

# Thomas More Studies

Volume 12.1

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

### Alphabetical Index

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Visit [http://thomasmorestudies.org/Confutation\\_Concordance1&2/framconc.htm](http://thomasmorestudies.org/Confutation_Concordance1&2/framconc.htm)

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

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# The Concordance

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

<u>Context</u>	<u>Word</u>	<u>Page/Line</u>	
sit at Saint Savior's	<b>a-begging</b>	with a dish and	8, 333/ 28
they may run out	<b>a-caterwauling</b>	, and so woo and	8, 7/ 16
every man's eyes so	<b>a-dazed</b>	that no man should	8, 252/ 32
I had as lief	<b>a-drunken</b>	water" -- surely so	8, 121/ 11
it should be but	<b>a-guestwise</b>	. . . and yet would he	8, 158/ 1
leave reasoning and fall	<b>a-scolding</b>	, chiding, and brawling, as	8, 152/ 26
the while they were	<b>a-shriving</b>	!Ye may see now	8, 88/ 16
in their bellies standing	<b>a-strut</b>	with stuffing, call them	8, 521/ 2
and set them all	<b>a-work</b>	. . . and if it walk	8, 58/ 35
up and sinfully set	<b>a-work</b>	!" And lo, thus hath	8, 59/ 4
Gratiapraeveniens to set us	<b>a-work</b>	is called gratia praeveniens	8, 204/ 33
first set my will	<b>a-work</b>	? Can yet my will	8, 507/ 5
and the sin of	<b>Aaron</b>	also -- were those	8, 66/ 3
for the sin of	<b>Aaron</b>	, and also for the	8, 70/ 20
he would not have	<b>Aaron</b>	ascend unto the altar	8, 79/ 11
or a priest . . . as	<b>Aaron</b>	was a priest and	8, 111/ 17
did not miracles . . . nor	<b>Aaron</b>	also did no miracles	8, 247/ 1
is, that his people,	<b>abandoning</b>	the contagion of all	8, 27/ 22
lusts . . . which, when lusts	<b>abate</b>	, come and obey well	8, 516/ 33
of friars following an	<b>Abbot</b>	of Misrule, in a	8, 41/ 6
besides Barnes' book, the	<b>ABC</b>	for Children. And because	8, 10/ 4
men teach children their	<b>ABC's</b>	. But the good people	8, 164/ 5
when the dogs be	<b>abed</b>	, as their priests wed	8, 14/ 23
lay friars and nuns	<b>abed</b>	together and call them	8, 139/ 28
couple the sacrifice of	<b>Abel</b>	or the sacrament of	8, 277/ 4
In the sacrifice of	<b>Abel</b>	in killing and offering	8, 277/ 23
there was taught unto	<b>Abel</b>	, or any man else	8, 277/ 24
folk to forbear and	<b>abhor</b>	the naughty, whereby they	8, 2/ 13
such as himself will	<b>abhor</b>	, they ready to abjure	8, 24/ 37
of all earthly things	<b>abhor</b>	the necessity to do	8, 26/ 36
against them neither, but	<b>abhor</b>	to hear their heresies	8, 37/ 24
all them did not	<b>abhor</b>	that a priest should	8, 46/ 20
thereupon, their hearts would	<b>abhor</b>	to utter such frantic	8, 76/ 21
will "mock us and	<b>abhor</b>	us, in that they	8, 109/ 26
to make their hearts	<b>abhor</b>	his devilish doctrine without	8, 120/ 1
the bare hearing thereof	<b>abhor</b>	it not -- they	8, 120/ 3
Christian people do both	<b>abhor</b>	the idols of the	8, 172/ 1
so? Did the Jews	<b>abhor</b>	images?They abhorred idols	8, 173/ 32
Tyndale so sore doth	<b>abhor</b>	. For he consequently saith	8, 211/ 38
things for heresies, to	<b>abhor</b>	and burn up his	8, 220/ 3
would make the readers	<b>abhor</b>	the doers of them	8, 490/ 18
before . . . he had revoked,	<b>abhorred</b>	, and detested such heresies	8, 22/ 27
this fifteen hundred years	<b>abhorred</b>	as an abominable monstrosity	8, 50/ 1
her heart would have	<b>abhorred</b>	if such a high	8, 91/ 21
written . . . but he hath	<b>abhorred</b>	and detested it to	8, 140/ 5

