would	labor	by some color of	8, 360/ 28
matter almost a lost	labor	to rehearse. And yet	8, 429/ 12
great deal the less	labor	and business in this	8, 460/ 27
and therefore he will	labor	him still to his	8, 470/ 6
Tyndale lose no more	labor	about him. And this	8, 470/ 19
alone and lose no	labor	in turning of him	8, 470/ 36
will haply for shame	labor	to seek some shift	8, 473/ 16
have taken so great	labor	to make men ween	8, 473/ 33
that if we would	labor	sore to find out	8, 480/ 15
of his own to	labor	and work with God	8, 503/ 33
if Tyndale would here	labor	to make us beetle-blind	8, 504/ 15
for man's rest from	labor	, and for his refreshing	8, 534/ 18
his refreshing again to	labor	. And the withdrawing of	8, 534/ 18
preachers that were Jews	labored	to have all Christian	8, 12/ 14
he could make, and	labored	to make every man	8, 21/ 5
thing was this. He	labored	and made great instance	8, 23/ 23
of heretics have long	labored	of old . . . and yet	8, 223/ 14
of them, had long	labored	against the blessed sacraments	8, 297/ 14
and therefore ever so	labored	to set his words	8, 448/ 16
But, now, this truth	laboreth	he to make a	8, 60/ 21
too, in that he	laboreth	to bring maledictions upon	8, 180/ 25
will help while he	laboreth	himself to land. But	8, 212/ 27
Christian people, whom he	laboreth	to infect with the	8, 223/ 21
Tyndale, that contendeth and	laboreth	to prove that we	8, 258/ 26
his book of Obedience	laboreth	sore to wade out	8, 323/ 23
in many places he	laboreth	to cover it with	8, 421/ 6
his others foreremembered --	laboreth	to establish . . . not only	8, 427/ 5
good, to which he	laboreth	to bring him: then	8, 470/ 10
whole title wherein he	laboreth	to prove that the	8, 472/ 30
it into darkness, and	laboreth	to make it unknown	8, 479/ 29
that the devil daily	laboreth	to quench it, as	8, 486/ 14

quench it, as he	laboreth	to destroy hope and	8, 486/ 15
chief poison, whereby he	laboreth	, after Luther, under color	8, 497/ 22
salvation and damnation, he	laboreth	to make us ween	8, 518/ 31
time. More Tyndale ever	laboreth	to lead us a	8, 550/ 16
other chapter wherein he	laboreth	to prove that "the	8, 562/ 34
himself shall, in the	laboring	of him to draw	8, 470/ 1
those envious wretches be	laborious	and fervent to do	8, 11/ 7
a man but only	lack	of belief? And if	8, 4/ 24
Lord sendeth us some	lack	of corn and cattle	8, 5/ 1
therein . . . lest we should	lack	prayers, we have the	8, 10/ 5
one time or other	lack	to suffice, for so	8, 36/ 21
never in some corners	lack	, whereby good people may	8, 38/ 27
rebuke the world for	lack	of true judgment this	8, 43/ 11
of God . . . there can	lack	no causes, but without	8, 48/ 23
find therein -- for	lack	of grace, by likelihood	8, 50/ 16
the blessed sacraments, the	lack	of knowledge whereof Tyndale	8, 76/ 23
fruit at length for	lack	of such instruction after	8, 93/ 4
hence ere ever the	lack	of such learning can	8, 93/ 8
it is fruitless for	lack	of preaching there unto	8, 93/ 17
at the font for	lack	of such things there	8, 93/ 21
themselves . . . and so the	lack	of that preaching there	8, 93/ 24
Church doth . . . all their	lack	cannot make the baptism	8, 93/ 31
he saith, that for	lack	of such teaching at	8, 93/ 33
that any died for	lack	of eating flesh . . . and	8, 125/ 8
rebuketh the world for	lack	of judgment; and inasmuch	8, 129/ 17
and the Gentiles for	lack	of judgment, and that	8, 129/ 29
have faith and yet	lack	charity (as Saint Paul	8, 137/ 11
say, have faith and	lack	charity -- yet if	8, 137/ 15
-- yet if he	lack	faith, he may well	8, 137/ 16
as he showeth both	lack	of learning and more	8, 144/ 8
of learning and more	lack	of wit, and most	8, 144/ 9
of wit, and most	lack	of grace -- he	8, 144/ 9
-- which indeed we	lack	not, by reason of	8, 154/ 6
any necessary point for	lack	of writing . . . but may	8, 154/ 20
by his own frowardness	lack	the grace to believe	8, 155/ 21
by his own malice	lack	the grace to believe	8, 155/ 23
Spanish, and were, for	lack	of understanding of the	8, 166/ 27
me, lo, save for	lack	of a little salt	8, 176/ 15
too. For whereas, for	lack	of finding a better	8, 181/ 24
priests at all, for	lack	that of a hundred	8, 196/ 16
none at all, for	lack	of good conditions; and	8, 196/ 25
and good conditions they	lack	. . . therefore they be no	8, 196/ 28
assoil it so for	lack	of other shift . . . he	8, 196/ 30
is no priest for	lack	of priestly virtues. For	8, 197/ 25
priest at all for	lack	of priestly conditions --	8, 198/ 6
christened at all, for	lack	of Christian conditions. And	8, 198/ 8
grace longer than the	lack	of reason excuseth the	8, 215/ 19
deed . . . or that the	lack	of life leaveth him	8, 215/ 19
things), yet if these	lack	so the damnable deed	8, 216/ 29
in his cause, but	lack	of wit and shame	8, 223/ 35

in theirs; and the	lack	of the like doth	8, 230/ 3
left in doubt, for	lack	, as I told you	8, 231/ 23
well learned, were for	lack	of the Greek tongue	8, 231/ 25
which Tyndale hath, for	lack	of changing the order	8, 235/ 14
words though I find	lack	of truth . . . yet I	8, 257/ 18
that ye should not	lack	a show . . . whereby ye	8, 258/ 32
unlearned man, though he	lack	learning to assoil his	8, 286/ 26
Saint Augustine saith, for	lack	of well understanding. Which	8, 287/ 1
no true sacraments, for	lack	of significations. But ere	8, 301/ 30
have no significations (for	lack	whereof he calleth them	8, 304/ 3
the more reverently. For	lack	whereof he writeth to	8, 315/ 19
years last past. The	lack	whereof I fear me	8, 319/ 38
except it were for	lack	of some other virtue	8, 326/ 34
say it; and now	lack	we no more but	8, 338/ 10
penance too . . . shall not	lack	words wherewith he may	8, 378/ 4
will not, or for	lack	of wit cannot, perceive	8, 386/ 16
were yet, for some	lack	upon his part in	8, 401/ 30
deny but that for	lack	of such works, men	8, 403/ 5
might in case, for	lack	of the contrary teaching	8, 405/ 14
unknown, whom he for	lack	of knowledge can neither	8, 408/ 20
prevail against him for	lack	of repenting and returning	8, 411/ 28
punishment in purgatory for	lack	of penance here . . . but	8, 423/ 35
broken off for their	lack	of belief. But thou	8, 430/ 9
good for him to	lack	it so soon, nor	8, 453/ 7
in that error, for	lack	of good teaching, and	8, 471/ 21
now, any man should	lack	teaching that those children	8, 472/ 5
not in stead, for	lack	of further instruction of	8, 474/ 7
that he teacheth the	lack	of that faith in	8, 474/ 10
him, or that, for	lack	of Scripture, he prove	8, 475/ 32
own agreement they must	lack	Scripture for those articles	8, 476/ 30
doth him wrong, or	lack	of due love to	8, 491/ 33
shall be damned for	lack	of the belief . . . be	8, 499/ 36
enough that Tyndale, for	lack	of good endeavor, hath	8, 506/ 23
deed . . . not for any	lack	of wit and reason	8, 512/ 26
fall into pride for	lack	of fear mingled with	8, 524/ 10
and not in the	lack	of his power . . . whereof	8, 524/ 36
and not in any	lack	of towardly goodness and	8, 525/ 4
and consequently not in	lack	of power, which can	8, 525/ 5
power, which can never	lack	till help of grace	8, 525/ 6
but of infirmity, for	lack	of power. In pursuing	8, 528/ 7
had sinned deadly, for	lack	of "feeling faith," only	8, 536/ 29
not be forgiven, for	lack	of the "feeling faith	8, 536/ 32
in them but the	lack	and loss of the	8, 542/ 27
he say true, the	lack	of their belief was	8, 543/ 18
for that while the	lack	of the faith. And	8, 545/ 22
the apostles in the	lack	of belief because the	8, 545/ 28
no more but lay	lack	and oversight in our	8, 545/ 30
yet had they no	lack	of the faith . . . because	8, 547/ 15
faith . . . because in the	lack	of their belief they	8, 547/ 16
saith . . . he shall, for	lack	of such prevention and	8, 547/ 34

held; which notwithstanding, there	lacked	not some that were	8, 22/ 29
we see well they	lacked	no wit, and had	8, 50/ 17
forasmuch as if we	lacked	sure proof upon our	8, 154/ 5
-- but if we	lacked	, I say, that proof	8, 154/ 9
see if that we	lacked	light), God continueth his	8, 204/ 36
plenteously that they never	lacked	: he hath in like	8, 274/ 21
continued and have never	lacked	. And then followeth further	8, 274/ 23
either of both had	lacked	. . . they had not been	8, 280/ 15
from the faith, and	lacked	the belief, than Tyndale	8, 544/ 34
not believe; and so	lacked	they then the belief	8, 545/ 12
the granting that they	lacked	it . . . that by plain	8, 547/ 12
to belief, therefore they	lacked	it not at any	8, 550/ 1
words that he both	lacketh	learning and reason and	8, 167/ 35
that the Latin tongue	lacketh	one certain article that	8, 229/ 23
and very largely . . . and	lacketh	nothing now but even	8, 273/ 26
other: that his tale	lacketh	but all that it	8, 276/ 6
blind and lame, and	lacketh	so many limbs --	8, 333/ 29
set in. But yet	lacketh	he both his legs	8, 333/ 31
blind as he that	lacketh	both his eyes . . . in	8, 387/ 5
some member astonied and	lacketh	both life and feeling	8, 417/ 18
likewise as he which	lacketh	faith may by grace	8, 430/ 12
in such articles he	lacketh	those two . . . there is	8, 476/ 17
which in the wit	lacketh	and remaineth imperfect may	8, 509/ 3
much wit and learning	lacketh	the will to work	8, 512/ 35
he believe not, yet	lacketh	he not his belief	8, 547/ 30
Tyndale and me there	lacketh	now but one thing	8, 555/ 39
trust his false love	lacking	charity. For surely to	8, 137/ 19
punish us for the	lacking	, and not reward us	8, 403/ 9
doing whereof, themselves not	lacking	nor being slothful, God	8, 505/ 22
that after his belief	lacking	, he went not about	8, 546/ 7
large, opened you the	lacks	thereof, where I answered	8, 351/ 2
letters like a wanton	lad	that no man could	8, 557/ 25
like a shrewd, wily	lad	, hath scraped it out	8, 557/ 28
that some others would	lade	the Christian people coming	8, 353/ 31
and whereas our Blessed	Lady	thought herself bound thereto	8, 49/ 34
saints and our Blessed	Lady	, and the figure of	8, 149/ 1
of Christ and our	Lady	and other holy saints	8, 172/ 2
the grace of my	lady	," but of "the grace	8, 203/ 6
they prove when our	Lady	hath a new son	8, 271/ 3
answereth me that our	Lady	shall have a new	8, 271/ 9
he saith that our	Lady	shall have a new	8, 271/ 11
world), saving that "our	Lady	never had a new	8, 271/ 13
tell me that our	Lady	shall have a new	8, 271/ 25
for me that our	Lady	shall have two new	8, 271/ 26
all; and that our	Lady	shall have five new	8, 271/ 29
for me that our	Lady	shall have fifteen new	8, 271/ 37
the other of our	Lady	": then must Tyndale tell	8, 285/ 3
the other of our	Lady	were inspired of God	8, 285/ 7
the tale of our	Lady	: we must ask him	8, 285/ 10
other article, of our	Lady	. And yet for his	8, 285/ 26

it believeth of our	Lady	is either good to	8, 285/ 30
of our most blessed	Lady	. But likewise as he	8, 286/ 2
the Assumption of our	Lady	, the belief whereof he	8, 286/ 3
perpetual virginity of our	Lady	. . . saying that it is	8, 286/ 6
to believe that our	Lady	is in heaven body	8, 287/ 7
to believe that our	Lady	was a perpetual virgin	8, 287/ 11
the Assumption of our	Lady	and purgatory: he must	8, 289/ 24
in Scripture that our	Lady	was a perpetual virgin	8, 313/ 1
perpetual virginity of our	Lady	; which, though it be	8, 313/ 4
far fallen from our	Lady	. . . that he dare be	8, 313/ 10
virginity of our Blessed	Lady	for so sure a	8, 314/ 12
the fire . . . as our	Lady	by miracle brought Berquin	8, 340/ 28
perpetual virginity of our	Lady	, which he would have	8, 343/ 7
virginity of our Blessed	Lady	, which whoso believeth not	8, 359/ 11
as was our Blessed	Lady	while she lived here	8, 392/ 8
the Assumption of our	Lady	, or her perpetual virginity	8, 405/ 2
perpetual virginity of our	Lady	-- in the not-belief	8, 405/ 12
perpetual virginity of our	Lady	as soon as they	8, 407/ 33
perpetual virginity of our	Lady	is a necessary article	8, 407/ 37
perpetual virginity of our	Lady	. . . it is good to	8, 471/ 25
not prove that our	Lady	had ever any more	8, 472/ 20
and think that our	Lady	was not a perpetual	8, 472/ 37
perpetual virginity of our	Lady	to be, now that	8, 473/ 29
perpetual virginity of our	Lady	, and to repent their	8, 475/ 16
perpetual virginity of our	Lady	. Then ask we Tyndale	8, 475/ 23
perpetual virginity of our	Lady	(the contrary error whereof	8, 476/ 33
see that, as our	Lady	would, by his foolish	8, 479/ 32
perpetual virginity of our	Lady	; which himself hath confessed	8, 480/ 24
perpetual virginity of our	Lady	, which Tyndale hath both	8, 480/ 34
perpetual virginity of our	Lady	is of such sort	8, 481/ 3
perpetual virginity of our	Lady	, and prayed unto her	8, 481/ 21
their relics, despiting our	Lady	, defiling the crucifix, and	8, 484/ 21
was reserved in our	Lady	." But let us see	8, 553/ 10
time only in our	Lady	. . . and therefore mocketh, and	8, 554/ 6
be preserved in our	Lady	, and that her faith	8, 554/ 7
faith was in our	Lady	, as well as we	8, 554/ 16
to play between our	Lady	and Saint Peter, and	8, 554/ 21
Saint Peter and our	Lady	may, for any wit	8, 554/ 26
standeth well in my	lady's	grace," we understand no	8, 202/ 26
standeth well in his	lady's	grace." But he seeth	8, 203/ 4
of "standing in his	lady's	grace" . . . because it is	8, 203/ 15
Luther and his lewd	lady's	grace. And when he	8, 203/ 17
to believe that our	Lady's	body is in heaven	8, 284/ 2
to believe that our	Lady's	body and soul is	8, 284/ 22
well enough though our	Lady's	body came not in	8, 287/ 14
common-known examples of our	Lady's	perpetual virginity, of the	8, 365/ 24
the belief of our	Lady's	perpetual virginity, which Tyndale	8, 408/ 2
that they were our	Lady's	children after the birth	8, 466/ 32
that they were our	Lady's	children after the birth	8, 471/ 30
not born of our	Lady's	body . . . since that article	8, 472/ 6

this article of our	Lady's	perpetual virginity; so that	8, 472/ 11
this article of our	Lady's	perpetual virginity that Tyndale	8, 478/ 25
it, and yet our	Lady's	too, in that she	8, 554/ 10
be by malicious folk	laid	in good people's way	8, 38/ 17
scripture of God and	laid	it against God: so	8, 43/ 34
by the apostles' hands	laid	upon them which were	8, 84/ 12
hands of Saint Paul	laid	upon Timothy in making	8, 84/ 15
such learning can be	laid	to their charge --	8, 93/ 8
thereof a plaster, and	laid	it upon the blind	8, 103/ 13
any such outward thing	laid	thereunto. But it pleased	8, 103/ 17
was all their lust	laid	upon preaching, especially because	8, 126/ 3
the point that I	laid	to his charge as	8, 144/ 11
is by some other	laid	unto a man's charge	8, 207/ 17
his fault that is	laid	before his face, "This	8, 207/ 20
them when they were	laid	unto their charge and	8, 207/ 37
mouth . . . nor suffer nothing	laid	upon his back but	8, 209/ 6
could not have been	laid	unto them the sin	8, 241/ 36
this point which I	laid	against him in my	8, 244/ 31
Martin Luther, when Erasmus	laid	against him for man's	8, 255/ 30
was approved by miracles,	laid	against him again that	8, 255/ 32
reasons that he hath	laid	before; in all which	8, 291/ 26
such things as I	laid	in that place for	8, 292/ 7
cut off and after	laid	aside, far from the	8, 307/ 10
Saint John that I	laid	in my Dialogue --	8, 312/ 32
be too great. I	laid	those words for none	8, 314/ 36
when the King's Highness	laid	against him the putting	8, 318/ 6
do well"? What scripture	laid	they for this general	8, 343/ 29
such things as I	laid	before (in my Dialogue	8, 347/ 4
his master Martin Luther	laid	and lashed out against	8, 363/ 22
-- nothing that Luther	laid	anything prove the contrary	8, 363/ 26
apostles themselves -- he	laid	forth the great cleric	8, 367/ 15
longed specially to be	laid	by her husband --	8, 371/ 16
faith is the foundation	laid	of the apostles and	8, 402/ 25
faith before your face	laid	together . . . which he draweth	8, 405/ 27
now that I have	laid	, in effect, all his	8, 405/ 32
hath committed shall be	laid	to his charge. Judgment	8, 433/ 13
mean not so, he	laid	those words nothing to	8, 444/ 29
the mercy that is	laid	up for them in	8, 496/ 17
the mercy that is	laid	up for them in	8, 499/ 24
the mercy that is	laid	up for them in	8, 501/ 10
places brought forth and	laid	together, be now so	8, 502/ 12
And wherefore was it	laid	in his neck? Lest	8, 523/ 37
and saith . . . Tyndale God	laid	so sore a weight	8, 528/ 25
told you before, he	laid	for a foundation . . . that	8, 531/ 5
is this but barely	laid	forth for the order	8, 532/ 17
best knew his thought,	laid	his sins so sore	8, 539/ 26
of his merry mock,	laid	all his matter in	8, 559/ 36
the law" and mercy "	laid	up for them" in	8, 565/ 22
sins none shall be	laid	to his charge. He	8, 569/ 5
that if they have	lain	all this while lurking	8, 387/ 26

that hath in sin	lain	full long dead. But	8, 417/ 21
ghostly fathers, have yet	lain	long therein . . . and for	8, 468/ 8
elect church" -- hath	lain	all this while asleep	8, 493/ 8
of Egypt. Why a	lamb	? Why a kid? Why	8, 328/ 36
For the Greek is	lambano	, and the Latin is	8, 237/ 28
Friar Huessgen, and Friar	Lambert	have so sore set	8, 211/ 31
Otho, Friar Huessgen, Friar	Lambert	, and Tyndale, be the	8, 223/ 9
Huessgen, Zwingli, Tyndale, and	Lambert	had never known it	8, 316/ 28
the priest, and Friar	Lambert	. For as for Zwingli	8, 437/ 21
before, against Arius, Otho,	Lambert	, Luther, and Wycliffe, Zwingli	8, 480/ 4
as Arius, Wycliffe, Luther,	Lambert	, Huessgen, Hus, and Tyndale	8, 481/ 30
needs follow that Luther,	Lambert	, Zwingli, Huessgen, and Tyndale	8, 484/ 5
and as many Friar	Lamberts	too. Now that I	8, 232/ 22
told you but a	lame	tale. For he telleth	8, 170/ 31
is so blind and	lame	, and lacketh so many	8, 333/ 29
Christ -- then he	lamenteth	the miserable servitude of	8, 190/ 23
twain to come to	land	with her; whereof we	8, 190/ 8
part of the firm	land	and continent, discovered and	8, 190/ 11
a man getteth to	land	and saveth himself after	8, 212/ 18
he laboreth himself to	land	. But Luther and Tyndale	8, 212/ 27
shalt dwell in the	land	that belonged unto them	8, 349/ 2
fell to their lords'	lands	. So that they that	8, 482/ 31
bawdy beggar of Billiter	Lane	. Fie, for shame! He	8, 152/ 27
divers corners and lusk's'	lanes	, and comforted them in	8, 13/ 11
Service in the old	language	, which after the change	8, 160/ 26
these words in our	language	or that have used	8, 166/ 22
the leastwise in some	language	. . . than when he calleth	8, 182/ 7
known, neither in one	language	nor other. And so	8, 182/ 9
Church used in their	language	presbyteros. But as for	8, 183/ 19
hitherto misused their own	language	in calling the thing	8, 211/ 6
every word, of every	language	, out of Albert's De	8, 211/ 30
part both our English	language	hath and the French	8, 229/ 25
article, if the Latin	language	had it, appear open	8, 230/ 5
have it in my	language	, and yet understand it	8, 389/ 26
words, and had opprobrious	language	against him -- and	8, 548/ 35
of speaking in diverse	languages	. For if he shall	8, 235/ 7
he take the lightsome	lantern	of good example . . . by	8, 180/ 1
the way by the	lantern	. This way useth Tyndale	8, 424/ 31
somewhat the more at	large	, for the manifestation of	8, 70/ 5
Christ among them more	large	than was written in	8, 154/ 37
and them . . . and at	large	they declare the diverse	8, 164/ 15
common, and signify as	large	and as many things	8, 168/ 32
walk and wander at	large	and never meet with	8, 200/ 2
generally and confuse at	large	, but some special thing	8, 232/ 26
have I before, at	large	, opened you the lacks	8, 351/ 2
hath left us at	large	to guess and aread	8, 391/ 22
members breaketh out at	large	-- then forthwith, for	8, 454/ 22
and runneth out at	large	. And then again if	8, 455/ 29
yet run loose at	large	after the devil. These	8, 458/ 21
book with so great,	large	letters as we can	8, 492/ 20

by Scripture anything more	largely	than he shall do	8, 265/ 35
well said and very	largely	. . . and lacketh nothing now	8, 273/ 26
be as well and	largely	proved. Which when he	8, 273/ 27
when he shall so	largely	prove me by plain	8, 273/ 28
of charity, the more	largely	increased, toward our neighbors	8, 409/ 3
after his fall some	larger	promise and revelation of	8, 155/ 3
Martin Luther laid and	lashed	out against the King's	8, 363/ 22
that now at the	last	, in his answer to	8, 3/ 16
a meet end at	last	and was burned in	8, 7/ 23
himself given over at	last	for shame -- as	8, 16/ 5
more, with which at	last	he was taken. And	8, 16/ 27
he was delivered at	last	unto the secular hands	8, 20/ 34
Truth, and bringeth at	last	always the truth to	8, 22/ 6
weary all writers at	last	with endless and importunate	8, 26/ 12
less, they fall at	last	to bear the greater	8, 26/ 24
to this, at the	last	, be they driven themselves	8, 28/ 21
of John) at his	Last	Supper, when he took	8, 43/ 7
his disciples in his	Last	Supper! But, now, they	8, 43/ 26
search found out at	last	that monks, friars, and	8, 50/ 9
holy "spiritual" man at	last	, I wist well, would	8, 75/ 20
and blustereth out at	last	his abominable blasphemy against	8, 75/ 24
these. And now at	last	he teacheth us that	8, 117/ 31
too . . . and at the	last	, by the Godhead of	8, 117/ 35
while, yet at the	last	the terror and fear	8, 128/ 30
our Savior at his	Last	Supper -- which words	8, 129/ 28
Tyndale Mark at the	last	the practice of our	8, 135/ 4
treasure in store), and	last	of all, with the	8, 135/ 8
to show themselves at	last	, and to fall into	8, 139/ 17
he doth at the	last	confess himself that he	8, 144/ 10
he remembereth himself at	last	and addeth unto this	8, 145/ 2
shifts . . . and at the	last	he shall be fain	8, 151/ 19
eight hundred years now	last	past (because they preached	8, 151/ 25
and I come at	last	to some point. For	8, 151/ 34
hundred years at the	last	, our Lord hath broken	8, 158/ 20
will, I ween, at	last	deny even Christ and	8, 158/ 24
that he hath at	last	found out "elder." He	8, 181/ 27
within this forty years	last	past than was new-found	8, 190/ 12
they are fallen at	last	to run out of	8, 191/ 12
the thief got at	last	, that hung on the	8, 215/ 27
the truth come at	last	unto an evil death	8, 220/ 28
did in the chapter	last	before, in which I	8, 254/ 4
will find them at	last	and say that his	8, 261/ 31
of eight hundred years	last	past . . . which true sense	8, 279/ 3
shall not let at	last	to say he did	8, 287/ 22
the Evangelist in the	last	chapter of his Gospel	8, 310/ 5
thing rather than the	Last	Supper of Christ, his	8, 312/ 4
so far . . . that at	last	he found that whether	8, 318/ 9
within this seven years	last	past. The lack whereof	8, 319/ 38
never make good, at	last	he waxeth angry. And	8, 326/ 6
do, Matthew in the	last	-- where Christ commanded	8, 332/ 18

God hath made his	last	and everlasting testament, . . . and	8, 335/ 27
more, if the world	last	so long. Now have	8, 339/ 3
word of God shall	last	forever, and that there	8, 339/ 12
as the world shall	last	. For so long shall	8, 344/ 33
since this is his	last	book -- and the	8, 347/ 8
still . . . until at the	last	, God caused him to	8, 358/ 3
shame. For Tyndale at	last	, after long looking on	8, 364/ 6
to what point at	last	this heresy bringeth these	8, 366/ 25
this eight hundred years	last	past, in which they	8, 367/ 2
before eight hundred years	last	past, ever said that	8, 367/ 7
And afterward, in the	last	chapter of the same	8, 371/ 31
thing which was the	last	that ever she desired	8, 373/ 9
John himself in his	last	chapter of the Gospel	8, 374/ 12
this eight hundred years	last	past unto Luther's days	8, 387/ 1
yet so low at	last	that God shall reject	8, 429/ 30
she said at the	last	that there was once	8, 446/ 22
as I have now	last	declared you. And therefore	8, 448/ 30
turn a man at	last	from God unto himself	8, 469/ 17
beguile him at the	last	. Now say I, then	8, 469/ 37
in Switzerland, even this	last	year, Zwingli set his	8, 482/ 35
abominable . . . but only those	last	sins, in which he	8, 494/ 30
this point at the	last	: that their deeds be	8, 494/ 32
long, foolish variance, at	last	, maugre his teeth, against	8, 494/ 37
for fear, and at	last	, with much work, rising	8, 495/ 28
except only, peradventure, the	last	repentance before the death	8, 522/ 5
the first to the	last	, came only of God	8, 527/ 34
because they die at	last	impenitent. And also, this	8, 532/ 21
she found it at	last	again. Now, Tyndale is	8, 533/ 35
neither . . . he cometh at	last	unto another step, and	8, 546/ 35
possible. And yet at	last	he cometh so near	8, 547/ 11
have come at the	last	, when fear, sorrow, and	8, 547/ 23
not only Tyndale's words	last	above-rehearsed . . . but over that	8, 549/ 27
even in the very	last	end thereof, where he	8, 559/ 21
even in the very	last	end of his chapter	8, 559/ 32
significations . . . among which at	last	he bethought him upon	8, 560/ 30
-- of these two	last	significations hath he done	8, 561/ 15
first of his two	last	, if he will say	8, 561/ 20
what wise end at	last	he bringeth all his	8, 562/ 2
cometh he forth at	last	with his chapter which	8, 565/ 17
God which liveth and	lasteth	ever." He allegeth also	8, 94/ 33
God which liveth and	lasteth	ever," what meaneth he	8, 96/ 25
God, that liveth and	lasteth	ever) we be born	8, 96/ 27
long as the world	lasteth	. And because our Savior	8, 258/ 7
long as your life	lasteth	you can never be	8, 413/ 7
as long as it	lasteth	and endureth in them	8, 439/ 22
had some years of	late	plenteous of evil books	8, 2/ 3
King's Highness and the	late	Lord Cardinal, and the	8, 8/ 24
others . . . and namely of	late	, in Switzerland, upon Zwingli	8, 9/ 31
since at London, of	late	, Richard Bayfield, late a	8, 16/ 17
of late, Richard Bayfield,	late	a monk and a	8, 16/ 18

chief heads of them,	late	monks and friars, and	8, 41/ 2
were clean from any	late	commixion and carnal knowledge	8, 73/ 2
no small question of	late	days, whether it were	8, 116/ 15
as Lollards did of	late	, that put a pig	8, 121/ 4
heretics here now, of	late	years, make doubts upon	8, 293/ 12
miracle brought Berquin of	late	, at Paris.) This thing	8, 340/ 29
some prohibited here of	late	. . . of which one was	8, 358/ 1
the popes have of	late	feigned themselves for their	8, 373/ 34
because he began so	late	, he would do the	8, 409/ 27
Bayfield (another heretic, and	lately	burned in Smithfield) told	8, 7/ 22
which he fetched out	lately	of a good friar's	8, 110/ 7
time, and some of	later	days, not long before	8, 180/ 29
faster because he began	later	, and took the more	8, 409/ 24
old profession. Never the	later	, many temptations go over	8, 489/ 11
Besides the books of	Latin	, French, and Deutsch, in	8, 6/ 1
in English and in	Latin	, declared his most Catholic	8, 27/ 1
they administer in the	Latin	tongue. So are they	8, 92/ 6
children be christened in	Latin	. For which only cause	8, 92/ 15
England been christened in	Latin	. . . there was never child	8, 92/ 20
a word called in	Latin	sacerdos, in Greek hiererus	8, 111/ 15
for conclusion, both the	Latin	Church and the Greek	8, 131/ 10
words, showeth that the	Latin	text and the Greek	8, 143/ 29
the words in the	Latin	text and the Greek	8, 143/ 30
now do understand the	Latin	tongue do little yet	8, 161/ 6
remain still untranslated into	Latin	. . . men use them with	8, 161/ 9
this word ecclesia in	Latin	. . . because that the clergy	8, 163/ 18
were taken out of	Latin	, French, or Spanish, and	8, 166/ 27
is out of the	Latin	. And yet I deny	8, 166/ 36
and which was in	Latin	called contio. And yet	8, 170/ 24
And yet took the	Latin	Church the Greek word	8, 170/ 25
which signified among the	Latin	paynims both the congregation	8, 170/ 28
is a word of	Latin	, and signifieth a sort	8, 171/ 18
like Tyndale's. For the	Latin	tongue had no Latin	8, 176/ 28
Latin tongue had no	Latin	word before used for	8, 176/ 28
translation gave it a	Latin	word. But we had	8, 176/ 30
of "congregation" in his	Latin	translation, he had not	8, 177/ 1
called sometimes senior in	Latin	. But this thing that	8, 181/ 36
called presbyter, and the	Latin	Church also, and sometimes	8, 182/ 2
Greek Church nor the	Latin	, nor the English neither	8, 182/ 4
condemneth their own old	Latin	text of heresy also	8, 182/ 13
the old translation in	Latin	, read in the church	8, 183/ 6
standeth it in the	Latin	text: "Seniores qui in	8, 183/ 12
elder in the old	Latin	translation? I find there	8, 183/ 18
saith is the old	Latin	translation -- he were	8, 183/ 20
his eyes upon the	Latin	Book ere he find	8, 183/ 21
birth," as though this	Latin	word seniores, or natu	8, 183/ 27
word be in that	Latin	Book, and that he	8, 183/ 30
that he make English	Latin	and Latin English. But	8, 183/ 30
make English Latin and	Latin	English. But now --	8, 183/ 30
be not in the	Latin	translation, yet since that	8, 183/ 36

translation, yet since that	Latin	word is there that	8, 184/ 1
there that signifieth in	Latin	the same thing that	8, 184/ 2
Greeks . . . whereas seniores in	Latin	signifieth but their age	8, 184/ 16
content to join the	Latin	conjunction with the Greek	8, 184/ 23
then -- when the	Latin	Church had no Latin	8, 184/ 30
Latin Church had no	Latin	word for the Christian	8, 184/ 30
which of all the	Latin	words seemed to him	8, 184/ 32
man would translate a	Latin	chronicle into English, in	8, 186/ 1
or the interpreter this	Latin	word sacerdos, but always	8, 187/ 2
he translated out of	Latin	-- I ask him	8, 187/ 17
word presbyteri nor the	Latin	word seniores signifieth in	8, 187/ 20
Greek or seniores in	Latin	. . . it was Tyndale's part	8, 187/ 33
a priest," as the	Latin	is, but "of priesthood	8, 192/ 7
place in Greek or	Latin	speaketh of good hope	8, 199/ 33
again! Now, though this	Latin	word caritas was a	8, 200/ 20
it had signified in	Latin	at that time, among	8, 200/ 21
that caritas in the	Latin	tongue was used to	8, 200/ 30
charity"; and where the	Latin	text was caritas, and	8, 201/ 28
as far from the	Latin	word confessio . . . and yet	8, 207/ 4
Greek word and the	Latin	do signify an opening	8, 207/ 6
charge . . . and where this	Latin	word agnosco or agnitio	8, 207/ 17
if they talked in	Latin	. As where we say	8, 207/ 18
Greek word nor the	Latin	-- and least of	8, 207/ 23
drawn out of the	Latin	, and then will ask	8, 207/ 30
in "penance" of the	Latin	word paenitentia, which the	8, 211/ 33
I have of Greek,	Latin	, and of our own	8, 218/ 20
shall understand that the	Latin	tongue lacketh one certain	8, 229/ 23
like doth in the	Latin	tongue leave oftentimes the	8, 230/ 3
that article, if the	Latin	language had it, appear	8, 230/ 5
impossible. And in the	Latin	tongue this thing is	8, 231/ 22
of man." In the	Latin	they be thus: "Ego	8, 232/ 34
the article (as the	Latin	hath none), then is	8, 232/ 36
English as though the	Latin	were "Ego nullum testimonium	8, 232/ 38
yet not contraried the	Latin	. Ye shall therefore understand	8, 233/ 7
they lie in the	Latin	in this wise --	8, 234/ 30
Greek and in the	Latin	it doth well enough	8, 236/ 8
is lambano, and the	Latin	is capio or accipio	8, 237/ 29
the Greek and the	Latin	signifieth taking, and not	8, 237/ 29
it be christened in	Latin	; or a man to	8, 289/ 27
the writing of a	Latin	book at my bidding	8, 302/ 7
confirmed themselves to the	Latins	and to the See	8, 131/ 8
among the Greeks and	Latins	christened, to signify the	8, 170/ 19
age. For among the	Latins	, senior signified none other	8, 184/ 25
brought in by the	Latins	), men were, I ween	8, 207/ 35
elect preachers, in these	latter	days of this blind	8, 62/ 21
that now, in these	latter	days, the devil hath	8, 119/ 32
some at their very	latter	end, when cold fear	8, 516/ 36
even in the "very	latter	end, when the cold	8, 517/ 21
faith now in the	latter	parts of his time	8, 557/ 15
fasting days too, with	laud	and thank given "to	8, 62/ 20

marry, now God hath (	laud	and thank be to	8, 139/ 15
by the commandment and	laudable	custom of the church	8, 62/ 36
worthy to be loved,	lauded	, and honored of us	8, 50/ 28
'younger brethren' to	laugh	them to scorn, to	8, 58/ 13
could not forbear to	laugh	at it. Tyndale Judge	8, 134/ 19
faith he maketh me	laugh	; and so, I ween	8, 178/ 30
more gave me to	laugh	at his high, solemn	8, 180/ 14
himself, then shall ye	laugh	to see that he	8, 224/ 25
yet wit enough to	laugh	thereat, and to eat	8, 286/ 27
heathen men that would	laugh	some such things to	8, 291/ 36
will well and merrily	laugh	thereat and say, "No	8, 406/ 4
him how will he	laugh	at the fire of	8, 406/ 7
every boy in school	laugheth	it to scorn, and	8, 87/ 9
taketh for trifles, and	laugheth	such blessing and crossing	8, 127/ 30
playeth therewith and so	laugheth	thereat, he laugheth but	8, 197/ 37
so laugheth thereat, he	laugheth	but from the lips	8, 197/ 37
Saint Paul . . . and Tyndale	laugheth	his words to scorn	8, 253/ 27
is, who can forbear	laughing	when he seeth the	8, 42/ 24
part of Christ's new	law	and testament! And who	8, 5/ 22
religion approved by the	law	, he said availeth not	8, 15/ 3
prince . . . to make any	law	or statute for the	8, 15/ 18
other crime, by which	law	any man should suffer	8, 15/ 19
know well, by the	law	of God or man	8, 18/ 30
inward hatred, of the	law	; whereof must after follow	8, 30/ 18
be, bound by any	law	made by men: Tyndale	8, 31/ 17
his faith nor the	law	of God -- till	8, 31/ 19
his faith nor the	law	of God." And yet	8, 31/ 33
any prince make a	law	against Tyndale's heresies, in	8, 32/ 12
offended): yet, for any	law	or commandment either of	8, 32/ 21
man must for no	law	nor commandment pray to	8, 32/ 27
prince would by any	law	or commandment compel his	8, 32/ 31
true repentance toward God's	law	, a fast faith in	8, 40/ 6
judge to be the	law	of God which is	8, 43/ 17
they persecute the true	law	of God and them	8, 43/ 19
well seen in the	Law	, never the commandment. so	8, 46/ 3
well seen in the	Law	, never so sore studied	8, 46/ 23
false. And in men's	law	, to let them beat	8, 59/ 27
wrong, and no lawful	law	, but plain tyranny. Tyndale	8, 59/ 29
commanded in the Old	Law	while they ministered in	8, 60/ 29
fasted, first for the	Law	, and after for the	8, 66/ 2
repenting in the Old	Law	and the New, and	8, 70/ 34
alleged in the New	Law	and also because the	8, 71/ 2
bread whereof by the	Law	he should not, and	8, 72/ 23
that in the Old	Law	this was less matter	8, 80/ 9
for that was the	law	that was all in	8, 80/ 10
But now, in the	Law	of Light, in which	8, 80/ 11
ceremonies of the Old	Law	, this seven-year seventeen times	8, 80/ 18
me to the New	Law	, and to those sacraments	8, 80/ 19
sacraments of the New	Law	in respect of the	8, 98/ 35
sacraments of the Old	Law	-- between which two	8, 98/ 35

sacraments of the Old	Law	had God, by his	8, 99/ 7
sacraments of the New	Law	, for the preeminence over	8, 99/ 10
sacrifices in the Old	Law	, because they understood them	8, 109/ 15
priests in the Old	Law	offered sacrifices for the	8, 111/ 25
hath in his New	Law	instituted one only sacrifice	8, 111/ 29
that in the Old	Law	, men had been wont	8, 113/ 7
wit, and about the	law	of God maketh him	8, 120/ 11
wit, and about the	law	of God maketh him	8, 120/ 25
not captivated unto the	law	of God, as we	8, 120/ 29
further bound to the	law	but as the cause	8, 120/ 30
the cause of the	law	, sought out by themselves	8, 120/ 31
that they give the	law	some cause that may	8, 120/ 33
have given to the	law	and commandment of vows	8, 120/ 34
wonderful imaginations" about the	law	of God; which thing	8, 121/ 18
have studied about the	law	of God. But, marry	8, 121/ 23
rewards, and beguileth the	law	with cautels and subtleties	8, 124/ 7
well, and fulfill the	law	of God in doing	8, 124/ 16
the knowledge of his	law	to which he will	8, 132/ 16
God hath written his	law	with his Holy Spirit	8, 145/ 7
that there is a	law	made by "the Church	8, 145/ 17
Realm" hath made a	law	that heretics shall be	8, 145/ 20
word of doctrine, the	law	of God, and the	8, 147/ 16
saith that "of the	law	of God we think	8, 148/ 15
man may fulfill the	law	of God of his	8, 148/ 21
the keeping of the	law	. But this cannot Tyndale	8, 148/ 24
many ages before the	Law	was written -- and	8, 154/ 35
was written in their	law	. . . which went from hand	8, 155/ 1
used in the Old	Law	but the New too	8, 162/ 5
the breaking of God's	law	with their evil living	8, 173/ 26
causing him and his	law	to be dishonorably spoken	8, 173/ 27
bound still, to the	law	made by God and	8, 248/ 20
to give his New	Law	by books, but specially	8, 256/ 33
perfection of their Old	Law	-- they might have	8, 262/ 24
were unwritten were no	law	; and when he had	8, 290/ 17
ceremonies of the Old	Law	were by God provided	8, 298/ 1
by him, before the	Law	written . . . and in that	8, 299/ 22
to trust in the	Law	and the works of	8, 299/ 26
the works of the	Law	alone . . . leaving off this	8, 299/ 27
which was of the	Law	, sacraments, and ceremonies, and	8, 299/ 28
the works of the	Law	; whereas if they had	8, 299/ 31
both works of the	Law	and the ceremonies, too	8, 299/ 32
faith purely, and the	law	of love undefiled --	8, 307/ 19
God in the Old	Law	in a strange perplexity	8, 308/ 20
the faith and the	law	of love undefiled," there	8, 308/ 28
then, therewith, keep the	law	of love after Luther's	8, 308/ 32
observance of the Old	Law	, did, as lord of	8, 321/ 12
our own realm no	law	bindeth that is unwritten	8, 324/ 11
alone in the Old	Law	, with faith and good	8, 325/ 10
And in the New	Law	, now, it is nothing	8, 325/ 11
the works of their	law	, without faith and justice	8, 326/ 22

still after the New	Law	promulgated and spread about	8, 326/ 24
such time as the	Law	was given first to	8, 327/ 10
I shall give my	law	in their bowels . . . and	8, 331/ 13
writing of his New	Law	. . . because we shall not	8, 331/ 17
shall write the New	Law	-- the right faith	8, 331/ 34
other commandments of the	Law	. Was not the authority	8, 343/ 34
Moses (that gave the	Law	), and were the rulers	8, 351/ 38
nor to set God's	law	aside for men's traditions	8, 352/ 9
and according to the	law	of God, we should	8, 352/ 27
precepts written in the	Law	, but also their other	8, 353/ 14
Moses" the doctrine and	law	of Moses. And then	8, 353/ 28
burdens of the Old	Law	. . . with which Saint Peter	8, 353/ 30
own traditions beside Moses'	law	. . . in that Christ said	8, 354/ 5
the burdens of the	Law	, but our Lord himself	8, 354/ 9
Pharisees themselves, beside the	Law	; which things our Savior	8, 354/ 15
concerning them and the	Law	too. Now, there is	8, 354/ 22
indeed), but of the	law	of Moses . . . and set	8, 355/ 21
is written in the	law	of Moses, I warn	8, 355/ 25
the learning of the	law	of God, and saith	8, 356/ 20
when they teach the	law	of God, hear them	8, 356/ 22
preach anything but the	law	of God only." And	8, 356/ 28
to make such a	law	. If Friar Barnes find	8, 357/ 25
Friar Barnes find any	law	made of such matter	8, 357/ 26
There is indeed a	law	made, both by the	8, 357/ 27
And I ween that	law	be not against God's	8, 357/ 30
be not against God's	law	, nor against reason neither	8, 357/ 30
neither . . . except either God's	law	or good reason should	8, 357/ 31
faith, is very God's	law	, whether it be written	8, 359/ 4
the Scripture," but ". . . God's	law	," he saith, wherein is	8, 359/ 6
Church must neither make	law	nor statute, nor nothing	8, 359/ 36
against making of any	law	, this text serveth Friar	8, 360/ 9
never made by any	law	written, and yet observed	8, 367/ 12
-- first by the	law	of nature, and after	8, 375/ 8
and after in the	law	written (the Old Law	8, 375/ 9
law written (the Old	Law	, with a cause annexed	8, 375/ 9
rehearsed, in the New	Law	, the fifteenth of the	8, 375/ 11
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our hearts toward the	law	of God, on our	8, 444/ 34
our hearts toward the	law	of God, and on	8, 445/ 25
our hearts to the	law	of God, and unto	8, 446/ 8
our hearts toward the	law	of God" that even	8, 447/ 1
yet profess they the	law	of God still with	8, 447/ 3
their profession toward the	law	of God. And when	8, 447/ 34
the love of the	law	, and be sorry that	8, 451/ 20
their heart to the	law	of God" breaketh out	8, 456/ 31
and purpose toward the	law	of God . . . and in	8, 458/ 19
and consent unto the	law	of God . . . but they	8, 485/ 17
and consent unto the	law	of God," but that	8, 486/ 33
and consent to the	law	of God" is not	8, 487/ 34
his heart, and the	law	as a right hangman	8, 489/ 12

his heart, and the	law	his "right hangman," tormenting	8, 491/ 25
his love to the	law	of God . . . but though	8, 492/ 29
the love to God's	law	, and suffereth him not	8, 493/ 22
their loves to the	law	of God alike changeable	8, 494/ 34
own damnation in the	law	and also the mercy	8, 496/ 17
own damnation in the	law	and also the mercy	8, 499/ 23
their damnation in the	law	, and also the mercy	8, 501/ 9
the love of his	law	, and for the regard	8, 512/ 4
should need none other	law	. And this said he	8, 514/ 8
of God, and no	law	to let them; when	8, 514/ 12
the yoke of the	law	, nor the love to	8, 533/ 15
the love to the	law	of God. And therefore	8, 533/ 15
nor love to the	Law	, no more than a	8, 533/ 24
nor love to his	law	. Is not this well	8, 534/ 13
faithful love of God's	law	, in his "horrible deeds	8, 534/ 25
his love unto the	law	of God . . . very fain	8, 535/ 4
unto sin against the	law	of God. Proof layeth	8, 536/ 1
the love of the	law	of God . . . but was	8, 536/ 21
and despising of God's	law	may be called malice	8, 538/ 25
the yoke of God's	law	both from love and	8, 538/ 26
of love toward the	law	of God . . . God here	8, 539/ 20
deeds despise both his	law	and himself too. And	8, 539/ 22
his love to the	law	of God, in the	8, 539/ 23
he despised both the	law	of God and God	8, 539/ 24
sinfully despised both God's	law	and God himself therewith	8, 540/ 26
of love toward the	law	of God." And yet	8, 546/ 34
God hath written his	law	with his Holy Spirit	8, 560/ 35
God hath written his	law	. . . and given them a	8, 562/ 6
he speaketh of the	law	written by the Spirit	8, 562/ 26
heart . . . now, since that	law	so written there is	8, 562/ 27
their "damnation in the	law	" and mercy "laid up	8, 565/ 21
God hath written his	law	with his Holy Spirit	8, 567/ 24
devil hath written his	law	. . . or else (which were	8, 571/ 28
of chastity be not	lawful	nor can bind no	8, 7/ 1
that it is not	lawful	neither for the king	8, 15/ 17
that it is not	lawful	to lie for nothing	8, 19/ 10
to obey their governors'	lawful	commandments . . . and then holily	8, 30/ 6
avow for good and	lawful	matrimony. If Tyndale grant	8, 45/ 4
here Saint Paul atwas	lawful	for a friar to	8, 45/ 16
filthy lechery good and	lawful	wedlock. And thus, lo	8, 50/ 12
that it is not	lawful	to love and serve	8, 51/ 1
whatsoever cause it is	lawful	for us to love	8, 51/ 19
selfsame cause it is	lawful	for us to serve	8, 51/ 20
which it is not	lawful	to serve him --	8, 51/ 23
God's benefits it is	lawful	for us to serve	8, 51/ 24
that if it be	lawful	for us to serve	8, 51/ 26
received, it is also	lawful	for us to serve	8, 51/ 28
whether it be not	lawful	to serve God with	8, 53/ 30
with which it is	lawful	for us for such	8, 54/ 10
utter wrong, and no	lawful	law, but plain tyranny	8, 59/ 29

for honest wedlock and	lawful	matrimony. Tyndale Judge whether	8, 131/ 21
about for good and	lawful	matrimony, that they have	8, 139/ 20
solemnly for good and	lawful	matrimony: I nothing fear	8, 140/ 23
albeit that it be	lawful	to any man to	8, 177/ 23
and yet it is,	lawful	enough (so that Tyndale	8, 211/ 9
whoso holdeth it for	lawful	holdeth a heresy; ergo	8, 242/ 28
it is not now	lawful	to do any of	8, 248/ 25
held for good and	lawful	that such persons as	8, 249/ 15
say it were not	lawful	for any man to	8, 261/ 12
man to think it	lawful	, till now . . . nor yet	8, 266/ 9
be noyful and not	lawful	unto them. For but	8, 298/ 14
nature could never be	lawful	, neither to priest nor	8, 306/ 6
and obey their master's	lawful	commandments that if they	8, 354/ 25
them that believed it	lawful	for a monk or	8, 395/ 5
not, that it is	lawful	for monks and friars	8, 403/ 25
nun, and defend for	lawful	matrimony their filthy life	8, 495/ 7
woo and wed and	lawfully	live in lechery. That	8, 7/ 17
forfeited his safe-conduct, and	lawfully	might be burned for	8, 9/ 37
Scripture . . . every man may	lawfully	break it without any	8, 15/ 15
faith that friars may	lawfully	wed nuns . . . and that	8, 32/ 5
preacheth that men may	lawfully	go to lechery --	8, 41/ 21
for all their vow,	lawfully	run out of religion	8, 50/ 11
whether we may not	lawfully	for the same intent	8, 53/ 26
that a man may	lawfully	love God and serve	8, 53/ 37
me that if we	lawfully	may (as Tyndale will	8, 54/ 3
heaven: we may then	lawfully	with like respect, purpose	8, 54/ 7
monks and friars may	lawfully	lie with nuns and	8, 121/ 1
therewith that I may	lawfully	choose whether I will	8, 313/ 34
works: a man may	lawfully	do them for God's	8, 325/ 18
friars may well and	lawfully	wed nuns; and a	8, 418/ 1
God and necessity is "	lawless	"; and all this he	8, 189/ 30
commandments, but set my	laws	at naught, despise my	8, 5/ 7
said that all such	laws	be contrary to the	8, 15/ 20
and peril of his	laws	-- let us yet	8, 29/ 28
say therewith that the	laws	and precepts of their	8, 29/ 31
they can beguile the	laws	and precepts of their	8, 29/ 37
name call they the	laws	), what effect ween ye	8, 30/ 8
bound to obey the	laws	and precepts of their	8, 30/ 12
prince's proclamation and the	laws	of the realm, nor	8, 38/ 4
judgeth he all other	laws	of God and understandeth	8, 56/ 20
understandeth he in the	laws	of man which are	8, 56/ 22
sort "judgeth all the	laws	of God, and understand	8, 59/ 21
understand they all the	laws	of man, which are	8, 59/ 22
And so throughout all	laws	, and even likewise in	8, 75/ 10
two kinds of the	laws	themselves; and that is	8, 99/ 1
muse much upon the	laws	of God, nor greatly	8, 121/ 20
the life of all	laws	, and wherefore all laws	8, 124/ 9
laws, and wherefore all	laws	are made, is not	8, 124/ 9
therefore in all inferior	laws	, and in all worldly	8, 124/ 10
and life of all	laws	," so well and wisely	8, 124/ 24

be not in "inferior	laws	" and "worldly ordinances" so	8, 124/ 27
doth, "beguileth" not the	laws	with "cautels and subtleties	8, 124/ 31
so forth, in all	laws	. More Tyndale, I think	8, 125/ 19
and made many good	laws	against them. Tyndale Mark	8, 136/ 24
his promises and his	laws	long and many ages	8, 154/ 35
affirm that all the	laws	of England be written	8, 290/ 16
realm of England any	laws	that be not written	8, 290/ 19
are unwritten are no	laws	! But now in my	8, 290/ 24
this is of the	laws	of England: Men have	8, 294/ 31
so forth showed what	laws	they had made . . . declaring	8, 322/ 10
might break all the	laws	that the whole Church	8, 351/ 25
obedience unto any precepts,	laws	, or traditions of men	8, 353/ 2
nor contraried not the	laws	and commandments of God	8, 354/ 17
with them against the	laws	of the Church, and	8, 355/ 7
their purpose against the	laws	of Christ's church . . . but	8, 355/ 14
make plainly for the	laws	, against their purpose: I	8, 355/ 15
concerning any forbidding of	laws	to be made by	8, 363/ 12
that Moses received the	laws	and ceremonies in writing	8, 365/ 2
prohibited by all the	laws	, and by the apostles	8, 375/ 15
blasphemy . . . so, by temporal	laws	and bodily punishment, to	8, 482/ 6
their kindness, all their	laws	, and his own profit	8, 489/ 5
kindness, and all their	laws	, and all the wisdoms	8, 491/ 15
submit ourselves unto his	laws	, to walk in them	8, 496/ 20
submit ourselves unto his	laws	, to walk in them	8, 501/ 14
submit ourselves to his	laws	, to walk in them	8, 510/ 31
submit ourselves to his	laws	," whereas of truth, without	8, 510/ 36
submit themselves to his	laws	"; but yet saith he	8, 511/ 6
to walk in God's	laws	; and also where he	8, 511/ 32
fain take away all	laws	, and leave nothing but	8, 514/ 10
his love unto the	laws	of God, no more	8, 529/ 9
his love unto the	laws	of God, no more	8, 533/ 20
submit" themselves "to his	laws	, to walk in them	8, 565/ 23
to walk in his	laws	. But before their feeling	8, 566/ 24
heresies, if we would	lay	his heresies and his	8, 10/ 1
not my tale to	lay	a lie so highly	8, 19/ 12
therein, had forborne to	lay	the disobedience to his	8, 22/ 14
he heareth Tyndale here	lay	against them the words	8, 43/ 24
In these words I	lay	no fault. But albeit	8, 50/ 25
content that we may	lay	forth in that behalf	8, 134/ 6
so mad, one that	lay	sore sick could not	8, 134/ 19
bold beastly preachers that	lay	friars and nuns abed	8, 139/ 28
disprove all that I	lay	against him in the	8, 143/ 28
that the preachers now	lay	thereto the old holy	8, 149/ 19
say that therein they	lay	but God's word; for	8, 149/ 20
God's word; for they	lay	them for the better	8, 149/ 20
prophet, I might here	lay	them both well for	8, 180/ 21
What availeth it to	lay	manifest Holy Scripture to	8, 192/ 18
all that he can	lay	against me: that of	8, 196/ 3
the thing that I	lay	to his charge he	8, 199/ 25
such holy works, or	lay	any such burden upon	8, 209/ 9

the true preacher would	lay	thereto the consent of	8, 266/ 31
a thousand Cyprians, I	lay	for me the plain	8, 266/ 36
of God, that I	lay	for me, liveth, and	8, 267/ 6
well enough that I	lay	this against him, in	8, 271/ 6
the rich glutton that	lay	in hell and would	8, 274/ 33
live. For whereas they	lay	for a prohibition the	8, 278/ 4
diminish -- they that	lay	that text for a	8, 278/ 7
besides that as there	lay	more promises in the	8, 282/ 20
proof whereof I may	lay	, and so did in	8, 292/ 14
in preaching, or to	lay	a hand upon a	8, 296/ 27
confirmation of their doctrine,	lay	their hands upon sick	8, 308/ 10
would tell them why	lay	their hands more than	8, 308/ 13
he would they should	lay	their hands upon some	8, 328/ 9
the contrary . . . I will	lay	forth, for authority against	8, 329/ 10
make me ashamed to	lay	it forth again. For	8, 332/ 25
is not ashamed to	lay	those words for this	8, 343/ 2
left them out. Now	lay	some folk for this	8, 348/ 22
bind unportable burdens and	lay	them upon other men's	8, 351/ 21
bind importable burdens and	lay	them on other folk's	8, 353/ 18
that they bind and	lay	on your shoulder be	8, 353/ 22
burdens and importable, and	lay	them on other men's	8, 354/ 6
Pharisees did bind and	lay	on men's shoulders the	8, 354/ 8
farther defense, let him	lay	it forth! There is	8, 357/ 20
I say, these heretics	lay	forth for their part	8, 363/ 7
the time that she	lay	dying, being then far	8, 371/ 16
place where her husband	lay	. . . showed unto Saint Augustine	8, 371/ 17
he needeth not to	lay	forth any text of	8, 379/ 17
purpose), men might peradventure	lay	a block or twain	8, 419/ 36
I do not now	lay	to them the time	8, 449/ 13
at his will, that	lay	with every man beside	8, 454/ 9
sleep, or one that	lay	in a trance; and	8, 492/ 28
and an occasion to	lay	the weight of their	8, 502/ 1
were he likely to	lay	the default in his	8, 524/ 35
sleep. Tyndale of likelihood	lay	near him and heard	8, 533/ 4
therein no more but	lay	lack and oversight in	8, 545/ 30
' saints' whom thou	layest	for thee be dead	8, 267/ 5
as himself liketh . . . and	layeth	nothing spoken against his	8, 7/ 30
of his which he	layeth	forth for a rule	8, 31/ 23
health; and thereof he	layeth	example of David and	8, 60/ 34
these places that he	layeth	, prove it nothing at	8, 96/ 8
enough for God? Yet	layeth	he another incommodity: that	8, 109/ 25
error again. For he	layeth	it to the charge	8, 123/ 1
proof of this he	layeth	many places of Saint	8, 144/ 37
any reason that Tyndale	layeth	against it. And finally	8, 179/ 3
reproved . . . by which he	layeth	unto me the thing	8, 182/ 30
himself. And yet he	layeth	like texts three or	8, 183/ 23
example. For whereas he	layeth	two places of the	8, 185/ 11
like as a man	layeth	his hand on a	8, 197/ 34
which thing since he	layeth	so often for his	8, 198/ 30
thing that no man	layeth	to his charge; and	8, 199/ 25

patiently all that God	layeth	on my back. More	8, 208/ 28
word is true, and	layeth	therefor the seventeenth of	8, 242/ 14
country, as a man	layeth	his hand upon a	8, 253/ 28
the scripture that he	layeth	therefor is far off	8, 306/ 34
before! And where he	layeth	that the slackness of	8, 319/ 30
any reason that he	layeth	forth therefor. For whereas	8, 326/ 16
so done indeed . . . but	layeth	us only the causes	8, 338/ 12
them Friar Barnes . . . that	layeth	for that purpose the	8, 351/ 16
left it out. Yet	layeth	Friar Barnes another text	8, 359/ 23
of himself . . . Tyndale so	layeth	them forth that he	8, 444/ 12
every mischief that he	layeth	against the known, Catholic	8, 484/ 32
and how sore he	layeth	their sins to their	8, 490/ 26
I say, the man	layeth	the Scripture very far	8, 498/ 32
But this point he	layeth	so openly in many	8, 519/ 32
law of God. Proof	layeth	he none in this	8, 536/ 1
be a congregation unknown,	layeth	his miry hands upon	8, 573/ 3
Catholic people -- clergy,	layfolk	, and all -- which	8, 479/ 37
nothing, and that the	laying	of the apostles' hands	8, 84/ 20
book of Obedience, the	laying	of the bishop's hand	8, 127/ 32
he resembleth to the	laying	of a man's hand	8, 127/ 34
the sensible sign of	laying	the Apostle's hands upon	8, 192/ 3
hath brought himself with	laying	this article whereby he	8, 286/ 1
Master More, with the	laying	of such a slender	8, 291/ 7
saying that being a	layman	, I should leave it	8, 25/ 20
the office of a	layman	, or a laywoman, appointed	8, 219/ 11
neither to priest nor	layman	. But the Church both	8, 306/ 6
of Christ, priests and	laymen	both, call "satisfaction" --	8, 65/ 14
changed . . . and rather than	laymen	should have any such	8, 164/ 24
Christian priests and Christian	laypeople	. . . but open, cast-out heretics	8, 146/ 32
Christian realms -- clergy,	laypeople	, and all -- be	8, 165/ 22
other segregated from the	laypeople	by the Sacrament of	8, 189/ 10
that the common Catholic	laypeople	have yet unto this	8, 477/ 35
to salvation. Howbeit, every	layperson	, he said, might as	8, 14/ 15
God's word, and no	laypersons	. More Lo, Tyndale here	8, 185/ 22
a layman, or a	laywoman	, appointed by the people	8, 219/ 11
hell and would have	Lazarus	sent into his father's	8, 274/ 34
this point of Abraham,	Lazarus	, and the rich glutton	8, 342/ 15
that though that same	Lazarus	was not raised by	8, 342/ 16
-- yet was another	Lazarus	raised afterward by Christ	8, 342/ 17
the very truth and	lead	them into all truth	8, 44/ 4
Holy Scripture seem to	lead	them to it . . . when	8, 99/ 15
teach them allthing and	lead	them into every truth	8, 106/ 37
church all things and	lead	them into all truth	8, 107/ 31
men's manners, and so	lead	the reader more than	8, 108/ 1
us a reason, and	lead	us in light, and	8, 117/ 2
instruct his church and	lead	it into every truth	8, 132/ 5
it, and always shall	lead	it, into every necessary	8, 133/ 3
very broad way to	lead	men to hell: so	8, 141/ 1
of the matter so	lead	him to it) into	8, 186/ 11
church all things, and	lead	them into every truth	8, 258/ 10

any damnable untruth . . . but	lead	them into the truth	8, 258/ 14
all truth," but ". . . shall	lead	you into all truth	8, 258/ 16
an evil spirit, would	lead	you still in a	8, 268/ 37
them all truth, and	lead	them into every truth	8, 285/ 33
his church, and to "	lead	" them "into every truth	8, 331/ 9
teach" his church and "	lead	" them "into every truth	8, 331/ 22
and teach them and	lead	them into every truth	8, 331/ 25
teach you allthing, and	lead	you into every truth	8, 331/ 37
to teach it and	lead	it into every truth	8, 350/ 29
that he longeth to	lead	us in darkness, and	8, 390/ 36
with his church, to	lead	it so, by his	8, 396/ 18
a false teacher would	lead	men out of the	8, 396/ 22
and teach it and	lead	it into every truth	8, 465/ 26
and inform it, and	lead	it into every truth	8, 476/ 9
church all truth and	lead	it thereunto. And therefore	8, 483/ 34
him to help to	lead	them in the way	8, 505/ 7
before them), God would	lead	them and go forth	8, 505/ 24
corn with biting, and	lead	them out by the	8, 514/ 34
Tyndale ever laboreth to	lead	us a mile from	8, 550/ 16
in necessity Moses, the	leader	of the people under	8, 72/ 30
take Moses for no	leader	of the children of	8, 234/ 6
to have been their	leader	in any manner wise	8, 234/ 7
as he was their	leader	indeed. But if he	8, 234/ 8
not Moses for the	leader	of the children of	8, 234/ 9
have been any manner	leader	of them . . . but he	8, 234/ 11
he was their only	leader	, or their chief leader	8, 234/ 11
leader, or their chief	leader	. . . meaning that though he	8, 234/ 12
though he were a	leader	, yet God was the	8, 234/ 12
yet God was the	leader	, that is to wit	8, 234/ 13
to wit, the chief	leader	. Now, if any yet	8, 234/ 13
ignorance wherein the blind	leaders	, the false, popish preachers	8, 267/ 36
Ecclesiasticae hierarchiae, of the	leaders	and masters of the	8, 368/ 23
sought out by themselves,	leadeth	them to and from	8, 120/ 31
his church, and always	leadeth	it, and always shall	8, 133/ 3
very strait path that	leadeth	folk to heaven. In	8, 141/ 3
them the way, and	leadeth	them clean awry: ye	8, 223/ 32
the Spirit of God	leadeth	us, and planteth it	8, 258/ 18
Spirit of God, which	leadeth	the Church into every	8, 284/ 12
Spirit of God that	leadeth	the Church into the	8, 295/ 27
of the truth . . . and	leadeth	every well-willing person apart	8, 295/ 28
the Church from error,	leading	into every truth . . . as	8, 225/ 22
their virtuous diligence with	leading	them secretly into the	8, 247/ 21
by God's promise, and	leading	them into all truth	8, 248/ 15
should teach us by	leading	us into every truth	8, 258/ 29
governing the Church, and	leading	it into all truth	8, 376/ 5
house of God" by	leading	them into the consent	8, 398/ 7
whole process half a	leaf	together, nor, almost, half	8, 566/ 12
God that he boldly	lean	in such things to	8, 61/ 6
wit; but let us	lean	therein unto the judgment	8, 61/ 7
as it seemeth, doth	lean	unto the old natural	8, 63/ 35

Christ's Catholic Church and	lean	to the doctrine of	8, 287/ 3
list so precisely to	lean	to "Scripture only" that	8, 376/ 32
in removing an obstinate	leaning	to the one side	8, 507/ 7
his shins ere he	leapt	over it. But letting	8, 419/ 37
the wantons will not	learn	yet, but bite and	8, 59/ 14
good spirit in him . . .	learn	at the leastwise one	8, 73/ 4
Turks and Saracens would	learn	of Tyndale to mock	8, 109/ 33
they come not to	learn	the Christian faith but	8, 123/ 17
to pray, but to	learn	"how and what to	8, 144/ 23
school with Tyndale to	learn	English, and else not	8, 186/ 27
school with Tyndale to	learn	English . . . is a very	8, 211/ 13
they list not to	learn	and leave off, but	8, 219/ 34
were so wise to	learn	this lesson of Tyndale	8, 263/ 14
allow them therein, and	learn	to live thereafter. But	8, 352/ 28
whom we may surely	learn	the true faith and	8, 387/ 20
that every man should	learn	the truth which the	8, 465/ 32
church, therefore, must Tyndale	learn	those articles, or else	8, 476/ 10
at variance . . . he must	learn	the truth of the	8, 479/ 16
cold. And thus we	learn	and feel that there	8, 485/ 15
we need not to	learn	of Tyndale neither --	8, 486/ 16
that men by temptations	learn	to find and feel	8, 486/ 17
and would have us	learn	such hard lessons as	8, 490/ 36
is more easy to	learn	upon. And therefore we	8, 491/ 7
he would have us	learn	. . . or whether that (since	8, 492/ 19
willing to hear and	learn	the truth, and upon	8, 505/ 17
them that will, not	learn	, but rend all good	8, 515/ 2
a maid; yea, and	learn	to dance, too, after	8, 515/ 10
good thing will they	learn	without biting and beating	8, 515/ 25
heat of their appetites,	learn	and consent unto the	8, 516/ 37
at some times not	learn	nor hearken to the	8, 517/ 4
us, whereby we should	learn	of him which is	8, 566/ 9
he might have a	learned	man then present assigned	8, 9/ 22
after these books well	learned	, we be meet for	8, 10/ 13
and heresies, whereof he	learned	the great part of	8, 15/ 34
unknown church, that he	learned	of Luther and Tyndale	8, 24/ 15
Frith was born . . . had	learned	within a little as	8, 34/ 17
than are the faithful	learned	folk in the defense	8, 35/ 35
as are not groundly	learned	, to cast out the	8, 37/ 19
better men and better	learned	also than myself . . . but	8, 38/ 34
now, they that be	learned	and know the place	8, 43/ 27
since that they had	learned	by Scripture that the	8, 74/ 9
such English children as	learned	their grammar in their	8, 92/ 24
he is very poorly	learned	; and if he know	8, 93/ 33
us; which doctrine they	learned	of Aristotle. More In	8, 94/ 9
clergy (which doctrine he	learned	of the devil!), who	8, 94/ 12
labor, of whom he	learned	it in his book	8, 113/ 15
seen more since and	learned	better. Howbeit, he is	8, 115/ 11
always those that were	learned	or good men among	8, 131/ 2
heresies as he had	learned	of Luther and intended	8, 142/ 14
virtuous and especially well	learned	men of either university	8, 177/ 36

should seem to have	learned	the knowledge of his	8, 181/ 21
and mine, be he	learned	, be he not learned	8, 203/ 33
learned, be he not	learned	, that readeth them, if	8, 203/ 34
make it open, to	learned	and unlearned both, that	8, 218/ 30
I have done, both	learned	and unlearned folk perceive	8, 220/ 6
men, and very well	learned	, were for lack of	8, 231/ 25
what sacrifice were they	learned	to love their neighbor	8, 277/ 35
the apostles' tradition was	learned	the manner of Consecration	8, 316/ 7
was not yet fully	learned	, did yet at that	8, 329/ 26
things that thou hast	learned	, and that are betaken	8, 359/ 26
of whom thou hast	learned	them, and that from	8, 359/ 27
things that they have	learned	and that be committed	8, 360/ 3
things that he hath	learned	of him, and that	8, 360/ 6
and that he hath	learned	in Scripture -- joining	8, 360/ 7
Christ, which he had	learned	of Saint Paul. And	8, 360/ 8
things that thou hast	learned	either in Scripture or	8, 360/ 13
albeit he have been	learned	in Scripture from his	8, 360/ 24
faith that Timothy had	learned	, as these heretics do	8, 360/ 29
of whom" he had	learned	them; of a true	8, 360/ 32
faith that we have	learned	. . . stand fast and remember	8, 360/ 35
of whom we have	learned	it -- of Christ	8, 360/ 36
that he had been	learned	therein from his childhood	8, 361/ 11
traditions that ye have	learned	, be it by my	8, 369/ 9
by which church Tyndale	learned	to know which is	8, 380/ 39
might there be surely	learned	and known: then I	8, 387/ 4
if I be well	learned	, and the false preacher	8, 389/ 27
false preacher as well	learned	as I? Though he	8, 389/ 27
not able, nor every	learned	man neither, surely to	8, 396/ 11
also be we well	learned	here, by the prophet	8, 433/ 31
Saint John, that any	learned	man which advisedly readeth	8, 448/ 26
too; wherein among all	learned	men that hear us	8, 459/ 19
cannot say that he	learned	it of any unknown	8, 476/ 24
faith but it be	learned	of this church, or	8, 477/ 18
the truth can be	learned	. Also, to say that	8, 477/ 22
Tyndale could not have	learned	the truth of that	8, 478/ 26
man but if he	learned	it by credence given	8, 478/ 27
it be first commonly	learned	of the same church	8, 478/ 36
the wisdom that he	learned	of them, and all	8, 491/ 10
the wisdoms that he	learned	of them, and all	8, 491/ 16
truth, as every man	learned	well knoweth. But now	8, 513/ 20
reason, among many like,	learned	Tyndale of his master	8, 514/ 5
dependents thereupon, which every	learned	man may soon find	8, 531/ 26
damned . . . but have here	learned	of Tyndale, now, that	8, 566/ 34
any good spirit he	learneth	no further in these	8, 72/ 29
of those articles, and	learneth	which they be, only	8, 476/ 19
needs confess that he	learneth	to know those articles	8, 476/ 26
readeth that hath either	learning	or any natural wit	8, 7/ 32
And Bilney, that had	learning	, and had been accustomed	8, 25/ 5
Surely, first, as touching	learning	, if that these matters	8, 25/ 23
of more erudition and	learning	. But, now, the matters	8, 25/ 27

my poor wit and	learning	, with opening to his	8, 27/ 20
bestow his wit and	learning	, such as it is	8, 34/ 35
is Frith's wit and	learning	nothing but Tyndale's instrument	8, 34/ 36
-- than in the	learning	what may well be	8, 36/ 32
and had as much	learning	as these men have	8, 50/ 17
the lack of such	learning	can be laid to	8, 93/ 8
them that have either	learning	or wit. If this	8, 95/ 30
that have wit and	learning	do already find his	8, 133/ 21
showeth both lack of	learning	and more lack of	8, 144/ 9
convict me clearly by	learning	and reason doubly confirmed	8, 167/ 33
that he both lacketh	learning	and reason and shamefully	8, 167/ 35
perceive with how little	learning	and less wit, and	8, 174/ 29
shall trust both his	learning	the less and his	8, 204/ 1
had great wit and	learning	both, yet must the	8, 204/ 4
them: as beauty, strength,	learning	, or wit. Gratia gratum	8, 204/ 25
albeit that the more	learning	the reader hath, the	8, 218/ 26
hath wit and no	learning	at all shall clearly	8, 218/ 28
insight of any substantial	learning	nor yet any proof	8, 218/ 32
hath indeed more good	learning	in the Scripture of	8, 232/ 20
obtain his virtue and	learning	. But what winneth Tyndale	8, 272/ 10
man, though he lack	learning	to assoil his fond	8, 286/ 26
Tyndale feeleth neither faith,	learning	, reason, wit, nor grace	8, 314/ 23
is "contrary to the	learning	of Saint Paul everywhere	8, 326/ 18
Moses" is understood the	learning	of the law of	8, 356/ 20
excellent, high wit and	learning	, far surmounting the capacity	8, 418/ 21
hope, charity, continence, piety,	learning	, wisdom . . . or anything in	8, 503/ 25
piety-ful affection or chastity,	learning	, justice, wisdom, or any	8, 503/ 35
reason too, and much	learning	joined unto them both	8, 512/ 29
his, and as for	learning	, hath utterly none at	8, 512/ 31
the one with no	learning	and no great wit	8, 512/ 33
with much wit and	learning	lacketh the will to	8, 512/ 35
swine that receive no	learning	but to defile it	8, 514/ 22
that rend all good	learning	with their teeth. More	8, 514/ 23
that rend all good	learning	with their teeth --	8, 514/ 37
but rend all good	learning	with their teeth? And	8, 515/ 2
from tearing of good	learning	with their dogs' teeth	8, 515/ 5
sometimes so well to	learning	that they can stand	8, 515/ 9
well seeth that any	learning	hath . . . for then disputed	8, 551/ 4
infallible, or at the	least	inculpable, were there Scripture	8, 34/ 23
itself sufficient for the	least	sin, but the Passion	8, 90/ 17
and less wit, and	least	truth, Tyndale hath translated	8, 174/ 30
nine hundred at the	least	should be no priests	8, 196/ 6
nine hundred at the	least	were no priests at	8, 196/ 16
the Latin -- and	least	of all for the	8, 207/ 23
willingly . . . or at the	least	he doth them not	8, 215/ 11
some one at the	least	, in all this long	8, 249/ 35
their fellows at the	least	. For where he saith	8, 250/ 10
miracle written at the	least	. But there is not	8, 256/ 22
one miracle at the	least	. But, now, since God	8, 256/ 33
not . . . yet at the	least	it hurt him not	8, 284/ 10

and the sacraments were	least	likely to be mocked	8, 292/ 3
is not worth the	least	feather of a wild	8, 300/ 16
or would, at the	least	, that other men should	8, 330/ 30
all that with the	least	word of his mouth	8, 338/ 24
shall not thereof the	least	letter be lost --	8, 339/ 13
coming, and at the	least	before any word of	8, 342/ 30
and such as are	least	understood. And therefore in	8, 362/ 22
the Baptist that the	least	in heaven was greater	8, 464/ 17
which side he seeth	least	part of his wit	8, 510/ 26
life, yet at the	least	it lost for the	8, 535/ 33
with him at the	least	. Now, then, when David	8, 536/ 5
thereof, where he weeneth	least	-- where he weeneth	8, 559/ 21
therein, or at the	least	(for proved hath he	8, 560/ 12
great folly at the	least	, or else a lie	8, 566/ 13
despise my judgments, and	leave	those things undone that	8, 5/ 7
that the Cardinal should	leave	the chancellorship to me	8, 8/ 26
I am sure, have	leave	to depart safe, according	8, 9/ 34
leisure would give him	leave	, and as he could	8, 14/ 8
were not likely to	leave	and believe him at	8, 19/ 2
as he would fain	leave	an opinion among the	8, 21/ 9
a layman, I should	leave	it to the clergy	8, 25/ 20
Holy Scripture, I should	leave	the matter wholly unto	8, 25/ 22
but rather die than	leave	it. Now knoweth he	8, 30/ 29
books, and rather than	leave	them, die in the	8, 31/ 11
man, that I shall	leave	Tyndale never a dark	8, 34/ 3
now. Howbeit, I shall	leave	young Father Frith in	8, 34/ 18
tail that I shall	leave	him (if he have	8, 34/ 30
when he took his	leave	of his disciples, warned	8, 43/ 8
to do" . . . they "never	leave	searching till they come	8, 47/ 17
deep secrets, and never	leave	searching till he come	8, 48/ 5
too (which now they	leave	and fall all to	8, 53/ 31
For if a man	leave	these ways and boldly	8, 61/ 15
in Almaine done already:	leave	off their devotion to	8, 70/ 9
were as good to	leave	the sacraments unadministered unto	8, 82/ 9
the sacraments themselves, and	leave	them void of all	8, 104/ 11
fellows -- that would	leave	the sacraments, by their	8, 104/ 31
would they have us	leave	off for the only	8, 113/ 18
he would seem to	leave	, he handleth yet in	8, 119/ 1
to love and to	leave	nothing unsought to win	8, 122/ 28
while we have Luther's	leave	already, to warrant that	8, 123/ 10
cause his church to	leave	good, virtuous things undone	8, 132/ 20
such error not only	leave	the good undone, but	8, 132/ 30
done of Tyndale to	leave	reasoning and fall a-scolding	8, 152/ 26
of some and to	leave	some in doubt? In	8, 154/ 24
I shall by his	leave	be bold to deny	8, 156/ 37
left uncalled and had	leave	to bide at home	8, 187/ 31
made him falsely to	leave	out those words which	8, 191/ 4
purpose? Should he therefore	leave	out "charity" where it	8, 198/ 26
all. Who biddeth him	leave	all such words out	8, 199/ 23
that Tyndale give us	leave	) to call anything in	8, 211/ 10

not to learn and	leave	off, but long to	8, 219/ 34
enough -- let him	leave	his sermon hardly for	8, 221/ 25
in the Latin tongue	leave	oftentimes the sentence obscure	8, 230/ 3
hath done wrong to	leave	it out when he	8, 237/ 19
in that God would	leave	all those congregations void	8, 245/ 28
if they repent, and	leave	their heresies, and do	8, 248/ 2
what he list . . . they	leave	no man at liberty	8, 248/ 31
Nay, sir, and ye	leave	these things unwritten, then	8, 263/ 15
list, and will never	leave	his church destitute of	8, 264/ 21
he may command to	leave	undone some things that	8, 283/ 21
we be bound to	leave	them undone. And this	8, 283/ 23
that he will not	leave	them, but be with	8, 285/ 35
man which list to	leave	the faith of Christ's	8, 287/ 2
will mock, and yet	leave	out somewhat lest they	8, 292/ 12
men may do and	leave	undone as they list	8, 296/ 32
sin they might not	leave	undone were sin as	8, 298/ 29
the significations, but would	leave	them to be showed	8, 302/ 1
it: ye must needs	leave	it undone and bid	8, 307/ 29
might I now well	leave	, ye see well, as	8, 309/ 15
so. Let us, therefore,	leave	disputing upon the word	8, 311/ 32
he left and would	leave	some things -- and	8, 312/ 28
a "perilous case" to	leave	the water out, I	8, 317/ 24
doubt nor peril to	leave	it out . . . there was	8, 317/ 25
hundred years that durst	leave	it out . . . nor otherwise	8, 318/ 26
Moses to deliver and	leave	to the people many	8, 319/ 18
for true -- nor	leave	out the water boldly	8, 319/ 28
not yet they shall	leave	the sacraments unserved which	8, 327/ 28
might at that time	leave	all such undone . . . and	8, 329/ 32
I were loath to	leave	untouched anything that Tyndale	8, 330/ 27
love compelled them to	leave	nothing unwritten that should	8, 333/ 12
drove the apostles to	leave	nothing unwritten -- he	8, 335/ 21
that they shall neither	leave	undone any of those	8, 349/ 11
charity compelling them to	leave	nothing unwritten. And besides	8, 351/ 4
them in credence . . . then	leave	off such things and	8, 352/ 30
For they will themselves	leave	them all undone, and	8, 353/ 24
so doth Tyndale wisely	leave	it out. And surely	8, 364/ 16
say that they did	leave	divers things unwritten . . . and	8, 379/ 29
church, that I shall	leave	Tyndale never a church	8, 382/ 19
whom God promised to	leave	his Holy Spirit . . . and	8, 396/ 37
in the dark, and	leave	us without any plain	8, 405/ 30
whoa and gave us	leave	to believe him no	8, 407/ 29
that he would fain	leave	himself some starting hole	8, 416/ 2
goodness not always utterly	leave	him for his unkindness	8, 423/ 6
never will I purposely	leave	his part any more	8, 436/ 22
might by God's help	leave	it undone if they	8, 455/ 22
his grace till man	leave	of his hold by	8, 455/ 23
Holy Father the Pope's	leave	, so that I shall	8, 457/ 23
that were in error	leave	his error at the	8, 469/ 24
again to God, but	leave	him still to the	8, 469/ 29
yet would he not	leave	him so by his	8, 469/ 35

since he will not	leave	off when his doctrine	8, 470/ 11
bring us or never	leave	us. Therefore conclude I	8, 476/ 2
or Quating; let us	leave	, I say, this good	8, 491/ 20
Tyndale himself we must	leave	Luther lying still asleep	8, 493/ 17
lust, will not yet	leave	his lechery, but lie	8, 495/ 7
with them, and never	leave	them nor forsake them	8, 505/ 25
away all laws, and	leave	nothing but sermons. And	8, 514/ 10
God will give him	leave	to do it, and	8, 529/ 27
as to give us	leave	in like wise to	8, 537/ 19
whose sin shall he	leave	unexcused, except peradventure the	8, 543/ 2
-- that first willfully	leave	and forsake the Catholic	8, 561/ 26
impugn ours: I shall	leave	him, for his part	8, 572/ 35
down too, and so	leave	no church at all	8, 573/ 5
sacrament of mustard seed,	leaven	, a net, keys, bread	8, 85/ 4
good a sacrament of	leaven	, of keys, of mustard	8, 85/ 37
bring forth fruit and	leaves	, and that the will	8, 518/ 36
to do, he never	leaveth	searching till he come	8, 46/ 8
to do, he never	leaveth	searching till he come	8, 49/ 8
And now, since he	leaveth	but them twain --	8, 91/ 34
that blessed sacrament, he	leaveth	little doubt to them	8, 95/ 29
well see that he	leaveth	them as fruitless as	8, 119/ 2
little sophistry. For he	leaveth	us in doubt what	8, 130/ 22
marvel wherefore he now	leaveth	out, saving that he	8, 133/ 34
in. For else why	leaveth	he clean out the	8, 134/ 1
other men's faults and	leaveth	his own unmarked . . . which	8, 138/ 20
hath all done, he	leaveth	out one of the	8, 144/ 20
world. This signification Tyndale	leaveth	out clean, because it	8, 146/ 6
these words that he	leaveth	out: "Noli negligere gratiam	8, 191/ 25
to his charge he	leaveth	ever unanswered. For go	8, 199/ 26
of hell . . . but he	leaveth	ordinarily some temporal pain	8, 209/ 33
the lack of life	leaveth	him no time to	8, 215/ 20
faith in writing: he	leaveth	off now his part	8, 290/ 11
fellows have, and yet	leaveth	out some as great	8, 291/ 20
own tale -- he	leaveth	out here all such	8, 292/ 6
Dialogue (which Tyndale here	leaveth	out), that not only	8, 292/ 15
that purpose, which he	leaveth	out here . . . ye may	8, 347/ 12
the one part. Yet	leaveth	he us, after this	8, 392/ 34
yet again therefrom. He	leaveth	us also in doubt	8, 393/ 1
ever he saith, he	leaveth	it in doubt whether	8, 393/ 10
Notwithstanding, yet the Spirit	leaveth	us not, but rebuketh	8, 419/ 23
Notwithstanding, yet the Spirit	leaveth	us not, but rebuketh	8, 445/ 4
elects himself meaneth, Tyndale	leaveth	undeclared . . . and will we	8, 498/ 1
-- so that he	leaveth	it by those words	8, 499/ 3
withdraweth his hand, and	leaveth	them unto their own	8, 522/ 10
withdraweth his hand and	leaveth	them to their own	8, 523/ 7
deserve it . . . he never	leaveth	good man without so	8, 526/ 36
their fault, and then	leaveth	them no power to	8, 528/ 10
almost, as spoken of,	leaveth	off his own part	8, 572/ 34
virtuous works. But now,	leaving	other men to do	8, 36/ 18
and of Moses, also,	leaving	the children, contrary to	8, 72/ 24

condition, spiritual and temporal,	leaving	almost none untouched; by	8, 177/ 8
of ripe sins --	leaving	Tyndale in his vengeable	8, 181/ 2
at all. And therefore	leaving	that point in question	8, 197/ 1
answer once . . . and not,	leaving	this untouched, walk and	8, 200/ 2
they be. Once in	leaving	out the article "the	8, 237/ 26
as though that God,	leaving	his only Scripture therein	8, 253/ 35
of the Law alone . . .	leaving	off this point of	8, 299/ 27
of Saint John for	leaving	out the Consecration at	8, 334/ 8
served him well in	leaving	out all these. But	8, 364/ 17
he dare believe in	leaving	a thing undone that	8, 375/ 18
-- that shall we,	leaving	all their expositions (which	8, 432/ 1
of amendment, and of	leaving	of their lecherous love	8, 521/ 26
prevent we him in	leaving	. For since God seeth	8, 525/ 19
find a better. But	leaving	that gloss, as I	8, 555/ 3
when he seeth the	lecherous	fleshly love of those	8, 42/ 24
wonderful devices of lewd,	lecherous	living, that these new	8, 122/ 20
taken in their lewd,	lecherous	love; nor be not	8, 124/ 26
of leaving of their	lecherous	love, even lying by	8, 521/ 27
and lawfully live in	lechery	. That work hath no	8, 7/ 17
carrion, and live in	lechery	with a nun under	8, 40/ 31
may lawfully go to	lechery	-- he maketh commonly	8, 41/ 21
fall to such filthy	lechery	-- till he can	8, 42/ 27
for shameful and filthy	lechery	the fleshly coupling together	8, 45/ 2
go by their filthy	lechery	and holily speaketh of	8, 48/ 15
and call their filthy	lechery	good and lawful wedlock	8, 50/ 12
as he forbiddeth us	lechery	upon pain of damnation	8, 61/ 30
eating, drinking, and honest-liking	lechery	, "from the bondage and	8, 62/ 25
that from their filthy	lechery	go so boldly not	8, 73/ 7
manner marriage plain incestuous	lechery	, and to damn Tyndale's	8, 108/ 9
in open, shameful, incestuous	lechery	, and call it matrimony	8, 119/ 16
nuns and live in	lechery	, and call it wedlock	8, 121/ 2
good they lived in	lechery	as in such bitched	8, 121/ 15
friars may live in	lechery	with nuns, and never	8, 121/ 28
teaching. For against their	lechery	his living disputed with	8, 121/ 34
religion and living in	lechery	take upon themselves to	8, 130/ 3
teach heresy, and show	lechery	. . . to turn the world	8, 130/ 11
shame avow their filthy	lechery	for honest wedlock and	8, 131/ 20
and teach their shameless	lechery	boldly about for good	8, 139/ 19
wedlock, their very sinful	lechery	-- that they themselves	8, 140/ 20
teach and allow their	lechery	and avow it solemnly	8, 140/ 23
lie lusing together in	lechery	. Now, to resist this	8, 180/ 4
a mum against Luther's	lechery	. Now, whereas Judas and	8, 180/ 18
sacraments evil and Luther's	lechery	good . . . and so not	8, 227/ 16
expositions call it abominable	lechery	-- he must needs	8, 250/ 9
marry than to forbear	lechery	. . . and considereth not that	8, 261/ 21
lewd, lousy lover in	lechery	loveth himself . . . and is	8, 261/ 33
faith, and to praise	lechery	between friars and nuns	8, 337/ 20
nuns living together in	lechery	and preaching their whoredom	8, 358/ 36
nuns and live in	lechery	. . . and in despite of	8, 423/ 18
apostasy, and living in	lechery	under pretense of matrimony	8, 437/ 26

and tempt him to	lechery	and manslaughter both . . . while	8, 444/ 18
if he trust in	lechery	, with wedding of a	8, 483/ 23
nuns and living in	lechery	, profaning of churches, polluting	8, 484/ 19
friars die in their	lechery	. . . or he that, after	8, 488/ 16
agree that Friar Luther's	lechery	with his nun is	8, 493/ 14
of covetousness, some of	lechery	, or such other ribaldrous	8, 494/ 12
not yet leave his	lechery	, but lie still with	8, 495/ 7
wise, David, lying in	lechery	, lost neither faith to	8, 534/ 13
say that all his	lechery	and his manslaughter too	8, 534/ 35
be "fallen asleep" in	lechery	, theft, sacrilege, incest, and	8, 570/ 23
and be not so	led	with a few painted	8, 42/ 33
poor simple soul be	led	to think that all	8, 43/ 22
began. And he is	led	thereto by two special	8, 87/ 1
this mind they were	led	by the words of	8, 98/ 33
hath the Holy Ghost	led	the Church all this	8, 108/ 3
suffered them to be	led	into damnable untruth. Then	8, 132/ 24
would ere this have	led	his church into the	8, 260/ 24
false, popish preachers, have	led	them wrong all this	8, 267/ 37
dispicions to be rather	led	out of the truth	8, 268/ 14
Christ's belief, were not	led	by the Scripture, but	8, 281/ 12
by a fair word	led	out of your way	8, 300/ 18
and by which was	led	as a captive in	8, 372/ 17
that a man being	led	of ignorance, by the	8, 405/ 12
those blind heretics had	led	him in darkness before	8, 468/ 31
the man's hand that	led	him. And such slack	8, 526/ 26
And the Dirge is	left	out clean . . . lest a	8, 10/ 22
Divine Service may be	left	unsaid without any sin	8, 15/ 10
of which there was	left	unsought no devilish invention	8, 17/ 36
other, "Whether the Apostles	Left	Anything Unwritten Necessary to	8, 33/ 27
as Moses for necessity	left	the children of Israel	8, 60/ 6
away . . . folk were only	left	to their own liberty	8, 63/ 8
as good to have	left	it unchristened, and never	8, 82/ 29
no wise have it	left	. But Tyndale amendeth the	8, 88/ 24
he would have them	left	. As though the devotion	8, 109/ 9
of the Charterhouse and	left	fish and fell to	8, 125/ 12
them, lest aught be	left	out. More The ceremonies	8, 126/ 21
For if the priest	left	off his stole . . . folk	8, 127/ 11
their frantic sects, have	left	off a piece of	8, 138/ 27
which yet he hath	left	out one signification or	8, 145/ 12
Tyndale hath either clean	left	out, or else put	8, 145/ 30
none of God's words	left	unwritten . . . and therefore after	8, 151/ 31
of them be yet	left	unwritten . . . then say I	8, 154/ 2
evangelists and apostles, and	left	none unwritten, to the	8, 154/ 18
written and suffer some	left	unwritten . . . to make men	8, 154/ 23
and some to be	left	unwritten. But this will	8, 154/ 29
if he should have	left	some unwritten, it would	8, 155/ 8
and therefore God hath	left	none unwritten: we see	8, 155/ 11
as good why he	left	some unwritten. But neither	8, 156/ 20
the reckoning why he	left	some unwritten. To this	8, 156/ 22
man that heard him	left	to bear us witness	8, 157/ 36

the true preaching was	left	and gone eight hundred	8, 158/ 15
upon to have them	left	off . . . and bear us	8, 158/ 31
and Italy -- then	left	they still the Service	8, 160/ 25
also Tyndale hath here	left	out. The Second Chapter	8, 163/ 12
presbyteros or seniores, been	left	uncalled and had leave	8, 187/ 30
sacraments -- yet he	left	many of the ceremonies	8, 193/ 27
and "Whether the Apostles	Left	Aught Unwritten That Is	8, 222/ 7
tongue this thing is	left	in doubt, for lack	8, 231/ 22
English translation not have	left	out that article "the	8, 233/ 20
he hath not only	left	out, but clean excluded	8, 233/ 23
of man," though he	left	out "the," yet he	8, 233/ 25
he hath done --	left	it quite out, as	8, 236/ 37
of all since he	left	it out maliciously, for	8, 237/ 21
were in their stead	left	for the apostle that	8, 244/ 11
Scripture . . . since God hath	left	his miracles for a	8, 245/ 22
small soever it be	left	. And therefore we say	8, 251/ 8
him. Whether the Apostles	Left	Aught Unwritten That Is	8, 253/ 1
God hath taught and	left	some part of his	8, 263/ 6
they cannot be, nor	left	they shall not be	8, 263/ 12
prove that the apostles	left	no necessary thing unwritten	8, 270/ 31
there were no more	left	that believed right but	8, 272/ 6
the remnant which were	left	were as few as	8, 272/ 24
wonder where Tyndale had	left	his wit when he	8, 283/ 25
the apostles wrote, and	left	in writing, everything that	8, 290/ 4
say, that the apostles	left	all such necessary points	8, 290/ 10
asketh us why they	left	ought unwritten -- as	8, 290/ 11
and why the apostles	left	ought unwritten, he might	8, 290/ 13
you, should they be	left	unwritten?" -- and then	8, 290/ 20
to say, but had	left	off with shame enough	8, 291/ 11
some necessary things and	left	some necessary things unwritten	8, 291/ 18
his present babbling, and	left	him only to those	8, 291/ 26
confess that the apostles	left	anything unwritten, nor that	8, 293/ 22
declared it . . . that they	left	no such doubt therein	8, 293/ 26
that the apostles have	left	no necessary thing unwritten	8, 294/ 34
if they had not	left	off the force and	8, 299/ 31
prove that the apostles	left	no necessary thing unwritten	8, 304/ 25
followeth that the apostles	left	no necessary thing unwritten	8, 304/ 29
that the apostles have	left	written in Scripture all	8, 309/ 10
that the apostles have	left	written, in Holy Scripture	8, 309/ 18
if any of them	left	unwritten any point necessary	8, 310/ 29
ween that Saint John	left	not unwritten any necessary	8, 311/ 11
necessary things than one	left	out in Saint John	8, 311/ 35
say himself that he	left	and would leave some	8, 312/ 27
case if it were	left	out! For either it	8, 317/ 11
may be as well	left	out as put in	8, 318/ 24
thereof we should have	left	the day that God	8, 320/ 31
kept and yet have	left	the superstition thereof that	8, 320/ 33
other virtue, which they	left	off and rought not	8, 326/ 35
by night? Why none	left	till the morrow, but	8, 329/ 3
not without our fruit	left	such things unknown unto	8, 330/ 6

taught by mouth, and	left	it with the people	8, 332/ 6
by Tradition, as God	left	it with them; which	8, 332/ 7
that if it were	left	out should hurt the	8, 333/ 13
where themselves preached, and	left	it there. And this	8, 334/ 4
Scripture. For else they	left	us in danger to	8, 334/ 28
which if I had	left	untouched, Tyndale would have	8, 335/ 18
I had dissembled, and	left	unanswered his chief reason	8, 335/ 19
say "The apostles have	left	allthing in writing," and	8, 336/ 1
naught, but every heretic	left	at liberty to say	8, 341/ 13
some wit when he	left	those words out. And	8, 347/ 35
serve, and therefore he	left	them out. Now lay	8, 348/ 21
but whether the apostles	left	every necessary thing in	8, 350/ 31
ergo, the apostles have	left	no necessary thing unwritten	8, 350/ 37
him; and therefore he	left	it out. Yet are	8, 351/ 15
that the apostles have	left	all necessary things in	8, 359/ 19
not serve, and therefore	left	it out. Yet layeth	8, 359/ 22
some guess why he	left	the remnant out. For	8, 359/ 34
perceived, and therefore he	left	it out. And Barnes	8, 361/ 35
in a little and	left	the remnant out. Yet	8, 361/ 36
perceived, and therefore he	left	it out. Tyndale saw	8, 363/ 20
near it . . . and therefore	left	out all that his	8, 363/ 32
therewith, when Tyndale hath	left	it off for shame	8, 364/ 5
that he had not	left	out also all that	8, 364/ 18
comforter, if we were	left	so comfortless that we	8, 376/ 8
there is not now	left	us any sacrifice for	8, 377/ 25
been better to have	left	altogether unwritten and never	8, 382/ 4
other, "Whether the Apostles	Left	Anything Unwritten, Necessary to	8, 382/ 13
that God had then	left	every man perplexed, in	8, 388/ 5
not expressed, but hath	left	us at large to	8, 391/ 22
by God provided and	left	some such surety as	8, 396/ 16
Holy Spirit sent and	left	perpetually with his church	8, 396/ 18
-- "Whether the Apostles	Left	Anything Unwritten That Were	8, 404/ 36
thee, because thou hast	left	off thy first charity	8, 429/ 20
that it may be	left	off again and lost	8, 430/ 36
his goodness and wisdom	left	one bridle bound about	8, 450/ 15
mind, they should have	left	in heresy many a	8, 469/ 4
that the apostles have	left	nothing unwritten the belief	8, 472/ 30
that the apostles have	left	nothing unwritten which men	8, 473/ 10
so many that they	left	the Church for the	8, 478/ 9
reprobated and rejected and	left	unchosen, and kept from	8, 499/ 37
until his lust have	left	him. As though God's	8, 520/ 34
worse was. Yet God	left	him not there, but	8, 528/ 30
Thomas of India, which	left	not his diffidence and	8, 532/ 30
his hundred sheep, and	left	the remnant and sought	8, 533/ 32
as I there showed,	left	out the chief significations	8, 561/ 16
prove that "the apostles	left	nothing unwritten that were	8, 562/ 35
for him to have	left	that matter untouched. For	8, 563/ 1
and his heresies . . . and	left	the matter not unproved	8, 572/ 30
him that hath one	leg	shorter than another to	8, 386/ 7
whole conveyance and his	legerdemain	-- but as I	8, 487/ 12

the man from the	legion	of devils, and therefore	8, 422/ 36
lacketh he both his	legs	, for all that, and	8, 333/ 31
guide) he shall by	leisure	work her and win	8, 7/ 10
had always, as his	leisure	would give him leave	8, 14/ 8
declare at his further	leisure	; for methinketh he meaneth	8, 31/ 28
is long, and my	leisure	seldom and short, I	8, 33/ 17
willing) at my next	leisure	go further in his	8, 33/ 29
thereto. For as for	leisure	, shall not, I trust	8, 36/ 20
after so long a	leisure	allege it again so	8, 110/ 1
how wisely, by long	leisure	and warning, too, Tyndale	8, 182/ 10
he hath by longer	leisure	amended it and made	8, 182/ 28
burned up after, at	leisure	. Such folk, I suppose	8, 357/ 35
Sometimes he showeth it	leisurely	, suffering his flock to	8, 247/ 16
the love of his	leman	as hope of reward	8, 199/ 28
Luther also, and his	leman	with him, too; and	8, 221/ 27
tradition of Martin Luther's	leman	. . . as frame himself a	8, 260/ 30
for Luther and his	leman	-- and I doubt	8, 261/ 30
still asleep with his	leman	, and return again to	8, 493/ 18
fond fellows and their	lemans	, were like to King	8, 137/ 28
even lying by their	lemans'	sides, and think they	8, 521/ 27
such obstinate untruth at	length	to pass unpunished . . . but	8, 22/ 7
shall not fail at	length	to contend and strive	8, 28/ 25
fall and ruin at	length	of many schismatical sects	8, 28/ 37
lose the fruit at	length	for lack of such	8, 93/ 4
to work wonders at	length	. For he maketh as	8, 137/ 24
this chapter at great	length	declareth for his excuse	8, 181/ 16
there should peradventure at	length	fewer have been burned	8, 319/ 36
his hair grow in	length	, or a woman to	8, 369/ 31
following, at a long	length	very scantly perceive . . . except	8, 390/ 31
but every man at	length	brought unto peace and	8, 406/ 30
little and little, at	length	bring the people of	8, 448/ 23
and yet shall at	length	, with help of God's	8, 468/ 28
by plain words at	length	he saith the same	8, 547/ 12
there is now the	Lent	all turned into Shrovetide	8, 62/ 28
speak of fasting the	Lent	or other holy vigils	8, 253/ 8
the foolish fast of	Lent	. And thus living, and	8, 572/ 14
have we the holy	Lenten	fast . . . which these brothels	8, 365/ 34
in despite of the	Lenten	fast, eat flesh upon	8, 423/ 18
as Saint Gregory, Saint	Leo	, and others) as by	8, 278/ 26
by the Church. Saint	Leo	(also a holy man	8, 369/ 39
testament! And who shall	less	set by his commandments	8, 5/ 22
the people set the	less	by his preaching, determined	8, 7/ 5
before infected with the	less	, they fall at last	8, 26/ 24
Tyndale himself would no	less	were done for the	8, 31/ 8
and grace) a little	less	delight and liking in	8, 34/ 31
mind and make it	less	quiet than if the	8, 71/ 11
all that is much	less	than right naught. We	8, 72/ 2
Old Law this was	less	matter, for that was	8, 80/ 9
Penance he setteth at	less	than naught; for he	8, 87/ 35
at the leastwise no	less	than if a lord	8, 98/ 10

and that is no	less	than between figures, images	8, 99/ 1
giveth to the sacraments	less	force and efficacy than	8, 104/ 28
were they all much	less	infidels than Tyndale is	8, 110/ 11
bundle. For he believeth	less	than the one . . . and	8, 115/ 35
would have folk set	less	thereby and have less	8, 116/ 11
less thereby and have	less	reverence thereunto, "It were	8, 116/ 11
and they set somewhat	less	thereby than by a	8, 125/ 35
that God shall much	less	suffer his church to	8, 132/ 27
signifieth sometimes a much	less	number: that is to	8, 145/ 21
neither more sure nor	less	. For as well did	8, 155/ 12
believe him with any	less	. . . understandeth nothing what the	8, 158/ 8
either cause it the	less	to rebel . . . or else	8, 159/ 33
the more tame and	less	rebellious, and far the	8, 160/ 6
more ruffling, and in	less	moderation and soberness, than	8, 161/ 35
how little learning and	less	wit, and least truth	8, 174/ 30
whether this be of	less	virtue than the other	8, 194/ 10
the matter of much	less	necessity. Howbeit, because I	8, 194/ 16
both his learning the	less	and his wit the	8, 204/ 1
and set much the	less	by sin: he forgiveth	8, 209/ 29
that he require no	less	than hearty repentance of	8, 215/ 14
or to be the	less	while there, by that	8, 288/ 13
forbore this where was	less	cause to fear, and	8, 292/ 22
Saint Peter in writing	less	than Saint Paul; nor	8, 334/ 7
to reveal. And much	less	he meaneth to put	8, 348/ 10
yet in this matter	less	to the purpose than	8, 348/ 26
equal authority. And no	less	is it ratified of	8, 368/ 32
It is a much	less	thing, also, to believe	8, 375/ 4
unwritten, but also believeth	less	of the Scripture than	8, 380/ 26
believe the Church the	less	in the remnant that	8, 381/ 8
believe the Church the	less	in all that it	8, 381/ 9
and worthy, for much	less	; and such that themselves	8, 397/ 9
to make folk the	less	afraid to draw toward	8, 404/ 26
saved; neither yet the	less	though she had had	8, 405/ 18
yet be never the	less	saved, though the contrary	8, 405/ 20
after this life, some	less	while some longer, and	8, 406/ 29
I would have done	less	good" . . . yet had he	8, 409/ 27
purgatory punish him the	less	-- he is a	8, 416/ 11
some more and some	less	. For it is written	8, 419/ 7
some more and some	less	. For it is written	8, 443/ 20
and such as far	less	were deadly and damnable	8, 448/ 5
a great deal the	less	labor and business in	8, 460/ 27
that there is any	less	peril in not believing	8, 462/ 37
saved; neither yet the	less	though she had had	8, 467/ 2
yet be never the	less	saved; no, though the	8, 467/ 4
maketh it much the	less	, by resembling and likening	8, 490/ 28
God little wit and	less	grace, in making of	8, 506/ 24
-- and the far	less	boldness presuming upon the	8, 523/ 13
why he setteth to	less	strength of his hand	8, 525/ 34
holdeth him yet somewhat	less	, till with less on	8, 526/ 20
somewhat less, till with	less	on the one side	8, 526/ 20

the one side and	less	on the other, the	8, 526/ 20
fear, he fall the	less	to sin. This tale	8, 529/ 31
God can do no	less	, of very right and	8, 529/ 37
by my sheath! --	less	like than Paul's steeple	8, 534/ 14
he repented alike upon	less	occasion, yet he should	8, 536/ 31
so may theirs be	less	grievous than the sins	8, 543/ 15
one of themselves also	less	than another of his	8, 543/ 16
an apostle, or else	less	witted than a very	8, 565/ 15
yet the second much	less	than the first. For	8, 567/ 22
his false faith, the	less	faith have they, and	8, 570/ 35
part, and peradventure the	less	part . . . and Tyndale's elects	8, 571/ 18
wise to learn this	lesson	of Tyndale and say	8, 263/ 14
children, teach us our	lesson	as a good master	8, 491/ 3
not teach us our	lesson	in a small, ragged	8, 491/ 4
hand, look upon our	lesson	that Master Tyndale teacheth	8, 492/ 17
us learn such hard	lessons	as we never heard	8, 490/ 36
was . . . Burt by his	letter	advised Constantine, if he	8, 18/ 18
ye hear his very	letter	itself. Lo, in these	8, 18/ 20
I rehearse you his	letter	because ye should see	8, 19/ 13
half. Then upon the	letter	raise they many great	8, 156/ 9
either by word or	letter	" -- to this doth	8, 323/ 18
not thereof the least	letter	be lost -- yet	8, 339/ 13
their doctrine in their	letter	that I spoke of	8, 346/ 14
he let go the	letter	. Saint Paul also to	8, 374/ 24
can scant perceive one	letter	from another . . . but let	8, 491/ 5
in a fair, great	letter	of some text hand	8, 491/ 6
murder, and write the	letter	, and send the man	8, 533/ 10
wrote the traitorous deadly	letter	, and delivered that innocent	8, 536/ 17
so found they certain	letters	secretly conveyed in his	8, 13/ 22
sea. And upon those	letters	found . . . he was with	8, 13/ 24
he was with his	letters	brought before the Most	8, 13/ 25
that one of the	letters	I fortun'd to intercept	8, 18/ 1
in parchment with golden	letters	and Christ's own hand	8, 258/ 20
writing thereupon and his	letters	patent under his great	8, 284/ 21
either by mouth or	letters	." And then that none	8, 324/ 6
those epistles were no	letters	. Nor Tyndale hath not	8, 339/ 18
word or by my	letters	": "Of this truly it	8, 369/ 10
lively voice, not by	letters	all only. For as	8, 369/ 13
with so great, large	letters	as we can spell	8, 492/ 20
his card upon those	letters	in his crossrow. For	8, 557/ 20
would wink at these	letters	like a wanton lad	8, 557/ 25
the remembrance thereof . . . he	letteth	go by their filthy	8, 48/ 15
so stiffly that he	letteth	not with open blasphemy	8, 81/ 34
wherefore, which Tyndale here	letteth	slip. But I would	8, 169/ 23
as among heretics --	letteth	neither sharply to rebuke	8, 191/ 19
upon him. And Tyndale	letteth	not to tell him	8, 192/ 23
sacraments besides -- what	letteth	the other sacraments to	8, 304/ 36
again that the Scripture	letteth	not to speak of	8, 331/ 11
proved false that it	letteth	my conclusion nothing at	8, 443/ 12
of God? But what	letteth	that that a man	8, 503/ 11

reason -- and therefore	letteth	grace go by, and	8, 512/ 36
of his lust . . . but	letteth	him sleep in his	8, 520/ 34
after his customable fashion,	letting	the belief go by	8, 107/ 36
such fashion; and therefore	letting	all such high process	8, 180/ 35
effect of the sacrament,	letting	the grace go by	8, 297/ 25
Moses in writing. But	letting	Tyndale with his folly	8, 299/ 20
heaven too. But now	letting	these points pass, as	8, 325/ 20
leapt over it. But	letting	that part pass, let	8, 419/ 38
in good folk. But	letting	such disputations pass, this	8, 421/ 22
of the devil. For	letting	pass over Judas, that	8, 437/ 17
he hath rehearsed. For	letting	, as I say, the	8, 561/ 13
unleavened bread? Why wild	lettuce	? I know well God	8, 329/ 5
Jews sent priests and	Levites	from Jerusalem to ask	8, 230/ 14
the twenty-sixth chapter of	Leviticus	, where he speaketh in	8, 5/ 5
in Exodus, Numbers, and	Leviticus	, before others, or what	8, 79/ 30
kinds, as appeareth in	Leviticus	and Numbers and other	8, 111/ 27
mowing sermon! And as	lewd	sermons as they make	8, 41/ 9
Frap preacheth in a	lewd	sport, but Father Tyndale	8, 41/ 18
say it is a	lewd	and a knavish railing	8, 76/ 5
was Tyndale's master, as	lewd	as he is, played	8, 88/ 19
Hutchins, and such other	lewd	fellows -- that would	8, 104/ 30
the Mass . . . hath a	lewd	, beastly mind against the	8, 111/ 5
and wonderful devices of	lewd	, lecherous living, that these	8, 122/ 20
fervently taken in their	lewd	, lecherous love; nor be	8, 124/ 26
unto of such a	lewd	fellow since he was	8, 152/ 23
of "church" to any	lewd	thing that he list	8, 167/ 31
made the example by	lewd	Luther and his lewd	8, 203/ 17
lewd Luther and his	lewd	lady's grace. And when	8, 203/ 17
matter; nor at every	lewd	fellow's blasphemy . . . to bring	8, 206/ 30
her with such a	lewd	, lousy love as the	8, 261/ 32
lousy love as the	lewd	, lousy lover in lechery	8, 261/ 33
day . . . but that any	lewd	, lither losel that list	8, 354/ 36
then say he did	lewdly	, as they might well	8, 127/ 12
envenomed the hearts of	lewdly	disposed persons . . . that men	8, 177/ 28
Tyndale and Luther list	lewdly	to rail with those	8, 337/ 36
to be moved unto	lewdness	at the first sight	8, 537/ 27
showeth himself a false	liar	in his rehearsal of	8, 7/ 35
a fool and a	liar	both, if the book	8, 374/ 8
devil, that is a	liar	himself and father of	8, 416/ 37
we make him a	liar	and his word is	8, 419/ 10
we make him a	liar	, and his word is	8, 443/ 23
men," " the church of	liars	," and "a church of	8, 166/ 11
men," "the church of	liars	," and "a church of	8, 167/ 22
father of all such	liars	. Tyndale The church is	8, 416/ 37
only of God's own	liberal	goodness, in that it	8, 53/ 12
So that his own	liberal	goodness worketh our salvation	8, 105/ 16
were it for the	liberal	goodness of God, that	8, 400/ 9
of itself, without the	liberal	goodness of God. For	8, 401/ 19
reward but of God's	liberal	goodness -- yet is	8, 401/ 33
due love to the	liberal	help of his neighbor's	8, 491/ 34

anything diminish the free,	liberal	mind of the giver	8, 503/ 20
gift of another man's	liberal	offer. Now, if Tyndale	8, 504/ 14
be taught that "evangelical	liberty	" that they may run	8, 7/ 15
the article against the	liberty	of man's free will	8, 16/ 6
the name of Christian	liberty	to run into the	8, 21/ 21
bodily punishment, their evangelical	liberty	should serve them sufficiently	8, 30/ 2
gospel, at their "evangelical	liberty	" secretly to do what	8, 32/ 19
that we were at	liberty	to construe and interpret	8, 60/ 23
way into the Christian	liberty	" of eating, drinking, and	8, 62/ 24
left to their own	liberty	, and private, secret conscience	8, 63/ 8
devilish preachers of fleshly	liberty	? "Go and assemble," saith	8, 67/ 30
imprisonment and restraint of	liberty	, if the fire burn	8, 101/ 36
and in manner angelical	liberty	to do what they	8, 120/ 33
in such a spiritual	liberty	that monks and friars	8, 121/ 1
in such a heavenly	liberty	. . . but make ourselves "wonderful	8, 121/ 17
have with their new	liberty	made themselves wonderful imaginations	8, 121/ 25
Tyndale be at his	liberty	to call a "church	8, 167/ 14
translation at much more	liberty	than in Holy Scripture	8, 185/ 32
destiny. And so, pretending	liberty	, they put all in	8, 206/ 3
he preacheth against the	liberty	of man's free will	8, 218/ 2
God is at his	liberty	still, and ever still	8, 248/ 10
all that, at his	liberty	still in the governance	8, 248/ 27
preaching of their evangelical	liberty	. For then whereas they	8, 248/ 30
every man is at	liberty	to eat what he	8, 248/ 31
leave no man at	liberty	to eat a poor	8, 248/ 31
wed harlots at their	liberty	. Now, if Tyndale will	8, 249/ 16
God is at his	liberty	to reveal a thing	8, 249/ 18
give us the like	liberty	that himself will take	8, 257/ 35
be at their angelical	liberty	to believe which way	8, 287/ 24
men be at their	liberty	in all such manner	8, 309/ 24
may think themselves at	liberty	to believe it or	8, 313/ 18
himself at the same	liberty	to keep for his	8, 322/ 34
every heretic left at	liberty	to say nay to	8, 341/ 13
the matter of the	liberty	of man's will and	8, 362/ 22
yet at as much	liberty	to teach his Church	8, 378/ 25
that we be at	liberty	to believe as we	8, 463/ 27
And why at more	liberty	of believing God in	8, 463/ 28
have us yet at	liberty	in believing him, because	8, 463/ 32
himself would be at	liberty	to tell us for	8, 463/ 33
may believe at their	liberty	, if they list, that	8, 472/ 25
into an unclean, shameful	liberty	of friars to wed	8, 515/ 22
restrained of our evangelical	liberty	. . . he bethinketh himself better	8, 563/ 10
be bold with Tyndale's	license	, while we have Luther's	8, 123/ 10
sin past, but a	license	, almost, also of all	8, 495/ 37
we either commanded or	licensed	nothing to believe but	8, 379/ 10
make him strong to	lie	loud and forswear himself	8, 19/ 1
all one with a	lie	to save a young	8, 19/ 8
is not lawful to	lie	for nothing: yet I	8, 19/ 11
tale to lay a	lie	so highly to any	8, 19/ 12
out of religion and	lie	together when they list	8, 50/ 11

And then if this	lie	be true . . . there is	8, 92/ 21
no wise will he	lie	, for that were poetry	8, 93/ 11
contrary. Whereupon, if Tyndale's	lie	be true, there must	8, 107/ 16
is not ashamed to	lie	so shamefully? For he	8, 109/ 22
Tyndale but a shameless	lie	, whereof every man well	8, 114/ 30
and friars may lawfully	lie	with nuns and live	8, 121/ 1
If Tyndale did not	lie	now (as, blessed be	8, 135/ 24
policy Hushai made a	lie	; and therein Tyndale overmatcheth	8, 138/ 5
howsoever Tyndale list to	lie	. Then goeth he further	8, 147/ 20
do not err or	lie	after such fashion as	8, 175/ 20
Cate Calate, his nun,	lie	lusing together in lechery	8, 180/ 4
I would call a	lie	. . . saving that it is	8, 183/ 8
is more than a	lie	by a syllable. Tyndale	8, 183/ 8
off, but long to	lie	still in their false	8, 219/ 34
words. And where they	lie	in the Latin in	8, 234/ 30
Dialogue: that if his	lie	were true, then should	8, 244/ 32
desire that she shall	lie	with him but when	8, 261/ 34
content that himself shall	lie	with her. This that	8, 261/ 35
may there yet, peradventure,	lie	more promises unperceived yet	8, 282/ 21
Now maketh he another	lie	. . . where he saith that	8, 305/ 36
it is a foolish	lie	. But if he say	8, 306/ 1
it a very malicious	lie	. For it is not	8, 306/ 4
or else it shall	lie	unmade for me!" When	8, 308/ 7
but that there may	lie	yet therein, for all	8, 336/ 27
not to rise may	lie	still in his bed	8, 354/ 36
the Father, which cannot	lie	, hath so promised and	8, 390/ 18
the Father, which cannot	lie	, hath so promised and	8, 399/ 32
Tyndale and Luther both	lie	loud in both the	8, 400/ 32
do believe, if they	lie	not, that it is	8, 403/ 25
redemptio . . . and the wretches	lie	there now blaspheming God	8, 438/ 6
the while that I	lie	bassing with Bess, and	8, 457/ 26
dare say that I	lie	. . . let Tyndale, as I	8, 478/ 1
that he must either	lie	tumbling still therein like	8, 479/ 6
false thoughts that here	lie	hidden; our almost no	8, 485/ 8
not utterly quenched, but	lie	hidden, as all things	8, 489/ 8
God . . . but though they	lie	hidden, yet they continue	8, 492/ 30
their bridebed, if they	lie	still and sleep yet	8, 493/ 12
leave his lechery, but	lie	still with the nun	8, 495/ 7
no man, if Tyndale's	lie	be true, neither in	8, 511/ 7
let him revoke his	lie	and call it back	8, 513/ 5
them couch-quail, till they	lie	still and hearken what	8, 515/ 6
he, if he would,	lie	still in sin when	8, 518/ 21
and made them not	lie	still in sin like	8, 518/ 27
their lusts played out,	lie	then waking, and have	8, 521/ 25
so. Now might he	lie	, by possibility, though his	8, 536/ 2
thee, and he shall	lie	with them in the	8, 539/ 14
master and he there	lie	together and jumble till	8, 552/ 35
least, or else a	lie	and a half. Consider	8, 566/ 13
the Father, which cannot	lie	, hath so promised and	8, 567/ 35
point that if he	lied	not (as he doth	8, 108/ 16

and that the preacher	lied	. Thus turned they sermons	8, 126/ 8
went that they had	lied	and feigned such fables	8, 244/ 4
church, which of us	lied	, ere ever we came	8, 389/ 32
salt, and had "as	lief	be smeared with unhallowed	8, 57/ 32
thereof; he had as	lief	be smeared with unhallowed	8, 75/ 16
that he had as	lief	"sand as holy salt	8, 81/ 35
' I had as	lief	a-drunken water" -- surely	8, 121/ 11
daughter, I had as	lief	he bore them both	8, 202/ 10
then had I as	lief	that he said the	8, 214/ 38
all Christian people, had	liefer	his epistle had never	8, 6/ 29
as Charterhouse monks had	liefer	die than eat flesh	8, 124/ 36
But yet had I	liefer	that men would keep	8, 125/ 23
lies. Tyndale He had	liefer	that the bishops should	8, 127/ 18
and said he had	liefer	go some other way	8, 152/ 12
good love, he had	liefer	translate it by the	8, 199/ 36
unto him, "I had	liefer	thou were cold, that	8, 526/ 11
penance (which he had	liefer	sustain) to purge and	8, 540/ 4
more full of false	lies	. And surely Frith's prologue	8, 8/ 16
is nothing else but	lies	; but I rehearse you	8, 19/ 13
with his open, shameless	lies	put in and mingled	8, 35/ 5
ground to build his	lies	upon. For by this	8, 60/ 22
this, he mingleth his	lies	therewith, saying that Christian	8, 109/ 16
but a fardelful of	lies	; and that wotteth Tyndale	8, 124/ 13
is another fardelful of	lies	; and that he wotteth	8, 127/ 10
Tyndale is in these	lies	. Tyndale He had liefer	8, 127/ 16
their understanding to believe	lies	; and inasmuch as the	8, 129/ 20
understanding to believe Luther's	lies	. And therefore those that	8, 129/ 35
how they establish their	lies	, first with falsifying the	8, 135/ 6
true faith believed false	lies	, and so have been	8, 135/ 22
theft, falsehood, and damnable	lies	; and to gather them	8, 138/ 12
honor to God." Those	lies	come in by lumps	8, 148/ 33
but ween that my	lies	were true -- yet	8, 175/ 18
first go prove his	lies	true, and then come	8, 221/ 26
of themselves dark with	lies	, and receive all their	8, 226/ 36
hearts be cleansed from	lies	and false opinions and	8, 227/ 11
heresies and false, blasphemous	lies	, and think (if they	8, 227/ 14
but here be two	lies	long and loud enough	8, 305/ 12
even so from all	lies	and error noisome and	8, 402/ 24
delivereth them not from	lies	-- besides that they	8, 403/ 24
hell, no devil, no	lies	, none error prevail." For	8, 410/ 1
hell, no devil, no	lies	, nor none error prevail	8, 410/ 15
hell, no devil, no	lies	, no error prevail), for	8, 412/ 37
to wit, untruth and	lies	. Surely this is a	8, 463/ 35
lose it utterly, believing	lies	and heresies . . . and fall	8, 487/ 4
Tyndale that all his	lies	were true that he	8, 567/ 16
which the poor wretch	lieth	now in hell and	8, 21/ 34
with her openly and	lieth	with her nightly in	8, 48/ 3
that the authority thereof	lieth	not in every man's	8, 61/ 1
is either deceived or	lieth	. Now followeth it also	8, 82/ 23
I fear that he	lieth	. If a great, fervent	8, 90/ 26

him. While that friar	lieth	with his nun, and	8, 90/ 37
well know that he	lieth	when they read it	8, 109/ 23
God be thanked, he	lieth	) -- how believeth then	8, 123/ 29
that the question much	lieth	whether Tyndale and his	8, 134/ 4
goeth he further and	lieth	on lustily, saying that	8, 147/ 21
and wotteth well he	lieth	. Now, touching the mercy	8, 148/ 5
to do, for therein	lieth	all the store of	8, 157/ 5
heaven and the devil	lieth	in hell never hereafter	8, 226/ 1
God written, the question	lieth	between us not upon	8, 249/ 28
Passion, as Tyndale plainly	lieth	. And therefore since he	8, 399/ 25
much as in them	lieth	, crucify again the Son	8, 431/ 10
and thralldom that he	lieth	in all the while	8, 455/ 2
the while that he	lieth	prostrate under the devil's	8, 455/ 2
neck . . . where that faggot	lieth	so surely bound on	8, 484/ 33
a man sleepeth, or	lieth	in a trance. And	8, 489/ 9
feeling faith which so	lieth	hidden in his heart	8, 492/ 34
it not because he	lieth	asleep, keepeth in him	8, 493/ 21
example: A man that	lieth	asleep loseth not his	8, 534/ 11
do them, because he	lieth	asleep; nor in all	8, 565/ 36
forswear to save his	life	, I had heard, he	8, 12/ 25
them, and his holy	life	well declareth them . . . when	8, 16/ 29
might have saved his	life	. And so he gave	8, 20/ 5
been in despair of	life	. . . it well appeareth he	8, 20/ 10
it might save their	life	, their sects so desperate	8, 25/ 1
if God give me	life	and grace thereto. For	8, 36/ 20
is Bonaventure of the	Life	of Christ, Gerson of	8, 36/ 30
pith, the quick, the	life	, the spirit, the marrow	8, 46/ 9
pith, the quick, the	life	, the spirit, the marrow	8, 47/ 18
pith, the quick, the	life	, the spirit, the marrow	8, 48/ 6
pith, the quick, the	life	, the spirit, the marrow	8, 49/ 9
day in a long	life	a double martyrdom (according	8, 53/ 7
evil in during his	life	.'" Doth it not	8, 66/ 11
given their pain the	life	that maketh it quick	8, 66/ 33
and kind of clean	life	. And when he showeth	8, 81/ 9
the truth, and the	life	"?)? Thus may ye see	8, 97/ 8
certain strength of spiritual	life	infused into that corporeal	8, 100/ 25
repentance of the evil	life	past, with faith and	8, 100/ 35
to put his own	life	in pain and peril	8, 123/ 9
the spirit and the	life	of all laws, and	8, 124/ 8
neighbor, the "spirit and	life	of all laws," so	8, 124/ 24
never heard in his	life	man nor woman say	8, 148/ 34
doctors that spent their	life	in the study of	8, 149/ 23
the days of his	life	. For of poetry though	8, 175/ 31
that mind in my	life	to have holy saints'	8, 177/ 12
henceforth live a new	life	." More Here seemeth a	8, 212/ 4
that the lack of	life	leaveth him no time	8, 215/ 20
in all their whole	life	. And then were there	8, 215/ 23
and through belief have	life	." And in the second	8, 333/ 8
of the Book of	Life	, and of the Holy	8, 348/ 6
my praise and my	life	, the God of my	8, 371/ 33

brought me into this	life	, I cannot tell how	8, 373/ 1
were in this transitory	life	my father and mother	8, 373/ 3
purgatory after this present	life	, or that put any	8, 394/ 13
through all a man's	life	. And when it was	8, 395/ 10
yet catcheth heat and	life	again, if it be	8, 397/ 34
that is animated, hath	life	spiritual, and is inspired	8, 398/ 5
and knowledge is everlasting	life	; and by this we	8, 402/ 19
translated from death to	life	, and from the wrath	8, 402/ 21
he calleth it "everlasting	life	" to come to the	8, 402/ 32
and knowledge is everlasting	life	." But all faithful folk	8, 403/ 16
be far from everlasting	life	. For besides that abominable	8, 403/ 19
were punished after this	life	, some less while some	8, 406/ 29
death, for you have	life	in you, and as	8, 413/ 7
as long as your	life	lasteth you can never	8, 413/ 7
it and give it	life	, which therefore, he saith	8, 417/ 16
astonied and lacketh both	life	and feeling . . . which yet	8, 417/ 18
cast away, receiveth after	life	and feeling again . . . as	8, 417/ 19
of Christ's church take	life	again, that hath in	8, 417/ 21
in the commandments of	life	, and do nothing that	8, 433/ 11
no manqueller hath everlasting	life	abiding in him." Lo	8, 435/ 3
therefore hath not "everlasting	life	" abiding in him. Which	8, 435/ 7
the entry into everlasting	life	, which shall be perfected	8, 435/ 10
third is himself everlasting	life	, of his own omnipotent	8, 435/ 12
he the seed of	life	never so strong and	8, 435/ 13
brother, he loseth that	life	by the committing of	8, 435/ 15
and hath not everlasting	life	nor the seed of	8, 435/ 21
lose the seed of	life	; but ever is he	8, 435/ 28
that seed of everlasting	life	, preserved from all falling	8, 435/ 29
cold after in his	life	. For surely after Tyndale's	8, 440/ 9
mercy and restored to	life	, if he committed in	8, 456/ 7
lawful matrimony their filthy	life	that is before God	8, 495/ 8
almost in despair of	life	for fear of hanging	8, 496/ 31
means, after this transitory	life	, into the perpetual bliss	8, 505/ 29
time of this present	life	. . . and in the life	8, 509/ 7
life . . . and in the	life	to come, then turned	8, 509/ 8
deadly heresies into the	life	of faith . . . and some	8, 517/ 17
the one of everlasting	life	, the other of eternal	8, 522/ 2
all the while the	life	, yet at the least	8, 535/ 33
is to say, the	life	of their faith --	8, 542/ 12
still for the everlasting	life	." And finally -- to	8, 543/ 33
perjury, still all his	life	, and so finally died	8, 556/ 4
Peter had continued his	life	, and died, in this	8, 556/ 10
no time in his	life	his faith that Tyndale	8, 556/ 10
that will save his	life	in this world shall	8, 556/ 18
the pleasures of their	life	, and also rather die	8, 556/ 25
purgatory, nor in this	life	neither (for so far	8, 567/ 1
in the commandments of	life	, and do no unrighteous	8, 569/ 4
he shall live in	life	, and shall not die	8, 569/ 5
he shall live in	life	." Then, since God at	8, 569/ 6
if he listed to	lift	up his head and	8, 188/ 20

alone. And if God	lift	them up, as many	8, 454/ 31
minds rise and be	lifted	up aloft in devotion	8, 159/ 3
always the truth to	light	, would not suffer such	8, 22/ 7
that it came to	light	by the very provision	8, 22/ 22
of hell, into the	light	, where his eyes dazed	8, 33/ 36
the grace of that	light	"which illumineth every man	8, 34/ 1
little in his own	light	. I pray God heartily	8, 34/ 33
are the children of	light	in their kind. And	8, 35/ 31
of our Lord, the	light	of his Spirit to	8, 40/ 5
prayeth holily for the	light	of the Spirit to	8, 40/ 20
saluteth us with "the	light	of the Spirit" and	8, 42/ 4
eyes and given them	light	by which they have	8, 62/ 23
own sins at so	light	, after his great kindness	8, 66/ 30
words of "grace" and "	light	" and "faith" and "fervent	8, 75/ 23
that will give more	light	, and, finally, why any	8, 79/ 1
in the Law of	Light	, in which the veil	8, 80/ 11
at the coming of	light	, or as thou cast	8, 89/ 11
and lead us in	light	, and we will follow	8, 117/ 2
Tyndale setteth at so	light	! Wherein many a man	8, 129/ 2
and to stop the	light	, and to keep all	8, 138/ 14
guide, and doctrine thy	light	, to judge with. Amen	8, 138/ 35
up Cerberus into the	light	. But now let us	8, 147/ 13
of God, which openeth	light	unto the world." These	8, 179/ 15
God in opening his	light	unto the world . . . except	8, 179/ 36
and for opening of	light	unto the world, he	8, 180/ 1
firebrand of that helly	light	, and that so thoroughly	8, 180/ 8
if that we lacked	light	), God continueth his grace	8, 204/ 36
forgiven is not so	light	a thing as Tyndale	8, 214/ 13
sconce of a dim	light	to make men ween	8, 223/ 31
and receiveth all her	light	of the sun: even	8, 226/ 34
his truth or his	light	of man, but man	8, 227/ 7
true that by the	light	of God, as Tyndale	8, 227/ 10
hell . . . from which the	light	of God's own glorious	8, 227/ 20
that came to give	light	into the dark air	8, 227/ 21
English tongue, give great	light	unto the sentence; and	8, 230/ 1
the heart such a	light	of understanding that he	8, 239/ 5
and shall make the	light	of the doctrine shine	8, 251/ 15
now clearly see the	light	of truth . . . which hath	8, 267/ 35
conclude: he must go	light	a candle and seek	8, 345/ 8
Jews had much open	light	and knowledge in some	8, 365/ 11
stand still in his	light	: "Nisi quis renatus fuerit	8, 377/ 6
stand still in his	light	the words of the	8, 377/ 22
also stand in his	light	these words of the	8, 377/ 28
give his matter more	light	, had showed us, as	8, 392/ 21
bring him into the	light	that his eyes shall	8, 393/ 27
look thereon in the	light	, and see whether it	8, 405/ 36
well therewith that the	light	of his faithful, lively	8, 429/ 27
his candlestick, whereof the	light	shall be worn out	8, 429/ 31
belief. Another, that the	light	of miracles shall never	8, 478/ 14
can there be between	light	and darkness, between Christ	8, 488/ 3

speak nothing of the	light	, and yet mean we	8, 510/ 11
it than see without	light	. Since it were hard	8, 525/ 25
never saw in the	light	. But we must here	8, 530/ 27
because they be so	light	and so frail to	8, 531/ 1
fire is not so	lightly	quenched that folk should	8, 288/ 29
suppose that no man	lightly	knoweth the cause why	8, 368/ 1
no good man can	lightly	fall into that thought	8, 524/ 7
good works, against the	lightness	of such as fall	8, 217/ 13
but mock," because their	lightness	giveth occasion and conjecture	8, 217/ 14
nature as by the	lightness	, frailty, and feebleness of	8, 530/ 33
from the Father of	lights	." And Saint Paul saith	8, 503/ 28
you that matter so	lightsome	, and so clear to	8, 34/ 3
signification thereof. Surely as	lightsome	as it is, and	8, 80/ 14
papists, but the lively,	lightsome	Lutherans. For they, pardie	8, 112/ 29
changed into clear and	lightsome	knowledge; of which faith	8, 141/ 7
world, he take the	lightsome	lantern of good example	8, 180/ 1
examples are no more	lightsome	than unlike the matter	8, 386/ 15
open, inevitable, and invincible	lightsomeness	inspired into the soul	8, 508/ 25
therein as did a	like-learned	priest that throughout all	8, 174/ 26
sacraments if it had	liked	him. But as the	8, 81/ 26
her once . . . I then	liked	her so well that	8, 457/ 12
sleep . . . but when he	liked	her and longed for	8, 536/ 8
so good folk, of	likelihood	, that he could not	8, 14/ 3
The man meant by	likelihood	that it was good	8, 14/ 22
-- and that, of	likelihood	, the rather because God	8, 25/ 6
lack of grace, by	likelihood	, for we see well	8, 50/ 16
he would not of	likelihood	have told it for	8, 70/ 19
priest's ear. But by	likelihood	he meaneth that if	8, 88/ 27
that we see no	likelihood	how that bodily water	8, 101/ 20
jesteth so . . . believeth of	likelihood	that there is no	8, 115/ 1
I have one good	likelihood	that I do not	8, 175/ 20
I favor him of	likelihood	for making of his	8, 176/ 13
elder." He hath of	likelihood	ridden many miles to	8, 181/ 28
He beginneth now, by	likelihood	, to look toward wedding	8, 190/ 29
Good son" -- by	likelihood	because he was but	8, 192/ 24
Scripture made they of	likelihood	that took upon them	8, 259/ 29
things, and therefore of	likelihood	necessary -- that they	8, 312/ 29
And then for some	likelihood	toward a proof of	8, 329/ 10
loved him somewhat, of	likelihood	, and would have been	8, 422/ 37
serve it" . . . meaning, of	likelihood	, that the sin shall	8, 454/ 13
make no cross, of	likelihood	, neither on their forehead	8, 456/ 36
such pretty plays, of	likelihood	, as children be wont	8, 491/ 18
nun drank well, of	likelihood	, ere they went to	8, 493/ 11
is the thing, of	likelihood	, that is called the	8, 526/ 27
his sleep. Tyndale of	likelihood	lay near him and	8, 533/ 4
that he thought, of	likelihood	, he never should --	8, 546/ 10
there is as great	likelihood	, and some deal more	8, 549/ 7
the right belief, of	likelihood	, as much as he	8, 549/ 16
he believeth of these	likelihoods	that he was elect	8, 537/ 8
so well upon good	likelihoods	, that he should not	8, 537/ 16

to believe upon good	likelihoods	that David consented to	8, 537/ 20
already . . . it is well	likely	now that (but if	8, 7/ 9
heresy . . . yet is it	likely	that he refused the	8, 13/ 33
he had been yet	likely	to have had favor	8, 18/ 9
well I were not	likely	to leave and believe	8, 19/ 2
in time, he is	likely	to find him, when	8, 21/ 35
-- he is well	likely	to break the commandment	8, 61/ 16
were at that time	likely	to be letted with	8, 71/ 16
yet is it well	likely	that God gave an	8, 103/ 1
which he is most	likely	to do), babble on	8, 135/ 34
believe him well is	likely	to lose all the	8, 141/ 9
his wrath and indignation	likely	to fall upon us	8, 148/ 11
to whom it is	likely	that God made after	8, 155/ 2
finally, which is most	likely	, would willingly make the	8, 169/ 9
he hath, were very	likely	to spy it . . . namely	8, 175/ 23
that I see them	likely	in these days so	8, 178/ 17
the wickedness thereof were	likely	to ascend up into	8, 179/ 20
to make this matter	likely	, he is fain to	8, 189/ 34
taken away, men were	likely	to make little force	8, 210/ 15
witness of man, is	likely	to be one of	8, 240/ 25
not the people well	likely	with such doubtful dispicions	8, 268/ 14
scripture in this case	likely	to stay the people	8, 269/ 8
unlearned it shall be	likely	full oft that in	8, 269/ 14
the sacraments were least	likely	to be mocked among	8, 292/ 3
that it was well	likely	that of Saint Paul	8, 315/ 5
and it is very	likely	that Saint Peter, albeit	8, 329/ 26
and is yet as	likely	to keep it as	8, 339/ 2
then was it well	likely	that he did enough	8, 444/ 16
obeyed . . . it is very	likely	that he never should	8, 469/ 8
it appear fair and	likely	. . . because he can neither	8, 488/ 26
so that he is	likely	a great while to	8, 489/ 15
some hereafter, show most	likely	that he should mean	8, 498/ 9
perilous . . . then is it	likely	that he would of	8, 506/ 6
not so very a	likely	manner: that God would	8, 524/ 4
himself -- were not	likely	after his repentance and	8, 524/ 14
since he were not	likely	to reckon that God	8, 524/ 15
so reckon, he were	likely	to reckon that he	8, 524/ 17
he after his repentance	likely	to fear that he	8, 524/ 19
such pride that was	likely	to rise of his	8, 524/ 22
And thus were he	likely	to lay the default	8, 524/ 35
he were, I say,	likely	not to take that	8, 525/ 8
the man were not	likely	to take that kind	8, 525/ 10
-- it were not	likely	that God would do	8, 525/ 11
though his tale were	likely	. But yet am I	8, 536/ 3
if his tale be	likely	, let him be believed	8, 536/ 3
more but it is	likely	yes. And therefore let	8, 536/ 24
ever he seeth himself	likely	to be driven from	8, 546/ 25
man would ween were	likely	to be true, and	8, 565/ 13
our Savior Christ to	liken	and compare them in	8, 76/ 6
it liketh him to	liken	me to Balaam, Pharaoh	8, 220/ 33

well likened as to	liken	the Matins that men	8, 277/ 6
is almost as well	likened	as to liken the	8, 277/ 6
Is not this well	likened	?Yes, by my sheath	8, 534/ 14
the color of the	likeness	of false gods and	8, 175/ 2
had such resemblance and	likeness	that they were therefore	8, 297/ 10
apostle Paul where he	likeneth	the baptism to a	8, 81/ 5
less, by resembling and	likening	them to a good	8, 490/ 29
his books, and the	likers	of them with them	8, 220/ 4
parties speak as himself	liketh	. . . and layeth nothing spoken	8, 7/ 30
of that. For he	liketh	not their judgment . . . but	8, 47/ 6
the other. Now it	liketh	him to forget that	8, 198/ 29
such words as himself	liketh	. And now he pleaseth	8, 203/ 1
Tyndale, therefore, whereas it	liketh	him to liken me	8, 220/ 32
thereto. More And this	liketh	me very well; and	8, 227/ 2
a certain whom he	liketh	. And when he chooseth	8, 566/ 19
the pot"), our Lord	likewise	againward, to revenge it	8, 2/ 19
-- then, after that,	likewise	as the false preachers	8, 12/ 13
to need it. And	likewise	would I counsel every	8, 37/ 17
grant and agree that	likewise	may we with like	8, 54/ 18
three nights. And I	likewise	will fast with my	8, 67/ 33
without meat. Tyndale And	likewise	of the holy day	8, 73/ 14
all laws, and even	likewise	in all ceremonies and	8, 75/ 10
that Holy Order . . . and	likewise	the deacons by the	8, 84/ 17
the woman her husband	likewise	-- as all manner	8, 84/ 35
worse, then, thus: that	likewise	as if a priest	8, 95/ 17
lord's ordinance. And so,	likewise	, though it were true	8, 98/ 19
of that health. And	likewise	where the woman was	8, 103/ 3
whereof his book treateth:	likewise	as they that have	8, 133/ 20
and maintained heretics . . . so,	likewise	, good lords, princes, and	8, 136/ 18
and his folk. But	likewise	as Tyndale's whole story	8, 137/ 34
be suffered to preach;	likewise	as a parliament representeth	8, 145/ 18
stories and Collects. But	likewise	as in some words	8, 161/ 8
Wherefore it followeth that	likewise	as the paynims, worshippers	8, 173/ 2
call it an "elder"	likewise	. More See the sincerity	8, 182/ 15
need to fear. For	likewise	as from the shot	8, 187/ 5
used about the consecration;	likewise	as in Matrimony and	8, 197/ 21
is false also. For	likewise	as he granteth that	8, 198/ 5
God was the Word" . . .	likewise	as I would in	8, 236/ 18
places of Scripture. And	likewise	in the fifteenth chapter	8, 239/ 33
on the other side,	likewise	as this argument or	8, 242/ 24
of the other. But	likewise	as if I see	8, 242/ 31
done ever since. For	likewise	as when he sent	8, 243/ 33
most blessed Lady. But	likewise	as he speaketh here	8, 286/ 3
make it seem. For	likewise	as, though a sophist	8, 286/ 23
fear of purgatory. For	likewise	as, though the Sacrament	8, 288/ 31
the Scripture itself. For	likewise	as it saith plainly	8, 293/ 17
then so might he	likewise	give us if it	8, 302/ 16
church) -- we may	likewise	, I say, observe them	8, 302/ 25
those words out. And	likewise	he saw that it	8, 347/ 36
Thou shalt not do	likewise	to the Lord thy	8, 349/ 6

the Holy Ghost. And	likewise	as in Christ and	8, 368/ 30
expoundeth the same place	likewise	and saith: "Forasmuch as	8, 369/ 25
never be dead; and	likewise	, as long as ye	8, 413/ 8
a long process, that	likewise	as he which lacketh	8, 430/ 12
lose their goodness. And	likewise	as before, while they	8, 434/ 17
nothing at all. For	likewise	as it is made	8, 435/ 38
into a devil. But	likewise	as that case can	8, 436/ 4
is much like. For	likewise	as while a man	8, 440/ 11
him from sin. But	likewise	as the broach-turner that	8, 440/ 14
saith he, because that	likewise	as in all other	8, 467/ 13
grant that it is	likewise	of every other like	8, 475/ 19
shall be saved. And	likewise	some good, faithful folk	8, 517/ 13
-- so fareth it	likewise	in the trances and	8, 521/ 7
little less delight and	liking	in himself than he	8, 34/ 31
this folly by the	liking	of their own lust	8, 63/ 18
heretic or to the	liking	his own wit. But	8, 287/ 4
their own lust and	liking	-- let him for	8, 453/ 36
than so to stand	liking	thysself well enough in	8, 526/ 13
and lacketh so many	limbs	-- and yet hath	8, 333/ 30
hell, purgatory, paradise, and	limbus	patrum. And it will	8, 365/ 9
a place as was	limbus	patrum -- though out	8, 406/ 19
butterfly fallen on a	lime	twig, which the more	8, 297/ 4
so to search and	limit	the cause of God's	8, 55/ 7
whereof the profit is	limited	and apportioned after such	8, 195/ 7
by a little straighter	line	than Luther draweth his	8, 262/ 22
nor, almost, half a	line	, without one great folly	8, 566/ 13
there had been certain	linen	cloths pilfered away that	8, 13/ 18
he could break any	link	thereof. Whereabout forasmuch as	8, 223/ 13
protection. Let neither the	lion	nor the dragon, neither	8, 372/ 24
laugheth but from the	lips	forward, and girneth as	8, 198/ 1
himself of the only	liquor	of the grape --	8, 317/ 31
and scorn, saying that "	Lira	delirat, " yet he shall	8, 232/ 18
Nicholas de Lyra, saying, "	Lira	delirat." But it is	8, 272/ 8
a while, till he	list	himself to take them	8, 8/ 28
to do what they	list	themselves, where no peace	8, 32/ 20
lie together when they	list	, and call their filthy	8, 50/ 12
use it as himself	list	, which never listed to	8, 73/ 31
them . . . but if he	list	to belie them. But	8, 77/ 19
without; and if God	list	not to make Tyndale	8, 79/ 3
then believe as he	list	who shall let him	8, 79/ 7
then do what we	list	. For, hoping sure in	8, 90/ 3
that friars when they	list	may wed nuns notwithstanding	8, 108/ 4
to do what they	list	. . . so that they give	8, 120/ 33
time too, howsoever Tyndale	list	to lie. Then goeth	8, 147/ 20
a "church" what him	list	. For never said I	8, 167/ 15
and yet, and he	list	, he may set to	8, 167/ 22
lewd thing that he	list	; but this is not	8, 167/ 31
governors. Now, if we	list	, we may yet excuse	8, 184/ 28
pleasure, if all England	list	now to go to	8, 186/ 26
young. But howsoever Tyndale	list	to trifle . . . these places	8, 192/ 25

of vice, as him	list	to use them; and	8, 204/ 24
but heretics, if they	list	not to learn and	8, 219/ 33
thereof; whom though Tyndale	list	to set at so	8, 232/ 17
manners, such as himself	list	for to devise . . . whereof	8, 248/ 13
to eat what he	list	. . . they leave no man	8, 248/ 31
and take what he	list	, not of the tradition	8, 260/ 29
do them whensoever he	list	, and will never leave	8, 264/ 20
will also, when they	list	, deny for Holy Scripture	8, 265/ 15
what change that God	list	to command? God's word	8, 280/ 26
believe them, whensoever he	list	? And when he so	8, 283/ 17
mislead that man which	list	to leave the faith	8, 287/ 2
believe which way they	list	. But now come we	8, 287/ 24
leave undone as they	list	. Nor if it were	8, 296/ 33
believe it as they	list	, as a thing of	8, 313/ 18
to say when he	list	. . . if he may make	8, 313/ 29
homely handled howsoever men	list	. Devise once some signification	8, 319/ 12
and break as they	list	-- he appointed them	8, 321/ 16
tenth day when we	list	-- I ween that	8, 321/ 25
day which day he	list	himself, and need not	8, 322/ 35
and may, if he	list	, do and show also	8, 337/ 31
though Tyndale and Luther	list	lewdly to rail with	8, 337/ 36
thing reveal if him	list	; nor saith not that	8, 348/ 11
lewd, lither losel that	list	not to rise may	8, 354/ 36
Scripture, and when they	list	they also deny the	8, 358/ 30
it which way he	list	, that may have any	8, 363/ 10
And it will, whoso	list	to look therefor, well	8, 365/ 10
apostles? And if Tyndale	list	so precisely to lean	8, 376/ 32
we can . . . yet whoso	list	to hold that heresy	8, 378/ 3
man but what he	list	himself. For he will	8, 381/ 29
may well perceive, that	list	to look on them	8, 387/ 36
all such as him	list	, do they what they	8, 402/ 3
do they what they	list	, only because him list	8, 402/ 3
list, only because him	list	. . . and that himself so	8, 402/ 3
no more than they	list	. . . and the remnant but	8, 415/ 27
remnant but as they	list	, since they draw them	8, 415/ 27
to what sense they	list	, against all the old	8, 415/ 28
out in their members,"	list	to carry them. For	8, 450/ 31
could he, if he	list	, bring us all thither	8, 463/ 10
to believe as we	list	. . . so that there be	8, 463/ 27
other tales that him	list	to tell us --	8, 463/ 31
deny it if he	list	, if his wit have	8, 464/ 21
their liberty, if they	list	, that she had more	8, 472/ 25
own, only because God	list	not to make them	8, 500/ 2
faith if that him	list	-- yet I say	8, 507/ 22
may do what he	list	and sin at his	8, 529/ 26
their sin what him	list	. . . which though the occasions	8, 543/ 13
but "amazing," if he	list	, or "astonying," "upon great	8, 552/ 29
them live as they	list	and make merry, and	8, 556/ 22
himself list, which never	listed	to use it but	8, 73/ 31
for. For if he	listed	to lift up his	8, 188/ 20

promise you. If me	listed	here to trifle as	8, 192/ 33
too -- though he	listed	not to do so	8, 275/ 7
well, but that he	listeth	to rail. As for	8, 149/ 8
knoweth, but that he	listeth	to play his part	8, 350/ 19
goodness of God, that	listeth	so highly to reward	8, 400/ 9
and that himself so	listeth	for none other cause	8, 402/ 4
visors that every man	listing	to look thereon shall	8, 33/ 14
set in without the	litany	, lest folk should pray	8, 10/ 21
also in the plain,	literal	sense rob out the	8, 163/ 1
but that any lewd,	lither	losel that list not	8, 354/ 36
bodies. And surely no	little	cause there is to	8, 2/ 8
the one is no	little	cause and occasion of	8, 2/ 10
works at naught, and	little	force the danger of	8, 5/ 25
faith, to me no	little	wonder; for never was	8, 6/ 21
of Scripture in a	little	book; so that after	8, 10/ 12
sprung up, in these	little	books before. For the	8, 10/ 16
rehearse his heresies needeth	little	; the books that he	8, 16/ 28
can in that point	little	take effect. And yet	8, 21/ 15
had learned within a	little	as much as Father	8, 34/ 17
wit and grace) a	little	less delight and liking	8, 34/ 30
to stand not a	little	in his own light	8, 34/ 32
be good men, set	little	by his holy salutation	8, 40/ 22
by the sleeve a	little	, and ask him whether	8, 47/ 31
wade with him a	little	further, and join thereunto	8, 51/ 26
Luther and Tyndale a	little	to retreat since and	8, 55/ 32
then as younger brethren,	little	babes untaught, and give	8, 59/ 12
at all. And afterward,	little	and little, they shall	8, 62/ 17
And afterward, little and	little	, they shall, when they	8, 62/ 17
covereth his cup a	little	and shadoweth the color	8, 75/ 30
and all which he	little	setteth by, and saith	8, 80/ 3
as thou cast a	little	blood or milk into	8, 89/ 12
a man have so	little	care for his sin	8, 89/ 30
he shall force full	little	how soon he fall	8, 89/ 32
and then repent a	little	and run to the	8, 90/ 1
we cast but a	little	blood into the main	8, 90/ 4
that set not so	little	by their sin but	8, 90/ 19
calleth he repenting: a	little	, short sorrow, or a	8, 90/ 24
a long? If a	little	, pretty sorrow and very	8, 90/ 25
long: then force I	little	of his heresy. For	8, 90/ 28
it casting of a	little	milk into the main	8, 91/ 5
blessed sacrament, he leaveth	little	doubt to them that	8, 95/ 29
still. Howbeit, that is	little	marvel. For indeed he	8, 110/ 12
and easily and think	little	on them . . . nor need	8, 121/ 21
while. But after a	little	use thereof, the pleasure	8, 125/ 34
and their fellows set	little	by the Sign of	8, 128/ 2
that they set so	little	by an image of	8, 128/ 4
the fiend. And I	little	doubt but as Tyndale	8, 129/ 5
blessing too. For as	little	as Tyndale setteth by	8, 129/ 7
here useth he a	little	sophistry. For he leaveth	8, 130/ 22
cardinals . . . then speaketh he	little	to the purpose. For	8, 130/ 24

a long tale of	little	weight: that this word	8, 144/ 18
that, though it be "	little	known among the common	8, 144/ 34
us first consider a	little	his first signification, where	8, 147/ 14
the Latin tongue do	little	yet understand the sentence	8, 161/ 6
this word ecclesia is	little	worth . . . since it proceedeth	8, 169/ 34
may also perceive how	little	it maketh for his	8, 170/ 34
now perceive with how	little	learning and less wit	8, 174/ 29
poetry," verily I can	little	else, and yet not	8, 175/ 28
there should have come	little	good . . . yet could there	8, 175/ 32
for lack of a	little	salt. I have not	8, 176/ 15
be strong enough and	little	need me to defend	8, 178/ 36
that needeth now as	little	; for Tyndale hath proved	8, 179/ 1
it himself. And so	little	defense sufficeth for any	8, 179/ 3
fearful charge, is so	little	afraid . . . that I call	8, 180/ 6
so strange and so	little	known that it is	8, 181/ 29
hearing; for with a	little	honey he mingeleth so	8, 186/ 34
and look up a	little	, he should soon see	8, 188/ 21
Tyndale, that forceth so	little	so manifestly to mock	8, 192/ 19
ye see to how	little	purpose this reason serveth	8, 201/ 13
favor there is but	little	grace." I can say	8, 202/ 24
some grace there is	little	goodness -- as when	8, 202/ 25
himself ever found no	little	spiritual profit and soul-comfort	8, 206/ 36
were likely to make	little	force how boldly they	8, 210/ 15
manner, his words be	little	to purpose. For if	8, 214/ 35
whereas I, by such	little	knowledge as I have	8, 218/ 19
faith, forceth me but	little	; for so hath every	8, 219/ 24
Tyndale setteth not a	little	by this chapter and	8, 240/ 35
handled, I will a	little	stick the longer therein	8, 240/ 36
the leastwise for their	little	, pretty, small falsehoods, some	8, 245/ 2
pretty, small falsehoods, some	little	, pretty, small miracles to	8, 245/ 2
fall therefrom, and how	little	and small soever it	8, 251/ 7
out thereof by a	little	straighter line than Luther	8, 262/ 22
spiritual revelations, it maketh	little	to the purpose; if	8, 272/ 38
when all was too	little	, and that they fell	8, 275/ 8
miracles, and setteth so	little	by God's word unwritten	8, 280/ 11
part there is so	little	pith . . . and that he	8, 290/ 7
I will yet a	little	examine his words better	8, 296/ 1
to forget them or	little	to force of them	8, 299/ 2
But when they began	little	and little to fall	8, 299/ 25
they began little and	little	to fall from that	8, 299/ 26
sort which set so	little	by that blessed sacrament	8, 319/ 9
mouth were things of	little	weight, and not worth	8, 325/ 28
Tyndale . . . should have gotten	little	thank. And as I	8, 328/ 24
whereas he now maketh	little	ado of Christ's word	8, 332/ 32
are to Tyndale very	little	worth. But then saith	8, 339/ 25
thing undoubtedly not a	little	confirmed the faith, and	8, 340/ 30
us a tale to	little	purpose. For surely, so	8, 341/ 2
Scripture. More I had	little	went that Tyndale would	8, 342/ 14
heard already; wherein how	little	pith there is, every	8, 347/ 7
him . . . took in a	little	and left the remnant	8, 361/ 36

now proved him as	little	to prove his purpose	8, 364/ 20
you before that the	little	child believeth, and that	8, 370/ 13
sixth of almost as	little	. . . and that of the	8, 388/ 24
somewhat opened and a	little	more clearly declared than	8, 390/ 32
-- let us a	little	examine the parts of	8, 391/ 2
the tree of faith	little	better. For what good	8, 400/ 30
faith stand us in	little	stead, but greatly aggrieve	8, 402/ 14
place), I shall a	little	examine this faith of	8, 405/ 35
false or else of	little	effect. For if he	8, 413/ 30
or else he speaketh	little	to the purpose), men	8, 419/ 36
and some others so	little	set by, and so	8, 441/ 17
God." And saith also, "	Little	children, let no man	8, 441/ 26
will I consider a	little	his further progress in	8, 443/ 16
then that he should,	little	and little, at length	8, 448/ 23
he should, little and	little	, at length bring the	8, 448/ 23
see well, followeth no	little	occasion of bold setting	8, 450/ 5
first here for a	little	while with a little	8, 454/ 25
little while with a	little	filthy pleasure, and after	8, 454/ 26
Tyndale's words written a	little	before, if they were	8, 455/ 5
see, the promises as	little	as the other. But	8, 466/ 22
Barnes too. For I	little	doubt if they did	8, 483/ 18
at all, and as	little	love, even then, haply	8, 485/ 9
his tale is to	little	purpose. For if by	8, 486/ 34
them to a good	little	child, as though their	8, 490/ 29
heresies . . . and not a	little	child, but a great	8, 491/ 30
for example taken no	little	, pretty sins, but great	8, 492/ 10
taken for example no	little	, pretty boy, but an	8, 492/ 12
forget themselves (as his	little	good child doth at	8, 492/ 26
again like a good	little	boy, and heard his	8, 496/ 34
God's elect unto the	little	boy . . . he should have	8, 497/ 5
the example of his	little	child that his little	8, 497/ 6
little child that his	little	child sometimes, when he	8, 497/ 6
he hath played the	little	young truant, for all	8, 497/ 7
here for his elects	little	maketh for his purpose	8, 498/ 13
read . . . and after a	little	spark of our faith	8, 500/ 22
the gift of God	little	wit and less grace	8, 506/ 24
at all, after a	little	penance in this world	8, 516/ 19
ye see that as	little	he saith to purpose	8, 518/ 3
a tale of very	little	effect. For this tale	8, 521/ 15
feebleth him faint and	little	well willing to go	8, 526/ 16
properly preached here to	little	purpose, since it serveth	8, 527/ 17
him down . . . and a	little	wind able enough to	8, 530/ 35
still, and peradventure a	little	too much, too. But	8, 534/ 31
bind a man to	live	chaste, nor let a	8, 5/ 28
and wed and lawfully	live	in lechery. That work	8, 7/ 17
found it unlawful to	live	in chastity, and ran	8, 7/ 20
false, unlawful way to	live	by . . . wherein he made	8, 7/ 21
nothing finding there to	live	upon . . . be yet sustained	8, 11/ 26
alone than let him	live	and draw many others	8, 17/ 31
give us that here	live	, in this wretched world	8, 39/ 5

flesh and carrion, and	live	in lechery with a	8, 40/ 31
devilishly that any man	live	beside: we may well	8, 42/ 11
friars may no more	live	without nuns than David	8, 73/ 11
shall say while they	live	. . . every man may soon	8, 86/ 10
or "This-wise will I	live	to make amends with	8, 89/ 15
living; these shameless heretics	live	in open, shameful, incestuous	8, 119/ 15
lie with nuns and	live	in lechery, and call	8, 121/ 2
imagination that friars may	live	in lechery with nuns	8, 121/ 28
thanked, we see many	live	to very great age	8, 125/ 8
power and strength to	live	godly." Why saith Tyndale	8, 147/ 18
hath promised perpetually to	live	chaste . . . he will none	8, 190/ 31
I wittingly while I	live	defend the thing that	8, 197/ 7
forgiven you; and henceforth	live	a new life." More	8, 212/ 4
me, liveth, and shall	live	forever! And the church	8, 267/ 6
trumpet, and ever after	live	with the Lord in	8, 267/ 13
shall find while they	live	. For whereas they lay	8, 278/ 3
surely too mad to	live	. Now seeth Tyndale this	8, 278/ 8
never shall while they	live	, be able to withstand	8, 295/ 18
me though he should	live	as many years as	8, 302/ 11
therein, and learn to	live	thereafter. But on the	8, 352/ 28
men, both religious that	live	here in earth and	8, 382/ 24
such estate as children	live	in that die unbaptized	8, 406/ 22
and wed nuns and	live	in lechery . . . and in	8, 423/ 18
and righteously: he shall	live	, and shall not die	8, 432/ 7
hath done shall he	live	. Is it my will	8, 432/ 9
from his ways and	live	? But truly, if the	8, 432/ 11
to work, shall he	live	? Of all the righteousness	8, 432/ 14
the righteous man cannot	live	through his righteousness, in	8, 432/ 27
man that he shall	live	, and he then, trusting	8, 433/ 4
is unright: he shall	live	, and shall not die	8, 433/ 12
and therefore shall he	live	and not die." Lo	8, 433/ 15
fast always and ever	live	in fear of falling	8, 437/ 11
falsely, believe right and	live	wrong, believe well and	8, 487/ 1
hope, and love, and	live	chaste, and do alms	8, 510/ 7
shall not, I trust,	live	all alone . . . but shall	8, 513/ 11
taught how they should	live	-- yea, and so	8, 513/ 23
well -- and yet	live	themselves full naught. We	8, 513/ 24
taught how he should	live	. And that he was	8, 513/ 28
vices in which they	live	themselves. So that though	8, 513/ 39
as long as they	live	in this world here	8, 520/ 3
me the grace to	live	more holily, than this	8, 523/ 24
he hath seen here	live	well, and believe well	8, 537/ 12
he will let them	live	as they list and	8, 556/ 22
thing -- he shall	live	in life, and shall	8, 569/ 4
and righteously he shall	live	in life." Then, since	8, 569/ 6
the sea, and there	lived	by the joiners' craft	8, 14/ 7
his means while he	lived	, into any such errors	8, 24/ 31
which good folk have	lived	now this fifteen hundred	8, 38/ 12
and after that, they	lived	well and spiritually, and	8, 46/ 35
were as good they	lived	in lechery as in	8, 121/ 14

penance. And therefore he	lived	solitary, saving that his	8, 122/ 10
to be visited. He	lived	in holy, vowed chastity	8, 122/ 12
done though he had	lived	twice as long as	8, 122/ 14
long as Luther. He	lived	in poor and painful	8, 122/ 15
and painful apparel. He	lived	in watch and prayers	8, 122/ 15
long as ever they	lived	. For I trust that	8, 150/ 31
his writing while himself	lived	, nor no man offended	8, 153/ 1
own time while he	lived	here on earth, God	8, 240/ 3
of whom such as	lived	and remained after their	8, 244/ 11
as long as he	lived	, was found yet long	8, 273/ 2
never so well, and	lived	he never so well	8, 288/ 19
signification be known: then	lived	the Chosen People of	8, 308/ 19
and works that they	lived	and died in, as	8, 338/ 30
been, haply, to have	lived	longer and after died	8, 358/ 6
Blessed Lady while she	lived	here, and our Savior	8, 392/ 8
well taught and yet	lived	naught. But this wise	8, 514/ 4
saying that he had	lived	well and followed the	8, 528/ 27
had in such state	lived	and died . . . his faith	8, 556/ 29
forth," he saith, "quick,	lively	waters out of Jerusalem	8, 100/ 15
this water "quick" and "	lively	" . . . but for the difference	8, 100/ 22
but also a quick,	lively	, working medicine, means, and	8, 100/ 27
popish papists, but the	lively	, lightsome Lutherans. For they	8, 112/ 28
is to say, with	lively	voice, not by letters	8, 369/ 12
is out of the	lively	works of charity, and	8, 412/ 23
deadly sin, together. But	lively	faith -- that is	8, 423/ 26
light of his faithful,	lively	works shine bright before	8, 429/ 27
of good faith, and	lively	faith, that worketh with	8, 430/ 32
whether he meant thereby	lively	faith, grace, or the	8, 435/ 9
John took it for	lively	faith, grace, or the	8, 439/ 33
those horrible deeds, their	lively	feeling faith (which cannot	8, 456/ 19
had it before right	lively	. And yet of such	8, 517/ 15
surely as for the	lively	faith that worketh, as	8, 534/ 32
thereof but that his	lively	faith failed for the	8, 552/ 7
wit, after that thy	lively	faith fallen and failing	8, 558/ 1
faithful men, and good	livers	. . . for whom both quick	8, 338/ 27
this badge" (or "this	livery	gown") "of mine; and	8, 98/ 11
within my doors." This	livery	gown giveth him neither	8, 98/ 15
any nature of the	livery	, but by his lord's	8, 98/ 17
as it were, the	livery	gown whereof I gave	8, 101/ 8
the grace as the	livery	gown, whereof I did	8, 104/ 22
histories written of their	lives	, and miracles showed for	8, 46/ 37
have in holy saints'	lives	so many examples that	8, 64/ 36
the loss of our	lives	. More Here Tyndale followeth	8, 122/ 29
them in all their	lives	never read the gospel	8, 310/ 25
divers times in their	lives	restored again to the	8, 494/ 27
the remnant of their	lives	, saving that the one	8, 494/ 35
thank referred -- which	liveth	and reigneth in eternal	8, 39/ 2
marriage and religion both,	liveth	with her openly and	8, 48/ 2
conclusion true while he	liveth	. Of the Sacrament of	8, 86/ 27
word of God which	liveth	and lasteth ever." He	8, 94/ 32

word of God which	liveth	and lasteth ever," what	8, 96/ 25
word of God, that	liveth	and lasteth ever) we	8, 96/ 26
the worse while he	liveth	after. Besides that he	8, 204/ 2
of purpose while he	liveth	. And if he mean	8, 214/ 34
long as ever he	liveth	. . . or though he cease	8, 215/ 5
long as ever he	liveth	, never willingly and of	8, 215/ 6
could, nor while God	liveth	in heaven and the	8, 226/ 1
shall never while he	liveth	wade out thereof. But	8, 235/ 1
and is baptized and	liveth	well after, or doth	8, 243/ 16
devilish doctrine while he	liveth	, and take all the	8, 252/ 36
I lay for me,	liveth	, and shall live forever	8, 267/ 6
never prove while he	liveth	. And yet the better	8, 277/ 37
never show while he	liveth	. For I wot well	8, 278/ 24
find one while he	liveth	, among them all, in	8, 326/ 29
will never while he	liveth	either tell or bid	8, 335/ 11
he prove while he	liveth	, neither himself nor no	8, 364/ 27
be able, while he	liveth	, so well to prove	8, 377/ 4
never avoid while he	liveth	: that God had then	8, 388/ 5
never prove while he	liveth	, but that a man	8, 411/ 14
that the widow "which	liveth	in delices is dead	8, 412/ 25
dead even while she	liveth	." But, now, if he	8, 412/ 25
as long as he	liveth	, with all the shifts	8, 484/ 34
God's mercy while he	liveth	, waiting upon him to	8, 519/ 10
can never while he	liveth	avoid it but that	8, 552/ 16
man is there anywhere	living	more studious and busy	8, 11/ 6
their writing and their	living	showeth. For the captains	8, 11/ 11
martyrs" . . . when that their	living	is openly naught, their	8, 24/ 36
be most religious in	living	, but also against all	8, 26/ 9
and now apostates and	living	with harlots under the	8, 41/ 2
a base, foul, fleshly	living	. But Tyndale hath a	8, 48/ 10
himself (which is the	living	word of God, that	8, 96/ 26
all manner of godly	living	. More With these gay	8, 112/ 8
all manner of good	living	," that we need now	8, 112/ 16
all manner of godly	living	. Howbeit, when Tyndale saith	8, 112/ 24
fasting, and all godly	living	-- he meaneth none	8, 112/ 27
fasting, and much godly	living	, every man and woman	8, 112/ 31
of holiness in their	living	; these shameless heretics live	8, 119/ 15
theirs, both with his	living	and his teaching. For	8, 121/ 34
against their lechery his	living	disputed with chastity; and	8, 121/ 34
himself and his own	living	-- for their institution	8, 122/ 8
devices of lewd, lecherous	living	, that these new "spiritual	8, 122/ 21
out of religion and	living	in lechery take upon	8, 130/ 3
And then had their	living	such a pretense of	8, 139/ 8
and wretchedness of their	living	. And in his epistle	8, 150/ 1
law with their evil	living	, they took away the	8, 173/ 26
some were naught of	living	. And among them should	8, 272/ 28
the Son of the	Living	God, that art come	8, 329/ 18
Catholic faith, and holy	living	, and reverent handling of	8, 337/ 4
honest and more virtuous	living	. . . but have divided themselves	8, 358/ 33
of friars and nuns	living	together in lechery and	8, 358/ 36

the perfection of virtuous	living	, but also in disputation	8, 361/ 20
and saints that are	living	in heaven. Thus endeth	8, 382/ 25
or knowledge of virtuous	living	. For if he say	8, 388/ 8
of faith in their	living	." I cannot be thereby	8, 397/ 3
the Son of the	Living	God, that art come	8, 404/ 4
the Son of the	Living	God, that art come	8, 404/ 13
the Son of the	Living	God, was come into	8, 406/ 11
the Son of the	Living	God . . . did confess the	8, 408/ 9
the Son of the	Living	God, it cannot be	8, 414/ 26
-- and that the	living	faith, too -- that	8, 429/ 26
out in apostasy, and	living	in lechery under pretense	8, 437/ 26
fall to shameful, vicious	living	, for his good education	8, 438/ 31
the bad, though the	living	be diverse. If Tyndale	8, 477/ 28
-- which, whatsoever their	living	be (among whom undoubtedly	8, 479/ 38
wedding of nuns and	living	in lechery, profaning of	8, 484/ 19
pith of a man's	living	. More This chapter dependeth	8, 496/ 25
pith of a man's	living	. More Now trust I	8, 501/ 19
pith of a man's	living	. More Here ye see	8, 511/ 18
pith of a man's	living	. For if this be	8, 513/ 17
pith of a man's	living	standeth not in only	8, 513/ 22
yet was his own	living	not very good, while	8, 513/ 33
that though to good	living	, good teaching be necessary	8, 514/ 1
the pith of good	living	, as Tyndale saith it	8, 514/ 3
the pith of man's	living	standeth altogether in teaching	8, 514/ 19
the pith of good	living	in good teaching. For	8, 515/ 1
the pith of good	living	standeth not all in	8, 515/ 24
the pith of good	living	standeth not in teaching	8, 515/ 27
the pith of good	living	only standeth; that is	8, 515/ 35
surety of high, holy	living	or faith . . . which many	8, 523/ 14
of his name, his	living	, his death, his doctrine	8, 549/ 21
doctrine in manner of	living	, Tyndale taketh for a	8, 564/ 28
of Lent. And thus	living	, and therewith believing these	8, 572/ 15
sect, and consider their	livings	, and look upon Friar	8, 40/ 29
everlasting. And this is,	lo	, Sir Thomas Hitton, the	8, 16/ 1
his very letter itself.	Lo	, in these words he	8, 18/ 21
confusion of all tyrants."	Lo	, here have ye heard	8, 18/ 35
observe. As for example,	lo	, whereas God hath in	8, 49/ 30
lawful wedlock. And thus,	lo	, good reader, these new	8, 50/ 13
and so forth. More	Lo	, this is very lovingly	8, 56/ 2
sinfully set a-work!" And	lo	, thus hath Tyndale cunningly	8, 59/ 5
the God of heaven."	Lo	, this fast was not	8, 67/ 17
garments," and so forth.	Lo	, here the prophet exhorteth	8, 68/ 28
shall reward thee openly."	Lo	, doth not our Lord	8, 69/ 34
and so forth. More	Lo	, good Christian reader, this	8, 75/ 20
would no men neither.	Lo	, thus ye see to	8, 83/ 9
is a sure argument! "	Lo	, because Saint James giveth	8, 87/ 20
he saith) superstitious. And	lo	, thus first ye see	8, 92/ 19
can give a reason."	Lo	what a high reason	8, 109/ 28
Death, Resurrection, and all?	Lo	, thus ye see, good	8, 110/ 30
and vanished quite away.	Lo	what a force and	8, 129/ 1

much to be marked,	lo	-- that Tyndale cannot	8, 135/ 10
Jesus our Lord. More	Lo	, now ye have heard	8, 145/ 11
come in by lumps,	lo	! I dare say he	8, 148/ 33
Scripture, prove me farther,	lo	; and for the proof	8, 157/ 22
ye see Tyndale's truth,	lo	! Did Saint Paul say	8, 173/ 31
had he hit me,	lo	, save for lack of	8, 176/ 14
-- then might I,	lo	, if I had Tyndale's	8, 180/ 31
always he setteth thereto, "	Lo	, here is presbyteros called	8, 183/ 25
and no laypersons. More	Lo	, Tyndale here showed himself	8, 185/ 24
is a great sin,	lo	: that ever any man	8, 208/ 18
Penance is no sacrament.	Lo	, this being the only	8, 219/ 15
before the Congregation. More	Lo	, he that readeth this	8, 224/ 20
Scripture into English?" --	lo	, to this question, if	8, 230/ 27
be asked him thus,	lo	-- "Is not a	8, 230/ 29
-- to this question,	lo	, if he will answer	8, 230/ 30
be asked him thus,	lo	, by the negative --	8, 231/ 1
them." And this thing,	lo	, though it be no	8, 231/ 8
of these things . . . and	lo	, I will send the	8, 238/ 24
power from on high."	Lo	, here ye may see	8, 238/ 27
then shall Tyndale say,	lo	, the thing that I	8, 255/ 17
they preach them. More	Lo	, sir, here ye see	8, 259/ 8
that is written? More	Lo	, here is his first	8, 262/ 15
wed a nun! And	lo	, thus ye see, good	8, 279/ 8
all their miracles. More	Lo	, this is all the	8, 279/ 35
is a substantial shorer,	lo	, and very surely set	8, 283/ 6
things they wrote. More	Lo	, here ye see that	8, 293/ 2
Such peril is it,	lo	, to fall from the	8, 293/ 15
if need be. More	Lo	, good readers, here ye	8, 307/ 24
it. For our Savior,	lo	, as witnesseth Saint John	8, 312/ 22
teach you all truth."	Lo	, here ye hear our	8, 312/ 27
watered with men's traditions.	Lo	, so was he bewrapped	8, 318/ 15
many as they have."	Lo	the great fault that	8, 319/ 26
it in their hearts."	Lo	, here he telleth what	8, 331/ 16
hurt the soul. More	Lo	, now have ye heard	8, 333/ 15
ever to endure . . . More . . .	lo	, now have we heard	8, 338/ 10
is a pretty point,	lo	! For now may ye	8, 341/ 7
the pleasure of God: "	lo	, "saith Barnes, "these words	8, 356/ 26
in alms, and then,	lo	, are ye all clean	8, 401/ 7
built his congregation. More	Lo	what a praise he	8, 402/ 30
written in the Gospel."	Lo	, here have I, well-beloved	8, 405/ 21
of Christ's church. More	Lo	, these words of Tyndale	8, 410/ 11
of Christ's church. More	Lo	, here be lusty, high	8, 413/ 30
a new battle. More	Lo	, now ye have heard	8, 419/ 29
Christ's church sinneth not.	Lo	, thus he proveth it	8, 419/ 39
have him in derision."	Lo	, sirs, whereas Tyndale speaketh	8, 431/ 12
prophet Ezekiel, whose words,	lo	, be these, in the	8, 432/ 3
those shall he die."	Lo	, sirs, here is more	8, 432/ 17
live and not die."	Lo	, good Christian readers, here	8, 433/ 16
life abiding in him."	Lo	, good reader, whereas he	8, 435/ 4
dwelleth in me." More	Lo	, now ye hear his	8, 443/ 27

a new battle. More	Lo	, good Christian readers, here	8, 445/ 10
thither with mine heart,	lo	. Nor I would not	8, 457/ 10
yet after all this,	lo	, when all the rage	8, 457/ 16
they never so great.	Lo	, thus he saith . . . Tyndale	8, 466/ 26
he writeth here himself.	Lo	, thus he saith . . . Tyndale	8, 480/ 18
in their own works . . .	Lo	, what a peril here	8, 483/ 21
abusing themselves, they declare,	lo	, very clearly, that they	8, 484/ 23
in which ye see,	lo	, to what pleasant pass	8, 484/ 27
wrong, they "cannot forgive,"	lo	, and when men take	8, 490/ 23
angry, so they be,	lo	. Lo how angry Tyndale	8, 490/ 24
so they be, lo.	Lo	how angry Tyndale is	8, 490/ 25
Satan. And this is,	lo	, the conclusion of Tyndale	8, 496/ 5
chosen you twelve, and	lo	, one of you is	8, 498/ 30
Christ. More These words,	lo	, good reader, expound very	8, 515/ 33
blinded their wits. More	Lo	, good readers, here ye	8, 517/ 2
they should be proud.	Lo	, Saint Paul, though God	8, 523/ 34
which he eateth. More	Lo	, good readers, here ye	8, 529/ 17
he is asleep. More	Lo	, because he was all	8, 533/ 23
Israel and this sun."	Lo	, good readers, here see	8, 539/ 17
not in their heart.	Lo	, thus he saith . . . Tyndale	8, 544/ 28
the mean season. More	Lo	, good Christian readers, here	8, 547/ 27
the Corinthians that one	loaf	is made of many	8, 296/ 13
albeit that Tyndale be	loath	to hear thereof, because	8, 64/ 9
that he is most	loath	to let you see	8, 65/ 6
us. But I were	loath	that he deceived us	8, 214/ 10
and convicted, they be	loath	to seem to flee	8, 227/ 36
be he never so	loath	to come to it	8, 264/ 23
because I would be	loath	that Tyndale might say	8, 295/ 36
hath proved. I were	loath	to leave untouched anything	8, 330/ 27
I would be very	loath	to mistake him, or	8, 412/ 1
that he would be	loath	to be understood --	8, 428/ 2
sin, and is peradventure	loath	to be brought thereto	8, 451/ 36
folk, that were full	loath	to fight with them	8, 483/ 2
be he never so	loath	, confess and grant us	8, 555/ 36
robbed the churches: then	lodge	they, for more despite	8, 163/ 7
Luther's loving manner, in	lodging	lovers -- friars and	8, 308/ 33
well, when all her	loins	be open. For he	8, 519/ 20
and they will . . . as	Lollards	did of late, that	8, 121/ 3
to break, and as	Lollards	to eat flesh; and	8, 365/ 35
found this word senatus	Londinensis	, he should not translate	8, 186/ 9
Cuthbert, then bishop of	London	, and me: that it	8, 8/ 25
my said lord of	London	, for a while, till	8, 8/ 28
here burned since at	London	, of late, Richard Bayfield	8, 16/ 17
of heresy, both in	London	and in other shires	8, 18/ 17
out of Norwich to	London	, that he had not	8, 22/ 30
' the church of	London	, ' meaning not the	8, 144/ 31
as he there putteth	London	for his example. And	8, 146/ 12
' the church of	London	, ' meaning not the	8, 146/ 25
of "the church of	London	, " where all the whole	8, 147/ 4
of something done in	London	-- if he found	8, 186/ 2

which the aldermen of	London	be known; but he	8, 186/ 7
More, Knight. Printed at	London	by William Rastell. 1533	8, 384/ 11
shameless heretics have of	long	while neither letted nor	8, 3/ 6
Thomas the Martyr." A	long	work would it be	8, 10/ 29
be, ere it be	long	, for his falling again	8, 17/ 22
grace, who I pray	long	to preserve you and	8, 18/ 33
cannot the one sort	long	dwelt with the other	8, 28/ 24
never shall the country	long	abide without debate and	8, 28/ 27
because the matter is	long	, and my leisure seldom	8, 33/ 17
love the truth and	long	for the redemption of	8, 40/ 9
devil, together -- so	long	ensearched the cause of	8, 50/ 7
that they have with	long	search found out at	8, 50/ 9
his benefits which we	long	and hope to receive	8, 51/ 28
every day in a	long	life a double martyrdom	8, 53/ 7
great sorrow and a	long	? If a little, pretty	8, 90/ 24
but kept and continued	long	: then force I little	8, 90/ 28
ye see that as	long	as ever any children	8, 92/ 19
would not after so	long	a leisure allege it	8, 110/ 1
would here make a	long	work to rehearse many	8, 113/ 28
that the flour with	long	lying in water was	8, 116/ 16
out again betimes. This	long	digression have I made	8, 119/ 37
had lived twice as	long	as Luther. He lived	8, 122/ 14
one to preach as	long	as it please him	8, 126/ 11
hath so narrowly so	long	pried upon them, with	8, 126/ 31
at all. For so	long	, saith Tyndale, all hath	8, 135/ 17
-- it were too	long	a work, and as	8, 143/ 23
he telleth us a	long	tale of little weight	8, 144/ 17
God's word unwritten as	long	as ever they lived	8, 150/ 31
Church useth and so	long	hath used, or ceremony	8, 154/ 4
promises and his laws	long	and many ages before	8, 154/ 35
hundred is a very	long	"now." But yet consider	8, 158/ 14
our days . . . be now	long	ago rewarded in heaven	8, 159/ 1
many good men so	long	suffered so, if the	8, 160/ 27
so forth, a great,	long	tale; with such circumstances	8, 165/ 5
I have been "so	long	used" in my "figures	8, 175/ 9
by reason of a	long	custom" believe myself that	8, 175/ 10
darling," of all this	long	while for translating of	8, 176/ 11
hath, after diligent and	long	consideration had therein, been	8, 178/ 2
of later days, not	long	before Luther. And when	8, 180/ 29
spied my fault since,	long	ere M. More told	8, 181/ 12
folly. For in his	long	babbling he hath never	8, 181/ 18
see how wisely, by	long	leisure and warning, too	8, 182/ 9
commonly known and so	long	? Why doth he not	8, 186/ 20
or profane) was and	long	had been commonly known	8, 187/ 35
it should have been	long	ere I would have	8, 188/ 8
out their wits so	long	about wrangling heresies that	8, 191/ 11
nor any man in	long	time after; for they	8, 192/ 31
and so hath signified	long	before our days . . . Tyndale	8, 200/ 36
and of purpose as	long	as he so repenteth	8, 214/ 32
so no more as	long	as he doth so	8, 215/ 1

cease to repent as	long	as ever he liveth	8, 215/ 4
repent, shall yet, as	long	as ever he liveth	8, 215/ 5
calleth "purpose" -- how	long	time serveth, after his	8, 216/ 25
is in the mind	long	continued, and done of	8, 216/ 28
he never purposed himself	long	before upon it. As	8, 216/ 33
and leave off, but	long	to lie still in	8, 219/ 34
rabble of heretics have	long	labored of old . . . and	8, 223/ 14
same faith succeeded him	long	ere writing began, was	8, 225/ 1
needless and also too	long	for this present book	8, 235/ 11
least, in all this	long	while, should have been	8, 249/ 35
shall never fail as	long	as the world lasteth	8, 258/ 7
not suffer the wretch	long	, but shall shorten his	8, 270/ 21
writing, I ween, as	long	as he lived, was	8, 273/ 2
lived, was found yet	long	after Adam's days. For	8, 273/ 2
writing in the world	long	ere Abraham -- yea	8, 273/ 8
-- he tarried not	long	, but came himself to	8, 275/ 11
doctors of all that	long	time before . . . did construe	8, 279/ 6
that shall come so	long	after . . . is a great	8, 281/ 6
and when he had	long	wrestled therewith and could	8, 290/ 18
sort of them, had	long	labored against the blessed	8, 297/ 14
here be two lies	long	and loud enough. For	8, 305/ 12
he forth with a	long	babblery, part to no	8, 323/ 30
where Tyndale telleth a	long	tale that Saint Paul	8, 327/ 18
a great deal too	long	. For then it should	8, 335/ 37
the world last so	long	. Now have they been	8, 339/ 3
they been kept so	long	either by man, or	8, 339/ 4
spoken by Abraham peradventure	long	before Christ's coming, and	8, 342/ 30
of the Church as	long	as the world shall	8, 344/ 32
shall last. For so	long	shall the Church endure	8, 344/ 33
the governors thereof, as	long	as it swerveth not	8, 345/ 1
instituted afterward, which was	long	after Moses' days instituted	8, 349/ 31
not have been so	long	, saving that both Friar	8, 355/ 6
I shall not need	long	to tarry you for	8, 355/ 16
ere they be suffered	long	to go forward, to	8, 357/ 37
that Saint Peter, being	long	at school with Christ	8, 362/ 31
Tyndale at last, after	long	looking on it . . . espied	8, 364/ 6
of the Altar . . . and	long	was it used after	8, 375/ 32
Rosseus, an Englishman, hath	long	ago proved that point	8, 380/ 3
hereafter following, at a	long	length very scantily perceive	8, 390/ 31
Christian nations have now	long	taken him . . . is no	8, 398/ 2
never so sick, as	long	as they be conformable	8, 398/ 9
virtue because thou hast	long	sat still in sin	8, 409/ 22
prevail against faith, as	long	as the faith prevaiileth	8, 413/ 3
in you, and as	long	as your life lasteth	8, 413/ 7
dead; and likewise, as	long	as ye keep the	8, 413/ 8
false heretics . . . nor as	long	as ye stand still	8, 413/ 9
in sin lain full	long	dead. But now is	8, 417/ 21
still in hell as	long	as God dwelleth in	8, 422/ 1
is very true, as	long	as man will cleave	8, 422/ 11
to continue such as	long	as the man will	8, 422/ 26

Paul effectually, by a	long	process, that likewise as	8, 430/ 11
saith not, ' . . . as	long	as he hath it'	8, 435/ 33
truth it is as	long	as it lasteth and	8, 439/ 22
still, and that as	long	as the man keepeth	8, 439/ 32
and cleaveth thereunto, so	long	he cannot sin deadly	8, 439/ 34
cannot sin deadly as	long	as he keepeth it	8, 440/ 20
cold," meaning thereby, as	long	as he keepeth him	8, 440/ 25
deadly," meaning thereby, as	long	as he keepeth it	8, 440/ 27
feeling of nuns, of	long	purpose, and still persevere	8, 442/ 39
her riddle herself . . . after	long	request, she said at	8, 446/ 21
which he grasped and	long	felt about, here and	8, 448/ 12
Christian readers, make no	long	work about this chapter	8, 460/ 20
fathers, have yet lain	long	therein . . . and for all	8, 468/ 8
the promises . . . and as	long	hath been known, and	8, 472/ 7
he shall not very	long	endure ere Christ shall	8, 478/ 21
Tyndale himself hath longed	long	, and yet ever looketh	8, 483/ 12
his shoulder that as	long	as he liveth, with	8, 484/ 34
when he hath fearless	long	continued . . . he waxeth forceless	8, 487/ 17
for this once his	long	childish example of his	8, 491/ 8
oftentimes doth deliberately, with	long	device and study bestowed	8, 493/ 30
Tyndale, after all his	long	, foolish variance, at last	8, 494/ 37
this matter more at	long	with Tyndale when I	8, 502/ 7
not need to seek	long	for example, since no	8, 513/ 25
was with him so	long	, that if he had	8, 513/ 27
be patient, and suffer	long	to win his brother	8, 516/ 34
like mercy still, as	long	as they live in	8, 520/ 3
wisdom of Abigail. How	long	slumbered he -- or	8, 529/ 3
Now, in all that	long	time from the adultery	8, 529/ 7
be the elects, as	long	as they do so	8, 532/ 20
ye have heard . . . How	long	slumbered he -- or	8, 532/ 38
here in a very	long	slumber and a very	8, 533/ 2
Now, in all that	long	time from the adultery	8, 533/ 18
David, in all this	long	while between the first	8, 534/ 9
point of all that	long	while in which he	8, 535/ 6
great occasion of a	long	, weary way, with a	8, 552/ 32
a short repentance after	long	lying in sin, saying	8, 567/ 2
wot well, many times	long	between. In all which	8, 570/ 16
only, with all his	long	process, uttered and taught	8, 572/ 29
so but lurdans that	longed	to make gauds of	8, 321/ 26
would be buried --	longed	specially to be laid	8, 371/ 15
dressed with spices, nor	longed	for a sumptuous sepulchre	8, 372/ 10
that Tyndale himself hath	longed	long, and yet ever	8, 483/ 12
that he so sore	longed	to convert, "Jerusalem, Jerusalem	8, 509/ 28
he liked her and	longed	for her, and stood	8, 536/ 8
still altogether by me	longer	than methinketh convenient. I	8, 33/ 19
I been therein the	longer	, and have spoken of	8, 70/ 4
he would either no	longer	dwell here with his	8, 157/ 37
that he hath by	longer	leisure amended it and	8, 182/ 28
in state of grace	longer	than the lack of	8, 215/ 18
a little stick the	longer	therein, to the intent	8, 241/ 1

haply, to have lived	longer	and after died in	8, 358/ 6
some less while some	longer	, and yet none everlastingly	8, 406/ 29
hundred thousand thousand times,	longer	. This taketh Tyndale for	8, 516/ 23
forbear . . . but not much	longer	than till they wax	8, 521/ 5
for this once no	longer	debate about a word	8, 552/ 24
in all their pilgrimage	longeth	for and sigheth. Good	8, 373/ 7
goeth . . . and that he	longeth	to lead us in	8, 390/ 36
here allegeth, because he	longeth	always to make a	8, 523/ 10
borne in hand . . . and	longing	therefore to read their	8, 26/ 21
but of love and	longing	for his substance; and	8, 494/ 9
let us yet further	look	and consider in what	8, 29/ 28
every man listing to	look	thereon shall plainly perceive	8, 33/ 15
the neighbor . . . if men	look	on the love that	8, 40/ 28
consider their livings, and	look	upon Friar Luther, the	8, 40/ 29
fowl feet also . . . and	look	well whither he walketh	8, 42/ 35
meanwhile, and stand and	look	upon, sure and safe	8, 58/ 32
shall send him to	look	better upon the good	8, 65/ 1
will no good man	look	that we should now	8, 119/ 4
members, will he not	look	for . . . but will pour	8, 125/ 2
so blind, he biddeth	look	and "mark" that all	8, 137/ 1
time to awake and	look	, every man with his	8, 139/ 3
desire the reader to	look	upon the place himself	8, 169/ 11
shameless, they should never	look	any man in the	8, 173/ 9
of his sleep, to	look	upon" us "and to	8, 179/ 11
up his head and	look	up a little, he	8, 188/ 20
now, by likelihood, to	look	toward wedding; he speaketh	8, 190/ 29
were so mad to	look	that Tyndale were able	8, 195/ 2
would make the reader	look	aside, that himself might	8, 201/ 21
foul with himself, to	look	if he could break	8, 223/ 13
exposition of Scripture he	look	to be believed, that	8, 250/ 7
be not ashamed to	look	folk in the face	8, 265/ 31
own scholar may not	look	to be believed) --	8, 273/ 29
sick soul may once	look	up better . . . lest he	8, 289/ 33
after, and the Jews	look	for it yet . . . and	8, 299/ 23
upon the word, and	look	upon the deed, and	8, 311/ 33
And if a man	look	further in the book	8, 311/ 36
testimonium perhibent de me" ("	Look	you in the scriptures	8, 347/ 15
the Apocalypse. For whoso	look	in the place, and	8, 348/ 27
will, whoso list to	look	therefor, well be perceived	8, 365/ 10
and he may not	look	of reason that we	8, 379/ 6
perceive, that list to	look	on them both and	8, 387/ 37
eyes shall daze to	look	thereon. But in the	8, 393/ 27
the false? "Let him	look	on the Scripture," saith	8, 396/ 6
other shift but to	look	whether he might make	8, 397/ 23
his, that ye may	look	thereon in the light	8, 405/ 36
No sinners if thou	look	unto the profession of	8, 419/ 14
are we if thou	look	unto the frailty of	8, 419/ 18
No sinners if thou	look	unto the profession of	8, 444/ 33
are we, if thou	look	unto the frailty of	8, 444/ 38
no sinners if thou	look	upon the profession of	8, 445/ 24

are we, if thou	look	to the frailty of	8, 445/ 28
no sinners if thou	look	to the profession of	8, 446/ 7
no sinners if thou	look	to the profession of	8, 446/ 37
members." For if he	look	for any help of	8, 453/ 31
let him for answer	look	how Saint Augustine mocketh	8, 454/ 1
will to the contrary	look	to be believed of	8, 463/ 22
deny that . . . let him	look	in the works of	8, 477/ 29
ever heard nor never	look	to hear any very	8, 489/ 30
a great text hand,	look	upon our lesson that	8, 492/ 17
therefore let not Tyndale	look	to bring us in	8, 510/ 13
Order of Election" . . . I	look	always that he should	8, 521/ 31
And always while I	look	for this . . . Tyndale, besides	8, 522/ 3
his own fault and	look	better to his feet	8, 526/ 25
trusting, because we cannot	look	into the man's breast	8, 547/ 2
man could make him	look	up -- yet shall	8, 557/ 26
In all which whoso	look	it through, and mine	8, 566/ 11
they confessed that he	looked	upon a bill and	8, 23/ 1
that I have purposely	looked	for them in all	8, 196/ 37
prophet whom the Jews	looked	for. And therefore I	8, 233/ 18
a thing believed and	looked	for before; nor of	8, 465/ 16
his eyes . . . and he	looked	upon himself, and considered	8, 517/ 32
the woman as he	looked	out at his window	8, 530/ 23
and stood still and	looked	on her, and kindled	8, 536/ 8
upon his own sin,	looked	also upon the great	8, 548/ 24
of wives: he that	looketh	on this and then	8, 41/ 3
and then blesseth, and	looketh	holily and preacheth ribaldry	8, 41/ 15
searcheth the cause and	looketh	on the benefits of	8, 48/ 19
searcheth the cause and	looketh	on the benefits of	8, 50/ 23
of the world . . . he	looketh	on the benefits which	8, 54/ 31
for the keeping, and	looketh	ever with a pair	8, 126/ 20
in the end he	looketh	so much to me	8, 220/ 20
more, too, than he	looketh	for. For I say	8, 242/ 17
-- by what reason	looketh	Tyndale now that we	8, 429/ 4
long, and yet ever	looketh	for, that as the	8, 483/ 12
him, standeth still and	looketh	on them . . . and after	8, 491/ 17
it plainly seeth and	looketh	upon . . . or as the	8, 507/ 14
I warrant, when he	looketh	in his card upon	8, 557/ 20
proveth, but telleth, and	looketh	that for the worship	8, 566/ 6
and in some places,	looking	for no lucre, cast	8, 11/ 34
say that with better	looking	thereon, he hath now	8, 313/ 24
at last, after long	looking	on it . . . espied well	8, 364/ 6
a terrible expectation and	looking	for of judgment, and	8, 377/ 26
repentance had, with the	looking	upon his own sin	8, 548/ 24
God and yet run	loose	at large after the	8, 458/ 21
ere the gun were	loosed	, made a step aside	8, 187/ 7
than keep it so	loosely	as they do. But	8, 125/ 24
that keep it so	loosely	. . . be neither afeard, I	8, 125/ 24
Sir Thomas More, Knight	Lord	Chancellor of England The	8, 1/ 3
the Christian Reader Our	Lord	send us now some	8, 2/ 2
For since that our	Lord	of his especial providence	8, 2/ 11

in the pot"), our	Lord	likewise againward, to revenge	8, 2/ 19
the majesty of our	Lord	God than, all the	8, 4/ 31
these pestilent books, our	Lord	sendeth us some lack	8, 4/ 36
Highness and the late	Lord	Cardinal, and the Reverend	8, 8/ 24
Durham to my said	lord	of London, for a	8, 8/ 27
comforted them in the	Lord	to stand stiff with	8, 13/ 12
so good and gracious	Lord	unto him that he	8, 22/ 24
and trust that our	Lord	, whose high goodness gave	8, 24/ 23
I heartily beseech our	Lord	-- without the adspiration	8, 38/ 37
The grace of our	Lord	, the light of his	8, 40/ 5
your vows to our	Lord	"); and whereas our Blessed	8, 49/ 33
knoweth that man is	lord	over all other creatures	8, 59/ 35
make strong in the	Lord	the weak consciences of	8, 62/ 18
thank given "to the	Lord	that by his elect	8, 62/ 20
be judged of our	Lord	." And surely if we	8, 65/ 31
low down; and our	Lord	said to Elijah the	8, 66/ 8
Know ye that our	Lord	shall hear your prayers	8, 67/ 21
they might provoke our	Lord	to pity them and	8, 68/ 1
therefore now, saith the	Lord	, turn to me with	8, 68/ 26
commended them to the	Lord	in whom they believed	8, 69/ 17
Lo, doth not our	Lord	here promise to reward	8, 69/ 34
Man is master and	lord	even over the Sabbath	8, 73/ 30
such wise master and	lord	of the Sabbath day	8, 73/ 32
Jews that himself was	lord	of the Sabbath day	8, 74/ 7
profit, and no man	lord	thereof but only God	8, 74/ 10
let him! When our	Lord	in the Old Testament	8, 79/ 8
sanctifying, and sacrifice, our	Lord	chose those outward signs	8, 79/ 28
of burying with our	Lord	in his sepulchre, and	8, 81/ 6
rising again with our	Lord	in his resurrection into	8, 81/ 8
that to provoke our	Lord	to mercy the more	8, 90/ 6
less than if a	lord	would say to a	8, 98/ 10
Sacrament of Baptism our	Lord	saith also, "I shall	8, 100/ 1
And whereto would our	Lord	by the mouth of	8, 100/ 8
think otherwise. When our	Lord	healed Naaman the Syrian	8, 102/ 28
and Blood of our	Lord	is not only received	8, 108/ 24
holy Body of our	Lord	in such wise as	8, 114/ 27
and Blood of our	Lord	, to turn it to	8, 115/ 18
and blood of our	Lord	is in that sacrament	8, 115/ 23
three. God is good	Lord	which maketh this blasphemous	8, 118/ 1
And I beseech our	Lord	to give him grace	8, 129/ 9
follow that, albeit our	Lord	doth suffer his church	8, 132/ 12
good man: that either	lord	, king, or emperor meddleth	8, 136/ 13
Herewith, farewell in the	Lord	Jesus Christ, whose Spirit	8, 138/ 34
me bold in our	Lord	that ye be so	8, 140/ 25
heaven. In which our	Lord	, for his painful Passion	8, 141/ 3
the Mass, whereof, our	Lord	be thanked, the maker	8, 142/ 23
in Christ Jesus our	Lord	. More Lo, now ye	8, 145/ 9
the mercy of our	Lord	-- who can speak	8, 148/ 6
at the last, our	Lord	hath broken his promise	8, 158/ 20
flesh" with which our	Lord	suffered the angel of	8, 159/ 19

did not then our	Lord	, I say, make him	8, 159/ 24
the reader, in our	Lord	God, that he shall	8, 190/ 35
the grace of our	Lord	." In speaking whereof --	8, 203/ 7
good authorities appeareth, our	Lord	doth ordinarily . . . not forbarring	8, 210/ 2
again to God, our	Lord	hath of his goodness	8, 212/ 12
again after sin: "The	Lord	saith, Return to me	8, 214/ 20
and return to your	Lord	God. For he is	8, 214/ 23
words spoken by our	Lord	be, as Tyndale hath	8, 232/ 33
calleth God always "the	Lord	," and not "a lord	8, 236/ 3
Lord," and not "a	lord	" nor "that lord." And	8, 236/ 3
a lord" nor "that	lord	." And therefore I marvel	8, 236/ 3
for him; which, our	Lord	be thanked, he suffereth	8, 250/ 29
Thou shalt honor thy	Lord	God" . . . he might, and	8, 259/ 18
which honorable service our	Lord	sent him shame and	8, 259/ 33
the day of the	Lord	awake at the blast	8, 267/ 12
after live with the	Lord	in his reign. And	8, 267/ 13
and highly thanketh the	Lord	, that hath by his	8, 267/ 33
the love of the	Lord	the Father and his	8, 268/ 22
blessed Spirit of the	Lord	, that hath prayed for	8, 268/ 29
and his apostles: our	Lord	sendeth and ever hath	8, 275/ 22
say, "Tell me, good	Lord	, wherefore, and what thou	8, 307/ 34
tell me this, good	Lord	, ere thou go, for	8, 307/ 36
holy housel, "As our	Lord	hath delivered it to	8, 314/ 25
wit, he himself, was "	lord	of the Sabbath day	8, 320/ 19
as he said himself)	lord	even over the Sabbath	8, 321/ 7
Old Law, did, as	lord	of the Sabbath day	8, 321/ 12
in which, as my	Lord	of Rochester said, it	8, 323/ 24
the Reverend Father my	Lord	Bishop of Rochester, he	8, 324/ 15
Tell me first, good	Lord	, why may I not	8, 328/ 16
Tyndale hath answered my	Lord	of Rochester, unto the	8, 330/ 20
write his Gospel --	Lord	God, how solemnly Tyndale	8, 332/ 30
and said, "When the	Lord	thy God shall have	8, 348/ 36
do likewise to the	Lord	thy God. For they	8, 349/ 7
the abominations that our	Lord	hateth -- offering their	8, 349/ 8
the Law, but our	Lord	himself. And which, at	8, 354/ 9
then have died, our	Lord	knoweth; whereas now we	8, 358/ 7
But when that my	Lord	of Rochester in the	8, 367/ 10
too, of whom my	Lord	of Rochester hath gathered	8, 367/ 28
his mother unto our	Lord	, among many other words	8, 371/ 32
this wise: "I, good	Lord	that art my praise	8, 371/ 33
Hear me graciously, good	Lord	. . . for that Medicine of	8, 371/ 36
us. I know, good	Lord	, that she did works	8, 372/ 2
debtors. Forgive thou, good	Lord	, her debts to her	8, 372/ 3
Health. Forgive her, good	Lord	, forgive her, I beseech	8, 372/ 5
And I believe, good	Lord	, that thou hast done	8, 372/ 7
thee too. Inspire, good	Lord	my God, inspire thy	8, 372/ 33
for and sigheth. Good	Lord	, grant this: that the	8, 373/ 8
Weeneth Tyndale that our	Lord	had the cure of	8, 376/ 29
which holy doctors our	Lord	hath showed many a	8, 389/ 11
perceived what a mighty	lord	he was, and of	8, 422/ 35

my will, saith the	Lord	God, that the wicked	8, 432/ 10
And this sentence our	Lord	hath set so sure	8, 432/ 22
I say, that our	Lord	will not that these	8, 432/ 35
pardon), yet hath our	Lord	of his goodness and	8, 450/ 14
it away -- our	Lord	again showed him that	8, 453/ 6
her at all, good	Lord	, saving that upon the	8, 457/ 11
off thy yoke, good	Lord	, but I will carry	8, 457/ 14
I repent it, good	Lord	, and be sorry therefor	8, 457/ 19
thou must needs, good	Lord	, forthwith, at the first	8, 457/ 21
this good mind, good	Lord	, will I keep still	8, 457/ 25
I thank thee, good	Lord	, the seed of thy	8, 457/ 35
thank be thine, good	Lord	, I do never sin	8, 458/ 2
and by that our	Lord	hath received them to	8, 475/ 1
is once come . . . our	Lord	be thanked, he shall	8, 478/ 20
the world as a	Lord	and God indifferent, without	8, 499/ 19
with God -- our	Lord	would not call upon	8, 503/ 3
own good will . . . our	Lord	saith himself unto the	8, 509/ 27
doubteth but that our	Lord	, if he would have	8, 509/ 32
very mercy that our	Lord	ordinarily useth. But this	8, 516/ 25
have I done, good	Lord	, of mine own strength	8, 523/ 21
thank thee thereof, good	Lord	, that I am such	8, 523/ 22
therefore thus saith our	Lord	: Behold, I shall raise	8, 539/ 11
said unto him, "Our	Lord	hath translated thy sin	8, 539/ 35
them; as witnesseth our	Lord	by the mouth of	8, 543/ 8
By my faith, good	Lord	, I was afeard and	8, 544/ 18
Altar, and ask our	Lord	mercy therefor -- both	8, 548/ 27
in Christ Jesus our	Lord	." All his other significations	8, 561/ 2
in Christ Jesus our	Lord	": he first moveth a	8, 562/ 7
in Christ Jesus our	Lord	," afterward, in the second	8, 567/ 26
livery, but by his	lord's	ordinance. And so, likewise	8, 98/ 18
servant's finding in the	lord's	household . . . is not the	8, 104/ 23
worshipful jest of our	Lord's	holy Body being in	8, 114/ 35
show or preach the	Lord's	death. They say not	8, 116/ 31
thereby to preach the	Lord's	death," yet he will	8, 117/ 10
make) -- if this	lord's	servants were so wise	8, 263/ 14
been, specially called "our	Lord's	day." Whereof to say	8, 321/ 23
not have such a	lordly	mind as Tyndale here	8, 321/ 14
the Sunday neither of	lordly	mind, pleasure, nor necessity	8, 322/ 17
great presence of his	lords	spiritual and temporal . . . gave	8, 27/ 5
earth, and the great	lords	and high officers, to	8, 136/ 8
since that, as evil	lords	, princes, and emperors have	8, 136/ 17
heretics . . . so, likewise, good	lords	, princes, and emperors have	8, 136/ 18
all emperors, kings, princes,	lords	, and prelates, and every	8, 137/ 2
King's Grace, with the	lords	of his honorable Council	8, 143/ 4
great matter! We be	lords	over the Sabbath day	8, 320/ 6
saith that we be	lords	of the Sabbath day	8, 320/ 21
men were not the	lords	of the Sabbath day	8, 321/ 3
we be now the	lords	, and able to change	8, 321/ 24
that "we" be such	lords	over it that "we	8, 322/ 28
brethren, thy children my	lords	, whom both with word	8, 372/ 34

and fell to their	lords'	lands. So that they	8, 482/ 31
as well by his	Lordship	as by the Reverend	8, 13/ 27
cold water shall not	lose	his reward, and where	8, 52/ 26
that the child should	lose	the fruit at length	8, 93/ 4
cannot make the baptism	lose	its fruit. And if	8, 93/ 31
man to hell, and	lose	the reward of faith	8, 106/ 26
well is likely to	lose	all the fruit. Thus	8, 141/ 9
again to sin do	lose	the fruit of their	8, 212/ 14
other fault made it	lose	the fruit. And therefore	8, 327/ 16
and that he cannot	lose	that faith nor that	8, 417/ 26
they might afterward haply	lose	more of their hogs	8, 423/ 3
have the faith and	lose	it; and that can	8, 430/ 23
and by their evildoing	lose	their goodness. And likewise	8, 434/ 17
to deadly sin, then	lose	they the seed of	8, 434/ 21
may sin deadly and	lose	the seed of God	8, 435/ 25
God. For he cannot	lose	it but by sin	8, 435/ 25
do deadly sin and	lose	the seed of life	8, 435/ 28
he could never after	lose	that seed, by the	8, 440/ 33
saith he can never	lose	after . . . and that therefore	8, 455/ 36
saved, and yet they	lose	the fruit of that	8, 465/ 21
and so should Tyndale	lose	no more labor about	8, 470/ 19
let him alone and	lose	no labor in turning	8, 470/ 35
the true belief, and	lose	it utterly, believing lies	8, 487/ 4
a true member may	lose	all hope and fall	8, 487/ 32
at any time after	lose	it nor fall away	8, 489/ 39
he were worthy to	lose	it -- if there	8, 503/ 1
frowardness, sloth, or negligence	lose	and forgo the gift	8, 503/ 14
in this world, shall	lose	it; and whoso shall	8, 543/ 31
it; and whoso shall	lose	his soul in this	8, 543/ 32
in this world shall	lose	it." The most part	8, 556/ 18
they might hap to	lose	a whole day in	8, 572/ 12
that any lewd, lither	losel	that list not to	8, 354/ 36
and nuns that these	losels	now do boldly put	8, 45/ 3
of his brother, he	loseth	that life by the	8, 435/ 15
every truth; but he	loseth	yet the fruit of	8, 465/ 27
more than a man	loseth	his wits when he	8, 529/ 10
more than a man	loseth	his wits while he	8, 533/ 20
more than a man	loseth	his wits when he	8, 533/ 25
man that lieth asleep	loseth	not his wits; and	8, 534/ 12
love, and yet utterly	loseth	him, by Tyndale's doctrine	8, 535/ 28
tale. What calleth he	losing	of faith or love	8, 533/ 28
they sin not in	losing	of their faith, I	8, 544/ 19
amended, and with the	loss	of his body the	8, 17/ 28
truth, though with the	loss	of our lives. More	8, 122/ 29
believe under pain of	loss	of my soul anything	8, 262/ 11
upon pain of the	loss	of their souls --	8, 262/ 29
upon the pain of	loss	of our souls to	8, 262/ 30
unto Saint Peter of	loss	of heaven but if	8, 375/ 28
hell, but from the	loss	of heaven; from which	8, 406/ 17
forgive. In sickness, in	loss	of goods, and in	8, 485/ 12

of rebuke, and of	loss	of his father's love	8, 489/ 16
defendeth David against the	loss	of love, and yet	8, 535/ 28
vile death, and the	loss	of whom they so	8, 541/ 9
but the lack and	loss	of the faith, that	8, 542/ 27
all his good works	lost	. And yet glorieth Tyndale	8, 25/ 7
already concerning purgatory clearly	lost	the field . . . and all	8, 34/ 21
very treacle were well	lost	, so that all venom	8, 36/ 34
and poison were utterly	lost	therewith. And better were	8, 36/ 35
right-savored taste; and never	lost	any of those heretics	8, 44/ 23
fever that they clean	lost	their taste . . . and then	8, 44/ 26
saved but had utterly	lost	heaven by the sin	8, 76/ 30
not the time well	lost	that were spent upon	8, 84/ 23
his deed-doing, and hath	lost	his part in Christ's	8, 89/ 17
of the baptism is	lost	even at the font	8, 93/ 10
of the Mass were	lost	, and that child not	8, 127/ 7
-- Tyndale here had	lost	it me every penny	8, 178/ 28
is that they have	lost	their juggling terms. For	8, 204/ 10
thanked, they have not	lost	these terms yet, and	8, 204/ 15
But Tyndale hath indeed	lost	them, from whose heart	8, 204/ 18
the signification were once	lost	. . . we must of necessity	8, 307/ 15
not for . . . and thereby	lost	the fruit of their	8, 326/ 36
Books, much thereof is	lost	. . . but if he will	8, 334/ 16
others wrote, good part	lost	; and of that writing	8, 334/ 32
the least letter be	lost	-- yet is that	8, 339/ 14
Saint Paul's epistles be	lost	, or such as be	8, 339/ 16
or such as be	lost	was no Scripture, or	8, 339/ 17
writing there is part	lost	. Ye see also that	8, 373/ 32
book had not been	lost	. And undoubtedly God would	8, 374/ 9
suffered it to be	lost	if he could not	8, 374/ 9
because the epistle is	lost	. But God is not	8, 374/ 23
But God is not	lost	, that preserveth still the	8, 374/ 23
the church," and thereby	lost	and spilled all his	8, 399/ 26
a matter almost a	lost	labor to rehearse. And	8, 429/ 12
left off again and	lost	, as appeareth by the	8, 430/ 36
it not of necessity	lost	at all in no	8, 486/ 35
of God" is not	lost	by a true member	8, 487/ 35
neither is his faith	lost	in all that while	8, 492/ 29
then if our belief	lost	its merit (as that	8, 508/ 4
merit of our belief	lost	in like wise if	8, 508/ 7
him, he had not	lost	his faith, nor yet	8, 529/ 9
him, he had not	lost	his faith nor his	8, 533/ 19
all this while he	lost	neither faith nor love	8, 533/ 24
that Tyndale had either	lost	his wits or else	8, 533/ 26
Gospel, that a man	lost	one of his hundred	8, 533/ 31
remnant and sought the	lost	sheep, and found it	8, 533/ 33
that the woman had	lost	her money, though by	8, 533/ 34
that therefore he never	lost	it because he findeth	8, 534/ 2
found till it be	lost	" -- saving that of	8, 534/ 4
thing ere it be	lost	"; and so they praise	8, 534/ 5
a thing may be	lost	indeed for a season	8, 534/ 7

rebuke of Nathan, never	lost	neither faith nor love	8, 534/ 10
David, lying in lechery,	lost	neither faith to God	8, 534/ 13
with Tyndale that he	lost	it not in all	8, 534/ 29
of faith had he	lost	for that while in	8, 534/ 34
defend it that he	lost	not that love in	8, 535/ 5
that while, though not	lost	, yet carried away clean	8, 535/ 20
at the least it	lost	for the while the	8, 535/ 33
that the apostles never	lost	their faith. Which if	8, 541/ 34
more but that they	lost	the sufficient faith --	8, 542/ 12
as were elect) never	lost	their faith at all	8, 542/ 14
telleth us that they	lost	it not, and ever	8, 542/ 16
proveth us that they	lost	it. And by the	8, 542/ 16
from their faith, and	lost	it, and all through	8, 542/ 37
you -- that they	lost	their faith indeed --	8, 544/ 22
first he saith they	lost	never the faith, because	8, 547/ 9
he saith they never	lost	at no time . . . and	8, 549/ 32
they believed not, they	lost	not their belief, because	8, 549/ 34
And yet if he	lost	the belief thereof, it	8, 554/ 13
him strong to lie	loud	and forswear himself if	8, 19/ 1
heretics, cry out as	loud	as we, and louder	8, 161/ 30
If the choir be	loud	-- then they "cry	8, 162/ 15
two lies long and	loud	enough. For first, where	8, 305/ 12
and Luther both lie	loud	in both the points	8, 400/ 32
loud as we, and	louder	too; for ye cry	8, 161/ 30
with such a lewd,	lousy	love as the lewd	8, 261/ 32
love as the lewd,	lousy	lover in lechery loveth	8, 261/ 33
blessed apostles even unto	lousy	Luther's days. And yet	8, 520/ 23
saying that the priests	love	to reign in men's	8, 12/ 9
our Savior Christ, fervent	love	toward thy neighbor after	8, 40/ 7
and with all that	love	the truth and long	8, 40/ 9
so holily for the	love	of the neighbor . . . if	8, 40/ 27
men look on the	love	that is used among	8, 40/ 28
he speaketh of "fervent	love	. . . after the example of	8, 42/ 22
seeth the lecherous fleshly	love	of those friars and	8, 42/ 24
holy prayer of fervent	love	here in his prologue	8, 42/ 28
and holily speaketh of "	love	." Tyndale Take an example	8, 48/ 16
in the great commandment, "	Love	God with all thine	8, 48/ 18
God, and so conceiveth	love	in his heart. More	8, 48/ 20
in the great commandment, "	Love	God with all thine	8, 50/ 22
God, and so conceiveth	love	in his heart. In	8, 50/ 24
other causes of our	love	toward God than Tyndale	8, 50/ 26
is a cause of	love	indeed both reasonable of	8, 50/ 31
that this consideration of	love	affirmed by Tyndale doth	8, 50/ 34
is not lawful to	love	and serve God neither	8, 51/ 1
calling this manner of	love	and service servile bond	8, 51/ 3
a cause of our	love	toward God; and surely	8, 51/ 9
have more causes of	love	, honor, and service joined	8, 51/ 13
I join service with	love	, whereas he speaketh not	8, 51/ 16
of service but of	love	only. But I have	8, 51/ 17
bold to join our	love	and service toward God	8, 51/ 17

lawful for us to	love	God, for the selfsame	8, 51/ 20
agreeth that we may	love	him for his benefits	8, 51/ 21
say that we may	love	for some cause for	8, 51/ 22
a good cause of	love	, so is the belief	8, 51/ 31
a great cause of	love	toward him. Then, if	8, 51/ 33
fall all to lusty	love	) with intent to get	8, 53/ 31
a man may lawfully	love	God and serve him	8, 54/ 1
may serve God with	love	, intending thereby to please	8, 54/ 17
he is commanded to	love	his neighbor as himself	8, 55/ 36
such a spirit of	love	. And yet were it	8, 56/ 6
in reason bound to	love	another as well as	8, 56/ 9
they may serve to	love	him right well. Tyndale	8, 56/ 10
him and with all	love	and patience draweth him	8, 56/ 14
master this manner of	love	, this forbearing, and this	8, 56/ 24
own words here, '	love	out of your hearts'	8, 58/ 1
forbear them with all	love	and patience,' and	8, 58/ 5
the great commandment of	love	, and by himself and	8, 59/ 6
the great commandment of	love	, and hath so spiritually	8, 59/ 18
by this commandment of	love	in such a wise	8, 59/ 20
understand that for the	love	that they bear to	8, 59/ 24
and delighteth in the	love	of man's heart, when	8, 71/ 35
outwardly, to let the	love	of his heart so	8, 71/ 37
and "faith" and "fervent	love	" -- he bloweth and	8, 75/ 23
in peace and Christian	love	with all people, or	8, 82/ 14
to obey. If we	love	God -- we have	8, 89/ 20
have a commandment to	love	our neighbor also, as	8, 89/ 20
hope of salvation with	love	and charity toward God	8, 101/ 1
also commandeth us to	love	and to leave nothing	8, 122/ 28
as a token of	love	to God if a	8, 123/ 3
token is it of	love	to God, for all	8, 123/ 5
of good and ordinate	love	to God, and for	8, 123/ 11
For though we should	love	infidels to make them	8, 123/ 13
we not bound to	love	them above the household	8, 123/ 15
subtleties. And because the	love	of God and his	8, 124/ 8
For they have the	love	of God and their	8, 124/ 24
in their lewd, lecherous	love	; nor be not in	8, 124/ 26
he may well have	love	, but he cannot have	8, 137/ 17
never trust his false	love	lacking charity. For surely	8, 137/ 19
senior," and "charity" into "	love	, " and "grace" into "favor	8, 143/ 11
those idols for the	love	and honor that they	8, 172/ 33
in his fond fashion	love	God and the devil	8, 174/ 18
as he that would	love	neither nother. And if	8, 174/ 19
Translating of Caritas into "	Love	" Rather Than into "Charity	8, 198/ 21
speech divers significations: sometimes	love	, sometimes mercy, sometimes patience	8, 198/ 25
For since this word "	love	, " that he setteth in	8, 198/ 32
put the indifferent word "	love	" in the place of	8, 198/ 35
mercy nor patience, but	love	. . . and then the word	8, 199/ 1
that it meant good	love	, which is expressed by	8, 199/ 2
must needs interpret it "	love	" and not "charity"; as	8, 199/ 5
he used this word "	love	" in such places as	8, 199/ 6

I say that every "	love	" is not charity, but	8, 199/ 10
charity, but only such	love	as is good and	8, 199/ 11
put in this word "	love	"? He answereth the thing	8, 199/ 24
hope of getting the	love	of his leman as	8, 199/ 28
as "charity" signifieth no	love	but a good, godly	8, 199/ 31
but a good, godly	love), then were he an	8, 199/ 32
Scripture speaketh of good	love	, he had liefer translate	8, 199/ 36
it by the word "	love	," that is indifferent to	8, 199/ 37
charity," that signifieth no	love	but good. This is	8, 199/ 38
more than a godly	love	. And we may say	8, 200/ 7
Greek word agape signify	love	indifferently, good and bad	8, 200/ 14
word "charity" signifieth no	love	but good. And therefore	8, 200/ 15
as agape signifieth good	love	, why should Tyndale, translating	8, 200/ 16
rather take this word "	love	" -- that signifieth no	8, 200/ 17
signifieth no more good	love	than bad -- rather	8, 200/ 17
charity," that signifieth no	love	but good? This I	8, 200/ 18
among them, an evil	love	and a naughty --	8, 200/ 22
among us any other	love	than good; not even	8, 200/ 23
yet rather pity than	love	. And therefore Tyndale must	8, 200/ 26
used to signify evil	love	. And I say to	8, 200/ 30
infidels an evil, wanton	love	-- yea, though it	8, 200/ 33
them, signified none other	love	but naughty -- yet	8, 200/ 34
Charity your neighbor," but "	Love	God," and "Love your	8, 201/ 17
but "Love God," and "	Love	your neighbor." More This	8, 201/ 18
he hath this word "	love	" in his translation in	8, 201/ 23
to use this word "	love	" than this word "charity	8, 201/ 26
than this indifferent word "	love	." This was the fault	8, 201/ 29
him not to say "	Love	thy neighbor"; nor I	8, 201/ 31
a man ought to "	love	" his neighbor's wife or	8, 202/ 2
word "ought to "	love	." But else if	8, 202/ 8
fall too far in "	love	," namely since he saith	8, 202/ 11
to use this word "	love	"? He maketh as though	8, 202/ 14
-- I should surely	love	him again, and of	8, 217/ 23
him again, and of	love	prepare myself unto his	8, 217/ 23
move a man to	love	God again, when he	8, 217/ 26
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this love doth so	love	God again that of	8, 217/ 30
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God for Christ's sake	loveth	them, and will be	8, 567/ 29
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books, in what lowly,	loving	fashion they serve and	8, 56/ 27
only mark these holy,	loving	words that he writeth	8, 57/ 2
charitying" but to the "	loving	" of his neighbor's wife	8, 202/ 8
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of love after Luther's	loving	manner, in lodging lovers	8, 308/ 33
of faith than believing,	loving	, and working . . . the selfsame	8, 430/ 35
see that Tyndale in	loving	and choosing by which	8, 511/ 20
prayer; and that his	loving	belief so came to	8, 557/ 11
Lo, this is very	lovingly	spoken, and he saith	8, 56/ 2
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friars and nuns --	lovingly	together, then we shall	8, 308/ 34
went hanging his head	low	down; and our Lord	8, 66/ 8
tarry, fall yet so	low	at last that God	8, 429/ 30
to whose roaring and	lowing	no good Christian man	8, 78/ 18
their books, in what	lowly	, loving fashion they serve	8, 56/ 27
the rebuke thereof, and	lowly	submit themselves to such	8, 208/ 5
pride the proud angel	Lucifer	, that for the same	8, 268/ 26
unto the devil . . . as	Lucifer	by turning to himself	8, 558/ 37
sat, should have like	luck	. Now is this a	8, 483/ 20
places, looking for no	lucre	, cast them abroad by	8, 11/ 34
other -- for the	lucre	that should come thereof	8, 178/ 23
he speaketh of my "	lucre	," in good faith he	8, 178/ 30
have not so much	lucre	thereby that I stand	8, 178/ 32
peril of choking with	lucre	as Tyndale standeth in	8, 178/ 33
man, that preacheth for	lucre	or other worldly affections	8, 356/ 18
feigned themselves for their	lucre	-- as the Mass	8, 373/ 34
fasting." The holy evangelist	Luke	, in the fourteenth chapter	8, 69/ 14
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Tyndale have had Saint	Luke	tell the tale but	8, 171/ 7
twenty-fourth chapter of Saint	Luke	-- when he had	8, 238/ 16
Of Confirmation writeth Saint	Luke	in the Acts plainly	8, 295/ 9
gloss together. Christ saith (	Luke	22), "Simon, Simon, Satan	8, 553/ 11
but, as it were,	lukewarm	. . . weening, therefore, since he	8, 526/ 4
hot than from the	lukewarm	. And therefore saith the	8, 526/ 10
well enough in a	lukewarm	, without growing into greater	8, 526/ 13
lies come in by	lumps	, lo! I dare say	8, 148/ 33
will say so but	lurdans	that longed to make	8, 321/ 26
he may lusk and	lurk	in the dark; out	8, 393/ 26
any privy heretics to	lurk	in this body, yet	8, 398/ 17
church . . . but they have	lurked	there, a few faithful	8, 387/ 22
fire . . . that lying and	lurking	among the dry, fruitless	8, 36/ 14
lain all this while	lurking	therein, they have been	8, 387/ 26
in, where he may	lusk	and lurk in the	8, 393/ 26
which, notwithstanding that the	lusk	hath oftentimes played out	8, 495/ 6
Calate, his nun, lie	lusing	together in lechery. Now	8, 180/ 4
played out all their	luskish	lusts . . . then they awake	8, 521/ 10
because that after the	lusk	have played out all	8, 494/ 23
in divers corners and	lusk	lanes, and comforted them	8, 13/ 11
liking of their own	lust	, in favor whereof they	8, 63/ 18
ease of heart nor	lust	of body that their	8, 71/ 15
that may serve their	lust	, as they have given	8, 120/ 34
Then was all their	lust	laid upon preaching, especially	8, 126/ 3
fire of foul, filthy	lust	, and after this world	8, 261/ 23
except such beasts as	lust	to see it so	8, 266/ 13
the devil and the	lust	of the flesh. Which	8, 452/ 18
pleasure at their own	lust	and liking -- let	8, 453/ 36
and fulfilling of his	lust	as it were a	8, 492/ 27
affection and very beastly	lust	. . . and also that the	8, 494/ 8
oftentimes played out his	lust	, will not yet leave	8, 495/ 6
fleshly desire and beastly	lust	and devilish appetite, accomplisheth	8, 512/ 25
him out of his	lust	. . . but letteth him sleep	8, 520/ 33
him sleep in his	lust	until his lust have	8, 520/ 34
his lust until his	lust	have left him. As	8, 520/ 34
the rage of the	lust	. And when the wit	8, 535/ 20
fulfilled his foul fleshly	lust	, when he sent for	8, 536/ 13
that they have no	lust	to do . . . love him	8, 556/ 23
if they speak out	lustily	, that every man may	8, 88/ 28
further and lieth on	lustily	, saying that of Christ's	8, 147/ 21
thereto. More This is	lustily	said of Tyndale, and	8, 166/ 13
from intemperance and foul	lust	also, this was a	8, 64/ 1
and taming of bodily	lust	. For they fasted here	8, 69/ 20
all motions of fleshly	lust	that else might trouble	8, 71/ 9
sacrifice and kill the	lust	and appetites of his	8, 112/ 7
sacrifice and kill the	lust	and appetites of his	8, 112/ 14
sacrifice full well the	lust	and appetites of our	8, 112/ 22
kill and sacrifice the	lust	of our flesh with	8, 112/ 27
and sacrifice their fleshly	lust	with prayer, fasting, and	8, 112/ 30
and sacrifice" our fleshly	lust	. . . lest we should have	8, 113/ 5

again, and kill the	lusts	of our flesh with	8, 208/ 26
together, in killing the	lusts	of their flesh, in	8, 208/ 32
the killing of fleshly	lusts	, or any such other	8, 277/ 25
played out all his	lusts	, or been warned in	8, 489/ 10
child than, after his	lusts	played out, Tyndale's tragical	8, 491/ 23
played out all their	lusts	, then they repent again	8, 494/ 23
truth for rage of	lusts	. . . which, when lusts abate	8, 516/ 33
of lusts . . . which, when	lusts	abate, come and obey	8, 516/ 33
the wild rages of	lusts	that blinded their wits	8, 516/ 39
and fall asleep in	lusts	for a season. But	8, 518/ 10
fallen asleep in his	lusts	," as he calleth it	8, 520/ 29
sleep still in his	lusts	, and the devil rock	8, 520/ 31
out all their luskish	lusts	. . . then they awake. And	8, 521/ 10
sleeps in sinful fleshly	lusts	, into which folk fall	8, 521/ 18
rages past and their	lusts	played out, lie then	8, 521/ 25
have "played out their	lusts	"; yea, and sometimes, too	8, 570/ 2
and fall all to	lusty	love) with intent to	8, 53/ 31
this only for young	lusty	folk for taming of	8, 68/ 6
More Lo, here be	lusty	, high words either false	8, 413/ 30
then rise up like	lusty	galliards again, and fight	8, 447/ 37
years -- what by	Luther	himself and by his	8, 5/ 32
ye a book of	Luther	translated into English in	8, 8/ 13
Dialogue, that I belie	Luther	. But when I shall	8, 16/ 7
the book of Martin	Luther	wherein he teacheth men	8, 21/ 20
that he learned of	Luther	and Tyndale . . . was the	8, 24/ 16
Tyndale answereth me for	Luther	that I say untruly	8, 31/ 17
salutation; and so doth	Luther	too, and so doth	8, 40/ 13
and look upon Friar	Luther	, the very father of	8, 40/ 30
such others . . . and now	Luther	, and Tyndale, and Friar	8, 44/ 20
this new faith of	Luther	, Tyndale, and Friar Huessgen	8, 44/ 31
savor the doctrine of	Luther	, Friar Huessgen, and him	8, 46/ 14
friar and the nun,	Luther	and his wife, Tyndale's	8, 47/ 25
high spiritual faith. For	Luther	, ye wot well, if	8, 47/ 26
spiritual doctor Master Martin	Luther	himself, being specially born	8, 47/ 32
as Tyndale is, or	Luther	either, and take Friar	8, 48/ 28
as Tyndale is, and	Luther	, and Friar Huessgen . . . so	8, 49/ 14
men" have now --	Luther	, Tyndale, and Friar Huessgen	8, 50/ 6
Spirit of God as	Luther	is, and Tyndale, and	8, 50/ 20
confound both Tyndale and	Luther	, and all their whole	8, 50/ 36
we tell Tyndale and	Luther	all this, yet fare	8, 53/ 20
of his works and	Luther	his master's too. But	8, 55/ 13
and that hath made	Luther	and Tyndale a little	8, 55/ 32
spirituals, but such as	Luther	is, and Friar Huessgen	8, 57/ 29
ease, as Tyndale and	Luther	would make us ween	8, 67/ 1
Tyndale and his master	Luther	with all their scholars	8, 70/ 3
a tyrant, albeit that	Luther	and Tyndale would have	8, 71/ 28
may say to him.	Luther	yet, in his book	8, 86/ 11
the false foundation whereupon	Luther	and Tyndale have built	8, 87/ 6
did so press upon	Luther	that he was fain	8, 87/ 27
gear groweth with Tyndale.	Luther	yet, that was Tyndale's	8, 88/ 19

as Tyndale doth. For	Luther	, albeit he would make	8, 88/ 21
Go me to Martin	Luther	, the first master of	8, 90/ 35
hath Tyndale taken of	Luther	, which giveth to the	8, 97/ 24
these new men --	Luther	, Friar Huessgen, and Hutchins	8, 104/ 30
right solemn reason! And	Luther	, indeed, maketh a much	8, 109/ 35
as ye see by	Luther	himself and his holy	8, 112/ 29
I shall allege him	Luther	, his own master . . . which	8, 113/ 30
twice as long as	Luther	. He lived in poor	8, 122/ 15
Tyndale followeth his master	Luther	, that would have all	8, 122/ 31
his book after, that	Luther	hath eaten up his	8, 122/ 33
marvel though Tyndale and	Luther	and Friar Huessgen and	8, 128/ 2
Cross itself -- whereof	Luther	writeth that if he	8, 128/ 5
such things as now	Luther	and Tyndale and Friar	8, 129/ 32
damned the church of	Luther	and Tyndale and Friar	8, 131/ 17
that must be, as	Luther	saith, evident, open, and	8, 133/ 9
David; as though Friar	Luther	and his wife, with	8, 137/ 28
Tyndale's heresies, as Friar	Luther	and Friar Huessgen, and	8, 138/ 26
he had learned of	Luther	and intended to send	8, 142/ 14
for a witness against	Luther	and Tyndale even in	8, 152/ 17
much to deny: as	Luther	doth the Epistle of	8, 155/ 29
as Tyndale is and	Luther	, that be so contentious	8, 155/ 33
this say not only	Luther	, Tyndale, and Zwingli, with	8, 156/ 11
he doth, for both	Luther	and he, and Friar	8, 156/ 33
he hath been with	Luther	-- and was, too	8, 171/ 31
the malicious heresies that	Luther	began to bring forth	8, 171/ 33
of holy matrimony Friar	Luther	and Cate Calate, his	8, 180/ 3
days, not long before	Luther	. And when I had	8, 180/ 29
by such as Friar	Luther	is, that is run	8, 190/ 19
rather will do as	Luther	hath done: wed a	8, 190/ 32
other . . . but such as	Luther	is, and Friar Huessgen	8, 191/ 10
do the like, and	Luther	too -- they should	8, 197/ 11
worse to worse, as	Luther	hath against his own	8, 197/ 15
the example by lewd	Luther	and his lewd lady's	8, 203/ 17
young jugglers, his scholars	Luther	, Huessgen, and Tyndale, to	8, 205/ 34
of Priapus that Friar	Luther	beareth about to gather	8, 206/ 20
for this once, holy	Luther	and his holy nun	8, 208/ 31
matter. For this grieveth	Luther	and him: that by	8, 211/ 16
significandi . . . because that Friar	Luther	, Friar Huessgen, and Friar	8, 211/ 30
Which words of his,	Luther	in his book of	8, 212/ 19
himself to land. But	Luther	and Tyndale would have	8, 212/ 27
and preach; and Friar	Luther	also, and his leman	8, 221/ 27
Saint Augustine declareth, and	Luther	himself confesseth, and the	8, 225/ 17
erudite, famous book against	Luther	, out of which I	8, 225/ 30
Christ himself that neither	Luther	, Tyndale, nor Huessgen, nor	8, 225/ 35
of God than hath	Luther	and Hutchins, and five	8, 232/ 21
as touching Tyndale and	Luther	and Friar Huessgen, this	8, 247/ 36
to perceive it as	Luther	and he now so	8, 249/ 36
with reason think that	Luther	and he, and Friar	8, 250/ 3
did, or else must	Luther	or Friar Huessgen, or	8, 250/ 9
understanding that Tyndale and	Luther	giveth to them --	8, 250/ 21

For his master Martin	Luther	, when Erasmus laid against	8, 255/ 30
bid Tyndale here, or	Luther	himself, prove us every	8, 256/ 1
false which his master	Luther	and himself too have	8, 257/ 24
some better color for	Luther	and his leman --	8, 261/ 30
little straighter line than	Luther	draweth his. And when	8, 262/ 22
as the false prophet	Luther	saith himself -- "I	8, 266/ 34
and every man (saith	Luther	) for his own soul	8, 268/ 7
his time, and that	Luther	is his very foregoer	8, 270/ 12
together against Tyndale and	Luther	and Friar Huessgen and	8, 278/ 30
not bread still, as	Luther	saith, or to think	8, 278/ 36
to worship it, as	Luther	, Huessgen, and Tyndale say	8, 279/ 1
for he believeth with	Luther	that all souls sleep	8, 287/ 9
he doth. For when	Luther	and he, and all	8, 297/ 13
much more heretic than	Luther	is himself in his	8, 300/ 37
his own master Martin	Luther	(if the work of	8, 305/ 28
them as Tyndale and	Luther	say . . . that faith alone	8, 308/ 25
faith and believe with	Luther	that there needeth no	8, 308/ 31
false faith agreeing with	Luther	, Huessgen, or Zwingli. And	8, 312/ 8
the more boldly, as	Luther	biddeth in Babylonica --	8, 316/ 23
apostles forth. And if	Luther	, Friar Huessgen, Zwingli, Tyndale	8, 316/ 28
right. For proof whereof:	Luther	himself -- casting away	8, 316/ 33
tradition of the Church,	Luther	could never tell how	8, 316/ 37
that the way that	Luther	deviseth is insufficient and	8, 317/ 1
read both Rosseus and	Luther	in those places; and	8, 317/ 3
be done or undone.	Luther	was himself also so	8, 318/ 5
the contrary, till now	Luther	and Tyndale and such	8, 319/ 8
sacraments nor ceremonies that	Luther	and he reprove. And	8, 326/ 9
Antichrist (though Tyndale and	Luther	list lewdly to rail	8, 337/ 36
false. Tyndale's master Martin	Luther	and all the sects	8, 341/ 20
diverse senses, expounded . . . though	Luther	and Tyndale will have	8, 354/ 1
that his master Martin	Luther	laid and lashed out	8, 363/ 22
knoweth -- nothing that	Luther	laid anything prove the	8, 363/ 26
seeing his master Martin	Luther	in that point by	8, 363/ 30
in his book against	Luther	; all which, save Origen	8, 367/ 30
after his master Martin	Luther	, that as often as	8, 377/ 11
proved that point unto	Luther	. . . and that so clearly	8, 380/ 4
that, as Tyndale knoweth,	Luther	was never able to	8, 380/ 5
hath Tyndale taken of	Luther	. . . when he and all	8, 400/ 27
worth? But Tyndale and	Luther	both lie loud in	8, 400/ 32
For this faith hath	Luther	and Friar Huessgen both	8, 403/ 18
like. As of Friar	Luther	, Friar Huessgen, Otho the	8, 437/ 20
the world seeth Friar	Luther	do, in wedding of	8, 442/ 24
Tyndale agreeth that both	Luther	and himself, and all	8, 448/ 33
be not deadly in	Luther	or him, or any	8, 449/ 1
his pardon after . . . but	Luther	and he, and such	8, 449/ 26
Tyndale telleth us that	Luther	and he and such	8, 452/ 21
how he can help	Luther	and himself and other	8, 453/ 25
such holy folk as	Luther	is and himself: I	8, 456/ 12
such erroneous wise as	Luther	and Tyndale teach them	8, 460/ 32
some too short, as	Luther	, Huessgen, and Tyndale do	8, 468/ 23

plainly, after his master	Luther	, as ye have heard	8, 472/ 29
nay but that, against	Luther	and him, those holy	8, 477/ 33
against Arius, Otho, Lambert,	Luther	, and Wycliffe, Zwingli, Hutten	8, 480/ 4
heretics as Arius, Wycliffe,	Luther	, Lambert, Huessgen, Hus, and	8, 481/ 30
it needs follow that	Luther	, Lambert, Zwingli, Huessgen, and	8, 484/ 5
and incest as Friar	Luther	doth with his nun	8, 492/ 7
his own master Martin	Luther	, not only a true	8, 493/ 7
himself we must leave	Luther	lying still asleep with	8, 493/ 17
nor his master Martin	Luther	, which, notwithstanding that the	8, 495/ 5
whereby he laboreth, after	Luther	, under color and pretext	8, 497/ 22
Tyndale of his master	Luther	. . . which at Worms, in	8, 514/ 6
For heretics such as	Luther	is, and Zwingli, and	8, 561/ 25
as Tyndale's master Martin	Luther	saith), evidently and plainly	8, 562/ 38
priest . . . and, falling to	Luther's	sect, and after that	8, 13/ 6
shall let you see	Luther's	own words in that	8, 16/ 8
Dialogue, did say that	Luther's	books be seditious, as	8, 31/ 13
fifteen hundred years before	Luther's	days and his, that	8, 45/ 15
of Christ's church unto	Luther's	days and his; or	8, 46/ 19
words that according to	Luther's	babbling in his book	8, 111/ 8
belief; and this is	Luther's	labor, of whom he	8, 113/ 14
he is plainly of	Luther's	heresy that the Sacrament	8, 116/ 2
in my Dialogue rehearse	Luther's	heresies, and among others	8, 116/ 4
in his Answer affirmeth	Luther's	heresy for good and	8, 116/ 5
saith (in defense of	Luther's	heresy), because he would	8, 116/ 10
license, while we have	Luther's	leave already, to warrant	8, 123/ 10
of Tyndale's church and	Luther's	and Friar Huessgen's. For	8, 124/ 23
from their cloisters into	Luther's	church -- as Otho	8, 125/ 11
do the friars of	Luther's	church, that let not	8, 125/ 27
doth Tyndale's church and	Luther's	sit at home in	8, 126/ 14
our understanding to believe	Luther's	lies. And therefore those	8, 129/ 35
is some chieftain of	Luther's	counsel, which he meaneth	8, 137/ 30
good or bad before	Luther's	days, that anything hath	8, 140/ 4
books, in setting forth	Luther's	pestilent heresies, so envenomed	8, 177/ 28
as a mum against	Luther's	lechery. Now, whereas Judas	8, 180/ 18
we say "Tyndale's faith," "	Luther's	faith," "Friar Huessgen's faith	8, 199/ 16
words of Tyndale with	Luther's	holy doctrine which he	8, 218/ 2
church . . . and set forth	Luther's	heresy that the church	8, 219/ 3
intended to set forth	Luther's	heresy teaching that priesthood	8, 219/ 10
he would set forth	Luther's	heresy teaching that Penance	8, 219/ 13
professed heresies . . . and that	Luther's	church and all the	8, 223/ 6
Christ's sacraments evil and	Luther's	lechery good . . . and so	8, 227/ 16
the tradition of Martin	Luther's	leman . . . as frame himself	8, 260/ 30
Scripture (without which, by	Luther's	own rule, Luther's own	8, 273/ 29
by Luther's own rule,	Luther's	own scholar may not	8, 273/ 29
law of love after	Luther's	loving manner, in lodging	8, 308/ 33
insufficient and uncertain by	Luther's	own rule. And I	8, 317/ 2
when, being himself but	Luther's	scholar, he seeth his	8, 317/ 5
years last past unto	Luther's	days, nor yet unto	8, 387/ 1
right belief before holy	Luther's	days and his own	8, 394/ 25
not agree that Friar	Luther's	lechery with his nun	8, 493/ 13

the false delight of	Luther's	and Tyndale's books, fall	8, 517/ 28
apostles even unto lousy	Luther's	days. And yet, notwithstanding	8, 520/ 23
now in Almaine the	Lutherans	. . . and after that, the	8, 28/ 33
appeared by the uplandish	Lutherans	in Almaine which, measuring	8, 55/ 25
but the lively, lightsome	Lutherans	. For they, pardie, as	8, 112/ 29
for, that as the	Lutherans	and Zwinglians have begun	8, 483/ 13
shall then send no	Luthers	, nor no Tyndales, nor	8, 336/ 35
spirit of error and	lying	hath taken his wretched	8, 15/ 35
a fair fire . . . that	lying	and lurking among the	8, 36/ 14
the flour with long	lying	in water was turned	8, 116/ 16
of Tyndale's fashion in	lying	, and also in giving	8, 150/ 4
nothing but feigning and	lying	-- then is he	8, 176/ 2
we must leave Luther	lying	still asleep with his	8, 493/ 17
their lecherous love, even	lying	by their lemans' sides	8, 521/ 27
in like wise, David,	lying	in lechery, lost neither	8, 534/ 12
short repentance after long	lying	in sin, saying once	8, 567/ 2
well-learned man Nicholas de	Lyra	gave him warning thereof	8, 232/ 16
cunning man Nicholas de	Lyra	, saying, "Lira delirat." But	8, 272/ 8
the Book of the	Maccabees	, because it maketh against	8, 155/ 27
deny the Book of	Maccabees	because it proveth purgatory	8, 265/ 17
he playeth by the	Maccabees	, and his master by	8, 346/ 29
in the Book of	Maccabees	, yet, that thing well	8, 365/ 33
was no man so	mad	to tell Tyndale, no	8, 8/ 30
sober; make him stark	mad	, and bid him be	8, 29/ 21
and be not so	mad	, I warrant you, but	8, 30/ 10
any man were so	mad	to do . . . and then	8, 33/ 1
dare not in such	mad	matters meddle with the	8, 41/ 23
and mows, and maketh	mad	, apish jesting against the	8, 41/ 33
shameless, ' ' stark	mad	, ' and ' faithless	8, 58/ 20
it were indeed a	mad	thing to think that	8, 70/ 27
Is not here a	mad	doctrine of him that	8, 90/ 10
of, and a thousand	mad	questions more. But to	8, 102/ 20
any man were so	mad	to doubt whether there	8, 119/ 7
hear any man so	mad	to say nay. And	8, 119/ 9
their days; and, most	mad	of all, in denying	8, 119/ 28
very deed a very	mad	man's dream. Tyndale And	8, 133/ 26
see any man so	mad	, one that lay sore	8, 134/ 18
This man is too	mad	to talk with! God's	8, 148/ 7
trust that Tyndale, as	mad	as he is, is	8, 150/ 32
is not yet so	mad	. . . as to think that	8, 150/ 32
he would be so	mad	to say nay, ye	8, 153/ 33
and feigned, and men's	mad	inventions, that they believe	8, 154/ 22
was, I ween, so	mad	to mean only the	8, 163/ 30
if I were so	mad	to look that Tyndale	8, 195/ 2
such as are so	mad	already to take those	8, 219/ 32
would make them so	mad	as to believe that	8, 223/ 23
never man was so	mad	to make this objection	8, 224/ 24
be much more than	mad	especially but if some	8, 250/ 28
you afterward, surely too	mad	to live. Now seeth	8, 278/ 8
will not be so	mad	to grant him that	8, 283/ 12

who would be so	mad	to think that God	8, 283/ 14
men make us so	mad	as to take them	8, 297/ 22
will not be so	mad	to say that God	8, 298/ 3
friar made the fool	mad	outright, and brought him	8, 301/ 16
I wonder what the	mad	man meaneth, to speak	8, 304/ 13
Is not here another	mad	reason? His purpose is	8, 304/ 24
hath made this man	mad	; he would else never	8, 308/ 16
Is any man so	mad	to believe him therein	8, 336/ 13
man, I think, so	mad	-- when he doubteth	8, 354/ 23
doubteth) cannot be so	mad	to think that neither	8, 354/ 32
Church to fall so	mad	as to make such	8, 357/ 25
would make us so	mad	to believe that friars	8, 381/ 33
I were waxen so	mad	to grant him that	8, 390/ 2
that we were two	mad	fools and false heretics	8, 390/ 4
miracle wrought upon the	mad	man (out of whom	8, 422/ 32
if men were so	mad	to believe one heretic	8, 427/ 1
were much more than	mad	. And, sirs, thus meaneth	8, 440/ 35
if he be so	mad	to think that God	8, 463/ 30
many have been) so	mad	to believe that there	8, 464/ 5
Tyndale is not so	mad	, I suppose, as to	8, 533/ 36
there ever anywhere so	mad	to say, that the	8, 550/ 18
very shame be so	mad	to do; or else	8, 551/ 6
in the head of	mad	Collins as in the	8, 553/ 22
in the head of	mad	Collins as in the	8, 559/ 5
mate) that made Collins	mad	hath sucked out the	8, 559/ 8
as we do . . . what	madder	thing unto heathen people	8, 290/ 33
as we do . . . what	madder	thing unto the heathen	8, 292/ 34
Confutation of Tyndale's Answer	Made	by Sir Thomas More	8, 1/ 2
by his hearty prayer	made	unto God kept that	8, 2/ 34
your adversaries, and be	made	subjects unto them that	8, 5/ 14
and that no vow	made	to God can bind	8, 5/ 27
there be so many	made	within these few years	8, 5/ 31
innumerable sort . . . there are	made	in the English tongue	8, 6/ 2
for never was there	made	a more foolish, frantic	8, 6/ 21
men's vows and promises	made	of chastity be not	8, 6/ 35
live by . . . wherein he	made	so many changes that	8, 7/ 22
told unto me, he	made	a meet end at	8, 7/ 23
book the heretic, that	made	it as a communication	8, 7/ 28
Then have we Jonah	made	out by Tyndale --	8, 8/ 3
sort as Tyndale never	made	a more foolish, nor	8, 8/ 15
had went to have	made	a special show of	8, 8/ 20
knew the privy practice	made	between the King's Highness	8, 8/ 23
all . . . were translated and	made	in this manner by	8, 10/ 18
that when they have	made	the devil reign in	8, 12/ 10
and say they have	made	a martyr . . . when their	8, 12/ 20
virtue. As for confession	made	to a priest, he	8, 14/ 35
that Necton had once	made	Burt of his counsel	8, 18/ 10
frantic, as ever heretic	made	any since Christ was	8, 21/ 26
him upon his abjuration,	made	in sundry secret corners	8, 22/ 12
this. He labored and	made	great instance certain days	8, 23/ 23

bread. Wherein the chancellor	made	a while great sticking	8, 23/ 26
scriptures wrested awry, and	made	to minister them matter	8, 26/ 6
what business they have	made	, what destruction and manslaughter	8, 28/ 34
bound by any law	made	by men: Tyndale answereth	8, 31/ 17
day or holy day	made	by the Church . . . and	8, 32/ 6
his other false books	made	for the maintenance of	8, 32/ 25
I answer Tyndale's preface	made	before his Answer to	8, 33/ 21
which thing hath hitherto	made	him for to stand	8, 34/ 32
books so many daily	made	by so many idle	8, 35/ 23
their books nor anything	made	against them neither, but	8, 37/ 23
shall, be many better	made	than mine -- and	8, 38/ 31
hath our Savior both	made	in the Gospel and	8, 44/ 5
pride, envy, and malice	made	them set naught by	8, 44/ 25
to keep his vow	made	of chastity -- when	8, 47/ 35
her his wife, and	made	her his harlot, and	8, 48/ 1
since; and that hath	made	Luther and Tyndale a	8, 55/ 32
and they his servants	made	to be at his	8, 59/ 36
governor of people is	made	for the people, and	8, 74/ 11
earth since man was	made	of earth and not	8, 78/ 34
that the bread is	made	one of many grains	8, 81/ 9
corns, and the wine	made	one of many grapes	8, 81/ 10
Christian people that are	made	participant of that holy	8, 81/ 13
many men to be	made	as one, and in	8, 81/ 16
which he might have	made	the outward signs of	8, 81/ 25
and whereof he hath	made	no man of his	8, 81/ 29
we, "that God hath	made	you a promise that	8, 86/ 5
promise that he never	made	promise, nor never none	8, 86/ 6
in great anger and	made	a great vow that	8, 86/ 21
there was no promise	made	by God." Which argument	8, 87/ 8
testament which God hath	made	in Christ's blood --	8, 89/ 10
promise"; what had this	made	for the matter? How	8, 97/ 12
corrupt, and I have	made	the Christendom which thou	8, 97/ 17
his power whereby he	made	them meet to work	8, 98/ 31
fire and he be	made	one person, as the	8, 102/ 17
might the world be	made	when there was nothing	8, 102/ 19
the water itself was	made	an instrument of that	8, 103/ 2
did spit thereupon and	made	thereof a plaster, and	8, 103/ 12
the selfsame goodness that	made	him to make the	8, 105/ 15
give it without he	made	a promise. And so	8, 106/ 6
in sacraments where Christ	made	none; but he maketh	8, 106/ 16
maketh promises that Christ	made	never such! For Christ	8, 106/ 17
Finally, where Christ hath	made	a promise, one of	8, 106/ 31
most solemn, most assuredly	made	, and thereto most fruitful	8, 106/ 32
necessary, that ever he	made	. . . that is to wit	8, 106/ 33
saving only Christ's promises	made	to man, he teacheth	8, 108/ 13
to break their promise	made	to God . . . and so	8, 108/ 14
had broken his promise	made	to his church; besides	8, 108/ 16
words in his book	made	against me -- whereof	8, 115/ 13
long digression have I	made	you . . . to let you	8, 119/ 37
with their new liberty	made	themselves wonderful imaginations to	8, 121/ 25

wonder of the world	made	them an imagination that	8, 121/ 28
wherefore all laws are	made	, is not written in	8, 124/ 9
and a clog, and	made	him his ape to	8, 126/ 34
Sign of the Cross	made	by a man's hand	8, 128/ 3
of the Cross is	made	upon a man, either	8, 128/ 8
in his second oration	made	against the great emperor	8, 128/ 19
which only sign so	made	with the wagging (as	8, 128/ 33
to break their promise	made	to God, and contrary	8, 131/ 18
both punished them and	made	many good laws against	8, 136/ 24
weeneth that he hath	made	men so wise, and	8, 136/ 33
weeneth that he hath	made	men so blind, he	8, 136/ 35
that for policy Hushai	made	a lie; and therein	8, 138/ 5
and contrary pretenses are	made	-- and all to	8, 138/ 11
the man were not	made	a marker of chases	8, 138/ 17
of their holy vows	made	before to God; and	8, 140/ 12
confess himself that he	made	the changes for the	8, 144/ 10
there is a law	made	by "the Church" that	8, 145/ 17
that "the Realm" hath	made	a law that heretics	8, 145/ 20
since. Now, if this	made	Tyndale bold to set	8, 152/ 31
is likely that God	made	after his fall some	8, 155/ 2
again than we find	made	unto him written in	8, 155/ 4
unwritten, it would have	made	doubts and debates and	8, 155/ 9
they have among them	made	great boast a great	8, 157/ 2
that notwithstanding his promise	made	unto his church in	8, 157/ 32
that Tyndale's master hath	made	a "church" to signify	8, 163/ 10
Christian realms is commonly	made	of Christian people. But	8, 167/ 2
tongue, into which Tyndale	made	his translation. This was	8, 167/ 11
mind . . . the book being	made	by another man, though	8, 177/ 16
spiritual fashion . . . that they	made	me much to marvel	8, 179/ 18
then Tyndale's terrible exorcism	made	me not much to	8, 180/ 12
hell quick if he	made	so much as a	8, 180/ 17
works which I since	made	, and call it an	8, 181/ 13
now amended it and	made	it "elders." Here hath	8, 181/ 26
leisure amended it and	made	it worse! So that	8, 182/ 28
in which were mention	made	of something done in	8, 186/ 2
the gun were loosed,	made	a step aside fifteen	8, 187/ 7
that Saint Paul had	made	a young man bishop	8, 189/ 27
and the devil hath	made	him falsely to leave	8, 191/ 4
if he be first	made	priest . . . and priest is	8, 193/ 30
priest is there none	made	but the ceremonies of	8, 193/ 31
there is no priest	made	unshaven and unanointed. For	8, 193/ 38
cometh, how it is	made	, and why he selleth	8, 194/ 9
ordinance, whereby it is	made	a means of purging	8, 194/ 32
and whereof it is	made	. What is that any	8, 195/ 11
grapes the wine was	made	that Christ at his	8, 195/ 12
reply to his Answer	made	unto my Dialogue --	8, 197/ 3
enough, he should have	made	the example by lewd	8, 203/ 16
gotten, he should have	made	it more plain and	8, 203/ 19
there granted to be	made	Master of Art. And	8, 203/ 20
the thing should be	made	open and plain, but	8, 205/ 24

confession" they juggled, and	made	the people, as oft	8, 206/ 10
confession is the willingly	made	declaration of our sin	8, 207/ 24
are so suppld and	made	humble in heart that	8, 208/ 2
preacheth that Christ hath	made	full satisfaction for our	8, 208/ 15
preacheth that Christ hath	made	full satisfaction for our	8, 208/ 19
gift, and have been	made	partners of the Holy	8, 212/ 36
writing showeth that he	made	his translation to the	8, 219/ 20
him God. And I	made	my book to good	8, 219/ 27
his defense, that he	made	such changes for the	8, 220/ 1
as the Greek article	made	the word "prophet," in	8, 233/ 16
the Greek article and	made	it thus, "I take	8, 234/ 1
works which his Father	made	him work as also	8, 239/ 29
God whereby allthing is	made	: the Son of God	8, 243/ 10
as he was . . . God	made	him do miracles, more	8, 243/ 35
still, to the law	made	by God and his	8, 248/ 20
at Jerusalem, which they	made	and sent out in	8, 248/ 21
glittering thereof would have	made	every man's eyes so	8, 252/ 32
with a several miracle	made	among one people --	8, 255/ 19
their deduction allowed? Uzzah	made	as good deduction as	8, 259/ 16
Such deductions upon Scripture	made	they of likelihood that	8, 259/ 28
marry though himself have	made	unto God a contrary	8, 261/ 13
God hath by him	made	them now so plainly	8, 268/ 1
you false: whereas I	made	yourselves judges of the	8, 269/ 3
heretics . . . he hath ever	made	his true preachers to	8, 270/ 3
Adam printed books, and	made	glasses, and shot guns	8, 273/ 6
before the world was	made	. And though it were	8, 273/ 16
false doctrine that they	made	the better-believing folk the	8, 275/ 10
The testament which God	made	with Noah, that he	8, 276/ 10
rainbow. And the appointment	made	between him and Abraham	8, 276/ 12
Which rainbow whether God	made	new, to make men	8, 276/ 24
the other . . . God either	made	it or appointed it	8, 276/ 32
works that have been	made	, as well by old	8, 278/ 25
was, that the Scripture	made	mention of him --	8, 280/ 4
certain other strong posts	made	of rotten reeds. One	8, 282/ 2
contrary to the declaration	made	by Christ and his	8, 293/ 13
and all that are	made	mention of in the	8, 294/ 7
of which mention is	made	that they were delivered	8, 294/ 10
as no mention is	made	of them as well	8, 294/ 16
that one loaf is	made	of many grains of	8, 296/ 13
many in person, be	made	one in love and	8, 296/ 15
and, as it were,	made	all one body in	8, 296/ 16
Paul would not have	made	so serious and earnest	8, 296/ 30
put over), the friar	made	the fool mad outright	8, 301/ 16
and all that are	made	mention of in the	8, 301/ 25
of which mention is	made	that they were delivered	8, 303/ 4
as no mention is	made	of them as well	8, 303/ 11
of which mention is	made	that they were delivered	8, 303/ 23
there is no mention	made	of their delivery by	8, 303/ 27
significations whereof "mention is	made	that they were delivered	8, 303/ 36
there is no mention	made	that any of these	8, 304/ 4

often showed, mention is	made	of them by the	8, 304/ 8
wedded men have been	made	priests and kept still	8, 306/ 9
marriage after the promise	made	-- not by reason	8, 306/ 15
reason of the promise	made	unto God and broken	8, 306/ 17
wilt have the tabernacle	made	of this manner, or	8, 308/ 6
Surely the devil hath	made	this man mad; he	8, 308/ 16
John's whole book was	made	not only of Christ's	8, 311/ 18
he seeth his master	made	a fool therein already	8, 317/ 5
were in or out	made	no matter, because, he	8, 318/ 10
there was no mention	made	thereof in the writing	8, 318/ 36
without any mention thereof	made	in Scripture, and yet	8, 319/ 6
which, as God, had	made	and ordained the Sabbath	8, 321/ 8
and say the Church	made	it, and the Church	8, 321/ 32
the Church, as it	made	it, so it may	8, 321/ 33
wit, that as it	made	it by the Spirit	8, 321/ 34
say that as God	made	it, so himself may	8, 321/ 36
what laws they had	made	. . . declaring thereby that though	8, 322/ 10
thereby that though themselves	made	them, yet made they	8, 322/ 11
themselves made them, yet	made	they them not without	8, 322/ 11
a change once so	made	and established by our	8, 322/ 18
this change hath he	made	, I say, from Saturday	8, 322/ 24
whole reason that he	made	before for the contrary	8, 325/ 24
that some other fault	made	it lose the fruit	8, 327/ 16
show him that God	made	no promise that he	8, 331/ 6
cause it to be	made	all in Books . . . but	8, 331/ 7
obeyed, he should have	made	his apostles write it	8, 335/ 6
Now, sir, God hath	made	his last and everlasting	8, 335/ 27
confirmed the faith, and	made	the Church boldly conclude	8, 340/ 30
that the general councils	made	their determinations by Scripture	8, 341/ 8
in Christian men's hearts,	made	the people able to	8, 341/ 32
any determinate end be	made	, though all Christendom should	8, 343/ 17
what figure syllogism is	made	! More I would fain	8, 344/ 13
figure the syllogism is	made	which he saith I	8, 345/ 7
what figure it is	made	-- he shall find	8, 345/ 19
the same mode, have	made	another syllogism. Now knitteth	8, 345/ 22
there were no mention	made	in Scripture, where the	8, 352/ 14
is no such statute	made	, nor no such thing	8, 357/ 1
is also no statute	made	by the Church to	8, 357/ 22
Barnes find any law	made	of such matter, let	8, 357/ 26
is indeed a law	made	, both by the Church	8, 357/ 27
of laws to be	made	by the Church nor	8, 363/ 12
and which were never	made	by any law written	8, 367/ 12
Trinity, when he had	made	mention of the apostles	8, 369/ 4
those prayers which we	made	unto thee when the	8, 371/ 27
which the obligation that	made	against us was canceled	8, 372/ 16
Mass should commemoration be	made	for them that be	8, 373/ 15
church for whom he	made	his apostles? And if	8, 376/ 31
gift, and have been	made	partakers of the Holy	8, 377/ 30
by his apostles; and	made	the Church agree therein	8, 380/ 29
that Friar Barnes deviseth.	Made	by Sir Thomas More	8, 384/ 10

but a plain proclamation,	made	by his own mouth	8, 386/ 20
Dialogue, whereunto Tyndale hath	made	so bare answer that	8, 387/ 34
true by Christ's promise	made	unto his apostles, as	8, 388/ 36
be born anew, and	made	the sons of God	8, 402/ 20
a praise he hath	made	you of this faith	8, 402/ 30
that was no promise	made	unto us. And yet	8, 407/ 3
God hath revealed and	made	open to be believed	8, 407/ 27
Christ's Passion when he	made	that confession. Tyndale That	8, 408/ 28
not by this knowledge	made	a man of Christ's	8, 416/ 34
so short, he is	made	thereby a man of	8, 416/ 36
his only goodness hath	made	and given them thereunto	8, 422/ 8
gift, and have been	made	partakers of the Holy	8, 431/ 7
the reason that is	made	against me upon other	8, 435/ 36
likewise as it is	made	against a man once	8, 436/ 1
may as well be	made	of any angel in	8, 436/ 2
knowledge, by his promise	made	unto them with his	8, 436/ 33
find no such promise	made	unto him, that when	8, 436/ 36
through penance, and be	made	the children of God	8, 437/ 7
holy vows and promise	made	to God, and running	8, 437/ 25
and when he had	made	us once this argument	8, 440/ 7
of the devil be	made	manifest and open. For	8, 442/ 8
God, though he have	made	a true, faithful promise	8, 450/ 10
be by sorrowful repentance	made	partner of pardon and	8, 456/ 7
it is no promise	made	unto us; nor that	8, 462/ 35
not that ever he	made	any promise to man	8, 464/ 9
the promises of God	made	unto mankind; for so	8, 464/ 11
and not a promise	made	-- and especially since	8, 464/ 19
Concerning yet the promises	made	to man . . . let us	8, 464/ 25
him in his promise	made	unto Abraham that of	8, 465/ 1
he believeth Christ's promise	made	unto his church here	8, 465/ 24
all that resist it . . .	made	Tyndale surely to know	8, 470/ 16
residence and inspiration, was	made	. To this point is	8, 477/ 11
that thing hath himself	made	impossible to serve him	8, 477/ 24
trust of Christ's promise	made	thereto, that himself and	8, 478/ 38
before the world was	made	, and which election therefore	8, 498/ 22
before the world were	made	-- so that he	8, 499/ 3
of his fond answers	made	unto the third and	8, 502/ 8
conclusion to this antecedent	made	of this reason, and	8, 506/ 34
his argument is all	made	up -- ye shall	8, 507/ 3
scriptures against the marriages	made	between friars and nuns	8, 508/ 37
will be perfected and	made	up . . . and, instead of	8, 509/ 4
of God's grace, and	made	them not lie still	8, 518/ 27
and that thou hast	made	me better, and given	8, 523/ 23
that thou mightest be	made	hot" . . . as though he	8, 526/ 12
as we, and we	made	their matches in that	8, 538/ 7
man's sheep, and thereby	made	him give sentence, unawares	8, 539/ 2
repentance and his confession	made	, he said unto him	8, 539/ 34
before the world was	made	; and had once the	8, 549/ 15
he saw well!) have	made	his quick, merry scoff	8, 553/ 31
to his several answers	made	unto the chapters of	8, 553/ 34

or his mate) that	made	Collins mad hath sucked	8, 559/ 7
that that change hath	made	every man well perceive	8, 559/ 28
whether before the world	made	, or after themselves born	8, 566/ 20
true that he hath	made	in all this whole	8, 567/ 16
the Turks. But as	madly	as he mocketh it	8, 123/ 4
and handle it so	madly	. For when they make	8, 304/ 14
Is not this a	madly	concluded argument? And yet	8, 304/ 30
cometh out of a	madman's	mouth. For by this	8, 262/ 18
such as now these	madmen	affirm to be well-seasoned	8, 45/ 1
there was so great	madness	to believe as these	8, 119/ 11
reader hath, the more	madness	he shall perceive in	8, 218/ 26
deed of Saint Mary	Magdalene	-- though she could	8, 527/ 31
new frantic book, and	magnifieth	much himself therewith, when	8, 364/ 5
whereas he so highly	magnifieth	the belief of God's	8, 466/ 20
custom to declare and	magnify	his truth from the	8, 245/ 29
very godly, for the	magnifying	of the great mercy	8, 89/ 27
merrily . . . and then the	maid	put on his biggin	8, 496/ 36
them prettily, like a	maid	; yea, and learn to	8, 515/ 10
that would command her	maid	upon pain of beating	8, 525/ 26
would many an honest	maiden	be ashamed to fast	8, 63/ 14
word . . . or meet a	maiden	suddenly and so deflower	8, 216/ 34
she ravished the man's	maidenhood	and deflowered him by	8, 216/ 36
will fast with my	maidens	." Would she that they	8, 67/ 33
devout fasting and her	maidens'	and her own . . . they	8, 68/ 1
and Canterbury slew at	Maidstone	. Of this man they	8, 12/ 27
or milk into the	main	sea. Insomuch that whoever	8, 89/ 12
little blood into the	main	sea. But he that	8, 90/ 4
little milk into the	main	sea. Of the Sacrament	8, 91/ 5
open audience of a	main	multitude, to dispute with	8, 266/ 24
his ring in the	main	sea, though he find	8, 534/ 1
it seemeth, disposed to	maintain	and set forth his	8, 122/ 36
Church at naught, to	maintain	his part as well	8, 378/ 6
well as we both	maintain	ours. And therefore, I	8, 378/ 6
consider how he may	maintain	his meaning, and what	8, 448/ 31
This would not yet	maintain	his matter. For though	8, 451/ 1
But they which maliciously	maintain	opinions against the Scripture	8, 480/ 20
for example, they that	maintain	that friars may wed	8, 480/ 21
to stand thereby and	maintain	it. And so speaketh	8, 480/ 27
be yet sustained and	maintained	with money sent them	8, 11/ 26
yet hath God always	maintained	and continued his true	8, 28/ 36
emperors have helped and	maintained	heretics . . . so, likewise, good	8, 136/ 17
and punishers God hath	maintained	and favored; and good	8, 136/ 21
subdue them. And their	maintainers	have vanished away with	8, 136/ 19
than the deed doing)	maintaineth	in his book their	8, 43/ 5
Scripture well and clearly	maintaineth	our deducing thereof. And	8, 258/ 24
effectually desireth than the	maintenance	of the true Catholic	8, 26/ 31
falsely translated for the	maintenance	of many pestilent heresies	8, 30/ 36
were done for the	maintenance	of his false translation	8, 31/ 8
translation of Scripture for	maintenance	of these heresies. And	8, 32/ 11
books made for the	maintenance	of his manifold false	8, 32/ 26

of God unto the	maintenance	of abominable sin and	8, 41/ 26
meddleth anything for the	maintenance	of the faith, or	8, 136/ 13
it that in the	maintenance	of one false folly	8, 174/ 32
into the color and	maintenance	of their own fond	8, 178/ 5
endure pain for the	maintenance	of his false, devilish	8, 220/ 25
out maliciously, for the	maintenance	of his heresy by	8, 237/ 22
greatly tending to the	maintenance	of the faith. And	8, 357/ 16
word seniores, and natu	maiores	; and always he setteth	8, 183/ 25
word seniores, or natu	maiores	, were this English word	8, 183/ 27
the other place into	maiores	natu); but saith that	8, 184/ 14
incomparably more offend the	majesty	of our Lord God	8, 4/ 31
the searcher of the	majesty	shall be oppressed of	8, 48/ 33
Church and the mighty	majesty	of God . . . so be	8, 471/ 16
worse than idolatry to	make	men ween they serve	8, 3/ 32
the paynims did --	make	an idol "God" --	8, 3/ 38
all evil, and thereby	make	God not a vain	8, 4/ 1
of infidelity than to	make	books of heresies, and	8, 4/ 3
were almost enough to	make	a book; and of	8, 5/ 35
-- then would they	make	us violate the Sacrament	8, 11/ 19
other intent but to	make	them sit and seek	8, 11/ 28
or the general council	make	, beside that that is	8, 15/ 14
other Christian prince . . . to	make	any law or statute	8, 15/ 18
he meant I cannot	make	you sure -- whether	8, 16/ 31
himself with "faith," and	make	him strong to lie	8, 19/ 1
the means he could	make	, and labored to make	8, 21/ 4
make, and labored to	make	every man ween that	8, 21/ 5
as he could, to	make	the people ween that	8, 21/ 31
itself alone must needs	make	them sure that he	8, 23/ 21
oftentimes rather serve to	make	others beware that are	8, 27/ 25
to death. And yet	make	they semblance as though	8, 28/ 1
be seditious? Surely, to	make	men heretics and then	8, 29/ 17
with reason . . . as to	make	a man drunk, and	8, 29/ 20
bid him be sober;	make	him stark mad, and	8, 29/ 20
him be well advised;	make	him a stark thief	8, 29/ 21
their conscience, and inwardly	make	them, in their souls	8, 30/ 4
therefore if any prince	make	a law against Tyndale's	8, 32/ 11
they may, labor to	make	so dark that by	8, 33/ 32
cometh into this world,"	make	you that matter so	8, 34/ 2
Wherein I trust to	make	every child perceive his	8, 35/ 4
bewitch you wilily, to	make	you delight in those	8, 38/ 19
upon a stool and	make	a mowing sermon! And	8, 41/ 8
lewd sermons as they	make	in such naughty games	8, 41/ 9
taken from them, they	make	them widows, and so	8, 42/ 20
that spiritual men should	make	of to the Corinthians	8, 45/ 35
evidently commanded that whoso	make	a vow shall perform	8, 49/ 32
as much as to	make	ourselves Christ, and to	8, 52/ 14
from the field and	make	as ye came not	8, 58/ 37
truth laboreth he to	make	a false ground to	8, 60/ 21
suffered, amend also and	make	strong in the Lord	8, 62/ 18
their sick brethren, and	make	them break all the	8, 62/ 19

Tyndale and Luther would	make	us ween. For that	8, 67/ 2
were the way to	make	men wanton and wax	8, 67/ 2
saith, "When ye fast,	make	not yourselves sad like	8, 69/ 27
trouble the mind and	make	it less quiet than	8, 71/ 11
man's free will would	make	us ween that God	8, 71/ 31
too. But yet to	make	them the more bold	8, 73/ 26
the holy day and	make	working day thereof: this	8, 74/ 28
knowledge whereof Tyndale would	make	seem a sufficient cause	8, 76/ 23
edify his soul and	make	it better. For as	8, 78/ 4
because God will not	make	him so secret of	8, 78/ 29
God list not to	make	Tyndale an answer and	8, 79/ 4
Christ . . . so will I	make	a sacrament of mustard	8, 85/ 3
he helpeth them to	make	their marriage honorable, and	8, 85/ 19
and saith he can	make	as good a sacrament	8, 85/ 37
grace get out, pardie,	make	it of a sack	8, 86/ 2
nor never none would	make	, but he would first	8, 86/ 6
the world can never	make	it good. His other	8, 87/ 10
Luther, albeit he would	make	every man, and every	8, 88/ 22
whoever goeth about to	make	satisfaction for his sins	8, 89/ 13
will I live to	make	amends with," or "This	8, 89/ 15
we have offended , to	make	amends; or if we	8, 89/ 22
boasteth mercy but to	make	a man have so	8, 89/ 30
sorry and sit and	make	merry, and then sin	8, 90/ 1
it but if they	make	a mock at Saint	8, 91/ 28
baptizing they purpose to	make	the child Christian, and	8, 93/ 30
all their lack cannot	make	the baptism lose its	8, 93/ 31
his words . . . Tyndale They	make	us believe that the	8, 94/ 8
-- yet God can	make	the fire, which is	8, 101/ 21
their solutions that they	make	thereto. For some of	8, 101/ 32
there was nothing to	make	it of, and a	8, 102/ 20
may by his power	make	the water in the	8, 102/ 21
himself, but could also	make	the very dirt of	8, 103/ 18
but that God may	make	the bodily, corporeal water	8, 104/ 3
of those heretics, which	make	the sacraments, as they	8, 104/ 34
that made him to	make	the promise. So that	8, 105/ 15
him somewhat, as they	make	it unawares, he would	8, 105/ 21
it were now to	make	, take a better advisement	8, 105/ 22
he determined also to	make	a promise . . . yet never	8, 106/ 5
He saith that we	make	promises in sacraments where	8, 106/ 15
for it; Tyndale would	make	us ween we need	8, 106/ 18
believeth shrewdly, and would	make	them serve us only	8, 108/ 18
jest and rail and	make	mocks at the Mass	8, 108/ 32
but much hurt, and	make	men superstitious . . . because, as	8, 109/ 7
by his own commandment	make	his Chosen People of	8, 109/ 13
forth but for to	make	mocks at them. But	8, 110/ 13
as himself is should	make	mocks thereat as he	8, 110/ 32
in his heart to	make	such mocks upon the	8, 111/ 4
eyes . . . that he would	make	us to reckon ourselves	8, 112/ 11
so that he may	make	us to believe that	8, 113/ 11
because it would here	make	a long work to	8, 113/ 28

doth at the Mass	make	none offering of that	8, 114/ 3
good men sufficeth to	make	their hearts abhor his	8, 120/ 1
either reason or authority	make	them savor the truth	8, 120/ 5
a heavenly liberty . . . but	make	ourselves "wonderful imaginations" about	8, 121/ 17
should love infidels to	make	them faithful, and be	8, 123/ 13
serve him and to	make	him sport, with mocking	8, 126/ 35
contrary to all honesty	make	mocks of their vows	8, 131/ 19
Holy Spirit . . . Tyndale would	make	you believe that they	8, 131/ 29
Scripture that they would	make	the Scripture seem to	8, 132/ 37
to the places, to	make	right mean-learned folk, and	8, 133/ 23
by his high wisdom	make	as though he were	8, 137/ 32
so scatter them and	make	them to be taken	8, 137/ 33
falsely taken, seemed to	make	for them. And then	8, 139/ 8
this matter. For I	make	me bold in our	8, 140/ 25
he set therewith to	make	it seem solemn; but	8, 140/ 34
things that might well	make	every man perceive that	8, 143/ 19
as it must needs	make	it clear that though	8, 143/ 35
he went about to	make	everything very open and	8, 144/ 16
doth where he would	make	men ween that good	8, 150/ 7
fall. Now will he	make	many shifts . . . and at	8, 151/ 19
some left unwritten . . . to	make	men sure of some	8, 154/ 24
only promise. And here	make	they upon the writing	8, 156/ 7
up that tower . . . and	make	it very strong and	8, 157/ 3
good stuff as would	make	a tile-pin to fence	8, 157/ 8
hereafter -- they shall	make	poor paper walls. But	8, 157/ 9
our Lord, I say,	make	him answer in this	8, 159/ 25
tame it, but also	make	the rebellion thereof so	8, 159/ 27
captains of his heresies,	make	it, as Christ said	8, 162/ 32
a hallowed church they	make	a stinking stews. And	8, 163/ 9
setting of the circumstance	make	all well enough --	8, 164/ 35
device . . . that he may	make	men perceive what he	8, 165/ 1
might, as I say,	make	any word understood as	8, 165/ 6
translated it first to	make	the English reader to	8, 165/ 9
Church. These circumstances indeed	make	men to perceive and	8, 165/ 27
most likely, would willingly	make	the reader to take	8, 169/ 10
set in "image" . . . to	make	the reader ween that	8, 173/ 13
the worse kind, to	make	men ween it were	8, 174/ 13
the better kind to	make	men ween it worse	8, 174/ 14
his holy saints, to	make	them seem idols --	8, 174/ 16
gods and devils to	make	the Scripture seem to	8, 175/ 3
can, I assure you,	make	as much poetry upon	8, 176/ 2
thing could not yet	make	any man see that	8, 177/ 15
as to prove and	make	the people perceive that	8, 178/ 38
charm the reader, and	make	him ween he were	8, 180/ 16
God amend him and	make	him a good man	8, 181/ 3
mastery for him to	make	proper solutions if himself	8, 182/ 18
solutions if himself may	make	the objections such as	8, 182/ 18
he saith that I	make	it heresy to call	8, 182/ 20
Book, and that he	make	English Latin and Latin	8, 183/ 30
he with his translation	make	us an English vocabulary	8, 186/ 23

heresy . . . wherewith he would	make	men ween that Holy	8, 188/ 12
as Tyndale doth, to	make	priesthood seem none holy	8, 189/ 16
baptisma into "washing," to	make	men ween it were	8, 189/ 19
Christ. And for to	make	this matter likely, he	8, 189/ 34
of God! Tyndale may	make	himself sure that since	8, 190/ 2
wed a nun and	make	her a whore. Then	8, 190/ 33
whom he should after	make	priests. And these texts	8, 192/ 9
he is fain to	make	a shameful shameless shift	8, 192/ 11
unanointed. For if they	make	any at Wittenberg by	8, 193/ 38
as they do, nor	make	so shameless glosses of	8, 197/ 12
and maketh him to	make	a mock thereat and	8, 197/ 33
For else he should	make	a gay confusion, if	8, 201/ 5
the Holy Ghost . . . and	make	men ween that they	8, 201/ 11
by which he would	make	the reader look aside	8, 201/ 20
doctors-preachers were wont to	make	many divisions, distinctions, and	8, 204/ 11
man whereof he may	make	a matter of virtue	8, 204/ 23
grace taken away, to	make	men believe that there	8, 206/ 1
this word "penance" they	make	the people understand holy	8, 208/ 12
with which they must	make	satisfaction to Godward for	8, 208/ 14
the mortal offense, might	make	men wax the worse	8, 209/ 29
men were likely to	make	little force how boldly	8, 210/ 15
shrive myself unto , and	make	amends if I have	8, 210/ 22
saith maliciously -- to	make	us withdraw our duty	8, 210/ 28
upon. And therefore, to	make	a change of the	8, 211/ 11
if Tyndale ween to	make	the matter more easy	8, 215/ 28
after his reckoning, to	make	it done of purpose	8, 216/ 25
aggrieve the sin and	make	it more weighty (as	8, 216/ 27
his defense -- to	make	it open, to learned	8, 218/ 30
heresies. For, saving to	make	this appear, I needed	8, 218/ 35
none other but to	make	the people perceive that	8, 218/ 37
to the intent to	make	a change in the	8, 218/ 39
then needed I to	make	none answer, since his	8, 219/ 20
not beguile them and	make	them ween the thing	8, 219/ 30
at all, saving to	make	, as I have done	8, 220/ 5
be members!), but would	make	them so mad as	8, 223/ 23
a dim light to	make	men ween he would	8, 223/ 32
was so mad to	make	this objection to Tyndale	8, 224/ 25
frame the doubt and	make	the objection . . . as though	8, 226/ 24
wise that he would	make	men ween that wheresoever	8, 227/ 30
of man's witness might	make	ought true, then were	8, 228/ 35
of John . . . he would	make	it seem that there	8, 229/ 4
with whom Tyndale may	make	a match!), I shall	8, 229/ 14
perceive that for to	make	his heresy seem proved	8, 229/ 22
Testament into English, to	make	his false heresies seem	8, 230/ 34
Testament into English, to	make	his false heresies seem	8, 231/ 2
that though I cannot	make	him by no means	8, 231/ 10
but of malice, to	make	it seem that Christ	8, 233/ 30
should in his translating	make	any change in the	8, 235/ 4
by which he would	make	it seem that Christ	8, 237/ 23
and false understanding to	make	men ween that God	8, 239/ 25

intent that I may	make	you the better and	8, 241/ 1
God" . . . and would thereby	make	us ween that men's	8, 241/ 6
without) -- lest Tyndale	make	us here some sophistication	8, 243/ 8
that it serveth to	make	known or believed among	8, 243/ 14
unto his word should	make	us perceive that it	8, 243/ 22
with wonderful works, to	make	his word perceived for	8, 243/ 28
by which he would	make	us believe that all	8, 245/ 33
so I pray God	make	them. Now, if Tyndale	8, 248/ 4
apostles, to show and	make	proof that his Catholic	8, 251/ 4
therein doth and shall	make	the light of the	8, 251/ 15
and that he can	make	as good a sacrament	8, 253/ 31
which word he may	make	an argument when it	8, 257/ 32
the devil's doctors, can	make	) -- if this lord's	8, 263/ 13
first sight . . . I shall	make	it clearer. When Tyndale	8, 264/ 37
the true preacher shall	make	the false prophet ashamed	8, 265/ 27
or that he shall	make	the people perceive their	8, 265/ 28
by the authentic writing	make	the people perceive the	8, 265/ 34
dare, and so doth,	make	them all his judges	8, 268/ 2
meekness, and not to	make	himself as great a	8, 268/ 24
unto you . . . which thereby	make	you believe that our	8, 268/ 25
a wrong way, and	make	you misunderstand the Scripture	8, 269/ 1
all the people suddenly	make	him see. What saith	8, 269/ 7
and his Baptist, to	make	ready his way in	8, 270/ 13
easy for Tyndale to	make	a mock upon his	8, 272/ 9
Scripture that they would	make	it say that friars	8, 272/ 22
in the faith, and	make	his church known . . . that	8, 272/ 30
their spiteful dealing, and	make	them be burned therefor	8, 275/ 28
God made new, to	make	men sure of his	8, 276/ 24
natural reasons that men	make	now therefor, never a	8, 276/ 30
the worse should he	make	his matter. For if	8, 277/ 38
before, and in works	make	what change that God	8, 280/ 26
-- hath therefore, to	make	it stand the surer	8, 281/ 37
apparent soever a heretic	make	it seem. For likewise	8, 286/ 21
and one and twain	make	three," that simple, unlearned	8, 286/ 25
now, of late years,	make	doubts upon the writing	8, 293/ 12
notwithstanding that the Scripture	make	mention of them . . . and	8, 297/ 20
would the wise men	make	us so mad as	8, 297/ 22
cheek or the other,	make	what skift he can	8, 298/ 24
also, ere ever he	make	his conclusion follow and	8, 302/ 13
I am sure, never	make	one good answer. Tyndale	8, 302/ 37
madly. For when they	make	mention of them --	8, 304/ 15
the Catholic Church, to	make	men believe that the	8, 306/ 2
proof, I might here	make	an end . . . saving that	8, 309/ 29
his doctrine . . . and would	make	us ween that Saint	8, 311/ 10
or Tyndale, that would	make	you ween that whatsoever	8, 311/ 27
list . . . if he may	make	us ween in the	8, 313/ 30
of by writing, to	make	them use themselves thereafter	8, 315/ 18
I fear me will	make	more burned within this	8, 320/ 1
see need . . . or may	make	every tenth day holy	8, 320/ 8
cause why. We may	make	two every week if	8, 320/ 9

day they would, and	make	and break as they	8, 321/ 16
lurdans that longed to	make	gauds of God's Passion	8, 321/ 26
of God's Passion, or	make	him honored selder than	8, 321/ 27
that though the Church	make	the ordinance, yet the	8, 322/ 8
whole Catholic Church neither	make	without God nor break	8, 322/ 13
we" may change and	make	our Sabbath day as	8, 322/ 29
is necessary . . . he would	make	men believe that coming	8, 323/ 8
all, so might he	make	faith nothing because the	8, 325/ 7
that he can never	make	good, at last he	8, 326/ 5
answered it as to	make	me ashamed to lay	8, 332/ 24
preach -- he would	make	much ado of his	8, 332/ 32
For he shall never	make	it strong, neither by	8, 336/ 6
ungracious mind -- to	make	every simple person bold	8, 336/ 16
it matrimony, and thus	make	mocks of Holy Scripture	8, 337/ 21
determined -- as stories	make	mention. More Let Tyndale	8, 339/ 30
the tale again. I	make	myself very sure that	8, 339/ 33
he findeth that I	make	that conclusion . . . with which	8, 344/ 16
I be bold to	make	the conclusion of his	8, 345/ 33
what proof he can	make	for his own part	8, 347/ 6
till another may better	make	for their own purpose	8, 354/ 2
will not let to	make	fifteen. But, though those	8, 354/ 2
those words of Christ	make	not only nothing for	8, 355/ 13
Christ's church . . . but also	make	plainly for the laws	8, 355/ 15
words of Christ nothing	make	against our principal purpose	8, 355/ 17
all the Church to	make	a statute. And because	8, 356/ 30
so mad as to	make	such a law. If	8, 357/ 25
the Church must neither	make	law nor statute, nor	8, 359/ 36
the most part would	make	so much against him	8, 361/ 36
not blind you and	make	you ween that all	8, 367/ 20
of Saint Paul . . . may	make	the hearers ashamed to	8, 369/ 36
his own instruction, to	make	them keep them obediently	8, 370/ 7
I cannot tell how.	Make	them remember with a	8, 373/ 2
in his church to	make	the Church and the	8, 381/ 12
hundred heresies, he would	make	us so mad to	8, 381/ 32
the world," and would	make	him far overseen where	8, 387/ 8
the surety whereof might	make	me sure that he	8, 389/ 22
as we can and	make	the best of his	8, 392/ 23
repentant" sinners that they	make	the elect church of	8, 395/ 35
look whether he might	make	the Catholic, known church	8, 397/ 24
naught worth, and thereby	make	they the tree of	8, 400/ 30
that fear, and to	make	men believe at the	8, 404/ 22
sufficeth for him to	make	folk the less afeard	8, 404/ 26
more than he may	make	good. For he saith	8, 407/ 17
these did Saint Peter	make	any mention in his	8, 414/ 14
have not sinned, we	make	him a liar and	8, 419/ 10
affirmeth, where he would	make	us ween that because	8, 420/ 35
also . . . and then would	make	us ween, with such	8, 421/ 8
cannot conceive, since I	make	myself sure that he	8, 422/ 21
doctors used always to	make	open and expound the	8, 424/ 22
by which he would	make	us believe that Saint	8, 425/ 8

all clean against him),	make	him open and evident	8, 432/ 2
another man, and also	make	restitution of stolen goods	8, 433/ 10
malicious will that may	make	any deed of his	8, 436/ 10
Saint John's epistle before,	make	us to perceive surely	8, 438/ 9
in Holy Scripture, to	make	cavillations and seek out	8, 438/ 22
thereby as he would	make	us ween that Saint	8, 439/ 37
if he would first	make	me this argument: "He	8, 440/ 4
meaneth Tyndale . . . and would	make	us all so wise	8, 440/ 36
such heretics as would	make	us ween that some	8, 441/ 15
should beguile us and	make	us ween that with	8, 441/ 23
-- whereas Tyndale would	make	us ween that himself	8, 442/ 13
have not sinned, we	make	him a liar, and	8, 443/ 22
in the neck, and	make	him stoop, and beat	8, 444/ 24
by which he would	make	it seem that Saint	8, 445/ 16
plenty this promise would	make	of all kind of	8, 450/ 9
if they so boldly	make	themselves sure thereof before	8, 450/ 20
the temptation shall also	make	you a way to	8, 452/ 37
the sin, but to	make	the sin to serve	8, 453/ 35
battle" -- these words	make	nothing to the purpose	8, 454/ 30
they be not), would	make	more for the proof	8, 455/ 6
they were true, would	make	indeed somewhat for their	8, 455/ 11
members of God, and	make	them, as Saint Paul	8, 456/ 33
their hearts -- they	make	no cross, of likelihood	8, 456/ 36
shall, good Christian readers,	make	no long work about	8, 460/ 20
since no man can	make	a promise but if	8, 465/ 6
did in so commanding	make	a faithful promise --	8, 466/ 7
proof whereof he would	make	this conclusion serve --	8, 471/ 8
so great labor to	make	men ween that nothing	8, 473/ 33
winter after. If Tyndale	make	us many questions of	8, 474/ 23
with this same chapter	make	an end of all	8, 479/ 24
darkness, and laboreth to	make	it unknown . . . because he	8, 479/ 29
hath none such as	make	no matter to salvation	8, 480/ 37
blind zeal of them	make	sects, breaking the unity	8, 481/ 7
fallen from Christ and	make	an idol of their	8, 481/ 10
good reader, consider who	make	sects, that is to	8, 481/ 15
corps of Christendom, and	make	new, fond sects of	8, 481/ 34
their own works, and	make	idols of their own	8, 483/ 36
of the Church, and	make	sundry sects, and kill	8, 484/ 1
own vain inventions and	make	idols of their own	8, 484/ 9
setting forth whereof, to	make	it appear fair and	8, 488/ 26
while he pretendeth to	make	this chapter of faith	8, 489/ 33
-- and yet would	make	us believe that neither	8, 489/ 34
whereas he should, to	make	us clearly behold it	8, 490/ 15
horrible deeds as would	make	the readers abhor the	8, 490/ 18
leastwise, since he will	make	us all young children	8, 491/ 2
to beguile us and	make	us read false. Ye	8, 492/ 22
God list not to	make	them see. And that	8, 500/ 3
the Scripture itself cannot	make	men believe the Scripture	8, 500/ 8
yet unbegotten can nothing	make	nor mar; whereas in	8, 504/ 8
would here labor to	make	us beetle-blind with his	8, 504/ 15

thing . . . they may then	make	themselves sure that God	8, 504/ 22
those things that most	make	toward the moving and	8, 505/ 19
would rather hinder, and	make	them ascribe the faith	8, 506/ 1
not meaning, though we	make	no mention of grace	8, 510/ 8
belief and faith . . . and	make	us ween it were	8, 510/ 16
and chastise them and	make	them couch-quail, till they	8, 515/ 6
pope-holy," and saith they	make	themselves a "righteousness of	8, 516/ 10
damnation, he laboreth to	make	us ween that the	8, 518/ 31
their own strength, to	make	them feel that there	8, 522/ 11
he longeth always to	make	a glance against all	8, 523/ 11
of their virtue, and	make	themselves sure of their	8, 523/ 28
which purpose he would	make	it seem that God	8, 528/ 8
another way, and would	make	us believe that they	8, 529/ 33
for which Tyndale will	make	us ween that the	8, 531/ 17
to . . . he should soon	make	every wise man see	8, 531/ 28
he shall else never	make	me believe that David	8, 533/ 7
with his bare word	make	us ween the contrary	8, 537/ 22
yet shall Tyndale never	make	it good but that	8, 543/ 17
us false heresies . . . and	make	us ween that upon	8, 544/ 13
yet would he now	make	us ween that though	8, 547/ 14
Tyndale of this doctrine	make	us sure? The Gospel	8, 548/ 5
he went about to	make	his bargain, and betray	8, 548/ 14
the selfsame sorrow would	make	men ween it was	8, 551/ 30
his purpose proved, and	make	men ween all were	8, 553/ 27
-- I trust to	make	you then see that	8, 554/ 25
as they list and	make	merry, and bind them	8, 556/ 22
E -- doth now	make	it true that his	8, 557/ 15
that no man could	make	him look up --	8, 557/ 26
converted, confirm thou and	make	strong thy brethren." As	8, 557/ 32
again to thyself" . . . to	make	it agree with his	8, 558/ 24
see that Tyndale, to	make	the Gospel seem to	8, 559/ 1
rather seemeth greatly to	make	against it. Then goeth	8, 562/ 33
deeds" as must needs	make	them be taken for	8, 564/ 19
fail them . . . they may	make	themselves sure, you see	8, 567/ 7
again the pledge, and	make	restitution of the robbery	8, 569/ 2
no name of the	maker	, but some ween it	8, 7/ 18
Lord be thanked, the	maker	is graciously turned again	8, 142/ 24
these books . . . whereof the	makers	have such mischievous mind	8, 27/ 36
the principal authors and	makers	of the change; but	8, 321/ 5
name of "faith," and	maketh	men serve the devil	8, 3/ 29
his chaplains and himself . . .	maketh	all the parties speak	8, 7/ 29
the matter . . . wherein he	maketh	the other party sometimes	8, 7/ 36
of whose burning Tyndale	maketh	boast. Wherefore since Tyndale	8, 16/ 2
railing that he consequently	maketh	upon princes . . . and shall	8, 31/ 21
to lechery -- he	maketh	commonly some fond texts	8, 41/ 22
mocks and mows, and	maketh	mad, apish jesting against	8, 41/ 33
see well that Tyndale	maketh	but mocks of all	8, 64/ 38
pain the life that	maketh	it quick and available	8, 66/ 34
like the devil's ape	maketh	mocks and mows at	8, 75/ 26
be perceived. For he	maketh	here as though he	8, 75/ 33

his preface here he	maketh	as though he cared	8, 77/ 28
no worse than he	maketh	for here in his	8, 83/ 11
one authority; but he	maketh	them both alike when	8, 84/ 26
for his sin, and	maketh	himself so sure of	8, 89/ 31
and pain of Christ	maketh	our penance available, to	8, 90/ 18
hand that the clergy	maketh	us believe that the	8, 94/ 2
of the hope. Now	maketh	me Tyndale the sacraments	8, 105/ 36
and the promise he	maketh	the cause of the	8, 105/ 37
a wise process Tyndale	maketh	us. But would God	8, 106/ 12
made none; but he	maketh	promises that Christ made	8, 106/ 16
reason! And Luther, indeed,	maketh	a much like; so	8, 109/ 35
cover his infidelity, he	maketh	here a color as	8, 114/ 19
knoweth that where he	maketh	after as though they	8, 114/ 23
is good Lord which	maketh	this blasphemous fool speak	8, 118/ 1
the law of God	maketh	him wonderful imaginations . . . unto	8, 120/ 11
the law of God	maketh	him wonderful imaginations . . . unto	8, 120/ 25
ceremonies and sacraments Tyndale	maketh	his mockingstock; but let	8, 126/ 23
in this place he	maketh	a manner of motion	8, 137/ 23
at length. For he	maketh	as though the princes	8, 137/ 25
significations. And then he	maketh	as though he would	8, 144/ 19
we see that this	maketh	neither more sure nor	8, 155/ 11
the Maccabees, because it	maketh	against their purpose concerning	8, 155/ 27
world's end. This man	maketh	high boast of Christ's	8, 158/ 21
of which point Tyndale	maketh	much ado, and many	8, 160/ 16
perceive how little it	maketh	for his purpose that	8, 170/ 34
the matter? But that	maketh	nothing for his purpose	8, 171/ 8
his reason which he	maketh	against them doth openly	8, 173/ 15
in good faith he	maketh	me laugh; and so	8, 178/ 30
so, I ween, he	maketh	many more too, that	8, 178/ 31
new evangelist, too, that	maketh	with his false translation	8, 180/ 23
And in that he	maketh	heresy of it to	8, 182/ 12
fast asleep as he	maketh	for. For if he	8, 188/ 20
see what construction he	maketh	! Saint Paul saith plainly	8, 192/ 21
nor anointed -- he	maketh	a worshipful reason. For	8, 193/ 22
and . More Tyndale here	maketh	a tale, as though	8, 196/ 12
not the things that	maketh	them priests, and good	8, 196/ 27
false. And whereas he	maketh	as though they were	8, 196/ 34
to hear thereof, and	maketh	him to make a	8, 197/ 33
But all this business	maketh	he for hatred and	8, 198/ 14
Than into "Charity" Here	maketh	Tyndale a great process	8, 198/ 23
question standeth. For he	maketh	as though I reprov'd	8, 201/ 22
this word "love"? He	maketh	as though I forbade	8, 202/ 14
complain. The sickness that	maketh	them so impatient is	8, 204/ 9
and which addeth and	maketh	more abound, and with	8, 205/ 19
ear; whereof the Scripture	maketh	no mention. No, it	8, 206/ 12
which regenerateth us and	maketh	us new creatures, doth	8, 213/ 35
and patcheth up, and	maketh	much work to cure	8, 214/ 7
a thing as Tyndale	maketh	it, but that the	8, 214/ 14
blessed sacraments, and thereby	maketh	their bodies be burned	8, 218/ 11
the faith, and faith	maketh	the Congregation: therefore is	8, 224/ 17

nor the English, and	maketh	himself as though he	8, 230/ 10
record of man." He	maketh	his English as though	8, 232/ 38
the doubt away and	maketh	the matter open which	8, 236/ 14
Saint John; which Tyndale	maketh	as though Christ rejected	8, 238/ 2
of our Savior and	maketh	him say "I receive	8, 238/ 3
unanimous in domo" ("which	maketh	his flock of one	8, 247/ 23
is without sin, and	maketh	nothing against the credence	8, 247/ 25
have one; and thereby	maketh	Saint Paul false in	8, 261/ 8
tongues of heretics and	maketh	them there speak most	8, 263/ 36
of spiritual revelations, it	maketh	little to the purpose	8, 272/ 38
worketh sometimes where he	maketh	an image to speak	8, 275/ 27
eyes? More Here Tyndale	maketh	his conclusion that since	8, 281/ 29
concord and agreement which "	maketh	all the house of	8, 284/ 15
wilt say. More He	maketh	men answer as it	8, 287/ 35
wise, in that it	maketh	a man to be	8, 288/ 12
there, by that it	maketh	him do penance and	8, 288/ 13
hurt altogether (for it	maketh	, he saith, the audience	8, 297/ 33
any reason that he	maketh	to the contrary. But	8, 302/ 29
it for him. Now	maketh	he another lie . . . where	8, 305/ 36
almost everything that he	maketh	, sometimes the chapters, sometimes	8, 306/ 37
thing is there that	maketh	Tyndale in this point	8, 317/ 33
the truth . . . yet he	maketh	himself sure that it	8, 318/ 2
so substantial . . . that it	maketh	in his mind no	8, 318/ 3
without it. More Tyndale	maketh	the change of the	8, 320/ 16
but rather, as he	maketh	circumcision nothing because the	8, 325/ 6
be altogether. But he	maketh	Saint Paul's words to	8, 325/ 8
written in Books. He	maketh	us no promise that	8, 331/ 19
And whereas he now	maketh	little ado of Christ's	8, 332/ 31
see what answer he	maketh	, and what he bringeth	8, 332/ 34
not mine, for himself	maketh	that conclusion and not	8, 345/ 9
in what figure he	maketh	that, let him tell	8, 345/ 24
place in which he	maketh	a special title for	8, 347/ 9
that the whole Church	maketh	, beside the express precepts	8, 351/ 26
feigneth that the Church	maketh	some "openly and directly	8, 356/ 32
a sermon that he	maketh	in the fast at	8, 370/ 1
by his Spirit which	maketh	men of one mind	8, 380/ 29
by this way he	maketh	our Savior Christ, that	8, 387/ 6
things and many others	maketh	us sure that the	8, 389/ 12
the other false?" "It	maketh	no matter," saith he	8, 396/ 35
Spirit of God that "	maketh	them of one faith	8, 398/ 6
the satisfaction of Christ	maketh	worthy, without which we	8, 409/ 9
Tyndale For this knowledge	maketh	me a man of	8, 416/ 17
knowledge of this faith	maketh	Tyndale a man of	8, 416/ 25
in that epistle nothing	maketh	in this world for	8, 434/ 11
is the thing that	maketh	the same horrible deeds	8, 448/ 37
her will! Now, Tyndale	maketh	here a like boast	8, 454/ 10
own words proved you,	maketh	mocks and mows at	8, 466/ 16
And then since he	maketh	this point the ground	8, 468/ 14
efficacy of grace, and	maketh	it not only a	8, 475/ 5
himself. . . . or such as	maketh	no matter unto the	8, 480/ 28

all the matter and	maketh	it much the less	8, 490/ 28
beareth unto them, and	maketh	them see both their	8, 496/ 16
for his elects little	maketh	for his purpose concerning	8, 498/ 13
and saith that God "	maketh	his elects see both	8, 499/ 22
these words that "God	maketh	his elects see . . . his	8, 499/ 28
here that God always	maketh	the elects to see	8, 499/ 34
hath said that "God	maketh	his elects see their	8, 501/ 8
the reason that Tyndale	maketh	us against the endeavor	8, 506/ 18
he saith that God	maketh	them to see his	8, 511/ 3
trust into presumption, and	maketh	men the more bold	8, 512/ 8
toward us. For Tyndale	maketh	as though it were	8, 516/ 18
without resistance. More Here	maketh	Tyndale as though he	8, 518/ 14
of theirs. More Tyndale	maketh	these words for a	8, 522/ 15
ye may bear, but	maketh	with the temptation a	8, 531/ 36
whose salvation yet he	maketh	not himself so sure	8, 537/ 14
and expert as he	maketh	himself of their feeling	8, 538/ 5
him -- all this	maketh	to Tyndale's purpose in	8, 545/ 18
with for one piece,	maketh	us sure of the	8, 548/ 6
and therefore mocketh, and	maketh	a gay game, that	8, 554/ 6
putteth out "converted," and	maketh	our Savior say, "When	8, 558/ 14
you. And therefore he	maketh	the title of this	8, 560/ 26
which words only, Tyndale	maketh	all his matter, and	8, 562/ 29
Tyndale's not only nothing	maketh	for his purpose, but	8, 562/ 32
great conclusion whereof he	maketh	this chapter is such	8, 565/ 5
and teacheth them, and	maketh	them see their "damnation	8, 565/ 21
the things that God	maketh	him see, and his	8, 565/ 26
twain such as nothing	maketh	for his matter, but	8, 571/ 10
understanding of Saint Paul . . .	making	them, among many other	8, 6/ 9
and study about the	making	of their ungracious books	8, 36/ 1
laid upon Timothy in	making	him priest, he received	8, 84/ 15
matrimony of his own	making	, that was neither any	8, 86/ 23
never of Saint James'	making	, nor nothing had in	8, 87/ 28
that it hath in	making	clean the soul by	8, 100/ 9
of this word "church,"	making	them understand thereby nothing	8, 163/ 20
prayer and preaching, and	making	of good ordinances delivered	8, 170/ 15
of God . . . most maliciously	making	the Blessed Word of	8, 175/ 35
him of likelihood for	making	of his book of	8, 176/ 14
upon Timothy in the	making	of him priest . . . and	8, 192/ 4
are used in the	making	. . . though they be not	8, 193/ 32
the oil in the	making	of a priest is	8, 194/ 14
he forgetteth himself . . . and,	making	me another holy sermon	8, 220/ 21
themselves in the dark . . .	making	as though they were	8, 227/ 37
falsely now translate him . . .	making	it seem that, by	8, 232/ 8
thereto and amend it,	making	it "I receive not	8, 233/ 26
shamefully their confusion . . . and,	making	then as though their	8, 253/ 18
as they were not	making	of sermons. And yet	8, 255/ 24
for false. As for	making	the false prophets ashamed	8, 265/ 28
God taught Moses the	making	of the tabernacle, the	8, 308/ 3
cause of his own	making	. As here, he guesseth	8, 317/ 36
sylogism of his own	making	. And in what figure	8, 345/ 24

Paul. And therefore against	making	of any law, this	8, 360/ 9
shameless with ungracious company,	making	a shameful sect thereof	8, 437/ 29
net of his own	making	. . . that he must either	8, 479/ 5
of the faith, by	making	of sects and sowing	8, 484/ 10
his royal railing of "	making	sects," "breaking of unity	8, 484/ 29
and less grace, in	making	of that feeble and	8, 506/ 25
one word standeth the	making	and marring of all	8, 558/ 10
that he was too	malapert	, to meddle with that	8, 259/ 22
were a sort of	malapert	, foolish knaves? And this	8, 263/ 17
zeal so smiteth off	Malchus'	ear that God setteth	8, 36/ 8
he laboreth to bring	maledictions	upon Jerusalem, that is	8, 180/ 25
Nabal, and all the	males	of his house, so	8, 529/ 1
of evil will or	malice	, but of devotion and	8, 3/ 1
his grace again, the	malice	of the man's will	8, 9/ 28
shame, or else of	malice	do dissemble them to	8, 25/ 3
to his people the	malice	and poison of those	8, 27/ 21
through pride, envy, and	malice	made them set naught	8, 44/ 25
and, as it seemeth,	malice	to men's souls; and	8, 70/ 6
him, he keepeth his	malice	in and will not	8, 124/ 3
spectacles of pride and	malice	, that the devil hath	8, 126/ 32
these matters full of	malice	and very void of	8, 133/ 22
another by his own	malice	lack the grace to	8, 155/ 23
wise and of like	malice	hath he translated "idols	8, 175/ 1
hath of his blind	malice	brought into this realm	8, 175/ 33
like heresies and like	malice	bring him to like	8, 180/ 33
fair virtues in himself:	malice	, ignorance, error, and folly	8, 181/ 17
it of very cankered	malice	, by which he setteth	8, 188/ 10
also mistranslated of like	malice	: ecclesia. For if he	8, 188/ 22
therein both the false	malice	of the man and	8, 191/ 1
all . . . and for the	malice	that he beareth to	8, 198/ 16
he shall perceive also	malice	, hatred, and envy so	8, 204/ 3
and done of pure	malice	, and such other things	8, 216/ 28
in "falsehood," mine "obstinate	malice	against the truth" . . . he	8, 220/ 23
meanwhile that his own	malice	is against the truth	8, 220/ 24
of ignorance but of	malice	, to make it seem	8, 233/ 30
set in an obstinate	malice	that he will to	8, 244/ 26
devil, by their deadly	malice	, drown them utterly with	8, 249/ 5
is filled up with	malice	, falsehood, and folly. First	8, 294/ 24
as were obdurate in	malice	, as were some Pharisees	8, 342/ 23
considered, is powdered with	malice	toward all good men	8, 382/ 23
out for their obstinate	malice	, nor of willfulness departing	8, 386/ 28
by his own default,	malice	, or negligence, either at	8, 411/ 15
of pride, envy, and	malice	, blown into their hearts	8, 411/ 19
or charity either, by	malice	or negligence first fall	8, 421/ 35
sin be committed of	malice	, weakness, or frailty; whereof	8, 423/ 30
never after sin of	malice	or purpose, but that	8, 425/ 19
or frailty, but of	malice	or willingly with a	8, 426/ 12
love of God into	malice	. . . he should be turned	8, 436/ 4
do them not of	malice	nor of purpose, but	8, 442/ 2
of purpose and of	malice	, as the devil doth	8, 457/ 31

wise -- neither of	malice	nor purpose, nor frailty	8, 461/ 32
it of purpose and	malice	, or of infirmity, frailty	8, 461/ 36
it were held of	malice	. . . and that therefore the	8, 462/ 7
it be held of	malice	. We must ask him	8, 462/ 29
that there be no	malice	in us. And why	8, 463/ 27
do it not of	malice	. . . for all that it	8, 464/ 22
undoubted token of invincible	malice	in heresy whensoever himself	8, 469/ 7
repressing of their inemendable	malice	, to follow the example	8, 482/ 2
to finish the infinite	malice	and intolerable trouble of	8, 482/ 7
by their own importunate	malice	, whereby the Catholic people	8, 482/ 15
do them not of	malice	nor of purpose, but	8, 485/ 27
them never of no	malice	-- this is, be	8, 494/ 1
for any despite or	malice	borne to his father	8, 494/ 7
detestable deeds of pure	malice	to any other body	8, 494/ 17
rise, and that the	malice	or sloth of their	8, 518/ 26
take it for no	malice	because it was all	8, 538/ 24
law may be called	malice	, and a malicious casting	8, 538/ 26
whether he bore any	malice	therein, we should never	8, 547/ 2
belief they had no	malice	. And that thing he	8, 547/ 16
have now a few	malicious	, mischievous persons brought into	8, 11/ 3
of hard heart and	malicious	mind incurable, he thought	8, 17/ 30
worshipful . . . so that his	malicious	mind can in that	8, 21/ 15
proudly and with as	malicious	purpose invading them as	8, 29/ 9
well that the false,	malicious	manner that Tyndale hath	8, 30/ 29
more clearly perceive the	malicious	mind of these men	8, 33/ 9
will always be by	malicious	folk laid in good	8, 38/ 17
venomous words and other	malicious	ways, the worst that	8, 58/ 23
one . . . and is as	malicious	as any of them	8, 115/ 35
Christian readers, that this	malicious	man intendeth to turn	8, 118/ 38
of the church, his	malicious	folly is reproved by	8, 136/ 3
I knew well the	malicious	heresies that Luther began	8, 171/ 32
hath done of a	malicious	purpose, to set forth	8, 174/ 36
his translation in such	malicious	and erroneous fashion --	8, 175/ 5
I found no such	malicious	intent with Erasmus my	8, 176/ 16
heresies so sore poisoned	malicious	and newfangled folk . . . that	8, 177/ 33
his church his deadly,	malicious	heresy . . . wherewith he would	8, 188/ 11
is it a very	malicious	, pestilent heresy . . . like as	8, 189/ 17
but only a rash,	malicious	, frantic braid, furnished with	8, 218/ 33
plainly convicted Tyndale of	malicious	falsehood used by him	8, 240/ 28
effectual to prove his	malicious	purpose against the common-received	8, 286/ 18
seemeth, ariseth of heretics'	malicious	subtlety, or, as holy	8, 286/ 38
is it a very	malicious	lie. For it is	8, 306/ 3
all only their own	malicious	suspicion." Now, of truth	8, 356/ 36
him but their own	malicious	suspicion. Nor God, I	8, 357/ 24
hated the church of	malicious	folk") -- which church	8, 382/ 21
there may, through such	malicious	minds as read the	8, 424/ 13
cannot fall into that	malicious	will that may make	8, 436/ 9
no wise, nor no	malicious	purpose. And therefore of	8, 450/ 33
all other points only	malicious	error to be deadly	8, 461/ 33
a rabble of false,	malicious	heretics teaching to the	8, 465/ 36

sin, and from the	malicious	casting off . . . of the	8, 538/ 14
called malice, and a	malicious	casting off of the	8, 538/ 26
Scripture of God . . . most	maliciously	making the Blessed Word	8, 175/ 35
neighbors. But he saith	maliciously	-- to make us	8, 210/ 28
used in the Church,	maliciously	by him changed in	8, 222/ 14
he left it out	maliciously	, for the maintenance of	8, 237/ 22
matters of great weight,	maliciously	to set forth against	8, 357/ 8
sin, and of purpose	maliciously	impugn the known truth	8, 437/ 34
nor hold any error	maliciously	(sinning against the Holy	8, 460/ 10
they hold them not	maliciously	. More I shall, good	8, 460/ 18
his cannot hold it	maliciously	. So that by this	8, 461/ 17
sometimes err, but never	maliciously	-- and that is	8, 461/ 21
err at all, neither	maliciously	nor of frailty. For	8, 461/ 28
so it be not	maliciously	, because that else it	8, 462/ 9
it be not held	maliciously	, is yet deadly sin	8, 462/ 21
if it be held	maliciously	? Then must we further	8, 462/ 24
they hold them not	maliciously	. As now, if some	8, 466/ 30
Tyndale But they which	maliciously	maintain opinions against the	8, 480/ 20
at the leastwise not	maliciously	(for that word into	8, 493/ 1
at the leastwise not	maliciously	. Let every man here	8, 493/ 24
only . . . and had not	maliciously	cast off the yoke	8, 529/ 11
upon this only word "	maliciously	. " Which word how Tyndale	8, 538/ 22
off God's yoke, and	maliciously	, too. This will well	8, 538/ 30
consented to sin, nor	maliciously	cast off the yoke	8, 540/ 22
casteth it not off "	maliciously	" -- trusting, because we	8, 547/ 1
he put once thereto	maliciously	. And yet from that	8, 547/ 4
willingly" -- and set "	maliciously	" thereto -- may after	8, 568/ 10
which after baptism sinneth	maliciously	may for all that	8, 569/ 15
prophet speaketh, "Odivi ecclesiam	malignantium	" ("I have hated the	8, 382/ 21
word of God "Auferte	malum	ex vobismet ipsis" . . . and	8, 357/ 15
he was in a	mammering	whether he would return	8, 9/ 19
by Tyndale the Wicked	Mammon	. . . by which many a	8, 6/ 17
also of the Wicked	Mammon	, saying at his examination	8, 21/ 24
Tyndale himself: his Wicked	Mammon	, his Obedience, and divers	8, 142/ 26
be but inventions of	man	, or as Tyndale saith	8, 4/ 9
nothing worth, nor the	man	never the better for	8, 4/ 15
for them coming toward	man	in heaven? Or what	8, 4/ 17
to believe that a	man	doth wrong to pray	8, 4/ 18
to believe that a	man	may as slightly regard	8, 4/ 20
sin can damn a	man	but only lack of	8, 4/ 24
shall flee where no	man	chaseth you. And if	8, 5/ 15
God can bind a	man	to live chaste, nor	8, 5/ 28
translated by the same	man	. . . we need not doubt	8, 6/ 5
we know by what	man	and for what purpose	8, 6/ 6
by which many a	man	hath been beguiled and	8, 6/ 18
nor can bind no	man	in conscience, but he	8, 7/ 1
he will. And this	man	, considering that when a	8, 7/ 3
considering that when a	man	teacheth one thing and	8, 7/ 3
when any good Christian	man	readeth that hath either	8, 7/ 32
manner things as no	man	would have done that	8, 8/ 1

you? Which while every	man	well seeth there was	8, 8/ 29
seeth there was no	man	so mad to tell	8, 8/ 30
to tell Tyndale, no	man	doubteth but that Tyndale	8, 8/ 30
and then needeth no	man	to doubt what manner	8, 8/ 32
increased, rather than the	man	to be cast away	8, 9/ 1
might have a learned	man	then present assigned unto	8, 9/ 22
to amend, every good	man	will be glad thereof	8, 9/ 25
out clean . . . lest a	man	might hap to pray	8, 10/ 22
virtuous people. Nor no	man	is there anywhere living	8, 11/ 6
may hear that any	man	is brought to burning	8, 12/ 18
have killed the Christian	man	both in body and	8, 12/ 21
at Maidstone. Of this	man	they so highly rejoice	8, 12/ 28
the visage, that every	man	that beheld him took	8, 13/ 17
it needed not. The	man	meant by likelihood that	8, 14/ 22
Testament, but only by	man	. The Mass, he said	8, 14/ 32
held also that no	man	hath any free will	8, 15/ 6
commanded in Scripture . . . every	man	may lawfully break it	8, 15/ 15
by which law any	man	should suffer death. For	8, 15/ 20
Gospel, which will no	man	to die. As touching	8, 15/ 21
away; or, if the	man	were peradventure of hard	8, 17/ 29
amendment. And peradventure the	man	had amended, and stood	8, 17/ 35
of amendment in the	man	. . . Constantine perceived well that	8, 18/ 9
had himself, and a	man	of his also, sold	8, 18/ 16
but even as a	man	armed with faith, go	8, 18/ 28
law of God or	man	. If there be anything	8, 18/ 30
apostolical epistle counseling the	man	to go back with	8, 18/ 36
grace, that though the	man	fled hence for fear	8, 19/ 24
great glory that the	man	did abide still by	8, 20/ 2
and charitable mind the	man	died in. For after	8, 20/ 37
his heresies unto any	man	that asked him any	8, 21/ 3
labored to make every	man	ween that he had	8, 21/ 5
by this dealing every	man	may see that he	8, 21/ 6
there is no good	man	doubteth. Now was his	8, 21/ 12
abjured . . . which was the	man	of whom without name	8, 22/ 1
after found about another	man	, that was conveying them	8, 22/ 19
perceive what devotion the	man	had thereto. And finally	8, 23/ 28
that every good Christian	man	hath great cause to	8, 23/ 32
and angry with any	man	that would help them	8, 25/ 17
and a true Christian	man	, to give a heretic	8, 25/ 31
that a right mean-learned	man	, or almost an unlearned	8, 26/ 1
ungracious writing bringeth any	man	to death. And yet	8, 28/ 1
wretched books murdereth the	man	himself, while he giveth	8, 28/ 5
diabolical sects than a	man	may well rehearse. And	8, 28/ 19
me not if any	man	can reckon a place	8, 28/ 30
as to make a	man	drunk, and bid him	8, 29/ 20
many souls. Now, no	man	doubteth, I think, but	8, 31/ 7
this wise: "A Christian	man	is bound to obey	8, 31/ 18
say that no good	man	may take him well	8, 31/ 30
saith that a Christian	man	is bound to obey	8, 31/ 31
rather please God than	man	." But when Tyndale, that	8, 31/ 37

and rebellion. For every	man	well seeth that Tyndale	8, 32/ 3
nuns . . . and that no	man	is bound to the	8, 32/ 6
Church . . . and that no	man	should pray to any	8, 32/ 7
name the contrary . . . every	man	must keep still Tyndale's	8, 32/ 24
false heresies. And no	man	must for no law	8, 32/ 26
prince. Which if any	man	were so mad to	8, 33/ 1
painted visors that every	man	listing to look thereon	8, 33/ 14
by their wills no	man	should wit what they	8, 33/ 33
light "which illumineth every	man	that cometh into this	8, 34/ 1
so clear to every	man	, that I shall leave	8, 34/ 3
heartily send that young	man	the grace to bestow	8, 34/ 34
I think that no	man	doubteth but that this	8, 35/ 9
faith, wish that never	man	should need to read	8, 36/ 23
be provided that every	man	should be so well	8, 37/ 1
well tempered that no	man	should by distemperance fall	8, 37/ 2
forgotten, nor that every	man	shall use himself so	8, 37/ 6
counsel every good Christian	man	, and especially such as	8, 37/ 18
I would advise any	man	neither to read these	8, 37/ 37
if it mishap any	man	to fall in such	8, 38/ 2
grace no labor of	man	can profit . . . and to	8, 39/ 1
apostolical fashion . . . that a	man	would ween it were	8, 40/ 15
will no good Christian	man	can him thank for	8, 40/ 26
how devilishly that any	man	live beside: we may	8, 42/ 11
us one good, honest	man	-- what speak we	8, 45/ 13
speak we of honest	man	? Let him tell us	8, 45/ 14
that, since every holy	man	before his that "sensual	8, 45/ 19
of God's commandments . . . natural	man	that is not born	8, 45/ 36
virtue, there can no	man	in the meanwhile remember	8, 48/ 12
in many things a	man	may peradventure well and	8, 48/ 25
the spirit of a	man	that were as spiritual	8, 48/ 27
God commandeth the spiritual	man	to do, he never	8, 49/ 8
God by which every	man	is commanded to keep	8, 50/ 8
fault. But albeit a	man	might assign other causes	8, 50/ 25
a good and virtuous	man	alleged and considered before	8, 50/ 33
be rewardable, yet every	man	may find in himself	8, 52/ 35
best that the best	man	may do is yet	8, 52/ 37
his duty, for every	man	is of his duty	8, 53/ 1
best work that any	man	worketh with God's help	8, 53/ 5
they grant that a	man	may lawfully love God	8, 53/ 37
greatest virtue, when a	man	obeyeth only for his	8, 55/ 4
somewhat hard for any	man	upon the other two	8, 56/ 7
in the laws of	man	which are right and	8, 56/ 22
places -- that none	man	should in any wise	8, 57/ 13
pursue and punish any	man	specially for any heresy	8, 57/ 14
he that pursueth any	man	is no spiritual man	8, 57/ 15
man is no spiritual	man	. I let pass here	8, 57/ 15
they say that no	man	can, and therefore they	8, 57/ 34
never so mischievous, no	man	should once chide them	8, 59/ 9
all the laws of	man	, which are right and	8, 59/ 22
and right; but any	man	to chide once any	8, 59/ 28

because he knoweth that	man	is lord over all	8, 59/ 35
or meat itself, that	man	should be in bondage	8, 59/ 37
strange tale, that never	man	had heard before, that	8, 60/ 18
creatures be subjects to	man	and not man to	8, 60/ 19
to man and not	man	to them. But, now	8, 60/ 19
is perilous for any	man	, except certain revelation of	8, 61/ 4
elects, which church no	man	can know, but unto	8, 61/ 11
error. For if a	man	leave these ways and	8, 61/ 15
Tyndale anon, as a	man	spiritual, ensearch the cause	8, 61/ 19
would not that any	man	should do true penance	8, 64/ 10
the flesh . . . for the	man	was in heaviness far	8, 67/ 17
him." I suppose no	man	is of so simple	8, 67/ 23
it is written, "The	man	that fasteth for his	8, 68/ 14
enough and yet the	man	bad enough -- but	8, 68/ 20
fast of a Christian	man	shall have no reward	8, 68/ 23
of a true Christian	man	, but of a heretic	8, 68/ 24
it such as the	man	inwardly delighteth, and in	8, 71/ 36
delighteth to see a	man	so delight in the	8, 72/ 4
would he put unto	man	no pain for sin	8, 72/ 8
he loveth to see	man	follow by fasting and	8, 72/ 14
day is servant unto	man	. . . and therefore when he	8, 73/ 15
day is servant unto	man	, that he may therefore	8, 73/ 27
that the Son of	Man	is master and lord	8, 73/ 30
Sabbath day, nor no	man	else, that he may	8, 73/ 33
use it as his	man	-- though it was	8, 73/ 33
of God instituted for	man	and not man for	8, 73/ 34
for man and not	man	for it; that is	8, 73/ 35
benefit and profit of	man	, as our Savior saith	8, 74/ 1
it not "servant unto	man	," as Tyndale calleth it	8, 74/ 2
man's profit, and no	man	lord thereof but only	8, 74/ 10
yet is there no	man	among the people wont	8, 74/ 12
call the governor his	man	, but himself rather the	8, 74/ 13
himself rather the governor's	man	. The very manhood of	8, 74/ 13
Godhead was ordained for	man	; but yet useth no	8, 74/ 16
yet useth no wise	man	to call Christ his	8, 74/ 16
working day thereof: this	man	hath in my mind	8, 74/ 29
findeth out, a Christian	man	that were either in	8, 75/ 3
reader, this holy "spiritual"	man	at last, I wist	8, 75/ 20
reverence, and that every	man	with those sensible sacraments	8, 76/ 37
lowing no good Christian	man	can without heaviness of	8, 78/ 18
ashes than earth since	man	was made of earth	8, 78/ 33
he, like a spiritual	man	, set all such bodily	8, 79/ 5
Nicodemus that except a	man	were born again of	8, 80/ 25
and all that any	man	could find further therein	8, 81/ 28
more, peradventure, which no	man	hath found yet, and	8, 81/ 29
he hath made no	man	of his counsel; no	8, 81/ 30
the country, as a	man	putteth his hand here	8, 84/ 21
that state if a	man	take his wife as	8, 84/ 34
while they live . . . every	man	may soon see what	8, 86/ 10
shall heal the sick	man	. . . and if he be	8, 87/ 17

' shall heal the	man	." This is a sure	8, 87/ 20
But every good Christian	man	knoweth that such folk	8, 87/ 37
this his holy "spiritual"	man	? Here hath been a	8, 88/ 13
hundred years . . . if every	man	have served Satan all	8, 88/ 15
he would make every	man	, and every woman too	8, 88/ 22
out lustily, that every	man	may hear them, all	8, 88/ 28
but to make a	man	have so little care	8, 89/ 30
would seem a Christian	man	? For as for that	8, 90/ 11
tale to such a	man	shall seem, Got wot	8, 90/ 29
yet never a Christian	man	nor never a Christian	8, 92/ 22
one would say a	man	"doth in his body	8, 96/ 18
will, give unto that	man	the gift of such	8, 97/ 30
and that except a	man	were born again as	8, 98/ 6
actual sin that the	man	hath done, all were	8, 100/ 20
-- albeit that no	man	otherwise thought nor thinketh	8, 100/ 30
of Jordan -- no	man	doubteth but that God	8, 102/ 30
part of the whole	man	, by touching the body	8, 103/ 35
salvation . . . albeit that no	man	denieth but that the	8, 104/ 7
For if that any	man	were of the mind	8, 104/ 12
heaven shall bring a	man	to hell, and lose	8, 106/ 25
Christ's promises made to	man	, he teacheth men again	8, 108/ 13
he himself neither any	man	else wotteth what he	8, 109/ 1
meaneth . . . nor whereof no	man	can give a good	8, 109/ 2
may not such a	man	be bold to say	8, 109/ 21
to write it. What	man	would be so foolish	8, 109/ 24
among us, whereof no	man	can give a reason	8, 109/ 27
hidden mysteries that no	man	could tell but he	8, 110/ 6
Yet would some unwise	man	ween, peradventure, that Tyndale	8, 110/ 34
Surely there needeth no	man	to doubt but he	8, 111/ 3
the end that every	man	may see it the	8, 111/ 7
be priests through him,	man	and woman -- ye	8, 111/ 36
where we offer every	man	for himself the desires	8, 112/ 6
stool" we offer every	man	so sufficiently for himself	8, 112/ 13
much godly living, every	man	and woman wotteth how	8, 112/ 31
of such a scripted	man	not very scripturally spoken	8, 113/ 2
many times, as the	man	is somewhat shameless, that	8, 113/ 23
that, before God, a	man	would ween almost that	8, 113/ 36
he doth. For every	man	well knoweth that where	8, 114/ 23
shameless lie, whereof every	man	well knoweth the contrary	8, 114/ 30
can, I trow, no	man	doubt that heareth what	8, 116/ 19
will follow. More No	man	can desire better knowledge	8, 117/ 5
readers, that this malicious	man	intendeth to turn poor	8, 118/ 38
there will no good	man	look that we should	8, 119/ 4
-- except that any	man	were so mad to	8, 119/ 7
happd to hear any	man	so mad to say	8, 119/ 8
keep every good Christian	man	, and such as hath	8, 119/ 35
at all. Now every	man	well wotteth that Saint	8, 121/ 32
to God if a	man	have a mind for	8, 123/ 3
than such a Christian	man	. Wherein if Tyndale said	8, 123/ 28
worldly purpose. If any	man	have displeased him, he	8, 124/ 2

up like a strong	man	, and beareth it out	8, 124/ 32
preaching, especially because every	man	might preach that would	8, 126/ 4
please him, and no	man	once interrupt him; for	8, 126/ 12
is to wit, a	man	to captivate his wit	8, 126/ 27
him . . . than that another	man	should say "God save	8, 127/ 19
blessing, both where a	man	or woman bless themselves	8, 127/ 24
is made upon a	man	, either by himself or	8, 128/ 9
writeth that when that	man	was fallen from the	8, 128/ 21
light! Wherein many a	man	daily findeth great profit	8, 129/ 2
never called, nor no	man	else, the pope and	8, 130/ 24
part of an honest	man	, when the power and	8, 131/ 28
unto themselves. For no	man	saith that any man	8, 131/ 31
man saith that any	man	is above the word	8, 131/ 31
pity to see any	man	so mad, one that	8, 134/ 18
that grieveth this good	man	: that either lord, king	8, 136/ 12
-- but though a	man	may, as I say	8, 137/ 14
is pity that the	man	were not made a	8, 138/ 17
unmarked . . . which every other	man	marketh well enough. He	8, 138/ 21
awake and see, every	man	with his own eyes	8, 138/ 31
awake and look, every	man	with his own eyes	8, 139/ 3
before this time . . . every	man	was not able to	8, 139/ 5
and their matters every	man	himself with his own	8, 139/ 11
so sightly that every	man	may well and plainly	8, 139/ 21
well verified . . . that every	man	may and must awake	8, 139/ 26
together and call them	man	and wife. This must	8, 139/ 28
wife. This must every	man	judge for abominable heresy	8, 139/ 29
ever any person, either	man	or woman, that hath	8, 140/ 6
he were a holy	man	and therefore hearken to	8, 140/ 31
farther defense. For every	man	well seeth that there	8, 142/ 19
might well make every	man	perceive that he meant	8, 143/ 19
clear that though another	man	translating the Testament, and	8, 143/ 36
perceive how wisely the	man	defendeth the matter --	8, 144/ 8
in one, . . . as a	man	may call ' the	8, 144/ 31
into one . . . as a	man	would say ' the	8, 146/ 24
-- there would no	man	understand thereby the whole	8, 147/ 5
clergy only; nor no	man	, Tyndale except, in speaking	8, 147/ 7
all"; as though no	man	had here heard ever	8, 147/ 23
them. Is not this	man	shameless so boldly to	8, 147/ 26
promised always to every	man	the bliss of heaven	8, 148/ 4
of his mercy? This	man	is too mad to	8, 148/ 7
so great that no	man	can speak enough thereof	8, 148/ 8
mercy to give that	man	a better mind. Yet	8, 148/ 13
a thing which every	man	may do of our	8, 148/ 17
heard he ever any	man	say that any man	8, 148/ 20
man say that any	man	may fulfill the law	8, 148/ 21
and say truth: that	man	hath such power given	8, 148/ 22
their heresy is that	man	toward the keeping of	8, 148/ 25
we "think that no	man	may pray but at	8, 148/ 28
heard in his life	man	nor woman say that	8, 148/ 34
woman say that no	man	may pray but at	8, 148/ 34

a tongue that every	man	understood." As for preaching	8, 149/ 14
We call an "old"	man	, ye wot well, at	8, 151/ 5
time a right honorable	man	, very cunning and yet	8, 152/ 14
that many a good	man	(and among those, Saint	8, 152/ 33
himself lived, nor no	man	offended with him, and	8, 153/ 1
apostles dead, and no	man	that heard him left	8, 157/ 35
the world's end. This	man	maketh high boast of	8, 158/ 21
the prayer of one	man	alone. But when they	8, 159/ 9
fight shall turn the	man	to merit and reward	8, 159/ 28
there many a good	man	and good woman both	8, 161/ 12
as I like the	man	in such things as	8, 161/ 37
that they ween no	man	may pray but at	8, 162/ 23
yet is there no	man	, I suppose, so rude	8, 163/ 25
Christ is every Christian	man	. . . and that the whole	8, 163/ 27
by which word never	man	was, I ween, so	8, 163/ 30
they teach not every	man	his mother tongue, as	8, 164/ 4
naught . . . but that every	man	, woman, and child is	8, 165/ 15
indeed, and that every	man	and woman may consecrate	8, 165/ 17
Tyndale, and like a	man	. But it pleaseth him	8, 166/ 13
meant of, no good	man	will say so --	8, 167/ 19
its contrary . . . as a	man	might say, "This is	8, 167/ 28
oration also that any	man	pronounced among them in	8, 170/ 29
It is to no	man	unknown that all good	8, 171/ 39
-- cometh this good	man	and saith he preached	8, 172/ 5
should never look any	man	in the face for	8, 173/ 9
and bad? For a	man	may say "an image	8, 174/ 5
net believe that no	man	see them, even so	8, 175/ 12
subtly couched that no	man	can spy them." As	8, 175/ 13
were in English, every	man	should then well see	8, 177/ 9
not yet make any	man	see that I were	8, 177/ 15
being made by another	man	, though he were my	8, 177/ 16
be lawful to any	man	to dislike the misuse	8, 177/ 23
amend -- if any	man	would now translate Moria	8, 178/ 10
hunger that the good	man	, as my friend, prayeth	8, 178/ 25
But God forgive the	man	and I do. For	8, 178/ 29
choking (God save the	man	!) with the bones of	8, 178/ 34
make him a good	man	. Against Tyndale's Using This	8, 181/ 4
he would where a	man	were blind of the	8, 181/ 33
plainness of the good	man	. It is no mastery	8, 182/ 17
objections such as no	man	objecteth nor would object	8, 182/ 19
As if percase a	man	would translate a Latin	8, 186/ 1
with the other, a	man	were yet much better	8, 186/ 35
of a gun a	man	were meetly safe that	8, 187/ 6
had made a young	man	bishop because he would	8, 189/ 27
well enough provide a	man	or twain to come	8, 190/ 7
as far as any	man	may perceive, this three	8, 190/ 12
false malice of the	man	and yet the working	8, 191/ 2
not sharply rebuke any	man	that were elder than	8, 191/ 16
which Tyndale exhorteth every	man	to read, and whereof	8, 191/ 35
crieth out that every	man	misconstrueth the Scripture --	8, 192/ 20

his apostles, nor any	man	in long time after	8, 192/ 31
were sprinkled upon a	man	for holy water --	8, 194/ 28
as is to no	man	fully and perfectly known	8, 195/ 8
to curates nor no	man	else, but the curates	8, 195/ 21
he saith every Christian	man	, and every woman too	8, 195/ 33
but like as a	man	layeth his hand on	8, 197/ 34
well that a Christian	man	is not christened at	8, 198/ 7
the thing that no	man	layeth to his charge	8, 199/ 25
Though we say a	man	ought to "love" his	8, 202/ 2
neighbor's daughter, a Christian	man	doth not understand that	8, 202/ 3
this example? Did any	man	forbid him to use	8, 202/ 13
good, as when a	man	"standeth well in his	8, 203/ 4
as God giveth a	man	whereof he may make	8, 204/ 22
them to vice, the	man	is much the worse	8, 204/ 24
grace by which the	man	is acceptable to God	8, 204/ 26
faith, hope, and charity	man	worketh good works --	8, 204/ 29
heaven. Now, forasmuch as	man	can do no good	8, 204/ 31
et abundabit" ("To every	man	that hath, there shall	8, 205/ 5
that God giveth a	man	for the good use	8, 205/ 8
as grace persevering with	man	at his end bringeth	8, 205/ 11
thing. Now, since every	man	perceiveth well that albeit	8, 205/ 16
This high, godly, "spiritual"	man	taketh for none abomination	8, 206/ 16
no wise that any	man	should so repent his	8, 206/ 24
penance; and every good	man	hath in himself ever	8, 206/ 36
understanding . . . as where a	man	saith, "This child hath	8, 207/ 11
before his face, "This	man	will not acknowledge his	8, 207/ 20
unto us by any	man	save ourself. In which	8, 207/ 25
lo: that ever any	man	should take pain for	8, 208/ 18
commandeth Tyndale and every	man	else to be obedient	8, 209/ 3
Passion shall serve every	man	for the satisfaction of	8, 210/ 13
well done that a	man	for his sin willingly	8, 210/ 17
board upon which a	man	getteth to land and	8, 212/ 18
which there was no	man	saved. And when a	8, 212/ 22
saved. And when a	man	breaketh the ship of	8, 212/ 22
altogether -- and the	man	in like case as	8, 212/ 30
after Baptism . . . putteth a	man	in that case that	8, 213/ 6
that is impossible to	man	is not impossible to	8, 213/ 21
deeds with which any	man	is besides his own	8, 213/ 25
very hard for a	man	by penance wrought in	8, 213/ 31
we sustain yet, every	man	for himself, the painful	8, 213/ 37
return to God every	man	consider in what wise	8, 214/ 17
the manner with which	man	should return to God	8, 214/ 19
that he said the	man	which once repenteth will	8, 214/ 38
than hearty repentance of	man	for his reconciliation to	8, 215/ 15
heaviest tidings that ever	man	told. For then he	8, 215/ 17
good always that every	man	were overly bold upon	8, 215/ 26
before . . . as where a	man	sinfully falleth in drunkenness	8, 216/ 8
harm; or whereas one	man	giveth other occasion of	8, 216/ 10
I say, where a	man	hath no will in	8, 216/ 20
it. As if a	man	meet another and kill	8, 216/ 33

occasion to move a	man	to love God again	8, 217/ 26
Tyndale saith: that every	man	which believeth this love	8, 217/ 29
him too. But a	man	that well believed should	8, 217/ 33
free will . . . whereof if	man	have none, as their	8, 218/ 3
be true that a	man	can of love prepare	8, 218/ 4
at all. For every	man	well knoweth that the	8, 218/ 36
the fasting days no	man	need to keep; that	8, 221/ 1
death. What death each	man	shall die, that hangeth	8, 221/ 16
acquitted himself like a	man	and borne me over	8, 224/ 22
shall understand that never	man	was so mad to	8, 224/ 24
solution mocketh also no	man	but himself. I said	8, 224/ 27
and so went from	man	to man, from the	8, 225/ 2
went from man to	man	, from the father to	8, 225/ 2
it, and not of	man	, that writeth it. And	8, 225/ 11
from the word of	man	. . . and shall keep the	8, 225/ 21
taking the word of	man	for the word of	8, 225/ 25
never said, nor no	man	else, as I suppose	8, 227/ 6
or his light of	man	, but man of God	8, 227/ 7
light of man, but	man	of God. And therefore	8, 227/ 7
that to kill a	man	for his money is	8, 228/ 5
truth dependeth not of	man	. It is not true	8, 228/ 15
is not true because	man	so saith or admitteth	8, 228/ 15
all this, while no	man	said the contrary? Tyndale	8, 228/ 18
the contrary? Tyndale . . . but	man	is true because he	8, 228/ 20
receive no witness of	man	." For if the multitude	8, 228/ 35
receive no witness of	man	." To this purpose hath	8, 229/ 7
taketh no witness of	man	, as Tyndale rehearseth, but	8, 229/ 19
his special witness of	man	, but of God. And	8, 229/ 20
when I say "a	man	" or "a horse," it	8, 229/ 31
and appeareth not what	man	or what horse I	8, 229/ 31
this errand to a	man	," he should not wit	8, 229/ 33
should not wit what	man	he should go to	8, 229/ 33
this errand to the	man	," he wotteth well that	8, 229/ 34
mean a certain, special	man	, to him and me	8, 229/ 35
translating into English a	man	very meet. For the	8, 230/ 23
for example, if a	man	should ask Tyndale himself	8, 230/ 25
good, virtuous, and well-learned	man	Nicholas de Lyra gave	8, 232/ 16
take no record of	man	." In the Latin they	8, 232/ 34
take not record of	man	"; and not, as Tyndale	8, 232/ 37
take no record of	man	." He maketh his English	8, 232/ 38
take not record of	man	" and "I take no	8, 233/ 1
take no record of	man	" -- we shall not	8, 233/ 2
receive no record of	man	," the Greek Book hath	8, 233/ 10
not the record of	man	"; whereas with his translating	8, 233/ 21
receive not record of	man	," though he left out	8, 233/ 24
not the record of	man	." But now that he	8, 233/ 26
receive no record of	man	," he hath excluded it	8, 233/ 27
no the record of	man	." And this hath he	8, 233/ 29
all manner witness of	man	in testification and witnessing	8, 233/ 31
not the record of	man	," that yet it were	8, 234/ 1

take no record of	man	" -- of truth, the	8, 234/ 3
not easy for every	man	to perceive . . . and yet	8, 234/ 3
these twain. If a	man	would say in speaking	8, 234/ 5
take you for no	man	," or "I take you	8, 234/ 15
you not for a	man	," and "I take you	8, 234/ 15
you not for the	man	." The two first excludeth	8, 234/ 16
nature and kind of	man	; the third doth but	8, 234/ 17
be some such certain	man	as they mean of	8, 234/ 18
not the record of	man	" -- he should rather	8, 234/ 31
I receive not of	man	." For by so translating	8, 234/ 32
he took not of	man	, but of God . . . and	8, 234/ 35
he would take of	man	no manner record at	8, 234/ 36
of its kind. A	man	may say "The man	8, 235/ 32
man may say "The	man	that we spoke of	8, 235/ 32
was here," or "That	man	that we spoke of	8, 235/ 32
must then say "The	man	was here," and may	8, 235/ 35
may not say "That	man	was here" but if	8, 235/ 35
receive no record of	man	," to change the order	8, 236/ 34
I receive not of	man	." Yea, and since the	8, 236/ 35
all manner witness of	man	-- he should rather	8, 237/ 1
I receive not of	man	"; as himself hath, in	8, 237/ 2
take no record of	man	" and to say "I	8, 237/ 31
receive no record of	man	." For the one signifieth	8, 237/ 31
receive no witness of	man	" -- signifieth that I	8, 237/ 35
receive none because no	man	offereth me none. But	8, 237/ 37
receive no witness of	man	." Now shall I plainly	8, 238/ 4
receiveth no record of	man	; and then may ye	8, 238/ 6
receiveth some record of	man	. . . and that God receiveth	8, 238/ 10
receiveth no record of	man	. For Tyndale cannot say	8, 238/ 11
said "His witness no	man	taketh," meaning very few	8, 238/ 14
receive no witness of	man	. For he said himself	8, 238/ 28
no witness, neither of	man	nor angel, as touching	8, 238/ 36
wherein the will of	man	may, by the labor	8, 239/ 7
I take not of	man	, but I tell you	8, 239/ 13
upon the mouth of	man	. . . for he hath, as	8, 239/ 15
God provided by which	man	should come to faith	8, 239/ 21
no manner witness of	man	, it is clearly proved	8, 239/ 26
his chief record of	man	, because he had greater	8, 239/ 27
had greater record than	man	-- that is to	8, 239/ 28
salvation the witness of	man	also, as ye see	8, 239/ 31
and his testimony no	man	receiveth. Whosoever do receive	8, 240/ 7
but that every true-believing	man	is a witness that	8, 240/ 9
receive no witness of	man	," for the furnishing of	8, 240/ 12
Baptist, that every true-believing	man	, that believeth God's word	8, 240/ 15
I take not of	man	. . . but yet I say	8, 240/ 23
of the good, holy	man	Saint John) "because ye	8, 240/ 24
refusing all witness of	man	, is likely to be	8, 240/ 25
men's will, with offering	man	by the hearing of	8, 241/ 15
without which many a	man	should never have come	8, 241/ 23
without which many a	man	should never have believed	8, 241/ 25

them which none other	man	did . . . they should be	8, 242/ 3
Saint John -- no	man	saith nay to that	8, 242/ 15
is not true because	man	so saith -- so	8, 242/ 22
so great, that no	man	can be ignorant thereof	8, 244/ 24
works such as no	man	else had done, they	8, 246/ 13
say farther that every	man	in the Catholic Church	8, 246/ 36
were in desert, every	man	that was of the	8, 246/ 39
they preach that every	man	is at liberty to	8, 248/ 30
list . . . they leave no	man	at liberty to eat	8, 248/ 31
show us some one	man	, at the leastwise, that	8, 249/ 13
so a-dazed that no	man	should have spied his	8, 252/ 32
the country, as a	man	layeth his hand upon	8, 253/ 28
from unholy writing of	man	): I require the reader	8, 254/ 12
one thing, and every	man	the same in diverse	8, 254/ 19
which I trust every	man	may see that we	8, 258/ 23
well done, whereof no	man	is bound to give	8, 260/ 8
did it . . . nor good	man	believed that any woman	8, 260/ 22
not lawful for any	man	to marry -- Tyndale	8, 261/ 12
Tyndale deduceth that every	man	may marry though himself	8, 261/ 13
well deduce that no	man	may be forbidden to	8, 261/ 15
vow . . . as is the	man	forbidden to marry that	8, 261/ 17
how properly the good	man	proveth it. These are	8, 262/ 9
Gospels were written . . . every	man	might have refused all	8, 262/ 19
Scripture. For if a	man	write certain rules to	8, 263/ 6
Tyndale would have no	man	believe. For the perceiving	8, 266/ 1
could have found any	man	to think it lawful	8, 266/ 9
of whose hand no	man	can take them, as	8, 267/ 8
not was that holy	man	Arius and many another	8, 267/ 14
and many another holy	man	of his sect." Now	8, 267/ 14
must judge" . . . and every	man	(saith Luther) for his	8, 268/ 7
For since this evil	man	, misled with an evil	8, 268/ 37
him some well-known blind	man	, and in the sight	8, 269/ 6
at all. Tyndale Some	man	would ask, How did	8, 270/ 34
Tyndale saith that "some"	man	would ask this question	8, 271/ 5
upon that virtuous cunning	man	Nicholas de Lyra, saying	8, 272/ 8
first from God to	man	, and so forth from	8, 272/ 14
and so forth from	man	to man, come by	8, 272/ 14
forth from man to	man	, come by mouth without	8, 272/ 14
a wit as any	man	had since -- yet	8, 273/ 3
false miracle either by	man	or devil to be	8, 275/ 30
well: I see no	man	write thereof that ever	8, 276/ 28
now therefor, never a	man	have missed it. But	8, 276/ 30
devout fashion used by	man	therein. But this is	8, 277/ 2
unto Abel, or any	man	else, that it should	8, 277/ 24
Deuteronomy) commanding that no	man	shall add nor diminish	8, 278/ 6
down quite, if a	man	say no more but	8, 282/ 19
Old Testament than every	man	well understood, so may	8, 282/ 20
and evident to every	man	that hath any spark	8, 283/ 23
three," that simple, unlearned	man	, though he lack learning	8, 286/ 26
so is every faithful	man	as sure in the	8, 286/ 29

may soon mislead that	man	which list to leave	8, 287/ 2
that it maketh a	man	to be preserved thence	8, 288/ 12
able to discharge a	man	of purgatory . . . yet may	8, 288/ 36
fear it. For no	man	, except revelation, can be	8, 289/ 4
in Latin; or a	man	to shrive himself of	8, 289/ 27
never prove, nor no	man	else, the things that	8, 290/ 7
Christ was God and	man	and died between two	8, 290/ 30
hypocrites. More If a	man	read over these words	8, 294/ 21
parts thereof -- every	man	, almost, in every part	8, 295/ 15
had, the wit of	man	might abuse the Scripture	8, 295/ 34
deed itself justifieth a	man	, which "is the denying	8, 297/ 35
doth . . . so that a	man	would at the first	8, 300/ 28
for a good Christian	man	. But afterward he declareth	8, 300/ 29
by a very virtuous	man	whom God hath of	8, 301/ 4
than wonder what this	man	meaneth. First, it must	8, 303/ 25
proved false. For every	man	seeth that there is	8, 304/ 6
wonder what the mad	man	meaneth, to speak in	8, 304/ 13
them -- the wise	man	may well wit that	8, 304/ 15
bishop to bury any	man	, and though it were	8, 305/ 17
devil hath made this	man	mad; he would else	8, 308/ 16
all. As if a	man	would say, "Christ prayed	8, 311/ 16
or not. If a	man	seek among the other	8, 311/ 34
hath. And if a	man	look further in the	8, 311/ 36
thereto -- that every	man	shall feel with his	8, 314/ 21
Mass"; neither can any	man	gather thereof any strange	8, 314/ 30
the Mass doth any	man	good at all, save	8, 316/ 19
us Christians whereof no	man	wist the meaning. For	8, 317/ 16
was never good Christian	man	that any reverence had	8, 317/ 26
that by him, a	man	might put into the	8, 318/ 11
there was never good	man	yet this fifteen hundred	8, 318/ 25
observe it; nor no	man	ever thought or durst	8, 319/ 7
Christian men whereof "no	man	wist the meaning" --	8, 319/ 17
meaning? Would the wise	man	that if God bid	8, 319/ 20
if God bid a	man	do a thing . . . he	8, 319/ 21
that "the Son of	Man	," that is to wit	8, 320/ 18
therefore, as though every	man	were God Almighty's fellow	8, 320/ 20
but the Son of	Man	, our Savior Christ himself	8, 321/ 6
the Sabbath day for	man	, and not man for	8, 321/ 8
for man, and not	man	for the Sabbath day	8, 321/ 8
and yet nevertheless subdued	man	unto certain order of	8, 321/ 9
and finally, any one	man	is by himself at	8, 322/ 33
heaven -- which every	man	agreeth -- yet meaneth	8, 324/ 32
be bodily works: a	man	may lawfully do them	8, 325/ 17
Paul commandeth that no	man	once speak in the	8, 327/ 6
also defying, a better	man	than the apostles did	8, 327/ 35
hand, nor salute any	man	by the way, nor	8, 328/ 7
to smear a sick	man	with butter as anoint	8, 328/ 20
can Tyndale nor any	man	else prove me by	8, 328/ 27
the words of one	man	whom Tyndale would were	8, 329/ 11
so hard that no	man	understandeth. And finally must	8, 334/ 34

great peril for any	man	to say nay to	8, 335/ 9
he will believe no	man	without plain Scripture, no	8, 336/ 3
without plain Scripture, no	man	without plain Scripture is	8, 336/ 4
to Tyndale? Is any	man	so mad to believe	8, 336/ 13
days (nor, peradventure, every	man	among them, neither) that	8, 336/ 25
so long either by	man	, or by the devil	8, 339/ 4
Tyndale say that either	man	or devil have kept	8, 339/ 5
thereto than needed either	man	or devil. Tyndale proveth	8, 339/ 8
Abraham answered the rich	man	, "They have Moses and	8, 342/ 9
he would have no	man	bound to believe; and	8, 343/ 8
also this, "If any	man	hear not the church	8, 344/ 10
commandment to bind any	man	to believe the apostles	8, 344/ 21
of Christ, "If any	man	hear not the church	8, 344/ 29
a heathen" -- every	man	well wotteth that this	8, 344/ 31
is this: Every Christian	man	refusing to hear, believe	8, 345/ 12
-- being a Christian	man	, and taking upon him	8, 345/ 14
taken as a heathen	man	and a heretic. This	8, 345/ 17
other but that no	man	should believe any church	8, 346/ 1
me"). Which thing no	man	denieth; but we deny	8, 347/ 17
he saith, "If any	man	anything set to these	8, 348/ 2
And also, if any	man	anything diminish of the	8, 348/ 4
meaneth not that no	man	shall never after be	8, 348/ 8
these words that a	man	might break all the	8, 351/ 25
Saint Augustine, as every	man	that will consider his	8, 352/ 34
wise; and never wise	man	would say otherwise. But	8, 353/ 6
there yet either good	man	or wise man that	8, 353/ 8
good man or wise	man	that would agree. For	8, 353/ 8
men's shoulders. For every	man	well wotteth that neither	8, 354/ 7
Now, there is no	man	, I think, so mad	8, 354/ 23
I think no good	man	doubteth) cannot be so	8, 354/ 31
if he be, some	man	may say he is	8, 355/ 4
mercenary and a hired	man	, that preacheth for lucre	8, 356/ 18
both one thing, one	man	to preach, and all	8, 356/ 30
holy Ark, though every	man	might not be so	8, 357/ 5
Church to forbid any	man	to preach the word	8, 357/ 22
Parliament too, that no	man	shall be suffered to	8, 357/ 29
should suffer that one	man	should meddle with another	8, 357/ 32
died a good Christian	man	. And when he wist	8, 358/ 8
in justice, that the	man	of God may be	8, 359/ 31
and say that every	man	and woman may understand	8, 362/ 30
the contrary. For every	man	well wotteth that every	8, 363/ 14
either himself or any	man	else -- for the	8, 364/ 25
neither himself nor no	man	else, the thing that	8, 364/ 27
he not, nor no	man	else, nor never shall	8, 364/ 29
truths which no good	man	can doubt in, whereof	8, 365/ 20
though neither God nor	man	beside that knowledge had	8, 366/ 17
such antiquity that every	man	might well perceive that	8, 367/ 14
appeareth not to every	man	. As, for example, that	8, 367/ 37
I suppose that no	man	lightly knoweth the cause	8, 368/ 1
be contentious, or a	man	to let his hair	8, 369/ 30

Leo (also a holy	man	and a cunning), in	8, 369/ 39
of faith. Let no	man	pull her from thy	8, 372/ 23
forgiven her, whom no	man	is able to pay	8, 372/ 28
as often as a	man	only repent, though he	8, 377/ 12
to prove that any	man	falling to deadly sin	8, 377/ 20
why shall any one	man	be bound to believe	8, 378/ 31
more may any one	man	be bound, neither!" --	8, 378/ 34
I never heard any	man	hitherto deny but that	8, 378/ 35
God may reveal and	man	be bound to believe	8, 378/ 36
grant that any one	man	may be bound thereto	8, 378/ 37
nothing believed of no	man	but what he list	8, 381/ 29
nuns, and that no	man	should worship the Precious	8, 381/ 33
own eye -- every	man	seeth now how foul	8, 382/ 15
now ween that this	man	had a plain, clear	8, 386/ 10
and evident that every	man	must needs agree them	8, 386/ 13
then shall every wise	man	well perceive and see	8, 386/ 18
and outward sight of	man	unknown . . . not so much	8, 387/ 24
had then left every	man	perplexed, in doubt, and	8, 388/ 5
known company, but every	man	may read the Scripture	8, 388/ 9
the Scripture himself: every	man	, he wotteth well, cannot	8, 388/ 10
cannot read, nor every	man	understand it though he	8, 388/ 11
either Christ were no	man	or were also a	8, 392/ 11
in the kind of	man	. For as for to	8, 392/ 15
they, there can no	man	have any surety by	8, 393/ 32
no more than a	man	could by that unknown	8, 393/ 33
Passion, and that every	man	is in a false	8, 394/ 16
also to believe that	man	, by good works wrought	8, 394/ 22
faith alone if a	man	have other virtues too	8, 395/ 27
other side, if a	man	must repent his heresies	8, 396/ 2
how shall an unlearned	man	know which they be	8, 396/ 3
able, nor every learned	man	neither, surely to discern	8, 396/ 11
him, "Whereby shall a	man	know them, and be	8, 396/ 31
whom he willed every	man	to hear and to	8, 397/ 1
that therein can no	man	be deceived. For it	8, 397/ 27
natural body of a	man	. . . and some sore astonied	8, 397/ 32
be it any one	man	or any one country	8, 398/ 15
the counterfeit word of	man	. . . and in the discerning	8, 398/ 27
believed . . . and that no	man	may be surely believed	8, 399/ 2
of warning that no	man	should put a proud	8, 399/ 35
in all that a	man	may do, he doth	8, 400/ 6
For both may a	man	have the right faith	8, 400/ 33
perceive that, though every	man	may well fear that	8, 401/ 28
that he will save	man	without any regard of	8, 402/ 9
well that no good	man	can deny but that	8, 403/ 5
all carnal knowledge of	man	. . . against which faith they	8, 403/ 33
a second faith unto	man	in marriage. But now	8, 403/ 34
reproveth, every good Christian	man	that any care hath	8, 404/ 18
leastwise that so a	man	believe the thing that	8, 404/ 23
that not only no	man	is bound upon damnation	8, 404/ 28
chapter, "How a Christian	Man	Cannot Err, and How	8, 405/ 6

that the very Christian	man	cannot err in anything	8, 405/ 8
he saith that a	man	being led of ignorance	8, 405/ 12
none everlastingly . . . but every	man	at length brought unto	8, 406/ 30
rest, though never no	man	to the bliss of	8, 406/ 31
to serve every Christian	man	now. And therefore let	8, 407/ 8
And therefore let no	man	take any boldness upon	8, 407/ 9
enough now for every	man	to be saved by	8, 407/ 26
prevail." For whatsoever any	man	hath committed . . . if he	8, 410/ 2
for whatsoever sin any	man	hath committed, if he	8, 410/ 16
that "whatsoever sin a	man	have committed, if he	8, 410/ 26
devil might bring a	man	having that faith into	8, 410/ 29
faith shall save any	man	that once getteth up	8, 410/ 33
faith, by bringing a	man	that standeth on it	8, 411/ 1
or else that a	man	may fall from it	8, 411/ 7
of God to every	man	that hath once gotten	8, 411/ 13
liveth, but that a	man	that hath it may	8, 411/ 15
to say, that a	man	which hath that faith	8, 411/ 21
cannot prevail against any	man	that once hath it	8, 411/ 23
ye see that this	man	fareth as one that	8, 411/ 36
meaneth it of every	man	, that hell gates shall	8, 412/ 7
that faith in any	man	-- except he would	8, 412/ 8
would mean that a	man	may fall from that	8, 412/ 8
that faith, because a	man	cannot sin all the	8, 412/ 11
Tyndale to put a	man	in surety of heaven	8, 413/ 2
nor, I trow, no	man	else, but that his	8, 413/ 17
he mean that no	man	may go to salvation	8, 413/ 31
Peter is for every	man	sufficient . . . because that whoso	8, 414/ 25
express words, that a	man	may err without peril	8, 414/ 36
he agreeth that a	man	may believe that Christ	8, 415/ 3
him neither. For a	man	might believe that Christ	8, 415/ 8
besides the belief, any	man	unto salvation should need	8, 415/ 33
knowledge maketh me a	man	of the church. More	8, 416/ 17
The knowledge that a	man	needeth no more articles	8, 416/ 19
faith maketh Tyndale a	man	of the church, as	8, 416/ 25
this knowledge made a	man	of Christ's true church	8, 416/ 34
is made thereby a	man	of the false church	8, 416/ 36
And then if a	man	be none of Christ's	8, 417/ 6
though there were no	man	of "the church" but	8, 417/ 13
and had of any	man	, keepeth in the Spirit	8, 417/ 24
be possible that any	man	sinneth not and yet	8, 418/ 23
holdeth, how that a	man	may have a right	8, 419/ 5
his antecedent, that no	man	having that faith can	8, 420/ 10
More holdeth, that a	man	may have a right	8, 420/ 17
point is that every	man	being born of God	8, 421/ 18
his sin; and the	man	, for all the seed	8, 421/ 26
thereof but that the	man	may keep still his	8, 421/ 34
God in the Christian	man	be meant his grace	8, 422/ 3
grace dwelleth still in	man	, to keep him from	8, 422/ 10
true, as long as	man	will cleave thereunto and	8, 422/ 11
dwelleth in the Christian	man	by any other special	8, 422/ 17

dwelleth with the faithful	man	, I say that the	8, 422/ 25
as long as the	man	will by the applying	8, 422/ 26
I say that the	man	may by the frowardness	8, 422/ 27
wrought upon the mad	man	(out of whom he	8, 422/ 33
saw him deliver the	man	from the legion of	8, 422/ 36
thence. Yet God, when	man	hath put him out	8, 423/ 5
but though if the	man	die ere God come	8, 423/ 7
the free will of	man	let in with his	8, 423/ 10
door, knocking." Howbeit, a	man	may be so froward	8, 423/ 13
may dwell in a	man	, and deadly sin, together	8, 423/ 26
that there is no	man	here (except some special	8, 424/ 37
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the sin -- that	man	shall never after be	8, 426/ 12
thereof than of the	man	in the moon, as	8, 427/ 8
the moon, as every	man	may soon perceive that	8, 427/ 8
John be these: Every	man	that is born of	8, 427/ 17
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these two states a	man	finally dieth in --	8, 428/ 15
of Saint John, that	man	can never sin deadly	8, 428/ 26
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God, that the wicked	man	should die, and not	8, 432/ 10
truly, if the righteous	man	turn himself away from	8, 432/ 12
abominations which the wicked	man	is wont to work	8, 432/ 14
mouth of this holy	man	, promiseth, without any manner	8, 432/ 18
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wise, whensoever the righteous	man	sin, his former righteousness	8, 432/ 21
righteousness of the righteous	man	shall not save him	8, 432/ 25
Also, whensoever the wicked	man	turn from his wickedness	8, 432/ 26
him. And the righteous	man	cannot live through his	8, 432/ 27
say to a righteous	man	that he shall live	8, 433/ 4
that the same wicked	man	restore the pledge that	8, 433/ 9
he hath of another	man	, and also make restitution	8, 433/ 10
peradventure be that a	man	may go forth in	8, 433/ 32
that cause ought every	man	stand in great fear	8, 433/ 34
the devil. And every	man	that is born of	8, 434/ 31
after he saith, "Every	man	that hateth his brother	8, 435/ 1
true that whensoever a	man	hateth his brother, he	8, 435/ 20
is made against a	man	once born of God	8, 436/ 1
him again that between	man	and angel is there	8, 436/ 26
Godhead. But as for	man	. . . we find no such	8, 436/ 35
given to some certain	man	beside the common, ordinary	8, 437/ 12
can now no good	man	doubt but by the	8, 437/ 25
epistle, counseleth every good	man	to stand still in	8, 438/ 14
after. As though every	man	that would say, "An	8, 438/ 29
words that the young	man	should have a great	8, 438/ 33
one would say, "A	man	that taketh his wife	8, 439/ 1
did put, neither the	man	nor the wife that	8, 439/ 20
as long as the	man	keepeth that "seed of	8, 439/ 32
able to preserve the	man	and to keep out	8, 440/ 3

likewise as while a	man	sitteth by the fire	8, 440/ 11
God is in the	man	, he cannot sin, because	8, 440/ 13
that he would no	man	should beguile us and	8, 441/ 23
he were a good	man	. . . but saith, "By this	8, 441/ 24
Little children, let no	man	beguile you. He that	8, 441/ 27
them. But, now, no	man	doubteth whither of the	8, 442/ 31
saith that because every	man	that once hath the	8, 443/ 6
More holdeth, how a	man	may have a right	8, 443/ 10
it is not the	man	that doth it, but	8, 444/ 10
of an evil Christian	man	. For now see ye	8, 445/ 11
and damnable in another	man	, that were not so	8, 448/ 6
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John, that any learned	man	which advisedly readeth those	8, 448/ 27
prince would promise every	man	a pardon beforehand that	8, 450/ 6
and ask it . . . no	man	doubteth, I suppose, what	8, 450/ 8
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that lay with every	man	beside at her will	8, 454/ 9
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it is to any	man	that himself therein confesseth	8, 472/ 38
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is damnable till the	man	that misbelieveth be better	8, 473/ 19
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And then can no	man	, if Tyndale's lie be	8, 511/ 7
For what can a	man	deserve in believing the	8, 511/ 9
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exact of the poor	man's	purgatory . . . and setting the	8, 24/ 27
effect with that holy	man's	prayer will work; and	8, 24/ 33
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he had held no	manner	opinion at all; nor	8, 21/ 32
the same of every	manner	crime -- theft, murder	8, 28/ 13
and consider in what	manner	and fashion they counsel	8, 29/ 29
well enough, and the	manner	of the people, too	8, 30/ 10
that the false, malicious	manner	that Tyndale hath used	8, 30/ 30
his is, in a	manner	, an introduction into all	8, 33/ 22
of reward . . . calling this	manner	of love and service	8, 51/ 3
should ourselves take no	manner	of benefit thereby: yet	8, 51/ 13
that he hath another	manner	of spirit than such	8, 56/ 5
his spiritual master this	manner	of love, this forbearing	8, 56/ 24
this forbearing, and this	manner	of patience toward the	8, 56/ 25
above-rehearsed, there is no	manner	of doubt but that	8, 70/ 25
pleasure therein, Tyndale, in	manner	, by withdrawing of penance	8, 72/ 16
in reproving the "superstitious"	manner	of them that without	8, 72/ 20
compare them in any	manner	wise unto such scornful	8, 76/ 7
also be in some	manner	wise a means to	8, 77/ 13
blessing of all such	manner	of things; upon all	8, 78/ 12
to a kind and	manner	of rising again with	8, 81/ 7
resurrection into a new	manner	and kind of clean	8, 81/ 8
them was but a	manner	of the country, as	8, 84/ 21
likewise -- as all	manner	of meat hath a	8, 84/ 35
by their wills, no	manner	strength at all. And	8, 104/ 31
deadly sin, and such	manner	marriage plain incestuous lechery	8, 108/ 9
ye plainly see what	manner	of fashion Tyndale teacheth	8, 108/ 11
thereupon marveling on the	manner	thereof, they were told	8, 110/ 20
superstitious blindness. Of that	manner	is Christ a priest	8, 111/ 21
prayer, fasting, and all	manner	of godly living. More	8, 112/ 8
prayer, fasting, and all	manner	of good living," that	8, 112/ 15
prayer, fasting, and all	manner	of godly living. Howbeit	8, 112/ 23
here a fair mocking	manner	in rehearsing of that	8, 114/ 18
was yet, in a	manner	, newly received; and they	8, 119/ 18
an evangelical and in	manner	angelical liberty to do	8, 120/ 32
content with water. This	manner	of penance-doing did Saint	8, 122/ 18
neither the doctrine nor	manner	and guise of the	8, 124/ 21
I hear say, that	manner	is well amended; they	8, 126/ 11
place he maketh a	manner	of motion thereof, showing	8, 137/ 23
translated it in such	manner	of wise as it	8, 142/ 12
our tongue with such	manner	changes . . . and showed also	8, 143/ 18

him in his railing	manner	to call a "multitude	8, 144/ 26
have heard how many	manner	of wise Tyndale teacheth	8, 145/ 11
doctrine -- how many	manner	of wise this word	8, 145/ 27
or the bishop. Which	manner	hath, peradventure, for something	8, 160/ 37
Almaine, there is another	manner	of howling and hallooing	8, 161/ 26
a certain figure, and	manner	of speaking, by which	8, 167/ 27
did not signify every	manner	company or congregation --	8, 170/ 3
it signified no such	manner	of thing among the	8, 170/ 22
telleth you not what	manner	of congregation ecclesia did	8, 170/ 31
it to signify every	manner	of congregation at adventure	8, 170/ 33
it to any special	manner	of congregation . . . the term	8, 171/ 24
For by a like	manner	as he falsely translated	8, 174/ 33
such things, after the	manner	of the disour's part	8, 177/ 18
of Christ's Gospel, what	manner	a thing is it	8, 186/ 16
he would in like	manner	and of like intent	8, 189/ 18
it were no nother	manner	washing when the priest	8, 189/ 20
full holily, and in	manner	conjureth also, the reader	8, 190/ 34
Tyndale And in like	manner	, by this word "penance	8, 208/ 12
God -- let The	manner	how to return to	8, 214/ 17
prophet Joel describeth the	manner	with which man should	8, 214/ 18
mean in the first	manner	, his words be little	8, 214/ 35
mean in the second	manner	, that whoso repenteth once	8, 215/ 3
the truth in such	manner	obstinate that he doth	8, 220/ 24
refuseth and rejecteth all	manner	witness of man in	8, 233/ 31
their leader in any	manner	wise as he was	8, 234/ 7
to have been any	manner	leader of them . . . but	8, 234/ 10
take of man no	manner	record at all; as	8, 234/ 36
in the English that	manner	of speaking may stand	8, 236/ 9
though God refused all	manner	witness of man --	8, 237/ 1
have not always that	manner	strength: all this shall	8, 237/ 14
that God taketh no	manner	witness of man, it	8, 239/ 25
nor meant in that	manner	. . . but that he received	8, 239/ 26
not always in one	manner	. . . but sometimes he showeth	8, 247/ 12
they varied in the	manner	of their doctrine, as	8, 247/ 28
Body -- for which	manner	of things he hath	8, 251/ 2
it was but a	manner	of the country, as	8, 253/ 28
fashion. In the same	manner	, he draweth out of	8, 260/ 33
doth, and all reverent	manner	and devout fashion used	8, 277/ 1
serve God in that	manner	? -- which yet we	8, 277/ 26
not both in one	manner	, but the one by	8, 284/ 28
belief thereof profiteth two	manner	of wise. One wise	8, 288/ 11
a worshipful reason? This	manner	is much like as	8, 290/ 16
forbore to write any	manner	thing for any such	8, 291/ 16
mean of the second	manner	. . . his saying shall be	8, 296/ 21
hands was but a	manner	of men in that	8, 296/ 26
were but such customable	manner	that men may do	8, 296/ 32
Tyndale mean in this	manner	-- as it seemeth	8, 297/ 13
tabernacle made of this	manner	, or else it shall	8, 308/ 6
love after Luther's loving	manner	, in lodging lovers --	8, 308/ 33
liberty in all such	manner	thing to do it	8, 309/ 24

and showed them the	manner	himself before his epistle	8, 315/ 2
tradition was learned the	manner	of Consecration: that answereth	8, 316/ 7
what they will, the	manner	of the Consecration, and	8, 316/ 15
of them devise a	manner	of saying Mass by	8, 316/ 30
his fond fashion a	manner	of consecration, and saying	8, 316/ 34
his church in such	manner	of things . . . that they	8, 322/ 15
hypocrisy, "ceremonies," and "all	manner	of disguising," and many	8, 327/ 20
here he telleth what	manner	of writing he will	8, 331/ 16
at all, in no	manner	thing, unto those things	8, 349/ 19
they seem, in a	manner	, importable; but do not	8, 353/ 23
like wise, after the	manner	that I now do	8, 353/ 36
expoundeth them in another	manner	: that Saint Paul in	8, 362/ 10
should somewhat perceive the	manner	of these men . . . which	8, 362/ 20
the Altar, either the	manner	in the receiving, or	8, 368/ 3
the grave, as the	manner	is there -- I	8, 371/ 28
service -- after which	manner	he first elected and	8, 391/ 11
church of the second	manner	: that is to wit	8, 392/ 26
read them, consider what	manner	things Tyndale meaneth by	8, 394/ 5
mean in the first	manner	, he must then put	8, 411/ 8
mean in the second	manner	-- that is to	8, 411/ 21
heresies more, of such	manner	suit and sort that	8, 418/ 2
by any other special	manner	of dwelling, above such	8, 422/ 17
-- which other special	manner	, if Tyndale mean any	8, 422/ 20
and mean any other	manner	of dwelling by which	8, 422/ 23
apostles used in the	manner	of their words, take	8, 424/ 16
see you in what	manner	Tyndale taketh these words	8, 428/ 28
man, promiseth, without any	manner	exception, that whensoever the	8, 432/ 19
these words after such	manner	as Tyndale expoundeth him	8, 438/ 11
simplicity used in the	manner	of speech in Holy	8, 438/ 21
sin deadly by any	manner	means, but that it	8, 438/ 25
happen otherwise. In such	manner	of wise meant Saint	8, 439/ 8
after deadly, by no	manner	means, because he hath	8, 439/ 17
meaning after the common	manner	of speaking, that it	8, 439/ 31
in such a special	manner	entered into their holy	8, 442/ 15
and expressly in such	manner	as I have now	8, 448/ 30
the death and all	manner	of pain due to	8, 449/ 5
in the doing no	manner	of deadly sin? If	8, 456/ 8
mind, to consider what	manner	a meditation and what	8, 456/ 28
a meditation and what	manner	conflict have they in	8, 456/ 28
needs have some such	manner	of meditation in their	8, 458/ 15
err, even in like	manner	as they often (or	8, 460/ 23
sinning" I have many	manner	wise plainly refelled and	8, 460/ 26
not with a historical	manner	, as a man may	8, 460/ 35
at all, in any	manner	of wise -- neither	8, 461/ 31
concerning the promises, every	manner	of error to be	8, 461/ 35
but because that every	manner	error, though it be	8, 462/ 21
he proveth, that every	manner	error in every article	8, 462/ 26
to consider in what	manner	he handleth it. Tyndale	8, 471/ 25
cold again. Of which	manner	of changes of the	8, 487/ 27
the devil. Tyndale The	Manner	and Order of Our	8, 496/ 11

the time, after the	manner	of any of those	8, 497/ 30
of man concerning any	manner	of devoir of themselves	8, 499/ 32
give man's will, in	manner	, like place in the	8, 501/ 30
other, and in all	manner	of good works, he	8, 501/ 34
taketh utterly away all	manner	of merit from the	8, 501/ 35
-- should be no	manner	help nor furtherance toward	8, 502/ 21
the faith in such	manner	. . . because he will not	8, 508/ 12
this is the ordinary	manner	of the faith given	8, 509/ 10
or not, in such	manner	wise that he cannot	8, 509/ 13
this world in such	manner	appearing unto us as	8, 509/ 19
folk but with some	manner	of towardness and conformity	8, 509/ 26
by faith, without any	manner	working of their wills	8, 511/ 4
same thing, in a	manner	, as for thus far	8, 521/ 21
the reprobates; by which	manner	of handling of the	8, 521/ 33
so very a likely	manner	: that God would, as	8, 524/ 4
borne up thereby, in	manner	, maugre their teeth, which	8, 526/ 33
their fault were, in	manner	, not to suffer them	8, 527/ 8
nor can do any	manner	evil to bring any	8, 527/ 10
it sin, after that	manner	that the motion toward	8, 528/ 11
neither adultery nor such	manner	of manslaughter . . . but be	8, 534/ 21
the man was in	manner	all asleep, so were	8, 535/ 25
all his deeds in	manner	but a dream." Here	8, 535/ 25
their matches in that	manner	wise. But this dare	8, 538/ 7
Almighty God, in this	manner	wise, as followeth . . . "Why	8, 539/ 3
Tyndale And in like	manner	the apostles of Christ	8, 540/ 32
delivered on the same	manner	unto death. Moreover, they	8, 541/ 1
proveth us, after his	manner	, in his before-rehearsed words	8, 544/ 22
which, done in such	manner	as they do them	8, 550/ 28
and in some other	manner	than all other men	8, 550/ 34
which he disputeth; which	manner	of his disputation --	8, 551/ 2
and boasteth highly this	manner	of "feeling faith" that	8, 563/ 32
errors of doctrine in	manner	of living, Tyndale taketh	8, 564/ 28
chapter bring forth any	manner	thing for the proof	8, 565/ 7
which he calleth "The	Manner	and Order of Our	8, 565/ 18
Christ, help!" for the	manner	sake (as it were	8, 567/ 3
after a certain vehement	manner	of speech used in	8, 569/ 28
with railing upon men's	manners	, and so lead the	8, 108/ 1
and mar men's good	manners	, as his doth where	8, 150/ 7
men ween that good	manners	were nothing worth. And	8, 150/ 8
do . . . because of the	manners	and forms of speaking	8, 235/ 6
diverse ages after diverse	manners	, such as himself list	8, 248/ 13
he preached . . . and good	manners	and virtues, and some	8, 324/ 21
tended to virtue, good	manners	, or God's honor. Now	8, 352/ 15
they in conditions and	manners	never so sick, as	8, 398/ 9
his brother is a	manqueller	; and ye know that	8, 435/ 2
ye know that no	manqueller	hath everlasting life abiding	8, 435/ 2
made, what destruction and	manslaughter	they have caused, partly	8, 28/ 34
King David for his	manslaughter	and adultery notwithstanding his	8, 209/ 17
deadly sin . . . neither with	manslaughter	, adultery, nor any suchlike	8, 423/ 28
him from adultery, nor	manslaughter	, nor such other "horrible	8, 441/ 9

horrible deeds," as perjury,	manslaughter	, and adultery, of weakness	8, 444/ 8
him to lechery and	manslaughter	both . . . while he feared	8, 444/ 18
deed, as, for example,	manslaughter	or adultery; and that	8, 445/ 34
rifling, robbery, murder, and	manslaughter	: whoso should then, without	8, 514/ 15
the purpose of much	manslaughter	at an angry word	8, 529/ 20
adultery and thereby to	manslaughter	-- had he not	8, 530/ 22
nor such manner of	manslaughter	. . . but be things of	8, 534/ 21
his lechery and his	manslaughter	too was wrought by	8, 534/ 36
adultery, and after, mischievous	manslaughter	too. "This shall I	8, 535/ 8
their deeds, as adultery,	manslaughter	, not-believing, forsaking, or forswearing	8, 566/ 3
per prophetiam, cum impositione	manuum	presbyteri" ("Neglect not the	8, 191/ 27
in te per impositionem	manuum	mearum" ("I warn thee	8, 191/ 31
sermons do corrupt and	mar	men's good manners, as	8, 150/ 7
can nothing make nor	mar	; whereas in the getting	8, 504/ 9
say "The captain will	march	on tomorrow." But ye	8, 235/ 38
say "That captain will	march	on tomorrow" but if	8, 235/ 39
grant me that every	mare	must have a gander	8, 169/ 1
set solemnly in the	margin	upon those words. But	8, 350/ 7
that we should only	mark	these holy, loving words	8, 57/ 1
holy doctors note and	mark	in the sacraments --	8, 77/ 34
them to have the	mark	and token of circumcision	8, 79/ 26
will, answer this point.	Mark	well and remember that	8, 107/ 34
fail and faint. Tyndale	Mark	at the last the	8, 135/ 4
More Yea marry --	mark	, I pray you. For	8, 135/ 10
laws against them. Tyndale	Mark	whether it were ever	8, 136/ 26
shall scatter theirs. More	Mark	now, good Christian reader	8, 136/ 31
he biddeth look and "	mark	" that all emperors, kings	8, 137/ 1
saith never true. Tyndale	Mark	whether it be not	8, 138/ 9
with him now but	mark	, mark, mark. It is	8, 138/ 17
him now but mark,	mark	, mark. It is pity	8, 138/ 17
now but mark, mark,	mark	. It is pity that	8, 138/ 17
He biddeth the people	mark	that their princes are	8, 138/ 22
if he forget to	mark	it, then is it	8, 189/ 14
of heretics, and no	mark	among them all why	8, 223/ 25
his miracles for a	mark	of his true church	8, 245/ 22
means thereof for a	mark	of his true doctrine	8, 245/ 23
doctrine and the true	mark	and knowledge of Christ's	8, 246/ 26
But in the mean way	mark	me this first: that	8, 254/ 29
would have by the	mark	of miracles his very	8, 270/ 7
James -- and Saint	Mark	in the Gospel, also	8, 295/ 14
will not see the	mark	. For he knoweth very	8, 386/ 24
then seeth he the	mark	, at the leastwise. But	8, 386/ 30
that every wise reader	mark	well and consider the	8, 404/ 10
dwelleth. And by that	mark	we know," saith Saint	8, 442/ 19
he thinketh thereof. But	mark	well, good reader, that	8, 459/ 23
first chapter of Saint	Mark	. For though it be	8, 502/ 31
it in some calendars	marked	. Now, to the intent	8, 12/ 35
is much to be	marked	, lo -- that Tyndale	8, 135/ 10
works, and so straitly	marked	and condemned his errors	8, 153/ 13
Tyndale is a great	marker	; there is nothing with	8, 138/ 16

were not made a	marker	of chases in some	8, 138/ 17
when he sitteth and	marketh	all other men's faults	8, 138/ 19
which every other man	marketh	well enough. He biddeth	8, 138/ 21
had them, and the	marks	of the fardels by	8, 19/ 22
by such clear, open	marks	and tokens show you	8, 399/ 6
would think all were	marred	, and doubt whether he	8, 127/ 5
his poetry, for that	marreth	all his matter. For	8, 151/ 36
let a monk from	marriage	-- all which things	8, 5/ 28
for the solemnization of	marriage	at church, he agreed	8, 14/ 21
in double despite of	marriage	and religion both, liveth	8, 48/ 2
matrimony to express the	marriage	or wedlock that is	8, 85/ 3
is to wit, the	marriage	, which he hath set	8, 85/ 18
them to make their	marriage	honorable, and their bed	8, 85/ 20
sin, and such manner	marriage	plain incestuous lechery, and	8, 108/ 9
prophets that shall forbid	marriage	." And in this text	8, 261/ 3
and say that his	marriage	is grounded there --	8, 261/ 31
chastity. And then doth	marriage	after the promise made	8, 306/ 14
doth. For since the	marriage	is no marriage . . . it	8, 306/ 19
the marriage is no	marriage	. . . it is but whoredom	8, 306/ 20
whoredom . . . since that his	marriage	, being, as it is	8, 306/ 22
faith unto man in	marriage	. But now goeth Tyndale	8, 403/ 34
mouth as praiseth monks' "	marriages	" and mocketh Christ's sacraments	8, 140/ 27
plain scriptures against the	marriages	made between friars and	8, 508/ 37
these new holy, "spiritual"	married	monks and friars . . . saving	8, 121/ 13
profess never to be	married	, but keep perpetual chastity	8, 306/ 13
after whom she never	married	none; whom she like	8, 372/ 30
standeth the making and	marring	of all the whole	8, 558/ 11
life, the spirit, the	marrow	, and very cause why	8, 46/ 10
life, the spirit, the	marrow	, and very cause why	8, 47/ 18
life, the spirit, the	marrow	, and the very cause	8, 48/ 6
life, the spirit, the	marrow	, and the very cause	8, 49/ 10
to play, as Cherrystone,	Marrow	Bone, Buckle Pit, Spurn	8, 491/ 19
law of God. But,	marry	, on the other side	8, 121/ 24
sin, a monk to	marry	a nun; which thing	8, 134/ 16
the sword. More Yea	marry	-- mark, I pray	8, 135/ 10
feigned and false. But	marry	, now God hath (laud	8, 139/ 15
of his own power?	Marry	, this we say, and	8, 148/ 21
he changeth too. But	marry	, he hath added unto	8, 165/ 12
Yes," and say, "Yes,	marry	be they, both the	8, 231/ 6
that a friar may	marry	a nun by the	8, 260/ 34
It is better to	marry	than to burn." Is	8, 261/ 4
for any man to	marry	-- Tyndale deduceth that	8, 261/ 12
that every man may	marry	though himself have made	8, 261/ 13
may be forbidden to	marry	though he have a	8, 261/ 15
as clearly forbidden to	marry	by the scriptures that	8, 261/ 16
the man forbidden to	marry	that hath a wife	8, 261/ 18
it is better to	marry	than to burn --	8, 261/ 20
for a friar to	marry	than to forbear lechery	8, 261/ 21
Whereby know you that?" "	Marry	, "saith he, "for I	8, 324/ 19
by the mouth. But	marry	, Tyndale hath said yet	8, 552/ 12

wit, the book of	Martin	Luther wherein he teacheth	8, 21/ 20
high spiritual doctor Master	Martin	Luther himself, being specially	8, 47/ 32
so? Go me to	Martin	Luther, the first master	8, 90/ 35
purpose. For his master	Martin	Luther, when Erasmus laid	8, 255/ 29
of the tradition of	Martin	Luther's leman . . . as frame	8, 260/ 30
us, and his master	Martin	too, and Friar Huessgen	8, 300/ 13
that his own master	Martin	Luther (if the work	8, 305/ 28
for false. Tyndale's master	Martin	Luther and all the	8, 341/ 20
anything that his master	Martin	Luther laid and lashed	8, 363/ 21
Tyndale, seeing his master	Martin	Luther in that point	8, 363/ 30
teacheth, after his master	Martin	Luther, that as often	8, 377/ 11
Tyndale and his master	Martin	and his fellows, forasmuch	8, 404/ 14
indeed both Tyndale and	Martin	his master, which believe	8, 415/ 25
saith with his master	Martin	in many places --	8, 486/ 23
-- his own master	Martin	Luther, not only a	8, 493/ 6
them . . . nor his master	Martin	Luther, which, notwithstanding that	8, 495/ 5
that (as Tyndale's master	Martin	Luther saith), evidently and	8, 562/ 38
of "Saint Thomas the	Martyr	." A long work would	8, 10/ 28
they have made a	martyr	. . . when their poisoned books	8, 12/ 20
of "Saint Thomas the	Martyr	," in the vigil of	8, 12/ 30
holy doctor and glorious	martyr	Saint Polycarp, the blessed	8, 12/ 32
wholesome heresies this holy	martyr	held. First, ye shall	8, 13/ 4
Hitton, the devil's stinking	martyr	. . . of whose burning Tyndale	8, 16/ 1
that of this holy "	martyr	" Tyndale hath not so	8, 16/ 13
Saint Pamphilus, the blessed	martyr	) found in Origen's doctrine	8, 152/ 34
cunning doctor and blessed	martyr	, thereupon saith that our	8, 318/ 33
by Scripture that a	martyr	may be saved and	8, 377/ 4
calleth them murderers and	martyr-quellers	-- dissembling that the	8, 28/ 4
'hangmen,' '	martyr-quellers	,' and ' Christ-killers'	8, 58/ 21
long life a double	martyrdom	(according to the words	8, 53/ 7
to glory of his "	martyrs	" . . . when that their living	8, 24/ 36
had the apostles, the	martyrs	, the confessors, the holy	8, 44/ 15
in God's hands; and	martyrs	have died for God	8, 221/ 17
souls, did there many	martyrs	stand and shed their	8, 269/ 31
other holy saints and	martyrs	who, as Saint Jerome	8, 314/ 5
all the blood of	martyrs	. And whosoever go to	8, 410/ 6
all the blood of	martyrs	. And whosoever goeth unto	8, 413/ 25
all the blood of	martyrs	-- then Tyndale is	8, 414/ 8
that ye shall not	marvel	though Tyndale were ashamed	8, 16/ 9
And yet shall ye	marvel	that Tyndale was so	8, 16/ 10
his church. And no	marvel	was it though he	8, 24/ 12
Howbeit, that is little	marvel	. For indeed he bringeth	8, 110/ 12
woman wotteth how. I	marvel	yet in what place	8, 112/ 33
which thing much I	marvel	of. For the world	8, 121/ 19
need not much to	marvel	though Tyndale and Luther	8, 128/ 1
twain more, which I	marvel	wherefore he now leaveth	8, 133/ 34
anon. But first, I	marvel	me much that Tyndale	8, 145/ 30
whole Catholic Church, I	marvel	why he saith that	8, 146/ 13
made me much to	marvel	what Tyndale had spied	8, 179/ 18
it is more than	marvel	how that ever he	8, 181/ 30

lord." And therefore I	marvel	why he translated In	8, 236/ 4
upon Scripture? It is	marvel	that he deduceth it	8, 261/ 25
places; and therefore I	marvel	so much the more	8, 317/ 4
he saith . . . Tyndale I	marvel	that he had not	8, 332/ 17
to me more than	marvel	that he is not	8, 343/ 1
unto us. And I	marvel	much by what means	8, 462/ 36
Sacrament . . . and that thereupon	marveling	on the manner thereof	8, 110/ 20
working instruments of these	marvelous	cures. And then I	8, 103/ 28
infected that, except the	marvelous	mercy of God, never	8, 120/ 4
proud in beholding the	marvelous	greatness of his revelations	8, 159/ 21
in doing great and	marvelous	miracles, without which many	8, 241/ 25
them though they be	marvelous	. . . and hath the Spirit	8, 246/ 23
the more, and more	marvelous	, miracles that themselves saw	8, 269/ 35
and sacraments, with daily	marvelous	miracles . . . and neither suffereth	8, 275/ 25
his promise by the	marvelous	new sight thereof, or	8, 276/ 25
Scripture; which is a	marvelous	word in mine ear	8, 415/ 2
and call God's high,	marvelous	works illusions and wonders	8, 415/ 20
Surely this is a	marvelous	tale of Tyndale, in	8, 463/ 36
my mind . . . and a	marvelous	difference that he putteth	8, 463/ 37
though these things be	marvelously	well said, and other	8, 81/ 18
of this place may	marvelously	well be said unto	8, 173/ 35
sacraments and ceremonies, are	marvelously	agreeable unto the superstition	8, 291/ 1
discerneth and forbiddeth the	marvels	that appear in crystal	8, 246/ 20
both rejecteth the superstitious	marvels	and worketh the very-faithful	8, 246/ 25
as for miracles or	marvels	done among the Turks	8, 252/ 12
Moses wrought confounded the	marvels	that were wrought by	8, 337/ 7
Jesus, the son of	Mary	, was that Christ. And	8, 464/ 32
the deed of Saint	Mary	Magdalene -- though she	8, 527/ 31
that is to say,	Mary's	adversaries. Then say I	8, 314/ 8
they dance in a	mask	. And thus yet again	8, 201/ 12
friars that neither say	Mass	nor Matins, nor never	8, 11/ 13
cast off Matins and	Mass	and all divine service	8, 13/ 7
only by man. The	Mass	, he said, should never	8, 14/ 33
said that to say	Mass	after the manner of	8, 14/ 34
the end of the	Mass	, which Bilney full devoutly	8, 23/ 33
whether the priest say	Mass	in his gown or	8, 57/ 31
that the priest say	Mass	in his gown as	8, 75/ 12
the ceremonies of the	Mass	, and by the salt	8, 78/ 11
he seeth that the	Mass	is the special thing	8, 108/ 21
make mocks at the	Mass	, whereof these be his	8, 108/ 32
when he goeth to	Mass	, disguiseth himself with a	8, 108/ 34
were present at the	Mass	. . . and no such ceremony	8, 110/ 17
holy ceremonies of the	Mass	. . . but only mocketh the	8, 110/ 36
the Secrets of the	Mass	aloud . . . and also because	8, 111/ 1
hundred years about the	Mass	. . . hath a lewd, beastly	8, 111/ 5
Sacrament is in the	Mass	no sacrifice, none host	8, 111/ 10
fruit of all the	Mass	. These be his very	8, 111/ 12
holy offering in the	Mass	now, the offering of	8, 111/ 32
the Sacrifice of the	Mass	, we be all God's	8, 112/ 21
holy Canon of the	Mass	, because the Sacrament is	8, 113/ 16

Sacrament is in the	Mass	called, as it is	8, 113/ 17
priest doth at the	Mass	make none offering of	8, 114/ 3
very fruit of the	Mass	in which that blessed	8, 114/ 5
he mocketh at the	Mass	, and would have no	8, 115/ 15
They changed also the	Mass	; and soon after that	8, 126/ 1
the priest should say	Mass	, baptize, or hear confession	8, 127/ 4
the virtue of the	Mass	were lost, and that	8, 127/ 7
the Burying of the	Mass	, whereof, our Lord be	8, 142/ 23
neither Matins, Evensong, nor	Mass	-- nor cometh at	8, 162/ 20
of Christ and say	Mass	as well as any	8, 165/ 18
suffer them to say	Mass	, and crieth out upon	8, 190/ 25
of the priest at	Mass	, and many other observances	8, 193/ 15
he beareth to the	Mass	, which himself never saith	8, 198/ 17
to think that the	Mass	may do men any	8, 221/ 8
of Christ and say	Mass	too. How other men	8, 258/ 38
see that if the	Mass	be so necessary as	8, 259/ 8
the altar and say	Mass	in his stead . . . because	8, 259/ 12
Blessed Sacrament at the	Mass	, to the sign of	8, 277/ 7
knew of this word "	Mass	"; neither can any man	8, 314/ 30
Christ's "supper," and not "	Mass	." More Here goeth Tyndale	8, 314/ 33
never knew this word "	Mass	" -- I believe that	8, 315/ 34
that Englishmen call "the	Mass	" . . . Tyndale hath not proved	8, 315/ 36
yet we know "the	Mass	" too, for all that	8, 316/ 2
I doubt not, said	Mass	many a time and	8, 316/ 4
the apostles in the	Mass	prayed for all Christian	8, 316/ 5
and saying of the	Mass	, that shall serve themselves	8, 316/ 15
sacrament . . . nor that the	Mass	doth any man good	8, 316/ 19
they how they say	Mass	. . . which the more sinful	8, 316/ 20
that how to say	Mass	hath been taught the	8, 316/ 26
a manner of saying	Mass	by himself -- I	8, 316/ 31
holy Canon of the	Mass	-- frameth after his	8, 316/ 34
and saying of the	Mass	, in his book of	8, 316/ 35
to consecrate or say	Mass	. . . and that the way	8, 316/ 38
the church in the	Mass	and in other parts	8, 323/ 36
that women may sing	Mass	, and must in time	8, 333/ 22
consecrate, how to say	Mass	, and what thing to	8, 366/ 6
remember her in his	Mass	. Which thing I write	8, 371/ 20
may see that the	Mass	, and praying for souls	8, 371/ 21
dreadful mysteries of the	Mass	should commemoration be made	8, 373/ 15
lucre -- as the	Mass	and the pains of	8, 373/ 34
that to say the	Mass	with the holy Canon	8, 394/ 20
men were baptized, and	Masses	said and the other	8, 224/ 30
he showeth that almsdeed,	Masses	, and Dirges greatly profit	8, 373/ 12
were ashamed of his	master	. And yet shall ye	8, 16/ 10
his wife, Tyndale's own	master	and mistress, the chief	8, 47/ 25
own high spiritual doctor	Master	Martin Luther himself, being	8, 47/ 32
them before by Tyndale's	master	. . . became all unruly and	8, 55/ 27
Tyndale and his spiritual	master	this manner of love	8, 56/ 24
that he and his	master	writeth elsewhere, and himself	8, 56/ 36
matter . . . or, as your	master	did in Almaine, to	8, 59/ 2

it. Tyndale and his	master	be wont to cry	8, 63/ 28
confound Tyndale and his	master	Luther with all their	8, 70/ 3
Son of Man is	master	and lord even over	8, 73/ 30
is in such wise	master	and lord of the	8, 73/ 32
ever himself or his	master	, either, could say to	8, 86/ 9
yet, that was Tyndale's	master	, as lewd as he	8, 88/ 19
Martin Luther, the first	master	of Tyndale in this	8, 90/ 35
him Luther, his own	master	. . . which in his book	8, 113/ 30
may do as their	master	hath: say the contrary	8, 115/ 8
wine, "God thank you,	Master	Winer, for your good	8, 121/ 10
Here Tyndale followeth his	master	Luther, that would have	8, 122/ 31
and Tyndale with his	master	and his fond fellowship	8, 138/ 1
signification more that Tyndale's	master	hath made a "church	8, 163/ 10
First I say that	Master	More must not needs	8, 168/ 13
argued thus -- "If	Master	More will grant me	8, 168/ 38
granted to be made	Master	of Art. And thus	8, 203/ 21
gave witness with his	Master	in his heart and	8, 228/ 25
that he and his	master	, and all their whole	8, 242/ 12
evil purpose. For his	master	Martin Luther, when Erasmus	8, 255/ 29
be the special inward	master	: he hath provided the	8, 256/ 35
false shrew for his	master	, provided yet wilily somewhat	8, 257/ 21
plainly false which his	master	Luther and himself too	8, 257/ 23
written!": might not the	master	say that his men	8, 263/ 16
you believe that our	master	Christ passed in pride	8, 268/ 26
heathen, for mocking," saith	Master	More. I pray you	8, 290/ 28
a happy hap for	Master	Tyndale -- that it	8, 291/ 6
-- that it happed	Master	More, with the laying	8, 291/ 7
slender cause, to minister	Master	Tyndale so much pleasant	8, 291/ 8
tell us, and his	master	Martin too, and Friar	8, 300/ 13
also that his own	master	Martin Luther (if the	8, 305/ 27
word of Saint John's	master	, our Savior Christ himself	8, 312/ 20
scholar, he seeth his	master	made a fool therein	8, 317/ 5
both concerning Tyndale's great	master	Antichrist (though Tyndale and	8, 337/ 36
knoweth for false. Tyndale's	master	Martin Luther and all	8, 341/ 20
the Maccabees, and his	master	by Saint James' epistle	8, 346/ 30
elsewhere written (by his	master	, or himself, or any	8, 347/ 11
the testament of his	master	, Antichrist. And therefore that	8, 357/ 11
that anything that his	master	Martin Luther laid and	8, 363/ 21
therefore Tyndale, seeing his	master	Martin Luther in that	8, 363/ 30
out all that his	master	had brought in for	8, 363/ 32
Tyndale teacheth, after his	master	Martin Luther, that as	8, 377/ 11
that Tyndale and his	master	Martin and his fellows	8, 404/ 14
Tyndale and Martin his	master	, which believe of Christ's	8, 415/ 25
a false conclusion that	Master	More holdeth, how that	8, 419/ 4
teacheth plainly, after his	master	Luther, as ye have	8, 472/ 29
This doctrine of his	master	and his own hath	8, 473/ 13
principal ground, whereabout his	master	and himself have taken	8, 473/ 32
fair fortune had Tyndale's	master	there, of whom he	8, 483/ 6
he saith with his	master	Martin in many places	8, 486/ 23
about to play the	master	, and set all the	8, 490/ 34

lesson as a good	master	teacheth his young children	8, 491/ 3
to school with his	master	with three stripes for	8, 491/ 21
upon our lesson that	Master	Tyndale teacheth us, and	8, 492/ 17
acquaintance -- his own	master	Martin Luther, not only	8, 493/ 6
in them . . . nor his	master	Martin Luther, which, notwithstanding	8, 495/ 5
doctrine, and before unheard,	Master	Tyndale teacheth us of	8, 498/ 36
that so wise a	master	as our Savior was	8, 513/ 30
learned Tyndale of his	master	Luther . . . which at Worms	8, 514/ 6
and tumble, and his	master	and he there lie	8, 552/ 35
not fail. "Yes," saith	Master	More, "it failed in	8, 553/ 9
and that (as Tyndale's	master	Martin Luther saith), evidently	8, 562/ 37
works and Luther his	master's	too. But God, although	8, 55/ 14
agree them, against his	master's	rule. Howbeit, Tyndale hath	8, 94/ 17
doth Tyndale, after his	master's	doctrine, jest and rail	8, 108/ 31
and set forth his	master's	former error again. For	8, 123/ 1
boy writeth in his	master's	shop . . . but as it	8, 271/ 33
nothing acknown of his	master's	folly, but divineth and	8, 318/ 20
fulfill and obey their	master's	lawful commandments that if	8, 354/ 25
and stayeth at his	master's	whistling, and suffereth his	8, 455/ 33
dance, too, after their	master's	pipe; such an effectual	8, 515/ 11
of theirs should be	mastered	, and they borne up	8, 526/ 33
hugger-mugger, by some shrewd	masters	that keep them for	8, 5/ 37
and under as cunning	masters	, as some of them	8, 25/ 35
used among all the	masters	of that whole holy	8, 40/ 28
of the leaders and	masters	of the Christian faith	8, 368/ 24
have done a great	mastery	, and say they have	8, 12/ 19
man. It is no	mastery	for him to make	8, 182/ 17
can do such a	mastery	as no true man	8, 534/ 6
drew up Cerberus, the	mastiff	of hell, into the	8, 33/ 35
to be able to	match	therewith that he is	8, 226/ 21
Tyndale may make a	match	!), I shall show you	8, 229/ 14
Turks be able to	match	our church in miracles	8, 252/ 6
Rochester, and I --	matched	with Father Frith alone	8, 34/ 13
begin once to be	matches	, they shall not fail	8, 28/ 25
and we made their	matches	in that manner wise	8, 538/ 7
same devil (or his	mate	) that made Collins mad	8, 559/ 7
the very substance of	material	bread and wine; and	8, 15/ 25
neither say Mass nor	Matins	, nor never come at	8, 11/ 13
and Zwingli, cast off	Matins	and Mass and all	8, 13/ 7
at all -- neither	Matins	, Evensong, nor Mass --	8, 162/ 20
as to liken the	Matins	that men sing at	8, 277/ 6
villained the Sacrament of	Matrimony	-- then would they	8, 11/ 18
spoken in English. Of	Matrimony	, whether it were a	8, 14/ 18
for good and lawful	matrimony	. If Tyndale grant that	8, 45/ 4
wit, Confirmation, Penance, Order,	Matrimony	, and Aneling. Tyndale That	8, 83/ 29
them both alike. Of	Matrimony	Tyndale Matrimony, saith he	8, 84/ 28
alike. Of Matrimony Tyndale	Matrimony	, saith he, was ordained	8, 84/ 30
God. If they call	matrimony	a sacrament because the	8, 85/ 1
useth the similitude of	matrimony	to express the marriage	8, 85/ 2
This holy sacrament of	Matrimony	was begun by God	8, 85/ 7

in that coupling of	matrimony	(if they couple in	8, 85/ 16
holy significations saith that	matrimony	is a great sacrament	8, 85/ 36
now saith -- that	matrimony	, whereas Saint Paul saith	8, 86/ 12
that still folk took	matrimony	for a sacrament, and	8, 86/ 18
the world himself a	matrimony	of his own making	8, 86/ 23
lechery, and call it	matrimony	. The old heretics did	8, 119/ 16
honest wedlock and lawful	matrimony	. Tyndale Judge whether their	8, 131/ 21
for good and lawful	matrimony	, that they have thereby	8, 139/ 20
heresy of friars' filthy "	matrimony	" giveth us so plain	8, 139/ 35
for good and lawful	matrimony	: I nothing fear your	8, 140/ 24
a show of holy	matrimony	Friar Luther and Cate	8, 180/ 3
consecration; likewise as in	Matrimony	and Baptism both, be	8, 197/ 21
saith they forbid all	matrimony	, because they forbid the	8, 202/ 17
that Confirmation, Priesthood, and	Matrimony	be holy sacraments --	8, 253/ 23
son." And as for	matrimony	. . . he saith that Saint	8, 253/ 29
Hebrews as plainly. Of	Matrimony	and Priesthood, Saint Paul	8, 295/ 11
work of wedlock in	Matrimony	: therefore the Church taketh	8, 306/ 11
is, both Priesthood and	Matrimony	-- and besides that	8, 306/ 24
nuns and call it	matrimony	, and thus make mocks	8, 337/ 21
their whoredom for honest	matrimony	. These be the things	8, 358/ 37
Extreme Unction, Order, and	Matrimony	. . . but Baptism also, and	8, 414/ 13
lechery under pretense of	matrimony	-- and for their	8, 437/ 27
the parties in faithful	matrimony	, they mean not that	8, 439/ 6
and defend for lawful	matrimony	their filthy life that	8, 495/ 8
his rehearsal of the	matter	. . . wherein he maketh the	8, 7/ 35
that answer is the	matter	of my present book	8, 8/ 10
abjuration. But howsoever the	matter	was . . . Burt by his	8, 18/ 18
Sir, as for the	matter	that ye would have	8, 18/ 23
so far in the	matter	that it may be	8, 18/ 26
no further in the	matter	. . . but even as a	8, 18/ 28
go forth in your	matter	boldly and put them	8, 18/ 29
to meddle with the	matter	. . . saying that being a	8, 25/ 20
I should leave the	matter	wholly unto divines. Surely	8, 25/ 22
made to minister them	matter	unto their jesting, scoffing	8, 26/ 6
And for because the	matter	is long, and my	8, 33/ 17
world," make you that	matter	so lightsome, and so	8, 34/ 3
as earnest as the	matter	is, who can forbear	8, 42/ 23
nor meant any such	matter	. . . or, as your master	8, 59/ 2
for us in this	matter	of fasting; but these	8, 69/ 10
have spoken of this	matter	somewhat the more at	8, 70/ 4
desert . . . he endeth that	matter	with this great, weighty	8, 72/ 25
like Tyndale in this	matter	the worse both for	8, 74/ 35
Law this was less	matter	, for that was the	8, 80/ 9
convenient similitude for the	matter	shall say very well	8, 81/ 3
But Tyndale amendeth the	matter	, and saith it is	8, 88/ 25
of Tyndale in this	matter	, though now his scholar	8, 90/ 36
this is; for this	matter	may be soon eased	8, 92/ 27
shall understand all the	matter	well enough, ye wot	8, 92/ 30
this made for the	matter	? How had this proved	8, 97/ 12
some doctors reckon the	matter	the more easy in	8, 103/ 32

too. Howbeit, in this	matter	, whether that the sacraments	8, 104/ 18
a mile from the	matter	. And how hath the	8, 108/ 2
at all the whole	matter	-- both at the	8, 110/ 28
mockishly of such a	matter	as he doth. For	8, 114/ 22
so meet for the	matter	, and written by so	8, 128/ 15
your judgment in this	matter	. For I make me	8, 140/ 24
the man defendeth the	matter	-- in such wise	8, 144/ 8
First, to induce the	matter	as though he went	8, 144/ 16
weight of all our	matter	dependeth. And that is	8, 145/ 34
it toucheth most the	matter	. For as for that	8, 146/ 7
that marreth all his	matter	. For I say surely	8, 151/ 36
my part in this	matter	more than a thousand	8, 152/ 7
with me in this	matter	, he seemed at the	8, 152/ 10
even in this same	matter	, about the time of	8, 152/ 17
but did in this	matter	like and allow him	8, 153/ 14
Church, so in this	matter	he hath well declared	8, 153/ 18
weight of all the	matter	hangeth, go nearer unto	8, 153/ 31
much proof for this	matter	; for that God was	8, 155/ 5
it ministereth rather much	matter	of doubt and of	8, 155/ 33
understandeth nothing what the	matter	meaneth. Now, yet once	8, 158/ 8
which was all the	matter	that Saint Paul spoke	8, 161/ 4
as then represented the	matter	? But that maketh nothing	8, 171/ 8
was there in this	matter	no cause for me	8, 176/ 36
very meet for the	matter	, of men much like	8, 180/ 27
Tyndale hath amended his	matter	. Tyndale And in that	8, 182/ 10
the circumstance of the	matter	so lead him to	8, 186/ 11
now standeth all the	matter	in this which he	8, 188/ 9
for to make this	matter	likely, he is fain	8, 189/ 34
go far from the	matter	. The truth is that	8, 193/ 5
questions be to the	matter	of much less necessity	8, 194/ 15
Confirmation it is the	matter	of a holy sacrament	8, 194/ 22
any more to the	matter	than from whence the	8, 195/ 11
done in some one	matter	thrice. To the matter	8, 197/ 16
matter thrice. To the	matter	I say, therefore, that	8, 197/ 17
never meet with the	matter	. Tyndale Yet saith he	8, 200/ 3
more proper for the	matter	than this indifferent word	8, 201/ 29
neighbor's daughter. More This	matter	is somewhat amended here	8, 202/ 7
he may make a	matter	of virtue or a	8, 204/ 23
of virtue or a	matter	of vice, as him	8, 204/ 23
with Tyndale for the	matter	; nor at every lewd	8, 206/ 30
more from the very	matter	itself: that is to	8, 207/ 5
thing -- and the	matter	itself meaneth a willingly	8, 207/ 7
of all for the	matter	, since that confessing and	8, 207/ 23
behavior that serveth the	matter	than the property of	8, 207/ 28
folly. But, now, the	matter	standeth not therein at	8, 211/ 14
but because of the	matter	. For this grieveth Luther	8, 211/ 15
ween to make the	matter	more easy because he	8, 215/ 28
to ease all the	matter	by this -- that	8, 215/ 36
he bringeth to the	matter	, after his two years'	8, 218/ 31
therefore, since all the	matter	standeth in this point	8, 221/ 23

Tyndale cometh to the	matter	, the further he fleeth	8, 223/ 29
so show you the	matter	that every child shall	8, 223/ 34
well ripened in the	matter	, may ween that Tyndale	8, 224/ 21
words nothing touching the	matter	for any reproof of	8, 227/ 4
and far from the	matter	, but only to show	8, 227/ 24
and thrown all his	matter	in the mire. Yet	8, 227/ 26
it be no great	matter	. . . yet I have thought	8, 231/ 8
means to write true	matter	, I would have him	8, 231/ 11
But now to the	matter	itself. Ye see that	8, 231/ 13
and then were the	matter	open and plain. For	8, 231/ 29
away and maketh the	matter	open which of the	8, 236/ 14
yet in this great	matter	I would rather in	8, 236/ 16
strength, and then the	matter	showeth that the Greek	8, 237/ 16
their treating of the	matter	, suffereth them with good	8, 247/ 17
Christian reader, unto that	matter	which is undoubtedly one	8, 253/ 3
forasmuch, therefore, as the	matter	of this chapter, wherein	8, 254/ 3
serveth much for our	matter	against Tyndale, that contendeth	8, 258/ 25
then without miracles the	matter	is safe enough . . . and	8, 265/ 5
yourselves judges of the	matter	, I shall now call	8, 269/ 3
sophistical equivocation. For our	matter	is not of "scripture	8, 271/ 32
should he make his	matter	. For if sacraments were	8, 277/ 38
is all his whole	matter	grounded, let him prove	8, 279/ 21
wise temperance of the	matter	: that he saith for	8, 283/ 26
Tyndale so much pleasant	matter	of replication. For if	8, 291/ 8
hath occasion of much	matter	and winneth much worship	8, 291/ 12
and faith of the	matter	, were the writing never	8, 292/ 29
-- be for this	matter	so plain against Tyndale	8, 297/ 1
to speak in this	matter	so solemnly and handle	8, 304/ 14
far off from the	matter	; as I have touched	8, 306/ 35
that it seemeth the	matter	to be gathered by	8, 307/ 2
well, as for this	matter	. . . since I have sufficiently	8, 309/ 15
or believed. In which	matter	, as I say, since	8, 309/ 28
his part in this	matter	besides . . . that ye may	8, 309/ 31
he hath in this	matter	upon which the great	8, 309/ 39
blaspheme her in this	matter	of another fashion . . . as	8, 313/ 15
in his mind no	matter	whether the thing be	8, 318/ 4
so enmeshed in this	matter	, when the King's Highness	8, 318/ 5
or out made no	matter	, because, he said, it	8, 318/ 10
thing impertinent to the	matter	. . . so that by him	8, 318/ 11
Then finisheth he this	matter	with a proper taunt	8, 319/ 23
Sabbath -- a great	matter	! We be lords over	8, 320/ 6
day a very slight	matter	. And because that our	8, 320/ 17
he hath entered a	matter	that he cannot end	8, 326/ 5
shall it hurt the	matter	though I bear a	8, 328/ 19
my purpose in this	matter	. And therefore, since I	8, 330/ 28
God, and of the	matter	, and of the word	8, 339/ 15
special title for the	matter	-- he bringeth in	8, 347/ 9
be yet in this	matter	less to the purpose	8, 348/ 26
their purpose in our	matter	? May Christian men do	8, 350/ 1
well to furnish his	matter	. For first, as for	8, 355/ 22

purpose nothing advance the	matter	. For when Saint Augustine	8, 356/ 15
law made of such	matter	, let him rehearse it	8, 357/ 26
And therefore in the	matter	of the liberty of	8, 362/ 22
and predestination, and the	matter	of faith and good	8, 362/ 23
also, that in the	matter	of good works those	8, 363/ 4
no purpose in this	matter	against the sacraments, or	8, 363/ 24
brought in for the	matter	. Then was there yet	8, 363/ 33
nothing serve for his	matter	. For he saw well	8, 364/ 7
can say in this	matter	-- either himself or	8, 364/ 24
Rochester in the selfsame	matter	that we have now	8, 367/ 10
fathers were in this	matter	of his mind . . . but	8, 367/ 21
rehearsed in the same	matter	in his book against	8, 367/ 30
would, perchance, color this	matter	by certain subtleties, and	8, 369/ 26
that preserveth still the	matter	though he let go	8, 374/ 23
he concludeth all the	matter	at once . . . and that	8, 386/ 12
lightsome than unlike the	matter	that he resembleth them	8, 386/ 15
very far from this	matter	. Yet are there also	8, 392/ 16
therefore, to give his	matter	more light, had showed	8, 392/ 21
the best of his	matter	. . . and then see whether	8, 392/ 24
effect all the whole	matter	and purpose of his	8, 393/ 8
to serve in this	matter	to any substantial purpose	8, 393/ 37
false?" "It maketh no	matter	," saith he, "though ye	8, 396/ 35
question. For to this	matter	it is enough that	8, 398/ 3
remnant of his goodly	matter	. Tyndale This faith have	8, 399/ 28
then, as though the	matter	were well and sufficiently	8, 413/ 19
no place in this	matter	, in which he reproveth	8, 413/ 34
by mangling of his	matter	and rehearsing him by	8, 418/ 26
plain and clear a	matter	almost a lost labor	8, 429/ 11
nothing pertaining to the	matter	, against a great many	8, 434/ 7
great difference in this	matter	as there is between	8, 436/ 26
knitteth up all his	matter	with a quip against	8, 443/ 5
himself and coloring his	matter	from knowledge. And therefore	8, 445/ 19
he meaneth in this	matter	: whether he mean that	8, 445/ 32
so set forth the	matter	, in this book of	8, 448/ 24
not yet maintain his	matter	. For though that a	8, 451/ 1
remembrance that all his	matter	standeth only in this	8, 460/ 29
own handling of this	matter	, here utterly destroyed and	8, 473/ 14
should in such a	matter	believe the authority of	8, 475/ 31
Tyndale is in this	matter	so caught in a	8, 479/ 5
of all the whole	matter	. For ye will remember	8, 479/ 24
remember that all our	matter	in this book is	8, 479/ 25
destroyed all his whole	matter	. For as touching his	8, 480/ 10
such as maketh no	matter	unto the Scripture . . . He	8, 480/ 28
such as make no	matter	to salvation. For everything	8, 480/ 38
examples anything touch the	matter	. For whereas he should	8, 490/ 14
he diminisheth all the	matter	and maketh it much	8, 490/ 28
and meet for the	matter	, as in whom may	8, 492/ 13
Tyndale much with that	matter	. I would that in	8, 497/ 20
very far from his	matter	. But now taking him	8, 498/ 32
reasons in this great	matter	so small that a	8, 502/ 4

to treat of this	matter	more at long with	8, 502/ 6
is an argument or	matter	of things that appear	8, 509/ 17
once moved of a	matter	, the will, as it	8, 510/ 23
willing, to touch this	matter	more fully -- and	8, 512/ 17
But Tyndale in this	matter	, when he hath told	8, 514/ 18
yet handleth he the	matter	so that a man	8, 520/ 26
of handling of the	matter	, we might clearly perceive	8, 521/ 34
ground of a great	matter	concerning the order of	8, 522/ 15
Tyndale's intent in this	matter	by which he excuseth	8, 528/ 13
goeth forth in his	matter	that he buildeth upon	8, 528/ 23
Against which, if the	matter	were worth the argument	8, 531/ 19
when he broke the	matter	to her, when he	8, 536/ 12
another chapter by like	matter	, if he were so	8, 537/ 25
Tyndale, all the whole	matter	. . . both that David agreed	8, 538/ 29
saith more against his	matter	than we that impugn	8, 541/ 30
first told of the	matter	. But ever cometh Tyndale	8, 546/ 23
a mile from the	matter	. For well ye wot	8, 550/ 16
and not upon the	matter	, which he will not	8, 551/ 5
then, thus handling the	matter	, he is not ashamed	8, 551/ 32
us as for the	matter	. For in those words	8, 552/ 18
and I, in the	matter	. . . we will for this	8, 552/ 24
and boasteth in this	matter	, that he hath in	8, 553/ 3
good reader, feeling his	matter	very faint and feeble	8, 553/ 24
nothing near to the	matter	when the place in	8, 554/ 23
place, to which this	matter	much more appertaineth --	8, 554/ 32
of all the whole	matter	. For whereas our Savior	8, 558/ 11
pith of all the	matter	hangeth. I will not	8, 559/ 3
purpose, all his whole	matter	perverted, and quite overturned	8, 559/ 34
mock, laid all his	matter	in the mire. The	8, 559/ 36
this chapter, another new	matter	: that is to wit	8, 560/ 8
pertinent properly to this	matter	, and reproveth in mine	8, 561/ 14
and whereupon all the	matter	most especially dependeth . . . that	8, 561/ 17
thereabout goeth all his	matter	); and well ye wot	8, 562/ 23
Tyndale maketh all his	matter	, and abhorreth every word	8, 562/ 30
to have left that	matter	untouched. For both is	8, 563/ 1
it belonging to the	matter	of the title! Then	8, 564/ 11
it also toward the	matter	-- that is to	8, 564/ 16
taketh for a small	matter	, because they be no	8, 564/ 28
whereupon all his whole	matter	hangeth . . . and let his	8, 569/ 22
nothing maketh for his	matter	, but utterly clear against	8, 571/ 11
heresies . . . and left the	matter	not unproved only, but	8, 572/ 30
himself hath overthrown his	matter	. . . and shall show you	8, 572/ 36
learning, if that these	matters	were very doubtful and	8, 25/ 23
they might seem thereby	matters	of great doubt and	8, 25/ 25
learning. But, now, the	matters	being so plain, evident	8, 25/ 28
see not hitherto these	matters	handled in such wise	8, 25/ 36
the name of these	matters	utterly put in oblivion	8, 35/ 17
not in such mad	matters	meddle with the very	8, 41/ 23
mocks of all such	matters	, and all their holy	8, 64/ 38
of those reasons in	matters	of the sacraments, which	8, 101/ 18

so bringeth all his	matters	in conclusion to that	8, 108/ 15
which the Greeks in	matters	of doubt and question	8, 131/ 7
his handling of these	matters	full of malice and	8, 133/ 22
which wrote of these	matters	so many hundred years	8, 134/ 8
these men and their	matters	every man himself with	8, 139/ 11
together to common upon	matters	of judgment or policy	8, 170/ 7
their assembly for such	matters	called by none other	8, 171/ 6
signifieth "Christ's faith" in	matters	of the faith; so	8, 199/ 14
he would in the	matters	of virtue and Christian	8, 201/ 6
altered and changed in	matters	of great weight, maliciously	8, 357/ 7
things to prove their	matters	by those texts that	8, 362/ 21
point of their mischievous	matters	than Tyndale's own words	8, 480/ 17
thereupon dependeth many great	matters	. Yet doth he not	8, 565/ 6
in the Gospel of	Matthew	, where he saith that	8, 64/ 33
in the seventeenth of	Matthew	, where he saith, "This	8, 69/ 12
in the sixth of	Matthew	and spoken by the	8, 69/ 26
in the Gospel of	Matthew	. But I speak of	8, 213/ 22
of his brethren do,	Matthew	in the last --	8, 332/ 18
in the twenty-third of	Matthew	, where he saith, "Upon	8, 351/ 18
in the fifteenth of	Matthew	-- but forbidding them	8, 352/ 11
the Gospel of Saint	Matthew	, the twelfth chapter; and	8, 426/ 19
the blessed apostle Saint	Matthias	, the twenty-third day of	8, 12/ 31
set in on Saint	Matthias'	Eve, by the name	8, 10/ 28
with another man's charge,	maugre	his teeth to whom	8, 357/ 33
foolish variance, at last,	maugre	his teeth, against his	8, 494/ 38
up thereby, in manner,	maugre	their teeth, which is	8, 526/ 33
that Christ at his	Maundy	turned into his Blood	8, 195/ 13
Supper of Christ, his	Maundy	with his apostles . . . in	8, 312/ 4
the Consecration at Christ's	Maundy	. He must also put	8, 334/ 8
whereof Christ at his	Maundy	gave example and commandment	8, 375/ 26
after in a fish's	maw	, that therefore he never	8, 534/ 1
the Blessed Sacrament; robbed,	mayhemmed	, and murdered many good	8, 482/ 28
senate," but either into "	mayor	and aldermen" or percase	8, 186/ 10
him to it) into "	mayor	, aldermen, and common council	8, 186/ 12
every evil officer --	mayor	, bailiff, constable, or sheriff	8, 198/ 11
it were, in a	maze	, and come to the	8, 397/ 16
manner of virtues: I	mean	unbelief, false faith, and	8, 2/ 26
men neither say nor	mean	so evil as they	8, 26/ 20
Tyndale's interpreter; he may	mean	diverse ways, but which	8, 31/ 26
should wit what they	mean	. But I trust to	8, 33/ 33
translated: the books, I	mean	, of the Holy Scripture	8, 65/ 2
would peradventure seem to	mean	none other but that	8, 83/ 12
since he must needs	mean	at the time of	8, 93/ 3
for if he should	mean	no more but that	8, 93/ 3
say Tyndale must needs	mean	, therefore, that for these	8, 93/ 9
for all this, not	mean	anything against these holy	8, 110/ 35
what all those ceremonies	mean	. Surely there needeth no	8, 111/ 2
earth to be a	mean	for us unto God	8, 111/ 23
that should be a	mean	between God and the	8, 112/ 1
now no priest as	mean	between God and us	8, 112/ 16

without asking what they	mean	, or desiring to know	8, 126/ 19
with his." If he	mean	the pope with his	8, 130/ 23
Church. But if he	mean	by "the pope and	8, 130/ 26
church all truth; I	mean	all truth necessary, as	8, 132/ 8
as though he would	mean	it for the whole	8, 146/ 10
in speaking would so	mean	. But this darkness useth	8, 147/ 7
of Tyndale whether he	mean	the word written or	8, 149/ 16
ween, so mad to	mean	only the priests, how	8, 163/ 30
so? Did Saint Paul	mean	so? Did the Jews	8, 173/ 32
speak against, except Tyndale	mean	by this "open truth	8, 179/ 31
himself -- heretics, I	mean	, of old time, and	8, 180/ 28
him what he might	mean	. He will haply say	8, 183/ 33
doubt also, whether it	mean	good or evil, but	8, 198/ 34
so that when we	mean	a false faith, we	8, 199/ 15
the heart": whether he	mean	that whoso repenteth in	8, 214/ 30
liveth. And if he	mean	in the first manner	8, 214/ 35
again. Now, if he	mean	in the second manner	8, 215/ 3
-- false heretics, I	mean	, that by the word	8, 228/ 29
or what horse I	mean	. For if I would	8, 229/ 32
wotteth well that I	mean	a certain, special man	8, 229/ 35
certain man as they	mean	of. But yet shall	8, 234/ 18
or heretics. If he	mean	paynims or Turks, then	8, 265/ 11
is false. If he	mean	heretics, he goeth almost	8, 265/ 14
confounding" them. Whether he	mean	that the true preacher	8, 265/ 26
ashamed? Now, if he	mean	that the true preacher	8, 265/ 33
such as Tyndale must	mean	but if he go	8, 271/ 31
write. More If he	mean	of spiritual revelations, it	8, 272/ 38
that many a more	mean	wit hath found since	8, 273/ 5
we do . . . which yet	mean	not as Tyndale doth	8, 293/ 3
the thing that they	mean	; and that albeit that	8, 293/ 8
of Tyndale whether he	mean	that of any of	8, 296/ 6
Christ himself. If he	mean	the first way --	8, 296/ 17
other twain. If he	mean	of the second manner	8, 296/ 21
hangeth. Now, if he	mean	in the third fashion	8, 297/ 6
the soul; if Tyndale	mean	in this manner --	8, 297/ 13
well. Now, if he	mean	by "we" all we	8, 322/ 37
unto men of the	mean	sort . . . though some such	8, 342/ 22
And that he should	mean	not only the precepts	8, 353/ 13
Testament" -- if he	mean	the testament of Christ	8, 357/ 3
them -- such, I	mean	, as are through Christendom	8, 370/ 26
pope's "generation." If he	mean	his carnal kindred, or	8, 386/ 22
cannot err. If he	mean	by "the pope and	8, 386/ 27
have declared whether he	mean	elect and chosen as	8, 391/ 8
or else that he	mean	by the "elect" church	8, 391/ 16
point -- whether he	mean	that his "whole multitude	8, 391/ 20
He may seem to	mean	by "Christ's elect church	8, 392/ 25
divine what he should	mean	. But then, as those	8, 392/ 29
see: that howsoever he	mean	by the "elect church	8, 393/ 29
fain wit whether he	mean	that whosoever once believe	8, 411/ 5
be safe. If he	mean	in the first manner	8, 411/ 8

wrong. Now, if he	mean	in the second manner	8, 411/ 21
it -- if he	mean	thus, he saith nothing	8, 411/ 25
sense that he might	mean	in his own words	8, 412/ 2
that he might possibly	mean	in his words, that	8, 412/ 4
-- except he would	mean	that a man may	8, 412/ 8
faith. And if he	mean	so . . . yet saith he	8, 412/ 12
But, now, if he	mean	but so -- that	8, 412/ 26
divine what he might	mean	else, taking the way	8, 413/ 13
effect. For if he	mean	that no man may	8, 413/ 31
confessed. Now, if he	mean	not that way, but	8, 414/ 4
he might seem to	mean	right; nor never will	8, 414/ 21
thereunto -- if he	mean	that this seed of	8, 422/ 9
him. Now, if he	mean	by the "seed" of	8, 422/ 16
special manner, if Tyndale	mean	any such, I cannot	8, 422/ 20
if he devise and	mean	any other manner of	8, 422/ 23
be saved by the	mean	of Christ; and of	8, 430/ 27
Saint John did never	mean	by these words after	8, 438/ 10
affirmeth him plainly to	mean	that he which is	8, 438/ 27
refrain him," might not	mean	by these words that	8, 438/ 33
good, but must needs	mean	that it were impossible	8, 438/ 34
And yet, though they	mean	that these things be	8, 439/ 5
in faithful matrimony, they	mean	not that it can	8, 439/ 6
motions. For if he	mean	not so, he laid	8, 444/ 29
this matter: whether he	mean	that a true member	8, 445/ 32
tell us whether he	mean	thus . . . or else that	8, 446/ 2
therefor. Now, if he	mean	to read his riddle	8, 446/ 13
well declared, if he	mean	it thus? And that	8, 446/ 32
side, he may peradventure	mean	by these words "we	8, 446/ 36
may he seem to	mean	as well by other	8, 447/ 4
were none. Except Tyndale	mean	some such far-fetched wise	8, 453/ 24
deadly sin in the	mean	season, before they be	8, 467/ 17
only -- if Tyndale	mean	that as the truth	8, 486/ 18
grace. Howbeit, if he	mean	in this place as	8, 486/ 22
if by "faith" he	mean	the belief . . . then is	8, 486/ 35
if by "faith" he	mean	hope: I grant that	8, 487/ 13
been warned in the	mean	season . . . he cometh again	8, 489/ 10
of remission. If he	mean	any word spoken in	8, 495/ 25
done. And if he	mean	to hear the voice	8, 496/ 1
should see whether he	mean	by this word "elect	8, 497/ 29
Book), or whether he	mean	of those elects that	8, 497/ 31
likely that he should	mean	, when they be considered	8, 498/ 9
behold -- such, I	mean	, as are the general	8, 507/ 17
worthy: the merits, I	mean	, of the bitter pain	8, 508/ 22
the light, and yet	mean	we not that he	8, 510/ 11
this though he thus	mean	, yet doth he dissemble	8, 519/ 29
tell us whether he	mean	that after a fall	8, 519/ 36
of his whether he	mean	that when his elect	8, 520/ 27
a season" . . . whether he	mean	, I say, that mercy	8, 520/ 29
and helped in the	mean	season. More Lo, good	8, 547/ 25
but that a right	mean-learned	man, or almost an	8, 26/ 1

places, to make right	mean-learned	folk, and mean-witted, too	8, 133/ 23
right mean-learned folk, and	mean-witted	, too, perceive that all	8, 133/ 24
wherefore, and what thou	meanest	thereby, and why should	8, 307/ 35
but which way he	meaneth	indeed, he shall himself	8, 31/ 27
leisure; for methinketh he	meaneth	not very well, saving	8, 31/ 28
against the sacraments, and	meaneth	that they should be	8, 40/ 25
indeed, and that he	meaneth	no good . . . and that	8, 45/ 30
not profitable. This thing	meaneth	Tyndale, as it appeareth	8, 55/ 11
that is, as he	meaneth	, to Almighty God (for	8, 57/ 10
his pain; but this	meaneth	he to them that	8, 66/ 30
you what mischief he	meaneth	more, and prove it	8, 76/ 3
their significations. And thereby	meaneth	he first that wheresoever	8, 83/ 4
you farther that he	meaneth	yet much worse . . . and	8, 83/ 19
worse . . . and that he	meaneth	utterly -- as he	8, 83/ 20
But by likelihood he	meaneth	that if they speak	8, 88/ 28
By the words, he	meaneth	that the Holy Order	8, 91/ 13
that Christ ordained" . . . he	meaneth	nothing else but his	8, 91/ 31
promises. And so he	meaneth	that as the priest	8, 95/ 4
token and the sacrament	meaneth	. . . he might, as it	8, 96/ 3
and lasteth ever," what	meaneth	he other than that	8, 96/ 25
filth. And what filthiness	meaneth	he but the filthiness	8, 100/ 5
else wotteth what he	meaneth	. . . nor whereof no man	8, 109/ 1
godly living -- he	meaneth	none of us peevish	8, 112/ 28
gloss . . . by which he	meaneth	that the Blessed Sacrament	8, 117/ 17
his head." Here he	meaneth	that himself and his	8, 120/ 28
in doubt what he	meaneth	by these words "the	8, 130/ 22
Luther's counsel, which he	meaneth	, as it seemeth, shall	8, 137/ 31
nothing what the matter	meaneth	. Now, yet once again	8, 158/ 9
men perceive what he	meaneth	. For so he may	8, 165/ 1
and understand what Tyndale	meaneth	by this word "congregation	8, 165/ 28
except that Tyndale peradventure	meaneth	that I should have	8, 176/ 39
haply say that he	meaneth	that this Greek word	8, 183/ 34
feed Christ's flock," he	meaneth	even the ministers that	8, 185/ 21
and consequens." Wherein he	meaneth	that, since he showeth	8, 196/ 21
and the matter itself	meaneth	a willingly offered declaration	8, 207/ 7
is it that Tyndale	meaneth	: he would have all	8, 208/ 8
wot not what Tyndale	meaneth	by "willingly" and "of	8, 216/ 22
in that place neither	meaneth	nor saith that he	8, 229/ 18
rehearseth, but he both	meaneth	and saith that he	8, 229/ 20
say! For whereas he	meaneth	that all must be	8, 264/ 3
which false prophets he	meaneth	: paynims, Turks, or heretics	8, 265/ 10
of him what he	meaneth	by "confounding" them. Whether	8, 265/ 26
robbed from us . . . and	meaneth	the popes of eight	8, 279/ 3
I say, since Tyndale	meaneth	thiswise, and therefore saith	8, 297/ 31
it well, but yet	meaneth	he not so well	8, 300/ 20
to do. For he	meaneth	not that there is	8, 300/ 22
thereof. For by that	meaneth	he nothing else but	8, 300/ 24
and clearly that he	meaneth	like a naughty heretic	8, 300/ 30
speaketh well and yet	meaneth	naught. But now let	8, 301/ 21
what any one word	meaneth	. Now, that all the	8, 302/ 8

expoundeth which "all" he	meaneth	, saying all "of which	8, 303/ 23
wonder what this man	meaneth	. First, it must needs	8, 303/ 25
what the mad man	meaneth	, to speak in this	8, 304/ 13
you not what he	meaneth	thereby, and for what	8, 307/ 28
Tell me what it	meaneth	that thou wilt have	8, 308/ 6
which "deducing" what he	meaneth	, I have by his	8, 309/ 21
He juggleth. For John	meaneth	of the which Jesus	8, 310/ 11
place, where Saint John	meaneth	no miracles, there excludeth	8, 311/ 9
widowly chastity . . . which he	meaneth	to be nothing worth	8, 324/ 29
man agreeth -- yet	meaneth	he further, as he	8, 324/ 32
stick. For Saint Paul	meaneth	of circumcision alone in	8, 325/ 10
them "labor for knowledge,"	meaneth	not yet they shall	8, 327/ 28
him which "we" he	meaneth	; which of his hundred	8, 341/ 16
By which words he	meaneth	not that no man	8, 348/ 8
And much less he	meaneth	to put God to	8, 348/ 10
wit what thing Tyndale	meaneth	by the "pope" and	8, 386/ 21
these two elections he	meaneth	. Howbeit, for aught that	8, 391/ 24
kind of election he	meaneth	. Howbeit, we shall guess	8, 392/ 22
and what "faith" he	meaneth	. For these words will	8, 394/ 3
what manner things Tyndale	meaneth	by them, and what	8, 394/ 5
far . . . but that he	meaneth	a far further thing	8, 400/ 15
deserving" -- and plainly	meaneth	therein (as in other	8, 400/ 18
not forget that he	meaneth	always that he which	8, 410/ 17
showed you . . . since he	meaneth	it of every man	8, 412/ 6
-- as he falsely	meaneth	, and in many places	8, 420/ 33
myself sure that he	meaneth	no such dwelling in	8, 422/ 21
peradventure say that he	meaneth	of a "feeling" faith	8, 430/ 30
know not what he	meaneth	by his "feeling" faith	8, 430/ 31
to perceive what he	meaneth	in the other: so	8, 433/ 23
other: so, that he	meaneth	not as Tyndale telleth	8, 433/ 23
mad. And, sirs, thus	meaneth	Tyndale . . . and would make	8, 440/ 35
ween that Saint Paul	meaneth	that every true member	8, 444/ 6
tell us what he	meaneth	in this matter: whether	8, 445/ 32
may seem that he	meaneth	the first way; that	8, 446/ 9
And that he so	meaneth	, I say it seemeth	8, 446/ 32
it seemeth that he	meaneth	we were once gone	8, 446/ 34
I trow, he fully	meaneth	(as appeareth by sundry	8, 447/ 9
yet sinning never," he	meaneth	very plainly and expressly	8, 448/ 29
in "God's promises" Tyndale	meaneth	only the promises of	8, 464/ 10
and say that he	meaneth	no more but to	8, 473/ 17
unto the Scripture . . . He	meaneth	such things as were	8, 480/ 29
kind of elects himself	meaneth	, Tyndale leaveth undeclared . . . and	8, 498/ 1
as meseemeth, that he	meaneth	of those elects that	8, 498/ 10
his word "elects" he	meaneth	the final and eternal	8, 498/ 34
-- yet in them	meaneth	Tyndale covertly to come	8, 499/ 30
and faith. For he	meaneth	here that God always	8, 499/ 33
that Tyndale thus falsely	meaneth	by those fair plain	8, 500/ 4
yet that he falsely	meaneth	in either place alike	8, 501/ 3
nothing at all. Now	meaneth	Tyndale further, for all	8, 511/ 1
well examined . . . he both	meaneth	very falsely and speaketh	8, 518/ 15

shall rise again, he	meaneth	that of necessity the	8, 518/ 17
Now, that Tyndale thus	meaneth	appeareth plainly by the	8, 518/ 29
that he thus specially	meaneth	in this chapter of	8, 519/ 3
well appeareth that Tyndale	meaneth	that no reprobate, that	8, 519/ 9
to salvation. But he	meaneth	that they shall necessarily	8, 519/ 26
indeed; for so he	meaneth	indeed, against the plain	8, 520/ 18
and understand what he	meaneth	, and what order of	8, 521/ 35
any "faith" . . . but he	meaneth	always by "faith" a	8, 555/ 16
the true use and	meaning	of them; and by	8, 56/ 21
themselves is the right	meaning	of the word of	8, 59/ 25
call "satisfaction" -- not	meaning	that we can do	8, 65/ 15
me more of his	meaning	, lest he would bring	8, 74/ 20
changes among without evil	meaning	or any suspicion thereof	8, 143/ 38
church of London,'	meaning	not the spirituality only	8, 144/ 31
church of London,'	meaning	not the spirituality only	8, 146/ 25
understanding, and not thereby	meaning	that of necessity the	8, 160/ 35
the sincerity and plain	meaning	of the man's translation	8, 172/ 15
of his honor" --	meaning	that though they abhorred	8, 173/ 24
do so no more,"	meaning	that he will no	8, 215/ 29
thou the prophet?" --	meaning	that special prophet. And	8, 231/ 37
or their chief leader . . .	meaning	that though he were	8, 234/ 12
witness no man taketh,"	meaning	very few. Our Savior	8, 238/ 14
put them down, too;	meaning	, as it seemeth, that	8, 308/ 30
no man wist the	meaning	. For if I understood	8, 317/ 16
I understood not the	meaning	. . . it helpeth me not	8, 317/ 17
no man wist the	meaning	" -- why more than	8, 319/ 17
say, never understood the	meaning	? Would the wise man	8, 319/ 20
Let Tyndale prove this	meaning	by some one text	8, 331/ 26
all their commandments. Not	meaning	by that generality that	8, 352/ 8
eagle knoweth her birds . . .	meaning	that, as she knoweth	8, 380/ 13
forasmuch as by that	meaning	, he shall never fall	8, 411/ 11
of God "cannot" sin,	meaning	not precisely that he	8, 438/ 24
but well and reasonably	meaning	after the common manner	8, 439/ 30
so saying and so	meaning	, spoke as became the	8, 439/ 35
Saint John's tale and	meaning	thereby as he would	8, 439/ 37
him cannot be cold,"	meaning	thereby, as long as	8, 440/ 25
him cannot sin deadly,"	meaning	thereby, as long as	8, 440/ 27
can never be cold,"	meaning	thereby that he could	8, 440/ 30
in him cannot sin,"	meaning	thereby that he could	8, 440/ 32
he may maintain his	meaning	, and what good fruit	8, 448/ 31
sin to serve it" . . .	meaning	, of likelihood, that the	8, 454/ 13
abide with all abomination . . .	meaning	thereby that the true	8, 459/ 1
such other things . . . not	meaning	, though we make no	8, 510/ 8
in no wise. Now,	meaning	falsely thus . . . he useth	8, 519/ 18
were necessary to salvation" . . .	meaning	that we be bound	8, 562/ 36
might be by the	means	of his detection amended	8, 17/ 27
no devilish invention or	means	to send him; insomuch	8, 17/ 37
them by all the	means	he could make, and	8, 21/ 4
have been by his	means	while he lived, into	8, 24/ 31
of his, by the	means	of such manifold effectual	8, 27/ 11

to be by any	means	well and surely cured	8, 27/ 28
punish by all the	means	they may, by purse	8, 28/ 16
heretics, by all the	means	they may, labor to	8, 33/ 32
shall ever find the	means	that such books shall	8, 38/ 26
them, with all the	means	they may to sow	8, 56/ 32
and seeketh only the	means	to break it. Tyndale	8, 63/ 27
flesh, but for a	means	also to purchase grace	8, 67/ 26
flesh, and by other	means	cure it, if it	8, 72/ 13
some manner wise a	means	to come to the	8, 77/ 14
the work thereof any	means	to get any grace	8, 77/ 23
nor cooperant thereto, nor	means	nor instrument therein, but	8, 95/ 15
words exclude all the	means	that his goodness used	8, 97/ 15
is the plaster a	means	in the doing, and	8, 98/ 3
quick, lively, working medicine,	means	, and instrument. By these	8, 100/ 28
and power found the	means	so to put it	8, 102/ 8
God can, by more	means	than men can think	8, 102/ 14
set the sacraments as	means	by which we come	8, 104/ 6
but in such wise	means	and cause of the	8, 104/ 21
saith Tyndale, by these	means	all the Christian nations	8, 135/ 21
use for seven sovereign	means	of very special grace	8, 194/ 25
it is made a	means	of purging the soul	8, 194/ 33
make him by no	means	to write true matter	8, 231/ 11
the English find the	means	to express it. And	8, 237/ 19
when he sought the	means	to exclude it; and	8, 237/ 21
of men for a	means	. . . as he saith in	8, 239/ 11
them -- for a	means	by God provided by	8, 239/ 21
and accepted for a	means	of man's salvation the	8, 239/ 31
church, and by the	means	thereof for a mark	8, 245/ 23
truth; for by such	means	they may yet be	8, 248/ 3
false miracles, the mighty	means	of true miracles, and	8, 264/ 29
his own hand. Which	means	of miracles for the	8, 264/ 30
which himself, by the	means	of the Church's teaching	8, 285/ 28
sure by the selfsame	means	by which we know	8, 295/ 25
could not by no	means	escape, we must needs	8, 298/ 32
heal them by that	means	: the causes, I say	8, 328/ 11
wist not by what	means	. But now it is	8, 329/ 21
not know by what	means	Christ should redeem us	8, 329/ 25
and to seek all	means	to continue the faith	8, 333/ 4
Tyndale by the selfsame	means	by which Tyndale proveth	8, 380/ 9
Scripture by the same	means	that the eagle knoweth	8, 380/ 12
not sure by these	means	that the faith of	8, 389/ 17
wist not by what	means	. But now it is	8, 404/ 7
wist not by what	means	Christ should deliver us	8, 407/ 20
which he, by a	means	to us not imaginable	8, 436/ 33
deadly by any manner	means	, but that it is	8, 438/ 25
deadly, by no manner	means	, because he hath the	8, 439/ 17
marvel much by what	means	Tyndale can prove us	8, 462/ 36
before; nor of the	means	of the saving, that	8, 465/ 16
them by any other	means	than by the church	8, 475/ 29
and finally, by that	means	, after this transitory life	8, 505/ 29

to joy by the	means	of some merit, some	8, 508/ 14
them. And by such	means	be both swine kept	8, 515/ 7
shall arise again by	means	of God's grace and	8, 518/ 20
I might by many	means	and many plain authorities	8, 555/ 20
God's grace, through the	means	of Christ's aforesaid prayer	8, 557/ 10
thee again, by the	means	of my prayer. And	8, 557/ 36
by mine help and	means	of my prayer, with	8, 558/ 4
needed not. The man	meant	by likelihood that it	8, 14/ 22
in England. What he	meant	I cannot make you	8, 16/ 31
God (for if he	meant	unto their rulers, so	8, 57/ 11
never intended harm nor	meant	any such matter . . . or	8, 59/ 1
that we wist he	meant	no harm thereby. But	8, 74/ 19
this point, although he	meant	no further; and then	8, 76/ 2
other, special thing is	meant	by the water of	8, 78/ 9
what he signified and	meant	by every of the	8, 79/ 30
the sacraments, although he	meant	no worse than he	8, 83/ 11
be. Wherein if he	meant	but so . . . yet have	8, 83/ 16
James in that place	meant	the word of promise	8, 97/ 1
truth necessary, as himself	meant	, for their salvation; that	8, 132/ 9
man perceive that he	meant	therein the setting forth	8, 143/ 20
church" . . . it is not	meant	to all the whole	8, 145/ 24
by which it is	meant	and taken for the	8, 146/ 16
of the Ephesians, he	meant	not in this Tyndale's	8, 146/ 37
declare what thing is	meant	thereby. More If the	8, 164/ 33
in his translation have	meant	of, no good man	8, 167/ 19
a worse. Erasmus also	meant	none heresy therein, as	8, 176/ 32
word signified that it	meant	good love, which is	8, 199/ 2
they were mistaken and	meant	nothing but that whoso	8, 227/ 38
prophet of whom they	meant	-- did yet falsely	8, 232/ 4
Christ there spoke and	meant	-- which was that	8, 234/ 34
I think that Tyndale	meant	any evil in this	8, 236/ 26
he neither said nor	meant	in that manner . . . but	8, 239/ 26
saith that Saint Paul	meant	not in such wise	8, 253/ 30
Paul's words, whether he	meant	as we do . . . which	8, 293/ 3
might doubt what they	meant	. And that I dare	8, 293/ 24
is known what is	meant	by them: therefore it	8, 294/ 17
appeareth well that he	meant	as much in the	8, 300/ 38
is known what is	meant	of them: therefore it	8, 303/ 12
Saint John, he saith,	meant	only of Christ's miracles	8, 310/ 38
but that Saint John	meant	of miracles. And in	8, 311/ 1
but that Saint John	meant	of Christ's miracles too	8, 311/ 8
denieth that Saint John	meant	the sacrament in his	8, 312/ 12
never understood what they	meant	-- nor, peradventure, Moses	8, 327/ 14
In that word he	meant	, and so did the	8, 331/ 23
-- yet is that	meant	of the Son of	8, 339/ 14
it much more properly	meant	of the whole universal	8, 345/ 3
if Moses had not	meant	as I say (and	8, 349/ 17
showeth), but had utterly	meant	to command them that	8, 349/ 18
that Moses had not	meant	as I say, but	8, 349/ 26
that Moses had himself	meant	as straitly as their	8, 349/ 35

but if Moses had	meant	as straitly as they	8, 350/ 10
that if Moses had	meant	as precisely as they	8, 350/ 12
of Christ's were properly	meant	of the traditions and	8, 354/ 14
doubt what Saint Paul	meant	by them; so far	8, 362/ 5
Saint Ambrose, Saint Paul	meant	that there was nothing	8, 362/ 7
Paul in those words	meant	that he would not	8, 362/ 11
well that Saint Paul	meant	none other but that	8, 364/ 8
a contrary gospel . . . and	meant	not that none angel	8, 364/ 9
he saith that Peter	meant	by his words, "We	8, 407/ 17
thus: as though he	meant	that the faith there	8, 414/ 24
the Christian man be	meant	his grace by which	8, 422/ 3
of God, is not	meant	to be his natural	8, 427/ 25
But Saint Paul there	meant	deadly falls, as both	8, 430/ 6
as Tyndale saith he	meant	; but utterly to give	8, 434/ 14
John in this point	meant	none other than thus	8, 434/ 23
of God," whether he	meant	thereby lively faith, grace	8, 435/ 8
such manner of wise	meant	Saint John in those	8, 439/ 8
of God" -- he	meant	, I say, not that	8, 439/ 11
that Saint John plainly	meant	"that it is impossible	8, 439/ 15
ween that Saint John	meant	, that is to wit	8, 439/ 37
keepeth it. And thus	meant	Saint John. And as	8, 440/ 28
ween that Saint John	meant	so too; whereof we	8, 440/ 36
therein. For if he	meant	not thus -- he	8, 462/ 3
twain eschew -- yet	meant	he not to forbid	8, 469/ 13
but well and plainly	meant	. For they may seem	8, 499/ 25
as well and plainly	meant	. But yet, as ye	8, 499/ 27
received?" And of whom	meant	he allthing received, but	8, 503/ 30
word is not so	meant	as all Christ's church	8, 508/ 35
sin. For except he	meant	so -- he should	8, 519/ 12
will say that he	meant	that for the Catholic	8, 561/ 21
himself had said and	meant	, and which ever was	8, 562/ 16
if he never had	meant	it nor thought it	8, 571/ 22
miracles. But in the	meantime	while I know him	8, 252/ 20
it indeed; in this	meantime	, say I, they sin	8, 449/ 16
worshipfully. But in the	meanway	mark me this first	8, 254/ 29
burning. Howbeit, in the	meanwhile	, till it may well	8, 19/ 29
no man in the	meanwhile	remember and consider what	8, 48/ 12
some hill in the	meanwhile	, and stand and look	8, 58/ 31
you. But in the	meanwhile	-- forasmuch as in	8, 77/ 28
all which, for the	meanwhile	, till all this be	8, 78/ 13
will I for the	meanwhile	, touching this point whereupon	8, 153/ 30
I will in the	meanwhile	not let, if I	8, 197/ 4
he forgetteth in the	meanwhile	that his own malice	8, 220/ 23
he forgetteth in the	meanwhile	that double death that	8, 220/ 29
So that in the	meanwhile	the variance is without	8, 247/ 25
for them in the	meanwhile	to do the things	8, 302/ 3
But now, for the	meanwhile	, he is content that	8, 313/ 17
us ween in the	meanwhile	that we may choose	8, 313/ 30
thereon. But in the	meanwhile	this ye see: that	8, 393/ 29
yet again, in the	meanwhile	, because he speaketh of	8, 395/ 34

now consider, in the	meanwhile	, that Tyndale's definition or	8, 399/ 9
stark traitor in the	meanwhile	, and had deadly trespassed	8, 451/ 8
him; and in the	meanwhile	, believe that his evasion	8, 474/ 35
Paul are in the	meanwhile	utterly destroyed not only	8, 549/ 26
to see in the	meanwhile	whether any gloss needed	8, 555/ 4
if we use them	measurably	, with thanks to God	8, 84/ 36
that the people shall	measure	the duty of their	8, 55/ 16
the only rule and	measure	of their own profit	8, 55/ 17
For if they may	measure	their obedience by the	8, 55/ 21
their obedience by the	measure	of their own profit	8, 55/ 21
yea, and deserved above	measure	-- if they be	8, 109/ 18
of the strongest, without	measure	, and heat them with	8, 125/ 3
miracles, and out of	measure	greater, in his own	8, 264/ 30
Lutherans in Almaine which,	measuring	their obedience by Tyndale's	8, 55/ 25
be bitter and perilous	meat	; and have always affirmed	8, 44/ 36
always affirmed for unsavory	meat	and evil such as	8, 44/ 36
for the wine or	meat	itself, that man should	8, 59/ 37
of fasting and forbearing	meat	, and finding the cause	8, 62/ 2
fasting days find their	meat	, "hath now illumined their	8, 62/ 22
that they should forbear	meat	and drink to the	8, 67/ 34
than David might without	meat	. Tyndale And likewise of	8, 73/ 12
as all manner of	meat	hath a promise that	8, 84/ 36
mine household give thee	meat	and drink and wages	8, 98/ 13
gown giveth him neither	meat	nor money . . . but yet	8, 98/ 15
in fasting and forbearing	meat	. He drank no wine	8, 122/ 16
Paul, speaking of the	meat	offered unto idols, which	8, 172/ 19
fornication and eating the	meat	offered up to idols	8, 248/ 22
to idols, and all	meat	of beasts suffocated or	8, 248/ 23
stand, and suffer the	meat	to burn, and walk	8, 440/ 16
they be at their	meat	. . . but let them then	8, 520/ 37
the taste of his	meat	which he eateth. More	8, 529/ 15
the taste of his	meat	." Whether this happeneth unto	8, 538/ 2
the horse be with	meat	and rest better grown	8, 552/ 37
have savored always those	meats	to be good and	8, 44/ 34
Temple, and forbade divers	meats	: the spiritual -- because	8, 59/ 34
was received after other	meats	, it should be now	8, 322/ 5
I to do to	meddle	with the matter . . . saying	8, 25/ 19
in such mad matters	meddle	with the very Scripture	8, 41/ 23
clergy for that they	meddle	philosophy with the things	8, 63/ 30
a mile than once	meddle	with him. "For I	8, 152/ 13
therefore he would never	meddle	with Tyndale more. Now	8, 152/ 24
was too malapert, to	meddle	with that kind of	8, 259/ 22
that one man should	meddle	with another man's charge	8, 357/ 32
it all alone and	meddle	nothing therewith, as every	8, 387/ 35
-- that he had	meddled	but with poetry instead	8, 175/ 30
in his fond sermon,	meddleth	but with fleshly vices	8, 41/ 28
lord, king, or emperor	meddleth	anything for the maintenance	8, 136/ 13
people, and was a	mediator	between God and them	8, 111/ 17
in way of a	medicine	, to recover his health	8, 60/ 4
thought oil a meet	medicine	for every sore! This	8, 87/ 26

a sore without a	medicine	, and do a miracle	8, 97/ 36
a quick, lively, working	medicine	, means, and instrument. By	8, 100/ 28
he think that no	medicine	doth anything in the	8, 104/ 15
the nature of the	medicine	is given unto it	8, 104/ 16
good Lord . . . for that	Medicine	of our wounds which	8, 371/ 37
confesseth that for a	medicine	preservative against pride, there	8, 444/ 21
the one, and other	medicines	for the other, be	8, 37/ 9
off, suspiciously in the	meditation	of his heresies . . . the	8, 13/ 20
business, in prayer, good	meditation	, and reading of such	8, 36/ 28
were with some holy	meditation	carried up in Enoch	8, 47/ 22
consider what manner a	meditation	and what manner conflict	8, 456/ 28
not here a godly	meditation	, trow ye? Forsooth, I	8, 458/ 9
some such manner of	meditation	in their holy hearts	8, 458/ 15
once without some such	meditation	can never stand together	8, 458/ 22
faith, and such good	meditations	, as I have." Is	8, 458/ 8
another in all the	meditations	of Saint Bernard, as	8, 458/ 10
then waking, and have	meditations	of amendment, and of	8, 521/ 26
then bid them be	meek	(when heresy springeth, as	8, 29/ 17
rather cause to be	meek	and fear a fall	8, 523/ 27
why may he not	meekly	submit his will to	8, 210/ 18
immediately, and turned again	meekly	. Now, in all that	8, 529/ 7
immediately and turn again	meekly	. For this he said	8, 532/ 14
the first rebuke, and	meekly	returneth without resistance, though	8, 532/ 24
albeit himself, of his	meekness	, did more than serve	8, 74/ 17
show it example of	meekness	, and not to make	8, 268/ 23
me, he made a	meet	end at last and	8, 7/ 23
suitly and a very	meet	cover for such a	8, 8/ 17
well learned, we be	meet	for Tyndale's Pentateuch, and	8, 10/ 13
there be that be	meet	thereto, and there be	8, 26/ 27
true-believing men that were	meet	to answer them, and	8, 36/ 2
detestation, and he now	meet	for the perfect doctrine	8, 45/ 22
be not spiritual, nor	meet	vessels to he tell	8, 45/ 25
he thought oil a	meet	medicine for every sore	8, 87/ 26
woman too, sufficient and	meet	to serve for a	8, 88/ 22
whereby he made them	meet	to work into the	8, 98/ 31
that it were no	meet	sacrifice; but he saith	8, 113/ 5
That mouth is more	meet	indeed for sand than	8, 115/ 20
strait that if he	meet	a flea in his	8, 125/ 16
to my mind so	meet	for the matter, and	8, 128/ 14
if he might once	meet	the devil in the	8, 129/ 8
himself betimes that he	meet	not the devil in	8, 129/ 10
where whoso mishap to	meet	him can have no	8, 129/ 11
him that he should	meet	with Tyndale -- he	8, 152/ 11
devil's name was not	meet	to stand in so	8, 174/ 28
and Balaam were not	meet	examples for me, that	8, 180/ 19
examples in, also very	meet	for the matter, of	8, 180/ 27
at large and never	meet	with the matter. Tyndale	8, 200/ 3
or "acknowledging" not very	meet	nor very proper neither	8, 207/ 22
As if a man	meet	another and kill him	8, 216/ 33
an angry word . . . or	meet	a maiden suddenly and	8, 216/ 34

English a man very	meet	. For the use of	8, 230/ 23
himself, "Is a heretic	meet	to translate Holy Scripture	8, 230/ 26
Is not a heretic	meet	to translate Holy Scripture	8, 230/ 29
honor that was not	meet	for him. And Tyndale	8, 259/ 23
their audience shall be	meet	to discern and judge	8, 268/ 11
their audience was more	meet	while they were only	8, 291/ 34
such as shall be	meet	to teach them forth	8, 374/ 30
should be able and	meet	to teach, to the	8, 374/ 36
bond, and therefore not	meet	for such holy folk	8, 456/ 12
himself, if he should	meet	with a man of	8, 469/ 31
-- which is more	meet	for such a child	8, 491/ 23
great knave fit and	meet	for the matter, as	8, 492/ 12
heresies he should never	meet	with them more but	8, 517/ 34
respect of now, a	meetly	old time. And since	8, 151/ 11
gun a man were	meetly	safe that had, ere	8, 187/ 6
we have had already	meetly	good experience, and that	8, 190/ 8
any wit he was	meetly	well taught how he	8, 513/ 27
then, since we be	meetly	well agreed together, Tyndale	8, 552/ 23
now, the offering of	Melchisedech	, that offered bread and	8, 111/ 32
church is but a	member	. And therefore, whereas Tyndale	8, 345/ 5
the church is a	member	of Christ (Eph 5	8, 417/ 3
Now, it is no	member	of Christ that hath	8, 417/ 3
part of me, nor	member	of my body, wherein	8, 417/ 5
sometimes there is some	member	astonied and lacketh both	8, 417/ 17
is surely a quick	member	of the church that	8, 417/ 25
saith that a true	member	of Christ's church sinneth	8, 418/ 14
Tyndale How a true	member	of Christ's church sinneth	8, 418/ 17
sin. And yet every	member	of Christ's congregation a	8, 419/ 6
us that a true	member	of Christ's church doth	8, 419/ 30
saith that every true	member	sinneth and ever sinneth	8, 419/ 33
other: that a true	member	of Christ's church sinneth	8, 419/ 39
telleth us that no	member	of the elect church	8, 420/ 5
seemeth, no man a	member	of Christ's "elect church	8, 428/ 2
Tyndale And yet every	member	of Christ's congregation a	8, 443/ 19
us that a true	member	of Christ's church sinneth	8, 443/ 28
riddle, that every true	member	of Christ's church, for	8, 443/ 32
meaneth that every true	member	may daily fall into	8, 444/ 7
us that a true	member	of Christ's church breaketh	8, 445/ 12
mean that a true	member	sinneth not deadly all	8, 445/ 33
riddle of the true	member	of their elect church	8, 448/ 28
any such other true	member	of their "elect church	8, 449/ 2
a true, faithful, elect	member	of his "elect church	8, 461/ 12
Tyndale, that an elected	member	of his cannot hold	8, 461/ 17
the promises . . . a true	member	of his "elect church	8, 461/ 20
saith that a true	member	cannot err at all	8, 461/ 27
holdeth that a true	member	of his "elect church	8, 461/ 31
that cause a true	member	of his "elect church	8, 462/ 1
that therefore the true	member	of his "elect church	8, 462/ 8
before, that a true	member	of the elected church	8, 462/ 13
first wherefore a true	member	of his "elect church	8, 462/ 17

these sins, a true	member	may lose all hope	8, 487/ 32
lost by a true	member	of the "elect church	8, 487/ 35
is once a true	member	of his "elect church	8, 489/ 37
example that his true	member	, this Jack Slouch that	8, 492/ 2
yet, being a true	member	of Tyndale's "elect church	8, 492/ 33
not only a true	member	but also one of	8, 493/ 7
by whom his true	member	of his "elect church	8, 495/ 24
chapter, that a true	member	of Christ's church "sinneth	8, 564/ 13
and chastising of the	members	, will he not look	8, 125/ 1
chastising" of his monkly "	members	," as Tyndale speaketh. Tyndale	8, 125/ 13
God (whereof themselves be	members	!), but would make them	8, 223/ 23
and hath many sore	members	. . . as hath sometimes the	8, 397/ 32
exhibited and given your	members	to serve uncleanness and	8, 409/ 30
exhibit and give your	members	to serve righteousness, that	8, 409/ 32
which remaineth in our	members	breaketh out. Notwithstanding, yet	8, 419/ 22
part, that the true	members	of Christ do sin	8, 419/ 32
God's commandments, to be	members	of his mystical body	8, 427/ 30
whereof God's children be	members	here in earth. For	8, 427/ 34
saith that the true	members	of the elect church	8, 441/ 35
sin remaining in their	members	, and upon great occasions	8, 441/ 37
breaking out of their	members	. . . and yet, for all	8, 441/ 38
which remaineth in our	members	breaketh out. Notwithstanding, yet	8, 445/ 3
saith that the true	members	of Christ's church are	8, 445/ 21
which remaineth in our	members	breaketh out. Here would	8, 445/ 30
other fellows, the true	members	of Christ's church, do	8, 446/ 3
and be true chosen	members	of his elect church	8, 447/ 23
that remaineth in their	members	breaketh out: for this	8, 447/ 30
feeling of such holy	members	. Since Tyndale agreeth that	8, 448/ 32
all other the true	members	of the "elect church	8, 448/ 34
and such other true	members	of their "elect church	8, 449/ 27
holy fellows, the "true"	members	of Christ's church, feeling	8, 450/ 25
breaking out in their	members	," list to carry them	8, 450/ 31
breaking out of their	members	. Which horrible deeds, after	8, 451/ 23
and such other true	members	of their church, when	8, 452/ 22
breaketh out of their	members	-- saving my charity	8, 452/ 26
I beshrew their knavish	members	out of which their	8, 452/ 27
holy heretics, the true	members	of their "elect church	8, 453/ 26
out of their ungracious "	members	." For if he look	8, 453/ 30
remaining in their mischievous	members	breaketh out at large	8, 454/ 21
breaketh out of their	members	," yet they "never cast	8, 455/ 9
out of their beastly	members	, they do by the	8, 455/ 27
breaketh out of his	members	-- I would ask	8, 456/ 2
breaketh out of their	members	. . . and that they therefore	8, 456/ 22
that remaineth in their	members	. . . and that they resist	8, 456/ 24
but only with their	members	-- it will be	8, 456/ 26
their heart and their "	members	," when the "fruit of	8, 456/ 29
breaketh out of their "	members	" into such horrible deeds	8, 456/ 31
bodies, that were the	members	of God, and make	8, 456/ 32
Saint Paul saith, the	members	of a stinking harlot	8, 456/ 34
breaketh out of my	members	. . . then will I repent	8, 457/ 18

how many soever my	members	do. And therefore even	8, 458/ 1
out of their wretched	members	-- they must, I	8, 458/ 15
holy companions, the true	members	of their "elect church	8, 459/ 25
remaineth in their sinful	members	. . . and may for a	8, 459/ 30
but that the true	members	of Tyndale's "elect church	8, 460/ 22
this: that his true	members	of his "elect church	8, 460/ 30
cause wherefore the true	members	of Tyndale's church can	8, 467/ 11
breaketh out of his	members	" -- the rebuker may	8, 468/ 2
to wit, the true	members	of the elect church	8, 471/ 28
teach now the true	members	of his "elect church	8, 472/ 17
Scripture teach his true	members	to perceive that she	8, 472/ 22
church, or of some	members	of the same. And	8, 477/ 19
chapter, that the true	members	of his "elect church	8, 480/ 25
breaketh out of his "	members	." . . . and they also that	8, 483/ 26
that in the true	members	of his "elect church	8, 485/ 23
seely weak and frail	members	. Now, for the further	8, 485/ 30
here of his elect	members	with their holy "feeling	8, 488/ 5
not proper to the	members	of his "elect church	8, 488/ 9
never suffer such true	members	of his "elect church	8, 490/ 5
confesseth that his holy	members	do -- he forgetteth	8, 490/ 17
is with his true	members	of his "elect church	8, 490/ 25
some of the true	members	of his own "elect	8, 491/ 28
breaking out" at his "	members	," he falleth into horrible	8, 492/ 5
saith that his true	members	upon great occasions, as	8, 492/ 23
one of the chief	members	of his "elect church	8, 493/ 7
deeds of his true	members	of his "elect church	8, 493/ 37
us that his true	members	of his "elect church	8, 494/ 21
God's company, and miserable	members	of the devil's damned	8, 495/ 12
he compared his true	members	of his "elect church	8, 496/ 28
only to signify the	memorial	of Christ's Passion, and	8, 278/ 33
and token, and a	memorial	, thereof. For the great	8, 300/ 25
is only a sign,	memorial	, and token of Christ's	8, 394/ 15
is nothing but a	memorial	of his Passion in	8, 572/ 6
and for a perpetual	memory	of his bitter Passion	8, 466/ 9
and ravished of his	memory	, and forgetteth himself, and	8, 489/ 2
be ravished of their	memory	and forget themselves (as	8, 492/ 25
dearth, much more than	men	can remedy or fully	8, 2/ 22
the bodies, to compel	men	to remember their souls	8, 3/ 2
to grant that Christian	men	may have images, and	8, 3/ 19
of "faith," and maketh	men	serve the devil while	8, 3/ 29
than idolatry to make	men	ween they serve God	8, 3/ 32
Turks do -- bid	men	believe in Muhammad's Koran	8, 3/ 34
worldly wit . . . and that	men	should have seen therein	8, 8/ 21
to do all other	men	harm, in body, substance	8, 11/ 8
Luther wherein he teacheth	men	under the name of	8, 21/ 21
to be debated by	men	of more erudition and	8, 25/ 27
no great place) many	men	may do much better	8, 26/ 17
-- as to give	men	warning what mischief is	8, 26/ 18
folk, believing that these	men	neither say nor mean	8, 26/ 19
the stories witness, partly	men	have presently seen. And	8, 28/ 35

sedition? Surely, to make	men	heretics and then bid	8, 29/ 17
sovereigns unawares to other	men	, and thereby flee from	8, 30/ 1
any law made by	men	: Tyndale answereth me for	8, 31/ 17
malicious mind of these	men	, and that their pestilent	8, 33/ 9
and deadly contagious to	men	. . . and so much the	8, 33/ 10
sagely that three old	men	-- my brother Rastell	8, 34/ 12
divers wise and well-learned	men	should set their pens	8, 35/ 25
books, good and true-believing	men	that were meet to	8, 36/ 2
But now, leaving other	men	to do as God	8, 36/ 18
more than necessary that	men	have again at hand	8, 38/ 28
unlooked over by better	men	and better learned also	8, 38/ 33
holy salutations. For if	men	consider that whereas Tyndale	8, 40/ 19
if they be good	men	, set little by his	8, 40/ 22
of the neighbor . . . if	men	look on the love	8, 40/ 28
when he preacheth that	men	may lawfully go to	8, 41/ 21
death hitherto, all holy	men	, all good people, all	8, 44/ 33
say that all good	men	and God's elects have	8, 45/ 11
before his that "sensual"	men	, as those that bedays	8, 45/ 20
First Epistle that spiritual	men	should make of to	8, 45/ 35
they were but "natural"	men	, not "born again" nor	8, 46/ 25
wit, of all good	men	that ever were in	8, 46/ 28
enough at hand, except	men	willfully will forget them	8, 48/ 24
I say, too, these	men	that are in this	8, 49/ 24
nun: these new "spiritual	men	" have now -- Luther	8, 50/ 5
reader, these new spiritual	men	with their deep search	8, 50/ 13
much learning as these	men	have and ten times	8, 50/ 17
the Day of Doom	men	shall have heaven for	8, 52/ 30
as well all wise	men	as all good men	8, 57/ 18
men as all good	men	, and Holy Scripture also	8, 57/ 18
the temporal princes for	men	born again and renewed	8, 57/ 21
with charmed oil," except	men	can tell them the	8, 57/ 33
that all other holy	men	have written is but	8, 59/ 26
let them beat other	men	for saying truth were	8, 59/ 27
would himself forbid all	men	wine upon certain days	8, 61/ 18
flesh and to keep	men	sober, and therefore would	8, 61/ 22
boil: then many wedded	men	should need few fasting	8, 63/ 11
thereby to give young	men	warning that she were	8, 63/ 15
as he will that	men	for their sins should	8, 64/ 12
pleasant unto God when	men	do for devotion to	8, 64/ 26
Christ hath to Christian	men	promised of our sins	8, 66/ 28
the way to make	men	wanton and wax very	8, 67/ 2
but he teacheth all	men	, that may without harm	8, 68/ 8
it appear not unto	men	that thou fastest, but	8, 69/ 31
the flesh, that the	men	might pray the more	8, 70/ 11
at such time as	men	be not wont to	8, 73/ 20
spiritual doctrine: that Christian	men	should not be too	8, 73/ 23
the sacraments but if	men	tell them the reasons	8, 76/ 12
unto all good Christian	men	the outward, sensible signs	8, 77/ 4
unhallowed butter," but if	men	tell him some further	8, 78/ 3
at naught but if	men	can tell them what	8, 78/ 9

give ear! Now can	men	, and do also, for	8, 78/ 20
allegories, of which diverse	men	diversely divine, and all	8, 80/ 2
other) ought of many	men	to be made as	8, 81/ 15
more he would no	men	neither. Lo, thus ye	8, 83/ 8
may soon see what	men	may say to him	8, 86/ 10
aught he could do,	men	would believe Saint Paul	8, 86/ 17
that, kill we ten	men	on a day we	8, 90/ 4
his tale as though	men	did reckon their penance	8, 90/ 12
enough that all Christian	men	believe that no penance	8, 90/ 16
because he will that	men	repent the doing of	8, 90/ 22
be all priests, both	men	and women too. For	8, 91/ 16
sacraments be fruitless . . . and	men	take no more profit	8, 95/ 24
Howbeit, many good, virtuous	men	hath there been of	8, 98/ 25
others . . . many good, holy	men	of old -- albeit	8, 100/ 30
by more means than	men	can think or imagine	8, 102/ 14
and many good, holy	men	have been of that	8, 102/ 26
now come these new	men	-- Luther, Friar Huessgen	8, 104/ 30
way, that most holy	men	held, and that furthest	8, 104/ 33
salvation. Now say these	men	always that God saveth	8, 105/ 18
himself so far. In	men	such change and such	8, 105/ 24
Christ promiseth heaven if	men	labor for it; Tyndale	8, 106/ 17
Sacrament of Penance, if	men	amend and will do	8, 106/ 20
as they call "good"	men	and "elect" . . . which who	8, 107/ 4
to man, he teacheth	men	again to break their	8, 108/ 14
much hurt, and make	men	superstitious . . . because, as he	8, 109/ 7
therewith, saying that Christian	men	think that they have	8, 109/ 17
wise Tyndale whether if	men	could and did give	8, 110/ 3
Scripture Tyndale findeth . . . that	men	sacrifice their sins. We	8, 112/ 34
sins. We find that	men	offer sacrifice for sin	8, 112/ 34
for sin, and that	men	kill sin . . . and then	8, 112/ 35
in the Old Law,	men	had been wont to	8, 113/ 7
in such wise as	men	are taught to receive	8, 114/ 28
a perilous case if	men	and women touched it	8, 116/ 12
in any wise that	men	shall pray thereto nor	8, 117/ 10
precept of his, that	men	should not pray to	8, 117/ 21
church known here to	men	, and none such can	8, 118/ 18
in such wise as	men	may well see that	8, 119/ 2
which known unto good	men	sufficeth to make their	8, 119/ 39
his fellow "spiritual," heavenly	men	be not captivated unto	8, 120/ 29
as we poor "worldly"	men	of middle earth be	8, 120/ 30
these holy new "spiritual"	men	, when monks and friars	8, 121/ 7
side, these new "spiritual"	men	have with their new	8, 121/ 24
that these new "spiritual"	men	have in their fantasy	8, 122/ 21
would have all Christian	men	suffer the Turks and	8, 122/ 32
to kill the Christian	men	, a prince that hath	8, 123/ 18
for sin. For though	men	in the Catholic Church	8, 124/ 19
devotion than those good	men	be from unlawful superstition	8, 125/ 6
had I liefer that	men	would keep it so	8, 125/ 23
in their mother tongue,	men	and women and all	8, 125/ 33
them." But all Christian	men	since Christ's death hitherward	8, 128/ 7

only among good Christian	men	, but also sometimes among	8, 128/ 11
also sometimes among evil	men	and the very infidels	8, 128/ 12
the persecution of Christian	men	, but also to the	8, 128/ 23
were learned or good	men	among them, and the	8, 131/ 2
or deed done among	men	, yet will he never	8, 132/ 14
the Scripture, and hired	men	with gifts, and compelled	8, 135/ 19
reason, against all good	men	, and against all Scripture	8, 135/ 35
favored; and good, godly	men	have called upon princes	8, 136/ 21
that he hath made	men	so wise, and we	8, 136/ 33
that he hath made	men	so blind, he biddeth	8, 136/ 35
surely, good reader, though	men	may have faith and	8, 137/ 10
able to judge these	men	and their matters every	8, 139/ 10
a solemn threat . . . bidding	men	to remember now that	8, 139/ 32
and all good, honest	men	-- that we never	8, 139/ 37
since that all holy	men	that have written upon	8, 140/ 13
broad way to lead	men	to hell: so is	8, 141/ 1
the ears of unlearned	men	some color of proof	8, 144/ 3
a "house" where Christian	men	"were wont" to resort	8, 144/ 22
holy sacraments, and promised	men	grace that with faith	8, 147/ 25
is it also that	men	say their Pater Noster	8, 148/ 35
where he would make	men	ween that good manners	8, 150/ 7
And therefore many good	men	thought and yet think	8, 153/ 3
left unwritten . . . to make	men	sure of some and	8, 154/ 24
For as well did	men	believe before the writing	8, 155/ 12
they would more honest	men	upon their obligations) --	8, 156/ 36
to God. And when	men	come together to honor	8, 159/ 6
which though some good	men	take for some other	8, 159/ 22
yet were they good	men	that brought the faith	8, 160/ 23
by so many good	men	so long suffered so	8, 160/ 27
still untranslated into Latin . . .	men	use them with devotion	8, 161/ 9
for ye cry out	men	and women and all	8, 161/ 31
were convenient for moving	men	to devotion: as evil	8, 161/ 36
which is more than	men	use here now. But	8, 162/ 10
say. For albeit that	men	call the clergy by	8, 163/ 23
his mother tongue, as	men	teach children their ABC's	8, 164/ 4
that he may make	men	perceive what he meaneth	8, 165/ 1
round, rolling football that	men	walk upon and ships	8, 165/ 3
These circumstances indeed make	men	to perceive and understand	8, 165/ 27
the church of wicked	men	, " " the church of liars	8, 166/ 10
unto Turks and Christian	men	, and unto all other	8, 166/ 15
a company of Christian	men	, so that it as	8, 166/ 16
Turks as of Christian	men	; and that this word	8, 166/ 17
Turks and of Christian	men	. And I said, and	8, 166/ 19
twain, may be Christian	men	spoken of. For every	8, 166/ 37
the church of wicked	men	, " "the church of liars	8, 167/ 21
of speaking, by which	men	use among to express	8, 167/ 27
signify some sort of	men	-- as in some	8, 171/ 23
a company of Christian	men	than a fair flock	8, 171/ 26
that place forbidden Christian	men	to worship any images	8, 172/ 13
whoso worshipped any images,	men	should not company with	8, 172/ 14

he would that Christian	men	should forbear, saith in	8, 172/ 20
holy images that good	men	honor for God's sake	8, 172/ 29
so do the Christian	men	well in the worshipping	8, 173/ 4
worse kind, to make	men	ween it were better	8, 174/ 13
better kind to make	men	ween it worse --	8, 174/ 14
he complaineth that good	men	have burned his evil-translated	8, 175/ 6
tell; nor what other	men	shall spy, I cannot	8, 175/ 14
an instrument to drive	men	to the devil. And	8, 175/ 37
the counsel of other	men	than of myself. For	8, 177/ 21
lewdly disposed persons . . . that	men	cannot, almost, now speak	8, 177/ 29
and especially well learned	men	of either university, and	8, 177/ 36
these days, in which	men	by their own default	8, 178/ 9
Scripture of God, until	men	better amend -- if	8, 178/ 10
for the matter, of	men	much like himself --	8, 180/ 28
signifieth the thing that	men	call a "priest" in	8, 181/ 35
common story, in which	men	may boldly be in	8, 185/ 31
wherewith he would make	men	ween that Holy Orders	8, 188/ 12
persons than other Christian	men	, because they used a	8, 188/ 17
into "washing," to make	men	ween it were no	8, 189/ 19
than in the aged	men	of that place. And	8, 189/ 25
that not only young	men	but women also may	8, 189/ 31
poor, seely women, because	men	will not suffer them	8, 190/ 25
avoid the company of "	men	of corrupt minds" which	8, 191/ 8
namely against all religious	men	. . . but if they will	8, 191/ 22
hand upon another . . . as	men	do here upon a	8, 192/ 15
must needs answer to	men	of such authority when	8, 194/ 16
words used among heathen	men	ere Christ came, and	8, 200/ 6
of them unto Christian	men	." Besides all this, is	8, 200/ 9
Holy Ghost . . . and make	men	ween that they dance	8, 201/ 11
cast the while . . . and	men	should not see wherein	8, 201/ 22
respects falleth necessity for	men	in schools oftentimes to	8, 205/ 22
taken away, to make	men	believe that there is	8, 206/ 1
pretending virtue, they drive	men	to vice; and pretending	8, 206/ 4
pretending God, they drive	men	to the devil. And	8, 206/ 4
in by the Latins),	men	were, I ween, far	8, 207/ 35
of the sacrament, that	men	are so supplend and	8, 208/ 2
the deadliness (or, as	men	might say, of the	8, 209/ 28
mortal offense, might make	men	wax the worse and	8, 209/ 29
part thereof, neither, that	men	shall with penance-doing endeavor	8, 210/ 11
pain utterly taken away,	men	were likely to make	8, 210/ 15
but to hear that	men	should do any good	8, 211/ 25
word "willingly" than other	men	have. We say that	8, 216/ 5
as Tyndale doth . . . when	men	be burned here with	8, 216/ 11
his heresies -- such	men	, peradventure, as he never	8, 216/ 12
Doom. For as many	men	as before that day	8, 216/ 18
be said by good	men	of good mind, in	8, 217/ 11
enough for good Christian	men	, that know those things	8, 220/ 2
hang him, but bid	men	seek up his knife	8, 220/ 14
killed and destroyed divers	men	, and may hereafter many	8, 220/ 18
such holy preaching; that	men	have no free will	8, 221/ 3

the Mass may do	men	any good more than	8, 221/ 8
and certain among Christian	men	, not so much as	8, 222/ 26
dim light to make	men	ween he would show	8, 223/ 32
first be preached ere	men	can believe in him	8, 224/ 14
faith was taught and	men	were baptized, and Masses	8, 224/ 29
church, as all Christian	men	believe, and the Scripture	8, 225/ 16
would pull down other	men	into the mire to	8, 227/ 28
that he would make	men	ween that wheresoever there	8, 227/ 30
must needs be that	men	shall not consent to	8, 227/ 32
Church, because they be	men	. . . and therefore cannot (as	8, 229/ 5
cause, some right holy	men	, and very well learned	8, 231/ 25
peradventure seem unto some	men	that though he had	8, 233/ 36
seem hard to some	men	that he which translateth	8, 235/ 3
the many words of	men	, or one of the	8, 235/ 26
said himself that those	men	should be his witness	8, 238/ 28
it appeareth plainly that	men	be the witnesses of	8, 238/ 33
way the witness of	men	for a means . . . as	8, 239/ 11
false understanding to make	men	ween that God taketh	8, 239/ 25
joineth the witness of	men	to the witness of	8, 239/ 34
have no witnesses of	men	but those only that	8, 240/ 2
the number of true-believing	men	. . . and all that are	8, 240/ 19
away the credence that	men	are bound to give	8, 240/ 31
thereby the obedience that	men	are bound to bear	8, 240/ 32
of God's church bring	men	into the congregation of	8, 240/ 34
his own Son, lest	men	should not believe him	8, 243/ 34
ever any did among	men	before (John 15): when	8, 243/ 36
answer that of many	men	teaching all one faith	8, 246/ 38
have it known and	men	bound forthwith to believe	8, 247/ 13
for Muhammad and his	men	, and I shall answer	8, 252/ 19
they proved themselves holy	men	and God's messengers. For	8, 255/ 22
Mass too. How other	men	will allow this deduction	8, 258/ 38
But God taught other	men	by that man's sudden	8, 259/ 21
God sent out only	men	to baptize, I would	8, 260/ 17
a confessor and assoil	men	of their sins for	8, 260/ 18
master say that his	men	were a sort of	8, 263/ 17
his word among mortal	men	. . . is and hath been	8, 264/ 32
a multitude of mortal	men	, whom if I should	8, 267/ 2
Christ is unknown to	men	, but it is well	8, 267/ 7
of many good, faithful	men	. . . in whose days we	8, 271/ 19
into the world dead	men	also, to give the	8, 275/ 6
bare dispicions, and bearing	men	in hand the words	8, 275/ 14
made new, to make	men	sure of his promise	8, 276/ 24
the natural reasons that	men	make now therefor, never	8, 276/ 30
likened the Matins that	men	sing at church, or	8, 277/ 6
prayer unto God, that	men	should love God above	8, 277/ 34
by Scripture among Christian	men	. Which followeth not, as	8, 279/ 17
I believe better these	men	that wrote the one	8, 285/ 2
than I believe these	men	that tell me the	8, 285/ 3
the word not of	men	but of God? Then	8, 285/ 6
the word not of	men	but of God. If	8, 285/ 9

that God inspired the	men	that tell him the	8, 285/ 10
hell. Tyndale "To fear	men	with," thou wilt say	8, 287/ 33
say. More He maketh	men	answer as it pleaseth	8, 287/ 35
of purgatory to fear	men	with." What fool would	8, 288/ 1
the better though other	men	be afeard. And therefore	8, 288/ 4
the hands of heathen	men	that would laugh some	8, 291/ 36
somewhat that the heathen	men	will mock, and yet	8, 292/ 11
apostles wrote so that	men	might doubt what they	8, 293/ 24
the laws of England:	Men	have written some; ergo	8, 294/ 31
grapes, and that Christian	men	should in like wise	8, 296/ 14
but a manner of	men	in that country, as	8, 296/ 26
such customable manner that	men	may do and leave	8, 296/ 32
yet would the wise	men	make us so mad	8, 297/ 22
go by . . . which these	men	would were clean forgotten	8, 297/ 26
continued among them, till	men	by their folly and	8, 299/ 1
thereby as good Christian	men	do, nor as himself	8, 300/ 21
the burying of dead	men	ever was and is	8, 305/ 15
Catholic Church, to make	men	believe that the Church	8, 306/ 3
nature . . . and that wedded	men	have been made priests	8, 306/ 9
done of necessity . . . but	men	be at their liberty	8, 309/ 23
he is content that	men	may think themselves at	8, 313/ 17
all those holy cunning	men	and blessed saints, and	8, 314/ 10
do it! More Surely	men	setting no more thereby	8, 316/ 13
in Scripture, and yet	men	of necessity bound to	8, 319/ 6
it homely handled howsoever	men	list. Devise once some	8, 319/ 12
of wine and water,	men	would consecrate new ale	8, 319/ 14
be used among Christian	men	whereof "no man wist	8, 319/ 17
beginning. And also, Christian	men	both might have kept	8, 320/ 32
the change is . . . that	men	were not the lords	8, 321/ 3
the Sabbath day; nor	men	were not the principal	8, 321/ 4
necessary . . . he would make	men	believe that coming to	8, 323/ 8
a tongue that all	men	understand . . . except that there	8, 327/ 7
most believed of all	men	: that is to wit	8, 329/ 12
Scripture . . . in which texts	men	be no more sure	8, 330/ 3
thereon taken and turn	men	to devotion, and this	8, 330/ 13
the judgment of all	men	that anything labor in	8, 330/ 18
the least, that other	men	should ween -- that	8, 330/ 31
that whatsoever he say,	men	must believe it only	8, 335/ 35
no better than other	men	-- so that, as	8, 336/ 3
all the understanding that	men	have thereof, many a	8, 336/ 27
years past . . . and bear	men	in hand that all	8, 337/ 13
God and all good	men	, against all good works	8, 337/ 17
of God were among	men	that should be, such	8, 337/ 23
and preachers, and faithful	men	, and good livers . . . for	8, 338/ 27
wit and affections of	men	; so that he would	8, 341/ 11
Christ, and sent among	men	again, at good folks'	8, 342/ 18
also, much good unto	men	of the mean sort	8, 342/ 22
both for his holy	men	, quick and dead, and	8, 346/ 19
giveth a charge that	men	use diligence and truth	8, 348/ 13
our matter? May Christian	men	do nothing but that	8, 350/ 1

Jews . . . and us Christian	men	nothing at all. Thirdly	8, 350/ 14
as strait as these	men	mistake them. Were not	8, 350/ 34
he doth many good	men	in many good works	8, 351/ 8
laws, or traditions of	men	, other than be written	8, 353/ 2
saith -- divers holy	men	, treating the same words	8, 353/ 4
Thus I know well	men	may expound those words	8, 353/ 34
those words, and good	men	, holy men, and cunning	8, 353/ 34
and good men, holy	men	, and cunning men so	8, 353/ 34
holy men, and cunning	men	so have done; and	8, 353/ 35
that allthing that Christian	men	must believe is written	8, 356/ 12
it not . . . for such	men	seek "that is theirs	8, 356/ 24
and also forbidden certain	men	to preach the word	8, 356/ 35
to correct, to teach	men	in justice, that the	8, 359/ 30
God and all good	men	. Saint Paul told Timothy	8, 361/ 6
the manner of these	men	. . . which use in many	8, 362/ 20
written by Saint Paul,	men	unlearned and unstable do	8, 363/ 1
it standeth, the best-learned	men	are in doubt how	8, 363/ 9
against the "traditions of	men	," serve to no purpose	8, 363/ 23
before, there were good	men	that taught the truth	8, 367/ 4
which of those old	men	before eight hundred years	8, 367/ 6
ever said that religious	men	might run out and	8, 367/ 7
besides some undoubted holy	men	since, I shall rehearse	8, 367/ 27
In all the residue,	men	were taught by the	8, 368/ 29
he is accounted amongst	men	that be baptized. This	8, 370/ 13
commit them unto faithful	men	, such as shall be	8, 374/ 30
them forth to other	men	." Those words of Saint	8, 374/ 31
also to other faithful	men	, such as should be	8, 374/ 36
the Acts) -- that	men	should abstain from strangled	8, 375/ 11
he would bind other	men	. For he shall never	8, 377/ 19
New Testament was written . . .	men	were bound to believe	8, 379/ 4
his Spirit which maketh	men	of one mind and	8, 380/ 30
church which he commandeth	men	to hear and obey	8, 380/ 38
wise that if other	men	, whom they reprove, did	8, 382/ 3
malice toward all good	men	, both religious that live	8, 382/ 24
thereto -- yet since	men	can never know which	8, 393/ 31
that have believed that	men	ought to be shriven	8, 394/ 11
And besides that, unlearned	men	are not able, nor	8, 396/ 10
false teacher would lead	men	out of the right	8, 396/ 22
see they be good	men	, and show the fruits	8, 397/ 2
such abominable deeds as	men	be hanged for, and	8, 397/ 8
reproved) not only that	men	should not need, but	8, 400/ 20
No fiery charity, though	men	would burn for God's	8, 401/ 17
good works. For if	men	might have any such	8, 402/ 34
it great peril lest	men	would fall the more	8, 402/ 35
lack of such works,	men	shall be damned, as	8, 403/ 6
that he shall give	men	heaven for their almsdeed	8, 403/ 11
fear, and to make	men	believe at the leastwise	8, 404/ 22
that for actual sins,	men	were punished after this	8, 406/ 28
not believe all other	men	that would, either in	8, 415/ 15
true . . . and all true	men	, and all holy saints	8, 416/ 12

capacity of poor popish	men	to perceive: how it	8, 418/ 22
little to the purpose),	men	might peradventure lay a	8, 419/ 36
his grace by which	men	come to faith, hope	8, 422/ 4
he dwelleth in other	men	by his power and	8, 422/ 18
guide that would, when	men	were walking in a	8, 424/ 29
bold occasion of sin	men	may catch, and how	8, 426/ 5
of the faith as	men	believe a story or	8, 426/ 10
despair of heaven, if	men	were so mad to	8, 427/ 1
before, but all holy	men	clean the contrary --	8, 429/ 4
than all good cunning	men	this fifteen hundred years	8, 429/ 7
he reckoned for good	men	and faithful. For to	8, 430/ 2
Saint Paul plainly that	men	may have the faith	8, 430/ 22
If he name any	men	. . . he shall name you	8, 434/ 3
world warning that, be	men	at one time never	8, 434/ 15
have believed, that good	men	and children of God	8, 437/ 4
counsel . . . advising all good	men	to stand fast always	8, 437/ 11
through the words of	men	preached unto them (which	8, 447/ 16
to be in other	men	deadly and damnable, we	8, 448/ 35
wherein among all learned	men	that hear us both	8, 459/ 19
and proved full virtuous	men	; and else God forbid	8, 468/ 9
he is by better	men	better taught, he shall	8, 468/ 25
left nothing unwritten which	men	are bound to believe	8, 473/ 11
great labor to make	men	ween that nothing was	8, 473/ 33
and taught: yet since	men	were (as Tyndale hath	8, 475/ 14
them, and have other	men	believe them with him	8, 476/ 15
but only the good	men	and elects that be	8, 477/ 14
there are no good	men	out of this church	8, 477/ 17
believeth only the good	men	of the known church	8, 477/ 23
to slay them: such	men	, I say, are fallen	8, 481/ 10
Tyndale neither -- that	men	by temptations learn to	8, 486/ 16
forgive," lo, and when	men	take away their goods	8, 490/ 24
the like . . . as that	men	may commonly do mischievous	8, 490/ 36
God and all good	men	a very beastly bitchery	8, 495/ 8
the Scripture saith, "all	men	to be saved," sent	8, 499/ 17
them do." These words	men	would ween were but	8, 499/ 25
seem to good, plain-meaning	men	to be well and	8, 499/ 26
Scripture itself cannot make	men	believe the Scripture, nor	8, 500/ 8
merit from the good	men	and elects . . . and giveth	8, 501/ 35
would not call upon	men	and exhort them to	8, 503/ 3
we say that when	men	endeavor themselves toward so	8, 504/ 21
not ordinarily give into	men	the faith in such	8, 508/ 11
into presumption, and maketh	men	the more bold in	8, 512/ 8
it doth . . . since many	men	have been well taught	8, 514/ 4
therefore to such dogs	men	may not only preach	8, 515/ 3
and saith true) that	men	will at some times	8, 517/ 3
rage is past, then	men	hearken . . . but also when	8, 517/ 10
though God's calling of	men	from gluttony were not	8, 520/ 35
or faith . . . which many	men	may fall in by	8, 523/ 15
for more causes than	men	have the wit to	8, 525/ 17
God's hand from good	men	, concerning falling into sin	8, 526/ 29

deeds be such as	men	may well see that	8, 529/ 35
happeneth unto the best	men	or not, God wot	8, 538/ 2
Whoso deny me before	men	, I shall deny him	8, 542/ 7
But the sin of	men	standeth in this: that	8, 543/ 4
Whoso deny me before	men	, I shall deny him	8, 544/ 1
them than some many	men	! And for to excuse	8, 545/ 27
manner than all other	men	do, and otherwise than	8, 550/ 34
selfsame sorrow would make	men	ween it was no	8, 551/ 30
he never let other	men	to call it as	8, 552/ 39
to sift you, as	men	sift wheat. But I	8, 553/ 12
purpose proved, and make	men	ween all were won	8, 553/ 28
I ween all wise	men	think that the same	8, 559/ 7
still call themselves Christian	men	and embrace his name	8, 561/ 30
murderers, faithful traitors to	men	, and faithful heretics to	8, 567/ 11
than to believe that	men's	good works, be they	8, 4/ 14
for salvation, and that	men's	good works were nothing	8, 6/ 11
to the depraving of	men's	good works be well	8, 6/ 16
ready to put out	men's	eyes that are content	8, 6/ 20
heresies, but specially that	men's	vows and promises made	8, 6/ 35
love to reign in	men's	conscience. But they themselves	8, 12/ 9
proved both by other	men's	and his own confession	8, 16/ 23
highly to any such	men's	charge as these folk	8, 19/ 12
would God that these	men's	earnest sermons were not	8, 41/ 10
himself written in Christian	men's	hearts . . . as by his	8, 44/ 10
ware as are all	men's	works; and albeit that	8, 53/ 14
the profit of good	men's	Christian works; for Christian	8, 54/ 26
and false. And in	men's	law, to let them	8, 59/ 27
it seemeth, malice to	men's	souls; and for the	8, 70/ 6
us with railing upon	men's	manners, and so lead	8, 108/ 1
own sins and other	men's	too, offered up to	8, 108/ 26
than by a three	men's	song. They changed also	8, 125/ 35
and marketh all other	men's	faults and leaveth his	8, 138/ 20
and a holy in	men's	hearts -- should seem	8, 147/ 10
do corrupt and mar	men's	good manners, as his	8, 150/ 7
false and feigned, and	men's	mad inventions, that they	8, 154/ 21
Spirit keep it in	men's	hearts and usage without	8, 154/ 33
so much to other	men's	conscience, fain wit of	8, 163/ 33
as always to Christian	men's	ears do signify evil	8, 174/ 9
the increase of Christian	men's	devotion -- as indeed	8, 193/ 12
of grace, out of	men's	ears . . . but also the	8, 205/ 36
grace, clean out of	men's	hearts; and, free will	8, 206/ 1
Christ's Passion . . . but if	men's	works wrought with his	8, 210/ 33
good deeds of other	men's	charity, or the spiritual	8, 213/ 26
even so are all	men's	hearts of themselves dark	8, 226/ 35
as Tyndale here confesseth,	men's	hearts be cleansed from	8, 227/ 11
make us ween that	men's	words should utterly serve	8, 241/ 6
goodness of God preventing	men's	will, with offering man	8, 241/ 15
word alone always cleanseth	men's	souls from false faith	8, 242/ 7
to the cleansing of	men's	souls. And let Tyndale	8, 242/ 9
upon the multitude of	men's	mouths; but that the	8, 251/ 10

points thereof written in	men's	hearts . . . whereof himself would	8, 256/ 34
dispute because of other	men's	writing. But this I	8, 276/ 27
no more than other	men's	belief feareth Tyndale; nor	8, 288/ 3
and surely written in	men's	hearts, fourteen hundred years	8, 293/ 14
Scripture was watered with	men's	traditions. Lo, so was	8, 318/ 15
destroy Tyndale's heresy that	men's	good works be not	8, 325/ 14
Saint Augustine saith, some	men's	minds in the study	8, 330/ 8
faith written in Christian	men's	hearts, made the people	8, 341/ 31
lay them upon other	men's	shoulders, and will not	8, 351/ 22
God's law aside for	men's	traditions, as himself said	8, 352/ 10
lay them on other	men's	shoulders. For every man	8, 354/ 7
bind and lay on	men's	shoulders the burdens of	8, 354/ 8
not bound to obey "	men's	traditions," nor nothing but	8, 355/ 1
the peril of other	men's	souls and their own	8, 357/ 37
the praise of other	men's	deeds, but would only	8, 362/ 12
to the mischief of	men's	souls. The words of	8, 427/ 16
one bridle bound about	men's	heads to refrain them	8, 450/ 16
this, in mockage of	men's	endeavor toward the belief	8, 500/ 23
mine exposition, and better	men's	too than mine, of	8, 553/ 36
English, in which were	mention	made of something done	8, 186/ 2
the Scripture maketh no	mention	. No, it is clean	8, 206/ 12
of him absolutely, without	mention	of any speech before	8, 235/ 34
that the Scripture made	mention	of him -- yet	8, 280/ 4
all that are made	mention	of in the New	8, 294/ 7
New Testament (of which	mention	is made that they	8, 294/ 10
and inasmuch as no	mention	is made of them	8, 294/ 16
that the Scripture make	mention	of them . . . and of	8, 297/ 20
all that are made	mention	of in the New	8, 301/ 25
New Testament (of which	mention	is made that they	8, 303/ 4
and inasmuch as no	mention	is made of them	8, 303/ 11
saying all "of which	mention	is made that they	8, 303/ 23
saith there is no	mention	made of their delivery	8, 303/ 27
all have significations whereof "	mention	is made that they	8, 303/ 36
that there is no	mention	made that any of	8, 304/ 4
I have often showed,	mention	is made of them	8, 304/ 7
For when they make	mention	of them -- the	8, 304/ 15
though there was no	mention	made thereof in the	8, 318/ 36
Christ's church, without any	mention	thereof made in Scripture	8, 319/ 6
-- as stories make	mention	. More Let Tyndale bring	8, 339/ 30
whereof there were no	mention	made in Scripture, where	8, 352/ 13
when he had made	mention	of the apostles, writeth	8, 369/ 5
Saint Peter make any	mention	in his confession there	8, 414/ 14
though we make no	mention	of grace, that man	8, 510/ 9
that I spoke of,	mentioned	in the fifteenth chapter	8, 346/ 14
hell, for any word	mentioned	in his confession, wherein	8, 406/ 33
be called, not only "	mercenaries	," of whom Saint Augustine	8, 358/ 23
service servile bond and	mercenary	. This is their common	8, 51/ 3
but that is a	mercenary	preacher and a hired	8, 352/ 23
pleasure of Christ . . . but	mercenary	and a hired man	8, 356/ 17
to wit, by those	mercenary	preachers, too; and therefore	8, 356/ 22

we hear such a	mercenary	preacher as these heretics	8, 358/ 14
they be the false	merchandise	of wily hypocrites. More	8, 294/ 19
they be the false	merchandise	of wily hypocrites. More	8, 303/ 13
fast faith in the	merciful	promises that are in	8, 40/ 6
not forbarring his absolute	merciful	power, whereby he may	8, 210/ 3
he is benign and	merciful	, patient, and plenteous of	8, 214/ 23
or, rather, is --	merciful	unto them, and forgiveth	8, 390/ 12
cause than that the	merciful	truth of God the	8, 390/ 17
cause than that the	merciful	truth of God the	8, 399/ 31
unreconciled -- yet the	merciful	anger of God driveth	8, 406/ 23
nature more benign and	merciful	. And thus ye see	8, 451/ 11
had through God's great,	merciful	goodness the "angel of	8, 453/ 4
or, rather, is --	merciful	unto them, and forgiveth	8, 563/ 27
or, rather, is --	merciful	unto them, and forgiveth	8, 567/ 30
cause than that the	merciful	truth of God the	8, 567/ 34
taken by himself, did	mercifully	withdraw from him, so	8, 66/ 21
done unto themselves . . . did	mercifully	take quite away the	8, 69/ 1
one, so mote his	mercy	by grace amend the	8, 9/ 9
but of his endless	mercy	brought his body to	8, 22/ 8
confessed, and asked his	mercy	, that he had so	8, 24/ 10
hath of his infinite	mercy	taken and accepted that	8, 24/ 26
saint, so mote his	mercy	bring with speed the	8, 39/ 4
the provocation of God's	mercy	, humble ourselves before him	8, 64/ 16
the rather moved with	mercy	should withdraw his great	8, 65/ 26
thereby Almighty God to	mercy	, and to the withdrawing	8, 66/ 17
to move God to	mercy	. Also, the great priest	8, 67/ 19
crieth to God for	mercy	with voice of the	8, 68/ 12
may have the more	mercy	upon us, which thing	8, 89/ 3
magnifying of the great	mercy	of God. But consider	8, 89/ 28
perceive that he boasteth	mercy	but to make a	8, 89/ 30
provoke our Lord to	mercy	the more by punishing	8, 90/ 6
veil . . . , and unto the	mercy	stool of God --	8, 112/ 5
even upon God Almighty's "	mercy	stool" we offer every	8, 112/ 12
heart at God Almighty's	mercy	stool . . . and that "we	8, 112/ 26
that, except the marvelous	mercy	of God, never shall	8, 120/ 4
feeling faith of the	mercy	that is in Christ	8, 145/ 8
promises nor of his	mercy	"we" know "nothing at	8, 147/ 22
lieth. Now, touching the	mercy	of our Lord --	8, 148/ 6
speak nothing of his	mercy	? This man is too	8, 148/ 7
to talk with! God's	mercy	is so great that	8, 148/ 8
need to pray for	mercy	, so were it need	8, 148/ 10
God of his great	mercy	to give that man	8, 148/ 13
significations: sometimes love, sometimes	mercy	, sometimes patience. And what	8, 198/ 25
that it signified neither	mercy	nor patience, but love	8, 199/ 1
and favoreth for his	mercy	. . . and yet his favor	8, 203/ 12
his favor and his	mercy	not both one, in	8, 203/ 12
privilege of God's absolute	mercy	. For by his mighty	8, 213/ 20
For by his mighty	mercy	the thing that is	8, 213/ 21
patient, and plenteous of	mercy	, and ready to forgive	8, 214/ 24
she did works of	mercy	, and that she heartily	8, 372/ 2

and confidence in the	mercy	of God . . . feeling in	8, 390/ 11
penance, and works of	mercy	, toward the remission of	8, 413/ 36
or have the more	mercy	on him or in	8, 416/ 10
unto the promises of	mercy	in our Savior Christ	8, 419/ 17
his hope of God's	mercy	with the dread of	8, 425/ 4
his justice and his	mercy	both, with the most	8, 425/ 10
directly fight against his	mercy	. . . and putteth almost all	8, 426/ 36
unto the promises of	mercy	in our Savior Christ	8, 444/ 37
to the promises of	mercy	that is in our	8, 445/ 27
through the promises of	mercy	in our Savior Christ	8, 445/ 37
the death, for his	mercy	in our Savior Christ	8, 449/ 19
partner of pardon and	mercy	and restored to life	8, 456/ 7
law and also the	mercy	that is laid up	8, 496/ 17
when we see his	mercy	, we love him again	8, 496/ 19
law and also the	mercy	that is laid up	8, 499/ 23
his elects see . . . his	mercy	" -- as plain words	8, 499/ 28
law, and also the	mercy	that is laid up	8, 501/ 9
when we see his	mercy	, we love him again	8, 501/ 13
when we see his	mercy	, we love him again	8, 510/ 30
them to see his	mercy	by faith, without any	8, 511/ 3
because he seeth the	mercy	of God by faith	8, 511/ 22
a man seeth the	mercy	of God, then he	8, 511/ 30
right surely believe the	mercy	of God do not	8, 511/ 36
over-great regard of his	mercy	turneth trust into presumption	8, 512/ 6
pretext of God's only	mercy	, taketh away God's righteousness	8, 516/ 13
setting forth a more	mercy	, covertly and craftily depraveth	8, 516/ 15
dispraiseth the very, true	mercy	itself that God of	8, 516/ 16
though it were no	mercy	at all, after a	8, 516/ 18
taketh Tyndale for no	mercy	, which is indeed the	8, 516/ 24
is indeed the very	mercy	that our Lord ordinarily	8, 516/ 24
again, because that the	mercy	of God ever waiteth	8, 518/ 6
rise again, through the	mercy	of God that ever	8, 518/ 18
of God's grace and	mercy	-- yet might he	8, 518/ 21
when God's grace and	mercy	calleth upon him and	8, 518/ 22
whom God's grace and	mercy	waiteth, and calleth as	8, 518/ 24
by the reason that	mercy	waiteth ever upon them	8, 519/ 8
be damned, hath God's	mercy	while he liveth, waiting	8, 519/ 10
he said that the	mercy	of God (which only	8, 519/ 13
be so saved, because	mercy	waiteth upon them. And	8, 519/ 22
as God of his	mercy	calleth upon them to	8, 519/ 28
saith not that because	mercy	waiteth ever upon them	8, 519/ 30
their fall . . . but because	mercy	waiteth upon them, therefore	8, 519/ 31
that after a fall,	mercy	wait anymore upon any	8, 519/ 36
God of his great	mercy	calleth upon all people	8, 519/ 38
both of his like	mercy	still, as long as	8, 520/ 2
tell us that the	mercy	of God wait upon	8, 520/ 16
to be by the	mercy	of God "always waiting	8, 520/ 25
mean, I say, that	mercy	calleth upon him in	8, 520/ 30
of towardly goodness and	mercy	at God's hand, and	8, 525/ 5
known, and the great	mercy	of God therewith . . . and	8, 544/ 6

be bold upon his	mercy	to say that if	8, 548/ 23
also upon the great	mercy	of God -- and	8, 548/ 24
and ask our Lord	mercy	therefor -- both the	8, 548/ 27
feeling faith of the	mercy	that is in Christ	8, 561/ 1
feeling faith of the	mercy	that is in Christ	8, 562/ 7
and confidence in the	mercy	of God . . . feeling in	8, 563/ 25
in the law" and	mercy	"laid up for them	8, 565/ 22
telleth us that the	mercy	of God always waiteth	8, 565/ 28
own father. And his	mercy	waiteth ever upon them	8, 566/ 28
feeling faith of the	mercy	that is in Christ	8, 567/ 25
and confidence in the	mercy	of God . . . feeling in	8, 567/ 28
special prerogative of his	mercy	, by which his absolute	8, 568/ 32
of vainglory, but of	mere	humility and true repentance	8, 69/ 35
of sin and for	merit	in heaven. For as	8, 68/ 21
and manifest for the	merit	of fasting -- though	8, 70/ 2
all grace and all	merit	utterly from all outward	8, 82/ 34
turn the man to	merit	and reward: why shall	8, 159/ 28
them do . . . but great	merit	to them, though they	8, 302/ 4
away all manner of	merit	from the good men	8, 501/ 35
of God unto the	merit	and goodness of their	8, 506/ 2
though they do not	merit	with any foregoing good	8, 507/ 32
obedient conformity deserve and	merit	in the believing. And	8, 507/ 34
he will that we	merit	and be rewarded for	8, 507/ 36
of which desert and	merit	on our part, standeth	8, 507/ 37
our belief lost its	merit	(as that holy pope	8, 508/ 4
believe . . . so were the	merit	of our belief lost	8, 508/ 7
utterly take away the	merit	from man . . . forasmuch as	8, 508/ 13
the means of some	merit	, some conflict, passion, or	8, 508/ 14
nor charity have any	merit	at all. For what	8, 511/ 8
and so, consequently, no	merit	in neither nother. But	8, 511/ 24
glance against all the	merit	of man's free will	8, 523/ 11
bound to obey, and	merited	and deserved by their	8, 328/ 14
in faith, any reward	meriteth	toward God . . . or, finally	8, 394/ 23
therefore in doing both,	meriteth	in both, whatsoever Tyndale	8, 511/ 28
toward God no more	meritorious	than to those other	8, 85/ 33
purgatory . . . and setting the	merits	of his own painful	8, 24/ 28
to God and the	merits	of Christ's Passion --	8, 53/ 19
help of grace, and	merits	of Christ's Passion, our	8, 65/ 19
of God by the	merits	of Christ's Passion and	8, 77/ 2
the soul through the	merits	of Christ's holy Passion	8, 77/ 33
holy ordinance, by the	merits	of Christ's Passion; and	8, 82/ 19
doth it for the	merits	of Christ's Passion, as	8, 100/ 33
satisfied by the only	merits	of Christ's Passion . . . but	8, 210/ 32
and strength of those	merits	that are indeed sufficient	8, 508/ 21
sufficient and worthy: the	merits	, I mean, of the	8, 508/ 22
purgatory, to set the	merits	of Christ's Passion for	8, 516/ 21
be partakers of the	merits	of Christ's Passion, and	8, 519/ 25
Greek signifieth folly, doth	merrily	touch and reprove such	8, 177/ 5
word, will well and	merrily	laugh thereat and say	8, 406/ 4
he went to supper	merrily	. . . and then the maid	8, 496/ 36

glorious triumph, and most	merrily	mocketh and scoffeth at	8, 559/ 23
and sit and make	merry	, and then sin again	8, 90/ 1
fall, and in his	merry	solution mocketh also no	8, 224/ 27
no more, but was	merry	in the morning, and	8, 497/ 2
were won with his	merry	scoff. Howbeit, if Tyndale	8, 553/ 28
have made his quick,	merry	scoff wax very dull	8, 553/ 31
they list and make	merry	, and bind them to	8, 556/ 22
very words of his	merry	mock, laid all his	8, 559/ 36
it were need, as	meseemeth	, that divers wise and	8, 35/ 24
fault at all. But	meseemeth	surely that at the	8, 84/ 3
up sin in sacrifice . . .	meseemeth	it is a very	8, 113/ 1
stay the people? Surely	meseemeth	nay. For though the	8, 269/ 9
And that is, as	meseemeth	, that he meaneth of	8, 498/ 10
yet, in good faith,	meseemeth	no very great need	8, 502/ 10
therewith, the more always	mesh	and entangle himself faster	8, 479/ 7
such women on his	message	. But Tyndale wotteth well	8, 545/ 31
great deal, as the	Messenger	doth in my Dialogue	8, 177/ 20
trialogue, between himself, the	Messenger	, and me . . . saying that	8, 196/ 13
And he saith the	Messenger	would affirm it with	8, 196/ 18
when he sent his	messenger	for her, when he	8, 536/ 11
own words and the	Messenger's	with me -- in	8, 196/ 35
been taken for God's	messengers	-- and that if	8, 244/ 2
preachers and God's true	messengers	. . . and that thing sufficed	8, 246/ 32
they be God's true	messengers	; for else why should	8, 249/ 21
know not for God's	messengers	, because they will not	8, 249/ 24
holy men and God's	messengers	. For we find many	8, 255/ 22
they sent by the	messengers	for every point a	8, 257/ 6
shall send such holy	messengers	as he hath been	8, 337/ 1
be his apostles and	messengers	, to be sent about	8, 498/ 26
of belief because the	messengers	were but women --	8, 545/ 29
Barnes and Tyndale first	met	and talked together beyond	8, 301/ 7
grounded upon philosophy and	metaphysical	reasons . . . by the constraint	8, 101/ 13
his further leisure; for	methinketh	he meaneth not very	8, 31/ 28
by me longer than	methinketh	convenient. I send out	8, 33/ 19
considered before. But yet	methinketh	that this consideration of	8, 50/ 34
eight hundred years; and	methinketh	eight hundred is a	8, 158/ 14
one reason yet whereby	methought	it proved otherwise but	8, 104/ 2
of my Dialogue as	methought	it should be if	8, 197/ 1
and he, like a	micher	and a truant, played	8, 496/ 30
poor "worldly" men of	middle	earth be. For they	8, 120/ 30
and it be at	midnight	, and after in the	8, 124/ 28
consider the head, the	midst	, and the tail together	8, 89/ 28
they perceive, in the	midst	thereof, that all that	8, 366/ 33
sometimes christened of the	midwife's	hand . . . and the people	8, 127/ 14
bring us in the	midwives	of Egypt that saved	8, 19/ 4
were cold, that thou	mightest	be made hot" . . . as	8, 526/ 12
setteth me Tyndale one	mighty	strong bulwark to fence	8, 186/ 36
mercy. For by his	mighty	mercy the thing that	8, 213/ 20
their false miracles, the	mighty	means of true miracles	8, 264/ 29
he setteth to a	mighty	strong post, able to	8, 282/ 36

they perceived what a	mighty	lord he was, and	8, 422/ 35
keep it, by the	mighty	power of that seed	8, 436/ 8
Catholic Church and the	mighty	majesty of God . . . so	8, 471/ 16
and the occasions be	mighty	to them, by reason	8, 531/ 8
thing from which the	mildness	of his benign nature	8, 27/ 15
is rather given to	mildness	than to contention and	8, 369/ 24
reader more than a	mile	from the matter. And	8, 108/ 2
other way many a	mile	than once meddle with	8, 152/ 12
to lead us a	mile	from the matter. For	8, 550/ 16
priest within this twenty	miles	. " More All this great	8, 92/ 12
of likelihood ridden many	miles	to find out that	8, 181/ 28
step aside fifteen hundred	miles	from it: so, since	8, 187/ 7
church of Christ here	militant	in earth the only	8, 133/ 15
this Catholic church here	militant	, after the first kind	8, 392/ 31
into the Church here	militant	in earth), "God," he	8, 499/ 6
the church of Christ	militant	here in earth: let	8, 561/ 36
a little blood or	milk	into the main sea	8, 89/ 12
casting of a little	milk	into the main sea	8, 91/ 5
hath proved itself by	millions	of miracles, and which	8, 476/ 6
as those words be	minatory	and threats, they be	8, 568/ 35
Paul were in the	mind	that only faith were	8, 6/ 10
teacheth Tyndale as the	mind	of Saint Paul . . . whereas	8, 6/ 14
God after his own	mind	and his own opinion	8, 14/ 10
hard heart and malicious	mind	incurable, he thought it	8, 17/ 30
with him. This good	mind	it seemeth that Constantine	8, 17/ 33
it according unto your	mind	. Therefore, if ye have	8, 18/ 25
yet amended in his	mind	and hath in his	8, 19/ 27
what good and charitable	mind	the man died in	8, 20/ 37
not in his own	mind	for such things as	8, 21/ 7
that died in that	mind	, there is no good	8, 21/ 12
so that his malicious	mind	can in that point	8, 21/ 15
proceed of a fervent	mind	, it was agreed and	8, 23/ 30
being in my right	mind	and a true Christian	8, 25/ 31
for his most faithful	mind	to God, nothing more	8, 26/ 30
makers have such mischievous	mind	that they boast and	8, 27/ 37
clearly perceive the malicious	mind	of these men, and	8, 33/ 9
affection and vain, curious	mind	that neither peril temporal	8, 38/ 3
and manifestly misturneth the	mind	and sentence of our	8, 43/ 29
penance, trouble of the	mind	, with sufferance of tribulation	8, 54/ 13
and punish. And his	mind	he hath declared in	8, 57/ 12
prohibition and of the	mind	of the doer with	8, 60/ 15
therefor of their own	mind	, and many not one	8, 63/ 1
of our own good	mind	, done for our sins	8, 65/ 9
hitherto have had the	mind	to punish the flesh	8, 70/ 7
but to keep the	mind	calm and quiet in	8, 71/ 8
else might trouble the	mind	: to this I say	8, 71/ 10
itself may trouble the	mind	and make it less	8, 71/ 11
man hath in my	mind	much need to consider	8, 74/ 30
either of his own	mind	or by penance enjoined	8, 90/ 7
grief and trouble of	mind	, not shortly shot over	8, 90/ 27

have fallen in her	mind	. And what would it	8, 91/ 23
see somewhat of Tyndale's	mind	concerning these two things	8, 93/ 36
or putteth us in	mind	of them, and yet	8, 95/ 6
Holy Baptism. Whereby what	mind	he hath of that	8, 95/ 29
body. And into this	mind	they were led by	8, 98/ 33
working thereof. To which	mind	they have been moved	8, 99/ 13
very plain for their	mind	, when they here read	8, 99/ 26
have been of that	mind	. . . I see not why	8, 102/ 26
man were of the	mind	that he thought the	8, 104/ 12
stick. But in my	mind	the Scripture most serveth	8, 104/ 24
hath a lewd, beastly	mind	against the very Sacrament	8, 111/ 5
us therein perceive his	mind	to the uttermost, he	8, 115/ 31
More What a cankered	mind	this heretic hath . . . there	8, 116/ 18
he that hath that	mind	believeth nothing at all	8, 117/ 12
a man have a	mind	for God's sake to	8, 123/ 3
there one to my	mind	so meet for the	8, 128/ 14
in that behalf the	mind	of the old holy	8, 134/ 7
truth doth of good	mind	labor to put down	8, 137/ 36
had of an evil	mind	translated it in such	8, 142/ 12
put the people in	mind	of his wrath and	8, 148/ 11
that man a better	mind	. Yet goeth he further	8, 148/ 14
of his reverent Christian	mind	, to call the images	8, 148/ 36
was of the same	mind	himself. And therefore I	8, 153/ 21
folk have of good	mind	begun, and many hundred	8, 164/ 22
have any such reverent	mind	to priests as to	8, 164/ 25
translations perceive his cankered	mind	. For he saith that	8, 171/ 36
I never had that	mind	in my life to	8, 177/ 12
were myself of that	mind	. . . the book being made	8, 177/ 15
such words; but my	mind	more gave me to	8, 180/ 14
no better in my	mind	at that time. Howbeit	8, 181/ 11
senior" of a heretical	mind	and intent to set	8, 182/ 24
doth it with the	mind	of a heretic to	8, 182/ 35
Bear thy neighbor good	mind	, "Bear thy neighbor charity	8, 201/ 36
it is in the	mind	long continued, and done	8, 216/ 28
good men of good	mind	, in exhortation to perseverance	8, 217/ 12
and, putting me in	mind	again of the false	8, 220/ 27
suffereth them with good	mind	and Scripture and natural	8, 247/ 18
his flock of one	mind	in his house," that	8, 247/ 23
of God against the	mind	of Christ and his	8, 275/ 21
the house of one	mind	"; and though the belief	8, 284/ 16
if we change that	mind	and amend, neither any	8, 308/ 37
God put in his	mind	and remembrance, wrote his	8, 310/ 23
us once in the	mind	that there is no	8, 313/ 22
it maketh in his	mind	no matter whether the	8, 318/ 4
have such a lordly	mind	as Tyndale here teacheth	8, 321/ 14
Sunday neither of lordly	mind	, pleasure, nor necessity. Nor	8, 322/ 17
saith of an ungracious	mind	-- to make every	8, 336/ 16
kind of their own	mind	. . . lest they might hap	8, 349/ 13
nothing of their own	mind	unto God's word" --	8, 350/ 6
And this is the	mind	of Saint Augustine, as	8, 352/ 33

bed. For in what	mind	he should then have	8, 358/ 7
this matter of his	mind	. . . but that ye shall	8, 367/ 21
imaginations of his own	mind	? Nay; by that Spirit	8, 376/ 22
he be never in	mind	to do penance nor	8, 377/ 12
maketh men of one	mind	and one custom in	8, 380/ 30
shall guess at his	mind	as near as we	8, 392/ 23
perceiving of his ungracious	mind	. But now that I	8, 405/ 31
yet had he this	mind	: that because he began	8, 409/ 27
he yet of this	mind	, that the faith which	8, 417/ 22
and therefore of God's	mind	may tell us further	8, 432/ 35
repentants and penitents, what	mind	or purpose soever they	8, 450/ 11
fight; they change their	mind	by the fault of	8, 452/ 14
wondrous case, in my	mind	, to consider what manner	8, 456/ 27
neither. And this good	mind	, good Lord, will I	8, 457/ 25
of Tyndale, in my	mind	. . . and a marvelous difference	8, 463/ 36
had been of Tyndale's	mind	, they should have left	8, 469/ 3
agreed all of our	mind	, believing purgatory, and the	8, 481/ 17
father, and the obedient	mind	, are not utterly quenched	8, 489/ 8
is past, and his	mind	more quiet. And the	8, 489/ 20
need -- with which	mind	and soft examples of	8, 491/ 34
consenteth not in his	mind	to none of those	8, 492/ 35
shall guess at his	mind	upon his uncertain words	8, 498/ 2
readers what an un-Christian	mind	this evil Christian man	8, 500/ 36
diminish the free, liberal	mind	of the giver? In	8, 503/ 20
had imagination in his	mind	, nor anything thought upon	8, 510/ 21
-- yet when the	mind	with divers reasons and	8, 510/ 22
to put them in	mind	and call upon them	8, 520/ 36
the pride of the	mind	-- and the far	8, 523/ 12
after conceive in his	mind	and imagine that God	8, 525/ 12
sinful will or slothful	mind	in some wise do	8, 526/ 35
fell not into that	mind	without great occasion, ye	8, 530/ 15
to put him in	mind	of his own rule	8, 549/ 4
more favor was there	minded	him in that he	8, 17/ 10
very penitent, and utterly	minded	to forsake such heresies	8, 19/ 16
was then far otherwise	minded	than I now write	8, 177/ 10
to put in their	minds	, I shall for my	8, 36/ 19
mine, but occupy their	minds	better and, standing firmly	8, 37/ 38
letted with voluptuous, wanton	minds	. Wherefore, let Tyndale say	8, 71/ 16
the use thereof . . . their	minds	rise and be lifted	8, 159/ 3
of "men of corrupt	minds	" which waste their brains	8, 191/ 8
speak and show their	minds	therein . . . for the Apostle	8, 268/ 4
Augustine saith, some men's	minds	in the study and	8, 330/ 8
add, of their own	minds	, either some sacrifice unto	8, 348/ 31
remained in the people's	minds	, beside the writing, divers	8, 365/ 4
may, through such malicious	minds	as read the Scripture	8, 424/ 13
keep still in their	minds	the profession and purpose	8, 458/ 18
and inclination of their	minds	toward the credence thereof	8, 505/ 20
power . . . so occupied their	minds	, and so astonished them	8, 541/ 12
had so encumbered their	minds	. . . that they could not	8, 541/ 19
hearts "pierced," and their	minds	"encumbered," with "sight" of	8, 542/ 22

lies put in and	mingled	among them, wherewith he	8, 35/ 5
the water to be	mingled	with the wine as	8, 318/ 30
for lack of fear	mingled	with his hope. Nor	8, 524/ 10
not. After this, he	mingleth	his lies therewith, saying	8, 109/ 16
a little honey he	mingleth	so much poison that	8, 186/ 34
themselves for God Almighty's	minions	, though they give all	8, 523/ 16
therefore God Almighty's own	minions	still. And thus, good	8, 572/ 24
awry, and made to	minister	them matter unto their	8, 26/ 6
of Baptism and the	minister	thereof, and the preachers	8, 97/ 20
-- that is, a	minister	, an officer, a sacrificer	8, 111/ 16
a slender cause, to	minister	Master Tyndale so much	8, 291/ 7
but only "preach and	minister	the word of God	8, 359/ 36
should not when they	ministered	in the Temple, and	8, 59/ 33
Old Law while they	ministered	in the Temple, he	8, 60/ 29
be so contentious, it	ministereth	rather much matter of	8, 155/ 33
the sacraments, but the	ministers	that openeth not the	8, 75/ 36
therefore that because the	ministers	of the sacraments do	8, 95/ 22
the voices of Christ's	ministers	in the choir . . . with	8, 160/ 9
he meaneth even the	ministers	that were chosen to	8, 185/ 21
be there understood the	ministers	that were chosen to	8, 185/ 25
them . . . and so the	minor	of mine argument false	8, 298/ 22
mode . . . saving that the	minor	carrieth its proof with	8, 345/ 20
forswearing unto the very	minute	of his dying, supposing	8, 556/ 33
medicine, and do a	miracle	in a man's health	8, 97/ 37
into them and by	miracle	showed himself by their	8, 99/ 18
salvation not by only	miracle	(whereby he might, if	8, 239/ 3
among them all, one	miracle	done, great nor small	8, 245/ 5
did not always a	miracle	by himself. But since	8, 247/ 5
ere God did any	miracle	for him either quick	8, 247/ 34
sermon with a sundry	miracle	: therefore Christ and his	8, 254/ 21
sermon with a sundry	miracle	. For till he prove	8, 254/ 30
sermon with a sundry	miracle	-- but also that	8, 255/ 7
forasmuch as any one	miracle	sufficed to prove them	8, 255/ 16
sermon with a several	miracle	made among one people	8, 255/ 19
would have by that	miracle	confirmed. And thus ye	8, 255/ 26
of them did a	miracle	specially for that article	8, 255/ 33
unproved as for any	miracle	. And this way taketh	8, 255/ 35
sermon with a sundry	miracle	." But I doubt not	8, 255/ 37
thereof by a sundry	miracle	-- they should seek	8, 256/ 4
sermon with a sundry	miracle	-- then is it	8, 256/ 8
sermon with a sundry	miracle	"; and that was not	8, 256/ 11
should be proved by	miracle	: it followeth that every	8, 256/ 13
they did prove by	miracle	. Then, further, if every	8, 256/ 14
preached, they proved by	miracle	because it was needful	8, 256/ 16
saved . . . there were one	miracle	written at the least	8, 256/ 21
every such article one	miracle	written; ergo, it is	8, 256/ 22
were proved by one	miracle	. . . and not sufficient that	8, 256/ 27
would have written one	miracle	at the least. But	8, 256/ 32
for every point a	miracle	! And thus, good readers	8, 257/ 6
and, putting strength and	miracle	together, shall kill him	8, 270/ 22

and himself finally by	miracle	destroyed and killed: ye	8, 270/ 29
confirmed his preaching with	miracle	, that was with the	8, 273/ 35
them!) neither saint nor	miracle	. . . but both twain ever	8, 274/ 26
ever God suffered false	miracle	either by man or	8, 275/ 30
was by reason of	miracle	: that is to wit	8, 281/ 5
after . . . is a great	miracle	! And, yet farther, they	8, 281/ 6
prophet with a new	miracle	, to confirm new doctrine	8, 335/ 29
so shameless without any	miracle	showed to bid all	8, 337/ 10
prophet with a new	miracle	, to confirm new doctrine	8, 338/ 5
and not by open	miracle	, have concluded such things	8, 339/ 28
as our Lady by	miracle	brought Berquin of late	8, 340/ 28
Scripture and not by	miracle	: because he would have	8, 341/ 9
affirmeth without Scripture or	miracle	: I would fain wit	8, 344/ 12
will believe . . . show a	miracle	, or bring authentic scripture	8, 345/ 29
believe any church without	miracle	or authentic scripture. Whereof	8, 346/ 1
church without Scripture or	miracle	-- and yet will	8, 346/ 5
point by a special	miracle	. Which point I have	8, 346/ 12
him now again, what	miracle	wrought the apostles for	8, 346/ 13
believe no church without	miracle	or authentic scripture. For	8, 346/ 26
said . . . he neither regardeth	miracle	nor Scripture neither, but	8, 347/ 1
showed many a wonderful	miracle	. These things and many	8, 389/ 11
Gerasa which, seeing Christ's	miracle	wrought upon the mad	8, 422/ 32
of his doctrine by	miracle	, or by miracle prove	8, 475/ 33
by miracle, or by	miracle	prove himself to be	8, 475/ 34
doctrine by a several	miracle	. . . except as great or	8, 475/ 36
them by Scripture or	miracle	. And since I dare	8, 476/ 16
woman, without any other	miracle	. Then ask I no	8, 545/ 11
when they saw the	miracle	of himself coming in	8, 545/ 33
of their lives, and	miracles	showed for them of	8, 46/ 37
their holy revelations and	miracles	taketh but for trifles	8, 64/ 39
doing great and marvelous	miracles	, without which many a	8, 241/ 25
but if he wrought	miracles	among them for the	8, 242/ 1
false faith; for the	miracles	many times help to	8, 242/ 8
by this that the	miracles	wrought in Christ's church	8, 242/ 11
showed us . . . and that	miracles	joined unto his word	8, 243/ 22
doctrine he confirmed by	miracles	. And thus hath he	8, 243/ 32
God made him do	miracles	, more, and more excellent	8, 243/ 35
had but told the	miracles	that Christ did, the	8, 244/ 3
caused them to do	miracles	in his name before	8, 244/ 6
his church to do	miracles	still in every age	8, 244/ 22
of new . . . ascribing the	miracles	wrought by the goodness	8, 244/ 28
there should some such	miracles	be wrought as well	8, 244/ 33
falsest, and therefore false	miracles	therein greatest and busiest	8, 244/ 36
some little, pretty, small	miracles	to be done. But	8, 245/ 3
them. And by the	miracles	done in the same	8, 245/ 16
God hath left his	miracles	for a mark of	8, 245/ 22
congregations void of all	miracles	-- whereby hath been	8, 245/ 28
believe that all true	miracles	were ended either in	8, 245/ 34
tell us then wherefore	miracles	have all this while	8, 245/ 37
doth prove the true	miracles	, and false doctrine proveth	8, 246/ 5

doctrine proveth the false	miracles	; by which we be	8, 246/ 6
sure that the Christian	miracles	be true, and the	8, 246/ 6
true, and the paynims'	miracles	false: yet know we	8, 246/ 7
And as for false	miracles	. . . the Catholic Church of	8, 246/ 18
and worketh the very-faithful	miracles	, for the proof of	8, 246/ 25
church, since none hath	miracles	but it. Now, if	8, 246/ 27
Church have not done	miracles	for every point of	8, 246/ 29
prove. But by their	miracles	they proved themselves true	8, 246/ 31
so God hath done	miracles	since for all his	8, 246/ 34
Catholic Church doth not	miracles	, nor every doctor neither	8, 246/ 37
one of them do	miracles	. For when the Jews	8, 246/ 39
well-believing sort did not	miracles	. . . nor Aaron also did	8, 247/ 1
Aaron also did no	miracles	, but Moses did, and	8, 247/ 2
them by his continual	miracles	, which fail in all	8, 248/ 37
then prove us by	miracles	that they be God's	8, 249/ 20
he must needs do	miracles	as they did, or	8, 250/ 9
we may require no	miracles	of them -- if	8, 250/ 12
should seem that the	miracles	which Christ and his	8, 250/ 16
apostles' words, which their	miracles	proved true, but upon	8, 250/ 20
apostles' days hitherto, by	miracles	proved to be his	8, 250/ 23
proved true by many	miracles	, he must do miracles	8, 250/ 26
miracles, he must do	miracles	too . . . or else if	8, 250/ 26
his heresy did some	miracles	for him; which, our	8, 250/ 29
in his church with	miracles	. As in the reverence	8, 250/ 34
daily doth many wonderful	miracles	. . . and the like of	8, 251/ 3
Church, illustrated with the	miracles	of God, and taught	8, 251/ 11
hidden, but that the	miracles	which God ever worketh	8, 251/ 14
to heaven. And these	miracles	hath God often wrought	8, 251/ 17
and have been such	miracles	. . . but he saith that	8, 251/ 22
why there be no	miracles	among all his false	8, 251/ 27
to call the true	miracles	of God done in	8, 251/ 28
that the Turks have	miracles	among them as well	8, 251/ 31
saith that his own	miracles	passed all that had	8, 251/ 37
pilgrimages -- as great	miracles	in confirmation of our	8, 252/ 3
match our church in	miracles	; but that ours as	8, 252/ 6
any, as ever the	miracles	of Moses passed the	8, 252/ 7
of heretics do no	miracles	at all. Furthermore, as	8, 252/ 10
all. Furthermore, as for	miracles	or marvels done among	8, 252/ 12
dispute with him upon	miracles	done among the Muhammadans	8, 252/ 16
him further for their	miracles	. But in the meantime	8, 252/ 19
heretics there be no	miracles	at all. But God	8, 252/ 22
But God worketh his	miracles	in his true church	8, 252/ 22
not need no particular	miracles	upon every article, for	8, 252/ 28
and did as many	miracles	. . . which had been superfluous	8, 254/ 23
feigneth it. He seeth	miracles	wrought by God plenteously	8, 254/ 35
we find not special	miracles	done for every point	8, 255/ 3
sermon with as many	miracles	as they preached points	8, 255/ 10
the people that the	miracles	which they then did	8, 255/ 12
did was so many	miracles	for so many points	8, 255/ 12
else might all those	miracles	be done for the	8, 255/ 13

otherwise than as by	miracles	showed at other occasions	8, 255/ 21
For we find many	miracles	done by them at	8, 255/ 23
faith was approved by	miracles	, laid against him again	8, 255/ 32
that though they did	miracles	, Erasmus yet could not	8, 255/ 32
is to wit, of	miracles	as many be written	8, 256/ 9
to prove: that the	miracles	as many be written	8, 256/ 23
preachers were proved by	miracles	themselves, and thereby their	8, 256/ 28
all. And since such	miracles	as be written therein	8, 256/ 37
and therefore needed not	miracles	to be written for	8, 257/ 1
needed there to be	miracles	done for every point	8, 257/ 3
should come with false	miracles	, even to deceive the	8, 263/ 29
except he brought true	miracles	to confound the false	8, 263/ 31
come and show false	miracles	, except the true preachers	8, 264/ 5
preachers should show true	miracles	against them: I answer	8, 264/ 6
should come with false	miracles	, but if all the	8, 264/ 10
had enough without true	miracles	to confound the false	8, 264/ 12
false prophets bringing false	miracles	. The second thing that	8, 264/ 13
he saith (that without	miracles	nothing would sufficiently serve	8, 264/ 15
himself confesseth that true	miracles	might in such case	8, 264/ 18
prophets and their false	miracles	, the mighty means of	8, 264/ 29
mighty means of true	miracles	, and out of measure	8, 264/ 29
hand. Which means of	miracles	for the true proof	8, 264/ 30
were else nothing save	miracles	to confound false prophets	8, 265/ 2
should come with false	miracles	-- ye perceive well	8, 265/ 3
authentic scripture, then without	miracles	the matter is safe	8, 265/ 5
come forth with false	miracles	too . . . and in the	8, 268/ 19
in his own sight	miracles	set thereto! But now	8, 269/ 16
and all his false	miracles	too . . . and shall ever	8, 269/ 24
grace have withstood false	miracles	too; which had yet	8, 269/ 34
more, and more marvelous,	miracles	that themselves saw or	8, 269/ 35
before, that as for	miracles	, he hath so specially	8, 269/ 37
truth, that all the	miracles	which the paynims or	8, 270/ 2
preachers to do greater	miracles	against them, and by	8, 270/ 4
and by the greater	miracles	to destroy them --	8, 270/ 4
them to do any	miracles	at all . . . because he	8, 270/ 7
by the mark of	miracles	his very, true church	8, 270/ 8
shall he not work	miracles	alone, but God shall	8, 270/ 17
for his Church in	miracles	far pass him . . . for	8, 270/ 18
alone against heretics and	miracles	may not sufficiently serve	8, 270/ 25
heretics shall do no	miracles	till Antichrist come . . . and	8, 270/ 27
shall have also greater	miracles	wrought against him, and	8, 270/ 28
among them should there	miracles	of God continue, to	8, 272/ 28
with the Jews by	miracles	although there were many	8, 272/ 32
glorious in doing of	miracles	, wherewith they confirmed their	8, 273/ 23
glorious in doing of	miracles	, wherewith they confirmed their	8, 273/ 32
to his day . . . what	miracles	findeth Tyndale done by	8, 274/ 1
to Abraham, how many	miracles	findeth he done by	8, 274/ 3
while, their preaching by	miracles	. But I am very	8, 274/ 6
years, holy preachers and	miracles	were so necessary that	8, 274/ 12
church, holy preachers with	miracles	have been as necessary	8, 274/ 15

since holy preachers and	miracles	were always so necessary	8, 274/ 19
church holy preachers and	miracles	have also continued and	8, 274/ 23
of holy preachers nor	miracles	, because we have the	8, 274/ 31
were, well testified with	miracles	, in that the prophets	8, 274/ 39
and set out with	miracles	. . . insomuch that he did	8, 275/ 3
and true preachers with	miracles	, but also by the	8, 275/ 4
enough . . . but with plenteous	miracles	to reprove the false	8, 275/ 15
sacraments, with daily marvelous	miracles	. . . and neither suffereth nor	8, 275/ 25
Scripture, for all their	miracles	. More Lo, this is	8, 279/ 33
compareth the Scripture with	miracles	, and setteth so little	8, 280/ 10
said somewhat more by	miracles	, and by his own	8, 280/ 12
believed for all the	miracles	. For though God had	8, 280/ 19
be believed coming with	miracles	. . . and though he would	8, 280/ 23
God sent him with	miracles	as he sent Moses	8, 280/ 29
of Moses, coming with	miracles	more than ever Moses	8, 280/ 35
the Scripture above the	miracles	of Christ -- that	8, 281/ 1
in Christ for his	miracles	. . . would not believe in	8, 281/ 8
Christ for all his	miracles	could not have been	8, 281/ 10
Scripture, but by the	miracles	. . . and believed not Christ	8, 281/ 13
and Christ for the	miracles	. And the Jews, which	8, 281/ 14
meant only of Christ's	miracles	, and not of any	8, 310/ 38
Saint John meant of	miracles	. And in the one	8, 311/ 1
twain, he speaketh of	miracles	by name, saying, "Jesus	8, 311/ 2
Jesus wrought many other	miracles	in the presence of	8, 311/ 3
John meant of Christ's	miracles	too; and therefore I	8, 311/ 8
Saint John meaneth no	miracles	, there excludeth his doctrine	8, 311/ 10
not only of Christ's	miracles	, but also of his	8, 311/ 19
them with many great	miracles	confounding the false wonders	8, 337/ 5
of Antichrist . . . as the	miracles	that Moses wrought confounded	8, 337/ 6
and that with new	miracles	, too, rather than bind	8, 338/ 19
dead he doth show	miracles	in his Catholic Church	8, 338/ 28
ages, for all the	miracles	done by Moses --	8, 338/ 31
stir up prophets with	miracles	for the declaration of	8, 339/ 21
their conclusions, regarded no	miracles	but only Scripture. For	8, 339/ 35
also that God did	miracles	in his Catholic Church	8, 340/ 20
had no regard to	miracles	. And if he will	8, 340/ 34
there was none open	miracles	done at the general	8, 340/ 35
tell of any open	miracles	done at the general	8, 341/ 1
doctrine confirming it with	miracles	. . . that it might be	8, 345/ 28
that confirmed it with	miracles	. More Now may I	8, 345/ 31
doctrine "confirming it with	miracles	," and "so must the	8, 346/ 8
the Catholic Church bringeth	miracles	for their doctrine as	8, 346/ 16
no year to work	miracles	in his Catholic Church	8, 346/ 18
hath need to bring	miracles	to prove him that	8, 346/ 32
the Catholic Church bringeth	miracles	wrought by God in	8, 346/ 35
it by many manifest	miracles	, as we find in	8, 365/ 29
say, "their doctrine with	miracles	." So doth he, say	8, 376/ 25
For therein he worketh	miracles	continually -- and in	8, 376/ 27
only church he worketh	miracles	; with his church which	8, 380/ 37
that whereas God worketh	miracles	in his church to	8, 381/ 11

too, with calling God's	miracles	nothing but devils' wonders	8, 381/ 15
age been approved by	miracles	), so inwardly sure of	8, 389/ 36
Scripture, with signs and	miracles	, and all the blood	8, 410/ 6
Scripture, with signs and	miracles	, and all the blood	8, 413/ 25
Scripture and signs and	miracles	, and all the blood	8, 414/ 8
they proved it with	miracles	. . . if he were of	8, 415/ 17
Jews could, ascribe God's	miracles	to Beelzebul, and call	8, 415/ 19
he calleth all the	miracles	wrought by God in	8, 415/ 21
as great or greater	miracles	be done or have	8, 475/ 37
itself by millions of	miracles	, and which church God	8, 476/ 7
and they have no	miracles	. Wherefore, finally, when he	8, 476/ 31
the gift of working	miracles	. Which miracles since we	8, 477/ 7
of working miracles. Which	miracles	since we clearly see	8, 477/ 8
that the light of	miracles	shall never shine among	8, 478/ 14
had forgotten all the	miracles	and all the words	8, 540/ 35
Scripture or of the	miracles	which they had seen	8, 541/ 14
and his doctrine, and	miracles	, and all that he	8, 549/ 11
his matter in the	mire	. Yet hath he one	8, 227/ 26
other men into the	mire	to him. For if	8, 227/ 28
shamefully soused in the	mire	before, thought he would	8, 363/ 31
man falleth into the	mire	of sin altogether. And	8, 526/ 21
way, with a deep	mire	and a great block	8, 552/ 32
fall down in the	mire	and tumble, and his	8, 552/ 34
his matter in the	mire	. The Recapitulation of All	8, 559/ 36
a while in the	mire	in which himself hath	8, 572/ 36
congregation unknown, layeth his	miry	hands upon the known	8, 573/ 3
as Tyndale now calleth	misbelief	; for they have done	8, 107/ 9
teaching, die in that	misbelief	and yet take none	8, 405/ 15
stubborn standing in his	misbelief	. . . in that after his	8, 546/ 6
till the man that	misbelieveth	be better taught the	8, 473/ 19
better business than Tyndale	misbestoweth	it now. For now	8, 34/ 36
him unto all his	mischief	, as the very foundation	8, 24/ 17
give men warning what	mischief	is in their books	8, 26/ 18
party to all the	mischief	they might . . . and would	8, 59/ 8
found out as much	mischief	as the woman and	8, 61/ 36
farther show you what	mischief	he meaneth more, and	8, 76/ 3
sufficiently to know the	mischief	of that heresy . . . by	8, 117/ 24
themselves do but imagine	mischief	and inspire them? More	8, 136/ 10
bring him to like	mischief	. But as for me	8, 180/ 34
the Scripture to the	mischief	of men's souls. The	8, 427/ 16
ambushment came shortly to	mischief	, if God sit where	8, 483/ 20
brought unto; and every	mischief	that he layeth against	8, 484/ 31
now a few malicious,	mischievous	persons brought into this	8, 11/ 3
heresies hither with many	mischievous	sorts of books, had	8, 16/ 21
the makers have such	mischievous	mind that they boast	8, 27/ 37
be it never so	mischievous	, no man should once	8, 59/ 9
sin remaining in their	mischievous	members breaketh out at	8, 454/ 21
every point of their	mischievous	matters than Tyndale's own	8, 480/ 17
men may commonly do	mischievous	deeds without any deadly	8, 490/ 37
foul adultery, and after,	mischievous	manslaughter too. "This shall	8, 535/ 7

that they which so	misconstrue	him to the depraving	8, 6/ 15
by their own default	misconstrue	and take harm of	8, 178/ 9
his words written they	misconstrue	. And therefore, concerning the	8, 249/ 26
the beginning have done,	misconstrue	the Scripture of God	8, 275/ 20
unstable do deprave and	misconstrue	, as they do all	8, 363/ 1
works those false heretics	misconstrue	him; and saith therefore	8, 363/ 5
Tyndale hath mistranslated and	misconstrued	these words of Christ	8, 240/ 11
the heretics wrested and	misconstrued	the Scripture (as we	8, 340/ 8
but in that point	misconstrued	the one and mocked	8, 342/ 25
out that every man	misconstrueth	the Scripture -- and	8, 192/ 20
see how plainly he	misconstrueth	the Scripture to the	8, 427/ 15
and amends of his	misdeed	. All this was no	8, 529/ 23
then he lamenteth the	miserable	servitude of the simple	8, 190/ 23
of God's company, and	miserable	members of the devil's	8, 495/ 12
his poisoned books had	miserably	bewitched, and from true	8, 33/ 5
in great affliction and	misery	-- "I sat down	8, 67/ 14
in our own default	misfortune	us to fall, not	8, 544/ 9
other side, if it	mishap	any man to fall	8, 38/ 2
eternal darkness, where whoso	mishap	to meet him can	8, 129/ 11
unwittingly, by chance and	mishap	, ere ever himself be	8, 215/ 12
heart. Or if I	mishap	, for weakness and frailty	8, 457/ 28
blood, as hath already	mishappened	in Almaine and, of	8, 30/ 21
Which misunderstanding may soon	mislead	that man which list	8, 287/ 2
fortune to be secretly	misled	by false, wily shrews	8, 38/ 21
since this evil man,	misled	with an evil spirit	8, 268/ 37
good man may be	misled	by such as Tyndale	8, 468/ 19
to any man to	mislike	the misuse of every	8, 177/ 23
that he seemeth to	mislike	the name of charity	8, 199/ 9
to her (and especially	misliketh	her devout anthem Salve	8, 313/ 13
some such things be	misordered	somewhere . . . but that there	8, 162/ 2
scoff, he changeth and	misrehearseth	my words, and the	8, 554/ 19
following an Abbot of	Misrule	, in a Christmas game	8, 41/ 6
never a man have	missed	it. But as I	8, 276/ 31
he shall not be	missed	, and if he be	8, 355/ 3
unto himself, though he	missed	his purpose oftentimes before	8, 469/ 17
been accustomed, no day	missing	, to do service . . . from	8, 372/ 14
church, to pollute and	misspend	them in profane uses	8, 163/ 2
Tyndale And against the	mist	of their sophistry take	8, 133/ 28
these things try the	mist	of both parties . . . so	8, 133/ 32
dissipate and discuss the	mist	that he fain would	8, 133/ 35
both, yet must the	mist	of such blind affections	8, 204/ 4
might say that I	mistake	him in anything and	8, 295/ 37
the way, that ye	mistake	him not, nor be	8, 300/ 17
no fault therein, but	mistake	him for a good	8, 300/ 28
as precisely as they	mistake	him, yet had it	8, 350/ 13
strait as these men	mistake	them. Were not this	8, 350/ 34
be very loath to	mistake	him, or willingly to	8, 412/ 1
and say that I	mistake	him. But I am	8, 498/ 5
yet remember, lest we	mistake	Tyndale, that these great	8, 530/ 28
acknowledged that he had	mistaken	and wrongly understood the	8, 9/ 17

is, he saith, but "	mistaken	" and "abused" -- by	8, 144/ 25
as though they were	mistaken	and meant nothing but	8, 227/ 37
in the Greek . . . but	mistaketh	it to signify every	8, 170/ 32
but a trifle and	mistaking	of the English word	8, 230/ 19
him upon my own	mistaking	of his words: I	8, 296/ 1
Tyndale hath done: purposely	mistranslate	Christ's holy Gospel, to	8, 3/ 36
which he hath also	mistranslated	of like malice: ecclesia	8, 188/ 22
only that Tyndale hath	mistranslated	and misconstrued these words	8, 240/ 10
Tyndale's own master and	mistress	, the chief head and	8, 47/ 25
himself great cause to	mistrust	his own, and that	8, 52/ 36
therefore must I needs	mistrust	him in the change	8, 171/ 34
hath to fear and	mistrust	all his own works	8, 400/ 4
he, for all that,	mistrust	and not believe all	8, 415/ 14
howsoever Tyndale excuse their	mistrust	and unbelief . . . I see	8, 550/ 4
which promise Tyndale yet	mistrusteth	in them that sin	8, 450/ 12
of Christ, and manifestly	misturneth	the mind and sentence	8, 43/ 29
too, may as well	misunderstand	it now as all	8, 250/ 3
way, and make you	misunderstand	the Scripture . . . saying that	8, 269/ 1
whether he or we	misunderstand	it, that let us	8, 427/ 20
of well understanding. Which	misunderstanding	may soon mislead that	8, 287/ 1
man to dislike the	misuse	of every good thing	8, 177/ 23
sheriff -- if he	misuse	himself in his office	8, 198/ 11
anything that is, peradventure,	misused	in some places . . . where	8, 161/ 34
Englishmen have ever hitherto	misused	their own language in	8, 211/ 6
very penitent of his	misusing	of himself in falling	8, 17/ 11
these heretics much more	miswrest	it now), but they	8, 340/ 9
were not worth a	mite	. More This is another	8, 127/ 8
can, and therefore they	mock	and jest thereat --	8, 57/ 35
them to scorn, to	mock	, to jest, to check	8, 58/ 13
sacraments to jest and	mock	and mow and rail	8, 78/ 15
ye, well overseen to	mock	the sacrament and refuse	8, 78/ 28
to give it a	mock	instead of an answer	8, 84/ 24
if they make a	mock	at Saint Paul as	8, 91/ 28
that the infidels will "	mock	us and abhor us	8, 109/ 25
learn of Tyndale to	mock	us for them . . . because	8, 109/ 33
hold themselves satisfied and	mock	no more? If they	8, 110/ 10
all content, and never	mock	at it more? Nay	8, 110/ 27
besides the Blessed Sacrament	mock	at all the whole	8, 110/ 28
turn it to a	mock	-- "Yea," saith this	8, 115/ 18
beware betimes, lest God	mock	him again. ought Better	8, 126/ 24
little so manifestly to	mock	it? Tyndale crieth out	8, 192/ 19
him to make a	mock	thereat and say it	8, 197/ 34
they "repent not, but	mock	," because their lightness giveth	8, 217/ 14
at so short and	mock	and scorn, saying that	8, 232/ 17
if Tyndale intended to	mock	. But as I was	8, 236/ 6
Tyndale to make a	mock	upon his name . . . than	8, 272/ 9
the heathen would most	mock	of all . . . and that	8, 292/ 2
the heathen men will	mock	, and yet leave out	8, 292/ 12
somewhat lest they should	mock	-- though I could	8, 292/ 12
railing ribalds that so	mock	with Holy Scripture should	8, 337/ 24

that Tyndale doth but	mock	and trifle when he	8, 346/ 25
or doth some spirit	mock	us?" He was fain	8, 541/ 23
words of his merry	mock	, laid all his matter	8, 559/ 36
purgatory, which they now	mock	and jest at, weep	8, 571/ 2
shorn, and oiled," in	mockage	and reproof not so	8, 144/ 27
Tyndale to this, in	mockage	of men's endeavor toward	8, 500/ 23
thing more to be	mocked	of the heathen . . . could	8, 290/ 29
the heathen should have	mocked	them. More This was	8, 291/ 4
least likely to be	mocked	among them, for that	8, 292/ 3
misconstrued the one and	mocked	or hated the other	8, 342/ 25
a thing to be	mocked	, as himself mocketh it	8, 505/ 33
content . . . and that he	mocketh	not the sacraments, but	8, 75/ 36
both alike when he	mocketh	them both alike. Of	8, 84/ 27
with him since he	mocketh	and scoffeth out the	8, 91/ 24
after. More Here he	mocketh	, and playeth himself, as	8, 109/ 4
such things, and yet	mocketh	still. Howbeit, that is	8, 110/ 12
the Mass . . . but only	mocketh	the priest because he	8, 110/ 36
we see that he	mocketh	at the Mass, and	8, 115/ 15
as madly as he	mocketh	it . . . a good token	8, 123/ 4
praiseth monks' "marriages" and	mocketh	Christ's sacraments, and then	8, 140/ 28
my "poetry" wherein he	mocketh	me . . . pull up Cerberus	8, 147/ 13
in his merry solution	mocketh	also no man but	8, 224/ 27
bread still. And he	mocketh	at them that teach	8, 300/ 33
nor Scripture neither, but	mocketh	both twain. Now have	8, 347/ 2
look how Saint Augustine	mocketh	in like case an	8, 454/ 1
murdereth his brother, and	mocketh	Almighty God, and such	8, 493/ 28
be mocked, as himself	mocketh	it now . . . but that	8, 505/ 33
faith . . . which endeavor he	mocketh	and calleth it a	8, 506/ 20
our Lady . . . and therefore	mocketh	, and maketh a gay	8, 554/ 6
gloss, then, that he	mocketh	, let him rehearse it	8, 555/ 1
triumph, and most merrily	mocketh	and scoffeth at his	8, 559/ 23
as ye see, in	mocking	these holy ceremonies used	8, 109/ 4
not here a fair	mocking	manner in rehearsing of	8, 114/ 18
forth in jesting and	mocking	, God wot, full like	8, 116/ 8
make him sport, with	mocking	and mowing and potting	8, 126/ 35
of the heathen, for	mocking	, "saith Master More. I	8, 290/ 27
for eschewing of infidels'	mocking	, Tyndale had had now	8, 291/ 10
more covertly for the	mocking	of the heathen . . . yet	8, 293/ 23
the crucifix, and, finally,	mocking	and mowing at the	8, 484/ 22
his nun, fall to	mocking	of Almighty God as	8, 492/ 8
sacraments Tyndale maketh his	mockingstock	; but let him beware	8, 126/ 23
heart to speak so	mockishly	of such a matter	8, 114/ 22
earnest holiness falleth into	mocks	and mows, and maketh	8, 41/ 32
that Tyndale maketh but	mocks	of all such matters	8, 64/ 38
the devil's ape maketh	mocks	and mows at the	8, 75/ 26
turn them all into	mocks	and jests, comparing sand	8, 105/ 1
and rail and make	mocks	at the Mass, whereof	8, 108/ 32
but for to make	mocks	at them. But then	8, 110/ 13
himself is should make	mocks	thereat as he doth	8, 110/ 32
heart to make such	mocks	upon the devout observances	8, 111/ 4

to all honesty make	mocks	of their vows . . . and	8, 131/ 19
matrimony, and thus make	mocks	of Holy Scripture solemnly	8, 337/ 21
words proved you, maketh	mocks	and mows at that	8, 466/ 16
There, with scoffs and	mocks	, he concludeth against us	8, 562/ 12
figure, and the third	mode	. . . saving that the minor	8, 345/ 20
figure and the same	mode	, have made another syllogism	8, 345/ 21
are not), nor by	moderate	drinking of wine anything	8, 62/ 5
so it be done	moderately	and with reverence. But	8, 49/ 12
ruffling, and in less	moderation	and soberness, than were	8, 161/ 35
out of Albert's De	modis	significandi . . . because that Friar	8, 211/ 30
years), but whole goodly	monasteries	they burned up and	8, 482/ 24
but in destruction of	monasteries	, casting out of religion	8, 484/ 17
Whitsun Sunday as Hock	Monday	. . . and as boldly eat	8, 4/ 21
change it into the	Monday	, or any other day	8, 320/ 7
change the Sunday into	Monday	. He saith that there	8, 320/ 22
sustained and maintained with	money	sent them by some	8, 11/ 27
cease they not with	money	sent from hence to	8, 11/ 32
him neither meat nor	money	. . . but yet it is	8, 98/ 15
a man for his	money	is no sin? And	8, 228/ 6
woman had lost her	money	, though by ransacking up	8, 533/ 34
and brought again the	money	, he was far from	8, 548/ 17
blessed woman his mother,	Monica	, showeth that albeit beforetime	8, 371/ 14
thine altar thy servant	Monica	, with Patricius, sometime her	8, 372/ 36
spiritual and temporal . . . gave	monition	and warning to all	8, 27/ 5
his ignorance by my	monition	, he saith that he	8, 181/ 22
do, nor of the	monitions	and warning wherewith he	8, 541/ 15
chaste, nor let a	monk	from marriage -- all	8, 5/ 28
Richard Bayfield, late a	monk	and a priest, which	8, 16/ 18
a priest and a	monk	, he went about two	8, 16/ 29
other because he was	monk	. Of Bayfield's burning hath	8, 16/ 35
prodigious crime, that ever	monk	or friar should wed	8, 50/ 2
shameful, abominable sin, a	monk	to marry a nun	8, 134/ 16
that hath vowed themself	monk	, friar, or nun . . . should	8, 140/ 7
would say that a	monk	might wed a nun	8, 279/ 7
it lawful for a	monk	or a friar professed	8, 395/ 6
Friar Huessgen, Otho the	monk	, Pomerane the priest, and	8, 437/ 21
horrible abomination that any	monk	or friar should wed	8, 477/ 36
and chastising" of his	monkly	"members," as Tyndale speaketh	8, 125/ 13
like wise priests, friars,	monks	, and nuns be taught	8, 7/ 15
the captains be priests,	monks	, and friars that neither	8, 11/ 12
divers of them, priests,	monks	, and friars, not let	8, 11/ 16
heads of them, late	monks	and friars, and now	8, 41/ 2
out at last that	monks	, friars, and nuns be	8, 50/ 9
of his wedded harlots,	monks	, and friars, that from	8, 73/ 6
a spiritual liberty that	monks	and friars may lawfully	8, 121/ 1
new "spiritual" men, when	monks	and friars wed nuns	8, 121/ 7
new holy, "spiritual" married	monks	and friars . . . saving for	8, 121/ 13
death too . . . as Charterhouse	monks	had liefer die than	8, 124/ 36
More As for the	monks	of the Charterhouse, would	8, 125/ 5
holy, spiritual mothers --	monks	, friars, and nuns. And	8, 135/ 14

church nor chapel, nor	monks	nor friars nor nuns	8, 162/ 13
it is lawful for	monks	and friars to break	8, 403/ 25
this, that, being professed	monks	and friars, they fall	8, 442/ 38
a mouth as praiseth	monks'	"marriages" and mocketh Christ's	8, 140/ 27
abhorred as an abominable	monstrosity	, and accounted it in	8, 50/ 1
thereof for more than	monstrous	heretics. And therefore of	8, 139/ 25
the man in the	moon	, as every man may	8, 427/ 8
by night against the	moon	, till either some blind	8, 506/ 15
hangeth all by the	moonshine	. And that neither of	8, 471/ 7
had been accustomed in	moral	virtues, was by God	8, 25/ 5
of nature or of	moral	virtues. And if this	8, 149/ 32
his do it? What	moral	virtue he should understand	8, 277/ 17
of his book of	Moria	in my house. There	8, 176/ 14
our English word "church."	Moria	As touching Moria, in	8, 177/ 3
church." Moria As touching	Moria	, in which Erasmus under	8, 177/ 3
name and person of "	Moria	," which word in Greek	8, 177/ 4
any such thing in	Moria	-- that thing could	8, 177/ 14
Howbeit, that book of	Moria	doth indeed but jest	8, 177/ 17
man would now translate	Moria	into English, or some	8, 178/ 11
that. He repenteth every	morning	, and to bed again	8, 91/ 2
was merry in the	morning	, and ready to go	8, 497/ 2
none left till the	morrow	, but rather the remnant	8, 329/ 4
manner sin at all,	mortal	or venial either. He	8, 15/ 16
false faith and many	mortal	heresies, and would with	8, 41/ 31
of new, not of	mortal	seed but of immortal	8, 94/ 32
of new, not of	mortal	seed but of immortal	8, 96/ 24
damnability") belonging to the	mortal	offense, might make men	8, 209/ 28
of his word among	mortal	men . . . is and hath	8, 264/ 31
but a multitude of	mortal	men, whom if I	8, 267/ 2
the beginning . . . or from	mortal	turned to venial by	8, 288/ 8
standeth on it into	mortal	sin which he shall	8, 411/ 2
party for many great,	mortal	sins . . . or after a	8, 516/ 20
and translated it from	mortal	into venial, so changed	8, 539/ 29
sendeth war, sickness, and	mortality	. . . to punish in the	8, 2/ 24
the forgiveness of the	mortality	. And I say that	8, 288/ 9
in them peccatum ad	mortem	, that Saint John speaketh	8, 438/ 3
the Five Books of	Moses	translated by the same	8, 6/ 5
hallowed bread; and as	Moses	for necessity left the	8, 60/ 6
of David and of	Moses	. But what availeth him	8, 60/ 35
First, the fasts that	Moses	fasted, first for the	8, 66/ 1
hungered -- yet whether	Moses	hungered in his forty	8, 70/ 17
should not, and of	Moses	, also, leaving the children	8, 72/ 23
than that in necessity	Moses	, the leader of the	8, 72/ 30
and better too than	Moses	killed the Egyptian that	8, 123/ 23
that as God by	Moses	taught his synagogue certain	8, 193/ 6
great prophet of whom	Moses	prophesied and promised in	8, 231/ 33
speaking of God and	Moses	, "I take Moses for	8, 234/ 5
and Moses, "I take	Moses	for no leader of	8, 234/ 6
say, "I take not	Moses	for the leader of	8, 234/ 8
thereby not utterly deny	Moses	to have been any	8, 234/ 10

written of him by	Moses	and the prophets and	8, 238/ 17
people . . . as God caused	Moses	to do before Pharaoh	8, 244/ 7
did no miracles, but	Moses	did, and God wrought	8, 247/ 2
-- as he showed	Moses	what he would have	8, 247/ 14
ever the miracles of	Moses	passed the witchcraft of	8, 252/ 8
as he did in	Moses	and in Elisha, and	8, 270/ 5
Abraham, and so to	Moses	, without writing . . . but with	8, 270/ 35
Nor from Abraham to	Moses	neither, he findeth not	8, 274/ 4
warning, "They have already	Moses	and the prophets; and	8, 274/ 35
that from Adam to	Moses	, God taught them in	8, 277/ 9
prohibition the words of	Moses	(in the Deuteronomy) commanding	8, 278/ 4
in the time of	Moses	, when the congregation was	8, 279/ 11
in the time of	Moses	all was received in	8, 279/ 19
never given warning by	Moses	that there should come	8, 280/ 20
unto the people by	Moses	-- was it believed	8, 280/ 27
miracles as he sent	Moses	, what should let him	8, 280/ 30
believed as well as	Moses	though he had never	8, 280/ 31
was as good as	Moses	was, all had he	8, 280/ 32
without the witness of	Moses	, coming with miracles more	8, 280/ 34
miracles more than ever	Moses	did or all the	8, 280/ 35
his conclusion that since	Moses	, because the people "was	8, 281/ 29
Scripture, as he gave	Moses	. . . it were not unwholesome	8, 283/ 33
delivered and taught by	Moses	unto the Jews. I	8, 298/ 2
that God did by	Moses	teach them to serve	8, 298/ 4
that they were by	Moses	taught unto the Jews	8, 298/ 7
them to be by	Moses	taught all those significations	8, 298/ 33
that Tyndale, saying that	Moses	received all necessary things	8, 299/ 5
not everything necessary delivered	Moses	in writing. But letting	8, 299/ 18
no!" When God taught	Moses	the making of the	8, 308/ 3
why more than for	Moses	to deliver and leave	8, 319/ 18
given by God to	Moses	, and by Moses to	8, 326/ 33
to Moses, and by	Moses	to them, for the	8, 326/ 33
meant -- nor, peradventure,	Moses	neither -- and yet	8, 327/ 14
taught many ceremonies to	Moses	, and he forth to	8, 328/ 26
their significations; no, nor	Moses	neither. And where is	8, 328/ 28
or, as I say,	Moses	either, understood all the	8, 328/ 34
all, nor, peradventure, that	Moses	neither . . . If Tyndale yet	8, 329/ 7
as the miracles that	Moses	wrought confounded the marvels	8, 337/ 7
the miracles done by	Moses	-- and doth not	8, 338/ 31
rich man, "They have	Moses	and the prophets --	8, 342/ 10
no more him than	Moses	. . . but in that point	8, 342/ 25
purpose the words of	Moses	in the twelfth of	8, 348/ 22
he shall see that	Moses	said those words only	8, 348/ 28
fire." And then setteth	Moses	thereunto the words before-rehearsed	8, 349/ 10
serve these words of	Moses	to our present purpose	8, 349/ 16
purpose? For first, if	Moses	had not meant as	8, 349/ 17
God. Also, if that	Moses	had not meant as	8, 349/ 26
that God had by	Moses	appointed them already. And	8, 349/ 29
But now suppose that	Moses	had himself meant as	8, 349/ 35
nothing but that that	Moses	bade . . . because the Jews	8, 350/ 2

nothing but that that	Moses	bade? Where were then	8, 350/ 3
at all, but if	Moses	had meant as straitly	8, 350/ 10
I say that if	Moses	had meant as precisely	8, 350/ 12
ween ye, well argued: "	Moses	forbade the Jews to	8, 350/ 35
difference is there: that	Moses	was commanded to write	8, 351/ 5
beside any commandment. And	Moses	also, commanded to write	8, 351/ 9
Upon the chair of	Moses	are now set the	8, 351/ 18
occupied the place of	Moses	(that gave the Law	8, 351/ 37
of "the chair of	Moses	" occupied by "the scribes	8, 352/ 19
by the "chair of	Moses	" the doctrine and law	8, 353/ 28
doctrine and law of	Moses	. And then may those	8, 353/ 28
of the law of	Moses	. . . and set thereunto the	8, 355/ 21
in the law of	Moses	, I warn you, see	8, 355/ 25
of the doctrine of	Moses	, and not of the	8, 355/ 34
they should teach beside	Moses	, nor beside all the	8, 355/ 36
but the books of	Moses	or other books of	8, 356/ 5
ye find written in	Moses	and in the prophets	8, 356/ 11
in the "chair of	Moses	" is understood the learning	8, 356/ 19
doubted but, notwithstanding that	Moses	received the laws and	8, 365/ 2
the five books of	Moses	; whereby it will well	8, 365/ 13
where he saith that	Moses	did put all in	8, 365/ 14
faithful people had before	Moses'	days any scripture such	8, 271/ 30
God's sake, or for	Moses'	? If for God's sake	8, 280/ 28
before? Now, if for	Moses'	sake: Christ was as	8, 280/ 32
world, much broader than	Moses'	; and inasmuch as we	8, 281/ 19
have done well in	Moses'	mouth to have said	8, 308/ 5
people did even in	Moses'	days: I think, therefore	8, 329/ 28
which was long after	Moses'	days instituted, and very	8, 349/ 31
proof or not . . . though	Moses'	words were taken as	8, 350/ 33
because he spoke of	Moses'	chair, that therefore they	8, 352/ 3
they should read in	Moses'	books . . . and upon everything	8, 352/ 4
me that written in	Moses'	books" -- Christ therefore	8, 352/ 6
Since they sit upon	Moses'	chair, and occupy his	8, 353/ 20
their own traditions beside	Moses'	law . . . in that Christ	8, 354/ 5
them was written in	Moses'	books. Which if it	8, 355/ 29
them that wrote after	Moses'	days . . . that the Jews	8, 365/ 11
requited the one, so	mote	his mercy by grace	8, 9/ 9
a blessed saint, so	mote	his mercy bring with	8, 39/ 4
for himself. In peace	mote	she be, therefore, and	8, 372/ 29
of fly-blown errors and	moth-eaten	heresies. And thus, good	8, 506/ 17
His father and his	mother	, he would not be	8, 14/ 2
and themselves as our	mother	Eve did . . . that they	8, 49/ 17
to the father and	mother	, and so forth. And	8, 56/ 19
the father and the	mother	" -- that is, as	8, 57/ 10
go and tell their	mother	; and so forth. And	8, 59/ 15
our first father and	mother	in Paradise -- which	8, 85/ 25
Tyndale's father and his	mother	, and his sacrament of	8, 97/ 20
the Service in their	mother	tongue, men and women	8, 125/ 32
first born of his	mother	-- and therefore he	8, 152/ 24
not every man his	mother	tongue, as men teach	8, 164/ 4

commandments of father and	mother	, prelate and prince, that	8, 208/ 37
their fleshly father and	mother	, and after of God	8, 244/ 15
of God and their	mother	Holy Church by the	8, 244/ 16
sure that their said	mother	the Church is Christ's	8, 244/ 17
which neither the Blessed	Mother	of Christ nor the	8, 259/ 26
the authority of our	mother	Holy Church; and this	8, 370/ 14
holy, blessed woman his	mother	, Monica, showeth that albeit	8, 371/ 14
Augustine prayeth for his	mother	unto our Lord, among	8, 371/ 32
life my father and	mother	, and under thee, my	8, 373/ 3
my Father, and my	mother	the Catholic Church, were	8, 373/ 4
this faith is the	mother	of all truth, and	8, 402/ 22
father only, without any	mother	. And this his folly	8, 421/ 4
whom the father and	mother	have taught nurture and	8, 488/ 30
also, forgetting father and	mother	, all their kindness, all	8, 489/ 4
would complain to his	mother	, and bid her go	8, 490/ 32
his father and his	mother	, and all the wisdom	8, 491/ 9
and, forgetting father and	mother	and all their promises	8, 491/ 14
into adultery with his	mother	, poisoning his father, and	8, 492/ 6
devil's enticement defouleth his	mother	, poisoneth his father, and	8, 493/ 27
the defouling of his	mother	was not for any	8, 494/ 6
to the father and	mother'	and ' smite them	8, 58/ 12
now gnaw out their	mother's	belly -- that the	8, 5/ 34
their grammar in their	mother's	belly. Howbeit, I would	8, 92/ 25
for the while my	mother's	virtues and goodness (for	8, 371/ 34
for thee that my	mother's	faith shall not fail	8, 553/ 17
for thee that my	mother's	faith shall not fail	8, 553/ 19
fathers and holy, spiritual	mothers	-- monks, friars, and	8, 135/ 14
maketh a manner of	motion	thereof, showing himself to	8, 137/ 23
be the very fleshly	motion	against his vow of	8, 159/ 24
them not without the	motion	of God's Holy Spirit	8, 322/ 12
free will (at the	motion	of the flesh, or	8, 422/ 28
that they resist the	motion	to the deed, and	8, 446/ 11
saith that though the	motion	of the flesh toward	8, 447/ 31
that he resist the	motion	of the devil and	8, 451/ 34
always at the first	motion	, and that therefore if	8, 470/ 3
that manner that the	motion	toward sin which remaineth	8, 528/ 12
themselves at God's good	motion	toward the faith, they	8, 566/ 26
more quietly, without rebellious	motions	of the flesh --	8, 70/ 12
in prayer, from all	motions	of fleshly lusts that	8, 71/ 9
them also all the	motions	unto sin of the	8, 390/ 14
forgiven all sin, and "	motions	unto sin," without any	8, 400/ 17
of the pronity and	motions	in the flesh remaining	8, 444/ 3
the violence of those	motions	. For if he mean	8, 444/ 29
while they resist the	motions	, nor when they repent	8, 446/ 27
that they have the	motions	of sin, the relics	8, 447/ 11
repent, and all the	motions	unto sin of which	8, 563/ 28
repent, and . . . all the	motions	unto sin of which	8, 567/ 31
it good. His other	motive	is falsehood, which is	8, 87/ 11
thereto by two special	motives	: the one, folly; the	8, 87/ 2
set upon the high	mountain	of the stone that	8, 251/ 12

down and wept and	mourned	many days; I fasted	8, 67/ 15
as he wept and	mourned	, to move God to	8, 67/ 19
and, as it were,	mourneth	with us, and would	8, 71/ 23
he doth to hearty	mourning	and weeping, not for	8, 68/ 29
temptations, with fear, sorrow,	mourning	, and weeping, had so	8, 541/ 17
eloquently, by his own	mouth	, in great presence of	8, 27/ 4
a good, faithful man's	mouth	, and where any need	8, 31/ 34
as well by the	mouth	of the prophet Ezekiel	8, 44/ 12
us spoken by the	mouth	of our Savior be	8, 45/ 7
or of Christ's own	mouth	immediate, after our own	8, 60/ 24
with voice of the	mouth	. In the thirty-fourth chapter	8, 68/ 13
and spoken by the	mouth	of our Savior Jesus	8, 69/ 26
holy salt in his	mouth	, if thou show him	8, 75/ 15
the blast of his	mouth	thrown down so deep	8, 76/ 16
word spoken by the	mouth	of such a shameless	8, 84/ 4
now speaketh by the	mouth	of this his holy	8, 88/ 12
God spoken by the	mouth	of the prophet Ezekiel	8, 99/ 30
soul. And by the	mouth	of the same prophet	8, 99/ 36
our Lord by the	mouth	of his prophet call	8, 100/ 8
in a Christian man's	mouth	! That mouth is more	8, 115/ 20
Christian man's mouth! That	mouth	is more meet indeed	8, 115/ 20
that God by the	mouth	of our Savior hath	8, 132/ 2
of whose brutish, beastly	mouth	cometh such a filthy	8, 134/ 31
out of such a	mouth	as praiseth monks' "marriages	8, 140/ 27
to others taught by	mouth	, and by Tradition from	8, 152/ 1
were out of his	mouth	a right good tale	8, 186/ 33
much with them by	mouth	as to ask them	8, 187/ 11
but by God's own	mouth	. . . nor suffer nothing laid	8, 209/ 5
Penance -- confession of	mouth	, contrition of heart, and	8, 211/ 19
them hath stuffed his	mouth	full, to spit it	8, 223/ 20
to the son by	mouth	. And I said that	8, 225/ 3
him openly with his	mouth	. And Judas believed in	8, 228/ 26
be spoken by the	mouth	of our Savior himself	8, 231/ 20
hang not upon the	mouth	of man . . . for he	8, 239/ 15
God saith by the	mouth	of Saint John the	8, 240/ 4
apostles teach aught by	mouth	that they wrote not	8, 254/ 18
out of a madman's	mouth	. For by this reason	8, 262/ 18
besides, by his own	mouth	-- such as peradventure	8, 263/ 8
blast of his holy	mouth	. And thus, good readers	8, 270/ 23
but with teaching from	mouth	to mouth? I answer	8, 271/ 1
teaching from mouth to	mouth	? I answer first that	8, 271/ 1
to man, come by	mouth	without Scripture unto those	8, 272/ 14
writing, the other by	mouth	. For the inward inspiration	8, 284/ 28
his Spirit . . . is his	mouth	unto his reasonable creatures	8, 284/ 29
us not only by	mouth	, which were sufficient to	8, 289/ 17
should teach aught by	mouth	that they would not	8, 289/ 37
declared, many things by	mouth	among the Christian folk	8, 291/ 33
it more plainly by	mouth	; by which explanations by	8, 292/ 27
by which explanations by	mouth	, the people came into	8, 292/ 28
did declare it by	mouth	that in that article	8, 293/ 10

they taught things by	mouth	which they wrote not	8, 293/ 27
the apostles taught by	mouth	and durst not write	8, 294/ 2
them but only by	mouth	. . . and so, from mouth	8, 298/ 36
mouth . . . and so, from	mouth	to mouth, taught and	8, 298/ 36
so, from mouth to	mouth	, taught and continued among	8, 298/ 36
done well in Moses'	mouth	to have said unto	8, 308/ 5
unto the Church by	mouth	. And when ye shall	8, 309/ 37
that great mystery by	mouth	. . . and showed them the	8, 315/ 2
before told them by	mouth	. . . but only to put	8, 315/ 13
other traditions thereof by	mouth	(as I said in	8, 315/ 28
he taught things by	mouth	which he wrote not	8, 323/ 27
Saint Paul taught by	mouth	were the selfsame things	8, 323/ 29
Paul taught anything by	mouth	. Now, whether his words	8, 323/ 33
taught them "either by	mouth	or letters." And then	8, 324/ 5
Saint Paul taught by	mouth	. Then ask we him	8, 324/ 18
Saint Paul taught by	mouth	and which he wrote	8, 325/ 21
that he taught by	mouth	were things of little	8, 325/ 27
taught the people by	mouth	no more things, nor	8, 325/ 33
Saint Paul taught by	mouth	. . . ye have heard, I	8, 330/ 25
he saith by the	mouth	of the prophet Jeremiah	8, 331/ 12
himself -- his own	mouth	-- that he would	8, 331/ 21
things they taught by	mouth	, and left it with	8, 332/ 6
that they taught by	mouth	more than they wrote	8, 334/ 30
least word of his	mouth	. And we say also	8, 338/ 24
that was taught by	mouth	; but that the church	8, 365/ 19
spoken by God's own	mouth	, when he said that	8, 366/ 20
and by word of	mouth	only; that is to	8, 369/ 12
Church divers things by	mouth	, beside all that they	8, 373/ 30
that are come from	mouth	to mouth, and from	8, 375/ 2
come from mouth to	mouth	, and from hand to	8, 375/ 2
God bid him by	mouth	. . . if it be not	8, 378/ 32
made by his own	mouth	, of his own rebuke	8, 386/ 20
him, by his own	mouth	. For though he believed	8, 415/ 12
them by Christ's own	mouth	. Yea, and this might	8, 415/ 16
God here, by the	mouth	of this holy man	8, 432/ 18
tale told by the	mouth	of Christ, and not	8, 464/ 19
told by God's own	mouth	! Concerning yet the promises	8, 464/ 24
blast of the devil's	mouth	blown out abroad against	8, 471/ 15
blast of his blessed	mouth	, blow that proud beast	8, 478/ 22
hear it by the	mouth	of his ghostly father	8, 496/ 3
denying thereof with their	mouth	. For as holy Saint	8, 541/ 37
justification . . . and with the	mouth	we confess it for	8, 542/ 1
by saying with our	mouth	that we do believe	8, 542/ 3
confess it with our	mouth	. Whereto consent the words	8, 542/ 5
our Lord by the	mouth	of Saint Paul: "God	8, 543/ 9
God spoken by the	mouth	of Nathan the prophet	8, 547/ 7
of Christ by the	mouth	. But marry, Tyndale hath	8, 552/ 11
such words by the	mouth	of his own holy	8, 568/ 37
the taste of their	mouths	is corrupt, so that	8, 43/ 13
false, and that their	mouths	are all out of	8, 44/ 32

the multitude of men's	mouths	; but that the Catholic	8, 251/ 10
fly in at their	mouths	and buzz into their	8, 506/ 16
and division must needs	move	and provoke among any	8, 29/ 24
for his sin, to	move	thereby Almighty God to	8, 66/ 17
wept and mourned, to	move	God to mercy. Also	8, 67/ 19
very good occasion to	move	a man to love	8, 217/ 26
had many things to	move	them to determine and	8, 340/ 3
and the flesh did	move	and stir him to	8, 444/ 15
God thereby the rather	moved	with mercy should withdraw	8, 65/ 26
mind they have been	moved	not only for the	8, 99/ 13
bide at home), whatsoever	moved	in the first giving	8, 187/ 31
conjurations . . . and is not	moved	anything to set by	8, 246/ 22
when it is once	moved	diversely between two reasons	8, 507/ 6
and arguments is once	moved	of a matter, the	8, 510/ 23
he, beginning to be	moved	unto lewdness at the	8, 537/ 27
thereto the cause that	moveth	him thereto, to believe	8, 346/ 4
more part he never	moveth	; and such as he	8, 393/ 23
and such as he	moveth	in other chapters after	8, 393/ 24
doubt which election he	moveth	, whether unto salvation in	8, 499/ 4
our Lord": he first	moveth	a question of his	8, 562/ 7
Tyndale's be too, and	moving	people, to their own	8, 31/ 14
John, where at the	moving	thereof, whoso next were	8, 102/ 34
than were convenient for	moving	men to devotion: as	8, 161/ 36
most make toward the	moving	and inclination of their	8, 505/ 19
jest and mock and	mow	and rail and scoff	8, 78/ 15
that they shall not	mow	other than repent and	8, 519/ 27
send his harvestmen and	mowers	of vengeance to reap	8, 179/ 13
him to harvest with	mowers	of vengeance and reapers	8, 181/ 1
stool and make a	mowing	sermon! And as lewd	8, 41/ 8
with nodding, becking, and	mowing	, as it were Jackanapes	8, 108/ 37
sport, with mocking and	mowing	and potting the sacraments	8, 126/ 35
and, finally, mocking and	mowing	at the Blessed Sacrament	8, 484/ 22
falleth into mocks and	mows	, and maketh mad, apish	8, 41/ 33
ape maketh mocks and	mows	at the holy ceremonies	8, 75/ 26
you, maketh mocks and	mows	at that blessed sacrament	8, 466/ 16
Christ asked the apostles (	Mt	16) whom they took	8, 329/ 16
Christ asked his apostles (	Mt	16) whom they took	8, 404/ 2
were the doctrine of	Muhammad	truer than Christ's. More	8, 228/ 36
knitteth up Christ and	Muhammad	together to confound the	8, 229/ 11
again and speak for	Muhammad	and his men, and	8, 252/ 18
worship the false deceiver	Muhammad	. . . so Tyndale instead of	8, 465/ 30
bid men believe in	Muhammad's	Koran -- it is	8, 3/ 35
deferring for the while	Muhammad's	doctrine (with whom Tyndale	8, 229/ 13
miracles done among the	Muhammadans	. . . but (which were as	8, 252/ 16
the paynims or the	Muhammadans	, which be many more	8, 267/ 4
dumb popetry or superstitious	muhammatry	, but signs of the	8, 276/ 2
upon Albert's De secretis	mulierum	. And yet if he	8, 211/ 32
and so began to	multiply	their false doctrine that	8, 275/ 9
manner to call a "	multitude	of shaven, shorn, and	8, 144/ 26
betokeneth "a congregation, a	multitude	, or a company gathered	8, 144/ 30

-- for "the whole	multitude	. . . that receive the name	8, 144/ 36
signification for, all a	multitude	, gathered together in one	8, 146/ 2
but the whole "congregation,	multitude	, or company gathered into	8, 146/ 23
man." For if the	multitude	of man's witness might	8, 228/ 35
God dependeth upon the	multitude	of men's mouths; but	8, 251/ 10
audience of a main	multitude	, to dispute with any	8, 266/ 24
it is but a	multitude	of mortal men, whom	8, 267/ 2
should believe for the	multitude	, I must rather believe	8, 267/ 3
among the great many	multitude	of the faithless, and	8, 387/ 23
church is the whole	multitude	of all repenting sinners	8, 390/ 9
church" is the "whole	multitude	" of all repentant sinners	8, 391/ 4
mean that his "whole	multitude	" of "repenting sinners" be	8, 391/ 20
Scripture, is the whole	multitude	that profess the faith	8, 417/ 11
say that this whole	multitude	of the known Catholic	8, 477/ 13
it is "the whole	multitude	of all repenting sinners	8, 563/ 24
it is "the whole	multitude	of all repenting sinners	8, 567/ 26
us that the whole	multitude	of his-fashioned elects is	8, 571/ 7
him that the whole	multitude	, not of his false-framed	8, 571/ 13
us that the whole	multitude	of Christian people not	8, 571/ 15
yet would he play	mum	, too, and neither by	8, 158/ 2
so much as a	mum	against Luther's lechery. Now	8, 180/ 17
day at such a	mumming	. More What may not	8, 109/ 19
words "qui in hunc	mundum	venisti," is Tyndale's exposition	8, 464/ 12
manner crime -- theft,	murder	, treason, and all --	8, 28/ 13
more than whoredom, theft,	murder	, or any sin against	8, 305/ 8
more than whoredom, theft,	murder	, or any sin against	8, 305/ 37
teacheth that whoredom, theft,	murder	, and sin against nature	8, 306/ 5
as much as theft,	murder	, or the sin against	8, 306/ 18
frailty -- be they	murder	, adultery, perjury, sacrilege, incest	8, 425/ 20
robbery, pillage, despoil, and	murder	of their good, Catholic	8, 484/ 13
fall to rifling, robbery,	murder	, and manslaughter: whoso should	8, 514/ 15
Bathsheba, and in the	murder	of her husband, Uriah	8, 529/ 5
Bathsheba, and in the	murder	of her husband, Uriah	8, 532/ 39
husband, and devise the	murder	, and write the letter	8, 533/ 9
theft, sacrilege, incest, and	murder	, stand yet highly still	8, 570/ 24
theft, adultery, vow-breaking, treason,	murder	, incest, and perjury, shall	8, 572/ 22
Sacrament; robbed, mayhemmed, and	murdered	many good, virtuous people	8, 482/ 28
princes, and calleth them	murderers	and martyr-quellers -- dissembling	8, 28/ 4
' thieves,'	murderers	, ' blood-suppers,'	8, 58/ 15
vow-breakers, faithful thieves, faithful	murderers	, faithful traitors to men	8, 567/ 10
with his wretched books	murdereth	the man himself, while	8, 28/ 5
poisoneth his father, and	murdereth	his brother, and mocketh	8, 493/ 28
poisoning his father, and	murdering	his brother, in sacrilege	8, 492/ 7
hundred years, never once	muse	upon these newfangled heresies	8, 38/ 1
not often wont to	muse	much upon the laws	8, 121/ 19
though he would have	mused	out his brain: then	8, 80/ 5
we had, everybody, much	mused	how that might be	8, 446/ 20
harps and instruments of	music	. . . the Scripture sheweth it	8, 162/ 7
after his two years'	musings	thereupon, neither insight of	8, 218/ 31
make a sacrament of	mustard	seed, leaven, a net	8, 85/ 4

leaven, of keys, of	mustard	seed -- or else	8, 86/ 1
sacrament of salt, of	mustard	seed, of a key	8, 253/ 32
an egg full of	mustard	. For what though my	8, 507/ 4
' hypocrites, '	mutton-mongers	, ' ' Priapists, '	8, 58/ 18
some for great, hidden	mysteries	that no man could	8, 110/ 6
that in the dreadful	mysteries	of the Mass should	8, 373/ 15
Saint Ambrose saith, secret	mysteries	. Which things he there	8, 374/ 34
taught them that great	mystery	by mouth . . . and showed	8, 315/ 1
thereof, many a great	mystery	hidden that never shall	8, 336/ 28
incorporated all in one	Mystical	Body. But yet, though	8, 81/ 17
of Christian people, the	Mystical	Body of Christ, to	8, 340/ 14
known church is that	mystical	body, be it never	8, 397/ 36
enough that this Body	Mystical	of Christ, this Catholic	8, 398/ 4
be members of his	mystical	body of his elect	8, 427/ 30
church" that is Christ's "	mystical	body" whereof God's children	8, 427/ 34
When our Lord healed	Naaman	the Syrian by his	8, 102/ 28
answer to have slain	Nabal	, and all the males	8, 528/ 36
he would have slain	Nabal	and all his sons	8, 530/ 14
people when they dance	naked	in a net believe	8, 175/ 11
go so bare, dancing	naked	in a net. And	8, 175/ 23
poetry wherein he danceth	naked	not all in a	8, 176/ 5
more part so stark	naked	, without any net at	8, 176/ 6
the sight of a	naked	woman out at a	8, 531/ 22
that it bore the	name	of God, either itself	8, 3/ 25
his heresies by the	name	of "faith," and maketh	8, 3/ 28
That work hath no	name	of the maker, but	8, 7/ 18
into English in the	name	of Brightwell, but as	8, 8/ 14
Matthias' Eve, by the	name	of "Saint Thomas the	8, 10/ 28
realm, but if the	name	of the printer and	8, 10/ 34
I said, set his	name	in the calendar before	8, 12/ 29
English prayers, by the	name	of "Saint Thomas the	8, 12/ 30
may scrape out his	name	again out of the	8, 16/ 14
showed me the shipman's	name	that had them, and	8, 19/ 22
teacheth men under the	name	of Christian liberty to	8, 21/ 21
man of whom without	name	I spoke so much	8, 22/ 2
tyranny" (for by that	name	call they the laws	8, 30/ 8
to command in God's	name	the contrary . . . every man	8, 32/ 24
with them . . . and the	name	of these matters utterly	8, 35/ 17
with a nun under	name	of wedlock, and all	8, 41/ 1
with harlots under the	name	of wives: he that	8, 41/ 3
as hath the very	name	of the holy sacraments	8, 76/ 9
call Tyndale by another	name	, it were no nickname	8, 83/ 35
in water in the	name	of the Father and	8, 98/ 5
Christian people professing the	name	and faith of Christ	8, 107/ 3
have had some other	name	than "priest." But Antichrist	8, 111/ 19
none such can he	name	but only the Catholic	8, 118/ 19
they had changed the	name	, they took it for	8, 121/ 6
saving for the worshipful	name	of ' wine, '	8, 121/ 11
saving for the worshipful	name	of "wedlock," it were	8, 121/ 13
church that bore the	name	of any good Christendom	8, 131/ 12

so much as the	name	of God -- hath	8, 131/ 17
so preacheth us the	name	that whoso believe him	8, 141/ 8
multitude . . . that receive the	name	of Christ to believe	8, 144/ 37
all that embrace the	name	of Christ, though their	8, 145/ 5
if he would there	name	in his note the	8, 146/ 12
heard. For though he	name	a Christian city for	8, 146/ 28
post" -- by which	name	it pleaseth him, of	8, 148/ 36
he heard of my	name	. . . without any respect of	8, 152/ 19
heresies forward under the	name	and standard of his	8, 153/ 10
the clergy by the	name	of "the Church," as	8, 163/ 23
not given themselves the	name	. The word is English	8, 164/ 3
Church" signified a holy	name	of a Christian company	8, 164/ 7
the clergy by that	name	. . . accounting them for the	8, 164/ 11
their preaching . . . that the	name	is general and common	8, 164/ 14
for one. And this	name	so used by the	8, 164/ 17
from both that holy	name	of "church," would call	8, 164/ 27
them both by the	name	of "congregation" -- a	8, 164/ 27
Tyndale abuse the holy	name	of "church" to any	8, 167/ 31
the apostles -- this	name	of ecclesia was applied	8, 170/ 16
called by the same	name	of ecclesia, and that	8, 171/ 4
other assembly, and the	name	not taken from the	8, 171/ 5
in translation change the	name	into the general, whereby	8, 174/ 11
he thought the devil's	name	was not meet to	8, 174/ 28
ecclesia into the unknown	name	of "congregation" in such	8, 174/ 34
into the holy, known	name	of "church," and that	8, 174/ 35
which Erasmus under the	name	and person of "Moria	8, 177/ 4
Greeks, presbyteri was the	name	that many times signified	8, 184/ 26
aldermen called by the	name	of senatores, or peradventure	8, 186/ 3
is in English the	name	by which the aldermen	8, 186/ 6
first giving of the	name	the apostles or the	8, 187/ 32
the office by the	name	of presbyteros in Greek	8, 187/ 32
give it that English	name	by which the office	8, 187/ 34
further, if no special	name	would have contented him	8, 187/ 37
it "elders," by which	name	there is in the	8, 188/ 1
called them presbyteri . . . which	name	had at that time	8, 188/ 26
both in the holy	name	of "church" and "priests	8, 189/ 11
he will have his	name	preached and his sacraments	8, 190/ 6
of these places the	name	of Christ now new-known	8, 190/ 14
hath provided that his	name	is preached by such	8, 190/ 16
seemeth to mislike the	name	of charity. Now, because	8, 199/ 9
diverse respect a diverse	name	among them that must	8, 205/ 27
grace, and the very	name	of grace, out of	8, 205/ 36
plain truth by the	name	of "juggling," as ye	8, 206/ 7
Greek word another English	name	. And because that Tyndale	8, 211/ 4
the thing by the	name	of "penance." Now, as	8, 211/ 7
be preached in his	name	among all nations, beginning	8, 238/ 22
do miracles in his	name	before the people . . . as	8, 244/ 6
did them in Christ's	name	. . . we find not always	8, 255/ 24
a mock upon his	name	. . . than to obtain his	8, 272/ 9
go further in God's	name	. What proof he bringeth	8, 279/ 28

many in his own	name	? And because that in	8, 280/ 36
But now in my	name	he answereth his question	8, 290/ 24
and by the same	name	that Tyndale now doth	8, 300/ 27
speaketh of miracles by	name	, saying, "Jesus wrought many	8, 311/ 2
their baptizing in the	name	of Christ only, when	8, 376/ 12
to baptize in the	name	of the Father and	8, 376/ 13
Tyndale tell me the	name	of any one that	8, 428/ 31
exposition with? If he	name	any men . . . he shall	8, 434/ 3
any men . . . he shall	name	you none but a	8, 434/ 3
known church? Let him	name	any which he will	8, 476/ 27
impugneth . . . and he shall	name	a company of no	8, 476/ 29
Tyndale here by the	name	of "faith" understand hope	8, 487/ 8
the taker change the	name	and the nature of	8, 503/ 19
rail and blaspheme the	name	of Christ, and his	8, 549/ 11
and persecuting of his	name	and doctrine . . . and not	8, 549/ 19
without blaspheming of his	name	, his living, his death	8, 549/ 20
all that embrace the	name	of Christ, though their	8, 560/ 32
all that embrace the	name	of Christ" whether they	8, 561/ 23
men and embrace his	name	, casting off the truth	8, 561/ 30
heresies so much as	named	; according to the gracious	8, 37/ 25
be so much as	named	or spoken of among	8, 37/ 28
own deeds in their	named	wedlock, their very sinful	8, 140/ 19
others that I have	named	-- and yet others	8, 153/ 27
in Holy Scripture also	named	the holy company of	8, 188/ 31
us, as he is	named	, Paracletus, that is, a	8, 376/ 7
say, those that are	named	A, B, C parts	8, 557/ 7
upon such others . . . and	namely	of late, in Switzerland	8, 9/ 31
were abjured before --	namely	Richard Necton, which was	8, 17/ 19
faith to answer him;	namely	since I have gone	8, 25/ 33
Christian faith -- and	namely	so far that while	8, 123/ 17
credence or favorable hearing;	namely	since there was never	8, 140/ 2
likely to spy it . . .	namely	since I go so	8, 175/ 23
throughout all Christendom, and	namely	against all religious men	8, 191/ 21
too far in "love,"	namely	since he saith that	8, 202/ 11
our own fault, and	namely	of our own offer	8, 207/ 14
well confirmed in it?	Namely	since many of them	8, 268/ 15
prophets besides -- and	namely	doing so many in	8, 280/ 36
than they write --	namely	since that some wrote	8, 334/ 29
us for the having;	namely	since himself saith, in	8, 403/ 10
Saint Paul by Ezekiel?	Namely	since Saint Paul came	8, 432/ 34
-- that the bare	names	of those books were	8, 5/ 35
he could change the	names	into the better and	8, 186/ 29
show us what the	names	signify -- first, if	8, 186/ 29
years have had, English	names	enough for such orders	8, 187/ 16
change the known, holy	names	of virtue, through all	8, 202/ 34
token" be but three	names	of one thing . . . and	8, 300/ 32
please him, may give	names	to, and call them	8, 556/ 37
with a pair of	narrow	eyes, and with all	8, 126/ 20
curious search hath so	narrowly	so long pried upon	8, 126/ 31
Saint Jerome, that so	narrowly	did examine his works	8, 153/ 13

that prieth thereupon so	narrowly	and with such eagle's	8, 175/ 22
Bathsheba until the prophet	Nathan	rebuked him, he had	8, 529/ 8
Bathsheba until the prophet	Nathan	rebuked him, he had	8, 533/ 19
and the rebuke of	Nathan	, never lost neither faith	8, 534/ 10
Kings) that he sent	Nathan	the prophet unto him	8, 538/ 35
by the mouth of	Nathan	the prophet. Now, as	8, 547/ 7
council of all Christian	nations	, or of any angel	8, 32/ 22
people, all true Christian	nations	, have savored always those	8, 44/ 34
church of all Christian	nations	, from which he hath	8, 118/ 20
ignorance brought all Christian	nations	out of the right	8, 130/ 9
church of all Christian	nations	: we shall pray him	8, 134/ 6
means all the Christian	nations	have instead of true	8, 135/ 21
people of all Christian	nations	, that be neither put	8, 223/ 4
his name among all	nations	, beginning at Jerusalem --	8, 238/ 23
his witness among all	nations	. He saith also himself	8, 238/ 29
perpetual apostle, how many	nations	soever fall therefrom, and	8, 251/ 6
as all the known	nations	of the world that	8, 272/ 17
go and "teach" all	nations	, and said not "write	8, 332/ 19
church of all Christian	nations	save such as be	8, 361/ 26
generation" all the Christian	nations	not being cut off	8, 386/ 28
saith that all these	nations	may and hath all	8, 386/ 31
the seventh all Christian	nations	be, and all this	8, 388/ 24
him, as all Christian	nations	have now long taken	8, 398/ 2
faith of all Christian	nations	this fifteen hundred years	8, 520/ 21
this word seniores, and	natu	maiores; and always he	8, 183/ 25
Latin word seniores, or	natu	maiores, were this English	8, 183/ 27
other place into maiores	natu	); but saith that he	8, 184/ 14
either learning or any	natural	wit . . . shall not only	8, 7/ 32
an unlearned woman having	natural	wit and being sure	8, 26/ 2
cause of God's commandments . . .	natural	man that is not	8, 45/ 36
because they were but "	natural	" men, not "born again	8, 46/ 25
as it seemeth, but	natural	only, not born again	8, 50/ 19
brethren ' but '	natural	' yet and not	8, 58/ 27
lean unto the old	natural	philosophers altogether. For as	8, 63/ 35
sometimes far above the	natural	temperance; but he teacheth	8, 68/ 8
were so wise in	natural	things that he thought	8, 87/ 25
say that by no	natural	power, nor by no	8, 103/ 24
whom he before called "	natural	" and not "born again	8, 120/ 22
the Cross . . . as the	natural	father or the godfather	8, 127/ 28
and property of any	natural	thing: beast, herb, tree	8, 195/ 1
them, if he have	natural	wit and be but	8, 203/ 34
head any reason or	natural	wit. For albeit that	8, 218/ 25
proof of reason or	natural	wit, but only a	8, 218/ 33
but also by a	natural	way joined thereunto, wherein	8, 239/ 6
mind and Scripture and	natural	wisdom, with invocation of	8, 247/ 18
being but an appearance	natural	by the reflection of	8, 276/ 26
ween, for all the	natural	reasons that men make	8, 276/ 30
-- that is, his	natural	Word, of himself begotten	8, 380/ 33
as hath sometimes the	natural	body of a man	8, 397/ 32
meant to be his	natural	children, as our Savior	8, 427/ 25

fever is a right	natural	heat, though the body	8, 487/ 23
said that in the	natural	sleep the wit is	8, 535/ 10
it is in the	natural	sleep, so that he	8, 535/ 16
a man's will doth	naturally	and of her own	8, 496/ 22
of man's will doth	naturally	and of her own	8, 501/ 17
of man's will doth	naturally	and of her own	8, 511/ 16
the will always doth	naturally	accord and agree to	8, 512/ 13
indeed! For God hath	naturally	provided sleep for man's	8, 534/ 17
mildness of his benign	nature	abhorreth. Now -- seeing	8, 27/ 16
example, his own excellent	nature	and goodness, of itself	8, 50/ 27
good and great, excellent	nature	of God be worthy	8, 51/ 10
with heaven of the	nature	or goodness of the	8, 53/ 6
to wit, of their	nature	neither good nor evil	8, 60/ 13
inclined (as some of	nature	are not), nor by	8, 62/ 5
-- not of any	nature	of the livery, but	8, 98/ 17
of God than of	nature	, to purge and cleanse	8, 98/ 21
the water no such	nature	of itself. No more	8, 102/ 32
because that all the	nature	of the medicine is	8, 104/ 16
philosophers in things of	nature	or of moral virtues	8, 149/ 32
indeed they be by	nature	, and evil angels be	8, 174/ 23
reason why in the	nature	and property of any	8, 195/ 1
God had planted that	nature	and property therein? Which	8, 195/ 4
creatures, though his own	nature	be so entire and	8, 203/ 13
utterly from all the	nature	and kind of man	8, 234/ 17
or any sin against	nature	. More Here is but	8, 305/ 9
or any sin against	nature	." For if he say	8, 306/ 1
murder, and sin against	nature	could never be lawful	8, 306/ 6
but compatible of their	nature	. . . and that wedded men	8, 306/ 8
or the sin against	nature	. . . but I am sure	8, 306/ 18
bad, but of their	nature	indifferent: therefore Saint Paul	8, 369/ 29
by the law of	nature	, and after in the	8, 375/ 8
annexed for violating of	nature	; and after again by	8, 375/ 10
secret, inward instinct of	nature	, so he knoweth the	8, 380/ 14
as is of its	nature	deadly, though the soul	8, 393/ 16
which is of its	nature	sinful and damnable though	8, 393/ 19
to heavenward of the	nature	of the work itself	8, 400/ 8
say, not in the	nature	and substance of belief	8, 400/ 34
were that, the good	nature	of God being more	8, 403/ 8
not dead in the	nature	of faith or belief	8, 412/ 20
waxeth dead in the	nature	of the soul, but	8, 412/ 21
of his own omnipotent	nature	. And thus, have he	8, 435/ 12
in their substance and	nature	. For the blessed angels	8, 436/ 27
prince were of his	nature	more benign and merciful	8, 451/ 11
as pertaineth to the	nature	of only faith, but	8, 459/ 18
neither, of any proper	nature	of that belief in	8, 463/ 4
no more than the	nature	of our good works	8, 463/ 5
it anything against the	nature	of gift, to be	8, 503/ 15
the name and the	nature	of the gift, or	8, 503/ 19
the sin against the	nature	of man.) Or else	8, 524/ 32
thereto. And the good	nature	of God neither will	8, 527/ 10

strength of their own	nature	as by the lightness	8, 530/ 33
forbidden and of their	nature	abominable. And in the	8, 534/ 22
as concerneth only the	nature	of faith -- that	8, 534/ 27
them, be of their	nature	deadly; that is to	8, 550/ 28
forbear and abhor the	naughty	, whereby they may bring	8, 2/ 13
they make in such	naughty	games, would God that	8, 41/ 9
yet were he a	naughty	translator that would translate	8, 185/ 33
evil love and a	naughty	-- yet this English	8, 200/ 22
none other love but	naughty	-- yet since it	8, 200/ 35
he meaneth like a	naughty	heretic . . . as Tyndale doth	8, 300/ 30
heresies not only so	naughty	, but also so sottish	8, 448/ 15
and killed, not one	naughty	knave or two in	8, 482/ 21
it pass. Saint Gregory	Nazianzen	, the great, famous old	8, 128/ 17
he said he wist	ne'er	. But he said yet	8, 14/ 19
spiritual words, I wot	ne'er	; but I wot well	8, 46/ 31
And though he wot	ne'er	whither of the twain	8, 318/ 1
and that, he wist	ne'er	what, nor at what	8, 318/ 17
the poor babes wot	ne'er	what they do, but	8, 530/ 7
the matter hangeth, go	nearer	unto Tyndale another way	8, 153/ 31
to know that the	nearer	Tyndale cometh to the	8, 223/ 29
are ye never the	nearer	. . . for they will deny	8, 265/ 21
were he never the	nearer	. For if the whole	8, 272/ 11
deny it, and go	nearer	to prove the contrary	8, 338/ 35
were he never the	nearer	. For though it were	8, 475/ 10
say that it followeth	necessarily	that though the Church	8, 132/ 31
everything that we should	necessarily	believe had been the	8, 256/ 25
necessary truth, and thereby	necessarily	to preserve it from	8, 302/ 33
unwritten that should be	necessarily	required . . . and that if	8, 333/ 12
Christ's will to be	necessarily	believed or done is	8, 347/ 27
and the other, that	necessarily	dependeth thereupon, that whosoever	8, 471/ 11
ween that nothing was	necessarily	to be believed but	8, 473/ 33
of belief and credence	necessarily	, surely, and inevitable . . . but	8, 507/ 28
if his conclusion do	necessarily	follow. For his conclusion	8, 513/ 16
is . . . then if it	necessarily	follow upon his other	8, 513/ 18
meaneth that they shall	necessarily	be saved, so that	8, 519/ 27
it for a sacrament	necessary	to salvation. Howbeit, every	8, 14/ 14
it was a thing	necessary	, and of Christian people	8, 14/ 19
Church, nor be nothing	necessary	to the soul. The	8, 14/ 28
penitent confessed, is nothing	necessary	. Purgatory he denied; and	8, 14/ 37
said it is a	necessary	sacrament; but he held	8, 15/ 23
Apostles Left Anything Unwritten	Necessary	to Salvation" -- whereupon	8, 33/ 27
cure: therefore it is	necessary	that treacle for the	8, 37/ 8
it is more than	necessary	that men have again	8, 38/ 28
truth that should be	necessary	for their salvation. And	8, 44/ 5
of those heretics those	necessary	truths till the devil	8, 44/ 24
also part of their	necessary	sustenance, in occupying the	8, 64/ 27
that shrift is very	necessary	and doth much good	8, 88/ 23
most fruitful and most	necessary	, that ever he made	8, 106/ 33
his belief is so	necessary	to salvation that the	8, 107/ 13
with them, in the	necessary	articles were of the	8, 131/ 3

I mean all truth	necessary	, as himself meant, for	8, 132/ 8
taught them the truth	necessary	, but had suffered them	8, 132/ 24
lead it, into every	necessary	truth; and that unto	8, 133/ 4
any error of any	necessary	point for lack of	8, 154/ 20
that all the words	necessary	to remain and be	8, 157/ 17
wit, either that every	necessary	word which God hath	8, 157/ 26
English terms . . . but terms	necessary	for the true knowledge	8, 204/ 17
taken confession for a	necessary	part of penance; and	8, 206/ 35
appear that penance is	necessary	-- and that to	8, 214/ 12
Spirit of God every	necessary	truth to the belief	8, 222/ 30
this once, that every	necessary	thing is written; albeit	8, 253/ 14
was needful that every	necessary	point of faith that	8, 256/ 12
it followeth that every	necessary	point that they preached	8, 256/ 14
Then, further, if every	necessary	point that they preached	8, 256/ 15
that of every such	necessary	point of faith and	8, 256/ 19
point of faith and	necessary	doctrine of theirs, without	8, 256/ 20
need . . . and that every	necessary	thing is written. And	8, 256/ 24
it had been also	necessary	that every point were	8, 256/ 27
also that of every	necessary	point of faith, they	8, 256/ 32
but specially by the	necessary	points thereof written in	8, 256/ 34
in general, of everything	necessary	to our souls' health	8, 257/ 12
that there is no	necessary	truth to be believed	8, 257/ 25
if they be so	necessary	as they preach them	8, 259/ 6
the Mass be so	necessary	as the Church teacheth	8, 259/ 8
ordained that it is	necessary	to be said unto	8, 259/ 9
that though both be	necessary	. . . yet both be not	8, 259/ 36
like great nor like	necessary	. For both is there	8, 260/ 1
prove you that every	necessary	thing that we be	8, 262/ 7
case except that every	necessary	thing were written in	8, 264/ 16
of help and comfort	necessary	, and therefore in such	8, 264/ 22
church should have every	necessary	thing delivered unto them	8, 264/ 25
the apostles left no	necessary	thing unwritten . . . hath in	8, 270/ 31
and miracles were so	necessary	that for the necessity	8, 274/ 12
miracles have been as	necessary	. And then since he	8, 274/ 15
that of each thing	necessary	God hath as well	8, 274/ 18
miracles were always so	necessary	in the other that	8, 274/ 20
fully received all things	necessary	to be believed in	8, 281/ 30
congregation" hath all things	necessary	to be believed written	8, 281/ 33
already preached that is	necessary	or can be necessary	8, 283/ 9
necessary or can be	necessary	to the soul --	8, 283/ 9
apostles left all such	necessary	points of the faith	8, 290/ 10
the apostles wrote some	necessary	things and left some	8, 291/ 17
things and left some	necessary	things unwritten . . . no more	8, 291/ 18
as great and as	necessary	as some that he	8, 291/ 20
apostles have left no	necessary	thing unwritten. And now	8, 294/ 34
right belief of every	necessary	truth . . . and by the	8, 295/ 30
of them was so	necessary	for the soul health	8, 298/ 13
these significations was so	necessary	to them that without	8, 298/ 27
that Moses received all	necessary	things in writing, said	8, 299/ 5
he confesseth to be	necessary	upon peril of their	8, 299/ 8

yet the significations so	necessary	. . . then yet again was	8, 299/ 17
again was not everything	necessary	delivered Moses in writing	8, 299/ 18
that the Jews had	necessary	things taught them beside	8, 299/ 21
to teach it all	necessary	truth, and thereby necessarily	8, 302/ 32
the apostles left no	necessary	thing unwritten . . . and Tyndale	8, 304/ 25
the apostles left no	necessary	thing unwritten." Is not	8, 304/ 30
to be good and	necessary	to salvation? Were this	8, 305/ 1
for sin is not	necessary	"? Now, after this goodly	8, 305/ 3
in Holy Scripture, everything	necessary	to be believed or	8, 309/ 19
the proof that all	necessary	things were not written	8, 309/ 35
and not of the	necessary	points of the . More	8, 310/ 12
to see whether every	necessary	point were written in	8, 310/ 17
among them all every	necessary	point should be written	8, 310/ 27
left unwritten any point	necessary	to be believed, Tyndale	8, 310/ 30
had not written every	necessary	point of our belief	8, 310/ 35
and not of any	necessary	point of the faith	8, 310/ 39
left not unwritten any	necessary	point of faith --	8, 311/ 11
tell you that every	necessary	point of belief is	8, 311/ 26
take it for any	necessary	point of faith. For	8, 311/ 29
not written indeed every	necessary	point of faith --	8, 311/ 30
he shall find more	necessary	things than one left	8, 311/ 34
hath written, and yet	necessary	points of faith; as	8, 312/ 1
Blood? Is this no	necessary	point of faith? Tyndale	8, 312/ 6
deny it for a	necessary	point of faith . . . and	8, 312/ 7
and therefore of likelihood	necessary	-- that they should	8, 312/ 29
yet it is a	necessary	point to be believed	8, 313/ 1
that there is something	necessary	to be believed and	8, 314/ 17
Whereby, since preaching is	necessary	. . . he would make men	8, 323/ 8
not be; for all	necessary	things that they taught	8, 324/ 1
of them were any	necessary	points, that point we	8, 324/ 6
not . . . were any things	necessary	to be believed or	8, 325/ 22
should put all the	necessary	truth in writing." Let	8, 331/ 25
Scripture, or some one	necessary	reason; of which neither	8, 331/ 27
that they wrote every	necessary	point. Tyndale I answer	8, 332/ 35
ergo, they wrote every	necessary	truth. This argument is	8, 333/ 26
that scripture was nothing	necessary	but that it is	8, 334/ 17
them to put all	necessary	things in writing. But	8, 335/ 16
would, himself, have every	necessary	thing written; and that	8, 335/ 23
therefore were all things	necessary	to salvation comprehended in	8, 335/ 31
nor good deduction, nor	necessary	consequence, nor any probable	8, 336/ 7
things shall then be	necessary	points to be believed	8, 336/ 32
believed, and now neither	necessary	to believe nor possible	8, 336/ 33
therefore were all things	necessary	to salvation comprehended in	8, 338/ 7
upon you than these	necessary	things . . . that is to	8, 343/ 25
to prove that all thing	necessary	is not written in	8, 347/ 5
useth or believeth as	necessary	-- though it be	8, 350/ 22
the apostles left every	necessary	thing in writing, as	8, 350/ 32
apostles have left no	necessary	thing unwritten"! Besides that	8, 350/ 37
nothing prove that every	necessary	thing is written . . . though	8, 355/ 18
the Jews, "All things	necessary	be written, and therefore	8, 356/ 9

apostles have left all	necessary	things in writing. And	8, 359/ 20
shall suffice and be	necessary	. And but if we	8, 361/ 16
to prove that everything	necessary	to salvation is written	8, 363/ 13
well wotteth that every	necessary	thing is not written	8, 363/ 15
prove that all the	necessary	points of the Christian	8, 363/ 28
boldly saith: that allthing	necessary	for salvation is written	8, 364/ 28
the writing, divers things	necessary	and of great weight	8, 365/ 5
in the Church most	necessary	. As, for example, that	8, 370/ 30
good things therein and	necessary	. . . whereof part may be	8, 374/ 21
it for a thing	necessary	. Now let Tyndale tell	8, 375/ 33
the Church in the	necessary	points of faith, and	8, 376/ 23
before, to believe those	necessary	things that now be	8, 379/ 15
himself begotten -- seeth	necessary	, abiding with his church	8, 380/ 34
Apostles Left Anything Unwritten,	Necessary	to Soul Health." In	8, 382/ 13
all agreed upon the	necessary	articles of the faith	8, 388/ 20
that confession is not	necessary	, and that penance needeth	8, 388/ 22
promise, ever into all	necessary	truth, that whoso hear	8, 396/ 19
the consent of every	necessary	truth of revealed faith	8, 398/ 8
More Here it is	necessary	that every wise reader	8, 404/ 10
Anything Unwritten That Were	Necessary	to Salvation" -- there	8, 405/ 1
Tyndale restraineth all our	necessary	faith. Howbeit, of truth	8, 406/ 39
our Lady is a	necessary	article of our faith	8, 407/ 37
grant for an article	necessary	, since it is now	8, 408/ 4
Ghost, with divers other	necessary	points more. But here	8, 408/ 7
the belief whereof were	necessary	to salvation. Which false	8, 472/ 31
that it is a	necessary	article for salvation --	8, 473/ 1
that it is taught,	necessary	to be believed, which	8, 473/ 29
that Tyndale calleth so	necessary	that he teacheth the	8, 474/ 10
those articles which be	necessary	articles of the faith	8, 475/ 25
taught to know those	necessary	articles from all others	8, 476/ 22
belief whereof is not	necessary	to salvation. He cannot	8, 476/ 23
to teach it every	necessary	truth, unto the end	8, 477/ 5
and teach it every	necessary	truth; that is to	8, 478/ 39
opinions and thought them	necessary	unto salvation, or with	8, 481/ 12
kill them in the	necessary	defense of innocents. And	8, 482/ 16
living, good teaching be	necessary	. . . yet may every fool	8, 514/ 2
own part . . . it is	necessary	that we briefly gather	8, 560/ 10
cannot err in anything	necessary	to salvation. Which thing	8, 560/ 21
nothing unwritten that were	necessary	to salvation" . . . meaning that	8, 562/ 35
utterly forced and inevitably	necessitated	by the eternal election	8, 518/ 32
were the child in	necessity	or not; and that	8, 14/ 16
earthly things abhor the	necessity	to do punishment; and	8, 26/ 36
drive His Highness of	necessity	to the thing from	8, 27/ 15
and as Moses for	necessity	left the children of	8, 60/ 6
God in that great	necessity	. Is not the fourth	8, 67/ 28
God doth it for	necessity	of driving the sin	8, 72/ 9
his company, which for	necessity	did eat of the	8, 72/ 22
examples than that in	necessity	Moses, the leader of	8, 72/ 30
in like wise for	necessity	dispensed with David and	8, 72/ 35
the commandment without any	necessity	or dispensation at all	8, 73/ 10

no bodily work for	necessity	. But the people, for	8, 73/ 24
working for our own	necessity	-- the necessity may	8, 74/ 22
own necessity -- the	necessity	may be such that	8, 74/ 22
whoso do interpret his	necessity	overlarge, or defer unto	8, 74/ 24
told him there the	necessity	of Baptism, but not	8, 80/ 27
there must then of	necessity	follow that there must	8, 107/ 17
was not of any	necessity	compelled to write any	8, 154/ 30
So that as for	necessity	of writing all or	8, 156/ 16
had been required of	necessity	. And Saint Paul in	8, 160/ 28
thereby meaning that of	necessity	the people must needs	8, 160/ 35
by and by of	necessity	to his consequent, it	8, 168/ 26
thus to do without	necessity	, having this word "priest	8, 186/ 19
process, that God and	necessity	is "lawless"; and all	8, 189/ 30
women also may for	necessity	administer all the sacraments	8, 189/ 31
they may christen for	necessity	, so they may for	8, 189/ 32
so they may for	necessity	preach, and for necessity	8, 189/ 33
necessity preach, and for	necessity	consecrate also the Blessed	8, 189/ 33
oil is not of	necessity	: let M. More tell	8, 194/ 4
priest is not of	necessity	; but surely these questions	8, 194/ 15
matter of much less	necessity	. Howbeit, because I must	8, 194/ 16
read it over of	necessity	and must needs find	8, 197/ 4
of those respects falleth	necessity	for men in schools	8, 205/ 22
good reason and of	necessity	. But surely the false	8, 205/ 32
Unwritten That Is of	Necessity	to Be Believed." Whether	8, 222/ 9
Unwritten That Is of	Necessity	to Be Believed We	8, 253/ 2
all that was of	necessity	to be done or	8, 254/ 26
is Baptism of more	necessity	than the other, since	8, 260/ 3
and therefore in such	necessity	will not fail to	8, 264/ 22
that God hath no	necessity	, for avoiding of such	8, 264/ 24
him things of greater	necessity	-- as, peradventure, tillage	8, 273/ 1
necessary that for the	necessity	thereof he presumeth that	8, 274/ 12
than is preached, of	necessity	to our souls: how	8, 281/ 25
opened therein that of	necessity	for our soul health	8, 282/ 9
could be nothing of	necessity	believed without Scripture? Is	8, 282/ 30
than is preached, of	necessity	to our souls. And	8, 283/ 2
that can be of	necessity	to man's soul. For	8, 283/ 13
then were they of	necessity	to our soul's salvation	8, 283/ 18
everything that is of	necessity	for the soul, either	8, 290/ 4
lost . . . we must of	necessity	either seek up the	8, 307/ 15
all things that of	necessity	pertain to the soul	8, 309/ 11
to be done of	necessity	. . . but men be at	8, 309/ 23
the thing is of	necessity	to be done or	8, 309/ 27
a thing of no	necessity	to be believed upon	8, 313/ 19
and yet men of	necessity	bound to observe it	8, 319/ 6
lordly mind, pleasure, nor	necessity	. Nor, I think, he	8, 322/ 17
thought themselves bound of	necessity	to keep them still	8, 326/ 24
altogether that is of	necessity	to be known. Which	8, 333/ 16
strained them not of	necessity	so sore to put	8, 334/ 11
are which must of	necessity	be observed and kept	8, 367/ 36
do a thing, of	necessity	, without authority of Scripture	8, 375/ 5

unbound, and in no	necessity	, to do the thing	8, 375/ 6
at this day, of	necessity	, to the Washing of	8, 375/ 24
do nothing as of	necessity	but that is already	8, 378/ 30
do anything as of	necessity	, though God bid him	8, 378/ 32
allthing that is of	necessity	is by the apostles	8, 379/ 19
far forth as of	necessity	pertaineth unto salvation. And	8, 398/ 29
say that faith of	necessity	bringeth forth good works	8, 400/ 28
Peter's confession includeth of	necessity	the belief of hell	8, 406/ 13
that therein was no	necessity	. For Peter might believe	8, 406/ 14
his difference between the	necessity	of the belief of	8, 473/ 35
Christian reader, driven of	necessity	. . . but if he will	8, 477/ 13
as were not of	necessity	requisite to be written	8, 480/ 29
the faith that of	necessity	needed to be written	8, 480/ 31
is it not of	necessity	lost at all in	8, 486/ 35
all to such inevitable	necessity	that both in the	8, 501/ 33
the man must of	necessity	and very fine force	8, 508/ 26
at all but of	necessity	. For he saith that	8, 511/ 2
do this of inevitable	necessity	. And then can no	8, 511/ 7
God putteth a plain	necessity	-- that man's will	8, 511/ 21
man seeth also of	necessity	; and so, consequently, no	8, 511/ 23
For man neither of	necessity	seeth the one nor	8, 511/ 25
the one nor of	necessity	doth the other, but	8, 511/ 26
he meaneth that of	necessity	the elect must needs	8, 518/ 17
to believe nothing of	necessity	but only that that	8, 563/ 8
we be not of	necessity	bound to believe all	8, 563/ 12
the man doth of	necessity	, because his will can	8, 565/ 24
a stole about his	neck	. . . he would think all	8, 127/ 5
and soul, in Tyndale's	neck	. For as holy Saint	8, 216/ 14
dab him in the	neck	, and make him stoop	8, 444/ 24
yoke still about my	neck	to bed with her	8, 457/ 14
put it about her	neck	too, and yoke us	8, 457/ 15
fall in his own	neck	. . . where that faggot lieth	8, 484/ 33
it laid in his	neck	? Lest he should have	8, 524/ 1
commandments from off his	neck	. There is no man	8, 529/ 12
God's commandments from his	neck	: it appeareth very well	8, 538/ 15
well that off his	neck	was it once, whether	8, 538/ 16
not off from his	neck	the yoke of love	8, 546/ 33
a faggot in their	necks	. And yet can we	8, 398/ 35
of God from our	necks	, neither yield up ourselves	8, 419/ 25
of God from our	necks	, neither yield up ourselves	8, 445/ 6
of God from our	necks	, neither yield ourselves unto	8, 447/ 6
of God off their	necks	. . . nor yield themselves unto	8, 447/ 35
of God from their	necks	." These words, if they	8, 455/ 10
of God from their	necks	-- then might it	8, 455/ 14
sin deadly, since their	necks	were yet still bound	8, 455/ 15
on a time certain	necromancers	and went into a	8, 128/ 25
before -- namely Richard	Necton	, which was by Constantine's	8, 17/ 20
declared to me, that	Necton	had of his delivery	8, 18/ 5
sent word forthwith to	Necton	that he should send	8, 18/ 7
him. But when that	Necton	had once made Burt	8, 18/ 10

devised between them that	Necton	should not do so	8, 18/ 11
all sold already. Howbeit,	Necton	now, since he was	8, 18/ 14
is well known that	Necton	had himself, and a	8, 18/ 16
the same man . . . we	need	not doubt in what	8, 6/ 5
I shall nothing now	need	to say, because the	8, 8/ 9
such . . . we shall not	need	to doubt of what	8, 11/ 23
and forswear himself if	need	were; for Burt wist	8, 19/ 1
mouth, and where any	need	required it, they were	8, 31/ 34
hither -- it were	need	, as meseemeth, that divers	8, 35/ 24
that never man should	need	to read any word	8, 36/ 23
adventure some shall have	need	of cure: therefore it	8, 37/ 8
that should hap to	need	it. And likewise would	8, 37/ 17
flesh had there no	need	of taming -- then	8, 61/ 33
flesh), yet was it	need	for the Church to	8, 62/ 31
many wedded men should	need	few fasting days to	8, 63/ 12
on the holy day,	need	requiring it, at such	8, 73/ 19
in my mind much	need	to consider Zelophehad, which	8, 74/ 30
a day. Neither purgatory	need	to be feared when	8, 89/ 36
go hence nor penance	need	to be done while	8, 89/ 37
make us ween we	need	no labor at all	8, 106/ 18
priests through him . . . and	need	no more of any	8, 111/ 22
ye must understand we	need	, therefore, he saith, no	8, 111/ 36
good living," that we	need	now no priest as	8, 112/ 16
here, lest we should	need	the Sacrifice of the	8, 112/ 21
to believe that we	need	no priest to offer	8, 113/ 11
anon. And yet we	need	not much more proof	8, 115/ 14
that we should now	need	to prove these holy	8, 119/ 4
little on them . . . nor	need	not John the Baptist	8, 121/ 21
with nuns, and never	need	do penance neither for	8, 121/ 29
not, I trust, greatly	need	to fear the great	8, 123/ 25
the air. Howbeit, we	need	not much to marvel	8, 128/ 1
would he at a	need	follow him also in	8, 129/ 6
declared themselves that I	need	for myself in that	8, 142/ 17
that as it is	need	to pray for mercy	8, 148/ 10
mercy, so were it	need	to preach of God's	8, 148/ 10
But we shall not	need	much proof for this	8, 155/ 5
so have they great	need	to do, for therein	8, 157/ 4
the Church shall not	need	for his fond railing	8, 158/ 28
with foal." For I	need	not to grant him	8, 169/ 2
strong enough and little	need	me to defend them	8, 178/ 36
I not now much	need	to fear. For likewise	8, 187/ 5
shift . . . he shall not	need	so to do; for	8, 196/ 31
set it out: what	need	was it to put	8, 198/ 35
there shall not greatly	need	the knowledge of three	8, 218/ 23
fasting days no man	need	to keep; that the	8, 221/ 1
we shall not now	need	to dispute, since Tyndale	8, 233/ 2
angel, as touching any	need	that God hath for	8, 239/ 1
as God seeth most	need	, and the heretics most	8, 250/ 32
I shall not greatly	need	to dispute with him	8, 252/ 15
and therefore shall not	need	no particular miracles upon	8, 252/ 28

many be written as	need	. . . and that every necessary	8, 256/ 24
also in time of	need	, if they be so	8, 259/ 5
wife may for a	need	step to the altar	8, 259/ 11
woman thereto for any	need	, no more than to	8, 260/ 18
of their sins for	need	. . . saving that I see	8, 260/ 19
such as peradventure should	need	no warning in writing	8, 263/ 8
then he shall not	need	to confess himself a	8, 305/ 33
put it down if	need	be. More Lo, good	8, 307/ 22
then we shall never	need	to care whether we	8, 308/ 34
tale we shall neither	need	to put them down	8, 309/ 4
day, as we see	need	. . . or may make every	8, 320/ 8
should. For as for	need	. . . fell there never none	8, 321/ 27
keep it from such	need	of change forever hereafter	8, 321/ 29
he list himself, and	need	not to come to	8, 322/ 35
where he saith we	need	none holy day at	8, 323/ 5
must in time of	need	: so he deduceth now	8, 333/ 22
any time after should	need	, to be believed or	8, 334/ 26
not stir up, if	need	were, every day a	8, 338/ 18
that the Church hath	need	to bring miracles to	8, 346/ 31
purpose: I shall not	need	long to tarry you	8, 355/ 16
without writing. Howbeit, what	need	we better or elder	8, 374/ 11
he say that we	need	no known company, but	8, 388/ 9
no child shall after	need	anything to doubt thereof	8, 399/ 8
that men should not	need	, but also that it	8, 400/ 20
feeleth that folk should	need	to do no good	8, 402/ 31
and therefore shall never	need	to repent. But then	8, 411/ 12
man unto salvation should	need	anything else. For though	8, 415/ 34
that ye shall not	need	to be deceived by	8, 421/ 16
shall not only nothing	need	, but is also (as	8, 425/ 27
feel themselves stand, they	need	not, for they cannot	8, 430/ 5
repent and return, had	need	to come after the	8, 467/ 35
virtues? Nor this we	need	not to learn of	8, 486/ 16
him nothing for any	need	that his father hath	8, 488/ 34
help of his neighbor's	need	-- with which mind	8, 491/ 34
-- therefore, though we	need	none other example against	8, 493/ 15
meseemeth no very great	need	; his follies, after his	8, 502/ 11
naught. We shall not	need	to seek long for	8, 513/ 25
that we shall not	need	to seek so far	8, 513/ 36
well taught, there should	need	none other law. And	8, 514/ 8
And for example we	need	no further than the	8, 532/ 28
own rule, that we	need	not believe him further	8, 549/ 5
me . . . Tyndale Therefore we	need	to seek no glosses	8, 553/ 8
that if there any	need	. . . the gloss, then, that	8, 555/ 1
first . . . I shall not	need	to rehearse you. For	8, 570/ 27
eye that he can	need	none other way to	8, 570/ 30
good, but said it	needed	not. The man meant	8, 14/ 22
neither themselves should have	needed	to write thereof nor	8, 37/ 35
he should never have	needed	any serpent, or woman	8, 61/ 27
to do that that	needed	not (that is to	8, 178/ 38
all his fellows" --	needed	neither ceremony nor sacrament	8, 193/ 25

make this appear, I	needed	not to touch those	8, 218/ 35
people truth . . . and then	needed	I to make none	8, 219/ 19
as I say, I	needed	none answer to his	8, 220/ 4
will say that thing	needed	not, forasmuch as any	8, 255/ 15
himself proveth that it	needed	not that they should	8, 255/ 18
true preachers . . . and therefore	needed	not miracles to be	8, 257/ 1
their preaching: no more	needed	there to be miracles	8, 257/ 2
people; so that they	needed	not to abstain from	8, 291/ 2
if I did, I	needed	not much to force	8, 291/ 22
partly for that it	needed	not -- and this	8, 293/ 28
to shear, we had	needed	no such dispicience, nor	8, 317/ 19
to shear, we had	needed	no such dispicions, nor	8, 319/ 24
than else should have	needed	to have been burned	8, 320/ 2
after their superstition. Neither	needed	we any holy day	8, 320/ 13
altogether that either then	needed	, or at any time	8, 334/ 25
of those both . . . and	needed	no more Scripture thereto	8, 339/ 7
more Scripture thereto than	needed	either man or devil	8, 339/ 8
as he should have	needed	for the teaching, keeping	8, 339/ 22
was a thing that	needed	not. But then goeth	8, 341/ 3
the truth, never Tradition	needed	. For since the Scripture	8, 366/ 12
Hebrews, that Tyndale never	needed	to encumber his book	8, 472/ 13
faith that of necessity	needed	to be written, but	8, 480/ 31
meanwhile whether any gloss	needed	or none, since Tyndale	8, 555/ 4
Tyndale agreeth that there	needed	if the faith at	8, 555/ 5
own imagination; and then	needeth	no man to doubt	8, 8/ 32
to rehearse his heresies	needeth	little; the books that	8, 16/ 27
or how sore, there	needeth	him no more but	8, 89/ 33
ceremonies mean. Surely there	needeth	no man to doubt	8, 111/ 3
well enough -- he	needeth	not much to care	8, 164/ 36
among them. And that	needeth	now as little; for	8, 179/ 1
that after Baptism there	needeth	no more but repent	8, 212/ 28
in itself that it	needeth	no witness, neither of	8, 238/ 36
because he saith it	needeth	not . . . and would it	8, 250/ 15
many be written as	needeth	. For if it be	8, 256/ 9
thou writest?" But there	needeth	no places of Scripture	8, 263/ 4
they did indeed . . . what	needeth	me to care for	8, 292/ 21
with Luther that there	needeth	no more but faith	8, 308/ 32
written but that God	needeth	as well to stir	8, 339/ 20
and say that he	needeth	not to lay forth	8, 379/ 16
necessary, and that penance	needeth	not, and that of	8, 388/ 22
say, "No more there	needeth	!" For that faith, will	8, 406/ 4
that he saith there	needeth	no more to be	8, 415/ 31
knowledge that a man	needeth	no more articles in	8, 416/ 19
impatient. When our neighbor	needeth	our help that we	8, 485/ 13
forgiveness again. And therefore	needeth	not Tyndale to despair	8, 549/ 23
why no such gloss	needeth	to those words of	8, 554/ 33
leastwise some gloss there	needeth	. And then dare I	8, 554/ 37
our own imagination, "neither	needful	to the taming of	8, 148/ 31
and that was not	needful	but because it was	8, 256/ 11
but because it was	needful	that every necessary point	8, 256/ 12

miracle because it was	needful	that it should be	8, 256/ 16
health -- it was	needful	, then, for the conservation	8, 256/ 17
see to thread a	needle	," and speak nothing of	8, 510/ 10
beating go thread her	needle	, and then pull away	8, 525/ 27
were it not both	needless	and also too long	8, 235/ 11
God" -- it must	needs	be much worse idolatry	8, 3/ 39
his cause . . . he must	needs	defend his articles. And	8, 16/ 3
as itself alone must	needs	make them sure that	8, 23/ 21
schism and division must	needs	move and provoke among	8, 29/ 24
satisfy them that will	needs	be naught, yet shall	8, 35/ 26
new spiritual sect, be	needs	one of the very	8, 47/ 28
I say, must Tyndale	needs	grant that for God's	8, 51/ 23
-- so must he	needs	grant and agree that	8, 54/ 18
and since he must	needs	mean at the time	8, 93/ 2
I say Tyndale must	needs	mean, therefore, that for	8, 93/ 9
true, must it therefore	needs	be that Saint James	8, 96/ 37
Christ is and must	needs	be a church known	8, 118/ 18
have confounded: he must	needs	confess that Christ's church	8, 118/ 23
upon this it must	needs	follow that, albeit our	8, 132/ 12
such things I must	needs	remit the reader unto	8, 143/ 25
such as it must	needs	make it clear that	8, 143/ 35
for his heresies, must	needs	be, not suspected, but	8, 143/ 39
be that they must	needs	prove -- and that	8, 157/ 13
taught them . . . they must	needs	be honor to God	8, 159/ 6
necessity the people must	needs	answer all together unto	8, 160/ 35
Tyndale M. More must	needs	grant (if he will	8, 167/ 38
hath: "M. More must	needs	grant that ' church'	8, 168/ 10
Master More must not	needs	grant this to Tyndale	8, 168/ 13
yet must I not	needs	be driven to grant	8, 168/ 21
one . . . I must not	needs	, for all his great	8, 168/ 27
though I must not	needs	, yet will I grant	8, 168/ 29
that then I must	needs	grant this term "church	8, 168/ 31
I, that must not	needs	, grant this to Tyndale	8, 168/ 33
not choose but must	needs	grant me this again	8, 168/ 34
goose, then must he	needs	grant me that every	8, 168/ 39
forth: therefore must I	needs	mistrust him in the	8, 171/ 33
as he were . . . that	needs	would in his fond	8, 174/ 18
as ye see, must	needs	be false, but if	8, 183/ 29
For if he will	needs	argue that priests be	8, 188/ 24
it) that it must	needs	follow that Baptism were	8, 188/ 28
had set in . . . must	needs	have openly declared that	8, 191/ 5
will that I must	needs	answer because the oil	8, 194/ 14
Howbeit, because I must	needs	answer to men of	8, 194/ 16
and that it must	needs	so be. Which argument	8, 196/ 8
priesthood, else it must	needs	follow that of a	8, 196/ 24
of necessity and must	needs	find it if it	8, 197/ 4
sometimes, that he must	needs	interpret it "love" and	8, 199/ 5
our days . . . Tyndale must	needs	in his English translation	8, 200/ 37
saith that priests must	needs	have wives. But whereof	8, 202/ 12
of such blind affections	needs	blindfold them both. Tyndale	8, 204/ 5

Tyndale grant, as he	needs	must, that notwithstanding the	8, 210/ 5
yet if he will	needs	press upon us therewith	8, 211/ 32
wed nuns and must	needs	have wives, and the	8, 221/ 11
that there it must	needs	be that men shall	8, 227/ 32
but that he must	needs	do well; as Tyndale	8, 228/ 1
he must many times	needs	do . . . because of the	8, 235/ 6
one sit, it must	needs	be that he sitteth	8, 242/ 31
with reason we must	needs	be bound to believe	8, 243/ 23
they be, they must	needs	be all false save	8, 246/ 3
lechery -- he must	needs	do miracles as they	8, 250/ 9
king Uziah, that would	needs	play the priest and	8, 259/ 31
that a bishop must	needs	have one; and thereby	8, 261/ 7
them -- Tyndale must	needs	agree (be he never	8, 264/ 23
and what not, must	needs	be judge himself: now	8, 268/ 9
in this, I must	needs	confess my folly; for	8, 282/ 34
it -- he must	needs	show you some church	8, 285/ 17
or grace . . . he must	needs	grant and agree that	8, 298/ 7
use of them must	needs	be noyful and not	8, 298/ 14
means escape, we must	needs	perceive that God caused	8, 298/ 32
many years must he	needs	have also, ere ever	8, 302/ 13
meaneth. First, it must	needs	be that he accounteth	8, 303/ 26
well his conclusion must	needs	be this: "And therefore	8, 304/ 29
do it: ye must	needs	leave it undone and	8, 307/ 29
sure that it must	needs	be the one. And	8, 318/ 2
of those twain must	needs	be the very cause	8, 318/ 21
and then must he	needs	assign a known church	8, 323/ 2
ye wot well, must	needs	be strong; and therefore	8, 335/ 23
points of faith must	needs	have fallen away but	8, 338/ 33
abide -- as it	needs	must abide if the	8, 378/ 17
him do as he	needs	must and never may	8, 379/ 22
all. And we must	needs	perceive that without the	8, 382/ 5
that every man must	needs	agree them to be	8, 386/ 13
hitherto? Which faith must	needs	be true by Christ's	8, 388/ 35
And therefore it must	needs	be that there is	8, 396/ 15
nay . . . "for he must	needs	believe that the thing	8, 406/ 10
to redeem mankind must	needs	be hell" . . . and that	8, 406/ 12
thing that must now	needs	be believed upon pain	8, 407/ 24
all his doctrine must	needs	be believed for true	8, 408/ 11
And then must they	needs	never cease falling till	8, 423/ 24
and his friends must	needs	refrain him," might not	8, 438/ 32
continue good, but must	needs	mean that it were	8, 438/ 34
hath to her must	needs	keep him to her	8, 439/ 2
thither, and he must	needs	go whom the devil	8, 457/ 7
And then thou must	needs	, good Lord, forthwith, at	8, 457/ 21
heresies be true . . . must	needs	in the doing of	8, 458/ 12
they must, I say,	needs	have some such manner	8, 458/ 15
which, saith he, must	needs	ensue thereupon, else hath	8, 459/ 11
must for that cause	needs	be a congregation known	8, 465/ 34
true teaching . . . we must	needs	perceive thereby that he	8, 469/ 25
-- thus must Tyndale	needs	say, for aught that	8, 473/ 25

I that Tyndale must	needs	grant that he knoweth	8, 476/ 4
him but he must	needs	confess that he is	8, 476/ 18
church" . . . but he must	needs	confess that he learneth	8, 476/ 25
that error: he must	needs	confess also that of	8, 478/ 33
his "elect church" must	needs	believe after that they	8, 480/ 25
faith: then must it	needs	follow that Luther, Lambert	8, 484/ 4
from sin . . . but must	needs	in all such things	8, 486/ 28
ye wot well, must	needs	allow and commend. For	8, 494/ 3
good faith, I must	needs	confess myself so beetle-blind	8, 503/ 21
his other words must	needs	be as false as	8, 513/ 19
necessity the elect must	needs	rise again, through the	8, 518/ 18
them, therefore they must	needs	rise after their fall	8, 519/ 31
or sow-drunk and will	needs	sink down and fall	8, 525/ 32
and then must they	needs	be weak, feeble, and	8, 531/ 6
will have him asleep	needs	, for the defense of	8, 533/ 12
his faith I must	needs	give it over. Howbeit	8, 535/ 3
fault . . . his will must	needs	have followed. But his	8, 535/ 19
by grace prevented must	needs	have come unto. For	8, 548/ 12
as indeed he must	needs	do, then do you	8, 551/ 7
of Christ, it must	needs	follow that he saith	8, 555/ 31
but that Tyndale must	needs	, be he never so	8, 555/ 36
but that Tyndale must	needs	agree that if Saint	8, 556/ 28
then, since Tyndale must	needs	agree that in some	8, 557/ 1
his faith, he must	needs	grant that in all	8, 557/ 4
Now, what Tyndale must	needs	answer unto this, he	8, 557/ 19
For there he must	needs	see that though his	8, 557/ 21
crossrow that he must	needs	see it! Now, if	8, 557/ 24
horrible deeds" as must	needs	make them be taken	8, 564/ 19
but his wit must	needs	see the things that	8, 565/ 25
and his will must	needs	agree to follow so	8, 565/ 26
belief and love, he	needs	must have his sins	8, 568/ 27
thus, lo, by the	negative	-- "If a heretic	8, 231/ 1
Paul writing to Timothy, "	Neglect	not that grace that	8, 99/ 20
cum impositione manuum presbyteri" ("	Neglect	not the grace that	8, 191/ 27
reject his grace, and	neglect	his Holy Spirit, and	8, 440/ 22
then is it great	negligence	; if he perceive it	8, 189/ 15
own default, malice, or	negligence	, either at the instigation	8, 411/ 16
either, by malice or	negligence	first fall to sin	8, 421/ 36
or of sloth and	negligence	so slightly regard it	8, 502/ 37
his frowardness, sloth, or	negligence	lose and forgo the	8, 503/ 14
was his own willful	negligence	. . . while he, beginning to	8, 537/ 26
and plain, would wax	negligent	and dull . . . and now	8, 330/ 10
he leaveth out: "Noli	negligere	gratiam quae in te	8, 191/ 25
and assoil it with	nego	, consequentiam, and consequens. For	8, 196/ 33
first chapter, thus said	Nehemiah	: "When I had heard	8, 67/ 12
fervent love toward thy	neighbor	after the example of	8, 40/ 8
the love of the	neighbor	. . . if men look on	8, 40/ 27
commanded to love his	neighbor	as himself . . . he searcheth	8, 55/ 36
he searcheth that his	neighbor	is created of God	8, 55/ 37
would not help his	neighbor	on the holy day	8, 73/ 17

as for doing our	neighbor	good, and also the	8, 74/ 21
commandment to love our	neighbor	also, as saith John	8, 89/ 20
toward God and our	neighbor	, and a purpose of	8, 101/ 1
for God to his	neighbor	. For though we should	8, 123/ 12
that he loveth his	neighbor	as much as he	8, 123/ 36
of God and his	neighbor	, which is the spirit	8, 124/ 8
of God and their	neighbor	, the "spirit and life	8, 124/ 24
nor profitable to our	neighbor	, neither honor to God	8, 148/ 32
do good to thy	neighbor	, nor be honor to	8, 158/ 33
God," or "Charity your	neighbor	," but "Love God," and	8, 201/ 17
God," and "Love your	neighbor	." More This is a	8, 201/ 18
to say "Love thy	neighbor	"; nor I bid him	8, 201/ 32
not say "Charity thy	neighbor	," nor "Good-affection thy neighbor	8, 201/ 32
neighbor," nor "Good-affection thy	neighbor	," nor "Good-mind thy neighbor	8, 201/ 33
neighbor," nor "Good-mind thy	neighbor	," no more than "Drink	8, 201/ 33
more than "Drink thy	neighbor	." And yet as he	8, 201/ 34
say there "Give thy	neighbor	drink" . . . so may he	8, 201/ 35
him say "Bear thy	neighbor	good mind," "Bear thy	8, 201/ 36
good mind," "Bear thy	neighbor	charity." Tyndale Though we	8, 201/ 36
I have hurt my	neighbor	, I am bound to	8, 210/ 21
Scripture saith, "Love thy	neighbor	as thyself." Now, upon	8, 258/ 35
this commandment "Love thy	neighbor	as thyself," it is	8, 259/ 3
Scripture saith, "Love thy	neighbor	as thyself." What is	8, 259/ 13
woman must love her	neighbor	as herself . . . will have	8, 259/ 23
here -- "Love thy	neighbor	as thyself" -- and	8, 261/ 26
learned to love their	neighbor	? This is a vain	8, 277/ 35
this precept "Love thy	neighbor	as thyself, and God	8, 333/ 2
above allthing, and thy	neighbor	as thyself." For thereupon	8, 333/ 21
of God and their	neighbor	, could bring them in	8, 441/ 19
be impatient. When our	neighbor	needeth our help that	8, 485/ 13
they should help their	neighbor	, their "love is cold	8, 490/ 22
love God nor his	neighbor	. Whereunto if Tyndale will	8, 568/ 25
ought to "love" his	neighbor's	wife or his neighbor's	8, 202/ 2
neighbor's wife or his	neighbor's	daughter, a Christian man	8, 202/ 3
commanded to defile his	neighbor's	wife nor his neighbor's	8, 202/ 4
neighbor's wife nor his	neighbor's	daughter. More This matter	8, 202/ 4
the "loving" of his	neighbor's	wife, or the "loving	8, 202/ 9
the "loving" of his	neighbor's	daughter, I had as	8, 202/ 9
liberal help of his	neighbor's	need -- with which	8, 491/ 34
same sacraments that their	neighbors	did. I would also	8, 135/ 29
our duty toward our	neighbors	. But he saith maliciously	8, 210/ 27
Tyndale doth) infect his	neighbors	with deadly poisoned heresies	8, 218/ 9
Jerusalem shall be my	neighbors	and citizens; which Jerusalem	8, 373/ 5
largely increased, toward our	neighbors	; doing fruitful penance, bringing	8, 409/ 4
and rise against their	neighbors	(whom they ought to	8, 481/ 9
and insurrection against their	neighbors	and their governors, and	8, 484/ 12
good counsel to their	neighbors	against the vices in	8, 513/ 39
love God and his	neighbors	as God biddeth him	8, 568/ 13
mustard seed, leaven, a	net	, keys, bread, water, and	8, 85/ 4
or else of a	net	! He should rather yet	8, 86/ 1

dance naked in a	net	believe that no man	8, 175/ 11
dancing naked in a	net	. And I am sure	8, 175/ 24
not all in a	net	. . . but for the more	8, 176/ 5
stark naked, without any	net	at all, that there	8, 176/ 6
key, or of a	net	. So that, as I	8, 253/ 32
cockle, and also the	net	with fishes good and	8, 391/ 34
so caught in a	net	of his own making	8, 479/ 5
and that we do	nevertheless	acknowledge and confess therewith	8, 52/ 32
thing were in itself	nevertheless	true -- that the	8, 291/ 23
Sabbath day, and yet	nevertheless	subdued man unto certain	8, 321/ 9
they should be. And	nevertheless	, I trust they shall	8, 390/ 34
great part of Christ's	new	law and testament! And	8, 5/ 21
and afterward by the	new	sects sprung out of	8, 5/ 33
English tongue, first Tyndale's	New	Testament, father of them	8, 6/ 3
have set us a	new	saint: Sir Thomas Hitton	8, 10/ 25
Hitton was of, this	new	saint of Tyndale's canonization	8, 12/ 37
by God in the	New	Testament, but only by	8, 14/ 31
which God gave them	new	houses. Wherein Burt and	8, 19/ 6
his translation of the	New	Testament. The third, against	8, 33/ 24
oversight, weening that their	new	ways were well. Our	8, 35/ 28
so drunk in the	new	must of their newfangled	8, 38/ 10
very sure that this	new	faith of Luther, Tyndale	8, 44/ 30
first author of their	new	spiritual sect, be needs	8, 47/ 28
that are in this	new	fashion spiritual; the devil	8, 49/ 25
and a nun: these	new	"spiritual men" have now	8, 50/ 5
lo, good reader, these	new	spiritual men with their	8, 50/ 13
again nor created of	new	with the Spirit of	8, 50/ 19
since and set a	new	gloss thereto that will	8, 55/ 32
telleth us as a	new	, strange tale, that never	8, 60/ 18
Old Law and the	New	, and that there was	8, 70/ 34
be alleged in the	New	Law and also because	8, 71/ 2
go me to the	New	Law, and to those	8, 80/ 19
his resurrection into a	new	manner and kind of	8, 81/ 8
a "priest" in the	New	Testament, understand nothing else	8, 91/ 8
Ye are born of	new	, not of mortal seed	8, 94/ 31
Ye are born of	new	, not of mortal seed	8, 96/ 23
the sacraments of the	New	Law in respect of	8, 98/ 34
the sacraments of the	New	Law, for the preeminence	8, 99/ 10
are now come these	new	men -- Luther, Friar	8, 104/ 30
Christ hath in his	New	Law instituted one only	8, 111/ 29
Christ calleth it the	new	and everlasting testament in	8, 116/ 28
and blood," and his "	new	and everlasting testament in	8, 117/ 8
as you?" But these	new	heretics be so far	8, 119/ 22
so may these holy	new	"spiritual" men, when monks	8, 121/ 7
well say to these	new	holy, "spiritual" married monks	8, 121/ 12
the other side, these	new	"spiritual" men have with	8, 121/ 24
men have with their	new	liberty made themselves wonderful	8, 121/ 25
lecherous living, that these	new	"spiritual" men have in	8, 122/ 21
he clean out the	New	Testament now? We must	8, 134/ 1
his translation of the	New	Testament An Answer unto	8, 142/ 4

Tyndale's translation of the	New	Testament was well worthy	8, 142/ 10
the text of the	New	Testament! And so might	8, 144/ 4
we do in the	new	time too, howsoever Tyndale	8, 147/ 20
virtues. And if this	new	apostle now, Saint Tyndale	8, 149/ 33
do they in the	new	time too. Now, if	8, 150/ 11
in respect of this	new	time now. We call	8, 151/ 5
and when began his	new	. He saith it hath	8, 158/ 13
Old Law but the	New	too, as well appeareth	8, 162/ 6
word "congregation" in the	New	Testament where he found	8, 163/ 17
old "church" for his	new	"congregation," but burn up	8, 165/ 35
translated throughout all the	New	Testament by this word	8, 167/ 39
ecclesia throughout all the	New	Testament translated by this	8, 168/ 11
the writers of the	New	Testament had occasion to	8, 168/ 18
ecclesia should throughout the	New	Testament be translated by	8, 168/ 20
spoken of within the	New	Testament. And thus whereas	8, 168/ 24
translated throughout all the	New	Testament by this word	8, 168/ 30
have ecclesia throughout the	New	Testament translated by this	8, 168/ 36
should throughout all the	New	Testament translate this word	8, 169/ 5
therefore Erasmus in his	new	translation gave it a	8, 176/ 30
sent to preach a	new	faith to this realm	8, 180/ 22
this realm, and a	new	evangelist, too, that maketh	8, 180/ 23
with his false translation	new	scripture of his own	8, 180/ 24
here, in this his	new	book, translated that same	8, 185/ 14
and henceforth live a	new	life." More Here seemeth	8, 212/ 4
us and maketh us	new	creatures, doth not so	8, 213/ 35
begetteth and createth of	new	-- Penance, finding by	8, 214/ 5
false translation of the	New	Testament. The Third Book	8, 221/ 31
a hundred sorts of	new	sects of heretics, much	8, 223/ 17
any part of the	New	Testament was put in	8, 224/ 31
though he translated the	New	Testament out of Greek	8, 230/ 10
heretic falsely translate the	New	Testament into English, to	8, 230/ 34
heretic falsely translate the	New	Testament into English, to	8, 231/ 2
the world's end." The	New	Testament is full of	8, 238/ 32
Tyndale now doth of	new	. . . ascribing the miracles wrought	8, 244/ 28
hath now revealed this	new	article to him and	8, 249/ 19
not to give his	New	Law by books, but	8, 256/ 33
our Lady hath a	new	son. More Tyndale saith	8, 271/ 3
Lady shall have a	new	son ere I can	8, 271/ 9
Lady shall have a	new	son first (which he	8, 271/ 11
Lady never had a	new	son besides our Savior	8, 271/ 13
Lady shall have a	new	son ere I prove	8, 271/ 25
Lady shall have two	new	sons ere Tyndale prove	8, 271/ 26
Lady shall have five	new	sons ere Tyndale prove	8, 271/ 29
Lady shall have fifteen	new	sons ere Tyndale be	8, 271/ 37
to seek up some	new	. . . and saith that in	8, 272/ 5
should. And where these	new	Pharisees, these manifold sects	8, 275/ 19
rainbow whether God made	new	, to make men sure	8, 276/ 24
promise by the marvelous	new	sight thereof, or that	8, 276/ 25
only but also the	New	, wherein all things are	8, 281/ 20
should we receive a	new	article of our faith	8, 281/ 26

opened richly in the	New	Testament, that before were	8, 282/ 4
if he take the	New	Testament for the book	8, 282/ 7
allthing is in the	New	Testament fulfilled that was	8, 282/ 15
Old and in the	New	. . . but, I say, besides	8, 282/ 23
that to receive a	new	article of faith without	8, 283/ 4
if we received any	new	articles of faith without	8, 283/ 28
if we received a	new	article "without Scripture" . . . whereby	8, 283/ 32
will give us a	new	article in Scripture, as	8, 283/ 33
if we receive "a	new	article" . . . and then all	8, 283/ 38
believed . . . he calleth a	new	article. But, now, how	8, 284/ 7
this belief, of this	new	article of fifteen hundred	8, 284/ 8
belief thereof were very	new	: yet it helpeth him	8, 284/ 16
that this is no	new	article well appeareth by	8, 286/ 12
mention of in the	New	Testament. Wherefore, inasmuch as	8, 294/ 7
the sacraments of the	New	Testament (of which mention	8, 294/ 9
mention of in the	New	Testament. More Upon this	8, 301/ 26
the sacraments of the	New	Testament (of which mention	8, 303/ 3
the sacraments of the	New	Testament have significations also	8, 303/ 21
divineth and deviseth two	new	causes of his own	8, 318/ 20
water, men would consecrate	new	ale in corns. Now	8, 319/ 15
faith. And in the	New	Law, now, it is	8, 325/ 11
them still after the	New	Law promulgated and spread	8, 326/ 24
would write all his	new	testament, nor cause it	8, 331/ 7
he will "write" his	new	testament, when he saith	8, 331/ 12
in writing of his	New	Law . . . because we shall	8, 331/ 17
that shall write the	New	Law -- the right	8, 331/ 34
up every day a	new	prophet with a new	8, 335/ 29
new prophet with a	new	miracle, to confirm new	8, 335/ 29
new miracle, to confirm	new	doctrine, or to call	8, 335/ 30
up every day a	new	prophet with a new	8, 338/ 5
new prophet with a	new	miracle, to confirm new	8, 338/ 5
new miracle, to confirm	new	doctrine or to call	8, 338/ 6
were, every day a	new	prophet, and that with	8, 338/ 18
prophet, and that with	new	miracles, too, rather than	8, 338/ 19
daily doth stir up,	new	prophets in sundry parts	8, 338/ 26
which of his hundred	new	sects he calleth his	8, 341/ 17
shall we, if any	new	question arise, determine it	8, 342/ 8
Abraham nothing touch the	New	Testament, nor nothing that	8, 342/ 28
any word of the	New	Testament written. And therefore	8, 342/ 31
he saith that every	new	question that may arise	8, 343/ 3
Christ before all the	new	Scripture, and should serve	8, 347/ 32
commanded nor add any	new	kind of their own	8, 349/ 12
never have added any	new	festival of holy days	8, 349/ 28
they have condemned the	New	Testament, and also forbidden	8, 356/ 34
For as for the "	New	Testament" -- if he	8, 357/ 3
English translation of the	New	Testament, newly forged by	8, 357/ 6
same purpose, in his	new	frantic book, and magnifieth	8, 364/ 4
therein, is not so	new	a thing as Tyndale	8, 371/ 22
have rehearsed, in the	New	Law, the fifteenth of	8, 375/ 11
but that ere the	New	Testament was written . . . men	8, 379/ 3

afresh and begin a	new	battle. More Lo, now	8, 419/ 27
places of all the	New	Testament . . . and whereof sundry	8, 424/ 11
Tyndale hath now of	new	-- both renewed their	8, 424/ 19
afresh and begin a	new	battle. More Lo, good	8, 445/ 7
afresh and begin a	new	battle." By these words	8, 447/ 8
afresh, and cry a	new	field anew, and begin	8, 447/ 37
anew, and begin a	new	battle; and then is	8, 447/ 38
afresh and begin a	new	battle" -- these words	8, 454/ 29
they read in the	New	Testament of Christ's "brethren	8, 466/ 31
they read in the	New	Testament of Christ's "brethren	8, 471/ 29
of Christendom, and make	new	, fond sects of their	8, 481/ 34
tale putteth Tyndale of	new	in his false Exposition	8, 493/ 2
if Tyndale now, this	new	Judas, will repent his	8, 548/ 25
after this chapter, another	new	matter: that is to	8, 560/ 8
If this be a	new-believed	article . . . let Tyndale tell	8, 284/ 4
then be ye very "	new-created	with the Spirit" . . . butsure	8, 45/ 19
was born again or	new-created	with the Spirit of	8, 46/ 30
again of God and	new-created	with his Spirit . . . and	8, 47/ 3
specially born again and	new-created	of the Spirit, whom	8, 47/ 33
is not a thing	new-found	, but begun of old	8, 164/ 19
last past than was	new-found	, as far as any	8, 190/ 12
name of Christ now	new-known	, too, and preachings had	8, 190/ 14
and of enabling the	new-regenerated	creature to inheritance of	8, 194/ 35
at Baptism, they be	new-regenerated	to God, and cleansed	8, 212/ 8
come into this world,	newborn	first of their fleshly	8, 244/ 15
must of their newfangled	newelties	that the old, wholesome	8, 38/ 11
the pleasure of the	newelty	passed, and they set	8, 125/ 34
once muse upon these	newfangled	heresies: so, on the	8, 38/ 1
new must of their	newfangled	newelties that the old	8, 38/ 10
sore poisoned malicious and	newfangled	folk . . . that the King's	8, 177/ 33
taken and committed to	Newgate	. . . where except he hap	8, 17/ 21
yet, in a manner,	newly	received; and they contended	8, 119/ 18
holy church is but	newly	begun . . . Tyndale would we	8, 135/ 15
the Church was then	newly	begun to be called	8, 171/ 3
greatly force what a	newly	founded sort of heretics	8, 207/ 2
of the New Testament,	newly	forged by Tyndale, so	8, 357/ 6
of one that is	newly	recovered out of a	8, 419/ 19
of one that is	newly	recovered out of a	8, 444/ 39
God willing) at my	next	leisure go further in	8, 33/ 29
the moving thereof, whoso	next	were let down thereto	8, 102/ 35
to wit, the time	next	after the apostles' days	8, 151/ 29
to him to go	next	the signification of presbyteros	8, 184/ 33
shall proceed farther. Now,	next	he cometh to the	8, 262/ 6
of seven hundred years	next	before that, which popes	8, 278/ 22
within this seven years	next	coming . . . than else should	8, 320/ 1
seem. And in the	next	chapter after, Saint Augustine	8, 371/ 24
Err." Here followeth the	next	chapter of Tyndale, in	8, 418/ 13
appeareth by his words	next	after following, would we	8, 444/ 5
confuted in the chapter	next	before: I may, therefore	8, 460/ 26
heresies of the chapter	next	before. Wherein he teacheth	8, 485/ 22

that forthwith, in his	next	words after, he saith	8, 544/ 25
steppeth down to the	next	, and saith that he	8, 546/ 32
virtuous, and well-learned man	Nicholas	de Lyra gave him	8, 232/ 16
that virtuous cunning man	Nicholas	de Lyra, saying, "Lira	8, 272/ 8
name, it were no	nickname	at all . . . and yet	8, 83/ 35
our Savior said unto	Nicodemus	. . . and after that, they	8, 46/ 35
our Savior showed unto	Nicodemus	that except a man	8, 80/ 24
Joseph of Arimathea, and	Nicodemus	, and the women came	8, 545/ 14
the Hebrews, how that	nigh	kinsmen be called "brethren	8, 466/ 34
the Hebrews, how that	nigh	kinsmen be called "brethren	8, 471/ 32
that solution also, of	nigh	kindred called "brethren" among	8, 472/ 12
his conscience, and goeth	nigh	to persuade him that	8, 489/ 13
unto one that is	nighest	unto thee, and he	8, 539/ 13
cast them abroad by	night	; so great a pestilent	8, 11/ 34
to bed again every	night	. . . thinketh on God's promise	8, 91/ 2
therefore they flee by	night	and retreat themselves in	8, 227/ 36
did he day and	night	." And therefore, since Saint	8, 311/ 18
inseparable that day nor	night	he never departed from	8, 325/ 36
posts? Why eaten by	night	? Why none left till	8, 329/ 3
walking in a dark	night	, put out the candle	8, 424/ 30
against the sun, by	night	against the moon, till	8, 506/ 14
and lieth with her	nightly	in shameful incest and	8, 48/ 3
three days and three	nights	. And I likewise will	8, 67/ 33
by the space of	nine	years been beyond the	8, 14/ 6
evermore of a thousand,	nine	hundred at the least	8, 196/ 6
of a thousand priests,	nine	hundred at the least	8, 196/ 15
of a thousand priests,	nine	hundred be none at	8, 196/ 24
a thousand there be	nine	hundred no priests at	8, 197/ 19
hundred years, and above	nine	hundred years, and above	8, 367/ 28
that God, seeing the	Ninevites	chastise and punish themselves	8, 68/ 36
-- yet of the	Ninevites	and the others above-rehearsed	8, 70/ 25
chapter of Joel, the	ninth	of Daniel, the thirty-sixth	8, 69/ 8
is written in the	ninth	chapter of Saint John	8, 103/ 11
eleventh chapter of the	Ninth	Book of his Confessions	8, 371/ 12
saith it as plainly, "	Nisi	credideritis non intelligetis" ("But	8, 293/ 19
still in his light: "	Nisi	quis renatus fuerit ex	8, 377/ 7
by the ship of	Noah	, out of which there	8, 212/ 22
generation from Adam to	Noah	, and from Noah to	8, 270/ 35
to Noah, and from	Noah	to Abraham, and so	8, 270/ 35
-- yea, and ere	Noah	-- do stories testify	8, 273/ 9
confirmed their preaching. " Verily,	Noah	-- we find that	8, 273/ 33
the preachers? Now, from	Noah	to Abraham, how many	8, 274/ 2
which God made with	Noah	, that he would no	8, 276/ 10
by the ark of	Noah	with beasts clean and	8, 391/ 36
and saith that in	Noah's	days, when the flood	8, 272/ 5
as were taken into	Noah's	ship -- yet should	8, 272/ 25
the example of his	noble	Grace . . . and, after my	8, 27/ 19
advice, not of his	nobles	only, with his other	8, 177/ 34
will ask, is there	nobody	to give them warning	8, 26/ 26
souls are absent and	nobody	by them but such	8, 62/ 14

them not willingly where	nobody	compelleth them -- let	8, 491/ 1
signs and proffers, with	nodding	, becking, and mowing, as	8, 108/ 36
all lies and error	noisome	and hurtful. And this	8, 402/ 25
there is none error	noisome	but if it be	8, 414/ 34
that he leaveth out: "	Noli	negligere gratiam quae in	8, 191/ 25
have enquired for the	nonce	. And by this can	8, 195/ 24
bishop shamefully for the	nonce	. Tyndale And when he	8, 195/ 25
tree fall south or	north	, in what place soever	8, 428/ 19
-- he went unto	Norwich	, where he had infected	8, 22/ 14
some wrote out of	Norwich	to London, that he	8, 22/ 30
to say a Pater	Noster	to a post"; and	8, 148/ 29
men say their Pater	Noster	to the "post" --	8, 148/ 35
and say a Pater	Noster	at it -- yet	8, 149/ 6
we not the Pater	Noster	to it, but to	8, 149/ 7
Lady -- in the	not-belief	whereof he saith that	8, 405/ 12
deeds, as adultery, manslaughter,	not-believing	, forsaking, or forswearing of	8, 566/ 3
I Tyndale whether the	not-failing	of his faith now	8, 557/ 14
the doing of those	not-understood	ceremonies and sacraments in	8, 302/ 17
is there one thing	notable	, and well declaring what	8, 20/ 36
the cold of great,	notable	crimes, that he standeth	8, 526/ 5
that all holy doctors	note	and mark in the	8, 77/ 34
as it were, a	note	, and saith . . . Tyndale Notwithstanding	8, 145/ 2
saith in his foreremembered	note	-- he seemeth but	8, 146/ 8
there name in his	note	the whole Catholic Church	8, 146/ 12
I would not here	note	, by the way, that	8, 230/ 18
-- for such a	note	in the Bible some	8, 350/ 6
may better scrape that	note	out again than use	8, 350/ 8
is also to be	noted	whereupon he groundeth this	8, 117/ 20
that he hath not	noted	it among such as	8, 153/ 19
say, therefore to be	noted	that Saint Paul gave	8, 360/ 30
-- they be controlled,	noted	, and reprov'd by the	8, 398/ 16
carnal" and "contentious," be	nothath	had it in detestation	8, 45/ 21
Tyndale himself in neither	nother	of the twain, that	8, 83/ 23
expressly speaketh of neither	nother	, but of the word	8, 96/ 29
in effect, believeth neither	nother	: there will no good	8, 119/ 3
that would love neither	nother	. And if that Tyndale	8, 174/ 19
baptisma and ecclesia, neither	nother	had in the Greek	8, 188/ 32
ween it were no	nother	manner washing when the	8, 189/ 19
Tyndale -- being neither	nother	, nor having any office	8, 191/ 18
us believe that neither	nother	at any time faileth	8, 489/ 35
no merit in neither	nother	. But Tyndale saith untrue	8, 511/ 24
his part in neither	nother	. . . but hath, as I	8, 561/ 16
as they be, neither	nother	is sufficient for his	8, 567/ 21
his trifling between the	noun	and the verb? I	8, 201/ 31
as it is a	noun	, it signifieth but the	8, 207/ 10
own offer. For that	noun	"acknowledging" and that verb	8, 207/ 15
books as most may	nourish	and increase devotion --	8, 36/ 29
to God and to	nourish	peace and unity; but	8, 89/ 24
flesh about the plenteous	nourishing	and spiritual pampering of	8, 64/ 28
believeth the old heretic	Novatian	, the first author of	8, 426/ 26

among the common people	nowadays	," yet in this signification	8, 144/ 34
the world waxeth such	nowadays	. . . that as it is	8, 148/ 9
false traitor too. And	nowadays	also be there many	8, 228/ 28
them must needs be	noyful	and not lawful unto	8, 298/ 14
devil. Quia in inferno	nulla	est redemptio . . . and the	8, 438/ 5
the Latin were "Ego	nullum	testimonium ab homine recipio	8, 232/ 39
wretched sect, being in	number	to the Catholics three	8, 29/ 8
ascribed thereby into the	number	of his elect and	8, 79/ 25
sometimes a much less	number	: that is to wit	8, 145/ 21
only, but that whole	number	of every city, town	8, 146/ 5
it for the whole	number	of citizens, or else	8, 146/ 10
else for the only	number	of the elects, within	8, 146/ 11
did never signify the	number	of Christian people as	8, 166/ 32
signify also the universal	number	of all Christian people	8, 170/ 21
especially in the plural	number	, or in the first	8, 236/ 10
that church is the	number	of true-believing men . . . and	8, 240/ 19
be taken in the	number	of faithful people . . . and	8, 370/ 10
how shall yet the	number	of unlearned hearers be	8, 389/ 30
bad . . . of which whole	number	the good are the	8, 392/ 33
Christ is only the	number	of "repenting sinners" that	8, 396/ 30
he calleth it the	number	of "all repenting sinners	8, 399/ 10
church cannot be the	number	of all repenting sinners	8, 399/ 23
church is not the	number	of "all that embrace	8, 561/ 22
church" is only the	number	of elects "in whose	8, 562/ 5
special elects . . . which only	number	, by his high spiritual	8, 567/ 13
are written in Exodus,	Numbers	, and Leviticus, before others	8, 79/ 30
appeareth in Leviticus and	Numbers	and other places of	8, 111/ 27
upon the Book of	Numbers	, writeth in this wise	8, 367/ 34
in lechery with a	nun	under name of wedlock	8, 41/ 1
For Saint Paul speaketh	nun	! If Tyndale show you	8, 45/ 17
priest should wed a	nun	. And therefore thus ye	8, 46/ 21
the friar and the	nun	, Luther and his wife	8, 47/ 24
friar should wed a	nun	, as they thought should	8, 50/ 3
a friar and a	nun	: these new "spiritual men	8, 50/ 5
wedded fleeing Cate, his	nun	, to show to the	8, 86/ 22
friar lieth with his	nun	, and wotteth well he	8, 90/ 37
himself and his holy	nun	. . . kill and sacrifice their	8, 112/ 30
day to take a	nun	to bed. For as	8, 125/ 28
monk to marry a	nun	; which thing, hereafter in	8, 134/ 17
themselves monk, friar, or	nun	. . . should afterward run out	8, 140/ 7
and Cate Calate, his	nun	, lie lusing together in	8, 180/ 4
alone any such holy	nun	as his harlot is	8, 190/ 20
hath done: wed a	nun	and make her a	8, 190/ 32
it also . . . that a	nun	consecrated unto God should	8, 206/ 18
Luther and his holy	nun	with all their holy	8, 208/ 31
that to wed a	nun	is no sin? I	8, 228/ 8
friar to wed a	nun	. . . and yet, as false	8, 228/ 31
friar may marry a	nun	by the authority of	8, 260/ 34
monk might wed a	nun	! And lo, thus ye	8, 279/ 7
with wedding of his	nun	. Or else, finally, must	8, 305/ 29

and go wed a	nun	. Now am I glad	8, 395/ 7
in wedding of the	nun	, with the breach of	8, 442/ 24
friar should wed a	nun	. Wherein if Tyndale dare	8, 478/ 1
friar to wed a	nun	-- in all these	8, 481/ 24
with wedding of a	nun	, then is he safe	8, 483/ 24
Luther doth with his	nun	, fall to mocking of	8, 492/ 8
and after wedded his	nun	, and yet continueth with	8, 493/ 10
This friar and his	nun	drank well, of likelihood	8, 493/ 11
Luther's lechery with his	nun	is any evil deed	8, 493/ 14
lie still with the	nun	, and defend for lawful	8, 495/ 7
the friar to the	nun	, and of the nun	8, 564/ 31
nun, and of the	nun	to the friar, each	8, 564/ 32
the way to a	nun's	bed and it be	8, 124/ 28
friar out of a	nun's	bed to preach it	8, 336/ 36
priests, friars, monks, and	nuns	be taught that "evangelical	8, 7/ 15
friars may lawfully wed	nuns	. . . and that no man	8, 32/ 5
forbearing open wedding with	nuns	(in all which things	8, 32/ 18
walk out and wed	nuns	-- and is neither	8, 41/ 25
those friars and their	nuns	? Whereof till Tyndale can	8, 42/ 25
together of friars and	nuns	that these losels now	8, 45/ 3
that monks, friars, and	nuns	be not bound by	8, 50/ 9
no more live without	nuns	than David might without	8, 73/ 12
they list may wed	nuns	notwithstanding their vows, and	8, 108/ 5
may lawfully lie with	nuns	and live in lechery	8, 121/ 2
monks and friars wed	nuns	, they may call it	8, 121/ 8
live in lechery with	nuns	, and never need do	8, 121/ 29
-- monks, friars, and	nuns	. And because their holy	8, 135/ 14
bestly faults, friars and	nuns	creeping to bed together	8, 139/ 18
that lay friars and	nuns	abed together and call	8, 139/ 28
monks nor friars nor	nuns	, neither Greenwich, Syon, nor	8, 162/ 14
their friars and their	nuns	in them . . . and of	8, 163/ 8
banns between friars and	nuns	. Against Tyndale's Translating "Favor	8, 202/ 18
friars may well wed	nuns	and must needs have	8, 221/ 11
friars may well wed	nuns	. . . but if they repent	8, 248/ 2
that friars may wed	nuns	-- either the Scripture	8, 249/ 32
that friars may wed	nuns	, against the doctrine of	8, 250/ 7
ye see they wed	nuns	openly. And when they	8, 265/ 30
whether friars may wed	nuns	. Tut, nay; that can	8, 266/ 6
that friars may wed	nuns	. Of both which sorts	8, 272/ 23
lovers -- friars and	nuns	-- lovingly together, then	8, 308/ 34
lechery between friars and	nuns	and call it matrimony	8, 337/ 21
profession of friars and	nuns	living together in lechery	8, 358/ 36
run out and wed	nuns	: to that they say	8, 367/ 8
that friars may wed	nuns	, and that no man	8, 381/ 33
would have friars and	nuns	repent their religion and	8, 394/ 35
run out and wed	nuns	. Which point of false	8, 403/ 27
well and lawfully wed	nuns	; and a great rabble	8, 418/ 1
run out and wed	nuns	and live in lechery	8, 423/ 18
the fleshly feeling of	nuns	, of long purpose, and	8, 442/ 39
that friars may wed	nuns	." . . . or that that cannot	8, 480/ 22

chastity, with wedding of	nuns	and living in lechery	8, 484/ 18
made between friars and	nuns	) -- the points of	8, 508/ 37
of friars to wed	nuns	! And therefore unto these	8, 515/ 23
that friars may wed	nuns	. . . because it is no	8, 564/ 30
and friars with wedding	nuns	. . . and that if they	8, 571/ 32
friars may from the	nuns'	beds sty even up	8, 567/ 4
God bringeth us to	nurture	us, and to show	8, 485/ 7
and mother have taught	nurture	and wisdom loveth his	8, 488/ 30
which for all the	nurture	of his father and	8, 491/ 9
whom his father taught	nurture	and wisdom, and sent	8, 496/ 29
them, and all the	nurture-turture	that they taught him	8, 491/ 16
some be so sore	nuzzled	in the false heresies	8, 517/ 17
saints . . . be with thee,	O	reader, and with all	8, 40/ 8
Saint Paul crieth himself, "	O	altitudo divitiarum sapientiae et	8, 49/ 4
sapientiae et scientiae Dei!" ("	O	the height and deepness	8, 49/ 5
crieth out upon us: "	O	poor women! How despise	8, 190/ 25
than a good woman!"	O	the tender heart of	8, 190/ 28
John 17, "Sanctify them,	O	Father, through thy truth	8, 228/ 13
that he refused the	oath	rather of frowardness than	8, 13/ 33
conscience had in any	oath	. And of truth, Tyndale	8, 13/ 36
they may break their	oath	and be forsworn without	8, 14/ 1
in virtue of mine	oath	, and every officer of	8, 27/ 32
confirm it with an	oath	and swear deeply that	8, 196/ 7
it with a great	oath	. . . and that himself would	8, 196/ 19
some such as were	obdurate	in malice, as were	8, 342/ 22
we Tyndale's book of	Obedience	. . . whereby we be taught	8, 6/ 23
found Tyndale's book of	Obedience	, which he well allowed	8, 21/ 23
counsel concerning the people's	obedience	. Friar Barnes, in his	8, 30/ 24
a rule of people's	obedience	to their prince. For	8, 31/ 24
rule of the people's	obedience	to a good Christian	8, 31/ 38
this his rule of "	obedience	" is a plain exhortation	8, 32/ 1
So that finally, concerning	obedience	. . . Tyndale's holy doctrine is	8, 32/ 34
gladly. More In this	obedience	Tyndale is yet content	8, 54/ 34
chief cause of his	obedience	, as he putteth it	8, 55/ 1
In which kind of	obedience	seemeth not the greatest	8, 55/ 3
but the very Christian	obedience	is to obey especially	8, 55/ 5
the cause of his	obedience	to the powers and	8, 55/ 12
the duty of their	obedience	by the only rule	8, 55/ 17
they may measure their	obedience	by the measure of	8, 55/ 21
Almaine which, measuring their	obedience	by Tyndale's rule given	8, 55/ 26
folk fast together in	obedience	of the commandment; and	8, 63/ 7
his abominable book of	Obedience	. And first will we	8, 83/ 26
in his book of	Obedience	that all this is	8, 84/ 19
in his book of	Obedience	considered his words of	8, 115/ 2
in his book of	Obedience	, the laying of the	8, 127/ 32
in his book of	Obedience	as in divers places	8, 134/ 11
his Wicked Mammon, his	Obedience	, and divers others) --	8, 142/ 27
in his book of	Obedience	that the putting on	8, 192/ 12
of grace) into the	obedience	of the word of	8, 239/ 8
God, and thereby the	obedience	that men are bound	8, 240/ 32

man's will toward that	obedience	whereupon followeth that grace	8, 241/ 20
in his book of	Obedience	as elsewhere, as near	8, 245/ 32
in his book of	Obedience	, and in this book	8, 260/ 34
else but his thankful	obedience	and proof of his	8, 277/ 32
in his book of	Obedience	, saying that the putting	8, 296/ 25
ceremonies and sacraments in	obedience	of his bidding, did	8, 302/ 18
unto damnation, and that	obedience	to God's bidding be	8, 308/ 18
in his book of	Obedience	laboreth sore to wade	8, 323/ 23
that place of the	Obedience	where the rude ribald	8, 324/ 14
were they bound of	obedience	to observe them; and	8, 327/ 15
observe them; and their	obedience	was fruitful, too, but	8, 327/ 16
and deserved by their	obedience	. Much more than he	8, 328/ 15
every man's conscience of	obedience	unto any precepts, laws	8, 353/ 2
within the yoke of	obedience	to the love of	8, 455/ 16
save us for our	obedience	of his commandment both	8, 463/ 7
standeth all in the	obedience	of God's commandment . . . whereby	8, 463/ 14
our understanding into the	obedience	of faith and believe	8, 463/ 16
God hath to our	obedience	by which we willingly	8, 508/ 1
their books, to be	obedient	unto their sovereigns and	8, 29/ 14
although they were all	obedient	unto one prince . . . and	8, 29/ 25
a countenance to be	obedient	. But they say therewith	8, 29/ 30
high officers, to be	obedient	unto them, to dispute	8, 136/ 8
man else to be	obedient	, and accounteth their commandments	8, 209/ 3
infirmity -- as good,	obedient	children, though they love	8, 460/ 12
his father, and the	obedient	mind, are not utterly	8, 489/ 7
into the obsequy and	obedient	service of belief --	8, 502/ 20
with good endeavor and	obedient	conformity deserve and merit	8, 507/ 33
with -- and which,	obediently	done with devotion and	8, 159/ 30
be bound without Scripture	obediently	to keep and observe	8, 322/ 26
make them keep them	obediently	and understand them wisely	8, 370/ 7
yet, for all this,	obey	me: I shall for	8, 5/ 16
counsel the people to	obey	their princes. They bid	8, 29/ 29
they be commanded to	obey	their governors would they	8, 29/ 35
be not bound to	obey	their governors' lawful commandments	8, 30/ 6
holily counsel them to	obey	their unlawful "tyranny" (for	8, 30/ 7
their conscience bound to	obey	the laws and precepts	8, 30/ 12
people rather die than	obey	their princes in putting	8, 30/ 35
man is bound to	obey	tyranny -- if it	8, 31/ 19
is that they shall	obey	their "tyranny" till God	8, 31/ 25
man is bound to	obey	their prince's "tyranny" if	8, 31/ 32
they be bound to	obey	his "tyranny" if it	8, 31/ 39
are not bound to	obey	it . . . but may and	8, 32/ 14
bound peradventure openly to	obey	their prince's "tyranny" in	8, 32/ 15
he is commanded to	obey	the powers and rulers	8, 54/ 30
Christian obedience is to	obey	especially for that God	8, 55/ 5
but that they shall	obey	their princes and other	8, 55/ 18
that cause he would	obey	the commandment gladly, but	8, 60/ 32
and therefore would he	obey	it. But, now, by	8, 61/ 22
will compel God to	obey	. If we love God	8, 89/ 20
wit and understanding to	obey	"Holy Church," without asking	8, 126/ 18

wit and understanding and	obey	Holy Church in the	8, 126/ 28
we should believe and	obey	is not the common-known	8, 219/ 4
we should believe and	obey	were some secret, unknown	8, 219/ 7
bound to believe and	obey	, is this universal, known	8, 223/ 3
by reason bound to	obey	it. And this is	8, 243/ 24
spiritual sort will not	obey	God's bidding till themselves	8, 260/ 11
they were bound to	obey	, and merited and deserved	8, 328/ 14
bindeth his flock to	obey	them, that bound them	8, 344/ 6
that bound them to	obey	his apostles. Tyndale "Nay	8, 344/ 7
to hear, believe, and	obey	the Church . . . is to	8, 345/ 12
to hear, believe, and	obey	the Church; ergo, Tyndale	8, 345/ 16
them to believe or	obey	any prophet that ever	8, 349/ 21
the people, they should	obey	them and fulfill that	8, 352/ 1
that therefore they should	obey	him in nothing else	8, 352/ 3
generality that they should	obey	any commandment that by	8, 352/ 8
bound to fulfill and	obey	their master's lawful commandments	8, 354/ 25
is not bound to	obey	"men's traditions," nor nothing	8, 355/ 1
Church to believe and	obey	him therein -- as	8, 378/ 27
bound to believe and	obey	. And surely if he	8, 378/ 36
men to hear and	obey	; and, finally, with the	8, 380/ 38
to hear and to	obey	? "Ye shall perceive it	8, 397/ 1
not also believe and	obey	Christ's church, according to	8, 408/ 16
can neither believe nor	obey	-- it followeth, I	8, 408/ 21
him to believe and	obey	the church, shall never	8, 479/ 20
lusts abate, come and	obey	well enough. And therefore	8, 516/ 33
assent thereto themselves and	obey	, be as glad to	8, 520/ 4
we must hear and	obey	. For God hath commanded	8, 563/ 36
hear "the" church, and	obey	"the" church. And therefore	8, 564/ 1
would be believed or	obeyed	, he should have made	8, 335/ 6
at naught and not	obeyed	. . . he gave them not	8, 351/ 35
she like a servant	obeyed	, bringing fruit to thee	8, 372/ 31
first teaching believed and	obeyed	. . . it is very likely	8, 469/ 8
virtue, when a man	obeyeth	only for his own	8, 55/ 4
be always sober . . . he	obeyeth	gladly, and yet not	8, 60/ 3
word of God, he	obeyeth	gladly . . . and yet not	8, 73/ 16
of the world he	obeyeth	, thinketh he, when he	8, 124/ 5
against which Tyndale doth	object	-- it were too	8, 143/ 23
man objecteth nor would	object	against him but himself	8, 182/ 19
seeking what he might	object	, could in him nothing	8, 372/ 18
this time nothing else	object	against him than the	8, 512/ 18
him and his fellows	objected	, and among them all	8, 54/ 24
written in Scripture, I	objected	against him the faith	8, 271/ 18
such as no man	objecteth	nor would object against	8, 182/ 19
quite, he solveth the	objection	so plainly and playeth	8, 224/ 23
mad to make this	objection	to Tyndale but himself	8, 224/ 25
doubt and make the	objection	. . . as though I had	8, 226/ 24
and Friar Huessgen, this	objection	will not excuse their	8, 247/ 37
say further that this	objection	of diverse articles believed	8, 249/ 8
himself may make the	objections	such as no man	8, 182/ 19
as a holy host,	oblation	, and sacrifice . . . re-presenting the	8, 108/ 27

none host, nor none	oblation	; by which abominable heresy	8, 111/ 11
it to be none	oblation	, host, nor sacrifice . . . nor	8, 316/ 17
dispensed by which the	obligation	that made against us	8, 372/ 15
honest men upon their	obligations	) -- but, now, as	8, 156/ 36
matters utterly put in	oblivion	. Howbeit, since I see	8, 35/ 17
leave oftentimes the sentence	obscure	and dark which would	8, 230/ 4
places that be dark,	obscure	, and hard to understand	8, 424/ 28
draweth the covert and	obscure	words of our Savior	8, 426/ 18
few dark, hard, and	obscure	, or nothing pertaining to	8, 434/ 7
his words in such	obscure	and doubtful fashion that	8, 448/ 16
qui in vobis sunt,	obsecro	ego consenior, pascite qui	8, 183/ 12
qui sunt in vobis,	obsecro	ego compresbyter. . . ." Wherein Saint	8, 184/ 21
qui sunt in vobis,	obsecro	ego consenior, pascite qui	8, 185/ 9
and understanding into the	obsequy	and obedient service of	8, 502/ 19
sacrament, and every devout	observance	used in the church	8, 159/ 14
the people from the	observance	of the Old Law	8, 321/ 11
but that every Christian	observance	is of Christ's teaching	8, 370/ 3
must we with perpetual	observance	reverently fulfill, in such	8, 370/ 22
the priest fulfilleth his	observance	, and that dreadful Sacrifice	8, 373/ 19
Christ's commandment in that	observance	as plain as in	8, 375/ 30
in perpetual knowledge and	observance	in his church . . . according	8, 380/ 32
mocks upon the devout	observances	used so many hundred	8, 111/ 4
post"; and that the	observances	and ceremonies of the	8, 148/ 30
the Service, ceremonies, and	observances	of the Church, which	8, 149/ 9
shall not, then, such	observances	as the Spirit of	8, 159/ 29
Mass, and many other	observances	used in the same	8, 193/ 16
this wise: "In the	observances	of the Church, some	8, 367/ 35
let us esteem the	observances	of the Church worthy	8, 369/ 15
and especially the Friars	Observants	, honest, godly, chaste, virtuous	8, 190/ 18
souls without any search	observe	. As for example, lo	8, 49/ 29
wine, that will he	observe	unto the death too	8, 124/ 36
that they believe and	observe	unwritten. For why should	8, 154/ 22
first they refuse to	observe	them because they say	8, 155/ 36
may likewise, I say,	observe	them without sin, and	8, 302/ 26
it is impossible to	observe	a sacrament without signification	8, 307/ 18
them to fulfill and	observe	-- though he would	8, 308/ 23
of necessity bound to	observe	it; nor no man	8, 319/ 7
obediently to keep and	observe	, whatsoever Tyndale babble and	8, 322/ 26
the Thessalonians keep and	observe	well all that he	8, 324/ 5
bound of obedience to	observe	them; and their obedience	8, 327/ 15
they say unto you,	observe	them and do them	8, 351/ 20
them that they should	observe	and fulfill all their	8, 352/ 7
biddeth that they should "	observe	" and "do" all the	8, 353/ 12
wrote unto the Thessalonians, "	Observe	ye my precepts which	8, 360/ 15
wise: "Stand fast and	observe	our traditions which ye	8, 368/ 18
these things that I	observe	. In them am I	8, 369/ 6
yet we by tradition	observe	them -- such, I	8, 370/ 25
bound to believe and	observe	is not written in	8, 396/ 8
Christian people to be	observed	and kept. Howbeit, as	8, 14/ 20
would fain have had	observed	-- he was fain	8, 37/ 30

his faithful people had	observed	and kept . . . not only	8, 64/ 4
other than that whoso	observed	it not among them	8, 79/ 23
unwritten and yet remain	observed	unwritten . . . as that others	8, 154/ 13
the things that are	observed	without writing. For first	8, 155/ 35
see such godly ceremonies	observed	, and the more solemnity	8, 160/ 3
holy things believed and	observed	in Christ's Catholic Church	8, 253/ 7
to be kept and	observed	partly forever, partly for	8, 343/ 33
instituted, and very solemnly	observed	. . . and God therewith so	8, 349/ 32
to be kept and	observed	(wheresoever they were not	8, 354/ 16
law written, and yet	observed	through the Catholic Church	8, 367/ 13
must of necessity be	observed	and kept . . . and yet	8, 367/ 36
we find that is	observed	among all people where	8, 370/ 33
notwithstanding, hath been ever	observed	-- we very well	8, 371/ 6
Church now believeth and	observeth	that are not written	8, 379/ 31
we also by the	observing	of sacraments and ceremonies	8, 302/ 21
should ween that the	observing	of them without faith	8, 308/ 24
reproved for the not	observing	of them, if they	8, 520/ 15
in conclusion, for his	obstinacy	, to the secular hands	8, 15/ 33
were therefor in their	obstinacy	burned, or otherwise in	8, 33/ 2
not have helped their	obstinacy	. But surely if the	8, 319/ 34
would not suffer such	obstinate	untruth at length to	8, 22/ 7
serving" in "falsehood," mine "	obstinate	malice against the truth	8, 220/ 23
truth in such manner	obstinate	that he doth as	8, 220/ 24
it were alms all	obstinate	heretics did), ye may	8, 226/ 6
sore set in an	obstinate	malice that he will	8, 244/ 26
will not excuse their	obstinate	heresies held so stiffly	8, 247/ 37
and burning up of	obstinate	Jews and heretics, with	8, 251/ 19
Father Tyndale that every	obstinate	heretic, every prattling fool	8, 342/ 1
cast out for their	obstinate	malice, nor of willfulness	8, 386/ 28
be so froward and	obstinate	in sin, and when	8, 423/ 14
be not willful nor	obstinate	, but conformable and willing	8, 505/ 17
all in removing an	obstinate	leaning to the one	8, 507/ 7
heresies, and in their	obstinate	frowardness take such a	8, 517/ 18
the holy doctors held	obstinately	the contrary of that	8, 247/ 31
true sense thereof, and	obstinately	defend a false . . . so	8, 265/ 21
seemeth by the Gospel,	obstinately	stood in his distrust	8, 546/ 9
very special things that	obtain	remission of the sin	8, 65/ 11
pardon, and also to	obtain	aid and help of	8, 67/ 27
his name . . . than to	obtain	his virtue and learning	8, 272/ 9
may the more plenteously	obtain	by the prayers of	8, 373/ 10
the souls, we shall	obtain	?" Now see you very	8, 373/ 21
sons of God, and	obtain	forgiveness of sins, and	8, 402/ 20
he should yet after	obtain	his pardon, and thereupon	8, 451/ 4
and that thing once	obtained	, within a while after	8, 83/ 7
together, yet afterward it	obtained	also, both among the	8, 170/ 18
were not deceived but	obtained	his pardon indeed: yet	8, 451/ 7
as my prayer hath	obtained	for thee that my	8, 553/ 19
of pain nor for	obtaining	of reward . . . calling this	8, 51/ 2
soul. Also unto the	obtaining	of great spiritual gifts	8, 64/ 30
and serveth us for	obtaining	many and great gifts	8, 71/ 19

be very profitable toward	obtaining	of forgiveness and getting	8, 401/ 3
no little cause and	occasion	of the great dearth	8, 2/ 10
thereby compelleth princes by	occasion	of their incurable and	8, 28/ 7
causes whereof they take	occasion	to break the commandments	8, 49/ 27
also given us good	occasion	, where he saith that	8, 52/ 25
others an easy bold	occasion	to disobey, resist, and	8, 55/ 8
they shall soon seek	occasion	of sedition, and thereof	8, 55/ 22
he first that wheresoever	occasion	of such declaration faileth	8, 83/ 5
till he see an	occasion	to avenge it craftily	8, 124/ 3
the New Testament had	occasion	to speak of within	8, 168/ 19
cause to say or	occasion	to think upon. Nor	8, 182/ 32
one man giveth other	occasion	of ruin, as Tyndale	8, 216/ 10
deed nor in the	occasion	thereof -- there is	8, 216/ 21
because their lightness giveth	occasion	and conjecture so to	8, 217/ 14
undoubtedly a very good	occasion	to move a man	8, 217/ 26
words, devised of none	occasion	. . . and far from the	8, 227/ 23
his word a gracious	occasion	of faith; and besides	8, 241/ 16
this point, he hath	occasion	of much matter and	8, 291/ 12
the Scripture to the	occasion	of infidelity and unfaithfulness	8, 295/ 34
but every evangelist, of	occasion	offered unto himself, as	8, 310/ 22
their own pride, took	occasion	of their heresies. If	8, 388/ 14
alone, a very great	occasion	of returning to God	8, 421/ 31
not so great an	occasion	thereof but that the	8, 421/ 34
of their words, take	occasion	to turn their earnest	8, 424/ 16
stretch into presumption and	occasion	of slight regarding sin	8, 425/ 5
both, with the most	occasion	given unto the world	8, 425/ 10
abominable heresies what bold	occasion	of sin men may	8, 426/ 4
of Saint John taketh	occasion	of the simplicity used	8, 438/ 21
it is a great	occasion	to keep him from	8, 438/ 25
should have a great	occasion	to continue good, but	8, 438/ 34
a great help and	occasion	to keep him from	8, 439/ 12
shall be a great	occasion	for him to abide	8, 439/ 31
well, followeth no little	occasion	of bold setting forward	8, 450/ 5
courage thereof give them	occasion	to sin . . . it may	8, 450/ 21
so did, upon some	occasion	and hope of some	8, 451/ 5
that upon the great	occasion	that I had when	8, 457/ 11
for themselves, and an	occasion	to lay the weight	8, 502/ 1
were unto the man	occasion	of belief and credence	8, 507/ 28
such store to take	occasion	of any such pride	8, 524/ 24
kind of fruit by	occasion	of his fall which	8, 525/ 9
that mind without great	occasion	, ye wot well. For	8, 530/ 16
he not a great	occasion	to it and importable	8, 530/ 22
that be chance and	occasion	of one rising in	8, 536/ 7
like upon the like	occasion	or greater . . . he had	8, 536/ 29
repented alike upon less	occasion	, yet he should not	8, 536/ 31
him the grace and	occasion	to be first told	8, 546/ 23
that if upon great	occasion	of a long, weary	8, 552/ 31
good readers, that the	occasion	of his book is	8, 560/ 15
and debates and be	occasions	of errors and heresies	8, 155/ 9
miracles showed at other	occasions	beside their sermons, they	8, 255/ 21

reason whereof also, when	occasions	be great, we fall	8, 419/ 21
these things be great	occasions	to contain the parties	8, 439/ 5
members, and upon great	occasions	breaking out of their	8, 441/ 37
reason whereof also, when	occasions	be great, we fall	8, 445/ 2
horrible deeds" when the "	occasions	be great" . . . and yet	8, 445/ 13
the flesh upon great	occasions	, when the fruit of	8, 447/ 29
horrible deeds, whithersoever the	occasions	of their wild affections	8, 450/ 29
be carried out upon	occasions	by the devil and	8, 450/ 32
their will, by great	occasions	given which carry them	8, 451/ 21
commit them upon great	occasions	, and be carried away	8, 452/ 24
horrible deeds," upon "great	occasions	," through the "rage" of	8, 453/ 28
We fall, when the	occasions	be great, into horrible	8, 454/ 11
fall in upon great	occasions	, when the fruit of	8, 454/ 20
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fall in upon great	occasions	, through the fruit of	8, 456/ 21
in by the rageous	occasions	of the sin breaking	8, 458/ 14
sinful deeds, upon great	occasions	breaking out of the	8, 459/ 29
saith, upon his "great	occasions	" carried forth with concupiscence	8, 468/ 1
true members upon great	occasions	, as upon the sight	8, 492/ 24
it happeth of other	occasions	at the time to	8, 510/ 23
to keep him from	occasions	, and to call him	8, 518/ 8
season. God also suffered	occasions	stronger than David to	8, 528/ 34
sin but upon great	occasions	far above their strength	8, 530/ 3
sins arose upon great	occasions	above David's strength . . . which	8, 530/ 12
David's strength . . . which great	occasions	God suffered to fall	8, 530/ 13
these great and strong	occasions	were not so very	8, 530/ 29
to fall upon such	occasions	as be strong to	8, 531/ 1
fall cometh of the	occasions	. . . and the occasions be	8, 531/ 7
the occasions . . . and the	occasions	be mighty to them	8, 531/ 7
in themselves . . . since the	occasions	that bring them to	8, 531/ 13
because of the great	occasions	. Against which, if the	8, 531/ 18
them have as great	occasions	of their sins, sometimes	8, 531/ 21
words this point of	occasions	above our power is	8, 532/ 1
willingly, but upon those	occasions	his wits were ravished	8, 535/ 15
list . . . which though the	occasions	and circumstances may diminish	8, 543/ 14
never but "upon great	occasions	." And seeing that a	8, 546/ 27
and "astonying" upon "great	occasions	" and with the great	8, 552/ 21
or "astonying," "upon great	occasions	and by sore burden	8, 552/ 29
own confession too, was	occupied	about two things at	8, 16/ 23
be therein much better	occupied	than he is in	8, 138/ 19
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same hallowed water being	occupied	in the christening of	8, 194/ 29
it was preached and	occupied	in God's service, were	8, 275/ 2
if that office well	occupied	were more profitable than	8, 304/ 35
in the authority and	occupied	the place of Moses	8, 351/ 37
the chair of Moses"	occupied	by "the scribes and	8, 352/ 20
that they be wickedly	occupied	in seeking, as holy	8, 451/ 31
his own power . . . so	occupied	their minds, and so	8, 541/ 12
the people unlearned to	occupy	themselves, besides their other	8, 36/ 26
books nor mine, but	occupy	their minds better and	8, 37/ 38

them not worthy to	occupy	place in his epistle	8, 325/ 31
upon Moses' chair, and	occupy	his place, and be	8, 353/ 20
their necessary sustenance, in	occupying	the time of usual	8, 64/ 27
in the flesh that	odious	and hateful sin of	8, 2/ 25
pestilent books be both	odious	to God and deadly	8, 33/ 10
is very naught and	odious	unto God and damnable	8, 132/ 28
whereof the prophet speaketh, "	Odivi	ecclesiam malignantium" ("I have	8, 382/ 20
pass, and incomparably more	offend	the majesty of our	8, 4/ 30
this fifteen hundred years	offend	their drunken taste because	8, 38/ 12
point, and so sore	offended	him in condemning his	8, 24/ 11
nor any "weak" conscience	offended	): yet, for any law	8, 32/ 21
it that we have	offended	him. And to the	8, 64/ 19
And if we have	offended	, to make amends; or	8, 89/ 21
lived, nor no man	offended	with him, and many	8, 153/ 2
conscience of feeble-faithed folk	offended	. Whereas undoubtedly those words	8, 351/ 29
sorrow that he hath	offended	God, which grieveth him	8, 456/ 9
angry with him nor	offended	by him, nor his	8, 456/ 14
and said, "I have	offended	God in betraying the	8, 548/ 18
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the punishment of his	offense	, hath of his infinite	8, 24/ 25
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belonging to the mortal	offense	, might make men wax	8, 209/ 29
remembered; but for the	offense	which he hath committed	8, 432/ 15
the elect, after his	offense	, seeketh unto saints as	8, 497/ 15
color and cloak their	offense	, when he compassed and	8, 536/ 14
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for their sins and	offenses	? Wherefore did they fast	8, 69/ 3
else that though God	offer	his grace again, the	8, 9/ 28
any far search there	offer	themselves enough at hand	8, 48/ 23
and the people, to	offer	up any sacrifice to	8, 112/ 2
God -- where we	offer	every man for himself	8, 112/ 6
Almighty's "mercy stool" we	offer	every man so sufficiently	8, 112/ 13
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Tyndale saith that "we"	offer	our desires of our	8, 112/ 25
We find that men	offer	sacrifice for sin, and	8, 112/ 34
sin . . . and then peradventure	offer	themselves, clean depured from	8, 112/ 35
from sin. But to	offer	up sin in sacrifice	8, 112/ 36
need no priest to	offer	up daily the same	8, 113/ 11
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the paynims offer . . . they	offer	to devils and not	8, 172/ 23
namely of our own	offer	. For that noun "acknowledging	8, 207/ 15
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calling again by the	offer	of his grace, and	8, 421/ 32
again, nor never after	offer	them his grace. And	8, 423/ 23
of his goodness commonly	offer	-- yet be they	8, 450/ 19
from them and never	offer	it them after. And	8, 450/ 23
of another man's liberal	offer	. Now, if Tyndale would	8, 504/ 14
did eat of the	offered	, hallowed bread whereof by	8, 72/ 22

they might eat of	offered	, hallowed bread . . . and yet	8, 73/ 1
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Priest and the Sacrifice,	offered	up himself, for the	8, 108/ 29
in the Old Law	offered	sacrifices for the people	8, 111/ 25
and Blood, to be	offered	up to his Father	8, 111/ 30
offering of Melchisedech, that	offered	bread and wine, was	8, 111/ 33
sacrifice that our Savior	offered	once and hath ordained	8, 113/ 12
by the priests perpetually	offered	in his church. For	8, 113/ 13
speaking of the meat	offered	unto idols, which he	8, 172/ 19
that it which is	offered	to idols is anything	8, 172/ 22
itself meaneth a willingly	offered	declaration of the secret	8, 207/ 8
it though it be	offered	. . . or else another thing	8, 237/ 36
seeking for it was	offered	the witness of Saint	8, 238/ 1
and eating the meat	offered	up to idols, and	8, 248/ 23
every evangelist, of occasion	offered	unto himself, as God	8, 310/ 22
the tenth day? Why	offered	the fourteenth? Why the	8, 329/ 1
you abstain from things	offered	to idols, and from	8, 343/ 26
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of our Redemption was	offered	for her -- the	8, 371/ 27
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it shall be so	offered	unto them . . . but that	8, 450/ 20
by God's goodness freely	offered	unto him . . . or by	8, 503/ 13
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none because no man	offereth	me none. But Christ	8, 237/ 37
be sure that God	offereth	grace and will perfect	8, 433/ 37
God of his goodness	offereth	, apply himself towardly to	8, 502/ 35
wine . . . of which holy	offering	in the Mass now	8, 111/ 32
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a host, and an	offering	. This would they have	8, 113/ 17
the Mass make none	offering	of that holy Sacrifice	8, 114/ 3
to gather in his	offering	with; and that they	8, 206/ 21
preventing men's will, with	offering	man by the hearing	8, 241/ 15
Abel in killing and	offering	the beasts . . . where findeth	8, 277/ 23
was taught that in	offering	up his son Isaac	8, 277/ 29
it should signify the	offering	of Christ upon the	8, 277/ 31
world: that through the	offering	of his body and	8, 329/ 22
our Lord hateth --	offering	their own sons and	8, 349/ 8
world: that through the	offering	of his body and	8, 404/ 8
world: that through the	offering	of his body and	8, 407/ 21
that confession. Tyndale That	offering	of Christ's body and	8, 408/ 30
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am I by mine	office	, in virtue of mine	8, 27/ 31
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but a word of	office	, and that it sufficed	8, 122/ 5
that word signifying the	office	into seniores and consenior	8, 184/ 24
which signifieth not the	office	, but the age, here	8, 185/ 28
all . . . but a bare	office	. For if it were	8, 185/ 30
the age, but the	office	: why giveth he, then	8, 187/ 21
which signifieth not the	office	but the age? For	8, 187/ 23
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interpreter to call the	office	by the name of	8, 187/ 32
name by which the	office	(were it holy or	8, 187/ 35
English word which signifieth	office	, rather than to call	8, 188/ 1
the English tongue none	office	understood at all, but	8, 188/ 2
nother, nor having any	office	so much as among	8, 191/ 18
misuse himself in his	office	, were forthwith out of	8, 198/ 12
were forthwith out of	office	. And thus ye see	8, 198/ 12
no sacrament, but the	office	of a layman, or	8, 219/ 11
appointed them to that	office	. Such deductions upon Scripture	8, 259/ 28
and inasmuch as the	office	of an apostle is	8, 294/ 12
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of the apostles an	office	-- which if they	8, 304/ 20
time, priesthood was an	office	-- which, if the	8, 304/ 26
that priesthood was an	office	. . . yet might that officer	8, 304/ 32
a part of his	office	was also to administer	8, 304/ 34
people. Now, if that	office	well occupied were more	8, 304/ 35
for the place and	office	that the scribes and	8, 354/ 19
mine oath, and every	officer	of justice through the	8, 27/ 32
is, a minister, an	officer	, a sacrificer, or a	8, 111/ 16
priest nothing but an	officer	-- yet, after his	8, 198/ 9
say that every evil	officer	-- mayor, bailiff, constable	8, 198/ 11
office . . . yet might that	officer	be consecrated with a	8, 304/ 32
him, by the sheriff's	officers	in the prison, a	8, 21/ 19
gifts and corrupteth the	officers	with rewards, and beguileth	8, 124/ 6
great lords and high	officers	, to be obedient unto	8, 136/ 8
he saith that "the	officers	appointed thereunto preached the	8, 149/ 13
of old time the	officers	appointed thereto prayed in	8, 160/ 14
the "rulers," "governors," or "	officers	," or some such other	8, 187/ 39
for such orders of	offices	as he translated out	8, 187/ 16
sects that are their	offspring	, preach. But first, where	8, 242/ 13
to forbid him the	oftener	calling upon him after	8, 469/ 14
I proved to Tyndale	oftner	, I trow, than fifteen	8, 302/ 35
to talk with him	oftner	than once, if he	8, 468/ 36
but would assay him	oftner	, and press upon him	8, 469/ 36
again, and amend again,	oftner	than Tyndale hath fingers	8, 488/ 12
in this fashion . . . Tyndale	Oh	, how beetle-blind is fleshly	8, 500/ 29
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as anointed with charmed	oil	, if his soul be	8, 75/ 17
the anointing with holy	oil	unto butter-smearing, with other	8, 76/ 8
the anointing with holy	oil	. . . than by "smearing with	8, 78/ 2
Baptism, and by the	oil	in Confirmation and Aneling	8, 78/ 10
sand and the holy	oil	to smearing of some	8, 78/ 17
clean, and why rather	oil	than butter while the	8, 78/ 35
which he calleth "charmed	oil	," because God will not	8, 81/ 37
and anoint him with	oil	, and the prayer of	8, 87/ 16
prayer -- therefore the	oil	doth nothing at all	8, 87/ 21
things that he thought	oil	a meet medicine for	8, 87/ 26
had anointed "with the	oil	of gladness above all	8, 193/ 24
And seeing that the	oil	is not of necessity	8, 194/ 4
virtue is in the	oil	of Confirmation, inasmuch as	8, 194/ 5

more virtue in the	oil	wherewith the bishop anointeth	8, 194/ 7
you from whence the	oil	cometh, how it is	8, 194/ 9
needs answer because the	oil	in the making of	8, 194/ 14
bishop sacre the one	oil	and the other both	8, 194/ 18
I say that the	oil	being all one . . . it	8, 194/ 20
farther from whence the	oil	cometh, and whereof it	8, 195/ 10
should anoint some with	oil	-- would it not	8, 308/ 12
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the pope hath not	oiled	them." And afterward he	8, 116/ 13
of shaven, shorn, and	oiled	," in mockage and reproof	8, 144/ 27
say -- how the	oiling	and shaving is no	8, 195/ 27
in them. Wherefore, if	oiling	and shaving be no	8, 196/ 4
did allege that if	oiling	and shaving were no	8, 196/ 14
to wit, that except	oiling	and shaving be part	8, 196/ 23
as so much as	oiling	and shaving be not	8, 196/ 27
is false that if	oiling	and shaving be no	8, 197/ 17
For I say that	oiling	and shaving be no	8, 197/ 20
it false that if	oiling	and shaving be no	8, 197/ 24
and bestowing of the	ointment	upon his holy head	8, 527/ 31
perjury to defend an	old	pestilent heretic . . . and though	8, 19/ 9
in Almaine and, of	old	time, in England. Let	8, 30/ 22
so sagely that three	old	men -- my brother	8, 34/ 12
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Gregory, and all those	old	holy doctors of Christ's	8, 46/ 18
this is which the	old	holy doctors could never	8, 50/ 15
sing us on their	old	song that it is	8, 53/ 21
he commanded in the	Old	Testament that the priests	8, 59/ 33
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doctrine of all the	old	holy doctors, and against	8, 63/ 22
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or ceremonies given of	old	by God unto his	8, 78/ 23
our Lord in the	Old	Testament described so seriously	8, 79/ 8
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hath there been of	old	that have had yet	8, 98/ 25
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the sacraments of the	Old	Law had God, by	8, 99/ 6
it seemed to those	old	holy, virtuous doctors that	8, 99/ 9
were he never so	old	ere he were baptized	8, 100/ 21
good, holy men of	old	-- albeit that no	8, 100/ 30
the sacrifices in the	Old	Law, because they understood	8, 109/ 15
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Gregory, and the other	old	holy doctors of Christ's	8, 113/ 25
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call it matrimony. The	old	heretics did stick upon	8, 119/ 17

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Nazianzen, the great, famous	old	doctor, writing in his	8, 128/ 18
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are past, in the	Old	Testament and authentic stories	8, 133/ 29
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will not believe the	old	holy doctors, but that	8, 134/ 12
is reproved by the	old	holy doctors above his	8, 136/ 3
destroy . . . and believe the	old	fathers that ye see	8, 140/ 36
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Tyndale here "in the	old	time"? For all this	8, 147/ 19
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is now; but of "	old	" time he saith that	8, 149/ 12
now lay thereto the	old	holy doctors: I say	8, 149/ 19
apostolical than was Christ's	old	apostle Paul. For he	8, 149/ 35
to say, that of	old	time they preached both	8, 150/ 9
they preached both of	old	time . . . but that of	8, 150/ 12
time . . . but that of	old	time they preached only	8, 150/ 13
which he calleth the	old	time. For this I	8, 150/ 15
his argument upon the "	old	" time and say that	8, 150/ 24
to stand to that	old	time . . . and will say	8, 151/ 1
that he spoke of	old	time but not of	8, 151/ 2
but not of so	old	: then, since he compareth	8, 151/ 2
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he taketh for the	old	time in respect of	8, 151/ 4
now. We call an "	old	" man, ye wot well	8, 151/ 5
a hundred years "very	old	." Will Tyndale stand to	8, 151/ 6
of now, a meetly	old	time. And since he	8, 151/ 11
that by all this	old	time they have not	8, 151/ 12
know which is that	old	time in which they	8, 151/ 13
now tell us that	old	time. For this must	8, 151/ 17
three degrees of comparison:	old	, elder, and eldest. And	8, 151/ 21
God unwritten), nor the	old	time of eight hundred	8, 151/ 24
this and not so	old	as that -- that	8, 151/ 28
now thirteen hundred years	old	, or thereabout . . . and this	8, 152/ 29
as short as his	old	shoes -- because Saint	8, 152/ 31
-- that once of	old	time, Christ himself and	8, 153/ 34
let us consider Tyndale's "	old	" time in which he	8, 158/ 10
him when ended that	old	time of his . . . and	8, 158/ 12
he saith that of	old	time the officers appointed	8, 160/ 14
the Service in the	old	language, which after the	8, 160/ 25
only used in the	Old	Law but the New	8, 162/ 5
good people have of	old	time -- though they	8, 164/ 5
new-found, but begun of	old	. . . at such time as	8, 164/ 19
agree to change the	old	"church" for his new	8, 165/ 35
English signified, and of	old	hath been, by this	8, 169/ 20
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heretics, I mean, of	old	time, and some of	8, 180/ 28
he condemneth their own	old	Latin text of heresy	8, 182/ 13
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an elder in the	old	Latin translation? I find	8, 183/ 18
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called elder in the	old	translation . . . which, as ye	8, 183/ 28
alleged, called by the	old	translator seniores, and seniores	8, 183/ 35
I said that the	old	translation were in that	8, 184/ 6
translation prefer before the	old) doth, as well in	8, 184/ 9
showeth also that the	old	translator translated it not	8, 184/ 12
and all were not	old	, as appeared by Timothy	8, 184/ 18
Saint Jerome amendeth that	old	translation and keepeth presbyteros	8, 184/ 20
may yet excuse the	old	translator . . . which how soon	8, 184/ 28
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made, as well by	old	holy popes (as Saint	8, 278/ 26
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me, both in the	Old	and in the New	8, 282/ 22
that he putteth be	old	. And we shall put	8, 283/ 39
him some others as	old	. Tyndale What helped it	8, 283/ 39
of fifteen hundred years	old	, unto his example of	8, 284/ 8
by that that the	old	holy doctor Saint Jerome	8, 286/ 12
whole book against the	old	heretic Helvidius for the	8, 286/ 14
the sacraments of the	Old	Testament have significations . . . and	8, 294/ 8
the ceremonies of the	Old	Law were by God	8, 298/ 1
the sacraments of the	Old	Testament have significations . . . and	8, 303/ 2
of God in the	Old	Law in a strange	8, 308/ 20
as they said of	old	, and as he saith	8, 308/ 26
the observance of the	Old	Law, did, as lord	8, 321/ 12

circumcision alone in the	Old	Law, with faith and	8, 325/ 10
the time of those	old	ceremonies, sacraments, judicials, and	8, 326/ 25
to call again the	old	that was forgotten: therefore	8, 335/ 30
to call again the	old	that was forgotten: therefore	8, 338/ 6
more, or have his	old	doctrine forgotten, either. Which	8, 338/ 20
well in stories very	old	and authentic. And Tyndale	8, 340/ 32
against the Ariens of	old	. Saint Paul will that	8, 341/ 28
were scripture, in the	Old	Testament, that forbade these	8, 343/ 30
prove allthing by the	old	Scripture, and to believe	8, 347/ 33
find written in the	Old	Testament. And therefore Tyndale	8, 347/ 34
the burdens of the	Old	Law . . . with which Saint	8, 353/ 29
the place, that the	old	interpreters stood in great	8, 362/ 4
then . . . which of those	old	men before eight hundred	8, 367/ 6
the great cleric and	old	, ancient father Origen; wherewith	8, 367/ 16
ween that all the	old	fathers were in this	8, 367/ 21
that only by an	old	, canonical, and sure-grounded custom	8, 370/ 11
The authority of the	old	fathers, and the custom	8, 370/ 19
it was delivered of	old	." Saint Augustine in the	8, 370/ 23
of many more." The	old	holy doctor Saint Chrysostom	8, 373/ 11
thus, as for the	old	holy doctors, ye see	8, 374/ 1
Yet is there, as	old	as any that I	8, 374/ 5
the law written (the	Old	Law, with a cause	8, 375/ 9
so fondly that an	old	wife would be ashamed	8, 393/ 5
that any of the	old	holy doctors of Christ's	8, 394/ 24
and all the other	old	holy fathers from the	8, 395/ 3
that almost every good	old	wife can tell them	8, 400/ 13
list, against all the	old	holy doctors, and all	8, 415/ 28
heretics have done of	old	, but also Tyndale hath	8, 424/ 18
-- both renewed their	old	and added some of	8, 424/ 19
also, than all the	old	heretics durst for very	8, 424/ 20
And whereas all the	old	holy doctors used always	8, 424/ 21
places of themselves all	old	holy doctors confess for	8, 426/ 21
despiseth . . . and believeth the	old	heretic Novatian, the first	8, 426/ 26
Gregory, and all the	old	holy saints that have	8, 426/ 29
better than all the	old	holy saints, and all	8, 427/ 2
taking stand all the	old	holy doctors of Christ's	8, 428/ 29
any one of the	old	holy saints that in	8, 429/ 1
well appeareth by the	old	holy writers, be full	8, 431/ 35
only by all the	old	holy doctors and saints	8, 433/ 25
consent of all the	old	holy expositors of Saint	8, 438/ 9
epistle, with all the	old	holy saints that ever	8, 441/ 2
as bluntly as an	old	wife of Culham did	8, 446/ 14
in like case an	old	philosopher . . . which, being asked	8, 454/ 1
his error. If the	old	holy doctors and saints	8, 469/ 3
and all the other	old	holy doctors and saints	8, 477/ 31
forth of all the	old	holy saints some one	8, 478/ 2
but only in his	old	, true, Catholic church remaining	8, 478/ 15
catholic faith, with all	old	holy doctors and saints	8, 480/ 1
plainly both by the	old	, continued books of service	8, 481/ 27
the books of the	old	holy doctors and saints	8, 481/ 28

cometh again unto his	old	profession. Never the later	8, 489/ 11
his father and his	old	kindness cometh unto remembrance	8, 489/ 20
not altogether faithless. The	old	kindness will not let	8, 489/ 25
of remembrance of his "	old	profession," with temptations over	8, 491/ 24
pretty boy, but an	old	, great knave fit and	8, 492/ 12
that word into his	old	tale putteth Tyndale of	8, 493/ 1
chapter, that albeit the	old	kindness of the father	8, 495/ 15
good child into some	old	shrew, and the playing	8, 495/ 21
remembrance of his father's	old	goodness . . . and so came	8, 496/ 34
godly expositions of the	old	holy doctors and saints	8, 515/ 17
Scripture and all the	old	interpreters of the same	8, 520/ 19
and against all the	old	holy doctors of Christ's	8, 520/ 20
the Romans that the	old	philosophers for their willful	8, 524/ 31
say that if that	old	Judas in his repentance	8, 548/ 23
one authority of any	old	holy saint, nor any	8, 571/ 9
showed him here the	oldest	time, and the best	8, 150/ 26
word of his either	omitted	or changed; and after	8, 418/ 28
to the Gospel -- "	Omni	habenti dabitur et abundabit	8, 205/ 4
as saith Saint Paul: "	Omnia	in figura contingebant illis	8, 99/ 3
and pleasure and his	omnipotent	power. For albeit that	8, 101/ 19
life, of his own	omnipotent	nature. And thus, have	8, 435/ 12
in heaven, with the	one-half	of the grace that	8, 523/ 4
the Father and his	only-begotten	Son, our Savior Christ	8, 268/ 22
Passion of his alone	only-begotten	and tenderly beloved Son	8, 508/ 23
I have driven him	onward	one step down; for	8, 150/ 26
it is plain and	open	heresy earnestly to bring	8, 25/ 30
but also by his	open	proclamations (divers times iterated	8, 27/ 2
with the plain and	open	wrath of God showed	8, 29/ 2
which is by an	open	heretic purposely translated false	8, 31/ 5
or friars in forbearing	open	wedding with nuns (in	8, 32/ 18
false crafts, with his	open	, shameless lies put in	8, 35/ 5
well, shamefully showed themselves	open	incestuous harlots, and that	8, 43/ 1
things be plain and	open	enough, yet it is	8, 61/ 3
false glosses . . . to be	open	gluttons without reproach --	8, 63/ 19
-- being so plain,	open	, and manifest for the	8, 70/ 1
good causes and plain,	open	reasons both of the	8, 78/ 21
away and all set	open	, Tyndale cannot abide it	8, 80/ 12
it is, and as	open	as allthing is now	8, 80/ 15
he letteth not with	open	blasphemy to say that	8, 81/ 34
and of Holy Orders	open	and manifest places in	8, 84/ 9
the sacraments do not	open	and declare those significations	8, 95/ 22
also the yet more	open	words of the prophet	8, 100/ 13
shameless heretics live in	open	, shameful, incestuous lechery, and	8, 119/ 16
should with sedition or	open	war kill up the	8, 123/ 32
and after in the	open	day abide thereby, and	8, 124/ 29
by, if they would	open	their eyes to see	8, 129/ 19
heresies. And this is	open	before every man's eyes	8, 129/ 34
as Luther saith, evident,	open	, and plain; of which	8, 133/ 9
wedding" showed themselves plain,	open	ribalds. Tyndale Wherefore it	8, 138/ 29
to fall into such	open	, beastly faults, friars and	8, 139/ 18

and plainly see such	open	ribaldry with his own	8, 139/ 22
against himself. For this	open	heresy of friars' filthy	8, 139/ 34
us so plain and	open	warning of their worldly	8, 139/ 35
as by the plain,	open	words; and all good	8, 140/ 15
fellows have in such	open	fashion testified and declared	8, 142/ 16
to make everything very	open	and plain, he telleth	8, 144/ 17
and Christian laypeople . . . but	open	, cast-out heretics also; yea	8, 146/ 32
points of his plain,	open	poetry I have showed	8, 176/ 8
accursed blasphemies against the	open	truth . . . and to send	8, 179/ 12
Tyndale mean by this "	open	truth" all the false	8, 179/ 31
truth" all the false	open	heresies that himself teacheth	8, 179/ 32
thing should be made	open	and plain, but would	8, 205/ 25
-- to make it	open	, to learned and unlearned	8, 218/ 30
so fondly, and teaching	open	heresies so shamefully --	8, 220/ 7
man's throat in the	open	street, say there were	8, 220/ 13
language had it, appear	open	and plain. I shall	8, 230/ 5
then were the matter	open	and plain. For they	8, 231/ 30
and maketh the matter	open	which of the two	8, 236/ 14
This second answer is	open	and plain enough in	8, 264/ 35
then come in an	open	audience of a main	8, 266/ 24
adversary of the plain,	open	truth, and preacheth and	8, 267/ 26
to set out more	open	and more clearly to	8, 303/ 20
which if all were	open	and plain, would wax	8, 330/ 9
he that allthing is	open	? How proveth he that	8, 336/ 8
be all these things	open	to Tyndale? Is any	8, 336/ 12
think it plain and	open	-- yet is it	8, 336/ 21
is it not so	open	but that there is	8, 336/ 21
that allthing was so	open	to him . . . but that	8, 336/ 26
hand that all is	open	and plain, and prove	8, 337/ 14
Scripture solemnly, with such	open	, shameless, abominable blasphemy that	8, 337/ 22
general, and not by	open	miracle, have concluded such	8, 339/ 28
that there was none	open	miracles done at the	8, 340/ 35
not tell of any	open	miracles done at the	8, 341/ 1
the Jews had much	open	light and knowledge in	8, 365/ 11
same: who may well	open	and declare the reason	8, 368/ 6
had a plain, clear,	open	cause and easy to	8, 386/ 11
or pray thereto were	open	and plain idolatry; and	8, 394/ 18
with the body in	open	profession of faith, and	8, 398/ 18
work, by such clear,	open	marks and tokens show	8, 399/ 6
But now it is	open	," he saith, "throughout all	8, 407/ 20
hath revealed and made	open	to be believed unto	8, 407/ 27
used always to make	open	and expound the hard	8, 424/ 22
and all the plain,	open	words in which can	8, 424/ 27
plain by clear and	open	texts of Scripture, full	8, 424/ 36
and by many plain,	open	texts of Holy Scripture	8, 426/ 24
also against many plain,	open	places of Holy Scripture	8, 429/ 10
against him), make him	open	and evident by the	8, 432/ 2
thereof he giveth us	open	warning in his words	8, 433/ 2
children of the devil	open	" (that is to say	8, 434/ 38
by the plain and	open	words of Saint John	8, 435/ 31

devil be manifest and	open	by their outward works	8, 441/ 33
be made manifest and	open	. For they were not	8, 442/ 8
For they were not	open	by the deed if	8, 442/ 9
in which he shall	open	and declare his uttermost	8, 443/ 14
bring forth plain and	open	Scripture, by which God	8, 463/ 24
this point is so	open	and evident . . . not only	8, 468/ 10
to be very plain,	open	, evident, and clear --	8, 490/ 11
in such evident and	open	conclusions as it doth	8, 507/ 15
of so certain and	open	revelation were unto the	8, 507/ 27
not ordinarily with such	open	, inevitable, and invincible lightness	8, 508/ 24
Tyndale so saith is	open	and plain by these	8, 511/ 11
and contrite penitent and	open	confessor both of his	8, 517/ 25
all her loins be	open	. For he saith that	8, 519/ 20
the folly thereof is	open	and plain of itself	8, 531/ 31
reserved -- by this	open	place of Scripture. By	8, 540/ 19
definitions, and yet more	open	in the second than	8, 570/ 27
good Christian man so	open	at his eye that	8, 570/ 29
Christian or heathen or	open-professed	heretics -- but only	8, 561/ 8
the sacraments be not	opened	and declared unto the	8, 75/ 34
For now, his craft	opened	and declared unto you	8, 226/ 29
be fulfilled, and thereupon	opened	their wits to the	8, 238/ 19
his true teaching there	opened	the eyes of the	8, 267/ 34
wherein all things are	opened	so richly, and all	8, 281/ 21
besides the Old Testament,	opened	richly in the New	8, 282/ 3
prove that everything is	opened	therein that of necessity	8, 282/ 8
But now it is	opened	throughout all the world	8, 329/ 21
I before, at large,	opened	you the lacks thereof	8, 351/ 2
his words be somewhat	opened	and a little more	8, 390/ 32
and when it is	opened	, it agreed neither with	8, 399/ 12
But now it is	opened	throughout all the world	8, 404/ 7
to whom it is	opened	and taught -- since	8, 473/ 2
belief, till they were	opened	and taught: yet since	8, 475/ 14
God of his goodness	opened	his eyes . . . and he	8, 517/ 31
but the ministers that	openeth	not the betokenings thereof	8, 75/ 36
Spirit of God, which	openeth	light unto the world	8, 179/ 14
wit and learning, with	opening	to his people the	8, 27/ 20
Spirit of God in	opening	his light unto the	8, 179/ 36
of hell . . . and for	opening	of light unto the	8, 180/ 1
Latin do signify an	opening	and a showing of	8, 207/ 7
let not to wed	openly	at church, and take	8, 14/ 25
corners, and some also	openly	, whereof the bishop yet	8, 22/ 12
that their living is	openly	naught, their opinions such	8, 24/ 36
in his own Answer	openly	confess in the titles	8, 30/ 32
they be bound peradventure	openly	to obey their prince's	8, 32/ 15
both, liveth with her	openly	and lieth with her	8, 48/ 3
Scripture also itself, is	openly	and plainly to the	8, 57/ 19
secret, shall reward thee	openly	." Lo, doth not our	8, 69/ 33
the Scripture expresseth is	openly	preached also. And besides	8, 82/ 3
unto him, so evidently,	openly	, and plainly, that if	8, 133/ 10
Tyndale were not evidently,	openly	, and plainly shameless, his	8, 133/ 11

the Scripture showeth it	openly	-- both in the	8, 162/ 8
maketh against them doth	openly	commend and confirm the	8, 173/ 16
scripture which he falsifieth	openly	fighteth against him. This	8, 173/ 20
they read his translation	openly	in Divine Service, yet	8, 184/ 36
in . . . must needs have	openly	declared that all is	8, 191/ 5
corruption of the world,	openly	. But he cannot abide	8, 206/ 23
he teacheth and writeth	openly	those false heresies, indeed	8, 219/ 17
neither put out nor	openly	departed out by their	8, 223/ 5
and yet forswore him	openly	with his mouth. And	8, 228/ 26
be confuted and concluded	openly	therein, they dissemble shamefully	8, 253/ 17
some things much more	openly	and plainly than they	8, 256/ 31
see they wed nuns	openly	. And when they be	8, 265/ 30
plainly speak, and more	openly	declared, many things by	8, 291/ 32
other but whoredom, doth	openly	rebuke and shame two	8, 306/ 23
whoredom, but also saith	openly	that he will commit	8, 306/ 25
the Church maketh some "	openly	and directly against the	8, 356/ 32
condemnation thereof is neither	openly	nor privily, directly nor	8, 357/ 12
of his apostles, protesteth	openly	to all the world	8, 362/ 32
as I say, reproveth	openly	by the body . . . and	8, 398/ 22
they may seem repentant	openly	and yet think in	8, 398/ 36
Ye see, good readers,	openly	, that if Tyndale in	8, 442/ 4
purpose, as it appeareth	openly	by those his own	8, 444/ 30
and yet much more	openly	in his Exposition upon	8, 448/ 25
as I have before	openly	and clearly declared you	8, 460/ 34
sort, Tyndale hath himself	openly	and plainly agreed; and	8, 481/ 4
it doth plainly and	openly	behold -- such, I	8, 507/ 16
the definition of faith,	openly	and clearly declare that	8, 509/ 16
point he layeth so	openly	in many places of	8, 519/ 32
The will hath none	operation	at all in the	8, 500/ 29
the will hath none	operation	at all in the	8, 502/ 22
mind and his own	opinion	, not forcing of the	8, 14/ 10
he would hold that	opinion	to the death. Finally	8, 15/ 26
never held any such	opinion	. And by this dealing	8, 21/ 6
would fain leave an	opinion	among the people that	8, 21/ 9
had held no manner	opinion	at all; nor never	8, 21/ 32
people in a false	opinion	of their judges, to	8, 25/ 3
This is their common	opinion	, and Tyndale hath it	8, 51/ 4
clearly see this pestilent	opinion	of Tyndale with few	8, 67/ 8
heaven is not the	opinion	of a true Christian	8, 68/ 23
that this is his	opinion	as well of the	8, 95/ 27
or wit. If this	opinion	of Tyndale were true	8, 95/ 31
only for signs. This	opinion	hath Tyndale taken of	8, 97/ 24
serveth for that first	opinion	; and good holy doctors	8, 104/ 25
have been of that	opinion	, and nothing but philosophical	8, 104/ 26
drawn others from that	opinion	. And since that some	8, 104/ 27
fallen to the other	opinion	, which giveth to the	8, 104/ 28
than doth that first	opinion	, there are now come	8, 104/ 29
have them in good	opinion	and reverence. But I	8, 138/ 24
cloak of their false	opinion	, by which they teach	8, 227/ 33
and not a false	opinion	, it cannot be but	8, 228/ 1

which prophet there was	opinion	among many of the	8, 231/ 35
already reproved that fond	opinion	in the Second Book	8, 387/ 33
effect, all his whole	opinion	together as touching the	8, 405/ 32
his pardon. Of this	opinion	be they very surely	8, 450/ 4
sins, without any wrong	opinion	taken against the right	8, 459/ 3
right, without any wrong	opinion	in any article of	8, 459/ 9
in be not the	opinion	of any man, but	8, 483/ 31
wonderful strange paradox, this	opinion	inopinable, to be very	8, 490/ 11
from distrust or doubtful	opinion	brought by God working	8, 509/ 5
well, after his own	opinion	, both while he believed	8, 537/ 13
wise bear the common	opinion	of good Christian people	8, 554/ 4
had held any such	opinions	as he was abjured	8, 20/ 13
and stubborn in his	opinions	. But yet was God	8, 22/ 24
is openly naught, their	opinions	such as himself will	8, 24/ 36
fire set forth their	opinions	, for shame, or else	8, 25/ 2
he divers full erroneous	opinions	and very false faiths	8, 80/ 22
from lies and false	opinions	and from thinking evil	8, 227/ 11
true belief, and false	opinions	taken away . . . that there	8, 227/ 31
the while in their	opinions	, till that he reward	8, 247/ 20
of himself in his	opinions	, after which he grasped	8, 448/ 11
they which maliciously maintain	opinions	against the Scripture . . . Here	8, 480/ 20
an idol of their	opinions	. For except they put	8, 481/ 11
put trust in such	opinions	and thought them necessary	8, 481/ 12
trust in their own	opinions	. . . be fallen from Christ	8, 483/ 26
idols of their own	opinions	, and break the union	8, 483/ 36
of their own false	opinions	. For which they break	8, 484/ 9
as he could find	opportunity	in places where he	8, 14/ 8
to contrive subtlety, to	oppress	the truth, and to	8, 138/ 13
the majesty shall be	oppressed	of the glory" --	8, 48/ 33
not, though it were	oppressed	for a time. More	8, 550/ 14
Peter's faith, but an "	oppressing	for the while" . . . as	8, 552/ 4
with the great burden "	oppressing	." Well, then, since we	8, 552/ 22
and by sore burden	oppressing	." And in like wise	8, 552/ 30
blasphemous words, and had	opprobrious	language against him --	8, 548/ 35
fellows do so sore	oppugn	, that the whole church	8, 65/ 13
and ever hath been	oppugned	and assaulted, by the	8, 486/ 3
writing in his second	oration	made against the great	8, 128/ 19
or assembly, and the	oration	also that any man	8, 170/ 28
the Spirit of God:	ordain	and appoint certain common	8, 62/ 32
he would dispose and	ordain	himself at his coming	8, 325/ 30
other things I will	ordain	when I come myself	8, 374/ 15
sacraments that God hath	ordained	by his Holy Spirit	8, 4/ 8
that are by me	ordained	, and break my pact	8, 5/ 8
Church, nor was never	ordained	by God in the	8, 14/ 31
saying truth were well	ordained	and right; but any	8, 59/ 28
fasting were of God	ordained	for none other cause	8, 62/ 30
and be by God	ordained	to serve us to	8, 65/ 23
that was at hand,	ordained	by himself for their	8, 69/ 2
thus: "When they had	ordained	them priests in every	8, 69/ 15
was to some purpose	ordained	for mankind, as the	8, 74/ 15

of his Godhead was	ordained	for man; but yet	8, 74/ 16
believe that he hath	ordained	here holy sacraments which	8, 76/ 36
because God hath so	ordained	. But unto Tyndale and	8, 77/ 15
Matrimony, saith he, was	ordained	of God for an	8, 84/ 30
the husband. It is	ordained	for a remedy and	8, 84/ 31
toward the keeping and	ordained	it himself so to	8, 86/ 20
the sacraments which Christ	ordained	. More By the words	8, 91/ 11
sacraments such as Christ	ordained	. And in this wise	8, 91/ 15
the sacraments that Christ	ordained	" . . . he meaneth nothing else	8, 91/ 30
sacraments which Christ himself	ordained	, which have also promises	8, 92/ 4
but for a sacrament	ordained	of God for man's	8, 94/ 13
offered once and hath	ordained	to be by the	8, 113/ 12
token and a figure	ordained	for a remembrance of	8, 117/ 18
the holy day was	ordained	-- to seek for	8, 125/ 18
and that he hath	ordained	his holy sacraments, and	8, 147/ 24
Church," as the part	ordained	of God to be	8, 163/ 24
pain God hath not	ordained	of common course to	8, 210/ 31
himself . . . yet was it	ordained	that he should have	8, 239/ 17
-- yet hath he	ordained	that his word shall	8, 243/ 20
which saith and hath	ordained	that it is necessary	8, 259/ 9
say that purgatory is	ordained	for the punishment of	8, 288/ 6
have thought that God	ordained	the water to be	8, 318/ 30
God, had made and	ordained	the Sabbath day for	8, 321/ 8
day that Christ hath	ordained	himself. And he is	8, 321/ 29
though the Church have	ordained	it -- yet hath	8, 321/ 37
as the Saturday was	ordained	by God himself to	8, 322/ 20
is Christ's day so	ordained	by himself that it	8, 322/ 21
thing that himself hath	ordained	. . . and hath in remembrance	8, 368/ 35
be kept as things	ordained	and commanded unto us	8, 370/ 27
is not instituted and	ordained	by councils, and that	8, 371/ 5
was not for naught	ordained	by the apostles that	8, 373/ 14
his apostles whom he	ordained	for his church . . . and	8, 376/ 29
and also that God	ordained	his apostles for his	8, 381/ 19
believe that God hath	ordained	any punishment or pain	8, 425/ 30
forasmuch as he hath	ordained	him to joy by	8, 508/ 13
Priest himself is the	ordainer	and author of his	8, 368/ 28
ran out of his	order	, and hath since sought	8, 7/ 20
soul. The Sacrament of	Order	, he said, is no	8, 14/ 30
to wit, Confirmation, Penance,	Order	, Matrimony, and Aneling. Tyndale	8, 83/ 28
grace with that Holy	Order	. . . and likewise the deacons	8, 84/ 16
the giving them that	Order	: Tyndale telleth us in	8, 84/ 18
Of the Sacrament of	Order	Tyndale By a "priest	8, 91/ 6
meaneth that the Holy	Order	is no sacrament, nor	8, 91/ 13
which the Sacrament of	Order	is so plainly proved	8, 91/ 27
our Savior set this	order	therein -- that whoso	8, 98/ 4
receiving of the holy	order	of priesthood, by the	8, 99/ 28
this point that holy	order	of priesthood hath an	8, 113/ 19
in hatred of the	order	of priesthood . . . believe that	8, 114/ 2
for the cause, so	order	themselves either keep the	8, 120/ 20
as of the holy	order	of priesthood. A third	8, 144/ 28

circumstances since, that the	order	of priesthood is right	8, 165/ 14
persons consecrated, nor their	Order	no sacrament, because the	8, 188/ 25
the holy Sacrament of	Order	: he that now translateth	8, 189/ 6
by the Sacrament of	Order	-- as Tyndale hath	8, 189/ 11
clearly prove the holy	order	of priesthood a sacrament	8, 192/ 2
of the Sacrament of	Order	, no more than the	8, 193/ 33
receipt of that Holy	Order	are both anointed and	8, 195/ 34
the holy Sacrament of	Order	is given him by	8, 197/ 25
pleased him so to	order	it. But lest that	8, 209/ 25
if we change the	order	of our English words	8, 234/ 26
English words from the	order	of the Greek. And	8, 234/ 27
have changed somewhat the	order	of the words. And	8, 234/ 29
and so changing the	order	, he should have gone	8, 234/ 33
any change in the	order	of the words. Ye	8, 235/ 4
word and in the	order	as it standeth, he	8, 235/ 8
lack of changing the	order	of the words, translated	8, 235/ 14
changed and turned the	order	of the words and	8, 236/ 17
to show that the	order	of the text in	8, 236/ 29
man," to change the	order	of the words with	8, 236/ 34
show you (for the	order	of the thing) that	8, 245/ 7
Corinthians said, "I will	order	the remnant when I	8, 262/ 36
I will dispose," or "	order	," "when I come myself	8, 293/ 32
Confirmation, Penance, Wedlock, Holy	Order	, and Aneling. For he	8, 303/ 29
papers, so he without	order	and at adventure patcheth	8, 307/ 4
things," "I will myself	order	at my coming"). Here	8, 315/ 25
subdued man unto certain	order	of serving, not the	8, 321/ 10
adding of any good	order	or statute in his	8, 360/ 5
Penance, Confirmation, Extreme Unction,	Order	, and Matrimony . . . but Baptism	8, 414/ 12
ran out of his	order	in apostasy, and after	8, 493/ 9
Tyndale The Manner and	Order	of Our Election Even	8, 496/ 11
this chapter of the	order	of our election . . . and	8, 501/ 22
ordinarily useth. But this	order	the beast blasphemeth . . . and	8, 516/ 25
see that of his	order	of election Tyndale hath	8, 518/ 1
this chapter of the	order	of our election appeareth	8, 519/ 3
which Tyndale entitleth "The	Order	of Election" . . . I look	8, 521/ 30
he meaneth, and what	order	of God's working, or	8, 521/ 35
great matter concerning the	order	of God used toward	8, 522/ 16
this chapter of the	order	of their election, he	8, 531/ 29
chosen a very foolish	order	. But forasmuch as the	8, 531/ 30
laid forth for the	order	of the elects. For	8, 532/ 17
King David concerning the	order	of his election --	8, 540/ 8
whole chapter of the	order	of our election . . . whereof	8, 549/ 28
present chapter, of the	order	of their election --	8, 550/ 25
his chapter of the	order	of election so well	8, 553/ 3
this chapter of the	order	of our election is	8, 559/ 19
calleth "The Manner and	Order	of Our Election." Therein	8, 565/ 18
concerning elects, and the	order	of their choosing, that	8, 565/ 19
without any dependence or	order	-- yet in the	8, 566/ 17
the right rule and	order	of repentance -- every	8, 570/ 37
earth: let us consider	orderly	, from the beginning to	8, 562/ 1

they had given Holy	Orders	, and for the people	8, 69/ 22
Confirmation and of Holy	Orders	open and manifest places	8, 84/ 9
the Sacrament of Holy	Orders	he resembleth to the	8, 127/ 33
were true, that Holy	Orders	were no sacrament at	8, 185/ 30
names enough for such	orders	of offices as he	8, 187/ 16
men ween that Holy	Orders	were no sacrament. And	8, 188/ 12
the Sacrament of Holy	Orders	by such as have	8, 193/ 40
God appointed unto Holy	Orders	is given with that	8, 197/ 29
Divine Service after the	ordinance	of the Church availeth	8, 15/ 8
but also by plain	ordinance	and statute. Wherefore I	8, 27/ 34
his holy promise and	ordinance	; so that unto all	8, 77/ 3
therewith, through God's holy	ordinance	, by the merits of	8, 82/ 18
but by his lord's	ordinance	. And so, likewise, though	8, 98/ 18
agree that by God's	ordinance	the water may be	8, 101/ 26
so may by God's	ordinance	the water help to	8, 102/ 4
and that by God's	ordinance	? And therefore is in	8, 114/ 29
giveth by his holy	ordinance	(which ever includeth his	8, 147/ 30
effectual goodness by God's	ordinance	, whereby it is made	8, 194/ 32
be caused by God's	ordinance	, through his holy words	8, 195/ 6
course of his common	ordinance	-- in which is	8, 213/ 23
any beast's blood. Which	ordinance	if it now stand	8, 248/ 24
question other than the	ordinance	of God's Spirit . . . which	8, 260/ 6
the Church make the	ordinance	, yet the Spirit of	8, 322/ 8
our salvation . . . but the	ordinance	of God, that it	8, 463/ 6
of God's predestination and	ordinance	, utterly concerning faith to	8, 501/ 26
injustice of God's eternal	ordinance	and most righteous predestination	8, 502/ 2
not forbidden by God's	ordinance	, except we sleep when	8, 534/ 20
which are his holy	ordinances	and a great part	8, 5/ 21
and in all worldly	ordinances	, is he beetle-blind. More	8, 124/ 10
inferior laws" and "worldly	ordinances	" so "beetle-blinded" but that	8, 124/ 27
and making of good	ordinances	delivered them by the	8, 170/ 15
in their institutions and	ordinances	like power and equal	8, 368/ 31
the fall of Adam	ordinarily	not give it without	8, 106/ 4
hell . . . but he leaveth	ordinarily	some temporal pain to	8, 209/ 33
appeareth, our Lord doth	ordinarily	. . . not forbarring his absolute	8, 210/ 2
from grace, so doth	ordinarily	the seed of grace	8, 422/ 14
yet I say that	ordinarily	into his faithful folk	8, 507/ 23
with his Christian folks	ordinarily	take that way, in	8, 507/ 30
that God doth not	ordinarily	give into men the	8, 508/ 11
the faith is not	ordinarily	with such open, inevitable	8, 508/ 24
that God giveth not	ordinarily	the faith to folk	8, 509/ 25
God of his goodness	ordinarily	useth toward us. For	8, 516/ 16
mercy that our Lord	ordinarily	useth. But this order	8, 516/ 25
by sin again, call	ordinarily	upon them both of	8, 520/ 2
it is not God's	ordinary	pleasure that his Passion	8, 210/ 12
accordeth not with his	ordinary	justice . . . lest, the fear	8, 210/ 14
I speak of the	ordinary	course of his common	8, 213/ 23
man beside the common,	ordinary	course. We find also	8, 437/ 13
that this is the	ordinary	manner of the faith	8, 509/ 10
which is not his	ordinary	course to do --	8, 526/ 34

any rule of his	ordinary	justice. Secondly I say	8, 568/ 34
images none honor but	ordinate	. . . not honoring images but	8, 3/ 12
token of good and	ordinate	love to God, and	8, 123/ 11
as is good and	ordinate	: Tyndale answereth me, "No	8, 199/ 12
in the choir . . . with	organs	and altogether, and beholding	8, 160/ 9
The Praying toward the	Orient	, writeth thus: "This tradition	8, 368/ 12
of them to the	oriental	sea, the other half	8, 100/ 16
one that they call	Origen	. And when I desired	8, 152/ 8
ever was." This tale	Origen	told me, and swore	8, 152/ 22
for his age. For	Origen	is now thirteen hundred	8, 152/ 29
Tyndale bold to set	Origen	as short as his	8, 152/ 31
the great estimation that	Origen	was in through all	8, 153/ 8
the Gentiles by him.	Origen	expoundeth them in another	8, 362/ 10
and old, ancient father	Origen	; wherewith, as I have	8, 367/ 16
angry, and allto berated	Origen	and called him stark	8, 367/ 17
both the words of	Origen	. . . and, besides some undoubted	8, 367/ 26
Luther; all which, save	Origen	only, Tyndale dissembleth, because	8, 367/ 30
heretics, as he called	Origen	. . . for whom I have	8, 367/ 32
said Second Book) before.	Origen	, in the fifth homily	8, 367/ 34
blessed martyr) found in	Origen's	doctrine so much erudition	8, 152/ 34
by himself. Theophylact alloweth	Origen's	exposition, and yet addeth	8, 362/ 13
wit, both of sin	original	and of all the	8, 100/ 20
as the relics, of	original	sin, whereby we be	8, 444/ 3
sin, the relics of	original	sin, remaining in the	8, 447/ 12
sin which remaineth of	original	sin is called sin	8, 528/ 12
out the relics and	ornaments	of the church, to	8, 163/ 1
each of them read	others'	writing, and so saw	8, 334/ 2
Luther's church -- as	Otho	did in Almaine, which	8, 125/ 11
as Zwingli, Bucer, Balthasar,	Otho	, Friar Huessgen, Friar Lambert	8, 223/ 8
Friar Luther, Friar Huessgen,	Otho	the monk, Pomerane the	8, 437/ 21
years before, against Arius,	Otho	, Lambert, Luther, and Wycliffe	8, 480/ 4
evermore with the other)	ought	of many men to	8, 81/ 15
God mock him again.	ought	Better is it, good	8, 126/ 25
commandeth: how much more	ought	we to judge our	8, 129/ 23
therefore in that place	ought	not to be translated	8, 171/ 11
we say a man	ought	to "love" his neighbor's	8, 202/ 2
here by this word "	ought	to ' love.'	8, 202/ 7
both of what we	ought	to believe and what	8, 257/ 13
believe and what we	ought	to do -- was	8, 257/ 14
So that whatsoever we	ought	to believe or do	8, 257/ 14
that they may and	ought	to administer not only	8, 259/ 4
he may have, and	ought	to have, both in	8, 289/ 6
word thereto, what we	ought	to do or believe	8, 307/ 16
bread, and that there	ought	none honor to be	8, 343/ 9
have believed that men	ought	to be shriven, or	8, 394/ 11
and for that cause	ought	every man stand in	8, 433/ 34
grace of amendment nor	ought	not to be prayed	8, 437/ 35
for whose sake they	ought	to suffer all things	8, 481/ 8
their neighbors (whom they	ought	to love as themselves	8, 481/ 9
as well as in	ours	. . . since if that our	8, 244/ 34

he will say that	ours	were the greatest and	8, 244/ 36
in miracles; but that	ours	as far pass all	8, 252/ 6
Scripture: then so may	ours	be now profitable without	8, 278/ 1
for the disproof of	ours	. And thereby see ye	8, 364/ 25
triumph that enemy of	ours	that keepeth a reckoning	8, 372/ 17
of which ransom of	ours	, thine handmaid hath bound	8, 372/ 22
as we both maintain	ours	. And therefore, I say	8, 378/ 6
bid us go prove	ours	-- then shall we	8, 379/ 35
him that we prove	ours	by the manifold plain	8, 379/ 36
himself, painfully paid for	ours	. So is not the	8, 392/ 10
depart with him of	ours	, then love is cold	8, 485/ 14
common-known Catholic church of	ours	, since that his own	8, 537/ 2
turneth him to impugn	ours	: I shall leave him	8, 572/ 35
sometimes) for their immeasurable	outrage	or (commonly) for their	8, 522/ 32
their jesting, scoffing, and	outrageous	ribaldry -- not only	8, 26/ 7
be so great and	outrageous	that they stretch from	8, 245/ 4
utter desperation. For the	outrageous	increase of their hope	8, 487/ 21
fool, and sometimes the	outright	ribald -- ye will	8, 140/ 30
made the fool mad	outright	, and brought him blindfolded	8, 301/ 16
was in word and	outward	semblance, he should else	8, 23/ 37
from the peril of	outward	, bodily punishment, their evangelical	8, 30/ 1
must after follow the	outward	breach, and thereupon outward	8, 30/ 19
outward breach, and thereupon	outward	punishment and peril of	8, 30/ 19
taken, with many other	outward	and inward works . . . may	8, 54/ 14
good Christian men the	outward	, sensible signs in all	8, 77/ 4
he took such an	outward	sign rather than such	8, 78/ 30
people what all the	outward	ceremonies signified? Nay; nor	8, 79/ 20
our Lord chose those	outward	signs and fashions that	8, 79/ 29
which God appointed those	outward	signs of water in	8, 81/ 23
might have made the	outward	signs of those sacraments	8, 81/ 25
significations of all the	outward	signs in the sacraments	8, 82/ 8
proper significations of the	outward	token in the sacrament	8, 82/ 26
merit utterly from all	outward	works, and yet seeth	8, 82/ 35
say, he reckoneth the	outward	tokens of the sacrament	8, 94/ 19
of priesthood, by the	outward	sacrament of putting the	8, 99/ 28
be signified that the	outward	washing of the water	8, 99/ 34
but also without any	outward	thing put unto it	8, 102/ 10
will, without any such	outward	thing laid thereunto. But	8, 103/ 16
the sacraments because the	outward	, sensible things thereof work	8, 103/ 33
circumcision"; not that the	outward	circumcision was the whole	8, 276/ 15
proper significations of their	outward	Col 2:12; 1	8, 296/ 9
proper significations of the	outward	tokens, to which significations	8, 297/ 9
which significations the same	outward	tokens had such resemblance	8, 297/ 9
other, special signification every	outward	token hath . . . and preach	8, 297/ 23
to the world and	outward	sight of man unknown	8, 387/ 24
and open by their	outward	works -- how can	8, 441/ 33
saith that by the	outward	deeds the children of	8, 442/ 7
and in his heart	outwardly	, to let the love	8, 71/ 37
far contrary: that the	over-great	regard of his mercy	8, 512/ 6
hap to think himself	over-great	in God's favor . . . and	8, 524/ 9

the leastwise temerarious and	overbold	so certainly to affirm	8, 154/ 3
his justice, lest his	overbold	hope may hap to	8, 425/ 4
the word of God	overcome	him utterly, though he	8, 268/ 33
the feebler and be	overcome	and killed -- doth	8, 413/ 5
finally cast off and	overcome	all those temptations through	8, 452/ 1
death put off and	overcome	. Yea, and when they	8, 541/ 20
great that it can	overcome	them; as witnesseth our	8, 543/ 8
were always heavy and	overladen	with earthly thoughts. For	8, 541/ 2
do interpret his necessity	overlarge	, or defer unto the	8, 74/ 24
examples that it were	overlong	to rehearse them. But	8, 64/ 37
the old: he hath	overlooked	studiously all their books	8, 223/ 18
that every man were	overly	bold upon the sudden	8, 215/ 26
to much more than	overmatch	them, if they would	8, 36/ 3
lie; and therein Tyndale	overmatcheth	him far, for he	8, 138/ 6
Tyndale, ween ye, well	overseen	to mock the sacrament	8, 78/ 28
say that I was	overseen	in so saying . . . and	8, 291/ 14
would make him far	overseen	where he commanded that	8, 387/ 9
reason change "bishop" into "	overseer	," and "deacon" into "server	8, 186/ 22
divers things confess his	oversight	, and clearly acknowledged that	8, 9/ 16
to these folk of	oversight	, weening that their new	8, 35/ 27
but that either of	oversight	or adventure some shall	8, 37/ 7
not dissembling mine own	oversight	. And would God Tyndale	8, 197/ 10
but lay lack and	oversight	in our Savior, that	8, 545/ 30
foul fall, dissembling his	overthrow	as though no man	8, 553/ 1
his own heresies be	overthrown	. For if the keeping	8, 325/ 4
virginity he is quite	overthrown	. . . and hath it plainly	8, 479/ 33
and quite overturned and	overthrown	his triumphant chariot . . . and	8, 559/ 34
in which himself hath	overthrown	his matter . . . and shall	8, 572/ 36
by thy coming in,	overturned	; beware, I say, that	8, 349/ 4
matter perverted, and quite	overturned	and overthrown his triumphant	8, 559/ 34
importunate babbling, and to	overwhelm	the whole world with	8, 26/ 13
thus far forth, Doctor	Ovid	describeth us well and	8, 521/ 22
they speak, "in gregem	ovium	," "gregem gruum," "gregem anserum	8, 171/ 19
his own wondrous works),	owed	to be believed of	8, 262/ 28
for us, when he	owed	naught for himself. In	8, 372/ 29
not answer that she	oweth	thee naught, lest she	8, 372/ 26
to be as an	ox	or an ass without	8, 129/ 24
not he a very	ox	and an ass without	8, 130/ 16
afterward he saith, "At	Oxford	, about the sacrament was	8, 116/ 14
would solve after an	Oxford	fashion, with , , and . More	8, 196/ 9
assoil it "after an	Oxford	fashion, with concedo, consequentiam	8, 196/ 20
once among scholars of	Oxford	that sojourned with her	8, 446/ 15
eaten on a good	pace	, and have thought that	8, 61/ 33
these words, "ecclesiae tuae	pacem	et concordiam," he divers	8, 24/ 8
and all the whole	pack	of the principal fathers	8, 138/ 26
God truss up the	pack	himself and with his	8, 209/ 7
his back with a	packsaddle	: then will I yet	8, 209/ 8
ordained, and break my	pact	and covenant: then will	8, 5/ 8
of the Latin word	paenitentia	, which the Church useth	8, 211/ 34
faith of Christ unto	paganism	and Gentility . . . giving himself	8, 128/ 22

fighteth against him. This	pageant	hath he played also	8, 173/ 21
wherein he playeth his	pageant	between Saint Peter and	8, 554/ 26
because he would be	paid	therefor. But I can	8, 195/ 19
soon worn out and	paid	by penance but that	8, 214/ 3
to pay that he	paid	for us, when he	8, 372/ 28
being sinless himself, painfully	paid	for ours. So is	8, 392/ 10
and pity; by the	pain	and pinching of the	8, 3/ 2
of his own eternal	pain	: so do these heretics	8, 12/ 4
taken and accepted that	pain	for so far as	8, 24/ 26
and forbid, upon great	pain	, the bringing in, reading	8, 27/ 9
and especially by bodily	pain	or death . . . and some	8, 28/ 12
by prison, by bodily	pain	, and death, divers their	8, 28/ 17
and will be some	pain	and labor to me	8, 35/ 10
neither for avoiding of	pain	nor for obtaining of	8, 51/ 2
busily put forth your	pain	to sow debate, dissension	8, 58/ 24
the eating thereof upon	pain	of death, as he	8, 61/ 29
forbiddeth us lechery upon	pain	of damnation -- then	8, 61/ 30
fasting days to their	pain	, having their remedy so	8, 63/ 12
for a kind of	pain	, affliction, and punishment of	8, 64/ 5
putting himself to any	pain	for his own sins	8, 64/ 11
put our bodies to	pain	and affliction, of our	8, 64/ 17
flesh, but also for	pain	to be taken for	8, 64/ 21
release of the more	pain	, with getting greater grace	8, 65/ 11
pardon and release of	pain	, and may well be	8, 65/ 21
king's humble penance and	pain	of fasting and other	8, 66/ 20
forgiveness, and of our	pain	release, by virtue of	8, 66/ 29
by virtue of his	pain	; but this meaneth he	8, 66/ 29
punishment, worthy to suffer	pain	also themselves therefor --	8, 66/ 32
-- and then his	pain	hath given their pain	8, 66/ 33
pain hath given their	pain	the life that maketh	8, 66/ 33
himself so should take	pain	that the sinners themselves	8, 66/ 35
join with prayer the	pain	of fasting, as a	8, 68/ 9
effectual prayer, when the	pain	of all the body	8, 68/ 11
sorrowful and to take	pain	indeed . . . not in their	8, 68/ 30
will say that the	pain	of the fasting was	8, 70/ 30
body, fasting and our	pain	taken therein pleaseth God	8, 71/ 18
rejoiceth not in our	pain	, but pitieth us . . . and	8, 71/ 22
good surgeon he putteth	pain	of tribulation unto the	8, 71/ 24
God rejoiceth in our	pain	as a tyrant, albeit	8, 71/ 27
tyrannous delight in our	pain	than ever had any	8, 71/ 29
putteth the body to	pain	for God's sake . . . and	8, 72/ 1
to put himself to	pain	therefor. And I say	8, 72/ 6
put unto man no	pain	for sin at all	8, 72/ 8
and forgotten, sin and	pain	and all, even by	8, 89/ 35
punishing himself and taking	pain	therefor, either of his	8, 90/ 7
that will take any	pain	for his own sin	8, 90/ 9
that Christ had not	pain	enough. Is not here	8, 90/ 10
but the Passion and	pain	of Christ maketh our	8, 90/ 18
well worthy to take	pain	and penance for their	8, 90/ 20
grant almost that their	pain	in the fire were	8, 101/ 34

and then were the	pain	but as an imprisonment	8, 101/ 35
is in such grief,	pain	, and torment that it	8, 102/ 12
penance nor take no	pain	for any sin at	8, 121/ 31
his own life in	pain	and peril of death	8, 123/ 9
as he will upon	pain	of damnation have them	8, 132/ 11
him to take the	pain	to come and bear	8, 152/ 9
submit themselves to such	pain	and penance as their	8, 208/ 6
any man should take	pain	for his sin. Now	8, 208/ 18
will there be no	pain	put unto us therefor	8, 208/ 23
if Tyndale will no	pain	enjoined but by God's	8, 209/ 5
and for all the	pain	, also, that were in	8, 209/ 23
well of all the	pain	as of the displeasure	8, 209/ 26
leaveth ordinarily some temporal	pain	to be sustained for	8, 209/ 34
the eternality of the	pain	, and full restitution to	8, 210/ 7
there remaineth a temporal	pain	, or by good, holy	8, 210/ 8
to satisfy for that	pain	. . . since it is not	8, 210/ 12
the satisfaction of that	pain	, because it accordeth not	8, 210/ 14
the fear of all	pain	utterly taken away, men	8, 210/ 15
satisfaction of the temporal	pain	that is due for	8, 210/ 29
the eternality of the	pain	forgiven. And that pain	8, 210/ 31
pain forgiven. And that	pain	God hath not ordained	8, 210/ 31
cometh of the word	pain	. . . which both in heart	8, 211/ 36
away -- sin and	pain	eternal and temporal and	8, 212/ 29
there were neither eternal	pain	nor temporal pain appointed	8, 213/ 13
eternal pain nor temporal	pain	appointed for us (that	8, 213/ 14
confession, contrition, and great	pain	taken, too -- to	8, 213/ 17
case that the temporal	pain	due therefor in purgatory	8, 213/ 18
redeeming of his temporal	pain	. But else I say	8, 213/ 30
Baptism, clear from all	pain	due for the sin	8, 213/ 32
us from all the	pain	of sin but that	8, 213/ 36
this place, that the	pain	temporally due to our	8, 214/ 2
content that sin and	pain	and all were as	8, 214/ 9
church of Christ appointing	pain	for the sin (and	8, 214/ 14
the uttermost of his	pain	till the Day of	8, 216/ 17
and more increase his	pain	. But else, I say	8, 216/ 19
the devil doth, endure	pain	for the maintenance of	8, 220/ 25
remembrance, take now the	pain	to read Tyndale's words	8, 226/ 28
them to believe upon	pain	of damnation . . . but if	8, 241/ 39
do or believe under	pain	of loss of my	8, 262/ 11
them in everything, upon	pain	of the loss of	8, 262/ 28
be bound upon the	pain	of loss of our	8, 262/ 30
itself, and bliss or	pain	everlasting to the judged	8, 282/ 27
the eternality of the	pain	. . . yet hath the party	8, 288/ 32
down the ceremonies, upon	pain	of damnation. And here	8, 309/ 7
believed or done upon	pain	of deadly sin. For	8, 334/ 26
more labor and greater	pain	for his Church than	8, 338/ 22
upon them to their	pain	and shame, as when	8, 340/ 22
both of sin and	pain	: if he will give	8, 377/ 15
aggrieve and increase the	pain	of our damnation. And	8, 402/ 14
-- though out of	pain	, yet suspiring and sighing	8, 406/ 19

not down into sensible	pain	and to the feeling	8, 406/ 24
needs be believed upon	pain	of damnation -- ye	8, 407/ 24
and took the more	pain	for the faith because	8, 409/ 24
the debt of their	pain	and satisfaction. For himself	8, 413/ 36
or the degrees of	pain	in hell, after the	8, 423/ 34
of all sin and	pain	-- so that any	8, 425/ 26
either of sin or	pain	, and a damnable error	8, 425/ 29
ordained any punishment or	pain	, either in purgatory after	8, 425/ 30
remission, of sin and	pain	and all, forthwith, as	8, 433/ 30
both from sin and	pain	. . . and no pain shall	8, 447/ 39
and pain . . . and no	pain	shall suffer any time	8, 448/ 1
and all manner of	pain	due to that horrible	8, 449/ 6
which God hath upon	pain	of eternal death precisely	8, 455/ 19
remission of sin and	pain	and all, by our	8, 457/ 22
upon like peril and	pain	, bound to believe all	8, 463/ 19
bound to believe upon	pain	of damnation. This doctrine	8, 473/ 11
remission of sin and	pain	and all, in purgatory	8, 474/ 14
here confessed) bound upon	pain	of damnation to believe	8, 475/ 15
at rest till the	pain	be past, and until	8, 489/ 27
at rest until the	pain	be past, and until	8, 495/ 18
all were forgiven, sin,	pain	, and all, both eternal	8, 495/ 34
some conflict, passion, or	pain	upon his own part	8, 508/ 15
mean, of the bitter	pain	and Passion of his	8, 508/ 22
or after a temporary	pain	endured in purgatory, to	8, 516/ 20
his eternal reprobation unto	pain	; which is as much	8, 518/ 34
only sin, but also	pain	for the first. (As	8, 524/ 28
command her maid upon	pain	of beating go thread	8, 525/ 26
-- both sin and	pain	and all -- so	8, 540/ 14
punished nor suffer any	pain	, neither in this world	8, 540/ 16
temporal death upon the	pain	of eternal death, when	8, 543/ 24
bewailed it, the more	pain	that he took for	8, 551/ 26
him than to suffer	pain	and sorrow for him	8, 556/ 8
book of , as for	pain-taking	, God is no tyrant	8, 71/ 21
fire touching the body	paineth	the soul and all	8, 103/ 36
far other thing that	paineth	them and biteth them	8, 204/ 7
merits of his own	painful	Passion thereunto, hath forthwith	8, 24/ 28
destruction . . . reckoning that their	painful	death doth great worship	8, 25/ 9
to justice, by sore,	painful	death, both for example	8, 28/ 8
half so grievous and	painful	to me as the	8, 35/ 12
acceptable sacrifice upon his	painful	cross: therefore doth Tyndale	8, 108/ 30
lived in poor and	painful	apparel. He lived in	8, 122/ 15
our Lord, for his	painful	Passion, give us all	8, 141/ 4
man for himself, the	painful	twitch of bodily death	8, 213/ 37
but, being sinless himself,	painfully	paid for ours. So	8, 392/ 10
penance-doing, or other satisfactory	pains	or good works either	8, 209/ 36
the Mass and the	pains	of purgatory -- both	8, 373/ 35
out the doctrine of	paint	it with Scripture, writen	8, 45/ 26
how solemnly soever he	paint	it. And if we	8, 389/ 16
pull off their gay,	painted	visors that every man	8, 33/ 14
part of his fresh	painted	book; and so shall	8, 34/ 28

led with a few	painted	holy words -- as	8, 42/ 33
forth all his gay,	painted	process before . . . the glittering	8, 229/ 8
hope that while he	painteth	his prologue with such	8, 48/ 11
looketh ever with a	pair	of narrow eyes, and	8, 126/ 20
plenteous nourishing and spiritual	pampering	of the soul. Also	8, 64/ 29
and among those, Saint	Pamphilus	, the blessed martyr) found	8, 152/ 34
out of the frying	pan	, fair into the fire	8, 312/ 35
breasts. There be secret	pangs	that pinch the very	8, 204/ 8
they shall make poor	paper	walls. But to the	8, 157/ 10
to him in diverse	papers	, so he without order	8, 307/ 3
of us peevish, popish	papists	, but the lively, lightsome	8, 112/ 28
of these peevish, popish	papists	shall be damned to	8, 458/ 6
put unto him the	parable	of the rich man	8, 538/ 36
Tyndale in his vengeable	parables	, I can no more	8, 181/ 2
showeth himself in the	parables	both of the field	8, 391/ 32
as he is named,	Paracletus	, that is, a comforter	8, 376/ 7
Tyndale had been in	Paradise	in the stead of	8, 61/ 26
begun by God in	Paradise	, and which when he	8, 85/ 8
father and mother in	Paradise	-- which blessing reason	8, 85/ 25
body and soul in	paradise	, since he may do	8, 284/ 25
blessed and commanded in	Paradise	. . . and which Holy Scripture	8, 305/ 24
in heaven, hell, purgatory,	paradise	, and limbus patrum. And	8, 365/ 8
us this wonderful strange	paradox	, this opinion inopinable, to	8, 490/ 10
the chapters, sometimes the	paragraphs	and reasonings within the	8, 306/ 37
though there fell away,	parcelmeal	, so many that they	8, 478/ 8
it were written in	parchment	with golden letters and	8, 258/ 20
temporal rulers? We see,	pardie	, through all their books	8, 56/ 27
the grace get out,	pardie	, make it of a	8, 86/ 2
lightsome Lutherans. For they,	pardie	, as ye see by	8, 112/ 29
is true. More Nay,	pardie	, this is not always	8, 228/ 23
and all those things,	pardie	, that are promised to	8, 282/ 26
it failed, it failed,	pardie	! Whereof the proof is	8, 557/ 23
shall be no worse,	pardie	, not when they be	8, 567/ 8
suing for remission and	pardon	of his offense for	8, 16/ 25
in utter despair of	pardon	. . . he was well content	8, 17/ 2
King's gracious remission and	pardon	given him before, and	8, 17/ 14
remission and purchase us	pardon	and release of pain	8, 65/ 21
of remission, grace, and	pardon	-- and that it	8, 65/ 35
grace with remission and	pardon	, and also to obtain	8, 67/ 27
sins, and therewith purchased	pardon	-- which Tyndale will	8, 69/ 5
more abundant grace and	pardon	by the Sacrament of	8, 71/ 6
therefor: so, though the	pardon	be able to discharge	8, 288/ 36
party to whom the	pardon	is granted, that though	8, 289/ 1
shall he receive no	pardon	at all. And therefore	8, 289/ 2
be partner of the	pardon	or not . . . though he	8, 289/ 5
his grace, and will	pardon	the death due for	8, 433/ 38
by God's remission and	pardon	it is provided that	8, 449/ 8
else God did not	pardon	him the death upon	8, 449/ 11
had given him a	pardon	. Tyndale will yet haply	8, 449/ 24
he should have his	pardon	after . . . but Luther and	8, 449/ 26

they shall have their	pardon	. But then ask we	8, 449/ 28
repentance he shall have	pardon	-- how knoweth he	8, 449/ 30
such repentance as the	pardon	shall follow? Hereto shall	8, 449/ 33
so get him his	pardon	. Of this opinion be	8, 450/ 3
promise every man a	pardon	beforehand that would so	8, 450/ 6
true, faithful promise of	pardon	to all true repentants	8, 450/ 10
they shall never have	pardon	), yet hath our Lord	8, 450/ 14
and so get their	pardon	. . . have this bridle of	8, 450/ 27
thereby of remission and	pardon	, as they say they	8, 450/ 37
yet after obtain his	pardon	, and thereupon boldly so	8, 451/ 5
deceived but obtained his	pardon	indeed: yet had he	8, 451/ 7
repentance made partner of	pardon	and mercy and restored	8, 456/ 7
I pray thee of	pardon	. And then thou must	8, 457/ 21
Judge their penance, pilgrimages,	pardons	, purgatory, praying to posts	8, 134/ 23
upon the boldness of	pardons	stand out of the	8, 288/ 30
Berquin of late, at	Paris	.) This thing undoubtedly not	8, 340/ 29
and take the whole	parish	for witnesses of their	8, 14/ 25
the parson of our	parish	, that he shall preach	8, 93/ 19
teacheth not all the	parish	what all those ceremonies	8, 111/ 2
a country teacheth his	parish	! Which if he did	8, 114/ 32
neither cathedral church nor	parish	church nor chapel, nor	8, 162/ 13
be said unto the	parish	at the leastwise every	8, 259/ 10
the same reason, every	parish	by itself . . . and then	8, 322/ 32
or the curate his	parishioner	, or the bishop his	8, 127/ 29
preach; likewise as a	parliament	representeth the whole realm	8, 145/ 18
this realm, by the	Parliament	too, that no man	8, 357/ 28
shall speak to the	parson	of our parish, that	8, 93/ 19
the sins of some	part	, to compel the good	8, 2/ 12
ordinances and a great	part	of Christ's new law	8, 5/ 21
teaching, these things were	part	. First, as for Baptism	8, 14/ 13
he learned the great	part	of Tyndale's holy books	8, 15/ 34
yet, among others, that	part	appertaineth to me. For	8, 26/ 28
I said, unto my	part	and duty to follow	8, 27/ 19
clean cutting out the	part	for infection of the	8, 27/ 30
Salvation" -- whereupon great	part	of all his heresies	8, 33/ 28
if God will, every	part	of his fresh painted	8, 34/ 28
I shall for my	part	perform that I have	8, 36/ 19
his time about that	part	of physic that teacheth	8, 37/ 4
any word of that	part	that restoreth it. But	8, 37/ 5
folk to read that	part	of their books. And	8, 37/ 36
no such . . . the most	part	of the people which	8, 62/ 34
their pleasure, but also	part	of their necessary sustenance	8, 64/ 27
plain places in every	part	of Scripture. First, the	8, 65/ 37
him to feel no	part	thereof. And so may	8, 66/ 22
thereby will for his	part	bring it in custom	8, 74/ 27
also, for the more	part	of these things give	8, 78/ 20
like himself against this	part	of the holy Sacrament	8, 88/ 11
and hath lost his	part	in Christ's blood, because	8, 89/ 17
and that upon our	part	is required, in such	8, 100/ 34
For as for my	part	, I would not let	8, 101/ 17

upon the soul as	part	of the whole man	8, 103/ 34
himself with a great	part	of the Passion of	8, 108/ 35
whole . . . or else burn	part	and eat part and	8, 113/ 8
burn part and eat	part	and then kill them	8, 113/ 8
I shall rehearse you	part	anon. And yet we	8, 115/ 14
Church, and the great	part	of such good people	8, 123/ 33
Greeks or any other	part	of true Christendom did	8, 130/ 35
that Tyndale play the	part	of an honest man	8, 131/ 27
us, doth signify that	part	of the Church that	8, 145/ 15
be written in any	part	of Scripture. Then if	8, 149/ 28
Tyndale grant the one	part	-- that is to	8, 150/ 9
also testified for my	part	in this matter more	8, 152/ 6
that proof for our	part	, yet were he too	8, 154/ 10
grace to believe any	part	of the whole book	8, 155/ 23
it. For as for	part	of that book, they	8, 155/ 26
purpose concerning purgatory. And	part	they let not much	8, 155/ 28
is plainly for their	part	. So that as for	8, 156/ 15
writing all or any	part	concerning the sacraments, ceremonies	8, 156/ 16
in Greece and great	part	of Italy, they both	8, 160/ 19
the Church," as the	part	ordained of God to	8, 163/ 23
be the more spiritual	part	thereof -- yet is	8, 163/ 24
know themselves also for	part	of the Church --	8, 164/ 6
humility on their own	part	and reverence toward them	8, 164/ 9
for the more godly	part	of that whole godly	8, 164/ 12
church," nor be no	part	of "the church," because	8, 165/ 23
this is not the	part	of a translator. But	8, 167/ 32
much poetry upon any	part	of Scripture as any	8, 176/ 3
in England upon any	part	of Virgil. And he	8, 176/ 4
but for the more	part	so stark naked, without	8, 176/ 6
manner of the disour's	part	in a play; and	8, 177/ 19
properly playeth he the	part	of Balaam, too, in	8, 180/ 25
Latin . . . it was Tyndale's	part	yet in his English	8, 187/ 33
more islands, and more	part	of the firm land	8, 190/ 10
whereof himself also rehearseth	part	-- which whosoever read	8, 191/ 1
whereof himself rehearseth also	part	, do manifestly reprove Tyndale's	8, 192/ 1
and shaving is no	part	of the priesthood! --	8, 195/ 28
and shaving be no	part	of their priesthood --	8, 196/ 5
and shaving were no	part	of their priesthood . . . then	8, 196/ 15
oiling and shaving be	part	of the priesthood, else	8, 196/ 23
and shaving be no	part	of the priesthood, then	8, 197/ 18
and shaving be no	part	of the priesthood indeed	8, 197/ 20
and shaving be no	part	of the priesthood, the	8, 197/ 24
Now, to that other	part	, that is to wit	8, 198/ 4
confession for a necessary	part	of penance; and every	8, 206/ 35
is), nor against any	part	thereof, neither, that men	8, 210/ 10
only, but also every	part	of the Sacrament of	8, 211/ 18
I could for my	part	be very well content	8, 214/ 9
Christian people, before any	part	of the New Testament	8, 224/ 31
to wit, before any	part	of the Gospel was	8, 226/ 14
and which article in	part	both our English language	8, 229/ 25

untrue . . . or else such	part	as is true proveth	8, 241/ 3
then as though their	part	were proved, they run	8, 253/ 18
at the leastwise some	part	thereof in question, he	8, 255/ 2
fight together, and one	part	cannot agree with another	8, 256/ 6
Scripture to serve for	part	, but not to serve	8, 256/ 36
Testament more than their	part	came to -- as	8, 259/ 30
But as for my	part	, I would give him	8, 260/ 5
taught and left some	part	of his pleasure without	8, 263/ 6
for Holy Scripture any	part	of Holy Scripture that	8, 265/ 15
in that point the	part	and belief of the	8, 266/ 26
many for the false	part	, and each of them	8, 266/ 30
he hath proved his	part	well thereby, and that	8, 267/ 19
texts of the other	part	are falsely wrested, and	8, 267/ 21
both hath defended his	part	better . . . and therefore prayeth	8, 268/ 3
spoken better, and whither	part	is between them better	8, 268/ 13
may perceive the true	part	from the false --	8, 269/ 14
such dispicions the false	part	may seem truest. And	8, 269/ 15
fewer and the false	part	the greater -- he	8, 275/ 11
default upon his own	part	letted God in the	8, 288/ 34
reasons for his own	part	there is so little	8, 290/ 6
leaveth off now his	part	himself, and asketh us	8, 290/ 11
good reason take his	part	for proved . . . and well	8, 290/ 23
great harm that my	part	could take thereby; for	8, 291/ 22
them, and consider every	part	. . . shall soon perceive that	8, 294/ 23
man, almost, in every	part	of Scripture. And this	8, 295/ 15
was indeed. And a	part	of his office was	8, 304/ 33
hath alleged for his	part	in this chapter . . . in	8, 309/ 17
by him for his	part	in this matter besides	8, 309/ 31
upon which the great	part	of all his heresies	8, 309/ 39
say wrong, because their	part	is not written in	8, 313/ 27
with a long babblery,	part	to no purpose and	8, 323/ 31
to no purpose and	part	plain heresy . . . and fareth	8, 323/ 31
unprofitable that wrote us	part	, because they wrote us	8, 324/ 13
himself how hard a	part	he hath to prove	8, 326/ 4
therewith utterly proved his	part	and clearly reproved mine	8, 330/ 31
yet sufficient for our	part	. . . let him and all	8, 332/ 10
so sufficient for their	part	, proving that all is	8, 332/ 12
could for mine own	part	. . . and yet avoid it	8, 332/ 14
the others wrote, good	part	lost; and of that	8, 334/ 32
a place, in every	part	thereof, so dark and	8, 336/ 22
make for his own	part	, to prove that all	8, 347/ 6
take from him his	part	of the Book of	8, 348/ 6
listeth to play his	part	and say nay still	8, 350/ 19
perceiving that the most	part	would make so much	8, 361/ 35
proof of their own	part	they run to the	8, 362/ 26
lay forth for their	part	hard texts and doubtful	8, 363/ 7
proof of his own	part	, or for the disproof	8, 364/ 25
do testify for our	part	: that the things which	8, 373/ 26
his writing there is	part	lost. Ye see also	8, 373/ 32
therein and necessary . . . whereof	part	may be such things	8, 374/ 21

again for their own	part	the Son of God	8, 377/ 34
naught, to maintain his	part	as well as we	8, 378/ 6
cannot prove his own	part	; but will then bid	8, 379/ 26
us prove our own	part	, and will tell us	8, 379/ 27
him that for our	part	, and will say that	8, 379/ 32
cannot prove his own	part	, and therefore will bid	8, 379/ 34
that we prove our	part	-- that is to	8, 380/ 6
for the writing of	part	(for that all is	8, 381/ 7
never tell of any	part	of Scripture whether it	8, 381/ 25
stick to deny some	part	of Holy Scripture for	8, 381/ 30
Third Book. The Second	Part	of the Confutation of	8, 384/ 1
else his manhood not	part	of this church, but	8, 392/ 12
of his description, a	part	of the elect church	8, 392/ 26
repentant sinners be a	part	of the church predestinate	8, 392/ 30
so be they a	part	of this Catholic church	8, 392/ 31
good are the one	part	. Yet leaveth he us	8, 392/ 33
these doubts the more	part	he never moveth; and	8, 393/ 23
of him whether one	part	of repenting must not	8, 395/ 36
taken him . . . is no	part	of this question. For	8, 398/ 3
some lack upon his	part	in the doing, so	8, 401/ 30
false faith is no	part	of the foundation that	8, 403/ 27
Tyndale bringeth for his	part	, and thereto so plainly	8, 404/ 17
the preferment of my	part	construe mine adversary's words	8, 414/ 22
as it is no	part	of me, nor member	8, 417/ 4
body having some dead	part	hanging thereon, wherein were	8, 417/ 15
he saith, is no	part	of the body. But	8, 417/ 16
as for the one	part	, that the true members	8, 419/ 31
it. But letting that	part	pass, let us see	8, 419/ 38
God for their poor	part	toward their own salvation	8, 422/ 7
word unto the worse	part	. . . and of the plainness	8, 424/ 15
and plenteous in every	part	thereof, that there is	8, 424/ 36
exposition ever took his	part	-- and let him	8, 429/ 1
hold of the other	part	of his heresies --	8, 431/ 3
we fail on our	part	to go forward with	8, 433/ 39
of his epistle, one	part	compared with another, doth	8, 434/ 24
might speak for his	part	; for in good faith	8, 436/ 21
I purposely leave his	part	any more faintly defended	8, 436/ 22
riddle . . . in the first	part	whereof he hath already	8, 443/ 27
us, in the other	part	of his riddle, that	8, 443/ 31
he proved the first	part	by the words of	8, 443/ 33
prove us the second	part	by the words of	8, 443/ 35
do but the fifteenth	part	of some such one	8, 458/ 7
it, play the devil's	part	, and think that though	8, 470/ 2
Church for the fewer	part	. For God shall, for	8, 478/ 9
cared not for God's	part	were fain to wake	8, 482/ 32
care for their own	part	. And then they fell	8, 482/ 33
naught. And the other	part	of his tale, which	8, 488/ 22
endeavor of the man's	part	in willingly conforming himself	8, 502/ 17
will had no more	part	toward the attaining of	8, 502/ 26
willing demeanor on their	part	(in the doing whereof	8, 505/ 22

should take thereof no	part	unto their own praise	8, 506/ 11
and merit on our	part	, standeth in the respect	8, 507/ 37
pain upon his own	part	, though not sufficient and	8, 508/ 16
man's will hath no	part	in belief and faith	8, 510/ 16
side he seeth least	part	of his wit and	8, 510/ 27
that hath a false	part	to defend never wotteth	8, 517/ 7
slack holding on God's	part	is the thing, of	8, 526/ 27
proved as is any	part	of all his heresies	8, 533/ 6
it by the hundredth	part	. So that the wonderful	8, 541/ 7
he thus doing his	part	, God would, I say	8, 546/ 19
not fail on his	part	again, but would effectually	8, 546/ 20
-- were on his	part	too shameful and foolish	8, 551/ 3
lose it." The most	part	, I suppose, that of	8, 556/ 19
that in the fourth	part	, which we called D	8, 557/ 9
end of his own	part	. . . it is necessary that	8, 560/ 10
seen in my first	part	of this work, neither	8, 561/ 11
reproved in mine first	part	of this work) --	8, 561/ 14
hath he done his	part	in neither nother . . . but	8, 561/ 15
his purpose on his	part	unproved and the contrary	8, 563/ 2
be, though the better	part	, yet a part and	8, 571/ 17
better part, yet a	part	and but a part	8, 571/ 17
part and but a	part	, and peradventure the less	8, 571/ 17
and peradventure the less	part	. . . and Tyndale's elects, either	8, 571/ 18
Tyndale's elects, either no	part	or but a part	8, 571/ 18
part or but a	part	, and the very worst	8, 571/ 19
and the very worst	part	: yet that the only	8, 571/ 19
here, for his own	part	, nothing proved us that	8, 572/ 26
leaveth off his own	part	now and turneth him	8, 572/ 34
leave him, for his	part	, a while in the	8, 572/ 35
and have been made	partakers	of the Holy Ghost	8, 377/ 31
and have been made	partakers	of the Holy Ghost	8, 431/ 7
celestial gift, and been "	partakers	of the Holy Ghost	8, 431/ 19
grace deserve to be	partakers	of the merits of	8, 519/ 24
that sometimes the people	parted	them from pointing their	8, 126/ 9
acception of persons or	partial	favor, indifferently . . . till he	8, 522/ 31
people that are made	participant	of that holy bread	8, 81/ 13
shall not need no	particular	miracles upon every article	8, 252/ 28
Catholic Church, or every	particular	province . . . and if so	8, 322/ 31
is true of every	particular	church, and the governors	8, 345/ 1
whole Church, whereof every	particular	church is but a	8, 345/ 5
he prove not every	particular	point of his doctrine	8, 475/ 36
is to wit, the	particular	churches of every Christian	8, 561/ 6
hath been many, some	particularly	against the Blessed Sacrament	8, 142/ 20
them all . . . he cometh	particularly	to Saint Peter, and	8, 550/ 9
himself . . . maketh all the	parties	speak as himself liketh	8, 7/ 29
elects have always been	parties	of this known Christian	8, 107/ 6
the mist of both	parties	. . . so that Tyndale take	8, 133/ 33
time as both the	parties	were, I ween, somewhat	8, 164/ 20
either university, and other	parties	of the realm specially	8, 178/ 1
occasions to contain the	parties	in faithful matrimony, they	8, 439/ 6

is to say, sundry	parties	and divisions, and breaketh	8, 481/ 16
manslaughter they have caused,	partly	the stories witness, partly	8, 28/ 35
partly the stories witness,	partly	men have presently seen	8, 28/ 35
of Holy Scripture, and	partly	for the excellence of	8, 98/ 34
that will I prove	partly	by Tyndale's own words	8, 185/ 15
no, therefore it is	partly	false, partly foolish that	8, 217/ 5
it is partly false,	partly	foolish that Tyndale saith	8, 217/ 5
the word of God	partly	written and partly unwritten	8, 222/ 32
God partly written and	partly	unwritten . . . and that those	8, 222/ 33
apostles preached and taught,	partly	by writing, partly by	8, 245/ 14
taught, partly by writing,	partly	by word without writing	8, 245/ 14
they wrote not --	partly	for the cause aforesaid	8, 293/ 28
for the cause aforesaid,	partly	for that it needed	8, 293/ 28
be kept and observed	partly	forever, partly for a	8, 343/ 33
and observed partly forever,	partly	for a time, rather	8, 343/ 33
as the things that	partly	were delivered to the	8, 350/ 26
by the apostles, and	partly	taught unto the Church	8, 350/ 27
both, now ye may	partly	see . . . and yet farther	8, 355/ 10
things to be kept,	partly	by writing and partly	8, 368/ 25
partly by writing and	partly	by their institutions unwritten	8, 368/ 25
and plain, which I	partly	have, partly shall, allege	8, 388/ 3
which I partly have,	partly	shall, allege and bring	8, 388/ 3
well-beloved readers, nothing letted,	partly	to repeat again his	8, 405/ 21
his other chapter before,	partly	to anticipate his words	8, 405/ 22
intent that, albeit I	partly	have and partly shall	8, 405/ 25
I partly have and	partly	shall touch them in	8, 405/ 25
often told you, Tyndale,	partly	for the uncertainty of	8, 448/ 10
and settle himself; and	partly	because he perceived in	8, 448/ 13
as I think, no	partner	in the sin. I	8, 216/ 21
sure whether he be	partner	of the pardon or	8, 289/ 5
by sorrowful repentance made	partner	of pardon and mercy	8, 456/ 7
and have been made	partners	of the Holy Ghost	8, 212/ 36
would put away two	parts	thereof, that is to	8, 42/ 6
he saith of the	parts	. Of Confession Tyndale Shrift	8, 88/ 4
the sacrament putteth two	parts	away, and almost the	8, 106/ 21
faith. Now, in that	parts	which they grant for	8, 155/ 31
they declare the diverse	parts	of the Church, and	8, 164/ 16
Bohemia is, and some	parts	of Germany), but that	8, 219/ 6
of Penance, and the	parts	thereof -- every man	8, 295/ 15
Mass and in other	parts	of divine service . . . were	8, 323/ 36
new prophets in sundry	parts	of his Catholic Church	8, 338/ 26
such things be therefore	parts	of the plants which	8, 359/ 14
and that of all	parts	of the heaven, we	8, 367/ 38
a little examine the	parts	of his definition and	8, 391/ 2
and pulleth into sundry	parts	because he would by	8, 405/ 28
consider and examine the	parts	. These are, therefore, his	8, 418/ 29
world wax in some	parts	of Almaine so surely	8, 448/ 19
in rebellion in sundry	parts	of Almaine . . . so he	8, 483/ 14
fall in by those	parts	that are beneath the	8, 521/ 8
state . . . into five equal	parts	, if it please him	8, 556/ 35

named A, B, C	parts	of the whole time	8, 557/ 8
E were all the	parts	-- let us put	8, 557/ 8
now in the latter	parts	of his time --	8, 557/ 15
B, C, the three	parts	of his whole time	8, 557/ 17
only such as are	parts	of the Catholic Church	8, 561/ 9
he maketh the other	party	sometimes speak, for his	8, 7/ 36
temporal, and of either	party	right worshipful . . . so that	8, 21/ 14
' . . . and the one	party	to smite and kill	8, 58/ 28
against you, and your	party	go to wrack, then	8, 58/ 37
cry to the contrary	party	to kill them down	8, 59/ 3
would help the other	party	to all the mischief	8, 59/ 7
with his own "spiritual"	party	, and hath, as ye	8, 120/ 16
he to the other	party	, that is, to all	8, 120/ 21
God's grace upon the	party	so blessed with the	8, 127/ 27
the pleasure of either	party	. And them will we	8, 134/ 9
pain . . . yet hath the	party	, for all that, cause	8, 288/ 32
such default in the	party	to whom the pardon	8, 289/ 1
whether he think any	party	of Christian people bound	8, 375/ 24
world done by the	party	for many great, mortal	8, 516/ 19
the sin past, the	party	shall never after be	8, 540/ 15
hallowing of chalices, vestments,	paschal	taper, and holy water	8, 366/ 3
sunt, obsecro ego consenior,	pascite	qui in vobis est	8, 183/ 12
vobis, obsecro ego consenior,	pascite	qui in vobis est	8, 185/ 9
idolatries . . . far exceed and	pass	, and incomparably more offend	8, 4/ 30
would have brought to	pass	, will not be, in	8, 18/ 24
untruth at length to	pass	unpunished . . . but of his	8, 22/ 8
in such wise to	pass	that he could nothing	8, 22/ 21
thereof." Now let I	pass	much railing that he	8, 31/ 21
never be brought to	pass	that poison will be	8, 37/ 6
not be brought to	pass	that he counseled, and	8, 37/ 29
nor let it so	pass	unlooked over by better	8, 38/ 33
spiritual man. I let	pass	here that after this	8, 57/ 16
much worse; and I	pass	over also that as	8, 57/ 17
is come prosperously to	pass	."Ye may here clearly	8, 67/ 7
I cannot let it	pass	. Saint Gregory Nazianzen, the	8, 128/ 16
so might I now	pass	over six or seven	8, 144/ 5
all such high process	pass	-- of ripe sins	8, 180/ 35
to come so to	pass	without any providence of	8, 190/ 1
spoken. But now let	pass	, for this once, holy	8, 208/ 30
that ours as far	pass	all theirs, if they	8, 252/ 7
what he readeth, and	pass	it not over suddenly	8, 254/ 13
Church in miracles far	pass	him . . . for anger whereof	8, 270/ 18
Tyndale with his folly	pass	, the truth is that	8, 299/ 20
their brethren." Here I	pass	by his heresies that	8, 324/ 28
of circumcision. I let	pass	also his heresy concerning	8, 324/ 34
oftentimes declared. I let	pass	also . . . that by those	8, 325/ 1
now letting these points	pass	, as I say --	8, 325/ 20
also defy? I let	pass	all the ceremonies taught	8, 328/ 31
and good works, they	pass	over the plain texts	8, 362/ 24
or willingly to let	pass	and dissemble any sense	8, 412/ 1