meaning that though they	<b>abhorred</b>	the paynims' idols, and	8, 173/ 24
Jews abhor images? They	<b>abhorred</b>	idols, but not images	8, 173/ 33
but not images. They	<b>abhorred</b>	not in the Ark	8, 173/ 33
the angels, though they	<b>abhorred</b>	abroad the idols of	8, 173/ 34
he his heresies and	<b>abhorred</b>	Tyndale's books for to	8, 358/ 10
to the Jews, "Thou	<b>abhorrest</b>	idols, and robbest God	8, 173/ 23
in this wise: "Thou	<b>abhorrest</b>	images, and takest from	8, 173/ 30
said unto himself: "Thou	<b>abhorrest</b>	images, Tyndale, and takest	8, 173/ 37
of his benign nature	<b>abhorreth</b>	. Now -- seeing the	8, 27/ 16
that he detesteth and	<b>abhorreth</b>	the errors and heresies	8, 176/ 21
which two things Tyndale	<b>abhorreth</b>	to hear). Another way	8, 288/ 15
all his matter, and	<b>abhorreth</b>	every word that God	8, 562/ 30
that Tyndale's "repentant" elects,	<b>abhorreth</b>	from shrift, and rejecting	8, 570/ 39
that he could not	<b>abide</b>	the glory. He would	8, 14/ 4
that the man did	<b>abide</b>	still by the stake	8, 20/ 2
shall the country long	<b>abide</b>	without debate and ruffle	8, 28/ 27
translation of Scripture, and	<b>abide</b>	by his other false	8, 32/ 25
set open, Tyndale cannot	<b>abide</b>	it to be ignorant	8, 80/ 12
What Christian ears can	<b>abide</b>	such blasphemous folly? Yet	8, 110/ 33
in the open day	<b>abide</b>	thereby, and avow the	8, 124/ 29
him to bear and	<b>abide</b>	the brabbling of Tyndale's	8, 153/ 24
in this point and	<b>abide</b>	thereby . . . that his translation	8, 174/ 20
at all, but can	<b>abide</b>	well and hold very	8, 206/ 17
openly. But he cannot	<b>abide</b>	in no wise that	8, 206/ 23
Tyndale in no wise	<b>abide</b>	. And why? For he	8, 206/ 25
his stead), and there	<b>abide</b>	the shame and the	8, 208/ 4
that he may not	<b>abide</b>	the sight of them	8, 293/ 35
also, if Tyndale will	<b>abide</b>	by this, either he	8, 305/ 18
him in this wise: "	<b>Abide</b>	thou in those things	8, 359/ 25
Paul saith" to Timothy, "	<b>abide</b>	in those things that	8, 360/ 2
church . . . but biddeth him	<b>abide</b>	fast by those things	8, 360/ 6
saith not to Timothy, "	<b>Abide</b>	in those things that	8, 360/ 12
I have written," but "	<b>Abide</b>	in those things that	8, 360/ 12
they again that to	<b>abide</b>	by that word were	8, 367/ 1
the known, Catholic church	<b>abide</b>	-- as it needs	8, 378/ 17
as it needs must	<b>abide</b>	if the scripture abide	8, 378/ 17
abide if the scripture	<b>abide</b>	by which it is	8, 378/ 17
faith being only faith	<b>abide</b>	in him, it is	8, 421/ 24
occasion for him to	<b>abide</b>	good still, and that	8, 439/ 32
toward God . . . but both	<b>abide</b>	bound still unto God	8, 458/ 21
faith may stand and	<b>abide</b>	with all abomination . . . meaning	8, 458/ 37
in his Passion, to	<b>abide</b>	perpetually with us, according	8, 466/ 11
promised to dwell and	<b>abide</b>	, to teach it every	8, 477/ 5
and your fruit shall	<b>abide</b>	," he spoke there not	8, 498/ 20
And if he will	<b>abide</b>	still by that word	8, 513/ 7
must be patient and	<b>abide</b>	God's harvest, until the	8, 528/ 32
God, "The plague shall	<b>abide</b>	in thine house forever	8, 539/ 33
have his will, and	<b>abide</b>	thereby still . . . that though	8, 552/ 27
all, but still had	<b>abided</b>	by them. And such	8, 22/ 31
they could never have	<b>abided</b>	. Now if they will	8, 26/ 25