But letting that part	pass	, let us see how	8, 419/ 38
But letting such disputations	pass	, this will I say	8, 421/ 23
peradventure say that I	pass	over and dissemble the	8, 435/ 17
the devil. For letting	pass	over Judas, that from	8, 437/ 17
their "horrible deeds" to	pass	, and in which they	8, 447/ 2
cannot bring it to	pass	at once. And yet	8, 469/ 22
lo, to what pleasant	pass	, first his royal riddles	8, 484/ 27
pray him to let	pass	over for this once	8, 491/ 8
bring any good to	pass	, since he by the	8, 527/ 11
dispicions of this point	pass	, as against which Saint	8, 531/ 32
plain . . . I will now	pass	it over and see	8, 532/ 10
sleep. But let this	pass	this once, as for	8, 535/ 35
pleasure let all that	pass	for this time, and	8, 555/ 25
other significations I let	pass	, as things not properly	8, 561/ 3
I say, the remnant	pass	(as now not pertinent	8, 561/ 13
for their sins before	passed	as for divers other	8, 70/ 33
pleasure of the newelty	passed	, and they set somewhat	8, 125/ 35
that his own miracles	passed	all that had been	8, 251/ 37
the miracles of Moses	passed	the witchcraft of the	8, 252/ 8
that our master Christ	passed	in pride the proud	8, 268/ 26
one reason of his	passed	me unawares . . . which if	8, 335/ 17
after for the sin	passed	before, neither in purgatory	8, 448/ 1
that, after the rage	passed	, he so sore should	8, 456/ 4
come after the rage	passed	, as himself saith that	8, 467/ 36
besides, that are already	passed	this fifteen hundred years	8, 480/ 3
as Tyndale saith) over	passed	, and that they have	8, 521/ 9
upon David's back, that	passed	his strength to bear	8, 528/ 26
though now his scholar	passeth	him. While that friar	8, 90/ 36
snow go into far	passing	heat." And yet I	8, 487/ 31
of his own painful	Passion	thereunto, hath forthwith from	8, 24/ 28
the work of his	Passion	. In this point they	8, 52/ 16
the merits of Christ's	Passion	-- when we tell	8, 53/ 19
to heavenward without Christ's	Passion	. . . but that with help	8, 65/ 19
and merits of Christ's	Passion	, our good works well	8, 65/ 19
the profit of Christ's	Passion	by their faith that	8, 71/ 3
salvation, and suffered his	Passion	and died for our	8, 76/ 28
the merits of Christ's	Passion	and by his holy	8, 77/ 2
merits of Christ's holy	Passion	. And this is the	8, 77/ 33
the merits of Christ's	Passion	; and so have given	8, 82/ 19
least sin, but the	Passion	and pain of Christ	8, 90/ 17
the merits of Christ's	Passion	, as he hath promised	8, 100/ 33
that he regardeth Christ's	Passion	and our own faith	8, 104/ 9
great part of the	Passion	of Christ, and playeth	8, 108/ 35
when he suffered his	Passion	for our redemption --	8, 110/ 26
Lord, for his painful	Passion	, give us all grace	8, 141/ 4
is redeemed by Christ's	Passion	, and that he hath	8, 147/ 24
can speak of Christ's	Passion	and speak nothing of	8, 148/ 7
book of his bitter	Passion	. Though we reverence these	8, 149/ 3
ordinary pleasure that his	Passion	shall serve every man	8, 210/ 13
only merits of Christ's	Passion	. . . but if men's works	8, 210/ 32

so fully apply the	Passion	of Christ for our	8, 213/ 35
the memorial of Christ's	Passion	, and unity of him	8, 278/ 34
he might by his	Passion	have wrought our redemption	8, 287/ 19
them cometh of Christ's	Passion	; for this they believe	8, 299/ 36
hear till after his	Passion	, that the Holy Ghost	8, 312/ 29
make gauds of God's	Passion	, or make him honored	8, 321/ 27
for example, that the	Passion	of Christ, and his	8, 370/ 30
of Christ's death and	Passion	, and that every man	8, 394/ 16
be saved in Christ's	Passion	, if some such repenting	8, 399/ 24
be saved by his	Passion	, as Tyndale plainly lieth	8, 399/ 25
so, saving for the	Passion	of his own Son	8, 400/ 10
there confessed of Christ's	Passion	, descension into hell, resurrection	8, 406/ 35
not aware of Christ's	Passion	when he made that	8, 408/ 27
is it that the	Passion	of Christ and offering	8, 408/ 34
in God by the	Passion	of Christ, without any	8, 447/ 21
Christ and by Christ's	Passion	. . . is a promise. And	8, 464/ 28
should be by his	Passion	. That thing Saint Peter	8, 465/ 17
in remembrance of his	Passion	, and did in so	8, 466/ 6
memory of his bitter	Passion	that he suffered for	8, 466/ 9
own flesh that suffered	passion	, and his own blood	8, 466/ 10
was shed in his	Passion	, to abide perpetually with	8, 466/ 11
some merit, some conflict,	passion	, or pain upon his	8, 508/ 15
the bitter pain and	Passion	of his alone only-begotten	8, 508/ 22
the merits of Christ's	Passion	for the remnant, which	8, 516/ 21
the merits of Christ's	Passion	, and so, to be	8, 519/ 25
of Christ at his	Passion	were astonied and amazed	8, 540/ 32
terrible sight of his	Passion	, and of his most	8, 541/ 8
upon him toward his	Passion	as Tyndale in his	8, 548/ 21
a memorial of his	Passion	in a cup of	8, 572/ 6
of Saint Paul, "The	passions	of this world be	8, 53/ 9
sight, they feel their	passions	appeased . . . as did King	8, 160/ 11
Saint Paul saith, the	passions	of this world "be	8, 401/ 20
Paul saith, all the	passions	and sufferances of this	8, 508/ 18
this fifteen hundred years	past	. and discretion to judge	8, 43/ 12
the old holy interpreters	past	, and especially to the	8, 61/ 8
faith that it is	past	and already done; and	8, 71/ 4
of the evil life	past	, with faith and belief	8, 100/ 35
his promise is once	past	him somewhat, as they	8, 105/ 21
the examples that are	past	, in the Old Testament	8, 133/ 29
hundred years now last	past	(because they preached, as	8, 151/ 25
this forty years last	past	than was new-found, as	8, 190/ 12
the sins that be	past	, and whereof he is	8, 209/ 10
for the evil act	past	-- and that to	8, 209/ 34
every woman that is	past	this world), saving that	8, 271/ 12
eight hundred years last	past	. . . which true sense Tyndale	8, 279/ 3
this seven years last	past	. The lack whereof I	8, 319/ 38
of fifteen hundred years	past	. . . and bear men in	8, 337/ 13
eight hundred years last	past	, in which they say	8, 367/ 2
eight hundred years last	past	, ever said that religious	8, 367/ 7
eight hundred years last	past	unto Luther's days, nor	8, 387/ 1

any sin that is	past	. Now is this teaching	8, 409/ 18
that the resurrection is	past	already; and they have	8, 430/ 20
the rage is once	past	, then rise up like	8, 447/ 36
after the rage once	past	, they repent always, and	8, 451/ 24
all the rage is	past	that now harrieth me	8, 457/ 16
when the rage is	past	he shall repent. For	8, 467/ 36
the great rage is	past	, too . . . yet is there	8, 468/ 4
the first brunt is	past	, and his mind more	8, 489/ 19
till the pain be	past	, and until he have	8, 489/ 27
until the pain be	past	, and until he have	8, 495/ 18
only of the sin	past	, but a license, almost	8, 495/ 37
when the rage is	past	, then men hearken . . . but	8, 517/ 10
lovers, after their rages	past	and their lusts played	8, 521/ 25
that for the sin	past	, the party shall never	8, 540/ 15
and wondering had been	past	, if they had not	8, 547/ 24
amazed" and "astonied" and	past	all remembrance -- therefore	8, 558/ 20
till the rage be	past	. . . and till, as Tyndale	8, 570/ 1
serve him for a	pastime	if he sat sadly	8, 554/ 27
my Dialogue yet another	patch	wherein I perceive he	8, 330/ 29
will never be well	patched	with his "feeling" faith	8, 395/ 31
and rehearsing him by	patches	and pieces, ye shall	8, 418/ 26
allto frushed, plastereth and	patcheth	up, and maketh much	8, 214/ 6
order and at adventure	patcheth	in his pieces nothing	8, 307/ 4
of Christ upon the	paten	of the chalice, with	8, 23/ 35
held yet upon the	paten	in the priest's hands	8, 24/ 6
thereupon and his letters	patent	under his great seal	8, 284/ 21
but to say a	Pater	Noster to a post	8, 148/ 29
that men say their	Pater	Noster to the "post	8, 148/ 35
it and say a	Pater	Noster at it --	8, 149/ 6
say we not the	Pater	Noster to it, but	8, 149/ 6
showed, the very strait	path	that leadeth folk to	8, 141/ 3
the book of the	Pathway	to Scripture; and for	8, 10/ 10
with all love and	patience	draweth him to good	8, 56/ 14
and this manner of	patience	toward the pope and	8, 56/ 25
with all love and	patience	, ' and so forth	8, 58/ 5
love, sometimes mercy, sometimes	patience	. And what is all	8, 198/ 25
signified neither mercy nor	patience	, but love . . . and then	8, 199/ 1
again, for all the	patience	that he found in	8, 469/ 19
is benign and merciful,	patient	, and plenteous of mercy	8, 214/ 23
to thee through her	patient	sufferance, that she might	8, 372/ 32
and they be not	patient	in tribulations; and when	8, 490/ 22
Christian man must be	patient	, and suffer long to	8, 516/ 34
the saints must be	patient	and abide God's harvest	8, 528/ 32
enjoining, and . . . to take	patiently	all that God layeth	8, 208/ 28
all the prophets and	patriarchs	of the same, as	8, 223/ 7
thy servant Monica, with	Patricius	, sometime her husband, by	8, 372/ 36
other holy doctors "persona	Patris	," "persona Filii," "persona Spiritus	8, 201/ 9
purgatory, paradise, and limbus	patrum	. And it will, whoso	8, 365/ 9
place as was limbus	patrum	-- though out of	8, 406/ 19
dumb absolutions; their dumb	pattering	and hallooing; their dumb	8, 134/ 24

false understanding of Saint	Paul	. . . making them, among many	8, 6/ 9
heresies, believe that Saint	Paul	were in the mind	8, 6/ 10
the mind of Saint	Paul	. . . whereas Saint Paul saith	8, 6/ 14
Saint Paul . . . whereas Saint	Paul	saith himself that they	8, 6/ 14
intent that, as Saint	Paul	saith, they might "glory	8, 12/ 16
again, some good, holy	Paul	shaketh the poisoned adder	8, 36/ 12
of the blessed apostle	Paul	against fornication, where he	8, 37/ 26
were written from Saint	Paul	himself. But would God	8, 40/ 16
whom the blessed apostle	Paul	writeth (unto the Romans	8, 42/ 13
the blessed apostle Saint	Paul	. These truths had the	8, 44/ 14
Tyndale taketh here Saint	Paul	atwas lawful for a	8, 45/ 16
his pleasure. For Saint	Paul	speaketh nun! If Tyndale	8, 45/ 17
very false. Tyndale Saint.	Paul	in that place v	8, 45/ 33
same is it that	Paul	saith in speaketh not	8, 45/ 33
folk of whom Saint	Paul	speaketh in that place	8, 46/ 13
things. And whereas Saint	Paul	, in the place alleged	8, 47/ 8
and predestinates, whereof Saint	Paul	crieth himself, "O altitudo	8, 49/ 3
the words of Saint	Paul	, "The passions of this	8, 53/ 8
holy and blessed apostle	Paul	with many others more	8, 69/ 19
doth the holy apostle	Paul	where he likeneth the	8, 81/ 4
the epistles of Saint	Paul	. . . by which places it	8, 84/ 11
the hands of Saint	Paul	laid upon Timothy in	8, 84/ 15
-- for which Saint	Paul	saith that it is	8, 85/ 12
kitling. And whereas Saint	Paul	for those holy significations	8, 85/ 35
that matrimony, whereas Saint	Paul	saith it is a	8, 86/ 12
-- he answereth Saint	Paul	well and pertly and	8, 86/ 14
and saith that Saint	Paul	said it peradventure of	8, 86/ 14
men would believe Saint	Paul	better than him, and	8, 86/ 17
the words of Saint	Paul	written unto Timothy in	8, 91/ 26
a mock at Saint	Paul	as Tyndale doth! Now	8, 91/ 28
the words of Saint	Paul	in the fifth chapter	8, 94/ 26
the words of Saint	Paul	to the Ephesians, "Christ	8, 96/ 9
But Tyndale, because Saint	Paul	saith there "in the	8, 96/ 16
themselves . . . as saith Saint	Paul	: "Omnia in figura contingebant	8, 99/ 3
when they read Saint	Paul	writing to Timothy, "Neglect	8, 99/ 19
for our sins. And	Paul	commandeth thereby to show	8, 116/ 30
be commanded by Saint	Paul	"thereby to preach the	8, 117/ 9
the counsel of Saint	Paul	. . . while one would bid	8, 126/ 5
lack charity (as Saint	Paul	saith, and Saint James	8, 137/ 12
many places of Saint	Paul	. Finally, yet, he remembereth	8, 145/ 1
am sure when Saint	Paul	spoke of "the church	8, 146/ 36
was Christ's old apostle	Paul	. For he letted not	8, 149/ 35
not God answer Saint	Paul	, when he thrice prayed	8, 159/ 18
of necessity. And Saint	Paul	in his epistle to	8, 160/ 28
the matter that Saint	Paul	spoke. For many that	8, 161/ 5
well appeareth by Saint	Paul	in his first epistle	8, 162/ 6
gathered a company against	Paul	for preaching against images	8, 168/ 7
in Ephesus against Saint	Paul	. For that was such	8, 170/ 38
gathered a company against	Paul	for preaching against images	8, 171/ 37
Now -- whereas Saint	Paul	preached there against idols	8, 172/ 4

fifth chapter of Saint	Paul	to the Corinthians, where	8, 172/ 8
the Corinthians, where Saint	Paul	saith, "I have written	8, 172/ 8
well enough that Saint	Paul	spoke not of images	8, 172/ 16
epistle -- where Saint	Paul	, speaking of the meat	8, 172/ 19
only text of Saint	Paul	is enough to answer	8, 172/ 26
God's sake. For Saint	Paul	here showeth that the	8, 172/ 29
one place of Saint	Paul	so plainly reproveth all	8, 173/ 7
this place of Saint	Paul	also, and hath in	8, 173/ 12
reader ween that Saint	Paul	speak all this against	8, 173/ 14
also, shamefully falsifying Saint	Paul	, in the second chapter	8, 173/ 22
the Romans . . . where Saint	Paul	saith to the Jews	8, 173/ 22
truth, lo! Did Saint	Paul	say so? Did Saint	8, 173/ 32
say so? Did Saint	Paul	mean so? Did the	8, 173/ 32
Tyndale saith that Saint	Paul	chose him because he	8, 189/ 23
have went that Saint	Paul	had made a young	8, 189/ 26
two epistles of Saint	Paul	written to Timothy, whereof	8, 190/ 36
goeth about. For Saint	Paul	there teacheth Timothy to	8, 191/ 7
about wrangling wives. Saint	Paul	also teacheth Timothy that	8, 191/ 14
fruit Tyndale readeth Saint	Paul	. Now would I that	8, 191/ 23
These words of Saint	Paul	to Timothy in those	8, 191/ 34
son," or as Saint	Paul	used to stretch out	8, 192/ 16
construction he maketh! Saint	Paul	saith plainly that Timothy	8, 192/ 21
have the properties which	Paul	requireth to be in	8, 196/ 4
the properties that Saint	Paul	requireth to be in	8, 196/ 17
twice declared by Saint	Paul	in his epistles to	8, 197/ 31
the words of Saint	Paul	in the sixth chapter	8, 212/ 32
far unlike . . . where Saint	Paul	saith in this wise	8, 212/ 34
showeth this blessed apostle	Paul	that the deadly sin	8, 213/ 5
the authority of Saint	Paul	in this place --	8, 213/ 30
it is, as Saint	Paul	saith, a thing very	8, 214/ 4
Gospel before the Church.	Paul	also (Romans 10) saith	8, 224/ 12
Saint Peter nor Saint	Paul	in anything that they	8, 247/ 27
the words of Saint	Paul	. . . and Tyndale laugheth his	8, 253/ 26
he saith that Saint	Paul	meant not in such	8, 253/ 30
the authority of Saint	Paul	. For, being asked where	8, 260/ 35
the words of Saint	Paul	"There shall come false	8, 261/ 1
the first because Saint	Paul	did put in this	8, 261/ 6
and thereby maketh Saint	Paul	false in another place	8, 261/ 8
second text because Saint	Paul	condemneth them that would	8, 261/ 11
third text, because Saint	Paul	saith that it is	8, 261/ 19
too. Now, when Saint	Paul	in his epistle to	8, 262/ 35
false understanding of Saint	Paul	. . . brought forth a right	8, 292/ 31
nay -- yet Saint	Paul	said yes himself, when	8, 293/ 29
and so doth Saint	Paul	too. Now, yet in	8, 295/ 3
Acts plainly . . . and Saint	Paul	to the Hebrews as	8, 295/ 10
Matrimony and Priesthood, Saint	Paul	manifestly; the one to	8, 295/ 12
16-17 signs . . . as Saint	Paul	did of Baptism when	8, 296/ 10
sixth chapter of Saint	Paul	unto the Hebrews . . . Saint	8, 296/ 29
unto the Hebrews . . . Saint	Paul	would not have made	8, 296/ 29
the thing which Saint	Paul	so sore reproveth in	8, 299/ 30

apostles: Saint Peter, Saint	Paul	, Saint James, and their	8, 304/ 11
holy . . . contrary to Saint	Paul	and our Savior himself	8, 305/ 19
we find that Saint	Paul	had conference with Peter	8, 310/ 19
the words of Saint	Paul	to the Corinthians where	8, 314/ 24
And when he allegeth	Paul	to the Corinthians: I	8, 314/ 29
Corinthians: I say that	Paul	never knew of this	8, 314/ 29
likely that of Saint	Paul	by his present tradition	8, 315/ 5
that proveth that Saint	Paul	therein wrote everything that	8, 315/ 9
appeareth well that Saint	Paul	speaketh of that thing	8, 315/ 11
in that chapter Saint	Paul	speaketh but of certain	8, 315/ 23
Tyndale say, that Saint	Paul	, besides this that he	8, 315/ 27
Tyndale saith that Saint	Paul	never knew this word	8, 315/ 33
than by that Saint	Paul	spoke of God's "supper	8, 316/ 1
the words of Saint	Paul	unto the Thessalonians, to	8, 323/ 15
those words of Saint	Paul	. . . in which, as my	8, 323/ 24
appeareth plainly that Saint	Paul	saith himself that he	8, 323/ 26
the things which Saint	Paul	taught by mouth were	8, 323/ 29
the while that Saint	Paul	taught anything by mouth	8, 323/ 32
those things that Saint	Paul	taught by mouth. Then	8, 324/ 17
false understanding of Saint	Paul	, he would have taken	8, 324/ 36
those words of Saint	Paul	which himself now bringeth	8, 325/ 2
juggling stick. For Saint	Paul	meaneth of circumcision alone	8, 325/ 9
words also, of Saint	Paul	, destroy Tyndale's heresy that	8, 325/ 13
those points that Saint	Paul	taught by mouth and	8, 325/ 21
he knoweth that Saint	Paul	taught the people by	8, 325/ 33
time companion to Saint	Paul	. . . and that so continual	8, 325/ 35
tell allthing that Saint	Paul	taught (as he began	8, 326/ 7
nothing but that Saint	Paul	taught none of the	8, 326/ 8
the learning of Saint	Paul	everywhere," I say that	8, 326/ 19
not true. For Saint	Paul	reproved but the superstitious	8, 326/ 20
Tyndale bring of Saint	Paul	all the places that	8, 326/ 28
all, in which Saint	Paul	reproveth any sacrament or	8, 326/ 30
to prove that Saint	Paul	taught no ceremonies or	8, 327/ 2
he proveth thus . . . Tyndale	Paul	commandeth that no man	8, 327/ 6
long tale that Saint	Paul	"commandeth" them to "labor	8, 327/ 18
more, some of Saint	Paul	and some of his	8, 327/ 21
the Altar. Nor Saint	Paul	, though he would have	8, 327/ 27
plain words of Saint	Paul	written unto the Thessalonians	8, 330/ 21
those things that Saint	Paul	taught by mouth . . . ye	8, 330/ 25
you." And Peter and	Paul	thereto warn us in	8, 333/ 10
writing less than Saint	Paul	; nor of Saint John	8, 334/ 7
Arians of old. Saint	Paul	will that when one	8, 341/ 28
the words of Saint	Paul	written unto Timothy, the	8, 359/ 24
second epistle, where Saint	Paul	writeth unto him in	8, 359/ 25
nor diminishing, but "as	Paul	saith" to Timothy, "abide	8, 360/ 2
ye well that Saint	Paul	speaketh nothing to Timothy	8, 360/ 4
had learned of Saint	Paul	. And therefore against making	8, 360/ 9
be considered that Saint	Paul	saith not to Timothy	8, 360/ 11
that text of Saint	Paul	that Barnes bringeth forth	8, 360/ 22
considered: that where Saint	Paul	telleth Timothy that, albeit	8, 360/ 24

be noted that Saint	Paul	gave Timothy that warning	8, 360/ 30
all good men. Saint	Paul	told Timothy too . . . that	8, 361/ 7
given to Timothy, Saint	Paul	hath taught us also	8, 361/ 12
this text of Saint	Paul	; which thing Tyndale well	8, 361/ 34
another text of Saint	Paul	: where he writeth unto	8, 362/ 1
great doubt what Saint	Paul	meant by them; so	8, 362/ 5
of Saint Ambrose, Saint	Paul	meant that there was	8, 362/ 6
another manner: that Saint	Paul	in those words meant	8, 362/ 11
the person of Saint	Paul	, "I boast you not	8, 362/ 15
the epistles of Saint	Paul	. . . in such places as	8, 362/ 27
are written by Saint	Paul	, men unlearned and unstable	8, 363/ 1
own perdition." And Saint	Paul	saith himself, also, that	8, 363/ 3
not written by Saint	Paul	, nor he hath not	8, 363/ 16
this text of Saint	Paul	brought in by Barnes	8, 363/ 18
the saying of Saint	Paul	. . . which text Tyndale hath	8, 363/ 35
saw well that Saint	Paul	meant none other but	8, 364/ 8
saith not that Saint	Paul	hath written all his	8, 364/ 12
us without writing. Saint	Paul	, the Apostle of the	8, 368/ 17
these words of Saint	Paul	, "My brethren, stand fast	8, 369/ 8
is evident that Saint	Paul	delivered unto them many	8, 369/ 11
in this wise: "Saint	Paul	prevented them, to the	8, 369/ 19
nature indifferent: therefore Saint	Paul	said, 'We have	8, 369/ 29
we,' said Saint	Paul	, ' this custom . . . nor	8, 369/ 32
words, therefore, of Saint	Paul	. . . may make the hearers	8, 369/ 36
wrote; which thing Saint	Paul	saith also himself; and	8, 373/ 31
book"? Or of Saint	Paul	writing himself to the	8, 374/ 14
go the letter. Saint	Paul	also to Timothy writeth	8, 374/ 25
Those words of Saint	Paul	do very plainly show	8, 374/ 31
there were which Saint	Paul	taught Timothy, and that	8, 374/ 32
will he excuse Saint	Paul	for taking away the	8, 376/ 15
it himself; and Saint	Paul	circumcised Timothy himself, and	8, 376/ 17
John and of Saint	Paul	) . . . and might yet add	8, 380/ 1
but that, as Saint	Paul	saith, the Church is	8, 382/ 8
reproved plainly by Saint	Paul	and Saint James both	8, 395/ 14
For which cause Saint	Paul	saith that "the church	8, 396/ 25
God. For as Saint	Paul	saith, the passions of	8, 401/ 20
apostles and prophets, whereupon	Paul	saith (Eph 2) that	8, 402/ 26
built upon . . . but Saint	Paul	preached the contrary, saying	8, 403/ 28
in sin." But Saint	Paul	, against Tyndale's doctrine, ran	8, 409/ 23
be false. For Saint	Paul	saith plainly that he	8, 412/ 13
and is as Saint	Paul	said of wanton widows	8, 412/ 24
not in us." And	Paul	(Rom 7) saith, "That	8, 419/ 11
hard words of Saint	Paul	. Which places of themselves	8, 426/ 20
should. Doth not Saint	Paul	say, "He that thinketh	8, 429/ 34
fall deadly. But Saint	Paul	there meant deadly falls	8, 430/ 5
fear." There showeth Saint	Paul	effectually, by a long	8, 430/ 11
persons." Here showeth Saint	Paul	plainly that men may	8, 430/ 22
too, seemeth by Saint	Paul	that it may be	8, 430/ 35
of "feeling" faith . . . Saint	Paul	speaketh here of them	8, 431/ 12
word of God" . . . Saint	Paul	here speaketh of them	8, 431/ 14

of the Spirit" . . . Saint	Paul	here in like wise	8, 431/ 17
to say to Saint	Paul	? Surely for the defense	8, 431/ 24
with that that Saint	Paul	here seemeth to further	8, 431/ 28
gloss Ezekiel by Saint	Paul	, as Saint Paul by	8, 432/ 33
Saint Paul, as Saint	Paul	by Ezekiel? Namely since	8, 432/ 33
Ezekiel? Namely since Saint	Paul	came after, and therefore	8, 432/ 34
sure that, as Saint	Paul	plainly reproveth the one	8, 433/ 22
saints that expound Saint	Paul	, in that he saith	8, 433/ 25
not in us." And	Paul	(Rom 7) saith, "That	8, 443/ 23
the words of Saint	Paul	, understood and construed as	8, 443/ 35
John. For whereas Saint	Paul	, in his Epistle to	8, 444/ 1
should ween that Saint	Paul	meaneth that every true	8, 444/ 6
him. And while Saint	Paul	saith the words of	8, 444/ 11
take it that Saint	Paul	himself, or at the	8, 444/ 13
self-slaughter too. And Saint	Paul	himself confesseth that for	8, 444/ 20
before-rehearsed words of Saint	Paul	. . . by which he would	8, 445/ 16
it seem that Saint	Paul	did himself so too	8, 445/ 17
is faithful," saith Saint	Paul	, "which shall not suffer	8, 452/ 35
it." And when Saint	Paul	himself, lest the greatness	8, 453/ 1
make them, as Saint	Paul	saith, the members of	8, 456/ 33
one. For though Saint	Paul	counsel Titus that the	8, 469/ 11
the example of Saint	Paul	. . . and, as he betook	8, 482/ 3
sin. For as Saint	Paul	saith, "What fellowship can	8, 488/ 1
his father. For, saith	Paul	, it is the gift	8, 500/ 31
of lights." And Saint	Paul	saith, "What hast thou	8, 503/ 29
worthy (for as Saint	Paul	saith, all the passions	8, 508/ 17
evident. Doth not Saint	Paul	unto the Hebrews, in	8, 509/ 15
And therefore saith Saint	Paul	also that we see	8, 509/ 21
be proud. Lo, Saint	Paul	, though God withdrew not	8, 523/ 34
the sentence of Saint	Paul	to the Romans that	8, 524/ 30
God himself. And Saint	Paul	saith, "What hast thou	8, 527/ 34
as against which Saint	Paul	plainly speaketh, and saith	8, 531/ 33
that worketh, as Saint	Paul	saith, by love --	8, 534/ 33
For as holy Saint	Paul	saith, "In heart believe	8, 541/ 37
the mouth of Saint	Paul	: "God is faithful, which	8, 543/ 9
more, too, that Saint	Paul	when after the resurrection	8, 549/ 7
one example of Saint	Paul	are in the meanwhile	8, 549/ 26
Saint James as Saint	Paul	, and the very Gospel	8, 555/ 22
the words of Saint	Paul	"It is impossible that	8, 568/ 17
his introduction into Saint	Paul's	epistle, with which he	8, 6/ 7
seventh chapter of Saint	Paul's	epistle to the Corinthians	8, 7/ 13
putting on of Saint	Paul's	hands upon Timothy was	8, 192/ 13
himself doubteth upon Saint	Paul's	words, whether he meant	8, 293/ 2
will prove, by Saint	Paul's	own words, that he	8, 324/ 3
But he maketh Saint	Paul's	words to serve him	8, 325/ 8
every place in Saint	Paul's	epistles, every place in	8, 336/ 11
except none of Saint	Paul's	epistles be lost, or	8, 339/ 16
have rehearsed you Saint	Paul's	words more fully than	8, 359/ 33
by writing, that Saint	Paul's	epistles have things hard	8, 362/ 33
after be forgiven. Saint	Paul's	words are these: "It	8, 431/ 5

that Tyndale taketh Saint	Paul's	words spoken of himself	8, 444/ 25
-- less like than	Paul's	steeple to a dagger	8, 534/ 14
Psalmist: "Vow ye and	pay	your vows to our	8, 49/ 33
man is able to	pay	that he paid for	8, 372/ 28
idols of the false	paynim	gods and honor also	8, 172/ 1
or assembly, of heathen,	paynim	people. And thus is	8, 188/ 35
be taken as a	paynim	; ergo, that thing is	8, 242/ 25
in company with either	paynim	, Turk, Saracen, or Jew	8, 504/ 33
to do as the	paynims	did -- make an	8, 3/ 38
to do as the	paynims	do -- give worship	8, 4/ 25
against the Jews and	paynims	that refused him and	8, 43/ 39
Turks, and Saracens, and	paynims	. . . as, for example, such	8, 110/ 5
and the church of	paynims	and Turks, too, and	8, 131/ 13
of thing among the	paynims	before, but only their	8, 170/ 23
signified among the Latin	paynims	both the congregation, or	8, 170/ 28
properly signified among the	paynims	. . . saving that they gathered	8, 170/ 39
the Ephesians which were	paynims	-- and therefore in	8, 171/ 11
not a congregation of	paynims	-- so should ecclesia	8, 171/ 13
those things which the	paynims	offer . . . they offer to	8, 172/ 23
among the Gentiles or	paynims	was because that the	8, 172/ 31
that likewise as the	paynims	, worshippers of idols, did	8, 173/ 2
spoken of among the	paynims	. Now cometh me Tyndale	8, 173/ 28
the one segregated from	paynims	by the Sacrament of	8, 189/ 9
either among Jews or	paynims	. . . yet Christ's church "borrowed	8, 193/ 17
the Jews nor the	paynims	(as Tyndale saith), but	8, 193/ 18
many words, and the	paynims	worshipped many gods . . . the	8, 235/ 24
the many gods of	paynims	-- but the God	8, 235/ 26
very sure that neither	paynims	nor Turks be able	8, 252/ 5
false prophets he meaneth:	paynims	, Turks, or heretics. If	8, 265/ 10
heretics. If he mean	paynims	or Turks, then goeth	8, 265/ 11
must rather believe the	paynims	or the Muhammadans, which	8, 267/ 4
the miracles which the	paynims	or other infidels have	8, 270/ 2
of sacrifice of the	paynims	that were abominable before	8, 349/ 14
reputed and taken as	paynims	and publicans -- and	8, 387/ 11
so speaketh against the	paynims'	idols that his reason	8, 173/ 15
though they abhorred the	paynims'	idols, and would not	8, 173/ 24
be true, and the	paynims'	miracles false; yet know	8, 246/ 7
wrote . . . "The grace and	peace	of our Savior Jesus	8, 18/ 22
all the justices of	peace	, of every quarter of	8, 27/ 6
yet to break the	peace	and quiet of his	8, 29/ 27
list themselves, where no	peace	is broken nor any	8, 32/ 20
and be not in	peace	and Christian love with	8, 82/ 14
God and to nourish	peace	and unity; but to	8, 89/ 24
the preacher hold his	peace	and let him speak	8, 126/ 6
of the town, concerning	peace	or war or some	8, 170/ 9
I would hold my	peace	. But I must put	8, 331/ 2
naught for himself. In	peace	mote she be, therefore	8, 372/ 29
at length brought unto	peace	and rest, though never	8, 406/ 30
of good people in	peace	and tranquillity. Which common	8, 482/ 8
and tranquillity. Which common	peace	and quiet if the	8, 482/ 9

which they break the	peace	and unity . . . both of	8, 484/ 10
feathers from his gay	peacock's	tail that I shall	8, 34/ 30
the beholding of a	peacock's	tail -- but that	8, 42/ 34
enough to kill twenty	peasants	and villeins for a	8, 530/ 19
the one some pretty	peccadillos	(such as I will	8, 179/ 23
is there in them	peccatum	ad mortem, that Saint	8, 438/ 2
of his elect and	peculiar	Chosen People. But why	8, 79/ 25
' apish, '	peevish	, ' ' popish ' '	8, 58/ 15
meaneth none of us	peevish	, popish papists, but the	8, 112/ 28
as one of these	peevish	, popish papists shall be	8, 458/ 6
I never a more	peevish	process than this his	8, 489/ 32
Young Children, Against the	Pelagians	, writeth in this wise	8, 370/ 9
fallen therefrom, as Arius,	Pelagius	, Donatus, Wycliffe, and Hus	8, 44/ 19
pray and take the	pen	in hand . . . be now	8, 36/ 4
repentance, without shrift or	penance	, sufficeth . . . and that no	8, 5/ 27
profiteth the soul; nor	penance	enjoined of the priest	8, 14/ 36
in the titles of "	Penance	" and "Priest" -- was	8, 30/ 33
and all doing of	penance	: they shall, if they	8, 40/ 22
and cleanness of body,	penance	, trouble of the mind	8, 54/ 12
man should do true	penance	with putting himself to	8, 64/ 10
that we can do	penance	enough for our sins	8, 65/ 16
God, and to do	penance	in punishing himself for	8, 66/ 16
of the king's humble	penance	and pain of fasting	8, 66/ 20
they fasted and did	penance	for their sins, and	8, 69/ 4
Christ hath now done	penance	for our sins and	8, 70/ 36
by the Sacrament of	Penance	, which Tyndale goeth about	8, 71/ 7
by fasting and other	penance	. . . and which delight of	8, 72/ 15
manner, by withdrawing of	penance	, clean goeth about to	8, 72/ 16
and turn again by	penance	. . . God will bring us	8, 76/ 34
is to wit, Confirmation,	Penance	, Order, Matrimony, and Aneling	8, 83/ 28
Of the Sacrament of	Penance	Tyndale "Penance" is a	8, 87/ 31
Sacrament of Penance Tyndale "	Penance	" is a word of	8, 87/ 33
that the Sacrament of	Penance	he setteth at less	8, 87/ 35
against the Sacrament of	Penance	contrive and forge such	8, 88/ 1
the holy Sacrament of	Penance	than he now speaketh	8, 88/ 12
we go hence nor	penance	need to be done	8, 89/ 36
own mind or by	penance	enjoined -- he is	8, 90/ 8
men did reckon their	penance	for a thing sufficient	8, 90/ 13
men believe that no	penance	is of itself sufficient	8, 90/ 17
of Christ maketh our	penance	available, to them that	8, 90/ 18
to take pain and	penance	for their sin themselves	8, 90/ 20
warrant you, and take	penance	of the priest, and	8, 90/ 31
through the Sacrament of	Penance	, if men amend and	8, 106/ 19
amend and will do	penance	; Tyndale of the sacrament	8, 106/ 20
by . . . and to do	penance	he taketh for idolatry	8, 106/ 23
and never need do	penance	neither for that nor	8, 121/ 29
well, and do no	penance	nor take no pain	8, 121/ 31
against their heresy of	penance	, he disputed with preaching	8, 121/ 35
he disputed with preaching	penance	. For he bade them	8, 121/ 36
upon them to do	penance	-- and not only	8, 122/ 1

them repent and do	penance	, but also bade them	8, 122/ 2
do "worthy fruits of	penance	." And because that they	8, 122/ 4
wise he should do	penance	. And therefore he lived	8, 122/ 10
the false imaginations against	penance	, and wonderful devices of	8, 122/ 20
thy soul. Judge their	penance	, pilgrimages, pardons, purgatory, praying	8, 134/ 23
confession" into "knowledge," and "	penance	" into "repentance" . . . with many	8, 143/ 11
or "repenting" for doing	penance	, which he changeth too	8, 165/ 12
Confession" into "Knowledge," and "	Penance	" into "Repentance" Tyndale And	8, 203/ 24
word "repentance" and not "	penance	" -- in all which	8, 203/ 27
a necessary part of	penance	; and every good man	8, 206/ 35
from the Sacrament of	Penance	. For both the Greek	8, 207/ 6
his holy sacrament of	Penance	(which was brought in	8, 207/ 34
to such pain and	penance	as their confessor shall	8, 208/ 6
manner, by this word "	penance	" they make the people	8, 208/ 12
his confessor and take	penance	at his hand? Tyndale	8, 210/ 19
me. As for their "	penance	," the Scripture knoweth not	8, 210/ 24
Tyndale As for their "	penance	," the Scripture knoweth not	8, 210/ 35
Scripture speaketh not of "	penance	" . . . because himself giveth the	8, 211/ 3
by the name of "	penance	." Now, as for the	8, 211/ 7
as for the word "	penance	" -- whatsoever the Greek	8, 211/ 8
and him: that by "	penance	" we understand, when we	8, 211/ 16
of the Sacrament of	Penance	-- confession of mouth	8, 211/ 18
do by the word "	penance	" -- Tyndale would be	8, 211/ 23
he is now with "	penance	." For he hateth nothing	8, 211/ 24
our poor English word "	penance	," the use of all	8, 211/ 26
of all Englishmen since	Penance	first began among them	8, 211/ 27
that we take in "	penance	" of the Latin word	8, 211/ 33
say that the word "	penance	" is derived and cometh	8, 211/ 35
instituted the Sacrament of	Penance	-- without which they	8, 212/ 13
that the Sacrament of	Penance	is the board upon	8, 212/ 17
the salt sacrament of	Penance	and so swim . . . and	8, 212/ 26
be renewed again by	penance	, crucifying again to themselves	8, 213/ 3
taken in Scripture) by	penance	to be renewed again	8, 213/ 8
by the Sacrament of	Penance	-- confession, contrition, and	8, 213/ 16
all out by our	penance	done here. In all	8, 213/ 19
is besides his own	penance	helped and relieved with	8, 213/ 25
for a man by	penance	wrought in grace to	8, 213/ 31
out and paid by	penance	but that it is	8, 214/ 3
createth of new --	Penance	, finding by sin again	8, 214/ 5
the better appear that	penance	is necessary -- and	8, 214/ 12
after repentance, and after	penance	, too; and such as	8, 217/ 2
by the Sacrament of	Penance	restored unto the state	8, 217/ 3
church," "priest," "grace," "charity," "	penance	," and such others is	8, 218/ 18
And that he changed "	penance	" into "repenting" . . . because he	8, 219/ 12
Luther's heresy teaching that	Penance	is no sacrament. Lo	8, 219/ 13
us or to do	penance	for sin; friars may	8, 221/ 10
third day," and that	penance	and remission of sins	8, 238/ 21
well after, or doth	penance	for his sin . . . shall	8, 243/ 16
their heresies, and do	penance	, and teach truth; for	8, 248/ 3
it maketh him do	penance	and good works here	8, 288/ 14

though the Sacrament of	Penance	be able to put	8, 288/ 31
sins, or to do	penance	, or to do any	8, 289/ 28
confession in the ear,	penance	and satisfaction for sin	8, 290/ 36
Gospel, also. And of	Penance	, and the parts thereof	8, 295/ 14
to tarry for his	penance	after he had borne	8, 301/ 9
is to wit, Confirmation,	Penance	, Wedlock, Holy Order, and	8, 303/ 29
sin than to do	penance	for sin; ergo, to	8, 305/ 2
sin; ergo, to do	penance	for sin is not	8, 305/ 3
elects and penitents without	penance	? And where he saith	8, 323/ 4
in mind to do	penance	nor be confessed neither	8, 377/ 13
be renewed again to	penance	. . . crucifying again for their	8, 377/ 33
repentance" and the Church's	penance	too . . . shall not lack	8, 378/ 4
not necessary, and that	penance	needeth not, and that	8, 388/ 22
shriven, or receive any	penance	at the priest's hand	8, 394/ 12
our neighbors; doing fruitful	penance	, bringing forth the fruits	8, 409/ 4
forth the fruits of	penance	. . . and, according to the	8, 409/ 5
slothful to do any	penance	ourselves for our own	8, 409/ 12
not by way of	penance	for our sin; and	8, 409/ 15
confession, contrition, works of	penance	, and works of mercy	8, 413/ 35
believing the sacraments of	Penance	, Confirmation, Extreme Unction, Order	8, 414/ 12
sin punish himself by	penance	, or doth the better	8, 416/ 8
and that shrift, or	penance	toward heaven, or remission	8, 417/ 34
purgatory for lack of	penance	here . . . but for that	8, 423/ 35
and good will unto	penance	, they be all perpetually	8, 424/ 2
repenting, without shrift or	penance	, he shall have forthwith	8, 425/ 25
notwithstanding any repentance and	penance	taken and done therefor	8, 426/ 16
again by grace through	penance	, and become the children	8, 428/ 14
thou repent and do	penance	." Doth it not here	8, 429/ 24
be renewed again by	penance	, forasmuch as they, as	8, 431/ 10
be renewed again by	penance	. What hath Tyndale here	8, 431/ 23
baptism, we could by	penance	never be saved after	8, 433/ 21
to be renewed by	penance	," that it is impossible	8, 433/ 26
impossible to be by	penance	renewed unto the state	8, 433/ 27
and will perfect our	penance	with increase of his	8, 433/ 38
arise by grace through	penance	, and be made the	8, 437/ 6
that no repentance, no	penance	, no faith, none hope	8, 441/ 18
they repent and do	penance	, and purpose to amend	8, 455/ 30
repenting, without shrift or	penance	, all were forgiven, sin	8, 495/ 34
and bid them do	penance	and "believe the Gospel	8, 502/ 29
shrift nor do no	penance	for his sin. For	8, 516/ 8
all, after a little	penance	in this world done	8, 516/ 19
at their repentance and	penance	as well as be	8, 532/ 20
of hope with other	penance	(which he had liefer	8, 540/ 3
his repentance, change, and	penance	, was a "chosen vessel	8, 549/ 14
yet by repentance and	penance	received to faith and	8, 549/ 22
no restitution by the	penance	to the renovation of	8, 569/ 26
rejecting the Sacrament of	Penance	, but if they amend	8, 571/ 1
repentance without shrift or	penance	shall sufficiently save them	8, 571/ 36
our own sins, by	penance-doing	, with fasting, prayer, almsdeed	8, 89/ 1
water. This manner of	penance-doing	did Saint John the	8, 122/ 18

cast away, and all	penance-doing	too, as himself showeth	8, 208/ 9
by good works of	penance-doing	, or other satisfactory pains	8, 209/ 35
that men shall with	penance-doing	endeavor themselves to satisfy	8, 210/ 11
the priest unto the	penitent	confessed, is nothing necessary	8, 14/ 36
that he seemed very	penitent	of his misusing of	8, 17/ 11
in prison here very	penitent	, and utterly minded to	8, 19/ 16
which doing though the	penitent	use among with his	8, 207/ 26
the repentance of the	penitent	, and the remission of	8, 209/ 20
and in deed, the	penitent	should endeavor himself to	8, 211/ 37
For he was never	penitent	sinner . . . but, being sinless	8, 392/ 9
be but a bare	penitent	and only believe and	8, 516/ 7
that good and contrite	penitent	and open confessor both	8, 517/ 24
confession, contrition, and by	penitential	deeds; revenging our sins	8, 409/ 2
any sacramental shrift, or	penitential	works, or deeds of	8, 416/ 23
away shrift and all	penitential	works toward satisfaction, and	8, 470/ 26
church of elects and	penitents	without penance? And where	8, 323/ 4
this kind are there	penitents	and impenitents both. For	8, 391/ 28
and impenitents both. For	penitents	are accounted among the	8, 391/ 29
all true repentants and	penitents	, what mind or purpose	8, 450/ 11
his own agreement, the	penitents	only, and the true	8, 495/ 2
any of the true	penitents	. . . but utterly to be	8, 495/ 10
lost it me every	penny	. But God forgive the	8, 178/ 29
the cost of a	penny	. And where he saith	8, 289/ 11
men should set their	pens	to the book . . . which	8, 35/ 25
be meet for Tyndale's	Pentateuch	, and Tyndale's Testament, and	8, 10/ 13
hastily visit you with	penury	and burning heat" (or	8, 5/ 10
to punish the whole	people	for the sins of	8, 2/ 12
calling all good Christian	people	idolaters for honoring of	8, 3/ 7
believed of all Christian	people	, had liefer his epistle	8, 6/ 29
doth himself another, the	people	set the less by	8, 7/ 4
cup, as bringeth the	people	a draft of deadly	8, 8/ 18
all good and virtuous	people	. Nor no man is	8, 11/ 5
pleasure have some devilish	people	caught . . . with the labor	8, 11/ 35
delight to beguile good	people	, and bring their souls	8, 12/ 2
to have all Christian	people	circumcised, to the intent	8, 12/ 15
of his heresies . . . the	people	, doubting that the beggarly	8, 13/ 20
necessary, and of Christian	people	to be observed and	8, 14/ 20
an opinion among the	people	that his judges had	8, 21/ 9
could, to make the	people	ween that he had	8, 21/ 31
by him to the	people	at the fire . . . whereby	8, 23/ 4
presence of all the	people	, and humbly besought him	8, 23/ 9
presence of all the	people	, assoiled, before that he	8, 23/ 15
them to bring the	people	in a false opinion	8, 25/ 3
counties to all his	people	declared . . . and did prohibit	8, 27/ 8
with opening to his	people	the malice and poison	8, 27/ 21
me is, that his	people	, abandoning the contagion of	8, 27/ 22
counsel, they say, the	people	, in their books, to	8, 29/ 14
and provoke among any	people	that are of diverse	8, 29/ 24
fashion they counsel the	people	to obey their princes	8, 29/ 29
princes. They bid the	people	for a countenance to	8, 29/ 30

the manner of the	people	, too . . . and be not	8, 30/ 10
they can persuade the	people	to believe that they	8, 30/ 11
be believed, bring the	people	into the secret contempt	8, 30/ 17
frantic book, biddeth the	people	that they should not	8, 30/ 25
Barnes would have the	people	rather die than obey	8, 30/ 35
the hands of unlearned	people	which is by an	8, 31/ 5
be too, and moving	people	, to their own undoing	8, 31/ 14
-- and would the	people	should keep his false	8, 32/ 10
here teacheth that the	people	are not bound to	8, 32/ 13
or commandment compel his	people	to any of those	8, 32/ 32
doctrine is that the	people	should in the defense	8, 32/ 35
theirs . . . but rather the	people	unlearned to occupy themselves	8, 36/ 26
thereof, to arm the	people	against it, in more	8, 37/ 31
corners lack, whereby good	people	may be deceived and	8, 38/ 27
preacheth ribaldry to the	people	that stand about. For	8, 41/ 16
congregation of all Christian	people	. For it is well	8, 43/ 37
and the common Christian	people	of every age from	8, 44/ 16
holy men, all good	people	, all true Christian nations	8, 44/ 33
for there be no	people	so wrested out of	8, 45/ 27
such simple, gross, carnal	people	as we be . . . these	8, 47/ 2
but also all Christian	people	, both good and bad	8, 49/ 37
and profitable to the	people	-- yet will he	8, 55/ 15
he not that the	people	shall measure the duty	8, 55/ 16
all holy Catholic, Christian	people	, saving only their own	8, 56/ 30
dissension and set the	people	in sedition . . . and under	8, 56/ 33
clergy, the princes, the	people	, and so forth, being	8, 58/ 2
your ' spiritual '	people	, that is to wit	8, 58/ 25
church of all Christian	people	save heretics . . . which Catholic	8, 61/ 12
days in which the	people	should fast together. For	8, 62/ 33
most part of the	people	which now in the	8, 62/ 35
the praise of such	people	as their false doctrine	8, 63/ 20
not only all Christian	people	hitherto but also the	8, 63/ 24
always among his faithful	people	had observed and kept	8, 64/ 4
-- he taught his	people	by his prophets that	8, 64/ 23
the sin of the	people	and the sin of	8, 66/ 3
the person of the	people	: "We have fasted and	8, 67/ 5
Orders, and for the	people	whom they had committed	8, 69/ 22
the sin of the	people	, so straitly forty days	8, 70/ 21
the leader of the	people	under God, and being	8, 72/ 30
God, dispensed with the	people	in desert, in delaying	8, 72/ 31
for necessity. But the	people	, for aught that I	8, 73/ 25
God. A governor of	people	is made for the	8, 74/ 11
is made for the	people	, and not the people	8, 74/ 11
people, and not the	people	for the governor; and	8, 74/ 11
no man among the	people	wont to call the	8, 74/ 12
and declared unto the	people	, as though if that	8, 75/ 35
blasphemy -- all good	people	that have the use	8, 76/ 24
the commonalty of Christian	people	; and they believe not	8, 77/ 12
For that all Christian	people	have this faith and	8, 77/ 18
Spirit to let his	people	have and enjoy the	8, 78/ 26

did he tell the	people	therewith all the causes	8, 79/ 10
I say, tell the	people	what all the outward	8, 79/ 19
elect and peculiar Chosen	People	. But why he rather	8, 79/ 26
that God taught the	people	; and yet had they	8, 79/ 31
they showed unto the	people	that thing that because	8, 80/ 35
that all we Christian	people	that are made participant	8, 81/ 12
at an Easter the	people	should be houseled, albeit	8, 82/ 11
Christian love with all	people	, or intend to keep	8, 82/ 15
of the sacrament, the	people	were as good unhouseled	8, 82/ 22
they call Confirmation, the	people	call "bishopsing." They think	8, 83/ 31
Tyndale upon all Christian	people	that have been aneled	8, 86/ 35
thing all good Christian	people	have ever used to	8, 89/ 3
nothing . . . doth unto the	people	no profit at all	8, 95/ 19
his church of Christian	people	all days unto the	8, 106/ 34
company of all Christian	people	professing the name and	8, 107/ 3
commandment make his Chosen	People	of Israel to fall	8, 109/ 13
and sacrificed for the	people	, and was a mediator	8, 111/ 17
offered sacrifices for the	people	, and that of diverse	8, 111/ 26
his Father for his	people	by the hands of	8, 111/ 31
between God and the	people	, to offer up any	8, 112/ 2
to God for the	people	. For he saith farther	8, 112/ 3
most honored of the	people	and is also most	8, 114/ 6
most profitable to the	people	. But yet shall ye	8, 114/ 6
they which teach the	people	this . . . did not teach	8, 114/ 24
true which all Christian	people	have this fifteen hundred	8, 119/ 5
of all good, faithful	people	. Tyndale But the world	8, 120/ 9
part of such good	people	besides as would be	8, 123/ 33
so that sometimes the	people	parted them from pointing	8, 126/ 9
midwife's hand . . . and the	people	knoweth well that she	8, 127/ 15
well that all Christian	people	have and ever have	8, 127/ 22
and all good Christian	people	besides, such things as	8, 129/ 32
and say to the	people	of themselves, "We be	8, 130/ 4
them, and the whole	people	with them, in the	8, 131/ 2
every kind of Christian	people	, that anything do or	8, 137/ 2
destroy Christ's good Christian	people	. For surely, good reader	8, 137/ 9
the sin of the	people	hypocrites shall reign over	8, 138/ 10
enough. He biddeth the	people	mark that their princes	8, 138/ 22
and all good, honest	people	of Christendom this fifteen	8, 140/ 15
known among the common	people	nowadays, " yet in this	8, 144/ 34
conditions, and degrees of	people	. . . but of such only	8, 146/ 3
but of such only	people	as be Christian people	8, 146/ 3
people as be Christian	people	-- and them not	8, 146/ 4
speak of only Christian	people	in this place and	8, 146/ 21
some cities, few Christian	people	and the remnant infidels	8, 146/ 35
-- but the Christian	people	only. Nor now also	8, 147/ 3
whole town is Christian	people	-- there would no	8, 147/ 5
a place whereunto "Christian	people	were wont in the	8, 147/ 15
justice, and put the	people	in mind of his	8, 148/ 11
and the old heathen	people	-- that it is	8, 148/ 16
therein neither, but the	people	had a faith of	8, 154/ 36

of all true Christian	people	, fifteen hundred years before	8, 156/ 13
doth all good Christian	people	very well perceive --	8, 158/ 34
other's prayer . . . and all	people	the better both for	8, 159/ 12
after the change the	people	did not understand; which	8, 160/ 26
that of necessity the	people	must needs answer all	8, 160/ 35
there. For whereas the	people	were fallen already to	8, 161/ 18
talk. But good Christian	people	, whom he belieth and	8, 162/ 22
he saith, brought the	people	into the ignorance of	8, 163/ 19
is the whole Christian	people	. . . and therefore they call	8, 163/ 28
ABC's. But the good	people	have of old time	8, 164/ 5
sail upon, in the	people	whereof there is no	8, 165/ 4
also that the common-known	people	of all Christian realms	8, 165/ 22
side, all good, faithful	people	do, and therefore they	8, 165/ 33
a company of Christian	people	, and is not indifferent	8, 166/ 18
custom of us English	people	that either now do	8, 166/ 21
the number of Christian	people	as Christian people, with	8, 166/ 32
Christian people as Christian	people	, with a connotation or	8, 166/ 33
commonly made of Christian	people	. But they be not	8, 167/ 2
or congregation of heathen	people	, thrice in one chapter	8, 168/ 5
the company of Christian	people	; for that company is	8, 169/ 19
as all the common	people	were judges, as much	8, 170/ 10
-- forasmuch as Christian	people	did resort together among	8, 170/ 14
number of all Christian	people	throughout all the world	8, 170/ 21
that all good Christian	people	do both abhor the	8, 172/ 1
or else, as wise	people	when they dance naked	8, 175/ 11
of harm to Christian	people	as he hath of	8, 175/ 33
in any kind of	people	. . . perusing every state and	8, 177/ 6
prove and make the	people	perceive that Tyndale went	8, 178/ 39
chosen to teach the	people	and to inform them	8, 185/ 21
were chosen to teach	people	. Then say I that	8, 185/ 25
holy company of baptized	people	by this Greek word	8, 188/ 31
assembly, of heathen, paynim	people	. And thus is in	8, 188/ 35
whole company of Christian	people	sacred and sanctified in	8, 189/ 3
honest, godly, chaste, virtuous	people	-- not by such	8, 190/ 19
his arm to the	people	when he preached. What	8, 192/ 17
him by his Chosen	People	there, and for the	8, 193/ 8
of them to Christian	people	too" . . . where it signifieth	8, 200/ 25
such signification as the	people	useth them in his	8, 201/ 2
old time, which the	people	have changed and forgotten	8, 201/ 3
juggled, and made the	people	, as oft as they	8, 206/ 10
penance" they make the	people	understand holy deeds of	8, 208/ 12
promiseth to punish the	people	for their idolatry notwithstanding	8, 209/ 14
wit, of all Christian	people	, almost -- there was	8, 215/ 8
that of all Christian	people	there is almost none	8, 215/ 18
but to make the	people	perceive that Tyndale changed	8, 218/ 38
laywoman, appointed by the	people	to preach. And that	8, 219/ 12
did then show the	people	truth . . . and then needed	8, 219/ 19
book to good Christian	people	that know such heresies	8, 219/ 27
is this universal, known	people	of all Christian nations	8, 223/ 4
and all good Christian	people	, whom he laboreth to	8, 223/ 21

sacraments administered among Christian	people	, before any part of	8, 224/ 31
of all true Christian	people	, which by their true	8, 237/ 8
his name before the	people	. . . as God caused Moses	8, 244/ 6
places and unto diverse	people	, and confirmed every sermon	8, 254/ 20
that they showed the	people	that the miracles which	8, 255/ 11
miracle made among one	people	-- nor peradventure any	8, 255/ 20
authority already among the	people	? More Great cause have	8, 263/ 33
scripture authentic among the	people	. And that if it	8, 264/ 11
he shall make the	people	perceive their doctrine for	8, 265/ 28
authentic writing make the	people	perceive the false prophet	8, 265/ 34
a great audience of	people	, upon some such article	8, 266/ 3
in his time) much	people	already, of every state	8, 266/ 23
high, that all the	people	might hear them . . . and	8, 266/ 28
the eyes of the	people	about them, that they	8, 267/ 34
your troth, that the	people	unlearned of their audience	8, 268/ 11
Scripture? Are not the	people	well likely with such	8, 268/ 13
say farther to the	people	thus: "Dear brethren, in	8, 268/ 21
sight of all the	people	suddenly make him see	8, 269/ 6
likely to stay the	people	? Surely meseemeth nay. For	8, 269/ 8
ways to turn the	people	wrong, God shall not	8, 270/ 20
sufficiently serve to unlearned	people	otherwise than may the	8, 270/ 26
prove that the faithful	people	had before Moses' days	8, 271/ 30
he that to the	people	was any such thing	8, 277/ 20
was brought unto the	people	by Moses -- was	8, 280/ 27
And the Jews, which	people	most believed the Scripture	8, 281/ 15
since Moses, because the	people	"was increased," so fully	8, 281/ 30
madder thing unto heathen	people	could they have taught	8, 290/ 33
superstition of the heathen	people	; so that they needed	8, 291/ 2
explanations by mouth, the	people	came into the undoubted	8, 292/ 28
thing unto the heathen	people	could they have taught	8, 292/ 35
that signification to the	people	as the special thing	8, 297/ 24
God had taught his	people	in the beginning to	8, 298/ 16
side so bewrapped his	people	in sin himself, by	8, 298/ 31
were then to the	people	known and understood. For	8, 301/ 33
were understood of the	people	: that shall not Tyndale	8, 302/ 10
the sacraments to the	people	. Now, if that office	8, 304/ 34
God and all Christian	people	that instead and despite	8, 306/ 27
then lived the Chosen	People	of God in the	8, 308/ 19
if he saw the	people	frame all after his	8, 313/ 14
the Sacrament, gave the	people	other traditions thereof by	8, 315/ 27
the houseling of the	people	"God's board" and "Christ's	8, 316/ 2
and leave to the	people	many ceremonies commanded by	8, 319/ 18
by God, whereof the	people	, whatsoever Tyndale say, never	8, 319/ 19
enough to teach the	people	. Neither was there any	8, 320/ 10
at all, if the	people	might be taught without	8, 320/ 14
when he delivered the	people	from the observance of	8, 321/ 11
at all "if the	people	might be taught without	8, 323/ 5
Saint Paul taught the	people	by mouth no more	8, 325/ 33
a tongue that the	people	understood. But yet the	8, 327/ 11
of them that the	people	never understood what they	8, 327/ 13

he forth to the	people	. . . and neither can Tyndale	8, 328/ 26
by Scripture that the	people	understood all their significations	8, 328/ 28
cannot prove that the	people	understood them all, nor	8, 329/ 6
yet say that the	people	understood all those ceremonies	8, 329/ 8
leastwise as the common	people	did even in Moses'	8, 329/ 28
said before, that the	people	understood not all the	8, 329/ 30
hath spoken to his	people	many words by his	8, 330/ 1
left it with the	people	by Tradition, as God	8, 332/ 6
of faith among the	people	; for else the charity	8, 334/ 10
many that all Christian	people	honor and worship for	8, 340/ 2
the corps of Christian	people	, the Mystical Body of	8, 340/ 14
men's hearts, made the	people	able to know him	8, 341/ 32
sacrifices unto God, the	people	prone to idolatry would	8, 348/ 30
say, ' As these	people	were wont to worship	8, 349/ 5
in writing that the	people	should be bound to	8, 351/ 10
-- yet lest the	people	might hap to think	8, 351/ 34
and governors of the	people	, they should obey them	8, 351/ 38
them. And lest the	people	should take him as	8, 352/ 2
would lade the Christian	people	coming unto Christ; saying	8, 353/ 31
council, nor all Christian	people	together, though they were	8, 354/ 33
was written wherein the	people	should believe them, no	8, 355/ 28
they might teach the	people	written in Isaiah, Jeremiah	8, 355/ 30
truths kept among the	people	by Tradition from the	8, 356/ 2
and remember to the	people	as they might the	8, 356/ 3
and seditions among the	people	first, and then be	8, 357/ 35
not from the other	people	by any profession of	8, 358/ 32
and from all honest	people	by the contempt of	8, 358/ 35
nor the other Christian	people	neither. "' And therefore	8, 369/ 33
the number of faithful	people	. . . and that only by	8, 370/ 10
is observed among all	people	where the church of	8, 370/ 33
citizens; which Jerusalem thy	people	, from their going forth	8, 373/ 6
For when all the	people	standeth together, holding up	8, 373/ 18
any party of Christian	people	bound at this day	8, 375/ 24
believe that all Christian	people	have hitherto believed wrong	8, 394/ 10
him, and put the	people	in certainty. For which	8, 396/ 24
church of all Christian	people	not gone out nor	8, 397/ 28
him. As did the	people	of Gerasa which, seeing	8, 422/ 31
putteth almost all Christian	people	in utter despair of	8, 427/ 1
faith of all Christian	people	, and the plain determination	8, 429/ 9
faith of all Christian	people	. If he pretend any	8, 434/ 5
faith of all Christian	people	is to the contrary	8, 437/ 1
contrary. For all Christian	people	, except a few heretics	8, 437/ 2
deeds" as poor unlearned	people	in some countries be	8, 441/ 10
at length bring the	people	of this realm unto	8, 448/ 23
he would have his	people	bound. Now followeth it	8, 479/ 2
wit, the common-known Catholic	people	-- clergy, layfolk, and	8, 479/ 36
saints, and good Christian	people	besides, that are already	8, 480/ 2
were all good Christian	people	agreed in one, by	8, 481/ 25
princes and other virtuous	people	did in the beginning	8, 481/ 37
the safeguard of good	people	in peace and tranquillity	8, 482/ 8

malice, whereby the Catholic	people	were constrained and compelled	8, 482/ 15
murdered many good, virtuous	people	. And by God's good	8, 482/ 29
giveth unto the evil	people	and reprobates an excuse	8, 501/ 36
should call upon the	people	and bid them do	8, 502/ 28
mercy calleth upon all	people	, both elects and reprobates	8, 519/ 39
God called upon the	people	to repentance be spoken	8, 520/ 9
it again. The common	people	say among that "nothing	8, 534/ 3
heard, good, devout Christian	people	, a piece of Tyndale's	8, 541/ 26
so cruelly the Christian	people	. . . did rail and blaspheme	8, 549/ 10
opinion of good Christian	people	that the faith abode	8, 554/ 5
that of the Christian	people	shall be damned . . . the	8, 556/ 19
of all the whole	people	of the world, both	8, 559/ 13
church of all Christian	people	, neither gone out nor	8, 560/ 20
taketh them, all the	people	in the town or	8, 561/ 7
of all true Christian	people	. For as touching the	8, 561/ 19
whole multitude of Christian	people	not gone out nor	8, 571/ 15
holy counsel concerning the	people's	obedience. Friar Barnes, in	8, 30/ 24
would glory in the	people's	blood. For he wotteth	8, 31/ 1
for a rule of	people's	obedience to their prince	8, 31/ 24
a rule of the	people's	obedience to a good	8, 31/ 38
the effusion of such	people's	blood as his poisoned	8, 33/ 5
folk laid in good	people's	way: though best were	8, 38/ 17
so bleared the unlearned	people's	eyes that they were	8, 139/ 10
English tongue among the	people's	hands . . . lest evil folk	8, 178/ 4
findeth not yet the	people's	devotion so far fallen	8, 313/ 10
there remained in the	people's	minds, beside the writing	8, 365/ 4
since the world was	peopled	could have found any	8, 266/ 9
and he know, and	peradventure	the devil too, if	8, 17/ 7
if the man were	peradventure	of hard heart and	8, 17/ 29
of his amendment. And	peradventure	the man had amended	8, 17/ 34
could not indeed, for	peradventure	they were all sold	8, 18/ 13
word. Here will Burt	peradventure	preach, and bring us	8, 19/ 4
nothing toward him but	peradventure	more good than he	8, 19/ 26
-- then would I	peradventure	let them alone myself	8, 25/ 26
though they be bound	peradventure	openly to obey their	8, 32/ 15
things a man may	peradventure	well and with fruit	8, 48/ 25
said before, it may	peradventure	in some things do	8, 49/ 11
saw he many more,	peradventure	, which no man hath	8, 81/ 28
in which he would	peradventure	seem to mean none	8, 83/ 12
Saint Paul said it	peradventure	of his own head	8, 86/ 14
some unwise man ween,	peradventure	, that Tyndale doth, for	8, 110/ 34
kill sin . . . and then	peradventure	offer themselves, clean depured	8, 112/ 35
heretics also; yea, and	peradventure	Jews, Turks, and Saracens	8, 146/ 33
do we now too.	Peradventure	he will say that	8, 149/ 18
bishop. Which manner hath,	peradventure	, for something that in	8, 160/ 37
with anything that is,	peradventure	, misused in some places	8, 161/ 34
-- except that Tyndale	peradventure	meaneth that I should	8, 176/ 38
name of senatores, or	peradventure	seniores, he should yet	8, 186/ 4
wherein as touching presbyteros	peradventure	it will be proved	8, 187/ 25
but if it were,	peradventure	, because he would be	8, 195/ 19

heresies -- such men,	peradventure	, as he never knew	8, 216/ 12
that well believed should	peradventure	prepare him to God's	8, 217/ 34
now, because it will	peradventure	seem unto some men	8, 233/ 36
one people -- nor	peradventure	any one sermon, neither	8, 255/ 20
mouth -- such as	peradventure	should need no warning	8, 263/ 8
the first appeareth not,	peradventure	, so fully plain at	8, 264/ 36
greater necessity -- as,	peradventure	, tillage of the ground	8, 273/ 1
so may there yet,	peradventure	, lie more promises unperceived	8, 282/ 21
remission of sins, or	peradventure	that they were figures	8, 300/ 4
in like wise . . . and	peradventure	one of them in	8, 310/ 24
have done, there should	peradventure	at length fewer have	8, 319/ 36
they meant -- nor,	peradventure	, Moses neither -- and	8, 327/ 14
understood them all, nor,	peradventure	, that Moses neither . . . If	8, 329/ 7
the apostles' days (nor,	peradventure	, every man among them	8, 336/ 25
nothing think, and yet,	peradventure	, written of in the	8, 337/ 30
were spoken by Abraham	peradventure	long before Christ's coming	8, 342/ 30
received before, and kept	peradventure	from Adam's own days	8, 365/ 6
which he might think,	peradventure	, that all mankind were	8, 406/ 17
fire. This faith might,	peradventure	, Saint Peter have, for	8, 406/ 26
the purpose), men might	peradventure	lay a block or	8, 419/ 36
far that he shall	peradventure	never approach near unto	8, 423/ 22
elect church. But herein,	peradventure	, shall Tyndale and we	8, 427/ 31
suppose, without deadly sin.	Peradventure	Tyndale will say that	8, 430/ 24
elects. Then will he	peradventure	say that he meaneth	8, 430/ 30
that although it may	peradventure	be that a man	8, 433/ 32
To this will Tyndale	peradventure	say that I pass	8, 435/ 17
this wise will Tyndale	peradventure	answer me. And surely	8, 436/ 19
other side, he may	peradventure	mean by these words	8, 446/ 36
elect church." He will	peradventure	answer us and say	8, 449/ 3
the sin, and is	peradventure	loath to be brought	8, 451/ 36
himself . . . except he will	peradventure	say that it is	8, 453/ 17
doth. He will show,	peradventure	, that David did so	8, 467/ 26
that it will be	peradventure	hard for him to	8, 473/ 37
back again. Not wittingly,	peradventure	, but that the devil	8, 481/ 5
or self) it shall	peradventure	appear that he went	8, 492/ 21
the way (except only,	peradventure	, the last repentance before	8, 522/ 5
Yea, and doth sometimes,	peradventure	, give more of his	8, 522/ 36
enough thereof still, and	peradventure	a little too much	8, 534/ 31
he leave unexcused, except	peradventure	the devil's? But the	8, 543/ 3
come. Now Tyndale will	peradventure	stick upon some subtle	8, 548/ 32
or not? Tyndale will	peradventure	say he may not	8, 568/ 15
he proveth that. Thereto	peradventure	he will say that	8, 568/ 16
but a part, and	peradventure	the less part . . . and	8, 571/ 17
that signification. As if	percase	a man would translate	8, 186/ 1
mayor and aldermen" or	percase	(if the circumstance of	8, 186/ 11
their writing, which might	percase	come into the hands	8, 291/ 35
as he that would,	percase	, teach that confession is	8, 388/ 21
so pithy and so	perceant	, set and couched in	8, 179/ 17
it for us to	perceive	that, like as folk	8, 2/ 15
that we shall well	perceive	and feel by the	8, 2/ 30

be well able to	perceive	him for a foolish	8, 7/ 33
they could not but	perceive	well that he revoked	8, 23/ 5
better and more clearly	perceive	what devotion the man	8, 23/ 28
would help them to	perceive	it . . . and fain would	8, 25/ 17
you, but that they	perceive	full well that if	8, 30/ 11
may the more clearly	perceive	the malicious mind of	8, 33/ 8
look thereon shall plainly	perceive	and behold the bare	8, 33/ 15
to make every child	perceive	his wily follies and	8, 35/ 4
beside: we may well	perceive	that these that so	8, 42/ 12
place in the Gospel	perceive	very well that Tyndale	8, 43/ 28
and then shall ye	perceive	how fondly such a	8, 48/ 8
by any search, to	perceive	that he were in	8, 56/ 8
this brief text well	perceive	that Eliachim did not	8, 67/ 24
which Tyndale will not	perceive	. I could here allege	8, 69/ 5
Catholic Church. And here	perceive	yet the false wiliness	8, 75/ 29
ye shall farther well	perceive	that Tyndale himself in	8, 83/ 22
and ye shall soon	perceive	that he boasteth mercy	8, 89/ 29
have read and could	perceive	, but arguments grounded upon	8, 101/ 12
for aught that I	perceive	among them, is to	8, 101/ 29
hear either better or	perceive	them better, I like	8, 101/ 31
clearly -- ye shall	perceive	by his own words	8, 111/ 8
Tyndale Ye may here	perceive	that after The sacrament	8, 114/ 11
already, as ye shall	perceive	by his words in	8, 115/ 13
yet have us therein	perceive	his mind to the	8, 115/ 31
intent that ye may	perceive	clearly that he is	8, 116/ 1
Now, since ye plainly	perceive	, good Christian readers, that	8, 118/ 37
Why may not we	perceive	the Scripture as well	8, 119/ 21
folk, and mean-witted, too,	perceive	that all his high	8, 133/ 24
was not able to	perceive	them with his own	8, 139/ 6
well make every man	perceive	that he meant therein	8, 143/ 19
ye may the better	perceive	how wisely the man	8, 144/ 7
Christian people very well	perceive	-- by Christ's own	8, 158/ 34
please God. And they	perceive	and see also that	8, 158/ 37
with God. And they	perceive	also that in the	8, 159/ 2
things and suchlike, they	perceive	well that Tyndale doth	8, 159/ 4
he may make men	perceive	what he meaneth. For	8, 165/ 1
indeed make men to	perceive	and understand what Tyndale	8, 165/ 27
of "church." And they	perceive	clearly by these circumstances	8, 165/ 29
seemeth but poorly to	perceive	it. For ye shall	8, 170/ 1
assembly. Now may ye	perceive	that Tyndale with all	8, 170/ 30
this ye may also	perceive	how little it maketh	8, 170/ 34
But forasmuch as I	perceive	that he hath been	8, 171/ 31
may in his translations	perceive	his cankered mind. For	8, 171/ 36
the Christian reader well	perceive	the poison of this	8, 171/ 38
every child may now	perceive	with how little learning	8, 174/ 29
and make the people	perceive	that Tyndale went about	8, 178/ 39
great negligence; if he	perceive	it and dissemble it	8, 189/ 15
as any man may	perceive	, this three thousand years	8, 190/ 13
Besides that he shall	perceive	also malice, hatred, and	8, 204/ 2
more madness he shall	perceive	in Tyndale's defense of	8, 218/ 27

at all shall clearly	perceive	enough. And to that	8, 218/ 28
to make the people	perceive	that Tyndale changed in	8, 218/ 38
learned and unlearned folk	perceive	him for an unlearned	8, 220/ 6
that every child shall	perceive	his bold, wily folly	8, 223/ 34
unto you, ye shall	perceive	that he playeth nothing	8, 226/ 30
ye may the better	perceive	that for to make	8, 229/ 21
for every man to	perceive	. . . and yet some difference	8, 234/ 3
Now, if any yet	perceive	not clearly the strength	8, 234/ 13
may the more clearly	perceive	that Tyndale should not	8, 236/ 32
shall at the leastwise	perceive	plainly that he taketh	8, 238/ 9
his salvation. Here ye	perceive	that not only in	8, 239/ 22
and the more clearly	perceive	that all that he	8, 241/ 2
word should make us	perceive	that it is his	8, 243/ 22
thing) that ye may	perceive	that the truth of	8, 245/ 8
plain and easy to	perceive	, or doubtuous and hard	8, 249/ 33
been as able to	perceive	it as Luther and	8, 249/ 36
false miracles -- ye	perceive	well that he presupposeth	8, 265/ 3
shall make the people	perceive	their doctrine for false	8, 265/ 28
writing make the people	perceive	the false prophet false	8, 265/ 34
now so plainly to	perceive	that he well dare	8, 268/ 2
and, I am sure,	perceive	full well that I	8, 268/ 32
bestowed many years may	perceive	the true part from	8, 269/ 13
readers, ye plainly now	perceive	that since the Scripture	8, 270/ 24
chapter: there shall ye	perceive	it . . . that it is	8, 291/ 30
every part . . . shall soon	perceive	that this process is	8, 294/ 23
escape, we must needs	perceive	that God caused them	8, 298/ 33
significations farther than we	perceive	(for one general signification	8, 302/ 22
be believed. And now	perceive	ye perfectly also . . . that	8, 309/ 12
then the more clearly	perceive	how foul a fall	8, 309/ 38
another patch wherein I	perceive	he taketh great pleasure	8, 330/ 29
is, every child may	perceive	. And then may ye	8, 347/ 7
John) shall very plainly	perceive	. And thereby shall he	8, 352/ 36
readeth them as plainly	perceive	that those words of	8, 352/ 37
because ye should somewhat	perceive	the manner of these	8, 362/ 19
And yet when they	perceive	, in the midst thereof	8, 366/ 33
every man might well	perceive	that they came from	8, 367/ 14
And we must needs	perceive	that without the belief	8, 382/ 6
lack of wit cannot,	perceive	and see the point	8, 386/ 17
every wise man well	perceive	and see that his	8, 386/ 18
child, almost, may well	perceive	, that list to look	8, 387/ 36
long length very scanty	perceive	. . . except his words be	8, 390/ 32
harm . . . ye shall plainly	perceive	if ye consider what	8, 394/ 2
to obey? "Ye shall	perceive	it," saith he, "by	8, 397/ 2
For ye may finally	perceive	that, though every man	8, 401/ 27
Peter confessed: I cannot	perceive	, nor, I trow, no	8, 413/ 16
-- yet shall ye	perceive	, as well in his	8, 415/ 35
poor popish men to	perceive	: how it might be	8, 418/ 22
every man may soon	perceive	that readeth him. But	8, 427/ 9
and is hard to	perceive	what he meaneth in	8, 433/ 23
wink and will not	perceive	how plainly they prove	8, 435/ 19

before, make us to	perceive	surely that Saint John	8, 438/ 10
Now may we clearly	perceive	that these only words	8, 441/ 29
them, we may well	perceive	by them that there	8, 442/ 29
not, in good faith,	perceive	how he can help	8, 453/ 25
can in no wise	perceive	. And thus, good Christian	8, 459/ 37
promises . . . ye may clearly	perceive	that concerning the promises	8, 461/ 30
his promises? I cannot	perceive	what cause Tyndale can	8, 463/ 29
will rather indifferently to	perceive	the truth than frowardly	8, 468/ 29
teaching . . . we must needs	perceive	thereby that he were	8, 469/ 25
his own tale here	perceive	that man forthwith for	8, 470/ 30
readers, ye may well	perceive	that there is no	8, 471/ 1
his true members to	perceive	that she had no	8, 472/ 22
can scant attain to	perceive	how the examples anything	8, 490/ 13
young beginner can scant	perceive	one letter from another	8, 491/ 5
foolishly, as ye shall	perceive	anon. But first consider	8, 497/ 25
words . . . ye shall farther	perceive	by other words of	8, 500/ 5
at all. More Now	perceive	you good Christian readers	8, 500/ 35
may yet more plainly	perceive	by his words that	8, 501/ 4
is enough that we	perceive	and see what Tyndale	8, 501/ 21
were beetle-blind indeed, may	perceive	well enough that Tyndale	8, 506/ 23
perceived it than we	perceive	any such as reason	8, 508/ 9
very fine force clearly	perceive	and agree it . . . but	8, 508/ 26
in a glass, and	perceive	and behold but, as	8, 509/ 22
matter, we might clearly	perceive	and understand what he	8, 521/ 34
best that I can	perceive	of his words. But	8, 535/ 26
because they could not	perceive	the thing for possible	8, 547/ 11
debate between us . . . ye	perceive	very well that either	8, 550/ 32
as ye shall well	perceive	, I trust, when I	8, 553/ 32
great, subtle thing to	perceive	that the faith which	8, 554/ 9
made every man well	perceive	that himself, when he	8, 559/ 28
shall, I trust, well	perceive	that it had been	8, 562/ 39
answer therewith, shall well	perceive	that he hath not	8, 566/ 11
words much ado to	perceive	, they be so dark	8, 566/ 16
You see well and	perceive	that in his second	8, 569/ 32
since ye now plainly	perceive	that Tyndale hath here	8, 572/ 25
and heresies, and so	perceived	the pestilent poison of	8, 17/ 25
in the man . . . Constantine	perceived	well that he had	8, 18/ 9
intent it might be	perceived	that they fast. Forsooth	8, 69/ 29
ere the peril be	perceived	. For he maketh here	8, 75/ 32
doctrine, they saw and	perceived	the other feigned and	8, 139/ 13
but manifestly detected and	perceived	to have used them	8, 144/ 1
would not have it	perceived	, that signification of this	8, 145/ 31
of idols; and he	perceived	both that he so	8, 172/ 17
it may not be	perceived	of which kind he	8, 174/ 11
he saith that he	perceived	his fault himself before	8, 181/ 22
more plain and better	perceived	if he had said	8, 203/ 19
he would not were	perceived	-- to dissemble his	8, 206/ 6
if he had not	perceived	it himself -- yet	8, 232/ 15
sentence unable to be	perceived	or understood; and sometimes	8, 235/ 9
to make his word	perceived	for his own. Thus	8, 243/ 28

should fall, not yet	perceived	by them; as we	8, 300/ 5
it gay, Tyndale yet	perceived	it for such as	8, 351/ 14
purpose -- yet Tyndale	perceived	well that it would	8, 359/ 21
which thing Tyndale well	perceived	, and therefore he left	8, 361/ 34
which thing Tyndale well	perceived	, and therefore he left	8, 363/ 20
look therefor, well be	perceived	in them that wrote	8, 365/ 10
of them be not	perceived	by us, must we	8, 370/ 21
for imperfect circumstances seldom	perceived	by himself. And also	8, 400/ 6
sea . . . though well they	perceived	what a mighty lord	8, 422/ 35
and partly because he	perceived	in his own conscience	8, 448/ 14
when he is well	perceived	, he bringeth all to	8, 501/ 32
as we more perfectly	perceived	it than we perceive	8, 508/ 9
fallen from himself and	perceived	not that that change	8, 559/ 27
so changed that word,	perceived	very well that the	8, 559/ 29
And thus everybody well	perceiveth	how shameless Tyndale is	8, 127/ 16
that Tyndale either evil	perceiveth	my words or else	8, 169/ 8
Now, since every man	perceiveth	well that albeit that	8, 205/ 16
now that he plainly	perceiveth	that the doctrine is	8, 257/ 22
of the sacrament . . . well	perceiveth	that how to say	8, 316/ 25
in this point well	perceiveth	himself how hard a	8, 326/ 3
folly himself so well	perceiveth	that in many places	8, 421/ 5
promise, as every child	perceiveth	. And therefore Saint Peter	8, 465/ 7
all his commandments . . . and	perceiveth	of the goodness showed	8, 488/ 32
abominable deed seeth and	perceiveth	full well that he	8, 512/ 21
wit . . . whereby he neither	perceiveth	the point that he	8, 541/ 29
true repentant person well	perceiveth	that Tyndale's "repentant" elects	8, 570/ 38
had thereto. And finally	perceiving	him to be of	8, 23/ 28
aright. For the clear	perceiving	of all which things	8, 83/ 25
proved . . . that to the	perceiving	of both his falsehood	8, 218/ 22
cometh me Tyndale and,	perceiving	himself sore bound to	8, 223/ 10
by the Greek tongue	perceiving	the article . . . saw well	8, 231/ 27
man believe. For the	perceiving	whereof, suppose me now	8, 266/ 1
false. But Tyndale --	perceiving	well himself how false	8, 281/ 36
out. And Barnes himself,	perceiving	that the most part	8, 361/ 35
us without any plain	perceiving	of his ungracious mind	8, 405/ 30
works," is by the	perceiving	of his own words	8, 484/ 30
from the sight and	perceiving	of the things to	8, 500/ 1
full, perfect, and clear	perceiving	thereof in the inward	8, 507/ 13
own experience and express	perceiving	of the contrary. For	8, 512/ 20
to "serve" it. And	perceiving	that he cannot stand	8, 546/ 31
of God." And yet	perceiving	that that step will	8, 546/ 34
failing." For the better	perceiving	whereof, I will ask	8, 556/ 2
as the Corinthians would,	perchance	, color this matter by	8, 369/ 26
Scripture, unto their own	perdition	." And Saint Paul saith	8, 363/ 3
shall be, the final,	peremptory	stop against all contradiction	8, 264/ 33
be of a true,	perfect	faith, and his desire	8, 23/ 29
houseled in so true,	perfect	faith, and so great	8, 23/ 31
now meet for the	perfect	doctrine of defendeth it	8, 45/ 22
getting of full and	perfect	forgiveness. To this point	8, 400/ 22
never so pure and	perfect	, they were not yet	8, 401/ 33

offereth grace and will	perfect	our penance with increase	8, 433/ 37
we thought ourselves most	perfect	of all. For when	8, 485/ 10
Saint James, "Every good,	perfect	gift is from above	8, 503/ 27
had such a full,	perfect	, and clear perceiving thereof	8, 507/ 12
work with him to	perfect	in him the faith	8, 546/ 21
changed but increased and	perfected	, our hope turned into	8, 141/ 6
life, which shall be	perfected	by glory . . . and the	8, 435/ 11
by the will be	perfected	and made up . . . and	8, 509/ 4
that is, grace that	perfecteth	the thing. Now, since	8, 205/ 15
and with which he	perfecteth	his creature in glory	8, 205/ 19
grace that accomplisheth and	perfecteth	the full act of	8, 241/ 21
see now to what	perfection	this gear groweth with	8, 88/ 17
wholesome things above the	perfection	of their Old Law	8, 262/ 24
our instruction toward the	perfection	of virtuous living, but	8, 361/ 20
contemplative book of Scala	Perfectionis	, with such others like	8, 36/ 31
which he could have	perfectly	done without them and	8, 81/ 31
no man fully and	perfectly	known, but only to	8, 195/ 8
And now perceive ye	perfectly	also . . . that all that	8, 309/ 12
of God may be	perfectly	instructed to every good	8, 359/ 31
us as we more	perfectly	perceived it than we	8, 508/ 9
as reason may most	perfectly	prove us. And therefore	8, 508/ 10
shall for my part	perform	that I have promised	8, 36/ 19
make a vow shall	perform	and keep it (as	8, 49/ 32
I before said, altogether	performed	-- I would, in	8, 36/ 22
scripturas, quoniam ipsae testimonium	perhibent	de me" ("Look you	8, 347/ 15
them "Qui vidit testimonium	perhibuit	" . . . nor "verum est testimonium	8, 273/ 13
which else were in	peril	of perishing by false	8, 3/ 3
therein shall stand in	peril	that Jonah was never	8, 8/ 4
without great adventure and	peril	-- yet cease they	8, 11/ 32
labor, travail, cost, charge,	peril	, harm, and hurt of	8, 11/ 36
he standeth in great	peril	to be, ere it	8, 17/ 22
avoid and eschew the	peril	and danger of punishment	8, 27/ 14
you, good readers, the	peril	of these books . . . whereof	8, 27/ 36
into the danger and	peril	of his laws --	8, 29/ 28
thereby flee from the	peril	of outward, bodily punishment	8, 30/ 1
thereupon outward punishment and	peril	of rebellion -- whereby	8, 30/ 20
curious mind that neither	peril	temporal, in breach of	8, 38/ 3
the realm, nor the	peril	spiritual, in hurting of	8, 38/ 4
for avoiding of their	peril	. Again, in the Second	8, 67/ 10
them from that imminent	peril	that they were then	8, 68/ 2
delaying the circumcision (for	peril	of sudden travel thereupon	8, 72/ 32
down greedily ere the	peril	be perceived. For he	8, 75/ 32
to their harm and	peril	of damnation . . . and if	8, 82/ 16
life in pain and	peril	of death -- we	8, 123/ 9
stand in so great	peril	of choking with lucre	8, 178/ 32
then I stand in	peril	, and if they be	8, 221/ 24
for avoiding of such	peril	, to provide that his	8, 264/ 24
not, upon his own	peril	. . . and therefore upon his	8, 268/ 8
But, now, how much	peril	were there more if	8, 268/ 18
to believe upon the	peril	of their soul health	8, 271/ 35

hundred years before. Such	peril	is it, lo, to	8, 293/ 15
to be necessary upon	peril	of their souls, and	8, 299/ 8
undefiled," there is no	peril	at all to alter	8, 308/ 29
all the sacraments, what	peril	is there to keep	8, 309/ 2
that there is no	peril	therein, he might afterward	8, 313/ 22
been no doubt nor	peril	to leave it out	8, 317/ 25
have thought it great	peril	, to put any water	8, 317/ 27
believed or done upon	peril	of our souls' health	8, 325/ 23
wot well, a great	peril	for any man to	8, 335/ 8
go forward, to the	peril	of other men's souls	8, 357/ 37
safe against all such	peril	. For we be all	8, 388/ 19
then were it great	peril	lest men would fall	8, 402/ 35
them! For other great	peril	I see none, considering	8, 402/ 36
man may err without	peril	, even though that the	8, 414/ 36
there is any less	peril	in not believing of	8, 462/ 37
reward, so upon like	peril	and pain, bound to	8, 463/ 19
he may without any	peril	choose whether he will	8, 464/ 15
it is as great	peril	not to believe God	8, 464/ 34
works . . . Lo, what a	peril	here were, if a	8, 483/ 22
standeth in much more	peril	) he might hap to	8, 524/ 8
bid her upon her	peril	come of, and thread	8, 525/ 28
so much the more	perilous	in that their false	8, 33/ 11
to be bitter and	perilous	meat; and have always	8, 44/ 35
enough, yet it is	perilous	for any man, except	8, 61/ 3
thereunto, "It were a	perilous	case if men and	8, 116/ 12
doubt also and a	perilous	case if it were	8, 317/ 11
great doubt" and a "	perilous	case" to leave the	8, 317/ 23
nor, therewith, more pestilently	perilous	, while he pretendeth to	8, 489/ 33
take for naught or	perilous	. . . then is it likely	8, 506/ 5
that it were a	perilous	presumption to call any	8, 527/ 24
his indignation and thereby	perish	, and whoso fulfilled it	8, 79/ 24
folk may fall and	perish	. And the Scripture is	8, 437/ 10
such temptations our faith	perished	not utterly, neither our	8, 485/ 17
saith that "our faith	perisheth	not utterly, nor our	8, 486/ 32
were in peril of	perishing	by false idolatry. Now	8, 3/ 3
once abjured, and once	perjured	, again. And yet at	8, 20/ 11
innocent babe and with	perjury	to defend an old	8, 19/ 9
be they murder, adultery,	perjury	, sacrilege, incest, or treason	8, 425/ 21
great "horrible deeds," as	perjury	, manslaughter, and adultery, of	8, 444/ 8
that forsaking and that	perjury	, still all his life	8, 556/ 3
treason, murder, incest, and	perjury	, shall for their only	8, 572/ 22
of pestilent errors and	pernicious	heresies, that they have	8, 2/ 6
of any of those	pernicious	, poisoned books . . . to the	8, 27/ 10
and poison of those	pernicious	books, to help, as	8, 27/ 21
happen to read his	pernicious	book, take wisdom with	8, 42/ 32
damneth his creatures in	perpetual	torments for his own	8, 71/ 33
indignation whereupon followeth the	perpetual	banishment from the sight	8, 209/ 31
whereby hath been his	perpetual	custom to declare and	8, 245/ 29
Catholic Church is his	perpetual	apostle, how many nations	8, 251/ 6
the belief of the	perpetual	virginity of our Lady	8, 286/ 5

about to prove her	perpetual	virginity by Scripture . . . but	8, 286/ 16
our Lady was a	perpetual	virgin and never had	8, 287/ 12
he must say that	perpetual	virginity is naught and	8, 305/ 18
himself and say that	perpetual	virginity and the work	8, 305/ 32
their wives. But since	perpetual	chastity and the forbearing	8, 306/ 10
be married, but keep	perpetual	chastity. And then doth	8, 306/ 14
bind himself to shameless	perpetual	whoredom. And thus, good	8, 306/ 29
our Lady was a	perpetual	virgin, and yet it	8, 313/ 1
bringeth he in the	perpetual	virginity of our Lady	8, 313/ 4
ever hitherto taken the	perpetual	virginity of our Blessed	8, 314/ 12
Scripture proveth not the	perpetual	virginity of our Lady	8, 343/ 7
as, for example, the	perpetual	virginity of our Blessed	8, 359/ 10
from them, of his	perpetual	apostle the Catholic Church	8, 360/ 37
examples of our Lady's	perpetual	virginity, of the assumption	8, 365/ 24
custom must we with	perpetual	observance reverently fulfill, in	8, 370/ 22
the words unwritten in	perpetual	knowledge and observance in	8, 380/ 32
a friar professed unto	perpetual	chastity to run out	8, 395/ 6
our Lady, or her	perpetual	virginity, and many such	8, 405/ 3
putteth example of the	perpetual	virginity of our Lady	8, 405/ 11
she were not a	perpetual	virgin . . . might in case	8, 405/ 14
the article of the	perpetual	virginity of our Lady	8, 407/ 32
the article of the	perpetual	virginity of our Lady	8, 407/ 36
belief of our Lady's	perpetual	virginity, which Tyndale is	8, 408/ 2
sacrament . . . and for a	perpetual	memory of his bitter	8, 466/ 9
no promises, putteth the	perpetual	virginity of our Lady	8, 471/ 24
article of our Lady's	perpetual	virginity; so that it	8, 472/ 11
that she was a	perpetual	virgin and never had	8, 472/ 27
Lady was not a	perpetual	virgin is because that	8, 472/ 37
since he confesseth the	perpetual	virginity of our Lady	8, 473/ 29
damnation to believe the	perpetual	virginity of our Lady	8, 475/ 16
the article of the	perpetual	virginity of our Lady	8, 475/ 23
article alone, of the	perpetual	virginity of our Lady	8, 476/ 32
of the Holy Ghost's	perpetual	residence and inspiration, was	8, 477/ 11
article of our Lady's	perpetual	virginity that Tyndale could	8, 478/ 25
the article of her	perpetual	virginity he is quite	8, 479/ 33
ye have heard, the	perpetual	virginity of our Lady	8, 480/ 23
as, for example, the	perpetual	virginity of our Lady	8, 480/ 34
believed. And that the	perpetual	virginity of our Lady	8, 481/ 3
holy sacraments, and the	perpetual	virginity of our Lady	8, 481/ 20
transitory life, into the	perpetual	bliss and eternal joys	8, 505/ 30
be by the priests	perpetually	offered in his church	8, 113/ 13
priest and hath promised	perpetually	to live chaste . . . he	8, 190/ 31
Spirit sent and left	perpetually	with his church, to	8, 396/ 18
be damned in hell	perpetually	. . . from which none "historical	8, 397/ 11
penance, they be all	perpetually	damned in hell, the	8, 424/ 2
-- in that he	perpetually	dwelleth, and is thereby	8, 428/ 16
he might after be	perpetually	damned in hell. Let	8, 428/ 37
his Passion, to abide	perpetually	with us, according to	8, 466/ 11
then left every man	perplexed	, in doubt, and out	8, 388/ 5
Law in a strange	perplexity	. Which, whatsoever Tyndale say	8, 308/ 20

out of all such	perplexity	. And that is, as	8, 396/ 17
the contrary. In which	perplexity	God will either never	8, 476/ 1
of which yet they	persecute	the true service of	8, 43/ 17
of which yet they	persecute	the true law of	8, 43/ 19
any heretic should be	persecuted	and punished, and especially	8, 28/ 12
and Ahithophel therein, that	persecuted	King David; as though	8, 137/ 27
stoning of Saint Stephen,	persecuted	and punished so cruelly	8, 549/ 9
fell in hating and	persecuting	of his name and	8, 549/ 19
not only to the	persecution	of Christian men, but	8, 128/ 23
and such as suffered	persecution	for God's sake --	8, 373/ 25
sore a weight of	persecution	upon David's back, that	8, 528/ 25
near to despair) in	persecution	nor by the purpose	8, 529/ 19
he had been a	persecutor	of the faith. And	8, 409/ 25
mind, in exhortation to	perseverance	in good works, against	8, 217/ 12
his power, so to	persevere	still. Of his teaching	8, 14/ 11
long purpose, and still	persevere	therein, and, finally, divers	8, 443/ 1
may for a space	persevere	in those horrible sinful	8, 459/ 30
since we clearly see	persevere	and continue in this	8, 477/ 8
if they will still	persevere	and walk on still	8, 504/ 26
if they would have	persevered	in the fight; they	8, 452/ 13
finally, forasmuch as grace	persevering	with man at his	8, 205/ 11
no manner wise; the	person	is not at home	8, 18/ 24
his own most royal	person	, in the Star Chamber	8, 27/ 3
rebelled not against his	person	, yet to break the	8, 29/ 26
requireth of the repentant	person	not only taming of	8, 66/ 25
written thus, in the	person	of the people: "We	8, 67/ 5
he be made one	person	, as the soul and	8, 102/ 17
against Christ's own blessed	Person	a deadly, devilish heretic	8, 118/ 36
hell that ever any	person	, either man or woman	8, 140/ 6
under the name and	person	of "Moria," which word	8, 177/ 4
attending upon His Grace's	person	, but also of the	8, 177/ 35
warrant you, no vile	person	; but because he is	8, 190/ 30
or in the first	person	or the second singular	8, 236/ 10
and leadeth every well-willing	person	apart . . . into the believing	8, 295/ 29
wise, being many in	person	, be made one in	8, 296/ 15
he doth, in the	person	of the Catholic Church	8, 306/ 2
to make every simple	person	bold to take himself	8, 336/ 16
thereto, saying, in the	person	of Saint Paul, "I	8, 362/ 14
devil cannot in any	person	prevail against the rock	8, 410/ 31
Col 1); and every	person	of the church is	8, 417/ 2
dwelling in unity of	person	as the Second Person	8, 422/ 22
person as the Second	Person	of the Godhead dwelleth	8, 422/ 22
was the same very	person	by whom that deed	8, 464/ 29
he proveth that every	person	which is elected to	8, 467/ 24
David was an elect	person	. . . and he did so	8, 467/ 28
so, ergo every elected	person	doth so? This argument	8, 467/ 28
at which his elect	person	shall always so soon	8, 467/ 34
wit, that every elect	person	shall in like wise	8, 468/ 15
true, that every elect	person	would be reformed at	8, 468/ 32
here. For if every	person	elect shall, as he	8, 470/ 13

true that none elect	person	can after his baptism	8, 470/ 32
is that none elect	person	can after his baptism	8, 471/ 9
cause why an elect	person	shall be saved though	8, 472/ 36
he be an elect	person	and fall from the	8, 487/ 3
evil will to his	person	, but of love and	8, 494/ 9
say, in such a	person	as God feeleth him	8, 526/ 15
in comparison of the	person	; not so much by	8, 530/ 32
he was an elected	person	that finally should be	8, 536/ 26
David, as in the	person	of Almighty God, in	8, 539/ 3
such as if the	person	that doth them die	8, 550/ 29
failed in his own	person	. . . he confesseth thereby that	8, 554/ 35
time failed in his	person	, then at the leastwise	8, 554/ 36
-- every true repentant	person	well perceiveth that Tyndale's	8, 570/ 38
and other holy doctors "	persona	Patris, " "persona Filii, " "persona	8, 201/ 9
holy doctors "persona Patris, " "	persona	Filii, " "persona Spiritus Sancti	8, 201/ 9
persona Patris, " "persona Filii, " "	persona	Spiritus Sancti" . . . Tyndale must	8, 201/ 9
Christ would teach him	personally	present with him, by	8, 415/ 12
a few malicious, mischievous	persons	brought into this realm	8, 11/ 3
them by some evil-disposed	persons	out of this realm	8, 11/ 27
I ween, where their	persons	be known. For else	8, 14/ 24
at his examination some	persons	present of much honesty	8, 20/ 14
But many such spiritual	persons	as Tyndale is, and	8, 49/ 13
them and in many	persons	hath so done and	8, 81/ 32
hearts of lewdly disposed	persons	. . . that men cannot, almost	8, 177/ 29
for no more consecrated	persons	than other Christian men	8, 188/ 17
that priests be no	persons	consecrated, nor their Order	8, 188/ 24
call them not the "	persons	" but the "visors" of	8, 201/ 10
honor; unto all which	persons	in all such commandments	8, 209/ 2
changed in those two	persons	singular, taketh the doubt	8, 236/ 13
as that all three	Persons	-- the Father, Son	8, 236/ 24
and lawful that such	persons	as have vowed chastity	8, 249/ 15
the faith of some	persons	." Here sheweth Saint Paul	8, 430/ 21
by which three -	Persons	- and - one	8, 462/ 33
as his own elected	persons	that so have erred	8, 478/ 31
indifferent, without acception of	persons	, as said Saint Peter	8, 499/ 21
elects, without acception of	persons	or partial favor, indifferently	8, 522/ 31
that if they can	persuade	the people to believe	8, 30/ 11
and goeth nigh to	persuade	him that his father	8, 489/ 13
through such folks' false	persuasions	may fall in errors	8, 468/ 20
city," and "all that	pertain	unto the town generally	8, 146/ 26
and of such as	pertain	unto the town generally	8, 146/ 31
sacraments of Christ's church,	pertain	to the soul health	8, 276/ 36
things that of necessity	pertain	to the soul health	8, 309/ 11
such things as should	pertain	to the service of	8, 349/ 25
not so properly to	pertain	to teaching of the	8, 353/ 10
history and nothing doth	pertain	unto salvation. And hereafter	8, 405/ 5
may ween that they	pertain	not to him. And	8, 520/ 12
those things that properly	pertain	unto the elects . . . and	8, 521/ 32
and all such as	pertained	thereto generally -- but	8, 147/ 2
there was nothing that	pertained	to the glory of	8, 362/ 7

these words most properly	pertained	to the putting away	8, 543/ 34
while that point nothing	pertaineth	to the faith), that	8, 153/ 5
to whom the errand	pertaineth	. This article "the" doth	8, 229/ 36
Holy Ghost -- so	pertaineth	to the salvation of	8, 286/ 9
that the contrary belief	pertaineth	to the damnation of	8, 286/ 10
forth as of necessity	pertaineth	unto salvation. And this	8, 398/ 29
as far forth as	pertaineth	to the nature of	8, 459/ 18
God will have believed	pertaineth	to salvation . . . since the	8, 481/ 1
that it is nothing	pertaining	to the salvation of	8, 286/ 6
said in my Dialogue),	pertaining	to the reverence and	8, 315/ 28
and obscure, or nothing	pertaining	to the matter, against	8, 434/ 7
as things not properly	pertaining	to this present question	8, 561/ 4
with the chain of	pertinacity	, as any of his	8, 301/ 19
pass (as now not	pertinent	properly to this matter	8, 561/ 13
Saint Paul well and	pertly	and saith that Saint	8, 86/ 14
the heretics had not	perturbed	. . . they had been themselves	8, 482/ 9
any kind of people . . .	perusing	every state and condition	8, 177/ 7
and work wonders, to	pervert	(if it might be	8, 270/ 16
already; and they have	perverted	the faith of some	8, 430/ 20
all his whole matter	perverted	, and quite overturned and	8, 559/ 34
used by him in	perverting	the Holy Scripture of	8, 240/ 28
be adversaries to their	pestiferous	heresies? Tyndale He supposeth	8, 123/ 34
their incurable and contagious	pestilence	to punish them, according	8, 28/ 8
in the chair of	pestilence	, with the chain of	8, 301/ 18
so thick, full of	pestilent	errors and pernicious heresies	8, 2/ 5
of the Altar? These	pestilent	infidelities, and these abominable	8, 4/ 29
the receipt of these	pestilent	books, our Lord sendeth	8, 4/ 36
which things, with many	pestilent	errors besides, these abominable	8, 5/ 29
ungracious books full of	pestilent	, poisoned heresies -- that	8, 10/ 37
night; so great a	pestilent	pleasure have some devilish	8, 11/ 35
and so perceived the	pestilent	poison of them . . . that	8, 17/ 25
to defend an old	pestilent	heretic . . . and though Saint	8, 19/ 9
more detesteth than these	pestilent	books that Tyndale and	8, 26/ 33
contagion of all such	pestilent	writing, may be far	8, 27/ 23
the maintenance of many	pestilent	heresies. And thus ye	8, 30/ 37
men, and that their	pestilent	books be both odious	8, 33/ 9
the remembrance of their	pestilent	errors were erased out	8, 35/ 14
here clearly see this	pestilent	opinion of Tyndale with	8, 67/ 8
the captains of these	pestilent	heresies which Tyndale now	8, 140/ 18
in setting forth Luther's	pestilent	heresies, so envenomed the	8, 177/ 28
it a very malicious,	pestilent	heresy . . . like as if	8, 189/ 17
a foundation of such	pestilent	heresies as himself affirmeth	8, 220/ 11
the falsehood of his	pestilent	heresies concerning the Church	8, 222/ 19
setting forth of his	pestilent	heresy taking away the	8, 240/ 30
thoroughly pierced with their	pestilent	heresy. And yet I	8, 249/ 6
false faith and a	pestilent	heresy to believe as	8, 401/ 34
Tyndale's tale from plain	pestilent	heresy . . . both in that	8, 415/ 30
of his own, more	pestilent	and more foolish, also	8, 424/ 20
divers of the most	pestilent	heresies and most repugnant	8, 425/ 9
the proof of this	pestilent	heresy, he draweth the	8, 426/ 17

them, with many plain,	pestilent	heresies therein, as I	8, 460/ 33
is; nor, therewith, more	pestilently	perilous, while he pretendeth	8, 489/ 33
yet sometimes some good	Peter	in a good zeal	8, 36/ 7
the words of Saint	Peter	where he saith in	8, 94/ 30
text also of Saint	Peter	is nothing in this	8, 96/ 22
purpose. For when Saint	Peter	saith, "Ye are born	8, 96/ 23
of the first of	Peter	, thus standeth it in	8, 183/ 11
said epistle of Saint	Peter	as in the said	8, 184/ 10
presbyteros still, reciting Saint	Peter	in this wise: "Presbyteros	8, 184/ 21
First Epistle of Saint	Peter	: "Seniores qui sunt in	8, 185/ 9
he proveth that Saint	Peter	was never shaven, since	8, 192/ 34
believe him that Saint	Peter	was ever christened, till	8, 193/ 3
dare say that Saint	Peter	loved him well . . . and	8, 217/ 32
always true. For Saint	Peter	himself was not true	8, 228/ 24
will neither believe Saint	Peter	nor Saint Paul in	8, 247/ 27
that not only Saint	Peter	so did, in the	8, 292/ 16
call the apostles: Saint	Peter	, Saint Paul, Saint James	8, 304/ 11
Paul had conference with	Peter	and others of the	8, 310/ 19
took him for. And	Peter	answered for them all	8, 329/ 17
and deliver us." Howbeit,	Peter	yet wist not by	8, 329/ 20
Tyndale saith himself, Saint	Peter	at that time did	8, 329/ 24
very likely that Saint	Peter	, albeit he was not	8, 329/ 26
that deceive you." And	Peter	and Paul thereto warn	8, 333/ 10
all; nor of Saint	Peter	in writing less than	8, 334/ 7
Law . . . with which Saint	Peter	and the apostles were	8, 353/ 30
easily; notwithstanding that Saint	Peter	, being long at school	8, 362/ 31
hard things," saith Saint	Peter	, "that are written by	8, 362/ 36
great threatening unto Saint	Peter	of loss of heaven	8, 375/ 27
the faith that Saint	Peter	professed should not fail	8, 389/ 2
the successor of Saint	Peter	be his vicar general	8, 398/ 1
took him for. And	Peter	answered for them all	8, 404/ 3
and deliver us." Howbeit,	Peter	yet wist not by	8, 404/ 6
believe the thing that	Peter	then confessed . . . it sufficeth	8, 404/ 23
the faith that Saint	Peter	confessed. And in his	8, 404/ 35
this faith that Saint	Peter	confessed is never a	8, 406/ 1
was no necessity. For	Peter	might believe at that	8, 406/ 15
faith might, peradventure, Saint	Peter	have, for anything spoken	8, 406/ 26
And thus might Saint	Peter	have rather a belief	8, 406/ 32
of either other. Saint	Peter	also nothing there confessed	8, 406/ 34
the faith which Saint	Peter	confessed then, were sufficient	8, 407/ 7
only the thing that	Peter	there confessed were enough	8, 407/ 10
For he saith that	Peter	meant by his words	8, 407/ 17
And yet, he saith,	Peter	wist not by what	8, 407/ 19
and blood. . . ." Now, if	Peter	at that time knew	8, 407/ 23
that the faith which	Peter	confessed then is not	8, 407/ 25
faith that was by	Peter	confessed . . . or else we	8, 408/ 1
be considered that Saint	Peter	in confessing Christ to	8, 408/ 8
the faith that Saint	Peter	confessed! And so he	8, 408/ 22
he saith that Saint	Peter	was not aware of	8, 408/ 27
this faith that Saint	Peter	there confessed, I would	8, 411/ 4

right belief which Saint	Peter	confessed . . . and they may	8, 412/ 31
the faith that Saint	Peter	confessed: I cannot perceive	8, 413/ 16
this faith that Saint	Peter	professed -- then be	8, 413/ 32
the faith that Saint	Peter	confessed. Now, if he	8, 414/ 3
that faith that Saint	Peter	confessed, we go to	8, 414/ 5
things more than Saint	Peter	did there confess --	8, 414/ 10
all these did Saint	Peter	make any mention in	8, 414/ 14
only faith there by	Peter	confessed is sufficient and	8, 414/ 17
faith there confessed by	Peter	is for every man	8, 414/ 25
this faith that Saint	Peter	confessed . . . the same is	8, 416/ 5
faith now than Saint	Peter	confesseth then? And that	8, 416/ 20
Savior said unto Saint	Peter	at the confession of	8, 418/ 3
the faith that Saint	Peter	confessed can never sin	8, 420/ 22
faith confessed by Saint	Peter	, that Jesus is Christ	8, 447/ 14
true faith that Saint	Peter	confessed . . . understanding the same	8, 460/ 31
perceiveth. And therefore Saint	Peter	took a sure way	8, 465/ 8
had himself told unto	Peter	-- that tale Peter	8, 465/ 12
Peter -- that tale	Peter	confessed; that Jesus was	8, 465/ 12
-- that thing Saint	Peter	spoke not of there	8, 465/ 15
Passion. That thing Saint	Peter	, as Tyndale saith, at	8, 465/ 17
first preaching of Saint	Peter	, when there were so	8, 474/ 2
thought upon by Saint	Peter	nor any of his	8, 474/ 19
persons, as said Saint	Peter	. But then goeth Tyndale	8, 499/ 21
did Cornelius when Saint	Peter	was sent unto him	8, 505/ 15
cometh particularly to Saint	Peter	, and saith . . . Tyndale Yea	8, 550/ 9
saith . . . Tyndale Yea, and	Peter	, as soon as he	8, 550/ 12
must be that Saint	Peter	before his repentance sinned	8, 551/ 11
to prove that Saint	Peter	sinned not deadly before	8, 551/ 21
still . . . that though Saint	Peter	did fall and his	8, 552/ 27
that Christ said to	Peter	how that his faith	8, 553/ 9
Savior spoken unto Saint	Peter	, "I have prayed for	8, 554/ 1
the faith which Saint	Peter	confessed may both be	8, 554/ 9
our Lady and Saint	Peter	, and to toss the	8, 554/ 21
his pageant between Saint	Peter	and our Lady may	8, 554/ 26
time failed in Saint	Peter	. . . I shall not let	8, 555/ 6
time failed in Saint	Peter	or no. And to	8, 555/ 7
the time in which	Peter	forsook and forswore Christ	8, 555/ 28
follow that since Saint	Peter	wept sorrowfully therefor, he	8, 555/ 33
grant us that Saint	Peter	in that time did	8, 555/ 37
Tyndale this . . . If Saint	Peter	had held on still	8, 556/ 3
of Tyndale, if Saint	Peter	had continued his life	8, 556/ 9
agree that if Saint	Peter	had in such state	8, 556/ 29
which we called D,	Peter	repented by help of	8, 557/ 9
spied full well that	Peter	sinned deadly . . . and, like	8, 557/ 27
our Savior unto Saint	Peter	, he saith unto him	8, 557/ 30
proved clearly that Saint	Peter	was once from God	8, 559/ 31
King David and Saint	Peter	, and Saint Thomas of	8, 566/ 1
said place of Saint	Peter's	epistle . . . Saint Jerome amendeth	8, 184/ 19
this confession of Saint	Peter's	faith . . . where he said	8, 404/ 12
hell" . . . and that therefore	Peter's	confession includeth of necessity	8, 406/ 13

also nothing spoken in	Peter's	confessed faith. Therefore it	8, 407/ 5
confesseth, was out of	Peter's	confession. For he saith	8, 408/ 26
so far go Saint	Peter's	words "qui in hunc	8, 464/ 12
thus we see that	Peter's	faith failed not, though	8, 550/ 14
Tyndale's tale of Saint	Peter's	repentance and sorrow after	8, 551/ 9
wise reason, that Saint	Peter's	faith "failed not." Whereof	8, 551/ 33
was no failing of	Peter's	faith, but an "oppressing	8, 552/ 3
any time said that	Peter's	faith failed for ever	8, 552/ 5
gay game, that Saint	Peter's	faith should be preserved	8, 554/ 7
may not say Saint	Peter's	faith was in our	8, 554/ 16
is because that Saint	Peter's	faith never failed in	8, 554/ 34
of these five times	Peter's	faith failed . . . I ask	8, 557/ 2
indeed. And after that	Peter's	faith had failed in	8, 557/ 6
himself the desires and	petitions	of his heart . . . and	8, 112/ 6
himself the "desires and	petitions	of his heart," and	8, 112/ 14
as are the general	petitions	in the First Book	8, 507/ 17
children of Israel from	Pharaoh	, for which God gave	8, 19/ 5
liken me to Balaam,	Pharaoh	, and to Judas too	8, 220/ 33
me Balaam, Judas, and	Pharaoh	. . . and threateneth me sore	8, 221/ 15
Moses to do before	Pharaoh	. And when the world	8, 244/ 7
what he would have	Pharaoh	do. Sometimes he showeth	8, 247/ 15
neither. For the proud	Pharisee	that despised the poor	8, 523/ 18
have examples in the	Pharisees	), yet he cannot understand	8, 46/ 5
than now. The scribes,	Pharisees	, Pilate, Herod, Caiaphas, and	8, 136/ 26
high priests, scribes, and	Pharisees	"; but that I did	8, 178/ 23
doctrine of the false	Pharisees	that had begun to	8, 275/ 16
And where these new	Pharisees	, these manifold sects of	8, 275/ 19
the scribes and the	Pharisees	," whom they should hear	8, 342/ 11
malice, as were some	Pharisees	, or drowned in the	8, 342/ 23
traditions which the false	Pharisees	gave unto the Jews	8, 342/ 33
the scribes and the	Pharisees	. All things that ever	8, 351/ 19
that the scribes and	Pharisees	were naught -- yet	8, 351/ 33
by "the scribes and	Pharisees	," expoundeth those words of	8, 352/ 20
of the scribes and	Pharisees	, as to their commandments	8, 353/ 10
that the scribes and	Pharisees	did bind grievous burdens	8, 354/ 6
the scribes nor the	Pharisees	did bind and lay	8, 354/ 8
of the scribes and	Pharisees	themselves, beside the Law	8, 354/ 15
that the scribes and	Pharisees	kept, though themselves were	8, 354/ 20
Whatsoever the scribes and	Pharisees	bid you do that	8, 355/ 24
of the scribes and	Pharisees	-- yet is there	8, 355/ 34
which the scribes and	Pharisees	both might preach and	8, 356/ 3
believe the scribes and	Pharisees	no farther than ye	8, 356/ 10
also very scribes and	Pharisees	, of worse kind than	8, 358/ 24
the worst kind of	Pharisees	. For these have divided	8, 358/ 31
scribes and these false	Pharisees	preach. For these be	8, 359/ 2
saith also, "Hymenaeus and	Philetus	are fallen from the	8, 430/ 18
never so great a	philosopher	, the cause some discharge	8, 46/ 2
like case an old	philosopher	. . . which, being asked why	8, 454/ 2
fair boast for a	philosopher	, to have a harlot	8, 454/ 8
harlot did the foolish	philosopher	. But our Savior himself	8, 454/ 14

they "never so great	philosophers	, never so well seen	8, 46/ 22
unto the old natural	philosophers	altogether. For as for	8, 63/ 35
a thing that many	philosophers	did both teach and	8, 64/ 2
our preachers preach Aristotle,	philosophers	, and poets: thereto I	8, 149/ 31
they sometimes speak of	philosophers	in things of nature	8, 149/ 32
Romans that the old	philosophers	for their willful idolatry	8, 524/ 31
allege and allow the	philosophers'	cunning, though he disproved	8, 149/ 36
opinion, and nothing but	philosophical	reasons have drawn others	8, 104/ 26
for that they meddle	philosophy	with the things of	8, 63/ 30
since the wisdom of	philosophy	, all that we find	8, 63/ 32
but arguments grounded upon	philosophy	and metaphysical reasons . . . by	8, 101/ 12
speak after a heretic's	phrase	. Tyndale yet, to defend	8, 166/ 3
of his high spiritual	phrase	-- nothing done at	8, 227/ 24
about that part of	physic	that teacheth to preserve	8, 37/ 4
it better that the	physician	bestowed all his time	8, 37/ 3
Here is Tyndale's proof,	picked	out unto the best	8, 535/ 26
by frantic Collins and	picked	rushes in Bedlam. And	8, 554/ 28
that is but a	piece	of his poetry. For	8, 90/ 14
this were the worst	piece	of Tyndale's teaching concerning	8, 106/ 13
have left off a	piece	of their hypocrisy and	8, 138/ 27
all these, evermore one	piece	of their complaint hath	8, 142/ 28
begin at the first	piece	, and ye shall see	8, 168/ 9
first here see a	piece	of his plain poetry	8, 182/ 29
quite gone a good	piece	of their pleasant preaching	8, 248/ 29
forbear to touch one	piece	again which in his	8, 303/ 19
clearly to declare. This	piece	is where he saith	8, 303/ 21
that Tyndale believeth no	piece	of the faith that	8, 408/ 21
he confess that one	piece	of his doctrine plainly	8, 473/ 26
it prove this one	piece	as well for us	8, 497/ 14
devout Christian people, a	piece	of Tyndale's devout, godly	8, 541/ 26
begin with for one	piece	, maketh us sure of	8, 548/ 6
away thus, without any	piece	of his purpose proved	8, 553/ 27
unknown, proved thereby no	piece	of his principal purpose	8, 564/ 3
proofs I have reprov'd	piecemeal	altogether . . . and so his	8, 303/ 16
taken here with assault	piecemeal	, on every side wounded	8, 496/ 7
he had all the	pieces	, he would cast them	8, 128/ 5
adventure patcheth in his	pieces	nothing like together, with	8, 307/ 4
which he draweth in	pieces	and pulleth into sundry	8, 405/ 28
him by patches and	pieces	, ye shall first, concerning	8, 418/ 26
of indurate heart, thoroughly	pierced	with their pestilent heresy	8, 249/ 6
weeping, had so deeply	pierced	their hearts, and the	8, 541/ 18
sights, with their hearts "	pierced	," and their minds "encumbered	8, 542/ 22
-- hope, charity, continence,	piety	, learning, wisdom . . . or anything	8, 503/ 25
of hope or charity,	piety-ful	affection or chastity, learning	8, 503/ 34
late, that put a	pig	into the water on	8, 121/ 4
and said, "Go in	pig	and come out pike	8, 121/ 5
pig and come out	pike	," and so when they	8, 121/ 5
now. The scribes, Pharisees,	Pilate	, Herod, Caiaphas, and Annas	8, 136/ 27
' traitors ';	Pilates	, ' Caiaphases, '	8, 58/ 17
-- all they be	Pilates	, Herods, Caiaphases, and Annases	8, 137/ 3

been certain linen cloths	pilfered	away that were hanging	8, 13/ 18
home, in all their	pilgrimage	longeth for and sigheth	8, 373/ 7
soul. Judge their penance,	pilgrimages	, pardons, purgatory, praying to	8, 134/ 23
of images, relics, and	pilgrimages	, and worshipping of saints	8, 250/ 35
at divers images and	pilgrimages	-- as great miracles	8, 252/ 3
as images, relics, and	pilgrimages	, and the Blessed Sacrament	8, 346/ 20
a rage again, to	pillage	and despoil the true	8, 482/ 36
thereby cause the robbery,	pillage	, despoil, and murder of	8, 484/ 13
the Church is the	pillar	and strength of the	8, 382/ 8
firm establishment and the	pillar	of truth" for the	8, 396/ 26
be secret pangs that	pinch	the very hearts of	8, 204/ 8
been undoubtedly the sorest	pinch	, saving for the more	8, 269/ 35
therefore, to avoid this	pinch	. . . Tyndale saith that I	8, 310/ 37
by the pain and	pinching	of the bodies, to	8, 3/ 2
too, after their master's	pipe	; such an effectual thing	8, 515/ 11
he was in the	pit	among them with their	8, 128/ 27
Cherrystone, Marrow Bone, Buckle	Pit	, Spurn Point, Cobnut, or	8, 491/ 19
truant, played at Bockle	Pit	by the way . . . and	8, 496/ 30
all their gunpowder, brimstone,	pitch	, and wildfire that they	8, 157/ 5
so fast and sure	pitched	upon the rock our	8, 225/ 34
Supplication of Beggars, a	piteous	, beggarly book wherein he	8, 6/ 30
the tender heart of	piteous	Tyndale! He beginneth now	8, 190/ 28
at the bottom, the	pith	, the quick, the life	8, 46/ 9
at the bottom, the	pith	, the quick, the life	8, 47/ 18
to the bottom, the	pith	, the quick, the life	8, 48/ 6
at the bottom, the	pith	, the quick, the life	8, 49/ 9
Judas too, since the	pith	of all his process	8, 220/ 34
he saith that the	pith	and the substance, in	8, 257/ 12
debatable terms of "general," "	pith	," and "substance," and of	8, 257/ 30
there is so little	pith	. . . and that he can	8, 290/ 7
right easily judge what	pith	and substance is in	8, 310/ 2
already; wherein how little	pith	there is, every child	8, 347/ 7
teaching only, resteth the	pith	of a man's living	8, 496/ 24
teaching only, resteth the	pith	of a man's living	8, 501/ 19
teaching only, resteth the	pith	of a man's living	8, 511/ 18
teaching only, standeth the	pith	of a man's living	8, 513/ 17
well that all the	pith	of a man's living	8, 513/ 21
standeth not all the	pith	of good living, as	8, 514/ 3
tale -- that the	pith	of man's living standeth	8, 514/ 19
standeth not all the	pith	of good living in	8, 514/ 37
and these dogs the	pith	of good living standeth	8, 515/ 23
other words, all the	pith	of good living standeth	8, 515/ 27
he saith, all the	pith	of good living only	8, 515/ 35
effectual word whereupon the	pith	of all the matter	8, 559/ 3
them, seemed me so	pithy	and so perceant, set	8, 179/ 16
in our pain, but	pitieth	us . . . and, as it	8, 71/ 23
but of devotion and	pity	; by the pain and	8, 3/ 1
provoke our Lord to	pity	them and preserve them	8, 68/ 2
that he may take	pity	upon them and turn	8, 68/ 33
defendeth that, saving for	pity	to see any man	8, 134/ 18

mark, mark. It is	pity	that the man were	8, 138/ 17
it signifieth yet rather	pity	than love. And therefore	8, 200/ 26
to him for very	pity	, if the poor man	8, 494/ 14
shall come to the	place	. But we, on the	8, 3/ 20
printer and his dwelling	place	were set upon the	8, 10/ 34
Polycarp must give him	place	in the calendar: I	8, 13/ 3
shall come to the	place	. . . I shall let you	8, 16/ 8
Polycarp again into his	place	. Then have ye had	8, 16/ 16
else both in one	place	, the one because he	8, 16/ 34
give them no great	place	) many men may do	8, 26/ 17
man can reckon a	place	where ever he found	8, 28/ 30
learned and know the	place	in the Gospel perceive	8, 43/ 27
ever since Christ's that	place	, Tyndale's "spiritual" sort days	8, 45/ 24
Saint. Paul in that	place	v. 10 And this	8, 45/ 33
Paul speaketh in that	place	. . . be such as cannot	8, 46/ 13
Saint Paul, in the	place	alleged by Tyndale, saith	8, 47/ 8
fond fellows in every	place	hold hitherto the contrary	8, 54/ 21
I come to the	place	hereafter in his book	8, 55/ 34
thing that may in	place	be very well done	8, 63/ 31
Tyndale here in this	place	, as it seemeth, doth	8, 63/ 35
may ye see this	place	of Scripture evident and	8, 66/ 23
not fast in this	place	for the subduing of	8, 69/ 19
with fasting? Which one	place	-- being so plain	8, 70/ 1
for every sore! This	place	in Saint James did	8, 87/ 27
Saint James in that	place	meant the word of	8, 96/ 37
may not in that	place	the "word of truth	8, 97/ 3
marvel yet in what	place	of Scripture Tyndale findeth	8, 112/ 33
soon after, in another	place	, he saith (in defense	8, 116/ 10
And even in this	place	he maketh a manner	8, 137/ 23
come together to that	place	where we may find	8, 141/ 5
a "church" signifieth a "	place	" or a "house" where	8, 144/ 21
Christian people in this	place	and that. But his	8, 146/ 21
saith it signifieth a	place	whereunto "Christian people were	8, 147/ 15
him written in any	place	of Scripture. But we	8, 155/ 4
I trow, in any	place	, almost, else, and yet	8, 160/ 22
to look upon the	place	himself (which is the	8, 169/ 11
and therefore in that	place	ought not to be	8, 171/ 11
Apostle had in that	place	forbidden Christian men to	8, 172/ 12
readers, that this one	place	of Saint Paul so	8, 173/ 7
his translation all this	place	of Saint Paul also	8, 173/ 12
and hath in every	place	put out "idol" and	8, 173/ 13
he hath translated that	place	in this wise: "Thou	8, 173/ 30
Tyndale's translation of this	place	may marvelously well be	8, 173/ 35
in so good a	place	. And thus I think	8, 174/ 28
and in the other	place	into maiores natu); but	8, 184/ 14
cause, in the said	place	of Saint Peter's epistle	8, 184/ 19
go me to the	place	which Tyndale allegeth in	8, 185/ 8
est gregem Christi." Which	place	I take for example	8, 185/ 10
purpose, and this one	place	answered, answereth them all	8, 185/ 12
book, translated that same	place	wrong, and all the	8, 185/ 14

aged men of that	place	. And Tyndale doth well	8, 189/ 25
had put in this	place	these words that he	8, 191/ 24
Good son." But the	place	is, for all that	8, 197/ 36
word "love" in the	place	of the undoubted good	8, 198/ 36
translator that, where the	place	in Greek or Latin	8, 199/ 33
his translation in any	place	at all, whereas I	8, 201/ 24
our tongue their proper	place	where the fault is	8, 207/ 16
may stand in the	place	if they talked in	8, 207/ 18
he findeth any one	place	in Scripture that Christ's	8, 208/ 21
Saint Paul in this	place	-- that it shall	8, 213/ 30
the Apostle in this	place	, that the pain temporally	8, 214/ 1
John. Christ in that	place	neither meaneth nor saith	8, 229/ 18
of Saint John, which	place	Tyndale hath wrong translated	8, 230/ 7
the Gospel in that	place	, after Tyndale's translation: This	8, 230/ 12
much troubled with that	place	, how it might be	8, 231/ 26
done. And in this	place	if he had not	8, 232/ 15
understand that in that	place	of Saint John the	8, 233/ 8
the translating of that	place	have changed somewhat the	8, 234/ 29
translated a very plain	place	in the very beginning	8, 235/ 15
letted in the other	place	that he alleged, in	8, 236/ 33
that strength in this	place	, that we speak of	8, 237/ 17
also in the selfsame	place	that Tyndale bringeth forth	8, 239/ 23
he saith, in one	place	of his book against	8, 250/ 11
Paul false in another	place	, where he counseleth and	8, 261/ 8
the ship. In which	place	he jesteth upon that	8, 272/ 7
I laid in that	place	for the proof. Howbeit	8, 292/ 7
well how near this	place	of Saint John pricketh	8, 310/ 33
And in the one	place	of the twain, he	8, 311/ 2
book." In the other	place	, in the very end	8, 311/ 4
that in that second	place	, where Saint John meaneth	8, 311/ 9
But, now, in that	place	of the Obedience where	8, 324/ 13
not worthy to occupy	place	in his epistle: if	8, 325/ 31
that there were no	place	in Scripture to him	8, 330/ 16
that he understandeth every	place	in Scripture? Every place	8, 336/ 9
place in Scripture? Every	place	in Genesis, every place	8, 336/ 9
place in Genesis, every	place	in the prophets, every	8, 336/ 10
in the prophets, every	place	in the Psalter, every	8, 336/ 10
in the Psalter, every	place	in Saint John's Gospel	8, 336/ 11
Saint John's Gospel, every	place	in Saint Paul's epistles	8, 336/ 11
Saint Paul's epistles, every	place	in the Apocalypse --	8, 336/ 12
and in the hardest	place	good folk may take	8, 336/ 19
there is many a	place	, in every part thereof	8, 336/ 22
that there is no	place	of Holy Scripture so	8, 337/ 15
of Tyndale in what	place	of my book he	8, 344/ 15
book -- and the	place	in which he maketh	8, 347/ 9
whoso look in the	place	, and read over the	8, 348/ 27
authority and occupied the	place	of Moses (that gave	8, 351/ 37
his words in the	place	where they be written	8, 352/ 35
chair, and occupy his	place	, and be your governors	8, 353/ 20
common weal), for the	place	and office that the	8, 354/ 19

come to touch the	place	in Tyndale's answer to	8, 355/ 12
they stand in the	place	, that the old interpreters	8, 362/ 4
which text, in the	place	where it standeth, the	8, 363/ 8
Theophylact expoundeth the same	place	likewise and saith: "Forasmuch	8, 369/ 25
Church." And in another	place	again, "Now," saith he	8, 370/ 12
very studious of the	place	where she would be	8, 371/ 15
then far from the	place	where her husband lay	8, 371/ 17
Or if I give	place	to him, or he	8, 389/ 29
reserve unto its proper	place	), I shall a little	8, 405/ 35
banished unto such a	place	as was limbus patrum	8, 406/ 18
spoken, nor have no	place	in this matter, in	8, 413/ 34
shall touch you the	place	in that epistle of	8, 427/ 12
or north, in what	place	soever it fall, there	8, 428/ 20
candlestick out of its	place	, except thou repent and	8, 429/ 23
quite out of its	place	? If this might not	8, 429/ 32
the circumstances of the	place	, that he speaketh there	8, 430/ 1
saith after, in another	place	of the same epistle	8, 436/ 15
it shall have better	place	, after that we shall	8, 443/ 13
came aland in a	place	where he saw a	8, 446/ 23
since in this present	place	Tyndale himself granteth that	8, 472/ 35
he mean in this	place	as he saith with	8, 486/ 22
elects; albeit that the	place	of Scripture (in the	8, 498/ 11
falsely meaneth in either	place	alike, ye may yet	8, 501/ 4
will, in manner, like	place	in the act of	8, 501/ 31
we come to the	place	in his answer unto	8, 512/ 15
-- by this open	place	of Scripture. By which	8, 540/ 19
hell." And in another	place	he told them according	8, 543/ 29
I come to that	place	in the replying to	8, 553/ 33
the matter when the	place	in my Dialogue shall	8, 554/ 23
answer to mine other	place	, to which this matter	8, 554/ 31
like as in other	places	where these heresies have	8, 4/ 33
already into such other	places	as would not be	8, 5/ 3
and wrongly understood the	places	. And was in such	8, 9/ 18
once . . . and in some	places	, looking for no lucre	8, 11/ 34
could find opportunity in	places	where he came, taught	8, 14/ 9
against it, in more	places	than one; as both	8, 37/ 31
whom God in many	places	of Holy Scripture hath	8, 47/ 34
himself hath in many	places	of Holy Scripture commanded	8, 52/ 20
appeareth in divers other	places	of his works and	8, 55/ 13
doth; but surely many	places	in every book that	8, 56/ 4
and himself in many	places	after in this same	8, 56/ 36
that behalf in sundry	places	-- that none man	8, 57/ 13
proved by many plain	places	in every part of	8, 65/ 37
holy prophets and other	places	of Scripture -- as	8, 69/ 7
Judges, with a hundred	places	more, very strong for	8, 69/ 9
say therein, consider the	places	and his words together	8, 70/ 13
in many of the	places	before touched, that many	8, 71/ 14
words written in divers	places	of his abominable book	8, 83/ 26
Orders open and manifest	places	in Holy Scripture, as	8, 84/ 9
Saint Paul . . . by which	places	it appeareth plainly that	8, 84/ 11

called "voluing" in many	places	in England, because the	8, 92/ 9
for as for these	places	that he layeth, prove	8, 96/ 7
plain words of many	places	of Scripture doth appear	8, 99/ 8
my hands" -- these	places	were very plain for	8, 99/ 26
and instrument. By these	places	of Scripture and divers	8, 100/ 29
I say, by such	places	of Scripture, that God	8, 101/ 3
and Numbers and other	places	of Holy Scripture; instead	8, 111/ 27
And whereas in other	places	all is naught among	8, 112/ 20
sacrament in some other	places	, yet in some he	8, 114/ 8
not in how many	places	. More Is not here	8, 114/ 16
God's word, in many	places	in Almaine among their	8, 125/ 29
enough. First, in many	places	, they sang the Service	8, 125/ 32
jesteth upon in more	places	than one. And forasmuch	8, 127/ 21
come hereafter to the	places	, to make right mean-learned	8, 133/ 23
Obedience as in divers	places	of this book, is	8, 134/ 11
this he layeth many	places	of Saint Paul. Finally	8, 145/ 1
the dark. For the	places	of Scripture seem to	8, 146/ 20
such in some other	places	, that of the citizens	8, 146/ 30
it himself in many	places	of the very Gospel	8, 148/ 2
with him, and many	places	in his books plain	8, 153/ 2
at other times and	places	in right great rage	8, 160/ 8
peradventure, misused in some	places	. . . where haply the fashion	8, 161/ 34
Psalms and many other	places	of Scripture -- besides	8, 162/ 9
congregation" -- in such	places	as he should have	8, 169/ 16
folks' business in such	places	as all the common	8, 170/ 10
congregation," except some special	places	where they have by	8, 171/ 21
of "congregation" in such	places	as he should have	8, 174/ 34
whereas he layeth two	places	of the epistles of	8, 185/ 11
seniores signifieth in those	places	, by Tyndale's own confession	8, 187/ 21
seniores be in those	places	set to signify the	8, 187/ 28
those words in those	places	into the English tongue	8, 189/ 7
in many of these	places	the name of Christ	8, 190/ 14
a sacrament. For these	places	show both the sensible	8, 192/ 3
list to trifle . . . these	places	plainly reprove and convict	8, 192/ 26
them in all such	places	of my Dialogue as	8, 196/ 37
word "love" in such	places	as this word "charity	8, 199/ 7
And therefore in such	places	of Scripture as agape	8, 200/ 15
word "charity" in such	places	as he might well	8, 201/ 27
in remembrance of many	places	in Holy Scripture . . . as	8, 209/ 13
his repentance . . . and many	places	besides. Now, if he	8, 209/ 18
and in many other	places	so hath he done	8, 232/ 14
show you, by many	places	of Scripture, that it	8, 238/ 5
is full of those	places	. . . in which it appeareth	8, 238/ 33
not only in other	places	of Holy Scripture . . . but	8, 239/ 22
ye see by these	places	of Scripture. And likewise	8, 239/ 32
the same in diverse	places	and unto diverse people	8, 254/ 20
reproveth clearly divers other	places	of his book hereafter	8, 257/ 9
But there needeth no	places	of Scripture to this	8, 263/ 4
preachers thereof, and the	places	where it was preached	8, 275/ 1
I have in other	places	declared. More Is not	8, 276/ 17

saith he, in divers	places	, of the belief of	8, 286/ 5
only proveth that the	places	of Scripture which Helvidius	8, 286/ 17
will not understand those	places	of Scripture but after	8, 289/ 20
hands upon him. These	places	of Scripture -- and	8, 296/ 36
doth also in sundry	places	of his book. For	8, 300/ 31
and Luther in those	places	; and therefore I marvel	8, 317/ 3
declareth in many other	places	. . . and as it here	8, 324/ 33
Saint Paul all the	places	that he possibly can	8, 326/ 28
also somewhere else (in	places	more than one) --	8, 332/ 23
warn us in many	places	. Wherefore it is manifest	8, 333/ 11
boldly saith, in many	places	of his ungracious books	8, 336/ 14
the Scripture, albeit many	places	be plain, and in	8, 336/ 19
rail with those holy	places	of Scripture), and also	8, 338/ 1
and in so many	places	, that these heretics themselves	8, 346/ 22
run to the hard	places	of the Gospel of	8, 362/ 26
Saint Paul . . . in such	places	as are almost as	8, 362/ 28
Dialogue and in sundry	places	of my three former	8, 399/ 4
therein (as in other	places	also he plainly declareth	8, 400/ 18
heaven, in sundry plain	places	of Scripture, for good	8, 401/ 10
have out of both	places	taken into this . . . to	8, 405/ 24
in their own proper	places	, yet ye should see	8, 405/ 26
the church," in many	places	of Holy Scripture, is	8, 417/ 11
he saith in more	places	than one), if he	8, 419/ 34
meaneth, and in many	places	as falsely for truth	8, 420/ 34
perceiveth that in many	places	he laboreth to cover	8, 421/ 6
most hard and dark	places	of all the New	8, 424/ 11
the hard and dark	places	of Scripture by such	8, 424/ 23
seek out the hardest	places	that can be found	8, 424/ 25
and expound by those	places	that be dark, obscure	8, 424/ 28
of Saint Paul. Which	places	of themselves all old	8, 426/ 21
the dark and hard	places	of Scripture foreremembered, but	8, 427/ 6
against many plain, open	places	of Holy Scripture besides	8, 429/ 10
I am sure the	places	of Holy Scripture, written	8, 431/ 32
against all these evident	places	of Scripture plainly contrary	8, 434/ 1
If he pretend any	places	of Scripture . . . he shall	8, 434/ 6
by many other plain	places	of Scripture, but also	8, 441/ 1
also by many other	places	of Saint John in	8, 441/ 1
I have in divers	places	of my former books	8, 472/ 32
Tyndale doth in sundry	places	confess and agree that	8, 473/ 5
England as of other	places	, and also by the	8, 482/ 18
threescore thousand in divers	places	, all in one summer	8, 482/ 34
master Martin in many	places	-- that man hath	8, 486/ 23
words of both the	places	brought forth and laid	8, 502/ 11
doth in many plain	places	of the Scripture. But	8, 503/ 5
saith he (in more	places	of his book than	8, 513/ 2
so openly in many	places	of his work that	8, 519/ 33
here and in divers	places	) that the seed of	8, 548/ 2
it is in many	places	proved that the sacraments	8, 563/ 3
then deny. For those	places	, taking them as falsely	8, 568/ 21
and then understand those	places	of Scripture whereupon the	8, 569/ 23

words of the both	places	, after a certain vehement	8, 569/ 27
that is in some	places	so angry with the	8, 570/ 20
had yet such a	plague	of temptation put upon	8, 523/ 36
he appointed an endless	plague	for the punishment thereof	8, 539/ 27
bidding of God, "The	plague	shall abide in thine	8, 539/ 32
and put to these	plagues	sevenfold more; and I	8, 5/ 17
put upon him the	plagues	written in this book	8, 348/ 4
all at once in	plain	English, heresy. And, I	8, 2/ 27
in that point so	plain	that ye shall not	8, 16/ 9
the matters being so	plain	, evident, and clear --	8, 25/ 28
question that it is	plain	and open heresy earnestly	8, 25/ 30
myself unable in so	plain	points of the Christian	8, 25/ 33
congruence, but also by	plain	ordinance and statute. Wherefore	8, 27/ 34
conclusion follow, with the	plain	and open wrath of	8, 29/ 2
this year slain in	plain	battle against the Catholics	8, 29/ 7
of "obedience" is a	plain	exhortation to disobedience and	8, 32/ 2
since some that be	plain	and simple may fortune	8, 38/ 20
displeased to God, and	plain	unfaithfulness . . . forasmuch as we	8, 52/ 8
therefore they call it	plain	idolatry to serve God	8, 52/ 11
as by reason and	plain	Scripture hath been often	8, 53/ 35
no lawful law, but	plain	tyranny. Tyndale If God	8, 59/ 30
although some things be	plain	and open enough, yet	8, 61/ 3
manifestly proved by many	plain	places in every part	8, 65/ 37
of Scripture evident and	plain	against Tyndale, and that	8, 66/ 23
place -- being so	plain	, open, and manifest for	8, 70/ 1
all. For it is	plain	false that God doth	8, 72/ 9
give good causes and	plain	, open reasons both of	8, 78/ 21
nothing else but his	plain	heresies against all the	8, 91/ 31
us believe nothing but	plain	and evident Scripture; I	8, 96/ 6
his tale here by	plain	and evident Scripture; for	8, 96/ 7
sins (as by the	plain	words of many places	8, 99/ 8
these places were very	plain	for their mind, when	8, 99/ 26
of these two very	plain	falsehoods: that is to	8, 107/ 18
and such manner marriage	plain	incestuous lechery, and to	8, 108/ 9
Gospel of God" is "	plain	against them all" --	8, 113/ 32
to be believed without	plain	and evident Scripture . . . when	8, 117/ 26
saith, evident, open, and	plain	; of which the contrary	8, 133/ 9
and over that, by	plain	Scripture, too. Tyndale Have	8, 136/ 5
filthy "wedding" showed themselves	plain	, open ribalds. Tyndale Wherefore	8, 138/ 28
matrimony" giveth us so	plain	and open warning of	8, 139/ 35
devilish spirit -- so	plain	against all Holy Scripture	8, 139/ 36
Scripture as by the	plain	, open words; and all	8, 140/ 15
intent, but of very	plain	purpose to give his	8, 144/ 3
everything very open and	plain	, he telleth us a	8, 144/ 17
places in his books	plain	that seem to say	8, 153/ 2
same Scripture given us	plain	warning that he so	8, 156/ 26
-- and that by	plain	Scripture, too; for other	8, 157/ 13
me first, therefore, by	plain	and evident Scripture, that	8, 157/ 16
preserved, and kept, in	plain	and evident Scripture. When	8, 157/ 20
must he yet, by	plain	and evident Scripture, prove	8, 157/ 22

must, I say, by	plain	and evident Scripture, prove	8, 157/ 25
he prove me, by	plain	and evident Scripture, that	8, 157/ 31
but also in the	plain	, literal sense rob out	8, 162/ 37
that chapter good and	plain	causes wherefore, which Tyndale	8, 169/ 23
see the sincerity and	plain	meaning of the man's	8, 172/ 15
in his writing much	plain	poetry wherein he danceth	8, 176/ 5
which points of his	plain	, open poetry I have	8, 176/ 8
them both well for	plain	examples to him that	8, 180/ 21
a piece of his	plain	poetry doubly proved and	8, 182/ 29
in this point Tyndale's	plain	folly and dissembled falsehood	8, 188/ 36
I could find no	plain	Scripture for it, Tyndale	8, 192/ 37
myself -- and a	plain	contrary shift -- and	8, 196/ 32
for all that, so	plain	. . . that when Tyndale so	8, 197/ 36
have made it more	plain	and better perceived if	8, 203/ 19
word. More This is	plain	untrue that Tyndale saith	8, 203/ 30
be made open and	plain	, but would blind and	8, 205/ 25
-- he calleth the	plain	truth by the name	8, 206/ 7
doctrine and a very	plain	heresy. Tyndale And if	8, 217/ 20
in writing be as	plain	infidels as they that	8, 225/ 9
it, appear open and	plain	. I shall show you	8, 230/ 5
which in two so	plain	English words, and so	8, 230/ 20
the matter open and	plain	. For they asked him	8, 231/ 30
things this is very	plain	and clear: yet doth	8, 234/ 24
words, translated a very	plain	place in the very	8, 235/ 15
For these two be	plain	repugnant: that God receiveth	8, 238/ 10
saith therein is either	plain	untrue . . . or else such	8, 241/ 3
either the Scripture is	plain	and easy to perceive	8, 249/ 32
understand. If it be	plain	and easy: we cannot	8, 249/ 33
he prove it by	plain	Scripture. But, now, if	8, 251/ 33
may prove him by	plain	Scripture that there be	8, 251/ 34
Scripture. We show him	plain	scriptures for them, of	8, 253/ 24
it be proved by	plain	and evident Scripture --	8, 257/ 26
starting hole, stepping from "	plain	and evident Scripture," their	8, 257/ 29
Scripture," their old specially	plain	, evident words, unto dark	8, 257/ 30
rush . . . but, rather, a	plain	unreasonable blasphemy foolishly spoken	8, 263/ 21
is that it is	plain	false that Tyndale taketh	8, 264/ 7
Tyndale taketh for a	plain	truth: that is to	8, 264/ 8
answer is open and	plain	enough in itself. And	8, 264/ 35
not, peradventure, so fully	plain	at the first sight	8, 264/ 36
lay for me the	plain	word of God. And	8, 267/ 1
is adversary of the	plain	, open truth, and preacheth	8, 267/ 26
it is not so	plain	but that many great	8, 269/ 10
largely prove me by	plain	Scripture (without which, by	8, 273/ 28
of the Scripture were	plain	enough . . . but with plenteous	8, 275/ 14
And therefore it is	plain	yet again that the	8, 275/ 31
And this is so	plain	and evident to every	8, 283/ 23
articles is proved by	plain	Scripture . . . and we might	8, 287/ 13
not proved by very	plain	Scripture neither, and he	8, 287/ 18
whereof Saint John professeth	plain	the contrary, and so	8, 295/ 2
written. Which is so	plain	false that if there	8, 295/ 6

for this matter so	plain	against Tyndale, and so	8, 297/ 1
another" -- he saith	plain	false and against Holy	8, 305/ 14
as it well and	plain	appeareth that all those	8, 314/ 9
holy gestures, but the	plain	contrary . . . and that there	8, 314/ 31
no purpose and part	plain	heresy . . . and fareth as	8, 323/ 31
all were open and	plain	, would wax negligent and	8, 330/ 9
of Rochester, unto the	plain	words of Saint Paul	8, 330/ 21
11. And if these	plain	texts seem not yet	8, 332/ 10
others prove me by	plain	and evident Scripture. For	8, 335/ 7
believe no man without	plain	Scripture, no man without	8, 336/ 3
Scripture, no man without	plain	Scripture is bound to	8, 336/ 4
it strong, neither by	plain	Scripture nor good deduction	8, 336/ 6
albeit many places be	plain	, and in the hardest	8, 336/ 19
Bayard, and think it	plain	and open -- yet	8, 336/ 21
all is open and	plain	, and prove it by	8, 337/ 14
And besides that, one	plain	difference is there: that	8, 351/ 5
warning only, but also	plain	commandment, that since they	8, 351/ 36
all assembled upon a	plain	, were able so to	8, 354/ 34
of Saint Augustine be	plain	against all them that	8, 356/ 27
they pass over the	plain	texts of the other	8, 362/ 24
then they call them	plain	, and say that every	8, 362/ 29
in Scripture . . . but rather,	plain	the contrary. For every	8, 363/ 14
since the Scripture is	plain	that it is Christ's	8, 366/ 13
in that observance as	plain	as in the commandment	8, 375/ 31
he will then be	plain	and confess the truth	8, 379/ 25
ours by the manifold	plain	texts of Holy Scripture	8, 379/ 36
this man had a	plain	, clear, open cause and	8, 386/ 10
that with examples so	plain	and evident that every	8, 386/ 13
is nothing but a	plain	proclamation, made by his	8, 386/ 19
and in many a	plain	text of Scripture more	8, 387/ 12
other arguments, evident and	plain	, which I partly have	8, 388/ 3
thereto were open and	plain	idolatry; and that he	8, 394/ 19
was proved them by	plain	and evident Scripture that	8, 395/ 10
reason, and against the	plain	words of God --	8, 395/ 17
very written words in	plain	and evident scriptures --	8, 395/ 18
than plainly by the	plain	Scripture proved. And besides	8, 396/ 10
debate and controversy, where	plain	texts of Scripture seem	8, 396/ 14
with evident reason and	plain	Scripture furnished, that no	8, 399/ 7
in heaven, in sundry	plain	places of Scripture, for	8, 401/ 10
leave us without any	plain	perceiving of his ungracious	8, 405/ 30
but that we be	plain	heretics and out of	8, 414/ 4
save Tyndale's tale from	plain	pestilent heresy . . . both in	8, 415/ 30
start out from these	plain	words of his own	8, 416/ 3
such others as were	plain	, clear, and evident: these	8, 424/ 23
Scripture; and all the	plain	, open words in which	8, 424/ 27
it is evident and	plain	by clear and open	8, 424/ 35
Church, and by many	plain	, open texts of Holy	8, 426/ 24
Christian people, and the	plain	determination of Christ's church	8, 429/ 9
but also against many	plain	, open places of Holy	8, 429/ 10
which were in so	plain	and clear a matter	8, 429/ 11

and evident by the	plain	and clear words of	8, 432/ 2
here see we very	plain	that we were far	8, 433/ 16
a great many manifest,	plain	, and evident, and clearly	8, 434/ 8
Tyndale say, "by the	plain	and open words of	8, 435/ 30
as I have by	plain	Scripture proved already before	8, 436/ 38
course. We find also	plain	examples, both in Scripture	8, 437/ 14
too; whereof we see	plain	the contrary, not only	8, 440/ 37
only by many other	plain	places of Scripture, but	8, 440/ 37
ye clearly that by	plain	, express words, Tyndale telleth	8, 445/ 11
hath promised, as in	plain	Scripture appeareth, that he	8, 452/ 33
teach them, with many	plain	, pestilent heresies therein, as	8, 460/ 33
see, therefore, is his	plain	doctrine; which what truth	8, 462/ 14
own rule, bring forth	plain	and open Scripture, by	8, 463/ 24
that he were a	plain	reprobate, that finally should	8, 469/ 26
it be proved by	plain	Scripture. Now, though he	8, 472/ 16
the Scripture saith not	plain	the contrary. But then	8, 472/ 23
is taught the contrary:	plain	it is to any	8, 472/ 38
cannot be proved by	plain	and evident Scripture. Ergo	8, 473/ 6
it be proved by	plain	and evident Scripture . . . and	8, 473/ 9
cannot be proved by	plain	and evident Scripture --	8, 475/ 18
knoweth it not by	plain	and evident Scripture, is	8, 476/ 36
at all, or not	plain	and evidently proved . . . the	8, 478/ 35
Now is this a	plain	conclusion: that both they	8, 483/ 21
inopinable, to be very	plain	, open, evident, and clear	8, 490/ 11
his mercy" -- as	plain	words as they be	8, 499/ 29
meaneth by those fair	plain	words . . . ye shall farther	8, 500/ 4
seem so fair and	plain	in this present chapter	8, 501/ 1
together, be now so	plain	and evident of themselves	8, 502/ 12
he doth in many	plain	places of the Scripture	8, 503/ 5
Tyndale saith touching the	plain	scriptures against the marriages	8, 508/ 36
-- the scriptures be	plain	and evident. Doth not	8, 509/ 14
saith is open and	plain	by these words that	8, 511/ 11
chooseth God putteth a	plain	necessity -- that man's	8, 511/ 21
saith against the scriptures	plain	. For as in the	8, 519/ 37
of Holy Writ be	plain	in the Apocalypse: "I	8, 520/ 6
meaneth indeed, against the	plain	Scripture and all the	8, 520/ 19
thereof is open and	plain	of itself . . . we shall	8, 531/ 31
this first point is	plain	. . . I will now pass	8, 532/ 10
as I remember, any	plain	, evident scripture proving his	8, 537/ 5
appear, I say, by	plain	and evident Scripture. For	8, 538/ 31
reproved by the very	plain	words of Scripture. And	8, 540/ 11
nor anywhere else. The	plain	reproof whereof appeareth evidently	8, 540/ 17
ye see, teacheth us	plain	the contrary . . . and will	8, 544/ 16
lacked it . . . that by	plain	words at length he	8, 547/ 12
than he findeth in	plain	and evident Scripture. But	8, 549/ 5
himself told us by	plain	, express words the contrary	8, 551/ 35
many means and many	plain	authorities, as well of	8, 555/ 20
the proof is so	plain	upon his crossrow that	8, 557/ 23
may seem to good,	plain-meaning	men to be well	8, 499/ 26
the final end and	plainest	proof, conclude and rest	8, 267/ 18

against him than the	plainest	proof that can be	8, 512/ 18
the other side, say	plainly	unto them that the	8, 3/ 21
since his coming been	plainly	proved in his face	8, 9/ 13
ye shall see so	plainly	proved. But ye see	8, 16/ 12
saw the contrary so	plainly	proved in their faces	8, 22/ 33
-- then Tyndale here	plainly	teacheth them that they	8, 32/ 32
to look thereon shall	plainly	perceive and behold the	8, 33/ 15
point, and shall have	plainly	proved you the sure	8, 34/ 6
But then they say	plainly	that if we serve	8, 52/ 4
thus have I now	plainly	deduced upon Tyndale's own	8, 54/ 22
itself, is openly and	plainly	to the contrary. And	8, 57/ 19
all the sacraments he	plainly	saith that they neither	8, 77/ 24
him; for he saith	plainly	that whosoever do not	8, 82/ 7
utterly -- as he	plainly	saith -- that of	8, 83/ 20
which places it appeareth	plainly	that by the apostles'	8, 84/ 12
vow that he would	plainly	prove the contrary, and	8, 86/ 21
of Order is so	plainly	proved that all the	8, 91/ 27
In this point he	plainly	belieth the clergy (which	8, 94/ 11
neither, able to be	plainly	proved by Scripture, and	8, 94/ 16
others? So ye may	plainly	see that Tyndale's texts	8, 97/ 22
Christian readers, here ye	plainly	see what manner of	8, 108/ 11
of Babylonica . . . Tyndale teacheth	plainly	that the Blessed Sacrament	8, 111/ 9
his book of Babylonica	plainly	confesseth the same, and	8, 113/ 31
clearly that he is	plainly	of Luther's heresy that	8, 116/ 1
shall ye yet more	plainly	see to what point	8, 116/ 24
it other worship, ye	plainly	dishonor it) -- as	8, 116/ 35
For here he showeth	plainly	that though to blear	8, 117/ 6
heretic! Now, since ye	plainly	perceive, good Christian readers	8, 118/ 37
you . . . to let you	plainly	see the summary purpose	8, 119/ 37
so evidently, openly, and	plainly	, that if Tyndale were	8, 133/ 10
not evidently, openly, and	plainly	shameless, his heart would	8, 133/ 11
man may well and	plainly	see such open ribaldry	8, 139/ 21
warning that it is	plainly	prohibited, as well by	8, 140/ 14
twain that this word	plainly	signifieth. One is that	8, 145/ 13
all . . . but denieth it	plainly	, as plainly as God	8, 148/ 1
denieth it plainly, as	plainly	as God saith it	8, 148/ 1
James, because it speaketh	plainly	against his idle, workless	8, 155/ 29
say the Scripture is	plainly	upon their side. And	8, 156/ 10
that the Scripture is	plainly	for their part. So	8, 156/ 15
now ye see that	plainly	he denieth Christ's promise	8, 158/ 23
the spirituality, againward, do	plainly	declare and ever have	8, 164/ 13
so; but I say	plainly	that if he should	8, 169/ 4
of Saint Paul so	plainly	reproveth all these heretics	8, 173/ 7
and heresies that Tyndale	plainly	teacheth and abideth by	8, 176/ 21
itself well used is	plainly	confirmed and proved --	8, 177/ 26
And therefore, as ye	plainly	see . . . Tyndale's defense of	8, 186/ 13
dissembled falsehood well and	plainly	convicted. And, now, since	8, 188/ 37
these texts do so	plainly	reprove him . . . that he	8, 192/ 10
maketh! Saint Paul saith	plainly	that Timothy received grace	8, 192/ 21
to tell him as	plainly	may . . . and that he	8, 192/ 23

to trifle . . . these places	plainly	reprove and convict his	8, 192/ 26
I shall well and	plainly	revoke it and call	8, 197/ 9
-- and that so	plainly	that it grieveth Tyndale's	8, 197/ 32
my Dialogue I said	plainly	enough -- was that	8, 201/ 25
saith, as I have	plainly	showed already in the	8, 203/ 30
then he telleth us	plainly	that of all Christian	8, 215/ 17
his repentance. For we	plainly	see that such as	8, 215/ 21
their willful schisms and	plainly	professed heresies . . . and that	8, 223/ 6
solveth the objection so	plainly	and playeth therewith so	8, 224/ 23
King's Highness much more	plainly	showed in his most	8, 225/ 29
denied not, and said	plainly	, "I am not Christ	8, 230/ 15
man." Now shall I	plainly	show you, by many	8, 238/ 5
at the leastwise perceive	plainly	that he taketh the	8, 238/ 9
in which it appeareth	plainly	that men be the	8, 238/ 33
have in this chapter	plainly	convicted Tyndale of malicious	8, 240/ 27
his true preachers . . . have	plainly	taught to be false	8, 250/ 23
that be well and	plainly	written in Holy Writ	8, 253/ 20
in which I have	plainly	confounded him, goeth about	8, 254/ 5
then but he shall	plainly	see that Tyndale shall	8, 254/ 14
Scripture . . . I deny it	plainly	. For since neither Scripture	8, 254/ 31
much more openly and	plainly	than they have done	8, 256/ 31
For now that he	plainly	perceiveth that the doctrine	8, 257/ 22
that the doctrine is	plainly	false which his master	8, 257/ 23
too have taught so	plainly	between them all this	8, 257/ 24
ye shall see how	plainly	he proveth his holy	8, 258/ 33
have wit -- shall	plainly	say that it cometh	8, 262/ 17
made them now so	plainly	to perceive that he	8, 268/ 2
thus, good readers, ye	plainly	now perceive that since	8, 270/ 24
killed: ye see proved	plainly	that Tyndale's second reason	8, 270/ 30
false faith, as himself	plainly	confesseth . . . because it is	8, 271/ 14
because it is not	plainly	written in Scripture. But	8, 271/ 15
soul (of which he	plainly	believeth the contrary, both	8, 287/ 7
cannot tell unto Tyndale	plainly	wherefore and why the	8, 290/ 13
the apostles did more	plainly	speak, and more openly	8, 291/ 32
they taught it more	plainly	by mouth; by which	8, 292/ 27
they have written it	plainly	enough in Scripture, yet	8, 293/ 9
likewise as it saith	plainly	, "Scrutamini scripturas" ("Search ye	8, 293/ 18
so saith it as	plainly	, "Nisi credideritis non intelligetis	8, 293/ 19
Luke in the Acts	plainly	. . . and Saint Paul to	8, 295/ 10
to the Hebrews as	plainly	. Of Matrimony and Priesthood	8, 295/ 11
been so often so	plainly	proved unto them that	8, 295/ 17
is he therein too	plainly	proved false. For every	8, 304/ 6
so. For the Church	plainly	teacheth that whoredom, theft	8, 306/ 5
and a shameless whoremaster,	plainly	professeth before the face	8, 306/ 27
heretic -- as it	plainly	appeareth both by Saint	8, 314/ 3
his, Rosseus impugneth, and	plainly	proveth that saving for	8, 316/ 36
Rochester said, it appeareth	plainly	that Saint Paul saith	8, 323/ 25
which words he showeth	plainly	himself that he wrote	8, 330/ 22
tell him well and	plainly	to his teeth that	8, 335/ 5
but if God have	plainly	spoken in Scripture that	8, 335/ 11

to come . . . well and	plainly	appeareth by Scripture, both	8, 337/ 35
he would, as appeareth	plainly	by this word, have	8, 341/ 12
Scripture, as hath been	plainly	proved them; and that	8, 350/ 18
the second . . . those words	plainly	declare that, because our	8, 351/ 32
Saint John) shall very	plainly	perceive. And thereby shall	8, 352/ 36
there readeth them as	plainly	perceive that those words	8, 352/ 37
church . . . but also make	plainly	for the laws, against	8, 355/ 15
if they had been	plainly	and expressly these --	8, 355/ 23
Now see you very	plainly	, good Christian readers, that	8, 373/ 22
the apostles . . . which would	plainly	have proved Tyndale a	8, 374/ 7
unwritten traditions well and	plainly	, in his second epistle	8, 374/ 26
Saint Paul do very	plainly	show that some things	8, 374/ 31
much harm . . . ye shall	plainly	perceive if ye consider	8, 394/ 2
this bare belief . . . whereof	plainly	followeth that once to	8, 394/ 18
then being therein reprov'd	plainly	by Saint Paul and	8, 395/ 14
whereby Tyndale teacheth allthing	plainly	? Nor this point will	8, 395/ 30
Third Book more than	plainly	by the plain Scripture	8, 396/ 9
present work, well and	plainly	proved you -- yet	8, 399/ 5
destroyed. For he teacheth	plainly	that whosoever do after	8, 399/ 14
And then ye see	plainly	that his definition of	8, 399/ 21
his Passion, as Tyndale	plainly	lieth. And therefore since	8, 399/ 25
own deserving" -- and	plainly	meaneth therein (as in	8, 400/ 18
other places also he	plainly	declareth himself, which I	8, 400/ 19
So that ye may	plainly	see that he seeketh	8, 401/ 25
faith is proved very	plainly	false and faithless . . . it	8, 402/ 15
part, and thereto so	plainly	reproveth, every good Christian	8, 404/ 18
For Saint Paul saith	plainly	that he may keep	8, 412/ 13
he granteth and affirmeth	plainly	, by express words, that	8, 414/ 35
besides . . . and which hath	plainly	declared that albeit the	8, 416/ 28
By which ye shall	plainly	see how plainly he	8, 427/ 15
shall plainly see how	plainly	he misconstrueth the Scripture	8, 427/ 15
Doth it not here	plainly	appear that he which	8, 429/ 25
not"? It appeareth there	plainly	, by the circumstances of	8, 430/ 1
Here showeth Saint Paul	plainly	that men may have	8, 430/ 22
that, as Saint Paul	plainly	reproveth the one, and	8, 433/ 22
evident places of Scripture	plainly	contrary to Tyndale's exposition	8, 434/ 1
another, doth more than	plainly	declare. For he showeth	8, 434/ 25
will not perceive how	plainly	they prove his purpose	8, 435/ 19
hath it.' Signifying	plainly	that he can never	8, 435/ 34
before alleged do very	plainly	prove . . . in that he	8, 436/ 12
also of Holy Scripture	plainly	prove that good folk	8, 437/ 8
-- Tyndale affirmeth him	plainly	to mean that he	8, 438/ 27
say that Saint John	plainly	meant "that it is	8, 439/ 15
then ween he had	plainly	proved that whosoever had	8, 440/ 8
warneth us well and	plainly	that he would no	8, 441/ 22
him. And it appeareth	plainly	that Tyndale taketh Saint	8, 444/ 25
never," he meaneth very	plainly	and expressly in such	8, 448/ 29
and of purpose, and	plainly	saith that they shall	8, 450/ 13
And thus ye see	plainly	that Tyndale, to prove	8, 451/ 11
in others following, do	plainly	and clearly show. But	8, 451/ 29

word, when he saith	plainly	that whosoever do sin	8, 454/ 17
which I say is	plainly	false. For surely the	8, 459/ 36
have many manner wise	plainly	refelled and confuted in	8, 460/ 26
hath we shall now	plainly	show you. Let us	8, 462/ 15
all that it is	plainly	written in the very	8, 464/ 23
the first, he condemneth	plainly	the whole tale that	8, 470/ 12
This point he teacheth	plainly	, after his master Luther	8, 472/ 28
Ergo, he confesseth here	plainly	the contrary of that	8, 473/ 7
piece of his doctrine	plainly	destroyeth another, concerning his	8, 473/ 26
since it is proved	plainly	upon Tyndale's own handling	8, 478/ 24
chapter . . . here ye may	plainly	see that I might	8, 479/ 23
since he seeth himself	plainly	bound to give credence	8, 479/ 27
overthrown . . . and hath it	plainly	proved unto him, upon	8, 479/ 34
hath himself openly and	plainly	agreed; and yet would	8, 481/ 4
any variance (as appeareth	plainly	both by the old	8, 481/ 27
and when he were	plainly	confuted and reproved, cry	8, 498/ 4
preach his Gospel . . . as	plainly	appeareth by those aforesaid	8, 498/ 27
were but well and	plainly	meant. For they may	8, 499/ 25
to be well and	plainly	spoken, and as well	8, 499/ 26
and as well and	plainly	meant. But yet, as	8, 499/ 27
speak not out so	plainly	in this chapter as	8, 501/ 2
ye may yet more	plainly	perceive by his words	8, 501/ 4
the thing that it	plainly	seeth and looketh upon	8, 507/ 14
conclusions as it doth	plainly	and openly behold --	8, 507/ 16
it should) if reason	plainly	proved us the thing	8, 508/ 6
very well, and very	plainly	declare, what teaching it	8, 515/ 33
Tyndale thus meaneth appeareth	plainly	by the whole process	8, 518/ 29
good to speak out	plainly	and tell us whether	8, 519/ 35
describeth us well and	plainly	in his pleasant poetry	8, 521/ 22
us even well and	plainly	forth; and therefore he	8, 529/ 32
against which Saint Paul	plainly	speaketh, and saith unto	8, 531/ 33
after, he saith very	plainly	, more and more, that	8, 544/ 26
More Who can more	plainly	say that they were	8, 544/ 33
it. And I say	plainly	: Whosoever, being informed of	8, 546/ 13
may deal well and	plainly	together . . . let him and	8, 555/ 8
thing he seeth so	plainly	reproved by the Scripture	8, 559/ 12
Luther saith), evidently and	plainly	written. Wherein whoso consider	8, 562/ 38
repent." As God himself	plainly	expounded all his such	8, 568/ 36
that his chosen elects	plainly	do sometimes abominable deeds	8, 569/ 36
that he teacheth us	plainly	that none of his	8, 570/ 8
readers, since ye now	plainly	perceive that Tyndale hath	8, 572/ 25
he had well and	plainly	proved it which he	8, 572/ 33
See the sincerity and	plainness	of the good man	8, 182/ 17
should see yet his	plainness	and sincerity therein . . . he	8, 356/ 31
part . . . and of the	plainness	and simplicity that the	8, 424/ 15
as much as to	plant	and set into this	8, 143/ 24
than that God had	planted	that nature and property	8, 195/ 3
some of his own	planted	in among them: his	8, 327/ 22
Holy Ghost that hath	planted	the true faith in	8, 389/ 34
buck of clothes. He	planteth	in a great process	8, 189/ 22

God leadeth us, and	planteth	it in our heart	8, 258/ 18
the Father of heaven	planteth	by himself, his apostles	8, 359/ 15
therefore parts of the	plants	which the Father of	8, 359/ 14
heal him by a	plaster	, though his faith be	8, 98/ 2
it . . . yet is the	plaster	a means in the	8, 98/ 3
and made thereof a	plaster	, and laid it upon	8, 103/ 13
his power into that	plaster	, whereby he cured his	8, 103/ 15
those waters, garment, and	plaster	-- have in such	8, 103/ 26
sin again allto frushed,	plastereth	and patcheth up, and	8, 214/ 6
as not all the	plasters	in all the surgeons'	8, 103/ 19
seem Christ's apostles and	play	the devil's disours; speaking	8, 11/ 15
a stool, that durst	play	the knavish fool on	8, 41/ 37
and scoff and royally	play	the ribald, resembling the	8, 78/ 16
nothing but such ape's	play	among us, whereof no	8, 109/ 26
reader, whether that Tyndale	play	the part of an	8, 131/ 27
chases in some tennis	play	. For in good faith	8, 138/ 18
and yet would he	play	mum, too, and neither	8, 158/ 2
disour's part in a	play	; and yet not so	8, 177/ 19
so much as a	play	, but that such evil	8, 177/ 30
aside, that himself might	play	a false cast the	8, 201/ 21
Uzziah, that would needs	play	the priest and incense	8, 259/ 31
whither of us two	play	the false juggler: I	8, 311/ 25
take fruit if they	play	not as Tyndale doth	8, 336/ 20
that he listeth to	play	his part and say	8, 350/ 19
draw him to it,	play	the devil's part, and	8, 470/ 1
haply he seeth company	play	. . . and with the sight	8, 489/ 2
beholdeth and falleth to	play	also, forgetting father and	8, 489/ 4
now goeth about to	play	the master, and set	8, 490/ 34
companions that fall to	play	, is ravished of his	8, 491/ 13
children be wont to	play	, as Cherrystone, Marrow Bone	8, 491/ 19
the sight of the	play	), and so continueth still	8, 492/ 26
and ready to go	play	the boy again as	8, 497/ 2
hath a pleasure to	play	between our Lady and	8, 554/ 20
God Almighty had but	played	the wanton with him	8, 61/ 34
lewd as he is,	played	never the blasphemous fool	8, 88/ 19
This pageant hath he	played	also, shamefully falsifying Saint	8, 173/ 21
bailiff which, though he	played	the false shrew for	8, 257/ 20
soon as he hath	played	out all his lusts	8, 489/ 10
than, after his lusts	played	out, Tyndale's tragical process	8, 491/ 23
after the lusk have	played	out all their lusts	8, 494/ 23
the lusk hath oftentimes	played	out his lust, will	8, 495/ 6
all that he hath	played	at Spurn Point by	8, 495/ 16
micher and a truant,	played	at Bockle Pit by	8, 496/ 30
sometimes, when he hath	played	the little young truant	8, 497/ 7
trance and their sleep	played	out all their luskish	8, 521/ 10
past and their lusts	played	out, lie then waking	8, 521/ 25
prophet. Now, as he	played	there . . . so playeth he	8, 547/ 8
saith, that they have "	played	out their lusts"; yea	8, 570/ 2
then preacheth like a	player	in a fond interlude	8, 140/ 28
show you that he	playeth	the devil's disour even	8, 76/ 1

Passion of Christ, and	playeth	out the rest under	8, 108/ 35
Here he mocketh, and	playeth	himself, as ye see	8, 109/ 4
fond interlude -- and	playeth	sometimes the friar, sometimes	8, 140/ 29
own; and very properly	playeth	he the part of	8, 180/ 24
that when Tyndale so	playeth	therewith and so laugheth	8, 197/ 37
objection so plainly and	playeth	therewith so pleasantly. But	8, 224/ 23
shall perceive that he	playeth	nothing clean . . . but fareth	8, 226/ 30
for himself. And so	playeth	Tyndale here. For now	8, 257/ 22
authentic -- as he	playeth	by the Maccabees, and	8, 346/ 29
he played there . . . so	playeth	he by the apostles	8, 547/ 8
proper sporting wherein he	playeth	his pageant between Saint	8, 554/ 26
they were gathered for	playing	or fighting, or any	8, 170/ 5
old shrew, and the	playing	at Spurn Point into	8, 495/ 22
at some such pretty	plays	, of likelihood, as children	8, 491/ 18
having their remedy so	pleasant	and so present, always	8, 63/ 13
man's fasting hath been	pleasant	to God for other	8, 63/ 26
for our sins, was	pleasant	unto him -- he	8, 64/ 22
fasting was and is	pleasant	unto God when men	8, 64/ 25
fasting, as a thing	pleasant	unto God in such	8, 68/ 10
good piece of their	pleasant	preaching of their evangelical	8, 248/ 29
Master Tyndale so much	pleasant	matter of replication. For	8, 291/ 8
done in that wise,	pleasant	and acceptable to God	8, 300/ 12
see, lo, to what	pleasant	pass, first his royal	8, 484/ 27
and plainly in his	pleasant	poetry entitled "The Remedy	8, 521/ 23
his chapter with a	pleasant	proper taunt, wherein he	8, 553/ 5
they speak, and how	pleasantly	they flatter all holy	8, 56/ 28
and playeth therewith so	pleasantly	. But, now, when ye	8, 224/ 23
said, "We must rather	please	God than man." But	8, 31/ 36
that we may therewith	please	God the better, or	8, 52/ 6
intent that we might	please	God the better thereby	8, 52/ 13
to the intent to	please	him the better thereby	8, 52/ 19
and to serve and	please	God as well and	8, 53/ 3
intent the better to	please	God therewith, and the	8, 53/ 22
love, intending thereby to	please	him and be saved	8, 54/ 17
use it as it	please	him. But yet, albeit	8, 73/ 28
his text as it	please	him, and then believe	8, 79/ 7
God: yet if it	please	God to heal him	8, 98/ 1
as long as it	please	him, and no man	8, 126/ 12
sacraments and ceremonies do	please	God. And they perceive	8, 158/ 37
Tyndale say what it	please	him) good folk find	8, 159/ 37
well no fashion can	please	Tyndale but his own	8, 162/ 17
may he if it	please	him say "Bear thy	8, 201/ 35
he can if it	please	him reveal and show	8, 283/ 15
he may when it	please	him command us to	8, 283/ 19
us if it so	please	him to do. And	8, 302/ 16
if it so shall	please	him. For in such	8, 321/ 36
But when it shall	please	God any such things	8, 336/ 34
prophecy, if ever it	please	God any other thing	8, 348/ 9
they expound as it	please	them . . . then they call	8, 362/ 29
him, that it might	please	him to help to	8, 505/ 7

equal parts, if it	please	him; and then have	8, 556/ 35
times Tyndale, if it	please	him, may give names	8, 556/ 36
that spiritual folk should	please	God with waxing fleshly	8, 571/ 31
in that it hath	pleased	his high bounty to	8, 53/ 13
it, if it so	pleased	him; and so would	8, 72/ 13
hand continued . . . it hath	pleased	the Spirit to let	8, 78/ 25
the water, why it	pleased	God to put it	8, 80/ 28
laid thereunto. But it	pleased	him to let them	8, 103/ 17
But Tyndale can be	pleased	with no fashion, neither	8, 162/ 12
yet hath it not	pleased	him so to order	8, 209/ 24
to eternal glory, it	pleased	him to have weekly	8, 321/ 19
saith that it hath	pleased	the Holy Ghost that	8, 322/ 3
the Acts, "It hath	pleased	the Holy Ghost and	8, 322/ 9
could, if it so	pleased	him, bring us all	8, 463/ 8
our pain taken therein	pleaseth	God done with devotion	8, 71/ 19
and by which it	pleaseth	him to work them	8, 101/ 6
how holily soever it	pleaseth	Father Tyndale here preach	8, 123/ 20
a flea, as it	pleaseth	him to jest. But	8, 125/ 22
the clergy; whom it	pleaseth	to him in his	8, 144/ 26
by which name it	pleaseth	him, of his reverent	8, 148/ 36
a man. But it	pleaseth	him not to consider	8, 166/ 13
liketh. And now he	pleaseth	himself wonderfully well because	8, 203/ 2
salvation by faith: it	pleaseth	God to use in	8, 239/ 10
of everything that it	pleaseth	God to devise . . . though	8, 260/ 10
of deed -- it	pleaseth	God that for the	8, 268/ 35
men answer as it	pleaseth	himself. But we will	8, 287/ 35
conclusion . . . with which it	pleaseth	him to belie me	8, 344/ 16
right faith . . . because it	pleaseth	not him to call	8, 459/ 16
of God, that it	pleaseth	him to save us	8, 463/ 6
of truth good and	pleasing	to God. For then	8, 132/ 19
take for good and	pleasing	to God the thing	8, 132/ 27
so great a pestilent	pleasure	have some devilish people	8, 11/ 35
disciples, beset their whole	pleasure	and study, to their	8, 12/ 5
their own ease or	pleasure	for the faint, feigned	8, 30/ 14
to wed a his	pleasure	. For Saint Paul speaketh	8, 45/ 17
to be at his	pleasure	, and that it is	8, 59/ 36
his fast at his	pleasure	; or if he forbear	8, 62/ 8
not only forbear their	pleasure	, but also part of	8, 64/ 26
should sin at their	pleasure	and be saved all	8, 67/ 1
delight of following God's	pleasure	therein, Tyndale, in manner	8, 72/ 16
he hath spoken his	pleasure	of the thing --	8, 88/ 4
upon God's will and	pleasure	and his omnipotent power	8, 101/ 19
have us for his	pleasure	, in hatred of the	8, 114/ 2
little use thereof, the	pleasure	of the newelty passed	8, 125/ 34
wrote not for the	pleasure	of either party. And	8, 134/ 9
thus say for his	pleasure	, which I deny not	8, 167/ 24
of purpose for his	pleasure	, and for none evil	8, 171/ 29
Tyndale may at his	pleasure	translate the devil into	8, 174/ 23
other at his own	pleasure	, if all England list	8, 186/ 26
is not God's ordinary	pleasure	that his Passion shall	8, 210/ 12

ye shall have a	pleasure	to see how fondly	8, 226/ 28
and more, as his	pleasure	shall be to have	8, 248/ 11
his church to his	pleasure	in diverse ages after	8, 248/ 12
some part of his	pleasure	without Scripture. For if	8, 263/ 6
I would for Tyndale's	pleasure	say this (which if	8, 291/ 21
away quite all Tyndale's	pleasure	in his present babbling	8, 291/ 25
and agreeable to God's	pleasure	and their wealth. But	8, 298/ 8
they might at their	pleasure	take what day they	8, 321/ 16
to Friday for our	pleasure	, or turn it to	8, 321/ 25
neither of lordly mind,	pleasure	, nor necessity. Nor, I	8, 322/ 17
perceive he taketh great	pleasure	. . . and weeneth -- or	8, 330/ 30
the flock and the	pleasure	of Christ . . . but mercenary	8, 356/ 17
commodity and not the	pleasure	of God: "lo," saith	8, 356/ 26
we may, since his	pleasure	is that we so	8, 409/ 10
of him and his	pleasure	by faith be such	8, 416/ 29
commandment, and fulfill the	pleasure	of the devil and	8, 452/ 18
them and do them	pleasure	at their own lust	8, 453/ 36
with a little filthy	pleasure	, and after in hell	8, 454/ 26
tell us for his	pleasure	sometimes true tales, and	8, 463/ 33
should be unto his	pleasure	and the salvation of	8, 505/ 10
in the preferring his	pleasure	before their own, and	8, 512/ 2
will wittingly working for	pleasure	against reason. Many a	8, 512/ 27
and sin at his	pleasure	, and that God will	8, 529/ 27
too . . . and hath a	pleasure	to play between our	8, 554/ 20
not let for his	pleasure	once again to search	8, 555/ 6
shall I for his	pleasure	let all that pass	8, 555/ 24
will rather forbear the	pleasures	of their life, and	8, 556/ 24
wicked man restore the	pledge	that he hath of	8, 433/ 9
and deliver again the	pledge	, and make restitution of	8, 569/ 2
now some years as	plenteous	of good corn as	8, 2/ 2
some years of late	plenteous	of evil books! For	8, 2/ 4
the flesh about the	plenteous	nourishing and spiritual pampering	8, 64/ 28
and merciful, patient, and	plenteous	of mercy, and ready	8, 214/ 24
and known by the	plenteous	working of God's wonders	8, 244/ 23
plain enough . . . but with	plenteous	miracles to reprove the	8, 275/ 15
of Scripture, full and	plenteous	in every part thereof	8, 424/ 36
miracles wrought by God	plenteously	in his Church, and	8, 254/ 36
always provided them so	plenteously	that they never lacked	8, 274/ 21
but both twain ever	plenteously	continued in this only	8, 274/ 26
for it, and that	plenteously	. . . and no church any	8, 346/ 36
she may the more	plenteously	obtain by the prayers	8, 373/ 9
the great abundance and	plenty	of the one is	8, 2/ 9
of that sort great	plenty	sent into this realm	8, 7/ 27
doubteth, I suppose, what	plenty	this promise would make	8, 450/ 8
soul -- with the	pliable	and comfortable will of	8, 509/ 11
But as the poor	ploughman	said unto the taverner	8, 121/ 8
the Primer, and the	Ploughman's	Prayer, and a book	8, 10/ 6
and so shall I	pluck	off, I trust, the	8, 34/ 29
suchlike a hundred, that	pluck	not a man's faith	8, 467/ 3
suchlike a hundred, that	plucketh	not a man's faith	8, 405/ 19

false belief that the	plunging	in the water saveth	8, 92/ 34
and especially in the	plural	number, or in the	8, 236/ 10
bellies and cover their	pocky	, scabbed skins with, much	8, 163/ 3
forth, totiens quotiens a	poena	et culpa, so that	8, 529/ 29
of Scripture as any	poet	can in England upon	8, 176/ 3
a piece of his	poetry	. For he is not	8, 90/ 14
lie, for that were	poetry	. Now, since he saith	8, 93/ 12
and . . . according to my "	poetry	" wherein he mocketh me	8, 147/ 12
both into his own	poetry	and also into his	8, 151/ 20
grammar, saving for his	poetry	, for that marreth all	8, 151/ 36
in my "figures of	poetry	" that when I "err	8, 175/ 9
be by custom of	poetry	so blinded that I	8, 175/ 17
And as for my "	poetry	," verily I can little	8, 175/ 28
had meddled but with	poetry	instead of Holy Scripture	8, 175/ 30
his life. For of	poetry	though there should have	8, 175/ 31
devil. And yet if	poetry	be, as Tyndale calleth	8, 176/ 1
you, make as much	poetry	upon any part of	8, 176/ 3
his writing much plain	poetry	wherein he danceth naked	8, 176/ 5
thread to cover his	poetry	; of which points of	8, 176/ 7
of his plain, open	poetry	I have showed you	8, 176/ 8
piece of his plain	poetry	doubly proved and doubly	8, 182/ 29
plainly in his pleasant	poetry	entitled "The Remedy of	8, 521/ 23
den . . . and as the	poets	feign that Hercules drew	8, 33/ 35
preach Aristotle, philosophers, and	poets	: thereto I say that	8, 149/ 31
sin to allege the	poets'	verses . . . but in the	8, 150/ 2
him to swear. Which	point	although it be a	8, 13/ 32
own words in that	point	so plain that ye	8, 16/ 9
see him in that	point	yet amended, and I	8, 20/ 23
Tewkesbury had revoked that	point	, he would revoke it	8, 20/ 26
mind can in that	point	little take effect. And	8, 21/ 15
and would hold this	point	and that . . . but handled	8, 21/ 30
grievously erred in that	point	, and so sore offended	8, 24/ 11
Tyndale . . . was the very	point	that brought him unto	8, 24/ 16
gracious purpose in this	point	-- I reckon that	8, 27/ 17
yet consider further a	point	of their good, holy	8, 30/ 23
thereof. And in this	point	will I not be	8, 31/ 26
But in the other	point	, I may be bold	8, 31/ 30
For that is the	point	that all these heretics	8, 33/ 31
confuted Tyndale concerning that	point	, and shall have plainly	8, 34/ 6
the Church in that	point	infallible, or at the	8, 34/ 23
the greatest. At this	point	will Tyndale haply stick	8, 52/ 1
his Passion. In this	point	they stick stiffly . . . and	8, 52/ 17
albeit that in that	point	their affirmation is false	8, 53/ 34
his answer in that	point	will not serve since	8, 71/ 12
wives. And of that	point	might Tyndale if he	8, 73/ 4
disour even in this	point	, although he meant no	8, 76/ 2
to stick upon that	point	so stiffly that he	8, 81/ 34
false. For the first	point	, these be his words	8, 94/ 6
Aristotle. More In this	point	he plainly belieth the	8, 94/ 11
he will, answer this	point	. Mark well and remember	8, 107/ 34

Tyndale's faith in that	point	for very false heresy	8, 108/ 10
in conclusion to that	point	that if he lied	8, 108/ 15
see that in this	point	that holy order of	8, 113/ 19
that in this one	point	among many others, they	8, 113/ 27
indeed come to that	point	already, as ye shall	8, 115/ 12
plainly see to what	point	he goeth about to	8, 116/ 24
speak anymore of that	point	. The other point is	8, 133/ 12
that point. The other	point	is that he denieth	8, 133/ 13
for myself in that	point	to use no farther	8, 142/ 18
heresies; which was the	point	that I laid to	8, 144/ 11
at last to some	point	. For he saith a	8, 151/ 34
say truth in this	point	. . . I have divers good	8, 152/ 3
well enough, while that	point	nothing pertaineth to the	8, 153/ 5
the meanwhile, touching this	point	whereupon the great weight	8, 153/ 30
error of any necessary	point	for lack of writing	8, 154/ 20
or ceremony, or weighty	point	of belief, for any	8, 154/ 31
understood -- of which	point	Tyndale maketh much ado	8, 160/ 15
stiffly stick in this	point	and abide thereby . . . that	8, 174/ 20
translation were in that	point	not so well as	8, 184/ 6
affirmeth (and in that	point	it happeth him to	8, 187/ 27
thus is in this	point	Tyndale's plain folly and	8, 188/ 36
him not in that	point	. . . but am well content	8, 195/ 31
And therefore leaving that	point	in question between us	8, 197/ 2
This is a pretty	point	of juggling . . . by which	8, 201/ 20
Now to the other	point	. If Tyndale think to	8, 215/ 36
standeth in this one	point	, that his heresies be	8, 220/ 35
matter standeth in this	point	alone -- that if	8, 221/ 23
and do, in this	point	all agree -- that	8, 223/ 26
in the Scripture; which	point	is so fast and	8, 225/ 33
so feeble in this	point	whereupon the effect of	8, 226/ 3
they vanquish this one	point	, all their heresies fully	8, 226/ 5
other token, or else	point	him with your finger	8, 236/ 1
impugn not in this	point	his translation so greatly	8, 236/ 27
stick well to this	point	; for I intend shortly	8, 242/ 10
he toucheth nothing this	point	which I laid against	8, 244/ 31
done miracles for every	point	of their doctrine: I	8, 246/ 29
say that in that	point	the Scripture is dark	8, 250/ 1
be come to the	point	that Tyndale, if in	8, 250/ 5
wise. For in this	point	they end not. It	8, 253/ 13
miracles done for every	point	. But I say no	8, 255/ 3
needful that every necessary	point	of faith that they	8, 256/ 12
followeth that every necessary	point	that they preached, they	8, 256/ 14
further, if every necessary	point	that they preached, they	8, 256/ 15
be given to that	point	for our soul's health	8, 256/ 17
of every such necessary	point	of faith and necessary	8, 256/ 20
also necessary that every	point	were proved by one	8, 256/ 27
that of every necessary	point	of faith, they would	8, 256/ 32
be written for every	point	of their preaching: no	8, 257/ 2
miracles done for every	point	of their preaching. And	8, 257/ 3
the messengers for every	point	a miracle! And thus	8, 257/ 6

see first that this	point	of Tyndale's preaching must	8, 257/ 7
be better proved . . . which	point	thus reproveth answereth and	8, 257/ 8
it cometh to the	point	. But yet if he	8, 257/ 33
his tackling in this	point	, and give us the	8, 257/ 34
find fault in this	point	. But, now, let us	8, 257/ 37
of Christ in every	point	that was not written	8, 262/ 20
as to preach that	point	again . . . and that he	8, 266/ 21
to defend in that	point	the part and belief	8, 266/ 25
to so good a	point	. . . for he knoweth well	8, 267/ 24
any scripture in that	point	-- yet presupposing it	8, 269/ 21
full well that this	point	pricketh him, shrinketh hither	8, 272/ 1
him prove you that	point	first. For ye consider	8, 279/ 22
that this is the	point	and the thing that	8, 279/ 26
bringeth forth for this	point	whereupon his whole purpose	8, 279/ 36
he driven to the	point	that, when he hath	8, 285/ 14
stick still at one	point	. . . and ask us what	8, 287/ 6
whereas now, by this	point	, he hath occasion of	8, 291/ 12
and reproveth in that	point	too: then fell they	8, 297/ 19
finally to the third	point	. . . and would, notwithstanding that	8, 297/ 20
alone . . . leaving off this	point	of faith which was	8, 299/ 27
And so, in this	point	concerning the Blessed Sacrament	8, 300/ 36
so far in that	point	. . . but, though he were	8, 301/ 13
see whether every necessary	point	were written in among	8, 310/ 17
them all every necessary	point	should be written (which	8, 310/ 27
them left unwritten any	point	necessary to be believed	8, 310/ 30
not written every necessary	point	of our belief. And	8, 310/ 35
not of any necessary	point	of the faith. I	8, 310/ 39
not unwritten any necessary	point	of faith -- he	8, 311/ 11
you that every necessary	point	of belief is not	8, 311/ 26
it for any necessary	point	of faith. For else	8, 311/ 29
written indeed every necessary	point	of faith -- then	8, 311/ 31
Is this no necessary	point	of faith? Tyndale cannot	8, 312/ 6
it for a necessary	point	of faith . . . and though	8, 312/ 7
it is a necessary	point	to be believed: this	8, 313/ 2
we will believe this	point	or not. But I	8, 313/ 31
say that in that	point	Tyndale saith wrong. For	8, 313/ 32
for so sure a	point	of Christian faith and	8, 314/ 12
saith we believe this	point	, I shall touch it	8, 314/ 20
maketh Tyndale in this	point	so bold: that is	8, 317/ 33
what, nor at what	point	to hold him, finally	8, 318/ 18
stick still in this	point	. . . and say the Church	8, 321/ 32
any necessary points, that	point	we bid Tyndale prove	8, 324/ 7
him? Tyndale in this	point	well perceiveth himself how	8, 326/ 3
taketh for a high	point	to prove that Saint	8, 327/ 1
him prove me that	point	by Scripture. And then	8, 329/ 9
they wrote every necessary	point	. Tyndale I answer that	8, 332/ 35
scripture proper for the	point	-- as that any	8, 333/ 17
the apostles knew that	point	but only those that	8, 333/ 36
apostles write it! This	point	specially must Tyndale among	8, 335/ 7
This is a pretty	point	, lo! For now may	8, 341/ 7

have brought in this	point	of Abraham, Lazarus, and	8, 342/ 14
he did in that	point	also, much good unto	8, 342/ 21
Moses . . . but in that	point	misconstrued the one and	8, 342/ 25
the apostles proved every	point	by a special miracle	8, 346/ 11
a special miracle. Which	point	I have reprov'd before	8, 346/ 12
the apostles for every	point	of their doctrine in	8, 346/ 13
do nothing prove the	point	that Barnes would prove	8, 352/ 16
you for the other	point	-- that is to	8, 355/ 16
neither concerning the one	point	nor the other. For	8, 357/ 2
work, well proved this	point	; whereunto when Tyndale weeneth	8, 357/ 19
the sacraments, or any	point	of the Catholic faith	8, 363/ 25
Martin Luther in that	point	by Rosseus so shamefully	8, 363/ 30
wist well was the	point	that must be proved	8, 364/ 14
readers, see to what	point	at last this heresy	8, 366/ 25
first fall to that	point	that they regard not	8, 366/ 27
I have in that	point	answered Tyndale (in my	8, 367/ 32
long ago proved that	point	unto Luther . . . and that	8, 380/ 4
perceive and see the	point	that he should touch	8, 386/ 17
of the world. This	point	-- whether he mean	8, 391/ 20
yet in this one	point	, whether "the church" may	8, 393/ 7
else. And in that	point	I believe them well	8, 395/ 19
allthing plainly? Nor this	point	will never be well	8, 395/ 31
come to the first	point	again and say, "It	8, 397/ 17
unknown church in the	point	in which it should	8, 397/ 21
is it by another	point	of his own false	8, 399/ 13
perfect forgiveness. To this	point	cometh Tyndale's holy "feeling	8, 400/ 24
and wed nuns. Which	point	of false faith is	8, 403/ 27
by falling in any	point	from the faith of	8, 404/ 20
did confess the very	point	whereupon all the whole	8, 408/ 10
hangeth. For in that	point	alone he confesseth that	8, 408/ 10
do not prove that	point	nothing at all. For	8, 410/ 25
gotten that faith; which	point	he shall never prove	8, 411/ 14
we to the special	point	wherein Tyndale giveth us	8, 418/ 20
shall first, concerning this	point	, hear all his whole	8, 418/ 27
deceived by his first	point	: that we be born	8, 421/ 17
by faith. His second	point	is that every man	8, 421/ 18
finally, concerning his second	point	. . . "faith alone" may dwell	8, 423/ 25
whose proof in that	point	specially dependeth upon his	8, 424/ 5
false. For his third	point	, ye wot well, is	8, 424/ 6
him cannot sin. This	point	, ye remember, he proveth	8, 424/ 9
prove as in this	point	specially . . . that he which	8, 424/ 33
Saint John in this	point	meant none other than	8, 434/ 23
stiffly sticketh in this	point	-- that the seed	8, 441/ 4
I shall in this	point	end with the good	8, 441/ 12
realm unto the same	point	: he hath finally so	8, 448/ 24
now brought to that	point	that he cannot read	8, 453/ 16
serve Tyndale in this	point	. For we speak of	8, 454/ 36
stick still in this	point	-- that in the	8, 456/ 18
any man in this	point	. . . he must, according to	8, 463/ 23
it for a principal	point	to believe God's tale	8, 465/ 10

God forbid. And this	point	is so open and	8, 468/ 10
man will in this	point	take Tyndale's tale for	8, 468/ 12
since he maketh this	point	the ground of the	8, 468/ 14
children than Christ. This	point	he teacheth plainly, after	8, 472/ 28
and agree that this	point	cannot be proved by	8, 473/ 6
heard anything of this	point	of faith in the	8, 474/ 18
prove not every particular	point	of his doctrine by	8, 475/ 36
no credence in that	point	. For by his own	8, 476/ 29
was made. To this	point	is Tyndale now, good	8, 477/ 12
again to the same	point	: that he must, in	8, 478/ 4
in remembrance of every	point	of their mischievous matters	8, 480/ 17
Bone, Buckle Pit, Spurn	Point	, Cobnut, or Quating; let	8, 491/ 19
wise man in this	point	agree -- that these	8, 493/ 33
all brought to this	point	at the last: that	8, 494/ 32
hath played at Spurn	Point	by the way in	8, 495/ 16
the playing at Spurn	Point	into some detestable deed	8, 495/ 22
abominable error in this	point	. And yet, in good	8, 502/ 10
the proof of that	point	, that when we err	8, 511/ 33
as touching the other	point	, that when we err	8, 512/ 11
shall rise. But this	point	he layeth so openly	8, 519/ 32
God doth for this	point	both for elects and	8, 528/ 18
-- he dissembleth that	point	, and goeth forth in	8, 528/ 22
their excuse in this	point	was the cause for	8, 531/ 4
further dispicions of this	point	pass, as against which	8, 531/ 32
By which words this	point	of occasions above our	8, 532/ 1
reproof of this first	point	is plain . . . I will	8, 532/ 10
that is the third	point	and the most special	8, 532/ 35
Tyndale's "faith" for one	point	-- in that he	8, 534/ 29
no farther in that	point	, but as far as	8, 535/ 2
that love in no	point	of all that long	8, 535/ 6
right now the very	point	at which I would	8, 535/ 9
while asleep. In which	point	, as I have before	8, 537/ 24
he neither perceiveth the	point	that he should prove	8, 541/ 29
now forgetteth he that	point	, and telleth us that	8, 541/ 33
thus, for the first	point	, Tyndale in his holy	8, 542/ 8
Now, for the second	point	, whereas I said no	8, 542/ 11
fell therefrom. And this	point	handleth he so properly	8, 542/ 15
Tyndale's purpose in this	point	not the value of	8, 545/ 18
good Christian readers, the	point	considered that is in	8, 550/ 31
the while. In which	point	when Tyndale hath all	8, 552/ 15
convict him in that	point	, as I have often	8, 555/ 23
how in the very	point	in which he weeneth	8, 559/ 16
it is either a	point	of a man more	8, 565/ 15
the value of a	point's	end. For we speak	8, 545/ 19
people parted them from	pointing	their preachings with fists	8, 126/ 10
unable in so plain	points	of the Christian faith	8, 25/ 33
in any of these	points	or such other like	8, 32/ 12
Christ himself. Of these	points	Tyndale denieth us three	8, 133/ 6
proof thereof, though the	points	be but easy, let	8, 157/ 23
proved us these few	points	that are for their	8, 158/ 26

his poetry; of which	points	of his plain, open	8, 176/ 8
be not the essential	points	of those sacraments. And	8, 197/ 23
find Tyndale in these	points	so clearly confounded that	8, 203/ 35
not to touch those	points	at all. For every	8, 218/ 36
him. For in these	points	wherein we vary --	8, 249/ 31
of the most special	points	that are in debate	8, 253/ 4
miracles as they preached	points	; another, that they showed	8, 255/ 11
miracles for so many	points	; for else might all	8, 255/ 13
of one of those	points	, and all the remnant	8, 255/ 14
specially by the necessary	points	thereof written in men's	8, 256/ 34
left all such necessary	points	of the faith in	8, 290/ 10
not of the necessary	points	of the . More Ye	8, 310/ 12
written, and yet necessary	points	of faith; as I	8, 312/ 2
but of certain unreverent	points	in special . . . and concludeth	8, 315/ 23
them were any necessary	points	, that point we bid	8, 324/ 6
But now letting these	points	pass, as I say	8, 325/ 20
Tyndale whether among those	points	that Saint Paul taught	8, 325/ 21
could not keep the	points	of faith among the	8, 334/ 10
of the very chief	points	of all; and therefore	8, 334/ 27
shall then be necessary	points	to be believed, and	8, 336/ 32
proveth not that the	points	of faith must needs	8, 338/ 33
and confirmation of the	points	of faith unwritten. And	8, 339/ 23
that all the necessary	points	of the Christian faith	8, 363/ 28
Church in the necessary	points	of faith, and ever	8, 376/ 23
to defend some such	points	as be not only	8, 376/ 34
Health." In which two	points	as gloriously as he	8, 382/ 14
For in these two	points	he wrappeth us up	8, 393/ 2
loud in both the	points	. For both may a	8, 400/ 32
be not only principal	points	of our faith, but	8, 406/ 37
with divers other necessary	points	more. But here it	8, 408/ 7
putteth in all other	points	only malicious error to	8, 461/ 33
in all the proper	points	of his whole conveyance	8, 487/ 12
and nuns) -- the	points	of the faith are	8, 509/ 1
a draft of deadly	poison	. Then have we the	8, 8/ 18
so perceived the pestilent	poison	of them . . . that he	8, 17/ 26
people the malice and	poison	of those pernicious books	8, 27/ 21
he giveth him the	poison	of his heresies and	8, 28/ 6
in hugger-mugger, and secretly	poison	themselves, weening the books	8, 35/ 21
their hands with the	poison	sting of false "only	8, 36/ 16
that all venom and	poison	were utterly lost therewith	8, 36/ 34
brought to pass that	poison	will be forgotten, nor	8, 37/ 6
treacle ready than the	poison	to tarry and no	8, 37/ 13
that would willfully drink	poison	first to drink treacle	8, 37/ 15
but rather, cast the	poison	to the devil and	8, 37/ 16
harm and more deadly	poison	, too, in this one	8, 41/ 12
Service quite into the	poison	that hath taken up	8, 161/ 20
reader well perceive the	poison	of this serpent. It	8, 171/ 39
turning all honey into	poison	, might both deadly do	8, 178/ 7
he mingleth so much	poison	that, rather than to	8, 186/ 34
of God and with	poison	infecteth his Church --	8, 222/ 22

and with all the	poison	that the devil hath	8, 223/ 19
one draft of his	poison	put forth under the	8, 323/ 6
seed of Tyndale's chief	poison	, whereby he laboreth, after	8, 497/ 22
come forth with his	poison	of falsely preaching the	8, 499/ 30
venomous carrion of those	poisoned	heresies (of which may	8, 2/ 17
books full of pestilent,	poisoned	heresies -- that have	8, 10/ 37
a martyr . . . when their	poisoned	books have killed the	8, 12/ 20
any of those pernicious,	poisoned	books . . . to the intent	8, 27/ 10
people's blood as his	poisoned	books had miserably bewitched	8, 33/ 5
holy Paul shaketh the	poisoned	adder into a fair	8, 36/ 13
to cast out the	poisoned	draft of these heretics'	8, 37/ 20
itching fingers from their	poisoned	books -- then would	8, 38/ 7
of his dregs and	poisoned	draft. He covereth his	8, 75/ 30
abomination hath set his	poisoned	barrel abroach; from the	8, 119/ 33
contagious heresies so sore	poisoned	malicious and newfangled folk	8, 177/ 32
his neighbors with deadly	poisoned	heresies against the blessed	8, 218/ 10
and affirmation of false	poisoned	heresies. For, saving to	8, 218/ 35
ween it were a	poisoned	, stinking tail of some	8, 307/ 9
aside, far from the	poisoned	body. For this is	8, 307/ 11
to bring in his	poisoned	heresies under that pretext	8, 343/ 5
of his tale as	poisoned	as any serpent. For	8, 410/ 14
enticement defouleth his mother,	poisoneth	his father, and murdereth	8, 493/ 27
adultery with his mother,	poisoning	his father, and murdering	8, 492/ 6
and also that the	poisoning	of his father grew	8, 494/ 8
venomous words and as	poisonous	speech as the devil	8, 56/ 31
one thing: that for	policy	Hushai made a lie	8, 138/ 5
matters of judgment or	policy	, either about the common	8, 170/ 8
of darkness be more	politic	in their kind than	8, 35/ 30
the King's high wisdom	politically	provided, in that His	8, 10/ 31
of the church, to	pollute	and misspend them in	8, 163/ 2
lechery, profaning of churches,	polluting	of altars, blaspheming of	8, 484/ 19
and glorious martyr Saint	Polycarp	, the blessed bishop and	8, 12/ 33
to him that Saint	Polycarp	must give him place	8, 13/ 2
the blessed bishop Saint	Polycarp	again into his place	8, 16/ 15
have rehearsed yet, Saint	Polycarp	-- the disciple of	8, 374/ 5
Huessgen, Otho the monk,	Pomerane	the priest, and Friar	8, 437/ 21
wedded her -- the	poor	woman, I ween, unaware	8, 7/ 8
hand. For which the	poor	wretch lieth now in	8, 21/ 33
will exact of the	poor	man's purgatory . . . and setting	8, 24/ 27
Grace . . . and, after my	poor	wit and learning, with	8, 27/ 20
out and empty the	poor	widows' houses. For by	8, 42/ 16
How soon might a	poor	simple soul be led	8, 43/ 22
us give unto the	poor	to the intent that	8, 52/ 28
rich price for so	poor	and simple ware as	8, 53/ 14
exhortation farther as the	poor	priest can -- yet	8, 82/ 20
would say to a	poor	fellow, "Take thee here	8, 98/ 10
man intendeth to turn	poor	simple souls out of	8, 118/ 38
of God, as we	poor	"worldly" men of middle	8, 120/ 29
will. But as the	poor	ploughman said unto the	8, 121/ 8
Luther. He lived in	poor	and painful apparel. He	8, 122/ 15

-- they shall make	poor	paper walls. But to	8, 157/ 9
me God, in my	poor	conscience, for none higher	8, 179/ 29
this devilish spirit my	poor	spirit, for all Tyndale's	8, 180/ 5
the simple souls, the	poor	, seely women, because men	8, 190/ 24
out upon us: "O	poor	women! How despise ye	8, 190/ 26
We have, for our	poor	English word "penance," the	8, 211/ 26
liberty to eat a	poor	pudding. But his church	8, 248/ 32
is, God wot, full	poor	, sick, and sore . . . and	8, 333/ 27
Friar Barnes hath very	poor	help of this text	8, 361/ 33
the truth that a	poor	, simple woman, if Tyndale	8, 389/ 36
surmounting the capacity of	poor	popish men to perceive	8, 418/ 22
with God for their	poor	part toward their own	8, 422/ 7
other "horrible deeds" as	poor	unlearned people in some	8, 441/ 10
very pity, if the	poor	man said once he	8, 494/ 14
here and bear a	poor	man company. And that	8, 513/ 13
Pharisee that despised the	poor	publican, though he were	8, 523/ 19
be in doing, the	poor	babes wot ne'er what	8, 530/ 6
that took away the	poor	man's sheep, and thereby	8, 539/ 1
this, he is very	poorly	learned; and if he	8, 93/ 32
all . . . he seemeth but	poorly	to perceive it. For	8, 169/ 37
that neither bishop nor	pope	had authority to compel	8, 13/ 31
also that whatsoever the	pope	or the general council	8, 15/ 13
either of prince or	pope	, or general council of	8, 32/ 22
of patience toward the	pope	and the clergy, and	8, 56/ 25
whether he account the	pope	and the clergy and	8, 57/ 21
of your hearts' the	pope	, the cardinals, the clergy	8, 58/ 2
cry out upon the	pope	and upon all the	8, 63/ 29
touched it, because the	pope	hath not oiled them	8, 116/ 13
Christian reader, whether the	pope	with his be the	8, 130/ 18
Tyndale speaketh of "the	pope	with his," here useth	8, 130/ 21
by these words "the	pope	with his." If he	8, 130/ 23
If he mean the	pope	with his cardinals . . . then	8, 130/ 23
no man else, the	pope	and the cardinals the	8, 130/ 25
he mean by "the	pope	and his" the pope	8, 130/ 26
pope and his" the	pope	and all the Christian	8, 130/ 26
that then judgeth "the	pope	and his" to be	8, 130/ 30
in question whether the	pope	be of all those	8, 130/ 31
did not recognize the	pope	for their chief spiritual	8, 130/ 35
if that the wicked	pope	had not taken away	8, 278/ 14
here tell us which	pope	hath taken from us	8, 278/ 17
the Scripture. If any	pope	this eight hundred years	8, 278/ 19
which he saith the "	pope	" hath robbed from us	8, 279/ 2
that neither bishop nor	pope	, nor whole general council	8, 354/ 32
ye understand of the	pope	and his generation . . . is	8, 386/ 5
Tyndale meaneth by the "	pope	" and pope's "generation." If	8, 386/ 21
carnal kindred, or the	pope	and his cardinals, either	8, 386/ 23
he mean by "the	pope	and his generation" all	8, 386/ 27
which he calleth "the	pope	and his generation," and	8, 390/ 25
merit (as that holy	pope	Saint Gregory saith it	8, 508/ 5
by the "pope" and	pope's	"generation." If he mean	8, 386/ 22

our Holy Father the	Pope's	leave, so that I	8, 457/ 23
Tyndale And there be	pope-holy	. . . which, following a righteousness	8, 515/ 30
raileth here and calleth "	pope-holy	," and saith they make	8, 516/ 10
contrary to the old	popes	that were by the	8, 278/ 21
next before that, which	popes	he denieth not for	8, 278/ 22
well by old holy	popes	(as Saint Gregory, Saint	8, 278/ 26
me which old holy	popes	were they that ever	8, 278/ 31
us . . . and meaneth the	popes	of eight hundred years	8, 279/ 3
him show, then, which	popes	of the other seven	8, 279/ 5
as Tyndale saith, by	popes	and popish within this	8, 367/ 24
Tyndale saith that the	popes	have of late feigned	8, 373/ 34
sons were no dumb	popetry	or superstitious muhammatry, but	8, 276/ 1
none of us peevish,	popish	papists, but the lively	8, 112/ 28
blind leaders, the false,	popish	preachers, have led them	8, 267/ 37
his Father, as the	popish	preachers preach unto you	8, 268/ 24
saith, by popes and	popish	within this eight hundred	8, 367/ 24
the capacity of poor	popish	men to perceive: how	8, 418/ 22
one of these peevish,	popish	papists shall be damned	8, 458/ 6
' peevish, ' '	popish	' jugglers, ' '	8, 58/ 15
him in the church	porch	. But now have I	8, 222/ 16
have I won the	porch	upon him . . . and we	8, 222/ 16
he were like to	pore	out his eyes upon	8, 183/ 21
that he hath hitherto	pored	out and called mine	8, 175/ 26
dog doth when one	porreth	him in the teeth	8, 198/ 1
receive again into the	port	of salvation and the	8, 249/ 3
and was burned in	Portugal	. Then have we the	8, 7/ 24
turned into having and	possession	of bliss, and our	8, 141/ 6
take them in thy	possession	; and when thou shalt	8, 349/ 1
have them in thy	possession	, and shalt dwell in	8, 349/ 2
might he lie, by	possibility	, though his tale were	8, 536/ 2
should, if it were	possible	, receive to ourselves no	8, 50/ 29
Judge whether it be	possible	that any good should	8, 134/ 21
reader, whether it be	possible	that he be any	8, 134/ 30
that his consequent were	possible	to be false and	8, 168/ 16
elect if it were	possible	: wherewith should the true	8, 263/ 30
nor it were not	possible	for the false prophet	8, 266/ 11
necessary to believe nor	possible	to be thought upon	8, 336/ 33
or whether it be	possible	for him that hath	8, 386/ 7
how it might be	possible	that any man sinneth	8, 418/ 23
perceive the thing for	possible	. And yet at last	8, 547/ 11
Constantine, if he might	possibly	, to call back his	8, 18/ 19
the places that he	possibly	can . . . and he shall	8, 326/ 28
thing that he might	possibly	mean in his words	8, 412/ 4
Pater Noster to a	post	"; and that the observances	8, 148/ 29
Pater Noster to the "	post	" -- by which name	8, 148/ 35
to a mighty strong	post	, able to bear down	8, 282/ 36
pardons, purgatory, praying to	posts	, dumb blessings, dumb absolutions	8, 134/ 23
with certain other strong	posts	made of rotten reeds	8, 282/ 2
blood put upon the	posts	? Why eaten by night	8, 329/ 3
Death is in the	pot	"), our Lord likewise againward	8, 2/ 18

et Spiritu Sancto non	potest	introire in regnum Dei	8, 377/ 8
mocking and mowing and	potting	the sacraments, which yet	8, 126/ 35
three halfpence three hundred	pounds	, yet shall he receive	8, 289/ 2
look for . . . but will	pour	in ale and beer	8, 125/ 2
whereinto Tyndale putteth and	poureth	his beer . . . but as	8, 504/ 12
is well considered, is	powdered	with malice toward all	8, 382/ 23
he intended, to his	power	, so to persevere still	8, 14/ 11
me ready to my	power	, even to death, by	8, 18/ 32
Tyndale taketh that high	power	unto his worshipful spiritual	8, 47/ 11
there he of his	power	may, and of his	8, 97/ 30
themselves, nor had no	power	in themselves, no more	8, 98/ 20
certain influence of his	power	whereby he made them	8, 98/ 31
effectual virtue, force, and	power	as an instrument of	8, 99/ 12
and hath no special	power	nor influence given of	8, 101/ 9
pleasure and his omnipotent	power	. For albeit that we	8, 101/ 19
therein by some stronger	power	than themselves; and then	8, 101/ 35
his high wisdom and	power	found the means so	8, 102/ 8
God may by his	power	make the water in	8, 102/ 21
an effectual influence of	power	given by God thereto	8, 102/ 23
an influence of his	power	at the time, by	8, 103/ 1
an influence of his	power	into that plaster, whereby	8, 103/ 14
that by no natural	power	, nor by no power	8, 103/ 25
power, nor by no	power	except only God's, could	8, 103/ 25
I say by his	power	may the bodily water	8, 103/ 28
denieth but that the	power	of God is chief	8, 104/ 8
is done by the	power	of God -- so	8, 104/ 14
unto it by the	power	of God too. Howbeit	8, 104/ 17
have any influence of	power	given them by God	8, 104/ 19
doubt whether he had	power	to consecrate . . . and think	8, 127/ 6
honest man, when the	power	and authority which the	8, 131/ 28
and whence to ask	power	and strength to live	8, 147/ 18
do of our own	power	. "What careth Tyndale what	8, 148/ 17
God of his own	power	? Marry, this we say	8, 148/ 21
that man hath such	power	given of God that	8, 148/ 22
but "of priesthood"), the	power	and authority that Timothy	8, 192/ 7
by such as have	power	to give them . . . they	8, 193/ 40
forbarring his absolute merciful	power	, whereby he may do	8, 210/ 3
ye be endowed with	power	from on high." Lo	8, 238/ 26
God's church by the	power	of the devil. And	8, 244/ 29
but in virtue and	power	of deed -- it	8, 268/ 35
his special presence and	power	!" And then, after this	8, 269/ 5
institutions and ordinances like	power	and equal authority. And	8, 368/ 31
other men by his	power	and presence of his	8, 422/ 18
it, by the mighty	power	of that seed, that	8, 436/ 9
no goodness, nor yet	power	to do good, but	8, 485/ 15
no goodness, nor yet	power	to do good, but	8, 486/ 18
could have yet any	power	to do good if	8, 486/ 21
that man hath no	power	by the freedom of	8, 486/ 23
it was in his	power	to inspire the knowledge	8, 509/ 33
that there is no	power	to do good but	8, 522/ 11

the lack of his	power	. . . whereof he shall have	8, 524/ 36
not in lack of	power	, which can never lack	8, 525/ 6
infirmity, for lack of	power	. In pursuing of which	8, 528/ 8
then leaveth them no	power	to resist, and so	8, 528/ 10
of occasions above our	power	is clean carried away	8, 532/ 2
again of his own	power	. . . so occupied their minds	8, 541/ 12
never "of his own	power	" . . . and could not think	8, 542/ 29
the body, hath the	power	to cast the soul	8, 543/ 28
by which his absolute	power	is never bound under	8, 568/ 33
commanded to obey the	powers	and rulers of the	8, 54/ 30
the world through the	powers	and rulers of the	8, 54/ 36
his obedience to the	powers	and rulers of the	8, 55/ 12
of God and the	powers	of the world to	8, 213/ 2
of God and the	powers	of the world to	8, 431/ 8
God," and of the "	powers	of the world to	8, 431/ 20
Then have we the	Practice	of Prelates . . . wherein Tyndale	8, 8/ 19
he knew the privy	practice	made between the King's	8, 8/ 23
stories, and the present	practice	which thou seest before	8, 133/ 30
at the last the	practice	of our fleshly spirituality	8, 135/ 4
subiectum and which for	praedicatum	: yet in this great	8, 236/ 15
a-work is called gratia	praeueniens	. And forasmuch as we	8, 204/ 33
and also with the	praise	of such people as	8, 63/ 20
no desire of man's	praise	or itch of vainglory	8, 69/ 35
of faith, and to	praise	lechery between friars and	8, 337/ 20
the reward of worldly	praise	, or delight of their	8, 358/ 18
take unto himself the	praise	of other men's deeds	8, 362/ 12
Lord that art my	praise	and my life, the	8, 371/ 33
runneth forth in the	praise	, as though it were	8, 402/ 17
More Lo what a	praise	he hath made you	8, 402/ 30
proof but in the	praise	, and saith . . . Tyndale For	8, 416/ 14
him, and all the	praise	also that God gave	8, 469/ 20
under color of the	praise	and commendation of God's	8, 501/ 25
them to believe, and	praise	them that will believe	8, 503/ 4
part unto their own	praise	, but give the whole	8, 506/ 11
he took in the	praise	of that secret sect	8, 517/ 30
lost"; and so they	praise	him in his cunning	8, 534/ 5
Ephesus . . . whom whereas God	praised	for many great virtues	8, 429/ 16
that all those vain	praisers	, he must go from	8, 517/ 33
such a mouth as	praiseth	monks' "marriages" and mocketh	8, 140/ 27
the same pretext of	praising	and setting forth a	8, 516/ 14
doth but prattle and	prate	of "feeling faith," without	8, 408/ 22
so he doth but	prattle	and prate of "feeling	8, 408/ 22
every obstinate heretic, every	prattling	fool, every smatterer in	8, 342/ 2
man doth wrong to	pray	for his father's soul	8, 4/ 19
litany, lest folk should	pray	to saints. And the	8, 10/ 21
man might hap to	pray	thereon for his father's	8, 10/ 22
God's grace, who I	pray	long to preserve you	8, 18/ 33
heresies, and so I	pray	God it be; for	8, 19/ 28
that he used to	pray	to saints, and that	8, 20/ 19
and well done to	pray	to them. Whereupon I	8, 20/ 21

work; and so I	pray	God it may. But	8, 24/ 34
that no man should	pray	to any saint, nor	8, 32/ 7
to any saint, nor	pray	for all Christian souls	8, 32/ 7
no law nor commandment	pray	to any saint, nor	8, 32/ 27
his own light. I	pray	God heartily send that	8, 34/ 34
they would wake and	pray	and take the pen	8, 36/ 4
very well; and I	pray	God that he be	8, 56/ 3
him . . . and not only	pray	for forgiveness, but also	8, 64/ 16
findest in Shushan, and	pray	ye for me. Eat	8, 67/ 31
that the men might	pray	the more quietly, without	8, 70/ 12
to fitters. But I	pray	God, to whom nothing	8, 76/ 17
priests to come and	pray	for him and anoint	8, 87/ 16
them twain -- I	pray	you consider how holily	8, 91/ 34
watch, give alms, and	pray	through the devotion of	8, 96/ 18
death. They say not	pray	to it, neither put	8, 116/ 31
wise that men shall	pray	thereto nor put any	8, 117/ 10
that men should not	pray	to the Sacrament nor	8, 117/ 21
Testament now? We must	pray	him that we may	8, 134/ 2
Christian nations: we shall	pray	him to be content	8, 134/ 6
marry -- mark, I	pray	you. For this is	8, 135/ 10
he saith . . . not to	pray	, but to learn "how	8, 144/ 23
how and what to	pray	." Then, he saith, it	8, 144/ 23
how and what to	pray	, and whence to ask	8, 147/ 17
it is need to	pray	for mercy, so were	8, 148/ 10
Tyndale teacheth; and I	pray	God of his great	8, 148/ 13
that no man may	pray	but at church . . . and	8, 148/ 28
that no man may	pray	but at church. As	8, 148/ 34
deny it him . . . and	pray	him once to prove	8, 157/ 1
ween no man may	pray	but at church --	8, 162/ 23
at church -- they	pray	both at church and	8, 162/ 23
Christ taught us to	pray	in our chamber --	8, 162/ 26
is none hypocrisy to	pray	there, as it is	8, 162/ 28
as it is to	pray	in the street. For	8, 162/ 29
street. For when they	pray	in the church, they	8, 162/ 29
no more, I, but	pray	God amend him and	8, 181/ 3
of "favor." And I	pray	you consider what cause	8, 202/ 30
works -- watch, fast,	pray	, give alms, and such	8, 204/ 30
false faith also to	pray	for any soul; great	8, 221/ 10
too, and so I	pray	God make them. Now	8, 248/ 4
And now hark, I	pray	you, how properly the	8, 262/ 8
be aneled, or to	pray	to saints, or to	8, 289/ 29
sore eyes. But I	pray	God that the sore	8, 289/ 33
not write -- I	pray	you for what purpose	8, 289/ 38
To what purpose, I	pray	you, should they be	8, 290/ 20
saith Master More. I	pray	you, what thing more	8, 290/ 28
he forbiddeth folk to	pray	to her (and especially	8, 313/ 12
the holy days to	pray	. And our Savior allegeth	8, 323/ 11
purpose or not . . . I	pray	you consider yourself. We	8, 323/ 34
the knowledge that they	pray	for us . . . albeit in	8, 365/ 32
and what thing to	pray	for and to desire	8, 366/ 7

we kneel when we	pray	; and that of all	8, 367/ 38
the thing that I	pray	for. For she, when	8, 372/ 8
once to kneel or	pray	thereto were open and	8, 394/ 18
but hope yet and	pray	, both, that God may	8, 437/ 37
also, any more to	pray	for them than for	8, 438/ 5
And then will I	pray	thee of pardon. And	8, 457/ 20
to the devil. I	pray	God amend them and	8, 484/ 25
And therefore we shall	pray	him to let pass	8, 491/ 7
of his father's, and	pray	them to bring him	8, 497/ 9
and counsel them to	pray	unto God, and to	8, 505/ 6
shall no more but	pray	him to be so	8, 537/ 18
We have fasted and	prayed	to God for this	8, 67/ 6
I fasted also, and	prayed	before the face of	8, 67/ 15
every church and had	prayed	and fasted, they commended	8, 69/ 16
of God only, and	prayed	in a tongue that	8, 149/ 14
Paul, when he thrice	prayed	unto him to withdraw	8, 159/ 18
the officers appointed thereto	prayed	in a tongue that	8, 160/ 15
the Lord, that hath	prayed	for you with sighs	8, 268/ 29
man would say, "Christ	prayed	, preached, and taught; this	8, 311/ 17
apostles in the Mass	prayed	for all Christian souls	8, 316/ 5
her body . . . but she	prayed	him very effectually to	8, 371/ 19
of their hogs, they	prayed	him courteously to get	8, 423/ 3
ought not to be	prayed	for -- yet dare	8, 437/ 36
might be, and then	prayed	her to declare her	8, 446/ 21
of our Lady, and	prayed	unto her and other	8, 481/ 21
and therefore fasted and	prayed	to save the child	8, 540/ 5
wheat. But I have	prayed	for thee that thy	8, 553/ 13
wheat; but I have	prayed	for thee that my	8, 553/ 17
Saint Peter, "I have	prayed	for thee that thy	8, 554/ 2
might say, "I have	prayed	for thee that thy	8, 557/ 33
Israel, by his hearty	prayer	made unto God kept	8, 2/ 34
Primer, and the Ploughman's	Prayer	, and a book of	8, 10/ 6
said also that neither	prayer	nor fasting for the	8, 15/ 1
this humble request and	prayer	. . . he was there, in	8, 23/ 15
with that holy man's	prayer	will work; and so	8, 24/ 33
their other business, in	prayer	, good meditation, and reading	8, 36/ 28
thank for that holy	prayer	. And where he prayeth	8, 40/ 26
him that his holy	prayer	of fervent love here	8, 42/ 28
good work -- fasting,	prayer	, or almsdeed -- to	8, 52/ 5
Tyndale deny but that	prayer	, fasting, almsdeed, and continence	8, 54/ 11
cast out but by	prayer	and fasting. And of	8, 64/ 35
in. What saith Tobias? "	Prayer	, " saith he, "joined with	8, 68/ 4
harm, to join with	prayer	the pain of fasting	8, 68/ 9
such wise as the	prayer	is; and it is	8, 68/ 10
a secret, inward, effectual	prayer	, when the pain of	8, 68/ 11
cast out but by	prayer	and fasting." The holy	8, 69/ 13
calm and quiet in	prayer	, from all motions of	8, 71/ 9
with oil, and the	prayer	of faith shall heal	8, 87/ 16
saith that the '	prayer	of faith ' shall	8, 87/ 19
effect to the faithful	prayer	-- therefore the oil	8, 87/ 21

by penance-doing, with fasting,	prayer	, almsdeed, or any other	8, 89/ 1
of his flesh, with	prayer	, fasting, and all manner	8, 112/ 8
of his flesh, with	prayer	, fasting, and all manner	8, 112/ 15
of our flesh with	prayer	, fasting, and all manner	8, 112/ 23
of our flesh with	prayer	, fasting, and all godly	8, 112/ 27
their fleshly lusts with	prayer	, fasting, and much godly	8, 112/ 31
is a kind of	prayer	and invocation of God's	8, 127/ 26
belieth us. Now of	prayer	, he saith we "think	8, 148/ 28
their assembly together in	prayer	no difference from the	8, 159/ 8
no difference from the	prayer	of one man alone	8, 159/ 9
the better for other's	prayer	. . . and all people the	8, 159/ 12
better both for the	prayer	and the sacrament, and	8, 159/ 13
most effectual kinds of	prayer	-- be profitable to	8, 159/ 32
and specially deputed to	prayer	. And it is none	8, 162/ 28
together among themselves to	prayer	and preaching, and making	8, 170/ 15
helping thereunto -- as	prayer	doth, and all reverent	8, 277/ 1
sacrifice, and in every	prayer	unto God, that men	8, 277/ 34
with divine service and	prayer	-- were but a	8, 323/ 10
called the house of	prayer	." Now, whereas I alleged	8, 323/ 14
against all religion, fasting,	prayer	, devotion, saints, ceremonies, and	8, 337/ 18
-- which kind and	prayer	they might assent unto	8, 505/ 11
to the intent their	prayer	might be the more	8, 505/ 13
said unto Centurio, "Thy	prayer	and alms are come	8, 527/ 27
again, according as my	prayer	hath obtained for thee	8, 553/ 18
means of Christ's aforesaid	prayer	; and that his loving	8, 557/ 11
the means of my	prayer	. And therefore when thou	8, 557/ 36
and means of my	prayer	, with applying of thine	8, 558/ 5
lest we should lack	prayers	, we have the Primer	8, 10/ 5
the Primer and Psalter,	prayers	and all . . . were translated	8, 10/ 17
calendar before their devout	prayers	, they have set us	8, 10/ 24
book of their English	prayers	, by the name of	8, 12/ 30
friends, and that their	prayers	were profitable to us	8, 20/ 21
by the intercession and	prayers	of all his holy	8, 39/ 7
for Christian be their	prayers	, their fasting, and their	8, 54/ 26
Lord shall hear your	prayers	if ye continue in	8, 67/ 21
God, for their devout	prayers	and fasting, should give	8, 69/ 23
of body that their	prayers	were at that time	8, 71/ 15
lived in watch and	prayers	, in fasting and forbearing	8, 122/ 16
steal away the chief	prayers	out of many great	8, 162/ 36
is excepted also the	prayers	and good deeds with	8, 213/ 24
it proveth purgatory and	prayers	for them that are	8, 265/ 17
down and say certain	prayers	with him to bedward	8, 354/ 26
over that, in those	prayers	which we made unto	8, 371/ 26
wept not in those	prayers	, neither; but all that	8, 371/ 29
plenteously obtain by the	prayers	of many more." The	8, 373/ 10
own towardness, their own	prayers	, their own continence, almsdeed	8, 506/ 3
heaven . . . where he now	prayeth	incessantly for the repentance	8, 24/ 30
that whereas Tyndale here	prayeth	holily for the light	8, 40/ 19
consider that whereas he	prayeth	God send them a	8, 40/ 23
prayer. And where he	prayeth	here so holily for	8, 40/ 27

Service . . . the whole company	prayeth	for the whole presence	8, 159/ 11
man, as my friend,	prayeth	for me that I	8, 178/ 25
part better . . . and therefore	prayeth	them to speak and	8, 268/ 4
same book, Saint Augustine	prayeth	for his mother unto	8, 371/ 32
his Father's friends, and	prayeth	them to help to	8, 497/ 16
as by sweet blessing	praying	for them so good	8, 42/ 17
continue in fasting and	praying	in the sight of	8, 67/ 22
penance, pilgrimages, pardons, purgatory,	praying	to posts, dumb blessings	8, 134/ 23
with holy deeds, and	praying	to saints, with such	8, 290/ 37
have we also the	praying	to saints, and the	8, 365/ 31
thirteenth chapter, of The	Praying	toward the Orient, writeth	8, 368/ 11
that the Mass, and	praying	for souls therein, is	8, 371/ 21
be but that then	praying	for the souls, we	8, 373/ 21
in image service and	praying	to saints (if Tyndale's	8, 387/ 28
-- not in fasting,	praying	, alms, or any good	8, 484/ 15
serve and follow faith,	praying	for God's gracious aid	8, 500/ 19
Here will Burt peradventure	preach	, and bring us in	8, 19/ 4
should stand up and	preach	upon a stool and	8, 41/ 8
parish, that he shall	preach	to the child at	8, 93/ 19
preacher, and do only	preach	God's promises . . . and therefore	8, 94/ 24
nothing else but to	preach	God's promises. And for	8, 94/ 25
tokens that betoken and	preach	the promises. And so	8, 95/ 4
in the pulpit to	preach	. . . do there stand still	8, 95/ 17
there stand still and	preach	nothing at all, but	8, 95/ 18
sacraments no more but	preach	the promises . . . and in	8, 95/ 32
-- and then they	preach	themselves that the priesthood	8, 104/ 35
this wise preacheth wise	preach	they: "Thou must believe	8, 114/ 12
thereby to show or	preach	the Lord's death. They	8, 116/ 31
the doctrine which they	preach	of Christ is true	8, 117/ 1
Saint Paul "thereby to	preach	the Lord's death," yet	8, 117/ 9
the doctrine which they	preach	of Christ is true	8, 118/ 7
an apostle and go	preach	, but he cried upon	8, 121/ 37
stand still by and	preach	. I doubt not, therefore	8, 123/ 19
pleaseth Father Tyndale here	preach	in favor of the	8, 123/ 21
because every man might	preach	that would . . . saying that	8, 126/ 4
can suffer one to	preach	as long as it	8, 126/ 11
take upon themselves to	preach	and say to the	8, 130/ 3
and our wives to	preach	' faith ' and	8, 130/ 10
together, and then to	preach	and teach their shameless	8, 139/ 19
not be suffered to	preach	; likewise as a parliament	8, 145/ 18
were it need to	preach	of God's justice, and	8, 148/ 10
say that our preachers	preach	Aristotle, philosophers, and poets	8, 149/ 30
death did his apostles	preach	much more of God's	8, 150/ 23
serve him (because they	preach	besides Scripture the word	8, 151/ 23
apostles did teach and	preach	many words of God	8, 153/ 35
so heareth the clergy	preach	also themselves, that of	8, 163/ 26
heard any priest either	preach	or write -- or	8, 163/ 34
save an appointment to	preach	; and also that the	8, 165/ 21
that were sent to	preach	a new faith to	8, 180/ 22
they may for necessity	preach	, and for necessity consecrate	8, 189/ 33

shaven and anointed may	preach	, or consecrate the sacraments	8, 192/ 30
they use it and	preach	it; and unto God	8, 206/ 13
by the people to	preach	. And that he changed	8, 219/ 12
then come again and	preach	; and Friar Luther also	8, 221/ 27
that are their offspring,	preach	. But first, where Tyndale	8, 242/ 13
and his disciples to	preach	, lest they should not	8, 244/ 1
that should teach and	preach	to those others that	8, 244/ 12
For then whereas they	preach	that every man is	8, 248/ 30
Scripture, in that they	preach	his word: I say	8, 249/ 22
so necessary as they	preach	them. More Lo, sir	8, 259/ 6
so devilish as to	preach	that point again . . . and	8, 266/ 21
as the popish preachers	preach	unto you . . . which thereby	8, 268/ 25
very false prophets to	preach	for him. But when	8, 270/ 15
they were here, could	preach	no more than is	8, 281/ 25
angels of heaven, could	preach	no more than is	8, 283/ 1
altogether (for if it	preach	not unto me, then	8, 294/ 14
outward token hath . . . and	preach	that signification to the	8, 297/ 24
such holy doctors as	preach	them -- yet the	8, 297/ 28
altogether (for if it	preach	not unto me, then	8, 303/ 8
to baptize and to	preach	-- he taught them	8, 327/ 36
all his apostles go	preach	and teach his Gospel	8, 332/ 28
word bidding them go	preach	-- he would make	8, 332/ 32
a nun's bed to	preach	it . . . but he shall	8, 336/ 36
day, if a preacher	preach	heresy, God hath, by	8, 341/ 30
they be suffered to	preach	, in all that they	8, 352/ 26
off such things and	preach	of that they seek	8, 352/ 31
and Pharisees both might	preach	and remember to the	8, 356/ 3
against all them that	preach	anything but the law	8, 356/ 27
thing, one man to	preach	, and all the Church	8, 356/ 30
forbidden certain men to	preach	the word of God	8, 356/ 35
forbid any man to	preach	the word of God	8, 357/ 23
shall be suffered to	preach	in any diocese against	8, 357/ 29
too, yet would he	preach	heresies still . . . until at	8, 358/ 3
when we hear them	preach	their own heresies for	8, 358/ 17
and prohibit them to	preach	anymore. This allegory will	8, 358/ 20
and these false Pharisees	preach	. For these be the	8, 359/ 2
nothing do but only "	preach	and minister the word	8, 359/ 36
would come down and	preach	any other gospel than	8, 364/ 2
And if any would	preach	and teach the contrary	8, 388/ 21
he that thus would	preach	and teach such abominable	8, 388/ 26
about the world to	preach	his Gospel . . . as plainly	8, 498/ 26
own time, that can	preach	and give good counsel	8, 513/ 38
punishment, only teach and	preach	unto such unruly rebels	8, 514/ 16
not only teach and	preach	. . . but unto such as	8, 514/ 31
men may not only	preach	, but must with whips	8, 515/ 3
Scripture expreseth is openly	preached	also. And besides that	8, 82/ 4
not at the font	preached	to the godfathers, or	8, 93/ 15
because they be not	preached	there unto the child	8, 93/ 16
the priest had well	preached	all that were to	8, 96/ 2
that were to be	preached	, and showed what the	8, 96/ 2

and without the significations	preached	at the font standeth	8, 97/ 34
the officers appointed thereunto	preached	the pure word of	8, 149/ 13
If he say they	preached	the word of God	8, 149/ 17
of old time they	preached	both the word of	8, 150/ 9
will not say they	preached	both of old time	8, 150/ 12
of old time they	preached	only the one, that	8, 150/ 13
Christ our Savior himself	preached	more than his word	8, 150/ 16
and say that they	preached	only God's word written	8, 150/ 25
also . . . besides the Scripture	preached	God's word unwritten as	8, 150/ 30
time they have not	preached	God's word well --	8, 151/ 12
time in which they	preached	God's word well, and	8, 151/ 14
last past (because they	preached	, as Tyndale saith, divers	8, 151/ 25
which he saith they	preached	false); but he will	8, 151/ 27
time, the true preachers	preached	purely the bare word	8, 151/ 32
-- whereas Saint Paul	preached	there against idols --	8, 172/ 4
man and saith he	preached	against images. And as	8, 172/ 6
where Christ was never	preached	." As though things that	8, 189/ 36
will have his name	preached	and his sacraments administered	8, 190/ 6
that his name is	preached	by such good Christian	8, 190/ 16
the people when he	preached	. What availeth it to	8, 192/ 17
Christ must first be	preached	ere men can believe	8, 224/ 14
of sins should be	preached	in his name among	8, 238/ 22
evangelists and the apostles	preached	and taught, partly by	8, 245/ 13
Christ and his apostles	preached	a hundred thousand sermons	8, 254/ 22
that either they never	preached	but one article in	8, 255/ 8
sermon, or if they	preached	many . . . he must then	8, 255/ 9
many miracles as they	preached	points; another, that they	8, 255/ 11
faith that the apostles	preached	-- if we should	8, 256/ 3
of faith that they	preached	should be proved by	8, 256/ 13
necessary point that they	preached	, they did prove by	8, 256/ 14
necessary point that they	preached	, they proved by miracle	8, 256/ 15
thereof . . . how many things	preached	the apostles by their	8, 257/ 4
places where it was	preached	and occupied in God's	8, 275/ 1
sign thereof. For circumcision	preached	God's word unto them	8, 276/ 16
was any such thing	preached	thereby, when the circumcision	8, 277/ 21
no more than is	preached	, of necessity to our	8, 281/ 25
no more than is	preached	, of necessity to our	8, 283/ 1
that all is already	preached	that is necessary or	8, 283/ 8
such things is already	preached	; but all such preaching	8, 283/ 10
is either written or	preached	, either, that can be	8, 283/ 13
words foreremembered that otherwise	preached	they do no good	8, 297/ 32
would say, "Christ prayed,	preached	, and taught; this did	8, 311/ 17
the Gospel that he	preached	. More In very deed	8, 323/ 21
the Gospel that he	preached	. . . and good manners and	8, 324/ 20
the countries where themselves	preached	, and left it there	8, 334/ 4
for all that is	preached	consonant to the Catholic	8, 359/ 3
so daily taught and	preached	in the Church . . . that	8, 400/ 12
upon . . . but Saint Paul	preached	the contrary, saying that	8, 403/ 28
the words of men	preached	unto them (which faith	8, 447/ 16
heresies might be freely	preached	for the gospel of	8, 514/ 11

from his elects, properly	preached	here to little purpose	8, 527/ 17
till he not only	preached	to them but also	8, 545/ 37
to . . . before the Gospel	preached	, and then stood in	8, 549/ 17
as it were, a	preacher	, and do only preach	8, 94/ 23
more stead than a	preacher	that preacheth not. Albeit	8, 97/ 35
one would bid the	preacher	hold his peace and	8, 126/ 6
sense, and that the	preacher	lied. Thus turned they	8, 126/ 8
they believe without a	preacher	"That is, Christ must	8, 224/ 13
the word of the	preacher	must be before the	8, 224/ 15
And then, his true	preacher	known -- that is	8, 252/ 24
proved him a true	preacher	: then shall Tyndale say	8, 255/ 17
wherewith should the true	preacher	confound the false, except	8, 263/ 30
sufficiently serve the true	preacher	and confound the false	8, 264/ 18
so that the true	preacher	and that false prophet	8, 265/ 22
mean that the true	preacher	shall make the false	8, 265/ 27
mean that the true	preacher	shall by the authentic	8, 265/ 33
now that the true	preacher	and the false prophet	8, 266/ 2
dispute with any true	preacher	that would offer himself	8, 266/ 25
Now, when the true	preacher	and the false prophet	8, 266/ 27
and when the true	preacher	would lay thereto the	8, 266/ 31
all this the true	preacher	fall in farther dispicions	8, 267/ 15
error that this false	preacher	here and I have	8, 268/ 31
this day, if a	preacher	preach heresy, God hath	8, 341/ 30
it be a false	preacher	with a false company	8, 341/ 33
the Church; which false	preacher	and his company is	8, 341/ 34
those words of a	preacher	that is not the	8, 352/ 21
that is a mercenary	preacher	and a hired, which	8, 352/ 23
of Christ to a	preacher	that is not a	8, 356/ 16
hear such a mercenary	preacher	as these heretics be	8, 358/ 14
us sure that the	preacher	which preacheth against the	8, 389/ 13
congregation is a false	preacher	, and a false writther	8, 389/ 14
be sure of the	preacher	of that unknown congregation	8, 389/ 19
I say, whether that	preacher	say true or not	8, 389/ 20
learned, and the false	preacher	as well learned as	8, 389/ 27
which they be? "The	preacher	shall tell them," saith	8, 396/ 3
false, and the true	preacher	and false, concerning the	8, 398/ 25
likewise as the false	preachers	that were Jews labored	8, 12/ 14
that by his elect	preachers	, in these latter days	8, 62/ 21
doctrine of these devilish	preachers	of fleshly liberty? "Go	8, 67/ 30
minister thereof, and the	preachers	and teachers of the	8, 97/ 21
only for priests and	preachers	-- and then they	8, 104/ 35
shameless heresy, and the	preachers	thereof for more than	8, 139/ 24
of these bold beastly	preachers	that lay friars and	8, 139/ 27
we would give such	preachers	, so bold in such	8, 140/ 1
will say that the	preachers	now lay thereto the	8, 149/ 19
will say that our	preachers	preach Aristotle, philosophers, and	8, 149/ 30
that all the Christian	preachers	, that is to wit	8, 150/ 28
years and above, the	preachers	have been false and	8, 151/ 10
certain time, the true	preachers	preached purely the bare	8, 151/ 32
he promiseth that his	preachers	shall do the same	8, 246/ 14

they proved themselves true	preachers	and God's true messengers	8, 246/ 32
to be his true	preachers	. . . have plainly taught to	8, 250/ 23
be believed against many	preachers	proved true by many	8, 250/ 26
not sufficient that the	preachers	were proved by miracles	8, 256/ 28
the apostles God's true	preachers	. . . and therefore needed not	8, 257/ 1
miracles, except the true	preachers	should show true miracles	8, 264/ 6
wit, that the true	preachers	could have nothing to	8, 264/ 9
were . . . then the true	preachers	had enough without true	8, 264/ 12
enough . . . and the true	preachers	able enough to confound	8, 265/ 6
wide; for the true	preachers	cannot confound them with	8, 265/ 12
leaders, the false, popish	preachers	, have led them wrong	8, 267/ 37
Father, as the popish	preachers	preach unto you . . . which	8, 268/ 25
ever made his true	preachers	to do greater miracles	8, 270/ 3
no writing -- the	preachers	were ever prophets glorious	8, 273/ 23
many hundred years, the	preachers	were "ever prophets" and	8, 273/ 31
Tyndale done by the	preachers	? Now, from Noah to	8, 274/ 2
he done by the	preachers	? Nor from Abraham to	8, 274/ 3
to prove that the	preachers	did always prove, all	8, 274/ 5
many hundred years, holy	preachers	and miracles were so	8, 274/ 11
of Christ's church, holy	preachers	with miracles have been	8, 274/ 14
followeth that since holy	preachers	and miracles were always	8, 274/ 19
his own church holy	preachers	and miracles have also	8, 274/ 22
cause neither of holy	preachers	nor miracles, because we	8, 274/ 31
that the prophets and	preachers	thereof, and the places	8, 275/ 1
his prophets and true	preachers	with miracles, but also	8, 275/ 4
not only good, virtuous	preachers	against them, but also	8, 275/ 22
they must have many	preachers	and also rulers temporal	8, 279/ 12
-- holy doctors, and	preachers	, and faithful men, and	8, 338/ 27
that yet even such	preachers	, naught as they be	8, 352/ 25
wit, by those mercenary	preachers	, too; and therefore when	8, 356/ 22
faith of the false	preachers	and heretics . . . is the	8, 389/ 6
But what if the	preachers	do not agree therein	8, 396/ 4
he know the true	preachers	from the false? "Let	8, 396/ 5
between the two contrary	preachers	of which the one	8, 396/ 33
the proof of the	preachers'	doctrine preaching all one	8, 274/ 9
and looketh holily and	preacheth	ribaldry to the people	8, 41/ 15
thing that Friar Frap	preacheth	in a lewd sport	8, 41/ 17
The other, when he	preacheth	that men may lawfully	8, 41/ 21
that standeth there and	preacheth	not. And it is	8, 95/ 26
preaching . . . and when he	preacheth	not the significations, then	8, 95/ 34
children, for the priest	preacheth	not then . . . and though	8, 95/ 36
than a preacher that	preacheth	not. Albeit that God	8, 97/ 35
after this this wise	preacheth	wise preach they: "Thou	8, 114/ 12
Christ's sacraments, and then	preacheth	like a player in	8, 140/ 28
which faith Tyndale so	preacheth	us the name that	8, 141/ 8
when all the Scripture	preacheth	that Christ hath made	8, 208/ 15
Now, though the Scripture	preacheth	that Christ hath made	8, 208/ 19
reconciliation to God: he	preacheth	us no gospel, nor	8, 215/ 15
holy doctrine which he	preacheth	against the liberty of	8, 218/ 2
the "truths" that Tyndale	preacheth	. And because I call	8, 221/ 13

nor the Catholic Church	preacheth	it, nor any reason	8, 254/ 32
plain, open truth, and	preacheth	and teacheth against his	8, 267/ 26
a hired man, that	preacheth	for lucre or other	8, 356/ 18
that the preacher which	preacheth	against the faith of	8, 389/ 13
the less by his	preaching	, determined therefore with himself	8, 7/ 5
he would of his	preaching	show himself example. And	8, 7/ 6
any scoffing Friar Frap,	preaching	upon a stool, that	8, 41/ 37
he could hear no	preaching	, should have no more	8, 75/ 4
fruitless for lack of	preaching	there unto the child	8, 93/ 17
the lack of that	preaching	there cannot hinder their	8, 93/ 24
the sacrament, and the	preaching	of the promises. First	8, 93/ 38
the priest purgeth by	preaching	of the promise, so	8, 95/ 2
that as the priest	preaching	the promises doth give	8, 95/ 5
nor we by that	preaching	do not get no	8, 95/ 8
than by the priest's	preaching	. . . but only by the	8, 95/ 12
he doth by his	preaching	. . . and when he preacheth	8, 95/ 33
purge the child with	preaching	. And yet if baptizing	8, 95/ 37
be nothing else but	preaching	, as Tyndale saith . . . then	8, 96/ 1
he speaketh there of	preaching	of promise . . . for no	8, 114/ 34
the doctrine and the	preaching	of the church of	8, 118/ 13
penance, he disputed with	preaching	penance. For he bade	8, 121/ 36
their lust laid upon	preaching	, especially because every man	8, 126/ 3
man understood." As for	preaching	of the pure word	8, 149/ 15
his word, and the	preaching	of his word --	8, 149/ 25
only written, without any	preaching	of any word of	8, 151/ 15
saith the true, pure	preaching	was used that is	8, 158/ 11
reader: if the true	preaching	was left and gone	8, 158/ 15
yet would smatter in	preaching	. . . willing the Corinthians to	8, 160/ 33
have declared in their	preaching	. . . that the name is	8, 164/ 14
company against Paul for	preaching	against images. More Let	8, 168/ 7
themselves to prayer and	preaching	, and making of good	8, 170/ 15
company against Paul for	preaching	against images." Here may	8, 171/ 37
in their writing nor	preaching	would they take up	8, 185/ 1
saving for such holy	preaching	; that men have no	8, 221/ 3
show that his only	preaching	was not the thing	8, 241/ 38
piece of their pleasant	preaching	of their evangelical liberty	8, 248/ 29
sufficient for all his	preaching	, and to prove that	8, 252/ 24
every point of their	preaching	: no more needed there	8, 257/ 2
every point of their	preaching	. And for farther proof	8, 257/ 3
this point of Tyndale's	preaching	must be better proved	8, 257/ 8
he had by false	preaching	won unto him (as	8, 266/ 22
wherewith they confirmed their	preaching	. More This is right	8, 273/ 24
wherewith they confirmed their	preaching	." Verily, Noah -- we	8, 273/ 33
that he confirmed his	preaching	with miracle, that was	8, 273/ 34
all that while, their	preaching	by miracles. But I	8, 274/ 6
of the preachers' doctrine	preaching	all one thing down	8, 274/ 10
church with his own	preaching	and his holy apostles'	8, 275/ 13
preached; but all such	preaching	is not written" . . . where	8, 283/ 11
himself in the manifest	preaching	of his Godhood, as	8, 292/ 19
out the arm in	preaching	, or to lay a	8, 296/ 27

used more diligence in	preaching	. But as for many	8, 319/ 32
been burned . . . all the	preaching	in the world would	8, 319/ 33
the sweet pretext of	preaching	. Whereby, since preaching is	8, 323/ 7
of preaching. Whereby, since	preaching	is necessary . . . he would	8, 323/ 8
whom they should hear	preaching	out of the seat	8, 342/ 11
shepherd that in his	preaching	seeketh nothing but the	8, 352/ 21
allegory of doctrine and	preaching	, do say and confirm	8, 353/ 6
and wisely, instead of	preaching	he putteth example of	8, 356/ 28
sore set upon evil	preaching	that after the prohibition	8, 358/ 2
together in lechery and	preaching	their whoredom for honest	8, 358/ 37
not, "Hear them in	preaching	only the Scripture," but	8, 359/ 5
to the glory of	preaching	the word of God	8, 362/ 7
authors of these heresies,	preaching	so saintly of their	8, 442/ 34
beginning, upon the first	preaching	of Saint Peter, when	8, 474/ 2
but only falleth to	preaching	, and telleth us full	8, 485/ 34
than this his holy	preaching	is; nor, therewith, more	8, 489/ 32
they can understand no	preaching	. Another fault is that	8, 499/ 11
his poison of falsely	preaching	the predestination of God	8, 499/ 31
believe it at the	preaching	of a woman, without	8, 545/ 10
believe at the bare	preaching	of the woman? As	8, 545/ 24
them from pointing their	preachings	with fists. But now	8, 126/ 10
now new-known, too, and	preachings	had, and sacraments administered	8, 190/ 14
false interpretations, and counterfeited	preachings	, in the world, in	8, 245/ 27
that the word and	precept	of God receiveth interpretation	8, 60/ 37
he groundeth this holy	precept	of his, that men	8, 117/ 20
the keeping of God's	precept	hath no free will	8, 148/ 26
I answer that this	precept	"Love thy neighbor as	8, 333/ 2
the disobeying of his	precept	shake off the yoke	8, 455/ 27
that the laws and	precepts	of their sovereigns do	8, 29/ 31
beguile the laws and	precepts	of their sovereigns unawares	8, 29/ 37
obey the laws and	precepts	of their governors . . . themselves	8, 30/ 13
some he taught as	precepts	, and some as good	8, 324/ 22
maketh, beside the express	precepts	of God contained in	8, 351/ 26
of obedience unto any	precepts	, laws, or traditions of	8, 353/ 2
mean not only the	precepts	written in the Law	8, 353/ 14
Thessalonians, "Observe ye my	precepts	which I have given	8, 360/ 15
Thessalonians, "Keep you my	precepts	" (or "institutions") "which I	8, 374/ 17
that all his father's	precepts	are unto his wealth	8, 488/ 33
if it be not	precided	and cut off from	8, 397/ 34
and be therefore after	precided	and cut off therefrom	8, 561/ 27
themselves be no such	precious	apostles that folk would	8, 30/ 13
any worship to Christ's	Precious	Body in the Blessed	8, 32/ 9
one drop of Christ's	precious	blood had been sufficient	8, 209/ 22
should do to the	Precious	Body and Blessed Blood	8, 315/ 22
it is Christ's own	precious	Body, which is not	8, 366/ 13
man should worship the	Precious	Body and Holy Blood	8, 381/ 34
the Altar, cast the	Precious	Body of Christ out	8, 423/ 20
bread into his own	precious	Body, and the wine	8, 466/ 4
bound to give a	precise	cause. But it were	8, 260/ 8
which beasts God had	precisely	commanded him to destroy	8, 49/ 21

apple which God had	precisely	commanded her to forbear	8, 49/ 24
in the same book	precisely	, and in this book	8, 91/ 17
too presumptuously bold so	precisely	to affirm the contrary	8, 154/ 10
whether the sentence be	precisely	both one in these	8, 233/ 1
think that we could	precisely	tell the cause of	8, 260/ 9
Dialogue, because he so	precisely	saith that nothing may	8, 271/ 7
as I say, but	precisely	forbidden them to add	8, 349/ 26
Moses had meant as	precisely	as they mistake him	8, 350/ 12
if Tyndale list so	precisely	to lean to "Scripture	8, 376/ 32
to the Church, but	precisely	stand to the Scripture	8, 377/ 17
will be bound as	precisely	to the words himself	8, 377/ 18
cannot" sin, meaning not	precisely	that he cannot sin	8, 438/ 24
pain of eternal death	precisely	forbidden them . . . and which	8, 455/ 20
unknown folk that are	predestinate	. The third is that	8, 133/ 16
to glory, being thereunto	predestinate	in the prescience and	8, 391/ 18
part of the church	predestinate	. . . so be they a	8, 392/ 30
God's final elects and	predestinates	, whereof Saint Paul crieth	8, 49/ 3
the final elects and	predestinates	to glory, being thereunto	8, 391/ 17
the elect church of	predestinates	: if he speak thereof	8, 392/ 3
but the church of	predestinates	headless. And in this	8, 392/ 13
that elect church of	predestinates	, concerning only the congregation	8, 392/ 14
of man's will and	predestination	, and the matter of	8, 362/ 23
of falsely preaching the	predestination	of God, with destruction	8, 499/ 31
and commendation of God's	predestination	and ordinance, utterly concerning	8, 501/ 26
ordinance and most righteous	predestination	. And yet are all	8, 502/ 3
New Law, for the	preeminence	over them, should of	8, 99/ 10
Tyndale giveth so great	preeminence	to the Scripture above	8, 281/ 1
Chancellor of England The	Preface	to the Christian Reader	8, 2/ 1
which I answer Tyndale's	preface	made before his Answer	8, 33/ 21
to my Dialogue; which	preface	of his is, in	8, 33/ 22
The First Book The	Preface	of Tyndale, with the	8, 40/ 2
forasmuch as in his	preface	here he maketh as	8, 77/ 28
for here in his	preface	. . . in which he would	8, 83/ 11
Tyndale closeth up his	preface	with a solemn threat	8, 139/ 31
he saith in his	preface	that all this eight	8, 151/ 9
you before) in the	preface	he denieth not only	8, 425/ 36
in his own translation	prefer	before the old) doth	8, 184/ 9
it for holy and	prefer	it before wedlock with	8, 305/ 21
I wittingly for the	preferment	of my part construe	8, 414/ 22
that is, in the	preferring	his pleasure before their	8, 512/ 2
assent unto without any	prejudice	of their own faith	8, 505/ 12
it may be none	prejudicial	or hurt unto you	8, 18/ 27
of father and mother,	prelate	and prince, that commandeth	8, 208/ 37
we the Practice of	Prelates	. . . wherein Tyndale had went	8, 8/ 19
crieth out upon the	prelates	and upon the temporal	8, 28/ 3
kings, princes, lords, and	prelates	, and every kind of	8, 137/ 2
findeth in that the	prelates	do not as he	8, 319/ 26
But surely if the	prelates	had taken as good	8, 319/ 34
he saw his country	prepare	themselves against the Turks	8, 122/ 34
again, and of love	prepare	myself unto his commandment	8, 217/ 23

well believed should peradventure	prepare	him to God's commandments	8, 217/ 34
man can of love	prepare	himself to the commandments	8, 218/ 4
Gospel, he should surely	prepare	himself to the commandments	8, 218/ 7
that of love he	prepareth	himself unto God's commandments	8, 217/ 30
threats reserveth his special	prerogative	of his mercy, by	8, 568/ 32
the other. This word	presbyter	in the Greek, as	8, 181/ 35
the Greek Church called	presbyter	, and the Latin Church	8, 182/ 2
but among the Greeks,	presbyteri	was the name that	8, 184/ 26
neither the Greek word	presbyteri	nor the Latin word	8, 187/ 20
the apostles called them	presbyteri	. . . which name had at	8, 188/ 25
prophetiam, cum impositione manuum	presbyteri	" ("Neglect not the grace	8, 191/ 27
had translated this word	presbyteros	into this word "seniors	8, 181/ 25
it heresy to call	presbyteros	an "elder" -- which	8, 182/ 21
translated since that time	presbyteros	by this word "elder	8, 182/ 34
if one would translate	presbyteros	a "block" -- but	8, 182/ 36
he that would translate	presbyteros	an "elder" instead of	8, 183/ 2
than this Greek word	presbyteros	signifieth an elder stick	8, 183/ 4
fourteen hundred years, calleth	presbyteros	an "elder" in like	8, 183/ 7
reader, such another? Is	presbyteros	here called an elder	8, 183/ 17
used in their language	presbyteros	. But as for this	8, 183/ 19
he findeth instead of	presbyteros	this word seniores, and	8, 183/ 24
thereto, "Lo, here is	presbyteros	called an elder, and	8, 183/ 26
whereas he saith that	presbyteros	is called elder in	8, 183/ 28
that this Greek word	presbyteros	is, in the text	8, 183/ 34
blame him for translating	presbyteros	into this word "elder	8, 184/ 3
the translator for translating	presbyteros	into this word seniores	8, 184/ 5
still the Greek word	presbyteros	, but sheweth also that	8, 184/ 11
translated there this word	presbyteros	into this word seniores	8, 184/ 13
kept still the word	presbyteros	unchanged, because that word	8, 184/ 15
old translation and keepeth	presbyteros	still, reciting Saint Peter	8, 184/ 20
Peter in this wise: "	Presbyteros	qui sunt in vobis	8, 184/ 21
next the signification of	presbyteros	at that time? And	8, 184/ 33
excuse, which hath translated	presbyteros	by this English word	8, 185/ 4
defense of his translating	presbyteros	into "elders" is as	8, 186/ 14
but always these words	presbyteros	and senior . . . by which	8, 187/ 3
though Tyndale say that	presbyteros	and seniores was at	8, 187/ 24
elder (wherein as touching	presbyteros	peradventure it will be	8, 187/ 25
true indeed), that both	presbyteros	and seniores be in	8, 187/ 28
the calling together of	presbyteros	or seniores, been left	8, 187/ 30
by the name of	presbyteros	in Greek or seniores	8, 187/ 33
he then have called	presbyteros	the "rulers," "governors," or	8, 187/ 38
as touching change of	presbyteros	into "seniors," and his	8, 188/ 4
hiereus in Greek, but	presbyteros	, which signified, he saith	8, 188/ 14
wise the profane word	presbyteros	to signify a certain	8, 189/ 4
thereunto predestinate in the	prescience	and purpose of God	8, 391/ 18
bishop's chancellor, in the	presence	of all the people	8, 23/ 9
was there, in the	presence	of all the people	8, 23/ 15
Moreover, where, in the	presence	of that holy Sacrament	8, 24/ 5
own mouth, in great	presence	of his lords spiritual	8, 27/ 4
prayeth for the whole	presence	, and so is every	8, 159/ 11

disputed upon in your	presence	. . . where you see and	8, 268/ 32
show of his special	presence	and power!" And then	8, 269/ 4
continue, to show the	presence	of God, and strengthen	8, 272/ 29
other miracles in the	presence	of his disciples, that	8, 311/ 3
he shall, with his	presence	and his Holy Spirit	8, 322/ 14
with his own blessed	presence	himself! But now suppose	8, 349/ 33
Timothy, and that in	presence	of certain good, virtuous	8, 374/ 33
by his power and	presence	of his Godhead, than	8, 422/ 19
the matter of my	present	book. Then have we	8, 8/ 10
a learned man then	present	assigned unto him for	8, 9/ 22
his examination some persons	present	of much honesty and	8, 20/ 14
two that had been	present	at his abjuration before	8, 20/ 15
and purpose of my	present	labor . . . whereby, God willing	8, 33/ 13
now, therefore, of this	present	work, these three books	8, 33/ 20
writeth here in his	present	prologue . . . in which he	8, 57/ 2
so pleasant and so	present	, always ready at hand	8, 63/ 13
the whole Christian company	present	should not be able	8, 84/ 5
-- if they be	present	once in a day	8, 109/ 18
Turks, and Saracens, were	present	at the Mass . . . and	8, 110/ 17
authentic stories, and the	present	practice which thou seest	8, 133/ 29
too long for this	present	book. I will therefore	8, 235/ 11
they see him specially	present	with them by his	8, 248/ 36
himself in this same	present	chapter, to the intent	8, 258/ 32
Tyndale's pleasure in his	present	babbling, and left him	8, 291/ 25
then conveniently have been	present	with them. And now	8, 315/ 4
Saint Paul by his	present	tradition was received holy	8, 315/ 6
of Moses to our	present	purpose? For first, if	8, 349/ 16
unto Saint Augustine, then	present	with her, that she	8, 371/ 18
former books of this	present	work) and yet hereafter	8, 387/ 13
bring forth in this	present	work -- this one	8, 388/ 4
any purgatory after this	present	life, or that put	8, 394/ 13
former books of this	present	work, well and plainly	8, 399/ 5
would teach him personally	present	with him, by his	8, 415/ 12
my soul is not	present	and quickeneth it. And	8, 417/ 5
nor of his own	present	estate neither, but that	8, 425/ 2
But now, for our	present	purpose, to touch his	8, 427/ 10
such as for the	present	time so stand in	8, 428/ 8
these words, in this	present	chapter, where he saith	8, 447/ 5
turn not from his	present	good state unto sin	8, 470/ 5
now, since in this	present	place Tyndale himself granteth	8, 472/ 34
here both end this	present	chapter and also this	8, 480/ 8
the beginning unto this	present	time: so hath ever	8, 486/ 5
and plain in this	present	chapter. For though he	8, 501/ 1
be knit in this	present	chapter. In which when	8, 501/ 8
the time of this	present	life . . . and in the	8, 509/ 7
process of this his	present	chapter, of the order	8, 550/ 25
properly pertaining to this	present	question of the Catholic	8, 561/ 4
witness, partly men have	presently	seen. And yet hath	8, 28/ 35
the Christian flock they	presently	so far forth declared	8, 293/ 25
wrote everything that he	presently	spoke or did. But	8, 315/ 10

yet can I not	presently	forbear somewhat to show	8, 502/ 9
that for a medicine	preservative	against pride, there was	8, 444/ 22
I pray long to	preserve	you and comfort you	8, 18/ 33
physic that teacheth to	preserve	our health than to	8, 37/ 4
to pity them and	preserve	them from that imminent	8, 68/ 2
and thereby necessarily to	preserve	it from all damnable	8, 302/ 33
into a soul . . . so	preserve	it and keep it	8, 436/ 8
God -- ' doth	preserve	and keep him.'	8, 436/ 18
in him able to	preserve	the man and to	8, 440/ 3
him doth keep and	preserve	him from sin. But	8, 440/ 14
at all times so	preserve	them that they cannot	8, 572/ 19
and his evangelists written,	preserved	, and kept, in plain	8, 157/ 19
the world to be	preserved	from universal flood; whereas	8, 276/ 34
a man to be	preserved	thence, or to be	8, 288/ 12
had been kept and	preserved	, and was not without	8, 374/ 20
seed of everlasting life,	preserved	from all falling into	8, 435/ 29
that they be so	preserved	by the faith that	8, 529/ 34
that he was thereby	preserved	forever from all deadly	8, 540/ 9
Peter's faith should be	preserved	in our Lady, and	8, 554/ 7
is not lost, that	preserveth	still the matter though	8, 374/ 23
God in him, which	preserveth	him so that he	8, 443/ 8
always and keepeth and	preserveth	the elects from falling	8, 548/ 2
Saint James did so	press	upon Luther that he	8, 87/ 27
if he will needs	press	upon us therewith, we	8, 211/ 32
assay him offer, and	press	upon him still, not	8, 469/ 36
the argument, we would	press	upon him sore with	8, 531/ 19
I will not here	press	upon him with the	8, 537/ 11
the Greek Church, and	Prester	John's church, too, and	8, 131/ 11
in heaven durst ever	presume	to think, because God	8, 259/ 27
biddeth in Babylonica --	presume	they to God's board	8, 316/ 23
the necessity thereof he	presumeth	that it was so	8, 274/ 13
the far less boldness	presuming	upon the surety of	8, 523/ 13
hap to stretch into	presumption	and occasion of slight	8, 425/ 5
that is to wit,	presumption	and despair, that ever	8, 425/ 12
mercy turneth trust into	presumption	, and maketh men the	8, 512/ 7
fall into pride and	presumption	. And therefore this were	8, 524/ 3
it were a perilous	presumption	to call any man's	8, 527/ 24
then teacheth a false,	presumptuous	faith, with such trust	8, 42/ 8
if such a high,	presumptuous	thought should once have	8, 91/ 22
Tyndale, either in bold,	presumptuous	hope or foolish, fearful	8, 433/ 17
hereafter show you, most	presumptuously	busy: that is, in	8, 49/ 2
yet were he too	presumptuously	bold so precisely to	8, 154/ 10
he is fain to	presuppose	false. For he presupposeth	8, 295/ 5
commandment. As here Tyndale	presupposeth	if God would himself	8, 61/ 17
perceive well that he	presupposeth	that if every such	8, 265/ 3
presuppose false. For he	presupposeth	that of any of	8, 295/ 5
that point -- yet	presupposing	it for an undoubted	8, 269/ 22
Christian people. If he	pretend	any places of Scripture	8, 434/ 6
pestilently perilous, while he	pretendeth	to make this chapter	8, 489/ 33
their heads and rulers,	pretending	that they be not	8, 55/ 9

but destiny. And so,	pretending	liberty, they put all	8, 206/ 2
all in thralldom; and	pretending	virtue, they drive men	8, 206/ 3
men to vice; and	pretending	God, they drive men	8, 206/ 4
in their hearts and	pretending	another both in their	8, 387/ 31
their living such a	pretense	of honesty and cleanness	8, 139/ 9
living in lechery under	pretense	of matrimony -- and	8, 437/ 27
what faces and contrary	pretenses	are made -- and	8, 138/ 11
other heretics had some	pretext	of holiness in their	8, 119/ 14
forth under the sweet	pretext	of preaching. Whereby, since	8, 323/ 7
poisoned heresies under that	pretext	, since that he knoweth	8, 343/ 6
then, under the false	pretext	of favor to God's	8, 381/ 13
head glittereth with the	pretext	of Christ's own holy	8, 410/ 13
Luther, under color and	pretext	of God's election to	8, 497/ 23
heresies -- which, under	pretext	of God's only mercy	8, 516/ 12
but under the same	pretext	of praising and setting	8, 516/ 14
truth -- than under	pretext	of their excuse teach	8, 544/ 12
seed is sown, and	prettily	sprung up, in these	8, 10/ 16
their hands before them	prettily	, like a maid; yea	8, 515/ 10
them fair words and	pretty	, proper gear, rattles and	8, 59/ 13
long? If a little,	pretty	sorrow and very shortly	8, 90/ 25
and that was a	pretty	sport for them for	8, 125/ 33
in the one some	pretty	peccadillos (such as I	8, 179/ 23
More This is a	pretty	point of juggling . . . by	8, 201/ 20
out so featly that	pretty	scoff that "grace" signifieth	8, 203/ 3
leastwise for their little,	pretty	, small falsehoods, some little	8, 245/ 2
small falsehoods, some little,	pretty	, small miracles to be	8, 245/ 2
false. This is a	pretty	point, lo! For now	8, 341/ 7
them at some such	pretty	plays, of likelihood, as	8, 491/ 18
example taken no little,	pretty	sins, but great and	8, 492/ 10
for example no little,	pretty	boy, but an old	8, 492/ 12
himself so like a	pretty	man. For joy and	8, 553/ 4
no lies, none error	prevail	." For whatsoever any man	8, 410/ 1
lies, nor none error	prevail	; for whatsoever sin any	8, 410/ 16
devil, nor none error	prevail	" do not prove that	8, 410/ 24
yet might the devil	prevail	against the rock of	8, 410/ 28
cannot in any person	prevail	against the rock of	8, 410/ 31
else may the devil	prevail	against the rock of	8, 410/ 37
that none error can	prevail	against the rock of	8, 411/ 3
gates of hell cannot	prevail	against any man that	8, 411/ 23
gates of hell may	prevail	against him for lack	8, 411/ 28
hell gates shall not	prevail	against the rock of	8, 412/ 5
hell gates shall not	prevail	against the rock of	8, 412/ 7
gates of hell cannot	prevail	against the rock of	8, 412/ 10
sin nor error cannot	prevail	against it, because faith	8, 412/ 27
because faith will always	prevail	against them till some	8, 412/ 28
no lies, no error	prevail	), for there shall no	8, 412/ 37
sin nor no error	prevail	against this faith but	8, 413/ 1
that none error shall	prevail	against faith, as long	8, 413/ 3
of hell shall not	prevail'	(that is to say	8, 412/ 36
long as the faith	prevailleth	against it, nor till	8, 413/ 4

do nothing till God	prevent	us with his grace	8, 504/ 17
would not fail to	prevent	them with his grace	8, 505/ 23
us in giving . . . so	prevent	we him in leaving	8, 525/ 19
this wise: "Saint Paul	prevented	them, to the intent	8, 369/ 19
sure that God hath	prevented	them with his grace	8, 504/ 23
they had not been	prevented	and helped in the	8, 547/ 24
elect . . . he shall be	prevented	of God, and helped	8, 547/ 31
not been by grace	prevented	must needs have come	8, 548/ 12
grace, with which he	preventeth	our good works, and	8, 205/ 17
will. For as God	preventeth	us in giving . . . so	8, 525/ 19
faith in which he	preventeth	him by grace . . . which	8, 546/ 21
the seed of God	preventeth	always and keepeth and	8, 548/ 2
and goodness of God	preventing	men's will, with offering	8, 241/ 15
help and God's grace	preventing	and foregoing, no man	8, 502/ 33
without his grace both	preventing	us and concurrent with	8, 510/ 36
turn unto him without	prevention	and concurrent help of	8, 510/ 2
him by grace . . . which	prevention	was when he gave	8, 546/ 22
for lack of such	prevention	and help, fall into	8, 547/ 34
'mutton-mongers,'	Priapists	, 'idolaters,'	8, 58/ 19
unto the filthy idol	Priapus	. More This high, godly	8, 206/ 14
that filthy idol of	Priapus	that Friar Luther beareth	8, 206/ 20
so great a rich	price	for so poor and	8, 53/ 14
him to withdraw the "	prick	of the flesh" with	8, 159/ 19
angel of Satan," the "	prick	of the flesh," to	8, 444/ 23
angel of Satan," the "	prick	of the flesh," given	8, 453/ 5
Christmas game, that were	pricked	in blankets and then	8, 41/ 7
well that this point	pricketh	him, shrinketh hither and	8, 272/ 1
place of Saint John	pricketh	him . . . if in those	8, 310/ 34
shall tread down the	pride	of your stubbornness," and	8, 5/ 18
Saint Augustine saith, of	pride	!) standeth as well with	8, 29/ 19
Father Frith in his	pride	and glory for the	8, 34/ 19
the devil had through	pride	, envy, and malice made	8, 44/ 24
his brittle spectacles of	pride	and malice, that the	8, 126/ 32
master Christ passed in	pride	the proud angel Lucifer	8, 268/ 26
that for the same	pride	was deprived of heaven	8, 268/ 27
all the sons of	pride	: I am come, as	8, 268/ 28
of their own singular	pride	, and so seek their	8, 358/ 18
Scripture, through their own	pride	, took occasion of their	8, 388/ 14
till the spirit of	pride	, envy, and malice, blown	8, 411/ 18
to gluttony, covetousness, and	pride	, devil-worship, and self-slaughter too	8, 444/ 19
a medicine preservative against	pride	, there was given him	8, 444/ 22
up in a high	pride	, had through God's great	8, 453/ 3
will . . . but some of	pride	, some of covetousness, some	8, 494/ 12
but to avoid the	pride	of the mind --	8, 523/ 12
had had fall into	pride	and presumption. And therefore	8, 524/ 3
and thereby fall into	pride	for lack of fear	8, 524/ 10
fear of any such	pride	that was likely to	8, 524/ 22
occasion of any such	pride	thereof), but rather that	8, 524/ 24
so narrowly so long	pried	upon them, with beetle	8, 126/ 31
example. And therefore, being	priest	, he hath beguiled a	8, 7/ 7

unaware that he is	priest	. Howbeit, if it be	8, 7/ 9
by George Joye the	priest	, that is wedded now	8, 10/ 19
that he was a	priest	. . . and, falling to Luther's	8, 13/ 5
acknown that himself was	priest	, but said that he	8, 14/ 5
well baptize as a	priest	, were the child in	8, 14/ 15
confession made to a	priest	, he said nothing profiteth	8, 14/ 35
penance enjoined of the	priest	unto the penitent confessed	8, 14/ 36
a monk and a	priest	, which fell to heresy	8, 16/ 18
when, being both a	priest	and a monk, he	8, 16/ 29
one because he was	priest	, the other because he	8, 16/ 34
titles of "Penance" and "	Priest	" -- was done to	8, 30/ 33
not abhor that a	priest	should wed a nun	8, 46/ 20
saith after, whether the	priest	say Mass in his	8, 57/ 31
mercy. Also, the great	priest	of God Eliachim saith	8, 67/ 20
and being also the	priest	of God, dispensed with	8, 72/ 31
And that Ahimelech the	priest	in like wise for	8, 72/ 34
to him that the	priest	say Mass in his	8, 75/ 12
farther as the poor	priest	can -- yet thinketh	8, 82/ 20
Timothy in making him	priest	, he received of God	8, 84/ 15
take penance of the	priest	, and do much more	8, 90/ 31
Order Tyndale By a "	priest	" in the New Testament	8, 91/ 8
in England, because the	priest	saith, "'Volo,'	8, 92/ 10
fair voloer as any	priest	within this twenty miles	8, 92/ 11
neither they nor the	priest	neither well understood their	8, 93/ 25
also that as the	priest	purgeth by preaching of	8, 95/ 1
meaneth that as the	priest	preaching the promises doth	8, 95/ 5
grace neither by the	priest	nor by the sacraments	8, 95/ 10
likewise as if a	priest	standing up in the	8, 95/ 17
the standing of the	priest	in the pulpit that	8, 95/ 25
true -- that the	priest	doth in administering the	8, 95/ 31
unto children, for the	priest	preacheth not then . . . and	8, 95/ 36
then after that the	priest	had well preached all	8, 96/ 2
only received by the	priest	himself and for himself	8, 108/ 25
Savior, both being the	Priest	and the Sacrifice, offered	8, 108/ 28
helpeth it that the	priest	, when he goeth to	8, 108/ 34
the apparel of the	priest	as in the Secrets	8, 109/ 5
but only mocketh the	priest	because he speaketh not	8, 110/ 36
a sacrificer, or a	priest	. . . as Aaron was a	8, 111/ 16
as Aaron was a	priest	and sacrificed for the	8, 111/ 17
some other name than "	priest	." But Antichrist hath deceived	8, 111/ 19
manner is Christ a	priest	forever, and all we	8, 111/ 21
more of any such	priest	on earth to be	8, 111/ 22
the hands of the	priest	in form of bread	8, 111/ 31
because Christ is a	priest	forever -- and that	8, 111/ 35
more of any such	priest	on earth that should	8, 112/ 1
we need now no	priest	as mean between God	8, 112/ 16
that we need no	priest	to offer up daily	8, 113/ 11
priesthood . . . believe that the	priest	doth at the Mass	8, 114/ 3
sacrament as the simplest-learned	priest	in a country teacheth	8, 114/ 32
and would have no	priest	at all, nor the	8, 115/ 15

broken, and that the	priest	eateth with his teeth	8, 116/ 6
Tyndale For if the	priest	should say Mass, baptize	8, 127/ 4
enough. For if the	priest	left off his stole	8, 127/ 11
bishop's hand upon the	priest	in giving the Sacrament	8, 127/ 33
congregation," and this word "	priest	" into this word "senior	8, 143/ 10
the blessing of the	priest	or the bishop. Which	8, 160/ 36
had ever heard any	priest	either preach or write	8, 163/ 34
is as very a	priest	as a priest indeed	8, 165/ 16
a priest as a	priest	indeed, and that every	8, 165/ 16
as well as any	priest	, and hear confession and	8, 165/ 18
well as may a	priest	; and that there is	8, 165/ 19
as did a like-learned	priest	that throughout all the	8, 174/ 26
and "Elder," and Not "	Priest	"Tyndale Another thing which	8, 181/ 6
that men call a "	priest	" in English . . . was called	8, 181/ 36
that Englishmen call a "	priest	" -- and that the	8, 182/ 1
when he called a	priest	a "senior," by which	8, 182/ 6
when he calleth a	priest	an "elder," by which	8, 182/ 7
change the word of "	priest	" into "senior" of a	8, 182/ 23
elder" instead of a "	priest	," for that this English	8, 183/ 2
signifieth no more a	priest	than this Greek word	8, 183/ 3
word and call a	priest	"senior" -- as appeareth	8, 185/ 1
among whom this word "	priest	" was the proper English	8, 185/ 6
translate "elder" instead of "	priest	" -- which word "elder	8, 186/ 17
necessity, having this word "	priest	" so commonly known and	8, 186/ 19
as well do as "	priest	" into "elder." And then	8, 186/ 23
manner washing when the	priest	christeneth a child than	8, 189/ 20
because he is a	priest	and hath promised perpetually	8, 190/ 30
the hands of a	priest	"). And afterward, in the	8, 191/ 29
the making of him	priest	. . . and also that God	8, 192/ 4
hands" not "of a	priest	," as the Latin is	8, 192/ 7
the anointing of the	priest	. And so is there	8, 193/ 15
the apparel of the	priest	at Mass, and many	8, 193/ 15
-- the very inward-anointed	Priest	whom God had anointed	8, 193/ 24
he be first made	priest	. . . and priest is there	8, 193/ 30
first made priest . . . and	priest	is there none made	8, 193/ 30
since there is no	priest	made unshaven and unanointed	8, 193/ 38
the making of a	priest	is not of necessity	8, 194/ 14
the anointing of the	priest	a holy ceremony; and	8, 194/ 20
is as verily a	priest	as these that at	8, 195/ 34
of the priesthood, the	priest	is no priest for	8, 197/ 24
the priest is no	priest	for lack of priestly	8, 197/ 25
he granteth that a	priest	is no priest at	8, 198/ 6
a priest is no	priest	at all for lack	8, 198/ 6
Tyndale will have a	priest	nothing but an officer	8, 198/ 8
in the words "church," "	priest	," "charity," and "grace"; all	8, 203/ 31
own sins to the	priest	(whom God hath there	8, 208/ 3
the change of "church," "	priest	," "grace," "charity," "penance," and	8, 218/ 17
And that he changed "	priest	" into "senior" . . . because he	8, 219/ 9
good more than the	priest	himself, were a false	8, 221/ 9
every Sunday: if the	priest	be not at home	8, 259/ 10

would needs play the	priest	and incense God himself	8, 259/ 31
be lawful, neither to	priest	nor layman. But the	8, 306/ 6
broken -- defile the	priest	, I will not dispute	8, 306/ 17
that it defileth the	priest	more than double and	8, 306/ 21
save only to the	priest	himself. For what care	8, 316/ 20
Dialogue allege that the	priest	in the Consecration putteth	8, 317/ 7
the Feet: "The High	Priest	himself is the ordainer	8, 368/ 28
their hands, and the	priest	fulfilleth his observance, and	8, 373/ 19
the monk, Pomerane the	priest	, and Friar Lambert. For	8, 437/ 21
the paten in the	priest's	hands, Bilney before he	8, 24/ 6
speak softly at the	priest's	ear. But by likelihood	8, 88/ 27
more than by the	priest's	preaching . . . but only by	8, 95/ 12
any penance at the	priest's	hand, or that have	8, 394/ 12
the hands of the	priesthood	"; and unto him also	8, 99/ 23
the holy order of	priesthood	, by the outward sacrament	8, 99/ 28
preach themselves that the	priesthood	is no sacrament at	8, 104/ 36
that they bear to	priesthood	-- because they see	8, 113/ 19
that holy order of	priesthood	hath an excellent privilege	8, 113/ 20
of the order of	priesthood	. . . believe that the priest	8, 114/ 2
the holy order of	priesthood	. A third signification, he	8, 144/ 28
that the order of	priesthood	is right naught . . . but	8, 165/ 14
whereby he teacheth that	priesthood	is no sacrament. For	8, 182/ 25
Tyndale doth, to make	priesthood	seem none holy sacrament	8, 189/ 16
the holy order of	priesthood	a sacrament. For these	8, 192/ 2
Latin is, but "of	priesthood	"), the power and authority	8, 192/ 7
his heresy, and prove	priesthood	a holy sacrament. Now	8, 192/ 27
the holy ceremonies of	priesthood	, as shaving and anointing	8, 192/ 28
no part of the	priesthood	! -- that improveth he	8, 195/ 28
no part of their	priesthood	-- then evermore of	8, 196/ 5
no part of their	priesthood	. . . then of a thousand	8, 196/ 15
be part of the	priesthood	, else it must needs	8, 196/ 23
no part of the	priesthood	, then it must follow	8, 197/ 18
no part of the	priesthood	indeed . . . but be holy	8, 197/ 20
no part of the	priesthood	, the priest is no	8, 197/ 24
that he beareth to	priesthood	, and to the Divine	8, 198/ 15
Luther's heresy teaching that	priesthood	is no sacrament, but	8, 219/ 10
we say that Confirmation,	Priesthood	, and Matrimony be holy	8, 253/ 22
plainly. Of Matrimony and	Priesthood	, Saint Paul manifestly; the	8, 295/ 11
clear, both of Confirmation,	Priesthood	, Aneling, and both the	8, 296/ 20
church. Tyndale And thereto,	priesthood	was in the time	8, 304/ 20
In the apostles' time,	priesthood	was an office --	8, 304/ 26
besides. For, granted that	priesthood	was an office . . . yet	8, 304/ 32
another. For wedlock defileth	priesthood	, more than whoredom, theft	8, 305/ 8
saith that "wedlock defileth	priesthood	, more than whoredom, theft	8, 305/ 37
confesseth that wedlock and	priesthood	be not repugnant but	8, 306/ 7
by reason of the	priesthood	taken upon them, but	8, 306/ 16
-- that is, both	Priesthood	and Matrimony -- and	8, 306/ 24
priest for lack of	priestly	virtues. For the holy	8, 197/ 25
all for lack of	priestly	conditions -- so might	8, 198/ 6
exposition in like wise	priests	, friars, monks, and nuns	8, 7/ 14

For the captains be	priests	, monks, and friars that	8, 11/ 12
-- divers of them,	priests	, monks, and friars, not	8, 11/ 16
clergy . . . saying that the	priests	love to reign in	8, 12/ 8
be abed, as their	priests	wed, I ween, where	8, 14/ 23
Old Testament that the	priests	should not when they	8, 59/ 33
whole church of Christ,	priests	and laymen both, call	8, 65/ 14
they had ordained them	priests	in every church and	8, 69/ 15
to wit, for the	priests	to whom they had	8, 69/ 21
the apparel of the	priests	. . . did he tell the	8, 79/ 10
and consecrating of the	priests	with the rites and	8, 79/ 18
same (as he saith	priests	both may and must	8, 86/ 25
he shall induce the	priests	to come and pray	8, 87/ 15
saith we be all	priests	, both men and women	8, 91/ 16
to serve only for	priests	and preachers -- and	8, 104/ 35
forever, and all we	priests	through him . . . and need	8, 111/ 22
see that whereas the	priests	in the Old Law	8, 111/ 25
that all we be	priests	through him, man and	8, 111/ 35
to be by the	priests	perpetually offered in his	8, 113/ 13
so much of the	priests	as of the holy	8, 144/ 28
only be there Christian	priests	and Christian laypeople . . . but	8, 146/ 32
to mean only the	priests	, how boldly soever Tyndale	8, 163/ 30
such reverent mind to	priests	as to call them	8, 164/ 25
between other folk and	priests	, but all one congregation	8, 165/ 20
bore to "the high	priests	, scribes, and Pharisees"; but	8, 178/ 22
word for the Christian	priests	, already received and used	8, 184/ 30
among Englishmen to signify	priests	. . . and among whom this	8, 185/ 5
did not call the	priests	hiereus in Greek, but	8, 188/ 14
did take the Christian	priests	for no more consecrated	8, 188/ 16
will needs argue that	priests	be no persons consecrated	8, 188/ 24
name of "church" and "	priests	," calling the one but	8, 189/ 12
he should after make	priests	. And these texts do	8, 192/ 9
before those ceremonies used,	priests	might consecrate unshaven and	8, 193/ 35
them . . . they be no	priests	nor may not consecrate	8, 194/ 1
the bishop anointeth his	priests	. Let him tell you	8, 194/ 8
least should be no	priests	at all. And Quoth	8, 196/ 6
then of a thousand	priests	, nine hundred at the	8, 196/ 15
the least were no	priests	at all, for lack	8, 196/ 16
that of a hundred	priests	, there be not ten	8, 196/ 17
that of a thousand	priests	, nine hundred be none	8, 196/ 24
things that maketh them	priests	, and good conditions they	8, 196/ 28
therefore they be no	priests	at all. But forasmuch	8, 196/ 29
be nine hundred no	priests	at all. For I	8, 197/ 19
Divine Service that the	priests	say, whereof himself saith	8, 198/ 15
holy sacraments which the	priests	administereth, and which Tyndale	8, 198/ 18
since he saith that	priests	must needs have wives	8, 202/ 11
when the Jews sent	priests	and Levites from Jerusalem	8, 230/ 13
-- which, if the	priests	would do it truly	8, 304/ 27
men have been made	priests	and kept still their	8, 306/ 9
taketh none to be	priests	but such as promise	8, 306/ 12
were, Tyndale then, that	prieth	thereupon so narrowly and	8, 175/ 21

prayers, we have the	Primer	, and the Ploughman's Prayer	8, 10/ 6
books before. For the	Primer	and Psalter, prayers and	8, 10/ 17
I hear say, the	Primer	too, wherein the seven	8, 10/ 20
for any other Christian	prince	. . . to make any law	8, 15/ 18
all obedient unto one	prince	. . . and cause them thereby	8, 29/ 25
people's obedience to their	prince	. For his rule is	8, 31/ 24
to a good Christian	prince	that they be bound	8, 31/ 39
And therefore if any	prince	make a law against	8, 32/ 11
or commandment either of	prince	or pope, or general	8, 32/ 22
Altar. But if any	prince	would by any law	8, 32/ 31
stubbornly, too, withstand their	prince	. Which if any man	8, 32/ 36
the Christian men, a	prince	that hath the rule	8, 123/ 18
of the Turks . . . a	prince	may assemble his host	8, 123/ 21
and mother, prelate and	prince	, that commandeth any good	8, 208/ 37
where he reigneth as	prince	upon all the sons	8, 268/ 28
sin. For if a	prince	would promise every man	8, 450/ 5
in how much the	prince	were of his nature	8, 451/ 10
bound to obey their	prince's	"tyranny" if it "be	8, 31/ 32
openly to obey their	prince's	"tyranny" in forbearing flesh	8, 32/ 16
in breach of his	prince's	proclamation and the laws	8, 38/ 3
of Christian zeal and	princely	benignity His Grace had	8, 9/ 2
were nothing done among	princes	but that he was	8, 8/ 22
and upon the temporal	princes	, and calleth them murderers	8, 28/ 3
heresies and thereby compelleth	princes	by occasion of their	8, 28/ 7
people to obey their	princes	. They bid the people	8, 29/ 29
rebellion -- whereby the	princes	should be driven to	8, 30/ 20
die than obey their	princes	in putting away that	8, 30/ 35
he consequently maketh upon	princes	. . . and shall for this	8, 31/ 22
they shall obey their	princes	and other rulers and	8, 55/ 18
the clergy, and toward	princes	and other temporal rulers	8, 56/ 26
clergy and the temporal	princes	for men born again	8, 57/ 21
cardinals, the clergy, the	princes	, the people, and so	8, 58/ 2
that, as evil lords,	princes	, and emperors have helped	8, 136/ 17
so, likewise, good lords,	princes	, and emperors have set	8, 136/ 18
men have called upon	princes	for their aid and	8, 136/ 22
instance and pursuit have	princes	and emperors both punished	8, 136/ 23
that all emperors, kings,	princes	, lords, and prelates, and	8, 137/ 2
maketh as though the	princes	that would repress heresies	8, 137/ 25
people mark that their	princes	are hypocrites in the	8, 138/ 22
enough that good Christian	princes	and other virtuous people	8, 481/ 36
as good kings and	princes	do these horrible and	8, 482/ 22
thinketh but that the	principal	work and the whole	8, 100/ 31
as a chief and	principal	fault, that we take	8, 123/ 2
whole pack of the	principal	fathers of all their	8, 138/ 26
serve him for a	principal	instrument toward the setting	8, 142/ 13
is one of the	principal	significations thereof, and whereupon	8, 145/ 32
this another cause more	principal	than any of both	8, 320/ 26
men were not the	principal	authors and makers of	8, 321/ 4
nothing make against our	principal	purpose. For they nothing	8, 355/ 18
so sick, whereof the	principal	head is Christ. Of	8, 397/ 37

things be not only	principal	points of our faith	8, 406/ 36
taking it for a	principal	point to believe God's	8, 465/ 10
hath destroyed all his	principal	ground, whereabout his master	8, 473/ 31
was and is his	principal	ground and foundation, whereof	8, 562/ 17
no piece of his	principal	purpose: that is to	8, 564/ 3
neither anything toward his	principal	purpose . . . nor yet, which	8, 564/ 9
the proving of his	principal	purpose, that is to	8, 567/ 18
why he translated In	principio	erat verbum "In the	8, 236/ 4
sent from hence to	print	them there and send	8, 11/ 32
hearing thereof, gladly to	print	in their hearts those	8, 505/ 18
any manner English books	printed	beyond the sea to	8, 10/ 32
any to be sold	printed	within this realm, but	8, 10/ 33
neither can be there	printed	without great cost nor	8, 11/ 30
tell us that Adam	printed	books, and made glasses	8, 273/ 6
Sir Thomas More, Knight.	Printed	at London by William	8, 384/ 11
the name of the	printer	and his dwelling place	8, 10/ 34
by writers, some by	printers	, and much so hard	8, 334/ 33
to die before in	prison	, he standeth in great	8, 17/ 21
he was here in	prison	. . . that he so sore	8, 17/ 24
said before, seemed in	prison	here very penitent, and	8, 19/ 15
was for heresy in	prison	with him. For as	8, 20/ 6
while he was in	prison	nor at the time	8, 21/ 1
sheriff's officers in the	prison	, a book of heresy	8, 21/ 19
may, by purse, by	prison	, by bodily pain, and	8, 28/ 16
their own liberty, and	private	, secret conscience, to choose	8, 63/ 8
other commodity, or for	private	folks' business in such	8, 170/ 10
special revelation of God,	privately	showed unto himself. And	8, 476/ 13
for every man's faith	privately	-- who knoweth not	8, 486/ 13
were like, saving our	privilege	of more abundant grace	8, 71/ 6
priesthood hath an excellent	privilege	, in which none angel	8, 113/ 20
never exclude the special	privilege	of God's absolute mercy	8, 213/ 20
us by Scripture that	privilege	given of God to	8, 411/ 13
would appropor some special	privilege	of keeping still faith	8, 488/ 6
is any truth, his	privilege	is not proper to	8, 488/ 8
William Rastell. 1533 CUM	PRIVILEGIO	The Fourth Book Whether	8, 384/ 14
break all those fasts	privily	, where the weak consciences	8, 62/ 13
is neither openly nor	privily	, directly nor indirectly, against	8, 357/ 13
hast committed this deed	privily	. . . but I will accomplish	8, 539/ 15
that he knew the	privy	practice made between the	8, 8/ 23
if it happen any	privy	heretics to lurk in	8, 398/ 17
believed: it were very	probable	, then, both that the	8, 256/ 29
necessary consequence, nor any	probable	reason. For first, how	8, 336/ 7
and his desire to	proceed	of a fervent mind	8, 23/ 30
and inward works . . . may	proceed	of faith, hope, and	8, 54/ 15
and therefore I shall	proceed	farther. Now, next he	8, 262/ 5
besides. Now let us	proceed	to the second . . . which	8, 263/ 24
any other virtue that	proceedeth	of faith, hope, and	8, 54/ 8
little worth . . . since it	proceedeth	not in like wise	8, 169/ 34
Spirit of Truth that	proceedeth	of the Father, he	8, 239/ 37
see it proved . . . he	proceedeth	forth from David, and	8, 540/ 28

all other works above-remembered,	proceeding	of a faithful, working	8, 54/ 20
virtuous and good works	proceeding	thereupon . . . and finally, by	8, 505/ 28
whoso heard the whole	process	, came in such wise	8, 22/ 21
a high, pure, spiritual	process	accordeth with such a	8, 48/ 9
shall find all his	process	therein a fair tale	8, 70/ 14
see what a wise	process	Tyndale maketh us. But	8, 106/ 12
bringeth all his holy	process	to. And whereas in	8, 112/ 19
letting all such high	process	pass -- of ripe	8, 180/ 35
planteth in a great	process	to small purpose . . . because	8, 189/ 22
showeth us a solemn	process	, that God and necessity	8, 189/ 29
maketh Tyndale a great	process	. . . and telleth us that	8, 198/ 23
pith of all his	process	standeth in this one	8, 220/ 34
all his gay, painted	process	before . . . the glittering whereof	8, 229/ 8
soon perceive that this	process	is filled up with	8, 294/ 23
effectually, by a long	process	, that likewise as he	8, 430/ 11
than thus . . . the whole	process	of his epistle, one	8, 434/ 24
never a more peevish	process	than this his holy	8, 489/ 32
played out, Tyndale's tragical	process	of remembrance of his	8, 491/ 24
plainly by the whole	process	of his work. Wherein	8, 518/ 30
here edifieth up his	process	following in this chapter	8, 525/ 15
that all Tyndale's proper	process	of King David concerning	8, 540/ 8
told us his wise	process	of not sinning, such	8, 540/ 28
as by all the	process	of this his present	8, 550/ 25
Recapitulation of All Tyndale's	Process	concerning "the Church," from	8, 560/ 1
church," here his whole	process	endeth. And willing that	8, 560/ 5
in all his whole	process	half a leaf together	8, 566/ 12
in all this whole	process	of his unto the	8, 567/ 16
with all his long	process	, uttered and taught his	8, 572/ 29
much as a general	procession	upon any certain day	8, 354/ 35
so many at the	procession	that he shall not	8, 355/ 3
in our church in	procession	with a candle before	8, 398/ 34
breach of his prince's	proclamation	and the laws of	8, 38/ 4
nothing but a plain	proclamation	, made by his own	8, 386/ 19
His Highness by his	proclamations	forbade any manner English	8, 10/ 31
also by his open	proclamations	(divers times iterated and	8, 27/ 2
should against the King's	proclamations	keep still his books	8, 31/ 10
satisfaction of sin and	procuring	of remission, grace, and	8, 65/ 34
talking for such a	prodigious	crime, that ever monk	8, 50/ 2
and misspend them in	profane	uses to fill their	8, 163/ 2
holy word for a	profane	as far forth as	8, 167/ 10
were but in a	profane	, common story, in which	8, 185/ 31
were but in a	profane	story. Now, where it	8, 186/ 15
were it holy or	profane	) was and long had	8, 187/ 35
apply and appropor that	profane	word ecclesia to signify	8, 189/ 2
in like wise the	profane	word presbyteros to signify	8, 189/ 4
and living in lechery,	profaning	of churches, polluting of	8, 484/ 19
such as promise and	profess	never to be married	8, 306/ 13
both good and bad	profess	one faith. For if	8, 398/ 14
faith. For if any	profess	the contrary faith --	8, 398/ 14
the whole multitude that	profess	the faith of Christ	8, 417/ 11

do them, too . . . yet	profess	they the law of	8, 447/ 3
in . . . and not having	professed	the study of Holy	8, 25/ 21
fasting days and all	professed	chastity. For to this	8, 62/ 26
willful schisms and plainly	professed	heresies . . . and that Luther's	8, 223/ 6
and despite of his	professed	chastity, he cometh there	8, 306/ 28
faith that Saint Peter	professed	should not fail, and	8, 389/ 2
monk or a friar	professed	unto perpetual chastity to	8, 395/ 6
faith that Saint Peter	professed	-- then be they	8, 413/ 32
all this, that, being	professed	monks and friars, they	8, 442/ 38
took upon him and	professed	to prove, that is	8, 572/ 31
I know, circumcised, nor	professeth	not himself a Saracen	8, 252/ 14
all; whereof Saint John	professeth	plain the contrary, and	8, 295/ 2
a shameless whoremaster, plainly	professeth	before the face of	8, 306/ 27
of all Christian people	professing	the name and faith	8, 107/ 3
congregation anywhere, wherein the	professing	of the very, right	8, 387/ 3
with an earnest, high	profession	of godly, spiritual doctrine	8, 41/ 30
other people by any	profession	of a more honest	8, 358/ 32
and by the beastly	profession	of friars and nuns	8, 358/ 36
the body in open	profession	of faith, and teach	8, 398/ 18
thou look unto the	profession	of our hearts toward	8, 419/ 14
home again unto our	profession	. . . so that we never	8, 419/ 24
into Christendom and the	profession	of the Catholic faith	8, 428/ 6
thou look unto the	profession	of our hearts toward	8, 444/ 34
home again unto our	profession	. . . so that we never	8, 445/ 5
thou look upon the	profession	of our hearts toward	8, 445/ 24
thou look to the	profession	of our hearts to	8, 446/ 7
thou look to the	profession	of our hearts toward	8, 446/ 37
in their hearts their	profession	toward the law of	8, 447/ 33
in their hearts their	profession	to the love of	8, 451/ 19
their flesh" against the "	profession	of their heart to	8, 456/ 30
in their minds the	profession	and purpose toward the	8, 458/ 18
again unto his old	profession	. Never the later, many	8, 489/ 11
remembrance of his "old	profession	," with temptations over his	8, 491/ 24
silence with signs and	proffers	, with nodding, becking, and	8, 108/ 36
God's honor and the	profit	of some good folk	8, 38/ 36
labor of man can	profit	. . . and to whom therefore	8, 39/ 1
be proved, against the	profit	of good men's Christian	8, 54/ 25
measure of their own	profit	and commodity . . . but that	8, 55/ 17
measure of their own	profit	(as Tyndale telleth us	8, 55/ 21
the Jews had the	profit	of Christ's Passion by	8, 71/ 2
the spiritual benefit and	profit	of man, as our	8, 74/ 1
God himself, for man's	profit	, and no man lord	8, 74/ 10
and of the spiritual	profit	and bodily both. And	8, 78/ 22
have and enjoy the	profit	without declaration of the	8, 78/ 26
and saith that they	profit	nothing but only by	8, 83/ 3
the Spirit, and without	profit	, but altogether unfruitful and	8, 86/ 32
unto the people no	profit	at all -- so	8, 95/ 19
men take no more	profit	by the receiving of	8, 95/ 24
away the very special	profit	and fruit of all	8, 111/ 12
teach them also the	profit	of the receiving, nor	8, 114/ 25

man daily findeth great	profit	, in avoiding of temptations	8, 129/ 3
holy words; whereof the	profit	is limited and apportioned	8, 195/ 6
found no little spiritual	profit	and soul-comfort therein: it	8, 207/ 1
now doth any more	profit	the soul than doth	8, 276/ 23
ask us what shall	profit	his soul to believe	8, 287/ 6
well and with their	profit	delivered and taught by	8, 298/ 2
acceptable to God, and	profit	to man's soul . . . whatsoever	8, 300/ 12
truly, it would more	profit	than all the sacraments	8, 304/ 21
it truly, would more	profit	than all the sacraments	8, 304/ 27
seeketh nothing but the	profit	of the sheep and	8, 352/ 22
together -- with more	profit	unto his soul than	8, 358/ 5
nor to the spiritual	profit	of ourselves. And thus	8, 361/ 31
Masses, and Dirges greatly	profit	them that are dead	8, 373/ 12
souls great advantage and	profit	. For when all the	8, 373/ 18
unto his wealth and	profit	, and that his father	8, 488/ 33
thereof, but seeketh his	profit	only; and therefore hath	8, 488/ 35
laws, and his own	profit	thereto. Howbeit, the knowledge	8, 489/ 5
that their prayers were	profitable	to us, and well	8, 20/ 21
that they be not	profitable	. This thing meaneth Tyndale	8, 55/ 10
should be good and	profitable	to the people --	8, 55/ 15
if fasting were not	profitable	done of any other	8, 63/ 4
fast availeth, and is	profitable	. And wherefor? Not only	8, 68/ 18
and is also most	profitable	to the people. But	8, 114/ 6
of the flesh nor	profitable	to our neighbor, neither	8, 148/ 31
each of them is	profitable	to other; for else	8, 159/ 7
it is, thirdly, very	profitable	to the very taming	8, 159/ 15
of prayer -- be	profitable	to the taming of	8, 159/ 32
time, able to be	profitable	without Scripture: then so	8, 277/ 39
may ours be now	profitable	without Scripture . . . except he	8, 278/ 1
sacraments were without Scripture	profitable	unto them, and stood	8, 278/ 10
reason in like wise	profitable	to us, and stand	8, 278/ 12
faith without Scripture, as	profitable	unto my soul . . . as	8, 281/ 27
without Scripture were as	profitable	for our souls "as	8, 283/ 5
be, by Tyndale, as	profitable	for the soul as	8, 289/ 32
the Altar be no	profitable	sacraments, nor have no	8, 296/ 4
well occupied were more	profitable	than all the sacraments	8, 304/ 35
inspired of God is	profitable	to teach, to reprove	8, 359/ 30
Scripture was good and	profitable	to teach the faithful	8, 361/ 8
therein, will yet be	profitable	and stand us in	8, 361/ 19
and charity be very	profitable	toward obtaining of forgiveness	8, 401/ 2
priest, he said nothing	profiteth	the soul; nor penance	8, 14/ 35
ask us also what	profiteth	him to believe that	8, 287/ 11
him then again what	profiteth	him to believe that	8, 287/ 16
that the belief thereof	profiteth	two manner of wise	8, 288/ 11
way the belief thereof	profiteth	, in that as for	8, 288/ 16
purgatory there cometh these	profits	to other folk . . . though	8, 288/ 21
both the beginning, the	progress	, and the end, effectually	8, 53/ 18
for something that in	progress	of time they found	8, 160/ 37
them forth in the	progress	, and which addeth and	8, 205/ 18
a little his further	progress	in this chapter, in	8, 443/ 16

general, by the whole	progress	thereof, as by this	8, 519/ 4
in the course and	progress	of the one sort	8, 521/ 36
there, in all the	progress	of their deed, no	8, 531/ 12
people declared . . . and did	prohibit	and forbid, upon great	8, 27/ 8
for the while to	prohibit	the Scripture of God	8, 178/ 3
them to silence and	prohibit	them to preach anymore	8, 358/ 20
that it is plainly	prohibited	, as well by the	8, 140/ 14
I suppose, were better	prohibited	betimes, ere they be	8, 357/ 36
have we had some	prohibited	here of late . . . of	8, 358/ 1
though he see it	prohibited	by all the laws	8, 375/ 15
evil of commandment or	prohibition	and of the mind	8, 60/ 14
he find therefor a	prohibition	in Scripture, which neither	8, 278/ 2
they lay for a	prohibition	the words of Moses	8, 278/ 4
that text for a	prohibition	of our sacraments unwritten	8, 278/ 7
preaching that after the	prohibition	and abjuration too, yet	8, 358/ 2
abjuration, and against the	prohibitions	given him upon his	8, 22/ 11
lies. And surely Frith's	prologue	(if it be his	8, 8/ 16
love here in his	prologue	. . . goeth quite against his	8, 42/ 29
while he painteth his	prologue	with such gay colors	8, 48/ 11
here in his present	prologue	. . . in which he saith	8, 57/ 2
I intend not to	prolong	this work with writing	8, 128/ 13
their salvation. And this	promise	hath our Savior both	8, 44/ 5
some gay thing and	promise	fair, and so draw	8, 56/ 17
doth "flatter" them and "	promise	fair" and "give them	8, 57/ 7
and flatter them and	promise	them fair,' and	8, 58/ 9
not our Lord here	promise	to reward all them	8, 69/ 34
and by his holy	promise	and ordinance; so that	8, 77/ 3
not to signify any	promise	that ever I heard	8, 84/ 33
the Scripture. . . It a	promise	, that we sin not	8, 84/ 34
of meat hath a	promise	that we sin not	8, 84/ 36
hath made you a	promise	that he never made	8, 86/ 6
that he never made	promise	, nor never none would	8, 86/ 6
Tyndale Aneling is without	promise	, and therefore without the	8, 86/ 31
There is not any	promise	of this sacrament written	8, 87/ 7
ergo, there was no	promise	made by God." Which	8, 87/ 8
this sacrament hath no	promise	in Scripture. For it	8, 87/ 12
it hath an express	promise	in the epistle of	8, 87/ 13
think once on God's	promise	and then do what	8, 90/ 3
night . . . thinketh on God's	promise	first, and then go	8, 91/ 3
he saith have no	promise	in Scripture, and therefore	8, 92/ 18
another, for that the	promise	is not taught them	8, 92/ 35
work itself, without the	promise	, saveth us; which doctrine	8, 94/ 8
the word of Christ's	promise	. For he saith that	8, 94/ 22
with the word of	promise	." He saith also, "Thou	8, 94/ 36
the work but the	promise	that justifieth us, through	8, 94/ 37
by preaching of the	promise	, so do the sacraments	8, 95/ 2
any effect of any	promise	or grace, nor we	8, 95/ 7
but only by the	promise	of God through faith	8, 95/ 13
the word of his	promise	." How proveth Tyndale that	8, 96/ 36
meant the word of	promise	? As though there were	8, 97/ 1

the word of his	promise	"; what had this made	8, 97/ 11
it hath by God's	promise	his own special assistance	8, 98/ 23
only God by his	promise	assistant to purge the	8, 98/ 28
had God, by his	promise	, assistant with them in	8, 99/ 7
the salvation standeth in	promise	of God, and nothing	8, 105/ 4
reverence from the very	promise	, too. For of truth	8, 105/ 7
For of truth, the	promise	of God worketh not	8, 105/ 8
salvation himself . . . and the	promise	is the token whereby	8, 105/ 10
the force of his	promise	as by reason of	8, 105/ 14
him to make the	promise	. So that his own	8, 105/ 15
our salvation, and the	promise	giveth the knowledge of	8, 105/ 16
saveth us "by his	promise	," as though they were	8, 105/ 18
surely bound by his	promise	, he would not now	8, 105/ 20
and saving that his	promise	is once past him	8, 105/ 20
bond if ever the	promise	be kept. But God's	8, 105/ 26
promised . . . and would yet	promise	if he had not	8, 105/ 31
promised . . . not that his	promise	should be the cause	8, 105/ 33
we should by his	promise	have knowledge of his	8, 105/ 34
a token of the	promise	. . . and the promise he	8, 105/ 37
the promise . . . and the	promise	he maketh the cause	8, 105/ 37
truth, as well the	promise	as the sacraments be	8, 106/ 1
also to make a	promise	. . . yet never determined he	8, 106/ 5
without he made a	promise	. And so be both	8, 106/ 6
sacrament, rather than the	promise	, a cause of the	8, 106/ 8
cause -- and the	promise	seemeth no cause in	8, 106/ 10
Tyndale's teaching concerning Christ's	promise	. But he frameth Christ's	8, 106/ 14
-- which crieth out "	Promise	! Promise!" and will have	8, 106/ 27
which crieth out "Promise!	Promise	!" and will have nothing	8, 106/ 27
nothing taught but Christ's	promise	-- yet in these	8, 106/ 28
Christ hath made a	promise	, one of the greatest	8, 106/ 31
seem to gainsay this	promise	) would shift it from	8, 107/ 1
church in earth . . . his	promise	was clearly broken by	8, 107/ 23
hath Christ broken that	promise	by which he promised	8, 107/ 30
again to break their	promise	made to God . . . and	8, 108/ 14
Christ had broken his	promise	made to his church	8, 108/ 16
the receiving, nor the	promise	of God: he doth	8, 114/ 25
there of preaching of	promise	. . . for no other cause	8, 114/ 34
better? We have a	promise	etc.. Why steppeth he	8, 115/ 25
believe well in God's	promise	, and so go their	8, 122/ 6
not to break their	promise	made to God, and	8, 131/ 18
ever shall keep, that	promise	. And therefore we say	8, 132/ 7
and then were his	promise	broken, since that the	8, 132/ 23
Which by his own	promise	doth always teach his	8, 133/ 2
And where had Christ's	promise	been, then, all this	8, 135/ 26
which ever includeth his	promise	!) grace with all his	8, 147/ 30
will not believe that	promise	at all . . . but denieth	8, 147/ 35
full truly fulfilled his	promise	without writing (and yet	8, 150/ 21
Spirit by Christ's own	promise	ever abiding with his	8, 154/ 7
his fall some larger	promise	and revelation of his	8, 155/ 3
nothing but Christ's only	promise	. And here make they	8, 156/ 7

Scripture, that notwithstanding his	promise	made unto his church	8, 157/ 32
Lord hath broken his	promise	. . . by which he promised	8, 158/ 20
plainly he denieth Christ's	promise	too . . . and will, I	8, 158/ 23
-- by Christ's own	promise	, in the very written	8, 158/ 35
And one thing I	promise	you: if it were	8, 181/ 31
a worthy jest, I	promise	you. If me listed	8, 192/ 33
I will send the	promise	of my Father upon	8, 238/ 24
God, according to Christ's	promise	, assistant, whereby it both	8, 246/ 24
with them, by God's	promise	, and leading them into	8, 248/ 15
Christ hath broken his	promise	. . . and he must also	8, 248/ 18
forever, according to Christ's	promise	; and therefore shall not	8, 252/ 27
therein, had broken his	promise	and taken his Spirit	8, 253/ 36
truth, according to Christ's	promise	. But now, as I	8, 260/ 25
unto God a contrary	promise	before; and might as	8, 261/ 14
second . . . which is, I	promise	you, very second, for	8, 263/ 24
while himself, by his	promise	, would ever dwell with	8, 264/ 27
-- which by his	promise	he shall never do	8, 272/ 33
men sure of his	promise	by the marvelous new	8, 276/ 25
that there is no	promise	behind, of aught to	8, 281/ 22
that "there is no	promise	behind, of aught to	8, 282/ 17
Spirit . . . according to Christ's	promise	, that can never be	8, 286/ 35
sacraments, nor have no	promise	of grace, because the	8, 296/ 4
priests but such as	promise	and profess never to	8, 306/ 12
doth marriage after the	promise	made -- not by	8, 306/ 15
by reason of the	promise	made unto God and	8, 306/ 16
that God made no	promise	that he would write	8, 331/ 6
He maketh us no	promise	that he will cause	8, 331/ 19
very sure, by the	promise	of God, that if	8, 340/ 11
of God, by Christ's	promise	, hath given unto his	8, 342/ 34
that was by Christ's	promise	sent unto the Church	8, 350/ 28
instructed, according to his	promise	, with his own Spirit	8, 361/ 2
according to his own	promise	. And now if Tyndale	8, 380/ 35
be true by Christ's	promise	made unto his apostles	8, 388/ 36
so, by his own	promise	, ever into all necessary	8, 396/ 19
surely, neither is the	promise	the cause (as I	8, 402/ 6
caused him so to	promise	; nor, also, he hath	8, 402/ 8
some such as God's	promise	specially dependeth upon. Unto	8, 406/ 37
for that was no	promise	made unto us. And	8, 407/ 3
in knowledge, by his	promise	made unto them with	8, 436/ 33
we find no such	promise	made unto him, that	8, 436/ 36
their holy vows and	promise	made to God, and	8, 437/ 25
he know by the	promise	that upon repentance he	8, 449/ 29
knoweth he, and what	promise	hath he, that when	8, 449/ 31
if a prince would	promise	every man a pardon	8, 450/ 6
surely trust upon his	promise	as, whatsoever he should	8, 450/ 7
suppose, what plenty this	promise	would make of all	8, 450/ 9
made a true, faithful	promise	of pardon to all	8, 450/ 10
the truth of which	promise	Tyndale yet mistrusteth in	8, 450/ 12
if it touch any	promise	; and that none other	8, 462/ 22
damnable, which toucheth no	promise	, but if it be	8, 462/ 24

every article of any	promise	that is in Christ	8, 462/ 26
salvation to believe the	promise	of God in Christ	8, 462/ 31
Father, it is no	promise	made unto us; nor	8, 462/ 34
the belief of the	promise	, nor the trust therein	8, 463/ 3
that belief in the	promise	. . . no more than the	8, 463/ 5
ever he made any	promise	to man. And yet	8, 464/ 9
Christ, and not a	promise	made -- and especially	8, 464/ 19
since it was no	promise	of any gift given	8, 464/ 20
Christ's Passion . . . is a	promise	. And yet that Christ	8, 464/ 28
a tale than a	promise	. And it may be	8, 464/ 30
a man believing the	promise	that mankind shall be	8, 464/ 31
believe him in his	promise	made unto Abraham that	8, 465/ 1
not all one to	promise	that of him should	8, 465/ 2
man that in my	promise	I spoke of." For	8, 465/ 4
spoke of." For a	promise	and a tale be	8, 465/ 4
thing. For though every	promise	be indeed a tale	8, 465/ 5
man can make a	promise	but if he tell	8, 465/ 6
not every tale a	promise	, as every child perceiveth	8, 465/ 6
the world. But the	promise	, which was the saving	8, 465/ 13
the tale and the	promise	were not all one	8, 465/ 18
that he believeth Christ's	promise	made unto his church	8, 465/ 24
Holy Ghost, by Christ's	promise	, teacheth, and ever shall	8, 465/ 33
Spirit abiding, by Christ's	promise	, in his Catholic Church	8, 466/ 1
commanding make a faithful	promise	-- that himself would	8, 466/ 7
not now believe that	promise	at all . . . but, as	8, 466/ 15
article that is no	promise	, be the article never	8, 467/ 12
against Tyndale that God's	promise	of salvation in the	8, 470/ 24
and trust in God's	promise	is a damnable error	8, 470/ 28
damnable error against God's	promise	-- if Tyndale, I	8, 470/ 29
that error concerning God's	promise	were a final reprobate	8, 470/ 34
that faith in the	promise	to be damnable. For	8, 474/ 10
must believe that the	promise	should save them and	8, 474/ 12
which only the other	promise	, of the Holy Ghost's	8, 477/ 10
the trust of Christ's	promise	made thereto, that himself	8, 478/ 38
truth dependeth upon the	promise	of our Savior himself	8, 483/ 32
of God's troth and	promise	. Then goeth he forth	8, 563/ 31
because it is no	promise	of God, but a	8, 564/ 31
of God, but a	promise	of the friar to	8, 564/ 31
only faith in the	promise	and bare repentance without	8, 571/ 35
perform that I have	promised	, if God give me	8, 36/ 19
hath to Christian men	promised	of our sins forgiveness	8, 66/ 28
believe that he hath	promised	us: that if we	8, 76/ 32
heaven, that he hath	promised	us and bought us	8, 76/ 35
that God hath none	promised	." "Whereby wot you that	8, 86/ 3
by which God hath	promised	that he shall be	8, 94/ 13
Passion, as he hath	promised	to do, and that	8, 100/ 33
if he had not	promised	it . . . we had not	8, 105/ 11
though he had never	promised	us. And now them	8, 105/ 13
so foreseeth what he	promised	. . . that he can never	8, 105/ 27
give though he never	promised	as he determined to	8, 105/ 30

to give before he	promised	. . . and would yet promise	8, 105/ 31
if he had not	promised	. . . not that his promise	8, 105/ 32
broken by which he	promised	to be with his	8, 107/ 24
promise by which he	promised	that the Holy Ghost	8, 107/ 30
of our Savior hath	promised	that himself with his	8, 132/ 2
his holy sacraments, and	promised	men grace that with	8, 147/ 25
true . . . that God hath	promised	reward to good works	8, 147/ 34
us that God hath	promised	always to every man	8, 148/ 4
his word written, and	promised	also without writing --	8, 150/ 17
great while . . . and always	promised	that they will build	8, 157/ 3
promise . . . by which he	promised	to be with his	8, 158/ 20
a priest and hath	promised	perpetually to live chaste	8, 190/ 31
whom Moses prophesied and	promised	in the Deuteronomy. Of	8, 231/ 33
our Savior hath himself	promised	, in the Gospel, that	8, 258/ 4
he seeth that God	promised	, not to put allthing	8, 258/ 28
fulfilled that before was	promised	; and insomuch that there	8, 281/ 21
Testament, that before were	promised	. This underpropper is not	8, 282/ 4
Testament fulfilled that was	promised	before . . . and also that	8, 282/ 16
things, pardie, that are	promised	to come after, as	8, 282/ 26
farther that the apostles	promised	that they would write	8, 295/ 1
not of any grace	promised	unto any of them	8, 296/ 8
the leastwise no grace	promised	with them; when they	8, 297/ 18
art he that was	promised	unto Abraham should come	8, 329/ 19
shall, by his Spirit	promised	, sent, and assistant unto	8, 336/ 30
the Holy Ghost was	promised	by Christ to be	8, 344/ 24
And Christ no more	promised	to send the Holy	8, 344/ 26
apostles only . . . than he	promised	to be with the	8, 344/ 27
I shall, as I	promised	before (in the Second	8, 367/ 25
by which it is	promised	by Christ that himself	8, 378/ 18
cannot lie, hath so	promised	and so sworn. More	8, 390/ 18
church with whom God	promised	to leave his Holy	8, 396/ 37
cannot lie, hath so	promised	and so sworn. More	8, 399/ 32
because he hath so	promised	and sworn. For surely	8, 402/ 5
so sworn, nor so	promised	, neither, that he will	8, 402/ 8
works . . . but hath both	promised	and sworn the clean	8, 402/ 11
art he that was	promised	unto Abraham should come	8, 404/ 5
art he that was	promised	unto Abraham should come	8, 407/ 18
is more than I	promised	. For here be both	8, 432/ 17
deeds. For God hath	promised	, as in plain Scripture	8, 452/ 33
only church Christ hath	promised	to dwell and abide	8, 477/ 5
which church he hath	promised	and given the gift	8, 477/ 7
Savior himself, which hath	promised	that the Holy Ghost	8, 483/ 33
cannot lie, hath so	promised	and sworn." Now ye	8, 567/ 35
that men's vows and	promises	made of chastity be	8, 6/ 35
faith in the merciful	promises	that are in our	8, 40/ 7
the belief of his	promises	, and hope of his	8, 51/ 32
our belief in his	promises	of the same . . . and	8, 52/ 10
ordained, which have also	promises	and would save us	8, 92/ 5
the preaching of the	promises	. First, for the visible	8, 93/ 38
do only preach God's	promises	. . . and therefore for to	8, 94/ 24

but to preach God's	promises	. And for this he	8, 94/ 26
betoken and preach the	promises	. And so he meaneth	8, 95/ 4
the priest preaching the	promises	doth give us a	8, 95/ 5
show us of the	promises	and of grace, and	8, 95/ 7
more but preach the	promises	. . . and in the administering	8, 95/ 32
that? Because that Christ's	promises	be true, must it	8, 96/ 36
but only of his	promises	! Why may not in	8, 97/ 2
the sacraments and the	promises	tokens of the gift	8, 106/ 7
But he frameth Christ's	promises	after his own fashion	8, 106/ 15
saith that we make	promises	in sacraments where Christ	8, 106/ 15
none; but he maketh	promises	that Christ made never	8, 106/ 16
and fighteth against God's	promises	, and utterly goeth about	8, 106/ 29
fashion Tyndale teacheth Christ's	promises	. For whereas he setteth	8, 108/ 12
nothing saving only Christ's	promises	made to man, he	8, 108/ 13
this, that of Christ's	promises	he denieth many, and	8, 108/ 17
saying that of Christ's	promises	nor of his mercy	8, 147/ 22
divers sacraments, ceremonies, and	promises	as the words of	8, 151/ 26
time, all God's words,	promises	, and sacraments that he	8, 154/ 16
the knowledge of his	promises	and his laws long	8, 154/ 35
we believe now the	promises	as well that are	8, 155/ 14
high boast of Christ's	promises	. . . and would with them	8, 158/ 22
believe nothing but God's	promises	. . . and here he seeth	8, 258/ 27
as there lay more	promises	in the Old Testament	8, 282/ 20
yet, peradventure, lie more	promises	unperceived yet, either by	8, 282/ 21
unfulfilled as well divers	promises	of tokens and things	8, 282/ 25
what if all the	promises	be fulfilled saving the	8, 282/ 29
to be believed but	promises	? If God tell me	8, 282/ 31
because they be no	promises	? If Tyndale speak wisely	8, 282/ 33
the Scripture into God's	promises	-- I must, therefore	8, 331/ 4
should be against the	promises	which are in Christ	8, 405/ 9
dependeth upon. Unto which	promises	Tyndale restraineth all our	8, 406/ 39
it be against the	promises	; so that in all	8, 414/ 34
still, and unto the	promises	of mercy in our	8, 419/ 17
still, and unto the	promises	of mercy in our	8, 444/ 36
and on to the	promises	of mercy that is	8, 445/ 27
of God through the	promises	of mercy in our	8, 445/ 37
faith, and for his	promises	. " This wise answer is	8, 449/ 20
be sure, by God's	promises	, that upon their repentance	8, 449/ 27
should be against the	promises	which are in Christ	8, 460/ 16
should be against the	promises	that are in Christ	8, 461/ 9
be not against the "	promises	that are in Christ	8, 461/ 13
other things beside the	promises	. . . a true member of	8, 461/ 19
see that concerning the "	promises	that are in Christ	8, 461/ 26
that touch not the	promises	. . . ye may clearly perceive	8, 461/ 29
perceive that concerning the	promises	, he holdeth that a	8, 461/ 30
putteth he concerning the	promises	, every manner of error	8, 461/ 35
error . . . one against the	promises	, and the other against	8, 462/ 4
the other, concerning the	promises	, he can never err	8, 462/ 10
with errors against the	promises	in Christ. And therein	8, 462/ 16
that is against the	promises	that be in Christ	8, 462/ 18

faith that be no	promises	. What hath he other	8, 462/ 20
the words of his	promises	. . . since he bindeth us	8, 463/ 1
faith and believe his	promises	. Now, if this be	8, 463/ 17
we believe once his	promises	, "Care for no more	8, 463/ 25
things, that be no	promises	, he will that we	8, 463/ 26
words than in his	promises	? I cannot perceive what	8, 463/ 29
the belief of the	promises	and the belief of	8, 463/ 38
the belief of the	promises	only, were so far	8, 463/ 39
the belief of the	promises	do so depend upon	8, 464/ 2
the belief of the	promises	and altogether were gone	8, 464/ 4
with him were God's	promises	quite gone. And his	8, 464/ 6
And yet in "God's	promises	"Tyndale meaneth only the	8, 464/ 10
Tyndale meaneth only the	promises	of God made unto	8, 464/ 11
mouth! Concerning yet the	promises	made to man . . . let	8, 464/ 25
consider which things be	promises	, and which things be	8, 464/ 26
be not the very	promises	, but other articles besides	8, 464/ 27
the belief of God's	promises	. . . Tyndale seemeth to fare	8, 465/ 19
the belief of God's	promises	only, setting all other	8, 466/ 21
as ye see, the	promises	as little as the	8, 466/ 22
in anything save the	promises	can be damnable, be	8, 466/ 25
that be not the	promises	, their errors be not	8, 466/ 28
be none of the	promises	. This is the whole	8, 467/ 20
not only beside the	promises	, but also in the	8, 468/ 22
but also in the	promises	too . . . extending some too	8, 468/ 22
articles as be no	promises	. For if it were	8, 470/ 21
in any of the	promises	that Tyndale should find	8, 470/ 22
concerning any of the	promises	, then should himself know	8, 470/ 33
any error against the	promises	. . . and that in all	8, 471/ 4
things as be no	promises	-- in all which	8, 471/ 19
things as be no	promises	, putteth the perpetual virginity	8, 471/ 24
as any of the	promises	. . . and as long hath	8, 472/ 7
the faith in the	promises	and all other articles	8, 473/ 18
the belief of the	promises	, every error and ignorance	8, 473/ 22
his difference between the	promises	and other articles. But	8, 473/ 27
the belief of the	promises	, and the belief of	8, 473/ 36
true, especially taking the	promises	as himself taketh them	8, 473/ 38
the faith of the	promises	before they were baptized	8, 474/ 4
further instruction of the	promises	? Concerning which I dare	8, 474/ 8
and faith in the	promises	. I dare well say	8, 474/ 17
of faith in the	promises	. . . which was never thought	8, 474/ 19
the faith of the	promises	ere they died. If	8, 474/ 27
the faith of the	promises	and of the other	8, 474/ 32
the faith of the	promises	is infused, and of	8, 474/ 33
of some of the	promises	, but also of them	8, 475/ 8
belief of all the	promises	, no man might be	8, 475/ 11
is taught, besides the	promises	, though it cannot be	8, 475/ 21
unto all his father's	promises	, and loveth all his	8, 488/ 36
the faith of his	promises	, and the love that	8, 489/ 6
trust in his father's	promises	, for which he goeth	8, 491/ 11
mother and all their	promises	, and all their kindness	8, 491/ 14

that we believe the	promises	, we may be saved	8, 563/ 13
cannot err in the	promises	of God . . . and as	8, 564/ 23
because they be no	promises	of God. And therefore	8, 564/ 29
giveth not because he	promiseth	, but he promiseth because	8, 105/ 29
he promiseth, but he	promiseth	because he will give	8, 105/ 29
never such! For Christ	promiseth	heaven if men labor	8, 106/ 17
labor at all. Christ	promiseth	forgiveness through the Sacrament	8, 106/ 19
the third too, and	promiseth	forgiveness for a very	8, 106/ 21
taketh for idolatry. Christ	promiseth	us heaven if we	8, 106/ 23
in Exodus, where he	promiseth	to punish the people	8, 209/ 13
without sin." And he	promiseth	that his preachers shall	8, 246/ 13
forever . . . since himself there	promiseth	that he will not	8, 285/ 34
like wise where he	promiseth	reward in heaven, in	8, 401/ 9
of this holy man,	promiseth	, without any manner exception	8, 432/ 19
the things which he	promiseth	us? And therefore if	8, 463/ 21
hope of some high	promotion	, and afterward were not	8, 451/ 6
after the New Law	promulgated	and spread about --	8, 326/ 24
unto God, the people	prone	to idolatry would add	8, 348/ 30
Romans, speaketh of the	pronity	and motions in the	8, 444/ 2
also that any man	pronounced	among them in the	8, 170/ 29
and heretics forever. In	proof	whereof he not only	8, 19/ 17
need not much more	proof	when we see that	8, 115/ 14
men some color of	proof	in the text of	8, 144/ 4
him." And for the	proof	of this he layeth	8, 144/ 37
if we lacked sure	proof	upon our side --	8, 154/ 5
lacked, I say, that	proof	for our part, yet	8, 154/ 10
shall not need much	proof	for this matter; for	8, 155/ 5
Scripture, too; for other	proof	themselves will none admit	8, 157/ 14
lo; and for the	proof	thereof, though the points	8, 157/ 23
learning nor yet any	proof	of reason or natural	8, 218/ 32
may see a clear	proof	by these words of	8, 226/ 7
among them for the	proof	of his word: therefore	8, 242/ 2
very-faithful miracles, for the	proof	of the true-faithful doctrine	8, 246/ 26
thing sufficed for the	proof	of their whole doctrine	8, 246/ 33
it sufficed for the	proof	of the teaching of	8, 247/ 6
should serve for the	proof	of his doctrine --	8, 250/ 17
to show and make	proof	that his Catholic Church	8, 251/ 5
be done for the	proof	of one of those	8, 255/ 14
preaching. And for farther	proof	thereof . . . how many things	8, 257/ 4
and had, for the	proof	of their faith against	8, 264/ 28
miracles for the true	proof	of his word among	8, 264/ 31
final end and plainest	proof	, conclude and rest upon	8, 267/ 18
shall show you more	proof	of the glory of	8, 268/ 36
specially kept for the	proof	of the truth, that	8, 270/ 1
discharge him of the	proof	, and agree that he	8, 274/ 8
agreeth that for the	proof	of the preachers' doctrine	8, 274/ 9
is to wit, the	proof	. For ye shall hear	8, 276/ 7
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in God's name. What	proof	he bringeth ye shall	8, 279/ 28
is all the whole	proof	that ever he bringeth	8, 279/ 35

that place for the	proof	. Howbeit, those things will	8, 292/ 7
did indeed. For the	proof	whereof I may lay	8, 292/ 14
of doubt. For the	proof	whereof . . . Tyndale hath here	8, 292/ 30
he saith for the	proof	of the thing that	8, 309/ 8
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hath failed of his	proof	, I might here make	8, 309/ 29
Dialogue alleged for the	proof	that all necessary things	8, 309/ 35
for the more clear	proof	thereof: he put them	8, 315/ 16
of the right. For	proof	whereof: Luther himself --	8, 316/ 33
bid Tyndale prove. His	proof	therein, ye have heard	8, 324/ 7
some likelihood toward a	proof	of the contrary . . . I	8, 329/ 10
the minor carrieth its	proof	with it, which would	8, 345/ 20
Scripture. And then what	proof	he can make for	8, 347/ 5
may still, be the	proof	never so clear. Fourthly	8, 350/ 20
this be a good	proof	or not . . . though Moses'	8, 350/ 33
these words were no	proof	that altogether was written	8, 355/ 27
heretics . . . both in the	proof	of many articles of	8, 361/ 21
and then for the	proof	of their own part	8, 362/ 25
else -- for the	proof	of his own part	8, 364/ 25
whereof he faileth his	proof	, so we say that	8, 379/ 29
forth, not in the	proof	but in the praise	8, 416/ 14
trouble him with the	proof	; albeit in that he	8, 419/ 33
aforesaid false conclusion; whose	proof	in that point specially	8, 424/ 4
heretics always, for the	proof	of their heresies, seek	8, 424/ 24
therefor. And to the	proof	of this pestilent heresy	8, 426/ 17
the thing for the	proof	whereof he bringeth forth	8, 445/ 15
make more for the	proof	of his purpose --	8, 455/ 6
tale. And that the	proof	of all his whole	8, 471/ 2
his heresies toward the	proof	whereof he would make	8, 471/ 8
he saith, for the	proof	of that point, that	8, 511/ 32
him than the plainest	proof	that can be; that	8, 512/ 19
dream." Here is Tyndale's	proof	, picked out unto the	8, 535/ 26
the law of God.	Proof	layeth he none in	8, 536/ 1
that would without good	proof	tell him the contrary	8, 537/ 17
him that without good	proof	would with his bare	8, 537/ 21
from them, and no	proof	of the keeping? What	8, 542/ 26
failed, pardie! Whereof the	proof	is so plain upon	8, 557/ 23
that chapter for the	proof	that the only elects	8, 562/ 21
manner thing for the	proof	-- either reason, Scripture	8, 565/ 8
told us toward the	proof	? Neither reason nor one	8, 571/ 8
brought effectual toward the	proof	, no more than if	8, 571/ 22
put them to their	proofs	. As for one is	8, 18/ 29
heapeth up all his	proofs	together, which proofs I	8, 303/ 15
his proofs together, which	proofs	I have reprov'd piecemeal	8, 303/ 16
that with such slender	proofs	as Tyndale bringeth for	8, 404/ 17
fair words and pretty,	proper	gear, rattles and cockbells	8, 59/ 13
Tyndale find out the	proper	causes and significations of	8, 80/ 16
Baptism, but not the	proper	signification of the water	8, 80/ 27
Gospel telleth, for what	proper	signification God set the	8, 80/ 32
is not taught the	proper	significations of the outward	8, 82/ 25

of naught except their	proper	significations were declared and	8, 83/ 13
know the right and	proper	signification of any word	8, 166/ 25
that this is the	proper	signification of that word	8, 167/ 25
forth with his feat	proper	taunt that I favor	8, 176/ 13
had in English a	proper	English word therefor; and	8, 176/ 31
for him to make	proper	solutions if himself may	8, 182/ 18
word "priest" was the	proper	English word well known	8, 185/ 6
word "charity" was more	proper	for the matter than	8, 201/ 29
but thinketh that his	proper	scoffing is sufficient to	8, 202/ 34
in our tongue their	proper	place where the fault	8, 207/ 16
very meet nor very	proper	neither for the Greek	8, 207/ 22
but ever since, the	proper	English word hath been	8, 207/ 32
church, of charity (Christ's	proper	badge), ceaseth not to	8, 249/ 1
is not this a	proper	answer now? Whereas against	8, 271/ 16
underpropper is not very	proper	for to bear up	8, 282/ 5
the apostles wrote any	proper	significations of their outward	8, 296/ 9
write any special and	proper	significations of the outward	8, 297/ 8
that those special and	proper	significations of every sacrament	8, 298/ 9
this matter with a	proper	taunt: that "if our	8, 319/ 23
I say, and the	proper	significations of all these	8, 328/ 11
those things, and the	proper	signification, ere I go	8, 328/ 21
see, by any scripture	proper	for the point --	8, 333/ 17
me," were no more	proper	commandment to bind any	8, 344/ 20
well that the very,	proper	sense is of their	8, 354/ 4
them hath their own	proper	dignity . . . and each of	8, 369/ 1
which church is very	proper	for him. For all	8, 382/ 22
them in their own	proper	places, yet ye should	8, 405/ 26
shall reserve unto its	proper	place), I shall a	8, 405/ 35
by Saint Sim, a	proper	reason and a trim	8, 454/ 7
therein neither, of any	proper	nature of that belief	8, 463/ 4
stick in all the	proper	points of his whole	8, 487/ 11
his privilege is not	proper	to the members of	8, 488/ 9
of elects is nothing	proper	to the elects . . . but	8, 521/ 16
see that all Tyndale's	proper	process of King David	8, 540/ 8
chapter with a pleasant	proper	taunt, wherein he taunteth	8, 553/ 5
Is not this a	proper	text and well framed	8, 553/ 20
see that all his	proper	sporting wherein he playeth	8, 554/ 25
And who doth more	properly	fall in the danger	8, 5/ 19
tell you that ecclesia	properly	signified among the paynims	8, 170/ 39
his own; and very	properly	playeth he the part	8, 180/ 24
this thing being so	properly	spoken, as ye see	8, 183/ 5
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inspireth the writer." More	Properly	answered, if I would	8, 331/ 2
is it much more	properly	meant of the whole	8, 345/ 3
allegory, seem not so	properly	to pertain to teaching	8, 353/ 10
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intent. Which intent how	properly	they prove between them	8, 355/ 9
of which they be	properly	spoken indeed), but of	8, 355/ 20
that these heretics may	properly	be called, not only	8, 358/ 23

be done . . . is more	properly	a tale than a	8, 464/ 30
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us those things that	properly	pertain unto the elects	8, 521/ 32
things that, contrariwise, appertain	properly	to the reprobates; by	8, 521/ 33
sometimes from his elects,	properly	preached here to little	8, 527/ 17
point handleth he so	properly	that ever he telleth	8, 542/ 15
all these words most	properly	pertained to the putting	8, 543/ 34
pass, as things not	properly	pertaining to this present	8, 561/ 3
as now not pertinent	properly	to this matter, and	8, 561/ 14
things and the only	properties	for which God appointed	8, 81/ 22
God foresaw all those	properties	that have been found	8, 81/ 27
ten that have the	properties	which Paul requireth to	8, 196/ 4
ten that have the	properties	that Saint Paul requireth	8, 196/ 17
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planted that nature and	property	therein? Which answer shall	8, 195/ 4
the matter than the	property	of that English word	8, 207/ 28
is given thee by	prophecy	, with the putting upon	8, 99/ 21
was given thee by	prophecy	, with the putting-upon the	8, 191/ 28
the books of this	prophecy	. . . God shall take from	8, 348/ 5
hardy to write any	prophecy	, if ever it please	8, 348/ 9
prophet of whom Moses	prophesied	and promised in the	8, 231/ 33
to wit, because it	prophesied	of him. Which thing	8, 281/ 5
prophet of whom he	prophesied	and bade they should	8, 349/ 23
the same prophet, in	prophesying	of the Sacrament of	8, 99/ 36
a beginning yet. The	prophet	Elijah, as it is	8, 2/ 32
the mouth of the	prophet	Ezekiel as of the	8, 44/ 13
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forth. Lo, here the	prophet	exhorteth to fasting, as	8, 68/ 28
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mouth of the same	prophet	, in prophesying of the	8, 99/ 36
the mouth of his	prophet	call it clean water	8, 100/ 8
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And why calleth the	prophet	this water "quick" and	8, 100/ 22
the Syrian by his	prophet	Elisha in the water	8, 102/ 29
apostle nor for a	prophet	, I might here lay	8, 180/ 20
in what wise the	prophet	Joel describeth the manner	8, 214/ 18
again of the false	prophet	Balaam and his evil	8, 220/ 27
not." "Art thou a	prophet	?" And he answered, "No	8, 230/ 17
whether he were a	prophet	, and that he answered	8, 231/ 15
that he was a	prophet	. Now doth Christ testify	8, 231/ 16
he was both "a	prophet	" and "more than a	8, 231/ 17
and "more than a	prophet	"; so that if Saint	8, 231/ 17
that he was no	prophet	, and Christ said yes	8, 231/ 18
English, "Art thou a	prophet	?" but "Art thou the	8, 231/ 29
but "Art thou the	prophet	?" . . . and then were the	8, 231/ 29
whether he were a	prophet	-- that is to	8, 231/ 30
whether he were any	prophet	-- but whether he	8, 231/ 31
whether he were the	prophet	; that is to wit	8, 231/ 32

to wit, the great	prophet	of whom Moses prophesied	8, 231/ 32
the Deuteronomy. Of which	prophet	there was opinion among	8, 231/ 34
Christ, but a great	prophet	that should come before	8, 231/ 36
John, "Art thou the	prophet	?" -- meaning that special	8, 231/ 37
-- meaning that special	prophet	. And yet the Jews	8, 232/ 1
himself to be any	prophet	, but that special prophet	8, 232/ 3
prophet, but that special	prophet	of whom they meant	8, 232/ 4
Christ nor Elijah nor	prophet	, why baptizest thou, then	8, 232/ 6
article made the word "	prophet	," in the first chapter	8, 233/ 16
to signify not a	prophet	in general, but a	8, 233/ 17
general, but a special	prophet	whom the Jews looked	8, 233/ 17
preacher and that false	prophet	shall be still as	8, 265/ 22
shall make the false	prophet	ashamed . . . or that he	8, 265/ 27
people perceive the false	prophet	false: I say that	8, 265/ 34
preacher and the false	prophet	came together to dispute	8, 266/ 2
article as the false	prophet	would teach against the	8, 266/ 4
undisputable for any false	prophet	to find any reasoning	8, 266/ 7
possible for the false	prophet	to find any color	8, 266/ 12
say, that some false	prophet	were so devilish as	8, 266/ 20
preacher and the false	prophet	were come together, and	8, 266/ 27
hundred years: the false	prophet	would say again as	8, 266/ 33
again as the false	prophet	Luther saith himself --	8, 266/ 34
and then the false	prophet	for himself again say	8, 267/ 22
to remember the false	prophet	Balaam and beware betimes	8, 267/ 31
more if this false	prophet	should, as Tyndale putteth	8, 268/ 18
Scripture of the false	prophet	, and all his false	8, 269/ 23
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there should come another	prophet	-- yet except God	8, 280/ 21
the mouth of the	prophet	Jeremiah, "I shall give	8, 331/ 13
these words of the	prophet	, he said himself --	8, 331/ 20
and so did the	prophet	also, that he would	8, 331/ 23
as well of the	prophet	as of our Savior	8, 331/ 29
the contrary. For the	prophet	and the evangelist saith	8, 331/ 30
every day a new	prophet	with a new miracle	8, 335/ 29
every day a new	prophet	with a new miracle	8, 338/ 5
every day a new	prophet	, and that with new	8, 338/ 18
believe or obey any	prophet	that ever should come	8, 349/ 21
him . . . except only the	prophet	of whom he prophesied	8, 349/ 22
might they think that	prophet	restrained by those words	8, 349/ 24
the church whereof the	prophet	speaketh, "Odivi ecclesiam malignantium	8, 382/ 20
words of the holy	prophet	Ezekiel, whose words, lo	8, 432/ 3
in this one holy	prophet	, doubly confirmed, and thereby	8, 432/ 30
learned here, by the	prophet	Ezekiel, that although it	8, 433/ 31
of Bathsheba until the	prophet	Nathan rebuked him, he	8, 529/ 8
of Bathsheba until the	prophet	Nathan rebuked him, he	8, 533/ 19
he sent Nathan the	prophet	unto him, which by	8, 538/ 35
For -- whereas the	prophet	had before his repentance	8, 539/ 31
temporal. And therefore the	prophet	said that yet the	8, 540/ 1
mouth of Nathan the	prophet	. Now, as he played	8, 547/ 7
of his own holy	prophet	Ezekiel, saying, "Though I	8, 568/ 38

data est tibi per	prophetiam	, cum impositione manuum presbyteri	8, 191/ 26
showed upon their false	prophets	-- as it fell	8, 29/ 3
it fell upon the	prophets	both of Bel and	8, 29/ 3
salutations the false, idle	prophets	of whom the blessed	8, 42/ 13
his people by his	prophets	that they should fast	8, 64/ 23
out of the holy	prophets	and other places of	8, 69/ 7
thereof, with all the	prophets	and patriarchs of the	8, 223/ 7
by Moses and the	prophets	and in the psalms	8, 238/ 17
There shall come false	prophets	that shall forbid marriage	8, 261/ 2
warned us that false	prophets	should come with false	8, 263/ 29
that could confound false	prophets	that should come and	8, 264/ 5
to confound the false	prophets	that should come with	8, 264/ 9
to confound the false	prophets	bringing false miracles. The	8, 264/ 13
their faith against false	prophets	and their false miracles	8, 264/ 28
miracles to confound false	prophets	that should come with	8, 265/ 2
of him which false	prophets	he meaneth: paynims, Turks	8, 265/ 10
for making the false	prophets	ashamed -- ye see	8, 265/ 29
Zwingli, his very false	prophets	to preach for him	8, 270/ 15
the preachers were ever	prophets	glorious in doing of	8, 273/ 23
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already Moses and the	prophets	; and if they believe	8, 274/ 35
miracles, in that the	prophets	and preachers thereof, and	8, 275/ 1
into the world his	prophets	and true preachers with	8, 275/ 4
did or all the	prophets	besides -- and namely	8, 280/ 35
many words by his	prophets	, and his own Son	8, 330/ 2
every place in the	prophets	, every place in the	8, 336/ 10
blasphemous tongues! Such false	prophets	shall God, as I	8, 337/ 27
doth stir up, new	prophets	in sundry parts of	8, 338/ 26
as he stirred up	prophets	among the Jews in	8, 338/ 30
well to stir up	prophets	with miracles for the	8, 339/ 20
have Moses and the	prophets	-- let them hear	8, 342/ 10
Moses and in the	prophets	" -- had this proved	8, 356/ 11
since, either by the	prophets	, evangelists, or any other	8, 365/ 17
of the apostles and	prophets	, whereupon Paul saith (Eph	8, 402/ 26
all the apostles and	prophets	, and all the Scripture	8, 410/ 5
all the apostles, and	prophets	, and all the Scripture	8, 413/ 24
all the apostles and	prophets	, and all the Scripture	8, 414/ 7
God and all his	prophets	, by Christ and all	8, 486/ 7
time, for their sport,	proposing	riddles among them, she	8, 446/ 16
it from a conditional	proposition	into an affirmative antecedent	8, 168/ 14
touching the words and	propositions	by which God anything	8, 243/ 7
and it is come	prosperously	to pass." Ye may	8, 67/ 7
while that he lieth	prostrate	under the devil's foot	8, 455/ 3
pull her from thy	protection	. Let neither the lion	8, 372/ 23
chief of his apostles,	protesteth	openly to all the	8, 362/ 32
glory of Tyndale's devilish,	proud	, despiteous heart, to delight	8, 33/ 4
too high and wax	proud	in beholding the marvelous	8, 159/ 21
to serve his own	proud	, execrable gluttony. And when	8, 163/ 5
passed in pride the	proud	angel Lucifer, that for	8, 268/ 26
the devil for their	proud	disobedience in the defense	8, 354/ 29

man should put a	proud	trust and confidence in	8, 400/ 1
taught to put no	proud	confidence in them, but	8, 403/ 1
by faith; be not	proud	thereof, but fear." There	8, 430/ 10
blessed mouth, blow that	proud	beast to naught. Now	8, 478/ 23
lest they should be	proud	of that which is	8, 522/ 12
all, neither. For the	proud	Pharisee that despised the	8, 523/ 18
publican, though he were	proud	of his deeds, yet	8, 523/ 20
fall than to be	proud	of their virtue, and	8, 523/ 27
lest they should be	proud	. Lo, Saint Paul, though	8, 523/ 33
he would wax too	proud	thereof. But the better	8, 524/ 18
against one . . . and as	proudly	and with as malicious	8, 29/ 9
and find himself cavillations	proudly	to rest upon his	8, 508/ 32
because they find and	prove	well by experience that	8, 28/ 22
no scripture can there	prove	the very, true church	8, 34/ 25
to judge, and shall	prove	that the taste of	8, 43/ 13
he meaneth more, and	prove	it you by express	8, 76/ 3
by, and saith they	prove	nothing; and the very	8, 80/ 3
that he would plainly	prove	the contrary, and ran	8, 86/ 21
never any other way	prove	his conclusion true while	8, 86/ 26
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places that he layeth,	prove	it nothing at all	8, 96/ 8
of truth" -- how	prove	these words that the	8, 96/ 33
nothing at all to	prove	that the sacraments serve	8, 97/ 22
should now need to	prove	these holy sacraments to	8, 119/ 4
cause why. If he	prove	that indeed God hath	8, 154/ 26
pray him once to	prove	it if he can	8, 157/ 1
that they must needs	prove	-- and that by	8, 157/ 13
none admit. Tyndale must	prove	me first, therefore, by	8, 157/ 15
plain and evident Scripture,	prove	me farther, lo; and	8, 157/ 22
plain and evident Scripture,	prove	me farther yet, of	8, 157/ 25
or else must he	prove	me, by plain and	8, 157/ 30
which Tyndale hath to	prove	. And when he proveth	8, 158/ 6
began, as the books	prove	. But it will be	8, 169/ 30
will be hard to	prove	and warrant that this	8, 169/ 31
defend them) as to	prove	and make the people	8, 178/ 38
And that will I	prove	partly by Tyndale's own	8, 185/ 15
he bringeth in to	prove	that not only young	8, 189/ 30
Tyndale's heresy, and clearly	prove	the holy order of	8, 192/ 2
convict his heresy, and	prove	priesthood a holy sacrament	8, 192/ 27
would put me to	prove	that he was shaven	8, 192/ 36
all which he cannot	prove	that I give not	8, 203/ 27
while, and first go	prove	his lies true, and	8, 221/ 26
and finally did I	prove	that the very church	8, 223/ 2
shall anon so clearly	prove	you that Tyndale shall	8, 235/ 1
that shall suffice to	prove	that he hath done	8, 237/ 18
I shall yet farther	prove	in a treatise apart	8, 245/ 30
the true doctrine doth	prove	the true miracles, and	8, 246/ 5
which he shall never	prove	. But by their miracles	8, 246/ 31
and that sufficeth to	prove	that their faith was	8, 246/ 35
say, never shall he	prove	the contrary but that	8, 248/ 9

must, I say, then	prove	us by miracles that	8, 249/ 20
he say that they	prove	it by Scripture, in	8, 249/ 22
well able alone to	prove	himself a devil. Now	8, 251/ 30
rule, but if he	prove	it by plain Scripture	8, 251/ 33
him. For I may	prove	him by plain Scripture	8, 251/ 34
his preaching, and to	prove	that he doth teach	8, 252/ 25
are never able to	prove	their saying true, as	8, 253/ 16
Tyndale's purpose is to	prove	us that the apostles	8, 254/ 25
miracle. For till he	prove	me that by Scripture	8, 254/ 31
nor Tyndale shall never	prove	it. For if he	8, 255/ 4
For if he will	prove	me that . . . he must	8, 255/ 5
me that . . . he must	prove	me true not only	8, 255/ 5
than ever he shall	prove	true -- that is	8, 255/ 6
many . . . he must then	prove	me two things: one	8, 255/ 9
one miracle sufficed to	prove	them all, since it	8, 255/ 16
not that they should	prove	every sermon with a	8, 255/ 19
that he shall never	prove	; which thing yet I	8, 255/ 28
Erasmus yet could not	prove	that any of them	8, 255/ 33
here, or Luther himself,	prove	us every article of	8, 256/ 1
I say, bid them	prove	us that the apostles	8, 256/ 3
they preached, they did	prove	by miracle. Then, further	8, 256/ 14
Tyndale goeth about to	prove	: that the miracles as	8, 256/ 23
written therein, suffice to	prove	the apostles God's true	8, 256/ 37
contendeth and laboreth to	prove	that we be bound	8, 258/ 26
these folk may not	prove	by Scripture . . . if they	8, 259/ 14
to the purpose to	prove	you that every necessary	8, 262/ 6
with which he would	prove	that the apostles left	8, 270/ 31
while -- shall they	prove	when our Lady hath	8, 271/ 3
son ere I can	prove	that there was not	8, 271/ 9
whose days we cannot	prove	that their faith was	8, 271/ 19
he saith I cannot	prove	that they had no	8, 271/ 21
faith: he must himself	prove	that they had Scripture	8, 271/ 24
new son ere I	prove	that they had no	8, 271/ 25
new sons ere Tyndale	prove	that some of those	8, 271/ 27
new sons ere Tyndale	prove	that the faithful people	8, 271/ 29
Tyndale be able to	prove	me that some of	8, 271/ 37
before, it would not	prove	that there was Holy	8, 273/ 18
he shall so largely	prove	me by plain Scripture	8, 273/ 28
hard for him to	prove	that the preachers did	8, 274/ 5
the preachers did always	prove	, all that while, their	8, 274/ 5
he would seem to	prove	it. Tyndale The testament	8, 276/ 8
how well these things	prove	his ghostly purpose. He	8, 277/ 8
which he shall never	prove	while he liveth. And	8, 277/ 36
it if he could	prove	it . . . the worse should	8, 277/ 37
and whereby he can	prove	it. But that am	8, 278/ 23
matter grounded, let him	prove	you that point first	8, 279/ 22
Scripture; but he must	prove	that then they received	8, 279/ 24
proveth not: let him	prove	you this well first	8, 279/ 27
hath any scripture to	prove	it . . . and all reason	8, 280/ 2
only say but also	prove	that everything is opened	8, 282/ 8

but tell us, and	prove	it not . . . and so	8, 282/ 11
the resurrection? Doth that	prove	that there could be	8, 282/ 29
nor goeth about to	prove	her perpetual virginity by	8, 286/ 16
were not effectual to	prove	his malicious purpose against	8, 286/ 18
with a fond argument	prove	unto a simple soul	8, 286/ 24
and bid us go	prove	the contrary by Scripture	8, 287/ 23
that he can never	prove	, nor no man else	8, 290/ 7
things that Tyndale must	prove	or else prove himself	8, 290/ 8
must prove or else	prove	himself a fool for	8, 290/ 8
therewith and could not	prove	it . . . would then ask	8, 290/ 18
it enough if I	prove	that they so did	8, 292/ 13
taketh in hand to	prove	that the apostles have	8, 294/ 33
see . . . but if Tyndale	prove	me farther that the	8, 294/ 37
conclude . . . he must first	prove	not only that all	8, 301/ 31
that shall not Tyndale	prove	me though he should	8, 302/ 11
his words will rather	prove	that these five have	8, 303/ 34
His purpose is to	prove	that the apostles left	8, 304/ 24
taken in hand to	prove	: that is to wit	8, 309/ 9
in which he would	prove	that the apostles have	8, 309/ 18
by reason or Scripture	prove	), else if any of	8, 310/ 29
John -- I shall	prove	him the same purpose	8, 312/ 19
other cause but to	prove	that the Apostle before	8, 314/ 36
week. For he must	prove	it better than by	8, 315/ 37
they taught, they wrote." "	Prove	that," say we, "and	8, 324/ 2
all." But we will	prove	, by Saint Paul's own	8, 324/ 3
point we bid Tyndale	prove	. His proof therein, ye	8, 324/ 7
part he hath to	prove	. And therefore, seeing that	8, 326/ 4
a high point to	prove	that Saint Paul taught	8, 327/ 2
nor any man else	prove	me by Scripture that	8, 328/ 27
but how Tyndale can	prove	me that the children	8, 328/ 33
I say Tyndale cannot	prove	that the people understood	8, 329/ 6
will first bid him	prove	me that point by	8, 329/ 9
would seem so wise,	prove	himself a fool in	8, 330/ 18
in writing." Let Tyndale	prove	this meaning by some	8, 331/ 26
all his shift . . . to	prove	that they wrote every	8, 332/ 35
and this must he	prove	by Scripture. He must	8, 333/ 34
And this must he	prove	me by Scripture; for	8, 334/ 5
And then must he	prove	me that by Scripture	8, 334/ 18
therefore this must he	prove	by Scripture. For else	8, 334/ 28
must Tyndale among others	prove	me by plain and	8, 335/ 7
by which he would	prove	us that the charity	8, 335/ 15
open and plain, and	prove	it by nothing else	8, 337/ 14
errand! But Tyndale cannot	prove	it true that he	8, 337/ 28
even to hear him	prove	it. For when Tyndale	8, 338/ 11
Doom; which he must	prove	or else we will	8, 338/ 16
Which thing he must	prove	, or else will we	8, 338/ 21
Which thing he must	prove	us; for else will	8, 338/ 35
and go nearer to	prove	the contrary. For we	8, 338/ 35
those words of Abraham	prove	nothing at all. And	8, 342/ 36
say that he must	prove	the thing that he	8, 346/ 10

to bring miracles to	prove	him that the Scripture	8, 346/ 32
in my Dialogue) to	prove	that allthing necessary is	8, 347/ 4
his own part, to	prove	that all is written	8, 347/ 6
well that he must	prove	us by Scripture . . . and	8, 347/ 29
to strain us to	prove	allthing by the old	8, 347/ 32
Finally, for conclusion, to	prove	you the folly of	8, 350/ 30
undoubtedly those words neither	prove	his purpose in the	8, 351/ 30
in the first, and	prove	clean against his purpose	8, 351/ 30
bringeth in do nothing	prove	the point that Barnes	8, 352/ 16
point that Barnes would	prove	by them. For he	8, 352/ 17
by Barnes do nothing	prove	Barnes' purpose; that is	8, 352/ 38
intent how properly they	prove	between them both, now	8, 355/ 9
is to wit, to	prove	you that those words	8, 355/ 17
purpose. For they nothing	prove	that every necessary thing	8, 355/ 18
Saint Augustine, neither, do	prove	that the apostles have	8, 359/ 19
right belief, and to	prove	them clearly that the	8, 361/ 22
in many things to	prove	their matters by those	8, 362/ 20
the Church nor to	prove	that everything necessary to	8, 363/ 13
that Luther laid anything	prove	the contrary, nor anything	8, 363/ 27
touch the purpose to	prove	that all the necessary	8, 363/ 28
forth ere this, to	prove	that we must believe	8, 363/ 36
him as little to	prove	his purpose as himself	8, 364/ 20
nor never shall he	prove	while he liveth, neither	8, 364/ 27
in hand -- to	prove	that divers things which	8, 367/ 11
liveth, so well to	prove	by Scripture that a	8, 377/ 4
so well able to	prove	that any man falling	8, 377/ 20
enough for him to	prove	that allthing that is	8, 379/ 18
by which he may	prove	that all such things	8, 379/ 23
truth that he cannot	prove	his own part; but	8, 379/ 26
will then bid us	prove	our own part, and	8, 379/ 27
will bid us go	prove	him that for our	8, 379/ 32
truth that he cannot	prove	his own part, and	8, 379/ 34
will bid us go	prove	ours -- then shall	8, 379/ 35
tell him that we	prove	ours by the manifold	8, 379/ 36
say further that we	prove	our part -- that	8, 380/ 6
this, I say, we	prove	to Tyndale by the	8, 380/ 9
see well he cannot	prove	), believe the Church the	8, 381/ 7
farther than it can	prove	by the written words	8, 381/ 17
not only unable to	prove	or defend that heresy	8, 382/ 1
and would seem to	prove	it true by Scripture	8, 403/ 35
error prevail" do not	prove	that point nothing at	8, 410/ 25
But then must he	prove	us by Scripture that	8, 411/ 12
point he shall never	prove	while he liveth, but	8, 411/ 14
which he shall never	prove	) that whoso have it	8, 411/ 26
which he shall never	prove	) that whosoever once have	8, 411/ 31
here three things, to	prove	thereby that whoso get	8, 420/ 21
taketh in hand to	prove	as in this point	8, 424/ 33
John whereby Tyndale would	prove	you that whoso get	8, 427/ 12
and that I cannot	prove	these texts to be	8, 430/ 25
perceive how plainly they	prove	his purpose. "For though	8, 435/ 19

sin. And that I	prove	," will Tyndale say, "by	8, 435/ 30
born of God, to	prove	that he may be	8, 436/ 1
alleged do very plainly	prove	. . . in that he saith	8, 436/ 12
of Holy Scripture plainly	prove	that good folk may	8, 437/ 9
so doth he now	prove	us the second part	8, 443/ 34
of that it should	prove	. For it declareth that	8, 449/ 9
plainly that Tyndale, to	prove	his riddle true that	8, 451/ 12
what means Tyndale can	prove	us that there is	8, 462/ 37
the Scripture doth not	prove	that our Lady had	8, 472/ 20
wherein he laboreth to	prove	that the apostles have	8, 472/ 30
hard for him to	prove	his saying true, especially	8, 473/ 37
thereupon . . . whereby can Tyndale	prove	that all they were	8, 474/ 4
articles . . . but if he	prove	us that only the	8, 474/ 33
that he can never	prove	-- yet were he	8, 475/ 10
lack of Scripture, he	prove	the truth of his	8, 475/ 33
miracle, or by miracle	prove	himself to be appointed	8, 475/ 34
be believed though he	prove	not every particular point	8, 475/ 35
him, then must he	prove	us them by Scripture	8, 476/ 16
anything goeth about to	prove	. . . but only falleth to	8, 485/ 33
devilish. And now, to	prove	us this wonderful strange	8, 490/ 10
his good child may	prove	all the remnant for	8, 497/ 13
him . . . then may it	prove	this one piece as	8, 497/ 14
reason may most perfectly	prove	us. And therefore I	8, 508/ 10
dagger sheath, till he	prove	us thoroughly that David	8, 534/ 15
proveth the contrary. "I	prove	it," saith he, "by	8, 536/ 25
point that he should	prove	and, over that, seeth	8, 541/ 29
his purpose is to	prove	us that none elect	8, 541/ 32
I told you, to	prove	us that the apostles	8, 542/ 13
believe Tyndale, whensoever he	prove	himself more credible than	8, 544/ 20
Tyndale in hand to	prove	us -- as well	8, 550/ 23
Tyndale, if he will	prove	that he did therein	8, 551/ 13
salvation; but he must	prove	us that his forswearing	8, 551/ 16
sin. This should he	prove	us, ye wot well	8, 551/ 20
he dissembleth. And to	prove	that Saint Peter sinned	8, 551/ 21
election is only to	prove	that none elect at	8, 559/ 20
is to wit, to	prove	that the common-known Catholic	8, 560/ 8
I there sufficiently do	prove	. Now cometh Tyndale to	8, 560/ 22
very fondly defended), to	prove	us that "the church	8, 562/ 5
wherein he laboreth to	prove	that "the apostles left	8, 562/ 35
yet doth he not	prove	that this is the	8, 563/ 36
the Holy Ghost, do	prove	it; which I will	8, 568/ 20
thing that he should	prove	) -- that hath he	8, 571/ 21
him and professed to	prove	, that is to wit	8, 572/ 32
dirt, because he cannot	prove	the church of Christ	8, 573/ 2
his coming been plainly	proved	in his face . . . and	8, 9/ 13
shall see so plainly	proved	. But ye see that	8, 16/ 12
as it was after	proved	both by other men's	8, 16/ 22
conversion here known and	proved	, may thereby bring himself	8, 19/ 34
the contrary so plainly	proved	in their faces, by	8, 22/ 33
as it was well	proved	before them. They could	8, 23/ 7

-- as I have	proved	both in my Dialogue	8, 30/ 31
and shall have plainly	proved	you the sure and	8, 34/ 6
which ye shall see	proved	very frantic follies; after	8, 34/ 9
Scripture hath been often	proved	unto them), that is	8, 53/ 36
never once yet well	proved	, nor never able to	8, 54/ 25
never able to be	proved	, against the profit of	8, 54/ 25
shall see too manifestly	proved	by many plain places	8, 65/ 37
Order is so plainly	proved	that all the world	8, 91/ 27
able to be plainly	proved	by Scripture, and yet	8, 94/ 16
matter? How had this	proved	that the water and	8, 97/ 12
yet whereby methought it	proved	otherwise but that God	8, 104/ 2
hath been so often	proved	unto him, so evidently	8, 133/ 10
he hath since himself	proved	, by his own other	8, 143/ 34
Scripture. When Tyndale hath	proved	this, for which I	8, 157/ 21
till Tyndale, therefore, have	proved	us these few points	8, 158/ 26
falsehood impossible to be	proved	, the Church shall not	8, 158/ 27
so is it now	proved	that in the same	8, 175/ 1
is plainly confirmed and	proved	-- yet hath Tyndale	8, 177/ 27
little; for Tyndale hath	proved	it himself. And so	8, 179/ 2
his plain poetry doubly	proved	and doubly reprov'd . . . by	8, 182/ 30
peradventure it will be	proved	untrue), yet since himself	8, 187/ 25
is. When Tyndale hath	proved	by this improbable case	8, 190/ 22
And thus have I	proved	the consequence to be	8, 198/ 2
unto their charge and	proved	to their face. Only	8, 207/ 37
have I so clearly	proved	. . . that to the perceiving	8, 218/ 22
of my Dialogue I	proved	clearly that nothing can	8, 222/ 25
the Church . . . and I	proved	also that the church	8, 222/ 28
make his heresy seem	proved	by the Gospel, he	8, 229/ 22
man, it is clearly	proved	that he neither said	8, 239/ 26
also ye see it	proved	, by these words of	8, 240/ 14
himself, whose words he	proved	by his wonderful works	8, 243/ 30
doctrine hath been better	proved	, and daily is better	8, 246/ 9
and daily is better	proved	, by more and greater	8, 246/ 9
by their miracles they	proved	themselves true preachers and	8, 246/ 31
words, which their miracles	proved	true, but upon the	8, 250/ 20
days hitherto, by miracles	proved	to be his true	8, 250/ 23
believed against many preachers	proved	true by many miracles	8, 250/ 26
though their part were	proved	, they run on farther	8, 253/ 19
to wit, that they	proved	every sermon with a	8, 255/ 7
them all, since it	proved	him a true preacher	8, 255/ 16
beside their sermons, they	proved	themselves holy men and	8, 255/ 22
true -- that they	proved	every sermon with a	8, 256/ 7
they preached should be	proved	by miracle: it followeth	8, 256/ 13
that they preached, they	proved	by miracle because it	8, 256/ 16
that every point were	proved	by one miracle . . . and	8, 256/ 27
that the preachers were	proved	by miracles themselves, and	8, 256/ 28
preaching must be better	proved	. . . which point thus reprov'd	8, 257/ 8
but if it be	proved	by plain and evident	8, 257/ 26
say that he hath	proved	his part well thereby	8, 267/ 19
is between them better	proved	by Scripture? Are not	8, 268/ 13

and killed: ye see	proved	plainly that Tyndale's second	8, 270/ 30
And though it were	proved	(as it is not	8, 273/ 17
writing that must be	proved	or else all that	8, 273/ 20
as well and largely	proved	. Which when he shall	8, 273/ 27
Is not this well	proved	, now! He showeth us	8, 276/ 19
I have reprov'd and	proved	unreasonable before, he saith	8, 283/ 3
purpose never the more	proved	. For where he saith	8, 283/ 8
those both articles is	proved	by plain Scripture . . . and	8, 287/ 13
that article is not	proved	by very plain Scripture	8, 287/ 18
high reasons Tyndale hath	proved	you the thing that	8, 290/ 3
take his part for	proved	. . . and well and worshipfully	8, 290/ 23
should take it as	proved	that the other five	8, 294/ 28
so often so plainly	proved	unto them that they	8, 295/ 17
false): this have I	proved	to Tyndale offer, I	8, 302/ 35
he therein too plainly	proved	false. For every man	8, 304/ 6
say, shall never be	proved	to have understood the	8, 308/ 21
I intend thereby is	proved	by his deed. And	8, 312/ 17
Mass" . . . Tyndale hath not	proved	yet, nor will not	8, 315/ 36
have answered before . . . and	proved	it a great folly	8, 324/ 10
how worshipfully Tyndale hath	proved	. I were loath to	8, 330/ 26
he had therewith utterly	proved	his part and clearly	8, 330/ 31
Nor Tyndale hath not	proved	that the Scripture is	8, 339/ 19
is, that the apostles	proved	every point by a	8, 346/ 11
in which I have	proved	that they take him	8, 350/ 11
as hath been plainly	proved	them; and that himself	8, 350/ 18
now that I have	proved	that those words of	8, 355/ 13
yet is there nothing	proved	that they were not	8, 355/ 35
prophets" -- had this	proved	that allthing that Christian	8, 356/ 11
of this work, well	proved	this point; whereunto when	8, 357/ 19
point that must be	proved	. And therefore, as Friar	8, 364/ 15
well, I have now	proved	him as little to	8, 364/ 20
that he neither hath	proved	nor never shall he	8, 364/ 26
which would plainly have	proved	Tyndale a fool and	8, 374/ 8
the world's end. "God	proved	," will Tyndale say, "their	8, 376/ 25
Englishman, hath long ago	proved	that point unto Luther	8, 380/ 4
but if it be	proved	by Scripture . . . be not	8, 382/ 1
And when it was	proved	them by plain and	8, 395/ 10
by the plain Scripture	proved	. And besides that, unlearned	8, 396/ 10
work, well and plainly	proved	you -- yet shall	8, 399/ 5
in my former books	proved	and reprov'd) not only	8, 400/ 20
that his faith is	proved	very plainly false and	8, 402/ 15
as though it were	proved	true. Tyndale And this	8, 402/ 17
were well and sufficiently	proved	, goeth he forth with	8, 413/ 19
he do although they	proved	it with miracles . . . if	8, 415/ 17
have by plain Scripture	proved	already before. We see	8, 436/ 38
ween he had plainly	proved	that whosoever had once	8, 440/ 8
conclusion is so clearly	proved	false that it letteth	8, 443/ 12
daily. And as he	proved	the first part by	8, 443/ 33
though he had clearly	proved	the thing whereof he	8, 458/ 26
by his own words	proved	you, maketh mocks and	8, 466/ 16

have after amended and	proved	full virtuous men; and	8, 468/ 9
but if it be	proved	by plain Scripture. Now	8, 472/ 16
this point cannot be	proved	by plain and evident	8, 473/ 6
but if it be	proved	by plain and evident	8, 473/ 9
that it cannot be	proved	by plain and evident	8, 475/ 18
though it cannot be	proved	by Scripture, no more	8, 475/ 22
church . . . which church hath	proved	itself by millions of	8, 476/ 6
reader, since it is	proved	plainly upon Tyndale's own	8, 478/ 24
not plain and evidently	proved	. . . the sure truth and	8, 478/ 35
and hath it plainly	proved	unto him, upon his	8, 479/ 34
that that cannot be	proved	by Scripture . . . One of	8, 480/ 22
should) if reason plainly	proved	us the thing that	8, 508/ 6
seeth it not sufficiently	proved	for God's word (as	8, 508/ 33
also, this is not	proved	to be always true	8, 532/ 23
his tale as fully	proved	as is any part	8, 533/ 5
as I have before	proved	in another chapter by	8, 537/ 24
as ye see it	proved	. . . he proceedeth forth from	8, 540/ 28
hath, as ye see,	proved	us nothing . . . but hath	8, 551/ 34
piece of his purpose	proved	, and make men ween	8, 553/ 27
to God turned again,"	proved	clearly that Saint Peter	8, 559/ 30
had well declared and	proved	us which is the	8, 560/ 7
what thing he hath	proved	us therein, or at	8, 560/ 12
at the least (for	proved	hath he nothing) what	8, 560/ 12
the contrary to him	proved	; besides that it is	8, 563/ 3
is in many places	proved	that the sacraments which	8, 563/ 3
have in mine answer	proved	; and therein he spendeth	8, 563/ 34
his elects are unknown,	proved	thereby no piece of	8, 564/ 3
heresies, as I have	proved	. . . yet is it also	8, 564/ 15
he should first have	proved	that the elects only	8, 564/ 36
he with all that	proved	his purpose? He hath	8, 571/ 6
that hath he neither	proved	nor anything brought effectual	8, 571/ 21
now hath he nothing	proved	which is the church	8, 571/ 24
his own part, nothing	proved	us that his false-framed	8, 572/ 26
had well and plainly	proved	it which he hath	8, 572/ 33
of his promise." How	proveth	Tyndale that? Because that	8, 96/ 36
see that this text	proveth	Tyndale's purpose nothing at	8, 97/ 9
prove. And when he	proveth	these few things . . . then	8, 158/ 6
ask him how he	proveth	that Saint Peter was	8, 192/ 34
his word; which clearly	proveth	that Christ's Catholic Church	8, 240/ 17
part as is true	proveth	his purpose false. And	8, 241/ 3
miracles, and false doctrine	proveth	the false miracles; by	8, 246/ 5
they did so, and	proveth	it not yet . . . but	8, 254/ 28
it, nor any reason	proveth	it: I may well	8, 254/ 33
say; for then himself	proveth	that it needed not	8, 255/ 18
see how plainly he	proveth	his holy doctrine by	8, 258/ 33
properly the good man	proveth	it. These are his	8, 262/ 9
wherewith he full properly	proveth	us that the apostles	8, 263/ 18
of Holy Scripture that	proveth	against their purpose --	8, 265/ 16
of Maccabees because it	proveth	purgatory and prayers for	8, 265/ 17
else all that he	proveth	is as good unproved	8, 273/ 20

should believe; and he	proveth	it because God did	8, 277/ 11
yet the better he	proveth	it if he could	8, 277/ 37
what worshipful wise Tyndale	proveth	all his purpose. But	8, 279/ 9
that he saith, and	proveth	not: let him prove	8, 279/ 27
book Saint Jerome neither	proveth	nor goeth about to	8, 286/ 15
by Scripture . . . but only	proveth	that the places of	8, 286/ 17
ask him how he	proveth	that. For we see	8, 289/ 13
unwritten. And now he	proveth	it by that that	8, 294/ 35
thing unwritten . . . and Tyndale	proveth	it thus: "In the	8, 304/ 26
in the epistle that	proveth	that Saint Paul therein	8, 315/ 9
Rosseus impugneth, and plainly	proveth	that saving for the	8, 316/ 37
significations. And that he	proveth	thus . . . Tyndale Paul commandeth	8, 327/ 3
his uttermost whereby he	proveth	us that they wrote	8, 333/ 15
be known. Which he	proveth	not, as ye see	8, 333/ 17
to it. Which he	proveth	by a deduction upon	8, 333/ 19
reason. For first, how	proveth	he that allthing is	8, 336/ 8
allthing is open? How	proveth	he that he understandeth	8, 336/ 8
it. For when Tyndale	proveth	not that the thing	8, 338/ 11
him to counsel. Tyndale	proveth	not that God hath	8, 338/ 15
it him. Nor he	proveth	not that God hath	8, 338/ 17
of heretics. Nor he	proveth	not that the points	8, 338/ 33
man or devil. Tyndale	proveth	us not, neither, that	8, 339/ 9
endure forever. For he	proveth	not by Scripture that	8, 339/ 10
knoweth that the Scripture	proveth	not the perpetual virginity	8, 343/ 7
often saith, and never	proveth	, nor never can --	8, 346/ 10
say they, "but this	proveth	that the church should	8, 350/ 5
For first, those words	proveth	no such thing at	8, 350/ 9
means by which Tyndale	proveth	us that he knoweth	8, 380/ 10
words by which he	proveth	that "against the rock	8, 410/ 23
us see how he	proveth	the other: that a	8, 419/ 38
not. Lo, thus he	proveth	it . . . Tyndale Furthermore, he	8, 419/ 40
damnable error -- and	proveth	it by that none	8, 420/ 6
us see how he	proveth	his antecedent, that no	8, 420/ 9
faith can sin. He	proveth	it thus . . . Tyndale For	8, 420/ 10
point, ye remember, he	proveth	by the words of	8, 424/ 9
the thing whereof he	proveth	nothing, concludeth against me	8, 458/ 26
wotteth, and whereby he	proveth	, that every manner error	8, 462/ 26
by what reason, he	proveth	that every person which	8, 467/ 23
ask him whereby he	proveth	, then, his difference between	8, 474/ 31
not. Which when he	proveth	you, believe him; and	8, 474/ 34
in which he neither	proveth	anything thereof nor anything	8, 485/ 32
so false . . . but Tyndale	proveth	it as foolishly, as	8, 497/ 25
wit -- whereof experience	proveth	many times the contrary	8, 510/ 18
after found again . . . how	proveth	Tyndale here that David	8, 534/ 8
faith nor love? He	proveth	it us in this	8, 534/ 11
and see how he	proveth	that David was fallen	8, 535/ 36
tell us whereby he	proveth	the contrary. "I prove	8, 536/ 24
not, and ever he	proveth	us that they lost	8, 542/ 16
say, always still he	proveth	that they kept it	8, 542/ 18
faith indeed -- Tyndale	proveth	us, after his manner	8, 544/ 22

And that thing he	proveth	thus . . . Tyndale There was	8, 547/ 17
denying of Christ, nothing	proveth	Tyndale's purpose . . . which is	8, 551/ 10
that chapter neither anything	proveth	he nor anything so	8, 562/ 19
and doth err . . . and	proveth	it by his bare	8, 563/ 22
it is all false . . .	proveth	yet nothing which is	8, 564/ 35
time. And this he	proveth	us by the examples	8, 565/ 37
And this he nothing	proveth	, but telleth, and looketh	8, 566/ 6
ask him how he	proveth	that. Thereto peradventure he	8, 568/ 16
and will well enough	provide	a man or twain	8, 190/ 7
then may the geese	provide	the fox a pulpit	8, 221/ 28
of such peril, to	provide	that his church should	8, 264/ 24
by their writing to	provide	against heresies which they	8, 333/ 24
many other things specially	provide	twain. One, that they	8, 478/ 12
must remember that to	provide	them their excuse in	8, 531/ 3
King's high wisdom politicly	provided	, in that His Highness	8, 10/ 31
if it might be	provided	that every man should	8, 37/ 1
for the other, be	provided	and had. And therefore	8, 37/ 9
this fault found, be	provided	upon Tyndale's counsel that	8, 92/ 28
alone. But God hath	provided	that his name is	8, 190/ 16
he yet his remedy	provided	by God, if he	8, 212/ 25
a means by God	provided	by which man should	8, 239/ 21
inward master: he hath	provided	the Scripture to serve	8, 256/ 36
shrew for his master,	provided	yet wilily somewhat for	8, 257/ 21
God hath as well	provided	for it as ever	8, 274/ 18
other that God always	provided	them so plenteously that	8, 274/ 20
wise all this while	provided	that in his own	8, 274/ 22
Law were by God	provided	to be well and	8, 298/ 1
God beside their purpose	provided	that among them all	8, 310/ 27
do but if they	provided	alike against all heresies	8, 333/ 25
there is by God	provided	and left some such	8, 396/ 16
and pardon it is	provided	that they shall not	8, 449/ 8
it . . . but by God	provided	so sufficiently to be	8, 508/ 27
For God hath naturally	provided	sleep for man's rest	8, 534/ 17
Lord of his especial	providence	useth temporally to punish	8, 2/ 11
kept. But God's high	providence	so foreseeeth what he	8, 105/ 27
to pass without any	providence	of God! Tyndale may	8, 190/ 2
it false . . . and God	provideth	that the scripture which	8, 173/ 19
away . . . and therefore wilily	provideth	a starting hole, stepping	8, 257/ 28
the goodness of God	provideth	that his grace is	8, 510/ 3
have done in Almaine . . .	providing	always that yourselves, the	8, 58/ 29
Church, or every particular	province	. . . and if so, then	8, 322/ 31
sufficient for their part,	proving	that all is written	8, 332/ 12
and evident, and clearly	proving	his exposition false. Finally	8, 434/ 8
me not with any	proving	that abomination and sin	8, 459/ 12
any plain, evident scripture	proving	his final salvation. Then	8, 537/ 5
he far from the	proving	of his principal purpose	8, 567/ 17
light by the very	provision	of God. When he	8, 22/ 22
And so, with such	provision	, he may change "chin	8, 186/ 25
himself, by own special	provision	, that they could not	8, 298/ 32
we should, for the	provocation	of God's mercy, humble	8, 64/ 15

must needs move and	provoke	among any people that	8, 29/ 24
her own . . . they might	provoke	our Lord to pity	8, 68/ 1
sorry therefor, that to	provoke	our Lord to mercy	8, 90/ 6
written by the holy	Psalmist	: "Vow ye and pay	8, 49/ 33
too, wherein the seven	psalms	be set in without	8, 10/ 20
-- both in the	Psalms	and many other places	8, 162/ 8
prophets and in the	psalms	were and must be	8, 238/ 18
oft out in his	psalms	, saying that he had	8, 528/ 27
and then the whole	Psalter	, too. After the Psalter	8, 10/ 7
Psalter, too. After the	Psalter	, children were wont to	8, 10/ 8
For the Primer and	Psalter	, prayers and all . . . were	8, 10/ 17
other but heretics. The	Psalter	was translated by George	8, 10/ 19
every place in the	Psalter	, every place in Saint	8, 336/ 10
that despised the poor	publican	, though he were proud	8, 523/ 19
more holily, than this	publican	" . . . and said not, "I	8, 523/ 24
taken as paynims and	publicans	-- and in many	8, 387/ 11
to eat a poor	pudding	. But his church is	8, 248/ 32
scruple to eat a	pudding	though he see it	8, 375/ 14
would beware of that	puddle	and come no more	8, 363/ 31
willing, I shall so	pull	off their gay, painted	8, 33/ 14
remained in their hearts)	pull	down the ribald by	8, 42/ 2
that ye remember to	pull	him back . . . by the	8, 47/ 31
helpeth the devil to	pull	it down again and	8, 78/ 6
wherein he mocketh me . . .	pull	up Cerberus into the	8, 147/ 13
himself fallen, he would	pull	down other men into	8, 227/ 28
all Tyndale's purpose: to	pull	down the sacraments and	8, 277/ 3
down the roof, and	pull	up the groundsel, to	8, 282/ 13
the word . . . if he	pull	from me that word	8, 312/ 19
faith. Let no man	pull	her from thy protection	8, 372/ 23
hell is able to	pull	them back. Now, as	8, 512/ 10
her needle, and then	pull	away the candle or	8, 525/ 27
Christ, and fain would	pull	that down too, and	8, 573/ 4
yet than all three	pulled	the root of right	8, 217/ 36
draweth in pieces and	pulleth	into sundry parts because	8, 405/ 28
but that the devil	pulleth	him back by his	8, 481/ 6
standing up in the	pulpit	to preach . . . do there	8, 95/ 17
the priest in the	pulpit	that standeth there and	8, 95/ 26
provide the fox a	pulpit	. Here endeth the Second	8, 221/ 28
or stand before the	pulpit	with a faggot in	8, 398/ 35
in dispicions in two	pulpits	on high, that all	8, 266/ 28
providence useth temporally to	punish	the whole people for	8, 2/ 12
sickness, and mortality . . . to	punish	in the flesh that	8, 2/ 24
and contagious pestilence to	punish	them, according to justice	8, 28/ 8
not to pursue and	punish	by all the means	8, 28/ 16
authority to correct and	punish	. And his mind he	8, 57/ 12
any wise pursue and	punish	any man specially for	8, 57/ 14
we should do to	punish	at the full our	8, 65/ 25
shall be content to	punish	ourselves. And that fasting	8, 65/ 32
the Ninevites chastise and	punish	themselves with fasting and	8, 68/ 36
true repentance of heart,	punish	their body with fasting	8, 69/ 36

had the mind to	punish	the flesh with fasting	8, 70/ 7
they went about to	punish	their sins and humble	8, 70/ 27
cause why they should	punish	their sins themselves and	8, 70/ 35
for going about to	punish	ourselves anything for our	8, 88/ 32
to purge it or	punish	it. In which thing	8, 102/ 24
where he promiseth to	punish	the people for their	8, 209/ 14
for his sin willingly	punish	himself, why may he	8, 210/ 18
to reward than to	punish	-- would punish us	8, 403/ 9
to punish -- would	punish	us for the lacking	8, 403/ 9
come . . . but nothing to	punish	it the more for	8, 409/ 18
confession, or for sin	punish	himself by penance, or	8, 416/ 8
him or in purgatory	punish	him the less --	8, 416/ 11
doing whereof he will	punish	us . . . and then without	8, 525/ 23
should be persecuted and	punished	, and especially by bodily	8, 28/ 12
princes and emperors both	punished	them and made many	8, 136/ 23
of Kings, where he	punished	King David for his	8, 209/ 17
actual sins, men were	punished	after this life, some	8, 406/ 28
I shall never be	punished	therefor, neither in hell	8, 457/ 23
shall never after be	punished	nor suffer any pain	8, 540/ 15
Saint Stephen, persecuted and	punished	so cruelly the Christian	8, 549/ 10
then to be never	punished	in hell, purgatory, nor	8, 567/ 1
and their amenders and	punishers	God hath maintained and	8, 136/ 20
he grant that God	punisheth	the sin notwithstanding the	8, 209/ 19
to do penance in	punishing	himself for his sin	8, 66/ 16
the body repenting and	punishing	the sin crieth to	8, 68/ 12
mercy the more by	punishing	himself and taking pain	8, 90/ 6
in cleansing, purging, or	punishing	-- as upon the	8, 103/ 30
send us as sore	punishment	as he hath sent	8, 5/ 2
or statute for the	punishment	of any theft, or	8, 15/ 19
the fire for the	punishment	of his offense, hath	8, 24/ 25
the necessity to do	punishment	; and for that cause	8, 26/ 36
peril and danger of	punishment	. . . and not drive His	8, 27/ 14
thereby from all such	punishment	as, following thereupon, doth	8, 27/ 24
peril of outward, bodily	punishment	, their evangelical liberty should	8, 30/ 2
breach, and thereupon outward	punishment	and peril of rebellion	8, 30/ 19
be helped, refer the	punishment	to the father and	8, 56/ 19
elder brother "referreth their	punishment	to the father and	8, 57/ 10
then ' refer the	punishment	to the father and	8, 58/ 11
of pain, affliction, and	punishment	of the flesh for	8, 64/ 6
withdraw his great, heavy	punishment	which else he shall	8, 65/ 26
withdrawing of his high	punishment	which else he feared	8, 66/ 18
upon his head; which	punishment	God, at the respect	8, 66/ 19
to come, but also	punishment	, by fasting and other	8, 66/ 26
by their own willful	punishment	, worthy to suffer pain	8, 66/ 32
the great and grievous	punishment	that was at hand	8, 69/ 1
same faithfully fulfill in	punishment	of themselves for their	8, 208/ 7
is ordained for the	punishment	of such sins as	8, 288/ 7
the final impenitence, or	punishment	in purgatory for lack	8, 423/ 35
God hath ordained any	punishment	or pain, either in	8, 425/ 30
purgatory but also all	punishment	-- here he teacheth	8, 425/ 37

toward satisfaction, and all	punishment	for any sin repented	8, 470/ 26
the devil, to the	punishment	of their bodies in	8, 482/ 4
temporal laws and bodily	punishment	, to finish the infinite	8, 482/ 6
father's love, and of	punishment	, wrestle with the trust	8, 489/ 17
then, without force of	punishment	, only teach and preach	8, 514/ 16
an effectual thing is	punishment	, where bare teaching will	8, 515/ 12
works shall have any	punishment	either in this world	8, 516/ 5
endless plague for the	punishment	thereof? -- till by	8, 539/ 27
venial, so changed the	punishment	from endless into ending	8, 539/ 30
is to wit, the	punishment	from eternal to temporal	8, 539/ 36
purge and redeem that	punishment	too . . . and therefore fasted	8, 540/ 4
translated, and the temporal	punishment	reserved -- by this	8, 540/ 18
to get remission and	purchase	us pardon and release	8, 65/ 21
a means also to	purchase	grace with remission and	8, 67/ 26
their sins, and therewith	purchased	pardon -- which Tyndale	8, 69/ 5
that repent, and a	purchasing	of whatsoever they can	8, 408/ 31
fondly such a high,	pure	, spiritual process accordeth with	8, 48/ 9
appointed thereunto preached the	pure	word of God only	8, 149/ 13
for preaching of the	pure	word of God --	8, 149/ 15
he saith the true,	pure	preaching was used that	8, 158/ 11
continued, and done of	pure	malice, and such other	8, 216/ 28
were they never so	pure	and perfect, they were	8, 401/ 32
those detestable deeds of	pure	malice to any other	8, 494/ 17
the more clean and	pure	. . . and advise them also	8, 505/ 14
chastity that the very,	pure	Scripture of God they	8, 515/ 20
the true preachers preached	purely	the bare word of	8, 151/ 33
we keep the faith	purely	, and the law of	8, 307/ 19
all the souls in	purgatory	beg all about for	8, 6/ 31
book of Frith against	purgatory	-- the errors of	8, 8/ 11
confessed, is nothing necessary.	Purgatory	he denied; and said	8, 15/ 1
heaven or soul in	purgatory	, or in hell either	8, 20/ 30
of the poor man's	purgatory	. . . and setting the merits	8, 24/ 27
for any soul in	purgatory	, nor kiss any relic	8, 32/ 28
hath Frith already concerning	purgatory	clearly lost the field	8, 34/ 21
souls that are in	purgatory	-- and give us	8, 39/ 4
in a day. Neither	purgatory	need to be feared	8, 89/ 36
of their bodies in	purgatory	, but also upon that	8, 101/ 24
their penance, pilgrimages, pardons,	purgatory	, praying to posts, dumb	8, 134/ 23
and some were against	purgatory	, and some against almost	8, 142/ 25
against their purpose concerning	purgatory	. And part they let	8, 155/ 28
after this world in	purgatory	. . . but if they be	8, 209/ 37
wit, neither hell nor	purgatory	); but that deadly sin	8, 213/ 14
pain due therefor in	purgatory	shall be worn all	8, 213/ 18
Maccabees because it proveth	purgatory	and prayers for them	8, 265/ 17
that he putteth, of	purgatory	. Tyndale What am I	8, 287/ 25
for the belief of	purgatory	? More In good faith	8, 287/ 27
both the better for	purgatory	and the farther from	8, 287/ 31
for the belief of	purgatory	to fear men with	8, 288/ 1
But I say that	purgatory	is ordained for the	8, 288/ 6
of the belief of	purgatory	there cometh these profits	8, 288/ 20

of the fear of	purgatory	. For likewise as, though	8, 288/ 30
cause to fear both	purgatory	and hell too, lest	8, 288/ 33
discharge a man of	purgatory	. . . yet may there be	8, 288/ 37
out of fear of	purgatory	, but ever hath cause	8, 289/ 4
if the fear of	purgatory	were so clear gone	8, 289/ 8
experience that hell and	purgatory	too be scant enough	8, 289/ 14
us that there is	purgatory	. And that have they	8, 289/ 16
of our Lady and	purgatory	: he must add unto	8, 289/ 24
they wrote. And again	purgatory	, confession in the ear	8, 290/ 35
of all . . . and that	purgatory	and the sacraments were	8, 292/ 2
both in heaven, hell,	purgatory	, paradise, and limbus patrum	8, 365/ 8
and the pains of	purgatory	-- both Saint Augustine	8, 373/ 35
that there is any	purgatory	after this present life	8, 394/ 13
never a word of	purgatory	. Now doubt I not	8, 406/ 2
quench the fire of	purgatory	clean. Then will we	8, 406/ 6
rather a belief of	purgatory	than of hell, for	8, 406/ 32
on him or in	purgatory	punish him the less	8, 416/ 11
that there is no	purgatory	; and that friars may	8, 417/ 36
impenitence, or punishment in	purgatory	for lack of penance	8, 423/ 35
or pain, either in	purgatory	after this world or	8, 425/ 31
he denieth not only	purgatory	but also all punishment	8, 425/ 37
passed before, neither in	purgatory	nor in this world	8, 448/ 2
therefor, neither in hell,	purgatory	, nor in this world	8, 457/ 24
in this world or	purgatory	. . . but that so to	8, 470/ 27
pain and all, in	purgatory	or in this world	8, 474/ 14
of our mind, believing	purgatory	, and the equal Godhood	8, 481/ 18
both in hell and	purgatory	and in this world	8, 495/ 35
this world or in	purgatory	, no, nor in hell	8, 516/ 6
temporary pain endured in	purgatory	, to set the merits	8, 516/ 20
neither in this world,	purgatory	, nor anywhere else. The	8, 540/ 16
change of hell into	purgatory	. . . into which the one	8, 548/ 29
never punished in hell,	purgatory	, nor in this life	8, 567/ 1
better will instead of	purgatory	, which they now mock	8, 571/ 2
that he should sufficiently	purge	the child with preaching	8, 95/ 37
than of nature, to	purge	and cleanse the soul	8, 98/ 21
his promise assistant to	purge	the soul and to	8, 98/ 28
at the time to	purge	the soul . . . as well	8, 102/ 23
the fire either to	purge	it or punish it	8, 102/ 24
had liefer sustain) to	purge	and redeem that punishment	8, 540/ 4
and cleansed clean and	purged	from all spots --	8, 212/ 9
that as the priest	purgeth	by preaching of the	8, 95/ 1
in the administering he	purgeth	but as he doth	8, 95/ 33
the significations, then he	purgeth	not -- then were	8, 95/ 34
truth -- which Spirit	purgeth	us, as from all	8, 402/ 24
of the expiation or	purging	of the tabernacle, and	8, 79/ 16
be God's instrument in	purging	and cleansing of the	8, 101/ 27
be it in cleansing,	purging	, or punishing -- as	8, 103/ 30
and instruments in the	purging	or cleansing of the	8, 104/ 20
made a means of	purging	the soul from sin	8, 194/ 33
did it not of	purpensed	purpose doth it yet	8, 217/ 8

man and for what	purpose	. Then have ye his	8, 6/ 6
question -- I never	purpose	, being in my right	8, 25/ 31
declared his most Catholic	purpose	and intent . . . but also	8, 27/ 1
seeing the King's gracious	purpose	in this point --	8, 27/ 17
and with as malicious	purpose	invading them as ever	8, 29/ 10
is the cause and	purpose	of my present labor	8, 33/ 13
further with Tyndale, I	purpose	to answer good young	8, 34/ 11
have answered Frith . . . I	purpose	to return again unto	8, 35/ 1
goeth quite against his	purpose	and shameth all his	8, 42/ 29
lawfully with like respect,	purpose	, and intent serve God	8, 54/ 8
such respect, intent, and	purpose	to serve God. Then	8, 54/ 10
with like intent and	purpose	serve with all other	8, 54/ 19
not only for that	purpose	, but also for a	8, 64/ 4
evilly and of evil	purpose	translated: the books, I	8, 65/ 2
faith and devotion with	purpose	of amendment, is one	8, 65/ 10
himself was to some	purpose	ordained for mankind, as	8, 74/ 14
in the baptizing they	purpose	to make the child	8, 93/ 30
this world for his	purpose	. For when Saint Peter	8, 96/ 23
this text proveth Tyndale's	purpose	nothing at all. But	8, 97/ 9
our neighbor, and a	purpose	of working of good	8, 101/ 1
more. But to the	purpose	, this I say: that	8, 102/ 21
plainly see the summary	purpose	and effect of Tyndale's	8, 119/ 38
or for a worldly	purpose	. If any man have	8, 124/ 2
he little to the	purpose	. For I never called	8, 130/ 24
here all against his	purpose	, because that here the	8, 137/ 35
But first, to what	purpose	serveth all his defense	8, 143/ 33
but of very plain	purpose	to give his heresies	8, 144/ 3
it maketh against their	purpose	concerning purgatory. And part	8, 155/ 27
changed that word of	purpose	to set forth those	8, 165/ 30
telleth us nothing to	purpose	, but that argument is	8, 168/ 37
it maketh for his	purpose	that Saint Luke, whereof	8, 170/ 35
maketh nothing for his	purpose	, but utterly against it	8, 171/ 8
of chance or of	purpose	for his pleasure, and	8, 171/ 29
and for none evil	purpose	-- I would never	8, 171/ 29
is, and for what	purpose	he translateth it false	8, 173/ 18
done of a malicious	purpose	, to set forth his	8, 174/ 36
the shrewd intent and	purpose	that I find in	8, 176/ 18
them; and also, my	purpose	was not so much	8, 178/ 37
all be for one	purpose	, and this one place	8, 185/ 12
great process to small	purpose	. . . because I said that	8, 189/ 22
is all this to	purpose	? Should he therefore leave	8, 198/ 26
see to how little	purpose	this reason serveth Tyndale	8, 201/ 13
and cast away. I	purpose	not here to fall	8, 206/ 29
but for an evil	purpose	. He saith here very	8, 210/ 26
so willingly and of	purpose	. More In these few	8, 214/ 27
again willingly and of	purpose	as long as he	8, 214/ 32
so willingly and of	purpose	while he liveth. And	8, 214/ 34
words be little to	purpose	. For if he grant	8, 214/ 35
never willingly and of	purpose	fall to sin again	8, 215/ 6
doth them not of	purpose	, but unwittingly, by chance	8, 215/ 11

more, willingly and of	purpose	" -- then riseth there	8, 216/ 1
calleth "willingly" and "of	purpose	." He hath, as it	8, 216/ 3
by "willingly" and "of	purpose	." For he is wont	8, 216/ 22
tell what he calleth "	purpose	" -- how long time	8, 216/ 24
make it done of	purpose	. But this I wot	8, 216/ 25
more, willingly and of	purpose	-- since he that	8, 217/ 7
again willingly, and of	purpose	, too . . . and he that	8, 217/ 8
it not of purpensed	purpose	doth it yet, for	8, 217/ 9
again willingly and of	purpose	. . . and that they that	8, 217/ 18
again willingly and of	purpose	did never repent in	8, 217/ 19
that the intent and	purpose	of my Dialogue was	8, 218/ 37
this being the only	purpose	and intent of my	8, 219/ 15
he somewhat to his	purpose	indeed . . . but he cometh	8, 229/ 2
to a full shrewd	purpose	. For by these words	8, 229/ 3
of man." To this	purpose	hath he brought forth	8, 229/ 8
bringeth forth for his	purpose	. The words spoken by	8, 232/ 32
is true proveth his	purpose	false. And forasmuch as	8, 241/ 3
saying is nothing to	purpose	. For God doth reveal	8, 247/ 11
also nothing serve his	purpose	. For, whatsoever Tyndale say	8, 248/ 8
good reader, that Tyndale's	purpose	is to prove us	8, 254/ 25
it of an evil	purpose	. For his master Martin	8, 255/ 29
for what intent and	purpose	he putteth in his	8, 260/ 27
the declaration of his	purpose	in drawing and deducing	8, 262/ 3
he cometh to the	purpose	to prove you that	8, 262/ 6
that proveth against their	purpose	-- as they deny	8, 265/ 16
were it for my	purpose	sufficient that the true	8, 272/ 13
maketh little to the	purpose	; if of worldly things	8, 272/ 38
this is all Tyndale's	purpose	: to pull down the	8, 277/ 2
things prove his ghostly	purpose	. He saith that from	8, 277/ 8
destroyeth all his whole	purpose	. And therefore, to answer	8, 278/ 13
Tyndale proveth all his	purpose	. But now will we	8, 279/ 9
point whereupon his whole	purpose	hangeh. And indeed it	8, 279/ 36
he saith, and his	purpose	never the more proved	8, 283/ 7
to prove his malicious	purpose	against the common-received faith	8, 286/ 19
pray you for what	purpose	? More Now have ye	8, 289/ 38
not written? To what	purpose	, I pray you, should	8, 290/ 20
another mad reason? His	purpose	is to prove that	8, 304/ 24
the proof of his	purpose	serveth him worth a	8, 309/ 14
that God beside their	purpose	provided that among them	8, 310/ 26
prove him the same	purpose	by the word of	8, 312/ 20
babblerly, part to no	purpose	and part plain heresy	8, 323/ 31
his words be to	purpose	or not . . . I pray	8, 323/ 33
anywhere saith against my	purpose	in this matter. And	8, 330/ 28
if of charity their	purpose	was to write against	8, 334/ 21
a tale to little	purpose	. For surely, so many	8, 341/ 2
I wit to what	purpose	, if all that were	8, 341/ 21
those words for this	purpose	. For where he saith	8, 343/ 2
speaketh of an ungracious	purpose	. . . willing to bring in	8, 343/ 5
his fellows) for that	purpose	, which he leaveth out	8, 347/ 12
had not been to	purpose	to bring in those	8, 347/ 36

some folk for this	purpose	the words of Moses	8, 348/ 22
matter less to the	purpose	than the words before-rehearsed	8, 348/ 26
Moses to our present	purpose	? For first, if Moses	8, 349/ 16
that serve unto their	purpose	in our matter? May	8, 350/ 1
use it unto this	purpose	. For first, those words	8, 350/ 9
that layeth for that	purpose	the words of our	8, 351/ 17
words neither prove his	purpose	in the first, and	8, 351/ 30
prove clean against his	purpose	in the second. For	8, 351/ 30
do nothing prove Barnes'	purpose	; that is to wit	8, 352/ 38
make for their own	purpose	; for then they will	8, 354/ 2
only nothing for their	purpose	against the laws of	8, 355/ 14
the laws, against their	purpose	: I shall not need	8, 355/ 15
make against our principal	purpose	. For they nothing prove	8, 355/ 18
thereunto . . . do for this	purpose	nothing advance the matter	8, 356/ 14
that text for this	purpose	-- yet Tyndale perceived	8, 359/ 21
another text for this	purpose	: the words of Saint	8, 359/ 23
is there for this	purpose	, in that text of	8, 360/ 22
never serve for his	purpose	, neither concerning any forbidding	8, 363/ 11
Barnes nothing helpeth his	purpose	, but rather, greatly hindereth	8, 363/ 18
King's Highness concerning this	purpose	, or speaking against the	8, 363/ 23
men," serve to no	purpose	in this matter against	8, 363/ 24
nor anything touch the	purpose	to prove that all	8, 363/ 27
afresh, for the same	purpose	, in his new frantic	8, 364/ 4
little to prove his	purpose	as himself seeth well	8, 364/ 20
in the prescience and	purpose	of God before the	8, 391/ 18
he speak to the	purpose	), then are there therein	8, 392/ 5
the whole matter and	purpose	of his book. And	8, 393/ 8
matter to any substantial	purpose	. But yet that it	8, 393/ 37
Baptism sin once of	purpose	(willingly, and not only	8, 399/ 16
and spilled all his	purpose	-- let us now	8, 399/ 27
not and be in	purpose	to do . . . else shall	8, 402/ 13
consider the cause and	purpose	of Tyndale in bringing	8, 404/ 11
he further for his	purpose	say that not only	8, 404/ 27
he saith nothing to	purpose	, except he say (which	8, 411/ 25
are they to no	purpose	spoken, nor have no	8, 413/ 33
knowledge good deeds or	purpose	of good works, neither	8, 416/ 31
speaketh little to the	purpose	), men might peradventure lay	8, 419/ 36
sin of malice or	purpose	, but that all the	8, 425/ 19
any deadly sin of	purpose	-- that is to	8, 426/ 11
now, for our present	purpose	, to touch his heresies	8, 427/ 10
find that the whole	purpose	of Saint John in	8, 434/ 10
plainly they prove his	purpose	. "For though it be	8, 435/ 19
hate his brother of	purpose	, and so to do	8, 435/ 27
willingly sin, and of	purpose	maliciously impugn the known	8, 437/ 34
of malice nor of	purpose	, but of frailty only	8, 442/ 2
can never sin of	purpose	, and therefore never sin	8, 442/ 36
of nuns, of long	purpose	, and still persevere therein	8, 442/ 39
words nothing to his	purpose	, as it appeareth openly	8, 444/ 30
them to sin of	purpose	, but all the horrible	8, 447/ 27
them to sin of	purpose	, and therefore never deadly	8, 448/ 9

penitents, what mind or	purpose	soever they had before	8, 450/ 11
sin willingly and of	purpose	, and plainly saith that	8, 450/ 13
wise, nor no malicious	purpose	. And therefore of this	8, 450/ 33
could in his traitorous	purpose	against him, he should	8, 451/ 4
do them not of	purpose	nor willingly, nor do	8, 451/ 16
make nothing to the	purpose	; for they were never	8, 454/ 30
the proof of his	purpose	-- where he saith	8, 455/ 7
indeed somewhat for their	purpose	. For if it so	8, 455/ 12
and do penance, and	purpose	to amend and be	8, 455/ 31
I not consent of	purpose	and of malice, as	8, 457/ 31
minds the profession and	purpose	toward the law of	8, 458/ 19
they never sin of	purpose	, nor hold any error	8, 460/ 10
they cannot sin of	purpose	, but of weakness and	8, 461/ 8
neither of malice nor	purpose	, nor frailty, nor weakness	8, 461/ 32
damnable . . . be it of	purpose	and malice, or of	8, 461/ 36
though he missed his	purpose	oftentimes before -- and	8, 469/ 18
his baptism sin of	purpose	nor willingly, and the	8, 471/ 10
commandments willingly and of	purpose	shall never after be	8, 471/ 13
all, or of any	purpose	thereof, other than bare	8, 474/ 16
that against his whole	purpose	he is upon his	8, 479/ 10
deceive for some filthy	purpose	. . . they would never break	8, 481/ 13
of malice nor of	purpose	, but of frailty only	8, 485/ 27
tale is to little	purpose	. For if by "faith	8, 486/ 34
deeds willingly or of	purpose	, but only for weakness	8, 490/ 6
them willingly nor of	purpose	, or at the leastwise	8, 492/ 36
deeds willingly nor of	purpose	, or at the leastwise	8, 493/ 23
his teeth, against his	purpose	compelled to say the	8, 494/ 38
well to his ghostly	purpose	. . . and, turning the example	8, 495/ 21
little maketh for his	purpose	concerning that final or	8, 498/ 13
albeit that I shall	purpose	to treat of this	8, 502/ 6
Dialogue -- where I	purpose	, God willing, to touch	8, 512/ 17
hitherto said nothing to	purpose	; and now shall ye	8, 518/ 2
little he saith to	purpose	in this that after	8, 518/ 3
here is for his	purpose	of elects a tale	8, 521/ 14
preached here to little	purpose	, since it serveth as	8, 527/ 17
In pursuing of which	purpose	he would make it	8, 528/ 8
persecution nor by the	purpose	of much manslaughter at	8, 529/ 20
we that impugn his	purpose	! For his purpose is	8, 541/ 31
his purpose! For his	purpose	is to prove us	8, 541/ 32
won he not his	purpose	. For they might keep	8, 541/ 35
this maketh to Tyndale's	purpose	in this point not	8, 545/ 18
And also, to what	purpose	telleth Tyndale us that	8, 545/ 23
election . . . whereof the whole	purpose	is, in effect, that	8, 549/ 29
Christ, nothing proveth Tyndale's	purpose	. . . which is and must	8, 551/ 10
any piece of his	purpose	proved, and make men	8, 553/ 27
For whereas all his	purpose	of this chapter of	8, 559/ 19
witness against his own	purpose	, all his whole matter	8, 559/ 33
he bringeth all his	purpose	. After his defense of	8, 562/ 3
nothing at all to	purpose	. Moreover, since he bringeth	8, 562/ 20
nothing at all to	purpose	. Finally, since he speaketh	8, 562/ 25

nothing maketh for his	purpose	, but also rather seemeth	8, 562/ 32
For both is his	purpose	on his part unproved	8, 563/ 2
piece of his principal	purpose	: that is to wit	8, 564/ 4
anything toward his principal	purpose	. . . nor yet, which is	8, 564/ 9
-- nothing to the	purpose	at all . . . forasmuch as	8, 564/ 17
none of them "of	purpose	" or "willingly." For willingly	8, 565/ 35
and so intricated of	purpose	, without any dependence or	8, 566/ 16
proving of his principal	purpose	, that is to tell	8, 567/ 18
is sufficient for his	purpose	-- and yet the	8, 567/ 21
baptism sinneth once of	purpose	and willingly, shall never	8, 568/ 2
his baptism sinned of	purpose	and willingly" -- and	8, 568/ 10
all that proved his	purpose	? He hath told us	8, 571/ 6
doth, although he never	purposed	himself long before upon	8, 216/ 32
whether they be before	purposed	or no, therefore it	8, 217/ 5
same thing that I	purposed	to show. For he	8, 219/ 16
as Tyndale hath done:	purposely	mistranslate Christ's holy Gospel	8, 3/ 36
by an open heretic	purposely	translated false, to the	8, 31/ 5
albeit that I have	purposely	looked for them in	8, 196/ 37
For never will I	purposely	leave his part any	8, 436/ 22
good and great, godly	purposes	, serveth for satisfaction of	8, 65/ 34
of whose intents and	purposes	Tyndale asketh me now	8, 187/ 10
will of him that	purposeth	to continue good, that	8, 453/ 11
means they may, by	purse	, by prison, by bodily	8, 28/ 16
themselves cease not to	pursue	and punish by all	8, 28/ 16
ever did the Egyptians	pursue	the children of Israel	8, 29/ 10
should in any wise	pursue	and punish any man	8, 57/ 14
cross which he so	pursued	and hated. At which	8, 128/ 32
heresy . . . for he that	pursueth	any man is no	8, 57/ 15
written in Books; but,	pursuing	these words of the	8, 331/ 20
lack of power. In	pursuing	of which purpose he	8, 528/ 8
ever he did after,	pursuing	thereupon, all had he	8, 537/ 30
at their instance and	pursuit	have princes and emperors	8, 136/ 23
it be idolatry to	put	trust in the devil	8, 3/ 31
but if it be	put	in writing? Or what	8, 4/ 12
your sins add and	put	to these plagues sevenfold	8, 5/ 17
devil is ready to	put	out men's eyes that	8, 6/ 19
epistle had never been	put	in writing. Then have	8, 6/ 29
the Examination of Thorpe,	put	forth, as it is	8, 7/ 25
of February . . . and have	put	out for him the	8, 12/ 32
your matter boldly and	put	them to their proofs	8, 18/ 29
of Christ so clearly	put	out of question that	8, 25/ 29
his open, shameless lies	put	in and mingled among	8, 35/ 5
of these matters utterly	put	in oblivion. Howbeit, since	8, 35/ 17
God shall like to	put	in their minds, I	8, 36/ 18
repentance" and then would	put	away two parts thereof	8, 42/ 6
faith, with such trust	put	in "faith alone" that	8, 42/ 9
losels now do boldly	put	forth and avow for	8, 45/ 4
you devise together, busily	put	forth your pain to	8, 58/ 24
did in Almaine, to	put	yourself out of suspicion	8, 59/ 2
ye see, so lovingly	put	in ure that they	8, 59/ 7

their sins, and to	put	us in remembrance that	8, 64/ 7
for forgiveness, but also	put	our bodies to pain	8, 64/ 17
tore his garments and	put	on his body a	8, 66/ 6
other affliction willingly to	put	himself to pain therefor	8, 72/ 6
-- else would he	put	unto man no pain	8, 72/ 8
it pleased God to	put	it for the sacrament	8, 80/ 28
child again and never	put	water upon him! Tyndale	8, 96/ 4
the means so to	put	it in a body	8, 102/ 8
fire or frozen water	put	about it, but also	8, 102/ 9
without any outward thing	put	unto it, by the	8, 102/ 10
gown, whereof I did	put	the example, is of	8, 104/ 22
pray to it, neither	put	any faith therein. For	8, 116/ 32
shall pray thereto nor	put	any faith therein. And	8, 117/ 11
to the Sacrament nor	put	any faith therein. He	8, 117/ 21
of the Altar, nor	put	any faith therein. Put	8, 117/ 33
put any faith therein.	Put	ye no doubt but	8, 117/ 33
and faith to be	put	therein, whereof Tyndale teacheth	8, 118/ 34
did of late, that	put	a pig into the	8, 121/ 4
God and them, to	put	his own life in	8, 123/ 9
good mind labor to	put	down falsehood . . . and Tyndale	8, 137/ 36
left out, or else	put	in so darkly that	8, 145/ 31
of God's justice, and	put	the people in mind	8, 148/ 11
that those heresies were	put	into his books after	8, 153/ 6
and the writing doth	put	all things out of	8, 155/ 10
all is written . . . be	put	out of all doubt	8, 156/ 29
one word or two	put	them in remembrance what	8, 157/ 12
by this word "congregation"	put	in his translation in	8, 165/ 28
is, wheresoever he hath	put	this word "congregation" for	8, 169/ 18
hath in every place	put	out "idol" and set	8, 173/ 13
translation, he had not	put	in our English word	8, 177/ 2
hath caused Tyndale to	put	in such things as	8, 191/ 3
I that Tyndale had	put	in this place these	8, 191/ 24
or if he would	put	me to prove that	8, 192/ 36
questions be so solemnly	put	: I say that if	8, 194/ 17
is fetched that is	put	into the font, or	8, 195/ 12
need was it to	put	the indifferent word "love	8, 198/ 35
well enough; but yet,	put	by itself, it commonly	8, 199/ 13
that he should never	put	in this word "love	8, 199/ 24
so, pretending liberty, they	put	all in thralldom; and	8, 206/ 3
there be no pain	put	unto us therefor. Let	8, 208/ 23
no: then shall we	put	him in remembrance of	8, 209/ 12
and say: yet to	put	it for a rule	8, 217/ 15
nations, that be neither	put	out nor openly departed	8, 223/ 5
that the devil hath	put	in them hath stuffed	8, 223/ 19
the New Testament was	put	in writing . . . and that	8, 224/ 31
word but if he	put	it in writing be	8, 225/ 9
the"; by which article	put	before the word "record	8, 233/ 12
take in "not" and	put	out his false "no	8, 233/ 28
thing that it is	put	unto, and in restraining	8, 234/ 21
I say that to	put	away the doubt, and	8, 234/ 27

that it is here	put	for to signify the	8, 235/ 22
receive his record hath	put	his seal thereto that	8, 240/ 7
God to have it	put	in writing . . . and that	8, 256/ 26
that they shall be	put	to flight and fain	8, 257/ 27
into every truth, and	put	them in remembrance of	8, 258/ 11
God promised, not to	put	allthing in writing, but	8, 258/ 28
because Saint Paul did	put	in this word "one	8, 261/ 6
truth . . . which hath now	put	away the darkness of	8, 267/ 35
old. And we shall	put	him some others as	8, 283/ 39
Penance be able to	put	away the eternality of	8, 288/ 31
or deduced thereupon . . . and	put	the examples of the	8, 289/ 23
then I cannot but	put	confidence therein that the	8, 294/ 14
saith, the audience to	put	confidence therein that the	8, 297/ 34
of Christ when they	put	trust in the sacraments	8, 299/ 34
is falling is soon	put	over), the friar made	8, 301/ 15
then I cannot but	put	confidence therein that the	8, 303/ 9
up the signification or	put	some other signification of	8, 307/ 16
believe thereby, or else	put	it down. For it	8, 307/ 17
the ceremony, or to	put	it down if need	8, 307/ 21
the ceremonies, and to	put	them down, too; meaning	8, 308/ 30
whether we change or	put	down ceremonies and sacraments	8, 308/ 35
shall neither need to	put	them down, alter, nor	8, 309/ 4
the significations again or	put	down the ceremonies, upon	8, 309/ 6
at that collation to	put	it in some one	8, 310/ 18
unto himself, as God	put	in his mind and	8, 310/ 22
that chapter, not to	put	in writing allthing that	8, 315/ 12
mouth . . . but only to	put	them in remembrance that	8, 315/ 13
clear proof thereof: he	put	them in remembrance that	8, 315/ 16
of the wine . . . or	put	to after a ceremony	8, 317/ 12
but he would have	put	great doubt, and have	8, 317/ 26
it great peril, to	put	any water in. For	8, 317/ 27
durst, I say, have	put	thereto anything else . . . and	8, 317/ 31
why the water is	put	in. And though he	8, 317/ 36
cause wherefore it was	put	in; wherein he sought	8, 318/ 9
him, a man might	put	into the wine what	8, 318/ 12
is evil done to	put	it in. For he	8, 318/ 13
well left out as	put	in. But whatsoever Tyndale	8, 318/ 24
that blessed sacrament, did	put	water into wine; though	8, 318/ 35
the Saturday, than to	put	difference between us and	8, 320/ 11
Saturday but only to	put	a "difference between us	8, 320/ 24
draft of his poison	put	forth under the sweet	8, 323/ 7
why may I not	put	on my shoes? Why	8, 328/ 17
the vengeance of God	put	from the house at	8, 329/ 2
token of the blood	put	upon the posts? Why	8, 329/ 3
peace. But I must	put	Tyndale again in remembrance	8, 331/ 2
must, therefore, I say,	put	him in remembrance that	8, 331/ 5
every truth . . . which should	put	all the necessary truth	8, 331/ 25
Maundy. He must also	put	in that they saw	8, 334/ 9
necessity so sore to	put	altogether in writing. He	8, 334/ 11
writing. He must also	put	in that all their	8, 334/ 13

over this must he	put	in that they have	8, 334/ 19
almost forgotten, he must	put	in, too, this argument	8, 334/ 23
And finally must he	put	in, too, this argument	8, 334/ 35
or do than was	put	in writing already by	8, 335/ 1
apostles drove them to	put	all necessary things in	8, 335/ 16
seen it good to	put	no more burden upon	8, 343/ 24
believe any. Let him	put	that in figure when	8, 346/ 3
these things . . . God shall	put	upon him the plagues	8, 348/ 3
less he meaneth to	put	God to silence, that	8, 348/ 10
not commanded, yet, to	put	altogether in writing that	8, 351/ 10
but themselves will not	put	a finger of their	8, 353/ 19
hear them not, but	put	them to silence and	8, 358/ 19
were by Christ's apostles	put	in writing. And therefore	8, 363/ 29
saith that Moses did	put	all in writing. Ye	8, 365/ 14
it into all truth,	put	us not in surety	8, 376/ 6
that the apostles did	put	all in writing, whereof	8, 379/ 28
believe in Christ, and	put	all their trust and	8, 390/ 10
present life, or that	put	any faith in the	8, 394/ 13
and condemn him, and	put	the people in certainty	8, 396/ 24
shall I then be	put	in surety by them	8, 396/ 36
that no man should	put	a proud trust and	8, 399/ 35
be well taught to	put	no proud confidence in	8, 403/ 1
be sore afraid to	put	it in jeopardy of	8, 404/ 19
will he say, will	put	out and quench the	8, 406/ 5
manner, he must then	put	away his "if" . . . and	8, 411/ 9
as I said before,	put	away his "if" . . . and	8, 411/ 33
this faith." Tyndale to	put	a man in surety	8, 413/ 2
else. For though he	put	in, for shame, repentance	8, 415/ 34
Christ . . . with an example	put	of the body having	8, 417/ 14
fall from charity, and	put	the Spirit from him	8, 422/ 30
God, when man hath	put	him out of his	8, 423/ 5
in a dark night,	put	out the candle and	8, 424/ 30
of Christ -- and	put	therewith as great a	8, 428/ 33
that I before did	put	, neither the man nor	8, 439/ 19
them, she began to	put	forth one of hers	8, 446/ 17
believe in God, and	put	their whole hope and	8, 447/ 20
yet be they not	put	in surety before, that	8, 450/ 19
never be able to	put	him in such a	8, 453/ 13
then is the yoke	put	on again . . . as an	8, 455/ 31
his bridle to be	put	on again. Now, if	8, 455/ 34
bed with her, and	put	it about her neck	8, 457/ 15
his recreation -- I	put	him my riddle too	8, 458/ 33
I will, therefore, but	put	you in remembrance that	8, 460/ 29
Christ doth not quite	put	away shrift and all	8, 470/ 25
folly for him to	put	that for "tyranny" now	8, 472/ 4
no more but to	put	this difference between the	8, 473/ 17
by the devil and	put	forth by heretics when	8, 474/ 21
no better thing to	put	us in remembrance of	8, 480/ 16
opinions. For except they	put	trust in such opinions	8, 481/ 11
if a friar should	put	any trust in chastity	8, 483/ 22

and they also that	put	trust in their own	8, 483/ 26
the whole Catholic Church	put	trust in be not	8, 483/ 30
Christ's church, because they	put	trust in their own	8, 484/ 8
Christian brethren. And do	put	also their trust in	8, 484/ 14
This chapter hath Tyndale	put	in for no great	8, 485/ 20
us clearly behold it,	put	his examples in great	8, 490/ 15
age. Then let Tyndale	put	in him for example	8, 491/ 32
-- but let him	put	for example that his	8, 492/ 1
deeds that we did	put	for example -- yet	8, 492/ 32
and then the maid	put	on his biggin and	8, 497/ 1
boy . . . he should have	put	into the example of	8, 497/ 6
utterly concerning faith to	put	away the work of	8, 501/ 27
did with good will	put	forth his hand to	8, 503/ 18
be so foolish to	put	any endeavor of his	8, 503/ 33
so -- he should	put	elects and reprobates all	8, 519/ 12
but if he should	put	some difference between them	8, 519/ 15
gluttony were not to	put	them in mind and	8, 520/ 35
a plague of temptation	put	upon him that he	8, 523/ 36
away the candle or	put	it out, and bid	8, 525/ 27
well expressed. And, finally,	put	for two false intents	8, 527/ 19
and never denieth to	put	it forth unto us	8, 532/ 8
second, nor till he	put	his finger in God	8, 532/ 31
after that he had	put	unto him the parable	8, 538/ 36
Christ himself came, death	put	off and overcome. Yea	8, 541/ 20
felt him fully, and	put	his finger in his	8, 546/ 5
he felt him and	put	his finger into his	8, 546/ 11
that word, when he	put	once thereto maliciously. And	8, 547/ 4
this once forget to	put	him in mind of	8, 549/ 4
strengthen thy brethren." Now	put	this wise gloss thereto	8, 553/ 15
parts -- let us	put	that in the fourth	8, 557/ 9
in his translation had	put	in this word "converted	8, 558/ 16
therefore he now hath	put	out here this word	8, 558/ 21
God before), and hath	put	in the stead thereof	8, 558/ 23
neither gone out nor	put	out; and that the	8, 560/ 20
in such wise been	put	by us, and that	8, 562/ 10
believe in Christ, and	put	all their trust and	8, 563/ 24
believe in Christ, and	put	all their trust and	8, 567/ 27
remember that Tyndale hath	put	you by the way	8, 567/ 37
any repenting be both	put	and granted that he	8, 569/ 10
repent. And therefore I	put	now that he so	8, 569/ 12
all this while expressly	put	out of "the church	8, 570/ 5
good" folk now, and	put	out of his "elect	8, 570/ 22
not gone out nor	put	out is a church	8, 571/ 15
he gape while thou	puttest	sand as holy salt	8, 75/ 15
that is a heretic,	putteth	for a rule of	8, 31/ 38
of the world, and	putteth	that for either the	8, 54/ 36
his obedience, as he	putteth	it for the only	8, 55/ 1
a good surgeon he	putteth	pain of tribulation unto	8, 71/ 24
fasting and other affliction	putteth	the body to pain	8, 71/ 38
day, of which he	putteth	no more but the	8, 75/ 1

country, as a man	putteth	his hand here upon	8, 84/ 21
knowledge of them, or	putteth	us in mind of	8, 95/ 6
Tyndale of the sacrament	putteth	two parts away, and	8, 106/ 20
church of Christ, and	putteth	it in question which	8, 133/ 14
the church, and finally	putteth	for the church of	8, 133/ 15
third is that he	putteth	also in question whether	8, 133/ 17
city, as he there	putteth	London for his example	8, 146/ 11
other. More Tyndale here	putteth	many questions to me	8, 194/ 13
in this: that he	putteth	out "charity" where it	8, 199/ 8
such other like. He	putteth	another example by this	8, 199/ 18
And yet where he	putteth	his example of "standing	8, 203/ 14
sin committed after Baptism . . .	putteth	a man in that	8, 213/ 6
First, this word "that"	putteth	Tyndale for the article	8, 235/ 20
chief" . . . but that he	putteth	it in himself because	8, 237/ 5
ye see that Christ	putteth	not all in his	8, 241/ 30
intent and purpose he	putteth	in his deducing and	8, 260/ 27
prophet should, as Tyndale	putteth	his case, come forth	8, 268/ 19
the examples that he	putteth	be old. And we	8, 283/ 39
other example that he	putteth	, of purgatory. Tyndale What	8, 287/ 25
faith and slight repenting	putteth	out that fire clean	8, 289/ 11
things more as himself	putteth	in the same case	8, 289/ 25
serveth him. And now	putteth	he after it his	8, 306/ 31
priest in the Consecration	putteth	water into the wine	8, 317/ 8
instead of preaching he	putteth	example of statutes-making --	8, 356/ 29
bound, neither!" -- then	putteth	he away, quite, all	8, 378/ 34
believe. And here he	putteth	for faith enough, the	8, 404/ 34
he by and by	putteth	example of the perpetual	8, 405/ 11
chapter after, that he	putteth	faith alone for sufficient	8, 415/ 37
against his mercy . . . and	putteth	almost all Christian people	8, 426/ 36
of a wanton woman,	putteth	that suggestion in their	8, 456/ 35
So that, as he	putteth	in all other points	8, 461/ 33
sin and damnable . . . so	putteth	he concerning the promises	8, 461/ 34
marvelous difference that he	putteth	between the belief of	8, 463/ 37
as be no promises,	putteth	the perpetual virginity of	8, 471/ 24
into his old tale	putteth	Tyndale of new in	8, 493/ 1
wot well, as Tyndale	putteth	his example by. But	8, 497/ 18
dead vessel, whereinto Tyndale	putteth	and poureth his beer	8, 504/ 12
loveth and chooseth God	putteth	a plain necessity --	8, 511/ 21
man's own will, he	putteth	in the course and	8, 521/ 36
God would, as Tyndale	putteth	, withdraw his hand from	8, 524/ 5
while asleep, as he	putteth	here his example by	8, 530/ 7
thy brethren" -- Tyndale	putteth	out "converted," and maketh	8, 558/ 13
obey their princes in	putting	away that book that	8, 30/ 35
they both together, by	putting	himself in danger to	8, 38/ 5
do true penance with	putting	himself to any pain	8, 64/ 10
the deacons by the	putting	of the apostles' hands	8, 84/ 17
Acts that by the	putting	of the apostles' hands	8, 99/ 16
by prophecy, with the	putting	upon of the hands	8, 99/ 22
by the imposition" (or "	putting	upon") "of my hands	8, 99/ 25
the outward sacrament of	putting	the bishop's hand upon	8, 99/ 29

from them both . . . and,	putting	away from both that	8, 164/ 26
whom I contend for	putting	in "congregation" instead of	8, 176/ 37
amend his sight by	putting	out the other. This	8, 181/ 34
in thee by the	putting	of mine hands upon	8, 191/ 32
of Obedience that the	putting	on of Saint Paul's	8, 192/ 13
but a custom of	putting	a man's hand upon	8, 192/ 14
received grace by the	putting	of his hands upon	8, 192/ 22
he saith for his	putting	out of "grace" and	8, 202/ 29
he acquitted himself in	putting	out of "grace." Against	8, 203/ 22
against the truth; and,	putting	me in mind again	8, 220/ 26
the"; the second in	putting	in this word "no	8, 237/ 26
shorten his days . . . and,	putting	strength and miracle together	8, 270/ 22
grace given with the	putting	upon of the hands	8, 296/ 23
Obedience, saying that the	putting	of the hands was	8, 296/ 25
unto him by the	putting	of his hands upon	8, 296/ 35
laid against him the	putting	of the water into	8, 318/ 6
fall therefrom. And then	putting	the fault of his	8, 525/ 3
properly pertained to the	putting	away of that fear	8, 543/ 34
Catholic Church for the	putting	out of evil folk	8, 570/ 20
by prophecy, with the	putting-upon	the hands of a	8, 191/ 28
it is "with the	putting-upon	the hands" not "of	8, 192/ 6
is given with that	putting-upon	of the hands . . . is	8, 197/ 30
earnest remembrance of the	putting-upon	of the hands (which	8, 296/ 30
Body out of the	pyx	-- then, after that	8, 12/ 13
Christ out of the	pyx	) that God shall justly	8, 423/ 20
falleth from one contrary	quality	into another . . . as the	8, 487/ 25
them, die in the	quarrel	for the defense of	8, 31/ 11
of peace, of every	quarter	of his realm, then	8, 27/ 6
Spurn Point, Cobnut, or	Quating	; let us leave, I	8, 491/ 20
assemble," saith that good	queen	, "all the Jews that	8, 67/ 31
never be able to	quench	. Another is there also	8, 21/ 37
Spirit of God to	quench	the foul firebrand of	8, 180/ 7
fire . . . which thou mayest	quench	almost for three halfpence	8, 288/ 27
will put out and	quench	the fire of purgatory	8, 406/ 5
water with sorrow, and	quench	that rage! For without	8, 452/ 28
devil daily laboreth to	quench	it, as he laboreth	8, 486/ 14
is not so lightly	quenched	that folk should upon	8, 288/ 29
because it might be	quenched	with the cost of	8, 289/ 9
cool and clean be	quenched	-- as is the	8, 439/ 25
mind, are not utterly	quenched	, but lie hidden, as	8, 489/ 8
love is not utterly	quenched	. . . and therefore he is	8, 494/ 19
fear of death hath	quenched	the heat of their	8, 516/ 37
fear of death hath	quenched	the heat of their	8, 517/ 22
that as the water	quencheth	the fire, so doth	8, 401/ 5
the cloths, fell in	question	with him and searched	8, 13/ 21
that asked him any	question	, but covered and hid	8, 21/ 3
and things of great	question	-- or had been	8, 25/ 24
of great doubt and	question	-- then would I	8, 25/ 26
clearly put out of	question	that it is plain	8, 25/ 29
to bring them in	question	-- I never purpose	8, 25/ 30

is to wit, the	question	, Which is the church	8, 33/ 31
all these fasts in	question	-- yet of the	8, 70/ 24
sacrament was no small	question	of late days, whether	8, 116/ 15
if Tyndale bring in	question	whether the pope be	8, 130/ 31
of Christ -- this	question	will not help him	8, 130/ 33
matters of doubt and	question	finally confirmed themselves to	8, 131/ 8
and putteth it in	question	which is the church	8, 133/ 14
he putteth also in	question	whether the church may	8, 133/ 17
Scripture, and that the	question	much lieth whether Tyndale	8, 134/ 4
book, they bring in	question	: as the Book of	8, 155/ 26
and so riseth that	question	first upon the writing	8, 156/ 1
leaving that point in	question	between us till I	8, 197/ 2
not see wherein the	question	standeth. For he maketh	8, 201/ 22
the blessed sacraments in	question	. For since Tyndale cannot	8, 206/ 31
would bring it in	question	which were the church	8, 219/ 2
before the Church. Which	question	is as hard to	8, 224/ 6
in answering to a	question	is this. "Nay" answereth	8, 230/ 24
this. "Nay" answereth the	question	framed by the affirmative	8, 230/ 24
-- lo, to this	question	, if he will answer	8, 230/ 27
But and if the	question	be asked him thus	8, 230/ 28
English?" -- to this	question	, lo, if he will	8, 230/ 30
yes." For if the	question	be framed unto Tyndale	8, 230/ 32
burned?" -- to this	question	, asked in this wise	8, 230/ 36
But, now, if the	question	be asked him thus	8, 230/ 37
burned?" -- to this	question	, in this fashion framed	8, 231/ 4
asked Saint John the	question	-- notwithstanding that by	8, 232/ 1
that by their own	question	they knew that he	8, 232/ 2
seem that, by their	question	and his answer, either	8, 232/ 8
of God written, the	question	lieth between us not	8, 249/ 27
more with that troublous	question	. But, now, because he	8, 250/ 14
so. For since our	question	is not upon Christ's	8, 250/ 19
us. For upon this	question	hath all their whole	8, 253/ 5
some part thereof in	question	, he would say that	8, 255/ 2
none answer to that	question	other than the ordinance	8, 260/ 5
Tyndale's deduction, a greater	question	yet, saving for the	8, 260/ 14
well about his first	question	as about the Church	8, 267/ 16
without any doubt or	question	believeth . . . may be so	8, 269/ 19
man would ask this	question	. But he knoweth well	8, 271/ 5
thing that is in	question	. For we say that	8, 282/ 6
Church is out of	question	true . . . and that the	8, 286/ 31
afeard. And therefore that	question	, as he foolishly frameth	8, 288/ 4
name he answereth his	question	. . . and then confuteth that	8, 290/ 25
it his great, solemn	question	where he findeth in	8, 306/ 31
we, if any new	question	arise, determine it also	8, 342/ 8
nor nothing that this	question	hath upon. For those	8, 342/ 29
saith that every new	question	that may arise, we	8, 343/ 3
know well all our	question	is no more but	8, 350/ 31
false heretics bring in	question	, and let not to	8, 365/ 22
Church, never ask farther	question	." Saint Jerome, interpreting the	8, 369/ 17
Tyndale There is another	question	: whether the church may	8, 386/ 4

verily as hard a	question	as to ask whether	8, 386/ 6
truth in debate and	question	, and that I were	8, 390/ 2
of his chapter, the	question	"Whether the Church Can	8, 390/ 22
the clearing of the	question	, declareth that there be	8, 390/ 23
no part of this	question	. For to this matter	8, 398/ 3
be no doubt nor	question	, they come and expound	8, 424/ 27
articles which come in	question	, and are not in	8, 478/ 34
reason. For first, what	question	is there but that	8, 511/ 35
ask ye now the	question	that Tyndale doth: whether	8, 559/ 4
expositor; but out of	question	, I ween all wise	8, 559/ 6
pertaining to this present	question	of the Catholic Church	8, 561/ 4
he first moveth a	question	of his own devising	8, 562/ 8
-- as though that	question	had in such wise	8, 562/ 9
his chapter with this	question	-- whether "the church	8, 563/ 19
yet in doubt and	question	whether it be bread	8, 572/ 7
cured. For it is	questionless	that God can otherwise	8, 72/ 11
and a thousand mad	questions	more. But to the	8, 102/ 20
their brains about wrangling	questions	. And Tyndale is in	8, 191/ 9
Tyndale here putteth many	questions	to me which he	8, 194/ 13
necessity; but surely these	questions	be to the matter	8, 194/ 15
such authority when the	questions	be so solemnly put	8, 194/ 17
I Tyndale to these	questions	. He asketh farther from	8, 195/ 9
Baptism, and of the	questions	and answers used in	8, 368/ 5
Tyndale make us many	questions	of them that were	8, 474/ 23
then ask him such	questions	further, either of holding	8, 531/ 24
than for the devil.	Quia	in inferno nulla est	8, 438/ 5
bottom, the pith, the	quick	, the life, the spirit	8, 46/ 9
bottom, the pith, the	quick	, the life, the spirit	8, 47/ 18
bottom, the pith, the	quick	, the life, the spirit	8, 48/ 6
bottom, the pith, the	quick	, the life, the spirit	8, 49/ 9
life that maketh it	quick	and available -- not	8, 66/ 34
go forth," he saith, "	quick	, lively waters out of	8, 100/ 15
the prophet this water "	quick	" and "lively" . . . but for	8, 100/ 22
soul, but also a	quick	, lively, working medicine, means	8, 100/ 27
walking down to hell	quick	if he made so	8, 180/ 17
miracle for him either	quick	or dead. And therefore	8, 247/ 35
livers . . . for whom both	quick	and dead he doth	8, 338/ 28
for his holy men,	quick	and dead, and for	8, 346/ 19
is not dead but	quick	, with that blessed Soul	8, 366/ 14
soul, but is a	quick	soul still as he	8, 412/ 22
he is surely a	quick	member of the church	8, 417/ 25
despoiled, and bound . . . and,	quick	of feeling as any	8, 496/ 8
beer . . . but as a	quick	instrument, as the hand	8, 504/ 12
from him boldly both	quick	faith and dead faith	8, 552/ 13
well!) have made his	quick	, merry scoff wax very	8, 553/ 31
unto us -- to	quicken	and exercise, as Saint	8, 330/ 7
not the soul to	quicken	it and give it	8, 417/ 16
is not present and	quickeneth	it. And then if	8, 417/ 5
courteously to get him	quickly	thence. Yet God, when	8, 423/ 4
break the peace and	quiet	of his country, and	8, 29/ 27

the mind calm and	quiet	in prayer, from all	8, 71/ 8
and make it less	quiet	than if the flesh	8, 71/ 11
Which common peace and	quiet	if the heretics had	8, 482/ 9
and his mind more	quiet	. And the goodness of	8, 489/ 20
might pray the more	quietly	, without rebellious motions of	8, 70/ 12
his matter with a	quip	against me, and saith	8, 443/ 6
I further touch his	quip	where it shall have	8, 443/ 13
in his light: "Nisi	quis	renatus fuerit ex aqua	8, 377/ 7
in his prologue . . . goeth	quite	against his purpose and	8, 42/ 29
themselves . . . did mercifully take	quite	away the great and	8, 69/ 1
again and cast it	quite	away, so that it	8, 78/ 6
abominable heresy he taketh	quite	away the very special	8, 111/ 11
many others, they be	quite	against him every one	8, 113/ 27
illusions failed and vanished	quite	away. Lo what a	8, 128/ 36
used that is now	quite	gone. I would ask	8, 158/ 11
the true faith went	quite	away therewith . . . without which	8, 158/ 17
find in the Service	quite	into the poison that	8, 161/ 19
have all willing confession	quite	cast away, and all	8, 208/ 9
and borne me over	quite	, he solveth the objection	8, 224/ 22
done -- left it	quite	out, as though God	8, 236/ 37
have done), then is	quite	gone a good piece	8, 248/ 29
old holy doctors be	quite	against them, we say	8, 249/ 30
many naught, till he	quite	forsook them -- which	8, 272/ 32
and all reason is	quite	against it. First, as	8, 280/ 2
is shortly blown down	quite	, if a man say	8, 282/ 19
had I taken away	quite	all Tyndale's pleasure in	8, 291/ 25
argument goeth to ground	quite	-- although our sacraments	8, 302/ 27
and against Holy Scripture	quite	. For the burying of	8, 305/ 15
stinking serpent, that were	quite	cut off and after	8, 307/ 10
then putteth he away,	quite	, all revelations . . . which I	8, 378/ 34
shall be worn out,	quite	out of its place	8, 429/ 31
he) all forgiven them	quite	, and they clean assoiled	8, 447/ 39
him were God's promises	quite	gone. And his sin	8, 464/ 6
of Christ doth not	quite	put away shrift and	8, 470/ 25
perpetual virginity he is	quite	overthrown . . . and hath it	8, 479/ 33
go from this word	quite	that he saith now	8, 513/ 8
whole matter perverted, and	quite	overturned and overthrown his	8, 559/ 34
in his book to	Quodvultdeus	, and by Saint Jerome	8, 314/ 3
his book written unto	Quodvultdeus	. And so doth Saint	8, 359/ 12
shall tell you, sir,"	quoth	he, "before this time	8, 152/ 13
priests at all. And	Quoth	- Your - Friend	8, 196/ 7
and so forth, totiens	quotiens	a poena et culpa	8, 529/ 29
Zwingli and all the	rabble	of that rascal, never	8, 156/ 33
Ragman's roll of a	rabble	of heretics, and showed	8, 180/ 30
seeth that all the	rabble	of heretics have long	8, 223/ 14
he and all the	rabble	of their sect say	8, 400/ 27
nuns; and a great	rabble	of such devilish heresies	8, 418/ 1
unknown, but also a	rabble	of false, malicious heretics	8, 465/ 36
Tyndale, and all the	rabble	of such erroneous heretics	8, 480/ 5
honesty fell in a	rage	with me and allto	8, 152/ 20

places in right great	rage	, yet in the church	8, 160/ 8
it, but when the	rage	is once past, then	8, 447/ 36
horrible deeds, in a	rage	of the sin breaking	8, 451/ 22
horrible deeds, after the	rage	once past, they repent	8, 451/ 24
their teeth, with the	rage	of the sin that	8, 452/ 25
forth with such a	rage	! Let them cast on	8, 452/ 27
sorrow, and quench that	rage	! For without the fault	8, 452/ 28
into that violent, invincible	rage	, to compel them unwillingly	8, 452/ 32
him in such a	rage	that may carry him	8, 453/ 13
great occasions," through the "	rage	" of sin budding and	8, 453/ 28
thing that, after the	rage	passed, he so sore	8, 456/ 3
thither even in a	rage	. But yet, for all	8, 457/ 13
yet, for all the	rage	, I will not cast	8, 457/ 13
lo, when all the	rage	is past that now	8, 457/ 16
to come after the	rage	passed, as himself saith	8, 467/ 36
saith that when the	rage	is past he shall	8, 467/ 36
rebuker come while the	rage	is on him, while	8, 467/ 37
say, when the great	rage	is past, too . . . yet	8, 468/ 4
his heretics in a	rage	again, to pillage and	8, 482/ 36
as soon as the	rage	of the first brunt	8, 489/ 19
unto the truth for	rage	of lusts . . . which, when	8, 516/ 32
not only when the	rage	is past, then men	8, 517/ 10
but also when the	rage	cometh again, then many	8, 517/ 11
belly. For when the	rage	is thereof (as Tyndale	8, 521/ 8
away clean with the	rage	of the lust. And	8, 535/ 20
he been in such	rage	that he neither wist	8, 537/ 31
not always till the	rage	be past . . . and till	8, 570/ 1
King Saul, in his	rageous	fury, at the sound	8, 160/ 12
and of fierce and	rageous	fire, which shall consume	8, 377/ 26
fall in by the	rageous	occasions of the sin	8, 458/ 14
ear, for the wild	rages	of lusts that blinded	8, 516/ 39
reprobates too. And these	rages	, and these trances, and	8, 521/ 17
wanton lovers, after their	rages	past and their lusts	8, 521/ 25
And with like reasons	rageth	he because I turn	8, 202/ 22
lesson in a small,	ragged	hand wherein a young	8, 491/ 4
before with a small,	ragged	hand to beguile us	8, 492/ 22
had rehearsed up a	Ragman's	roll of a rabble	8, 180/ 30
brawl, and ribaldously to	rail	, calling them ' apish	8, 58/ 14
mock and mow and	rail	and scoff and royally	8, 78/ 15
master's doctrine, jest and	rail	and make mocks at	8, 108/ 31
that he listeth to	rail	. As for that he	8, 149/ 8
also to jest and	rail	upon all states, spiritual	8, 191/ 20
all their writings they	rail	upon allegories, and cry	8, 297/ 27
Luther list lewdly to	rail	with those holy places	8, 337/ 36
the Christian people . . . did	rail	and blaspheme the name	8, 549/ 10
serve no saints, but	rail	upon their relics, and	8, 572/ 9
thereby so far hath	railed	against his own conscience	8, 3/ 15
of them that ever	railed	on him, and came	8, 547/ 19
had at the selling	railed	as much upon him	8, 548/ 20
their belief, because they	railed	not; and because that	8, 549/ 35

said, and not only	railed	nothing, all that while	8, 556/ 6
as Tyndale now most	railleth	upon -- that is	8, 190/ 17
where the rude ribald	railleth	against the Reverend Father	8, 324/ 14
those of whom he	railleth	here and calleth "pope-holy	8, 516/ 9
all the while he	railleth	not upon him and	8, 547/ 28
in his books now	railleth	and jesteth upon him	8, 548/ 21
shameless boldness and unreasonable	railing	, with scriptures wrested awry	8, 26/ 5
let I pass much	railing	that he consequently maketh	8, 31/ 21
lewd and a knavish	railing	upon the sacraments of	8, 76/ 5
cometh with his ribaldrous	railing	upon the sacraments, although	8, 83/ 10
he answer us with	railing	upon men's manners, and	8, 108/ 1
so false in the	railing	and jesting against the	8, 134/ 35
to him in his	railing	manner to call a	8, 144/ 26
need for his fond	railing	anything to fear to	8, 158/ 28
Now falleth he to	railing	upon the holy ceremonies	8, 192/ 28
with reason, but with	railing	and babbling -- and	8, 295/ 19
shameful for jesting and	railing	against God and all	8, 337/ 17
that should be, such	railing	ribalds that so mock	8, 337/ 24
as touching his accustomable	railing	in the end of	8, 480/ 11
and after, his royal	railing	of "making sects," "breaking	8, 484/ 29
help, fall into such	railing	and blasphemy; and then	8, 547/ 35
never, yet, unto such	railing	and blaspheming of Christ	8, 548/ 10
he was far from	railing	upon him, and said	8, 548/ 17
Judas, will repent his	railing	against Christ's Blessed Body	8, 548/ 26
that whole country from	rain	by the space of	8, 2/ 35
the sacrament of the	rainbow	. And the appointment made	8, 276/ 12
circumcision, and of the	rainbow	-- which he coupleth	8, 276/ 20
soul than doth the	rainbow	! Which rainbow whether God	8, 276/ 23
doth the rainbow! Which	rainbow	whether God made new	8, 276/ 24
the sign of the	rainbow	. . . is almost as well	8, 277/ 5
forth of seditions to	raise	rebellions, as they did	8, 137/ 7
Then upon the letter	raise	they many great errors	8, 156/ 9
Lord: Behold, I shall	raise	up evil against thee	8, 539/ 11
though they saw him	raise	up others . . . yet who	8, 541/ 3
others . . . yet who should	raise	up when were dead	8, 541/ 4
or devise who should	raise	him else? Now, where	8, 542/ 30
whom your own words	raised	up and sinfully set	8, 59/ 4
of their dry ashes	raised	up a hundred sorts	8, 223/ 16
the bones of them	raised	and sent into the	8, 275/ 5
same Lazarus was not	raised	by Abraham and sent	8, 342/ 16
yet was another Lazarus	raised	afterward by Christ, and	8, 342/ 18
waiting upon the elect,	raiseth	him out of sin	8, 519/ 14
live in chastity, and	ran	out of his order	8, 7/ 20
prove the contrary, and	ran	out of religion and	8, 86/ 22
did in Almaine, which	ran	out of the Charterhouse	8, 125/ 11
Paul, against Tyndale's doctrine,	ran	forth the faster because	8, 409/ 23
together, since he first	ran	out of his order	8, 493/ 9
couple of them, and	ran	unyoked a good while	8, 538/ 20
saith that though they	ran	to the sepulchre, and	8, 545/ 7
all my book and	ransacked	up the very bottom	8, 179/ 22

her money, though by	ransacking	up her house and	8, 533/ 34
restore him again the	ransom	that he redeemed us	8, 372/ 21
the sacrament of which	ransom	of ours, thine handmaid	8, 372/ 22
that signification were very	rare	and seldom, whereas of	8, 146/ 14
the rabble of that	rascal	, never cease to say	8, 156/ 34
wit, but only a	rash	, malicious, frantic braid, furnished	8, 218/ 33
altars, blaspheming of saints,	rashing	down their images, casting	8, 484/ 20
men -- my brother	Rastell	, the Bishop of Rochester	8, 34/ 13
at London by William	Rastell	. 1533 CUM PRIVILEGIO The	8, 384/ 12
the realm for his	rate	, right especially bound . . . not	8, 27/ 33
and apportioned after such	rate	and degrees as is	8, 195/ 7
no less is it	ratified	of God, the thing	8, 368/ 32
good friar's book called	Rationale	divinorum . . . showing what signifieth	8, 110/ 7
and pretty, proper gear,	rattles	and cockbells and gay	8, 59/ 13
much help that she	ravished	the man's maidenhood and	8, 216/ 36
sight is taken and	ravished	of his memory, and	8, 489/ 2
fall to play, is	ravished	of his remembrance . . . and	8, 491/ 13
as delighteth them, be	ravished	of their memory and	8, 492/ 25
occasions his wits were	ravished	away . . . and both his	8, 535/ 15
fall, and hath allto	rayed	his gay coat and	8, 526/ 24
riseth up, and royally	rayed	in dirt, because he	8, 573/ 1
host, oblation, and sacrifice . . .	re-presenting	the same sacrifice in	8, 108/ 27
afterward that Tewkesbury had	read	unto him Wycliffe's "Wicket	8, 21/ 17
by him while he	read	his revocation himself . . . that	8, 22/ 34
say but that he	read	his revocation so softly	8, 22/ 36
upon a bill and	read	it . . . but they said	8, 23/ 1
and such blind affection	read	them that, their taste	8, 25/ 13
the thing that they	read	(which if they could	8, 25/ 15
and longing therefore to	read	their books and see	8, 26/ 21
very good while they	read	but them alone --	8, 35/ 22
man should need to	read	any word. For surely	8, 36/ 23
way were neither to	read	this nor theirs . . . but	8, 36/ 25
therefore neither vouchsafe to	read	their books nor anything	8, 37/ 23
nor other folk to	read	that part of their	8, 37/ 36
any man neither to	read	these heretics' books nor	8, 37/ 37
in any wise to	read	therewith such things as	8, 38/ 8
grace but if they	read	first the things that	8, 38/ 22
whoso shall happen to	read	his pernicious book, take	8, 42/ 31
turn again to them.	Read	we not in the	8, 68/ 35
ever I heard or	read	of in the Scripture	8, 84/ 33
we. "For I never	read	it in Scripture," saith	8, 86/ 4
Scripture," saith he. "Where	read	you, then, in Scripture	8, 86/ 5
to it . . . when they	read	in the Acts that	8, 99/ 15
tongues. And when they	read	Saint Paul writing to	8, 99/ 19
mind, when they here	read	that grace was by	8, 99/ 27
far as I have	read	and could perceive, but	8, 101/ 12
he lieth when they	read	it . . . and yet he	8, 109/ 23
either never none had	read	the Gospel of God	8, 113/ 33
divers to be reverently	read	in the Divine Service	8, 153/ 17
them that could but	read	and speak and yet	8, 160/ 32

every good thing they	read	into the color and	8, 178/ 5
These words, when I	read	them, seemed me so	8, 179/ 16
old translation in Latin,	read	in the church this	8, 183/ 6
though; but though they	read	his translation openly in	8, 184/ 35
God, that he shall	read	over the two epistles	8, 190/ 35
part -- which whosoever	read	, shall see therein both	8, 191/ 1
exhorteth every man to	read	, and whereof himself rehearseth	8, 191/ 35
which time I shall	read	it over of necessity	8, 197/ 3
all which chapters whoso	read	and consider from the	8, 203/ 32
now the pain to	read	Tyndale's words again, and	8, 226/ 28
epistles, with which we	read	not that they sent	8, 257/ 5
though he never have	read	, nor heard, neither, any	8, 269/ 21
truth thereof, that never	read	nor heard the Scripture	8, 269/ 32
and in them they	read	the word of God	8, 276/ 3
you, good readers, to	read	mine own words as	8, 291/ 28
More If a man	read	over these words and	8, 294/ 21
Books . . . and that they	read	all the significations in	8, 299/ 13
all their lives never	read	the gospel that the	8, 310/ 25
but that Tyndale hath	read	both Rosseus and Luther	8, 317/ 3
that each of them	read	others' writing, and so	8, 334/ 2
but others that shall	read	his book, his conclusion	8, 345/ 35
in the place, and	read	over the chapter . . . he	8, 348/ 27
far as they should	read	in Moses' books . . . and	8, 352/ 4
and that thou hast	read	of mine," but ". . . the	8, 360/ 21
that as many as	read	this may remember at	8, 372/ 35
but every man may	read	the Scripture himself: every	8, 388/ 10
he wotteth well, cannot	read	, nor every man understand	8, 388/ 11
What if I can	read	, and have it in	8, 389/ 25
which they that never	read	any Scripture be now	8, 389/ 33
he giveth us to	read	in other chapters --	8, 393/ 3
would be ashamed to	read	such riddles so foolishly	8, 393/ 6
do not, while they	read	them, consider what manner	8, 394/ 5
such malicious minds as	read	the Scripture to none	8, 424/ 13
if he mean to	read	his riddle on this	8, 446/ 13
hers too, and said, "	Read	my riddle, what is	8, 446/ 18
point that he cannot	read	his own riddle himself	8, 453/ 16
if some, when they	read	in the New Testament	8, 466/ 30
elect church, when they	read	in the New Testament	8, 471/ 29
us and make us	read	false. Ye remember, good	8, 492/ 22
hear the Scripture or	read	it, if we be	8, 500/ 17
the thing that we	read	. . . and after a little	8, 500/ 21
as ye shall hereafter	read	, calleth the faith of	8, 535/ 30
they could not comprehend.	Read	what thou, reader, canst	8, 541/ 5
fallen therefrom. For first,	read	me all those words	8, 542/ 20
you that he hath	read	them already, and spied	8, 557/ 27
all that ever we	read	in the Scripture reprov'd	8, 566/ 2
Preface to the Christian	Reader	Our Lord send us	8, 2/ 1
drunk down infect the	reader	and corrupt the soul	8, 37/ 22
be with thee, O	reader	, and with all that	8, 40/ 9
But yet, good Christian	reader	, for all his holy	8, 47/ 23

not, therefore, Tyndale, good	reader	, with his gay, glorious	8, 47/ 29
therefore, to carry the	reader	farther off from the	8, 48/ 14
And thus, lo, good	reader	, these new spiritual men	8, 50/ 13
But now remember, good	reader	, that Tyndale saith here	8, 51/ 5
clearly see, good Christian	reader	, that the holy and	8, 69/ 18
More Lo, good Christian	reader	, this holy "spiritual" man	8, 75/ 20
and so lead the	reader	more than a mile	8, 108/ 1
is it, good Christian	reader	, to do the thing	8, 126/ 25
end. Tyndale Wherefore, beloved	reader	, inasmuch as the Holy	8, 129/ 16
Tyndale Judge, therefore, Christian	reader	, whether the pope with	8, 130/ 18
More Judge here, good	reader	, whether that Tyndale play	8, 131/ 27
More Judge, good Christian	reader	, whether it be possible	8, 134/ 30
Mark now, good Christian	reader	, when Tyndale hath told	8, 136/ 31
people. For surely, good	reader	, though men may have	8, 137/ 10
of truth, good Christian	reader	, it is high time	8, 139/ 3
must needs remit the	reader	unto the Dialogue itself	8, 143/ 25
trifle. Remember now, good	reader	, that these be the	8, 158/ 5
But yet consider, good	reader	: if the true preaching	8, 158/ 15
to make the English	reader	to take it for	8, 165/ 10
would willingly make the	reader	to take them wrong	8, 169/ 10
I will desire the	reader	to look upon the	8, 169/ 11
Here may the Christian	reader	well perceive the poison	8, 171/ 38
Tyndale, to blind the	reader	with, hath corrupted in	8, 173/ 11
image" . . . to make the	reader	ween that Saint Paul	8, 173/ 13
I think, find no	reader	so slenderly witted to	8, 174/ 7
enchant and charm the	reader	, and make him ween	8, 180/ 16
elder. More Heard ye,	reader	, such another? Is presbyteros	8, 183/ 17
manner conjureth also, the	reader	, in our Lord God	8, 190/ 35
he would make the	reader	look aside, that himself	8, 201/ 21
neither . . . but an indifferent	reader	that understandeth English and	8, 218/ 24
the more learning the	reader	hath, the more madness	8, 218/ 26
come now, good Christian	reader	, unto that matter which	8, 253/ 3
man): I require the	reader	to consider well what	8, 254/ 12
More Now consider, good	reader	, that Tyndale's purpose is	8, 254/ 25
the reading without a	reader	, may soon fall into	8, 388/ 12
may have a true	reader	: where shall I seek	8, 388/ 17
necessary that every wise	reader	mark well and consider	8, 404/ 10
More Consider now, good	reader	, that Tyndale telleth us	8, 420/ 20
of every good Christian	reader	. Then teacheth he, on	8, 426/ 6
yet, lest an unlearned	reader	might hap anything to	8, 429/ 12
in him." Lo, good	reader	, whereas he said before	8, 435/ 4
Is not here, good	reader	, a goodly defense and	8, 451/ 26
But mark well, good	reader	, that he cometh forth	8, 459/ 23
blood. More Consider, good	reader	, how many things here	8, 472/ 2
Tyndale now, good Christian	reader	, driven of necessity . . . but	8, 477/ 12
naught. Now, good Christian	reader	, since it is proved	8, 478/ 24
it further, good Christian	reader	, upon this, that Tyndale	8, 479/ 4
their brethren. Now, good	reader	, consider who make sects	8, 481/ 15
These words, lo, good	reader	, expound very well, and	8, 515/ 33
what is there, good	reader	, in these words of	8, 522/ 22

comprehend. Read what thou,	reader	, canst . . . and thou shalt	8, 541/ 5
More Tyndale here, good	reader	, feeling his matter very	8, 553/ 24
introduceth and bringeth his	readers	into a false understanding	8, 6/ 8
to show you, good	readers	, the peril of these	8, 27/ 36
after. Wherefore, good Christian	readers	, whoso shall happen to	8, 42/ 31
judgeth allthing? Thus, good	readers	, examine him . . . and then	8, 48/ 8
allege unto you Christian	readers	other texts out of	8, 69/ 6
And thus, good Christian	readers	, here ye plainly see	8, 108/ 11
knoweth that all the	readers	well know that he	8, 109/ 22
ye see, good Christian	readers	, that by Tyndale's reason	8, 110/ 30
plainly perceive, good Christian	readers	, that this malicious man	8, 118/ 37
And therefore, good Christian	readers	, since Holy Scripture hath	8, 140/ 10
ye see, good Christian	readers	, that this one place	8, 173/ 7
being thus . . . judge, good	readers	, yourselves, whether of two	8, 182/ 5
contrary. And therefore, good	readers	, having this thing in	8, 226/ 27
church. But, good Christian	readers	, deferring for the while	8, 229/ 13
miracle! And thus, good	readers	, here ye see first	8, 257/ 7
judge himself: now, good	readers	, when they thus have	8, 268/ 10
mouth. And thus, good	readers	, ye plainly now perceive	8, 270/ 24
thus ye see, good	readers	, in what worshipful wise	8, 279/ 8
And thus, good Christian	readers	, ye see to what	8, 285/ 37
it like you, good	readers	, to read mine own	8, 291/ 28
And thus, good Christian	readers	, ye see how well	8, 306/ 30
be. More Lo, good	readers	, here ye see finally	8, 307/ 24
Now see you, good	readers	, how sick, how sore	8, 335/ 14
thus ye see, good	readers	, that neither those words	8, 359/ 18
show you this, good	readers	, because ye should somewhat	8, 362/ 19
may ye, good Christian	readers	, see to what point	8, 366/ 25
very plainly, good Christian	readers	, that of the eldest	8, 373/ 22
I doubt not, good	readers	, but ye remember well	8, 399/ 34
here have I, well-beloved	readers	, nothing letted, partly to	8, 405/ 21
saved. And thus, good	readers	, ye see that this	8, 411/ 36
Here have ye, good	readers	, heard this sentence by	8, 432/ 29
die." Lo, good Christian	readers	, here see we very	8, 433/ 16
And therefore, good Christian	readers	, I shall in this	8, 441/ 12
weakness? Ye see, good	readers	, openly, that if Tyndale	8, 442/ 4
And therefore, good Christian	readers	, while ye see that	8, 442/ 33
More Lo, good Christian	readers	, here have ye heard	8, 445/ 10
And thus, good Christian	readers	, for conclusion, ye now	8, 460/ 1
I shall, good Christian	readers	, make no long work	8, 460/ 20
Here have ye, good	readers	, the reason and the	8, 467/ 10
this, ween you, good	readers	, a godly, wise way	8, 469/ 30
But thus, good Christian	readers	, ye may well perceive	8, 471/ 1
And thus, good Christian	readers	, for the final conclusion	8, 479/ 22
as would make the	readers	abhor the doers of	8, 490/ 18
false. Ye remember, good	readers	, that he saith that	8, 492/ 23
perceive you good Christian	readers	what an un-Christian mind	8, 500/ 35
Now trust I, good	readers	, that it is enough	8, 501/ 21
And thus, good Christian	readers	, the reason that Tyndale	8, 506/ 18
wits. More Lo, good	readers	, here ye may see	8, 517/ 2

same. And thus, good	readers	, ye see that of	8, 518/ 1
eateth. More Lo, good	readers	, here ye see that	8, 529/ 17
this sun." Lo, good	readers	, here see ye very	8, 539/ 17
And thus, good Christian	readers	, ye may clearly see	8, 540/ 7
More Lo, good Christian	readers	, here hath Tyndale taught	8, 547/ 27
sin. And thus, good	readers	, ye see how well	8, 549/ 31
Is not here, good	readers	, a wise and well-told	8, 550/ 3
them. Now, good Christian	readers	, the point considered that	8, 550/ 31
then do you, good	readers	, I doubt not, very	8, 551/ 8
this ye see, good	readers	, very well: that though	8, 558/ 27
now shall you, good	readers	, understand that as concerning	8, 560/ 4
hitherto. Remember first, good	readers	, that the occasion of	8, 560/ 15
church. Now, good Christian	readers	, if we would grant	8, 567/ 15
And thus, good Christian	readers	, since ye now plainly	8, 572/ 25
not God, as thou	readest	, John 15. And then	8, 496/ 14
any good Christian man	readeth	that hath either learning	8, 7/ 32
with what fruit Tyndale	readeth	Saint Paul. Now would	8, 191/ 23
he not learned, that	readeth	them, if he have	8, 203/ 34
More Lo, he that	readeth	this and heareth not	8, 224/ 20
consider well what he	readeth	, and pass it not	8, 254/ 12
shall he that there	readeth	them as plainly perceive	8, 352/ 36
err not -- and	readeth	his riddles himself, also	8, 393/ 5
that Tyndale, when he	readeth	this word, will well	8, 406/ 3
may soon perceive that	readeth	him. But now, for	8, 427/ 9
it. And surely Tyndale	readeth	his riddle much like	8, 446/ 25
learned man which advisedly	readeth	those twain shall never	8, 448/ 27
pain, the bringing in,	reading	, and keeping of any	8, 27/ 9
me as the tedious	reading	of their blasphemous heresies	8, 35/ 12
prayer, good meditation, and	reading	of such English books	8, 36/ 28
tongue . . . but by the	reading	without a reader, may	8, 388/ 12
sinning." And for the	reading	of that riddle, he	8, 445/ 21
never sinning," set upon	reading	of riddles for his	8, 458/ 33
that the devil is	ready	to put out men's	8, 6/ 19
ere he escaped, was	ready	to have, in word	8, 17/ 6
ye shall find me	ready	to my power, even	8, 18/ 32
himself will abhor, they	ready	to abjure again if	8, 24/ 37
that there be treacle	ready	than the poison to	8, 37/ 12
and so present, always	ready	at hand, and then	8, 63/ 13
God because he is	ready	to kill a Turk	8, 122/ 26
and he is always	ready	to begin!), therefore the	8, 204/ 32
plenteous of mercy, and	ready	to forgive sin." Tyndale	8, 214/ 24
his Baptist, to make	ready	his way in the	8, 270/ 13
of God being more	ready	to reward than to	8, 403/ 8
head, and therefore are	ready	, like unbridled colts, to	8, 450/ 28
in the morning, and	ready	to go play the	8, 497/ 2
and that he is	ready	with his grace to	8, 504/ 24
his grace is ever	ready	to him that will	8, 510/ 4
elects, and is as	ready	to help them up	8, 518/ 25
way. Was he not	ready	for a churlish answer	8, 528/ 36
some brought into this	realm	, and kept in hugger-mugger	8, 5/ 36

plenty sent into this	realm	. In that book the	8, 7/ 27
day come to the	realm	by safe-conduct, which at	8, 8/ 36
be brought into this	realm	, or any to be	8, 10/ 33
sold printed within this	realm	, but if the name	8, 10/ 34
persons brought into this	realm	. . . and labor and enforce	8, 11/ 4
fled out of this	realm	for heresy a few	8, 11/ 10
persons out of this	realm	thither . . . and that for	8, 11/ 28
others send into the	realm	, to set forth here	8, 26/ 34
every quarter of his	realm	, then assembled before His	8, 27/ 6
of justice through the	realm	for his rate, right	8, 27/ 32
the laws of the	realm	, nor the peril spiritual	8, 38/ 4
spread abroad within this	realm	; the truth of which	8, 142/ 15
the clergy of the	realm	, have burned up their	8, 143/ 5
parliament representeth the whole	realm	, and is by the	8, 145/ 19
we say that "the	Realm	" hath made a law	8, 145/ 20
common speech of this	realm	. And for this cause	8, 167/ 7
malice brought into this	realm	by his untrue translating	8, 175/ 34
other parties of the	realm	specially called thereto) hath	8, 178/ 1
new faith to this	realm	, and a new evangelist	8, 180/ 23
ask me, "Hath the	realm	of England any laws	8, 290/ 19
that in our own	realm	no law bindeth that	8, 324/ 11
Church and, in this	realm	, by the Parliament too	8, 357/ 28
the people of this	realm	unto the same point	8, 448/ 23
that have in other	realms	already killed by schisms	8, 10/ 37
and all the Christian	realms	and countries that have	8, 130/ 26
people of all Christian	realms	-- clergy, laypeople, and	8, 165/ 22
and congregation in Christian	realms	is commonly made of	8, 167/ 1
body of all Christian	realms	remaining in the faith	8, 219/ 5
therein, as all Christian	realms	do, and so many	8, 394/ 20
mowers of vengeance to	reap	it," except we "repent	8, 179/ 13
ripe, that God may	reap	it in due season	8, 528/ 34
mowers of vengeance and	reapers	of ripe sins --	8, 181/ 2
this foundation he specially	reareth	his building, of the	8, 522/ 17
of them all by	reason	of his false translating	8, 6/ 4
especially bound . . . not in	reason	only, and good congruence	8, 27/ 33
standeth as well with	reason	. . . as to make a	8, 29/ 20
so be wont to	reason	and search the cause	8, 49/ 14
is false (as by	reason	and plain Scripture hath	8, 53/ 35
that he were in	reason	bound to love another	8, 56/ 9
thou show him no	reason	thereof; he had as	8, 75/ 16
have the use of	reason	and come to these	8, 76/ 25
ask more? But no	reason	can content him; for	8, 82/ 7
Paradise -- which blessing	reason	will that we take	8, 85/ 25
the doing thereof, by	reason	of a certain influence	8, 98/ 30
as have use and	reason	at the time of	8, 100/ 34
like, saving for the	reason	by which they say	8, 103/ 22
For as for that	reason	by which some doctors	8, 103/ 32
among them all one	reason	yet whereby methought it	8, 104/ 2
tokens thereof: by this	reason	they will within a	8, 105/ 6
his promise as by	reason	of the selfsame goodness	8, 105/ 14

can give a good	reason	as he saith soon	8, 109/ 2
man can give a	reason	." Lo what a high	8, 109/ 27
Lo what a high	reason	hath Tyndale here found	8, 109/ 28
tell them a good	reason	for each of them	8, 109/ 34
is a right solemn	reason	! And Luther, indeed, maketh	8, 109/ 35
did give a good	reason	unto Jews, Turks, and	8, 110/ 4
readers, that by Tyndale's	reason	we must cast off	8, 110/ 30
doctrine . . . teach us a	reason	, and lead us in	8, 117/ 2
never shall there either	reason	or authority make them	8, 120/ 4
been naught . . . by the	reason	that all this while	8, 135/ 18
on still, against all	reason	, against all good men	8, 135/ 35
we lack not, by	reason	of God's Spirit by	8, 154/ 6
the confirmation of his	reason	against them that could	8, 160/ 32
clearly by learning and	reason	doubly confirmed with Scripture	8, 167/ 33
both lacketh learning and	reason	and shamefully abuseth the	8, 167/ 35
Christian. And therefore his	reason	grounded upon this word	8, 169/ 33
paynims' idols that his	reason	which he maketh against	8, 173/ 15
as he supposeth, "by	reason	of a long custom	8, 175/ 10
defense sufficeth for any	reason	that Tyndale layeth against	8, 179/ 3
not by the same	reason	change "bishop" into "overseer	8, 186/ 21
elders. And by this	reason	would Tyndale have it	8, 188/ 15
he maketh a worshipful	reason	. For first, our Savior	8, 193/ 23
let him tell the	reason	why there should be	8, 194/ 7
the cause and the	reason	why -- I might	8, 194/ 37
him the cause and	reason	why in the nature	8, 194/ 37
not only that of	reason	it would so follow	8, 196/ 26
stand? By this wise	reason	we should never use	8, 198/ 27
how little purpose this	reason	serveth Tyndale, that agape	8, 201/ 13
with darkness and confusion),	reason	requireth to give every	8, 205/ 26
terms devised with good	reason	and of necessity. But	8, 205/ 32
to fetch authority of	reason	for every word, of	8, 211/ 29
than the lack of	reason	excuseth the default of	8, 215/ 19
in his head any	reason	or natural wit. For	8, 218/ 25
yet any proof of	reason	or natural wit, but	8, 218/ 33
Ye be clean by	reason	of the word,'	8, 241/ 9
his word, whereby with	reason	we must needs be	8, 243/ 23
believed, we be by	reason	bound to obey it	8, 243/ 24
true doctrine by the	reason	that the true doctrine	8, 246/ 8
to Tyndale that of	reason	we may not believe	8, 249/ 30
then may we with	reason	think that Luther and	8, 250/ 2
preacheth it, nor any	reason	proveth it: I may	8, 254/ 33
mouth. For by this	reason	, till the Gospels were	8, 262/ 19
they should by Tyndale's	reason	have sent him his	8, 263/ 1
ye see, Tyndale's first	reason	wherewith he full properly	8, 263/ 18
bound to believe. Which	reason	ye see yourselves is	8, 263/ 20
plainly that Tyndale's second	reason	with which he would	8, 270/ 31
hath in it no	reason	at all. Tyndale Some	8, 270/ 32
was so: it is	reason	that he agree also	8, 274/ 13
his church, as the	reason	of his goodness required	8, 275/ 18
we rather gather by	reason	than find it written	8, 277/ 27

be by the same	reason	in like wise profitable	8, 278/ 11
prove it . . . and all	reason	is quite against it	8, 280/ 2
the Scripture neither. Now,	reason	is clear against Tyndale	8, 280/ 18
of Christ was by	reason	of miracle: that is	8, 281/ 5
is as false; and	reason	it is that it	8, 281/ 34
hath any spark of	reason	in his head . . . that	8, 283/ 24
wise and a worshipful	reason	? This manner is much	8, 290/ 15
might therefore with good	reason	take his part for	8, 290/ 22
so far from all	reason	as Tyndale would have	8, 291/ 31
I said before, by	reason	of his heresy with	8, 292/ 31
some. For of his	reason	-- yea, and of	8, 294/ 35
Now, yet in this	reason	of his, as faint	8, 295/ 4
with Scripture nor with	reason	, but with railing and	8, 295/ 19
and then ground my	reason	against him upon my	8, 295/ 37
be good, for any	reason	that he maketh to	8, 302/ 29
none; and by this	reason	he would now conclude	8, 303/ 32
not here another mad	reason	? His purpose is to	8, 304/ 24
made -- not by	reason	of the priesthood taken	8, 306/ 15
upon them, but by	reason	of the promise made	8, 306/ 16
the book, but in	reason	as far off as	8, 306/ 33
doth nor can by	reason	or Scripture prove), else	8, 310/ 29
he can see no	reason	why "to think the	8, 313/ 21
very well, and that	reason	and Scripture is with	8, 313/ 26
feebleth neither faith, learning,	reason	, wit, nor grace. I	8, 314/ 23
and by the same	reason	, every parish by itself	8, 322/ 32
at all? And that	reason	ye remember that we	8, 324/ 9
and by the same	reason	no more he would	8, 324/ 37
destroyeth he his whole	reason	that he made before	8, 325/ 24
could not know the	reason	: that I deny and	8, 326/ 13
defying, nor for any	reason	that he layeth forth	8, 326/ 16
any ceremony whereof the	reason	could not be known	8, 327/ 34
should do; but the	reason	and cause of every	8, 328/ 2
should not understand the	reason	. . . when he seeth well	8, 329/ 36
or some one necessary	reason	; of which neither himself	8, 331/ 27
had there, almost, one	reason	of his passed me	8, 335/ 17
left unanswered his chief	reason	of all. For whereas	8, 335/ 19
consequence, nor any probable	reason	. For first, how proveth	8, 336/ 7
This is a substantial	reason	of Tyndale, be ye	8, 343/ 20
authority thereof by the	reason	of Christ's word, "He	8, 343/ 35
Tyndale concerning his high	reason	of the apostles' charity	8, 351/ 3
God's law, nor against	reason	neither . . . except either God's	8, 357/ 31
God's law or good	reason	should suffer that one	8, 357/ 32
open and declare the	reason	? And yet all these	8, 368/ 6
arguments strive against this	reason	. And therefore he said	8, 369/ 21
may not look of	reason	that we should any	8, 379/ 6
It had been good	reason	that he should have	8, 391/ 7
by words against all	reason	, and against the plain	8, 395/ 16
show you, with evident	reason	and plain Scripture furnished	8, 399/ 7
ever shall be by	reason	of that faith; for	8, 412/ 33
which yet, by the	reason	that it is not	8, 417/ 18

great disease . . . by the	reason	whereof our deeds are	8, 419/ 20
imperfect, and by the	reason	whereof also, when occasions	8, 419/ 21
as have use of	reason	working with God for	8, 422/ 6
Savior Christ is by	reason	of his Godhood . . . but	8, 427/ 27
So that by that	reason	, whosoever have once the	8, 428/ 27
contrary -- by what	reason	looketh Tyndale now that	8, 429/ 4
to enter. And the	reason	that is made against	8, 435/ 36
Saint John's words, the	reason	is much like. For	8, 440/ 10
great disease . . . by the	reason	whereof our deeds are	8, 445/ 1
imperfect, and by the	reason	whereof also, when occasions	8, 445/ 1
God in them, by	reason	whereof, they can never	8, 447/ 26
Saint Sim, a proper	reason	and a trim! A	8, 454/ 8
them oft by the	reason	of their weakness. And	8, 460/ 13
ye, good readers, the	reason	and the cause wherefore	8, 467/ 10
scripture, or by what	reason	, he proveth that every	8, 467/ 23
to teach him . . . by	reason	whereof he might be	8, 475/ 35
he can neither bring	reason	, Scripture, nor other good	8, 488/ 27
err not in wit,	reason	, and judgment of things	8, 496/ 21
judgment of a man's	reason	, whether he judge right	8, 496/ 23
how beetle-blind is fleshly	reason	! The will hath none	8, 500/ 29
err not in wit,	reason	, and judgment . . . we cannot	8, 501/ 15
judgment of a man's	reason	, whether he judge right	8, 501/ 18
is a "beetle-blind," "fleshly"	reason	to think that the	8, 502/ 16
captivating and subduing his	reason	is and understanding into	8, 502/ 18
have the use of	reason	. If man's will had	8, 502/ 25
not here a high	reason	? Who denieth that faith	8, 503/ 10
I can see no	reason	at all, neither fleshly	8, 503/ 21
nor ghostly, in this	reason	of Tyndale; nor, as	8, 503/ 22
but of beetle-blind fleshly	reason	. And therefore Tyndale's disciples	8, 506/ 9
good Christian readers, the	reason	that Tyndale maketh us	8, 506/ 18
a counsel of beetle-blind	reason	, because faith is the	8, 506/ 21
say, but that his	reason	is such that a	8, 506/ 22
that feeble and unlawful	reason	. Tyndale's other reason against	8, 506/ 25
unlawful reason. Tyndale's other	reason	against the good endeavor	8, 506/ 26
antecedent made of this	reason	, and say, "My wit	8, 506/ 34
it as full of	reason	as an egg full	8, 507/ 4
though my wit and	reason	must first set my	8, 507/ 5
for our belief (the	reason	of which desert and	8, 507/ 37
anything against our own	reason	telling us the contrary	8, 508/ 4
saith it should) if	reason	plainly proved us the	8, 508/ 6
perceive any such as	reason	may most perfectly prove	8, 508/ 9
enough to captivate his	reason	to the belief . . . and	8, 508/ 29
rest upon his own	reason	against the word of	8, 508/ 32
either saying that his	reason	seeth it not sufficiently	8, 508/ 33
of his wit and	reason	. And therefore it is	8, 510/ 27
err not in wit,	reason	, and judgment . . . we cannot	8, 511/ 14
judgment of a man's	reason	, whether he judge right	8, 511/ 17
the judgment of the	reason	. For first, what question	8, 511/ 35
follow the judgment of	reason	, whether it judge right	8, 512/ 14
his wit and his	reason	forbiddeth him. But his	8, 512/ 23

the following of his	reason	to the fulfilling of	8, 512/ 24
lack of wit and	reason	, but through fault of	8, 512/ 26
working for pleasure against	reason	. Many a man that	8, 512/ 27
wit and a great	reason	too, and much learning	8, 512/ 28
other whose wit and	reason	is very far under	8, 512/ 31
work well after his	reason	-- and therefore letteth	8, 512/ 35
naught. But this wise	reason	, among many like, learned	8, 514/ 5
shall rise, by the	reason	that mercy waiteth ever	8, 519/ 7
difference between them by	reason	of the different working	8, 519/ 16
he by the same	reason	say that all the	8, 520/ 13
that he should, as	reason	is, tell us those	8, 521/ 31
him, not by the	reason	that God withdrew his	8, 524/ 21
of very right and	reason	, than remit and forgive	8, 529/ 37
strong to them by	reason	of their own feebleness	8, 531/ 2
mighty to them, by	reason	of their feebleness. And	8, 531/ 8
than they . . . and by	reason	of their faultless feebleness	8, 531/ 14
words. But, now, this	reason	of his neither defendeth	8, 535/ 27
be very far unlikely,	reason	were he brought one	8, 536/ 5
himself to submit his	reason	unto faith, with asking	8, 546/ 18
see, by this wise	reason	, that Saint Peter's faith	8, 551/ 33
feeble, and that by	reason	, Scripture, or other good	8, 553/ 25
the love therewith, by	reason	whereof it cannot but	8, 555/ 18
the proof -- either	reason	, Scripture, or other authority	8, 565/ 8
upon the elect . . . by	reason	whereof he can never	8, 565/ 29
how far against all	reason	. Ye remember very well	8, 570/ 7
toward the proof? Neither	reason	nor one authority of	8, 571/ 9
of love indeed both	reasonable	of itself and also	8, 50/ 32
the body only, of	reasonable	folk, but much more	8, 85/ 28
its strength in the	reasonable	soul. Whereas Tyndale will	8, 85/ 29
saith right well and	reasonable	, and I shall speak	8, 93/ 18
his mouth unto his	reasonable	creatures. Howbeit, he saith	8, 284/ 30
we see no cause	reasonable	to think the contrary	8, 313/ 7
him to be so	reasonable	and so indifferent again	8, 537/ 18
him, but well and	reasonably	meaning after the common	8, 439/ 30
to them but also	reasoned	with them thereupon. Nor	8, 545/ 38
it but cakebread, and	reasoneth	it rather for starch	8, 466/ 17
of Tyndale to leave	reasoning	and fall a-scolding, chiding	8, 152/ 26
prophet to find any	reasoning	therein . . . as the thing	8, 266/ 8
sometimes the paragraphs and	reasonings	within the chapter, have	8, 307/ 1
men tell them the	reasons	and betokenings of them	8, 76/ 13
causes and plain, open	reasons	both of the significations	8, 78/ 21
upon philosophy and metaphysical	reasons	. . . by the constraint whereof	8, 101/ 13
whole heap of those	reasons	in matters of the	8, 101/ 18
and nothing but philosophical	reasons	have drawn others from	8, 104/ 26
Tyndale And with like	reasons	rageth he because I	8, 202/ 22
for all the natural	reasons	that men make now	8, 276/ 30
the wise and well-framed	reasons	which I have reproved	8, 283/ 3
already by what high	reasons	Tyndale hath proved you	8, 290/ 2
himself that in his	reasons	for his own part	8, 290/ 6
him only to those	reasons	that he hath laid	8, 291/ 26

and of all his	reasons	-- in conclusion this	8, 294/ 36
and let all his	reasons	alone. But surely if	8, 336/ 2
besides divers other invincible	reasons	with which I have	8, 387/ 32
the devil. But these	reasons	and these examples, I	8, 438/ 8
yet are all his	reasons	in this great matter	8, 502/ 3
moved diversely between two	reasons	, nothing do at all	8, 507/ 7
the mind with divers	reasons	and arguments is once	8, 510/ 22
them these three godly	reasons	. First he saith that	8, 530/ 10
that they should not	rebel	in no wise. But	8, 30/ 26
to disobey, resist, and	rebel	against their heads and	8, 55/ 9
' to rise and	rebel	against your ' younger	8, 58/ 27
it the less to	rebel	. . . or else (which is	8, 159/ 33
them thereby, though they	rebelled	not against his person	8, 29/ 26
unruly and disobeyed and	rebelled	against their rulers, and	8, 55/ 27
punishment and peril of	rebellion	-- whereby the princes	8, 30/ 20
exhortation to disobedience and	rebellion	. For every man well	8, 32/ 2
or otherwise in their	rebellion	slain -- there were	8, 33/ 2
but also make the	rebellion	thereof so resisted by	8, 159/ 27
such wise against the	rebellion	of the flesh that	8, 159/ 35
rise and ruffle in	rebellion	in sundry parts of	8, 483/ 13
dissension to stir up	rebellion	and insurrection against their	8, 484/ 11
already) begin sedition and	rebellion	, and fall to rifling	8, 514/ 14
of seditions to raise	rebellions	, as they did in	8, 137/ 8
to be disobedient and	rebellious	to their sovereigns, in	8, 31/ 15
of such sedition and	rebellious	bloodshed, get up upon	8, 58/ 30
the more quietly, without	rebellious	motions of the flesh	8, 70/ 12
more tame and less	rebellious	, and far the better	8, 160/ 6
if we be not	rebellious	but endeavor ourselves to	8, 500/ 18
preach unto such unruly	rebels	. . . should, ye wot well	8, 514/ 16
Ghost shall come and	rebuke	sent down from heaven	8, 43/ 9
down from heaven to	rebuke	the world of judgment	8, 43/ 10
judgment of all Christendom	rebuke	the world for lack	8, 43/ 11
the other side to	rebuke	and reprove the true	8, 120/ 8
wrest awry -- did	rebuke	the Jews and the	8, 129/ 29
he should not sharply	rebuke	any man that were	8, 191/ 15
letteth neither sharply to	rebuke	his elders in age	8, 191/ 19
the shame and the	rebuke	thereof, and lowly submit	8, 208/ 5
but write is worthy	rebuke	and blame in the	8, 302/ 7
but whoredom, doth openly	rebuke	and shame two sacraments	8, 306/ 23
mouth, of his own	rebuke	and shame. For here	8, 386/ 20
always at the first	rebuke	. . . but, notwithstanding many rebukings	8, 468/ 6
fear and dread of	rebuke	, and of loss of	8, 489/ 16
that will believe, and	rebuke	them that will not	8, 503/ 4
repenteth at the first	rebuke	, and meekly returneth without	8, 532/ 24
of Bathsheba and the	rebuke	of Nathan, never lost	8, 534/ 9
soon as they be	rebuked	, they repent -- even	8, 467/ 6
soon as they be	rebuked	they repent -- even	8, 467/ 14
season, before they be	rebuked	and taught better, although	8, 467/ 17
as ever he is	rebuked	of any sin that	8, 467/ 25
soon as they be	rebuked	-- hangeth all by	8, 471/ 6

soon as he was	rebuked	and his fault told	8, 529/ 6
until the prophet Nathan	rebuked	him, he had not	8, 529/ 8
soon as they be	rebuked	and their faults told	8, 532/ 12
only when they be	rebuked	, but also before, too	8, 532/ 19
in heaven that was	rebuked	thrice of some one	8, 532/ 26
until the prophet Nathan	rebuked	him, he had not	8, 533/ 19
himself accused it, and	rebuked	them sore of their	8, 550/ 6
For if such a	rebuker	come while the rage	8, 467/ 37
his members" -- the	rebuker	may fortune at that	8, 468/ 2
it themselves, and the	rebukes	therewith that our Savior	8, 544/ 7
as the Holy Ghost	rebuketh	the world for lack	8, 129/ 16
Another thing which he	rebuketh	is that I interpret	8, 181/ 8
leaveth us not, but	rebuketh	us and bringeth us	8, 419/ 24
leaveth us not, but	rebuketh	us and bringeth us	8, 445/ 4
saith here, that such	rebuking	at which his elect	8, 467/ 34
repent at the first	rebuking	, and he that were	8, 469/ 24
done, they repent upon	rebuking	, without resistance. And thirdly	8, 530/ 5
rebuke . . . but, notwithstanding many	rebukings	and much calling upon	8, 468/ 7
in the mire. The	Recapitulation	of All Tyndale's Process	8, 560/ 1
feared that for the	receipt	of these pestilent books	8, 4/ 36
these that at the	receipt	of that Holy Order	8, 195/ 34
at home that should	receive	the stuff and deliver	8, 18/ 25
might be suffered to	receive	the Blessed Body of	8, 23/ 25
should else forbear to	receive	that Blessed Body . . . since	8, 23/ 37
he should then undoubtedly	receive	it on his own	8, 24/ 1
beside, and howsoever he	receive	and give out the	8, 45/ 26
if it were possible,	receive	to ourselves no benefit	8, 50/ 29
long and hope to	receive	. And surely as the	8, 51/ 29
intent that they may	receive	us into the eternal	8, 52/ 28
will that we shall	receive	with reverence, and that	8, 76/ 37
and that if they	receive	him with unbelief, out	8, 82/ 13
any deadly sin, they	receive	their housel to their	8, 82/ 16
damnation . . . and if they	receive	it the contrariwise, they	8, 82/ 17
the contrariwise, they shall	receive	of God great spiritual	8, 82/ 17
taught to them that	receive	them -- other significations	8, 83/ 14
men are taught to	receive	it . . . is wholesome to	8, 114/ 28
the whole multitude . . . that	receive	the name of Christ	8, 144/ 36
with faith and devotion	receive	them. Is not this	8, 147/ 25
dark with lies, and	receive	all their truth of	8, 226/ 36
himself (John 5), "I	receive	no witness of man	8, 228/ 34
Christ saith himself, "I	receive	no witness of man	8, 229/ 7
in this wise, "I	receive	no record of man	8, 233/ 10
translated it thus: "I	receive	not the record of	8, 233/ 21
had translated it "I	receive	not record of man	8, 233/ 24
it, making it "I	receive	not the record of	8, 233/ 26
hath translated it "I	receive	no record of man	8, 233/ 27
he cannot say "I	receive	no the record of	8, 233/ 29
this wise -- "I	receive	not the record of	8, 234/ 30
thus: "The record I	receive	not of man." For	8, 234/ 32
of Saint John, "I	receive	no record of man	8, 236/ 33

said "The record I	receive	not of man." Yea	8, 236/ 35
The chief record I	receive	not of man"; as	8, 237/ 2
yet, in this word "	receive	," instead of this word	8, 237/ 28
and to say "I	receive	no record of man	8, 237/ 31
the other -- "I	receive	no witness of man	8, 237/ 34
that I will not	receive	it, but refuse it	8, 237/ 35
is to wit, I	receive	none because no man	8, 237/ 37
maketh him say "I	receive	no witness of man	8, 238/ 4
say that he would	receive	no witness of man	8, 238/ 27
man receiveth. Whosoever do	receive	his record hath put	8, 240/ 7
words of Christ, "I	receive	no witness of man	8, 240/ 11
labor to revoke and	receive	again into the port	8, 249/ 3
how, then, should we	receive	a new article of	8, 281/ 26
he saith that to	receive	a new article of	8, 283/ 4
he saith if we	receive	"a new article" . . . and	8, 283/ 38
pounds, yet shall he	receive	no pardon at all	8, 289/ 2
the world would not	receive	the books." To this	8, 310/ 8
the world could not	receive	the books that should	8, 311/ 6
the world could not	receive	the books" -- why	8, 311/ 21
to be shriven, or	receive	any penance at the	8, 394/ 12
himself whereby he might	receive	it if he would	8, 502/ 34
towardness endeavor himself to	receive	the gift of God	8, 503/ 12
as be willing to	receive	it. For he that	8, 504/ 4
there be swine that	receive	no learning but to	8, 514/ 22
them, that they could	receive	no comfort, either of	8, 541/ 13
have since his escape	received	them. And it may	8, 19/ 23
hands, Bilney before he	received	it said the Collect	8, 24/ 6
benefits which we have	received	, it is also lawful	8, 51/ 27
benefits which we have	received	is a good cause	8, 51/ 31
respect unto God's benefits	received	and also to come	8, 54/ 6
especially to the sense	received	of the whole Catholic	8, 61/ 9
making him priest, he	received	of God a special	8, 84/ 15
Lord is not only	received	by the priest himself	8, 108/ 24
whereof Christ's church hath	received	many by the blessed	8, 109/ 29
in a manner, newly	received	; and they contended upon	8, 119/ 18
sacraments which they find	received	and believed, used and	8, 119/ 29
the Christian priests, already	received	and used -- what	8, 184/ 31
saith plainly that Timothy	received	grace by the putting	8, 192/ 22
manner . . . but that he	received	not his chief record	8, 239/ 27
-- which notwithstanding, he	received	and accepted for a	8, 239/ 30
-- then all was	received	in Scripture . . . More Here	8, 279/ 13
since all was then	received	in Scripture among the	8, 279/ 16
follow that all was	received	by Scripture among Christian	8, 279/ 17
of Moses all was	received	in Scripture. But since	8, 279/ 19
him that they then	received	Scripture; but he must	8, 279/ 23
prove that then they	received	all in Scripture . . . and	8, 279/ 24
Tyndale All was then	received	in Scripture; insomuch that	8, 279/ 31
was increased," so fully	received	all things necessary to	8, 281/ 30
sore eyes if we	received	any new articles of	8, 283/ 28
he saith if we	received	a new article "without	8, 283/ 32

Tyndale, saying that Moses	received	all necessary things in	8, 299/ 5
his present tradition was	received	holy gestures as the	8, 315/ 6
thing which they there	received	in the form of	8, 315/ 14
the beginning it was	received	after other meats, it	8, 322/ 4
it should be now	received	of folk while they	8, 322/ 5
the Catholic Church was	received	and believed before that	8, 340/ 10
but, notwithstanding that Moses	received	the laws and ceremonies	8, 365/ 2
ceremonies in writing, yet	received	he not (as Tyndale	8, 365/ 2
weight that they had	received	before, and kept peradventure	8, 365/ 6
them . . . as we have	received	them of the great	8, 368/ 8
contrary to the custom	received	by the Church. Saint	8, 369/ 37
teaching . . . and whatsoever is	received	of the Church into	8, 370/ 3
of them that have	received	the Spirit. And yet	8, 431/ 17
they be, nor had	received	the seed of God	8, 448/ 7
that our Lord hath	received	them to the Sacrament	8, 475/ 1
Sacrament of Baptism hath	received	them to grace and	8, 475/ 3
to be as willingly	received	and taken as it	8, 503/ 15
that thou hast not	received	?" And of whom meant	8, 503/ 30
whom meant he allthing	received	, but of God's gift	8, 503/ 30
both twain come and	received	, and gone away by	8, 520/ 1
that thou hast not	received	? And then what gloriest	8, 527/ 35
though thou hadst not	received	it?" He saith not	8, 527/ 37
For when I have	received	it, it is then	8, 528/ 1
forgiven his sin and	received	again to grace. If	8, 549/ 2
all this, was he	received	after to grace and	8, 549/ 12
by repentance and penance	received	to faith and to	8, 549/ 22
those significations to the	receivers	of the sacraments, therefore	8, 95/ 23
and precept of God	receiveth	interpretation. But we say	8, 60/ 37
fault be in himself,	receiveth	some inward grace and	8, 77/ 1
dark of itself, and	receiveth	all her light of	8, 226/ 34
is false that Christ	receiveth	no record of man	8, 238/ 6
plain repugnant: that God	receiveth	some record of man	8, 238/ 10
man . . . and that God	receiveth	no record of man	8, 238/ 11
his testimony no man	receiveth	. Whosoever do receive his	8, 240/ 7
off and cast away,	receiveth	after life and feeling	8, 417/ 19
that by his will	receiveth	it, and which should	8, 504/ 4
that wittingly and willingly	receiveth	a gift of another	8, 504/ 13
and at their coming	receiveth	them . . . so when they	8, 522/ 28
the soul with the	receiving	of that holy sacrament	8, 77/ 10
done in administering or	receiving	the sacraments, no more	8, 95/ 12
more profit by the	receiving	of them than by	8, 95/ 25
God infused with the	receiving	of the holy order	8, 99/ 27
of the Elevation, and	receiving	of that Blessed Sacrament	8, 110/ 19
the profit of the	receiving	, nor the promise of	8, 114/ 25
well understandeth that the	receiving	of that holy Body	8, 114/ 27
signifieth taking, and not	receiving	. Now, it is not	8, 237/ 30
Augustine saith in the	receiving	of our housel, where	8, 322/ 2
the manner in the	receiving	, or the guise and	8, 368/ 3
himself towardly to the	receiving	thereof, and whereby, on	8, 502/ 36
the getting, attaining, and	receiving	of these virtues, the	8, 504/ 9

testimonium ab homine non	recipio	." Which if it be	8, 232/ 35
nullum testimonium ab homine	recipio	." And whether the sentence	8, 232/ 39
and keepeth presbyteros still,	reciting	Saint Peter in this	8, 184/ 20
and amazed in a	reckless	sloth, and let God	8, 486/ 29
what sort we shall	reckon	the remnant. These fellows	8, 11/ 24
why but if he	reckon	it for a great	8, 20/ 1
much authority as to	reckon	myself unable in so	8, 25/ 32
this point -- I	reckon	that, being his unworthy	8, 27/ 17
and statute. Wherefore I	reckon	myself of duty deeply	8, 27/ 35
if any man can	reckon	a place where ever	8, 28/ 30
better it is, I	reckon	, that there be treacle	8, 37/ 12
or not. If he	reckon	them for such: then	8, 57/ 23
as though men did	reckon	their penance for a	8, 90/ 12
by which some doctors	reckon	the matter the more	8, 103/ 32
thereof work, as they	reckon	, upon the soul as	8, 103/ 34
would make us to	reckon	ourselves taken in so	8, 112/ 11
that folk do not	reckon	the sacrament hurt thereby	8, 127/ 13
condemned his errors, did	reckon	this for none, but	8, 153/ 14
the Church, and therein	reckon	themselves but for one	8, 164/ 16
he is wont to	reckon	as though there is	8, 216/ 23
a great folly to	reckon	that in our own	8, 324/ 10
then may ye surely	reckon	that since this is	8, 347/ 8
did in his days	reckon	it for a thing	8, 375/ 33
chrims . . . but if he	reckon	all those for none	8, 499/ 10
beetle-blind fleshly folly to	reckon	that the good endeavor	8, 503/ 8
-- lest he should	reckon	his virtue to come	8, 524/ 13
were not likely to	reckon	that God withdrew his	8, 524/ 15
if he should so	reckon	, he were likely to	8, 524/ 16
he were likely to	reckon	that he before that	8, 524/ 17
virtue (whereof he will	reckon	that he never had	8, 524/ 23
Jerome so far forth	reckoned	it for heresy that	8, 286/ 13
taken from it, and	reckoned	for a bare sign	8, 319/ 10
his coming, because he	reckoned	them not worthy to	8, 325/ 30
to them whom he	reckoned	for good men and	8, 430/ 2
all the deed, allthing	reckoned	from the first to	8, 527/ 33
faith alone" that he	reckoneth	all good works fruitless	8, 42/ 9
of his folly he	reckoneth	himself sure everything to	8, 87/ 3
about to say, he	reckoneth	the outward tokens of	8, 94/ 19
the one. And then	reckoneth	he the causes, both	8, 318/ 3
he describeth him, he	reckoneth	for a heretic; and	8, 417/ 30
ungraciously in their destruction . . .	reckoning	that their painful death	8, 25/ 9
I will give no	reckoning	why God hath caused	8, 154/ 28
nor I give the	reckoning	why he left some	8, 156/ 22
time serveth, after his	reckoning	, to make it done	8, 216/ 25
bound to give the	reckoning	why and wherefore they	8, 292/ 25
ours that keepeth a	reckoning	of our sins . . . and	8, 372/ 17
there yet resteth some	reckonings	to come . . . well and	8, 337/ 34
true Christendom did not	recognize	the pope for their	8, 130/ 35
after, well and wisely	recomforted	himself with the remembrance	8, 496/ 33
his friendly servant in	recompense	of troth and amends	8, 529/ 22

that ever they were	reconciled	again to God in	8, 215/ 22
sin again. For whose	reconciliation	again to God, our	8, 212/ 11
of man for his	reconciliation	to God: he preacheth	8, 215/ 15
translation: This is the	record	of John, when the	8, 230/ 13
these: "I take no	record	of man." In the	8, 232/ 34
thus: "I take not	record	of man"; and not	8, 232/ 37
translated, "I take no	record	of man." He maketh	8, 232/ 38
-- "I take not	record	of man" and "I	8, 233/ 1
and "I take no	record	of man" -- we	8, 233/ 2
wise, "I receive no	record	of man," the Greek	8, 233/ 10
there, upon this word "	record	," the article that is	8, 233/ 11
put before the word "	record	," that word there, in	8, 233/ 13
signifieth not a common	record	in general, but a	8, 233/ 15
certain, special kind of	record	-- as the Greek	8, 233/ 15
I receive not the	record	of man"; whereas with	8, 233/ 21
with his translating "no	record	," that article "the" --	8, 233/ 22
it "I receive not	record	of man," though he	8, 233/ 24
I receive not the	record	of man." But now	8, 233/ 26
it "I receive no	record	of man," he hath	8, 233/ 27
I receive no the	record	of man." And this	8, 233/ 29
I take not the	record	of man," that yet	8, 234/ 1
these, "I take no	record	of man" -- of	8, 234/ 2
I receive not the	record	of man" -- he	8, 234/ 31
translated it thus: "The	record	I receive not of	8, 234/ 32
was that the special	record	he took not of	8, 234/ 35
of man no manner	record	at all; as I	8, 234/ 36
John, "I receive no	record	of man," to change	8, 236/ 34
to have said "The	record	I receive not of	8, 236/ 35
the special kind of	record	: rather than to do	8, 236/ 36
translated it "The chief	record	I receive not of	8, 237/ 2
say "I take no	record	of man" and to	8, 237/ 31
say "I receive no	record	of man." For the	8, 237/ 31
that Christ receiveth no	record	of man; and then	8, 238/ 6
that God receiveth no	record	of man . . . and that	8, 238/ 10
where he saith, "The	record	of man. For Tyndale	8, 238/ 11
received not his chief	record	I take not of	8, 239/ 12
because he had greater	record	of man, because he	8, 239/ 27
Whosoever do receive his	record	than man -- that	8, 239/ 28
John shall bear me	record	hath put his seal	8, 240/ 7
of a medicine, to	recover	that it was Christ	8, 312/ 21
would drink wine to	recover	his health, as David	8, 60/ 5
one that is newly	recovered	his health; and thereof	8, 60/ 34
one that is newly	recovered	out of a great	8, 419/ 19
he were as well	recovered	out of a great	8, 444/ 39
of riddles for his	recreation	of his frenzies as	8, 554/ 29
lest he call the	redargution	-- I put him	8, 458/ 33
what means Christ should	redeem	of his folly "sophistication	8, 183/ 32
into the world to	redeem	us; and it is	8, 329/ 25
coming was only to	redeem	mankind must needs be	8, 406/ 12
		us, not from hell	8, 406/ 16

sustain) to purge and	redeem	that punishment too . . . and	8, 540/ 4
and that we were	redeemed	to heaven with his	8, 76/ 29
spoken that mankind is	redeemed	by Christ's Passion, and	8, 147/ 23
the ransom that he	redeemed	us with? To the	8, 372/ 21
Son, and to have	redeemed	us, also, by his	8, 415/ 24
of God and our	Redeemer	), and because they have	8, 447/ 15
applied conveniently toward the	redeeming	of his temporal pain	8, 213/ 29
in inferno nulla est	redemptio	. . . and the wretches lie	8, 438/ 5
and long for the	redemption	of God's elect. Amen	8, 40/ 9
and died for our	redemption	, and that we were	8, 76/ 28
his Passion for our	redemption	-- would those infidels	8, 110/ 26
and revelation of his	redemption	again than we find	8, 155/ 3
Passion have wrought our	redemption	although he had wedded	8, 287/ 19
of Christ, and of	redemption	by him, before the	8, 299/ 22
of Christ, and the	redemption	by him, and the	8, 365/ 7
the Sacrifice of our	Redemption	was offered for her	8, 371/ 27
it hurteth not the	redemption	that is in Christ's	8, 405/ 16
it hurteth not the	redemption	that is in Christ's	8, 466/ 37
they "hurt not the	redemption	that is in Christ's	8, 471/ 22
it hurteth not the	redemption	that is in Christ's	8, 471/ 36
of their hearts should	redound	into their bodies . . . and	8, 64/ 14
of his heart so	redound	into the body that	8, 71/ 37
posts made of rotten	reeds	. One is that all	8, 282/ 2
many manner wise plainly	refelled	and confuted in the	8, 460/ 26
and so we finally	refer	all the thank and	8, 53/ 17
no wise be helped,	refer	the punishment to the	8, 56/ 19
you not then '	refer	the punishment to the	8, 58/ 11
confidence in them, but	refer	all the thank of	8, 403/ 2
of God -- I	refer	it unto the wisdom	8, 426/ 6
therefore be all thank	referred	-- which liveth and	8, 39/ 2
the spiritual elder brother "	referreth	their punishment to the	8, 57/ 9
appearance natural by the	reflection	of the sun . . . I	8, 276/ 26
except folk begin to	reform	that fault the sooner	8, 2/ 29
but came himself to	reform	it and begin his	8, 275/ 12
till Christ shall finally	reform	the world and finish	8, 486/ 10
or withdrawn, nothing neither	reformed	nor changed." Saint Hilary	8, 369/ 3
the body . . . and either	reformed	and cured, or else	8, 398/ 22
elect person would be	reformed	at the first . . . it	8, 468/ 33
taught, return and be	reformed	at the first, were	8, 468/ 34
between them both, to	refrain	folk from sin. We	8, 289/ 15
his friends must needs	refrain	him," might not mean	8, 438/ 32
about men's heads to	refrain	them from boldness of	8, 450/ 16
is the bridle that	refraineth	our boldness; whereas Tyndale	8, 450/ 24
labor, and for his	refreshing	again to labor. And	8, 534/ 18
fain for the surest	refuge	to bless himself with	8, 128/ 31
might have always some	refuge	at some starting hole	8, 448/ 17
touching Tyndale's other goodly	refuge	-- that the horrible	8, 493/ 36
might ever have some	refuge	into a starting hole	8, 498/ 3
the other should hap	refuse	him . . . or that he	8, 16/ 32
mock the sacrament and	refuse	the grace because God	8, 78/ 29

writing. For first they	refuse	to observe them because	8, 155/ 36
not receive it, but	refuse	it though it be	8, 237/ 35
of his own nor	refuse	our deductions if we	8, 257/ 36
but forbidding them to	refuse	to fulfill the commandment	8, 352/ 12
that if they would	refuse	at his bidding to	8, 354/ 26
have us reject and	refuse	all that God hath	8, 381/ 37
still in sin, and	refuse	the grace of God	8, 421/ 37
side, he might frowardly	refuse	it, or of sloth	8, 502/ 37
death would forbear and	refuse	to die for him	8, 543/ 35
In his examination he	refused	to be sworn to	8, 13/ 30
it likely that he	refused	the oath rather of	8, 13/ 33
Jews and paynims that	refused	him and his true	8, 43/ 39
out, as though God	refused	all manner witness of	8, 237/ 1
those words rejected and	refused	the witness of his	8, 237/ 23
now faulty when they	refused	to believe on him	8, 241/ 37
every man might have	refused	all the doctrine of	8, 262/ 20
seem that Christ utterly	refuseth	and rejecteth all manner	8, 233/ 31
Catholic Church, which he	refuseth	. And then shall we	8, 285/ 24
often and so fully	refuseth	to take for sacraments	8, 303/ 28
condemn the Church --	refuseth	to hear, believe, and	8, 345/ 16
authentic scripture. For he	refuseth	to believe the Church	8, 346/ 27
impenitence, finally rejecteth and	refuseth	them? Among which fatherly	8, 522/ 33
it appeareth that Tyndale,	refusing	all witness of man	8, 240/ 25
this: Every Christian man	refusing	to hear, believe, and	8, 345/ 12
to fall therefrom, by	refusing	the Gospel of Christ	8, 549/ 18
man may as slightly	regard	Whitsun Sunday as Hock	8, 4/ 21
-- but that ye	regard	therewith his fowl feet	8, 42/ 34
and that for the	regard	of the man's good	8, 97/ 37
her; and not once	regard	wherefore the holy day	8, 125/ 17
that a translator must	regard	; but it is a	8, 167/ 26
general councils had no	regard	to miracles. And if	8, 340/ 34
that point that they	regard	not God's word but	8, 366/ 27
far that they neither	regard	his word nor his	8, 366/ 29
full forgiveness, without any	regard	or respect of man's	8, 400/ 25
without any respect or	regard	unto their deserving; as	8, 402/ 1
save man without any	regard	of good works . . . but	8, 402/ 10
us all respect and	regard	of deserving any reward	8, 402/ 33
heresy itself (against all	regard	of good works), they	8, 403/ 20
either, and without any	regard	of any good work	8, 474/ 15
and negligence so slightly	regard	it that he were	8, 503/ 1
in the respect and	regard	that God hath to	8, 508/ 1
law, and for the	regard	of his goodness to	8, 512/ 4
contrary: that the over-great	regard	of his mercy turneth	8, 512/ 6
be saved, without any	regard	of good works; and	8, 566/ 23
councils, in their conclusions,	regarded	no miracles but only	8, 339/ 35
chief, and that he	regardeth	Christ's Passion and our	8, 104/ 8
all said . . . he neither	regardeth	miracle nor Scripture neither	8, 347/ 1
and occasion of slight	regarding	sin: Tyndale would expound	8, 425/ 6
Sacrament of Baptism, which	regenerateth	us and maketh us	8, 213/ 34
her devout anthem Salve	Regina	), so would he not	8, 313/ 13

non potest introire in	regnum	Dei" ("Whoso be not	8, 377/ 8
false liar in his	rehearsal	of the matter . . . wherein	8, 7/ 35
may at the bare	rehearsal	of this brief text	8, 67/ 24
would it be to	rehearse	you all their books	8, 10/ 29
was taken. And to	rehearse	his heresies needeth little	8, 16/ 27
but lies; but I	rehearse	you his letter because	8, 19/ 13
a man may well	rehearse	. And to this, at	8, 28/ 20
it were overlong to	rehearse	them. But forasmuch as	8, 64/ 37
which things . . . I shall	rehearse	you his own words	8, 83/ 25
a long work to	rehearse	many of their words	8, 113/ 28
-- whereof I shall	rehearse	you part anon. And	8, 115/ 14
I in my Dialogue	rehearse	Luther's heresies, and among	8, 116/ 3
I should here again	rehearse	and repeat, and in	8, 143/ 22
-- did yet falsely	rehearse	him in their anger	8, 232/ 4
did then wittingly false	rehearse	him, so doth Tyndale	8, 232/ 7
it not, I shall	rehearse	you his own very	8, 258/ 40
Jerome and Saint Augustine	rehearse	, did write against heretics	8, 314/ 6
such matter, let him	rehearse	it . . . and I warrant	8, 357/ 26
in the Second Book),	rehearse	you both the words	8, 367/ 26
men since, I shall	rehearse	you divers others above	8, 367/ 27
a lost labor to	rehearse	. And yet, lest an	8, 429/ 12
to doubt, I shall	rehearse	you some. What say	8, 429/ 13
such cases wont to	rehearse	his . . . it would (and	8, 553/ 30
he mocketh, let him	rehearse	it right, is such	8, 555/ 1
shall not need to	rehearse	you. For both have	8, 570/ 28
or not. And yet	rehearsed	they themselves certain things	8, 23/ 3
only those evil things	rehearsed	, but answered also and	8, 177/ 25
And when I had	rehearsed	up a Ragman's roll	8, 180/ 29
good work." I have	rehearsed	you Saint Paul's words	8, 359/ 33
gathered divers together, and	rehearsed	in the same matter	8, 367/ 29
any that I have	rehearsed	yet, Saint Polycarp --	8, 374/ 5
apostles, as I have	rehearsed	, in the New Law	8, 375/ 11
if Tyndale had here	rehearsed	you my very words	8, 553/ 29
of this work, neither	rehearsed	them all nor taken	8, 561/ 11
these that he hath	rehearsed	. For letting, as I	8, 561/ 12
Timothy, whereof himself also	rehearseth	part -- which whosoever	8, 190/ 36
read, and whereof himself	rehearseth	also part, do manifestly	8, 191/ 35
Savior Christ that he	rehearseth	, written in the fifth	8, 229/ 17
of man, as Tyndale	rehearseth	, but he both meaneth	8, 229/ 19
the hands (which he	rehearseth	as earnestly as Baptism	8, 296/ 31
remnant out. For he	rehearseth	no more but that	8, 359/ 35
the sins that he	rehearseth	, he saith that "our	8, 486/ 31
had, as Tyndale well	rehearseth	, given him a churlish	8, 530/ 17
fair mocking manner in	rehearsing	of that holy sacrament	8, 114/ 18
of his matter and	rehearsing	him by patches and	8, 418/ 26
the priests love to	reign	in men's conscience. But	8, 12/ 9
have made the devil	reign	in a man's conscience	8, 12/ 10
the people hypocrites shall	reign	over them. What shows	8, 138/ 10
the Lord in his	reign	. And of these I	8, 267/ 13
-- which liveth and	reigneth	in eternal glory. To	8, 39/ 2

into hell, where he	reigneth	as prince upon all	8, 268/ 28
withstand it yet and	reject	it -- it is	8, 9/ 29
themselves be able to	reject	and confound any devil	8, 38/ 24
as would have us	reject	and refuse all that	8, 381/ 37
last that God shall	reject	him and cast his	8, 429/ 30
seed of God, and	reject	his grace, and neglect	8, 440/ 22
Christ by those words	rejected	and refused the witness	8, 237/ 23
maketh as though Christ	rejected	, while he falsely translateth	8, 238/ 2
belief . . . be reprobated and	rejected	and left unchosen, and	8, 499/ 37
Christ utterly refuseth and	rejecteth	all manner witness of	8, 233/ 31
assistant, whereby it both	rejecteth	the superstitious marvels and	8, 246/ 24
their final impenitence, finally	rejecteth	and refuseth them? Among	8, 522/ 33
he may. And therefore,	rejecting	the remnant by and	8, 82/ 37
abhorring from shrift, and	rejecting	the Sacrament of Penance	8, 570/ 39
man they so highly	rejoice	. . . that they have, as	8, 12/ 28
hath great cause to	rejoice	therein. And when his	8, 23/ 32
heart, to delight and	rejoice	in the effusion of	8, 33/ 4
body and soul. Thus	rejoiced	Tyndale in the death	8, 12/ 22
also that Tyndale highly	rejoiceth	in the burning of	8, 19/ 37
no tyrant . . . and therefore	rejoiceth	not in our pain	8, 71/ 22
not neither that God	rejoiceth	in our pain as	8, 71/ 27
we say that God	rejoiceth	and delighteth in the	8, 71/ 35
say also that God	rejoiceth	and delighteth in justice	8, 72/ 3
to wit, by the	relation	of the Catholic Church	8, 295/ 26
remission of the sin,	release	of the more pain	8, 65/ 11
purchase us pardon and	release	of pain, and may	8, 65/ 21
and of our pain	release	, by virtue of his	8, 66/ 29
written, is that bond	released	and discharged, and where	8, 379/ 9
purgatory, nor kiss any	relic	, nor creep to Christ's	8, 32/ 28
with images . . . then with	relics	, then with saints, that	8, 117/ 30
sense rob out the	relics	and ornaments of the	8, 163/ 1
images, or their holy	relics	, out of reverence. Nor	8, 177/ 13
the reverence of images,	relics	, and pilgrimages, and worshipping	8, 250/ 35
impugn -- as images,	relics	, and pilgrimages, and the	8, 346/ 20
flesh remaining, as the	relics	, of original sin, whereby	8, 444/ 3
motions of sin, the	relics	of original sin, remaining	8, 447/ 12
did reverence to their	relics	, images, and kept holy	8, 481/ 22
despited the saints' images,	relics	, the crucifix, and the	8, 482/ 27
images, casting out their	relics	, despiting our Lady, defiling	8, 484/ 21
but rail upon their	relics	, and despise their images	8, 572/ 10
them through God's goodness	relieved	. And this, I say	8, 210/ 1
own penance helped and	relieved	with the good deeds	8, 213/ 26
and enter into any	religion	approved by the law	8, 15/ 3
all that enter into	religion	sin in so doing	8, 15/ 4
him run out of	religion	and fallen to flesh	8, 40/ 31
thereunto took out of	religion	a spouse of Christ	8, 47/ 36
despite of marriage and	religion	both, liveth with her	8, 48/ 2
lawfully run out of	religion	and lie together when	8, 50/ 11
and ran out of	religion	and wedded fleeing Cate	8, 86/ 22
friars run out of	religion	and living in lechery	8, 130/ 2

run out of their	religion	, cast their vow at	8, 140/ 8
is run out of	religion	, nor by casting aland	8, 190/ 20
to run out of	religion	and waste out their	8, 191/ 12
should run out of	religion	and do foul, stinking	8, 206/ 19
may run out of	religion	and wed harlots at	8, 249/ 16
good works, against all	religion	, fasting, prayer, devotion, saints	8, 337/ 18
and nuns repent their	religion	and run out and	8, 394/ 36
to run out of	religion	and go wed a	8, 395/ 7
devotion brought them into	religion	. And yet can now	8, 437/ 24
monasteries, casting out of	religion	, expulsion of chastity, with	8, 484/ 18
most that be most	religious	in living, but also	8, 26/ 9
most abominable sort, deflowering	religious	women. And Tyndale himself	8, 43/ 3
-- that is, good	religious	friars, and especially the	8, 190/ 17
and namely against all	religious	men . . . but if they	8, 191/ 22
past, ever said that	religious	men might run out	8, 367/ 7
all good men, both	religious	that live here in	8, 382/ 24
they have spoken as	religiously	as he, yet have	8, 42/ 38
taught unwritten and yet	remain	observed unwritten . . . as that	8, 154/ 13
the words necessary to	remain	and be known, which	8, 157/ 17
in some words that	remain	still untranslated into Latin	8, 161/ 8
these few that yet	remain	. And of them, some	8, 272/ 19
bread and wine still	remain	, as Tyndale saith that	8, 293/ 5
fall, there shall it	remain	." But here saith Tyndale	8, 428/ 21
not whether Tyndale's love	remain	or no . . . but I	8, 487/ 36
spark of Christian zeal	remained	in their hearts) pull	8, 42/ 2
ever the true judgment	remained	, and the right-savored taste	8, 44/ 22
such as lived and	remained	after their time . . . were	8, 244/ 11
there yet one text	remained	, whereof many of them	8, 363/ 34
writing but that there	remained	in the people's minds	8, 365/ 4
favor -- yet there	remaineth	a temporal pain, or	8, 210/ 8
is in this that	remaineth	. And then must he	8, 334/ 17
of that writing that	remaineth	, some corrupted by writers	8, 334/ 32
in the remnant that	remaineth	yet unwritten; or for	8, 381/ 8
of the sin which	remaineth	in our members breaketh	8, 419/ 22
of the sin which	remaineth	in our members breaketh	8, 445/ 3
fruit of sin which	remaineth	in our members breaketh	8, 445/ 30
fruit of sin that	remaineth	in their members breaketh	8, 447/ 30
of the sin which	remaineth	breaketh out, but yet	8, 454/ 12
but the sin that	remaineth	in their members . . . and	8, 456/ 24
of the sin that	remaineth	in their flesh" against	8, 456/ 30
of the sin that	remaineth	in their sinful members	8, 459/ 29
of the sin that	remaineth	in their flesh and	8, 485/ 29
the wit lacketh and	remaineth	imperfect may by the	8, 509/ 3
motion toward sin which	remaineth	of original sin is	8, 528/ 12
of all Christian realms	remaining	in the faith of	8, 219/ 5
by the whole church	remaining	still in the former	8, 341/ 35
world) -- his faith	remaining	-- fall from charity	8, 422/ 30
fruit of the sin	remaining	in their members, and	8, 441/ 37
motions in the flesh	remaining	, as the relics, of	8, 444/ 3
relics of original sin,	remaining	in the flesh, yet	8, 447/ 12

fruit of the sin	remaining	in their mischievous members	8, 454/ 21
fruit of the sin	remaining	in their flesh breaketh	8, 455/ 8
fruit of sin which,	remaining	in my flesh, breaketh	8, 457/ 17
old, true, Catholic church	remaining	. And therein shall they	8, 478/ 16
fruit of the sin	remaining	in his flesh and	8, 492/ 4
and then is he	remediless	, he saith. And therefore	8, 547/ 35
more than men can	remedy	or fully find out	8, 2/ 22
before, there is no	remedy	with me but death	8, 20/ 9
their pain, having their	remedy	so pleasant and so	8, 63/ 12
is ordained for a	remedy	and to increase the	8, 84/ 32
hath he yet his	remedy	provided by God, if	8, 212/ 24
it might be a	remedy	against heresies; as it	8, 333/ 6
two . . . there is no	remedy	for him but he	8, 476/ 18
pleasant poetry entitled "The	Remedy	of Love." Where he	8, 521/ 23
that I see no	remedy	but that Tyndale must	8, 555/ 35
see I, therefore, no	remedy	but that Tyndale must	8, 556/ 28
to compel men to	remember	their souls, which else	8, 3/ 2
all his holy tale . . .	remember	again the friar and	8, 47/ 24
away but that ye	remember	to pull him back	8, 47/ 30
man in the meanwhile	remember	and consider what ungracious	8, 48/ 12
divers others. But now	remember	, good reader, that Tyndale	8, 51/ 5
point. Mark well and	remember	that we speak here	8, 107/ 34
cometh to judge. And	remember	that he which is	8, 138/ 33
threat . . . bidding men to	remember	now that "he which	8, 139/ 32
works -- he must	remember	again that many a	8, 152/ 33
but some wanton trifle.	Remember	now, good reader, that	8, 158/ 5
good faith, I neither	remember	them nor find them	8, 196/ 36
the English. And yet	remember	I not that caritas	8, 200/ 29
to be believed. And	remember	that as yet he	8, 254/ 27
and exhort him to	remember	the false prophet Balaam	8, 267/ 31
And that reason ye	remember	that we have answered	8, 324/ 9
both might preach and	remember	to the people as	8, 356/ 3
learned . . . stand fast and	remember	of whom we have	8, 360/ 36
him very effectually to	remember	her in his Mass	8, 371/ 20
as read this may	remember	at thine altar thy	8, 372/ 35
tell how. Make them	remember	with a devout affection	8, 373/ 2
good readers, but ye	remember	well that all the	8, 399/ 34
sin. This point, ye	remember	, he proveth by the	8, 424/ 9
as far as I	remember	) that there like (as	8, 425/ 35
first charity. And therefore	remember	from whence thou art	8, 429/ 20
wrought I will none	remember	; in the righteousness which	8, 432/ 8
matter. For ye will	remember	that all our matter	8, 479/ 25
us read false. Ye	remember	, good readers, that he	8, 492/ 23
they repent again and	remember	themselves and their Father's	8, 494/ 24
would that Tyndale should	remember	that all this tale	8, 521/ 13
we must here yet	remember	, lest we mistake Tyndale	8, 530/ 28
For here ye must	remember	that to provide them	8, 531/ 3
as far as I	remember	, any plain, evident scripture	8, 537/ 5
from the beginning hitherto.	Remember	first, good readers, that	8, 560/ 15
and sworn." Now ye	remember	that Tyndale hath put	8, 567/ 36

against all reason. Ye	remember	very well, I wot	8, 570/ 8
but only believe and	remember	that there is nothing	8, 572/ 5
words or else evil	remembered	them . . . or, finally, which	8, 169/ 9
so. And this he	remembered	them of by writing	8, 315/ 18
-- wrote, as is	remembered	in the fifteenth of	8, 322/ 9
in everything ye have	remembered	me, and kept the	8, 368/ 21
done shall none be	remembered	; but for the offense	8, 432/ 15
words which I before	remembered	: "Whoso deny me before	8, 543/ 36
Paul. Finally, yet, he	remembereth	himself at last and	8, 145/ 1
he had taught him . . .	remembering	"of whom" he had	8, 360/ 32
done, so that the	remembrance	of their pestilent errors	8, 35/ 14
all heresies out of	remembrance	that neither themselves should	8, 37/ 34
farther off from the	remembrance	thereof . . . he letteth go	8, 48/ 15
to put us in	remembrance	that we be now	8, 64/ 7
so do" in the "	remembrance	" of him . . . that his	8, 116/ 29
figure ordained for a	remembrance	of Christ, and not	8, 117/ 18
represent . . . and in the	remembrance	of Christ do creep	8, 149/ 5
two put them in	remembrance	what things they be	8, 157/ 12
we put him in	remembrance	of many places in	8, 209/ 12
this thing in your	remembrance	, take now the pain	8, 226/ 27
and put them in	remembrance	of all that himself	8, 258/ 11
so serious and earnest	remembrance	of the putting-upon of	8, 296/ 30
in his mind and	remembrance	, wrote his own gospel	8, 310/ 23
to put them in	remembrance	that the thing which	8, 315/ 13
he put them in	remembrance	that as he had	8, 315/ 16
put Tyndale again in	remembrance	, because he believeth nothing	8, 331/ 3
say, put him in	remembrance	that I brought in	8, 331/ 5
ordained . . . and hath in	remembrance	of himself willed and	8, 368/ 35
to have her in	remembrance	at thine altar, to	8, 372/ 13
but put you in	remembrance	that all his matter	8, 460/ 29
his church after in	remembrance	of his Passion, and	8, 466/ 6
to put us in	remembrance	of every point of	8, 480/ 16
old kindness cometh unto	remembrance	, either of his own	8, 489/ 21
is ravished of his	remembrance	. . . and, forgetting father and	8, 491/ 13
Tyndale's tragical process of	remembrance	of his "old profession	8, 491/ 24
recomforted himself with the	remembrance	of his father's old	8, 496/ 33
truant, for all his	remembrance	of his father's goodness	8, 497/ 8
are come up in	remembrance	before God." And our	8, 527/ 28
man of so good	remembrance	, and so good heed	8, 544/ 24
without repentance, or any	remembrance	after, of that sin	8, 551/ 18
astonied" and past all	remembrance	-- therefore he now	8, 558/ 20
both in suing for	remission	and pardon of his	8, 16/ 24
abused the King's gracious	remission	and pardon given him	8, 17/ 14
warning, with his gracious	remission	of their former offense	8, 27/ 12
special things that obtain	remission	of the sin, release	8, 65/ 11
wrought . . . help to get	remission	and purchase us pardon	8, 65/ 20
sin and procuring of	remission	, grace, and pardon --	8, 65/ 35
to purchase grace with	remission	and pardon, and also	8, 67/ 27
but it availeth for	remission	of sin and for	8, 68/ 20
at all toward the	remission	of sins -- why	8, 87/ 22

of sudden and short	remission	, that he shall force	8, 89/ 31
assistant with them in	remission	of sins (as by	8, 99/ 7
their repentance and his	remission	too . . . as in the	8, 209/ 15
the penitent, and the	remission	of his displeasure: then	8, 209/ 20
the repentance and the	remission	both -- and Christ's	8, 210/ 6
and that penance and	remission	of sins should be	8, 238/ 22
other than grace and	remission	of sins, or peradventure	8, 300/ 4
getteth him forthwith full	remission	both of sin and	8, 377/ 14
of mercy, toward the	remission	of the debt of	8, 413/ 36
to heaven or to	remission	any sacramental shrift, or	8, 416/ 23
penance toward heaven, or	remission	of sins, is heresy	8, 417/ 34
or desire toward any	remission	either of sin or	8, 425/ 29
Tyndale, concerning his full	remission	, of sin and pain	8, 433/ 30
them, because by God's	remission	and pardon it is	8, 449/ 7
repentance, and thereby of	remission	and pardon, as they	8, 450/ 37
repentance he may have	remission	-- why should he	8, 456/ 5
word, give me full	remission	of sin and pain	8, 457/ 22
bare repentance, always full	remission	of sin and pain	8, 474/ 14
hear that voice of	remission	. If he mean any	8, 495/ 24
of his Father granting	remission	set his heart at	8, 495/ 30
the other shall have,	remission	and forgiveness of that	8, 548/ 28
willingly, shall never have	remission	after. The other, that	8, 568/ 2
an utter impossibility of	remission	. But now let us	8, 569/ 30
things I must needs	remit	the reader unto the	8, 143/ 25
right and reason, than	remit	and forgive; and that	8, 530/ 1
at the leastwise may	remit	his sin and save	8, 569/ 7
must have his sins	remitted	and be saved; and	8, 568/ 28
we shall reckon the	remnant	. These fellows that naught	8, 11/ 24
ground of all the	remnant	, most especial repentance and	8, 24/ 21
for infection of the	remnant	-- am I by	8, 27/ 31
whose fall undoubtedly the	remnant	will in conclusion follow	8, 29/ 1
one summer, and the	remnant	the worse treated ever	8, 55/ 31
And therefore, rejecting the	remnant	by and by . . . he	8, 83/ 1
seen in all the	remnant	. And now, since he	8, 91/ 33
Christian people and the	remnant	infidels; and such were	8, 146/ 35
wrong, and all the	remnant	in like wise. And	8, 185/ 15
points, and all the	remnant	unproved. For if Tyndale	8, 255/ 14
I will order the	remnant	when I come myself	8, 263/ 1
few . . . though all the	remnant	that had heard thereof	8, 272/ 15
many away that the	remnant	which were left were	8, 272/ 24
of any of the	remnant	. . . the apostles have not	8, 295/ 6
he saith that the	remnant	of the sacraments besides	8, 296/ 2
the Altar . . . all the	remnant	be no true sacraments	8, 301/ 29
this chapter unto the	remnant	. . . so that whoso consider	8, 307/ 7
Jerome and all the	remnant	say wrong, because their	8, 313/ 27
quum venero disponam" ("The	remnant	, " or "all the other	8, 315/ 25
morrow, but rather the	remnant	burned? Why unleavened bread	8, 329/ 4
it out unto the	remnant	. " And therefore Tyndale's comely	8, 332/ 2
when one speaketh, the "	remnant	" -- that is, the	8, 341/ 29
why he left the	remnant	out. For he rehearseth	8, 359/ 34

little and left the	remnant	out. Yet bringeth in	8, 361/ 37
they do all the	remnant	of the Scripture, unto	8, 363/ 2
any of all the	remnant	. If the Spirit of	8, 376/ 4
the less in the	remnant	that remaineth yet unwritten	8, 381/ 8
and expound all the	remnant	in such false, foolish	8, 381/ 31
any more wisely the	remnant	of his goodly matter	8, 399/ 28
they list . . . and the	remnant	but as they list	8, 415/ 27
alike changeable through the	remnant	of their lives, saving	8, 494/ 34
may prove all the	remnant	for him . . . then may	8, 497/ 13
Christ's Passion for the	remnant	, which would else be	8, 516/ 21
sheep, and left the	remnant	and sought the lost	8, 533/ 32
belief whereof all the	remnant	would not then serve	8, 545/ 4
as I say, the	remnant	pass (as now not	8, 561/ 13
he had a special	remorse	of that article. For	8, 24/ 12
most especial repentance and	remorse	; whereby we may very	8, 24/ 22
thee, and I will	remove	thy candlestick out of	8, 429/ 23
do at all in	removing	an obstinate leaning to	8, 507/ 7
his light: "Nisi quis	renatus	fuerit ex aqua et	8, 377/ 7
there be dogs that	rend	all good learning with	8, 514/ 23
indeed there be, that	rend	all good learning with	8, 514/ 36
will, not learn, but	rend	all good learning with	8, 515/ 2
divers times iterated and	renewed	) and finally in his	8, 27/ 2
men born again and	renewed	with the Spirit of	8, 57/ 22
for so far forth	renewed	with the Spirit of	8, 61/ 5
not "born again" nor "	renewed	with the Spirit"; all	8, 120/ 23
slidden down, should be	renewed	again by penance, crucifying	8, 213/ 3
by penance to be	renewed	again; that is to	8, 213/ 9
we be so fully	renewed	, and the old sin	8, 213/ 11
fallen down, should be	renewed	again to penance . . . crucifying	8, 377/ 33
of new -- both	renewed	their old and added	8, 424/ 19
fallen down . . . should be	renewed	again by penance, forasmuch	8, 431/ 9
for them to be	renewed	again by penance. What	8, 431/ 23
is "impossible to be	renewed	by penance," that it	8, 433/ 26
to be by penance	renewed	unto the state of	8, 433/ 27
tarry still here and	renounce	his heresies again, and	8, 9/ 20
that at the one	renounce	his devilish heresies, and	8, 220/ 31
up his heresies and	renounce	his former errors . . . and	8, 479/ 8
the penance to the	renovation	of baptism; or else	8, 569/ 26
seams, and some seem	rent	between. And in like	8, 307/ 5
here again rehearse and	repeat	, and in like wise	8, 143/ 22
at every third word	repeat	a whole tale, where	8, 205/ 28
nothing letted, partly to	repeat	again his words written	8, 405/ 22
concordiam," he divers times	repeated	those words, with tunsions	8, 24/ 8
wily hypocrites. More He	repeateth	here and heapeth up	8, 303/ 15
so sure that he	repeateth	it again in the	8, 432/ 23
grace so fully to	repent	and revoke his heresies	8, 24/ 24
no more but only	repent	. For as for going	8, 88/ 31
as soon as we	repent	and come into the	8, 89/ 8
sin again and then	repent	a little and run	8, 90/ 1
he will that men	repent	the doing of their	8, 90/ 22

deal; but they that	repent	not at all be	8, 90/ 33
any sin else, but	repent	and do so still	8, 121/ 30
not only bade them	repent	and do penance, but	8, 122/ 1
reap it," except we "	repent	, and resist not the	8, 179/ 14
any man should so	repent	his secret sin that	8, 206/ 24
hath and "repentance" and "	repent	," or "forthinking" and "forthink	8, 210/ 36
I forthink," and "I	repent	," or "It repenteth me	8, 210/ 38
So, now, the saith, "	Repent	" (or "Let it forthink	8, 212/ 2
needeth no more but	repent	. . . and by and by	8, 212/ 28
will follow if I	repent	in the heart . . . that	8, 214/ 26
or else that whoso	repent	once in his heart	8, 214/ 32
shall never cease to	repent	. . . or though he do	8, 214/ 33
grant that though he	repent	at one time, he	8, 214/ 36
he may cease to	repent	at another, and then	8, 214/ 37
never after cease to	repent	as long as ever	8, 215/ 4
though he cease to	repent	, shall yet, as long	8, 215/ 5
sin again did heartily	repent	before . . . and then that	8, 215/ 14
see that such as	repent	fall again to sin	8, 215/ 21
saith -- that whoso	repent	in heart shall never	8, 217/ 6
sin again, that they "	repent	not, but mock," because	8, 217/ 13
of purpose did never	repent	in heart, is very	8, 217/ 19
nuns . . . but if they	repent	, and leave their heresies	8, 248/ 2
death's sake all that	repent	and believe therein should	8, 290/ 31
as a man only	repent	, though he be never	8, 377/ 12
sins of which they	repent	. . . and that he forgiveth	8, 390/ 13
also some that yet	repent	them not; and some	8, 392/ 6
thing whereof they should	repent	-- as was our	8, 392/ 7
he would have us	repent	that ever we were	8, 394/ 32
to be such as	repent	that ever they were	8, 394/ 34
have friars and nuns	repent	their religion and run	8, 394/ 35
must not be to	repent	heresies. If not . . . then	8, 395/ 37
if a man must	repent	his heresies, then ask	8, 396/ 2
if we may, or	repent	that we did not	8, 402/ 13
sin of all that	repent	, and a purchasing of	8, 408/ 31
sin of all that	repent	-- so that we	8, 408/ 37
-- so that we	repent	aright and effectually, by	8, 409/ 1
hath committed . . . if he	repent	and come to this	8, 410/ 2
hath committed, if he	repent	and come to this	8, 410/ 17
have committed, if he	repent	and come to the	8, 410/ 27
he should haply never	repent	. And therefore, if Tyndale	8, 410/ 30
shall be sure to	repent	his sin, or, finally	8, 410/ 35
safe enough whether he	repent	or not. For else	8, 410/ 37
which he shall never	repent	. In like wise, where	8, 411/ 2
but then if he	repent	and return again thereto	8, 411/ 7
not say, "If he	repent	his error and return	8, 411/ 9
shall never need to	repent	. But then must he	8, 411/ 12
be safe if he	repent	his error and return	8, 411/ 24
sure that he shall	repent	and return again; for	8, 411/ 27
shall be sure to	repent	and return again and	8, 411/ 32
not say "if he	repent	," but he must say	8, 411/ 34

that he surely shall	repent	and return, and so	8, 411/ 35
faith, and never after	repent	nor turn again . . . but	8, 412/ 9
after the grace to	repent	. And thirdly, that at	8, 425/ 24
its place, except thou	repent	and do penance." Doth	8, 429/ 23
chapter . . . "If a sinner	repent	him of all the	8, 432/ 5
we begin once to	repent	, we may be sure	8, 433/ 37
motions, nor when they	repent	the deed . . . and that	8, 446/ 27
Tyndale, "for afterward we	repent	, and by and by	8, 449/ 18
will cause him to	repent	, and so get him	8, 450/ 3
after their sinful deeds	repent	again of themselves, without	8, 450/ 17
rage once past, they	repent	always, and forthwith be	8, 451/ 24
God's calling on, they	repent	and do penance, and	8, 455/ 30
he so sore should	repent	and sorrow? For as	8, 456/ 4
members . . . then will I	repent	it, good Lord, and	8, 457/ 18
they be rebuked, they	repent	-- even so here	8, 467/ 6
they be rebuked they	repent	-- even so, as	8, 467/ 14
be better taught, they	repent	their error and believe	8, 467/ 15
to be saved shall	repent	as soon as ever	8, 467/ 24
shall always so soon	repent	and return, had need	8, 467/ 35
is past he shall	repent	. For if such a	8, 467/ 37
he is better taught,	repent	every error that he	8, 468/ 16
taught, he shall not	repent	his errors at the	8, 468/ 26
told him, and forthwith	repent	his error. If the	8, 469/ 2
a sinner did not	repent	at the first rebuking	8, 469/ 23
as he saith here,	repent	his error always at	8, 470/ 14
all other articles they	repent	their errors as soon	8, 471/ 4
truth, and that they	repent	all their other sins	8, 471/ 6
because that he shall	repent	that error when he	8, 472/ 37
our Lady, and to	repent	their former error to	8, 475/ 17
believe them, and to	repent	his former errors to	8, 476/ 11
other may sin and	repent	, and amend and sin	8, 488/ 11
their lusts, then they	repent	again and remember themselves	8, 494/ 23
as, but if they	repent	better ere they die	8, 495/ 10
and only believe and	repent	, and be well ware	8, 516/ 7
they be awaked they	repent	and come again without	8, 518/ 11
not mow other than	repent	and amend, as soon	8, 519/ 28
calleth upon them to	repent	. And this though he	8, 519/ 29
they be awake . . . they "	repent	," as Tyndale saith, and	8, 521/ 11
they wake again and	repent	-- the thing that	8, 521/ 19
horrible deeds" done, they	repent	upon rebuking, without resistance	8, 530/ 5
faults told them, they	repent	immediately and turn again	8, 532/ 13
some reprobates, too, among	repent	, not only when they	8, 532/ 18
as they do so	repent	, till they be damned	8, 532/ 21
not despair therefore, but	repent	and arise with God's	8, 544/ 10
this new Judas, will	repent	his railing against Christ's	8, 548/ 25
is, he may yet	repent	and be forgiven if	8, 549/ 24
them die before he	repent	them, he should be	8, 550/ 29
sins of which they	repent	, and all the motions	8, 563/ 28
also very sure to	repent	, and then to be	8, 566/ 36
sins of which they	repent	, and . . . all the motions	8, 567/ 31

after, by God's help,	repent	again that ever he	8, 568/ 11
he shall never again	repent	; nor that he shall	8, 568/ 24
he shall never so	repent	and believe and love	8, 568/ 29
understood than "except he	repent	." As God himself plainly	8, 568/ 36
and the same sinner	repent	him of his sin	8, 569/ 1
him if he so	repent	; and in Scripture is	8, 569/ 8
that he may so	repent	: it may, therefore, I	8, 569/ 9
that he so shall	repent	. And therefore I put	8, 569/ 11
that he so do	repent	. . . and then ask I	8, 569/ 12
which deeds yet they	repent	not always till the	8, 570/ 1
the church" till they	repent	again. And then consider	8, 570/ 6
he teacheth them to	repent	the right belief of	8, 570/ 36
if they amend and	repent	better will instead of	8, 571/ 1
jest at, weep and	repent	in hell this foolish	8, 571/ 3
bare faith and slight	repentance	, without shrift or penance	8, 5/ 26
the remnant, most especial	repentance	and remorse; whereby we	8, 24/ 22
prayeth incessantly for the	repentance	and amendment of all	8, 24/ 30
and to judge true	repentance	toward God's law, a	8, 40/ 6
Spirit to see "true	repentance	," he then teacheth, himself	8, 40/ 20
himself, a sudden, slight	repentance	. . . forbidding both confession and	8, 40/ 21
he speaketh of "true	repentance	" and then would put	8, 42/ 6
Tyndale, and that very	repentance	requireth of the repentant	8, 66/ 24
mere humility and true	repentance	of heart, punish their	8, 69/ 36
already done; and their	repentance	and our repentance were	8, 71/ 5
their repentance and our	repentance	were like, saving our	8, 71/ 5
more but only bare	repentance	, and then all forgiven	8, 89/ 34
he that hath such	repentance	will to shrift, I	8, 90/ 30
the time of Baptism,	repentance	of the evil life	8, 100/ 35
such change and such	repentance	happeth that where one	8, 105/ 24
knowledge," and "penance" into "	repentance	" . . . with many words more	8, 143/ 12
Knowledge," and "Penance" into "	Repentance	" Tyndale And that I	8, 203/ 24
confession," and this word "	repentance	" and not "penance" --	8, 203/ 27
their idolatry notwithstanding their	repentance	and his remission too	8, 209/ 15
and adultery notwithstanding his	repentance	. . . and many places besides	8, 209/ 18
the sin notwithstanding the	repentance	of the penitent, and	8, 209/ 20
must, that notwithstanding the	repentance	and the remission both	8, 210/ 6
The Greek hath and "	repentance	" and "repent," or "forthinking	8, 210/ 36
calleth it "forthinking" and "	repentance	" -- therefore all Englishmen	8, 211/ 5
but the sacrament of "	repentance	," and by that word	8, 211/ 21
then as angry with "	repentance	" as he is now	8, 211/ 23
a bare forthinking or	repentance	, as Tyndale would have	8, 214/ 15
no less than hearty	repentance	of man for his	8, 215/ 15
sin again after his	repentance	. For we plainly see	8, 215/ 20
And therefore if hearty	repentance	be able forever to	8, 215/ 33
fallen to again after	repentance	, and after penance, too	8, 217/ 2
shall be by any	repentance	restored again . . . but that	8, 377/ 21
that heresy against his "	repentance	" and the Church's penance	8, 378/ 4
sin again, and from	repentance	and so to repentance	8, 392/ 36
repentance and so to	repentance	again, and yet again	8, 392/ 36
if ye consider what "	repentance	" and what "faith" he	8, 394/ 3

what thing he calleth "	repentance	" and believing in Christ	8, 394/ 6
he cometh forth with	repentance	, at the leastwise one	8, 395/ 8
say there must be	repentance	too -- they say	8, 395/ 25
feeling faith," and their	repentance	following), yet they may	8, 397/ 6
saved, but all his	repentance	after, though he trust	8, 399/ 18
put in, for shame,	repentance	thereunto, with ifs, as	8, 415/ 35
alone for sufficient, and	repentance	as a shadow that	8, 415/ 37
he may not, besides	repentance	and belief, use any	8, 416/ 21
can that knowledge nor	repentance	, neither, serve us for	8, 416/ 32
of God, on our	repentance	and sorrow that we	8, 419/ 15
difficulty of returning to	repentance	, or the degrees of	8, 423/ 34
be forgiven, notwithstanding any	repentance	and penance taken and	8, 426/ 15
never have grace of	repentance	after offered unto him	8, 433/ 33
his favor, that no	repentance	, no penance, no faith	8, 441/ 18
of God, on our	repentance	and sorrow that we	8, 444/ 35
God, and on our	repentance	and sorrow that . . . we	8, 445/ 25
Savior Christ, for the	repentance	and sorrow, and for	8, 446/ 1
God, and unto our	repentance	and sorrow that . . . we	8, 446/ 8
the deed they take	repentance	and sorrow therefor. Now	8, 446/ 12
doth afterward, upon their	repentance	and sorrow taken for	8, 449/ 4
the death upon his	repentance	, if death were not	8, 449/ 11
the time of their	repentance	after their evil deed	8, 449/ 14
promises, that upon their	repentance	they shall have their	8, 449/ 28
the promise that upon	repentance	he shall have pardon	8, 449/ 30
him to take such	repentance	as the pardon shall	8, 449/ 32
they shall undoubtedly take	repentance	and so get their	8, 450/ 27
certain and sure of	repentance	, and thereby of remission	8, 450/ 36
saith that through such	repentance	he may have remission	8, 456/ 5
to be by sorrowful	repentance	made partner of pardon	8, 456/ 6
committed, at their bare	repentance	, always full remission of	8, 474/ 13
thereof, other than bare	repentance	and faith in the	8, 474/ 16
after saved but by	repentance	of that error: he	8, 478/ 32
and be by due	repentance	divers times in their	8, 494/ 27
upon the people to	repentance	be spoken only to	8, 520/ 10
only, peradventure, the last	repentance	before the death), but	8, 522/ 5
not likely after his	repentance	and rising again to	8, 524/ 14
is he after his	repentance	likely to fear that	8, 524/ 19
be forgiven at their	repentance	and penance as well	8, 532/ 20
-- till by his	repentance	and his humble confession	8, 539/ 28
prophet had before his	repentance	and confession said unto	8, 539/ 31
-- forthwith after his	repentance	and his confession made	8, 539/ 34
he teacheth that after	repentance	, all is forthwith forgiven	8, 540/ 13
old Judas in his	repentance	had, with the looking	8, 548/ 23
never after, by any	repentance	, be forgiven his sin	8, 549/ 1
the foresight of his	repentance	, change, and penance, was	8, 549/ 14
did; and yet by	repentance	and penance received to	8, 549/ 22
died in them without	repentance	of them, they should	8, 550/ 20
tale of Saint Peter's	repentance	and sorrow after his	8, 551/ 9
Saint Peter before his	repentance	sinned not deadly, at	8, 551/ 11
after, and was by	repentance	restored to the state	8, 551/ 15

that deed deceased without	repentance	, or any remembrance after	8, 551/ 18
but with a short	repentance	after long lying in	8, 567/ 2
might come to very	repentance	and very belief and	8, 568/ 27
feeling faith" and his "	repentance	" -- while himself showeth	8, 570/ 32
rule and order of	repentance	-- every true repentant	8, 570/ 37
fashion of their impenitent "	repentance	." But now suppose that	8, 571/ 4
the promise and bare	repentance	without shrift or penance	8, 571/ 35
his faith and his	repentances	, and nothing of his	8, 537/ 7
he showed himself so	repentant	that he uttered and	8, 17/ 17
repentance requireth of the	repentant	person not only taming	8, 66/ 24
at all be Tyndale's	repentant	sinner! Will ye see	8, 90/ 34
and fashion of a	repentant	sinner, in what wise	8, 122/ 9
upon the backs of	repentant	sinner, for the sins	8, 209/ 10
whereof he is already	repentant	. If Tyndale answer no	8, 209/ 11
whole multitude" of all	repentant	sinner, that have the	8, 391/ 5
many thereof as be	repentant	sinner with those other	8, 392/ 27
But then, as those	repentant	sinner be a part	8, 392/ 30
in doubt whether his	repentant	sinner, since he granteth	8, 393/ 11
elect church" of his	repentant	sinner, with all the	8, 393/ 30
because he speaketh of "	repentant	" sinner that they make	8, 395/ 34
elect church of feeling-faithful,	repentant	sinner, to take the	8, 397/ 14
for they may seem	repentant	openly and yet think	8, 398/ 36
whom he calleth all	repentant	sinner that believe the	8, 413/ 15
the one sort die	repentant	, and the other sort	8, 494/ 35
cause him to be	repentant	when he hath done	8, 529/ 28
may there be some	repentant	sinner, with all that	8, 569/ 17
elect" church unto only "	repentant	sinner" that believe as	8, 569/ 33
repentance -- every true	repentant	person well perceiveth that	8, 570/ 38
well perceiveth that Tyndale's "	repentant	" elects, abhorring from shrift	8, 570/ 39
pardon to all true	repentants	and penitents, what mind	8, 450/ 11
only, and the true	repentants	-- neither himself, which	8, 495/ 2
never none that ever	repented	in heart . . . or else	8, 215/ 8
else whosoever have once	repented	in his heart, all	8, 215/ 9
him, they never so	repented	that ever they were	8, 215/ 22
since he that hath	repented	in heart may do	8, 217/ 7
had done . . . he had	repented	and changed ere God	8, 247/ 34
to sin, and not	repented	always at the first	8, 468/ 6
punishment for any sin	repented	, to be sustained either	8, 470/ 27
told him -- he	repented	immediately, and turned again	8, 529/ 6
full stiffly before he	repented	, and yet amended after	8, 532/ 27
elect. And if he	repented	alike upon less occasion	8, 536/ 30
find that when he	repented	and brought again the	8, 548/ 16
tell us that he	repented	after, and was by	8, 551/ 14
telleth us that he	repented	after. Which is the	8, 551/ 22
the thing he so	repented	. . . but the sin of	8, 551/ 24
more sorrowfully that he	repented	it, the more bitterly	8, 551/ 25
very sorry and sore	repented	him that he had	8, 555/ 34
we called D, Peter	repented	by help of God's	8, 557/ 10
have gotten grace and	repented	, and attained thy faith	8, 558/ 6
for no shrift --	repenteth	never a deal; but	8, 90/ 33

repenting is that. He	repenteth	every morning, and to	8, 91/ 2
I repent," or "It	repenteth	me," and "I am	8, 210/ 38
he mean that whoso	repenteth	in his heart shall	8, 214/ 31
long as he so	repenteth	; or else that whoso	8, 214/ 32
the man which once	repenteth	will do so no	8, 214/ 38
second manner, that whoso	repenteth	once in his heart	8, 215/ 3
he saith he that	repenteth	in heart will "do	8, 215/ 29
not that he which	repenteth	in heart shall "do	8, 215/ 37
Tyndale doth, that whoso	repenteth	once in heart shall	8, 217/ 17
damnation therefor . . . because he	repenteth	that sin again ere	8, 393/ 18
damnation therefor . . . because he	repenteth	that error afterward, and	8, 393/ 20
always that he which	repenteth	and cometh to the	8, 410/ 18
the faith committeth and	repenteth	him of, were it	8, 425/ 33
' . . . and he then	repenteth	him of his sin	8, 433/ 8
as soon as he	repenteth	-- but also be	8, 433/ 31
the deed done, he	repenteth	and is sorry for	8, 445/ 36
But he that finally	repenteth	his sins in a	8, 488/ 13
that, after Tyndale's doctrine,	repenteth	without care of shrift	8, 488/ 17
-- neither himself, which	repenteth	not his abominable heresies	8, 495/ 3
him forthwith when he	repenteth	, and so forth, totiens	8, 529/ 29
true: that every elect	repenteth	at the first rebuke	8, 532/ 24
of all the body	repenting	and punishing the sin	8, 68/ 12
was difference between the	repenting	in the Old Law	8, 70/ 34
Tyndale what calleth he	repenting	: a little, short sorrow	8, 90/ 24
Tyndale tell me what	repenting	is that. He repenteth	8, 91/ 1
a very short, scant	repenting	at the first thought	8, 106/ 22
in like wise, or "	repenting	" for doing penance, which	8, 165/ 11
he forgiveth at the	repenting	and by the shrift	8, 209/ 30
and not a bare	repenting	or forthinking only, but	8, 211/ 17
First, how Tyndale taketh "	repenting	in the heart": whether	8, 214/ 30
he changed "penance" into "	repenting	" . . . because he would set	8, 219/ 12
bare faith and slight	repenting	putteth out that fire	8, 289/ 11
whole multitude of all	repenting	sinner that believe in	8, 390/ 10
his "whole multitude" of "	repenting	sinner" be the one	8, 391/ 20
therein accounted not only	repenting	sinner, but sinner also	8, 392/ 5
the elect church "all	repenting	sinner" only, except that	8, 392/ 11
another doubt: whether the	repenting	sinner may afterward fall	8, 392/ 35
so saintly speak of "	repenting	" . . . and then considereth that	8, 394/ 31
whether one part of	repenting	must not be to	8, 395/ 36
only the number of "	repenting	sinner" that have the	8, 396/ 30
Tyndale's chosen church of "	repenting	sinner," we can never	8, 398/ 32
the number of "all	repenting	sinner" with all his	8, 399/ 11
the number of all	repenting	sinner that trust to	8, 399/ 23
Passion, if some such	repenting	sinner shall never be	8, 399/ 24
him for lack of	repenting	and returning. And then	8, 411/ 29
shall be safe by	repenting	-- he must then	8, 411/ 33
return, and so by	repenting	and faith be saved	8, 411/ 35
belief, with as bare	repenting	, add confession, or for	8, 416/ 7
at the leastwise with	repenting	; and that shrift, or	8, 417/ 33
that at the bare	repenting	, without shrift or penance	8, 425/ 25

by Tyndale himself, the	repenting	of his former error	8, 473/ 4
forthwith, at the bare	repenting	, without shrift or penance	8, 495/ 33
whole multitude of all	repenting	sinner that believe in	8, 563/ 24
whole multitude of all	repenting	sinner that believe in	8, 567/ 27
I say, without any	repenting	be both put and	8, 569/ 10
deeds, and before the	repenting	of them, which may	8, 570/ 15
again which in his	repetition	here he seemeth to	8, 303/ 19
much pleasant matter of	replication	. For if I had	8, 291/ 8
till I come to	reply	to his Answer made	8, 197/ 2
that place in the	replying	to his several answers	8, 553/ 33
Christian answer . . . as they	report	and testify that were	8, 24/ 3
against his own conscience	report	himself to every other	8, 163/ 31
would also, because he	reporteth	him so much to	8, 163/ 32
synods and councils do	represent	the whole Church. As	8, 145/ 16
the things which they	represent	. . . and in the remembrance	8, 149/ 5
saints whom those images	represent	. Wherefore it followeth that	8, 173/ 1
and general councils that	represent	that whole body of	8, 344/ 22
the devil that it	represented	, and, being so reputed	8, 3/ 26
such words as then	represented	the matter? But that	8, 171/ 8
and whom those idols	represented	? But so it is	8, 172/ 35
likewise as a parliament	representeth	the whole realm, and	8, 145/ 18
of the councils general	representing	that whole Church, whereof	8, 345/ 4
the princes that would	repress	heresies were as Absalom	8, 137/ 25
their hands to the	repressing	of heresies. But if	8, 136/ 14
trouble, and for the	repressing	of their inemendable malice	8, 482/ 2
wedded her himself in	reproach	of wedlock, called her	8, 48/ 1
be open gluttons without	reproach	-- and also with	8, 63/ 19
first, were a final	reprobate	and should never be	8, 468/ 35
he were a plain	reprobate	, that finally should be	8, 469/ 26
about him . . . yet a	reprobate	, though he turn not	8, 470/ 4
he therefore was a	reprobate	of God, that finally	8, 470/ 18
promise were a final	reprobate	. . . and then should let	8, 470/ 35
Tyndale meaneth that no	reprobate	, that is to wit	8, 519/ 9
sin) waited upon the	reprobate	too . . . but if he	8, 519/ 15
wait anymore upon any	reprobate	or not. If he	8, 519/ 36
in heaven unto some	reprobate	wretch that will for	8, 522/ 38
from any elect or	reprobate	either, in the time	8, 527/ 4
well. Then if a	reprobate	had done the like	8, 536/ 28
if he be a	reprobate	. . . then when he cometh	8, 547/ 33
of the belief . . . be	reprobated	and rejected and left	8, 499/ 37
church of the final	reprobates	in hell . . . according to	8, 428/ 18
and to the final	reprobates	too. For both the	8, 488/ 10
such folks be finally	reprobates	, foreknown unto God, before	8, 488/ 19
be verified in the	reprobates	, that is to wit	8, 488/ 23
thus do the final	reprobates	, and be by due	8, 494/ 26
differences of elects and	reprobates	all brought to this	8, 494/ 32
elects, but very wretched	reprobates	accursed out of God's	8, 495/ 12
to the elects and	reprobates	. For all this God	8, 499/ 13
therefore shall be, final	reprobates	. For God of his	8, 499/ 15
and that all the	reprobates	that shall be damned	8, 499/ 36

the evil people and	reprobates	an excuse for themselves	8, 501/ 36
faithful folk, neither final	reprobates	nor final elects (for	8, 507/ 23
him rise; as many	reprobates	do upon whom God's	8, 518/ 23
the elects and the	reprobates	-- alleging that the	8, 519/ 6
should put elects and	reprobates	all in one case	8, 519/ 12
people, both elects and	reprobates	, to come to him	8, 519/ 40
too; and then the	reprobates	cannot be reprov'd for	8, 520/ 14
elects and to the	reprobates	too. And these rages	8, 521/ 17
appertain properly to the	reprobates	; by which manner of	8, 521/ 33
well to the final	reprobates	as to the final	8, 522/ 6
elects and in the	reprobates	too? Now, if he	8, 522/ 24
them, and that from	reprobates	he withdraweth his hand	8, 522/ 26
tell us of the	reprobates	as of the elects	8, 523/ 8
show his elects and	reprobates	both, that they have	8, 523/ 26
it serveth as well	reprobates	as elects . . . and neither	8, 527/ 18
both for elects and	reprobates	all after one . . . that	8, 528/ 19
the sins of the	reprobates	. . . and bear him in	8, 531/ 20
as we may, both	reprobates	and elects, be able	8, 532/ 4
truth, thus do some	reprobates	, too, among repent, not	8, 532/ 18
glory and his eternal	reprobation	unto pain; which is	8, 518/ 33
oiled," in mockage and	reproof	not so much of	8, 144/ 27
speak (especially for the	reproof	of those heretics that	8, 205/ 23
the matter for any	reproof	of my book, but	8, 227/ 4
as I say, the	reproof	of this first point	8, 532/ 9
anywhere else. The plain	reproof	whereof appeareth evidently --	8, 540/ 17
sore as these heretics	reprove	. . . affirming that it is	8, 28/ 10
at his coming should	reprove	their false judgment, and	8, 44/ 1
side to rebuke and	reprove	the true faith of	8, 120/ 8
the Scripture seem to	reprove	the godly images of	8, 175/ 3
doth merrily touch and	reprove	such faults and follies	8, 177/ 6
such things as directly	reprove	his own conditions; and	8, 191/ 3
also part, do manifestly	reprove	Tyndale's heresy, and clearly	8, 192/ 1
texts do so plainly	reprove	him . . . that he is	8, 192/ 10
trifle . . . these places plainly	reprove	and convict his heresy	8, 192/ 26
in Christ's church clearly	reprove	all the false faith	8, 242/ 12
with plenteous miracles to	reprove	the false doctrine of	8, 275/ 15
that Luther and he	reprove	. And thus he saith	8, 326/ 9
profitable to teach, to	reprove	, to correct, to teach	8, 359/ 30
faithful folk, and to	reprove	heretics, if he joined	8, 361/ 9
other men, whom they	reprove	, did not handle it	8, 382/ 3
no known congregation to	reprove	him or allow him	8, 389/ 21
church of Christ shall	reprove	him and condemn him	8, 396/ 23
his malicious folly is	reproved	by the old holy	8, 136/ 3
before, the Scripture hath	reproved	and all the world	8, 140/ 21
doubly proved and doubly	reproved	. . . by which he layeth	8, 182/ 30
they see them so	reproved	that they can in	8, 197/ 13
maketh as though I	reproved	that he hath this	8, 201/ 23
proved . . . which point thus	reproved	answereth and reproveth clearly	8, 257/ 8
reproveth and ever hath	reproved	their most common heresies	8, 275/ 23
reasons which I have	reproved	and proved unreasonable before	8, 283/ 3

themselves shamefully convicted and	reproved	in that point too	8, 297/ 19
which proofs I have	reproved	piecemeal altogether . . . and so	8, 303/ 16
upon them is already	reproved	altogether. But yet for	8, 303/ 17
true. For Saint Paul	reproved	but the superstitious trust	8, 326/ 20
his part and clearly	reproved	mine: I will withdraw	8, 330/ 32
Which point I have	reproved	before; and yet I	8, 346/ 12
which I have already	reproved	that fond opinion in	8, 387/ 32
And then being therein	reproved	plainly by Saint Paul	8, 395/ 13
be controlled, noted, and	reproved	by the whole body	8, 398/ 16
they, as I say,	reproved	openly by the body	8, 398/ 21
former books proved and	reproved	) not only that men	8, 400/ 20
when his folly were	reproved	, would then say that	8, 421/ 13
his heresies known and	reproved	. And now ye see	8, 479/ 31
were plainly confuted and	reproved	, cry out upon me	8, 498/ 4
the reprobates cannot be	reproved	for the not observing	8, 520/ 14
and all his words	reproved	by the very plain	8, 540/ 10
Scripture. By which is	reproved	Tyndale's other heresy that	8, 540/ 19
he seeth so plainly	reproved	by the Scripture . . . and	8, 559/ 12
to this matter, and	reproved	in mine first part	8, 561/ 14
read in the Scripture	reproved	in their deeds, as	8, 566/ 3
already otherwise impugned and	reproved	-- let us yet	8, 568/ 6
thing that Tyndale here	reproveth	-- that is to	8, 126/ 26
Saint Paul so plainly	reproveth	all these heretics that	8, 173/ 8
thus reproved answereth and	reproveth	clearly divers other places	8, 257/ 9
Saint James because it	reproveth	a bare faith without	8, 265/ 19
against them, but also	reproveth	and ever hath reproved	8, 275/ 23
Saint Paul so sore	reproveth	in their trust and	8, 299/ 30
in which Saint Paul	reproveth	any sacrament or ceremony	8, 326/ 30
the things which Tyndale	reproveth	the sacraments of the	8, 350/ 15
the things which he	reproveth	and would have you	8, 367/ 22
and thereto so plainly	reproveth	, every good Christian man	8, 404/ 18
matter, in which he	reproveth	the known church in	8, 413/ 34
as Saint Paul plainly	reproveth	the one, and is	8, 433/ 22
the sacraments which he	reproveth	be written in the	8, 563/ 4
of God, did, in	reproving	the "superstitious" manner of	8, 72/ 19
my book, but only	reproving	himself and condemning all	8, 227/ 5
and all: albeit I	repugn	not thereat, yet I	8, 103/ 36
catch, and how they	repugn	against the justice of	8, 426/ 5
these two be plain	repugnant	: that God receiveth some	8, 238/ 10
of wedlock be not	repugnant	, the one to the	8, 305/ 33
and priesthood be not	repugnant	but compatible of their	8, 306/ 8
pestilent heresies and most	repugnant	unto God, and that	8, 425/ 9
and his good angel,	repugneth	and striveth against the	8, 451/ 36
his church to take,	repute	, and judge a thing	8, 132/ 18
represented, and, being so	reputed	and worshipped for God	8, 3/ 26
and have always hitherto	reputed	for shameful and filthy	8, 45/ 2
those holy fathers were	reputed	for good Christian --	8, 46/ 32
the church" should be	reputed	and taken as paynims	8, 387/ 11
his conscience, which his	request	was granted him, and	8, 9/ 23
that upon this humble	request	and prayer . . . he was	8, 23/ 14

much at that wretch's	request	. And finally, when all	8, 275/ 8
those folk at his	request	-- yet was another	8, 342/ 17
again, at good folks'	request	; where though he came	8, 342/ 19
riddle herself . . . after long	request	, she said at the	8, 446/ 21
and then that he	require	no less than hearty	8, 215/ 14
me, that we may	require	no miracles of them	8, 250/ 12
writing of man): I	require	the reader to consider	8, 254/ 12
and where any need	required	it, they were very	8, 31/ 35
upon our part is	required	, in such as have	8, 100/ 34
the contrary had been	required	of necessity. And Saint	8, 160/ 28
reason of his goodness	required	that he should. And	8, 275/ 18
that should be necessarily	required	. . . and that if it	8, 333/ 12
things that she anything	required	us . . . but only desired	8, 372/ 12
and that very repentance	requireth	of the repentant person	8, 66/ 24
bring forth when time	requireth	: Saint Augustine, Saint Jerome	8, 152/ 4
the properties which Paul	requireth	to be in them	8, 196/ 4
properties that Saint Paul	requireth	to be in them	8, 196/ 18
darkness and confusion), reason	requireth	to give every diverse	8, 205/ 26
the holy day, need	requiring	it, at such time	8, 73/ 19
were not of necessity	requisite	to be written in	8, 480/ 29
such wise as is	requisite	unto salvation: that is	8, 512/ 1
of his justice since	requited	the one, so mote	8, 9/ 9
outward tokens had such	resemblance	and likeness that they	8, 297/ 10
of the body a	resemblance	unto the cleansing of	8, 297/ 12
of Baptism when he	resembled	it unto Christ's burying	8, 296/ 11
of Holy Orders he	resembleth	to the laying of	8, 127/ 33
the matter that he	resembleth	them unto . . . and that	8, 386/ 15
elect. "Yet, since he	resembleth	God's elect unto the	8, 497/ 5
royally play the ribald,	resembling	the salt to sand	8, 78/ 16
much the less, by	resembling	and likening them to	8, 490/ 28
faith," which I shall	reserve	unto its proper place	8, 405/ 34
work. Whereunto I shall	reserve	the substance of mine	8, 553/ 35
writing is kept and	reserved	safe, and ever shall	8, 334/ 13
and the temporal punishment	reserved	-- by this open	8, 540/ 18
in himself, but was	reserved	in our Lady." But	8, 553/ 10
in all his threats	reserveth	his special prerogative of	8, 568/ 32
of his. But yet	reserving	, as I say, the	8, 554/ 31
the Holy Ghost's perpetual	residence	and inspiration, was made	8, 477/ 11
Spirit would forever be	resident	therein, and teach it	8, 478/ 39
sacrament. In all the	residue	, men were taught by	8, 368/ 29
well arm them to	resist	and confute them. Of	8, 38/ 29
bold occasion to disobey,	resist	, and rebel against their	8, 55/ 8
except we "repent, and	resist	not the Spirit of	8, 179/ 14
cannot find wherein I	resist	the Spirit of God	8, 179/ 35
in lechery. Now, to	resist	this devilish spirit my	8, 180/ 5
arguments . . . ye seem to	resist	and withstand not only	8, 369/ 34
the while that they	resist	the motion to the	8, 446/ 10
sin not while they	resist	the motions, nor when	8, 446/ 27
be in doing, they	resist	it in their wills	8, 451/ 18
but, albeit that he	resist	the motion of the	8, 451/ 34

evil as others that	resist	the devil nothing at	8, 452/ 4
members . . . and that they	resist	the deed all the	8, 456/ 24
and the Spirit, they	resist	manfully first, and a	8, 457/ 4
their error and not	resist	. More Here have ye	8, 467/ 8
believe the truth, and	resist	not; and for that	8, 467/ 16
did for all that	resist	it . . . made Tyndale surely	8, 470/ 16
himself to do, but	resist	their doctrine . . . God, which	8, 479/ 19
of their own feigning,	resist	the righteousness of God	8, 515/ 31
their own feigning," and "	resist	the righteousness of God	8, 516/ 11
in Christ," because they	resist	Tyndale's unrighteous heresies --	8, 516/ 12
forthwith and will never	resist	. So he that hath	8, 517/ 7
them no power to	resist	, and so no blame	8, 528/ 10
biddeth them, strive and	resist	the temptation. Which till	8, 543/ 6
is to wit, not	resist	, but endeavor himself to	8, 546/ 17
and come again without	resistance	. More Here maketh Tyndale	8, 518/ 12
again" to chastity "without	resistance	." But evermore I would	8, 521/ 12
repent upon rebuking, without	resistance	. And thirdly (which most	8, 530/ 5
and meekly returneth without	resistance	, though David so did	8, 532/ 25
the rebellion thereof so	resisted	by the soul that	8, 159/ 28
helped them while they	resisted	. And as it were	8, 452/ 8
when his doctrine is	resisted	at the first, he	8, 470/ 12
and that all such	resisters	of the truth come	8, 220/ 28
the while that he	resisteth	, and doth not, the	8, 445/ 33
that by the valiant	resisting	thereof, it may have	8, 159/ 36
deeds after a while	resisting	. . . by which, by God's	8, 452/ 12
God's grace, and in	resisting	of temptation, too, and	8, 486/ 25
what his final and	resolute	sentence is, ye shall	8, 390/ 30
had in the while	resort	unto an anchoress . . . and	8, 22/ 16
men "were wont" to	resort	in "old time" to	8, 144/ 22
the old time to	resort	at times convenient, for	8, 147/ 16
as Christian people did	resort	together among themselves to	8, 170/ 14
while. But when they	resort	unto her and talk	8, 457/ 5
frowardness than of any	respect	that he had either	8, 13/ 34
right well that the	respect	of God's benefits is	8, 51/ 8
And surely as the	respect	of his benefits which	8, 51/ 29
them and for the	respect	of God's commandment . . . and	8, 52/ 22
one of them, with	respect	unto God's benefits received	8, 54/ 5
then lawfully with like	respect	, purpose, and intent serve	8, 54/ 7
for us for such	respect	, intent, and purpose to	8, 54/ 10
content to have a	respect	to the benefits that	8, 54/ 34
punishment God, at the	respect	of the king's humble	8, 66/ 19
should have no more	respect	unto Christmas Day or	8, 75/ 4
generation used only for	respect	of God's commandment, had	8, 85/ 32
the New Law in	respect	of the sacraments of	8, 98/ 35
the old time in	respect	of this new time	8, 151/ 4
hundred years is, in	respect	of now, a meetly	8, 151/ 11
my name . . . without any	respect	of honesty fell in	8, 152/ 19
tongue a congregation, without	respect	of either good or	8, 169/ 28
any city with that	respect	that they were citizens	8, 170/ 4
-- yet is in	respect	unto his creature his	8, 203/ 8

not both one, in	respect	, I say, to his	8, 203/ 12
to give every diverse	respect	a diverse name among	8, 205/ 27
they have without all	respect	of their own deservings	8, 390/ 16
have they without all	respect	of their own deservings	8, 399/ 30
unto sin," without any "	respect	of their own deserving	8, 400/ 17
without any regard or	respect	of man's own endeavor	8, 400/ 25
may work without any	respect	or regard unto their	8, 402/ 1
away from us all	respect	and regard of deserving	8, 402/ 33
might have any such	respect	. . . then were it great	8, 402/ 35
of Christ, without any	respect	of any good works	8, 447/ 22
part, standeth in the	respect	and regard that God	8, 508/ 1
and feel "without any	respect	of their own deserving	8, 563/ 30
and only for the	respect	of God's troth and	8, 563/ 31
and feel without any	respect	of their own deserving	8, 567/ 33
should have therein no	respect	unto good works, but	8, 571/ 33
diversely considered after diverse	respects	. . . and of every each	8, 205/ 21
every each of those	respects	falleth necessity for men	8, 205/ 22
I dare give him	respite	till Doomsday, then must	8, 157/ 21
flesh were in temperate	rest	without it. And over	8, 71/ 12
come where they might	rest	upon it. And that	8, 72/ 33
and playeth out the	rest	under silence with signs	8, 108/ 36
whereof there is no	rest	nor stability," and so	8, 165/ 4
they sleep now and	rest	in hope, as the	8, 267/ 10
' My flesh shall	rest	in hope,' they	8, 267/ 10
plainest proof, conclude and	rest	upon the Scripture, and	8, 267/ 19
body not only to	rest	, but also to eternal	8, 321/ 19
at a stake and	rest	his bones in the	8, 397/ 19
brought unto peace and	rest	, though never no man	8, 406/ 30
wist where he would	rest	and settle himself; and	8, 448/ 13
set his heart at	rest	till the pain be	8, 489/ 26
set his heart at	rest	until the pain be	8, 495/ 18
set his heart at	rest	, and that voice be	8, 495/ 30
set his heart at	rest	. . . and then he went	8, 496/ 36
himself cavillations proudly to	rest	upon his own reason	8, 508/ 32
provided sleep for man's	rest	from labor, and for	8, 534/ 17
be with meat and	rest	better grown in heart	8, 552/ 37
the Doom there yet	resteth	some reckonings to come	8, 337/ 34
that in teaching only,	resteth	the pith of a	8, 496/ 24
that in teaching only,	resteth	the pith of a	8, 501/ 19
that in teaching only,	resteth	the pith of a	8, 511/ 18
weekly celebrated with the	resting	day drawn from worldly	8, 321/ 20
the pain, and full	restitution	to God's favor --	8, 210/ 7
our sin, after the	restitution	to God's favor, and	8, 210/ 30
man, and also make	restitution	of stolen goods, and	8, 433/ 10
the pledge, and make	restitution	of the robbery that	8, 569/ 2
and the other no	restitution	by the penance to	8, 569/ 26
of the calendar and	restore	the blessed bishop Saint	8, 16/ 15
for his? Who can	restore	him again the ransom	8, 372/ 20
the same wicked man	restore	the pledge that he	8, 433/ 9
in grace to be	restored	again to the state	8, 213/ 32

the Sacrament of Penance	restored	unto the state of	8, 217/ 3
be by any repentance	restored	again . . . but that there	8, 377/ 21
pardon and mercy and	restored	to life, if he	8, 456/ 7
times in their lives	restored	again to the state	8, 494/ 27
and was by repentance	restored	to the state of	8, 551/ 15
of that part that	restoreth	it. But since it	8, 37/ 5
their governors would they	restrain	unto those things only	8, 29/ 35
shameless . . . and then they	restrain	it unto this eight	8, 367/ 2
they think that prophet	restrained	by those words, in	8, 349/ 24
our belief, over straitly	restrained	of our evangelical liberty	8, 563/ 9
Unto which promises Tyndale	restraineth	all our necessary faith	8, 406/ 39
Howbeit, of truth, Tyndale	restraineth	it therein too sore	8, 407/ 1
his second definition he	restraineth	his "elect" church unto	8, 569/ 33
put unto, and in	restraining	the word from its	8, 234/ 22
as an imprisonment and	restraint	of liberty, if the	8, 101/ 36
our Lord in his	resurrection	into a new manner	8, 81/ 8
at the Incarnation, Death,	Resurrection	, and all? Lo, thus	8, 110/ 29
showed more, save the	resurrection	; yea, and seeing that	8, 281/ 23
showed more, save the	resurrection	." Now, this shorer is	8, 282/ 17
untrue (for besides the	resurrection	, there are yet unfulfilled	8, 282/ 24
shall come before the	resurrection	, and all those things	8, 282/ 26
be fulfilled saving the	resurrection	? Doth that prove that	8, 282/ 29
they teach than the	Resurrection	, and that Christ was	8, 290/ 29
unto Christ's burying and	resurrection	, and of the Sacrament	8, 296/ 12
day of his own	resurrection	. Which glorious rising of	8, 321/ 18
of Christ, and his	resurrection	, and his ascension into	8, 370/ 31
Passion, descension into hell,	resurrection	, nor of his ascension	8, 406/ 35
of Christ's death, descension,	resurrection	, ascension, and of the	8, 408/ 5
truth . . . saying that the	resurrection	is past already; and	8, 430/ 20
not? Now, if the	resurrection	of our own body	8, 509/ 18
it shall after the	resurrection	, when we be in	8, 509/ 19
they could believe his	resurrection	, he was "fain" to	8, 542/ 24
could not believe the	Resurrection	. . . and excuseth them thus	8, 544/ 27
the belief of his	resurrection	. . . without the belief whereof	8, 545/ 3
the belief of his	resurrection	, at the first, that	8, 545/ 36
whoso believe not the	resurrection	of Christ . . . yet all	8, 547/ 28
the belief of the	Resurrection	as ever was Saint	8, 548/ 9
Blessed Sacrament after his	resurrection	. . . yet dare I be	8, 548/ 22
Paul when after the	resurrection	of Christ, and the	8, 549/ 8
his doctrine, and his	resurrection	, and all that ever	8, 549/ 21
warn thee that thou	resuscitate	and stir up the	8, 99/ 24
epistle: "Admoneo te ut	resuscites	gratiam Dei quae est	8, 191/ 30
Tyndale a little to	retreat	since and set a	8, 55/ 32
flee by night and	retreat	themselves in the dark	8, 227/ 36
to my book, he	retreateth	so far back that	8, 3/ 17
mammering whether he would	return	again over the sea	8, 9/ 19
Frith . . . I purpose to	return	again unto Tyndale's book	8, 35/ 2
-- and that to	return	to God and clean	8, 214/ 12
The manner how to	return	to God every man	8, 214/ 17
with which man should	return	to God again after	8, 214/ 19

sin: "The Lord saith,	Return	to me with all	8, 214/ 20
not your garments, and	return	to your Lord God	8, 214/ 22
if he repent and	return	again thereto, he shall	8, 411/ 7
repent his error and	return	again to the rock	8, 411/ 10
repent his error and	return	again to it --	8, 411/ 24
he shall repent and	return	again; for else the	8, 411/ 27
sure to repent and	return	again and so shall	8, 411/ 32
surely shall repent and	return	, and so by repenting	8, 411/ 35
they die before they	return	by grace and good	8, 424/ 1
be sorry therefor, and	return	again from her to	8, 457/ 19
so soon repent and	return	, had need to come	8, 467/ 35
he were better taught,	return	and be reformed at	8, 468/ 34
away, rather than to	return	unto his father again	8, 489/ 15
with his leman, and	return	again to Jack Slouch	8, 493/ 18
that error afterward, and	returneth	again to the truth	8, 393/ 21
first rebuke, and meekly	returneth	without resistance, though David	8, 532/ 24
that like a dog	returning	to his vomit, and	8, 16/ 19
hear thereof at his	returning	hither. I hear also	8, 19/ 36
lack of repenting and	returning	. And then, yet further	8, 411/ 29
very great occasion of	returning	to God at his	8, 421/ 31
concerning the difficulty of	returning	to repentance, or the	8, 423/ 34
purpose. For God doth	reveal	his truths not always	8, 247/ 11
at his liberty to	reveal	a thing when he	8, 249/ 18
if it please him	reveal	and show us any	8, 283/ 15
would never show nor	reveal	anything to his Church	8, 334/ 36
by God appointed thereunto,	reveal	it; which things shall	8, 336/ 31
to do, show, and	reveal	-- he shall then	8, 336/ 35
any other thing to	reveal	. And much less he	8, 348/ 10
never any other thing	reveal	if him list; nor	8, 348/ 11
but that God may	reveal	and man be bound	8, 378/ 36
come that shall be	revealed	and showed upon us	8, 53/ 10
that the Spirit had	revealed	him the right sense	8, 126/ 7
the same church is	revealed	and taught unto it	8, 245/ 18
that he hath now	revealed	this new article to	8, 249/ 19
truths which God hath	revealed	, and showed by writing	8, 284/ 19
than he hath already	revealed	or commanded in Scripture	8, 335/ 12
every necessary truth of	revealed	faith, be they in	8, 398/ 8
things as God hath	revealed	and made open to	8, 407/ 27
that all the articles	revealed	further by Christ unto	8, 407/ 39
and blood hath not	revealed	this unto thee, but	8, 418/ 5
words of the Spirit	revealed	unto Saint John against	8, 429/ 15
come, that shall be	revealed	in us"), yet such	8, 508/ 19
any man, except certain	revelation	of God, to take	8, 61/ 4
some larger promise and	revelation	of his redemption again	8, 155/ 3
For no man, except	revelation	, can be sure whether	8, 289/ 4
hath caused by special	revelation	divers to be sought	8, 365/ 27
here (except some special	revelation	thereof) so sure of	8, 424/ 37
but if any special	revelation	be given to some	8, 437/ 12
have them by special	revelation	of God, privately showed	8, 476/ 13
so certain and open	revelation	were unto the man	8, 507/ 27

against all good spiritual	revelations	. And then, bymen that	8, 45/ 23
of God and high	revelations	, how special a thing	8, 64/ 31
and all their holy	revelations	and miracles taketh but	8, 64/ 39
marvelous greatness of his	revelations	-- which though some	8, 159/ 22
he mean of spiritual	revelations	, it maketh little to	8, 272/ 38
before taught, but other	revelations	farther that were not	8, 280/ 25
he away, quite, all	revelations	. . . which I never heard	8, 378/ 34
greatness of his high	revelations	might have set him	8, 453/ 2
might through the great	revelations	that he had had	8, 524/ 2
Lord likewise againward, to	revenge	it with, beginneth to	8, 2/ 19
and by penitential deeds;	revenging	our sins upon ourselves	8, 409/ 2
for God, robbed the	reverence	and devout honor from	8, 3/ 27
sacrament any honor or	reverence	but only take it	8, 11/ 22
done moderately and with	reverence	. But many such spiritual	8, 49/ 13
custom to withdraw the	reverence	from the holy day	8, 74/ 28
we shall receive with	reverence	, and that every man	8, 76/ 37
while take away the	reverence	from the very promise	8, 105/ 7
thereby and have less	reverence	thereunto, "It were a	8, 116/ 12
in good opinion and	reverence	. But I am glad	8, 138/ 24
bitter Passion. Though we	reverence	these in honor of	8, 149/ 4
church with full great	reverence	and full great devotion	8, 161/ 13
their own part and	reverence	toward them, used to	8, 164/ 10
their own humility and	reverence	toward the spirituality --	8, 164/ 18
holy relics, out of	reverence	. Nor if there were	8, 177/ 13
nor ill; that to	reverence	Christ's cross or any	8, 221/ 4
miracles. As in the	reverence	of images, relics, and	8, 250/ 34
both is there greater	reverence	to be had to	8, 260/ 1
did not use such	reverence	and honor as they	8, 315/ 21
Dialogue), pertaining to the	reverence	and honor thereof; and	8, 315/ 29
Christian man that any	reverence	had to Christ, but	8, 317/ 26
have all honor and	reverence	taken from it, and	8, 319/ 10
the knowledge to do	reverence	to the images of	8, 366/ 8
for the love and	reverence	that he beareth him	8, 456/ 10
holy saints, and did	reverence	to their relics, images	8, 481/ 22
Lord Cardinal, and the	Reverend	Father Cuthbert, then bishop	8, 8/ 25
brought before the Most	Reverend	Father in God the	8, 13/ 25
Lordship as by the	Reverend	Father the Bishop of	8, 13/ 27
ribald raileth against the	Reverend	Father my Lord Bishop	8, 324/ 15
honoring of saints and	reverent	behavior used at their	8, 3/ 8
cause of all this	reverent	behavior is because that	8, 110/ 21
pleaseth him, of his	reverent	Christian mind, to call	8, 148/ 36
should have any such	reverent	mind to priests as	8, 164/ 25
prayer doth, and all	reverent	manner and devout fashion	8, 277/ 1
undoubtedly whoso have a	reverent	care thereof, and right	8, 316/ 24
and holy living, and	reverent	handling of Holy Scripture	8, 337/ 4
works divers to be	reverently	read in the Divine	8, 153/ 17
themselves thereafter the more	reverently	. For lack whereof he	8, 315/ 19
we with perpetual observance	reverently	fulfill, in such wise	8, 370/ 22
while he read his	revocation	himself . . . that they had	8, 22/ 34
that he read his	revocation	so softly that they	8, 22/ 36

the bill of his	revocation	or not. And yet	8, 23/ 3
he wist well his	revocation	could not save his	8, 358/ 9
that point, he would	revoke	it too. As soon	8, 20/ 26
fully to repent and	revoke	his heresies that he	8, 24/ 24
had the grace to	revoke	them, then should Tyndale	8, 176/ 24
shall well and plainly	revoke	it and call it	8, 197/ 9
solicit and labor to	revoke	and receive again into	8, 249/ 3
saith untrue . . . let him	revoke	his lie and call	8, 513/ 5
hear that Tewkesbury had	revoked	that point, he would	8, 20/ 26
days before . . . he had	revoked	, abhorred, and detested such	8, 22/ 27
that he had not	revoked	his heresies at all	8, 22/ 30
perceive well that he	revoked	his errors, albeit that	8, 23/ 5
but if he had	revoked	. Yet was there another	8, 23/ 17
sure that he had	revoked	his heresies. The thing	8, 23/ 22
virtues, was by God	revoked	from Tyndale's heresy ere	8, 25/ 6
save his body, yet	revoked	he his heresies and	8, 358/ 9
far back that he	revoketh	almost all that ever	8, 3/ 17
for them, nor no	reward	for them coming toward	8, 4/ 16
thank deserve nor no	reward	in heaven, though they	8, 6/ 12
nor for obtaining of	reward	. . . calling this manner of	8, 51/ 2
shall not lose his	reward	, and where he biddeth	8, 52/ 26
that all the heavenly	reward	of man's good works	8, 53/ 12
that God would not	reward	our works in such	8, 53/ 15
all the thank and	reward	of our good works	8, 53/ 17
man shall have no	reward	in heaven is not	8, 68/ 23
you, they have their	reward	already. But when thou	8, 69/ 30
seeth in secret, shall	reward	thee openly." Lo, doth	8, 69/ 33
Lord here promise to	reward	all them that for	8, 69/ 34
hell, and lose the	reward	of faith. And thus	8, 106/ 26
that God hath promised	reward	to good works. And	8, 147/ 35
man to merit and	reward	: why shall not, then	8, 159/ 29
all my thank and	reward	that I should have	8, 178/ 19
free, but if they	reward	the bringer of their	8, 195/ 21
leman as hope of	reward	in heaven for charity	8, 199/ 29
opinions, till that he	reward	their virtuous diligence with	8, 247/ 20
worth as touching any	reward	to be given for	8, 324/ 30
too, and have his	reward	in heaven too. But	8, 325/ 19
own heresies for the	reward	of worldly praise, or	8, 358/ 17
wrought in faith, any	reward	meriteth toward God . . . or	8, 394/ 23
listeth so highly to	reward	it . . . and yet would	8, 400/ 10
and yet would not	reward	it so, saving for	8, 400/ 10
of forgiveness and getting	reward	in heaven . . . except the	8, 401/ 4
wise where he promiseth	reward	in heaven, in sundry	8, 401/ 9
not yet worthy such	reward	but of God's liberal	8, 401/ 33
regard of deserving any	reward	, or thank, the rather	8, 402/ 34
being more ready to	reward	than to punish --	8, 403/ 9
the lacking, and not	reward	us for the having	8, 403/ 10
that God shall either	reward	him the more or	8, 416/ 10
be, as upon like	reward	, so upon like peril	8, 463/ 19
neither good works have	reward	in heaven nor that	8, 516/ 4

deeds well done be	rewardable	, yet every man may	8, 52/ 35
grace is not, yet,	rewardable	with heaven of the	8, 53/ 5
seemeth, neither thankworthy nor	rewardable	. Now doth God with	8, 507/ 29
shall in heaven be	rewarded	for them and for	8, 52/ 22
be now long ago	rewarded	in heaven with God	8, 159/ 2
to be the better	rewarded	there, is deadly sin	8, 221/ 7
good works be highly	rewarded	in heaven" -- though	8, 243/ 17
good works be not	rewarded	in heaven . . . and that	8, 325/ 14
him or be anything	rewarded	-- and also that	8, 401/ 32
we merit and be	rewarded	for our belief (the	8, 507/ 36
other like as God	rewardeth	in heaven. Now, forasmuch	8, 204/ 30
high goodness accepteth and	rewardeth	for worthy through the	8, 508/ 20
corrupteth the officers with	rewards	, and beguileth the law	8, 124/ 6
Forsooth, save for the	rhyme	, I would not give	8, 326/ 15
is then Tyndale's worshipful	rhyme	, that I deny and	8, 328/ 29
had. For whereas Tyndale	rhymeth	it out and saith	8, 327/ 32
the devil. The other	ribald	, in his fond sermon	8, 41/ 28
hearts) pull down the	ribald	by the skirt and	8, 42/ 3
so very a stark	ribald	, in all this fifteen	8, 45/ 14
and royally play the	ribald	, resembling the salt to	8, 78/ 16
and sometimes the outright	ribald	-- ye will not	8, 140/ 30
Obedience where the rude	ribald	raileth against the Reverend	8, 324/ 14
tale cometh with his	ribaldrous	railing upon the sacraments	8, 83/ 10
lechery, or such other	ribaldrous	appetite; what could his	8, 494/ 13
chide, to brawl, and	ribaldrously	to rail, calling them	8, 58/ 14
jesting, scoffing, and outrageous	ribaldry	-- not only against	8, 26/ 7
looketh holily and preacheth	ribaldry	to the people that	8, 41/ 15
content with his blasphemous	ribaldry	hath great cause in	8, 135/ 1
plainly see such open	ribaldry	with his own eyes	8, 139/ 22
so bold in such	ribaldry	, either faith or credence	8, 140/ 2
showed themselves plain, open	ribalds	. Tyndale Wherefore it is	8, 138/ 29
a great many such	ribalds	more . . . shamefully show their	8, 206/ 22
should be, such railing	ribalds	that so mock with	8, 337/ 24
a harlot as other	ribalds	had, answered for his	8, 454/ 3
give so great a	rich	price for so poor	8, 53/ 14
Abraham said unto the	rich	glutton that lay in	8, 274/ 33
For Abraham answered the	rich	man, "They have Moses	8, 342/ 9
Abraham, Lazarus, and the	rich	glutton in hell. For	8, 342/ 15
the parable of the	rich	man that took away	8, 539/ 1
before used, both to	Richard	Bayfield and George Constantine	8, 9/ 3
at London, of late,	Richard	Bayfield, late a monk	8, 16/ 18
abjured before -- namely	Richard	Necton, which was by	8, 17/ 19
and deepness of the	riches	of the wisdom and	8, 49/ 5
through corrupting with their	riches	(whereof they have infinite	8, 135/ 7
inheritance of all his	richesse	. . . testify all the apostles	8, 410/ 5
the inheritance of all	richesse	. . . testify all the apostles	8, 413/ 23
things are opened so	richly	, and all fulfilled that	8, 281/ 21
the Old Testament, opened	richly	in the New Testament	8, 282/ 4
the body would be	rid	of it -- since	8, 102/ 13
He hath of likelihood	ridden	many miles to find	8, 181/ 28

not this another goodly	riddle	whereby Tyndale teacheth allthing	8, 395/ 29
ye hear his worshipful	riddle	. . . in the first part	8, 443/ 27
other part of his	riddle	, that every true member	8, 443/ 31
the reading of that	riddle	, he saith that the	8, 445/ 21
mean to read his	riddle	on this fashion, then	8, 446/ 13
he assoileth his strange	riddle	as bluntly as an	8, 446/ 14
and said, "Read my	riddle	, what is that I	8, 446/ 18
her to declare her	riddle	herself . . . after long request	8, 446/ 21
surely Tyndale readeth his	riddle	much like, if he	8, 446/ 25
he understand by his	riddle	"they sin and yet	8, 446/ 26
not here a wise	riddle	, ween ye, and well	8, 446/ 31
doubt but that his	riddle	of the true member	8, 448/ 28
Tyndale, to prove his	riddle	true that "though he	8, 451/ 12
as touching his royal	riddle	of "sinning and sinning	8, 453/ 15
cannot read his own	riddle	himself . . . except he will	8, 453/ 17
I put him my	riddle	too: that he and	8, 458/ 33
his, with his royal	riddle	of "sinning and not	8, 460/ 3
were, in a dark	riddle	. . . but in the other	8, 509/ 23
is but a fond	riddle	, with nothing but a	8, 564/ 14
cometh his other goodly	riddle	, that a Christian man	8, 564/ 21
aread (upon his dark	riddles	after following) which of	8, 391/ 23
wrappeth us up with	riddles	that he giveth us	8, 393/ 3
-- and readeth his	riddles	himself, also, so fondly	8, 393/ 5
ashamed to read such	riddles	so foolishly by the	8, 393/ 6
for their sport, proposing	riddles	among them, she began	8, 446/ 17
set upon reading of	riddles	for his recreation --	8, 458/ 33
pass, first his royal	riddles	of "sin and not	8, 484/ 27
for me, when he	rideth	again, call his fall	8, 552/ 38
rebellion, and fall to	rifling	, robbery, murder, and manslaughter	8, 514/ 14
and call them the	right	faith? And what more	8, 4/ 4
it is said) is	right	suitly and a very	8, 8/ 17
hell either. Nor the	right	faith in the Sacrament	8, 20/ 31
and of either party	right	worshipful . . . so that his	8, 21/ 14
purpose, being in my	right	mind and a true	8, 25/ 31
therein, but that a	right	mean-learned man, or almost	8, 26/ 1
realm for his rate,	right	especially bound . . . not in	8, 27/ 33
heresies teacheth for the	right	faith that friars may	8, 32/ 5
And here he saith	right	well that the respect	8, 51/ 8
years, all were he	right	unprofitable indeed; as appeared	8, 55/ 24
serve to love him	right	well. Tyndale Out of	8, 56/ 10
of man which are	right	and which tyranny. More	8, 56/ 22
of man, which are	right	and which tyranny." For	8, 59/ 23
give themselves is the	right	meaning of the word	8, 59/ 25
were well ordained and	right	; but any man to	8, 59/ 28
is much less than	right	naught. We say also	8, 72/ 2
do signify, and that	right	effectually, an inward, secret	8, 77/ 8
and come into the	right	way again, and unto	8, 89/ 9
but that Tyndale saith	right	well and reasonable, and	8, 93/ 18
not be saved, except	right	special cases -- and	8, 94/ 15
sure, this is a	right	solemn reason! And Luther	8, 109/ 35

words out of their	right	frame, to juggle and	8, 113/ 3
had revealed him the	right	sense, and that the	8, 126/ 8
in falling from the	right	faith, so would he	8, 129/ 6
the Scripture in its	right	sense; and all that	8, 130/ 6
nations out of the	right	faith . . . till now that	8, 130/ 9
the places, to make	right	mean-learned folk, and mean-witted	8, 133/ 23
his fellows understand it	right	, or else the whole	8, 134/ 5
told us that the	right	faith is heresy and	8, 136/ 32
is heresy and heresy	right	faith . . . and when he	8, 136/ 32
run out of the	right	faith . . . never trust his	8, 137/ 18
that serve him of	right	naught. But yet, to	8, 144/ 6
before this time a	right	honorable man, very cunning	8, 152/ 14
indifferent judges for a	right	substantial witness . . . if I	8, 153/ 23
times and places in	right	great rage, yet in	8, 160/ 8
order of priesthood is	right	naught . . . but that every	8, 165/ 14
which we know the	right	and proper signification of	8, 166/ 25
them they worshipped devils:	right	so do the Christian	8, 173/ 4
but also of the	right	virtuous and especially well	8, 177/ 36
beareth himself for a	right	apostle that were sent	8, 180/ 22
of his mouth a	right	good tale evil worth	8, 186/ 33
I give not the	right	English unto the Greek	8, 203/ 28
the cross at Christ's	right	hand. And if Tyndale	8, 215/ 27
pulled the root of	right	belief out of his	8, 217/ 36
shall never in my	right	wit wish to die	8, 221/ 22
earth, which hath the	right	faith, and which we	8, 223/ 3
here again, that the	right	faith which Adam had	8, 224/ 34
that whoso have a	right	belief, and not a	8, 227/ 38
for that cause, some	right	holy men, and very	8, 231/ 24
it might be understood	right	. But Tyndale by the	8, 231/ 26
very words, with the	right	understanding of the same	8, 245/ 25
word, but upon the	right	understanding thereof, wherein while	8, 249/ 28
shine and show the	right	way to heaven. And	8, 251/ 16
the Scripture after the	right	understanding . . . taught and inspired	8, 252/ 25
swear that it is	right	enough. I shall give	8, 258/ 2
hath alleged the scriptures	right	, and construed them in	8, 267/ 25
more left that believed	right	but those that were	8, 272/ 6
earth because of the	right	belief, although that of	8, 272/ 27
preaching. More This is	right	well said and very	8, 273/ 26
that the Scripture, understood	right	, is never thereto contrary	8, 286/ 32
Paul . . . brought forth a	right	good example. For thus	8, 292/ 32
the Church, into the	right	belief of every necessary	8, 295/ 30
first had, into the	right	understanding of Holy Scripture	8, 295/ 31
heretics fare by the	right	faith at this day	8, 299/ 3
of truth, I am	right	credibly informed (by a	8, 301/ 3
over that, ye shall	right	easily judge what pith	8, 310/ 1
reverent care thereof, and	right	faith of the sacrament	8, 316/ 24
never one of the	right	. For proof whereof: Luther	8, 316/ 33
New Law -- the	right	faith -- in the	8, 331/ 34
Scripture . . . when of the	right	understanding thereof there can	8, 343/ 16
wrong, and himself only	right	? This is a substantial	8, 343/ 19

you so." I know	right	well that those words	8, 353/ 26
the Scripture always the	right	faith of Christ, which	8, 360/ 8
we shall have no	right	understanding. But that right	8, 361/ 17
right understanding. But that	right	belief, and thereby that	8, 361/ 17
many articles of the	right	belief, and to prove	8, 361/ 22
now, sitting at thy	right	hand, doth call upon	8, 372/ 1
error instead of the	right	faith? Take away that	8, 376/ 9
professing of the very,	right	, catholic faith of Christ	8, 387/ 3
all this while the	right	congregation of Tyndale's church	8, 387/ 17
hitherto, were in the	right	belief before holy Luther's	8, 394/ 25
they were of the	right	belief, and such as	8, 394/ 35
them -- by the	right	rule of the word	8, 396/ 7
men out of the	right	faith, the church of	8, 396/ 22
following), yet they may	right	often do sin, in	8, 397/ 7
be sure of the	right	belief. Whereunto we shall	8, 397/ 26
deceived, nor of the	right	faith can we not	8, 398/ 11
and false, concerning the	right	faith and the discerning	8, 398/ 26
the discerning of the	right	understanding of the Scripture	8, 398/ 28
a man have the	right	faith idle and workless	8, 400/ 33
be fallen from the	right	belief in many great	8, 404/ 15
-- out of the	right	way, and not of	8, 410/ 8
that once believed full	right	, till the spirit of	8, 411/ 18
be elects have the	right	belief which Saint Peter	8, 412/ 30
-- out of the	right	way, and not of	8, 413/ 27
might seem to mean	right	; nor never will I	8, 414/ 21
-- out of the	right	way, and not of	8, 416/ 5
man may have a	right	faith joined with all	8, 419/ 5
man may have a	right	faith joined with all	8, 420/ 17
whosoever get once the	right	faith of Christ --	8, 428/ 33
in grace and God's	right	special favor, yet said	8, 429/ 18
spoke as became the	right	evangelist of Christ. But	8, 439/ 36
that once hath the	right	faith is born of	8, 443/ 7
man may have a	right	faith joined with all	8, 443/ 10
because it hath the	right	faith . . . and so is	8, 443/ 29
of God by the	right	faith (that is, as	8, 447/ 13
man may have a	right	faith joined with all	8, 458/ 28
I said, that a	right	faith may stand and	8, 458/ 36
thereby that the true,	right	belief of all the	8, 459/ 1
opinion taken against the	right	belief: now cometh Tyndale	8, 459/ 4
which I call the	right	faith is not the	8, 459/ 7
faith is not the	right	faith. For though a	8, 459/ 8
saith he, never so	right	, without any wrong opinion	8, 459/ 8
else hath he no	right	faith. And so Tyndale	8, 459/ 12
that is indeed a	right	faith . . . but that abominable	8, 459/ 14
which himself calleth the	right	faith . . . because it pleaseth	8, 459/ 15
him to call a "	right	faith" that belief that	8, 459/ 16
that belief that is	right	enough and hath none	8, 459/ 17
church") as have the "	right	" faith, and the "feeling	8, 459/ 25
yet, for all their	right	faith, fall into abominable	8, 459/ 28
all that while, their	right	faith doth continue, and	8, 459/ 31

stand together with the	right	faith -- that is	8, 459/ 34
not only with the	right	belief alone, as I	8, 459/ 34
affirmed, but with the	right	belief and with good	8, 459/ 35
is royally run to	right	naught. How a Christian	8, 460/ 4
full well, that a	right	good man may be	8, 468/ 19
shall fall into the	right	way again, and very	8, 468/ 30
of both sorts, many	right	good and virtuous), do	8, 479/ 39
except heresy. For the	right	belief and other deadly	8, 486/ 36
and do falsely, believe	right	and live wrong, believe	8, 487/ 1
hope is no very	right	hope, though it be	8, 487/ 22
a fever is a	right	natural heat, though the	8, 487/ 23
his sins in a	right	fashion is an elect	8, 488/ 14
the law as a	right	hangman tormenteth his conscience	8, 489/ 12
and the law his "	right	hangman," tormenting of conscience	8, 491/ 25
reason, whether he judge	right	or wrong. So that	8, 496/ 24
reason, whether he judge	right	or wrong; so that	8, 501/ 18
the way of the	right	belief . . . and that he	8, 505/ 8
them first into the	right	belief and good hope	8, 505/ 27
reason, whether he judge	right	or wrong; so that	8, 511/ 17
but that many which	right	surely believe the mercy	8, 511/ 36
reason, whether it judge	right	or wrong: we shall	8, 512/ 14
they had it before	right	lively. And yet of	8, 517/ 15
well and followed the	right	way of God in	8, 528/ 27
no less, of very	right	and reason, than remit	8, 529/ 37
For ye touched yourself	right	now the very point	8, 535/ 9
and had once the	right	belief, of likelihood, as	8, 549/ 15
let him rehearse it	right	, is such as he	8, 555/ 1
that whereas they believe	right	and love God also	8, 556/ 21
them all nor taken	right	almost any one of	8, 561/ 12
them to repent the	right	belief of Christ's sacraments	8, 570/ 36
sacraments, and therein the	right	rule and order of	8, 570/ 37
judgment remained, and the	right-savored	taste; and never lost	8, 44/ 23
damnation is just and	righteous	. And thus, as I	8, 363/ 6
But truly, if the	righteous	man turn himself away	8, 432/ 12
like wise, whensoever the	righteous	man sin, his former	8, 432/ 21
The righteousness of the	righteous	man shall not save	8, 432/ 25
hurt him. And the	righteous	man cannot live through	8, 432/ 27
would say to a	righteous	man that he shall	8, 433/ 3
he that is not	righteous	is not the child	8, 434/ 40
he that is not	righteous	is not of God	8, 441/ 26
that doth righteousness is	righteous	, and he that doth	8, 441/ 28
eternal ordinance and most	righteous	predestination. And yet are	8, 502/ 2
that neither are we	righteous	by saying with our	8, 542/ 2
God in betraying the	righteous	blood." And surely, though	8, 548/ 18
himself . . . and is so	righteously	disposed that he will	8, 261/ 33
and deal justly and	righteously	: he shall live, and	8, 432/ 7
and deal justly and	righteously	, and deliver again the	8, 569/ 2
hath dealt justly, and	righteously	he shall live in	8, 569/ 6
your members to serve	righteousness	, that ye may be	8, 409/ 32
none remember; in the	righteousness	which he hath done	8, 432/ 9

himself away from his	righteousness	, and work wickedness in	8, 432/ 12
live? Of all the	righteousness	that he hath done	8, 432/ 14
man sin, his former	righteousness	shall not save him	8, 432/ 21
in this wise: "The	righteousness	of the righteous man	8, 432/ 24
cannot live through his	righteousness	, in what day soever	8, 432/ 28
then, trusting in his	righteousness	, commit and do wickedness	8, 433/ 5
wickedness -- all his	righteousness	shall be forgotten; and	8, 433/ 6
you. He that doth	righteousness	is righteous, and he	8, 441/ 27
pope-holy . . . which, following a	righteousness	of their own feigning	8, 515/ 30
own feigning, resist the	righteousness	of God in Christ	8, 515/ 31
they make themselves a "	righteousness	of their own feigning	8, 516/ 10
feigning," and "resist the	righteousness	of God in Christ	8, 516/ 11
mercy, taketh away God's	righteousness	. . . and not only that	8, 516/ 13
for breaking hedges, and	ring	them for rooting, and	8, 514/ 33
man let fall his	ring	in the main sea	8, 533/ 36
ever" our "sins be	ripe	, lest the voice of	8, 179/ 10
process pass -- of	ripe	sins, and ascending to	8, 180/ 35
vengeance and reapers of	ripe	sins -- leaving Tyndale	8, 181/ 2
ungodly sinners be full	ripe	, that God may reap	8, 528/ 33
except himself be well	ripened	in the matter, may	8, 224/ 21
the Spirit,' to	rise	and rebel against your	8, 58/ 26
be full unlikely to	rise	. For truly if they	8, 76/ 20
doubts . . . but as many	rise	thereupon, and many more	8, 155/ 16
that divers doubts yet	rise	upon the writing, we	8, 156/ 28
use thereof . . . their minds	rise	and be lifted up	8, 159/ 3
to suffer and to	rise	again from death the	8, 238/ 21
that list not to	rise	may lie still in	8, 354/ 36
is once past, then	rise	up like lusty galliards	8, 447/ 37
he saith they will	rise	and "fight afresh and	8, 454/ 29
were never able to	rise	again alone. And if	8, 454/ 30
suffer all things; and	rise	against their neighbors (whom	8, 481/ 9
Zwinglians have begun to	rise	and ruffle in rebellion	8, 483/ 13
so fall that they	rise	not again, because that	8, 518/ 5
but that he shall	rise	again, he meaneth that	8, 518/ 17
the elect must needs	rise	again, through the mercy	8, 518/ 18
him and biddeth him	rise	; as many reprobates do	8, 518/ 23
others, if they would	rise	, and that the malice	8, 518/ 26
but that they shall	rise	, by the reason that	8, 519/ 7
and stir him to	rise	out of his sin	8, 519/ 11
therefore they must needs	rise	after their fall . . . but	8, 519/ 31
them, therefore they shall	rise	. But this point he	8, 519/ 32
that was likely to	rise	of his virtue (whereof	8, 524/ 22
that a man should	rise	again of his own	8, 541/ 11
impossible that he should	rise	again, because they thought	8, 542/ 28
they had seen him	rise	. And now that Tyndale	8, 550/ 8
but that he shall	rise	again. But yet he	8, 565/ 29
sundry great heresies have	risen	, and sundry more there	8, 424/ 12
tidings that he was	risen	. The sword of temptations	8, 541/ 17
believed that he was	risen	. . . yet they could not	8, 545/ 8
believe that Christ was	risen	. . . nor well, in a	8, 552/ 1

there written; and so	riseth	that question first upon	8, 156/ 1
of purpose" -- then	riseth	there another doubt: what	8, 216/ 2
a fall; but it	riseth	again as soon as	8, 489/ 19
shortly how angrily he	riseth	up, and royally rayed	8, 573/ 1
his sepulchre, and the	rising	out thereof to a	8, 81/ 7
kind and manner of	rising	again with our Lord	8, 81/ 7
own resurrection. Which glorious	rising	of his blessed body	8, 321/ 18
last, with much work,	rising	again. All this gear	8, 495/ 28
the cause of the	rising	of his elects out	8, 520/ 25
after his repentance and	rising	again to take that	8, 524/ 14
and occasion of one	rising	in his sleep . . . but	8, 536/ 7
the priests with the	rites	and ceremonies of all	8, 79/ 18
blasphemous beast, to whose	roaring	and lowing no good	8, 78/ 18
heretics now not only	rob	the church in an	8, 162/ 35
that is to wit,	rob	and steal away the	8, 162/ 36
the plain, literal sense	rob	out the relics and	8, 163/ 1
and worshipped for God,	robbed	the reverence and devout	8, 3/ 26
when they have thus	robbed	the churches: then lodge	8, 163/ 7
us, as he hath	robbed	us" -- saith Tyndale	8, 278/ 15
of the sacraments, and	robbed	from us the true	8, 278/ 18
saith the "pope" hath	robbed	from us . . . and meaneth	8, 279/ 2
that one which had	robbed	a church were a	8, 449/ 22
Which rose there and	robbed	, burned, and killed, not	8, 482/ 21
the whole country --	robbed	, despoiled, and bore away	8, 482/ 26
and the Blessed Sacrament;	robbed	, mayhemmed, and murdered many	8, 482/ 28
and thereby cause the	robbery	, pillage, despoil, and murder	8, 484/ 13
and fall to rifling,	robbery	, murder, and manslaughter: whoso	8, 514/ 14
make restitution of the	robbery	that he hath committed	8, 569/ 3
Thou abhorrest idols, and	robbest	God of his honor	8, 173/ 23
whom the bishops of	Rochester	and Canterbury slew at	8, 12/ 26
Father the Bishop of	Rochester	examined, and after, for	8, 13/ 28
Rastell, the Bishop of	Rochester	, and I -- matched	8, 34/ 13
the good Bishop of	Rochester	, in a great audience	8, 152/ 15
have to that answered	Rochester	in the . . . that his	8, 323/ 20
as my Lord of	Rochester	said, it appeareth plainly	8, 323/ 25
my Lord Bishop of	Rochester	, he saith stiffly that	8, 324/ 15
answered my Lord of	Rochester	, unto the plain words	8, 330/ 20
that my Lord of	Rochester	in the selfsame matter	8, 367/ 10
whom my Lord of	Rochester	hath gathered divers together	8, 367/ 29
once again upon the	rock	of his faith, from	8, 76/ 19
sure pitched upon the	rock	our Savior Christ himself	8, 225/ 34
this faith is the	rock	whereon Christ built his	8, 402/ 28
Christ answered, "Upon this	rock	I will build my	8, 409/ 35
-- "and against the	rock	of this faith can	8, 409/ 36
and come to this	rock	he is safe. And	8, 410/ 3
and saith, "Against the	rock	of this faith can	8, 410/ 15
and come to this	rock	he is safe," ye	8, 410/ 17
and cometh to the	rock	of this faith is	8, 410/ 18
proveth that "against the	rock	of this faith there	8, 410/ 23
and come to the	rock	of this faith he	8, 410/ 27

devil prevail against the	rock	of that faith . . . since	8, 410/ 28
person prevail against the	rock	of that faith, but	8, 410/ 32
faith, but that the	rock	of that faith shall	8, 410/ 32
whoso stand upon that	rock	shall not sin at	8, 410/ 34
devil prevail against the	rock	of that faith, by	8, 411/ 1
can prevail against the	rock	of this faith that	8, 411/ 4
return again to the	rock	of that faith, then	8, 411/ 10
not prevail against the	rock	of that faith," but	8, 412/ 5
not prevail against the	rock	of that faith in	8, 412/ 7
cannot prevail against the	rock	of that faith, because	8, 412/ 10
not built upon the	rock	of faith. This doth	8, 483/ 29
not built upon the	rock	of faith: then must	8, 484/ 4
not built upon the	rock	of faith . . . but with	8, 484/ 24
set them on that	rock	again. And here an	8, 484/ 26
lusts, and the devil	rock	the cradle, till the	8, 520/ 31
that upon the '	rock'	(that is to wit	8, 412/ 34
that against the '	rock'	of this faith '	8, 412/ 35
abroad against the strong	rocks	of Christ's Catholic Church	8, 471/ 16
her go take a	rod	and beat the kite	8, 490/ 33
rehearsed up a Ragman's	roll	of a rabble of	8, 180/ 30
and say, "This round,	rolling	football that men walk	8, 165/ 3
in us." And Paul (	Rom	7) saith, "That good	8, 419/ 11
in us." And Paul (	Rom	7) saith, "That good	8, 443/ 23
Paul writeth (unto the	Romans	) that by their sweet	8, 42/ 14
his epistle to the	Romans	to allege and allow	8, 149/ 36
second chapter to the	Romans	. . . where Saint Paul saith	8, 173/ 22
the Church. Paul also (	Romans	10) saith, "How shall	8, 224/ 12
he writeth unto the	Romans	, in the fifteenth chapter	8, 362/ 2
saith also to the	Romans	, in the tenth chapter	8, 430/ 7
his Epistle to the	Romans	, speaketh of the pronity	8, 444/ 2
Saint Paul to the	Romans	that the old philosophers	8, 524/ 30
to the see of	Rome	in such things as	8, 131/ 4
Greece and sometimes in	Rome	too, and was, as	8, 170/ 11
to take down the	roof	, and pull up the	8, 282/ 13
heresies have taken deeper	root	and been more spread	8, 4/ 33
all three pulled the	root	of right belief out	8, 217/ 36
he not also, "The	root	of all evils is	8, 430/ 15
so deeply entered and	rooted	in the good simple	8, 468/ 24
and ring them for	rooting	, and have bandogs to	8, 514/ 33
his own sect. Which	rose	there and robbed, burned	8, 482/ 20
none of them all	rose	of anger or evil	8, 494/ 11
foolish invention of his,	Rosseus	impugneth, and plainly proveth	8, 316/ 36
Tyndale hath read both	Rosseus	and Luther in those	8, 317/ 3
in that point by	Rosseus	so shamefully soused in	8, 363/ 30
divers others with which	Rosseus	, an Englishman, hath long	8, 380/ 3
and that in those	rotten	heresies, too, which they	8, 119/ 26
as is an old,	rotten	, elder stick, and though	8, 186/ 15
strong posts made of	rotten	reeds. One is that	8, 282/ 2
one that, lest his	rotten	house should fall, would	8, 282/ 12
may see that he	rought	not so much for	8, 21/ 6

they left off and	rought	not for . . . and thereby	8, 326/ 35
deserving; as though he	rought	not whether they did	8, 402/ 2
circumstances and say, "This	round	, rolling football that men	8, 165/ 3
the while snore and	rout	. And if he so	8, 533/ 5
to run out at	rovers	in all horrible deeds	8, 450/ 29
For will waw forbade	rowning	. Of Satisfaction He will	8, 88/ 29
in his own most	royal	person, in the Star	8, 27/ 3
Tyndale, as touching his	royal	riddle of "sinning and	8, 453/ 15
of his, with his	royal	riddle of "sinning and	8, 460/ 3
pleasant pass, first his	royal	riddles of "sin and	8, 484/ 27
err" . . . and after, his	royal	railing of "making sects	8, 484/ 28
rail and scoff and	royally	play the ribald, resembling	8, 78/ 16
that both Friar Barnes	royally	triumphed with them against	8, 355/ 6
world to see how	royally	he runneth forth in	8, 402/ 16
and not sinning," is	royally	run to right naught	8, 460/ 4
no man saw it . . .	royally	triumpheth and boasteth in	8, 553/ 2
he riseth up, and	royally	rayed in dirt, because	8, 573/ 1
ween it was Friar	Roye	. . . which, when he was	8, 7/ 19
sin cannot otherwise be	rubbed	out of the flesh	8, 71/ 26
man, I suppose, so	rude	but that he knoweth	8, 163/ 25
the Obedience where the	rude	ribald raileth against the	8, 324/ 14
wot well. For the	rude	fellow had, as Tyndale	8, 530/ 16
abide without debate and	ruffle	. . . where schisms and factious	8, 28/ 28
begun to rise and	ruffle	in rebellion in sundry	8, 483/ 13
the fashion is more	ruffling	, and in less moderation	8, 161/ 35
and bait out the	rugged	bear the devil --	8, 161/ 29
drive the other to	ruin	. For never shall the	8, 28/ 27
the great fall and	ruin	at length of many	8, 28/ 37
giveth other occasion of	ruin	, as Tyndale doth . . . when	8, 216/ 10
layeth forth for a	rule	of people's obedience to	8, 31/ 23
their prince. For his	rule	is that they shall	8, 31/ 24
heretic, putteth for a	rule	of the people's obedience	8, 31/ 38
say that this his	rule	of "obedience" is a	8, 32/ 1
obedience by the only	rule	and measure of their	8, 55/ 17
their obedience by Tyndale's	rule	given them before by	8, 55/ 26
then by his own	rule	they can and do	8, 57/ 23
he by his own	rule	of searching have found	8, 61/ 36
too, by this spiritual	rule	of ensearching of the	8, 62/ 1
them, against his master's	rule	. Howbeit, Tyndale hath here	8, 94/ 17
Tyndale hath here another	rule	-- and that as	8, 94/ 18
prince that hath the	rule	of us should suffer	8, 123/ 18
put it for a	rule	and a surety, as	8, 217/ 16
him, by his own	rule	, but if he prove	8, 251/ 32
which, by Luther's own	rule	, Luther's own scholar may	8, 273/ 29
uncertain by Luther's own	rule	. And I doubt not	8, 317/ 2
wit, his own spiritual	rule	, that he so much	8, 317/ 34
even now also doth	rule	all faithful hearts with	8, 370/ 6
and this holdeth the	rule	of the sure-grounded faith	8, 370/ 15
-- by the right	rule	of the word of	8, 396/ 7
For all his own	rule	whereby he teacheth that	8, 437/ 33

according to his own	rule	, bring forth plain and	8, 463/ 23
he by his own	rule	, besides, teach them that	8, 472/ 24
mind of his own	rule	, that we need not	8, 549/ 5
never bound under any	rule	of his ordinary justice	8, 568/ 33
and therein the right	rule	and order of repentance	8, 570/ 37
it . . . which as it	ruled	them, so ruleth it	8, 376/ 22
day than should their	ruler	in many years, all	8, 55/ 24
John, translated, "The chief	ruler	of this world cometh	8, 237/ 3
unto their sovereigns and	rulers	although they should suffer	8, 29/ 15
obey the powers and	rulers	of the world . . . he	8, 54/ 30
through the powers and	rulers	of the world, and	8, 54/ 36
against their heads and	rulers	, pretending that they be	8, 55/ 9
to the powers and	rulers	of the world . . . and	8, 55/ 12
that the governors and	rulers	of the world should	8, 55/ 15
their princes and other	rulers	and governors because that	8, 55/ 19
be their governors and	rulers	, and because that God	8, 55/ 20
and rebelled against their	rulers	, and thereby disobeyed God's	8, 55/ 28
princes and other temporal	rulers	? We see, pardie, through	8, 56/ 26
he meant unto their	rulers	, so it is already	8, 57/ 11
well enough. And the	rulers	of the world he	8, 124/ 4
to wit, the only	rulers	or heads of the	8, 145/ 22
clergy thereof, but to	rulers	and governors. Since Tyndale	8, 145/ 25
that many times signified	rulers	and governors. Now, if	8, 184/ 27
have called presbyteros the "	rulers	, "governors," or "officers," or	8, 187/ 38
many preachers and also	rulers	temporal -- then all	8, 279/ 12
Law), and were the	rulers	and governors of the	8, 351/ 38
the commandment of their	rulers	whereof there were no	8, 352/ 13
a man write certain	rules	to his household servants	8, 263/ 7
it ruled them, so	ruleth	it the Church in	8, 376/ 23
the cause, and then	ruling	allthing by some cause	8, 317/ 35
gathered together upon a	rumor	, and not after their	8, 171/ 1
liberty" that they may	run	out a-caterwauling, and so	8, 7/ 16
of Christian liberty to	run	into the devil's bondage	8, 21/ 21
of his country, and	run	into the danger and	8, 29/ 27
sect, and see him	run	out of religion and	8, 40/ 30
all their vow, lawfully	run	out of religion and	8, 50/ 11
repent a little and	run	to the ale and	8, 90/ 2
or five fond friars	run	out of religion and	8, 130/ 2
since Tyndale is thus	run	out of the right	8, 137/ 18
or nun . . . should afterward	run	out of their religion	8, 140/ 7
Luther is, that is	run	out of religion, nor	8, 190/ 19
fallen at last to	run	out of religion and	8, 191/ 12
but if they will	run	out and wed. And	8, 191/ 22
consecrated unto God should	run	out of religion and	8, 206/ 19
chastity to God may	run	out of religion and	8, 249/ 16
part were proved, they	run	on farther and will	8, 253/ 19
flight and fain to	run	away . . . and therefore wilily	8, 257/ 28
their own part they	run	to the hard places	8, 362/ 26
that religious men might	run	out and wed nuns	8, 367/ 7
and corrected . . . except he	run	away as Tyndale doth	8, 388/ 28

repent their religion and	run	out and wed together	8, 394/ 36
unto perpetual chastity to	run	out of religion and	8, 395/ 6
their vowed chastity and	run	out and wed nuns	8, 403/ 26
thou hast done evil;	run	never the faster forth	8, 409/ 21
virtuous vows of chastity,	run	out and wed nuns	8, 423/ 17
like unbridled colts, to	run	out at rovers in	8, 450/ 28
at all, but rather	run	on apace toward hell	8, 452/ 5
unto God and yet	run	loose at large after	8, 458/ 21
not sinning," is royally	run	to right naught. How	8, 460/ 4
a great while to	run	away, rather than to	8, 489/ 15
hell, into which thou	runnest	apace" -- did he	8, 97/ 19
the sure-grounded faith. Whoso	runneth	against this fortress --	8, 370/ 15
see how royally he	runneth	forth in the praise	8, 402/ 16
church. More Here Tyndale	runneth	in juggling, by equivocation	8, 417/ 8
sometimes the bridle and	runneth	out at large. And	8, 455/ 29
made to God, and	running	out in apostasy, and	8, 437/ 26
not have set a	rush	by all that God	8, 80/ 6
is not worth one	rush	. . . but, rather, a plain	8, 263/ 20
serveth him worth a	rush	. Here might I now	8, 309/ 14
would not give a	rush	neither for his denying	8, 326/ 15
frantic Collins and picked	rushes	in Bedlam. And happy	8, 554/ 28
lord even over the	Sabbath	day, to use it	8, 73/ 30
and lord of the	Sabbath	day, nor no man	8, 73/ 33
God hath sanctified the	Sabbath	day unto himself. And	8, 74/ 5
was lord of the	Sabbath	day: because he would	8, 74/ 7
by Scripture that the	Sabbath	day was sanctified only	8, 74/ 9
the change of the	Sabbath	day into the Sunday	8, 320/ 3
Tyndale As for the	Sabbath	-- a great matter	8, 320/ 6
be lords over the	Sabbath	day, and may yet	8, 320/ 6
the change of the	Sabbath	day a very slight	8, 320/ 16
was "lord of the	Sabbath	day": therefore, as though	8, 320/ 19
be lords of the	Sabbath	day, so that we	8, 320/ 21
the lords of the	Sabbath	day; nor men were	8, 321/ 4
lord even over the	Sabbath	day too . . . and which	8, 321/ 7
made and ordained the	Sabbath	day for man, and	8, 321/ 8
not man for the	Sabbath	day, and yet nevertheless	8, 321/ 9
of serving, not the	Sabbath	day, but God upon	8, 321/ 10
but God upon the	Sabbath	day -- he, I	8, 321/ 10
as lord of the	Sabbath	day, discharge them of	8, 321/ 12
discharge them of the	Sabbath	day. And yet --	8, 321/ 13
change and make our	Sabbath	day as well upon	8, 322/ 29
keep for his own	Sabbath	day which day he	8, 322/ 34
word called in Latin	sacerdos	, in Greek hierews, in	8, 111/ 15
interpreter this Latin word	sacerdos	, but always these words	8, 187/ 2
and slept in a	sack	, and went hanging his	8, 66/ 7
and slept in a	sack	-- that is to	8, 66/ 15
make it of a	sack	! "But there is no	8, 86/ 2
like together, with great	sack	seams, and some seem	8, 307/ 5
God in the Holy	Sacrament	of the Altar? These	8, 4/ 28
heresy thither, concerning the	Sacrament	of the Altar. But	8, 9/ 33

have once villained the	Sacrament	of Matrimony -- then	8, 11/ 18
make us violate the	Sacrament	of the Altar too	8, 11/ 19
of Christ in that	sacrament	any honor or reverence	8, 11/ 21
agreed it for a	sacrament	necessary to salvation. Howbeit	8, 14/ 14
whether it were a	sacrament	or not, he said	8, 14/ 18
to the soul. The	Sacrament	of Order, he said	8, 14/ 30
he said, is no	sacrament	of the Church, nor	8, 14/ 30
As touching the Blessed	Sacrament	of the Altar, he	8, 15/ 22
it is a necessary	sacrament	; but he held that	8, 15/ 23
right faith in the	Sacrament	of the Altar would	8, 20/ 31
Wicket" against the Blessed	Sacrament	. And over that was	8, 21/ 18
presence of that holy	Sacrament	held yet upon the	8, 24/ 5
Christ in the Holy	Sacrament	of the Altar. In	8, 26/ 10
heresy against the Blessed	Sacrament	of the Altar, and	8, 29/ 6
Body in the Blessed	Sacrament	of the Altar --	8, 32/ 9
Blood in the Holy	Sacrament	of the Altar. But	8, 32/ 30
and pardon by the	Sacrament	of Penance, which Tyndale	8, 71/ 6
receiving of that holy	sacrament	, by the Holy Spirit	8, 77/ 10
that any ceremony, or	sacrament	either, is in the	8, 77/ 23
overseen to mock the	sacrament	and refuse the grace	8, 78/ 29
what signification had the	sacrament	of circumcision neither, other	8, 79/ 21
be ignorant of any	sacrament	or ceremony of anything	8, 80/ 13
twain: Baptism and the	Sacrament	of the Altar; in	8, 80/ 21
put it for the	sacrament	by which we should	8, 80/ 28
the water in that	sacrament	before any other thing	8, 80/ 33
appointed it unto the	sacrament	that washeth and cleanseth	8, 81/ 1
water in the one	sacrament	and bread and wine	8, 81/ 23
other significations of the	sacrament	, the people were as	8, 82/ 22
also that if the	sacrament	were as good unadministered	8, 82/ 24
outward token in the	sacrament	, as Tyndale here, under	8, 82/ 26
Baptism nor the Blessed	Sacrament	of the Altar --	8, 82/ 36
declaration faileth, there the	sacrament	should serve of naught	8, 83/ 5
Baptism nor in the	Sacrament	of the Altar, doth	8, 83/ 24
spoken by this blessed	sacrament	will find no fault	8, 84/ 2
heretic by this holy	sacrament	of Christ, the whole	8, 84/ 5
there be for the	sacrament	both of Confirmation and	8, 84/ 8
they call matrimony a	sacrament	because the Scripture useth	8, 85/ 1
will I make a	sacrament	of mustard seed, leaven	8, 85/ 4
things. More This holy	sacrament	of Matrimony was begun	8, 85/ 7
it is a great	sacrament	; and for such evermore	8, 85/ 12
matrimony is a great	sacrament	, Tyndale dare say nay	8, 85/ 36
make as good a	sacrament	of leaven, of keys	8, 85/ 37
it is a great	sacrament	, hath no grace nor	8, 86/ 13
grace nor is no	sacrament	-- he answereth Saint	8, 86/ 13
took matrimony for a	sacrament	, and that they thought	8, 86/ 18
was neither any holy	sacrament	nor had any grace	8, 86/ 24
he liveth. Of the	Sacrament	of Aneling, these be	8, 86/ 28
any promise of this	sacrament	written in Scripture: ergo	8, 87/ 7
to wit, that this	sacrament	hath no promise in	8, 87/ 12
might, saving for the	sacrament	, as well be thence	8, 87/ 24

apostatical spirit. Of the	Sacrament	of Penance Tyndale "Penance	8, 87/ 31
ye see that the	Sacrament	of Penance he setteth	8, 87/ 35
is, that against the	Sacrament	of Penance contrive and	8, 88/ 1
part of the holy	Sacrament	of Penance than he	8, 88/ 12
main sea. Of the	Sacrament	of Order Tyndale By	8, 91/ 6
Holy Order is no	sacrament	, nor is nothing else	8, 91/ 13
Timothy in which the	Sacrament	of Order is so	8, 91/ 27
is, Baptism and the	Sacrament	of the Altar --	8, 91/ 32
he handleth the holy	Sacrament	of Baptism. Of the	8, 91/ 37
of Baptism. Of the	Sacrament	of Baptism, these be	8, 92/ 1
sensible tokens in the	sacrament	, and the preaching of	8, 93/ 38
Baptism but for a	sacrament	ordained of God for	8, 94/ 12
outward tokens of the	sacrament	to be of none	8, 94/ 20
infunding -- whereof the	sacrament	doth nothing work, nor	8, 95/ 14
well of the Blessed	Sacrament	of the Altar as	8, 95/ 28
hath of that blessed	sacrament	, he leaveth little doubt	8, 95/ 29
the token and the	sacrament	meaneth . . . he might, as	8, 96/ 3
his mother, and his	sacrament	of Baptism and the	8, 97/ 20
which giveth to the	sacrament	nothing at all . . . but	8, 97/ 25
priesthood, by the outward	sacrament	of putting the bishop's	8, 99/ 28
in prophesying of the	Sacrament	of Baptism our Lord	8, 100/ 1
holy water of the	Sacrament	of Baptism, the water	8, 100/ 18
the water in the	sacrament	an instrument with an	8, 102/ 22
the priesthood is no	sacrament	at all -- and	8, 104/ 36
and yet seemeth the	sacrament	, rather than the promise	8, 106/ 8
the gift. For the	sacrament	, after the institution, seemeth	8, 106/ 9
promiseth forgiveness through the	Sacrament	of Penance, if men	8, 106/ 19
penance; Tyndale of the	sacrament	putteth two parts away	8, 106/ 20
of sin. Of the	Sacrament	of the Altar Forasmuch	8, 108/ 20
thing in which the	Sacrament	of the Altar is	8, 108/ 22
receiving of that Blessed	Sacrament	. . . and that thereupon marveling	8, 110/ 19
them besides the Blessed	Sacrament	mock at all the	8, 110/ 28
mind against the very	Sacrament	itself. But yet, to	8, 111/ 6
plainly that the Blessed	Sacrament	is in the Mass	8, 111/ 10
the Mass, because the	Sacrament	is in the Mass	8, 113/ 16
in which that blessed	sacrament	is both most honored	8, 114/ 5
speaking of this holy	sacrament	in some other places	8, 114/ 8
perceive that after The	sacrament	of Christ's body after	8, 114/ 11
rehearsing of that holy	sacrament	? But yet, to cover	8, 114/ 19
well of this holy	sacrament	as the simplest-learned priest	8, 114/ 31
Body being in the	sacrament	-- to say he	8, 114/ 36
coat. Of which holy	sacrament	he that jesteth so	8, 115/ 1
words of this holy	sacrament	. . . and I have advised	8, 115/ 3
at all, nor the	sacrament	to be taken as	8, 115/ 16
believe that in the	sacrament	is the Blessed Body	8, 115/ 17
Lord is in that	sacrament	? The devil knoweth that	8, 115/ 23
example of the same	sacrament	? Why saith he not	8, 115/ 26
to flee from the	sacrament	to the Friday, whereas	8, 115/ 32
Luther's heresy that the	Sacrament	of the Altar is	8, 116/ 2
At Oxford, about the	sacrament	was no small question	8, 116/ 14

Tyndale It is the	sacrament	of Christ's body and	8, 116/ 27
may not believe the	sacrament	, but I must believe	8, 116/ 32
I must believe the	sacrament	, that it is a	8, 116/ 33
only worshipping of the	sacrament	; if ye give it	8, 116/ 35
he calleth it "the	sacrament	of Christ's body and	8, 117/ 7
meaneth that the Blessed	Sacrament	is nothing else but	8, 117/ 17
not pray to the	Sacrament	nor put any faith	8, 117/ 21
is dishonor to the	Sacrament	to do it. Doth	8, 117/ 23
to honor the Holy	Sacrament	of the Altar?Ye	8, 117/ 27
Body in the blessed	Sacrament	of the Altar, nor	8, 117/ 33
Tyndale concerning the Blessed	Sacrament	is false -- forever	8, 118/ 32
taught that the Blessed	Sacrament	should be worshipped, and	8, 118/ 33
do not reckon the	sacrament	hurt thereby. For he	8, 127/ 13
priest in giving the	Sacrament	of Holy Orders he	8, 127/ 33
particularly against the Blessed	Sacrament	of the Altar, as	8, 142/ 21
to affirm that any	sacrament	that the Church useth	8, 154/ 4
to write any one	sacrament	or ceremony, or weighty	8, 154/ 31
thing betokened. For the	sacrament	take they but for	8, 156/ 5
the prayer and the	sacrament	, and every devout observance	8, 159/ 13
that priesthood is no	sacrament	. For as for this	8, 182/ 25
Holy Orders were no	sacrament	at all . . . but a	8, 185/ 30
Holy Orders were no	sacrament	. And for that cause	8, 188/ 13
nor their Order no	sacrament	, because the apostles called	8, 188/ 25
that Baptism were no	sacrament	neither, because the apostles	8, 188/ 29
sanctified in the holy	Sacrament	of Baptism, and in	8, 189/ 3
God by the holy	Sacrament	of Order: he that	8, 189/ 6
from paynims by the	Sacrament	of Baptism, the other	8, 189/ 9
the laypeople by the	Sacrament	of Order -- as	8, 189/ 11
priesthood seem none holy	sacrament	, then is it a	8, 189/ 17
order of priesthood a	sacrament	. For these places show	8, 192/ 2
prove priesthood a holy	sacrament	. Now falleth he to	8, 192/ 27
none may consecrate the	Sacrament	but only "shaven and	8, 193/ 20
needed neither ceremony nor	sacrament	as touching himself. And	8, 193/ 25
that may consecrate the	Sacrament	but if he be	8, 193/ 30
the substance of the	Sacrament	of Order, no more	8, 193/ 32
the substance of the	Sacrament	of Baptism. And therefore	8, 193/ 34
the giving of the	Sacrament	of Holy Orders by	8, 193/ 39
matter of a holy	sacrament	. . . and in the Aneling	8, 194/ 22
the sick in the	Sacrament	of Aneling. But why	8, 195/ 17
virtues. For the holy	Sacrament	of Order is given	8, 197/ 25
to wit, from the	Sacrament	of Penance. For both	8, 207/ 5
thing with his holy	sacrament	of Penance (which was	8, 207/ 34
the grace of the	sacrament	, that men are so	8, 208/ 1
every part of the	Sacrament	of Penance -- confession	8, 211/ 18
called it but the	sacrament	of "repentance," and by	8, 211/ 21
useth for the same	sacrament	; or we may say	8, 211/ 34
his goodness instituted the	Sacrament	of Penance -- without	8, 212/ 12
Saint Jerome that the	Sacrament	of Penance is the	8, 212/ 17
Jerome showeth that the	Sacrament	of Baptism is the	8, 212/ 21
board of the salt	sacrament	of Penance and so	8, 212/ 26

very hard by the	Sacrament	of Penance -- confession	8, 213/ 16
sin. For since the	Sacrament	of Baptism, which regenerateth	8, 213/ 34
have been by the	Sacrament	of Penance restored unto	8, 217/ 3
that priesthood is no	sacrament	, but the office of	8, 219/ 10
that Penance is no	sacrament	. Lo, this being the	8, 219/ 14
of all, that holy	Sacrament	of the Altar, his	8, 251/ 1
speak of worshipping the	Sacrament	of the Altar --	8, 253/ 11
make as good a	sacrament	of salt, of mustard	8, 253/ 32
be had to the	sacrament	of Christ's Body than	8, 260/ 2
Body than to the	sacrament	of Baptism, and yet	8, 260/ 2
Christ himself, against the	Sacrament	of Baptism and the	8, 262/ 34
of Baptism and the	Sacrament	of the Altar too	8, 262/ 34
speak, or the Blessed	Sacrament	to bleed, to detect	8, 275/ 27
he wrote in the	sacrament	of the rainbow. And	8, 276/ 11
he wrote in the	sacrament	of circumcision. And therefore	8, 276/ 13
whole testament . . . but the	sacrament	or sign thereof. For	8, 276/ 16
and calleth it a "	sacrament	, " like the others, because	8, 276/ 21
us ween that no	sacrament	either then did or	8, 276/ 22
of Abel or the	sacrament	of circumcision with the	8, 277/ 4
church, or the Blessed	Sacrament	at the Mass, to	8, 277/ 7
ever held that the	Sacrament	of the Altar is	8, 278/ 32
likewise as, though the	Sacrament	of Penance be able	8, 288/ 31
letted God in the	sacrament	to work such grace	8, 288/ 34
believe in the Holy	Sacrament	of the Altar, the	8, 289/ 30
for Baptism and the	sacrament	of the body and	8, 294/ 3
wit, Baptism and the	Sacrament	of the Altar, and	8, 294/ 26
besides Baptism and the	Sacrament	of the Altar be	8, 296/ 3
resurrection, and of the	Sacrament	of the Altar when	8, 296/ 12
whole effect of the	sacrament	, letting the grace go	8, 297/ 25
proper significations of every	sacrament	, sacrifice, and ceremony were	8, 298/ 10
of Tyndale against the	sacrament	. . . is not worth the	8, 300/ 15
way. He calleth the	Sacrament	of the Altar the	8, 300/ 19
of the Altar the "	sacrament	of the body and	8, 300/ 19
say there is the "	sacrament	" thereof. For by that	8, 300/ 23
his examination, calleth the	sacrament	aright, and by the	8, 300/ 27
For he saith that "	sacrament	, "sign," and "token" be	8, 300/ 31
thing . . . and that the	Sacrament	of the Altar is	8, 300/ 33
point concerning the Blessed	Sacrament	of the Altar, Tyndale	8, 300/ 36
Zwingli's sect against the	Sacrament	of the Altar, believing	8, 301/ 11
except Baptism and the	Sacrament	of the Altar . . . all	8, 301/ 28
is, Baptism and the	Sacrament	of the Altar, have	8, 303/ 31
be consecrated with a	sacrament	, and so was indeed	8, 304/ 33
had given us a	sacrament	, whatsoever it were: yet	8, 307/ 14
impossible to observe a	sacrament	without signification, but to	8, 307/ 18
any ceremony nor any	sacrament	serve us. And yet	8, 308/ 38
he instituted the Blessed	Sacrament	of the Altar, his	8, 312/ 5
speaketh anything of the	sacrament	at all, since that	8, 312/ 11
Saint John meant the	sacrament	in his words where	8, 312/ 12
he wrote of the	Sacrament	, gave the people other	8, 315/ 27
to be in the	sacrament	. . . nor that the Mass	8, 316/ 19

right faith of the	sacrament	. . . well perceiveth that how	8, 316/ 25
he speaketh of the	Sacrament	!) that it were a	8, 317/ 23
institution of that blessed	sacrament	, did put water into	8, 318/ 35
little by that blessed	sacrament	that they would have	8, 319/ 9
Saint Paul reproveth any	sacrament	or ceremony taken up	8, 326/ 30
seemeth, of the Blessed	Sacrament	of the Altar. Nor	8, 327/ 27
what special signification every	sacrament	and ceremony had. For	8, 327/ 31
and also concerning the	sacrament	himself saith is but	8, 343/ 8
pilgrimages, and the Blessed	Sacrament	of the Altar. And	8, 346/ 21
were then become the	Sacrament	of Baptism, and the	8, 350/ 4
of Baptism, and the	Sacrament	of the Altar? "Yea	8, 350/ 4
honor unto the Blessed	Sacrament	of the Altar --	8, 366/ 10
of Christ in the	Sacrament	any honor at all	8, 366/ 23
why. Moreover, of the	Sacrament	of the Altar, either	8, 368/ 2
author of his own	sacrament	. In all the residue	8, 368/ 28
us with? To the	sacrament	of which ransom of	8, 372/ 21
the commandment of the	Sacrament	of the Altar . . . and	8, 375/ 31
Christ in the Blessed	Sacrament	of the Altar. And	8, 381/ 35
any faith in the	Sacrament	of the Altar, or	8, 394/ 14
in belief concerning the	Sacrament	of the Altar --	8, 403/ 21
Baptism also, and the	Sacrament	of the Altar too	8, 414/ 13
to worship the Blessed	Sacrament	of the Altar is	8, 417/ 35
church in that holy	sacrament	. . . and for a perpetual	8, 466/ 8
mows at that blessed	sacrament	, and calleth it but	8, 466/ 17
of God in the	sacrament	it is taught and	8, 474/ 30
received them to the	Sacrament	of Baptism, and by	8, 475/ 2
Baptism, and by the	Sacrament	of Baptism hath received	8, 475/ 2
giveth he to the	sacrament	, against all his other	8, 475/ 4
of Christ in the	Sacrament	of the Altar, and	8, 481/ 19
crucifix, and the Blessed	Sacrament	; robbed, mayhemmed, and murdered	8, 482/ 28
heresies against the Blessed	Sacrament	. And therefore, whereas Tyndale	8, 483/ 7
mowing at the Blessed	Sacrament	. And thus abusing themselves	8, 484/ 22
doth in the Blessed	Sacrament	. Now, since we have	8, 492/ 9
not only of the	Sacrament	of the Altar (from	8, 505/ 1
him in the Blessed	Sacrament	after his resurrection . . . yet	8, 548/ 22
Christ's Blessed Body, the	Sacrament	of the Altar, and	8, 548/ 26
shrift, and rejecting the	Sacrament	of Penance, but if	8, 571/ 1
be not in the	Sacrament	of the Altar, nor	8, 572/ 4
born again by the	sacramental	water and the sacramental	8, 96/ 27
sacramental water and the	sacramental	word? Which both he	8, 96/ 28
the water and the	sacramental	words were but bare	8, 97/ 13
upon Timothy was no	sacramental	sign . . . nor any other	8, 192/ 14
or to remission any	sacramental	shrift, or penitential works	8, 416/ 23
to believe that the	sacraments	that God hath ordained	8, 4/ 7
they that despise Christ's	sacraments	, which are his holy	8, 5/ 20
and set his holy	sacraments	at naught. Then have	8, 6/ 25
he said be no	sacraments	of the Church, nor	8, 14/ 28
false faith against the	sacraments	, and meaneth that they	8, 40/ 25
holy ceremonies and blessed	sacraments	of our Savior Christ	8, 41/ 34
in all ceremonies and	sacraments	. . . he searcheth the significations	8, 75/ 11

blasphemy against the blessed	sacraments	of Christ, and like	8, 75/ 25
the significations of the	sacraments	be not opened and	8, 75/ 34
he mocketh not the	sacraments	, but the ministers that	8, 75/ 36
knavish railing upon the	sacraments	of our Savior Christ	8, 76/ 6
name of the holy	sacraments	in hatred and despite	8, 76/ 10
so villainously esteem the	sacraments	but if men tell	8, 76/ 12
betokenings of the blessed	sacraments	, the lack of knowledge	8, 76/ 23
and come to these	sacraments	with good devotion be	8, 76/ 25
hath ordained here holy	sacraments	which he will that	8, 76/ 36
man with those sensible	sacraments	, except the fault be	8, 77/ 1
signs in all the	sacraments	and holy ceremonies of	8, 77/ 5
common signification of the	sacraments	have all the commonalty	8, 77/ 11
not only that the	sacraments	be tokens of such	8, 77/ 12
faith and signification of	sacraments	, Tyndale cannot deny them	8, 77/ 19
in almost all the	sacraments	he plainly saith that	8, 77/ 24
signify, nor be no	sacraments	at all -- as	8, 77/ 26
sensible signs of the	sacraments	and ceremonies -- I	8, 77/ 30
and mark in the	sacraments	-- as appeareth by	8, 77/ 34
the holy ceremonies and	sacraments	at naught but if	8, 78/ 8
well against Christ's holy	sacraments	to jest and mock	8, 78/ 15
that of any such	sacraments	or ceremonies given of	8, 78/ 23
any bodily ceremonies or	sacraments	at all, about grace	8, 79/ 2
such bodily ceremonies and	sacraments	at naught . . . and say	8, 79/ 5
and significations of these	sacraments	and ceremonies of the	8, 80/ 17
Law, and to those	sacraments	which Tyndale agreeth for	8, 80/ 19
which Tyndale agreeth for	sacraments	, which be only twain	8, 80/ 20
content to call them	sacraments	, yet hath he divers	8, 80/ 22
significations of those two	sacraments	-- yet doth not	8, 81/ 21
outward signs of those	sacraments	if it had liked	8, 81/ 25
outward signs in the	sacraments	, it were as good	8, 82/ 9
good to leave the	sacraments	unadministered unto him as	8, 82/ 9
ribaldrous railing upon the	sacraments	, although he meant no	8, 83/ 10
other but that the	sacraments	could serve of naught	8, 83/ 12
of the seven holy	sacraments	five be none at	8, 83/ 20
he saith be no	sacraments	at all: that is	8, 83/ 27
the Scripture and the	sacraments	be not both of	8, 84/ 25
and to administer the	sacraments	which Christ ordained. More	8, 91/ 10
and to administer the	sacraments	such as Christ ordained	8, 91/ 15
that he saith "the	sacraments	that Christ ordained" . . . he	8, 91/ 30
heresies against all the	sacraments	save twain -- that	8, 91/ 32
his words. Tyndale The	sacraments	which Christ himself ordained	8, 92/ 4
as are the other	sacraments	, which he saith have	8, 92/ 17
he saith that the	sacraments	be, as it were	8, 94/ 23
for to administer the	sacraments	is (he saith) nothing	8, 94/ 25
promise, so do the	sacraments	, and none otherwise . . . because	8, 95/ 2
he saith that the	sacraments	be but signs and	8, 95/ 3
though he administer the	sacraments	, yet we do not	8, 95/ 9
priest nor by the	sacraments	, nor by that work	8, 95/ 10
administering or receiving the	sacraments	, no more than by	8, 95/ 12
all -- so the	sacraments	, since they be but	8, 95/ 20

the ministers of the	sacraments	do not open and	8, 95/ 22
the receivers of the	sacraments	, therefore the sacraments be	8, 95/ 23
the sacraments, therefore the	sacraments	be fruitless . . . and men	8, 95/ 24
doth in administering the	sacraments	no more but preach	8, 95/ 32
to prove that the	sacraments	serve but only for	8, 97/ 23
and not by the	sacraments	anything at all. Now	8, 97/ 26
bound himself to his	sacraments	but that where he	8, 97/ 28
were true that the	sacraments	did nothing work in	8, 98/ 19
assistance which at the	sacraments	administered doth infund his	8, 98/ 23
higher estimation of the	sacraments	than so . . . and that	8, 98/ 26
have thought that the	sacraments	have not only God	8, 98/ 27
the excellence of the	sacraments	of the New Law	8, 98/ 34
in respect of the	sacraments	of the Old Law	8, 98/ 35
which two kinds of	sacraments	seemeth to be as	8, 98/ 36
figures"). Then, since the	sacraments	of the Old Law	8, 99/ 6
virtuous doctors that the	sacraments	of the New Law	8, 99/ 10
of grace useth the	sacraments	not as a bare	8, 101/ 4
that think that the	sacraments	be but, as it	8, 101/ 8
in matters of the	sacraments	, which hang all upon	8, 101/ 18
more easy in the	sacraments	because the outward, sensible	8, 103/ 33
God hath set the	sacraments	as means by which	8, 104/ 6
of working from the	sacraments	themselves, and leave them	8, 104/ 10
that he thought the	sacraments	do nothing to the	8, 104/ 13
matter, whether that the	sacraments	have any influence of	8, 104/ 18
which giveth to the	sacraments	less force and efficacy	8, 104/ 28
that would leave the	sacraments	, by their wills, no	8, 104/ 31
heretics, which make the	sacraments	, as they say, to	8, 104/ 34
and nothing in the	sacraments	at all . . . because that	8, 105/ 5
more than do the	sacraments	, but God worketh our	8, 105/ 9
maketh me Tyndale the	sacraments	nothing but a token	8, 105/ 36
the promise as the	sacraments	be tokens of the	8, 106/ 1
give it without the	sacraments	. But though he determined	8, 106/ 4
so be both the	sacraments	and the promises tokens	8, 106/ 7
we make promises in	sacraments	where Christ made none	8, 106/ 16
of the seven holy	sacraments	would take five away	8, 118/ 39
to prove these holy	sacraments	to be true which	8, 119/ 4
all, in denying the	sacraments	which they find received	8, 119/ 29
doctrine touching the holy	sacraments	-- which known unto	8, 119/ 39
And in ceremonies and	sacraments	, there he captivateth his	8, 126/ 17
More The ceremonies and	sacraments	Tyndale maketh his mockingstock	8, 126/ 23
in the ceremonies and	sacraments	, and keep them well	8, 126/ 29
mowing and potting the	sacraments	, which yet the devil	8, 127/ 1
their dumb ceremonies and	sacraments	into thy soul. Judge	8, 134/ 22
holy ceremonies and blessed	sacraments	sent into his church	8, 134/ 33
and jesting against the	sacraments	of Christ -- ye	8, 134/ 35
all this while false	sacraments	. . . Christ hath had none	8, 135/ 27
Tyndale say, the same	sacraments	that their neighbors did	8, 135/ 29
Church hath had false	sacraments	. . . lest that that he	8, 135/ 31
again and confess the	sacraments	true . . . or finally (which	8, 135/ 34
sure that in the	sacraments	and in the knowledge	8, 136/ 2

marriages" and mocketh Christ's	sacraments	, and then preacheth like	8, 140/ 28
smearing," "consecrating" into "charming," "	sacraments	" into "ceremonies," and the	8, 143/ 14
hath ordained his holy	sacraments	, and promised men grace	8, 147/ 24
with all his seven	sacraments	. . . whereas Tyndale of seven	8, 147/ 31
as Tyndale saith, divers	sacraments	, ceremonies, and promises as	8, 151/ 26
God's words, promises, and	sacraments	that he would have	8, 154/ 16
to keep all his	sacraments	and articles of the	8, 155/ 6
down almost all the	sacraments	, saving scant one and	8, 156/ 8
any part concerning the	sacraments	, ceremonies, or articles of	8, 156/ 17
out at the blessed	sacraments	of our Savior Christ	8, 157/ 6
to use the devout	sacraments	and ceremonies taught and	8, 158/ 29
Holy Spirit that these	sacraments	and ceremonies do please	8, 158/ 36
beholding the solemn, godly	sacraments	and ceremonies in their	8, 160/ 10
bait out all holy	sacraments	, and drive out God	8, 161/ 32
church," because they use	sacraments	and ceremonies and Divine	8, 165/ 24
neither good works nor	sacraments	: so is it now	8, 174/ 37
teacheth against Christ's holy	sacraments	. Against which kind of	8, 179/ 33
necessity administer all the	sacraments	. . . and that as they	8, 189/ 32
name preached and his	sacraments	administered, but that God	8, 190/ 6
and preachings had, and	sacraments	administered, without any woman	8, 190/ 15
preach, or consecrate the	sacraments	, then Christ did them	8, 192/ 30
used about his blessed	sacraments	, to the honor thereof	8, 193/ 11
Christ unto them instituted	sacraments	-- yet he left	8, 193/ 27
these holy ceremonies and	sacraments	. . . whereof the virtues be	8, 195/ 5
essential points of those	sacraments	. And therefore is it	8, 197/ 23
and unto the holy	sacraments	which the priests administereth	8, 198/ 18
to bring the blessed	sacraments	in question. For since	8, 206/ 31
heresies against the blessed	sacraments	, and thereby maketh their	8, 218/ 10
have wives, and the	sacraments	of Christ must serve	8, 221/ 12
both concerning Christ's holy	sacraments	and divers other articles	8, 222/ 23
God and his holy	sacraments	and all good Christian	8, 223/ 21
said and the other	sacraments	administered among Christian people	8, 224/ 30
for they call Christ's	sacraments	evil and Luther's lechery	8, 227/ 15
saints, and his holy	sacraments	-- and most of	8, 251/ 1
and Matrimony be holy	sacraments	-- Tyndale saith nay	8, 253/ 23
Baptism but all other	sacraments	also in time of	8, 259/ 5
consecrate, since both be	sacraments	: I can answer him	8, 259/ 35
commandments be the blessed	sacraments	so daily used in	8, 263/ 11
that fall from the	sacraments	, and that so construe	8, 272/ 21
heresies, against saints and	sacraments	, with daily marvelous miracles	8, 275/ 24
to believe, even in	sacraments	. For the sacrifices which	8, 275/ 36
much more the blessed	sacraments	of Christ's church, pertain	8, 276/ 35
to pull down the	sacraments	and have them taken	8, 277/ 3
God taught them in	sacraments	always both what they	8, 277/ 9
in all; God in	sacraments	taught them some things	8, 277/ 13
some things, ergo in	sacraments	he taught them all	8, 277/ 14
his matter. For if	sacraments	were with them, in	8, 277/ 38
a prohibition of our	sacraments	unwritten be, as I	8, 278/ 7
truth himself: that if	sacraments	were without Scripture profitable	8, 278/ 9
the significations of our	sacraments	from us, as he	8, 278/ 15

the signification of the	sacraments	, and robbed from us	8, 278/ 18
well the significations of	sacraments	as the true sense	8, 278/ 28
such like . . . as dumb	sacraments	and ceremonies, are marvelously	8, 291/ 1
that purgatory and the	sacraments	were least likely to	8, 292/ 2
come myself"). But the	sacraments	so sore aggrieve Tyndale's	8, 293/ 34
durst not write? The	sacraments	? As for Baptism and	8, 294/ 3
all the ceremonies and	sacraments	that were from Adam	8, 294/ 5
Wherefore, inasmuch as the	sacraments	of the Old Testament	8, 294/ 8
and inasmuch as the	sacraments	of the New Testament	8, 294/ 9
have written the two	sacraments	, that is to wit	8, 294/ 25
five were no divine	sacraments	, nor delivered to the	8, 294/ 29
indeed . . . yet were the	sacraments	sure enough, which hang	8, 295/ 23
the remnant of the	sacraments	besides Baptism and the	8, 296/ 3
Altar be no profitable	sacraments	, nor have no promise	8, 296/ 4
of the said five	sacraments	the apostles wrote nothing	8, 296/ 18
apostles of those five	sacraments	do not besides the	8, 297/ 7
labored against the blessed	sacraments	, and had first assayed	8, 297/ 15
-- yet the holy	sacraments	themselves they would should	8, 297/ 29
of Tyndale whether the	sacraments	and the ceremonies of	8, 297/ 36
serve him with those	sacraments	, sacrifices, and ceremonies, displeasing	8, 298/ 4
God done with those	sacraments	and ceremonies had been	8, 298/ 20
he saith that those	sacraments	and ceremonies served them	8, 299/ 12
without him all their	sacraments	could not for their	8, 299/ 24
was of the Law,	sacraments	, and ceremonies, and all	8, 299/ 28
put trust in the	sacraments	; for they do it	8, 299/ 34
significations of all their	sacraments	, sacrifices, and ceremonies, other	8, 300/ 3
as we know our	sacraments	be effectual signs of	8, 300/ 6
All the ceremonies and	sacraments	that were from Adam	8, 301/ 24
remnant be no true	sacraments	, for lack of significations	8, 301/ 29
only that all the	sacraments	and ceremonies from Adam	8, 301/ 31
significations of all the	sacraments	and ceremonies from Adam	8, 302/ 9
gave them ceremonies and	sacraments	whereof he gave them	8, 302/ 15
those not-understood ceremonies and	sacraments	in obedience of his	8, 302/ 18
by the observing of	sacraments	and ceremonies having some	8, 302/ 21
quite -- although our	sacraments	and ceremonies were not	8, 302/ 27
and idolatry (as the	sacraments	and the ceremonies were	8, 302/ 34
Wherefore, inasmuch as the	sacraments	of the Old Testament	8, 303/ 2
and inasmuch as the	sacraments	of the New Testament	8, 303/ 3
saith that all the	sacraments	of the New Testament	8, 303/ 21
refuseth to take for	sacraments	: that is to wit	8, 303/ 28
those two be very	sacraments	, and none of all	8, 303/ 33
saith they be no	sacraments	because they have no	8, 304/ 2
profit than all the	sacraments	of the world. More	8, 304/ 21
profit than all the	sacraments	in the world." Now	8, 304/ 28
also to administer the	sacraments	to the people. Now	8, 304/ 34
profitable than all the	sacraments	besides -- what letteth	8, 304/ 36
what letteth the other	sacraments	to be good and	8, 304/ 36
defile one another. Their	sacraments	defile one another. For	8, 305/ 7
rebuke and shame two	sacraments	there at once --	8, 306/ 23
he saith now, without	sacraments	too. For this is	8, 308/ 27

put down ceremonies and	sacraments	and all. And surely	8, 308/ 35
significations of all the	sacraments	, what peril is there	8, 309/ 2
We say that these	sacraments	and many holy ceremonies	8, 323/ 35
speak of, and especially	sacraments	or ceremonies, were any	8, 324/ 16
taught none of the	sacraments	nor ceremonies that Luther	8, 326/ 9
in their ceremonies and	sacraments	as in the works	8, 326/ 21
of those old ceremonies,	sacraments	, judicials, and all was	8, 326/ 25
taught no ceremonies or	sacraments	but such as he	8, 327/ 2
nothing substantial. For the	sacraments	and ceremonies given by	8, 327/ 23
they shall leave the	sacraments	unserved which God hath	8, 327/ 28
devotion, saints, ceremonies, and	sacraments	. . . and to set forth	8, 337/ 19
which Tyndale reproveth the	sacraments	of the Church . . . the	8, 350/ 16
this matter against the	sacraments	, or any point of	8, 363/ 24
that of the seven	sacraments	, five serve of naught	8, 388/ 23
should set his holy	sacraments	at naught, and that	8, 394/ 9
against divers of the	sacraments	, which he saith is	8, 404/ 33
discharged of believing the	sacraments	of Penance, Confirmation, Extreme	8, 414/ 12
faith in his blessed	sacraments	and divers other articles	8, 416/ 27
despite of the Blessed	Sacraments	of the Altar, cast	8, 423/ 19
and charity, and the	sacraments	, and the following of	8, 427/ 28
I say "by the	sacraments	and good works," of	8, 427/ 32
also that in the	sacraments	, vows, faith, and good	8, 479/ 13
all the other holy	sacraments	, and the perpetual virginity	8, 481/ 20
bark against the blessed	sacraments	and tear with their	8, 515/ 15
places proved that the	sacraments	which he reproveth be	8, 563/ 4
right belief of Christ's	sacraments	, and therein the right	8, 570/ 37
that all the seven	sacraments	serve of nothing, but	8, 572/ 1
ad elementum et fit	sacramentum	." But Tyndale, because Saint	8, 96/ 15
that if a bishop	sacre	the one oil and	8, 194/ 18
company of Christian people	sacred	and sanctified in the	8, 189/ 3
inasmuch as the bishop	sacreth	the one as well	8, 194/ 6
of the beasts for	sacrifice	which beasts God had	8, 49/ 21
ceremonies of all their	sacrifice	-- did God, I	8, 79/ 18
altar, apparel, sanctifying, and	sacrifice	, our Lord chose those	8, 79/ 28
holy host, oblation, and	sacrifice	. . . re-presenting the same sacrifice	8, 108/ 27
sacrifice . . . re-presenting the same	sacrifice	in which our Savior	8, 108/ 28
the Priest and the	Sacrifice	, offered up himself, for	8, 108/ 29
in heaven, an acceptable	sacrifice	upon his painful cross	8, 108/ 30
Secrets of that Holy	Sacrifice	. Which he saith do	8, 109/ 6
in the Mass no	sacrifice	, none host, nor none	8, 111/ 10
Law instituted one only	sacrifice	, his own Blessed Body	8, 111/ 29
to offer up any	sacrifice	to God for the	8, 112/ 2
his heart . . . and do	sacrifice	and kill the lusts	8, 112/ 7
heart," and so sufficiently "	sacrifice	and kill the lusts	8, 112/ 14
the holy host and	Sacrifice	of all Sacrifices, the	8, 112/ 17
we should need the	Sacrifice	of the Mass, we	8, 112/ 21
sons, and kill and	sacrifice	full well the lusts	8, 112/ 22
that "we" kill and	sacrifice	the lusts of our	8, 112/ 26
holy nun . . . kill and	sacrifice	their fleshly lusts with	8, 112/ 30
Tyndale findeth . . . that men	sacrifice	their sins. We find	8, 112/ 34

find that men offer	sacrifice	for sin, and that	8, 112/ 34
offer up sin in	sacrifice	. . . meseemeth it is a	8, 112/ 36
is a very stinking	sacrifice	, and of such a	8, 113/ 1
that we "kill and	sacrifice	" our fleshly lusts . . . lest	8, 113/ 4
it were no meet	sacrifice	; but he saith that	8, 113/ 5
he saith that we "	sacrifice	and kill" them --	8, 113/ 6
had been wont to	sacrifice	the beasts first, and	8, 113/ 7
up daily the same	sacrifice	that our Savior offered	8, 113/ 12
it is indeed, a	sacrifice	, a host, and an	8, 113/ 17
offering of that holy	Sacrifice	for our sin. With	8, 114/ 3
be taken as a	sacrifice	. . . and now jesteth upon	8, 115/ 16
and a foul, stinking	sacrifice	unto the filthy idol	8, 206/ 14
and do foul, stinking	sacrifice	to that filthy idol	8, 206/ 19
surely to couple the	sacrifice	of Abel or the	8, 277/ 4
and commanded? In the	sacrifice	of Abel in killing	8, 277/ 23
may appear in every	sacrifice	, and in every prayer	8, 277/ 33
-- yet in what	sacrifice	were they learned to	8, 277/ 35
significations of every sacrament,	sacrifice	, and ceremony were not	8, 298/ 10
none oblation, host, nor	sacrifice	. . . nor the Body nor	8, 316/ 18
own minds, either some	sacrifice	unto idols . . . or unto	8, 348/ 31
kind of such abominable	sacrifice	as the Gentiles offered	8, 348/ 32
to those kinds of	sacrifice	of the paynims that	8, 349/ 14
unto thee when the	Sacrifice	of our Redemption was	8, 371/ 27
well knew that Holy	Sacrifice	to be dispensed by	8, 372/ 15
observance, and that dreadful	Sacrifice	set forth: how can	8, 373/ 20
now left us any	sacrifice	for sins, but a	8, 377/ 25
was a priest and	sacrificed	for the people, and	8, 111/ 17
minister, an officer, a	sacrificer	, or a priest . . . as	8, 111/ 16
ceremonies used about the	sacrifices	in the Old Law	8, 109/ 14
the Old Law offered	sacrifices	for the people, and	8, 111/ 26
instead of all which	sacrifices	Christ hath in his	8, 111/ 29
and Sacrifice of all	Sacrifices	, the Blessed Body and	8, 112/ 18
in sacraments. For the	sacrifices	which God gave Adam's	8, 275/ 36
He showeth us of	sacrifices	, of circumcision, and of	8, 276/ 19
which he coupleth with	sacrifices	and circumcision, and calleth	8, 276/ 20
from universal flood; whereas	sacrifices	and circumcision, and much	8, 276/ 34
him with those sacraments,	sacrifices	, and ceremonies, displeasing to	8, 298/ 4
significations of all their	sacrifices	and ceremonies, he confesseth	8, 299/ 7
of all their sacraments,	sacrifices	, and ceremonies, other than	8, 300/ 3
Ark, the Temple, the	sacrifices	, and many other things	8, 328/ 32
commanded them some certain	sacrifices	unto God, the people	8, 348/ 30
of those ceremonies and	sacrifices	that he had commanded	8, 349/ 11
serve him with the	sacrificing	of his own son	8, 300/ 11
is abominable theft and	sacrilege	for a friar to	8, 228/ 31
face after that shameful	sacrilege	and abominable bitchery, whereof	8, 265/ 32
they murder, adultery, perjury,	sacrilege	, incest, or treason, or	8, 425/ 21
that it was abominable	sacrilege	for a friar to	8, 481/ 24
murdering his brother, in	sacrilege	and incest as Friar	8, 492/ 7
asleep" in lechery, theft,	sacrilege	, incest, and murder, stand	8, 570/ 23
fast, make not yourselves	sad	like hypocrites, for they	8, 69/ 27

have I another ancient,	sad	father also: one that	8, 152/ 8
sect, as were some	Sadducees	, believed no more him	8, 342/ 24
suddenly, but advise it	sadly	. . . and I doubt not	8, 254/ 13
but sit even still,	sadly	, and gape by day	8, 506/ 14
pastime if he sat	sadly	by frantic Collins and	8, 554/ 27
in him more wisdom,	sadness	, and virtue than in	8, 189/ 24
have leave to depart	safe	, according to the King's	8, 9/ 34
look upon, sure and	safe	, a side half out	8, 58/ 32
that then it is	safe	. More If I should	8, 83/ 33
way and think themselves	safe	: he showed them in	8, 122/ 7
a man were meetly	safe	that had, ere the	8, 187/ 6
and see it him	safe	! This might he, in	8, 220/ 14
faith, I may be	safe	enough -- let him	8, 221/ 25
miracles the matter is	safe	enough . . . and the true	8, 265/ 5
is kept and reserved	safe	, and ever shall till	8, 334/ 14
known congregation, we be	safe	against all such peril	8, 388/ 19
this rock he is	safe	. And that this faith	8, 410/ 3
this rock he is	safe	, " ye may not forget	8, 410/ 17
of this faith is	safe	, for all his sins	8, 410/ 19
this faith he is	safe	" -- yet might the	8, 410/ 27
fast, he shall be	safe	enough whether he repent	8, 410/ 36
thereto, he shall be	safe	. If he mean in	8, 411/ 8
then he shall be	safe	" . . . forasmuch as by that	8, 411/ 10
from it shall be	safe	if he repent his	8, 411/ 24
and so shall be	safe	by repenting -- he	8, 411/ 32
nun, then is he	safe	enough . . . because that work	8, 483/ 24
defieth him, he is	safe	enough. For all that	8, 547/ 29
to the realm by	safe-conduct	, which at his humble	8, 8/ 36
came over hither without	safe-conduct	, upon the only trust	8, 9/ 4
according to the King's	safe-conduct	. And yet hath he	8, 9/ 35
broken and forfeited his	safe-conduct	, and lawfully might be	8, 9/ 37
those heretics, for the	safeguard	of good people in	8, 482/ 8
suddenly cometh forth so	sagely	that three old men	8, 34/ 12
walk upon and ships	sail	upon, in the people	8, 165/ 4
and neither image as	saint	nor saint as God	8, 3/ 14
image as saint nor	saint	as God -- and	8, 3/ 14
ye his introduction into	Saint	Paul's epistle, with which	8, 6/ 7
a false understanding of	Saint	Paul . . . making them, among	8, 6/ 9
other heresies, believe that	Saint	Paul were in the	8, 6/ 10
as the mind of	Saint	Paul . . . whereas Saint Paul	8, 6/ 14
of Saint Paul . . . whereas	Saint	Paul saith himself that	8, 6/ 14
the First Epistle of	Saint	John in such wise	8, 6/ 26
the seventh chapter of	Saint	Paul's epistle to the	8, 7/ 12
set us a new	saint	: Sir Thomas Hitton, the	8, 10/ 25
they set in on	Saint	Matthias' Eve, by the	8, 10/ 27
by the name of "	Saint	Thomas the Martyr." A	8, 10/ 28
the intent that, as	Saint	Paul saith, they might	8, 12/ 16
by the name of "	Saint	Thomas the Martyr," in	8, 12/ 30
of the blessed apostle	Saint	Matthias, the twenty-third day	8, 12/ 31
doctor and glorious martyr	Saint	Polycarp, the blessed bishop	8, 12/ 33

and the disciple of	Saint	John the Evangelist; for	8, 12/ 33
was of, this new	saint	of Tyndale's canonization, in	8, 12/ 37
appointed to him that	Saint	Polycarp must give him	8, 13/ 2
restore the blessed bishop	Saint	Polycarp again into his	8, 16/ 15
pestilent heretic . . . and though	Saint	Augustine saith that it	8, 19/ 10
there were either any	saint	in heaven or soul	8, 20/ 29
when heresy springeth, as	Saint	Augustine saith, of pride	8, 29/ 18
should pray to any	saint	, nor pray for all	8, 32/ 7
commandment pray to any	saint	, nor for any soul	8, 32/ 27
brought many a blessed	saint	, so mote his mercy	8, 39/ 3
it were written from	Saint	Paul himself. But would	8, 40/ 16
of the blessed apostle	Saint	Paul. These truths had	8, 44/ 14
it Tyndale taketh here	Saint	Paul atwas lawful for	8, 45/ 16
a his pleasure. For	Saint	Paul speaketh nun! If	8, 45/ 17
is very false. Tyndale	Saint	. Paul in that place	8, 45/ 33
these folk of whom	Saint	Paul speaketh in that	8, 46/ 13
from the taste of	Saint	Augustine, Saint Jerome, Saint	8, 46/ 17
taste of Saint Augustine,	Saint	Jerome, Saint Ambrose, Saint	8, 46/ 17
Saint Augustine, Saint Jerome,	Saint	Ambrose, Saint Cyprian, Saint	8, 46/ 17
Saint Jerome, Saint Ambrose,	Saint	Cyprian, Saint Gregory, and	8, 46/ 18
Saint Ambrose, Saint Cyprian,	Saint	Gregory, and all those	8, 46/ 18
all things. And whereas	Saint	Paul, in the place	8, 47/ 8
elects and predestinates, whereof	Saint	Paul crieth himself, "O	8, 49/ 3
to the words of	Saint	Paul, "The passions of	8, 53/ 8
heaven. For as holy	Saint	Augustine saith, "To say	8, 68/ 21
in the epistles of	Saint	Paul . . . by which places	8, 84/ 11
by the hands of	Saint	Paul laid upon Timothy	8, 84/ 14
church -- for which	Saint	Paul saith that it	8, 85/ 12
a kitling. And whereas	Saint	Paul for those holy	8, 85/ 35
-- that matrimony, whereas	Saint	Paul saith it is	8, 86/ 12
sacrament -- he answereth	Saint	Paul well and pertly	8, 86/ 13
pertly and saith that	Saint	Paul said it peradventure	8, 86/ 14
do, men would believe	Saint	Paul better than him	8, 86/ 17
in the epistle of	Saint	James, where he biddeth	8, 87/ 14
aneling doth nothing; for	Saint	James saith that the	8, 87/ 19
sure argument! "Lo, because	Saint	James giveth the great	8, 87/ 20
sins -- why would	Saint	James have it there	8, 87/ 23
that Tyndale ween that	Saint	James were so wise	8, 87/ 25
sore! This place in	Saint	James did so press	8, 87/ 27
epistle was never of	Saint	James' making, nor nothing	8, 87/ 28
out the words of	Saint	Paul written unto Timothy	8, 91/ 25
make a mock at	Saint	Paul as Tyndale doth	8, 91/ 28
allegeth the words of	Saint	Paul in the fifth	8, 94/ 26
also the words of	Saint	Peter where he saith	8, 94/ 29
also the word of	Saint	James in the first	8, 94/ 33
For the words of	Saint	Paul to the Ephesians	8, 96/ 9
to the words of	Saint	Augustine, "Accedit verbum ad	8, 96/ 14
sacramentum." But Tyndale, because	Saint	Paul saith there "in	8, 96/ 15
His text also of	Saint	Peter is nothing in	8, 96/ 22
his purpose. For when	Saint	Peter saith, "Ye are	8, 96/ 23

Son. The words of	Saint	James also, that "God	8, 96/ 31
therefore needs be that	Saint	James in that place	8, 96/ 37
the very words of	Saint	James were that God	8, 97/ 10
signs and tokens? If	Saint	James said that God	8, 97/ 13
things themselves . . . as saith	Saint	Paul: "Omnia in figura	8, 99/ 3
And when they read	Saint	Paul writing to Timothy	8, 99/ 19
in the Gospel of	Saint	John, where at the	8, 102/ 34
of Christ's garment, whereof	Saint	Luke speaketh in the	8, 103/ 4
the ninth chapter of	Saint	John, did take the	8, 103/ 11
we will not believe	Saint	Jerome, Saint Augustine, Saint	8, 113/ 24
not believe Saint Jerome,	Saint	Augustine, Saint Ambrose, Saint	8, 113/ 24
Saint Jerome, Saint Augustine,	Saint	Ambrose, Saint Gregory, and	8, 113/ 25
Saint Augustine, Saint Ambrose,	Saint	Gregory, and the other	8, 113/ 25
we be commanded by	Saint	Paul "thereby to preach	8, 117/ 9
man well wotteth that	Saint	John the Baptist did	8, 121/ 32
manner of penance-doing did	Saint	John the Baptist teach	8, 122/ 18
fantasy framed . . . which neither	Saint	John the Baptist nor	8, 122/ 22
Baptist nor such ten	Saint	John the Baptists, nor	8, 122/ 22
followed the counsel of	Saint	Paul . . . while one would	8, 126/ 5
cannot let it pass.	Saint	Gregory Nazianzen, the great	8, 128/ 17
appeareth not only by	Saint	Chrysostom and other old	8, 131/ 5
yet lack charity (as	Saint	Paul saith, and Saint	8, 137/ 11
Saint Paul saith, and	Saint	James too, every one	8, 137/ 12
layeth many places of	Saint	Paul. Finally, yet, he	8, 145/ 1
I am sure when	Saint	Paul spoke of "the	8, 146/ 36
this new apostle now,	Saint	Tyndale, take this thing	8, 149/ 33
forth when time requireth:	Saint	Augustine, Saint Jerome, Saint	8, 152/ 4
time requireth: Saint Augustine,	Saint	Jerome, Saint Cyprian, Saint	8, 152/ 5
Saint Augustine, Saint Jerome,	Saint	Cyprian, Saint Chrysostom, and	8, 152/ 5
Saint Jerome, Saint Cyprian,	Saint	Chrysostom, and a great	8, 152/ 5
me, and swore by	Saint	Simkin that he was	8, 152/ 22
old shoes -- because	Saint	Jerome found some faults	8, 152/ 32
man (and among those,	Saint	Pamphilus, the blessed martyr	8, 152/ 34
and yet think, albeit	Saint	Jerome thought otherwise (as	8, 153/ 4
none of them; but	Saint	Jerome, that so narrowly	8, 153/ 12
it otherwise appeareth in	Saint	Jerome's works that he	8, 153/ 20
doth the Epistle of	Saint	James, because it speaketh	8, 155/ 29
Did not God answer	Saint	Paul, when he thrice	8, 159/ 17
required of necessity. And	Saint	Paul in his epistle	8, 160/ 28
all the matter that	Saint	Paul spoke. For many	8, 161/ 5
as well appeareth by	Saint	Paul in his first	8, 162/ 6
for his purpose that	Saint	Luke, whereof Tyndale so	8, 170/ 35
gathered in Ephesus against	Saint	Paul. For that was	8, 170/ 38
would Tyndale have had	Saint	Luke tell the tale	8, 171/ 7
idols." Now -- whereas	Saint	Paul preached there against	8, 172/ 4
the fifth chapter of	Saint	Paul to the Corinthians	8, 172/ 8
to the Corinthians, where	Saint	Paul saith, "I have	8, 172/ 8
he well enough that	Saint	Paul spoke not of	8, 172/ 16
same epistle -- where	Saint	Paul, speaking of the	8, 172/ 19
This only text of	Saint	Paul is enough to	8, 172/ 26

for God's sake. For	Saint	Paul here showeth that	8, 172/ 29
this one place of	Saint	Paul so plainly reproveth	8, 173/ 7
all this place of	Saint	Paul also, and hath	8, 173/ 12
the reader ween that	Saint	Paul speak all this	8, 173/ 14
played also, shamefully falsifying	Saint	Paul, in the second	8, 173/ 21
to the Romans . . . where	Saint	Paul saith to the	8, 173/ 22
Tyndale's truth, lo! Did	Saint	Paul say so? Did	8, 173/ 31
Paul say so? Did	Saint	Paul mean so? Did	8, 173/ 32
in the epistles of	Saint	John, and some in	8, 183/ 23
the said epistle of	Saint	Peter as in the	8, 184/ 10
the said place of	Saint	Peter's epistle . . . Saint Jerome	8, 184/ 19
of Saint Peter's epistle . . .	Saint	Jerome amendeth that old	8, 184/ 19
keepeth presbyteros still, reciting	Saint	Peter in this wise	8, 184/ 21
obsecro ego compresbyter. . . ."Wherein	Saint	Jerome was rather content	8, 184/ 22
the First Epistle of	Saint	Peter: "Seniores qui sunt	8, 185/ 9
of the epistles of	Saint	John, and one in	8, 185/ 11
then Tyndale saith that	Saint	Paul chose him because	8, 189/ 23
world have went that	Saint	Paul had made a	8, 189/ 26
the two epistles of	Saint	Paul written to Timothy	8, 190/ 36
he goeth about. For	Saint	Paul there teacheth Timothy	8, 191/ 7
brains about wrangling wives.	Saint	Paul also teacheth Timothy	8, 191/ 14
what fruit Tyndale readeth	Saint	Paul. Now would I	8, 191/ 23
thee"). These words of	Saint	Paul to Timothy in	8, 191/ 34
the putting on of	Saint	Paul's hands upon Timothy	8, 192/ 13
Good son," or as	Saint	Paul used to stretch	8, 192/ 16
what construction he maketh!	Saint	Paul saith plainly that	8, 192/ 21
how he proveth that	Saint	Peter was never shaven	8, 192/ 34
to believe him that	Saint	Peter was ever christened	8, 193/ 3
have the properties that	Saint	Paul requireth to be	8, 196/ 17
is twice declared by	Saint	Paul in his epistles	8, 197/ 30
wheresoever he found in	Saint	Augustine and other holy	8, 201/ 8
himself deny but that	Saint	Augustine, Saint Jerome, Saint	8, 206/ 32
but that Saint Augustine,	Saint	Jerome, Saint Ambrose, Saint	8, 206/ 32
Saint Augustine, Saint Jerome,	Saint	Ambrose, Saint Gregory, Saint	8, 206/ 33
Saint Jerome, Saint Ambrose,	Saint	Gregory, Saint Cyprian, and	8, 206/ 33
Saint Ambrose, Saint Gregory,	Saint	Cyprian, and other holy	8, 206/ 33
And therefore saith holy	Saint	Jerome that the Sacrament	8, 212/ 16
Babylonica sore dispraiseth. For	Saint	Jerome showeth that the	8, 212/ 20
well the words of	Saint	Paul in the sixth	8, 212/ 32
it far unlike . . . where	Saint	Paul saith in this	8, 212/ 33
by the authority of	Saint	Paul in this place	8, 213/ 30
that it is, as	Saint	Paul saith, a thing	8, 214/ 4
neck. For as holy	Saint	Augustine saith, the heretic	8, 216/ 14
I dare say that	Saint	Peter loved him well	8, 217/ 32
the Scripture showeth, and	Saint	Augustine declareth, and Luther	8, 225/ 16
the sixteenth chapter of	Saint	John's Gospel. Which he	8, 225/ 23
not always true. For	Saint	Peter himself was not	8, 228/ 24
the fifth chapter of	Saint	John. Christ in that	8, 229/ 17
of the Gospel of	Saint	John, which place Tyndale	8, 230/ 7
the Jews asked of	Saint	John whether he were	8, 231/ 14

prophet"; so that if	Saint	John should say of	8, 231/ 18
said yes . . . either should	Saint	John say untrue himself	8, 231/ 19
And therefore they asked	Saint	John, "Art thou the	8, 231/ 37
the Jews that asked	Saint	John the question --	8, 232/ 1
and his answer, either	Saint	John should say untrue	8, 232/ 9
this selfsame text of	Saint	John too which he	8, 232/ 29
in that place of	Saint	John the fifth chapter	8, 233/ 8
the very beginning of	Saint	John's Gospel, whether wrong	8, 235/ 15
in the fifth of	Saint	John, "I receive no	8, 236/ 33
in the fourteenth of	Saint	John, translated, "The chief	8, 237/ 3
offered the witness of	Saint	John; which Tyndale maketh	8, 238/ 2
figure called hyperbole, as	Saint	John did where he	8, 238/ 13
the twenty-fourth chapter of	Saint	Luke -- when he	8, 238/ 16
of the witness of	Saint	John, where he saith	8, 239/ 12
than the witness of	Saint	John, that is to	8, 239/ 16
also the witness of	Saint	John, and so, afterward	8, 239/ 17
the fifteenth chapter of	Saint	John our Savior joineth	8, 239/ 33
by the mouth of	Saint	John the Baptist in	8, 240/ 4
the third chapter of	Saint	John the Evangelist: "He	8, 240/ 4
by these words of	Saint	John the Baptist, that	8, 240/ 14
the good, holy man	Saint	John) "because ye should	8, 240/ 24
in the fifth of	Saint	John, saying, "The works	8, 241/ 27
the fifteenth chapter of	Saint	John: "If I had	8, 241/ 31
therefor the seventeenth of	Saint	John -- no man	8, 242/ 15
in the fifteenth of	Saint	John. Thus did he	8, 243/ 31
he will neither believe	Saint	Peter nor Saint Paul	8, 247/ 27
believe Saint Peter nor	Saint	Paul in anything that	8, 247/ 27
by the words of	Saint	Paul . . . and Tyndale laugheth	8, 253/ 26
matrimony . . . he saith that	Saint	Paul meant not in	8, 253/ 30
own errors . . . and, as	Saint	Augustine saith, save for	8, 254/ 9
by the authority of	Saint	Paul. For, being asked	8, 260/ 35
in the words of	Saint	Paul "There shall come	8, 261/ 1
In the first because	Saint	Paul did put in	8, 261/ 6
one; and thereby maketh	Saint	Paul false in another	8, 261/ 8
the second text because	Saint	Paul condemneth them that	8, 261/ 11
the third text, because	Saint	Paul saith that it	8, 261/ 19
Altar too. Now, when	Saint	Paul in his epistle	8, 262/ 35
deny the Epistle of	Saint	James because it reproveth	8, 265/ 18
stories anything sib to	Saint	John's Gospel. He findeth	8, 273/ 12
were stories which, as	Saint	Augustine saith, wrote of	8, 273/ 15
been of them!) neither	saint	nor miracle . . . but both	8, 274/ 26
old holy popes (as	Saint	Gregory, Saint Leo, and	8, 278/ 26
popes (as Saint Gregory,	Saint	Leo, and others) as	8, 278/ 26
old holy doctors (as	Saint	Jerome, Saint Augustine, and	8, 278/ 27
doctors (as Saint Jerome,	Saint	Augustine, and others), concerning	8, 278/ 27
of Scripture than of	Saint	John the Baptist. For	8, 280/ 6
so saith he of	Saint	John too. But because	8, 280/ 8
he said either by	Saint	John or by the	8, 280/ 13
not so much of	Saint	John, nor of the	8, 280/ 16
the old holy doctor	Saint	Jerome so far forth	8, 286/ 13

In which virtuous book	Saint	Jerome neither proveth nor	8, 286/ 15
subtlety, or, as holy	Saint	Augustine saith, for lack	8, 286/ 38
out), that not only	Saint	Peter so did, in	8, 292/ 15
the tenth chapter of	Saint	John. Now, since ye	8, 292/ 20
with false understanding of	Saint	Paul . . . brought forth a	8, 292/ 31
Tyndale himself doubteth upon	Saint	Paul's words, whether he	8, 293/ 2
say nay -- yet	Saint	Paul said yes himself	8, 293/ 29
would write all; whereof	Saint	John profeseth plain the	8, 295/ 2
contrary, and so doth	Saint	Paul too. Now, yet	8, 295/ 3
it. Of Confirmation writeth	Saint	Luke in the Acts	8, 295/ 9
the Acts plainly . . . and	Saint	Paul to the Hebrews	8, 295/ 10
Of Matrimony and Priesthood,	Saint	Paul manifestly; the one	8, 295/ 12
other to Timothy. Aneling,	Saint	James -- and Saint	8, 295/ 14
Saint James -- and	Saint	Mark in the Gospel	8, 295/ 14
10:16-17 signs . . . as	Saint	Paul did of Baptism	8, 296/ 10
the sixth chapter of	Saint	Paul unto the Hebrews	8, 296/ 29
Paul unto the Hebrews . . .	Saint	Paul would not have	8, 296/ 29
is the thing which	Saint	Paul so sore reproveth	8, 299/ 29
both call the apostles:	Saint	Peter, Saint Paul, Saint	8, 304/ 11
the apostles: Saint Peter,	Saint	Paul, Saint James, and	8, 304/ 11
Saint Peter, Saint Paul,	Saint	James, and their fellows	8, 304/ 12
not holy . . . contrary to	Saint	Paul and our Savior	8, 305/ 19
by the authority of	Saint	John the Evangelist in	8, 310/ 4
as we find that	Saint	Paul had conference with	8, 310/ 19
near this place of	Saint	John pricketh him . . . if	8, 310/ 33
in those words of	Saint	John might be understood	8, 310/ 34
that I juggle. For	Saint	John, he saith, meant	8, 310/ 38
not nay but that	Saint	John meant of miracles	8, 311/ 1
deny not but that	Saint	John meant of Christ's	8, 311/ 7
that second place, where	Saint	John meaneth no miracles	8, 311/ 9
make us ween that	Saint	John left not unwritten	8, 311/ 11
word "did" . . . in that	Saint	John saith Christ "did	8, 311/ 14
night." And therefore, since	Saint	John's whole book was	8, 311/ 18
is not written in	Saint	John's Gospel; or Tyndale	8, 311/ 26
Tyndale would grant that	Saint	John had not written	8, 311/ 30
good for Tyndale that	Saint	John say so as	8, 311/ 31
one left out in	Saint	John . . . and in each	8, 311/ 35
he cannot say that	Saint	John speaketh anything thereof	8, 312/ 9
he cannot say that	Saint	John speaketh anything of	8, 312/ 11
sect expressly denieth that	Saint	John meant the sacrament	8, 312/ 12
in the sentence of	Saint	John's words . . . when the	8, 312/ 16
me that word of	Saint	John -- I shall	8, 312/ 19
by the word of	Saint	John's master, our Savior	8, 312/ 20
Savior Christ himself; and	Saint	John shall bear me	8, 312/ 21
Savior, lo, as witnesseth	Saint	John in the sixteenth	8, 312/ 22
well ye wot, that	Saint	John endeth his book	8, 312/ 31
for this authority of	Saint	John that I laid	8, 312/ 32
with them . . . and that	Saint	Augustine and Saint Jerome	8, 313/ 26
that Saint Augustine and	Saint	Jerome and all the	8, 313/ 27
plainly appeareth both by	Saint	Augustine, in his book	8, 314/ 3

to Quodvultdeus, and by	Saint	Jerome, in his book	8, 314/ 4
and martyrs who, as	Saint	Jerome and Saint Augustine	8, 314/ 5
as Saint Jerome and	Saint	Augustine rehearse, did write	8, 314/ 5
Dialogue the words of	Saint	Paul to the Corinthians	8, 314/ 24
well likely that of	Saint	Paul by his present	8, 315/ 5
epistle that proveth that	Saint	Paul therein wrote everything	8, 315/ 9
it appeareth well that	Saint	Paul speaketh of that	8, 315/ 11
And in that chapter	Saint	Paul speaketh but of	8, 315/ 23
whatsoever Tyndale say, that	Saint	Paul, besides this that	8, 315/ 26
where Tyndale saith that	Saint	Paul never knew this	8, 315/ 33
better than by that	Saint	Paul spoke of God's	8, 315/ 37
Gospel written. And holy	Saint	Chrysostom saith that the	8, 316/ 4
the cross. And holy	Saint	Cyprian, that cunning doctor	8, 318/ 32
our Savior did (as	Saint	John saith), and that	8, 319/ 1
of God; as holy	Saint	Augustine saith in the	8, 322/ 1
Dialogue the words of	Saint	Paul unto the Thessalonians	8, 323/ 15
of those words of	Saint	Paul . . . in which, as	8, 323/ 24
it appeareth plainly that	Saint	Paul saith himself that	8, 323/ 26
that the things which	Saint	Paul taught by mouth	8, 323/ 29
all the while that	Saint	Paul taught anything by	8, 323/ 32
we will prove, by	Saint	Paul's own words, that	8, 324/ 3
of those things that	Saint	Paul taught by mouth	8, 324/ 17
his false understanding of	Saint	Paul, he would have	8, 324/ 35
by those words of	Saint	Paul which himself now	8, 325/ 2
altogether. But he maketh	Saint	Paul's words to serve	8, 325/ 8
his juggling stick. For	Saint	Paul meaneth of circumcision	8, 325/ 9
and good works . . . as	Saint	James speaketh of faith	8, 325/ 11
These words also, of	Saint	Paul, destroy Tyndale's heresy	8, 325/ 13
among those points that	Saint	Paul taught by mouth	8, 325/ 21
whereby he knoweth that	Saint	Paul taught the people	8, 325/ 32
that time companion to	Saint	Paul . . . and that so	8, 325/ 35
cannot tell allthing that	Saint	Paul taught (as he	8, 326/ 7
concludeth nothing but that	Saint	Paul taught none of	8, 326/ 8
to the learning of	Saint	Paul everywhere," I say	8, 326/ 18
saith not true. For	Saint	Paul reproveth but the	8, 326/ 20
let Tyndale bring of	Saint	Paul all the places	8, 326/ 28
them all, in which	Saint	Paul reproveth any sacrament	8, 326/ 30
point to prove that	Saint	Paul taught no ceremonies	8, 327/ 2
a long tale that	Saint	Paul "commandeth" them to	8, 327/ 18
words more, some of	Saint	Paul and some of	8, 327/ 21
of the Altar. Nor	Saint	Paul, though he would	8, 327/ 27
as Tyndale saith himself,	Saint	Peter at that time	8, 329/ 24
is very likely that	Saint	Peter, albeit he was	8, 329/ 26
quicken and exercise, as	Saint	Augustine saith, some men's	8, 330/ 8
the plain words of	Saint	Paul written unto the	8, 330/ 21
among those things that	Saint	Paul taught by mouth	8, 330/ 25
and might sit at	Saint	Savior's a-begging with a	8, 333/ 28
upright the charity of	Saint	Andrew nor Saint Bartholomew	8, 334/ 6
of Saint Andrew nor	Saint	Bartholomew, that wrote nothing	8, 334/ 6
at all; nor of	Saint	Peter in writing less	8, 334/ 7

in writing less than	Saint	Paul; nor of Saint	8, 334/ 7
Saint Paul; nor of	Saint	John for leaving out	8, 334/ 8
Psalter, every place in	Saint	John's Gospel, every place	8, 336/ 11
Gospel, every place in	Saint	Paul's epistles, every place	8, 336/ 11
Scripture . . . except none of	Saint	Paul's epistles be lost	8, 339/ 16
the Arians of old.	Saint	Paul will that when	8, 341/ 28
and his master by	Saint	James' epistle. If he	8, 346/ 30
those words, said that	Saint	John also bore witness	8, 347/ 20
wit, the words of	Saint	John in the Apocalypse	8, 348/ 1
translated, I trow, by	Saint	Jerome; and in Saint	8, 348/ 16
Saint Jerome; and in	Saint	Irenaeus' works the same	8, 348/ 17
forth these words of	Saint	John -- Tyndale saw	8, 348/ 20
Now, the words of	Saint	Augustine which Friar Barnes	8, 352/ 15
have it seem that	Saint	Augustine taketh those words	8, 352/ 17
as himself doth. But	Saint	Augustine there, by the	8, 352/ 19
and commodity. Of whom	Saint	Augustine giveth warning that	8, 352/ 24
is the mind of	Saint	Augustine, as every man	8, 352/ 34
the forty-sixth treatise upon	Saint	John) shall very plainly	8, 352/ 35
that those words of	Saint	Augustine brought forth by	8, 352/ 37
For the thing that	Saint	Augustine there saith --	8, 353/ 4
Old Law . . . with which	Saint	Peter and the apostles	8, 353/ 30
thereunto the words of	Saint	Augustine also, with which	8, 355/ 21
Now, the words of	Saint	Augustine which Friar Barnes	8, 356/ 13
the matter. For when	Saint	Augustine applieth those words	8, 356/ 15
Barnes, "these words of	Saint	Augustine be plain against	8, 356/ 26
well the words of	Saint	Augustine against Barnes, which	8, 358/ 12
the said words of	Saint	Augustine, and of Christ's	8, 358/ 21
only "mercenaries," of whom	Saint	Augustine speaketh . . . but also	8, 358/ 24
written or not. Nor	Saint	Augustine saith not, "Hear	8, 359/ 5
do or believe. Whereof	Saint	Augustine doth himself confess	8, 359/ 9
it is not written,	Saint	Augustine calleth a false	8, 359/ 11
Quodvultdeus. And so doth	Saint	Jerome too, in his	8, 359/ 13
of Christ nor of	Saint	Augustine, neither, do prove	8, 359/ 19
purpose: the words of	Saint	Paul written unto Timothy	8, 359/ 24
the second epistle, where	Saint	Paul writeth unto him	8, 359/ 25
I have rehearsed you	Saint	Paul's words more fully	8, 359/ 33
see ye well that	Saint	Paul speaketh nothing to	8, 360/ 4
he had learned of	Saint	Paul. And therefore against	8, 360/ 8
to be considered that	Saint	Paul saith not to	8, 360/ 11
in that text of	Saint	Paul that Barnes bringeth	8, 360/ 22
be considered: that where	Saint	Paul telleth Timothy that	8, 360/ 24
to be noted that	Saint	Paul gave Timothy that	8, 360/ 30
and all good men.	Saint	Paul told Timothy too	8, 361/ 7
warning given to Timothy,	Saint	Paul hath taught us	8, 361/ 12
of this text of	Saint	Paul; which thing Tyndale	8, 361/ 34
Barnes another text of	Saint	Paul: where he writeth	8, 362/ 1
in great doubt what	Saint	Paul meant by them	8, 362/ 5
that by exposition of	Saint	Ambrose, Saint Paul meant	8, 362/ 6
exposition of Saint Ambrose,	Saint	Paul meant that there	8, 362/ 6
in another manner: that	Saint	Paul in those words	8, 362/ 10

in the person of	Saint	Paul, "I boast you	8, 362/ 15
of the Gospel of	Saint	John, or to the	8, 362/ 26
to the epistles of	Saint	Paul . . . in such places	8, 362/ 27
them easily; notwithstanding that	Saint	Peter, being long at	8, 362/ 31
world, by writing, that	Saint	Paul's epistles have things	8, 362/ 33
Those hard things," saith	Saint	Peter, "that are written	8, 362/ 36
that are written by	Saint	Paul, men unlearned and	8, 363/ 1
their own perdition." And	Saint	Paul saith himself, also	8, 363/ 3
is not written by	Saint	Paul, nor he hath	8, 363/ 15
therefore this text of	Saint	Paul brought in by	8, 363/ 18
was the saying of	Saint	Paul . . . which text Tyndale	8, 363/ 35
he saw well that	Saint	Paul meant none other	8, 364/ 8
text saith not that	Saint	Paul hath written all	8, 364/ 12
unto us without writing.	Saint	Paul, the Apostle of	8, 368/ 16
by their institutions unwritten.	Saint	Cyprian, in his sermon	8, 368/ 27
neither reformed nor changed."	Saint	Hilary, in the Sixth	8, 369/ 4
upon these words of	Saint	Paul, "My brethren, stand	8, 369/ 8
it is evident that	Saint	Paul delivered unto them	8, 369/ 10
never ask farther question."	Saint	Jerome, interpreting the eleventh	8, 369/ 18
saith in this wise: "	Saint	Paul prevented them, to	8, 369/ 19
their nature indifferent: therefore	Saint	Paul said, 'We	8, 369/ 29
have we,' said	Saint	Paul, ' this custom	8, 369/ 32
These words, therefore, of	Saint	Paul . . . may make the	8, 369/ 36
received by the Church.	Saint	Leo (also a holy	8, 369/ 39
and understand them wisely."	Saint	Augustine, in the book	8, 370/ 8
was delivered of old."	Saint	Augustine in the 118th	8, 370/ 24
unto us by themselves.	Saint	Augustine in the Fourth	8, 371/ 3
of the apostles' tradition."	Saint	Augustine in the Fifth	8, 371/ 8
not found in writing."	Saint	Augustine in the eleventh	8, 371/ 12
husband lay . . . showed unto	Saint	Augustine, then present with	8, 371/ 18
the next chapter after,	Saint	Augustine saith these words	8, 371/ 24
of the same book,	Saint	Augustine prayeth for his	8, 371/ 31
The old holy doctor	Saint	Chrysostom, in his homily	8, 373/ 11
they wrote; which thing	Saint	Paul saith also himself	8, 373/ 31
of purgatory -- both	Saint	Augustine and Saint Chrysostom	8, 373/ 35
both Saint Augustine and	Saint	Chrysostom, and other holy	8, 373/ 35
I have rehearsed yet,	Saint	Polycarp -- the disciple	8, 374/ 5
-- the disciple of	Saint	John! -- which wrote	8, 374/ 6
said, the authority of	Saint	John himself in his	8, 374/ 12
this book"? Or of	Saint	Paul writing himself to	8, 374/ 14
let go the letter.	Saint	Paul also to Timothy	8, 374/ 25
men." Those words of	Saint	Paul do very plainly	8, 374/ 31
things there were which	Saint	Paul taught Timothy, and	8, 374/ 32
which things were, as	Saint	Ambrose saith, secret mysteries	8, 374/ 34
a great threatening unto	Saint	Peter of loss of	8, 375/ 27
in such wise . . . and	Saint	Cyprian did in his	8, 375/ 32
How will he excuse	Saint	Paul for taking away	8, 376/ 14
kept it himself; and	Saint	Paul circumcised Timothy himself	8, 376/ 17
Scripture foreremembered (both of	Saint	John and of Saint	8, 380/ 1
Saint John and of	Saint	Paul) . . . and might yet	8, 380/ 1

nothing; but that, as	Saint	Paul saith, the Church	8, 382/ 8
wit, the faith that	Saint	Peter professed should not	8, 389/ 2
have believed and taught . . .	Saint	Jerome, Saint Augustine, Saint	8, 389/ 8
and taught . . . Saint Jerome,	Saint	Augustine, Saint Ambrose, Saint	8, 389/ 8
Saint Jerome, Saint Augustine,	Saint	Ambrose, Saint Chrysostom, Saint	8, 389/ 8
Saint Augustine, Saint Ambrose,	Saint	Chrysostom, Saint Gregory, and	8, 389/ 9
Saint Ambrose, Saint Chrysostom,	Saint	Gregory, and Saint Cyprian	8, 389/ 9
Chrysostom, Saint Gregory, and	Saint	Cyprian do well and	8, 389/ 9
the church of which	Saint	Jerome was a doctor	8, 395/ 2
was a doctor, and	Saint	Augustine, and Saint Gregory	8, 395/ 2
and Saint Augustine, and	Saint	Gregory, and Saint Ambrose	8, 395/ 3
and Saint Gregory, and	Saint	Ambrose, and all the	8, 395/ 3
therein reproved plainly by	Saint	Paul and Saint James	8, 395/ 14
by Saint Paul and	Saint	James both . . . yet stand	8, 395/ 14
certainty. For which cause	Saint	Paul saith that "the	8, 396/ 25
whether the successor of	Saint	Peter be his vicar	8, 398/ 1
of God. For as	Saint	Paul saith, the passions	8, 401/ 19
apostles built upon . . . but	Saint	Paul preached the contrary	8, 403/ 28
in this confession of	Saint	Peter's faith . . . where he	8, 404/ 12
enough, the faith that	Saint	Peter confessed. And in	8, 404/ 35
in this faith that	Saint	Peter confessed is never	8, 406/ 1
This faith might, peradventure,	Saint	Peter have, for anything	8, 406/ 26
coming. And thus might	Saint	Peter have rather a	8, 406/ 32
belief of either other.	Saint	Peter also nothing there	8, 406/ 34
that the faith which	Saint	Peter confessed then, were	8, 407/ 7
to be considered that	Saint	Peter in confessing Christ	8, 408/ 8
of the faith that	Saint	Peter confessed! And so	8, 408/ 22
For he saith that	Saint	Peter was not aware	8, 408/ 27
to the counsel of	Saint	John the Baptist, not	8, 409/ 6
still in sin." But	Saint	Paul, against Tyndale's doctrine	8, 409/ 23
of this faith that	Saint	Peter there confessed, I	8, 411/ 4
can be false. For	Saint	Paul saith plainly that	8, 412/ 13
charity, and is as	Saint	Paul said of wanton	8, 412/ 24
the right belief which	Saint	Peter confessed . . . and they	8, 412/ 31
believe the faith that	Saint	Peter confessed: I cannot	8, 413/ 16
without this faith that	Saint	Peter professed -- then	8, 413/ 32
without the faith that	Saint	Peter confessed. Now, if	8, 414/ 3
having that faith that	Saint	Peter confessed, we go	8, 414/ 5
many things more than	Saint	Peter did there confess	8, 414/ 10
of all these did	Saint	Peter make any mention	8, 414/ 14
than this faith that	Saint	Peter confessed . . . the same	8, 416/ 5
his faith now than	Saint	Peter confesseth then? And	8, 416/ 20
our Savior said unto	Saint	Peter at the confession	8, 418/ 3
once the faith that	Saint	Peter confessed can never	8, 420/ 21
by the words of	Saint	John in the third	8, 424/ 9
in this epistle of	Saint	John . . . by which he	8, 425/ 7
make us believe that	Saint	John teacheth divers of	8, 425/ 8
gathereth and affirmeth upon	Saint	John's epistle -- in	8, 425/ 14
this chapter -- that	Saint	John teacheth them all	8, 425/ 16
the First Epistle of	Saint	John, he is come	8, 425/ 34

in the Gospel of	Saint	Matthew, the twelfth chapter	8, 426/ 18
and hard words of	Saint	Paul. Which places of	8, 426/ 20
abominable heresy, better than	Saint	Cyprian, Saint Jerome, Saint	8, 426/ 27
better than Saint Cyprian,	Saint	Jerome, Saint Augustine, Saint	8, 426/ 28
Saint Cyprian, Saint Jerome,	Saint	Augustine, Saint Ambrose, Saint	8, 426/ 28
Saint Jerome, Saint Augustine,	Saint	Ambrose, Saint Gregory, and	8, 426/ 28
Saint Augustine, Saint Ambrose,	Saint	Gregory, and all the	8, 426/ 28
this First Epistle of	Saint	John . . . where is no	8, 427/ 7
in that epistle of	Saint	John whereby Tyndale would	8, 427/ 12
souls. The words of	Saint	John be these: Every	8, 427/ 16
the aforesaid words of	Saint	John, that man can	8, 428/ 26
understand these words of	Saint	John in such wise	8, 428/ 32
any good man understood	Saint	John so before, but	8, 429/ 3
of these words of	Saint	John, better than all	8, 429/ 6
the Spirit revealed unto	Saint	John against the bishop	8, 429/ 15
amended, should. Doth not	Saint	Paul say, "He that	8, 429/ 34
cannot fall deadly. But	Saint	Paul there meant deadly	8, 430/ 5
but fear." There showeth	Saint	Paul effectually, by a	8, 430/ 11
some persons." Here showeth	Saint	Paul plainly that men	8, 430/ 22
selfsame, too, seemeth by	Saint	Paul that it may	8, 430/ 35
never after be forgiven.	Saint	Paul's words are these	8, 431/ 5
speaketh of "feeling" faith . . .	Saint	Paul speaketh here of	8, 431/ 12
the "word of God" . . .	Saint	Paul here speaketh of	8, 431/ 14
again of the Spirit" . . .	Saint	Paul here in like	8, 431/ 17
here to say to	Saint	Paul? Surely for the	8, 431/ 24
himself with that that	Saint	Paul here seemeth to	8, 431/ 28
and gloss Ezekiel by	Saint	Paul, as Saint Paul	8, 432/ 33
by Saint Paul, as	Saint	Paul by Ezekiel? Namely	8, 432/ 33
by Ezekiel? Namely since	Saint	Paul came after, and	8, 432/ 34
very sure that, as	Saint	Paul plainly reproveth the	8, 433/ 22
and saints that expound	Saint	Paul, in that he	8, 433/ 25
the whole purpose of	Saint	John in that epistle	8, 434/ 10
clearly the contrary. For	Saint	John intended there, not	8, 434/ 13
his children. And that	Saint	John in this point	8, 434/ 23
Son of God," saith	Saint	John, "came into this	8, 434/ 29
dissemble the weight of	Saint	John's words that he	8, 435/ 18
and open words of	Saint	John before alleged . . . where	8, 435/ 31
that the words of	Saint	John which I have	8, 436/ 11
peccatum ad mortem, that	Saint	John speaketh of; and	8, 438/ 3
old holy expositors of	Saint	John's epistle before, make	8, 438/ 9
to perceive surely that	Saint	John did never mean	8, 438/ 10
sin enter after. For	Saint	John himself, in the	8, 438/ 13
in these words of	Saint	John taketh occasion of	8, 438/ 20
every word. And whereas	Saint	John saith that the	8, 438/ 23
manner of wise meant	Saint	John in those words	8, 439/ 8
error, and say that	Saint	John plainly meant "that	8, 439/ 15
casting on water enough.	Saint	John, therefore, writing those	8, 439/ 27
seed of God" (whether	Saint	John took it for	8, 439/ 33
cannot sin deadly --	Saint	John, I say, so	8, 439/ 35
But Tyndale -- telling	Saint	John's tale and meaning	8, 439/ 36

make us ween that	Saint	John meant, that is	8, 439/ 37
after Tyndale's understanding of	Saint	John's words, the reason	8, 440/ 10
it. And thus meant	Saint	John. And as he	8, 440/ 28
as to ween that	Saint	John meant so too	8, 440/ 36
many other places of	Saint	John in the selfsame	8, 441/ 1
expounded that epistle of	Saint	John. And since Tyndale	8, 441/ 3
good, wholesome counsel of	Saint	John by which in	8, 441/ 13
fond and frantic imagination . . .	Saint	John, though he say	8, 441/ 20
these only words of	Saint	John utterly destroy Tyndale's	8, 441/ 29
his false exposition of	Saint	John's other words. For	8, 441/ 31
other words. For when	Saint	John saith here himself	8, 441/ 31
and false exposition of	Saint	John said true . . . then	8, 442/ 5
said true . . . then should	Saint	John himself say untrue	8, 442/ 5
still within them --	Saint	John saith, in the	8, 442/ 17
mark we know," saith	Saint	John, "that there is	8, 442/ 20
fulfill their vows --	Saint	John, I say, declareth	8, 442/ 27
the two better understood	Saint	John -- whether Tyndale	8, 442/ 32
-- whether Tyndale, or	Saint	John himself. And therefore	8, 442/ 32
ye may believe here	Saint	John -- that, say	8, 443/ 2
by the words of	Saint	John falsely taken and	8, 443/ 34
by the words of	Saint	Paul, understood and construed	8, 443/ 35
as ever he construed	Saint	John. For whereas Saint	8, 443/ 36
Saint John. For whereas	Saint	Paul, in his Epistle	8, 444/ 1
we should ween that	Saint	Paul meaneth that every	8, 444/ 6
in him. And while	Saint	Paul saith the words	8, 444/ 11
should take it that	Saint	Paul himself, or at	8, 444/ 13
and self-slaughter too. And	Saint	Paul himself confesseth that	8, 444/ 20
plainly that Tyndale taketh	Saint	Paul's words spoken of	8, 444/ 25
his before-rehearsed words of	Saint	Paul . . . by which he	8, 445/ 16
make it seem that	Saint	Paul did himself so	8, 445/ 16
the First Epistle of	Saint	John), that though they	8, 447/ 11
the faith confessed by	Saint	Peter, that Jesus is	8, 447/ 14
the First Epistle of	Saint	John, that any learned	8, 448/ 26
God is faithful," saith	Saint	Paul, "which shall not	8, 452/ 35
wield it." And when	Saint	Paul himself, lest the	8, 453/ 1
for answer look how	Saint	Augustine mocketh in like	8, 454/ 1
And there was, by	Saint	Sim, a proper reason	8, 454/ 7
at all. For as	Saint	Augustine saith, if it	8, 456/ 15
and make them, as	Saint	Paul saith, the members	8, 456/ 33
all the meditations of	Saint	Bernard, as holy a	8, 458/ 10
the true faith that	Saint	Peter confessed . . . understanding the	8, 460/ 31
for so far go	Saint	Peter's words "qui in	8, 464/ 12
that Christ said of	Saint	John the Baptist that	8, 464/ 17
child perceiveth. And therefore	Saint	Peter took a sure	8, 465/ 8
him -- that thing	Saint	Peter spoke not of	8, 465/ 15
his Passion. That thing	Saint	Peter, as Tyndale saith	8, 465/ 17
well. And truly, if	Saint	Ambrose had taken it	8, 469/ 6
never should have converted	Saint	Augustine to the truth	8, 469/ 9
than one. For though	Saint	Paul counsel Titus that	8, 469/ 11
wholesome counsel. For as	Saint	Chrysostom saith, if the	8, 469/ 16

the first preaching of	Saint	Peter, when there were	8, 474/ 2
never thought upon by	Saint	Peter nor any of	8, 474/ 19
in the works of	Saint	Augustine, Saint Jerome, Saint	8, 477/ 29
works of Saint Augustine,	Saint	Jerome, Saint Cyprian, Saint	8, 477/ 30
Saint Augustine, Saint Jerome,	Saint	Cyprian, Saint Ambrose, Saint	8, 477/ 30
Saint Jerome, Saint Cyprian,	Saint	Ambrose, Saint Basil, Saint	8, 477/ 30
Saint Cyprian, Saint Ambrose,	Saint	Basil, Saint Gregory, Saint	8, 477/ 30
Saint Ambrose, Saint Basil,	Saint	Gregory, Saint Chrysostom, and	8, 477/ 31
Saint Basil, Saint Gregory,	Saint	Chrysostom, and all the	8, 477/ 31
follow the example of	Saint	Paul . . . and, as he	8, 482/ 3
with sin. For as	Saint	Paul saith, "What fellowship	8, 488/ 1
the First Epistle of	Saint	John), and therefore in	8, 493/ 2
the fifteenth chapter of	Saint	John) which Tyndale allegeth	8, 498/ 12
of persons, as said	Saint	Peter. But then goeth	8, 499/ 21
the first chapter of	Saint	Mark. For though it	8, 502/ 30
-- for, as saith	Saint	James, "Every good, perfect	8, 503/ 26
Father of lights." And	Saint	Paul saith, "What hast	8, 503/ 28
as did Cornelius when	Saint	Peter was sent unto	8, 505/ 15
as that holy pope	Saint	Gregory saith it should	8, 508/ 5
and worthy (for as	Saint	Paul saith, all the	8, 508/ 17
and evident. Doth not	Saint	Paul unto the Hebrews	8, 509/ 15
knowledge. And therefore saith	Saint	Paul also that we	8, 509/ 21
should be proud. Lo,	Saint	Paul, though God withdrew	8, 523/ 34
after the sentence of	Saint	Paul to the Romans	8, 524/ 30
head, the deed of	Saint	Mary Magdalene -- though	8, 527/ 31
of God himself. And	Saint	Paul saith, "What hast	8, 527/ 34
pass, as against which	Saint	Paul plainly speaketh, and	8, 531/ 33
blessed apostles . . . and specially	Saint	Thomas of India, which	8, 532/ 29
faith that worketh, as	Saint	Paul saith, by love	8, 534/ 33
mouth. For as holy	Saint	Paul saith, "In heart	8, 541/ 37
by the mouth of	Saint	Paul: "God is faithful	8, 543/ 9
them thereupon. Nor yet	Saint	Thomas, which, as Tyndale	8, 546/ 1
Resurrection as ever was	Saint	Thomas of India . . . came	8, 548/ 9
deal more, too, that	Saint	Paul when after the	8, 549/ 7
and the stoning of	Saint	Stephen, persecuted and punished	8, 549/ 9
this one example of	Saint	Paul are in the	8, 549/ 26
he cometh particularly to	Saint	Peter, and saith . . . Tyndale	8, 550/ 9
the First Epistle of	Saint	John, as by all	8, 550/ 24
that Tyndale's tale of	Saint	Peter's repentance and sorrow	8, 551/ 9
and must be that	Saint	Peter before his repentance	8, 551/ 11
And to prove that	Saint	Peter sinned not deadly	8, 551/ 21
this wise reason, that	Saint	Peter's faith "failed not	8, 551/ 33
thereby still . . . that though	Saint	Peter did fall and	8, 552/ 27
our Savior spoken unto	Saint	Peter, "I have prayed	8, 554/ 1
a gay game, that	Saint	Peter's faith should be	8, 554/ 6
that the faith which	Saint	Peter confessed may both	8, 554/ 9
we may not say	Saint	Peter's faith was in	8, 554/ 16
between our Lady and	Saint	Peter, and to toss	8, 554/ 21
playeth his pageant between	Saint	Peter and our Lady	8, 554/ 26
Savior is because that	Saint	Peter's faith never failed	8, 554/ 34

any time failed in	Saint	Peter . . . I shall not	8, 555/ 6
any time failed in	Saint	Peter or no. And	8, 555/ 7
authorities, as well of	Saint	James as Saint Paul	8, 555/ 21
of Saint James as	Saint	Paul, and the very	8, 555/ 22
thereupon follow that since	Saint	Peter wept sorrowfully therefor	8, 555/ 33
and grant us that	Saint	Peter in that time	8, 555/ 37
ask Tyndale this . . . If	Saint	Peter had held on	8, 556/ 3
say, of Tyndale, if	Saint	Peter had continued his	8, 556/ 9
needs agree that if	Saint	Peter had in such	8, 556/ 29
of our Savior unto	Saint	Peter, he saith unto	8, 557/ 29
again," proved clearly that	Saint	Peter was once from	8, 559/ 30
of King David and	Saint	Peter, and Saint Thomas	8, 566/ 1
and Saint Peter, and	Saint	Thomas of India, and	8, 566/ 1
that the words of	Saint	Paul "It is impossible	8, 568/ 17
of any old holy	saint	, nor any one text	8, 571/ 9
Christ's cross or any	saint's	image is idolatry; that	8, 221/ 5
he heareth him so	saintly	speak of "repenting" . . . and	8, 394/ 31
these heresies, preaching so	saintly	of their "feeling faith	8, 442/ 34
idolaters for honoring of	saints	and reverent behavior used	8, 3/ 8
the Church useth to	saints	and images none honor	8, 3/ 12
the saints' sake, nor	saints	but for the sake	8, 3/ 13
folk should pray to	saints	. And the Dirge is	8, 10/ 21
of Christ and his	saints	should be thrown out	8, 15/ 11
used to pray to	saints	, and that he believed	8, 20/ 19
also against all the	saints	in heaven, and against	8, 26/ 9
of all his holy	saints	that are already with	8, 39/ 7
of Christ and his	saints	. . . be with thee, O	8, 40/ 8
of Christ and his	saints	" -- as earnest as	8, 42/ 23
of Christ and his	saints	, that any of them	8, 42/ 26
and all the holy	saints	since Christ's days unto	8, 49/ 35
with relics, then with	saints	, that we may worship	8, 117/ 31
the judgment of holy	saints	and all good Christian	8, 129/ 31
holy, blessed doctors and	saints	-- what excuse could	8, 130/ 14
old holy doctors and	saints	which wrote of these	8, 134/ 7
that ye see be	saints	in heaven. For as	8, 140/ 36
the images of holy	saints	and our Blessed Lady	8, 149/ 1
all holy doctors and	saints	, and the common faith	8, 156/ 13
also that the holy	saints	which have used them	8, 159/ 1
heresies halloo out all	saints	and bait out all	8, 161/ 32
Lady and other holy	saints	. And as they call	8, 172/ 3
of Christ and his	saints	-- do worship thereby	8, 172/ 37
thereby Christ and his	saints	whom those images represent	8, 173/ 1
Christ and his holy	saints	. And now ye see	8, 173/ 6
and of his holy	saints	, to make them seem	8, 174/ 16
himself and his holy	saints	. And now -- using	8, 175/ 4
Cyprian, and other holy	saints	have both used, allowed	8, 206/ 34
too, that the holy	saints	dead before these days	8, 221/ 19
other holy doctors and	saints	of every age, and	8, 239/ 19
since for all his	saints	in every age . . . and	8, 246/ 34
which we call holy	saints	have not all agreed	8, 247/ 9

all the old holy	saints	, while they say now	8, 248/ 1
they may yet be	saints	too, and so I	8, 248/ 4
and all the holy	saints	of every time, but	8, 249/ 11
those holy, wise, well-learned	saints	all this fifteen hundred	8, 250/ 4
pilgrimages, and worshipping of	saints	, and his holy sacraments	8, 250/ 35
daily doth for his	saints	, both while they were	8, 252/ 1
of the old holy	saints	whose faith was approved	8, 255/ 31
the consent of holy	saints	approving and allowing the	8, 260/ 20
apostles, and other holy	saints	after them. But as	8, 270/ 6
ever since sent holy	saints	into his church, as	8, 275/ 17
most common heresies, against	saints	and sacraments, with daily	8, 275/ 24
or to pray to	saints	, or to believe in	8, 289/ 29
deeds, and praying to	saints	, with such like . . . as	8, 290/ 37
by the other holy	saints	and martyrs who, as	8, 314/ 5
cunning men and blessed	saints	, and therewith all the	8, 314/ 10
in Christian hearts. Holy	saints	also have thought upon	8, 318/ 29
Scripture, against all holy	saints	and cunning doctors of	8, 337/ 12
religion, fasting, prayer, devotion,	saints	, ceremonies, and sacraments . . . and	8, 337/ 19
honor and worship for	saints	) had many things to	8, 340/ 2
bodies of any other	saints	. . . of whom himself hath	8, 365/ 26
also the praying to	saints	, and the knowledge that	8, 365/ 31
the images of holy	saints	, and of our Savior	8, 366/ 9
of the images of	saints	, he saith that many	8, 368/ 15
and which be holy	saints	in heaven -- and	8, 373/ 24
Chrysostom, and other holy	saints	, say that the things	8, 373/ 36
here in earth and	saints	that are living in	8, 382/ 24
service and praying to	saints	(if Tyndale's doctrine be	8, 387/ 28
men, and all holy	saints	, and all Holy Scripture	8, 416/ 13
all the old holy	saints	that have written against	8, 426/ 29
all the old holy	saints	, and all the whole	8, 427/ 3
of the old holy	saints	that in this exposition	8, 429/ 1
old holy doctors and	saints	that expound Saint Paul	8, 433/ 25
all holy doctors and	saints	and the Catholic faith	8, 434/ 5
all the old holy	saints	that ever expounded that	8, 441/ 2
old holy doctors and	saints	had been of Tyndale's	8, 469/ 3
old holy doctors and	saints	, of every time this	8, 477/ 32
and him, those holy	saints	had the same faith	8, 477/ 34
all the old holy	saints	some one that said	8, 478/ 2
old holy doctors and	saints	, and good Christian people	8, 480/ 2
her and other holy	saints	, and did reverence to	8, 481/ 21
old holy doctors and	saints	in every age of	8, 481/ 29
of altars, blaspheming of	saints	, rashing down their images	8, 484/ 20
his holy doctors and	saints	, and by all the	8, 486/ 8
his offense, seeketh unto	saints	as his Father's friends	8, 497/ 15
old holy doctors and	saints	? And who be more	8, 515/ 17
-- how that the	saints	must be patient and	8, 528/ 32
that they serve no	saints	, but rail upon their	8, 572/ 9
images but for the	saints'	sake, nor saints but	8, 3/ 13
we have in holy	saints'	lives so many examples	8, 64/ 36
so is those holy	saints'	expositions, with the virtues	8, 141/ 2

Christian worshipping of holy	saints'	images. And here may	8, 173/ 17
life to have holy	saints'	images, or their holy	8, 177/ 13
more. And thy '	saints'	whom thou layest for	8, 267/ 5
they found; despited the	saints'	images, relics, the crucifix	8, 482/ 27
man, or as Tyndale	saith	of confession, but invention	8, 4/ 9
amended . . . according as he	saith	in the twenty-sixth chapter	8, 5/ 4
Paul . . . whereas Saint Paul	saith	himself that they which	8, 6/ 15
that, as Saint Paul	saith	, they might "glory in	8, 12/ 16
I had heard, he	saith	, of Sir Thomas Hitton	8, 12/ 26
and though Saint Augustine	saith	that it is not	8, 19/ 10
of Israel. But now	saith	Tyndale and Friar Barnes	8, 29/ 12
springeth, as Saint Augustine	saith	, of pride!) standeth as	8, 29/ 19
say untruly. And then	saith	he further in this	8, 31/ 18
him well where he	saith	that a Christian man	8, 31/ 31
were well. Our Savior	saith	that the children of	8, 35/ 29
is it that Paul	saith	in speaketh not of	8, 45/ 33
Spirit of God; but,	saith	he, the spiritual "judgeth	8, 46/ 6
their judgment . . . but he	saith	that "the spiritual" judgeth	8, 47/ 7
place alleged by Tyndale,	saith	that the Holy Ghost	8, 47/ 8
search upon height . . . and	saith	that the spirit of	8, 47/ 15
for that that Tyndale	saith	, that "whatsoever God commandeth	8, 49/ 7
his fellows. Take example	saith	Tyndale in the great	8, 50/ 22
good reader, that Tyndale	saith	here the contrary --	8, 51/ 6
naught. And here he	saith	right well that the	8, 51/ 8
good occasion, where he	saith	that whoso give so	8, 52/ 25
lovingly spoken, and he	saith	very well; and I	8, 56/ 2
prologue . . . in which he	saith	that they which be	8, 57/ 3
well done; for he	saith	himself that the spirituals	8, 57/ 25
care not, as Tyndale	saith	after, whether the priest	8, 57/ 30
sort be, as Tyndale	saith	, the spiritual, and thereby	8, 57/ 36
cause. And then he	saith	that he should find	8, 60/ 30
were true that Tyndale	saith	(that fasting were of	8, 62/ 30
of Matthew, where he	saith	that that kind of	8, 64/ 33
priest of God Eliachim	saith	in the fourth of	8, 67/ 20
liberty? "Go and assemble,"	saith	that good queen, "all	8, 67/ 30
then all in. What	saith	Tobias? "Prayer," saith he	8, 68/ 4
What saith Tobias? "Prayer,"	saith	he, "joined with fasting	8, 68/ 4
fasting is good." He	saith	not this only for	8, 68/ 5
as holy Saint Augustine	saith	, "To say that the	8, 68/ 22
chapter: "And therefore now,	saith	the Lord, turn to	8, 68/ 26
their flesh, as Tyndale	saith	? Nay; they fasted and	8, 69/ 4
of Matthew, where he	saith	, "This kind of devils	8, 69/ 13
Jesus Christ, where he	saith	, "When ye fast, make	8, 69/ 27
gifts of grace. Nay	saith	Tyndale in his book	8, 71/ 21
the flesh, as Tyndale	saith	he doth, because that	8, 72/ 10
man, as our Savior	saith	also himself. But yet	8, 74/ 1
it. For the Scripture	saith	that God hath sanctified	8, 74/ 4
despite. Now, where he	saith	that his holy "spiritual	8, 76/ 11
the sacraments he plainly	saith	that they neither cause	8, 77/ 25
little setteth by, and	saith	they prove nothing; and	8, 80/ 3

have "served," as he	saith	, "visible things." Is not	8, 80/ 7
content him; for he	saith	plainly that whosoever do	8, 82/ 7
signs and tokens, and	saith	that they profit nothing	8, 83/ 3
-- as he plainly	saith	-- that of the	8, 83/ 20
these five which he	saith	be no sacraments at	8, 83/ 27
of an answer? He	saith	that the Scripture and	8, 84/ 25
Of Matrimony Tyndale Matrimony,	saith	he, was ordained of	8, 84/ 30
for which Saint Paul	saith	that it is a	8, 85/ 12
for those holy significations	saith	that matrimony is a	8, 85/ 35
to his teeth . . . and	saith	he can make as	8, 85/ 37
is no grace therein,"	saith	he. "And why?" say	8, 86/ 2
why?" say we. "Because,"	saith	he, "that God hath	8, 86/ 3
read it in Scripture,"	saith	he. "Where read you	8, 86/ 4
of Babylonica, where he	saith	as Tyndale now saith	8, 86/ 11
saith as Tyndale now	saith	-- that matrimony, whereas	8, 86/ 12
matrimony, whereas Saint Paul	saith	it is a great	8, 86/ 12
well and pertly and	saith	that Saint Paul said	8, 86/ 14
the same (as he	saith	priests both may and	8, 86/ 25
For upon this Tyndale	saith	, "There is not any	8, 87/ 7
be forgiven him." "Nay,"	saith	Tyndale, "here we may	8, 87/ 18
nothing; for Saint James	saith	that the ' prayer	8, 87/ 19
than naught; for he	saith	it is but a	8, 87/ 36
shall hear what he	saith	of the parts. Of	8, 88/ 4
amendeth the matter, and	saith	it is the very	8, 88/ 25
our neighbor also, as	saith	John in his epistle	8, 89/ 21
he doth naught, and	saith	still he doth well	8, 91/ 1
in this wise he	saith	we be all priests	8, 91/ 15
women too. For he	saith	in the same book	8, 91/ 16
Now, in that he	saith	"the sacraments that Christ	8, 91/ 30
others. And after, he	saith	further: Baptism is called	8, 92/ 8
England, because the priest	saith	, "'Volo,' say	8, 92/ 10
which only cause he	saith	that the baptism is	8, 92/ 15
fruitless, too. For he	saith	they be now in	8, 92/ 17
other sacraments, which he	saith	have no promise in	8, 92/ 18
and therefore are (he	saith	) superstitious. And lo, thus	8, 92/ 19
faults for which he	saith	that all the baptizing	8, 92/ 32
is fruitless. One, he	saith	, because of the false	8, 92/ 33
of Tyndale, since he	saith	that the baptism is	8, 93/ 1
poetry. Now, since he	saith	, then, that the baptism	8, 93/ 13
not but that Tyndale	saith	right well and reasonable	8, 93/ 18
then say as he	saith	, that for lack of	8, 93/ 33
altogether, and therein he	saith	false; another, that himself	8, 94/ 4
Christ's promise. For he	saith	that the sacraments be	8, 94/ 23
the sacraments is (he	saith	) nothing else but to	8, 94/ 25
Saint Peter where he	saith	in the first of	8, 94/ 30
his epistle, where he	saith	, "Of his good will	8, 94/ 35
truth" -- "that is,"	saith	Tyndale, "with the word	8, 94/ 36
word of promise." He	saith	also, "Thou seest that	8, 94/ 37
us, through faith." He	saith	also that as the	8, 95/ 1
none otherwise . . . because he	saith	that the sacraments be	8, 95/ 3

bare signs (as he	saith	) and serve of nothing	8, 95/ 20
signify certain things, he	saith	therefore that because the	8, 95/ 21
but preaching, as Tyndale	saith	. . . then after that the	8, 96/ 1
Tyndale, because Saint Paul	saith	there "in the fountain	8, 96/ 16
For when Saint Peter	saith	, "Ye are born of	8, 96/ 23
word of truth,"	saith	Tyndale, "is here understood	8, 96/ 35
of himself where he	saith	, "Ego sum via, veritas	8, 97/ 7
at all . . . but he	saith	that God giveth all	8, 97/ 25
very things themselves . . . as	saith	Saint Paul: "Omnia in	8, 99/ 3
the same . . . where he	saith	, "I have washed thee	8, 99/ 32
of Baptism our Lord	saith	also, "I shall shed	8, 100/ 1
shall go forth," he	saith	, "quick, lively waters out	8, 100/ 15
so, and no scripture	saith	the contrary . . . and many	8, 102/ 25
his own fashion. He	saith	that we make promises	8, 106/ 15
with our faith; Tyndale	saith	to do good works	8, 106/ 24
that believed as Tyndale	saith	that he believeth. And	8, 107/ 12
he believeth. And he	saith	also that his belief	8, 107/ 13
good reason as he	saith	soon after. More Here	8, 109/ 2
Holy Sacrifice. Which he	saith	do no good, but	8, 109/ 6
superstitious . . . because, as he	saith	there, they have the	8, 109/ 7
we need, therefore, he	saith	, no more of any	8, 112/ 1
the people. For he	saith	farther that Christ hath	8, 112/ 3
living. Howbeit, when Tyndale	saith	that "we" offer our	8, 112/ 25
eyes with. For he	saith	not that we "kill	8, 113/ 4
meet sacrifice; but he	saith	that we "sacrifice and	8, 113/ 6
a mock -- "Yea,"	saith	this fool, "all save	8, 115/ 19
holy salt. What availeth	saith	he to teach folk	8, 115/ 22
the same sacrament? Why	saith	he not, "The devil	8, 115/ 27
in another place, he	saith	(in defense of Luther's	8, 116/ 10
them." And afterward he	saith	, "At Oxford, about the	8, 116/ 14
in his blood," and	saith	that we be commanded	8, 117/ 9
any faith therein. He	saith	because that the Scripture	8, 117/ 22
of Christ, as Tyndale	saith	himself, and that can	8, 118/ 14
here "the world," and	saith	that "the world captivateth	8, 120/ 24
captivated and bound, he	saith	, and not in such	8, 121/ 17
against them . . . where he	saith	that the Turk "believeth	8, 123/ 27
themselves. For no man	saith	that any man is	8, 131/ 31
must be, as Luther	saith	, evident, open, and plain	8, 133/ 9
error. And thereto he	saith	that the church of	8, 133/ 18
all. For so long,	saith	Tyndale, all hath been	8, 135/ 17
this eight hundred years,	saith	Tyndale, by these means	8, 135/ 20
are gathered "against Christ,"	saith	Tyndale; that is to	8, 137/ 5
charity (as Saint Paul	saith	, and Saint James too	8, 137/ 12
him far, for he	saith	never true. Tyndale Mark	8, 138/ 7
none heed" -- he	saith	as true as the	8, 139/ 33
Greek do, as he	saith	, signify such things as	8, 143/ 31
God -- and, he	saith	. . . not to pray, but	8, 144/ 22
to pray." Then, he	saith	, it hath a second	8, 144/ 24
but that is, he	saith	, but "mistaken" and "abused	8, 144/ 24
A third signification, he	saith	, it hath . . . by which	8, 144/ 29

this third signification" he	saith	that, though it be	8, 144/ 33
this signification is, he	saith	, "the church of God	8, 144/ 35
were, a note, and	saith	. . . Tyndale Notwithstanding, yet it	8, 145/ 2
as for that he	saith	in his foreremembered note	8, 146/ 8
I marvel why he	saith	that it is called	8, 146/ 13
otherwise. For when he	saith	that it signifieth not	8, 146/ 22
first signification, where he	saith	it signifieth a place	8, 147/ 15
to live godly. "Why	saith	Tyndale here "in the	8, 147/ 19
as plainly as God	saith	it himself in many	8, 148/ 1
goeth he further and	saith	that "of the law	8, 148/ 15
Now of prayer, he	saith	we "think that no	8, 148/ 28
As for that he	saith	of the Service, ceremonies	8, 149/ 9
-- and thus he	saith	it is now; but	8, 149/ 12
of "old" time he	saith	that "the officers appointed	8, 149/ 13
those hundreds. For he	saith	in his preface that	8, 151/ 8
time. And since he	saith	that by all this	8, 151/ 12
they preached, as Tyndale	saith	, divers sacraments, ceremonies, and	8, 151/ 25
unwritten, in which he	saith	they preached false); but	8, 151/ 27
some point. For he	saith	a thing here with	8, 151/ 34
say surely that he	saith	not truth; but that	8, 151/ 37
time in which he	saith	the true, pure preaching	8, 158/ 11
began his new. He	saith	it hath been thus	8, 158/ 13
be fruitless. For Tyndale	saith	that they neither tame	8, 158/ 32
harp. Now, where he	saith	that of old time	8, 160/ 14
And therefore whereas Tyndale	saith	that there is nothing	8, 161/ 21
such things as he	saith	naught, that is almost	8, 161/ 37
well. But, now, he	saith	not that some such	8, 162/ 2
that know him, he	saith	none at all --	8, 162/ 19
whom he belieth and	saith	that they ween no	8, 162/ 22
the second chapter Tyndale	saith	that he changed this	8, 163/ 16
the clergy had, he	saith	, brought the people into	8, 163/ 19
this answereth Tyndale and	saith	if this word "congregation	8, 164/ 31
boldly as he now	saith	may. But all his	8, 165/ 31
of "church" into "congregation,"	saith	that I do not	8, 166/ 5
church." Tyndale For wheresoever	saith	he that I may	8, 166/ 8
or un-Christian. For Tyndale	saith	therein truth, that the	8, 169/ 29
cankered mind. For he	saith	that Demetrius "had gathered	8, 171/ 36
this good man and	saith	he preached against images	8, 172/ 5
Corinthians, where Saint Paul	saith	, "I have written to	8, 172/ 9
Christian men should forbear,	saith	in this wise: "What	8, 172/ 20
Romans . . . where Saint Paul	saith	to the Jews, "Thou	8, 173/ 23
them, even so" he	saith	that I think mine	8, 175/ 12
by which book Tyndale	saith	that if it were	8, 177/ 8
thereof . . . after which he	saith	that I so sore	8, 178/ 24
beer. Now, where Tyndale	saith	I have faintly defended	8, 178/ 35
faint therein, as Tyndale	saith	-- yet is a	8, 179/ 4
of his abundant charity,	saith	that he "charitably" doth	8, 179/ 7
Father Tyndale, because he	saith	confessors keep no counsel	8, 179/ 24
by my monition, he	saith	that he perceived his	8, 181/ 22
better English word, he	saith	that he had translated	8, 181/ 24

himself. For here he	saith	that I make it	8, 182/ 20
he have, as he	saith	, translated since that time	8, 182/ 33
ye see -- he	saith	that the old translation	8, 183/ 5
word "elder," which Tyndale	saith	is the old Latin	8, 183/ 20
word "elder" . . . whereas he	saith	that presbyteros is called	8, 183/ 28
into maiores natu); but	saith	that he should rather	8, 184/ 14
And in that he	saith	"feed Christ's flock," he	8, 185/ 20
untrue), yet since himself	saith	not nay, but by	8, 187/ 26
presbyteros, which signified, he	saith	, nothing but only elders	8, 188/ 15
old. And then Tyndale	saith	that Saint Paul chose	8, 189/ 23
bishop and, as Tyndale	saith	, an apostle too. Now	8, 191/ 17
wonder at. For he	saith	in his book of	8, 192/ 12
he maketh! Saint Paul	saith	plainly that Timothy received	8, 192/ 21
anointing. And first he	saith	that "if only shaven	8, 192/ 29
the paynims (as Tyndale	saith	), but took them again	8, 193/ 19
I improve that he	saith	every Christian man, and	8, 195/ 33
in them. And he	saith	the Messenger would affirm	8, 196/ 18
But forasmuch as he	saith	that he will assoil	8, 196/ 30
priests say, whereof himself	saith	none at all . . . and	8, 198/ 16
Mass, which himself never	saith	. . . and unto the holy	8, 198/ 17
this word "hope," and	saith	that every "hope" is	8, 199/ 18
eschew, he should, he	saith	, translate nothing at all	8, 199/ 22
words out? Or who	saith	that he should never	8, 199/ 23
the matter. Tyndale Yet	saith	he farther: and were	8, 200/ 5
love," namely since he	saith	that priests must needs	8, 202/ 11
all the Church . . . and	saith	they forbid all matrimony	8, 202/ 16
is all that he	saith	for his putting out	8, 202/ 29
grace. And when he	saith	that in the university	8, 203/ 17
plain untrue that Tyndale	saith	, as I have plainly	8, 203/ 30
as where a man	saith	, "This child hath yet	8, 207/ 11
all Scripture (as Tyndale	saith	it is), nor against	8, 210/ 10
an evil purpose. He	saith	here very well concerning	8, 210/ 27
our neighbors. But he	saith	maliciously -- to make	8, 210/ 28
abhor. For he consequently	saith	. . . Tyndale So, now, the	8, 211/ 39
Tyndale So, now, the	saith	, "Repent" (or "Let it	8, 212/ 2
take it. And therefore	saith	holy Saint Jerome that	8, 212/ 16
unlike . . . where Saint Paul	saith	in this wise: "It	8, 212/ 34
-- as our Savior	saith	in the Gospel of	8, 213/ 22
is, as Saint Paul	saith	, a thing very hard	8, 214/ 4
after sin: "The Lord	saith	, Return to me with	8, 214/ 20
more easy because he	saith	he that repenteth in	8, 215/ 29
this -- that he	saith	not that he which	8, 215/ 37
as holy Saint Augustine	saith	, the heretic that is	8, 216/ 15
partly foolish that Tyndale	saith	-- that whoso repent	8, 217/ 6
not true that Tyndale	saith	: that every man which	8, 217/ 29
be true that Tyndale	saith	(that is to wit	8, 218/ 6
now cometh he and	saith	that I know that	8, 218/ 16
I knew (as he	saith	) the Greek before him	8, 218/ 18
so shamefully -- he	saith	it appeareth that there	8, 220/ 8
Paul also (Romans 10)	saith	, "How shall they call	8, 224/ 12

and the devil himself	saith	not nay . . . the blessed	8, 225/ 18
every truth . . . as Christ	saith	himself in the sixteenth	8, 225/ 22
do well; as Tyndale	saith	here that he which	8, 228/ 2
true because man so	saith	or admitteth it for	8, 228/ 15
Tyndale And Christ also	saith	himself (John 5), "I	8, 228/ 34
therefore cannot (as Tyndale	saith	) bear witness unto Christ	8, 229/ 6
his word, since Christ	saith	himself, "I receive no	8, 229/ 7
place neither meaneth nor	saith	that he taketh no	8, 229/ 18
he both meaneth and	saith	that he taketh not	8, 229/ 20
among all nations. He	saith	also himself unto them	8, 238/ 30
a means . . . as he	saith	in the same fifth	8, 239/ 11
Saint John, where he	saith	, "The record I take	8, 239/ 12
hath, as he there	saith	, a greater witness than	8, 239/ 15
Holy Ghost, where he	saith	unto his disciples, "When	8, 239/ 35
here on earth, God	saith	by the mouth of	8, 240/ 3
also since our Savior	saith	, "My chief witness I	8, 240/ 22
that all that he	saith	therein is either plain	8, 241/ 2
understand that whereas Tyndale	saith	that the word of	8, 241/ 8
therewith? Hear what he	saith	in the fifteenth chapter	8, 241/ 31
his word: therefore he	saith	further, "If I had	8, 242/ 2
But first, where Tyndale	saith	that God's word is	8, 242/ 14
John -- no man	saith	nay to that. And	8, 242/ 15
that. And where he	saith	further that God's truth	8, 242/ 16
is true that Tyndale	saith	-- that God's truth	8, 242/ 22
true because man so	saith	-- so is this	8, 242/ 22
true because God so	saith	. But on the other	8, 242/ 23
is true -- "God	saith	that whoso believe not	8, 242/ 25
consecution true: "Christ's church	saith	that whoso break his	8, 242/ 27
deed. For when God	saith	, "Whoso believeth and is	8, 243/ 15
be true because God	saith	it, but because he	8, 243/ 18
say it, but he	saith	it because he will	8, 243/ 20
wonderful works, as himself	saith	in the fifteenth of	8, 243/ 31
For as our Savior	saith	himself -- "If I	8, 246/ 11
least. For where he	saith	, in one place of	8, 250/ 11
But, now, because he	saith	it needeth not . . . and	8, 250/ 15
such miracles . . . but he	saith	that they be done	8, 251/ 22
say. But when he	saith	it . . . I say, yet	8, 251/ 26
Church. For our Savior	saith	that his own miracles	8, 251/ 37
holy sacraments -- Tyndale	saith	nay . . . for, he saith	8, 253/ 23
saith nay . . . for, he	saith	, it is not written	8, 253/ 23
as for matrimony . . . he	saith	that Saint Paul meant	8, 253/ 30
and, as Saint Augustine	saith	, save for the Church	8, 254/ 9
now, therefore, what he	saith	. Tyndale But did not	8, 254/ 16
this first: that he	saith	that Christ and his	8, 254/ 29
the thing that himself	saith	, which is more than	8, 255/ 6
it false that he	saith	here also: that is	8, 256/ 8
be true that Tyndale	saith	, that the apostles "confirmed	8, 256/ 10
his words that he	saith	that the pith and	8, 257/ 11
And because our Savior	saith	in like wise that	8, 258/ 8
Holy Scripture. The Scripture	saith	, "Love thy neighbor as	8, 258/ 35

to ween that he	saith	it not, I shall	8, 258/ 40
the Church teacheth . . . which	saith	and hath ordained that	8, 259/ 9
stead . . . because the Scripture	saith	, "Love thy neighbor as	8, 259/ 12
till themselves, as he	saith	, have ensearched and found	8, 260/ 12
it in Scripture, he	saith	it is written in	8, 260/ 36
text, because Saint Paul	saith	that it is better	8, 261/ 19
said again as Tyndale	saith	now: "If we be	8, 262/ 30
of God . . . which he	saith	serveth for naught if	8, 263/ 22
were true that he	saith	(that without miracles nothing	8, 264/ 15
it clearer. When Tyndale	saith	that except all were	8, 264/ 37
he say so, he	saith	no more for the	8, 265/ 7
many wretches as so	saith	and so doth; nor	8, 266/ 11
the false prophet Luther	saith	himself -- "I set	8, 266/ 34
them, as our Savior	saith	, but though they sleep	8, 267/ 9
hope, as the Scripture	saith	, ' My flesh shall	8, 267/ 10
therein . . . for the Apostle	saith	, "While other speak, the	8, 268/ 5
judge" . . . and every man (	saith	Luther) for his own	8, 268/ 7
make him see. What	saith	Tyndale to this? Here	8, 269/ 7
new son. More Tyndale	saith	that "some" man would	8, 271/ 5
because he so precisely	saith	that nothing may be	8, 271/ 7
words wisely when he	saith	that our Lady shall	8, 271/ 11
good and faithful: he	saith	I cannot prove that	8, 271/ 20
up some new . . . and	saith	that in Noah's days	8, 272/ 5
which, as Saint Augustine	saith	, wrote of things done	8, 273/ 15
I trow. For he	saith	that by all this	8, 273/ 30
and agree that he	saith	truth. And then say	8, 274/ 8
his ghostly purpose. He	saith	that from Adam to	8, 277/ 9
answer that with . . . he	saith	that "so it might	8, 278/ 14
hath robbed us" --	saith	Tyndale -- "of the	8, 278/ 16
all which time Tyndale	saith	they have been all	8, 278/ 20
bread still, as Luther	saith	, or to think it	8, 278/ 36
Tyndale and Friar Huessgen	saith	. . . and great sin to	8, 278/ 37
of Scripture which he	saith	the "pope" hath robbed	8, 279/ 2
true . . . in that he	saith	that in the time	8, 279/ 19
the thing that he	saith	, and proveth not: let	8, 279/ 27
soon judge. Thus he	saith	. . . Tyndale All was then	8, 279/ 29
unto them as Tyndale	saith	, that he might not	8, 280/ 5
nor no scripture so	saith	. He saith no more	8, 280/ 6
scripture so saith. He	saith	no more of Scripture	8, 280/ 6
the Baptist. For he	saith	that the Scripture beareth	8, 280/ 7
of him, and so	saith	he of Saint John	8, 280/ 8
of infidelity. And he	saith	not so much of	8, 280/ 16
Tyndale in that he	saith	that Christ and his	8, 280/ 18
also -- that Tyndale	saith	here untrue (for besides	8, 282/ 23
down all, when he	saith	that Christ, and all	8, 282/ 37
proved unreasonable before, he	saith	that to receive a	8, 283/ 4
agree all that he	saith	, and his purpose never	8, 283/ 7
proved. For where he	saith	that all is already	8, 283/ 8
the matter: that he	saith	for these wise causes	8, 283/ 26
few words. For he	saith	if we received a	8, 283/ 31

is this: that he	saith	if we receive "a	8, 283/ 38
the other? And he	saith	the one that saith	8, 284/ 27
saith the one that	saith	the other . . . though he	8, 284/ 27
reasonable creatures. Howbeit, he	saith	and speaketh indeed the	8, 284/ 31
in the same scripture,	saith	that the Spirit of	8, 285/ 32
of naught: the same	saith	he, in divers places	8, 286/ 5
as holy Saint Augustine	saith	, for lack of well	8, 287/ 1
penny. And where he	saith	that Christ and his	8, 289/ 12
ye see that he	saith	now that a child	8, 289/ 26
the heathen, for mocking,"	saith	Master More. I pray	8, 290/ 28
example. For thus he	saith	. . . Tyndale Yea, and if	8, 292/ 32
still remain, as Tyndale	saith	that the apostles write	8, 293/ 5
For likewise as it	saith	plainly, "Scrutamini scripturas" ("Search	8, 293/ 17
ye in Scripture"), so	saith	it as plainly, "Nisi	8, 293/ 19
the heathen . . . yet he	saith	himself that the apostles	8, 293/ 23
other five (as he	saith	) have not written --	8, 294/ 27
words better . . . when he	saith	that the remnant of	8, 296/ 2
meaneth thiswise, and therefore	saith	in his words foreremembered	8, 297/ 32
for it maketh, he	saith	, the audience to put	8, 297/ 33
since Tyndale, I say,	saith	thus -- I would	8, 297/ 36
it followeth that Tyndale	saith	false . . . in that he	8, 298/ 12
false . . . in that he	saith	that the knowledge of	8, 298/ 12
escape by that he	saith	that those sacraments and	8, 299/ 11
his book. For he	saith	that "sacrament," "sign," and	8, 300/ 31
his words. Thus he	saith	. . . Tyndale All the ceremonies	8, 301/ 22
piece is where he	saith	that all the sacraments	8, 303/ 21
among such as he	saith	there is no mention	8, 303/ 26
and Aneling. For he	saith	always that the other	8, 303/ 30
significations too. For he	saith	that all have significations	8, 303/ 35
which he so often	saith	they be no sacraments	8, 304/ 2
ceremonies"); or else he	saith	here that there is	8, 304/ 4
another as gay, and	saith	. . . Tyndale And again, God's	8, 305/ 4
one another" -- he	saith	plain false and against	8, 305/ 14
Scripture commendeth where it	saith	that wedlock is honorable	8, 305/ 25
another lie . . . where he	saith	that "wedlock defileth priesthood	8, 305/ 36
committeth whoredom, but also	saith	openly that he will	8, 306/ 25
never say as he	saith	. For if it were	8, 308/ 16
old, and as he	saith	now, without sacraments too	8, 308/ 27
surely very sooth he	saith	. For when we fall	8, 308/ 36
be, as Tyndale here	saith	, the significations of all	8, 309/ 1
change them . . . whereas he	saith	before we must seek	8, 309/ 5
all that ever he	saith	for the proof of	8, 309/ 8
all that ever he	saith	, there is not any	8, 309/ 13
is not (as he	saith	) to be believed nor	8, 309/ 22
written. For there he	saith	himself, "Many things did	8, 310/ 6
avoid this pinch . . . Tyndale	saith	that I juggle. For	8, 310/ 37
For Saint John, he	saith	, meant only of Christ's	8, 310/ 38
the very end, he	saith	that Christ "did many	8, 311/ 5
in that Saint John	saith	Christ "did many other	8, 311/ 14
many other things," and	saith	not Christ "taught many	8, 311/ 14

deed . . . and then he	saith	, in the very end	8, 311/ 20
in that point Tyndale	saith	wrong. For in any	8, 313/ 32
with only which he	saith	we believe this point	8, 314/ 20
honor thereof; and Tyndale	saith	here the contrary. But	8, 315/ 29
faith of Tyndale, that	saith	it is sin to	8, 315/ 31
it. And where Tyndale	saith	that Saint Paul never	8, 315/ 33
And holy Saint Chrysostom	saith	that the apostles in	8, 316/ 5
have. More Whereas Tyndale	saith	in scorn (as he	8, 317/ 22
and blessed martyr, thereupon	saith	that our Savior himself	8, 318/ 33
did (as Saint John	saith	), and that he would	8, 319/ 2
corns. Now, where he	saith	that it is the	8, 319/ 16
God Almighty's fellow, Tyndale	saith	that we be lords	8, 320/ 20
Sunday into Monday. He	saith	that there was never	8, 320/ 23
as holy Saint Augustine	saith	in the receiving of	8, 322/ 2
our housel, where he	saith	that it hath pleased	8, 322/ 2
it. For where Tyndale	saith	that "we" be such	8, 322/ 28
penance? And where he	saith	we need none holy	8, 323/ 5
plainly that Saint Paul	saith	himself that he taught	8, 323/ 26
wrote not. And what	saith	Tyndale to it there	8, 323/ 27
to it there? He	saith	nothing else in this	8, 323/ 28
world but as he	saith	here: that the things	8, 323/ 28
his blessed apostles. "Nay,"	saith	Tyndale, "that could not	8, 324/ 1
Bishop of Rochester, he	saith	stiffly that none of	8, 324/ 15
know you that?" "Marry,"	saith	he, "for I shall	8, 324/ 19
other kind, than Tyndale	saith	he did. Was himself	8, 325/ 34
reprove. And thus he	saith	. . . Tyndale But that the	8, 326/ 10
therefor. For whereas he	saith	that it is "contrary	8, 326/ 18
say that therein Tyndale	saith	not true. For Saint	8, 326/ 19
One other thing he	saith	which he taketh for	8, 327/ 1
rhymeth it out and	saith	that he both denieth	8, 327/ 32
Tyndale himself. For himself	saith	in his book against	8, 329/ 13
Now, since, as Tyndale	saith	himself, Saint Peter at	8, 329/ 24
and say as Tyndale	saith	-- "All that, utterly	8, 329/ 32
exercise, as Saint Augustine	saith	, some men's minds in	8, 330/ 8
anything that Tyndale anywhere	saith	against my purpose in	8, 330/ 28
truth." And whereas Tyndale	saith	it is not the	8, 331/ 9
new testament, when he	saith	by the mouth of	8, 331/ 12
prophet and the evangelist	saith	that "they shall be	8, 331/ 31
too. For thus he	saith	. . . Tyndale I marvel that	8, 332/ 15
brethren have, as he	saith	, brought it in, and	8, 332/ 22
John 20, where he	saith	, "These are written that	8, 333/ 8
his first epistle he	saith	, "These I write because	8, 333/ 9
shall hear. Thus he	saith	. . . Tyndale Now, sir, God	8, 335/ 25
it only because Tyndale	saith	it: then is this	8, 335/ 36
word, because he boldly	saith	, in many places of	8, 336/ 14
understand? Which thing he	saith	of an ungracious mind	8, 336/ 16
it true that he	saith	, that allthing is yet	8, 337/ 28
And therefore where Tyndale	saith	. . . Tyndale Because all is	8, 338/ 2
causes for which he	saith	God caused it to	8, 338/ 13
thereby sure, as he	saith	, to endure forever. For	8, 339/ 10

little worth. But then	saith	he farther . . . Tyndale By	8, 339/ 25
forth one story that	saith	as he saith, and	8, 339/ 32
that saith as he	saith	, and then let him	8, 339/ 32
goeth he farther and	saith	. . . Tyndale And by the	8, 341/ 3
for what cause he	saith	that the general councils	8, 341/ 8
them all. For he	saith	that by the Scripture	8, 341/ 14
false. But where he	saith	"we" know, I would	8, 341/ 15
thing which the one	saith	that by the Scripture	8, 341/ 18
for true, the other	saith	that by the Scripture	8, 341/ 19
he further yet, and	saith	. . . Tyndale And by the	8, 342/ 6
purpose. For where he	saith	that every new question	8, 343/ 3
concerning the sacrament himself	saith	is but bread, and	8, 343/ 9
his apostles. Tyndale "Nay,"	saith	Tyndale, "not so." When	8, 344/ 9
all that ever he	saith	. But I then said	8, 344/ 19
And therefore, whereas Tyndale	saith	he would fain find	8, 345/ 6
is made which he	saith	I conclude: he must	8, 345/ 7
home. For when he	saith	that Christ's disciples taught	8, 346/ 7
that he so often	saith	, and never proveth, nor	8, 346/ 10
and trifle when he	saith	he will believe no	8, 346/ 26
one but it: then	saith	Tyndale that they be	8, 346/ 36
the Apocalypse, where he	saith	, "If any man anything	8, 348/ 2
if him list; nor	saith	not that God hath	8, 348/ 11
the Deuteronomy, where he	saith	, "The thing that I	8, 348/ 23
of Matthew, where he	saith	, "Upon the chair of	8, 351/ 18
that Saint Augustine there	saith	-- divers holy men	8, 353/ 4
the thing that Barnes	saith	-- never was there	8, 353/ 7
Christ following, where he	saith	in this wise: "For	8, 353/ 17
his own; and then	saith	that in the "chair	8, 356/ 19
law of God, and	saith	that therefore God doth	8, 356/ 20
pleasure of God: "lo,"	saith	Barnes, "these words of	8, 356/ 26
as is "that statute,"	saith	he, "whereby they have	8, 356/ 34
not. Nor Saint Augustine	saith	not, "Hear them in	8, 359/ 5
but ". . . God's law," he	saith	, wherein is comprehended all	8, 359/ 7
diminishing, but "as Paul	saith	" to Timothy, "abide in	8, 360/ 2
considered that Saint Paul	saith	not to Timothy, "Abide	8, 360/ 11
in Christ Jesus." He	saith	not ". . . the words that	8, 360/ 20
and difficult. And he	saith	farther, of such as	8, 362/ 34
fellows: "Those hard things,"	saith	Saint Peter, "that are	8, 362/ 36
perdition." And Saint Paul	saith	himself, also, that in	8, 363/ 3
heretics misconstrue him; and	saith	therefore that their damnation	8, 363/ 5
also that that text	saith	not that Saint Paul	8, 364/ 12
that he so boldly	saith	: that allthing necessary for	8, 364/ 28
he not (as Tyndale	saith	he did) allthing so	8, 365/ 3
well appear that Tyndale	saith	not true where he	8, 365/ 14
not true where he	saith	that Moses did put	8, 365/ 14
is not commanded, he	saith	, in Scripture. But thus	8, 366/ 24
naught worth, because, he	saith	, they be not in	8, 367/ 23
things devised, as Tyndale	saith	, by popes and popish	8, 367/ 24
images of saints, he	saith	that many things the	8, 368/ 15
of the Christian faith,	saith	that they delivered us	8, 368/ 24

Epistle to the Corinthians,	saith	in this wise: "Saint	8, 369/ 19
same place likewise and	saith	: "Forasmuch as the Corinthians	8, 369/ 25
the fast at Whitsuntide,	saith	in this wise: "There	8, 370/ 1
another place again, "Now,"	saith	he, "we have showed	8, 370/ 12
118th epistle, to Januarius,	saith	thus: "Those things which	8, 370/ 24
Baptism, against the Donatists,	saith	: "Many things are there	8, 371/ 9
chapter after, Saint Augustine	saith	these words (spoken unto	8, 371/ 24
judgment." And afterward he	saith	, "And I believe, good	8, 372/ 6
which thing Saint Paul	saith	also himself; and yet	8, 373/ 31
such things as Tyndale	saith	that the popes have	8, 373/ 33
were, as Saint Ambrose	saith	, secret mysteries. Which things	8, 374/ 34
that, like as he	saith	that the apostles did	8, 379/ 28
will say, as he	saith	in his book against	8, 380/ 11
that, as Saint Paul	saith	, the Church is the	8, 382/ 8
But then while he	saith	that all these nations	8, 386/ 30
very false where he	saith	, "I am with you	8, 387/ 7
me sure that he	saith	true or false. But	8, 389/ 23
But then must I,	saith	Tyndale, try him by	8, 389/ 24
the one which he	saith	that we take for	8, 390/ 24
and his generation," and	saith	that there is no	8, 390/ 25
the church." Where he	saith	that "Christ's elect church	8, 391/ 4
all that ever he	saith	, he leaveth it in	8, 393/ 10
preacher shall tell them,"	saith	Tyndale. So say we	8, 396/ 4
look on the Scripture,"	saith	Tyndale, "and thereby shall	8, 396/ 6
which cause Saint Paul	saith	that "the church" is	8, 396/ 25
known church. But then	saith	Tyndale that it is	8, 396/ 28
of Christ. But he	saith	that the church of	8, 396/ 29
It maketh no matter,"	saith	he, "though ye know	8, 396/ 35
Ye shall perceive it,"	saith	he, "by that ye	8, 397/ 2
keep them, as Tyndale	saith	. Now, then, if he	8, 397/ 12
further thing where he	saith	that the "elect church	8, 400/ 16
be false, when it	saith	that as the water	8, 401/ 5
say false, where he	saith	, "Give your superfluous substance	8, 401/ 7
For as Saint Paul	saith	, the passions of this	8, 401/ 20
and prophets, whereupon Paul	saith	(Eph 2) that we	8, 402/ 26
be damned, as Christ	saith	himself in the Gospel	8, 403/ 7
having; namely since himself	saith	, in the same Gospel	8, 403/ 10
the beginning. For Tyndale	saith	, as I have in	8, 404/ 32
the sacraments, which he	saith	is deadly sin to	8, 404/ 34
to Salvation" -- there	saith	he that to believe	8, 405/ 1
in that chapter he	saith	that the very Christian	8, 405/ 7
the not-belief whereof he	saith	that a man being	8, 405/ 12
but Christ, I am,"	saith	Tyndale, "therefore never the	8, 405/ 17
make good. For he	saith	that Peter meant by	8, 407/ 17
us." And yet, he	saith	, Peter wist not by	8, 407/ 19
it is open," he	saith	, "throughout all the world	8, 407/ 21
whereas the Scripture itself	saith	that all was never	8, 408/ 16
Peter's confession. For he	saith	that Saint Peter was	8, 408/ 27
where he boasteth and	saith	, "Against the rock of	8, 410/ 14
were true that he	saith	, that "whatsoever sin a	8, 410/ 26

like wise, where he	saith	that none error can	8, 411/ 3
he mean thus, he	saith	nothing to purpose, except	8, 411/ 25
he mean so . . . yet	saith	he then as false	8, 412/ 12
false. For Saint Paul	saith	plainly that he may	8, 412/ 13
with the boast and	saith	. . . Tyndale That this faith	8, 413/ 20
neither, whereof, as Tyndale	saith	, he had at that	8, 414/ 16
testify that Tyndale himself	saith	untrue. Yet would I	8, 414/ 19
this defense . . . when he	saith	, in the second chapter	8, 414/ 33
both in that he	saith	there needeth no more	8, 415/ 31
also in that he	saith	that the belief alone	8, 415/ 32
in the praise, and	saith	. . . Tyndale For this knowledge	8, 416/ 15
the church, as he	saith	. But of which church	8, 416/ 25
life, which therefore, he	saith	, is no part of	8, 417/ 16
have it, as he	saith	in another chapter after	8, 417/ 27
Tyndale, in which he	saith	that a true member	8, 418/ 14
And Paul (Rom 7)	saith	, "That good which I	8, 419/ 11
I that do it,"	saith	he, "but sin that	8, 419/ 12
albeit in that he	saith	that every true member	8, 419/ 33
ever sinneth (as he	saith	in more places than	8, 419/ 34
the first, where he	saith	that by faith we	8, 420/ 29
God, as he now	saith	, yet is it not	8, 420/ 31
the Apocalypse, where he	saith	, "I stand at the	8, 423/ 12
is also (as he	saith	) a damnable thing to	8, 425/ 28
faith (that is, he	saith	, the faith with which	8, 426/ 9
to wit (as he	saith	), not of weakness or	8, 426/ 11
For every such sin,	saith	he, is the sin	8, 426/ 14
Holy Ghost . . . which shall,	saith	he, never be forgiven	8, 426/ 15
it remain." But here	saith	Tyndale that whosoever have	8, 428/ 22
in him . . . therefore, he	saith	by the authority of	8, 428/ 25
and after appeareth. He	saith	also to the Romans	8, 430/ 7
default fall from it.	Saith	he not also, "The	8, 430/ 15
from the faith"? He	saith	also, "Hymenaeus and Philetus	8, 430/ 18
to come" -- yet	saith	he, contrary to Tyndale's	8, 431/ 21
Is it my will,	saith	the Lord God, that	8, 432/ 10
his words following, and	saith	. . . "Yea, and though I	8, 433/ 2
Paul, in that he	saith	it is "impossible to	8, 433/ 26
be bad, as Tyndale	saith	he meant; but utterly	8, 434/ 14
the Son of God,"	saith	Saint John, "came into	8, 434/ 29
brother." And after he	saith	, "Every man that hateth	8, 435/ 1
in him: here he	saith	, for all that, whosoever	8, 435/ 6
before alleged . . . where he	saith	that he that is	8, 435/ 31
in him.' He	saith	not, ' . . . as long	8, 435/ 33
hath it'; but he	saith	he ' cannot sin	8, 435/ 34
prove . . . in that he	saith	that whoso is born	8, 436/ 12
him.' And he	saith	after, in another place	8, 436/ 14
they were, as Tyndale	saith	, sure by their feeling	8, 438/ 17
And whereas Saint John	saith	that the child of	8, 438/ 23
in him; for he	saith	that he which once	8, 439/ 16
sinful deed. For Tyndale	saith	himself that though the	8, 441/ 7
a good man . . . but	saith	, "By this shall ye	8, 441/ 24

not of God." And	saith	also, "Little children, let	8, 441/ 26
For when Saint John	saith	here himself that the	8, 441/ 31
thereupon, by which he	saith	that the true members	8, 441/ 35
say untrue where he	saith	that by the outward	8, 442/ 6
because that the Spirit,	saith	he, dwelleth still within	8, 442/ 17
them -- Saint John	saith	, in the very end	8, 442/ 17
that mark we know,"	saith	Saint John, "that there	8, 442/ 20
quip against me, and	saith	that because every man	8, 443/ 6
sin . . . "therefore it is,"	saith	he, "a false conclusion	8, 443/ 9
And Paul (Rom 7)	saith	, "That good which I	8, 443/ 23
I that do it,"	saith	he, "but sin that	8, 443/ 25
And while Saint Paul	saith	the words of himself	8, 444/ 11
great" . . . and yet he	saith	that, for all that	8, 445/ 14
of that riddle, he	saith	that the true members	8, 445/ 21
to the sin, he	saith	they never do. By	8, 446/ 6
by these that he	saith	: "the Spirit calleth us	8, 446/ 33
present chapter, where he	saith	, "we cast never off	8, 447/ 6
faith is, as he	saith	hereafter, but "historical," faint	8, 447/ 17
by which faith he	saith	that they feel themselves	8, 447/ 19
deadly . . . for the Spirit (	saith	he) shall never suffer	8, 447/ 27
for this cause he	saith	that though the motion	8, 447/ 31
battle; and then is (	saith	he) all forgiven them	8, 447/ 38
committing of them, he	saith	they never sin deadly	8, 448/ 4
sin deadly indeed. "Nay,"	saith	Tyndale, "for afterward we	8, 449/ 18
of purpose, and plainly	saith	that they shall never	8, 450/ 13
the sin, as Tyndale	saith	, "breaking out in their	8, 450/ 30
seeking, as holy David	saith	, excuses for their sin	8, 451/ 32
them. "God is faithful,"	saith	Saint Paul, "which shall	8, 452/ 35
these words where he	saith	that they yield not	8, 453/ 31
Tyndale's word, when he	saith	plainly that whosoever do	8, 454/ 16
deeds -- which he	saith	they fall in upon	8, 454/ 20
words following, where he	saith	they will rise and	8, 454/ 28
purpose -- where he	saith	that though they "fall	8, 455/ 7
hath once gotten he	saith	he can never lose	8, 455/ 36
sorrow? For as himself	saith	that through such repentance	8, 456/ 4
For as Saint Augustine	saith	, if it be done	8, 456/ 15
them, as Saint Paul	saith	, the members of a	8, 456/ 33
agreed; and that he	saith	as I say, and	8, 458/ 34
say not as he	saith	. For whereas I said	8, 458/ 35
be agreed. For he	saith	that the thing which	8, 459/ 7
though a man believe,	saith	he, never so right	8, 459/ 8
charity therewith also, which,	saith	he, must needs ensue	8, 459/ 11
cometh forth after and	saith	that himself and such	8, 459/ 23
charity too, as Tyndale	saith	; which I say is	8, 459/ 36
chapter after -- whoso (	saith	he) hath once in	8, 461/ 4
why? For two causes,	saith	Tyndale. One, because that	8, 461/ 7
that error be written,	saith	Tyndale, even in the	8, 461/ 15
no deadly sin? Because,	saith	Tyndale, that an elected	8, 461/ 16
very Gospel, as he	saith	after too. By this	8, 461/ 25
are in Christ," he	saith	that a true member	8, 461/ 27

very Gospel, as Tyndale	saith	after -- have us	8, 463/ 32
Saint Peter, as Tyndale	saith	, at that time knew	8, 465/ 17
Christ: even so, Tyndale	saith	that he believeth Christ's	8, 465/ 23
believe it as he	saith	he doth) because that	8, 465/ 28
heretic, God wot!), and	saith	it is neither body	8, 466/ 18
for what cause he	saith	that none other error	8, 466/ 25
great. Lo, thus he	saith	. . . Tyndale In other things	8, 466/ 26
great. The cause is,	saith	he, because that likewise	8, 467/ 13
himself agree, whatsoever he	saith	here, that such rebuking	8, 467/ 34
rage passed, as himself	saith	that when the rage	8, 467/ 36
voyage and, as Tyndale	saith	, upon his "great occasions	8, 467/ 38
For as Saint Chrysostom	saith	, if the devil do	8, 469/ 16
elect shall, as he	saith	here, repent his error	8, 470/ 13
all which things, he	saith	, be they never so	8, 471/ 20
own solution. For he	saith	that we be bound	8, 472/ 15
only that the Scripture	saith	not plain the contrary	8, 472/ 23
biddeth him believe, and	saith	he will dwell therewith	8, 476/ 7
himself. Lo, thus he	saith	. . . Tyndale But they which	8, 480/ 18
this place as he	saith	with his master Martin	8, 486/ 22
that he rehearseth, he	saith	that "our faith perisheth	8, 486/ 31
again. Now, where he	saith	that "love and consent	8, 487/ 34
For as Saint Paul	saith	, "What fellowship can there	8, 488/ 2
which they can be,	saith	he, no deadly sins	8, 490/ 8
flesh and, as Tyndale	saith	, "breaking out" at his	8, 492/ 4
good readers, that he	saith	that his true members	8, 492/ 23
standeth by them and	saith	he will die in	8, 495/ 4
church in hell. Yet	saith	Tyndale further, in the	8, 495/ 14
us of them. He	saith	that after that God	8, 499/ 1
in earth), "God," he	saith	, "sendeth forth and calleth	8, 499/ 6
willing, as the Scripture	saith	, "all men to be	8, 499/ 17
goeth Tyndale farther, and	saith	that God "maketh his	8, 499/ 22
of his father. For,	saith	Paul, it is the	8, 500/ 31
high spiritual heretic, that	saith	it is a "beetle-blind	8, 502/ 15
Tyndale allegeth. First he	saith	that it is a	8, 503/ 7
is? -- for, as	saith	Saint James, "Every good	8, 503/ 26
lights." And Saint Paul	saith	, "What hast thou that	8, 503/ 29
holy pope Saint Gregory	saith	it should) if reason	8, 508/ 5
for as Saint Paul	saith	, all the passions and	8, 508/ 17
God's word (as Tyndale	saith	in all God's words	8, 508/ 34
understandeth them (as Tyndale	saith	touching the plain scriptures	8, 508/ 36
sure knowledge. And therefore	saith	Saint Paul also that	8, 509/ 21
good will . . . our Lord	saith	himself unto the city	8, 509/ 27
will cannot (as he	saith	) go before the wit	8, 510/ 17
always true, that Tyndale	saith	in these words . . . Tyndale	8, 510/ 28
faith. For here he	saith	that we "choose" God	8, 510/ 35
of necessity. For he	saith	that God maketh them	8, 511/ 3
heard. And then he	saith	that upon the sight	8, 511/ 4
his laws"; but yet	saith	he that their wills	8, 511/ 6
Now, that Tyndale so	saith	is open and plain	8, 511/ 11
words that he consequently	saith	. . . Tyndale For when we	8, 511/ 12

neither nother. But Tyndale	saith	untrue in both. For	8, 511/ 25
Tyndale say. But yet	saith	Tyndale untrue in these	8, 511/ 29
wit, both where he	saith	that when a man	8, 511/ 30
and also where he	saith	, for the proof of	8, 511/ 32
believe himself. Now, then,	saith	he (in more places	8, 513/ 2
not do as he	saith	I do -- wittingly	8, 513/ 3
now confess that he	saith	untrue . . . let him revoke	8, 513/ 5
word quite that he	saith	now. For if I	8, 513/ 8
good living, as Tyndale	saith	it doth . . . since many	8, 514/ 3
he there, and this	saith	Tyndale here . . . because they	8, 514/ 9
by and by, and	saith	. . . Tyndale Howbeit, there be	8, 514/ 20
so boasteth, wherein, he	saith	, all the pith of	8, 515/ 35
and calleth "pope-holy," and	saith	they make themselves a	8, 516/ 10
of them thus he	saith	. . . Tyndale And there be	8, 516/ 30
this man. Here he	saith	(and saith true) that	8, 517/ 3
Here he saith (and	saith	true) that men will	8, 517/ 3
this that he now	saith	is true; and more	8, 517/ 9
that as little he	saith	to purpose in this	8, 518/ 3
foolish-wilily. For where he	saith	that an elect cannot	8, 518/ 16
which only thing, he	saith	, waiting upon the elect	8, 519/ 13
be open. For he	saith	that the elects cannot	8, 519/ 21
them. And therein he	saith	truth. For if God	8, 519/ 22
he dissemble it . . . and	saith	not that because mercy	8, 519/ 30
he say nay, he	saith	against the scriptures plain	8, 519/ 37
is thereof (as Tyndale	saith	) over passed, and that	8, 521/ 9
they "repent," as Tyndale	saith	, and "come again" to	8, 521/ 12
he say thus, he	saith	untrue. For doth not	8, 522/ 27
and not, as Tyndale	saith	, only to show his	8, 523/ 31
withdraw. For as God	saith	in the Scripture, "Thy	8, 525/ 30
best. For as himself	saith	in the Apocalypse, some	8, 526/ 2
God, as he there	saith	, seeth that it were	8, 526/ 7
the lukewarm. And therefore	saith	the Spirit of God	8, 526/ 10
use that condition, and	saith	, "Woe to them that	8, 527/ 13
himself. And Saint Paul	saith	, "What hast thou that	8, 527/ 34
not received it?" He	saith	not, ". . . as though it	8, 527/ 37
upon that foundation, and	saith	. . . Tyndale God laid so	8, 528/ 23
godly reasons. First he	saith	that David's sins arose	8, 530/ 11
they were, as Tyndale	saith	, "stronger than David," and	8, 530/ 30
him" away. Which he	saith	to show us that	8, 530/ 31
Paul plainly speaketh, and	saith	unto us, "God is	8, 531/ 34
did so, as he	saith	, "at both times." But	8, 532/ 16
do it. For thus	saith	he of David, as	8, 532/ 37
God. And therefore he	saith	. . . Tyndale Now, in all	8, 533/ 16
to speak. For he	saith	, in the Gospel, that	8, 533/ 31
worketh, as Saint Paul	saith	, by love -- that	8, 534/ 33
too. "This shall I" (	saith	Tyndale) "defend you well	8, 535/ 8
this world, but only	saith	it was so. Now	8, 536/ 2
these things willingly? "No,"	saith	Tyndale. I say no	8, 536/ 23
contrary. "I prove it,"	saith	he, "by that that	8, 536/ 25
man else that Tyndale	saith	, "There is no man	8, 537/ 35

David's deeds, whereas Tyndale	saith	he could not sin	8, 538/ 12
Hittite. And therefore thus	saith	our Lord: Behold, I	8, 539/ 11
clearly that whereas Tyndale	saith	that David in all	8, 539/ 17
deadly sin, because, he	saith	, he consented not to	8, 539/ 19
of God . . . God here	saith	that David did in	8, 539/ 21
himself also? Or how	saith	Tyndale that David consented	8, 539/ 24
Of whom thus he	saith	. . . Tyndale And in like	8, 540/ 30
not that his sermon	saith	more against his matter	8, 541/ 30
as holy Saint Paul	saith	, "In heart believe we	8, 541/ 37
Savior himself, where he	saith	, "Whoso deny me before	8, 542/ 6
words by which he	saith	that they keep it	8, 542/ 17
else? Now, where he	saith	that all this happened	8, 542/ 31
but that when he	saith	they "could not believe	8, 543/ 18
apostles in that he	saith	they "would fain have	8, 543/ 21
before-rehearsed words wherein he	saith	nay. And yet is	8, 544/ 23
next words after, he	saith	very plainly, more and	8, 544/ 26
heart. Lo, thus he	saith	. . . Tyndale Howbeit, there was	8, 544/ 28
the belief, than Tyndale	saith	here? For though he	8, 544/ 34
here? For though he	saith	that none of them	8, 544/ 35
from Christ . . . yet he	saith	they "could not believe	8, 545/ 1
that article, Tyndale here	saith	expressly. For he saith	8, 545/ 6
saith expressly. For he	saith	that though they ran	8, 545/ 7
time in which himself	saith	here they believed not	8, 545/ 20
Thomas, which, as Tyndale	saith	, "could not believe" till	8, 546/ 2
to another step, and	saith	that he never "consenteth	8, 546/ 29
goeth to another, and	saith	he consenteth not to	8, 546/ 31
to the next, and	saith	that he "casteth not	8, 546/ 33
unto another step, and	saith	he casteth it not	8, 547/ 1
here. For first he	saith	they lost never the	8, 547/ 9
words at length he	saith	the same thing himself	8, 547/ 13
were in, as Tyndale	saith	. . . he shall, for lack	8, 547/ 34
is he remediless, he	saith	. And therefore saith he	8, 548/ 1
he saith. And therefore	saith	he (both here and	8, 548/ 1
of Christ . . . as Tyndale	saith	that the apostles, because	8, 548/ 11
apostles' faith, which he	saith	they never lost at	8, 549/ 32
to Saint Peter, and	saith	. . . Tyndale Yea, and Peter	8, 550/ 10
Howbeit, all this, he	saith	, was no failing of	8, 552/ 3
should not fail. "Yes,"	saith	Master More, "it failed	8, 553/ 9
their gloss together. Christ	saith	(Luke 22), "Simon, Simon	8, 553/ 11
-- yet since Tyndale	saith	here himself that the	8, 554/ 33
sufficient for salvation," he	saith	that he calleth not	8, 555/ 16
take "faith" as he	saith	he taketh it himself	8, 555/ 26
needs follow that he	saith	that the forsaking and	8, 555/ 31
false that our Savior	saith	: "He that denieth me	8, 556/ 15
unto Saint Peter, he	saith	unto him: "And thou	8, 557/ 30
Tyndale's master Martin Luther	saith	), evidently and plainly written	8, 562/ 38
saved well enough, he	saith	, believing not other things	8, 563/ 13
And there he first	saith	that this common-known Catholic	8, 563/ 20
the "elect church," and	saith	that it is "the	8, 563/ 23
agreed everything that he	saith	in his chapter --	8, 564/ 2

err or not, he	saith	not in all that	8, 564/ 8
forasmuch as, though he	saith	that they can do	8, 564/ 17
errors, none can (he	saith	) be damnable to them	8, 564/ 24
And that thing he	saith	the man doth of	8, 565/ 24
For there was, he	saith	, none of these that	8, 566/ 2
do no more, he	saith	, than doth the child	8, 566/ 27
neither (for so far	saith	Tyndale now), but with	8, 567/ 2
in the second, he	saith	that it is "the	8, 567/ 26
forgiven him -- and	saith	not that he shall	8, 568/ 24
saved; and since God	saith	he shall never be	8, 568/ 28
so never saved, he	saith	he shall never so	8, 568/ 29
and till, as Tyndale	saith	, that they have "played	8, 570/ 1
but for the saints'	sake	, nor saints but for	8, 3/ 13
saints but for the	sake	of God . . . and neither	8, 3/ 13
humbled himself for my	sake	, I will bring no	8, 66/ 10
to pain for God's	sake	. . . and yet thinketh, for	8, 72/ 1
those which for his	sake	forbareth it he coupleth	8, 85/ 14
all things for his	sake	to win him to	8, 89/ 23
a Turk for his	sake	, that believeth better in	8, 122/ 27
a mind for God's	sake	to go fight against	8, 123/ 3
that is for God's	sake	content in the defense	8, 123/ 5
men honor for God's	sake	. For Saint Paul here	8, 172/ 29
it believed for God's	sake	, or for Moses'? If	8, 280/ 28
Moses'? If for God's	sake	: then though Christ had	8, 280/ 28
Now, if for Moses'	sake	: Christ was as good	8, 280/ 32
and for his death's	sake	all that repent and	8, 290/ 31
do them for God's	sake	, and to his worship	8, 325/ 18
in earth for his	sake	, and confirmed it by	8, 365/ 28
suffered persecution for God's	sake	-- do testify for	8, 373/ 25
that God for Christ's	sake	loveth them and will	8, 390/ 12
would burn for God's	sake	, could deserve heaven of	8, 401/ 18
Christ's church, for whose	sake	they ought to suffer	8, 481/ 8
good alms for God's	sake	, as did Cornelius when	8, 505/ 15
Now see, for God's	sake	, where Tyndale hath scraped	8, 558/ 9
that God for Christ's	sake	loveth them and will	8, 563/ 26
help!" for the manner	sake	(as it were after	8, 567/ 3
that God for Christ's	sake	loveth them, and will	8, 567/ 29
for sand as holy	salt	, and had "as lief	8, 57/ 32
puttest sand as holy	salt	in his mouth, if	8, 75/ 15
Mass, and by the	salt	, and by the ashes	8, 78/ 11
the ribald, resembling the	salt	to sand and the	8, 78/ 16
used for a ceremony	salt	than sand while sand	8, 78/ 32
lief "sand as holy	salt	," and be "smeared with	8, 81/ 35
comparing sand with holy	salt	, and butter-smearing to the	8, 105/ 1
for sand than holy	salt	. What availeth saith he	8, 115/ 21
lack of a little	salt	. I have not contended	8, 176/ 15
the board of the	salt	sacrament of Penance and	8, 212/ 25
good a sacrament of	salt	, of mustard seed, of	8, 253/ 32
therefore, whereas for the	salting	and seasoning of his	8, 554/ 18
beginneth with a holy	salutation	; and so doth Luther	8, 40/ 12

little by his holy	salutation	. And when they consider	8, 40/ 23
For by such holy	salutation	, as by sweet blessing	8, 42/ 16
for all his holy	salutation	at the beginning, with	8, 75/ 22
sanctity with their holy	salutations	. For if men consider	8, 40/ 18
be with their holy	salutations	the false, idle prophets	8, 42/ 12
in their hand, nor	salute	any man by the	8, 328/ 7
And now, whereas he	saluteth	us with "the light	8, 42/ 4
were always sufficient for	salvation	, and that men's good	8, 6/ 11
a sacrament necessary to	salvation	. Howbeit, every layperson, he	8, 14/ 14
Anything Unwritten Necessary to	Salvation	" -- whereupon great part	8, 33/ 28
faith alone" sufficeth to	salvation	, how devilishly that any	8, 42/ 11
be necessary for their	salvation	. And this promise hath	8, 44/ 5
born God-and-man for our	salvation	, and suffered his Passion	8, 76/ 27
to give all our	salvation	to faith alone, and	8, 82/ 33
of God for man's	salvation	, by which God hath	8, 94/ 13
God, and hope of	salvation	with love and charity	8, 100/ 36
the soul and to	salvation	. . . albeit that no man	8, 104/ 7
say that all the	salvation	standeth in promise of	8, 105/ 4
God worketh not our	salvation	no more than do	8, 105/ 8
but God worketh our	salvation	himself . . . and the promise	8, 105/ 9
liberal goodness worketh our	salvation	, and the promise giveth	8, 105/ 16
the knowledge of our	salvation	. Now say these men	8, 105/ 17
is so necessary to	salvation	that the contrary belief	8, 107/ 13
himself meant, for their	salvation	; that is to wit	8, 132/ 9
the way to man's	salvation	not by only miracle	8, 239/ 2
himself toward his own	salvation	by faith: it pleaseth	8, 239/ 10
to faith for his	salvation	. Here ye perceive that	8, 239/ 22
a means of man's	salvation	the witness of man	8, 239/ 31
into the port of	salvation	and the haven of	8, 249/ 4
and as sure to	salvation	of our souls without	8, 258/ 19
for fault of Baptism	salvation	faileth, and not for	8, 260/ 4
necessity to our soul's	salvation	to be believed. And	8, 283/ 18
nothing pertaining to the	salvation	of our soul. But	8, 286/ 6
so pertaineth to the	salvation	of our souls that	8, 286/ 10
not for their final	salvation	serve them. But when	8, 299/ 25
in due faith of	salvation	by Christ that was	8, 302/ 20
good and necessary to	salvation	? Were this a wise	8, 305/ 1
or done for the	salvation	of our souls . . . and	8, 309/ 19
to be believed upon	salvation	of our souls. And	8, 313/ 19
all things necessary to	salvation	comprehended in scripture ever	8, 335/ 31
all things necessary to	salvation	comprehended in scripture ever	8, 338/ 7
that everything necessary to	salvation	is written in Scripture	8, 363/ 13
that allthing necessary for	salvation	is written in Scripture	8, 364/ 28
of necessity pertaineth unto	salvation	. And this advantage that	8, 398/ 29
never serve him to	salvation	, but he shall be	8, 399/ 19
to the attaining of	salvation	-- and also, good	8, 401/ 1
it sufficeth enough for	salvation	, though he believe no	8, 404/ 24
That Were Necessary to	Salvation	" -- there saith he	8, 405/ 1
nothing doth pertain unto	salvation	. And hereafter, in his	8, 405/ 5
be sufficient for your	salvation	or not. First, in	8, 405/ 37

forgiveness of sins, or	salvation	, by any other way	8, 410/ 7
of itself for our	salvation	that sin nor error	8, 412/ 27
in the state of	salvation	ye can never be	8, 413/ 9
forgiveness of sins, or	salvation	, by any other way	8, 413/ 26
man may go to	salvation	by any other thing	8, 413/ 31
alone is sufficient for	salvation	. . . and that it is	8, 415/ 32
belief, any man unto	salvation	should need anything else	8, 415/ 34
part toward their own	salvation	, with the instrument that	8, 422/ 7
of his own final	salvation	, nor of his own	8, 425/ 1
finally to bliss and	salvation	. And I call here	8, 428/ 4
sure of grace and	salvation	; and yet ye see	8, 442/ 37
hope and trust of	salvation	in God by the	8, 447/ 21
is enough for his	salvation	to believe the promise	8, 462/ 31
The cause of our	salvation	is not the belief	8, 463/ 3
of itself for our	salvation	. . . but the ordinance of	8, 463/ 6
the cause of the	salvation	standeth all in the	8, 463/ 14
that God's promise of	salvation	in the blood of	8, 470/ 24
whereof were necessary to	salvation	. Which false assertion of	8, 472/ 31
a necessary article for	salvation	-- that to every	8, 473/ 1
the cause of his	salvation	which before believed the	8, 473/ 3
is not necessary to	salvation	. He cannot say that	8, 476/ 23
his brains. . . and to	salvation	that is in Christ	8, 480/ 36
make no matter to	salvation	. For everything that God	8, 480/ 38
have believed pertaineth to	salvation	. . . since the contrary belief	8, 481/ 1
thought them necessary unto	salvation	, or with a cankered	8, 481/ 12
their final election to	salvation	, which election himself foresaw	8, 498/ 21
he moveth, whether unto	salvation	in the Church Triumphant	8, 499/ 4
his pleasure and the	salvation	of their own souls	8, 505/ 10
to bring man to	salvation	not in such inevitable	8, 509/ 39
as is requisite unto	salvation	: that is, in the	8, 512/ 1
work. Wherein as concerning	salvation	and damnation, he laboreth	8, 518/ 30
have elected them to	salvation	. But he meaneth that	8, 519/ 26
in this world toward	salvation	in heaven unto some	8, 522/ 38
David was elected to	salvation	. . . what will he answer	8, 536/ 35
scripture proving his final	salvation	. Then if Tyndale answer	8, 537/ 6
elect to the final	salvation	, and shall come to	8, 537/ 9
believed wrong, of whose	salvation	yet he maketh not	8, 537/ 14
sure as of the	salvation	of David; but holding	8, 537/ 15
confess it for our	salvation	." Showing, by those words	8, 542/ 1
then serve them to	salvation	. And that they believed	8, 545/ 5
to the state of	salvation	; but he must prove	8, 551/ 15
have letted him from	salvation	although he had forthwith	8, 551/ 17
faith alone sufficient for	salvation	," he saith that he	8, 555/ 15
in anything necessary to	salvation	. Which thing I there	8, 560/ 21
that were necessary to	salvation	" . . . meaning that we be	8, 562/ 36
misliketh her devout anthem	Salve	Regina), so would he	8, 313/ 13
all Jewry, and in	Samaria	, and even unto the	8, 238/ 32
confusion, that by the	same-self	church doth he know	8, 285/ 25
persona Filii," "persona Spiritus	Sancti	" . . . Tyndale must call them	8, 201/ 9
hath, by the secret	sanctification	of God, a certain	8, 100/ 24