Tyndale plainly teacheth and	<b>abideth</b>	by; and therefore Erasmus	8, 176/ 22
that himself teacheth and	<b>abideth</b>	by. And therefore was	8, 176/ 35
he cannot indeed), then	<b>abideth</b>	that bond still, to	8, 379/ 12
the seed of him	<b>abideth</b>	in him; and he	8, 427/ 18
the seed of God	<b>abideth</b>	in him; and he	8, 434/ 33
other articles. But yet	<b>abideth</b>	still against him that	8, 473/ 28
Christ's own promise ever	<b>abiding</b>	with his church and	8, 154/ 8
his Holy Spirit, ever	<b>abiding</b>	with his church, shall	8, 258/ 9
and his own Son	<b>abiding</b>	in his Church --	8, 359/ 16
the Spirit of God	<b>abiding</b>	in his church. And	8, 375/ 35
begotten -- seeth necessary,	<b>abiding</b>	with his church forever	8, 380/ 34
manqueller hath everlasting life	<b>abiding</b>	in him." Lo, good	8, 435/ 3
the "seed of God"	<b>abiding</b>	in him: here he	8, 435/ 5
hath not "everlasting life"	<b>abiding</b>	in him. Which is	8, 435/ 7
the seed of God	<b>abiding</b>	in him: yet followeth	8, 435/ 22
the seed of God	<b>abiding</b>	in him.' He	8, 435/ 33
the seed of God	<b>abiding</b>	in him.' And	8, 436/ 14
doctrine of God's Spirit	<b>abiding</b>	, by Christ's promise, in	8, 466/ 1
through the wisdom of	<b>Abigail</b>	. How long slumbered he	8, 529/ 3
-- as Korah and	<b>Abiram</b>	, and the king Uzziah	8, 259/ 30
other shires, since his	<b>abjuration</b>	. But howsoever the matter	8, 18/ 17
been present at his	<b>abjuration</b>	before . . . to which also	8, 20/ 15
he had after his	<b>abjuration</b>	, and against the prohibitions	8, 22/ 10
given him upon his	<b>abjuration</b>	, made in sundry secret	8, 22/ 11
after the prohibition and	<b>abjuration</b>	too, yet would he	8, 358/ 3
Save you yourself and	<b>abjure</b>	. But as for me	8, 20/ 8
abhor, they ready to	<b>abjure</b>	again if it might	8, 24/ 37
heresy before this time	<b>abjured</b>	, and is at this	8, 8/ 36
to heresy and was	<b>abjured</b>	. . . and after that like	8, 16/ 19
word at the leastwise,	<b>abjured</b>	all that holy doctrine	8, 17/ 6
whom there are some	<b>abjured</b>	since, and some that	8, 17/ 18
he wist well were	<b>abjured</b>	before -- namely Richard	8, 17/ 19
heresies, he would have	<b>abjured</b>	them again with all	8, 20/ 4
me, because I have	<b>abjured</b>	before, there is no	8, 20/ 8
good will have once	<b>abjured</b>	, and once perjured, again	8, 20/ 11
opinions as he was	<b>abjured</b>	for -- notwithstanding that	8, 20/ 13
Bilney, that was before	<b>abjured</b>	. . . which was the man	8, 22/ 1
not only be well	<b>able</b>	to perceive him for	8, 7/ 33
world will never be	<b>able</b>	to quench. Another is	8, 21/ 37
Catholic faith, were well	<b>able</b>	to answer them. For	8, 26/ 3
corner to creep into,	<b>able</b>	to hide his head	8, 34/ 4
them, and that were	<b>able</b>	in writing to much	8, 36/ 3
they shall themselves be	<b>able</b>	to reject and confound	8, 38/ 23
own tale, should seem	<b>able</b>	to understand the things	8, 47/ 4
well proved, nor never	<b>able</b>	to be proved, against	8, 54/ 25
present should not be	<b>able</b>	to contain themselves from	8, 84/ 6
be very few, neither,	<b>able</b>	to be plainly proved	8, 94/ 16
an instrument therein, was	<b>able</b>	to give health unto	8, 103/ 8
dirt of the street	<b>able</b>	to do such cures	8, 103/ 19
the surgeons' shops were	<b>able</b>	to attain unto. Now	8, 103/ 20