Christ; and the things	sanctified	with the Blessed Blood	8, 41/ 35
saith that God hath	sanctified	the Sabbath day unto	8, 74/ 4
the Sabbath day was	sanctified	only to God himself	8, 74/ 9
Christian people sacred and	sanctified	in the holy Sacrament	8, 189/ 3
that ye may be	sanctified	." Tyndale And Christ answered	8, 409/ 33
heresy. Tyndale . . . John 17, "	Sanctify	them, O Father, through	8, 228/ 13
of the tabernacle, and	sanctifying	of all the vessels	8, 79/ 17
ark, and altar, apparel,	sanctifying	, and sacrifice, our Lord	8, 79/ 28
in simulation of like	sanctity	with their holy salutations	8, 40/ 18
ex aqua et Spiritu	Sancto	non potest introire in	8, 377/ 8
as soon "gape" for	sand	as holy salt, and	8, 57/ 32
gape while thou putttest	sand	as holy salt in	8, 75/ 15
resembling the salt to	sand	and the holy oil	8, 78/ 16
a ceremony salt than	sand	while sand is so	8, 78/ 32
salt than sand while	sand	is so good a	8, 78/ 33
he had as lief "	sand	as holy salt," and	8, 81/ 35
mocks and jests, comparing	sand	with holy salt, and	8, 105/ 1
more meet indeed for	sand	than holy salt. What	8, 115/ 20
in many places, they	sang	the Service in their	8, 125/ 32
himself, "O altitudo divitiarum	sapientiae	et scientiae Dei!" ("O	8, 49/ 4
professeth not himself a	Saracen	, nor I know him	8, 252/ 14
with either paynim, Turk,	Saracen	, or Jew, and would	8, 504/ 34
the sign of the	Saracen's	head. But now consider	8, 277/ 7
were Turks, Jews, or	Saracens	, or, that worse were	8, 93/ 28
infidels as Turks and	Saracens	would learn of Tyndale	8, 109/ 33
unto Jews, Turks, and	Saracens	, and paynims . . . as, for	8, 110/ 4
all the Jews, Turks,	Saracens	, and other infidels hold	8, 110/ 9
as Jews, Turks, and	Saracens	, were present at the	8, 110/ 16
and the church of	Saracens	, too (since Tyndale will	8, 131/ 14
peradventure Jews, Turks, and	Saracens	too, that be not	8, 146/ 33
they were Jews or	Saracens	, though they were so	8, 167/ 4
among the Turks or	Saracens	-- since Tyndale is	8, 252/ 13
thereunto -- as Jews,	Saracens	, or Turks, not yet	8, 392/ 18
and misery -- "I	sat	down and wept and	8, 67/ 14
because thou hast long	sat	still in sin." But	8, 409/ 22
God sit where he	sat	, should have like luck	8, 483/ 20
a pastime if he	sat	sadly by frantic Collins	8, 554/ 27
verily a work of	Satan	, and that the falsest	8, 88/ 7
every man have served	Satan	all the while they	8, 88/ 15
the very "work of	Satan	," and they therefore serve	8, 88/ 25
and they therefore serve	Satan	and work his work	8, 88/ 26
suffered the angel of	Satan	to vex him lest	8, 159/ 20
devil," "the church of	Satan	," "the church of wretches	8, 166/ 10
so: "the church of	Satan	," "the church of wretches	8, 167/ 20
be the synagogue of	Satan	and servants of the	8, 223/ 9
the false invention of	Satan	) and would have us	8, 394/ 33
him the "angel of	Satan	," the "prick of the	8, 444/ 23
goodness the "angel of	Satan	," the "prick of the	8, 453/ 4
craft and invention of	Satan	. And this is, lo	8, 496/ 4
Luke 22), "Simon, Simon,	Satan	seeketh you to sift	8, 553/ 12

they agree together: "Simon,	Satan	seeketh to sift you	8, 553/ 16
neither bear wallet nor	satchel	, nor shoes upon their	8, 328/ 6
wit, both confession and	satisfaction	; and whereas he speaketh	8, 42/ 7
and laymen both, call "	satisfaction	" -- not meaning that	8, 65/ 15
by the Church called "	satisfaction	," for the devoir that	8, 65/ 24
godly purposes, serveth for	satisfaction	of sin and procuring	8, 65/ 34
waw forbade rowning. Of	Satisfaction	He will that we	8, 88/ 30
which the Church calleth	satisfaction	: this thing Tyndale calleth	8, 89/ 5
goeth about to make	satisfaction	for his sins to	8, 89/ 13
Christ is an everlasting	satisfaction	and ever-sufficient. More The	8, 89/ 25
which they must make	satisfaction	to Godward for their	8, 208/ 14
Christ hath made full	satisfaction	for our sins! More	8, 208/ 15
Christ hath made full	satisfaction	for our sins --	8, 208/ 20
in Scripture that Christ's	satisfaction	for our sins is	8, 208/ 22
both -- and Christ's	satisfaction	also for the eternality	8, 210/ 7
good, holy works, other	satisfaction	for the same: then	8, 210/ 9
every man for the	satisfaction	of that pain, because	8, 210/ 13
toward God, for the	satisfaction	of the temporal pain	8, 210/ 29
contrition of heart, and	satisfaction	by good deeds. For	8, 211/ 20
of Christ for our	satisfaction	that it so dischargeth	8, 213/ 36
the ear, penance and	satisfaction	for sin to Godward	8, 290/ 36
and blood is a	satisfaction	for the sin of	8, 408/ 30
the cross is a	satisfaction	for the sin of	8, 408/ 36
but such as the	satisfaction	of Christ maketh worthy	8, 409/ 8
death for so full	satisfaction	of altogether, that we	8, 409/ 11
through good works toward	satisfaction	; and so his whole	8, 410/ 20
of their pain and	satisfaction	. For himself cannot say	8, 413/ 37
deeds of charity toward	satisfaction	?The knowledge of this	8, 416/ 24
-- so that any	satisfaction	shall not only nothing	8, 425/ 27
all penitential works toward	satisfaction	, and all punishment for	8, 470/ 26
their dumb disguisings; their	satisfactions	and justifying. And because	8, 134/ 26
of penance-doing, or other	satisfactory	pains or good works	8, 209/ 36
And with this not	satisfied	. . . he amplifieth and enhanceth	8, 47/ 14
other infidels hold themselves	satisfied	and mock no more	8, 110/ 10
common course to be	satisfied	by the only merits	8, 210/ 32
of unlearned hearers be	satisfied	with our doubtful disputations	8, 389/ 30
myself for this time	satisfied	that he believe it	8, 537/ 16
though they shall not	satisfy	them that will needs	8, 35/ 26
a thing sufficient to	satisfy	for their sin --	8, 90/ 13
had been sufficient to	satisfy	for all the sins	8, 209/ 22
penance-doing endeavor themselves to	satisfy	for that pain . . . since	8, 210/ 12
here, because they all	satisfy	not himself . . . he is	8, 272/ 3
which we could nothing	satisfy	. . . but with which we	8, 409/ 9
change it from the	Saturday	, than to put difference	8, 320/ 11
to change it from	Saturday	but only to put	8, 320/ 23
the Jews do the	Saturday	. And therefore these causes	8, 320/ 35
himself that, as the	Saturday	was ordained by God	8, 322/ 19
made, I say, from	Saturday	to Sunday, himself without	8, 322/ 24
have we also the	Saturday	changed into the Sunday	8, 366/ 1
commandments with themselves as	Saul	did . . . or between the	8, 49/ 16

causes . . . whereby, like as	Saul	was deceived in saving	8, 49/ 19
appeased . . . as did King	Saul	, in his rageous fury	8, 160/ 11
he would forswear to	save	his life, I had	8, 12/ 25
with a lie to	save	a young innocent babe	8, 19/ 8
Tewkesbury said unto him, "	Save	you yourself and abjure	8, 20/ 7
grace to turn and	save	his soul. For so	8, 22/ 9
again if it might	save	their life, their sects	8, 25/ 1
may, if he will	save	his own soul --	8, 31/ 3
of all Christian people	save	heretics . . . which Catholic church	8, 61/ 12
against all the sacraments	save	twain -- that is	8, 91/ 32
also promises and would	save	us if we knew	8, 92/ 5
here on earth" --	save	his coat. For that	8, 114/ 15
he is there, all	save	his coat. Of which	8, 114/ 36
saith this fool, "all	save	his coat." A worshipful	8, 115/ 19
man should say "God	save	him"; and so forth	8, 127/ 19
them destroy all virtue	save	faith. And now ye	8, 158/ 22
company without any difference	save	an appointment to preach	8, 165/ 21
he hit me, lo,	save	for lack of a	8, 176/ 15
danger of choking (God	save	the man!) with the	8, 178/ 33
hath juggled all grace	save	gratia gratis data --	8, 204/ 19
us by any man	save	ourselves. In which doing	8, 207/ 25
by fire in hell . . .	save	they that at the	8, 220/ 31
they be all false	save	one -- and the	8, 223/ 27
needs be all false	save	one. And therefore, though	8, 246/ 3
as Saint Augustine saith,	save	for the Church we	8, 254/ 9
confound the false and	save	the faith upright --	8, 264/ 19
there were else nothing	save	miracles to confound false	8, 265/ 2
fallen from the faith	save	those few -- yet	8, 272/ 12
fallen from both twain,	save	only these few that	8, 272/ 19
that all the world	save	the Jews, in their	8, 281/ 11
to be showed more,	save	the resurrection; yea, and	8, 281/ 23
to be showed more,	save	the resurrection." Now, this	8, 282/ 17
another . . . but if he	save	himself and say that	8, 305/ 31
that faith alone shall	save	us without good works	8, 308/ 26
man good at all,	save	only to the priest	8, 316/ 19
also defy. More Forsooth,	save	for the rhyme, I	8, 326/ 15
Because all is done	save	the Doom, and because	8, 338/ 4
that all is done	save	only the Day of	8, 338/ 16
his revocation could not	save	his body, yet revoked	8, 358/ 9
Tyndale's books for to	save	his soul. Now here	8, 358/ 10
of all Christian nations	save	such as be by	8, 361/ 27
against Luther; all which,	save	Origen only, Tyndale dissembleth	8, 367/ 30
his only faith shall	save	him, and getteth him	8, 377/ 13
us: that God will	save	such as may work	8, 401/ 35
or ill, but will	save	all such as him	8, 402/ 2
neither, that he will	save	man without any regard	8, 402/ 9
of that faith shall	save	any man that once	8, 410/ 32
any gloss else can	save	Tyndale's tale from plain	8, 415/ 30
former righteousness shall not	save	him from damnation. And	8, 432/ 21
righteous man shall not	save	him in what day	8, 432/ 25

then would he fain	save	his worship with saying	8, 459/ 5
it pleaseth him to	save	us for our obedience	8, 463/ 7
other error in anything	save	the promises can be	8, 466/ 25
that the promise should	save	them and get them	8, 474/ 12
chapter all were well	save	it. For surely this	8, 497/ 20
ways to win and	save	them that he useth	8, 522/ 36
fasted and prayed to	save	the child, until the	8, 540/ 5
the same: "Whoso will	save	his soul in this	8, 543/ 30
and "He that will	save	his life in this	8, 556/ 17
and unto every man	save	himself so inopinable, and	8, 565/ 12
boldly believe it, and,	save	his own bare worshipful	8, 565/ 13
remit his sin and	save	him if he so	8, 569/ 7
or penance shall sufficiently	save	them . . . so that they	8, 571/ 36
midwives of Egypt that	saved	the children of Israel	8, 19/ 5
all that might have	saved	his life. And so	8, 20/ 5
as they say) be	saved	only by Christ's blood	8, 52/ 9
to be the rather	saved	and come to heaven	8, 54/ 2
the rather to be	saved	and come to heaven	8, 54/ 7
please him and be	saved	the rather -- so	8, 54/ 17
their pleasure and be	saved	all with ease, as	8, 67/ 1
should never have been	saved	but had utterly lost	8, 76/ 30
that he shall be	saved	except sin after let	8, 94/ 14
he shall not be	saved	, except right special cases	8, 94/ 15
Ghost, he should be	saved	. . . and that except a	8, 98/ 6
yet might he have	saved	us though he had	8, 105/ 12
there was no man	saved	. And when a man	8, 212/ 22
because ye should be	saved	" . . . giving them knowledge that	8, 239/ 13
because ye should be	saved	," it appeareth that Tyndale	8, 240/ 24
unfaithfulness never shall be	saved	. Now, albeit that I	8, 240/ 26
believed we cannot be	saved	. . . there were one miracle	8, 256/ 21
but those that were	saved	in the ship. In	8, 272/ 7
and we might be	saved	well enough though our	8, 287/ 14
and confidence to be	saved	by the works of	8, 299/ 30
our faith to be	saved	by . . . but we believe	8, 313/ 6
a martyr may be	saved	and brought to heaven	8, 377/ 5
such as shall be	saved	in the kind of	8, 392/ 15
he shall never be	saved	, but all his repentance	8, 399/ 17
that trust to be	saved	in Christ's Passion, if	8, 399/ 23
sinners shall never be	saved	by his Passion, as	8, 399/ 24
therefore never the more	saved	; neither yet the less	8, 405/ 18
be never the less	saved	, though the contrary were	8, 405/ 20
every man to be	saved	by . . . but we be	8, 407/ 26
repenting and faith be	saved	. And thus, good readers	8, 411/ 35
his saying might be	saved	and be borne. But	8, 412/ 3
that shall be finally	saved	, but all such as	8, 428/ 7
therefrom, they shall be	saved	. Of which folk many	8, 428/ 9
that believeth to be	saved	by the mean of	8, 430/ 27
not die but be	saved	, and none of all	8, 433/ 12
by penance never be	saved	after. We may be	8, 433/ 21
Christ he shall be	saved	. . . and believe not that	8, 462/ 32

God he shall be	saved	. For that Christ is	8, 462/ 34
of mankind shall be	saved	. . . he may without any	8, 464/ 14
any angel is eternally	saved	or not -- notwithstanding	8, 464/ 16
That we shall be	saved	through Christ and by	8, 464/ 27
that mankind shall be	saved	through Christ . . . may yet	8, 464/ 31
the world should be	saved	, and to tell him	8, 465/ 3
the world shall be	saved	, and yet they lose	8, 465/ 21
therefore never the more	saved	; neither yet the less	8, 467/ 2
be never the less	saved	; no, though the contrary	8, 467/ 4
is elected to be	saved	shall repent as soon	8, 467/ 24
and should never be	saved	. And then were it	8, 468/ 35
shall never after be	saved	-- can take here	8, 471/ 13
elect person shall be	saved	though he happen to	8, 472/ 36
no man shall be	saved	but if he be	8, 473/ 23
at all . . . but be	saved	only by the faith	8, 474/ 38
that some may be	saved	being ignorant, not only	8, 475/ 7
no man might be	saved	; but that the bare	8, 475/ 11
before cannot be after	saved	but by repentance of	8, 478/ 32
of grace and be	saved	, and therefore be called	8, 497/ 35
all men to be	saved	, " sent his Son into	8, 499/ 17
and finally shall be	saved	. And likewise some good	8, 517/ 13
they shall be so	saved	, because mercy waiteth upon	8, 519/ 22
and so, to be	saved	. . . he would not have	8, 519/ 25
they shall necessarily be	saved	, so that they shall	8, 519/ 27
he finally shall be	saved	. As I doubt not	8, 523/ 2
two souls have been	saved	, and now sit in	8, 523/ 3
that finally should be	saved	. . . and therefore, because of	8, 536/ 26
heart; nor shall be	saved	by the belief of	8, 542/ 4
promises, we may be	saved	well enough, he saith	8, 563/ 13
that they shall be	saved	, without any regard of	8, 566/ 23
sins remitted and be	saved	; and since God saith	8, 568/ 28
forgiven, and so never	saved	, he saith he shall	8, 568/ 29
whether he shall be	saved	or no. If he	8, 569/ 13
for all that be	saved	. If he say nay	8, 569/ 15
if they would be	saved	, they should have therein	8, 571/ 32
plunging in the water	saveth	them; another, for that	8, 92/ 34
itself, without the promise,	saveth	us; which doctrine they	8, 94/ 9
now them that he	saveth	, he saveth not so	8, 105/ 13
that he saveth, he	saveth	not so much by	8, 105/ 14
men always that God	saveth	us "by his promise	8, 105/ 18
getteth to land and	saveth	himself after the shipwreck	8, 212/ 18
Scripture; for else he	saveth	not upright the charity	8, 334/ 5
heresies; which thing --	saving	that the devil is	8, 6/ 19
charitably taken for the	saving	of him . . . delivered in	8, 15/ 32
meaneth not very well,	saving	that I will not	8, 31/ 29
let these wretches alone . . .	saving	that yet sometimes some	8, 36/ 7
Saul was deceived in	saving	of the beasts for	8, 49/ 20
with any good work	saving	only faith. Yet when	8, 53/ 25
holy Catholic, Christian people,	saving	only their own sect	8, 56/ 30
the hill of joy,	saving	for the comfort of	8, 64/ 8

our repentance were like,	saving	our privilege of more	8, 71/ 5
we should have none,	saving	that like a good	8, 71/ 24
and so would he,	saving	for his godly delight	8, 72/ 13
it there that might,	saving	for the sacrament, as	8, 87/ 23
say it is like,	saving	for the reason by	8, 103/ 22
it at all . . . and	saving	that his promise is	8, 105/ 20
setteth all at nothing	saving	only Christ's promises made	8, 108/ 13
but in good faith,	saving	for the worshipful name	8, 121/ 11
married monks and friars . . .	saving	for the worshipful name	8, 121/ 13
therefore he lived solitary,	saving	that his virtues caused	8, 122/ 11
them have eaten any,	saving	some such as have	8, 125/ 10
he now leaveth out,	saving	that he seeth well	8, 133/ 34
so foolishly defendeth that,	saving	for pity to see	8, 134/ 18
can I nothing see,	saving	only for one thing	8, 138/ 4
and with good grammar,	saving	for his poetry, for	8, 151/ 36
almost all the sacraments,	saving	scant one and a	8, 156/ 8
signified among the paynims . . .	saving	that they gathered together	8, 170/ 39
bark against images . . . that	saving	they be shameless, they	8, 173/ 9
would call a lie . . .	saving	that it is more	8, 183/ 8
seeth Tyndale well enough (	saving	that he winketh and	8, 188/ 28
shrift" and "shriving." For,	saving	that the goodness of	8, 207/ 33
false poisoned heresies. For,	saving	to make this appear	8, 218/ 35
his defense at all,	saving	to make, as I	8, 220/ 5
alehouse is all one,	saving	for such holy preaching	8, 221/ 3
spendeth but in waste . . .	saving	, as I said, for	8, 227/ 8
the English word --	saving	that ye should see	8, 230/ 20
be not well spoken,	saving	that we understand thereby	8, 236/ 20
vouchsafe to speak of,	saving	that he doth it	8, 255/ 29
a greater question yet,	saving	for the custom of	8, 260/ 15
their sins for need . . .	saving	that I see the	8, 260/ 19
undoubtedly the sorest pinch,	saving	for the more, and	8, 269/ 35
is past this world),	saving	that "our Lady never	8, 271/ 13
any such other things . . .	saving	that they should serve	8, 277/ 26
the promises be fulfilled	saving	the resurrection? Doth that	8, 282/ 29
here make an end . . .	saving	that I have thought	8, 309/ 29
and plainly proveth that	saving	for the tradition of	8, 316/ 37
and all was gone . . .	saving	for as far forth	8, 326/ 26
none among the Arians . . .	saving	in the taking of	8, 340/ 21
and the third mode . . .	saving	that the minor carrieth	8, 345/ 20
those words of Christ,	saving	by way of the	8, 353/ 9
have been so long,	saving	that both Friar Barnes	8, 355/ 6
should for the same,	saving	for their "feeling faith	8, 397/ 10
not reward it so,	saving	for the Passion of	8, 400/ 10
as touching the faith (	saving	his only difference and	8, 405/ 33
diffuse and almost inexplicable . . .	saving	that they all expound	8, 426/ 22
of their members --	saving	my charity, sir, I	8, 452/ 26
at all, good Lord,	saving	that upon the great	8, 457/ 11
promise, which was the	saving	of the world that	8, 465/ 14
the means of the	saving	, that it should be	8, 465/ 16
turning of him. And	saving	my charity, I beshrew	8, 470/ 36

therefore, as I say,	saving	that I will go	8, 480/ 6
every age of time)	saving	only when such heretics	8, 481/ 29
to fight with them,	saving	that the very force	8, 483/ 2
remnant of their lives,	saving	that the one sort	8, 494/ 35
which were scriptures counterfeit,	saving	that the Catholic Church	8, 500/ 11
and so would do,	saving	that his wise goodness	8, 526/ 1
it be lost" --	saving	that of a thief	8, 534/ 4
died with" our Savior,	saving	for "the fear of	8, 543/ 21
him and in her . . .	saving	that it is hers	8, 554/ 12
also loved him, too,	saving	not so well but	8, 556/ 7
yet it cannot err . . .	saving	that suddenly, unawares, he	8, 563/ 17
and peace of our	Savior	Jesus be with you	8, 18/ 22
ways were well. Our	Savior	saith that the children	8, 35/ 29
that are in our	Savior	Christ, fervent love toward	8, 40/ 7
blessed sacraments of our	Savior	Christ; and the things	8, 41/ 34
Blessed Blood of our	Savior	, Tyndale turneth into scorn	8, 41/ 35
well done. Tyndale Our	Savior	Jesus (in the sixteenth	8, 43/ 7
the words of our	Savior	himself, spoken unto his	8, 43/ 25
and sentence of our	Savior	, following the example of	8, 43/ 30
the word of our	Savior	against himself and his	8, 43/ 35
this promise hath our	Savior	both made in the	8, 44/ 5
the mouth of our	Savior	be not spoken against	8, 45/ 7
the Spirit," as our	Savior	said unto Nicodemus . . . and	8, 46/ 35
fasting is . . . both our	Savior	declareth himself in the	8, 64/ 31
the words of our	Savior	himself, written in the	8, 69/ 12
the mouth of our	Savior	Jesus Christ, where he	8, 69/ 26
of man, as our	Savior	saith also himself. But	8, 74/ 1
very manhood of our	Savior	himself was to some	8, 74/ 14
the sacraments of our	Savior	Christ to liken and	8, 76/ 6
we call him our	Savior	, and believe that he	8, 76/ 31
at Baptism, when our	Savior	showed unto Nicodemus that	8, 80/ 24
Holy Body of our	Savior	Christ himself, and that	8, 82/ 12
than that by our	Savior	himself (which is the	8, 96/ 26
us, be understood our	Savior	Christ himself . . . by whom	8, 97/ 4
And surely when our	Savior	set this order therein	8, 98/ 4
the words of our	Savior	himself seem to show	8, 103/ 6
faithful woman. When our	Savior	, as is written in	8, 103/ 10
sacrifice in which our	Savior	, both being the Priest	8, 108/ 28
and Blood of our	Savior	himself, the same that	8, 110/ 24
Blood of our holy	Savior	Christ. This is the	8, 112/ 18
same sacrifice that our	Savior	offered once and hath	8, 113/ 12
the Church were his	savior	-- yet he must	8, 118/ 6
the Baptists, nor our	Savior	Christ himself, can dispute	8, 122/ 23
the words of our	Savior	at his Last Supper	8, 129/ 27
the mouth of our	Savior	hath promised that himself	8, 132/ 2
the words of our	Savior	Christ himself. Of these	8, 133/ 5
the faith of our	Savior	Christ, and how and	8, 147/ 17
of all, Christ our	Savior	himself preached more than	8, 150/ 16
blessed sacraments of our	Savior	Christ. And as for	8, 157/ 7
be known, which our	Savior	himself and his apostles	8, 157/ 17

godly images of our	Savior	himself and his holy	8, 175/ 4
reason. For first, our	Savior	Christ -- the very	8, 193/ 23
God -- as our	Savior	saith in the Gospel	8, 213/ 22
upon the rock our	Savior	Christ himself that neither	8, 225/ 34
these words of our	Savior	Christ that he rehearseth	8, 229/ 16
the mouth of our	Savior	himself; of which two	8, 231/ 20
untrue or else our	Savior	himself. And for what	8, 232/ 10
the words of our	Savior	himself which he now	8, 232/ 31
the words of our	Savior	and maketh him say	8, 238/ 3
meaning very few. Our	Savior	himself in the twenty-fourth	8, 238/ 15
of Saint John our	Savior	joineth the witness of	8, 239/ 33
And also since our	Savior	saith, "My chief witness	8, 240/ 22
end. For as our	Savior	saith himself -- "If	8, 246/ 11
Catholic Church. For our	Savior	saith that his own	8, 251/ 37
his wit . . . as our	Savior	said by the wicked	8, 257/ 20
say that since our	Savior	hath himself promised, in	8, 258/ 4
lasteth. And because our	Savior	saith in like wise	8, 258/ 8
great company: that our	Savior	Christ was not one	8, 266/ 17
take them, as our	Savior	saith, but though they	8, 267/ 9
his only-begotten Son, our	Savior	Christ, that came into	8, 268/ 22
new son besides our	Savior	Christ" is none article	8, 271/ 13
sore eyes . . . since our	Savior	himself, in the same	8, 285/ 31
to believe that our	Savior	himself died a virgin	8, 287/ 17
audience . . . but that our	Savior	did the same himself	8, 292/ 19
in and with our	Savior	Christ himself. If he	8, 296/ 16
very body of our	Savior	himself -- and he	8, 300/ 34
Saint Paul and our	Savior	himself, who take it	8, 305/ 20
for me!" When our	Savior	himself sent out his	8, 308/ 8
Saint John's master, our	Savior	Christ himself; and Saint	8, 312/ 20
said it. For our	Savior	, lo, as witnesseth Saint	8, 312/ 22
here ye hear our	Savior	say himself that he	8, 312/ 27
before showed them, our	Savior	himself told him so	8, 315/ 17
thereupon saith that our	Savior	himself, at the time	8, 318/ 34
other things that our	Savior	did (as Saint John	8, 319/ 1
And because that our	Savior	said of himself that	8, 320/ 17
Son of Man, our	Savior	Christ himself, being (as	8, 321/ 6
and established by our	Savior	himself that, as the	8, 322/ 19
to pray. And our	Savior	allegeth himself the words	8, 323/ 12
apostles did -- our	Savior	Christ himself, when he	8, 327/ 35
find not that our	Savior	, when he sent them	8, 328/ 13
prophet as of our	Savior	himself declare themselves to	8, 331/ 29
his church. And our	Savior	said, "I shall send	8, 331/ 35
these words of our	Savior	Christ, "Whoso heareth you	8, 344/ 19
Scripture alone. For our	Savior	himself, which said those	8, 347/ 18
well content that our	Savior	honored it with his	8, 349/ 32
the words of our	Savior	written in the twenty-third	8, 351/ 17
declare that, because our	Savior	both then intended to	8, 351/ 32
Law; which things our	Savior	there commanded to be	8, 354/ 15
believed. And therefore our	Savior	said not, "Believe them	8, 356/ 4
saints, and of our	Savior	. . . and to creep to	8, 366/ 9

these words of our	Savior	shall always stand still	8, 377/ 6
way he maketh our	Savior	Christ, that is very	8, 387/ 6
and chosen as our	Savior	Christ did elect and	8, 391/ 8
bad -- as our	Savior	showeth himself in the	8, 391/ 32
lived here, and our	Savior	himself also, for any	8, 392/ 8
sin; and except our	Savior	himself say false, where	8, 401/ 6
sort that, as our	Savior	said unto Saint Peter	8, 418/ 2
of mercy in our	Savior	Christ, and unto faith	8, 419/ 17
the words of our	Savior	in the Apocalypse, where	8, 423/ 11
obscure words of our	Savior	Christ in the Gospel	8, 426/ 18
natural children, as our	Savior	Christ is by reason	8, 427/ 26
sinful works; as our	Savior	said to the Jews	8, 434/ 27
not to tempt our	Savior	himself to gluttony, covetousness	8, 444/ 19
of mercy in our	Savior	Christ, and unto our	8, 444/ 37
that is in our	Savior	Christ, and unto our	8, 445/ 27
of mercy in our	Savior	Christ, for the repentance	8, 445/ 37
his mercy in our	Savior	Christ, and for our	8, 449/ 19
foolish philosopher. But our	Savior	himself wipeth away clean	8, 454/ 14
seed should such a	Savior	come. For it is	8, 465/ 1
-- which, as our	Savior	said, the Father in	8, 465/ 11
instead of the true	Savior	of the world worship	8, 465/ 30
the promise of our	Savior	himself, which hath promised	8, 483/ 33
also for that our	Savior	in those words, when	8, 498/ 18
see not wherefore our	Savior	should call upon the	8, 502/ 28
a master as our	Savior	was, sent him forth	8, 513/ 30
there be, as our	Savior	himself witnesseth in the	8, 514/ 26
the time of our	Savior	himself and his blessed	8, 520/ 22
before God." And our	Savior	himself calleth the breaking	8, 527/ 29
then Tyndale setteth our	Savior	Christ to school, and	8, 533/ 30
the words of our	Savior	himself, where he saith	8, 542/ 5
have died with" our	Savior	, saving for "the fear	8, 543/ 21
rebukes therewith that our	Savior	gave them therefor . . . to	8, 544/ 7
temptation to forsake our	Savior	for fear of temporal	8, 544/ 14
deadly sin. Whereof our	Savior	himself, as ye see	8, 544/ 15
and oversight in our	Savior	, that in a thing	8, 545/ 30
own fellows, nor our	Savior	himself upon the sight	8, 546/ 4
themselves write that our	Savior	himself accused it, and	8, 550/ 5
his forswearing of our	Savior	yet should not have	8, 551/ 16
the sight of our	Savior	himself. Howbeit, all this	8, 552/ 2
those words of our	Savior	spoken unto Saint Peter	8, 554/ 1
those words of our	Savior	is because that Saint	8, 554/ 34
be false that our	Savior	saith: "He that denieth	8, 556/ 14
those words of our	Savior	unto Saint Peter, he	8, 557/ 29
matter. For whereas our	Savior	said, "When thou art	8, 558/ 12
converted," and maketh our	Savior	say, "When thou art	8, 558/ 14
the words of our	Savior	himself spoken of the	8, 568/ 19
might sit at Saint	Savior's	a-begging with a dish	8, 333/ 28
would be our own	saviors	, by our own works	8, 52/ 15
be such as cannot	savor	the doctrine of Luther	8, 46/ 14
or authority make them	savor	the truth. But now	8, 120/ 5

true Christian nations, have	savored	always those meats to	8, 44/ 34
being afterward examined thereupon,	saw	the contrary so plainly	8, 22/ 33
find further therein: so	saw	he many more, peradventure	8, 81/ 28
him, and that he	saw	that for aught he	8, 86/ 16
for fear, when he	saw	his country prepare themselves	8, 122/ 34
good, holy doctrine, they	saw	and perceived the other	8, 139/ 13
as soon as he	saw	his apostles dead, and	8, 157/ 35
and my book, and	saw	my conscience clear, far	8, 180/ 11
I suppose he never	saw	him; or if he	8, 192/ 35
appeareth that while he	saw	himself fallen, he would	8, 227/ 27
tongue perceiving the article . . .	saw	well enough that he	8, 231/ 27
he should though I	saw	him not; nor if	8, 242/ 34
marvelous, miracles that themselves	saw	or believed done on	8, 269/ 36
write thereof that ever	saw	it before. Nor if	8, 276/ 28
not fail, if he	saw	the people frame all	8, 313/ 14
against heresies which they	saw	should come; and that	8, 333/ 24
others' writing, and so	saw	that all was written	8, 334/ 2
put in that they	saw	that without writing, God	8, 334/ 9
it now), but they	saw	also that the common	8, 340/ 9
as they did. They	saw	also that God did	8, 340/ 20
out. And likewise he	saw	that it had not	8, 347/ 36
Saint John -- Tyndale	saw	yet that they would	8, 348/ 20
for such as he	saw	well would not serve	8, 351/ 14
left it out. Tyndale	saw	well also that anything	8, 363/ 21
his matter. For he	saw	well that Saint Paul	8, 364/ 7
have done farther. Tyndale	saw	also that that text	8, 364/ 12
too, in that they	saw	him deliver the man	8, 422/ 36
a place where he	saw	a hart, and shot	8, 446/ 23
in conclusion, when he	saw	the world wax in	8, 448/ 18
I had when I	saw	her once . . . I then	8, 457/ 12
them by fire . . . and	saw	that if he died	8, 517/ 33
to bear? For he	saw	the woman as he	8, 530/ 23
dark whom he never	saw	in the light. But	8, 530/ 27
thoughts. For though they	saw	him raise up others	8, 541/ 3
and when they first	saw	him, they were astonied	8, 541/ 21
they did when they	saw	the miracle of himself	8, 545/ 33
not believe" till he	saw	Christ . . . neither did believe	8, 546/ 3
as though no man	saw	it . . . royally triumpheth and	8, 553/ 2
would (and that he	saw	well!) have made his	8, 553/ 31
this, after that he	saw	himself shamefully confuted concerning	8, 555/ 14
forswear that ever he	saw	him than to suffer	8, 556/ 8
already brought it in	Saxony	; for there is now	8, 62/ 28
now see it in	Saxony	, where they that were	8, 63/ 2
English, heresy. And, I	say	, that God now beginneth	8, 2/ 27
and this knoweth, I	say	, Tyndale himself so well	8, 3/ 15
on the other side,	say	plainly unto them that	8, 3/ 21
expounded that I dare	say	that blessed apostle, rather	8, 6/ 27
nothing now need to	say	, because the confutation of	8, 8/ 9
now; and, I hear	say	, the Primer too, wherein	8, 10/ 20
and friars that neither	say	Mass nor Matins, nor	8, 11/ 13

a great mastery, and	say	they have made a	8, 12/ 19
to be sworn to	say	truth . . . affirming that neither	8, 13/ 30
he said that to	say	Mass after the manner	8, 14/ 33
He held that to	say	any Divine Service after	8, 15/ 8
his heresies anything, nor	say	that he had held	8, 21/ 29
not ashamed thus to	say	and write, being afterward	8, 22/ 32
conclusion nothing else to	say	but that he read	8, 22/ 36
should. They could not	say	say but that upon	8, 23/ 14
that these men neither	say	nor mean so evil	8, 26/ 20
and some of them	say	the same of every	8, 28/ 13
and was, as I	say	, by the hand of	8, 29/ 6
For they counsel, they	say	, the people, in their	8, 29/ 14
can our books then (	say	they) be seditious? Surely	8, 29/ 16
be obedient. But they	say	therewith that the laws	8, 29/ 31
in my Dialogue, did	say	that Luther's books be	8, 31/ 13
seditious, as I now	say	that Tyndale's be too	8, 31/ 14
for Luther that I	say	untruly. And then saith	8, 31/ 17
may be bold to	say	that no good man	8, 31/ 30
his faith" -- I	say	that this his rule	8, 32/ 1
after this done, I	say	, before I go further	8, 34/ 10
whole church -- I	say	his whole church; not	8, 43/ 35
Tyndale grant that I	say	true in this: then	8, 45/ 5
me this, and will	say	that all good men	8, 45/ 10
all things" -- I	say	, as I said before	8, 49/ 10
-- so doth, I	say	, too, these men that	8, 49/ 24
glad to hear him	say	. For I am better	8, 51/ 6
better content that he	say	sometimes well than always	8, 51/ 7
sure whether Tyndale will	say	that I do him	8, 51/ 15
it followeth, except he	say	that we may love	8, 51/ 22
him -- else, I	say	, must Tyndale needs grant	8, 51/ 23
me . . . and he will	say	stiffly that faith we	8, 52/ 2
us. But then they	say	plainly that if we	8, 52/ 4
we shall (as they	say	) be saved only by	8, 52/ 9
For that thing, they	say	, were as much as	8, 52/ 13
ourselves Christ, and to	say	that we would be	8, 52/ 14
grant also . . . but they	say	the cause is for	8, 53/ 32
for that faith, they	say	, hath always charity therewith	8, 53/ 33
brethren," that is to	say	, such as be not	8, 57/ 4
gladly. Now, if he	say	that they be not	8, 57/ 28
after, whether the priest	say	Mass in his gown	8, 57/ 31
the causes, which they	say	that no man can	8, 57/ 34
-- then will we	say	to Tyndale and ask	8, 57/ 36
receiveth interpretation. But we	say	that the authority thereof	8, 60/ 37
Catholic church, whatsoever Tyndale	say	, can never fall in	8, 61/ 13
Saint Augustine saith, "To	say	that the fast of	8, 68/ 22
Finally, what will Tyndale	say	to the words that	8, 69/ 25
they fast. Forsooth, I	say	unto you, they have	8, 69/ 29
For if Tyndale will	say	that yet all this	8, 70/ 10
-- whatsoever he shall	say	therein, consider the places	8, 70/ 13
breakfast. If he will	say	that the pain of	8, 70/ 30

-- he cannot so	say	; for it appeareth that	8, 70/ 32
causes. If he will	say	that there was difference	8, 70/ 33
destroy. If he will	say	that the fasting serveth	8, 71/ 7
mind: to this I	say	that the hunger itself	8, 71/ 10
minds. Wherefore, let Tyndale	say	what he will, ye	8, 71/ 17
flesh and cured. We	say	not neither that God	8, 71/ 27
own deed. But we	say	that God rejoiceth and	8, 71/ 35
than right naught. We	say	also that God rejoiceth	8, 72/ 3
pain therefor. And I	say	that if God had	8, 72/ 7
him that the priest	say	Mass in his gown	8, 75/ 12
his own. First I	say	it is a lewd	8, 76/ 5
sacraments at naught . . . and	say	God what he will	8, 79/ 6
-- did God, I	say	, tell the people what	8, 79/ 19
But he will haply	say	that in the Old	8, 80/ 9
And yet whoso shall	say	that the water hath	8, 81/ 2
for the matter shall	say	very well. And he	8, 81/ 3
And he shall also	say	well that will say	8, 81/ 4
say well that will	say	as doth the holy	8, 81/ 4
with open blasphemy to	say	that he had as	8, 81/ 34
then followeth it, I	say	, that there was never	8, 82/ 28
signified. And let him	say	what he will, but	8, 82/ 31
would there some then	say	that it were not	8, 83/ 36
will some such folk	say	as in the villainous	8, 84/ 1
great sacrament, Tyndale dare	say	nay to his teeth	8, 85/ 36
saith he. "And why?"	say	we. "Because," saith he	8, 86/ 3
Whereby wot you that?"	say	we. "For I never	8, 86/ 4
you, then, in Scripture,"	say	we, "that God hath	8, 86/ 5
writing?" What Tyndale can	say	to this, I cannot	8, 86/ 8
But till he can	say	better to this than	8, 86/ 8
his master, either, could	say	to it yet, or	8, 86/ 9
yet, or ever shall	say	while they live . . . every	8, 86/ 9
see what men may	say	to him. Luther yet	8, 86/ 10
he was fain to	say	that the epistle was	8, 87/ 28
spitefully . . . what could he	say	more like himself against	8, 88/ 11
saith, "'Volo,'	say	ye." "The child was	8, 92/ 10
child was well voloed,"	say	they; yea, and "our	8, 92/ 10
charge -- thus I	say	Tyndale must needs mean	8, 93/ 9
child itself. If he	say	that it is fruitless	8, 93/ 17
But surely if he	say	that the baptism is	8, 93/ 21
know this, and then	say	as he saith, that	8, 93/ 33
what is he then,	say	you? But now is	8, 93/ 35
I was about to	say	, he reckoneth the outward	8, 94/ 19
come down again and	say	nothing . . . doth unto the	8, 95/ 19
thing that all we	say	too; that is to	8, 96/ 12
if that one would	say	a man "doth in	8, 96/ 18
soul," Tyndale would then	say	that the body were	8, 96/ 19
it? If God would	say	to Tyndale, "I have	8, 97/ 16
so short as to	say	that it serveth but	8, 97/ 33
if a lord would	say	to a poor fellow	8, 98/ 10
have taught, as I	say	, by such places of	8, 101/ 3

whereof, I will not	say	they be driven and	8, 101/ 14
driven and compelled, but	say	that, as it seemeth	8, 101/ 14
the purpose, this I	say	: that God may by	8, 102/ 21
the scriptures seem to	say	that he doth so	8, 102/ 25
Now, if they will	say	that it is not	8, 103/ 21
the soul -- I	say	it is like, saving	8, 103/ 22
reason by which they	say	that the bodily water	8, 103/ 23
And therefore, thereto I	say	that by no natural	8, 103/ 24
cures. And then I	say	by his power may	8, 103/ 28
the sacraments, as they	say	, to serve only for	8, 104/ 35
blasphemy. Now, where they	say	that all the salvation	8, 105/ 4
of our salvation. Now	say	these men always that	8, 105/ 18
them not! If Tyndale	say	true in this . . . then	8, 109/ 12
man be bold to	say	, that is not ashamed	8, 109/ 21
but that I therein	say	truth, I shall allege	8, 113/ 30
his heart, I dare	say	, would not serve him	8, 114/ 33
the sacrament -- to	say	he is there, all	8, 114/ 36
may be bound to	say	that ever he confessed	8, 115/ 5
as their master hath:	say	the contrary after; and	8, 115/ 8
after; and when they	say	worse, then tell us	8, 115/ 9
the Lord's death. They	say	not pray to it	8, 116/ 31
heresy . . . by which they	say	that there is nothing	8, 117/ 25
doubt but he will	say	the same by his	8, 117/ 34
man so mad to	say	nay. And surely there	8, 119/ 9
they might the better	say	to the Catholic Church	8, 119/ 20
so may we well	say	to these new holy	8, 121/ 12
now, as I hear	say	, that manner is well	8, 126/ 10
if the priest should	say	Mass, baptize, or hear	8, 127/ 4
stole . . . folk would then	say	he did lewdly, as	8, 127/ 11
as they might well	say	indeed. But Tyndale knoweth	8, 127/ 12
that another man should	say	"God save him"; and	8, 127/ 19
secrets, that is to	say	, the causes of the	8, 129/ 22
themselves to preach and	say	to the people of	8, 130/ 3
of God; but we	say	boldly that his word	8, 131/ 32
world. And then we	say	also that God by	8, 132/ 1
every truth. And we	say	that he keepeth, and	8, 132/ 6
promise. And therefore we	say	that he teacheth his	8, 132/ 7
bound to believe. I	say	also that upon this	8, 132/ 11
into damnable untruth. Then	say	I, further, that it	8, 132/ 26
of these things I	say	that it followeth necessarily	8, 132/ 31
is not ashamed to	say	that we will not	8, 134/ 11
were; and as I	say	, he is not ashamed	8, 134/ 13
have used, whatsoever Tyndale	say	, the same sacraments that	8, 135/ 29
that anything do or	say	against heretics -- all	8, 137/ 3
man may, as I	say	, have faith and lack	8, 137/ 15
Church. As when we	say	that there is a	8, 145/ 17
too . . . as when we	say	that "the Realm" hath	8, 145/ 19
as a man would	say	' the church of	8, 146/ 24
careth Tyndale what he	say	. . . that careth not to	8, 148/ 18
he ever any man	say	that any man may	8, 148/ 20

power? Marry, this we	say	, and say truth: that	8, 148/ 22
this we say, and	say	truth: that man hath	8, 148/ 22
nothing else but to	say	a Pater Noster to	8, 148/ 29
lumps, lo! I dare	say	he never heard in	8, 148/ 33
life man nor woman	say	that no man may	8, 148/ 34
it also that men	say	their Pater Noster to	8, 148/ 35
and kiss it and	say	a Pater Noster at	8, 149/ 6
at it -- yet	say	we not the Pater	8, 149/ 6
or both. If he	say	they preached the word	8, 149/ 16
only that: then I	say	so do we now	8, 149/ 18
too. Peradventure he will	say	that the preachers now	8, 149/ 18
old holy doctors: I	say	that therein they lay	8, 149/ 19
Then if Tyndale will	say	that our preachers preach	8, 149/ 30
and poets: thereto I	say	that they sometimes speak	8, 149/ 31
-- that is to	say	, that of old time	8, 150/ 9
if he will not	say	they preached both of	8, 150/ 12
the "old" time and	say	that they preached only	8, 150/ 24
old time . . . and will	say	that he spoke of	8, 151/ 2
-- and he will	say	that all the words	8, 151/ 29
his matter. For I	say	surely that he saith	8, 151/ 36
church. And that I	say	truth in this point	8, 152/ 3
more. Now indeed, to	say	the truth, it was	8, 152/ 25
plain that seem to	say	the contrary. And therefore	8, 153/ 3
be so mad to	say	nay, ye will yet	8, 153/ 34
unwritten. Now, thus I	say	, since many things were	8, 154/ 1
yet left unwritten . . . then	say	I that Tyndale is	8, 154/ 2
if we lacked, I	say	, that proof for our	8, 154/ 9
contrary . . . since he cannot	say	nay but that they	8, 154/ 11
I be bold to	say	: that he was not	8, 154/ 30
deny me. Now, to	say	that if he should	8, 155/ 8
so do they which	say	they believe nothing else	8, 155/ 25
observe them because they	say	they find them not	8, 155/ 36
many great errors, and	say	the Scripture is plainly	8, 156/ 10
their side. And this	say	not only Luther, Tyndale	8, 156/ 11
against others among themselves	say	and swear that the	8, 156/ 15
this will Tyndale haply	say	(for else cannot I	8, 156/ 23
see what he can	say	) that God hath caused	8, 156/ 24
rascal, never cease to	say	this (and they find	8, 156/ 34
but, now, as I	say	, if Tyndale tell me	8, 156/ 36
which he must, I	say	, by plain and evident	8, 157/ 24
then can he not	say	nay but that the	8, 158/ 16
then our Lord, I	say	, make him answer in	8, 159/ 24
for experience (let Tyndale	say	what it please him	8, 159/ 37
-- I will not	say	nay but that in	8, 160/ 18
and good woman both	say	and hear the Service	8, 161/ 12
If they do but	say	soft -- yet they	8, 162/ 16
saying. For as they	say	that know him, he	8, 162/ 19
undoubtedly false, whatsoever Tyndale	say	. For albeit that men	8, 163/ 22
or so much as	say	the word -- that	8, 164/ 1
therewith certain circumstances and	say	, "This round, rolling football	8, 165/ 3

he might, as I	say	, make any word understood	8, 165/ 6
Body of Christ and	say	Mass as well as	8, 165/ 17
therein, that he will	say	he taketh them for	8, 165/ 32
that I do not	say	truth in that I	8, 166/ 5
truth in that I	say	that this word "congregation	8, 166/ 5
he that I may	say	a "congregation" . . . there I	8, 166/ 8
congregation" . . . there I may	say	a "church" also . . . as	8, 166/ 9
said, and yet I	say	, that this is true	8, 166/ 19
our days. And I	say	that this common custom	8, 166/ 23
signify anywhere else. Then	say	I now that in	8, 166/ 31
dwelled in Christendom. I	say	now, in like wise	8, 167/ 5
I said and yet	say	that he did naught	8, 167/ 9
that I said and	say	. Now, in saying this	8, 167/ 13
this . . . I do not	say	untrue, though Tyndale be	8, 167/ 14
Tyndale, wheresoever he may	say	a "congregation," there he	8, 167/ 16
congregation," there he may	say	a "church" too. For	8, 167/ 17
no good man will	say	so -- yet may	8, 167/ 20
-- yet may Tyndale	say	so: "the church of	8, 167/ 20
though Tyndale may thus	say	for his pleasure, which	8, 167/ 24
yet can he not	say	that this is the	8, 167/ 25
as a man might	say	, "This is the wisdom	8, 167/ 29
church." First I	say	that Master More must	8, 168/ 13
it so; but I	say	plainly that if he	8, 169/ 4
this word "church," I	say	that he should translate	8, 169/ 6
-- that is to	say	, that he translateth this	8, 169/ 15
was, as ye would	say	, the assembly of the	8, 170/ 12
change. And now I	say	that even of his	8, 171/ 35
in this wise: "What	say	I, then? That the	8, 172/ 21
anything? Nay; but I	say	that those things which	8, 172/ 22
lo! Did Saint Paul	say	so? Did Saint Paul	8, 173/ 32
find now? Will he	say	that "idols" and "images	8, 174/ 3
For a man may	say	"an image of the	8, 174/ 6
believe myself that I "	say	most true"; "or else	8, 175/ 10
shall spy, I cannot	say	. But surely if I	8, 175/ 15
farther abroad -- I	say	, therefore, in these days	8, 178/ 8
But I said and	say	, and truth I say	8, 182/ 22
say, and truth I	say	, that Tyndale did in	8, 182/ 22
time either cause to	say	or occasion to think	8, 182/ 32
upon. Nor now I	say	not that it is	8, 182/ 33
word "elder"; but I	say	he doth it with	8, 182/ 34
-- but I would	say	he were a blockhead	8, 183/ 1
mean. He will haply	say	that he meaneth that	8, 183/ 33
been . . . I should not	say	so alone. And Erasmus	8, 184/ 7
answereth them all. I	say	, therefore, that Tyndale hath	8, 185/ 13
to teach people. Then	say	I that if this	8, 185/ 26
And this is, I	say	, true . . . all were it	8, 185/ 29
Now, if he would	say	that with such changes	8, 186/ 28
the why . . . I may	say	that I never talked	8, 187/ 10
age? For though Tyndale	say	that presbyteros and seniores	8, 187/ 23
it happeth him to	say	true indeed), that both	8, 187/ 27

not suffer them to	say	Mass, and crieth out	8, 190/ 25
so solemnly put: I	say	that if a bishop	8, 194/ 17
the other. But I	say	that the oil being	8, 194/ 19
had he more to	say	than that God had	8, 195/ 3
the sick: thereto I	say	that the bishop sendeth	8, 195/ 15
he affirmeth that I	say	-- how the oiling	8, 195/ 27
do, and therefore I	say	it yet. More It	8, 195/ 29
well content that he	say	it yet, and I	8, 195/ 32
yet, and I will	say	the same. But I	8, 195/ 32
stark heresy though Tyndale	say	it yet. Tyndale When	8, 195/ 36
to be true: I	say	that they be both	8, 196/ 34
said it myself, to	say	that I said wrong	8, 197/ 5
had happed me to	say	it myself . . . but that	8, 197/ 8
To the matter I	say	, therefore, that it is	8, 197/ 17
at all. For I	say	that oiling and shaving	8, 197/ 19
a mock thereat and	say	it was but like	8, 197/ 34
for true also, I	say	that it is false	8, 198/ 5
-- so might he	say	as well that a	8, 198/ 7
For then must he	say	that every evil officer	8, 198/ 10
Service that the priests	say	, whereof himself saith none	8, 198/ 15
charity. Now, because I	say	that every "love" is	8, 199/ 10
therewith, as when we	say	"Tyndale's faith," "Luther's faith	8, 199/ 16
love. And we may	say	well enough -- and	8, 200/ 7
evil love. And I	say	to Tyndale yet further	8, 200/ 31
born. Tyndale Finally, I	say	not "Charity God," or	8, 201/ 17
let him not to	say	"Love thy neighbor"; nor	8, 201/ 31
I bid him not	say	"Charity thy neighbor," nor	8, 201/ 32
yet as he may	say	there "Give thy neighbor	8, 201/ 34
if it please him	say	"Bear thy neighbor good	8, 201/ 35
charity." Tyndale Though we	say	a man ought to	8, 202/ 2
little grace." I can	say	also in some grace	8, 202/ 24
-- as when we	say	, "He standeth well in	8, 202/ 25
one, in respect, I	say	, to his creatures, though	8, 203/ 13
Latin. As where we	say	of a stubborn body	8, 207/ 19
or, as men might	say	, of the "damnability") belonging	8, 209/ 28
relieved. And this, I	say	, as by good authorities	8, 210/ 1
and "forthink"; as we	say	in English, "It forthinketh	8, 210/ 37
us therewith, we may	say	that we take in	8, 211/ 33
sacrament; or we may	say	that the word "penance	8, 211/ 35
pain. But else I	say	-- by the authority	8, 213/ 30
suddenly. Now, if he	say	that never any which	8, 215/ 13
other men have. We	say	that if he do	8, 216/ 5
pain. But else, I	say	, where a man hath	8, 216/ 20
we willingly done, and	say	that he sinneth deadly	8, 216/ 31
so to think and	say	: yet to put it	8, 217/ 15
God's commandments. I dare	say	that Saint Peter loved	8, 217/ 31
so that, as I	say	, I needed none answer	8, 220/ 4
in the open street,	say	there were no cause	8, 220/ 13
good faith, much better	say	then than he may	8, 220/ 15
than he may now	say	that there is no	8, 220/ 16

also there, and yet	say	here again, that the	8, 224/ 34
they think as they	say	) both evil good and	8, 227/ 15
no sin? I dare	say	not even these wretches	8, 228/ 8
general. As when I	say	"a man" or "a	8, 229/ 30
be so unwise to	say	to my servant, "Go	8, 229/ 32
to. But when I	say	, "Go do this errand	8, 229/ 34
must answer "Yes," and	say	, "Yes, marry be they	8, 231/ 5
if Saint John should	say	of himself that he	8, 231/ 18
either should Saint John	say	untrue himself or else	8, 231/ 19
either Saint John should	say	untrue or else our	8, 232/ 9
yet he shall not	say	nay but he gave	8, 232/ 19
for. And therefore I	say	that Tyndale should in	8, 233/ 19
no"; for he cannot	say	"I receive no the	8, 233/ 29
If a man would	say	in speaking of God	8, 234/ 5
of Israel," he should	say	wrong, for he should	8, 234/ 6
But if he would	say	, "I take not Moses	8, 234/ 8
of Israel," he should	say	well enough; for he	8, 234/ 9
not all one to	say	"I take you for	8, 234/ 15
Greek. And therefore I	say	that to put away	8, 234/ 27
kind. A man may	say	"The man that we	8, 235/ 32
him, he must then	say	"The man was here	8, 235/ 35
here," and may not	say	"That man was here	8, 235/ 35
the field, ye may	say	"The captain will march	8, 235/ 37
But ye may not	say	"That captain will march	8, 235/ 38
I was about to	say	, where he translateth "God	8, 236/ 7
would in English rather	say	"Christ was God" than	8, 236/ 19
were as much to	say	as that all three	8, 236/ 23
all three. Howbeit, I	say	not this to show	8, 236/ 26
be borne; but I	say	the other is in	8, 236/ 28
more clear. And I	say	this . . . to show that	8, 236/ 29
not all one to	say	"I take no record	8, 237/ 30
of man" and to	say	"I receive no record	8, 237/ 31
Savior and maketh him	say	"I receive no witness	8, 238/ 4
man. For Tyndale cannot	say	here that Christ spoke	8, 238/ 12
that Christ did not	say	that he would receive	8, 238/ 27
what is that to	say	but that every true-believing	8, 240/ 8
man . . . but yet I	say	to you this" (that	8, 240/ 23
besides all these, I	say	-- there helpeth toward	8, 241/ 22
looketh for. For I	say	further that the truth	8, 242/ 18
not; nor if I	say	that he sitteth, the	8, 242/ 34
the Truth, would not	say	it) -- yet is	8, 243/ 3
spoken. And this I	say	is true touching the	8, 243/ 6
of God's words: I	say	that it serveth to	8, 243/ 13
not because he will	say	it, but he saith	8, 243/ 19
And if he will	say	that ours were the	8, 244/ 35
believed . . . he must, I	say	yet again, tell us	8, 245/ 36
Now, if Tyndale will	say	that the doctors of	8, 246/ 28
of their doctrine: I	say	no more did the	8, 246/ 30
apostles themselves, though Tyndale	say	yes, which he shall	8, 246/ 30
false. And if he	say	farther that every man	8, 246/ 36

did. If he will	say	that sometimes the doctors	8, 247/ 8
others have done: I	say	that this his saying	8, 247/ 10
Church . . . except Tyndale will	say	that he will neither	8, 247/ 27
For I dare surely	say	that if any so	8, 247/ 33
holy saints, while they	say	now that friars may	8, 248/ 1
Tyndale will yet further	say	that the Church itself	8, 248/ 5
in some other: I	say	that this can also	8, 248/ 8
purpose. For, whatsoever Tyndale	say	, never shall he prove	8, 248/ 9
thereto. And if Tyndale	say	the contrary of this	8, 248/ 17
this . . . he must also	say	that Christ hath broken	8, 248/ 17
heresy. And yet I	say	further that this objection	8, 249/ 8
fellows: they must, I	say	, then prove us by	8, 249/ 20
believe them? If he	say	that they prove it	8, 249/ 22
preach his word: I	say	again, the Scripture I	8, 249/ 23
quite against them, we	say	now to Tyndale that	8, 249/ 30
other side, if he	say	that in that point	8, 250/ 1
-- Tyndale may not	say	for shame but that	8, 250/ 24
left. And therefore we	say	not, as Tyndale beareth	8, 251/ 9
the devil. But then	say	I that in his	8, 251/ 23
the devil durst never	say	so much himself as	8, 251/ 24
Jews and now Tyndale	say	. But when he saith	8, 251/ 25
he saith it . . . I	say	, yet again, he must	8, 251/ 26
Now, if Tyndale will	say	that the Turks have	8, 251/ 31
holy vigils -- they	say	we find it not	8, 253/ 8
holy day -- they	say	the Scripture appointeth none	8, 253/ 10
the Altar -- they	say	it is not commanded	8, 253/ 11
written; albeit that they	say	therein false and are	8, 253/ 15
for example, when we	say	that Confirmation, Priesthood, and	8, 253/ 22
So that, as I	say	, believe them once in	8, 253/ 33
in question, he would	say	that we find not	8, 255/ 2
every point. But I	say	no more did the	8, 255/ 3
For if Tyndale will	say	that thing needed not	8, 255/ 15
preacher: then shall Tyndale	say	, lo, the thing that	8, 255/ 17
I would have him	say	; for then himself proveth	8, 255/ 18
if we should, I	say	, bid them prove us	8, 256/ 3
of either side. We	say	that since our Savior	8, 258/ 3
world -- it followeth,	say	we, thereof, that his	8, 258/ 6
himself had or would	say	unto them -- we	8, 258/ 12
Body of Christ and	say	Mass too. How other	8, 258/ 38
to the altar and	say	Mass in his stead	8, 259/ 12
But now, as I	say	, ye see by Tyndale's	8, 260/ 26
condemneth them that would	say	it were not lawful	8, 261/ 12
them at last and	say	that his marriage is	8, 261/ 31
her. This that we	say	now in sport . . . he	8, 262/ 1
in sport . . . he will	say	once in earnest, I	8, 262/ 1
wit -- shall plainly	say	that it cometh out	8, 262/ 17
his epistle again and	say	, "If we shall be	8, 263/ 2
lesson of Tyndale and	say	, "Nay, sir, and ye	8, 263/ 15
might not the master	say	that his men were	8, 263/ 16
have wished him to	say	! For whereas he meaneth	8, 264/ 3

and that he cannot	say	but that God is	8, 264/ 20
For but if he	say	so, he saith no	8, 265/ 7
among them, but they	say	that it is false	8, 265/ 13
false prophet false: I	say	that shall he not	8, 265/ 35
Suppose me, therefore, I	say	, that some false prophet	8, 266/ 20
the false prophet would	say	again as the false	8, 266/ 34
upon the Scripture, and	say	that he hath proved	8, 267/ 19
prophet for himself again	say	that he joyeth much	8, 267/ 23
like end . . . and then	say	that he is yet	8, 267/ 32
his holy exhortation thereupon,	say	farther to the people	8, 268/ 21
set thereto! But now	say	I that, on the	8, 269/ 17
stay altogether. For I	say	that the truth of	8, 269/ 18
texts that seem to	say	the contrary. And by	8, 269/ 29
the truth. But I	say	, therefore, as I have	8, 269/ 37
he might as well	say	by every woman that	8, 271/ 12
Scripture. If he will	say	(as he doth) that	8, 271/ 21
health. And then I	say	yet again that it	8, 271/ 36
they would make it	say	that friars may wed	8, 272/ 22
glad to hear him	say	so . . . and am content	8, 274/ 7
saith truth. And then	say	I that since himself	8, 274/ 9
Now if Tyndale will	say	that it is now	8, 274/ 30
But in this I	say	as I said before	8, 276/ 5
it. But as I	say	, were it the one	8, 276/ 31
fellows. And if Tyndale	say	nay, let him show	8, 278/ 31
Luther, Huessgen, and Tyndale	say	. And as concerning the	8, 279/ 1
any of them would	say	that a monk might	8, 279/ 7
-- that is to	say	, to the word of	8, 281/ 2
-- of them, I	say	, fewest believed in Christ	8, 281/ 15
in question. For we	say	that if he take	8, 282/ 6
he must not only	say	but also prove that	8, 282/ 8
quite, if a man	say	no more but "What	8, 282/ 19
the New . . . but, I	say	, besides this . . . and besides	8, 282/ 23
-- but yet, I	say	, besides all this . . . what	8, 282/ 28
I would answer and	say	, "That is very true	8, 283/ 9
what can he then	say	but if God give	8, 283/ 34
but if Tyndale dare	say	that the truth of	8, 283/ 35
the other . . . though he	say	them not both in	8, 284/ 27
will avoid this and	say	, "Nay, but I believe	8, 285/ 1
what hath he to	say	but that those that	8, 285/ 5
or Elijah. If he	say	that he knoweth it	8, 285/ 12
to the Church, and	say	that he knoweth it	8, 285/ 15
our soul. But I	say	that the Catholic Church	8, 286/ 7
let at last to	say	he did so, too	8, 287/ 22
men with," thou wilt	say	. More He maketh men	8, 287/ 33
But we will not	say	so; for it were	8, 287/ 36
a foolish saying to	say	, "Tyndale is the better	8, 287/ 36
with." What fool would	say	so but Tyndale? For	8, 288/ 1
answereth it. But I	say	that purgatory is ordained	8, 288/ 6
the mortality. And I	say	that the belief thereof	8, 288/ 10
church; that is to	say	, that the apostles left	8, 290/ 9

now no more to	say	, but had left off	8, 291/ 11
would be content to	say	that I was overseen	8, 291/ 14
would for Tyndale's pleasure	say	this (which if I	8, 291/ 21
I could not, I	say	, tell why they did	8, 292/ 13
-- since he cannot	say	nay but that they	8, 292/ 24
I be bold to	say	: that they never taught	8, 292/ 26
that I dare well	say	that in the Christian	8, 293/ 25
And also dare I	say	that they taught things	8, 293/ 27
-- and this I	say	boldly. For though Tyndale	8, 293/ 29
boldly. For though Tyndale	say	nay -- yet Saint	8, 293/ 29
-- he would, I	say	, therefore that we should	8, 294/ 27
might not for shame	say	it. Of Confirmation writeth	8, 295/ 8
and therefore, as I	say	, this knoweth Tyndale so	8, 295/ 20
loath that Tyndale might	say	that I mistake him	8, 295/ 36
would not so expressly	say	to Timothy that he	8, 296/ 34
had first assayed to	say	that five of them	8, 297/ 15
else. Now, then, I	say	, since Tyndale meaneth thiswise	8, 297/ 31
-- since Tyndale, I	say	, saith thus -- I	8, 297/ 36
be so mad to	say	that God did by	8, 298/ 3
their wealth. But then	say	I that those special	8, 298/ 9
his cheek aside . . . and	say	that because that else	8, 298/ 19
he can. For then	say	I this unto him	8, 298/ 26
those significations -- then	say	I that since they	8, 298/ 34
this day. And then	say	I that thereupon it	8, 299/ 4
Christ indeed, though he	say	there is the "sacrament	8, 300/ 23
thank (all such, I	say	, as did them in	8, 302/ 19
we may likewise, I	say	, observe them without sin	8, 302/ 25
this, either he must	say	that perpetual virginity is	8, 305/ 18
or else he must	say	that wedlock with its	8, 305/ 22
he save himself and	say	that perpetual virginity and	8, 305/ 32
nature." For if he	say	this as of himself	8, 306/ 1
lie. But if he	say	it, as he doth	8, 306/ 2
he did so . . . and	say	, "Tell me, good Lord	8, 307/ 34
he would else never	say	as he saith. For	8, 308/ 16
perplexity. Which, whatsoever Tyndale	say	, shall never be proved	8, 308/ 21
as Tyndale and Luther	say	. . . that faith alone shall	8, 308/ 25
which matter, as I	say	, since Tyndale hath failed	8, 309/ 28
all that he can	say	, at once. I shall	8, 309/ 33
other wrote; this, I	say	, being thus: except that	8, 310/ 26
be believed, Tyndale cannot	say	but that every of	8, 310/ 30
juggle not. For I	say	not nay but that	8, 311/ 1
if a man would	say	, "Christ prayed, preached, and	8, 311/ 17
Tyndale that Saint John	say	so as that indeed	8, 311/ 31
Zwingli. And he cannot	say	that Saint John speaketh	8, 312/ 9
institution. Nor he cannot	say	that Saint John speaketh	8, 312/ 11
yet many things to	say	to you, but ye	8, 312/ 24
ye hear our Savior	say	himself that he left	8, 312/ 27
dare be bold to	say	all that he thinketh	8, 313/ 11
For else he would	say	more than he doth	8, 313/ 11
wotteth that, though he	say	now that he can	8, 313/ 20

would, the contrary . . . and	say	that with better looking	8, 313/ 23
and all the remnant	say	wrong, because their part	8, 313/ 27
Tyndale hereafter let to	say	when he list . . . if	8, 313/ 29
or not. But I	say	that in that point	8, 313/ 32
it or not: I	say	that in so believing	8, 313/ 35
not serve me. Then	say	I farther that this	8, 314/ 1
Antidicomarianites," that is to	say	, Mary's adversaries. Then say	8, 314/ 7
say, Mary's adversaries. Then	say	I finally that forasmuch	8, 314/ 9
well understood, seem to	say	the contrary: I may	8, 314/ 15
to the Corinthians: I	say	that Paul never knew	8, 314/ 29
there was; but I	say	that he findeth no	8, 315/ 8
we see, whatsoever Tyndale	say	, that Saint Paul, besides	8, 315/ 26
serve themselves . . . while they	say	it they care not	8, 316/ 16
care they how they	say	Mass . . . which the more	8, 316/ 20
perceiveth that how to	say	Mass hath been taught	8, 316/ 26
-- I dare well	say	, for all Tyndale's boast	8, 316/ 31
wise to consecrate or	say	Mass . . . and that the	8, 316/ 38
be so bold to	say	it . . . when, being himself	8, 317/ 4
-- who durst, I	say	, have put thereto anything	8, 317/ 31
not witting what to	say	thereto, began to guess	8, 318/ 8
world wit what to	say	thereto . . . but, faring like	8, 318/ 16
in. But whatsoever Tyndale	say	, there was never good	8, 318/ 25
the people, whatsoever Tyndale	say	, never understood the meaning	8, 319/ 19
a thing . . . he shall	say	him nay but if	8, 319/ 21
-- I will not	say	nay but that it	8, 319/ 31
day -- he, I	say	, himself, when he delivered	8, 321/ 11
Lord's day." Whereof to	say	that we be now	8, 321/ 23
ween that none will	say	so but lurdans that	8, 321/ 26
in this point . . . and	say	the Church made it	8, 321/ 32
may break it: I	say	that the Church, as	8, 321/ 33
Spirit. That is to	say	that as God made	8, 321/ 35
hath he made, I	say	, from Saturday to Sunday	8, 322/ 24
you consider yourself. We	say	that these sacraments and	8, 323/ 35
they wrote." "Prove that,"	say	we, "and take all	8, 324/ 2
heaven. For though he	say	no further here but	8, 324/ 31
points pass, as I	say	-- I would ask	8, 325/ 20
souls' health. If he	say	yea: then destroyeth he	8, 325/ 23
they wrote? If he	say	nay . . . but that all	8, 325/ 26
that he could never	say	nothing but Tyndale stood	8, 326/ 1
Saint Paul everywhere," I	say	that therein Tyndale saith	8, 326/ 19
means: the causes, I	say	, and the proper significations	8, 328/ 11
go. For else, to	say	that I will be	8, 328/ 22
Israel, or, as I	say	, Moses either, understood all	8, 328/ 33
those ceremonies; but I	say	Tyndale cannot prove that	8, 329/ 6
neither . . . If Tyndale yet	say	that the people understood	8, 329/ 8
them all . . . saying, "I	say	that thou art Christ	8, 329/ 17
think he will not	say	that they might at	8, 329/ 31
all such undone . . . and	say	as Tyndale saith --	8, 329/ 32
ye have heard, I	say	, how worshipfully Tyndale hath	8, 330/ 25
not the use to	say	"the Holy Ghost writeth	8, 330/ 37

I must, therefore, I	say	, put him in remembrance	8, 331/ 5
not the use to	say	"the Holy Ghost writeth	8, 331/ 10
inspireth the writer": I	say	again that the Scripture	8, 331/ 10
not excuse ourselves and	say	that we will not	8, 331/ 17
this will Tyndale haply	say	, "In that word he	8, 331/ 23
me somewhat forth, and	say	more than I could	8, 332/ 14
-- that is to	say	, that like as my	8, 332/ 26
but if he will	say	that in that scripture	8, 334/ 16
for any man to	say	nay to God's special	8, 335/ 9
authority that whatsoever he	say	, men must believe it	8, 335/ 35
should suffice him to	say	"The apostles have left	8, 336/ 1
be as bold to	say	that the Scripture, albeit	8, 336/ 18
been so bold to	say	that allthing was so	8, 336/ 26
shall God, as I	say	, send none of his	8, 337/ 27
have we heard him	say	it; and now lack	8, 338/ 10
his mouth. And we	say	also that God hath	8, 338/ 25
God. And if Tyndale	say	that either man or	8, 339/ 5
For though the Scripture	say	that the word of	8, 339/ 12
no story that shall	say	that the general councils	8, 339/ 34
And if he will	say	that the stories tell	8, 340/ 35
And if he will	say	that the stories do	8, 340/ 37
left at liberty to	say	nay to them all	8, 341/ 13
as he might before,	say	that he knoweth by	8, 341/ 23
Arian and arrant heretic	say	now that he knoweth	8, 341/ 26
every foolish heretic may	say	that all they understood	8, 343/ 18
said, and yet I	say	, that these words of	8, 344/ 19
bring authentic scripture": I	say	that he must prove	8, 346/ 9
for them all? I	say	also that the Catholic	8, 346/ 16
are shamefully driven to	say	, like the Jews, that	8, 346/ 23
that doth them. I	say	, therefore, farther, that Tyndale	8, 346/ 25
will not let to	say	that it is not	8, 346/ 29
not, then will he	say	that the Church understandeth	8, 346/ 30
in, overturned; beware, I	say	, that thou seek not	8, 349/ 4
after their ceremonies and	say	, 'As these people	8, 349/ 5
not meant as I	say	(and as the circumstance	8, 349/ 17
not meant as I	say	, but precisely forbidden them	8, 349/ 26
of the Altar? "Yea,"	say	they, "but this proveth	8, 350/ 4
him wrong. Secondly, I	say	that if Moses had	8, 350/ 12
at all. Thirdly, I	say	that in the things	8, 350/ 15
of God. For we	say	that they be the	8, 350/ 17
play his part and	say	nay still, be the	8, 350/ 20
so clear. Fourthly, we	say	that any such thing	8, 350/ 21
God's words. For we	say	that it is God's	8, 350/ 23
things that ever they	say	unto you, observe them	8, 351/ 19
should be bidden, should	say	, "Show me that written	8, 352/ 5
in all that they	say	well and according to	8, 352/ 27
doctrine and preaching, do	say	and confirm in like	8, 353/ 6
never wise man would	say	otherwise. But the thing	8, 353/ 7
the things that they	say	to them. And that	8, 353/ 13
As though he would	say	, "Since they sit upon	8, 353/ 19

to kneel down and	say	certain prayers with him	8, 354/ 26
that doubteth not, I	say	, of this (of which	8, 354/ 31
in his bed, and	say	he is not bound	8, 355/ 1
be, some man may	say	he is sick. Upon	8, 355/ 4
hear them, if they	say	aught well, and according	8, 358/ 15
they cannot for shame	say	all naught at once	8, 358/ 16
-- it is, I	say	, therefore to be noted	8, 360/ 30
as though he would	say	that all that was	8, 362/ 9
call them plain, and	say	that every man and	8, 362/ 29
And thus, as I	say	, these heretics lay forth	8, 363/ 7
Catholic faith which we	say	be the traditions of	8, 363/ 25
hath said or can	say	in this matter --	8, 364/ 24
and let not to	say	the contrary, as in	8, 365/ 23
to consecrate, how to	say	Mass, and what thing	8, 366/ 6
to which yet, to	say	the truth, never Tradition	8, 366/ 11
shame. For sometimes they	say	they care but for	8, 366/ 36
past, in which they	say	all is corrupted. And	8, 367/ 3
truth . . . and then they	say	that we will not	8, 367/ 5
nuns: to that they	say	nothing, but fare as	8, 367/ 8
only; that is to	say	, with lively voice, not	8, 369/ 12
none of them should	say	, 'Where is this	8, 369/ 20
ye see that they	say	that the apostles taught	8, 373/ 29
and other holy saints,	say	that the things were	8, 373/ 36
And discharge, as I	say	, seeth he none but	8, 375/ 17
God proved," will Tyndale	say	, "their doctrine with miracles	8, 376/ 25
miracles." So doth he,	say	I, the doctrine of	8, 376/ 26
if the Church would	say	contrary, yet would he	8, 376/ 35
contrary, yet would he	say	they were true. For	8, 376/ 36
in derision." If Tyndale	say	that he can so	8, 377/ 35
But yet this I	say	: that when he and	8, 378/ 2
ours. And therefore, I	say	, taking away the credence	8, 378/ 7
credence, therefore, as I	say	, taken from the Catholic	8, 378/ 12
-- as well, I	say	, hereafter as ever he	8, 378/ 28
And if he will	say	, "No more may any	8, 378/ 33
aught that he can	say	, the whole Church in	8, 379/ 1
answer this argument and	say	that he needeth not	8, 379/ 16
his proof, so we	say	that they did leave	8, 379/ 29
our part, and will	say	that else he is	8, 379/ 32
Tyndale will, as I	say	, confess the truth that	8, 379/ 34
word again. And I	say	further that we prove	8, 380/ 6
Scripture -- this, I	say	, we prove to Tyndale	8, 380/ 8
For if he will	say	, as he saith in	8, 380/ 11
of God -- I	say	that we know the	8, 380/ 15
same Spirit. But then	say	we farther that the	8, 380/ 17
did before. And I	say	that God by his	8, 380/ 26
which church -- I	say	with his Catholic church	8, 380/ 36
and known: then I	say	Tyndale is as blind	8, 387/ 5
is very Truth, to	say	very false where he	8, 387/ 7
further. Moreover, if Tyndale	say	that all this known	8, 387/ 15
true virtues. If he	say	that it hath been	8, 387/ 21

living. For if he	say	that we need no	8, 388/ 9
heresies. If he then	say	that of that unknown	8, 388/ 16
should I know, I	say	, whether that preacher say	8, 389/ 20
say, whether that preacher	say	true or not? For	8, 389/ 21
let to believe, and	say	so too, that we	8, 390/ 3
catholic church. Tyndale I	say	that Christ's elect church	8, 390/ 9
showed us, as I	say	, which kind of election	8, 392/ 22
also believe that to	say	the Mass with the	8, 394/ 19
considereth this shall, I	say	, see that Tyndale's elect	8, 394/ 37
to gloss it and	say	that faith could never	8, 395/ 12
for all that they	say	they believe nothing else	8, 395/ 19
too. For where they	say	that they believe nothing	8, 395/ 20
Scripture, I think they	say	true . . . for they believe	8, 395/ 21
now -- since they	say	still that faith alone	8, 395/ 24
alone sufficeth, and yet	say	that there must be	8, 395/ 24
charity too . . . and now	say	there must be repentance	8, 395/ 25
repentance too -- they	say	none other thing, in	8, 395/ 26
them," saith Tyndale. So	say	we too. But what	8, 396/ 4
God." But thereto I	say	that allthing that we	8, 396/ 7
Now, then, if he	say	true . . . it is impossible	8, 397/ 13
first point again and	say	, "It forceth not, for	8, 397/ 17
are they, as I	say	, reprov'd openly by the	8, 398/ 21
rabble of their sect	say	that faith of necessity	8, 400/ 27
faith. And yet they	say	that good works be	8, 400/ 29
fruitless -- dead, I	say	, not in the nature	8, 400/ 34
except our Savior himself	say	false, where he saith	8, 401/ 6
us." And if he	say	that good works be	8, 401/ 22
might he as well	say	that faith were naught	8, 401/ 23
and boast it, and	say	, "This faith and knowledge	8, 403/ 15
all faithful folk will	say	again, "This faith and	8, 403/ 16
them all, saying, "I	say	that thou art Christ	8, 404/ 3
further for his purpose	say	that not only no	8, 404/ 27
merrily laugh thereat and	say	, "No more there needeth	8, 406/ 4
that faith, will he	say	, will put out and	8, 406/ 5
hell. If Tyndale will	say	nay . . . "for he must	8, 406/ 10
whatsoever he would further	say	to us. Consider yet	8, 407/ 30
of the elects. Then	say	I that thereupon it	8, 407/ 35
-- it followeth, I	say	, that Tyndale believeth no	8, 408/ 21
own sin. Tyndale will	say	to this that he	8, 409/ 14
his "if" . . . and not	say	, "If he repent his	8, 411/ 9
-- that is to	say	, that a man which	8, 411/ 21
to purpose, except he	say	(which he shall never	8, 411/ 26
yet further, if he	say	(which he shall never	8, 411/ 30
his "if" . . . and not	say	"if he repent," but	8, 411/ 34
repent," but he must	say	boldly that he surely	8, 411/ 34
if Tyndale gloss and	say	that then his faith	8, 412/ 15
boast of him to	say	; that "the church be	8, 412/ 29
prevail' (that is to	say	, against this faith can	8, 412/ 36
as though he would	say	to you, "Be bold	8, 413/ 6
satisfaction. For himself cannot	say	nay but that we	8, 413/ 37

it is heresy to	say	that besides the belief	8, 415/ 33
is no more to	say	but whosoever besides the	8, 416/ 6
heaven," so will he	say	to Tyndale, for confessing	8, 418/ 6
have no cause to	say	that I deface his	8, 418/ 25
Jn 1), "If we	say	we have no sin	8, 419/ 8
And again, if we	say	we have not sinned	8, 419/ 9
as if he would	say	that because he was	8, 421/ 2
as if he would	say	that "the body alone	8, 421/ 11
were reprov'd, would then	say	that he called "the	8, 421/ 13
pass, this will I	say	: that if the seed	8, 421/ 23
alone, that is to	say	, the belief alone, a	8, 421/ 30
falling to sin: I	say	that it is very	8, 422/ 10
the faithful man, I	say	that the Spirit dwelleth	8, 422/ 25
the Spirit. But I	say	that the man may	8, 422/ 27
contrary. And yet I	say	not that all sins	8, 423/ 32
only for that I	say	"by the sacraments and	8, 427/ 32
the children of God,	say	I. And when they	8, 428/ 11
hell. Let Tyndale, I	say	, tell me any one	8, 428/ 37
rehearse you some. What	say	we by the words	8, 429/ 14
Doth not Saint Paul	say	, "He that thinketh that	8, 429/ 34
sin. Peradventure Tyndale will	say	that he speaketh only	8, 430/ 24
spoken of elects. Thereto	say	I that he calleth	8, 430/ 26
Then will he peradventure	say	that he meaneth of	8, 430/ 30
hath Tyndale here to	say	to Saint Paul? Surely	8, 431/ 24
nothing hath he to	say	at all, that any	8, 431/ 25
yet lest Tyndale might	say	, "Why should you not	8, 432/ 32
-- it appeareth, I	say	, that our Lord will	8, 432/ 35
and though I would	say	to a righteous man	8, 433/ 3
die. But if I	say	to a sinner, '	8, 433/ 7
God" (that is to	say	, "that is God's child	8, 434/ 32
as though he would	say	, ". . . for if he fall	8, 434/ 34
open" (that is to	say	, "By this may ye	8, 434/ 38
this will Tyndale peradventure	say	that I pass over	8, 435/ 17
it not," will Tyndale	say	, "that he that hath	8, 435/ 23
I prove," will Tyndale	say	, "by the plain and	8, 435/ 30
epistle . . . avoideth," will Tyndale	say	, "mine exposition nothing at	8, 435/ 38
this is so, I	say	yet again that the	8, 436/ 11
anything that himself might	say	. But, now, to this	8, 436/ 24
dare I neither, I	say	, despair of any of	8, 437/ 36
and these examples, I	say	with the consent of	8, 438/ 8
every man that would	say	, "An honorable man's child	8, 438/ 29
Or if one would	say	, "A man that taketh	8, 439/ 1
-- he meant, I	say	, not that it is	8, 439/ 11
in his error, and	say	that Saint John plainly	8, 439/ 14
once." To this I	say	that in the example	8, 439/ 19
-- Saint John, I	say	, so saying and so	8, 439/ 35
it is true to	say	that "he which hath	8, 440/ 24
is it true to	say	that "whoso have the	8, 440/ 26
as he that would	say	, "Whoso sitteth by the	8, 440/ 29
so he that would	say	that "whoso have the	8, 440/ 31

Saint John, though he	say	, "Whosoever confess that Jesus	8, 441/ 21
should Saint John himself	say	untrue where he saith	8, 442/ 6
-- Saint John, I	say	, declareth against Tyndale's doctrine	8, 442/ 28
Saint John -- that,	say	they what they will	8, 443/ 2
Jn 1), "If we	say	we have no sin	8, 443/ 21
And again, if we	say	we have not sinned	8, 443/ 22
-- let Tyndale, I	say	, tell us whether he	8, 446/ 2
is no more to	say	but in one time	8, 446/ 29
he so meaneth, I	say	it seemeth by his	8, 446/ 32
peradventure answer us and	say	it is no deadly	8, 449/ 3
indeed; in this meantime,	say	I, they sin deadly	8, 449/ 16
Tyndale will yet haply	say	that the thief was	8, 449/ 25
follow? Hereto shall Tyndale	say	that himself and his	8, 449/ 34
and pardon, as they	say	they be. This would	8, 450/ 37
than this. Tyndale will	say	that his fellows and	8, 451/ 14
deeds, because, as they	say	, they do them not	8, 451/ 15
except he will peradventure	say	that it is never	8, 453/ 17
will -- therefore, I	say	, when they do those	8, 455/ 24
again. Now, if Tyndale	say	still that because of	8, 455/ 35
deadly sin? If he	say	for sorrow that he	8, 456/ 9
him if that he	say	true that he consented	8, 456/ 13
which cannot, as they	say	, but work well) standeth	8, 456/ 20
way they go, they	say	to God and themselves	8, 457/ 8
-- they must, I	say	, needs have some such	8, 458/ 15
he saith as I	say	, and yet I say	8, 458/ 34
say, and yet I	say	not as he saith	8, 458/ 35
Tyndale saith; which I	say	is plainly false. For	8, 459/ 36
hath he other to	say	but because that every	8, 462/ 20
Yea, and whatsoever Tyndale	say	, when the great rage	8, 468/ 4
way? I dare boldly	say	that Tyndale himself, if	8, 469/ 31
at the last. Now	say	I, then, to Tyndale	8, 469/ 37
bring him: then I	say	that since he will	8, 470/ 11
-- if Tyndale, I	say	, find such a man	8, 470/ 29
because that, if himself	say	true that none elect	8, 470/ 31
-- because Tyndale, I	say	, for his example of	8, 471/ 23
seek some shift, and	say	that he meaneth no	8, 473/ 17
thus must Tyndale needs	say	, for aught that I	8, 473/ 25
Scripture -- still, I	say	, standeth it stiffly against	8, 473/ 30
dare be bold to	say	that they were never	8, 474/ 9
For they were, I	say	, never taught that they	8, 474/ 11
promises. I dare well	say	they died, all that	8, 474/ 17
they died. If he	say	to this that though	8, 474/ 29
fly. If he will	say	that the children baptized	8, 474/ 37
article; that is to	say	, of every article which	8, 475/ 20
contrary, but if he	say	that himself have them	8, 476/ 12
And then if he	say	so, he must either	8, 476/ 14
to salvation. He cannot	say	that he learned it	8, 476/ 24
but if he will	say	that this whole multitude	8, 477/ 13
be learned. Also, to	say	that he therein believeth	8, 477/ 22
not for very shame	say	nay but that, against	8, 477/ 33

Wherein if Tyndale dare	say	that I lie . . . let	8, 478/ 1
And therefore, as I	say	, saving that I will	8, 480/ 6
what evil we might	say	by them, we could	8, 480/ 15
Scripture . . . Here should he	say	, "as, for example, they	8, 480/ 21
them: such men, I	say	, are fallen from Christ	8, 481/ 10
sects, that is to	say	, sundry parties and divisions	8, 481/ 15
fellows, the heretics, I	say	, themselves began first that	8, 483/ 10
work alone -- then	say	I that Tyndale's holy	8, 486/ 29
clean dead" -- I	say	that his tale is	8, 486/ 34
faith, that is to	say	, the true belief, and	8, 487/ 4
heat." And yet I	say	that with these sins	8, 487/ 31
Christ and Belial?" I	say	also that all his	8, 488/ 4
devilish deeds -- I	say	that as far forth	8, 488/ 7
damnable, haply Tyndale will	say	they be not, be	8, 490/ 3
let us leave, I	say	, this good child at	8, 491/ 20
judge in such case	say	to him for very	8, 494/ 14
same thing that we	say	. And so is Tyndale	8, 494/ 37
his purpose compelled to	say	the same that we	8, 494/ 38
always denied. But then	say	we one thing further	8, 495/ 1
word were then, I	say	, already, before the deed	8, 495/ 36
he doth now, and	say	, "Even so goeth it	8, 497/ 12
upon me then and	say	that I mistake him	8, 498/ 5
And therefore, as I	say	, the man layeth the	8, 498/ 31
him as he would	say	if his wit would	8, 498/ 33
if there were, I	say	, no such thing in	8, 503/ 1
him again that we	say	not that man's endeavor	8, 504/ 19
without God. But we	say	that when men endeavor	8, 504/ 21
faith, though Tyndale would	say	nay thereto. I would	8, 504/ 29
to God . . . should, I	say	, by his advice, use	8, 506/ 12
nor do nothing, nor	say	nothing, nor think nothing	8, 506/ 13
I doubt not, I	say	, but that his reason	8, 506/ 21
of this reason, and	say	, "My wit must first	8, 506/ 34
my will. But I	say	that albeit God is	8, 507/ 21
list -- yet I	say	that ordinarily into his	8, 507/ 22
us. And therefore I	say	that God doth not	8, 508/ 11
tenderly beloved Son. Then	say	I now that since	8, 508/ 23
faith are not, I	say	, in such wise showed	8, 509/ 1
belief. And this, I	say	, for the time of	8, 509/ 7
commonly let not to	say	"man may do this	8, 510/ 6
grace. Like as we	say	that "a man may	8, 510/ 10
in both, whatsoever Tyndale	say	. But yet saith Tyndale	8, 511/ 28
-- if this, I	say	, be truth, as it	8, 514/ 27
as much as to	say	that the will of	8, 518/ 34
than as he might	say	that the will of	8, 518/ 35
or not. If he	say	nay, he saith against	8, 519/ 37
-- he must then	say	that all the words	8, 520/ 8
by the same reason	say	that all the commandments	8, 520/ 13
whether he mean, I	say	, that mercy calleth upon	8, 520/ 30
he rather seemeth to	say	that God not awaketh	8, 520/ 33
too? Now, if he	say	that he speaketh here	8, 522/ 24

always -- if he	say	thus, he saith untrue	8, 522/ 27
And therefore, as I	say	, God withdraweth his hand	8, 523/ 25
fall. For this, I	say	, God doth it --	8, 523/ 31
-- he were, I	say	, likely not to take	8, 525/ 8
dark -- let Tyndale	say	what he will . . . we	8, 525/ 29
as though he would	say	farther, "than so to	8, 526/ 12
I was about to	say	, in such a person	8, 526/ 15
Woe to them that	say	, ' Let us do	8, 527/ 13
ashamed to confess and	say	boldly that to be	8, 529/ 25
tale is Tyndale, I	say	, somewhat ashamed to tell	8, 529/ 31
therefore since, as I	say	, the reproof of this	8, 532/ 9
And if he so	say	that he did . . . then	8, 533/ 5
heresies. And except he	say	it of his own	8, 533/ 6
I suppose, as to	say	that if a man	8, 533/ 36
again. The common people	say	among that "nothing can	8, 534/ 3
of a thief they	say	in sport, "He can	8, 534/ 4
wrought evil . . . except Tyndale	say	that all his lechery	8, 534/ 35
his deeds. But now	say	I that David did	8, 535/ 14
No," saith Tyndale. I	say	no more but it	8, 536/ 23
answer? He will not	say	, I am sure, because	8, 536/ 36
this dare I surely	say	: that whensoever the best	8, 538/ 8
will well appear, I	say	, by plain and evident	8, 538/ 31
-- that is to	say	, the life of their	8, 542/ 12
by the selfsame, I	say	, always still he proveth	8, 542/ 18
that no more to	say	but like as David	8, 542/ 32
it." But let Tyndale	say	for excuse of their	8, 543/ 13
not believe" . . . if he	say	true, the lack of	8, 543/ 18
Tyndale would seem to	say	well for the apostles	8, 543/ 20
if we come and	say	, "By my faith, good	8, 544/ 17
Who can more plainly	say	that they were fallen	8, 544/ 33
it. At that time	say	I that since they	8, 545/ 21
believe it. And I	say	plainly: Whosoever, being informed	8, 546/ 13
part, God would, I	say	, not fail on his	8, 546/ 20
a man may thereto	say	, "What then?" he goeth	8, 546/ 28
so far forth to	say	, "He was a deceiver	8, 547/ 20
upon his mercy to	say	that if that old	8, 548/ 23
anywhere so mad to	say	, that the chosen and	8, 550/ 18
well, as much to	say	as that they do	8, 550/ 27
deadly; that is to	say	, such as if the	8, 550/ 29
if he take, I	say	, this word "deadly sin	8, 551/ 7
failed for ever. I	say	that it failed for	8, 552/ 6
strengthen thy brethren." How	say	ye? Is not this	8, 553/ 20
wherefore we may not	say	Saint Peter's faith was	8, 554/ 16
well as we may	say	Wycliffe's heresies are in	8, 554/ 17
yet reserving, as I	say	, the farther answer to	8, 554/ 31
I be bold to	say	that if there any	8, 554/ 37
that gloss, as I	say	, till I come to	8, 555/ 3
he is convicted, to	say	that he took this	8, 555/ 10
with love. If he	say	yea . . . then since the	8, 555/ 29
him . . . I ask, I	say	, of Tyndale, if Saint	8, 556/ 9

-- that is to	say	, his belief with well-working	8, 556/ 11
failed him? If he	say	no . . . then will it	8, 556/ 12
C, D, E. Now	say	I, then, since Tyndale	8, 557/ 1
-- that is to	say	, those that are named	8, 557/ 7
As though he might	say	, "I have prayed for	8, 557/ 32
when thou shalt, I	say	, by mine help and	8, 558/ 4
and maketh our Savior	say	, "When thou art come	8, 558/ 14
For letting, as I	say	, the remnant pass (as	8, 561/ 13
last, if he will	say	that he meant that	8, 561/ 20
Catholic Church, then I	say	that he defined it	8, 561/ 21
had said and yet	say	the contrary thereof . . . in	8, 562/ 18
not? Tyndale will peradventure	say	he may not. Then	8, 568/ 15
Thereto peradventure he will	say	that the words of	8, 568/ 17
heretic can construe them,	say	yet at the uttermost	8, 568/ 22
Whereunto if Tyndale will	say	that if he might	8, 568/ 26
ordinary justice. Secondly I	say	that forasmuch as those	8, 568/ 34
saying, "Though I should	say	to a sinner, '	8, 568/ 39
it may, therefore, I	say	, without any repenting be	8, 569/ 9
or no. If he	say	yea, he destroyeth his	8, 569/ 13
be saved. If he	say	nay, then he destroyeth	8, 569/ 16
out against the clergy . . .	saying	that the priests love	8, 12/ 8
of the Wicked Mammon,	saying	at his examination that	8, 21/ 24
meddle with the matter . . .	saying	that being a layman	8, 25/ 20
his disciples, warned them,	saying	, Tyndale is now the	8, 43/ 8
his worshipful spiritual sort,	saying	"the spiritual" judgeth all	8, 47/ 12
beat other men for	saying	truth were well ordained	8, 59/ 27
or dispensation at all . . .	saying	that friars may no	8, 73/ 11
his sins to Godward,	saying	in his heart, "Thus	8, 89/ 14
mingleth his lies therewith,	saying	that Christian men think	8, 109/ 16
and answereth it with	saying	that the "Gospel of	8, 113/ 32
for good and true,	saying	, "That that is broken	8, 116/ 6
might preach that would . . .	saying	that they followed the	8, 126/ 4
truth of which my	saying	, Tyndale and his fellows	8, 142/ 16
and lieth on lustily,	saying	that of Christ's promises	8, 147/ 21
buzzeth, in any Service	saying	. For as they say	8, 162/ 19
and say. Now, in	saying	this . . . I do not	8, 167/ 13
the Messenger, and me . . .	saying	that I in my	8, 196/ 13
and not into "grace" . . .	saying	that "every favor is	8, 202/ 23
grace to suffer for	saying	the same -- I	8, 221/ 21
and mock and scorn,	saying	that "Lira delirat," yet	8, 232/ 18
fifth of Saint John,	saying	, "The works which my	8, 241/ 27
yet is neither the	saying	of the Church the	8, 242/ 29
these two, nor the	saying	of Christ the cause	8, 242/ 30
dependeth not upon my	saying	, but the truth of	8, 242/ 35
the truth of my	saying	dependeth upon the truth	8, 242/ 36
say that this his	saying	is nothing to purpose	8, 247/ 11
that in his so	saying	he is worse than	8, 251/ 23
able to prove their	saying	true, as ye shall	8, 253/ 16
his words to scorn,	saying	it was but a	8, 253/ 27
you misunderstand the Scripture . . .	saying	that I take it	8, 269/ 2

man Nicholas de Lyra,	saying	, "Lira delirat." But it	8, 272/ 8
of Tyndale's folly in	saying	that Christ for all	8, 281/ 9
virginity of our Lady . . .	saying	that it is nothing	8, 286/ 6
it were a foolish	saying	to say, "Tyndale is	8, 287/ 36
was overseen in so	saying	. . . and that I cannot	8, 291/ 15
the second manner . . . his	saying	shall be as shameless	8, 296/ 21
his book of Obedience,	saying	that the putting of	8, 296/ 25
followeth further that Tyndale,	saying	that Moses received all	8, 299/ 5
which "all" he meaneth,	saying	all "of which mention	8, 303/ 23
for a fool in	saying	that God's holinesses strive	8, 305/ 30
of miracles by name,	saying	, "Jesus wrought many other	8, 311/ 3
in special . . . and concludeth	saying	, "Caetera autem quum venero	8, 315/ 24
of the Consecration, and	saying	of the Mass, that	8, 316/ 15
devise a manner of	saying	Mass by himself --	8, 316/ 30
manner of consecration, and	saying	of the Mass, in	8, 316/ 35
answered for them all . . .	saying	, "I say that thou	8, 329/ 17
us forth his stories	saying	that the general councils	8, 340/ 33
people coming unto Christ;	saying	that neither themselves nor	8, 353/ 32
addeth a third thereto,	saying	, in the person of	8, 362/ 14
And that was the	saying	of Saint Paul . . . which	8, 363/ 35
words of the Apostle	saying	, "When we willfully sin	8, 377/ 23
Paul preached the contrary,	saying	that vowed widows willing	8, 403/ 29
answered for them all,	saying	, "I say that thou	8, 404/ 3
words, by which his	saying	might be saved and	8, 412/ 3
stark heretic, in so	saying	. For all these will	8, 414/ 9
fallen from the truth . . .	saying	that the resurrection is	8, 430/ 19
John, I say, so	saying	and so meaning, spoke	8, 439/ 35
them he setteth himself . . .	saying	of himself and his	8, 445/ 23
him and his fellows,	saying	, "We fall, when the	8, 454/ 10
save his worship with	saying	may; and therefore he	8, 459/ 6
him to prove his	saying	true, especially taking the	8, 473/ 37
Tyndale joineth this chapter . . .	saying	, "Even so goeth it	8, 497/ 4
word of God . . . either	saying	that his reason seeth	8, 508/ 33
out in his psalms,	saying	that he had lived	8, 528/ 27
they never understood that	saying	of his death, because	8, 541/ 2
are we righteous by	saying	with our mouth that	8, 542/ 2
it but that in	saying	that there was a	8, 552/ 16
May Err" -- Tyndale	saying	that the Catholic Church	8, 564/ 6
long lying in sin,	saying	once "Christ, help!" for	8, 567/ 3
own holy prophet Ezekiel,	saying	, "Though I should say	8, 568/ 38
and cover their pocky,	scabbed	skins with, much worse	8, 163/ 3
devout contemplative book of	Scala	Perfectionis, with such others	8, 36/ 31
and blown his empty	scalp	full of busy, frantic	8, 559/ 9
for a very short,	scant	repenting at the first	8, 106/ 22
all the sacraments, saving	scant	one and a half	8, 156/ 9
and purgatory too be	scant	enough, between them both	8, 289/ 14
heretics (and yet sometimes	scant	one in ten years	8, 482/ 23
our sore eyes can	scant	attain to perceive how	8, 490/ 13
a young beginner can	scant	perceive one letter from	8, 491/ 5
all so cunning that	scantly	come any to hear	8, 126/ 13

own offer -- and	scantly	would acknowledge them when	8, 207/ 36
a long length very	scantly	perceive . . . except his words	8, 390/ 31
bring it to a	scar	. I could for my	8, 214/ 8
the great dearth and	scarcity	of the other. For	8, 2/ 10
counsel of Ahithophel shall	scatter	theirs. More Mark now	8, 136/ 29
the company, and so	scatter	them and make them	8, 137/ 33
of unknown chosen heretics	scattered	abroad in corners and	8, 165/ 26
not only a secret,	scattered	company unknown, but also	8, 465/ 35
that secret sect and	scattered	"congregation" . . . till finally, at	8, 517/ 30
the sedition that every	schism	and division must needs	8, 29/ 23
at length of many	schismatical	sects . . . whose fall undoubtedly	8, 29/ 1
realms already killed by	schisms	and war many thousand	8, 11/ 1
debate and ruffle . . . where	schisms	and factious heresies are	8, 28/ 28
to sow debate, dissension,	schisms	, strife, and sedition . . . and	8, 58/ 25
that have not by	schisms	and heresies departed and	8, 130/ 27
out by their willful	schisms	and plainly professed heresies	8, 223/ 5
shrewd seed of heresies,	schisms	, and seditions among the	8, 357/ 34
departing out by seditious	schisms	: then seeth he the	8, 386/ 29
matter, though now his	scholar	passeth him. While that	8, 90/ 36
own rule, Luther's own	scholar	may not look to	8, 273/ 29
being himself but Luther's	scholar	, he seeth his master	8, 317/ 5
And now his good	scholar	Tyndale will be nothing	8, 318/ 19
we should be good	scholars	shortly and be soon	8, 10/ 11
seeth them and their	scholars	(as Tyndale here, and	8, 41/ 4
Luther with all their	scholars	, yet have I been	8, 70/ 3
these young jugglers, his	scholars	Luther, Huessgen, and Tyndale	8, 205/ 34
be all" God's own	scholars	; which signifieth that the	8, 331/ 32
Culham did once among	scholars	of Oxford that sojourned	8, 446/ 15
have gone somewhat to	school	myself, and bestowed as	8, 25/ 34
that every boy in	school	laugheth it to scorn	8, 87/ 9
now to go to	school	with Tyndale to learn	8, 186/ 27
England should go to	school	with Tyndale to learn	8, 211/ 12
that time, going to	school	with Christ, understand as	8, 329/ 27
Peter, being long at	school	with Christ, and the	8, 362/ 31
good will goeth to	school	. And by the way	8, 489/ 1
Catholic Church again to	school	. . . and would have us	8, 490/ 35
with good will to	school	. . . finding yet by the	8, 491/ 12
his father or to	school	with his master with	8, 491/ 21
and sent him to	school	, and he, like a	8, 496/ 29
our Savior Christ to	school	, and teacheth him to	8, 533/ 30
had so good a	schoolmaster	, and was with him	8, 513/ 26
necessity for men in	schools	oftentimes to speak (especially	8, 205/ 22
children use in grammar	schools	: "Asinus meus habet aures	8, 467/ 30
way in going at	schoolward	, yet all the world	8, 495/ 17
of the wisdom and	science	of God!"). And as	8, 49/ 6
altitudo divitiarum sapientiae et	scientiae	Dei!" ("O the height	8, 49/ 5
a "church" to signify:	scilicet	, a bordel for brothels	8, 163/ 11
mow and rail and	scoff	and royally play the	8, 78/ 15
so featly that pretty	scoff	that "grace" signifieth sometimes	8, 203/ 3
whatsoever Tyndale babble and	scoff	against it. For where	8, 322/ 27

won with his merry	scoff	. Howbeit, if Tyndale had	8, 553/ 28
made his quick, merry	scoff	wax very dull and	8, 553/ 31
seasoning of his unsavory	scoff	, he changeth and misrehearseth	8, 554/ 19
since he mocketh and	scoffeth	out the words of	8, 91/ 25
most merrily mocketh and	scoffeth	at his adversary --	8, 559/ 23
matter unto their jesting,	scoffing	, and outrageous ribaldry --	8, 26/ 7
Never was there any	scoffing	Friar Frap, preaching upon	8, 41/ 36
More All this great	scoffing	ariseth only because that	8, 92/ 14
thinketh that his proper	scoffing	is sufficient to change	8, 202/ 34
sufficiently against all Tyndale's	scoffs	. Among which yet where	8, 292/ 8
the Word. There, with	scoffs	and mocks, he concludeth	8, 562/ 12
be, for all Tyndale's	scolding	, accepted and taken before	8, 153/ 22
devil, walking with a	sconce	of a dim light	8, 223/ 31
Savior, Tyndale turneth into	scorn	. Never was there any	8, 41/ 36
to laugh them to	scorn	, to mock, to jest	8, 58/ 13
school laugheth it to	scorn	, and well they may	8, 87/ 10
blessing and crossing to	scorn	. For in his book	8, 127/ 31
short and mock and	scorn	, saying that "Lira delirat	8, 232/ 18
laugheth his words to	scorn	, saying it was but	8, 253/ 27
some such things to	scorn	. Now cometh Tyndale and	8, 291/ 37
Whereas Tyndale saith in	scorn	(as he gladly scorneth	8, 317/ 22
setteth in himself, in	scorn	, as it seemeth, of	8, 327/ 26
scorn (as he gladly	scorneth	always when he speaketh	8, 317/ 22
manner wise unto such	scornful	things, as the anointing	8, 76/ 7
the belief, and in	scorning	that we would captivate	8, 500/ 24
' serpents, '	scorpions	, ' dreamers, '	8, 58/ 21
is so good a	scourer	, and why rather ashes	8, 78/ 33
but that he may	scrape	out his name again	8, 16/ 14
that they may better	scrape	that note out again	8, 350/ 8
throughout all the Gospels	scraped	out diabolus and wrote	8, 174/ 27
shrewd, wily lad, hath	scraped	it out of his	8, 557/ 28
sake, where Tyndale hath	scraped	out and altered one	8, 558/ 9
yet, but bite and	scratch	their fellows . . . beat not	8, 59/ 14
truer than now. The	scribes	, Pharisees, Pilate, Herod, Caiaphas	8, 136/ 26
to "the high priests,	scribes	, and Pharisees"; but that	8, 178/ 22
not, "They have the	scribes	and the Pharisees, " whom	8, 342/ 11
are now set the	scribes	and the Pharisees. All	8, 351/ 19
had showed, that the	scribes	and Pharisees were naught	8, 351/ 33
Moses" occupied by "the	scribes	and Pharisees, " expoundeth those	8, 352/ 20
to teaching of the	scribes	and Pharisees, as to	8, 353/ 10
Christ said that the	scribes	and Pharisees did bind	8, 354/ 5
wotteth that neither the	scribes	nor the Pharisees did	8, 354/ 8
and commandments of the	scribes	and Pharisees themselves, beside	8, 354/ 14
and office that the	scribes	and Pharisees kept, though	8, 354/ 19
these -- "Whatsoever the	scribes	and Pharisees bid you	8, 355/ 24
the traditions of the	scribes	and Pharisees -- yet	8, 355/ 34
the beginning, which the	scribes	and Pharisees both might	8, 356/ 2
and therefore believe the	scribes	and Pharisees no farther	8, 356/ 10
speaketh . . . but also very	scribes	and Pharisees, of worse	8, 358/ 24
For these be false	scribes	; that is to wit	8, 358/ 26

vouchsafe to hear these	scribes	and these false Pharisees	8, 359/ 2
it saith plainly, "Scrutamini	scripturas	" ("Search ye in Scripture	8, 293/ 18
words of Christ "Scrutamini	scripturas	, quoniam ipsae testimonium perhibent	8, 347/ 14
than to abuse the	Scripture	of God to the	8, 4/ 5
they go straight to	Scripture	. And thereto have we	8, 10/ 9
of the Pathway to	Scripture	; and for an accidence	8, 10/ 10
the whole sum of	Scripture	in a little book	8, 10/ 12
is expressly commanded in	Scripture	. . . every man may lawfully	8, 15/ 14
the study of Holy	Scripture	, I should leave the	8, 25/ 22
commanded or forbidden in	Scripture	. And all the words	8, 29/ 34
all the words of	Scripture	whereby they be commanded	8, 29/ 34
within the corps of	Scripture	. So that if they	8, 29/ 37
false translation of the	Scripture	go out of their	8, 30/ 28
his false translation of	Scripture	for maintenance of these	8, 32/ 10
Tyndale's false translation of	Scripture	, and abide by his	8, 32/ 25
least inculpable, were there	Scripture	therefor or not. And	8, 34/ 24
or not. And no	scripture	can there prove the	8, 34/ 24
the other, abuseth the	Scripture	unto it. The other	8, 41/ 19
meddle with the very	Scripture	itself. But Tyndale teacheth	8, 41/ 23
to draw the Holy	Scripture	of God unto the	8, 41/ 26
heresies, and would with	Scripture	destroy the Scripture; and	8, 41/ 31
with Scripture destroy the	Scripture	; and amidst his earnest	8, 41/ 32
devil that alleged the	Scripture	unto Christ in desert	8, 43/ 31
there falsely wrested the	scripture	of God and laid	8, 43/ 33
word unwritten in the	Scripture	and yet by himself	8, 44/ 9
as by his holy	Scripture	either written in tablets	8, 44/ 10
of paint it with	Scripture	, writhen and the Spirit	8, 45/ 26
sore studied in the	Scripture	(as we have examples	8, 46/ 4
so sore studied in	Scripture	, " that could understand the	8, 46/ 23
many places of Holy	Scripture	hath commanded to keep	8, 47/ 34
these words of Holy	Scripture	true -- "He that	8, 48/ 32
God hath in Holy	Scripture	evidently commanded that whoso	8, 49/ 31
interpret and expound Holy	Scripture	, and find out therein	8, 50/ 14
many places of Holy	Scripture	commanded us; and hope	8, 52/ 20
by reason and plain	Scripture	hath been often proved	8, 53/ 36
good men, and Holy	Scripture	also itself, is openly	8, 57/ 18
and against all Holy	Scripture	(even the very Gospel	8, 63/ 22
mean, of the Holy	Scripture	itself. For therein shall	8, 65/ 3
in every part of	Scripture	. First, the fasts that	8, 65/ 38
see this place of	Scripture	evident and plain against	8, 66/ 23
and other places of	Scripture	-- as the first	8, 69/ 7
calleth it. For the	Scripture	saith that God hath	8, 74/ 3
they had learned by	Scripture	that the Sabbath day	8, 74/ 9
special signification that the	Scripture	expresseth is openly preached	8, 82/ 3
manifest places in Holy	Scripture	, as well in the	8, 84/ 9
Tyndale in alleging Holy	Scripture	to him, that can	8, 84/ 24
He saith that the	Scripture	and the sacraments be	8, 84/ 25
read of in the	Scripture	. . . . It a promise, that	8, 84/ 33
a sacrament because the	Scripture	useth the similitude of	8, 85/ 2
never read it in	Scripture	, " saith he. "Where read	8, 86/ 4

read you, then, in	Scripture	, " say we, "that God	8, 86/ 5
evidently written in Holy	Scripture	; which one thing is	8, 87/ 4
this sacrament written in	Scripture	: ergo, there was no	8, 87/ 8
hath no promise in	Scripture	. For it hath an	8, 87/ 13
have no promise in	Scripture	, and therefore are (he	8, 92/ 18
be plainly proved by	Scripture	, and yet will Tyndale	8, 94/ 16
but plain and evident	Scripture	; I would he should	8, 96/ 6
by plain and evident	Scripture	; for as for these	8, 96/ 7
the words of Holy	Scripture	, and partly for the	8, 98/ 34
of many places of	Scripture	doth appear), it seemed	8, 99/ 8
very words of Holy	Scripture	seem to lead them	8, 99/ 14
By these places of	Scripture	and divers others . . . many	8, 100/ 29
by such places of	Scripture	, that God in the	8, 101/ 3
doth so, and no	scripture	saith the contrary . . . and	8, 102/ 25
in my mind the	Scripture	most serveth for that	8, 104/ 24
other places of Holy	Scripture	; instead of all which	8, 111/ 28
in what place of	Scripture	Tyndale findeth . . . that men	8, 112/ 33
saith because that the	Scripture	doth not command it	8, 117/ 22
without plain and evident	Scripture	. . . when we see now	8, 117/ 26
heretics did stick upon	Scripture	when it was yet	8, 119/ 17
Christian writers expounded the	Scripture	before them, so as	8, 119/ 20
not we perceive the	Scripture	as well as you	8, 119/ 21
in the understanding of	Scripture	, and in the affirming	8, 119/ 23
commandment, we understand the	Scripture	in its right sense	8, 130/ 6
and understanding of the	Scripture	of Christ and his	8, 130/ 13
authority be above the	Scripture	; whether all that they	8, 131/ 23
that they teach without	Scripture	be equal with the	8, 131/ 24
be equal with the	Scripture	; whether they erred, and	8, 131/ 24
be not above the	Scripture	and Holy Writ, yet	8, 132/ 32
understanding of his holy	scripture	written. And thereupon yet	8, 132/ 35
as so construe the	Scripture	that they would make	8, 132/ 36
they would make the	Scripture	seem to be contrary	8, 132/ 37
believed, except only the	Scripture	, and yet that must	8, 133/ 8
upon the text of	Scripture	, and that the question	8, 134/ 4
first with falsifying the	Scripture	, then through corrupting with	8, 135/ 6
clergy hath falsified the	Scripture	, and hired men with	8, 135/ 19
men, and against all	Scripture	. . . and so that he	8, 136/ 1
over that, by plain	Scripture	, too. Tyndale Have they	8, 136/ 5
had apparent texts in	Scripture	that, falsely taken, seemed	8, 139/ 7
plain against all Holy	Scripture	and all good, honest	8, 139/ 37
Christian readers, since Holy	Scripture	hath warned you of	8, 140/ 10
that have written upon	Scripture	have given us warning	8, 140/ 13
the true sense of	Scripture	as by the plain	8, 140/ 15
hundred years before, the	Scripture	hath reprov'd and all	8, 140/ 21
as Tyndale's interpretation of	Scripture	, and the vices built	8, 140/ 37
evil in translating the	Scripture	into our tongue with	8, 143/ 18
Christ taken in the	Scripture	" -- for "the whole	8, 144/ 36
For the places of	Scripture	seem to speak of	8, 146/ 20
in any part of	Scripture	. Then if Tyndale will	8, 149/ 29
himself also . . . besides the	Scripture	preached God's word unwritten	8, 150/ 30

and have falsified the	Scripture	. Now seemeth me that	8, 151/ 10
because they preach besides	Scripture	the word of God	8, 151/ 23
God written in Holy	Scripture	: well, now be Tyndale	8, 151/ 33
things whereof in the	Scripture	his word is yet	8, 153/ 29
in any place of	Scripture	. But we shall not	8, 155/ 4
whole book of Holy	Scripture	that is written . . . and	8, 155/ 24
which they grant for	Scripture	-- yet taketh it	8, 155/ 31
errors, and say the	Scripture	is plainly upon their	8, 156/ 10
and swear that the	Scripture	is plainly for their	8, 156/ 15
be written in Holy	Scripture	. . . and hath in the	8, 156/ 25
hath in the same	Scripture	given us plain warning	8, 156/ 25
and that by plain	Scripture	, too; for other proof	8, 157/ 13
by plain and evident	Scripture	, that all the words	8, 157/ 16
in plain and evident	Scripture	. When Tyndale hath proved	8, 157/ 20
by plain and evident	Scripture	, prove me farther, lo	8, 157/ 22
by plain and evident	Scripture	, prove me farther yet	8, 157/ 25
Tyndale agreeth for Holy	Scripture	; or else must he	8, 157/ 30
by plain and evident	Scripture	, that notwithstanding his promise	8, 157/ 31
instruments of music . . . the	Scripture	showeth it openly --	8, 162/ 7
many other places of	Scripture	-- besides dancing, too	8, 162/ 9
reason doubly confirmed with	Scripture	-- showeth himself in	8, 167/ 34
and shamefully abuseth the	Scripture	. These are his words	8, 167/ 36
God provideth that the	scripture	which he falsifieth openly	8, 173/ 19
devils to make the	Scripture	seem to reprove the	8, 175/ 3
poetry instead of Holy	Scripture	all the days of	8, 175/ 30
construing, of the Holy	Scripture	of God . . . most maliciously	8, 175/ 35
upon any part of	Scripture	as any poet can	8, 176/ 3
while to prohibit the	Scripture	of God to be	8, 178/ 3
harm of the very	Scripture	of God, until men	8, 178/ 10
his false translation new	scripture	of his own; and	8, 180/ 24
Tyndale's spirit, spit out	Scripture	apace and exhort Tyndale	8, 180/ 32
liberty than in Holy	Scripture	-- yet were he	8, 185/ 32
baptisma, and in Holy	Scripture	also named the holy	8, 188/ 30
to lay manifest Holy	Scripture	to Tyndale, that forceth	8, 192/ 18
every man misconstrueth the	Scripture	-- and then himself	8, 192/ 20
could find no plain	Scripture	for it, Tyndale would	8, 192/ 37
not bound, since the	Scripture	showeth it not, to	8, 193/ 2
well when thereas the	Scripture	speaketh of good love	8, 199/ 36
in such places of	Scripture	as agape signifieth good	8, 200/ 15
of virtue, through all	Scripture	, into such words as	8, 203/ 1
into "favor" where the	Scripture	speaketh not of "the	8, 203/ 6
the ear; whereof the	Scripture	maketh no mention. No	8, 206/ 11
it is clean the	Scripture	, as they use it	8, 206/ 12
-- when all the	Scripture	preacheth that Christ hath	8, 208/ 15
sin. Now, though the	Scripture	preacheth that Christ hath	8, 208/ 19
any one place in	Scripture	that Christ's satisfaction for	8, 208/ 21
many places in Holy	Scripture	. . . as well in Exodus	8, 209/ 13
it not against all	Scripture	(as Tyndale saith it	8, 210/ 10
for their "penance," the	Scripture	knoweth not of. More	8, 210/ 24
for their "penance," the	Scripture	knoweth not. The Greek	8, 210/ 35

in hand that the	Scripture	speaketh not of "penance	8, 211/ 2
impossible" sometimes taken in	Scripture	) by penance to be	8, 213/ 8
them warning, that by	scripture	of his own false	8, 219/ 28
translation, and not the	scripture	of God) he should	8, 219/ 30
much as the Holy	Scripture	itself, but if we	8, 222/ 27
father. For the whole	Scripture	and all believing hearts	8, 224/ 8
men believe, and the	Scripture	showeth, and Saint Augustine	8, 225/ 16
word written in the	Scripture	; which point is so	8, 225/ 33
meet to translate Holy	Scripture	into English?" -- lo	8, 230/ 26
meet to translate Holy	Scripture	into English?" -- to	8, 230/ 30
good learning in the	Scripture	of God than hath	8, 232/ 20
of the text in	Scripture	may be sometimes by	8, 236/ 30
by many places of	Scripture	, that it is false	8, 238/ 5
to the understanding of	Scripture	, and said unto them	8, 238/ 19
other places of Holy	Scripture	. . . but also in the	8, 239/ 23
by these places of	Scripture	. And likewise in the	8, 239/ 32
in perverting the Holy	Scripture	of God, as well	8, 240/ 29
deceiveth them with false	scripture	(as doth the congregation	8, 244/ 19
expositions falsely confound the	Scripture	. . . since God hath left	8, 245/ 21
with good mind and	Scripture	and natural wisdom, with	8, 247/ 18
they prove it by	Scripture	, in that they preach	8, 249/ 22
I say again, the	Scripture	I know for God's	8, 249/ 23
nuns -- either the	Scripture	is plain and easy	8, 249/ 32
in that point the	Scripture	is dark and hard	8, 250/ 2
upon the exposition of	Scripture	he look to be	8, 250/ 7
prove it by plain	Scripture	. But, now, if I	8, 251/ 33
prove him by plain	Scripture	that there be neither	8, 251/ 34
teach and expound the	Scripture	after the right understanding	8, 252/ 25
find it not in	Scripture	. If we speak of	8, 253/ 9
-- they say the	Scripture	appointeth none. If we	8, 253/ 10
is not commanded in	Scripture	; and so of every	8, 253/ 12
is not written in	Scripture	. We show him plain	8, 253/ 24
nothing but the only	Scripture	; and take away the	8, 253/ 34
God, leaving his only	Scripture	therein, had broken his	8, 253/ 36
Spirit therefrom!): the very	Scripture	itself shall serve every	8, 254/ 1
and the fruit of	Scripture	and all goeth with	8, 254/ 7
know not the Holy	Scripture	of God from unholy	8, 254/ 11
prove me that by	Scripture	. . . I deny it plainly	8, 254/ 31
plainly. For since neither	Scripture	teacheth it nor the	8, 254/ 32
they should seek in	Scripture	till their eyes were	8, 256/ 5
he hath provided the	Scripture	to serve for part	8, 256/ 36
by plain and evident	Scripture	-- now cometh Tyndale	8, 257/ 26
from "plain and evident	Scripture	," their old specially plain	8, 257/ 29
deducing" and "depending" upon	Scripture	. . . upon every which word	8, 257/ 32
off, but that the	Scripture	well and clearly maintaineth	8, 258/ 24
of Tyndale's deduction upon	Scripture	, which, as God would	8, 258/ 31
doctrine by the Holy	Scripture	. The Scripture saith, "Love	8, 258/ 34
the Holy Scripture. The	Scripture	saith, "Love thy neighbor	8, 258/ 35
his stead . . . because the	Scripture	saith, "Love thy neighbor	8, 259/ 12
may not prove by	Scripture	. . . if they may deduce	8, 259/ 14

office. Such deductions upon	Scripture	made they of likelihood	8, 259/ 28
faith out of the	Scripture	. . . wherein he may as	8, 260/ 28
by a deduction of	Scripture	deduced in such a	8, 260/ 31
he draweth out of	Scripture	(in his book of	8, 260/ 33
he findeth it in	Scripture	, he saith it is	8, 260/ 36
conclusion worshipfully deduced upon	Scripture	? It is marvel that	8, 261/ 25
faithless faith out of	Scripture	of God, these examples	8, 262/ 4
do is written in	Scripture	. And now hark, I	8, 262/ 8
what helped me the	Scripture	that is written? More	8, 262/ 13
not written in the	Scripture	before his day, nor	8, 262/ 21
what helped us the	Scripture	that is written?" This	8, 262/ 32
needeth no places of	Scripture	to this blasphemous folly	8, 263/ 4
Tyndale spoken against the	Scripture	. . . because God hath taught	8, 263/ 5
of his pleasure without	Scripture	. For if a man	8, 263/ 6
foolishly spoken against the	Scripture	of God . . . which he	8, 263/ 22
false, or else authentic	scripture	of full authority already	8, 263/ 32
truth were written in	scripture	authentic among the people	8, 264/ 11
were written in authentic	scripture	), yet since himself confesseth	8, 264/ 17
with them, in authentic	scripture	. . . while himself, by his	8, 264/ 26
be written in authentic	scripture	, then without miracles the	8, 265/ 4
the false by the	Scripture	alone. For but if	8, 265/ 6
for the alleging of	Scripture	than for the alleging	8, 265/ 7
of the faith without	Scripture	. Now, Tyndale telling us	8, 265/ 8
them with our authentic	scripture	. . . for it is not	8, 265/ 13
list, deny for Holy	Scripture	any part of Holy	8, 265/ 15
any part of Holy	Scripture	that proveth against their	8, 265/ 16
if they admit the	Scripture	for Scripture, yet are	8, 265/ 20
admit the Scripture for	Scripture	, yet are ye never	8, 265/ 20
they denied the very	Scripture	itself. Now, when he	8, 265/ 23
he not do by	Scripture	anything more largely than	8, 265/ 35
alleged divers texts of	Scripture	for the truth, and	8, 266/ 29
in hope, as the	Scripture	saith, ' My flesh	8, 267/ 10
and rest upon the	Scripture	, and say that he	8, 267/ 19
them better proved by	Scripture	? Are not the people	8, 268/ 13
make you misunderstand the	Scripture	. . . saying that I take	8, 269/ 2
case. Were the authentic	scripture	in this case likely	8, 269/ 8
may. For though the	Scripture	be true in itself	8, 269/ 9
nor heard, neither, any	scripture	in that point --	8, 269/ 21
naught all the false-wrested	Scripture	of the false prophet	8, 269/ 23
shall ever construe the	Scripture	by the known article	8, 269/ 24
before those texts of	Scripture	were written, and hath	8, 269/ 26
read nor heard the	Scripture	in their days --	8, 269/ 32
perceive that since the	Scripture	alone against heretics and	8, 270/ 24
the belief without the	Scripture	. . . and also that heretics	8, 270/ 26
that there was no	Scripture	in the world all	8, 271/ 2
be believed but by	Scripture	. And now he answereth	8, 271/ 8
that there was not	Scripture	from the beginning! He	8, 271/ 10
not plainly written in	Scripture	. But is not this	8, 271/ 15
it be written in	Scripture	, I objected against him	8, 271/ 18
that they had no	Scripture	. If he will say	8, 271/ 21

and sure faith without	Scripture	. . . and will also confess	8, 271/ 22
prove that they had	Scripture	. . . and not tell me	8, 271/ 24
that they had no	Scripture	. For it is enough	8, 271/ 26
before Moses' days any	scripture	such as Tyndale must	8, 271/ 30
matter is not of "	scripture	" as it is taken	8, 271/ 32
folk had any such	scripture	at all. And Tyndale	8, 271/ 39
come by mouth without	Scripture	unto those few . . . though	8, 272/ 15
Christ's faith and Holy	Scripture	, too, be now fallen	8, 272/ 18
from the effect of	Scripture	by false interpretation --	8, 272/ 20
that so construe the	Scripture	that they would make	8, 272/ 22
that there was Holy	Scripture	that time . . . which is	8, 273/ 19
prove me by plain	Scripture	(without which, by Luther's	8, 273/ 28
scriptures, considering that the	Scripture	had been, and yet	8, 274/ 38
false construing of the	Scripture	, and so began to	8, 275/ 9
the words of the	Scripture	were plain enough . . . but	8, 275/ 14
have done, misconstrue the	Scripture	of God against the	8, 275/ 21
shall never find in	Scripture	that ever God suffered	8, 275/ 29
find it written in	Scripture	. Where findeth he that	8, 277/ 28
to be profitable without	Scripture	: then so may ours	8, 277/ 39
be now profitable without	Scripture	. . . except he find therefor	8, 278/ 1
therefor a prohibition in	Scripture	, which neither he nor	8, 278/ 2
if sacraments were without	Scripture	profitable unto them, and	8, 278/ 10
in the stead of	Scripture	-- it might be	8, 278/ 11
sense of all the	Scripture	. "Tyndale must here tell	8, 278/ 16
true sense of the	Scripture	. If any pope this	8, 278/ 19
the true sense of	Scripture	, do consent and agree	8, 278/ 29
the "true sense" of	Scripture	which he saith the	8, 279/ 2
before . . . did construe the	Scripture	so that any of	8, 279/ 6
all was received in	Scripture	. . . More Here is his	8, 279/ 13
was then received in	Scripture	among the Jews . . . so	8, 279/ 16
all was received by	Scripture	among Christian men. Which	8, 279/ 17
all was received in	Scripture	. But since that thereupon	8, 279/ 20
that they then received	Scripture	; but he must prove	8, 279/ 23
they received all in	Scripture	. . . and that everything that	8, 279/ 24
then delivered them in	Scripture	. And therefore, since that	8, 279/ 26
was then received in	Scripture	; insomuch that Christ and	8, 279/ 31
have been believed without	Scripture	, for all their miracles	8, 279/ 32
he neither hath any	scripture	to prove it . . . and	8, 280/ 2
it. First, as for	Scripture	, though Christ showed to	8, 280/ 3
truth was, that the	Scripture	made mention of him	8, 280/ 4
believed else; nor no	scripture	so saith. He saith	8, 280/ 5
saith no more of	Scripture	than of Saint John	8, 280/ 6
he saith that the	Scripture	beareth witness of him	8, 280/ 7
because Tyndale compareth the	Scripture	with miracles, and setteth	8, 280/ 10
John or by the	Scripture	either. For he said	8, 280/ 13
John, nor of the	Scripture	neither. Now, reason is	8, 280/ 17
great preeminence to the	Scripture	above the miracles of	8, 281/ 1
why the witness of	Scripture	helped unto the credence	8, 281/ 4
in him for the	Scripture	neither. And yet for	8, 281/ 8
believed but for the	Scripture	: Every fool knoweth that	8, 281/ 11

not led by the	Scripture	, but by the miracles	8, 281/ 12
not Christ for the	Scripture	, but believed the Scripture	8, 281/ 13
Scripture, but believed the	Scripture	for Christ, and Christ	8, 281/ 14
people most believed the	Scripture	-- of them, I	8, 281/ 15
of our faith without	Scripture	, as profitable unto my	8, 281/ 27
to be believed in	Scripture	that Christ himself "might	8, 281/ 31
have been believed without	Scripture	" (which thing is very	8, 281/ 32
be believed written in	Scripture	; which thing is as	8, 281/ 34
the book of that	scripture	written, he must not	8, 282/ 7
of necessity believed without	Scripture	? Is there nothing to	8, 282/ 30
article of faith without	Scripture	were as profitable for	8, 283/ 5
articles of faith without	Scripture	. If the eyes of	8, 283/ 29
a new article "without	Scripture	" . . . whereby he confesseth that	8, 283/ 32
a new article in	Scripture	, as he gave Moses	8, 283/ 33
God give it without	Scripture	, he must be believed	8, 283/ 35
is to wit, the	Scripture	than the inspiration --	8, 284/ 35
wrote it in the	Scripture	were inspired of God	8, 285/ 5
because it is Holy	Scripture	: we then shall ask	8, 285/ 13
that it is Holy	Scripture	. And then is he	8, 285/ 14
that he knoweth the	Scripture	by our church --	8, 285/ 22
further that the selfsame	scripture	which himself, by the	8, 285/ 27
himself, in the same	scripture	, saith that the Spirit	8, 285/ 32
her perpetual virginity by	Scripture	. . . but only proveth that	8, 286/ 16
that the places of	Scripture	which Helvidius brought forth	8, 286/ 17
very sure that the	Scripture	never speaketh indeed . . . how	8, 286/ 20
a heretic argue by	Scripture	to the contrary, that	8, 286/ 30
true . . . and that the	Scripture	, understood right, is never	8, 286/ 32
faith and by the	Scripture	, that the Church is	8, 286/ 33
is proved by plain	Scripture	. . . and we might be	8, 287/ 13
proved by very plain	Scripture	neither, and he might	8, 287/ 18
prove the contrary by	Scripture	, or else they be	8, 287/ 23
folk . . . but by the	Scripture	too. And yet both	8, 289/ 18
understand those places of	Scripture	but after their own	8, 289/ 20
not either written in	Scripture	or deduced thereupon . . . and	8, 289/ 23
it plainly enough in	Scripture	, yet both Christ and	8, 293/ 9
the dispicions of the	Scripture	, which by the faith	8, 293/ 16
is understood as the	Scripture	itself. For likewise as	8, 293/ 17
scripturas" ("Search ye in	Scripture	"), so saith it as	8, 293/ 19
in every part of	Scripture	. And this thing Tyndale	8, 295/ 15
withstand it, neither with	Scripture	nor with reason, but	8, 295/ 19
right understanding of Holy	Scripture	. . . whereby the faith, before	8, 295/ 32
man might abuse the	Scripture	to the occasion of	8, 295/ 34
him. These places of	Scripture	-- and many more	8, 296/ 36
them were not in	Scripture	spoken of at all	8, 297/ 16
would, notwithstanding that the	Scripture	make mention of them	8, 297/ 20
if we find in	Scripture	what other, special signification	8, 297/ 23
unto them in the	Scripture	, they were, if Tyndale	8, 298/ 35
not written in the	Scripture	. And if Tyndale ween	8, 299/ 10
false and against Holy	Scripture	quite. For the burying	8, 305/ 15
Paradise . . . and which Holy	Scripture	commendeth where it saith	8, 305/ 24

where he findeth in	Scripture	that women may christen	8, 306/ 32
far off as the	scripture	that he layeth therefor	8, 306/ 34
have left written in	Scripture	all things that of	8, 309/ 10
left written, in Holy	Scripture	, everything necessary to be	8, 309/ 18
is not written in	Scripture	nor "deduced" thereupon (by	8, 309/ 20
were not written in	Scripture	, but some such only	8, 309/ 36
can by reason or	Scripture	prove), else if any	8, 310/ 29
is not written in	Scripture	that our Lady was	8, 312/ 36
and that reason and	Scripture	is with them . . . and	8, 313/ 26
is not written in	Scripture	. This will not Tyndale	8, 313/ 28
is not in Holy	Scripture	written, but that the	8, 314/ 14
that the words of	Scripture	, not well understood, seem	8, 314/ 15
is not written in	Scripture	. And so to my	8, 314/ 18
not gather of the	Scripture	how to do it	8, 316/ 10
should have taken the	Scripture	in their hands, and	8, 316/ 29
the wine, whereas the	Scripture	speaketh but of wine	8, 317/ 8
that the sincerity of	Scripture	was watered with men's	8, 318/ 14
mention thereof made in	Scripture	, and yet men of	8, 319/ 6
into the Sunday without	Scripture	: thereto he answereth thus	8, 320/ 4
to Sunday, himself without	Scripture	. . . which we be bound	8, 322/ 25
we be bound without	Scripture	obediently to keep and	8, 322/ 25
else prove me by	Scripture	that the people understood	8, 328/ 27
me that point by	Scripture	. And then for some	8, 329/ 9
written also in Holy	Scripture	. . . in which texts men	8, 330/ 3
were no place in	Scripture	to him not understood	8, 330/ 16
that anything labor in	Scripture	. And thus ye see	8, 330/ 19
he believeth nothing but	Scripture	, and then draweth all	8, 331/ 4
then draweth all the	Scripture	into God's promises --	8, 331/ 4
say again that the	Scripture	letteth not to speak	8, 331/ 11
some one text of	Scripture	, or some one necessary	8, 331/ 27
ye see, by any	scripture	proper for the point	8, 333/ 17
must he prove by	Scripture	. He must also set	8, 333/ 34
he prove me by	Scripture	; for else he saveth	8, 334/ 5
say that in that	scripture	was nothing necessary but	8, 334/ 16
prove me that by	Scripture	, ere I believe him	8, 334/ 18
must he prove by	Scripture	. For else they left	8, 334/ 28
by plain and evident	Scripture	. For else were it	8, 335/ 8
were not specified in	Scripture	. . . but if God have	8, 335/ 10
have plainly spoken in	Scripture	that he will never	8, 335/ 11
revealed or commanded in	Scripture	. Now see you, good	8, 335/ 13
to salvation comprehended in	scripture	ever to endure. More	8, 335/ 32
no man without plain	Scripture	, no man without plain	8, 336/ 3
no man without plain	Scripture	is bound to believe	8, 336/ 4
strong, neither by plain	Scripture	nor good deduction, nor	8, 336/ 6
understandeth every place in	Scripture	? Every place in Genesis	8, 336/ 9
ungracious books, that the	Scripture	is easy to understand	8, 336/ 15
to say that the	Scripture	, albeit many places be	8, 336/ 18
reverent handling of Holy	Scripture	, and some of them	8, 337/ 5
the understanding of Holy	Scripture	, against all holy saints	8, 337/ 12
no place of Holy	Scripture	so hard but that	8, 337/ 15

make mocks of Holy	Scripture	solemnly, with such open	8, 337/ 22
so mock with Holy	Scripture	should at every such	8, 337/ 24
written of in the	Scripture	. . . and may, if he	8, 337/ 31
and plainly appeareth by	Scripture	, both concerning Tyndale's great	8, 337/ 35
those holy places of	Scripture	), and also concerning Enoch	8, 338/ 1
to salvation comprehended in	scripture	ever to endure . . . More	8, 338/ 7
kept divers things without	Scripture	this thirteen hundred years	8, 339/ 1
and needed no more	Scripture	thereto than needed either	8, 339/ 8
he proveth not by	Scripture	that the Scripture shall	8, 339/ 11
by Scripture that the	Scripture	shall endure forever. For	8, 339/ 11
forever. For though the	Scripture	say that the word	8, 339/ 12
the words written in	Scripture	. . . except none of Saint	8, 339/ 16
be lost was no	Scripture	, or that in those	8, 339/ 17
not proved that the	Scripture	is so clearly written	8, 339/ 19
no miracles but only	Scripture	. For he shall find	8, 339/ 35
of which things the	Scripture	was one, and was	8, 340/ 4
wrested and misconstrued the	Scripture	(as we see that	8, 340/ 8
though never word of	Scripture	had been written . . . and	8, 340/ 17
made their determinations by	Scripture	and not by miracle	8, 341/ 9
saith that by the	Scripture	we know which of	8, 341/ 14
saith that by the	Scripture	he knoweth for true	8, 341/ 18
saith that by the	Scripture	he knoweth for false	8, 341/ 19
that he knoweth by	Scripture	that the council was	8, 341/ 24
that he knoweth by	Scripture	that all was false	8, 341/ 26
fool, every smatterer in	Scripture	. . . shall be judge over	8, 342/ 2
that himself understandeth the	Scripture	better than they all	8, 342/ 5
And by the same	Scripture	shall we, if any	8, 342/ 8
their own doctrine, without	Scripture	. More I had little	8, 342/ 12
we shall determine by	Scripture	-- ye see yourselves	8, 343/ 4
he knoweth that the	Scripture	proveth not the perpetual	8, 343/ 6
the words of evil-construed	Scripture	, and the other because	8, 343/ 11
is not commanded in	Scripture	. And yet see ye	8, 343/ 12
before that by the	Scripture	we judge the councils	8, 343/ 14
anything be determined by	Scripture	. . . when of the right	8, 343/ 15
he will that with	Scripture	the general councils must	8, 343/ 21
must be judged: what	scripture	alleged the apostles for	8, 343/ 22
shall do well"? What	scripture	laid they for this	8, 343/ 29
For though there were	scripture	, in the Old Testament	8, 343/ 30
yet was there no	scripture	whereby they concluded those	8, 343/ 32
that he affirmeth without	Scripture	or miracle: I would	8, 344/ 12
in the understanding of	Scripture	, to control and condemn	8, 345/ 15
miracle, or bring authentic	scripture	, that is come from	8, 345/ 30
without miracle or authentic	scripture	. Whereof the cause is	8, 346/ 2
believe no church without	Scripture	or miracle -- and	8, 346/ 5
or else "bring authentic	scripture	": I say that he	8, 346/ 9
without miracle or authentic	scripture	. For he refuseth to	8, 346/ 27
if we bring authentic	scripture	, he will not let	8, 346/ 28
prove him that the	Scripture	is the Scripture, and	8, 346/ 32
the Scripture is the	Scripture	, and that they all	8, 346/ 32
neither regardeth miracle nor	Scripture	neither, but mocketh both	8, 347/ 1

is not written in	Scripture	. And then what proof	8, 347/ 5
Christ else but the	Scripture	alone. For our Savior	8, 347/ 18
of him beside the	Scripture	. . . and that his Father	8, 347/ 21
of him beside the	Scripture	. . . and that his own	8, 347/ 22
of him beside the	Scripture	. . . and that the Holy	8, 347/ 23
of him beside the	Scripture	; and his apostles (as	8, 347/ 24
of him beside the	Scripture	. And now, that all	8, 347/ 26
apostles, written in the	Scripture	-- this seeth Tyndale	8, 347/ 29
must prove us by	Scripture	. . . and not bind us	8, 347/ 30
us only to the	Scripture	by those words of	8, 347/ 30
Christ "Search you the	Scripture	" . . . which were spoken of	8, 347/ 31
before all the new	Scripture	, and should serve to	8, 347/ 32
allthing by the old	Scripture	, and to believe nothing	8, 347/ 33
well written in Holy	Scripture	, as hath been plainly	8, 350/ 18
be taught but only	Scripture	. And over that, he	8, 351/ 24
God contained in the	Scripture	, without any scruple of	8, 351/ 27
no mention made in	Scripture	, where the commandment tended	8, 352/ 14
than be written in	Scripture	. For the thing that	8, 353/ 3
some such commandment in	Scripture	," they were well worthy	8, 354/ 28
traditions," nor nothing but	Scripture	, except for avoiding of	8, 355/ 2
nor beside all the	Scripture	, neither. Nor those words	8, 355/ 37
as they might the	Scripture	, and be therein believed	8, 356/ 4
or other books of	Scripture	," but he said, "Do	8, 356/ 6
any true books of	Scripture	, but false glosses and	8, 358/ 27
and contrary comments upon	Scripture	, and erroneous books of	8, 358/ 28
whereof they abuse the	Scripture	, and when they list	8, 358/ 30
they also deny the	Scripture	. These be also the	8, 358/ 30
in preaching only the	Scripture	," but ". . . God's law," he	8, 359/ 6
thou hast known Holy	Scripture	, which may instruct thee	8, 359/ 28
in Christ Jesus. All	scripture	inspired of God is	8, 359/ 29
he hath learned in	Scripture	-- joining to the	8, 360/ 7
-- joining to the	Scripture	always the right faith	8, 360/ 7
hast learned either in	Scripture	or else otherwise of	8, 360/ 13
otherwise of me without	Scripture	" -- as he wrote	8, 360/ 14
have been learned in	Scripture	from his childhood, yet	8, 360/ 25
Timothy too . . . that the	Scripture	was good and profitable	8, 361/ 8
well to understand the	Scripture	, so much as shall	8, 361/ 15
that understanding, had: the	Scripture	, though all things be	8, 361/ 18
believed be written in	Scripture	or not . . . and also	8, 361/ 25
in our hearts . . . the	Scripture	, as it could not	8, 361/ 29
the remnant of the	Scripture	, unto their own perdition	8, 363/ 2
salvation is written in	Scripture	. . . but rather, plain the	8, 363/ 14
believe nothing but only	Scripture	. And that is where	8, 363/ 37
salvation is written in	Scripture	; nor able is he	8, 364/ 29
when he will, with	Scripture	or without . . . and may	8, 364/ 32
he had himself, by	Scripture	, commanded before. And I	8, 364/ 35
doubt in, whereof the	Scripture	nothing determineth . . . and which	8, 365/ 21
needed. For since the	Scripture	is plain that it	8, 366/ 12
he believeth not the	Scripture	of God, nor the	8, 366/ 20
commanded, he saith, in	Scripture	. But thus may ye	8, 366/ 24

they care but for	Scripture	alone, and set naught	8, 366/ 36
they be not in	Scripture	, be not things devised	8, 367/ 23
have written upon the	Scripture	of God in Christ's	8, 373/ 23
they be found in	Scripture	or not. And ye	8, 373/ 28
that then was Holy	Scripture	, and yet had been	8, 374/ 19
necessity, without authority of	Scripture	. . . than to think ourselves	8, 375/ 5
to think ourselves without	Scripture	unbound, and in no	8, 375/ 6
we find commanded in	Scripture	. But we find commanded	8, 375/ 7
we find commanded in	Scripture	-- first by the	8, 375/ 8
of which commandment in	Scripture	we see no discharge	8, 375/ 13
thing undone that the	Scripture	so often commandeth, why	8, 375/ 19
be done that the	Scripture	doth not forbid, but	8, 375/ 21
precisely to lean to "	Scripture	only" that he will	8, 376/ 32
well to prove by	Scripture	that a martyr may	8, 377/ 4
precisely stand to the	Scripture	: then shall he find	8, 377/ 17
the apostles, expositions of	Scripture	, and the very Scripture	8, 378/ 15
Scripture, and the very	Scripture	itself, too. And unto	8, 378/ 15
must abide if the	scripture	abide by which it	8, 378/ 17
is already written in	Scripture	. . . why shall any one	8, 378/ 31
be not written in	Scripture	? And if he will	8, 378/ 33
to believe things without	Scripture	. And then -- since	8, 379/ 4
nothing believe us without	Scripture	, and he may not	8, 379/ 5
more believe him without	Scripture	than he us --	8, 379/ 7
by which text of	Scripture	, in all that is	8, 379/ 8
be contained in that	scripture	that is now written	8, 379/ 10
forth any text of	Scripture	discharging us of that	8, 379/ 17
in one text of	Scripture	by which he may	8, 379/ 23
are not written in	Scripture	; and will bid us	8, 379/ 31
plain texts of Holy	Scripture	foreremembered (both of Saint	8, 379/ 36
Church continued beside the	Scripture	-- this, I say	8, 380/ 8
that he knoweth the	Scripture	to be the Scripture	8, 380/ 10
Scripture to be the	Scripture	. For if he will	8, 380/ 10
that he knoweth the	Scripture	by the same means	8, 380/ 12
so he knoweth the	Scripture	by a secret, inward	8, 380/ 14
which was the very	Scripture	, before it did teach	8, 380/ 18
not believed that the	Scripture	was the Scripture if	8, 380/ 19
the Scripture was the	Scripture	if the Church had	8, 380/ 20
believeth less of the	Scripture	than he did before	8, 380/ 26
know which is the	Scripture	. Which church let Tyndale	8, 381/ 1
it written in Holy	Scripture	; whereas if he believe	8, 381/ 24
of any part of	Scripture	whether it be Holy	8, 381/ 26
whether it be Holy	Scripture	or not. But his	8, 381/ 26
have nothing believed without	Scripture	. The cause is none	8, 381/ 28
some part of Holy	Scripture	for Holy Scripture . . . and	8, 381/ 30
Holy Scripture for Holy	Scripture	. . . and expound all the	8, 381/ 31
it be proved by	Scripture	. . . be not only unable	8, 382/ 1
also do handle the	Scripture	itself in such a	8, 382/ 2
unwritten and never had	Scripture	at all. And we	8, 382/ 5
a plain text of	Scripture	more, as I have	8, 387/ 12
man may read the	Scripture	himself: every man, he	8, 388/ 10

more . . . which of the	Scripture	, through their own pride	8, 388/ 14
and wrester of Holy	Scripture	. . . how solemnly soever he	8, 389/ 15
by the truth of	Scripture	. What if I be	8, 389/ 24
that never read any	Scripture	be now, by the	8, 389/ 33
and bad . . . and the	Scripture	showeth by the ark	8, 391/ 35
which is the true	Scripture	of God. And therefore	8, 393/ 34
by plain and evident	Scripture	that faith could not	8, 395/ 11
they believe nothing but	Scripture	, I think they say	8, 395/ 21
believe nothing beside the	Scripture	, nor yet the Scripture	8, 395/ 22
Scripture, nor yet the	Scripture	neither, as their own	8, 395/ 22
him look on the	Scripture	, "saith Tyndale, "and thereby	8, 396/ 6
is not written in	Scripture	, as I have in	8, 396/ 9
plainly by the plain	Scripture	proved. And besides that	8, 396/ 10
true sense of the	Scripture	in a great thing	8, 396/ 13
where plain texts of	Scripture	seem to speak for	8, 396/ 14
be discerned by the	Scripture	itself" -- that gap	8, 397/ 18
right understanding of the	Scripture	of God, as far	8, 398/ 28
evident reason and plain	Scripture	furnished, that no child	8, 399/ 7
in heaven . . . except the	Scripture	of God be false	8, 401/ 4
sundry plain places of	Scripture	, for good works done	8, 401/ 10
prove it true by	Scripture	. Tyndale Christ asked his	8, 403/ 36
find written in the	Scripture	(whereas the Scripture itself	8, 408/ 15
the Scripture (whereas the	Scripture	itself saith that all	8, 408/ 15
prophets, and all the	Scripture	, with signs and miracles	8, 410/ 6
he prove us by	Scripture	that privilege given of	8, 411/ 13
prophets, and all the	Scripture	, with signs and miracles	8, 413/ 24
prophets, and all the	Scripture	and signs and miracles	8, 414/ 7
be written in Holy	Scripture	; which is a marvelous	8, 415/ 1
tell it him in	Scripture	. And therefore he will	8, 415/ 5
saints, and all Holy	Scripture	, false. But now goeth	8, 416/ 13
many places of Holy	Scripture	, is the whole multitude	8, 417/ 11
minds as read the	Scripture	to none other intent	8, 424/ 14
and dark places of	Scripture	by such others as	8, 424/ 23
can be found in	Scripture	; and all the plain	8, 424/ 26
and open texts of	Scripture	, full and plenteous in	8, 424/ 36
open texts of Holy	Scripture	. Of which two things	8, 426/ 24
and hard places of	Scripture	foreremembered, but also by	8, 427/ 6
plainly he misconstrueth the	Scripture	to the mischief of	8, 427/ 15
God" is in the	Scripture	nothing else but to	8, 427/ 22
open places of Holy	Scripture	besides . . . which were in	8, 429/ 11
the places of Holy	Scripture	, written all by one	8, 431/ 33
these evident places of	Scripture	plainly contrary to Tyndale's	8, 434/ 1
pretend any places of	Scripture	. . . he shall allege a	8, 434/ 6
but we find in	Scripture	the contrary, as I	8, 436/ 37
I have by plain	Scripture	proved already before. We	8, 436/ 38
texts also of Holy	Scripture	plainly prove that good	8, 437/ 8
and perish. And the	Scripture	is full of good	8, 437/ 10
plain examples, both in	Scripture	and at our own	8, 437/ 14
of speech in Holy	Scripture	, to make cavillations and	8, 438/ 22
other plain places of	Scripture	, but also by many	8, 441/ 1

which hath in Holy	Scripture	expressly commanded them to	8, 442/ 26
promised, as in plain	Scripture	appeareth, that he will	8, 452/ 33
forth plain and open	Scripture	, by which God hath	8, 463/ 24
the speaking of the	Scripture	, or of the Hebrews	8, 466/ 33
ask him by what	scripture	, or by what reason	8, 467/ 23
evident . . . not only in	Scripture	, but also in every	8, 468/ 11
the speaking of the	Scripture	, or of the Hebrews	8, 471/ 31
be proved by plain	Scripture	. Now, though he teach	8, 472/ 16
thing than that the	Scripture	doth not prove that	8, 472/ 20
not yet by the	Scripture	teach his true members	8, 472/ 21
but only that the	Scripture	saith not plain the	8, 472/ 23
by plain and evident	Scripture	. Ergo, he confesseth here	8, 473/ 7
by plain and evident	Scripture	. . . and that the apostles	8, 473/ 10
whether they be in	Scripture	or not; but in	8, 473/ 21
is not written in	Scripture	-- still, I say	8, 473/ 30
evidently written in Holy	Scripture	. But now, concerning his	8, 473/ 34
by plain and evident	Scripture	-- then must Tyndale	8, 475/ 19
cannot be proved by	Scripture	, no more than the	8, 475/ 22
not being written in	Scripture	. Doth Tyndale know them	8, 475/ 28
not taught them by	Scripture	? For it were hard	8, 475/ 30
that, for lack of	Scripture	, he prove the truth	8, 475/ 33
prove us them by	Scripture	or miracle. And since	8, 476/ 16
agreement they must lack	Scripture	for those articles (for	8, 476/ 30
by plain and evident	Scripture	, is not his own	8, 476/ 37
are not in the	Scripture	either spoken of at	8, 478/ 34
maintain opinions against the	Scripture	. . . Here should he say	8, 480/ 20
cannot be proved by	Scripture	. . . One of these things	8, 480/ 22
no matter unto the	Scripture	. . . He meaneth such things	8, 480/ 29
to be written in	Scripture	; and therefore he writeth	8, 480/ 30
these words of Holy	Scripture	: "They shall from cold	8, 487/ 29
can neither bring reason,	Scripture	, nor other good authority	8, 488/ 27
any word spoken in	Scripture	already -- then is	8, 495/ 25
his word written in	Scripture	; for then he heard	8, 495/ 31
that the place of	Scripture	(in the fifteenth chapter	8, 498/ 12
the man layeth the	Scripture	very far from his	8, 498/ 32
goodness willing, as the	Scripture	saith, "all men to	8, 499/ 17
very books of the	Scripture	itself cannot make men	8, 500/ 8
make men believe the	Scripture	, nor very surely know	8, 500/ 8
were the very, true	Scripture	of God, and which	8, 500/ 9
us to know the	Scripture	. . . and the Spirit of	8, 500/ 12
us which is the	Scripture	and also by which	8, 500/ 15
are written in the	Scripture	: to this, because I	8, 500/ 16
when we hear the	Scripture	or read it, if	8, 500/ 17
plain places of the	Scripture	. But, now, against God	8, 503/ 5
that the very, pure	Scripture	of God they tread	8, 515/ 20
the words of Holy	Scripture	by which God called	8, 520/ 9
indeed, against the plain	Scripture	and all the old	8, 520/ 19
God saith in the	Scripture	, "Thy fall is of	8, 525/ 30
since he by the	Scripture	crieth out upon all	8, 527/ 12
remember, any plain, evident	scripture	proving his final salvation	8, 537/ 5

that he findeth in	Scripture	of his faith and	8, 537/ 7
by plain and evident	Scripture	. For after those horrible	8, 538/ 31
very plain words of	Scripture	. And yet by the	8, 540/ 11
yet by the same	Scripture	, for advantage, is there	8, 540/ 11
this open place of	Scripture	. By which is reprov'd	8, 540/ 19
comfort, either of the	Scripture	or of the miracles	8, 541/ 14
in plain and evident	Scripture	. But we will tell	8, 549/ 6
is declared in Holy	Scripture	that his sin was	8, 551/ 23
and that by reason,	Scripture	, or other good authority	8, 553/ 25
yet wheresoever in the	Scripture	that word "turned" standeth	8, 558/ 30
hath changed), wheresoever in	Scripture	it so standeth alone	8, 558/ 33
plainly reprov'd by the	Scripture	. . . and, except a very	8, 559/ 12
of this text of	Scripture	, "And thou being once	8, 559/ 24
the books of the	Scripture	that we have . . . of	8, 562/ 29
or write beside the	Scripture	that we have already	8, 562/ 31
be written in the	Scripture	indeed. Howbeit, he correcteth	8, 563/ 4
is written in the	Scripture	-- yet lest we	8, 563/ 8
proof -- either reason,	Scripture	, or other authority --	8, 565/ 8
we read in the	Scripture	reprov'd in their deeds	8, 566/ 3
so repent; and in	Scripture	is there nothing spoken	8, 569/ 8
understand those places of	Scripture	whereupon the devil taught	8, 569/ 23
speech used in Holy	Scripture	, sometimes signifieth only great	8, 569/ 28
any one text of	Scripture	. . . but only one or	8, 571/ 10
and of such a	scriptured	man not very scripturally	8, 113/ 1
scriptured man not very	scripturally	spoken. But therefore Tyndale	8, 113/ 2
and unreasonable railing, with	scriptures	wrested awry, and made	8, 26/ 6
find glosses to these	scriptures	, and unto the words	8, 101/ 15
which thing since the	scriptures	seem to say that	8, 102/ 25
their writing be false	scriptures	or their expositions falsely	8, 245/ 21
We show him plain	scriptures	for them, of grace	8, 253/ 24
to marry by the	scriptures	that forbiddeth him the	8, 261/ 16
he hath alleged the	scriptures	right, and construed them	8, 267/ 24
because we have the	scriptures	-- as Abraham said	8, 274/ 32
which then had the	scriptures	, considering that the Scripture	8, 274/ 38
the understanding of the	scriptures	(as the Catholics be	8, 340/ 6
And by the same	scriptures	we know which councils	8, 341/ 5
Look you in the	scriptures	, for they bear witness	8, 347/ 16
some color of apparent	scriptures	to destroy the faith	8, 360/ 28
which are the holy	scriptures	and the sure, wholesome	8, 378/ 20
in plain and evident	scriptures	-- for all that	8, 395/ 18
God, and which were	scriptures	counterfeit, saving that the	8, 500/ 10
God and his holy	scriptures	it is a world	8, 503/ 6
the taking of our	scriptures	for holy, or for	8, 505/ 4
saith touching the plain	scriptures	against the marriages made	8, 508/ 36
believe it -- the	scriptures	be plain and evident	8, 509/ 14
he saith against the	scriptures	plain. For as in	8, 519/ 37
writing, such as every	scrivener's	boy writeth in his	8, 271/ 33
be forsworn without any	scruple	at all. His father	8, 14/ 1
the Scripture, without any	scruple	of conscience . . . so that	8, 351/ 27
yet hath Tyndale no	scruple	to eat a pudding	8, 375/ 14

as it saith plainly, "	Scrutamini	scripturas" ("Search ye in	8, 293/ 18
the words of Christ "	Scrutamini	scripturas, quoniam ipsae testimonium	8, 347/ 14
return again over the	sea	, or tarry still here	8, 9/ 20
books printed beyond the	sea	to be brought into	8, 10/ 32
English heretics beyond the	sea	and such as were	8, 13/ 9
evangelical heretics beyond the	sea	. And upon those letters	8, 13/ 24
years been beyond the	sea	, and there lived by	8, 14/ 6
being fled over the	sea	, and sending from thence	8, 16/ 20
milk into the main	sea	. Insomuch that whoever goeth	8, 89/ 12
blood into the main	sea	. But he that setteth	8, 90/ 4
milk into the main	sea	. Of the Sacrament of	8, 91/ 5
them to the oriental	sea	, the other half to	8, 100/ 16
to the very uttermost	sea	. " These words verily describe	8, 100/ 17
falleth into the deep	sea	of sin: then hath	8, 212/ 24
the whole dead, stinking	sea	of sin: it followeth	8, 227/ 18
talked together beyond the	sea	(after that he fled	8, 301/ 7
their hogs into the	sea	. . . though well they perceived	8, 422/ 34
went again to the	sea	and caught a haddock	8, 446/ 24
ring in the main	sea	, though he find it	8, 534/ 1
record hath put his	seal	thereto that God is	8, 240/ 8
patent under his great	seal	. For else why should	8, 284/ 21
belief do set their	seals	as witnesses to the	8, 237/ 9
together, with great sack	seams	, and some seem rent	8, 307/ 5
speaketh not of any	search	the second chapter of	8, 45/ 34
to find by the	search	of God, be he	8, 46/ 2
and enhanceth their holy	search	upon height . . . and saith	8, 47/ 14
of their spiritual sort	search	the deep secrets of	8, 47/ 16
after Tyndale's high words,	search	the deep secrets, and	8, 48/ 5
but without any far	search	there offer themselves enough	8, 48/ 23
wont to reason and	search	the cause of God's	8, 49/ 14
themselves, with their incessant	search	, find out false causes	8, 49/ 26
simple souls without any	search	observe. As for example	8, 49/ 29
they have with long	search	found out at last	8, 50/ 9
men with their deep	search	interpret and expound Holy	8, 50/ 14
and not so to	search	and limit the cause	8, 55/ 6
two causes, by any	search	, to perceive that he	8, 56/ 8
that the spirituals do	search	the bottom of God's	8, 57/ 26
such others as so	search	the causes that they	8, 57/ 30
-- ceaseth not to	search	the cause. And when	8, 60/ 1
Temple, he would anon	search	for the cause. And	8, 60/ 29
such a deep spiritual	search	do keep God's commandment	8, 72/ 20
thereby, but if he	search	and find the uttermost	8, 80/ 13
them well without further	search	-- than to do	8, 126/ 29
that with his curious	search	hath so narrowly so	8, 126/ 30
be the spirituals; we	search	the bottom of God's	8, 130/ 4
of God's secrets, we	search	the causes of God's	8, 130/ 5
and caused me to	search	myself, to see whether	8, 179/ 19
his spiritual help, to	search	and seek for the	8, 247/ 19
saith plainly, "Scrutamini scripturas" ("	Search	ye in Scripture"), so	8, 293/ 18
those words of Christ "	Search	you the Scripture" . . . which	8, 347/ 31

pleasure once again to	search	whether the faith at	8, 555/ 6
church, and then, after,	search	whether they can err	8, 564/ 37
question with him and	searched	him -- and so	8, 13/ 22
then would he have	searched	for the cause of	8, 61/ 31
all those things have	searched	and sought, and could	8, 80/ 1
when I had over	searched	all my book and	8, 179/ 22
I had thus thoroughly	searched	well my breast and	8, 180/ 10
cause than Tyndale hath	searched	out! -- and then	8, 318/ 23
set and sought, and	searched	out of the very	8, 521/ 20
He that is the	searcher	of the majesty shall	8, 48/ 32
things, and his spirit	searcheth	the deep secrets of	8, 46/ 7
the "Spirit of God," "	searcheth	even the deep things	8, 47/ 9
things . . . and his spirit	searcheth	the deep secrets of	8, 47/ 13
thine heart": the spiritual	searcheth	the cause and looketh	8, 48/ 19
thine heart": the spiritual	searcheth	the cause and looketh	8, 50/ 23
neighbor as himself . . . he	searcheth	that his neighbor is	8, 55/ 37
have it seem, that	searcheth	and seeketh only the	8, 63/ 27
ceremonies and sacraments . . . he	searcheth	the significations and will	8, 75/ 11
do, he never leaveth	searching	till he come at	8, 46/ 8
do" . . . they "never leave	searching	till they come at	8, 47/ 17
secrets, and never leave	searching	till he come to	8, 48/ 5
too far in the	searching	of the deep secrets	8, 48/ 29
do, he never leaveth	searching	till he come at	8, 49/ 8
cause of his own	searching	-- he is well	8, 61/ 16
his own rule of	searching	have found out as	8, 61/ 36
commandment will never cease	searching	till he come to	8, 79/ 35
wisdom they use in	searching	the very bottom of	8, 120/ 18
much boasteth of, in	searching	out the cause, and	8, 317/ 34
which stretcheth to two	seas	of sins, that is	8, 100/ 19
sin in the mean	season	, before they be rebuked	8, 467/ 17
warned in the mean	season	. . . he cometh again unto	8, 489/ 10
in lusts for a	season	. But as soon as	8, 518/ 11
calleth it, "for a	season	" . . . whether he mean, I	8, 520/ 29
reap it in due	season	. God also suffered occasions	8, 528/ 34
lost indeed for a	season	, though it be after	8, 534/ 7
helped in the mean	season	. More Lo, good Christian	8, 547/ 25
them am I so	seasoned	that the taste can	8, 369/ 6
for the salting and	seasoning	of his unsavory scoff	8, 554/ 18
preaching out of the	seat	of their own doctrine	8, 342/ 12
all his heresies. The	second	book is against his	8, 33/ 23
of any search the	second	chapter of the First	8, 45/ 34
peril. Again, in the	Second	Book of Ezra and	8, 67/ 11
prophet Joel, in the	second	chapter: "And therefore now	8, 68/ 25
doctor, writing in his	second	oration made against the	8, 128/ 19
the First Book. The	Second	Book Which confuteth the	8, 142/ 1
saith, it hath a	second	signification -- but that	8, 144/ 24
here left out. The	Second	Chapter: Why Tyndale Used	8, 163/ 13
for "Church" In the	second	chapter Tyndale saith that	8, 163/ 16
Saint Paul, in the	second	chapter to the Romans	8, 173/ 22
And afterward, in the	second	epistle: "Admoneo te ut	8, 191/ 30

too . . . as in the	Second	Book of Kings, where	8, 209/ 16
he mean in the	second	manner, that whoso repenteth	8, 215/ 3
pulpit. Here endeth the	Second	Book, in which is	8, 221/ 29
first person or the	second	singular, where the things	8, 236/ 11
the article "the"; the	second	in putting in this	8, 237/ 26
have none. In the	second	text because Saint Paul	8, 261/ 11
us proceed to the	second	. . . which is, I promise	8, 263/ 24
I promise you, very	second	, for any fruit that	8, 263/ 25
bringing false miracles. The	second	thing that I answer	8, 264/ 13
against all contradiction. This	second	answer is open and	8, 264/ 35
proved plainly that Tyndale's	second	reason with which he	8, 270/ 30
in the first or	second	generation had any writing	8, 271/ 28
so did, in the	second	chapter of the Acts	8, 292/ 16
he mean of the	second	manner . . . his saying shall	8, 296/ 21
Tyndale, that in that	second	place, where Saint John	8, 311/ 9
And so to my	second	argument, ye find his	8, 314/ 18
life." And in the	second	of his first epistle	8, 333/ 9
his purpose in the	second	. For, beginning with the	8, 351/ 31
For, beginning with the	second	. . . those words plainly declare	8, 351/ 31
Dialogue and in the	Second	Book of this work	8, 357/ 19
third chapter of the	second	epistle, where Saint Paul	8, 359/ 24
promised before (in the	Second	Book), rehearse you both	8, 367/ 25
Tyndale (in my said	Second	Book) before. Origen, in	8, 367/ 33
and plainly, in his	second	epistle, in these words	8, 374/ 26
the Third Book. The	Second	Part of the Confutation	8, 384/ 1
fond opinion in the	Second	Book of my Dialogue	8, 387/ 33
elect church of the	second	manner: that is to	8, 392/ 26
wed, and give a	second	faith unto man in	8, 403/ 34
he mean in the	second	manner -- that is	8, 411/ 21
he saith, in the	second	chapter following, that there	8, 414/ 33
born of God. The	second	is that whoso is	8, 420/ 23
God by faith. His	second	point is that every	8, 421/ 18
of person as the	Second	Person of the Godhead	8, 422/ 22
Thus, finally, concerning his	second	point . . . "faith alone" may	8, 423/ 25
now prove us the	second	part by the words	8, 443/ 35
as things of a	second	sort -- himself believeth	8, 466/ 22
well follow that the	second	is as false and	8, 468/ 17
first nor at the	second	time neither, but defend	8, 468/ 26
teaching, nor at the	second	neither, bring him from	8, 469/ 34
do; and that the	second	sin was not only	8, 524/ 27
substance is in the	second	. The second thing is	8, 532/ 11
in the second. The	second	thing is that as	8, 532/ 12
first speaking nor the	second	, nor till he put	8, 532/ 31
twelfth chapter of the	Second	Book of Kings) that	8, 538/ 34
goeth. Now, for the	second	point, whereas I said	8, 542/ 11
Then as touching the	second	signification, of the only	8, 561/ 34
-- and yet the	second	much less than the	8, 567/ 21
Lord," afterward, in the	second	, he saith that it	8, 567/ 26
will stand with his	second	heresy. You see well	8, 569/ 31
perceive that in his	second	definition he restraineth his	8, 569/ 32

they be, by Tyndale's	second	definition, all this while	8, 570/ 4
more open in the	second	than in the first	8, 570/ 27
and seem but very	secondary	. But the very cause	8, 321/ 2
his third signification very	secondly	, and fareth as one	8, 146/ 19
they take him wrong.	Secondly	, I say that if	8, 350/ 12
never so detestable sin.	Secondly	, that of all such	8, 425/ 23
far above their strength.	Secondly	, for after their "horrible	8, 530/ 4
of his ordinary justice.	Secondly	I say that forasmuch	8, 568/ 34
was his examination not	secret	, but folk enough thereat	8, 21/ 13
abjuration, made in sundry	secret	corners, and some also	8, 22/ 12
the framing of a	secret	, unknown church, that he	8, 24/ 15
the people into the	secret	contempt, and spiritual disobedience	8, 30/ 17
by his own holy	secret	word unwritten in the	8, 44/ 9
so deep that the	secret	bottom will not be	8, 48/ 34
own liberty, and private,	secret	conscience, to choose their	8, 63/ 9
and it is a	secret	, inward, effectual prayer, when	8, 68/ 11
Father, which is in	secret	. And thy Father, that	8, 69/ 32
Father, that seeth in	secret	, shall reward thee openly	8, 69/ 32
right effectually, an inward,	secret	gift and inspiration of	8, 77/ 9
betokening other than the	secret	grace given them therein	8, 78/ 27
not make him so	secret	of his counsel as	8, 78/ 30
Baptism hath, by the	secret	sanctification of God, a	8, 100/ 24
of Christ, unto a	secret	company of such as	8, 107/ 3
God, and his holy,	secret	, inward word unwritten, that	8, 132/ 33
in earth the only	secret	, unknown folk that are	8, 133/ 16
and not without the	secret	working of God. And	8, 161/ 2
the church" is a	secret	congregation of unknown chosen	8, 165/ 25
his heresy of the	secret	, unknown church wherein is	8, 174/ 37
the breasts. There be	secret	pangs that pinch the	8, 204/ 8
should so repent his	secret	sin that he should	8, 206/ 24
offered declaration of the	secret	, hidden sin -- and	8, 207/ 8
and obey were some	secret	, unknown sort of evil-living	8, 219/ 8
his heresy of their	secret	, unknown church of elects	8, 323/ 3
I in a grievous	secret	sorrow." And afterward, in	8, 371/ 29
as Saint Ambrose saith,	secret	mysteries. Which things he	8, 374/ 34
knoweth them by a	secret	, inward instinct of nature	8, 380/ 13
the Scripture by a	secret	, inward instinct of the	8, 380/ 14
apostles by the same	secret	, inward instinct of the	8, 380/ 16
though they may by	secret	heresies of their hearts	8, 398/ 20
imperfect in the deep,	secret	sight of God that	8, 401/ 31
be devised, yet their	secret	, unknown faith and frailty	8, 442/ 10
did ever keep it	secret	, hidden, and unknown whether	8, 442/ 11
taketh not only a	secret	, scattered company unknown, but	8, 465/ 35
is not his own	secret	, unknown church of elects	8, 476/ 37
hath in it the	secret	seed of Tyndale's chief	8, 497/ 21
the praise of that	secret	sect and scattered "congregation	8, 517/ 30
time for some other,	secret	sin whereby he had	8, 524/ 26
study upon Albert's De	secretis	mulierum. And yet if	8, 211/ 32
found they certain letters	secretly	conveyed in his coat	8, 13/ 22
selling them here still	secretly	, and sending over for	8, 16/ 26

those heretical books and	secretly	set forth those heresies	8, 17/ 16
before. And being there	secretly	kept by a certain	8, 22/ 16
anchoress . . . and there began	secretly	to sow his cockle	8, 22/ 17
at their "evangelical liberty"	secretly	to do what they	8, 32/ 19
them in hugger-mugger, and	secretly	poison themselves, weening the	8, 35/ 21
may fortune to be	secretly	misled by false, wily	8, 38/ 21
if they shrive themselves	secretly	and speak softly at	8, 88/ 27
caused to be also	secretly	set in and written	8, 157/ 29
his confessor show it	secretly	. This can Tyndale in	8, 206/ 25
diligence with leading them	secretly	into the consent and	8, 247/ 21
that he do it	secretly	, where there were no	8, 351/ 28
yet would he now	secretly	steal back again. Not	8, 481/ 5
advertised of all the	secrets	. . . and that so far	8, 8/ 22
spirit searcheth the deep	secrets	of God"; so that	8, 46/ 7
spirit searcheth the deep	secrets	of God. And with	8, 47/ 13
sort search the deep	secrets	of God so far	8, 47/ 16
words, search the deep	secrets	, and never leave searching	8, 48/ 5
searching of the deep	secrets	of God, and wade	8, 48/ 30
shall find the deep	secrets	of God so deep	8, 48/ 34
priest as in the	Secrets	of that Holy Sacrifice	8, 109/ 6
speaketh not all the	Secrets	of the Mass aloud	8, 111/ 1
very bottom of God's	secrets	, that is to say	8, 129/ 21
judge our Holy Father's	secrets	, and not to be	8, 129/ 23
the bottom of God's	secrets	, we search the causes	8, 130/ 5
and, falling to Luther's	sect	, and after that to	8, 13/ 6
after that to the	sect	of Friar Huessgen, and	8, 13/ 6
folk be, whose whole	sect	is nothing else but	8, 19/ 13
that vary from their	sect	; as there are of	8, 28/ 18
thousand of his wretched	sect	, being in number to	8, 29/ 8
of that whole holy	sect	, and consider their livings	8, 40/ 29
father of their whole	sect	, and see him run	8, 40/ 30
archheretics of his ungracious	sect	. . . which, when they have	8, 42/ 38
of their new spiritual	sect	, be needs one of	8, 47/ 28
and all their whole	sect	, in that they hold	8, 50/ 36
saving only their own	sect	, with as venomous words	8, 56/ 30
the custom of his	sect	now grown in Germany	8, 74/ 36
fellows of his own	sect	, sitting and blaspheming God	8, 116/ 22
surely there was never	sect	of heretics yet that	8, 119/ 10
been of old . . . every	sect	had some one heresy	8, 119/ 12
condemning all his whole	sect	. For I never said	8, 227/ 5
of himself and his	sect	. For since it is	8, 227/ 9
Tyndale and all his	sect	be set all upon	8, 227/ 13
of all his whole	sect	be the dark air	8, 227/ 19
for both would every	sect	of heretics wrest it	8, 254/ 8
holy man of his	sect	." Now, if against all	8, 267/ 14
Barnes was of Zwingli's	sect	against the Sacrament of	8, 301/ 10
all, since that his	sect	expressly denieth that Saint	8, 312/ 12
heretics of the same	sect	said therein very well	8, 313/ 25
credence of their false	sect	, as were some Sadducees	8, 342/ 24
which some of that	sect	bring forth full solemnly	8, 347/ 37

the rabble of their	sect	say that faith of	8, 400/ 27
company, making a shameful	sect	thereof and an abominable	8, 437/ 29
be all the whole	sect	of Jews. So that	8, 464/ 34
man's change to his	sect	, either because himself shall	8, 469/ 38
him still to his	sect	-- and then, in	8, 470/ 7
good and his own	sect	for naught -- or	8, 470/ 8
man . . . and his own	sect	for good, to which	8, 470/ 10
heretics of his own	sect	. Which rose there and	8, 482/ 20
praise of that secret	sect	and scattered "congregation" . . . till	8, 517/ 30
of Doom (for Tyndale's	sect	believeth not that he	8, 537/ 10
afterward by the new	sects	sprung out of his	8, 5/ 33
are of these evil	sects	an innumerable sort . . . there	8, 6/ 2
save their life, their	sects	so desperate that either	8, 25/ 1
sundry sorts of diabolical	sects	than a man may	8, 28/ 19
experience that though their	sects	be but false heresies	8, 28/ 23
length of many schismatical	sects	. . . whose fall undoubtedly the	8, 29/ 1
that are of diverse	sects	, although they were all	8, 29/ 25
of any of their	sects	. They begin their epistles	8, 40/ 14
Almaine among their holy	sects	, where they were in	8, 125/ 29
of all their frantic	sects	, have left off a	8, 138/ 27
hundred sorts of new	sects	of heretics, much more	8, 223/ 17
sort of a hundred	sects	of heretics, and no	8, 223/ 25
all their whole hundred	sects	that are their offspring	8, 242/ 13
that of so many	sects	as they be, they	8, 246/ 2
new Pharisees, these manifold	sects	of heretics, both now	8, 275/ 19
he were of sundry	sects	. For Friar Barnes was	8, 301/ 10
of his hundred new	sects	he calleth his "we	8, 341/ 17
Luther and all the	sects	in Almaine call for	8, 341/ 20
zeal of them make	sects	, breaking the unity of	8, 481/ 7
reader, consider who make	sects	, that is to say	8, 481/ 15
and make new, fond	sects	of their own foolish	8, 481/ 34
Church, and make sundry	sects	, and kill their Christian	8, 484/ 1
others of their sundry	sects	, be fallen from Christ	8, 484/ 6
faith, by making of	sects	and sowing sedition and	8, 484/ 11
royal railing of "making	sects	, "breaking of unity," "killing	8, 484/ 29
against good works by	sects	dissolving the unity, and	8, 561/ 32
heresies, delivered to the	secular	hands and burned. In	8, 13/ 29
his obstinacy, to the	secular	hands, and burned up	8, 15/ 33
at last unto the	secular	hands and burned, as	8, 20/ 34
was delivered unto the	secular	hands . . . neither while he	8, 21/ 1
Howbeit -- besides the	sedition	that every schism and	8, 29/ 23
soon seek occasion of	sedition	, and thereof do themselves	8, 55/ 22
set the people in	sedition	. . . and under color of	8, 56/ 33
dissension, schisms, strife, and	sedition	. . . and cause your '	8, 58/ 25
and authors of such	sedition	and rebellious bloodshed, get	8, 58/ 30
and infidels should with	sedition	or open war kill	8, 123/ 31
of sects and sowing	sedition	and dissension to stir	8, 484/ 11
in Almaine already) begin	sedition	and rebellion, and fall	8, 514/ 14
strive together, and by	seditions	the one drive the	8, 28/ 26
traitorous setting forth of	seditions	to raise rebellions, as	8, 137/ 7

of heresies, schisms, and	seditions	among the people first	8, 357/ 34
I call their books	seditious	. For they counsel, they	8, 29/ 13
then (say they) be	seditious	? Surely, to make men	8, 29/ 16
that Luther's books be	seditious	, as I now say	8, 31/ 14
willfulness departing out by	seditious	schisms: then seeth he	8, 386/ 29
in avoiding of their	seditious	trouble, and for the	8, 482/ 1
as ye shall hereafter	see	when we shall come	8, 3/ 20
answer . . . but shall also	see	that he showeth himself	8, 7/ 34
that ye may somewhat	see	what good Christian faith	8, 12/ 36
I shall let you	see	Luther's own words in	8, 16/ 8
thing which ye shall	see	so plainly proved. But	8, 16/ 11
plainly proved. But ye	see	that of this holy	8, 16/ 13
letter because ye should	see	what truth there is	8, 19/ 14
Tewkesbury; but I can	see	no very great cause	8, 20/ 1
I was glad to	see	him in that point	8, 20/ 22
dealing every man may	see	that he rought not	8, 21/ 6
may. But thus ye	see	that Tyndale hath no	8, 24/ 35
have . . . and that I	see	not hitherto these matters	8, 25/ 36
read their books and	see	the thing themselves, be	8, 26/ 21
thief, and bid him	see	he steal not. Howbeit	8, 29/ 22
heresies. And thus ye	see	how fain he would	8, 30/ 37
insolubles, which ye shall	see	proved very frantic follies	8, 34/ 9
us. He increaseth, I	see	well, as fast as	8, 34/ 15
oblivion. Howbeit, since I	see	the devil in these	8, 35/ 17
sorrow and heaviness to	see	the world wax so	8, 36/ 5
-- so, since I	see	well that that thing	8, 37/ 11
that some such I	see	already -- yet have	8, 38/ 32
of his Spirit to	see	and to judge true	8, 40/ 5
of the Spirit to	see	"true repentance," he then	8, 40/ 20
their whole sect, and	see	him run out of	8, 40/ 30
fashion as ye shall	see	Tyndale do here. For	8, 41/ 38
yet have, as ye	see	well, shamefully showed themselves	8, 43/ 1
And therefore thus ye	see	that by Tyndale's holy	8, 46/ 21
by likelihood, for we	see	well they lacked no	8, 50/ 16
charity. Wherefore I cannot	see	but that Tyndale, as	8, 54/ 16
other temporal rulers? We	see	, pardie, through all their	8, 56/ 26
his fellows, as ye	see	, so lovingly put in	8, 59/ 6
to this end we	see	that their spiritual doctrine	8, 62/ 27
year; as ye now	see	it in Saxony, where	8, 63/ 2
But forasmuch as we	see	well that Tyndale maketh	8, 64/ 38
For therein shall he	see	that fasting serveth not	8, 65/ 3
there shall he specially	see	the thing that he	8, 65/ 6
loath to let you	see	: that fasting and other	8, 65/ 6
seem -- ye shall	see	too manifestly proved by	8, 65/ 37
And so may ye	see	this place of Scripture	8, 66/ 23
Ye may here clearly	see	this pestilent opinion of	8, 67/ 8
Here may ye clearly	see	, good Christian reader, that	8, 69/ 18
cause he delighteth to	see	a man so delight	8, 72/ 4
which he loveth to	see	man follow by fasting	8, 72/ 14
for aught that I	see	, know that well enough	8, 73/ 25

can I not well	see	that Tyndale is in	8, 73/ 32
him. For here you	see	-- for all his	8, 75/ 22
why? Of some we	see	that he did, as	8, 79/ 11
the same: that I	see	not that God taught	8, 79/ 31
naught. And so ye	see	that as for children	8, 83/ 6
neither. Lo, thus ye	see	to what a devilish	8, 83/ 9
every man may soon	see	what men may say	8, 86/ 10
Tyndale, "here we may	see	that the aneling doth	8, 87/ 18
with. More Here ye	see	that the Sacrament of	8, 87/ 35
were a-shriving! Ye may	see	now to what perfection	8, 88/ 17
repentant sinners! Will ye	see	that it is so	8, 90/ 35
twain, and ye shall	see	that he might almost	8, 91/ 35
lo, thus first ye	see	that as long as	8, 92/ 19
is it good to	see	somewhat of Tyndale's mind	8, 93/ 36
life")? Thus may ye	see	that this text proveth	8, 97/ 8
So ye may plainly	see	that Tyndale's texts serve	8, 97/ 22
For albeit that we	see	no likelihood how that	8, 101/ 19
-- I cannot greatly	see	why we should greatly	8, 101/ 25
of that mind . . . I	see	not why we should	8, 102/ 27
him to let them	see	that he not only	8, 103/ 17
things -- yet I	see	not why we should	8, 104/ 10
And thus ye may	see	what a wise process	8, 106/ 12
readers, here ye plainly	see	what manner of fashion	8, 108/ 11
playeth himself, as ye	see	, in mocking these holy	8, 109/ 4
us, in that they	see	nothing but such ape's	8, 109/ 26
so that ye may	see	that they have weighed	8, 109/ 36
all? Lo, thus ye	see	, good Christian readers, that	8, 110/ 30
that every man may	see	it the more clearly	8, 111/ 7
By these words ye	see	that whereas the priests	8, 111/ 25
they, pardie, as ye	see	by Luther himself and	8, 112/ 29
priesthood -- because they	see	that in this point	8, 113/ 19
But yet shall ye	see	further that as fair	8, 114/ 7
him -- and I	see	not one word by	8, 115/ 4
more proof when we	see	that he mocketh at	8, 115/ 15
ye yet more plainly	see	to what point he	8, 116/ 24
evident Scripture . . . when we	see	now that Tyndale upon	8, 117/ 26
the Altar? Ye may	see	now that Tyndale uttered	8, 117/ 29
as men may well	see	that he leaveth them	8, 119/ 2
to let you plainly	see	the summary purpose and	8, 119/ 37
about it till he	see	an occasion to avenge	8, 124/ 3
God be thanked, we	see	many live to very	8, 125/ 7
the air . . . since we	see	that they set so	8, 128/ 3
open their eyes to	see	, and not captivate their	8, 129/ 19
none excuse when they	see	against the whole consent	8, 130/ 1
confirmed themselves to the	see	of Rome in such	8, 131/ 4
Latins and to the	See	Apostolic. And for conclusion	8, 131/ 8
saving for pity to	see	any man so mad	8, 134/ 18
apostle -- he would	see	seven cities burn and	8, 137/ 21
that can I nothing	see	, saving only for one	8, 138/ 4
time to awake and	see	, every man with his	8, 138/ 31

may well and plainly	see	such open ribaldry with	8, 139/ 21
and must awake and	see	with his own eyes	8, 139/ 26
abomination; and now ye	see	that all the captains	8, 140/ 17
on; and since ye	see	Tyndale now teach and	8, 140/ 22
him such as ye	see	he is, and let	8, 140/ 32
devilish doctrine, that ye	see	yourselves is naught, whatsoever	8, 140/ 33
old fathers that ye	see	be saints in heaven	8, 140/ 36
taken, as ye shall	see	anon. But first, I	8, 145/ 29
his word when we	see	that all the holy	8, 149/ 23
left none unwritten: we	see	that this maketh neither	8, 155/ 11
for else cannot I	see	what he can say	8, 156/ 23
faith. And now ye	see	that plainly he denieth	8, 158/ 23
all. For as ye	see	at your eye, he	8, 158/ 24
And they perceive and	see	also that the holy	8, 158/ 37
kind of tribulation, I	see	not why it might	8, 159/ 23
more devoutly that they	see	such godly ceremonies observed	8, 160/ 3
more solemnity that they	see	therein . . . the more devotion	8, 160/ 5
is so already . . . we	see	well enough that it	8, 161/ 17
As for song, I	see	not why he should	8, 162/ 4
buzz." So that I	see	well no fashion can	8, 162/ 16
piece, and ye shall	see	what he hath: "M	8, 168/ 9
him. Here ye may	see	the sincerity and plain	8, 172/ 15
saints. And now ye	see	, good Christian readers, that	8, 173/ 6
And here may ye	see	what a true translation	8, 173/ 17
his honor." Here ye	see	Tyndale's truth, lo! Did	8, 173/ 31
believe that no man	see	them, even so" he	8, 175/ 12
blinded that I cannot	see	mine errors but ween	8, 175/ 18
man should then well	see	that I was then	8, 177/ 9
yet make any man	see	that I were myself	8, 177/ 15
them, seeing that I	see	them likely in these	8, 178/ 17
to search myself, to	see	whether I had used	8, 179/ 19
which the world may	see	for a show of	8, 180/ 2
thoroughly that the world	see	never any such example	8, 180/ 8
four, as ye shall	see	further in his words	8, 181/ 19
And so ye may	see	how wisely, by long	8, 182/ 9
an "elder" likewise. More	See	the sincerity and plainness	8, 182/ 17
ye may first here	see	a piece of his	8, 182/ 29
properly spoken, as ye	see	-- he saith that	8, 183/ 5
translation . . . which, as ye	see	, must needs be false	8, 183/ 29
therefore, as ye plainly	see	. . . Tyndale's defense of his	8, 186/ 13
evil to worse: ye	see	how well he hath	8, 188/ 5
little, he should soon	see	that his argument were	8, 188/ 21
winketh and will not	see	it) that it must	8, 188/ 28
which whosoever read, shall	see	therein both the false	8, 191/ 1
And thus ye may	see	with what fruit Tyndale	8, 191/ 23
and then himself, ye	see	what construction he maketh	8, 192/ 20
former words, when they	see	them so reproved that	8, 197/ 13
office. And thus ye	see	that the consequent is	8, 198/ 12
thus yet again ye	see	to how little purpose	8, 201/ 13
and men should not	see	wherein the question standeth	8, 201/ 22

eye should cease to	see	if that we lacked	8, 204/ 36
And therefore ye may	see	that these be no	8, 205/ 31
repentance. For we plainly	see	that such as repent	8, 215/ 21
changes found as ye	see	, and being changed for	8, 220/ 9
up his knife and	see	it him safe! This	8, 220/ 14
shall ye laugh to	see	that he wrestleth all	8, 224/ 26
heretics did), ye may	see	a clear proof by	8, 226/ 7
have a pleasure to	see	how fondly he juggleth	8, 226/ 29
to sin; and we	see	well that Tyndale and	8, 227/ 13
his words, ye shall	see	that he coucheth them	8, 227/ 29
that we should not	see	the falsehood of his	8, 229/ 10
saving that ye should	see	that he which in	8, 230/ 20
the matter itself. Ye	see	that by Tyndale's translation	8, 231/ 13
then may ye thereby	see	that Tyndale hath translated	8, 238/ 7
Lo, here ye may	see	that Christ did not	8, 238/ 27
man also, as ye	see	by these places of	8, 239/ 31
Church; but also ye	see	it proved, by these	8, 240/ 13
yet forasmuch as I	see	that Tyndale setteth not	8, 240/ 35
sent me." Will ye	see	that Christ putteth not	8, 241/ 30
likewise as if I	see	one sit, it must	8, 242/ 31
he sitteth while I	see	him sit, because I	8, 242/ 32
because I could not	see	him sit but if	8, 242/ 32
sitteth not because I	see	him sit, for sit	8, 242/ 33
he that will neither	see	nor hear . . . or is	8, 244/ 25
enough . . . by that they	see	him specially present with	8, 248/ 36
and greater. And we	see	that in the Catholic	8, 251/ 40
true, as ye shall	see	anon: yet when they	8, 253/ 16
but he shall plainly	see	that Tyndale shall in	8, 254/ 14
I do. For I	see	well his falsehood for	8, 254/ 35
confirmed. And thus ye	see	that here he affirmeth	8, 255/ 27
good readers, here ye	see	first that this point	8, 257/ 7
trust every man may	see	that we draw it	8, 258/ 23
show . . . whereby ye shall	see	how plainly he proveth	8, 258/ 33
Lo, sir, here ye	see	that if the Mass	8, 259/ 8
God's Spirit . . . which I	see	that God hath taught	8, 260/ 6
need . . . saving that I	see	the one ever used	8, 260/ 19
as I say, ye	see	by Tyndale's example for	8, 260/ 26
this is, as ye	see	, Tyndale's first reason wherewith	8, 263/ 17
believe. Which reason ye	see	yourselves is not worth	8, 263/ 20
prophets ashamed -- ye	see	yourselves they be so	8, 265/ 29
not be, for ye	see	they wed nuns openly	8, 265/ 30
Church. As, let me	see	, for example . . . whether friars	8, 266/ 5
beasts as lust to	see	it so for hatred	8, 266/ 13
that they now clearly	see	the light of truth	8, 267/ 35
am come, as ye	see	, sent by the blessed	8, 268/ 28
your presence . . . where you	see	and, I am sure	8, 268/ 32
people suddenly make him	see	. What saith Tyndale to	8, 269/ 7
much more if he	see	in his own sight	8, 269/ 16
destroyed and killed: ye	see	proved plainly that Tyndale's	8, 270/ 30
I wot well: I	see	no man write thereof	8, 276/ 28

And lo, thus ye	see	, good readers, in what	8, 279/ 8
he bringeth ye shall	see	. . . and how true it	8, 279/ 28
good faith, I can	see	no wit therein. But	8, 282/ 35
good Christian readers, ye	see	to what worshipful conclusion	8, 285/ 37
I ween we shall	see	those folk fall so	8, 287/ 21
proveth that. For we	see	well by experience that	8, 289/ 13
folk from sin. We	see	also that both Christ	8, 289/ 15
And so thereby ye	see	that he saith now	8, 289/ 26
where he shall never	see	after. Tyndale And that	8, 289/ 35
he is, as ye	see	, too shamefully confounded. But	8, 291/ 27
John. Now, since ye	see	that thus they did	8, 292/ 21
More Lo, here ye	see	that Tyndale himself doubteth	8, 293/ 2
understand"). And here ye	see	that though Tyndale will	8, 293/ 21
hath every fool may	see	. . . but if Tyndale prove	8, 294/ 37
with them; when they	see	themselves shamefully convicted and	8, 297/ 18
good Christian readers, ye	see	how well this wise	8, 306/ 30
good readers, here ye	see	finally how well and	8, 307/ 24
now well leave, ye	see	well, as for this	8, 309/ 15
besides . . . that ye may	see	, without farther seeking for	8, 309/ 32
of the . More Ye	see	well now that Tyndale	8, 310/ 14
their books together, to	see	whether every necessary point	8, 310/ 16
But now let us	see	whither of us two	8, 311/ 25
upon the deed, and	see	whether it be so	8, 311/ 33
Gospel. And thus ye	see	how wisely Tyndale sticketh	8, 312/ 15
story faith, because we	see	no cause reasonable to	8, 313/ 6
now that he can	see	no reason why "to	8, 313/ 20
coming"). Here may we	see	, whatsoever Tyndale say, that	8, 315/ 26
other day, as we	see	need . . . or may make	8, 320/ 8
day, only if we	see	a cause why. We	8, 320/ 8
Scripture. And thus ye	see	now in what substantial	8, 330/ 19
of because ye shall	see	that Tyndale hath not	8, 332/ 24
But now ye shall	see	what answer he maketh	8, 332/ 34
proveth not, as ye	see	, by any scripture proper	8, 333/ 17
commanded in Scripture. Now	see	you, good readers, how	8, 335/ 14
the contrary. For we	see	that the Church hath	8, 338/ 36
doth. And thus ye	see	that these words are	8, 339/ 24
Catholics did not only	see	then that the heretics	8, 340/ 7
the Scripture (as we	see	that these heretics much	8, 340/ 8
draft. (As we daily	see	that he doth, and	8, 340/ 24
doth, and ever shall	see	that he shall do	8, 340/ 25
For now may ye	see	for what cause he	8, 341/ 7
by Scripture -- ye	see	yourselves very well he	8, 343/ 4
in Scripture. And yet	see	ye farther that he	8, 343/ 13
And thus ye may	see	when he hath all	8, 346/ 37
as it is to	see	in the end of	8, 348/ 15
the chapter . . . he shall	see	that Moses said those	8, 348/ 28
now ye may partly	see	. . . and yet farther shall	8, 355/ 10
Moses, I warn you,	see	that you do it	8, 355/ 25
And because ye should	see	yet his plainness and	8, 356/ 31
not. And thus ye	see	, good readers, that neither	8, 359/ 18

committed unto them." Now	see	ye well that Saint	8, 360/ 4
ourselves. And thus ye	see	that Friar Barnes hath	8, 361/ 33
All which, as yourselves	see	well, I have now	8, 364/ 19
of ours. And thereby	see	ye well that he	8, 364/ 26
ye, good Christian readers,	see	to what point at	8, 366/ 25
it a world to	see	what shift these folk	8, 366/ 31
the apostles' days. Then	see	they again that to	8, 367/ 1
that ye shall well	see	that the things which	8, 367/ 22
write that ye may	see	that the Mass, and	8, 371/ 21
we shall obtain?" Now	see	you very plainly, good	8, 373/ 22
or not. And ye	see	that they say that	8, 373/ 28
yet besides that, we	see	that of his writing	8, 373/ 31
is part lost. Ye	see	also that some such	8, 373/ 33
old holy doctors, ye	see	how far they go	8, 374/ 1
commandment in Scripture we	see	no discharge but the	8, 375/ 13
a pudding though he	see	it prohibited by all	8, 375/ 15
aught that I can	see	or aught that he	8, 379/ 1
all is written, ye	see	well he cannot prove	8, 381/ 7
And, finally, thus ye	see	that Tyndale and such	8, 381/ 36
when ye shall again	see	that his examples are	8, 386/ 14
wit cannot, perceive and	see	the point that he	8, 386/ 17
man well perceive and	see	that his solemn show	8, 386/ 18
wiliness, and will not	see	the mark. For he	8, 386/ 24
aught that I can	see	, his description agreeth with	8, 391/ 24
his matter . . . and then	see	whether the best be	8, 392/ 24
all the world may	see	that he nothing seeketh	8, 393/ 25
the meanwhile this ye	see	: that howsoever he mean	8, 393/ 29
this shall, I say,	see	that Tyndale's elect and	8, 394/ 37
he, "by that ye	see	they be good men	8, 397/ 2
Wherefore when he shall	see	himself unable to defend	8, 397/ 20
them but if we	see	them walk in our	8, 398/ 33
after. And then ye	see	plainly that his definition	8, 399/ 21
then may every child	see	that he is driven	8, 401/ 14
that ye may plainly	see	that he seeketh nothing	8, 401/ 25
is a world to	see	how royally he runneth	8, 402/ 16
other great peril I	see	none, considering that we	8, 402/ 36
places, yet ye should	see	the whole sum and	8, 405/ 26
in the light, and	see	whether it be sufficient	8, 405/ 36
-- ye may thereby	see	that the faith which	8, 407/ 25
thus, good readers, ye	see	that this man fareth	8, 411/ 36
in good faith, I	see	no further thing that	8, 412/ 4
by this ye may	see	that he agreeth that	8, 415/ 2
therefore he will, ye	see	well, none of my	8, 415/ 5
with ifs, as ye	see	-- yet shall ye	8, 415/ 35
part pass, let us	see	how he proveth the	8, 419/ 38
But now let us	see	how he proveth his	8, 420/ 9
do. And thus ye	see	that ye shall not	8, 421/ 16
which ye shall plainly	see	how plainly he misconstrueth	8, 427/ 15
the final elects. Now	see	you in what manner	8, 428/ 28
good Christian readers, here	see	we very plain that	8, 433/ 16

By this may ye	see	who be the children	8, 434/ 39
far as myself can	see	anything that himself might	8, 436/ 23
proved already before. We	see	also that the catholic	8, 437/ 1
so too; whereof we	see	plain the contrary, not	8, 440/ 37
By this shall ye	see	who be children of	8, 441/ 25
only and weakness? Ye	see	, good readers, openly, that	8, 442/ 4
clearly, that when we	see	such deeds in them	8, 442/ 29
Christian readers, while ye	see	that these holy fathers	8, 442/ 33
salvation; and yet ye	see	, for all this, that	8, 442/ 38
abomination and sin": ye	see	now that his own	8, 443/ 11
Christian man. For now	see	ye clearly that by	8, 445/ 11
very surely . . . whereof, ye	see	well, followeth no little	8, 450/ 4
defend their others, ye	see	what good fruit must	8, 450/ 35
merciful. And thus ye	see	plainly that Tyndale, to	8, 451/ 11
will. And thus ye	see	that Tyndale, as touching	8, 453/ 15
hear us both and	see	his subtle shift, he	8, 459/ 20
conclusion, ye now clearly	see	to what foolish conclusion	8, 460/ 1
thereof is, as ye	see	, nothing else in effect	8, 460/ 21
this ye may clearly	see	that Tyndale affirmeth and	8, 461/ 18
also ye may clearly	see	that concerning the "promises	8, 461/ 26
other things, as ye	see	him do . . . but if	8, 462/ 5
deadly? And this ye	see	, therefore, is his plain	8, 462/ 14
may well and clearly	see	that the belief of	8, 464/ 2
as for Tyndale, ye	see	well so that he	8, 464/ 13
himself believeth, as ye	see	, the promises as little	8, 466/ 22
in his words, and	see	for what cause he	8, 466/ 24
again, and very clearly	see	that those blind heretics	8, 468/ 30
he, as ye now	see	, by his own handling	8, 473/ 13
aught that I can	see	. . . or else must he	8, 473/ 25
elects (which, as ye	see	, himself cannot yet well	8, 477/ 1
miracles since we clearly	see	persevere and continue in	8, 477/ 8
we may clearly thereby	see	that this church only	8, 477/ 9
here ye may plainly	see	that I might well	8, 479/ 23
reproved. And now ye	see	that, as our Lady	8, 479/ 32
Almaine . . . so he might	see	his disciples assay some	8, 483/ 14
chapter . . . in which ye	see	, lo, to what pleasant	8, 484/ 27
-- ye shall now	see	what example he bringeth	8, 488/ 28
Tyndale teacheth us, and	see	whether there be written	8, 492/ 17
which is, as ye	see	, now taken here with	8, 496/ 6
them, and maketh them	see	both their own damnation	8, 496/ 16
And then when we	see	his mercy, we love	8, 496/ 19
would not we should	see	whether he mean by	8, 497/ 29
elects -- let us	see	and consider what high	8, 498/ 35
God "maketh his elects	see	both their own damnation	8, 499/ 23
as ye shall shortly	see	, in these words that	8, 499/ 28
God maketh his elects	see	. . . his mercy" -- as	8, 499/ 28
maketh the elects to	see	these things, without any	8, 499/ 34
not to make them	see	. And that Tyndale thus	8, 500/ 3
God maketh his elects	see	their damnation in the	8, 501/ 9
And then when we	see	his mercy, we love	8, 501/ 13

that we perceive and	see	what Tyndale intendeth in	8, 501/ 22
father"! For here ye	see	well that we speak	8, 502/ 24
his own father . . . I	see	not wherefore our Savior	8, 502/ 28
is a world to	see	what slender things Tyndale	8, 503/ 6
beetle-blind that I can	see	no reason at all	8, 503/ 21
Paul also that we	see	now, as it were	8, 509/ 21
other world shall we	see	face to face. To	8, 509/ 24
that "a man may	see	to thread a needle	8, 510/ 10
And then when we	see	his mercy, we love	8, 510/ 30
God maketh them to	see	his mercy by faith	8, 511/ 3
living. More Here ye	see	that Tyndale in loving	8, 511/ 20
than one) that I	see	the truth well enough	8, 513/ 2
enough, and that I	see	well enough that I	8, 513/ 3
yet may every fool	see	that in good teaching	8, 514/ 2
may . . . hear tomorrow. We	see	some at their very	8, 516/ 36
readers, here ye may	see	what constancy is in	8, 517/ 2
thus, good readers, ye	see	that of his order	8, 518/ 1
and now shall ye	see	that as little he	8, 518/ 3
more do it than	see	without light. Since it	8, 525/ 24
good readers, here ye	see	that by Tyndale's doctrine	8, 529/ 17
as men may well	see	that they be not	8, 529/ 35
this is, as ye	see	, the first goodly cause	8, 531/ 16
make every wise man	see	that in this chapter	8, 531/ 29
pass it over and	see	what substance is in	8, 532/ 10
for this time . . . and	see	how he proveth that	8, 535/ 35
Lo, good readers, here	see	ye very clearly that	8, 539/ 17
readers, ye may clearly	see	that all Tyndale's proper	8, 540/ 7
deadly. Wherein, as ye	see	, against Tyndale telling us	8, 540/ 23
sinning, such as ye	see	it proved . . . he proceedeth	8, 540/ 28
Savior himself, as ye	see	, teacheth us plain the	8, 544/ 15
Christ. But here ye	see	that as I told	8, 544/ 21
the man's breast to	see	whether he bore any	8, 547/ 2
all this while, and	see	whereunto he is come	8, 547/ 21
thus, good readers, ye	see	how well he defendeth	8, 549/ 31
mistrust and unbelief . . . I	see	themselves write that our	8, 550/ 5
sorrow. And thus we	see	that Peter's faith failed	8, 550/ 14
very well and clearly	see	that Tyndale's tale of	8, 551/ 8
well; and this, ye	see	well, he dissembleth. And	8, 551/ 20
conclusion that we now	see	, by this wise reason	8, 551/ 33
he hath, as ye	see	, proved us nothing . . . but	8, 551/ 34
Lady." But let us	see	the text and their	8, 553/ 11
wise gloss thereto, and	see	how they agree together	8, 553/ 15
faith, I cannot well	see	wherefore we may not	8, 554/ 15
to make you then	see	that all his proper	8, 554/ 25
Dialogue -- yet to	see	in the meanwhile whether	8, 555/ 4
well. Now shall ye	see	how courteously that I	8, 555/ 19
Tyndale. For albeit ye	see	well that I might	8, 555/ 20
work. So that I	see	no remedy but that	8, 555/ 35
than do it. Now	see	I, therefore, no remedy	8, 556/ 28
there he must needs	see	that though his faith	8, 557/ 21

that he must needs	see	it! Now, if Tyndale	8, 557/ 24
strengthen thy brethren." Now	see	, for God's sake, where	8, 558/ 9
before. Now this ye	see	, good readers, very well	8, 558/ 27
devil. And now ye	see	that Tyndale, to make	8, 559/ 1
a better sport to	see	how in the very	8, 559/ 16
of his ye may	see	that errors of doctrine	8, 564/ 27
the devil. Yet ye	see	well that this chapter	8, 564/ 34
such that, as ye	see	well, thereupon dependeth many	8, 565/ 6
them, and maketh them	see	their "damnation in the	8, 565/ 21
his wit must needs	see	the things that God	8, 565/ 25
that God maketh him	see	, and his will must	8, 565/ 26
make themselves sure, you	see	well, that they shall	8, 567/ 8
these be, as ye	see	now, Tyndale's special elects	8, 567/ 12
after. Let us now	see	in the end, besides	8, 568/ 5
let us yet further	see	how his definition of	8, 568/ 6
But now let us	see	how his definition will	8, 569/ 30
his second heresy. You	see	well and perceive that	8, 569/ 32
to good counsel. Now	see	you, then, very well	8, 570/ 4
this godly belief, they	see	surely to themselves that	8, 572/ 9
ye shall sow your	seed	in vain . . . for your	8, 5/ 12
all which heresies the	seed	is sown, and prettily	8, 10/ 16
a sacrament of mustard	seed	, leaven, a net, keys	8, 85/ 4
of keys, of mustard	seed	-- or else of	8, 86/ 1
new, not of mortal	seed	but of immortal seed	8, 94/ 32
seed but of immortal	seed	, by the word of	8, 94/ 32
new, not of mortal	seed	but of immortal seed	8, 96/ 24
seed but of immortal	seed	, by the word of	8, 96/ 24
of salt, of mustard	seed	, of a key, or	8, 253/ 32
suffered to sow shrewd	seed	of heresies, schisms, and	8, 357/ 34
cannot sin, for "his	seed	dwelleth in him; and	8, 419/ 1
1 Jn 3). Which	seed	is the Holy Ghost	8, 419/ 2
cannot sin, "for his	seed	dwelleth in him; and	8, 420/ 13
Epistle of John. Which	seed	is the Holy Ghost	8, 420/ 15
of God hath the	seed	of God in him	8, 420/ 24
that whoso have the	seed	of God in him	8, 420/ 25
of God hath the "	seed	of God" dwelling in	8, 421/ 19
with him whether the "	seed	of God" that dwelleth	8, 421/ 20
say: that if the	seed	of faith being only	8, 421/ 23
sin deadly, and the	seed	of such faith stand	8, 421/ 25
man, for all the	seed	of such faith dwelling	8, 421/ 26
But yet is the	seed	of faith alone, that	8, 421/ 29
heaven. Now, if the "	seed	" of God in the	8, 422/ 3
he mean that this	seed	of God's grace dwelleth	8, 422/ 9
so doth ordinarily the	seed	of grace depart out	8, 422/ 14
he mean by the "	seed	" of God that the	8, 422/ 16
that whosoever have the	seed	of God dwelling in	8, 424/ 7
because he hath the	seed	of God dwelling in	8, 424/ 34
not sin, for the	seed	of him abideth in	8, 427/ 17
faith, he hath the	seed	of God, the Spirit	8, 428/ 23
children, and have his	seed	in them: so whensoever	8, 434/ 19

then lose they the	seed	of God and be	8, 434/ 21
not sin, because the	seed	of God abideth in	8, 434/ 32
because he hath the "	seed	of God" abiding in	8, 435/ 5
he before called the "	seed	of God," whether he	8, 435/ 8
thus, have he the	seed	of life never so	8, 435/ 13
everlasting life nor the	seed	of God abiding in	8, 435/ 22
and thereby hath the	seed	of God in him	8, 435/ 24
deadly and lose the	seed	of God. For he	8, 435/ 25
by sin. And the	seed	of God once being	8, 435/ 26
-- because of that	seed	! -- be suffered to	8, 435/ 26
sin and lose the	seed	of life; but ever	8, 435/ 28
and virtue of that	seed	of everlasting life, preserved	8, 435/ 29
because he hath the	seed	of God abiding in	8, 435/ 32
never fall, because the	seed	of God is in	8, 436/ 5
do: so doth the	seed	of God once entered	8, 436/ 7
mighty power of that	seed	, that that soul cannot	8, 436/ 9
because he hath the	seed	of God abiding in	8, 436/ 14
of God by the	seed	of God, whereby he	8, 436/ 16
and have expelled the	seed	of God out of	8, 437/ 30
now: that because the	seed	of God is once	8, 438/ 12
fall thereto, because the	seed	of God was once	8, 438/ 18
for he hath the	seed	of God in him	8, 439/ 10
sin that hath the	seed	of God in him	8, 439/ 16
which once hath the	seed	in him cannot sin	8, 439/ 17
because he hath the	seed	of God in him	8, 439/ 18
that hath once the "	seed	of God" in him	8, 439/ 30
the man keepeth that "	seed	of God" (whether Saint	8, 439/ 32
never can, because the	seed	of God is in	8, 440/ 2
warm: so while the	seed	of God is in	8, 440/ 13
cannot sin, because the	seed	of God being in	8, 440/ 13
child, and hath the	seed	of God in him	8, 440/ 19
free will expel the	seed	of God, and reject	8, 440/ 21
that "whoso have the	seed	of God in him	8, 440/ 26
that "whoso have the	seed	of God in him	8, 440/ 32
never after lose that	seed	, by the folly or	8, 440/ 33
point -- that the	seed	of God once had	8, 441/ 4
himself that though the	seed	shall keep him from	8, 441/ 8
and thereby hath the	seed	of God in him	8, 443/ 7
nor had received the	seed	of God in him	8, 448/ 7
as they have; which	seed	once had can never	8, 448/ 8
that they have his	seed	within them . . . by which	8, 449/ 36
thee, good Lord, the	seed	of thy Spirit that	8, 457/ 35
Abraham that of his	seed	should such a Savior	8, 465/ 1
so horrible, because the "	seed	of God," that is	8, 490/ 4
in it the secret	seed	of Tyndale's chief poison	8, 497/ 21
divers places) that the	seed	of God preventeth always	8, 548/ 2
nature abhorreth. Now --	seeing	the King's gracious purpose	8, 27/ 17
prophet Jonah that God,	seeing	the Ninevites chastise and	8, 68/ 36
any harm of them,	seeing	that I see them	8, 178/ 17
the devil. Tyndale And	seeing	that the oil is	8, 194/ 4

the resurrection; yea, and	seeing	that Christ and all	8, 281/ 23
to prove. And therefore,	seeing	that he hath entered	8, 326/ 4
writing. And therefore Tyndale,	seeing	his master Martin Luther	8, 363/ 29
people of Gerasa which,	seeing	Christ's miracle wrought upon	8, 422/ 31
upon great occasions." And	seeing	that a man may	8, 546/ 28
to sin. And then	seeing	that step will not	8, 546/ 30
make them sit and	seek	out heresies, and speedily	8, 11/ 29
hurt of themselves to	seek	the destruction of others	8, 12/ 1
us), they shall soon	seek	occasion of sedition, and	8, 55/ 22
was ordained -- to	seek	for God's word; and	8, 125/ 18
him, but bid men	seek	up his knife and	8, 220/ 14
help, to search and	seek	for the truth, and	8, 247/ 19
miracle -- they should	seek	in Scripture till their	8, 256/ 5
to my Dialogue to	seek	up some new . . . and	8, 272/ 5
must of necessity either	seek	up the signification or	8, 307/ 15
saith before we must	seek	the significations again or	8, 309/ 6
not. If a man	seek	among the other evangelists	8, 311/ 34
and compelled them to	seek	God's honor in us	8, 333/ 4
in us, and to	seek	all means to continue	8, 333/ 4
light a candle and	seek	up that himself; for	8, 345/ 8
I say, that thou	seek	not after their ceremonies	8, 349/ 4
preach of that they	seek	for -- that is	8, 352/ 31
not . . . for such men	seek	"that is theirs and	8, 356/ 24
singular pride, and so	seek	their own and not	8, 358/ 19
folk be fain to	seek	. Sometimes they come forth	8, 366/ 32
reader: where shall I	seek	him, and whereby shall	8, 388/ 17
wall, and fain to	seek	a shameful shift. For	8, 401/ 15
proof of their heresies,	seek	out the hardest places	8, 424/ 25
to make cavillations and	seek	out sophisms upon every	8, 438/ 22
sinneth never deadly," must	seek	some better shift than	8, 451/ 13
the same, and then	seek	themselves the way to	8, 452/ 15
for shame labor to	seek	some shift, and say	8, 473/ 16
shall not need to	seek	long for example, since	8, 513/ 25
shall not need to	seek	so far as fifteen	8, 513/ 36
went not about to	seek	the truth, and endeavor	8, 546/ 7
Therefore we need to	seek	no glosses for the	8, 553/ 8
seem, that searcheth and	seeketh	only the means to	8, 63/ 27
and thither thereat, and	seeketh	many shifts. And for	8, 272/ 2
And therein when Tyndale	seeketh	an evasion in his	8, 296/ 24
that in his preaching	seeketh	nothing but the profit	8, 352/ 22
and a hired, which	seeketh	his own temporal advantage	8, 352/ 23
see that he nothing	seeketh	but corners to creep	8, 393/ 25
plainly see that he	seeketh	nothing but shifts . . . which	8, 401/ 25
father hath thereof, but	seeketh	his profit only; and	8, 488/ 35
elect, after his offense,	seeketh	unto saints as his	8, 497/ 15
22), "Simon, Simon, Satan	seeketh	you to sift you	8, 553/ 12
agree together: "Simon, Satan	seeketh	to sift you as	8, 553/ 16
none. But Christ without	seeking	for it was offered	8, 238/ 1
may see, without farther	seeking	for it, all that	8, 309/ 32
a very, true shepherd,	seeking	only the weal of	8, 356/ 16

of our sins . . . and,	seeking	what he might object	8, 372/ 18
be wickedly occupied in	seeking	, as holy David saith	8, 451/ 31
up her house and	seeking	, she found it at	8, 533/ 35
I fear me, more	seely	simple souls than the	8, 2/ 7
which commandments other good,	seely	, simple souls without any	8, 49/ 28
bitched bitchery. But we	seely	souls of the world	8, 121/ 16
simple souls, the poor,	seely	women, because men will	8, 190/ 24
breaketh out of their	seely	weak and frail members	8, 485/ 29
such as himself would	seem	solemnly to assoil. Whose	8, 7/ 31
of false heresies, would	seem	Christ's apostles and play	8, 11/ 14
fellows as they might	seem	thereby matters of great	8, 25/ 25
with some heresies that	seem	not at the first	8, 26/ 22
which he would should	seem	so solemn, subtle insolubles	8, 34/ 8
good things as they	seem	to do, they win	8, 42/ 17
we be . . . these things	seem	well to show that	8, 47/ 2
Tyndale's own tale, should	seem	able to understand the	8, 47/ 4
book that he writeth	seem	clearly to declare that	8, 56/ 4
all, lest she should	seem	thereby to give young	8, 63/ 15
Tyndale would have it	seem	, that searcheth and seeketh	8, 63/ 26
here would have it	seem	-- ye shall see	8, 65/ 36
but these few may	seem	too many for a	8, 69/ 10
whereof Tyndale would make	seem	a sufficient cause of	8, 76/ 23
there expressed and may	seem	convenient for them be	8, 82/ 5
which he would peradventure	seem	to mean none other	8, 83/ 12
beginning of these words	seem	very godly, for the	8, 89/ 27
of him that would	seem	a Christian man? For	8, 90/ 11
such a man shall	seem	, Got wot, full fond	8, 90/ 29
words of Holy Scripture	seem	to lead them to	8, 99/ 15
thing since the scriptures	seem	to say that he	8, 102/ 25
of our Savior himself	seem	to show some influence	8, 103/ 6
first (lest he should	seem	to gainsay this promise	8, 107/ 1
twain that he would	seem	to leave, he handleth	8, 119/ 1
would make the Scripture	seem	to be contrary to	8, 132/ 37
that he would have	seem	so sooth is in	8, 133/ 25
therewith to make it	seem	solemn; but cleave ye	8, 140/ 34
the places of Scripture	seem	to speak of only	8, 146/ 20
he would have it	seem	that this word "church	8, 147/ 8
men's hearts -- should	seem	to have sometimes the	8, 147/ 10
his books plain that	seem	to say the contrary	8, 153/ 2
-- it may well	seem	so to Tyndale and	8, 161/ 23
cunning as Tyndale would	seem	therein, with his Greek	8, 169/ 37
he would have it	seem	that the Apostle had	8, 172/ 12
saints, to make them	seem	idols -- he doth	8, 174/ 16
to make the Scripture	seem	to reprove the godly	8, 175/ 3
beginning, lest he should	seem	to have learned the	8, 181/ 21
would Tyndale have it	seem	that the apostles did	8, 188/ 16
doth, to make priesthood	seem	none holy sacrament, then	8, 189/ 17
they be loath to	seem	to flee by day	8, 227/ 36
he would make it	seem	that there should no	8, 229/ 4
to make his heresy	seem	proved by the Gospel	8, 229/ 22

make his false heresies	seem	the word of God	8, 230/ 35
make his false heresies	seem	the word of God	8, 231/ 2
translate him . . . making it	seem	that, by their question	8, 232/ 8
malice, to make it	seem	that Christ utterly refuseth	8, 233/ 30
because it will peradventure	seem	unto some men that	8, 233/ 36
first, it will haply	seem	hard to some men	8, 235/ 3
in which it may	seem	that those articles have	8, 237/ 14
he would make it	seem	that Christ by those	8, 237/ 23
Tyndale would have it	seem	, the word alone cleanseth	8, 241/ 11
would have it also	seem	, cleanseth the soul from	8, 241/ 14
Tyndale would have it	seem	that God's word alone	8, 242/ 7
and would it should	seem	that the miracles which	8, 250/ 15
would have that article	seem	unproved as for any	8, 255/ 34
the false part may	seem	truest. And then how	8, 269/ 15
all the texts that	seem	to say the contrary	8, 269/ 29
now how he would	seem	to prove it. Tyndale	8, 276/ 8
whereof he would should	seem	to serve of naught	8, 286/ 4
a heretic make it	seem	. For likewise as, though	8, 286/ 22
Tyndale would have it	seem	. For I show there	8, 291/ 31
nor as himself would	seem	to do. For he	8, 300/ 21
sack seams, and some	seem	rent between. And in	8, 307/ 5
wherewith he would fain	seem	clearly to confute my	8, 310/ 3
Scripture, not well understood,	seem	to say the contrary	8, 314/ 15
and guessed at, and	seem	but very secondary. But	8, 321/ 1
this . . . because he would	seem	sure of allthing, and	8, 330/ 16
shall, while he would	seem	so wise, prove himself	8, 330/ 17
he would have it	seem	. For as that Holy	8, 332/ 4
if these plain texts	seem	not yet sufficient for	8, 332/ 10
he farther and would	seem	of his courtesy to	8, 332/ 13
he would have it	seem	that there were nothing	8, 341/ 9
he would have it	seem	that Saint Augustine taketh	8, 352/ 17
way of the allegory,	seem	not so properly to	8, 353/ 9
and heavy that they	seem	, in a manner, importable	8, 353/ 23
with which Barnes would	seem	so well to furnish	8, 355/ 22
such froward arguments . . . ye	seem	to resist and withstand	8, 369/ 34
Tyndale would have it	seem	. And in the next	8, 371/ 23
words wherewith he may	seem	, to such as will	8, 378/ 5
defineth -- it would	seem	that he would affirm	8, 390/ 28
to stand. He may	seem	to mean by "Christ's	8, 392/ 25
plain texts of Scripture	seem	to speak for both	8, 396/ 14
neither . . . for they may	seem	repentant openly and yet	8, 398/ 36
his tale, and would	seem	to prove it true	8, 403/ 35
these words of Tyndale	seem	very gay and glorious	8, 410/ 11
imagine, that he might	seem	to mean right; nor	8, 414/ 21
other words, if they	seem	contrary, shall be, rather	8, 433/ 1
he would make it	seem	that Saint Paul did	8, 445/ 16
have sinned," it may	seem	that he meaneth the	8, 446/ 9
And so may he	seem	to mean as well	8, 447/ 4
-- then might it	seem	that in the time	8, 455/ 14
deeds" yet, and so	seem	very naught. And in	8, 477/ 26

with which he would	seem	to touch the Catholic	8, 480/ 12
meant. For they may	seem	to good, plain-meaning men	8, 499/ 26
as simple as they	seem	-- yet in them	8, 499/ 29
in those words that	seem	so fair and plain	8, 500/ 36
And albeit that he	seem	here to give man's	8, 501/ 30
he would make it	seem	that God withdraweth his	8, 528/ 8
For whereas Tyndale would	seem	to say well for	8, 543/ 20
to make the Gospel	seem	to agree with his	8, 559/ 1
him in that he	seemed	very penitent of his	8, 17/ 11
burned. And thus it	seemed	by the manner of	8, 17/ 23
as I said before,	seemed	in prison here very	8, 19/ 15
Scripture doth appear), it	seemed	to those old holy	8, 99/ 9
Scripture that, falsely taken,	seemed	to make for them	8, 139/ 8
in this matter, he	seemed	at the first very	8, 152/ 10
when I read them,	seemed	me so pithy and	8, 179/ 16
all the Latin words	seemed	to him to go	8, 184/ 33
which himself hath done,	seemed	they never so good	8, 401/ 29
This good mind it	seemeth	that Constantine had then	8, 17/ 33
in himself than he	seemeth	now to have; which	8, 34/ 31
kind. And surely so	seemeth	it now. For these	8, 35/ 31
they were, as it	seemeth	, but natural only, not	8, 50/ 19
benefits to come . . . it	seemeth	no doubt but that	8, 51/ 34
heaven thereby. For now	seemeth	me that if we	8, 54/ 3
which kind of obedience	seemeth	not the greatest virtue	8, 55/ 4
this place, as it	seemeth	, doth lean unto the	8, 63/ 35
blindness and, as it	seemeth	, malice to men's souls	8, 70/ 6
very sure. And it	seemeth	well that he did	8, 70/ 18
he might, as it	seemeth	by Tyndale's tale, send	8, 96/ 4
two kinds of sacraments	seemeth	to be as great	8, 98/ 36
hand upon him. It	seemeth	also that the words	8, 99/ 30
By which words it	seemeth	to be signified that	8, 99/ 33
say that, as it	seemeth	me, they drive and	8, 101/ 14
the gift . . . and yet	seemeth	the sacrament, rather than	8, 106/ 8
sacrament, after the institution,	seemeth	a cause of the	8, 106/ 9
-- and the promise	seemeth	no cause in no	8, 106/ 10
fear, is, as it	seemeth	, disposed to maintain and	8, 122/ 36
he meaneth, as it	seemeth	, shall be himself . . . shall	8, 137/ 31
foreremembered note -- he	seemeth	but to set a	8, 146/ 8
falsified the Scripture. Now	seemeth	me that eight hundred	8, 151/ 11
good, devout folk it	seemeth	far otherwise. But in	8, 161/ 25
Greek and all . . . he	seemeth	but poorly to perceive	8, 169/ 37
so often that he	seemeth	to dislike the name	8, 199/ 9
new life." More Here	seemeth	a godly thing, and	8, 212/ 6
He hath, as it	seemeth	, some other understanding of	8, 216/ 4
that the contrariety that	seemeth	, ariseth of heretics' malicious	8, 286/ 37
manner -- as it	seemeth	that he doth. For	8, 297/ 13
his repetition here he	seemeth	to set out more	8, 303/ 19
toward another . . . that it	seemeth	the matter to be	8, 307/ 2
too; meaning, as it	seemeth	, that if we keep	8, 308/ 31
among them: his tale	seemeth	somewhat solemn, but it	8, 327/ 22

in scorn, as it	seemeth	, of the Blessed Sacrament	8, 327/ 26
will call, as it	seemeth	, no man a member	8, 428/ 2
working . . . the selfsame, too,	seemeth	by Saint Paul that	8, 430/ 35
that Saint Paul here	seemeth	to further his other	8, 431/ 28
meaneth, I say it	seemeth	by his words before-rehearsed	8, 446/ 32
home again." Whereby it	seemeth	that he meaneth we	8, 446/ 34
By these words it	seemeth	, and of truth so	8, 447/ 8
Tyndale is, as it	seemeth	by his "ever sinning	8, 458/ 32
of God's promises . . . Tyndale	seemeth	to fare as the	8, 465/ 20
the thing which he	seemeth	here to appropor unto	8, 499/ 12
but therefore, as it	seemeth	, neither thankworthy nor rewardable	8, 507/ 29
in them. More Here	seemeth	he to give as	8, 510/ 33
yet, notwithstanding that he	seemeth	to assign the cause	8, 520/ 24
And surely he rather	seemeth	to say that God	8, 520/ 33
truth . . . but, as it	seemeth	by the Gospel, obstinately	8, 546/ 8
and not, as it	seemeth	, without blaspheming of his	8, 549/ 20
purpose, but also rather	seemeth	greatly to make against	8, 562/ 33
either true or somewhat	seeming	true, before that my	8, 506/ 35
and naught. For the	seemly	setting forth whereof, to	8, 488/ 25
that men should have	seen	therein that there were	8, 8/ 21
I might have yet	seen	sure tokens of amendment	8, 18/ 8
partly men have presently	seen	. And yet hath God	8, 28/ 36
I not so slightly	seen	unto mine own, nor	8, 38/ 32
of never so well	seen	in the Law, never	8, 46/ 3
philosophers, never so well	seen	in the Law, never	8, 46/ 23
' Hast thou not	seen	how Ahab hath humbled	8, 66/ 9
as ye have already	seen	in all the remnant	8, 91/ 33
us that they have	seen	more since and learned	8, 115/ 10
things that he hath	seen	and heard, and his	8, 240/ 6
But now they have	seen	, and yet have hated	8, 242/ 4
it had never been	seen	yet . . . there would, I	8, 276/ 29
he would soon have	seen	with his two eyes	8, 283/ 30
here have ye now	seen	all that ever he	8, 309/ 8
Ghost and we have	seen	it good to put	8, 343/ 24
of hell, we have	seen	over many in our	8, 437/ 19
such as he hath	seen	here live well, and	8, 537/ 12
miracles which they had	seen	Christ do, nor of	8, 541/ 14
them that they had	seen	him rise. And now	8, 550/ 8
by God's grace, surely	seen	and examined -- I	8, 554/ 24
hath, as ye have	seen	in my first part	8, 561/ 11
He saith also, "Thou	seest	that it is not	8, 94/ 37
present practice which thou	seest	before thine eyes. More	8, 133/ 30
truth." And thus thou	seest	that God's truth dependeth	8, 228/ 14
while every man well	seeth	there was no man	8, 8/ 30
For every man well	seeth	that Tyndale among many	8, 32/ 3
on this and then	seeth	them and their scholars	8, 41/ 3
forbear laughing when he	seeth	the lecherous fleshly love	8, 42/ 24
And thy Father, that	seeth	in secret, shall reward	8, 69/ 32
outward works, and yet	seeth	that he may not	8, 82/ 35
Altar Forasmuch as he	seeth	that the Mass is	8, 108/ 21

out, saving that he	seeth	well that they will	8, 133/ 34
For every man well	seeth	that there was never	8, 142/ 19
the cause . . . for he	seeth	why well enough, and	8, 154/ 27
the man's translation. Now	seeth	he well enough that	8, 172/ 16
they took it: then	seeth	Tyndale well enough (saving	8, 188/ 27
lady's grace." But he	seeth	well that I find	8, 203/ 5
Whereabout forasmuch as he	seeth	that all the rabble	8, 223/ 14
such things as God	seeth	most need, and the	8, 250/ 32
he feigneth it. He	seeth	miracles wrought by God	8, 254/ 35
now cometh Tyndale and	seeth	that they shall be	8, 257/ 27
promises . . . and here he	seeth	that God promised, not	8, 258/ 27
mad to live. Now	seeth	Tyndale this to be	8, 278/ 9
believed. But since he	seeth	himself that in his	8, 290/ 6
false. For every man	seeth	that there is none	8, 304/ 6
but Luther's scholar, he	seeth	his master made a	8, 317/ 5
the reason . . . when he	seeth	well that God hath	8, 330/ 1
Doom; for else, he	seeth	what followeth. And then	8, 334/ 14
in hell. For Tyndale	seeth	well enough that though	8, 342/ 15
the other. And Tyndale	seeth	also full well that	8, 342/ 27
those be written . . . Tyndale	seeth	full well those words	8, 342/ 36
fast and sure he	seeth	well he should have	8, 347/ 13
the Scripture -- this	seeth	Tyndale well that he	8, 347/ 29
his purpose as himself	seeth	well that all the	8, 364/ 20
discharge, as I say,	seeth	he none but the	8, 375/ 17
of himself begotten --	seeth	necessary, abiding with his	8, 380/ 34
eye -- every man	seeth	now how foul a	8, 382/ 15
by seditious schisms: then	seeth	he the mark, at	8, 386/ 29
eyes . . . in that he	seeth	not that by this	8, 387/ 6
as all the world	seeth	Friar Luther do, in	8, 442/ 24
clearly show. But now	seeth	every good Christian man	8, 451/ 30
church. For since he	seeth	himself plainly bound to	8, 479/ 27
the way haply he	seeth	company play . . . and with	8, 489/ 1
is so beetle-blind that	seeth	not clearly the dark	8, 502/ 14
thing that it plainly	seeth	and looketh upon . . . or	8, 507/ 14
saying that his reason	seeth	it not sufficiently proved	8, 508/ 33
upon which side he	seeth	least part of his	8, 510/ 26
thing that he thoroughly	seeth	, or in doing a	8, 511/ 10
other do, because he	seeth	the mercy of God	8, 511/ 22
Tyndale said before, man	seeth	also of necessity; and	8, 511/ 23
man neither of necessity	seeth	the one nor of	8, 511/ 26
that when a man	seeth	the mercy of God	8, 511/ 30
doth an abominable deed	seeth	and perceiveth full well	8, 512/ 21
leaving. For since God	seeth	that we can no	8, 525/ 20
fall. But God sometimes	seeth	causes why he setteth	8, 525/ 34
his wise goodness well	seeth	wherefore it were not	8, 526/ 1
as he there saith,	seeth	that it were better	8, 526/ 7
prove and, over that,	seeth	not that his sermon	8, 541/ 30
degrees . . . and ever he	seeth	himself likely to be	8, 546/ 24
as every man well	seeth	that any learning hath	8, 551/ 4
sin . . . which thing he	seeth	so plainly reproved by	8, 559/ 12

thing that his wit	seeth	. Then he telleth us	8, 565/ 27
consecrated companies, the one	segregated	from paynims by the	8, 189/ 9
of Baptism, the other	segregated	from the laypeople by	8, 189/ 10
or make him honored	selder	than he should. For	8, 321/ 27
long, and my leisure	seldom	and short, I cannot	8, 33/ 17
were very rare and	seldom	, whereas of truth there	8, 146/ 14
works, for imperfect circumstances	seldom	perceived by himself. And	8, 400/ 6
and do together or	self	) it shall peradventure appear	8, 492/ 20
and pride, devil-worship, and	self-slaughter	too. And Saint Paul	8, 444/ 20
love God, for the	selfsame	cause it is lawful	8, 51/ 20
he fasted for the	selfsame	cause for which he	8, 66/ 14
and again committeth the	selfsame	sins, what availeth him	8, 68/ 15
by reason of the	selfsame	goodness that made him	8, 105/ 15
evil translated also this	selfsame	text of Saint John	8, 232/ 29
but also in the	selfsame	place that Tyndale bringeth	8, 239/ 23
Tyndale now for the	selfsame	intent . . . and therefore feigneth	8, 255/ 36
for it is the	selfsame	thing that is in	8, 282/ 6
him further that the	selfsame	scripture which himself, by	8, 285/ 27
and sure by the	selfsame	means by which we	8, 295/ 25
by mouth were the	selfsame	things that he wrote	8, 323/ 29
of Rochester in the	selfsame	matter that we have	8, 367/ 10
to Tyndale by the	selfsame	means by which Tyndale	8, 380/ 9
loving, and working . . . the	selfsame	, too, seemeth by Saint	8, 430/ 35
Saint John in the	selfsame	epistle, with all the	8, 441/ 2
by which in the	selfsame	epistle, against Tyndale, expressly	8, 441/ 13
it. And by the	selfsame	words by which he	8, 542/ 17
still -- by the	selfsame	, I say, always still	8, 542/ 18
side . . . and by the	selfsame	sorrow would make men	8, 551/ 29
and betray him and	sell	him . . . we find not	8, 548/ 15
made, and why he	selleth	it to the curates	8, 194/ 9
me why the bishop	selleth	it unto the curates	8, 195/ 14
Aneling. But why he	selleth	it to the curates	8, 195/ 18
well that the bishop	selleth	it not, to curates	8, 195/ 20
and therewith also in	selling	them here still secretly	8, 16/ 26
he had at the	selling	railed as much upon	8, 548/ 20
affliction, of our own	selves	, and thereby to show	8, 64/ 18
but that their own	selves	show, by their own	8, 66/ 31
in word and outward	semblance	, he should else forbear	8, 23/ 37
And yet make they	semblance	as though they were	8, 28/ 1
it into this word "	senate	," but either into "mayor	8, 186/ 10
by the name of	senatores	, or peradventure seniores, he	8, 186/ 4
he must therefore translate	senatores	, and seniores also, into	8, 186/ 7
translation call them not "	senators	," nor "elders," neither, since	8, 186/ 5
there found this word	senatus	Londinensis, he should not	8, 186/ 9
Christian Reader Our Lord	send	us now some years	8, 2/ 2
fault be amended to	send	us as sore punishment	8, 5/ 2
out heresies, and speedily	send	them hither. Which books	8, 11/ 29
print them there and	send	them hither by the	8, 11/ 33
were then better to	send	him to the devil	8, 17/ 31
invention or means to	send	him; insomuch that one	8, 17/ 37

Necton that he should	send	the books home to	8, 18/ 7
that I can do . . .	send	word and ye shall	8, 18/ 31
Tyndale and such others	send	into the realm, to	8, 26/ 34
as I fain would,	send	out all at once	8, 33/ 18
than methinketh convenient. I	send	out now, therefore, of	8, 33/ 20
I pray God heartily	send	that young man the	8, 34/ 34
whereas he prayeth God	send	them a "fast faith	8, 40/ 24
trifles -- we shall	send	him to look better	8, 65/ 1
but he would first	send	you word by writing	8, 86/ 7
seemeth by Tyndale's tale,	send	home the child again	8, 96/ 4
and that he would	send	also the Holy Ghost	8, 106/ 35
Luther and intended to	send	over hither and spread	8, 142/ 14
-- that he would	send	the Holy Ghost, that	8, 150/ 18
open truth . . . and to	send	his harvestmen and mowers	8, 179/ 13
and lo, I will	send	the promise of my	8, 238/ 24
come whom I will	send	unto you from the	8, 239/ 36
he did not only	send	into the world his	8, 275/ 3
that he would never	send	more (which he said	8, 280/ 22
but that he would	send	his Holy Ghost to	8, 331/ 8
-- that he would	send	the Holy Ghost to	8, 331/ 21
Savior said, "I shall	send	the Holy Ghost, that	8, 331/ 35
-- he shall then	send	no Luthers, nor no	8, 336/ 35
it . . . but he shall	send	such holy messengers as	8, 337/ 1
about such business to	send	, that shall not come	8, 337/ 2
And he shall not	send	such fond fellows as	8, 337/ 9
God, as I say,	send	none of his errand	8, 337/ 27
no more promised to	send	the Holy Ghost unto	8, 344/ 26
two were surer to	send	your souls. Yet is	8, 374/ 4
dwelt therewith always, and	send	his Spirit to teach	8, 476/ 8
good elect, and thereby	send	him into sin, lest	8, 524/ 6
sin, but even to	send	them in thereto. And	8, 527/ 9
did spy her, and	send	for her, and talk	8, 533/ 8
her with child, and	send	for her husband, and	8, 533/ 9
write the letter, and	send	the man to his	8, 533/ 10
besides this, somewhere he	sendeth	war, sickness, and mortality	8, 2/ 23
pestilent books, our Lord	sendeth	us some lack of	8, 4/ 36
say that the bishop	sendeth	it to the curates	8, 195/ 16
his apostles: our Lord	sendeth	and ever hath sent	8, 275/ 22
15. And then he	sendeth	forth and calleth them	8, 496/ 14
earth), "God," he saith, "	sendeth	forth and calleth upon	8, 499/ 6
But unto them he	sendeth	forth, and calleth them	8, 566/ 21
over the sea, and	sending	from thence Tyndale's heresies	8, 16/ 20
here still secretly, and	sending	over for more, with	8, 16/ 26
priest" into this word "	senior	," and "charity" into "love	8, 143/ 10
Tyndale's Using This Word "	Senior	," and "Elder," and Not	8, 181/ 5
word by this word "	senior	." Of a truth, "senior	8, 181/ 9
senior." Of a truth, "	senior	" is not very good	8, 181/ 9
very good English, though "	senior	" and "junior" be used	8, 181/ 10
were not worse than "	senior	" . . . he had not found	8, 181/ 31
English . . . was called sometimes	senior	in Latin. But this	8, 181/ 36

Church also, and sometimes	senior	-- was never called	8, 182/ 3
called a priest a "	senior	," by which word it	8, 182/ 6
word of "priest" into "	senior	" of a heretical mind	8, 182/ 23
then translated "elder," but "	senior	" . . . till now that he	8, 182/ 27
For among the Latins,	senior	signified none other; but	8, 184/ 25
and call a priest "	senior	" -- as appeareth by	8, 185/ 1
these words presbyteros and	senior	. . . by which was at	8, 187/ 3
the other first but "	senior	," and now, that worse	8, 189/ 13
he changed "priest" into "	senior	" . . . because he intended to	8, 219/ 9
in the Latin text: "	Seniores	qui in vobis sunt	8, 183/ 12
find there this word	seniores	where the Greek Church	8, 183/ 18
of presbyteros this word	seniores	, and natu maiores; and	8, 183/ 25
though this Latin word	seniores	, or natu maiores, were	8, 183/ 27
by the old translator	seniores	, and seniores signifieth "elder	8, 183/ 35
old translator seniores, and	seniores	signifieth "elder" or "elders	8, 183/ 35
presbyteros into this word	seniores	. First, if I said	8, 184/ 5
presbyteros into this word	seniores	, and in the other	8, 184/ 13
with the Greeks . . . whereas	seniores	in Latin signifieth but	8, 184/ 16
signifying the office into	seniores	and consenior, signifying but	8, 184/ 24
was, as him thought,	seniores	; in which word yet	8, 184/ 34
Epistle of Saint Peter: "	Seniores	qui sunt in vobis	8, 185/ 9
that by this word	seniores	be there understood the	8, 185/ 24
that if this word	seniores	was taken in that	8, 185/ 26
of senatores, or peradventure	seniores	, he should yet in	8, 186/ 4
therefore translate senatores, and	seniores	also, into "aldermen" in	8, 186/ 8
nor the Latin word	seniores	signifieth in those places	8, 187/ 20
say that presbyteros and	seniores	was at that time	8, 187/ 24
that both presbyteros and	seniores	be in those places	8, 187/ 28
together of presbyteros or	seniores	, been left uncalled and	8, 187/ 30
presbyteros in Greek or	seniores	in Latin . . . it was	8, 187/ 33
presbyteros into this word "	seniors	" in English -- he	8, 181/ 25
change of presbyteros into "	seniors	," and his amendment into	8, 188/ 4
were in such a	sense	believed of all Christian	8, 6/ 28
and especially to the	sense	received of the whole	8, 61/ 9
revealed him the right	sense	, and that the preacher	8, 126/ 8
Scripture in its right	sense	; and all that have	8, 130/ 6
well by the true	sense	of Scripture as by	8, 140/ 14
church in an allegory	sense	-- that is to	8, 162/ 36
in the plain, literal	sense	rob out the relics	8, 163/ 1
will deny the true	sense	thereof, and obstinately defend	8, 265/ 21
them in their true	sense	, and that his adversary	8, 267/ 25
-- "of the true	sense	of all the Scripture	8, 278/ 16
from us the true	sense	of the Scripture. If	8, 278/ 18
sacraments as the true	sense	of Scripture, do consent	8, 278/ 29
as concerning the "true	sense	" of Scripture which he	8, 279/ 2
last past . . . which true	sense	Tyndale now bringeth again	8, 279/ 4
that the very, proper	sense	is of their own	8, 354/ 4
and judge the true	sense	of the Scripture in	8, 396/ 13
pass and dissemble any	sense	that he might mean	8, 412/ 2
draw them to what	sense	they list, against all	8, 415/ 28

be diversely, in diverse	senses	, expounded . . . though Luther and	8, 353/ 37
every man with those	sensible	sacraments, except the fault	8, 76/ 37
Christian men the outward,	sensible	signs in all the	8, 77/ 5
of the tokens and	sensible	signs of the sacraments	8, 77/ 29
other, before all other	sensible	things of which he	8, 81/ 24
the faith set on	sensible	tokens in the sacrament	8, 93/ 37
sacraments because the outward,	sensible	things thereof work, as	8, 103/ 33
places show both the	sensible	sign of laying the	8, 192/ 3
them not down into	sensible	pain and to the	8, 406/ 24
man before his that "	sensual	" men, as those that	8, 45/ 20
fond babbling of such	sensual	heretics. For if Tyndale	8, 70/ 10
punishment as he hath	sent	already into such other	8, 5/ 3
that sort great plenty	sent	into this realm. In	8, 7/ 27
and maintained with money	sent	them by some evil-disposed	8, 11/ 27
they not with money	sent	from hence to print	8, 11/ 32
so became an apostle	sent	to and fro between	8, 13/ 8
heretical books -- he	sent	word forthwith to Necton	8, 18/ 6
and by and by	sent	hither -- it were	8, 35/ 24
shall come and rebuke	sent	down from heaven to	8, 43/ 10
heaven. Nor when he	sent	his disciples to go	8, 80/ 29
Holy Ghost, whom himself	sent	, never taught his church	8, 107/ 21
of his high goodness	sent	us and our wives	8, 130/ 10
ceremonies and blessed sacraments	sent	into his church out	8, 134/ 33
English book of heresy	sent	hither since (as there	8, 142/ 20
right apostle that were	sent	to preach a new	8, 180/ 22
Holy Spirit, whom he	sent	to instruct his Church	8, 193/ 9
the curates have it	sent	them free, but if	8, 195/ 21
John, when the Jews	sent	priests and Levites from	8, 230/ 13
me that my Father	sent	me." Will ye see	8, 241/ 29
likewise as when he	sent	his own Son, lest	8, 243/ 33
John 15): when he	sent	his apostles and his	8, 244/ 1
to whom they were	sent	would have went that	8, 244/ 4
that apostles were not	sent	about, then was the	8, 244/ 9
which they made and	sent	out in writing . . . where	8, 248/ 21
the Spirit of God,	sent	to dwell with his	8, 252/ 26
read not that they	sent	by the messengers for	8, 257/ 5
honorable service our Lord	sent	him shame and sorrow	8, 259/ 33
For surely, since God	sent	out only men to	8, 260/ 17
by Tyndale's reason have	sent	him his epistle again	8, 263/ 2
come, as ye see,	sent	by the blessed Spirit	8, 268/ 29
and would have Lazarus	sent	into his father's house	8, 274/ 34
of them raised and	sent	into the world dead	8, 275/ 5
hath God ever since	sent	holy saints into his	8, 275/ 17
sendeth and ever hath	sent	not only good, virtuous	8, 275/ 22
was), yet since God	sent	him with miracles as	8, 280/ 29
with miracles as he	sent	Moses, what should let	8, 280/ 30
and his Holy Spirit	sent	by himself to dwell	8, 302/ 31
When our Savior himself	sent	out his disciples, and	8, 308/ 8
Christ himself, when he	sent	his disciples forth to	8, 327/ 36
our Savior, when he	sent	them, showed them; and	8, 328/ 13

that I will be	sent	out with such dumb	8, 328/ 22
by his Spirit promised,	sent	, and assistant unto his	8, 336/ 30
the Spirit that God	sent	unto his Church would	8, 340/ 12
raised by Abraham and	sent	unto those folk at	8, 342/ 17
afterward by Christ, and	sent	among men again, at	8, 342/ 18
by Christ to be	sent	unto the apostles only	8, 344/ 25
was by Christ's promise	sent	unto the Church to	8, 350/ 28
be believed if God	sent	him both to confirm	8, 364/ 10
said, his Holy Spirit	sent	and left perpetually with	8, 396/ 17
utterly dead of grace,	sent	down unto the devil	8, 496/ 9
nurture and wisdom, and	sent	him to school, and	8, 496/ 29
and messengers, to be	sent	about the world to	8, 498/ 26
men to be saved,"	sent	his Son into this	8, 499/ 17
whole world. And he	sent	his apostles about the	8, 499/ 18
when Saint Peter was	sent	unto him therefore? Would	8, 505/ 15
as our Savior was,	sent	him forth among others	8, 513/ 30
when, after many souls	sent	unto the devil by	8, 514/ 12
have her, when he	sent	his messenger for her	8, 536/ 11
fleshly lust, when he	sent	for her husband to	8, 536/ 13
of Kings) that he	sent	Nathan the prophet unto	8, 538/ 35
he would have believed,	sent	out such women on	8, 545/ 31
of absolution from the	sentence	of excommunication . . . and with	8, 23/ 10
misturneth the mind and	sentence	of our Savior, following	8, 43/ 29
Here is a short	sentence	and a false, erroneous	8, 86/ 34
little yet understand the	sentence	, farther than the bare	8, 161/ 6
word "charity," whereas the	sentence	well showed that it	8, 198/ 36
great light unto the	sentence	; and the Greek tongue	8, 230/ 1
tongue leave oftentimes the	sentence	obscure and dark which	8, 230/ 3
recipio." And whether the	sentence	be precisely both one	8, 232/ 39
since Tyndale taketh the	sentence	wrong which of them	8, 233/ 3
the weight of the	sentence	hath -- he hath	8, 233/ 23
expressing of the very	sentence	that Christ there spoke	8, 234/ 34
shall sometimes give a	sentence	unable to be perceived	8, 235/ 8
and sometimes a wrong	sentence	; yea, and sometimes a	8, 235/ 10
that he taketh the	sentence	falsely. For these two	8, 238/ 9
words as in the	sentence	, for the setting forth	8, 240/ 29
with me in the	sentence	of Saint John's words	8, 312/ 16
sure of the very	sentence	than of the very	8, 330/ 4
his final and resolute	sentence	is, ye shall, in	8, 390/ 30
turn their earnest, godly	sentence	into frivolous cavillations and	8, 424/ 17
Spirit, varieth not in	sentence	. And whereas these words	8, 431/ 34
difficulty, yet that the	sentence	cannot be such as	8, 431/ 36
from damnation. And this	sentence	our Lord hath set	8, 432/ 22
good readers, heard this	sentence	by the word of	8, 432/ 29
out his high spiritual	sentence	in this fashion . . . Tyndale	8, 500/ 27
of another," after the	sentence	of Saint Paul to	8, 524/ 29
well assigned nor the	sentence	very well expressed. And	8, 527/ 19
thereby made him give	sentence	, unawares, against himself . . . he	8, 539/ 2
the unity, and being	separate	from the society, of	8, 561/ 32
be by false heresies	separated	therefrom. And on the	8, 361/ 27

our Lord in his	sepulchre	, and the rising out	8, 81/ 6
longed for a sumptuous	sepulchre	, nor cared not to	8, 372/ 10
they ran to the	sepulchre	, and would fain have	8, 545/ 7
not have made so	serious	and earnest remembrance of	8, 296/ 30
Old Testament described so	seriously	all the apparel of	8, 79/ 9
and make a mowing	sermon	! And as lewd sermons	8, 41/ 8
too, in this one	sermon	of Tyndale's -- as	8, 41/ 12
ribald, in his fond	sermon	, meddleth but with fleshly	8, 41/ 28
day and let the	sermon	alone for one day	8, 73/ 18
making me another holy	sermon	of my "covetousness," my	8, 220/ 21
let him leave his	sermon	hardily for the while	8, 221/ 25
And therefore this holy	sermon	he spendeth but in	8, 227/ 8
by Tyndale's own holy	sermon	here, that his own	8, 227/ 18
people, and confirmed every	sermon	with a sundry miracle	8, 254/ 21
apostles did confirm every	sermon	with a sundry miracle	8, 254/ 30
that they proved every	sermon	with a sundry miracle	8, 255/ 7
one article in one	sermon	, or if they preached	8, 255/ 8
that they confirmed that	sermon	with as many miracles	8, 255/ 10
they should prove every	sermon	with a several miracle	8, 255/ 19
nor peradventure any one	sermon	, neither, otherwise than as	8, 255/ 20
the apostles "confirmed every	sermon	with a sundry miracle	8, 255/ 37
that they proved every	sermon	with a sundry miracle	8, 256/ 8
the apostles "confirmed every	sermon	with a sundry miracle	8, 256/ 11
when there is a	sermon	? And then, ye wot	8, 322/ 36
Saint Cyprian, in his	sermon	of the Washing of	8, 368/ 27
a cunning), in a	sermon	that he maketh in	8, 369/ 39
heard his whole holy	sermon	together, by which he	8, 419/ 29
I that Tyndale's holy	sermon	is very damnable heresy	8, 486/ 30
seeth not that his	sermon	saith more against his	8, 541/ 30
Tyndale in his holy	sermon	is so deep in	8, 542/ 9
that -- after divers	sermons	which he had after	8, 22/ 10
sermon! And as lewd	sermons	as they make in	8, 41/ 9
that these men's earnest	sermons	were not yet much	8, 41/ 10
than in a hundred	sermons	of Friar Frap, that	8, 41/ 13
beginning wonderfully hot upon	sermons	-- they be now	8, 125/ 30
lied. Thus turned they	sermons	in brawlings, so that	8, 126/ 9
whose evil words and	sermons	do corrupt and mar	8, 150/ 6
by the books and	sermons	of all holy doctors	8, 185/ 2
preached a hundred thousand	sermons	, and did as many	8, 254/ 22
other occasions beside their	sermons	, they proved themselves holy	8, 255/ 21
were not making of	sermons	. And yet when they	8, 255/ 24
and leave nothing but	sermons	. And then, after that	8, 514/ 10
trust to draw the	serpent	out of his dark	8, 33/ 34
never have needed any	serpent	, or woman either, to	8, 61/ 27
the woman and the	serpent	and the devil and	8, 61/ 37
the poison of this	serpent	. It is to no	8, 171/ 39
tail of some stinking	serpent	, that were quite cut	8, 307/ 10
as poisoned as any	serpent	. For where he boasteth	8, 410/ 14
which way this wily	serpent	walketh -- and that	8, 501/ 25
heretics . . . whose snakish and	serpentine	generations have evermore hitherto	8, 361/ 4

a sore shot of	serpentes	. . . when he asketh me	8, 187/ 1
and ' Christ-killers'; '	serpents	, ' ' scorpions, '	8, 58/ 21
confessed unto a faithful	servant	of mine, to be	8, 18/ 5
bondage unto his own	servant	, the inferior creature --	8, 60/ 1
that the day is	servant	unto man . . . and therefore	8, 73/ 14
the holy day is	servant	unto man, that he	8, 73/ 27
as upon his own	servant	, to use it as	8, 73/ 28
he calleth it not "	servant	unto man, " as Tyndale	8, 74/ 2
to call Christ his	servant	, albeit himself, of his	8, 74/ 17
thee for mine household	servant	and in mine household	8, 98/ 12
is yet the archdeacon's	servant	, and not the bishop's	8, 195/ 23
to say to my	servant	, "Go do me this	8, 229/ 33
no more than my	servant	that can no more	8, 302/ 6
content with his own	servant	that would serve him	8, 307/ 30
whom she like a	servant	obeyed, bringing fruit to	8, 372/ 31
at thine altar thy	servant	Monica, with Patricius, sometime	8, 372/ 36
to consent to be	servant	to any sin, how	8, 457/ 37
destruction of his friendly	servant	in recompense of troth	8, 529/ 22
husband his own faithful	servant	, when he devised and	8, 536/ 16
example, is of the	servant's	finding in the lord's	8, 104/ 22
creatures, and they his	servants	made to be at	8, 59/ 36
with David and his	servants	, that they might eat	8, 73/ 1
synagogue of Satan and	servants	of the devil: now	8, 223/ 9
rules to his household	servants	, and yet give them	8, 263/ 7
-- if this lord's	servants	were so wise to	8, 263/ 14
lest we should become	servants	unto the day, after	8, 320/ 12
lest we should become	servants	unto the day, after	8, 320/ 25
doubteth not but the	servants	in a man's household	8, 354/ 24
my God, inspire thy	servants	my brethren, thy children	8, 372/ 33
faith, " and maketh men	serve	the devil while they	8, 3/ 29
while they ween to	serve	God -- what abominable	8, 3/ 29
in the devil, and	serve	the devil with faith	8, 3/ 31
make men ween they	serve	God with faith while	8, 3/ 32
thereupon, doth oftentimes rather	serve	to make others beware	8, 27/ 25
their evangelical liberty should	serve	them sufficiently for discharge	8, 30/ 2
lawful to love and	serve	God neither for avoiding	8, 51/ 1
lawful for us to	serve	God. But Tyndale agreeth	8, 51/ 20
is not lawful to	serve	him -- else, I	8, 51/ 23
lawful for us to	serve	him. Now, if Tyndale	8, 51/ 24
lawful for us to	serve	God for his benefits	8, 51/ 27
lawful for us to	serve	him for his benefits	8, 51/ 28
Then, if we may	serve	God for his benefits	8, 51/ 34
but that we may	serve	him for to get	8, 51/ 35
we may use, and	serve	God therewith, to the	8, 52/ 2
plainly that if we	serve	God with any other	8, 52/ 5
it plain idolatry to	serve	God with any good	8, 52/ 11
answered that although we	serve	God with good works	8, 52/ 18
for heaven and to	serve	and please God as	8, 53/ 3
it is idolatry to	serve	God with any good	8, 53/ 22
any help to heavenward	serve	God with any good	8, 53/ 24

for the same intent	serve	God with hope too	8, 53/ 27
be not lawful to	serve	God with charity too	8, 53/ 30
lawfully love God and	serve	him with charity to	8, 54/ 1
will grant we may)	serve	God with the virtues	8, 54/ 4
respect, purpose, and intent	serve	God with any other	8, 54/ 8
intent, and purpose to	serve	God. Then will not	8, 54/ 10
here that we may	serve	God with love, intending	8, 54/ 16
like intent and purpose	serve	with all other works	8, 54/ 19
that will but shrewdly	serve	them, as I shall	8, 55/ 33
himself, though they may	serve	to love him right	8, 56/ 10
on the younger and	serve	them and suffer them	8, 56/ 15
lowly, loving fashion they	serve	and suffer them, and	8, 56/ 28
wait on them and	serve	them and suffer them	8, 58/ 6
in no wise, but	serve	for trumpeters with the	8, 58/ 33
by God ordained to	serve	us to that intent	8, 65/ 23
theirs: it will not	serve	him, both because divers	8, 70/ 37
that point will not	serve	since it appeareth well	8, 71/ 13
meekness, did more than	serve	us. But we will	8, 74/ 17
significations and will not	serve	the visible things. It	8, 75/ 11
you, cannot this signification	serve	Tyndale? Verily because he	8, 77/ 21
he will have them	serve	but for bare signs	8, 83/ 2
there the sacrament should	serve	of naught. And so	8, 83/ 6
that the sacraments could	serve	of naught except their	8, 83/ 13
sufficient and meet to	serve	for a confessor --	8, 88/ 22
Satan," and they therefore	serve	Satan and work his	8, 88/ 26
as he saith) and	serve	of nothing but to	8, 95/ 20
see that Tyndale's texts	serve	nothing at all to	8, 97/ 22
prove that the sacraments	serve	but only for signs	8, 97/ 23
God set it to	serve	for a more effectual	8, 98/ 8
as they say, to	serve	only for priests and	8, 104/ 35
and would make them	serve	us only for a	8, 108/ 19
dare say, would not	serve	him so foolishly to	8, 114/ 33
some cause that may	serve	their lust, as they	8, 120/ 34
to sit there and	serve	him and to make	8, 126/ 34
his heart would never	serve	him for very shame	8, 133/ 12
wise as it might	serve	him for a principal	8, 142/ 12
book, as things that	serve	him of right naught	8, 144/ 6
and his apostles, may	serve	him (because they preach	8, 151/ 23
hath taught us to	serve	him with -- and	8, 159/ 30
of the Temple to	serve	his own proud, execrable	8, 163/ 5
Word of God to	serve	him for an instrument	8, 175/ 36
Which answer shall also	serve	in these holy ceremonies	8, 195/ 4
content that it also	serve	for his charge. For	8, 198/ 31
may well and sufficiently	serve	. And therefore ye may	8, 205/ 30
that his Passion shall	serve	every man for the	8, 210/ 13
baptism if the time	serve	them to take it	8, 212/ 14
sin: this will not	serve	him. For he falleth	8, 215/ 30
there will no warning	serve	them. And therefore --	8, 219/ 37
sacraments of Christ must	serve	for Tyndale's jestingstock --	8, 221/ 12
all his Church utterly	serve	of naught. But, now	8, 233/ 34

all this shall nothing	serve	him at all. For	8, 237/ 15
thing which will not	serve	for Tyndale's excuse: that	8, 237/ 36
men's words should utterly	serve	of naught, not so	8, 241/ 6
this can also nothing	serve	his purpose. For, whatsoever	8, 248/ 8
diverse times will not	serve	the heretics for their	8, 249/ 9
his apostles did should	serve	for the proof of	8, 250/ 16
yet shall it not	serve	him. For I may	8, 251/ 34
very Scripture itself shall	serve	every foolish heretic for	8, 254/ 1
provided the Scripture to	serve	for part, but not	8, 256/ 36
part, but not to	serve	alone for all. And	8, 256/ 36
miracles nothing would sufficiently	serve	in such case except	8, 264/ 15
in such case sufficiently	serve	the true preacher and	8, 264/ 18
Tut, nay; that can	serve	for no example, it	8, 266/ 6
miracles may not sufficiently	serve	to unlearned people otherwise	8, 270/ 25
-- this will not	serve	Tyndale. For they were	8, 274/ 37
saving that they should	serve	God in that manner	8, 277/ 26
would should seem to	serve	of naught: the same	8, 286/ 4
in him as should	serve	therefor: so, though the	8, 288/ 35
will yet, I trust,	serve	me sufficiently against all	8, 292/ 8
themselves they would should	serve	for allegories only, and	8, 297/ 29
Moses teach them to	serve	him with those sacraments	8, 298/ 4
in the beginning to	serve	him with damnable ceremonies	8, 298/ 16
for their final salvation	serve	them. But when they	8, 299/ 25
as God commandeth, and	serve	him in such fashion	8, 300/ 8
God bade him to	serve	him with the sacrificing	8, 300/ 10
own servant that would	serve	him of the same	8, 307/ 31
ceremony nor any sacrament	serve	us. And yet if	8, 308/ 38
my belief shall not	serve	me. Then say I	8, 313/ 36
the Mass, that shall	serve	themselves . . . while they say	8, 316/ 16
words, and the freelier	serve	their brethren." Here I	8, 324/ 26
Saint Paul's words to	serve	him for his juggling	8, 325/ 9
it is idolatry to	serve	God with any bodily	8, 325/ 15
will not so substantially	serve	him as he would	8, 332/ 3
wise that it shall	serve	them shameful for jesting	8, 337/ 16
this word, have them	serve	all of naught, but	8, 341/ 12
new Scripture, and should	serve	to strain us to	8, 347/ 32
that they would not	serve	, and therefore he left	8, 348/ 21
of God. Now, what	serve	these words of Moses	8, 349/ 16
what would all that	serve	unto their purpose in	8, 350/ 1
saw well would not	serve	him; and therefore he	8, 351/ 15
his soul. Now here	serve	well the words of	8, 358/ 12
that it would not	serve	, and therefore left it	8, 359/ 22
so can it not	serve	us, neither to the	8, 361/ 30
and it shall never	serve	for his purpose, neither	8, 363/ 11
the "traditions of men,"	serve	to no purpose in	8, 363/ 24
that it would nothing	serve	for his matter. For	8, 364/ 7
heart and writing I	serve	. . . that as many as	8, 372/ 35
as my time shall	serve	me . . . so confute his	8, 382/ 18
the seven sacraments, five	serve	of naught, and the	8, 388/ 23
sight, and not to	serve	in this matter to	8, 393/ 36

which it should specially	serve	-- that is, for	8, 397/ 22
in him, shall never	serve	him to salvation, but	8, 399/ 19
shifts . . . which will yet	serve	of naught when he	8, 401/ 26
they were unworthy to	serve	him or be anything	8, 401/ 31
then, were sufficient to	serve	every Christian man now	8, 407/ 8
given your members to	serve	uncleanness and iniquity, from	8, 409/ 31
give your members to	serve	righteousness, that ye may	8, 409/ 32
that neither this may	serve	him, nor any that	8, 413/ 12
will not very fully	serve	him, and also himself	8, 414/ 30
mine will not sufficiently	serve	him neither. For a	8, 415/ 8
knowledge nor repentance, neither,	serve	us for a sufficient	8, 416/ 32
unto sin for to	serve	it, but fight afresh	8, 419/ 26
be such as may	serve	Tyndale's heresy -- that	8, 431/ 36
unto sin for to	serve	it, but fight afresh	8, 445/ 7
unto sin for to	serve	it, but fight afresh	8, 447/ 7
themselves unto sin to	serve	it, but when the	8, 447/ 36
consent unto sin "to	serve	it" . . . but all the	8, 451/ 17
unto sin "for to	serve	it" -- as though	8, 453/ 32
sin, do intend to	serve	sin . . . but they, for	8, 453/ 33
do not intend to	serve	the sin, but to	8, 453/ 35
make the sin to	serve	them and do them	8, 453/ 35
ourselves unto sin to	serve	it" . . . meaning, of likelihood	8, 454/ 13
that the sin shall	serve	them, as the harlot	8, 454/ 14
they yield themselves to	serve	the sin, and by	8, 454/ 24
by the sin to	serve	the devil . . . and the	8, 454/ 24
and the devil to	serve	them again, first here	8, 454/ 25
yet can it not	serve	Tyndale in this point	8, 454/ 36
that the sin shall	serve	me, and not I	8, 457/ 34
and not I to	serve	the sin, in no	8, 457/ 34
unto the sin to	serve	it, but continually keep	8, 458/ 18
bond unto sin to	serve	it: even so, they	8, 460/ 14
would make this conclusion	serve	-- of which two	8, 471/ 8
himself made impossible to	serve	him. For they be	8, 477/ 24
understandings of one word	serve	him for his goblets	8, 487/ 10
his apostles cannot conveniently	serve	for those which swerve	8, 498/ 16
if his wit would	serve	him -- that is	8, 498/ 33
subdue our understanding to	serve	and follow faith, praying	8, 500/ 19
remnant would not then	serve	them to salvation. And	8, 545/ 4
not to sin to "	serve	" it. And perceiving that	8, 546/ 31
any wit it hath,	serve	him for a pastime	8, 554/ 27
all the seven sacraments	serve	of nothing, but be	8, 572/ 1
to themselves that they	serve	no saints, but rail	8, 572/ 9
us, and worshipped, and	served	, too, for the sovereign	8, 51/ 11
other devotion, but only	served	for taming of the	8, 63/ 5
so spiritual, should have "	served	," as he saith, "visible	8, 80/ 7
if every man have	served	Satan all the while	8, 88/ 15
since those changes so	served	for his heresies, must	8, 143/ 39
text would not have	served	when he translated it	8, 165/ 9
among Englishmen hath always	served	therefor . . . and not be	8, 171/ 17
well known, and had	served	in that signification, so	8, 185/ 6

those sacraments and ceremonies	served	them for Books . . . and	8, 299/ 12
why he will be	served	in such wise, no	8, 300/ 9
they should both have	served	God on one day	8, 320/ 30
the time while they	served	, though they knew not	8, 326/ 33
it could not have	served	Timothy without the true	8, 361/ 29
have said, his wit	served	him well in leaving	8, 364/ 17
overseer," and "deacon" into "	server	"? Both which he might	8, 186/ 22
he see that fasting	serveth	not only to tame	8, 65/ 3
and great, godly purposes,	serveth	for satisfaction of sin	8, 65/ 34
-- and that it	serveth	not only for the	8, 65/ 35
say that the fasting	serveth	but to keep the	8, 71/ 8
done with devotion, and	serveth	us for obtaining many	8, 71/ 19
office wherein the husband	serveth	the wife, and the	8, 84/ 31
the water of Baptism	serveth	but for a sign	8, 96/ 34
to say that it	serveth	but for a bare	8, 97/ 33
in the doing, and	serveth	not for a bare	8, 98/ 3
mind the Scripture most	serveth	for that first opinion	8, 104/ 24
as Tyndale's whole story	serveth	here all against his	8, 137/ 35
first, to what purpose	serveth	all his defense, when	8, 143/ 33
little purpose this reason	serveth	Tyndale, that agape and	8, 201/ 13
found. And therefore whereof	serveth	his trifling between the	8, 201/ 30
have wives. But whereof	serveth	him this example? Did	8, 202/ 13
his willing behavior that	serveth	the matter than the	8, 207/ 27
-- how long time	serveth	, after his reckoning, to	8, 216/ 25
for true . . . More Whereof	serveth	all this, while no	8, 228/ 18
ask us now whereof	serveth	, then, the truth of	8, 243/ 12
I say that it	serveth	to make known or	8, 243/ 14
they end not. It	serveth	them but for a	8, 253/ 13
that I show you	serveth	much for our matter	8, 258/ 25
God . . . which he saith	serveth	for naught if God	8, 263/ 22
the best, as he	serveth	Tyndale here. For these	8, 264/ 2
well this wise argument	serveth	him. And now putteth	8, 306/ 30
proof of his purpose	serveth	him worth a rush	8, 309/ 14
any law, this text	serveth	Friar Barnes a straw	8, 360/ 9
little purpose, since it	serveth	as well reprobates as	8, 527/ 17
Mass and all divine	service	. . . and so became an	8, 13/ 7
to say any Divine	Service	after the ordinance of	8, 15/ 8
and that all Divine	Service	may be left unsaid	8, 15/ 9
or coming to God's	Service	on Whitsun Sunday, or	8, 32/ 17
of abominable sin and	service	of the devil. The	8, 41/ 27
that to be very	service	of God which is	8, 43/ 15
they persecute the true	service	of God; and that	8, 43/ 17
manner of love and	service	servile bond and mercenary	8, 51/ 3
of love, honor, and	service	joined thereunto. Yet am	8, 51/ 14
in that I join	service	with love, whereas he	8, 51/ 16
he speaketh not of	service	but of love only	8, 51/ 16
join our love and	service	toward God together . . . because	8, 51/ 17
come to heaven: this	service	is unlawful, displeasing to	8, 52/ 7
and may well do	service	to his other gifts	8, 63/ 33
places, they sang the	Service	in their mother tongue	8, 125/ 32

he saith of the	Service	, ceremonies, and observances of	8, 149/ 9
read in the Divine	Service	of the Church, so	8, 153/ 17
come together to God's	Service	. . . the whole company prayeth	8, 159/ 10
church at the Divine	Service	. And it is, thirdly	8, 159/ 14
be at the Divine	Service	in the church, the	8, 160/ 2
in the beginning the	Service	of the Church in	8, 160/ 20
left they still the	Service	in the old language	8, 160/ 25
surely if all the	Service	were in English --	8, 161/ 3
say and hear the	Service	of God in the	8, 161/ 12
they find in the	Service	quite into the poison	8, 161/ 19
utterly dispraise in God's	Service	. . . which was a thing	8, 162/ 5
nor buzzeth, in any	Service	saying. For as they	8, 162/ 18
and ceremonies and Divine	Service	in churches . . . but that	8, 165/ 24
translation openly in Divine	Service	, yet neither in their	8, 184/ 36
the garnishing of the	service	done to him by	8, 193/ 7
and to the Divine	Service	that the priests say	8, 198/ 15
it should instead of	service	to be done to	8, 225/ 26
and with idolatry do	service	to the devil. And	8, 225/ 27
himself . . . for which honorable	service	our Lord sent him	8, 259/ 32
and occupied in God's	service	, were by God illustrated	8, 275/ 2
that else all their	service	to God done with	8, 298/ 19
of heaven and acceptable	service	of God. And for	8, 321/ 21
honor God with divine	service	and prayer -- were	8, 323/ 10
other parts of divine	service	. . . were taught by the	8, 323/ 36
should pertain to the	service	of God. Also, if	8, 349/ 25
would do him no	service	, for all that he	8, 361/ 11
day missing, to do	service	. . . from which she well	8, 372/ 14
own judgment, in image	service	and praying to saints	8, 387/ 28
be dedicated unto his	service	-- after which manner	8, 391/ 10
dumb ceremonies" and "image	service	." But like holy spiritual	8, 457/ 3
old, continued books of	service	used in the churches	8, 481/ 27
our understanding into the	service	of faith, answereth me	8, 500/ 25
the obsequy and obedient	service	of belief -- should	8, 502/ 20
from consenting to the	service	of sin, and from	8, 538/ 14
whole day in God's	service	, keep themselves well and	8, 572/ 12
keep; that the Divine	Services	in the church is	8, 221/ 1
of love and service	servile	bond and mercenary. This	8, 51/ 3
which fear is but	servile	and bond, and therefore	8, 456/ 11
my great "advantage" in "	serving	" in "falsehood," mine "obstinate	8, 220/ 22
unto certain order of	serving	, not the Sabbath day	8, 321/ 10
he lamenteth the miserable	servitude	of the simple souls	8, 190/ 24
-- and of the	servitude	and thralldom that he	8, 455/ 2
Christ's holy Gospel, to	set	forth heresies as evil	8, 3/ 37
all my commandments, but	set	my laws at naught	8, 5/ 7
it. I shall also	set	my face against you	8, 5/ 13
And who shall less	set	by his commandments . . . than	8, 5/ 22
boldness of "only faith,"	set	all good works at	8, 5/ 24
Christ's Catholic Church, and	set	his holy sacraments at	8, 6/ 24
himself another, the people	set	the less by his	8, 7/ 5
the seven psalms be	set	in without the litany	8, 10/ 21

devout prayers, they have	set	us a new saint	8, 10/ 24
after. Him have they	set	in on Saint Matthias'	8, 10/ 27
his dwelling place were	set	upon the book. But	8, 10/ 35
have, as I said,	set	his name in the	8, 12/ 29
heretical books and secretly	set	forth those heresies. Whereof	8, 17/ 16
not at the fire	set	forth their opinions, for	8, 25/ 2
into the realm, to	set	forth here their abominable	8, 26/ 34
-- was done to	set	forth his false heresies	8, 30/ 33
devilish heresies so sore	set	abroach in some unhappy	8, 35/ 19
and well-learned men should	set	their pens to the	8, 35/ 25
they be good men,	set	little by his holy	8, 40/ 22
and malice made them	set	naught by the Church	8, 44/ 25
to retreat since and	set	a new gloss thereto	8, 55/ 32
division and dissension and	set	the people in sedition	8, 56/ 33
and call upon and	set	them all a-work . . . and	8, 58/ 35
raised up and sinfully	set	a-work!" And lo, thus	8, 59/ 4
and hath so spiritually	set	it out to the	8, 59/ 18
he to them that	set	not their own sins	8, 66/ 30
now will not Tyndale	set	a straw the more	8, 78/ 1
holy "spiritual" sort shall	set	all the holy ceremonies	8, 78/ 8
like a spiritual man,	set	all such bodily ceremonies	8, 79/ 5
would he not have	set	a rush by all	8, 80/ 5
taken away and all	set	open, Tyndale cannot abide	8, 80/ 12
or ceremony of anything	set	thereby, but if he	8, 80/ 13
what proper signification God	set	the water in that	8, 80/ 32
marriage, which he hath	set	to signify that grace	8, 85/ 18
available, to them that	set	not so little by	8, 90/ 19
to wit, the faith	set	on sensible tokens in	8, 93/ 37
that the body were	set	but for a sign	8, 96/ 20
it is hard to	set	the baptism at so	8, 97/ 32
surely when our Savior	set	this order therein --	8, 98/ 4
of heaven -- God	set	it to serve for	8, 98/ 8
may . . . since God hath	set	the sacraments as means	8, 104/ 6
careth not how he	set	his words, so that	8, 113/ 10
he would have folk	set	less thereby and have	8, 116/ 11
all extreme abomination hath	set	his poisoned barrel abroad	8, 119/ 33
from which they have	set	themselves in such a	8, 120/ 35
disposed to maintain and	set	forth his master's former	8, 122/ 36
newelty passed, and they	set	somewhat less thereby than	8, 125/ 35
him stark blind and	set	him in a corner	8, 126/ 33
Huessgen and their fellows	set	little by the Sign	8, 128/ 2
we see that they	set	so little by an	8, 128/ 4
Christ's death hitherward . . . hath	set	much by that kind	8, 128/ 7
whose faces enough is	set	to judge by, if	8, 129/ 18
of the faith, or	set	to their hands to	8, 136/ 14
princes, and emperors have	set	to their hands to	8, 136/ 18
they have thereby now	set	out their gear so	8, 139/ 20
is naught, whatsoever he	set	therewith to make it	8, 140/ 34
as to plant and	set	into this book mine	8, 143/ 24
he seemeth but to	set	a specification of his	8, 146/ 9

made Tyndale bold to	set	Origen as short as	8, 152/ 31
to be also secretly	set	in and written to	8, 157/ 29
how. For he may	set	such circumstances, of his	8, 164/ 37
word of purpose to	set	forth those heresies of	8, 165/ 30
he list, he may	set	to it "the church	8, 167/ 22
the term "congregation," absolutely	set	, signifieth no more a	8, 171/ 25
put out "idol" and	set	in "image" . . . to make	8, 173/ 13
thou wouldst have us	set	Christ's image at naught	8, 174/ 1
a malicious purpose, to	set	forth his heresy of	8, 174/ 36
pithy and so perceant,	set	and couched in such	8, 179/ 17
out of sleep, and	set	him on husbandry and	8, 180/ 36
mind and intent to	set	forth his heresy . . . whereby	8, 182/ 24
of a heretic to	set	forth his heresy. For	8, 182/ 35
be in those places	set	to signify the office	8, 187/ 28
which if he had	set	in . . . must needs have	8, 191/ 5
if the circumstance somewhat	set	it out: what need	8, 198/ 35
be fain always to	set	some other word therewith	8, 199/ 15
God beginneth Gratiapraeveniens to	set	us a-work is called	8, 204/ 33
wax the worse and	set	much the less by	8, 209/ 29
Lambert have so sore	set	their study upon Albert's	8, 211/ 31
were the church . . . and	set	forth Luther's heresy that	8, 219/ 3
because he intended to	set	forth Luther's heresy teaching	8, 219/ 10
repenting" . . . because he would	set	forth Luther's heresy teaching	8, 219/ 13
to the intent to	set	forth such heresies as	8, 219/ 21
thereto, and their hearts	set	thereon, there will no	8, 219/ 36
Tyndale which he hath	set	so gloriously forth in	8, 226/ 8
all his sect be	set	all upon heresies and	8, 227/ 13
though Tyndale list to	set	at so short and	8, 232/ 17
word whereto it is	set	signifieth not a thing	8, 232/ 25
gods . . . the article is	set	to those words to	8, 235/ 24
their true belief do	set	their seals as witnesses	8, 237/ 9
desperate and so sore	set	in an obstinate malice	8, 244/ 26
not moved anything to	set	by them, but condemn	8, 246/ 22
Spirit of God . . . is	set	upon the high mountain	8, 251/ 12
and was bound to,	set	his hand unto staying	8, 259/ 19
to baptize, I would	set	no woman thereto for	8, 260/ 17
saith himself -- "I	set	not by Jerome, I	8, 266/ 34
not by Jerome, I	set	not by Augustine, I	8, 266/ 35
his own sight miracles	set	thereto! But now say	8, 269/ 16
undoubted truth, he shall	set	at naught all the	8, 269/ 22
by God illustrated and	set	out with miracles . . . insomuch	8, 275/ 2
bare, simple sign, and	set	but only to signify	8, 278/ 33
shorer is so surely	set	that it is shortly	8, 282/ 18
lo, and very surely	set	, I assure you. For	8, 283/ 6
that hastened forward and	set	forth that heresy before	8, 301/ 2
else, though God did	set	things to signify and	8, 301/ 34
here he seemeth to	set	out more open and	8, 303/ 19
of their sort which	set	so little by that	8, 319/ 9
for a bare sign	set	but only to signify	8, 319/ 11
how solemnly Tyndale would	set	it out to the	8, 332/ 31

that Tyndale forgot to	set	in. But yet lacketh	8, 333/ 31
too. For he must	set	in that they which	8, 333/ 32
Scripture. He must also	set	in that no more	8, 333/ 35
and sacraments . . . and to	set	forth vice in boldness	8, 337/ 19
he can -- and	set	thereto the cause that	8, 346/ 3
If any man anything	set	to these things . . . God	8, 348/ 2
the Bible some have	set	solemnly in the margin	8, 350/ 7
of Moses are now	set	the scribes and the	8, 351/ 18
therefore they should be	set	at naught and not	8, 351/ 35
forbidden -- nor to	set	God's law aside for	8, 352/ 9
all undone, and not	set	once a finger to	8, 353/ 24
law of Moses . . . and	set	thereunto the words of	8, 355/ 21
great weight, maliciously to	set	forth against Christ's true	8, 357/ 8
was yet so sore	set	upon evil preaching that	8, 358/ 2
for Scripture alone, and	set	naught by all those	8, 366/ 37
-- the corpse being	set	by the grave, as	8, 371/ 28
and that dreadful Sacrifice	set	forth: how can it	8, 373/ 20
to such as will	set	the Church at naught	8, 378/ 5
as he doth --	set	the Church at naught	8, 380/ 23
more esteem and more	set	by his church than	8, 381/ 21
as I shall myself	set	it forth unto them	8, 388/ 1
Christ that we should	set	his holy sacraments at	8, 394/ 8
not unwritten, which they	set	not by, but the	8, 395/ 17
thereon, he may not	set	"if" nor "and" thereunto	8, 410/ 33
sentence our Lord hath	set	so sure that he	8, 432/ 22
some others so little	set	by, and so far	8, 441/ 17
would not fear to	set	his flesh on fire	8, 444/ 17
ever so labored to	set	his words in such	8, 448/ 16
might be bold to	set	it forth, and should	8, 448/ 21
he hath finally so	set	forth the matter, in	8, 448/ 24
high revelations might have	set	him up in a	8, 453/ 3
sinning and never sinning,"	set	upon reading of riddles	8, 458/ 32
he shall be soon	set	in. For then at	8, 477/ 16
this last year, Zwingli	set	his heretics in a	8, 482/ 36
God amend them and	set	them on that rock	8, 484/ 26
a comely flourish to	set	out and furnish his	8, 485/ 21
all the world cannot	set	his heart at rest	8, 489/ 26
play the master, and	set	all the Catholic Church	8, 490/ 35
all the world cannot	set	his heart at rest	8, 495/ 17
his Father granting remission	set	his heart at rest	8, 495/ 30
voice of forgiveness . . . which	set	his heart at rest	8, 496/ 35
all. More Let Tyndale	set	his consequent and conclusion	8, 506/ 33
and reason must first	set	my will a-work? Can	8, 507/ 5
endured in purgatory, to	set	the merits of Christ's	8, 516/ 21
as a thing far	set	and sought, and searched	8, 521/ 20
he would . . . he could	set	the hand of his	8, 525/ 35
his heat himself, and	set	himself sore afire . . . was	8, 536/ 9
to him that should	set	him where he should	8, 536/ 18
Why hast thou, then,	set	my word at naught	8, 539/ 5
and willingly" -- and	set	"maliciously" thereto -- may	8, 568/ 10

a teacher and a	setter-forth	of heresies, though he	8, 216/ 15
Malchus' ear that God	setteth	it on better again	8, 36/ 8
all which he little	setteth	by, and saith they	8, 80/ 3
Sacrament of Penance he	setteth	at less than naught	8, 87/ 35
unto God's testament and	setteth	up another of his	8, 89/ 18
sea. But he that	setteth	so much by his	8, 90/ 5
word," weeneth that he	setteth	the water but for	8, 96/ 17
promises. For whereas he	setteth	all at nothing saving	8, 108/ 12
of blessing that Tyndale	setteth	at so light! Wherein	8, 129/ 2
as little as Tyndale	setteth	by blessing now, yet	8, 129/ 7
maiores; and always he	setteth	thereto, "Lo, here is	8, 183/ 25
forbear them both. Yet	setteth	me Tyndale one mighty	8, 186/ 36
malice, by which he	setteth	forth against Christ and	8, 188/ 10
word "love," that he	setteth	in the stead of	8, 198/ 32
I see that Tyndale	setteth	not a little by	8, 240/ 35
as solemnly as he	setteth	forth, take a shameful	8, 254/ 15
first argument, that he	setteth	forth in the forefront	8, 262/ 15
Scripture with miracles, and	setteth	so little by God's	8, 280/ 11
building is that he	setteth	thereupon -- hath therefore	8, 281/ 37
with the same. Then	setteth	he to it another	8, 282/ 15
therein. But finally he	setteth	to a mighty strong	8, 282/ 36
neither . . . which word Tyndale	setteth	in himself, in scorn	8, 327/ 26
in fire." And then	setteth	Moses thereunto the words	8, 349/ 9
were true. For Tyndale	setteth	not so much by	8, 377/ 1
the bare knowledge and	setteth	all good works at	8, 416/ 35
And among them he	setteth	himself . . . saying of himself	8, 445/ 22
forceless and careless, and	setteth	not by sin, till	8, 487/ 19
seeth causes why he	setteth	to less strength of	8, 525/ 34
be so . . . then Tyndale	setteth	our Savior Christ to	8, 533/ 30
God than, all the	setting	up of Bel and	8, 4/ 31
poor man's purgatory . . . and	setting	the merits of his	8, 24/ 27
more busy therewith, in	setting	forth of their heresies	8, 35/ 34
would withhold them from	setting	their hands to any	8, 36/ 17
also with their traitorous	setting	forth of seditions to	8, 137/ 7
principal instrument toward the	setting	forth of all such	8, 142/ 13
he meant therein the	setting	forth of some heresies	8, 143/ 20
the changes for the	setting	forth of his heresies	8, 144/ 11
thereby. More If the	setting	of the circumstance make	8, 164/ 35
by erroneous books, in	setting	forth Luther's pestilent heresies	8, 177/ 27
out of "grace" and	setting	in of "favor." And	8, 202/ 30
such changes for the	setting	forth of such things	8, 220/ 1
of the words with	setting	in the article, and	8, 236/ 34
the sentence, for the	setting	forth of his pestilent	8, 240/ 30
it! More Surely men	setting	no more thereby than	8, 316/ 13
God of my heart,	setting	aside for the while	8, 371/ 34
little occasion of bold	setting	forward unto sin. For	8, 450/ 5
of God's promises only,	setting	all other articles of	8, 466/ 21
naught. For the seemly	setting	forth whereof, to make	8, 488/ 26
pretext of praising and	setting	forth a more mercy	8, 516/ 14
he would rest and	settle	himself; and partly because	8, 448/ 13

Primer too, wherein the	seven	psalms be set in	8, 10/ 20
-- that of the	seven	holy sacraments five be	8, 83/ 20
faith . . . and of the	seven	holy sacraments would take	8, 118/ 39
-- he would see	seven	cities burn and warm	8, 137/ 21
pass over six or	seven	of the first chapters	8, 144/ 5
grace with all his	seven	sacraments . . . whereas Tyndale of	8, 147/ 31
sacraments . . . whereas Tyndale of	seven	taketh it away from	8, 147/ 31
hundred? Four, five, six,	seven	, eight? Nay, surely he	8, 151/ 8
was not much above	seven	years since. Now, if	8, 152/ 30
is one of the	seven	which the Spirit of	8, 194/ 23
know and use for	seven	sovereign means of very	8, 194/ 24
by the space of	seven	hundred years next before	8, 278/ 21
popes of the other	seven	hundred years before, or	8, 279/ 5
have been, within this	seven	years last past. The	8, 319/ 38
more burned within this	seven	years next coming . . . than	8, 320/ 1
and that of the	seven	sacraments, five serve of	8, 388/ 23
sure that all the	seven	sacraments serve of nothing	8, 572/ 1
the Old Law, this	seven-year	seventeen times told. But	8, 80/ 18
put to these plagues	sevenfold	more; and I shall	8, 5/ 17
have been burned in	sevenscore	. Where I alleged the	8, 320/ 2
Old Law, this seven-year	seventeen	times told. But go	8, 80/ 18
himself, written in the	seventeenth	of Matthew, where he	8, 69/ 12
and layeth therefor the	seventeenth	of Saint John --	8, 242/ 15
And farther, in the	seventeenth	chapter, where it is	8, 368/ 14
exposition also upon the	seventh	chapter of Saint Paul's	8, 7/ 12
and that of the	seventh	all Christian nations be	8, 388/ 24
before, but only their	several	assemblies such as I	8, 170/ 23
every sermon with a	several	miracle made among one	8, 255/ 19
his doctrine by a	several	miracle . . . except as great	8, 475/ 36
the replying to his	several	answers made unto the	8, 553/ 33
wrote his own gospel	severally	, by himself, and their	8, 310/ 23
whereas he might have	severed	them and spoken of	8, 115/ 33
thereof, it was never	severed	. And therefore unto all	8, 117/ 15
and heresies departed and	severed	themselves from the corps	8, 130/ 28
with the frail feminine	sex	fall too far in	8, 202/ 11
and repentance as a	shadow	that never can but	8, 416/ 1
cup a little and	shadoweth	the color of his	8, 75/ 31
that was all in	shadows	and darkness of figures	8, 80/ 10
figures, images, similitudes, or	shadows	, and the very things	8, 99/ 2
his bringing up, and	shake	off shame and fall	8, 438/ 36
disobeying of his precept	shake	off the yoke of	8, 455/ 27
horrible doing . . . never once	shake	off the yoke of	8, 458/ 20
he shall never well	shake	it off. Faith Is	8, 484/ 35
that they had not	shaken	that yoke off. But	8, 455/ 17
as an evil-tached horse	shakes	off sometimes the bridle	8, 455/ 28
some good, holy Paul	shaketh	the poisoned adder into	8, 36/ 12
in his trance, and	shaketh	him out of his	8, 520/ 30
wise finally confounded with	shame	. . . that he was in	8, 9/ 18
over at last for	shame	-- as the article	8, 16/ 5
forth their opinions, for	shame	, or else of malice	8, 25/ 2

be so far from	shame	. . . that in the understanding	8, 119/ 22
that durst for very	shame	so boldly bark against	8, 119/ 31
vows . . . and void of	shame	avow their filthy lechery	8, 131/ 20
serve him for very	shame	to speak anymore of	8, 133/ 12
well, glow for very	shame	that hear him! Where	8, 148/ 20
Billiter Lane. Fie, for	shame	! He should have favored	8, 152/ 27
in the face for	shame	. But Tyndale, to blind	8, 173/ 10
and there abide the	shame	and the rebuke thereof	8, 208/ 5
lack of wit and	shame	. Tyndale Whether the Church	8, 223/ 36
that he is with	shame	enough fain to forget	8, 226/ 21
may not say for	shame	but that for his	8, 250/ 24
our Lord sent him	shame	and sorrow. Now, if	8, 259/ 33
had left off with	shame	enough . . . whereas now, by	8, 291/ 11
if there were any	shame	in him, he might	8, 295/ 7
he might not for	shame	say it. Of Confirmation	8, 295/ 8
it is more than	shame	for him now so	8, 295/ 21
doth openly rebuke and	shame	two sacraments there at	8, 306/ 23
is to their own	shame	, that aught should be	8, 317/ 15
that it is the	shame	of the clergy if	8, 319/ 16
to their pain and	shame	, as when Arius' guts	8, 340/ 23
he should have but	shame	to bring it in	8, 347/ 13
as they cannot for	shame	say all naught at	8, 358/ 16
left it off for	shame	. For Tyndale at last	8, 364/ 6
cover their faces for	shame	. For sometimes they say	8, 366/ 35
his own rebuke and	shame	. For here would I	8, 386/ 20
he put in, for	shame	, repentance thereunto, with ifs	8, 415/ 35
heretics durst for very	shame	have spoken of. And	8, 424/ 21
up, and shake off	shame	and fall to naught	8, 438/ 36
she cannot for very	shame	beguile him, for the	8, 439/ 3
it were a great	shame	if a good man	8, 469/ 21
he will haply for	shame	labor to seek some	8, 473/ 16
shall not for very	shame	say nay but that	8, 477/ 33
he could never for	shame	tell us this tale	8, 533/ 27
I ween, for very	shame	be so mad to	8, 551/ 6
would he never for	shame	speak of that foolish	8, 559/ 10
yet, which is more	shame	for him, anything containeth	8, 564/ 10
increase and grow . . . than	shamefastly	showed in confession, where	8, 206/ 27
always hitherto reputed for	shameful	and filthy lechery the	8, 45/ 2
with her nightly in	shameful	incest and abominable bitchery	8, 48/ 3
hearing of such a	shameful	word spoken by the	8, 84/ 4
heretics live in open,	shameful	, incestuous lechery, and call	8, 119/ 16
that it was a	shameful	, abominable sin, a monk	8, 134/ 16
defense thereof for a	shameful	shameless heresy, and the	8, 139/ 24
fain to make a	shameful	shameless shift to void	8, 192/ 11
setteth forth, take a	shameful	fall. Hear now, therefore	8, 254/ 15
the face after that	shameful	sacrilege and abominable bitchery	8, 265/ 31
it shall serve them	shameful	for jesting and railing	8, 337/ 17
itself in such a	shameful	wise that if other	8, 382/ 3
fain to seek a	shameful	shift. For what thing	8, 401/ 15
ungracious company, making a	shameful	sect thereof and an	8, 437/ 29

up, cannot fall to	shameful	, vicious living, for his	8, 438/ 30
chastity into an unclean,	shameful	liberty of friars to	8, 515/ 22
into so vile and	shameful	death, that they had	8, 540/ 34
on his part too	shameful	and foolish, as every	8, 551/ 3
as ye see well,	shamefully	showed themselves open incestuous	8, 43/ 1
ashamed to lie so	shamefully	? For he knoweth that	8, 109/ 22
learning and reason and	shamefully	abuseth the Scripture. These	8, 167/ 35
hath he played also,	shamefully	falsifying Saint Paul, in	8, 173/ 21
here belieth the bishop	shamefully	for the nonce. Tyndale	8, 195/ 25
defend them . . . nor so	shamefully	change from worse to	8, 197/ 14
many such ribalds more . . .	shamefully	show their abominable bitchery	8, 206/ 22
teaching open heresies so	shamefully	-- he saith it	8, 220/ 8
they find themselves so	shamefully	confuted and convicted, they	8, 227/ 35
openly therein, they dissemble	shamefully	their confusion . . . and, making	8, 253/ 17
as ye see, too	shamefully	confounded. But yet if	8, 291/ 27
when they see themselves	shamefully	convicted and reprov'd in	8, 297/ 18
deny it, but are	shamefully	driven to say, like	8, 346/ 23
point by Rosseus so	shamefully	soused in the mire	8, 363/ 30
that he saw himself	shamefully	confuted concerning his heresy	8, 555/ 14
albeit that these bold,	shameless	heretics have of long	8, 3/ 5
that Tyndale was so	shameless	to deny the thing	8, 16/ 11
them all, but a	shameless	boldness and unreasonable railing	8, 26/ 5
crafts, with his open,	shameless	lies put in and	8, 35/ 5
' abominable, '	shameless	, ' stark mad	8, 58/ 20
mouth of such a	shameless	heretic by this holy	8, 84/ 4
the man is somewhat	shameless	, that we will not	8, 113/ 24
in Tyndale but a	shameless	lie, whereof every man	8, 114/ 29
in their living; these	shameless	heretics live in open	8, 119/ 15
it out bigly with	shameless	devilish heresy. Tyndale And	8, 124/ 33
everybody well perceiveth how	shameless	Tyndale is in these	8, 127/ 16
evidently, openly, and plainly	shameless	, his heart would never	8, 133/ 11
preach and teach their	shameless	lechery boldly about for	8, 139/ 19
thereof for a shameful	shameless	heresy, and the preachers	8, 139/ 24
Is not this man	shameless	so boldly to bear	8, 147/ 26
that saving they be	shameless	, they should never look	8, 173/ 9
to make a shameful	shameless	shift to void them	8, 192/ 11
so stiffly defend so	shameless	heresies as they do	8, 197/ 12
do, nor make so	shameless	glosses of their own	8, 197/ 12
have sin showed in	shameless	boasting, whereby it might	8, 206/ 26
yourselves they be so	shameless	that it will not	8, 265/ 29
he show himself too	shameless	. For the words be	8, 296/ 19
saying shall be as	shameless	as in the first	8, 296/ 22
bold beast and a	shameless	whoremaster, plainly professeth before	8, 306/ 26
to bind himself to	shameless	perpetual whoredom. And thus	8, 306/ 29
as would be so	shameless	without any miracle showed	8, 337/ 10
solemnly, with such open,	shameless	, abominable blasphemy that if	8, 337/ 22
Sometimes they come forth	shameless	, and boldly tell on	8, 366/ 32
that word were too	shameless	. . . and then they restrain	8, 367/ 1
it to better, out	shameless	with ungracious company, making	8, 437/ 28
Tyndale's foolish tale and	shameless	invention, take testimony and	8, 493/ 25

against his purpose and	shameth	all his whole book	8, 42/ 29
him, and dread of	shaming	himself and his friends	8, 438/ 32
I ween, Tyndale's own	sharp	eagle eyes, neither. What	8, 503/ 23
that he should not	sharply	rebuke any man that	8, 191/ 15
heretics -- letteth neither	sharply	to rebuke his elders	8, 191/ 19
fallen to wrack and	shattered	all to fitters. Yet	8, 471/ 17
call a "multitude of	shaven	, shorn, and oiled," in	8, 144/ 27
saith that "if only	shaven	and anointed may preach	8, 192/ 29
Saint Peter was never	shaven	, since I suppose he	8, 192/ 35
prove that he was	shaven	-- and therein, when	8, 192/ 36
the Sacrament but only "	shaven	and anointed," then Christ	8, 193/ 20
because they were never	shaven	nor anointed -- he	8, 193/ 22
are both anointed and	shaven	. This is it that	8, 195/ 35
must believe whatsoever is	shaven	in all that he	8, 344/ 12
believe all that is "	shaven	" in all that ever	8, 344/ 18
ceremonies of priesthood, as	shaving	and anointing. And first	8, 192/ 29
there among these the	shaving	and the anointing of	8, 193/ 14
but the ceremonies of	shaving	and anointing are used	8, 193/ 31
unshaven and unanointed, when	shaving	and anointing was not	8, 193/ 36
how the oiling and	shaving	is no part of	8, 195/ 27
Wherefore, if oiling and	shaving	be no part of	8, 196/ 5
that if oiling and	shaving	were no part of	8, 196/ 14
that except oiling and	shaving	be part of the	8, 196/ 23
much as oiling and	shaving	be not the things	8, 196/ 27
that if oiling and	shaving	be no part of	8, 197/ 18
say that oiling and	shaving	be no part of	8, 197/ 20
that if oiling and	shaving	be no part of	8, 197/ 24
to feed as to	shear	, we had needed no	8, 317/ 19
to feed as to	shear	, we had needed no	8, 319/ 24
likened? Yes, by my	sheath	! -- less like than	8, 534/ 14
steeple to a dagger	sheath	, till he prove us	8, 534/ 15
saith also, "I shall	shed	out upon you clean	8, 100/ 2
broken and his blood	shed	for our sins. And	8, 116/ 30
many martyrs stand and	shed	their blood in witness	8, 269/ 31
that. For he hath	shed	his blood for it	8, 338/ 23
the victory. Who can	shed	him again an innocent	8, 372/ 20
own blood that was	shed	in his Passion, to	8, 466/ 11
it not for the	shedding	of his Son's blood	8, 53/ 16
Isaac, and then the	sheep	in his stead . . . it	8, 277/ 30
the profit of the	sheep	and the glory of	8, 352/ 22
one of his hundred	sheep	, and left the remnant	8, 533/ 32
and sought the lost	sheep	, and found it. And	8, 533/ 33
away the poor man's	sheep	, and thereby made him	8, 539/ 1
he bringeth for the	sheet-anchor	of all his shift	8, 332/ 34
and should have been	shent	for the breaking. Now	8, 79/ 32
not the very, true	shepherd	that in his preaching	8, 352/ 21
not a very, true	shepherd	, seeking only the weal	8, 356/ 16
teacheth). But if our	shepherds	had been as willing	8, 317/ 18
taunt: that "if our	shepherds	were as willing to	8, 319/ 24
mayor, bailiff, constable, or	sheriff	-- if he misuse	8, 198/ 11

about him, by the	sheriff's	officers in the prison	8, 21/ 19
he was in the	sheriff's	ward, and at the	8, 21/ 28
gainsay this promise) would	shift	it from the known	8, 107/ 2
we cannot do." What	shift	shall Tyndale find now	8, 174/ 3
make a shameful shameless	shift	to void them, such	8, 192/ 11
there were none other	shift	. . . I would solve after	8, 196/ 9
there were none other	shift	," assoil it "after an	8, 196/ 20
he showeth none other	shift	, he granted both twain	8, 196/ 22
for lack of other	shift	. . . he shall not need	8, 196/ 31
will find him another	shift	myself -- and a	8, 196/ 32
and a plain contrary	shift	-- and assoil it	8, 196/ 32
sheet-anchor of all his	shift	. . . to prove that they	8, 332/ 35
world to see what	shift	these folk be fain	8, 366/ 31
then find none other	shift	but to look whether	8, 397/ 23
to seek a shameful	shift	. For what thing is	8, 401/ 15
must seek some better	shift	than this. Tyndale will	8, 451/ 13
and see his subtle	shift	, he winneth so much	8, 459/ 20
labor to seek some	shift	, and say that he	8, 473/ 16
will he make many	shifts	. . . and at the last	8, 151/ 19
thereat, and seeketh many	shifts	. And for all the	8, 272/ 2
And for all the	shifts	that he findeth here	8, 272/ 3
he seeketh nothing but	shifts	. . . which will yet serve	8, 401/ 25
liveth, with all the	shifts	he can find, he	8, 484/ 34
thereas never sun should	shine	upon them." But all	8, 128/ 6
light of the doctrine	shine	and show the right	8, 251/ 15
his faithful, lively works	shine	bright before the face	8, 429/ 27
of miracles shall never	shine	among any of their	8, 478/ 14
that would break his	shins	ere he leapt over	8, 419/ 37
and broken both his	shins	. . . then will he find	8, 526/ 24
of Baptism is the	ship	, and was figured by	8, 212/ 21
was figured by the	ship	of Noah, out of	8, 212/ 21
a man breaketh the	ship	of his baptism in	8, 212/ 23
were saved in the	ship	. In which place he	8, 272/ 7
were taken into Noah's	ship	-- yet should always	8, 272/ 25
he showed me the	shipman's	name that had them	8, 19/ 21
fellows had brought and	shipped	might come to the	8, 19/ 20
men walk upon and	ships	sail upon, in the	8, 165/ 4
saveth himself after the	shipwreck	. Which words of his	8, 212/ 19
London and in other	shires	, since his abjuration. But	8, 18/ 17
on his body a	shirt	of hair, he fasted	8, 66/ 7
cockbells and gay golden	shoes	. . . and if the wantons	8, 59/ 13
short as his old	shoes	-- because Saint Jerome	8, 152/ 32
wallet nor satchel, nor	shoes	upon their feet, nor	8, 328/ 6
not put on my	shoes	? Why may I not	8, 328/ 17
and wildfire that they	shoot	out at the blessed	8, 157/ 6
out of which he	shooteth	a sore shot of	8, 186/ 37
it. Howbeit, though every	shop	were full of treacle	8, 37/ 14
writeth in his master's	shop	. . . but as it signifieth	8, 271/ 34
in all the surgeons'	shops	were able to attain	8, 103/ 20
he to it another	shorer	: that allthing is in	8, 282/ 15

the resurrection." Now, this	shorer	is so surely set	8, 282/ 18
This is a substantial	shorer	, lo, and very surely	8, 283/ 6
a "multitude of shaven,	shorn	, and oiled," in mockage	8, 144/ 27
him straight from the	short	fire to the fire	8, 15/ 36
my leisure seldom and	short	, I cannot, as I	8, 33/ 17
More Here is a	short	sentence and a false	8, 86/ 34
sure of sudden and	short	remission, that he shall	8, 89/ 31
he repenting: a little,	short	sorrow, or a great	8, 90/ 24
the baptism at so	short	as to say that	8, 97/ 33
forgiveness for a very	short	, scant repenting at the	8, 106/ 22
to set Origen as	short	as his old shoes	8, 152/ 31
But lest that such	short	forgiveness, as well of	8, 209/ 25
the falsehood of his	short	, sudden conclusion in which	8, 229/ 10
to set at so	short	and mock and scorn	8, 232/ 17
time shall be but	short	, and himself finally by	8, 270/ 29
argument, and that but	short	; but here be two	8, 305/ 11
sixteen syllogisms, bring him	short	home. For when he	8, 346/ 6
good works at so	short	, he is made thereby	8, 416/ 35
and cutting some too	short	, as Luther, Huessgen, and	8, 468/ 23
now), but with a	short	repentance after long lying	8, 567/ 2
wretch long, but shall	shorten	his days . . . and, putting	8, 270/ 21
that hath one leg	shorter	than another to halt	8, 386/ 8
should be good scholars	shortly	and be soon sped	8, 10/ 11
pretty sorrow and very	shortly	done: I would as	8, 90/ 25
trouble of mind, not	shortly	shot over, but kept	8, 90/ 27
and all were as	shortly	gone as Tyndale telleth	8, 214/ 10
of such as fall	shortly	to sin again, that	8, 217/ 13
point; for I intend	shortly	to show by this	8, 242/ 10
set that it is	shortly	blown down quite, if	8, 282/ 18
else will I come	shortly	to thee, and I	8, 429/ 22
shall I drive him	shortly	. For I am sure	8, 431/ 32
and his ambushment came	shortly	to mischief, if God	8, 483/ 19
yet, as ye shall	shortly	see, in these words	8, 499/ 27
and shall show you	shortly	how angrily he riseth	8, 573/ 1
of mind, not shortly	shot	over, but kept and	8, 90/ 27
he shooteth a sore	shot	of serpentines . . . when he	8, 187/ 1
than an elder." This	shot	shall I not now	8, 187/ 5
likewise as from the	shot	of a gun a	8, 187/ 6
and made glasses, and	shot	guns, too. Tyndale And	8, 273/ 6
I knew one that	shot	at a hart and	8, 446/ 19
saw a hart, and	shot	thereat, but he hit	8, 446/ 23
and lay on your	shoulder	be so great and	8, 353/ 22
surely bound on his	shoulder	that as long as	8, 484/ 34
them upon other men's	shoulders	, and will not so	8, 351/ 22
them on other folk's	shoulders	, but themselves will not	8, 353/ 18
them on other men's	shoulders	. For every man well	8, 354/ 7
and lay on men's	shoulders	the burdens of the	8, 354/ 9
we bear upon our	shoulders	what time we in	8, 368/ 7
would of his preaching	show	himself example. And therefore	8, 7/ 6
have made a special	show	of his high worldly	8, 8/ 20

him well enough to	show	his justice on him	8, 9/ 30
conscience. But they themselves	show	that when they have	8, 12/ 9
calendar: I shall somewhat	show	you what wholesome heresies	8, 13/ 3
duty deeply bound to	show	you, good readers, the	8, 27/ 35
speaketh nun! If Tyndale	show	you not this, as	8, 45/ 17
things seem well to	show	that they were born	8, 47/ 2
as I shall hereafter	show	you, most presumptuously busy	8, 49/ 1
them, as I shall	show	you when I come	8, 55/ 33
it out to the	show	-- then concludeth he	8, 59/ 19
selves, and thereby to	show	how heavily we take	8, 64/ 18
that their own selves	show	, by their own willful	8, 66/ 31
his mouth, if thou	show	him no reason thereof	8, 75/ 15
wist well, would somewhat	show	himself what ghostly spirit	8, 75/ 21
But I shall first	show	you that he playeth	8, 76/ 1
then shall I farther	show	you what mischief he	8, 76/ 3
faith, from which they	show	themselves so far fallen	8, 76/ 19
words I shall hereafter	show	you. But in the	8, 77/ 27
and bade them go	show	it and do it	8, 80/ 34
signification whereupon he might	show	that all we Christian	8, 81/ 12
because God will not	show	him every special thing	8, 81/ 37
by him, I shall	show	you farther that he	8, 83/ 19
Cate, his nun, to	show	to the world himself	8, 86/ 23
yet he doth but	show	us of the promises	8, 95/ 6
your filthiness." These words	show	that the water shall	8, 100/ 4
Savior himself seem to	show	some influence gone forth	8, 103/ 6
Paul commandeth thereby to	show	or preach the Lord's	8, 116/ 31
and teach heresy, and	show	lechery . . . to turn the	8, 130/ 11
his high goodness, to	show	themselves at last, and	8, 139/ 17
taken upon him to	show	us here his high	8, 145/ 26
find any that can	show	them me, I shall	8, 175/ 19
already, and shall anon	show	you many more. Then	8, 176/ 9
may see for a	show	of holy matrimony Friar	8, 180/ 2
into the better and	show	us what the names	8, 186/ 29
sacrament. For these places	show	both the sensible sign	8, 192/ 3
such ribalds more . . . shamefully	show	their abominable bitchery, to	8, 206/ 22
should unto his confessor	show	it secretly. This can	8, 206/ 25
they will willingly go	show	themselves their own sins	8, 208/ 3
that I purposed to	show	. For he teacheth and	8, 219/ 17
that I did then	show	the people truth . . . and	8, 219/ 19
men ween he would	show	them the way, and	8, 223/ 32
after shall I so	show	you the matter that	8, 223/ 34
matter, but only to	show	the glory of his	8, 227/ 24
a match!), I shall	show	you what fraud and	8, 229/ 14
and plain. I shall	show	you first an example	8, 230/ 6
now go further and	show	you how he hath	8, 232/ 28
words, as I shall	show	anon. But first I	8, 233/ 4
shall go forth and	show	you, as I began	8, 233/ 5
tomorrow" but if ye	show	which captain by some	8, 235/ 39
say not this to	show	that I think that	8, 236/ 26
I say this . . . to	show	that the order of	8, 236/ 29

Now shall I plainly	show	you, by many places	8, 238/ 5
him -- yet to	show	that his only preaching	8, 241/ 38
I intend shortly to	show	by this that the	8, 242/ 11
devil. And this I	show	you (for the order	8, 245/ 7
Or else they must	show	us some one man	8, 249/ 13
of his apostles, to	show	and make proof that	8, 251/ 4
the doctrine shine and	show	the right way to	8, 251/ 16
yet again, he must	show	me why there be	8, 251/ 26
his true church, to	show	his true church --	8, 252/ 23
written in Scripture. We	show	him plain scriptures for	8, 253/ 24
example also that I	show	you serveth much for	8, 258/ 25
truth. Now shall I	show	you an example of	8, 258/ 30
should not lack a	show	. . . whereby ye shall see	8, 258/ 33
they might have said, "	Show	me this in writing	8, 262/ 25
that should come and	show	false miracles, except the	8, 264/ 5
the true preachers should	show	true miracles against them	8, 264/ 6
them to speak and	show	their minds therein . . . for	8, 268/ 4
this wretched world to	show	it example of meekness	8, 268/ 23
weak consciences, I shall	show	you more proof of	8, 268/ 36
your sight, by some	show	of his special presence	8, 269/ 4
of God continue, to	show	the presence of God	8, 272/ 29
be, as I shall	show	you afterward, surely too	8, 278/ 8
sure he shall never	show	while he liveth. For	8, 278/ 24
say nay, let him	show	me which old holy	8, 278/ 31
bringeth again: let him	show	, then, which popes of	8, 279/ 4
as I will after	show	you, though he said	8, 279/ 18
please him reveal and	show	us any of those	8, 283/ 16
And when he shall	show	you by which church	8, 285/ 16
-- he must needs	show	you some church which	8, 285/ 17
it seem. For I	show	there that the apostles	8, 291/ 31
-- then shall he	show	himself too shameless. For	8, 296/ 19
once. I shall therefore	show	you his answers to	8, 309/ 33
the fire. Whereas I	show	in my Dialogue that	8, 312/ 36
in that authority to	show	him that God made	8, 331/ 6
it out to the	show	! And whereas he now	8, 332/ 31
days Christ would never	show	nor reveal anything to	8, 334/ 36
such things to do,	show	, and reveal -- he	8, 336/ 34
when God may yet	show	things whereof we yet	8, 337/ 30
he list, do and	show	also more things yet	8, 337/ 31
and dead he doth	show	miracles in his Catholic	8, 338/ 28
God and for the	show	of the Godhood of	8, 342/ 20
that I will believe . . .	show	a miracle, or bring	8, 345/ 29
yet, or ever shall	show	, I suppose. Howbeit, as	8, 351/ 12
both then intended to	show	, and often before had	8, 351/ 33
be bidden, should say, "	Show	me that written in	8, 352/ 5
together) till he should	show	them "some such commandment	8, 354/ 27
not done . . . but only	show	you the thing I	8, 362/ 16
it by me." I	show	you this, good readers	8, 362/ 19
confirm that and also	show	somewhat that God would	8, 364/ 11
Paul do very plainly	show	that some things there	8, 374/ 31

thing if he cannot	show	(as he cannot indeed	8, 379/ 11
false faith, and so	show	which is the church	8, 382/ 18
see that his solemn	show	of such confidence in	8, 386/ 18
be good men, and	show	the fruits of faith	8, 397/ 2
open marks and tokens	show	you, with evident reason	8, 399/ 7
damned; as I shall	show	you further after. And	8, 399/ 20
out the candle and	show	them the way by	8, 424/ 30
intended there, not to	show	them that whoso is	8, 434/ 13
do plainly and clearly	show	. But now seeth every	8, 451/ 29
we shall now plainly	show	you. Let us first	8, 462/ 15
he doth. He will	show	, peradventure, that David did	8, 467/ 26
will go further to	show	you somewhat of his	8, 480/ 6
nurture us, and to	show	us our own hearts	8, 485/ 7
a very beastly bitchery . . .	show	themselves clearly to be	8, 495/ 9
before and some hereafter,	show	most likely that he	8, 498/ 9
us. . . . My wit must	show	me a true cause	8, 500/ 32
presently forbear somewhat to	show	you of his abominable	8, 502/ 9
Tyndale My wit must	show	me a true cause	8, 506/ 30
My wit must first	show	me some cause either	8, 506/ 34
face to face. To	show	also that God giveth	8, 509/ 25
withdraweth his hand to	show	his elects and reprobates	8, 523/ 26
Tyndale saith, only to	show	his only elects that	8, 523/ 31
Which he saith to	show	us that they were	8, 530/ 31
more. But I shall	show	you whom you shall	8, 543/ 27
And finally -- to	show	them that all these	8, 543/ 33
-- yet shall I	show	you that he hath	8, 557/ 26
and informed. And I	show	there that it is	8, 560/ 18
church, which he will	show	you, and not the	8, 560/ 24
his matter . . . and shall	show	you shortly how angrily	8, 573/ 1
him, and his ignorance	showed	him, himself did in	8, 9/ 15
he, after much favor	showed	him, and much labor	8, 15/ 31
those heresies. Whereof he	showed	himself so repentant that	8, 17/ 16
to have had favor	showed	him. But when that	8, 18/ 10
burned. And therefore he	showed	me the shipman's name	8, 19/ 21
yet amended, and I	showed	him, as the truth	8, 20/ 23
open wrath of God	showed	upon their false prophets	8, 29/ 2
ye see well, shamefully	showed	themselves open incestuous harlots	8, 43/ 1
their lives, and miracles	showed	for them of God	8, 46/ 37
shall be revealed and	showed	upon us"); and notwithstanding	8, 53/ 10
after his great kindness	showed	, but that their own	8, 66/ 31
cause why that Christ	showed	unto the Jews that	8, 74/ 6
ceremonies -- I have	showed	him the great and	8, 77/ 30
Baptism, when our Savior	showed	unto Nicodemus that except	8, 80/ 24
and baptize -- he	showed	them not, as far	8, 80/ 31
other thing . . . but only	showed	them that so he	8, 80/ 33
in their baptizing they	showed	unto the people that	8, 80/ 35
so . . . yet have I	showed	you manifestly that he	8, 83/ 16
to be preached, and	showed	what the token and	8, 96/ 3
them and by miracle	showed	himself by their speaking	8, 99/ 18
have believed as they	showed	, and they have showed	8, 107/ 8

showed, and they have	showed	that they believed as	8, 107/ 8
think themselves safe: he	showed	them in himself and	8, 122/ 7
by their filthy "wedding"	showed	themselves plain, open ribalds	8, 138/ 28
that they taught and	showed	, the very strait path	8, 141/ 2
of my Dialogue I	showed	that Tyndale's translation of	8, 142/ 9
burned . . . because it well	showed	in itself that he	8, 142/ 11
in his translation . . . I	showed	as for example that	8, 143/ 7
yet many more. Now	showed	I there the causes	8, 143/ 17
such manner changes . . . and	showed	also the things that	8, 143/ 19
that Tyndale hath here	showed	us, doth signify that	8, 145/ 15
down; for I have	showed	him here the oldest	8, 150/ 26
our chamber -- yet	showed	he, for all that	8, 162/ 27
it shall soon be	showed	him that his consequent	8, 168/ 16
open poetry I have	showed	you some already, and	8, 176/ 8
rabble of heretics, and	showed	a shrewd sort that	8, 180/ 30
More Lo, Tyndale here	showed	himself that by this	8, 185/ 24
thereas the sentence well	showed	that it signified neither	8, 199/ 1
cause hath he now	showed	why he so should	8, 202/ 31
And hath he now	showed	you any cause at	8, 202/ 33
as I have plainly	showed	already in the words	8, 203/ 31
would rather have sin	showed	in shameless boasting, whereby	8, 206/ 26
and grow . . . than shamefastly	showed	in confession, where it	8, 206/ 28
of God written. I	showed	also that the church	8, 225/ 5
devil. And therefore I	showed	in my said Dialogue	8, 225/ 28
Highness much more plainly	showed	in his most erudite	8, 225/ 29
Now that I have	showed	you somewhat of the	8, 232/ 23
and that I have	showed	you one example thereof	8, 232/ 27
is, as I have	showed	you, correspondent unto our	8, 233/ 11
the," whereof I have	showed	you before; wherein he	8, 235/ 21
-- when he had	showed	his apostles and others	8, 238/ 16
Thus have I clearly	showed	you that whereas Tyndale	8, 242/ 6
that truth shall be	showed	us . . . and that miracles	8, 243/ 21
it -- as he	showed	Moses what he would	8, 247/ 14
points; another, that they	showed	the people that the	8, 255/ 11
than as by miracles	showed	at other occasions beside	8, 255/ 21
hand. Here have I	showed	you an example of	8, 258/ 22
for Scripture, though Christ	showed	to the Jews as	8, 280/ 3
of aught to be	showed	more, save the resurrection	8, 281/ 23
of aught to be	showed	more, save the resurrection	8, 282/ 17
God hath revealed, and	showed	by writing before; except	8, 284/ 19
and his apostles have	showed	us that there is	8, 289/ 16
And that have they	showed	us not only by	8, 289/ 17
leave them to be	showed	and disclosed at such	8, 302/ 1
as I have often	showed	, mention is made of	8, 304/ 7
by his own example	showed	you!), that thing is	8, 309/ 22
confute my Dialogue. I	showed	there in my Dialogue	8, 310/ 4
faith; as I have	showed	you examples and shall	8, 312/ 2
mystery by mouth . . . and	showed	them the manner himself	8, 315/ 2
as he had before	showed	them, our Savior himself	8, 315/ 17
us," and so forth	showed	what laws they had	8, 322/ 10

when he sent them,	showed	them; and yet he	8, 328/ 13
the thing done and	showed	, shall, by his Spirit	8, 336/ 29
shameless without any miracle	showed	to bid all the	8, 337/ 10
not that God hath	showed	him that all is	8, 338/ 15
not that God hath	showed	him that he would	8, 338/ 17
so many as were	showed	beside, it was a	8, 341/ 2
not that God hath	showed	him that he never	8, 348/ 12
text that Tyndale hath	showed	us yet, or ever	8, 351/ 11
and often before had	showed	, that the scribes and	8, 351/ 33
wherewith, as I have	showed	you before, Tyndale was	8, 367/ 16
saith he, "we have	showed	you before that the	8, 370/ 12
where her husband lay . . .	showed	unto Saint Augustine, then	8, 371/ 17
as I have before	showed	(as well in my	8, 387/ 12
doctors our Lord hath	showed	many a wonderful miracle	8, 389/ 11
matter more light, had	showed	us, as I say	8, 392/ 22
come, that shall be	showed	upon us." And if	8, 401/ 21
in mine other book	showed	), but the goodness of	8, 402/ 7
in my First Book	showed	you, many things against	8, 404/ 33
that I have already	showed	you . . . since he meaneth	8, 412/ 6
like (as I have	showed	you before) in the	8, 425/ 36
whereof he hath already	showed	us that a true	8, 443/ 28
-- our Lord again	showed	him that it was	8, 453/ 7
away from him . . . but	showed	him that his grace	8, 453/ 8
revelation of God, privately	showed	unto himself. And then	8, 476/ 13
perceiveth of the goodness	showed	him that his father	8, 488/ 32
For whereas I there	showed	that the very books	8, 500/ 7
the thing were so	showed	unto my wit, I	8, 507/ 20
so sufficiently to be	showed	and taught as he	8, 508/ 27
say, in such wise	showed	, nor the wit in	8, 509/ 1
but comforted him and	showed	him things which before	8, 528/ 31
if his wit had	showed	him his fault . . . his	8, 535/ 18
hath, as I there	showed	, left out the chief	8, 561/ 16
as I have before	showed	you, that the elects	8, 564/ 23
earth, nor hath nothing	showed	us which is; and	8, 572/ 28
bare signifier and a	shower	thereof. And yet worse	8, 95/ 16
also see that he	showeth	himself a false liar	8, 7/ 35
writing and their living	showeth	. For the captains be	8, 11/ 12
that he brought well	showeth	them, and his holy	8, 16/ 28
tabernacles, and where he	showeth	that at the Day	8, 52/ 30
the benefits which God	showeth	the world through them	8, 54/ 31
that God worketh and	showeth	the world through the	8, 54/ 35
life. And when he	showeth	that the bread is	8, 81/ 9
yet in some he	showeth	his affection full well	8, 114/ 9
of him than he	showeth	of himself in these	8, 117/ 5
words. For here he	showeth	plainly that though to	8, 117/ 6
divers of these words,	showeth	that the Latin text	8, 143/ 29
such wise as he	showeth	both lack of learning	8, 144/ 8
of music . . . the Scripture	showeth	it openly -- both	8, 162/ 8
confirmed with Scripture --	showeth	himself in few words	8, 167/ 34
For Saint Paul here	showeth	that the cause why	8, 172/ 30

the spirituality. For he	showeth	them that I wrote	8, 178/ 20
Greek word presbyteros, but	showeth	also that the old	8, 184/ 11
goeth he forth and	showeth	us a solemn process	8, 189/ 29
And the first text	showeth	also, after the Greek	8, 192/ 5
bound, since the Scripture	showeth	it not, to believe	8, 193/ 2
meaneth that, since he	showeth	none other shift, he	8, 196/ 21
expressed by "charity"? Then	showeth	he that the Greek	8, 199/ 4
penance-doing too, as himself	showeth	by and by. Tyndale	8, 208/ 10
dispraiseth. For Saint Jerome	showeth	that the Sacrament of	8, 212/ 20
him in derision." Here	showeth	this blessed apostle Paul	8, 213/ 5
do; so that himself	showeth	now that I did	8, 219/ 19
since his own writing	showeth	that he made his	8, 219/ 20
believe, and the Scripture	showeth	, and Saint Augustine declareth	8, 225/ 16
so doth, his translation	showeth	. And that he doth	8, 232/ 11
and then the matter	showeth	that the Greek article	8, 237/ 17
by his word he	showeth	his truth . . . and by	8, 245/ 10
manner . . . but sometimes he	showeth	it out at once	8, 247/ 12
Pharaoh do. Sometimes he	showeth	it leisurely, suffering his	8, 247/ 16
well proved, now! He	showeth	us of sacrifices, of	8, 276/ 19
with itself -- he	showeth	himself as wise as	8, 282/ 12
not? And when he	showeth	you any known church	8, 285/ 20
Now cometh Tyndale and	showeth	that this is fondly	8, 291/ 37
by which words he	showeth	plainly himself that he	8, 330/ 22
hath yet one that	showeth	the cause why and	8, 335/ 21
circumstance of the text	showeth	), but had utterly meant	8, 349/ 18
woman his mother, Monica,	showeth	that albeit beforetime she	8, 371/ 14
his homily wherein he	showeth	that almsdeed, Masses, and	8, 373/ 12
-- as our Savior	showeth	himself in the parables	8, 391/ 32
bad . . . and the Scripture	showeth	by the ark of	8, 391/ 36
thereof, but fear." There	showeth	Saint Paul effectually, by	8, 430/ 11
of some persons." Here	showeth	Saint Paul plainly that	8, 430/ 22
plainly declare. For he	showeth	that the devil is	8, 434/ 25
sin. And now he	showeth	us, in the other	8, 443/ 31
and calleth them, and	showeth	them his good will	8, 496/ 15
calleth upon them, and	showeth	them his good will	8, 499/ 7
goeth Tyndale further and	showeth	more kinds of folk	8, 515/ 26
another chapter before, he	showeth	that the elects as	8, 517/ 5
but as the wit	showeth	it, as I have	8, 535/ 22
it . . . the more himself	showeth	us the sore offense	8, 551/ 27
the church that he	showeth	you can err or	8, 560/ 25
word. And then he	showeth	what himself calleth the	8, 563/ 22
again. But yet he	showeth	us further that, for	8, 565/ 30
that believe as himself	showeth	you. And then hath	8, 569/ 34
repentance" -- while himself	showeth	what false articles he	8, 570/ 32
his true faith --	showing	that the Holy Ghost	8, 43/ 39
book called Rationale divinatorum . . .	showing	what signifieth the alb	8, 110/ 7
manner of motion thereof,	showing	himself to have some	8, 137/ 24
express warning in writing	showing	that all is written	8, 156/ 29
an opening and a	showing	of the thing --	8, 207/ 7
of their flesh, in	showing	themselves thankful again to	8, 208/ 32

it for our salvation."	Showing	, by those words, that	8, 542/ 1
reign over them. What	shows	, what faces and contrary	8, 138/ 10
he blessed himself and	shrank	back, and said he	8, 152/ 11
troth of a false	shrew	, "This is the faith	8, 167/ 29
he played the false	shrew	for his master, provided	8, 257/ 21
child into some old	shrew	, and the playing at	8, 495/ 22
in hugger-mugger, by some	shrewd	masters that keep them	8, 5/ 37
Here hath been a	shrewd	sort of Christian folk	8, 88/ 14
Erasmus my darling the	shrewd	intent and purpose that	8, 176/ 18
heretics, and showed a	shrewd	sort that came to	8, 180/ 30
cometh to a full	shrewd	purpose. For by these	8, 229/ 3
be suffered to sow	shrewd	seed of heresies, schisms	8, 357/ 34
deadly . . . and, like a	shrewd	, wily lad, hath scraped	8, 557/ 28
thereto that will but	shrewdly	serve them, as I	8, 55/ 33
he granteth he believeth	shrewdly	, and would make them	8, 108/ 18
in their hearts full	shrewdly	, as they commonly do	8, 398/ 37
misled by false, wily	shrews	except they be well	8, 38/ 21
faithful folk, when false	shrews	come, and false heretics	8, 517/ 14
and slight repentance, without	shrifft	or penance, sufficeth . . . and	8, 5/ 27
parts. Of Confession Tyndale	Shrift	in the ear is	8, 88/ 7
yet confesseth he that	shrifft	is very necessary and	8, 88/ 23
such repentance will to	shrifft	, I warrant you, and	8, 90/ 30
and careth for no	shrifft	-- repenteth never a	8, 90/ 32
spoke of it, understand	shrifft	in the ear; whereof	8, 206/ 11
English word hath been "	shrifft	" and "shriving." For, saving	8, 207/ 32
repenting and by the	shrifft	and absolution his high	8, 209/ 30
we were shriven (for	shrifft	he calleth the false	8, 394/ 33
to remission any sacramental	shrifft	, or penitential works, or	8, 416/ 23
with repenting; and that	shrifft	, or penance toward heaven	8, 417/ 33
the bare repenting, without	shrifft	or penance, he shall	8, 425/ 25
not quite put away	shrifft	and all penitential works	8, 470/ 25
repenteth without care of	shrifft	, and dieth in a	8, 488/ 17
the bare repenting, without	shrifft	or penance, all were	8, 495/ 34
father upon his humble	shrifft	and confession, which Tyndale	8, 496/ 3
he go to no	shrifft	nor do no penance	8, 516/ 8
repentant" elects, abhorring from	shrifft	, and rejecting the Sacrament	8, 570/ 39
and bare repentance without	shrifft	or penance shall sufficiently	8, 571/ 36
this point pricketh him,	shrinketh	hither and thither thereat	8, 272/ 2
his work if they	shrive	themselves secretly and speak	8, 88/ 26
I am bound to	shrive	myself unto , and make	8, 210/ 21
soul; great sin to	shrive	us or to do	8, 221/ 10
or a man to	shrive	himself of his sins	8, 289/ 27
men ought to be	shriven	, or receive any penance	8, 394/ 12
that ever we were	shriven	(for shrift he calleth	8, 394/ 33
hath been "shrifft" and "	shriving	." For, saving that the	8, 207/ 33
Good Friday as on	Shrove	Tuesday? And what can	8, 4/ 22
Lent all turned into	Shrovetide	. And there it well	8, 62/ 29
unto mine own, nor	shuffled	it up so hastily	8, 38/ 33
that thou findest in	Shushan	, and pray ye for	8, 67/ 31
-- the doors being	shut	-- and speaking unto	8, 545/ 34

of those stories anything	sib	to Saint John's Gospel	8, 273/ 12
it not to be	sick	at all than of	8, 36/ 35
weak consciences of their	sick	brethren, and make them	8, 62/ 19
that if any be	sick	, "he shall induce the	8, 87/ 15
faith shall heal the	sick	man . . . and if he	8, 87/ 17
one that lay sore	sick	could not forbear to	8, 134/ 19
wherewith they anoint the	sick	, or whether this be	8, 194/ 10
the Aneling of the	Sick	also, and every of	8, 194/ 22
wherewith they anoint the	sick	: thereto I say that	8, 195/ 15
should therewith anoint the	sick	in the Sacrament of	8, 195/ 17
sore eyes of his	sick	soul may once look	8, 289/ 33
lay their hands upon	sick	folk and they should	8, 308/ 11
their hands upon some	sick	folk whom they should	8, 328/ 9
why they should anoint	sick	folk with oil and	8, 328/ 10
good to smear a	sick	man with butter as	8, 328/ 20
God wot, full poor,	sick	, and sore . . . and might	8, 333/ 27
you, good readers, how	sick	, how sore, and how	8, 335/ 14
may say he is	sick	. Upon these words, concerning	8, 355/ 4
be it never so	sick	, whereof the principal head	8, 397/ 37
and manners never so	sick	, as long as they	8, 398/ 9
but they be weak,	sick	, and wounded, and not	8, 485/ 18
that "they be weak,	sick	, and wounded, and not	8, 486/ 33
unto God than a	sick	man oftentimes feebleth the	8, 529/ 14
unto God than a	sick	man oftentimes feebleth the	8, 538/ 1
in this world very	sickly	, and hath many sore	8, 397/ 31
somewhere he sendeth war,	sickness	, and mortality . . . to punish	8, 2/ 24
than of a great	sickness	to be very well	8, 36/ 36
dare not complain. The	sickness	that maketh them so	8, 204/ 9
writeth to them that	sickness	and death by the	8, 315/ 20
we cannot forgive. In	sickness	, in loss of goods	8, 485/ 12
we, on the other	side	, say plainly unto them	8, 3/ 21
so, on the other	side	, if it mishap any	8, 38/ 1
And on the other	side	, if Tyndale deny me	8, 45/ 10
sure and safe, a	side	half out of all	8, 58/ 32
it walk on your	side	, then to gaud and	8, 58/ 36
that on the other	side	, whatsoever they do themselves	8, 59/ 8
And on the other	side	, if that by the	8, 102/ 2
And on the other	side	, if he had here	8, 107/ 28
beginneth on the other	side	to rebuke and reprove	8, 120/ 8
marry, on the other	side	, these new "spiritual" men	8, 121/ 24
his own blessed, bloody	side	. And for because we	8, 134/ 34
God, on the other	side	, that the holy "spiritual	8, 138/ 25
then on the other	side	, Tyndale telleth us that	8, 148/ 3
sure proof upon our	side	-- which indeed we	8, 154/ 6
is plainly upon their	side	. And this say not	8, 156/ 10
But on the other	side	, all good, faithful people	8, 165/ 33
is, on the other	side	, that good folk which	8, 172/ 36
But on the other	side	, likewise as this argument	8, 242/ 24
And on the other	side	, if he say that	8, 250/ 1
one example of either	side	. We say that since	8, 258/ 3

again, on the other	side	, and highly thanketh the	8, 267/ 33
that, on the other	side	, the word of God	8, 269/ 17
done on the other	side	for the truth. But	8, 269/ 36
God had on every	side	so bewrapped his people	8, 298/ 30
But on the other	side	, if they would, when	8, 352/ 29
And on the other	side	, without the catholic faith	8, 361/ 28
And unto the other	side	, if the credence of	8, 378/ 16
But on the other	side	, he that considereth that	8, 394/ 7
And on the other	side	, if a man must	8, 396/ 1
he, on the other	side	, that whosoever, after his	8, 426/ 7
Howbeit, on the other	side	, he may peradventure mean	8, 446/ 36
And on the other	side	, as they sin, so	8, 460/ 8
his tale on every	side	foolish, false, and naught	8, 488/ 25
assault piecemeal, on every	side	wounded, despoiled, and bound	8, 496/ 7
whereby, on the other	side	, he might frowardly refuse	8, 502/ 36
leaning to the one	side	, or in working of	8, 507/ 8
agreement of the one	side	or of the other	8, 510/ 25
that, sometimes, on that	side	, for affection, upon which	8, 510/ 26
for affection, upon which	side	he seeth least part	8, 510/ 26
less on the one	side	and less on the	8, 526/ 20
finger in God Almighty's	side	. But Tyndale excuseth all	8, 532/ 32
his finger in his	side	. And this he did	8, 546/ 5
Tyndale on the other	side	. . . and by the selfsame	8, 551/ 29
do on both the	sides	agree upon the text	8, 134/ 3
groundsel, to undershore the	sides	with the same. Then	8, 282/ 14
speak for both the	sides	. And therefore it must	8, 396/ 15
lying by their lemans'	sides	, and think they will	8, 521/ 27
Satan seeketh you to	sift	you, as men sift	8, 553/ 12
sift you, as men	sift	wheat. But I have	8, 553/ 12
Simon, Satan seeketh to	sift	you as wheat; but	8, 553/ 16
pilgrimage longeth for and	sigheth	. Good Lord, grant this	8, 373/ 8
pain, yet suspiring and	sighing	after the sight of	8, 406/ 20
prayed for you with	sighs	unspeakable, that ye might	8, 268/ 30
kept the fast in	sight	. . . they shall not force	8, 62/ 12
and praying in the	sight	of him." I suppose	8, 67/ 22
so gave him his	sight	-- I think that	8, 103/ 14
of hands at the	sight	of the Elevation, and	8, 110/ 19
and ceremonies in their	sight	, they feel their passions	8, 160/ 11
one eye . . . amend his	sight	by putting out the	8, 181/ 33
perpetual banishment from the	sight	of his face and	8, 209/ 32
plain at the first	sight	. . . I shall make it	8, 264/ 37
it himself, in your	sight	, by some show of	8, 269/ 4
man, and in the	sight	of all the people	8, 269/ 6
see in his own	sight	miracles set thereto! But	8, 269/ 16
by the marvelous new	sight	thereof, or that, it	8, 276/ 25
as sure in the	sight	of his soul, how	8, 286/ 29
may not abide the	sight	of them; and therefore	8, 293/ 35
the world and outward	sight	of man unknown . . . not	8, 387/ 24
and to deceive our	sight	, and not to serve	8, 393/ 36
in the deep, secret	sight	of God that they	8, 401/ 31

and sighing after the	sight	of God and joy	8, 406/ 20
the devil, upon some	sight	of a wanton woman	8, 456/ 35
play . . . and with the	sight	is taken and ravished	8, 489/ 2
dim that the faint	sight	of our sore eyes	8, 490/ 13
occasions, as upon the	sight	of such things as	8, 492/ 24
child doth at the	sight	of the play), and	8, 492/ 26
with God toward the	sight	thereof; and that all	8, 499/ 35
and kept from the	sight	and perceiving of the	8, 500/ 1
thereof in the inward	sight	of the understanding as	8, 507/ 13
upon . . . or as the	sight	of the soul hath	8, 507/ 15
nor belief, but very	sight	and knowledge. And such	8, 507/ 26
of sure and certain	sight	, be from distrust or	8, 509/ 5
then turned into full	sight	and inevitable contemplation. And	8, 509/ 8
and not an inevitable	sight	of the truth inspired	8, 509/ 12
saith that upon the	sight	thereof . . . they "love" God	8, 511/ 5
adultery conceived at the	sight	of another man's wife	8, 529/ 21
whosoever have once the	sight	of a woman is	8, 530/ 24
a man, or the	sight	of a naked woman	8, 531/ 22
while between the first	sight	of Bathsheba and the	8, 534/ 9
lewdness at the first	sight	of Bathsheba, stood still	8, 537/ 27
done evil in my	sight	?Thou hast killed with	8, 539/ 6
with them in the	sight	of this sun. For	8, 539/ 14
my word in the	sight	of all Israel and	8, 539/ 16
change, and the terrible	sight	of his Passion, and	8, 541/ 8
hearts, and the cruel	sight	had so encumbered their	8, 541/ 19
their minds "encumbered," with "	sight	" of his death and	8, 542/ 23
Savior himself upon the	sight	neither, till he felt	8, 546/ 4
while after, at the	sight	of our Savior himself	8, 552/ 2
out their gear so	sightly	that every man may	8, 139/ 21
there appeared many terrible	sights	, so far forth that	8, 128/ 28
and "stormy" temptations, "terrible"	sights	, with their hearts "pierced	8, 542/ 22
took such an outward	sign	rather than such another	8, 78/ 31
grace, according to the	sign	, that is to wit	8, 85/ 17
water but for a	sign	. As if that one	8, 96/ 17
set but for a	sign	and in all these	8, 96/ 20
serveth but for a	sign	? "The ' word of	8, 96/ 34
but for a bare	sign	. . . and without the significations	8, 97/ 33
not for a bare	sign	. And surely when our	8, 98/ 3
than for a bare	sign	void of any fruitful	8, 98/ 9
is more than a	sign	that he shall have	8, 98/ 16
a bare token or	sign	of grace, in that	8, 98/ 22
bare, dead token, and	sign	of grace and cleansing	8, 100/ 26
not as a bare	sign	but as an instrument	8, 101/ 5
it is a true	sign	, and it true that	8, 116/ 33
so blessed with the	Sign	of the Cross . . . as	8, 127/ 28
set little by the	Sign	of the Cross made	8, 128/ 2
blessing in which the	Sign	of the Cross is	8, 128/ 8
the virtue of that	Sign	-- not only among	8, 128/ 11
bless himself with the	sign	of the cross which	8, 128/ 32
hated. At which only	sign	so made with the	8, 128/ 33

but for a bare	sign	. . . and the thing that	8, 156/ 5
show both the sensible	sign	of laying the Apostle's	8, 192/ 3
Timothy was no sacramental	sign	. . . nor any other thing	8, 192/ 14
but the sacrament or	sign	thereof. For circumcision preached	8, 276/ 16
it but for a	sign	of bodily health, and	8, 276/ 33
of circumcision with the	sign	of the rainbow . . . is	8, 277/ 5
the Mass, to the	sign	of the Saracen's head	8, 277/ 7
such a bare, simple	sign	, and set but only	8, 278/ 33
but only a bare	sign	, and token, and a	8, 300/ 24
he saith that "sacrament," "	sign	," and "token" be but	8, 300/ 32
reckoned for a bare	sign	set but only to	8, 319/ 11
it is only a	sign	, memorial, and token of	8, 394/ 15
it not only a	sign	. And yet granteth he	8, 475/ 5
of Albert's De modis	significandi	. . . because that Friar Luther	8, 211/ 30
one general and common	signification	of them all, betoken	8, 77/ 7
of God. This common	signification	of the sacraments have	8, 77/ 11
have this faith and	signification	of sacraments, Tyndale cannot	8, 77/ 18
trow you, cannot this	signification	serve Tyndale? Verily because	8, 77/ 21
the great and chief	signification	of all: that is	8, 77/ 31
is the very chief	signification	that all holy doctors	8, 77/ 34
signified? Nay; nor what	signification	had the sacrament of	8, 79/ 21
and find the uttermost	signification	thereof. Surely as lightsome	8, 80/ 14
but not the proper	signification	of the water, why	8, 80/ 28
telleth, for what proper	signification	God set the water	8, 80/ 32
allegory and similitude and	signification	whereupon he might show	8, 81/ 11
signify beside the general	signification	of invisible grace; for	8, 82/ 1
already, and every special	signification	that the Scripture expresseth	8, 82/ 3
it hath a second	signification	-- but that is	8, 144/ 24
of priesthood. A third	signification	, he saith, it hath	8, 144/ 29
And "in this third	signification	" he saith that, though	8, 144/ 33
nowadays," yet in this	signification	is, he saith, "the	8, 144/ 35
hath left out one	signification	or twain that this	8, 145/ 13
have it perceived, that	signification	of this word "church	8, 145/ 32
And that is that	signification	by which "the church	8, 145/ 34
it in his third	signification	for, all a multitude	8, 146/ 1
the whole world. This	signification	Tyndale leaveth out clean	8, 146/ 6
specification of his third	signification	, as though he would	8, 146/ 9
-- as though that	signification	were very rare and	8, 146/ 14
of "the church" no	signification	neither more great nor	8, 146/ 15
Tyndale handleth his third	signification	very secondly, and fareth	8, 146/ 18
the church" in that	signification	goeth far otherwise. For	8, 146/ 22
and degrees": of this	signification	surely few folk have	8, 146/ 27
in this Tyndale's third	signification	after his description --	8, 147/ 1
ever had a good	signification	and a holy in	8, 147/ 10
a little his first	signification	, where he saith it	8, 147/ 14
know more of the	signification	than that they be	8, 161/ 10
this is yet one	signification	more that Tyndale's master	8, 163/ 10
a stews -- which	signification	also Tyndale hath here	8, 163/ 12
ignorance of the true	signification	of this word "church	8, 163/ 19
a word without any	signification	of Christendom any more	8, 164/ 28

true of the usual	signification	of these words themselves	8, 166/ 20
the right and proper	signification	of any word . . . insomuch	8, 166/ 25
this is the proper	signification	of that word, which	8, 167/ 25
to go next the	signification	of presbyteros at that	8, 184/ 33
had served in that	signification	, so many hundred years	8, 185/ 7
was taken in that	signification	there . . . Tyndale should not	8, 185/ 26
not understood in that	signification	. As if percase a	8, 185/ 35
that had none holy	signification	. But Tyndale here, though	8, 188/ 18
that time none holy	signification	in the Greek tongue	8, 188/ 26
tongue before, any holy	signification	at all, nor signified	8, 188/ 33
the word in one	signification	nor other . . . lest the	8, 198/ 28
English words in such	signification	as the people useth	8, 201/ 1
and not in such	signification	as they were used	8, 201/ 2
word from its general	signification	to a more determinate	8, 234/ 22
taken from us the	signification	of the sacraments, and	8, 278/ 18
not besides the common	signification	of grace write any	8, 297/ 7
Scripture what other, special	signification	every outward token hath	8, 297/ 23
hath . . . and preach that	signification	to the people as	8, 297/ 24
perceive (for one general	signification	of them all we	8, 302/ 22
were: yet if the	signification	were once lost . . . we	8, 307/ 14
either seek up the	signification	or put some other	8, 307/ 15
or put some other	signification	of God's word thereto	8, 307/ 16
observe a sacrament without	signification	, but to our damnation	8, 307/ 18
sin, but if the	signification	be known: then lived	8, 308/ 19
it had an evil	signification	. . . and signified that the	8, 318/ 14
list. Devise once some	signification	. . . and then would those	8, 319/ 13
them, and what special	signification	every sacrament and ceremony	8, 327/ 30
things, and the proper	signification	, ere I go. For	8, 328/ 21
than of the very	signification	of those ceremonies. But	8, 330/ 4
twain. One, a general	signification	by which it is	8, 560/ 31
as touching the second	signification	, of the only elects	8, 561/ 34
sacraments . . . he searcheth the	significations	and will not serve	8, 75/ 11
but in that the	significations	of the sacraments be	8, 75/ 33
For as touching the	significations	and betokenings of the	8, 76/ 22
reasons both of the	significations	and of the spiritual	8, 78/ 21
the very causes and	significations	he could not have	8, 80/ 4
the proper causes and	significations	of these sacraments and	8, 80/ 17
for good and convenient	significations	of those two sacraments	8, 81/ 20
tell us that those	significations	be the very things	8, 81/ 21
And besides that, such	significations	as are not there	8, 82/ 4
not understand all the	significations	of all the outward	8, 82/ 8
tell them further, other	significations	of the sacrament, the	8, 82/ 21
not taught the proper	significations	of the outward token	8, 82/ 26
the declaration of their	significations	. And thereby meaneth he	8, 83/ 4
naught except their proper	significations	were declared and taught	8, 83/ 13
receive them -- other	significations	, or otherwise declared, than	8, 83/ 14
Paul for those holy	significations	saith that matrimony is	8, 85/ 35
open and declare those	significations	to the receivers of	8, 95/ 23
he preacheth not the	significations	, then he purgeth not	8, 95/ 34
sign . . . and without the	significations	preached at the font	8, 97/ 34

word "church" hath divers	significations	. And then he maketh	8, 144/ 18
church," besides all the	significations	that Tyndale hath here	8, 145/ 14
have taken in these	significations	than some of them	8, 145/ 28
one of the principal	significations	thereof, and whereupon the	8, 145/ 33
yet, signify those other	significations	of ecclesia that were	8, 168/ 23
may tell us those	significations	in a tale beside	8, 186/ 30
in English speech divers	significations	: sometimes love, sometimes mercy	8, 198/ 24
not taken away the	significations	of our sacraments from	8, 278/ 15
concerning as well the	significations	of sacraments as the	8, 278/ 28
Adam to Christ had	significations	. . . and all that are	8, 294/ 6
the Old Testament have	significations	. . . and inasmuch as the	8, 294/ 8
Christ's commandment) have also	significations	; and inasmuch as the	8, 294/ 11
the Altar, and the	significations	of them . . . and of	8, 294/ 26
apostles wrote any proper	significations	of their outward Col	8, 296/ 9
any special and proper	significations	of the outward tokens	8, 297/ 8
outward tokens, to which	significations	the same outward tokens	8, 297/ 9
those special and proper	significations	of every sacrament, sacrifice	8, 298/ 9
well that all the	significations	of them were taught	8, 298/ 21
knowledge of all these	significations	was so necessary to	8, 298/ 27
Moses taught all those	significations	-- then say I	8, 298/ 34
and understanding of those	significations	of all their sacrifices	8, 299/ 7
they read all the	significations	in them as in	8, 299/ 13
tokens so like the	significations	that they were able	8, 299/ 14
able to teach the	significations	, and keep them, by	8, 299/ 15
not, and yet the	significations	so necessary . . . then yet	8, 299/ 17
never knew the special	significations	of all their sacraments	8, 300/ 2
Adam to Christ had	significations	. . . and all that are	8, 301/ 25
sacraments, for lack of	significations	. But ere he can	8, 301/ 30
Adam to Christ had	significations	. . . but also that all	8, 301/ 32
also that all those	significations	were then to the	8, 301/ 32
told them not the	significations	, but would leave them	8, 301/ 35
Now, that all the	significations	of all the sacraments	8, 302/ 9
gave them not the	significations	-- then so might	8, 302/ 15
and ceremonies having some	significations	farther than we perceive	8, 302/ 21
all good tokens and	significations	of grace . . . in that	8, 302/ 23
the Old Testament have	significations	. . . and inasmuch as the	8, 303/ 3
Christ's commandment) have also	significations	; and inasmuch as the	8, 303/ 6
the New Testament have	significations	also . . . and then expoundeth	8, 303/ 22
of the Altar, have	significations	, and that these have	8, 303/ 31
that these five have	significations	too. For he saith	8, 303/ 34
saith that all have	significations	whereof "mention is made	8, 303/ 35
that these five have	significations	also . . . and then confesseth	8, 304/ 1
because they have no	significations	(for lack whereof he	8, 304/ 3
-- which are the	significations	of all ceremonies --	8, 307/ 20
to have understood the	significations	of all the ceremonies	8, 308/ 22
Tyndale here saith, the	significations	of all the sacraments	8, 309/ 1
twain, without any other	significations	? And thus by Tyndale's	8, 309/ 3
we must seek the	significations	again or put down	8, 309/ 6
they knew not the	significations	. . . except it were for	8, 326/ 34
he taught also their	significations	. And that he proveth	8, 327/ 3

say, and the proper	significations	of all these ceremonies	8, 328/ 12
people understood all their	significations	; no, nor Moses neither	8, 328/ 28
word "church" hath divers	significations	. . . among which at last	8, 560/ 30
Lord." All his other	significations	I let pass, as	8, 561/ 3
declarations of all the	significations	. . . he hath, as ye	8, 561/ 10
of these two last	significations	hath he done his	8, 561/ 15
left out the chief	significations	of all, and whereupon	8, 561/ 17
all the outward ceremonies	signified	? Nay; nor what signification	8, 79/ 20
others, or what he	signified	and meant by every	8, 79/ 30
taught what the water	signified	. And let him say	8, 82/ 31
it seemeth to be	signified	that the outward washing	8, 99/ 34
it true that is	signified	thereby (which is the	8, 116/ 34
the thing that is	signified	they call nothing but	8, 156/ 6
yet because "the Church"	signified	a holy name of	8, 164/ 7
whatsoever the word before	signified	of itself. But surely	8, 165/ 7
company is in English	signified	, and of old hath	8, 169/ 20
or that ever it	signified	any congregation other than	8, 169/ 32
or congregation -- nor	signified	not all the citizens	8, 170/ 3
the world; whereas it	signified	no such manner of	8, 170/ 22
this word contio, which	signified	among the Latin paynims	8, 170/ 27
you that ecclesia properly	signified	among the paynims . . . saving	8, 170/ 39
among the Latins, senior	signified	none other; but among	8, 184/ 26
name that many times	signified	rulers and governors. Now	8, 184/ 27
at that time nothing	signified	other than an elder	8, 187/ 4
Greek, but presbyteros, which	signified	, he saith, nothing but	8, 188/ 14
signification at all, nor	signified	there any other thing	8, 188/ 34
well showed that it	signified	neither mercy nor patience	8, 199/ 1
and then the word	signified	that it meant good	8, 199/ 2
that English word that	signified	none other hope but	8, 199/ 34
ere Christ came, and	signified	, therefore, more than a	8, 200/ 6
and though it had	signified	in Latin at that	8, 200/ 21
English word "charity" never	signified	among us any other	8, 200/ 23
Christ, and had then	signified	among English infidels an	8, 200/ 33
had then, among them,	signified	none other love but	8, 200/ 34
time, and so hath	signified	long before our days	8, 200/ 36
but such as it	signified	ere Christ came. Then	8, 201/ 7
is expressed what is	signified	by them. And also	8, 294/ 5
not what the things	signified	that they did; no	8, 302/ 5
an evil signification . . . and	signified	that the sincerity of	8, 318/ 14
but only a bare	signifier	and a shower thereof	8, 95/ 16
Rationale divinorum . . . showing what	signifieth	the alb, the amice	8, 110/ 8
us that a "church"	signifieth	a "place" or a	8, 144/ 21
-- by which it	signifieth	the clergy; whom it	8, 144/ 25
that this word plainly	signifieth	. One is that this	8, 145/ 13
burned. "The Church" also	signifieth	sometimes a much less	8, 145/ 21
by which "the church"	signifieth	not, as Tyndale taketh	8, 146/ 1
he saith that it	signifieth	not only the clergy	8, 146/ 22
where he saith it	signifieth	a place whereunto "Christian	8, 147/ 15
that it as well	signifieth	a company of Turks	8, 166/ 16
former tongue -- then	signifieth	it in England none	8, 166/ 29

common speech the word	signifieth	not so, nor of	8, 167/ 18
it is that ecclesia	signifieth	in the Greek tongue	8, 169/ 27
this word "church," which	signifieth	only a Christian congregation	8, 171/ 12
like wise wheresoever it	signifieth	a Christian congregation be	8, 171/ 14
word of Latin, and	signifieth	a sort gathered together	8, 171/ 18
in some universities it	signifieth	their assemblies -- else	8, 171/ 23
term "congregation," absolutely set,	signifieth	no more a company	8, 171/ 25
which word in Greek	signifieth	folly, doth merrily touch	8, 177/ 5
the Greek, as it	signifieth	the thing that men	8, 181/ 35
this English word "elder"	signifieth	no more a priest	8, 183/ 3
this Greek word presbyteros	signifieth	an elder stick. And	8, 183/ 4
translator seniores, and seniores	signifieth	"elder" or "elders." And	8, 183/ 35
word is there that	signifieth	in Latin the same	8, 184/ 1
that this word "elder"	signifieth	in English, we cannot	8, 184/ 2
word is it that	signifieth	authority with the Greeks	8, 184/ 16
whereas seniores in Latin	signifieth	but their age, and	8, 184/ 17
English word "elder," which	signifieth	not the office, but	8, 185/ 28
word "elder," which nothing	signifieth	the same? And since	8, 187/ 18
the Latin word seniores	signifieth	in those places, by	8, 187/ 20
in their stead, which	signifieth	not the office but	8, 187/ 23
other English word which	signifieth	office, rather than to	8, 187/ 39
by itself, it commonly	signifieth	"Christ's faith" in matters	8, 199/ 14
which is indifferent, and	signifieth	as well hope of	8, 199/ 28
English a word that	signifieth	none hope but a	8, 199/ 30
godly hope (as "charity"	signifieth	no love but a	8, 199/ 31
the word "charity," that	signifieth	no love but good	8, 199/ 38
yet this word "charity"	signifieth	no love but good	8, 200/ 14
of Scripture as agape	signifieth	good love, why should	8, 200/ 16
word "love" -- that	signifieth	no more good love	8, 200/ 17
this word "charity," that	signifieth	no love but good	8, 200/ 18
people too" . . . where it	signifieth	yet rather pity than	8, 200/ 26
-- yet since it	signifieth	not that but the	8, 200/ 35
pretty scoff that "grace"	signifieth	sometimes no good, as	8, 203/ 3
is a noun, it	signifieth	but the knowing of	8, 207/ 10
this word "acknowledging" . . . yet	signifieth	it rather the not	8, 207/ 13
everything, almost; but "the"	signifieth	oftentimes some special thing	8, 229/ 29
whereto it is set	signifieth	not a thing generally	8, 232/ 25
wrote the words himself,	signifieth	not a common record	8, 233/ 14
and since the article	signifieth	the special kind of	8, 236/ 36
Greek and the Latin	signifieth	taking, and not receiving	8, 237/ 29
man." For the one	signifieth	that I care not	8, 237/ 32
witness of man" --	signifieth	that I will not	8, 237/ 35
shop . . . but as it	signifieth	such holy writing as	8, 271/ 34
God's own scholars; which	signifieth	that the congregation and	8, 331/ 32
this word "converted," which	signifieth	a turning to God	8, 558/ 21
by which it specially	signifieth	only the elects "in	8, 560/ 34
in Holy Scripture, sometimes	signifieth	only great hardness and	8, 569/ 28
all, betoken and do	signify	, and that right effectually	8, 77/ 8
such grace and do	signify	it, but also be	8, 77/ 13
nor any grace do	signify	, nor be no sacraments	8, 77/ 25

special thing that they	signify	beside the general signification	8, 82/ 1
world . . . and not to	signify	any promise that ever	8, 84/ 32
he there instituted to	signify	the conjunction between himself	8, 85/ 9
he hath set to	signify	that grace; and with	8, 85/ 18
of nothing but to	signify	certain things, he saith	8, 95/ 21
do, as he saith,	signify	such things as he	8, 143/ 31
here showed us, doth	signify	that part of the	8, 145/ 15
made a "church" to	signify	: scilicet, a bordel for	8, 163/ 11
this word "church" doth	signify	a company of Christian	8, 166/ 18
understand thereby, whatsoever it	signify	anywhere else. Then say	8, 166/ 31
word "congregation" did never	signify	the number of Christian	8, 166/ 32
hath been used to	signify	other company than christened	8, 167/ 6
forth as they both	signify	in our English tongue	8, 167/ 11
this word ecclesia did	signify	more things than the	8, 168/ 18
it should not, yet,	signify	those other significations of	8, 168/ 23
be as common, and	signify	as large and as	8, 168/ 32
Greek tongue did not	signify	every manner company or	8, 170/ 3
and Latins christened, to	signify	the Christian folk whether	8, 170/ 19
at home, and to	signify	also the universal number	8, 170/ 20
of congregation ecclesia did	signify	in the Greek . . . but	8, 170/ 32
but mistaketh it to	signify	every manner of congregation	8, 170/ 32
word ecclesia did there	signify	that congregation of the	8, 171/ 10
custom appointed it to	signify	some sort of men	8, 171/ 22
Christian men's ears do	signify	evil images and devilish	8, 174/ 10
unknown among Englishmen to	signify	priests . . . and among whom	8, 185/ 5
us what the names	signify	-- first, if he	8, 186/ 30
those places set to	signify	the office and not	8, 187/ 28
profane word ecclesia to	signify	the whole company of	8, 189/ 2
profane word presbyteros to	signify	a certain sort of	8, 189/ 5
the English tongue do	signify	those holy, consecrated companies	8, 189/ 8
as be indifferent and	signify	both good and bad	8, 199/ 20
this Greek word agape	signify	love indifferently, good and	8, 200/ 13
English words as they	signify	in English, rather than	8, 200/ 28
than as the words	signify	in the tongue out	8, 200/ 28
tongue was used to	signify	evil love. And I	8, 200/ 30
and the Latin do	signify	an opening and a	8, 207/ 6
the first chapter, to	signify	not a prophet in	8, 233/ 17
here put for to	signify	the specialty of the	8, 235/ 22
to those words to	signify	not a word nor	8, 235/ 25
thing the circumcision should	signify	, or wherefore he should	8, 277/ 16
else, that it should	signify	the killing of fleshly	8, 277/ 25
his stead . . . it should	signify	the offering of Christ	8, 277/ 30
set but only to	signify	the memorial of Christ's	8, 278/ 33
did set things to	signify	and to be done	8, 301/ 34
after a ceremony, to	signify	that as the water	8, 317/ 13
set but only to	signify	, without any giving of	8, 319/ 11
spoken of himself, to	signify	not only stirring and	8, 444/ 26
to change that word	signifying	the office into seniores	8, 184/ 24
into seniores and consenior,	signifying	but the age. For	8, 184/ 25
he hath it.'	Signifying	plainly that he can	8, 435/ 34

men the outward, sensible	signs	in all the sacraments	8, 77/ 5
the tokens and sensible	signs	of the sacraments and	8, 77/ 30
Lord chose those outward	signs	and fashions that are	8, 79/ 29
God appointed those outward	signs	of water in the	8, 81/ 23
have made the outward	signs	of those sacraments if	8, 81/ 25
of all the outward	signs	in the sacraments, it	8, 82/ 8
serve but for bare	signs	and tokens, and saith	8, 83/ 2
First, for the visible	signs	, there be two things	8, 94/ 1
believe that the visible	signs	alone doth altogether, and	8, 94/ 3
the sacraments be but	signs	and tokens that betoken	8, 95/ 3
they be but bare	signs	(as he saith) and	8, 95/ 20
words were but bare	signs	and tokens? If Saint	8, 97/ 13
serve but only for	signs	. This opinion hath Tyndale	8, 97/ 23
rest under silence with	signs	and proffers, with nodding	8, 108/ 36
or superstitious muhammatry, but	signs	of the testament of	8, 276/ 2
health . . . not as bare	signs	, but as things well	8, 276/ 36
taken for bare, simple	signs	. For surely to couple	8, 277/ 4
1 Cor 10:16-17	signs	. . . as Saint Paul did	8, 296/ 10
our sacraments be effectual	signs	of grace. And it	8, 300/ 6
all the Scripture, with	signs	and miracles, and all	8, 410/ 6
all the Scripture, with	signs	and miracles, and all	8, 413/ 25
all the Scripture and	signs	and miracles, and all	8, 414/ 8
but be but bare	signs	and tokens, and utterly	8, 572/ 2
out the rest under	silence	with signs and proffers	8, 108/ 36
to put God to	silence	, that he shall never	8, 348/ 10
but put them to	silence	and prohibit them to	8, 358/ 20
the breadth of a	silken	thread to cover his	8, 176/ 7
Demetrius the goldsmith, or	silversmith	, had gathered a company	8, 168/ 6
there was, by Saint	Sim	, a proper reason and	8, 454/ 7
that cause a convenient	similitude	for the matter shall	8, 81/ 3
very convenient allegory and	similitude	and signification whereupon he	8, 81/ 11
the Scripture useth the	similitude	of matrimony to express	8, 85/ 2
than between figures, images,	similitudes	, or shadows, and the	8, 99/ 2
and swore by Saint	Simkin	that he was never	8, 152/ 22
faith, "Thou art blessed,	Simon	the son of Jonah	8, 418/ 4
Christ saith (Luke 22), "	Simon	, Simon, Satan seeketh you	8, 553/ 12
saith (Luke 22), "Simon,	Simon	, Satan seeketh you to	8, 553/ 12
how they agree together: "	Simon	, Satan seeketh to sift	8, 553/ 16
fear me, more seely	simple	souls than the famine	8, 2/ 7
in the training of	simple	souls to hell by	8, 12/ 6
books, because many good	simple	folk, believing that these	8, 26/ 19
that be plain and	simple	may fortune to be	8, 38/ 20
soon might a poor	simple	soul be led to	8, 43/ 22
deaths. And unto such	simple	, gross, carnal people as	8, 47/ 1
commandments other good, seely,	simple	souls without any search	8, 49/ 28
for so poor and	simple	ware as are all	8, 53/ 14
weak consciences of other	simple	souls are absent and	8, 62/ 14
man is of so	simple	wit and understanding but	8, 67/ 23
intendeth to turn poor	simple	souls out of the	8, 118/ 38
miserable servitude of the	simple	souls, the poor, seely	8, 190/ 24

them taken for bare,	simple	signs. For surely to	8, 277/ 3
is such a bare,	simple	sign, and set but	8, 278/ 33
argument prove unto a	simple	soul that two eggs	8, 286/ 24
twain make three," that	simple	, unlearned man, though he	8, 286/ 26
-- to make every	simple	person bold to take	8, 336/ 16
truth that a poor,	simple	woman, if Tyndale and	8, 390/ 1
the ears of such	simple	souls as do not	8, 394/ 4
Baptist, not slight fruits,	simple	and single, but fruits	8, 409/ 7
rooted in the good	simple	soul that when he	8, 468/ 25
as innocent and as	simple	as they seem --	8, 499/ 29
holy sacrament as the	simplest-learned	priest in a country	8, 114/ 31
of the plainness and	simplicity	that the apostles used	8, 424/ 15
taketh occasion of the	simplicity	used in the manner	8, 438/ 21
to mine understanding so	simply	assoiled . . . that till I	8, 101/ 30
who is there so	simply	taught but that he	8, 114/ 26
good works than in	simulation	of like sanctity with	8, 40/ 17
that odious and hateful	sin	of the soul that	8, 2/ 25
believe that none other	sin	can damn a man	8, 4/ 24
doth, that it is	sin	to do the Blessed	8, 11/ 20
the Church is rather	sin	than virtue. As for	8, 14/ 34
that enter into religion	sin	in so doing. He	8, 15/ 5
left unsaid without any	sin	. He held that all	8, 15/ 10
it without any manner	sin	at all, mortal or	8, 15/ 15
that it is great	sin	to do any worship	8, 32/ 8
the maintenance of abominable	sin	and service of the	8, 41/ 26
we may not without	sin	for any help to	8, 53/ 24
obtain remission of the	sin	, release of the more	8, 65/ 11
serveth for satisfaction of	sin	and procuring of remission	8, 65/ 34
and after for the	sin	of the people and	8, 66/ 2
the people and the	sin	of Aaron also --	8, 66/ 3
punishing himself for his	sin	, to move thereby Almighty	8, 66/ 17
the flesh against the	sin	imminent, or to come	8, 66/ 25
other affliction, for the	sin	already done. And, now	8, 66/ 27
the sinners themselves should	sin	at their pleasure and	8, 66/ 35
wax very bold in	sin	. Furthermore, in the First	8, 67/ 3
repenting and punishing the	sin	crieth to God for	8, 68/ 12
availeth for remission of	sin	and for merit in	8, 68/ 20
he fasted for the	sin	of Aaron, and also	8, 70/ 20
and also for the	sin	of the people, so	8, 70/ 20
that they should not	sin	-- he cannot so	8, 70/ 31
the sores of our	sin	. . . because the sin cannot	8, 71/ 25
our sin . . . because the	sin	cannot otherwise be rubbed	8, 71/ 25
alone worketh all our	sin	, and then damneth his	8, 71/ 32
and to take his	sin	so sorrowfully, that he	8, 72/ 5
man no pain for	sin	at all. For it	8, 72/ 9
necessity of driving the	sin	out of the flesh	8, 72/ 10
can otherwise drive the	sin	out of the flesh	8, 72/ 12
lost heaven by the	sin	of Adam . . . and for	8, 76/ 31
continue in any deadly	sin	, they receive their housel	8, 82/ 15
a promise, that we	sin	not in that state	8, 84/ 34

a promise that we	sin	not if we use	8, 84/ 36
if he be in	sin	they shall be forgiven	8, 87/ 17
ye shall hear . . . Tyndale	Sin	we through fragility never	8, 89/ 8
little care for his	sin	, and maketh himself so	8, 89/ 30
how often soever he	sin	or how sore, there	8, 89/ 33
all forgiven and forgotten,	sin	and pain and all	8, 89/ 34
we be here . . . but	sin	and be sorry and	8, 89/ 37
make merry, and then	sin	again and then repent	8, 90/ 1
and wash away the	sin	, think once on God's	8, 90/ 2
so much by his	sin	, and is so sorry	8, 90/ 5
pain for his own	sin	. . . weeneth that Christ had	8, 90/ 9
to satisfy for their	sin	-- that is but	8, 90/ 13
sufficient for the least	sin	, but the Passion and	8, 90/ 17
so little by their	sin	but that they be	8, 90/ 19
and penance for their	sin	themselves. But because he	8, 90/ 20
the doing of their	sin	, and then no more	8, 90/ 22
first, and then go	sin	again upon trust of	8, 91/ 3
shall be saved except	sin	after let him, and	8, 94/ 14
to wit, both of	sin	original and of all	8, 100/ 20
of all the actual	sin	that the man hath	8, 100/ 20
such vows is deadly	sin	, and such manner marriage	8, 108/ 9
a blind boldness of	sin	. Of the Sacrament of	8, 108/ 19
up himself, for the	sin	of the world, unto	8, 108/ 29
and all is but	sin	-- yet here, lest	8, 112/ 20
men offer sacrifice for	sin	, and that men kill	8, 112/ 35
and that men kill	sin	. . . and then peradventure offer	8, 112/ 35
themselves, clean depured from	sin	. But to offer up	8, 112/ 36
But to offer up	sin	in sacrifice . . . meseemeth it	8, 112/ 36
holy Sacrifice for our	sin	. With which heresy he	8, 114/ 4
that nor for any	sin	else, but repent and	8, 121/ 30
no pain for any	sin	at all. Now every	8, 121/ 31
deserving of his own	sin	-- a form and	8, 122/ 9
as it is: for	sin	. For though men in	8, 124/ 18
the Catholic Church do	sin	. . . yet to take it	8, 124/ 19
take it for no	sin	, but for holiness and	8, 124/ 20
was a shameful, abominable	sin	, a monk to marry	8, 134/ 16
degree, that for the	sin	of the people hypocrites	8, 138/ 9
judge the thing for	sin	and beastly bitchery, and	8, 139/ 23
took it for no	sin	to allege the poets'	8, 150/ 2
to sorrow for their	sin	-- then might I	8, 180/ 31
purging the soul from	sin	, and infusion of God's	8, 194/ 33
so repent his secret	sin	that he should unto	8, 206/ 24
he would rather have	sin	showed in shameless boasting	8, 206/ 26
of the secret, hidden	sin	-- and this English	8, 207/ 8
made declaration of our	sin	unlaid unto us by	8, 207/ 25
of themselves for their	sin	. But this is it	8, 208/ 7
This is a great	sin	, lo: that ever any	8, 208/ 18
take pain for his	sin	. Now, though the Scripture	8, 208/ 19
that God punisheth the	sin	notwithstanding the repentance of	8, 209/ 19
much the less by	sin	: he forgiveth at the	8, 209/ 30

boldly they fall to	sin	. And then if it	8, 210/ 16
a man for his	sin	willingly punish himself, why	8, 210/ 17
is due for our	sin	, after the restitution to	8, 210/ 30
and sustain for his	sin	. But this is it	8, 211/ 38
yet fall into deadly	sin	again. For whose reconciliation	8, 212/ 11
Baptism fall again to	sin	do lose the fruit	8, 212/ 14
the deep sea of	sin	: then hath he yet	8, 212/ 24
clean washed away --	sin	and pain eternal and	8, 212/ 29
Paul that the deadly	sin	committed after Baptism . . . putteth	8, 213/ 5
renewed, and the old	sin	so fully forgiven, that	8, 213/ 11
purgatory); but that deadly	sin	committed after Baptism is	8, 213/ 15
pain due for the	sin	. For since the Sacrament	8, 213/ 33
all the pain of	sin	but that we sustain	8, 213/ 37
due to our actual	sin	committed after Baptism is	8, 214/ 2
-- Penance, finding by	sin	again allto frushed, plastereth	8, 214/ 6
very well content that	sin	and pain and all	8, 214/ 9
appointing pain for the	sin	(and not a bare	8, 214/ 15
to God again after	sin	: "The Lord saith, Return	8, 214/ 19
and ready to forgive	sin	." Tyndale And it will	8, 214/ 24
of purpose fall to	sin	again: then either of	8, 215/ 6
all that fall to	sin	again -- that is	8, 215/ 7
never any which do	sin	again did heartily repent	8, 215/ 13
him no time to	sin	again after his repentance	8, 215/ 20
repent fall again to	sin	; and so, by him	8, 215/ 21
to that kind of	sin	: this will not serve	8, 215/ 30
committing of any other	sin	that is upon his	8, 215/ 32
depend upon some other	sin	of himself done willingly	8, 216/ 7
no partner in the	sin	. I wot not what	8, 216/ 21
circumstances that aggrieve the	sin	and make it more	8, 216/ 27
as fall shortly to	sin	again, that they "repent	8, 217/ 13
in heart shall never	sin	again willingly and of	8, 217/ 17
and that they that	sin	again willingly and of	8, 217/ 18
rewarded there, is deadly	sin	before God and worse	8, 221/ 7
for any soul; great	sin	to shrive us or	8, 221/ 10
to do penance for	sin	; friars may well wed	8, 221/ 11
therefore from consenting to	sin	; and we see well	8, 227/ 12
not only consent to	sin	, but also commit and	8, 227/ 17
dead, stinking sea of	sin	: it followeth, by Tyndale's	8, 227/ 18
shall not consent to	sin	. Which thing he doth	8, 227/ 32
shall never consent to	sin	. As it is a	8, 228/ 3
his money is no	sin	? And yet many wretches	8, 228/ 6
that adultery is no	sin	? And yet many wretches	8, 228/ 7
a nun is no	sin	? I dare say not	8, 228/ 8
verily know it for	sin	and yet the wretches	8, 228/ 9
cleanseth the soul from	sin	. For, besides the grace	8, 241/ 14
they should have no	sin	; but now have they	8, 241/ 33
nothing to cloak their	sin	with. He that hateth	8, 241/ 33
laid unto them the	sin	of that unbelief whereof	8, 241/ 36
they should be without	sin	. But now they have	8, 242/ 4
doth penance for his	sin	. . . shall for his faith	8, 243/ 17

they had been without	sin	." And he promiseth that	8, 246/ 13
the variance is without	sin	, and maketh nothing against	8, 247/ 25
come . . . for whose irremissible	sin	himself is full sorry	8, 267/ 30
and that it were	sin	to think it were	8, 278/ 35
Huessgen saith . . . and great	sin	to worship it, as	8, 278/ 37
not been in the	sin	of infidelity. And he	8, 280/ 16
to refrain folk from	sin	. We see also that	8, 289/ 15
penance and satisfaction for	sin	to Godward with holy	8, 290/ 36
those things which without	sin	they might not leave	8, 298/ 28
not leave undone were	sin	as oft as they	8, 298/ 29
bewrapped his people in	sin	himself, by own special	8, 298/ 31
-- it was no	sin	for them in the	8, 302/ 2
his bidding, did not	sin	, but deserved thank (all	8, 302/ 19
say, observe them without	sin	, and not without thank	8, 302/ 26
is it to forbear	sin	than to do penance	8, 305/ 2
to do penance for	sin	; ergo, to do penance	8, 305/ 2
to do penance for	sin	is not necessary"? Now	8, 305/ 3
theft, murder, or any	sin	against nature. More Here	8, 305/ 9
theft, murder, or any	sin	against nature." For if	8, 305/ 37
whoredom, theft, murder, and	sin	against nature could never	8, 306/ 5
theft, murder, or the	sin	against nature . . . but I	8, 306/ 18
bidding be evermore deadly	sin	, but if the signification	8, 308/ 18
-- or, rather, in	sin	to believe it or	8, 309/ 25
that saith it is	sin	to do any honor	8, 315/ 31
upon pain of deadly	sin	. For this is one	8, 334/ 26
he calleth it great	sin	to do to that	8, 366/ 22
full remission both of	sin	and pain: if he	8, 377/ 14
man falling to deadly	sin	after Christendom once had	8, 377/ 20
saying, "When we willfully	sin	after the knowledge of	8, 377/ 23
all the motions unto	sin	of the which they	8, 390/ 14
thereby be drawn into	sin	again. And this faith	8, 390/ 15
himself also, for any	sin	of himself. For he	8, 392/ 9
may afterward fall to	sin	again, and from repentance	8, 392/ 35
-- how they may	sin	and yet sin not	8, 393/ 4
may sin and yet	sin	not, err and yet	8, 393/ 4
though they may not	sin	yet they may sin	8, 393/ 12
sin yet they may	sin	, and that in like	8, 393/ 12
only in which they	sin	not nor err not	8, 393/ 14
in which they both	sin	and err. And here	8, 393/ 15
speak I of such	sin	as is of its	8, 393/ 16
because he repenteth that	sin	again ere he die	8, 393/ 18
done, were heinous, deadly	sin	. . . and that it were	8, 394/ 21
and that it were	sin	also to believe that	8, 394/ 22
his chapter, that they "	sin	and yet sin not	8, 397/ 5
they "sin and yet	sin	not" . . . so that though	8, 397/ 5
so that though they	sin	not (because of their	8, 397/ 6
may right often do	sin	, in such wise that	8, 397/ 7
whosoever do after Baptism	sin	once of purpose (willingly	8, 399/ 15
to be forgiven all	sin	, and "motions unto sin	8, 400/ 17
sin, and "motions unto	sin	," without any "respect of	8, 400/ 17

also that it were	sin	, to go about any	8, 400/ 21
so doth almsdeed void	sin	; and except our Savior	8, 401/ 6
us, as from all	sin	, even so from all	8, 402/ 24
he saith is deadly	sin	to believe. And here	8, 404/ 34
a satisfaction for the	sin	of all that repent	8, 408/ 31
favor, and that they	sin	no more. More Truth	8, 408/ 32
a satisfaction for the	sin	of all that repent	8, 408/ 37
ourselves for our own	sin	. Tyndale will say to	8, 409/ 13
of penance for our	sin	; and that we should	8, 409/ 15
our flesh against the	sin	to come . . . but nothing	8, 409/ 17
the more for any	sin	that is past. Now	8, 409/ 18
long sat still in	sin	. " But Saint Paul, against	8, 409/ 22
this faith can no	sin	, no hell, no devil	8, 410/ 1
this faith can no	sin	, no hell, no devil	8, 410/ 15
error prevail; for whatsoever	sin	any man hath committed	8, 410/ 16
faith there can no	sin	, nor no devil, nor	8, 410/ 24
he saith, that "whatsoever	sin	a man have committed	8, 410/ 26
faith into a deadly	sin	that he should haply	8, 410/ 30
that rock shall not	sin	at all, or else	8, 410/ 35
sure to repent his	sin	, or, finally, that sin	8, 410/ 36
sin, or, finally, that	sin	he never so fast	8, 410/ 36
on it into mortal	sin	which he shall never	8, 411/ 2
because a man cannot	sin	all the while he	8, 412/ 11
keepeth faith he cannot	sin	, because that when he	8, 412/ 17
that though faith by	sin	wax dead, it waxeth	8, 412/ 19
that dieth by deadly	sin	waxeth dead in the	8, 412/ 21
for our salvation that	sin	nor error cannot prevail	8, 412/ 27
this faith can no	sin	, no hell, no devil	8, 412/ 36
for there shall no	sin	nor no error prevail	8, 412/ 37
add confession, or for	sin	punish himself by penance	8, 416/ 8
again, that hath in	sin	lain full long dead	8, 417/ 21
hath this faith cannot	sin	; and therefore he cannot	8, 418/ 31
born of God cannot	sin	, for "his seed dwelleth	8, 419/ 1
and he cannot, therefore,	sin	, because he is born	8, 419/ 1
heart from consenting unto	sin	. And therefore it is	8, 419/ 3
kinds of abomination and	sin	. And yet every member	8, 419/ 6
say we have no	sin	, we deceive ourselves, and	8, 419/ 8
it," saith he, "but	sin	that dwelleth in me	8, 419/ 13
be yet full of	sin	still, and unto the	8, 419/ 16
the fruit of the	sin	which remaineth in our	8, 419/ 22
yield up ourselves unto	sin	for to serve it	8, 419/ 26
church doth both ever	sin	and never sin. But	8, 419/ 31
ever sin and never	sin	. But as for the	8, 419/ 31
members of Christ do	sin	. . . we shall not much	8, 419/ 32
one), if he take "	sin	" for actual sin (as	8, 419/ 35
take "sin" for actual	sin	(as he must here	8, 419/ 35
hath this faith cannot	sin	, and therefore cannot be	8, 420/ 2
none of them can	sin	. And indeed it followeth	8, 420/ 7
it followeth: He cannot	sin	; ergo, he cannot be	8, 420/ 8
every damnable error is	sin	. But now let us	8, 420/ 9

having that faith can	sin	. He proveth it thus	8, 420/ 10
born of God cannot	sin	, "for his seed dwelleth	8, 420/ 13
and he cannot, therefore,	sin	, because he is born	8, 420/ 14
heart from consenting to	sin	. And therefore it is	8, 420/ 16
kinds of abomination and	sin	. More Consider now, good	8, 420/ 18
Peter confessed can never	sin	after. The first is	8, 420/ 22
God in him cannot	sin	. Upon these three he	8, 420/ 26
that faith can never	sin	after. Let us now	8, 420/ 28
surely keep him from	sin	but that he may	8, 421/ 25
but that he may	sin	deadly, and the seed	8, 421/ 25
stand still with his	sin	; and the man, for	8, 421/ 26
him, may be by	sin	the child of the	8, 421/ 27
negligence first fall to	sin	, and after continue still	8, 421/ 36
after continue still in	sin	, and refuse the grace	8, 421/ 36
him from falling to	sin	: I say that it	8, 422/ 10
froward and obstinate in	sin	, and when he hath	8, 423/ 14
may drive him, with	sin	upon sin and despiteful	8, 423/ 15
him, with sin upon	sin	and despiteful circumstances, so	8, 423/ 15
a man, and deadly	sin	, together. But lively faith	8, 423/ 26
cannot dwell with deadly	sin	. . . neither with manslaughter, adultery	8, 423/ 28
goeth out, whether the	sin	be committed of malice	8, 423/ 30
dwelling in him cannot	sin	. This point, ye remember	8, 424/ 8
the faith can never	sin	, because he hath the	8, 424/ 34
occasion of slight regarding	sin	: Tyndale would expound them	8, 425/ 6
faith can never after	sin	of malice or purpose	8, 425/ 19
it never so detestable	sin	. Secondly, that of all	8, 425/ 22
forthwith forgiveness of all	sin	and pain -- so	8, 425/ 26
any remission either of	sin	or pain, and a	8, 425/ 29
this world, for any	sin	that any man once	8, 425/ 32
what bold occasion of	sin	men may catch, and	8, 426/ 4
chronicle), do any deadly	sin	of purpose -- that	8, 426/ 10
a consenting to the	sin	-- that man shall	8, 426/ 12
other. For every such	sin	, saith he, is the	8, 426/ 14
saith he, is the	sin	against the Holy Ghost	8, 426/ 14
his, of sinning without	sin	. . . I shall touch you	8, 427/ 11
feeling" faith can never	sin	deadly after. By which	8, 427/ 14
of God doth not	sin	, for the seed of	8, 427/ 17
him; and he cannot	sin	, because he is born	8, 427/ 18
be fallen into deadly	sin	, then cease they to	8, 428/ 12
that man can never	sin	deadly. So that by	8, 428/ 26
after fall into deadly	sin	, or not so deep	8, 428/ 36
I suppose, without deadly	sin	. Peradventure Tyndale will say	8, 430/ 23
to wit, that whoso	sin	once deadly after his	8, 431/ 4
so far into deadly	sin	that it is impossible	8, 431/ 22
heresy: that every deadly	sin	after baptism should be	8, 431/ 29
committed, and in the	sin	that he hath done	8, 432/ 16
whensoever the righteous man	sin	, his former righteousness shall	8, 432/ 21
what day soever he	sin	. Also, whensoever the wicked	8, 432/ 26
what day soever he	sin	." Here have ye, good	8, 432/ 28
repenteth him of his	sin	, and doth judgment and	8, 433/ 8

could be no deadly	sin	. . . or that for any	8, 433/ 20
his full remission, of	sin	and pain and all	8, 433/ 30
may go forth in	sin	so far that he	8, 433/ 33
in great fear to	sin	, how great faith soever	8, 433/ 35
due for our deadly	sin	, but if we fail	8, 433/ 39
good works to deadly	sin	, then lose they the	8, 434/ 21
God's child") "doth not	sin	, because the seed of	8, 434/ 32
him; and he cannot	sin	, because he is born	8, 434/ 33
if he fall to	sin	, then ceaseth he to	8, 434/ 35
child of God cannot	sin	, because he hath the	8, 435/ 5
the committing of deadly	sin	, and becometh the child	8, 435/ 16
God in him, may	sin	deadly and lose the	8, 435/ 24
lose it but by	sin	. And the seed of	8, 435/ 25
so to do deadly	sin	and lose the seed	8, 435/ 27
all falling into deadly	sin	. And that I prove	8, 435/ 30
of God ' cannot	sin	, because he hath the	8, 435/ 32
saith he ' cannot	sin	, because he hath it	8, 435/ 34
that he can never	sin	, because he hath the	8, 435/ 35
never suffer any deadly	sin	to enter. And the	8, 435/ 36
his to be deadly	sin	. And that this is	8, 436/ 10
of God ' cannot	sin	, ' ' because he	8, 436/ 13
can never fall into	sin	after, nor do anything	8, 436/ 30
may fall into deadly	sin	, and become children of	8, 437/ 4
estate and become by	sin	the children of the	8, 437/ 16
of their hearts by	sin	very devilish-deadly. And yet	8, 437/ 31
that they which willingly	sin	, and of purpose maliciously	8, 437/ 34
be dead in their	sin	and gone to the	8, 438/ 1
were it then, and	sin	also, any more to	8, 438/ 4
can never any deadly	sin	enter after. For Saint	8, 438/ 13
child of God "cannot"	sin	, meaning not precisely that	8, 438/ 24
precisely that he cannot	sin	deadly by any manner	8, 438/ 24
to keep him from	sin	, and that he that	8, 438/ 26
he that doth deadly	sin	is not God's child	8, 438/ 26
God's child can never	sin	deadly after. As though	8, 438/ 28
and therefore he cannot	sin	, because he is born	8, 439/ 10
impossible for him to	sin	deadly, but that it	8, 439/ 12
keep him from deadly	sin	. Yet will not Tyndale	8, 439/ 13
impossible for him to	sin	that hath the seed	8, 439/ 15
seed in him cannot	sin	after deadly, by no	8, 439/ 17
any time after to	sin	deadly that hath once	8, 439/ 29
so long he cannot	sin	deadly -- Saint John	8, 439/ 34
of God neither shall	sin	after deadly nor never	8, 440/ 1
and to keep out	sin	-- speaketh as wisely	8, 440/ 3
the man, he cannot	sin	, because the seed of	8, 440/ 13
and preserve him from	sin	. But likewise as the	8, 440/ 14
him, and therefore cannot	sin	deadly as long as	8, 440/ 19
and fall to deadly	sin	, and continue therein, and	8, 440/ 23
God in him cannot	sin	deadly," meaning thereby, as	8, 440/ 27
God in him cannot	sin	, " meaning thereby that he	8, 440/ 32
own will, and thereby	sin	deadly and be damned	8, 440/ 34

after from every deadly	sin	-- let him tell	8, 441/ 6
him from all deadly	sin	. . . yet it shall not	8, 441/ 8
and he that doth	sin	is of the devil	8, 441/ 28
the fruit of the	sin	remaining in their members	8, 441/ 37
could be any deadly	sin	, because that the Spirit	8, 442/ 16
the Spirit, can never	sin	of purpose, and therefore	8, 442/ 36
purpose, and therefore never	sin	deadly, but be certain	8, 442/ 37
that he can never	sin	. . . "therefore it is," saith	8, 443/ 8
kinds of abomination and	sin	": ye see now that	8, 443/ 11
say we have no	sin	, we deceive ourselves, and	8, 443/ 21
it," saith he, "but	sin	that dwelleth in me	8, 443/ 25
of that can never	sin	. And now he showeth	8, 443/ 30
the relics, of original	sin	, whereby we be tickled	8, 444/ 4
doth it, but the	sin	that dwelleth in him	8, 444/ 10
not himself, yet the	sin	that dwelled in him	8, 444/ 14
be yet full of	sin	still, and unto the	8, 444/ 36
the fruit of the	sin	which remaineth in our	8, 445/ 3
yield up ourselves unto	sin	for to serve it	8, 445/ 7
be yet full of	sin	still, and on to	8, 445/ 26
and the fruit of	sin	which remaineth in our	8, 445/ 29
Christ's church, do not	sin	deadly in the very	8, 446/ 3
for consent to the	sin	, he saith they never	8, 446/ 6
to wit, that they	sin	not all the while	8, 446/ 10
deed, and that they	sin	not, also, when that	8, 446/ 11
by his riddle "they	sin	and yet sin not	8, 446/ 26
they sin and yet	sin	not" that they sin	8, 446/ 26
sin not" that they	sin	not while they resist	8, 446/ 27
deed . . . and that they	sin	while they be in	8, 446/ 28
in one time they	sin	, and in another they	8, 446/ 29
and in another they	sin	not; and when they	8, 446/ 29
not; and when they	sin	, then they sin, and	8, 446/ 30
they sin, then they	sin	, and when they sin	8, 446/ 30
sin, and when they	sin	not, then they sin	8, 446/ 30
sin not, then they	sin	not. Were not here	8, 446/ 31
neither yield ourselves unto	sin	for to serve it	8, 447/ 7
John), that though they	sin	in that they have	8, 447/ 11
have the motions of	sin	, the relics of original	8, 447/ 12
the relics of original	sin	, remaining in the flesh	8, 447/ 12
whereof, they can never	sin	deadly . . . for the Spirit	8, 447/ 26
never suffer them to	sin	of purpose, but all	8, 447/ 27
when the fruit of	sin	that remaineth in their	8, 447/ 30
toward horrible deeds be	sin	, and therefore they sin	8, 447/ 32
sin, and therefore they	sin	-- yet because of	8, 447/ 32
nor yield themselves unto	sin	to serve it, but	8, 447/ 36
of God, both from	sin	and pain . . . and no	8, 447/ 39
time after for the	sin	passed before, neither in	8, 448/ 1
he saith they never	sin	deadly nor never can	8, 448/ 4
never suffer them to	sin	of purpose, and therefore	8, 448/ 9
it is no deadly	sin	in them because that	8, 449/ 3
sorrow taken for their	sin	, forgive them the death	8, 449/ 5

meantime, say I, they	sin	deadly indeed. "Nay," saith	8, 449/ 17
bold setting forward unto	sin	. For if a prince	8, 450/ 5
mistrusteth in them that	sin	willingly and of purpose	8, 450/ 13
them from boldness of	sin	: that is to wit	8, 450/ 17
give them occasion to	sin	. . . it may be the	8, 450/ 22
wild affections, and the	sin	, as Tyndale saith, "breaking	8, 450/ 30
true that "though he	sin	he sinneth never deadly	8, 451/ 12
and he do not	sin	deadly in the time	8, 451/ 14
do not consent unto	sin	"to serve it" . . . but	8, 451/ 17
a rage of the	sin	breaking out of their	8, 451/ 22
defending themselves from deadly	sin	, as Tyndale's own words	8, 451/ 28
saith, excuses for their	sin	. For there is no	8, 451/ 32
and striveth against the	sin	, and is peradventure loath	8, 451/ 36
to be damnable deadly	sin	? And therefore when Tyndale	8, 452/ 20
the rage of the	sin	that breaketh out of	8, 452/ 25
out of which their	sin	breaketh forth with such	8, 452/ 27
it is never deadly	sin	, though it be done	8, 453/ 18
man "consent to the	sin	," and then will understand	8, 453/ 19
consenteth not "to the	sin	" that consenteth to the	8, 453/ 20
the deed should be	sin	-- and, so, that	8, 453/ 21
do adultery doth not	sin	, because he doth not	8, 453/ 22
that adultery should be	sin	, but rather would it	8, 453/ 23
church," from consenting to	sin	. . . when they do, as	8, 453/ 27
through the "rage" of	sin	budding and bringing forth	8, 453/ 28
yield not themselves unto	sin	"for to serve it	8, 453/ 32
folk, when they do	sin	, do intend to serve	8, 453/ 33
do intend to serve	sin	. . . but they, for holiness	8, 453/ 33
intend to serve the	sin	, but to make the	8, 453/ 35
but to make the	sin	to serve them and	8, 453/ 35
the fruit of the	sin	which remaineth breaketh out	8, 454/ 12
never yield ourselves unto	sin	to serve it" . . . meaning	8, 454/ 13
of likelihood, that the	sin	shall serve them, as	8, 454/ 13
plainly that whosoever do	sin	is by the doing	8, 454/ 17
the bond thrall of	sin	." And so, by the	8, 454/ 18
the fruit of the	sin	remaining in their mischievous	8, 454/ 21
themselves to serve the	sin	, and by the sin	8, 454/ 24
sin, and by the	sin	to serve the devil	8, 454/ 24
speak of the deadly	sin	in the time of	8, 455/ 1
the fruit of the	sin	remaining in their flesh	8, 455/ 8
they did not yet	sin	deadly, since their necks	8, 455/ 15
the fruit of their	sin	breaking out of their	8, 455/ 26
never after do deadly	sin	, not even while he	8, 455/ 37
the fruit of the	sin	that breaketh out of	8, 456/ 2
no manner of deadly	sin	? If he say for	8, 456/ 8
by him, nor his	sin	no sin at all	8, 456/ 15
nor his sin no	sin	at all. For as	8, 456/ 15
will, it is not	sin	. Finally, if he stick	8, 456/ 17
the fruit of the	sin	that breaketh out of	8, 456/ 22
deeds themselves, but the	sin	that remaineth in their	8, 456/ 24
the "fruit of the	sin	that remaineth in their	8, 456/ 30

through the fruit of	sin	which, remaining in my	8, 457/ 17
me full remission of	sin	and pain and all	8, 457/ 22
never consent to the	sin	of the deed . . . for	8, 457/ 29
it shall never be	sin	by my consent. Or	8, 457/ 30
do consent to the	sin	. . . yet will I not	8, 457/ 31
no further to the	sin	but that the sin	8, 457/ 33
sin but that the	sin	shall serve me, and	8, 457/ 33
I to serve the	sin	, in no wise; I	8, 457/ 34
be servant to any	sin	, how horrible sins and	8, 457/ 37
Lord, I do never	sin	deadly, nor never shall	8, 458/ 2
never am by any	sin	out of thy favor	8, 458/ 3
of grace for any	sin	that I do or	8, 458/ 4
rageous occasions of the	sin	breaking out of their	8, 458/ 14
never consent unto the	sin	to serve it, but	8, 458/ 17
of all abomination and	sin	" -- I conclude against	8, 458/ 29
proving that abomination and	sin	cannot stand with the	8, 459/ 13
faith . . . but that abominable	sin	cannot stand with the	8, 459/ 14
the fruit of the	sin	that remaineth in their	8, 459/ 29
himself, all abomination and	sin	may stand together with	8, 459/ 33
Tyndale And as they	sin	not, so they err	8, 460/ 8
other side, as they	sin	, so they err --	8, 460/ 9
damnation. For they never	sin	of purpose, nor hold	8, 460/ 10
yield themselves bond unto	sin	to serve it: even	8, 460/ 14
often (or, rather, always)	sin	and yet never sin	8, 460/ 24
sin and yet never	sin	; which his manifold foolish	8, 460/ 24
like as they cannot	sin	of purpose, but of	8, 461/ 8
it be no deadly	sin	? Because, saith Tyndale, that	8, 461/ 16
in any such thing	sin	deadly nor damnably, be	8, 461/ 23
error to be deadly	sin	and damnable . . . so putteth	8, 461/ 34
error to be deadly	sin	and damnable . . . be it	8, 461/ 35
the one were deadly	sin	and damnable every way	8, 462/ 6
not damnable nor deadly	sin	. But in the other	8, 462/ 10
error therein were deadly	sin	and damnable . . . and that	8, 462/ 12
elected church can never	sin	deadly? And this ye	8, 462/ 14
maliciously, is yet deadly	sin	and damnable if it	8, 462/ 22
other error is deadly	sin	or damnable, which toucheth	8, 462/ 23
in Christ is deadly	sin	and damnable, though it	8, 462/ 27
quite gone. And his	sin	were as great that	8, 464/ 7
Tyndale's church can never	sin	deadly though they err	8, 467/ 11
it is no deadly	sin	in the mean season	8, 467/ 16
is rebuked of any	sin	that he doth. He	8, 467/ 25
the fruit of the	sin	that breaketh out of	8, 468/ 2
fallen full often to	sin	, and not repented always	8, 468/ 6
present good state unto	sin	at the first, shall	8, 470/ 5
all punishment for any	sin	repented, to be sustained	8, 470/ 27
can after his baptism	sin	of purpose nor willingly	8, 471/ 10
always full remission of	sin	and pain and all	8, 474/ 14
can do no deadly	sin	, do "horrible deeds" yet	8, 477/ 26
devil, and of the	sin	that breaketh out of	8, 483/ 25
his royal riddles of "	sin	and not sin," "err	8, 484/ 28

of "sin and not	sin	, "err and not err	8, 484/ 28
desperation . . . not when we	sin	only, but also in	8, 485/ 6
therefore they do never	sin	deadly, how horrible deeds	8, 485/ 24
do many . . . and yet	sin	never deadly, because they	8, 485/ 26
the fruit of the	sin	that remaineth in their	8, 485/ 29
keeping of himself from	sin	. . . but must needs in	8, 486/ 27
all in no deadly	sin	, except heresy. For the	8, 486/ 36
not always with the	sin	, nor goeth not therewith	8, 487/ 14
falleth into boldness of	sin	. In which when he	8, 487/ 16
and setteth not by	sin	, till suddenly the devil	8, 487/ 19
am sure that by	sin	, Christian charity goeth away	8, 487/ 36
can stand together with	sin	. For as Saint Paul	8, 488/ 1
and the other may	sin	and repent, and amend	8, 488/ 11
repent, and amend and	sin	again, and amend again	8, 488/ 11
can never do deadly	sin	, though he do never	8, 490/ 1
deeds without any deadly	sin	, because they do them	8, 490/ 37
the fruit of the	sin	remaining in his flesh	8, 492/ 3
be damnable or deadly	sin	. We might here let	8, 493/ 4
to consent unto the	sin	, nor to do any	8, 493/ 23
unwillingly, without consent unto	sin	. Now, touching Tyndale's other	8, 493/ 35
elect church" do never	sin	deadly because that after	8, 494/ 22
deed damnable nor deadly	sin	in any man, were	8, 494/ 29
penance, all were forgiven,	sin	, pain, and all, both	8, 495/ 34
forgiveness only of the	sin	past, but a license	8, 495/ 37
own, and to forbear	sin	for the love of	8, 512/ 3
the more bold in	sin	-- so, forsooth, that	8, 512/ 8
no penance for his	sin	. For all those that	8, 516/ 8
again and into deadly	sin	. . . and that of such	8, 517/ 12
would, lie still in	sin	when God's grace and	8, 518/ 22
not lie still in	sin	like swine. Now, that	8, 518/ 28
rise out of his	sin	. For except he meant	8, 519/ 11
raiseth him out of	sin	) waited upon the reprobate	8, 519/ 14
and gone away by	sin	again, call ordinarily upon	8, 520/ 2
elects out of their	sin	to be by the	8, 520/ 25
which sins yet they	sin	not, and in which	8, 522/ 19
thereby send him into	sin	, lest he should ween	8, 524/ 6
him to fall into	sin	, for the cause that	8, 524/ 12
his fall into that	sin	came unto him, not	8, 524/ 21
for some other, secret	sin	whereby he had before	8, 524/ 26
and that the second	sin	was not only sin	8, 524/ 27
sin was not only	sin	, but also pain for	8, 524/ 28
the first. (As "one	sin	deserveth the doing of	8, 524/ 28
by God into the	sin	against the nature of	8, 524/ 32
committing of the same	sin	, he withdrew himself from	8, 524/ 33
a false excuse of	sin	, since grace never faileth	8, 525/ 7
into the mire of	sin	altogether. And all this	8, 526/ 21
men, concerning falling into	sin	. For else, till they	8, 526/ 29
not to suffer them	sin	, but even to send	8, 527/ 9
the elects do not	sin	deadly in their deadly	8, 528/ 6
in them nor no	sin	. . . though he be content	8, 528/ 11

content to call it	sin	, after that manner that	8, 528/ 11
that the motion toward	sin	which remaineth of original	8, 528/ 12
which remaineth of original	sin	is called sin. This	8, 528/ 12
original sin is called	sin	. This is Tyndale's intent	8, 528/ 13
which he excuseth the	sin	of the elects by	8, 528/ 14
their own, or any	sin	that they have done	8, 528/ 15
them only from the	sin	that they would else	8, 528/ 17
he kept himself from	sin	, the worse it went	8, 528/ 28
David did no deadly	sin	. . . but was ever out	8, 529/ 18
this was no deadly	sin	in him, because he	8, 529/ 23
what he list and	sin	at his pleasure, and	8, 529/ 26
fall the less to	sin	. This tale is Tyndale	8, 529/ 31
do never any deadly	sin	, but their deeds be	8, 529/ 34
First, for they never	sin	but upon great occasions	8, 530/ 3
keep them from the	sin	of taking their good	8, 531/ 11
their deed, no deadly	sin	in themselves . . . since the	8, 531/ 13
elects from all deadly	sin	: in that they be	8, 532/ 36
and therefore doth never	sin	willingly, nor consent to	8, 533/ 14
willingly, nor consent to	sin	, nor cast off the	8, 533/ 15
so no consenting to	sin	. . . but as the man	8, 535/ 24
therefore consented not unto	sin	against the law of	8, 536/ 1
her assent to the	sin	, when he fulfilled his	8, 536/ 12
and never consented to	sin	, nor did none of	8, 536/ 22
could not consent unto	sin	. "Very well. Then if	8, 536/ 28
that David consented to	sin	, and not to believe	8, 537/ 20
suffered the death of	sin	to enter into his	8, 537/ 29
not David from deadly	sin	. For then is the	8, 538/ 9
saith he could not	sin	deadly because he was	8, 538/ 12
to the service of	sin	, and from the malicious	8, 538/ 14
agreed and consented to	sin	and willfully cast off	8, 538/ 30
did yet no deadly	sin	, because, he saith, he	8, 539/ 18
he consented not to	sin	, nor did none of	8, 539/ 19
consented not to the	sin	, when God himself, that	8, 539/ 25
the deadliness of the	sin	, and translated it from	8, 539/ 29
Lord hath translated thy	sin	that was, from deadly	8, 539/ 35
forever from all deadly	sin	-- is clearly come	8, 540/ 10
the elect -- both	sin	and pain and all	8, 540/ 14
forth that for the	sin	past, the party shall	8, 540/ 15
evidently -- the deadly	sin	translated, and the temporal	8, 540/ 18
willingly, nor consented to	sin	, nor maliciously cast off	8, 540/ 21
can at any time	sin	deadly. And now forgetteth	8, 541/ 33
their heart, and yet	sin	deadly by the denying	8, 541/ 36
Let Tyndale excuse every	sin	that cometh of temptation	8, 543/ 1
of temptation . . . and whose	sin	shall he leave unexcused	8, 543/ 2
the devil's? But the	sin	of men standeth in	8, 543/ 4
for excuse of their	sin	what him list . . . which	8, 543/ 13
some others . . . and the	sin	of some one of	8, 543/ 16
belief was a grievous	sin	. For whereas Tyndale would	8, 543/ 19
about to excuse the	sin	of Christ's apostles which	8, 544/ 4
death, were no deadly	sin	. Whereof our Savior himself	8, 544/ 15

me." Howbeit, that they	sin	not in losing of	8, 544/ 19
that the elect cannot	sin	deadly -- first he	8, 546/ 26
he never "consenteth" to	sin	. And then seeing that	8, 546/ 29
he consenteth not to	sin	to "serve" it. And	8, 546/ 31
looking upon his own	sin	, looked also upon the	8, 548/ 24
forgiveness of that deadly	sin	with change of hell	8, 548/ 28
repentance, be forgiven his	sin	and received again to	8, 549/ 2
ever from all deadly	sin	. And thus, good readers	8, 549/ 30
do die in deadly	sin	; but that they sometimes	8, 550/ 18
take and understand "deadly	sin	" for some other thing	8, 550/ 33
say, this word "deadly	sin	" as indeed he must	8, 551/ 7
did therein no deadly	sin	at the time --	8, 551/ 14
remembrance after, of that	sin	. This should he prove	8, 551/ 19
Holy Scripture that his	sin	was grievous. For what	8, 551/ 23
so repented . . . but the	sin	of his denying? And	8, 551/ 24
it was no deadly	sin	. . . by which it specially	8, 551/ 30
nor by any deadly	sin	, turned in any wise	8, 558/ 19
any time doth deadly	sin	. . . which thing he seeth	8, 559/ 11
all the motions unto	sin	of which they fear	8, 563/ 28
shall be drawn into	sin	again," and this they	8, 563/ 29
can do no deadly	sin	, yet he confesseth that	8, 564/ 18
he doth no deadly	sin	, because he doth them	8, 565/ 34
ever was any deadly	sin	yet, or any failing	8, 566/ 5
nor they do never	sin	deadly, what horrible and	8, 566/ 30
can never do deadly	sin	. . . and be also very	8, 566/ 36
after long lying in	sin	, saying once "Christ, help	8, 567/ 3
all the motions unto	sin	of which they fear	8, 567/ 31
shall be drawn into	sin	again; and thus they	8, 567/ 32
feeling faith, can never	sin	deadly after. Let us	8, 568/ 3
he, after such a	sin	done, do this by	8, 568/ 14
himself spoken of the	sin	of blasphemy against the	8, 568/ 20
more but that his	sin	shall never be forgiven	8, 568/ 23
repent him of his	sin	, and deal justly and	8, 569/ 1
leastwise may remit his	sin	and save him if	8, 569/ 7
doth at any time	sin	deadly -- though their	8, 570/ 9
deeds to be deadly	sin	. And therefore are they	8, 570/ 12
out of all deadly	sin	-- and therefore good	8, 570/ 17
can never do deadly	sin	, though they do never	8, 572/ 20
ye may see the	sincerity	and plain meaning of	8, 172/ 15
likewise. More See the	sincerity	and plainness of the	8, 182/ 17
and signified that the	sincerity	of Scripture was watered	8, 318/ 14
yet his plainness and	sincerity	therein . . . he feigneth that	8, 356/ 31
thousand bodies, and by	sinful	errors and abominable heresies	8, 11/ 2
judge a thing for	sinful	and damnable that is	8, 132/ 19
named wedlock, their very	sinful	lechery -- that they	8, 140/ 20
wedlock be foul and	sinful	) hath sinfully double-defiled himself	8, 305/ 28
Mass . . . which the more	sinful	they be, and the	8, 316/ 21
is of its nature	sinful	and damnable though the	8, 393/ 19
following him in their	sinful	works; as our Savior	8, 434/ 27
forever from every deadly	sinful	deed. For Tyndale saith	8, 441/ 7

and incitations toward deadly	sinful	deeds . . . but also the	8, 444/ 27
and doth not, the	sinful	horrible deed, as, for	8, 445/ 34
to do those horrible	sinful	deeds; or, rather, in	8, 446/ 5
they cannot after their	sinful	deeds repent again of	8, 450/ 17
the delectation of the	sinful	deed, and so consent	8, 452/ 15
do not those horrible	sinful	deeds themselves, but the	8, 456/ 23
faith, fall into abominable	sinful	deeds, upon great occasions	8, 459/ 28
that remaineth in their	sinful	members . . . and may for	8, 459/ 30
persevere in those horrible	sinful	deeds, and yet, all	8, 459/ 31
continue, and their abominable	sinful	deeds, together. And so	8, 459/ 32
or ceasing of their	sinful	blasphemy . . . so, by temporal	8, 482/ 5
shall not after his	sinful	crime committed fall at	8, 495/ 26
and these sleeps in	sinful	fleshly lusts, into which	8, 521/ 18
till themselves either by	sinful	will or slothful mind	8, 526/ 35
forswearing me, for deadly	sinful	dread of bodily death	8, 558/ 3
well that Tyndale here	sinfully	doth abuse the holy	8, 43/ 28
words raised up and	sinfully	set a-work!" And lo	8, 59/ 4
in favor whereof they	sinfully	study to find out	8, 63/ 18
as where a man	sinfully	falleth in drunkenness or	8, 216/ 8
foul and sinful) hath	sinfully	double-defiled himself with wedding	8, 305/ 29
heresies of their hearts	sinfully	deceive themselves. And when	8, 398/ 20
him . . . as he that	sinfully	drinketh himself drunk deadly	8, 537/ 33
so deadly that he	sinfully	despised both God's law	8, 540/ 25
from God averted and	sinfully	turned away. And therefore	8, 559/ 31
not, and still they	sing	us on their old	8, 53/ 21
tenor whereupon they would	sing	the treble with much	8, 143/ 2
cry out." If they	sing	anything -- yet they	8, 162/ 15
the Matins that men	sing	at church, or the	8, 277/ 6
before that women may	sing	Mass, and must in	8, 333/ 22
slight fruits, simple and	single	, but fruits good, great	8, 409/ 7
word that is the	singular	God and the singular	8, 235/ 27
singular God and the	singular	Word: that is to	8, 235/ 27
person or the second	singular	, where the things that	8, 236/ 11
in those two persons	singular	, taketh the doubt away	8, 236/ 13
delight of their own	singular	pride, and so seek	8, 358/ 18
forget themselves oftentimes, and	sink	down into trances, and	8, 518/ 10
sow-drunk and will needs	sink	down and fall. But	8, 525/ 32
all this, the elect	sinketh	down sometimes, and falleth	8, 565/ 31
penitent sinner . . . but, being	sinless	himself, painfully paid for	8, 392/ 9
that he hath once	sinned	. He held that to	8, 15/ 7
Thus much have I	sinned	, thus much will I	8, 89/ 14
say we have not	sinned	, we make him a	8, 419/ 10
both because we have	sinned	and also because we	8, 419/ 16
say we have not	sinned	, we make him a	8, 443/ 22
both because we have	sinned	and also because we	8, 444/ 35
sorrow that . . . we have	sinned	and also because we	8, 445/ 26
sorrow that . . . we have	sinned	, " it may seem that	8, 446/ 9
stand. When we have	sinned	, faith is feeble. When	8, 485/ 11
that after they have	sinned	, their faith is faint	8, 490/ 21
or greater . . . he had	sinned	deadly, for lack of	8, 536/ 29

of God, and therefore	sinned	not deadly. Wherein, as	8, 540/ 23
contrary . . . and that David	sinned	so deadly that he	8, 540/ 25
Peter before his repentance	sinned	not deadly, at the	8, 551/ 11
prove that Saint Peter	sinned	not deadly before . . . he	8, 551/ 21
full well that Peter	sinned	deadly . . . and, like a	8, 557/ 27
once after his baptism	sinned	of purpose and willingly	8, 568/ 10
fashion of a repentant	sinner	, in what wise he	8, 122/ 9
he was never penitent	sinner	. . . but, being sinless himself	8, 392/ 9
or were also a	sinner	, or else his manhood	8, 392/ 12
as many a deadly	sinner	doth in the body	8, 417/ 20
he is yet a	sinner	. Tyndale How a true	8, 418/ 15
he is yet a	sinner	. More Now come we	8, 418/ 18
of Christ's congregation a	sinner	, and sinneth daily, some	8, 419/ 7
eighteenth chapter . . . "If a	sinner	repent him of all	8, 432/ 5
I say to a	sinner	, 'Thou shalt die	8, 433/ 7
of Christ's congregation a	sinner	, and sinneth daily, some	8, 443/ 19
despair to convert a	sinner	from the devil to	8, 469/ 22
Tyndale's doctrine, if a	sinner	did not repent at	8, 469/ 23
hell neither, if the	sinner	be but a bare	8, 516/ 6
for all that, a	sinner	. " Which chapter, besides that	8, 564/ 14
should say to a	sinner	, 'Thou shalt die	8, 568/ 39
' . . . and the same	sinner	repent him of his	8, 569/ 1
take pain that the	sinner	themselves should sin at	8, 66/ 35
all be Tyndale's repentant	sinner	! Will ye see that	8, 90/ 34
the backs of repentant	sinner	, for the sins that	8, 209/ 10
multitude of all repenting	sinner	that believe in Christ	8, 390/ 10
multitude" of all repentant	sinner	that have the conditions	8, 391/ 5
whole multitude" of "repenting	sinner	" be the one elect	8, 391/ 21
accounted not only repenting	sinner	, but sinners also some	8, 392/ 6
only repenting sinners, but	sinner	also some that yet	8, 392/ 6
elect church "all repenting	sinner	" only, except that either	8, 392/ 11
thereof as be repentant	sinner	with those other conditions	8, 392/ 27
then, as those repentant	sinner	be a part of	8, 392/ 30
doubt: whether the repenting	sinner	may afterward fall to	8, 392/ 35
doubt whether his repentant	sinner	, since he granteth that	8, 393/ 11
church" of his repentant	sinner	, with all the "feeling	8, 393/ 30
he speaketh of "repentant"	sinner	that they make the	8, 395/ 35
the number of "repenting	sinner	" that have the "feeling	8, 396/ 30
church of feeling-faithful, repentant	sinner	, to take the sure	8, 397/ 14
chosen church of "repenting	sinner	," we can never know	8, 398/ 33
number of "all repenting	sinner	" with all his other	8, 399/ 11
number of all repenting	sinner	that trust to be	8, 399/ 23
if some such repenting	sinner	shall never be saved	8, 399/ 24
he calleth all repentant	sinner	that believe the faith	8, 413/ 15
me." Thus are we	sinner	no sinners. No sinners	8, 419/ 13
are we sinners no	sinner	. No sinners if thou	8, 419/ 13
sinners no sinners. No	sinner	if thou look unto	8, 419/ 14
Christ, and unto faith.	Sinners	are we if thou	8, 419/ 18
Tyndale Thus are we	sinner	no sinners. No sinners	8, 444/ 33
are we sinners no	sinner	. No sinners if thou	8, 444/ 33

sinner no sinners. No	sinner	if thou look unto	8, 444/ 33
and unto our faith.	Sinner	are we, if thou	8, 444/ 37
of Christ's church are "	sinner	and yet no sinners	8, 445/ 22
sinner and yet no	sinner	." And among them he	8, 445/ 22
fellows: We be no	sinner	if thou look upon	8, 445/ 24
unto our faith. And	sinner	are we, if thou	8, 445/ 28
his, "We be no	sinner	if thou look to	8, 446/ 7
words "we be no	sinner	if thou look to	8, 446/ 37
the wickedness of ungodly	sinner	be full ripe, that	8, 528/ 33
multitude of all repenting	sinner	that believe in Christ	8, 563/ 24
multitude of all repenting	sinner	that believe in Christ	8, 567/ 27
there be some repentant	sinner	, with all that ever	8, 569/ 17
church unto only "repentant	sinner	" that believe as himself	8, 569/ 33
it not willingly . . . he	sinneth	not at all, if	8, 216/ 6
and say that he	sinneth	deadly that so doth	8, 216/ 31
his vow of chastity	sinneth	deadly, and whoso holdeth	8, 242/ 27
own conscience, and thereby	sinneth	against the Holy Ghost	8, 267/ 27
because that when he	sinneth	he killeth his faith	8, 412/ 18
member of Christ's church	sinneth	not, and that he	8, 418/ 15
member of Christ's church	sinneth	not, and how he	8, 418/ 17
possible that any man	sinneth	not and yet, for	8, 418/ 23
yet, for all that,	sinneth	always still. But to	8, 418/ 24
congregation a sinner, and	sinneth	daily, some more and	8, 419/ 7
that every true member	sinneth	and ever sinneth (as	8, 419/ 33
member sinneth and ever	sinneth	(as he saith in	8, 419/ 34
member of Christ's church	sinneth	not. Lo, thus he	8, 419/ 39
is a homicide and	sinneth	deadly, and hath not	8, 435/ 21
is born of God	sinneth	not, for he hath	8, 439/ 9
congregation a sinner, and	sinneth	daily, some more and	8, 443/ 20
member of Christ's church	sinneth	not, because it hath	8, 443/ 28
all that he never	sinneth	, yet he sinneth daily	8, 443/ 32
never sinneth, yet he	sinneth	daily. And as he	8, 443/ 33
for all that, he	sinneth	not deadly. And this	8, 445/ 14
that a true member	sinneth	not deadly all the	8, 445/ 33
that then again he	sinneth	not when that after	8, 445/ 35
-- and that he	sinneth	deadly. For else God	8, 449/ 10
though he sin he	sinneth	never deadly," must seek	8, 451/ 12
of Tyndale's elects that	sinneth	never, how bad soever	8, 494/ 20
drinketh himself drunk deadly	sinneth	, and shall die also	8, 537/ 33
cause thereof that he	sinneth	never but "upon great	8, 546/ 27
elect at any time	sinneth	deadly: even in the	8, 559/ 20
member of Christ's church "	sinneth	not, and is yet	8, 564/ 13
that whosoever after baptism	sinneth	once of purpose and	8, 568/ 1
he which after baptism	sinneth	maliciously may for all	8, 569/ 15
chapter of his, of	sinning	without sin . . . I shall	8, 427/ 11
he cometh in with "	sinning	and yet not sinning	8, 445/ 20
sinning and yet not	sinning	." And for the reading	8, 445/ 20
of their elect church "	sinning	ever and yet sinning	8, 448/ 28
sinning ever and yet	sinning	never," he meaneth very	8, 448/ 29
his royal riddle of "	sinning	and sinning not," is	8, 453/ 15

riddle of "sinning and	sinning	not," is now brought	8, 453/ 16
worshipful chapter of "ever	sinning	and never sinning," whereas	8, 458/ 25
ever sinning and never	sinning	," whereas Tyndale, as though	8, 458/ 25
seemeth by his "ever	sinning	and never sinning," set	8, 458/ 32
ever sinning and never	sinning	," set upon reading of	8, 458/ 32
his royal riddle of "	sinning	and not sinning," is	8, 460/ 3
of "sinning and not	sinning	," is royally run to	8, 460/ 4
hold any error maliciously (	sinning	against the Holy Ghost	8, 460/ 11
foolish heresies in "ever	sinning	and never sinning" I	8, 460/ 25
ever sinning and never	sinning	" I have many manner	8, 460/ 25
wise process of not	sinning	, such as ye see	8, 540/ 28
whole people for the	sins	of some part, to	8, 2/ 12
I shall for your	sins	add and put to	8, 5/ 16
think himself to the	sins	of the flesh not	8, 62/ 4
the flesh for their	sins	, and to put us	8, 64/ 7
pain for his own	sins	. . . yet would God the	8, 64/ 11
that men for their	sins	should be sorry in	8, 64/ 12
be taken for our	sins	, was pleasant unto him	8, 64/ 21
mind, done for our	sins	, done in true faith	8, 65/ 9
penance enough for our	sins	, nor that we could	8, 65/ 16
men promised of our	sins	forgiveness, and of our	8, 66/ 28
set not their own	sins	at so light, after	8, 66/ 30
that fasteth for his	sins	and again committeth the	8, 68/ 15
again committeth the selfsame	sins	, what availeth him this	8, 68/ 15
by himself for their	sins	and offenses? Wherefore did	8, 69/ 2
did penance for their	sins	, and therewith purchased pardon	8, 69/ 4
about to punish their	sins	and humble themselves before	8, 70/ 28
as well for their	sins	before passed as for	8, 70/ 32
they should punish their	sins	themselves and not we	8, 70/ 35
done penance for our	sins	and had not at	8, 70/ 37
toward the remission of	sins	-- why would Saint	8, 87/ 23
we shall for our	sins	no more but only	8, 88/ 31
anything for our own	sins	, by penance-doing, with fasting	8, 89/ 1
Christ's blood -- our	sins	vanish away as smoke	8, 89/ 10
make satisfaction for his	sins	to Godward, saying in	8, 89/ 13
them in remission of	sins	(as by the plain	8, 99/ 8
to two seas of	sins	, that is to wit	8, 100/ 19
also, for his own	sins	and other men's too	8, 108/ 26
that men sacrifice their	sins	. We find that men	8, 112/ 34
blood shed for our	sins	. And Paul commandeth thereby	8, 116/ 30
use to commit such	sins	-- yet use they	8, 124/ 15
betimes, ere ever" our "	sins	be ripe, lest the	8, 179/ 10
pass -- of ripe	sins	, and ascending to heaven	8, 180/ 35
and reapers of ripe	sins	-- leaving Tyndale in	8, 181/ 2
show themselves their own	sins	to the priest (whom	8, 208/ 3
to Godward for their	sins	-- when all the	8, 208/ 14
full satisfaction for our	sins	! More This is a	8, 208/ 16
full satisfaction for our	sins	-- yet would I	8, 208/ 20
Christ's satisfaction for our	sins	is in such wise	8, 208/ 22
repentant sinners, for the	sins	that be past, and	8, 209/ 10

satisfy for all the	sins	of this whole world	8, 209/ 23
his heart, all the	sins	that ever he doth	8, 215/ 9
penance and remission of	sins	should be preached in	8, 238/ 22
assoil men of their	sins	for need . . . saving that	8, 260/ 19
the punishment of such	sins	as were either venial	8, 288/ 7
shrive himself of his	sins	, or to do penance	8, 289/ 28
therein should have their	sins	forgiven them? Yea, and	8, 290/ 32
grace and remission of	sins	, or peradventure that they	8, 300/ 4
beseech thee for her	sins	. Hear me graciously, good	8, 371/ 36
a reckoning of our	sins	. . . and, seeking what he	8, 372/ 18
us any sacrifice for	sins	, but a terrible expectation	8, 377/ 25
and forgiveth them their	sins	of which they repent	8, 390/ 13
and obtain forgiveness of	sins	, and are translated from	8, 402/ 21
belief that for actual	sins	, men were punished after	8, 406/ 28
penitential deeds; revenging our	sins	upon ourselves with good	8, 409/ 2
and to forgiveness of	sins	, or salvation, by any	8, 410/ 7
safe, for all his	sins	, without confession or any	8, 410/ 19
God, and forgiveness of	sins	, or salvation, by any	8, 413/ 26
heaven, or remission of	sins	, is heresy; and that	8, 417/ 34
say not that all	sins	be of one weight	8, 423/ 32
the two most heinous	sins	and most contrarious in	8, 425/ 11
but that all the	sins	that he can after	8, 425/ 19
that of all such	sins	, he that hath once	8, 425/ 23
him of all the	sins	that he hath done	8, 432/ 5
none of all the	sins	which he hath committed	8, 433/ 13
wont to call deadly	sins	. And therefore, good Christian	8, 441/ 11
toward great actual deadly	sins	, and daily fall into	8, 444/ 4
deeds be no deadly	sins	, yet, but venial every	8, 444/ 9
the doing of their	sins	do not intend to	8, 453/ 34
any sin, how horrible	sins	and how many soever	8, 457/ 37
fall into many deadly	sins	, without any wrong opinion	8, 459/ 3
For as in other	sins	, as soon as they	8, 467/ 5
as in all other	sins	, as soon as they	8, 467/ 14
repent all their other	sins	as soon as they	8, 471/ 6
them of all their	sins	at any time after	8, 474/ 12
that in all the	sins	that he rehearseth, he	8, 486/ 31
belief and other deadly	sins	may stand together well	8, 486/ 37
say that with these	sins	, a true member may	8, 487/ 32
that finally repenteth his	sins	in a right fashion	8, 488/ 13
saith he, no deadly	sins	in those blessed bodies	8, 490/ 8
sore he layeth their	sins	to their charge! And	8, 490/ 26
taken no little, pretty	sins	, but great and horrible	8, 492/ 10
church" be never deadly	sins	, because they do them	8, 494/ 1
but only those last	sins	, in which he died	8, 494/ 30
for many great, mortal	sins	. . . or after a temporary	8, 516/ 20
of the elects into	sins	and errors . . . in which	8, 522/ 18
and errors . . . in which	sins	yet they sin not	8, 522/ 19
deadly in their deadly	sins	, because they do it	8, 528/ 7
he saith that David's	sins	arose upon great occasions	8, 530/ 11
elects be no deadly	sins	: because of the great	8, 531/ 18

him sore with the	sins	of the reprobates . . . and	8, 531/ 20
great occasions of their	sins	, sometimes, as is a	8, 531/ 21
For after those horrible	sins	so committed by David	8, 538/ 32
his thought, laid his	sins	so sore to his	8, 539/ 26
less grievous than the	sins	of some others . . . and	8, 543/ 15
have heard, in the	sins	of King David, by	8, 547/ 6
they sometimes do deadly	sins	-- that is to	8, 550/ 19
is to wit, such	sins	as if they died	8, 550/ 20
never do no deadly	sins	. That is, ye wot	8, 550/ 26
they do no such	sins	. . . which, done in such	8, 550/ 27
them, and forgiveth their	sins	of which they repent	8, 563/ 27
and forgiveth them their	sins	of which they repent	8, 567/ 30
needs must have his	sins	remitted and be saved	8, 568/ 28
die. Of all his	sins	none shall be laid	8, 569/ 5
Tyndale's Answer Made by	Sir	Thomas More, Knight Lord	8, 1/ 2
us a new saint:	Sir	Thomas Hitton, the heretic	8, 10/ 25
heard, he saith, of	Sir	Thomas Hitton, whom the	8, 12/ 26
what good Christian faith	Sir	Thomas Hitton was of	8, 12/ 37
on a hedge . . . and	Sir	Thomas Hitton was walking	8, 13/ 19
And this is, lo,	Sir	Thomas Hitton, the devil's	8, 16/ 1
you, good brother Constantine.	Sir	, as for the matter	8, 18/ 23
I shall tell you,	sir	," quoth he, "before this	8, 152/ 13
preach them. More Lo,	sir	, here ye see that	8, 259/ 8
Tyndale and say, "Nay,	sir	, and ye leave these	8, 263/ 15
he saith . . . Tyndale Now,	sir	, God hath made his	8, 335/ 27
Barnes deviseth. Made by	Sir	Thomas More, Knight. Printed	8, 384/ 10
-- saving my charity,	sir	, I beshrew their knavish	8, 452/ 26
him in derision." Lo,	sirs	, whereas Tyndale speaketh of	8, 431/ 12
shall he die." Lo,	sirs	, here is more than	8, 432/ 17
more than mad. And,	sirs	, thus meaneth Tyndale . . . and	8, 440/ 35
Catholic Church, were my	sister	and brother, and in	8, 373/ 4
but to make them	sit	and seek out heresies	8, 11/ 29
the devil should himself	sit	and devise to speak	8, 88/ 10
and be sorry and	sit	and make merry, and	8, 90/ 1
Tyndale's church and Luther's	sit	at home in their	8, 126/ 14
him his ape to	sit	there and serve him	8, 126/ 34
if I see one	sit	, it must needs be	8, 242/ 31
while I see him	sit	, because I could not	8, 242/ 32
could not see him	sit	but if he sit	8, 242/ 33
sit but if he	sit	indeed; and yet he	8, 242/ 33
because I see him	sit	, for sit he should	8, 242/ 34
see him sit, for	sit	he should though I	8, 242/ 34
and sore . . . and might	sit	at Saint Savior's a-begging	8, 333/ 27
would say, "Since they	sit	upon Moses' chair, and	8, 353/ 20
to mischief, if God	sit	where he sat, should	8, 483/ 20
in all such things	sit	still himself, astonied and	8, 486/ 28
a man must therefore	sit	even still and do	8, 504/ 1
nor think nothing, but	sit	even still, sadly, and	8, 506/ 13
been saved, and now	sit	in heaven, with the	8, 523/ 3
he weeneth himself to	sit	surest in the chair	8, 559/ 22

in this . . . when he	sitteth	and marketh all other	8, 138/ 19
needs be that he	sitteth	while I see him	8, 242/ 32
indeed; and yet he	sitteth	not because I see	8, 242/ 33
I say that he	sitteth	, the truth of his	8, 242/ 35
devilish heresy; wherein he	sitteth	now as fast bound	8, 301/ 18
that turneth the spit	sitteth	by the fire; but	8, 440/ 4
fire; but he that	sitteth	by the fire cannot	8, 440/ 5
as while a man	sitteth	by the fire, he	8, 440/ 11
as the broach-turner that	sitteth	warm by the fire	8, 440/ 15
that would say, "Whoso	sitteth	by the fire can	8, 440/ 29
of his own sect,	sitting	and blaspheming God upon	8, 116/ 22
the truth of his	sitting	dependeth not upon my	8, 242/ 35
the truth of his	sitting	: so doth the truth	8, 242/ 37
the cross, and now,	sitting	at thy right hand	8, 372/ 1
I now pass over	six	or seven of the	8, 144/ 5
Three hundred? Four, five,	six	, seven, eight? Nay, surely	8, 151/ 7
yet will altogether, with	sixteen	sylogisms, bring him short	8, 346/ 5
Savior Jesus (in the	sixteenth	chapter of John) at	8, 43/ 7
saith himself in the	sixteenth	chapter of Saint John's	8, 225/ 23
Saint John in the	sixteenth	chapter, said unto his	8, 312/ 23
are written in the	sixth	of Matthew and spoken	8, 69/ 26
Saint Paul in the	sixth	chapter unto the Hebrews	8, 212/ 32
evasion. For in the	sixth	chapter of Saint Paul	8, 296/ 28
expressly thereof, in the	sixth	chapter of his Gospel	8, 312/ 13
Saint Hilary, in the	Sixth	Book of The Trinity	8, 369/ 4
of naught, and the	sixth	of almost as little	8, 388/ 23
of his, in the	sixth	chapter unto the Hebrews	8, 431/ 1
the other, make what	skift	he can. For then	8, 298/ 24
stone or in beasts'	skins	; according to his own	8, 44/ 11
cover their pocky, scabbed	skins	with, much worse than	8, 163/ 3
the ribald by the	skirt	and break the stool	8, 42/ 3
done among all the	skulks	of heretics, nor never	8, 340/ 26
led him. And such	slack	holding on God's part	8, 526/ 27
holding him the more	slackly	; and then the other	8, 526/ 18
he layeth that the	slackness	of feeding hath caused	8, 319/ 30
works into some slothful	slackness	, though much of his	8, 429/ 29
of God this year	slain	in plain battle against	8, 29/ 7
otherwise in their rebellion	slain	-- there were the	8, 33/ 2
to be taken and	slain	, as Absalom was and	8, 137/ 34
themselves were killed and	slain	, or anything fought with	8, 482/ 13
churlish answer to have	slain	Nabal, and all the	8, 528/ 36
when he would have	slain	Nabal and all his	8, 530/ 14
where he should be	slain	. . . did David in all	8, 536/ 19
and him hast thou	slain	with the sword of	8, 539/ 7
it was done to	slake	the heat of the	8, 317/ 12
except for avoiding of	slander	. . . and then there shall	8, 355/ 2
themselves, in "avoiding the	slandering	" of such as have	8, 62/ 10
own heads, to the	slaughter	of above fourscore thousand	8, 55/ 30
love as themselves) to	slay	them: such men, I	8, 481/ 10
of faith or yet	slay	their brethren. Now, good	8, 481/ 14

to fight, kill, and	slay	, before that themselves were	8, 482/ 12
speaketh of killing and	slaying	"their brethren," himself can	8, 481/ 35
slumber and fell in	sleep	in Christ's company, while	8, 35/ 37
God out of his	sleep	, to look upon" us	8, 179/ 11
Almighty out of his	sleep	. But when I had	8, 179/ 21
waking God out of	sleep	, and set him on	8, 180/ 36
saith, but though they	sleep	now and rest in	8, 267/ 9
Luther that all souls	sleep	, and sleep shall till	8, 287/ 9
all souls sleep, and	sleep	shall till the Day	8, 287/ 10
a man in his	sleep	, or one that lay	8, 492/ 28
they lie still and	sleep	yet. But forasmuch as	8, 493/ 12
him out of his	sleep	, or else let him	8, 520/ 31
or else let him	sleep	still in his lusts	8, 520/ 31
lust . . . but letteth him	sleep	in his lust until	8, 520/ 34
their trance and their	sleep	played out all their	8, 521/ 10
rather, how hard in	sleep	was he -- in	8, 529/ 4
rather, how hard in	sleep	was he -- in	8, 532/ 38
a very deep dead	sleep	indeed, if he did	8, 533/ 2
devilish deeds in his	sleep	. Tyndale of likelihood lay	8, 533/ 3
while in a very	sleep	indeed! For God hath	8, 534/ 16
God hath naturally provided	sleep	for man's rest from	8, 534/ 17
God's ordinance, except we	sleep	when we should not	8, 534/ 20
abominable. And in the	sleep	, also, there is only	8, 534/ 22
that in the natural	sleep	the wit is only	8, 535/ 11
is in the natural	sleep	, so that he had	8, 535/ 16
David were in a	sleep	all that while, and	8, 535/ 31
wot well, in the	sleep	. But let this pass	8, 535/ 34
to such a dead	sleep	that he had in	8, 535/ 36
one rising in his	sleep	. . . but when he liked	8, 536/ 7
falling into such a	sleep	was his own willful	8, 537/ 26
abominable deeds in his	sleep	. But yet in all	8, 565/ 33
do when a man	sleepeth	, or lieth in a	8, 489/ 9
this tale of such	sleeping	and awaking of elects	8, 521/ 15
in the trances and	sleeps	that folk fall in	8, 521/ 6
in the trances and	sleeps	that folk fall in	8, 521/ 7
these trances, and these	sleeps	in sinful fleshly lusts	8, 521/ 18
the trances, and the	sleeps	, and slidings of the	8, 522/ 18
being in trances and	sleeps	, as he doth David	8, 532/ 34
falleth into "trances" and	sleeps	by which he "forgetteth	8, 565/ 31
him back . . . by the	sleeve	a little, and ask	8, 47/ 31
other evangelists with some	sleight	gloss of their own	8, 362/ 25
force nor by false	sleight	, step in between her	8, 372/ 25
laying of such a	slender	cause, to minister Master	8, 291/ 7
considering that with such	slender	proofs as Tyndale bringeth	8, 404/ 17
of Tyndale is very	slender	. . . for it implieth the	8, 449/ 9
world to see what	slender	things Tyndale allegeth. First	8, 503/ 7
find no reader so	slenderly	witted to suffer him	8, 174/ 7
yet understand it but	slenderly	? What if I be	8, 389/ 26
hair, he fasted and	slept	in a sack, and	8, 66/ 7
he wore hair and	slept	in a sack --	8, 66/ 15

of Rochester and Canterbury	slew	at Maidstone. Of this	8, 12/ 27
come, and then are	slidden	down, should be renewed	8, 213/ 2
and the sleeps, and	slidings	of the elects into	8, 522/ 18
a bare faith and	slight	repentance, without shrift or	8, 5/ 26
teacheth, himself, a sudden,	slight	repentance . . . forbidding both confession	8, 40/ 21
since bare faith and	slight	repenting putteth out that	8, 289/ 10
Sabbath day a very	slight	matter. And because that	8, 320/ 16
John the Baptist, not	slight	fruits, simple and single	8, 409/ 6
presumption and occasion of	slight	regarding sin: Tyndale would	8, 425/ 6
faults for much the	slighter	, he diminisheth all the	8, 490/ 27
a man may as	slightly	regard Whitsun Sunday as	8, 4/ 21
have I not so	slightly	seen unto mine own	8, 38/ 32
sloth and negligence so	slightly	regard it that he	8, 502/ 37
go to wrack, then	slink	away from the field	8, 58/ 37
which Tyndale here letteth	slip	. But I would in	8, 169/ 24
in this which he	slippeth	over: that he did	8, 188/ 9
by their folly and	sloth	fell to forget them	8, 299/ 1
of his hold by	sloth	or frowardness of his	8, 455/ 23
amazed in a reckless	sloth	, and let God work	8, 486/ 29
refuse it, or of	sloth	and negligence so slightly	8, 502/ 37
or by his frowardness,	sloth	, or negligence lose and	8, 503/ 14
that the malice or	sloth	of their own wills	8, 518/ 26
if he did, that	sloth	of theirs should be	8, 526/ 32
therefore be careless and	slothful	to do any penance	8, 409/ 12
devout works into some	slothful	slackness, though much of	8, 429/ 29
not lacking nor being	slothful	, God would not fail	8, 505/ 23
by sinful will or	slothful	mind in some wise	8, 526/ 35
but a great sloven	slouch	that out of his	8, 491/ 30
true member, this Jack	Slouch	that we speak of	8, 492/ 2
therefore, though our Jack	Slouch	do all those horrible	8, 492/ 32
might here let Jack	Slouch	alone . . . and ask Tyndale	8, 493/ 5
ask Tyndale whether another	slouch	of his acquaintance --	8, 493/ 6
return again to Jack	Slouch	. . . whose deeds Tyndale will	8, 493/ 18
our example of Jack	Slouch	. . . what indifferent judge would	8, 494/ 4
as the same Jack	Slouch	doth none of those	8, 494/ 17
child, but a great	sloven	slouch that out of	8, 491/ 30
of Christ were in	slumber	and fell in sleep	8, 35/ 37
fall even in a	slumber	therewith and let these	8, 36/ 6
in a very long	slumber	and a very deep	8, 533/ 2
of Abigail. How long	slumbered	he -- or rather	8, 529/ 3
have heard . . . How long	slumbered	he -- or rather	8, 532/ 38
a book of other	small	devotions, and then the	8, 10/ 7
the sacrament was no	small	question of late days	8, 116/ 15
a great process to	small	purpose . . . because I said	8, 189/ 22
for their little, pretty,	small	falsehoods, some little, pretty	8, 245/ 2
falsehoods, some little, pretty,	small	miracles to be done	8, 245/ 3
miracle done, great nor	small	, neither by God nor	8, 245/ 6
and how little and	small	soever it be left	8, 251/ 7
our lesson in a	small	, ragged hand wherein a	8, 491/ 4
about before with a	small	, ragged hand to beguile	8, 492/ 21

this great matter so	small	that a man may	8, 502/ 4
David -- as a	small	burden is a great	8, 530/ 34
Tyndale taketh for a	small	matter, because they be	8, 564/ 28
speak and yet would	smatter	in preaching . . . willing the	8, 160/ 33
every prattling fool, every	smatterer	in Scripture . . . shall be	8, 342/ 2
while the one will	smear	as well as the	8, 78/ 36
with oil rather than	smear	them with butter? Surely	8, 308/ 15
not as good to	smear	a sick man with	8, 328/ 19
had "as lief be	smeared	with unhallowed butter as	8, 57/ 32
had as lief be	smeared	with unhallowed butter as	8, 75/ 16
holy salt," and be "	smeared	with unhallowed butter" as	8, 81/ 35
holy oil . . . than by "	smearing	with unhallowed butter," but	8, 78/ 2
the holy oil to	smearing	of some barreled butter	8, 78/ 17
images," and "anointing" into "	smearing	," "consecrating" into "charming," "sacraments	8, 143/ 14
so draw them, and	smite	them not . . . but if	8, 56/ 18
be spiritual do never "	smite	" their "younger brethren," that	8, 57/ 3
and mother' and '	smite	them not,' but	8, 58/ 12
the one party to	smite	and kill the other	8, 58/ 28
a good zeal so	smiteth	off Malchus' ear that	8, 36/ 8
tree when a man	smiteth	the tree therewith. And	8, 519/ 1
and lately burned in	Smithfield	) told unto me, he	8, 7/ 23
sins vanish away as	smoke	in the wind, and	8, 89/ 10
unto my soul . . . as	smoke	for sore eyes? More	8, 281/ 27
for our souls "as	smoke	for sore eyes." This	8, 283/ 5
for our souls as	smoke	for sore eyes if	8, 283/ 27
stark blind with the	smoke	of the smoky fire	8, 283/ 30
unto his example of	smoke	and sore eyes? For	8, 284/ 9
hurt him not, as	smoke	doth sore eyes. But	8, 284/ 10
not evil, nor like	smoke	to sore eyes . . . since	8, 285/ 31
to the soul as	smoke	to sore eyes all	8, 289/ 22
for the soul as	smoke	is for sore eyes	8, 289/ 32
fall into the foul	smoke	of hell, where he	8, 289/ 34
the smoke of the	smoky	fire of hell, he	8, 283/ 30
out as adders and	snakes	in summer, had their	8, 361/ 5
it: false heretics . . . whose	snakish	and serpentine generations have	8, 361/ 4
under him first to	snapper	and stumble, and after	8, 552/ 33
it were after a	sneezing	), the friars may from	8, 567/ 4
him all the while	snore	and rout. And if	8, 533/ 4
himself out in the	snow	till his teeth chatter	8, 440/ 17
cold water of the	snow	go into far passing	8, 487/ 30
and bid him be	sober	; make him stark mad	8, 29/ 20
that he be always	sober	. . . he obeyeth gladly, and	8, 60/ 3
and to keep him	sober	, and then for that	8, 60/ 31
and to keep men	sober	, and therefore would he	8, 61/ 22
of the flesh and	soberness	. . . whosoever think himself to	8, 62/ 3
And as for the	soberness	and chastising of the	8, 125/ 1
took a wife for "	soberness	and chastising" of his	8, 125/ 13
in less moderation and	soberness	, than were convenient for	8, 161/ 35
being separate from the	society	, of the Catholic Church	8, 561/ 32
whoremasters,' and '	sodomites	',' 'abominable,'	8, 58/ 19

how holy a tale	soever	be not spiritual, nor	8, 45/ 24
believeth that how often	soever	he sin or how	8, 89/ 33
therefore, but how holily	soever	it pleaseth Father Tyndale	8, 123/ 20
the priests, how boldly	soever	Tyndale against his own	8, 163/ 30
English by what word	soever	Englishmen by common custom	8, 211/ 10
which of them both	soever	were the words, as	8, 233/ 3
apostle, how many nations	soever	fall therefrom, and how	8, 251/ 6
how little and small	soever	it be left. And	8, 251/ 8
speaketh indeed . . . how apparent	soever	a heretic make it	8, 286/ 21
his soul, how apparently	soever	a heretic argue by	8, 286/ 30
that by what words	soever	the apostles write it	8, 293/ 7
Holy Scripture . . . how solemnly	soever	he paint it. And	8, 389/ 15
north, in what place	soever	it fall, there shall	8, 428/ 20
him in what day	soever	he sin. Also, whensoever	8, 432/ 25
righteousness, in what day	soever	he sin." Here have	8, 432/ 28
sin, how great faith	soever	he feel . . . yet if	8, 433/ 35
what mind or purpose	soever	they had before (the	8, 450/ 11
sins and how many	soever	my members do. And	8, 457/ 37
because what other error	soever	such a true, faithful	8, 461/ 11
deadly, how horrible deeds	soever	they do, as he	8, 485/ 25
sinneth never, how bad	soever	he be. For whereas	8, 494/ 20
horrible and abominable deeds	soever	they do. And since	8, 566/ 31
that what horrible deeds	soever	they do, they can	8, 566/ 35
they do but say	soft	-- yet they "buzz	8, 162/ 16
with which mind and	soft	examples of infirmity, feebleness	8, 491/ 34
read his revocation so	softly	that they could not	8, 22/ 36
themselves secretly and speak	softly	at the priest's ear	8, 88/ 27
scholars of Oxford that	sojourned	with her for death	8, 446/ 15
or any to be	sold	printed within this realm	8, 10/ 33
great cost nor here	sold	without great adventure and	8, 11/ 31
while both bought and	sold	of those heretical books	8, 17/ 15
peradventure they were all	sold	already. Howbeit, Necton now	8, 18/ 14
man of his also,	sold	many such books of	8, 18/ 16
Jews that bought and	sold	therein, whom Christ beat	8, 162/ 34
did Judas, when he	sold	Christ, speak of him	8, 548/ 34
would should seem so	solemn	, subtle insolubles, which ye	8, 34/ 9
of the greatest, most	solemn	, most assuredly made, and	8, 106/ 32
this is a right	solemn	reason! And Luther, indeed	8, 109/ 35
and wine, was a	solemn	figure: Tyndale telleth us	8, 111/ 34
his preface with a	solemn	threat . . . bidding men to	8, 139/ 31
to make it seem	solemn	; but cleave ye fast	8, 140/ 34
altogether, and beholding the	solemn	, godly sacraments and ceremonies	8, 160/ 10
laugh at his high,	solemn	charge . . . whereby he would	8, 180/ 15
and showeth us a	solemn	process, that God and	8, 189/ 29
after it his great,	solemn	question where he findeth	8, 306/ 31
his tale seemeth somewhat	solemn	, but it is nothing	8, 327/ 23
yearly celebrated with a	solemn	feast; and whatsoever thing	8, 370/ 32
and see that his	solemn	show of such confidence	8, 386/ 18
forth with his high,	solemn	follies that he would	8, 391/ 1
that all his holy,	solemn	tale of all his	8, 394/ 29

observed, and the more	solemnity	that they see therein	8, 160/ 4
Howbeit, as for the	solemnization	of marriage at church	8, 14/ 20
as himself would seem	solemnly	to assoil. Whose book	8, 7/ 31
allege it again so	solemnly	. But now would I	8, 110/ 2
lechery and avow it	solemnly	for good and lawful	8, 140/ 23
the questions be so	solemnly	put: I say that	8, 194/ 17
in this chapter, as	solemnly	as he setteth forth	8, 254/ 15
in this matter so	solemnly	and handle it so	8, 304/ 14
-- Lord God, how	solemnly	Tyndale would set it	8, 332/ 30
mocks of Holy Scripture	solemnly	, with such open, shameless	8, 337/ 22
sect bring forth full	solemnly	: that is to wit	8, 347/ 37
thereunto. And therefore, as	solemnly	as some of his	8, 348/ 19
days instituted, and very	solemnly	observed . . . and God therewith	8, 349/ 31
Bible some have set	solemnly	in the margin upon	8, 350/ 7
of Holy Scripture . . . how	solemnly	soever he paint it	8, 389/ 15
badge), ceaseth not to	solicit	and labor to revoke	8, 249/ 2
And therefore he lived	solitary	, saving that his virtues	8, 122/ 10
be fain, for their	solution	, to grant almost that	8, 101/ 33
and in his merry	solution	mocketh also no man	8, 224/ 27
well known, and that	solution	also, of nigh kindred	8, 472/ 12
doctrine destroyeth his own	solution	. For he saith that	8, 472/ 15
I like all their	solutions	that they make thereto	8, 101/ 32
him to make proper	solutions	if himself may make	8, 182/ 18
other shift . . . I would	solve	after an Oxford fashion	8, 196/ 9
is as hard to	solve	as whether the father	8, 224/ 7
me over quite, he	solveth	the objection so plainly	8, 224/ 22
And yet besides this,	somewhere	he sendeth war, sickness	8, 2/ 23
such things be misordered	somewhere	. . . but that there is	8, 162/ 2
in, and myself also	somewhere	else (in places more	8, 332/ 22
up and destroyed; and	somewhere	-- all the churches	8, 482/ 25
the Jews that the	Son	of Man is master	8, 73/ 29
he calleth him "Good	son	. "Were not the time	8, 84/ 22
word that is God's	Son	. The words of Saint	8, 96/ 30
the Father and the	Son	and the Holy Ghost	8, 98/ 5
he calleth him "Good	son	. "And the blessing, as	8, 127/ 35
the Father and the	Son	, and the blasphemous book	8, 142/ 22
they call him "Good	son	, "or as Saint Paul	8, 192/ 16
and call him "Good	son	" -- by likelihood because	8, 192/ 24
he calleth him "Good	son	. "But the place is	8, 197/ 35
of the Father, the	Son	, and the Holy Ghost	8, 201/ 11
again to themselves the	Son	of God and having	8, 213/ 4
be elder than the	son	, or the son elder	8, 224/ 7
the son, or the	son	elder than his father	8, 224/ 8
the father to the	son	by mouth. And I	8, 225/ 2
of God's own glorious	Son	, that came to give	8, 227/ 21
Persons -- the Father,	Son	, and Holy Ghost --	8, 236/ 24
allthing is made: the	Son	of God himself, one	8, 243/ 10
he sent his own	Son	, lest men should not	8, 243/ 34
he calleth him "Good	son	. "And as for matrimony	8, 253/ 29
Father and his only-begotten	Son	, our Savior Christ, that	8, 268/ 22

Lady hath a new	son	. More Tyndale saith that	8, 271/ 3
shall have a new	son	ere I can prove	8, 271/ 9
shall have a new	son	first (which he might	8, 271/ 11
never had a new	son	besides our Savior Christ	8, 271/ 13
shall have a new	son	ere I prove that	8, 271/ 25
the church of his	Son	as he had of	8, 274/ 16
in offering up his	son	Isaac, and then the	8, 277/ 30
and call him "Good	son	" -- this evasion is	8, 296/ 28
sacrificing of his own	son	: yet is that doing	8, 300/ 11
of himself that "the	Son	of Man," that is	8, 320/ 18
the change; but the	Son	of Man, our Savior	8, 321/ 6
thou art Christ, the	Son	of the Living God	8, 329/ 18
prophets, and his own	Son	, and his Son's apostles	8, 330/ 2
that meant of the	Son	of God, and of	8, 339/ 14
Godhood of his only	Son	. . . yet is it no	8, 342/ 20
Spirit, and his own	Son	abiding in his Church	8, 359/ 16
words: "Thou, therefore, my	son	Timothy, be comforted in	8, 374/ 27
the Father and the	Son	and the Holy Ghost	8, 376/ 14
their own part the	Son	of God, and having	8, 377/ 34
Passion of his own	Son	. All these things, and	8, 400/ 11
thou art Christ, the	Son	of the Living God	8, 404/ 4
Thou art Christ, the	Son	of the Living God	8, 404/ 12
from which Christ, the	Son	of the Living God	8, 406/ 11
the Father and the	Son	, for that was no	8, 407/ 3
Christ to be the	Son	of the Living God	8, 408/ 9
that Christ is the	Son	of the Living God	8, 414/ 26
that Christ is God's	Son	and yet believe the	8, 415/ 3
that Christ were God's	Son	, and thereby believe also	8, 415/ 9
that Christ were God's	Son	, and would believe therefore	8, 415/ 13
Christ to be God's	Son	, and to have redeemed	8, 415/ 23
art blessed, Simon the	son	of Jonah; for flesh	8, 418/ 4
art accursed, Tyndale, the	son	of the devil; for	8, 418/ 7
lieth, crucify again the	Son	of God, and have	8, 431/ 11
ye do." "And the	Son	of God," saith Saint	8, 434/ 29
that Jesus is the	Son	of God dwelleth in	8, 441/ 21
Jesus is Christ, the	Son	of God and our	8, 447/ 15
believing that Jesus, the	son	of Mary, was that	8, 464/ 32
This is my well-beloved	Son	, in whom I much	8, 464/ 36
and be a good	son	and do so no	8, 494/ 16
be saved," sent his	Son	into this world to	8, 499/ 17
thereof than doth the	son	in the begetting of	8, 504/ 7
the belief of the	Son	and Holy Ghost, and	8, 505/ 3
only-begotten and tenderly beloved	Son	. Then say I now	8, 508/ 23
father waiteth upon his	son	, to warn him and	8, 518/ 8
the shedding of his	Son's	blood, and so we	8, 53/ 17
own Son, and his	Son's	apostles too, and caused	8, 330/ 2
own father . . . wherein the	son's	will that is yet	8, 504/ 8
us on their old	song	that it is idolatry	8, 53/ 21
by a three men's	song	. They changed also the	8, 126/ 1
none other. As for	song	, I see not why	8, 162/ 4

be all God's good	sons	, and kill and sacrifice	8, 112/ 22
prince upon all the	sons	of pride: I am	8, 268/ 28
shall have two new	sons	ere Tyndale prove that	8, 271/ 27
shall have five new	sons	ere Tyndale prove that	8, 271/ 29
shall have fifteen new	sons	ere Tyndale be able	8, 271/ 37
which God gave Adam's	sons	were no dumb popetry	8, 276/ 1
though she had more	sons	than one, and more	8, 287/ 15
-- offering their own	sons	and daughters, and burning	8, 349/ 8
anew, and made the	sons	of God, and obtain	8, 402/ 20
Nabal and all his	sons	even to the child	8, 530/ 15
the sword of the	sons	of Ammon. And therefore	8, 539/ 8
scholars shortly and be	soon	sped, we have the	8, 10/ 11
revoke it too. As	soon	as Tewkesbury heard that	8, 20/ 27
keep it. More How	soon	might a poor simple	8, 43/ 22
telleth us), they shall	soon	seek occasion of sedition	8, 55/ 22
cope, and will as	soon	"gape" for sand as	8, 57/ 31
edified thereby. And as	soon	will he gape while	8, 75/ 14
live . . . every man may	soon	see what men may	8, 86/ 10
so oft, yet as	soon	as we repent and	8, 89/ 8
together, and ye shall	soon	perceive that he boasteth	8, 89/ 29
force full little how	soon	he fall thereto, when	8, 89/ 32
this matter may be	soon	eased. It may be	8, 92/ 27
reason as he saith	soon	after. More Here he	8, 109/ 2
full like himself. And	soon	after, in another place	8, 116/ 10
within a while, and	soon	after that, by his	8, 117/ 34
also the Mass; and	soon	after that, many cast	8, 126/ 1
Testament. But Tyndale as	soon	as he heard of	8, 152/ 19
Doom -- yet as	soon	as he saw his	8, 157/ 35
all these countries. And	soon	after, also, when the	8, 160/ 24
and consequent, it shall	soon	be showed him that	8, 168/ 16
them me, I shall	soon	amend the fault. But	8, 175/ 19
old translator . . . which how	soon	after Christ's death he	8, 184/ 29
a little, he should	soon	see that his argument	8, 188/ 21
forasmuch as we should	soon	cease to but if	8, 204/ 34
Baptism is not so	soon	worn out and paid	8, 214/ 3
the apostles' days or	soon	after . . . and that all	8, 245/ 34
it is ye shall	soon	judge. Thus he saith	8, 279/ 29
of hell, he would	soon	have seen with his	8, 283/ 30
understanding. Which misunderstanding may	soon	mislead that man which	8, 287/ 2
not . . . he may be	soon	abused. But whoso well	8, 294/ 22
consider every part . . . shall	soon	perceive that this process	8, 294/ 23
that is falling is	soon	put over), the friar	8, 301/ 15
my Fourth Book . . . as	soon	as my time shall	8, 382/ 17
without a reader, may	soon	fall into the damnable	8, 388/ 12
doth, he may be	soon	controlled, accused, and corrected	8, 388/ 27
in Tyndale's teaching . . . shall	soon	feel that all his	8, 394/ 29
the whole body, and	soon	known from the body	8, 398/ 16
of our Lady as	soon	as they be taught	8, 407/ 33
as every man may	soon	perceive that readeth him	8, 427/ 8
and all, forthwith, as	soon	as he repenteth --	8, 433/ 30

but "historical," faint, and	soon	gone), but have it	8, 447/ 18
to lack it so	soon	, nor to have it	8, 453/ 7
in other sins, as	soon	as they be rebuked	8, 467/ 6
even so here, as	soon	as they were better	8, 467/ 6
all other sins, as	soon	as they be rebuked	8, 467/ 14
-- even so, as	soon	as they be better	8, 467/ 14
saved shall repent as	soon	as ever he is	8, 467/ 24
person shall always so	soon	repent and return, had	8, 467/ 35
the first teaching, as	soon	as he is better	8, 468/ 16
at the first, as	soon	as he were once	8, 468/ 37
unto the truth, as	soon	as it is told	8, 469/ 1
at the first, as	soon	as he is taught	8, 470/ 14
repent their errors as	soon	as they be taught	8, 471/ 5
their other sins as	soon	as they be rebuked	8, 471/ 6
many children die now	soon	after that they come	8, 474/ 25
to the contrary, as	soon	as they be taught	8, 475/ 17
so . . . he shall be	soon	set in. For then	8, 477/ 16
a trance. And as	soon	as he hath played	8, 489/ 9
it riseth again as	soon	as the rage of	8, 489/ 19
-- then is he	soon	sped, and shall not	8, 495/ 25
All this gear is	soon	done if the voice	8, 495/ 29
caught him . . . and yet,	soon	after, well and wisely	8, 496/ 32
that the elects as	soon	as ever they be	8, 517/ 6
a season. But as	soon	as they be awaked	8, 518/ 11
repent and amend, as	soon	as God of his	8, 519/ 28
awake. And then, as	soon	as they be awake	8, 521/ 11
at both times, as	soon	as he was rebuked	8, 529/ 5
every learned man may	soon	find out himself, and	8, 531/ 27
answer to . . . he should	soon	make every wise man	8, 531/ 28
thing is that as	soon	as they be rebuked	8, 532/ 12
Yea, and Peter, as	soon	as he had denied	8, 550/ 12
reform that fault the	sooner	. . . God shall not fail	8, 2/ 29
If I had been	sooner	converted, I would have	8, 409/ 26
would have seem so	sooth	is in very deed	8, 133/ 25
all. And surely very	sooth	he saith. For when	8, 308/ 36
into frivolous cavillations and	sophisms	; as not only divers	8, 424/ 17
cavillations and seek out	sophisms	upon every word. And	8, 438/ 22
likewise as, though a	sophist	would with a fond	8, 286/ 23
himself, and bid the	sophister	take and eat the	8, 286/ 28
and the others but	sophistical	; and then the false	8, 267/ 22
to beguile us with	sophistical	equivocation. For our matter	8, 271/ 31
doth, not after a	sophistical	fashion, that it were	8, 439/ 28
redargution of his folly "	sophistication	" -- let us divine	8, 183/ 32
make us here some	sophistication	as though I spoke	8, 243/ 8
to cover it with	sophistication	, in using this word	8, 421/ 6
against all Tyndale's trifling	sophistications	. . . which he would should	8, 34/ 8
it by syllogisms and	sophistications	. . . alleging that these things	8, 369/ 27
useth he a little	sophistry	. For he leaveth us	8, 130/ 22
the mist of their	sophistry	take the examples that	8, 133/ 28
taken more deep and	sore	vengeance, not only by	8, 4/ 34

to send us as	sore	punishment as he hath	8, 5/ 2
or "fever") "which shall	sore	vex and grieve your	8, 5/ 11
prison . . . that he so	sore	did forthink his errors	8, 17/ 24
that point, and so	sore	offended him in contemning	8, 24/ 11
according to justice, by	sore	, painful death, both for	8, 28/ 8
others. Which thing as	sore	as these heretics reprove	8, 28/ 10
should be driven to	sore	effusion of their subjects'	8, 30/ 20
these devilish heresies so	sore	set abroach in some	8, 35/ 19
never the commandment. so	sore	studied in the Scripture	8, 46/ 4
the Law, never so	sore	studied in Scripture," that	8, 46/ 23
his fellows do so	sore	oppugn, that the whole	8, 65/ 13
himself, and not so	sore	if we judge and	8, 65/ 28
meet medicine for every	sore	! This place in Saint	8, 87/ 26
forge such false heresies . . .	sore	deceive themselves and all	8, 88/ 2
he sin or how	sore	, there needeth him no	8, 89/ 33
God may cure a	sore	without a medicine, and	8, 97/ 36
courtesy, cry out so	sore	upon the clergy for	8, 107/ 15
they be surely so	sore	infected that, except the	8, 120/ 3
terror and fear so	sore	increased that he was	8, 128/ 30
all the devils so	sore	afraid, that all their	8, 128/ 35
mad, one that lay	sore	sick could not forbear	8, 134/ 19
his contagious heresies so	sore	poisoned malicious and newfangled	8, 177/ 32
saith that I so	sore	hunger that the good	8, 178/ 24
which he shooteth a	sore	shot of serpentes . . . when	8, 187/ 1
juggling . . . that they labor	sore	to juggle away, not	8, 205/ 35
Friar Lambert have so	sore	set their study upon	8, 211/ 31
it that Tyndale so	sore	doth abhor. For he	8, 211/ 38
his book of Babylonica	sore	dispraiseth. For Saint Jerome	8, 212/ 20
Pharaoh . . . and threateneth me	sore	with the vengeance of	8, 221/ 15
Tyndale and, perceiving himself	sore	bound to the stake	8, 223/ 11
so desperate and so	sore	set in an obstinate	8, 244/ 26
till their eyes were	sore	ere they found it	8, 256/ 5
soul . . . as smoke for	sore	eyes? More Here Tyndale	8, 281/ 27
souls "as smoke for	sore	eyes." This is a	8, 283/ 5
souls as smoke for	sore	eyes if we received	8, 283/ 28
his soul were not	sore	bleared or stark blind	8, 283/ 29
example of smoke and	sore	eyes? For, first, if	8, 284/ 9
not, as smoke doth	sore	eyes. But since it	8, 284/ 10
nor like smoke to	sore	eyes . . . since our Savior	8, 285/ 31
soul as smoke to	sore	eyes all things that	8, 289/ 22
as smoke is for	sore	eyes. But I pray	8, 289/ 32
pray God that the	sore	eyes of his sick	8, 289/ 33
But the sacraments so	sore	aggrieve Tyndale's sore eyes	8, 293/ 34
so sore aggrieve Tyndale's	sore	eyes that he may	8, 293/ 34
which Saint Paul so	sore	reproveth in their trust	8, 299/ 30
book of Obedience laboreth	sore	to wade out of	8, 323/ 23
full poor, sick, and	sore	. . . and might sit at	8, 333/ 27
not of necessity so	sore	to put altogether in	8, 334/ 11
readers, how sick, how	sore	, and how feeble his	8, 335/ 14
one was yet so	sore	set upon evil preaching	8, 358/ 2

sickly, and hath many	sore	members . . . as hath sometimes	8, 397/ 32
a man . . . and some	sore	astonied, and for a	8, 397/ 33
own soul will be	sore	afraid to put it	8, 404/ 19
restraineth it therein too	sore	. For then we be	8, 407/ 1
rage passed, he so	sore	should repent and sorrow	8, 456/ 4
if we would labor	sore	to find out what	8, 480/ 15
faint sight of our	sore	eyes can scant attain	8, 490/ 13
elect church," and how	sore	he layeth their sins	8, 490/ 26
city that he so	sore	longed to convert, "Jerusalem	8, 509/ 28
and some be so	sore	nuzzled in the false	8, 517/ 17
weary thereof, and very	sore	afear'd. And wherefore was	8, 523/ 37
Tyndale God laid so	sore	a weight of persecution	8, 528/ 25
would press upon him	sore	with the sins of	8, 531/ 20
himself, and set himself	sore	afire . . . was he all	8, 536/ 9
laid his sins so	sore	to his charge that	8, 539/ 26
it, and rebuked them	sore	of their incredulity and	8, 550/ 6
himself showeth us the	sore	offense and heinous deadliness	8, 551/ 27
great occasions and by	sore	burden oppressing." And in	8, 552/ 30
was very sorry and	sore	repented him that he	8, 555/ 34
or else that the	sore	words of the both	8, 569/ 27
of tribulation unto the	sores	of our sin . . . because	8, 71/ 25
yet been undoubtedly the	sorest	pinch, saving for the	8, 269/ 34
so forwearied, with the	sorrow	and heaviness to see	8, 36/ 5
the same cause the	sorrow	of their hearts should	8, 64/ 13
for a countenance of	sorrow	, but to be sorrowful	8, 68/ 29
repenting: a little, short	sorrow	, or a great sorrow	8, 90/ 24
sorrow, or a great	sorrow	and a long? If	8, 90/ 24
If a little, pretty	sorrow	and very shortly done	8, 90/ 25
If a great, fervent	sorrow	with grief and trouble	8, 90/ 26
to cursing and desperate	sorrow	and furious blaspheming without	8, 129/ 13
sort that came to	sorrow	for their sin --	8, 180/ 31
sent him shame and	sorrow	. Now, if Tyndale ask	8, 259/ 33
in a grievous secret	sorrow	." And afterward, in the	8, 371/ 30
on our repentance and	sorrow	that we have, both	8, 419/ 15
on our repentance and	sorrow	that we have, both	8, 444/ 35
on our repentance and	sorrow	that . . . we have sinned	8, 445/ 25
for the repentance and	sorrow	, and for the faith	8, 446/ 1
unto our repentance and	sorrow	that . . . we have sinned	8, 446/ 9
they take repentance and	sorrow	therefor. Now, if he	8, 446/ 12
upon their repentance and	sorrow	taken for their sin	8, 449/ 5
on cold water with	sorrow	, and quench that rage	8, 452/ 28
sore should repent and	sorrow	? For as himself saith	8, 456/ 4
If he say for	sorrow	that he hath offended	8, 456/ 9
of temptations, with fear,	sorrow	, mourning, and weeping, had	8, 541/ 17
the last, when fear,	sorrow	, and wondering had been	8, 547/ 23
and wept bitterly for	sorrow	. And thus we see	8, 550/ 13
Saint Peter's repentance and	sorrow	after his denying of	8, 551/ 9
and by the selfsame	sorrow	would make men ween	8, 551/ 30
to suffer pain and	sorrow	for him . . . I ask	8, 556/ 9
sorrow, but to be	sorrowful	and to take pain	8, 68/ 30

intent to be by	sorrowful	repentance made partner of	8, 456/ 6
take his sin so	sorrowfully	, that he is content	8, 72/ 5
And therefore the more	sorrowfully	that he repented it	8, 551/ 25
since Saint Peter wept	sorrowfully	therefor, he was very	8, 555/ 33
for I would be	sorry	that ever Tyndale should	8, 19/ 28
some that were very	sorry	for it; of whom	8, 22/ 29
as though they were	sorry	for it. And then	8, 28/ 2
their sins should be	sorry	in their hearts . . . so	8, 64/ 12
for the breaking be	sorry	and turn again by	8, 76/ 33
but sin and be	sorry	and sit and make	8, 89/ 37
sin, and is so	sorry	therefor, that to provoke	8, 90/ 5
me," and "I am	sorry	," that I did. More	8, 210/ 38
sin himself is full	sorry	, and exhort him to	8, 267/ 30
he repenteth and is	sorry	for his evil deed	8, 445/ 36
the law, and be	sorry	that they shall break	8, 451/ 20
should he be so	sorry	for the deed, to	8, 456/ 6
good Lord, and be	sorry	therefor, and return again	8, 457/ 19
said once he were	sorry	. . . but stroke his head	8, 494/ 15
former kindness, and be	sorry	-- this is a	8, 494/ 24
therefor, he was very	sorry	and sore repented him	8, 555/ 34
book; and of every	sort	of those books be	8, 5/ 36
evil sects an innumerable	sort	. . . there are made in	8, 6/ 2
wot well, of that	sort	great plenty sent into	8, 7/ 27
a book of such	sort	as Tyndale never made	8, 8/ 15
to doubt of what	sort	we shall reckon the	8, 11/ 24
of like suit and	sort	. . . he said that he	8, 15/ 28
which are of such	sort	that never were there	8, 25/ 10
than answered. Of which	sort	some have asked what	8, 25/ 19
yet cannot the one	sort	long dwell with the	8, 28/ 24
that it were a	sort	of friars following an	8, 41/ 5
of the most abominable	sort	, deflowering religious women. And	8, 43/ 2
that place, Tyndale's "spiritual"	sort	days to his own	8, 45/ 24
unto his worshipful spiritual	sort	, saying "the spiritual" judgeth	8, 47/ 12
spirit of their spiritual	sort	search the deep secrets	8, 47/ 15
now, if this their	sort	be, as Tyndale saith	8, 57/ 35
way understood, his spiritual	sort	"judgeth all the laws	8, 59/ 21
that his holy "spiritual"	sort	will always so villainously	8, 76/ 11
souls of such a	sort	which the devil hath	8, 76/ 15
and his holy "spiritual"	sort	, this gear is yet	8, 77/ 16
that his holy "spiritual"	sort	shall set all the	8, 78/ 7
hath been a shrewd	sort	of Christian folk this	8, 88/ 14
not yet with that	sort	much the surer. For	8, 115/ 7
as one of another	sort	, would have utterly changed	8, 164/ 23
Latin, and signifieth a	sort	gathered together into one	8, 171/ 19
it to signify some	sort	of men -- as	8, 171/ 22
they call the one	sort	"images" -- so call	8, 172/ 3
call they the other	sort	"idols." Now -- whereas	8, 172/ 4
and showed a shrewd	sort	that came to sorrow	8, 180/ 31
to signify a certain	sort	of the same company	8, 189/ 5
what a newly founded	sort	of heretics bark and	8, 207/ 2

were some secret, unknown	sort	of evil-living and worse-believing	8, 219/ 8
God were some one	sort	of a hundred sects	8, 223/ 24
was of the well-believing	sort	did not miracles . . . nor	8, 247/ 1
Tyndale and his spiritual	sort	will not obey God's	8, 260/ 11
his men were a	sort	of malapert, foolish knaves	8, 263/ 17
he, and all the	sort	of them, had long	8, 297/ 14
such others of their	sort	which set so little	8, 319/ 9
men of the mean	sort	. . . though some such as	8, 342/ 22
such manner suit and	sort	that, as our Savior	8, 418/ 2
man. And of which	sort	himself is, that can	8, 454/ 33
things of a second	sort	-- himself believeth, as	8, 466/ 22
Lady is of such	sort	, Tyndale hath himself openly	8, 481/ 3
saving that the one	sort	die repentant, and the	8, 494/ 35
repentant, and the other	sort	impenitent. And this is	8, 494/ 36
progress of the one	sort	and the other toward	8, 522/ 1
hither with many mischievous	sorts	of books, had yet	8, 16/ 21
counterfeit evangelicals more sundry	sorts	of diabolical sects than	8, 28/ 19
many divisions, distinctions, and	sorts	of grace: , , , and . More	8, 204/ 12
raised up a hundred	sorts	of new sects of	8, 223/ 17
nuns. Of both which	sorts	if there went so	8, 272/ 23
there are, of both	sorts	, many right good and	8, 479/ 39
times of both the	sorts	), he giveth not the	8, 507/ 24
naughty, but also so	sottish	, that he was ashamed	8, 448/ 15
order, and hath since	sought	many a false, unlawful	8, 7/ 21
things have searched and	sought	, and could find few	8, 80/ 1
is; for he hath	sought	out such things, and	8, 110/ 11
cause of the law,	sought	out by themselves, leadeth	8, 120/ 31
yet worse when he	sought	the means to exclude	8, 237/ 20
put in; wherein he	sought	so far . . . that at	8, 318/ 9
revelation divers to be	sought	out and found, to	8, 365/ 27
thing far set and	sought	, and searched out of	8, 521/ 20
left the remnant and	sought	the lost sheep, and	8, 533/ 33
hateful sin of the	soul	that spoileth the fruit	8, 2/ 25
pray for his father's	soul	? Or what can be	8, 4/ 19
that book a man's	soul	may be so swallowed	8, 8/ 5
thereon for his father's	soul	. In their calendar before	8, 10/ 23
in body, substance, and	soul	. There be fled out	8, 11/ 9
both in body and	soul	. Thus rejoiced Tyndale in	8, 12/ 21
nothing necessary to the	soul	. The Sacrament of Order	8, 14/ 29
said nothing profiteth the	soul	; nor penance enjoined of	8, 14/ 36
hath taken his wretched	soul	with him straight from	8, 15/ 36
of his body the	soul	cured, than both twain	8, 17/ 28
saint in heaven or	soul	in purgatory, or in	8, 20/ 30
turn and save his	soul	. For so was it	8, 22/ 9
fire taken his blessed	soul	to heaven . . . where he	8, 24/ 29
will save his own	soul	-- suffer that false	8, 31/ 4
saint, nor for any	soul	in purgatory, nor kiss	8, 32/ 28
reader and corrupt the	soul	unto the everlasting death	8, 37/ 22
hurting of his own	soul	, nor they both together	8, 38/ 5
might a poor simple	soul	be led to think	8, 43/ 22

destroy both body and	soul	. But Tyndale would now	8, 56/ 34
spiritual pampering of the	soul	. Also unto the obtaining	8, 64/ 29
somewhat, and that his	soul	be edified thereby. And	8, 75/ 14
charmed oil, if his	soul	be not taught to	8, 75/ 17
grace effused into the	soul	with the receiving of	8, 77/ 9
giveth them into the	soul	through the merits of	8, 77/ 32
that may edify his	soul	and make it better	8, 78/ 4
grace, edifieth not his	soul	. . . for God buildeth not	8, 78/ 5
given to the spiritual	soul	, that God might as	8, 79/ 3
between himself and man's	soul	, and the conjunction between	8, 85/ 10
strength in the reasonable	soul	. Whereas Tyndale will that	8, 85/ 29
water, God cleanseth the	soul	, according to the words	8, 96/ 13
the devotion of the	soul	, "Tyndale would then say	8, 96/ 19
purge and cleanse the	soul	: yet were it more	8, 98/ 21
assistant to purge the	soul	and to infund his	8, 98/ 28
to work into the	soul	through the touch of	8, 98/ 31
inward washing of the	soul	. And by the mouth	8, 99/ 36
the filthiness of the	soul	? And that doth no	8, 100/ 5
in making clean the	soul	by influence of God's	8, 100/ 10
and cleansing of the	soul	, but also a quick	8, 100/ 27
the cleansing of the	soul	and infunding of grace	8, 100/ 32
such cleansing of the	soul	and infusion of grace	8, 101/ 4
in cleansing of the	soul	-- all they have	8, 101/ 11
spiritual substance of the	soul	-- yet God can	8, 101/ 21
spiritual as is the	soul	-- I cannot greatly	8, 101/ 25
and cleansing of the	soul	. Which argument, for aught	8, 101/ 28
wash and cleanse the	soul	. And surely since experience	8, 102/ 5
teacheth us that the	soul	, which is of itself	8, 102/ 6
humors within itself, the	soul	is in such grief	8, 102/ 11
so bind the spiritual	soul	to the fire that	8, 102/ 15
one person, as the	soul	and the body be	8, 102/ 17
time to purge the	soul	. . . as well as the	8, 102/ 23
and cleansing of the	soul	-- I say it	8, 103/ 22
work upon the unbodily	soul	. And therefore, thereto I	8, 103/ 24
the unbodied and unbodily	soul	-- be it in	8, 103/ 30
they reckon, upon the	soul	as part of the	8, 103/ 34
the body paineth the	soul	and all: albeit I	8, 103/ 36
upon the unbodied, incorporeal	soul	. Which if it may	8, 104/ 5
to cleansing of the	soul	and to salvation . . . albeit	8, 104/ 7
the cleansing of the	soul	because that all that	8, 104/ 13
or cleansing of the	soul	. . . or else that they	8, 104/ 20
is wholesome to the	soul	, and that by God's	8, 114/ 28
Christ, wherewith his holy	Soul	is coupled, and his	8, 117/ 13
the same by his	Soul	within a while, and	8, 117/ 34
and sacraments into thy	soul	. Judge their penance, pilgrimages	8, 134/ 22
so resisted by the	soul	that the fight shall	8, 159/ 28
haply, better) strengthen the	soul	in such wise against	8, 159/ 34
been good for Tyndale's	soul	-- and a thousand	8, 175/ 29
means of purging the	soul	from sin, and infusion	8, 194/ 33
both of body and	soul	, in Tyndale's neck. For	8, 216/ 13

in body, some in	soul	, and some in both	8, 220/ 19
to pray for any	soul	; great sin to shrive	8, 221/ 10
of God "cleanseth" man's	soul	from false faith, "John	8, 241/ 9
word alone cleanseth the	soul	from false faith, no	8, 241/ 12
also seem, cleanseth the	soul	from sin. For, besides	8, 241/ 14
burneth both body and	soul	: first here in the	8, 261/ 23
of loss of my	soul	anything that were not	8, 262/ 12
Luther) for his own	soul	believeth or believeth not	8, 268/ 7
the peril of their	soul	health. And then I	8, 271/ 35
any more profit the	soul	than doth the rainbow	8, 276/ 23
church, pertain to the	soul	health . . . not as bare	8, 276/ 36
as profitable unto my	soul	. . . as smoke for sore	8, 281/ 27
of necessity for our	soul	health is to be	8, 282/ 9
be necessary to the	soul	-- if I would	8, 283/ 9
of necessity to man's	soul	. For who would be	8, 283/ 13
the eyes of his	soul	were not sore bleared	8, 283/ 29
our Lady's body and	soul	is in heaven, since	8, 284/ 23
Elijah is body and	soul	in paradise, since he	8, 284/ 25
the salvation of our	soul	. But I say that	8, 286/ 7
prove unto a simple	soul	that two eggs were	8, 286/ 24
the sight of his	soul	, how apparently soever a	8, 286/ 29
what shall profit his	soul	to believe that our	8, 287/ 6
in heaven body and	soul	(of which he plainly	8, 287/ 7
her body and her	soul	; for he believeth with	8, 287/ 8
as unprofitable to the	soul	as smoke to sore	8, 289/ 21
as profitable for the	soul	as smoke is for	8, 289/ 32
eyes of his sick	soul	may once look up	8, 289/ 33
of necessity for the	soul	, either to be done	8, 290/ 5
the cleansing of the	soul	; if Tyndale mean in	8, 297/ 12
so necessary for the	soul	health that without that	8, 298/ 13
bodily works of the	soul	-- then went they	8, 299/ 29
and profit to man's	soul	. . . whatsoever Tyndale tell us	8, 300/ 13
necessity pertain to the	soul	health, both in things	8, 309/ 11
out should hurt the	soul	. More Lo, now have	8, 333/ 13
more profit unto his	soul	than had been, haply	8, 358/ 5
for to save his	soul	. Now here serve well	8, 358/ 11
quick, with that blessed	Soul	and with them the	8, 366/ 14
handmaid hath bound her	soul	with the bond of	8, 372/ 22
Anything Unwritten, Necessary to	Soul	Health." In which two	8, 382/ 13
nature deadly, though the	soul	die not by eternal	8, 393/ 17
and damnable though the	soul	suffer not eternal damnation	8, 393/ 20
hath of his own	soul	will be sore afraid	8, 404/ 19
no more than the	soul	that dieth by deadly	8, 412/ 21
the nature of the	soul	, but is a quick	8, 412/ 22
but is a quick	soul	still as he was	8, 412/ 22
my body, wherein my	soul	is not present and	8, 417/ 5
wherein were not the	soul	to quicken it and	8, 417/ 15
the body with the	soul	therein, because the body	8, 421/ 14
the body without the	soul	were but a dead	8, 421/ 15
feeling faith into a	soul	. . . so preserve it and	8, 436/ 8

that seed, that that	soul	cannot fall into that	8, 436/ 9
in the good simple	soul	that when he is	8, 468/ 25
in such affections the	soul	sometimes falleth from one	8, 487/ 25
of changes of the	soul	whom the devil driveth	8, 487/ 27
of faith in my	soul	, no more than the	8, 500/ 30
of faith in man's	soul	, no more than the	8, 502/ 23
the sight of the	soul	hath in such evident	8, 507/ 15
lightsomeness inspired into the	soul	that the man must	8, 508/ 25
by God into the	soul	-- with the pliable	8, 509/ 11
power to cast the	soul	into the fire of	8, 543/ 28
Whoso will save his	soul	in this world, shall	8, 543/ 30
whoso shall lose his	soul	in this world, keepeth	8, 543/ 32
many as believe the	soul	to be immortal. And	8, 559/ 15
that point for our	soul's	health -- it was	8, 256/ 17
of necessity to our	soul's	salvation to be believed	8, 283/ 18
little spiritual profit and	soul-comfort	therein: it shall not	8, 207/ 1
me, more seely simple	souls	than the famine of	8, 2/ 7
delight in feeding their	souls	of the venomous carrion	8, 2/ 16
men to remember their	souls	, which else were in	8, 3/ 3
would have all the	souls	in purgatory beg all	8, 6/ 31
heresies, many more thousand	souls	-- have now a	8, 11/ 2
people, and bring their	souls	into everlasting torment, without	8, 12/ 2
the training of simple	souls	to hell by their	8, 12/ 6
nor fasting for the	souls	departed can do them	8, 15/ 2
make them, in their	souls	, clear angelical hypocrites! Now	8, 30/ 4
destruction of so many	souls	. Now, no man doubteth	8, 31/ 6
pray for all Christian	souls	. . . and that it is	8, 32/ 8
bring with speed the	souls	that are in purgatory	8, 39/ 4
substantial virtues of their	souls	. But, now, when he	8, 42/ 21
other good, seely, simple	souls	without any search observe	8, 49/ 28
consciences of other simple	souls	are absent and nobody	8, 62/ 14
seemeth, malice to men's	souls	; and for the comfort	8, 70/ 6
the edifying of their	souls	-- it will be	8, 76/ 13
and build up the	souls	of such a sort	8, 76/ 15
washeth and cleanseth our	souls	. And yet whoso shall	8, 81/ 2
coupleth himself to their	souls	with more grace --	8, 85/ 15
himself also to their	souls	with grace, according to	8, 85/ 17
to work not upon	souls	only discharged of their	8, 101/ 23
to turn poor simple	souls	out of the very	8, 118/ 38
bitchery. But we seely	souls	of the world here	8, 121/ 16
therewith in their own	souls	, and their flesh the	8, 160/ 6
-- and a thousand	souls	besides -- that he	8, 175/ 29
servitude of the simple	souls	, the poor, seely women	8, 190/ 24
his books, and their	souls	burned in hell with	8, 218/ 12
alone always cleanseth men's	souls	from false faith --	8, 242/ 7
the cleansing of men's	souls	. And let Tyndale stick	8, 242/ 9
to salvation of our	souls	without any writing at	8, 258/ 19
the loss of their	souls	-- they might have	8, 262/ 29
of loss of our	souls	to believe anything that	8, 262/ 30
yet written in their	souls	, did there many martyrs	8, 269/ 30

of necessity to our	souls	: how, then, should we	8, 281/ 25
of necessity to our	souls	. And therefore, and for	8, 283/ 2
as profitable for our	souls	"as smoke for sore	8, 283/ 5
as wholesome for our	souls	as smoke for sore	8, 283/ 27
the salvation of our	souls	that the contrary belief	8, 286/ 10
the damnation of our	souls	if heresy be damnable	8, 286/ 11
with Luther that all	souls	sleep, and sleep shall	8, 287/ 9
upon peril of their	souls	, and yet he confesseth	8, 299/ 9
the salvation of our	souls	. . . and that so fully	8, 309/ 20
upon salvation of our	souls	. And full well he	8, 313/ 19
prayed for all Christian	souls	. Whereas I said that	8, 316/ 6
peril of other men's	souls	and their own too	8, 357/ 37
and the state of	souls	both in heaven, hell	8, 365/ 8
Mass, and praying for	souls	therein, is not so	8, 371/ 22
thereby cometh to the	souls	great advantage and profit	8, 373/ 17
then praying for the	souls	, we shall obtain?" Now	8, 373/ 21
surer to send your	souls	. Yet is there, as	8, 374/ 4
ears of such simple	souls	as do not, while	8, 394/ 4
the mischief of men's	souls	. The words of Saint	8, 427/ 16
and infunded into their	souls	habitually -- then will	8, 474/ 31
in help of their	souls	or ceasing of their	8, 482/ 5
salvation of their own	souls	? -- which kind and	8, 505/ 10
them; when, after many	souls	sent unto the devil	8, 514/ 12
not but some two	souls	have been saved, and	8, 523/ 3
everything necessary to our	souls'	health -- both of	8, 257/ 13
upon peril of our	souls'	health. If he say	8, 325/ 23
rageous fury, at the	sound	of David's harp. Now	8, 160/ 12
himself (as the words	sound	): then had he forbidden	8, 349/ 20
For these words will	sound	very well in the	8, 394/ 4
of the prophet Ezekiel	soundeth	to the same . . . where	8, 99/ 31
judge sweet to be	sour	and sour to be	8, 43/ 14
to be sour and	sour	to be sweet; and	8, 43/ 14
taste, that judged sweet	sour	and sour sweet, and	8, 44/ 2
judged sweet sour and	sour	sweet, and that he	8, 44/ 3
that all Christendom judged	sour	. And by those truths	8, 44/ 28
by Rosseus so shamefully	soused	in the mire before	8, 363/ 31
if a tree fall	south	or north, in what	8, 428/ 19
served, too, for the	sovereign	and surmounting goodness of	8, 51/ 11
and use for seven	sovereign	means of very special	8, 194/ 25
be obedient unto their	sovereigns	and rulers although they	8, 29/ 15
and precepts of their	sovereigns	do nothing bind the	8, 29/ 31
and precepts of their	sovereigns	unawares to other men	8, 30/ 1
and rebellious to their	sovereigns	, in affirming that they	8, 31/ 16
Over this, ye shall	sow	your seed in vain	8, 5/ 12
there began secretly to	sow	his cockle, and brought	8, 22/ 17
means they may to	sow	division and dissension and	8, 56/ 32
forth your pain to	sow	debate, dissension, schisms, strife	8, 58/ 24
should be suffered to	sow	shrewd seed of heresies	8, 357/ 34
we wax wanton or	sow-drunk	and will needs sink	8, 525/ 32
making of sects and	sowing	sedition and dissension to	8, 484/ 11

heresies the seed is	sown	, and prettily sprung up	8, 10/ 16
from rain by the	space	of three years and	8, 2/ 35
he had by the	space	of nine years been	8, 14/ 6
kept by a certain	space	, had in the while	8, 22/ 16
time which was the	space	of so many hundred	8, 273/ 31
to generation by the	space	of so many hundred	8, 274/ 11
that were by the	space	of seven hundred years	8, 278/ 21
elders continued by the	space	of so many years	8, 370/ 20
and may for a	space	persevere in those horrible	8, 459/ 30
while asleep, by the	space	of so many years	8, 493/ 8
in Almaine, nor in	Spain	, nor in France, nor	8, 160/ 21
of Latin, French, or	Spanish	, and were, for lack	8, 166/ 27
there might yet any	spark	of grace be found	8, 8/ 39
such words (if any	spark	of Christian zeal remained	8, 42/ 2
man that hath any	spark	of reason in his	8, 283/ 24
and after a little	spark	of our faith once	8, 500/ 22
there falleth not a	sparrow	upon the ground without	8, 190/ 3
maketh all the parties	speak	as himself liketh . . . and	8, 7/ 29
the other party sometimes	speak	, for his commodity, such	8, 7/ 36
the other. But to	speak	of Friar Barnes' book	8, 9/ 10
death . . . he would not	speak	of his heresies anything	8, 21/ 29
was fain himself to	speak	thereof and write thereof	8, 37/ 30
others) come forth and	speak	so holily -- would	8, 41/ 5
honest man -- what	speak	we of honest man	8, 45/ 13
will not come, they	speak	fair and flatter, and	8, 56/ 16
and how fair they	speak	, and how pleasantly they	8, 56/ 28
you not then '	speak	them fair and flatter	8, 58/ 8
if they will speed,	speak	now. But Tyndale with	8, 63/ 16
And first will we	speak	of these five which	8, 83/ 27
sit and devise to	speak	spitefully . . . what could he	8, 88/ 10
shrive themselves secretly and	speak	softly at the priest's	8, 88/ 27
meaneth that if they	speak	out lustily, that every	8, 88/ 28
ye wot well, and	speak	for themselves, too. But	8, 92/ 30
reasonable, and I shall	speak	to the parson of	8, 93/ 19
and remember that we	speak	here of belief and	8, 107/ 35
in his heart to	speak	so mockishly of such	8, 114/ 22
heresy that I now	speak	of, Tyndale in his	8, 116/ 4
maketh this blasphemous fool	speak	in the end of	8, 118/ 1
peace and let him	speak	another while, affirming that	8, 126/ 7
for very shame to	speak	anymore of that point	8, 133/ 12
of Scripture seem to	speak	of only Christian people	8, 146/ 20
also, if Tyndale would	speak	of "the church of	8, 147/ 4
Lord -- who can	speak	of Christ's Passion and	8, 148/ 6
of Christ's Passion and	speak	nothing of his mercy	8, 148/ 7
that no man can	speak	enough thereof. But the	8, 148/ 8
say that they sometimes	speak	of philosophers in things	8, 149/ 31
with his Holy Spirit	speak	to his church himself	8, 157/ 33
Holy Spirit vouchsafe to	speak	any one word unto	8, 158/ 3
could but read and	speak	and yet would smatter	8, 160/ 33
his evil appetite to	speak	after a heretic's phrase	8, 166/ 2

Englishmen be wont to	speak	so, nor in the	8, 167/ 17
Testament had occasion to	speak	of within the same	8, 168/ 19
one flock; as they	speak	, "in gregem ovium," "gregem	8, 171/ 19
ween that Saint Paul	speak	all this against images	8, 173/ 14
men cannot, almost, now	speak	of such things in	8, 177/ 29
either blaspheme or once	speak	against, except Tyndale mean	8, 179/ 31
no more fear to	speak	. . . than against the devil	8, 179/ 34
in schools oftentimes to	speak	(especially for the reproof	8, 205/ 22
them that must often	speak	thereof . . . except that they	8, 205/ 27
we understand, when we	speak	thereof, so many good	8, 211/ 16
of Matthew. But I	speak	of the ordinary course	8, 213/ 22
God causeth Tyndale to	speak	these words nothing touching	8, 227/ 3
But and if he	speak	of him absolutely, without	8, 235/ 33
to it. If ye	speak	of the chief captain	8, 235/ 37
the things that we	speak	of, or the article	8, 236/ 11
this place, that we	speak	of now: that shall	8, 237/ 18
then come again and	speak	for Muhammad and his	8, 252/ 18
Church. For if we	speak	of fasting the Lent	8, 253/ 8
in Scripture. If we	speak	of keeping the holy	8, 253/ 9
appointeth none. If we	speak	of worshipping the Sacrament	8, 253/ 10
would not vouchsafe to	speak	of, saving that he	8, 255/ 28
and maketh them there	speak	most against themselves where	8, 263/ 36
where they ween to	speak	for themselves the best	8, 264/ 1
therefore prayeth them to	speak	and show their minds	8, 268/ 4
Apostle saith, "While other	speak	, the congregation must judge	8, 268/ 6
maketh an image to	speak	, or the Blessed Sacrament	8, 275/ 27
no promises? If Tyndale	speak	wisely in this, I	8, 282/ 33
fashion. For if he	speak	. . . he but inspireth his	8, 284/ 32
apostles did more plainly	speak	, and more openly declared	8, 291/ 32
mad man meaneth, to	speak	in this matter so	8, 304/ 14
their hands more than	speak	their bare word, and	8, 308/ 14
apostles, to come and	speak	of the faith among	8, 310/ 21
those things which we	speak	of, and especially sacraments	8, 324/ 16
that no man once	speak	in the church, that	8, 327/ 6
Scripture letteth not to	speak	of God's writing, and	8, 331/ 11
chapter, "I dare not	speak	any other thing than	8, 362/ 2
deeds, but would only	speak	of such things as	8, 362/ 12
he was ashamed to	speak	of. Now have ye	8, 364/ 22
the Church" when we	speak	of the Catholic Church	8, 386/ 25
of predestinates: if he	speak	thereof as it may	8, 392/ 3
he must if he	speak	to the purpose), then	8, 392/ 4
And in this I	speak	of that elect church	8, 392/ 13
and err. And here	speak	I of such sin	8, 393/ 16
he die. And I	speak	of that error, also	8, 393/ 18
heareth him so saintly	speak	of "repenting" . . . and then	8, 394/ 31
of Scripture seem to	speak	for both the sides	8, 396/ 14
this advantage that I	speak	of have we by	8, 398/ 30
no more color to	speak	thereof than of the	8, 427/ 8
Christ; and of such	speak	these texts; and therefore	8, 430/ 28
texts; and therefore they	speak	of his elects. Then	8, 430/ 28

wot well these texts	speak	of good faith, and	8, 430/ 32
words that he might	speak	for his part; for	8, 436/ 20
-- do not folk	speak	in such fashion? And	8, 439/ 4
this point. For we	speak	of the deadly sin	8, 455/ 1
at that time to	speak	twice ere he go	8, 468/ 3
of such articles we	speak	), and they have no	8, 476/ 31
against -- whether he	speak	of his own false	8, 486/ 1
Jack Slouch that we	speak	of, is so frail	8, 492/ 2
chapter. For though he	speak	not out so plainly	8, 501/ 1
see well that we	speak	of such as are	8, 502/ 24
thread a needle," and	speak	nothing of the light	8, 510/ 10
were as good to	speak	out plainly and tell	8, 519/ 35
and teacheth him to	speak	. For he saith, in	8, 533/ 31
their breasts to hear	speak	of him -- all	8, 545/ 17
point's end. For we	speak	of his apostles, in	8, 545/ 19
when he sold Christ,	speak	of him some blasphemous	8, 548/ 34
therefore first, because we	speak	of faith, hear him	8, 555/ 12
he never for shame	speak	of that foolish heresy	8, 559/ 10
my Dialogue . . . wherein I	speak	of the church by	8, 560/ 16
that God would either	speak	or write beside the	8, 562/ 30
of Leviticus, where he	speaketh	in this wise: "If	8, 5/ 5
the devil; whereas he	speaketh	of "true repentance" and	8, 42/ 5
satisfaction; and whereas he	speaketh	of "fast faith" and	8, 42/ 8
But, now, when he	speaketh	of "fervent love . . . after	8, 42/ 22
to what end he	speaketh	, and consider him by	8, 42/ 36
pleasure. For Saint Paul	speaketh	nun! If Tyndale show	8, 45/ 17
that Paul saith in	speaketh	not of any search	8, 45/ 34
of whom Saint Paul	speaketh	in that place . . . be	8, 46/ 13
filthy lechery and holily	speaketh	of "love." Tyndale Take	8, 48/ 16
with love, whereas he	speaketh	not of service but	8, 51/ 16
in these things he	speaketh	as one that would	8, 60/ 16
Penance than he now	speaketh	by the mouth of	8, 88/ 12
for he there expressly	speaketh	of neither nother, but	8, 96/ 29
garment, whereof Saint Luke	speaketh	in the eighth chapter	8, 103/ 5
these infidels that he	speaketh	of, as Jews, Turks	8, 110/ 16
the priest because he	speaketh	not all the Secrets	8, 111/ 1
jest thereat. For he	speaketh	there of preaching of	8, 114/ 34
in the Turks' favor	speaketh	against those that will	8, 123/ 26
monkly "members," as Tyndale	speaketh	. Tyndale And the holy	8, 125/ 14
so strait as he	speaketh	. . . than keep it so	8, 125/ 23
church. More When Tyndale	speaketh	of "the pope with	8, 130/ 21
with his cardinals . . . then	speaketh	he little to the	8, 130/ 24
Saint James, because it	speaketh	plainly against his idle	8, 155/ 29
and many times he	speaketh	thereof, because he would	8, 160/ 16
whereof Tyndale so much	speaketh	. . . did but use the	8, 160/ 30
images. And as he	speaketh	here -- even so	8, 172/ 7
images . . . which he so	speaketh	against the paynims' idols	8, 173/ 15
of which kind he	speaketh	. For this were very	8, 174/ 12
do. For when he	speaketh	of my "lucre," in	8, 178/ 29
look toward wedding; he	speaketh	like a wooer. But	8, 190/ 29

in Greek or Latin	speaketh	of good hope, would	8, 199/ 33
when thereas the Scripture	speaketh	of good love, he	8, 199/ 36
that speech that Tyndale	speaketh	of, that "Turks be	8, 200/ 24
favor" where the Scripture	speaketh	not of "the grace	8, 203/ 6
hand that the Scripture	speaketh	not of "penance" . . . because	8, 211/ 2
authority of God, that	speaketh	it, and not of	8, 225/ 11
thing true that God	speaketh	. . . not because it is	8, 243/ 3
the text that he	speaketh	of here -- "Love	8, 261/ 26
itself. Now, when he	speaketh	of confounding them --	8, 265/ 25
Howbeit, he saith and	speaketh	indeed the one thing	8, 284/ 31
into some creature that	speaketh	it out. And as	8, 284/ 33
out. And as he	speaketh	, he writeth. And therefore	8, 284/ 33
But likewise as he	speaketh	here of the Assumption	8, 286/ 3
that the Scripture never	speaketh	indeed . . . how apparent soever	8, 286/ 21
he weeneth that he	speaketh	wisest . . . he helpeth me	8, 292/ 9
with him, where he	speaketh	well and yet meaneth	8, 301/ 21
of the twain, he	speaketh	of miracles by name	8, 311/ 2
say that Saint John	speaketh	anything thereof -- especially	8, 312/ 9
say that Saint John	speaketh	anything of the sacrament	8, 312/ 11
his words where he	speaketh	expressly thereof, in the	8, 312/ 13
well that Saint Paul	speaketh	of that thing in	8, 315/ 11
that chapter Saint Paul	speaketh	but of certain unreverent	8, 315/ 23
wine, whereas the Scripture	speaketh	but of wine: thereto	8, 317/ 8
scorneth always when he	speaketh	of the Sacrament!) that	8, 317/ 23
works . . . as Saint James	speaketh	of faith. And in	8, 325/ 11
will that when one	speaketh	, the "remnant" -- that	8, 341/ 29
yourselves very well he	speaketh	of an ungracious purpose	8, 343/ 4
ye farther that he	speaketh	as though he heard	8, 343/ 13
of whom Saint Augustine	speaketh	. . . but also very scribes	8, 358/ 24
Christ in that Gospel	speaketh	. For these be false	8, 358/ 25
well that Saint Paul	speaketh	nothing to Timothy against	8, 360/ 4
not forbid, but only	speaketh	not of it? I	8, 375/ 22
church whereof the prophet	speaketh	, "Odivi ecclesiam malignantium" ("I	8, 382/ 20
the meanwhile, because he	speaketh	of "repentant" sinners that	8, 395/ 34
him, and also himself	speaketh	nothing of it --	8, 414/ 31
it, or else he	speaketh	little to the purpose	8, 419/ 35
hold him, and therefore	speaketh	so darkly that he	8, 428/ 1
the place, that he	speaketh	there to them whom	8, 430/ 2
will say that he	speaketh	only of elects --	8, 430/ 24
Lo, sirs, whereas Tyndale	speaketh	of "feeling" faith . . . Saint	8, 431/ 12
feeling" faith . . . Saint Paul	speaketh	here of them that	8, 431/ 13
thereof. And whereas Tyndale	speaketh	much of the "word	8, 431/ 14
God" . . . Saint Paul here	speaketh	of them that have	8, 431/ 14
God." And whereas Tyndale	speaketh	much of being "born	8, 431/ 16
here in like wise	speaketh	of them that have	8, 431/ 17
us not imaginable, continually	speaketh	unto them in the	8, 436/ 34
mortem, that Saint John	speaketh	of; and vain were	8, 438/ 3
keep out sin --	speaketh	as wisely as if	8, 440/ 3
Epistle to the Romans,	speaketh	of the pronity and	8, 444/ 2
maintain it. And so	speaketh	Tyndale clear against himself	8, 480/ 27

brains. And whereas he	speaketh	of killing and slaying	8, 481/ 35
And therefore, whereas Tyndale	speaketh	of killing of heretics	8, 483/ 8
doers of them, and	speaketh	fair and easily that	8, 490/ 19
meaneth very falsely and	speaketh	foolish-wilily. For where he	8, 518/ 16
of his that he	speaketh	of the elects, that	8, 522/ 22
he say that he	speaketh	here specially of the	8, 522/ 24
his fall which Tyndale	speaketh	of. And then if	8, 525/ 10
which Saint Paul plainly	speaketh	, and saith unto us	8, 531/ 33
anything so much as	speaketh	. And so that chapter	8, 562/ 19
purpose. Finally, since he	speaketh	of the law written	8, 562/ 26
play the devil's disours;	speaking	much of "the Spirit	8, 11/ 15
showed himself by their	speaking	in diverse tongues. And	8, 99/ 19
covereth himself in his	speaking	of this holy sacrament	8, 114/ 8
man, Tyndale except, in	speaking	would so mean. But	8, 147/ 7
figure, and manner of	speaking	, by which men use	8, 167/ 27
-- where Saint Paul,	speaking	of the meat offered	8, 172/ 19
of our Lord." In	speaking	whereof -- albeit that	8, 203/ 7
man would say in	speaking	of God and Moses	8, 234/ 5
manners and forms of	speaking	in diverse languages. For	8, 235/ 6
English that manner of	speaking	may stand in many	8, 236/ 9
the same fifth chapter,	speaking	of the witness of	8, 239/ 12
doing" includeth teaching, talking,	speaking	, and all. As if	8, 311/ 16
concerning this purpose, or	speaking	against the "traditions of	8, 363/ 23
the common manner of	speaking	, that it shall be	8, 439/ 31
the use of the	speaking	of the Scripture, or	8, 466/ 33
the use of the	speaking	of the Scripture, or	8, 471/ 31
grace, yet without any	speaking	of grace we commonly	8, 510/ 5
neither at the first	speaking	nor the second, nor	8, 532/ 31
being shut -- and	speaking	unto them . . . but were	8, 545/ 35
his" . . . understanding, by that	speaking	, that he first confessed	8, 554/ 14
if God be her	special	guide) he shall by	8, 7/ 10
to have made a	special	show of his high	8, 8/ 20
though he had a	special	remorse of that article	8, 24/ 12
gave he him his	special	grace to have of	8, 24/ 20
good work without the	special	grace and help of	8, 52/ 33
and high revelations, how	special	a thing fasting is	8, 64/ 31
one of the very	special	things that obtain remission	8, 65/ 10
tell them what other,	special	thing is meant by	8, 78/ 9
without declaration of the	special	betokening other than the	8, 78/ 27
not show him every	special	thing that they signify	8, 81/ 37
taught already, and every	special	signification that the Scripture	8, 82/ 3
received of God a	special	grace with that Holy	8, 84/ 16
led thereto by two	special	motives: the one, folly	8, 87/ 1
be saved, except right	special	cases -- and those	8, 94/ 15
God's promise his own	special	assistance which at the	8, 98/ 23
example, and hath no	special	power nor influence given	8, 101/ 9
the Mass is the	special	thing in which the	8, 108/ 21
quite away the very	special	profit and fruit of	8, 111/ 12
word "congregation," except some	special	places where they have	8, 171/ 21
appropriated it to any	special	manner of congregation . . . the	8, 171/ 24

they be such a	special	kind as always to	8, 174/ 9
And further, if no	special	name would have contented	8, 187/ 37
sovereign means of very	special	grace. And therefore such	8, 194/ 25
we never exclude the	special	privilege of God's absolute	8, 213/ 20
he taketh not his	special	witness of man, but	8, 229/ 20
the" signifieth oftentimes some	special	thing, and divideth it	8, 229/ 30
I mean a certain,	special	man, to him and	8, 229/ 35
prophet?" -- meaning that	special	prophet. And yet the	8, 231/ 37
any prophet, but that	special	prophet of whom they	8, 232/ 4
at large, but some	special	thing determinate of that	8, 232/ 26
general, but a certain,	special	kind of record --	8, 233/ 15
in general, but a	special	prophet whom the Jews	8, 233/ 17
which was that the	special	record he took not	8, 234/ 35
the article signifieth the	special	kind of record: rather	8, 236/ 36
Church is a very	special	witness. For only in	8, 240/ 18
one of the most	special	points that are in	8, 253/ 4
that we find not	special	miracles done for every	8, 255/ 3
that they added a	special	article of our faith	8, 255/ 25
himself would be the	special	inward master: he hath	8, 256/ 35
some show of his	special	presence and power!" And	8, 269/ 4
and begin his own	special	church with his own	8, 275/ 12
of grace write any	special	and proper significations of	8, 297/ 8
in Scripture what other,	special	signification every outward token	8, 297/ 23
the people as the	special	thing and the whole	8, 297/ 25
say I that those	special	and proper significations of	8, 298/ 9
sin himself, by own	special	provision, that they could	8, 298/ 31
Jews never knew the	special	significations of all their	8, 300/ 2
certain unreverent points in	special	. . . and concludeth saying, "Caetera	8, 315/ 24
taught them, and what	special	signification every sacrament and	8, 327/ 30
of them had any	special	commandment to write --	8, 333/ 18
say nay to God's	special	bidding . . . though that special	8, 335/ 9
special bidding . . . though that	special	bidding were not specified	8, 335/ 10
every point by a	special	miracle. Which point I	8, 346/ 11
which he maketh a	special	title for the matter	8, 347/ 9
himself hath caused by	special	revelation divers to be	8, 365/ 27
answer of his two	special	chapters -- the one	8, 382/ 11
come we to the	special	point wherein Tyndale giveth	8, 418/ 20
man by any other	special	manner of dwelling, above	8, 422/ 17
grace -- which other	special	manner, if Tyndale mean	8, 422/ 20
man here (except some	special	revelation thereof) so sure	8, 424/ 37
grace and God's right	special	favor, yet said he	8, 429/ 18
falling . . . but if any	special	revelation be given to	8, 437/ 12
cockneys in such a	special	wise that whatsoever they	8, 441/ 16
God in such a	special	manner entered into their	8, 442/ 15
of themselves, without his	special	grace. Which though he	8, 450/ 18
himself have them by	special	revelation of God, privately	8, 476/ 12
he would appropere some	special	privilege of keeping still	8, 488/ 6
point and the most	special	excuse of all elects	8, 532/ 35
ye see now, Tyndale's	special	elects . . . which only number	8, 567/ 12
by the way two	special	great heresies. One, that	8, 567/ 37

his threats reserveth his	special	prerogative of his mercy	8, 568/ 32
divers other heresies, but	specially	that men's vows and	8, 6/ 35
Martin Luther himself, being	specially	born again and new-created	8, 47/ 33
and punish any man	specially	for any heresy . . . for	8, 57/ 14
And there shall he	specially	see the thing that	8, 65/ 6
sometimes it is taken	specially	for the elect only	8, 145/ 6
is his house and	specially	deputed to prayer. And	8, 162/ 28
parties of the realm	specially	called thereto) hath, after	8, 178/ 1
of the same company	specially	consecrated unto God by	8, 189/ 5
article in the Greek	specially	, but if we change	8, 234/ 26
that they see him	specially	present with them by	8, 248/ 36
there doth he most	specially	fence in his church	8, 250/ 34
them did a miracle	specially	for that article; and	8, 255/ 33
Law by books, but	specially	by the necessary points	8, 256/ 34
evident Scripture," their old	specially	plain, evident words, unto	8, 257/ 29
the field, as a	specially	strong band. Which argument	8, 262/ 16
miracles, he hath so	specially	kept for the proof	8, 270/ 1
and ever hath been,	specially	called "our Lord's day	8, 321/ 22
write it! This point	specially	must Tyndale among others	8, 335/ 7
the heaven, we most	specially	turn us toward the	8, 368/ 1
be buried -- longed	specially	to be laid by	8, 371/ 15
in which it should	specially	serve -- that is	8, 397/ 22
such as God's promise	specially	dependeth upon. Unto which	8, 406/ 37
proof in that point	specially	dependeth upon his third	8, 424/ 5
as in this point	specially	. . . that he which hath	8, 424/ 33
among many other things	specially	provide twain. One, that	8, 478/ 12
And that he thus	specially	meaneth in this chapter	8, 519/ 3
upon this foundation he	specially	reareth his building, of	8, 522/ 17
that he speaketh here	specially	of the elects because	8, 522/ 24
the blessed apostles . . . and	specially	Saint Thomas of India	8, 532/ 29
sin . . . by which it	specially	doth appear the contrary	8, 551/ 31
Another, by which it	specially	signifieth only the elects	8, 560/ 34
for to signify the	specialty	of the thing, as	8, 235/ 22
of our faith, which	specialty	they would have by	8, 255/ 26
but to set a	specification	of his third signification	8, 146/ 9
special bidding were not	specified	in Scripture . . . but if	8, 335/ 10
three great causes here	specified	by Tyndale. First, for	8, 530/ 1
and with all his	spectacles	upon them, lest aught	8, 126/ 20
brows and his brittle	spectacles	of pride and malice	8, 126/ 32
shortly and be soon	sped	, we have the whole	8, 10/ 11
then is he soon	sped	, and shall not after	8, 495/ 25
words and as poisonous	speech	as the devil can	8, 56/ 31
their feigned, fair, holy	speech	, like Absalom with his	8, 138/ 2
is by the common	speech	so called, too . . . as	8, 145/ 19
custom and usage of	speech	is the only thing	8, 166/ 24
than christened, in common	speech	of this realm. And	8, 167/ 7
nor in the common	speech	the word signifieth not	8, 167/ 18
charity" hath in English	speech	divers significations: sometimes love	8, 198/ 24
not even in that	speech	that Tyndale speaketh of	8, 200/ 24
without mention of any	speech	before had with him	8, 235/ 34

forth example in our	speech	, or in the Greek	8, 237/ 13
in the manner of	speech	in Holy Scripture, to	8, 438/ 21
useth yet in his	speech	a foolish wiliness, as	8, 519/ 18
certain vehement manner of	speech	used in Holy Scripture	8, 569/ 28
his mercy bring with	speed	the souls that are	8, 39/ 4
them if they will	speed	, speak now. But Tyndale	8, 63/ 16
seek out heresies, and	speedily	send them hither. Which	8, 11/ 29
letters as we can	spell	upon and do together	8, 492/ 20
this holy sermon he	spendeth	but in waste . . . saving	8, 227/ 8
proved; and therein he	spendeth	up that chapter. But	8, 563/ 34
well lost that were	spent	upon Tyndale in alleging	8, 84/ 23
the holy doctors that	spent	their life in the	8, 149/ 23
and heat them with	spices	; and so forth. More	8, 125/ 3
covered or dressed with	spices	, nor longed for a	8, 372/ 10
lest we should have	spied	that it were no	8, 113/ 5
am sure if he	spied	any such thing in	8, 175/ 24
But surely he hath	spied	none yet. For all	8, 175/ 25
marvel what Tyndale had	spied	in me, and caused	8, 179/ 18
that time. Howbeit, I	spied	my fault since, long	8, 181/ 12
no man should have	spied	his falsehood and found	8, 252/ 32
read them already, and	spied	full well that Peter	8, 557/ 27
that all the table	spieth	them! Tyndale And again	8, 226/ 32
and thereby lost and	spilled	all his purpose --	8, 399/ 27
ordained by his Holy	Spirit	be but inventions of	8, 4/ 8
speaking much of "the	Spirit	" with no more devotion	8, 11/ 15
books; and now the	spirit	of error and lying	8, 15/ 35
the light of his	Spirit	to see and to	8, 40/ 5
the light of the	Spirit	to see "true repentance	8, 40/ 20
the light of the	Spirit	" and intendeth to bring	8, 42/ 4
very "new-created with the	Spirit	" . . . butsure that, since every	8, 45/ 19
Scripture, writhen and the	Spirit	; for there be no	8, 45/ 27
created anew with the	Spirit	of thing to find	8, 46/ 1
the things of the	Spirit	of God; but, saith	8, 46/ 6
all things, and his	spirit	searcheth the deep secrets	8, 46/ 7
quick, the life, the	spirit	, the marrow, and very	8, 46/ 9
the things of the	Spirit	of God, because they	8, 46/ 24
created anew with the	Spirit	of God." How knoweth	8, 46/ 26
or new-created with the	Spirit	of God? How himself	8, 46/ 30
of water and the	Spirit	, " as our Savior said	8, 46/ 34
and new-created with his	Spirit	. . . and so, by Tyndale's	8, 47/ 3
the things of the	Spirit	of God. But yet	8, 47/ 5
the Holy Ghost, the "	Spirit	of God," "searcheth even	8, 47/ 9
that unto that holy	spirit	which is God, there	8, 47/ 10
all things . . . and his	spirit	searcheth the deep secrets	8, 47/ 13
and saith that the	spirit	of their spiritual sort	8, 47/ 15
quick, the life, the	spirit	, the marrow, and very	8, 47/ 18
and new-created of the	Spirit	, whom God in many	8, 47/ 33
quick, the life, the	spirit	, the marrow, and the	8, 48/ 6
commandments . . . yet may the	spirit	of a man that	8, 48/ 27
quick, the life, the	spirit	, the marrow, and the	8, 49/ 9

the devil (their evil	spirit	) and themselves, with their	8, 49/ 25
of new with the	Spirit	of God as Luther	8, 50/ 20
hath another manner of	spirit	than such a spirit	8, 56/ 5
spirit than such a	spirit	of love. And yet	8, 56/ 5
and renewed with the	Spirit	of God, and thereby	8, 57/ 22
born again of the	Spirit	, ' to rise and	8, 58/ 26
things if there were	spirit	in us. More Now	8, 60/ 10
forth renewed with the	Spirit	of God that he	8, 61/ 5
hath done by the	Spirit	of God: ordain and	8, 62/ 32
things if there were	spirit	in us." What things	8, 72/ 27
What things the evil	spirit	that inspireth Tyndale teacheth	8, 72/ 28
But of any good	spirit	he learneth no further	8, 72/ 29
he had a good	spirit	in him . . . learn at	8, 73/ 4
of bread. But Tyndale's	spirit	teacheth him to be	8, 73/ 8
show himself what ghostly	spirit	inspireth him. For here	8, 75/ 21
holy ceremonies that the	Spirit	of God hath so	8, 75/ 26
sacrament, by the Holy	Spirit	of God. This common	8, 77/ 10
it hath pleased the	Spirit	to let his people	8, 78/ 26
of water and the	Spirit	, he could not enter	8, 80/ 26
head, not of God's	Spirit	. Then, when the King's	8, 86/ 15
and therefore without the	Spirit	, and without profit, but	8, 86/ 31
it of any apostolical	spirit	. But he that so	8, 87/ 29
full of an apostatical	spirit	. Of the Sacrament of	8, 87/ 30
water as of the	Spirit	, he should not enter	8, 98/ 7
nor "renewed with the	Spirit	"; all which folk he	8, 120/ 23
neighbor, which is the	spirit	and the life of	8, 124/ 8
and their neighbor, the "	spirit	and life of all	8, 124/ 24
while, affirming that the	Spirit	had revealed him the	8, 126/ 7
God and his Holy	Spirit	. . . Tyndale would make you	8, 131/ 29
himself and his Holy	Spirit	understandeth his own writing	8, 131/ 36
himself with his Holy	Spirit	shall ever be assistant	8, 132/ 3
so taught by the	Spirit	of God, and his	8, 132/ 33
God and his Holy	Spirit	. Which by his own	8, 133/ 2
Lord Jesus Christ, whose	Spirit	be thy guide, and	8, 138/ 35
their worldly, fleshly, devilish	spirit	-- so plain against	8, 139/ 36
law with his Holy	Spirit	, and given them a	8, 145/ 8
by reason of God's	Spirit	by Christ's own promise	8, 154/ 7
not with his own	Spirit	keep it in men's	8, 154/ 33
himself and his Holy	Spirit	unto his church since	8, 157/ 27
would with his Holy	Spirit	speak to his church	8, 157/ 33
himself nor his Holy	Spirit	vouchsafe to speak any	8, 158/ 2
God and his Holy	Spirit	. For spite whereof the	8, 158/ 30
taught by his Holy	Spirit	that these sacraments and	8, 158/ 36
them. For since God's	Spirit	hath taught them . . . they	8, 159/ 5
such observances as the	Spirit	of God hath taught	8, 159/ 29
and resist not the	Spirit	of God, which openeth	8, 179/ 14
wherein I resist the	Spirit	of God in opening	8, 179/ 35
Tyndale take for the	Spirit	of God the spirit	8, 179/ 37
Spirit of God the	spirit	of the devil of	8, 179/ 37
to resist this devilish	spirit	my poor spirit, for	8, 180/ 5

devilish spirit my poor	spirit	, for all Tyndale's high	8, 180/ 5
call heartily to the	Spirit	of God to quench	8, 180/ 7
if I had Tyndale's	spirit	, spit out Scripture apace	8, 180/ 32
by his own Holy	Spirit	, whom he sent to	8, 193/ 9
the seven which the	Spirit	of God hath taught	8, 194/ 23
taught by the Holy	Spirit	of God -- let	8, 214/ 16
of God by the	Spirit	of God taught unto	8, 222/ 20
be taught by the	Spirit	of God every necessary	8, 222/ 30
God and his Holy	Spirit	with his holy word	8, 225/ 6
not nay . . . the blessed	Spirit	of God hath inwardly	8, 225/ 19
Father, which is the	Spirit	of Truth that proceedeth	8, 239/ 36
Father and their Holy	Spirit	. If Tyndale ask us	8, 243/ 11
the water and the	Spirit	, should be sure that	8, 244/ 17
unto it by the	Spirit	of God . . . and that	8, 245/ 19
is taught by the	Spirit	of God, discerneth them	8, 246/ 19
marvelous . . . and hath the	Spirit	of God, according to	8, 246/ 23
truth by his Holy	Spirit	, "qui facit unanimes in	8, 247/ 22
For else shall the	Spirit	of God -- assistant	8, 248/ 14
not wrought without the	Spirit	of God assistant in	8, 248/ 34
and taught by the	Spirit	of God . . . is set	8, 251/ 12
and inspired by the	Spirit	of God, sent to	8, 252/ 26
promise and taken his	Spirit	therefrom!): the very Scripture	8, 254/ 1
himself and his Holy	Spirit	shall be with his	8, 258/ 5
wise that his Holy	Spirit	, ever abiding with his	8, 258/ 8
the belief whereinto the	Spirit	of God leadeth us	8, 258/ 18
the ordinance of God's	Spirit	. . . which I see that	8, 260/ 6
doubt not but the	Spirit	of God, teaching his	8, 260/ 23
sent by the blessed	Spirit	of the Lord, that	8, 268/ 29
misled with an evil	spirit	, would lead you still	8, 268/ 37
kill him with the	spirit	or blast of his	8, 270/ 23
the Church by the	Spirit	of God, which leadeth	8, 284/ 12
thereof by the same	Spirit	of concord and agreement	8, 284/ 15
inward inspiration of his	Spirit	. . . is his mouth unto	8, 284/ 29
scripture, saith that the	Spirit	of God shall teach	8, 285/ 32
God and his Holy	Spirit	. . . according to Christ's promise	8, 286/ 35
Christ, and by the	Spirit	of God that leadeth	8, 295/ 27
by God and his	Spirit	that in such things	8, 302/ 24
himself and his Holy	Spirit	sent by himself to	8, 302/ 31
but when that the	Spirit	of truth is come	8, 312/ 26
the apostles by the	Spirit	of God, and by	8, 316/ 27
and his own Holy	Spirit	) the day of his	8, 321/ 17
made it by the	Spirit	of God, so it	8, 321/ 34
it by the same	Spirit	. That is to say	8, 321/ 35
done it, but the	Spirit	of God; as holy	8, 322/ 1
the ordinance, yet the	Spirit	of God is the	8, 322/ 8
motion of God's Holy	Spirit	. And never shall the	8, 322/ 12
presence and his Holy	Spirit	, so guide and govern	8, 322/ 15
were taught by the	Spirit	of God and delivered	8, 323/ 37
of Christ by the	Spirit	of God hath taken	8, 326/ 27
by God and his	Spirit	, that shall write the	8, 331/ 34

For as that Holy	Spirit	inspired more than them	8, 332/ 4
showed, shall, by his	Spirit	promised, sent, and assistant	8, 336/ 29
had been false, the	Spirit	that God sent unto	8, 340/ 12
were nothing of God's	Spirit	working with the general	8, 341/ 10
traditions which the true	Spirit	of God, by Christ's	8, 342/ 34
councils; and the same	Spirit	inspireth them, and the	8, 344/ 5
Church by that Holy	Spirit	of God that was	8, 350/ 27
his apostles, his Holy	Spirit	, and his own Son	8, 359/ 15
promise, with his own	Spirit	this fifteen hundred years	8, 361/ 2
unto them by the	Spirit	of God divers truths	8, 365/ 20
traditions of that Holy	Spirit	. . . hath the Church also	8, 366/ 5
Holy Ghost. Which Holy	Spirit	even now also doth	8, 370/ 5
washing, but by the	Spirit	of God abiding in	8, 375/ 35
the remnant. If the	Spirit	of God governing the	8, 376/ 5
faith? Take away that	Spirit	from the Church . . . and	8, 376/ 10
mind? Nay; by that	Spirit	they knew it . . . which	8, 376/ 22
the water and the	Spirit	cannot enter into the	8, 377/ 9
and his own Holy	Spirit	shall dwell therewith all	8, 378/ 19
some by his Holy	Spirit	since. And whatsoever Tyndale	8, 378/ 23
inward instinct of the	Spirit	of God -- I	8, 380/ 15
instinct of the same	Spirit	. But then say we	8, 380/ 17
farther that the same	Spirit	did teach the Church	8, 380/ 17
so. Nor the Holy	Spirit	had not wrought with	8, 380/ 21
agree therein by his	Spirit	which maketh men of	8, 380/ 29
the Church, and which	Spirit	keepeth both the words	8, 380/ 31
have said, his Holy	Spirit	sent and left perpetually	8, 396/ 17
to leave his Holy	Spirit	. . . and whom he willed	8, 397/ 1
inspired with the Holy	Spirit	of God that "maketh	8, 398/ 6
God hath given his	Spirit	of faith, and in	8, 398/ 13
bringeth with her the	Spirit	of all truth --	8, 402/ 23
all truth -- which	Spirit	purgeth us, as from	8, 402/ 24
Christ and his Holy	Spirit	have taught his Church	8, 407/ 12
full right, till the	spirit	of pride, envy, and	8, 411/ 18
that hath not Christ's	Spirit	in it; as it	8, 417/ 4
in whom is the	Spirit	of Christ . . . with an	8, 417/ 14
man, keepeth in the	Spirit	of God so fast	8, 417/ 24
that faith nor that	Spirit	at any time after	8, 417/ 26
out. Notwithstanding, yet the	Spirit	leaveth us not, but	8, 419/ 23
God and his Holy	Spirit	dwell in good folk	8, 421/ 22
of God that the	Spirit	of God dwelleth in	8, 422/ 16
dwelling by which the	Spirit	of God dwelleth with	8, 422/ 24
I say that the	Spirit	dwelleth in him and	8, 422/ 25
will continue with the	Spirit	. But I say that	8, 422/ 27
charity, and put the	Spirit	from him. As did	8, 422/ 30
seed of God, the	Spirit	of God, in him	8, 428/ 24
because he hath the	Spirit	of God in him	8, 428/ 24
the words of the	Spirit	revealed unto Saint John	8, 429/ 15
born again of the	Spirit	" . . . Saint Paul here in	8, 431/ 16
that have received the	Spirit	. And yet, for all	8, 431/ 18
all by one Holy	Spirit	, varieth not in sentence	8, 431/ 34

faith, grace, or the	Spirit	of God. Of which	8, 435/ 9
faith, grace, or the	Spirit	of God) and cleaveth	8, 439/ 33
and neglect his Holy	Spirit	, and fall to deadly	8, 440/ 22
their "feeling faith" the	Spirit	of God in such	8, 442/ 14
sin, because that the	Spirit	, saith he, dwelleth still	8, 442/ 17
in us of the	Spirit	that he hath given	8, 442/ 20
whit of God's good	Spirit	in them. But, now	8, 442/ 30
that, because of the	Spirit	, can never sin of	8, 442/ 36
God and hath his	Spirit	, and because of that	8, 443/ 30
out. Notwithstanding, yet the	Spirit	leaveth us not, but	8, 445/ 4
that he saith: "the	Spirit	calleth us home again	8, 446/ 34
therefore they have the	Spirit	of God in them	8, 447/ 25
sin deadly . . . for the	Spirit	(saith he) shall never	8, 447/ 27
feeling faith, that the	Spirit	will call him home	8, 450/ 1
of God and the	Spirit	, they resist manfully first	8, 457/ 4
the seed of thy	Spirit	that through my feeling	8, 457/ 35
earth, that his Holy	Spirit	shall be therewith unto	8, 465/ 25
the doctrine of God's	Spirit	abiding, by Christ's promise	8, 466/ 1
always, and send his	Spirit	to teach and inform	8, 476/ 8
himself and his Holy	Spirit	would forever be resident	8, 478/ 38
in one, by the	Spirit	of God, without any	8, 481/ 26
the Scripture . . . and the	Spirit	of God, with man's	8, 500/ 12
And therefore saith the	Spirit	of God there unto	8, 526/ 11
he, or doth some	spirit	mock us?" He was	8, 541/ 23
he had been some	spirit	, till he not only	8, 545/ 37
law with his Holy	Spirit	, and given them a	8, 560/ 35
law written by the	Spirit	of God in the	8, 562/ 26
law with his Holy	Spirit	, and given them a	8, 567/ 24
will with his Holy	Spirit	that they should thereby	8, 571/ 30
cave to conjure up	spirits	, to enquire of them	8, 128/ 26
devil and his damned	spirits	cry upon to have	8, 158/ 31
the breath of damned	spirits	be blown down to	8, 484/ 25
fuert ex aqua et	Spiritu	Sancto non potest introire	8, 377/ 7
folk enough thereat, both	spiritual	and temporal, and of	8, 21/ 14
presence of his lords	spiritual	and temporal . . . gave monition	8, 27/ 5
the secret contempt, and	spiritual	disobedience, and inward hatred	8, 30/ 17
realm, nor the peril	spiritual	, in hurting of his	8, 38/ 4
high profession of godly,	spiritual	doctrine, teacheth us a	8, 41/ 30
good against all good	spiritual	revelations. And then, bymen	8, 45/ 23
Christ's that place, Tyndale's "	spiritual	" sort days to his	8, 45/ 24
tale soever be not	spiritual	, nor meet vessels to	8, 45/ 25
the First Epistle that	spiritual	men should make of	8, 45/ 35
but, saith he, the	spiritual	"judgeth all things, and	8, 46/ 6
himself understandeth his high	spiritual	words, I wot ne'er	8, 46/ 31
he saith that "the	spiritual	" judgeth all things. And	8, 47/ 7
power unto his worshipful	spiritual	sort, saying "the spiritual	8, 47/ 12
spiritual sort, saying "the	spiritual	" judgeth all things . . . and	8, 47/ 12
the spirit of their	spiritual	sort search the deep	8, 47/ 15
author of his high	spiritual	faith. For Luther, ye	8, 47/ 26
and his fellows be "	spiritual	" and "elects," must, as	8, 47/ 27

author of their new	spiritual	sect, be needs one	8, 47/ 28
whether his own high	spiritual	doctor Master Martin Luther	8, 47/ 32
such a high, pure,	spiritual	process accordeth with such	8, 48/ 9
such gay colors of	spiritual	virtue, there can no	8, 48/ 11
all thine heart": the	spiritual	searcheth the cause and	8, 48/ 19
man that were as	spiritual	as Tyndale is, or	8, 48/ 27
whatsoever God commandeth the	spiritual	man to do, he	8, 49/ 8
reverence. But many such	spiritual	persons as Tyndale is	8, 49/ 13
in this new fashion	spiritual	; the devil (their evil	8, 49/ 25
a nun: these new "	spiritual	men" have now --	8, 50/ 5
good reader, these new	spiritual	men with their deep	8, 50/ 13
all thine heart": the	spiritual	searcheth the cause and	8, 50/ 23
Useth Tyndale and his	spiritual	master this manner of	8, 56/ 24
that they which be	spiritual	do never "smite" their	8, 57/ 3
help them, then the	spiritual	elder brother "referreth their	8, 57/ 9
any man is no	spiritual	man. I let pass	8, 57/ 15
of God, and thereby	spiritual	, or not. If he	8, 57/ 23
as Tyndale saith, the	spiritual	, and thereby the elder	8, 57/ 36
you, Tyndale, and your	spiritual	fellows, according to your	8, 57/ 37
and cause your '	spiritual	' people, that is	8, 58/ 25
wise way understood, his	spiritual	sort "judgeth all the	8, 59/ 21
forbade divers meats: the	spiritual	-- because he knoweth	8, 59/ 34
ween that his high	spiritual	wisdom had a very	8, 60/ 17
anon, as a man	spiritual	, ensearch the cause why	8, 61/ 19
now too, by this	spiritual	rule of ensearching of	8, 62/ 1
such as are all	spiritual	and have a conscience	8, 62/ 15
we see that their	spiritual	doctrine hath already brought	8, 62/ 27
But Tyndale with his	spiritual	fellows are fallen into	8, 63/ 17
the plenteous nourishing and	spiritual	pampering of the soul	8, 64/ 29
the obtaining of great	spiritual	gifts of God and	8, 64/ 30
where Tyndale, as a	spiritual	ensearcher of the cause	8, 72/ 18
without such a deep	spiritual	search do keep God's	8, 72/ 20
Tyndale teacheth us high	spiritual	doctrine: that Christian men	8, 73/ 22
to wit, for the	spiritual	benefit and profit of	8, 74/ 1
this is his high	spiritual	doctrine concerning the holy	8, 75/ 7
Christian reader, this holy "	spiritual	" man at last, I	8, 75/ 20
saith that his holy "	spiritual	" sort will always so	8, 76/ 11
Tyndale and his holy "	spiritual	" sort, this gear is	8, 77/ 16
will that his holy "	spiritual	" sort shall set all	8, 78/ 7
significations and of the	spiritual	profit and bodily both	8, 78/ 22
be given to the	spiritual	soul, that God might	8, 79/ 2
will he, like a	spiritual	man, set all such	8, 79/ 5
breaking. Now, if our	spiritual	father Tyndale had been	8, 79/ 34
lest he, being so	spiritual	, should have "served," as	8, 80/ 7
receive of God great	spiritual	grace therewith, through God's	8, 82/ 18
of this his holy "	spiritual	" man? Here hath been	8, 88/ 13
a certain strength of	spiritual	life infunded into that	8, 100/ 25
can work upon the	spiritual	substance of the soul	8, 101/ 20
whose substance is as	spiritual	as is the soul	8, 101/ 25
is of itself a	spiritual	substance, God hath of	8, 102/ 7

imagine, so bind the	spiritual	soul to the fire	8, 102/ 15
unto you the high	spiritual	wisdom of unfaithful heretics	8, 120/ 7
done with his own "	spiritual	" party, and hath, as	8, 120/ 16
holily declared how high	spiritual	wisdom they use in	8, 120/ 17
himself and his fellow "	spiritual	," heavenly men be not	8, 120/ 28
themselves in such a	spiritual	liberty that monks and	8, 121/ 1
may these holy new "	spiritual	" men, when monks and	8, 121/ 7
to these new holy, "	spiritual	" married monks and friars	8, 121/ 12
other side, these new "	spiritual	" men have with their	8, 121/ 24
living, that these new "	spiritual	" men have in their	8, 122/ 21
and inasmuch as the	spiritual	judgeth allthing, even the	8, 129/ 20
Christian countries the chief	spiritual	head under God and	8, 130/ 32
pope for their chief	spiritual	governor under God --	8, 131/ 1
of their church is	spiritual	! For the fleshly wedded	8, 135/ 12
be their chief holy,	spiritual	fathers and holy, spiritual	8, 135/ 13
spiritual fathers and holy,	spiritual	mothers -- monks, friars	8, 135/ 14
side, that the holy "	spiritual	" heads of Tyndale's heresies	8, 138/ 25
to be the more	spiritual	part thereof -- yet	8, 163/ 24
every state and condition,	spiritual	and temporal, leaving almost	8, 177/ 7
in such a high	spiritual	fashion . . . that they made	8, 179/ 17
rail upon all states,	spiritual	and temporal, throughout all	8, 191/ 20
More This high, godly, "	spiritual	" man taketh for none	8, 206/ 16
ever found no little	spiritual	profit and soul-comfort therein	8, 206/ 36
men's charity, or the	spiritual	treasure of Christ's church	8, 213/ 27
to do. For the	spiritual	creature which Baptism begetteth	8, 214/ 4
glory of his high	spiritual	phrase -- nothing done	8, 227/ 24
with invocation of his	spiritual	help, to search and	8, 247/ 19
though Tyndale and his	spiritual	sort will not obey	8, 260/ 11
If he mean of	spiritual	revelations, it maketh little	8, 272/ 38
to wit, his own	spiritual	rule, that he so	8, 317/ 34
heretics nor to the	spiritual	profit of ourselves. And	8, 361/ 31
is animated, hath life	spiritual	, and is inspired with	8, 398/ 5
service." But like holy	spiritual	fathers born again of	8, 457/ 4
foameth out his high	spiritual	sentence in this fashion	8, 500/ 27
heresy of this high	spiritual	heretic, that saith it	8, 502/ 15
then, in Tyndale's high	spiritual	judgment, be taken for	8, 503/ 31
number, by his high	spiritual	doctrine, he would we	8, 567/ 13
should thereby feel that	spiritual	folk should please God	8, 571/ 31
they lived well and	spiritually	, and died well and	8, 46/ 36
and died well and	spiritually	, as appeareth by their	8, 46/ 36
love, and hath so	spiritually	set it out to	8, 59/ 18
deed as they shall	spiritually	die for . . . but is	8, 449/ 37
be one of those	spirituals	that so doth; but	8, 56/ 3
no better . . . but the	spirituals	, as their "elder brethren	8, 57/ 6
saith himself that the	spirituals	do search the bottom	8, 57/ 26
they be not the	spirituals	, but such as Luther	8, 57/ 28
themselves, "We be the	spirituals	; we search the bottom	8, 130/ 4
practice of our fleshly	spirituality	, and their ways by	8, 135/ 4
the fleshliness of our	spirituality	because the fleshliness of	8, 135/ 11
' meaning not the	spirituality	only . . . but the whole	8, 144/ 32

' meaning not the	spirituality	only . . . but the whole	8, 146/ 25
godly company. And the	spirituality	, againward, do plainly declare	8, 164/ 13
and reverence toward the	spirituality	-- is not a	8, 164/ 18
have had of the	spirituality	. For he showeth them	8, 178/ 20
choking. Now, if the	spirituality	had been about to	8, 178/ 27
Patris," "persona Filii," "persona	Spiritus	Sancti" . . . Tyndale must call	8, 201/ 9
the ground, and did	spit	thereupon and made thereof	8, 103/ 12
I had Tyndale's spirit,	spit	out Scripture apace and	8, 180/ 32
his mouth full, to	spit	it out again against	8, 223/ 20
He that turneth the	spit	sitteth by the fire	8, 440/ 4
he that turneth the	spit	cannot be cold"; and	8, 440/ 6
had once turned the	spit	could never be cold	8, 440/ 9
fire may let the	spit	stand, and suffer the	8, 440/ 15
off for the only	spite	that they bear to	8, 113/ 18
his Holy Spirit. For	spite	whereof the devil and	8, 158/ 30
and be carried away,	spite	of their teeth, with	8, 452/ 24
and devise to speak	spitefully	. . . what could he say	8, 88/ 10
of the soul that	spoil	the fruit from all	8, 2/ 25
whom without name I	spoke	so much in my	8, 22/ 2
well known that Christ	spoke	those words against the	8, 43/ 38
all that ever Christ	spoke	but only of his	8, 97/ 2
Amen. More Tyndale never	spoke	better than he doth	8, 139/ 2
sure when Saint Paul	spoke	of "the church" of	8, 146/ 37
will say that he	spoke	of old time but	8, 151/ 2
matter that Saint Paul	spoke	. For many that now	8, 161/ 5
enough that Saint Paul	spoke	not of images but	8, 172/ 16
as oft as they	spoke	of it, understand shrift	8, 206/ 11
sentence that Christ there	spoke	and meant -- which	8, 234/ 34
The man that we	spoke	of was here," or	8, 235/ 32
That man that we	spoke	of was here." But	8, 235/ 33
the third, whereof I	spoke	not yet, in this	8, 237/ 27
say here that Christ	spoke	it there by the	8, 238/ 12
sophistication as though I	spoke	of the great Word	8, 243/ 9
everything that he presently	spoke	or did. But it	8, 315/ 10
never heard that he	spoke	any word of English	8, 315/ 34
by that Saint Paul	spoke	of God's "supper." For	8, 316/ 1
thing than wine . . . and	spoke	also himself of the	8, 317/ 30
their letter that I	spoke	of, mentioned in the	8, 346/ 14
and ween because he	spoke	of Moses' chair, that	8, 352/ 3
saying and so meaning,	spoke	as became the right	8, 439/ 35
in my promise I	spoke	of." For a promise	8, 465/ 4
that thing Saint Peter	spoke	not of there, as	8, 465/ 15
fruit shall abide," he	spoke	there not of their	8, 498/ 21
called "eternal"; but he	spoke	there of that election	8, 498/ 24
same election whereof he	spoke	when he said, "Have	8, 498/ 29
liketh . . . and layeth nothing	spoken	against his heresies but	8, 7/ 30
better if it were	spoken	in English. Of Matrimony	8, 14/ 17
if ye have not	spoken	so far in the	8, 18/ 26
they themselves certain things	spoken	by him to the	8, 23/ 4
if these words were	spoken	of a good, faithful	8, 31/ 34

much as named or	spoken	of among you." And	8, 37/ 28
which, when they have	spoken	as religiously as he	8, 42/ 38
of our Savior himself,	spoken	unto his disciples in	8, 43/ 25
to his own words	spoken	as well by the	8, 44/ 12
he allegeth against us	spoken	by the mouth of	8, 45/ 6
our Savior be not	spoken	against us that believe	8, 45/ 7
but that they be	spoken	against himself and his	8, 45/ 9
this is very lovingly	spoken	, and he saith very	8, 56/ 2
also that we have	spoken	of before, and yet	8, 65/ 5
sixth of Matthew and	spoken	by the mouth of	8, 69/ 26
the longer, and have	spoken	of this matter somewhat	8, 70/ 4
villainous words of his	spoken	by this blessed sacrament	8, 84/ 2
such a shameful word	spoken	by the mouth of	8, 84/ 4
Now when he hath	spoken	his pleasure of the	8, 88/ 3
the words of God	spoken	by the mouth of	8, 99/ 30
man not very scripturally	spoken	. But therefore Tyndale turneth	8, 113/ 2
have severed them and	spoken	of both . . . or else	8, 115/ 33
any such foolish fantasy	spoken	there . . . it was by	8, 116/ 21
here heard ever anything	spoken	that mankind is redeemed	8, 147/ 23
caused all his words	spoken	to his church to	8, 156/ 24
word which God hath	spoken	by himself and his	8, 157/ 27
may be Christian men	spoken	of. For every assembly	8, 166/ 37
ecclesia that were not	spoken	of within the New	8, 168/ 24
I would never have	spoken	word against it. But	8, 171/ 30
of his own words	spoken	here . . . ye may in	8, 171/ 35
law to be dishonorably	spoken	of among the paynims	8, 173/ 28
thing being so properly	spoken	, as ye see --	8, 183/ 5
I have heard it	spoken	-- that "the Turks	8, 200/ 7
is well and holily	spoken	. But now let pass	8, 208/ 30
the words that be	spoken	to the heathen to	8, 212/ 7
there an untruth be	spoken	by the mouth of	8, 231/ 20
his purpose. The words	spoken	by our Lord be	8, 232/ 33
Word" be not well	spoken	, saving that we understand	8, 236/ 20
had not come and	spoken	unto them, they should	8, 241/ 32
had never come and	spoken	to them, there could	8, 241/ 35
because it is truly	spoken	, but because it is	8, 243/ 4
had it never been	spoken	. And this I say	8, 243/ 6
blasphemous folly of Tyndale	spoken	against the Scripture . . . because	8, 263/ 5
plain unreasonable blasphemy foolishly	spoken	against the Scripture of	8, 263/ 21
when they thus have	spoken	both . . . think ye, by	8, 268/ 10
whither of them hath	spoken	better, and whither part	8, 268/ 12
And then, after this	spoken	. . . should call up unto	8, 269/ 5
he had never been	spoken	of before? Now, if	8, 280/ 31
were not in Scripture	spoken	of at all . . . and	8, 297/ 16
no such thing there	spoken	of in the epistle	8, 315/ 8
well that God hath	spoken	to his people many	8, 330/ 1
if God have plainly	spoken	in Scripture that he	8, 335/ 11
For those words were	spoken	by Abraham peradventure long	8, 342/ 29
that they were not	spoken	to the apostles only	8, 344/ 24
that this is manifestly	spoken	not of the apostles	8, 344/ 31

those words of Christ	spoken	by his apostles, written	8, 347/ 28
the Scripture" . . . which were	spoken	of Christ before all	8, 347/ 31
which they be properly	spoken	indeed), but of the	8, 355/ 20
God, nor the word	spoken	by God's own mouth	8, 366/ 20
Augustine saith these words (	spoken	unto God): "Her body	8, 371/ 25
fire is there nothing	spoken	in that confession neither	8, 406/ 8
Peter have, for anything	spoken	of in his confessed	8, 406/ 27
whereof is also nothing	spoken	in Peter's confessed faith	8, 407/ 5
they to no purpose	spoken	, nor have no place	8, 413/ 33
for very shame have	spoken	of. And whereas all	8, 424/ 21
these texts to be	spoken	of elects. Thereto say	8, 430/ 25
words, though they be	spoken	by God himself . . . but	8, 432/ 37
taketh Saint Paul's words	spoken	of himself, to signify	8, 444/ 26
to his own words	spoken	unto his church when	8, 466/ 12
in the Scripture either	spoken	of at all, or	8, 478/ 34
he mean any word	spoken	in Scripture already --	8, 495/ 25
the words of Christ	spoken	there to his apostles	8, 498/ 15
be well and plainly	spoken	, and as well and	8, 499/ 27
people to repentance be	spoken	only to the elects	8, 520/ 10
the words of God	spoken	by the mouth of	8, 547/ 6
words of our Savior	spoken	unto Saint Peter, "I	8, 554/ 1
of our Savior himself	spoken	of the sin of	8, 568/ 20
Scripture is there nothing	spoken	to the contrary but	8, 569/ 8
so much, almost, as	spoken	of, leaveth off his	8, 572/ 34
preacheth in a lewd	sport	, but Father Tyndale here	8, 41/ 18
that was a pretty	sport	for them for a	8, 125/ 33
and to make him	sport	, with mocking and mowing	8, 126/ 35
we say now in	sport	. . . he will say once	8, 262/ 1
a time, for their	sport	, proposing riddles among them	8, 446/ 16
thief they say in	sport	, "He can find a	8, 534/ 4
is it a better	sport	to see how in	8, 559/ 16
that all his proper	sporting	wherein he playeth his	8, 554/ 25
one year? Why without	spot	? Why taken the tenth	8, 329/ 1
and purged from all	spots	-- these words draweth	8, 212/ 9
out of religion a	spouse	of Christ, wedded her	8, 47/ 36
root and been more	spread	abroad . . . God hath taken	8, 4/ 34
ever they may to	spread	these books abroad to	8, 35/ 20
send over hither and	spread	abroad within this realm	8, 142/ 15
hurt unto themselves and	spread	also that infection farther	8, 178/ 7
as Christ's congregation is	spread	abroad into all the	8, 281/ 18
New Law promulgated and	spread	about -- when the	8, 326/ 25
church of Christ is	spread	." Many things be not	8, 370/ 34
heresy that ever should	spring	after their days; and	8, 333/ 34
be meek (when heresy	springeth	, as Saint Augustine saith	8, 29/ 18
or if it were	sprinkled	upon a man for	8, 194/ 28
grown so fast and	sprung	up so thick, full	8, 2/ 5
by the new sects	sprung	out of his, which	8, 5/ 33
is sown, and prettily	sprung	up, in these little	8, 10/ 16
and all the churches	sprung	out thereof, with all	8, 223/ 7
Marrow Bone, Buckle Pit,	Spurn	Point, Cobnut, or Quating	8, 491/ 19

he hath played at	Spurn	Point by the way	8, 495/ 16
and the playing at	Spurn	Point into some detestable	8, 495/ 22
that no man can	spy	them." As for mine	8, 175/ 13
what other men shall	spy	, I cannot say. But	8, 175/ 15
surely if I could	spy	any in my writing	8, 175/ 15
were very likely to	spy	it . . . namely since I	8, 175/ 23
beetle-blind but that we	spy	well enough which way	8, 501/ 24
have the wit to	spy	-- yet doth he	8, 525/ 17
believe that David did	spy	her, and send for	8, 533/ 8
David first began to	spy	her, let that be	8, 536/ 6
is no rest nor	stability	," and so forth, a	8, 165/ 5
abide still by the	stake	when he was fast	8, 20/ 2
sore bound to the	stake	with the strength of	8, 223/ 11
stick still at a	stake	and rest his bones	8, 397/ 19
whoso delight therein shall	stand	in peril that Jonah	8, 8/ 4
in the Lord to	stand	stiff with the devil	8, 13/ 12
made him for to	stand	not a little in	8, 34/ 32
and let the treacle	stand	for some that should	8, 37/ 17
may among the better	stand	yet in some good	8, 38/ 35
blankets and then should	stand	up and preach upon	8, 41/ 7
to the people that	stand	about. For there is	8, 41/ 16
in the meanwhile, and	stand	and look upon, sure	8, 58/ 32
to preach . . . do there	stand	still and preach nothing	8, 95/ 18
to kill on and	stand	still by and preach	8, 123/ 19
be not content to	stand	to that old time	8, 151/ 1
very old." Will Tyndale	stand	to that time? Will	8, 151/ 6
that time? Will he	stand	at two hundred? Three	8, 151/ 7
his church shall not	stand	in any doubt nor	8, 154/ 19
desire of grace, do	stand	in the stead of	8, 159/ 31
was not meet to	stand	in so good a	8, 174/ 28
have yet suffered to	stand	still in my Dialogue	8, 177/ 20
lucre thereby that I	stand	in so great peril	8, 178/ 32
English let English words	stand	in his English translation	8, 186/ 32
where it may conveniently	stand	? By this wise reason	8, 198/ 27
charity" might not conveniently	stand	! -- whereas I find	8, 199/ 7
where it might well	stand	; and that so often	8, 199/ 9
agnosco or agnitio may	stand	in the place if	8, 207/ 18
his heart. And how	stand	the words of Tyndale	8, 218/ 1
true faith, then I	stand	in peril, and if	8, 221/ 24
begin with, nor to	stand	there but if Tyndale	8, 236/ 6
manner of speaking may	stand	in many other things	8, 236/ 9
ordinance if it now	stand	, and that we must	8, 248/ 24
if he would honestly	stand	to his tackling in	8, 257/ 34
did there many martyrs	stand	and shed their blood	8, 269/ 31
profitable to us, and	stand	us in stead; which	8, 278/ 12
therefore, to make it	stand	the surer, undershored and	8, 282/ 1
fleshly imaginations may not	stand	with God's word --	8, 288/ 25
the boldness of pardons	stand	out of the fear	8, 288/ 30
by God himself to	stand	unchanged till Christ came	8, 322/ 20
himself that it shall	stand	unchanged till himself come	8, 322/ 21

warning that he should	stand	fast in those things	8, 360/ 31
that we have learned . . .	stand	fast and remember of	8, 360/ 35
yet be profitable and	stand	us in good stead	8, 361/ 19
so hard, as they	stand	in the place, that	8, 362/ 4
writeth in this wise: "	Stand	fast and observe our	8, 368/ 18
Saint Paul, "My brethren,	stand	fast and keep the	8, 369/ 9
our Savior shall always	stand	still in his light	8, 377/ 6
the Church, but precisely	stand	to the Scripture: then	8, 377/ 17
but that there will	stand	still in his light	8, 377/ 22
adversaries." There will also	stand	in his light these	8, 377/ 27
best be able to	stand	. He may seem to	8, 392/ 25
Saint James both . . . yet	stand	they still by their	8, 395/ 15
before the cross, or	stand	before the pulpit with	8, 398/ 34
else shall our faith	stand	us in little stead	8, 402/ 14
then that either whoso	stand	upon that rock shall	8, 410/ 34
as long as ye	stand	still in the state	8, 413/ 9
his words will evil	stand	together. And yet, when	8, 413/ 17
because he will not	stand	in my danger for	8, 415/ 6
seed of such faith	stand	still with his sin	8, 421/ 26
where he saith, "I	stand	at the door, knocking	8, 423/ 12
the present time so	stand	in the state of	8, 428/ 8
But against his taking	stand	all the old holy	8, 428/ 29
For to those that	stand	he giveth the counsel	8, 430/ 3
in faith feel themselves	stand	, they need not, for	8, 430/ 4
cause ought every man	stand	in great fear to	8, 433/ 34
all good men to	stand	fast always and ever	8, 437/ 11
every good man to	stand	still in his goodness	8, 438/ 15
may let the spit	stand	, and suffer the meat	8, 440/ 16
-- how can that	stand	with Tyndale's exposition and	8, 441/ 34
thy favor, nor never	stand	out of the state	8, 458/ 4
such meditation can never	stand	together. Finally, for conclusion	8, 458/ 23
a right faith may	stand	and abide with all	8, 458/ 37
abomination and sin cannot	stand	with the thing that	8, 459/ 13
that abominable sin cannot	stand	with the thing which	8, 459/ 15
abomination and sin may	stand	together with the right	8, 459/ 33
good and virtuous), do	stand	together and agree in	8, 479/ 39
they be bound to	stand	thereby and maintain it	8, 480/ 27
temptations come, we cannot	stand	. When we have sinned	8, 485/ 11
other deadly sins may	stand	together well enough. For	8, 486/ 37
charity nor grace can	stand	together with sin. For	8, 487/ 37
and then they "cannot	stand	"; and that after they	8, 490/ 20
learning that they can	stand	up upon their hinder	8, 515/ 9
in the Apocalypse: "I	stand	at the door and	8, 520/ 7
farther, "than so to	stand	liking thyself well enough	8, 526/ 13
for him both to	stand	and walk with if	8, 527/ 1
he would have it	stand	with his heresy that	8, 528/ 5
will all the doubt	stand	upon this only word	8, 538/ 22
perceiving that he cannot	stand	sure there . . . he steppeth	8, 546/ 32
how his definition will	stand	with his second heresy	8, 569/ 31
sacrilege, incest, and murder,	stand	yet highly still in	8, 570/ 24

under the name and	standard	of his famous authority	8, 153/ 10
of belief. But thou	standest	by faith; be not	8, 430/ 9
before in prison, he	standeth	in great peril to	8, 17/ 22
Augustine saith, of pride!)	standeth	as well with reason	8, 29/ 19
in the pulpit that	standeth	there and preacheth not	8, 95/ 26
preached at the font	standeth	in no more stead	8, 97/ 34
that all the salvation	standeth	in promise of God	8, 105/ 4
with lucre as Tyndale	standeth	in danger of choking	8, 178/ 33
first of Peter, thus	standeth	it in the Latin	8, 183/ 11
find it. But now	standeth	all the matter in	8, 188/ 9
the Greek word agape	standeth	so, sometimes, that he	8, 199/ 4
see wherein the question	standeth	. For he maketh as	8, 201/ 22
when we say, "He	standeth	well in my lady's	8, 202/ 25
as when a man "	standeth	well in his lady's	8, 203/ 4
a stubborn body that	standeth	still in the denying	8, 207/ 19
But, now, the matter	standeth	not therein at all	8, 211/ 14
is almost none that	standeth	in state of grace	8, 215/ 18
of all his process	standeth	in this one point	8, 220/ 35
since all the matter	standeth	in this point alone	8, 221/ 23
or "a horse," it	standeth	indifferent, and appeareth not	8, 229/ 31
the order as it	standeth	, he shall sometimes give	8, 235/ 8
else, understood as it	standeth	, "God was Christ" were	8, 236/ 23
-- because the truth	standeth	not in words, but	8, 268/ 34
the place where it	standeth	, the best-learned men are	8, 363/ 9
when all the people	standeth	together, holding up their	8, 373/ 18
bringing a man that	standeth	on it into mortal	8, 411/ 1
that thinketh that he	standeth	, let him beware he	8, 429/ 35
that hath it and	standeth	in it hath cause	8, 430/ 13
when he is followed	standeth	still and stayeth at	8, 455/ 32
say, but work well)	standeth	still in them, all	8, 456/ 20
that all his matter	standeth	only in this: that	8, 460/ 30
cause of the salvation	standeth	all in the obedience	8, 463/ 14
-- still, I say,	standeth	it stiffly against him	8, 473/ 30
and forgetteth himself, and	standeth	and beholdeth and falleth	8, 489/ 3
that they taught him,	standeth	still and looketh on	8, 491/ 17
abominable heresies, but stubbornly	standeth	by them and saith	8, 495/ 4
merit on our part,	standeth	in the respect and	8, 507/ 37
that in teaching only,	standeth	the pith of a	8, 513/ 17
of a man's living	standeth	not in only teaching	8, 513/ 22
that in good teaching	standeth	not all the pith	8, 514/ 2
pith of man's living	standeth	altogether in teaching --	8, 514/ 19
to wit, that all	standeth	in teaching. For those	8, 514/ 29
their teeth -- then	standeth	not all the pith	8, 514/ 37
pith of good living	standeth	not all in teaching	8, 515/ 24
pith of good living	standeth	not in teaching. Tyndale	8, 515/ 27
of good living only	standeth	; that is, as he	8, 515/ 35
rather, lest (whereof he	standeth	in much more peril	8, 524/ 8
notable crimes, that he	standeth	therefore in state good	8, 526/ 6
the sin of men	standeth	in this: that they	8, 543/ 4
in which one word	standeth	the making and marring	8, 558/ 10

Scripture that word "turned"	standeth	so alone, it is	8, 558/ 31
in Scripture it so	standeth	alone, is never taken	8, 558/ 33
their minds better and,	standing	firmly by the Catholic	8, 37/ 39
as if a priest	standing	up in the pulpit	8, 95/ 17
them than by the	standing	of the priest in	8, 95/ 25
between the hallowed water	standing	in the font before	8, 194/ 27
putteth his example of "	standing	in his lady's grace	8, 203/ 15
may (that belief still	standing	) fall into many deadly	8, 459/ 3
grinding in their bellies	standing	a-strut with stuffing, call	8, 521/ 2
themselves sure of their	standing	, and think that they	8, 523/ 28
he did of stubborn	standing	in his misbelief . . . in	8, 546/ 6
royal person, in the	Star	Chamber, most eloquently, by	8, 27/ 3
water was turned into	starch	." More What a cankered	8, 116/ 16
reasoneth it rather for	starch	(full like a stark	8, 466/ 18
it be bread or	starch	. And then that, with	8, 572/ 8
be sober; make him	stark	mad, and bid him	8, 29/ 21
advised; make him a	stark	thief, and bid him	8, 29/ 21
one so very a	stark	ribald, in all this	8, 45/ 14
for all that very	stark	naught indeed, and that	8, 45/ 29
' shameless, '	stark	mad, ' and '	8, 58/ 20
-- he is a	stark	heretic; it were even	8, 90/ 8
than all three, very	stark	heretics -- yet so	8, 93/ 29
devil hath stricken him	stark	blind and set him	8, 126/ 33
me, and called me	stark	heretic, and that the	8, 152/ 21
the more part so	stark	naked, without any net	8, 176/ 6
it that is a	stark	heresy though Tyndale say	8, 195/ 36
that Tyndale's "truths" be	stark	devilish heresies: if God	8, 221/ 20
not sore bleared or	stark	blind with the smoke	8, 283/ 29
Origen and called him	stark	heretic. But yet shall	8, 367/ 18
the true faith), and	stark	hypocrites in being of	8, 387/ 30
then Tyndale is a	stark	heretic, in so saying	8, 414/ 9
-- he is a	stark	heretic. And of truth	8, 416/ 11
heat again but fall	stark	dead on the ground	8, 440/ 18
after, were a very	stark	fool: so he that	8, 440/ 31
for all that, a	stark	traitor in the meanwhile	8, 451/ 7
starch (full like a	stark	heretic, God wot!), and	8, 466/ 18
heretic, and that the	starkest	that ever was." This	8, 152/ 21
hard for him to	start	out from these plain	8, 416/ 3
therefore wilily provideth a	starting	hole, stepping from "plain	8, 257/ 28
fain leave himself some	starting	hole. But surely it	8, 416/ 2
some refuge at some	starting	hole -- yet of	8, 448/ 17
some refuge into a	starting	hole . . . and when he	8, 498/ 4
charity, and in the	state	of grace. Tyndale And	8, 54/ 28
sin not in that	state	if a man take	8, 84/ 34
of people . . . perusing every	state	and condition, spiritual and	8, 177/ 7
Baptism, or to the	state	of Baptism, in which	8, 213/ 10
restored again to the	state	of Baptism, clear from	8, 213/ 32
none that standeth in	state	of grace longer than	8, 215/ 18
God's favor and the	state	of grace by the	8, 215/ 31
Penance restored unto the	state	of grace. And since	8, 217/ 3

people already, of every	state	and degree . . . and that	8, 266/ 23
by him, and the	state	of souls both in	8, 365/ 8
stand still in the	state	of salvation ye can	8, 413/ 9
he is in the	state	of grace, and an	8, 426/ 2
so stand in the	state	of grace that if	8, 428/ 8
penance renewed unto the	state	of baptism -- and	8, 433/ 27
stand out of the	state	of grace for any	8, 458/ 4
from his present good	state	unto sin at the	8, 470/ 5
restored again to the	state	of grace. And then	8, 494/ 27
would die in the	state	of grace and be	8, 497/ 35
he standeth therefore in	state	good enough, though he	8, 526/ 6
and then stood in	state	of grace; and yet	8, 549/ 17
repentance restored to the	state	of salvation; but he	8, 551/ 15
and died, in this	state	, had not then at	8, 556/ 10
Peter had in such	state	lived and died . . . his	8, 556/ 29
that time of that	state	of his from his	8, 556/ 32
too, in the same	state	. . . into five equal parts	8, 556/ 34
and rail upon all	states	, spiritual and temporal, throughout	8, 191/ 20
whichever of these two	states	a man finally dieth	8, 428/ 15
make any law or	statute	for the punishment of	8, 15/ 18
by plain ordinance and	statute	. Wherefore I reckon myself	8, 27/ 34
Church to make a	statute	. And because ye should	8, 356/ 30
-- as is "that	statute	," saith he, "whereby they	8, 356/ 33
there is no such	statute	made, nor no such	8, 357/ 1
There is also no	statute	made by the Church	8, 357/ 22
neither make law nor	statute	, nor nothing do but	8, 359/ 36
any good order or	statute	in his church . . . but	8, 360/ 5
he putteth example of	statutes-making	-- as though it	8, 356/ 29
this case likely to	stay	the people? Surely meseemeth	8, 269/ 8
of God unwritten may	stay	altogether. For I say	8, 269/ 18
it is wisdom to	stay	well ourselves in the	8, 404/ 31
followed standeth still and	stayeth	at his master's whistling	8, 455/ 33
set his hand unto	staying	and keeping up of	8, 259/ 19
yet in some good	stead	. And that it so	8, 38/ 35
in Paradise in the	stead	of our father Adam	8, 61/ 26
standeth in no more	stead	than a preacher that	8, 97/ 34
agree this in his	stead	-- that once of	8, 153/ 34
do stand in the	stead	of one of the	8, 159/ 32
his translation in the	stead	of "church." And they	8, 165/ 29
word "elder" in their	stead	, which signifieth not the	8, 187/ 22
he setteth in the	stead	of "charity," hath of	8, 198/ 32
there appointed in his	stead	), and there abide the	8, 208/ 4
time . . . were in their	stead	left for the apostle	8, 244/ 11
say Mass in his	stead	. . . because the Scripture saith	8, 259/ 12
the sheep in his	stead	. . . it should signify the	8, 277/ 30
stood them in the	stead	of Scripture -- it	8, 278/ 11
and stand us in	stead	; which thing destroyeth all	8, 278/ 12
had stood them in	stead	of heaven. And therefore	8, 299/ 33
have stood in no	stead	at all toward heaven	8, 324/ 36
stand us in good	stead	, not only for our	8, 361/ 19

stand us in little	stead	, but greatly aggrieve and	8, 402/ 14
stood them not in	stead	, for lack of further	8, 474/ 7
hath put in the	stead	thereof these words "come	8, 558/ 23
you the sure and	steadfast	authority of Christ's Catholic	8, 34/ 6
then in surety of	steadfast	and imperishable Gratiacconsummans grace	8, 205/ 12
bid him see he	steal	not. Howbeit -- besides	8, 29/ 22
to wit, rob and	steal	away the chief prayers	8, 162/ 36
by his will fain	steal	away from us in	8, 405/ 29
would he now secretly	steal	back again. Not wittingly	8, 481/ 5
less like than Paul's	steeple	to a dagger sheath	8, 534/ 14
driven him onward one	step	down; for I have	8, 150/ 26
were loosed, made a	step	aside fifteen hundred miles	8, 187/ 7
them but for a	step	forward. For after time	8, 253/ 13
may for a need	step	to the altar and	8, 259/ 11
nor by false sleight,	step	in between her and	8, 372/ 25
to be driven from	step	to step. And therefore	8, 546/ 25
driven from step to	step	. And therefore where he	8, 546/ 25
he goeth to another	step	, and saith that he	8, 546/ 29
And then seeing that	step	will not be defended	8, 546/ 30
yet perceiving that that	step	will not hold him	8, 546/ 34
at last unto another	step	, and saith he casteth	8, 546/ 35
And yet from that	step	have I driven him	8, 547/ 4
circumcision. And therefore said	Stephen	(Acts 7), "He gave	8, 276/ 14
the stoning of Saint	Stephen	, persecuted and punished so	8, 549/ 9
so, since I am	stepped	now fifteen hundred years	8, 187/ 8
age is twenty winters	stepped	into his knave's age	8, 491/ 31
a promise etc.. Why	steppeth	he from the example	8, 115/ 26
stand sure there . . . he	steppeth	down to the next	8, 546/ 32
provideth a starting hole,	stepping	from "plain and evident	8, 257/ 29
at home in their	stews	in honor of their	8, 126/ 15
they make a stinking	stews	. And this is yet	8, 163/ 9
brothels -- anglice, a	stews	-- which signification also	8, 163/ 11
and above, did yet	stick	still in his denial	8, 22/ 3
point will Tyndale haply	stick	with me . . . and he	8, 52/ 1
In this point they	stick	stiffly . . . and when they	8, 52/ 17
we will not much	stick	with Tyndale for a	8, 74/ 18
an evil way to	stick	upon that point so	8, 81/ 33
wherein I will greatly	stick	. But in my mind	8, 104/ 24
The old heretics did	stick	upon Scripture when it	8, 119/ 17
that Tyndale would stiffly	stick	in this point and	8, 174/ 20
presbyteros signifieth an elder	stick	. And yet -- this	8, 183/ 4
is as feeble to	stick	to as is an	8, 186/ 14
an old, rotten, elder	stick	, and though it were	8, 186/ 15
the teeth with a	stick	. And thus have I	8, 198/ 2
I will a little	stick	the longer therein, to	8, 241/ 1
souls. And let Tyndale	stick	well to this point	8, 242/ 10
we have all said,	stick	still at one point	8, 287/ 5
years before. If Tyndale	stick	still in this point	8, 321/ 32
him for his juggling	stick	. For Saint Paul meaneth	8, 325/ 9
upon their feet, nor	stick	in their hand, nor	8, 328/ 7

I not take a	stick	in mine hand? What	8, 328/ 17
though I bear a	stick	? Why were it not	8, 328/ 19
For he will not	stick	to deny some part	8, 381/ 30
already that he shall	stick	still at a stake	8, 397/ 19
not Tyndale let to	stick	still in his error	8, 439/ 14
sin. Finally, if he	stick	still in this point	8, 456/ 18
truth than frowardly to	stick	still in heresy . . . and	8, 468/ 29
galls, and his juggling	stick	in all the proper	8, 487/ 11
or else drag and	stick	still, or go not	8, 526/ 30
Now Tyndale will peradventure	stick	upon some subtle conjecture	8, 548/ 32
see how wisely Tyndale	sticketh	with me in the	8, 312/ 15
since Tyndale so stiffly	sticketh	in this point --	8, 441/ 4
made a while great	sticking	and difficulty . . . to the	8, 23/ 26
the Lord to stand	stiff	with the devil in	8, 13/ 12
to examination, he waxed	stiff	and stubborn in his	8, 22/ 23
they may and must	stiffly	withstand his "tyranny." So	8, 32/ 33
and he will say	stiffly	that faith we may	8, 52/ 2
this point they stick	stiffly	. . . and when they be	8, 52/ 17
upon that point so	stiffly	that he letteth not	8, 81/ 34
if that Tyndale would	stiffly	stick in this point	8, 174/ 20
should then neither so	stiffly	defend so shameless heresies	8, 197/ 11
obstinate heresies held so	stiffly	against all the old	8, 248/ 1
of Rochester, he saith	stiffly	that none of those	8, 324/ 15
frailty; whereof Tyndale very	stiffly	teacheth us untruly the	8, 423/ 31
And since Tyndale so	stiffly	sticketh in this point	8, 441/ 4
I say, standeth it	stiffly	against him that he	8, 473/ 31
he hath denied and	stiffly	striveth against, but also	8, 479/ 13
and defended it full	stiffly	before he repented, and	8, 532/ 27
of his own and	stiffly	bear us in hand	8, 548/ 33
the sea, or tarry	still	here and renounce his	8, 9/ 20
come at church; talking	still	of "faith" and full	8, 11/ 14
power, so to persevere	still	. Of his teaching, these	8, 14/ 12
in selling them here	still	secretly, and sending over	8, 16/ 26
had amended, and stood	still	in grace, if some	8, 17/ 35
the man did abide	still	by the stake when	8, 20/ 2
above, did yet stick	still	in his denial . . . and	8, 22/ 3
heresies at all, but	still	had abided by them	8, 22/ 31
the King's proclamations keep	still	his books, and rather	8, 31/ 10
every man must keep	still	Tyndale's false translation of	8, 32/ 24
if I should keep	still	altogether by me longer	8, 33/ 19
heard us not, and	still	they sing us on	8, 53/ 21
their devilish deeds forbear	still	and suffer them, and	8, 59/ 11
or intend to keep	still	and continue in any	8, 82/ 15
than him, and that	still	folk took matrimony for	8, 86/ 17
doth naught, and saith	still	he doth well --	8, 91/ 1
preach . . . do there stand	still	and preach nothing at	8, 95/ 18
things, and yet mocketh	still	. Howbeit, that is little	8, 110/ 12
Altar is very bread	still	, ye shall understand that	8, 116/ 2
repent and do so	still	and believe that all	8, 121/ 30
kill on and stand	still	by and preach. I	8, 123/ 19

to do), babble on	still	, against all reason, against	8, 135/ 35
and to keep all	still	in darkness. More Tyndale	8, 138/ 14
-- then left they	still	the Service in the	8, 160/ 25
some words that remain	still	untranslated into Latin . . . men	8, 161/ 8
the Church "the Church"	still	, and will not agree	8, 165/ 34
evil angels be angels	still	), Tyndale may at his	8, 174/ 23
be my dear darling	still	. And surely if Tyndale	8, 176/ 23
he holdeth such heresies	still	-- I cannot take	8, 176/ 25
yet suffered to stand	still	in my Dialogue, and	8, 177/ 21
Acts, not only keep	still	the Greek word presbyteros	8, 184/ 11
should rather have kept	still	the word presbyteros unchanged	8, 184/ 15
translation and keepeth presbyteros	still	, reciting Saint Peter in	8, 184/ 20
stubborn body that standeth	still	in the denying of	8, 207/ 19
and keep their belief	still	, and yet fall into	8, 212/ 10
and will be good	still	till he be naught	8, 215/ 2
but long to lie	still	in their false belief	8, 219/ 34
us, as it were,	still	striving with him in	8, 222/ 15
church to do miracles	still	in every age, and	8, 244/ 22
is at his liberty	still	, and ever still shall	8, 248/ 10
liberty still, and ever	still	shall be, to teach	8, 248/ 10
us that we be	still	bound yet unto this	8, 248/ 19
ever shall be bound	still	, to the law made	8, 248/ 19
that, at his liberty	still	in the governance and	8, 248/ 27
false prophet shall be	still	as far asunder as	8, 265/ 23
though he babble on	still	. But yet -- because	8, 268/ 34
spirit, would lead you	still	in a wrong way	8, 269/ 1
it were not bread	still	, as Luther saith, or	8, 278/ 36
have all said, stick	still	at one point . . . and	8, 287/ 5
the bread and wine	still	remain, as Tyndale saith	8, 293/ 5
goeth on against them	still	. . . Tyndale Moreover, what is	8, 293/ 36
Altar is very bread	still	. And he mocketh at	8, 300/ 33
made priests and kept	still	their wives. But since	8, 306/ 9
before. If Tyndale stick	still	in this point . . . and	8, 321/ 32
necessity to keep them	still	after the New Law	8, 326/ 24
the whole church remaining	still	in the former faith	8, 341/ 35
part and say nay	still	, be the proof never	8, 350/ 20
to rise may lie	still	in his bed, and	8, 354/ 36
would he preach heresies	still	. . . until at the last	8, 358/ 3
not lost, that preserveth	still	the matter though he	8, 374/ 23
Savior shall always stand	still	in his light: "Nisi	8, 377/ 6
that there will stand	still	in his light the	8, 377/ 22
then abideth that bond	still	, to believe the things	8, 379/ 12
both . . . yet stand they	still	by their word, and	8, 395/ 15
-- since they say	still	that faith alone sufficeth	8, 395/ 24
church may keep them	still	, and be a church	8, 396/ 1
that he shall stick	still	at a stake and	8, 397/ 19
thou hast long sat	still	in sin." But Saint	8, 409/ 22
is a quick soul	still	as he was before	8, 412/ 22
long as ye stand	still	in the state of	8, 413/ 9
all that, sinneth always	still	. But to the intent	8, 418/ 24

yet full of sin	still	, and unto the promises	8, 419/ 17
of such faith stand	still	with his sin; and	8, 421/ 26
the man may keep	still	his faith and his	8, 421/ 34
sin, and after continue	still	in sin, and refuse	8, 421/ 36
and so doth ever	still	, and will do still	8, 422/ 1
still, and will do	still	in hell as long	8, 422/ 1
of God's grace dwelleth	still	in man, to keep	8, 422/ 9
have had him dwell	still	with them . . . yet fearing	8, 423/ 1
him, yet he hovereth	still	about the door of	8, 423/ 9
blessed angels, that stood	still	with God in the	8, 436/ 28
good man to stand	still	in his goodness, and	8, 438/ 15
Tyndale let to stick	still	in his error, and	8, 439/ 14
him to abide good	still	, and that as long	8, 439/ 32
the children of God	still	, and never become the	8, 441/ 39
Spirit, saith he, dwelleth	still	within them -- Saint	8, 442/ 17
of long purpose, and	still	persevere therein, and, finally	8, 442/ 39
yet full of sin	still	, and unto the promises	8, 444/ 36
yet full of sin	still	, and on to the	8, 445/ 26
of God" that even	still	in the very time	8, 447/ 1
the law of God	still	with their heart. And	8, 447/ 4
feeling faith, they keep	still	in their hearts their	8, 447/ 33
their wills, and have	still	in their hearts their	8, 451/ 19
their necks were yet	still	bound within the yoke	8, 455/ 15
he is followed standeth	still	and stayeth at his	8, 455/ 32
Now, if Tyndale say	still	that because of his	8, 455/ 35
Finally, if he stick	still	in this point --	8, 456/ 18
but work well) standeth	still	in them, all the	8, 456/ 20
will carry thy yoke	still	about my neck to	8, 457/ 14
Lord, will I keep	still	and never let it	8, 457/ 25
it, but continually keep	still	in their minds the	8, 458/ 18
but both abide bound	still	unto God and yet	8, 458/ 21
he may (that belief	still	standing) fall into many	8, 459/ 2
than frowardly to stick	still	in heresy . . . and so	8, 468/ 29
God, but leave him	still	to the devil. Were	8, 469/ 29
and press upon him	still	, not without hope to	8, 469/ 36
he will labor him	still	to his sect --	8, 470/ 7
articles. But yet abideth	still	against him that since	8, 473/ 28
written in Scripture --	still	, I say, standeth it	8, 473/ 30
And therein shall they	still	continue, without any wonders	8, 478/ 16
must either lie tumbling	still	therein like a fool	8, 479/ 6
so they keep it	still	. And surely there is	8, 483/ 11
all such things sit	still	himself, astonied and amazed	8, 486/ 28
special privilege of keeping	still	faith, hope, and charity	8, 488/ 6
the keeping of charity	still	in the doing of	8, 488/ 23
they taught him, standeth	still	and looketh on them	8, 491/ 17
play), and so continueth	still	in the following and	8, 492/ 27
hidden, yet they continue	still	, both twain, and his	8, 492/ 30
yet continueth with her	still	. This friar and his	8, 493/ 11
bridebed, if they lie	still	and sleep yet. But	8, 493/ 12
must leave Luther lying	still	asleep with his leman	8, 493/ 17

asleep, keepeth in him	still	yet the love to	8, 493/ 21
his lechery, but lie	still	with the nun, and	8, 495/ 7
walketh in his way	still	. For yet he handleth	8, 497/ 27
must therefore sit even	still	and do nothing toward	8, 504/ 1
therefore if they will	still	persevere and walk on	8, 504/ 26
persevere and walk on	still	with God, he will	8, 504/ 26
he will walk on	still	with them. And their	8, 504/ 27
nothing, but sit even	still	, sadly, and gape by	8, 506/ 14
if he will abide	still	by that word that	8, 513/ 7
couch-quail, till they lie	still	and hearken what is	8, 515/ 6
if he would, lie	still	in sin when God's	8, 518/ 21
made them not lie	still	in sin like swine	8, 518/ 28
of his like mercy	still	, as long as they	8, 520/ 3
else let him sleep	still	in his lusts, and	8, 520/ 31
because they feel it	still	though they feel it	8, 522/ 21
else drag and stick	still	, or go not so	8, 526/ 30
and all this while	still	asleep. But Tyndale will	8, 533/ 11
that while enough thereof	still	, and peradventure a little	8, 534/ 31
for her, and stood	still	and looked on her	8, 536/ 8
sight of Bathsheba, stood	still	and fed his devilish	8, 537/ 27
did he then keep	still	his love to the	8, 539/ 22
For they might keep	still	the faith in their	8, 541/ 35
they keep it always	still	-- by the selfsame	8, 542/ 18
selfsame, I say, always	still	he proveth that they	8, 542/ 18
they kept it not	still	indeed, but were very	8, 542/ 19
this world, keepeth it	still	for the everlasting life	8, 543/ 32
if his belief stood	still	. . . it was a bare	8, 552/ 8
them. But he striveth	still	with us upon the	8, 552/ 20
about a word, and	still	dispute all day whether	8, 552/ 25
will, and abide thereby	still	. . . that though Saint Peter	8, 552/ 27
it may be called	still	"his" . . . understanding, by that	8, 554/ 14
Peter had held on	still	in that forsaking and	8, 556/ 3
forsaking and that perjury,	still	all his life, and	8, 556/ 4
dying, supposing to continue	still	, and die, too, in	8, 556/ 34
the Church . . . though they	still	call themselves Christian men	8, 561/ 30
to keep his definition	still	, whereupon all his whole	8, 569/ 21
and God's good children	still	. And therefore, since they	8, 570/ 18
murder, stand yet highly	still	in God's especial grace	8, 570/ 24
God Almighty's own minions	still	. And thus, good Christian	8, 572/ 24
hands with the poison	sting	of false "only faith	8, 36/ 16
Thomas Hitton, the devil's	stinking	martyr . . . of whose burning	8, 16/ 1
it is a very	stinking	sacrifice, and of such	8, 113/ 1
church they make a	stinking	stews. And this is	8, 163/ 9
abomination, and a foul,	stinking	sacrifice unto the filthy	8, 206/ 14
religion and do foul,	stinking	sacrifice to that filthy	8, 206/ 19
teach the whole dead,	stinking	sea of sin: it	8, 227/ 18
it were a poisoned,	stinking	tail of some stinking	8, 307/ 9
stinking tail of some	stinking	serpent, that were quite	8, 307/ 9
the members of a	stinking	harlot. First when the	8, 456/ 34
that thou resuscitate and	stir	up the grace of	8, 99/ 24

warn thee that thou	stir	up the grace of	8, 191/ 32
because he will not	stir	up every day a	8, 335/ 29
because God will not	stir	up every day a	8, 338/ 4
that he would not	stir	up, if need were	8, 338/ 18
up, and daily doth	stir	up, new prophets in	8, 338/ 26
needeth as well to	stir	up prophets with miracles	8, 339/ 20
of their own once	stir	them." By these words	8, 351/ 23
flesh did move and	stir	him to. And then	8, 444/ 15
with them as to	stir	them up . . . I would	8, 483/ 17
sedition and dissension to	stir	up rebellion and insurrection	8, 484/ 11
call upon him and	stir	him to rise out	8, 519/ 11
that God hath daily	stirred	up, and daily doth	8, 338/ 25
died in, as he	stirred	up prophets among the	8, 338/ 30
been by the devil	stirred	up to destroy the	8, 481/ 33
there, and for the	stirring	of them to devotion	8, 193/ 8
to signify not only	stirring	and incitations toward deadly	8, 444/ 26
cleaving to the contrary	stirring	of God and his	8, 451/ 35
alb, the amice, and	stole	, and so forth --	8, 110/ 8
hear confession, without a	stole	about his neck . . . he	8, 127/ 5
priest left off his	stole	. . . folk would then say	8, 127/ 11
that she useth no	stole	. And thus everybody well	8, 127/ 15
the beggarly knave had	stolen	the cloths, fell in	8, 13/ 21
also make restitution of	stolen	goods, and walk in	8, 433/ 10
thief because he had	stolen	away the chalice, and	8, 449/ 23
he were of Tyndale's	stomach	, that can, as the	8, 415/ 18
written in tablets of	stone	or in beasts' skins	8, 44/ 11
beast, herb, tree, or	stone	. Which if I were	8, 195/ 2
high mountain of the	stone	that is Christ . . . and	8, 251/ 13
by God's own judgment	stoned	unto death. And I	8, 74/ 33
that appear in crystal	stones	, and such other superstitious	8, 246/ 21
of Christ, and the	stoning	of Saint Stephen, persecuted	8, 549/ 9
man had amended, and	stood	still in grace, if	8, 17/ 35
as at his execution	stood	by him while he	8, 22/ 34
For truly if they	stood	thereupon, their hearts would	8, 76/ 20
profitable unto them, and	stood	them in the stead	8, 278/ 10
the ceremonies, too, had	stood	them in stead of	8, 299/ 33
as though himself had	stood	by all the while	8, 323/ 32
have taken to have	stood	in no stead at	8, 324/ 36
say nothing but Tyndale	stood	by and heard him	8, 326/ 1
that the old interpreters	stood	in great doubt what	8, 362/ 5
as the same bond	stood	and bound us before	8, 379/ 14
the blessed angels, that	stood	still with God in	8, 436/ 28
that then their christendom	stood	them not in stead	8, 474/ 7
longed for her, and	stood	still and looked on	8, 536/ 8
for her, when he	stood	and talked with her	8, 536/ 11
first sight of Bathsheba,	stood	still and fed his	8, 537/ 27
by the Gospel, obstinately	stood	in his distrust, and	8, 546/ 9
Gospel preached, and then	stood	in state of grace	8, 549/ 17
but if his belief	stood	still . . . it was a	8, 552/ 8
and preach upon a	stool	and make a mowing	8, 41/ 8

Frap, preaching upon a	stool	, that durst play the	8, 41/ 37
skirt and break the	stool	upon his head. And	8, 42/ 3
and unto the mercy	stool	of God -- and	8, 112/ 5
upon God Almighty's "mercy	stool	" we offer every man	8, 112/ 13
at God Almighty's mercy	stool	. . . and that "we" kill	8, 112/ 26
neck, and make him	stoop	, and beat him. And	8, 444/ 24
though best were to	stop	your ears utterly and	8, 38/ 18
the truth, and to	stop	the light, and to	8, 138/ 13
be, the final, peremptory	stop	against all contradiction. This	8, 264/ 33
gap have I so	stopped	already that he shall	8, 397/ 18
have infinite treasure in	store	), and last of all	8, 135/ 8
therein lieth all the	store	of all their gunpowder	8, 157/ 5
he never had such	store	to take occasion of	8, 524/ 23
have caused, partly the	stories	witness, partly men have	8, 28/ 35
And not a few	stories	are there that testify	8, 128/ 10
work with writing of	stories	-- yet cometh there	8, 128/ 14
Old Testament and authentic	stories	, and the present practice	8, 133/ 29
farther than the bare	stories	and Collects. But likewise	8, 161/ 7
ere Noah -- do	stories	testify. More Full well	8, 273/ 9
is none of those	stories	anything sib to Saint	8, 273/ 12
testimonium eius." There were	stories	which, as Saint Augustine	8, 273/ 15
them determined -- as	stories	make mention. More Let	8, 339/ 30
shall find in the	stories	that the good holy	8, 339/ 36
thing appeareth well in	stories	very old and authentic	8, 340/ 32
bring us forth his	stories	saying that the general	8, 340/ 33
will say that the	stories	tell that there was	8, 340/ 35
he find none such	stories	neither. And if he	8, 340/ 37
will say that the	stories	do not tell of	8, 340/ 37
we find in authentic	stories	. By these traditions have	8, 365/ 29
well both by the	stories	, as well of England	8, 482/ 17
his baptism in the	storm	of temptation, and falleth	8, 212/ 23
and in such a	storm	of temptations, for the	8, 540/ 33
astonied" and "amazed," and "	stormy	" temptations, "terrible" sights, with	8, 542/ 21
likewise as Tyndale's whole	story	serveth here all against	8, 137/ 35
in a profane, common	story	, in which men may	8, 185/ 31
but in a profane	story	. Now, where it is	8, 186/ 15
is in the holy	story	of Christ's Gospel, what	8, 186/ 16
believe it with a	story	faith, because we see	8, 313/ 6
For as for his "	story	faith," with only which	8, 314/ 19
Tyndale bring forth one	story	that saith as he	8, 339/ 32
he shall find no	story	that shall say that	8, 339/ 34
Baptism had, and the "	story	" faith (that is, he	8, 426/ 8
as men believe a	story	or a chronicle), do	8, 426/ 10
man may believe a	story	, but with a feeling	8, 461/ 1
but now they go	straight	to Scripture. And thereto	8, 10/ 9
wretched soul with him	straight	from the short fire	8, 15/ 36
as he goeth: the	straight	way down to the	8, 204/ 21
a thing never so	straight	, it cannot be allowed	8, 257/ 38
beds sty even up	straight	to heaven: they may	8, 567/ 5
thereof by a little	straighter	line than Luther draweth	8, 262/ 22

his own, will I	strain	him fast and sure	8, 118/ 8
and should serve to	strain	us to prove allthing	8, 347/ 32
their unreasonable construction would	strain	his words to: what	8, 349/ 36
as straitly as they	strain	him; in which I	8, 350/ 11
for else the charity	strained	them not of necessity	8, 334/ 11
will he keep so	strait	that if he meet	8, 125/ 16
the holy day so	strait	. . . that would fear to	8, 125/ 22
would keep it so	strait	as he speaketh . . . than	8, 125/ 23
would keep it so	strait	as to forbear the	8, 125/ 26
and showed, the very	strait	path that leadeth folk	8, 141/ 3
words were taken as	strait	as these men mistake	8, 350/ 34
of the people, so	straitly	forty days that in	8, 70/ 21
do keep God's commandment	straitly	, bring in the examples	8, 72/ 21
his works, and so	straitly	marked and condemned his	8, 153/ 13
had himself meant as	straitly	as their unreasonable construction	8, 349/ 35
Moses had meant as	straitly	as they strain him	8, 350/ 10
concerning our belief, over	straitly	restrained of our evangelical	8, 563/ 9
us as a new,	strange	tale, that never man	8, 60/ 18
us with unknown and	strange	terms, to bring us	8, 111/ 20
and hallooing; their dumb	strange	holy gestures, with all	8, 134/ 25
he would with his	strange	words enchant and charm	8, 180/ 15
ye wot well, so	strange	and so little known	8, 181/ 29
Old Law in a	strange	perplexity. Which, whatsoever Tyndale	8, 308/ 20
man gather thereof any	strange	holy gestures, but the	8, 314/ 31
take it for so	strange	that God or his	8, 329/ 34
then he assoileth his	strange	riddle as bluntly as	8, 446/ 14
prove us this wonderful	strange	paradox, this opinion inopinable	8, 490/ 10
such a thing so	strange	, and unto every man	8, 565/ 11
of beasts suffocated or	strangled	, and the eating of	8, 248/ 23
and allthing that is	strangled	, and from fornication . . . from	8, 343/ 27
men should abstain from	strangled	, and from blood; of	8, 375/ 12
not Tyndale set a	straw	the more by the	8, 78/ 1
things unwritten, then a	straw	for all that ye	8, 263/ 15
serveth Friar Barnes a	straw	. Moreover, it is to	8, 360/ 10
very dirt of the	street	able to do such	8, 103/ 19
to pray in the	street	. For when they pray	8, 162/ 29
throat in the open	street	, say there were no	8, 220/ 13
effectually to exercise its	strength	in the reasonable soul	8, 85/ 29
of God, a certain	strength	of spiritual life infunded	8, 100/ 25
their wills, no manner	strength	at all. And therefore	8, 104/ 32
church of elects . . . the	strength	of which heresy his	8, 118/ 21
what a force and	strength	hath that fashion of	8, 129/ 1
to ask power and	strength	to live godly." Why	8, 147/ 18
for them: as beauty,	strength	, learning, or wit. Gratia	8, 204/ 25
the stake with the	strength	of this chain, beginneth	8, 223/ 11
you somewhat of the	strength	and effect of the	8, 232/ 23
perceive not clearly the	strength	of this article, he	8, 234/ 14
upon the vigor and	strength	of this article "the	8, 237/ 12
not always that manner	strength	: all this shall nothing	8, 237/ 15
they have sometimes that	strength	, and then the matter	8, 237/ 16

Greek article hath that	strength	in this place, that	8, 237/ 17
and trust all in	strength	of sword. And because	8, 270/ 19
his days . . . and, putting	strength	and miracle together, shall	8, 270/ 22
off the force and	strength	of faith . . . both works	8, 299/ 32
all the force and	strength	of them cometh of	8, 299/ 35
strong; and therefore what	strength	is in it ye	8, 335/ 24
word had as great	strength	before it was written	8, 344/ 2
is the pillar and	strength	of the truth. And	8, 382/ 8
of heaven by the	strength	of faith in this	8, 413/ 2
is he, by the	strength	and virtue of that	8, 435/ 28
grace was sufficient. Whose	strength	in man's feebleness so	8, 453/ 9
through the force and	strength	of those merits that	8, 508/ 21
them unto their own	strength	, to make them feel	8, 522/ 11
them to their own	strength	-- he may as	8, 523/ 8
nothing to their own	strength	at all, nor ween	8, 523/ 17
Lord, of mine own	strength	," but he said, "I	8, 523/ 22
he setteth to less	strength	of his hand than	8, 525/ 34
back, that passed his	strength	to bear. So that	8, 528/ 26
occasions far above their	strength	. Secondly, for after their	8, 530/ 4
great occasions above David's	strength	. . . which great occasions God	8, 530/ 13
they were of that	strength	in comparison of the	8, 530/ 32
by the force and	strength	of their own nature	8, 530/ 33
women came afterward to	strength	and boldness, and that	8, 545/ 15
is yet, haply, better)	strengthen	the soul in such	8, 159/ 34
presence of God, and	strengthen	them in the faith	8, 272/ 29
eat with them to	strengthen	their faiths. More Here	8, 541/ 24
come unto thyself again,	strengthen	thy brethren." Now put	8, 553/ 14
faith shall not fail,	strengthen	thy brethren." How say	8, 553/ 20
do thou confirm and	strengthen	thy brethren." Now see	8, 558/ 8
art once converted, then	strengthen	thou thy brethren" --	8, 558/ 13
to thyself again, then	strengthen	thou thy brethren." And	8, 558/ 15
once converted, confirm and	strengthen	thy brethren," by his	8, 559/ 25
God that for the	strengthening	of weak consciences, I	8, 268/ 35
Saint Paul used to	stretch	out his arm to	8, 192/ 16
and outrageous that they	stretch	from heaven to hell	8, 245/ 4
as it was to	stretch	out the arm in	8, 296/ 26
hope may hap to	stretch	into presumption and occasion	8, 425/ 5
of Holy Church which	stretcheth	to two seas of	8, 100/ 19
that the devil hath	stricken	him stark blind and	8, 126/ 32
sow debate, dissension, schisms,	strife	, and sedition . . . and cause	8, 58/ 25
than to contention and	strife	." Theophylact expoundeth the same	8, 369/ 24
heart and haughty courage	strieth	him into cowardous dread	8, 487/ 20
his master with three	stripes	for his tarrying and	8, 491/ 22
length to contend and	strive	together, and by seditions	8, 28/ 26
he will contend and	strive	with us upon the	8, 237/ 11
And again, God's holinesses	strive	not one against another	8, 305/ 6
-- that "God's holinesses	strive	not one against another	8, 305/ 13
saying that God's holinesses	strive	not one against another	8, 305/ 31
with any other arguments	strive	against this reason. And	8, 369/ 21
no such custom, to	strive	and contend; neither we	8, 369/ 22

as he biddeth them,	strive	and resist the temptation	8, 543/ 5
and a hundred more,	striveth	and fighteth against God's	8, 106/ 28
and which Tyndale utterly	striveth	to destroy. Against Tyndale's	8, 198/ 19
which the more it	striveth	and fluttereth, ever the	8, 297/ 4
good angel, repugneth and	striveth	against the sin, and	8, 451/ 36
and the more he	striveth	therewith, the more always	8, 479/ 7
hath denied and stiffly	striveth	against, but also that	8, 479/ 13
from them. But he	striveth	still with us upon	8, 552/ 20
as it were, still	striving	with him in the	8, 222/ 15
that he did but	stroke	Timothy's head and call	8, 192/ 24
he were sorry . . . but	stroke	his head and bid	8, 494/ 15
a boy's head and	stroketh	it when he calleth	8, 84/ 22
faith," and make him	strong	to lie loud and	8, 19/ 1
in these days so	strong	, and these devilish heresies	8, 35/ 18
and have a conscience	strong	enough to break the	8, 62/ 15
enough to break the	strong	fast upon Good Friday	8, 62/ 16
amend also and make	strong	in the Lord the	8, 62/ 18
hundred places more, very	strong	for us in this	8, 69/ 9
them up like a	strong	man, and beareth it	8, 124/ 32
is equal and as	strong	as his word written	8, 131/ 34
and make it very	strong	and sure -- and	8, 157/ 4
write: the things be	strong	enough and little need	8, 178/ 36
faith better than a	strong	heresy. But Tyndale yet	8, 179/ 5
me Tyndale one mighty	strong	bulwark to fence in	8, 186/ 37
if she were so	strong	or had so much	8, 216/ 35
field, as a specially	strong	band. Which argument whoso	8, 262/ 16
it with certain other	strong	posts made of rotten	8, 282/ 2
setteth to a mighty	strong	post, able to bear	8, 282/ 36
well, must needs be	strong	; and therefore what strength	8, 335/ 24
argument very sure and	strong	-- but then it	8, 335/ 36
shall never make it	strong	, neither by plain Scripture	8, 336/ 6
that faith is so	strong	of itself for our	8, 412/ 26
of life never so	strong	and sure at one	8, 435/ 13
out abroad against the	strong	rocks of Christ's Catholic	8, 471/ 16
the devil were so	strong	with them as to	8, 483/ 17
not unto them so	strong	a hand of his	8, 526/ 31
that these great and	strong	occasions were not so	8, 530/ 29
so very great and	strong	of themselves . . . but they	8, 530/ 29
such occasions as be	strong	to them by reason	8, 531/ 2
confirm thou and make	strong	thy brethren." As though	8, 557/ 32
detaining therein by some	stronger	power than themselves; and	8, 101/ 35
God also suffered occasions	stronger	than David to fall	8, 528/ 34
were, as Tyndale saith, "	stronger	than David," and able	8, 530/ 30
without their own fault,	stronger	than they . . . and by	8, 531/ 14
and beer of the	strongest	, without measure, and heat	8, 125/ 2
that may be the	strongest	for himself . . . and that	8, 498/ 7
of his grace so	strongly	that he which falleth	8, 525/ 36
he waxed stiff and	stubborn	in his opinions. But	8, 22/ 23
we say of a	stubborn	body that standeth still	8, 207/ 19
this he did of	stubborn	standing in his misbelief	8, 546/ 6

let to disobey, but	stubbornly	, too, withstand their prince	8, 32/ 36
his abominable heresies, but	stubbornly	standeth by them and	8, 495/ 4
the pride of your	stubbornness	," and so forth. And	8, 5/ 18
his fellows', but also	studied	and devised how those	8, 19/ 18
the commandment. so sore	studied	in the Scripture (as	8, 46/ 4
Law, never so sore	studied	in Scripture," that could	8, 46/ 23
imaginations that they have	studied	about the law of	8, 121/ 23
there anywhere living more	studious	and busy to do	8, 11/ 6
she had been very	studious	of the place where	8, 371/ 15
old: he hath overlooked	studiously	all their books . . . and	8, 223/ 18
their whole pleasure and	study	, to their own final	8, 12/ 5
not having professed the	study	of Holy Scripture, I	8, 25/ 21
as many years in	study	, and under as cunning	8, 25/ 35
these Judases watch and	study	about the making of	8, 36/ 1
favor whereof they sinfully	study	to find out false	8, 63/ 19
God, nor greatly to	study	upon them, but let	8, 121/ 20
their life in the	study	of his word --	8, 149/ 24
so sore set their	study	upon Albert's De secretis	8, 211/ 31
he which upon the	study	thereof hath bestowed many	8, 269/ 13
men's minds in the	study	and devising thereupon . . . which	8, 330/ 8
with long device and	study	bestowed about it, do	8, 493/ 30
abroad in corners and	studying	to destroy the Church	8, 165/ 26
that should receive the	stuff	and deliver it according	8, 18/ 25
yet so much good	stuff	as would make a	8, 157/ 8
hatred, and envy so	stuffed	in Tyndale's heart that	8, 204/ 3
put in them hath	stuffed	his mouth full, to	8, 223/ 20
bellies standing a-strut with	stuffing	, call them up and	8, 521/ 3
first to snapper and	stumble	, and after that faint	8, 552/ 33
be but that some	stumbling	blocks will always be	8, 38/ 16
from the nuns' beds	sty	even up straight to	8, 567/ 4
to their hands to	subdue	them. And their maintainers	8, 136/ 19
believe, and captivate and	subdue	our understanding to serve	8, 500/ 18
day, and yet nevertheless	subdued	man unto certain order	8, 321/ 9
this place for the	subduing	of the flesh and	8, 69/ 20
faith, and captivating and	subduing	his reason is and	8, 502/ 18
terms we take for	subiectum	and which for praedicatum	8, 236/ 15
the intent that every	subject	of his, by the	8, 27/ 10
adversaries, and be made	subjects	unto them that hate	8, 5/ 14
and especially the King's	subjects	, to forbear and eschew	8, 19/ 32
do nothing bind the	subjects	in their consciences but	8, 29/ 32
the inferior creatures be	subjects	to man and not	8, 60/ 19
so he teacheth their	subjects	to have them in	8, 138/ 23
sore effusion of their	subjects'	blood, as hath already	8, 30/ 21
rebuke thereof, and lowly	submit	themselves to such pain	8, 208/ 5
may he not meekly	submit	his will to the	8, 210/ 18
and choose him, and	submit	ourselves unto his laws	8, 496/ 19
and choose him, and	submit	ourselves unto his laws	8, 501/ 14
by which we willingly	submit	ourselves to the credence	8, 508/ 2
and choose him, and	submit	ourselves to his laws	8, 510/ 31
we "choose" God, and "	submit	ourselves to his laws	8, 510/ 35

and "choose" him, and "	submit	themselves to his laws	8, 511/ 6
but endeavor himself to	submit	his reason unto faith	8, 546/ 17
choose" God again and "	submit	" themselves "to his laws	8, 565/ 23
and chooseth God, and	submitteth	himself to walk in	8, 511/ 31
his own hand was	subscribed	. And afterward being further	8, 20/ 16
may be called gratia	subsequens	. And finally, forasmuch as	8, 205/ 9
men harm, in body,	substance	, and soul. There be	8, 11/ 8
but only the very	substance	of material bread and	8, 15/ 24
work upon the spiritual	substance	of the soul --	8, 101/ 21
which is a bodily	substance	as well as is	8, 101/ 22
angels the devils, whose	substance	is as spiritual as	8, 101/ 25
of itself a spiritual	substance	, God hath of his	8, 102/ 7
they be not the	substance	of the Sacrament of	8, 193/ 32
christening be of the	substance	of the Sacrament of	8, 193/ 34
the pith and the	substance	, in general, of everything	8, 257/ 12
of "general," "pith," and "	substance	," and of "drawing out	8, 257/ 31
judge what pith and	substance	is in his book	8, 310/ 2
in the nature and	substance	of belief and faith	8, 400/ 35
saith, "Give your superfluous	substance	in alms, and then	8, 401/ 7
between them in their	substance	and nature. For the	8, 436/ 27
and longing for his	substance	; and such other excuses	8, 494/ 10
over and see what	substance	is in the second	8, 532/ 10
I shall reserve the	substance	of mine answer to	8, 553/ 35
and empty out the	substantial	virtues of their souls	8, 42/ 21
judges for a right	substantial	witness . . . if I can	8, 153/ 23
neither insight of any	substantial	learning nor yet any	8, 218/ 32
eyes." This is a	substantial	shorer, lo, and very	8, 283/ 6
causes, both twain, so	substantial	. . . that it maketh in	8, 318/ 3
but it is nothing	substantial	. For the sacraments and	8, 327/ 23
see now in what	substantial	wise that Tyndale hath	8, 330/ 19
right? This is a	substantial	reason of Tyndale, be	8, 343/ 20
this matter to any	substantial	purpose. But yet that	8, 393/ 37
could not believe" the	substantial	article of the faith	8, 545/ 1
that he hath so	substantially	defended it that in	8, 174/ 31
gloss will not so	substantially	serve him as he	8, 332/ 3
should seem so solemn,	subtle	insolubles, which ye shall	8, 34/ 9
too gross for their	subtle	, thin wits. For that	8, 77/ 17
Heresies were commonly somewhat	subtle	, and had apparent texts	8, 139/ 7
But surely the false,	subtle	juggler the devil hath	8, 205/ 33
and that thereby her	subtle	accuser get her. But	8, 372/ 27
both and see his	subtle	shift, he winneth so	8, 459/ 20
peradventure stick upon some	subtle	conjecture of his own	8, 548/ 32
be no very great,	subtle	thing to perceive that	8, 554/ 8
law with cautels and	subtleties	. And because the love	8, 124/ 7
laws with "cautels and	subtleties	," but boldly breaketh them	8, 124/ 31
this matter by certain	subtleties	, and went about it	8, 369/ 27
beetle-blind with his blunt	subtleties	, and tell us that	8, 504/ 16
we shall defer the	subtleties	of that disputation till	8, 512/ 15
together for to contrive	subtlety	, to oppress the truth	8, 138/ 13
ariseth of heretics' malicious	subtlety	, or, as holy Saint	8, 286/ 38

For surely the thin	subtlety	thereof, my gross wit	8, 459/ 37
think mine "errors so	subtly	couched that no man	8, 175/ 13
for mine errors, how	subtly	they be couched, I	8, 175/ 14
in the same faith	succeeded	him long ere writing	8, 224/ 35
which body whether the	successor	of Saint Peter be	8, 398/ 1
unto butter-smearing, with other	suchlike	knavish toys, which no	8, 76/ 8
by these things and	suchlike	, they perceive well that	8, 159/ 4
had had. And in	suchlike	a hundred, that plucketh	8, 405/ 18
manslaughter, adultery, nor any	suchlike	. . . but as the one	8, 423/ 29
had had. And in	suchlike	a hundred, that pluck	8, 467/ 3
made Collins mad hath	sucked	out the brain of	8, 559/ 8
then teacheth, himself, a	sudden	, slight repentance . . . forbidding both	8, 40/ 21
circumcision (for peril of	sudden	travel thereupon) till they	8, 72/ 32
himself so sure of	sudden	and short remission, that	8, 89/ 31
and in many a	sudden	fear of the fiend	8, 129/ 4
overly bold upon the	sudden	grace that the thief	8, 215/ 26
falsehood of his short,	sudden	conclusion in which he	8, 229/ 10
men by that man's	sudden	death . . . that he was	8, 259/ 21
of temptations, for the	sudden	change from so great	8, 540/ 34
So that the wonderful	sudden	change, and the terrible	8, 541/ 7
well-deserved end . . . gave him	suddenly	such a favor, and	8, 13/ 16
Father Frith . . . which now	suddenly	cometh forth so sagely	8, 34/ 12
and not to fall	suddenly	so drunk in the	8, 38/ 10
aware thereof, at adventure,	suddenly	. Now, if he say	8, 215/ 12
another and kill him	suddenly	for an angry word	8, 216/ 34
or meet a maiden	suddenly	and so deflower her	8, 216/ 34
and he now so	suddenly	. And on the other	8, 250/ 1
pass it not over	suddenly	, but advise it sadly	8, 254/ 13
of all the people	suddenly	make him see. What	8, 269/ 6
fought a while would	suddenly	cast away both buckler	8, 452/ 9
to have it so	suddenly	taken away from him	8, 453/ 8
were so many so	suddenly	christened thereupon . . . whereby can	8, 474/ 3
them that were so	suddenly	christened so many at	8, 474/ 23
not by sin, till	suddenly	the devil out of	8, 487/ 19
cannot err . . . saving that	suddenly	, unawares, he confesseth even	8, 563/ 17
law any man should	suffer	death. For he said	8, 15/ 20
to light, would not	suffer	such obstinate untruth at	8, 22/ 7
had well deserved to	suffer	the death that he	8, 23/ 12
heart was content to	suffer	the fire for the	8, 24/ 25
rulers although they should	suffer	wrong; and how can	8, 29/ 15
commandment, they should not	suffer	Tyndale's false translation of	8, 30/ 27
his own soul --	suffer	that false translation in	8, 31/ 4
and serve them and	suffer	them . . . and when they	8, 56/ 16
fashion they serve and	suffer	them, and how fair	8, 56/ 28
and serve them and	suffer	them,' and so	8, 58/ 6
deeds forbear still and	suffer	them, and take them	8, 59/ 11
willful punishment, worthy to	suffer	pain also themselves therefor	8, 66/ 32
to do and to	suffer	all things for his	8, 89/ 23
have all Christian men	suffer	the Turks and fight	8, 122/ 32
and be glad to	suffer	for them if our	8, 123/ 14

rule of us should	suffer	them to kill on	8, 123/ 19
well amended; they can	suffer	one to preach as	8, 126/ 11
albeit our Lord doth	suffer	his church to err	8, 132/ 12
yet will he never	suffer	it to err and	8, 132/ 15
therefore will he never	suffer	his church to take	8, 132/ 18
God shall much less	suffer	his church to take	8, 132/ 27
to be written and	suffer	some left unwritten . . . to	8, 154/ 23
so slenderly witted to	suffer	him escape so. For	8, 174/ 8
Books and will not	suffer	his heresies to go	8, 175/ 7
because men will not	suffer	them to say Mass	8, 190/ 25
God's own mouth . . . nor	suffer	nothing laid upon his	8, 209/ 6
me the grace to	suffer	for saying the same	8, 221/ 21
it behooved Christ to	suffer	and to rise again	8, 238/ 20
all truth -- never	suffer	his whole Catholic Church	8, 248/ 16
-- my conscience cannot	suffer	me to let him	8, 250/ 17
that he will not	suffer	his church fall into	8, 258/ 13
else would he not	suffer	them to believe that	8, 260/ 7
of them could not	suffer	them to be forgotten	8, 263/ 10
Nor never shall he	suffer	them to do any	8, 270/ 10
wrong, God shall not	suffer	the wretch long, but	8, 270/ 20
yet would he not	suffer	the bishop to bury	8, 305/ 16
think, he shall never	suffer	the Church to change	8, 322/ 18
heretics, nor never shall	suffer	till the Doom near	8, 340/ 27
doubt not, will never	suffer	his Church to fall	8, 357/ 24
or good reason should	suffer	that one man should	8, 357/ 32
damnable though the soul	suffer	not eternal damnation therefor	8, 393/ 20
him that will never	suffer	any deadly sin to	8, 435/ 36
toward the other cannot	suffer	it. And truth it	8, 439/ 22
the spit stand, and	suffer	the meat to burn	8, 440/ 16
saith he) shall never	suffer	them to sin of	8, 447/ 27
and no pain shall	suffer	any time after for	8, 448/ 1
once had can never	suffer	them to sin of	8, 448/ 8
he will never so	suffer	them. "God is faithful	8, 452/ 34
Paul, "which shall not	suffer	you to be tempted	8, 452/ 35
in me can never	suffer	my heart to consent	8, 457/ 36
sake they ought to	suffer	all things; and rise	8, 481/ 8
feeling faith," can never	suffer	such true members of	8, 490/ 5
tribulations; and when they	suffer	wrong, they "cannot forgive	8, 490/ 23
must be patient, and	suffer	long to win his	8, 516/ 34
withdraw his hand, and	suffer	him to fall into	8, 524/ 12
which they be good,	suffer	them, without their own	8, 527/ 5
in manner, not to	suffer	them sin, but even	8, 527/ 9
after be punished nor	suffer	any pain, neither in	8, 540/ 16
saw him than to	suffer	pain and sorrow for	8, 556/ 8
would ever after rather	suffer	ten times to die	8, 557/ 13
any time fail, nor	suffer	any of their horrible	8, 570/ 11
of the mind, with	sufferance	of tribulation or affliction	8, 54/ 13
for them if our	sufferance	would bring them to	8, 123/ 14
thee through her patient	sufferance	, that she might thereby	8, 372/ 32
And by God's good	sufferance	, they ceased not at	8, 482/ 29

all the passions and	sufferances	of this world "be	8, 508/ 18
that he might be	suffered	to receive the Blessed	8, 23/ 25
and factious heresies are	suffered	a while to grow	8, 28/ 28
work itself although he	suffered	every day in a	8, 53/ 7
shall, when they be	suffered	, amend also and make	8, 62/ 18
all his days he	suffered	him to feel no	8, 66/ 22
for our salvation, and	suffered	his Passion and died	8, 76/ 28
things if he have	suffered	the devil to teach	8, 107/ 33
fifteen hundred years together	suffered	all his whole church	8, 108/ 6
the cross when he	suffered	his Passion for our	8, 110/ 25
truth necessary, but had	suffered	them to be led	8, 132/ 24
case. For he hath	suffered	them, of his high	8, 139/ 16
heretics shall not be	suffered	to preach; likewise as	8, 145/ 18
with which our Lord	suffered	the angel of Satan	8, 159/ 19
good men so long	suffered	so, if the contrary	8, 160/ 27
which I have yet	suffered	to stand still in	8, 177/ 20
of God to be	suffered	in English tongue among	8, 178/ 3
and that to be	suffered	either here by good	8, 209/ 35
did not if he	suffered	the Church to be	8, 225/ 24
heretics, God hath never	suffered	them to do any	8, 270/ 6
neither suffereth nor never	suffered	any one to be	8, 275/ 25
Scripture that ever God	suffered	false miracle either by	8, 275/ 30
some of them he	suffered	both them then, and	8, 328/ 3
Church would never have	suffered	the Catholic Church, the	8, 340/ 13
his Catholic Church, and	suffered	none among the Arians	8, 340/ 21
while that they be	suffered	to preach, in all	8, 352/ 26
no man shall be	suffered	to preach in any	8, 357/ 29
or else should be	suffered	to sow shrewd seed	8, 357/ 34
betimes, ere they be	suffered	long to go forward	8, 357/ 36
-- and such as	suffered	persecution for God's sake	8, 373/ 25
God would never have	suffered	it to be lost	8, 374/ 9
heaven but if he	suffered	him to wash his	8, 375/ 28
that seed! -- be	suffered	to hate his brother	8, 435/ 27
bitter Passion that he	suffered	for us, would give	8, 466/ 9
his own flesh that	suffered	passion, and his own	8, 466/ 10
due season. God also	suffered	occasions stronger than David	8, 528/ 34
which great occasions God	suffered	to fall upon him	8, 530/ 13
her, and thereby willingly	suffered	the death of sin	8, 537/ 29
grace; and yet was	suffered	through his own fault	8, 549/ 17
by and by . . . he	suffereth	them twain to tarry	8, 83/ 1
false churches more, God	suffereth	not at the leastwise	8, 245/ 1
treating of the matter,	suffereth	them with good mind	8, 247/ 17
Lord be thanked, he	suffereth	no false church of	8, 250/ 30
marvelous miracles . . . and neither	suffereth	nor never suffered any	8, 275/ 25
his Catholic Church, and	suffereth	none to be done	8, 340/ 25
his master's whistling, and	suffereth	his bridle to be	8, 455/ 33
to God's law, and	suffereth	him not to consent	8, 493/ 22
God is faithful, which	suffereth	you not to be	8, 531/ 35
clearly determined that God	suffereth	no such temptation to	8, 532/ 3
God is faithful, which	suffereth	you not to be	8, 543/ 10

he showeth it leisurely,	suffering	his flock to come	8, 247/ 16
or other lack to	suffice	, for so much and	8, 36/ 21
of now: that shall	suffice	to prove that he	8, 237/ 18
as be written therein,	suffice	to prove the apostles	8, 256/ 37
of God, these examples	suffice	; and therefore I shall	8, 262/ 5
other good works should	suffice	them as Tyndale and	8, 308/ 25
For then it should	suffice	him to say "The	8, 336/ 1
so much as shall	suffice	and be necessary. And	8, 361/ 15
bare teaching will not	suffice	. And who be now	8, 515/ 13
office, and that it	sufficed	to believe well in	8, 122/ 6
messengers . . . and that thing	sufficed	for the proof of	8, 246/ 33
of one faith, it	sufficed	for the proof of	8, 247/ 6
as any one miracle	sufficed	to prove them all	8, 255/ 16
without shrift or penance,	sufficeth	. . . and that no vow	8, 5/ 27
and that "faith alone"	sufficeth	to salvation, how devilishly	8, 42/ 10
known unto good men	sufficeth	to make their hearts	8, 119/ 39
answer in this wise: "	Sufficeth	unto thee my grace	8, 159/ 25
And so little defense	sufficeth	for any reason that	8, 179/ 3
deadliness, or else it	sufficeth	not. Now to the	8, 215/ 35
that "faith alone" always	sufficeth	-- wherein when they	8, 227/ 34
every age . . . and that	sufficeth	to prove that their	8, 246/ 34
all one faith, it	sufficeth	if any one of	8, 246/ 38
still that faith alone	sufficeth	, and yet say that	8, 395/ 24
too . . . and that it	sufficeth	to have faith alone	8, 395/ 28
Peter then confessed . . . it	sufficeth	enough for salvation, though	8, 404/ 24
besides. And thus far	sufficeth	for him to make	8, 404/ 25
enough: that only faith	sufficeth	, or at the leastwise	8, 417/ 33
us that only faith	sufficeth	, and that neither good	8, 516/ 3
only faith were always	sufficient	for salvation, and that	8, 6/ 11
have been more than	sufficient	to confound Tyndale and	8, 70/ 2
would make seem a	sufficient	cause of his villainous	8, 76/ 24
and every woman too,	sufficient	and meet to serve	8, 88/ 22
penance for a thing	sufficient	to satisfy for their	8, 90/ 13
penance is of itself	sufficient	for the least sin	8, 90/ 17
his proper scoffing is	sufficient	to change the known	8, 202/ 34
precious blood had been	sufficient	to satisfy for all	8, 209/ 22
known -- that is	sufficient	for all his preaching	8, 252/ 24
one miracle . . . and not	sufficient	that the preachers were	8, 256/ 28
it for my purpose	sufficient	that the true faith	8, 272/ 13
by mouth, which were	sufficient	to faithful folk . . . but	8, 289/ 17
texts seem not yet	sufficient	for our part . . . let	8, 332/ 10
half text half so	sufficient	for their part, proving	8, 332/ 11
see whether it be	sufficient	for your salvation or	8, 405/ 36
Peter confessed then, were	sufficient	to serve every Christian	8, 407/ 8
by Peter confessed is	sufficient	and the only way	8, 414/ 18
is for every man	sufficient	. . . because that whoso believe	8, 414/ 25
the belief alone is	sufficient	for salvation . . . and that	8, 415/ 32
putteth faith alone for	sufficient	, and repentance as a	8, 415/ 37
serve us for a	sufficient	way to heaven. And	8, 416/ 33
that his grace was	sufficient	. Whose strength in man's	8, 453/ 9

own part, though not	sufficient	and worthy (for as	8, 508/ 16
merits that are indeed	sufficient	and worthy: the merits	8, 508/ 21
his grace as were	sufficient	for him both to	8, 527/ 1
that they lost the	sufficient	faith -- that is	8, 542/ 12
heresy of "faith alone	sufficient	for salvation," he saith	8, 555/ 15
be, neither nother is	sufficient	for his purpose --	8, 567/ 21
liberty should serve them	sufficiently	for discharge of their	8, 30/ 3
yet that he should	sufficiently	purge the child with	8, 95/ 37
offer every man so	sufficiently	for himself the "desires	8, 112/ 13
his heart," and so	sufficiently	"sacrifice and kill the	8, 112/ 14
words alone teach us	sufficiently	to know the mischief	8, 117/ 24
upon may well and	sufficiently	serve. And therefore ye	8, 205/ 29
without miracles nothing would	sufficiently	serve in such case	8, 264/ 15
might in such case	sufficiently	serve the true preacher	8, 264/ 18
and miracles may not	sufficiently	serve to unlearned people	8, 270/ 25
I trust, serve me	sufficiently	against all Tyndale's scoffs	8, 292/ 8
matter . . . since I have	sufficiently	confuted and avoided clearly	8, 309/ 16
that could they not	sufficiently	do but if they	8, 333/ 25
matter were well and	sufficiently	proved, goeth he forth	8, 413/ 19
yet mine will not	sufficiently	serve him neither. For	8, 415/ 8
by God provided so	sufficiently	to be showed and	8, 508/ 27
reason seeth it not	sufficiently	proved for God's word	8, 508/ 33
him not yet so	sufficiently	as for the love	8, 556/ 23
Which thing I there	sufficiently	do prove. Now cometh	8, 560/ 22
shrift or penance shall	sufficiently	save them . . . so that	8, 571/ 36
all meat of beasts	suffocated	or strangled, and the	8, 248/ 23
wanton woman, putteth that	suggestion	in their hearts --	8, 456/ 35
to wit, both in	suing	for remission and pardon	8, 16/ 24
which at his humble	suit	the King's Highness of	8, 8/ 37
others more of like	suit	and sort . . . he said	8, 15/ 28
more, of such manner	suit	and sort that, as	8, 418/ 2
is said) is right	suitly	and a very meet	8, 8/ 17
we have the whole	sum	of Scripture in a	8, 10/ 12
this is the whole	sum	. Which sum what effect	8, 294/ 36
the whole sum. Which	sum	what effect it hath	8, 294/ 37
should see the whole	sum	and effect of this	8, 405/ 26
For since the whole	sum	thereof is, as ye	8, 460/ 21
This is the whole	sum	and effect of this	8, 467/ 21
this is the whole	sum	: that God chooseth a	8, 566/ 18
you plainly see the	summary	purpose and effect of	8, 119/ 38
of them in one	summer	, and the remnant the	8, 55/ 30
adders and snakes in	summer	, had their heads trodden	8, 361/ 5
places, all in one	summer	. Since which time, in	8, 482/ 34
nor longed for a	sumptuous	sepulchre, nor cared not	8, 372/ 10
them all "thereas never	sun	should shine upon them	8, 128/ 6
her light of the	sun	: even so are all	8, 226/ 35
the reflection of the	sun	. . . I will not dispute	8, 276/ 26
by day against the	sun	, by night against the	8, 506/ 14
the sight of this	sun	. For thou hast committed	8, 539/ 14
all Israel and this	sun	." Lo, good readers, here	8, 539/ 16

as slightly regard Whitsun	Sunday	as Hock Monday . . . and	8, 4/ 21
God's Service on Whitsun	Sunday	, or friars in forbearing	8, 32/ 17
at the leastwise every	Sunday	: if the priest be	8, 259/ 10
Sabbath day into the	Sunday	without Scripture: thereto he	8, 320/ 3
we may change the	Sunday	into Monday. He saith	8, 320/ 22
some do) keep the	Sunday	with like superstition as	8, 320/ 35
shall not change the	Sunday	neither of lordly mind	8, 322/ 16
say, from Saturday to	Sunday	, himself without Scripture . . . which	8, 322/ 24
day as upon the	Sunday	-- I would wit	8, 322/ 30
Saturday changed into the	Sunday	, which they care not	8, 366/ 1
his abjuration, made in	sundry	secret corners, and some	8, 22/ 12
those counterfeit evangelicals more	sundry	sorts of diabolical sects	8, 28/ 19
except such as at	sundry	times have fallen therefrom	8, 44/ 18
in that behalf in	sundry	places -- that none	8, 57/ 13
every sermon with a	sundry	miracle: therefore Christ and	8, 254/ 21
every sermon with a	sundry	miracle. For till he	8, 254/ 30
every sermon with a	sundry	miracle -- but also	8, 255/ 7
every sermon with a	sundry	miracle." But I doubt	8, 255/ 37
article thereof by a	sundry	miracle -- they should	8, 256/ 4
every sermon with a	sundry	miracle -- then is	8, 256/ 8
every sermon with a	sundry	miracle"; and that was	8, 256/ 11
Tyndale doth also in	sundry	places of his book	8, 300/ 31
and he were of	sundry	sects. For Friar Barnes	8, 301/ 10
should have devised a	sundry	fashion, and yet never	8, 316/ 32
up, new prophets in	sundry	parts of his Catholic	8, 338/ 26
among the Jews in	sundry	ages, for all the	8, 338/ 31
my Dialogue and in	sundry	places of my three	8, 399/ 4
reward in heaven, in	sundry	plain places of Scripture	8, 401/ 9
pieces and pulleth into	sundry	parts because he would	8, 405/ 28
New Testament . . . and whereof	sundry	great heresies have risen	8, 424/ 12
heresies have risen, and	sundry	more there may, through	8, 424/ 13
meaneth (as appeareth by	sundry	other chapters of this	8, 447/ 9
that Tyndale doth in	sundry	places confess and agree	8, 473/ 5
that is to say,	sundry	parties and divisions, and	8, 481/ 15
ruffle in rebellion in	sundry	parts of Almaine . . . so	8, 483/ 14
the Church, and make	sundry	sects, and kill their	8, 484/ 1
all others of their	sundry	sects, be fallen from	8, 484/ 6
for faithful are at	sundry	times of both the	8, 507/ 24
be there said and	sung	on God's behalf --	8, 160/ 18
when his elect is "	sunk	down into his trances	8, 520/ 28
miracles . . . which had been	superfluous	to have been all	8, 254/ 23
casting away of all	superfluous	carnal things, or any	8, 277/ 19
but then it is	superfluous	and a great deal	8, 335/ 37
he saith, "Give your	superfluous	substance in alms, and	8, 401/ 7
is but a blind	superstition	, for zeal of which	8, 43/ 16
those holy ceremonies were	superstition	because they understand them	8, 109/ 10
Israel to fall into	superstition	instead of devotion, with	8, 109/ 13
men be from unlawful	superstition	; among whom, God be	8, 125/ 7
church is all but	superstition	; that the church and	8, 221/ 2
marvelously agreeable unto the	superstition	of the heathen people	8, 291/ 2

agreeable unto their own	superstition	. But, now, lest he	8, 292/ 4
the day, after their	superstition	. Neither needed we any	8, 320/ 13
the day, after their	superstition	." But I think there	8, 320/ 25
yet have left the	superstition	thereof that the Jews	8, 320/ 33
the Sunday with like	superstition	as the Jews do	8, 320/ 35
of charity; and the	superstition	of them also that	8, 326/ 23
did, in reproving the "	superstitious	" manner of them that	8, 72/ 19
but altogether unfruitful and	superstitious	. More Here is a	8, 86/ 32
therefore are (he saith)	superstitious	. And lo, thus first	8, 92/ 19
hurt, and make men	superstitious	. . . because, as he saith	8, 109/ 7
us into confusion and	superstitious	blindness. Of that manner	8, 111/ 21
of every kind of	superstitious	folly, he took with	8, 128/ 24
stones, and such other	superstitious	conjurations . . . and is not	8, 246/ 21
it both rejecteth the	superstitious	marvels and worketh the	8, 246/ 24
no dumb popetry or	superstitious	muhammatry, but signs of	8, 276/ 1
Paul reproveth but the	superstitious	trust that the Jews	8, 326/ 20
such as were not	superstitious	or unlawful to be	8, 353/ 15
wheresoever they were not	superstitious	, nor contraried not the	8, 354/ 17
and yet not so	superstitiously	that the time of	8, 60/ 3
but yet not so	superstitiously	but that in time	8, 60/ 32
and yet not so	superstitiously	that he would not	8, 73/ 17
should not be too	superstitiously	holy on the holy	8, 73/ 23
John) at his Last	Supper	, when he took his	8, 43/ 8
disciples in his Last	Supper	! But, now, they that	8, 43/ 26
Savior at his Last	Supper	-- which words Tyndale	8, 129/ 28
rather than the Last	Supper	of Christ, his Maundy	8, 312/ 4
bread among them at	supper	, as Christ did. And	8, 314/ 32
he calleth it Christ's "	supper	," and not "Mass." More	8, 314/ 33
Paul spoke of God's "	supper	." For we call the	8, 316/ 1
then he went to	supper	merrily . . . and then the	8, 496/ 36
that men are so	suppled	and made humble in	8, 208/ 2
Then have we the	Supplication	of Beggars, a piteous	8, 6/ 30
sight of him." I	suppose	no man is of	8, 67/ 23
at all. But now	suppose	that the very words	8, 97/ 10
there no man, I	suppose	, so rude but that	8, 163/ 25
Church but they. I	suppose	themselves have not given	8, 164/ 2
and have used, I	suppose	, this fourteen hundred years	8, 182/ 14
never shaven, since I	suppose	he never saw him	8, 192/ 35
man else, as I	suppose	, neither Christian nor heathen	8, 227/ 6
For the perceiving whereof,	suppose	me now that the	8, 266/ 2
God with his Father.	Suppose	me, therefore, I say	8, 266/ 20
presence himself! But now	suppose	that Moses had himself	8, 349/ 35
ever shall show, I	suppose	. Howbeit, as for this	8, 351/ 12
leisure. Such folk, I	suppose	, were better prohibited betimes	8, 357/ 36
toward the east. I	suppose	that no man lightly	8, 368/ 1
First, we shall, I	suppose	, agree together both that	8, 427/ 21
can they not, I	suppose	, without deadly sin. Peradventure	8, 430/ 23
no man doubteth, I	suppose	, what plenty this promise	8, 450/ 8
must follow. And yet	suppose	that Tyndale's false heresy	8, 450/ 35
trow ye? Forsooth, I	suppose	ye shall not find	8, 458/ 9

my ass"). First, I	suppose	that Tyndale will himself	8, 467/ 33
chris m . . . of which I	suppose	that some were never	8, 474/ 27
never doth, as I	suppose	, by the withdrawing of	8, 527/ 3
not so mad, I	suppose	, as to say that	8, 533/ 36
The most part, I	suppose	, that of the Christian	8, 556/ 19
impenitent "repentance." But now	suppose	that all were very	8, 571/ 5
pestiferous heresies? Tyndale He	supposeth	that he loveth his	8, 123/ 36
the thing that he	supposeth	. Now tell I Tyndale	8, 169/ 2
do now, as he	supposeth	, "by reason of a	8, 175/ 10
minute of his dying,	supposing	to continue still, and	8, 556/ 34
he shall, I am	sure	, have leave to depart	8, 9/ 34
was very certain and	sure	that he had the	8, 15/ 29
I cannot make you	sure	-- whether he would	8, 16/ 31
whether he would be	sure	of the one if	8, 16/ 31
might have yet seen	sure	tokens of amendment in	8, 18/ 8
must needs make them	sure	that he had revoked	8, 23/ 21
natural wit and being	sure	and fast in the	8, 26/ 2
And thus is it	sure	that by their false	8, 30/ 16
plainly proved you the	sure	and steadfast authority of	8, 34/ 6
-- as I am	sure	that evil and ungracious	8, 38/ 25
be we now very	sure	that this new faith	8, 44/ 30
so contentious as they.	sure	enough that his doctrine	8, 45/ 28
Yet am I not	sure	whether Tyndale will say	8, 51/ 15
stand and look upon,	sure	and safe, a side	8, 58/ 32
we be not very	sure	. And it seemeth well	8, 70/ 18
folly he reckoneth himself	sure	everything to be false	8, 87/ 3
man." This is a	sure	argument! "Lo, because Saint	8, 87/ 20
and maketh himself so	sure	of sudden and short	8, 89/ 31
we list. For, hoping	sure	in that, kill we	8, 90/ 3
as though they were	sure	that if he were	8, 105/ 19
of them. Be ye	sure	, this is a right	8, 109/ 34
strain him fast and	sure	. For I ask no	8, 118/ 8
how. For I am	sure	that in the sacraments	8, 136/ 2
And then I am	sure	when Saint Paul spoke	8, 146/ 36
For we be very	sure	that it is his	8, 149/ 22
as if we lacked	sure	proof upon our side	8, 154/ 5
unwritten . . . to make men	sure	of some and to	8, 154/ 24
this maketh neither more	sure	nor less. For as	8, 155/ 12
it very strong and	sure	-- and surely so	8, 157/ 4
net. And I am	sure	if he spied any	8, 175/ 24
Tyndale may make himself	sure	that since there falleth	8, 190/ 2
years. For I am	sure	there have been more	8, 190/ 10
that nothing can be	sure	and certain among Christian	8, 222/ 26
as certain, and as	sure	as is his word	8, 225/ 32
is so fast and	sure	pitched upon the rock	8, 225/ 34
the Spirit, should be	sure	that their said mother	8, 244/ 17
by which we be	sure	that the Christian miracles	8, 246/ 6
by their whole consent	sure	. For else shall the	8, 248/ 14
But his church is	sure	enough . . . by that they	8, 248/ 33
very church they be	sure	enough . . . by that they	8, 248/ 35

therefore am I very	sure	that neither paynims nor	8, 252/ 5
this am I as	sure	. . . as that the false	8, 252/ 10
as good and as	sure	to salvation of our	8, 258/ 19
see and, I am	sure	, perceive full well that	8, 268/ 32
have no good and	sure	faith without Scripture . . . and	8, 271/ 22
they had good and	sure	faith: he must himself	8, 271/ 23
new, to make men	sure	of his promise by	8, 276/ 24
But that am I	sure	he shall never show	8, 278/ 24
we may be very	sure	that the Scripture never	8, 286/ 20
every faithful man as	sure	in the sight of	8, 286/ 29
except revelation, can be	sure	whether he be partner	8, 289/ 5
yet were the sacraments	sure	enough, which hang upon	8, 295/ 23
upon God's word as	sure	as all their writing	8, 295/ 24
we be certain and	sure	by the selfsame means	8, 295/ 25
he shall, I am	sure	, never make one good	8, 302/ 36
nature . . . but I am	sure	as much as whoredom	8, 306/ 19
itself. And I am	sure	also that it defileth	8, 306/ 20
finally, though we were	sure	that God himself had	8, 307/ 13
Blessed Lady for so	sure	a point of Christian	8, 314/ 12
out, I am very	sure	that if there had	8, 317/ 24
yet he maketh himself	sure	that it must needs	8, 318/ 2
men be no more	sure	of the very sentence	8, 330/ 4
because he would seem	sure	of allthing, and that	8, 330/ 16
is this argument very	sure	and strong -- but	8, 335/ 36
written they were thereby	sure	, as he saith, to	8, 339/ 10
I make myself very	sure	that he shall find	8, 339/ 33
begun; and being very	sure	, by the promise of	8, 340/ 11
Christian hearts -- very	sure	that the Arians were	8, 340/ 16
Tyndale shall, I am	sure	, never bring us forth	8, 340/ 33
of Tyndale, be ye	sure	! But because he will	8, 343/ 20
may be fast and	sure	he seeth well he	8, 347/ 13
that if we have	sure	in heart the articles	8, 361/ 13
there can be nothing	sure	, but allthing uncertain: both	8, 378/ 13
-- then be we	sure	not only which are	8, 378/ 20
holy scriptures and the	sure	, wholesome expositions thereof, but	8, 378/ 20
Christ, we could be	sure	of nothing; but that	8, 382/ 7
how shall I be	sure	? For in this great	8, 388/ 18
whereby can we be	sure	that his teaching which	8, 388/ 29
by that we be	sure	that the common faith	8, 388/ 30
many others maketh us	sure	that the preacher which	8, 389/ 13
if we were not	sure	by these means that	8, 389/ 17
how should I be	sure	of the preacher of	8, 389/ 18
whereof might make me	sure	that he saith true	8, 389/ 22
if they were not	sure	, by the common faith	8, 389/ 31
by miracles), so inwardly	sure	of the truth that	8, 389/ 36
and his own (for	sure	am I that there	8, 394/ 26
his church may be	sure	that he cannot be	8, 396/ 21
know them, and be	sure	of them . . . so that	8, 396/ 32
use them for his	sure	and undoubtable judges between	8, 396/ 33
I cannot be thereby	sure	. . . since a hypocrite may	8, 397/ 3

sinner, to take the	sure	judgment by. Then if	8, 397/ 15
that is, for the	sure	teaching of the true	8, 397/ 22
doctrine we may be	sure	of the right belief	8, 397/ 26
well used as a	sure	judge for to discern	8, 398/ 24
whereby we shall be	sure	that this known, Catholic	8, 399/ 1
have after never so	sure	faith in him, shall	8, 399/ 19
affirmeth for fast and	sure	somewhat more than he	8, 407/ 16
that he shall be	sure	to repent his sin	8, 410/ 35
from it shall be	sure	that he shall repent	8, 411/ 27
from it shall be	sure	to repent and return	8, 411/ 32
may be bold and	sure	that they which have	8, 412/ 32
since I make myself	sure	that he meaneth no	8, 422/ 21
special revelation thereof) so	sure	of his own final	8, 425/ 1
feeling" faith, hath a	sure	, undoubted knowledge that he	8, 426/ 2
shortly. For I am	sure	the places of Holy	8, 431/ 32
Lord hath set so	sure	that he repeateth it	8, 432/ 22
We may be very	sure	that, as Saint Paul	8, 433/ 22
repent, we may be	sure	that God offereth grace	8, 433/ 37
never so strong and	sure	at one time, while	8, 435/ 13
in them be we	sure	in faith, by the	8, 436/ 31
his church; and they	sure	in knowledge, by his	8, 436/ 32
were, as Tyndale saith,	sure	by their feeling faith	8, 438/ 17
their fellows for the	sure	children of God, that	8, 442/ 35
but be certain and	sure	of grace and salvation	8, 442/ 37
and feel and be	sure	that God loveth them	8, 447/ 22
the thief was not	sure	before that he should	8, 449/ 25
their "elect church," be	sure	, by God's promises, that	8, 449/ 27
for . . . but is very	sure	, and feeleth well, by	8, 450/ 1
so boldly make themselves	sure	thereof before, that the	8, 450/ 21
were as certain and	sure	of repentance, and thereby	8, 450/ 36
yet were they not	sure	that he so would	8, 454/ 32
that they were also	sure	before, that he would	8, 454/ 35
Saint Peter took a	sure	way when he said	8, 465/ 8
take it for any	sure	article of their belief	8, 472/ 26
man hath any true,	sure	faith but it be	8, 477/ 18
which I am very	sure	he cannot. So that	8, 478/ 3
and evidently proved . . . the	sure	truth and certainty cannot	8, 478/ 35
any man, but the	sure	doctrine of God. Whereof	8, 483/ 31
no . . . but I am	sure	that by sin, Christian	8, 487/ 36
this is, be ye	sure	, a very comely device	8, 494/ 2
may then make themselves	sure	that God hath prevented	8, 504/ 23
up . . . and, instead of	sure	and certain sight, be	8, 509/ 4
with man's will into	sure	faith and undoubted belief	8, 509/ 6
at all, but a	sure	knowledge. And therefore saith	8, 509/ 20
virtue, and make themselves	sure	of their standing, and	8, 523/ 28
not say, I am	sure	, because "the church" so	8, 536/ 36
maketh not himself so	sure	as of the salvation	8, 537/ 15
that he cannot stand	sure	there . . . he steppeth down	8, 546/ 32
goodly tale, be ye	sure	. But, now, whereby shall	8, 548/ 4
this doctrine make us	sure	?The Gospel, to begin	8, 548/ 5

one piece, maketh us	sure	of the contrary. For	8, 548/ 6
of this church is	sure	, and cannot err in	8, 560/ 21
and be also very	sure	to repent, and then	8, 566/ 36
they may make themselves	sure	, you see well, that	8, 567/ 8
so that they believe	sure	that all the seven	8, 572/ 1
an old, canonical, and	sure-grounded	custom of the Church	8, 370/ 11
the rule of the	sure-grounded	faith. Whoso runneth against	8, 370/ 15
have destroyed bodies. And	surely	no little cause there	8, 2/ 8
For I fear me	surely	that except folk begin	8, 2/ 28
of false lies. And	surely	Frith's prologue (if it	8, 8/ 16
of Friar Barnes' book,	surely	of all their books	8, 9/ 10
he intended otherwise. But	surely	there was intended toward	8, 17/ 8
appear that he be	surely	turned to the Catholic	8, 19/ 30
matter wholly unto divines.	Surely	, first, as touching learning	8, 25/ 22
any means well and	surely	cured. Howbeit, God so	8, 27/ 28
say they) be seditious?	Surely	, to make men heretics	8, 29/ 17
in their kind. And	surely	so seemeth it now	8, 35/ 31
read any word. For	surely	the very best way	8, 36/ 25
yet much worse. But	surely	, as evil as the	8, 41/ 11
love toward God; and	surely	so is it indeed	8, 51/ 9
hope to receive. And	surely	as the respect of	8, 51/ 29
that so doth; but	surely	many places in every	8, 56/ 4
devil and all. And	surely	now too, by this	8, 62/ 1
never a one. And	surely	if fasting were not	8, 63/ 4
of our Lord." And	surely	if we judge ourselves	8, 65/ 31
the uttermost signification thereof.	Surely	as lightsome as it	8, 80/ 14
it for the while . . .	surely	so would he have	8, 82/ 32
at all. But meseemeth	surely	that at the first	8, 84/ 3
in his ear. But	surely	if he say that	8, 93/ 21
a bare sign. And	surely	when our Savior set	8, 98/ 4
cleans the soul. And	surely	since experience teacheth us	8, 102/ 6
we had not so	surely	known it, nor had	8, 105/ 11
if he were not	surely	bound by his promise	8, 105/ 19
all those ceremonies mean.	Surely	there needeth no man	8, 111/ 3
is never the better"?	Surely	because himself believeth that	8, 115/ 29
to say nay. And	surely	there was never sect	8, 119/ 10
not -- they be	surely	so sore infected that	8, 120/ 3
lief a-drunken water" --	surely	so may we well	8, 121/ 12
good Christian people. For	surely	, good reader, though men	8, 137/ 10
love lacking charity. For	surely	to win his conclusion	8, 137/ 19
of Tyndale's Testament. For	surely	first his false translation	8, 142/ 29
degrees": of this signification	surely	few folk have heard	8, 146/ 27
-- then is he	surely	much more apostolical than	8, 149/ 34
six, seven, eight? Nay,	surely	he will none of	8, 151/ 8
matter. For I say	surely	that he saith not	8, 151/ 37
there is no writing.	Surely	, if Tyndale tell me	8, 156/ 32
and sure -- and	surely	so have they great	8, 157/ 4
I do too. But	surely	whoso believe him with	8, 158/ 7
working of God. And	surely	if all the Service	8, 161/ 3
signified of itself. But	surely	the word "congregation" with	8, 165/ 8

I cannot say. But	surely	if I could spy	8, 175/ 15
to tell me. But	surely	he hath spied none	8, 175/ 25
dear darling still. And	surely	if Tyndale had either	8, 176/ 23
God of amendment. But	surely	this is untrue. For	8, 177/ 11
not of necessity; but	surely	these questions be to	8, 194/ 15
and of necessity. But	surely	the false, subtle juggler	8, 205/ 32
Christ -- I should	surely	love him again, and	8, 217/ 23
the Gospel, he should	surely	prepare himself to the	8, 218/ 7
Gospel at all; and	surely	no more he doth	8, 218/ 15
let others judge . . . but	surely	otherwise than I would	8, 235/ 16
was that word"; for	surely	that word "that" was	8, 236/ 5
faith. For I dare	surely	say that if any	8, 247/ 33
know him not very	surely	for a Turk but	8, 252/ 15
may not consecrate. For	surely	, since God sent out	8, 260/ 16
to stay the people?	Surely	meseemeth nay. For though	8, 269/ 9
believeth . . . may be so	surely	engraved in man's heart	8, 269/ 20
bare, simple signs. For	surely	to couple the sacrifice	8, 277/ 4
shall show you afterward,	surely	too mad to live	8, 278/ 8
this shorer is so	surely	set that it is	8, 282/ 18
shorer, lo, and very	surely	set, I assure you	8, 283/ 6
than ye do. But	surely	if ye believed it	8, 287/ 30
three halfpence? More Nay,	surely	that fire is not	8, 288/ 29
apostles, and well and	surely	written in men's hearts	8, 293/ 14
have touched before. And	surely	through all his book	8, 306/ 36
he concludeth it . . . shall	surely	ween it were a	8, 307/ 9
smear them with butter?	Surely	the devil hath made	8, 308/ 15
sacraments and all. And	surely	very sooth he saith	8, 308/ 36
to do it! More	Surely	men setting no more	8, 316/ 13
helped their obstinacy. But	surely	if the prelates had	8, 319/ 34
ever watched him so	surely	that he could never	8, 326/ 1
his reasons alone. But	surely	if Tyndale be no	8, 336/ 2
to little purpose. For	surely	, so many as were	8, 341/ 2
tell that can; for	surely	that can I not	8, 345/ 25
And then may ye	surely	reckon that since this	8, 347/ 8
Christ's faith, which be	surely	kept by Christ in	8, 361/ 14
leave it out. And	surely	, as I have said	8, 364/ 16
believe and obey. And	surely	if he grant that	8, 378/ 36
Christ hath been so	surely	kept that it might	8, 387/ 4
it might there be	surely	learned and known: then	8, 387/ 4
of whom we may	surely	learn the true faith	8, 387/ 20
what way he might	surely	take and cleave unto	8, 388/ 6
every learned man neither,	surely	to discern and judge	8, 396/ 12
no man may be	surely	believed that agreeth not	8, 399/ 2
promised and sworn. For	surely	, neither is the promise	8, 402/ 6
say boldly that he	surely	shall repent and return	8, 411/ 34
some starting hole. But	surely	it is hard for	8, 416/ 3
heart that he is	surely	a quick member of	8, 417/ 25
thing that shall so	surely	keep him from sin	8, 421/ 24
say to Saint Paul?	Surely	for the defense of	8, 431/ 24
peradventure answer me. And	surely	I can myself devise	8, 436/ 19

fall, were forthwith so	surely	confirmed in grace that	8, 436/ 29
make us to perceive	surely	that Saint John did	8, 438/ 10
in his life. For	surely	after Tyndale's understanding of	8, 440/ 9
and killed it. And	surely	Tyndale readeth his riddle	8, 446/ 25
parts of Almaine so	surely	fixed and confirmed in	8, 448/ 19
opinion be they very	surely	. . . whereof, ye see well	8, 450/ 4
beforehand that would so	surely	trust upon his promise	8, 450/ 6
thereby that he may	surely	be much ashamed thereof	8, 459/ 21
charity both -- so	surely	that it can never	8, 459/ 27
is plainly false. For	surely	the thin subtlety thereof	8, 459/ 36
wit, untruth and lies.	Surely	this is a marvelous	8, 463/ 36
not all one. But	surely	, concerning the belief of	8, 465/ 19
resist it . . . made Tyndale	surely	to know that he	8, 470/ 17
keep it still. And	surely	there is no doubt	8, 483/ 11
that faggot lieth so	surely	bound on his shoulder	8, 484/ 33
well save it. For	surely	this chapter is very	8, 497/ 21
the Scripture, nor very	surely	know which were the	8, 500/ 9
belief and credence necessarily,	surely	, and inevitable . . . but therefore	8, 507/ 28
that many which right	surely	believe the mercy of	8, 511/ 36
written for them. But	surely	if Tyndale tell us	8, 520/ 16
awake by himself. And	surely	he rather seemeth to	8, 520/ 32
did it therefor. For	surely	, as touching the withdrawing	8, 525/ 14
believe it well and	surely	trust thereto, lest for	8, 529/ 30
too much, too. But	surely	as for the lively	8, 534/ 32
But this dare I	surely	say: that whensoever the	8, 538/ 8
the righteous blood." And	surely	, though he had at	8, 548/ 19
be, by God's grace,	surely	seen and examined --	8, 554/ 24
faith whereby they feel	surely	that they shall be	8, 566/ 22
godly belief, they see	surely	to themselves that they	8, 572/ 9
that sort much the	surer	. For they may do	8, 115/ 7
make it stand the	surer	, undershored and underpropped it	8, 282/ 1
should be never the	surer	. . . but that every froward	8, 341/ 22
of those two were	surer	to send your souls	8, 374/ 4
was fain for the	surest	refuge to bless himself	8, 128/ 31
weeneth himself to sit	surest	in the chair of	8, 559/ 22
attaineth is then in	surety	of steadfast and imperishable	8, 205/ 12
a rule and a	surety	, as Tyndale doth, that	8, 217/ 16
And there is like	surety	and like certain knowledge	8, 225/ 12
then hath Tyndale no	surety	that every such thing	8, 310/ 32
put us not in	surety	and certainty of the	8, 376/ 6
or allow him the	surety	whereof might make me	8, 389/ 22
no man have any	surety	by that church of	8, 393/ 32
and left some such	surety	as may bring us	8, 396/ 16
truth" for the inviolable	surety	of doctrine. And therefore	8, 396/ 26
that there is all	surety	in the church of	8, 396/ 28
then be put in	surety	by them, but if	8, 396/ 36
put a man in	surety	of heaven by the	8, 413/ 2
they not put in	surety	before, that it shall	8, 450/ 19
be believed for a	surety	but if it be	8, 473/ 9
he is taught the	surety	of those articles, and	8, 476/ 19

boldness presuming upon the	surety	of high, holy living	8, 523/ 14
that like a good	surgeon	he putteth pain of	8, 71/ 24
plasters in all the	surgeons'	shops were able to	8, 103/ 20
for the sovereign and	surmounting	goodness of itself, though	8, 51/ 12
wit and learning, far	surmounting	the capacity of poor	8, 418/ 22
must needs be, not	suspected	, but manifestly detected and	8, 143/ 39
the wit is only	suspended	, and the will therewith	8, 535/ 11
wit and his will	suspended	as it is in	8, 535/ 16
there is only a	suspending	of the use of	8, 534/ 23
thereby bring himself in	suspicion	of heresy, and haply	8, 19/ 35
put yourself out of	suspicion	, cry to the contrary	8, 59/ 3
evil meaning or any	suspicion	thereof -- yet he	8, 143/ 38
only their own malicious	suspicion	. " Now, of truth, there	8, 356/ 36
but their own malicious	suspicion	. Nor God, I doubt	8, 357/ 24
walking not far off,	suspiciously	in the meditation of	8, 13/ 19
out of pain, yet	suspiring	and sighing after the	8, 406/ 19
himself to conceive and	sustain	for his sin. But	8, 211/ 37
sin but that we	sustain	yet, every man for	8, 213/ 37
hard) for Tyndale to	sustain	that the faith which	8, 407/ 7
which he had liefer	sustain	) to purge and redeem	8, 540/ 4
live upon . . . be yet	sustained	and maintained with money	8, 11/ 26
temporal pain to be	sustained	for the evil act	8, 209/ 34
sin repented, to be	sustained	either in this world	8, 470/ 27
part of their necessary	sustenance	, in occupying the time	8, 64/ 27
that, rather than to	swallow	the one down with	8, 186/ 35
Jonah was never so	swallowed	up with the whale	8, 8/ 4
soul may be so	swallowed	up by the devil	8, 8/ 6
to compel him to	swear	. Which point although it	8, 13/ 32
among themselves say and	swear	that the Scripture is	8, 156/ 15
with an oath and	swear	deeply that it would	8, 196/ 7
awry . . . yet will he	swear	that it is right	8, 258/ 1
Romans) that by their	sweet	blessings waste out and	8, 42/ 15
holy salutation, as by	sweet	blessing praying for them	8, 42/ 17
so that they judge	sweet	to be sour and	8, 43/ 14
and sour to be	sweet	; and their eyes to	8, 43/ 14
unsavory taste, that judged	sweet	sour and sour sweet	8, 44/ 2
sweet sour and sour	sweet	, and that he should	8, 44/ 3
doth now -- judge	sweet	that all Christendom judged	8, 44/ 27
immediate, after our own	sweet	will, whensoever we can	8, 60/ 25
now turn all the	sweet	honey that they find	8, 161/ 19
put forth under the	sweet	pretext of preaching. Whereby	8, 323/ 7
and have felt the	sweet	taste of the "good	8, 431/ 20
to belie me to	sweeten	his own answer with	8, 344/ 17
would in faith vary,	swerve	, and fall from the	8, 478/ 7
serve for those which	swerve	from the true doctrine	8, 498/ 16
as long as it	swerveth	not from the whole	8, 345/ 1
that he taketh, in	swerving	from the known, Catholic	8, 413/ 14
of Penance and so	swim	. . . and God will help	8, 212/ 26
Tyndale Howbeit, there be	swine	that receive no learning	8, 514/ 22
If there be such	swine	and such dogs --	8, 514/ 25

in teaching. For those	swine	and those dogs will	8, 514/ 29
as will be like	swine	, we must yoke them	8, 514/ 32
such means be both	swine	kept from doing harm	8, 515/ 8
still in sin like	swine	. Now, that Tyndale thus	8, 518/ 28
namely of late, in	Switzerland	, upon Zwingli, which was	8, 9/ 32
that first brought into	Switzerland	the abominable heresy against	8, 29/ 5
Since which time, in	Switzerland	, even this last year	8, 482/ 35
also by battle and	sword	: so is it to	8, 4/ 35
of all, with the	sword	. More Yea marry --	8, 135/ 8
compelled them with the	sword	to believe them; and	8, 135/ 20
all in strength of	sword	. And because he shall	8, 270/ 19
away both buckler and	sword	, and fall down at	8, 452/ 9
Thou hast killed with	sword	Uriah the Hittite, and	8, 539/ 6
thou slain with the	sword	of the sons of	8, 539/ 8
Ammon. And therefore the	sword	shall never be taken	8, 539/ 8
he was risen. The	sword	of temptations, with fear	8, 541/ 17
so to do: he	swore	then in great anger	8, 86/ 20
Origen told me, and	swore	by Saint Simkin that	8, 152/ 22
his word again, and	swore	that he would either	8, 157/ 37
he refused to be	sworn	to say truth . . . affirming	8, 13/ 30
so promised and so	sworn	. More Now hath Tyndale	8, 390/ 18
so promised and so	sworn	. More I doubt not	8, 399/ 32
hath so promised and	sworn	. For surely, neither is	8, 402/ 5
he hath not so	sworn	, nor so promised, neither	8, 402/ 8
hath both promised and	sworn	the clean contrary: that	8, 402/ 11
hath so promised and	sworn	. " Now ye remember that	8, 567/ 35
a lie by a	syllable	. Tyndale In the fifth	8, 183/ 9
wit in what figure	syllogism	is made! More I	8, 344/ 13
in what figure the	syllogism	is made which he	8, 345/ 7
it is his own	syllogism	and not mine, for	8, 345/ 9
not I. But my	syllogism	is this: Every Christian	8, 345/ 11
and a heretic. This	syllogism	is mine. And this	8, 345/ 18
is mine. And this	syllogism	, if Tyndale would fain	8, 345/ 18
mode, have made another	syllogism	. Now knitteth he up	8, 345/ 22
this gear with another	syllogism	of his own making	8, 345/ 23
will altogether, with sixteen	syllogisms	, bring him short home	8, 346/ 6
went about it by	syllogisms	and sophistications . . . alleging that	8, 369/ 27
by Moses taught his	synagogue	certain goodly ceremonies for	8, 193/ 6
and Tyndale, be the	synagogue	of Satan and servants	8, 223/ 9
traditions (as do the	synagogues	of Jews), nor with	8, 244/ 20
the Church that in	synods	and councils do represent	8, 145/ 16
nor nuns, neither Greenwich,	Syon	, nor Charterhouse. If the	8, 162/ 14
Lord healed Naaman the	Syrian	by his prophet Elisha	8, 102/ 28
the fashion of the	tabernacle	, and the altar, and	8, 79/ 14
or purging of the	tabernacle	, and sanctifying of all	8, 79/ 16
why that in the	tabernacle	, ark, and altar, apparel	8, 79/ 27
the making of the	tabernacle	, the temple, and all	8, 308/ 3
thou wilt have the	tabernacle	made of this manner	8, 308/ 6
us into the eternal	tabernacles	, and where he showeth	8, 52/ 29
craftily that all the	table	spieth them! Tyndale And	8, 226/ 32

God's board" and "Christ's	table	" . . . and yet we know	8, 316/ 2
Scripture either written in	tablets	of stone or in	8, 44/ 11
honestly stand to his	tackling	in this point, and	8, 257/ 34
from his gay peacock's	tail	that I shall leave	8, 34/ 30
beholding of a peacock's	tail	-- but that ye	8, 42/ 34
the midst, and the	tail	together, and ye shall	8, 89/ 29
were a poisoned, stinking	tail	of some stinking serpent	8, 307/ 9
shall ye find the	tail	of his tale as	8, 410/ 13
he list himself to	take	them both again. Was	8, 8/ 28
or reverence but only	take	it for a token	8, 11/ 22
and great glory they	take	, when they may hear	8, 12/ 17
openly at church, and	take	the whole parish for	8, 14/ 25
in that point little	take	effect. And yet did	8, 21/ 15
that I will not	take	him to the worst	8, 31/ 29
no good man may	take	him well where he	8, 31/ 31
wake and pray and	take	the pen in hand	8, 36/ 4
read his pernicious book,	take	wisdom with you, as	8, 42/ 32
speaketh of "love." Tyndale	Take	an example in the	8, 48/ 18
or Luther either, and	take	Friar Huessgen to them	8, 48/ 28
false causes whereof they	take	occasion to break the	8, 49/ 27
Huessgen and his fellows.	Take	example saith Tyndale in	8, 50/ 22
though we should ourselves	take	no manner of benefit	8, 51/ 12
as he may thereby	take	himself and give to	8, 55/ 7
and suffer them, and	take	them then as younger	8, 59/ 11
revelation of God, to	take	himself for so far	8, 61/ 5
show how heavily we	take	it that we have	8, 64/ 18
that himself so should	take	pain that the sinners	8, 66/ 35
be sorrowful and to	take	pain indeed . . . not in	8, 68/ 30
God, that he may	take	pity upon them and	8, 68/ 33
unto themselves . . . did mercifully	take	quite away the great	8, 69/ 1
Tyndale would have us	take	him for such one	8, 71/ 28
the same, and to	take	his sin so sorrowfully	8, 72/ 4
faith alone, and to	take	all grace and all	8, 82/ 34
state if a man	take	his wife as God's	8, 84/ 34
reason will that we	take	and understand to have	8, 85/ 25
For he that will	take	any pain for his	8, 90/ 9
themselves well worthy to	take	pain and penance for	8, 90/ 20
I warrant you, and	take	penance of the priest	8, 90/ 30
be fruitless . . . and men	take	no more profit by	8, 95/ 24
to a poor fellow, "	Take	thee here this badge	8, 98/ 11
mine; and if thou	take	it and wear it	8, 98/ 12
wear it, I will	take	thee for mine household	8, 98/ 12
of Saint John, did	take	the dirt of the	8, 103/ 11
not why we should	take	all effect of working	8, 104/ 10
will within a while	take	away the reverence from	8, 105/ 6
were now to make,	take	a better advisement ere	8, 105/ 22
is his labor to	take	out of our belief	8, 113/ 14
seven holy sacraments would	take	five away . . . and the	8, 118/ 39
the thing which they	take	for the cause, so	8, 120/ 20
do no penance nor	take	no pain for any	8, 121/ 31

boy go forth and	take	himself for an apostle	8, 121/ 37
principal fault, that we	take	it as a token	8, 123/ 2
do sin . . . yet to	take	it for no sin	8, 124/ 19
the holy day to	take	a nun to bed	8, 125/ 28
and living in lechery	take	upon themselves to preach	8, 130/ 3
believe that they do	take	and ascribe it unto	8, 131/ 30
suffer his church to	take	, repute, and judge a	8, 132/ 18
suffer his church to	take	for good and pleasing	8, 132/ 27
mist of their sophistry	take	the examples that are	8, 133/ 28
parties . . . so that Tyndale	take	with him one thing	8, 133/ 33
him that we may	take	in that too. And	8, 134/ 2
would at his word	take	white for black and	8, 136/ 34
none excuse if he	take	no heed. Herewith, farewell	8, 138/ 34
none excuse if he	take	none heed" -- he	8, 139/ 33
hearken to him . . . but	take	him such as ye	8, 140/ 32
therefore very hot they	take	it that the goodness	8, 143/ 3
apostle now, Saint Tyndale,	take	this thing for so	8, 149/ 33
false); but he will	take	an elder time than	8, 151/ 27
I desired him to	take	the pain to come	8, 152/ 9
that is written . . . and	take	it all for fantasies	8, 155/ 24
betokened. For the sacrament	take	they but for a	8, 156/ 5
but easy, let him	take	yet his time fifteen	8, 157/ 23
though some good men	take	for some other kind	8, 159/ 22
the Church," he would	take	it from them both	8, 164/ 26
the English reader to	take	it for the church	8, 165/ 10
make the reader to	take	them wrong: I will	8, 169/ 10
still -- I cannot	take	for my darling him	8, 176/ 26
own default misconstrue and	take	harm of the very	8, 178/ 9
they be) given to	take	harm of that that	8, 178/ 13
through their own fault)	take	any harm of them	8, 178/ 16
Judas and Balaam to "	take	heed"; and further he	8, 179/ 8
heresies heresies; which I	take	, as help me God	8, 179/ 28
world . . . except that Tyndale	take	for the Spirit of	8, 179/ 37
unto the world, he	take	the lightsome lantern of	8, 180/ 1
Tyndale again holily, to	take	heed and beware betimes	8, 180/ 33
nor preaching would they	take	up that word and	8, 185/ 1
Christi." Which place I	take	for example. For whereas	8, 185/ 10
that the apostles did	take	the Christian priests for	8, 188/ 16
forget that the circumstances	take	away the doubt --	8, 198/ 29
translating into English, rather	take	this word "love" --	8, 200/ 17
in his English translation	take	his English words as	8, 200/ 27
the old fashion . . . and	take	fides for nothing but	8, 201/ 7
ever any man should	take	pain for his sin	8, 208/ 18
God's enjoining, and . . . to	take	patiently all that God	8, 208/ 27
of his confessor and	take	penance at his hand	8, 210/ 19
may say that we	take	in "penance" of the	8, 211/ 33
time serve them to	take	it. And therefore saith	8, 212/ 15
so mad already to	take	those heresies for other	8, 219/ 32
thing in your remembrance,	take	now the pain to	8, 226/ 27
tell when he should	take	the one and when	8, 230/ 22

translated them, these: "I	take	no record of man	8, 232/ 34
is it thus: "I	take	not record of man	8, 232/ 37
Tyndale hath translated, "I	take	no record of man	8, 232/ 37
these twain -- "I	take	not record of man	8, 233/ 1
of man" and "I	take	no record of man	8, 233/ 2
the," yet he might	take	it in thereto and	8, 233/ 25
utterly but if he	take	in "not" and put	8, 233/ 28
made it thus, "I	take	not the record of	8, 234/ 1
words and these, "I	take	no record of man	8, 234/ 2
God and Moses, "I	take	Moses for no leader	8, 234/ 5
he would say, "I	take	not Moses for the	8, 234/ 8
one to say "I	take	you for no man	8, 234/ 15
no man," or "I	take	you not for a	8, 234/ 15
a man," and "I	take	you not for the	8, 234/ 16
not that he would	take	of man no manner	8, 234/ 36
the two terms we	take	for subiectum and which	8, 236/ 15
God . . . because he would	take	from God the witness	8, 237/ 8
instead of this word "	take	." For the Greek is	8, 237/ 28
one to say "I	take	no record of man	8, 237/ 31
saith, "The record I	take	not of man, but	8, 239/ 13
by which he would	take	away the credence of	8, 240/ 12
My chief witness I	take	not of man . . . but	8, 240/ 22
Now, if Tyndale will	take	hold of that that	8, 249/ 17
while he liveth, and	take	all the devils in	8, 252/ 36
the only Scripture; and	take	away the credence from	8, 253/ 34
goeth about again to	take	away the credence of	8, 254/ 5
as he setteth forth,	take	a shameful fall. Hear	8, 254/ 15
liberty that himself will	take	. . . and neither use false	8, 257/ 35
what he will and	take	what he list, not	8, 260/ 29
honesty. But let us	take	therefore for example some	8, 266/ 14
hand no man can	take	them, as our Savior	8, 267/ 8
Scripture . . . saying that I	take	it wrong and teach	8, 269/ 2
say that if he	take	the New Testament for	8, 282/ 7
would go about to	take	down the roof, and	8, 282/ 13
and bid the sophister	take	and eat the third	8, 286/ 28
therefore with good reason	take	his part for proved	8, 290/ 23
that my part could	take	thereby; for the thing	8, 291/ 23
therefore that we should	take	it as proved that	8, 294/ 28
so mad as to	take	them all for naught	8, 297/ 22
Friar Huessgen also, and	take	their wise wives with	8, 300/ 14
so fully refuseth to	take	for sacraments: that is	8, 303/ 28
our Savior himself, who	take	it and teach it	8, 305/ 20
were not bound to	take	it for any necessary	8, 311/ 28
of Tyndale . . . let us	take	some one. And what	8, 312/ 3
might at their pleasure	take	what day they would	8, 321/ 16
that," say we, "and	take	all." But we will	8, 324/ 2
as he began to	take	upon him) -- he	8, 326/ 7
Why may I not	take	a stick in mine	8, 328/ 17
wit wherefore Tyndale should	take	it for so strange	8, 329/ 34
all is written, and	take	altogether. But yet goeth	8, 332/ 12

simple person bold to	take	himself for an interpreter	8, 336/ 17
place good folk may	take	fruit if they play	8, 336/ 19
hear not the church,	take	him for a heathen	8, 344/ 10
hear not the church,	take	him for a heathen	8, 344/ 30
this prophecy . . . God shall	take	from him his part	8, 348/ 5
thou shalt enter to	take	them in thy possession	8, 348/ 37
have proved that they	take	him wrong. Secondly, I	8, 350/ 11
lest the people should	take	him as Friar Barnes	8, 352/ 2
naught at once: then	take	it. But when we	8, 358/ 16
that he would not	take	unto himself the praise	8, 362/ 11
these brothels so boldly	take	upon them to break	8, 365/ 35
of the right faith?	Take	away that Spirit from	8, 376/ 10
that he will not	take	the common Catholic faith	8, 376/ 33
without Baptism. And yet	take	away the credence of	8, 377/ 2
way he might surely	take	and cleave unto, either	8, 388/ 6
he saith that we	take	for "the church," which	8, 390/ 24
feeling-faithful, repentant sinners, to	take	the sure judgment by	8, 397/ 14
that faith that shall	take	away from us all	8, 402/ 33
he deviseth here to	take	away that fear, and	8, 404/ 22
that misbelief and yet	take	none harm thereby, "because	8, 405/ 15
therefore let no man	take	any boldness upon Tyndale's	8, 407/ 9
should, and not so	take	his death for so	8, 409/ 11
body of Christ's church	take	life again, that hath	8, 417/ 21
than one), if he	take	"sin" for actual sin	8, 419/ 34
as he must here	take	it, or else he	8, 419/ 35
manner of their words,	take	occasion to turn their	8, 424/ 16
-- and let him	take	all my teeth, and	8, 429/ 2
he would we should	take	it that Saint Paul	8, 444/ 12
after the deed they	take	repentance and sorrow therefor	8, 446/ 12
grace given him to	take	such repentance as the	8, 449/ 32
done, they shall undoubtedly	take	repentance and so get	8, 450/ 27
cry to God to	take	it away -- our	8, 453/ 6
such horrible deeds as	take	their bodies, that were	8, 456/ 32
may, therefore, and will,	take	a great deal the	8, 460/ 27
will in this point	take	Tyndale's tale for a	8, 468/ 12
or else, if he	take	the Catholic faith for	8, 470/ 9
be saved -- can	take	here none anchor-hold at	8, 471/ 14
should in no wise	take	it for any sure	8, 472/ 26
whole Church . . . and not	take	his doctrine of any	8, 478/ 6
lo, and when men	take	away their goods, they	8, 490/ 24
yet because we should	take	their faults for much	8, 490/ 27
and bid her go	take	a rod and beat	8, 490/ 33
instead of this child,	take	for example some of	8, 491/ 28
tale and shameless invention,	take	testimony and witness of	8, 493/ 26
I am content to	take	him, therefore, that way	8, 498/ 6
forth his hand to	take	it? Doth the willing	8, 503/ 18
which things if Tyndale	take	for naught or perilous	8, 506/ 5
the intent they should	take	thereof no part unto	8, 506/ 10
his Christian folks ordinarily	take	that way, in the	8, 507/ 30
he will not utterly	take	away the merit from	8, 508/ 12

their fellows would fain	take	away all laws, and	8, 514/ 10
in their obstinate frowardness	take	such a devilish delight	8, 517/ 18
letted them not to	take	hold of God's grace	8, 518/ 27
and rising again to	take	that kind of fruit	8, 524/ 14
had such store to	take	occasion of any such	8, 524/ 24
say, likely not to	take	that kind of fruit	8, 525/ 9
were not likely to	take	that kind of fruit	8, 525/ 10
is excusable if he	take	her when he can	8, 530/ 25
call therefor and will	take	hold upon it. And	8, 532/ 8
tell . . . but except he	take	it for no malice	8, 538/ 24
house . . . and I shall	take	away from thee thy	8, 539/ 12
that either must Tyndale	take	and understand "deadly sin	8, 550/ 32
or else, if he	take	, I say, this word	8, 551/ 7
word otherwise than we	take	him therein. Let us	8, 555/ 11
for this time, and	take	"faith" as he saith	8, 555/ 25
he would we should	take	for "the" church. Now	8, 567/ 14
where these heresies have	taken	deeper root and been	8, 4/ 33
spread abroad . . . God hath	taken	more deep and sore	8, 4/ 34
labor that he had	taken	already, and determining to	8, 13/ 14
and much labor charitably	taken	for the saving of	8, 15/ 32
error and lying hath	taken	his wretched soul with	8, 15/ 36
at last he was	taken	. And to rehearse his	8, 16/ 27
after that he was	taken	, all the while that	8, 17/ 2
of them to be	taken	-- as George Constantine	8, 17/ 5
was by Constantine's detection	taken	and committed to Newgate	8, 17/ 20
now, since he was	taken	, said that his wife	8, 18/ 14
books, and was there	taken	in the doing, and	8, 22/ 18
of his infinite mercy	taken	and accepted that pain	8, 24/ 26
forthwith from the fire	taken	his blessed soul to	8, 24/ 29
hearts; and God so	taken	from them, they make	8, 42/ 19
of the flesh willingly	taken	, with many other outward	8, 54/ 14
and then the custom	taken	away of common fasting	8, 63/ 6
and, those common days	taken	away . . . folk were only	8, 63/ 8
for pain to be	taken	for our sins, was	8, 64/ 21
other bodily affliction, either	taken	by commandment of God	8, 65/ 7
his church or willingly	taken	of our own good	8, 65/ 8
and other affliction willingly	taken	by himself, did mercifully	8, 66/ 21
fasting and our pain	taken	therein pleaseth God done	8, 71/ 18
which the veil is	taken	away and all set	8, 80/ 11
evermore hath it been	taken	in Christ's church. And	8, 85/ 13
This opinion hath Tyndale	taken	of Luther, which giveth	8, 97/ 24
us to reckon ourselves	taken	in so near to	8, 112/ 11
the sacrament to be	taken	as a sacrifice . . . and	8, 115/ 16
cannot be but fervently	taken	in their lewd, lecherous	8, 124/ 26
the vainglory to be	taken	for an apostle --	8, 137/ 21
make them to be	taken	and slain, as Absalom	8, 137/ 34
in Scripture that, falsely	taken	, seemed to make for	8, 139/ 8
of God or Christ	taken	in the Scripture" --	8, 144/ 36
yet it is sometimes	taken	generally for all that	8, 145/ 4
And sometimes it is	taken	specially for the elect	8, 145/ 6

this word "church" is	taken	. In which yet he	8, 145/ 12
governors. Since Tyndale hath	taken	upon him to show	8, 145/ 26
this word "church" is	taken	-- it belonged rather	8, 145/ 27
unto him to have	taken	in these significations than	8, 145/ 28
them that he hath	taken	, as ye shall see	8, 145/ 29
it is meant and	taken	for the Catholic church	8, 146/ 16
Tyndale's scolding, accepted and	taken	before all good and	8, 153/ 23
by the writing be	taken	away the doubts. But	8, 156/ 18
the poison that hath	taken	up their hearts before	8, 161/ 20
if a word were	taken	out of Latin, French	8, 166/ 26
assembly," which hath been	taken	out of the French	8, 166/ 35
of the apostles, and	taken	for a congregation among	8, 168/ 2
and the name not	taken	from the other assembly	8, 171/ 5
this word seniores was	taken	in that signification there	8, 185/ 26
English was never so	taken	nor understood -- and	8, 186/ 18
the one should be	taken	for the other. Now	8, 198/ 28
of which they were	taken	into the English. And	8, 200/ 29
free will and grace	taken	away, to make men	8, 206/ 1
juggling and have it	taken	for truth -- he	8, 206/ 6
used, allowed, commended, and	taken	confession for a necessary	8, 206/ 35
of all pain utterly	taken	away, men were likely	8, 210/ 15
so is "impossible" sometimes	taken	in Scripture) by penance	8, 213/ 8
contrition, and great pain	taken	, too -- to bring	8, 213/ 17
intent only have I	taken	the labor to answer	8, 218/ 29
belief, and false opinions	taken	away . . . that there it	8, 227/ 31
which he should have	taken	into the English . . . and	8, 232/ 14
church . . . is to be	taken	as a paynim; ergo	8, 242/ 25
way that God hath	taken	from the beginning; that	8, 243/ 26
should not have been	taken	for God's messengers --	8, 244/ 2
do, I would have	taken	it for a final	8, 250/ 13
broken his promise and	taken	his Spirit therefrom!): the	8, 253/ 36
scripture" as it is	taken	for bare writing, such	8, 271/ 32
as few as were	taken	into Noah's ship --	8, 272/ 24
sacraments and have them	taken	for bare, simple signs	8, 277/ 3
wicked pope had not	taken	away the significations of	8, 278/ 15
us which pope hath	taken	from us the signification	8, 278/ 17
-- then had I	taken	away quite all Tyndale's	8, 291/ 25
reason of the priesthood	taken	upon them, but by	8, 306/ 16
hath in this chapter	taken	in hand to prove	8, 309/ 9
beside, have ever hitherto	taken	the perpetual virginity of	8, 314/ 11
before . . . but should have	taken	the Scripture in their	8, 316/ 29
all honor and reverence	taken	from it, and reckoned	8, 319/ 10
if the prelates had	taken	as good heed in	8, 319/ 35
traditions which I have	taken	you either by word	8, 323/ 17
Paul, he would have	taken	to have stood in	8, 324/ 36
Spirit of God hath	taken	up any again. But	8, 326/ 27
any sacrament or ceremony	taken	up and accounted for	8, 326/ 30
Why without spot? Why	taken	the tenth day? Why	8, 329/ 1
fruitfully may be thereon	taken	and turn men to	8, 330/ 13
be worthy to be	taken	for so great authority	8, 335/ 34

done if he had	taken	him to counsel. Tyndale	8, 338/ 14
him . . . since God hath	taken	more labor and greater	8, 338/ 22
Church . . . is to be	taken	as a heretic and	8, 345/ 13
Tyndale is to be	taken	as a heathen man	8, 345/ 17
though Moses' words were	taken	as strait as these	8, 350/ 34
Which if it were	taken	so . . . then were all	8, 355/ 30
caused him to be	taken	, and Tyndale's books with	8, 358/ 4
which be baptized be	taken	in the number of	8, 370/ 10
therefore, as I say,	taken	from the Catholic known	8, 378/ 12
should be reputed and	taken	as paynims and publicans	8, 387/ 11
to hand hath been	taken	and kept from Christ's	8, 388/ 34
nations have now long	taken	him . . . is no part	8, 398/ 2
false-feeling faith hath Tyndale	taken	of Luther . . . when he	8, 400/ 27
out of both places	taken	into this . . . to the	8, 405/ 24
dark text or twain	taken	in this epistle of	8, 425/ 7
any repentance and penance	taken	and done therefor. And	8, 426/ 16
turn, he shall be	taken	to grace. And in	8, 432/ 20
of Saint John falsely	taken	and understood -- so	8, 443/ 34
done the deeds and	taken	a fall . . . yet cast	8, 447/ 34
their repentance and sorrow	taken	for their sin, forgive	8, 449/ 5
have it so suddenly	taken	away from him . . . but	8, 453/ 8
without any wrong opinion	taken	against the right belief	8, 459/ 4
if Saint Ambrose had	taken	it for an undoubted	8, 469/ 6
master and himself have	taken	so great labor to	8, 473/ 32
there deadly wounded and	taken	, and after that burned	8, 483/ 5
with the sight is	taken	and ravished of his	8, 489/ 2
we have for example	taken	no little, pretty sins	8, 492/ 10
deeds . . . and have also	taken	for example no little	8, 492/ 11
as ye see, now	taken	here with assault piecemeal	8, 496/ 6
as willingly received and	taken	as it is offered	8, 503/ 15
high spiritual judgment, be	taken	for fleshly and beetle-blind	8, 503/ 32
his wife hast thou	taken	to thy wife, and	8, 539/ 7
sword shall never be	taken	away from thy house	8, 539/ 9
hast despised me, and	taken	to thy wife the	8, 539/ 10
otherwise than it is	taken	and understood by the	8, 550/ 34
more -- and hath	taken	away from him boldly	8, 552/ 12
alone, it is ever	taken	for turning unto God	8, 558/ 31
standeth alone, is never	taken	for turning of a	8, 558/ 34
by which it is	taken	"for all that embrace	8, 560/ 32
rehearsed them all nor	taken	right almost any one	8, 561/ 12
would have it only	taken	for the church of	8, 561/ 36
needs make them be	taken	for the children of	8, 564/ 19
willing behavior of the	taker	change the name and	8, 503/ 19
Thou abhorrest images, and	takest	from God his honor	8, 173/ 30
abhorrest images, Tyndale, and	takest	the honor from God	8, 173/ 37
taught that it Tyndale	taketh	here Saint Paul atwas	8, 45/ 16
of God unknown: Tyndale	taketh	that high power unto	8, 47/ 11
those things which he	taketh	for indifferent -- that	8, 60/ 12
holy revelations and miracles	taketh	but for trifles --	8, 64/ 39
doth. And therefore Tyndale	taketh	an evil way to	8, 81/ 33

of the devil!), who	taketh	Baptism but for a	8, 94/ 12
to do penance he	taketh	for idolatry. Christ promiseth	8, 106/ 23
which abominable heresy he	taketh	quite away the very	8, 111/ 11
which heresy he clean	taketh	away the very fruit	8, 114/ 4
-- such things Tyndale	taketh	for trifles, and laugheth	8, 127/ 30
signifieth not, as Tyndale	taketh	it in his third	8, 146/ 1
whereas Tyndale of seven	taketh	it away from five	8, 147/ 32
is that which he	taketh	for the old time	8, 151/ 4
us, or else he	taketh	a foul fall. Now	8, 151/ 18
written. And the writing	taketh	not away all the	8, 155/ 15
for Scripture -- yet	taketh	it not away all	8, 155/ 31
he will say he	taketh	them for none heresies	8, 165/ 32
wise that, as Tyndale	taketh	me, ecclesia should always	8, 169/ 25
him that the devil	taketh	for his darling. Now	8, 176/ 26
full uncourteously; for he	taketh	away all my thank	8, 178/ 19
high, godly, "spiritual" man	taketh	for none abomination at	8, 206/ 16
God. If not, he	taketh	away all the commandments	8, 208/ 36
doubts. First, how Tyndale	taketh	"repenting in the heart	8, 214/ 30
written . . . since God's word	taketh	its authority of God	8, 225/ 11
nor heathen, that God	taketh	his truth or his	8, 227/ 7
nor saith that he	taketh	no witness of man	8, 229/ 19
and saith that he	taketh	not his special witness	8, 229/ 20
to dispute, since Tyndale	taketh	the sentence wrong which	8, 233/ 3
those two persons singular,	taketh	the doubt away and	8, 236/ 13
perceive plainly that he	taketh	the sentence falsely. For	8, 238/ 9
His witness no man	taketh	, " meaning very few. Our	8, 238/ 14
men ween that God	taketh	no manner witness of	8, 239/ 25
miracle. And this way	taketh	Tyndale now for the	8, 255/ 35
plain false that Tyndale	taketh	for a plain truth	8, 264/ 8
of his chapter, he	taketh	in hand to prove	8, 294/ 33
Matrimony: therefore the Church	taketh	none to be priests	8, 306/ 12
us. I think he	taketh	not so great hold	8, 311/ 13
he saith which he	taketh	for a high point	8, 327/ 1
wherein I perceive he	taketh	great pleasure . . . and weeneth	8, 330/ 30
seem that Saint Augustine	taketh	those words of Christ	8, 352/ 18
first ask him how	taketh	he there this word	8, 391/ 6
the way that he	taketh	, in swerving from the	8, 413/ 13
other thing that he	taketh	in hand to prove	8, 424/ 33
in what manner Tyndale	taketh	these words. But against	8, 428/ 28
of which words Tyndale	taketh	his chief hold of	8, 431/ 2
words of Saint John	taketh	occasion of the simplicity	8, 438/ 21
say, "A man that	taketh	his wife for very	8, 439/ 1
appeareth plainly that Tyndale	taketh	Saint Paul's words spoken	8, 444/ 25
congregation known -- Tyndale	taketh	not only a secret	8, 465/ 35
in thinking thus, Tyndale	taketh	the Catholic faith for	8, 470/ 7
the promises as himself	taketh	them. For in the	8, 473/ 38
of good works, he	taketh	utterly away all manner	8, 501/ 34
that is, as he	taketh	it, the teaching of	8, 516/ 1
of God's only mercy,	taketh	away God's righteousness . . . and	8, 516/ 13
thousand times, longer. This	taketh	Tyndale for no mercy	8, 516/ 24

man or he that	taketh	one in the dark	8, 530/ 26
Which word how Tyndale	taketh	, that can I not	8, 538/ 23
and so good heed	taketh	whereabout he goeth, that	8, 544/ 25
the thing which Tyndale	taketh	for folly -- that	8, 546/ 16
of the Catholic Church . . .	taketh	Tyndale in hand to	8, 550/ 22
as he saith he	taketh	it himself. But then	8, 555/ 26
not, as Tyndale there	taketh	them, all the people	8, 561/ 7
elect" church which himself	taketh	for "the" church may	8, 564/ 7
manner of living, Tyndale	taketh	for a small matter	8, 564/ 28
good nor evil, but	taking	their goodness or their	8, 60/ 13
when they by the	taking	away of man's free	8, 71/ 30
by punishing himself and	taking	pain therefor, either of	8, 90/ 7
the church. For now	taking	his translation for damnable	8, 222/ 18
be damnably deceived in	taking	the word of man	8, 225/ 25
and the Latin signifieth	taking	, and not receiving. Now	8, 237/ 30
of his pestilent heresy	taking	away the credence that	8, 240/ 30
Arians . . . saving in the	taking	of vengeance upon them	8, 340/ 21
a Christian man, and	taking	upon him, in the	8, 345/ 14
excuse Saint Paul for	taking	away the circumcision, which	8, 376/ 15
And therefore, I say,	taking	away the credence from	8, 378/ 7
he might mean else,	taking	the way that he	8, 413/ 13
words. But against his	taking	stand all the old	8, 428/ 29
come into this world" . . .	taking	it for a principal	8, 465/ 10
his saying true, especially	taking	the promises as himself	8, 473/ 38
his matter. But now	taking	him as he would	8, 498/ 33
and, finally, from the	taking	of our scriptures for	8, 505/ 4
may fall in by	taking	themselves for God Almighty's	8, 523/ 15
from the sin of	taking	their good works for	8, 531/ 11
deny. For those places,	taking	them as falsely as	8, 568/ 21
I tell not my	tale	to lay a lie	8, 19/ 11
-- how holy a	tale	soever be not spiritual	8, 45/ 24
that by Tyndale's holy	tale	, there were none of	8, 46/ 21
so, by Tyndale's own	tale	, should seem able to	8, 47/ 4
for all his holy	tale	. . . remember again the friar	8, 47/ 24
as a new, strange	tale	, that never man had	8, 60/ 18
availeth him all this	tale	? For we deny not	8, 60/ 36
process therein a fair	tale	of a tub. For	8, 70/ 15
a devilish end Tyndale's	tale	cometh with his ribaldrous	8, 83/ 9
that he telleth his	tale	as though men did	8, 90/ 12
it but that Tyndale's	tale	to such a man	8, 90/ 29
yea, and by his	tale	worse than fruitless, too	8, 92/ 16
thereby . . . or else his	tale	were false. And ye	8, 93/ 11
it seemeth by Tyndale's	tale	, send home the child	8, 96/ 4
should therefore prove his	tale	here by plain and	8, 96/ 7
heresy, by Tyndale's own	tale	! And now, since he	8, 118/ 16
telleth us a long	tale	of little weight: that	8, 144/ 17
that ever was." This	tale	Origen told me, and	8, 152/ 21
in doubt? In this	tale	Tyndale telleth us two	8, 154/ 25
Tyndale tell me this	tale	-- as indeed he	8, 156/ 32
Tyndale tell me this	tale	: I shall by his	8, 156/ 37

forth, a great, long	tale	; with such circumstances he	8, 165/ 5
in all his gay	tale	telleth us nothing to	8, 168/ 37
you but a lame	tale	. For he telleth you	8, 170/ 31
Saint Luke tell the	tale	but by such words	8, 171/ 7
those significations in a	tale	beside; but he must	8, 186/ 31
mouth a right good	tale	evil worth the hearing	8, 186/ 33
Tyndale here maketh a	tale	, as though it were	8, 196/ 12
word repeat a whole	tale	, where one word agreed	8, 205/ 29
it. And therefore this	tale	of Tyndale's is but	8, 228/ 10
that is written?" This	tale	of Tyndale's might they	8, 262/ 32
us here another fair	tale	. But in this I	8, 276/ 5
the other: that his	tale	lacketh but all that	8, 276/ 6
This is a vain	tale	of Tyndale which he	8, 277/ 36
that tell him the	tale	of our Lady: we	8, 285/ 10
them that wrote the	tale	of Enoch or Elijah	8, 285/ 12
beauty of his own	tale	-- he leaveth out	8, 292/ 6
And therefore all this	tale	of Tyndale against the	8, 300/ 15
thus by Tyndale's own	tale	we shall neither need	8, 309/ 4
Tyndale telleth a long	tale	that Saint Paul "commandeth	8, 327/ 18
in among them: his	tale	seemeth somewhat solemn, but	8, 327/ 22
him tell us the	tale	again. I make myself	8, 339/ 33
he tell us a	tale	to little purpose. For	8, 341/ 2
boldly tell on their	tale	. And yet when they	8, 366/ 33
all his holy, solemn	tale	of all his "feeling	8, 394/ 29
Tyndale forth with his	tale	, and would seem to	8, 403/ 35
and effect of this	tale	concerning the faith before	8, 405/ 27
any boldness upon Tyndale's	tale	to think as he	8, 407/ 9
the tail of his	tale	as poisoned as any	8, 410/ 14
and so his whole	tale	is a false heresy	8, 410/ 20
also consider that his	tale	hangeth evil together . . . and	8, 410/ 22
Here were a goodly	tale	, were it not? And	8, 413/ 11
writing, tell him a	tale	as told to them	8, 415/ 16
else can save Tyndale's	tale	from plain pestilent heresy	8, 415/ 30
indeed, if this false	tale	be true . . . and all	8, 416/ 12
deface his gay, goodly	tale	by mangling of his	8, 418/ 25
-- telling Saint John's	tale	and meaning thereby as	8, 439/ 36
heard a full un-Christian	tale	of an evil Christian	8, 445/ 10
by the very true	tale	of Christ, Tyndale's false	8, 454/ 18
of Christ, Tyndale's false	tale	is avoided. For whensoever	8, 454/ 19
this is a marvelous	tale	of Tyndale, in my	8, 463/ 36
it was but a	tale	told by the mouth	8, 464/ 19
is more properly a	tale	than a promise. And	8, 464/ 30
believe God in his	tale	when he said "This	8, 464/ 35
a promise and a	tale	be not both one	8, 465/ 4
promise be indeed a	tale	(since no man can	8, 465/ 5
yet is not every	tale	a promise, as every	8, 465/ 6
point to believe God's	tale	. For the tale, that	8, 465/ 10
God's tale. For the	tale	, that this was he	8, 465/ 10
unto Peter -- that	tale	Peter confessed; that Jesus	8, 465/ 12
of; so that the	tale	and the promise were	8, 465/ 18

this point take Tyndale's	tale	for a very false	8, 468/ 12
taught. For by Tyndale's	tale	, he that is elect	8, 468/ 37
condemneth plainly the whole	tale	that he telleth here	8, 470/ 13
should by his own	tale	here perceive that man	8, 470/ 30
no truth in Tyndale's	tale	. And that the proof	8, 471/ 2
I say that his	tale	is to little purpose	8, 486/ 34
all his gay, goodly	tale	that he telleth us	8, 488/ 4
other part of his	tale	, which cannot be verified	8, 488/ 22
And so is his	tale	on every side foolish	8, 488/ 25
word into his old	tale	putteth Tyndale of new	8, 493/ 1
here, against Tyndale's foolish	tale	and shameless invention, take	8, 493/ 25
this is a fair	tale	of a tub, told	8, 494/ 25
And then by this	tale	of Tyndale were there	8, 494/ 28
hath told us this	tale	-- that the pith	8, 514/ 18
us a vain, foolish	tale	. And so he doth	8, 520/ 18
remember that all this	tale	which he telleth us	8, 521/ 14
purpose of elects a	tale	of very little effect	8, 521/ 14
little effect. For this	tale	of such sleeping and	8, 521/ 15
declare you upon Tyndale's	tale	of the withdrawing of	8, 527/ 16
Tyndale telleth us this	tale	of withdrawing of God's	8, 528/ 3
less to sin. This	tale	is Tyndale, I say	8, 529/ 31
did . . . then is his	tale	as fully proved as	8, 533/ 5
not here a wise	tale	, trow ye? Except that	8, 533/ 25
shame tell us this	tale	. What calleth he losing	8, 533/ 28
by possibility, though his	tale	were likely. But yet	8, 536/ 3
I content if his	tale	be likely, let him	8, 536/ 3
But, now, if his	tale	be very far unlikely	8, 536/ 4
us as wise a	tale	of Christ's blessed apostles	8, 540/ 29
is not all this	tale	excuses of their faith	8, 542/ 25
no more but this	tale	of Tyndale. For if	8, 545/ 11
Here is a goodly	tale	, be ye sure. But	8, 548/ 4
a wise and well-told	tale	? It is enough for	8, 550/ 3
clearly see that Tyndale's	tale	of Saint Peter's repentance	8, 551/ 9
is all Tyndale's whole	tale	, that he hath from	8, 566/ 8
that well bestoweth his	talents	of grace and worketh	8, 205/ 7
tell him many good	tales	in his ear. But	8, 93/ 20
in all his other	tales	that him list to	8, 463/ 31
his pleasure sometimes true	tales	, and sometimes such as	8, 463/ 34
with us -- these	tales	, when they be all	8, 504/ 18
is too mad to	talk	with! God's mercy is	8, 148/ 8
either to gaze or	talk	. But good Christian people	8, 162/ 21
resort unto her and	talk	with her more and	8, 457/ 6
were it vain to	talk	with him after than	8, 468/ 36
send for her, and	talk	with her, and get	8, 533/ 8
say that I never	talked	so much with them	8, 187/ 11
the place if they	talked	in Latin. As where	8, 207/ 18
Tyndale first met and	talked	together beyond the sea	8, 301/ 7
when he stood and	talked	with her, when he	8, 536/ 11
never come at church;	talking	still of "faith" and	8, 11/ 13
accounted it in common	talking	for such a prodigious	8, 50/ 2

so that he be	talking	, never care what, whereof	8, 136/ 1
word "doing" includeth teaching,	talking	, speaking, and all. As	8, 311/ 16
findeth it is to	tame	the flesh, and that	8, 60/ 2
were but only to	tame	the flesh and to	8, 61/ 21
cause but only to	tame	the flesh), yet was	8, 62/ 31
the common fasts do	tame	the flesh together by	8, 62/ 35
as for abstinence to	tame	the flesh from intemperance	8, 63/ 36
serveth not only to	tame	the flesh . . . but for	8, 65/ 4
nothing but for to	tame	his flesh? Item: In	8, 66/ 4
was not for to	tame	the flesh . . . for the	8, 67/ 17
their fasting they might	tame	her flesh? Nay, nor	8, 67/ 35
for that may be	tame	enough and yet the	8, 68/ 19
may thereby not only	tame	their flesh, but also	8, 68/ 32
they fast? For to	tame	their flesh, as Tyndale	8, 69/ 3
was nothing but to	tame	the flesh, that the	8, 70/ 11
fasting was only to	tame	their flesh that they	8, 70/ 31
saith that they neither	tame	the flesh nor do	8, 158/ 32
since nothing can better	tame	the flesh than the	8, 159/ 26
which not only can	tame	it, but also make	8, 159/ 27
their flesh the more	tame	and less rebellious, and	8, 160/ 6
to the intent to	tame	our flesh against the	8, 409/ 17
is there that better	tameth	the flesh than the	8, 159/ 16
cause to be for	taming	of the flesh and	8, 60/ 31
there no need of	taming	-- then would he	8, 61/ 33
none other but for	taming	of the flesh and	8, 62/ 3
but only served for	taming	of the flesh; and	8, 63/ 5
devotion but only for	taming	of their flesh, when	8, 63/ 10
fasting not only for	taming	of the flesh, but	8, 64/ 21
not only for the	taming	of the flesh, as	8, 65/ 36
Ahab fasted not for	taming	of his flesh, to	8, 66/ 13
repentant person not only	taming	of the flesh against	8, 66/ 25
fast was not for	taming	of the flesh, but	8, 67/ 9
not only for a	taming	of the flesh, but	8, 67/ 26
Nay, nor for the	taming	of their own, neither	8, 67/ 36
young lusty folk for	taming	of their flesh in	8, 68/ 6
wherefor? Not only for	taming	of his flesh --	8, 68/ 19
of the flesh and	taming	of bodily lusts. For	8, 69/ 20
truth that besides the	taming	of the body, fasting	8, 71/ 18
neither needful to the	taming	of the flesh nor	8, 148/ 31
profitable to the very	taming	of the flesh also	8, 159/ 15
be profitable to the	taming	of the flesh, and	8, 159/ 33
of chalices, vestments, paschal	taper	, and holy water, with	8, 366/ 4
the greater -- he	tarried	not long, but came	8, 275/ 11
over the sea, or	tarry	still here and renounce	8, 9/ 20
than the poison to	tarry	and no treacle for	8, 37/ 13
suffereth them twain to	tarry	for the while --	8, 83/ 1
Father upon you . . . but	tarry	you in Jerusalem till	8, 238/ 25
he was enjoined to	tarry	for his penance after	8, 301/ 8
not need long to	tarry	you for the other	8, 355/ 16
much of his virtue	tarry	, fall yet so low	8, 429/ 30

toward hell themselves than	tarry	till the devil come	8, 452/ 6
an inn, where they	tarry	together till the horse	8, 552/ 36
three stripes for his	tarrying	and truanting by the	8, 491/ 22
read them that, their	taste	infected with the fever	8, 25/ 14
years offend their drunken	taste	because it is not	8, 38/ 12
shall prove that the	taste	of their mouths is	8, 43/ 13
judgment, and their unsavory	taste	, that judged sweet sour	8, 44/ 2
remained, and the right-savored	taste	; and never lost any	8, 44/ 23
they clean lost their	taste	. . . and then did they	8, 44/ 27
are all out of	taste	. . . since that from Christ's	8, 44/ 32
is far from the	taste	of Saint Augustine, Saint	8, 46/ 17
so seasoned that the	taste	can never be gotten	8, 369/ 7
that have felt the "	taste	" thereof. And whereas Tyndale	8, 431/ 13
that have felt the	taste	of the "good word	8, 431/ 15
and have felt the	taste	of the celestial gift	8, 431/ 19
have felt the sweet	taste	of the "good word	8, 431/ 20
man oftentimes feeleth the	taste	of his meat which	8, 529/ 15
man oftentimes feeleth the	taste	of his meat." Whether	8, 538/ 2
once illumined, and have	tasted	the heavenly gift, and	8, 212/ 36
Ghost, and have also	tasted	the good word of	8, 213/ 1
once illumined and have	tasted	that heavenly gift, and	8, 377/ 30
Holy Ghost, and have	tasted	also the good word	8, 377/ 31
been illumined, and have	tasted	the heavenly gift, and	8, 431/ 6
Holy Ghost, and have	tasted	the good word of	8, 431/ 8
Obedience . . . whereby we be	taught	to disobey the doctrine	8, 6/ 23
monks, and nuns be	taught	that "evangelical liberty" that	8, 7/ 15
places where he came,	taught	the Gospel of God	8, 14/ 9
that they have always	taught	and done the same	8, 45/ 12
and his, that ever	taught	that it Tyndale taketh	8, 45/ 15
those that bedays hath	taught	the contrary, and "carnal	8, 45/ 20
from the beginning been	taught	to believe that man's	8, 63/ 25
unto him -- he	taught	his people by his	8, 64/ 22
his soul be not	taught	to understand somewhat thereby	8, 75/ 17
so many hundred years	taught	his holy Catholic Church	8, 75/ 27
with good devotion be	taught	, and do think and	8, 76/ 26
this be told and	taught	him, he thinketh that	8, 78/ 14
see not that God	taught	the people; and yet	8, 79/ 31
for that is commonly	taught	already, and every special	8, 82/ 2
for them be both	taught	and written. What will	8, 82/ 5
albeit that they be	taught	and do believe that	8, 82/ 11
to whosoever is not	taught	the proper significations of	8, 82/ 25
it could not be	taught	what the water signified	8, 82/ 31
significations were declared and	taught	to them that receive	8, 83/ 14
the promise is not	taught	them. But there I	8, 92/ 35
of such things there	taught	unto the godfathers --	8, 93/ 22
good, holy doctors have	taught	, as I say, by	8, 101/ 3
and will have nothing	taught	but Christ's promise --	8, 106/ 27
whom himself sent, never	taught	his church the truth	8, 107/ 22
Holy Ghost have not	taught	that church the truth	8, 107/ 29
had the Holy Ghost	taught	it all things if	8, 107/ 32

is there so simply	taught	but that he well	8, 114/ 26
wise as men are	taught	to receive it . . . is	8, 114/ 28
that church of Christ	taught	that the Blessed Sacrament	8, 118/ 33
judgment, and that he	taught	the church of Christ	8, 129/ 30
Ghost had not then	taught	them the truth necessary	8, 132/ 23
yet it is so	taught	by the Spirit of	8, 132/ 33
the virtues that they	taught	and showed, the very	8, 141/ 2
by them to others	taught	by mouth, and by	8, 152/ 1
done . . . that God hath	taught	his church many things	8, 153/ 28
since many things were	taught	first unwritten: if any	8, 154/ 1
those that were sometime	taught	unwritten and yet remain	8, 154/ 12
now be written were	taught	and kept without writing	8, 154/ 14
himself and his apostles	taught	once without writing --	8, 157/ 18
devout sacraments and ceremonies	taught	and delivered them by	8, 158/ 29
church of Christ is	taught	by his Holy Spirit	8, 158/ 36
since God's Spirit hath	taught	them . . . they must needs	8, 159/ 5
Spirit of God hath	taught	us to serve him	8, 159/ 30
avoiding of vainglory Christ	taught	us to pray in	8, 162/ 26
Tyndale had either never	taught	them or yet had	8, 176/ 23
as God by Moses	taught	his synagogue certain goodly	8, 193/ 6
to instruct his Church,	taught	them holy ceremonies to	8, 193/ 10
Spirit of God hath	taught	the church of Christ	8, 194/ 24
juggler the devil hath	taught	these young jugglers, his	8, 205/ 33
works as God hath	taught	his Church to be	8, 208/ 35
have it) is therein	taught	by the Holy Spirit	8, 214/ 16
the Spirit of God	taught	unto his Church . . . with	8, 222/ 20
and ever shall be	taught	by the Spirit of	8, 222/ 29
and ever hath been	taught	by the word of	8, 222/ 32
that the faith was	taught	and men were baptized	8, 224/ 29
ere writing began, was	taught	by the word of	8, 225/ 1
and ever shall be	taught	and instructed by God	8, 225/ 6
of God hath inwardly	taught	, teacheth, and ever shall	8, 225/ 20
Church begun, gathered, and	taught	; and that the Church	8, 226/ 13
age following, we be	taught	and believe that the	8, 245/ 12
the apostles preached and	taught	, partly by writing, partly	8, 245/ 13
us to have been	taught	by them. And by	8, 245/ 16
church is revealed and	taught	unto it by the	8, 245/ 18
Christ, as it is	taught	by the Spirit of	8, 246/ 19
every time, have ever	taught	to be false. Or	8, 249/ 12
true preachers . . . have plainly	taught	to be false --	8, 250/ 24
that for his doctrine	taught	by those expositions, if	8, 250/ 25
miracles of God, and	taught	by the Spirit of	8, 251/ 12
after the right understanding . . .	taught	and inspired by the	8, 252/ 26
answer, Because that many	taught	one thing, and every	8, 254/ 19
and himself too have	taught	so plainly between them	8, 257/ 24
to fall. But God	taught	other men by that	8, 259/ 21
see that God hath	taught	his Church, and else	8, 260/ 7
his. And when Christ	taught	them the counsel of	8, 262/ 23
Scripture . . . because God hath	taught	and left some part	8, 263/ 5
truth of that article	taught	and believed as the	8, 269/ 19

Catholic faith, which was	taught	and believed before those	8, 269/ 25
Catholic Church. Tyndale God	taught	Adam greater things than	8, 272/ 36
I think well he	taught	him things of greater	8, 272/ 39
Adam to Moses, God	taught	them in sacraments always	8, 277/ 9
all; God in sacraments	taught	them some things, ergo	8, 277/ 13
ergo in sacraments he	taught	them all things. Where	8, 277/ 14
findeth Tyndale that God	taught	Abraham what thing the	8, 277/ 15
Tyndale that there was	taught	unto Abel, or any	8, 277/ 24
he that Abraham was	taught	that in offering up	8, 277/ 29
those that were before	taught	, but other revelations farther	8, 280/ 24
farther that were not	taught	before, and in works	8, 280/ 25
it is true, and	taught	unto the Church by	8, 284/ 11
heaven, since God hath	taught	his church so to	8, 284/ 23
the beginning hath been)	taught	by the Holy Ghost	8, 286/ 9
that the Church is	taught	its faith by God	8, 286/ 34
people could they have	taught	than that bread is	8, 290/ 34
say: that they never	taught	thing of difficulty by	8, 292/ 26
writing but that they	taught	it more plainly by	8, 292/ 27
people could they have	taught	than that bread is	8, 292/ 35
I say that they	taught	things by mouth which	8, 293/ 27
it that the apostles	taught	by mouth and durst	8, 294/ 2
appeareth that the apostles	taught	them not, but that	8, 294/ 18
their profit delivered and	taught	by Moses unto the	8, 298/ 2
they were by Moses	taught	unto the Jews very	8, 298/ 8
and ceremony were not	taught	them . . . nor they understood	8, 298/ 11
in this . . . God had	taught	his people in the	8, 298/ 15
significations of them were	taught	them . . . and so the	8, 298/ 21
to be by Moses	taught	all those significations --	8, 298/ 33
Tyndale told us true,	taught	them but only by	8, 298/ 35
from mouth to mouth,	taught	and continued among them	8, 298/ 36
Jews had necessary things	taught	them beside the writing	8, 299/ 21
in that they be	taught	by God and his	8, 302/ 24
appeareth that the apostles	taught	them not . . . but that	8, 303/ 12
by Christ himself, that	taught	those things to them	8, 304/ 17
or no!" When God	taught	Moses the making of	8, 308/ 3
but some such only	taught	and delivered unto the	8, 309/ 36
and saith not Christ "	taught	many other things." For	8, 311/ 15
Christ prayed, preached, and	taught	; this did he day	8, 311/ 17
Apostle before his writing	taught	them that great mystery	8, 315/ 1
say Mass hath been	taught	the apostles by the	8, 316/ 26
it than God hath	taught	his apostles with his	8, 318/ 27
of water is one	taught	undoubtedly by God to	8, 319/ 3
the people might be	taught	without it. More Tyndale	8, 320/ 14
the people might be	taught	without it" -- this	8, 323/ 6
saith himself that he	taught	things by mouth which	8, 323/ 26
things which Saint Paul	taught	by mouth were the	8, 323/ 29
while that Saint Paul	taught	anything by mouth. Now	8, 323/ 33
of divine service . . . were	taught	by the Spirit of	8, 323/ 37
necessary things that they	taught	, they wrote." "Prove that	8, 324/ 2
own words, that he	taught	things that he wrote	8, 324/ 3

all that he had	taught	them "either by mouth	8, 324/ 5
things that Saint Paul	taught	by mouth. Then ask	8, 324/ 18
tell you what he	taught	. He taught the same	8, 324/ 19
what he taught. He	taught	the same that he	8, 324/ 19
other. And some he	taught	as precepts, and some	8, 324/ 22
points that Saint Paul	taught	by mouth and which	8, 325/ 21
that if the apostles	taught	any such things and	8, 325/ 25
the things that he	taught	by mouth were things	8, 325/ 27
knoweth that Saint Paul	taught	the people by mouth	8, 325/ 33
allthing that Saint Paul	taught	(as he began to	8, 326/ 7
but that Saint Paul	taught	none of the sacraments	8, 326/ 8
prove that Saint Paul	taught	no ceremonies or sacraments	8, 327/ 2
but such as he	taught	also their significations. And	8, 327/ 3
unserved which God hath	taught	, till he teach them	8, 327/ 29
the knowledge why he	taught	them, and what special	8, 327/ 30
defieth that the apostles	taught	any ceremony whereof the	8, 327/ 33
to preach -- he	taught	them how they should	8, 328/ 1
not that ever he	taught	them . . . but at some	8, 328/ 3
somewhat said . . . Almighty God	taught	many ceremonies to Moses	8, 328/ 25
pass all the ceremonies	taught	about the Ark, the	8, 328/ 31
not all that he	taught	. And then that these	8, 330/ 23
things that Saint Paul	taught	by mouth . . . ye have	8, 330/ 25
and company shall be	taught	by God and his	8, 331/ 34
wrote; which things they	taught	by mouth, and left	8, 332/ 6
some confess that they	taught	by mouth more than	8, 334/ 30
words . . . Tyndale Christ's disciples	taught	Christ's doctrine confirming it	8, 345/ 27
saith that Christ's disciples	taught	his doctrine "confirming it	8, 346/ 7
the apostles, and partly	taught	unto the Church by	8, 350/ 27
there should nothing be	taught	but only Scripture. And	8, 351/ 24
things that he had	taught	him . . . remembering "of whom	8, 360/ 32
Timothy, Saint Paul hath	taught	us also that if	8, 361/ 12
that was to be	taught	, God had taught the	8, 362/ 9
be taught, God had	taught	the Gentiles by him	8, 362/ 9
written everything that he	taught	, nor everything is not	8, 363/ 16
be believed if he	taught	a contrary gospel . . . and	8, 364/ 9
it . . . but that God	taught	, and is not yet	8, 364/ 30
to that he hath	taught	already, and may command	8, 364/ 33
is written that was	taught	by mouth; but that	8, 365/ 19
of Christ hath had	taught	unto them by the	8, 365/ 19
were good men that	taught	the truth . . . and then	8, 367/ 4
traditions which ye be	taught	, be it by our	8, 368/ 19
the residue, men were	taught	by the Holy Ghost	8, 368/ 29
these apostles am I	taught	these things that I	8, 369/ 6
say that the apostles	taught	and delivered to the	8, 373/ 29
were believed, used, and	taught	by the apostles themselves	8, 373/ 37
were which Saint Paul	taught	Timothy, and that in	8, 374/ 32
we know the traditions	taught	by God and his	8, 380/ 15
traditions also which he	taught	the Church by his	8, 380/ 28
not all that they	taught	, and also that God	8, 381/ 19
all that God hath	taught	his church but if	8, 381/ 37

age have believed and	taught	. . . Saint Jerome, Saint Augustine	8, 389/ 8
more, be so daily	taught	and preached in the	8, 400/ 12
that we be well	taught	to put no proud	8, 403/ 1
his Holy Spirit have	taught	his Church since, were	8, 407/ 12
soon as they be	taught	it, and acknowledge their	8, 407/ 33
since it is now	taught	and known . . . but also	8, 408/ 4
flesh nor blood hath	taught	thee these heresies . . . but	8, 418/ 8
years, that ever hath	taught	the contrary, and ever	8, 426/ 31
the word of God	taught	unto his church; and	8, 436/ 32
as they were better	taught	, they should immediately acknowledge	8, 467/ 7
as they be better	taught	, they repent their error	8, 467/ 15
they be rebuked and	taught	better, although they died	8, 467/ 17
as he is better	taught	, repent every error that	8, 468/ 16
by better men better	taught	, he shall not repent	8, 468/ 25
when he were better	taught	, return and be reformed	8, 468/ 34
he were once well	taught	. For by Tyndale's tale	8, 468/ 37
soon as he is	taught	the truth . . . then this	8, 470/ 14
after the truth once	taught	him by Tyndale, did	8, 470/ 16
soon as they be	taught	the truth, and that	8, 471/ 5
-- what hath he	taught	them thereby? Any other	8, 472/ 19
error when he is	taught	the contrary: plain it	8, 472/ 38
it is opened and	taught	-- since the cause	8, 473/ 3
hath affirmed, while he	taught	that there is nothing	8, 473/ 8
that misbelieveth be better	taught	the truth . . . and that	8, 473/ 20
ere ever they be	taught	. . . for no man shall	8, 473/ 23
but if he be	taught	them and have the	8, 473/ 23
now that it is	taught	, necessary to be believed	8, 473/ 29
all they were fully	taught	the faith of the	8, 474/ 4
ere ever they were	taught	any further; or that	8, 474/ 5
that they were never	taught	the doctrine that Tyndale	8, 474/ 9
were, I say, never	taught	that they must believe	8, 474/ 11
that some were never	taught	fully the faith of	8, 474/ 27
though they were not	taught	it actually, yet by	8, 474/ 29
the sacrament it is	taught	and infunded into their	8, 474/ 30
they were opened and	taught	: yet since men were	8, 475/ 14
soon as they be	taught	it, notwithstanding that it	8, 475/ 18
believed when it is	taught	, besides the promises, though	8, 475/ 21
truth of those articles	taught	, the same articles not	8, 475/ 27
since they be not	taught	them by Scripture? For	8, 475/ 30
that teacheth or hath	taught	the contrary. In which	8, 476/ 1
confess that he is	taught	the surety of those	8, 476/ 18
by which he is	taught	to know those necessary	8, 476/ 22
whereof, after the truth	taught	, himself confesseth to be	8, 476/ 34
damnable after the truth	taught	, forasmuch as his own	8, 478/ 31
that they be once	taught	it. And then, if	8, 480/ 26
God could both have	taught	them and kept them	8, 480/ 32
writing. As he hath	taught	and kept some --	8, 480/ 33
to God, that so	taught	it his church because	8, 481/ 2
father and mother have	taught	nurture and wisdom loveth	8, 488/ 30
the nurture-turture that they	taught	him, standeth still and	8, 491/ 16

child, whom his father	taught	nurture and wisdom, and	8, 496/ 29
Church, that the apostles	taught	, into false heresies . . . but	8, 498/ 17
such truths as are	taught	were in such wise	8, 507/ 10
to be showed and	taught	as he that will	8, 508/ 27
many be full well	taught	how they should live	8, 513/ 23
yea, and so well	taught	that they be able	8, 513/ 23
he was meetly well	taught	how he should live	8, 513/ 27
And yet, as well	taught	as he was, and	8, 513/ 32
as well as he	taught	others, too -- yet	8, 513/ 32
men have been well	taught	and yet lived naught	8, 514/ 4
the Gospel were well	taught	, there should need none	8, 514/ 7
be never so well	taught	them. And yet in	8, 517/ 4
as ever they be	taught	the truth assent forthwith	8, 517/ 6
readers, here hath Tyndale	taught	us that whoso believe	8, 547/ 27
and all that he	taught	and did. And yet	8, 549/ 12
be and must be	taught	and informed. And I	8, 560/ 17
what he hath hitherto	taught	you. First he told	8, 560/ 28
Scripture whereupon the devil	taught	him to ground it	8, 569/ 24
long process, uttered and	taught	his errors and his	8, 572/ 30
all that ever thou	taughtest	me." Howbeit, that they	8, 544/ 18
with his feat proper	taunt	that I favor him	8, 176/ 13
matter with a proper	taunt	: that "if our shepherds	8, 319/ 23
with a pleasant proper	taunt	, wherein he taunteth me	8, 553/ 6
proper taunt, wherein he	taunteth	me . . . Tyndale Therefore we	8, 553/ 6
ploughman said unto the	taverner	that gave him water	8, 121/ 9
Tyndale and his fellows	teach	us. Of these books	8, 5/ 30
Frith and Friar Barnes	teach	in all their books	8, 10/ 15
that these that so	teach	be with their holy	8, 42/ 12
and that he should	teach	his church and his	8, 44/ 3
hath not failed to	teach	his church all such	8, 44/ 7
and his fellows do	teach	. . . and that they have	8, 45/ 12
circumcised; which examples might	teach	us many things if	8, 60/ 10
many philosophers did both	teach	and use. But as	8, 64/ 2
word: "These examples might	teach	us many things if	8, 72/ 26
other apparel, if they	teach	him not somewhat, and	8, 75/ 13
but an elder, to	teach	the younger, to bring	8, 91/ 9
but an elder to	teach	the younger and to	8, 91/ 14
unto them, that should	teach	them allthing and lead	8, 106/ 36
the Holy Ghost should	teach	his church all things	8, 107/ 31
suffered the devil to	teach	it some things? And	8, 107/ 33
were angry that they	teach	no more. But he	8, 114/ 20
angry indeed that they	teach	so much -- or	8, 114/ 21
as though they which	teach	the people this . . . did	8, 114/ 24
people this . . . did not	teach	them also the profit	8, 114/ 24
availeth saith he to	teach	folk this that the	8, 115/ 22
have any other doctrine . . .	teach	us a reason, and	8, 117/ 2
not these words alone	teach	us sufficiently to know	8, 117/ 24
Saint John the Baptist	teach	and dispute, contrary to	8, 122/ 19
and Friar Huessgen do	teach	have been always judged	8, 129/ 33
' faith ' and	teach	heresy, and show lechery	8, 130/ 11

whether all that they	teach	without Scripture be equal	8, 131/ 24
own promise doth always	teach	his church, and always	8, 133/ 3
then to preach and	teach	their shameless lechery boldly	8, 139/ 19
ye see Tyndale now	teach	and allow their lechery	8, 140/ 22
Holy Ghost, that should	teach	his church all truth	8, 150/ 19
and his apostles did	teach	and preach many words	8, 153/ 35
and dwell therewith and	teach	it all truth from	8, 157/ 34
is English . . . and they	teach	not every man his	8, 164/ 4
mother tongue, as men	teach	children their ABC's. But	8, 164/ 4
that were chosen to	teach	the people and to	8, 185/ 21
that were chosen to	teach	people. Then say I	8, 185/ 25
the Holy Ghost to	teach	, by whom they be	8, 193/ 28
teacheth, and ever shall	teach	to know, judge, and	8, 225/ 20
commit and defend and	teach	the whole dead, stinking	8, 227/ 17
opinion, by which they	teach	that "faith alone" always	8, 227/ 34
harlots, both do and	teach	the contrary to their	8, 228/ 32
the apostle that should	teach	and preach to those	8, 244/ 12
in anything that they	teach	. . . because that once they	8, 247/ 28
and do penance, and	teach	truth; for by such	8, 248/ 3
still shall be, to	teach	his truths more and	8, 248/ 10
defense . . . since that they	teach	such things for true	8, 249/ 10
prove that he doth	teach	and expound the Scripture	8, 252/ 25
did not the apostles	teach	ought by mouth that	8, 254/ 18
with his church, shall	teach	his church all things	8, 258/ 9
the Holy Ghost should	teach	us by leading us	8, 258/ 29
the false prophet would	teach	against the common faith	8, 266/ 4
take it wrong and	teach	you false: whereas I	8, 269/ 2
that had begun to	teach	contrary to their old	8, 275/ 16
-- what did he	teach	him? Or where findeth	8, 277/ 20
and though he would	teach	in the belief, not	8, 280/ 23
Spirit of God shall	teach	them all truth, and	8, 285/ 33
that the apostles should	teach	ought by mouth that	8, 289/ 37
the heathen . . . could they	teach	than the Resurrection, and	8, 290/ 29
God did by Moses	teach	them to serve him	8, 298/ 4
For but if Tyndale	teach	false in this . . . God	8, 298/ 15
they were able to	teach	the significations, and keep	8, 299/ 15
believe, and this they	teach	. And it is no	8, 299/ 36
mocketh at them that	teach	it to be the	8, 300/ 34
to dwell therein, to	teach	it all necessary truth	8, 302/ 32
who take it and	teach	it for holy and	8, 305/ 20
is come, he shall	teach	you all truth." Lo	8, 312/ 26
Ghost should come and	teach	them; and, well ye	8, 312/ 30
one not enough to	teach	the people. Neither was	8, 320/ 10
hath taught, till he	teach	them the knowledge why	8, 327/ 29
his Holy Ghost to "	teach	" his church, and to	8, 331/ 8
Holy Ghost to come "	teach	" his church and "lead	8, 331/ 21
evangelists and apostles, and	teach	them and lead them	8, 331/ 24
Holy Ghost, that shall	teach	you allthing, and lead	8, 331/ 36
The Holy Ghost shall	teach	some of you, that	8, 332/ 1
apostles to go and "	teach	" all nations, and said	8, 332/ 19

apostles go preach and	teach	his Gospel, so if	8, 332/ 28
nor God could not	teach	them; or, finally, that	8, 334/ 1
that he should never	teach	anything more, or have	8, 338/ 20
in his book to	teach	not himself, but others	8, 345/ 34
with it forever, to	teach	it and lead it	8, 350/ 29
all that they might	teach	the people written in	8, 355/ 30
anything that they should	teach	beside Moses, nor beside	8, 355/ 36
that therefore God doth	teach	us by them, that	8, 356/ 21
and therefore when they	teach	the law of God	8, 356/ 22
and if they will	teach	their own doctrine, hear	8, 356/ 23
God is profitable to	teach	, to reprove, to correct	8, 359/ 30
reprove, to correct, to	teach	men in justice, that	8, 359/ 30
good and profitable to	teach	the faithful folk, and	8, 361/ 9
but that he may	teach	, what he will and	8, 364/ 31
shall be meet to	teach	them forth to other	8, 374/ 30
able and meet to	teach	, to the intent that	8, 374/ 36
intent that they might	teach	the same things farther	8, 374/ 37
as much liberty to	teach	his Church further what	8, 378/ 25
the same Spirit did	teach	the Church to know	8, 380/ 18
Scripture, before it did	teach	it Tyndale. And Tyndale	8, 380/ 19
his word unwritten did	teach	his church to know	8, 380/ 27
things the apostles did	teach	and deliver without writing	8, 381/ 3
any would preach and	teach	the contrary -- as	8, 388/ 21
he that would, percase,	teach	that confession is not	8, 388/ 21
thus would preach and	teach	such abominable heresies as	8, 388/ 26
profession of faith, and	teach	nothing contrary . . . they cannot	8, 398/ 19
themselves. And when they	teach	the contrary -- then	8, 398/ 21
that ever Christ shall	teach	him. Albeit that this	8, 414/ 29
all that Christ would	teach	him -- but yet	8, 415/ 10
only that Christ would	teach	him personally present with	8, 415/ 11
as Luther and Tyndale	teach	them, with many plain	8, 460/ 33
if it were to	teach	us that the one	8, 462/ 5
the world's end, and	teach	it and lead it	8, 465/ 26
teacheth, and ever shall	teach	, unto it, and which	8, 465/ 34
can have any to	teach	him, for tyranny that	8, 466/ 36
therein when he would	teach	him his heresies --	8, 469/ 33
can have any to	teach	him, for tyranny that	8, 471/ 34
Scripture. Now, though he	teach	now the true members	8, 472/ 16
yet by the Scripture	teach	his true members to	8, 472/ 21
his own rule, besides,	teach	them that they may	8, 472/ 24
appointed by God to	teach	him . . . by reason whereof	8, 475/ 34
send his Spirit to	teach	and inform it, and	8, 476/ 8
dwell and abide, to	teach	it every necessary truth	8, 477/ 5
be resident therein, and	teach	it every necessary truth	8, 478/ 39
the Holy Ghost shall	teach	his church all truth	8, 483/ 34
us all young children,	teach	us our lesson as	8, 491/ 3
And let him not	teach	us our lesson in	8, 491/ 4
another . . . but let him	teach	us in a fair	8, 491/ 6
did, then should he	teach	them that man's endeavor	8, 505/ 32
they be able to	teach	it others full well	8, 513/ 24

of his ushers, to	teach	in his own time	8, 513/ 31
force of punishment, only	teach	and preach unto such	8, 514/ 16
we must not only	teach	and preach . . . but unto	8, 514/ 31
For what availeth to	teach	them that will, not	8, 515/ 1
own unknown church can	teach	him nothing to be	8, 537/ 2
pretext of their excuse	teach	us false heresies . . . and	8, 544/ 13
Now cometh Tyndale to	teach	us that "the church	8, 560/ 23
to tell us and	teach	us which is the	8, 567/ 18
heretic that is a	teacher	and a setter-forth of	8, 216/ 15
that if a false	teacher	would lead men out	8, 396/ 21
and the preachers and	teachers	of the others? So	8, 97/ 21
warned you of such	teachers	as Tyndale is, that	8, 140/ 11
unto his apostles, as	teachers	of his church, and	8, 388/ 36
grace. And these things	teacheth	Tyndale as the mind	8, 6/ 14
godly epistle . . . wherein he	teacheth	divers other heresies, but	8, 6/ 34
that when a man	teacheth	one thing and doth	8, 7/ 3
Answer to my Dialogue,	teacheth	them that they may	8, 13/ 37
Martin Luther wherein he	teacheth	men under the name	8, 21/ 21
many other abominable heresies	teacheth	for the right faith	8, 32/ 4
other like: Tyndale here	teacheth	that the people are	8, 32/ 13
then Tyndale here plainly	teacheth	them that they may	8, 32/ 33
part of physic that	teacheth	to preserve our health	8, 37/ 4
true repentance," he then	teacheth	, himself, a sudden, slight	8, 40/ 20
a "fast faith," himself	teacheth	a false faith against	8, 40/ 24
Scripture itself. But Tyndale	teacheth	us in good earnest	8, 41/ 24
of godly, spiritual doctrine,	teacheth	us a false faith	8, 41/ 30
fast faith" and then	teacheth	a false, presumptuous faith	8, 42/ 8
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natural temperance; but he	teacheth	all men, that may	8, 68/ 8
spirit that inspireth Tyndale	teacheth	him, I cannot tell	8, 72/ 28
bread. But Tyndale's spirit	teacheth	him to be bold	8, 73/ 9
church. More Here Tyndale	teacheth	us high spiritual doctrine	8, 73/ 22
the more bold, he	teacheth	them that the holy	8, 73/ 26
the Church believeth and	teacheth	that God hath not	8, 97/ 27
And surely since experience	teacheth	us that the soul	8, 102/ 6
manner of fashion Tyndale	teacheth	Christ's promises. For whereas	8, 108/ 12
made to man, he	teacheth	men again to break	8, 108/ 14
and also because he	teacheth	not all the parish	8, 111/ 2
book of Babylonica . . . Tyndale	teacheth	plainly that the Blessed	8, 111/ 9
priest in a country	teacheth	his parish! Which if	8, 114/ 32
upon the doctrine that	teacheth	us to believe that	8, 115/ 17
now at last he	teacheth	us that we may	8, 117/ 32
all that ever he	teacheth	against our faith. For	8, 118/ 10
put therein, whereof Tyndale	teacheth	the contrary -- it	8, 118/ 34
we say that he	teacheth	his church all truth	8, 132/ 7
degree . . . and so he	teacheth	their subjects to have	8, 138/ 23
as Tyndale is, that	teacheth	such beastly "wedding" with	8, 140/ 11
heresies which Tyndale now	teacheth	you have given you	8, 140/ 18
manner of wise Tyndale	teacheth	us that this word	8, 145/ 11
deadly doctrine as Tyndale	teacheth	; and I pray God	8, 148/ 13

heresies that Tyndale plainly	teacheth	and abideth by; and	8, 176/ 21
the heresies that himself	teacheth	and abideth by. And	8, 176/ 35
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his heresy . . . whereby he	teacheth	that priesthood is no	8, 182/ 25
For Saint Paul there	teacheth	Timothy to beware and	8, 191/ 7
wives. Saint Paul also	teacheth	Timothy that he should	8, 191/ 14
none, as their heresy	teacheth	, then how can it	8, 218/ 3
to show. For he	teacheth	and writeth openly those	8, 219/ 17
God hath inwardly taught,	teacheth	, and ever shall teach	8, 225/ 20
false faith -- he	teacheth	in that a false	8, 242/ 8
is Christ's apostle and	teacheth	them the true doctrine	8, 244/ 18
For since neither Scripture	teacheth	it nor the Catholic	8, 254/ 32
necessary as the Church	teacheth	. . . which saith and hath	8, 259/ 9
truth, and preacheth and	teacheth	against his own conscience	8, 267/ 27
the word of God . . .	teacheth	him also to believe	8, 285/ 29
also that God never	teacheth	against the truth, nor	8, 286/ 36
the Altar when he	teacheth	the Corinthians that one	8, 296/ 13
believe that the Church	teacheth	so: then is it	8, 306/ 3
true, nor the Church	teacheth	not so. For the	8, 306/ 4
For the Church plainly	teacheth	that whoredom, theft, murder	8, 306/ 5
14, and as experience	teacheth	). But if our shepherds	8, 317/ 18
mind as Tyndale here	teacheth	us to have . . . as	8, 321/ 15
heaven"). Now, whereas Tyndale	teacheth	, after his master Martin	8, 377/ 11
that the Catholic Church	teacheth	us as the word	8, 379/ 13
in all that it	teacheth	after unwritten? Which thing	8, 381/ 10
anything that the Church	teacheth	for his word, but	8, 381/ 24
goodly riddle whereby Tyndale	teacheth	allthing plainly? Nor this	8, 395/ 30
utterly destroyed. For he	teacheth	plainly that whosoever do	8, 399/ 14
believe as Tyndale here	teacheth	us: that God will	8, 401/ 35
together, by which he	teacheth	us that a true	8, 419/ 30
whereof Tyndale very stiffly	teacheth	us untruly the contrary	8, 423/ 31
believe that Saint John	teacheth	divers of the most	8, 425/ 8
-- that Saint John	teacheth	them all these false	8, 425/ 16
punishment -- here he	teacheth	also that whoso get	8, 425/ 37
good Christian reader. Then	teacheth	he, on the other	8, 426/ 7
own rule whereby he	teacheth	that they which willingly	8, 437/ 33
that Tyndale affirmeth and	teacheth	for a truth that	8, 461/ 19
Ghost, by Christ's promise,	teacheth	, and ever shall teach	8, 465/ 33
indeed. And furthermore, he	teacheth	them that they should	8, 472/ 26
Christ. This point he	teacheth	plainly, after his master	8, 472/ 28
so necessary that he	teacheth	the lack of that	8, 474/ 10
done by some that	teacheth	or hath taught the	8, 476/ 1
next before. Wherein he	teacheth	that in the true	8, 485/ 22
as a good master	teacheth	his young children. And	8, 491/ 3
lesson that Master Tyndale	teacheth	us, and see whether	8, 492/ 17
For whereas, finally, Tyndale	teacheth	us that his true	8, 494/ 21
were understood as Tyndale	teacheth	. . . that forthwith, at the	8, 495/ 33
before unheard, Master Tyndale	teacheth	us of them. He	8, 498/ 36
that the Catholic Church	teacheth	us to know the	8, 500/ 11
heresies in which he	teacheth	us that only faith	8, 516/ 3

foolish heresy whereby he	teacheth	us that the elect	8, 533/ 13
Christ to school, and	teacheth	him to speak. For	8, 533/ 30
because "the church" so	teacheth	him, lest I should	8, 536/ 36
destroyed . . . by which he	teacheth	that after repentance, all	8, 540/ 13
about . . . in which he	teacheth	us that David did	8, 540/ 20
himself, as ye see,	teacheth	us plain the contrary	8, 544/ 15
ye wot the Church	teacheth	not, nor no man	8, 550/ 17
the former chapter he	teacheth	that we bound to	8, 563/ 7
other chapter after, he	teacheth	us that we be	8, 563/ 11
his chapter . . . where he	teacheth	us that "the church	8, 563/ 16
be believed when he	teacheth	us that friars may	8, 564/ 30
after calleth them, and	teacheth	them, and maketh them	8, 565/ 21
and not as himself	teacheth	us, an utter impossibility	8, 569/ 29
wot well, that he	teacheth	us plainly that none	8, 570/ 8
what false articles he	teacheth	his elects for their	8, 570/ 32
they. And when he	teacheth	them to repent the	8, 570/ 36
persevere still. Of his	teaching	, these things were part	8, 14/ 13
for lack of such	teaching	at the font the	8, 93/ 34
worst piece of Tyndale's	teaching	concerning Christ's promise. But	8, 106/ 14
upon the clergy for	teaching	the contrary. Whereupon, if	8, 107/ 15
his living and his	teaching	. For against their lechery	8, 121/ 34
it contrary to the	teaching	of God and his	8, 133/ 1
better-learned . . . and by their	teaching	and good, holy doctrine	8, 139/ 13
with his church and	teaching	it all truth --	8, 154/ 8
set forth Luther's heresy	teaching	that priesthood is no	8, 219/ 10
set forth Luther's heresy	teaching	that Penance is no	8, 219/ 13
himself so fondly, and	teaching	open heresies so shamefully	8, 220/ 7
that all other congregations	teaching	the contrary be false	8, 245/ 19
that of many men	teaching	all one faith, it	8, 246/ 38
the proof of the	teaching	of them all, that	8, 247/ 6
in the governance and	teaching	of his church, what	8, 248/ 27
the Spirit of God,	teaching	his church, would ere	8, 260/ 24
hath by his true	teaching	there opened the eyes	8, 267/ 34
without writing . . . but with	teaching	from mouth to mouth	8, 271/ 1
means of the Church's	teaching	, believeth to be the	8, 285/ 28
gone too, by Tyndale's	teaching	. . . since bare faith and	8, 289/ 10
this word "doing" includeth	teaching	, talking, speaking, and all	8, 311/ 16
have needed for the	teaching	, keeping, and confirmation of	8, 339/ 23
properly to pertain to	teaching	of the scribes and	8, 353/ 10
observance is of Christ's	teaching	. . . and whatsoever is received	8, 370/ 3
be sure that his	teaching	which is accused is	8, 388/ 29
faith" considereth in Tyndale's	teaching	. . . shall soon feel that	8, 394/ 29
is, for the sure	teaching	of the true faith	8, 397/ 22
lack of the contrary	teaching	, die in that misbelief	8, 405/ 15
past. Now is this	teaching	of Tyndale much like	8, 409/ 19
he, contrary to Tyndale's	teaching	, that they may, for	8, 431/ 21
of false, malicious heretics	teaching	to the doctrine of	8, 466/ 1
wise at the first	teaching	, as soon as he	8, 468/ 16
not at the first	teaching	believed and obeyed . . . it	8, 469/ 8
at the first true	teaching	. . . we must needs perceive	8, 469/ 25

not at the first	teaching	, nor at the second	8, 469/ 34
for lack of good	teaching	, and yet never be	8, 471/ 21
any man should lack	teaching	that those children were	8, 472/ 5
dreadless trust of their	teaching	, the man falleth into	8, 487/ 16
wrong. So that in	teaching	only, resteth the pith	8, 496/ 24
believe the Church in	teaching	us which is the	8, 500/ 15
wrong; so that in	teaching	only, resteth the pith	8, 501/ 18
wrong; so that in	teaching	only, resteth the pith	8, 511/ 17
is this: that in	teaching	only, standeth the pith	8, 513/ 16
standeth not in only	teaching	. For many be full	8, 513/ 22
to good living, good	teaching	be necessary . . . yet may	8, 514/ 1
see that in good	teaching	standeth not all the	8, 514/ 2
living standeth altogether in	teaching	-- he addeth thereunto	8, 514/ 19
that all standeth in	teaching	. For those swine and	8, 514/ 29
for all the good	teaching	. And then to keep	8, 514/ 30
good living in good	teaching	. For what availeth to	8, 515/ 1
is punishment, where bare	teaching	will not suffice. And	8, 515/ 12
standeth not all in	teaching	. For no good thing	8, 515/ 24
living standeth not in	teaching	. Tyndale And there be	8, 515/ 28
very plainly declare, what	teaching	it is that Tyndale	8, 515/ 34
he taketh it, the	teaching	of his abominable heresies	8, 516/ 1
of such folk, as	teaching	cannot for a while	8, 516/ 29
that he believeth the	teaching	of this common-known Catholic	8, 537/ 1
the church; toward the	teaching	whereof he hath nothing	8, 567/ 19
fasting, weeping, and wailing.	Tear	your hearts and not	8, 68/ 27
in weeping, and wailing.	Tear	your hearts and not	8, 214/ 22
the blessed sacraments and	tear	with their dogs' teeth	8, 515/ 15
and keep them from	tearing	of good learning with	8, 515/ 4
in the vale of	tears	and not in the	8, 64/ 8
and came again without	tears	. And over that, in	8, 371/ 26
to me as the	tedious	reading of their blasphemous	8, 35/ 12
say nay to his	teeth	. . . and saith he can	8, 85/ 37
priest eateth with his	teeth	-- is it not	8, 116/ 6
porreth him in the	teeth	with a stick. And	8, 198/ 2
and plainly to his	teeth	that if he would	8, 335/ 5
man's charge, maugre his	teeth	to whom the charge	8, 357/ 33
him take all my	teeth	, and my tongue too	8, 429/ 2
the snow till his	teeth	chatter in his head	8, 440/ 17
away, spite of their	teeth	, with the rage of	8, 452/ 25
at last, maugre his	teeth	, against his purpose compelled	8, 494/ 38
good learning with their	teeth	. More If there be	8, 514/ 23
good learning with their	teeth	-- then standeth not	8, 514/ 37
good learning with their	teeth	? And therefore to such	8, 515/ 2
learning with their dogs'	teeth	. . . yea, and from barking	8, 515/ 5
tear with their dogs'	teeth	the Catholic, Christian faith	8, 515/ 16
in manner, maugre their	teeth	, which is not his	8, 526/ 33
and infidelity, and to	tell	you all at once	8, 2/ 27
man so mad to	tell	Tyndale, no man doubteth	8, 8/ 30
of whom I shall	tell	you more after. Him	8, 10/ 27
otherwise now, I cannot	tell	you what. Of truth	8, 18/ 3

for nothing: yet I	tell	not my tale to	8, 19/ 11
that they could not	tell	whether it were the	8, 23/ 2
Now, when they falsely	tell	them that they be	8, 30/ 5
Whereof till Tyndale can	tell	us some like examples	8, 42/ 25
-- till he can	tell	us that, we may	8, 42/ 27
that, we may well	tell	him that his holy	8, 42/ 28
same: let Tyndale then	tell	us one good, honest	8, 45/ 13
honest man? Let him	tell	us of any one	8, 45/ 14
meet vessels to he	tell	you beside, and howsoever	8, 45/ 25
I said, let him	tell	me which of all	8, 46/ 20
earth: now, when we	tell	them thus, and that	8, 52/ 31
own, and that we	tell	them also that all	8, 52/ 37
notwithstanding that we also	tell	them that the best	8, 53/ 4
and notwithstanding that we	tell	them, too, that all	8, 53/ 11
and albeit that we	tell	them also that God	8, 53/ 15
Passion -- when we	tell	Tyndale and Luther all	8, 53/ 20
oil," except men can	tell	them the causes, which	8, 57/ 34
wise, but go and	tell	their mother; and so	8, 59/ 15
teacheth him, I cannot	tell	. But of any good	8, 72/ 29
sacraments but if men	tell	them the reasons and	8, 76/ 12
butter," but if men	tell	him some further thing	8, 78/ 3
but if men can	tell	them what other, special	8, 78/ 9
his counsel as to	tell	him why he took	8, 78/ 30
Tyndale an answer and	tell	him all this gear	8, 79/ 4
the priests . . . did he	tell	the people therewith all	8, 79/ 10
did God, I say,	tell	the people what all	8, 79/ 19
doth not the Apostle	tell	us that those significations	8, 81/ 21
Tyndale that except he	tell	them further, other significations	8, 82/ 21
to this, I cannot	tell	. But till he can	8, 86/ 8
more thereto, whatsoever Tyndale	tell	him. And he that	8, 90/ 32
well -- let Tyndale	tell	me what repenting is	8, 91/ 1
at the font and	tell	him many good tales	8, 93/ 20
they be who can	tell	? -- and yet since	8, 107/ 5
them . . . because we cannot	tell	them a good reason	8, 109/ 34
that no man could	tell	but he, which he	8, 110/ 6
they say worse, then	tell	us that they have	8, 115/ 10
as though he would	tell	how many; wherein when	8, 144/ 19
written. Let Tyndale now	tell	us that old time	8, 151/ 17
For this must he	tell	us, or else he	8, 151/ 18
him. "For I shall	tell	you, sir," quoth he	8, 152/ 13
But neither can Tyndale	tell	why he should write	8, 156/ 21
writing. Surely, if Tyndale	tell	me this tale --	8, 156/ 32
I say, if Tyndale	tell	me this tale: I	8, 156/ 37
And thus doth Tyndale	tell	us that this eight	8, 158/ 19
that he supposeth. Now	tell	I Tyndale that, in	8, 169/ 3
that I find, and	tell	Tyndale in that chapter	8, 169/ 22
a congregation as I	tell	you that ecclesia properly	8, 170/ 38
have had Saint Luke	tell	the tale but by	8, 171/ 7
be couched, I cannot	tell	; nor what other men	8, 175/ 14
to me as to	tell	me. But surely he	8, 175/ 25

translated it, who can	tell	? And then -- when	8, 184/ 29
therein true, he may	tell	us those significations in	8, 186/ 30
am not bound to	tell	Tyndale the why. But	8, 187/ 13
Tyndale doth well to	tell	us so; for else	8, 189/ 26
Tyndale letteth not to	tell	him as plainly nay	8, 192/ 23
barber -- I might	tell	Tyndale again that I	8, 193/ 1
necessity: let M. More	tell	me what more virtue	8, 194/ 4
yea, and let him	tell	the reason why there	8, 194/ 6
his priests. Let him	tell	you from whence the	8, 194/ 8
Tyndale were able to	tell	me -- what had	8, 195/ 3
thereof can I not	tell	the cause . . . but if	8, 195/ 19
therefor. But I can	tell	well that the bishop	8, 195/ 20
And this I can	tell	for I have enquired	8, 195/ 23
by this can I	tell	as well that Tyndale	8, 195/ 24
as though he would	tell	you why. And hath	8, 202/ 32
Now, if Tyndale will	tell	us that "confession" and	8, 207/ 29
fain that Tyndale should	tell	me where he findeth	8, 208/ 21
frailty . . . nor I cannot	tell	what he calleth "purpose	8, 216/ 24
be all, as I	tell	you, so feeble in	8, 226/ 3
nay" and "no," cannot	tell	when he should take	8, 230/ 21
intent, let Tyndale himself	tell	; but that he so	8, 232/ 10
than kept. And I	tell	you this to the	8, 236/ 31
of man, but I	tell	you this because ye	8, 239/ 13
is so devilish to	tell	us thus . . . he toucheth	8, 244/ 30
busiest: yet must he	tell	us wherefore it is	8, 244/ 37
I say yet again,	tell	us then wherefore miracles	8, 245/ 37
and he must also	tell	us that we be	8, 248/ 18
it is enough to	tell	him that among all	8, 252/ 21
yet he doth but	tell	us that they did	8, 254/ 27
this deduction, I cannot	tell	. But lest they that	8, 258/ 39
that we could precisely	tell	the cause of everything	8, 260/ 10
had Scripture . . . and not	tell	me that our Lady	8, 271/ 24
found since . . . except Tyndale	tell	us that Adam printed	8, 273/ 5
Scripture." Tyndale must here	tell	us which pope hath	8, 278/ 17
cannot deny: let him	tell	which, and wherein, and	8, 278/ 23
while he doth but	tell	us, and prove it	8, 282/ 11
but promises? If God	tell	me a thing or	8, 282/ 31
new-believed article . . . let Tyndale	tell	when this belief began	8, 284/ 4
believe these men that	tell	me the other of	8, 285/ 3
Lady": then must Tyndale	tell	us why he better	8, 285/ 3
again that they that	tell	me the other of	8, 285/ 7
inspired the men that	tell	him the tale of	8, 285/ 10
should any such church	tell	it him as himself	8, 285/ 19
then shall we further	tell	him, for his third	8, 285/ 24
fourth confusion, we shall	tell	him further that the	8, 285/ 27
counsel with them, cannot	tell	unto Tyndale plainly wherefore	8, 290/ 13
that also I cannot	tell	why, nor for what	8, 291/ 17
more than I can	tell	why that every evangelist	8, 291/ 18
though I could not	tell	why) -- then had	8, 291/ 24
though I could not	tell	why they wrote somewhat	8, 292/ 11

could not, I say,	tell	why they did this	8, 292/ 13
man's soul . . . whatsoever Tyndale	tell	us, and his master	8, 300/ 13
a thing and he	tell	you not what he	8, 307/ 27
biddeth him till he	tell	him why he biddeth	8, 307/ 32
did so . . . and say, "	Tell	me, good Lord, wherefore	8, 307/ 34
than of another tree;	tell	me this, good Lord	8, 307/ 36
have said unto God, "	Tell	me what it meaneth	8, 308/ 5
but if he would	tell	them why lay their	8, 308/ 13
false juggler: I, that	tell	you that every necessary	8, 311/ 26
might afterward well enough	tell	us, when he would	8, 313/ 23
Church, Luther could never	tell	how or in what	8, 316/ 38
nay but if he	tell	him why? Then finisheth	8, 319/ 21
-- then must he	tell	us which is it	8, 323/ 1
he, "for I shall	tell	you what he taught	8, 324/ 19
his epistle: if Tyndale	tell	us this, we will	8, 325/ 31
And because he cannot	tell	allthing that Saint Paul	8, 326/ 6
whoso would have said, "	Tell	me first, good Lord	8, 328/ 16
anoint him with oil?	Tell	me the causes of	8, 328/ 20
God's writing, and to	tell	how he will "write	8, 331/ 11
he bade them . . . but	tell	him well and plainly	8, 335/ 5
while he liveth either	tell	or bid any other	8, 335/ 12
he nothing else but	tell	us what God should	8, 338/ 14
may be bold to	tell	him that then was	8, 339/ 6
and then let him	tell	us the tale again	8, 339/ 33
say that the stories	tell	that there was none	8, 340/ 35
the stories do not	tell	of any open miracles	8, 340/ 37
councils . . . then shall he	tell	us a tale to	8, 341/ 1
corps of Christendom, to	tell	them all that himself	8, 342/ 4
maketh that, let him	tell	that can; for surely	8, 345/ 24
dare be bold to	tell	them again that they	8, 350/ 8
they were that would	tell	him contrary: false heretics	8, 360/ 33
forth shameless, and boldly	tell	on their tale. And	8, 366/ 32
this life, I cannot	tell	how. Make them remember	8, 373/ 2
necessary. Now let Tyndale	tell	me whereby he knoweth	8, 375/ 33
And let him then	tell	me which church but	8, 375/ 35
an unknown church can	tell	him nothing, and all	8, 376/ 1
Or else let Tyndale	tell	which of all them	8, 376/ 3
I have often said,	tell	me which of them	8, 378/ 10
-- let Tyndale now	tell	me, therefore, by which	8, 379/ 7
own part, and will	tell	us that, like as	8, 379/ 27
-- then shall we	tell	him that we prove	8, 379/ 35
Which church let Tyndale	tell	me why he should	8, 381/ 1
Church, he can never	tell	of any part of	8, 381/ 25
belief? And let him	tell	us, then, which congregation	8, 387/ 18
or else must Tyndale	tell	us, once again, some	8, 395/ 4
be? "The preacher shall	tell	them," saith Tyndale. So	8, 396/ 4
good old wife can	tell	them. And therefore it	8, 400/ 13
Or else must Tyndale	tell	us at what time	8, 407/ 28
thereunto . . . but he must	tell	us then that either	8, 410/ 34
things that Christ shall	tell	him, though he tell	8, 415/ 4

tell him, though he	tell	it him in Scripture	8, 415/ 5
all that he would	tell	him, yet might he	8, 415/ 14
in word or writing,	tell	him a tale as	8, 415/ 15
we be bold to	tell	him that though it	8, 420/ 30
as I began to	tell	you, Tyndale -- among	8, 427/ 4
all whom let Tyndale	tell	me the name of	8, 428/ 31
Let Tyndale, I say,	tell	me any one of	8, 428/ 37
be . . . God would not	tell	him it both might	8, 429/ 32
other feeling, let him	tell	us. And yet, if	8, 430/ 33
of God's mind may	tell	us further!" -- it	8, 432/ 35
this answer we shall	tell	him again that between	8, 436/ 25
sin -- let him	tell	us wherefore it keepeth	8, 441/ 6
should somewhat more clearly	tell	us what he meaneth	8, 445/ 31
let Tyndale, I say,	tell	us whether he mean	8, 446/ 2
as though he would	tell	us that one which	8, 449/ 21
that can he never	tell	, whatsoever he babble. And	8, 454/ 33
finger, as Tyndale will	tell	you in another chapter	8, 461/ 3
And therein let Tyndale	tell	us first wherefore a	8, 462/ 17
that him list to	tell	us -- though they	8, 463/ 31
be at liberty to	tell	us for his pleasure	8, 463/ 33
be saved, and to	tell	him, "This is the	8, 465/ 3
promise but if he	tell	it), yet is not	8, 465/ 6
that every child can	tell	already -- that among	8, 472/ 18
other articles . . . we shall	tell	him that it will	8, 473/ 37
yet be bold to	tell	him that many children	8, 474/ 25
their brethren," himself can	tell	well enough that good	8, 481/ 36
knoweth not, though Tyndale	tell	us not, that the	8, 486/ 14
a trance. Let Tyndale	tell	us what he will	8, 493/ 32
deed, let Tyndale then	tell	us where, what voice	8, 495/ 23
his blunt subtleties, and	tell	us that we can	8, 504/ 16
whistle. For ye may	tell	him again that we	8, 504/ 19
And would he not	tell	them that through such	8, 505/ 20
in any wise, and	tell	them that their own	8, 505/ 36
do without grace, therefore	tell	us that man's will	8, 510/ 14
can nothing do; nor	tell	us, neither, that man's	8, 510/ 15
nothing known nor heard	tell	of, nor had imagination	8, 510/ 20
speak out plainly and	tell	us whether he mean	8, 519/ 35
And then must he	tell	every man how he	8, 520/ 10
But surely if Tyndale	tell	us that the mercy	8, 520/ 16
should, as reason is,	tell	us those things that	8, 521/ 31
he may as well	tell	us of the reprobates	8, 523/ 8
say, somewhat ashamed to	tell	us even well and	8, 529/ 32
could never for shame	tell	us this tale. What	8, 533/ 27
Bathsheba. And if Tyndale	tell	me so -- then	8, 535/ 1
And therefore let Tyndale	tell	us whereby he proveth	8, 536/ 24
would without good proof	tell	him the contrary . . . I	8, 537/ 17
God wot I cannot	tell	; I wot not what	8, 538/ 3
that can I not	tell	. . . but except he take	8, 538/ 23
-- that Tyndale should	tell	us truth -- than	8, 544/ 12
grace. If Tyndale thus	tell	us, and will ween	8, 549/ 3

Scripture. But we will	tell	him then that there	8, 549/ 6
enough for him to	tell	us that he repented	8, 551/ 14
is not ashamed to	tell	us in conclusion that	8, 551/ 32
unto this, he can	tell	well enough, I warrant	8, 557/ 19
of me, as I	tell	thee truly thou shalt	8, 557/ 34
or not, he will	tell	you. And therefore he	8, 560/ 26
him. But, now, to	tell	us such a thing	8, 565/ 11
own bare worshipful word,	tell	us no cause why	8, 565/ 14
purpose, that is to	tell	us and teach us	8, 567/ 18
own profit (as Tyndale	telleth	us), they shall soon	8, 55/ 22
insight, in that he	telleth	us as a new	8, 60/ 18
forth as the Gospel	telleth	, for what proper signification	8, 80/ 32
a blasphemous jesting fashion,	telleth	us -- then followeth	8, 82/ 27
them that Order: Tyndale	telleth	us in his book	8, 84/ 19
as for that he	telleth	his tale as though	8, 90/ 12
such causes as Tyndale	telleth	some for great, hidden	8, 110/ 5
a solemn figure: Tyndale	telleth	us here that because	8, 111/ 34
And albeit that Tyndale	telleth	us many times, as	8, 113/ 23
hundred thousand Tyndales that	telleth	us the contrary) --	8, 137/ 14
open and plain, he	telleth	us a long tale	8, 144/ 17
very chief. For he	telleth	us that a "church	8, 144/ 21
the other side, Tyndale	telleth	us that God hath	8, 148/ 3
In this tale Tyndale	telleth	us two things. One	8, 154/ 25
all his gay tale	telleth	us nothing to purpose	8, 168/ 37
lame tale. For he	telleth	you not what manner	8, 170/ 31
of this chapter Tyndale	telleth	me that I have	8, 175/ 8
such fashion as Tyndale	telleth	me . . . in that if	8, 175/ 21
a great process . . . and	telleth	us that "charity" hath	8, 198/ 23
shortly gone as Tyndale	telleth	us. But I were	8, 214/ 10
us no gospel, nor	telleth	us no glad tidings	8, 215/ 16
told. For then he	telleth	us plainly that of	8, 215/ 17
by which God anything	telleth	to his creatures (by	8, 243/ 7
Catholic Church of Christ	telleth	us to have been	8, 245/ 15
in Books. More Tyndale	telleth	us here another fair	8, 276/ 5
And therefore, where Tyndale	telleth	a long tale that	8, 327/ 18
hearts." Lo, here he	telleth	what manner of writing	8, 331/ 16
that where Saint Paul	telleth	Timothy that, albeit he	8, 360/ 24
well believe when it	telleth	him, "These things the	8, 381/ 2
believeth it when it	telleth	him, "These books the	8, 381/ 4
errors. More Here he	telleth	us that no member	8, 420/ 5
good reader, that Tyndale	telleth	us here three things	8, 420/ 20
meaneth not as Tyndale	telleth	us, we may well	8, 433/ 24
plain, express words, Tyndale	telleth	us that a true	8, 445/ 12
And therefore when Tyndale	telleth	us that Luther and	8, 452/ 21
horrible deed as Tyndale	telleth	us that they fall	8, 458/ 13
other things that God	telleth	us, as well as	8, 463/ 20
sometimes such as Tyndale	telleth	, that is to wit	8, 463/ 34
whole tale that he	telleth	here. For if every	8, 470/ 13
falleth to preaching, and	telleth	us full holily that	8, 485/ 34
goodly tale that he	telleth	us here of his	8, 488/ 4

hath chosen them (and	telleth	not when -- whether	8, 499/ 1
it is, that Tyndale	telleth	us now . . . then is	8, 514/ 28
some, as Tyndale here	telleth	us, even in the	8, 517/ 21
calleth upon them . . . he	telleth	us a vain, foolish	8, 520/ 17
this tale which he	telleth	us here is for	8, 521/ 14
the thing that Tyndale	telleth	us here as a	8, 521/ 20
heresies in the end,	telleth	us nothing, almost, by	8, 522/ 4
this that Tyndale here	telleth	us of elects --	8, 523/ 6
false intent wherefore Tyndale	telleth	us this tale of	8, 528/ 3
this . . . very God himself	telleth	us the contrary . . . and	8, 540/ 24
forth from David, and	telleth	us as wise a	8, 540/ 29
he that point, and	telleth	us that the apostles	8, 541/ 33
properly that ever he	telleth	us that they lost	8, 542/ 15
the faith, that Tyndale	telleth	us -- that they	8, 542/ 27
also, to what purpose	telleth	Tyndale us that they	8, 545/ 23
not deadly before . . . he	telleth	us that he repented	8, 551/ 22
the end, what he	telleth	us thereof, and to	8, 562/ 2
err." And therein he	telleth	us, as I have	8, 564/ 22
his own bare word	telleth	us that it is	8, 565/ 9
Our Election." Therein he	telleth	us, concerning elects, and	8, 565/ 19
wit seeth. Then he	telleth	us that the mercy	8, 565/ 28
he nothing proveth, but	telleth	, and looketh that for	8, 566/ 6
he chooseth them Tyndale	telleth	not -- whether before	8, 566/ 20
of the Altar too,	telling	us, as Tyndale doth	8, 11/ 19
denying than the willingly	telling	of our own fault	8, 207/ 14
without Scripture. Now, Tyndale	telling	us thus . . . we must	8, 265/ 9
Christ. But Tyndale --	telling	Saint John's tale and	8, 439/ 36
word, written or unwritten,	telling	us anything against our	8, 508/ 3
against our own reason	telling	us the contrary) --	8, 508/ 4
ye see, against Tyndale	telling	us this . . . very God	8, 540/ 24
is at the leastwise	temerarious	and overbold so certainly	8, 154/ 3
far the better in	temper	. . . so that although they	8, 160/ 7
cause to fear and	temper	his hope of God's	8, 425/ 3
far above the natural	temperance	; but he teacheth all	8, 68/ 8
was also a wise	temperance	of the matter: that	8, 283/ 26
inspire good thoughts of	temperance	, while they be at	8, 520/ 37
the flesh were in	temperate	rest without it. And	8, 71/ 12
should be so well	tempered	that no man should	8, 37/ 2
they ministered in the	Temple	, and forbade divers meats	8, 59/ 34
they ministered in the	Temple	, he would anon search	8, 60/ 29
the veil of the	Temple	is withdrawn -- yet	8, 80/ 15
us into the inner	temple	, within the veil . . . , and	8, 112/ 4
hallowed vessels of the	Temple	to serve his own	8, 163/ 4
of the tabernacle, the	temple	, and all things belonging	8, 308/ 4
about the Ark, the	Temple	, the sacrifices, and many	8, 328/ 31
came themselves into the	temples	in the holy days	8, 323/ 11
thereat, both spiritual and	temporal	, and of either party	8, 21/ 14
his lords spiritual and	temporal	. . . gave monition and warning	8, 27/ 5
prelates and upon the	temporal	princes, and calleth them	8, 28/ 3
mind that neither peril	temporal	, in breach of his	8, 38/ 3

toward princes and other	temporal	rulers? We see, pardie	8, 56/ 26
the clergy and the	temporal	princes for men born	8, 57/ 21
and condition, spiritual and	temporal	, leaving almost none untouched	8, 177/ 7
all states, spiritual and	temporal	, throughout all Christendom, and	8, 191/ 21
he leaveth ordinarily some	temporal	pain to be sustained	8, 209/ 33
yet there remaineth a	temporal	pain, or by good	8, 210/ 8
the satisfaction of the	temporal	pain that is due	8, 210/ 29
and pain eternal and	temporal	and altogether -- and	8, 212/ 30
neither eternal pain nor	temporal	pain appointed for us	8, 213/ 13
the case that the	temporal	pain due therefor in	8, 213/ 18
the redeeming of his	temporal	pain. But else I	8, 213/ 29
preachers and also rulers	temporal	-- then all was	8, 279/ 12
which seeketh his own	temporal	advantage and commodity. Of	8, 352/ 24
sinful blasphemy . . . so, by	temporal	laws and bodily punishment	8, 482/ 6
all, both eternal and	temporal	, both in hell and	8, 495/ 35
punishment from eternal to	temporal	. And therefore the prophet	8, 539/ 36
sin translated, and the	temporal	punishment reserved -- by	8, 540/ 18
them such fear of	temporal	death upon the pain	8, 543/ 23
Savior for fear of	temporal	death, were no deadly	8, 544/ 14
his especial providence useth	temporally	to punish the whole	8, 2/ 11
place, that the pain	temporally	due to our actual	8, 214/ 2
common both to the	temporalty	and them . . . and at	8, 164/ 15
so used by the	temporalty	of their own humility	8, 164/ 17
sins . . . or after a	temporary	pain endured in purgatory	8, 516/ 20
or woman either, to	tempt	him to eat the	8, 61/ 28
flesh on fire, and	tempt	him to lechery and	8, 444/ 17
he feared not to	tempt	our Savior himself to	8, 444/ 18
in the storm of	temptation	, and falleth into the	8, 212/ 23
bear . . . but with the	temptation	shall also make you	8, 452/ 37
them . . . and which no	temptation	can cause them so	8, 455/ 20
and in resisting of	temptation	, too, and working with	8, 486/ 25
be "feeble" sometimes in	temptation	, and then they "cannot	8, 490/ 20
such a plague of	temptation	put upon him that	8, 523/ 36
but maketh with the	temptation	a way out also	8, 531/ 36
God suffereth no such	temptation	to come unto us	8, 532/ 3
thou shalt find no	temptation	like unto that from	8, 541/ 6
this happed them through	temptation	-- that will we	8, 542/ 32
David did adultery through	temptation	, and killed his good	8, 542/ 33
his good friend through	temptation	. . . and as Eve ate	8, 542/ 34
the forbidden fruit through	temptation	, and Adam ate it	8, 542/ 35
ate it also through	temptation	. . . and Judas betrayed Christ	8, 542/ 35
betrayed Christ also through	temptation	-- so the apostles	8, 542/ 36
it, and all through	temptation	. Let Tyndale excuse every	8, 543/ 1
sin that cometh of	temptation	. . . and whose sin shall	8, 543/ 2
strive and resist the	temptation	. Which till they cease	8, 543/ 6
grace . . . there can no	temptation	be so great that	8, 543/ 7
but giveth with the	temptation	a way out, that	8, 543/ 11
us ween that upon	temptation	to forsake our Savior	8, 544/ 14
the wound of their	temptation	was so great that	8, 545/ 9
profit, in avoiding of	temptations	of our ghostly enemy	8, 129/ 3

and overcome all those	temptations	through the grace of	8, 452/ 1
but also in all	temptations	of adversity, into which	8, 485/ 6
of all. For when	temptations	come, we cannot stand	8, 485/ 10
And in all such	temptations	our faith perished not	8, 485/ 16
-- that men by	temptations	learn to find and	8, 486/ 17
Never the later, many	temptations	go over his heart	8, 489/ 12
his "old profession," with	temptations	over his heart, and	8, 491/ 25
and so feeble in	temptations	that, through the fruit	8, 492/ 3
Tyndale's tragical terms of	temptations	and tormentry, destruction, hangman	8, 492/ 14
such a storm of	temptations	, for the sudden change	8, 540/ 33
risen. The sword of	temptations	, with fear, sorrow, mourning	8, 541/ 17
and "amazed," and "stormy"	temptations	, "terrible" sights, with their	8, 542/ 21
deeds which they be	tempted	to . . . though they be	8, 452/ 3
suffer you to be	tempted	above that ye may	8, 452/ 36
you not to be	tempted	above that that ye	8, 531/ 35
you not to be	tempted	above that ye may	8, 543/ 10
these men have and	ten	times more, too, and	8, 50/ 17
in that, kill we	ten	men on a day	8, 90/ 4
so fast cleaveth that	ten	John the Baptists were	8, 120/ 13
so fast cleaveth that	ten	John the Baptists were	8, 120/ 26
the Baptist nor such	ten	Saint John the Baptists	8, 122/ 22
hundred, there be not	ten	that have the properties	8, 196/ 3
priests, there be not	ten	that have the properties	8, 196/ 17
sometimes scant one in	ten	years, and in some	8, 482/ 23
would else be infinitely,	ten	hundred thousand thousand times	8, 516/ 22
ever after rather suffer	ten	times to die than	8, 557/ 13
Scripture, where the commandment	tended	to virtue, good manners	8, 352/ 14
good woman!" O the	tender	heart of piteous Tyndale	8, 190/ 28
his alone only-begotten and	tenderly	beloved Son. Then say	8, 508/ 23
word of God, nor	tendeth	not to the destruction	8, 357/ 14
of God, but were	tending	to his honor, or	8, 354/ 18
vobismet ipsis" . . . and greatly	tending	to the maintenance of	8, 357/ 16
of chases in some	tennis	play. For in good	8, 138/ 18
the faith like a	tennis	ball from the one	8, 554/ 21
the bass and the	tenor	whereupon they would sing	8, 143/ 1
town not once in	tenscore	years), but whole goodly	8, 482/ 24
-- written in the	tenth	chapter of the same	8, 172/ 18
as appeareth in the	tenth	chapter of Saint John	8, 292/ 20
or may make every	tenth	day holy day, only	8, 320/ 8
turn it to every	tenth	day when we list	8, 321/ 25
spot? Why taken the	tenth	day? Why offered the	8, 329/ 1
the Romans, in the	tenth	chapter, "They" (that is	8, 430/ 7
were a more general	term	than this word "church	8, 164/ 32
is a more general	term	than this word "church	8, 166/ 6
must needs grant this	term	"church" to be as	8, 168/ 32
many things, as this	term	ecclesia. But, now, when	8, 168/ 33
manner of congregation . . . the	term	"congregation," absolutely set, signifieth	8, 171/ 25
and "image" is a	term	indifferent to good and	8, 174/ 5
then they confound the	terms	of "faith" and "hope	8, 53/ 28
with unknown and strange	terms	, to bring us into	8, 111/ 20

have lost their juggling	terms	. For the doctors-preachers were	8, 204/ 10
have not lost these	terms	yet, and God forbid	8, 204/ 15
they should. For these	terms	of grace be no	8, 204/ 16
grace be no English	terms	. . . but terms necessary for	8, 204/ 16
no English terms . . . but	terms	necessary for the true	8, 204/ 17
these be no juggling	terms	, but terms devised with	8, 205/ 31
no juggling terms, but	terms	devised with good reason	8, 205/ 32
away, not only those	terms	of grace, and the	8, 205/ 35
which of the two	terms	we take for subiectum	8, 236/ 14
words, unto dark, debatable	terms	of "general," "pith," and	8, 257/ 30
verified all Tyndale's tragical	terms	of temptations and tormentry	8, 492/ 14
conjurations, there appeared many	terrible	sights, so far forth	8, 128/ 28
jeopardy -- then Tyndale's	terrible	exorcism made me not	8, 180/ 12
there be of that	terrible	fire . . . which thou mayest	8, 288/ 26
for sins, but a	terrible	expectation and looking for	8, 377/ 25
sudden change, and the	terrible	sight of his Passion	8, 541/ 8
amazed," and "stormy" temptations, "	terrible	" sights, with their hearts	8, 542/ 22
at the last the	terror	and fear so sore	8, 128/ 30
Christ's new law and	testament	! And who shall less	8, 5/ 22
tongue, first Tyndale's New	Testament	, father of them all	8, 6/ 3
Tyndale's Pentateuch, and Tyndale's	Testament	, and all the other	8, 10/ 14
God in the New	Testament	, but only by man	8, 14/ 31
translation of the New	Testament	. The third, against two	8, 33/ 24
commanded in the Old	Testament	that the priests should	8, 59/ 33
Lord in the Old	Testament	described so seriously all	8, 79/ 8
the Ark of the	Testament	, and the ceremonies of	8, 79/ 15
again, and unto the	testament	which God hath made	8, 89/ 9
is disobedient unto God's	testament	and setteth up another	8, 89/ 18
upon trust of God's	testament	. . . and then he calleth	8, 91/ 4
priest" in the New	Testament	, understand nothing else but	8, 91/ 8
the new and everlasting	testament	in his blood, and	8, 116/ 28
his "new and everlasting	testament	in his blood," and	8, 117/ 8
past, in the Old	Testament	and authentic stories, and	8, 133/ 29
clean out the New	Testament	now? We must pray	8, 134/ 1
translation of the New	Testament	An Answer unto the	8, 142/ 4
translation of the New	Testament	was well worthy to	8, 142/ 10
the burning of Tyndale's	Testament	. For surely first his	8, 142/ 29
another man translating the	Testament	, and being good and	8, 143/ 36
text of the New	Testament	! And so might I	8, 144/ 4
burning of Tyndale's evil-translated	Testament	. But Tyndale as soon	8, 152/ 18
congregation" in the New	Testament	where he found this	8, 163/ 17
throughout all the New	Testament	by this word "church	8, 167/ 39
throughout all the New	Testament	translated by this word	8, 168/ 11
writers of the New	Testament	had occasion to speak	8, 168/ 18
should throughout the New	Testament	be translated by this	8, 168/ 21
of within the New	Testament	. And thus whereas Tyndale	8, 168/ 24
throughout all the New	Testament	by this word "church	8, 168/ 31
ecclesia throughout the New	Testament	translated by this word	8, 168/ 36
throughout all the New	Testament	translate this word ecclesia	8, 169/ 5
translation of the New	Testament	. The Third Book Hereafter	8, 221/ 32

part of the New	Testament	was put in writing	8, 224/ 31
he translated the New	Testament	out of Greek. These	8, 230/ 10
falsely translate the New	Testament	into English, to make	8, 230/ 34
falsely translate the New	Testament	into English, to make	8, 231/ 2
world's end." The New	Testament	is full of those	8, 238/ 32
the Ark of the	Testament	, that was about to	8, 259/ 20
them in the Old	Testament	more than their part	8, 259/ 29
that, God wrote his	testament	unto them always, both	8, 275/ 35
but signs of the	testament	of God; and in	8, 276/ 2
prove it. Tyndale The	testament	which God made with	8, 276/ 10
He gave them the	testament	of circumcision"; not that	8, 276/ 14
circumcision was the whole	testament	. . . but the sacrament or	8, 276/ 15
have not the Old	Testament	only but also the	8, 281/ 20
now, besides the Old	Testament	, opened richly in the	8, 282/ 3
richly in the New	Testament	, that before were promised	8, 282/ 4
he take the New	Testament	for the book of	8, 282/ 7
is in the New	Testament	fulfilled that was promised	8, 282/ 16
promises in the Old	Testament	than every man well	8, 282/ 20
of in the New	Testament	. Wherefore, inasmuch as the	8, 294/ 7
sacraments of the Old	Testament	have significations . . . and inasmuch	8, 294/ 8
sacraments of the New	Testament	(of which mention is	8, 294/ 9
of in the New	Testament	. More Upon this he	8, 301/ 26
sacraments of the Old	Testament	have significations . . . and inasmuch	8, 303/ 2
sacraments of the New	Testament	(of which mention is	8, 303/ 4
sacraments of the New	Testament	have significations also . . . and	8, 303/ 22
write all his new	testament	, nor cause it to	8, 331/ 7
will "write" his new	testament	, when he saith by	8, 331/ 12
his last and everlasting	testament	, . . . and no more behind	8, 335/ 27
nothing touch the New	Testament	, nor nothing that this	8, 342/ 28
word of the New	Testament	written. And therefore, though	8, 342/ 31
scripture, in the Old	Testament	, that forbade these things	8, 343/ 30
written in the Old	Testament	. And therefore Tyndale had	8, 347/ 34
have condemned the New	Testament	, and also forbidden certain	8, 356/ 34
as for the "New	Testament	" -- if he mean	8, 357/ 3
if he mean the	testament	of Christ, it is	8, 357/ 3
translation of the New	Testament	, newly forged by Tyndale	8, 357/ 6
to be called Christ's	testament	, but either Tyndale's own	8, 357/ 10
but either Tyndale's own	testament	or the testament of	8, 357/ 10
own testament or the	testament	of his master, Antichrist	8, 357/ 10
faith. And concerning that "	testament	, " I have, both in	8, 357/ 18
that ere the New	Testament	was written . . . men were	8, 379/ 3
of all the New	Testament	. . . and whereof sundry great	8, 424/ 12
read in the New	Testament	of Christ's "brethren," would	8, 466/ 31
read in the New	Testament	of Christ's "brethren," would	8, 471/ 29
witness of man in	testification	and witnessing of him	8, 233/ 32
in such open fashion	testified	and declared themselves that	8, 142/ 17
more . . . which have also	testified	for my part in	8, 152/ 6
not true when he	testified	and gave witness with	8, 228/ 25
was (and for such	testified	by writing, and by	8, 262/ 26
every age were, well	testified	with miracles, in that	8, 274/ 39

true because he believeth,	testifieth	, and giveth witness in	8, 228/ 20
is above all, and	testifieth	the things that he	8, 240/ 5
been God; as himself	testifieth	in the fifth of	8, 241/ 26
as they report and	testify	that were at that	8, 24/ 3
stories are there that	testify	great things done in	8, 128/ 10
his word -- do	testify	from age to age	8, 149/ 25
shall, as I said,	testify	with me before this	8, 153/ 27
and all believing hearts	testify	that we are begotten	8, 224/ 9
prophet. Now doth Christ	testify	of him that he	8, 231/ 16
Noah -- do stories	testify	. More Full well. But	8, 273/ 9
God's sake -- do	testify	for our part: that	8, 373/ 25
do well and clearly	testify	by their books. For	8, 389/ 10
of all his riches . . .	testify	all the apostles and	8, 410/ 5
inheritance of all riches . . .	testify	all the apostles, and	8, 413/ 24
other thing besides that	testify	all the apostles and	8, 414/ 7
For all these will	testify	that we must believe	8, 414/ 9
have Tyndale himself to	testify	that Tyndale himself saith	8, 414/ 19
they be thus: "Ego	testimonium	ab homine non recipio	8, 232/ 35
Latin were "Ego nullum	testimonium	ab homine recipio." And	8, 232/ 39
in them "Qui vidit	testimonium	perhibuit" . . . nor "verum est	8, 273/ 13
perhibuit" . . . nor "verum est	testimonium	eius." There were stories	8, 273/ 14
Scrutamini scripturas, quoniam ipsae	testimonium	perhibent de me" ("Look	8, 347/ 15
and heard, and his	testimony	no man receiveth. Whosoever	8, 240/ 6
and shameless invention, take	testimony	and witness of his	8, 493/ 26
in the burning of	Tewkesbury	; but I can see	8, 20/ 1
James hath since confessed . . .	Tewkesbury	said unto him, "Save	8, 20/ 7
great a trust in	Tewkesbury	that I doubted not	8, 20/ 25
he should hear that	Tewkesbury	had revoked that point	8, 20/ 26
too. As soon as	Tewkesbury	heard that, he went	8, 20/ 27
also confess afterward that	Tewkesbury	had read unto him	8, 21/ 17
did Bayfield, Bainham, and	Tewkesbury	. And yet in some	8, 517/ 20
rehearsal of this brief	text	well perceive that Eliachim	8, 67/ 24
Tyndale will gloss his	text	as it please him	8, 79/ 6
nothing at all! His	text	also of Saint Peter	8, 96/ 22
ye see that this	text	proveth Tyndale's purpose nothing	8, 97/ 9
sides agree upon the	text	of Scripture, and that	8, 134/ 3
showeth that the Latin	text	and the Greek may	8, 143/ 29
words in the Latin	text	and the Greek do	8, 143/ 30
of proof in the	text	of the New Testament	8, 144/ 4
the circumstances in the	text	would not have served	8, 165/ 8
with devils." This only	text	of Saint Paul is	8, 172/ 26
their own old Latin	text	of heresy also, which	8, 182/ 13
hundred years. For that	text	doth call it an	8, 182/ 15
it in the Latin	text	: "Seniores qui in vobis	8, 183/ 12
presbyteros is, in the	text	that he hath alleged	8, 183/ 34
therewith. And the first	text	showeth also, after the	8, 192/ 5
and where the Latin	text	was caritas, and where	8, 201/ 28
translated also this selfsame	text	of Saint John too	8, 232/ 29
the order of the	text	in Scripture may be	8, 236/ 30
thyselves." Now, upon this	text	deduceth Tyndale that women	8, 258/ 36

marriage." And in this	text	also: "It is better	8, 261/ 3
none. In the second	text	because Saint Paul condemneth	8, 261/ 11
And upon the third	text	, because Saint Paul saith	8, 261/ 19
not rather upon the	text	that he speaketh of	8, 261/ 26
-- and upon this	text	also: "Do to another	8, 261/ 27
they that lay that	text	for a prohibition of	8, 278/ 7
meaning by some one	text	of Scripture, or some	8, 331/ 27
bring forth some half	text	half so sufficient for	8, 332/ 11
could bring out one	text	so good for him	8, 332/ 26
brethren find out that	text	by which Christ biddeth	8, 332/ 27
could find out any	text	in which Christ had	8, 332/ 29
the circumstance of the	text	showeth), but had utterly	8, 349/ 18
or believe, by any	text	that Tyndale hath showed	8, 351/ 11
very well. For one	text	may be diversely, in	8, 353/ 37
to bring in that	text	for this purpose --	8, 359/ 21
layeth Friar Barnes another	text	for this purpose: the	8, 359/ 23
of any law, this	text	serveth Friar Barnes a	8, 360/ 9
this purpose, in that	text	of Saint Paul that	8, 360/ 22
poor help of this	text	of Saint Paul; which	8, 361/ 33
bringeth in Barnes another	text	of Saint Paul: where	8, 362/ 1
Barnes doth here . . . which	text	, in the place where	8, 363/ 8
write. And therefore this	text	of Saint Paul brought	8, 363/ 18
was there yet one	text	remained, whereof many of	8, 363/ 34
of Saint Paul . . . which	text	Tyndale hath also brought	8, 363/ 36
accursed were he. This	text	hath now Friar Barnes	8, 364/ 3
saw also that that	text	saith not that Saint	8, 364/ 12
me, therefore, by which	text	of Scripture, in all	8, 379/ 8
to lay forth any	text	of Scripture discharging us	8, 379/ 17
may: bring in one	text	of Scripture by which	8, 379/ 23
in many a plain	text	of Scripture more, as	8, 387/ 12
yet he shall have	text	against text, and gloss	8, 389/ 28
shall have text against	text	, and gloss against gloss	8, 389/ 28
all, by one dark	text	or twain taken in	8, 425/ 7
followeth forthwith in the	text	, "By this be the	8, 434/ 37
great letter of some	text	hand that is more	8, 491/ 6
as in a great	text	hand, look upon our	8, 492/ 16
no glosses for the	text	that Christ said to	8, 553/ 8
let us see the	text	and their gloss together	8, 553/ 11
not this a proper	text	and well framed together	8, 553/ 20
false exposition of this	text	of Scripture, "And thou	8, 559/ 24
saint, nor any one	text	of Scripture . . . but only	8, 571/ 9
maketh commonly some fond	texts	of his own head	8, 41/ 22
you Christian readers other	texts	out of the holy	8, 69/ 6
plainly see that Tyndale's	texts	serve nothing at all	8, 97/ 22
subtle, and had apparent	texts	in Scripture that, falsely	8, 139/ 7
yet he layeth like	texts	three or four (some	8, 183/ 23
since that in the	texts	that himself allegeth, neither	8, 187/ 19
make priests. And these	texts	do so plainly reprove	8, 192/ 10
the one alleged divers	texts	of Scripture for the	8, 266/ 29
thereby, and that his	texts	be clear, and the	8, 267/ 20

be clear, and the	texts	of the other part	8, 267/ 20
and believed before those	texts	of Scripture were written	8, 269/ 26
then, notwithstanding all the	texts	that seem to say	8, 269/ 29
Holy Scripture . . . in which	texts	men be no more	8, 330/ 3
hard and not intelligible	texts	. And if Tyndale deny	8, 330/ 15
And if these plain	texts	seem not yet sufficient	8, 332/ 10
their matters by those	texts	that are of most	8, 362/ 21
pass over the plain	texts	of the other evangelists	8, 362/ 24
for their part hard	texts	and doubtful, as Barnes	8, 363/ 8
can so construe these	texts	as they shall not	8, 377/ 35
by the manifold plain	texts	of Holy Scripture foreremembered	8, 379/ 36
and controversy, where plain	texts	of Scripture seem to	8, 396/ 14
by clear and open	texts	of Scripture, full and	8, 424/ 36
by many plain, open	texts	of Holy Scripture. Of	8, 426/ 24
I cannot prove these	texts	to be spoken of	8, 430/ 25
of such speak these	texts	; and therefore they speak	8, 430/ 28
I wot well these	texts	speak of good faith	8, 430/ 32
of God again. Many	texts	also of Holy Scripture	8, 437/ 8
worth, nor could no	thank	deserve nor no reward	8, 6/ 12
whom therefore be all	thank	referred -- which liveth	8, 39/ 2
Christian man can him	thank	for that holy prayer	8, 40/ 26
finally refer all the	thank	and reward of our	8, 53/ 17
too, with laud and	thank	given "to the Lord	8, 62/ 20
and yet had they	thank	for the keeping, and	8, 79/ 32
give . . . the other may	thank	the bond if ever	8, 105/ 26
instead of wine, "God	thank	you, Master Winer, for	8, 121/ 10
good zeal, with great	thank	of God, go against	8, 123/ 22
God hath (laud and	thank	be to him!) brought	8, 139/ 15
and therefore with great	thank	of God . . . though they	8, 161/ 14
cause have I to	thank	God of amendment. But	8, 177/ 11
taketh away all my	thank	and reward that I	8, 178/ 19
in my book, I	thank	God, any such high	8, 179/ 26
and yet had no	thank	. For he thought that	8, 259/ 16
not sin, but deserved	thank	(all such, I say	8, 302/ 19
sin, and not without	thank	of God. And so	8, 302/ 26
should have gotten little	thank	. And as I have	8, 328/ 24
deserving any reward, or	thank	, the rather for any	8, 402/ 34
but refer all the	thank	of them to God	8, 403/ 2
of that. For, I	thank	thee, good Lord, the	8, 457/ 35
am in doing . . . the	thank	be thine, good Lord	8, 458/ 2
they give all the	thank	to himself and ascribe	8, 523/ 16
but he said, "I	thank	thee thereof, good Lord	8, 523/ 22
and said not, "I	thank	thereof myself." And therefore	8, 523/ 25
houseled. But, God be	thanked	, he is either deceived	8, 82/ 23
true (as, God be	thanked	, he lieth) -- how	8, 123/ 29
among whom, God be	thanked	, we see many live	8, 125/ 7
whereof, our Lord be	thanked	, the maker is graciously	8, 142/ 23
untrue. For, God be	thanked	, I never had that	8, 177/ 12
know well, God be	thanked	, that I have not	8, 178/ 31
More Nay, God be	thanked	, they have not lost	8, 204/ 15

which, our Lord be	thanked	, he suffereth no false	8, 250/ 29
well that, God be	thanked	, he findeth not yet	8, 313/ 9
come . . . our Lord be	thanked	, he shall not very	8, 478/ 21
other side, and highly	thanketh	the Lord, that hath	8, 267/ 33
we must now be	thankful	to God again, and	8, 208/ 26
flesh, in showing themselves	thankful	again to God. I	8, 208/ 33
anything else but his	thankful	obedience and proof of	8, 277/ 32
ceremonies, displeasing to himself,	thankless	toward themselves, and also	8, 298/ 5
use them measurably, with	thanks	to God. If they	8, 85/ 1
have we to give	thanks	to God . . . whose goodness	8, 263/ 35
I joyfully give thee	thanks	), will now beseech thee	8, 371/ 35
as it seemeth, neither	thankworthy	nor rewardable. Now doth	8, 507/ 29
the punishment of any	theft	, or any other crime	8, 15/ 19
every manner crime --	theft	, murder, treason, and all	8, 28/ 13
establish them in their	theft	, falsehood, and damnable lies	8, 138/ 12
that it is abominable	theft	and sacrilege for a	8, 228/ 31
priesthood, more than whoredom,	theft	, murder, or any sin	8, 305/ 8
priesthood, more than whoredom,	theft	, murder, or any sin	8, 305/ 37
plainly teacheth that whoredom,	theft	, murder, and sin against	8, 306/ 5
whether as much as	theft	, murder, or the sin	8, 306/ 18
fallen asleep" in lechery,	theft	, sacrilege, incest, and murder	8, 570/ 23
for all their falsehood,	theft	, adultery, vow-breaking, treason, murder	8, 572/ 21
woman, that hath vowed	themselves	monk, friar, or nun	8, 140/ 7
before broken, should from	thenceforth	avoid and eschew the	8, 27/ 13
had wrought by himself.	Theophylact	alloweth Origen's exposition, and	8, 362/ 13
never be gotten out."	Theophylact	, upon these words of	8, 369/ 8
to contention and strife."	Theophylact	expoundeth the same place	8, 369/ 25
hundred years old, or	thereabout	. . . and this was not	8, 152/ 29
while that they go	thereabout	, and all the while	8, 451/ 17
be "the church" (for	thereabout	goeth all his matter	8, 562/ 22
make them use themselves	thereafter	the more reverently. For	8, 315/ 19
and learn to live	thereafter	. But on the other	8, 352/ 28
hear them and do	thereafter	; but and if they	8, 356/ 23
would cast them all "	thereas	never sun should shine	8, 128/ 6
But as for Almaine,	thereas	it is so already	8, 161/ 16
undoubted good word "charity,"	thereas	the sentence well showed	8, 198/ 36
doth not well when	thereas	the Scripture speaketh of	8, 199/ 36
sundry times have fallen	therefrom	, as Arius, Pelagius, Donatus	8, 44/ 19
many nations soever fall	therefrom	, and how little and	8, 251/ 7
and taken his Spirit	therefrom	!): the very Scripture itself	8, 254/ 1
by false heresies separated	therefrom	. And on the other	8, 361/ 27
again, and yet again	therefrom	. He leaveth us also	8, 392/ 36
the devil, fall again	therefrom	. . . as many hath done	8, 411/ 17
that faith may fall	therefrom	. . . but for all that	8, 411/ 22
withdraw his own will	therefrom	, to follow the world	8, 422/ 12
die before they fall	therefrom	, they shall be saved	8, 428/ 9
that we foolishly fall	therefrom	. Now, against all these	8, 433/ 40
it nor fall away	therefrom	, and for that cause	8, 489/ 39
forsake it and fall	therefrom	. And then putting the	8, 525/ 3
at any time fell	therefrom	. And this point handleth	8, 542/ 14

were very far fallen	therefrom	. For first, read me	8, 542/ 19
own fault to fall	therefrom	, by refusing the Gospel	8, 549/ 18
precided and cut off	therefrom	, and cast out thereof	8, 561/ 28
Saint Paul unto the	Thessalonians	, to whom he writeth	8, 323/ 16
for he biddeth the	Thessalonians	keep and observe well	8, 324/ 4
Paul written unto the	Thessalonians	. . . by which words he	8, 330/ 21
he wrote unto the	Thessalonians	, "Observe ye my precepts	8, 360/ 14
myself"; and to the	Thessalonians	, "Keep you my precepts	8, 374/ 16
appear: Iohannis 21; ad	Thessalonicens	; ad Corinthios 11. And	8, 332/ 9
and sprung up so	thick	, full of pestilent errors	8, 2/ 5
took him for a	thief	. For whereas there had	8, 13/ 17
make him a stark	thief	, and bid him see	8, 29/ 22
sudden grace that the	thief	got at last, that	8, 215/ 27
true, but a false	thief	and a false traitor	8, 228/ 28
a church were a	thief	and yet not a	8, 449/ 22
and yet not a	thief	. A thief because he	8, 449/ 22
not a thief. A	thief	because he had stolen	8, 449/ 23
and yet not a	thief	because the King had	8, 449/ 23
haply say that the	thief	was not sure before	8, 449/ 25
he was both a	thief	and a traitor both	8, 513/ 34
saving that of a	thief	they say in sport	8, 534/ 4
' jugglers, '	thieves	, ' murderers, '	8, 58/ 15
a very den of	thieves	-- and worse than	8, 162/ 33
be there many false	thieves	and false traitors unto	8, 228/ 29
and died between two	thieves	, and for his death's	8, 290/ 30
adulterers, faithful vow-breakers, faithful	thieves	, faithful murderers, faithful traitors	8, 567/ 10
gross for their subtle,	thin	wits. For that all	8, 77/ 17
false. For surely the	thin	subtlety thereof, my gross	8, 459/ 37
confession again; wherein I	think	it good that ye	8, 18/ 20
nor never had, I	think	, if Tyndale's ungracious books	8, 21/ 32
no man doubteth, I	think	, but that Tyndale himself	8, 31/ 7
his execrable heresies. I	think	that no man doubteth	8, 35/ 9
blind, so that they	think	that to be very	8, 43/ 15
soul be led to	think	that all those that	8, 43/ 22
together . . . because I verily	think	that Tyndale will himself	8, 51/ 18
so should he then	think	that the things that	8, 57/ 25
flesh and soberness . . . whosoever	think	himself to the sins	8, 62/ 4
a mad thing to	think	that when they went	8, 70/ 27
be taught, and do	think	and conceive in their	8, 76/ 26
people call "bishopsing." They	think	that if the bishop	8, 83/ 32
wash away the sin,	think	once on God's promise	8, 90/ 2
they be content and	think	themselves well worthy to	8, 90/ 19
them. And they that	think	otherwise -- that is	8, 101/ 7
to wit, they that	think	that the sacraments be	8, 101/ 7
burn them, as I	think	the truth is: then	8, 102/ 4
means than men can	think	or imagine, so bind	8, 102/ 14
not why we should	think	otherwise. When our Lord	8, 102/ 27
his sight -- I	think	that God gave an	8, 103/ 14
-- so might he	think	that no medicine doth	8, 104/ 15
saying that Christian men	think	that they have done	8, 109/ 17

be so foolish to	think	that he hath done	8, 109/ 24
well and easily and	think	little on them . . . nor	8, 121/ 21
go their way and	think	themselves safe: he showed	8, 122/ 7
use they not to	think	that they do well	8, 124/ 16
laws. More Tyndale, I	think	, hath not known many	8, 125/ 21
his neck . . . he would	think	all were marred, and	8, 127/ 5
power to consecrate . . . and	think	that the virtue of	8, 127/ 6
law of God we	think	as did the Turks	8, 148/ 15
prayer, he saith we "	think	that no man may	8, 148/ 28
so mad . . . as to	think	that after that some	8, 150/ 32
men thought and yet	think	, albeit Saint Jerome thought	8, 153/ 4
hand to hand, I	think	from Adam's days, to	8, 155/ 1
God." Tyndale shall, I	think	, find no reader so	8, 174/ 7
place. And thus I	think	that every child may	8, 174/ 29
he saith that I	think	mine "errors so subtly	8, 175/ 12
say or occasion to	think	upon. Nor now I	8, 182/ 32
thing that myself shall	think	untrue, though it had	8, 197/ 8
other point. If Tyndale	think	to ease all the	8, 215/ 36
is he, as I	think	, no partner in the	8, 216/ 21
and conjecture so to	think	and say: yet to	8, 217/ 15
worse than idolatry; to	think	that the Mass may	8, 221/ 8
false, blasphemous lies, and	think	(if they think as	8, 227/ 14
and think (if they	think	as they say) both	8, 227/ 14
to show that I	think	that Tyndale meant any	8, 236/ 26
and easy: we cannot	think	but that among so	8, 249/ 34
may we with reason	think	that Luther and he	8, 250/ 2
durst ever presume to	think	, because God had not	8, 259/ 27
were overmuch boldness to	think	that we could precisely	8, 260/ 9
found any man to	think	it lawful, till now	8, 266/ 9
thus have spoken both . . .	think	ye, by your troth	8, 268/ 10
of worldly things, I	think	well he taught him	8, 272/ 39
it were sin to	think	it were not bread	8, 278/ 35
Luther saith, or to	think	it were anything else	8, 278/ 36
be so mad to	think	that God knoweth not	8, 283/ 14
unto the Jews. I	think	that Tyndale will not	8, 298/ 3
to beguile us. I	think	he taketh not so	8, 311/ 13
no cause reasonable to	think	the contrary. More By	8, 313/ 7
content that men may	think	themselves at liberty to	8, 313/ 17
no reason why "to	think	the contrary," yet if	8, 313/ 21
ever thought or durst	think	the contrary, till now	8, 319/ 7
their superstition." But I	think	there was besides this	8, 320/ 26
to have . . . as to	think	they might at their	8, 321/ 15
nor necessity. Nor, I	think	, he shall never suffer	8, 322/ 17
in Moses' days: I	think	, therefore, that Tyndale should	8, 329/ 28
ceremonies. And yet I	think	he will not say	8, 329/ 31
like Blind Bayard, and	think	it plain and open	8, 336/ 21
whereof we yet nothing	think	, and yet, peradventure, written	8, 337/ 30
And yet might they	think	that prophet restrained by	8, 349/ 24
people might hap to	think	that he would therefore	8, 351/ 34
is no man, I	think	, so mad -- when	8, 354/ 23

this (of which I	think	no good man doubteth	8, 354/ 31
be so mad to	think	that neither bishop nor	8, 354/ 32
commanded before. And I	think	it not to be	8, 365/ 1
of Scripture . . . than to	think	ourselves without Scripture unbound	8, 375/ 6
of Tyndale whether he	think	any party of Christian	8, 375/ 23
nothing but Scripture, I	think	they say true . . . for	8, 395/ 21
repentant openly and yet	think	in their hearts full	8, 398/ 37
own works, nor once	think	that he can of	8, 400/ 1
from which he might	think	, peradventure, that all mankind	8, 406/ 17
upon Tyndale's tale to	think	as he would have	8, 407/ 9
child. We shall, I	think	, also agree together in	8, 427/ 24
be so mad to	think	that God will in	8, 463/ 30
of Christ's "brethren," would	think	that they were our	8, 466/ 31
the devil's part, and	think	that though an elect	8, 470/ 2
of Christ's "brethren," would	think	that they were our	8, 471/ 30
happen to err and	think	that our Lady was	8, 472/ 36
beetle-blind," "fleshly" reason to	think	that the good endeavor	8, 502/ 16
nor say nothing, nor	think	nothing, but sit even	8, 506/ 13
their lemans' sides, and	think	they will come there	8, 521/ 27
of their standing, and	think	that they be so	8, 523/ 28
he might hap to	think	himself over-great in God's	8, 524/ 9
unreasonable that would not	think	that a king or	8, 530/ 18
power" . . . and could not	think	or devise who should	8, 542/ 30
together? Do ye not	think	that there is as	8, 553/ 21
Tyndale doth: whether ye	think	not as much wit	8, 559/ 5
ween all wise men	think	that the same devil	8, 559/ 7
had, they never once	think	upon him. For as	8, 566/ 25
unto good works, but	think	that only faith in	8, 571/ 34
so firmly that they	think	verily they feel their	8, 572/ 16
God's sake . . . and yet	thinketh	, for all that, that	8, 72/ 1
and taught him, he	thinketh	that it becometh him	8, 78/ 14
priest can -- yet	thinketh	Tyndale that except he	8, 82/ 20
bed again every night . . .	thinketh	on God's promise first	8, 91/ 3
man otherwise thought nor	thinketh	but that the principal	8, 100/ 30
avenge it craftily, and	thinketh	that well enough. And	8, 124/ 4
the world he obeyeth,	thinketh	he, when he flattereth	8, 124/ 5
at all? -- but	thinketh	that his proper scoffing	8, 202/ 33
who is there that	thinketh	that to kill a	8, 228/ 5
wretches do it. Who	thinketh	that adultery is no	8, 228/ 6
wretches do it. Who	thinketh	that to wed a	8, 228/ 7
findeth any that so	thinketh	, as many wretches as	8, 266/ 10
say all that he	thinketh	. For else he would	8, 313/ 11
doubt not but Tyndale	thinketh	himself discharged of that	8, 375/ 29
Paul say, "He that	thinketh	that he standeth, let	8, 429/ 35
as often as he	thinketh	thereof. But mark well	8, 459/ 21
that wrought well. Now	thinketh	me, then, that between	8, 555/ 39
false opinions and from	thinking	evil good, and therefore	8, 227/ 12
-- and then, in	thinking	thus, Tyndale taketh the	8, 470/ 7
is written in the	Third	Book of Kings, for	8, 2/ 32
the New Testament. The	third	, against two chapters of	8, 33/ 24

twenty-first chapter of the	Third	Book of Kings, "When	8, 66/ 5
we not in the	third	chapter of the prophet	8, 68/ 35
away, and almost the	third	too, and promiseth forgiveness	8, 106/ 21
that are predestinate. The	third	is that he putteth	8, 133/ 17
order of priesthood. A	third	signification, he saith, it	8, 144/ 29
degrees." And "in this	third	signification" he saith that	8, 144/ 33
taketh it in his	third	signification for, all a	8, 146/ 1
a specification of his	third	signification, as though he	8, 146/ 9
truth Tyndale handleth his	third	signification very secondly, and	8, 146/ 18
not in this Tyndale's	third	signification after his description	8, 147/ 1
eighth chapter of the	Third	Book), and there shall	8, 169/ 12
an argument at every	third	word repeat a whole	8, 205/ 28
the New Testament. The	Third	Book Hereafter followeth the	8, 222/ 1
Book Hereafter followeth the	Third	Book, in which be	8, 222/ 2
kind of man; the	third	doth but deny him	8, 234/ 17
this word "no"; the	third	, whereof I spoke not	8, 237/ 27
again from death the	third	day," and that penance	8, 238/ 21
the Baptist in the	third	chapter of Saint John	8, 240/ 4
already. And upon the	third	text, because Saint Paul	8, 261/ 19
tell him, for his	third	confusion, that by the	8, 285/ 24
take and eat the	third	-- so is every	8, 286/ 28
he mean in the	third	fashion . . . that is to	8, 297/ 6
they finally to the	third	point . . . and would, notwithstanding	8, 297/ 19
first figure, and the	third	mode . . . saving that the	8, 345/ 20
written unto Timothy, the	third	chapter of the second	8, 359/ 24
and yet addeth a	third	thereto, saying, in the	8, 362/ 14
thus end I my	Third	Book containing the answer	8, 382/ 10
heaven. Thus endeth the	Third	Book. The Second Part	8, 382/ 26
I have in the	Third	Book more than plainly	8, 396/ 9
his answer to the	Third	Book of my Dialogue	8, 401/ 14
chapter answered in my	third	book of this work	8, 404/ 36
born of God" the	third	chapter of the First	8, 420/ 14
God in him. The	third	is that whoso have	8, 420/ 25
specialy dependeth upon his	third	article, whereof the words	8, 424/ 5
understanding false. For his	third	point, ye wot well	8, 424/ 6
Saint John in the	third	chapter of his first	8, 424/ 10
they destroy yet a	third	heresy of Tyndale, concerning	8, 433/ 28
by glory . . . and the	third	is himself everlasting life	8, 435/ 11
very end of that	third	chapter, "Whoso keepeth God's	8, 442/ 18
the end of my	Third	Book have answered, and	8, 472/ 33
first chapter of the	Third	Book of my Dialogue	8, 500/ 7
his answer to my	Third	Book, as ye have	8, 501/ 3
his answer unto my	Third	Book as to the	8, 501/ 7
answers made unto the	third	and fourth books of	8, 502/ 8
his answer unto my	Third	and Fourth Book of	8, 512/ 16
For that is the	third	point and the most	8, 532/ 35
Service. And it is,	thirdly	, very profitable to the	8, 159/ 15
men nothing at all.	Thirdly	, I say that in	8, 350/ 15
grace to repent. And	thirdly	, that at the bare	8, 425/ 25
rebuking, without resistance. And	thirdly	(which most is of	8, 530/ 5

fasted in hunger and	thirst	. And it were indeed	8, 70/ 26
For Origen is now	thirteen	hundred years old, or	8, 152/ 29
things without Scripture this	thirteen	hundred years, and, as	8, 339/ 1
Fourth Book, in the	thirteenth	chapter, of The Praying	8, 368/ 11
the mouth. In the	thirty-fourth	chapter of Ecclesiasticus it	8, 68/ 14
ninth of Daniel, the	thirty-sixth	of Jeremiah, the twentieth	8, 69/ 8
it again in the	thirty-third	chapter, in this wise	8, 432/ 23
I do again," or "	This-wise	will I live to	8, 89/ 15
say, since Tyndale meaneth	thiswise	, and therefore saith in	8, 297/ 31
that brought Barnes' heresy	thither	, concerning the Sacrament of	8, 9/ 33
out of this realm	thither	. . . and that for none	8, 11/ 28
him, shrinketh hither and	thither	thereat, and seeketh many	8, 272/ 2
it we cannot come	thither	, yet if we join	8, 416/ 30
the devil driveth them	thither	, and he must needs	8, 457/ 7
Iwis, though I go	thither	with my feet, yet	8, 457/ 9
not agree to go	thither	with mine heart, lo	8, 457/ 10
I am now carried	thither	even in a rage	8, 457/ 13
list, bring us all	thither	without any faith at	8, 463/ 10
he could bring us	thither	without any knowledge given	8, 463/ 11
thereof till we came	thither	and had it. So	8, 463/ 12
that he shall come	thither	before), I will not	8, 537/ 11
Answer Made by Sir	Thomas	More, Knight Lord Chancellor	8, 1/ 2
a new saint: Sir	Thomas	Hitton, the heretic that	8, 10/ 25
the name of "Saint	Thomas	the Martyr." A long	8, 10/ 28
he saith, of Sir	Thomas	Hitton, whom the bishops	8, 12/ 26
the name of "Saint	Thomas	the Martyr," in the	8, 12/ 30
good Christian faith Sir	Thomas	Hitton was of, this	8, 12/ 37
a hedge . . . and Sir	Thomas	Hitton was walking not	8, 13/ 19
this is, lo, Sir	Thomas	Hitton, the devil's stinking	8, 16/ 1
brought unto the fire:	Thomas	Bilney, that was before	8, 22/ 1
deviseth. Made by Sir	Thomas	More, Knight. Printed at	8, 384/ 10
and his fault, M.	Thomas	Bilney. Which, being once	8, 517/ 26
apostles . . . and specially Saint	Thomas	of India, which left	8, 532/ 29
thereupon. Nor yet Saint	Thomas	, which, as Tyndale saith	8, 546/ 1
as ever was Saint	Thomas	of India . . . came never	8, 548/ 10
Saint Peter, and Saint	Thomas	of India, and the	8, 566/ 1
a field full of	thorns	, that wotteth not where	8, 411/ 37
where they feel it	thoroughly	. . . so that they may	8, 68/ 32
light, and that so	thoroughly	that the world see	8, 180/ 8
that I had thus	thoroughly	searched well my breast	8, 180/ 10
depth of indurate heart,	thoroughly	pierced with their pestilent	8, 249/ 6
wit in them so	thoroughly	and so clearly instructed	8, 509/ 2
the thing that he	thoroughly	seeth, or in doing	8, 511/ 9
till he prove us	thoroughly	that David was that	8, 534/ 15
we the Examination of	Thorpe	, put forth, as it	8, 7/ 25
For the great heretic	Thorpe	, in his examination, calleth	8, 300/ 26
of them . . . that he	thought	it better that such	8, 17/ 26
malicious mind incurable, he	thought	it were then better	8, 17/ 30
so beguiled that she	thought	she might well eat	8, 49/ 23
whereas our Blessed Lady	thought	herself bound thereto, and	8, 49/ 34

a nun, as they	thought	should never happen in	8, 50/ 3
uncircumcised . . . and were yet	thought	to be in no	8, 60/ 7
good pace, and have	thought	that God Almighty had	8, 61/ 34
sacrament, and that they	thought	that to faithful folk	8, 86/ 18
natural things that he	thought	oil a meet medicine	8, 87/ 26
such a high, presumptuous	thought	should once have fallen	8, 91/ 22
so . . . and that have	thought	that the sacraments have	8, 98/ 27
that no man otherwise	thought	nor thinketh but that	8, 100/ 30
the mind that he	thought	the sacraments do nothing	8, 104/ 13
repenting at the first	thought	, by and by . . . and	8, 106/ 22
farther false construction . . . they	thought	should be the bass	8, 143/ 1
besides that they verily	thought	those errors none of	8, 152/ 36
therefore many good men	thought	and yet think, albeit	8, 153/ 3
think, albeit Saint Jerome	thought	otherwise (as he might	8, 153/ 4
Iesu Christus, because he	thought	the devil's name was	8, 174/ 27
I never said nor	thought	. But I said and	8, 182/ 21
that was, as him	thought	, seniores; in which word	8, 184/ 34
so said nor so	thought	. But the fault I	8, 201/ 24
matter . . . yet I have	thought	good to give Tyndale	8, 231/ 9
some one hath sometimes	thought	in some one thing	8, 247/ 10
no thank. For he	thought	that because of the	8, 259/ 17
Christ and his apostles	thought	hell enough. And yet	8, 288/ 24
Christ and his apostles	thought	hell enough -- I	8, 289/ 12
saving that I have	thought	it convenient, for his	8, 309/ 29
great doubt, and have	thought	it great peril, to	8, 317/ 27
Holy saints also have	thought	upon other causes. For	8, 318/ 29
causes. For some have	thought	that God ordained the	8, 318/ 30
nor no man ever	thought	or durst think the	8, 319/ 7
of them also that	thought	themselves bound of necessity	8, 326/ 23
nor possible to be	thought	upon. But when it	8, 336/ 33
and, as it is	thought	, two hundred years before	8, 339/ 1
though some others have	thought	it gay, Tyndale yet	8, 351/ 13
in the mire before,	thought	he would beware of	8, 363/ 31
And though he never	thought	thus . . . "If I had	8, 409/ 26
promises . . . which was never	thought	upon by Saint Peter	8, 474/ 19
in such opinions and	thought	them necessary unto salvation	8, 481/ 12
then, haply, when we	thought	ourselves most perfect of	8, 485/ 9
they could not have	thought	the contrary. But God	8, 509/ 37
his mind, nor anything	thought	upon -- yet when	8, 510/ 21
Lest he should have	thought	his virtue to come	8, 524/ 1
lightly fall into that	thought	; but, rather, lest (whereof	8, 524/ 8
Thus much have I	thought	it good to declare	8, 527/ 15
with him, as he	thought	; and the better with	8, 528/ 29
while asleep? When he	thought	he would have her	8, 536/ 10
that best knew his	thought	, laid his sins so	8, 539/ 26
us -- that they	thought	it impossible that he	8, 542/ 28
rise again, because they	thought	he could never "of	8, 542/ 29
he did . . . that he	thought	, of likelihood, he never	8, 546/ 10
had meant it nor	thought	it. And therefore now	8, 571/ 23
the hypocrisy and false	thoughts	that here lie hidden	8, 485/ 8

busily, and inspire good	thoughts	of temperance, while they	8, 520/ 36
among all these evil	thoughts	, all these ungracious words	8, 536/ 20
and overladen with earthly	thoughts	. For though they saw	8, 541/ 3
and joy together, that	thoughts	arose in their hearts	8, 541/ 22
schisms and war many	thousand	bodies, and by sinful	8, 11/ 1
abominable heresies, many more	thousand	souls -- have now	8, 11/ 2
Catholics, with many a	thousand	of his wretched sect	8, 29/ 8
slaughter of above fourscore	thousand	of them in one	8, 55/ 30
bread, water, and a	thousand	other things. More This	8, 85/ 5
it of, and a	thousand	mad questions more. But	8, 102/ 20
doctors far above a	thousand	years ago), we must	8, 109/ 31
of all Christendom a	thousand	years before their days	8, 119/ 28
is far above a	thousand	since that, as evil	8, 136/ 16
credence than fifteen hundred	thousand	Tyndales that telleth us	8, 137/ 14
matter more than a	thousand	years ago. Yet have	8, 152/ 7
ecclesia was used a	thousand	years before Christendom began	8, 169/ 30
soul -- and a	thousand	souls besides -- that	8, 175/ 29
may perceive, this three	thousand	years before; and in	8, 190/ 13
then evermore of a	thousand	, nine hundred at the	8, 196/ 6
priesthood . . . then of a	thousand	priests, nine hundred at	8, 196/ 15
follow that of a	thousand	priests, nine hundred be	8, 196/ 24
follow that of a	thousand	there be nine hundred	8, 197/ 19
use it, and a	thousand	other words like, such	8, 199/ 20
apostles preached a hundred	thousand	sermons, and did as	8, 254/ 22
care not for a	thousand	Cyprians, I lay for	8, 266/ 36
years, and above a	thousand	, too, of whom my	8, 367/ 28
of them above threescore	thousand	in divers places, all	8, 482/ 34
be infinitely, ten hundred	thousand	thousand times, longer. This	8, 516/ 23
infinitely, ten hundred thousand	thousand	times, longer. This taketh	8, 516/ 23
kill the other, by	thousands	on a day, as	8, 58/ 28
wrote of things done	thousands	of years before the	8, 273/ 16
doing become "the bond	thrall	of sin." And so	8, 454/ 18
from the bondage and	thralldom	" of all fasting days	8, 62/ 25
they put all in	thralldom	; and pretending virtue, they	8, 206/ 3
of the servitude and	thralldom	that he lieth in	8, 455/ 2
breadth of a silken	thread	to cover his poetry	8, 176/ 7
man may see to	thread	a needle," and speak	8, 510/ 10
not that he can	thread	it in the dark	8, 510/ 11
pain of beating go	thread	her needle, and then	8, 525/ 26
peril come of, and	thread	it in the dark	8, 525/ 28
of this commination and	threat	than they that despise	8, 5/ 20
preface with a solemn	threat	. . . bidding men to remember	8, 139/ 32
Judas, and Pharaoh . . . and	threateneth	me sore with the	8, 221/ 15
not without a great	threatening	unto Saint Peter of	8, 375/ 27
God in all his	threats	reserveth his special prerogative	8, 568/ 32
words be minatory and	threats	, they be all, of	8, 568/ 35
by the space of	three	years and a half	8, 2/ 35
number to the Catholics	three	against one . . . and as	8, 29/ 9
this present work, these	three	books first. In the	8, 33/ 20
forth so sagely that	three	old men -- my	8, 34/ 12

the youngest of us	three	, three days ere Father	8, 34/ 16
youngest of us three,	three	days ere Father Frith	8, 34/ 16
neither drink not, in	three	days and three nights	8, 67/ 32
in three days and	three	nights. And I likewise	8, 67/ 32
worse were than all	three	, very stark heretics --	8, 93/ 29
and have bound all	three	in a bundle. For	8, 115/ 34
and utterly deny all	three	. God is good Lord	8, 117/ 36
thereby than by a	three	men's song. They changed	8, 125/ 35
points Tyndale denieth us	three	. One is that anything	8, 133/ 7
stand at two hundred?	Three	hundred? Four, five, six	8, 151/ 7
come forth with his	three	degrees of comparison: old	8, 151/ 21
he layeth like texts	three	or four (some in	8, 183/ 23
man may perceive, this	three	thousand years before; and	8, 190/ 13
worse yet than all	three	pulled the root of	8, 217/ 36
need the knowledge of	three	tongues nor twain neither	8, 218/ 23
Almaine this two or	three	years together, is yet	8, 226/ 19
say as that all	three	Persons -- the Father	8, 236/ 24
-- were Christ all	three	. Howbeit, I say not	8, 236/ 25
God did so in	three	. And so this is	8, 277/ 11
God did so in	three	, ergo he did so	8, 277/ 13
that two eggs were	three	, because that "there is	8, 286/ 24
one and twain make	three	," that simple, unlearned man	8, 286/ 25
mayest quench almost for	three	halfpence? More Nay, surely	8, 288/ 27
though he give for	three	halfpence three hundred pounds	8, 289/ 2
give for three halfpence	three	hundred pounds, yet shall	8, 289/ 2
he not be for	three	halfpence out of fear	8, 289/ 3
with the cost of	three	halfpence -- then were	8, 289/ 9
evident in all the	three	foreremembered that the apostles	8, 296/ 22
and "token" be but	three	names of one thing	8, 300/ 32
Dialogue as mine other	three	, former books of this	8, 387/ 13
sundry places of my	three	former books of this	8, 399/ 4
Tyndale telleth us here	three	things, to prove thereby	8, 420/ 20
cannot sin. Upon these	three	he concludeth that whoso	8, 420/ 27
hope, and charity, all	three	together, because that else	8, 421/ 9
of God. Of which	three	the first two be	8, 435/ 9
the Father, by which	three	- Persons - and	8, 462/ 33
with his master with	three	stripes for his tarrying	8, 491/ 22
forgive; and that for	three	great causes here specified	8, 530/ 1
examine in them these	three	godly reasons. First he	8, 530/ 9
he said two or	three	times in two or	8, 532/ 14
times in two or	three	chapters . . . and now he	8, 532/ 14
had failed in the	three	first times -- that	8, 557/ 7
him indeed in the	three	former times A, B	8, 557/ 17
A, B, C, the	three	parts of his whole	8, 557/ 17
killed of them above	threescore	thousand in divers places	8, 482/ 34
Saint Paul, when he	thrice	prayed unto him to	8, 159/ 18
congregation of heathen people,	thrice	in one chapter, even	8, 168/ 5
so boasteth, calleth "ecclesia"	thrice	in one chapter, of	8, 170/ 36
in some one matter	thrice	. To the matter I	8, 197/ 16
argument: God did so	thrice	, ergo he did so	8, 277/ 12

that he was fain	thrice	to cry to God	8, 453/ 6
heaven that was rebuked	thrice	of some one fault	8, 532/ 26
thee truly thou shalt	thrice	do ere the cock	8, 557/ 35
he cut a man's	throat	in the open street	8, 220/ 13
day! Tyndale And so	throughout	all laws, and even	8, 75/ 10
city, town, and village	throughout	all the whole world	8, 146/ 5
he will have translated	throughout	all the New Testament	8, 167/ 39
have this word ecclesia	throughout	all the New Testament	8, 168/ 11
this word ecclesia should	throughout	the New Testament be	8, 168/ 20
will have ecclesia translated	throughout	all the New Testament	8, 168/ 30
will not have ecclesia	throughout	the New Testament translated	8, 168/ 35
that if he should	throughout	all the New Testament	8, 169/ 5
of all Christian people	throughout	all the world; whereas	8, 170/ 21
wheresoever he find him	throughout	all the Bible. And	8, 174/ 25
a like-learned priest that	throughout	all the Gospels scraped	8, 174/ 26
states, spiritual and temporal,	throughout	all Christendom, and namely	8, 191/ 21
now it is opened	throughout	all the world: that	8, 329/ 21
now it is opened	throughout	all the world: that	8, 404/ 7
is open," he saith, "	throughout	all the world: that	8, 407/ 21
ye have heard already,	throughout	his whole title wherein	8, 472/ 29
the cannel, nor to	throw	his Blessed Body out	8, 12/ 12
his saints should be	thrown	out of the church	8, 15/ 12
walls of Jerusalem were	thrown	down, the gates burned	8, 67/ 13
blast of his mouth	thrown	down so deep and	8, 76/ 16
himself a fall and	thrown	all his matter in	8, 227/ 25
deprived of heaven and	thrown	into hell, where he	8, 268/ 27
have a hot iron	thrust	through their blasphemous tongues	8, 337/ 25
commandments but that he	thrust	his head through and	8, 538/ 19
sin, whereby we be	tickled	toward great actual deadly	8, 444/ 4
I had heard such	tidings	" -- that is to	8, 67/ 12
the Gospel" (or "glad	tidings	") "that is brought you	8, 212/ 3
telleth us no glad	tidings	, but the heaviest tidings	8, 215/ 16
tidings, but the heaviest	tidings	that ever man told	8, 215/ 16
women that brought them	tidings	that he was risen	8, 541/ 16
as would make a	tile-pin	to fence their fortress	8, 157/ 8
necessity -- as, peradventure,	tillage	of the ground. But	8, 273/ 1
for heresy before this	time	abjured, and is at	8, 8/ 35
God will find a	time	for him well enough	8, 9/ 30
God shall find his	time	full well. Then have	8, 10/ 3
prison nor at the	time	of his death would	8, 21/ 2
ward, and at the	time	of his death . . . he	8, 21/ 28
do not amend in	time	, he is likely to	8, 21/ 35
that were at that	time	by. Moreover, where, in	8, 24/ 4
Almaine and, of old	time	, in England. Let us	8, 30/ 22
and shall for this	time	only counsel you to	8, 31/ 22
not, I trust, one	time	or other lack to	8, 36/ 21
physician bestowed all his	time	about that part of	8, 37/ 3
was born unto Tyndale's	time	-- was born again	8, 46/ 29
Christ's days unto Tyndale's	time	have without any variance	8, 49/ 35
so superstitiously that the	time	of his disease, he	8, 60/ 4

superstitiously but that in	time	of his disease he	8, 60/ 33
sustenance, in occupying the	time	of usual feeding of	8, 64/ 27
had not at that	time	so done for theirs	8, 70/ 37
prayers were at that	time	likely to be letted	8, 71/ 16
requiring it, at such	time	as men be not	8, 73/ 19
son." Were not the	time	well lost that were	8, 84/ 23
needs mean at the	time	of the christening --	8, 93/ 3
and reason at the	time	of Baptism, repentance of	8, 100/ 35
God thereto at the	time	to purge the soul	8, 102/ 23
nothing therein at that	time	; and yet had the	8, 102/ 32
his power at the	time	, by which the water	8, 103/ 1
the understanding at such	time	as there had few	8, 119/ 19
with him on a	time	certain necromancers and went	8, 128/ 25
yet be or any	time	hath been that either	8, 130/ 34
bound, and in the	time	in which he will	8, 132/ 17
Tyndale Wherefore it is	time	to awake and see	8, 138/ 31
reader, it is high	time	to awake and look	8, 139/ 3
own eyes . . . and that	time	was never so convenient	8, 139/ 4
other heretics before this	time	. . . every man was not	8, 139/ 5
to resort in "old	time	" to "hear the word	8, 144/ 22
wont in the old	time	to resort at times	8, 147/ 16
here "in the old	time	"? For all this we	8, 147/ 19
do in the new	time	too, howsoever Tyndale list	8, 147/ 20
now; but of "old"	time	he saith that "the	8, 149/ 12
say, that of old	time	they preached both the	8, 150/ 9
they in the new	time	too. Now, if he	8, 150/ 11
preached both of old	time	. . . but that of old	8, 150/ 12
but that of old	time	they preached only the	8, 150/ 13
he calleth the old	time	. For this I wot	8, 150/ 15
argument upon the "old"	time	and say that they	8, 150/ 24
him here the oldest	time	, and the best time	8, 150/ 27
time, and the best	time	, of Christendom, in which	8, 150/ 27
stand to that old	time	. . . and will say that	8, 151/ 1
he spoke of old	time	but not of so	8, 151/ 2
he compareth the "old"	time	with this time that	8, 151/ 3
old" time with this	time	that is now, we	8, 151/ 3
must ask him which	time	is that which he	8, 151/ 4
taketh for the old	time	in respect of this	8, 151/ 4
respect of this new	time	now. We call an	8, 151/ 5
Tyndale stand to that	time	?Will he stand at	8, 151/ 7
now, a meetly old	time	. And since he saith	8, 151/ 12
by all this old	time	they have not preached	8, 151/ 12
which is that old	time	in which they preached	8, 151/ 13
tell us that old	time	. For this must he	8, 151/ 17
since neither the eldest	time	, of Christ and his	8, 151/ 22
unwritten), nor the old	time	of eight hundred years	8, 151/ 24
will take an elder	time	than this and not	8, 151/ 28
is to wit, the	time	next after the apostles'	8, 151/ 28
days by a certain	time	, the true preachers preached	8, 151/ 32
to bring forth when	time	requireth: Saint Augustine, Saint	8, 152/ 4

quoth he, "before this	time	a right honorable man	8, 152/ 14
same matter, about the	time	of the burning of	8, 152/ 18
that once of old	time	, Christ himself and his	8, 153/ 35
answer that since that	time	, all God's words, promises	8, 154/ 15
him take yet his	time	fifteen days after, within	8, 157/ 24
it all truth from	time	to time all days	8, 157/ 34
truth from time to	time	all days even to	8, 157/ 34
us consider Tyndale's "old"	time	in which he saith	8, 158/ 10
when ended that old	time	of his . . . and when	8, 158/ 12
saith that of old	time	the officers appointed thereto	8, 160/ 14
that in progress of	time	they found abused therein	8, 160/ 37
people have of old	time	-- though they know	8, 164/ 5
of old . . . at such	time	as both the parties	8, 164/ 19
in use before the	time	of the apostles, and	8, 168/ 2
too, at the same	time	when he so translated	8, 171/ 31
I mean, of old	time	, and some of later	8, 180/ 28
my mind at that	time	. Howbeit, I spied my	8, 181/ 11
nor had at that	time	either cause to say	8, 182/ 31
saith, translated since that	time	presbyteros by this word	8, 182/ 34
of presbyteros at that	time	? And that was, as	8, 184/ 34
which was at that	time	nothing signified other than	8, 187/ 3
many from the interpreters'	time	of whose intents and	8, 187/ 9
seniores was at that	time	nothing understood but an	8, 187/ 24
name had at that	time	none holy signification in	8, 188/ 26
any man in long	time	after; for they used	8, 192/ 32
a child at the	time	in which it is	8, 194/ 29
thereto. For in that	time	, besides the goodness that	8, 194/ 30
Dialogue -- at which	time	I shall read it	8, 197/ 3
in Latin at that	time	, among them, an evil	8, 200/ 22
contrary now in our	time	, and so hath signified	8, 200/ 36
them in his own	time	, and not in such	8, 201/ 2
used in of old	time	, which the people have	8, 201/ 3
their baptism if the	time	serve them to take	8, 212/ 14
he repent at one	time	, he may cease to	8, 214/ 36
life leaveth him no	time	to sin again after	8, 215/ 20
purpose" -- how long	time	serveth, after his reckoning	8, 216/ 25
these days, since Christ's	time	till our own, believed	8, 221/ 19
him in his own	time	while he lived here	8, 240/ 3
the Church of every	time	the apostle to such	8, 244/ 9
the world in their	time	. . . of whom such as	8, 244/ 10
and remained after their	time	. . . were in their stead	8, 244/ 11
the world in their	time	; and so forth from	8, 244/ 13
that they which from	time	to time come into	8, 244/ 14
which from time to	time	come into this world	8, 244/ 14
Church had in his	time	determined for an article	8, 247/ 32
holy saints of every	time	, but also all the	8, 249/ 11
whole Church of every	time	, have ever taught to	8, 249/ 12
he wrought in the	time	of his apostles, to	8, 251/ 4
he did in the	time	of the apostles. And	8, 252/ 4
step forward. For after	time	that they have said	8, 253/ 14

other sacraments also in	time	of need, if they	8, 259/ 5
Arius had in his	time	) much people already, of	8, 266/ 22
be very near his	time	, and that Luther is	8, 270/ 12
him, and that his	time	shall be but short	8, 270/ 29
world were at that	time	fallen from the faith	8, 272/ 12
was Holy Scripture that	time	. . . which is the only	8, 273/ 19
that by all this	time	which was the space	8, 273/ 30
that by this whole	time	of fifteen hundred years	8, 274/ 14
them, in all that	time	, able to be profitable	8, 277/ 39
years (by all which	time	Tyndale saith they have	8, 278/ 20
of all that long	time	before . . . did construe the	8, 279/ 6
Tyndale But in the	time	of Moses, when the	8, 279/ 11
saith that in the	time	of Moses all was	8, 279/ 19
own word at that	time	unwritten, than he said	8, 280/ 12
believed even from the	time	of her decease. And	8, 284/ 6
written . . . and in that	time	, and after, and the	8, 299/ 23
heresies) that at such	time	as Friar Barnes and	8, 301/ 6
was yet at that	time	not fully fallen so	8, 301/ 12
and disclosed at such	time	afterward as it should	8, 302/ 1
priesthood was in the	time	of the apostles an	8, 304/ 20
thus: "In the apostles'	time	, priesthood was an office	8, 304/ 26
said Mass many a	time	and oft before any	8, 316/ 4
Savior himself, at the	time	of the institution of	8, 318/ 34
as good heed in	time	as they should have	8, 319/ 35
Was himself at that	time	companion to Saint Paul	8, 325/ 34
about -- when the	time	of those old ceremonies	8, 326/ 25
to them, for the	time	while they served, though	8, 326/ 33
what then? At such	time	as the Law was	8, 327/ 10
Saint Peter at that	time	did not know by	8, 329/ 24
did yet at that	time	, going to school with	8, 329/ 27
they might at that	time	leave all such undone	8, 329/ 32
Mass, and must in	time	of need: so he	8, 333/ 22
needed, or at any	time	after should need, to	8, 334/ 25
further thing at any	time	after either believe or	8, 335/ 2
clearly understood . . . till such	time	as God, upon the	8, 336/ 29
finished but that the	time	may come when God	8, 337/ 29
forever, partly for a	time	, rather than the other	8, 343/ 34
apostles only, for their	time	, but of the Church	8, 344/ 32
And which, at that	time	while he would yet	8, 354/ 10
apostles did afterward, when	time	came to cast them	8, 354/ 12
be -- for the	time	that we hear them	8, 358/ 14
upon our shoulders what	time	we in such wise	8, 368/ 7
-- yet at the	time	that she lay dying	8, 371/ 16
was written at one	time	, believe the Church the	8, 381/ 9
as soon as my	time	shall serve me . . . so	8, 382/ 18
things done, give me	time	to come thereto; and	8, 388/ 2
be verified in every	time	since it began (as	8, 392/ 4
astonied, and for a	time	cold and dead . . . which	8, 397/ 33
might believe at that	time	, for any word that	8, 406/ 15
if Peter at that	time	knew not the thing	8, 407/ 23

unto his church any	time	since. Or else must	8, 407/ 28
tell us at what	time	God bade whoa and	8, 407/ 29
he had at that	time	no knowledge. So that	8, 414/ 16
himself hath before this	time	confessed in writing, in	8, 417/ 9
that Spirit at any	time	after that he hath	8, 417/ 26
hath once at any	time	gotten the faith shall	8, 425/ 23
as for the present	time	so stand in the	8, 428/ 8
he was at that	time	in grace and God's	8, 429/ 18
be men at one	time	never so good, yet	8, 434/ 15
and sure at one	time	, while he is the	8, 435/ 14
God once, at such	time	as grace and devotion	8, 437/ 23
for him at any	time	after to sin deadly	8, 439/ 29
there is at that	time	never a whit of	8, 442/ 30
deadly in the very	time	, neither, in which they	8, 446/ 4
or, rather, in the	time	while they be in	8, 446/ 5
they were on a	time	, for their sport, proposing	8, 446/ 16
say but in one	time	they sin, and in	8, 446/ 29
still in the very	time	in which they go	8, 447/ 1
pain shall suffer any	time	after for the sin	8, 448/ 1
lay to them the	time	before their consent unto	8, 449/ 13
the deed, nor the	time	of their repentance after	8, 449/ 14
evil deed, but the	time	in which their will	8, 449/ 15
do it, and the	time	in which they did	8, 449/ 16
sin deadly in the	time	of the doing of	8, 451/ 15
deadly sin in the	time	of his fall --	8, 455/ 1
seem that in the	time	of the doing they	8, 455/ 14
and yet in the	time	of the doing never	8, 458/ 17
and in all the	time	of their horrible doing	8, 458/ 19
Tyndale saith, at that	time	knew not of; so	8, 465/ 18
may fortune at that	time	to speak twice ere	8, 468/ 3
nor at the second	time	neither, but defend them	8, 468/ 26
defend them many a	time	and oft . . . and yet	8, 468/ 27
their sins at any	time	after their baptism committed	8, 474/ 13
and saints, of every	time	this fifteen hundred years	8, 477/ 32
in every age of	time	) saving only when such	8, 481/ 29
there, some in one	time	, some in another, and	8, 481/ 31
very worst in our	time	, have been by the	8, 481/ 32
one summer. Since which	time	, in Switzerland, even this	8, 482/ 35
beginning unto this present	time	: so hath ever his	8, 486/ 5
from grace for the	time	, and yet after that	8, 487/ 5
neither nother at any	time	faileth any man that	8, 489/ 35
faith), can at any	time	after lose it nor	8, 489/ 39
not now, for this	time	, trouble Tyndale much with	8, 497/ 19
is elect for the	time	, after the manner of	8, 497/ 30
I say, for the	time	of this present life	8, 509/ 7
other occasions at the	time	to be well -	8, 510/ 24
and will at this	time	nothing else object against	8, 512/ 18
teach in his own	time	. And yet, as well	8, 513/ 31
now, in our own	time	, that can preach and	8, 513/ 38
hundred years from the	time	of our Savior himself	8, 520/ 22

elects because at some	time	God withdraweth his hand	8, 522/ 25
from him at that	time	for some other, secret	8, 524/ 26
reprobate either, in the	time	in which they be	8, 527/ 4
else do at another	time	. And whereas God doth	8, 528/ 18
in all that long	time	from the adultery of	8, 529/ 7
that there cometh a	time	upon him when he	8, 529/ 13
in all that long	time	from the adultery of	8, 533/ 18
once, as for this	time	. . . and see how he	8, 535/ 35
holding myself for this	time	satisfied that he believe	8, 537/ 16
that there cometh a	time	upon him in which	8, 537/ 36
the child, until the	time	that it was dead	8, 540/ 5
elect can at any	time	sin deadly. And now	8, 541/ 32
all, nor at any	time	fell therefrom. And this	8, 542/ 14
his apostles, in the	time	in which himself saith	8, 545/ 19
believe it. At that	time	say I that since	8, 545/ 21
never lost at no	time	. . . and yet confesseth himself	8, 549/ 32
himself that at one	time	they neither believed nor	8, 549/ 33
it not at any	time	before they came to	8, 550/ 1
were oppressed for a	time	. More Tyndale ever laboreth	8, 550/ 14
not deadly, at the	time	when he forswore Christ	8, 551/ 12
deadly sin at the	time	-- it is not	8, 551/ 14
man else had any	time	said that Peter's faith	8, 552/ 5
that there was a	time	in which the apostles	8, 552/ 16
confesseth that in that	time	their faith was fallen	8, 552/ 19
faith abode at any	time	only in our Lady	8, 554/ 5
it ever at any	time	failed in his person	8, 554/ 36
the faith at any	time	failed in Saint Peter	8, 555/ 5
the faith at any	time	failed in Saint Peter	8, 555/ 7
that pass for this	time	, and take "faith" as	8, 555/ 25
ask I Tyndale this	time	, whether that in the	8, 555/ 27
whether that in the	time	in which Peter forsook	8, 555/ 27
Saint Peter in that	time	did not believe with	8, 555/ 37
not then at no	time	in his life his	8, 556/ 10
had, then, in some	time	at the leastwise, failed	8, 556/ 31
let us divide that	time	of that state of	8, 556/ 32
parts of the whole	time	whereof A, B, C	8, 557/ 8
him again, in that	time	which we called D	8, 557/ 12
latter parts of his	time	-- that is to	8, 557/ 15
parts of his whole	time	A, B, C, D	8, 557/ 18
it fail for a	time	by forsaking of me	8, 557/ 34
and failing for the	time	, and thou thereby turned	8, 558/ 2
any wise at any	time	from God . . . but were	8, 558/ 19
none elect at any	time	doth deadly sin . . . which	8, 559/ 11
none elect at any	time	sinneth deadly: even in	8, 559/ 20
can never at any	time	fail. Now, this great	8, 565/ 4
never faileth at any	time	. And this he proveth	8, 565/ 37
of faith at any	time	while they did it	8, 566/ 5
doth never at any	time	fail them, nor they	8, 566/ 29
elects doth at any	time	sin deadly -- though	8, 570/ 9
can neither at any	time	fail, nor suffer any	8, 570/ 11

not even in the	time	wherein they do their	8, 570/ 13
between. In all which	time	they be, by Tyndale	8, 570/ 16
et concordiam," he divers	times	repeated those words, with	8, 24/ 8
his open proclamations (divers	times	iterated and renewed) and	8, 27/ 2
such as at sundry	times	have fallen therefrom, as	8, 44/ 18
men have and ten	times	more, too, and did	8, 50/ 18
common conclusion so many	times	by him and his	8, 54/ 24
Law, this seven-year seventeen	times	told. But go me	8, 80/ 18
and by, a hundred	times	in a day. Neither	8, 89/ 35
Tyndale telleth us many	times	, as the man is	8, 113/ 23
time to resort at	times	convenient, for to hear	8, 147/ 16
they were at other	times	and places in right	8, 160/ 8
much ado, and many	times	he speaketh thereof, because	8, 160/ 16
he doth a hundred	times	worse. For he were	8, 174/ 17
the name that many	times	signified rulers and governors	8, 184/ 27
which he must many	times	needs do . . . because of	8, 235/ 6
for the miracles many	times	help to the cleansing	8, 242/ 9
the Church in diverse	times	will not serve the	8, 249/ 9
by them at such	times	as they were not	8, 255/ 23
I trow, than fifteen	times	; to which in fifteen	8, 302/ 36
his church, in the	times	convenient and by God	8, 336/ 30
his description in these	times	only in which they	8, 393/ 14
else in all those	times	, too, in which they	8, 393/ 15
them up, as many	times	he doth -- yet	8, 454/ 31
by due repentance divers	times	in their lives restored	8, 494/ 27
for so do many	times	such good children, ye	8, 497/ 17
faithful are at sundry	times	of both the sorts	8, 507/ 24
whereof experience proveth many	times	the contrary, and sometimes	8, 510/ 18
we find it many	times	far contrary: that the	8, 512/ 5
ten hundred thousand thousand	times	, longer. This taketh Tyndale	8, 516/ 23
men will at some	times	not learn nor hearken	8, 517/ 3
unsearchable wisdom doth divers	times	for more causes than	8, 525/ 17
Uriah! But at both	times	, as soon as he	8, 529/ 5
that God at such	times	first withdraweth his hand	8, 531/ 5
said two or three	times	in two or three	8, 532/ 14
he saith, "at both	times	." But yet is this	8, 532/ 16
then have we five	times	, all of one fashion	8, 556/ 35
fashion; to which five	times	Tyndale, if it please	8, 556/ 36
some of these five	times	Peter's faith failed . . . I	8, 557/ 2
in the three first	times	-- that is to	8, 557/ 7
after rather suffer ten	times	to die than once	8, 557/ 13
in the three former	times	A, B, C, the	8, 557/ 17
ye wot well, many	times	long between. In all	8, 570/ 16
them . . . but at all	times	so preserve them that	8, 572/ 18
Saint Paul laid upon	Timothy	in making him priest	8, 84/ 15
Saint Paul written unto	Timothy	in which the Sacrament	8, 91/ 26
Saint Paul writing to	Timothy	, "Neglect not that grace	8, 99/ 20
old, as appeared by	Timothy	. And for that cause	8, 184/ 18
for else had young	Timothy	, upon the calling together	8, 187/ 29
because I said that	Timothy	was not old. And	8, 189/ 23