the bodily, corporeal water	<b>able</b>	to work upon the	8, 104/ 4
the Baptists were not	<b>able</b>	to dispute them out	8, 120/ 13
the Baptists were not	<b>able</b>	to dispute them out	8, 120/ 26
every man was not	<b>able</b>	to perceive them with	8, 139/ 5
that they were not	<b>able</b>	to judge these men	8, 139/ 10
for that God was	<b>able</b>	to keep all his	8, 155/ 5
look that Tyndale were	<b>able</b>	to tell me --	8, 195/ 2
if hearty repentance be	<b>able</b>	forever to keep him	8, 215/ 33
-- it must be	<b>able</b>	to keep him from	8, 215/ 34
never so fast), be	<b>able</b>	to wrest it out	8, 226/ 2
as though they were	<b>able</b>	to win the whole	8, 226/ 9
such despair to be	<b>able</b>	to match therewith that	8, 226/ 20
should have been as	<b>able</b>	to perceive it as	8, 249/ 36
is a word well	<b>able</b>	alone to prove himself	8, 251/ 29
paynims nor Turks be	<b>able</b>	to match our church	8, 252/ 6
false and are never	<b>able</b>	to prove their saying	8, 253/ 16
but that God is	<b>able</b>	to do them whensoever	8, 264/ 20
and the true preachers	<b>able</b>	enough to confound the	8, 265/ 6
sons ere Tyndale be	<b>able</b>	to prove me that	8, 271/ 37
in all that time,	<b>able</b>	to be profitable without	8, 277/ 39
a mighty strong post,	<b>able</b>	to bear down all	8, 282/ 36
Sacrament of Penance be	<b>able</b>	to put away the	8, 288/ 31
though the pardon be	<b>able</b>	to discharge a man	8, 288/ 36
while they live, be	<b>able</b>	to withstand it, neither	8, 295/ 18
significations that they were	<b>able</b>	to teach the significations	8, 299/ 15
now the lords, and	<b>able</b>	to change it to	8, 321/ 24
And he is as	<b>able</b>	to keep it from	8, 321/ 29
then was God as	<b>able</b>	to keep them as	8, 339/ 7
hearts, made the people	<b>able</b>	to know him for	8, 341/ 32
his company is ever	<b>able</b>	to be judged by	8, 341/ 35
upon a plain, were	<b>able</b>	so to command so	8, 354/ 34
then shall we be	<b>able</b>	well to understand the	8, 361/ 15
written in Scripture; nor	<b>able</b>	is he not, nor	8, 364/ 29
never shall hereafter be	<b>able</b>	, to avoid it . . . but	8, 364/ 30
whom no man is	<b>able</b>	to pay that he	8, 372/ 28
such as should be	<b>able</b>	and meet to teach	8, 374/ 36
he shall never be	<b>able</b>	, while he liveth, so	8, 377/ 3
be then so well	<b>able</b>	to prove that any	8, 377/ 20
knoweth, Luther was never	<b>able</b>	to answer one word	8, 380/ 5
whether the best be	<b>able</b>	to stand. He may	8, 392/ 24
unlearned men are not	<b>able</b>	, nor every learned man	8, 396/ 11
God is in him	<b>able</b>	to preserve the man	8, 440/ 2
heat that shall be	<b>able</b>	to bring them into	8, 452/ 31
hell shall never be	<b>able</b>	to put him in	8, 453/ 13
for they were never	<b>able</b>	to rise again alone	8, 454/ 30
our good works is	<b>able</b>	of itself for our	8, 463/ 5
that albeit God is	<b>able</b>	in such wise to	8, 507/ 21
dread of hell is	<b>able</b>	to pull them back	8, 512/ 10
taught that they be	<b>able</b>	to teach it others	8, 513/ 24
stronger than David," and	<b>able</b>	to "carry him" away	8, 530/ 31