Saint Paul written to	Timothy	, whereof himself also rehearseth	8, 190/ 36
Saint Paul there teacheth	Timothy	to beware and avoid	8, 191/ 7
Saint Paul also teacheth	Timothy	that he should not	8, 191/ 14
of Saint Paul to	Timothy	in those epistles which	8, 191/ 34
the Apostle's hands upon	Timothy	in the making of	8, 192/ 4
power and authority that	Timothy	had in giving the	8, 192/ 8
Saint Paul's hands upon	Timothy	was no sacramental sign	8, 192/ 13
Paul saith plainly that	Timothy	received grace by the	8, 192/ 22
in his epistles to	Timothy	-- and that so	8, 197/ 31
in these words to	Timothy	: "A bishop must be	8, 260/ 36
Ephesians, the other to	Timothy	. Aneling, Saint James --	8, 295/ 13
so expressly say to	Timothy	that he had grace	8, 296/ 34
Saint Paul written unto	Timothy	, the third chapter of	8, 359/ 24
as Paul saith" to	Timothy	, "abide in those things	8, 360/ 2
Paul speaketh nothing to	Timothy	against adding of any	8, 360/ 4
Paul saith not to	Timothy	, "Abide in those things	8, 360/ 12
as he writeth unto	Timothy	before, in the same	8, 360/ 17
where Saint Paul telleth	Timothy	that, albeit he have	8, 360/ 24
appear that he giveth	Timothy	this warning to arm	8, 360/ 27
destroy the faith that	Timothy	had learned, as these	8, 360/ 29
that Saint Paul gave	Timothy	that warning that he	8, 360/ 30
men. Saint Paul told	Timothy	too . . . that the Scripture	8, 361/ 7
that warning given to	Timothy	, Saint Paul hath taught	8, 361/ 12
could not have served	Timothy	without the true faith	8, 361/ 29
Saint Paul also to	Timothy	writeth of such unwritten	8, 374/ 25
Thou, therefore, my son	Timothy	, be comforted in the	8, 374/ 28
which Saint Paul taught	Timothy	, and that in presence	8, 374/ 32
things he there commanded	Timothy	to commit also to	8, 374/ 35
and Saint Paul circumcised	Timothy	himself, and yet afterward	8, 376/ 18
he did but stroke	Timothy's	head and call him	8, 192/ 24
said to Elijah the	Tishbite	, ' Hast thou not	8, 66/ 9
honorable than well deserved	title	, Defensor), so nothing more	8, 26/ 32
do! And yet his	title	of this chapter is	8, 202/ 31
written all. By the	title	of his chapter, he	8, 294/ 33
he maketh a special	title	for the matter --	8, 347/ 9
And forasmuch as his	title	is, of his chapter	8, 390/ 21
already, throughout his whole	title	wherein he laboreth to	8, 472/ 30
therefore he maketh the	title	of this book "What	8, 560/ 26
church. Also, whereas his	title	of that chapter is	8, 564/ 5
the matter of the	title	! Then cometh he forth	8, 564/ 11
openly confess in the	titles	of "Penance" and "Priest	8, 30/ 33
well by divers other	titles	of this book, and	8, 550/ 23
in his epistle to	Titus	he took it for	8, 150/ 1
though Saint Paul counsel	Titus	that the man which	8, 469/ 11
all in. What saith	Tobias	? "Prayer," saith he, "joined	8, 68/ 4
he which attendeth not	today	may . . . hear tomorrow. We	8, 516/ 35
on his hands, and	toes	on his feet, too	8, 488/ 13
him, when they come	together	, a hot firebrand burning	8, 21/ 36
to contend and strive	together	, and by seditions the	8, 28/ 26
soul, nor they both	together	, by putting himself in	8, 38/ 5

lechery the fleshly coupling	together	of friars and nuns	8, 45/ 3
Tyndale here heaped up	together	! Who would not ween	8, 47/ 21
Huessgen, and the devil,	together	-- so long ensearched	8, 50/ 6
of religion and lie	together	when they list, and	8, 50/ 11
and service toward God	together	. . . because I verily think	8, 51/ 18
devil and you devise	together	, busily put forth your	8, 58/ 23
the people should fast	together	. For else, if there	8, 62/ 34
do tame the flesh	together	by the commandment and	8, 62/ 35
in which folk fast	together	in obedience of the	8, 63/ 7
places and his words	together	, and ye shall find	8, 70/ 14
midst, and the tail	together	, and ye shall soon	8, 89/ 29
so many hundred years	together	, he had here no	8, 107/ 26
this fifteen hundred years	together	suffered all his whole	8, 108/ 6
and Annas . . . are gathered	together	against God and Christ	8, 136/ 27
and to gather them	together	for to contrive subtlety	8, 138/ 12
nuns creeping to bed	together	, and then to preach	8, 139/ 18
friars and nuns abed	together	and call them man	8, 139/ 28
walk . . . that we come	together	to that place where	8, 141/ 4
or a company gathered	together	in one, . . . as a	8, 144/ 30
all a multitude, gathered	together	in one, of all	8, 146/ 2
And when men come	together	to honor God, each	8, 159/ 6
else were their assembly	together	in prayer no difference	8, 159/ 8
But when they come	together	to God's Service . . . the	8, 159/ 10
must needs answer all	together	unto the blessing of	8, 160/ 35
a Christian company gathered	together	in God, have therefore	8, 164/ 8
congregations that were gathered	together	to common upon matters	8, 170/ 7
Christian people did resort	together	among themselves to prayer	8, 170/ 14
began of such assemblies	together	, yet afterward it obtained	8, 170/ 18
saving that they gathered	together	upon a rumor, and	8, 171/ 1
signifieth a sort gathered	together	into one flock; as	8, 171/ 19
that ye company not	together	if any that is	8, 172/ 9
God and the devil	together	, as he that would	8, 174/ 19
his nun, lie lusing	together	in lechery. Now, to	8, 180/ 4
Timothy, upon the calling	together	of presbyteros or seniores	8, 187/ 30
works that they work	together	, in killing the lusts	8, 208/ 32
our own English tongue	together	, know his defense both	8, 218/ 20
be come to join	together	within the church. For	8, 222/ 17
two or three years	together	, is yet in such	8, 226/ 19
up Christ and Muhammad	together	to confound the credence	8, 229/ 11
when divers apostles went	together	. . . every one of them	8, 247/ 4
Moreover, Tyndale's words fight	together	, and one part cannot	8, 256/ 6
the false prophet came	together	to dispute the truth	8, 266/ 3
false prophet were come	together	, and fallen in dispicions	8, 266/ 27
putting strength and miracle	together	, shall kill him with	8, 270/ 22
do consent and agree	together	against Tyndale and Luther	8, 278/ 29
first met and talked	together	beyond the sea (after	8, 301/ 7
up all his proofs	together	, which proofs I have	8, 303/ 15
his pieces nothing like	together	, with great sack seams	8, 307/ 4
and nuns -- lovingly	together	, then we shall never	8, 308/ 34
evangelists did not go	together	by appointment to write	8, 310/ 15

them, conferred their books	together	, to see whether every	8, 310/ 16
they agree so evil	together	that the thing which	8, 341/ 17
false company, willingly drawn	together	, and fallen from the	8, 341/ 33
all Christendom should come	together	and agree thereon, but	8, 343/ 17
and that they all	together	understand it better than	8, 346/ 33
all the whole house	together	) till he should show	8, 354/ 27
nor all Christian people	together	, though they were all	8, 354/ 33
and both two burned	together	-- with more profit	8, 358/ 5
friars and nuns living	together	in lechery and preaching	8, 358/ 36
Rochester hath gathered divers	together	, and rehearsed in the	8, 367/ 29
all the people standeth	together	, holding up their hands	8, 373/ 18
all the whole twelve	together	. And yet will not	8, 381/ 22
and advisedly compare them	together	, as I shall myself	8, 387/ 37
ere ever we came	together	? By which they that	8, 389/ 33
run out and wed	together	-- he that considereth	8, 394/ 36
before your face laid	together	. . . which he draweth in	8, 405/ 27
all his whole opinion	together	as touching the faith	8, 405/ 32
his tale hangeth evil	together	. . . and the words by	8, 410/ 22
words will evil stand	together	. And yet, when he	8, 413/ 17
all his whole chapter	together	, without any word of	8, 418/ 27
his whole holy sermon	together	, by which he teacheth	8, 419/ 29
for faith and hope	together	; yea, and sometimes for	8, 421/ 7
and charity, all three	together	, because that else the	8, 421/ 10
man, and deadly sin,	together	. But lively faith --	8, 423/ 26
shall, I suppose, agree	together	both that to be	8, 427/ 21
I think, also agree	together	in this: that to	8, 427/ 24
the wife that come	together	for great love can	8, 439/ 20
and yoke us both	together	. And yet after all	8, 457/ 15
meditation can never stand	together	. Finally, for conclusion of	8, 458/ 23
their abominable sinful deeds,	together	. And so, by Tyndale	8, 459/ 32
and sin may stand	together	with the right faith	8, 459/ 33
thereof shall never agree	together	in one belief. Another	8, 478/ 13
and virtuous), do stand	together	and agree in the	8, 479/ 39
deadly sins may stand	together	well enough. For a	8, 486/ 37
nor grace can stand	together	with sin. For as	8, 487/ 37
spell upon and do	together	or self) it shall	8, 492/ 20
of so many years	together	, since he first ran	8, 493/ 9
when they be considered	together	. And that is, as	8, 498/ 10
brought forth and laid	together	, be now so plain	8, 502/ 12
to gather thy children	together	, as a hen gathereth	8, 509/ 30
as a hen gathereth	together	her chickens, and thou	8, 509/ 30
for wondering and joy	together	, that thoughts arose in	8, 541/ 22
be meetly well agreed	together	, Tyndale and I, in	8, 552/ 23
and he there lie	together	and jumble till some	8, 552/ 35
inn, where they tarry	together	till the horse be	8, 552/ 36
text and their gloss	together	. Christ saith (Luke 22	8, 553/ 11
see how they agree	together	: "Simon, Satan seeketh to	8, 553/ 16
text and well framed	together	? Do ye not think	8, 553/ 21
deal well and plainly	together	. . . let him and me	8, 555/ 8
and me first agree	together	what the thing is	8, 555/ 9

that we briefly gather	together	and consider what thing	8, 560/ 11
process half a leaf	together	, nor, almost, half a	8, 566/ 12
when all is gathered	together	and advised well, this	8, 566/ 17
will jumble and agree	together	among themselves. And first	8, 568/ 8
take it for a	token	. Now, when their chief	8, 11/ 22
have the mark and	token	of circumcision than another	8, 79/ 27
would have any visible	token	at all in the	8, 81/ 31
significations of the outward	token	in the sacrament, as	8, 82/ 26
and showed what the	token	and the sacrament meaneth	8, 96/ 3
more than a bare	token	or sign of grace	8, 98/ 22
are but dead? In	token	that the water of	8, 100/ 23
only a bare, dead	token	, and sign of grace	8, 100/ 26
the promise is the	token	whereby we know he	8, 105/ 10
sacraments nothing but a	token	of the promise . . . and	8, 105/ 36
nothing else but a	token	and a figure ordained	8, 117/ 18
take it as a	token	of love to God	8, 123/ 3
mocketh it . . . a good	token	is it of love	8, 123/ 5
that it is a	token	of good and ordinate	8, 123/ 11
find there both the	token	and the thing betokened	8, 156/ 4
captain by some other	token	, or else point him	8, 236/ 1
special signification every outward	token	hath . . . and preach that	8, 297/ 24
a bare sign, and	token	, and a memorial, thereof	8, 300/ 24
that "sacrament," "sign," and "	token	" be but three names	8, 300/ 32
the house at the	token	of the blood put	8, 329/ 2
should be his everlasting	token	and covenant; and Christ	8, 376/ 16
a sign, memorial, and	token	of Christ's death and	8, 394/ 15
it for an undoubted	token	of invincible malice in	8, 469/ 6
have yet seen sure	tokens	of amendment in the	8, 18/ 8
that the sacraments be	tokens	of such grace and	8, 77/ 13
the declaration of the	tokens	and sensible signs of	8, 77/ 29
for bare signs and	tokens	, and saith that they	8, 83/ 2
faith set on sensible	tokens	in the sacrament, and	8, 93/ 37
he reckoneth the outward	tokens	of the sacrament to	8, 94/ 20
effect, but only bare	tokens	of that grace that	8, 94/ 20
be but signs and	tokens	that betoken and preach	8, 95/ 3
but bare signs and	tokens	? If Saint James said	8, 97/ 13
call them bare, graceless	tokens	. For if that any	8, 104/ 12
they be but the	tokens	thereof: by this reason	8, 105/ 6
as the sacraments be	tokens	of the gift . . . and	8, 106/ 1
sacraments and the promises	tokens	of the gift . . . and	8, 106/ 7
now, that among other	tokens	of Tyndale's evil intent	8, 143/ 6
well divers promises of	tokens	and things that shall	8, 282/ 25
significations of the outward	tokens	, to which significations the	8, 297/ 9
significations the same outward	tokens	had such resemblance and	8, 297/ 9
whether the ceremonies were	tokens	so like the significations	8, 299/ 14
they were figures and	tokens	of things that should	8, 300/ 4
they be all good	tokens	and significations of grace	8, 302/ 23
clear, open marks and	tokens	show you, with evident	8, 399/ 7
but bare signs and	tokens	, and utterly as graceless	8, 572/ 2
lately burned in Smithfield)	told	unto me, he made	8, 7/ 23

not of likelihood have	told	it for any great	8, 70/ 19
till all this be	told	and taught him, he	8, 78/ 13
this seven-year seventeen times	told	. But go me to	8, 80/ 18
kingdom of heaven: he	told	him there the necessity	8, 80/ 27
manner thereof, they were	told	the very truth --	8, 110/ 21
also that he had	told	us how much more	8, 135/ 30
reader, when Tyndale hath	told	us that the right	8, 136/ 31
content. But when I	told	him that he should	8, 152/ 10
was." This tale Origen	told	me, and swore by	8, 152/ 22
and that I never	told	him that I would	8, 169/ 4
with all his Greek	told	you but a lame	8, 170/ 30
long ere M. More	told	it me, and have	8, 181/ 12
tidings that ever man	told	. For then he telleth	8, 215/ 17
for lack, as I	told	you, of an article	8, 231/ 23
if they had but	told	the miracles that Christ	8, 244/ 3
Tyndale's might they have	told	unto Christ himself, against	8, 262/ 33
they were, if Tyndale	told	us true, taught them	8, 298/ 35
to do it and	told	them not the significations	8, 301/ 35
that he had before	told	them by mouth . . . but	8, 315/ 12
them, our Savior himself	told	him so. And this	8, 315/ 17
will ask him who	told	him so . . . and whereby	8, 325/ 32
neither believe that he	told	them nor do that	8, 335/ 4
nor diminish." But he	told	the cause before, and	8, 348/ 35
good men. Saint Paul	told	Timothy too . . . that the	8, 361/ 7
the Church had not	told	him so. Nor the	8, 380/ 20
Tyndale, when the Church	told	him so, had done	8, 380/ 22
him a tale as	told	to them by Christ's	8, 415/ 16
as I have often	told	you, Tyndale, partly for	8, 448/ 10
a thing by God	told	unto us. And I	8, 462/ 36
by which God hath	told	us, by writing, that	8, 463/ 24
was but a tale	told	by the mouth of	8, 464/ 19
very Gospel, and there	told	by God's own mouth	8, 464/ 23
in heaven had himself	told	unto Peter -- that	8, 465/ 12
soon as it is	told	him, and forthwith repent	8, 469/ 1
tale of a tub,	told	us of his elects	8, 494/ 25
when they be all	told	, be not worth a	8, 504/ 18
matter, when he hath	told	us this tale --	8, 514/ 18
it false that Tyndale	told	us before; that is	8, 514/ 28
rebuked and his fault	told	him -- he repented	8, 529/ 6
for which, as I	told	you before, he laid	8, 531/ 4
rebuked and their faults	told	them, they repent immediately	8, 532/ 13
hath of King David	told	us his wise process	8, 540/ 27
words which he had	told	them before -- how	8, 540/ 36
goeth about, as I	told	you, to prove us	8, 542/ 13
in another place he	told	them according to the	8, 543/ 29
see that as I	told	you -- that they	8, 544/ 21
to believe them that	told	him the truth . . . but	8, 546/ 8
occasion to be first	told	of the matter. But	8, 546/ 23
nothing . . . but hath himself	told	us by plain, express	8, 551/ 35
the contrary, when he	told	us that the apostles	8, 551/ 36

what thing he hath	told	us therein, from the	8, 560/ 13
the church that I	told	you. And whether the	8, 560/ 24
taught you. First he	told	us, in the beginning	8, 560/ 29
so. Now, if he	told	us a thing well	8, 565/ 9
from the beginning hitherto	told	us, whereby we should	8, 566/ 9
his purpose? He hath	told	us that the whole	8, 571/ 7
one word hath he	told	us toward the proof	8, 571/ 8
captain will march on	tomorrow	. " But ye may not	8, 235/ 38
captain will march on	tomorrow	" but if ye show	8, 235/ 39
not today may . . . hear	tomorrow	. We see some at	8, 516/ 36
made in the English	tongue	, first Tyndale's New Testament	8, 6/ 3
administer in the Latin	tongue	. So are they also	8, 92/ 6
Service in their mother	tongue	, men and women and	8, 125/ 32
the Scripture into our	tongue	with such manner changes	8, 143/ 18
which in the English	tongue	hath ever had a	8, 147/ 9
and prayed in a	tongue	that every man understood	8, 149/ 14
the brabbling of Tyndale's	tongue	, as I trust yet	8, 153/ 25
thereto prayed in a	tongue	that all folk understood	8, 160/ 15
Church in their own	tongue	. But so did they	8, 160/ 20
do understand the Latin	tongue	do little yet understand	8, 161/ 6
in their own vulgar	tongue	; which thing what it	8, 161/ 15
every man his mother	tongue	, as men teach children	8, 164/ 4
themselves in the English	tongue	, by the common custom	8, 166/ 21
of understanding of the	tongue	from whence it came	8, 166/ 28
was in the former	tongue	-- then signifieth it	8, 166/ 29
signify in our English	tongue	, into which Tyndale made	8, 167/ 11
signifieth in the Greek	tongue	a congregation, without respect	8, 169/ 27
ecclesia in the Greek	tongue	did not signify every	8, 170/ 2
Tyndale's. For the Latin	tongue	had no Latin word	8, 176/ 28
be suffered in English	tongue	among the people's hands	8, 178/ 4
word as in the	tongue	into which he translateth	8, 185/ 34
is in the English	tongue	none office understood at	8, 188/ 2
signification in the Greek	tongue	, where they took it	8, 188/ 27
had in the Greek	tongue	before, any holy signification	8, 188/ 33
places into the English	tongue	by any other words	8, 189/ 7
as in the English	tongue	do signify those holy	8, 189/ 8
words signify in the	tongue	out of which they	8, 200/ 28
caritas in the Latin	tongue	was used to signify	8, 200/ 30
acknowledge" hath in our	tongue	their proper place where	8, 207/ 16
of our own English	tongue	together, know his defense	8, 218/ 20
understand that the Latin	tongue	lacketh one certain article	8, 229/ 23
therefore, in our English	tongue	, give great light unto	8, 230/ 1
sentence; and the Greek	tongue	hath an article that	8, 230/ 2
doth in the Latin	tongue	leave oftentimes the sentence	8, 230/ 3
And in the Latin	tongue	this thing is left	8, 231/ 22
lack of the Greek	tongue	much troubled with that	8, 231/ 25
Tyndale by the Greek	tongue	perceiving the article . . . saw	8, 231/ 27
ignorant in the Greek	tongue	but that he knoweth	8, 232/ 13
word there, in the	tongue	in which the Evangelist	8, 233/ 13
verb, in our English	tongue	, changed in those two	8, 236/ 13

rather in our own	tongue	have changed and turned	8, 236/ 16
brabblings upon the Greek	tongue	. . . ye shall at the	8, 238/ 8
congregation, but in a	tongue	that all men understand	8, 327/ 7
indeed written in a	tongue	that the people understood	8, 327/ 11
written in the same	tongue	, yet were there many	8, 327/ 13
it in his own	tongue	. . . but by the reading	8, 388/ 12
my teeth, and my	tongue	too. Now, if never	8, 429/ 2
their speaking in diverse	tongues	. And when they read	8, 99/ 19
after, also, when the	tongues	changed both in Greece	8, 160/ 24
the knowledge of three	tongues	nor twain neither . . . but	8, 218/ 23
also, and divers other	tongues	, and it is in	8, 229/ 26
whose goodness wresteth the	tongues	of heretics and maketh	8, 263/ 36
thrust through their blasphemous	tongues	! Such false prophets shall	8, 337/ 26
man that beheld him	took	him for a thief	8, 13/ 17
for his heresies, nor	took	them not in his	8, 21/ 7
Last Supper, when he	took	his leave of his	8, 43/ 8
so far contrary thereunto	took	out of religion a	8, 47/ 36
as Tyndale doth, neither	took	it not only for	8, 67/ 25
tell him why he	took	such an outward sign	8, 78/ 30
of many grapes, he	took	a very convenient allegory	8, 81/ 11
and that still folk	took	matrimony for a sacrament	8, 86/ 17
changed the name, they	took	it for fish and	8, 121/ 6
to flesh altogether, and	took	a wife for "soberness	8, 125/ 12
of superstitious folly, he	took	with him on a	8, 128/ 24
epistle to Titus he	took	it for no sin	8, 150/ 1
of God unwritten, and	took	for vain and false	8, 151/ 16
called contio. And yet	took	the Latin Church the	8, 170/ 25
their evil living, they	took	away the honor from	8, 173/ 26
was he worthy that	took	that word, not continually	8, 184/ 31
Greek tongue, where they	took	it: then seeth Tyndale	8, 188/ 27
as Tyndale saith), but	took	them again of God	8, 193/ 19
out of which I	took	it -- that the	8, 225/ 30
the special record he	took	not of man, but	8, 234/ 35
they of likelihood that	took	upon them in the	8, 259/ 29
Mt 16) whom they	took	him for. And Peter	8, 329/ 16
so much against him . . .	took	in a little and	8, 361/ 36
through their own pride,	took	occasion of their heresies	8, 388/ 14
Mt 16) whom they	took	him for. And Peter	8, 404/ 2
he began later, and	took	the more pain for	8, 409/ 24
in this exposition ever	took	his part -- and	8, 429/ 1
God" (whether Saint John	took	it for lively faith	8, 439/ 33
And therefore Saint Peter	took	a sure way when	8, 465/ 8
there, of whom he	took	his heresies against the	8, 483/ 7
charity as he before	took	from it concerning faith	8, 510/ 34
and vainglory that he	took	in the praise of	8, 517/ 30
it off or Bathsheba	took	it off because he	8, 538/ 17
the rich man that	took	away the poor man's	8, 539/ 1
-- if he otherwise	took	it than his adversaries	8, 551/ 2
more pain that he	took	for it . . . the more	8, 551/ 26
to say that he	took	this word or that	8, 555/ 10

untouched too, which he	took	upon him and professed	8, 572/ 31
turn upon his own	top	every one. And as	8, 175/ 27
candle than an unhallowed	torch	that will give more	8, 78/ 37
heard these words, he	tore	his garments and put	8, 66/ 6
their souls into everlasting	torment	, without any manner winning	8, 12/ 3
such grief, pain, and	torment	that it would be	8, 102/ 12
glory into the eternal	torment	of hell . . . but he	8, 209/ 33
as a right hangman	tormenteth	his conscience, and goeth	8, 489/ 13
law his "right hangman,"	tormenting	of conscience, fear of	8, 491/ 26
' blood-suppers, '	tormentors	, ' and ' traitors	8, 58/ 16
and to be their	tormentors	. . . and the Zamzummim themselves	8, 136/ 9
terms of temptations and	tormentry	, destruction, hangman, and gallows	8, 492/ 14
his creatures in perpetual	torments	for his own deed	8, 71/ 33
Saint Peter, and to	toss	the faith like a	8, 554/ 21
repenteth, and so forth,	totiens	quotiens a poena et	8, 529/ 29
young Father Frith, and	touch	, if God will, every	8, 34/ 28
to have let water	touch	it, because it could	8, 82/ 30
the soul through the	touch	of the body. And	8, 98/ 32
was healed by the	touch	of Christ's garment, whereof	8, 103/ 3
his might, with the	touch	of his garment used	8, 103/ 8
signifieth folly, doth merrily	touch	and reprove such faults	8, 177/ 5
I needed not to	touch	those points at all	8, 218/ 36
will have her not	touch	the Ark, but the	8, 259/ 24
I not forbear to	touch	one piece again which	8, 303/ 18
this point, I shall	touch	it, I trust, in	8, 314/ 20
words of Abraham nothing	touch	the New Testament, nor	8, 342/ 28
might be drawn to	touch	the traditions which the	8, 342/ 32
not be drawn to	touch	the traditions which the	8, 342/ 34
God willing, come to	touch	the place in Tyndale's	8, 355/ 11
be so bold to	touch	it. But of truth	8, 357/ 5
the contrary, nor anything	touch	the purpose to prove	8, 363/ 27
point that he should	touch	: then shall every wise	8, 386/ 17
have and partly shall	touch	them in their own	8, 405/ 25
our present purpose, to	touch	his heresies of this	8, 427/ 10
without sin . . . I shall	touch	you the place in	8, 427/ 11
yet shall I further	touch	his quip where it	8, 443/ 13
other things only, that	touch	not the promises . . . ye	8, 461/ 29
and damnable if it	touch	any promise; and that	8, 462/ 22
he would seem to	touch	the Catholic Church . . . it	8, 480/ 12
how the examples anything	touch	the matter. For whereas	8, 490/ 14
purpose, God willing, to	touch	this matter more fully	8, 512/ 17
of the places before	touched	, that many which fasted	8, 71/ 14
if men and women	touched	it, because the pope	8, 116/ 12
matter; as I have	touched	before. And surely through	8, 306/ 35
him, yet had it	touched	but the Jews . . . and	8, 350/ 13
any that I have	touched	before . . . and utterly I	8, 413/ 12
well enough. For ye	touched	yourself right now the	8, 535/ 9
For both have I	touched	some of them before	8, 570/ 28
out clean, because it	toucheth	most the matter. For	8, 146/ 7
tell us thus . . . he	toucheth	nothing this point which	8, 244/ 30

And therefore this nothing	toucheth	the church of Christ	8, 299/ 33
sin or damnable, which	toucheth	no promise, but if	8, 462/ 23
man to die. As	touching	the Blessed Sacrament of	8, 15/ 22
divines. Surely, first, as	touching	learning, if that these	8, 25/ 23
once in that article	touching	the Church confuted, then	8, 34/ 20
frantic fantasies. For as	touching	the significations and betokenings	8, 76/ 22
the whole man, by	touching	the body thereof . . . as	8, 103/ 35
thereof . . . as the fire	touching	the body paineth the	8, 103/ 35
effect of Tyndale's doctrine	touching	the holy sacraments --	8, 119/ 38
well he lieth. Now,	touching	the mercy of our	8, 148/ 6
I for the meanwhile,	touching	this point whereupon the	8, 153/ 30
word "church." And yet,	touching	this word ecclesia . . . as	8, 169/ 36
word "church." Moria As	touching	Moria, in which Erasmus	8, 177/ 3
an elder (wherein as	touching	presbyteros peradventure it will	8, 187/ 25
age. And thus, as	touching	change of presbyteros into	8, 188/ 4
ceremony nor sacrament as	touching	himself. And as touching	8, 193/ 25
touching himself. And as	touching	his apostles, though Christ	8, 193/ 26
speak these words nothing	touching	the matter for any	8, 227/ 4
man nor angel, as	touching	any need that God	8, 239/ 1
I say is true	touching	the words and propositions	8, 243/ 6
dead. And therefore as	touching	Tyndale and Luther and	8, 247/ 36
be nothing worth as	touching	any reward to be	8, 324/ 30
whole opinion together as	touching	the faith (saving his	8, 405/ 33
see that Tyndale, as	touching	his royal riddle of	8, 453/ 15
about them. For as	touching	Tyndale's words following, where	8, 454/ 28
whole matter. For as	touching	his accustomable railing in	8, 480/ 11
consent unto sin. Now,	touching	Tyndale's other goodly refuge	8, 493/ 36
them (as Tyndale saith	touching	the plain scriptures against	8, 508/ 36
them back. Now, as	touching	the other point, that	8, 512/ 11
therefor. For surely, as	touching	the withdrawing of God's	8, 525/ 14
over. Howbeit, yet as	touching	his love unto the	8, 535/ 4
Christian people. For as	touching	the first of his	8, 561/ 20
Catholic Church. Then as	touching	the second signification, of	8, 561/ 34
goodness offereth, apply himself	towardly	to the receiving thereof	8, 502/ 36
in any lack of	towardly	goodness and mercy at	8, 525/ 4
God, with man's own	towardness	and good endeavor, worketh	8, 500/ 13
may not by his	towardness	endeavor himself to receive	8, 503/ 12
own will, their own	towardness	, their own prayers, their	8, 506/ 3
with some manner of	towardness	and conformity of their	8, 509/ 26
will build up that	tower	. . . and make it very	8, 157/ 3
to all the whole	town	nor to all the	8, 145/ 24
number of every city,	town	, and village throughout all	8, 146/ 5
that pertain unto the	town	generally, " of all kinds	8, 146/ 26
as pertain unto the	town	generally . . . not only be	8, 146/ 31
where all the whole	town	is Christian people --	8, 147/ 5
common affairs of the	town	, concerning peace or war	8, 170/ 8
or two in a	town	, as good kings and	8, 482/ 21
and in some good	town	not once in tenscore	8, 482/ 24
the people in the	town	or the country --	8, 561/ 7
with other suchlike knavish	toys	, which no wretch would	8, 76/ 9

by mouth, and by	Tradition	from hand to hand	8, 152/ 1
God, but by the	tradition	of the Church. Which	8, 225/ 15
list, not of the	tradition	of Christ's Catholic Church	8, 260/ 29
Church, but of the	tradition	of Martin Luther's leman	8, 260/ 30
Paul by his present	tradition	was received holy gestures	8, 315/ 6
that of the apostles'	tradition	was learned the manner	8, 316/ 7
that saving for the	tradition	of the Church, Luther	8, 316/ 37
with the people by	Tradition	, as God left it	8, 332/ 7
among the people by	Tradition	from the beginning, which	8, 356/ 2
say the truth, never	Tradition	needed. For since the	8, 366/ 11
Orient, writeth thus: "This	tradition	of the apostles is	8, 368/ 12
cometh of the apostles'	tradition	and of the doctrine	8, 370/ 5
and yet we by	tradition	observe them -- such	8, 370/ 25
beginning but by the	tradition	and commendation of the	8, 371/ 1
authority of the apostles'	tradition	." Saint Augustine in the	8, 371/ 7
he none but the	tradition	of the Church; which	8, 375/ 17
he not believe the	tradition	of the Church where	8, 375/ 20
to deliver it what	tradition	he will hereafter, and	8, 378/ 26
Turks) nor with false	traditions	(as do the synagogues	8, 244/ 20
gave the people other	traditions	thereof by mouth (as	8, 315/ 28
was watered with men's	traditions	. Lo, so was he	8, 318/ 15
wise: "Keep you my	traditions	which I have taken	8, 323/ 17
in the . . . that his "	traditions	" were the Gospel that	8, 323/ 20
drawn to touch the	traditions	which the false Pharisees	8, 342/ 32
drawn to touch the	traditions	which the true Spirit	8, 342/ 34
law aside for men's	traditions	, as himself said in	8, 352/ 10
any precepts, laws, or	traditions	of men, other than	8, 353/ 2
is of their own	traditions	beside Moses' law . . . in	8, 354/ 4
properly meant of the	traditions	and commandments of the	8, 354/ 14
naught. And their good	traditions	did never Christ dispraise	8, 354/ 21
bound to obey "men's	traditions	," nor nothing but Scripture	8, 355/ 1
these words, concerning their	traditions	, would I not have	8, 355/ 5
words not of the	traditions	(of which they be	8, 355/ 20
and not of the	traditions	of the scribes and	8, 355/ 34
or speaking against the "	traditions	of men," serve to	8, 363/ 23
we say be the	traditions	of God. Whereof --	8, 363/ 25
authentic stories. By these	traditions	have we also the	8, 365/ 30
well appeareth. By these	traditions	have we the holy	8, 365/ 34
other things. By these	traditions	of that Holy Spirit	8, 366/ 5
fast and observe our	traditions	which ye be taught	8, 368/ 19
me, and kept the	traditions	as I delivered ye	8, 368/ 21
fast and keep the	traditions	that ye have learned	8, 369/ 9
a book of the	traditions	given unto the Church	8, 374/ 6
not have kept his	traditions	without writing. Howbeit, what	8, 374/ 10
writeth of such unwritten	traditions	well and plainly, in	8, 374/ 25
but allthing uncertain: both	traditions	of the apostles, expositions	8, 378/ 14
also which are the	traditions	delivered unto the Church	8, 378/ 21
that we know the	traditions	taught by God and	8, 380/ 15
only believeth not the	traditions	of God given to	8, 380/ 24
words written, and his	traditions	also which he taught	8, 380/ 28

wrote; and his '	traditions'	were the Gospel that	8, 324/ 20
lusts played out, Tyndale's	tragical	process of remembrance of	8, 491/ 24
be verified all Tyndale's	tragical	terms of temptations and	8, 492/ 14
final damnation, in the	training	of simple souls to	8, 12/ 6
company, while Judas the	traitor	was waking and watching	8, 35/ 38
thief and a false	traitor	too. And nowadays also	8, 228/ 28
apostle turned into the	traitor	of God and child	8, 437/ 18
For though that a	traitor	were so well acquainted	8, 451/ 1
all that, a stark	traitor	in the meanwhile, and	8, 451/ 8
a thief and a	traitor	both to God and	8, 513/ 34
we find that the	traitor	Judas, which was, I	8, 548/ 8
and also with their	traitorous	setting forth of seditions	8, 137/ 7
heresies, is the most	traitorous	despiser of God's commandments	8, 218/ 12
he could in his	traitorous	purpose against him, he	8, 451/ 4
so much the more	traitorous	wretch, in how much	8, 451/ 10
wife, nor by the	traitorous	destruction of his friendly	8, 529/ 22
devised and wrote the	traitorous	deadly letter, and delivered	8, 536/ 16
tormentors,' and '	traitors	'; ' Pilates,'	8, 58/ 16
false thieves and false	traitors	unto God -- false	8, 228/ 29
thieves, faithful murderers, faithful	traitors	to men, and faithful	8, 567/ 11
or lieth in a	trance	. And as soon as	8, 489/ 9
that lay in a	trance	; and neither is his	8, 492/ 28
asleep or in a	trance	. Let Tyndale tell us	8, 493/ 32
upon him in his	trance	, and shaketh him out	8, 520/ 30
alone, as in a	trance	and asleep, till they	8, 521/ 1
they have in their	trance	and their sleep played	8, 521/ 10
and sink down into	trances	, and fall asleep in	8, 518/ 10
sunk down into his	trances	," and "fallen asleep in	8, 520/ 28
it fareth in the	trances	and sleeps that folk	8, 521/ 6
it likewise in the	trances	and sleeps that folk	8, 521/ 7
these rages, and these	trances	, and these sleeps in	8, 521/ 18
his building, of the	trances	, and the sleeps, and	8, 522/ 17
deeds" by being in	trances	and sleeps, as he	8, 532/ 34
sometimes, and falleth into "	trances	" and sleeps by which	8, 565/ 31
people in peace and	tranquillity	. Which common peace and	8, 482/ 8
that were in this	transitory	life my father and	8, 373/ 3
that means, after this	transitory	life, into the perpetual	8, 505/ 29
For so he may	translate	the "world" into a	8, 165/ 1
all the New Testament	translate	this word ecclesia by	8, 169/ 5
say that he should	translate	it very naught. And	8, 169/ 6
may at his pleasure	translate	the devil into "angel	8, 174/ 24
any man would now	translate	Moria into English, or	8, 178/ 11
heresy if one would	translate	presbyteros a "block" --	8, 182/ 36
were he that would	translate	presbyteros an "elder" instead	8, 183/ 2
there . . . Tyndale should not	translate	it into this English	8, 185/ 27
naughty translator that would	translate	a thing into such	8, 185/ 33
percase a man would	translate	a Latin chronicle into	8, 186/ 1
but he must therefore	translate	senatores, and seniores also	8, 186/ 7
Londinensis, he should not	translate	it into this word	8, 186/ 9
thing is it to	translate	"elder" instead of "priest	8, 186/ 17

why: why did he	translate	the same by this	8, 187/ 17
and of like intent	translate	baptisma into "washing," to	8, 189/ 18
he should, he saith,	translate	nothing at all. Who	8, 199/ 22
good hope, would not	translate	it into that English	8, 199/ 33
love, he had liefer	translate	it by the word	8, 199/ 36
a heretic meet to	translate	Holy Scripture into English	8, 230/ 26
a heretic meet to	translate	Holy Scripture into English	8, 230/ 29
If a heretic falsely	translate	the New Testament into	8, 230/ 34
If a heretic falsely	translate	the New Testament into	8, 231/ 1
Tyndale as falsely now	translate	him . . . making it seem	8, 232/ 8
if he shall always	translate	word for word and	8, 235/ 7
of the words and	translate	it thus -- "The	8, 236/ 17
Five Books of Moses	translated	by the same man	8, 6/ 5
a book of Luther	translated	into English in the	8, 8/ 13
informed, the book was	translated	by Frith; a book	8, 8/ 14
prayers and all . . . were	translated	and made in this	8, 10/ 18
heretics. The Psalter was	translated	by George Joye the	8, 10/ 19
book that is falsely	translated	for the maintenance of	8, 30/ 36
an open heretic purposely	translated	false, to the destruction	8, 31/ 5
and of evil purpose	translated	: the books, I mean	8, 65/ 2
of an evil mind	translated	it in such manner	8, 142/ 12
have served when he	translated	it first to make	8, 165/ 9
if he will have	translated	throughout all the New	8, 167/ 38
all the New Testament	translated	by this word '	8, 168/ 11
the New Testament be	translated	by this word "church	8, 168/ 21
I will have ecclesia	translated	throughout all the New	8, 168/ 30
throughout the New Testament	translated	by this word "church	8, 168/ 36
as he should have	translated	it into this word	8, 169/ 17
ecclesia should always be	translated	by this word "church	8, 169/ 26
ought not to be	translated	by this word "church	8, 171/ 11
a Christian congregation be	translated	by this word "church	8, 171/ 14
therefor . . . and not be	translated	by this word "congregation	8, 171/ 17
time when he so	translated	it -- and that	8, 171/ 32
of idols" -- there	translated	Tyndale, ". . . or a worshipper	8, 172/ 11
holy images he hath	translated	that place in this	8, 173/ 30
least truth, Tyndale hath	translated	this word ecclesia into	8, 174/ 30
manner as he falsely	translated	ecclesia into the unknown	8, 174/ 33
as he should have	translated	it into the holy	8, 174/ 35
like malice hath he	translated	"idols" into "images," under	8, 175/ 2
saith that he had	translated	this word presbyteros into	8, 181/ 25
he had not then	translated	"elder," but "senior" . . . till	8, 182/ 27
have, as he saith,	translated	since that time presbyteros	8, 182/ 33
that the old translator	translated	it not well (because	8, 184/ 12
not well (because he	translated	there this word presbyteros	8, 184/ 12
after Christ's death he	translated	it, who can tell	8, 184/ 29
without excuse, which hath	translated	presbyteros by this English	8, 185/ 3
this his new book,	translated	that same place wrong	8, 185/ 14
of offices as he	translated	out of Latin --	8, 187/ 16
place Tyndale hath wrong	translated	also . . . for what cause	8, 230/ 8
himself as though he	translated	the New Testament out	8, 230/ 10

he should not have	translated	it into the English	8, 231/ 28
which Tyndale hath evil	translated	: I will now go	8, 232/ 28
how he hath evil	translated	also this selfsame text	8, 232/ 29
be, as Tyndale hath	translated	them, these: "I take	8, 232/ 33
Which if it be	translated	into English without the	8, 232/ 35
not, as Tyndale hath	translated	, "I take no record	8, 232/ 37
that he should have	translated	the words into English	8, 233/ 5
chapter, where Tyndale hath	translated	Christ's words in this	8, 233/ 9
at the leastwise have	translated	it thus: "I receive	8, 233/ 21
For if he had	translated	it "I receive not	8, 233/ 24
now that he hath	translated	it "I receive no	8, 233/ 27
he should rather have	translated	it thus: "The record	8, 234/ 31
order of the words,	translated	a very plain place	8, 235/ 14
that," as Tyndale hath	translated	. . . but this word "the	8, 235/ 29
as he should have	translated	. . . but if he will	8, 235/ 30
I marvel why he	translated	In principio erat verbum	8, 236/ 4
he should rather have	translated	it "The chief record	8, 237/ 1
fourteenth of Saint John,	translated	, "The chief ruler of	8, 237/ 3
cause he hath double	translated	those words wrong, or	8, 237/ 25
see that Tyndale hath	translated	false. Or if he	8, 238/ 7
the Chronicle of Eusebius,	translated	, I trow, by Saint	8, 348/ 16
of sins, and are	translated	from death to life	8, 402/ 21
of the sin, and	translated	it from mortal into	8, 539/ 29
him, "Our Lord hath	translated	thy sin that was	8, 539/ 35
-- the deadly sin	translated	, and the temporal punishment	8, 540/ 18
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for idols, as he	translateth	in like wise, or	8, 165/ 11
not in that he	translateth	this word ecclesia sometimes	8, 169/ 13
to say, that he	translateth	this word ecclesia into	8, 169/ 15
-- even so he	translateth	. For in the fifth	8, 172/ 7
for what purpose he	translateth	it false . . . and God	8, 173/ 18
tongue into which he	translateth	, is not understood in	8, 185/ 34
Order: he that now	translateth	those words in those	8, 189/ 6
the Gospel, he falsely	translateth	the Gospel . . . ye shall	8, 229/ 22
way, that Tyndale here	translateth	"no" for "nay" --	8, 230/ 18
men that he which	translateth	should in his translating	8, 235/ 4
to say, where he	translateth	"God was the Word	8, 236/ 7
rejected, while he falsely	translateth	the words of our	8, 238/ 3
reason of his false	translating	. And after that, the	8, 6/ 4
hath used in the	translating	thereof -- as I	8, 30/ 30
Tyndale did evil in	translating	the Scripture into our	8, 143/ 17
against him in the	translating	of divers of these	8, 143/ 28
that though another man	translating	the Testament, and being	8, 143/ 36
realm by his untrue	translating	, and more untrue construing	8, 175/ 34
this long while for	translating	of this word ecclesia	8, 176/ 11
cannot blame him for	translating	presbyteros into this word	8, 184/ 3
wise the translator for	translating	presbyteros into this word	8, 184/ 4
Tyndale's defense of his	translating	presbyteros into "elders" is	8, 186/ 13
to destroy. Against Tyndale's	Translating	of Caritas into "Love	8, 198/ 20
love, why should Tyndale,	translating	into English, rather take	8, 200/ 16

and nuns. Against Tyndale's	Translating	"Favor" Instead of "Grace	8, 202/ 19
useth both in the	translating	and in the interpretation	8, 229/ 15
other . . . is not for	translating	into English a man	8, 230/ 22
man"; whereas with his	translating	"no record," that article	8, 233/ 22
Tyndale should in the	translating	of that place have	8, 234/ 29
man." For by so	translating	those words and so	8, 234/ 32
translateth should in his	translating	make any change in	8, 235/ 4
willing by his false	translating	and false understanding to	8, 239/ 24
not suffer Tyndale's false	translation	of the Scripture go	8, 30/ 28
-- suffer that false	translation	in the hands of	8, 31/ 4
maintenance of his false	translation	of the evangelists than	8, 31/ 8
should keep his false	translation	of Scripture for maintenance	8, 32/ 10
keep still Tyndale's false	translation	of Scripture, and abide	8, 32/ 25
his defense of his	translation	of the New Testament	8, 33/ 24
of Tyndale for his	translation	of the New Testament	8, 142/ 3
I showed that Tyndale's	translation	of the New Testament	8, 142/ 9
surely first his false	translation	, with their farther false	8, 142/ 29
evil intent in his	translation	. . . I showed as for	8, 143/ 7
expressed in his English	translation	by those English words	8, 143/ 32
thing for which his	translation	was very well worthy	8, 144/ 12
fain have his false	translation	brought into the church	8, 160/ 17
hath added unto his	translation	such circumstances since, that	8, 165/ 13
congregation" put in his	translation	in the stead of	8, 165/ 29
which Tyndale made his	translation	. This was and is	8, 167/ 12
he should in his	translation	have meant of, no	8, 167/ 19
meaning of the man's	translation	. Now seeth he well	8, 172/ 15
hath corrupted in his	translation	all this place of	8, 173/ 12
see what a true	translation	Tyndale's is, and for	8, 173/ 18
of devils. But Tyndale's	translation	of this place may	8, 173/ 35
he may not in	translation	change the name into	8, 174/ 10
abide thereby . . . that his	translation	of "idol" into "image	8, 174/ 21
using himself in his	translation	in such malicious and	8, 175/ 5
darling. Now, for his	translation	of ecclesia by congregatio	8, 176/ 27
Erasmus in his new	translation	gave it a Latin	8, 176/ 30
congregation" in his Latin	translation	, he had not put	8, 177/ 1
maketh with his false	translation	new scripture of his	8, 180/ 24
did in his English	translation	change the word of	8, 182/ 23
saith that the old	translation	in Latin, read in	8, 183/ 6
in the old Latin	translation	? I find there this	8, 183/ 18
is the old Latin	translation	-- he were like	8, 183/ 20
elder in the old	translation	. . . which, as ye see	8, 183/ 28
not in the Latin	translation	, yet since that Latin	8, 184/ 1
said that the old	translation	were in that point	8, 184/ 6
that, in his own	translation	prefer before the old	8, 184/ 9
Jerome amendeth that old	translation	and keepeth presbyteros still	8, 184/ 20
though they read his	translation	openly in Divine Service	8, 184/ 35
this book follow the	translation	of those words. . . "The	8, 185/ 16
boldly be in the	translation	at much more liberty	8, 185/ 32
yet in his English	translation	call them not "senators	8, 186/ 4
aldermen" in his English	translation	. And further, if he	8, 186/ 8

must he with his	translation	make us an English	8, 186/ 23
stand in his English	translation	, for all that. And	8, 186/ 32
yet in his English	translation	to give it that	8, 187/ 34
must in his English	translation	take his English words	8, 200/ 27
needs in his English	translation	use his English words	8, 201/ 1
word "love" in his	translation	in any place at	8, 201/ 23
Tyndale changed in his	translation	the common-known words to	8, 218/ 38
that he made his	translation	to the intent to	8, 219/ 21
so is his false	translation	, and not the scripture	8, 219/ 29
cause to burn his	translation	, wherein such changes found	8, 220/ 9
cause to burn his	translation	. With the falsehood whereof	8, 220/ 16
defense of his false	translation	of the New Testament	8, 221/ 31
him changed in his	translation	. . . kept us, as it	8, 222/ 15
For now taking his	translation	for damnable as it	8, 222/ 18
that place, after Tyndale's	translation	: This is the record	8, 230/ 12
be they, both the	translation	and the translator, and	8, 231/ 6
see that by Tyndale's	translation	, the Jews asked of	8, 231/ 13
he so doth, his	translation	showeth. And that he	8, 232/ 11
should in his English	translation	not have left out	8, 233/ 19
his truth. And this	translation	therefore deviseth Tyndale . . . because	8, 233/ 32
he had in his	translation	expressed the Greek article	8, 233/ 37
would have done. His	translation	is this: "In the	8, 235/ 18
in this point his	translation	so greatly but it	8, 236/ 27
is a false English	translation	of the New Testament	8, 357/ 6
whereas he in his	translation	had put in this	8, 558/ 16
his defense of his	translation	(very fondly defended), to	8, 562/ 4
ye may in his	translations	perceive his cankered mind	8, 171/ 36
the thing that a	translator	must regard; but it	8, 167/ 26
the part of a	translator	. But Tyndale now --	8, 167/ 32
called by the old	translator	seniores, and seniores signifieth	8, 183/ 35
in like wise the	translator	for translating presbyteros into	8, 184/ 4
also that the old	translator	translated it not well	8, 184/ 12
yet excuse the old	translator	. . . which how soon after	8, 184/ 28
were he a naughty	translator	that would translate a	8, 185/ 33
were he an evil	translator	that, where the place	8, 199/ 32
the translation and the	translator	, and all that will	8, 231/ 6
be sometimes by the	translator	better changed than kept	8, 236/ 30
caught . . . with the labor,	travail	, cost, charge, peril, harm	8, 11/ 36
for peril of sudden	travel	thereupon) till they should	8, 72/ 32
unto heretics. The very	treacle	were well lost, so	8, 36/ 34
it is necessary that	treacle	for the one, and	8, 37/ 9
reckon, that there be	treacle	ready than the poison	8, 37/ 12
to tarry and no	treacle	for it. Howbeit, though	8, 37/ 13
shop were full of	treacle	-- yet were he	8, 37/ 14
poison first to drink	treacle	after; but rather, cast	8, 37/ 16
devil and let the	treacle	stand for some that	8, 37/ 17
more; and I shall	tread	down the pride of	8, 5/ 17
wotteth not where to	tread	. I would be very	8, 411/ 37
Scripture of God they	tread	upon with their foul	8, 515/ 20
crime -- theft, murder,	treason	, and all -- yet	8, 28/ 14

watching about his detestable	treason	: so while these Judases	8, 35/ 39
perjury, sacrilege, incest, or	treason	, or any other abominable	8, 425/ 21
falsehood, theft, adultery, vow-breaking,	treason	, murder, incest, and perjury	8, 572/ 22
whereof they have infinite	treasure	in store), and last	8, 135/ 8
charity, or the spiritual	treasure	of Christ's church upon	8, 213/ 27
I shall purpose to	treat	of this matter more	8, 502/ 6
the remnant the worse	treated	ever since; and that	8, 55/ 31
Book, in which be	treated	two chapters of Tyndale's	8, 222/ 3
things whereof his book	treateth	: likewise as they that	8, 133/ 20
thereupon . . . and, in their	treating	of the matter, suffereth	8, 247/ 17
-- divers holy men,	treating	the same words in	8, 353/ 5
farther prove in a	treatise	apart, wherein I shall	8, 245/ 31
be written (the forty-sixth	treatise	upon Saint John) shall	8, 352/ 35
they would sing the	treble	with much false descant	8, 143/ 2
words wrong, or rather	treble	, as few words as	8, 237/ 25
more than double and	treble	whoredom . . . since that his	8, 306/ 21
the apple of the	Tree	of Knowledge. For when	8, 61/ 28
natural thing: beast, herb,	tree	, or stone. Which if	8, 195/ 1
God forbade him the	Tree	of Knowledge, to have	8, 307/ 33
thereof than of another	tree	; tell me this, good	8, 307/ 36
the fruit of the	tree	of faith. And yet	8, 400/ 28
thereby make they the	tree	of faith little better	8, 400/ 30
better. For what good	tree	can it be, whereof	8, 400/ 30
Writ that "if a	tree	fall south or north	8, 428/ 19
the will of a	tree	were to grow and	8, 518/ 36
to hew down the	tree	when a man smiteth	8, 519/ 1
a man smiteth the	tree	therewith. And that he	8, 519/ 2
me not much to	tremble	. . . since heretics have of	8, 180/ 13
meanwhile, and had deadly	trespassed	, though the death followed	8, 451/ 8
dialogue, or, rather, a	trialogue	, between himself, the Messenger	8, 196/ 13
mind, with sufferance of	tribulation	or affliction of the	8, 54/ 13
he putteth pain of	tribulation	unto the sores of	8, 71/ 25
some other kind of	tribulation	, I see not why	8, 159/ 23
goods, and in all	tribulations	, we be impatient. When	8, 485/ 13
be not patient in	tribulations	; and when they suffer	8, 490/ 22
writing, but some wanton	trifle	. Remember now, good reader	8, 158/ 4
howsoever Tyndale list to	trifle	. . . these places plainly reprove	8, 192/ 26
me listed here to	trifle	as Tyndale doth . . . I	8, 192/ 33
it is but a	trifle	and mistaking of the	8, 230/ 19
doth but mock and	trifle	when he saith he	8, 346/ 25
whole chapter, though he	trifle	with other things between	8, 467/ 22
miracles taketh but for	trifles	-- we shall send	8, 64/ 39
things Tyndale taketh for	trifles	, and laugheth such blessing	8, 127/ 30
church against all Tyndale's	trifling	sophistications . . . which he would	8, 34/ 8
therefore whereof serveth his	trifling	between the noun and	8, 201/ 31
proper reason and a	trim	! A fair boast for	8, 454/ 8
Sixth Book of The	Trinity	, when he had made	8, 369/ 4
-- there were the	triumph	, the great feast and	8, 33/ 3
have the more glorious	triumph	of the victory? And	8, 159/ 36
as a captive in	triumph	that enemy of ours	8, 372/ 17

chair of his glorious	triumph	, and most merrily mocketh	8, 559/ 23
salvation in the Church	Triumphant	in heaven, or only	8, 499/ 5
overturned and overthrown his	triumphant	chariot . . . and with the	8, 559/ 35
both Friar Barnes royally	triumphed	with them against the	8, 355/ 6
man saw it . . . royally	triumpheth	and boasteth in this	8, 553/ 2
summer, had their heads	trodden	down by God and	8, 361/ 6
fool," "This is the	troth	of a false shrew	8, 167/ 29
think ye, by your	troth	, that the people unlearned	8, 268/ 11
servant in recompense of	troth	and amends of his	8, 529/ 23
the respect of God's	troth	and promise. Then goeth	8, 563/ 31
comfort you in your	trouble	, to the confusion of	8, 18/ 34
cleanness of body, penance,	trouble	of the mind, with	8, 54/ 12
lusts that else might	trouble	the mind: to this	8, 71/ 10
the hunger itself may	trouble	the mind and make	8, 71/ 10
sorrow with grief and	trouble	of mind, not shortly	8, 90/ 27
they might be without	trouble	, and the better wait	8, 324/ 26
we shall not much	trouble	him with the proof	8, 419/ 32
avoiding of their seditious	trouble	, and for the repressing	8, 482/ 1
infinite malice and intolerable	trouble	of those heretics, for	8, 482/ 7
now, for this time,	trouble	Tyndale much with that	8, 497/ 19
the Greek tongue much	troubled	with that place, how	8, 231/ 26
answer, and would have	troubled	him no more with	8, 250/ 14
him, the devil so	troubleth	his brains. . . . and to	8, 480/ 36
no more with that	troublous	question. But, now, because	8, 250/ 14
not a wily drift,	throw	you? Which while every	8, 8/ 29
belie them. But why,	throw	you, cannot this signification	8, 77/ 21
hath . . . there can, I	throw	, no man doubt that	8, 116/ 18
England, nor, as I	throw	, in any place, almost	8, 160/ 22
Is not this conclusion,	throw	ye, well deduced? In	8, 261/ 5
have much ado, I	throw	. For he saith that	8, 273/ 30
to Tyndale offer, I	throw	, than fifteen times; to	8, 302/ 35
of Eusebius, translated, I	throw	, by Saint Jerome; and	8, 348/ 16
cannot perceive, nor, I	throw	, no man else, but	8, 413/ 17
But of which church,	throw	ye? Truly not of	8, 416/ 26
of truth so, I	throw	, he fully meaneth (as	8, 447/ 8
here a godly meditation,	throw	ye? Forsooth, I suppose	8, 458/ 9
here a wise tale,	throw	ye? Except that Tyndale	8, 533/ 25
a micher and a	truant	, played at Bockle Pit	8, 496/ 30
played the little young	truant	, for all his remembrance	8, 497/ 7
for his tarrying and	truanting	by the way --	8, 491/ 22
unto Christ and his	true	, Catholic faith that, not	8, 22/ 25
believed it to be	true	), and that thing was	8, 23/ 20
to be of a	true	, perfect faith, and his	8, 23/ 29
he houseled in so	true	, perfect faith, and so	8, 23/ 31
right mind and a	true	Christian man, to give	8, 25/ 31
and fast in the	true	Catholic faith, were well	8, 26/ 2
the maintenance of the	true	Catholic faith (whereof he	8, 26/ 31
maintained and continued his	true	, Catholic faith, with the	8, 28/ 37
miserably bewitched, and from	true	Christian folk turned into	8, 33/ 6
counterfeit visage of the	true	Christian faith -- this	8, 33/ 12

it were all as	true	as it is false	8, 34/ 22
there prove the very,	true	church to hold an	8, 34/ 25
hold an article as	true	faith that were indeed	8, 34/ 25
truth. And as the	true	disciples of Christ were	8, 35/ 36
the hearing of Christ's	true	, Catholic faith. And sometimes	8, 36/ 11
help of grace by	true	faith and good works	8, 39/ 6
see and to judge	true	repentance toward God's law	8, 40/ 6
the Spirit to see "	true	repentance," he then teacheth	8, 40/ 20
whereas he speaketh of "	true	repentance" and then would	8, 42/ 6
so expel and kill	true	faith in their hearts	8, 42/ 19
world for lack of	true	judgment this fifteen hundred	8, 43/ 11
yet they persecute the	true	service of God; and	8, 43/ 17
yet they persecute the	true	law of God and	8, 43/ 19
refused him and his	true	faith -- showing that	8, 43/ 39
fellows) hath ever the	true	judgment remained, and the	8, 44/ 22
all good people, all	true	Christian nations, have savored	8, 44/ 33
grant that I say	true	in this: then shall	8, 45/ 5
words of Holy Scripture	true	-- "He that is	8, 48/ 32
God and understandeth the	true	use and meaning of	8, 56/ 20
and under color of	true	faith to bring them	8, 56/ 33
God, and understand the	true	use of them; and	8, 59/ 21
appeareth, although it were	true	that Tyndale saith (that	8, 62/ 29
all that we find	true	therein, is the wisdom	8, 63/ 32
any man should do	true	penance with putting himself	8, 64/ 10
our sins, done in	true	faith and devotion with	8, 65/ 9
the opinion of a	true	Christian man, but of	8, 68/ 24
of mere humility and	true	repentance of heart, punish	8, 69/ 36
way prove his conclusion	true	while he liveth. Of	8, 86/ 26
as fain he said	true	as I fear that	8, 90/ 26
if this lie be	true	. . . there is yet never	8, 92/ 22
though he said therein	true	. . . for then were not	8, 93/ 6
opinion of Tyndale were	true	-- that the priest	8, 95/ 31
that Christ's promises be	true	, must it therefore needs	8, 96/ 37
there were no more	true	of all that ever	8, 97/ 1
likewise, though it were	true	that the sacraments did	8, 98/ 19
if Tyndale's lie be	true	, there must then of	8, 107/ 16
that there must be	true	also one of these	8, 107/ 17
not! If Tyndale say	true	in this . . . then did	8, 109/ 12
knoweth this to be	true	, that under the form	8, 115/ 27
heresy for good and	true	, saying, "That that is	8, 116/ 5
that it is a	true	sign, and it true	8, 116/ 33
true sign, and it	true	that is signified thereby	8, 116/ 33
preach of Christ is	true	. If ye have any	8, 117/ 1
his blasphemy a few	true	words with which himself	8, 118/ 2
preach of Christ is	true	. And with these words	8, 118/ 7
holy sacraments to be	true	which all Christian people	8, 119/ 5
rebuke and reprove the	true	faith of all good	8, 120/ 8
Wherein if Tyndale said	true	(as, God be thanked	8, 123/ 29
church of Christ the	true	judgment . . . by which ever	8, 129/ 30
any other part of	true	Christendom did not recognize	8, 130/ 35

nations have instead of	true	faith believed false lies	8, 135/ 21
and confess the sacraments	true	. . . or finally (which he	8, 135/ 34
heresies to destroy the	true	faith of Christ and	8, 137/ 6
heresies and destroy the	true	faith -- why Tyndale	8, 138/ 3
for he saith never	true	. Tyndale Mark whether it	8, 138/ 7
whether it be not	true	in the highest degree	8, 138/ 9
-- he saith as	true	as the Gospel, but	8, 139/ 33
as well by the	true	sense of Scripture as	8, 140/ 14
boy believeth, and believeth	true	. . . that God hath promised	8, 147/ 34
but at church. As	true	is it also that	8, 148/ 35
a certain time, the	true	preachers preached purely the	8, 151/ 32
common faith of all	true	Christian people, fifteen hundred	8, 156/ 13
which he saith the	true	, pure preaching was used	8, 158/ 11
good reader: if the	true	preaching was left and	8, 158/ 15
nay but that the	true	faith went quite away	8, 158/ 17
with holy words and	true	faith hail and halloo	8, 161/ 28
the ignorance of the	true	signification of this word	8, 163/ 19
say, that this is	true	of the usual signification	8, 166/ 20
false and his antecedent	true	. For it might be	8, 168/ 17
ye see what a	true	translation Tyndale's is, and	8, 173/ 18
that I "say most	true	"; "or else, as wise	8, 175/ 11
that my lies were	true	-- yet if I	8, 175/ 18
write: if this be	true	, then the more cause	8, 177/ 10
this is, I say,	true	. . . all were it so	8, 185/ 29
Tyndale's false heresy were	true	, that Holy Orders were	8, 185/ 29
if he said therein	true	, he may tell us	8, 186/ 30
happeth him to say	true	indeed), that both presbyteros	8, 187/ 27
granted both twain for	true	: that is to wit	8, 196/ 22
also that it is	true	indeed, that for as	8, 196/ 26
granteth both to be	true	: I say that they	8, 196/ 34
which Tyndale granteth for	true	. Now, to that other	8, 198/ 3
which he granteth for	true	also, I say that	8, 198/ 5
not grant it for	true	. For then must he	8, 198/ 10
also granteth to be	true	. But all this business	8, 198/ 13
terms necessary for the	true	knowledge of God's gifts	8, 204/ 17
yet it is not	true	that Tyndale saith: that	8, 217/ 29
how can it be	true	that a man can	8, 218/ 4
finally, if it be	true	that Tyndale saith (that	8, 218/ 6
then if this be	true	therewith, as indeed it	8, 218/ 8
and such others is	true	, because I knew (as	8, 218/ 18
his heresies be the	true	faith, and that the	8, 220/ 35
his heresies be the	true	faith, then I stand	8, 221/ 24
go prove his lies	true	, and then come again	8, 221/ 26
For since it is	true	that by the light	8, 227/ 10
wheresoever there were a	true	belief, and false opinions	8, 227/ 31
man. It is not	true	because man so saith	8, 228/ 15
or admitteth it for	true	. . . More Whereof serveth all	8, 228/ 16
Tyndale . . . but man is	true	because he believeth, testifieth	8, 228/ 20
heart that it is	true	. More Nay, pardie, this	8, 228/ 21
this is not always	true	. For Saint Peter himself	8, 228/ 23

Peter himself was not	true	when he testified and	8, 228/ 24
that God's word was	true	. . . and yet was himself	8, 228/ 27
yet was himself not	true	, but a false thief	8, 228/ 27
witness might make aught	true	, then were the doctrine	8, 228/ 36
if he will answer	true	English, he must answer	8, 230/ 27
if he will answer	true	English, he must answer	8, 230/ 30
if he will answer	true	English he must answer	8, 230/ 36
if he will answer	true	English, he may not	8, 231/ 4
would have him write	true	one way or other	8, 231/ 10
no means to write	true	matter, I would have	8, 231/ 11
at the leastwise write	true	English. But now to	8, 231/ 12
the witness of all	true	Christian people, which by	8, 237/ 8
people, which by their	true	belief do set their	8, 237/ 9
thereto that God is	true	." And what is that	8, 240/ 8
witness that God is	true	? And thus appeareth it	8, 240/ 9
such part as is	true	proveth his purpose false	8, 241/ 3
" it is not	true	that, as Tyndale would	8, 241/ 10
though this be indeed	true	-- that if Christ	8, 241/ 35
that God's word is	true	, and layeth therefor the	8, 242/ 14
neither . . . but is absolutely	true	in itself, without any	8, 242/ 20
And as it is	true	that Tyndale saith --	8, 242/ 21
God's truth is not	true	because man so saith	8, 242/ 22
-- so is this	true	also: that God's truth	8, 242/ 23
God's truth is not	true	because God so saith	8, 242/ 23
argument or consecution is	true	-- "God saith that	8, 242/ 24
ergo, that thing is	true	" -- so is this	8, 242/ 26
so is this consecution	true	: "Christ's church saith that	8, 242/ 26
these two things be	true	"; and yet is neither	8, 242/ 29
God cannot be but	true	(since if the thing	8, 243/ 2
the thing were not	true	, God, that is the	8, 243/ 2
yet is the thing	true	that God speaketh . . . not	8, 243/ 3
this I say is	true	touching the words and	8, 243/ 6
this shall not be	true	because God saith it	8, 243/ 18
and teacheth them the	true	doctrine, and neither deceiveth	8, 244/ 18
if his lie were	true	, then should it follow	8, 244/ 32
a mark of his	true	church, and by the	8, 245/ 22
a mark of his	true	doctrine, too . . . whereby it	8, 245/ 23
us believe that all	true	miracles were ended either	8, 245/ 33
therefore, though it be	true	, as indeed it is	8, 246/ 4
it is, that the	true	doctrine doth prove the	8, 246/ 4
doctrine doth prove the	true	miracles, and false doctrine	8, 246/ 5
the Christian miracles be	true	, and the paynims' miracles	8, 246/ 7
we which is that	true	doctrine by the reason	8, 246/ 8
the reason that the	true	doctrine hath been better	8, 246/ 8
well enough from the	true	. . . and therefore it discerneth	8, 246/ 20
true-faithful doctrine and the	true	mark and knowledge of	8, 246/ 26
knowledge of Christ's very,	true	church, since none hath	8, 246/ 27
miracles they proved themselves	true	preachers and God's true	8, 246/ 32
true preachers and God's	true	messengers . . . and that thing	8, 246/ 32
that their faith was	true	and the contrary false	8, 246/ 35

which false churches this	true	church, of charity (Christ's	8, 249/ 1
teach such things for	true	as not only all	8, 249/ 10
that they be God's	true	messengers; for else why	8, 249/ 20
which their miracles proved	true	, but upon the exposition	8, 250/ 20
proved to be his	true	preachers . . . have plainly taught	8, 250/ 23
against many preachers proved	true	by many miracles, he	8, 250/ 26
else to call the	true	miracles of God done	8, 251/ 28
his miracles in his	true	church, to show his	8, 252/ 22
church, to show his	true	church -- that is	8, 252/ 23
is to wit, his	true	apostle. And then, his	8, 252/ 23
apostle. And then, his	true	preacher known -- that	8, 252/ 24
to prove their saying	true	, as ye shall see	8, 253/ 16
he must prove me	true	not only the thing	8, 255/ 5
ever he shall prove	true	-- that is to	8, 255/ 6
it proved him a	true	preacher: then shall Tyndale	8, 255/ 16
if these words be	true	-- that they proved	8, 256/ 7
For if it be	true	that Tyndale saith, that	8, 256/ 10
ergo, it is not	true	that Tyndale goeth about	8, 256/ 23
prove the apostles God's	true	preachers . . . and therefore needed	8, 257/ 1
possible: wherewith should the	true	preacher confound the false	8, 263/ 30
false, except he brought	true	miracles to confound the	8, 263/ 31
false miracles, except the	true	preachers should show true	8, 264/ 6
true preachers should show	true	miracles against them: I	8, 264/ 6
to wit, that the	true	preachers could have nothing	8, 264/ 8
so were . . . then the	true	preachers had enough without	8, 264/ 12
preachers had enough without	true	miracles to confound the	8, 264/ 12
that if it were	true	that he saith (that	8, 264/ 14
since himself confesseth that	true	miracles might in such	8, 264/ 17
case sufficiently serve the	true	preacher and confound the	8, 264/ 18
the mighty means of	true	miracles, and out of	8, 264/ 29
of miracles for the	true	proof of his word	8, 264/ 31
safe enough . . . and the	true	preachers able enough to	8, 265/ 5
far wide; for the	true	preachers cannot confound them	8, 265/ 12
they will deny the	true	sense thereof, and obstinately	8, 265/ 21
false . . . so that the	true	preacher and that false	8, 265/ 22
he mean that the	true	preacher shall make the	8, 265/ 27
he mean that the	true	preacher shall by the	8, 265/ 33
me now that the	true	preacher and the false	8, 266/ 2
to dispute with any	true	preacher that would offer	8, 266/ 25
Church. Now, when the	true	preacher and the false	8, 266/ 26
gloss; and when the	true	preacher would lay thereto	8, 266/ 31
against all this the	true	preacher fall in farther	8, 267/ 15
construed them in their	true	sense, and that his	8, 267/ 25
that hath by his	true	teaching there opened the	8, 267/ 33
though the Scripture be	true	in itself, yet since	8, 269/ 9
years may perceive the	true	part from the false	8, 269/ 13
hath ever made his	true	preachers to do greater	8, 270/ 3
of miracles his very,	true	church known from all	8, 270/ 8
there can be no	true	faith but if it	8, 271/ 17
there? If he said	true	. . . yet were he never	8, 272/ 11

purpose sufficient that the	true	faith had first from	8, 272/ 13
only it is the	true	church of God . . . and	8, 274/ 28
world his prophets and	true	preachers with miracles, but	8, 275/ 4
the confusion of his	true	prophet. And therefore it	8, 275/ 31
Catholic Church is the	true	church, and all these	8, 275/ 32
Tyndale -- "of the	true	sense of all the	8, 278/ 16
robbed from us the	true	sense of the Scripture	8, 278/ 18
of sacraments as the	true	sense of Scripture, do	8, 278/ 28
And as concerning the "	true	sense" of Scripture which	8, 279/ 1
years last past . . . which	true	sense Tyndale now bringeth	8, 279/ 3
you, though he said	true	. . . in that he saith	8, 279/ 19
shall see . . . and how	true	it is ye shall	8, 279/ 29
if it were as	true	as it is false	8, 280/ 1
say, "That is very	true	; all such things is	8, 283/ 10
But since it is	true	, and taught unto the	8, 284/ 11
is out of question	true	. . . and that the Scripture	8, 286/ 32
were in itself nevertheless	true	-- that the apostles	8, 291/ 24
though his antecedent were	true	. . . yet as wisely concluded	8, 294/ 30
if Tyndale told us	true	, taught them but only	8, 298/ 35
the remnant be no	true	sacraments, for lack of	8, 301/ 29
For it is not	true	, nor the Church teacheth	8, 306/ 4
it be never so	true	, is yet none article	8, 313/ 5
and warrant them for	true	-- nor leave out	8, 319/ 27
therein Tyndale saith not	true	. For Saint Paul reproveth	8, 326/ 19
church!), but with the	true	Catholic faith, and holy	8, 337/ 4
Tyndale cannot prove it	true	that he saith, that	8, 337/ 28
know which councils were	true	and which false. This	8, 341/ 5
of those councils were	true	and which false. But	8, 341/ 15
Scripture he knoweth for	true	, the other saith that	8, 341/ 19
the traditions which the	true	Spirit of God, by	8, 342/ 34
And as it is	true	of every particular church	8, 344/ 34
is not the very,	true	shepherd that in his	8, 352/ 21
is not a very,	true	shepherd, seeking only the	8, 356/ 16
set forth against Christ's	true	doctrine Tyndale's anti-Christian heresies	8, 357/ 8
writers not writing any	true	books of Scripture, but	8, 358/ 27
learned them; of a	true	apostle, and not of	8, 360/ 33
draw us from the	true	faith that we have	8, 360/ 35
cannot in Christ's very,	true	faith err and be	8, 361/ 23
served Timothy without the	true	faith had in his	8, 361/ 30
that Tyndale saith not	true	where he saith that	8, 365/ 14
all them is the	true	church . . . and why rather	8, 376/ 3
as be not only	true	, but be also such	8, 376/ 35
he say they were	true	. For Tyndale setteth not	8, 376/ 36
them all is the	true	, and why we should	8, 378/ 11
doctrine thereof known for	true	. . . Tyndale then, under the	8, 381/ 13
agree them to be	true	? But when ye shall	8, 386/ 14
that hath had the	true	belief? And let him	8, 387/ 18
may surely learn the	true	faith and true virtues	8, 387/ 20
the true faith and	true	virtues. If he say	8, 387/ 20
Tyndale's doctrine be the	true	faith), and stark hypocrites	8, 387/ 29

we may have a	true	reader: where shall I	8, 388/ 17
is false, and theirs	true	that correct him . . . but	8, 388/ 30
the Catholic Church is	true	. . . and that the Catholic	8, 388/ 31
faith must needs be	true	by Christ's promise made	8, 388/ 36
known, Catholic congregation is	true	. . . how should I be	8, 389/ 18
whether that preacher say	true	or not? For he	8, 389/ 21
sure that he saith	true	or false. But then	8, 389/ 23
that hath planted the	true	faith in his Catholic	8, 389/ 34
his false heresies were	true	. . . she would not let	8, 390/ 3
And that this is	true	shall much the better	8, 390/ 5
that church of the	true	doctrine of God . . . no	8, 393/ 33
know which is the	true	Scripture of God. And	8, 393/ 34
I think they say	true	. . . for they believe nothing	8, 395/ 21
shall he know the	true	preachers from the false	8, 396/ 5
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which the one is	true	, the other false?" "It	8, 396/ 34
then, if he say	true	. . . it is impossible for	8, 397/ 13
sure teaching of the	true	faith -- he shall	8, 397/ 22
we do know the	true	church of Christ, by	8, 397/ 25
to discern between the	true	doctrine and the false	8, 398/ 25
the false, and the	true	preacher and false, concerning	8, 398/ 25
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though it were proved	true	. Tyndale And this faith	8, 402/ 17
seem to prove it	true	by Scripture. Tyndale Christ	8, 403/ 35
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at all, or any	true	belief, historical or other	8, 408/ 23
For though it were	true	that he saith, that	8, 410/ 25
as ye keep the	true	faith ye can never	8, 413/ 8
-- then be they	true	. But then are they	8, 413/ 33
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this false tale be	true	. . . and all true men	8, 416/ 12
be true . . . and all	true	men, and all holy	8, 416/ 12
a man of Christ's	true	church; but since he	8, 416/ 34
his faith for the	true	, and the believers thereof	8, 417/ 30
believers thereof for the	true	church. Now, his faith	8, 417/ 31
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one part, that the	true	members of Christ do	8, 419/ 31
he saith that every	true	member sinneth and ever	8, 419/ 33
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that it is very	true	, as long as man	8, 422/ 10
whereof the words be	true	and his understanding false	8, 424/ 6
whosoever have once the	true	faith can never after	8, 425/ 18
whoso get once the	true	faith, which he calleth	8, 426/ 1
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For though it be	true	that whensoever a man	8, 435/ 20
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of Saint John said	true	. . . then should Saint John	8, 442/ 5
showed us that a	true	member of Christ's church	8, 443/ 28
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he mean that a	true	member sinneth not deadly	8, 445/ 32
his other fellows, the	true	members of Christ's church	8, 446/ 3
his favor, and be	true	chosen members of his	8, 447/ 23
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or any such other	true	member of their "elect	8, 449/ 2
he, and such other	true	members of their "elect	8, 449/ 26
he have made a	true	, faithful promise of pardon	8, 450/ 10
of pardon to all	true	repentants and penitents, what	8, 450/ 10
his holy fellows, the "	true	" members of Christ's church	8, 450/ 25
Tyndale's false heresy were	true	, and that they were	8, 450/ 36
to prove his riddle	true	that "though he sin	8, 451/ 12
he and such other	true	members of their church	8, 452/ 22
other holy heretics, the	true	members of their "elect	8, 453/ 26
so, by the very	true	tale of Christ, Tyndale's	8, 454/ 18
before, if they were	true	(as they be not	8, 455/ 6
words, if they were	true	, would make indeed somewhat	8, 455/ 11
if that he say	true	that he consented not	8, 456/ 13
their holy heresies be	true	. . . must needs in the	8, 458/ 12
that, that I concluded	true	and that he concludeth	8, 458/ 31
whereas I said, and	true	I said, that a	8, 458/ 36
meaning thereby that the	true	, right belief of all	8, 459/ 1
but if he have	true	trust and full, undoubted	8, 459/ 10
his holy companions, the	true	members of their "elect	8, 459/ 24
effect but that the	true	members of Tyndale's "elect	8, 460/ 22
in this: that his	true	members of his "elect	8, 460/ 30
have once gotten the	true	faith that Saint Peter	8, 460/ 31
error soever such a	true	, faithful, elect member of	8, 461/ 11
beside the promises . . . a	true	member of his "elect	8, 461/ 20
he saith that a	true	member cannot err at	8, 461/ 27
he holdeth that a	true	member of his "elect	8, 461/ 31
for that cause a	true	member of his "elect	8, 462/ 1
and that therefore the	true	member of his "elect	8, 462/ 8
heard before, that a	true	member of the elected	8, 462/ 13
us first wherefore a	true	member of his "elect	8, 462/ 17
for his pleasure sometimes	true	tales, and sometimes such	8, 463/ 34
Turks instead of the	true	Savior of the world	8, 465/ 30
Tyndale instead of the	true	, Catholic church of Christ	8, 465/ 31
the cause wherefore the	true	members of Tyndale's church	8, 467/ 11
else, if Tyndale said	true	, that every elect person	8, 468/ 32

error at the first	true	teaching . . . we must needs	8, 469/ 25
a man of the	true	, Catholic faith, and should	8, 469/ 32
that, if himself say	true	that none elect person	8, 470/ 31
is to wit, the	true	members of the elect	8, 471/ 28
he teach now the	true	members of his "elect	8, 472/ 17
the Scripture teach his	true	members to perceive that	8, 472/ 22
to prove his saying	true	, especially taking the promises	8, 473/ 38
For though it were	true	that without belief of	8, 475/ 10
every article which is	true	and must be believed	8, 475/ 21
no man hath any	true	, sure faith but it	8, 477/ 18
the knowledge of his	true	church, evermore among many	8, 478/ 11
only in his old,	true	, Catholic church remaining. And	8, 478/ 15
the confession of one,	true	, catholic faith, with all	8, 480/ 1
same chapter, that the	true	members of his "elect	8, 480/ 25
Christ, whether they be	true	or no . . . The Church	8, 480/ 37
up to destroy the	true	faith and vary from	8, 481/ 33
knoweth that this is	true	. . . so knoweth he well	8, 482/ 11
And that this is	true	. . . Tyndale knoweth very well	8, 482/ 17
pillage and despoil the	true	Catholics of his own	8, 482/ 36
therefore if it be	true	, as indeed it is	8, 483/ 35
teacheth that in the	true	members of his "elect	8, 485/ 22
heresies, or of the	true	, Catholic faith of Christ	8, 486/ 2
For like as the	true	, Catholic faith is and	8, 486/ 2
and fall from the	true	faith, that is to	8, 487/ 3
is to say, the	true	belief, and lose it	8, 487/ 4
with these sins, a	true	member may lose all	8, 487/ 32
not lost by a	true	member of the "elect	8, 487/ 35
thereby is once a	true	member of his "elect	8, 489/ 37
can never suffer such	true	members of his "elect	8, 490/ 5
Tyndale is with his	true	members of his "elect	8, 490/ 25
example some of the	true	members of his own	8, 491/ 28
for example that his	true	member, this Jack Slouch	8, 492/ 2
he saith that his	true	members upon great occasions	8, 492/ 23
-- yet, being a	true	member of Tyndale's "elect	8, 492/ 33
Luther, not only a	true	member but also one	8, 493/ 7
horrible deeds of his	true	members of his "elect	8, 493/ 37
teacheth us that his	true	members of his "elect	8, 494/ 21
penitents only, and the	true	repentants -- neither himself	8, 495/ 2
be any of the	true	penitents . . . but utterly to	8, 495/ 9
and by whom his	true	member of his "elect	8, 495/ 23
which he compared his	true	members of his "elect	8, 496/ 28
which swerve from the	true	doctrine of Christ's Catholic	8, 498/ 16
which were the very,	true	Scripture of God, and	8, 500/ 9
must show me a	true	cause or an apparent	8, 500/ 32
though it be very	true	that without God's help	8, 502/ 32
as fast in the	true	Christian faith as he	8, 504/ 32
must show me a	true	cause or an apparent	8, 506/ 30
me some cause either	true	or somewhat seeming true	8, 506/ 35
true or somewhat seeming	true	, before that my will	8, 506/ 35
it is not always	true	, that Tyndale saith in	8, 510/ 27

if Tyndale's lie be	true	, neither in faith nor	8, 511/ 8
and dispraiseth the very,	true	mercy itself that God	8, 516/ 16
he saith (and saith	true	) that men will at	8, 517/ 3
he now saith is	true	; and more, too. For	8, 517/ 9
doctrine fall from the	true	faith again, though they	8, 517/ 15
turned he to the	true	faith again, and exhorted	8, 517/ 36
proved to be always	true	: that every elect repenteth	8, 532/ 23
a mastery as no	true	man can. Now, if	8, 534/ 6
believe" . . . if he say	true	, the lack of their	8, 543/ 18
the articles of the	true	faith, and the contrary	8, 556/ 5
doth now make it	true	that his faith faileth	8, 557/ 16
of Christ, of all	true	Christian people. For as	8, 561/ 19
whether they have faith	true	or false, any faith	8, 561/ 23
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it were all as	true	as it is all	8, 564/ 34
were likely to be	true	, and bid us so	8, 565/ 13
all his lies were	true	that he hath made	8, 567/ 16
of repentance -- every	true	repentant person well perceiveth	8, 570/ 38
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ungracious books, good and	true-believing	men that were meet	8, 36/ 2
say but that every	true-believing	man is a witness	8, 240/ 9
the Baptist, that every	true-believing	man, that believeth God's	8, 240/ 15
is the number of	true-believing	men . . . and all that	8, 240/ 19
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whether it were ever	truer	than now. The scribes	8, 136/ 26
the doctrine of Muhammad	truer	than Christ's. More Now	8, 228/ 36
false part may seem	truest	. And then how much	8, 269/ 15
once rather follow him	truly	in faith and good	8, 40/ 17
if we judge ourselves	truly	, we shall be content	8, 65/ 32
unlikely to rise. For	truly	if they stood thereupon	8, 76/ 20
writing; and Christ full	truly	fulfilled his promise without	8, 150/ 20
not because it is	truly	spoken, but because it	8, 243/ 4
but because it is	truly	done. For truth was	8, 243/ 4
if they would do	truly	, it would more profit	8, 304/ 21
priests would do it	truly	, would more profit than	8, 304/ 27
my letters": "Of this	truly	it is evident that	8, 369/ 10
which church, trow ye?	Truly	not of the church	8, 416/ 26
ways and live? But	truly	, if the righteous man	8, 432/ 11
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the blast of the	trumpet	, and ever after live	8, 267/ 12
wise, but serve for	trumpeters	with the blast of	8, 58/ 33
back but if God	truss	up the pack himself	8, 209/ 6
be idolatry to put	trust	in the devil, and	8, 3/ 31
safe-conduct, upon the only	trust	of his gracious forgiveness	8, 9/ 5
had so great a	trust	in Tewkesbury that I	8, 20/ 25
very well hope and	trust	that our Lord, whose	8, 24/ 22
confirmed. And I firmly	trust	that God's grace to	8, 24/ 32
fare as folk that	trust	in nothing else but	8, 26/ 11

-- which (though I	trust	therein to give them	8, 26/ 16
they mean. But I	trust	to draw the serpent	8, 33/ 34
I pluck off, I	trust	, the most glorious feathers	8, 34/ 29
my Dialogue. Wherein I	trust	to make every child	8, 35/ 4
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myself . . . but that I	trust	in God it may	8, 38/ 34
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we shall not, I	trust	, greatly need to fear	8, 123/ 25
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Christ; but yet, I	trust	, in vain . . . and that	8, 136/ 28
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things will yet, I	trust	, serve me sufficiently against	8, 292/ 8
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sore reproveth in their	trust	and confidence to be	8, 299/ 30
Christ when they put	trust	in the sacraments; for	8, 299/ 34
shall touch it, I	trust	, in such wise --	8, 314/ 20
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the Church . . . that I	trust	, in good faith, that	8, 400/ 12
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that would so surely	trust	upon his promise as	8, 450/ 7
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the promise, nor the	trust	therein neither, of any	8, 463/ 4
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I shall not, I	trust	, live all alone . . . but	8, 513/ 11
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shall well perceive, I	trust	, when I come to	8, 553/ 33
and examined -- I	trust	to make you then	8, 554/ 25
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answered him . . . shall, I	trust	, well perceive that it	8, 562/ 39
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not off "maliciously" --	trusting	, because we cannot look	8, 547/ 1
far gone against God's	truth	, and thereby aggrieved God	8, 9/ 26
be sworn to say	truth	. . . affirming that neither bishop	8, 13/ 30
any oath. And of	truth	, Tyndale, in his Answer	8, 13/ 36
tell you what. Of	truth	, George Constantine, after he	8, 18/ 4
go back with the	truth	and "arm" himself with	8, 18/ 36
ye should see what	truth	there is in such	8, 19/ 14
showed him, as the	truth	was indeed, that James	8, 20/ 23
God, which is very	Truth	, and bringeth at last	8, 22/ 6
at last always the	truth	to light, would not	8, 22/ 7
to me; and of	truth	, so I find it	8, 35/ 10
the defense of the	truth	. And as the true	8, 35/ 35
all that love the	truth	and long for the	8, 40/ 9
his congregation the very	truth	and lead them into	8, 44/ 4
lead them into all	truth	that should be necessary	8, 44/ 4
all such kind of	truth	from the beginning hitherto	8, 44/ 7
other men for saying	truth	were well ordained and	8, 59/ 27
them. But, now, this	truth	laboreth he to make	8, 60/ 21
ye shall find for	truth	that besides the taming	8, 71/ 17
with the word of	truth	" -- "that is," saith	8, 94/ 36
with the word of	truth	" -- how prove these	8, 96/ 33
The ' word of	truth	," saith Tyndale, "is	8, 96/ 35
place the "word of	truth	," with which God hath	8, 97/ 3
which is the very	Truth	itself, as himself witnesseth	8, 97/ 5

am the way, the	truth	, and the life")? Thus	8, 97/ 8
as I think the	truth	is: then so may	8, 102/ 4
promise, too. For of	truth	, the promise of God	8, 105/ 7
the gift; whereas of	truth	, as well the promise	8, 106/ 1
lead them into every	truth	: Tyndale first (lest he	8, 107/ 1
taught his church the	truth	. Now, then, if Christ	8, 107/ 22
taught that church the	truth	: then hath Christ broken	8, 107/ 29
lead them into all	truth	. For how had the	8, 107/ 32
this while into all	truth	. . . if one holy truth	8, 108/ 4
truth . . . if one holy	truth	be that friars when	8, 108/ 4
were told the very	truth	-- that the cause	8, 110/ 21
that I therein say	truth	, I shall allege him	8, 113/ 30
make them savor the	truth	. But now that Tyndale	8, 120/ 5
the knowledge of the	truth	, though with the loss	8, 122/ 29
lead it into every	truth	. And we say that	8, 132/ 5
teacheth his church all	truth	; I mean all truth	8, 132/ 8
truth; I mean all	truth	necessary, as himself meant	8, 132/ 8
damnable that is of	truth	good and pleasing to	8, 132/ 19
then taught them the	truth	necessary, but had suffered	8, 132/ 24
it, into every necessary	truth	; and that unto the	8, 133/ 4
and very void of	truth	-- so I trust	8, 133/ 22
because that here the	truth	doth of good mind	8, 137/ 36
subtlety, to oppress the	truth	, and to stop the	8, 138/ 13
even here. For of	truth	, good Christian reader, it	8, 139/ 2
within this realm; the	truth	of which my saying	8, 142/ 15
and seldom, whereas of	truth	there is of "the	8, 146/ 15
and universal. Howbeit, of	truth	Tyndale handleth his third	8, 146/ 18
we say, and say	truth	: that man hath such	8, 148/ 22
teach his church all	truth	without writing; and Christ	8, 150/ 19
that he saith not	truth	; but that of God's	8, 151/ 37
And that I say	truth	in this point . . . I	8, 152/ 3
indeed, to say the	truth	, it was not well	8, 152/ 25
and teaching it all	truth	-- but if we	8, 154/ 9
and teach it all	truth	from time to time	8, 157/ 34
I do not say	truth	in that I say	8, 166/ 5
were also wrong. For	truth	it is that ecclesia	8, 169/ 27
For Tyndale saith therein	truth	, that the word ecclesia	8, 169/ 29
Here ye see Tyndale's	truth	, lo! Did Saint Paul	8, 173/ 31
less wit, and least	truth	, Tyndale hath translated this	8, 174/ 30
blasphemies against the open	truth	. . . and to send his	8, 179/ 12
Nor I find no	truth	that I either blaspheme	8, 179/ 30
mean by this "open	truth	" all the false open	8, 179/ 32
which kind of false	truth	I no more fear	8, 179/ 33
word "senior." Of a	truth	, "senior" is not very	8, 181/ 9
said and say, and	truth	I say, that Tyndale	8, 182/ 22
from the matter. The	truth	is that as God	8, 193/ 6
More It is very	truth	that I improve him	8, 195/ 31
have it taken for	truth	-- he calleth the	8, 206/ 7
he calleth the plain	truth	by the name of	8, 206/ 7
then show the people	truth	. . . and then needed I	8, 219/ 19

obstinate malice against the	truth	" . . . he forgetteth in the	8, 220/ 23
malice is against the	truth	in such manner obstinate	8, 220/ 24
devilish heresies against the	truth	; and, putting me in	8, 220/ 26
such resisters of the	truth	come at last unto	8, 220/ 28
of God every necessary	truth	to the belief whereof	8, 222/ 30
one -- and the	truth	is indeed that they	8, 223/ 27
he fleeth from the	truth	. . . and hideth himself in	8, 223/ 30
error, leading into every	truth	. . . as Christ saith himself	8, 225/ 22
and receive all their	truth	of God's word, in	8, 226/ 36
that God taketh his	truth	or his light of	8, 227/ 7
O Father, through thy	truth	. And thy word is	8, 228/ 13
And thy word is	truth	." And thus thou seest	8, 228/ 14
thou seest that God's	truth	dependeth not of man	8, 228/ 14
of him and his	truth	. And this translation therefore	8, 233/ 32
of man" -- of	truth	, the difference is not	8, 234/ 3
as witnesses to the	truth	of God. Now, if	8, 237/ 9
For though that his	truth	is so justified in	8, 238/ 35
is the Spirit of	Truth	that proceedeth of the	8, 239/ 37
saith further that God's	truth	dependeth not of man's	8, 242/ 16
say further that the	truth	of God dependeth not	8, 242/ 18
saith -- that God's	truth	is not true because	8, 242/ 22
true also: that God's	truth	is not true because	8, 242/ 23
the cause of the	truth	of these two, nor	8, 242/ 30
the cause of the	truth	of the other. But	8, 242/ 31
that he sitteth, the	truth	of his sitting dependeth	8, 242/ 35
my saying, but the	truth	of my saying dependeth	8, 242/ 36
saying dependeth upon the	truth	of his sitting: so	8, 242/ 36
sitting: so doth the	truth	of God's deed not	8, 242/ 37
not depend upon the	truth	of his word . . . but	8, 243/ 37
his word . . . but the	truth	of his word dependeth	8, 243/ 37
word dependeth upon the	truth	of his deed. For	8, 243/ 1
God, that is the	Truth	, would not say it	8, 243/ 2
is truly done. For	truth	was the thing in	8, 243/ 4
thing in itself, and	truth	it should have been	8, 243/ 5
whereof serveth, then, the	truth	of God's words: I	8, 243/ 13
believed among us the	truth	of God's deed. For	8, 243/ 15
way by which that	truth	shall be showed us	8, 243/ 21
done. But whereas of	truth	their falsehoods be so	8, 245/ 3
may perceive that the	truth	of God is justified	8, 245/ 8
the cause of his	truth	. . . but by his word	8, 245/ 9
word he showeth his	truth	. . . and by his word	8, 245/ 10
declare and magnify his	truth	from the beginning of	8, 245/ 29
and seek for the	truth	, and to vary for	8, 247/ 19
and belief of the	truth	by his Holy Spirit	8, 247/ 22
do penance, and teach	truth	; for by such means	8, 248/ 3
leading them into all	truth	-- never suffer his	8, 248/ 15
in hand, that the	truth	of God dependeth upon	8, 251/ 10
and found out the	truth	-- I have in	8, 252/ 33
I find lack of	truth	. . . yet I somewhat allow	8, 257/ 19
there is no necessary	truth	to be believed but	8, 257/ 25

lead them into every	truth	, and put them in	8, 258/ 11
lead them into the	truth	that is the contrary	8, 258/ 14
shall write you all	truth	," but " . . . shall lead you	8, 258/ 16
lead you into all	truth	" -- we deduce thereupon	8, 258/ 17
leading us into every	truth	. Now shall I show	8, 258/ 29
church into the contrary	truth	, according to Christ's promise	8, 260/ 25
taketh for a plain	truth	: that is to wit	8, 264/ 8
but if all the	truth	were written in scripture	8, 264/ 10
together to dispute the	truth	, in a great audience	8, 266/ 3
of Scripture for the	truth	, and the other as	8, 266/ 30
of the plain, open	truth	, and preacheth and teacheth	8, 267/ 26
see the light of	truth	. . . which hath now put	8, 267/ 35
led out of the	truth	than well confirmed in	8, 268/ 15
yet -- because the	truth	standeth not in words	8, 268/ 34
I say that the	truth	of that article taught	8, 269/ 18
it for an undoubted	truth	, he shall set at	8, 269/ 22
hath yet the same	truth	now that it had	8, 269/ 27
in witness of the	truth	thereof, that never read	8, 269/ 32
other side for the	truth	. But I say, therefore	8, 269/ 36
the proof of the	truth	, that all the miracles	8, 270/ 1
agree that he saith	truth	. And then say I	8, 274/ 8
this to be very	truth	himself: that if sacraments	8, 278/ 9
the Jews as the	truth	was, that the Scripture	8, 280/ 3
dare say that the	truth	of God do depend	8, 283/ 36
the Church into every	truth	; and the Church grown	8, 284/ 13
shall teach them all	truth	, and lead them into	8, 285/ 33
lead them into every	truth	, and that forever . . . since	8, 285/ 34
never teacheth against the	truth	, nor writeth against his	8, 286/ 36
came into the undoubted	truth	and faith of the	8, 292/ 28
the belief of the	truth	. . . and leadeth every well-willing	8, 295/ 28
belief of every necessary	truth	. . . and by the grounds	8, 295/ 31
his folly pass, the	truth	is that the Jews	8, 299/ 20
before him. And of	truth	, I am right credibly	8, 301/ 3
teach it all necessary	truth	, and thereby necessarily to	8, 302/ 32
that the Spirit of	truth	is come, he shall	8, 312/ 26
shall teach you all	truth	." Lo, here ye hear	8, 312/ 26
the twain is the	truth	. . . yet he maketh himself	8, 318/ 1
lead" them "into every	truth	." And whereas Tyndale saith	8, 331/ 9
lead" them "into every	truth	." To this will Tyndale	8, 331/ 22
lead them into every	truth	. . . which should put all	8, 331/ 25
put all the necessary	truth	in writing." Let Tyndale	8, 331/ 26
lead you into every	truth	." He said not, "The	8, 331/ 37
they wrote every necessary	truth	. This argument is, God	8, 333/ 26
the declaration of the	truth	thereof, while the false	8, 339/ 21
men use diligence and	truth	in the writing out	8, 348/ 13
lead it into every	truth	. Finally, for conclusion, to	8, 350/ 29
malicious suspicion." Now, of	truth	, there is no such	8, 357/ 1
touch it. But of	truth	, there is a false	8, 357/ 5
yet, to say the	truth	, never Tradition needed. For	8, 366/ 11
men that taught the	truth	. . . and then they say	8, 367/ 4

leading it into all	truth	, put us not in	8, 376/ 6
and certainty of the	truth	-- how could he	8, 376/ 6
the knowledge of the	truth	had, there is not	8, 377/ 24
shall not hurt the	truth	, that is to wit	8, 378/ 1
his Church further what	truth	he will hereafter, and	8, 378/ 25
plain and confess the	truth	that he cannot prove	8, 379/ 26
I say, confess the	truth	that he cannot prove	8, 379/ 34
and strength of the	truth	. And thus end I	8, 382/ 9
Christ, that is very	Truth	, to say very false	8, 387/ 7
try him by the	truth	of Scripture. What if	8, 389/ 24
inwardly sure of the	truth	that a poor, simple	8, 389/ 36
and I brought the	truth	in debate and question	8, 390/ 1
than that the merciful	truth	of God the Father	8, 390/ 17
returneth again to the	truth	ere ever his body	8, 393/ 21
ever into all necessary	truth	, that whoso hear and	8, 396/ 19
and the pillar of	truth	" for the inviolable surety	8, 396/ 26
consent of every necessary	truth	of revealed faith, be	8, 398/ 8
than that the merciful	truth	of God the Father	8, 399/ 31
the mother of all	truth	, and bringeth with her	8, 402/ 23
the Spirit of all	truth	-- which Spirit purgeth	8, 402/ 23
necessary faith. Howbeit, of	truth	, Tyndale restraineth it therein	8, 407/ 1
bound to believe that	truth	, whereof is also nothing	8, 407/ 4
sin no more. More	Truth	is it that the	8, 408/ 34
even though that the	truth	contrary to his error	8, 415/ 1
stark heretic. And of	truth	, so he is indeed	8, 416/ 12
deceive ourselves, and the	truth	is not in us	8, 419/ 9
places as falsely for	truth	affirmeth, where he would	8, 420/ 34
are fallen from the	truth	. . . saying that the resurrection	8, 430/ 19
maliciously impugn the known	truth	, as they and he	8, 437/ 34
cannot suffer it. And	truth	it is as long	8, 439/ 22
deceive ourselves, and the	truth	is not in us	8, 443/ 21
it seemeth, and of	truth	so, I trow, he	8, 447/ 8
-- yet of very	truth	, in conclusion, when he	8, 448/ 18
they had before (the	truth	of which promise Tyndale	8, 450/ 12
not help. Howbeit, of	truth	, Tyndale's words written a	8, 455/ 5
yoke off. But of	truth	, those words are untrue	8, 455/ 18
great -- although the	truth	that is contrary to	8, 461/ 14
and teacheth for a	truth	that in all other	8, 461/ 19
plain doctrine; which what	truth	it hath we shall	8, 462/ 15
be thus, as of	truth	it is . . . what doubt	8, 463/ 18
that Christ. And of	truth	, either in that error	8, 464/ 33
lead it into every	truth	; but he loseth yet	8, 465/ 26
man should learn the	truth	which the Holy Ghost	8, 465/ 32
error and believe the	truth	, and resist not; and	8, 467/ 16
great, and the contrary	truth	written in the Gospel	8, 467/ 19
indifferently to perceive the	truth	than frowardly to stick	8, 468/ 29
by assent unto the	truth	, as soon as it	8, 469/ 1
Saint Augustine to the	truth	, from more errors than	8, 469/ 9
bring him from the	truth	, yet would he not	8, 469/ 35
he is taught the	truth	. . . then this man that	8, 470/ 15

the first, after the	truth	once taught him by	8, 470/ 15
that there is no	truth	in Tyndale's tale. And	8, 471/ 2
they be taught the	truth	, and that they repent	8, 471/ 5
be better taught the	truth	. . . and that then he	8, 473/ 20
were damnable after the	truth	of those articles taught	8, 475/ 26
Scripture, he prove the	truth	of his doctrine by	8, 475/ 33
lead it into every	truth	. Of this church, therefore	8, 476/ 9
error whereof, after the	truth	taught, himself confesseth to	8, 476/ 33
he knoweth the undoubted	truth	of this article, since	8, 476/ 36
teach it every necessary	truth	, unto the end of	8, 477/ 5
them of whom the	truth	can be learned. Also	8, 477/ 22
not have learned the	truth	of that article of	8, 478/ 26
is damnable after the	truth	taught, forasmuch as his	8, 478/ 30
evidently proved . . . the sure	truth	and certainty cannot be	8, 478/ 35
teach it every necessary	truth	; that is to wit	8, 478/ 39
is to wit, every	truth	to the belief whereof	8, 479/ 1
he must learn the	truth	of the same church	8, 479/ 17
the certainty of the	truth	dependeth upon the promise	8, 483/ 32
teach his church all	truth	and lead it thereunto	8, 483/ 34
mean that as the	truth	is: that all goodness	8, 486/ 19
his words is any	truth	, his privilege is not	8, 488/ 8
somewhat more covertly), of	truth	, concerning all other good	8, 501/ 28
hear and learn the	truth	, and upon the hearing	8, 505/ 18
inevitable sight of the	truth	inspired into the man	8, 509/ 12
his laws," whereas of	truth	, without his grace both	8, 510/ 36
that I see the	truth	well enough, and that	8, 513/ 2
willfully write against the	truth	. Wherein if he will	8, 513/ 4
it; for upon a	truth	nothing can there follow	8, 513/ 19
can there follow but	truth	, as every man learned	8, 513/ 20
this, I say, be	truth	, as it is, that	8, 514/ 27
to hearken unto the	truth	for rage of lusts	8, 516/ 32
and consent unto the	truth	. . . whereunto before, they could	8, 516/ 38
nor hearken to the	truth	, though it be never	8, 517/ 4
they be taught the	truth	assent forthwith and will	8, 517/ 6
the consent of the	truth	whereunto before, they would	8, 517/ 23
For albeit that of	truth	the elect shall arise	8, 518/ 20
And therein he saith	truth	. For if God had	8, 519/ 23
she could not, of	truth	, have done it without	8, 527/ 32
the elects. For of	truth	, thus do some reprobates	8, 532/ 18
Tyndale should tell us	truth	-- than under pretext	8, 544/ 12
about to seek the	truth	, and endeavor himself to	8, 546/ 7
that told him the	truth	. . . but, as it seemeth	8, 546/ 8
name, casting off the	truth	of his faith and	8, 561/ 31
than that the merciful	truth	of God the Father	8, 567/ 34
they be all, of	truth	, none otherwise to be	8, 568/ 35
apostle Saint Paul. These	truths	had the apostles, the	8, 44/ 15
those heretics those necessary	truths	till the devil had	8, 44/ 24
sour. And by those	truths	and this faith always	8, 44/ 29
-- these be the "	truths	" that Tyndale preacheth. And	8, 221/ 13
because I call these "	truths	" heresies -- therefore Tyndale	8, 221/ 14

I do, that Tyndale's "	truths	" be stark devilish heresies	8, 221/ 20
God doth reveal his	truths	not always in one	8, 247/ 12
be, to teach his	truths	more and more, as	8, 248/ 10
if he believe other	truths	which God hath revealed	8, 284/ 18
yet at those days	truths	kept among the people	8, 356/ 1
Spirit of God divers	truths	which no good man	8, 365/ 20
the faith of such	truths	as are taught were	8, 507/ 10
content that these things	try	the mist of both	8, 133/ 32
we be come to	try	between us the falsehood	8, 222/ 19
must I, saith Tyndale,	try	him by the truth	8, 389/ 24
fair tale of a	tub	. For albeit that Christ	8, 70/ 15
fair tale of a	tub	, told us of his	8, 494/ 25
Friday as on Shrove	Tuesday	? And what can be	8, 4/ 22
in the mire and	tumble	, and his master and	8, 552/ 34
he must either lie	tumbling	still therein like a	8, 479/ 6
repeated those words, with	tunsions	and knockings upon his	8, 24/ 9
or than would a	Turk	himself. And this is	8, 75/ 7
ready to kill a	Turk	for his sake, that	8, 122/ 26
he saith that the	Turk	"believeth better in God	8, 123/ 27
very surely for a	Turk	but for a heretic	8, 252/ 15
company with either paynim,	Turk	, Saracen, or Jew, and	8, 504/ 34
to do as the	Turks	do -- bid men	8, 3/ 34
and though they were	Turks	, Jews, or Saracens, or	8, 93/ 27
fear lest infidels as	Turks	and Saracens would learn	8, 109/ 32
good reason unto Jews,	Turks	, and Saracens, and paynims	8, 110/ 4
then all the Jews,	Turks	, Saracens, and other infidels	8, 110/ 9
speaketh of, as Jews,	Turks	, and Saracens, were present	8, 110/ 16
Christian men suffer the	Turks	and fight not with	8, 122/ 32
prepare themselves against the	Turks	. But now Tyndale, that	8, 122/ 35
go fight against the	Turks	. But as madly as	8, 123/ 4
in favor of the	Turks	. . . a prince may assemble	8, 123/ 21
church of paynims and	Turks	, too, and the church	8, 131/ 13
yea, and peradventure Jews,	Turks	, and Saracens too, that	8, 146/ 33
think as did the	Turks	and the old heathen	8, 148/ 16
than of Jews or	Turks	. Tyndale To this answereth	8, 164/ 29
and "a church of	Turks	" thereto. More This is	8, 166/ 11
congregation" is indifferent unto	Turks	and Christian men, and	8, 166/ 15
signifieth a company of	Turks	as of Christian men	8, 166/ 17
to a company of	Turks	and of Christian men	8, 166/ 19
and "a church of	Turks	" too; and yet, and	8, 167/ 22
spoken -- that "the	Turks	be charitable one to	8, 200/ 8
Tyndale speaketh of, that "	Turks	be charitable among themselves	8, 200/ 24
doth the congregation of	Turks	) nor with false traditions	8, 244/ 19
will say that the	Turks	have miracles among them	8, 251/ 31
that neither paynims nor	Turks	be able to match	8, 252/ 6
marvels done among the	Turks	or Saracens -- since	8, 252/ 12
prophets he meaneth: paynims,	Turks	, or heretics. If he	8, 265/ 10
he mean paynims or	Turks	, then goeth he very	8, 265/ 11
as Jews, Saracens, or	Turks	, not yet converted unto	8, 392/ 19
But like as the	Turks	instead of the true	8, 465/ 29

that Tyndale in the	Turks'	favor speaketh against those	8, 123/ 26
his heresies again, and	turn	again to Christ's Catholic	8, 9/ 21
yet the grace to	turn	and save his soul	8, 22/ 9
now, saith the Lord,	turn	to me with all	8, 68/ 26
their flesh, but also	turn	again to God, that	8, 68/ 33
pity upon them and	turn	again to them. Read	8, 68/ 34
breaking be sorry and	turn	again by penance . . . God	8, 76/ 33
at all -- and	turn	them all into mocks	8, 104/ 36
of our Lord, to	turn	it to a mock	8, 115/ 18
malicious man intendeth to	turn	poor simple souls out	8, 118/ 38
and show lechery . . . to	turn	the world to grace	8, 130/ 11
that the fight shall	turn	the man to merit	8, 159/ 28
manifold heresies, they now	turn	all the sweet honey	8, 161/ 18
whit. For if he	turn	it from a conditional	8, 168/ 14
but his own, and	turn	upon his own top	8, 175/ 27
rageth he because I	turn	into "favor," and not	8, 202/ 22
but if he will	turn	the article out of	8, 235/ 30
so many ways to	turn	the people wrong, God	8, 270/ 20
will at this clap	turn	his cheek aside . . . and	8, 298/ 18
for our pleasure, or	turn	it to every tenth	8, 321/ 25
be thereon taken and	turn	men to devotion, and	8, 330/ 13
they care not to	turn	into Friday now. By	8, 366/ 2
heaven, we most specially	turn	us toward the east	8, 368/ 1
never after repent nor	turn	again . . . but yet the	8, 412/ 9
words, take occasion to	turn	their earnest, godly sentence	8, 424/ 16
if the righteous man	turn	himself away from his	8, 432/ 12
the wicked man will	turn	, he shall be taken	8, 432/ 20
whensoever the wicked man	turn	from his wickedness . . . it	8, 432/ 26
if he would not	turn	at the first, as	8, 468/ 36
do not despair to	turn	a man at last	8, 469/ 17
go anymore about to	turn	him again to God	8, 469/ 29
though an elect shall	turn	from evil to good	8, 470/ 2
that therefore if he	turn	not at the first	8, 470/ 3
a reprobate, though he	turn	not from his present	8, 470/ 5
at the first, shall	turn	after well enough . . . and	8, 470/ 6
him . . . though man cannot	turn	unto him without prevention	8, 510/ 1
yet of such, some	turn	again by grace from	8, 517/ 16
that they would finally	turn	again to him, and	8, 519/ 23
they repent immediately and	turn	again meekly. For this	8, 532/ 13
to himself, he may	turn	from God unto the	8, 558/ 36
cold fear of death"	turn	them to give an	8, 570/ 3
that he be surely	turned	to the Catholic faith	8, 19/ 30
from true Christian folk	turned	into false, wicked wretches	8, 33/ 6
now the Lent all	turned	into Shrovetide. And there	8, 62/ 28
holy wine changed and	turned	in Christ's holy Flesh	8, 81/ 14
lying in water was	turned	into starch." More What	8, 116/ 16
the preacher lied. Thus	turned	they sermons in brawlings	8, 126/ 8
and perfected, our hope	turned	into having and possession	8, 141/ 6
the maker is graciously	turned	again to God; and	8, 142/ 24
Christ at his Maundy	turned	into his Blood? Now	8, 195/ 13

or that it is	turned	into this word "acknowledging	8, 207/ 12
tongue have changed and	turned	the order of the	8, 236/ 16
when the world was	turned	to him, and that	8, 244/ 8
beginning . . . or from mortal	turned	to venial by the	8, 288/ 8
else, be thy back	turned	once, I will eat	8, 308/ 1
malice . . . he should be	turned	from an angel into	8, 436/ 4
from a holy apostle	turned	into the traitor of	8, 437/ 18
that whosoever had once	turned	the spit could never	8, 440/ 8
whereas Christ when he	turned	the bread into his	8, 466/ 3
life to come, then	turned	into full sight and	8, 509/ 8
never from them; then	turned	he to the true	8, 517/ 35
he repented immediately, and	turned	again meekly. Now, in	8, 529/ 7
time, and thou thereby	turned	from me to my	8, 558/ 2
be thyself converted and	turned	from mine enemy unto	8, 558/ 7
by any deadly sin,	turned	in any wise at	8, 558/ 19
a man may be	turned	to good, and turned	8, 558/ 28
turned to good, and	turned	to be bad, and	8, 558/ 28
to be bad, and	turned	to virtue, and turned	8, 558/ 29
turned to virtue, and	turned	to vice, turned to	8, 558/ 29
and turned to vice,	turned	to God, and turned	8, 558/ 29
turned to God, and	turned	to the devil, too	8, 558/ 29
the Scripture that word "	turned	" standeth so alone, it	8, 558/ 30
by turning to himself	turned	to the devil. And	8, 558/ 37
that is, "to God	turned	again," proved clearly that	8, 559/ 30
God averted and sinfully	turned	away. And therefore hath	8, 559/ 31
of our Savior, Tyndale	turneth	into scorn. Never was	8, 41/ 36
spoken. But therefore Tyndale	turneth	those two words out	8, 113/ 2
cheek from me, he	turneth	the other very fair	8, 298/ 23
this argument: "He that	turneth	the spit sitteth by	8, 440/ 4
him: ergo, he that	turneth	the spit cannot be	8, 440/ 6
regard of his mercy	turneth	trust into presumption, and	8, 512/ 7
own part now and	turneth	him to impugn ours	8, 572/ 34
useth daily, as in	turning	"idols" into "images," and	8, 143/ 13
own fond fantasies, and	turning	all honey into poison	8, 178/ 6
the Jews, in their	turning	to Christ's belief, were	8, 281/ 12
argument false: yet in	turning	the one cheek from	8, 298/ 22
lose no labor in	turning	of him. And saving	8, 470/ 36
his ghostly purpose . . . and,	turning	the example of his	8, 495/ 21
some willing conversion and	turning	of man toward him	8, 510/ 1
converted," which signifieth a	turning	to God (and therein	8, 558/ 22
doth ever imply a	turning	away from God before	8, 558/ 22
is ever taken for	turning	unto God. And especially	8, 558/ 31
is never taken for	turning	of a man unto	8, 558/ 34
unto God. For in	turning	to himself, he may	8, 558/ 35
devil . . . as Lucifer by	turning	to himself turned to	8, 558/ 37
friars may wed nuns.	Tut	, nay; that can serve	8, 266/ 6
by and by, both	twain	deceitfully did abuse his	8, 9/ 6
his coming hither, both	twain	, unto his charge. But	8, 10/ 2
soul cured, than both	twain	cast away; or, if	8, 17/ 28
sacraments, which be only	twain	: Baptism and the Sacrament	8, 80/ 20

and Blood (of which	twain	every one is evermore	8, 81/ 15
by . . . he suffereth them	twain	to tarry for the	8, 83/ 1
and that the other	twain	be nothing fruitful neither	8, 83/ 21
neither nother of the	twain	, that is to wit	8, 83/ 23
all the sacraments save	twain	-- that is, Baptism	8, 91/ 32
he leaveth but them	twain	-- I pray you	8, 91/ 34
holily he handleth them	twain	, and ye shall see	8, 91/ 35
away . . . and the other	twain	that he would seem	8, 119/ 1
him one thing or	twain	more, which I marvel	8, 133/ 33
out one signification or	twain	that this word plainly	8, 145/ 13
half of the other	twain	too. Every boy believeth	8, 147/ 33
under those words, both	twain	, may be Christian men	8, 166/ 37
is now found in	twain	. For by a like	8, 174/ 33
provide a man or	twain	to come to land	8, 190/ 7
shift, he granted both	twain	for true: that is	8, 196/ 22
of three tongues nor	twain	neither . . . but an indifferent	8, 218/ 24
and some in both	twain	. And therefore, where in	8, 220/ 19
both one in these	twain	-- "I take not	8, 233/ 1
there is between these	twain	. If a man would	8, 234/ 5
now fallen from both	twain	, save only these few	8, 272/ 19
nor miracle . . . but both	twain	ever plenteously continued in	8, 274/ 26
he said of those	twain	that if either of	8, 280/ 14
one, and there be	twain	, and one and twain	8, 286/ 25
twain, and one and	twain	make three," that simple	8, 286/ 25
too. And yet both	twain	be not enough to	8, 289/ 18
did of the other	twain	. I would wit of	8, 296/ 5
and both the other	twain	. If he mean of	8, 296/ 21
the ceremonies with them	twain	, without any other significations	8, 309/ 3
one place of the	twain	, he speaketh of miracles	8, 311/ 2
ne'er whither of the	twain	is the truth . . . yet	8, 318/ 1
he the causes, both	twain	, so substantial . . . that it	8, 318/ 3
some one of those	twain	must needs be the	8, 318/ 21
though it bring both	twain	. For if we bring	8, 346/ 28
neither, but mocketh both	twain	. Now have ye heard	8, 347/ 2
now do; and both	twain	have therein done very	8, 353/ 36
did agree with these	twain	, nor these twain between	8, 394/ 27
these twain, nor these	twain	between themselves) -- he	8, 394/ 27
bread, and false both	twain	. And Tyndale followeth the	8, 403/ 23
lay a block or	twain	in his way, that	8, 419/ 37
one dark text or	twain	taken in this epistle	8, 425/ 7
believe one heretic or	twain	better than all the	8, 427/ 2
which advisedly readeth those	twain	shall never after doubt	8, 448/ 27
after the devil. These	twain	both at once without	8, 458/ 22
after one warning or	twain	eschew -- yet meant	8, 469/ 13
as they be, both	twain	, by the blast of	8, 471/ 14
so be they, both	twain	, there fallen to wrack	8, 471/ 17
other things specially provide	twain	. One, that they which	8, 478/ 12
they continue still, both	twain	, and his hope and	8, 492/ 30
doth he after both	twain	come and received, and	8, 520/ 1
he bethought him upon	twain	. One, a general signification	8, 560/ 31

with other, and both	twain	wedded and bedded with	8, 564/ 33
his heresy. Of which	twain	yet it will be	8, 569/ 20
but only one or	twain	such as nothing maketh	8, 571/ 10
of Moses in the	twelfth	of the Deuteronomy, where	8, 348/ 23
the eleventh Collation (the	twelfth	chapter): "The authority of	8, 370/ 18
of Saint Matthew, the	twelfth	chapter; and also the	8, 426/ 19
is written in the	twelfth	chapter of the Second	8, 538/ 34
four evangelists and his	twelve	apostles . . . he hath caused	8, 157/ 28
or all the whole	twelve	together. And yet will	8, 381/ 22
elected and chose his	twelve	apostles, though they were	8, 391/ 11
elected and chosen you	twelve	, and one of you	8, 391/ 15
I not chosen you	twelve	, and one of you	8, 392/ 1
elected and chosen you	twelve	, and lo, one of	8, 498/ 30
thirty-sixth of Jeremiah, the	twentieth	of Judges, with a	8, 69/ 8
as in the said	twentieth	chapter of the Apostles'	8, 184/ 10
and one in the	twentieth	of the Acts . . . all	8, 185/ 12
which, being convicted by	twenty	witnesses and above, did	8, 22/ 3
any priest within this	twenty	miles." More All this	8, 92/ 12
company, till within this	twenty	years, that believed as	8, 107/ 12
his boy's age is	twenty	winters stepped into his	8, 491/ 31
cause enough to kill	twenty	peasants and villeins for	8, 530/ 19
of my Dialogue, the	twenty-fifth	chapter: there shall ye	8, 291/ 30
as I in the	twenty-fifth	chapter of the First	8, 309/ 34
flesh? Item: In the	twenty-first	chapter of the Third	8, 66/ 5
Savior himself in the	twenty-fourth	chapter of Saint Luke	8, 238/ 15
his answer to the	twenty-ninth	chapter of my First	8, 330/ 33
words . . . Tyndale In the	twenty-ninth	chapter, M. More allegeth	8, 330/ 36
he saith in the	twenty-sixth	chapter of Leviticus, where	8, 5/ 4
apostle Saint Matthias, the	twenty-third	day of February . . . and	8, 12/ 31
Savior written in the	twenty-third	of Matthew, where he	8, 351/ 17
though he had lived	twice	as long as Luther	8, 122/ 14
of the hands . . . is	twice	declared by Saint Paul	8, 197/ 30
as many more, and	twice	as many more, if	8, 339/ 2
that time to speak	twice	ere he go back	8, 468/ 3
though David so did	twice	. There is, I trust	8, 532/ 25
fallen on a lime	twig	, which the more it	8, 297/ 4
for himself, the painful	twitch	of bodily death: we	8, 214/ 1
too, was occupied about	two	things at once: that	8, 16/ 23
monk, he went about	two	wives, one in Brabant	8, 16/ 30
much honesty and worship,	two	that had been present	8, 20/ 15
Testament. The third, against	two	chapters of Tyndale's Answer	8, 33/ 25
then would put away	two	parts thereof, that is	8, 42/ 6
man upon the other	two	causes, by any search	8, 56/ 8
convenient significations of those	two	sacraments -- yet doth	8, 81/ 20
is led thereto by	two	special motives: the one	8, 87/ 1
But then findeth Tyndale	two	great faults for which	8, 92/ 32
Tyndale's mind concerning these	two	things: that is to	8, 93/ 37
visible signs, there be	two	things to be considered	8, 94/ 1
Law -- between which	two	kinds of sacraments seemeth	8, 98/ 36
difference as between the	two	kinds of the laws	8, 99/ 1

Church which stretcheth to	two	seas of sins, that	8, 100/ 19
of the sacrament putteth	two	parts away, and almost	8, 106/ 21
also one of these	two	very plain falsehoods: that	8, 107/ 17
therefore Tyndale turneth those	two	words out of their	8, 113/ 3
himself and one or	two	wretched fellows of his	8, 116/ 21
the bishops should wag	two	fingers over him . . . than	8, 127/ 18
here the wagging of	two	fingers . . . so he calleth	8, 127/ 36
every one of which	two	is worthy more faith	8, 137/ 13
Will he stand at	two	hundred? Three hundred? Four	8, 151/ 7
tale Tyndale telleth us	two	things. One, that God	8, 154/ 25
with one word or	two	put them in remembrance	8, 157/ 12
farther yet, of these	two	things one: that is	8, 157/ 25
readers, yourselves, whether of	two	bad, it was not	8, 182/ 5
For whereas he layeth	two	places of the epistles	8, 185/ 11
since neither of those	two	words is in English	8, 186/ 6
word ecclesia . . . of which	two	words, baptisma and ecclesia	8, 188/ 32
shall read over the	two	epistles of Saint Paul	8, 190/ 35
and every of these	two	is one of the	8, 194/ 23
the matter, after his	two	years' musing thereupon, neither	8, 218/ 31
in which be treated	two	chapters of Tyndale's book	8, 222/ 3
unwritten . . . and that those	two	words are both of	8, 223/ 1
heretics in Almaine this	two	or three years together	8, 226/ 19
For whereas we have	two	articles in English, "a	8, 229/ 27
that he which in	two	so plain English words	8, 230/ 20
the use of those	two	words in answering to	8, 230/ 23
is there between these	two	adverbs "yea" and "yes	8, 230/ 32
Savior himself; of which	two	things the one is	8, 231/ 21
for the man." The	two	first excludeth him utterly	8, 234/ 16
tongue, changed in those	two	persons singular, taketh the	8, 236/ 13
open which of the	two	terms we take for	8, 236/ 14
sentence falsely. For these	two	be plain repugnant: that	8, 238/ 9
a heresy; ergo, these	two	things be true"; and	8, 242/ 28
the truth of these	two	, nor the saying of	8, 242/ 30
must then prove me	two	things: one, that they	8, 255/ 9
I answer to Tyndale	two	things. The first is	8, 264/ 7
fallen in dispicions in	two	pulpits on high, that	8, 266/ 28
our Lady shall have	two	new sons ere Tyndale	8, 271/ 26
have seen with his	two	eyes his two follies	8, 283/ 31
his two eyes his	two	follies in these few	8, 283/ 31
a simple soul that	two	eggs were three, because	8, 286/ 24
and to eat the	two	eggs himself, and bid	8, 286/ 28
the belief thereof profiteth	two	manner of wise. One	8, 288/ 11
works here (of which	two	things Tyndale abhorreth to	8, 288/ 14
man and died between	two	thieves, and for his	8, 290/ 30
apostles have written the	two	sacraments, that is to	8, 294/ 25
always that the other	two	, that is, Baptism and	8, 303/ 30
conclude that only those	two	be very sacraments, and	8, 303/ 33
short; but here be	two	lies long and loud	8, 305/ 11
openly rebuke and shame	two	sacraments there at once	8, 306/ 23
see whither of us	two	play the false juggler	8, 311/ 25

here, he guesseth here	two	causes why the water	8, 317/ 36
but divineth and deviseth	two	new causes of his	8, 318/ 20
why. We may make	two	every week if it	8, 320/ 9
as it is thought,	two	hundred years before; and	8, 339/ 1
him too, and both	two	burned together -- with	8, 358/ 5
with whither of those	two	were surer to send	8, 374/ 4
the answer of his	two	special chapters -- the	8, 382/ 11
Soul Health." In which	two	points as gloriously as	8, 382/ 14
too, that we were	two	mad fools and false	8, 390/ 4
declareth that there be	two	churches -- the one	8, 390/ 23
following) which of these	two	elections he meaneth. Howbeit	8, 391/ 23
not. For in these	two	points he wrappeth us	8, 393/ 2
undoubtable judges between the	two	contrary preachers of which	8, 396/ 33
the world unto the	two	most heinous sins and	8, 425/ 11
Holy Scripture. Of which	two	things Tyndale the one	8, 426/ 25
in whichsoever of these	two	states a man finally	8, 428/ 15
which three the first	two	be the beginning and	8, 435/ 10
doubteth whither of the	two	better understood Saint John	8, 442/ 31
damnably. And why? For	two	causes, saith Tyndale. One	8, 461/ 7
not so divide these	two	kinds of error . . . one	8, 462/ 3
serve -- of which	two	the one is that	8, 471/ 9
articles he lacketh those	two	. . . there is no remedy	8, 476/ 17
one naughty knave or	two	in a town, as	8, 482/ 21
here falleth Tyndale in	two	faults. One is that	8, 499/ 8
once moved diversely between	two	reasons, nothing do at	8, 507/ 6
untrue in these other	two	things also: that is	8, 511/ 29
doubt not but some	two	souls have been saved	8, 523/ 3
And, finally, put for	two	false intents: one, to	8, 527/ 19
For this he said	two	or three times in	8, 532/ 14
or three times in	two	or three chapters . . . and	8, 532/ 14
boldness, and that his	two	disciples toward Emmaus burned	8, 545/ 16
work) -- of these	two	last significations hath he	8, 561/ 15
the first of his	two	last, if he will	8, 561/ 20
but only given us	two	definitions. Of which so	8, 567/ 20
you by the way	two	special great heresies. One	8, 567/ 37
that I answer Tyndale	two	things. One, that God	8, 568/ 31
this knoweth, I say,	Tyndale	himself so well, and	8, 3/ 15
from God. Now, when	Tyndale	calleth his heresies by	8, 3/ 28
infidelity to do as	Tyndale	hath done: purposely mistranslate	8, 3/ 36
of man, or as	Tyndale	saith of confession, but	8, 4/ 9
idolatry to do as	Tyndale	doth: forbid us to	8, 4/ 26
these abominable books of	Tyndale	and his fellows teach	8, 5/ 30
And these things teacheth	Tyndale	as the mind of	8, 6/ 14
Then have we by	Tyndale	the Wicked Mammon . . . by	8, 6/ 17
Then have we from	Tyndale	the First Epistle of	8, 6/ 26
Jonah made out by	Tyndale	-- a book that	8, 8/ 3
Then have we, by	Tyndale	also, the Answer to	8, 8/ 8
of such sort as	Tyndale	never made a more	8, 8/ 15
Practice of Prelates . . . wherein	Tyndale	had went to have	8, 8/ 19
so mad to tell	Tyndale	, no man doubteth but	8, 8/ 30

man doubteth but that	Tyndale	devised it of his	8, 8/ 31
what manner a brain	Tyndale	hath, that dreameth such	8, 8/ 32
too, telling us, as	Tyndale	doth, that it is	8, 11/ 20
and soul. Thus rejoiced	Tyndale	in the death of	8, 12/ 22
canonization, in whose burning	Tyndale	so gaily glorieth, and	8, 13/ 1
oath. And of truth,	Tyndale	, in his Answer to	8, 13/ 36
martyr . . . of whose burning	Tyndale	maketh boast. Wherefore since	8, 16/ 2
maketh boast. Wherefore since	Tyndale	alloweth his cause . . . he	8, 16/ 2
some of those articles	Tyndale	hath himself given over	8, 16/ 4
shall not marvel though	Tyndale	were ashamed of his	8, 16/ 9
shall ye marvel that	Tyndale	was so shameless to	8, 16/ 11
of this holy "martyr"	Tyndale	hath not so great	8, 16/ 13
Of Bayfield's burning hath	Tyndale	no great cause to	8, 16/ 36
be sorry that ever	Tyndale	should glory and boast	8, 19/ 28
I hear also that	Tyndale	highly rejoiceth in the	8, 19/ 37
heart, and have accursed	Tyndale	, too, if all that	8, 20/ 4
out on him; and	Tyndale	, if he do not	8, 21/ 34
learned of Luther and	Tyndale	. . . was the very point	8, 24/ 16
thus ye see that	Tyndale	hath no great cause	8, 24/ 35
lost. And yet glorieth	Tyndale	ungraciously in their destruction	8, 25/ 8
so cunningly handled by	Tyndale	and his fellows as	8, 25/ 25
in such wise by	Tyndale	, or the best of	8, 25/ 36
these pestilent books that	Tyndale	and such others send	8, 26/ 33
for it. And then	Tyndale	crieth out upon the	8, 28/ 2
Israel. But now saith	Tyndale	and Friar Barnes both	8, 29/ 12
false, malicious manner that	Tyndale	hath used in the	8, 30/ 30
this book . . . and as	Tyndale	doth himself in his	8, 30/ 32
I think, but that	Tyndale	himself would no less	8, 31/ 7
law made by men:	Tyndale	answereth me for Luther	8, 31/ 17
than man." But when	Tyndale	, that is a heretic	8, 31/ 37
man well seeth that	Tyndale	among many other abominable	8, 32/ 3
or such other like:	Tyndale	here teacheth that the	8, 32/ 13
those things -- then	Tyndale	here plainly teacheth them	8, 32/ 32
that I shall leave	Tyndale	never a dark corner	8, 34/ 4
have so clearly confuted	Tyndale	concerning that point, and	8, 34/ 5
I go further with	Tyndale	, I purpose to answer	8, 34/ 11
the while. But when	Tyndale	is once in that	8, 34/ 19
some better business than	Tyndale	misbestoweth it now. For	8, 34/ 36
Book The Preface of	Tyndale	, with the Answer unto	8, 40/ 2
Answer unto the Same	Tyndale	The grace of our	8, 40/ 4
God's elect. Amen. More	Tyndale	here beginneth with a	8, 40/ 12
men consider that whereas	Tyndale	here prayeth holily for	8, 40/ 19
and their scholars (as	Tyndale	here, and such others	8, 41/ 4
lewd sport, but Father	Tyndale	here writeth much worse	8, 41/ 18
very Scripture itself. But	Tyndale	teacheth us in good	8, 41/ 24
and worldly wantonness. But	Tyndale	here, with an earnest	8, 41/ 29
Blood of our Savior,	Tyndale	turneth into scorn. Never	8, 41/ 35
as ye shall see	Tyndale	do here. For if	8, 41/ 38
their nuns? Whereof till	Tyndale	can tell us some	8, 42/ 25
deflowering religious women. And	Tyndale	himself (which thing is	8, 43/ 4

deed for well done.	Tyndale	Our Savior Jesus (in	8, 43/ 6
disciples, warned them, saying,	Tyndale	is now the Holy	8, 43/ 9
that believe not as	Tyndale	doth were in a	8, 43/ 23
belief . . . when he heareth	Tyndale	here lay against them	8, 43/ 24
perceive very well that	Tyndale	here sinfully doth abuse	8, 43/ 28
against God: so doth	Tyndale	here wrest the word	8, 43/ 34
and now Luther, and	Tyndale	, and Friar Huessgen, and	8, 44/ 20
then did they as	Tyndale	doth now -- judge	8, 44/ 27
new faith of Luther,	Tyndale	, and Friar Huessgen is	8, 44/ 31
and lawful matrimony. If	Tyndale	grant that I say	8, 45/ 5
the other side, if	Tyndale	deny me this, and	8, 45/ 10
done the same: let	Tyndale	then tell us one	8, 45/ 13
ever taught that it	Tyndale	taketh here Saint Paul	8, 45/ 16
Paul speaketh nun! If	Tyndale	show you not this	8, 45/ 17
faith is very false.	Tyndale	Saint. Paul in that	8, 45/ 32
not born again but	Tyndale	feigneth the and created	8, 46/ 1
Ye consider well that	Tyndale	, in these words, would	8, 46/ 12
of God." How knoweth	Tyndale	that none of all	8, 46/ 27
God. But yet will	Tyndale	none of that. For	8, 47/ 6
the place alleged by	Tyndale	, saith that the Holy	8, 47/ 8
nothing of God unknown:	Tyndale	taketh that high power	8, 47/ 11
high, vehement words hath	Tyndale	here heaped up together	8, 47/ 20
ye wot well, if	Tyndale	and his fellows be	8, 47/ 27
chief. Let not, therefore,	Tyndale	, good reader, with his	8, 47/ 29
foul, fleshly living. But	Tyndale	hath a hope that	8, 48/ 10
holily speaketh of "love."	Tyndale	Take an example in	8, 48/ 17
were as spiritual as	Tyndale	is, or Luther either	8, 48/ 27
that thing in which	Tyndale	and his fellows be	8, 49/ 1
as for that that	Tyndale	saith, that "whatsoever God	8, 49/ 7
such spiritual persons as	Tyndale	is, and Luther, and	8, 49/ 13
have now -- Luther,	Tyndale	, and Friar Huessgen, and	8, 50/ 6
as Luther is, and	Tyndale	, and Friar Huessgen and	8, 50/ 20
fellows. Take example saith	Tyndale	in the great commandment	8, 50/ 22
love toward God than	Tyndale	doth -- as, for	8, 50/ 26
allow the cause that	Tyndale	allegeth, that is to	8, 50/ 30
of love affirmed by	Tyndale	doth confound both Tyndale	8, 50/ 35
Tyndale doth confound both	Tyndale	and Luther, and all	8, 50/ 35
their common opinion, and	Tyndale	hath it often as	8, 51/ 4
remember, good reader, that	Tyndale	saith here the contrary	8, 51/ 6
I not sure whether	Tyndale	will say that I	8, 51/ 15
I verily think that	Tyndale	will himself grant us	8, 51/ 18
to serve God. But	Tyndale	agreeth that we may	8, 51/ 21
else, I say, must	Tyndale	needs grant that for	8, 51/ 23
serve him. Now, if	Tyndale	grant us that conclusion	8, 51/ 25
At this point will	Tyndale	haply stick with me	8, 52/ 1
-- when we tell	Tyndale	and Luther all this	8, 53/ 20
we lawfully may (as	Tyndale	will grant we may	8, 54/ 3
God. Then will not	Tyndale	deny but that prayer	8, 54/ 11
cannot see but that	Tyndale	, as he granteth here	8, 54/ 16
the state of grace.	Tyndale	And when he is	8, 54/ 29

More In this obedience	Tyndale	is yet content to	8, 54/ 34
profitable. This thing meaneth	Tyndale	, as it appeareth by	8, 55/ 11
their own profit (as	Tyndale	telleth us), they shall	8, 55/ 22
hath made Luther and	Tyndale	a little to retreat	8, 55/ 32
hereafter in his book.	Tyndale	And when he is	8, 55/ 35
love him right well.	Tyndale	Out of his heart	8, 56/ 11
which tyranny. More Useth	Tyndale	and his spiritual master	8, 56/ 24
body and soul. But	Tyndale	would now that we	8, 56/ 35
more but ask of	Tyndale	whether he account the	8, 57/ 20
they care not, as	Tyndale	saith after, whether the	8, 57/ 30
their sort be, as	Tyndale	saith, the spiritual, and	8, 57/ 35
will we say to	Tyndale	and ask him, "Why	8, 57/ 37
Why do not you,	Tyndale	, and your spiritual fellows	8, 57/ 37
And lo, thus hath	Tyndale	cunningly declared the great	8, 59/ 5
so forth. And when	Tyndale	hath thus cunningly declared	8, 59/ 17
law, but plain tyranny.	Tyndale	If God should command	8, 59/ 31
which Catholic church, whatsoever	Tyndale	say, can never fall	8, 61/ 13
the commandment. As here	Tyndale	presupposeth if God would	8, 61/ 17
fast -- here would	Tyndale	anon, as a man	8, 61/ 19
fashion, if God gave	Tyndale	a commandment whereof Tyndale	8, 61/ 23
Tyndale a commandment whereof	Tyndale	could find no cause	8, 61/ 24
all. If our father	Tyndale	had been in Paradise	8, 61/ 26
it were true that	Tyndale	saith (that fasting were	8, 62/ 30
speed, speak now. But	Tyndale	with his spiritual fellows	8, 63/ 17
for other causes than	Tyndale	would have it seem	8, 63/ 26
means to break it.	Tyndale	and his master be	8, 63/ 28
than that is. But	Tyndale	here in this place	8, 63/ 34
hope. And albeit that	Tyndale	be loath to hear	8, 64/ 9
we see well that	Tyndale	maketh but mocks of	8, 64/ 38
of the flesh, as	Tyndale	here would have it	8, 65/ 36
evident and plain against	Tyndale	, and that very repentance	8, 66/ 24
all with ease, as	Tyndale	and Luther would make	8, 67/ 1
this pestilent opinion of	Tyndale	with few words confuted	8, 67/ 8
not esteem fasting as	Tyndale	doth, neither took it	8, 67/ 25
tame their flesh, as	Tyndale	saith? Nay; they fasted	8, 69/ 4
purchased pardon -- which	Tyndale	will not perceive. I	8, 69/ 5
I will allege unto	Tyndale	the words of our	8, 69/ 11
them. Finally, what will	Tyndale	say to the words	8, 69/ 25
than sufficient to confound	Tyndale	and his master Luther	8, 70/ 3
sensual heretics. For if	Tyndale	will say that yet	8, 70/ 10
nor athirst. Howbeit, if	Tyndale	will bring all these	8, 70/ 24
Sacrament of Penance, which	Tyndale	goeth about to destroy	8, 71/ 7
wanton minds. Wherefore, let	Tyndale	say what he will	8, 71/ 17
of grace. Nay saith	Tyndale	in his book of	8, 71/ 21
albeit that Luther and	Tyndale	would have us take	8, 71/ 28
of the flesh, as	Tyndale	saith he doth, because	8, 72/ 10
following God's pleasure therein,	Tyndale	, in manner, by withdrawing	8, 72/ 16
to destroy. Now, where	Tyndale	, as a spiritual ensearcher	8, 72/ 18
evil spirit that inspireth	Tyndale	teacheth him, I cannot	8, 72/ 28
of that point might	Tyndale	if he had a	8, 73/ 4

David might without meat.	Tyndale	And likewise of the	8, 73/ 13
at church. More Here	Tyndale	teacheth us high spiritual	8, 73/ 22
not well see that	Tyndale	is in such wise	8, 73/ 32
servant unto man," as	Tyndale	calleth it. For the	8, 74/ 3
not much stick with	Tyndale	for a word somewhat	8, 74/ 18
death. And I like	Tyndale	in this matter the	8, 74/ 35
concerning the holy day!	Tyndale	And so throughout all	8, 75/ 9
lack of knowledge whereof	Tyndale	would make seem a	8, 76/ 23
so ordained. But unto	Tyndale	and his holy "spiritual	8, 77/ 16
and signification of sacraments,	Tyndale	cannot deny them . . . but	8, 77/ 19
cannot this signification serve	Tyndale	? Verily because he believeth	8, 77/ 21
But now will not	Tyndale	set a straw the	8, 78/ 1
therein -- is not	Tyndale	, ween ye, well overseen	8, 78/ 28
list not to make	Tyndale	an answer and tell	8, 79/ 4
God what he will,	Tyndale	will gloss his text	8, 79/ 6
if our spiritual father	Tyndale	had been there, that	8, 79/ 34
a wise work of	Tyndale	? But he will haply	8, 80/ 8
and all set open,	Tyndale	cannot abide it to	8, 80/ 12
-- yet will not	Tyndale	find out the proper	8, 80/ 16
to those sacraments which	Tyndale	agreeth for sacraments, which	8, 80/ 19
and doth. And therefore	Tyndale	taketh an evil way	8, 81/ 33
and written. What will	Tyndale	ask more? But no	8, 82/ 6
can -- yet thinketh	Tyndale	that except he tell	8, 82/ 21
in the sacrament, as	Tyndale	here, under a blasphemous	8, 82/ 26
farther well perceive that	Tyndale	himself in neither nother	8, 83/ 22
Order, Matrimony, and Aneling.	Tyndale	That they call Confirmation	8, 83/ 30
I should here call	Tyndale	by another name, it	8, 83/ 35
giving them that Order:	Tyndale	telleth us in his	8, 84/ 19
that were spent upon	Tyndale	in alleging Holy Scripture	8, 84/ 23
both alike. Of Matrimony	Tyndale	Matrimony, saith he, was	8, 84/ 29
the reasonable soul. Whereas	Tyndale	will that God's blessing	8, 85/ 29
is a great sacrament,	Tyndale	dare say nay to	8, 85/ 36
word by writing?" What	Tyndale	can say to this	8, 86/ 7
where he saith as	Tyndale	now saith -- that	8, 86/ 11
therein. And till that	Tyndale	do the same (as	8, 86/ 25
these be his words.	Tyndale	Aneling is without promise	8, 86/ 30
erroneous judgment given by	Tyndale	upon all Christian people	8, 86/ 35
foundation whereupon Luther and	Tyndale	have built all their	8, 87/ 6
heresies. For upon this	Tyndale	saith, "There is not	8, 87/ 7
forgiven him." "Nay," saith	Tyndale	, "here we may see	8, 87/ 18
as there? Except that	Tyndale	ween that Saint James	8, 87/ 24
the Sacrament of Penance	Tyndale	"Penance" is a word	8, 87/ 32
the parts. Of Confession	Tyndale	Shrift in the ear	8, 88/ 6
this gear groweth with	Tyndale	. Luther yet, that was	8, 88/ 18
so far yet as	Tyndale	doth. For Luther, albeit	8, 88/ 21
have it left. But	Tyndale	amendeth the matter, and	8, 88/ 24
calleth satisfaction: this thing	Tyndale	calleth as ye shall	8, 89/ 6
as ye shall hear . . .	Tyndale	Sin we through fragility	8, 89/ 7
I would wit of	Tyndale	what calleth he repenting	8, 90/ 23
much more thereto, whatsoever	Tyndale	tell him. And he	8, 90/ 32

the first master of	Tyndale	in this matter, though	8, 90/ 36
doth well -- let	Tyndale	tell me what repenting	8, 91/ 1
the Sacrament of Order	Tyndale	By a "priest" in	8, 91/ 7
at Saint Paul as	Tyndale	doth! Now, in that	8, 91/ 28
these be his words.	Tyndale	The sacraments which Christ	8, 92/ 3
too. But then findeth	Tyndale	two great faults for	8, 92/ 32
would fain wit of	Tyndale	, since he saith that	8, 93/ 1
-- thus I say	Tyndale	must needs mean, therefore	8, 93/ 9
deny not but that	Tyndale	saith right well and	8, 93/ 18
fruit. And if that	Tyndale	know not this, he	8, 93/ 32
considered. The one, that	Tyndale	beareth us in hand	8, 94/ 2
these be his words . . .	Tyndale	They make us believe	8, 94/ 7
Scripture, and yet will	Tyndale	agree them, against his	8, 94/ 17
his master's rule. Howbeit,	Tyndale	hath here another rule	8, 94/ 18
-- "that is," saith	Tyndale	, "with the word of	8, 94/ 36
If this opinion of	Tyndale	were true -- that	8, 95/ 31
else but preaching, as	Tyndale	saith . . . then after that	8, 96/ 1
put water upon him!	Tyndale	will have us believe	8, 96/ 5
et fit sacramentum." But	Tyndale	, because Saint Paul saith	8, 96/ 15
devotion of the soul,"	Tyndale	would then say that	8, 96/ 19
of truth," saith	Tyndale	, "is here understood the	8, 96/ 35
his promise." How proveth	Tyndale	that? Because that Christ's	8, 96/ 36
God would say to	Tyndale	, "I have brought thee	8, 97/ 16
signs. This opinion hath	Tyndale	taken of Luther, which	8, 97/ 24
hope. Now maketh me	Tyndale	the sacraments nothing but	8, 105/ 36
what a wise process	Tyndale	maketh us. But would	8, 106/ 12
men labor for it;	Tyndale	would make us ween	8, 106/ 18
and will do penance;	Tyndale	of the sacrament putteth	8, 106/ 20
works with our faith;	Tyndale	saith to do good	8, 106/ 24
of faith. And thus	Tyndale	-- which crieth out	8, 106/ 26
them into every truth:	Tyndale	first (lest he should	8, 107/ 1
in such things as	Tyndale	now calleth misbelief; for	8, 107/ 9
years, that believed as	Tyndale	saith that he believeth	8, 107/ 12
some things? And let	Tyndale	, when he will, answer	8, 107/ 33
what manner of fashion	Tyndale	teacheth Christ's promises. For	8, 108/ 12
painful cross: therefore doth	Tyndale	, after his master's doctrine	8, 108/ 31
these be his words . . .	Tyndale	What helpeth it that	8, 108/ 33
understand them not! If	Tyndale	say true in this	8, 109/ 12
a high reason hath	Tyndale	here found out: that	8, 109/ 28
Saracens would learn of	Tyndale	to mock us for	8, 109/ 33
between them, or else	Tyndale	would not after so	8, 110/ 1
I wit of wise	Tyndale	whether if men could	8, 110/ 3
example, such causes as	Tyndale	telleth some for great	8, 110/ 5
much less infidels than	Tyndale	is; for he hath	8, 110/ 11
I wit of wise	Tyndale	farther, whether if all	8, 110/ 15
man ween, peradventure, that	Tyndale	doth, for all this	8, 110/ 34
his book of Babylonica . . .	Tyndale	teacheth plainly that the	8, 111/ 9
be his very words . . .	Tyndale	There is a word	8, 111/ 14
was a solemn figure:	Tyndale	telleth us here that	8, 111/ 34
gay, glittering words would	Tyndale	so blear our eyes	8, 112/ 10

godly living. Howbeit, when	Tyndale	saith that "we" offer	8, 112/ 25
what place of Scripture	Tyndale	findeth . . . that men sacrifice	8, 112/ 33
scripturely spoken. But therefore	Tyndale	turneth those two words	8, 113/ 2
kill them after. But	Tyndale	careth not how he	8, 113/ 10
authority. And albeit that	Tyndale	telleth us many times	8, 113/ 23
church -- yet knoweth	Tyndale	that in this one	8, 113/ 26
their words: therefore, that	Tyndale	shall not deny but	8, 113/ 29
would his wise disciple	Tyndale	have us for his	8, 114/ 1
these are his words . . .	Tyndale	Ye may here perceive	8, 114/ 10
Thou must believe not	Tyndale	. that it is no	8, 114/ 13
And therefore is in	Tyndale	but a shameless lie	8, 114/ 29
I now speak of,	Tyndale	in his Answer affirmeth	8, 116/ 5
about to bring you.	Tyndale	It is the sacrament	8, 116/ 26
we see now that	Tyndale	upon that doctrine of	8, 117/ 26
may see now that	Tyndale	uttered not all his	8, 117/ 29
church of Christ, as	Tyndale	saith himself, and that	8, 118/ 14
church the doctrine of	Tyndale	concerning the Blessed Sacrament	8, 118/ 31
be put therein, whereof	Tyndale	teacheth the contrary --	8, 118/ 34
Tyndale's own words, that	Tyndale	is against Christ's own	8, 118/ 35
truth. But now that	Tyndale	hath commended unto you	8, 120/ 6
all good, faithful people.	Tyndale	But the world captivateth	8, 120/ 10
head. More Now that	Tyndale	hath done with his	8, 120/ 16
out of their heads.	Tyndale	He believeth that he	8, 122/ 25
our lives. More Here	Tyndale	followeth his master Luther	8, 122/ 31
Howbeit, I understand by	Tyndale	in his book after	8, 122/ 33
the Turks. But now	Tyndale	, that is out of	8, 122/ 35
soever it pleaseth Father	Tyndale	here preach in favor	8, 123/ 21
the great word that	Tyndale	in the Turks' favor	8, 123/ 26
Christian man. Wherein if	Tyndale	said true (as, God	8, 123/ 28
-- how believeth then	Tyndale	himself in God, which	8, 123/ 29
to their pestiferous heresies?	Tyndale	He supposeth that he	8, 123/ 35
lies; and that wotteth	Tyndale	himself well enough. For	8, 124/ 13
with shameless devilish heresy.	Tyndale	And if he be	8, 124/ 34
his monkly "members," as	Tyndale	speaketh. Tyndale And the	8, 125/ 14
members," as Tyndale speaketh.	Tyndale	And the holy day	8, 125/ 15
in all laws. More	Tyndale	, I think, hath not	8, 125/ 21
of their holy day.	Tyndale	And in ceremonies and	8, 126/ 16
The ceremonies and sacraments	Tyndale	maketh his mockingstock; but	8, 126/ 23
do the thing that	Tyndale	here reproveth -- that	8, 126/ 26
than to do as	Tyndale	hath done, that with	8, 126/ 30
not come near them.	Tyndale	For if the priest	8, 127/ 3
well say indeed. But	Tyndale	knoweth full well that	8, 127/ 12
well perceiveth how shameless	Tyndale	is in these lies	8, 127/ 16
is in these lies.	Tyndale	He had liefer that	8, 127/ 17
More Blessing of bishops	Tyndale	jesteth upon in more	8, 127/ 21
diocesan -- such things	Tyndale	taketh for trifles, and	8, 127/ 30
much to marvel though	Tyndale	and Luther and Friar	8, 128/ 1
with the wagging (as	Tyndale	calleth it) of his	8, 128/ 33
fashion of blessing that	Tyndale	setteth at so light	8, 129/ 2
little doubt but as	Tyndale	followeth Julian the Apostate	8, 129/ 5

For as little as	Tyndale	setteth by blessing now	8, 129/ 7
comfort and without end.	Tyndale	Wherefore, beloved reader, inasmuch	8, 129/ 15
Supper -- which words	Tyndale	would falsely wrest awry	8, 129/ 28
as now Luther and	Tyndale	and Friar Huessgen do	8, 129/ 32
without wit or understanding?	Tyndale	Judge, therefore, Christian reader	8, 130/ 17
the church. More When	Tyndale	speaketh of "the pope	8, 130/ 21
is indeed. Now, if	Tyndale	bring in question whether	8, 130/ 31
of Saracens, too (since	Tyndale	will have them all	8, 131/ 14
church of Luther and	Tyndale	and Friar Huessgen, that	8, 131/ 18
wedlock and lawful matrimony.	Tyndale	Judge whether their authority	8, 131/ 22
good reader, whether that	Tyndale	play the part of	8, 131/ 27
and his Holy Spirit . . .	Tyndale	would make you believe	8, 131/ 29
himself. Of these points	Tyndale	denieth us three. One	8, 133/ 6
and plainly, that if	Tyndale	were not evidently, openly	8, 133/ 11
very mad man's dream.	Tyndale	And against the mist	8, 133/ 27
both parties . . . so that	Tyndale	take with him one	8, 133/ 33
question much lieth whether	Tyndale	and his fellows understand	8, 134/ 4
the rather allege because	Tyndale	, as well in his	8, 134/ 10
hereafter in this book,	Tyndale	so foolishly defendeth that	8, 134/ 17
to laugh at it.	Tyndale	Judge whether it be	8, 134/ 20
to fail and faint.	Tyndale	Mark at the last	8, 135/ 3
marked, lo -- that	Tyndale	cannot bear the fleshliness	8, 135/ 11
is but newly begun . . .	Tyndale	would we should ween	8, 135/ 15
For so long, saith	Tyndale	, all hath been naught	8, 135/ 17
eight hundred years, saith	Tyndale	, by these means all	8, 135/ 21
and all naught. If	Tyndale	did not lie now	8, 135/ 24
they have used, whatsoever	Tyndale	say, the same sacraments	8, 135/ 29
by plain Scripture, too.	Tyndale	Have they not compelled	8, 136/ 6
of heresies. But if	Tyndale	find this for a	8, 136/ 15
good laws against them.	Tyndale	Mark whether it were	8, 136/ 25
good Christian reader, when	Tyndale	hath told us that	8, 136/ 31
gathered "against Christ," saith	Tyndale	; that is to wit	8, 137/ 5
charity. And therefore, since	Tyndale	is thus run out	8, 137/ 18
host. And then hath	Tyndale	a trust that some	8, 137/ 30
put down falsehood . . . and	Tyndale	with his master and	8, 138/ 1
true faith -- why	Tyndale	should be like to	8, 138/ 4
a lie; and therein	Tyndale	overmatcheth him far, for	8, 138/ 6
he saith never true.	Tyndale	Mark whether it be	8, 138/ 8
still in darkness. More	Tyndale	is a great marker	8, 138/ 16
themselves plain, open ribalds.	Tyndale	Wherefore it is time	8, 138/ 30
judge with. Amen. More	Tyndale	never spoke better than	8, 139/ 2
judge. And therefore when	Tyndale	closeth up his preface	8, 139/ 31
of such teachers as	Tyndale	is, that teacheth such	8, 140/ 11
these pestilent heresies which	Tyndale	now teacheth you have	8, 140/ 18
and since ye see	Tyndale	now teach and allow	8, 140/ 22
faith of Christ which	Tyndale	goeth about to destroy	8, 140/ 35
knowledge; of which faith	Tyndale	so preacheth us the	8, 141/ 8
confuteth the defense of	Tyndale	for his translation of	8, 142/ 2
of which my saying,	Tyndale	and his fellows have	8, 142/ 16
are the books of	Tyndale	himself: his Wicked Mammon	8, 142/ 26

there the causes why	Tyndale	did evil in translating	8, 143/ 17
other things against which	Tyndale	doth object -- it	8, 143/ 23
Dialogue itself. Now cometh	Tyndale	, and for answer thereof	8, 143/ 27
a note, and saith . . .	Tyndale	Notwithstanding, yet it is	8, 145/ 3
many manner of wise	Tyndale	teacheth us that this	8, 145/ 11
all the significations that	Tyndale	hath here showed us	8, 145/ 14
rulers and governors. Since	Tyndale	hath taken upon him	8, 145/ 25
marvel me much that	Tyndale	hath either clean left	8, 145/ 30
church" signifieth not, as	Tyndale	taketh it in his	8, 146/ 1
whole world. This signification	Tyndale	leaveth out clean, because	8, 146/ 6
universal. Howbeit, of truth	Tyndale	handleth his third signification	8, 146/ 18
Nor now also, if	Tyndale	would speak of "the	8, 147/ 4
only; nor no man,	Tyndale	except, in speaking would	8, 147/ 7
But this darkness useth	Tyndale	. . . because he would have	8, 147/ 8
darkness I shall draw	Tyndale	anon, I trust, and	8, 147/ 11
live godly." Why saith	Tyndale	here "in the old	8, 147/ 19
new time too, howsoever	Tyndale	list to lie. Then	8, 147/ 20
his seven sacraments . . . whereas	Tyndale	of seven taketh it	8, 147/ 31
to good works. And	Tyndale	will not believe that	8, 147/ 35
on the other side,	Tyndale	telleth us that God	8, 148/ 3
such deadly doctrine as	Tyndale	teacheth; and I pray	8, 148/ 12
own power." What careth	Tyndale	what he say . . . that	8, 148/ 18
law. But this cannot	Tyndale	bear; for their heresy	8, 148/ 24
God; and that wotteth	Tyndale	full well, but that	8, 149/ 7
I must wit of	Tyndale	whether he mean the	8, 149/ 15
of Scripture. Then if	Tyndale	will say that our	8, 149/ 30
new apostle now, Saint	Tyndale	, take this thing for	8, 149/ 33
beware of such as	Tyndale	is . . . whose evil words	8, 150/ 5
worth. And thus if	Tyndale	grant the one part	8, 150/ 8
must we wit of	Tyndale	which he calleth the	8, 150/ 14
well, and so doth	Tyndale	too: that, first of	8, 150/ 15
and yet will not	Tyndale	now believe him without	8, 150/ 21
written. And therefore, if	Tyndale	ground his argument upon	8, 150/ 24
For I trust that	Tyndale	, as mad as he	8, 150/ 31
credence. But, now, if	Tyndale	be not content to	8, 151/ 1
years "very old." Will	Tyndale	stand to that time	8, 151/ 6
found it written. Let	Tyndale	now tell us that	8, 151/ 17
because they preached, as	Tyndale	saith, divers sacraments, ceremonies	8, 151/ 25
Scripture: well, now be	Tyndale	and I come at	8, 151/ 34
he should meet with	Tyndale	-- he blessed himself	8, 152/ 11
witness against Luther and	Tyndale	even in this same	8, 152/ 17
Tyndale's evil-translated Testament. But	Tyndale	as soon as he	8, 152/ 19
would never meddle with	Tyndale	more. Now indeed, to	8, 152/ 24
not well done of	Tyndale	to leave reasoning and	8, 152/ 25
Now, if this made	Tyndale	bold to set Origen	8, 152/ 31
hangeth, go nearer unto	Tyndale	another way. It is	8, 153/ 31
then say I that	Tyndale	is at the leastwise	8, 154/ 2
before. To this will	Tyndale	answer that since that	8, 154/ 15
doubt? In this tale	Tyndale	telleth us two things	8, 154/ 25
the faith without writing,	Tyndale	, I ween, will not	8, 155/ 6

unto such folk as	Tyndale	is and Luther, that	8, 155/ 32
say not only Luther,	Tyndale	, and Zwingli, with Friar	8, 156/ 11
unwritten. But neither can	Tyndale	tell why he should	8, 156/ 21
unwritten. To this will	Tyndale	haply say (for else	8, 156/ 23
no writing. Surely, if	Tyndale	tell me this tale	8, 156/ 32
as I say, if	Tyndale	tell me this tale	8, 156/ 36
themselves will none admit.	Tyndale	must prove me first	8, 157/ 15
and evident Scripture. When	Tyndale	hath proved this, for	8, 157/ 20
to these books which	Tyndale	agreeth for Holy Scripture	8, 157/ 30
be the things which	Tyndale	hath to prove. And	8, 158/ 6
elects. And thus doth	Tyndale	tell us that this	8, 158/ 19
toward it. Now, till	Tyndale	, therefore, have proved us	8, 158/ 26
they be fruitless. For	Tyndale	saith that they neither	8, 158/ 32
they perceive well that	Tyndale	doth but belie them	8, 159/ 5
And for experience (let	Tyndale	say what it please	8, 159/ 37
-- of which point	Tyndale	maketh much ado, and	8, 160/ 16
to the Corinthians whereof	Tyndale	so much speaketh . . . did	8, 160/ 29
before. And therefore whereas	Tyndale	saith that there is	8, 161/ 21
well seem so to	Tyndale	and such as he	8, 161/ 24
the devil -- you,	Tyndale	, in your churches of	8, 161/ 29
God and all. If	Tyndale	had found fault with	8, 161/ 33
use here now. But	Tyndale	can be pleased with	8, 162/ 12
no fashion can please	Tyndale	but his own, for	8, 162/ 17
-- which signification also	Tyndale	hath here left out	8, 163/ 12
The Second Chapter: Why	Tyndale	Used "Congregation" for "Church	8, 163/ 13
In the second chapter	Tyndale	saith that he changed	8, 163/ 16
is undoubtedly false, whatsoever	Tyndale	say. For albeit that	8, 163/ 22
priests, how boldly soever	Tyndale	against his own conscience	8, 163/ 31
conscience, fain wit of	Tyndale	by his own conscience	8, 163/ 33
many hundred years continued . . .	Tyndale	, as one of another	8, 164/ 23
of Jews or Turks.	Tyndale	To this answereth Tyndale	8, 164/ 30
Tyndale To this answereth	Tyndale	and saith if this	8, 164/ 31
perceive and understand what	Tyndale	meaneth by this word	8, 165/ 28
after a heretic's phrase.	Tyndale	yet, to defend his	8, 166/ 4
than this word "church."	Tyndale	For wheresoever saith he	8, 166/ 7
is lustily said of	Tyndale	, and like a man	8, 166/ 13
English tongue, into which	Tyndale	made his translation. This	8, 167/ 11
not say untrue, though	Tyndale	be at his liberty	8, 167/ 14
the contrary but that	Tyndale	, wheresoever he may say	8, 167/ 16
so -- yet may	Tyndale	say so: "the church	8, 167/ 20
too. But, now, though	Tyndale	may thus say for	8, 167/ 24
a heretic." Thus may	Tyndale	abuse the holy name	8, 167/ 30
of a translator. But	Tyndale	now -- to convict	8, 167/ 33
These are his words . . .	Tyndale	M. More must needs	8, 167/ 37
needs grant this to	Tyndale	, never a whit. For	8, 168/ 14
I would grant unto	Tyndale	that this word ecclesia	8, 168/ 20
Testament. And thus whereas	Tyndale	would upon such an	8, 168/ 25
needs, grant this to	Tyndale	, Tyndale may not choose	8, 168/ 34
grant this to Tyndale,	Tyndale	may not choose but	8, 168/ 34
word "church," that then	Tyndale	in all his gay	8, 168/ 36

supposeth. Now tell I	Tyndale	that, in no wise	8, 169/ 3
And for because that	Tyndale	either evil perceiveth my	8, 169/ 8
I find, and tell	Tyndale	in that chapter good	8, 169/ 22
plain causes wherefore, which	Tyndale	here letteth slip. But	8, 169/ 23
no wise that, as	Tyndale	taketh me, ecclesia should	8, 169/ 25
Christian or un-Christian. For	Tyndale	saith therein truth, that	8, 169/ 29
ecclesia . . . as cunning as	Tyndale	would seem therein, with	8, 169/ 36
may ye perceive that	Tyndale	with all his Greek	8, 170/ 30
that Saint Luke, whereof	Tyndale	so boasteth, calleth "ecclesia	8, 170/ 35
other -- how would	Tyndale	have had Saint Luke	8, 171/ 7
anserum." And so when	Tyndale	hath all said and	8, 171/ 20
of the word, if	Tyndale	had done it either	8, 171/ 28
idols" -- there translated	Tyndale	, ". . . or a worshipper of	8, 172/ 11
face for shame. But	Tyndale	, to blind the reader	8, 173/ 11
paynims. Now cometh me	Tyndale	, and in despite of	8, 173/ 29
himself: "Thou abhorrest images,	Tyndale	, and takest the honor	8, 173/ 37
do." What shift shall	Tyndale	find now? Will he	8, 174/ 3
an image of God."	Tyndale	shall, I think, find	8, 174/ 7
nother. And if that	Tyndale	would stiffly stick in	8, 174/ 20
angels be angels still),	Tyndale	may at his pleasure	8, 174/ 23
wit, and least truth,	Tyndale	hath translated this word	8, 174/ 30
end of this chapter	Tyndale	telleth me that I	8, 175/ 8
after such fashion as	Tyndale	telleth me . . . in that	8, 175/ 21
if it so were,	Tyndale	then, that prieth thereupon	8, 175/ 21
if poetry be, as	Tyndale	calleth it, nothing but	8, 176/ 1
as I find with	Tyndale	. For had I found	8, 176/ 17
that I find in	Tyndale	, Erasmus my darling should	8, 176/ 19
errors and heresies that	Tyndale	plainly teacheth and abideth	8, 176/ 21
still. And surely if	Tyndale	had either never taught	8, 176/ 23
revoke them, then should	Tyndale	be my dear darling	8, 176/ 24
no such cause for	Tyndale	to change it into	8, 176/ 32
writing against heretics; but	Tyndale	intended nothing else thereby	8, 176/ 34
was to contend with	Tyndale	, with whom I contend	8, 176/ 37
church" -- except that	Tyndale	peradventure meaneth that I	8, 176/ 38
untouched; by which book	Tyndale	saith that if it	8, 177/ 8
proved -- yet hath	Tyndale	by erroneous books, in	8, 177/ 27
these days, in which	Tyndale	hath (God amend him	8, 177/ 31
But now, after this,	Tyndale	handleth me full uncourteously	8, 178/ 18
give it me --	Tyndale	here had lost it	8, 178/ 28
choking with lucre as	Tyndale	standeth in danger of	8, 178/ 33
battered beer. Now, where	Tyndale	saith I have faintly	8, 178/ 35
the people perceive that	Tyndale	went about to bring	8, 178/ 39
now as little; for	Tyndale	hath proved it himself	8, 179/ 1
for any reason that	Tyndale	layeth against it. And	8, 179/ 3
were faint therein, as	Tyndale	saith -- yet is	8, 179/ 4
a strong heresy. But	Tyndale	yet for all this	8, 179/ 6
much to marvel what	Tyndale	had spied in me	8, 179/ 18
now confess to Father	Tyndale	, because he saith confessors	8, 179/ 24
such high blasphemies as	Tyndale	so highly crieth out	8, 179/ 27
once speak against, except	Tyndale	mean by this "open	8, 179/ 31

the world . . . except that	Tyndale	take for the Spirit	8, 179/ 36
Scripture apace and exhort	Tyndale	again holily, to take	8, 180/ 32
ripe sins -- leaving	Tyndale	in his vengeable parables	8, 181/ 2
Elder," and Not "Priest"	Tyndale	Another thing which he	8, 181/ 7
it an "elder." More	Tyndale	in this chapter at	8, 181/ 16
leisure and warning, too,	Tyndale	hath amended his matter	8, 182/ 10
hath amended his matter.	Tyndale	And in that he	8, 182/ 11
truth I say, that	Tyndale	did in his English	8, 182/ 22
wise. Which word of	Tyndale	I would call a	8, 183/ 8
lie by a syllable.	Tyndale	In the fifth chapter	8, 183/ 10
this word "elder," which	Tyndale	saith is the old	8, 183/ 20
alone. And Erasmus (whom	Tyndale	calleth my darling, and	8, 184/ 8
doctors since. And therefore	Tyndale	is without excuse, which	8, 185/ 3
many hundred years before	Tyndale	was born. Also, go	8, 185/ 7
to the place which	Tyndale	allegeth in the First	8, 185/ 8
I say, therefore, that	Tyndale	hath even here, in	8, 185/ 13
no laypersons. More Lo,	Tyndale	here showed himself that	8, 185/ 24
in that signification there . . .	Tyndale	should not translate it	8, 185/ 27
go to school with	Tyndale	to learn English, and	8, 186/ 27
both. Yet setteth me	Tyndale	one mighty strong bulwark	8, 186/ 36
whose intents and purposes	Tyndale	asketh me now the	8, 187/ 10
not bound to tell	Tyndale	the why. But I	8, 187/ 13
But I ask of	Tyndale	no such far-fetched whys	8, 187/ 14
the age? For though	Tyndale	say that presbyteros and	8, 187/ 23
by this reason would	Tyndale	have it seem that	8, 188/ 15
none holy signification. But	Tyndale	here, though he wink	8, 188/ 19
took it: then seeth	Tyndale	well enough (saving that	8, 188/ 27
of Order -- as	Tyndale	hath done both in	8, 189/ 11
he do it, as	Tyndale	doth, to make priesthood	8, 189/ 16
not old. And then	Tyndale	saith that Saint Paul	8, 189/ 23
of that place. And	Tyndale	doth well to tell	8, 189/ 25
any providence of God!	Tyndale	may make himself sure	8, 190/ 2
good Christian folk as	Tyndale	now most raileth upon	8, 190/ 17
his harlot is. When	Tyndale	hath proved by this	8, 190/ 22
tender heart of piteous	Tyndale	! He beginneth now, by	8, 190/ 28
For God hath caused	Tyndale	to put in such	8, 191/ 3
about wrangling questions. And	Tyndale	is in company of	8, 191/ 9
was bishop and, as	Tyndale	saith, an apostle too	8, 191/ 17
an apostle too. Now,	Tyndale	-- being neither nother	8, 191/ 18
see with what fruit	Tyndale	readeth Saint Paul. Now	8, 191/ 23
Now would I that	Tyndale	had put in this	8, 191/ 24
in those epistles which	Tyndale	exhorteth every man to	8, 191/ 35
manifest Holy Scripture to	Tyndale	, that forceth so little	8, 192/ 18
manifestly to mock it?	Tyndale	crieth out that every	8, 192/ 19
hands upon him. And	Tyndale	letteth not to tell	8, 192/ 23
but young. But howsoever	Tyndale	list to trifle . . . these	8, 192/ 25
here to trifle as	Tyndale	doth . . . I could ask	8, 192/ 34
plain Scripture for it,	Tyndale	would not believe me	8, 192/ 37
-- I might tell	Tyndale	again that I were	8, 193/ 1
was ever christened, till	Tyndale	bring forth his godfather	8, 193/ 3

indeed it doth, whatsoever	Tyndale	babble. Now be there	8, 193/ 13
nor the paynims (as	Tyndale	saith), but took them	8, 193/ 19
of God. Now, where	Tyndale	argueth that if none	8, 193/ 19
than may the devil.	Tyndale	And seeing that the	8, 194/ 3
than the other. More	Tyndale	here putteth many questions	8, 194/ 13
of heaven. And when	Tyndale	asketh me in any	8, 194/ 36
mad to look that	Tyndale	were able to tell	8, 195/ 2
And thus answer I	Tyndale	to these questions. He	8, 195/ 9
tell as well that	Tyndale	here belieth the bishop	8, 195/ 24
shamefully for the nonce.	Tyndale	And when he affirmeth	8, 195/ 26
a stark heresy though	Tyndale	say it yet. Tyndale	8, 195/ 36
Tyndale say it yet.	Tyndale	When he ensearched the	8, 196/ 1
fashion, with , , and . More	Tyndale	here maketh a tale	8, 196/ 12
oversight. And would God	Tyndale	would do the like	8, 197/ 10
so plain . . . that when	Tyndale	so playeth therewith and	8, 197/ 36
to be false which	Tyndale	granteth for true. Now	8, 198/ 3
Christian conditions. And because	Tyndale	will have a priest	8, 198/ 8
consequent is false which	Tyndale	also granteth to be	8, 198/ 13
priests administereth, and which	Tyndale	utterly striveth to destroy	8, 198/ 18
into "Charity" Here maketh	Tyndale	a great process . . . and	8, 198/ 23
is good and ordinate:	Tyndale	answereth me, "No more	8, 199/ 12
it well appeareth that	Tyndale	doth not well when	8, 199/ 35
meet with the matter.	Tyndale	Yet saith he farther	8, 200/ 4
good love, why should	Tyndale	, translating into English, rather	8, 200/ 16
in that speech that	Tyndale	speaketh of, that "Turks	8, 200/ 24
than love. And therefore	Tyndale	must in his English	8, 200/ 26
And I say to	Tyndale	yet further, that though	8, 200/ 31
long before our days . . .	Tyndale	must needs in his	8, 200/ 37
Filii, " persona Spiritus Sancti " . . .	Tyndale	must call them not	8, 201/ 10
purpose this reason serveth	Tyndale	, that agape and caritas	8, 201/ 14
ere Christ was born.	Tyndale	Finally, I say not	8, 201/ 16
Bear thy neighbor charity."	Tyndale	Though we say a	8, 202/ 1
" But else if	Tyndale	fall not to the	8, 202/ 8
Favor" Instead of "Grace"	Tyndale	And with like reasons	8, 202/ 21
and "Penance" into "Repentance"	Tyndale	And that I use	8, 203/ 25
is plain untrue that	Tyndale	saith, as I have	8, 203/ 30
I doubt not, find	Tyndale	in these points so	8, 203/ 35
needs blindfold them both.	Tyndale	But it is a	8, 204/ 6
gifts and graces. But	Tyndale	hath indeed lost them	8, 204/ 18
scholars Luther, Huessgen, and	Tyndale	, to fall to such	8, 205/ 34
hear by and by.	Tyndale	With "confession" they juggled	8, 206/ 9
it secretly. This can	Tyndale	in no wise abide	8, 206/ 25
fall in dispicions with	Tyndale	for the matter; nor	8, 206/ 29
in question. For since	Tyndale	cannot himself deny but	8, 206/ 31
English word. Now, if	Tyndale	will tell us that	8, 207/ 29
this is it that	Tyndale	meaneth: he would have	8, 208/ 8
showeth by and by.	Tyndale	And in like manner	8, 208/ 11
would I fain that	Tyndale	should tell me where	8, 208/ 20
own words that follow.	Tyndale	And we must now	8, 208/ 25
God. I will ask	Tyndale	, first, whether such holy	8, 208/ 34

such commandments, God commandeth	Tyndale	and every man else	8, 209/ 3
his own. Yet if	Tyndale	will no pain enjoined	8, 209/ 5
I yet wit of	Tyndale	whether God do not	8, 209/ 8
is already repentant. If	Tyndale	answer no: then shall	8, 209/ 12
he will. Now, if	Tyndale	grant, as he needs	8, 210/ 5
against all Scripture (as	Tyndale	saith it is), nor	8, 210/ 10
penance at his hand?	Tyndale	And if I have	8, 210/ 20
grace be added thereunto.	Tyndale	As for their "penance	8, 210/ 34
that I did. More	Tyndale	here beareth us in	8, 211/ 2
name. And because that	Tyndale	calleth it "forthinking" and	8, 211/ 4
lawful enough (so that	Tyndale	give us leave) to	8, 211/ 9
go to school with	Tyndale	to learn English . . . is	8, 211/ 13
therein at all. For	Tyndale	is not angry with	8, 211/ 14
the word "penance" --	Tyndale	would be then as	8, 211/ 23
an English word . . . except	Tyndale	will bind us to	8, 211/ 28
this is it that	Tyndale	so sore doth abhor	8, 211/ 38
For he consequently saith . . .	Tyndale	So, now, the saith	8, 212/ 1
-- these words draweth	Tyndale	to them that be	8, 212/ 10
land. But Luther and	Tyndale	would have us ween	8, 212/ 27
as shortly gone as	Tyndale	telleth us. But I	8, 214/ 10
light a thing as	Tyndale	maketh it, but that	8, 214/ 13
forthinking or repentance, as	Tyndale	would have it) is	8, 214/ 15
ready to forgive sin."	Tyndale	And it will follow	8, 214/ 25
many doubts. First, how	Tyndale	taketh "repenting in the	8, 214/ 29
right hand. And if	Tyndale	ween to make the	8, 215/ 28
the other point. If	Tyndale	think to ease all	8, 215/ 36
occasion of ruin, as	Tyndale	doth . . . when men be	8, 216/ 10
I wot not what	Tyndale	meaneth by "willingly" and	8, 216/ 22
false, partly foolish that	Tyndale	saith -- that whoso	8, 217/ 5
and a surety, as	Tyndale	doth, that whoso repenteth	8, 217/ 16
a very plain heresy.	Tyndale	And if I believed	8, 217/ 21
is not true that	Tyndale	saith: that every man	8, 217/ 29
stand the words of	Tyndale	with Luther's holy doctrine	8, 218/ 1
it be true that	Tyndale	saith (that is to	8, 218/ 6
he that doth (as	Tyndale	doth) infect his neighbors	8, 218/ 9
followeth very clearly that	Tyndale	believeth not the Gospel	8, 218/ 14
the people perceive that	Tyndale	changed in his translation	8, 218/ 38
intent of my Dialogue:	Tyndale	cometh now and expressly	8, 219/ 15
as for that that	Tyndale	calleth them none heresies	8, 219/ 23
be the devil though	Tyndale	would call him God	8, 219/ 26
And therefore -- since	Tyndale	hath here confessed, in	8, 219/ 37
so escape the other:	Tyndale	, therefore, whereas it liketh	8, 220/ 32
be the "truths" that	Tyndale	preacheth. And because I	8, 221/ 13
truths" heresies -- therefore	Tyndale	calleth me Balaam, Judas	8, 221/ 14
well, and so doth	Tyndale	too, that the holy	8, 221/ 18
Gospel before the Church	Tyndale	hath all this while	8, 222/ 13
Huessgen, Friar Lambert, and	Tyndale	, be the synagogue of	8, 223/ 9
devil: now cometh me	Tyndale	and, perceiving himself sore	8, 223/ 10
know that the nearer	Tyndale	cometh to the matter	8, 223/ 29
of wit and shame.	Tyndale	Whether the Church Were	8, 224/ 1

matter, may ween that	Tyndale	in these words had	8, 224/ 21
make this objection to	Tyndale	but himself, then shall	8, 224/ 25
himself that neither Luther,	Tyndale	, nor Huessgen, nor all	8, 225/ 35
by these words of	Tyndale	which he hath set	8, 226/ 7
thing that I said,	Tyndale	, with all the help	8, 226/ 17
the table spieth them!	Tyndale	And again, as the	8, 226/ 33
goodness of God causeth	Tyndale	to speak these words	8, 227/ 3
light of God, as	Tyndale	here confesseth, men's hearts	8, 227/ 10
we see well that	Tyndale	and all his sect	8, 227/ 13
beams. And this hath	Tyndale	with his own holy	8, 227/ 22
needs do well; as	Tyndale	saith here that he	8, 228/ 1
a very foolish heresy.	Tyndale	. . . John 17, "Sanctify them	8, 228/ 12
man said the contrary?	Tyndale	. . . but man is true	8, 228/ 19
to their own belief.	Tyndale	And Christ also saith	8, 228/ 33
and therefore cannot (as	Tyndale	saith) bear witness unto	8, 229/ 6
Muhammad's doctrine (with whom	Tyndale	may make a match	8, 229/ 14
what fraud and deceit	Tyndale	here useth both in	8, 229/ 15
witness of man, as	Tyndale	rehearseth, but he both	8, 229/ 19
Saint John, which place	Tyndale	hath wrong translated also	8, 230/ 7
and he knoweth. For	Tyndale	is not ignorant of	8, 230/ 9
by the way, that	Tyndale	here translateth "no" for	8, 230/ 18
a man should ask	Tyndale	himself, "Is a heretic	8, 230/ 26
question be framed unto	Tyndale	by the affirmative, in	8, 230/ 33
thought good to give	Tyndale	warning of, because I	8, 231/ 9
be understood right. But	Tyndale	by the Greek tongue	8, 231/ 27
rehearse him, so doth	Tyndale	as falsely now translate	8, 232/ 7
for what intent, let	Tyndale	himself tell; but that	8, 232/ 10
warning thereof; whom though	Tyndale	list to set at	8, 232/ 17
in the Gospel, which	Tyndale	hath evil translated: I	8, 232/ 28
our Lord be, as	Tyndale	hath translated them, these	8, 232/ 33
man"; and not, as	Tyndale	hath translated, "I take	8, 232/ 37
need to dispute, since	Tyndale	taketh the sentence wrong	8, 233/ 3
the fifth chapter, where	Tyndale	hath translated Christ's words	8, 233/ 9
therefore I say that	Tyndale	should in his English	8, 233/ 19
this translation therefore deviseth	Tyndale	. . . because he would have	8, 233/ 33
expressing of the article,	Tyndale	should in the translating	8, 234/ 28
clearly prove you that	Tyndale	shall never while he	8, 235/ 1
but one . . . in which	Tyndale	hath, for lack of	8, 235/ 14
this word "that" putteth	Tyndale	for the article "the	8, 235/ 20
this word "that," as	Tyndale	hath translated . . . but this	8, 235/ 29
with your finger. And	Tyndale	knoweth this well enough	8, 236/ 2
stand there but if	Tyndale	intended to mock. But	8, 236/ 6
God" -- than as	Tyndale	doth, "God was the	8, 236/ 18
that I think that	Tyndale	meant any evil in	8, 236/ 26
more clearly perceive that	Tyndale	should not have letted	8, 236/ 32
of Saint John; which	Tyndale	maketh as though Christ	8, 238/ 2
ye thereby see that	Tyndale	hath translated false. Or	8, 238/ 7
record of man. For	Tyndale	cannot say here that	8, 238/ 12
the selfsame place that	Tyndale	bringeth forth himself, willing	8, 239/ 23
it not only that	Tyndale	hath mistranslated and misconstrued	8, 240/ 10

saved," it appeareth that	Tyndale	, refusing all witness of	8, 240/ 25
this chapter plainly convicted	Tyndale	of malicious falsehood used	8, 240/ 28
as I see that	Tyndale	setteth not a little	8, 240/ 35
false. And forasmuch as	Tyndale	is all in "the	8, 241/ 5
shall understand that whereas	Tyndale	saith that the word	8, 241/ 8
not true that, as	Tyndale	would have it seem	8, 241/ 10
showed you that whereas	Tyndale	would have it seem	8, 242/ 6
men's souls. And let	Tyndale	stick well to this	8, 242/ 10
preach. But first, where	Tyndale	saith that God's word	8, 242/ 14
it is true that	Tyndale	saith -- that God's	8, 242/ 21
or without) -- lest	Tyndale	make us here some	8, 243/ 8
their Holy Spirit. If	Tyndale	ask us now whereof	8, 243/ 12
of old and as	Tyndale	now doth of new	8, 244/ 27
devil. And yet when	Tyndale	is so devilish to	8, 244/ 30
answer the words of	Tyndale	, as well in his	8, 245/ 31
but it. Now, if	Tyndale	will say that the	8, 246/ 28
the apostles themselves, though	Tyndale	say yes, which he	8, 246/ 30
of the Church . . . except	Tyndale	will say that he	8, 247/ 26
And therefore as touching	Tyndale	and Luther and Friar	8, 247/ 36
make them. Now, if	Tyndale	will yet further say	8, 248/ 5
his purpose. For, whatsoever	Tyndale	say, never shall he	8, 248/ 9
consent thereto. And if	Tyndale	say the contrary of	8, 248/ 17
their liberty. Now, if	Tyndale	will take hold of	8, 249/ 17
we say now to	Tyndale	that of reason we	8, 249/ 30
to the point that	Tyndale	, if in his doctrine	8, 250/ 6
exposition and understanding that	Tyndale	and Luther giveth to	8, 250/ 21
to be false --	Tyndale	may not say for	8, 250/ 24
we say not, as	Tyndale	beareth us in hand	8, 251/ 9
here in earth. Now,	Tyndale	denieth not but that	8, 251/ 21
the Jews and now	Tyndale	say. But when he	8, 251/ 25
a devil. Now, if	Tyndale	will say that the	8, 251/ 31
or Saracens -- since	Tyndale	is not yet, as	8, 252/ 13
be holy sacraments --	Tyndale	saith nay . . . for, he	8, 253/ 23
of Saint Paul . . . and	Tyndale	laugheth his words to	8, 253/ 26
of this chapter, wherein	Tyndale	, as he did in	8, 254/ 4
shall plainly see that	Tyndale	shall in this chapter	8, 254/ 14
therefore, what he saith.	Tyndale	But did not the	8, 254/ 17
the apostles neither, nor	Tyndale	shall never prove it	8, 255/ 4
remnant unproved. For if	Tyndale	will say that thing	8, 255/ 15
true preacher: then shall	Tyndale	say, lo, the thing	8, 255/ 17
And this way taketh	Tyndale	now for the selfsame	8, 255/ 35
if we should bid	Tyndale	here, or Luther himself	8, 256/ 1
it be true that	Tyndale	saith, that the apostles	8, 256/ 10
is not true that	Tyndale	goeth about to prove	8, 256/ 23
himself. And so playeth	Tyndale	here. For now that	8, 257/ 22
Scripture -- now cometh	Tyndale	and seeth that they	8, 257/ 27
for our matter against	Tyndale	, that contendeth and laboreth	8, 258/ 26
upon this text deduceth	Tyndale	that women may christen	8, 258/ 37
his own very words.	Tyndale	They will haply demand	8, 259/ 1
meet for him. And	Tyndale	because a woman must	8, 259/ 23

and sorrow. Now, if	Tyndale	ask me why a	8, 259/ 34
God to devise . . . though	Tyndale	and his spiritual sort	8, 260/ 11
more than one --	Tyndale	deduceth that a bishop	8, 261/ 7
man to marry --	Tyndale	deduceth that every man	8, 261/ 12
than to burn --	Tyndale	deduceth that it is	8, 261/ 20
These are his words . . .	Tyndale	For if that I	8, 262/ 10
have said again as	Tyndale	saith now: "If we	8, 262/ 29
this blasphemous folly of	Tyndale	spoken against the Scripture	8, 263/ 5
learn this lesson of	Tyndale	and say, "Nay, sir	8, 263/ 14
These are his words . . .	Tyndale	Inasmuch as Christ and	8, 263/ 27
best, as he serveth	Tyndale	here. For these be	8, 264/ 2
them: I answer to	Tyndale	two things. The first	8, 264/ 7
is plain false that	Tyndale	taketh for a plain	8, 264/ 8
to do them --	Tyndale	must needs agree (be	8, 264/ 23
make it clearer. When	Tyndale	saith that except all	8, 264/ 37
faith without Scripture. Now,	Tyndale	telling us thus . . . we	8, 265/ 9
God unwritten . . . which word	Tyndale	would have no man	8, 266/ 1
false prophet should, as	Tyndale	putteth his case, come	8, 268/ 19
him see. What saith	Tyndale	to this? Here is	8, 269/ 7
this wretched world . . . and	Tyndale	, Friar Huessgen, and Zwingli	8, 270/ 14
no reason at all.	Tyndale	Some man would ask	8, 270/ 33
a new son. More	Tyndale	saith that "some" man	8, 271/ 5
two new sons ere	Tyndale	prove that some of	8, 271/ 27
five new sons ere	Tyndale	prove that the faithful	8, 271/ 29
any scripture such as	Tyndale	must mean but if	8, 271/ 30
fifteen new sons ere	Tyndale	be able to prove	8, 271/ 37
scripture at all. And	Tyndale	, feeling full well that	8, 272/ 1
is more easy for	Tyndale	to make a mock	8, 272/ 9
learning. But what winneth	Tyndale	by that answer there	8, 272/ 10
do Christ's Catholic Church.	Tyndale	God taught Adam greater	8, 272/ 35
hath found since . . . except	Tyndale	tell us that Adam	8, 273/ 5
and shot guns, too.	Tyndale	And that there was	8, 273/ 7
is as good unproved.	Tyndale	Notwithstanding, though there had	8, 273/ 21
day . . . what miracles findeth	Tyndale	done by the preachers	8, 274/ 2
the devil. Now if	Tyndale	will say that it	8, 274/ 30
this will not serve	Tyndale	. For they were not	8, 274/ 37
these heretics' "congregations" false.	Tyndale	And beyond that, God	8, 275/ 34
do in Books. More	Tyndale	telleth us here another	8, 276/ 5
seem to prove it.	Tyndale	The testament which God	8, 276/ 9
all things. Where findeth	Tyndale	that God taught Abraham	8, 277/ 15
the beasts . . . where findeth	Tyndale	that there was taught	8, 277/ 24
a vain tale of	Tyndale	which he shall never	8, 277/ 36
to live. Now seeth	Tyndale	this to be very	8, 278/ 9
robbed us" -- saith	Tyndale	-- "of the true	8, 278/ 16
of all the Scripture."	Tyndale	must here tell us	8, 278/ 17
by all which time	Tyndale	saith they have been	8, 278/ 20
and agree together against	Tyndale	and Luther and Friar	8, 278/ 29
fond fellows. And if	Tyndale	say nay, let him	8, 278/ 31
were anything else, as	Tyndale	and Friar Huessgen saith	8, 278/ 36
as Luther, Huessgen, and	Tyndale	say. And as concerning	8, 279/ 1

past . . . which true sense	Tyndale	now bringeth again: let	8, 279/ 4
in what worshipful wise	Tyndale	proveth all his purpose	8, 279/ 8
will we go farther.	Tyndale	But in the time	8, 279/ 10
judge. Thus he saith . . .	Tyndale	All was then received	8, 279/ 30
said unto them as	Tyndale	saith, that he might	8, 280/ 5
John too. But because	Tyndale	compareth the Scripture with	8, 280/ 10
reason is clear against	Tyndale	in that he saith	8, 280/ 18
credence given unto Christ,	Tyndale	giveth so great preeminence	8, 280/ 37
God done -- let	Tyndale	understand that the cause	8, 281/ 3
fewest believed in Christ.	Tyndale	Wherefore, forasmuch as Christ's	8, 281/ 17
sore eyes? More Here	Tyndale	maketh his conclusion that	8, 281/ 29
it upon false. But	Tyndale	-- perceiving well himself	8, 281/ 35
unperceived yet, either by	Tyndale	or me, both in	8, 282/ 22
this also -- that	Tyndale	saith here untrue (for	8, 282/ 23
be no promises? If	Tyndale	speak wisely in this	8, 282/ 33
that I wonder where	Tyndale	had left his wit	8, 283/ 25
believed? -- but if	Tyndale	dare say that the	8, 283/ 35
some others as old.	Tyndale	What helped it me	8, 284/ 1
a new-believed article . . . let	Tyndale	tell when this belief	8, 284/ 4
by writing before; except	Tyndale	trust not God upon	8, 284/ 19
that inspired it. If	Tyndale	will avoid this and	8, 285/ 1
our Lady": then must	Tyndale	tell us why he	8, 285/ 3
with a fourfold confusion,	Tyndale	hath brought himself with	8, 285/ 38
wit. But for because	Tyndale	will, when we have	8, 287/ 5
he putteth, of purgatory.	Tyndale	What am I the	8, 287/ 26
the farther from hell.	Tyndale	"To fear men with	8, 287/ 32
foolish saying to say, "	Tyndale	is the better for	8, 287/ 36
would say so but	Tyndale	? For Tyndale's belief cannot	8, 288/ 2
other men's belief feareth	Tyndale	; nor Tyndale is not	8, 288/ 3
belief feareth Tyndale; nor	Tyndale	is not the better	8, 288/ 3
of which two things	Tyndale	abhorreth to hear). Another	8, 288/ 14
to other folk . . . though	Tyndale	be never the better	8, 288/ 21
which believeth it not.	Tyndale	Christ and his apostles	8, 288/ 23
be not enough to	Tyndale	. For his fellows and	8, 289/ 19
these things be, by	Tyndale	, as profitable for the	8, 289/ 32
shall never see after.	Tyndale	And that the apostles	8, 289/ 36
by what high reasons	Tyndale	hath proved you the	8, 290/ 2
else, the things that	Tyndale	must prove or else	8, 290/ 8
them, cannot tell unto	Tyndale	plainly wherefore and why	8, 290/ 13
is much like as	Tyndale	would affirm that all	8, 290/ 16
then confuteth that answer.	Tyndale	"Because they should not	8, 290/ 26
happy hap for Master	Tyndale	-- that it happed	8, 291/ 6
cause, to minister Master	Tyndale	so much pleasant matter	8, 291/ 8
eschewing of infidels' mocking,	Tyndale	had had now no	8, 291/ 10
from all reason as	Tyndale	would have it seem	8, 291/ 31
to scorn. Now cometh	Tyndale	and showeth that this	8, 291/ 37
in my Dialogue (which	Tyndale	here leaveth out), that	8, 292/ 15
For the proof whereof . . .	Tyndale	hath here, as I	8, 292/ 30
For thus he saith . . .	Tyndale	Yea, and if the	8, 292/ 33
here ye see that	Tyndale	himself doubteth upon Saint	8, 293/ 2

yet mean not as	Tyndale	doth -- that bread	8, 293/ 3
wine still remain, as	Tyndale	saith that the apostles	8, 293/ 5
ye see that though	Tyndale	will not confess that	8, 293/ 21
say boldly. For though	Tyndale	say nay -- yet	8, 293/ 29
on against them still . . .	Tyndale	Moreover, what is it	8, 294/ 1
may see . . . but if	Tyndale	prove me farther that	8, 294/ 37
Scripture. And this thing	Tyndale	so well knoweth . . . and	8, 295/ 16
I say, this knoweth	Tyndale	so well -- that	8, 295/ 20
would be loath that	Tyndale	might say that I	8, 295/ 36
I would wit of	Tyndale	whether he mean that	8, 296/ 6
hands. And therein when	Tyndale	seeketh an evasion in	8, 296/ 24
matter so plain against	Tyndale	, and so evident . . . that	8, 297/ 1
of the soul; if	Tyndale	mean in this manner	8, 297/ 12
then, I say, since	Tyndale	meaneth thiswise, and therefore	8, 297/ 31
Christ's blood") -- since	Tyndale	, I say, saith thus	8, 297/ 35
I would wit of	Tyndale	whether the sacraments and	8, 297/ 36
Jews. I think that	Tyndale	will not be so	8, 298/ 3
wherefore it followeth that	Tyndale	saith false . . . in that	8, 298/ 12
them. For but if	Tyndale	teach false in this	8, 298/ 15
ceremonies himself. Now, if	Tyndale	will at this clap	8, 298/ 18
Scripture, they were, if	Tyndale	told us true, taught	8, 298/ 35
well followeth further that	Tyndale	, saying that Moses received	8, 299/ 5
the Scripture. And if	Tyndale	ween to wry aside	8, 299/ 11
in writing. But letting	Tyndale	with his folly pass	8, 299/ 20
to man's soul . . . whatsoever	Tyndale	tell us, and his	8, 300/ 13
all this tale of	Tyndale	against the sacrament . . . is	8, 300/ 15
the same name that	Tyndale	now doth . . . so that	8, 300/ 27
a naughty heretic . . . as	Tyndale	doth also in sundry	8, 300/ 31
Sacrament of the Altar,	Tyndale	is yet a much	8, 300/ 37
as Friar Barnes and	Tyndale	first met and talked	8, 301/ 6
had borne his faggot),	Tyndale	and he were of	8, 301/ 9
but bare bread. But	Tyndale	was yet at that	8, 301/ 12
words. Thus he saith . . .	Tyndale	All the ceremonies and	8, 301/ 23
people: that shall not	Tyndale	prove me though he	8, 302/ 11
have I proved to	Tyndale	offer, I trow, than	8, 302/ 35
make one good answer.	Tyndale	Wherefore, inasmuch as the	8, 303/ 1
the very apostles." Wherefore,	Tyndale	doth here either confess	8, 303/ 37
forth to his church.	Tyndale	And thereto, priesthood was	8, 304/ 19
necessary thing unwritten . . . and	Tyndale	proveth it thus: "In	8, 304/ 25
as gay, and saith . . .	Tyndale	And again, God's holinesses	8, 305/ 5
father. And also, if	Tyndale	will abide by this	8, 305/ 18
and his whole conclusion . . .	Tyndale	And finally, though we	8, 307/ 12
and thereto how virtuously,	Tyndale	finisheth this chapter. For	8, 307/ 25
do it himself. Would	Tyndale	, ween you, be well	8, 307/ 30
strange perplexity. Which, whatsoever	Tyndale	say, shall never be	8, 308/ 21
should suffice them as	Tyndale	and Luther say . . . that	8, 308/ 25
and love be, as	Tyndale	here saith, the significations	8, 309/ 1
avoided clearly all that	Tyndale	hath alleged for his	8, 309/ 16
as I say, since	Tyndale	hath failed of his	8, 309/ 28
books." To this answereth	Tyndale	thus . . . Tyndale He juggleth	8, 310/ 9

this answereth Tyndale thus . . .	Tyndale	He juggleth. For John	8, 310/ 10
see well now that	Tyndale	well feeleth that since	8, 310/ 14
be written (which thing	Tyndale	neither doth nor can	8, 310/ 28
necessary to be believed,	Tyndale	cannot say but that	8, 310/ 30
same; and then hath	Tyndale	no surety that every	8, 310/ 31
was written. And therefore	Tyndale	feeleth full well how	8, 310/ 33
to avoid this pinch . . .	Tyndale	saith that I juggle	8, 310/ 37
I juggle not. But	Tyndale	, that in that second	8, 311/ 9
and all . . . but if	Tyndale	ween that the books	8, 311/ 23
Saint John's Gospel; or	Tyndale	, that would make you	8, 311/ 27
faith. For else if	Tyndale	would grant that Saint	8, 311/ 29
it as good for	Tyndale	that Saint John say	8, 311/ 31
But now, because of	Tyndale	. . . let us take some	8, 312/ 3
necessary point of faith?	Tyndale	cannot deny it for	8, 312/ 7
ye see how wisely	Tyndale	sticketh with me in	8, 312/ 15
deed. And yet, because	Tyndale	will nothing allow but	8, 312/ 18
is his answer thereto . . .	Tyndale	And how bringeth he	8, 313/ 3
Scripture. This will not	Tyndale	hereafter let to say	8, 313/ 29
that in that point	Tyndale	saith wrong. For in	8, 313/ 32
may and do against	Tyndale	and his fellows well	8, 314/ 16
his fingers' ends that	Tyndale	feeleth neither faith, learning	8, 314/ 22
you." To this doth	Tyndale	answer thus . . . Tyndale And	8, 314/ 27
doth Tyndale answer thus . . .	Tyndale	And when he allegeth	8, 314/ 28
Mass." More Here goeth	Tyndale	about to juggle; but	8, 314/ 35
may we see, whatsoever	Tyndale	say, that Saint Paul	8, 315/ 26
and honor thereof; and	Tyndale	saith here the contrary	8, 315/ 29
the false faith of	Tyndale	, that saith it is	8, 315/ 31
to it. And where	Tyndale	saith that Saint Paul	8, 315/ 33
Englishmen call "the Mass" . . .	Tyndale	hath not proved yet	8, 315/ 36
of Consecration: that answereth	Tyndale	in this wise . . . Tyndale	8, 316/ 8
Tyndale in this wise . . .	Tyndale	A great doubt! As	8, 316/ 9
no more thereby than	Tyndale	and his fellows do	8, 316/ 13
Luther, Friar Huessgen, Zwingli,	Tyndale	, and Lambert had never	8, 316/ 28
doubt not but that	Tyndale	hath read both Rosseus	8, 317/ 2
of wine: thereto answereth	Tyndale	thus . . . Tyndale A great	8, 317/ 9
thereto answereth Tyndale thus . . .	Tyndale	A great doubt also	8, 317/ 10
they have. More Whereas	Tyndale	saith in scorn (as	8, 317/ 22
is there that maketh	Tyndale	in this point so	8, 317/ 33
answer he fared as	Tyndale	doth here . . . and not	8, 318/ 7
now his good scholar	Tyndale	will be nothing acknownd	8, 318/ 19
no further cause than	Tyndale	hath searched out! --	8, 318/ 23
put in. But whatsoever	Tyndale	say, there was never	8, 318/ 25
till now Luther and	Tyndale	and such others of	8, 319/ 8
whereof the people, whatsoever	Tyndale	say, never understood the	8, 319/ 19
the great fault that	Tyndale	findeth in that the	8, 319/ 26
thereto he answereth thus . . .	Tyndale	As for the Sabbath	8, 320/ 5
taught without it. More	Tyndale	maketh the change of	8, 320/ 16
were God Almighty's fellow,	Tyndale	saith that we be	8, 320/ 20
a lordly mind as	Tyndale	here teacheth us to	8, 321/ 15
hundred years before. If	Tyndale	stick still in this	8, 321/ 32

keep and observe, whatsoever	Tyndale	babble and scoff against	8, 322/ 26
against it. For where	Tyndale	saith that "we" be	8, 322/ 28
-- to this doth	Tyndale	answer nothing to me	8, 323/ 18
to me but this . . .	Tyndale	I have to that	8, 323/ 19
More In very deed,	Tyndale	in his book of	8, 323/ 23
not. And what saith	Tyndale	to it there? He	8, 323/ 27
blessed apostles. "Nay," saith	Tyndale	, "that could not be	8, 324/ 1
that point we bid	Tyndale	prove. His proof therein	8, 324/ 7
-- I would ask	Tyndale	whether among those points	8, 325/ 20
in his epistle: if	Tyndale	tell us this, we	8, 325/ 31
none other kind, than	Tyndale	saith he did. Was	8, 325/ 34
never say nothing but	Tyndale	stood by and heard	8, 326/ 1
by and heard him?	Tyndale	in this point well	8, 326/ 3
And thus he saith . . .	Tyndale	But that the apostles	8, 326/ 11
I say that therein	Tyndale	saith not true. For	8, 326/ 19
any again. But let	Tyndale	bring of Saint Paul	8, 326/ 28
that he proveth thus . . .	Tyndale	Paul commandeth that no	8, 327/ 5
fruit. And therefore, where	Tyndale	telleth a long tale	8, 327/ 18
disguisings," neither . . . which word	Tyndale	setteth in himself, in	8, 327/ 26
ceremony had. For whereas	Tyndale	rhymeth it out and	8, 327/ 32
should have said like	Tyndale	. . . should have gotten little	8, 328/ 24
people . . . and neither can	Tyndale	nor any man else	8, 328/ 27
will wit but how	Tyndale	can prove me that	8, 328/ 33
ceremonies; but I say	Tyndale	cannot prove that the	8, 329/ 6
that Moses neither . . . If	Tyndale	yet say that the	8, 329/ 8
for authority against William	Tyndale	, the words of one	8, 329/ 11
of one man whom	Tyndale	would were most believed	8, 329/ 12
the words of William	Tyndale	himself. For himself saith	8, 329/ 13
his book against me . . .	Tyndale	Christ asked the apostles	8, 329/ 15
More Now, since, as	Tyndale	saith himself, Saint Peter	8, 329/ 24
I think, therefore, that	Tyndale	should himself agree, contrary	8, 329/ 29
undone . . . and say as	Tyndale	saith -- "All that	8, 329/ 32
would fain wit wherefore	Tyndale	should take it for	8, 329/ 34
intelligible texts. And if	Tyndale	deny this . . . because he	8, 330/ 15
what substantial wise that	Tyndale	hath answered my Lord	8, 330/ 20
that these things which	Tyndale	impugneth, why that they	8, 330/ 23
I say, how worshipfully	Tyndale	hath proved. I were	8, 330/ 26
leave untouched anything that	Tyndale	anywhere saith against my	8, 330/ 27
these are his words . . .	Tyndale	In the twenty-ninth chapter	8, 330/ 35
But I must put	Tyndale	again in remembrance, because	8, 331/ 3
every truth." And whereas	Tyndale	saith it is not	8, 331/ 9
truth." To this will	Tyndale	haply say, "In that	8, 331/ 22
truth in writing." Let	Tyndale	prove this meaning by	8, 331/ 26
For thus he saith . . .	Tyndale	I marvel that he	8, 332/ 16
ye shall see that	Tyndale	hath not yet so	8, 332/ 24
his Gospel, so if	Tyndale	or any of his	8, 332/ 28
Lord God, how solemnly	Tyndale	would set it out	8, 332/ 31
wrote every necessary point.	Tyndale	I answer that this	8, 333/ 1
more for me that	Tyndale	forgot to set in	8, 333/ 30
This point specially must	Tyndale	among others prove me	8, 335/ 7

I had left untouched,	Tyndale	would have said I	8, 335/ 18
hear. Thus he saith . . .	Tyndale	Now, sir, God hath	8, 335/ 26
believe it only because	Tyndale	saith it: then is	8, 335/ 36
alone. But surely if	Tyndale	be no better than	8, 336/ 2
these things open to	Tyndale	? Is any man so	8, 336/ 13
they play not as	Tyndale	doth -- be bold	8, 336/ 20
of his errand! But	Tyndale	cannot prove it true	8, 337/ 28
great master Antichrist (though	Tyndale	and Luther list lewdly	8, 337/ 36
Elijah. And therefore where	Tyndale	saith . . . Tyndale Because all	8, 338/ 2
therefore where Tyndale saith . . .	Tyndale	Because all is done	8, 338/ 3
prove it. For when	Tyndale	proveth not that the	8, 338/ 11
taken him to counsel.	Tyndale	proveth not that God	8, 338/ 15
by God. And if	Tyndale	say that either man	8, 339/ 5
either man or devil.	Tyndale	proveth us not, neither	8, 339/ 9
were no letters. Nor	Tyndale	hath not proved that	8, 339/ 19
these words are to	Tyndale	very little worth. But	8, 339/ 25
then saith he farther . . .	Tyndale	By the the councils	8, 339/ 27
make mention. More Let	Tyndale	bring forth one story	8, 339/ 32
old and authentic. And	Tyndale	shall, I am sure	8, 340/ 33
he farther and saith . . .	Tyndale	And by the same	8, 341/ 4
And now will Father	Tyndale	that every obstinate heretic	8, 342/ 1
further yet, and saith . . .	Tyndale	And by the same	8, 342/ 7
had little went that	Tyndale	would have brought in	8, 342/ 14
glutton in hell. For	Tyndale	seeth well enough that	8, 342/ 15
hated the other. And	Tyndale	seeth also full well	8, 342/ 27
all those be written . . .	Tyndale	seeth full well those	8, 342/ 36
a substantial reason of	Tyndale	, be ye sure! But	8, 343/ 20
to obey his apostles.	Tyndale	"Nay," saith Tyndale, "not	8, 344/ 8
apostles. Tyndale "Nay," saith	Tyndale	, "not so." When M	8, 344/ 9
would fain wit of	Tyndale	in what place of	8, 344/ 15
member. And therefore, whereas	Tyndale	saith he would fain	8, 345/ 6
so it is that	Tyndale	-- being a Christian	8, 345/ 14
obey the Church; ergo,	Tyndale	is to be taken	8, 345/ 16
And this syllogism, if	Tyndale	would fain wit in	8, 345/ 18
These are his words . . .	Tyndale	Christ's disciples taught Christ's	8, 345/ 26
say, therefore, farther, that	Tyndale	doth but mock and	8, 346/ 25
but it: then saith	Tyndale	that they be all	8, 346/ 36
all that I find	Tyndale	answer against such things	8, 347/ 3
Scripture -- this seeth	Tyndale	well that he must	8, 347/ 29
Old Testament. And therefore	Tyndale	had yet some wit	8, 347/ 34
of Saint John --	Tyndale	saw yet that they	8, 348/ 20
in the things which	Tyndale	reproveth the sacraments of	8, 350/ 15
thing in writing, as	Tyndale	affirmeth. And now consider	8, 350/ 32
thereof, where I answered	Tyndale	concerning his high reason	8, 351/ 3
by any text that	Tyndale	hath showed us yet	8, 351/ 11
have thought it gay,	Tyndale	yet perceived it for	8, 351/ 14
expounded . . . though Luther and	Tyndale	will have now but	8, 354/ 1
Church, and also that	Tyndale	, in his answer to	8, 355/ 7
Testament, newly forged by	Tyndale	, so altered and changed	8, 357/ 7
this point; whereunto when	Tyndale	weeneth to find any	8, 357/ 20

this purpose -- yet	Tyndale	perceived well that it	8, 359/ 21
Saint Paul; which thing	Tyndale	well perceived, and therefore	8, 361/ 34
as Barnes is, and	Tyndale	, and such other heretics	8, 362/ 35
hindereth it; which thing	Tyndale	well perceived, and therefore	8, 363/ 19
he left it out.	Tyndale	saw well also that	8, 363/ 21
God. Whereof -- as	Tyndale	well knoweth -- nothing	8, 363/ 26
in writing. And therefore	Tyndale	, seeing his master Martin	8, 363/ 29
Saint Paul . . . which text	Tyndale	hath also brought forth	8, 363/ 36
much himself therewith, when	Tyndale	hath left it off	8, 364/ 5
off for shame. For	Tyndale	at last, after long	8, 364/ 6
would have done farther.	Tyndale	saw also that that	8, 364/ 12
it in . . . so doth	Tyndale	wisely leave it out	8, 364/ 16
find, all that ever	Tyndale	either hath said or	8, 364/ 23
received he not (as	Tyndale	saith he did) allthing	8, 365/ 3
will well appear that	Tyndale	saith not true where	8, 365/ 14
thereof? But yet is	Tyndale	so far beside himself	8, 366/ 19
have showed you before,	Tyndale	was very angry, and	8, 367/ 17
But yet shall not	Tyndale	so fear me therewith	8, 367/ 19
not things devised, as	Tyndale	saith, by popes and	8, 367/ 24
which, save Origen only,	Tyndale	dissembleth, because he may	8, 367/ 31
in that point answered	Tyndale	(in my said Second	8, 367/ 33
new a thing as	Tyndale	would have it seem	8, 371/ 23
some such things as	Tyndale	saith that the popes	8, 373/ 33
far they go from	Tyndale	; and therefore of Tyndale	8, 374/ 2
Tyndale; and therefore of	Tyndale	or them believe whom	8, 374/ 2
would plainly have proved	Tyndale	a fool and a	8, 374/ 8
Church . . . and yet hath	Tyndale	no scruple to eat	8, 375/ 14
wise fain wit of	Tyndale	whether he think any	8, 375/ 23
I doubt not but	Tyndale	thinketh himself discharged of	8, 375/ 29
thing necessary. Now let	Tyndale	tell me whereby he	8, 375/ 33
heretics. Or else let	Tyndale	tell which of all	8, 376/ 2
Church . . . and how can	Tyndale	excuse the apostles of	8, 376/ 10
end. "God proved," will	Tyndale	say, "their doctrine with	8, 376/ 25
wrought never one. Weeneth	Tyndale	that our Lord had	8, 376/ 28
his apostles? And if	Tyndale	list so precisely to	8, 376/ 32
they were true. For	Tyndale	setteth not so much	8, 377/ 1
of heaven"). Now, whereas	Tyndale	teacheth, after his master	8, 377/ 11
as in derision." If	Tyndale	say that he can	8, 377/ 35
false, or else let	Tyndale	, as I have often	8, 378/ 10
Spirit since. And whatsoever	Tyndale	babble to the contrary	8, 378/ 24
would fain wit of	Tyndale	, if the whole Church	8, 378/ 29
And then -- since	Tyndale	will nothing believe us	8, 379/ 5
he us -- let	Tyndale	now tell me, therefore	8, 379/ 7
be written. Now, if	Tyndale	answer this argument and	8, 379/ 16
themselves unwritten -- if	Tyndale	answer us thus, then	8, 379/ 20
believe him -- if	Tyndale	will, as I say	8, 379/ 33
so clearly that, as	Tyndale	knoweth, Luther was never	8, 380/ 4
say, we prove to	Tyndale	by the selfsame means	8, 380/ 9
selfsame means by which	Tyndale	proveth us that he	8, 380/ 9
it did teach it	Tyndale	. And Tyndale had not	8, 380/ 19

teach it Tyndale. And	Tyndale	had not believed that	8, 380/ 19
had not wrought with	Tyndale	toward the belief thereof	8, 380/ 21
the belief thereof . . . if	Tyndale	, when the Church told	8, 380/ 22
promise. And now if	Tyndale	ask with which church	8, 380/ 35
church by which church	Tyndale	learned to know which	8, 380/ 39
Scripture. Which church let	Tyndale	tell me why he	8, 381/ 1
nothing had been written . . .	Tyndale	must have believed the	8, 381/ 5
after unwritten? Which thing	Tyndale	doth, and that so	8, 381/ 10
thereof known for true . . .	Tyndale	then, under the false	8, 381/ 13
wonders! And this doth	Tyndale	. . . because he would not	8, 381/ 16
And yet will not	Tyndale	believe for God's word	8, 381/ 23
thus ye see that	Tyndale	and such others as	8, 381/ 36
that I shall leave	Tyndale	never a church for	8, 382/ 19
For all that ever	Tyndale	writeth, when it is	8, 382/ 22
confuted the church that	Tyndale	deviseth. And the church	8, 384/ 6
the Church" Can Err	Tyndale	There is another question	8, 386/ 3
I wit what thing	Tyndale	meaneth by the "pope	8, 386/ 21
known: then I say	Tyndale	is as blind as	8, 387/ 5
shall further. Moreover, if	Tyndale	say that all this	8, 387/ 15
of my Dialogue, whereunto	Tyndale	hath made so bare	8, 387/ 34
abominable heresies as now	Tyndale	doth, he may be	8, 388/ 27
he run away as	Tyndale	doth. And whereby can	8, 388/ 28
that unknown congregation which	Tyndale	calleth "the church"? How	8, 389/ 19
then must I, saith	Tyndale	, try him by the	8, 389/ 24
poor, simple woman, if	Tyndale	and I brought the	8, 390/ 1
and consider what congregation	Tyndale	calleth the catholic church	8, 390/ 6
calleth the catholic church.	Tyndale	I say that Christ's	8, 390/ 8
sworn. More Now hath	Tyndale	here defined and described	8, 390/ 20
definition or description of	Tyndale	. I would that he	8, 392/ 21
consider what manner things	Tyndale	meaneth by them, and	8, 394/ 5
he that considereth that	Tyndale	would have us so	8, 394/ 8
hitherto . . . or else must	Tyndale	tell us, once again	8, 395/ 4
another goodly riddle whereby	Tyndale	teacheth allthing plainly? Nor	8, 395/ 30
heresies, then ask I	Tyndale	again, how shall an	8, 396/ 2
shall tell them," saith	Tyndale	. So say we too	8, 396/ 4
on the Scripture," saith	Tyndale	, "and thereby shall he	8, 396/ 6
church. But then saith	Tyndale	that it is true	8, 396/ 28
could keep them, as	Tyndale	saith. Now, then, if	8, 397/ 12
by his Passion, as	Tyndale	plainly lieth. And therefore	8, 399/ 25
of his goodly matter.	Tyndale	This faith have they	8, 399/ 29
it appeareth well that	Tyndale	varieth not with us	8, 400/ 14
This false-feeling faith hath	Tyndale	taken of Luther . . . when	8, 400/ 26
is naught worth? But	Tyndale	and Luther both lie	8, 400/ 32
in earth. Now, if	Tyndale	answer that the good	8, 401/ 12
heresy to believe as	Tyndale	here teacheth us: that	8, 401/ 35
it were proved true.	Tyndale	And this faith and	8, 402/ 18
for their almsdeed. But	Tyndale	, as he denieth the	8, 403/ 13
false both twain. And	Tyndale	followeth the falsar of	8, 403/ 23
that they both, and	Tyndale	with them, do believe	8, 403/ 24
marriage. But now goeth	Tyndale	forth with his tale	8, 403/ 35

it true by Scripture.	Tyndale	Christ asked his apostles	8, 404/ 1
cause and purpose of	Tyndale	in bringing in this	8, 404/ 11
Ye shall understand that	Tyndale	and his master Martin	8, 404/ 14
such slender proofs as	Tyndale	bringeth for his part	8, 404/ 17
in the beginning. For	Tyndale	saith, as I have	8, 404/ 32
Christ, I am," saith	Tyndale	, "therefore never the more	8, 405/ 17
I not but that	Tyndale	, when he readeth this	8, 406/ 3
were none hell. If	Tyndale	will say nay . . . "for	8, 406/ 10
of hell: I answer	Tyndale	again that therein was	8, 406/ 14
upon. Unto which promises	Tyndale	restraineth all our necessary	8, 406/ 39
faith. Howbeit, of truth,	Tyndale	restraineth it therein too	8, 407/ 1
impossible be hard) for	Tyndale	to sustain that the	8, 407/ 6
were believed or not.	Tyndale	shall be constrained to	8, 407/ 15
since. Or else must	Tyndale	tell us at what	8, 407/ 28
Consider yet also that	Tyndale	agreeth that the very	8, 407/ 31
And thus always must	Tyndale	, upon his own words	8, 407/ 38
Lady's perpetual virginity, which	Tyndale	is now yet brought	8, 408/ 3
followeth further that, since	Tyndale	will believe no more	8, 408/ 13
followeth, I say, that	Tyndale	believeth no piece of	8, 408/ 21
he made that confession.	Tyndale	That offering of Christ's	8, 408/ 29
for our own sin.	Tyndale	will say to this	8, 409/ 14
is this teaching of	Tyndale	much like as though	8, 409/ 19
ye may be sanctified."	Tyndale	And Christ answered, "Upon	8, 409/ 34
Lo, these words of	Tyndale	seem very gay and	8, 410/ 11
repent. And therefore, if	Tyndale	will boast that the	8, 410/ 30
charity. Which thing if	Tyndale	gloss and say that	8, 412/ 15
it kill this faith."	Tyndale	to put a man	8, 413/ 2
the boast and saith . . .	Tyndale	That this faith is	8, 413/ 21
of martyrs -- then	Tyndale	is a stark heretic	8, 414/ 8
death neither, whereof, as	Tyndale	saith, he had at	8, 414/ 16
heaven, we shall have	Tyndale	himself to testify that	8, 414/ 18
himself to testify that	Tyndale	himself saith untrue. Yet	8, 414/ 19
if we might understand	Tyndale	thus: as though he	8, 414/ 24
this doth indeed both	Tyndale	and Martin his master	8, 415/ 25
the praise, and saith . . .	Tyndale	For this knowledge maketh	8, 416/ 16
of this faith maketh	Tyndale	a man of the	8, 416/ 25
to heaven. And therefore	Tyndale	is not by this	8, 416/ 33
of all such liars.	Tyndale	The church is Christ's	8, 417/ 1
the church. More Here	Tyndale	runneth in juggling, by	8, 417/ 8
will he say to	Tyndale	, for confessing of this	8, 418/ 6
his, "Thou art accursed,	Tyndale	, the son of the	8, 418/ 7
of this chapter of	Tyndale	, "Whether the Church Can	8, 418/ 11
the next chapter of	Tyndale	, in which he saith	8, 418/ 13
is yet a sinner.	Tyndale	How a true member	8, 418/ 16
the special point wherein	Tyndale	giveth us a glorious	8, 418/ 20
to the intent that	Tyndale	shall have no cause	8, 418/ 24
are, therefore, his words . . .	Tyndale	Furthermore, he that hath	8, 418/ 30
thus he proveth it . . .	Tyndale	Furthermore, he that hath	8, 420/ 1
He proveth it thus . . .	Tyndale	For by this faith	8, 420/ 11
now, good reader, that	Tyndale	telleth us here three	8, 420/ 20

other special manner, if	Tyndale	mean any such, I	8, 422/ 20
weakness, or frailty; whereof	Tyndale	very stiffly teacheth us	8, 423/ 31
of old, but also	Tyndale	hath now of new	8, 424/ 18
lantern. This way useth	Tyndale	universally, as well in	8, 424/ 32
of slight regarding sin:	Tyndale	would expound them all	8, 425/ 6
Of which two things	Tyndale	the one dissembleth, and	8, 426/ 25
began to tell you,	Tyndale	-- among his others	8, 427/ 4
of Saint John whereby	Tyndale	would prove you that	8, 427/ 12
of these words vary	Tyndale	and we. And whether	8, 427/ 19
But herein, peradventure, shall	Tyndale	and we begin to	8, 427/ 31
good works," of which	Tyndale	will not hear; but	8, 427/ 33
remain." But here saith	Tyndale	that whosoever have once	8, 428/ 22
you in what manner	Tyndale	taketh these words. But	8, 428/ 28
Of all whom let	Tyndale	tell me the name	8, 428/ 31
in such wise as	Tyndale	doth: that whosoever get	8, 428/ 32
thereto, as ever holy	Tyndale	himself felt in his	8, 428/ 35
damned in hell. Let	Tyndale	, I say, tell me	8, 428/ 37
by what reason looketh	Tyndale	now that we should	8, 429/ 4
fall not. Which by	Tyndale	, if they once in	8, 430/ 4
without deadly sin. Peradventure	Tyndale	will say that he	8, 430/ 24
Hebrews, of which words	Tyndale	taketh his chief hold	8, 431/ 2
derision." Lo, sirs, whereas	Tyndale	speaketh of "feeling" faith	8, 431/ 12
taste" thereof. And whereas	Tyndale	speaketh much of the	8, 431/ 14
of God." And whereas	Tyndale	speaketh much of being	8, 431/ 16
by penance. What hath	Tyndale	here to say to	8, 431/ 24
condemned. And yet lest	Tyndale	might say, "Why should	8, 432/ 32
follow the folly of	Tyndale	, either in bold, presumptuous	8, 433/ 17
he meaneth not as	Tyndale	telleth us, we may	8, 433/ 24
a third heresy of	Tyndale	, concerning his full remission	8, 433/ 29
exposition . . . what thing hath	Tyndale	to defend his exposition	8, 434/ 2
after be bad, as	Tyndale	saith he meant; but	8, 434/ 14
devil. To this will	Tyndale	peradventure say that I	8, 435/ 17
followeth it not," will	Tyndale	say, "that he that	8, 435/ 22
that I prove," will	Tyndale	say, "by the plain	8, 435/ 30
same epistle . . . avoideth," will	Tyndale	say, "mine exposition nothing	8, 435/ 38
In this wise will	Tyndale	peradventure answer me. And	8, 436/ 19
all these, nor of	Tyndale	himself, neither. For all	8, 437/ 32
after such manner as	Tyndale	expoundeth him now: that	8, 438/ 11
if they were, as	Tyndale	saith, sure by their	8, 438/ 17
as I said before,	Tyndale	in these words of	8, 438/ 20
but the devil's --	Tyndale	affirmeth him plainly to	8, 438/ 27
sin. Yet will not	Tyndale	let to stick still	8, 439/ 14
evangelist of Christ. But	Tyndale	-- telling Saint John's	8, 439/ 36
And, sirs, thus meaneth	Tyndale	. . . and would make us	8, 440/ 35
Saint John. And since	Tyndale	so stiffly sticketh in	8, 441/ 4
deadly sinful deed. For	Tyndale	saith himself that though	8, 441/ 7
the selfsame epistle, against	Tyndale	, expressly he biddeth us	8, 441/ 14
readers, openly, that if	Tyndale	in this his heresy	8, 442/ 4
And therefore -- whereas	Tyndale	would make us ween	8, 442/ 13
those horrible deeds which	Tyndale	himself confesseth that they	8, 442/ 23

Saint John -- whether	Tyndale	, or Saint John himself	8, 442/ 32
And therefore, finally, whereas	Tyndale	knitteth up all his	8, 443/ 5
forth in this wise . . .	Tyndale	And yet every member	8, 443/ 18
daily fall into venial:	Tyndale	, as appeareth by his	8, 444/ 5
the words of himself . . .	Tyndale	so layeth them forth	8, 444/ 12
it appeareth plainly that	Tyndale	taketh Saint Paul's words	8, 444/ 25
his own words following . . .	Tyndale	Thus are we sinners	8, 444/ 32
by plain, express words,	Tyndale	telleth us that a	8, 445/ 12
Here would I that	Tyndale	should somewhat more clearly	8, 445/ 31
the faith -- let	Tyndale	, I say, tell us	8, 446/ 1
killed it. And surely	Tyndale	readeth his riddle much	8, 446/ 25
faith (that is, as	Tyndale	expoundeth it, by the	8, 447/ 13
have often told you,	Tyndale	, partly for the uncertainty	8, 448/ 10
such holy members. Since	Tyndale	agreeth that both Luther	8, 448/ 33
die. This answer of	Tyndale	is very slender . . . for	8, 449/ 8
deadly indeed. "Nay," saith	Tyndale	, "for afterward we repent	8, 449/ 18
given him a pardon.	Tyndale	will yet haply say	8, 449/ 25
shall follow? Hereto shall	Tyndale	say that himself and	8, 449/ 34
truth of which promise	Tyndale	yet mistrusteth in them	8, 450/ 12
refraineth our boldness; whereas	Tyndale	and his holy fellows	8, 450/ 24
and the sin, as	Tyndale	saith, "breaking out in	8, 450/ 30
the flesh -- then	Tyndale	calleth it but frailty	8, 450/ 32
ye see plainly that	Tyndale	, to prove his riddle	8, 451/ 12
better shift than this.	Tyndale	will say that his	8, 451/ 14
sin? And therefore when	Tyndale	telleth us that Luther	8, 452/ 21
thus ye see that	Tyndale	, as touching his royal	8, 453/ 15
it were none. Except	Tyndale	mean some such far-fetched	8, 453/ 23
at her will! Now,	Tyndale	maketh here a like	8, 454/ 9
can it not serve	Tyndale	in this point. For	8, 454/ 36
on again. Now, if	Tyndale	say still that because	8, 455/ 35
such blessing and crossing	Tyndale	calleth "wagging with fingers	8, 457/ 2
And I assure you,	Tyndale	and his fellows, if	8, 458/ 11
such horrible deed as	Tyndale	telleth us that they	8, 458/ 13
and never sinning," whereas	Tyndale	, as though he had	8, 458/ 25
-- I conclude against	Tyndale	that he concludeth clearly	8, 458/ 29
that in this chapter	Tyndale	is, as it seemeth	8, 458/ 32
right belief: now cometh	Tyndale	and agreeth unto that	8, 459/ 4
right faith. And so	Tyndale	avoideth me not with	8, 459/ 12
together. And so, by	Tyndale	himself, all abomination and	8, 459/ 33
and charity too, as	Tyndale	saith; which I say	8, 459/ 36
He May Yet Err	Tyndale	And as they sin	8, 460/ 7
wise as Luther and	Tyndale	teach them, with many	8, 460/ 33
burned his finger, as	Tyndale	will tell you in	8, 461/ 3
For two causes, saith	Tyndale	. One, because that like	8, 461/ 7
error be written, saith	Tyndale	, even in the very	8, 461/ 15
deadly sin? Because, saith	Tyndale	, that an elected member	8, 461/ 16
may clearly see that	Tyndale	affirmeth and teacheth for	8, 461/ 18
Christ. And therein let	Tyndale	tell us first wherefore	8, 462/ 17
much by what means	Tyndale	can prove us that	8, 462/ 36
us? And therefore if	Tyndale	will to the contrary	8, 463/ 22

cannot perceive what cause	Tyndale	can imagine . . . but if	8, 463/ 29
the very Gospel, as	Tyndale	saith after -- have	8, 463/ 32
and sometimes such as	Tyndale	telleth, that is to	8, 463/ 34
a marvelous tale of	Tyndale	, in my mind . . . and	8, 463/ 36
yet in "God's promises"	Tyndale	meaneth only the promises	8, 464/ 10
And therefore as for	Tyndale	, ye see well so	8, 464/ 13
given to man --	Tyndale	may distrust it and	8, 464/ 21
thing Saint Peter, as	Tyndale	saith, at that time	8, 465/ 17
belief of God's promises . . .	Tyndale	seemeth to fare as	8, 465/ 19
is Christ: even so,	Tyndale	saith that he believeth	8, 465/ 23
false deceiver Muhammad . . . so	Tyndale	instead of the true	8, 465/ 31
a congregation known --	Tyndale	taketh not only a	8, 465/ 35
of the world" --	Tyndale	will not now believe	8, 466/ 14
Lo, thus he saith . . .	Tyndale	In other things that	8, 466/ 27
First, I suppose that	Tyndale	will himself agree, whatsoever	8, 467/ 33
his voyage and, as	Tyndale	saith, upon his "great	8, 467/ 38
him. Yea, and whatsoever	Tyndale	say, when the great	8, 468/ 4
misled by such as	Tyndale	is . . . and through such	8, 468/ 20
as Luther, Huessgen, and	Tyndale	do. And their untrue	8, 468/ 23
before. For else, if	Tyndale	said true, that every	8, 468/ 32
dare boldly say that	Tyndale	himself, if he should	8, 469/ 31
say I, then, to	Tyndale	, that his hope of	8, 469/ 37
then, in thinking thus,	Tyndale	taketh the Catholic faith	8, 470/ 7
once taught him by	Tyndale	, did for all that	8, 470/ 16
that resist it . . . made	Tyndale	surely to know that	8, 470/ 16
devil; and so should	Tyndale	lose no more labor	8, 470/ 19
this were thus, after	Tyndale	, though the man's error	8, 470/ 20
of the promises that	Tyndale	should find a man	8, 470/ 22
to wit, believing against	Tyndale	that God's promise of	8, 470/ 24
God's promise -- if	Tyndale	, I say, find such	8, 470/ 29
Yet for because that	Tyndale	in such things as	8, 471/ 19
Christ's blood" -- because	Tyndale	, I say, for his	8, 471/ 23
manner he handleth it.	Tyndale	If some of them	8, 471/ 27
among the Hebrews, that	Tyndale	never needed to encumber	8, 472/ 13
in this present place	Tyndale	himself granteth that the	8, 472/ 35
the contrary . . . is, by	Tyndale	himself, the repenting of	8, 473/ 4
it is so that	Tyndale	doth in sundry places	8, 473/ 5
them -- thus must	Tyndale	needs say, for aught	8, 473/ 24
christened thereupon . . . whereby can	Tyndale	prove that all they	8, 474/ 3
taught the doctrine that	Tyndale	calleth so necessary that	8, 474/ 9
a winter after. If	Tyndale	make us many questions	8, 474/ 23
since men were (as	Tyndale	hath here confessed) bound	8, 475/ 15
Scripture -- then must	Tyndale	grant that it is	8, 475/ 19
Lady. Then ask we	Tyndale	how knoweth he those	8, 475/ 24
written in Scripture. Doth	Tyndale	know them by any	8, 475/ 28
Therefore conclude I that	Tyndale	must needs grant that	8, 476/ 3
this church, therefore, must	Tyndale	learn those articles, or	8, 476/ 10
Christ. Then ask we	Tyndale	further, which is that	8, 476/ 21
To this point is	Tyndale	now, good Christian reader	8, 477/ 12
living be diverse. If	Tyndale	dare deny that . . . let	8, 477/ 29

a nun. Wherein if	Tyndale	dare say that I	8, 478/ 1
that I lie . . . let	Tyndale	, as I have often	8, 478/ 1
cannot. So that finally,	Tyndale	is come again to	8, 478/ 4
Lady's perpetual virginity that	Tyndale	could not have learned	8, 478/ 26
reader, upon this, that	Tyndale	is in this matter	8, 479/ 5
this book is, between	Tyndale	and me, nothing else	8, 479/ 25
Zwingli, Hutten, Hus, and	Tyndale	, and all the rabble	8, 480/ 5
his own wise words,	Tyndale	hath confounded himself and	8, 480/ 9
Lo, thus he saith . . .	Tyndale	But they which maliciously	8, 480/ 19
it. And so speaketh	Tyndale	clear against himself. . . . or	8, 480/ 28
of our Lady, which	Tyndale	hath both denied and	8, 480/ 34
is of such sort,	Tyndale	hath himself openly and	8, 481/ 4
Lambert, Huessgen, Hus, and	Tyndale	, and such other like	8, 481/ 31
easily handled. But as	Tyndale	knoweth that this is	8, 482/ 10
that this is true . . .	Tyndale	knoweth very well both	8, 482/ 17
Sacrament. And therefore, whereas	Tyndale	speaketh of killing of	8, 483/ 8
no doubt but that	Tyndale	himself hath longed long	8, 483/ 12
up . . . I would wish	Tyndale	among them, and Friar	8, 483/ 17
Lambert, Zwingli, Huessgen, and	Tyndale	, and all others of	8, 484/ 5
Assaulted and Fought With.	Tyndale	Moreover, this faith which	8, 485/ 3
More This chapter hath	Tyndale	put in for no	8, 485/ 20
disciples such heretics as	Tyndale	is, from the beginning	8, 486/ 4
who knoweth not, though	Tyndale	tell us not, that	8, 486/ 14
not to learn of	Tyndale	neither -- that men	8, 486/ 16
God only -- if	Tyndale	mean that as the	8, 486/ 18
die therein. And if	Tyndale	here by the name	8, 487/ 8
amend again, ofter than	Tyndale	hath fingers on his	8, 488/ 12
example he bringeth forth.	Tyndale	As a good child	8, 488/ 29
as for damnable, haply	Tyndale	will say they be	8, 490/ 3
lo. Lo how angry	Tyndale	is with his true	8, 490/ 25
kite. But since that	Tyndale	now goeth about to	8, 490/ 34
of hanging. Now let	Tyndale	, therefore, instead of this	8, 491/ 27
knave's age. Then let	Tyndale	put in him for	8, 491/ 32
feebleness, imperfection, and frailty,	Tyndale	covereth and keepeth aside	8, 491/ 36
his flesh and, as	Tyndale	saith, "breaking out" at	8, 492/ 4
of Almighty God as	Tyndale	doth in the Blessed	8, 492/ 8
our lesson that Master	Tyndale	teacheth us, and see	8, 492/ 17
his old tale putteth	Tyndale	of new in his	8, 493/ 1
Slouch alone . . . and ask	Tyndale	whether another slouch of	8, 493/ 5
yet. But forasmuch as	Tyndale	will not agree that	8, 493/ 13
Christian man, yet for	Tyndale	himself we must leave	8, 493/ 17
Jack Slouch . . . whose deeds	Tyndale	will grant and agree	8, 493/ 19
in a trance. Let	Tyndale	tell us what he	8, 493/ 32
be. For whereas, finally,	Tyndale	teacheth us that his	8, 494/ 21
by this tale of	Tyndale	were there no deed	8, 494/ 28
say. And so is	Tyndale	, after all his long	8, 494/ 37
in hell. Yet saith	Tyndale	further, in the end	8, 495/ 14
words would I have	Tyndale	apply me well to	8, 495/ 20
some detestable deed, let	Tyndale	then tell us where	8, 495/ 23
it were understood as	Tyndale	teacheth . . . that forthwith, at	8, 495/ 33

shrift and confession, which	Tyndale	calleth the craft and	8, 496/ 4
lo, the conclusion of	Tyndale	in this his chapter	8, 496/ 5
down unto the devil.	Tyndale	The Manner and Order	8, 496/ 10
before. And now thereto	Tyndale	joineth this chapter . . . saying	8, 497/ 3
ye wot well, as	Tyndale	putteth his example by	8, 497/ 18
for this time, trouble	Tyndale	much with that matter	8, 497/ 19
itself so false . . . but	Tyndale	proveth it as foolishly	8, 497/ 25
of elects himself meaneth,	Tyndale	leaveth undeclared . . . and will	8, 498/ 1
of Saint John) which	Tyndale	allegeth here for his	8, 498/ 12
and before unheard, Master	Tyndale	teacheth us of them	8, 498/ 36
them." Now, here falleth	Tyndale	in two faults. One	8, 499/ 8
Peter. But then goeth	Tyndale	farther, and saith that	8, 499/ 22
yet in them meaneth	Tyndale	covertly to come forth	8, 499/ 30
them see. And that	Tyndale	thus falsely meaneth by	8, 500/ 4
in our incredulity --	Tyndale	to this, in mockage	8, 500/ 23
sentence in this fashion . . .	Tyndale	Oh, how beetle-blind is	8, 500/ 28
it followeth then, forthwith . . .	Tyndale	And then when we	8, 501/ 12
perceive and see what	Tyndale	intendeth in this chapter	8, 501/ 22
more at long with	Tyndale	when I shall come	8, 502/ 7
see what slender things	Tyndale	allegeth. First he saith	8, 503/ 7
a man would give	Tyndale	a cup of gold	8, 503/ 16
cup of gold . . . would	Tyndale	call it no gift	8, 503/ 17
in this reason of	Tyndale	; nor, as I ween	8, 503/ 22
then must he, by	Tyndale	, do not so much	8, 504/ 3
a dead vessel, whereinto	Tyndale	putteth and poureth his	8, 504/ 11
liberal offer. Now, if	Tyndale	would here labor to	8, 504/ 15
void, foolish thing, as	Tyndale	calleth it . . . but a	8, 504/ 28
attaining of faith, though	Tyndale	would say nay thereto	8, 504/ 29
very fain wit of	Tyndale	. . . if himself were as	8, 504/ 31
advice and counsel would	Tyndale	give them? Would he	8, 505/ 5
of heaven? Whether would	Tyndale	advise them thus --	8, 505/ 31
-- or else would	Tyndale	forbid them all such	8, 505/ 35
All which things if	Tyndale	take for naught or	8, 506/ 5
readers, the reason that	Tyndale	maketh us against the	8, 506/ 18
perceive well enough that	Tyndale	, for lack of good	8, 506/ 23
man's will is this.	Tyndale	My wit must show	8, 506/ 29
at all. More Let	Tyndale	set his consequent and	8, 506/ 33
I well agree with	Tyndale	that when the thing	8, 507/ 19
for God's word (as	Tyndale	saith in all God's	8, 508/ 34
church understandeth them (as	Tyndale	saith touching the plain	8, 508/ 36
And therefore let not	Tyndale	look to bring us	8, 510/ 13
contrary, and sometimes with	Tyndale	, too. But though a	8, 510/ 19
not always true, that	Tyndale	saith in these words	8, 510/ 28
saith in these words . . .	Tyndale	And then when we	8, 510/ 29
at all. Now meaneth	Tyndale	further, for all this	8, 511/ 1
none other? Now, that	Tyndale	so saith is open	8, 511/ 11
that he consequently saith . . .	Tyndale	For when we err	8, 511/ 13
Here ye see that	Tyndale	in loving and choosing	8, 511/ 20
by faith . . . which, as	Tyndale	said before, man seeth	8, 511/ 23
in neither nother. But	Tyndale	saith untrue in both	8, 511/ 25

meriteth in both, whatsoever	Tyndale	say. But yet saith	8, 511/ 28
say. But yet saith	Tyndale	untrue in these other	8, 511/ 29
followeth affection! And if	Tyndale	in this believe not	8, 512/ 37
rather than fail, find	Tyndale	himself so good a	8, 513/ 12
of good living, as	Tyndale	saith it doth . . . since	8, 514/ 3
among many like, learned	Tyndale	of his master Luther	8, 514/ 5
there, and this saith	Tyndale	here . . . because they and	8, 514/ 9
a devout audience! But	Tyndale	in this matter, when	8, 514/ 18
and by, and saith . . .	Tyndale	Howbeit, there be swine	8, 514/ 21
as it is, that	Tyndale	telleth us now . . . then	8, 514/ 28
is it false that	Tyndale	told us before; that	8, 514/ 28
and beating Yet goeth	Tyndale	further and showeth more	8, 515/ 26
standeth not in teaching.	Tyndale	And there be pope-holy	8, 515/ 29
teaching it is that	Tyndale	all this while so	8, 515/ 34
useth toward us. For	Tyndale	maketh as though it	8, 516/ 18
times, longer. This taketh	Tyndale	for no mercy, which	8, 516/ 24
them thus he saith . . .	Tyndale	And there be that	8, 516/ 31
yet in some, as	Tyndale	here telleth us, even	8, 517/ 20
his order of election	Tyndale	hath in this chapter	8, 518/ 1
this that after followeth . . .	Tyndale	And though God's elect	8, 518/ 4
resistance. More Here maketh	Tyndale	as though he said	8, 518/ 14
like swine. Now, that	Tyndale	thus meaneth appeareth plainly	8, 518/ 29
it well appeareth that	Tyndale	meaneth that no reprobate	8, 519/ 9
their free wills; which	Tyndale	will none of, in	8, 519/ 16
and knock." And if	Tyndale	will avoid this --	8, 520/ 8
them. But surely if	Tyndale	tell us that the	8, 520/ 16
rage is thereof (as	Tyndale	saith) over passed, and	8, 521/ 9
awake . . . they "repent," as	Tyndale	saith, and "come again	8, 521/ 12
evermore I would that	Tyndale	should remember that all	8, 521/ 13
-- the thing that	Tyndale	telleth us here as	8, 521/ 20
In this chapter which	Tyndale	entitleth "The Order of	8, 521/ 30
I look for this . . .	Tyndale	, besides that his conclusions	8, 522/ 3
writeth in this wise . . .	Tyndale	God now and then	8, 522/ 9
none of theirs. More	Tyndale	maketh these words for	8, 522/ 15
And therefore this that	Tyndale	here telleth us of	8, 523/ 6
always the cause that	Tyndale	here allegeth, because he	8, 523/ 10
-- and not, as	Tyndale	saith, only to show	8, 523/ 31
that God would, as	Tyndale	putteth, withdraw his hand	8, 524/ 5
for the cause that	Tyndale	here allegeth -- lest	8, 524/ 12
of his fall which	Tyndale	speaketh of. And then	8, 525/ 9
of God's hand (whereupon	Tyndale	here edifieth up his	8, 525/ 15
the dark -- let	Tyndale	say what he will	8, 525/ 28
Another false intent wherefore	Tyndale	telleth us this tale	8, 528/ 3
that foundation, and saith . . .	Tyndale	God laid so sore	8, 528/ 24
elect. But yet is	Tyndale	ashamed to confess and	8, 529/ 25
sin. This tale is	Tyndale	, I say, somewhat ashamed	8, 529/ 31
causes here specified by	Tyndale	. First, for they never	8, 530/ 2
rude fellow had, as	Tyndale	well rehearseth, given him	8, 530/ 17
remember, lest we mistake	Tyndale	, that these great and	8, 530/ 28
but they were, as	Tyndale	saith, "stronger than David	8, 530/ 30

goodly cause for which	Tyndale	will make us ween	8, 531/ 16
unlearned too. Which when	Tyndale	should answer to . . . he	8, 531/ 28
God Almighty's side. But	Tyndale	excuseth all that by	8, 532/ 32
deeds in his sleep.	Tyndale	of likelihood lay near	8, 533/ 3
while still asleep. But	Tyndale	will have him asleep	8, 533/ 12
And therefore he saith . . .	Tyndale	Now, in all that	8, 533/ 17
trow ye? Except that	Tyndale	had either lost his	8, 533/ 26
that be so . . . then	Tyndale	setteth our Savior Christ	8, 533/ 30
at last again. Now,	Tyndale	is not so mad	8, 533/ 35
found again . . . how proveth	Tyndale	here that David, in	8, 534/ 8
will well agree with	Tyndale	that he lost it	8, 534/ 28
willingly wrought evil . . . except	Tyndale	say that all his	8, 534/ 35
to Bathsheba. And if	Tyndale	tell me so --	8, 534/ 37
would I hear how	Tyndale	can defend it that	8, 535/ 5
This shall I" (saith	Tyndale	) "defend you well enough	8, 535/ 8
most especial faith. For	Tyndale	, as ye shall hereafter	8, 535/ 29
things willingly? "No," saith	Tyndale	. I say no more	8, 536/ 23
yes. And therefore let	Tyndale	tell us whereby he	8, 536/ 24
elected. If I ask	Tyndale	here how he knoweth	8, 536/ 34
final salvation. Then if	Tyndale	answer that he findeth	8, 537/ 6
no man else that	Tyndale	saith, "There is no	8, 537/ 35
nor, I fear me,	Tyndale	neither, as wise and	8, 538/ 4
of David's deeds, whereas	Tyndale	saith he could not	8, 538/ 11
maliciously." Which word how	Tyndale	taketh, that can I	8, 538/ 23
will well appear against	Tyndale	, all the whole matter	8, 538/ 29
very clearly that whereas	Tyndale	saith that David in	8, 539/ 17
also? Or how saith	Tyndale	that David consented not	8, 539/ 24
as ye see, against	Tyndale	telling us this . . . very	8, 540/ 23
therewith. And now that	Tyndale	hath of King David	8, 540/ 27
whom thus he saith . . .	Tyndale	And in like manner	8, 540/ 31
for the first point,	Tyndale	in his holy sermon	8, 542/ 9
of the faith, that	Tyndale	telleth us -- that	8, 542/ 27
all through temptation. Let	Tyndale	excuse every sin that	8, 543/ 1
wield it." But let	Tyndale	say for excuse of	8, 543/ 13
fellows -- yet shall	Tyndale	never make it good	8, 543/ 17
grievous sin. For whereas	Tyndale	would seem to say	8, 543/ 20
in heaven." And therefore	Tyndale	in vain goeth about	8, 544/ 4
blessed apostles -- that	Tyndale	should tell us truth	8, 544/ 12
me, the excuse of	Tyndale	for the apostles, if	8, 544/ 17
no man to believe	Tyndale	, whensoever he prove himself	8, 544/ 20
their faith indeed --	Tyndale	proveth us, after his	8, 544/ 22
Lo, thus he saith . . .	Tyndale	Howbeit, there was none	8, 544/ 29
lacked the belief, than	Tyndale	saith here? For though	8, 544/ 34
believed not that article,	Tyndale	here saith expressly. For	8, 545/ 6
but this tale of	Tyndale	. For if they could	8, 545/ 11
to what purpose telleth	Tyndale	us that they could	8, 545/ 23
were but women --	Tyndale	doth therein no more	8, 545/ 29
on his message. But	Tyndale	wotteth well, if he	8, 545/ 32
Saint Thomas, which, as	Tyndale	saith, "could not believe	8, 546/ 2
do the thing which	Tyndale	taketh for folly --	8, 546/ 16

matter. But ever cometh	Tyndale	by degrees . . . and ever	8, 546/ 24
thing he proveth thus . . .	Tyndale	There was none of	8, 547/ 18
Christian readers, here hath	Tyndale	taught us that whoso	8, 547/ 27
apostles were in, as	Tyndale	saith . . . he shall, for	8, 547/ 34
But, now, whereby shall	Tyndale	of this doctrine make	8, 548/ 4
blaspheming of Christ . . . as	Tyndale	saith that the apostles	8, 548/ 11
toward his Passion as	Tyndale	in his books now	8, 548/ 21
and also that if	Tyndale	now, this new Judas	8, 548/ 25
wish to, come. Now	Tyndale	will peradventure stick upon	8, 548/ 32
again to grace. If	Tyndale	thus tell us, and	8, 549/ 3
And therefore needeth not	Tyndale	to despair but that	8, 549/ 23
for me that howsoever	Tyndale	excuse their mistrust and	8, 550/ 4
rise. And now that	Tyndale	hath so wisely defended	8, 550/ 8
Saint Peter, and saith . . .	Tyndale	Yea, and Peter, as	8, 550/ 11
for a time. More	Tyndale	ever laboreth to lead	8, 550/ 16
the Catholic Church . . . taketh	Tyndale	in hand to prove	8, 550/ 22
well that either must	Tyndale	take and understand "deadly	8, 550/ 32
he forswore Christ. For	Tyndale	, if he will prove	8, 551/ 13
thereof. And now cometh	Tyndale	on the other side	8, 551/ 29
the mouth. But marry,	Tyndale	hath said yet more	8, 552/ 12
In which point when	Tyndale	hath all done . . . he	8, 552/ 15
meetly well agreed together,	Tyndale	and I, in the	8, 552/ 23
it over, and let	Tyndale	have his will, and	8, 552/ 26
too, yet shall not	Tyndale	be bound to call	8, 552/ 28
in heart -- let	Tyndale	for me, when he	8, 552/ 38
as it is. Now,	Tyndale	yet, after his foul	8, 553/ 1
wherein he taunteth me . . .	Tyndale	Therefore we need to	8, 553/ 7
of such expositors? More	Tyndale	here, good reader, feeling	8, 553/ 24
merry scoff. Howbeit, if	Tyndale	had here rehearsed you	8, 553/ 29
Wycliffe's heresies are in	Tyndale	. And therefore, whereas for	8, 554/ 17
Bedlam. And happy were	Tyndale	if he were as	8, 554/ 28
appertaineth -- yet since	Tyndale	saith here himself that	8, 554/ 32
needed or none, since	Tyndale	agreeth that there needed	8, 555/ 5
that I shall handle	Tyndale	. For albeit ye see	8, 555/ 19
But then ask I	Tyndale	this time, whether that	8, 555/ 27
no remedy but that	Tyndale	must needs, be he	8, 555/ 36
me, then, that between	Tyndale	and me there lacketh	8, 555/ 39
whereof, I will ask	Tyndale	this . . . If Saint Peter	8, 556/ 2
ask, I say, of	Tyndale	, if Saint Peter had	8, 556/ 9
life his faith that	Tyndale	calleth faith -- that	8, 556/ 11
no remedy but that	Tyndale	must needs agree that	8, 556/ 28
to which five times	Tyndale	, if it please him	8, 556/ 36
say I, then, since	Tyndale	must needs agree that	8, 557/ 1
again. Now ask I	Tyndale	whether the not-failing of	8, 557/ 14
D, E. Now, what	Tyndale	must needs answer unto	8, 557/ 19
see it! Now, if	Tyndale	would wink at these	8, 557/ 25
for God's sake, where	Tyndale	hath scraped out and	8, 558/ 9
thou thy brethren" --	Tyndale	putteth out "converted," and	8, 558/ 13
though we grant unto	Tyndale	that a man may	8, 558/ 28
now ye see that	Tyndale	, to make the Gospel	8, 559/ 1

now the question that	Tyndale	doth: whether ye think	8, 559/ 4
do prove. Now cometh	Tyndale	to teach us that	8, 560/ 23
which be not, as	Tyndale	there taketh them, all	8, 561/ 7
of which words only,	Tyndale	maketh all his matter	8, 562/ 29
Church May Err" --	Tyndale	saying that the Catholic	8, 564/ 6
in manner of living,	Tyndale	taketh for a small	8, 564/ 28
God. And therefore is	Tyndale	not greatly to be	8, 564/ 29
when he chooseth them	Tyndale	telleth not -- whether	8, 566/ 19
have here learned of	Tyndale	, now, that what horrible	8, 566/ 34
for so far saith	Tyndale	now), but with a	8, 567/ 2
we would grant unto	Tyndale	that all his lies	8, 567/ 15
Now ye remember that	Tyndale	hath put you by	8, 567/ 36
And first I ask	Tyndale	whether he that have	8, 568/ 9
God's help, or not?	Tyndale	will peradventure say he	8, 568/ 15
his neighbor. Whereunto if	Tyndale	will say that if	8, 568/ 26
to that I answer	Tyndale	two things. One, that	8, 568/ 31
and then ask I	Tyndale	whether he shall be	8, 569/ 13
past . . . and till, as	Tyndale	saith, that they have	8, 570/ 1
time they be, by	Tyndale	, out of all deadly	8, 570/ 16
be so, wherefore doth	Tyndale	-- that is in	8, 570/ 19
were very well, that	Tyndale	here hath said; yet	8, 571/ 5
now plainly perceive that	Tyndale	hath here, for his	8, 572/ 26
The Confutation of	Tyndale's	Answer Made by Sir	8, 1/ 1
the English tongue, first	Tyndale's	New Testament, father of	8, 6/ 3
book. Then have we	Tyndale's	book of Obedience . . . whereby	8, 6/ 23
in again more of	Tyndale's	books and false heresies	8, 9/ 7
we be meet for	Tyndale's	Pentateuch, and Tyndale's Testament	8, 10/ 13
for Tyndale's Pentateuch, and	Tyndale's	Testament, and all the	8, 10/ 13
this new saint of	Tyndale's	canonization, in whose burning	8, 12/ 37
the great part of	Tyndale's	holy books; and now	8, 15/ 34
and sending from thence	Tyndale's	heresies hither with many	8, 16/ 20
to glory. For though	Tyndale's	books brought him to	8, 16/ 37
himself in falling to	Tyndale's	heresies again. For which	8, 17/ 12
his falling again to	Tyndale's	heresies, burned. And thus	8, 17/ 23
his heart forsaken all	Tyndale's	heresies, and so I	8, 19/ 27
his house was found	Tyndale's	book of Obedience, which	8, 21/ 22
had, I think, if	Tyndale's	ungracious books had never	8, 21/ 32
unto her divers of	Tyndale's	books, and was there	8, 22/ 18
by God revoked from	Tyndale's	heresy ere he died	8, 25/ 6
they should not suffer	Tyndale's	false translation of the	8, 30/ 27
I now say that	Tyndale's	be too, and moving	8, 31/ 14
will I not be	Tyndale's	interpreter; he may mean	8, 31/ 26
make a law against	Tyndale's	heresies, in any of	8, 32/ 12
they be yet, by	Tyndale's	godly gospel, at their	8, 32/ 19
man must keep still	Tyndale's	false translation of Scripture	8, 32/ 24
that finally, concerning obedience . . .	Tyndale's	holy doctrine is that	8, 32/ 34
feast and glory of	Tyndale's	devilish, proud, despiteous heart	8, 33/ 3
of which I answer	Tyndale's	preface made before his	8, 33/ 21
against two chapters of	Tyndale's	Answer -- the one	8, 33/ 25
known church against all	Tyndale's	trifling sophistications . . . which he	8, 34/ 8

and learning nothing but	Tyndale's	instrument whereby he bloweth	8, 34/ 37
to return again unto	Tyndale's	book, and answer him	8, 35/ 2
this one sermon of	Tyndale's	-- as ye shall	8, 41/ 12
since Christ's that place,	Tyndale's	"spiritual" sort days to	8, 45/ 24
ye see that by	Tyndale's	holy tale, there were	8, 46/ 21
Christ was born unto	Tyndale's	time -- was born	8, 46/ 29
Spirit . . . and so, by	Tyndale's	own tale, should seem	8, 47/ 4
Luther and his wife,	Tyndale's	own master and mistress	8, 47/ 25
he the while, after	Tyndale's	high words, search the	8, 48/ 4
since Christ's days unto	Tyndale's	time have without any	8, 49/ 35
now plainly deduced upon	Tyndale's	own words the full	8, 54/ 22
measuring their obedience by	Tyndale's	rule given them before	8, 55/ 26
given them before by	Tyndale's	master . . . became all unruly	8, 55/ 26
form of bread. But	Tyndale's	spirit teacheth him to	8, 73/ 8
what a devilish end	Tyndale's	tale cometh with his	8, 83/ 9
Luther yet, that was	Tyndale's	master, as lewd as	8, 88/ 19
is it but that	Tyndale's	tale to such a	8, 90/ 29
not at all be	Tyndale's	repentant sinners! Will ye	8, 90/ 33
found, be provided upon	Tyndale's	counsel that all the	8, 92/ 28
to see somewhat of	Tyndale's	mind concerning these two	8, 93/ 36
as it seemeth by	Tyndale's	tale, send home the	8, 96/ 4
that this text proveth	Tyndale's	purpose nothing at all	8, 97/ 9
did he therein exclude	Tyndale's	father and his mother	8, 97/ 19
may plainly see that	Tyndale's	texts serve nothing at	8, 97/ 22
the worst piece of	Tyndale's	teaching concerning Christ's promise	8, 106/ 13
the contrary. Whereupon, if	Tyndale's	lie be true, there	8, 107/ 16
his death till holy	Tyndale's	days had in this	8, 107/ 19
own death till holy	Tyndale's	days, the Holy Ghost	8, 107/ 21
lechery, and to damn	Tyndale's	faith in that point	8, 108/ 10
Christian readers, that by	Tyndale's	reason we must cast	8, 110/ 30
all that heresy, by	Tyndale's	own tale! And now	8, 118/ 16
is inevitably concluded, upon	Tyndale's	own words, that Tyndale	8, 118/ 35
purpose and effect of	Tyndale's	doctrine touching the holy	8, 119/ 38
may be bold with	Tyndale's	license, while we have	8, 123/ 10
guise and custom, of	Tyndale's	church and Luther's and	8, 124/ 23
him. And thus doth	Tyndale's	church and Luther's sit	8, 126/ 14
folk. But likewise as	Tyndale's	whole story serveth here	8, 137/ 35
holy "spiritual" heads of	Tyndale's	heresies, as Friar Luther	8, 138/ 25
therefore of this be	Tyndale's	words well verified . . . that	8, 139/ 25
in heaven. For as	Tyndale's	interpretation of Scripture, and	8, 140/ 36
the First Chapter of	Tyndale's	Book: Why He Translateth	8, 142/ 5
Dialogue I showed that	Tyndale's	translation of the New	8, 142/ 9
been the burning of	Tyndale's	Testament. For surely first	8, 142/ 28
among other tokens of	Tyndale's	evil intent in his	8, 143/ 6
meant not in this	Tyndale's	third signification after his	8, 147/ 1
Crete for using of	Tyndale's	fashion in lying, and	8, 150/ 3
of the burning of	Tyndale's	evil-translated Testament. But Tyndale	8, 152/ 18
shall be, for all	Tyndale's	scolding, accepted and taken	8, 153/ 22
abide the brabbling of	Tyndale's	tongue, as I trust	8, 153/ 25
again, let us consider	Tyndale's	"old" time in which	8, 158/ 10

folk. But now doth	Tyndale's	"congregation," and the captains	8, 162/ 31
one signification more that	Tyndale's	master hath made a	8, 163/ 10
most especially because of	Tyndale's	evil intent -- I	8, 167/ 8
what a true translation	Tyndale's	is, and for what	8, 173/ 18
honor." Here ye see	Tyndale's	truth, lo! Did Saint	8, 173/ 31
idols of devils. But	Tyndale's	translation of this place	8, 173/ 35
had been good for	Tyndale's	soul -- and a	8, 175/ 29
deed is nothing like	Tyndale's	. For the Latin tongue	8, 176/ 28
poor spirit, for all	Tyndale's	high, fearful charge, is	8, 180/ 6
of jeopardy -- then	Tyndale's	terrible exorcism made me	8, 180/ 12
lo, if I had	Tyndale's	spirit, spit out Scripture	8, 180/ 32
a good man. Against	Tyndale's	Using This Word "Senior	8, 181/ 5
I prove partly by	Tyndale's	own words which in	8, 185/ 16
were it so that	Tyndale's	false heresy were true	8, 185/ 29
as ye plainly see . . .	Tyndale's	defense of his translating	8, 186/ 13
in those places, by	Tyndale's	own confession, the age	8, 187/ 21
in Latin . . . it was	Tyndale's	part yet in his	8, 187/ 33
is in this point	Tyndale's	plain folly and dissembled	8, 188/ 36
part, do manifestly reprove	Tyndale's	heresy, and clearly prove	8, 192/ 1
plainly that it grieveth	Tyndale's	heart to hear thereof	8, 197/ 32
striveth to destroy. Against	Tyndale's	Translating of Caritas into	8, 198/ 20
as when we say "	Tyndale's	faith," "Luther's faith," "Friar	8, 199/ 16
friars and nuns. Against	Tyndale's	Translating "Favor" Instead of	8, 202/ 19
out of "grace." Against	Tyndale's	Changing of "Confession" into	8, 203/ 23
beginning, and advise well	Tyndale's	words and mine, be	8, 203/ 33
envy so stuffed in	Tyndale's	heart that although he	8, 204/ 3
devil. And this is	Tyndale's	juggling . . . which because he	8, 206/ 5
body and soul, in	Tyndale's	neck. For as holy	8, 216/ 14
he shall perceive in	Tyndale's	defense of these things	8, 218/ 27
Christ must serve for	Tyndale's	jestingstock -- these be	8, 221/ 12
as I do, that	Tyndale's	"truths" be stark devilish	8, 221/ 20
in which is confuted	Tyndale's	defense of his false	8, 221/ 30
treated two chapters of	Tyndale's	book: that is to	8, 222/ 3
the pain to read	Tyndale's	words again, and ye	8, 226/ 28
sin: it followeth, by	Tyndale's	own holy sermon here	8, 227/ 18
therefore this tale of	Tyndale's	is but a very	8, 228/ 10
in that place, after	Tyndale's	translation: This is the	8, 230/ 12
Ye see that by	Tyndale's	translation, the Jews asked	8, 231/ 13
will not serve for	Tyndale's	excuse: that is to	8, 237/ 36
consider, good reader, that	Tyndale's	purpose is to prove	8, 254/ 25
they found it. Moreover,	Tyndale's	words fight together, and	8, 256/ 6
that this point of	Tyndale's	preaching must be better	8, 257/ 7
you an example of	Tyndale's	deduction upon Scripture, which	8, 258/ 30
to me, for all	Tyndale's	deduction, a greater question	8, 260/ 14
say, ye see by	Tyndale's	example for what intent	8, 260/ 26
written?" This tale of	Tyndale's	might they have told	8, 262/ 33
-- they should by	Tyndale's	reason have sent him	8, 263/ 1
is, as ye see,	Tyndale's	first reason wherewith he	8, 263/ 18
see proved plainly that	Tyndale's	second reason with which	8, 270/ 30
But this is all	Tyndale's	purpose: to pull down	8, 277/ 2

the final confutation of	Tyndale's	folly in saying that	8, 281/ 9
written" . . . where were now	Tyndale's	conclusion? But I will	8, 283/ 11
now come we to	Tyndale's	other example that he	8, 287/ 25
so but Tyndale? For	Tyndale's	belief cannot fear folk	8, 288/ 2
hell gone too, by	Tyndale's	teaching . . . since bare faith	8, 289/ 10
if I would for	Tyndale's	pleasure say this (which	8, 291/ 21
taken away quite all	Tyndale's	pleasure in his present	8, 291/ 25
me sufficiently against all	Tyndale's	scoffs. Among which yet	8, 292/ 8
to care for all	Tyndale's	whys? Why they forbore	8, 292/ 22
sacraments so sore aggrieve	Tyndale's	sore eyes that he	8, 293/ 34
of God. And so	Tyndale's	argument goeth to ground	8, 302/ 27
significations? And thus by	Tyndale's	own tale we shall	8, 309/ 4
shall here have heard	Tyndale's	answers unto those things	8, 309/ 37
in my Dialogue --	Tyndale's	answer, wherein he calleth	8, 312/ 32
well say, for all	Tyndale's	boast, each of them	8, 316/ 31
of Saint Paul, destroy	Tyndale's	heresy that men's good	8, 325/ 13
And where is then	Tyndale's	worshipful rhyme, that I	8, 328/ 29
the remnant." And therefore	Tyndale's	comely gloss will not	8, 332/ 2
to endure. More If	Tyndale's	bare word be worthy	8, 335/ 34
by Scripture, both concerning	Tyndale's	great master Antichrist (though	8, 337/ 35
he knoweth for false.	Tyndale's	master Martin Luther and	8, 341/ 20
touch the place in	Tyndale's	answer to me. But	8, 355/ 12
against Christ's true doctrine	Tyndale's	anti-Christian heresies . . . that it	8, 357/ 8
Christ's testament, but either	Tyndale's	own testament or the	8, 357/ 10
to be taken, and	Tyndale's	books with him too	8, 358/ 4
his heresies and abhorred	Tyndale's	books for to save	8, 358/ 10
of the Confutation of	Tyndale's	Answer In which is	8, 384/ 3
the right congregation of	Tyndale's	church, that hath had	8, 387/ 17
praying to saints (if	Tyndale's	doctrine be the true	8, 387/ 29
this "elect church" of	Tyndale's	description devised only to	8, 393/ 35
feeling faith" considereth in	Tyndale's	teaching . . . shall soon feel	8, 394/ 28
I say, see that	Tyndale's	elect and chosen church	8, 394/ 37
is known -- whereas	Tyndale's	chosen church of "repenting	8, 398/ 32
in the meanwhile, that	Tyndale's	definition or description of	8, 399/ 9
To this point cometh	Tyndale's	holy "feeling faith," that	8, 400/ 24
take any boldness upon	Tyndale's	tale to think as	8, 407/ 9
But Saint Paul, against	Tyndale's	doctrine, ran forth the	8, 409/ 23
knowledge. So that in	Tyndale's	affirming that the only	8, 414/ 16
if he were of	Tyndale's	stomach, that can, as	8, 415/ 18
gloss else can save	Tyndale's	tale from plain pestilent	8, 415/ 30
the other), contrary to	Tyndale's	aforesaid false conclusion; whose	8, 424/ 4
expound them contrary to	Tyndale's	heresy, by the articles	8, 426/ 23
devil devised. For as	Tyndale's	other heresy fighteth against	8, 426/ 35
saith he, contrary to	Tyndale's	teaching, that they may	8, 431/ 21
such as may serve	Tyndale's	heresy -- that shall	8, 431/ 36
doubly confirmed, and thereby	Tyndale's	double heresy doubly also	8, 432/ 30
Scripture plainly contrary to	Tyndale's	exposition . . . what thing hath	8, 434/ 2
in this world for	Tyndale's	intent, but, rather, clearly	8, 434/ 11
life. For surely after	Tyndale's	understanding of Saint John's	8, 440/ 10
Saint John utterly destroy	Tyndale's	heresy grounded upon his	8, 441/ 30

can that stand with	Tyndale's	exposition and his heresy	8, 441/ 34
I say, declareth against	Tyndale's	doctrine, clearly, that when	8, 442/ 28
And yet suppose that	Tyndale's	false heresy were true	8, 450/ 35
from deadly sin, as	Tyndale's	own words, as well	8, 451/ 28
all the worship of	Tyndale's	word, when he saith	8, 454/ 16
true tale of Christ,	Tyndale's	false tale is avoided	8, 454/ 18
them. For as touching	Tyndale's	words following, where he	8, 454/ 28
help. Howbeit, of truth,	Tyndale's	words written a little	8, 455/ 5
the true members of	Tyndale's	"elect church" do often	8, 460/ 22
hunc mundum venisti," is	Tyndale's	exposition too. And therefore	8, 464/ 12
the true members of	Tyndale's	church can never sin	8, 467/ 11
in this point take	Tyndale's	tale for a very	8, 468/ 12
well taught. For by	Tyndale's	tale, he that is	8, 468/ 37
saints had been of	Tyndale's	mind, they should have	8, 469/ 3
once. And yet by	Tyndale's	doctrine, if a sinner	8, 469/ 23
is no truth in	Tyndale's	tale. And that the	8, 471/ 2
things here fall upon	Tyndale's	head at once, by	8, 472/ 2
is proved plainly upon	Tyndale's	own handling of this	8, 478/ 25
their mischievous matters than	Tyndale's	own words that he	8, 480/ 17
Such fair fortune had	Tyndale's	master there, of whom	8, 483/ 6
then say I that	Tyndale's	holy sermon is very	8, 486/ 30
But it waxeth by	Tyndale's	doctrine oftentimes over great	8, 487/ 15
I wot not whether	Tyndale's	love remain or no	8, 487/ 36
or he that, after	Tyndale's	doctrine, repenteth without care	8, 488/ 17
wise word in all	Tyndale's	works. But yet heard	8, 489/ 31
his lusts played out,	Tyndale's	tragical process of remembrance	8, 491/ 24
deeds (for that is	Tyndale's	word), as into adultery	8, 492/ 5
conveniently be verified all	Tyndale's	tragical terms of temptations	8, 492/ 14
a true member of	Tyndale's	"elect church," because of	8, 492/ 33
every man here, against	Tyndale's	foolish tale and shameless	8, 493/ 25
unto sin. Now, touching	Tyndale's	other goodly refuge --	8, 493/ 36
he is one of	Tyndale's	elects that sinneth never	8, 494/ 19
And then were all	Tyndale's	high descriptions and differences	8, 494/ 31
the secret seed of	Tyndale's	chief poison, whereby he	8, 497/ 22
by other words of	Tyndale's	own writing afterward, in	8, 500/ 5
nor, as I ween,	Tyndale's	own sharp eagle eyes	8, 503/ 23
every man, then, in	Tyndale's	high spiritual judgment, be	8, 503/ 31
fleshly reason. And therefore	Tyndale's	disciples, toward the getting	8, 506/ 9
feeble and unlawful reason.	Tyndale's	other reason against the	8, 506/ 26
can no man, if	Tyndale's	lie be true, neither	8, 511/ 7
Christ," because they resist	Tyndale's	unrighteous heresies -- which	8, 516/ 12
delight of Luther's and	Tyndale's	books, fall into their	8, 517/ 28
Where he declareth after	Tyndale's	fashion, full clerkly, how	8, 521/ 24
to declare you upon	Tyndale's	tale of the withdrawing	8, 527/ 15
called sin. This is	Tyndale's	intent in this matter	8, 528/ 13
ye see that by	Tyndale's	doctrine, David did no	8, 529/ 17
consider David's deeds with	Tyndale's	words, and examine in	8, 530/ 9
the while. And in	Tyndale's	"faith" for one point	8, 534/ 29
a dream." Here is	Tyndale's	proof, picked out unto	8, 535/ 26
utterly loseth him, by	Tyndale's	doctrine, the most especial	8, 535/ 28

Day of Doom (for	Tyndale's	sect believeth not that	8, 537/ 10
clearly see that all	Tyndale's	proper process of King	8, 540/ 7
is there another of	Tyndale's	heresies destroyed . . . by which	8, 540/ 12
By which is reprov'd	Tyndale's	other heresy that we	8, 540/ 19
people, a piece of	Tyndale's	devout, godly collation in	8, 541/ 27
all this maketh to	Tyndale's	purpose in this point	8, 545/ 18
utterly destroyed not only	Tyndale's	words last above-rehearsed . . . but	8, 549/ 27
and clearly see that	Tyndale's	tale of Saint Peter's	8, 551/ 8
of Christ, nothing proveth	Tyndale's	purpose . . . which is and	8, 551/ 10
block in the bottom,	Tyndale's	horse happen under him	8, 552/ 33
will it follow, upon	Tyndale's	word, that there may	8, 556/ 12
The Recapitulation of All	Tyndale's	Process concerning "the Church	8, 560/ 1
already: this chapter of	Tyndale's	not only nothing maketh	8, 562/ 32
-- and that (as	Tyndale's	master Martin Luther saith	8, 562/ 37
And here is all	Tyndale's	whole tale, that he	8, 566/ 8
these folk that are	Tyndale's	elects have, or ween	8, 566/ 32
as ye see now,	Tyndale's	special elects . . . which only	8, 567/ 12
that they be, by	Tyndale's	second definition, all this	8, 570/ 4
that the more that	Tyndale's	elects feel his false	8, 570/ 34
person well perceiveth that	Tyndale's	"repentant" elects, abhorring from	8, 570/ 38
the less part . . . and	Tyndale's	elects, either no part	8, 571/ 18
than fifteen hundred thousand	Tyndales	that telleth us the	8, 137/ 14
no Luthers, nor no	Tyndales	, nor none Huessgens, nor	8, 336/ 35
one as had more	tyrannous	delight in our pain	8, 71/ 29
which is not a	tyrannous	but a good and	8, 72/ 7
to obey their unlawful "	tyranny	" (for by that name	8, 30/ 7
is bound to obey	tyranny	-- if it be	8, 31/ 19
they shall obey their "	tyranny	" till God deliver them	8, 31/ 25
to obey their prince's "	tyranny	" if it "be not	8, 31/ 32
bound to obey his "	tyranny	" if it "be not	8, 31/ 39
and must withstand such "	tyranny	." Or, at the leastwise	8, 32/ 14
to obey their prince's "	tyranny	" in forbearing flesh on	8, 32/ 16
must stiffly withstand his "	tyranny	." So that finally, concerning	8, 32/ 34
are right and which	tyranny	. More Useth Tyndale and	8, 56/ 22
are right and which	tyranny	." For by this they	8, 59/ 23
lawful law, but plain	tyranny	. Tyndale If God should	8, 59/ 30
to teach him, for	tyranny	that is so great	8, 466/ 36
to teach him, for	tyranny	that is so great	8, 471/ 34
to put that for "	tyranny	" now, any man should	8, 472/ 4
others, calleth it express	tyranny	. Yet goeth he finally	8, 516/ 27
pain-taking, God is no	tyrant	. . . and therefore rejoiceth not	8, 71/ 22
our pain as a	tyrant	, albeit that Luther and	8, 71/ 27
than ever had any	tyrant	. . . when they by the	8, 71/ 30
the confusion of all	tyrants	." Lo, here have ye	8, 18/ 34
and behold the bare,	ugly	gargoyle faces of their	8, 33/ 15
or bad, Christian or	un-Christian	. For Tyndale saith therein	8, 169/ 28
a fair flock of	un-Christian	geese. But yet the	8, 171/ 26
ye heard a full	un-Christian	tale of an evil	8, 445/ 10
Christian readers what an	un-Christian	mind this evil Christian	8, 500/ 35
as to reckon myself	unable	in so plain points	8, 25/ 32

sometimes give a sentence	unable	to be perceived or	8, 235/ 9
Scripture . . . be not only	unable	to prove or defend	8, 382/ 1
he shall see himself	unable	to defend his own	8, 397/ 20
to leave the sacraments	unadministered	unto him as administered	8, 82/ 9
sacrament were as good	unadministered	as administered to whosoever	8, 82/ 24
Holy Spirit, "qui facit	unanimus	in domo" ("which maketh	8, 247/ 22
might consecrate unshaven and	unanointed	, when shaving and anointing	8, 193/ 36
priest made unshaven and	unanointed	. For if they make	8, 193/ 38
charge he leaveth ever	unanswered	. For go me to	8, 199/ 26
had dissembled, and left	unanswered	his chief reason of	8, 335/ 19
poor woman, I ween,	unaware	that he is priest	8, 7/ 8
precepts of their sovereigns	unawares	to other men, and	8, 30/ 1
as they make it	unawares	, he would else, if	8, 105/ 21
somewhat himself even here,	unawares	. For first, though I	8, 292/ 10
of his passed me	unawares	. . . which if I had	8, 335/ 17
is now yet brought	unawares	to grant for an	8, 408/ 3
back by his coatskirt	unawares	. . . and for the blind	8, 481/ 6
and give him allthing,	unawares	. For if he may	8, 504/ 2
made him give sentence,	unawares	, against himself . . . he said	8, 539/ 2
err . . . saving that suddenly,	unawares	, he confesseth even there	8, 563/ 18
live in that die	unbaptized	. Which though they enter	8, 406/ 22
will that is yet	unbegotten	can nothing make nor	8, 504/ 8
of virtues: I mean	unbelief	, false faith, and infidelity	8, 2/ 26
they receive him with	unbelief	, out of hope, or	8, 82/ 13
the sin of that	unbelief	whereof they were now	8, 241/ 36
excuse their mistrust and	unbelief	. . . I see themselves write	8, 550/ 4
working instrument upon the	unbodied	and unbodily soul --	8, 103/ 29
to work upon the	unbodied	, incorporeal soul. Which if	8, 104/ 4
cannot work upon the	unbodily	soul. And therefore, thereto	8, 103/ 24
upon the unbodied and	unbodily	soul -- be it	8, 103/ 30
think ourselves without Scripture	unbound	, and in no necessity	8, 375/ 6
therefore are ready, like	unbridled	colts, to run out	8, 450/ 28
on again . . . as an	unbridled	horse sometimes when he	8, 455/ 32
or seniores, been left	uncalled	and had leave to	8, 187/ 30
deviseth is insufficient and	uncertain	by Luther's own rule	8, 317/ 1
comfortless that we were	uncertain	whether the whole Church	8, 376/ 8
nothing sure, but allthing	uncertain	: both traditions of the	8, 378/ 13
his mind upon his	uncertain	words, to the end	8, 498/ 2
Tyndale, partly for the	uncertainty	of himself in his	8, 448/ 11
them after. And this	uncertainty	of grace to follow	8, 450/ 23
God, and are his	unchangeable	enemies, as is the	8, 438/ 6
still the word presbyteros	unchanged	, because that word is	8, 184/ 15
God himself to stand	unchanged	till Christ came . . . so	8, 322/ 20
that it shall stand	unchanged	till himself come again	8, 322/ 21
and rejected and left	unchosen	, and kept from the	8, 499/ 37
to have left it	unchristened	, and never to have	8, 82/ 29
the children of Israel	uncircumcised	. . . and were yet thought	8, 60/ 6
of God, forty years	uncircumcised	in desert . . . he endeth	8, 72/ 25
For neither circumcision nor	uncircumcision	is anything at all	8, 324/ 24
with beasts clean and	unclean	. . . and Christ with his	8, 391/ 37

honest chastity into an	unclean	, shameful liberty of friars	8, 515/ 22
your members to serve	uncleanness	and iniquity, from iniquity	8, 409/ 31
Tyndale handleth me full	uncourteously	; for he taketh away	8, 178/ 18
beastly bichery. The Extreme	Unction	, or Aneling, and Confirmation	8, 14/ 27
of Penance, Confirmation, Extreme	Unction	, Order, and Matrimony . . . but	8, 414/ 12
himself meaneth, Tyndale leaveth	undeclared	. . . and will we shall	8, 498/ 2
honorable, and their bed	undefiled	. And with that grace	8, 85/ 20
where the bed is	undefiled	with adultery. And then	8, 305/ 26
the law of love	undefiled	-- which are the	8, 307/ 19
the law of love	undefiled	," there is no peril	8, 308/ 29
the surer, undershored and	underpropped	it with certain other	8, 282/ 1
before were promised. This	underpropper	is not very proper	8, 282/ 5
it not . . . and so	underproppeth	his assertion with itself	8, 282/ 11
up the groundsel, to	undershore	the sides with the	8, 282/ 14
it stand the surer,	undershored	and underpropped it with	8, 282/ 1
held. First, ye shall	understand	that he was a	8, 13/ 5
Pharisees), yet he cannot	understand	the things of the	8, 46/ 5
in Scripture," that could	understand	the things of the	8, 46/ 24
should seem able to	understand	the things of the	8, 47/ 4
laws of God, and	understand	the true use of	8, 59/ 21
same, in like wise,	understand	they all the laws	8, 59/ 22
For by this they	understand	that for the love	8, 59/ 23
be not taught to	understand	somewhat thereby; and so	8, 75/ 18
that whosoever do not	understand	all the significations of	8, 82/ 8
that we take and	understand	to have been given	8, 85/ 26
in the New Testament,	understand	nothing else but an	8, 91/ 8
and then they shall	understand	all the matter well	8, 92/ 30
were superstition because they	understand	them not! If Tyndale	8, 109/ 11
woman -- ye must	understand	we need, therefore, he	8, 111/ 36
bread still, ye shall	understand	that whereas I in	8, 116/ 3
with them. Howbeit, I	understand	by Tyndale in his	8, 122/ 33
of God's commandment, we	understand	the Scripture in its	8, 130/ 6
Tyndale and his fellows	understand	it right, or else	8, 134/ 5
there would no man	understand	thereby the whole body	8, 147/ 6
the people did not	understand	; which would not have	8, 160/ 26
many that now do	understand	the Latin tongue do	8, 161/ 5
tongue do little yet	understand	the sentence, farther than	8, 161/ 6
word "church," making them	understand	thereby nothing but the	8, 163/ 20
men to perceive and	understand	what Tyndale meaneth by	8, 165/ 27
we use it and	understand	thereby, whatsoever it signify	8, 166/ 30
it. For ye shall	understand	that this word ecclesia	8, 170/ 1
Christian man doth not	understand	that he is commanded	8, 202/ 3
my lady's grace," we	understand	no great godly favor	8, 202/ 26
they spoke of it,	understand	shrift in the ear	8, 206/ 11
they make the people	understand	holy deeds of their	8, 208/ 13
that by "penance" we	understand	, when we speak thereof	8, 211/ 16
by that word would	understand	as much good thereby	8, 211/ 22
now, when ye shall	understand	that never man was	8, 224/ 24
the Gospel . . . ye shall	understand	that the Latin tongue	8, 229/ 23
Latin. Ye shall therefore	understand	that in that place	8, 233/ 8

yet shall ye further	understand	that, as I said	8, 234/ 19
the words. Ye shall	understand	that it is a	8, 235/ 5
spoken, saving that we	understand	thereby the other, with	8, 236/ 21
God's word: ye shall	understand	that whereas Tyndale saith	8, 241/ 8
doubtuous and hard to	understand	. If it be plain	8, 249/ 33
moral virtue he should	understand	thereby -- as the	8, 277/ 18
done -- let Tyndale	understand	that the cause why	8, 281/ 3
and he will not	understand	those places of Scripture	8, 289/ 19
believe, ye shall not	understand	"). And here ye see	8, 293/ 20
tongue that all men	understand	. . . except that there be	8, 327/ 7
to school with Christ,	understand	as much at the	8, 329/ 27
whereof they should not	understand	the reason . . . when he	8, 329/ 36
Scripture is easy to	understand	? Which thing he saith	8, 336/ 15
that they all together	understand	it better than he	8, 346/ 33
be able well to	understand	the Scripture, so much	8, 361/ 15
man and woman may	understand	them easily; notwithstanding that	8, 362/ 30
keep them obediently and	understand	them wisely." Saint Augustine	8, 370/ 7
-- we may well	understand	that they be kept	8, 370/ 27
err. Which if ye	understand	of the pope and	8, 386/ 5
read, nor every man	understand	it though he have	8, 388/ 11
my language, and yet	understand	it but slenderly? What	8, 389/ 26
ye may the better	understand	whereabout he goeth . . . and	8, 390/ 35
this world." Ye shall	understand	that Tyndale and his	8, 404/ 14
what if we might	understand	Tyndale thus: as though	8, 414/ 23
obscure, and hard to	understand	; much like a blind	8, 424/ 29
one that ever did	understand	these words of Saint	8, 428/ 32
much like, if he	understand	by his riddle "they	8, 446/ 26
sin," and then will	understand	thereby that he consenteth	8, 453/ 19
the name of "faith"	understand	hope and trust in	8, 487/ 8
elects, because they can	understand	no preaching. Another fault	8, 499/ 11
might clearly perceive and	understand	what he meaneth, and	8, 521/ 34
must Tyndale take and	understand	"deadly sin" for some	8, 550/ 33
shall you, good readers,	understand	that as concerning his	8, 560/ 4
to him . . . and then	understand	those places of Scripture	8, 569/ 23
of God? How himself	understandeth	his high spiritual words	8, 46/ 31
laws of God and	understandeth	the true use and	8, 56/ 20
them; and by these	understandeth	he in the laws	8, 56/ 21
Which both he there	understandeth	; for he there expressly	8, 96/ 28
but that he well	understandeth	that the receiving of	8, 114/ 27
and his Holy Spirit	understandeth	his own writing better	8, 131/ 36
him with any less . . .	understandeth	nothing what the matter	8, 158/ 8
an indifferent reader that	understandeth	English and hath in	8, 218/ 24
hard that no man	understandeth	. And finally must he	8, 334/ 34
proveth he that he	understandeth	every place in Scripture	8, 336/ 9
them all that himself	understandeth	the Scripture better than	8, 342/ 4
say that the Church	understandeth	it wrong; so that	8, 346/ 31
as all Christ's church	understandeth	them (as Tyndale saith	8, 508/ 36
readers into a false	understanding	of Saint Paul . . . making	8, 6/ 9
so simple wit and	understanding	but he may at	8, 67/ 23
the full knowledge and	understanding	of Christ, and to	8, 91/ 10

them, is to mine	understanding	so simply assoiled . . . that	8, 101/ 30
they contended upon the	understanding	at such time as	8, 119/ 18
shame . . . that in the	understanding	of Scripture, and in	8, 119/ 23
captivateth his wit and	understanding	to obey "Holy Church	8, 126/ 18
captivate his wit and	understanding	and obey Holy Church	8, 126/ 28
and not captivate their	understanding	to believe lies; and	8, 129/ 20
or an ass without	understanding	! More It appeareth well	8, 129/ 24
would willingly captivate our	understanding	to believe Luther's lies	8, 129/ 35
in the declaration and	understanding	of the Scripture of	8, 130/ 12
ass without wit or	understanding	?Tyndale Judge, therefore, Christian	8, 130/ 16
damnably deceived in the	understanding	of his holy scripture	8, 132/ 35
them for the better	understanding	of God's word written	8, 149/ 21
labor first for better	understanding	, and not thereby meaning	8, 160/ 34
were, for lack of	understanding	of the tongue from	8, 166/ 27
of a thing, or	understanding	. . . as where a man	8, 207/ 10
it seemeth, some other	understanding	of this word "willingly	8, 216/ 4
their wits to the	understanding	of Scripture, and said	8, 238/ 19
such a light of	understanding	that he should not	8, 239/ 5
false translating and false	understanding	to make men ween	8, 239/ 24
the captivating of his	understanding	toward the belief of	8, 241/ 18
words, with the right	understanding	of the same, from	8, 245/ 25
but upon the right	understanding	thereof, wherein while all	8, 249/ 29
upon the exposition and	understanding	that Tyndale and Luther	8, 250/ 21
Scripture after the right	understanding	. . . taught and inspired by	8, 252/ 26
for lack of well	understanding	. Which misunderstanding may soon	8, 287/ 1
his heresy with false	understanding	of Saint Paul . . . brought	8, 292/ 31
had, into the right	understanding	of Holy Scripture . . . whereby	8, 295/ 31
for the knowledge and	understanding	of those significations of	8, 299/ 7
which, with his false	understanding	of Saint Paul, he	8, 324/ 35
to "labor for knowledge,	understanding	, feeling," and "beware" of	8, 327/ 19
therein, for all the	understanding	that men have thereof	8, 336/ 27
word -- in the	understanding	of Holy Scripture, against	8, 337/ 12
in debate upon the	understanding	of the scriptures (as	8, 340/ 6
when of the right	understanding	thereof there can never	8, 343/ 16
upon him, in the	understanding	of Scripture, to control	8, 345/ 15
the other fashion foreremembered,	understanding	, in the allegory, by	8, 353/ 27
shall have no right	understanding	. But that right belief	8, 361/ 17
belief, and thereby that	understanding	, had: the Scripture, though	8, 361/ 17
discerning of the right	understanding	of the Scripture of	8, 398/ 28
be true and his	understanding	false. For his third	8, 424/ 6
of God. In the	understanding	of these words vary	8, 427/ 19
him alone, in the	understanding	of these words of	8, 429/ 5
writing those words, and	understanding	, as indeed he doth	8, 439/ 27
For surely after Tyndale's	understanding	of Saint John's words	8, 440/ 10
that Saint Peter confessed . . .	understanding	the same in such	8, 460/ 32
us, to captivate our	understanding	into the obedience of	8, 463/ 16
captivate and subdue our	understanding	to serve and follow	8, 500/ 19
we would captivate our	understanding	into the service of	8, 500/ 25
his reason is and	understanding	into the obsequy and	8, 502/ 19
inward sight of the	understanding	as the bodily eye	8, 507/ 13

be called still "his" . . .	understanding	, by that speaking, that	8, 554/ 14
such equivocations and diverse	understandings	of one word serve	8, 487/ 10
had mistaken and wrongly	understood	the places. And was	8, 9/ 17
such a wise way	understood	, his spiritual sort "judgeth	8, 59/ 20
Whereby it is well	understood	that he which fasteth	8, 68/ 17
the priest neither well	understood	their duty, nor well	8, 93/ 26
saith Tyndale, "is here	understood	the word of his	8, 96/ 35
will begotten us, be	understood	our Savior Christ himself	8, 97/ 4
Old Law, because they	understood	them not. After this	8, 109/ 15
else never none had	understood	it but himself. And	8, 113/ 34
tongue that every man	understood	." As for preaching of	8, 149/ 14
tongue that all folk	understood	-- of which point	8, 160/ 15
be much the more	understood	; which was all the	8, 161/ 4
say, make any word	understood	as it like himself	8, 165/ 6
word seniores be there	understood	the ministers that were	8, 185/ 25
he translateth, is not	understood	in that signification. As	8, 185/ 35
never so taken nor	understood	-- and thus to	8, 186/ 18
at that time nothing	understood	but an elder (wherein	8, 187/ 24
English tongue none office	understood	at all, but only	8, 188/ 2
how it might be	understood	right. But Tyndale by	8, 231/ 26
to be perceived or	understood	; and sometimes a wrong	8, 235/ 9
was God." For else,	understood	as it standeth, "God	8, 236/ 23
than every man well	understood	, so may there yet	8, 282/ 21
and that the Scripture,	understood	right, is never thereto	8, 286/ 32
and if the apostles	understood	thereby as we do	8, 290/ 32
and if the apostles	understood	thereby as we do	8, 292/ 34
by the faith is	understood	as the Scripture itself	8, 293/ 17
taught them . . . nor they	understood	them not: wherefore it	8, 298/ 11
the people known and	understood	. For else, though God	8, 301/ 33
to them, though they	understood	not what the things	8, 302/ 5
Adam to Christ were	understood	of the people: that	8, 302/ 10
be proved to have	understood	the significations of all	8, 308/ 21
Saint John might be	understood	that he had not	8, 310/ 35
may not this be	understood	of words and deeds	8, 311/ 22
of Scripture, not well	understood	, seem to say the	8, 314/ 15
meaning. For if I	understood	not the meaning . . . it	8, 317/ 17
whatsoever Tyndale say, never	understood	the meaning? Would the	8, 319/ 20
tongue that the people	understood	. But yet the ceremonies	8, 327/ 12
that the people never	understood	what they meant --	8, 327/ 14
Scripture that the people	understood	all their significations; no	8, 328/ 28
I say, Moses either,	understood	all the ceremonies commanded	8, 328/ 34
prove that the people	understood	them all, nor, peradventure	8, 329/ 7
say that the people	understood	all those ceremonies: I	8, 329/ 8
before, that the people	understood	not all the ceremonies	8, 329/ 30
Scripture to him not	understood	: he shall, while he	8, 330/ 17
never shall be clearly	understood	. . . till such time as	8, 336/ 28
say that all they	understood	it wrong, and himself	8, 343/ 19
chair of Moses" is	understood	the learning of the	8, 356/ 20
such as are least	understood	. And therefore in the	8, 362/ 22
he would were not	understood	-- let us a	8, 391/ 1

be loath to be	understood	-- yet he will	8, 428/ 2
never any good man	understood	Saint John so before	8, 429/ 3
of the two better	understood	Saint John -- whether	8, 442/ 31
John falsely taken and	understood	-- so doth he	8, 443/ 34
words of Saint Paul,	understood	and construed as falsely	8, 443/ 35
such . . . if it were	understood	as Tyndale teacheth . . . that	8, 495/ 32
death. Moreover, they never	understood	that saying of his	8, 541/ 1
it is taken and	understood	by the Catholic Church	8, 551/ 1
none otherwise to be	understood	than "except he repent	8, 568/ 36
clear and too far	undisputable	for any false prophet	8, 266/ 7
people, to their own	undoing	, to be disobedient and	8, 31/ 15
and leave those things	undone	that are by me	8, 5/ 8
leave good, virtuous things	undone	themselves, and also to	8, 132/ 21
only leave the good	undone	, but also do the	8, 132/ 30
may command to leave	undone	some things that he	8, 283/ 21
bound to leave them	undone	. And this is so	8, 283/ 23
may do and leave	undone	as they list. Nor	8, 296/ 32
they might not leave	undone	were sin as oft	8, 298/ 29
must needs leave it	undone	and bid him do	8, 307/ 29
thing be done or	undone	. Luther was himself also	8, 318/ 4
time leave all such	undone	. . . and say as Tyndale	8, 329/ 32
they shall neither leave	undone	any of those ceremonies	8, 349/ 11
themselves leave them all	undone	, and not set once	8, 353/ 24
in leaving a thing	undone	that the Scripture so	8, 375/ 19
God's help leave it	undone	if they would, since	8, 455/ 22
for his sure and	undoubtable	judges between the two	8, 396/ 33
the place of the	undoubted	good word "charity," thereas	8, 198/ 36
presupposing it for an	undoubted	truth, he shall set	8, 269/ 22
people came into the	undoubted	truth and faith of	8, 292/ 28
to fall from the	undoubted	faith unto the dispicions	8, 293/ 15
grace. And it is	undoubted	that both they and	8, 300/ 6
Origen . . . and, besides some	undoubted	holy men since, I	8, 367/ 26
faith, hath a sure,	undoubted	knowledge that he is	8, 426/ 2
true trust and full,	undoubted	hope in God, and	8, 459/ 10
taken it for an	undoubted	token of invincible malice	8, 469/ 6
which he knoweth the	undoubted	truth of this article	8, 476/ 36
into sure faith and	undoubted	belief. And this, I	8, 509/ 6
since he should then	undoubtedly	receive it on his	8, 24/ 1
schismatical sects . . . whose fall	undoubtedly	the remnant will in	8, 29/ 1
clergy. First, this is	undoubtedly	false, whatsoever Tyndale say	8, 163/ 22
commandment. More It is	undoubtedly	a very good occasion	8, 217/ 26
that matter which is	undoubtedly	one of the most	8, 253/ 4
which had yet been	undoubtedly	the sorest pinch, saving	8, 269/ 34
to God's board! But	undoubtedly	whoso have a reverent	8, 316/ 24
water is one taught	undoubtedly	by God to his	8, 319/ 3
at Paris.) This thing	undoubtedly	not a little confirmed	8, 340/ 29
feeble-faithed folk offended. Whereas	undoubtedly	those words neither prove	8, 351/ 29
not been lost. And	undoubtedly	God would never have	8, 374/ 9
epistle. Which epistle is	undoubtedly	one of the most	8, 424/ 11
deeds" done, they shall	undoubtedly	take repentance and so	8, 450/ 26

and a godly? And	undoubtedly	this is their very	8, 451/ 26
them . . . yet do they	undoubtedly	through their own fault	8, 452/ 6
living be (among whom	undoubtedly	there are, of both	8, 479/ 38
sin shall he leave	unexcused	, except peradventure the devil's	8, 543/ 2
high spiritual wisdom of	unfaithful	heretics . . . he beginneth on	8, 120/ 7
to God, and plain	unfaithfulness	. . . forasmuch as we shall	8, 52/ 8
is down fallen, by	unfaithfulness	, into the deep dungeon	8, 118/ 24
to God, fall in	unfaithfulness	, and with idolatry do	8, 225/ 26
of those that for	unfaithfulness	never shall be saved	8, 240/ 26
occasion of infidelity and	unfaithfulness	. But yet, because I	8, 295/ 35
without profit, but altogether	unfruitful	and superstitious. More Here	8, 86/ 32
they also become as	unfruitful	as the others. And	8, 92/ 6
then were not Baptism	unfruitful	, for it were very	8, 93/ 6
resurrection, there are yet	unfulfilled	as well divers promises	8, 282/ 24
until the wickedness of	ungodly	sinner be full ripe	8, 528/ 33
before, that of these	ungracious	books full of pestilent	8, 10/ 36
for heresy a few	ungracious	folk -- what manner	8, 11/ 10
I think, if Tyndale's	ungracious	books had never come	8, 21/ 32
and glory when their	ungracious	writing bringeth any man	8, 27/ 37
the making of their	ungracious	books, good and true-believing	8, 36/ 1
sure that evil and	ungracious	folk shall ever find	8, 38/ 25
and archheretics of his	ungracious	sect . . . which, when they	8, 42/ 38
remember and consider what	ungracious	fruit their deceitful doctrine	8, 48/ 13
of your words and	ungracious	writings to kindle them	8, 58/ 34
universities there be many	ungracious	graces gotten. More This	8, 202/ 27
in the university many	ungracious	graces be gotten, he	8, 203/ 18
many places of his	ungracious	books, that the Scripture	8, 336/ 14
he saith of an	ungracious	mind -- to make	8, 336/ 16
he speaketh of an	ungracious	purpose . . . willing to bring	8, 343/ 5
plain perceiving of his	ungracious	mind. But now that	8, 405/ 30
better, out shameless with	ungracious	company, making a shameful	8, 437/ 28
breedeth out of their	ungracious	"members." For if he	8, 453/ 29
then, after that their	ungracious	heresies might be freely	8, 514/ 11
evil thoughts, all these	ungracious	words, all these abominable	8, 536/ 20
And yet glorieth Tyndale	ungraciously	in their destruction . . . reckoning	8, 25/ 8
lief be smeared with	unhallowed	butter as anointed with	8, 57/ 32
lief be smeared with	unhallowed	butter as anointed with	8, 75/ 16
than by "smearing with	unhallowed	butter," but if men	8, 78/ 2
hallowed candle than an	unhallowed	torch that will give	8, 78/ 37
and be "smeared with	unhallowed	butter" as anointed with	8, 81/ 35
there also whom his	unhappy	books have brought unto	8, 21/ 38
set abroad in some	unhappy	hearts, that they never	8, 35/ 19
as any of his	unhappy	fellows. And this I	8, 301/ 19
himself that his own	unhappy	fellows, the heretics, I	8, 483/ 9
high doctrine, and before	unheard	, Master Tyndale teacheth us	8, 498/ 36
Scripture of God from	unholy	writing of man): I	8, 254/ 11
people were as good	unhouseled	as houseled. But, God	8, 82/ 22
opinions, and break the	union	of the Church, and	8, 483/ 36
to nourish peace and	unity	; but to ward, Christ	8, 89/ 24
of Christ's Passion, and	unity	of him and us	8, 278/ 34

conformable and content in	unity	of faith to cleave	8, 398/ 10
no such dwelling in	unity	of person as the	8, 422/ 22
make sects, breaking the	unity	of Christ's church, for	8, 481/ 7
would never break the	unity	of faith or yet	8, 481/ 14
divisions, and breaketh the	unity	of Christ's church: whether	8, 481/ 16
break the peace and	unity	. . . both of the Church	8, 484/ 10
making sects," "breaking of	unity	," "killing of Christian brethren	8, 484/ 29
by sects dissolving the	unity	, and being separate from	8, 561/ 32
the Catholic church and	universal	. Howbeit, of truth Tyndale	8, 146/ 17
Catholic church, that is,	universal	. . . by which word never	8, 163/ 29
to signify also the	universal	number of all Christian	8, 170/ 21
and obey, is this	universal	, known people of all	8, 223/ 4
to be preserved from	universal	flood; whereas sacrifices and	8, 276/ 34
body of the Church	universal	: so is it much	8, 345/ 2
meant of the whole	universal	Church itself, and of	8, 345/ 3
are there which the	universal	Church holdeth . . . and therefore	8, 371/ 9
which the Catholic Church	universally	believeth and useth are	8, 373/ 26
This way useth Tyndale	universally	, as well in every	8, 424/ 32
-- as in some	universities	it signifieth their assemblies	8, 171/ 23
be used in the	universities	; but there came no	8, 181/ 11
godly favor; and in	universities	there be many ungracious	8, 202/ 27
learned men of either	university	, and other parties of	8, 177/ 36
saith that in the	university	many ungracious graces be	8, 203/ 18
leave him for his	unkindness	. . . but though if the	8, 423/ 6
of justice for his	unkindness	condemn him, yet he	8, 423/ 8
framing of a secret,	unknown	church, that he learned	8, 24/ 15
is nothing of God	unknown	: Tyndale taketh that high	8, 47/ 11
hath deceived us with	unknown	and strange terms, to	8, 111/ 20
draw all to an	unknown	church of elects. For	8, 118/ 12
flee unto a dark,	unknown	church of elects . . . the	8, 118/ 21
earth the only secret,	unknown	folk that are predestinate	8, 133/ 16
a secret congregation of	unknown	chosen heretics scattered abroad	8, 165/ 25
is to no man	unknown	that all good Christian	8, 171/ 39
translated ecclesia into the	unknown	name of "congregation" in	8, 174/ 34
heresy of the secret,	unknown	church wherein is neither	8, 174/ 37
elders" -- a word	unknown	among Englishmen to signify	8, 185/ 4
obey were some secret,	unknown	sort of evil-living and	8, 219/ 8
church of Christ is	unknown	to men, but it	8, 267/ 7
heresy of their secret,	unknown	church of elects and	8, 323/ 3
fruit left such things	unknown	unto us -- to	8, 330/ 6
Catholic Church. For an	unknown	church can tell him	8, 375/ 36
church (for no church	unknown	can be believed, since	8, 378/ 8
outward sight of man	unknown	. . . not so much known	8, 387/ 24
say that of that	unknown	congregation, we may have	8, 388/ 16
the preacher of that	unknown	congregation which Tyndale calleth	8, 389/ 19
man could by that	unknown	church know which is	8, 393/ 33
defend his own chosen,	unknown	church in the point	8, 397/ 21
Christians of his elect,	unknown	church . . . do believe the	8, 407/ 32
but fondly frameth an	unknown	, whom he for lack	8, 408/ 19
Catholic church unto his	unknown	church of elects, whom	8, 413/ 14

devised, yet their secret,	unknown	faith and frailty did	8, 442/ 10
it secret, hidden, and	unknown	whether they were, at	8, 442/ 11
a secret, scattered company	unknown	, but also a rabble	8, 465/ 36
learned it of any	unknown	church, for no such	8, 476/ 24
not his own secret,	unknown	church of elects (which	8, 476/ 37
laboreth to make it	unknown	. . . because he would not	8, 479/ 29
since that his own	unknown	church can teach him	8, 537/ 2
since his elects are	unknown	, proved thereby no piece	8, 564/ 3
to be a congregation	unknown	, layeth his miry hands	8, 573/ 3
declaration of our sin	unlaid	unto us by any	8, 207/ 25
heresy, then found it	unlawful	to live in chastity	8, 7/ 20
sought many a false,	unlawful	way to live by	8, 7/ 21
them to obey their	unlawful	"tyranny" (for by that	8, 30/ 7
heaven: this service is	unlawful	, displeasing to God, and	8, 52/ 7
good men be from	unlawful	superstition; among whom, God	8, 125/ 7
worshipping of idols was	unlawful	among the Gentiles or	8, 172/ 30
being, as it is,	unlawful	, and thereby none other	8, 306/ 22
were not superstitious or	unlawful	to be kept), is	8, 353/ 15
of that feeble and	unlawful	reason. Tyndale's other reason	8, 506/ 25
man, or almost an	unlearned	woman having natural wit	8, 26/ 1
in the hands of	unlearned	people which is by	8, 31/ 4
but rather the people	unlearned	to occupy themselves, besides	8, 36/ 26
things so bleared the	unlearned	people's eyes that they	8, 139/ 10
in the ears of	unlearned	men some color of	8, 144/ 3
open, to learned and	unlearned	both, that he bringeth	8, 218/ 30
done, both learned and	unlearned	folk perceive him for	8, 220/ 6
perceive him for an	unlearned	fool. And yet --	8, 220/ 6
troth, that the people	unlearned	of their audience shall	8, 268/ 11
-- yet unto the	unlearned	it shall be likely	8, 269/ 14
not sufficiently serve to	unlearned	people otherwise than may	8, 270/ 25
make three," that simple,	unlearned	man, though he lack	8, 286/ 26
by Saint Paul, men	unlearned	and unstable do deprave	8, 363/ 1
What if I be	unlearned	? What if I can	8, 389/ 25
yet the number of	unlearned	hearers be satisfied with	8, 389/ 30
again, how shall an	unlearned	man know which they	8, 396/ 3
proved. And besides that,	unlearned	men are not able	8, 396/ 10
And yet, lest an	unlearned	reader might hap anything	8, 429/ 12
horrible deeds" as poor	unlearned	people in some countries	8, 441/ 10
out himself, and almost	unlearned	too. Which when Tyndale	8, 531/ 27
the remnant burned? Why	unleavened	bread? Why wild lettuce	8, 329/ 4
that they be full	unlikely	to rise. For truly	8, 76/ 20
fain to imagine an	unlikely	case: that "a woman	8, 189/ 35
tale be very far	unlikely	, reason were he brought	8, 536/ 4
let it so pass	unlooked	over by better men	8, 38/ 33
else it shall lie	unmade	for me!" When our	8, 308/ 7
and leaveth his own	unmarked	. . . which every other man	8, 138/ 20
his father, but of	unnatural	affection and very beastly	8, 494/ 7
peradventure, lie more promises	unperceived	yet, either by Tyndale	8, 282/ 21
you. For they bind	unportable	burdens and lay them	8, 351/ 21
hath proved by this	unprobable	case that women may	8, 190/ 22

good works fruitless and	unprofitable	, and that "faith alone	8, 42/ 10
all were he right	unprofitable	indeed; as appeared by	8, 55/ 24
whereas he calleth as	unprofitable	to the soul as	8, 289/ 21
that their writing were	unprofitable	that wrote us part	8, 324/ 12
and all the remnant	unproved	. For if Tyndale will	8, 255/ 14
have that article seem	unproved	as for any miracle	8, 255/ 34
proveth is as good	unproved	. Tyndale Notwithstanding, though there	8, 273/ 20
purpose on his part	unproved	and the contrary to	8, 563/ 2
left the matter not	unproved	only, but untouched too	8, 572/ 30
at length to pass	unpunished	. . . but of his endless	8, 22/ 8
a shameless boldness and	unreasonable	railing, with scriptures wrested	8, 26/ 5
but, rather, a plain	unreasonable	blasphemy foolishly spoken against	8, 263/ 21
have reproved and proved	unreasonable	before, he saith that	8, 283/ 3
as straitly as their	unreasonable	construction would strain his	8, 349/ 36
find a woman so	unreasonable	that would command her	8, 525/ 25
man were there so	unreasonable	that would not think	8, 530/ 18
more foolishly and more	unreasonably	than doth some other	8, 512/ 30
the children of wrath	unreconciled	-- yet the merciful	8, 406/ 23
A bishop must be	unreprovable	and the husband of	8, 260/ 37
speaketh but of certain	unreverent	points in special . . . and	8, 315/ 23
do nothing that is	unright	: he shall live, and	8, 433/ 12
because they resist Tyndale's	unrighteous	heresies -- which, under	8, 516/ 12
life, and do no	unrighteous	thing -- he shall	8, 569/ 4
Tyndale's master . . . became all	unruly	and disobeyed and rebelled	8, 55/ 27
and preach unto such	unruly	rebels . . . should, ye wot	8, 514/ 16
Service may be left	unsaid	without any sin. He	8, 15/ 10
false judgment, and their	unsavory	taste, that judged sweet	8, 44/ 2
have always affirmed for	unsavory	meat and evil such	8, 44/ 36
and seasoning of his	unsavory	scoff, he changeth and	8, 554/ 18
his high goodness and	unsearchable	wisdom doth divers times	8, 525/ 16
shall leave the sacraments	unserved	which God hath taught	8, 327/ 29
used, priests might consecrate	unshaven	and unanointed, when shaving	8, 193/ 36
is no priest made	unshaven	and unanointed. For if	8, 193/ 38
which there was left	unsought	no devilish invention or	8, 17/ 36
and to leave nothing	unsought	to win him unto	8, 122/ 28
for you with sighs	unspeakable	, that ye might be	8, 268/ 30
Paul, men unlearned and	unstable	do deprave and misconstrue	8, 363/ 1
younger brethren, little babes	untaught	, and give them fair	8, 59/ 12
do not hereafter as	unthrifths	have in Almaine done	8, 70/ 8
of all kind of	unthrifths	. But as for God	8, 450/ 9
temporal, leaving almost none	untouched	; by which book Tyndale	8, 177/ 8
and not, leaving this	untouched	, walk and wander at	8, 200/ 2
were loath to leave	untouched	anything that Tyndale anywhere	8, 330/ 27
if I had left	untouched	, Tyndale would have said	8, 335/ 18
have left that matter	untouched	. For both is his	8, 563/ 1
not unproved only, but	untouched	too, which he took	8, 572/ 31
words that remain still	untranslated	into Latin . . . men use	8, 161/ 8
I do not say	untrue	, though Tyndale be at	8, 167/ 14
this realm by his	untrue	translating, and more untrue	8, 175/ 34
untrue translating, and more	untrue	construing, of the Holy	8, 175/ 34

But surely this is	untrue	. For, God be thanked	8, 177/ 12
it will be proved	untrue	), yet since himself saith	8, 187/ 26
that myself shall think	untrue	, though it had happed	8, 197/ 8
More This is plain	untrue	that Tyndale saith, as	8, 203/ 30
should Saint John say	untrue	himself or else should	8, 231/ 19
Saint John should say	untrue	or else our Savior	8, 232/ 9
therein is either plain	untrue	. . . or else such part	8, 241/ 3
that Tyndale saith here	untrue	(for besides the resurrection	8, 282/ 24
that Tyndale himself saith	untrue	. Yet would I fain	8, 414/ 19
Saint John himself say	untrue	where he saith that	8, 442/ 6
truth, those words are	untrue	. For when they do	8, 455/ 18
Tyndale do. And their	untrue	doctrine may be so	8, 468/ 24
nother. But Tyndale saith	untrue	in both. For man	8, 511/ 25
But yet saith Tyndale	untrue	in these other two	8, 511/ 29
confess that he saith	untrue	. . . let him revoke his	8, 513/ 5
say thus, he saith	untrue	. For doth not God	8, 522/ 27
Luther that I say	untruly	. And then saith he	8, 31/ 18
of God: he doth	untruly	belie them. For who	8, 114/ 25
very stiffly teacheth us	untruly	the contrary. And yet	8, 423/ 31
not suffer such obstinate	untruth	at length to pass	8, 22/ 7
be led into damnable	untruth	. Then say I, further	8, 132/ 25
else should there an	untruth	be spoken by the	8, 231/ 20
belief of any damnable	untruth	. . . but lead them into	8, 258/ 14
the contrary of that	untruth	. And since he said	8, 258/ 15
it from all damnable	untruth	, false belief, and idolatry	8, 302/ 33
that is to wit,	untruth	and lies. Surely this	8, 463/ 35
Moses . . . it were not	unwholesome	. And what can he	8, 283/ 34
into their breasts an	unwholesome	heap of fly-blown errors	8, 506/ 17
rage, to compel them	unwillingly	to do such horrible	8, 452/ 32
or else doth all	unwillingly	, as he were asleep	8, 493/ 31
do their detestable deeds	unwillingly	, without consent unto sin	8, 493/ 34
folly? Yet would some	unwise	man ween, peradventure, that	8, 110/ 34
will not be so	unwise	to ween that he	8, 140/ 31
I would be so	unwise	to say to my	8, 229/ 32
that we were far	unwise	if we would follow	8, 433/ 17
thy brethren," by his	unwise	wily change of this	8, 559/ 26
not of purpose, but	unwittingly	, by chance and mishap	8, 215/ 11
reckon that, being his	unworthy	Chancellor, it appertaineth, as	8, 27/ 18
God that they were	unworthy	to serve him or	8, 401/ 31
the Apostles Left Anything	Unwritten	Necessary to Salvation" --	8, 33/ 27
own holy secret word	unwritten	in the Scripture and	8, 44/ 9
boldly that his word	unwritten	is equal and as	8, 131/ 33
holy, secret, inward word	unwritten	, that it cannot be	8, 132/ 34
the word written or	unwritten	, or both. If he	8, 149/ 16
God both written and	unwritten	, and only that: then	8, 149/ 17
knowledge of God's word	unwritten	. For we be very	8, 149/ 22
writing, that those words	unwritten	which the Church believeth	8, 149/ 26
of God written and	unwritten	-- then he winneth	8, 150/ 10
Scripture preached God's word	unwritten	as long as ever	8, 150/ 31
any word of God	unwritten	, and took for vain	8, 151/ 15

the word of God	unwritten	), nor the old time	8, 151/ 24
the words of God	unwritten	, in which he saith	8, 151/ 27
of God's words left	unwritten	. . . and therefore after their	8, 151/ 31
his word is yet	unwritten	. But now will I	8, 153/ 29
many words of God	unwritten	. Now, thus I say	8, 153/ 36
things were taught first	unwritten	: if any of them	8, 154/ 1
them be yet left	unwritten	. . . then say I that	8, 154/ 2
that were sometime taught	unwritten	and yet remain observed	8, 154/ 12
and yet remain observed	unwritten	. . . as that others that	8, 154/ 13
apostles, and left none	unwritten	, to the intent that	8, 154/ 18
they believe and observe	unwritten	. For why should he	8, 154/ 22
and suffer some left	unwritten	. . . to make men sure	8, 154/ 23
some to be left	unwritten	. But this will I	8, 154/ 29
should have left some	unwritten	, it would have made	8, 155/ 8
God hath left none	unwritten	: we see that this	8, 155/ 11
as well that are	unwritten	as any that are	8, 155/ 14
things that we believe	unwritten	. For first, the credence	8, 155/ 17
the things that are	unwritten	. For as I believe	8, 155/ 20
to believe the things	unwritten	-- so may another	8, 155/ 22
why he left some	unwritten	. But neither can Tyndale	8, 156/ 21
why he left some	unwritten	. To this will Tyndale	8, 156/ 22
the Apostles Left Aught	Unwritten	That Is of Necessity	8, 222/ 8
partly written and partly	unwritten	. . . and that those two	8, 222/ 33
the word of God	unwritten	. And I said also	8, 224/ 33
the word of God	unwritten	. . . and so went from	8, 225/ 1
this word of God	unwritten	. . . is of as great	8, 225/ 3
written and his word	unwritten	-- and that they	8, 225/ 8
the word of God	unwritten	as there is of	8, 225/ 13
the word of God	unwritten	is of as great	8, 225/ 31
the word of God	unwritten	was before the Church	8, 226/ 10
the word of God	unwritten	; whereof himself knoweth well	8, 226/ 25
the Apostles Left Aught	Unwritten	That Is of Necessity	8, 253/ 1
bound to do anything	unwritten	, what availeth us all	8, 263/ 3
ye leave these things	unwritten	, then a straw for	8, 263/ 15
the word of God	unwritten	. . . which word Tyndale would	8, 265/ 36
the word of God	unwritten	may stay altogether. For	8, 269/ 17
the word of God	unwritten	in their Books . . . and	8, 269/ 30
in the same word	unwritten	, with God's grace have	8, 269/ 33
left no necessary thing	unwritten	. . . hath in it no	8, 270/ 32
prohibition of our sacraments	unwritten	be, as I shall	8, 278/ 7
little by God's word	unwritten	: Christ said somewhat more	8, 280/ 11
word at that time	unwritten	, than he said either	8, 280/ 12
the word of God	unwritten	-- that is to	8, 284/ 35
why they left aught	unwritten	-- as though if	8, 290/ 12
the apostles left aught	unwritten	, he might thereupon conclude	8, 290/ 14
written, and whatsoever were	unwritten	were no law; and	8, 290/ 17
should they be left	unwritten	?" -- and then if	8, 290/ 21
all that ever are	unwritten	are no laws! But	8, 290/ 24
left some necessary things	unwritten	. . . no more than I	8, 291/ 18
the apostles left anything	unwritten	, nor that they wrote	8, 293/ 22

left no necessary thing	unwritten	. And now he proveth	8, 294/ 34
writing . . . and of which	unwritten	word we be certain	8, 295/ 24
left no necessary thing	unwritten	. . . and Tyndale proveth it	8, 304/ 25
left no necessary thing	unwritten	." Is not this a	8, 304/ 30
any of them left	unwritten	any point necessary to	8, 310/ 29
Saint John left not	unwritten	any necessary point of	8, 311/ 11
with his own word	unwritten	any otherwise than in	8, 318/ 27
law bindeth that is	unwritten	, because there be many	8, 324/ 11
them to leave nothing	unwritten	that should be necessarily	8, 333/ 12
apostles to leave nothing	unwritten	-- he hath yet	8, 335/ 21
and of the word	unwritten	, and not of the	8, 339/ 15
the points of faith	unwritten	. And, as I before	8, 339/ 23
it is God's word	unwritten	, and of as great	8, 350/ 24
left no necessary thing	unwritten	"! Besides that this argument	8, 350/ 37
them to leave nothing	unwritten	. And besides that, one	8, 351/ 4
that divers things are	unwritten	-- as, for example	8, 359/ 10
partly by their institutions	unwritten	. Saint Cyprian, in his	8, 368/ 26
Timothy writeth of such	unwritten	traditions well and plainly	8, 374/ 25
be believed, and yet	unwritten	. . . as the same bond	8, 379/ 14
do is by themselves	unwritten	-- if Tyndale answer	8, 379/ 20
did leave divers things	unwritten	. . . and that of those	8, 379/ 29
apostles and his word	unwritten	, but also believeth less	8, 380/ 25
God by his word	unwritten	did teach his church	8, 380/ 27
written and the words	unwritten	in perpetual knowledge and	8, 380/ 31
very Word of God	unwritten	-- that is, his	8, 380/ 33
remnant that remaineth yet	unwritten	; or for that that	8, 381/ 8
that it teacheth after	unwritten	? Which thing Tyndale doth	8, 381/ 10
writing, blasphemeth all his	unwritten	words and himself too	8, 381/ 14
to have left altogether	unwritten	and never had Scripture	8, 382/ 5
the Apostles Left Anything	Unwritten	, Necessary to Soul Health	8, 382/ 13
of God -- not	unwritten	, which they set not	8, 395/ 17
of God, written or	unwritten	, from the counterfeit word	8, 398/ 27
the Apostles Left Anything	Unwritten	That Were Necessary to	8, 405/ 1
apostles have left nothing	unwritten	the belief whereof were	8, 472/ 31
apostles have left nothing	unwritten	which men are bound	8, 473/ 10
God's word, written or	unwritten	, telling us anything against	8, 508/ 3
in all God's words	unwritten	) or else that God's	8, 508/ 34
God, both written and	unwritten	, may be and is	8, 562/ 24
the word of God	unwritten	than his word written	8, 562/ 28
the apostles left nothing	unwritten	that were necessary to	8, 562/ 35
of them, and ran	unyoked	a good while. And	8, 538/ 20
as appeared by the	uplandish	Lutherans in Almaine which	8, 55/ 25
and save the faith	upright	-- and that he	8, 264/ 19
else he saveth not	upright	the charity of Saint	8, 334/ 5
so lovingly put in	ure	that they would help	8, 59/ 7
not so great and	urgent	causes but that he	8, 508/ 30
murder of her husband,	Uriah	! But at both times	8, 529/ 5
murder of her husband,	Uriah	! More David was here	8, 532/ 39
hast killed with sword	Uriah	the Hittite, and his	8, 539/ 6
wife the wife of	Uriah	the Hittite. And therefore	8, 539/ 10

in men's hearts and	usage	without writing, as well	8, 154/ 33
this common custom and	usage	of speech is the	8, 166/ 24
that every man shall	use	himself so circumspectly but	8, 37/ 7
that faith we may	use	, and serve God therewith	8, 52/ 2
and understandeth the true	use	and meaning of them	8, 56/ 21
to your own words,	use	at your ' younger	8, 58/ 13
and understand the true	use	of them; and by	8, 59/ 21
did both teach and	use	. But as for fasting	8, 64/ 2
his own servant, to	use	it as it please	8, 73/ 28
the Sabbath day, to	use	it as himself list	8, 73/ 30
which never listed to	use	it but to the	8, 73/ 31
else, that he may	use	it as his man	8, 73/ 33
people that have the	use	of reason and come	8, 76/ 25
sin not if we	use	them measurably, with thanks	8, 84/ 36
in such as have	use	and reason at the	8, 100/ 34
high spiritual wisdom they	use	in searching the very	8, 120/ 18
Church of Christ, that	use	to commit such sins	8, 124/ 15
such sins -- yet	use	they not to think	8, 124/ 16
But after a little	use	thereof, the pleasure of	8, 125/ 34
in that point to	use	no farther defense. For	8, 142/ 18
anything to fear to	use	the devout sacraments and	8, 158/ 28
also that in the	use	thereof . . . their minds rise	8, 159/ 3
much speaketh . . . did but	use	the commodity of the	8, 160/ 30
untranslated into Latin . . . men	use	them with devotion, as	8, 161/ 9
is more than men	use	here now. But Tyndale	8, 162/ 11
the church," because they	use	sacraments and ceremonies and	8, 165/ 24
that either now do	use	these words in our	8, 166/ 22
thing than as we	use	it and understand thereby	8, 166/ 30
speaking, by which men	use	among to express a	8, 167/ 28
word, and was in	use	before the time of	8, 168/ 1
been wont always to	use	such words; but my	8, 180/ 13
heresy also, which they	use	yet daily in the	8, 182/ 14
Christ to know and	use	for seven sovereign means	8, 194/ 24
reason we should never	use	the word in one	8, 198/ 27
and yet he must	use	it, and a thousand	8, 199/ 19
in his English translation	use	his English words in	8, 201/ 1
virtue and Christian faith	use	the old words after	8, 201/ 6
he rather chose to	use	this word "love" than	8, 201/ 26
man forbid him to	use	this word "love"? He	8, 202/ 14
where he should not	use	it but "charity." Thus	8, 202/ 15
Tyndale And that I	use	this word "knowledge" and	8, 203/ 26
as him list to	use	them; and abusing them	8, 204/ 24
man for the good	use	of his Gratiassubsequens former	8, 205/ 8
the Scripture, as they	use	it and preach it	8, 206/ 13
doing though the penitent	use	among with his confessor	8, 207/ 26
English word "penance," the	use	of all Englishmen since	8, 211/ 26
very meet. For the	use	of those two words	8, 230/ 23
it pleaseth God to	use	in this way the	8, 239/ 10
will take . . . and neither	use	false deductions of his	8, 257/ 36
writing because the continual	use	and exercise of them	8, 263/ 9

without that knowledge the	use	of them must needs	8, 298/ 14
it were impossible to	use	a ceremony but unto	8, 308/ 17
there was no other	use	there than to break	8, 314/ 32
writing, to make them	use	themselves thereafter the more	8, 315/ 18
because they did not	use	such reverence and honor	8, 315/ 21
it out . . . nor otherwise	use	it than God hath	8, 318/ 26
thereof that the Jews	use	. And may now also	8, 320/ 34
It is not the	use	to say "the Holy	8, 330/ 37
it is not the	use	to say "the Holy	8, 331/ 10
of writing he will	use	in writing of his	8, 331/ 16
a charge that men	use	diligence and truth in	8, 348/ 13
note out again than	use	it unto this purpose	8, 350/ 9
of these men . . . which	use	in many things to	8, 362/ 20
so that he may	use	them for his sure	8, 396/ 32
besides repentance and belief,	use	any other way to	8, 416/ 21
he may not therewith	use	as a way to	8, 416/ 22
such folk as have	use	of reason working with	8, 422/ 6
they know not the	use	of the speaking of	8, 466/ 33
arguing that young children	use	in grammar schools: "Asinus	8, 467/ 30
they know not the	use	of the speaking of	8, 471/ 31
age and have the	use	of reason. If man's	8, 502/ 25
say, by his advice,	use	none endeavor at all	8, 506/ 12
to him that will	use	it -- therefore, though	8, 510/ 4
to goodness as we	use	his goodness to evil	8, 526/ 22
all those that would	use	that condition, and saith	8, 527/ 13
the withdrawing of the	use	of our wits is	8, 534/ 19
a suspending of the	use	of the wits, and	8, 534/ 23
idolatry that then was	used	in Israel, by his	8, 2/ 34
saints and reverent behavior	used	at their images: yet	8, 3/ 8
His Grace had before	used	, both to Richard Bayfield	8, 9/ 3
the form of baptizing	used	in the Church were	8, 14/ 16
he said that he	used	to pray to saints	8, 20/ 18
good and godly exhortation	used	unto him, that except	8, 23/ 36
manner that Tyndale hath	used	in the translating thereof	8, 30/ 30
the love that is	used	among all the masters	8, 40/ 28
he would rather have	used	for a ceremony salt	8, 78/ 32
follow that in generation	used	only for respect of	8, 85/ 32
Christian people have ever	used	to do, and which	8, 89/ 4
means that his goodness	used	toward it? If God	8, 97/ 15
also that he hath	used	them therein as effectual	8, 98/ 29
touch of his garment	used	as an instrument therein	8, 103/ 8
mocking these holy ceremonies	used	, as well in the	8, 109/ 5
devotion, with the ceremonies	used	about the sacrifices in	8, 109/ 14
and from their days	used	ever hitherto (as appeareth	8, 109/ 30
such ceremony at all	used	thereat but only kneeling	8, 110/ 17
upon the devout observances	used	so many hundred years	8, 111/ 4
find received and believed,	used	and honored, so clearly	8, 119/ 29
while. For they have	used	, whatsoever Tyndale say, the	8, 135/ 28
and faithful, might have	used	haply those changes among	8, 143/ 37
and perceived to have	used	them, being such so	8, 144/ 1

and so long hath	used	, or ceremony either, is	8, 154/ 4
true, pure preaching was	used	that is now quite	8, 158/ 11
holy saints which have	used	them before our days	8, 159/ 1
and every devout observance	used	in the church at	8, 159/ 14
a thing not only	used	in the Old Law	8, 162/ 5
Second Chapter: Why Tyndale	Used	"Congregation" for "Church" In	8, 163/ 14
and reverence toward them,	used	to call the clergy	8, 164/ 10
And this name so	used	by the temporalty of	8, 164/ 17
language or that have	used	before our days. And	8, 166/ 23
from whence it came,	used	for another thing in	8, 166/ 28
church" never hath been	used	to signify other company	8, 167/ 6
the word ecclesia was	used	a thousand years before	8, 169/ 29
this word "church" was	used	for any congregation before	8, 169/ 31
judges, as much was	used	in Greece and sometimes	8, 170/ 11
them -- and never	used	this word contio, which	8, 170/ 27
have been "so long	used	" in my "figures of	8, 175/ 9
no Latin word before	used	for the Church, but	8, 176/ 29
the thing itself well	used	is plainly confirmed and	8, 177/ 26
see whether I had	used	any such high blasphemies	8, 179/ 19
senior" and "junior" be	used	in the universities; but	8, 181/ 10
the church and have	used	, I suppose, this fourteen	8, 182/ 14
where the Greek Church	used	in their language presbyteros	8, 183/ 19
priests, already received and	used	-- what blame was	8, 184/ 31
me why the apostles	used	not "this Greek word	8, 187/ 1
Christian men, because they	used	a word that had	8, 188/ 17
or as Saint Paul	used	to stretch out his	8, 192/ 16
time after; for they	used	no such ceremonies." This	8, 192/ 32
holy ceremonies to be	used	about his blessed sacraments	8, 193/ 10
and many other observances	used	in the same. Now	8, 193/ 16
the same were before	used	either among Jews or	8, 193/ 17
shaving and anointing are	used	in the making . . . though	8, 193/ 32
though before those ceremonies	used	, priests might consecrate unshaven	8, 193/ 35
but be holy ceremonies	used	about the consecration; likewise	8, 197/ 21
be divers holy ceremonies	used	that be not the	8, 197/ 22
useth and ever hath	used	since the death of	8, 197/ 27
with him because he	used	this word "love" in	8, 199/ 6
farther: and were words	used	among heathen men ere	8, 200/ 5
caritas was a word	used	among the heathen ere	8, 200/ 20
the Latin tongue was	used	to signify evil love	8, 200/ 30
signification as they were	used	in of old time	8, 201/ 3
and caritas were words	used	among the heathen ere	8, 201/ 14
he might well have	used	this word "charity"; and	8, 201/ 27
holy saints have both	used	, allowed, commended, and taken	8, 206/ 34
church" and other things	used	in the Church, maliciously	8, 222/ 14
Tyndale of malicious falsehood	used	by him in perverting	8, 240/ 28
every article, for Christ	used	not that himself. And	8, 252/ 29
see the one ever	used	everywhere in Christ's whole	8, 260/ 19
blessed sacraments so daily	used	in Christ's church that	8, 263/ 11
manner and devout fashion	used	by man therein. But	8, 277/ 2
should be done or	used	among us Christians whereof	8, 317/ 16

into his own blood,	used	any other thing than	8, 317/ 29
clergy if aught be	used	among Christian men whereof	8, 319/ 16
if there had been	used	more diligence in preaching	8, 319/ 32
and many holy ceremonies	used	in the church in	8, 323/ 35
formal words and ceremonies	used	in Baptism, and of	8, 368/ 4
the questions and answers	used	in the same: who	8, 368/ 5
to be believed and	used	whether they be found	8, 373/ 28
the things were believed,	used	, and taught by the	8, 373/ 37
and long was it	used	after in such wise	8, 375/ 32
therefore may be well	used	as a sure judge	8, 398/ 24
simplicity that the apostles	used	in the manner of	8, 424/ 16
the old holy doctors	used	always to make open	8, 424/ 22
occasion of the simplicity	used	in the manner of	8, 438/ 21
continued books of service	used	in the churches through	8, 481/ 27
if he would have	used	some such ways as	8, 509/ 32
the order of God	used	toward the elects. And	8, 522/ 16
vehement manner of speech	used	in Holy Scripture, sometimes	8, 569/ 28
for all these good	uses	also that we have	8, 65/ 4
misspend them in profane	uses	to fill their bellies	8, 163/ 2
of his especial providence	useth	temporally to punish the	8, 2/ 11
wot that the Church	useth	to saints and images	8, 3/ 12
and which tyranny. More	Useth	Tyndale and his spiritual	8, 56/ 24
for man; but yet	useth	no wise man to	8, 74/ 16
sacrament because the Scripture	useth	the similitude of matrimony	8, 85/ 2
and infusion of grace	useth	the sacraments not as	8, 101/ 4
knoweth well that she	useth	no stole. And thus	8, 127/ 15
pope with his," here	useth	he a little sophistry	8, 130/ 21
which he changeth and	useth	daily, as in turning	8, 143/ 13
mean. But this darkness	useth	Tyndale . . . because he would	8, 147/ 8
sacrament that the Church	useth	and so long hath	8, 154/ 4
And also Luke himself	useth	for a church or	8, 168/ 4
of Virgil. And he	useth	in his writing much	8, 176/ 4
the church of Christ	useth	and ever hath used	8, 197/ 27
signification as the people	useth	them in his own	8, 201/ 2
paenitentia, which the Church	useth	for the same sacrament	8, 211/ 34
and deceit Tyndale here	useth	both in the translating	8, 229/ 15
gestures as the Church	useth	in the Consecration --	8, 315/ 6
thing as the Church	useth	or believeth as necessary	8, 350/ 21
things which the Church	useth	and believeth, and which	8, 367/ 12
Church universally believeth and	useth	are nothing to be	8, 373/ 27
but dead. And therein	useth	himself as wisely as	8, 421/ 11
the lantern. This way	useth	Tyndale universally, as well	8, 424/ 32
would, since God never	useth	to deny the help	8, 455/ 22
of his goodness ordinarily	useth	toward us. For Tyndale	8, 516/ 17
that our Lord ordinarily	useth	. But this order the	8, 516/ 25
meaning falsely thus . . . he	useth	yet in his speech	8, 519/ 18
their final fall . . . he	useth	the same ways to	8, 522/ 35
save them that he	useth	to the other. Yea	8, 522/ 36
forward . . . so God againward	useth	himself toward him . . . in	8, 526/ 17
we dispute. For he	useth	often, when he is	8, 555/ 10

for one of his	ushers	, to teach in his	8, 513/ 31
Zelophehad, which for like	using	of the holy day	8, 74/ 31
them of Crete for	using	of Tyndale's fashion in	8, 150/ 3
saints. And now --	using	himself in his translation	8, 175/ 5
good man. Against Tyndale's	Using	This Word "Senior," and	8, 181/ 5
yet the Jews for	using	the ceremonies given by	8, 326/ 32
it with sophistication, in	using	this word "faith" for	8, 421/ 6
God for the best,	using	our evil to goodness	8, 526/ 22
occupying the time of	usual	feeding of the flesh	8, 64/ 28
is true of the	usual	signification of these words	8, 166/ 20
he was not in	utter	despair of pardon . . . he	8, 17/ 2
and letted not to	utter	his evangelical brethren both	8, 17/ 4
heresies -- that were	utter	wrong, and no lawful	8, 59/ 29
hearts would abhor to	utter	such frantic fantasies. For	8, 76/ 21
convenient, for his more	utter	confusion, to bring in	8, 309/ 30
all Christian people in	utter	despair of heaven, if	8, 427/ 1
into cowardous dread and	utter	desperation. For the outrageous	8, 487/ 20
himself teacheth us, an	utter	impossibility of remission. But	8, 569/ 29
so repentant that he	uttered	and disclosed divers of	8, 17/ 17
see now that Tyndale	uttered	not all his false	8, 117/ 29
all his long process,	uttered	and taught his errors	8, 572/ 29
the most wilily, therein	uttereth	he his folly most	8, 559/ 17
of the devil in	uttering	of his dregs and	8, 75/ 29
here very penitent, and	utterly	minded to forsake such	8, 19/ 16
all forsworn and had	utterly	belied him. But God	8, 22/ 4
name of these matters	utterly	put in oblivion. Howbeit	8, 35/ 17
venom and poison were	utterly	lost therewith. And better	8, 36/ 35
to stop your ears	utterly	and give none hearing	8, 38/ 18
been saved but had	utterly	lost heaven by the	8, 76/ 30
grace and all merit	utterly	from all outward works	8, 82/ 34
boldly at the beginning	utterly	despise Baptism nor the	8, 82/ 36
and that he meaneth	utterly	-- as he plainly	8, 83/ 20
that the baptism is	utterly	fruitless; yea, and by	8, 92/ 16
against God's promises, and	utterly	goeth about to destroy	8, 106/ 29
Holy Ghost both, and	utterly	deny all three. God	8, 117/ 36
not why he should	utterly	dispraise in God's Service	8, 162/ 4
another sort, would have	utterly	changed . . . and rather than	8, 164/ 24
for his purpose, but	utterly	against it. For since	8, 171/ 9
administereth, and which Tyndale	utterly	striveth to destroy. Against	8, 198/ 19
I forbade that word	utterly	. . . because I forbid it	8, 202/ 15
fear of all pain	utterly	taken away, men were	8, 210/ 15
he hath excluded it	utterly	but if he take	8, 233/ 28
it seem that Christ	utterly	refuseth and rejecteth all	8, 233/ 31
of all his Church	utterly	serve of naught. But	8, 233/ 34
he should thereby not	utterly	deny Moses to have	8, 234/ 10
two first excludeth him	utterly	from all the nature	8, 234/ 16
that men's words should	utterly	serve of naught, not	8, 241/ 6
always in every age	utterly	believed alike . . . but that	8, 248/ 6
deadly malice, drown them	utterly	with driving them down	8, 249/ 5
all his whole doctrine	utterly	. . . that if I never	8, 252/ 34

of God overcome him	utterly	, though he babble on	8, 268/ 33
saith -- "All that,	utterly	we deny and also	8, 329/ 33
that he had therewith	utterly	proved his part and	8, 330/ 31
text showeth), but had	utterly	meant to command them	8, 349/ 18
of his heresies are	utterly	drowned in dirt. And	8, 382/ 16
his own false doctrine	utterly	destroyed. For he teacheth	8, 399/ 14
elect church" trusteth so	utterly	to be forgiven all	8, 400/ 16
have touched before . . . and	utterly	I cannot divine what	8, 413/ 12
great goodness not always	utterly	leave him for his	8, 423/ 6
saith he meant; but	utterly	to give all the	8, 434/ 15
fashion, that it were	utterly	impossible for him at	8, 439/ 28
words of Saint John	utterly	destroy Tyndale's heresy grounded	8, 441/ 30
their holy doctrine is	utterly	nothing else but very	8, 443/ 3
of this matter, here	utterly	destroyed and damned. Now	8, 473/ 14
errors . . . and from henceforth	utterly	acknowledge and confess that	8, 479/ 9
our faith perished not	utterly	, neither our love and	8, 485/ 17
our faith perisheth not	utterly	, nor our love and	8, 486/ 32
belief, and lose it	utterly	, believing lies and heresies	8, 487/ 4
finally for impenitence fall	utterly	to naught. And the	8, 488/ 21
obedient mind, are not	utterly	quenched, but lie hidden	8, 489/ 8
his love is not	utterly	quenched . . . and therefore he	8, 494/ 19
the true penitents . . . but	utterly	to be such as	8, 495/ 10
let the good child	utterly	despair, for all that	8, 495/ 16
blain or botch, but	utterly	dead of grace, sent	8, 496/ 8
God's predestination and ordinance,	utterly	concerning faith to put	8, 501/ 27
good works, he taketh	utterly	away all manner of	8, 501/ 34
because he will not	utterly	take away the merit	8, 508/ 12
thing whereof he hath	utterly	nothing known nor heard	8, 510/ 20
as for learning, hath	utterly	none at all. And	8, 512/ 31
nothing willingly, but were	utterly	forced and inevitably necessitated	8, 518/ 32
of love, and yet	utterly	loseth him, by Tyndale's	8, 535/ 28
are in the meanwhile	utterly	destroyed not only Tyndale's	8, 549/ 27
for his matter, but	utterly	clear against him. And	8, 571/ 11
signs and tokens, and	utterly	as graceless as themselves	8, 572/ 2
he shall at the	uttermost	keep it but for	8, 62/ 9
search and find the	uttermost	signification thereof. Surely as	8, 80/ 14
half to the very	uttermost	sea." These words verily	8, 100/ 17
his mind to the	uttermost	, he joined the Jews	8, 115/ 31
When he ensearched the	uttermost	that he can --	8, 196/ 2
never yet know the	uttermost	of his pain till	8, 216/ 17
have ye heard his	uttermost	whereby he proveth us	8, 333/ 15
open and declare his	uttermost	what he calleth "faith	8, 443/ 15
say yet at the	uttermost	no more but that	8, 568/ 22
have their deduction allowed?	Uzzah	made as good deduction	8, 259/ 15
Abiram, and the king	Uzziah	, that would needs play	8, 259/ 30
make God not a	vain	idol but a very	8, 4/ 1
sow your seed in	vain	. . . for your enemies shall	8, 5/ 12
a fond affection and	vain	, curious mind that neither	8, 38/ 2
yet, I trust, in	vain	. . . and that he that	8, 136/ 28
of the Church are "	vain	" things of our own	8, 148/ 30

which he calleth here "	vain	imaginations," "howling," "buzzing," and	8, 149/ 10
unwritten, and took for	vain	and false all that	8, 151/ 16
it were all in	vain	to give them warning	8, 219/ 35
neighbor? This is a	vain	tale of Tyndale which	8, 277/ 36
John speaketh of; and	vain	were it then, and	8, 438/ 4
And then were it	vain	to talk with him	8, 468/ 35
it were therefore in	vain	to go anymore about	8, 469/ 28
first, it is in	vain	to go anymore about	8, 470/ 4
trust in their own	vain	inventions and make idols	8, 484/ 8
considered that all those	vain	praisers, he must go	8, 517/ 33
he telleth us a	vain	, foolish tale. And so	8, 520/ 17
way of God in	vain	. For the more he	8, 528/ 28
And therefore Tyndale in	vain	goeth about to excuse	8, 544/ 4
which the one in	vain	now fain would, and	8, 548/ 29
shall as much in	vain	wish to, come. Now	8, 548/ 31
praise or itch of	vainglory	, but of mere humility	8, 69/ 35
but for advantage or	vainglory	or for a worldly	8, 124/ 1
to get thereof the	vainglory	to be taken for	8, 137/ 20
that in avoiding of	vainglory	Christ taught us to	8, 162/ 25
through the delectation and	vainglory	that he took in	8, 517/ 30
be now in the	vale	of tears and not	8, 64/ 7
flesh that by the	valiant	resisting thereof, it may	8, 159/ 35
this point not the	value	of a point's end	8, 545/ 18
blood -- our sins	vanish	away as smoke in	8, 89/ 10
fearful illusions failed and	vanished	quite away. Lo what	8, 128/ 36
And their maintainers have	vanished	away with them, and	8, 136/ 19
and yet their books	vanished	away to the devil	8, 223/ 15
for but if they	vanquish	this one point, all	8, 226/ 5
time have without any	variance	written and affirmed the	8, 49/ 36
in the meanwhile the	variance	is without sin, and	8, 247/ 25
himself have been at	variance	. . . he must learn the	8, 479/ 16
of God, without any	variance	(as appeareth plainly both	8, 481/ 26
all his long, foolish	variance	, at last, maugre his	8, 494/ 37
because that once they	varied	in the manner of	8, 247/ 28
appeareth well that Tyndale	varieth	not with us for	8, 400/ 14
by one Holy Spirit,	varieth	not in sentence. And	8, 431/ 34
their evangelical brethren that	vary	from their sect; as	8, 28/ 18
the truth, and to	vary	for the while in	8, 247/ 19
these points wherein we	vary	-- as, for example	8, 249/ 31
understanding of these words	vary	Tyndale and we. And	8, 427/ 19
and we begin to	vary	, not only for that	8, 427/ 31
that would in faith	vary	, swerve, and fall from	8, 478/ 7
the true faith and	vary	from the Catholic corps	8, 481/ 33
hither by the whole	vatfuls	at once . . . and in	8, 11/ 33
a heap of high,	vehement	words hath Tyndale here	8, 47/ 20
places, after a certain	vehement	manner of speech used	8, 569/ 27
Light, in which the	veil	is taken away and	8, 80/ 11
is now that the	veil	of the Temple is	8, 80/ 15
inner temple, within the	veil	. . . , and unto the mercy	8, 112/ 4
the Corinthians, "Caetera quum	venero	ipse disponam" ("The other	8, 293/ 31

saying, "Caetera autem quum	venero	disponam" ("The remnant," or	8, 315/ 24
leaving Tyndale in his	vengeable	parables, I can no	8, 181/ 2
more deep and sore	vengeance	, not only by dearth	8, 4/ 34
and brought thereby the	vengeance	of God upon their	8, 55/ 29
harvestmen and mowers of	vengeance	to reap it," except	8, 179/ 13
harvest with mowers of	vengeance	and reapers of ripe	8, 181/ 1
me sore with the	vengeance	of God and with	8, 221/ 15
and death by the	vengeance	of God fell among	8, 315/ 20
the fourteenth? Why the	vengeance	of God put from	8, 329/ 2
in the taking of	vengeance	upon them to their	8, 340/ 22
at all, mortal or	venial	either. He held also	8, 15/ 16
sins as were either	venial	in the beginning . . . or	8, 288/ 8
from mortal turned to	venial	by the forgiveness of	8, 288/ 9
and daily fall into	venial	: Tyndale, as appeareth by	8, 444/ 5
deadly sins, yet, but	venial	every one, because it	8, 444/ 9
but very babyish and	venial	. . . and such as God	8, 529/ 37
it from mortal into	venial	, so changed the punishment	8, 539/ 29
was, from deadly to	venial	"; that is to wit	8, 539/ 35
qui in hunc mundum	venisti	, "is Tyndale's exposition too	8, 464/ 12
lost, so that all	venom	and poison were utterly	8, 36/ 34
their souls of the	venomous	carriion of those poisoned	8, 2/ 16
own sect, with as	venomous	words and as poisonous	8, 56/ 31
and finally, with such	venomous	words and other malicious	8, 58/ 22
the noun and the	verb	? I let him not	8, 201/ 31
when it is a	verb	, or that it is	8, 207/ 12
noun "acknowledging" and that	verb	"acknowledge" hath in our	8, 207/ 15
which is in the	verb	, in our English tongue	8, 236/ 12
of Saint Augustine, "Accedit	verbum	ad elementum et fit	8, 96/ 14
translated In principio erat	verbum	"In the beginning was	8, 236/ 4
drinketh more of the	verdure	. Furthermore, forasmuch as, according	8, 38/ 13
which may well be	verified	the words of Holy	8, 2/ 17
be Tyndale's words well	verified	. . . that every man may	8, 139/ 26
as it may be	verified	in every time since	8, 392/ 4
contrary . . . may be well	verified	these words of Holy	8, 487/ 29
tale, which cannot be	verified	in the reprobates, that	8, 488/ 22
horrible deeds, cannot be	verified	in the elects neither	8, 488/ 24
well and conveniently be	verified	all Tyndale's tragical terms	8, 492/ 13
of his cannot be	verified	upon all elects, since	8, 499/ 9
elects, that is not	verified	both in the elects	8, 522/ 23
he teacheth (as I	verily	believe he doth not	8, 45/ 30
God together . . . because I	verily	think that Tyndale will	8, 51/ 18
this signification serve Tyndale?	Verily	because he believeth it	8, 77/ 22
in the ear is	verily	a work of Satan	8, 88/ 7
uttermost sea." These words	verily	describe the holy water	8, 100/ 17
as well and as	verily	as those that be	8, 149/ 28
virtue, besides that they	verily	thought those errors none	8, 152/ 35
as for my "poetry,"	verily	I can little else	8, 175/ 28
woman too, is as	verily	a priest as these	8, 195/ 33
wed them, but they	verily	know it for sin	8, 228/ 9
thing is written. And	verily	if everything that we	8, 256/ 25

that women should baptize.	Verily	in this commandment "Love	8, 259/ 3
they confirmed their preaching."	Verily	, Noah -- we find	8, 273/ 33
and his generation . . . is	verily	as hard a question	8, 386/ 5
his king that he	verily	knew that when he	8, 451/ 3
firmly that they think	verily	they feel their false	8, 572/ 16
then, hardily, and believe	verily	that their feeling faith	8, 572/ 17
saith, "Ego sum via,	veritas	, et vita" ("I am	8, 97/ 7
to allege the poets'	verses	. . . but in the dispraise	8, 150/ 3
marvels and worketh the	very-faithful	miracles, for the proof	8, 246/ 25
not as a dead	vessel	, whereinto Tyndale putteth and	8, 504/ 11
penance, was a "chosen	vessel	" before God before the	8, 549/ 14
not spiritual, nor meet	vessels	to he tell you	8, 45/ 25
sanctifying of all the	vessels	, and consecrating of the	8, 79/ 17
Belshazzar abused the hallowed	vessels	of the Temple to	8, 163/ 4
the hallowing of chalices,	vestments	, paschal taper, and holy	8, 366/ 3
fever") "which shall sore	vex	and grieve your eyes	8, 5/ 11
angel of Satan to	vex	him lest his heart	8, 159/ 20
they; yea, and "our	vicar	is as fair voloer	8, 92/ 11
under God and general	vicar	of Christ -- this	8, 130/ 33
Saint Peter be his	vicar	general and head under	8, 398/ 1
or a matter of	vice	, as him list to	8, 204/ 23
and abusing them to	vice	, the man is much	8, 204/ 24
they drive men to	vice	; and pretending God, they	8, 206/ 4
and to set forth	vice	in boldness of faith	8, 337/ 20
driveth out of one	vice	into its contrary . . . may	8, 487/ 28
virtue, and turned to	vice	, turned to God, and	8, 558/ 29
meddleth but with fleshly	vices	and worldly wantonness. But	8, 41/ 29
of Scripture, and the	vices	built thereupon, is the	8, 140/ 37
follow them in their	vices	. Now, if Christ had	8, 356/ 8
their neighbors against the	vices	in which they live	8, 513/ 39
other folk as things	vicious	and displeasing to God	8, 132/ 22
cannot fall to shameful,	vicious	living, for his good	8, 438/ 30
glorious triumph of the	victory	? And for experience (let	8, 159/ 37
we have had the	victory	. Who can shed him	8, 372/ 19
should have had the	victory	if they would have	8, 452/ 13
But God gave the	victory	to his faithful folk	8, 483/ 1
not in them "Qui	vidit	testimonium perhibuit" . . . nor "verum	8, 273/ 13
the Martyr," in the	vigil	of the blessed apostle	8, 12/ 30
Lent or other holy	vigils	-- they say we	8, 253/ 8
with us upon the	vigor	and strength of this	8, 237/ 11
I warrant you, no	vile	person; but because he	8, 190/ 30
great glory into so	vile	and shameful death, that	8, 540/ 34
most cruel and most	vile	death, and the loss	8, 541/ 9
despise ye them! The	viler	the better welcome to	8, 190/ 26
every city, town, and	village	throughout all the whole	8, 146/ 5
when they have once	villained	the Sacrament of Matrimony	8, 11/ 18
sufficient cause of his	villainous	blasphemy -- all good	8, 76/ 24
say as in the	villainous	words of his spoken	8, 84/ 1
wretch," nor no such	villainous	word. And after, we	8, 548/ 16
sort will always so	villainously	esteem the sacraments but	8, 76/ 12

kill twenty peasants and	villeins	for a churlish answer	8, 530/ 19
his grace in the	vineyard	of virtue toward heaven	8, 525/ 1
would they make us	violate	the Sacrament of the	8, 11/ 19
a cause annexed for	violating	of nature; and after	8, 375/ 10
of "frailty," by the	violence	of those motions. For	8, 444/ 28
bring them into that	violent	, invincible rage, to compel	8, 452/ 32
the children of the	viper	would now gnaw out	8, 5/ 34
upon any part of	Virgil	. And he useth in	8, 176/ 4
Lady was a perpetual	virgin	and never had child	8, 287/ 12
Savior himself died a	virgin	and never had wife	8, 287/ 17
Lady was a perpetual	virgin	, and yet it is	8, 313/ 1
were not a perpetual	virgin	. . . might in case, for	8, 405/ 14
she was a perpetual	virgin	and never had more	8, 472/ 27
was not a perpetual	virgin	is because that he	8, 472/ 37
them the counsel of	virginity	and many other wholesome	8, 262/ 23
belief of the perpetual	virginity	of our Lady . . . saying	8, 286/ 5
to prove her perpetual	virginity	by Scripture . . . but only	8, 286/ 16
must say that perpetual	virginity	is naught and not	8, 305/ 19
and say that perpetual	virginity	and the work of	8, 305/ 32
he in the perpetual	virginity	of our Lady; which	8, 313/ 4
hitherto taken the perpetual	virginity	of our Blessed Lady	8, 314/ 12
as good counsels . . . as	virginity	, and widowly chastity, not	8, 324/ 23
words appear both against	virginity	and widowly chastity . . . which	8, 324/ 29
proveth not the perpetual	virginity	of our Lady, which	8, 343/ 7
for example, the perpetual	virginity	of our Blessed Lady	8, 359/ 10
of our Lady's perpetual	virginity	, of the assumption of	8, 365/ 24
Lady, or her perpetual	virginity	, and many such others	8, 405/ 3
example of the perpetual	virginity	of our Lady --	8, 405/ 11
article of the perpetual	virginity	of our Lady as	8, 407/ 33
article of the perpetual	virginity	of our Lady is	8, 407/ 36
of our Lady's perpetual	virginity	, which Tyndale is now	8, 408/ 3
promises, putteth the perpetual	virginity	of our Lady . . . it	8, 471/ 25
of our Lady's perpetual	virginity	; so that it is	8, 472/ 11
he confesseth the perpetual	virginity	of our Lady to	8, 473/ 29
to believe the perpetual	virginity	of our Lady, and	8, 475/ 16
article of the perpetual	virginity	of our Lady. Then	8, 475/ 23
alone, of the perpetual	virginity	of our Lady (the	8, 476/ 33
of our Lady's perpetual	virginity	that Tyndale could not	8, 478/ 26
article of her perpetual	virginity	he is quite overthrown	8, 479/ 33
have heard, the perpetual	virginity	of our Lady; which	8, 480/ 23
for example, the perpetual	virginity	of our Lady, which	8, 480/ 34
And that the perpetual	virginity	of our Lady is	8, 481/ 3
sacraments, and the perpetual	virginity	of our Lady, and	8, 481/ 21
is rather sin than	virtue	. As for confession made	8, 14/ 34
by mine office, in	virtue	of mine oath, and	8, 27/ 31
gay colors of spiritual	virtue	, there can no man	8, 48/ 12
God with any other	virtue	that proceedeth of faith	8, 54/ 8
seemeth not the greatest	virtue	, when a man obeyeth	8, 55/ 4
not in faith and	virtue	grown up as they	8, 57/ 4
our pain release, by	virtue	of his pain; but	8, 66/ 29

influence have some effectual	virtue	, force, and power as	8, 99/ 11
but for holiness and	virtue	-- this is neither	8, 124/ 20
and think that the	virtue	of the Mass were	8, 127/ 7
things done in the	virtue	of that Sign --	8, 128/ 10
much erudition, devotion, and	virtue	, besides that they verily	8, 152/ 35
with them destroy all	virtue	save faith. And now	8, 158/ 22
more wisdom, sadness, and	virtue	than in the aged	8, 189/ 25
tell me what more	virtue	is in the oil	8, 194/ 5
there should be more	virtue	in the oil wherewith	8, 194/ 7
this be of less	virtue	than the other. More	8, 194/ 10
there is no more	virtue	in the one than	8, 194/ 19
in the matters of	virtue	and Christian faith use	8, 201/ 6
known, holy names of	virtue	, through all Scripture, into	8, 203/ 1
make a matter of	virtue	or a matter of	8, 204/ 23
in thralldom; and pretending	virtue	, they drive men to	8, 206/ 3
in words, but in	virtue	and power of deed	8, 268/ 34
than to obtain his	virtue	and learning. But what	8, 272/ 10
do it? What moral	virtue	he should understand thereby	8, 277/ 17
lack of some other	virtue	, which they left off	8, 326/ 35
the commandment tended to	virtue	, good manners, or God's	8, 352/ 14
his honor, or to	virtue	, or to the common	8, 354/ 18
the faster forth in	virtue	because thou hast long	8, 409/ 22
though much of his	virtue	tarry, fall yet so	8, 429/ 30
by the strength and	virtue	of that seed of	8, 435/ 28
heard of any good	virtue	in him. But all	8, 437/ 22
be proud of their	virtue	, and make themselves sure	8, 523/ 28
should have thought his	virtue	to come of himself	8, 524/ 1
should ween that any	virtue	came of himself without	8, 524/ 6
he should reckon his	virtue	to come of himself	8, 524/ 13
to rise of his	virtue	(whereof he will reckon	8, 524/ 23
in the vineyard of	virtue	toward heaven, if himself	8, 525/ 2
fervent and hot in	virtue	. But God, as he	8, 526/ 7
bad, and turned to	virtue	, and turned to vice	8, 558/ 29
from all manner of	virtues	: I mean unbelief, false	8, 2/ 26
been accustomed in moral	virtues	, was by God revoked	8, 25/ 5
empty out the substantial	virtues	of their souls. But	8, 42/ 21
out therein such godly	virtues	as this is which	8, 50/ 15
serve God with the	virtues	of faith and hope	8, 54/ 4
solitary, saving that his	virtues	caused him to be	8, 122/ 11
saints' expositions, with the	virtues	that they taught and	8, 141/ 2
nature or of moral	virtues	. And if this new	8, 149/ 32
his excuse four fair	virtues	in himself: malice, ignorance	8, 181/ 17
and sacraments . . . whereof the	virtues	be caused by God's	8, 195/ 5
for lack of priestly	virtues	. For the holy Sacrament	8, 197/ 25
and good manners and	virtues	, and some good customs	8, 324/ 21
the while my mother's	virtues	and goodness (for which	8, 371/ 34
of God, and the	virtues	of the world to	8, 377/ 32
true faith and true	virtues	. If he say that	8, 387/ 20
a man have other	virtues	too . . . and that it	8, 395/ 27
praised for many great	virtues	in such wise that	8, 429/ 17

charity and all other	virtues	? Nor this we need	8, 486/ 15
and receiving of these	virtues	, the will of the	8, 504/ 10
infect all good and	virtuous	people. Nor no man	8, 11/ 5
hands to any good,	virtuous	works. But now, leaving	8, 36/ 17
many a good and	virtuous	man alleged and considered	8, 50/ 33
as many good, holy,	virtuous	women as hath been	8, 91/ 19
grace. Howbeit, many good,	virtuous	men hath there been	8, 98/ 25
to those old holy,	virtuous	doctors that the sacraments	8, 99/ 9
no further from very,	virtuous	devotion than those good	8, 125/ 6
church to leave good,	virtuous	things undone themselves, and	8, 132/ 21
cunning and yet more	virtuous	, the good Bishop of	8, 152/ 14
also of the right	virtuous	and especially well learned	8, 177/ 36
Observants, honest, godly, chaste,	virtuous	people -- not by	8, 190/ 19
-- yet that good,	virtuous	, and well-learned man Nicholas	8, 232/ 16
that he reward their	virtuous	diligence with leading them	8, 247/ 20
he jesteth upon that	virtuous	cunning man Nicholas de	8, 272/ 7
sent not only good,	virtuous	preachers against them, but	8, 275/ 22
that heresy. In which	virtuous	book Saint Jerome neither	8, 286/ 15
informed (by a very	virtuous	man whom God hath	8, 301/ 3
more honest and more	virtuous	living . . . but have divided	8, 358/ 33
toward the perfection of	virtuous	living, but also in	8, 361/ 20
presence of certain good,	virtuous	witnesses . . . and which things	8, 374/ 33
faith or knowledge of	virtuous	living. For if he	8, 388/ 7
which in despite of	virtuous	vows of chastity, run	8, 423/ 17
own eyes, of many	virtuous	children of God that	8, 437/ 15
amended and proved full	virtuous	men; and else God	8, 468/ 9
many right good and	virtuous	), do stand together and	8, 479/ 39
Christian princes and other	virtuous	people did in the	8, 481/ 36
and murdered many good,	virtuous	people. And by God's	8, 482/ 29
charity, with other many	virtuous	and good works proceeding	8, 505/ 28
once good, faithful, and	virtuous	, did after, by the	8, 517/ 27
wisely, and thereto how	virtuously	, Tyndale finisheth this chapter	8, 307/ 25
honorable man's child, and	virtuously	brought up, cannot fall	8, 438/ 30
very well done and	virtuously	-- therefore, though we	8, 493/ 15
a grace in the	visage	, that every man that	8, 13/ 16
forth under the counterfeit	visage	of the true Christian	8, 33/ 12
will not serve the	visible	things. It is as	8, 75/ 12
served," as he saith, "	visible	things." Is not here	8, 80/ 8
he would have any	visible	token at all in	8, 81/ 30
promises. First, for the	visible	signs, there be two	8, 94/ 1
us believe that the	visible	signs alone doth altogether	8, 94/ 3
you. I will hastily	visit	you with penury and	8, 5/ 10
that, after he had	visited	here his holy congregations	8, 13/ 10
caused him to be	visited	. He lived in holy	8, 122/ 12
off their gay, painted	visors	that every man listing	8, 33/ 14
the "persons" but the "	visors	" of the Father, the	8, 201/ 10
sum via, veritas, et	vita	" ("I am the way	8, 97/ 7
God "Auferte malum ex	vobismet	ipsis" . . . and greatly tending	8, 357/ 15
make us an English	vocabulary	of his own device	8, 186/ 24
expounded in God Almighty's	vocabulary	-- then dread I	8, 538/ 28

God for mercy with	voice	of the mouth. In	8, 68/ 13
-- all with one	voice	at once. Now, whereas	8, 84/ 7
be ripe, lest the	voice	of" our "wickedness ascend	8, 179/ 10
heard not his own	voice	. For he said before	8, 343/ 14
to say, with lively	voice	, not by letters all	8, 369/ 13
he have heard the	voice	of his father that	8, 489/ 27
he have heard the	voice	of his father that	8, 495/ 18
tell us where, what	voice	, and by whom his	8, 495/ 23
church" shall hear that	voice	of remission. If he	8, 495/ 24
soon done if the	voice	of his Father granting	8, 495/ 29
at rest, and that	voice	be his word written	8, 495/ 30
mean to hear the	voice	of his Father afterward	8, 496/ 1
and heard his father's	voice	of forgiveness . . . which set	8, 496/ 35
the church, at the	voices	of Christ's ministers in	8, 160/ 8
him whether it be	void	because these things be	8, 93/ 14
for a bare sign	void	of any fruitful effect	8, 98/ 9
themselves, and leave them	void	of all grace, and	8, 104/ 11
of their vows . . . and	void	of shame avow their	8, 131/ 20
of malice and very	void	of truth -- so	8, 133/ 22
shameful shameless shift to	void	them, such as all	8, 192/ 11
leave all those congregations	void	of all miracles --	8, 245/ 28
fire, so doth almsdeed	void	sin; and except our	8, 401/ 6
some fond gloss will	void	the Gospel and all	8, 403/ 14
shall not be a	void	, foolish thing, as Tyndale	8, 504/ 28
the priest saith, "	Volo	, ' say ye." "The	8, 92/ 10
The child was well	volloed	, " say they; yea, and	8, 92/ 10
vicar is as fair	volvoer	as any priest within	8, 92/ 11
further: Baptism is called "	volloing	" in many places in	8, 92/ 9
fasting and other afflictions	voluntarily	done unto themselves . . . did	8, 68/ 37
to be letted with	voluptuous	, wanton minds. Wherefore, let	8, 71/ 16
dog returning to his	vomit	, and being fled over	8, 16/ 19
give them grace to	vomit	it out again betimes	8, 119/ 35
death; and therefore neither	vouchsafe	to read their books	8, 37/ 23
nor his Holy Spirit	vouchsafe	to speak any one	8, 158/ 3
yet I would not	vouchsafe	to speak of, saving	8, 255/ 28
which we should not	vouchsafe	to hear these scribes	8, 359/ 1
sufficeth . . . and that no	vow	made to God can	8, 5/ 27
them any good. To	vow	and enter into any	8, 15/ 3
commanded to keep his	vow	made of chastity --	8, 47/ 35
that whoso make a	vow	shall perform and keep	8, 49/ 32
by the holy Psalmist: "	Vow	ye and pay your	8, 49/ 33
commanded to keep his	vow	. . . that they have with	8, 50/ 8
may, for all their	vow	, lawfully run out of	8, 50/ 11
friar boldly break his	vow	and the commandment without	8, 73/ 10
and made a great	vow	that he would plainly	8, 86/ 21
the breach of their	vow	boldly for very well	8, 124/ 29
their religion, cast their	vow	at their back, and	8, 140/ 8
fleshly motion against his	vow	of chastity -- did	8, 159/ 24
that whoso break his	vow	of chastity sinneth deadly	8, 242/ 27
the breach of his	vow	. . . as is the man	8, 261/ 17

when he breaketh his	vow	and weddeth a harlot	8, 261/ 22
to God in their	vow	of abstinence from all	8, 403/ 32
and keeping of his	vow	! But and if he	8, 483/ 23
harlots, faithful adulterers, faithful	vow-breakers	, faithful thieves, faithful murderers	8, 567/ 10
their falsehood, theft, adultery,	vow-breaking	, treason, murder, incest, and	8, 572/ 21
He lived in holy,	vowed	chastity and never wedded	8, 122/ 12
or woman, that hath	vowed	themselves monk, friar, or	8, 140/ 7
such persons as have	vowed	chastity to God may	8, 249/ 15
friars to break their	vowed	chastity and run out	8, 403/ 26
the contrary, saying that	vowed	widows willing to wed	8, 403/ 29
wise defile all holy,	vowed	chastity that the very	8, 515/ 20
the other before a	vowel	) is common to everything	8, 229/ 28
but specially that men's	vows	and promises made of	8, 6/ 35
wont to break their	vows	of chastity and fall	8, 42/ 27
ye and pay your	vows	to our Lord"); and	8, 49/ 33
wed nuns notwithstanding their	vows	, and the Holy Ghost	8, 108/ 5
that breach of such	vows	is deadly sin, and	8, 108/ 8
law and commandment of	vows	-- from which they	8, 120/ 35
make mocks of their	vows	. . . and void of shame	8, 131/ 19
contempt of their holy	vows	made before to God	8, 140/ 12
in despite of virtuous	vows	of chastity, run out	8, 423/ 17
breach of their holy	vows	and promise made to	8, 437/ 25
breach of their both	vows	against the commandment of	8, 442/ 25
keep and fulfill their	vows	-- Saint John, I	8, 442/ 27
that in the sacraments,	vows	, faith, and good works	8, 479/ 13
is forward upon his	voyage	and, as Tyndale saith	8, 467/ 38
not in their own	vulgar	tongue; which thing what	8, 161/ 15
secrets of God, and	wade	so far therein . . . that	8, 48/ 30
conclusion . . . we will then	wade	with him a little	8, 51/ 25
never while he liveth	wade	out thereof. But first	8, 235/ 2
Obedience laboreth sore to	wade	out of those words	8, 323/ 24
that the bishops should	wag	two fingers over him	8, 127/ 18
meat and drink and	wages	; or else, if thou	8, 98/ 13
calleth it here the	wagging	of two fingers . . . so	8, 127/ 36
calleth it there the	wagging	of the hand in	8, 127/ 36
so made with the	wagging	(as Tyndale calleth it	8, 128/ 33
and crossing Tyndale calleth "	wagging	with fingers in the	8, 457/ 2
in fasting, weeping, and	wailing	. Tear your hearts and	8, 68/ 27
fasting, in weeping, and	wailing	. Tear your hearts and	8, 214/ 21
good, as elder brethren	wait	on the younger and	8, 56/ 15
so forth, and '	wait	on them and serve	8, 58/ 5
trouble, and the better	wait	on God's words, and	8, 324/ 26
after a fall, mercy	wait	anymore upon any reprobate	8, 519/ 36
the mercy of God	wait	upon the only elects	8, 520/ 16
him out of sin)	waited	upon the reprobate too	8, 519/ 14
mercy of God ever	waiteth	upon them to deliver	8, 518/ 6
of a kind father	waiteth	upon his son, to	8, 518/ 7
of God that ever	waiteth	upon him; which is	8, 518/ 19
God's grace and mercy	waiteth	, and calleth as fast	8, 518/ 24
the reason that mercy	waiteth	ever upon them. Whereby	8, 519/ 8

so saved, because mercy	waiteth	upon them. And therein	8, 519/ 22
not that because mercy	waiteth	ever upon them, therefore	8, 519/ 30
fall . . . but because mercy	waiteth	upon them, therefore they	8, 519/ 31
mercy of God always	waiteth	upon the elect . . . by	8, 565/ 28
father. And his mercy	waiteth	ever upon them. And	8, 566/ 28
mercy while he liveth,	waiting	upon him to call	8, 519/ 10
only thing, he saith,	waiting	upon the elect, raiseth	8, 519/ 14
mercy of God "always	waiting	" upon them -- yet	8, 520/ 26
them, if they would	wake	and pray and take	8, 36/ 4
part were fain to	wake	within a while and	8, 482/ 32
out of which they	wake	again and repent --	8, 521/ 19
Judas the traitor was	waking	and watching about his	8, 35/ 38
ascending to heaven and	waking	God out of sleep	8, 180/ 36
played out, lie then	waking	, and have meditations of	8, 521/ 26
their false heresies wilily	walk	forth under the counterfeit	8, 33/ 11
earnest that friars may	walk	out and wed nuns	8, 41/ 24
a-work . . . and if it	walk	on your side, then	8, 58/ 35
that he fain would	walk	in. For else why	8, 134/ 1
all grace so to	walk	. . . that we come together	8, 141/ 4
one that would fain	walk	in the dark. For	8, 146/ 19
rolling football that men	walk	upon and ships sail	8, 165/ 3
not, leaving this untouched,	walk	and wander at large	8, 200/ 2
he ceased not to	walk	with the Jews by	8, 272/ 31
by. Then if he	walk	, as it were, in	8, 397/ 16
if we see them	walk	in our church in	8, 398/ 33
of stolen goods, and	walk	in the commandments of	8, 433/ 11
meat to burn, and	walk	himself out in the	8, 440/ 16
unto his laws, to	walk	in them. For when	8, 496/ 20
unto his laws, to	walk	in them. For when	8, 501/ 14
with his grace to	walk	forward with them. And	8, 504/ 24
will still persevere and	walk	on still with God	8, 504/ 26
with God, he will	walk	on still with them	8, 504/ 27
will be conformable and	walk	with God's grace may	8, 508/ 28
to his laws, to	walk	in them. More Here	8, 510/ 31
and submitteth himself to	walk	in God's laws; and	8, 511/ 32
both to stand and	walk	with if himself would	8, 527/ 2
himself . . . would very fain	walk	away thus, without any	8, 553/ 27
to his laws, to	walk	in them." And that	8, 565/ 24
again, and agree to	walk	in his laws. But	8, 566/ 24
he hath committed, and	walk	in the commandments of	8, 569/ 3
up, mine own were	walked	with them . . . and the	8, 35/ 16
by which they have	walked	above eight hundred years	8, 135/ 5
fareth as one that	walked	barefoot upon a field	8, 411/ 36
some folk coveted, they	walked	out of the way	8, 430/ 17
look well whither he	walketh	and to what end	8, 42/ 36
body alone" eateth, drinketh,	walketh	, believeth, loveth, and altogether	8, 421/ 12
how darkly the man	walketh	in his way still	8, 497/ 27
way this wily serpent	walketh	-- and that he	8, 501/ 25
Sir Thomas Hitton was	walking	not far off, suspiciously	8, 13/ 19
him ween he were	walking	down to hell quick	8, 180/ 16

darkness of the devil,	walking	with a sconce of	8, 223/ 31
would, when men were	walking	in a dark night	8, 424/ 30
their own good endeavor	walking	and working with him	8, 505/ 26
fortress -- this inexpugnable	wall	-- shall allto frush	8, 370/ 16
driven to the hard	wall	, and fain to seek	8, 401/ 15
me to the hard	wall	. For then can I	8, 535/ 1
have them neither bear	wallet	nor satchel, nor shoes	8, 328/ 6
it is not so	wallow-sweet	but drinketh more of	8, 38/ 13
to wit, how the	walls	of Jerusalem were thrown	8, 67/ 13
shall make poor paper	walls	. But to the intent	8, 157/ 10
this untouched, walk and	wander	at large and never	8, 200/ 2
were they never so	wanton	, would yet at such	8, 42/ 1
had but played the	wanton	with him, and would	8, 61/ 34
way to make men	wanton	and wax very bold	8, 67/ 2
heaviness far from such	wanton	things; but he fasted	8, 67/ 18
be letted with voluptuous,	wanton	minds. Wherefore, let Tyndale	8, 71/ 16
the writing, but some	wanton	trifle. Remember now, good	8, 158/ 4
English infidels an evil,	wanton	love -- yea, though	8, 200/ 33
Saint Paul said of	wanton	widows, that the widow	8, 412/ 24
that some were God's	wanton	cockneys in such a	8, 441/ 16
some sight of a	wanton	woman, putteth that suggestion	8, 456/ 35
full clerkly, how some	wanton	lovers, after their rages	8, 521/ 24
hand, till we wax	wanton	or sow-drunk and will	8, 525/ 32
evil. For when a	wanton	child feeleth once a	8, 526/ 23
these letters like a	wanton	lad that no man	8, 557/ 25
fleshly vices and worldly	wantonness	. But Tyndale here, with	8, 41/ 29
shoes . . . and if the	wantons	will not learn yet	8, 59/ 14
this, somewhere he sendeth	war	, sickness, and mortality . . . to	8, 2/ 24
killed by schisms and	war	many thousand bodies, and	8, 11/ 1
with sedition or open	war	kill up the clergy	8, 123/ 32
town, concerning peace or	war	or some other commodity	8, 170/ 9
was in the sheriff's	ward	, and at the time	8, 21/ 28
and unity; but to	ward	, Christ is an everlasting	8, 89/ 24
so poor and simple	ware	as are all men's	8, 53/ 14
not all his false	ware	at once. For first	8, 117/ 29
I will be well	ware	of that. For, I	8, 457/ 35
his to be well	ware	of all such things	8, 506/ 7
repent, and be well	ware	, in any wise, that	8, 516/ 7
keep themselves well and	warily	from all holy days	8, 572/ 13
that she were waxen	warm	and bid them if	8, 63/ 16
seven cities burn and	warm	himself by the fire	8, 137/ 22
him that keepeth him	warm	: so while the seed	8, 440/ 12
the broach-turner that sitteth	warm	by the fire may	8, 440/ 15
the fire never the	warmer	? And on the other	8, 102/ 2
also those words, "I	warn	thee that thou resuscitate	8, 99/ 24
impositionem manuum mearum" ("I	warn	thee that thou stir	8, 191/ 31
Peter and Paul thereto	warn	us in many places	8, 333/ 10
of them. But I	warn	you, do not you	8, 353/ 25
law of Moses, I	warn	you, see that you	8, 355/ 25
not farther, "And I	warn	you, believe them not	8, 355/ 26

upon his son, to	warn	him and to keep	8, 518/ 8
leave of his disciples,	warned	them, saying, Tyndale is	8, 43/ 8
that he which is	warned	hath none excuse if	8, 138/ 33
that "he which is	warned	hath none excuse if	8, 139/ 32
since Holy Scripture hath	warned	you of such teachers	8, 140/ 10
and all his apostles	warned	us that false prophets	8, 263/ 28
his lusts, or been	warned	in the mean season	8, 489/ 10
warning wherewith he had	warned	them before, neither of	8, 541/ 15
in him," yet he	warneth	us well and plainly	8, 441/ 22
not be by like	warning	amended . . . according as he	8, 5/ 4
as to give men	warning	what mischief is in	8, 26/ 18
nobody to give them	warning	but I? -- yes	8, 26/ 26
temporal . . . gave monition and	warning	to all the justices	8, 27/ 5
of such manifold effectual	warning	, with his gracious remission	8, 27/ 11
commandment give us that	warning	-- else will it	8, 56/ 7
to give young men	warning	that she were waxen	8, 63/ 15
so plain and open	warning	of their worldly, fleshly	8, 139/ 35
Scripture have given us	warning	that it is plainly	8, 140/ 14
you have given you	warning	themselves -- by their	8, 140/ 19
in giving the world	warning	to beware of such	8, 150/ 4
Scripture given us plain	warning	that he so hath	8, 156/ 26
we, by his express	warning	in writing showing that	8, 156/ 29
by long leisure and	warning	, too, Tyndale hath amended	8, 182/ 10
-- to give them	warning	, that by scripture of	8, 219/ 28
vain to give them	warning	thereof. For when their	8, 219/ 35
thereon, there will no	warning	serve them. And therefore	8, 219/ 37
good to give Tyndale	warning	of, because I would	8, 231/ 9
de Lyra gave him	warning	thereof; whom though Tyndale	8, 232/ 16
he gave him good	warning	here, and hath indeed	8, 232/ 20
peradventure should need no	warning	in writing because the	8, 263/ 9
to give his brethren	warning	, "They have already Moses	8, 274/ 34
to give the world	warning	too -- though he	8, 275/ 7
God had never given	warning	by Moses that there	8, 280/ 20
they have given us	warning	that they have written	8, 334/ 24
he gave them not	warning	only, but also plain	8, 351/ 36
whom Saint Augustine giveth	warning	that yet even such	8, 352/ 25
he giveth Timothy this	warning	to arm him with	8, 360/ 27
Paul gave Timothy that	warning	that he should stand	8, 360/ 31
childhood. And in that	warning	given to Timothy, Saint	8, 361/ 12
knowledge had given us	warning	thereof? But yet is	8, 366/ 18
church is full of	warning	that no man should	8, 399/ 35
he giveth us open	warning	in his words following	8, 433/ 2
give all the world	warning	that, be men at	8, 434/ 15
he should after one	warning	or twain eschew --	8, 469/ 13
of the monitions and	warning	wherewith he had warned	8, 541/ 15
way to give him	warning	of them. For whereas	8, 570/ 30
not so mad, I	warrant	you, but that they	8, 30/ 10
will to shrift, I	warrant	you, and take penance	8, 90/ 30
Luther's leave already, to	warrant	that it is a	8, 123/ 10
be neither afeard, I	warrant	you, to kill a	8, 125/ 25

dark, he would, I	warrant	you, cross and bless	8, 129/ 8
hard to prove and	warrant	that this word "church	8, 169/ 31
But he will, I	warrant	you, no vile person	8, 190/ 30
once in earnest, I	warrant	you. Now, for the	8, 262/ 2
causes at adventure and	warrant	them for true --	8, 319/ 27
rehearse it . . . and I	warrant	you he shall find	8, 357/ 26
you, "Be bold, I	warrant	you, and fear no	8, 413/ 6
tell well enough, I	warrant	, when he looketh in	8, 557/ 20
anoint thy head and	wash	thy face, that it	8, 69/ 30
wine while wine will	wash	as clean, and why	8, 78/ 35
to the ale and	wash	away the sin, think	8, 90/ 2
that the water shall	wash	the filth. And what	8, 100/ 4
that doth no water	wash	but the water of	8, 100/ 6
the water help to	wash	and cleanse the soul	8, 102/ 5
he suffered him to	wash	his feet. I doubt	8, 375/ 28
he saith, "I have	washed	thee with water, and	8, 99/ 32
gone again and clean	washed	away -- sin and	8, 212/ 29
ere ever they be	washed	out of the chrism	8, 474/ 26
thing that because water	washeth	and cleanseth, therefore God	8, 80/ 36
unto the sacrament that	washeth	and cleanseth our souls	8, 81/ 1
than when a woman	washeth	a buck of clothes	8, 189/ 21
signified that the outward	washing	of the water of	8, 99/ 34
instrument of the inward	washing	of the soul. And	8, 99/ 35
than the one a	washing	, the other a congregation	8, 188/ 34
intent translate baptisma into "	washing	," to make men ween	8, 189/ 19
were no nother manner	washing	when the priest christeneth	8, 189/ 20
Baptism hath by the	washing	of the body a	8, 297/ 11
his sermon of the	Washing	of the Feet: "The	8, 368/ 27
of necessity, to the	Washing	of the Feet, whereof	8, 375/ 25
himself discharged of that	washing	, but by the Spirit	8, 375/ 34
by their sweet blessings	waste	out and empty the	8, 42/ 15
them widows, and so	waste	and empty out the	8, 42/ 20
like hypocrites, for they	waste	out their faces to	8, 69/ 28
of corrupt minds" which	waste	their brains about wrangling	8, 191/ 8
out of religion and	waste	out their brains about	8, 191/ 13
he spendeth but in	waste	. . . saving, as I said	8, 227/ 8
their fellows, that had	wasted	out their wits so	8, 191/ 11
so while these Judases	watch	and study about the	8, 35/ 39
in his body fast,	watch	, give alms, and pray	8, 96/ 18
apparel. He lived in	watch	and prayers, in fasting	8, 122/ 15
worketh good works --	watch	, fast, pray, give alms	8, 204/ 29
from him . . . but ever	watched	him so surely that	8, 325/ 36
traitor was waking and	watching	about his detestable treason	8, 35/ 38
back, that all the	water	in the world will	8, 21/ 37
and born again "of	water	and the Spirit," as	8, 46/ 34
a draft of cold	water	shall not lose his	8, 52/ 26
is meant by the	water	of Baptism, and by	8, 78/ 9
and by the holy	water	, and by the blessing	8, 78/ 12
why in Baptism rather	water	than wine while wine	8, 78/ 35
were born again of	water	and the Spirit, he	8, 80/ 25

proper signification of the	water	, why it pleased God	8, 80/ 28
signification God set the	water	in that sacrament before	8, 80/ 32
that thing that because	water	washeth and cleanseth, therefore	8, 80/ 36
shall say that the	water	hath for that cause	8, 81/ 2
those outward signs of	water	in the one sacrament	8, 81/ 23
never to have let	water	touch it, because it	8, 82/ 30
be taught what the	water	signified. And let him	8, 82/ 31
a net, keys, bread,	water	, and a thousand other	8, 85/ 4
the plunging in the	water	saveth them; another, for	8, 92/ 34
in the fountain of	water	through the word." And	8, 94/ 29
again and never put	water	upon him! Tyndale will	8, 96/ 5
in the fountain of	water	through the word," is	8, 96/ 11
Baptism coming to the	water	, God cleanseth the soul	8, 96/ 13
in the fountain of	water	through the word," weeneth	8, 96/ 16
that he setteth the	water	but for a sign	8, 96/ 17
again by the sacramental	water	and the sacramental word	8, 96/ 27
these words that the	water	of Baptism serveth but	8, 96/ 33
this proved that the	water	and the sacramental words	8, 97/ 12
whoso were baptized in	water	in the name of	8, 98/ 5
as well of the	water	as of the Spirit	8, 98/ 7
have washed thee with	water	, and I have cleansed	8, 99/ 33
outward washing of the	water	of Baptism should be	8, 99/ 34
out upon you clean	water	, and ye shall be	8, 100/ 3
words show that the	water	shall wash the filth	8, 100/ 4
And that doth no	water	wash but the water	8, 100/ 6
water wash but the	water	of Baptism. And whereto	8, 100/ 7
prophet call it clean	water	. . . but for the difference	8, 100/ 9
elemental cleanness of that	water	in itself, other water	8, 100/ 11
water in itself, other	water	is as clean as	8, 100/ 11
verily describe the holy	water	of the Sacrament of	8, 100/ 18
Sacrament of Baptism, the	water	that welleteth out of	8, 100/ 18
calleth the prophet this	water	"quick" and "lively" . . . but	8, 100/ 22
In token that the	water	of Baptism hath, by	8, 100/ 24
likelihood how that bodily	water	can work upon the	8, 101/ 20
well as is the	water	, to work not upon	8, 101/ 23
by God's ordinance the	water	may be God's instrument	8, 101/ 27
in fire than in	water	, if they be for	8, 102/ 1
by God's ordinance the	water	help to wash and	8, 102/ 4
by fire or frozen	water	put about it, but	8, 102/ 9
his power make the	water	in the sacrament an	8, 102/ 22
prophet Elisha in the	water	of Jordan -- no	8, 102/ 29
to affirm that the	water	there did work nothing	8, 102/ 31
and yet had the	water	no such nature of	8, 102/ 32
more had also the	water	of which it is	8, 102/ 33
time, by which the	water	itself was made an	8, 103/ 2
say that the bodily	water	cannot work upon the	8, 103/ 23
power may the bodily	water	as well be a	8, 103/ 29
make the bodily, corporeal	water	able to work upon	8, 104/ 3
with long lying in	water	was turned into starch	8, 116/ 16
a pig into the	water	on Good Friday and	8, 121/ 4

taverner that gave him	water	instead of wine, "God	8, 121/ 9
had as lief a-drunken	water	" -- surely so may	8, 121/ 12
but was content with	water	. This manner of penance-doing	8, 122/ 17
as between the hallowed	water	standing in the font	8, 194/ 27
a man for holy	water	-- and the same	8, 194/ 28
and the same hallowed	water	being occupied in the	8, 194/ 28
than from whence the	water	is fetched that is	8, 195/ 11
Holy Church by the	water	and the Spirit, should	8, 244/ 16
drown the world with	water	. . . he wrote in the	8, 276/ 11
appropriated unto them . . . as	water	in Baptism hath by	8, 297/ 11
in the Consecration putteth	water	into the wine, whereas	8, 317/ 8
signify that as the	water	is changed into wine	8, 317/ 13
case" to leave the	water	out, I am very	8, 317/ 24
peril, to put any	water	in. For what beast	8, 317/ 27
blood of wine and	water	? But one thing is	8, 317/ 32
two causes why the	water	is put in. And	8, 317/ 36
the putting of the	water	into the wine, that	8, 318/ 6
thereupon concludeth that the	water	may be as well	8, 318/ 24
that God ordained the	water	to be mingled with	8, 318/ 30
the wine as the	water	welled out with the	8, 318/ 31
blessed sacrament, did put	water	into wine; though there	8, 318/ 35
things this infusion of	water	is one taught undoubtedly	8, 319/ 3
instead of wine and	water	, men would consecrate new	8, 319/ 14
nor leave out the	water	boldly upon his ghostly	8, 319/ 28
nor why he chose	water	and Baptism instead of	8, 328/ 8
paschal taper, and holy	water	, with divers other things	8, 366/ 4
many years after the	Water	of Health. Forgive her	8, 372/ 5
born again of the	water	and the Spirit cannot	8, 377/ 9
saith that as the	water	quencheth the fire, so	8, 401/ 5
fire with casting on	water	enough. Saint John, therefore	8, 439/ 25
them cast on cold	water	with sorrow, and quench	8, 452/ 28
They shall from cold	water	of the snow go	8, 487/ 30
that some of them	watered	his words with additions	8, 23/ 6
sincerity of Scripture was	watered	with men's traditions. Lo	8, 318/ 15
gift over that other	waters	have? For else, as	8, 100/ 10
he saith, "quick, lively	waters	out of Jerusalem, the	8, 100/ 15
between it and other	waters	that are but dead	8, 100/ 23
is to wit, those	waters	, garment, and plaster --	8, 103/ 26
that he is so	wavering	in his words that	8, 427/ 35
well enough. For will	waw	forbade rowning. Of Satisfaction	8, 88/ 29
are content willingly to	wax	blind -- were else	8, 6/ 20
to see the world	wax	so wretched, that they	8, 36/ 5
enough already, would yet	wax	then much worse; and	8, 57/ 17
make men wanton and	wax	very bold in sin	8, 67/ 3
grow too high and	wax	proud in beholding the	8, 159/ 21
that such evil hearers	wax	a great deal the	8, 177/ 30
offense, might make men	wax	the worse and set	8, 209/ 29
open and plain, would	wax	negligent and dull . . . and	8, 330/ 10
though faith by sin	wax	dead, it waxeth not	8, 412/ 19
he can never after	wax	naught; but we find	8, 436/ 37

he saw the world	wax	in some parts of	8, 448/ 19
of such as after	wax	good again and finally	8, 517/ 12
longer than till they	wax	ahungered again. And as	8, 521/ 5
afeard lest he would	wax	too proud thereof. But	8, 524/ 18
his hand, till we	wax	wanton or sow-drunk and	8, 525/ 32
the very cold better	wax	very hot than from	8, 526/ 9
his quick, merry scoff	wax	very dull and more	8, 553/ 31
came to examination, he	waxed	stiff and stubborn in	8, 22/ 23
by heretics when charity	waxed	cold many a winter	8, 474/ 21
of good will he	waxed	in conclusion graceless . . . appeareth	8, 513/ 29
upon him that he	waxed	weary thereof, and very	8, 523/ 36
warning that she were	waxen	warm and bid them	8, 63/ 15
now, blessed be God,	waxen	cold enough. First, in	8, 125/ 31
for they be there	waxen	women, and all so	8, 126/ 13
and that I were	waxen	so mad to grant	8, 390/ 2
never the worse, nor	waxen	as evil as we	8, 538/ 6
thereof. But the world	waxeth	such nowadays . . . that as	8, 148/ 9
good, at last he	waxeth	angry. And because he	8, 326/ 6
sin wax dead, it	waxeth	not dead in the	8, 412/ 20
dieth by deadly sin	waxeth	dead in the nature	8, 412/ 21
therewith away. But it	waxeth	by Tyndale's doctrine oftentimes	8, 487/ 14
fearless long continued . . . he	waxeth	forceless and careless, and	8, 487/ 18
babe that weepeth and	waxeth	angry with the kite	8, 490/ 31
and then the other	waxeth	thereby the more faint	8, 526/ 18
should please God with	waxing	fleshly, and friars with	8, 571/ 31
many a false, unlawful	way	to live by . . . wherein	8, 7/ 21
they were in good	way	toward amendment), but also	8, 25/ 16
diverse ways, but which	way	he meaneth indeed, he	8, 31/ 27
surely the very best	way	were neither to read	8, 36/ 25
laid in good people's	way	: though best were to	8, 38/ 17
were in a wrong	way	and in a false	8, 43/ 23
here that after this	way	the world, albeit that	8, 57/ 16
in such a wise	way	understood, his spiritual sort	8, 59/ 20
not drink wine in	way	of a medicine, to	8, 60/ 4
they have found the	way	into the Christian liberty	8, 62/ 24
For that were the	way	to make men wanton	8, 67/ 2
Tyndale taketh an evil	way	to stick upon that	8, 81/ 33
shall never any other	way	prove his conclusion true	8, 86/ 26
come into the right	way	again, and unto the	8, 89/ 9
vita" ("I am the	way	, the truth, and the	8, 97/ 8
the better the first	way	, that most holy men	8, 104/ 33
and so go their	way	and think themselves safe	8, 122/ 7
friar can find the	way	to a nun's bed	8, 124/ 28
and not know which	way	to amend it. And	8, 132/ 30
is the very broad	way	to lead men to	8, 141/ 1
liefer go some other	way	many a mile than	8, 152/ 12
nearer unto Tyndale another	way	. It is, ye wot	8, 153/ 32
he goeth: the straight	way	down to the devil	8, 204/ 21
would show them the	way	, and leadeth them clean	8, 223/ 32
here note, by the	way	, that Tyndale here translateth	8, 230/ 18

him write true one	way	or other; that though	8, 231/ 10
intendeth to work the	way	to man's salvation not	8, 239/ 2
also by a natural	way	joined thereunto, wherein the	8, 239/ 6
to use in this	way	the witness of men	8, 239/ 10
word shall be the	way	by which that truth	8, 243/ 21
this is, therefore, the	way	that God hath taken	8, 243/ 26
and show the right	way	to heaven. And these	8, 251/ 16
any miracle. And this	way	taketh Tyndale now for	8, 255/ 35
still in a wrong	way	, and make you misunderstand	8, 269/ 1
to make ready his	way	in the desert of	8, 270/ 13
out may find the	way	to it to come	8, 272/ 30
liberty to believe which	way	they list. But now	8, 287/ 24
abhorreth to hear). Another	way	the belief thereof profiteth	8, 288/ 16
he mean the first	way	-- that is to	8, 296/ 17
one thing, by the	way	, that ye mistake him	8, 300/ 17
led out of your	way	. He calleth the Sacrament	8, 300/ 18
Mass . . . and that the	way	that Luther deviseth is	8, 317/ 1
ye wot well, this	way	would do well. Now	8, 322/ 37
any man by the	way	, nor why he chose	8, 328/ 7
ye, a godly, wise	way	? Then goeth he further	8, 342/ 5
of Christ, saving by	way	of the allegory, seem	8, 353/ 9
Barnes construe it which	way	he list, that may	8, 363/ 10
not that by this	way	he maketh our Savior	8, 387/ 6
out of certainty, what	way	he might surely take	8, 388/ 6
he us, after this	way	, in another doubt: whether	8, 392/ 34
at the leastwise one	way	or other. For "faith	8, 395/ 9
deeds . . . but not by	way	of penance for our	8, 409/ 15
this faith is the	way	by the which the	8, 410/ 3
salvation, by any other	way	than this . . . the same	8, 410/ 8
out of the right	way	, and not of Christ's	8, 410/ 9
mean else, taking the	way	that he taketh, in	8, 413/ 13
this faith is the	way	by the which the	8, 413/ 22
salvation, by any other	way	than this . . . the same	8, 413/ 27
out of the right	way	, and not of Christ's	8, 413/ 27
he mean not that	way	, but that we be	8, 414/ 4
sufficient and the only	way	to heaven, we shall	8, 414/ 18
God by any other	way	than this faith that	8, 416/ 4
out of the right	way	, and not of Christ's	8, 416/ 5
belief, use any other	way	to heaven; that is	8, 416/ 21
therewith use as a	way	to heaven or to	8, 416/ 22
faith be such a	way	toward heaven that without	8, 416/ 29
us for a sufficient	way	to heaven. And therefore	8, 416/ 33
or twain in his	way	, that would break his	8, 419/ 37
and show them the	way	by the lantern. This	8, 424/ 31
by the lantern. This	way	useth Tyndale universally, as	8, 424/ 32
walked out of the	way	from the faith"? He	8, 430/ 17
he meaneth the first	way	; that is to wit	8, 446/ 10
then seek themselves the	way	to come thereto, and	8, 452/ 16
also make you a	way	to get out, so	8, 452/ 37
-- then, all the	way	they go, they say	8, 457/ 8

sin and damnable every	way	, and the other never	8, 462/ 6
Peter took a sure	way	when he said, "Thou	8, 465/ 8
fall into the right	way	again, and very clearly	8, 468/ 30
readers, a godly, wise	way	? I dare boldly say	8, 469/ 30
and err from the	way	of faith that is	8, 483/ 27
Christ and from the	way	of faith that is	8, 484/ 2
and are from the	way	of faith that is	8, 484/ 6
school. And by the	way	haply he seeth company	8, 489/ 1
finding yet by the	way	some companions that fall	8, 491/ 12
and truanting by the	way	-- which is more	8, 491/ 22
Spurn Point by the	way	in going at schoolward	8, 495/ 17
Bockle Pit by the	way	. . . and when the game	8, 496/ 30
man walketh in his	way	still. For yet he	8, 497/ 27
take him, therefore, that	way	that may be the	8, 498/ 6
for himself . . . and that	way	that his words gathered	8, 498/ 7
spy well enough which	way	this wily serpent walketh	8, 501/ 24
lead them in the	way	of the right belief	8, 505/ 7
folks ordinarily take that	way	, in the giving them	8, 507/ 31
is a good easy	way	, too . . . for then be	8, 521/ 4
nothing, almost, by the	way	(except only, peradventure, the	8, 522/ 5
and followed the right	way	of God in vain	8, 528/ 28
clean out of the	way	. Was he not ready	8, 528/ 35
therefore he deviseth another	way	, and would make us	8, 529/ 33
with the temptation a	way	out also, that ye	8, 531/ 36
with the temptation a	way	out, that ye may	8, 543/ 11
will ween by this	way	to wind out . . . we	8, 549/ 3
of a long, weary	way	, with a deep mire	8, 552/ 32
put you by the	way	two special great heresies	8, 567/ 37
can need none other	way	to give him warning	8, 570/ 30
he may mean diverse	ways	, but which way he	8, 31/ 27
weening that their new	ways	were well. Our Savior	8, 35/ 28
words and other malicious	ways	, the worst that the	8, 58/ 23
a man leave these	ways	and boldly cleave to	8, 61/ 15
fleshly spirituality, and their	ways	by which they have	8, 135/ 5
shall have so many	ways	to turn the people	8, 270/ 20
be converted from his	ways	and live? But truly	8, 432/ 11
have used some such	ways	as he could --	8, 509/ 33
he useth the same	ways	to win and save	8, 522/ 35
is broken nor any "	weak	" conscience offended): yet, for	8, 32/ 20
such as have a "	weak	" conscience and ween themselves	8, 62/ 11
fasts privily, where the	weak	consciences of other simple	8, 62/ 13
in the Lord the	weak	consciences of their sick	8, 62/ 18
for the strengthening of	weak	consciences, I shall show	8, 268/ 35
where there were no	weak	conscience of feeble-faithed folk	8, 351/ 28
God . . . but they be	weak	, sick, and wounded, and	8, 485/ 18
out of their seely	weak	and frail members. Now	8, 485/ 30
but that "they be	weak	, sick, and wounded, and	8, 486/ 33
must they needs be	weak	, feeble, and frail. And	8, 531/ 6
and not only of	weakness	and infirmity), he shall	8, 399/ 17
which is as the	weakness	of one that is	8, 419/ 19

be committed of malice,	weakness	, or frailty; whereof Tyndale	8, 423/ 30
shall be but of	weakness	and frailty -- be	8, 425/ 20
he saith), not of	weakness	or frailty, but of	8, 426/ 11
of frailty only and	weakness	?Ye see, good readers	8, 442/ 3
manslaughter, and adultery, of	weakness	and frailty . . . and that	8, 444/ 8
which is as the	weakness	of one that is	8, 444/ 39
shall be only of	weakness	and frailty of the	8, 447/ 28
if I mishap, for	weakness	and frailty, to consent	8, 457/ 28
devil doth, but of	weakness	and frailty, as other	8, 457/ 32
Holy Ghost), but of	weakness	and infirmity -- as	8, 460/ 11
the reason of their	weakness	. And as they cannot	8, 460/ 13
of purpose, but of	weakness	and infirmity . . . so can	8, 461/ 8
wit, never but of	weakness	and infirmity, as himself	8, 461/ 21
purpose, nor frailty, nor	weakness	, nor infirmity. So that	8, 461/ 32
of infirmity, frailty, or	weakness	. . . and for that cause	8, 462/ 1
it come but of	weakness	and frailty; and none	8, 462/ 28
wit have any such	weakness	, and so that he	8, 464/ 22
frailty only, and of	weakness	, through the fruit of	8, 485/ 28
purpose, but only for	weakness	and frailty -- for	8, 490/ 7
or to the common	weal	), for the place and	8, 354/ 19
shepherd, seeking only the	weal	of the flock and	8, 356/ 17
God's pleasure and their	wealth	. But then say I	8, 298/ 9
precepts are unto his	wealth	and profit, and that	8, 488/ 33
thou take it and	wear	it, I will take	8, 98/ 12
or else, if thou	wear	it not, thou shalt	8, 98/ 14
have it. For the	wearing	thereof helpeth him to	8, 98/ 16
nothing else but to	weary	all writers at last	8, 26/ 12
till they be so	weary	of eating that the	8, 521/ 1
him that he waxed	weary	thereof, and very sore	8, 523/ 37
occasion of a long,	weary	way, with a deep	8, 552/ 32
conscience, but he may	wed	when he will. And	8, 7/ 1
and so woo and	wed	and lawfully live in	8, 7/ 16
friars, not let to	wed	harlots and then call	8, 11/ 17
was good enough to	wed	upon a cushion when	8, 14/ 23
abed, as their priests	wed	, I ween, where their	8, 14/ 24
they let not to	wed	openly at church, and	8, 14/ 25
that friars may lawfully	wed	nuns . . . and that no	8, 32/ 5
may walk out and	wed	nuns -- and is	8, 41/ 25
for a friar to	wed	a his pleasure. For	8, 45/ 16
that a priest should	wed	a nun. And therefore	8, 46/ 21
monk or friar should	wed	a nun, as they	8, 50/ 3
when they list may	wed	nuns notwithstanding their vows	8, 108/ 5
when monks and friars	wed	nuns, they may call	8, 121/ 7
fall to flesh and "	wed	." And therefore, good Christian	8, 140/ 9
as Luther hath done:	wed	a nun and make	8, 190/ 32
will run out and	wed	. And thus ye may	8, 191/ 22
sin; friars may well	wed	nuns and must needs	8, 221/ 11
Who thinketh that to	wed	a nun is no	8, 228/ 8
these wretches themselves that	wed	them, but they verily	8, 228/ 9
for a friar to	wed	a nun . . . and yet	8, 228/ 31

that friars may well	wed	nuns . . . but if they	8, 248/ 2
out of religion and	wed	harlots at their liberty	8, 249/ 16
example, that friars may	wed	nuns -- either the	8, 249/ 32
believed, that friars may	wed	nuns, against the doctrine	8, 250/ 7
for ye see they	wed	nuns openly. And when	8, 265/ 30
example . . . whether friars may	wed	nuns. Tut, nay; that	8, 266/ 6
say that friars may	wed	nuns. Of both which	8, 272/ 23
that a monk might	wed	a nun! And lo	8, 279/ 7
might run out and	wed	nuns: to that they	8, 367/ 8
believe that friars may	wed	nuns, and that no	8, 381/ 33
and run out and	wed	together -- he that	8, 394/ 36
of religion and go	wed	a nun. Now am	8, 395/ 7
and run out and	wed	nuns. Which point of	8, 403/ 26
vowed widows willing to	wed	should have "damnation" because	8, 403/ 30
faith they would now	wed	, and give a second	8, 403/ 34
may well and lawfully	wed	nuns; and a great	8, 418/ 1
chastity, run out and	wed	nuns and live in	8, 423/ 17
monk or friar should	wed	a nun. Wherein if	8, 477/ 36
maintain that friars may	wed	nuns." . . . or that that	8, 480/ 22
for a friar to	wed	a nun -- in	8, 481/ 24
liberty of friars to	wed	nuns! And therefore unto	8, 515/ 22
us that friars may	wed	nuns . . . because it is	8, 564/ 30
beguiled a woman and	wedded	her -- the poor	8, 7/ 8
the priest, that is	wedded	now; and, I hear	8, 10/ 19
a spouse of Christ,	wedded	her himself in reproach	8, 47/ 36
to boil: then many	wedded	men should need few	8, 63/ 11
the boldness of his	wedded	harlots, monks, and friars	8, 73/ 6
out of religion and	wedded	fleeing Cate, his nun	8, 86/ 22
vowed chastity and never	wedded	woman in his days	8, 122/ 13
spiritual! For the fleshly	wedded	harlots of their church	8, 135/ 12
redemption although he had	wedded	, and begotten children too	8, 287/ 20
their nature . . . and that	wedded	men have been made	8, 306/ 8
word of a fond	wedded	friar or any fond	8, 404/ 21
dieth impenitent, as divers	wedded	friars die in their	8, 488/ 16
in apostasy, and after	wedded	his nun, and yet	8, 493/ 10
friar, each of them	wedded	and bedded with other	8, 564/ 32
other, and both twain	wedded	and bedded with the	8, 564/ 33
breaketh his vow and	weddeth	a harlot, then he	8, 261/ 22
friars in forbearing open	wedding	with nuns (in all	8, 32/ 18
and by their filthy "	wedding	" showed themselves plain, open	8, 138/ 28
that teacheth such beastly "	wedding	" with contempt of their	8, 140/ 11
have had such beastly "	wedding	" in great abomination; and	8, 140/ 16
likelihood, to look toward	wedding	; he speaketh like a	8, 190/ 29
sinfully double-defiled himself with	wedding	of his nun. Or	8, 305/ 29
Friar Luther do, in	wedding	of the nun, with	8, 442/ 24
trust in lechery, with	wedding	of a nun, then	8, 483/ 23
expulsion of chastity, with	wedding	of nuns and living	8, 484/ 18
fleshly, and friars with	wedding	nuns . . . and that if	8, 571/ 32
nun under name of	wedlock	, and all the chief	8, 41/ 1
himself in reproach of	wedlock	, called her his wife	8, 48/ 1

lechery good and lawful	wedlock	. And thus, lo, good	8, 50/ 12
express the marriage or	wedlock	that is between us	8, 85/ 3
lechery, and call it	wedlock	. And indeed they may	8, 121/ 2
they may call it	wedlock	and they will . . . as	8, 121/ 3
they may call it	wedlock	and they will. But	8, 121/ 8
the worshipful name of "	wedlock	," it were as good	8, 121/ 14
filthy lechery for honest	wedlock	and lawful matrimony. Tyndale	8, 131/ 20
deeds in their named	wedlock	, their very sinful lechery	8, 140/ 20
to wit, Confirmation, Penance,	Wedlock	, Holy Order, and Aneling	8, 303/ 29
defile one another. For	wedlock	defileth priesthood, more than	8, 305/ 8
and prefer it before	wedlock	with its work; or	8, 305/ 21
he must say that	wedlock	with its work is	8, 305/ 22
where it saith that	wedlock	is honorable where the	8, 305/ 25
if the work of	wedlock	be foul and sinful	8, 305/ 28
and the work of	wedlock	be not repugnant, the	8, 305/ 32
where he saith that "	wedlock	defileth priesthood, more than	8, 305/ 36
knoweth and confeseth that	wedlock	and priesthood be not	8, 306/ 7
of the work of	wedlock	is more acceptable to	8, 306/ 10
than the work of	wedlock	in Matrimony: therefore the	8, 306/ 11
where it might be	weeded	out and cast away	8, 206/ 28
will not do this	week	. For he must prove	8, 315/ 37
may make two every	week	if it were expedient	8, 320/ 9
and change all the	week	and all the year	8, 322/ 22
eternal day without either	week	or year. And this	8, 322/ 23
pleased him to have	weekly	celebrated with the resting	8, 321/ 20
he find it five	weeks	after in a fish's	8, 534/ 1
the devil while they	ween	to serve God --	8, 3/ 29
idolatry to make men	ween	they serve God with	8, 3/ 32
the poor woman, I	ween	, unaware that he is	8, 7/ 8
the maker, but some	ween	it was Friar Roye	8, 7/ 18
their priests wed, I	ween	, where their persons be	8, 14/ 24
was never wretch, I	ween	, better worthy. Yet is	8, 20/ 35
to make every man	ween	that he had never	8, 21/ 5
to make the people	ween	that he had held	8, 21/ 31
of their judges, to	ween	that they judged wrong	8, 25/ 4
the laws), what effect	ween	ye they would that	8, 30/ 8
decay. For once, I	ween	, the youngest of us	8, 34/ 16
he not wise, I	ween	, that would willfully drink	8, 37/ 15
that a man would	ween	it were written from	8, 40/ 15
-- would he not	ween	that it were a	8, 41/ 5
words, would ye should	ween	that these folk of	8, 46/ 13
Christian -- and I	ween	they were all baptized	8, 46/ 33
together! Who would not	ween	that he were with	8, 47/ 21
that would we should	ween	that his high spiritual	8, 60/ 16
he would have us	ween	that we were at	8, 60/ 22
a "weak" conscience and	ween	themselves bound to the	8, 62/ 11
Luther would make us	ween	. For that were the	8, 67/ 2
will would make us	ween	that God alone worketh	8, 71/ 31
-- is not Tyndale,	ween	ye, well overseen to	8, 78/ 28
there? Except that Tyndale	ween	that Saint James were	8, 87/ 25

Tyndale would make us	ween	we need no labor	8, 106/ 18
would some unwise man	ween	, peradventure, that Tyndale doth	8, 110/ 34
God, a man would	ween	almost that a gosling	8, 113/ 36
that they should not	ween	that it was but	8, 122/ 5
Tyndale would we should	ween	that this eight hundred	8, 135/ 16
be so unwise to	ween	that he were a	8, 140/ 31
he would make men	ween	that good manners were	8, 150/ 8
without writing, Tyndale, I	ween	, will not deny me	8, 155/ 7
too . . . and will, I	ween	, at last deny even	8, 158/ 24
and saith that they	ween	no man may pray	8, 162/ 23
never man was, I	ween	, so mad to mean	8, 163/ 30
the parties were, I	ween	, somewhat better than I	8, 164/ 20
to make the reader	ween	that Saint Paul speak	8, 173/ 13
kind, to make men	ween	it were better. And	8, 174/ 13
kind to make men	ween	it worse -- that	8, 174/ 15
see mine errors but	ween	that my lies were	8, 175/ 18
laugh; and so, I	ween	, he maketh many more	8, 178/ 30
reader, and make him	ween	he were walking down	8, 180/ 16
he would make men	ween	that Holy Orders were	8, 188/ 12
washing," to make men	ween	it were no nother	8, 189/ 19
Ghost . . . and make men	ween	that they dance in	8, 201/ 11
the thing before: I	ween	we had before, none	8, 207/ 31
Latins), men were, I	ween	, far off from confessing	8, 207/ 35
Tyndale would have us	ween	that after Baptism there	8, 212/ 28
hand. And if Tyndale	ween	to make the matter	8, 215/ 28
them and make them	ween	the thing were otherwise	8, 219/ 30
light to make men	ween	he would show them	8, 223/ 32
in the matter, may	ween	that Tyndale in these	8, 224/ 21
he would make men	ween	that wheresoever there were	8, 227/ 30
he would have us	ween	that Christ would have	8, 233/ 33
understanding to make men	ween	that God taketh no	8, 239/ 25
not by these words	ween	that he would have	8, 240/ 1
and would we should	ween	that it were highly	8, 240/ 36
would thereby make us	ween	that men's words should	8, 241/ 6
he would we should	ween	were the faith that	8, 256/ 2
not might hap to	ween	that he saith it	8, 258/ 40
against themselves where they	ween	to speak for themselves	8, 264/ 1
as for writing, I	ween	, as long as he	8, 273/ 2
that it will, I	ween	, be very hard for	8, 274/ 4
he would have us	ween	that no sacrament either	8, 276/ 22
yet . . . there would, I	ween	, for all the natural	8, 276/ 29
in good faith, I	ween	we shall see those	8, 287/ 21
be so wretched to	ween	God had on every	8, 298/ 30
Scripture. And if Tyndale	ween	to wry aside and	8, 299/ 11
concludeth it . . . shall surely	ween	it were a poisoned	8, 307/ 9
it himself. Would Tyndale,	ween	you, be well content	8, 307/ 30
-- would it not,	ween	ye, have done very	8, 308/ 12
not that they should	ween	that the observing of	8, 308/ 24
and would make us	ween	that Saint John left	8, 311/ 10
all . . . but if Tyndale	ween	that the books would	8, 311/ 23

that would make you	ween	that whatsoever ye find	8, 311/ 27
he may make us	ween	in the meanwhile that	8, 313/ 30
we list -- I	ween	that none will say	8, 321/ 25
that other men should	ween	-- that he had	8, 330/ 31
neither is nor, I	ween	, never was since the	8, 336/ 24
councils -- yet, I	ween	, shall he find none	8, 340/ 36
all. Is not this,	ween	ye, a godly, wise	8, 342/ 5
them. Were not this,	ween	ye, well argued: "Moses	8, 350/ 35
Friar Barnes doth, and	ween	because he spoke of	8, 352/ 2
bishop's will. And I	ween	that law be not	8, 357/ 30
you and make you	ween	that all the old	8, 367/ 20
and would have you	ween	were naught worth, because	8, 367/ 22
Who would not now	ween	that this man had	8, 386/ 10
for all that confession,	ween	well enough that there	8, 406/ 9
he would make us	ween	that because we be	8, 420/ 35
then would make us	ween	, with such wise juggling	8, 421/ 8
he would make us	ween	that Saint John meant	8, 439/ 37
this argument, would then	ween	he had plainly proved	8, 440/ 8
so wise as to	ween	that Saint John meant	8, 440/ 36
as would make us	ween	that some were God's	8, 441/ 15
us and make us	ween	that with that confession	8, 441/ 23
Tyndale would make us	ween	that himself and his	8, 442/ 13
following, would we should	ween	that Saint Paul meaneth	8, 444/ 6
here a wise riddle,	ween	ye, and well declared	8, 446/ 31
devil. Were not this,	ween	you, good readers, a	8, 469/ 30
labor to make men	ween	that nothing was necessarily	8, 473/ 33
same. Now, if he	ween	to escape out so	8, 477/ 16
will . . . he shall, I	ween	, find no wise man	8, 493/ 33
These words men would	ween	were but well and	8, 499/ 25
Tyndale; nor, as I	ween	, Tyndale's own sharp eagle	8, 503/ 23
faith . . . and make us	ween	it were so because	8, 510/ 16
hundred years ago . . . I	ween	it will be no	8, 513/ 37
laboreth to make us	ween	that the will of	8, 518/ 31
wiliness of him to	ween	it well covered thus	8, 519/ 34
elect . . . lest he may	ween	that they pertain not	8, 520/ 12
strength at all, nor	ween	they have no free	8, 523/ 17
sin, lest he should	ween	that any virtue came	8, 524/ 6
feather. Then would ye	ween	that he accuseth David	8, 530/ 37
Tyndale will make us	ween	that the abominable deeds	8, 531/ 17
bare word make us	ween	the contrary, and boldly	8, 537/ 22
And it will, I	ween	, well appear also that	8, 538/ 21
and dread, as I	ween	it is expounded in	8, 538/ 27
heresies . . . and make us	ween	that upon temptation to	8, 544/ 13
he now make us	ween	that though they believed	8, 547/ 14
Judas, which was, I	ween	, as far from the	8, 548/ 8
tell us, and will	ween	by this way to	8, 549/ 3
he will not, I	ween	, for very shame be	8, 551/ 6
sorrow would make men	ween	it was no deadly	8, 551/ 30
proved, and make men	ween	all were won with	8, 553/ 28
be his faith: I	ween	it will be no	8, 554/ 8

out of question, I	ween	all wise men think	8, 559/ 6
by the agreement, I	ween	, of all the whole	8, 559/ 13
that we should now	ween	that he had well	8, 560/ 6
as no man would	ween	were likely to be	8, 565/ 12
Tyndale's elects have, or	ween	they have, such a	8, 566/ 32
they feel, or else	ween	they feel, that they	8, 566/ 33
he fain would and	weeneth	to blind in such	8, 35/ 6
for his own sin . . .	weeneth	that Christ had not	8, 90/ 10
water through the word,"	weeneth	that he setteth the	8, 96/ 17
faith . . . and when he	weeneth	that he hath made	8, 136/ 33
God: then, when he	weeneth	that he hath made	8, 136/ 35
which yet where he	weeneth	that he speaketh wisest	8, 292/ 9
taketh great pleasure . . . and	weeneth	-- or would, at	8, 330/ 30
point; whereunto when Tyndale	weeneth	to find any farther	8, 357/ 20
there wrought never one.	Weeneth	Tyndale that our Lord	8, 376/ 28
covereth her head and	weeneth	all were well, when	8, 519/ 19
point in which he	weeneth	himself to deal the	8, 559/ 17
end thereof, where he	weeneth	least -- where he	8, 559/ 21
least -- where he	weeneth	himself to sit surest	8, 559/ 22
and secretly poison themselves,	weening	the books were very	8, 35/ 21
these folk of oversight,	weening	that their new ways	8, 35/ 28
on the holy day . . .	weening	that they might do	8, 73/ 24
foolish, fearful despair . . . either	weening	that after any "feeling	8, 433/ 18
as it were, lukewarm . . .	weening	, therefore, since he findeth	8, 526/ 4
mock and jest at,	weep	and repent in hell	8, 571/ 2
were a babe that	weepeth	and waxeth angry with	8, 490/ 31
your heart in fasting,	weeping	, and wailing. Tear your	8, 68/ 26
to hearty mourning and	weeping	, not for a countenance	8, 68/ 29
heart, in fasting, in	weeping	, and wailing. Tear your	8, 214/ 21
fear, sorrow, mourning, and	weeping	, had so deeply pierced	8, 541/ 18
written against them, and	weigh	them both at the	8, 38/ 9
abused. But whoso well	weigh	them, and consider every	8, 294/ 22
And to this effect	weighed	that holy blessing that	8, 85/ 23
see that they have	weighed	it well between them	8, 109/ 36
to be considered and	weighed	in his words that	8, 257/ 10
from the beginning! He	weigheth	his words wisely when	8, 271/ 10
long tale of little	weight	: that this word "church	8, 144/ 18
and whereupon the greatest	weight	of all our matter	8, 145/ 33
point whereupon the great	weight	of all the matter	8, 153/ 31
the" -- whereupon the	weight	of the sentence hangeth	8, 233/ 22
were things of little	weight	, and not worth the	8, 325/ 28
in matters of great	weight	, maliciously to set forth	8, 357/ 7
necessary and of great	weight	that they had received	8, 365/ 5
sins be of one	weight	. . . concerning the difficulty of	8, 423/ 33
over and dissemble the	weight	of Saint John's words	8, 435/ 18
occasion to lay the	weight	of their just damnation	8, 502/ 1
laid so sore a	weight	of persecution upon David's	8, 528/ 25
burden is a great	weight	upon a child, and	8, 530/ 34
matter with this great,	weighty	word: "These examples might	8, 72/ 26
sacrament or ceremony, or	weighty	point of belief, for	8, 154/ 31

and make it more	weighty	(as when it is	8, 216/ 27
The viler the better	welcome	to you! Better is	8, 190/ 26
that was of the	well-believing	sort did not miracles	8, 247/ 1
field . . . and all his	well-beloved	book is not worth	8, 34/ 21
is no doubt, my	well-beloved	brethren, but that every	8, 370/ 2
Lo, here have I,	well-beloved	readers, nothing letted, partly	8, 405/ 21
said "This is my	well-beloved	Son, in whom I	8, 464/ 36
his business to its	well-deserved	end . . . gave him suddenly	8, 13/ 15
all the wise and	well-framed	reasons which I have	8, 283/ 2
up unto him some	well-known	blind man, and in	8, 269/ 6
England, except haply some	well-Latined	Jews converted, or else	8, 92/ 23
that divers wise and	well-learned	men should set their	8, 35/ 25
that good, virtuous, and	well-learned	man Nicholas de Lyra	8, 232/ 16
old holy, wise, and	well-learned	doctors, some one at	8, 249/ 35
all those holy, wise,	well-learned	saints all this fifteen	8, 250/ 4
madmen affirm to be	well-seasoned	and good . . . and have	8, 45/ 1
readers, a wise and	well-told	tale? It is enough	8, 550/ 3
truth . . . and leadeth every	well-willing	person apart . . . into the	8, 295/ 28
say, his belief with	well-working	love -- failed him	8, 556/ 11
faithful folk with a	well-working	love, eternally damned in	8, 556/ 13
wine as the water	welled	out with the blood	8, 318/ 31
Baptism, the water that	welleth	out of Holy Church	8, 100/ 18
Prelates . . . wherein Tyndale had	went	to have made a	8, 8/ 20
and a monk, he	went	about two wives, one	8, 16/ 30
Tewkesbury heard that, he	went	from it again by	8, 20/ 27
greatly forced whether they	went	forward or backward, as	8, 21/ 8
his charge -- he	went	unto Norwich, where he	8, 22/ 14
in a sack, and	went	hanging his head low	8, 66/ 8
think that when they	went	about to punish their	8, 70/ 27
bone, even as he	went	here on earth" --	8, 114/ 15
time certain necromancers and	went	into a cave to	8, 128/ 25
matter as though he	went	about to make everything	8, 144/ 16
in their law . . . which	went	from hand to hand	8, 155/ 1
that the true faith	went	quite away therewith . . . without	8, 158/ 17
people perceive that Tyndale	went	about to bring in	8, 178/ 39
all the world have	went	that Saint Paul had	8, 189/ 26
God unwritten . . . and so	went	from man to man	8, 225/ 2
were sent would have	went	that they had lied	8, 244/ 4
Nor when divers apostles	went	together . . . every one of	8, 247/ 4
flourished that he had	went	the glittering thereof would	8, 252/ 31
which sorts if there	went	so many away that	8, 272/ 23
the soul -- then	went	they wrong. And that	8, 299/ 29
and God above allthing"	went	with the apostles and	8, 333/ 3
More I had little	went	that Tyndale would have	8, 342/ 14
by certain subtleties, and	went	about it by syllogisms	8, 369/ 27
not . . . and afterward he	went	again to the sea	8, 446/ 24
with a cankered conscience	went	about to deceive for	8, 481/ 13
clergy . . . but, feeling fruit,	went	further and fell to	8, 482/ 30
peradventure appear that he	went	about before with a	8, 492/ 21
of likelihood, ere they	went	to their bridebed, if	8, 493/ 12

rest . . . and then he	went	to supper merrily . . . and	8, 496/ 36
sin, the worse it	went	with him, as he	8, 528/ 29
first, that they had	went	that he had been	8, 545/ 37
his belief lacking, he	went	not about to seek	8, 546/ 7
unto. For when he	went	about to make his	8, 548/ 14
to himself immediately, and	went	out and wept bitterly	8, 550/ 13
I sat down and	wept	and mourned many days	8, 67/ 15
he fasted, as he	wept	and mourned, to move	8, 67/ 18
is there -- I	wept	not in those prayers	8, 371/ 28
and went out and	wept	bitterly for sorrow. And	8, 550/ 13
that since Saint Peter	wept	sorrowfully therefor, he was	8, 555/ 33
swallowed up with the	whale	as by the delight	8, 8/ 5
a solemn feast; and	whatsomever	thing we find that	8, 370/ 33
you, as men sift	wheat	. But I have prayed	8, 553/ 13
to sift you as	wheat	; but I have prayed	8, 553/ 16
the begetting of a	whelp	or a kitling. And	8, 85/ 34
break any link thereof.	Whereabout	forasmuch as he seeth	8, 223/ 13
may the better understand	whereabout	he goeth . . . and that	8, 390/ 35
all his principal ground,	whereabout	his master and himself	8, 473/ 32
devotion that he forgetteth	whereabout	he goeth. Now, for	8, 542/ 10
so good heed taketh	whereabout	he goeth, that forthwith	8, 544/ 25
and is profitable. And	wherefor	? Not only for taming	8, 68/ 18
thereupon that the belief	whereinto	the Spirit of God	8, 258/ 17
as a dead vessel,	whereinto	Tyndale putteth and poureth	8, 504/ 11
faith is the rock	whereon	Christ built his congregation	8, 402/ 28
God again. And in	whichsoever	of these two states	8, 428/ 15
credence to that church	whichsoever	be it . . . he therefore	8, 479/ 28
preach, but must with	whips	and bats beat them	8, 515/ 4
be not worth a	whistle	. For ye may tell	8, 504/ 19
stayeth at his master's	whistling	, and suffereth his bridle	8, 455/ 33
to Tyndale, never a	whit	. For if he turn	8, 168/ 14
that time never a	whit	of God's good Spirit	8, 442/ 30
at his word take	white	for black and black	8, 136/ 34
black and black for	white	, and God for the	8, 136/ 34
in all horrible deeds,	whithersoever	the occasions of their	8, 450/ 29
may as slightly regard	Whitsun	Sunday as Hock Monday	8, 4/ 21
to God's Service on	Whitsun	Sunday, or friars in	8, 32/ 17
or Easter Day, or	Whitsuntide	, to keep them for	8, 75/ 5
in the fast at	Whitsuntide	, saith in this wise	8, 370/ 1
what time God bade	whoa	and gave us leave	8, 407/ 29
main sea. Insomuch that	whoever	goeth about to make	8, 89/ 12
temporally to punish the	whole	people for the sins	8, 2/ 12
unto God kept that	whole	country from rain by	8, 2/ 35
devotions, and then the	whole	Psalter, too. After the	8, 10/ 7
sped, we have the	whole	sum of Scripture in	8, 10/ 12
them hither by the	whole	vatfuls at once . . . and	8, 11/ 33
devil's disciples, beset their	whole	pleasure and study, to	8, 12/ 5
church, and take the	whole	parish for witnesses of	8, 14/ 25
these folk be, whose	whole	sect is nothing else	8, 19/ 13
things, whoso heard the	whole	process, came in such	8, 22/ 20

-- and by the	whole	church of Christ so	8, 25/ 29
and to overwhelm the	whole	world with words. Now	8, 26/ 13
the masters of that	whole	holy sect, and consider	8, 40/ 29
very father of their	whole	sect, and see him	8, 40/ 30
and shameth all his	whole	book after. Wherefore, good	8, 42/ 30
against himself and his	whole	church -- I say	8, 43/ 35
-- I say his	whole	church; not the clergy	8, 43/ 35
clergy only, but the	whole	congregation of all Christian	8, 43/ 36
Luther, and all their	whole	sect, in that they	8, 50/ 36
sense received of the	whole	Catholic Church -- not	8, 61/ 9
not one through the	whole	year; as ye now	8, 63/ 2
sore oppugn, that the	whole	church of Christ, priests	8, 65/ 13
sacrament of Christ, the	whole	Christian company present should	8, 84/ 5
principal work and the	whole	worker in the cleansing	8, 100/ 31
let to deny a	whole	heap of those reasons	8, 101/ 17
as part of the	whole	man, by touching the	8, 103/ 35
together suffered all his	whole	church (neither good nor	8, 108/ 6
mock at all the	whole	matter -- both at	8, 110/ 28
off clean all our	whole	faith . . . lest such infidels	8, 110/ 31
and burn them up	whole	. . . or else burn part	8, 113/ 8
himself destroyeth all his	whole	abominable doctrine. For he	8, 118/ 3
they see against the	whole	consent of Christendom so	8, 130/ 1
and the cardinals the	whole	Catholic Church. But if	8, 130/ 25
among them, and the	whole	people with them, in	8, 131/ 2
the creatures of the	whole	world. And then we	8, 132/ 1
right, or else the	whole	church of all Christian	8, 134/ 5
But likewise as Tyndale's	whole	story serveth here all	8, 137/ 35
Huessgen, and all the	whole	pack of the principal	8, 138/ 26
into this book mine	whole	Dialogue again. Wherefore in	8, 143/ 24
spirituality only . . . but the	whole	body of the city	8, 144/ 32
Scripture" -- for "the	whole	multitude . . . that receive the	8, 144/ 36
councils do represent the	whole	Church. As when we	8, 145/ 16
a parliament representeth the	whole	realm, and is by	8, 145/ 18
meant to all the	whole	town nor to all	8, 145/ 24
city only, but that	whole	number of every city	8, 146/ 4
village throughout all the	whole	world. This signification Tyndale	8, 146/ 5
mean it for the	whole	number of citizens, or	8, 146/ 10
in his note the	whole	Catholic Church, I marvel	8, 146/ 13
the clergy but the	whole	"congregation, multitude, or company	8, 146/ 23
spirituality only . . . but the	whole	body of the city	8, 146/ 25
citizens and of the	whole	body of the city	8, 146/ 30
description -- all the	whole	body of the city	8, 147/ 2
London," where all the	whole	town is Christian people	8, 147/ 5
man understand thereby the	whole	body of the city	8, 147/ 6
be given to the	whole	book in which they	8, 155/ 18
any part of the	whole	book of Holy Scripture	8, 155/ 23
to God's Service . . . the	whole	company prayeth for the	8, 159/ 11
company prayeth for the	whole	presence, and so is	8, 159/ 11
man . . . and that the	whole	Church is the whole	8, 163/ 27
whole Church is the	whole	Christian people . . . and therefore	8, 163/ 27

godly part of that	whole	godly company. And the	8, 164/ 12
to answer all the	whole	heap of heretics that	8, 172/ 27
ecclesia to signify the	whole	company of Christian people	8, 189/ 2
be so entire and	whole	that all that ever	8, 203/ 13
third word repeat a	whole	tale, where one word	8, 205/ 29
the sins of this	whole	world -- and for	8, 209/ 23
God in all their	whole	life. And then were	8, 215/ 23
his father. For the	whole	Scripture and all believing	8, 224/ 8
effect of all their	whole	heresies hangeth (for but	8, 226/ 4
able to win the	whole	field. For whereas I	8, 226/ 9
as for all the	whole	Gospel -- that is	8, 226/ 15
and condemning all his	whole	sect. For I never	8, 227/ 5
defend and teach the	whole	dead, stinking sea of	8, 227/ 17
hearts of all his	whole	sect be the dark	8, 227/ 19
the witness of his	whole	Catholic Church. For which	8, 237/ 24
the witness of his	whole	Catholic Church, to hear	8, 239/ 20
master, and all their	whole	hundred sects that are	8, 242/ 12
the proof of their	whole	doctrine. And so God	8, 246/ 33
that thing which the	whole	Catholic Church had in	8, 247/ 31
church is by their	whole	consent sure. For else	8, 248/ 14
-- never suffer his	whole	Catholic Church to consent	8, 248/ 16
know well that their	whole	assent is not wrought	8, 248/ 34
but also all the	whole	Church of every time	8, 249/ 12
him and all his	whole	doctrine utterly . . . that if	8, 252/ 34
question hangeth all their	whole	hold in the destruction	8, 253/ 6
used everywhere in Christ's	whole	church, and the consent	8, 260/ 20
nearer. For if the	whole	world were at that	8, 272/ 11
flood that drowned the	whole	world. But else, in	8, 273/ 35
also that by this	whole	time of fifteen hundred	8, 274/ 14
outward circumcision was the	whole	testament . . . but the sacrament	8, 276/ 15
thing destroyeth all his	whole	purpose. And therefore, to	8, 278/ 13
More Here is his	whole	ground whereupon he will	8, 279/ 15
thereupon is all his	whole	matter grounded, let him	8, 279/ 21
this is all the	whole	proof that ever he	8, 279/ 35
this point whereupon his	whole	purpose hangeth. And indeed	8, 279/ 36
that he wrote a	whole	book against the old	8, 286/ 14
conclusion this is the	whole	sum. Which sum what	8, 294/ 36
special thing and the	whole	effect of the sacrament	8, 297/ 25
a fool, for the	whole	world will confess it	8, 305/ 34
final clause and his	whole	conclusion . . . Tyndale And finally	8, 307/ 11
this chapter. For the	whole	effect of all these	8, 307/ 26
and they should be	whole	, and that they should	8, 308/ 11
therefore, since Saint John's	whole	book was made not	8, 311/ 18
the hearts of Christ's	whole	Catholic Church, he shall	8, 311/ 37
and therewith all the	whole	Catholic Church beside, have	8, 314/ 11
And never shall the	whole	Catholic Church neither make	8, 322/ 13
which "we"? Whether the	whole	Catholic Church, or every	8, 322/ 31
we" all we the	whole	church of Christ by	8, 322/ 37
then destroyeth he his	whole	reason that he made	8, 325/ 24
for good through Christ's	whole	Catholic Church -- nor	8, 326/ 31

-- that is, the	whole	congregation -- shall judge	8, 341/ 29
be judged by the	whole	church remaining still in	8, 341/ 35
and over all the	whole	corps of Christendom, to	8, 342/ 3
than to believe the	whole	Catholic Church, and general	8, 344/ 22
councils that represent that	whole	body of the Catholic	8, 344/ 23
swerveth not from the	whole	body of the Church	8, 345/ 2
properly meant of the	whole	universal Church itself, and	8, 345/ 3
councils general representing that	whole	Church, whereof every particular	8, 345/ 4
the laws that the	whole	Church maketh, beside the	8, 351/ 26
to bedward (all the	whole	house together) till he	8, 354/ 27
bishop nor pope, nor	whole	general council, nor all	8, 354/ 32
kept of all the	whole	Church, we believe them	8, 370/ 37
The thing that the	whole	Church holdeth, and is	8, 371/ 4
were uncertain whether the	whole	Church were in damnable	8, 376/ 8
the doctrine of his	whole	Church continually. For therein	8, 376/ 26
and to command his	whole	Church to believe and	8, 378/ 27
of Tyndale, if the	whole	Church shall never believe	8, 378/ 29
he can say, the	whole	Church in like wise	8, 379/ 1
apostles, or all the	whole	twelve together. And yet	8, 381/ 22
elect church is the	whole	multitude of all repenting	8, 390/ 9
elect church" is the "	whole	multitude" of all repentant	8, 391/ 4
he mean that his "	whole	multitude" of "repenting sinners	8, 391/ 20
and bad . . . of which	whole	number the good are	8, 392/ 32
in effect all the	whole	matter and purpose of	8, 393/ 8
nor cast out. This	whole	body both of good	8, 397/ 29
and reproved by the	whole	body, and soon known	8, 398/ 16
the faith of Christ's	whole	Catholic Church for the	8, 404/ 20
ye should see the	whole	sum and effect of	8, 405/ 26
in effect, all his	whole	opinion together as touching	8, 405/ 32
point whereupon all the	whole	faith hangeth. For in	8, 408/ 10
satisfaction; and so his	whole	tale is a false	8, 410/ 20
Holy Scripture, is the	whole	multitude that profess the	8, 417/ 11
point, hear all his	whole	chapter together, without any	8, 418/ 27
ye have heard his	whole	holy sermon together, by	8, 419/ 29
and better than the	whole	Catholic Church of Christ	8, 426/ 30
saints, and all the	whole	church of Christ. This	8, 427/ 3
shall find that the	whole	purpose of Saint John	8, 434/ 10
other than thus . . . the	whole	process of his epistle	8, 434/ 24
God, and put their	whole	hope and trust of	8, 447/ 20
chapter. For since the	whole	sum thereof is, as	8, 460/ 21
error be all the	whole	sect of Jews. So	8, 464/ 34
promises. This is the	whole	sum and effect of	8, 467/ 21
and effect of this	whole	chapter, though he trifle	8, 467/ 21
he condemneth plainly the	whole	tale that he telleth	8, 470/ 12
proof of all his	whole	conclusion in this chapter	8, 471/ 2
heard already, throughout his	whole	title wherein he laboreth	8, 472/ 29
and avoided, all his	whole	chapter thereof. But now	8, 472/ 34
will say that this	whole	multitude of the known	8, 477/ 13
common consent of the	whole	Church . . . and not take	8, 478/ 6
common faith of the	whole	Catholic Church; not though	8, 478/ 8

confess that against his	whole	purpose he is upon	8, 479/ 10
end of all the	whole	matter. For ye will	8, 479/ 24
chapter and also this	whole	work . . . wherein with a	8, 480/ 8
and destroyed all his	whole	matter. For as touching	8, 480/ 10
in tenscore years), but	whole	goodly monasteries they burned	8, 482/ 24
churches, almost, through the	whole	country -- robbed, despoiled	8, 482/ 26
the articles that the	whole	Catholic Church put trust	8, 483/ 30
and by all the	whole	corps of Christendom, from	8, 486/ 8
proper points of his	whole	conveyance and his legerdemain	8, 487/ 12
to call upon the	whole	world. And he sent	8, 499/ 18
praise, but give the	whole	glory to God . . . should	8, 506/ 11
Geometry, as that every	whole	thing is more than	8, 507/ 18
appeareth plainly by the	whole	process of his work	8, 518/ 29
in general, by the	whole	progress thereof, as by	8, 519/ 4
against Tyndale, all the	whole	matter . . . both that David	8, 538/ 29
that, all this his	whole	chapter of the order	8, 549/ 28
our election . . . whereof the	whole	purpose is, in effect	8, 549/ 29
C parts of the	whole	time whereof A, B	8, 557/ 8
three parts of his	whole	time A, B, C	8, 557/ 17
marring of all the	whole	matter. For whereas our	8, 558/ 11
ween, of all the	whole	people of the world	8, 559/ 13
own purpose, all his	whole	matter perverted, and quite	8, 559/ 34
the church," here his	whole	process endeth. And willing	8, 560/ 5
that it is "the	whole	multitude of all repenting	8, 563/ 23
here is all Tyndale's	whole	tale, that he hath	8, 566/ 8
not in all his	whole	process half a leaf	8, 566/ 12
well, this is the	whole	sum: that God chooseth	8, 566/ 18
made in all this	whole	process of his unto	8, 567/ 16
that it is "the	whole	multitude of all repenting	8, 567/ 26
still, whereupon all his	whole	matter hangeth . . . and let	8, 569/ 22
told us that the	whole	multitude of his-fashioned elects	8, 571/ 7
unto him that the	whole	multitude, not of his	8, 571/ 12
unto us that the	whole	multitude of Christian people	8, 571/ 15
him that all his	whole	heresies were the very	8, 571/ 26
hap to lose a	whole	day in God's service	8, 572/ 12
somewhat show you what	wholesome	heresies this holy martyr	8, 13/ 4
newelties that the old,	wholesome	wine with which good	8, 38/ 11
to be good and	wholesome	which these fond fellows	8, 44/ 34
to receive it . . . is	wholesome	to the soul, and	8, 114/ 28
virginity and many other	wholesome	things above the perfection	8, 262/ 23
that it were as	wholesome	for our souls as	8, 283/ 27
and fashion of the	wholesome	words which thou hast	8, 360/ 18
scriptures and the sure,	wholesome	expositions thereof, but also	8, 378/ 21
to get again both	wholesome	hope and charity. But	8, 421/ 33
end with the good,	wholesome	counsel of Saint John	8, 441/ 13
after, with good and	wholesome	counsel. For as Saint	8, 469/ 14
should leave the matter	wholly	unto divines. Surely, first	8, 25/ 22
is to you a	whore	than a good woman	8, 190/ 27
chaste . . . he will none	whore	, therefore, but rather will	8, 190/ 31
and make her a	whore	. Then exhorteth he full	8, 190/ 33

defileth priesthood, more than	whoredom	, theft, murder, or any	8, 305/ 8
defileth priesthood, more than	whoredom	, theft, murder, or any	8, 305/ 37
Church plainly teacheth that	whoredom	, theft, murder, and sin	8, 306/ 5
sure as much as	whoredom	doth. For since the	8, 306/ 19
marriage . . . it is but	whoredom	itself. And I am	8, 306/ 20
than double and treble	whoredom	. . . since that his marriage	8, 306/ 21
thereby none other but	whoredom	, doth openly rebuke and	8, 306/ 22
that, not only committeth	whoredom	, but also saith openly	8, 306/ 25
that he will commit	whoredom	. . . and, as a bold	8, 306/ 26
himself to shameless perpetual	whoredom	. And thus, good Christian	8, 306/ 29
lechery and preaching their	whoredom	for honest matrimony. These	8, 358/ 37
beast and a shameless	whoremaster	, plainly profeseth before the	8, 306/ 26
' idolaters, '	whoremasters	, ' and ' sodomites	8, 58/ 19
Tyndale no such far-fetched	whys	, but a why of	8, 187/ 14
care for all Tyndale's	whys	? Why they forbore this	8, 292/ 22
we by Tyndale the	Wicked	Mammon . . . by which many	8, 6/ 17
and brought into many	wicked	heresies; which thing --	8, 6/ 18
well allowed, and his	wicked	book also of the	8, 21/ 23
book also of the	Wicked	Mammon, saying at his	8, 21/ 24
folk turned into false,	wicked	wretches. Now, to the	8, 33/ 6
of Tyndale himself: his	Wicked	Mammon, his Obedience, and	8, 142/ 26
wretches, " "the church of	wicked	men, " " the church of	8, 166/ 10
wretches, " "the church of	wicked	men, " "the church of	8, 167/ 21
Savior said by the	wicked	bailiff which, though he	8, 257/ 20
indeed, if that the	wicked	pope had not taken	8, 278/ 14
Lord God, that the	wicked	man should die, and	8, 432/ 10
those abominations which the	wicked	man is wont to	8, 432/ 13
exception, that whensoever the	wicked	man will turn, he	8, 432/ 19
sin. Also, whensoever the	wicked	man turn from his	8, 432/ 26
and that the same	wicked	man restore the pledge	8, 433/ 9
whether they be more	wicked	or more witless. Now	8, 502/ 5
enough that they be	wickedly	occupied in seeking, as	8, 451/ 31
the voice of" our "	wickedness	ascend up and awake	8, 179/ 10
high blasphemies that the	wickedness	thereof were likely to	8, 179/ 20
only in detecting their	wickedness	and bringing them to	8, 340/ 28
his righteousness, and work	wickedness	in any of all	8, 432/ 13
man turn from his	wickedness	. . . it shall not hurt	8, 432/ 26
righteousness, commit and do	wickedness	-- all his righteousness	8, 433/ 5
God's harvest, until the	wickedness	of ungodly sinners be	8, 528/ 33
he wrought so much	wickedness	he was all the	8, 537/ 23
read unto him Wycliffe's "	Wicket	" against the Blessed Sacrament	8, 21/ 17
goeth he very far	wide	; for the true preachers	8, 265/ 11
goeth almost as far	wide	; for they will also	8, 265/ 14
me, nor all the	wide	world besides . . . he will	8, 512/ 37
wanton widows, that the	widow	"which liveth in delices	8, 412/ 24
counsels . . . as virginity, and	widowly	chastity, not to win	8, 324/ 23
both against virginity and	widowly	chastity . . . which he meaneth	8, 324/ 29
them, they make them	widows	, and so waste and	8, 42/ 20
contrary, saying that vowed	widows	willing to wed should	8, 403/ 29
Paul said of wanton	widows	, that the widow "which	8, 412/ 24

and empty the poor	widows'	houses. For by such	8, 42/ 16
that ye may well	wield	it." And when Saint	8, 453/ 1
that ye may well	wield	it." By which words	8, 532/ 1
that ye may well	wield	it." But let Tyndale	8, 543/ 12
taken, said that his	wife	had burned them. But	8, 18/ 15
nun, Luther and his	wife	, Tyndale's own master and	8, 47/ 25
wedlock, called her his	wife	, and made her his	8, 48/ 1
the husband serveth the	wife	, and the wife the	8, 84/ 31
the wife, and the	wife	the husband. It is	8, 84/ 31
a man take his	wife	as God's gift, and	8, 84/ 34
altogether, and took a	wife	for "soberness and chastising	8, 125/ 13
Friar Luther and his	wife	, with his fond fellows	8, 137/ 28
call them man and	wife	. This must every man	8, 139/ 29
to "love" his neighbor's	wife	or his neighbor's daughter	8, 202/ 2
to defile his neighbor's	wife	nor his neighbor's daughter	8, 202/ 4
loving" of his neighbor's	wife	, or the "loving" of	8, 202/ 9
home, then some good	wife	may for a need	8, 259/ 11
the husband of one	wife	." And in the words	8, 260/ 37
though he have a	wife	already. For the friar	8, 261/ 15
marry that hath a	wife	already. And upon the	8, 261/ 18
virgin and never had	wife	nor child . . . since that	8, 287/ 18
fondly that an old	wife	would be ashamed to	8, 393/ 5
almost every good old	wife	can tell them. And	8, 400/ 13
man that taketh his	wife	for very love, can	8, 439/ 1
the man nor the	wife	that come together for	8, 439/ 20
bluntly as an old	wife	of Culham did once	8, 446/ 14
children by some first	wife	; neither can have any	8, 466/ 35
children by some first	wife	; neither can have any	8, 471/ 34
sight of another man's	wife	, nor by the traitorous	8, 529/ 21
the Hittite, and his	wife	hast thou taken to	8, 539/ 7
thou taken to thy	wife	, and him hast thou	8, 539/ 7
and taken to thy	wife	the wife of Uriah	8, 539/ 10
to thy wife the	wife	of Uriah the Hittite	8, 539/ 10
were not a very	wild	goose. Then have we	8, 8/ 2
would have had him	wild	. But then goeth he	8, 189/ 28
least feather of a	wild	goose's wing. But yet	8, 300/ 16
Why unleavened bread? Why	wild	lettuce? I know well	8, 329/ 5
the occasions of their	wild	affections, and the sin	8, 450/ 30
none ear, for the	wild	rages of lusts that	8, 516/ 39
gunpowder, brimstone, pitch, and	wildfire	that they shoot out	8, 157/ 6
to keep it from	wildness	, but he fasted for	8, 66/ 14
that it was devised	wilily	that the Cardinal should	8, 8/ 26
that their false heresies	wilily	walk forth under the	8, 33/ 11
that would bewitch you	wilily	, to make you delight	8, 38/ 19
his master, provided yet	wilily	somewhat for himself. And	8, 257/ 21
run away . . . and therefore	wilily	provideth a starting hole	8, 257/ 28
to deal the most	wilily	, therein uttereth he his	8, 559/ 17
perceive yet the false	wiliness	of the devil in	8, 75/ 29
that he either of	wiliness	will not, or for	8, 386/ 16
he then winketh of	wiliness	, and will not see	8, 386/ 23

his speech a foolish	wiliness	, as doth a cony	8, 519/ 19
is but a foolish	wiliness	of him to ween	8, 519/ 33
-- not of evil	will	or malice, but of	8, 3/ 1
for a beginning . . . and	will	not fail but if	8, 5/ 1
this wise: "If ye	will	not give ear unto	8, 5/ 5
pact and covenant: then	will	I againward do these	8, 5/ 9
following unto you. I	will	hastily visit you with	8, 5/ 10
you. And if ye	will	not yet, for all	8, 5/ 16
may wed when he	will	. And this man, considering	8, 7/ 2
granted him, and what	will	further come thereon, God	8, 9/ 24
amend, every good man	will	be glad thereof. If	8, 9/ 25
malice of the man's	will	withstand it yet and	8, 9/ 29
be doubted but God	will	find a time for	8, 9/ 30
man hath any free	will	after that he hath	8, 15/ 6
to the Gospel, which	will	no man to die	8, 15/ 21
liberty of man's free	will	. . . wherein he beareth me	8, 16/ 6
have brought to pass,	will	not be, in no	8, 18/ 24
his bare word. Here	will	Burt peradventure preach, and	8, 19/ 4
Wherein Burt and I	will	not much dispute. For	8, 19/ 6
Catholic faith again, I	will	advise all good Christian	8, 19/ 31
he would with good	will	have once abjured, and	8, 20/ 10
would he by his	will	be acknown of any	8, 21/ 2
water in the world	will	never be able to	8, 21/ 37
so far as he	will	exact of the poor	8, 24/ 27
that holy man's prayer	will	work; and so I	8, 24/ 33
opinions such as himself	will	abhor, they ready to	8, 24/ 37
abided. Now if they	will	ask, is there nobody	8, 26/ 26
fall undoubtedly the remnant	will	in conclusion follow, with	8, 29/ 1
that the King's Highness	will	in no wise --	8, 31/ 3
wise may, if he	will	save his own soul	8, 31/ 3
And in this point	will	I not be Tyndale's	8, 31/ 26
well, saving that I	will	not take him to	8, 31/ 29
of God." And yet	will	I well agree that	8, 31/ 33
and touch, if God	will	, every part of his	8, 34/ 28
both hath been and	will	be some pain and	8, 35/ 10
not satisfy them that	will	needs be naught, yet	8, 35/ 26
to pass that poison	will	be forgotten, nor that	8, 37/ 6
well that that thing	will	not be . . . better it	8, 37/ 12
words of Christ, it	will	none otherwise be but	8, 38/ 15
that some stumbling blocks	will	always be by malicious	8, 38/ 16
in the same: there	will	no good Christian man	8, 40/ 26
doubt not but ye	will	; and be not so	8, 42/ 32
deny me this, and	will	say that all good	8, 45/ 10
of God. But yet	will	Tyndale none of that	8, 47/ 6
hand, except men willfully	will	forget them. But yet	8, 48/ 24
that the secret bottom	will	not be found out	8, 48/ 34
not sure whether Tyndale	will	say that I do	8, 51/ 15
verily think that Tyndale	will	himself grant us that	8, 51/ 18
us that conclusion . . . we	will	then wade with him	8, 51/ 25
greatest. At this point	will	Tyndale haply stick with	8, 52/ 1

with me . . . and he	will	say stiffly that faith	8, 52/ 1
lawfully may (as Tyndale	will	grant we may) serve	8, 54/ 3
to serve God. Then	will	not Tyndale deny but	8, 54/ 11
But God, although he	will	that the governors and	8, 55/ 14
the people -- yet	will	he not that the	8, 55/ 16
new gloss thereto that	will	but shrewdly serve them	8, 55/ 33
that warning -- else	will	it be somewhat hard	8, 56/ 7
them . . . and when they	will	not come, they speak	8, 56/ 16
as they be, nor	will	not with them come	8, 57/ 5
but be evil and	will	be no better . . . but	8, 57/ 6
and finally, if that	will	not help them, then	8, 57/ 9
the contrary. And I	will	for the while no	8, 57/ 20
in his cope, and	will	as soon "gape" for	8, 57/ 31
elder brethren -- then	will	we say to Tyndale	8, 57/ 36
forth; and when they	will	not with you come	8, 58/ 7
for all this they	will	not come forth, why	8, 58/ 10
and if the wantons	will	not learn yet, but	8, 59/ 14
bear to their own	will	. . . every gloss that they	8, 59/ 24
after our own sweet	will	, whensoever we can find	8, 60/ 25
own wit, lest his	will	blind his wit; but	8, 61/ 6
bid them if they	will	speed, speak now. But	8, 63/ 16
contrary. And as he	will	that men for their	8, 64/ 12
for my sake, I	will	bring no evil in	8, 66/ 11
nights. And I likewise	will	fast with my maidens	8, 67/ 33
pardon -- which Tyndale	will	not perceive. I could	8, 69/ 5
and clear. Howbeit, I	will	allege unto Tyndale the	8, 69/ 11
among them. Finally, what	will	Tyndale say to the	8, 69/ 25
heretics. For if Tyndale	will	say that yet all	8, 70/ 10
athirst. Howbeit, if Tyndale	will	bring all these fasts	8, 70/ 24
to breakfast. If he	will	say that the pain	8, 70/ 30
other causes. If he	will	say that there was	8, 70/ 33
done for theirs: it	will	not serve him, both	8, 70/ 37
to destroy. If he	will	say that the fasting	8, 71/ 7
answer in that point	will	not serve since it	8, 71/ 13
Tyndale say what he	will	, ye shall find for	8, 71/ 17
away of man's free	will	would make us ween	8, 71/ 31
serve us. But we	will	not much stick with	8, 74/ 18
it after, and yet	will	work it on the	8, 74/ 26
holy day, and thereby	will	for his part bring	8, 74/ 27
searcheth the significations and	will	not serve the visible	8, 75/ 11
thereby. And as soon	will	he gape while thou	8, 75/ 14
his holy "spiritual" sort	will	always so villainously esteem	8, 76/ 11
their souls -- it	will	be great business and	8, 76/ 14
again by penance . . . God	will	bring us to heaven	8, 76/ 34
holy sacraments which he	will	that we shall receive	8, 76/ 36
give thereunto. But now	will	not Tyndale set a	8, 78/ 1
better. And therefore he	will	that his holy "spiritual	8, 78/ 7
the grace because God	will	not make him so	8, 78/ 29
than wine while wine	will	wash as clean, and	8, 78/ 35
butter while the one	will	smear as well as	8, 78/ 36

well as the other	will	anoint, and then why	8, 78/ 36
an unhallowed torch that	will	give more light, and	8, 79/ 1
all this gear, then	will	he, like a spiritual	8, 79/ 4
say God what he	will	, Tyndale will gloss his	8, 79/ 6
what he will, Tyndale	will	gloss his text as	8, 79/ 6
that in every commandment	will	never cease searching till	8, 79/ 35
of Tyndale? But he	will	haply say that in	8, 80/ 9
is withdrawn -- yet	will	not Tyndale find out	8, 80/ 16
also say well that	will	say as doth the	8, 81/ 4
charmed oil," because God	will	not show him every	8, 81/ 37
taught and written. What	will	Tyndale ask more? But	8, 82/ 6
him say what he	will	, but howsoever he cover	8, 82/ 32
while -- but he	will	have them serve but	8, 83/ 2
of Obedience. And first	will	we speak of these	8, 83/ 27
to do; and this	will	some such folk say	8, 84/ 1
by this blessed sacrament	will	find no fault at	8, 84/ 2
us and Christ . . . so	will	I make a sacrament	8, 85/ 3
-- which blessing reason	will	that we take and	8, 85/ 25
reasonable soul. Whereas Tyndale	will	that God's blessing was	8, 85/ 29
is well enough. For	will	waw forbade rowning. Of	8, 88/ 29
rowning. Of Satisfaction He	will	that we shall for	8, 88/ 31
I sinned, thus much	will	I do again," or	8, 89/ 14
do again," or "This-wise	will	I live to make	8, 89/ 15
amends with," or "This	will	I do to get	8, 89/ 15
imagination, unto which he	will	compel God to obey	8, 89/ 19
him. For he that	will	take any pain for	8, 90/ 9
themselves. But because he	will	that men repent the	8, 90/ 22
that hath such repentance	will	to shrift, I warrant	8, 90/ 30
be Tyndale's repentant sinners!	Will	ye see that it	8, 90/ 35
well in no wise	will	he lie, for that	8, 93/ 11
by Scripture, and yet	will	Tyndale agree them, against	8, 94/ 17
saith, "Of his good	will	begot God us with	8, 94/ 35
water upon him! Tyndale	will	have us believe nothing	8, 96/ 5
God of his good	will	begot us with the	8, 96/ 32
hath of his good	will	begotten us, be understood	8, 97/ 4
and of his goodness	will	, give unto that man	8, 97/ 30
and wear it, I	will	take thee for mine	8, 98/ 12
the constraint whereof, I	will	not say they be	8, 101/ 13
hang all upon God's	will	and pleasure and his	8, 101/ 19
or by his only	will	, without any such outward	8, 103/ 16
unto. Now, if they	will	say that it is	8, 103/ 21
the thing wherein I	will	greatly stick. But in	8, 104/ 23
by this reason they	will	within a while take	8, 105/ 6
one of his good	will	sometime bindeth himself to	8, 105/ 25
he promiseth because he	will	give . . . and would give	8, 105/ 29
if men amend and	will	do penance; Tyndale of	8, 106/ 20
out "Promise! Promise!" and	will	have nothing taught but	8, 106/ 27
let Tyndale, when he	will	, answer this point. Mark	8, 107/ 34
incommodity: that the infidels	will	"mock us and abhor	8, 109/ 25
at it more? Nay;	will	none of them besides	8, 110/ 27

somewhat shameless, that we	will	not believe Saint Jerome	8, 113/ 24
in light, and we	will	follow. More No man	8, 117/ 3
Lord's death," yet he	will	not in any wise	8, 117/ 10
no doubt but he	will	say the same by	8, 117/ 34
words of his own,	will	I strain him fast	8, 118/ 8
believeth neither nother: there	will	no good man look	8, 119/ 3
it wedlock and they	will	. . . as Lollards did of	8, 121/ 3
it wedlock and they	will	. But as the poor	8, 121/ 8
speaketh against those that	will	go and fight against	8, 123/ 27
him . . . whom yet he	will	not help freely with	8, 123/ 37
his malice in and	will	not chafe himself about	8, 124/ 3
abstain from wine, that	will	he observe unto the	8, 124/ 35
chastising of the members,	will	he not look for	8, 125/ 2
not look for . . . but	will	pour in ale and	8, 125/ 2
And the holy day	will	he keep so strait	8, 125/ 16
have either of evil	will	or of ignorance brought	8, 130/ 8
Christ -- this question	will	not help him. For	8, 130/ 33
Saracens, too (since Tyndale	will	have them all called	8, 131/ 14
such things as he	will	upon pain of damnation	8, 132/ 10
done among men, yet	will	he never suffer it	8, 132/ 14
law to which he	will	have it bound, and	8, 132/ 16
time in which he	will	have it bound thereto	8, 132/ 17
bound thereto. And therefore	will	he never suffer his	8, 132/ 18
seeth well that they	will	clearly dissipate and discuss	8, 133/ 35
either party. And them	will	we the rather allege	8, 134/ 10
to say that we	will	not believe the old	8, 134/ 12
to judge, if we	will	not be judged of	8, 138/ 32
abominable heresy . . . if we	will	not be judged of	8, 139/ 30
outright ribald -- ye	will	not be so unwise	8, 140/ 30
good works. And Tyndale	will	not believe that promise	8, 147/ 35
precept hath no free	will	at all; and now	8, 148/ 26
now too. Peradventure he	will	say that the preachers	8, 149/ 18
Scripture. Then if Tyndale	will	say that our preachers	8, 149/ 30
too. Now, if he	will	not say they preached	8, 150/ 12
without writing (and yet	will	not Tyndale now believe	8, 150/ 21
that old time . . . and	will	say that he spoke	8, 151/ 2
hundred years "very old."	Will	Tyndale stand to that	8, 151/ 6
stand to that time?	Will	he stand at two	8, 151/ 7
eight? Nay, surely he	will	none of all those	8, 151/ 8
a foul fall. Now	will	he make many shifts	8, 151/ 19
preached false); but he	will	take an elder time	8, 151/ 27
days -- and he	will	say that all the	8, 151/ 29
him hereafter. And then	will	I bring in with	8, 153/ 26
yet unwritten. But now	will	I for the meanwhile	8, 153/ 30
to say nay, ye	will	yet yourselves agree this	8, 153/ 34
writing before. To this	will	Tyndale answer that since	8, 154/ 15
enough, and therefore I	will	give no reckoning why	8, 154/ 28
left unwritten. But this	will	I be bold to	8, 154/ 30
writing, Tyndale, I ween,	will	not deny me. Now	8, 155/ 7
some unwritten. To this	will	Tyndale haply say (for	8, 156/ 23

always promised that they	will	build up that tower	8, 157/ 3
for other proof themselves	will	none admit. Tyndale must	8, 157/ 14
believe hardily, and so	will	I do too. But	8, 158/ 7
Christ's promise too . . . and	will	, I ween, at last	8, 158/ 24
God's behalf -- I	will	not say nay but	8, 160/ 18
is, therein, that he	will	say he taketh them	8, 165/ 32
the Church" still, and	will	not agree to change	8, 165/ 34
of, no good man	will	say so -- yet	8, 167/ 20
needs grant (if he	will	have translated throughout all	8, 167/ 38
as ecclesia, if he	will	have this word ecclesia	8, 168/ 10
must not needs, yet	will	I grant him of	8, 168/ 29
courtesy . . . that if I	will	have ecclesia translated throughout	8, 168/ 30
again: that if I	will	not have ecclesia throughout	8, 168/ 35
-- "If Master More	will	grant me that every	8, 168/ 38
in no wise, I	will	not have it so	8, 169/ 3
take them wrong: I	will	desire the reader to	8, 169/ 10
books prove. But it	will	be hard to prove	8, 169/ 31
shall Tyndale find now?	Will	he say that "idols	8, 174/ 3
his evil-translated Books and	will	not suffer his heresies	8, 175/ 7
peccadillos (such as I	will	not now confess to	8, 179/ 24
he might mean. He	will	haply say that he	8, 183/ 33
like wise. And that	will	I prove partly by	8, 185/ 15
touching presbyteros peradventure it	will	be proved untrue), yet	8, 187/ 25
ecclesia. For if he	will	needs argue that priests	8, 188/ 24
that he winketh and	will	not see it) that	8, 188/ 28
an island, where he	will	have his name preached	8, 190/ 5
that God can and	will	well enough provide a	8, 190/ 7
seely women, because men	will	not suffer them to	8, 190/ 25
a wooer. But he	will	, I warrant you, no	8, 190/ 30
to live chaste . . . he	will	none whore, therefore, but	8, 190/ 31
whore, therefore, but rather	will	do as Luther hath	8, 190/ 32
men . . . but if they	will	run out and wed	8, 191/ 22
to me which he	will	that I must needs	8, 194/ 13
it yet, and I	will	say the same. But	8, 195/ 32
he saith that he	will	assoil it so for	8, 196/ 30
to do; for I	will	find him another shift	8, 196/ 31
be therein -- I	will	in the meanwhile not	8, 197/ 4
by God's grace, never	will	I wittingly while I	8, 197/ 6
conditions. And because Tyndale	will	have a priest nothing	8, 198/ 8
men's hearts; and, free	will	and grace taken away	8, 206/ 1
his face, "This man	will	not acknowledge his fault	8, 207/ 20
his fault," or "He	will	not be acknown of	8, 207/ 21
word. Now, if Tyndale	will	tell us that "confession	8, 207/ 29
the Latin, and then	will	ask me what English	8, 207/ 30
in heart that they	will	willingly go show themselves	8, 208/ 3
wise full that he	will	there be no pain	8, 208/ 22
again to God. I	will	ask Tyndale, first, whether	8, 208/ 34
own. Yet if Tyndale	will	no pain enjoined but	8, 209/ 5
with a packsaddle: then	will	I yet wit of	8, 209/ 8
may do when he	will	what he will. Now	8, 210/ 4

he will what he	will	. Now, if Tyndale grant	8, 210/ 4
not meekly submit his	will	to the counsel of	8, 210/ 18
English word . . . except Tyndale	will	bind us to fetch	8, 211/ 28
And yet if he	will	needs press upon us	8, 211/ 32
so swim . . . and God	will	help while he laboreth	8, 212/ 26
sin." Tyndale And it	will	follow if I repent	8, 214/ 26
man which once repenteth	will	do so no more	8, 215/ 1
so no more, and	will	be good still till	8, 215/ 1
that repenteth in heart	will	"do so no more	8, 215/ 29
more," meaning that he	will	no more fall to	8, 215/ 30
kind of sin: this	will	not serve him. For	8, 215/ 30
at all, if his	will	nothing do therein at	8, 216/ 6
a man hath no	will	in the deed nor	8, 216/ 20
is not against his	will	forced thereunto -- this	8, 216/ 30
liberty of man's free	will	. . . whereof if man have	8, 218/ 3
all that, the devil	will	be the devil though	8, 219/ 26
hearts set thereon, there	will	no warning serve them	8, 219/ 36
men have no free	will	of their own to	8, 221/ 3
the belief whereof God	will	have them bound . . . and	8, 222/ 30
and that they which	will	not believe God's word	8, 225/ 8
infidels as they that	will	not believe it written	8, 225/ 10
this question, if he	will	answer true English, he	8, 230/ 27
question, lo, if he	will	answer true English, he	8, 230/ 30
this wise, if he	will	answer true English he	8, 230/ 36
fashion framed, if he	will	answer true English, he	8, 231/ 4
translator, and all that	will	hold with them." And	8, 231/ 7
hath evil translated: I	will	now go further and	8, 232/ 28
But, now, because it	will	peradventure seem unto some	8, 233/ 36
thereof. But first, it	will	haply seem hard to	8, 235/ 3
this present book. I	will	therefore of a great	8, 235/ 13
translated . . . but if he	will	turn the article out	8, 235/ 30
may say "The captain	will	march on tomorrow." But	8, 235/ 38
not say "That captain	will	march on tomorrow" but	8, 235/ 39
God. Now, if he	will	contend and strive with	8, 237/ 11
it, nor that I	will	not go about it	8, 237/ 33
-- signifieth that I	will	not receive it, but	8, 237/ 35
else another thing which	will	not serve for Tyndale's	8, 237/ 36
things . . . and lo, I	will	send the promise of	8, 238/ 24
would, so wrest man's	will	to consent that he	8, 239/ 3
joined thereunto, wherein the	will	of man may, by	8, 239/ 7
is come whom I	will	send unto you from	8, 239/ 36
highly well handled, I	will	a little stick the	8, 240/ 36
of God preventing men's	will	, with offering man by	8, 241/ 15
and besides man's own	will	working with grace toward	8, 241/ 17
God working with man's	will	toward that obedience whereupon	8, 241/ 19
my Father sent me."	Will	ye see that Christ	8, 241/ 30
man's word -- we	will	grant him this, and	8, 242/ 17
it, but because he	will	do it . . . nor he	8, 243/ 19
it not because he	will	say it, but he	8, 243/ 19
saith it because he	will	do it -- yet	8, 243/ 20

thereof but he that	will	neither see nor hear	8, 244/ 25
obstinate malice that he	will	to the devil willingly	8, 244/ 26
many. And if he	will	say that ours were	8, 244/ 35
since. Which if he	will	have believed . . . he must	8, 245/ 36
it. Now, if Tyndale	will	say that the doctors	8, 246/ 28
them did. If he	will	say that sometimes the	8, 247/ 8
at once as he	will	have it known and	8, 247/ 13
the Church . . . except Tyndale	will	say that he will	8, 247/ 26
will say that he	will	neither believe Saint Peter	8, 247/ 27
Friar Huessgen, this objection	will	not excuse their obstinate	8, 247/ 37
them. Now, if Tyndale	will	yet further say that	8, 248/ 5
his church, what he	will	have believed and what	8, 248/ 28
believed and what he	will	have done), then is	8, 248/ 28
Church in diverse times	will	not serve the heretics	8, 249/ 9
liberty. Now, if Tyndale	will	take hold of that	8, 249/ 17
a thing when he	will	-- and that he	8, 249/ 18
God's messengers, because they	will	not be acknown of	8, 249/ 24
God's words; for they	will	believe no word of	8, 249/ 25
those expositions, if he	will	be believed against many	8, 250/ 25
devil. Now, if Tyndale	will	say that the Turks	8, 251/ 31
run on farther and	will	hear no more thereof	8, 253/ 19
not yet . . . but he	will	anon, full worshipfully. But	8, 254/ 28
it. For if he	will	prove me that . . . he	8, 255/ 5
unproved. For if Tyndale	will	say that thing needed	8, 255/ 15
him for man's free	will	the doctrine of the	8, 255/ 30
like liberty that himself	will	take . . . and neither use	8, 257/ 35
so far awry . . . yet	will	he swear that it	8, 258/ 1
deduce thereupon that he	will	not suffer his church	8, 258/ 12
too. How other men	will	allow this deduction, I	8, 258/ 38
very words. Tyndale They	will	haply demand where it	8, 259/ 2
her neighbor as herself . . .	will	have her not touch	8, 259/ 24
and his spiritual sort	will	not obey God's bidding	8, 260/ 11
well believe what he	will	and take what he	8, 260/ 29
doubt not but he	will	find them at last	8, 261/ 31
righteously disposed that he	will	never desire that she	8, 261/ 34
now in sport . . . he	will	say once in earnest	8, 262/ 1
the Corinthians said, "I	will	order the remnant when	8, 262/ 36
whensoever he list, and	will	never leave his church	8, 264/ 21
therefore in such necessity	will	not fail to do	8, 264/ 22
far wide; for they	will	also, when they list	8, 265/ 15
the nearer . . . for they	will	deny the true sense	8, 265/ 21
so shameless that it	will	not be, for ye	8, 265/ 30
and abominable bitchery, whereof	will	they be ashamed? Now	8, 265/ 32
no Scripture. If he	will	say (as he doth	8, 271/ 21
faith without Scripture . . . and	will	also confess (as he	8, 271/ 23
come in if they	will	; as he ceased not	8, 272/ 31
many; so that it	will	, I ween, be very	8, 274/ 4
devil. Now if Tyndale	will	say that it is	8, 274/ 30
not them, no more	will	they believe one that	8, 274/ 36
hence, neither" -- this	will	not serve Tyndale. For	8, 274/ 37

of the sun . . . I	will	not dispute because of	8, 276/ 26
his purpose. But now	will	we go farther. Tyndale	8, 279/ 9
whole ground whereupon he	will	anon conclude that since	8, 279/ 15
followeth not, as I	will	after show you, though	8, 279/ 18
Tyndale's conclusion? But I	will	not be so mad	8, 283/ 12
confesseth that if God	will	give us a new	8, 283/ 33
inspired it. If Tyndale	will	avoid this and say	8, 285/ 1
there promiseth that he	will	not leave them, but	8, 285/ 35
But for because Tyndale	will	, when we have all	8, 287/ 5
Day of Doom), and	will	ask us also what	8, 287/ 11
more husbands too: I	will	ask him then again	8, 287/ 16
pleaseth himself. But we	will	not say so; for	8, 287/ 35
his fellows and he	will	not understand those places	8, 289/ 19
proof. Howbeit, those things	will	yet, I trust, serve	8, 292/ 8
that the heathen men	will	mock, and yet leave	8, 292/ 11
see that though Tyndale	will	not confess that the	8, 293/ 21
The other things I	will	dispose," or "order," "when	8, 293/ 32
of his words: I	will	yet a little examine	8, 296/ 1
I think that Tyndale	will	not be so mad	8, 298/ 3
himself. Now, if Tyndale	will	at this clap turn	8, 298/ 18
me; so that he	will	have a clap on	8, 298/ 24
know not why he	will	be served in such	8, 300/ 9
But, now, his words	will	rather prove that these	8, 303/ 34
And also, if Tyndale	will	abide by this, either	8, 305/ 18
for the whole world	will	confess it for him	8, 305/ 34
defile the priest, I	will	not dispute whether as	8, 306/ 17
saith openly that he	will	commit whoredom . . . and, as	8, 306/ 25
for what cause he	will	have you do it	8, 307/ 28
back turned once, I	will	eat thereof whether thou	8, 308/ 1
with that -- there	will	, but if we change	8, 308/ 37
And yet, because Tyndale	will	nothing allow but the	8, 312/ 18
written in Scripture. This	will	not Tyndale hereafter let	8, 313/ 29
may choose whether we	will	believe this point or	8, 313/ 31
lawfully choose whether I	will	believe it or not	8, 313/ 34
the other things," "I	will	myself order at my	8, 315/ 25
not proved yet, nor	will	not do this week	8, 315/ 36
out of what they	will	, the manner of the	8, 316/ 15
his good scholar Tyndale	will	be nothing acknown of	8, 318/ 19
be burned -- I	will	not say nay but	8, 319/ 31
whereof I fear me	will	make more burned within	8, 319/ 38
I ween that none	will	say so but lurdans	8, 321/ 26
take all." But we	will	prove, by Saint Paul's	8, 324/ 3
tell us this, we	will	ask him who told	8, 325/ 31
to say that I	will	be sent out with	8, 328/ 22
many other things . . . and	will	wit but how Tyndale	8, 328/ 32
all those ceremonies: I	will	first bid him prove	8, 329/ 9
of the contrary . . . I	will	lay forth, for authority	8, 329/ 10
yet I think he	will	not say that they	8, 329/ 31
clearly reprov'd mine: I	will	withdraw none of his	8, 330/ 32
to tell how he	will	"write" his new testament	8, 331/ 12

manner of writing he	will	use in writing of	8, 331/ 16
and say that we	will	not believe no more	8, 331/ 18
no promise that he	will	cause it to be	8, 331/ 19
every truth." To this	will	Tyndale haply say, "In	8, 331/ 22
therefore Tyndale's comely gloss	will	not so substantially serve	8, 332/ 3
lost . . . but if he	will	say that in that	8, 334/ 16
in Scripture that he	will	never while he liveth	8, 335/ 11
again. And because he	will	not stir up every	8, 335/ 29
so that, as he	will	believe no man without	8, 336/ 3
Doom, and because God	will	not stir up every	8, 338/ 4
prove or else we	will	deny it him. Nor	8, 338/ 16
must prove, or else	will	we deny it him	8, 338/ 21
prove us; for else	will	we boldly deny it	8, 338/ 35
miracles. And if he	will	say that the stories	8, 340/ 35
neither. And if he	will	say that the stories	8, 340/ 37
of old. Saint Paul	will	that when one speaketh	8, 341/ 28
former faith. And now	will	Father Tyndale that every	8, 342/ 1
sure! But because he	will	that with Scripture the	8, 343/ 20
the church that I	will	believe . . . show a miracle	8, 345/ 29
cause is because he	will	not otherwise believe any	8, 346/ 2
miracle -- and yet	will	altogether, with sixteen syllogisms	8, 346/ 5
the church" that he	will	believe, or else "bring	8, 346/ 8
when he saith he	will	believe no church without	8, 346/ 26
bring authentic scripture, he	will	not let to say	8, 346/ 28
he deny not, then	will	he say that the	8, 346/ 30
all witnessed of Christ's	will	to be necessarily believed	8, 347/ 27
him that he never	will	. But he giveth a	8, 348/ 12
their gods, even so	will	I worship too.'	8, 349/ 6
other men's shoulders, and	will	not so much as	8, 351/ 22
as every man that	will	consider his words in	8, 352/ 34
folk's shoulders, but themselves	will	not put a finger	8, 353/ 18
they do. For they	will	themselves leave them all	8, 353/ 24
though Luther and Tyndale	will	have now but one	8, 354/ 1
purpose; for then they	will	not let to make	8, 354/ 2
but and if they	will	teach their own doctrine	8, 356/ 23
God, I doubt not,	will	never suffer his Church	8, 357/ 24
diocese against the bishop's	will	. And I ween that	8, 357/ 30
preach anymore. This allegory	will	agree with the said	8, 358/ 21
be not written therein,	will	yet be profitable and	8, 361/ 19
the liberty of man's	will	and predestination, and the	8, 362/ 23
may teach, what he	will	and when he will	8, 364/ 31
will and when he	will	, with Scripture or without	8, 364/ 32
limbus patrum. And it	will	, whoso list to look	8, 365/ 10
of Moses; whereby it	will	well appear that Tyndale	8, 365/ 13
any other apostle, yet	will	it never appear that	8, 365/ 18
they say that we	will	not believe them, as	8, 367/ 5
joyfully give thee thanks),	will	now beseech thee for	8, 371/ 35
All other things I	will	ordain when I come	8, 374/ 15
the Holy Ghost? How	will	he excuse Saint Paul	8, 376/ 14
world's end. "God proved,"	will	Tyndale say, "their doctrine	8, 376/ 25

Scripture only" that he	will	not take the common	8, 376/ 33
Baptism but that he	will	agree that faith justifieth	8, 377/ 1
and pain: if he	will	give credence to the	8, 377/ 15
false. And if he	will	not give credence to	8, 377/ 16
more false, if he	will	be bound as precisely	8, 377/ 18
again . . . but that there	will	stand still in his	8, 377/ 22
consume the adversaries." There	will	also stand in his	8, 377/ 27
seem, to such as	will	set the Church at	8, 378/ 5
further what truth he	will	hereafter, and to deliver	8, 378/ 25
it what tradition he	will	hereafter, and to command	8, 378/ 26
Scripture? And if he	will	say, "No more may	8, 378/ 33
then -- since Tyndale	will	nothing believe us without	8, 379/ 5
cannot do . . . if he	will	then be plain and	8, 379/ 25
his own part; but	will	then bid us prove	8, 379/ 27
our own part, and	will	tell us that, like	8, 379/ 27
written in Scripture; and	will	bid us go prove	8, 379/ 31
for our part, and	will	say that else he	8, 379/ 32
him -- if Tyndale	will	, as I say, confess	8, 379/ 34
own part, and therefore	will	bid us go prove	8, 379/ 35
Scripture. For if he	will	say, as he saith	8, 380/ 11
twelve together. And yet	will	not Tyndale believe for	8, 381/ 22
list himself. For he	will	not stick to deny	8, 381/ 30
he either of wiliness	will	not, or for lack	8, 386/ 16
winketh of wiliness, and	will	not see the mark	8, 386/ 24
sake loveth them and	will	be -- or, rather	8, 390/ 12
therefore this elect church	will	in no wise agree	8, 392/ 20
meaneth. For these words	will	sound very well in	8, 394/ 3
a false belief that	will	any other honor do	8, 394/ 16
plainly? Nor this point	will	never be well patched	8, 395/ 31
nothing but shifts . . . which	will	yet serve of naught	8, 401/ 26
teacheth us: that God	will	save such as may	8, 401/ 35
good or ill, but	will	save all such as	8, 402/ 2
promised, neither, that he	will	save man without any	8, 402/ 9
with some fond gloss	will	void the Gospel and	8, 403/ 14
But all faithful folk	will	say again, "This faith	8, 403/ 16
of his own soul	will	be sore afraid to	8, 404/ 19
so far forward . . . then	will	he further for his	8, 404/ 27
he would by his	will	fain steal away from	8, 405/ 29
he readeth this word,	will	well and merrily laugh	8, 406/ 4
needeth!" For that faith,	will	he say, will put	8, 406/ 5
faith, will he say,	will	put out and quench	8, 406/ 5
of purgatory clean. Then	will	we ask him how	8, 406/ 7
we ask him how	will	he laugh at the	8, 406/ 7
none hell. If Tyndale	will	say nay . . . "for he	8, 406/ 10
confessed faith. Therefore it	will	be very hard (if	8, 407/ 6
further that, since Tyndale	will	believe no more of	8, 408/ 13
was never written); nor	will	not also believe and	8, 408/ 16
Christ's commandment -- nor	will	not so much as	8, 408/ 18
our own sin. Tyndale	will	say to this that	8, 409/ 14
Upon this rock I	will	build my congregation" --	8, 409/ 35

And therefore, if Tyndale	will	boast that the devil	8, 410/ 31
against it, because faith	will	always prevail against them	8, 412/ 28
but that his words	will	evil stand together. And	8, 413/ 17
saying. For all these	will	testify that we must	8, 414/ 9
mean right; nor never	will	I wittingly for the	8, 414/ 22
him. Albeit that this	will	not very fully serve	8, 414/ 30
Scripture. And therefore he	will	, ye see well, none	8, 415/ 5
my gloss, because he	will	not stand in my	8, 415/ 6
a better . . . yet mine	will	not sufficiently serve him	8, 415/ 8
is in heaven," so	will	he say to Tyndale	8, 418/ 6
dwelling in him. I	will	not here contend with	8, 421/ 19
such disputations pass, this	will	I say: that if	8, 421/ 23
of God, if he	will	. . . as well as the	8, 421/ 37
doth ever still, and	will	do still in hell	8, 422/ 1
as long as man	will	cleave thereunto and let	8, 422/ 11
and let his own	will	work therewith. But whensoever	8, 422/ 11
therewith. But whensoever he	will	withdraw his own will	8, 422/ 12
will withdraw his own	will	therefrom, to follow the	8, 422/ 12
then, like as his	will	departeth from grace, so	8, 422/ 13
long as the man	will	by the applying of	8, 422/ 26
applying of his own	will	continue with the Spirit	8, 422/ 27
frowardness of his free	will	(at the motion of	8, 422/ 28
be by the free	will	of man let in	8, 423/ 10
hope and charity and	will	of good works --	8, 423/ 27
by grace and good	will	unto penance, they be	8, 424/ 2
works," of which Tyndale	will	not hear; but also	8, 427/ 33
understood -- yet he	will	call, as it seemeth	8, 428/ 2
to do. For else	will	I come shortly to	8, 429/ 22
to thee, and I	will	remove thy candlestick out	8, 429/ 22
deadly sin. Peradventure Tyndale	will	say that he speaketh	8, 430/ 24
of his elects. Then	will	he peradventure say that	8, 430/ 30
give over this . . . then	will	he comfort himself with	8, 431/ 27
he hath wrought I	will	none remember; in the	8, 432/ 8
live. Is it my	will	, saith the Lord God	8, 432/ 10
whensoever the wicked man	will	turn, he shall be	8, 432/ 20
say, that our Lord	will	not that these words	8, 432/ 35
God offereth grace and	will	perfect our penance with	8, 433/ 37
of his grace, and	will	pardon the death due	8, 433/ 38
devil, and his desires	will	ye do." "And the	8, 434/ 28
the devil. To this	will	Tyndale peradventure say that	8, 435/ 17
that I wink and	will	not perceive how plainly	8, 435/ 19
yet followeth it not,"	will	Tyndale say, "that he	8, 435/ 22
And that I prove,"	will	Tyndale say, "by the	8, 435/ 30
thing in him that	will	never suffer any deadly	8, 435/ 35
the same epistle . . . avoideth,"	will	Tyndale say, "mine exposition	8, 435/ 37
cannot have that evil	will	so to do: so	8, 436/ 7
fall into that malicious	will	that may make any	8, 436/ 10
" In this wise	will	Tyndale peradventure answer me	8, 436/ 19
I would. For never	will	I purposely leave his	8, 436/ 21
do anything whereof God	will	command them the contrary	8, 436/ 30

from deadly sin. Yet	will	not Tyndale let to	8, 439/ 14
of his own free	will	expel the seed of	8, 440/ 21
frowardness of his own	will	, and thereby sin deadly	8, 440/ 34
say they what they	will	, they be the devil's	8, 443/ 2
calleth "faith." But first	will	I consider a little	8, 443/ 15
and what good fruit	will	follow thereupon in the	8, 448/ 31
their "elect church." He	will	peradventure answer us and	8, 449/ 3
time in which their	will	consented and agreed to	8, 449/ 15
him a pardon. Tyndale	will	yet haply say that	8, 449/ 25
faith, that the Spirit	will	call him home again	8, 450/ 1
so far gone, and	will	cause him to repent	8, 450/ 2
and infirmity, and no	will	, in no wise, nor	8, 450/ 33
shift than this. Tyndale	will	say that his fellows	8, 451/ 14
break it against their	will	, by great occasions given	8, 451/ 21
such deed against his	will	. . . but, albeit that he	8, 451/ 33
of their own free	will	, through the delectation of	8, 452/ 14
of their own free	will	, all the devils in	8, 452/ 30
Scripture appeareth, that he	will	never so suffer them	8, 452/ 34
worketh with the free	will	of him that purposeth	8, 453/ 11
hairbreadth forward against his	will	. And thus ye see	8, 453/ 14
riddle himself . . . except he	will	peradventure say that it	8, 453/ 17
the sin," and then	will	understand thereby that he	8, 453/ 19
a harlot at his	will	, that lay with every	8, 454/ 9
man beside at her	will	! Now, Tyndale maketh here	8, 454/ 9
where he saith they	will	rise and "fight afresh	8, 454/ 29
and therefore those words	will	not help. Howbeit, of	8, 455/ 4
to do against their	will	but that they might	8, 455/ 21
of his own free	will	-- therefore, I say	8, 455/ 24
was done against his	will	. . . God was not angry	8, 456/ 14
be done without the	will	, it is not sin	8, 456/ 16
their members -- it	will	be then a wondrous	8, 456/ 27
and all against their	will	, ye wot well . . . for	8, 457/ 6
my feet, yet I	will	not agree to go	8, 457/ 9
all the rage, I	will	not cast off thy	8, 457/ 13
good Lord, but I	will	carry thy yoke still	8, 457/ 14
of my members . . . then	will	I repent it, good	8, 457/ 18
me, too. And then	will	I pray thee of	8, 457/ 20
good mind, good Lord,	will	I keep still and	8, 457/ 25
with my body . . . yet	will	I never agree thereto	8, 457/ 27
unto the deed . . . yet	will	I never consent to	8, 457/ 29
to the sin . . . yet	will	I not consent of	8, 457/ 31
at the furthest, I	will	consent no further to	8, 457/ 33
in no wise; I	will	be well ware of	8, 457/ 34
I may, therefore, and	will	, take a great deal	8, 460/ 27
business in this. I	will	, therefore, but put you	8, 460/ 29
his finger, as Tyndale	will	tell you in another	8, 461/ 3
And therefore if Tyndale	will	to the contrary look	8, 463/ 22
be no promises, he	will	that we be at	8, 463/ 26
to think that God	will	in all his other	8, 463/ 30
peril choose whether he	will	believe that ever any	8, 464/ 15

that belief because they	will	not know who is	8, 465/ 22
doth) because that he	will	not know which is	8, 465/ 28
the world" -- Tyndale	will	not now believe that	8, 466/ 14
things between. And therefore	will	we first ask him	8, 467/ 22
that he doth. He	will	show, peradventure, that David	8, 467/ 26
some others too. That	will	be a very bare	8, 467/ 27
doth so? This argument	will	be very like the	8, 467/ 29
I suppose that Tyndale	will	himself agree, whatsoever he	8, 467/ 33
that every wise man	will	in this point take	8, 468/ 12
God's grace, apply his	will	rather indifferently to perceive	8, 468/ 28
him so by his	will	. . . but would assay him	8, 469/ 35
enough . . . and therefore he	will	labor him still to	8, 470/ 6
say that since he	will	not leave off when	8, 470/ 11
damned. Now, if he	will	haply for shame labor	8, 473/ 16
tell him that it	will	be peradventure hard for	8, 473/ 37
the beginning -- we	will	yet be bold to	8, 474/ 24
souls habitually -- then	will	we ask him whereby	8, 474/ 31
a fly. If he	will	say that the children	8, 474/ 37
In which perplexity God	will	either never bring us	8, 476/ 1
believe, and saith he	will	dwell therewith always, and	8, 476/ 8
or else, if he	will	be believed in them	8, 476/ 14
name any which he	will	, except the known Catholic	8, 476/ 27
necessity . . . but if he	will	say that this whole	8, 477/ 13
common-known church, which he	will	not know for the	8, 478/ 28
whole matter. For ye	will	remember that all our	8, 479/ 25
say, saving that I	will	go further to show	8, 480/ 6
For everything that God	will	have believed pertaineth to	8, 480/ 38
the freedom of his	will	to do any good	8, 486/ 24
doth them with good	will	, and with good will	8, 488/ 37
will, and with good	will	goeth to school. And	8, 489/ 1
him that his father	will	cast him away and	8, 489/ 14
believeth that his father	will	not cast him away	8, 489/ 22
and hopeth that he	will	no more do so	8, 489/ 23
faithless. The old kindness	will	not let him despair	8, 489/ 25
for damnable, haply Tyndale	will	say they be not	8, 490/ 3
the leastwise, since he	will	make us all young	8, 491/ 2
he goeth with good	will	to school . . . finding yet	8, 491/ 12
But forasmuch as Tyndale	will	not agree that Friar	8, 493/ 13
Slouch . . . whose deeds Tyndale	will	grant and agree to	8, 493/ 19
tell us what he	will	. . . he shall, I ween	8, 493/ 32
of anger or evil	will	to his person, but	8, 494/ 9
of anger or evil	will	. . . but some of pride	8, 494/ 12
them and saith he	will	die in them . . . nor	8, 495/ 4
played out his lust,	will	not yet leave his	8, 495/ 6
showeth them his good	will	which he beareth unto	8, 496/ 15
and thereto what he	will	have them do. And	8, 496/ 18
we cannot err in	will	and choice of things	8, 496/ 21
choice of a man's	will	doth naturally and of	8, 496/ 22
example by. But we	will	not now, for this	8, 497/ 19
to destroy the free	will	of man, and ascribe	8, 497/ 23

grace -- and good	will	working therewith, in folk	8, 497/ 33
Tyndale leaveth undeclared . . . and	will	we shall guess at	8, 498/ 2
showeth them his good	will	which he beareth unto	8, 499/ 7
unto such also as	will	be, and therefore shall	8, 499/ 15
and thereto what he	will	have them do." These	8, 499/ 24
destruction of the free	will	of man concerning any	8, 499/ 32
these things, without any	will	of their own anything	8, 499/ 34
is fleshly reason! The	will	hath none operation at	8, 500/ 29
cause why, ere my	will	have any working at	8, 500/ 33
and thereto what he	will	have them do," it	8, 501/ 10
we cannot err in	will	and choice of things	8, 501/ 16
The choice of man's	will	doth naturally and of	8, 501/ 16
work of man's free	will	. . . and yet over that	8, 501/ 28
here to give man's	will	, in manner, like place	8, 501/ 30
faith, but that "the	will	hath none operation at	8, 502/ 22
of reason. If man's	will	had no more part	8, 502/ 26
and praise them that	will	believe, and rebuke them	8, 503/ 4
and rebuke them that	will	not believe, as he	8, 503/ 4
himself did with good	will	put forth his hand	8, 503/ 18
fleshly and beetle-blind that	will	be so foolish to	8, 503/ 32
he that by his	will	receiveth it, and which	8, 504/ 4
his frowardness and contrary	will	, go without it: he	8, 504/ 5
father . . . wherein the son's	will	that is yet unbegotten	8, 504/ 8
of these virtues, the	will	of the man conformable	8, 504/ 10
-- therefore if they	will	still persevere and walk	8, 504/ 26
still with God, he	will	walk on still with	8, 504/ 27
but that man's own	will	doth somewhat more toward	8, 505/ 34
goodness of their own	will	, their own towardness, their	8, 506/ 3
good endeavor of man's	will	is this. Tyndale My	8, 506/ 28
cause why, ere my	will	have any working at	8, 506/ 31
true, before that my	will	can anything do at	8, 507/ 1
and applying of my	will	can anything do at	8, 507/ 2
must first set my	will	a-work? Can yet my	8, 507/ 5
a-work? Can yet my	will	, when it is once	8, 507/ 6
agree thereto with my	will	. But I say that	8, 507/ 21
And therefore, since God	will	for that cause bind	8, 507/ 35
belief -- because he	will	that we merit and	8, 507/ 36
such manner . . . because he	will	not utterly take away	8, 508/ 12
taught as he that	will	be conformable and walk	8, 508/ 27
but that he which	will	be ill-willed and froward	8, 508/ 30
imperfect may by the	will	be perfected and made	8, 509/ 4
God working with man's	will	into sure faith and	8, 509/ 6
the pliable and comfortable	will	of man, and not	8, 509/ 11
the man whether he	will	or not, in such	8, 509/ 13
of their own good	will	. . . our Lord saith himself	8, 509/ 27
ready to him that	will	use it -- therefore	8, 510/ 4
-- therefore, though the	will	of man may nothing	8, 510/ 4
darkness . . . and because man's	will	can nothing do without	8, 510/ 14
tell us that man's	will	can nothing do; nor	8, 510/ 15
us, neither, that man's	will	hath no part in	8, 510/ 16

were so because the	will	cannot (as he saith	8, 510/ 17
man cannot have any	will	at all in that	8, 510/ 19
of a matter, the	will	, as it happeth of	8, 510/ 23
the working of man's	will	concerning charity as he	8, 510/ 33
all this, that man's	will	in these things yet	8, 511/ 1
we cannot err in	will	and choice of things	8, 511/ 15
the choice of man's	will	doth naturally and of	8, 511/ 15
necessity -- that man's	will	can none other do	8, 511/ 21
we cannot err in	will	. . . but that the choice	8, 511/ 33
the choice of the	will	doth ever follow the	8, 511/ 34
we err not in	will	and judgment, we cannot	8, 512/ 11
we cannot err in	will	and choice of things	8, 512/ 12
things . . . but that the	will	always doth naturally accord	8, 512/ 13
more fully -- and	will	at this time nothing	8, 512/ 18
forbiddeth him. But his	will	, falling from the following	8, 512/ 23
fault of the froward	will	wittingly working for pleasure	8, 512/ 27
wit hath great good	will	to work with God's	8, 512/ 33
and learning lacketh the	will	to work well after	8, 512/ 35
wide world besides . . . he	will	, I trust, at the	8, 513/ 1
truth. Wherein if he	will	now confess that he	8, 513/ 5
do. And if he	will	abide still by that	8, 513/ 7
at the leastwise, whose	will	followeth not his wit	8, 513/ 10
by default of good	will	he waxed in conclusion	8, 513/ 29
ago . . . I ween it	will	be no great difficulty	8, 513/ 37
swine and those dogs	will	be naught for all	8, 514/ 30
but unto such as	will	be like swine, we	8, 514/ 32
to teach them that	will	, not learn, but rend	8, 515/ 2
punishment, where bare teaching	will	not suffice. And who	8, 515/ 13
For no good thing	will	they learn without biting	8, 515/ 24
saith true) that men	will	at some times not	8, 517/ 3
truth assent forthwith and	will	never resist. So he	8, 517/ 7
us ween that the	will	of man doth nothing	8, 518/ 31
to say that the	will	of man is no	8, 518/ 34
of man is no	will	at all, any more	8, 518/ 35
might say that the	will	of a tree were	8, 518/ 35
leaves, and that the	will	of an axe were	8, 519/ 1
free wills; which Tyndale	will	none of, in no	8, 519/ 17
knock." And if Tyndale	will	avoid this -- he	8, 520/ 8
sides, and think they	will	come there no more	8, 521/ 28
and would with good	will	that they had not	8, 521/ 28
working of man's own	will	, he putteth in the	8, 521/ 36
some reprobate wretch that	will	for all that be	8, 522/ 38
of his elects that	will	so work with his	8, 523/ 1
merit of man's free	will	. . . but to avoid the	8, 523/ 11
they have no free	will	at all, neither. For	8, 523/ 18
do themselves what they	will	, he will not let	8, 523/ 30
what they will, he	will	not let them fall	8, 523/ 30
his virtue (whereof he	will	reckon that he never	8, 524/ 23
of his own froward	will	, before that God withdrew	8, 524/ 34
the default in his	will	, and not in the	8, 524/ 36

frowardness of his own	will	, and not in any	8, 525/ 4
man withdraweth first his	will	. For as God preventeth	8, 525/ 18
his grace -- he	will	not bid us do	8, 525/ 21
not doing whereof he	will	punish us . . . and then	8, 525/ 23
Tyndale say what he	will	. . . we withdraw before God	8, 525/ 29
wanton or sow-drunk and	will	needs sink down and	8, 525/ 32
both his shins . . . then	will	he find his own	8, 526/ 25
themselves either by sinful	will	or slothful mind in	8, 526/ 35
nature of God neither	will	nor can do any	8, 527/ 10
glance at man's free	will	. . . as though because all	8, 527/ 20
himself and his own	will	nothing ado in his	8, 527/ 23
themselves to withdraw their	will	from him -- he	8, 528/ 21
pleasure, and that God	will	give him leave to	8, 529/ 27
cause for which Tyndale	will	make us ween that	8, 531/ 17
to withstand if we	will	, through the assistance of	8, 532/ 4
fault of our own	will	, and never denieth to	8, 532/ 7
we call therefor and	will	take hold upon it	8, 532/ 8
point is plain . . . I	will	now pass it over	8, 532/ 10
still asleep. But Tyndale	will	have him asleep needs	8, 533/ 12
of belief -- I	will	well agree with Tyndale	8, 534/ 28
into hope -- I	will	agree also that David	8, 534/ 30
only suspended, and the	will	therewith in like wise	8, 535/ 11
his wit and his	will	suspended as it is	8, 535/ 16
neither had wit nor	will	. For if his wit	8, 535/ 18
him his fault . . . his	will	must needs have followed	8, 535/ 18
wit is away, the	will	is gone therewith. For	8, 535/ 21
wit asleep and the	will	followed the fumes that	8, 535/ 23
while neither wit nor	will	. . . and therefore consented not	8, 535/ 37
elected to salvation . . . what	will	he answer? He will	8, 536/ 35
will he answer? He	will	not say, I am	8, 536/ 35
come thither before), I	will	not here press upon	8, 537/ 11
good while. And it	will	, I ween, well appear	8, 538/ 21
yoke himself; and then	will	all the doubt stand	8, 538/ 22
nothing but that it	will	well appear against Tyndale	8, 538/ 28
and maliciously, too. This	will	well appear, I say	8, 538/ 31
deed privily . . . but I	will	accomplish this my word	8, 539/ 15
through temptation -- that	will	we well agree. But	8, 542/ 32
to the same: "Whoso	will	save his soul in	8, 543/ 30
apostles which they rather	will	have known, and the	8, 544/ 5
plain the contrary . . . and	will	not admit for us	8, 544/ 16
cannot, but because he	will	not. For if he	8, 546/ 16
then seeing that step	will	not be defended . . . he	8, 546/ 30
perceiving that that step	will	not hold him neither	8, 546/ 34
now, this new Judas,	will	repent his railing against	8, 548/ 25
to, come. Now Tyndale	will	peradventure stick upon some	8, 548/ 32
thus tell us, and	will	ween by this way	8, 549/ 3
to wind out . . . we	will	for this once forget	8, 549/ 4
evident Scripture. But we	will	tell him then that	8, 549/ 6
be forgiven if he	will	. But by this one	8, 549/ 25
the matter, which he	will	not, I ween, for	8, 551/ 6

For Tyndale, if he	will	prove that he did	8, 551/ 13
upon the word, and	will	in no wise have	8, 552/ 20
in the matter . . . we	will	for this once no	8, 552/ 24
let Tyndale have his	will	, and abide thereby still	8, 552/ 26
faith: I ween it	will	be no very great	8, 554/ 8
is such as he	will	not this five years	8, 555/ 2
good work. And then	will	it thereupon follow that	8, 555/ 32
better perceiving whereof, I	will	ask Tyndale this . . . If	8, 556/ 2
he say no . . . then	will	it follow, upon Tyndale's	8, 556/ 12
before the world, I	will	deny him before the	8, 556/ 16
God"; and "He that	will	save his life in	8, 556/ 17
far forth as he	will	let them live as	8, 556/ 21
they bear him, they	will	rather forbear the pleasures	8, 556/ 24
such thing as he	will	rather that they shall	8, 556/ 26
applying of thine own	will	therewith, have gotten grace	8, 558/ 5
the matter hangeth. I	will	not therefore ask ye	8, 559/ 3
another church, which he	will	show you, and not	8, 560/ 24
err or not, he	will	tell you. And therefore	8, 560/ 26
two last, if he	will	say that he meant	8, 561/ 20
sake loveth them and	will	be -- or, rather	8, 563/ 26
him, and "what he	will	have them do." And	8, 565/ 22
of necessity, because his	will	can do none other	8, 565/ 25
him see, and his	will	must needs agree to	8, 565/ 26
to what works they	will	. For since their faith	8, 567/ 6
sake loveth them, and	will	be -- or, rather	8, 567/ 29
church" and his heresies	will	jumble and agree together	8, 568/ 7
help, or not? Tyndale	will	peradventure say he may	8, 568/ 15
that. Thereto peradventure he	will	say that the words	8, 568/ 17
prove it; which I	will	then deny. For those	8, 568/ 21
neighbor. Whereunto if Tyndale	will	say that if he	8, 568/ 26
which twain yet it	will	be more honesty for	8, 569/ 20
see how his definition	will	stand with his second	8, 569/ 31
amend and repent better	will	instead of purgatory, which	8, 571/ 1
himself so written his	will	with his Holy Spirit	8, 571/ 30
But why he rather	willed	them to have the	8, 79/ 26
in remembrance of himself	willed	and commanded to be	8, 368/ 36
Spirit . . . and whom he	willed	every man to hear	8, 397/ 1
how oft have I	willed	to gather thy children	8, 509/ 29
show, by their own	willful	punishment, worthy to suffer	8, 66/ 32
departed out by their	willful	schisms and plainly professed	8, 223/ 5
of the flesh. Which	willful	falling from God and	8, 452/ 19
them to be not	willful	nor obstinate, but conformable	8, 505/ 16
old philosophers for their	willful	idolatry against God were	8, 524/ 31
wits, and no contrary	willful	doing against the wit	8, 534/ 24
as there was a	willful	working of David against	8, 534/ 24
sleep was his own	willful	negligence . . . while he, beginning	8, 537/ 26
I ween, that would	willfully	drink poison first to	8, 37/ 15
at hand, except men	willfully	will forget them. But	8, 48/ 24
Apostle saying, "When we	willfully	sin after the knowledge	8, 377/ 23
of this church (both	willfully	first departed out, and	8, 477/ 20

grace go by, and	willfully	followeth affection! And if	8, 512/ 36
do -- wittingly and	willfully	write against the truth	8, 513/ 4
consented to sin and	willfully	cast off God's yoke	8, 538/ 30
himself -- that first	willfully	leave and forsake the	8, 561/ 26
obstinate malice, nor of	willfulness	departing out by seditious	8, 386/ 29
forth, for authority against	William	Tyndale, the words of	8, 329/ 11
wit, the words of	William	Tyndale himself. For himself	8, 329/ 13
Printed at London by	William	Rastell. 1533 CUM PRIVILEGIO	8, 384/ 12
I shall hereafter, God	willing	, declare you. Then have	8, 8/ 12
present labor . . . whereby, God	willing	, I shall so pull	8, 33/ 13
Now shall I (God	willing	) at my next leisure	8, 33/ 29
would smatter in preaching . . .	willing	the Corinthians to labor	8, 160/ 33
is it rather his	willing	behavior that serveth the	8, 207/ 27
he would have all	willing	confession quite cast away	8, 208/ 8
Tyndale bringeth forth himself,	willing	by his false translating	8, 239/ 24
shepherds had been as	willing	to feed as to	8, 317/ 19
our shepherds were as	willing	to feed as to	8, 319/ 24
of an ungracious purpose . . .	willing	to bring in his	8, 343/ 5
thereunto the words before-rehearsed,	willing	them that they shall	8, 349/ 10
I shall hereafter, God	willing	, come to touch the	8, 355/ 11
now shall I (God	willing	) in my Fourth Book	8, 382/ 17
saying that vowed widows	willing	to wed should have	8, 403/ 29
God of his goodness	willing	, as the Scripture saith	8, 499/ 16
take it? Doth the	willing	behavior of the taker	8, 503/ 18
so much as be	willing	to receive it. For	8, 504/ 4
obstinate, but conformable and	willing	to hear and learn	8, 505/ 17
through such toward and	willing	demeanor on their part	8, 505/ 21
wise, nor without some	willing	conversion and turning of	8, 509/ 40
where I purpose, God	willing	, to touch this matter	8, 512/ 17
faint and little well	willing	to go forward . . . so	8, 526/ 16
whole process endeth. And	willing	that we should now	8, 560/ 6
eyes that are content	willingly	to wax blind --	8, 6/ 20
affliction of the flesh	willingly	taken, with many other	8, 54/ 14
and his church or	willingly	taken of our own	8, 65/ 8
fasting and other affliction	willingly	taken by himself, did	8, 66/ 21
that they did it	willingly	as well for their	8, 70/ 32
fasting and other affliction	willingly	to put himself to	8, 72/ 6
eyes . . . except we would	willingly	captivate our understanding to	8, 129/ 34
is most likely, would	willingly	make the reader to	8, 169/ 10
matter itself meaneth a	willingly	offered declaration of the	8, 207/ 8
not denying than the	willingly	telling of our own	8, 207/ 14
and confession is the	willingly	made declaration of our	8, 207/ 24
heart that they will	willingly	go show themselves their	8, 208/ 3
man for his sin	willingly	punish himself, why may	8, 210/ 17
do no more so	willingly	and of purpose. More	8, 214/ 27
more do so again	willingly	and of purpose as	8, 214/ 31
yet do more so	willingly	and of purpose while	8, 214/ 34
ever he liveth, never	willingly	and of purpose fall	8, 215/ 6
doth none of them	willingly	. . . or at the least	8, 215/ 10
do so no more,	willingly	and of purpose" --	8, 216/ 1

doubt: what he calleth "	willingly	" and "of purpose." He	8, 216/ 2
understanding of this word "	willingly	" than other men have	8, 216/ 5
he do it not	willingly	. . . he sinneth not at	8, 216/ 6
sin of himself done	willingly	before . . . as where a	8, 216/ 8
what Tyndale meaneth by "	willingly	" and "of purpose." For	8, 216/ 22
there is nothing done "	willingly	" that is done of	8, 216/ 23
-- this call we	willingly	done, and say that	8, 216/ 31
this would I call "	willingly	," but if she were	8, 216/ 35
never do so more,	willingly	and of purpose --	8, 217/ 6
may do so again	willingly	, and of purpose, too	8, 217/ 8
if he do it	willingly	. And for conclusion, though	8, 217/ 10
shall never sin again	willingly	and of purpose . . . and	8, 217/ 17
they that sin again	willingly	and of purpose did	8, 217/ 18
will to the devil	willingly	, by doing now as	8, 244/ 26
with a false company,	willingly	drawn together, and fallen	8, 341/ 33
sin once of purpose (	willingly	, and not only of	8, 399/ 16
to mistake him, or	willingly	to let pass and	8, 412/ 1
but of malice or	willingly	with a consenting to	8, 426/ 12
teacheth that they which	willingly	sin, and of purpose	8, 437/ 33
in them that sin	willingly	and of purpose, and	8, 450/ 13
not of purpose nor	willingly	, nor do not consent	8, 451/ 16
fall from the grace,	willingly	, that helped them while	8, 452/ 7
and so break they	willingly	God's commandment, and fulfill	8, 452/ 17
do not commit them	willingly	, because they do commit	8, 452/ 23
though it be done	willingly	, but if a man	8, 453/ 18
sin of purpose nor	willingly	, and the other, that	8, 471/ 10
any of God's commandments	willingly	and of purpose shall	8, 471/ 13
do those horrible deeds	willingly	or of purpose, but	8, 490/ 6
they do them not	willingly	where nobody compelleth them	8, 491/ 1
doth none of them	willingly	nor of purpose, or	8, 492/ 36
do any such deeds	willingly	nor of purpose, or	8, 493/ 23
it, do this gear	willingly	and consent thereunto . . . or	8, 493/ 31
the man's part in	willingly	conforming himself toward the	8, 502/ 17
gift, to be as	willingly	received and taken as	8, 503/ 15
man that wittingly and	willingly	receiveth a gift of	8, 504/ 13
obedience by which we	willingly	submit ourselves to the	8, 508/ 2
of man doth nothing	willingly	, but were utterly forced	8, 518/ 32
himself did not first	willingly	forsake it and fall	8, 525/ 2
they do it not	willingly	, but of infirmity, for	8, 528/ 7
therefore doth never sin	willingly	, nor consent to sin	8, 533/ 14
while in which he	willingly	wrought evil . . . except Tyndale	8, 534/ 35
while in which he	willingly	wrought against it, first	8, 535/ 6
doth not wittingly nor	willingly	any contrary act against	8, 535/ 12
these things wittingly nor	willingly	, but upon those occasions	8, 535/ 14
of all these things	willingly	? "No," saith Tyndale. I	8, 536/ 23
beholding her, and thereby	willingly	suffered the death of	8, 537/ 28
none of these deeds	willingly	, nor cast not off	8, 539/ 20
of his horrible deeds	willingly	, nor consented to sin	8, 540/ 21
them "of purpose" or "	willingly	." For willingly can he	8, 565/ 35
purpose" or "willingly." For	willingly	can he not do	8, 565/ 35

once of purpose and	willingly	, shall never have remission	8, 568/ 2
sinned of purpose and	willingly	" -- and set "maliciously	8, 568/ 10
dark that by their	wills	no man should wit	8, 33/ 33
the sacraments, by their	wills	, no manner strength at	8, 104/ 31
thereof. For when their	wills	be bent thereto, and	8, 219/ 36
those heretics, by their	wills	, that instead of wine	8, 319/ 14
of their own free	wills	thereto -- such folk	8, 422/ 6
resist it in their	wills	, and have still in	8, 451/ 19
manner working of their	wills	, as ye have heard	8, 511/ 4
saith he that their	wills	do this of inevitable	8, 511/ 6
sloth of their own	wills	letted them not to	8, 518/ 26
working of their free	wills	; which Tyndale will none	8, 519/ 16
fear men with," thou	wilt	say. More He maketh	8, 287/ 33
eat thereof whether thou	wilt	or no!" When God	8, 308/ 2
it meaneth that thou	wilt	have the tabernacle made	8, 308/ 6
Was this not a	wily	drift, trow you? Which	8, 8/ 29
every child perceive his	wily	follies and false crafts	8, 35/ 4
the devil . . . are more	wily	, and more busy therewith	8, 35/ 33
secretly misled by false,	wily	shrews except they be	8, 38/ 21
shall perceive his bold,	wily	folly to come of	8, 223/ 34
the false merchandise of	wily	hypocrites. More If a	8, 294/ 19
the false merchandise of	wily	hypocrites. More He repeateth	8, 303/ 13
not begin by any	wily	fox after . . . but by	8, 304/ 16
enough which way this	wily	serpent walketh -- and	8, 501/ 24
and, like a shrewd,	wily	lad, hath scraped it	8, 557/ 28
brethren," by his unwise	wily	change of this word	8, 559/ 26
hath he by that	wily	change, even in the	8, 559/ 32
leisure work her and	win	her to his own	8, 7/ 11
seem to do, they	win	their hearts to assent	8, 42/ 18
for his sake to	win	him to God and	8, 89/ 23
leave nothing unsought to	win	him unto the knowledge	8, 122/ 28
charity. For surely to	win	his conclusion, and bring	8, 137/ 19
they were able to	win	the whole field. For	8, 226/ 9
widowly chastity, not to	win	heaven thereby (' For	8, 324/ 23
here but that they	win	not heaven -- which	8, 324/ 31
that she might thereby	win	him to thee too	8, 372/ 32
be not worthy to	win	the glory to come	8, 401/ 21
not without hope to	win	him and beguile him	8, 469/ 36
and suffer long to	win	his brother to Christ	8, 516/ 35
ever he was to	win	them before -- as	8, 520/ 5
the same ways to	win	and save them that	8, 522/ 35
as smoke in the	wind	, and as darkness at	8, 89/ 11
down . . . and a little	wind	able enough to blow	8, 530/ 35
by this way to	wind	out . . . we will for	8, 549/ 3
looked out at his	window	! And therefore, whosoever have	8, 530/ 23
woman out at a	window	for adultery. And we	8, 531/ 23
heart by the glass	windows	of his eyes. Whereupon	8, 537/ 29
of material bread and	wine	; and so, he said	8, 15/ 25
that the old, wholesome	wine	with which good folk	8, 38/ 11
him to drink no	wine	, as he commanded in	8, 59/ 32

not commanded for the	wine	or meat itself, that	8, 59/ 37
he would not drink	wine	in way of a	8, 60/ 4
him to drink no	wine	as he commanded in	8, 60/ 28
disease he would drink	wine	to recover his health	8, 60/ 33
himself forbid all men	wine	upon certain days, or	8, 61/ 18
by moderate drinking of	wine	anything disposed to drunkenness	8, 62/ 5
commandment, and shall drink	wine	and shall break his	8, 62/ 7
or if he forbear	wine	or keep the fast	8, 62/ 8
color of his envenomed	wine	, that it may be	8, 75/ 31
Baptism rather water than	wine	while wine will wash	8, 78/ 35
water than wine while	wine	will wash as clean	8, 78/ 35
or corns, and the	wine	made one of many	8, 81/ 10
bread and that holy	wine	changed and turned in	8, 81/ 13
sacrament and bread and	wine	in the other, before	8, 81/ 24
form of bread and	wine	, is the very Blessed	8, 110/ 23
form of bread and	wine	. . . of which holy offering	8, 111/ 31
that offered bread and	wine	, was a solemn figure	8, 111/ 33
him water instead of	wine	, "God thank you, Master	8, 121/ 9
Winer, for your good	wine	, but in good faith	8, 121/ 10
worshipful name of '	wine	, 'I had as	8, 121/ 11
meat. He drank no	wine	, but was content with	8, 122/ 16
commanded to abstain from	wine	, that will he observe	8, 124/ 35
of what grapes the	wine	was made that Christ	8, 195/ 12
is Christ's body and	wine	his blood? And yet	8, 290/ 34
is Christ's body and	wine	his blood? And yet	8, 292/ 36
is Christ's body, and	wine	his blood, so that	8, 293/ 4
that the bread and	wine	still remain, as Tyndale	8, 293/ 5
that the bread and	wine	is converted and changed	8, 293/ 6
of corn, and the	wine	of many grapes, and	8, 296/ 14
putteth water into the	wine	, whereas the Scripture speaketh	8, 317/ 8
Scripture speaketh but of	wine	: thereto answereth Tyndale thus	8, 317/ 9
the heat of the	wine	. . . or put to after	8, 317/ 12
water is changed into	wine	, so are we changed	8, 317/ 13
and change of the	wine	into his own blood	8, 317/ 29
any other thing than	wine	. . . and spoke also himself	8, 317/ 30
consecrated his blood of	wine	and water? But one	8, 317/ 32
the water into the	wine	, that in his frantic	8, 318/ 7
might put into the	wine	what he would beside	8, 318/ 12
be mingled with the	wine	as the water welled	8, 318/ 30
did put water into	wine	; though there was no	8, 318/ 35
wills, that instead of	wine	and water, men would	8, 319/ 14
precious Body, and the	wine	into his blessed Blood	8, 466/ 4
in a cup of	wine	and a gobbet of	8, 572/ 7
God thank you, Master	Winer	, for your good wine	8, 121/ 10
of a wild goose's	wing	. But yet consider one	8, 300/ 16
Tyndale here, though he	wink	fast . . . is not yet	8, 188/ 19
allegeth, and that I	wink	and will not perceive	8, 435/ 19
Now, if Tyndale would	wink	at these letters like	8, 557/ 25
So that they that	winked	and cared not for	8, 482/ 31
enough (saving that he	winketh	and will not see	8, 188/ 28

cardinals, either: he then	winketh	of wiliness, and will	8, 386/ 23
unwritten -- then he	winneth	nothing; for even so	8, 150/ 10
and learning. But what	winneth	Tyndale by that answer	8, 272/ 10
of much matter and	winneth	much worship therewith. But	8, 291/ 13
his subtle shift, he	winneth	so much worship thereby	8, 459/ 20
torment, without any manner	winning	, and not without final	8, 12/ 3
waxed cold many a	winter	after. If Tyndale make	8, 474/ 22
boy's age is twenty	winters	stepped into his knave's	8, 491/ 31
Ezekiel, by Christ's word	wiped	out of credence. Therefore	8, 355/ 31
But our Savior himself	wipeth	away clean all the	8, 454/ 15
contagion of their company:	wisdom	were it for us	8, 2/ 15
which the King's high	wisdom	politically provided, in that	8, 10/ 30
his pernicious book, take	wisdom	with you, as I	8, 42/ 32
the riches of the	wisdom	and science of God	8, 49/ 5
that his high spiritual	wisdom	had a very deep	8, 60/ 17
well done, since the	wisdom	of philosophy, all that	8, 63/ 32
true therein, is the	wisdom	given of God, and	8, 63/ 33
other gifts of higher	wisdom	than that is. But	8, 63/ 34
hath of his high	wisdom	and power found the	8, 102/ 7
you the high spiritual	wisdom	of unfaithful heretics . . . he	8, 120/ 7
declared how high spiritual	wisdom	they use in searching	8, 120/ 17
shall by his high	wisdom	make as though he	8, 137/ 32
so wise in the	wisdom	of God, and so	8, 140/ 25
say, "This is the	wisdom	of a fool," "This	8, 167/ 29
found in him more	wisdom	, sadness, and virtue than	8, 189/ 24
and Scripture and natural	wisdom	, with invocation of his	8, 247/ 18
it had been more	wisdom	for him to have	8, 387/ 35
And therefore it is	wisdom	to stay well ourselves	8, 404/ 31
refer it unto the	wisdom	of every good Christian	8, 426/ 6
of his goodness and	wisdom	left one bridle bound	8, 450/ 15
have taught nurture and	wisdom	loveth his father and	8, 488/ 31
mother, and all the	wisdom	that he learned of	8, 491/ 10
father taught nurture and	wisdom	, and sent him to	8, 496/ 29
charity, continence, piety, learning,	wisdom	. . . or anything in this	8, 503/ 25
or chastity, learning, justice,	wisdom	, or any other good	8, 503/ 35
high goodness and unsearchable	wisdom	doth divers times for	8, 525/ 16
that evil, through the	wisdom	of Abigail. How long	8, 529/ 3
laws, and all the	wisdoms	that he learned of	8, 491/ 15
not fail in such	wise	to go forward that	8, 2/ 29
he speaketh in this	wise	: "If ye will not	8, 5/ 5
Saint John in such	wise	expounded that I dare	8, 6/ 27
which exposition in like	wise	priests, friars, monks, and	8, 7/ 14
which was never one	wise	nor good -- was	8, 9/ 11
and that in such	wise	that when the books	8, 9/ 14
And was in such	wise	finally confounded with shame	8, 9/ 18
aggrieved God in such	wise	, that God have already	8, 9/ 27
do so in no	wise	, affirming to Constantine that	8, 18/ 12
be, in no manner	wise	; the person is not	8, 18/ 24
not confess in no	wise	. For which things and	8, 20/ 32
process, came in such	wise	to pass that he	8, 22/ 21

heard it in such	wise	that, as they said	8, 23/ 20
matters handled in such	wise	by Tyndale, or the	8, 25/ 36
not rebel in no	wise	. But he biddeth them	8, 30/ 26
Highness will in no	wise	-- nor in no	8, 31/ 3
-- nor in no	wise	may, if he will	8, 31/ 3
he further in this	wise	: "A Christian man is	8, 31/ 18
to blind in such	wise	the world that folk	8, 35/ 7
as meseemeth, that divers	wise	and well-learned men should	8, 35/ 24
yet were he not	wise	, I ween, that would	8, 37/ 15
counsel him in any	wise	to read therewith such	8, 38/ 8
our works in such	wise	were it not for	8, 53/ 16
they may in no	wise	be helped, refer the	8, 56/ 18
man should in any	wise	pursue and punish any	8, 57/ 14
that as well all	wise	men as all good	8, 57/ 18
at handstrokes in no	wise	, but serve for trumpeters	8, 58/ 33
babes yet, in no	wise	, but go and tell	8, 59/ 15
love in such a	wise	way understood, his spiritual	8, 59/ 20
the same, in like	wise	, understand they all the	8, 59/ 22
unto God in such	wise	as the prayer is	8, 68/ 10
the priest in like	wise	for necessity dispensed with	8, 72/ 34
Tyndale is in such	wise	master and lord of	8, 73/ 32
but yet useth no	wise	man to call Christ	8, 74/ 16
them in any manner	wise	unto such scornful things	8, 76/ 7
be in some manner	wise	a means to come	8, 77/ 14
Is not here a	wise	work of Tyndale? But	8, 80/ 8
Saint James were so	wise	in natural things that	8, 87/ 25
and would in no	wise	have it left. But	8, 88/ 24
ordained. And in this	wise	he saith we be	8, 91/ 15
wot well in no	wise	will he lie, for	8, 93/ 11
-- have in such	wise	wrought upon the bodies	8, 103/ 26
be but in such	wise	means and cause of	8, 104/ 21
may see what a	wise	process Tyndale maketh us	8, 106/ 12
would I wit of	wise	Tyndale whether if men	8, 110/ 3
would I wit of	wise	Tyndale farther, whether if	8, 110/ 15
yet now would his	wise	disciple Tyndale have us	8, 114/ 1
body after this this	wise	preacheth wise preach they	8, 114/ 12
this this wise preacheth	wise	preach they: "Thou must	8, 114/ 12
our Lord in such	wise	as men are taught	8, 114/ 28
will not in any	wise	that men shall pray	8, 117/ 10
handleth yet in such	wise	as men may well	8, 119/ 2
repentant sinner, in what	wise	he should do penance	8, 122/ 10
hath made men so	wise	, and we would at	8, 136/ 33
that ye be so	wise	in the wisdom of	8, 140/ 25
in such manner of	wise	as it might serve	8, 142/ 12
repeat, and in like	wise	all other things against	8, 143/ 22
matter -- in such	wise	as he showeth both	8, 144/ 8
how many manner of	wise	Tyndale teacheth us that	8, 145/ 11
how many manner of	wise	this word "church" is	8, 145/ 27
him answer in this	wise	: "Sufficeth unto thee my	8, 159/ 25
the soul in such	wise	against the rebellion of	8, 159/ 35

he translateth in like	wise	, or "repenting" for doing	8, 165/ 11
say now, in like	wise	, that this word "church	8, 167/ 5
Tyndale that, in no	wise	, I will not have	8, 169/ 3
I would in no	wise	that, as Tyndale taketh	8, 169/ 25
proceedeth not in like	wise	in this word "church	8, 169/ 35
should ecclesia in like	wise	wheresoever it signifieth a	8, 171/ 13
forbear, saith in this	wise	: "What say I, then	8, 172/ 21
that place in this	wise	: "Thou abhorrest images, and	8, 173/ 30
that in the same	wise	and of like malice	8, 175/ 1
true"; "or else, as	wise	people when they dance	8, 175/ 11
an "elder" in like	wise	. Which word of Tyndale	8, 183/ 7
we blame in like	wise	the translator for translating	8, 184/ 4
Saint Peter in this	wise	: "Presbyteros qui sunt in	8, 184/ 21
the remnant in like	wise	. And that will I	8, 185/ 15
Baptism, and in like	wise	the profane word presbyteros	8, 189/ 4
they can in no	wise	defend them . . . nor so	8, 197/ 14
upon him in such	wise	as the church of	8, 197/ 27
conveniently stand? By this	wise	reason we should never	8, 198/ 27
bringeth not forth one	wise	word. For though this	8, 200/ 13
cannot abide in no	wise	that any man should	8, 206/ 23
can Tyndale in no	wise	abide. And why? For	8, 206/ 25
sins is in such	wise	full that he will	8, 208/ 22
that were in any	wise	due to the same	8, 209/ 24
Paul saith in this	wise	: "It is impossible that	8, 212/ 34
be forthwith in such	wise	innocents that if we	8, 213/ 12
man consider in what	wise	the prophet Joel describeth	8, 214/ 17
coucheth them in such	wise	that he would make	8, 227/ 30
question, asked in this	wise	, if he will answer	8, 230/ 36
Christ's words in this	wise	, "I receive no record	8, 233/ 10
leader in any manner	wise	as he was their	8, 234/ 7
the Latin in this	wise	-- "I receive not	8, 234/ 30
of the old holy,	wise	, and well-learned doctors, some	8, 249/ 35
as all those holy,	wise	, well-learned saints all this	8, 250/ 4
I have in such	wise	confounded him and all	8, 252/ 33
thing, almost, in like	wise	. For in this point	8, 253/ 12
meant not in such	wise	. . . and that he can	8, 253/ 31
Savior saith in like	wise	that his Holy Spirit	8, 258/ 8
lord's servants were so	wise	to learn this lesson	8, 263/ 14
he hath in like	wise	all this while provided	8, 274/ 21
same reason in like	wise	profitable to us, and	8, 278/ 12
readers, in what worshipful	wise	Tyndale proveth all his	8, 279/ 8
he showeth himself as	wise	as one that, lest	8, 282/ 12
and for all the	wise	and well-framed reasons which	8, 283/ 2
this was also a	wise	temperance of the matter	8, 283/ 26
he saith for these	wise	causes that it were	8, 283/ 27
profiteth two manner of	wise	. One wise, in that	8, 288/ 11
manner of wise. One	wise	, in that it maketh	8, 288/ 11
Is not this a	wise	and a worshipful reason	8, 290/ 15
men should in like	wise	, being many in person	8, 296/ 15
them . . . yet would the	wise	men make us so	8, 297/ 22

forgotten, and in no	wise	believed, but -- whereas	8, 297/ 27
be served in such	wise	, no more than Abraham	8, 300/ 9
deed, done in that	wise	, pleasant and acceptable to	8, 300/ 12
also, and take their	wise	wives with them. And	8, 300/ 14
would not in any	wise	that ye were deceived	8, 301/ 20
of them -- the	wise	man may well wit	8, 304/ 15
salvation? Were this a	wise	argument -- "Better is	8, 305/ 1
see how well this	wise	argument serveth him. And	8, 306/ 30
between. And in like	wise	joineth he now the	8, 307/ 6
their epistles in like	wise	. . . and peradventure one of	8, 310/ 24
I trust, in such	wise	-- and his "feeling	8, 314/ 20
answereth Tyndale in this	wise	. . . Tyndale A great doubt	8, 316/ 8
how or in what	wise	to consecrate or say	8, 316/ 38
the meaning? Would the	wise	man that if God	8, 319/ 20
fasting. And in like	wise	the apostles -- to	8, 322/ 7
he writeth in this	wise	: "Keep you my traditions	8, 323/ 16
he would seem so	wise	, prove himself a fool	8, 330/ 18
now in what substantial	wise	that Tyndale hath answered	8, 330/ 20
expound it in such	wise	that it shall serve	8, 337/ 16
the Arians in like	wise	as they did. They	8, 340/ 19
ween ye, a godly,	wise	way? Then goeth he	8, 342/ 5
charge given in like	wise	, with much like adjuration	8, 348/ 17
and confirm in like	wise	; and never wise man	8, 353/ 6
like wise; and never	wise	man would say otherwise	8, 353/ 6
either good man or	wise	man that would agree	8, 353/ 8
he saith in this	wise	: "For they bind importable	8, 353/ 17
and others, in like	wise	, after the manner that	8, 353/ 35
unto him in this	wise	: "Abide thou in those	8, 359/ 25
Numbers, writeth in this	wise	: "In the observances of	8, 367/ 35
time we in such	wise	accomplish and fulfill them	8, 368/ 8
Gentiles, writeth in this	wise	: "Stand fast and observe	8, 368/ 18
apostles, writeth in this	wise	: "Of these apostles am	8, 369/ 5
Corinthians, saith in this	wise	: "Saint Paul prevented them	8, 369/ 19
Whitsuntide, saith in this	wise	: "There is no doubt	8, 370/ 1
Pelagians, writeth in this	wise	: "Children which be baptized	8, 370/ 9
reverently fulfill, in such	wise	as it was delivered	8, 370/ 22
other words in this	wise	: "I, good Lord that	8, 371/ 33
things writeth in this	wise	: "It was not for	8, 373/ 13
I would in like	wise	fain wit of Tyndale	8, 375/ 23
used after in such	wise	. . . and Saint Cyprian did	8, 375/ 32
whole Church in like	wise	. Finally, there is no	8, 379/ 2
would not in any	wise	that the Church had	8, 381/ 16
in such a shameful	wise	that if other men	8, 382/ 3
touch: then shall every	wise	man well perceive and	8, 386/ 18
church will in no	wise	agree with the definition	8, 392/ 20
and that in like	wise	though they cannot err	8, 393/ 12
do sin, in such	wise	that they may do	8, 397/ 7
clean." And in like	wise	where he promiseth reward	8, 401/ 8
is necessary that every	wise	reader mark well and	8, 404/ 10
never repent. In like	wise	, where he saith that	8, 411/ 3

us ween, with such	wise	juggling, that "faith alone	8, 421/ 9
God . . . nor in what	wise	God and his Holy	8, 421/ 21
Saint John in such	wise	as Tyndale doth: that	8, 428/ 32
great virtues in such	wise	that it appeared that	8, 429/ 17
Paul here in like	wise	speaketh of them that	8, 431/ 17
grace. And in like	wise	, whensoever the righteous man	8, 432/ 20
thirty-third chapter, in this	wise	: "The righteousness of the	8, 432/ 24
him." In this	wise	will Tyndale peradventure answer	8, 436/ 19
In such manner of	wise	meant Saint John in	8, 439/ 8
make us all so	wise	as to ween that	8, 440/ 36
in such a special	wise	that whatsoever they do	8, 441/ 16
goeth forth in this	wise	. . . Tyndale And yet every	8, 443/ 17
Were not here a	wise	riddle, ween ye, and	8, 446/ 31
for his promises." This	wise	answer is much like	8, 449/ 21
no will, in no	wise	, nor no malicious purpose	8, 450/ 33
and that in such	wise	that he was fain	8, 453/ 6
mean some such far-fetched	wise	invention . . . else can I	8, 453/ 24
the sin, in no	wise	; I will be well	8, 457/ 34
against me in this	wise	-- "And therefore it	8, 458/ 27
wit can in no	wise	perceive. And thus, good	8, 459/ 37
I have many manner	wise	plainly refelled and confuted	8, 460/ 26
same in such erroneous	wise	as Luther and Tyndale	8, 460/ 32
in any manner of	wise	-- neither of malice	8, 461/ 32
in Christ . . . in such	wise	as they may in	8, 462/ 19
fear but that every	wise	man will in this	8, 468/ 12
person shall in like	wise	at the first teaching	8, 468/ 15
good readers, a godly,	wise	way? I dare boldly	8, 469/ 30
they should in no	wise	take it for any	8, 472/ 26
few of his own	wise	words, Tyndale hath confounded	8, 480/ 9
to hear any very	wise	word in all Tyndale's	8, 489/ 31
I ween, find no	wise	man in this point	8, 493/ 33
comely device which every	wise	man, ye wot well	8, 494/ 2
such things in any	wise	, and tell them that	8, 505/ 36
of them in no	wise	, for the counsel to	8, 506/ 8
taught were in such	wise	inspired into every man's	8, 507/ 11
is able in such	wise	to inspire and infund	8, 507/ 21
belief lost in like	wise	if the thing were	8, 508/ 8
thing were in such	wise	given us as we	8, 508/ 8
I say, in such	wise	showed, nor the wit	8, 509/ 1
not, in such manner	wise	that he cannot choose	8, 509/ 13
and that in such	wise	that they should not	8, 509/ 35
and that in such	wise	that they could not	8, 509/ 37
not in such inevitable	wise	, nor without some willing	8, 509/ 39
love God in such	wise	as is requisite unto	8, 512/ 1
well in that so	wise	a master as our	8, 513/ 30
lived naught. But this	wise	reason, among many like	8, 514/ 5
before . . . which in such	wise	defile all holy, vowed	8, 515/ 19
well ware, in any	wise	, that he go to	8, 516/ 7
none of, in no	wise	. Now, meaning falsely thus	8, 519/ 17
he writeth in this	wise	. . . Tyndale God now and	8, 522/ 8

do, saying that his	wise	goodness well seeth wherefore	8, 526/ 1
slothful mind in some	wise	do deserve it . . . he	8, 526/ 35
good work in any	wise	his own; whereas the	8, 527/ 26
should soon make every	wise	man see that in	8, 531/ 28
Is not here a	wise	tale, trow ye? Except	8, 533/ 25
it us in this	wise	by example: A man	8, 534/ 11
and therefore, in like	wise	, David, lying in lechery	8, 534/ 12
will therewith in like	wise	, so that a man	8, 535/ 11
us leave in like	wise	to believe upon good	8, 537/ 19
me, Tyndale neither, as	wise	and expert as he	8, 538/ 4
matches in that manner	wise	. But this dare I	8, 538/ 7
God, in this manner	wise	, as followeth . . . "Why hast	8, 539/ 3
David told us his	wise	process of not sinning	8, 540/ 27
and telleth us as	wise	a tale of Christ's	8, 540/ 29
here, good readers, a	wise	and well-told tale? It	8, 550/ 3
now see, by this	wise	reason, that Saint Peter's	8, 551/ 33
and will in no	wise	have that fall called	8, 552/ 20
oppressing." And in like	wise	am I content that	8, 552/ 31
brethren." Now put this	wise	gloss thereto, and see	8, 553/ 15
mine answer to this	wise	cavillation of his against	8, 553/ 35
he can in no	wise	bear the common opinion	8, 554/ 4
sin, turned in any	wise	at any time from	8, 558/ 19
question, I ween all	wise	men think that the	8, 559/ 6
thereof, and to what	wise	end at last he	8, 562/ 2
question had in such	wise	been put by us	8, 562/ 10
it is in such	wise	inexpugnable that when they	8, 565/ 3
other honor in no	wise	thereto, but only believe	8, 572/ 5
laws," so well and	wisely	written in their hearts	8, 124/ 25
the better perceive how	wisely	the man defendeth the	8, 144/ 7
ye may see how	wisely	, by long leisure and	8, 182/ 9
He weigheth his words	wisely	when he saith that	8, 271/ 11
promises? If Tyndale speak	wisely	in this, I must	8, 282/ 34
were true . . . yet as	wisely	concluded as this is	8, 294/ 31
how well and how	wisely	, and thereto how virtuously	8, 307/ 24
thus ye see how	wisely	Tyndale sticketh with me	8, 312/ 15
And forthwith, well and	wisely	, instead of preaching he	8, 356/ 28
in . . . so doth Tyndale	wisely	leave it out. And	8, 364/ 16
obediently and understand them	wisely	." Saint Augustine, in the	8, 370/ 7
he handle any more	wisely	the remnant of his	8, 399/ 28
when he hath thus	wisely	handled it . . . then, as	8, 413/ 18
by only faith. As	wisely	as if he would	8, 421/ 2
therein useth himself as	wisely	as if he would	8, 421/ 11
sin -- speaketh as	wisely	as if he would	8, 440/ 3
faster therein -- or	wisely	give up his heresies	8, 479/ 8
soon after, well and	wisely	recomforted himself with the	8, 496/ 33
that Tyndale hath so	wisely	defended them all . . . he	8, 550/ 9
election so well and	wisely	acquitted himself so like	8, 553/ 4
followed the judgment of	wiser	and better and better-learned	8, 139/ 12
weeneth that he speaketh	wisest	. . . he helpeth me somewhat	8, 292/ 9
would, in good faith,	wish	that never man should	8, 36/ 23

therefore, as I would	wish	that their books were	8, 37/ 10
in my right wit	wish	to die better. And	8, 221/ 22
them up . . . I would	wish	Tyndale among them, and	8, 483/ 17
as much in vain	wish	to, come. Now Tyndale	8, 548/ 31
that I would have	wished	him to say! For	8, 264/ 3
where he counseleth and	wisheth	that he should rather	8, 261/ 9
not, he said he	wist	ne'er. But he said	8, 14/ 19
and some that he	wist	well were abjured before	8, 17/ 19
need were; for Burt	wist	well I were not	8, 19/ 2
such harm as he	wist	he had well deserved	8, 19/ 25
death that he then	wist	he should. They could	8, 23/ 13
Court; which themselves well	wist	would never have been	8, 23/ 17
awry . . . so that we	wist	he meant no harm	8, 74/ 19
man at last, I	wist	well, would somewhat show	8, 75/ 20
Christians whereof no man	wist	the meaning. For if	8, 317/ 16
this and that, he	wist	ne'er what, nor at	8, 318/ 17
men whereof "no man	wist	the meaning" -- why	8, 319/ 17
I know well God	wist	why he commanded all	8, 329/ 5
us." Howbeit, Peter yet	wist	not by what means	8, 329/ 20
man. And when he	wist	well his revocation could	8, 358/ 8
them all . . . which he	wist	well was the point	8, 364/ 14
us." Howbeit, Peter yet	wist	not by what means	8, 404/ 6
yet, he saith, Peter	wist	not by what means	8, 407/ 19
ere ever he well	wist	where he would rest	8, 448/ 13
things which before he	wist	not of -- how	8, 528/ 31
rage that he neither	wist	what he did nor	8, 537/ 31
learning or any natural	wit	. . . shall not only be	8, 7/ 33
of his high worldly	wit	. . . and that men should	8, 8/ 20
once: that is to	wit	, both in suing for	8, 16/ 24
handwriting: that is to	wit	, the book of Martin	8, 21/ 20
unlearned woman having natural	wit	and being sure and	8, 26/ 2
and, after my poor	wit	and learning, with opening	8, 27/ 20
battle: that is to	wit	, the question, Which is	8, 33/ 30
wills no man should	wit	what they mean. But	8, 33/ 33
him (if he have	wit	and grace) a little	8, 34/ 30
grace to bestow his	wit	and learning, such as	8, 34/ 35
For now is Frith's	wit	and learning nothing but	8, 34/ 36
thereof, that is to	wit	, both confession and satisfaction	8, 42/ 7
-- that is to	wit	, of all good men	8, 46/ 28
well they lacked no	wit	, and had as much	8, 50/ 17
allegeth, that is to	wit	, the consideration of the	8, 50/ 30
people, that is to	wit	, the ' elder brethren	8, 58/ 26
-- that is to	wit	, of their nature neither	8, 60/ 13
things to his own	wit	, lest his will blind	8, 61/ 6
his will blind his	wit	; but let us lean	8, 61/ 7
commandment. And when his	wit	would have found none	8, 61/ 32
-- that is to	wit	, to humble himself before	8, 66/ 15
-- that is to	wit	, "for help against our	8, 67/ 6
-- that is to	wit	, how the walls of	8, 67/ 12
is of so simple	wit	and understanding but he	8, 67/ 23

-- that is to	wit	, for the priests to	8, 69/ 21
it; that is to	wit	, for the spiritual benefit	8, 73/ 35
all: that is to	wit	, that they betoken the	8, 77/ 31
twain, that is to	wit	, neither in Baptism nor	8, 83/ 23
all: that is to	wit	, Confirmation, Penance, Order, Matrimony	8, 83/ 28
sign, that is to	wit	, the marriage, which he	8, 85/ 17
to; that is to	wit	, to work not in	8, 85/ 27
argument; that is to	wit	, that this sacrament hath	8, 87/ 12
but faith . . . I would	wit	of Tyndale what calleth	8, 90/ 23
there I would fain	wit	of Tyndale, since he	8, 93/ 1
these causes, I would	wit	of him whether it	8, 93/ 14
things: that is to	wit	, the faith set on	8, 93/ 37
have either learning or	wit	. If this opinion of	8, 95/ 30
too; that is to	wit	, that by the holy	8, 96/ 12
sins, that is to	wit	, both of sin original	8, 100/ 19
-- that is to	wit	, they that think that	8, 101/ 7
-- that is to	wit	, those waters, garment, and	8, 103/ 26
made . . . that is to	wit	, that he would be	8, 106/ 33
falsehoods: that is to	wit	, that Christ hath never	8, 107/ 18
But now would I	wit	of wise Tyndale whether	8, 110/ 3
But then would I	wit	of wise Tyndale farther	8, 110/ 15
gosling had as much	wit	as he. And yet	8, 114/ 1
the world captivateth his	wit	, and about the law	8, 120/ 11
the world captivateth his	wit	, and about the law	8, 120/ 24
there he captivateth his	wit	and understanding to obey	8, 126/ 17
-- that is to	wit	, a man to captivate	8, 126/ 27
man to captivate his	wit	and understanding and obey	8, 126/ 28
and an ass without	wit	or understanding? Tyndale Judge	8, 130/ 16
salvation; that is to	wit	, all such things as	8, 132/ 10
as they that have	wit	and learning do already	8, 133/ 21
Tyndale; that is to	wit	, indeed against heretics that	8, 137/ 5
and more lack of	wit	, and most lack of	8, 144/ 9
number: that is to	wit	, the only rulers or	8, 145/ 22
God -- I must	wit	of Tyndale whether he	8, 149/ 15
one, that is to	wit	, the word of God	8, 150/ 13
written: then must we	wit	of Tyndale which he	8, 150/ 14
preachers, that is to	wit	, all the evangelists and	8, 150/ 29
-- that is to	wit	, the time next after	8, 151/ 28
one: that is to	wit	, either that every necessary	8, 157/ 26
-- that is to	wit	, rob and steal away	8, 162/ 36
other men's conscience, fain	wit	of Tyndale by his	8, 163/ 33
-- that is to	wit	, in despite of the	8, 174/ 15
little learning and less	wit	, and least truth, Tyndale	8, 174/ 30
not (that is to	wit	, to defend them) as	8, 178/ 38
elders," that is to	wit	, from evil to worse	8, 188/ 5
true: that is to	wit	, that except oiling and	8, 196/ 22
part, that is to	wit	, the consequent which he	8, 198/ 4
if he have natural	wit	and be but indifferent	8, 203/ 34
the less and his	wit	the worse while he	8, 204/ 2
although he had great	wit	and learning both, yet	8, 204/ 4

beauty, strength, learning, or	wit	. Gratia gratum Gratiagratumfaciens faciens	8, 204/ 25
itself: that is to	wit	, from the Sacrament of	8, 207/ 5
then will I yet	wit	of Tyndale whether God	8, 209/ 8
again; that is to	wit	, to come again to	8, 213/ 9
us (that is to	wit	, neither hell nor purgatory	8, 213/ 14
-- that is to	wit	, of all Christian people	8, 215/ 7
saith (that is to	wit	, that if he believed	8, 218/ 6
any reason or natural	wit	. For albeit that the	8, 218/ 25
yet he that hath	wit	and no learning at	8, 218/ 28
of reason or natural	wit	, but only a rash	8, 218/ 33
confesseth; that is to	wit	, for a foundation of	8, 220/ 10
never in my right	wit	wish to die better	8, 221/ 22
book: that is to	wit	, "Whether the Church Were	8, 222/ 4
cause, but lack of	wit	and shame. Tyndale Whether	8, 223/ 35
-- that is to	wit	, both with his word	8, 225/ 7
written (that is to	wit	, before any part of	8, 226/ 14
-- that is to	wit	, all the words of	8, 226/ 15
man," he should not	wit	what man he should	8, 229/ 33
-- that is to	wit	, whether he were any	8, 231/ 31
prophet; that is to	wit	, the great prophet of	8, 231/ 32
leader, that is to	wit	, the chief leader. Now	8, 234/ 13
Word: that is to	wit	, the Word of God	8, 235/ 28
changed; that is to	wit	, "Christ was God" and	8, 236/ 22
excuse: that is to	wit	, I receive none because	8, 237/ 37
the captivating of his	wit	(with help of grace	8, 239/ 8
John, that is to	wit	, the witness of the	8, 239/ 16
-- that is to	wit	, as well the works	8, 239/ 28
this" (that is to	wit	, the witness of the	8, 240/ 23
beginning; that is to	wit	, he hath from the	8, 243/ 27
house," that is to	wit	, his church). So that	8, 247/ 24
-- that is to	wit	, his true apostle. And	8, 252/ 23
-- that is to	wit	, that they proved every	8, 255/ 7
also: that is to	wit	, of miracles as many	8, 256/ 9
I somewhat allow his	wit	. . . as our Savior said	8, 257/ 19
-- that is to	wit	, that there is no	8, 257/ 25
-- if himself have	wit	-- shall plainly say	8, 262/ 17
truth: that is to	wit	, that the true preachers	8, 264/ 8
thus . . . we must first	wit	of him which false	8, 265/ 9
them -- we must	wit	of him what he	8, 265/ 25
-- that is to	wit	, that heresy that Arius	8, 266/ 16
had as great a	wit	as any man had	8, 273/ 3
many a more mean	wit	hath found since . . . except	8, 273/ 5
-- that is to	wit	, the proof. For ye	8, 276/ 7
miracle: that is to	wit	, because it prophesied of	8, 281/ 5
I can see no	wit	therein. But finally he	8, 282/ 35
Tyndale had left his	wit	when he wrote this	8, 283/ 25
-- that is to	wit	, the Scripture than the	8, 284/ 35
-- that is to	wit	, Christ's Catholic Church, which	8, 285/ 23
fond argument, hath yet	wit	enough to laugh thereat	8, 286/ 27
the liking his own	wit	. But for because Tyndale	8, 287/ 4

-- that is to	wit	, that the apostles wrote	8, 290/ 3
sacraments, that is to	wit	, Baptism and the Sacrament	8, 294/ 25
writing: that is to	wit	, by the relation of	8, 295/ 26
faith before had, the	wit	of man might abuse	8, 295/ 34
other twain. I would	wit	of Tyndale whether he	8, 296/ 6
-- that is to	wit	, that of any of	8, 296/ 17
fashion . . . that is to	wit	, that the apostles of	8, 297/ 6
thus -- I would	wit	of Tyndale whether the	8, 297/ 36
if he have either	wit	or grace . . . he must	8, 298/ 6
sacraments: that is to	wit	, Confirmation, Penance, Wedlock, Holy	8, 303/ 29
wise man may well	wit	that they did not	8, 304/ 15
prove: that is to	wit	, that the apostles have	8, 309/ 10
neither faith, learning, reason,	wit	, nor grace. I alleged	8, 314/ 23
bold: that is to	wit	, his own spiritual rule	8, 317/ 33
not in this world	wit	what to say thereto	8, 318/ 16
Man," that is to	wit	, he himself, was "lord	8, 320/ 19
it. That is to	wit	, that as it made	8, 321/ 34
Sunday -- I would	wit	of him, which "we	8, 322/ 30
other things . . . and will	wit	but how Tyndale can	8, 328/ 32
men: that is to	wit	, the words of William	8, 329/ 12
defy." I would fain	wit	wherefore Tyndale should take	8, 329/ 34
councils, but only the	wit	and affections of men	8, 341/ 11
we" know, I would	wit	of him which "we	8, 341/ 16
council. Now would I	wit	to what purpose, if	8, 341/ 21
things . . . that is to	wit	, that you abstain from	8, 343/ 26
miracle: I would fain	wit	in what figure syllogism	8, 344/ 13
More I would fain	wit	of Tyndale in what	8, 344/ 15
if Tyndale would fain	wit	in what figure it	8, 345/ 19
Tyndale had yet some	wit	when he left those	8, 347/ 35
solemnly: that is to	wit	, the words of Saint	8, 348/ 1
-- that is to	wit	, fantasies of their own	8, 352/ 31
purpose; that is to	wit	, that those words of	8, 353/ 1
-- that is to	wit	, to prove you that	8, 355/ 16
them, that is to	wit	, by those mercenary preachers	8, 356/ 21
Christ's," that is to	wit	, their own commodity and	8, 356/ 25
scribes; that is to	wit	, writers not writing any	8, 358/ 26
I have said, his	wit	served him well in	8, 364/ 17
all these. But his	wit	failed him in one	8, 364/ 17
in like wise fain	wit	of Tyndale whether he	8, 375/ 23
truth, that is to	wit	, the Catholic faith. But	8, 378/ 1
For I would fain	wit	of Tyndale, if the	8, 378/ 29
-- that is to	wit	, that the apostles gave	8, 380/ 6
or for lack of	wit	cannot, perceive and see	8, 386/ 16
For here would I	wit	what thing Tyndale meaneth	8, 386/ 21
church: that is to	wit	, the faith that Saint	8, 389/ 1
manner: that is to	wit	, as many thereof as	8, 392/ 27
of Christ: I would	wit	of him whether one	8, 395/ 36
faith," that is to	wit	, their faith given to	8, 403/ 32
confessed, I would fain	wit	whether he mean that	8, 411/ 5
rock' (that is to	wit	, upon that faith) he	8, 412/ 34

heaven; that is to	wit	, he may not therewith	8, 416/ 22
of his excellent, high	wit	and learning, far surmounting	8, 418/ 21
-- that is to	wit	, faith not alone, but	8, 423/ 26
themselves, that is to	wit	, presumption and despair, that	8, 425/ 12
-- that is to	wit	(as he saith), not	8, 426/ 11
-- that is to	wit	, that whoso sin once	8, 431/ 3
-- that is to	wit	, his being born of	8, 436/ 16
meant, that is to	wit	, that whosoever is once	8, 440/ 1
way; that is to	wit	, that they sin not	8, 446/ 10
sin: that is to	wit	, that they cannot after	8, 450/ 17
-- that is to	wit	, after his own doctrine	8, 459/ 26
subtlety thereof, my gross	wit	can in no wise	8, 459/ 37
faith (that is to	wit	, whosoever is once infected	8, 461/ 5
and that is to	wit	, never but of weakness	8, 461/ 21
telleth, that is to	wit	, untruth and lies. Surely	8, 463/ 35
every man that any	wit	hath may well and	8, 464/ 1
he list, if his	wit	have any such weakness	8, 464/ 21
-- that is to	wit	, that every elect person	8, 468/ 15
-- that is to	wit	, believing against Tyndale that	8, 470/ 24
them, that is to	wit	, the true members of	8, 471/ 28
denieth: that is to	wit	, that some may be	8, 475/ 7
truth; that is to	wit	, every truth to the	8, 479/ 1
denieth: that is to	wit	, the common-known Catholic people	8, 479/ 36
reprobates, that is to	wit	, the keeping of charity	8, 488/ 23
God," that is to	wit	, their "feeling faith," can	8, 490/ 5
witness of his own	wit	. . . whether he that by	8, 493/ 26
we err not in	wit	, reason, and judgment of	8, 496/ 20
folk of age and	wit	thereto -- should and	8, 497/ 34
would say if his	wit	would serve him --	8, 498/ 33
-- that is to	wit	, that by his word	8, 498/ 34
not of us. . . . My	wit	must show me a	8, 500/ 32
we err not in	wit	, reason, and judgment . . . we	8, 501/ 15
man may not well	wit	whether they be more	8, 502/ 4
would also very fain	wit	of Tyndale . . . if himself	8, 504/ 31
gift of God little	wit	and less grace, in	8, 506/ 24
is this. Tyndale My	wit	must show me a	8, 506/ 30
reason, and say, "My	wit	must first show me	8, 506/ 34
For what though my	wit	and reason must first	8, 507/ 5
so showed unto my	wit	, I could not but	8, 507/ 20
wise showed, nor the	wit	in them so thoroughly	8, 509/ 2
thing which in the	wit	lacketh and remaineth imperfect	8, 509/ 3
saith) go before the	wit	-- whereof experience proveth	8, 510/ 17
least part of his	wit	and reason. And therefore	8, 510/ 27
we err not in	wit	, reason, and judgment . . . we	8, 511/ 14
also: that is to	wit	, both where he saith	8, 511/ 30
we err not in	wit	, we cannot err in	8, 511/ 33
be; that is to	wit	, every man's own experience	8, 512/ 19
do so . . . and his	wit	and his reason forbiddeth	8, 512/ 22
for any lack of	wit	and reason, but through	8, 512/ 26
that hath a great	wit	and a great reason	8, 512/ 28

doth some other whose	wit	and reason is very	8, 512/ 30
learning and no great	wit	hath great good will	8, 512/ 33
the other with much	wit	and learning lacketh the	8, 512/ 34
will followeth not his	wit	. And then if I	8, 513/ 10
if he had any	wit	he was meetly well	8, 513/ 27
before; that is to	wit	, that all standeth in	8, 514/ 29
reprobate, that is to	wit	, none that finally shall	8, 519/ 9
man may not well	wit	by these words of	8, 520/ 27
than men have the	wit	to spy -- yet	8, 525/ 17
-- that is to	wit	, that the elects do	8, 528/ 6
one . . . that is to	wit	, never withdraweth his grace	8, 528/ 19
willful doing against the	wit	. . . as there was a	8, 534/ 24
-- that is to	wit	, of belief -- I	8, 534/ 28
the natural sleep the	wit	is only suspended, and	8, 535/ 11
contrary act against the	wit	, as ye said that	8, 535/ 13
away . . . and both his	wit	and his will suspended	8, 535/ 16
the while neither had	wit	nor will. For if	8, 535/ 18
will. For if his	wit	had showed him his	8, 535/ 18
have followed. But his	wit	was all that while	8, 535/ 19
lust. And when the	wit	is away, the will	8, 535/ 21
do but as the	wit	showeth it, as I	8, 535/ 22
And then was the	wit	asleep and the will	8, 535/ 23
all that while neither	wit	nor will . . . and therefore	8, 535/ 37
venial"; that is to	wit	, the punishment from eternal	8, 539/ 36
further fallen from his	wit	. . . whereby he neither perceiveth	8, 541/ 28
Christ: that is to	wit	, the belief of his	8, 545/ 3
-- that is to	wit	, till he felt him	8, 546/ 10
-- that is to	wit	, not resist, but endeavor	8, 546/ 17
-- that is to	wit	, such sins as if	8, 550/ 19
there is as much	wit	in the head of	8, 553/ 21
Lady may, for any	wit	it hath, serve him	8, 554/ 27
-- that is to	wit	, in D and E	8, 557/ 15
-- that is to	wit	, after that thy lively	8, 558/ 1
think not as much	wit	in the head of	8, 559/ 5
matter: that is to	wit	, to prove that the	8, 560/ 8
false: that is to	wit	, the particular churches of	8, 561/ 6
dependeth . . . that is to	wit	, the Catholic church of	8, 561/ 18
purpose: that is to	wit	, which is "the" church	8, 564/ 4
-- that is to	wit	, "which is ' the	8, 564/ 16
none other . . . but his	wit	must needs see the	8, 565/ 25
the thing that his	wit	seeth. Then he telleth	8, 565/ 27
prove, that is to	wit	, which is the church	8, 572/ 32
and the ceremonies into "	witchcraft	," and yet many more	8, 143/ 15
of Moses passed the	witchcraft	of the Egyptian jugglers	8, 252/ 8
were wrought by the	witchcraft	of the Egyptian jugglers	8, 337/ 8
it with, beginneth to	withdraw	his gracious hand from	8, 2/ 20
moved with mercy should	withdraw	his great, heavy punishment	8, 65/ 26
by himself, did mercifully	withdraw	from him, so that	8, 66/ 21
it in custom to	withdraw	the reverence from the	8, 74/ 28
prayed unto him to	withdraw	the "prick of the	8, 159/ 19

-- to make us	withdraw	our duty toward God	8, 210/ 28
which he would not	withdraw	from the devil, lest	8, 237/ 6
reproved mine: I will	withdraw	none of his glory	8, 330/ 32
But whensoever he will	withdraw	his own will therefrom	8, 422/ 12
hugeness of their abomination,	withdraw	himself so far that	8, 423/ 21
that God shall clearly	withdraw	it from them and	8, 450/ 22
good if God would	withdraw	his grace. Howbeit, if	8, 486/ 21
would, as Tyndale putteth,	withdraw	his hand from a	8, 524/ 5
whom God so should	withdraw	his hand, and suffer	8, 524/ 11
then without our fault	withdraw	his grace without which	8, 525/ 23
what he will . . . we	withdraw	before God withdraw. For	8, 525/ 29
we withdraw before God	withdraw	. For as God saith	8, 525/ 29
till they begin to	withdraw	and draw back, or	8, 526/ 30
but fall -- to	withdraw	his hand without their	8, 527/ 8
they begin themselves to	withdraw	their will from him	8, 528/ 21
his honor. But he	withdraweth	it here from the	8, 237/ 7
God now and then	withdraweth	his hand, and leaveth	8, 522/ 10
at some time God	withdraweth	his hand from them	8, 522/ 25
that from reprobates he	withdraweth	his hand of help	8, 522/ 26
-- that God sometimes	withdraweth	his hand and leaveth	8, 523/ 7
the cause why God	withdraweth	his hand and his	8, 523/ 9
as I say, God	withdraweth	his hand to show	8, 523/ 25
it never but man	withdraweth	first his will. For	8, 525/ 18
it seem that God	withdraweth	his hand from them	8, 528/ 9
is to wit, never	withdraweth	his grace from the	8, 528/ 19
at such times first	withdraweth	his hand of his	8, 531/ 5
God's hand. And he	withdraweth	it without any desert	8, 531/ 10
hand . . . which he never	withdraweth	but in the fault	8, 532/ 6
mercy, and to the	withdrawing	of his high punishment	8, 66/ 17
Tyndale, in manner, by	withdrawing	of penance, clean goeth	8, 72/ 16
surely, as touching the	withdrawing	of God's hand (whereupon	8, 525/ 14
-- not of the	withdrawing	of his hand, till	8, 525/ 31
that is called the "	withdrawing	" of God's hand from	8, 526/ 28
I suppose, by the	withdrawing	of his hand from	8, 527/ 3
Tyndale's tale of the	withdrawing	of God's hand sometimes	8, 527/ 16
us this tale of	withdrawing	of God's hand sometimes	8, 528/ 4
the elects by the	withdrawing	of God's hand from	8, 528/ 14
feebleness cometh of the	withdrawing	of God's hand. And	8, 531/ 9
hand over them or	withdrawing	his hand of help	8, 531/ 25
to labor. And the	withdrawing	of the use of	8, 534/ 18
of the Temple is	withdrawn	-- yet will not	8, 80/ 16
this earth, hath far	withdrawn	its beams. And this	8, 227/ 22
either be added or	withdrawn	, nothing neither reformed nor	8, 369/ 2
the beginning, till he	withdrew	himself for envy of	8, 301/ 1
Saint Paul, though God	withdrew	not his hand and	8, 523/ 34
to reckon that God	withdrew	his hand for that	8, 524/ 16
the reason that God	withdrew	his hand from him	8, 524/ 21
but rather that God	withdrew	the hand of his	8, 524/ 25
the same sin, he	withdrew	himself from God's hand	8, 524/ 33
will, before that God	withdrew	his hand from him	8, 524/ 35

the cradle? Howbeit, God	withheld	him and kept him	8, 529/ 2
faith," that they would	withhold	them from setting their	8, 36/ 16
of the man's will	withstand	it yet and reject	8, 9/ 29
but may and must	withstand	such "tyranny." Or, at	8, 32/ 14
may and must stiffly	withstand	his "tyranny." So that	8, 32/ 33
disobey, but stubbornly, too,	withstand	their prince. Which if	8, 32/ 36
live, be able to	withstand	it, neither with Scripture	8, 295/ 18
seem to resist and	withstand	not only me, but	8, 369/ 34
elects, be able to	withstand	if we will, through	8, 532/ 4
with God's grace have	withstood	false miracles too; which	8, 269/ 33
more wicked or more	witless	. Now, albeit that I	8, 502/ 5
he was not all	witless	, though by default of	8, 513/ 28
graceless as themselves are	witless	. . . and especially so that	8, 572/ 3
caused, partly the stories	witness	, partly men have presently	8, 28/ 35
to come and bear	witness	with me in this	8, 152/ 9
me in for a	witness	against Luther and Tyndale	8, 152/ 17
for a right substantial	witness	. . . if I can entreat	8, 153/ 24
left to bear us	witness	what he said . . . he	8, 157/ 36
believeth, testifieth, and giveth	witness	in his heart that	8, 228/ 20
he testified and gave	witness	with his Master in	8, 228/ 25
5), "I receive no	witness	of man." For if	8, 228/ 34
the multitude of man's	witness	might make aught true	8, 228/ 35
as Tyndale saith) bear	witness	unto Christ nor his	8, 229/ 6
himself, "I receive no	witness	of man." To this	8, 229/ 7
that he taketh no	witness	of man, as Tyndale	8, 229/ 19
taketh not his special	witness	of man, but of	8, 229/ 20
and rejecteth all manner	witness	of man in testification	8, 233/ 31
Christ would have the	witness	of all his Church	8, 233/ 34
God refused all manner	witness	of man -- he	8, 237/ 1
it here from the	witness	of God . . . because he	8, 237/ 7
take from God the	witness	of all true Christian	8, 237/ 8
rejected and refused the	witness	of his whole Catholic	8, 237/ 24
-- "I receive no	witness	of man" -- signifieth	8, 237/ 34
it was offered the	witness	of Saint John; which	8, 238/ 1
say "I receive no	witness	of man." Now shall	8, 238/ 4
where he said "His	witness	no man taketh," meaning	8, 238/ 13
he would receive no	witness	of man. For he	8, 238/ 28
men should be his	witness	among all nations. He	8, 238/ 29
that it needeth no	witness	, neither of man nor	8, 238/ 36
in this way the	witness	of men for a	8, 239/ 11
chapter, speaking of the	witness	of Saint John, where	8, 239/ 12
there saith, a greater	witness	than the witness of	8, 239/ 15
greater witness than the	witness	of Saint John, that	8, 239/ 16
is to wit, the	witness	of the Father himself	8, 239/ 16
should have also the	witness	of Saint John, and	8, 239/ 17
age, and, especially, the	witness	of his whole Catholic	8, 239/ 20
God taketh no manner	witness	of man, it is	8, 239/ 25
work as also the	witness	of his Father himself	8, 239/ 29
of man's salvation the	witness	of man also, as	8, 239/ 31
our Savior joineth the	witness	of men to the	8, 239/ 34

of men to the	witness	of the Holy Ghost	8, 239/ 34
Father, he shall bear	witness	of me . . . and ye	8, 239/ 37
and ye shall bear	witness	also, because ye have	8, 239/ 38
true-believing man is a	witness	that God is true	8, 240/ 9
Christ, "I receive no	witness	of man," for the	8, 240/ 11
word, is a good	witness	of God and his	8, 240/ 17
is a very special	witness	. For only in that	8, 240/ 18
Savior saith, "My chief	witness	I take not of	8, 240/ 22
is to wit, the	witness	of the good, holy	8, 240/ 23
that Tyndale, refusing all	witness	of man, is likely	8, 240/ 25
much as for the	witness	of God's word: ye	8, 241/ 7
I do . . . they be	witness	of me that my	8, 241/ 28
shed their blood in	witness	of the truth thereof	8, 269/ 31
that the Scripture beareth	witness	of him, and so	8, 280/ 7
been believed without the	witness	of Moses, coming with	8, 280/ 34
the cause why the	witness	of Scripture helped unto	8, 281/ 4
scriptures, for they bear	witness	of me"). Which thing	8, 347/ 16
Saint John also bore	witness	of him beside the	8, 347/ 20
that his Father bore	witness	of him beside the	8, 347/ 21
his own works bore	witness	of him beside the	8, 347/ 22
at his coming bore	witness	of him beside the	8, 347/ 24
said they should) bore	witness	of him beside the	8, 347/ 26
invention, take testimony and	witness	of his own wit	8, 493/ 26
were he brought one	witness	with him at the	8, 536/ 5
chapter, with his own	witness	against his own purpose	8, 559/ 33
that ever they all	witnessed	of Christ's will to	8, 347/ 27
the whole parish for	witnesses	of their beastly bitchery	8, 14/ 25
being convicted by twenty	witnesses	and above, did yet	8, 22/ 3
divers good and honest	witnesses	to bring forth when	8, 152/ 4
set their seals as	witnesses	to the truth of	8, 237/ 9
further, "And ye are	witnesses	of these things . . . and	8, 238/ 24
Acts, "Ye shall be	witnesses	unto me in Jerusalem	8, 238/ 31
that men be the	witnesses	of God. For though	8, 238/ 34
he would have no	witnesses	of men but those	8, 240/ 2
of me by many	witnesses	, commit them unto faithful	8, 374/ 29
of certain good, virtuous	witnesses	. . . and which things were	8, 374/ 33
Truth itself, as himself	witnesseth	of himself where he	8, 97/ 6
our Savior, lo, as	witnesseth	Saint John in the	8, 312/ 22
deny them that nothing	witnesseth	Christ else but the	8, 347/ 18
as our Savior himself	witnesseth	in the Gospel --	8, 514/ 26
can overcome them; as	witnesseth	our Lord by the	8, 543/ 8
man in testification and	witnessing	of him and his	8, 233/ 32
for their subtle, thin	wits	. For that all Christian	8, 77/ 17
had wasted out their	wits	so long about wrangling	8, 191/ 11
and thereupon opened their	wits	to the understanding of	8, 238/ 19
lusts that blinded their	wits	. More Lo, good readers	8, 516/ 39
a man loseth his	wits	when he is asleep	8, 529/ 10
a man loseth his	wits	while he is asleep	8, 533/ 20
a man loseth his	wits	when he is asleep	8, 533/ 25
had either lost his	wits	or else were himself	8, 533/ 26

asleep loseth not his	wits	; and therefore, in like	8, 534/ 12
the use of our	wits	is there not forbidden	8, 534/ 19
the use of the	wits	, and no contrary willful	8, 534/ 23
upon those occasions his	wits	were ravished away . . . and	8, 535/ 15
no reader so slenderly	witted	to suffer him escape	8, 174/ 7
apostle, or else less	witted	than a very fool	8, 565/ 16
they make any at	Wittenberg	by a bare choice	8, 193/ 39
doth here . . . and not	witting	what to say thereto	8, 318/ 8
grace, never will I	wittingly	while I live defend	8, 197/ 6
the Jews did then	wittingly	false rehearse him, so	8, 232/ 7
that he doth it	wittingly	well appeareth by that	8, 232/ 12
nor never will I	wittingly	for the preferment of	8, 414/ 22
steal back again. Not	wittingly	, peradventure, but that the	8, 481/ 5
of the man that	wittingly	and willingly receiveth a	8, 504/ 13
of the froward will	wittingly	working for pleasure against	8, 512/ 27
saith I do --	wittingly	and willfully write against	8, 513/ 4
a man doth not	wittingly	nor willingly any contrary	8, 535/ 12
none of these things	wittingly	nor willingly, but upon	8, 535/ 14
and then call them	wives	. And when they have	8, 11/ 17
he went about two	wives	, one in Brabant, another	8, 16/ 30
under the name of	wives	: he that looketh on	8, 41/ 3
carnal knowledge of their	wives	. And of that point	8, 73/ 3
sent us and our	wives	to preach ' faith	8, 130/ 10
their brains about wrangling	wives	. Saint Paul also teacheth	8, 191/ 13
priests must needs have	wives	. But whereof serveth him	8, 202/ 12
and must needs have	wives	, and the sacraments of	8, 221/ 11
and take their wise	wives	with them. And therefore	8, 300/ 14
and kept still their	wives	. But since perpetual chastity	8, 306/ 9
away from thee thy	wives	before thy face, and	8, 539/ 12
that condition, and saith, "	Woe	to them that say	8, 527/ 13
he hath beguiled a	woman	and wedded her --	8, 7/ 8
her -- the poor	woman	, I ween, unaware that	8, 7/ 8
or almost an unlearned	woman	having natural wit and	8, 26/ 1
needed any serpent, or	woman	either, to tempt him	8, 61/ 27
much mischief as the	woman	and the serpent and	8, 61/ 37
God's gift, and the	woman	her husband likewise --	8, 84/ 35
every man, and every	woman	too, sufficient and meet	8, 88/ 22
nor never a Christian	woman	in all England, except	8, 92/ 22
And likewise where the	woman	was healed by the	8, 103/ 3
unto that good, faithful	woman	. When our Savior, as	8, 103/ 9
through him, man and	woman	-- ye must understand	8, 111/ 36
living, every man and	woman	wotteth how. I marvel	8, 112/ 32
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where a man or	woman	bless themselves and also	8, 127/ 24
person, either man or	woman	, that hath vowed herself	8, 140/ 6
his life man nor	woman	say that no man	8, 148/ 34
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child than when a	woman	washeth a buck of	8, 189/ 21

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heaven, there shall no	woman	fall aland in any	8, 190/ 5
sacraments administered, without any	woman	fallen aland alone. But	8, 190/ 15
whore than a good	woman	!" O the tender heart	8, 190/ 27
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I would set no	woman	thereto for any need	8, 260/ 17
And in consecrating, never	woman	did it . . . nor good	8, 260/ 21
man believed that any	woman	might do it. Which	8, 260/ 22
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in length, or a	woman	to go bareheaded'; '	8, 369/ 31
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that a poor, simple	woman	, if Tyndale and I	8, 390/ 1
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it. And that the	woman	had lost her money	8, 533/ 34
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mother tongue, men and	women	and all; and that	8, 125/ 33
they be there waxen	women	, and all so cunning	8, 126/ 13
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findeth in Scripture that	women	may christen children; which	8, 306/ 32
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before, neither of the	women	that brought them tidings	8, 541/ 16
and Nicodemus, and the	women	came afterward to strength	8, 545/ 15
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apostles themselves knew these	women	for such as they	8, 545/ 26
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believed, sent out such	women	on his message. But	8, 545/ 31
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men ween all were	won	with his merry scoff	8, 553/ 28
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have to the great	wonder	of the world made	8, 121/ 27
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the interpreter this Latin	word	sacerdos, but always these	8, 187/ 2
same by this English	word	"elder," which nothing signifieth	8, 187/ 18
allegeth, neither the Greek	word	presbyteri nor the Latin	8, 187/ 20
presbyteri nor the Latin	word	seniores signifieth in those	8, 187/ 20
he, then, that English	word	"elder" in their stead	8, 187/ 22
some such other English	word	which signifieth office, rather	8, 187/ 39
because they used a	word	that had none holy	8, 188/ 18
assoiled with the other	word	which he hath also	8, 188/ 22
people by this Greek	word	ecclesia . . . of which two	8, 188/ 31
and appropier that profane	word	ecclesia to signify the	8, 189/ 2
like wise the profane	word	presbyteros to signify a	8, 189/ 4
should never use the	word	in one signification nor	8, 198/ 27
charge. For since this	word	"love," that he setteth	8, 198/ 32
to put the indifferent	word	"love" in the place	8, 198/ 35
of the undoubted good	word	"charity," whereas the sentence	8, 198/ 36
love . . . and then the	word	signified that it meant	8, 199/ 2
he that the Greek	word	agape standeth so, sometimes	8, 199/ 4
because he used this	word	"love" in such places	8, 199/ 6
such places as this	word	"charity" might not conveniently	8, 199/ 7
to set some other	word	therewith, as when we	8, 199/ 15
another example by this	word	"hope," and saith that	8, 199/ 18
never put in this	word	"love"? He answereth the	8, 199/ 24
go me to his	word	"hope," which is indifferent	8, 199/ 27
were in English a	word	that signifieth none hope	8, 199/ 30
it into that English	word	that signified none other	8, 199/ 34
translate it by the	word	"love," that is indifferent	8, 199/ 37
bad, than by the	word	"charity," that signifieth no	8, 199/ 38
not forth one wise	word	. For though this Greek	8, 200/ 13
For though this Greek	word	agape signify love indifferently	8, 200/ 13
bad -- yet this	word	"charity" signifieth no love	8, 200/ 14
English, rather take this	word	"love" -- that signifieth	8, 200/ 17
-- rather than this	word	"charity," that signifieth no	8, 200/ 18
Now, though this Latin	word	caritas was a word	8, 200/ 20
word caritas was a	word	used among the heathen	8, 200/ 20
-- yet this English	word	"charity" never signified among	8, 200/ 23
that though this English	word	"charity" had been English	8, 200/ 31
that he hath this	word	"love" in his translation	8, 201/ 23
chose to use this	word	"love" than this word	8, 201/ 26
word "love" than this	word	"charity" in such places	8, 201/ 26
well have used this	word	"charity"; and where the	8, 201/ 27
and where this holy	word	"charity" was more proper	8, 201/ 28

matter than this indifferent	word	"love." This was the	8, 201/ 29
amended here by this	word	"ought to ' love	8, 202/ 7
him to use this	word	"love"? He maketh as	8, 202/ 14
though I forbade that	word	utterly . . . because I forbid	8, 202/ 14
that I use this	word	"knowledge" and not "confession	8, 203/ 26
not "confession," and this	word	"repentance" and not "penance	8, 203/ 27
English unto the Greek	word	. More This is plain	8, 203/ 28
argument at every third	word	repeat a whole tale	8, 205/ 28
whole tale, where one	word	agreed upon may well	8, 205/ 29
And as for this	word	"knowledge," is very far	8, 207/ 3
far from the Greek	word	exomologesis . . . and as far	8, 207/ 3
far from the Latin	word	confessio . . . and yet much	8, 207/ 4
For both the Greek	word	and the Latin do	8, 207/ 6
-- and this English	word	"knowledge" is ambiguous and	8, 207/ 9
is turned into this	word	"acknowledging" . . . yet signifieth it	8, 207/ 13
and where this Latin	word	agnosco or agnitio may	8, 207/ 17
And therefore is this	word	"acknowledge" or "acknowledging" not	8, 207/ 21
neither for the Greek	word	nor the Latin --	8, 207/ 23
with his confessor this	word	"acknowledging" -- yet is	8, 207/ 27
property of that English	word	. Now, if Tyndale will	8, 207/ 28
ask me what English	word	had we for the	8, 207/ 30
since, the proper English	word	hath been "shrift" and	8, 207/ 32
like manner, by this	word	"penance" they make the	8, 208/ 12
bringeth in a good	word	but for an evil	8, 210/ 26
himself giveth the Greek	word	another English name. And	8, 211/ 3
Now, as for the	word	"penance" -- whatsoever the	8, 211/ 8
-- whatsoever the Greek	word	be, it ever was	8, 211/ 8
in English by what	word	soever Englishmen by common	8, 211/ 10
change of the English	word	as though that all	8, 211/ 12
not angry with the	word	but because of the	8, 211/ 15
repentance," and by that	word	would understand as much	8, 211/ 22
now do by the	word	"penance" -- Tyndale would	8, 211/ 23
for our poor English	word	"penance," the use of	8, 211/ 26
enough for an English	word	. . . except Tyndale will bind	8, 211/ 28
of reason for every	word	, of every language, out	8, 211/ 29
penance" of the Latin	word	paenitentia, which the Church	8, 211/ 33
may say that the	word	"penance" is derived and	8, 211/ 35
and cometh of the	word	pain . . . which both in	8, 211/ 36
both in heart, in	word	, and in deed, the	8, 211/ 36
also tasted the good	word	of God and the	8, 213/ 1
other understanding of this	word	"willingly" than other men	8, 216/ 4
suddenly for an angry	word	. . . or meet a maiden	8, 216/ 34
that he changed the	word	"church" into this word	8, 219/ 1
word "church" into this	word	"congregation" because he would	8, 219/ 1
the Church and the	word	of God by the	8, 222/ 20
heresies he corrupteth the	word	of God and with	8, 222/ 21
been taught by the	word	of God partly written	8, 222/ 32
are begotten through the	Word	. Wherefore, if the Word	8, 224/ 9
Word. Wherefore, if the	Word	beget the Congregation, and	8, 224/ 10
it followeth that the	word	of the preacher must	8, 224/ 15

therefore, inasmuch as the	Word	is before the faith	8, 224/ 16
Congregation: therefore is the	Word	or Gospel before the	8, 224/ 18
was done by the	word	of God unwritten. And	8, 224/ 32
was taught by the	word	of God unwritten . . . and	8, 225/ 1
I said that this	word	of God unwritten . . . is	8, 225/ 3
authority as is the	word	of God written. I	8, 225/ 4
Spirit with his holy	word	of either kind --	8, 225/ 7
wit, both with his	word	written and his word	8, 225/ 7
word written and his	word	unwritten -- and that	8, 225/ 8
will not believe God's	word	but if he put	8, 225/ 9
it written . . . since God's	word	taketh its authority of	8, 225/ 10
certain knowledge of the	word	of God unwritten as	8, 225/ 13
there is of the	word	of God written . . . since	8, 225/ 13
other to be the	word	of God, but by	8, 225/ 14
judge, and discern the	word	of God from the	8, 225/ 21
of God from the	word	of man . . . and shall	8, 225/ 21
deceived in taking the	word	of man for the	8, 225/ 25
of man for the	word	of God . . . whereby it	8, 225/ 25
it -- that the	word	of God unwritten is	8, 225/ 30
sure as is his	word	written in the Scripture	8, 225/ 32
the Gospel and the	word	of God unwritten was	8, 226/ 10
the Gospel and the	word	of God unwritten; whereof	8, 226/ 25
their truth of God's	word	, in that they consent	8, 226/ 36
Yet hath he one	word	by which it appeareth	8, 227/ 27
thy truth. And thy	word	is truth." And thus	8, 228/ 14
his heart that God's	word	was true . . . and yet	8, 228/ 27
mean, that by the	word	of God believe and	8, 228/ 30
unto Christ nor his	word	, since Christ saith himself	8, 229/ 6
is in English this	word	"the." For whereas we	8, 229/ 26
mistaking of the English	word	-- saving that ye	8, 230/ 19
false heresies seem the	word	of God, be his	8, 230/ 35
false heresies seem the	word	of God . . . be not	8, 231/ 3
which declareth that the	word	whereto it is set	8, 232/ 25
hath there, upon this	word	"record," the article that	8, 233/ 11
article put before the	word	"record," that word there	8, 233/ 13
the word "record," that	word	there, in the tongue	8, 233/ 13
Greek article made the	word	"prophet," in the first	8, 233/ 16
and in restraining the	word	from its general signification	8, 234/ 22
he shall always translate	word	for word and in	8, 235/ 7
always translate word for	word	and in the order	8, 235/ 7
the beginning was that	word	, and that word was	8, 235/ 18
that word, and that	word	was with God, and	8, 235/ 19
and God was that	word	." First, this word "that	8, 235/ 19
that word." First, this	word	"that" putteth Tyndale for	8, 235/ 20
of God and the	Word	; because there be many	8, 235/ 23
to signify not a	word	nor a god --	8, 235/ 25
the God, and the	word	that is the singular	8, 235/ 27
God and the singular	Word	: that is to wit	8, 235/ 28
is to wit, the	Word	of God. And that	8, 235/ 28
not in English this	word	"that," as Tyndale hath	8, 235/ 29

hath translated . . . but this	word	"the," as he should	8, 235/ 30
the beginning was that	word	"; for surely that word	8, 236/ 5
word"; for surely that	word	"that" was not to	8, 236/ 5
translateth "God was the	Word	" . . . albeit that in the	8, 236/ 7
the diversity of the	word	which is in the	8, 236/ 12
it thus -- "The	Word	was God" -- than	8, 236/ 17
doth, "God was the	Word	" . . . likewise as I would	8, 236/ 18
or "God was the	Word	" be not well spoken	8, 236/ 20
was God" and "The	Word	was God." For else	8, 236/ 22
Greek is not this	word	"chief" . . . but that he	8, 237/ 4
in putting in this	word	"no"; the third, whereof	8, 237/ 27
not yet, in this	word	"receive," instead of this	8, 237/ 27
receive," instead of this	word	"take." For the Greek	8, 237/ 28
the obedience of the	word	of God, somewhat endeavor	8, 239/ 9
man, that believeth God's	word	, is a good witness	8, 240/ 16
of God and his	word	; which clearly proveth that	8, 240/ 17
is all in "the	word	of God" . . . and would	8, 241/ 5
the witness of God's	word	: ye shall understand that	8, 241/ 7
Tyndale saith that the	word	of God "cleanseth" man's	8, 241/ 8
by reason of the	word	," it is not	8, 241/ 10
have it seem, the	word	alone cleanseth the soul	8, 241/ 11
the hearing of his	word	a gracious occasion of	8, 241/ 16
the belief of God's	word	; and besides the grace	8, 241/ 18
that is, besides the	word	of God, the wonderful	8, 241/ 24
not all in his	word	, but joineth his work	8, 241/ 30
the proof of his	word	: therefore he saith further	8, 242/ 2
it seem that God's	word	alone always cleanseth men's	8, 242/ 7
Tyndale saith that God's	word	is true, and layeth	8, 242/ 14
dependeth not of man's	word	-- we will grant	8, 242/ 16
not upon God's own	word	, neither . . . but is absolutely	8, 242/ 19
any dependence upon his	word	at all. And as	8, 242/ 21
the truth of his	word	. . . but the truth of	8, 243/ 37
the truth of his	word	dependeth upon the truth	8, 243/ 37
deed. For though the	word	of God cannot be	8, 243/ 1
spoke of the great	Word	of God whereby allthing	8, 243/ 9
he ordained that his	word	shall be the way	8, 243/ 21
miracles joined unto his	word	should make us perceive	8, 243/ 22
that it is his	word	, whereby with reason we	8, 243/ 23
the beginning joined his	word	with wonderful works, to	8, 243/ 27
works, to make his	word	perceived for his own	8, 243/ 28
dependeth not upon his	word	, nor his word is	8, 245/ 9
his word, nor his	word	is not the cause	8, 245/ 9
truth . . . but by his	word	he showeth his truth	8, 245/ 10
truth . . . and by his	word	we believe that he	8, 245/ 10
by writing, partly by	word	without writing, such things	8, 245/ 14
that they preach his	word	: I say again, the	8, 249/ 23
I know for God's	word	, but them I know	8, 249/ 23
they will believe no	word	of his without writing	8, 249/ 25
And therefore, concerning the	word	of God written, the	8, 249/ 27
us not upon God's	word	, but upon the right	8, 249/ 28

the devil is a	word	well able alone to	8, 251/ 29
never would write one	word	more, yet should he	8, 252/ 35
Scripture . . . upon every which	word	he may make an	8, 257/ 32
did put in this	word	"one" to forbid and	8, 261/ 6
writing, and by the	word	of his Father, and	8, 262/ 27
us to believe any	word	of his besides. Now	8, 263/ 23
true proof of his	word	among mortal men . . . is	8, 264/ 31
the same by the	word	of God unwritten . . . which	8, 265/ 36
of God unwritten . . . which	word	Tyndale would have no	8, 265/ 36
for me the plain	word	of God. And for	8, 267/ 1
be dead; but the	word	of God, that I	8, 267/ 5
I have with the	word	of God overcome him	8, 268/ 33
the other side, the	word	of God unwritten may	8, 269/ 17
this faith in the	word	of God unwritten in	8, 269/ 29
would, in the same	word	unwritten, with God's grace	8, 269/ 33
them they read the	word	of God as we	8, 276/ 3
For circumcision preached God's	word	unto them, as I	8, 276/ 16
so little by God's	word	unwritten: Christ said somewhat	8, 280/ 11
and by his own	word	at that time unwritten	8, 280/ 12
list to command? God's	word	when it was brought	8, 280/ 26
to say, to the	word	of God written, above	8, 281/ 2
writing, and that his	word	be naught worth till	8, 283/ 37
not God upon his	word	but if he give	8, 284/ 20
he but inspireth his	word	into some creature that	8, 284/ 33
whoso better believeth the	word	of God written than	8, 284/ 34
God written than the	word	of God unwritten --	8, 284/ 35
believeth it as the	word	not of men but	8, 285/ 6
believe it as the	word	not of men but	8, 285/ 9
believeth to be the	word	of God . . . teacheth him	8, 285/ 29
nor writeth against his	word	, but that the contrariety	8, 286/ 37
not stand with God's	word	-- what great fear	8, 288/ 25
which hang upon God's	word	as sure as all	8, 295/ 23
and of which unwritten	word	we be certain and	8, 295/ 24
not by a fair	word	led out of your	8, 300/ 18
not what any one	word	meaneth. Now, that all	8, 302/ 8
other signification of God's	word	thereto, what we ought	8, 307/ 16
than speak their bare	word	, and why anoint them	8, 308/ 14
great hold upon this	word	"did" . . . in that Saint	8, 311/ 13
other things." For this	word	"doing" includeth teaching, talking	8, 311/ 15
doctrine, and as well	word	as deed . . . and then	8, 311/ 19
leave disputing upon the	word	, and look upon the	8, 311/ 33
nothing allow but the	word	. . . if he pull from	8, 312/ 18
pull from me that	word	of Saint John --	8, 312/ 19
same purpose by the	word	of Saint John's master	8, 312/ 20
never knew of this	word	"Mass"; neither can any	8, 314/ 30
that he findeth no	word	in the epistle that	8, 315/ 9
Paul never knew this	word	"Mass" -- I believe	8, 315/ 33
that he spoke any	word	of English. But that	8, 315/ 35
apostles with his own	word	unwritten any otherwise than	8, 318/ 27
taken you either by	word	or letter" -- to	8, 323/ 17

nor "disguisings," neither . . . which	word	Tyndale setteth in himself	8, 327/ 26
haply say, "In that	word	he meant, and so	8, 331/ 23
little ado of Christ's	word	bidding them go preach	8, 332/ 32
much ado of his	word	bidding them go write	8, 332/ 33
More If Tyndale's bare	word	be worthy to be	8, 335/ 34
him therein upon his	word	, because he boldly saith	8, 336/ 14
-- upon their bare	word	-- in the understanding	8, 337/ 11
is written, for any	word	that is written to	8, 337/ 32
that with the least	word	of his mouth. And	8, 338/ 24
Scripture say that the	word	of God shall last	8, 339/ 12
matter, and of the	word	unwritten, and not of	8, 339/ 15
have been though never	word	of Scripture had been	8, 340/ 17
appeareth plainly by this	word	, have them serve all	8, 341/ 12
the least before any	word	of the New Testament	8, 342/ 31
the reason of Christ's	word	, "He that heareth you	8, 343/ 35
you heareth me"? Which	word	had as great strength	8, 344/ 1
own mind unto God's	word	" -- for such a	8, 350/ 6
added nothing unto the	word	of God. For we	8, 350/ 17
that they be the	word	of God, well written	8, 350/ 17
that it is God's	word	unwritten, and of as	8, 350/ 23
authority as is his	word	written . . . as the things	8, 350/ 25
or Ezekiel, by Christ's	word	wiped out of credence	8, 355/ 31
and directly against the	word	of God, and to	8, 356/ 33
men to preach the	word	of God . . . having no	8, 356/ 35
nor indirectly, against the	word	of God, nor tendeth	8, 357/ 13
very consonant with the	word	of God "Auferte malum	8, 357/ 15
man to preach the	word	of God having no	8, 357/ 23
preach and minister the	word	of God" -- and	8, 360/ 1
given you either by	word	or writing." And as	8, 360/ 16
glory of preaching the	word	of God but that	8, 362/ 8
of God, nor the	word	spoken by God's own	8, 366/ 20
they regard not God's	word	but if he give	8, 366/ 27
they neither regard his	word	nor his writing, nor	8, 366/ 29
to abide by that	word	were too shameless . . . and	8, 367/ 1
be it by our	word	or by writing." And	8, 368/ 19
be it by my	word	or by my letters	8, 369/ 10
without writing, and by	word	of mouth only; that	8, 369/ 12
lords, whom both with	word	and heart and writing	8, 372/ 34
given you either by	word	or by my epistle	8, 374/ 18
tasted also the good	word	of God, and the	8, 377/ 31
teacheth us as the	word	of God to be	8, 379/ 13
able to answer one	word	again. And I say	8, 380/ 5
his apostles and his	word	unwritten, but also believeth	8, 380/ 25
that God by his	word	unwritten did teach his	8, 380/ 27
according as the very	Word	of God unwritten --	8, 380/ 33
that is, his natural	Word	, of himself begotten --	8, 380/ 33
Tyndale believe for God's	word	anything that the Church	8, 381/ 23
Church teacheth for his	word	, but if he find	8, 381/ 24
the one, "Whether the	Word	Were before the Church	8, 382/ 11
the Church before the	Word	"; and the other, "Whether	8, 382/ 12

taketh he there this	word	"elect." It had been	8, 391/ 7
they still by their	word	, and defend their words	8, 395/ 16
right rule of the	word	of God." But thereto	8, 396/ 7
discerning of the true	word	of God, written or	8, 398/ 26
unwritten, from the counterfeit	word	of man . . . and in	8, 398/ 27
Catholic Church for the	word	of a fond wedded	8, 404/ 21
confessed is never a	word	of purgatory. Now doubt	8, 406/ 1
when he readeth this	word	, will well and merrily	8, 406/ 3
that time, for any	word	that was in his	8, 406/ 15
of hell, for any	word	mentioned in his confession	8, 406/ 33
which is a marvelous	word	in mine ear. For	8, 415/ 2
that would, either in	word	or writing, tell him	8, 415/ 15
by equivocation of this	word	"church." For -- whereas	8, 417/ 8
chapter together, without any	word	of his either omitted	8, 418/ 28
a liar and his	word	is not in us	8, 419/ 10
sophistication, in using this	word	"faith" for faith and	8, 421/ 7
but to wrest every	word	unto the worse part	8, 424/ 14
hell . . . according to the	word	of Holy Writ that	8, 428/ 19
have tasted the good	word	of God and the	8, 431/ 8
speakech much of the "	word	of God" . . . Saint Paul	8, 431/ 14
taste of the "good	word	of God." And whereas	8, 431/ 15
taste of the "good	word	of God," and of	8, 431/ 20
this sentence by the	word	of God, in this	8, 432/ 29
in faith, by the	word	of God taught unto	8, 436/ 31
unto them with his	word	which he, by a	8, 436/ 33
out sophisms upon every	word	. And whereas Saint John	8, 438/ 23
a liar, and his	word	is not in us	8, 443/ 23
the worship of Tyndale's	word	, when he saith plainly	8, 454/ 16
forthwith, at the first	word	, give me full remission	8, 457/ 22
juggleth continually with that	word	-- for such equivocations	8, 487/ 9
diverse understandings of one	word	serve him for his	8, 487/ 10
hear any very wise	word	in all Tyndale's works	8, 489/ 31
for that is Tyndale's	word	), as into adultery with	8, 492/ 5
not maliciously (for that	word	into his old tale	8, 493/ 1
If he mean any	word	spoken in Scripture already	8, 495/ 25
that voice be his	word	written in Scripture; for	8, 495/ 31
then he heard the	word	before he did the	8, 495/ 31
the deed. And that	word	being such . . . if it	8, 495/ 32
world too -- that	word	were then, I say	8, 495/ 36
he mean by this	word	"elect" the man that	8, 497/ 29
wit, that by his	word	"elects" he meaneth the	8, 498/ 34
the credence of God's	word	, written or unwritten, telling	8, 508/ 2
own reason against the	word	of God . . . either saying	8, 508/ 32
sufficiently proved for God's	word	(as Tyndale saith in	8, 508/ 34
or else that God's	word	is not so meant	8, 508/ 35
abide still by that	word	that he said then	8, 513/ 7
he go from this	word	quite that he saith	8, 513/ 8
manslaughter at an angry	word	, nor by adultery conceived	8, 529/ 20
would with his bare	word	make us ween the	8, 537/ 21
stand upon this only	word	"maliciously." Which word how	8, 538/ 22

only word "maliciously." Which	word	how Tyndale taketh, that	8, 538/ 23
thou, then, set my	word	at naught, and done	8, 539/ 5
will accomplish this my	word	in the sight of	8, 539/ 15
convict him of that	word	, when he put once	8, 547/ 3
nor no such villainous	word	. And after, we find	8, 548/ 16
he but upon the	word	and not upon the	8, 551/ 5
take, I say, this	word	"deadly sin" as indeed	8, 551/ 7
with us upon the	word	, and will in no	8, 552/ 20
longer debate about a	word	, and still dispute all	8, 552/ 24
that he took this	word	or that word otherwise	8, 555/ 11
this word or that	word	otherwise than we take	8, 555/ 11
it follow, upon Tyndale's	word	, that there may be	8, 556/ 13
out and altered one	word	. . . in which one word	8, 558/ 10
word . . . in which one	word	standeth the making and	8, 558/ 10
had put in this	word	"converted" . . . yet because he	8, 558/ 16
put out here this	word	"converted," which signifieth a	8, 558/ 21
in the Scripture that	word	"turned" standeth so alone	8, 558/ 30
God. And especially the	word	"converted" (which is the	8, 558/ 32
converted" (which is the	word	that he hath changed	8, 558/ 32
the very chief effectual	word	whereupon the pith of	8, 559/ 3
wily change of this	word	"converted" into "come to	8, 559/ 26
he so changed that	word	, perceived very well that	8, 559/ 29
very well that the	word	"converted," that is, "to	8, 559/ 29
the beginning, that this	word	"church" hath divers significations	8, 560/ 29
devising -- "Whether the	Word	Were before the Church	8, 562/ 8
the Church before the	Word	" -- as though that	8, 562/ 9
to be before the	Word	. There, with scoffs and	8, 562/ 11
against us that the	Word	was before the Church	8, 562/ 13
But that the written	word	was before the Church	8, 562/ 15
well ye wot the	word	of God, both written	8, 562/ 23
there is rather the	word	of God unwritten than	8, 562/ 28
God unwritten than his	word	written in the books	8, 562/ 28
matter, and abhorreth every	word	that God would either	8, 562/ 30
it by his bare	word	. And then he showeth	8, 563/ 22
that chapter any one	word	. And so is his	8, 564/ 8
by his own bare	word	telleth us that it	8, 565/ 9
his own bare worshipful	word	, tell us no cause	8, 565/ 14
worship of his bare	word	, we should believe it	8, 566/ 7
church." But what one	word	hath he told us	8, 571/ 8
well be verified the	words	of Holy Writ "Death	8, 2/ 18
rather than his holy	words	were in such a	8, 6/ 28
you see Luther's own	words	in that point so	8, 16/ 8
itself. Lo, in these	words	he wrote . . . "The grace	8, 18/ 21
is in such folks'	words	. Howbeit, as for Constantine	8, 19/ 14
but death." By which	words	, if he had not	8, 20/ 9
fire, as well in	words	as writing, but also	8, 22/ 26
of them watered his	words	with additions of their	8, 23/ 6
he came at these	words	, "ecclesiae tuae pacem et	8, 24/ 8
divers times repeated those	words	, with tunsions and knockings	8, 24/ 9
the whole world with	words	. Now, as for me	8, 26/ 14

Scripture. And all the	words	of Scripture whereby they	8, 29/ 34
to consider these few	words	of his which he	8, 31/ 23
agree that if these	words	were spoken of a	8, 31/ 33
as, according to the	words	of Christ, it will	8, 38/ 14
would yet at such	words	(if any spark of	8, 42/ 1
a few painted holy	words	-- as it were	8, 42/ 33
lay against them the	words	of our Savior himself	8, 43/ 25
doth abuse the holy	words	of Christ, and manifestly	8, 43/ 29
that Christ spoke those	words	against the Jews and	8, 43/ 38
according to his own	words	spoken as well by	8, 44/ 12
to grant that the	words	which he allegeth against	8, 45/ 6
that Tyndale, in these	words	, would ye should ween	8, 46/ 12
again upon whom his	words	fall. For ye doubt	8, 46/ 15
understandeth his high spiritual	words	, I wot ne'er; but	8, 46/ 31
heap of high, vehement	words	hath Tyndale here heaped	8, 47/ 20
with his gay, glorious	words	carry you so fast	8, 47/ 30
while, after Tyndale's high	words	, search the deep secrets	8, 48/ 4
he shall find these	words	of Holy Scripture true	8, 48/ 32
his heart. In these	words	I lay no fault	8, 50/ 25
martyrdom (according to the	words	of Saint Paul, "The	8, 53/ 8
deduced upon Tyndale's own	words	the full confusion of	8, 54/ 23
it appeareth by his	words	here in the cause	8, 55/ 11
sect, with as venomous	words	and as poisonous speech	8, 56/ 31
mark these holy, loving	words	that he writeth here	8, 57/ 2
according to your own	words	here, ' love out	8, 58/ 1
contrary to your own	words	, use at your '	8, 58/ 12
finally, with such venomous	words	and other malicious ways	8, 58/ 22
the blast of your	words	and ungracious writings to	8, 58/ 34
hand-smooth, whom your own	words	raised up and sinfully	8, 59/ 4
them nor give foul	words	. . . but in their devilish	8, 59/ 10
and give them fair	words	and pretty, proper gear	8, 59/ 12
itself and the very	words	of Christ), by which	8, 63/ 23
ourselves . . . according to the	words	of the blessed Apostle	8, 65/ 29
Ahab had heard these	words	, he tore his garments	8, 66/ 6
manifestly appear by these	words	that King Ahab fasted	8, 66/ 12
of Tyndale with few	words	confuted. For this fast	8, 67/ 9
allege unto Tyndale the	words	of our Savior himself	8, 69/ 12
Tyndale say to the	words	that are written in	8, 69/ 25
the places and his	words	together, and ye shall	8, 70/ 14
worse both for his	words	in his other books	8, 74/ 35
the beginning, with gay	words	of "grace" and "light	8, 75/ 23
it you by express	words	of his own. First	8, 76/ 4
as by his own	words	I shall hereafter show	8, 77/ 26
rehearse you his own	words	written in divers places	8, 83/ 26
as in the villainous	words	of his spoken by	8, 84/ 2
Aneling, these be his	words	. Tyndale Aneling is without	8, 86/ 29
The beginning of these	words	seem very godly, for	8, 89/ 27
ordained. More By the	words	, he meaneth that the	8, 91/ 13
and scoffeth out the	words	of Saint Paul written	8, 91/ 25
Baptism, these be his	words	. Tyndale The sacraments which	8, 92/ 2

after, then were his	words	false though he said	8, 93/ 5
point, these be his	words	. . . Tyndale They make us	8, 94/ 6
this he allegeth the	words	of Saint Paul in	8, 94/ 26
word." And also the	words	of Saint Peter where	8, 94/ 29
at all. For the	words	of Saint Paul to	8, 96/ 9
that by the holy	words	of Baptism coming to	8, 96/ 12
soul, according to the	words	of Saint Augustine, "Accedit	8, 96/ 13
is God's Son. The	words	of Saint James also	8, 96/ 31
-- how prove these	words	that the water of	8, 96/ 33
suppose that the very	words	of Saint James were	8, 97/ 10
water and the sacramental	words	were but bare signs	8, 97/ 13
goodness" -- do these	words	exclude all the means	8, 97/ 14
were led by the	words	of Holy Scripture, and	8, 98/ 33
as by the plain	words	of many places of	8, 99/ 8
for that the very	words	of Holy Scripture seem	8, 99/ 14
unto him also those	words	, "I warn thee that	8, 99/ 24
seemeth also that the	words	of God spoken by	8, 99/ 30
thy blood." By which	words	it seemeth to be	8, 99/ 33
all your filthiness." These	words	show that the water	8, 100/ 3
the yet more open	words	of the prophet Zechariah	8, 100/ 13
very uttermost sea." These	words	verily describe the holy	8, 100/ 17
scriptures, and unto the	words	of other good holy	8, 101/ 16
eighth chapter -- the	words	of our Savior himself	8, 103/ 5
whereof these be his	words	. . . Tyndale What helpeth it	8, 108/ 32
perceive by his own	words	that according to Luther's	8, 111/ 8
These be his very	words	. . . Tyndale There is a	8, 111/ 13
God. More By these	words	ye see that whereas	8, 111/ 25
With these gay, glittering	words	would Tyndale so blear	8, 112/ 10
Tyndale turneth those two	words	out of their right	8, 113/ 3
how he set his	words	, so that he may	8, 113/ 10
rehearse many of their	words	: therefore, that Tyndale shall	8, 113/ 29
For these are his	words	. . . Tyndale Ye may here	8, 114/ 9
of Obedience considered his	words	of this holy sacrament	8, 115/ 3
the better for certain	words	that I have heard	8, 115/ 4
shall perceive by his	words	in his book made	8, 115/ 13
else?" And after those	words	, he goeth forth in	8, 116/ 8
of himself in these	words	. For here he showeth	8, 117/ 6
his other gay, glorious	words	he hath a false	8, 117/ 16
it. Doth not these	words	alone teach us sufficiently	8, 117/ 24
blasphemy a few true	words	with which himself destroyeth	8, 118/ 2
true. And with these	words	of his own, will	8, 118/ 8
more but these few	words	of his own, to	8, 118/ 9
hath he with these	words	destroyed the effect of	8, 118/ 11
which heresy his own	words	here have confounded: he	8, 118/ 22
concluded, upon Tyndale's own	words	, that Tyndale is against	8, 118/ 35
Ghost, according to the	words	of our Savior at	8, 129/ 27
Last Supper -- which	words	Tyndale would falsely wrest	8, 129/ 28
he meaneth by these	words	"the pope with his	8, 130/ 23
world, according to the	words	of our Savior Christ	8, 133/ 5
of this be Tyndale's	words	well verified . . . that every	8, 139/ 25

by the plain, open	words	; and all good, honest	8, 140/ 15
into "repentance" . . . with many	words	more which he changeth	8, 143/ 12
of divers of these	words	, showeth that the Latin	8, 143/ 28
defense . . . forasmuch as the	words	in the Latin text	8, 143/ 30
translation by those English	words	that I find the	8, 143/ 32
holy writing, that those	words	unwritten which the Church	8, 149/ 26
were and be his	words	as well and as	8, 149/ 27
Tyndale is . . . whose evil	words	and sermons do corrupt	8, 150/ 6
as though their own	words	and their own writing	8, 150/ 35
and promises as the	words	of God unwritten, in	8, 151/ 26
say that all the	words	of God were then	8, 151/ 29
was none of God's	words	left unwritten . . . and therefore	8, 151/ 31
but that of God's	words	they wrote not all	8, 151/ 37
teach and preach many	words	of God unwritten. Now	8, 153/ 36
that time, all God's	words	, promises, and sacraments that	8, 154/ 16
hath caused all his	words	spoken to his church	8, 156/ 24
better upon their bare	words	than they would more	8, 156/ 35
Scripture, that all the	words	necessary to remain and	8, 157/ 17
likewise as in some	words	that remain still untranslated	8, 161/ 8
that they be holy	words	: so do there many	8, 161/ 11
whereas we with holy	words	and true faith hail	8, 161/ 28
usual signification of these	words	themselves in the English	8, 166/ 20
now do use these	words	in our language or	8, 166/ 22
not but under those	words	, both twain, may be	8, 166/ 37
showeth himself in few	words	that he both lacketh	8, 167/ 34
Scripture. These are his	words	. . . Tyndale M. More must	8, 167/ 36
either evil perceiveth my	words	or else evil remembered	8, 169/ 8
tale but by such	words	as then represented the	8, 171/ 7
even of his own	words	spoken here . . . ye may	8, 171/ 35
did, by his other	words	-- written in the	8, 172/ 18
unto the world." These	words	, when I read them	8, 179/ 16
always to use such	words	; but my mind more	8, 180/ 14
would with his strange	words	enchant and charm the	8, 180/ 15
see further in his	words	following. Here in the	8, 181/ 20
of all the Latin	words	seemed to him to	8, 184/ 32
partly by Tyndale's own	words	which in this book	8, 185/ 16
the translation of those	words	. . . . "The elders that are	8, 185/ 17
neither of those two	words	is in English the	8, 186/ 6
in English let English	words	stand in his English	8, 186/ 32
sacerdos, but always these	words	presbyteros and senior . . . by	8, 187/ 3
but by his own	words	affirmeth (and in that	8, 187/ 26
ecclesia . . . of which two	words	, baptisma and ecclesia, neither	8, 188/ 32
that now translateth those	words	in those places into	8, 189/ 7
tongue by any other	words	than such as in	8, 189/ 8
to leave out those	words	which if he had	8, 191/ 5
in this place these	words	that he leaveth out	8, 191/ 24
hands upon thee"). These	words	of Saint Paul to	8, 191/ 34
ordinance, through his holy	words	; whereof the profit is	8, 195/ 6
they were mine own	words	and the Messenger's with	8, 196/ 35
of their own former	words	, when they see them	8, 197/ 13

and a thousand other	words	like, such as be	8, 199/ 20
him leave all such	words	out? Or who saith	8, 199/ 23
he farther: and were	words	used among heathen men	8, 200/ 5
translation take his English	words	as they signify in	8, 200/ 27
rather than as the	words	signify in the tongue	8, 200/ 28
translation use his English	words	in such signification as	8, 201/ 1
faith use the old	words	after the old fashion	8, 201/ 6
agape and caritas were	words	used among the heathen	8, 201/ 14
all Scripture, into such	words	as himself liketh. And	8, 203/ 1
showed already in the	words	"church," "priest," "charity," and	8, 203/ 31
and advise well Tyndale's	words	and mine, be he	8, 203/ 33
us consider his own	words	that follow. Tyndale And	8, 208/ 23
very devilish. For the	words	that be spoken to	8, 212/ 7
all spots -- these	words	draweth Tyndale to them	8, 212/ 9
after the shipwreck. Which	words	of his, Luther in	8, 212/ 19
whoso consider well the	words	of Saint Paul in	8, 212/ 32
More In these few	words	there are many doubts	8, 214/ 29
the first manner, his	words	be little to purpose	8, 214/ 35
And how stand the	words	of Tyndale with Luther's	8, 218/ 1
his translation the common-known	words	to the intent to	8, 218/ 39
and that those two	words	are both of one	8, 223/ 1
that Tyndale in these	words	had acquitted himself like	8, 224/ 21
clear proof by these	words	of Tyndale which he	8, 226/ 7
to wit, all the	words	of God that he	8, 226/ 15
pain to read Tyndale's	words	again, and ye shall	8, 226/ 28
Tyndale to speak these	words	nothing touching the matter	8, 227/ 3
with his own holy	words	, devised of none occasion	8, 227/ 23
if ye consider his	words	, ye shall see that	8, 227/ 29
purpose. For by these	words	of Christ in the	8, 229/ 3
the interpretation of these	words	of our Savior Christ	8, 229/ 16
out of Greek. These	words	be the words of	8, 230/ 11
These words be the	words	of the Gospel in	8, 230/ 11
two so plain English	words	, and so common, as	8, 230/ 21
use of those two	words	in answering to a	8, 230/ 23
hath therein falsified the	words	of our Savior himself	8, 232/ 31
for his purpose. The	words	spoken by our Lord	8, 232/ 33
both soever were the	words	, as I shall show	8, 233/ 4
should have translated the	words	into English otherwise --	8, 233/ 5
Tyndale hath translated Christ's	words	in this wise, "I	8, 233/ 9
the Evangelist wrote the	words	himself, signifieth not a	8, 233/ 14
no difference between those	words	and these, "I take	8, 234/ 2
order of our English	words	from the order of	8, 234/ 26
the order of the	words	. And where they lie	8, 234/ 30
by so translating those	words	and so changing the	8, 234/ 32
the order of the	words	. Ye shall understand that	8, 235/ 5
the order of the	words	, translated a very plain	8, 235/ 14
because there be many	words	, and the paynims worshipped	8, 235/ 23
is set to those	words	to signify not a	8, 235/ 25
one of the many	words	of men, or one	8, 235/ 26
the order of the	words	and translate it thus	8, 236/ 17

was Christ." For these	words	"God was Christ" or	8, 236/ 19
the other, with the	words	changed; that is to	8, 236/ 21
the order of the	words	with setting in the	8, 236/ 34
that Christ by those	words	rejected and refused the	8, 237/ 23
hath double translated those	words	wrong, or rather treble	8, 237/ 25
rather treble, as few	words	as they be. Once	8, 237/ 25
he falsely translateth the	words	of our Savior and	8, 238/ 3
should not by these	words	ween that he would	8, 240/ 1
mistranslated and misconstrued these	words	of Christ, "I receive	8, 240/ 11
it proved, by these	words	of Saint John the	8, 240/ 14
as well in the	words	as in the sentence	8, 240/ 29
us ween that men's	words	should utterly serve of	8, 241/ 6
is true touching the	words	and propositions by which	8, 243/ 6
the truth of God's	words	: I say that it	8, 243/ 13
in Christ himself, whose	words	he proved by his	8, 243/ 30
folk . . . and his very	words	, with the right understanding	8, 245/ 24
I shall answer the	words	of Tyndale, as well	8, 245/ 31
acknown of all God's	words	; for they will believe	8, 249/ 25
writing . . . and also, his	words	written they misconstrue. And	8, 249/ 26
Christ's and his apostles'	words	, which their miracles proved	8, 250/ 19
the hands," by the	words	of Saint Paul . . . and	8, 253/ 26
and Tyndale laugheth his	words	to scorn, saying it	8, 253/ 27
found it. Moreover, Tyndale's	words	fight together, and one	8, 256/ 6
another. For if these	words	be true -- that	8, 256/ 7
and weighed in his	words	that he saith that	8, 257/ 11
written. More In these	words	though I find lack	8, 257/ 18
old specially plain, evident	words	, unto dark, debatable terms	8, 257/ 30
you his own very	words	. Tyndale They will haply	8, 258/ 40
is written in these	words	to Timothy: "A bishop	8, 260/ 36
wife." And in the	words	of Saint Paul "There	8, 261/ 1
it. These are his	words	. . . Tyndale For if that	8, 262/ 9
therein. These are his	words	. . . Tyndale Inasmuch as Christ	8, 263/ 26
For these be the	words	that I would have	8, 264/ 2
truth standeth not in	words	, but in virtue and	8, 268/ 34
beginning! He weigheth his	words	wisely when he saith	8, 271/ 10
men in hand the	words	of the Scripture were	8, 275/ 14
for a prohibition the	words	of Moses (in the	8, 278/ 4
follies in these few	words	. For he saith if	8, 283/ 31
I cannot defend my	words	that they forbore to	8, 291/ 15
to read mine own	words	as I wrote them	8, 291/ 28
doubteth upon Saint Paul's	words	, whether he meant as	8, 293/ 3
and that by what	words	soever the apostles write	8, 293/ 7
and they with many	words	so clearly did declare	8, 293/ 10
man read over these	words	and examine them not	8, 294/ 21
own mistaking of his	words	: I will yet a	8, 296/ 1
a little examine his	words	better . . . when he saith	8, 296/ 2
too shameless. For the	words	be clear, both of	8, 296/ 19
therefore saith in his	words	foreremembered that otherwise preached	8, 297/ 32
of Christ" . . . in which	words	he calleth it well	8, 300/ 20
farther consider well his	words	. Thus he saith . . . Tyndale	8, 301/ 22

five. But, now, his	words	will rather prove that	8, 303/ 34
and then confesseth his	words	false by which he	8, 304/ 1
are there in his	words	more follies than one	8, 304/ 31
which joineth to his	words	before, near enough in	8, 306/ 33
effect of all these	words	is in this world	8, 307/ 26
him . . . if in those	words	of Saint John might	8, 310/ 34
be written." In which	words	I deny not but	8, 311/ 7
this be understood of	words	and deeds and all	8, 311/ 22
the sacrament in his	words	where he speaketh expressly	8, 312/ 13
sentence of Saint John's	words	. . . when the thing that	8, 312/ 16
written, but that the	words	of Scripture, not well	8, 314/ 15
in my Dialogue the	words	of Saint Paul to	8, 314/ 23
great. I laid those	words	for none other cause	8, 314/ 36
Savior allegeth himself the	words	of Isaiah, "My house	8, 323/ 13
in my Dialogue the	words	of Saint Paul unto	8, 323/ 15
wade out of those	words	of Saint Paul . . . in	8, 323/ 24
mouth. Now, whether his	words	be to purpose or	8, 323/ 33
by Saint Paul's own	words	, that he taught things	8, 324/ 3
better wait on God's	words	, and the freelier serve	8, 324/ 26
heresies that in these	words	appear both against virginity	8, 324/ 28
also . . . that by those	words	of Saint Paul which	8, 325/ 1
he maketh Saint Paul's	words	to serve him for	8, 325/ 9
at all indeed. These	words	also, of Saint Paul	8, 325/ 13
disguising," and many such	words	more, some of Saint	8, 327/ 21
against William Tyndale, the	words	of one man whom	8, 329/ 11
is to wit, the	words	of William Tyndale himself	8, 329/ 13
to his people many	words	by his prophets, and	8, 330/ 1
Rochester, unto the plain	words	of Saint Paul written	8, 330/ 21
the Thessalonians . . . by which	words	he sheweth plainly himself	8, 330/ 22
Book, these are his	words	. . . Tyndale In the twenty-ninth	8, 330/ 34
Books; but, pursuing these	words	of the prophet, he	8, 331/ 20
one yet. And the	words	as well of the	8, 331/ 29
doth by their own	words	well appear: Iohannis 21	8, 332/ 8
and not of the	words	written in Scripture . . . except	8, 339/ 15
ye see that these	words	are to Tyndale very	8, 339/ 25
doubt but though his	words	be not written, he	8, 342/ 21
full well that those	words	of Abraham nothing touch	8, 342/ 27
hangeth upon. For those	words	were spoken by Abraham	8, 342/ 29
seeth full well those	words	of Abraham prove nothing	8, 342/ 36
ashamed to lay those	words	for this purpose. For	8, 343/ 2
the one by the	words	of evil-construed Scripture, and	8, 343/ 10
them, and the same	words	of Christ bindeth his	8, 344/ 6
I say, that these	words	of our Savior Christ	8, 344/ 19
the world. Now, these	words	of Christ, "If any	8, 344/ 29
not. These are his	words	. . . Tyndale Christ's disciples taught	8, 345/ 25
it in. As the	words	of Christ "Scrutamini scripturas	8, 347/ 14
himself, which said those	words	, said that Saint John	8, 347/ 19
done is, since those	words	of Christ spoken by	8, 347/ 28
the Scripture by those	words	of Christ "Search you	8, 347/ 30
when he left those	words	out. And likewise he	8, 347/ 35

to bring in those	words	which some of that	8, 347/ 37
is to wit, the	words	of Saint John in	8, 348/ 1
anything diminish of the	words	of the books of	8, 348/ 5
this book." By which	words	he meaneth not that	8, 348/ 8
brethren bring forth these	words	of Saint John --	8, 348/ 20
for this purpose the	words	of Moses in the	8, 348/ 22
add nor diminish." Which	words	be yet in this	8, 348/ 25
the purpose than the	words	before-rehearsed, of the Apocalypse	8, 348/ 26
that Moses said those	words	only for fear that	8, 348/ 28
setteth Moses thereunto the	words	before-rehearsed, willing them that	8, 349/ 10
Now, what serve these	words	of Moses to our	8, 349/ 16
them himself (as the	words	sound): then had he	8, 349/ 20
prophet restrained by those	words	, in such things as	8, 349/ 24
construction would strain his	words	to: what would all	8, 349/ 36
the margin upon those	words	. But I dare be	8, 350/ 7
purpose. For first, those	words	proveth no such thing	8, 350/ 9
thereby nothing unto God's	words	. For we say that	8, 350/ 23
or not . . . though Moses'	words	were taken as strait	8, 350/ 34
for that purpose the	words	of our Savior written	8, 351/ 17
stir them." By these	words	would Friar Barnes that	8, 351/ 23
he would by these	words	that a man might	8, 351/ 25
offended. Whereas undoubtedly those	words	neither prove his purpose	8, 351/ 29
with the second . . . those	words	plainly declare that, because	8, 351/ 31
God's honor. Now, the	words	of Saint Augustine which	8, 352/ 15
Saint Augustine taketh those	words	of Christ as himself	8, 352/ 18
and Pharisees," expoundeth those	words	of a preacher that	8, 352/ 20
that will consider his	words	in the place where	8, 352/ 34
plainly perceive that those	words	of Saint Augustine brought	8, 352/ 37
to wit, that those	words	of Christ do discharge	8, 353/ 1
men, treating the same	words	in the like allegory	8, 353/ 5
would agree. For those	words	of Christ, saving by	8, 353/ 9
well appeareth by the	words	following, where he biddeth	8, 353/ 12
clearly declared by the	words	of Christ following, where	8, 353/ 16
right well that those	words	may be well expounded	8, 353/ 26
men may expound those	words	, and good men, holy	8, 353/ 34
fifteen. But, though those	words	may be so expounded	8, 354/ 3
I have said, those	words	of Christ's were properly	8, 354/ 13
is sick. Upon these	words	, concerning their traditions, would	8, 355/ 5
have proved that those	words	of Christ make not	8, 355/ 13
prove you that those	words	of Christ nothing make	8, 355/ 17
though we construe Christ's	words	not of the traditions	8, 355/ 19
and set thereunto the	words	of Saint Augustine also	8, 355/ 21
first, as for Christ's	words	, if they had been	8, 355/ 23
in anything else," these	words	were no proof that	8, 355/ 27
credence. Therefore, by those	words	-- expounding them of	8, 355/ 33
Scripture, neither. Nor those	words	of Christ be not	8, 355/ 37
the evangelists? Now, the	words	of Saint Augustine which	8, 356/ 13
Saint Augustine applieth those	words	of Christ to a	8, 356/ 15
lo," saith Barnes, "these	words	of Saint Augustine be	8, 356/ 26
shall find no such	words	in it. There is	8, 357/ 27

here serve well the	words	of Saint Augustine against	8, 358/ 12
Augustine against Barnes, which	words	Barnes bringeth for him	8, 358/ 13
agree with the said	words	of Saint Augustine, and	8, 358/ 21
Augustine, and of Christ's	words	, too. And yet so	8, 358/ 22
readers, that neither those	words	of Christ nor of	8, 359/ 18
for this purpose: the	words	of Saint Paul written	8, 359/ 23
rehearsed you Saint Paul's	words	more fully than doth	8, 359/ 33
fashion of the wholesome	words	which thou hast heard	8, 360/ 19
He saith not ". . . the	words	that I have written	8, 360/ 20
of mine," but ". . . the	words	that thou hast heard	8, 360/ 21
wrought by me." Which	words	, first, be so hard	8, 362/ 4
Saint Paul in those	words	meant that he would	8, 362/ 11
any hold of the	words	. . . and it shall never	8, 363/ 11
rehearse you both the	words	of Origen . . . and, besides	8, 367/ 26
or of the formal	words	and ceremonies used in	8, 368/ 4
out." Theophylact, upon these	words	of Saint Paul, "My	8, 369/ 8
Church itself." These	words	, therefore, of Saint Paul	8, 369/ 36
Saint Augustine saith these	words	(spoken unto God): "Her	8, 371/ 25
Lord, among many other	words	in this wise: "I	8, 371/ 33
my epistle"? By which	words	it appeareth well that	8, 374/ 18
second epistle, in these	words	: "Thou, therefore, my son	8, 374/ 27
to other men." Those	words	of Saint Paul do	8, 374/ 31
Ghost too, with like	words	as they forbade fornication	8, 375/ 16
and yet are the	words	of Christ's commandment in	8, 375/ 30
Baptism but that these	words	of our Savior shall	8, 377/ 6
as precisely to the	words	himself as he would	8, 377/ 18
in his light the	words	of the Apostle saying	8, 377/ 22
in his light these	words	of the Apostle: "It	8, 377/ 28
too . . . shall not lack	words	wherewith he may seem	8, 378/ 4
church to know his	words	written, and his traditions	8, 380/ 27
Spirit keepeth both the	words	written and the words	8, 380/ 31
words written and the	words	unwritten in perpetual knowledge	8, 380/ 31
blasphemeth all his unwritten	words	and himself too, with	8, 381/ 14
prove by the written	words	of some apostle . . . whereas	8, 381/ 18
beginning, in so few	words	, he concludeth all the	8, 386/ 12
another both in their	words	and deeds; and besides	8, 387/ 31
scantly perceive . . . except his	words	be somewhat opened and	8, 390/ 32
Christ with his aforesaid	words	to his apostles, "Have	8, 391/ 37
he meaneth. For these	words	will sound very well	8, 394/ 3
word, and defend their	words	only by words against	8, 395/ 16
their words only by	words	against all reason, and	8, 395/ 16
and against the plain	words	of God -- not	8, 395/ 17
but the very written	words	in plain and evident	8, 395/ 18
of ignorance, by the	words	of the Gospel, to	8, 405/ 13
to repeat again his	words	written in his other	8, 405/ 22
partly to anticipate his	words	written in his other	8, 405/ 23
other chapter after. Which	words	of his I have	8, 405/ 24
even by his own	words	, albeit that he affirmeth	8, 407/ 16
Peter meant by his	words	, "We believe that thou	8, 407/ 17
followeth, by his own	words	, that the article of	8, 407/ 36

Tyndale, upon his own	words	, confess that all the	8, 407/ 38
church. More Lo, these	words	of Tyndale seem very	8, 410/ 11
of Christ's own holy	words	, yet shall ye find	8, 410/ 13
evil together . . . and the	words	by which he proveth	8, 410/ 23
mean in his own	words	, by which his saying	8, 412/ 2
possibly mean in his	words	, that "hell gates shall	8, 412/ 5
else, but that his	words	will evil stand together	8, 413/ 17
here be lusty, high	words	either false or else	8, 413/ 30
part construe mine adversary's	words	wrong. And therefore, what	8, 414/ 23
true in all his	words	; and therefore he that	8, 414/ 27
affirmeth plainly, by express	words	, that a man may	8, 414/ 36
which believe of Christ's	words	no more than is	8, 415/ 25
nor of the written	words	no more than they	8, 415/ 26
out from these plain	words	of his own, "Whosoever	8, 416/ 3
These are, therefore, his	words	. . . Tyndale Furthermore, he that	8, 418/ 29
again . . . according to the	words	of our Savior in	8, 423/ 11
third article, whereof the	words	be true and his	8, 424/ 6
he proveth by the	words	of Saint John in	8, 424/ 9
the manner of their	words	, take occasion to turn	8, 424/ 16
all the plain, open	words	in which can be	8, 424/ 27
the covert and obscure	words	of our Savior Christ	8, 426/ 18
the dark and hard	words	of Saint Paul. Which	8, 426/ 20
but also by certain	words	in this First Epistle	8, 427/ 7
of men's souls. The	words	of Saint John be	8, 427/ 16
the understanding of these	words	vary Tyndale and we	8, 427/ 19
so wavering in his	words	that he wotteth not	8, 427/ 35
authority of the aforesaid	words	of Saint John, that	8, 428/ 25
manner Tyndale taketh these	words	. But against his taking	8, 428/ 28
ever did understand these	words	of Saint John in	8, 428/ 32
the understanding of these	words	of Saint John, better	8, 429/ 6
say we by the	words	of the Spirit revealed	8, 429/ 14
as both by his	words	before and after appeareth	8, 430/ 6
appeareth by the same	words	of his, in the	8, 430/ 36
the Hebrews, of which	words	Tyndale taketh his chief	8, 431/ 2
be forgiven. Saint Paul's	words	are these: "It is	8, 431/ 5
sentence. And whereas these	words	, as well appeareth by	8, 431/ 34
the plain and clear	words	of the holy prophet	8, 432/ 3
holy prophet Ezekiel, whose	words	, lo, be these, in	8, 432/ 3
will not that these	words	of Ezekiel be glossed	8, 432/ 36
glossed by any other	words	, though they be spoken	8, 432/ 36
but that his other	words	, if they seem contrary	8, 432/ 37
open warning in his	words	following, and saith . . . "Yea	8, 433/ 2
weight of Saint John's	words	that he allegeth, and	8, 435/ 18
the plain and open	words	of Saint John before	8, 435/ 31
against me upon other	words	of the same epistle	8, 435/ 37
yet again that the	words	of Saint John which	8, 436/ 11
devise no more effectual	words	that he might speak	8, 436/ 20
never mean by these	words	after such manner as	8, 438/ 11
before, Tyndale in these	words	of Saint John taketh	8, 438/ 20
not mean by these	words	that the young man	8, 438/ 33

Saint John in those	words	when he said, "He	8, 439/ 8
John, therefore, writing those	words	, and understanding, as indeed	8, 439/ 27
understanding of Saint John's	words	, the reason is much	8, 440/ 10
perceive that these only	words	of Saint John utterly	8, 441/ 29
of Saint John's other	words	. For when Saint John	8, 441/ 31
given us." By which	words	he declareth clearly that	8, 442/ 21
first part by the	words	of Saint John falsely	8, 443/ 33
second part by the	words	of Saint Paul, understood	8, 443/ 35
as appeareth by his	words	next after following, would	8, 444/ 5
Saint Paul saith the	words	of himself . . . Tyndale so	8, 444/ 11
Tyndale taketh Saint Paul's	words	spoken of himself, to	8, 444/ 26
so, he laid those	words	nothing to his purpose	8, 444/ 29
by those his own	words	following . . . Tyndale Thus are	8, 444/ 31
that by plain, express	words	, Tyndale telleth us that	8, 445/ 12
bringeth forth his before-rehearsed	words	of Saint Paul . . . by	8, 445/ 16
never do. By these	words	of his, "We be	8, 446/ 7
it seemeth by his	words	before-rehearsed . . . and also by	8, 446/ 33
peradventure mean by these	words	"we be no sinners	8, 446/ 37
as well by other	words	, in the chapters following	8, 447/ 5
following, as by these	words	, in this present chapter	8, 447/ 5
new battle." By these	words	it seemeth, and of	8, 447/ 8
not only through the	words	of men preached unto	8, 447/ 16
labored to set his	words	in such obscure and	8, 448/ 16
sin, as Tyndale's own	words	, as well in this	8, 451/ 28
any help of these	words	where he saith that	8, 453/ 31
For as touching Tyndale's	words	following, where he saith	8, 454/ 28
new battle" -- these	words	make nothing to the	8, 454/ 29
again; and therefore those	words	will not help. Howbeit	8, 455/ 4
Howbeit, of truth, Tyndale's	words	written a little before	8, 455/ 5
from their necks." These	words	, if they were true	8, 455/ 11
But of truth, those	words	are untrue. For when	8, 455/ 18
believing of God's other	words	than in the words	8, 463/ 1
words than in the	words	of his promises . . . since	8, 463/ 1
God in his other	words	than in his promises	8, 463/ 28
far go Saint Peter's	words	"qui in hunc mundum	8, 464/ 12
according to his own	words	spoken unto his church	8, 466/ 12
Book by his own	words	proved you, maketh mocks	8, 466/ 16
go further in his	words	, and see for what	8, 466/ 24
is upon his own	words	clearly convinced and concluded	8, 479/ 10
him, upon his own	words	, that the very church	8, 479/ 34
of his own wise	words	, Tyndale hath confounded himself	8, 480/ 9
matters than Tyndale's own	words	that he writeth here	8, 480/ 17
perceiving of his own	words	finally brought unto; and	8, 484/ 31
be well verified these	words	of Holy Scripture: "They	8, 487/ 29
forth as in his	words	is any truth, his	8, 488/ 8
all is forgiven. These	words	would I have Tyndale	8, 495/ 20
mind upon his uncertain	words	, to the end that	8, 498/ 3
that way that his	words	gathered out of divers	8, 498/ 7
not only because the	words	of Christ spoken there	8, 498/ 15
our Savior in those	words	, when he said unto	8, 498/ 18

appeareth by those aforesaid	words	, "I have chosen you	8, 498/ 27
leaveth it by those	words	yet in doubt which	8, 499/ 3
One is that these	words	of his cannot be	8, 499/ 8
have them do." These	words	men would ween were	8, 499/ 25
shortly see, in these	words	that "God maketh his	8, 499/ 28
mercy" -- as plain	words	as they be, and	8, 499/ 29
by those fair plain	words	. . . ye shall farther perceive	8, 500/ 5
farther perceive by other	words	of Tyndale's own writing	8, 500/ 5
man hath in those	words	that seem so fair	8, 500/ 36
plainly perceive by his	words	that in this chapter	8, 501/ 5
joined to his aforesaid	words	of his answer unto	8, 501/ 6
Book as to the	words	unto which they be	8, 501/ 7
his follies, after his	words	of both the places	8, 502/ 11
saith in all God's	words	unwritten) or else that	8, 508/ 34
Tyndale saith in these	words	. . . Tyndale And then when	8, 510/ 28
and plain by these	words	that he consequently saith	8, 511/ 11
to falsify his own	words	here and bear a	8, 513/ 13
company. And that his	words	here be very false	8, 513/ 14
follow upon his other	words	, his other words must	8, 513/ 18
other words, his other	words	must needs be as	8, 513/ 19
for all his other	words	, all the pith of	8, 515/ 27
in Christ. More These	words	, lo, good reader, expound	8, 515/ 33
thing. And when his	words	are well examined . . . he	8, 518/ 15
before -- as the	words	of Holy Writ be	8, 520/ 5
say that all the	words	of Holy Scripture by	8, 520/ 9
well wit by these	words	of his whether he	8, 520/ 27
More Tyndale maketh these	words	for a ground of	8, 522/ 15
good reader, in these	words	of his that he	8, 522/ 22
David's deeds with Tyndale's	words	, and examine in them	8, 530/ 9
wield it." By which	words	this point of occasions	8, 532/ 1
can perceive of his	words	. But, now, this reason	8, 535/ 27
thoughts, all these ungracious	words	, all these abominable deeds	8, 536/ 20
naught . . . and all his	words	reproved by the very	8, 540/ 10
by the very plain	words	of Scripture. And yet	8, 540/ 11
miracles and all the	words	which he had told	8, 540/ 35
salvation." Showing, by those	words	, that neither are we	8, 542/ 2
mouth. Whereto consent the	words	of our Savior himself	8, 542/ 5
And by the selfsame	words	by which he saith	8, 542/ 17
read me all those	words	of his again . . . and	8, 542/ 20
them that all these	words	most properly pertained to	8, 543/ 33
-- he said the	words	which I before remembered	8, 543/ 36
manner, in his before-rehearsed	words	wherein he saith nay	8, 544/ 23
forthwith, in his next	words	after, he saith very	8, 544/ 25
King David, by the	words	of God spoken by	8, 547/ 6
it . . . that by plain	words	at length he saith	8, 547/ 12
of him some blasphemous	words	, and had opprobrious language	8, 548/ 35
destroyed not only Tyndale's	words	last above-rehearsed . . . but over	8, 549/ 27
us by plain, express	words	the contrary, when he	8, 551/ 35
for all the women's	words	, believe that Christ was	8, 552/ 1
matter. For in those	words	he confesseth that in	8, 552/ 18

rehearsed you my very	words	of my Dialogue, as	8, 553/ 29
than mine, of those	words	of our Savior spoken	8, 554/ 1
changeth and misrehearseth my	words	, and the very words	8, 554/ 19
words, and the very	words	of Christ's Gospel, too	8, 554/ 20
the other, with fond	words	of his own foolish	8, 554/ 22
gloss needeth to those	words	of our Savior is	8, 554/ 34
well that in those	words	of our Savior unto	8, 557/ 29
the stead thereof these	words	"come again to thyself	8, 558/ 23
agree with his other	words	, "amazed," "astonied," and forgetting	8, 558/ 24
and with the very	words	of his merry mock	8, 559/ 35
we have . . . of which	words	only, Tyndale maketh all	8, 562/ 29
which is of his	words	much ado to perceive	8, 566/ 15
will say that the	words	of Saint Paul "It	8, 568/ 17
illuminated," etc., and the	words	of our Savior himself	8, 568/ 19
that forasmuch as those	words	be minatory and threats	8, 568/ 34
expounded all his such	words	by the mouth of	8, 568/ 37
else that the sore	words	of the both places	8, 569/ 27
cause for which he	wore	hair and slept in	8, 66/ 15
he shall by leisure	work	her and win her	8, 7/ 10
live in lechery. That	work	hath no name of	8, 7/ 18
the Martyr." A long	work	would it be to	8, 10/ 29
holy man's prayer will	work	; and so I pray	8, 24/ 33
therefore, of this present	work	, these three books first	8, 33/ 20
doubteth but that this	work	both hath been and	8, 35/ 9
with any other good	work	-- fasting, prayer, or	8, 52/ 5
not Christ, by the	work	of his Passion. In	8, 52/ 15
can do any good	work	without the special grace	8, 52/ 33
them that the best	work	that any man worketh	8, 53/ 4
or goodness of the	work	itself although he suffered	8, 53/ 6
God with any good	work	saving only faith. Yet	8, 53/ 25
that he would not	work	on the holy day	8, 73/ 19
might do no bodily	work	for necessity. But the	8, 73/ 24
after, and yet will	work	it on the holy	8, 74/ 26
either, is in the	work	thereof any means to	8, 77/ 23
not here a wise	work	of Tyndale? But he	8, 80/ 8
if they apply to	work	therewith, he helpeth them	8, 85/ 19
is to wit, to	work	not in the body	8, 85/ 27
ear is verily a	work	of Satan, and that	8, 88/ 7
it is the very "	work	of Satan," and they	8, 88/ 25
therefore serve Satan and	work	his work if they	8, 88/ 26
Satan and work his	work	if they shrive themselves	8, 88/ 26
us believe that the	work	itself, without the promise	8, 94/ 8
it is not the	work	but the promise that	8, 94/ 37
grace but by God's	work	beside: so, though he	8, 95/ 9
sacraments, nor by that	work	or deed that is	8, 95/ 11
the sacrament doth nothing	work	, nor is no cause	8, 95/ 14
the sacraments did nothing	work	in themselves, nor had	8, 98/ 20
made them meet to	work	into the soul through	8, 98/ 31
but that the principal	work	and the whole worker	8, 100/ 31
it pleaseth him to	work	them. And they that	8, 101/ 6

which it anything may	work	in cleansing of the	8, 101/ 10
that bodily water can	work	upon the spiritual substance	8, 101/ 20
is the water, to	work	not upon souls only	8, 101/ 23
fire, the fire do	work	upon them and burn	8, 102/ 3
the water there did	work	nothing therein at that	8, 102/ 31
the bodily water cannot	work	upon the unbodily soul	8, 103/ 23
outward, sensible things thereof	work	, as they reckon, upon	8, 103/ 34
corporeal water able to	work	upon the unbodied, incorporeal	8, 104/ 4
here make a long	work	to rehearse many of	8, 113/ 28
not to prolong this	work	with writing of stories	8, 128/ 13
have some trust to	work	wonders at length. For	8, 137/ 24
were too long a	work	, and as much as	8, 143/ 23
God that he may	work	with God's grace in	8, 148/ 23
grace with us to	work	with us, which is	8, 205/ 1
holy works that they	work	together, in killing the	8, 208/ 32
up, and maketh much	work	to cure the wound	8, 214/ 7
to do any good	work	(fast, give alms, or	8, 221/ 5
since he intendeth to	work	the way to man's	8, 239/ 2
his Father made him	work	as also the witness	8, 239/ 29
word, but joineth his	work	therewith? Hear what he	8, 241/ 31
worketh and ever shall	work	therein doth and shall	8, 251/ 14
shall come himself and	work	wonders, to pervert (if	8, 270/ 16
yet shall he not	work	miracles alone, but God	8, 270/ 17
in the sacrament to	work	such grace in him	8, 288/ 34
before wedlock with its	work	; or else he must	8, 305/ 22
that wedlock with its	work	is naught and not	8, 305/ 23
Martin Luther (if the	work	of wedlock be foul	8, 305/ 28
perpetual virginity and the	work	of wedlock be not	8, 305/ 32
the forbearing of the	work	of wedlock is more	8, 306/ 10
to God than the	work	of wedlock in Matrimony	8, 306/ 11
ceaseth no year to	work	miracles in his Catholic	8, 346/ 18
Second Book of this	work	, well proved this point	8, 357/ 19
instructed to every good	work	." I have rehearsed you	8, 359/ 32
books of this present	work	) and yet hereafter shall	8, 387/ 13
forth in this present	work	-- this one can	8, 388/ 4
books of this present	work	, well and plainly proved	8, 399/ 5
before I finish this	work	, by such clear, open	8, 399/ 6
help, do any good	work	at all . . . and great	8, 400/ 3
and that the best	work	were naught worth to	8, 400/ 7
the nature of the	work	itself -- not were	8, 400/ 8
go about any good	work	wrought with grace in	8, 400/ 21
save such as may	work	without any respect or	8, 402/ 1
that but if we	work	well if we may	8, 402/ 12
third book of this	work	-- "Whether the Apostles	8, 404/ 36
let his own will	work	therewith. But whensoever he	8, 422/ 11
from his righteousness, and	work	wickedness in any of	8, 432/ 13
man is wont to	work	, shall he live? Of	8, 432/ 14
they believe well and	work	well, they be all	8, 434/ 18
as they say, but	work	well) standeth still in	8, 456/ 20
readers, make no long	work	about this chapter. For	8, 460/ 20

the belief and the	work	. For as he could	8, 463/ 8
heaven without any good	work	at all -- so	8, 463/ 9
regard of any good	work	at all, or of	8, 474/ 15
the church, shall never	work	with him toward the	8, 479/ 20
and also this whole	work	. . . wherein with a few	8, 480/ 8
safe enough . . . because that	work	is not his own	8, 483/ 24
is not his own	work	, but the work of	8, 483/ 25
own work, but the	work	of the devil, and	8, 483/ 25
alms, or any good	work	; but in destruction of	8, 484/ 16
sloth, and let God	work	alone -- then say	8, 486/ 29
and after falleth to	work	with them at some	8, 491/ 17
at last, with much	work	, rising again. All this	8, 495/ 28
to put away the	work	of man's free will	8, 501/ 27
giveth God in the	work	of our belief and	8, 501/ 32
own to labor and	work	with God in the	8, 503/ 33
it . . . but a fruitful	work	toward the attaining of	8, 504/ 28
things yet doth nothing	work	at all but of	8, 511/ 2
great good will to	work	with God's grace and	8, 512/ 33
lacketh the will to	work	well after his reason	8, 512/ 35
well in this devilish	work	of his as in	8, 516/ 26
whole process of his	work	. Wherein as concerning salvation	8, 518/ 30
many places of his	work	that it is but	8, 519/ 33
elects that will so	work	with his grace that	8, 523/ 2
would give enough, to	work	with his grace in	8, 525/ 1
call any man's good	work	in any wise his	8, 527/ 25
again, but would effectually	work	with him to perfect	8, 546/ 20
chapters of my said	work	. Whereunto I shall reserve	8, 553/ 34
whereof it cannot but	work	well. Now shall ye	8, 555/ 18
yea . . . then since the	work	that he then wrought	8, 555/ 30
Christ was a good	work	. And then will it	8, 555/ 32
and done a good	work	. So that I see	8, 555/ 35
first part of this	work	, neither rehearsed them all	8, 561/ 11
first part of this	work	) -- of these two	8, 561/ 15
jabbereth in all this	work	. . . and would have it	8, 561/ 35
work and the whole	worker	in the cleansing of	8, 100/ 31
of God is the	worker	thereof -- wrote, as	8, 322/ 8
whereby they may be	workers	and instruments in the	8, 104/ 19
cured. Howbeit, God so	worketh	that sometimes it is	8, 27/ 29
work that any man	worketh	with God's help and	8, 53/ 5
the benefits that God	worketh	and sheweth the world	8, 54/ 35
ween that God alone	worketh	all our sin, and	8, 71/ 32
the promise of God	worketh	not our salvation no	8, 105/ 8
the sacraments, but God	worketh	our salvation himself . . . and	8, 105/ 9
his own liberal goodness	worketh	our salvation, and the	8, 105/ 16
hope, and charity man	worketh	good works -- watch	8, 204/ 29
as he that well	worketh	with grace deserveth of	8, 205/ 3
talents of grace and	worketh	well therewith) -- therefore	8, 205/ 7
the superstitious marvels and	worketh	the very-faithful miracles, for	8, 246/ 25
miracles which God ever	worketh	and ever shall work	8, 251/ 14
at all. But God	worketh	his miracles in his	8, 252/ 22

but such as he	worketh	sometimes where he maketh	8, 275/ 26
continually. For therein he	worketh	miracles continually -- and	8, 376/ 27
which only church he	worketh	miracles; with his church	8, 380/ 37
forth . . . that whereas God	worketh	miracles in his church	8, 381/ 11
too -- that he	worketh	so well therewith that	8, 429/ 26
and lively faith, that	worketh	with love. If he	8, 430/ 32
in man's feebleness so	worketh	with the free will	8, 453/ 10
towardness and good endeavor,	worketh	in man the credulity	8, 500/ 13
and help, God then	worketh	with us, and inwardly	8, 500/ 20
man conformable and toward	worketh	with God and doth	8, 504/ 10
of their appetites," God	worketh	with them toward the	8, 517/ 22
the lively faith that	worketh	, as Saint Paul saith	8, 534/ 33
proceeding of a faithful,	working	charity; whereof he and	8, 54/ 20
bring holy days and	working	days all in one	8, 74/ 21
good, and also the	working	for our own necessity	8, 74/ 22
have done upon the	working	day before, or may	8, 74/ 26
holy day and make	working	day thereof: this man	8, 74/ 29
have done on the	working	day -- was by	8, 74/ 33
them therein as effectual,	working	instruments in the doing	8, 98/ 29
of God in the	working	thereof. To which mind	8, 99/ 12
also a quick, lively,	working	medicine, means, and instrument	8, 100/ 27
and a purpose of	working	of good works --	8, 101/ 2
that God in the	working	of such cleansing of	8, 101/ 3
bodies wherein they were	working	instruments of these marvelous	8, 103/ 27
as well be a	working	instrument upon the unbodied	8, 103/ 29
take all effect of	working	from the sacraments themselves	8, 104/ 10
not without the secret	working	of God. And surely	8, 161/ 2
man and yet the	working	of God therewith. For	8, 191/ 2
besides man's own will	working	with grace toward the	8, 241/ 17
and help of God	working	with man's will toward	8, 241/ 19
known by the plenteous	working	of God's wonders by	8, 244/ 23
nothing of God's Spirit	working	with the general councils	8, 341/ 10
have use of reason	working	with God for their	8, 422/ 6
than believing, loving, and	working	. . . the selfsame, too, seemeth	8, 430/ 35
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given the gift of	working	miracles. Which miracles since	8, 477/ 7
do any good, in	working	, himself, with God's grace	8, 486/ 24
of temptation, too, and	working	with God in the	8, 486/ 26
-- and good will	working	therewith, in folk of	8, 497/ 33
of their own anything	working	with God toward the	8, 499/ 35
at all in the	working	of faith in my	8, 500/ 30
my will have any	working	at all. More Now	8, 500/ 33
at all in the	working	of faith in man's	8, 502/ 23
good endeavor walking and	working	with him, bring them	8, 505/ 26
my will have any	working	at all. More Let	8, 506/ 31
one side, or in	working	of a conformable inclination	8, 507/ 8
opinion brought by God	working	with man's will into	8, 509/ 6
as much to the	working	of man's will concerning	8, 510/ 33
faith, without any manner	working	of their wills, as	8, 511/ 4
the froward will wittingly	working	for pleasure against reason	8, 512/ 27

reason of the different	working	of their free wills	8, 519/ 16
what order of God's	working	, or of the working	8, 521/ 35
working, or of the	working	of man's own will	8, 521/ 35
there was a willful	working	of David against the	8, 534/ 24
died . . . his faith well	working	by love had failed	8, 556/ 30
plainly against his idle,	workless	faith. Now, in that	8, 155/ 30
right faith idle and	workless	, and therefore dead and	8, 400/ 33
believe that men's good	works	, be they never so	8, 4/ 14
faith," set all good	works	at naught, and little	8, 5/ 24
and that men's good	works	were nothing worth, nor	8, 6/ 11
depraving of men's good	works	be well worthy damnation	8, 6/ 16
have all his good	works	lost. And yet glorieth	8, 25/ 7
to any good, virtuous	works	. But now, leaving other	8, 36/ 17
true faith and good	works	to follow them, the	8, 39/ 6
in faith and good	works	than in simulation of	8, 40/ 17
he reckoneth all good	works	fruitless and unprofitable, and	8, 42/ 10
God with any good	works	for heaven, or to	8, 52/ 12
saviors, by our own	works	. . . and not Christ, by	8, 52/ 15
serve God with good	works	wrought, with his gracious	8, 52/ 18
also that such good	works	shall the rather help	8, 52/ 21
reward of man's good	works	cometh only of God's	8, 53/ 12
as are all men's	works	; and albeit that we	8, 53/ 15
would not reward our	works	in such wise were	8, 53/ 16
reward of our good	works	, both the beginning, the	8, 53/ 18
God with any good	works	to the intent the	8, 53/ 22
other outward and inward	works	. . . may proceed of faith	8, 54/ 15
serve with all other	works	above-remembered, proceeding of a	8, 54/ 19
of good men's Christian	works	; for Christian be their	8, 54/ 26
other places of his	works	and Luther his master's	8, 55/ 13
Christ's Passion, our good	works	well wrought . . . help to	8, 65/ 20
one of the good	works	that, besides other good	8, 65/ 33
holy day the worldly	works	which he might and	8, 74/ 25
utterly from all outward	works	, and yet seeth that	8, 82/ 35
of working of good	works	-- yet divers good	8, 101/ 2
if we do good	works	with our faith; Tyndale	8, 106/ 24
saith to do good	works	with intent the rather	8, 106/ 24
and faith; not of	works	and deeds, lest, after	8, 107/ 35
promised reward to good	works	. And Tyndale will not	8, 147/ 35
some faults in his	works	-- he must remember	8, 152/ 32
narrowly did examine his	works	, and so straitly marked	8, 153/ 13
commendation caused of his	works	divers to be reverently	8, 153/ 16
appeareth in Saint Jerome's	works	that he was of	8, 153/ 21
wherein is neither good	works	nor sacraments: so is	8, 174/ 37
into English, or some	works	, either, that I have	8, 178/ 11
it in all the	works	which I since made	8, 181/ 13
charity man worketh good	works	-- watch, fast, pray	8, 204/ 29
he preventeth our good	works	, and with which he	8, 205/ 17
in us and our	works	it is diversely considered	8, 205/ 20
our flesh with holy	works	of God's enjoining, and	8, 208/ 27
with all their holy	works	that they work together	8, 208/ 31

first, whether such holy	works	as God hath taught	8, 208/ 34
enjoin any such holy	works	, or lay any such	8, 209/ 9
either here by good	works	of penance-doing, or other	8, 209/ 35
satisfactory pains or good	works	either in this world	8, 209/ 36
or by good, holy	works	, other satisfaction for the	8, 210/ 9
Passion . . . but if men's	works	wrought with his grace	8, 210/ 33
to perseverance in good	works	, against the lightness of	8, 217/ 12
wit, as well the	works	which his Father made	8, 239/ 28
of God, the wonderful	works	of God in doing	8, 241/ 24
Saint John, saying, "The	works	which my Father hath	8, 241/ 27
to do, the same	works	which I do . . . they	8, 241/ 28
I had not done	works	among them which none	8, 242/ 3
his faith and good	works	be highly rewarded in	8, 243/ 17
his word with wonderful	works	, to make his word	8, 243/ 28
proved by his wonderful	works	, as himself saith in	8, 243/ 31
not come and wrought	works	such as no man	8, 246/ 12
by his own wondrous	works	), owed to be believed	8, 262/ 28
bare faith without good	works	. Now, if they admit	8, 265/ 19
that the old holy	works	that have been made	8, 278/ 25
taught before, and in	works	make what change that	8, 280/ 25
God written, above wonderful	works	of God done --	8, 281/ 3
do penance and good	works	here (of which two	8, 288/ 14
to do any good	works	toward heavenward, or to	8, 289/ 28
the Law and the	works	of the Law alone	8, 299/ 27
and all their bodily	works	of the soul --	8, 299/ 28
be saved by the	works	of the Law; whereas	8, 299/ 31
strength of faith . . . both	works	of the Law and	8, 299/ 32
faith and other good	works	should suffice them as	8, 308/ 25
save us without good	works	, as they said of	8, 308/ 26
with faith and good	works	. . . as Saint James speaketh	8, 325/ 11
heresy that men's good	works	be not rewarded in	8, 325/ 14
God with any bodily	works	, or to do any	8, 325/ 15
of them be bodily	works	: a man may lawfully	8, 325/ 17
sacraments as in the	works	of their law, without	8, 326/ 21
false faith and evil	works	(and be accursed out	8, 337/ 3
men, against all good	works	, against all religion, fasting	8, 337/ 18
approveth the faith and	works	that they lived and	8, 338/ 29
and that his own	works	bore witness of him	8, 347/ 22
and in Saint Irenaeus'	works	the same charge given	8, 348/ 17
men in many good	works	beside any commandment. And	8, 351/ 8
contempt of all good	works	, and by the beastly	8, 358/ 35
of faith and good	works	, they pass over the	8, 362/ 23
the matter of good	works	those false heretics misconstrue	8, 363/ 4
Lord, that she did	works	of mercy, and that	8, 372/ 2
that man, by good	works	wrought in faith, any	8, 394/ 22
confidence in his own	works	, nor once think that	8, 400/ 1
mistrust all his own	works	, for imperfect circumstances seldom	8, 400/ 5
necessity bringeth forth good	works	, as the fruit of	8, 400/ 28
they say that good	works	be naught worth, and	8, 400/ 29
-- and also, good	works	wrought in faith, hope	8, 401/ 1

of Scripture, for good	works	done here in earth	8, 401/ 10
answer that the good	works	be nothing worth of	8, 401/ 12
he say that good	works	be naught worth because	8, 401/ 22
well fear that the	works	which himself hath done	8, 401/ 29
any regard of good	works	. . . but hath both promised	8, 402/ 10
to do no good	works	; how he calleth it	8, 402/ 31
rather for any good	works	. For if men might	8, 402/ 34
for lack of such	works	, men shall be damned	8, 403/ 6
all regard of good	works	), they be not agreed	8, 403/ 20
upon ourselves with good	works	of charity, the more	8, 409/ 3
any endeavor through good	works	toward satisfaction; and so	8, 410/ 20
out of the lively	works	of charity, and is	8, 412/ 23
go by confession, contrition,	works	of penance, and works	8, 413/ 35
works of penance, and	works	of mercy, toward the	8, 413/ 36
call God's high, marvelous	works	illusions and wonders of	8, 415/ 20
sacramental shrift, or penitential	works	, or deeds of charity	8, 416/ 24
or purpose of good	works	, neither can that knowledge	8, 416/ 31
and setteth all good	works	at so short, he	8, 416/ 35
charity, and do good	works	with, not without the	8, 422/ 4
and will of good	works	-- cannot dwell with	8, 423/ 27
of Christ in good	works	, and keeping of God's	8, 427/ 29
the sacraments and good	works	," of which Tyndale will	8, 427/ 32
and do the good	works	which thou were wont	8, 429/ 21
of his faithful, lively	works	shine bright before the	8, 429/ 27
that fervor of devout	works	into some slothful slackness	8, 429/ 29
heresies, or from good	works	to deadly sin, then	8, 434/ 20
him in their sinful	works	; as our Savior said	8, 434/ 27
dissolve and break the	works	of the devil. And	8, 434/ 31
open by their outward	works	-- how can that	8, 441/ 33
respect of any good	works	; and feel and be	8, 447/ 22
nature of our good	works	is able of itself	8, 463/ 5
shrift and all penitential	works	toward satisfaction, and all	8, 470/ 26
him look in the	works	of Saint Augustine, Saint	8, 477/ 29
vows, faith, and good	works	, and finally everything wherein	8, 479/ 14
trust in their own	works	. . . Lo, what a peril	8, 483/ 21
trust in their own	works	, and make idols of	8, 483/ 36
trust in their own	works	-- not in fasting	8, 484/ 15
brethren," "trusting in their	works	," is by the perceiving	8, 484/ 30
word in all Tyndale's	works	. But yet heard I	8, 489/ 31
concerning all other good	works	too. And albeit that	8, 501/ 29
all manner of good	works	, he taketh utterly away	8, 501/ 34
many virtuous and good	works	proceeding thereupon . . . and finally	8, 505/ 28
and that neither good	works	have reward in heaven	8, 516/ 4
nor that any evil	works	shall have any punishment	8, 516/ 5
of taking their good	works	for their own. And	8, 531/ 11
and fighting against good	works	by sects dissolving the	8, 561/ 31
any regard of good	works	; and then they choose	8, 566/ 23
to fall to what	works	they will. For since	8, 567/ 6
no respect unto good	works	, but think that only	8, 571/ 34
wherewith they corrupt the	world	are of infidelity and	8, 3/ 22

the water in the	world	will never be able	8, 21/ 37
to overwhelm the whole	world	with words. Now, as	8, 26/ 13
that cometh into this	world	," make you that matter	8, 34/ 2
But thus goeth the	world	forth between Frith and	8, 34/ 15
in such wise the	world	that folk should not	8, 35/ 7
heaviness to see the	world	wax so wretched, that	8, 36/ 5
live, in this wretched	world	, aid and help of	8, 39/ 5
heaven to rebuke the	world	of judgment"; that is	8, 43/ 10
all Christendom rebuke the	world	for lack of true	8, 43/ 11
The passions of this	world	be not worthy the	8, 53/ 9
and rulers of the	world	. . . he looketh on the	8, 54/ 31
which God showeth the	world	through them, and therefore	8, 54/ 31
worketh and showeth the	world	through the powers and	8, 54/ 35
and rulers of the	world	, and putteth that for	8, 54/ 36
and rulers of the	world	. . . and as it appeareth	8, 55/ 12
and rulers of the	world	should be good and	8, 55/ 15
after this way the	world	, albeit that it be	8, 57/ 16
days of this blind	world	" that could not on	8, 62/ 21
and to increase the	world	. . . and not to signify	8, 84/ 32
to show to the	world	himself a matrimony of	8, 86/ 23
may; for all the	world	can never make it	8, 87/ 10
proved that all the	world	cannot deny it but	8, 91/ 27
is nothing in this	world	for his purpose. For	8, 96/ 22
brought thee into this	world	which thou dost now	8, 97/ 16
me how might the	world	be made when there	8, 102/ 19
the end of the	world	, and that he would	8, 106/ 35
days had in this	world	here any church at	8, 107/ 19
the sin of the	world	, unto his Father in	8, 108/ 29
people. Tyndale But the	world	captivateth his wit, and	8, 120/ 11
he calleth here "the	world	," and saith that "the	8, 120/ 24
and saith that "the	world	captivateth his wit, and	8, 120/ 24
seely souls of the	world	here be captivated and	8, 121/ 16
marvel of. For the	world	is not often wont	8, 121/ 19
great wonder of the	world	made them an imagination	8, 121/ 28
the rulers of the	world	he obeyeth, thinketh he	8, 124/ 5
Holy Ghost rebuketh the	world	for lack of judgment	8, 129/ 17
lechery . . . to turn the	world	to grace." Now, he	8, 130/ 11
creatures of the whole	world	. And then we say	8, 132/ 1
the end of the	world	, according to the words	8, 133/ 4
no church in the	world	at all. For so	8, 135/ 17
reproved and all the	world	hath wondered on; and	8, 140/ 22
throughout all the whole	world	. This signification Tyndale leaveth	8, 146/ 6
enough thereof. But the	world	waxeth such nowadays . . . that	8, 148/ 9
also in giving the	world	warning to beware of	8, 150/ 4
he may translate the "	world	" into a "football," if	8, 165/ 2
people throughout all the	world	; whereas it signified no	8, 170/ 22
to God and the	world	and forsake it. Now	8, 175/ 16
openeth light unto the	world	." These words, when I	8, 179/ 15
his light unto the	world	. . . except that Tyndale take	8, 179/ 36
of light unto the	world	, he take the lightsome	8, 180/ 1

example . . . by which the	world	may see for a	8, 180/ 2
so thoroughly that the	world	see never any such	8, 180/ 8
else would all the	world	have went that Saint	8, 189/ 26
such as all the	world	may wonder at. For	8, 192/ 12
the corruption of the	world	, openly. But he cannot	8, 206/ 23
sins of this whole	world	-- and for all	8, 209/ 23
works either in this	world	here or after this	8, 209/ 36
here or after this	world	in purgatory . . . but if	8, 209/ 37
the powers of the	world	to come, and then	8, 213/ 2
commandments if neither the	world	, the flesh, nor the	8, 217/ 35
chief ruler of this	world	cometh" . . . whereas in the	8, 237/ 3
Pharaoh. And when the	world	was turned to him	8, 244/ 8
and came into the	world	in their time . . . of	8, 244/ 10
be born into the	world	in their time; and	8, 244/ 13
time come into this	world	, newborn first of their	8, 244/ 15
counterfeited preachings, in the	world	, in that God would	8, 245/ 27
the beginning of the	world	unto this day . . . as	8, 245/ 30
the end of the	world	-- it followeth, say	8, 258/ 6
as long as the	world	lasteth. And because our	8, 258/ 7
lust, and after this	world	in everlasting fire of	8, 261/ 24
which never since the	world	was peopled could have	8, 266/ 9
such as all the	world	would wonder at --	8, 266/ 12
be forgiven in this	world	nor in the world	8, 267/ 29
world nor in the	world	to come . . . for whose	8, 267/ 29
came into this wretched	world	to show it example	8, 268/ 23
desert of this wretched	world	. . . and Tyndale, Friar Huessgen	8, 270/ 14
no Scripture in the	world	all the while --	8, 271/ 2
that is past this	world	), saving that "our Lady	8, 271/ 12
For if the whole	world	were at that time	8, 272/ 12
known nations of the	world	that hath heard of	8, 272/ 17
was writing in the	world	long ere Abraham --	8, 273/ 8
of years before the	world	was made. And though	8, 273/ 16
that drowned the whole	world	. But else, in that	8, 273/ 35
only send into the	world	his prophets and true	8, 275/ 4
and sent into the	world	dead men also, to	8, 275/ 6
also, to give the	world	warning too -- though	8, 275/ 7
no more drown the	world	with water . . . he wrote	8, 276/ 11
bodily health, and the	world	to be preserved from	8, 276/ 33
knoweth that all the	world	save the Jews, in	8, 281/ 11
abroad into all the	world	, much broader than Moses'	8, 281/ 19
the sacraments of the	world	. More Is not here	8, 304/ 22
the sacraments in the	world	." Now, ye wot well	8, 304/ 28
fool, for the whole	world	will confess it for	8, 305/ 34
words is in this	world	nothing else . . . but that	8, 307/ 26
were all written, the	world	would not receive the	8, 310/ 8
all written, all the	world	could not receive the	8, 311/ 6
all were written the	world	could not receive the	8, 311/ 21
could not in this	world	wit what to say	8, 318/ 16
the preaching in the	world	would not have helped	8, 319/ 34
nothing else in this	world	but as he saith	8, 323/ 28

art come into this	world	. "That is, "We believe	8, 329/ 18
opened throughout all the	world	: that through the offering	8, 329/ 21
to bid all the	world	believe them -- upon	8, 337/ 11
many more, if the	world	last so long. Now	8, 339/ 3
the end of the	world	. Now, these words of	8, 344/ 28
as long as the	world	shall last. For so	8, 344/ 32
openly to all the	world	, by writing, that Saint	8, 362/ 32
now is it a	world	to see what shift	8, 366/ 31
the virtues of the	world	to come, and are	8, 377/ 32
the end of the	world	, " and would make him	8, 387/ 8
ever been to the	world	and outward sight of	8, 387/ 24
the end of the	world	. And that the faith	8, 389/ 5
the creation of the	world	. This point -- whether	8, 391/ 19
assoileth that all the	world	may see that he	8, 393/ 25
which is in this	world	very sickly, and hath	8, 397/ 31
the passions of this	world	"be not worthy to	8, 401/ 20
faithless . . . it is a	world	to see how royally	8, 402/ 16
art come into this	world	. "That is, "We believe	8, 404/ 4
opened throughout all the	world	: that through the offering	8, 404/ 7
art come into this	world	. "Ye shall understand that	8, 404/ 13
was come into the	world	to redeem mankind must	8, 406/ 12
saith, "throughout all the	world	: that through the offering	8, 407/ 21
therefrom, to follow the	world	, the flesh, or the	8, 422/ 13
or enticement of the	world	) -- his faith remaining	8, 422/ 29
occasion given unto the	world	unto the two most	8, 425/ 11
in purgatory after this	world	or by any affliction	8, 425/ 31
any affliction in this	world	, for any sin that	8, 425/ 31
be forgiven, in this	world	nor in none other	8, 426/ 13
elect church in this	world	" neither all that are	8, 428/ 4
the powers of the	world	to come, and be	8, 431/ 8
the "powers of the	world	to come" -- yet	8, 431/ 21
nothing maketh in this	world	for Tyndale's intent, but	8, 434/ 11
to give all the	world	warning that, be men	8, 434/ 15
John, "came into this	world	, and here appeared, to	8, 434/ 30
and as all the	world	seeth Friar Luther do	8, 442/ 23
purgatory nor in this	world	neither. And therefore neither	8, 448/ 2
when he saw the	world	wax in some parts	8, 448/ 18
purgatory, nor in this	world	neither. And this good	8, 457/ 24
come by whom the	world	should be saved, and	8, 465/ 3
art come into this	world	" . . . taking it for a	8, 465/ 9
then come into the	world	. But the promise, which	8, 465/ 13
the saving of the	world	that should be wrought	8, 465/ 14
that through Christ the	world	shall be saved, and	8, 465/ 21
true Savior of the	world	worship the false deceiver	8, 465/ 30
the end of the	world	" -- Tyndale will not	8, 466/ 14
sustained either in this	world	or purgatory . . . but that	8, 470/ 27
purgatory or in this	world	either, and without any	8, 474/ 15
the end of the	world	. . . and unto the only	8, 477/ 6
shall finally reform the	world	and finish it, and	8, 486/ 10
unto God, before the	world	was wrought, that they	8, 488/ 19

despair. Howbeit, all the	world	cannot set his heart	8, 489/ 26
schoolward, yet all the	world	cannot set his heart	8, 495/ 17
purgatory and in this	world	too -- that word	8, 495/ 36
the beginning of the	world	, foreseen to be such	8, 497/ 32
his Godhood before the	world	was made, and which	8, 498/ 22
be sent about the	world	to preach his Gospel	8, 498/ 26
their coming into the	world	, or before the world	8, 499/ 2
world, or before the	world	were made -- so	8, 499/ 3
his Son into this	world	to call upon the	8, 499/ 18
call upon the whole	world	. And he sent his	8, 499/ 18
his apostles about the	world	as a Lord and	8, 499/ 19
scriptures it is a	world	to see what slender	8, 503/ 6
or anything in this	world	that aught is? --	8, 503/ 26
and sufferances of this	world	"be not worthy the	8, 508/ 18
body were in this	world	in such manner appearing	8, 509/ 19
but in the other	world	shall we see face	8, 509/ 24
nor all the wide	world	besides . . . he will, I	8, 512/ 37
punishment either in this	world	or in purgatory, no	8, 516/ 5
little penance in this	world	done by the party	8, 516/ 19
they live in this	world	here, and would if	8, 520/ 3
and help in this	world	toward salvation in heaven	8, 522/ 37
he none in this	world	, but only saith it	8, 536/ 2
in thine house forever,	world	without end" -- forthwith	8, 539/ 33
pain, neither in this	world	, purgatory, nor anywhere else	8, 540/ 16
the creation of the	world	, or so great as	8, 541/ 6
his soul in this	world	, shall lose it; and	8, 543/ 31
his soul in this	world	, keepeth it still for	8, 543/ 32
before God before the	world	was made; and had	8, 549/ 15
denieth me before the	world	, I will deny him	8, 556/ 16
his life in this	world	shall lose it." The	8, 556/ 18
whole people of the	world	, both Christian and heathen	8, 559/ 14
-- whether before the	world	made, or after themselves	8, 566/ 20
all days unto the	world's	end. For how were	8, 107/ 25
church here unto the	world's	end . . . if before the	8, 107/ 26
end . . . if before the	world's	end so many hundred	8, 107/ 26
all days to the	world's	end. This man maketh	8, 158/ 21
and even unto the	world's	end." The New Testament	8, 238/ 32
shall be to the	world's	end. For as our	8, 246/ 10
them forever, unto the	world's	end. And thus, good	8, 285/ 36
the faith unto the	world's	end. Now, the apostles	8, 333/ 5
ever shall unto the	world's	end. "God proved," will	8, 376/ 24
all days unto the	world's	end -- then be	8, 378/ 19
be therewith unto the	world's	end, and teach it	8, 465/ 25
show of his high	worldly	wit . . . and that men	8, 8/ 20
with fleshly vices and	worldly	wantonness. But Tyndale here	8, 41/ 29
the holy day the	worldly	works which he might	8, 74/ 25
God, as we poor "	worldly	" men of middle earth	8, 120/ 29
vainglory or for a	worldly	purpose. If any man	8, 124/ 2
laws, and in all	worldly	ordinances, is he beetle-blind	8, 124/ 10
in "inferior laws" and "	worldly	ordinances" so "beetle-blinded" but	8, 124/ 27

open warning of their	worldly	, fleshly, devilish spirit --	8, 139/ 36
the purpose; if of	worldly	things, I think well	8, 272/ 39
resting day drawn from	worldly	business to the desire	8, 321/ 20
for lucre or other	worldly	affections of his own	8, 356/ 18
for the reward of	worldly	praise, or delight of	8, 358/ 18
master Luther . . . which at	Worms	, in Almaine, at his	8, 514/ 6
in purgatory shall be	worn	all out by our	8, 213/ 18
is not so soon	worn	out and paid by	8, 214/ 3
the light shall be	worn	out, quite out of	8, 429/ 31
with faith, it is	worse	than idolatry to make	8, 3/ 32
must needs be much	worse	idolatry to do as	8, 3/ 39
And what can be	worse	kind of infidelity than	8, 4/ 3
what can be a	worse	belief than to believe	8, 4/ 7
And what can be	worse	belief than to believe	8, 4/ 11
what can be a	worse	belief than to believe	8, 4/ 13
what can be a	worse	belief than to believe	8, 4/ 18
what can be a	worse	belief than to believe	8, 4/ 20
what can be a	worse	belief than to believe	8, 4/ 23
how much is it	worse	than idolatry to do	8, 4/ 26
that never were there	worse	nor more abominable written	8, 25/ 10
were not yet much	worse	. But surely, as evil	8, 41/ 10
Tyndale here writeth much	worse	in very great earnest	8, 41/ 18
earnest -- and much	worse	than doth the other	8, 41/ 19
himself (which thing is	worse	than the deed doing	8, 43/ 4
and the remnant the	worse	treated ever since; and	8, 55/ 31
yet wax then much	worse	; and I pass over	8, 57/ 17
to be in no	worse	case than they that	8, 60/ 7
in this matter the	worse	both for his words	8, 74/ 35
although he meant no	worse	than he maketh for	8, 83/ 11
he meaneth yet much	worse	. . . and that he meaneth	8, 83/ 19
and by his tale	worse	than fruitless, too. For	8, 92/ 16
or Saracens, or, that	worse	were than all three	8, 93/ 28
shower thereof. And yet	worse	, then, thus: that likewise	8, 95/ 16
and when they say	worse	, then tell us that	8, 115/ 9
flea nor to do	worse	, neither. And whosoever would	8, 125/ 25
of thieves -- and	worse	than ever did the	8, 162/ 33
scabbed skins with, much	worse	than King Belshazzar abused	8, 163/ 3
in favor of the	worse	kind, to make men	8, 174/ 13
make men ween it	worse	-- that is to	8, 174/ 15
doth a hundred times	worse	. For he were not	8, 174/ 17
change it into a	worse	. Erasmus also meant none	8, 176/ 32
a great deal the	worse	. And therefore in these	8, 177/ 30
if it were not	worse	than "senior" . . . he had	8, 181/ 31
it and made it	worse	! So that ye may	8, 182/ 29
wit, from evil to	worse	: ye see how well	8, 188/ 5
senior," and now, that	worse	is, but "elder" --	8, 189/ 13
so shamefully change from	worse	to worse, as Luther	8, 197/ 14
change from worse to	worse	, as Luther hath against	8, 197/ 15
and his wit the	worse	while he liveth after	8, 204/ 2
man is much the	worse	for them: as beauty	8, 204/ 25

make men wax the	worse	and set much the	8, 209/ 29
back . . . nor such heretics	worse	yet than all three	8, 217/ 36
sin before God and	worse	than idolatry; to think	8, 221/ 7
that he did yet	worse	when he sought the	8, 237/ 20
so saying he is	worse	than ever was the	8, 251/ 23
could prove it . . . the	worse	should he make his	8, 277/ 38
scribes and Pharisees, of	worse	kind than were those	8, 358/ 25
such heretics as are	worse	than the devil, fall	8, 411/ 17
every word unto the	worse	part . . . and of the	8, 424/ 15
was naught before and	worse	after . . . and that his	8, 524/ 20
himself from sin, the	worse	it went with him	8, 528/ 29
with his enemy , the	worse	was. Yet God left	8, 528/ 30
best were never the	worse	, nor waxen as evil	8, 538/ 6
they shall be no	worse	, pardie, not when they	8, 567/ 8
which were yet far	worse	) that the very elects	8, 571/ 28
sort of evil-living and	worse-believing	heretics. And that he	8, 219/ 8
paynims do -- give	worship	unto an idol --	8, 4/ 25
forbid us to give	worship	to the Very Body	8, 4/ 27
of much honesty and	worship	, two that had been	8, 20/ 15
painful death doth great	worship	to his books, which	8, 25/ 9
sin to do any	worship	to Christ's Precious Body	8, 32/ 8
cross, nor do any	worship	to Christ's Blessed Body	8, 32/ 29
ye give it other	worship	, ye plainly dishonor it	8, 116/ 35
saints, that we may	worship	none of all these	8, 117/ 31
that we may not	worship	Christ's own Body in	8, 117/ 32
forbidden Christian men to	worship	any images . . . and that	8, 172/ 13
was because that the	worship	that was done to	8, 172/ 31
that good folk which	worship	images of Christ and	8, 172/ 36
his saints -- do	worship	thereby Christ and his	8, 172/ 37
worshipping of images they	worship	Christ and his holy	8, 173/ 6
idols, and would not	worship	their false gods that	8, 173/ 25
and great sin to	worship	it, as Luther, Huessgen	8, 278/ 37
he would diminish the	worship	of our most blessed	8, 286/ 1
matter and winneth much	worship	therewith. But, now, if	8, 291/ 13
sake, and to his	worship	too, and have his	8, 325/ 18
Christian people honor and	worship	for saints) had many	8, 340/ 2
people were wont to	worship	their gods, even so	8, 349/ 5
even so will I	worship	too.'Thou shalt	8, 349/ 6
that no man should	worship	the Precious Body and	8, 381/ 34
heresy; and that to	worship	the Blessed Sacrament of	8, 417/ 35
away clean all the	worship	of Tyndale's word, when	8, 454/ 15
he fain save his	worship	with saying nay; and	8, 459/ 6
he winneth so much	worship	thereby that he may	8, 459/ 20
Savior of the world	worship	the false deceiver Muhammad	8, 465/ 30
looketh that for the	worship	of his bare word	8, 566/ 7
of either party right	worshipful	. . . so that his malicious	8, 21/ 14
high power unto his	worshipful	spiritual sort, saying "the	8, 47/ 12
to bring in his	worshipful	jest of our Lord's	8, 114/ 35
save his coat." A	worshipful	jest in a Christian	8, 115/ 19
faith, saving for the	worshipful	name of ' wine	8, 121/ 11

friars . . . saving for the	worshipful	name of "wedlock," it	8, 121/ 13
-- he maketh a	worshipful	reason. For first, our	8, 193/ 22
good readers, in what	worshipful	wise Tyndale proveth all	8, 279/ 8
ye see to what	worshipful	conclusion, with a fourfold	8, 285/ 37
a wise and a	worshipful	reason? This manner is	8, 290/ 15
where is then Tyndale's	worshipful	rhyme, that I deny	8, 328/ 29
now ye hear his	worshipful	riddle . . . in the first	8, 443/ 27
conclusion of this his	worshipful	chapter of "ever sinning	8, 458/ 24
save his own bare	worshipful	word, tell us no	8, 565/ 14
concludeth he well and	worshipfully	that by this commandment	8, 59/ 19
he will anon, full	worshipfully	. But in the mean way	8, 254/ 28
Is not this conclusion	worshipfully	deduced upon Scripture? It	8, 261/ 24
proved . . . and well and	worshipfully	conclude that all that	8, 290/ 23
heard, I say, how	worshipfully	Tyndale hath proved. I	8, 330/ 25
being so reputed and	worshipped	for God, robbed the	8, 3/ 26
loved of us, and	worshipped	, and served, too, for	8, 51/ 11
Blessed Sacrament should be	worshipped	, and faith to be	8, 118/ 33
images . . . and that whoso	worshipped	any images, men should	8, 172/ 14
worshipping of them they	worshipped	devils: right so do	8, 173/ 4
words, and the paynims	worshipped	many gods . . . the article	8, 235/ 24
and found, to be	worshipped	here in earth for	8, 365/ 28
be with divine honor	worshipped	, though neither God nor	8, 366/ 16
or covetous or a	worshipper	of idols" -- there	8, 172/ 10
translated Tyndale, ". . . or a	worshipper	of images" . . . because he	8, 172/ 11
likewise as the paynims,	worshippers	of idols, did evil	8, 173/ 2
which is the only	worshipping	of the sacrament; if	8, 116/ 34
the cause why the	worshipping	of idols was unlawful	8, 172/ 30
did evil in the	worshipping	of them, because that	8, 173/ 3
because that in the	worshipping	of them they worshipped	8, 173/ 3
men well in the	worshipping	of images, because that	8, 173/ 5
because that in the	worshipping	of images they worship	8, 173/ 5
and confirm the Christian	worshipping	of holy saints' images	8, 173/ 17
relics, and pilgrimages, and	worshipping	of saints, and his	8, 250/ 35
If we speak of	worshipping	the Sacrament of the	8, 253/ 10
is written of the	worshipping	of the images of	8, 368/ 15
take him to the	worst	. But in the other	8, 31/ 29
there is not the	worst	thing that Friar Frap	8, 41/ 17
other malicious ways, the	worst	that the devil and	8, 58/ 23
days himself, than the	worst	day in the year	8, 75/ 6
that this were the	worst	piece of Tyndale's teaching	8, 106/ 13
to exclude it; and	worst	of all since he	8, 237/ 21
These be also the	worst	kind of Pharisees. For	8, 358/ 31
another, and the very	worst	in our time, have	8, 481/ 32
be at the very	worst	, than faithful harlots, faithful	8, 567/ 9
part, and the very	worst	part: yet that the	8, 571/ 19
done, be yet nothing	worth	, nor the man never	8, 4/ 15
good works were nothing	worth	, nor could no thank	8, 6/ 12
well-beloved book is not	worth	a button, though it	8, 34/ 22
can do could be	worth	a fly to heavenward	8, 65/ 18
his absolution were not	worth	a mite. More This	8, 127/ 8

good manners were nothing	worth	. And thus if Tyndale	8, 150/ 8
word ecclesia is little	worth	. . . since it proceedeth not	8, 169/ 34
right good tale evil	worth	the hearing; for with	8, 186/ 33
see yourselves is not	worth	one rush . . . but, rather	8, 263/ 20
his word be naught	worth	till it be written	8, 283/ 37
the sacrament . . . is not	worth	the least feather of	8, 300/ 15
his purpose serveth him	worth	a rush. Here might	8, 309/ 14
meaneth to be nothing	worth	as touching any reward	8, 324/ 30
little weight, and not	worth	the writing; and that	8, 325/ 28
to Tyndale very little	worth	. But then saith he	8, 339/ 25
you ween were naught	worth	, because, he saith, they	8, 367/ 23
feeling faith" is not	worth	a fly, but very	8, 394/ 30
best work were naught	worth	to heavenward of the	8, 400/ 8
good works be naught	worth	, and thereby make they	8, 400/ 29
good fruit is naught	worth	? But Tyndale and Luther	8, 400/ 31
good works be nothing	worth	of themselves, nor without	8, 401/ 12
what thing is aught	worth	of itself to heavenward	8, 401/ 16
good works be naught	worth	because they be naught	8, 401/ 22
because they be naught	worth	without faith . . . so might	8, 401/ 23
that faith were naught	worth	because it is naught	8, 401/ 24
because it is naught	worth	without charity. So that	8, 401/ 24
his evasion is not	worth	a fly. If he	8, 474/ 36
man should be anything	worth	toward the attaining of	8, 503/ 9
all told, be not	worth	a whistle. For ye	8, 504/ 18
if the matter were	worth	the argument, we would	8, 531/ 19
departed out, and after	worthily	cast out), themselves be	8, 477/ 21
good works be well	worthy	damnation. Then have we	8, 6/ 16
which he acknowledged himself	worthy	to be hanged --	8, 17/ 13
wretch, I ween, better	worthy	. Yet is there one	8, 20/ 35
and goodness, of itself	worthy	to be loved, lauded	8, 50/ 27
nature of God be	worthy	to be loved of	8, 51/ 10
this world be not	worthy	the glory that is	8, 53/ 9
their own willful punishment,	worthy	to suffer pain also	8, 66/ 32
and think themselves well	worthy	to take pain and	8, 90/ 20
come, they should do "	worthy	fruits of penance." And	8, 122/ 4
of which two is	worthy	more faith and credence	8, 137/ 13
New Testament was well	worthy	to be burned . . . because	8, 142/ 10
translation was very well	worthy	to be burned. Now	8, 144/ 13
at the leastwise aught	worthy	the writing, but some	8, 158/ 4
what blame was he	worthy	that took that word	8, 184/ 31
ceremonies." This is a	worthy	jest, I promise you	8, 192/ 33
God, be his books	worthy	to be burned?" --	8, 230/ 35
not his books well	worthy	to be burned?" --	8, 231/ 3
more but write is	worthy	rebuke and blame in	8, 302/ 7
he reckoned them not	worthy	to occupy place in	8, 325/ 31
Tyndale's bare word be	worthy	to be taken for	8, 335/ 34
Scripture," they were well	worthy	to go to the	8, 354/ 29
that it was not	worthy	to be called Christ's	8, 357/ 9
as it is well	worthy	; and the condemnation thereof	8, 357/ 12
observances of the Church	worthy	to be believed . . . so	8, 369/ 16

be hanged for, and	worthy	, for much less; and	8, 397/ 9
this world "be not	worthy	to win the glory	8, 401/ 21
they were not yet	worthy	such reward but of	8, 401/ 33
fruits good, great, and	worthy	. . . and yet not of	8, 409/ 7
yet not of themselves	worthy	, but such as the	8, 409/ 8
satisfaction of Christ maketh	worthy	, without which we could	8, 409/ 9
it that he were	worthy	to lose it --	8, 503/ 1
holy, or for writings	worthy	credence -- what advice	8, 505/ 4
though not sufficient and	worthy	(for as Saint Paul	8, 508/ 17
this world "be not	worthy	the glory that is	8, 508/ 18
accepteth and rewardeth for	worthy	through the force and	8, 508/ 20
are indeed sufficient and	worthy	: the merits, I mean	8, 508/ 21
such as they were	worthy	more credence some one	8, 545/ 26
by which themselves well	wot	that the Church useth	8, 3/ 11
there hath been, I	wot	well, of that sort	8, 7/ 26
his articles. And now	wot	I well that some	8, 16/ 3
of "born again," nor	wot	well he cannot: then	8, 45/ 18
high spiritual words, I	wot	ne'er; but I wot	8, 46/ 31
wot ne'er; but I	wot	well that all those	8, 46/ 32
faith. For Luther, ye	wot	well, if Tyndale and	8, 47/ 26
so as I neither	wot	how nor themselves neither	8, 53/ 29
hath none promised." "Whereby	wot	you that?" say we	8, 86/ 4
man shall seem, Got	wot	, full fond. For he	8, 90/ 29
matter well enough, ye	wot	well, and speak for	8, 92/ 30
were false. And ye	wot	well in no wise	8, 93/ 11
is here yet, I	wot	not in how many	8, 114/ 15
jesting and mocking, God	wot	, full like himself. And	8, 116/ 9
time. For this I	wot	well, and so doth	8, 150/ 15
an "old" man, ye	wot	well, at fourscore years	8, 151/ 5
way. It is, ye	wot	well, agreed between us	8, 153/ 33
doubts. But as I	wot	it well that God	8, 156/ 19
how. For this I	wot	well: they have among	8, 157/ 1
word "elder" is, ye	wot	well, so strange and	8, 181/ 29
' Christ's faith." That	wot	we well enough; but	8, 199/ 13
in the sin. I	wot	not what Tyndale meaneth	8, 216/ 22
purpose. But this I	wot	well: albeit that there	8, 216/ 26
of God believe and	wot	well enough that it	8, 228/ 30
writing. But this I	wot	well: I see no	8, 276/ 27
he liveth. For I	wot	well that the old	8, 278/ 25
the world." Now, ye	wot	well his conclusion must	8, 304/ 28
them; and, well ye	wot	, that Saint John endeth	8, 312/ 30
in. And though he	wot	ne'er whither of the	8, 318/ 1
sermon? And then, ye	wot	well, this way would	8, 322/ 36
This argument is, God	wot	, full poor, sick, and	8, 333/ 27
else were it, ye	wot	well, a great peril	8, 335/ 8
written; and that, ye	wot	well, must needs be	8, 335/ 23
we do them. Now	wot	ye well that no	8, 403/ 5
his third point, ye	wot	well, is this: that	8, 424/ 7
feeling" faith . . . but I	wot	well these texts speak	8, 430/ 31
enough. For well ye	wot	, the devil would not	8, 444/ 16

against their will, ye	wot	well . . . for the devil	8, 457/ 7
a stark heretic, God	wot	!), and saith it is	8, 466/ 18
the "elect church": I	wot	not whether Tyndale's love	8, 487/ 35
every wise man, ye	wot	well, must needs allow	8, 494/ 2
such good children, ye	wot	well, as Tyndale putteth	8, 497/ 17
it: he doth, ye	wot	well, somewhat more in	8, 504/ 6
now. For if I	wot	well I do not	8, 513/ 8
unruly rebels . . . should, ye	wot	well, have a devout	8, 514/ 17
doing, the poor babes	wot	ne'er what they do	8, 530/ 7
without great occasion, ye	wot	well. For the rude	8, 530/ 16
doth the man, ye	wot	well, in the sleep	8, 535/ 34
men or not, God	wot	I cannot tell; I	8, 538/ 3
I cannot tell; I	wot	not what affections they	8, 538/ 3
bed. For well we	wot	it held him not	8, 538/ 18
matter. For well ye	wot	the Church teacheth not	8, 550/ 17
sins. That is, ye	wot	well, as much to	8, 550/ 26
he prove us, ye	wot	well; and this, ye	8, 551/ 20
his book. For ye	wot	well that in those	8, 557/ 29
matter); and well ye	wot	the word of God	8, 562/ 23
remember very well, I	wot	well, that he teacheth	8, 570/ 8
which may be, ye	wot	well, many times long	8, 570/ 15
people's blood. For he	wotteth	very well that the	8, 31/ 2
with his nun, and	wotteth	well he doth naught	8, 90/ 37
neither any man else	wotteth	what he meaneth . . . nor	8, 109/ 1
every man and woman	wotteth	how. I marvel yet	8, 112/ 32
Now every man well	wotteth	that Saint John the	8, 121/ 32
of lies; and that	wotteth	Tyndale himself well enough	8, 124/ 13
lies; and that he	wotteth	well enough. For if	8, 127/ 10
often -- when he	wotteth	well that among them	8, 134/ 14
every boy believeth and	wotteth	well he lieth. Now	8, 148/ 5
to God; and that	wotteth	Tyndale full well, but	8, 149/ 7
to the man," he	wotteth	well that I mean	8, 229/ 35
thereto contrary . . . since he	wotteth	well, both by his	8, 286/ 33
never be false; and	wotteth	well also that God	8, 286/ 36
my bidding, whereof he	wotteth	not what any one	8, 302/ 8
And full well he	wotteth	that, though he say	8, 313/ 20
-- every man well	wotteth	that this is manifestly	8, 344/ 31
For every man well	wotteth	that neither the scribes	8, 354/ 7
For every man well	wotteth	that every necessary thing	8, 363/ 15
some apostle . . . whereas he	wotteth	well that the apostles	8, 381/ 18
himself: every man, he	wotteth	well, cannot read, nor	8, 388/ 10
full of thorns, that	wotteth	not where to tread	8, 411/ 37
his words that he	wotteth	not where to hold	8, 427/ 35
ask him whereby he	wotteth	, and whereby he proveth	8, 462/ 25
and denied again, and	wotteth	never where to hold	8, 480/ 35
Whereas every child well	wotteth	that the faith is	8, 485/ 36
For every man well	wotteth	that thus do the	8, 494/ 26
part to defend never	wotteth	where to hold him	8, 517/ 8
grace without which he	wotteth	well we can no	8, 525/ 24
his message. But Tyndale	wotteth	well, if he believe	8, 545/ 32

from God; for thou	wouldst	have us set Christ's	8, 174/ 1
to another as thou	wouldst	be done to thyself	8, 261/ 28
her chickens, and thou	wouldst	not!" No man here	8, 509/ 31
work to cure the	wound	and bring it to	8, 214/ 7
not believe it; the	wound	of their temptation was	8, 545/ 9
all . . . was there deadly	wounded	and taken, and after	8, 483/ 5
be weak, sick, and	wounded	, and not clean dead	8, 485/ 18
be weak, sick, and	wounded	, and not clean dead	8, 486/ 33
piecemeal, on every side	wounded	, despoiled, and bound . . . and	8, 496/ 7
that Medicine of our	wounds	which hung upon the	8, 371/ 37
his finger into his	wounds	-- he would never	8, 546/ 11
your party go to	wrack	, then slink away from	8, 58/ 37
twain, there fallen to	wrack	and shattered all to	8, 471/ 17
waste their brains about	wrangling	questions. And Tyndale is	8, 191/ 9
wits so long about	wrangling	heresies that now they	8, 191/ 11
out their brains about	wrangling	wives. Saint Paul also	8, 191/ 13
these two points he	wrappeth	us up with riddles	8, 393/ 3
the plain and open	wrath	of God showed upon	8, 29/ 2
avoid hell and the	wrath	that else was to	8, 122/ 3
in mind of his	wrath	and indignation likely to	8, 148/ 11
life, and from the	wrath	of God unto his	8, 402/ 22
die the children of	wrath	unreconciled -- yet the	8, 406/ 23
so doth Tyndale here	wrest	the word of our	8, 43/ 34
words Tyndale would falsely	wrest	awry -- did rebuke	8, 129/ 28
which he can never	wrest	out but that he	8, 150/ 28
fast), be able to	wrest	it out. And that	8, 226/ 2
if he would, so	wrest	man's will to consent	8, 239/ 3
every sect of heretics	wrest	it unto their own	8, 254/ 8
other intent but to	wrest	every word unto the	8, 424/ 14
unreasonable railing, with scriptures	wrested	awry, and made to	8, 26/ 6
the devil there falsely	wrested	the scripture of God	8, 43/ 33
be no people so	wrested	out of all good	8, 45/ 27
for a word somewhat	wrested	awry . . . so that we	8, 74/ 19
other part are falsely	wrested	, and his own answers	8, 267/ 21
then that the heretics	wrested	and misconstrued the Scripture	8, 340/ 8
a false writher and	wrester	of Holy Scripture . . . how	8, 389/ 15
to God . . . whose goodness	wresteth	the tongues of heretics	8, 263/ 36
beginneth to writhe and	wrestle	, and fareth foul with	8, 223/ 12
love, and of punishment,	wrestle	with the trust which	8, 489/ 17
when he had long	wrestled	therewith and could not	8, 290/ 18
to see that he	wrestleth	all alone and giveth	8, 224/ 26
evident . . . that when he	wrestleth	with them and would	8, 297/ 2
as there was never	wretch	, I ween, better worthy	8, 20/ 35
For which the poor	wretch	lieth now in hell	8, 21/ 34
dissembling that the cruel	wretch	with his wretched books	8, 28/ 5
knaveish toys, which no	wretch	would do but such	8, 76/ 9
shall not suffer the	wretch	long, but shall shorten	8, 270/ 20
much the more traitorous	wretch	, in how much the	8, 451/ 10
contrary. For many a	wretch	that doth an abominable	8, 512/ 20
heaven unto some reprobate	wretch	that will for all	8, 522/ 38

We defy him, . . . false	wretch	that he was, and	8, 547/ 22
him and calleth him "	wretch	," and defieth him, he	8, 547/ 29
he called him "false	wretch	," nor no such villainous	8, 548/ 15
so much at that	wretch's	request. And finally, when	8, 275/ 8
lying hath taken his	wretched	soul with him straight	8, 15/ 36
cruel wretch with his	wretched	books murdereth the man	8, 28/ 5
a thousand of his	wretched	sect, being in number	8, 29/ 8
the world wax so	wretched	, that they fall even	8, 36/ 5
here live, in this	wretched	world, aid and help	8, 39/ 5
and one or two	wretched	fellows of his own	8, 116/ 21
he were not so	wretched	by a hundredfold as	8, 174/ 17
by a hundredfold as	wretched	as he were . . . that	8, 174/ 18
that came into this	wretched	world to show it	8, 268/ 23
the desert of this	wretched	world . . . and Tyndale, Friar	8, 270/ 14
we should be so	wretched	to ween God had	8, 298/ 30
breaking out of their	wretched	members -- they must	8, 458/ 14
final elects, but very	wretched	reprobates accursed out of	8, 495/ 11
of their fall and	wretchedness	of their living. And	8, 149/ 37
good . . . than those envious	wretches	be laborious and fervent	8, 11/ 7
turned into false, wicked	wretches	. Now, to the intent	8, 33/ 7
therewith and let these	wretches	alone . . . saving that yet	8, 36/ 6
Satan," "the church of	wretches	," "the church of wicked	8, 166/ 10
Satan," "the church of	wretches	," "the church of wicked	8, 167/ 21
sin? And yet many	wretches	do it. Who thinketh	8, 228/ 6
sin? And yet many	wretches	do it. Who thinketh	8, 228/ 7
say not even these	wretches	themselves that wed them	8, 228/ 8
sin and yet the	wretches	do it. And therefore	8, 228/ 10
so thinketh, as many	wretches	as so saith and	8, 266/ 11
est redemptio . . . and the	wretches	lie there now blaspheming	8, 438/ 6
and faithful false, faithless	wretches	, and therefore God Almighty's	8, 572/ 23
the words of Holy	Writ	"Death is in the	8, 2/ 18
the Scripture and Holy	Writ	, yet it is so	8, 132/ 32
plainly written in Holy	Writ	indeed. As, for example	8, 253/ 20
the word of Holy	Writ	that "if a tree	8, 428/ 19
the words of Holy	Writ	be plain in the	8, 520/ 6
thus to say and	write	, being afterward examined thereupon	8, 22/ 32
to the clergy to	write	in . . . and not having	8, 25/ 21
our health than to	write	any word of that	8, 37/ 5
to speak thereof and	write	thereof, to arm the	8, 37/ 31
have been driven to	write	against heresies, and yet	8, 37/ 33
should have needed to	write	thereof nor other folk	8, 37/ 35
countenance and, as they	write	themselves, in "avoiding the	8, 62/ 10
is not ashamed to	write	it. What man would	8, 109/ 23
is not ashamed to	write	this -- yea, and	8, 134/ 14
that careth not to	write	this, wherein every man's	8, 148/ 18
any necessity compelled to	write	any one sacrament or	8, 154/ 31
tell why he should	write	all nor I give	8, 156/ 21
priest either preach or	write	-- or so much	8, 163/ 34
minded than I now	write	: if this be true	8, 177/ 10
the things whereof I	write	: the things be strong	8, 178/ 36

I would have him	write	true one way or	8, 231/ 10
by no means to	write	true matter, I would	8, 231/ 11
yet at the leastwise	write	true English. But now	8, 231/ 12
if I never would	write	one word more, yet	8, 252/ 34
The Holy Ghost shall	write	unto you all things	8, 258/ 15
all things," nor ". . . shall	write	you all truth," but	8, 258/ 16
For if a man	write	certain rules to his	8, 263/ 7
greater things than to	write	. More If he mean	8, 272/ 36
I see no man	write	thereof that ever saw	8, 276/ 28
that they would not	write	-- I pray you	8, 289/ 38
that they forbore to	write	any manner thing for	8, 291/ 16
apostles letted not to	write	the thing that the	8, 292/ 1
saith that the apostles	write	-- but that the	8, 293/ 6
words soever the apostles	write	it, yet that is	8, 293/ 8
mouth and durst not	write	?The sacraments? As for	8, 294/ 3
promised that they would	write	all; whereof Saint John	8, 295/ 1
him now so to	write	as though the apostles	8, 295/ 21
foreremembered that the apostles	write	of grace given with	8, 296/ 23
common signification of grace	write	any special and proper	8, 297/ 8
can no more but	write	is worthy rebuke and	8, 302/ 6
together by appointment to	write	their gospels . . . nor, when	8, 310/ 15
them, but not to	write	it all out in	8, 310/ 21
Saint Augustine rehearse, did	write	against heretics before . . . and	8, 314/ 6
promise that he would	write	all his new testament	8, 331/ 7
tell how he will "	write	" his new testament, when	8, 331/ 12
bowels . . . and I shall	write	it in their hearts	8, 331/ 14
also, that he would	write	it in the hearts	8, 331/ 24
his Spirit, that shall	write	the New Law --	8, 331/ 34
of you, that shall	write	it out unto the	8, 332/ 1
nations, and said not "	write	." More Indeed, this would	8, 332/ 19
any of them go	write	his Gospel -- Lord	8, 332/ 30
word bidding them go	write	. But now ye shall	8, 332/ 33
he saith, "These I	write	because of them that	8, 333/ 9
any special commandment to	write	-- but that their	8, 333/ 18
the others could not	write	, nor God could not	8, 334/ 1
their purpose was to	write	against all heresies. And	8, 334/ 21
things more than they	write	-- namely since that	8, 334/ 29
have made his apostles	write	it! This point specially	8, 335/ 6
be so hardy to	write	any prophecy, if ever	8, 348/ 9
Moses was commanded to	write	, and the apostles were	8, 351/ 5
Moses also, commanded to	write	as he was . . . was	8, 351/ 9
had that he did	write	. And therefore this text	8, 363/ 17
Mass. Which thing I	write	that ye may see	8, 371/ 20
books the apostles did	write	." If nothing had been	8, 381/ 4
-- wittingly and willfully	write	against the truth. Wherein	8, 513/ 4
devise the murder, and	write	the letter, and send	8, 533/ 9
therewith . . . and therefore they	write	it themselves, and the	8, 544/ 6
unbelief . . . I see themselves	write	that our Savior himself	8, 550/ 5
would either speak or	write	beside the Scripture that	8, 562/ 31
writeth," but ". . . inspireth the	writer	." More Properly answered, if	8, 330/ 38

writeth," but ". . . inspireth the	writer	": I say again that	8, 331/ 10
but to weary all	writers	at last with endless	8, 26/ 12
there had few Christian	writers	expounded the Scripture before	8, 119/ 19
more things than the	writers	of the New Testament	8, 168/ 18
then, both that the	writers	would have written some	8, 256/ 30
so inspired he the	writers	in more things than	8, 332/ 5
remaineth, some corrupted by	writers	, some by printers, and	8, 334/ 33
like authority) have other	writers	given for their own	8, 348/ 15
that is to wit,	writers	not writing any true	8, 358/ 26
by the old holy	writers	, be full of hardness	8, 431/ 35
all that ever thou	writest	?" But there needeth no	8, 263/ 3
my Dialogue, where he	writeth	thereof that whereas I	8, 12/ 23
against fornication, where he	writeth	unto the Ephesians, "Let	8, 37/ 27
but Father Tyndale here	writeth	much worse in very	8, 41/ 18
the blessed apostle Paul	writeth	(unto the Romans) that	8, 42/ 14
every book that he	writeth	seem clearly to declare	8, 56/ 4
he and his master	writeth	elsewhere, and himself in	8, 56/ 36
loving words that he	writeth	here in his present	8, 57/ 2
of the Apostles' Acts,	writeth	thus: "When they had	8, 69/ 15
itself -- whereof Luther	writeth	that if he had	8, 128/ 5
called Julian the Apostate,	writeth	that when that man	8, 128/ 20
For he teacheth and	writeth	openly those false heresies	8, 219/ 17
as himself affirmeth and	writeth	in his abominable books	8, 220/ 12
not of man, that	writeth	it. And there is	8, 225/ 12
as every scrivener's boy	writeth	in his master's shop	8, 271/ 33
as he speaketh, he	writeth	. And therefore whoso better	8, 284/ 34
against the truth, nor	writeth	against his word, but	8, 286/ 37
why that every evangelist	writeth	many things that his	8, 291/ 19
as some that he	writeth	in -- if I	8, 291/ 21
say it. Of Confirmation	writeth	Saint Luke in the	8, 295/ 9
the Corinthians where he	writeth	unto them of the	8, 314/ 24
For lack whereof he	writeth	to them that sickness	8, 315/ 19
Thessalonians, to whom he	writeth	in this wise: "Keep	8, 323/ 16
say "the Holy Ghost	writeth	," but ". . . inspireth the writer	8, 330/ 38
say "the Holy Ghost	writeth	," but ". . . inspireth the writer	8, 331/ 10
epistle, where Saint Paul	writeth	unto him in this	8, 359/ 25
writing." And as he	writeth	unto Timothy before, in	8, 360/ 17
Saint Paul: where he	writeth	unto the Romans, in	8, 362/ 2
that is where he	writeth	to the Galatians, in	8, 364/ 1
the Book of Numbers,	writeth	in this wise: "In	8, 367/ 34
Praying toward the Orient,	writeth	thus: "This tradition of	8, 368/ 12
Apostle of the Gentiles,	writeth	in this wise: "Stand	8, 368/ 17
mention of the apostles,	writeth	in this wise: "Of	8, 369/ 5
Children, Against the Pelagians,	writeth	in this wise: "Children	8, 370/ 9
among many other things	writeth	in this wise: "It	8, 373/ 13
Paul also to Timothy	writeth	of such unwritten traditions	8, 374/ 25
all that ever Tyndale	writeth	, when it is well	8, 382/ 22
own words that he	writeth	here himself. Lo, thus	8, 480/ 18
Scripture; and therefore he	writeth	like himself. For there	8, 480/ 30
chapter followeth, where he	writeth	in this wise . . . Tyndale	8, 522/ 8

this chain, beginneth to	writhe	and wrestle, and fareth	8, 223/ 12
paint it with Scripture,	writhen	and the Spirit; for	8, 45/ 26
preacher, and a false	writher	and wrester of Holy	8, 389/ 15
it be put in	writing	? Or what can be	8, 4/ 12
never been put in	writing	. Then have we the	8, 6/ 29
what manner folk, their	writing	and their living showeth	8, 11/ 11
well in words as	writing	, but also many days	8, 22/ 26
cause is, of my	writing	, not so much to	8, 26/ 15
of all such pestilent	writing	, may be far from	8, 27/ 23
glory when their ungracious	writing	bringeth any man to	8, 28/ 1
my labor in the	writing	not half so grievous	8, 35/ 11
that were able in	writing	to much more than	8, 36/ 3
send you word by	writing	? "What Tyndale can say	8, 86/ 7
they read Saint Paul	writing	to Timothy, "Neglect not	8, 99/ 20
as appeareth by the	writing	of holy doctors far	8, 109/ 31
prolong this work with	writing	of stories -- yet	8, 128/ 14
great, famous old doctor,	writing	in his second oration	8, 128/ 18
to be believed without	writing	as with writing . . . and	8, 131/ 35
without writing as with	writing	. . . and that himself and	8, 131/ 35
Spirit understandeth his own	writing	better than all the	8, 131/ 36
age, by their holy	writing	, that those words unwritten	8, 149/ 26
and promised also without	writing	-- and was believed	8, 150/ 17
was believed then without	writing	-- that he would	8, 150/ 18
church all truth without	writing	; and Christ full truly	8, 150/ 20
fulfilled his promise without	writing	(and yet will not	8, 150/ 21
now believe him without	writing	); and after Christ's death	8, 150/ 22
words and their own	writing	were not all of	8, 150/ 35
faults found in his	writing	while himself lived, nor	8, 153/ 1
taught and kept without	writing	before. To this will	8, 154/ 14
point for lack of	writing	. . . but may know, by	8, 154/ 20
hearts and usage without	writing	, as well as he	8, 154/ 34
of the faith without	writing	, Tyndale, I ween, will	8, 155/ 6
and heresies . . . and the	writing	doth put all things	8, 155/ 10
men believe before the	writing	those things that are	8, 155/ 13
are written. And the	writing	taketh not away all	8, 155/ 15
that are observed without	writing	. For first they refuse	8, 155/ 35
question first upon the	writing	. Then, if it be	8, 156/ 2
make they upon the	writing	many great battles to	8, 156/ 7
as for necessity of	writing	all or any part	8, 156/ 16
thereto . . . nor by the	writing	be taken away the	8, 156/ 18
yet rise upon the	writing	, we, by his express	8, 156/ 28
his express warning in	writing	showing that all is	8, 156/ 29
whereof there is no	writing	. Surely, if Tyndale tell	8, 156/ 31
apostles taught once without	writing	-- all those --	8, 157/ 18
leastwise aught worthy the	writing	, but some wanton trifle	8, 158/ 4
spy any in my	writing	myself -- I would	8, 175/ 15
he useth in his	writing	much plain poetry wherein	8, 176/ 4
as appeareth by his	writing	against heretics; but Tyndale	8, 176/ 33
yet neither in their	writing	nor preaching would they	8, 184/ 36
answer, since his own	writing	showeth that he made	8, 219/ 20

Testament was put in	writing	. . . and that this was	8, 224/ 31
succeeded him long ere	writing	began, was taught by	8, 225/ 1
he put it in	writing	be as plain infidels	8, 225/ 9
to his creatures (by	writing	or without) -- lest	8, 243/ 8
and taught, partly by	writing	, partly by word without	8, 245/ 14
partly by word without	writing	, such things as the	8, 245/ 14
churches, and either their	writing	be false scriptures or	8, 245/ 20
feigned-faithful folk, and wrong	writing	, and false interpretations, and	8, 245/ 26
and sent out in	writing	. . . where they forbade fornication	8, 248/ 21
word of his without	writing	. . . and also, his words	8, 249/ 26
of God from unholy	writing	of man): I require	8, 254/ 11
not be kept without	writing	, that of every such	8, 256/ 19
have it put in	writing	. . . and that it had	8, 256/ 26
our souls without any	writing	at all as if	8, 258/ 19
to put allthing in	writing	, but that the Holy	8, 258/ 28
Show me this in	writing	." And then if he	8, 262/ 25
for such testified by	writing	, and by the word	8, 262/ 27
need no warning in	writing	because the continual use	8, 263/ 9
shall by the authentic	writing	make the people perceive	8, 265/ 34
so to Moses, without	writing	. . . but with teaching from	8, 271/ 1
second generation had any	writing	at all; and that	8, 271/ 28
is taken for bare	writing	, such as every scrivener's	8, 271/ 33
it signifieth such holy	writing	as God causeth to	8, 271/ 34
ground. But as for	writing	, I ween, as long	8, 273/ 2
And that there was	writing	in the world long	8, 273/ 8
not) that there were	writing	from the beginning --	8, 273/ 17
which is the only	writing	that must be proved	8, 273/ 19
there had been no	writing	-- the preachers were	8, 273/ 22
because of other men's	writing	. But this I wot	8, 276/ 27
do depend upon his	writing	, and that his word	8, 283/ 36
revealed, and showed by	writing	before; except Tyndale trust	8, 284/ 19
he give him his	writing	thereupon and his letters	8, 284/ 20
but the one by	writing	, the other by mouth	8, 284/ 28
wrote, and left in	writing	, everything that is of	8, 290/ 4
of the faith in	writing	: he leaveth off now	8, 290/ 10
not to abstain from	writing	of them for fear	8, 291/ 3
the apostles forbore the	writing	of some things for	8, 291/ 9
they did by their	writing	, which might percase come	8, 291/ 35
thing of difficulty by	writing	but that they taught	8, 292/ 26
the matter, were the	writing	never so full of	8, 292/ 29
make doubts upon the	writing	. . . contrary to the declaration	8, 293/ 13
sure as all their	writing	. . . and of which unwritten	8, 295/ 24
their books for holy	writing	: that is to wit	8, 295/ 26
all necessary things in	writing	, said very false and	8, 299/ 6
necessary delivered Moses in	writing	. But letting Tyndale with	8, 299/ 19
taught them beside the	writing	. . . and had an expectation	8, 299/ 21
is himself in his	writing	. . . although, indeed, it appeareth	8, 300/ 38
and blame in the	writing	of a Latin book	8, 302/ 7
the Apostle before his	writing	taught them that great	8, 315/ 1
not to put in	writing	allthing that he had	8, 315/ 12

remembered them of by	writing	, to make them use	8, 315/ 18
made thereof in the	writing	. . . no more than there	8, 318/ 36
written; or that their	writing	were unprofitable that wrote	8, 324/ 12
and not worth the	writing	; and that therefore he	8, 325/ 28
to speak of God's	writing	, and to tell how	8, 331/ 11
telleth what manner of	writing	he will use in	8, 331/ 16
he will use in	writing	of his New Law	8, 331/ 16
the necessary truth in	writing	." Let Tyndale prove this	8, 331/ 26
charity driven by their	writing	to provide against heresies	8, 333/ 24
of them read others'	writing	, and so saw that	8, 334/ 2
carried all their fellows'	writing	with them into the	8, 334/ 3
of Saint Peter in	writing	less than Saint Paul	8, 334/ 7
they saw that without	writing	, God could not keep	8, 334/ 9
to put altogether in	writing	. He must also put	8, 334/ 12
in that all their	writing	is kept and reserved	8, 334/ 13
lost; and of that	writing	that remaineth, some corrupted	8, 334/ 32
than was put in	writing	already by his apostles	8, 335/ 1
all necessary things in	writing	. But yet had there	8, 335/ 16
have left allthing in	writing	," and let all his	8, 336/ 1
and truth in the	writing	out of his own	8, 348/ 13
every necessary thing in	writing	, as Tyndale affirmeth. And	8, 350/ 32
to put altogether in	writing	that the people should	8, 351/ 10
to wit, writers not	writing	any true books of	8, 358/ 26
all necessary things in	writing	. And therefore, though Barnes	8, 359/ 20
either by word or	writing	." And as he writeth	8, 360/ 16
all the world, by	writing	, that Saint Paul's epistles	8, 362/ 33
Christ's apostles put in	writing	. And therefore Tyndale, seeing	8, 363/ 29
laws and ceremonies in	writing	, yet received he not	8, 365/ 2
allthing so fully in	writing	but that there remained	8, 365/ 3
people's minds, beside the	writing	, divers things necessary and	8, 365/ 4
did put all in	writing	. Ye shall well find	8, 365/ 15
these fools in their	writing	call the "foolish fast	8, 365/ 36
give it them in	writing	, within a while after	8, 366/ 28
his word nor his	writing	, nor yet himself neither	8, 366/ 29
delivered unto us without	writing	." And farther, in the	8, 368/ 14
delivered unto us without	writing	. Saint Paul, the Apostle	8, 368/ 16
our word or by	writing	." And unto the Corinthians	8, 368/ 19
be kept, partly by	writing	and partly by their	8, 368/ 25
to be kept without	writing	, and by word of	8, 369/ 12
be not found in	writing	." Saint Augustine in the	8, 371/ 11
Book of his Confessions,	writing	of the departing of	8, 371/ 13
word and heart and	writing	I serve . . . that as	8, 372/ 35
see that of his	writing	there is part lost	8, 373/ 32
kept his traditions without	writing	. Howbeit, what need we	8, 374/ 10
Or of Saint Paul	writing	himself to the Corinthians	8, 374/ 14
did put all in	writing	, whereof he faileth his	8, 379/ 28
unto the Church without	writing	, which have in the	8, 380/ 7
teach and deliver without	writing	," as he believeth it	8, 381/ 3
he now, for the	writing	of part (for that	8, 381/ 6
of favor to God's	writing	, blasphemeth all his unwritten	8, 381/ 14

it appeareth by his	writing	, himself would they should	8, 390/ 33
either in word or	writing	, tell him a tale	8, 415/ 15
this time confessed in	writing	, in this same book	8, 417/ 10
enough. Saint John, therefore,	writing	those words, and understanding	8, 439/ 27
hath told us, by	writing	, that if we believe	8, 463/ 25
and kept them without	writing	. As he hath taught	8, 480/ 33
words of Tyndale's own	writing	afterward, in his answer	8, 500/ 6
your words and ungracious	writings	to kindle them and	8, 58/ 34
they alleged their own	writings	for their authority, or	8, 150/ 34
whereas in all their	writings	they rail upon allegories	8, 297/ 27
not found in the	writings	of the apostles, nor	8, 370/ 35
neither, as their own	writings	do full clearly declare	8, 395/ 23
for holy, or for	writings	worthy credence -- what	8, 505/ 4
Elijah, as it is	written	in the Third Book	8, 2/ 32
conveyed in his coat,	written	from evangelical brethren here	8, 13/ 23
to intercept myself --	written	unto him by one	8, 18/ 1
worse nor more abominable	written	. And yet, his books	8, 25/ 11
besides that ever have	written	therein, but that a	8, 25/ 37
such things as are	written	against them, and weigh	8, 38/ 8
the things that are	written	against them, they shall	8, 38/ 23
would ween it were	written	from Saint Paul himself	8, 40/ 15
and yet by himself	written	in Christian men's hearts	8, 44/ 10
his holy Scripture either	written	in tablets of stone	8, 44/ 11
their books and histories	written	of their lives, and	8, 46/ 37
keep it (as is	written	by the holy Psalmist	8, 49/ 32
have without any variance	written	and affirmed the same	8, 49/ 36
other holy men have	written	is but fantasies and	8, 59/ 26
eighth chapter, it is	written	thus, in the person	8, 67/ 5
of Ecclesiasticus it is	written	, "The man that fasteth	8, 68/ 14
of our Savior himself,	written	in the seventeenth of	8, 69/ 12
the words that are	written	in the sixth of	8, 69/ 25
and fashions that are	written	in Exodus, Numbers, and	8, 79/ 29
be both taught and	written	. What will Tyndale ask	8, 82/ 6
you his own words	written	in divers places of	8, 83/ 26
that is not evidently	written	in Holy Scripture; which	8, 87/ 4
promise of this sacrament	written	in Scripture: ergo, there	8, 87/ 8
words of Saint Paul	written	unto Timothy in which	8, 91/ 26
of which it is	written	in the Gospel of	8, 102/ 33
our Savior, as is	written	in the ninth chapter	8, 103/ 10
always the best have	written	these things that we	8, 107/ 10
are made, is not	written	in his heart --	8, 124/ 9
so well and wisely	written	in their hearts . . . that	8, 124/ 25
for the matter, and	written	by so great authority	8, 128/ 15
strong as his word	written	. . . and that he is	8, 131/ 34
of his holy scripture	written	. And thereupon yet farther	8, 132/ 35
days, that anything hath	written	. . . but he hath abhorred	8, 140/ 5
holy men that have	written	upon Scripture have given	8, 140/ 13
whose hearts God hath	written	his law with his	8, 145/ 7
he mean the word	written	or unwritten, or both	8, 149/ 16
word of God both	written	and unwritten, and only	8, 149/ 17

understanding of God's word	written	, and for the better	8, 149/ 21
as those that be	written	in any part of	8, 149/ 28
the word of God	written	and unwritten -- then	8, 150/ 10
the word of God	written	: then must we wit	8, 150/ 14
more than his word	written	, and promised also without	8, 150/ 17
God's word than was	written	. And therefore, if Tyndale	8, 150/ 23
preached only God's word	written	-- I have driven	8, 150/ 25
of the apostles had	written	either gospels or epistles	8, 150/ 33
and the word only	written	, without any preaching of	8, 151/ 15
if they found it	written	. Let Tyndale now tell	8, 151/ 17
God were then already	written	by the evangelists and	8, 151/ 30
bare word of God	written	in Holy Scripture: well	8, 151/ 33
others that now be	written	were taught and kept	8, 154/ 13
hath caused to be	written	, by his evangelists and	8, 154/ 17
caused all to be	written	, that all be false	8, 154/ 21
cause some to be	written	and suffer some left	8, 154/ 23
caused some to be	written	and some to be	8, 154/ 29
before the Law was	written	-- and yet wrote	8, 154/ 36
more large than was	written	in their law . . . which	8, 154/ 37
find made unto him	written	in any place of	8, 155/ 4
things that are now	written	, as ever they did	8, 155/ 13
as any that are	written	. And the writing taketh	8, 155/ 15
in which they be	written	. . . hangeth all upon the	8, 155/ 19
Holy Scripture that is	written	. . . and take it all	8, 155/ 24
find them not there	written	; and so riseth that	8, 156/ 1
some things to be	written	-- so had he	8, 156/ 20
his church to be	written	in Holy Scripture . . . and	8, 156/ 25
showing that all is	written	. . . be put out of	8, 156/ 29
them and his evangelists	written	, preserved, and kept, in	8, 157/ 19
secretly set in and	written	to these books which	8, 157/ 29
promise, in the very	written	Gospel -- that the	8, 158/ 35
Paul saith, "I have	written	to you that ye	8, 172/ 9
his other words --	written	in the tenth chapter	8, 172/ 18
that I have myself	written	ere this, albeit there	8, 178/ 12
cause it to be	written	in himself. And yet	8, 183/ 22
since they have not	written	me the why, I	8, 187/ 12
epistles of Saint Paul	written	to Timothy, whereof himself	8, 190/ 36
word of God partly	written	and partly unwritten . . . and	8, 222/ 33
before the Gospel was	written	, and that the faith	8, 224/ 29
the word of God	written	. I showed also that	8, 225/ 4
both with his word	written	and his word unwritten	8, 225/ 8
will not believe it	written	. . . since God's word taketh	8, 225/ 10
the word of God	written	. . . since ye know neither	8, 225/ 14
as is his word	written	in the Scripture; which	8, 225/ 32
Gospel that now is	written	was written (that is	8, 226/ 14
now is written was	written	(that is to wit	8, 226/ 14
of the Gospel was	written	; for as for all	8, 226/ 15
-- was yet never	written	): this being the thing	8, 226/ 17
was before the Gospel	written	, which thing himself cannot	8, 226/ 22
Christ that he rehearseth,	written	in the fifth chapter	8, 229/ 17

disciples that all things	written	of him by Moses	8, 238/ 17
them, "Thus it is	written	," and "Thus it behooved	8, 238/ 20
and also, his words	written	they misconstrue. And therefore	8, 249/ 26
the word of God	written	, the question lieth between	8, 249/ 27
every necessary thing is	written	; albeit that they say	8, 253/ 15
be well and plainly	written	in Holy Writ indeed	8, 253/ 20
saith, it is not	written	in Scripture. We show	8, 253/ 24
to have been all	written	. More Now consider, good	8, 254/ 23
miracles as many be	written	as needeth. For if	8, 256/ 9
there were one miracle	written	at the least. But	8, 256/ 21
such article one miracle	written	; ergo, it is not	8, 256/ 22
miracles as many be	written	as need . . . and that	8, 256/ 24
every necessary thing is	written	. And verily if everything	8, 256/ 25
the writers would have	written	some things much more	8, 256/ 30
faith, they would have	written	one miracle at the	8, 256/ 32
the necessary points thereof	written	in men's hearts . . . whereof	8, 256/ 34
such miracles as be	written	therein, suffice to prove	8, 256/ 37
not miracles to be	written	for every point of	8, 257/ 2
to do -- was	written	. . . . So that whatsoever we	8, 257/ 14
do, that same is	written	expressly . . . or drawn of	8, 257/ 15
of that which is	written	. More In these words	8, 257/ 16
as if it were	written	in parchment with golden	8, 258/ 20
demand where it is	written	that women should baptize	8, 259/ 2
as thyself," it is	written	that they may and	8, 259/ 4
he saith it is	written	in these words to	8, 260/ 36
or to do is	written	in Scripture. And now	8, 262/ 8
anything that were not	written	nor depended of that	8, 262/ 12
of that which is	written	, what helped me the	8, 262/ 13
the Scripture that is	written	? More Lo, here is	8, 262/ 13
till the Gospels were	written	. . . every man might have	8, 262/ 19
point that was not	written	in the Scripture before	8, 262/ 21
anything that is not	written	nor dependeth of that	8, 262/ 31
of that which is	written	, what helped us the	8, 262/ 32
the Scripture that is	written	? "This tale of Tyndale's	8, 262/ 32
all that ye have	written	!": might not the master	8, 263/ 16
that all must be	written	because that else there	8, 264/ 4
all the truth were	written	in scripture authentic among	8, 264/ 10
every necessary thing were	written	in authentic scripture), yet	8, 264/ 16
that except all were	written	that we be bound	8, 265/ 1
every such thing be	written	in authentic scripture, then	8, 265/ 4
texts of Scripture were	written	, and hath yet the	8, 269/ 26
their Books . . . and yet	written	in their souls, did	8, 269/ 30
it is not plainly	written	in Scripture. But is	8, 271/ 15
but if it be	written	in Scripture, I objected	8, 271/ 17
that their faith was	written	, and yet we doubt	8, 271/ 19
God causeth to be	written	and bindeth folk to	8, 271/ 35
reason than find it	written	in Scripture. Where findeth	8, 277/ 27
the word of God	written	, above wonderful works of	8, 281/ 2
necessary to be believed	written	in Scripture; which thing	8, 281/ 34
book of that scripture	written	, he must not only	8, 282/ 7

such preaching is not	written	" . . . where were now Tyndale's	8, 283/ 11
that all is either	written	or preached, either, that	8, 283/ 12
worth till it be	written	! Another folly is this	8, 283/ 37
the word of God	written	than the word of	8, 284/ 34
that be not either	written	in Scripture or deduced	8, 289/ 22
laws of England be	written	, and whatsoever were unwritten	8, 290/ 17
laws that be not	written	? To what purpose, I	8, 290/ 20
albeit that they have	written	it plainly enough in	8, 293/ 9
and well and surely	written	in men's hearts, fourteen	8, 293/ 14
because the apostles have	written	the two sacraments, that	8, 294/ 25
he saith) have not	written	-- he would, I	8, 294/ 27
of England: Men have	written	some; ergo, they have	8, 294/ 32
some; ergo, they have	written	all. By the title	8, 294/ 32
that that they have	written	some. For of his	8, 294/ 35
the apostles have not	written	. Which is so plain	8, 295/ 6
the apostles had never	written	of them. Which if	8, 295/ 22
since they were not	written	unto them in the	8, 298/ 34
that they were not	written	in the Scripture. And	8, 299/ 9
him, before the Law	written	. . . and in that time	8, 299/ 23
the apostles have left	written	in Scripture all things	8, 309/ 10
the apostles have left	written	, in Holy Scripture, everything	8, 309/ 18
that whatsoever is not	written	in Scripture nor "deduced	8, 309/ 20
things as I find	written	by him for his	8, 309/ 31
necessary things were not	written	in Scripture, but some	8, 309/ 35
that all thing was not	written	. For there he saith	8, 310/ 6
if they were all	written	, the world would not	8, 310/ 8
nor, when they had	written	them, conferred their books	8, 310/ 16
every necessary point were	written	in among them all	8, 310/ 17
necessary point should be	written	(which thing Tyndale neither	8, 310/ 28
every such thing was	written	. And therefore Tyndale feeleth	8, 310/ 32
that he had not	written	every necessary point of	8, 310/ 35
disciples, that be not	written	in this book." In	8, 311/ 4
they should be all	written	, all the world could	8, 311/ 6
books that should be	written	." In which words I	8, 311/ 7
whereof if all were	written	the world could not	8, 311/ 21
of belief is not	written	in Saint John's Gospel	8, 311/ 26
whatsoever ye find not	written	there, ye were not	8, 311/ 28
Saint John had not	written	indeed every necessary point	8, 311/ 30
the book of faith	written	in the hearts of	8, 311/ 37
of them all hath	written	, and yet necessary points	8, 312/ 1
that it is not	written	in Scripture that our	8, 312/ 36
their part is not	written	in Scripture. This will	8, 313/ 28
not in Holy Scripture	written	, but that the words	8, 314/ 14
and yet is not	written	in Scripture. And so	8, 314/ 18
himself before his epistle	written	. . . which he would not	8, 315/ 3
he would not have	written	unto them at all	8, 315/ 3
oft before any Gospel	written	. And holy Saint Chrysostom	8, 316/ 4
because there be many	written	; or that their writing	8, 324/ 12
Israel . . . it was indeed	written	in a tongue that	8, 327/ 11
ceremonies, though they were	written	in the same tongue	8, 327/ 12

caused them to be	written	also in Holy Scripture	8, 330/ 3
words of Saint Paul	written	unto the Thessalonians . . . by	8, 330/ 21
than we shall find	written	in Books. He maketh	8, 331/ 18
cause it to be	written	in Books; but, pursuing	8, 331/ 19
proving that all is	written	, and take altogether. But	8, 332/ 12
he saith, "These are	written	that ye believe, and	8, 333/ 8
saw that all was	written	by their fellows --	8, 334/ 2
in that they have	written	allthing as clear as	8, 334/ 19
warning that they have	written	altogether that either then	8, 334/ 25
have every necessary thing	written	; and that, ye wot	8, 335/ 23
think, and yet, peradventure,	written	of in the Scripture	8, 337/ 31
yet, whereof nothing is	written	, for any word that	8, 337/ 32
any word that is	written	to the contrary. And	8, 337/ 33
if they had been	written	. Which thing he must	8, 338/ 34
when the things were	written	they were thereby sure	8, 339/ 9
not of the words	written	in Scripture . . . except none	8, 339/ 16
Scripture is so clearly	written	but that God needeth	8, 339/ 20
-- with that faith	written	by the finger of	8, 340/ 15
of Scripture had been	written	. . . and should have concluded	8, 340/ 18
hath, by the faith	written	in Christian men's hearts	8, 341/ 31
his words be not	written	, he did in that	8, 342/ 21
of the New Testament	written	. And therefore, though they	8, 342/ 31
that all those be	written	. . . Tyndale seeth full well	8, 342/ 35
strength before it was	written	as ever it had	8, 344/ 2
Or where is it	written	that they wrought any	8, 346/ 15
allthing necessary is not	written	in Scripture. And then	8, 347/ 5
prove that all is	written	, ye have heard already	8, 347/ 6
he find anything elsewhere	written	(by his master, or	8, 347/ 11
spoken by his apostles,	written	in the Scripture --	8, 347/ 29
farther than we find	written	in the Old Testament	8, 347/ 34
upon him the plagues	written	in this book. And	8, 348/ 4
those things that are	written	in this book." By	8, 348/ 7
word of God, well	written	in Holy Scripture, as	8, 350/ 18
though it be not	written	, yet add they thereby	8, 350/ 22
as is his word	written	. . . as the things that	8, 350/ 25
words of our Savior	written	in the twenty-third of	8, 351/ 17
say, "Show me that	written	in Moses' books" --	8, 352/ 6
place where they be	written	(the forty-sixth treatise upon	8, 352/ 35
men, other than be	written	in Scripture. For the	8, 353/ 3
not only the precepts	written	in the Law, but	8, 353/ 14
every necessary thing is	written	. . . though we construe Christ's	8, 355/ 19
you do that is	written	in the law of	8, 355/ 25
proof that altogether was	written	wherein the people should	8, 355/ 27
should believe them was	written	in Moses' books. Which	8, 355/ 29
might teach the people	written	in Isaiah, Jeremiah, or	8, 355/ 30
All things necessary be	written	, and therefore believe the	8, 356/ 10
farther than ye find	written	in Moses and in	8, 356/ 11
men must believe is	written	in the apostles and	8, 356/ 12
law, whether it be	written	or not. Nor Saint	8, 359/ 5
because it is not	written	, Saint Augustine calleth a	8, 359/ 11

heretic, in his book	written	unto Quodvultdeus. And so	8, 359/ 12
-- whether they be	written	or not. And thus	8, 359/ 17
words of Saint Paul	written	unto Timothy, the third	8, 359/ 24
things that I have	written	," but "Abide in those	8, 360/ 12
words that I have	written	unto thee, and that	8, 360/ 20
all things be not	written	therein, will yet be	8, 361/ 18
the things believed be	written	in Scripture or not	8, 361/ 25
Saint Peter, "that are	written	by Saint Paul, men	8, 362/ 36
necessary to salvation is	written	in Scripture . . . but rather	8, 363/ 14
necessary thing is not	written	by Saint Paul, nor	8, 363/ 15
nor he hath not	written	everything that he taught	8, 363/ 16
that Saint Paul hath	written	all his own gospel	8, 364/ 13
all his fellows had	written	it among them all	8, 364/ 13
necessary for salvation is	written	in Scripture; nor able	8, 364/ 29
all that that appeareth	written	. . . in the five books	8, 365/ 13
that ever hath been	written	since, either by the	8, 365/ 17
appear that all is	written	that was taught by	8, 365/ 18
made by any law	written	, and yet observed through	8, 367/ 13
the apostles is not	written	; for many things are	8, 368/ 13
chapter, where it is	written	of the worshipping of	8, 368/ 14
'Where is this	written	?' nor should with	8, 369/ 20
things which are not	written	and yet we by	8, 370/ 25
best that ever have	written	upon the Scripture of	8, 373/ 23
done that are not	written	in this book"? Or	8, 374/ 13
well that he had	written	unto them before, that	8, 374/ 19
after in the law	written	(the Old Law, with	8, 375/ 9
but that is already	written	in Scripture . . . why shall	8, 378/ 30
if it be not	written	in Scripture? And if	8, 378/ 33
the New Testament was	written	. . . men were bound to	8, 379/ 4
in all that is	written	, is that bond released	8, 379/ 8
scripture that is now	written	? Which thing if he	8, 379/ 11
things that now be	written	. Now, if Tyndale answer	8, 379/ 15
is by the apostles	written	. . . and that no such	8, 379/ 19
all such things be	written	. Which thing when he	8, 379/ 24
observeth that are not	written	in Scripture; and will	8, 379/ 31
to know his words	written	, and his traditions also	8, 380/ 27
keepeth both the words	written	and the words unwritten	8, 380/ 31
If nothing had been	written	. . . Tyndale must have believed	8, 381/ 5
for that all is	written	, ye see well he	8, 381/ 7
for that that was	written	at one time, believe	8, 381/ 9
can prove by the	written	words of some apostle	8, 381/ 18
if he find it	written	in Holy Scripture; whereas	8, 381/ 24
by, but the very	written	words in plain and	8, 395/ 18
and observe is not	written	in Scripture, as I	8, 396/ 9
true word of God,	written	or unwritten, from the	8, 398/ 27
though the contrary were	written	in the Gospel." Lo	8, 405/ 20
repeat again his words	written	in his other chapter	8, 405/ 22
to anticipate his words	written	in his other chapter	8, 405/ 23
than he can find	written	in the Scripture (whereas	8, 408/ 14
that all was never	written	); nor will not also	8, 408/ 16

to his error be	written	in Holy Scripture; which	8, 415/ 1
no more than is	written	. . . nor of the written	8, 415/ 26
written . . . nor of the	written	words no more than	8, 415/ 26
less. For it is	written	(1 Jn 1), "If	8, 419/ 8
holy saints that have	written	against it . . . and better	8, 426/ 29
places of Holy Scripture,	written	all by one Holy	8, 431/ 33
less. For it is	written	(1 Jn 1), "If	8, 443/ 20
of truth, Tyndale's words	written	a little before, if	8, 455/ 5
to that error be	written	, saith Tyndale, even in	8, 461/ 15
so great, and also	written	in the very Gospel	8, 461/ 24
-- though they be	written	in the very Gospel	8, 463/ 31
that it is plainly	written	in the very Gospel	8, 464/ 23
though the contrary were	written	in the Gospel. For	8, 467/ 5
and the contrary truth	written	in the Gospel, so	8, 467/ 19
believed, which is not	written	in Scripture -- still	8, 473/ 30
if it were evidently	written	in Holy Scripture. But	8, 473/ 34
same articles not being	written	in Scripture. Doth Tyndale	8, 475/ 28
necessity requisite to be	written	in Scripture; and therefore	8, 480/ 30
necessity needed to be	written	, but that God could	8, 480/ 32
see whether there be	written	therein the thing that	8, 492/ 18
voice be his word	written	in Scripture; for then	8, 495/ 31
his Father afterward, not	written	before -- he must	8, 496/ 2
the things that are	written	in the Scripture: to	8, 500/ 16
credence of God's word,	written	or unwritten, telling us	8, 508/ 3
all the commandments be	written	unto the only elects	8, 520/ 13
if they were not	written	for them. But surely	8, 520/ 15
God (as it is	written	in the twelfth chapter	8, 538/ 33
though it be not	written	in the Gospel, yet	8, 548/ 34
whose hearts God hath	written	his law with his	8, 560/ 35
whose hearts God hath	written	his law . . . and given	8, 562/ 6
contrary. But that the	written	word was before the	8, 562/ 15
word of God, both	written	and unwritten, may be	8, 562/ 23
speaketh of the law	written	by the Spirit of	8, 562/ 26
since that law so	written	there is rather the	8, 562/ 27
unwritten than his word	written	in the books of	8, 562/ 28
that that they have	written	-- and that (as	8, 562/ 37
saith), evidently and plainly	written	. Wherein whoso consider what	8, 562/ 38
which he reproveth be	written	in the Scripture indeed	8, 563/ 4
only that that is	written	in the Scripture --	8, 563/ 8
believing not other things	written	even in the very	8, 563/ 14
of their error be	written	in the very Gospel	8, 564/ 25
whose hearts God hath	written	his law with his	8, 567/ 24
hearts the devil hath	written	his law . . . or else	8, 571/ 27
God had himself so	written	his will with his	8, 571/ 29
that a man doth	wrong	to pray for his	8, 4/ 19
judges had borne him	wrong	in hand and condemned	8, 21/ 10
ween that they judged	wrong	. And Bilney, that had	8, 25/ 4
that I do them	wrong	in that I call	8, 29/ 13
although they should suffer	wrong	; and how can our	8, 29/ 15
doth were in a	wrong	way and in a	8, 43/ 23

that I do him	wrong	in that I join	8, 51/ 15
-- that were utter	wrong	, and no lawful law	8, 59/ 29
and brought in a	wrong	belief, contrary to all	8, 63/ 21
reader to take them	wrong	: I will desire the	8, 169/ 10
for that were also	wrong	. For truth it is	8, 169/ 26
translated that same place	wrong	, and all the remnant	8, 185/ 14
say that I said	wrong	. For by God's grace	8, 197/ 5
which place Tyndale hath	wrong	translated also . . . for what	8, 230/ 7
Tyndale taketh the sentence	wrong	which of them both	8, 233/ 3
Israel," he should say	wrong	, for he should deny	8, 234/ 6
understood; and sometimes a	wrong	sentence; yea, and sometimes	8, 235/ 9
Saint John's Gospel, whether	wrong	or no let others	8, 235/ 16
that he hath done	wrong	to leave it out	8, 237/ 18
double translated those words	wrong	, or rather treble, as	8, 237/ 25
and feigned-faithful folk, and	wrong	writing, and false interpretations	8, 245/ 26
preachers, have led them	wrong	all this while before	8, 267/ 37
you still in a	wrong	way, and make you	8, 269/ 1
that I take it	wrong	and teach you false	8, 269/ 2
to turn the people	wrong	, God shall not suffer	8, 270/ 20
-- then went they	wrong	. And that is the	8, 299/ 29
all the remnant say	wrong	, because their part is	8, 313/ 27
that point Tyndale saith	wrong	. For in any such	8, 313/ 32
all they understood it	wrong	, and himself only right	8, 343/ 19
the Church understandeth it	wrong	; so that the Church	8, 346/ 31
that they take him	wrong	. Secondly, I say that	8, 350/ 11
years been in a	wrong	belief . . . where hath been	8, 387/ 16
people have hitherto believed	wrong	, that have believed that	8, 394/ 11
brought them into the	wrong	. Now, if he mean	8, 411/ 20
construe mine adversary's words	wrong	. And therefore, what if	8, 414/ 23
deadly sins, without any	wrong	opinion taken against the	8, 459/ 3
so right, without any	wrong	opinion in any article	8, 459/ 9
and hath none article	wrong	therein for as far	8, 459/ 17
faith is feeble. When	wrong	is done us, we	8, 485/ 11
believe right and live	wrong	, believe well and be	8, 487/ 1
and when they suffer	wrong	, they "cannot forgive," lo	8, 490/ 23
them that doth him	wrong	, or lack of due	8, 491/ 33
he judge right or	wrong	. So that in teaching	8, 496/ 24
he judge right or	wrong	; so that in teaching	8, 501/ 18
he judge right or	wrong	; so that in teaching	8, 511/ 17
it judge right or	wrong	: we shall defer the	8, 512/ 14
and since he believed	wrong	, of whose salvation yet	8, 537/ 14
he had mistaken and	wrongly	understood the places. And	8, 9/ 17
in these words he	wrote	. . . "The grace and peace	8, 18/ 21
some said, and some	wrote	out of Norwich to	8, 22/ 30
doctors and saints which	wrote	of these matters so	8, 134/ 8
this business began, and	wrote	not for the pleasure	8, 134/ 9
to whom the Apostle	wrote	. And then I am	8, 146/ 36
of God's words they	wrote	not all . . . but divers	8, 151/ 37
written -- and yet	wrote	them not all therein	8, 154/ 36
scraped out diabolus and	wrote	Iesu Christus, because he	8, 174/ 27

showeth them that I	wrote	not my book for	8, 178/ 20
in which the Evangelist	wrote	the words himself, signifieth	8, 233/ 14
by mouth that they	wrote	not? I answer, Because	8, 254/ 18
us that the apostles	wrote	all that was of	8, 254/ 26
us that the apostles	wrote	altogether that ever we	8, 263/ 19
as Saint Augustine saith,	wrote	of things done thousands	8, 273/ 15
And beyond that, God	wrote	his testament unto them	8, 275/ 35
world with water . . . he	wrote	in the sacrament of	8, 276/ 11
him and Abraham . . . he	wrote	in the sacrament of	8, 276/ 13
his wit when he	wrote	this! And this was	8, 283/ 25
better the creature that	wrote	it than God himself	8, 284/ 36
better these men that	wrote	the one of Enoch	8, 285/ 2
but that those that	wrote	it in the Scripture	8, 285/ 5
God inspired them that	wrote	the tale of Enoch	8, 285/ 11
for heresy that he	wrote	a whole book against	8, 286/ 13
wit, that the apostles	wrote	, and left in writing	8, 290/ 4
thereupon conclude that they	wrote	altogether. Is not this	8, 290/ 14
all these things they	wrote	. And again purgatory, confession	8, 290/ 35
what cause, the apostles	wrote	some necessary things and	8, 291/ 17
own words as I	wrote	them, which ye shall	8, 291/ 29
not tell why they	wrote	somewhat that the heathen	8, 292/ 11
fear, and why they	wrote	this where was more	8, 292/ 23
all these things they	wrote	. More Lo, here ye	8, 292/ 37
unwritten, nor that they	wrote	anything the more covertly	8, 293/ 22
himself that the apostles	wrote	so that men might	8, 293/ 24
by mouth which they	wrote	not -- partly for	8, 293/ 27
yes himself, when he	wrote	unto the Corinthians, "Caetera	8, 293/ 30
grace, because the apostles	wrote	not of any of	8, 296/ 5
other five the apostles	wrote	nothing at all; or	8, 296/ 7
or else that they	wrote	not of any grace	8, 296/ 7
of them the apostles	wrote	any proper significations of	8, 296/ 9
five sacraments the apostles	wrote	nothing at all --	8, 296/ 18
his mind and remembrance,	wrote	his own gospel severally	8, 310/ 23
gospel that the other	wrote	; this, I say, being	8, 310/ 26
that Saint Paul therein	wrote	everything that he presently	8, 315/ 10
besides this that he	wrote	of the Sacrament, gave	8, 315/ 27
the worker thereof --	wrote	, as is remembered in	8, 322/ 9
by mouth which he	wrote	not. And what saith	8, 323/ 27
selfsame things that he	wrote	. And then goeth he	8, 323/ 30
that they taught, they	wrote	. "Prove that," say we	8, 324/ 2
taught things that he	wrote	not; for he biddeth	8, 324/ 4
that if the apostles	wrote	not all such things	8, 324/ 8
it avail that they	wrote	any things at all	8, 324/ 9
writing were unprofitable that	wrote	us part, because they	8, 324/ 13
us part, because they	wrote	us not all. But	8, 324/ 13
the same that he	wrote	; and his ' traditions'	8, 324/ 20
mouth and which he	wrote	not . . . were any things	8, 325/ 22
any such things and	wrote	them not, what availeth	8, 325/ 25
those things that they	wrote	? If he say nay	8, 325/ 26
and that therefore he	wrote	unto the Corinthians that	8, 325/ 28

plainly himself that he	wrote	not all that he	8, 330/ 22
more than them that	wrote	. . . so inspired he the	8, 332/ 4
more things than they	wrote	; which things they taught	8, 332/ 5
to prove that they	wrote	every necessary point. Tyndale	8, 332/ 35
should come . . . and therefore	wrote	that it might be	8, 333/ 6
proveth us that they	wrote	altogether that is of	8, 333/ 16
all heresies; ergo, they	wrote	every necessary truth. This	8, 333/ 26
in that they which	wrote	. . . knew well every heresy	8, 333/ 33
but only those that	wrote	; or else that the	8, 333/ 36
nor Saint Bartholomew, that	wrote	nothing at all; nor	8, 334/ 6
namely since that some	wrote	not so much as	8, 334/ 29
mouth more than they	wrote	. . . and some wrote nothing	8, 334/ 31
they wrote . . . and some	wrote	nothing at all; and	8, 334/ 31
of that the others	wrote	, good part lost; and	8, 334/ 32
and by their epistle	wrote	, "The Holy Ghost and	8, 343/ 24
Scripture" -- as he	wrote	unto the Thessalonians, "Observe	8, 360/ 14
perceived in them that	wrote	after Moses' days . . . that	8, 365/ 11
all those that ever	wrote	since the apostles' days	8, 366/ 37
beside all that they	wrote	; which thing Saint Paul	8, 373/ 30
Saint John! -- which	wrote	a book of the	8, 374/ 6
well that the apostles	wrote	not all that they	8, 381/ 19
himself asleep while he	wrote	this . . . he could never	8, 533/ 27
when he devised and	wrote	the traitorous deadly letter	8, 536/ 16
this cause be they	wroth	with the holy Canon	8, 113/ 15
heaven, though they were	wrought	in grace. And these	8, 6/ 13
God with good works	wrought	, with his gracious help	8, 52/ 18
our good works well	wrought	. . . help to get remission	8, 65/ 20
falsest that ever was	wrought	, and that most hath	8, 88/ 8
that grace that is	wrought	with the word, and	8, 94/ 21
have in such wise	wrought	upon the bodies wherein	8, 103/ 27
but if men's works	wrought	with his grace be	8, 210/ 33
a man by penance	wrought	in grace to be	8, 213/ 31
damnation . . . but if he	wrought	miracles among them for	8, 242/ 1
this that the miracles	wrought	in Christ's church clearly	8, 242/ 11
God's wonders by himself	wrought	therein -- so many	8, 244/ 24
new . . . ascribing the miracles	wrought	by the goodness of	8, 244/ 28
some such miracles be	wrought	as well as in	8, 244/ 34
had not come and	wrought	works such as no	8, 246/ 12
Moses did, and God	wrought	wonders among them himself	8, 247/ 2
whole assent is not	wrought	without the Spirit of	8, 248/ 34
of things he hath	wrought	and daily doth many	8, 251/ 3
of those that he	wrought	in the time of	8, 251/ 4
miracles hath God often	wrought	to the conversion and	8, 251/ 17
it. He seeth miracles	wrought	by God plenteously in	8, 254/ 36
have also greater miracles	wrought	against him, and that	8, 270/ 28
any one to be	wrought	among all them, but	8, 275/ 26
by his Passion have	wrought	our redemption although he	8, 287/ 19
by name, saying, "Jesus	wrought	many other miracles in	8, 311/ 3
the miracles that Moses	wrought	confounded the marvels that	8, 337/ 7
the marvels that were	wrought	by the witchcraft of	8, 337/ 8

now again, what miracle	wrought	the apostles for every	8, 346/ 13
it written that they	wrought	any one for them	8, 346/ 15
Catholic Church bringeth miracles	wrought	by God in it	8, 346/ 35
that they be all	wrought	by the devil. And	8, 346/ 37
those that God hath	wrought	by me." Which words	8, 362/ 3
things as God had	wrought	by himself. Theophylact alloweth	8, 362/ 13
of heretics is there	wrought	never one. Weeneth Tyndale	8, 376/ 28
Holy Spirit had not	wrought	with Tyndale toward the	8, 380/ 21
man, by good works	wrought	in faith, any reward	8, 394/ 22
about any good work	wrought	with grace in faith	8, 400/ 21
and also, good works	wrought	in faith, hope, and	8, 401/ 1
calleth all the miracles	wrought	by God in his	8, 415/ 21
which, seeing Christ's miracle	wrought	upon the mad man	8, 422/ 32
iniquities that he hath	wrought	I will none remember	8, 432/ 8
iniquity which he hath	wrought	, for that he shall	8, 433/ 7
when he had all	wrought	that he could in	8, 451/ 3
world that should be	wrought	in him -- that	8, 465/ 14
continue, without any wonders	wrought	in any of the	8, 478/ 17
before the world was	wrought	, that they would finally	8, 488/ 20
in which he willingly	wrought	evil . . . except Tyndale say	8, 534/ 35
his manslaughter too was	wrought	by love, because all	8, 534/ 36
in which he willingly	wrought	against it, first his	8, 535/ 7
hand that while he	wrought	so much wickedness he	8, 537/ 23
was a deceiver, and	wrought	with the devil's craft	8, 547/ 20
the while, because it	wrought	not by love; but	8, 552/ 8
charity . . . with which it	wrought	not in the heart	8, 552/ 10
a belief that then	wrought	well with love. If	8, 555/ 29
work that he then	wrought	was the forsaking and	8, 555/ 30
that he had well	wrought	with love, and done	8, 555/ 34
believe with love that	wrought	well. Now thinketh me	8, 555/ 37
if Tyndale ween to	wry	aside and escape by	8, 299/ 11
as Arius, Pelagius, Donatus,	Wycliffe	, and Hus, and such	8, 44/ 19
Otho, Lambert, Luther, and	Wycliffe	, Zwingli, Hutten, Hus, and	8, 480/ 4
such heretics as Arius,	Wycliffe	, Luther, Lambert, Huessgen, Hus	8, 481/ 30
is, and Zwingli, and	Wycliffe	, and himself -- that	8, 561/ 25
had read unto him	Wycliffe's	"Wicket" against the Blessed	8, 21/ 17
as we may say	Wycliffe's	heresies are in Tyndale	8, 554/ 17
Hussites; in England the	Wycliffists	; and now in Almaine	8, 28/ 32
Baal, and now, this	year	, upon Zwingli himself, that	8, 29/ 4
hand of God this	year	slain in plain battle	8, 29/ 7
one through the whole	year	; as ye now see	8, 63/ 2
worst day in the	year	, or than would a	8, 75/ 6
week and all the	year	, too, into one eternal	8, 322/ 23
without either week or	year	. And this change hath	8, 322/ 23
kid? Why of one	year	? Why without spot? Why	8, 329/ 1
that God ceaseth no	year	to work miracles in	8, 346/ 18
Switzerland, even this last	year	, Zwingli set his heretics	8, 482/ 35
Ghost from heaven, are	yearly	celebrated with a solemn	8, 370/ 32
send us now some	years	as plenteous of good	8, 2/ 2
we have had some	years	of late plenteous of	8, 2/ 3

famine of the dear	years	have destroyed bodies. And	8, 2/ 8
the space of three	years	and a half --	8, 2/ 35
made within these few	years	-- what by Luther	8, 5/ 32
the space of nine	years	been beyond the sea	8, 14/ 6
and bestowed as many	years	in study, and under	8, 25/ 34
of this fifteen hundred	years	, never once muse upon	8, 37/ 39
now this fifteen hundred	years	offend their drunken taste	8, 38/ 12
judgment this fifteen hundred	years	past. and discretion to	8, 43/ 12
all this fifteen hundred	years	before Luther's days and	8, 45/ 15
have this fifteen hundred	years	abhorred as an abominable	8, 49/ 37
their ruler in many	years	, all were he right	8, 55/ 24
commandment of God, forty	years	uncircumcised in desert . . . he	8, 72/ 25
hath so many hundred	years	taught his holy Catholic	8, 75/ 27
wont these many hundred	years	to be. Wherein if	8, 83/ 16
folk this fifteen hundred	years	. . . if every man have	8, 88/ 15
till within this twenty	years	, that believed as Tyndale	8, 107/ 12
end so many hundred	years	together, he had here	8, 107/ 26
almost this fifteen hundred	years	together suffered all his	8, 108/ 6
far above a thousand	years	ago), we must now	8, 109/ 31
used so many hundred	years	about the Mass . . . hath	8, 111/ 5
have this fifteen hundred	years	believed . . . because that now	8, 119/ 5
all Christendom a thousand	years	before their days; and	8, 119/ 28
Christendom so many hundred	years	continued . . . four or five	8, 130/ 2
matters so many hundred	years	ere ever this business	8, 134/ 8
walked above eight hundred	years	; how they establish their	8, 135/ 5
that this eight hundred	years	and more, Christ hath	8, 135/ 16
all this eight hundred	years	, saith Tyndale, by these	8, 135/ 20
Christendom this fifteen hundred	years	. And where had Christ's	8, 135/ 25
more than eight hundred	years	the Church hath had	8, 135/ 30
above his eight hundred	years	almost as many more	8, 136/ 4
above his eight hundred	years	. For it is far	8, 136/ 16
Christendom this fifteen hundred	years	have had such beastly	8, 140/ 16
all this fifteen hundred	years	before, the Scripture hath	8, 140/ 21
wot well, at fourscore	years	, and at a hundred	8, 151/ 6
and at a hundred	years	"very old." Will Tyndale	8, 151/ 6
all this eight hundred	years	and above, the preachers	8, 151/ 9
me that eight hundred	years	is, in respect of	8, 151/ 11
time of eight hundred	years	now last past (because	8, 151/ 24
more than a thousand	years	ago. Yet have I	8, 152/ 7
is now thirteen hundred	years	old, or thereabout . . . and	8, 152/ 29
not much above seven	years	since. Now, if this	8, 152/ 30
Christian people, fifteen hundred	years	before them; but each	8, 156/ 14
than this eight hundred	years	; and methinketh eight hundred	8, 158/ 14
and gone eight hundred	years	ago and more, then	8, 158/ 16
that this eight hundred	years	at the last, our	8, 158/ 19
begun, and many hundred	years	continued . . . Tyndale, as one	8, 164/ 23
was used a thousand	years	before Christendom began, as	8, 169/ 30
suppose, this fourteen hundred	years	. For that text doth	8, 182/ 15
church this fourteen hundred	years	, calleth presbyteros an "elder	8, 183/ 7
signification, so many hundred	years	before Tyndale was born	8, 185/ 7

stepped now fifteen hundred	years	from the apostles' days	8, 187/ 8
have, and hundreds of	years	have had, English names	8, 187/ 15
and that within few	years	. For I am sure	8, 190/ 9
out within this forty	years	last past than was	8, 190/ 12
perceive, this three thousand	years	before; and in many	8, 190/ 13
and forgotten hundreds of	years	ere he were born	8, 201/ 4
this two or three	years	together, is yet in	8, 226/ 19
in this fifteen hundred	years	before their days hath	8, 249/ 14
all this fifteen hundred	years	. So that yet again	8, 250/ 5
Christ this fifteen hundred	years	: the false prophet would	8, 266/ 33
thereof hath bestowed many	years	may perceive the true	8, 269/ 13
things done thousands of	years	before the world was	8, 273/ 16
of so many hundred	years	, the preachers were "ever	8, 273/ 31
of so many hundred	years	, holy preachers and miracles	8, 274/ 11
time of fifteen hundred	years	of Christ's church, holy	8, 274/ 14
pope this eight hundred	years	(by all which time	8, 278/ 19
space of seven hundred	years	next before that, which	8, 278/ 22
popes of eight hundred	years	last past . . . which true	8, 279/ 3
the other seven hundred	years	before, or which holy	8, 279/ 5
that almost fifteen hundred	years	hath been believed . . . he	8, 284/ 7
article of fifteen hundred	years	old, unto his example	8, 284/ 8
here now, of late	years	, make doubts upon the	8, 293/ 12
men's hearts, fourteen hundred	years	before. Such peril is	8, 293/ 15
should live as many	years	as were between the	8, 302/ 11
And therefore as many	years	must he needs have	8, 302/ 13
which in fifteen hundred	years	he shall, I am	8, 302/ 36
believe and many hundred	years	have believed that the	8, 309/ 27
yet this fifteen hundred	years	that durst leave it	8, 318/ 26
so this fifteen hundred	years	continued in Christ's church	8, 319/ 5
folk this fifteen hundred	years	before! And where he	8, 319/ 29
been, within this seven	years	last past. The lack	8, 319/ 38
burned within this seven	years	next coming . . . than else	8, 320/ 1
it this fifteen hundred	years	before. If Tyndale stick	8, 321/ 31
doctors of fifteen hundred	years	past . . . and bear men	8, 337/ 13
Scripture this thirteen hundred	years	, and, as it is	8, 339/ 1
is thought, two hundred	years	before; and is yet	8, 339/ 1
Spirit this fifteen hundred	years	-- and not by	8, 361/ 2
unto this eight hundred	years	last past, in which	8, 367/ 2
men before eight hundred	years	last past, ever said	8, 367/ 7
within this eight hundred	years	-- I shall, as	8, 367/ 25
others above eight hundred	years	, and above nine hundred	8, 367/ 27
and above nine hundred	years	, and above a thousand	8, 367/ 28
space of so many	years	unto this day . . . although	8, 370/ 20
in by so many	years	after the Water of	8, 372/ 4
all this eight hundred	years	so entirely fallen into	8, 386/ 31
all this eight hundred	years	last past unto Luther's	8, 387/ 1
all these eight hundred	years	been in a wrong	8, 387/ 16
all this fifteen hundred	years	have been, in a	8, 388/ 25
and so many hundred	years	have done, were heinous	8, 394/ 21
of this fifteen hundred	years	, that ever hath taught	8, 426/ 31

men this fifteen hundred	years	before him? Now is	8, 429/ 7
all this fifteen hundred	years	before ever have believed	8, 437/ 3
time this fifteen hundred	years	. . . and he shall not	8, 477/ 32
passed this fifteen hundred	years	before, against Arius, Otho	8, 480/ 3
scant one in ten	years	, and in some good	8, 482/ 23
not once in tenscore	years	), but whole goodly monasteries	8, 482/ 24
space of so many	years	together, since he first	8, 493/ 9
far as fifteen hundred	years	ago . . . I ween it	8, 513/ 37
nations this fifteen hundred	years	from the time of	8, 520/ 22
will not this five	years	find a better. But	8, 555/ 2
matter, after his two	years'	musings thereupon, neither insight	8, 218/ 31
warning but I? --	yes	, there be that be	8, 26/ 27
two adverbs "yea" and "	yes	." For if the question	8, 230/ 32
answer "Yea," and not "	Yes	." But, now, if the	8, 230/ 37
but he must answer "	Yes	," and say, "Yes, marry	8, 231/ 5
answer "Yes," and say, "	Yes	, marry be they, both	8, 231/ 5
prophet, and Christ said	yes	. . . either should Saint John	8, 231/ 19
themselves, though Tyndale say	yes	, which he shall never	8, 246/ 30
yet Saint Paul said	yes	himself, when he wrote	8, 293/ 30
not this well likened?	Yes	, by my sheath! --	8, 534/ 14
but it is likely	yes	. And therefore let Tyndale	8, 536/ 24
faith should not fail. "	Yes	," saith Master More, "it	8, 553/ 9
from our necks, neither	yield	up ourselves unto sin	8, 419/ 25
from our necks, neither	yield	up ourselves unto sin	8, 445/ 6
from our necks, neither	yield	ourselves unto sin for	8, 447/ 7
off their necks . . . nor	yield	themselves unto sin to	8, 447/ 35
his enemy's feet, and	yield	himself into his enemy's	8, 452/ 10
he saith that they	yield	not themselves unto sin	8, 453/ 32
but yet we never	yield	ourselves unto sin to	8, 454/ 12
filthy devilish deed, they	yield	themselves to serve the	8, 454/ 24
And as they cannot	yield	themselves bond unto sin	8, 460/ 14
avoided. For whensoever he	yieldeth	himself to do horrible	8, 454/ 19
never cast off the	yoke	of God from our	8, 419/ 25
never cast off the	yoke	of God from our	8, 445/ 6
cast never off the	yoke	of God from our	8, 447/ 6
they never off the	yoke	of God off their	8, 447/ 35
never cast off the	yoke	of God from their	8, 455/ 10
never cast off the	yoke	of God from their	8, 455/ 13
still bound within the	yoke	of obedience to the	8, 455/ 16
had not shaken that	yoke	off. But of truth	8, 455/ 17
precept shake off the	yoke	of God for the	8, 455/ 28
better, then is the	yoke	put on again . . . as	8, 455/ 31
not cast off thy	yoke	, good Lord, but I	8, 457/ 14
I will carry thy	yoke	still about my neck	8, 457/ 14
her neck too, and	yoke	us both together. And	8, 457/ 15
once shake off the	yoke	of their bond toward	8, 458/ 20
like swine, we must	yoke	them for breaking hedges	8, 514/ 32
maliciously cast off the	yoke	of God's commandments from	8, 529/ 11
nor cast off the	yoke	of the law, nor	8, 533/ 15
casting off . . . of the	yoke	of God's commandments from	8, 538/ 15

he cast off the	yoke	himself; and then will	8, 538/ 21
casting off of the	yoke	of God's law both	8, 538/ 26
willfully cast off God's	yoke	, and maliciously, too. This	8, 538/ 30
cast not off the	yoke	of love toward the	8, 539/ 20
maliciously cast off the	yoke	of love toward the	8, 540/ 22
from his neck the	yoke	of love toward the	8, 546/ 33
or else bring her	yoked	with me, too. And	8, 457/ 20
he should not come	yoked	to bed. For well	8, 538/ 17
lie to save a	young	innocent babe and with	8, 19/ 8
purpose to answer good	young	Father Frith . . . which now	8, 34/ 11
Howbeit, I shall leave	young	Father Frith in his	8, 34/ 18
that, go further with	young	Father Frith, and touch	8, 34/ 27
God heartily send that	young	man the grace to	8, 34/ 34
seem thereby to give	young	men warning that she	8, 63/ 15
not this only for	young	lusty folk for taming	8, 68/ 6
age (for else had	young	Timothy, upon the calling	8, 187/ 29
Paul had made a	young	man bishop because he	8, 189/ 27
prove that not only	young	men but women also	8, 189/ 31
because he was but	young	. But howsoever Tyndale list	8, 192/ 25
devil hath taught these	young	jugglers, his scholars Luther	8, 205/ 33
Of the Baptism of	Young	Children, Against the Pelagians	8, 370/ 8
by the fireside among	young	children. And yet in	8, 393/ 7
these words that the	young	man should have a	8, 438/ 33
form of arguing that	young	children use in grammar	8, 467/ 29
will make us all	young	children, teach us our	8, 491/ 2
good master teacheth his	young	children. And let him	8, 491/ 3
ragged hand wherein a	young	beginner can scant perceive	8, 491/ 5
hath played the little	young	truant, for all his	8, 497/ 7
brethren wait on the	younger	and serve them and	8, 56/ 15
do never "smite" their "	younger	brethren," that is to	8, 57/ 3
being, as your '	younger	brethren,' not yet	8, 58/ 3
use at your '	younger	brethren' to laugh them	8, 58/ 13
rebel against your '	younger	brethren ' but '	8, 58/ 27
take them then as	younger	brethren, little babes untaught	8, 59/ 11
elder, to teach the	younger	, to bring them to	8, 91/ 9
elder to teach the	younger	and to administer the	8, 91/ 14
once, I ween, the	youngest	of us three, three	8, 34/ 16
their tormentors . . . and the	Zamzummim	themselves do but imagine	8, 136/ 9
Which manner of Christian	zeal	and princely benignity His	8, 9/ 2
Peter in a good	zeal	so smiteth off Malchus'	8, 36/ 7
any spark of Christian	zeal	remained in their hearts	8, 42/ 2
a blind superstition, for	zeal	of which yet they	8, 43/ 16
host, and of good	zeal	, with great thank of	8, 123/ 22
blasphemy that if the	zeal	of God were among	8, 337/ 23
and for the blind	zeal	of them make sects	8, 481/ 7
words of the prophet	Zechariah	. "There shall go forth	8, 100/ 14
much need to consider	Zelophehad	, which for like using	8, 74/ 30
late, in Switzerland, upon	Zwingli	, which was the first	8, 9/ 32
of Friar Huessgen, and	Zwingli	, cast off Matins and	8, 13/ 7
now, this year, upon	Zwingli	himself, that first brought	8, 29/ 4

only Luther, Tyndale, and	Zwingli	, with Friar Huessgen and	8, 156/ 11
and Friar Huessgen and	Zwingli	and all the rabble	8, 156/ 33
of the same, as	Zwingli	, Bucer, Balthasar, Otho, Friar	8, 223/ 8
Tyndale, Friar Huessgen, and	Zwingli	, his very false prophets	8, 270/ 14
with Luther, Huessgen, or	Zwingli	. And he cannot say	8, 312/ 9
if Luther, Friar Huessgen,	Zwingli	, Tyndale, and Lambert had	8, 316/ 28
Lambert. For as for	Zwingli	, I never heard of	8, 437/ 22
Lambert, Luther, and Wycliffe,	Zwingli	, Hutten, Hus, and Tyndale	8, 480/ 4
even this last year,	Zwingli	set his heretics in	8, 482/ 35
over their enemies. And	Zwingli	himself, the archheretic of	8, 483/ 4
captains and company, as	Zwingli	and his ambushment came	8, 483/ 19
follow that Luther, Lambert,	Zwingli	, Huessgen, and Tyndale, and	8, 484/ 5
as Luther is, and	Zwingli	, and Wycliffe, and himself	8, 561/ 25
Friar Barnes was of	Zwingli's	sect against the Sacrament	8, 301/ 10
and after that, the	Zwinglians	: what business they have	8, 28/ 33
as the Lutherans and	Zwinglians	have begun to rise	8, 483/ 13