upon a child, and	<b>able</b>	to bear him down	8, 530/ 35
and a little wind	<b>able</b>	enough to blow away	8, 530/ 35
reprobates and elects, be	<b>able</b>	to withstand if we	8, 532/ 4
we should never be	<b>able</b>	to convict him of	8, 547/ 3
people that the faith	<b>abode</b>	at any time only	8, 554/ 5
serve God -- what	<b>abominable</b>	idolatry is this? If	8, 3/ 30
faith? And what more	<b>abominable</b>	infidelity than to abuse	8, 4/ 5
pestilent infidelities, and these	<b>abominable</b>	kinds of idolatries . . . far	8, 4/ 29
pestilent errors besides, these	<b>abominable</b>	books of Tyndale and	8, 5/ 29
by sinful errors and	<b>abominable</b>	heresies, many more thousand	8, 11/ 2
and after, for his	<b>abominable</b>	heresies, delivered to the	8, 13/ 28
Finally, holding all these	<b>abominable</b>	heresies, with yet divers	8, 15/ 27
there worse nor more	<b>abominable</b>	written. And yet, his	8, 25/ 11
set forth here their	<b>abominable</b>	heresies with -- doth	8, 26/ 34
brought into Switzerland the	<b>abominable</b>	heresy against the Blessed	8, 29/ 5
Tyndale among many other	<b>abominable</b>	heresies teacheth for the	8, 32/ 4
gargoyle faces of their	<b>abominable</b>	heresy. And for because	8, 33/ 16
Englishmen's hearts, and their	<b>abominable</b>	books burned up, mine	8, 35/ 15
unto the maintenance of	<b>abominable</b>	sin and service of	8, 41/ 26
that of the most	<b>abominable</b>	sort, deflowering religious women	8, 43/ 2
in shameful incest and	<b>abominable</b>	bitchery -- doth he	8, 48/ 3
years abhorred as an	<b>abominable</b>	monstrosity, and accounted it	8, 50/ 1
' sodomites ';	<b>abominable</b>	, ' shameless, '	8, 58/ 19
out at last his	<b>abominable</b>	blasphemy against the blessed	8, 75/ 24
divers places of his	<b>abominable</b>	book of Obedience. And	8, 83/ 26
none oblation; by which	<b>abominable</b>	heresy he taketh quite	8, 111/ 11
destroyeth all his whole	<b>abominable</b>	doctrine. For he confesseth	8, 118/ 3
it was a shameful,	<b>abominable</b>	sin, a monk to	8, 134/ 16
his own eyes this	<b>abominable</b>	bitchery of these bold	8, 139/ 27
every man judge for	<b>abominable</b>	heresy . . . if we will	8, 139/ 29
more . . . shamefully show their	<b>abominable</b>	bitchery, to the corruption	8, 206/ 22
and writeth in his	<b>abominable</b>	books. He might much	8, 220/ 12
enough that it is	<b>abominable</b>	theft and sacrilege for	8, 228/ 30
their expositions call it	<b>abominable</b>	lechery -- he must	8, 250/ 9
that shameful sacrilege and	<b>abominable</b>	bitchery, whereof will they	8, 265/ 32
with such open, shameless,	<b>abominable</b>	blasphemy that if the	8, 337/ 22
some kind of such	<b>abominable</b>	sacrifice as the Gentiles	8, 348/ 32
the paynims that were	<b>abominable</b>	before the face of	8, 349/ 14
Church of Christ by	<b>abominable</b>	heresies, and from all	8, 358/ 34
preach and teach such	<b>abominable</b>	heresies as now Tyndale	8, 388/ 26
indeed do, many such	<b>abominable</b>	deeds as men be	8, 397/ 8
life. For besides that	<b>abominable</b>	heresy itself (against all	8, 403/ 19
treason, or any other	<b>abominable</b>	deed, be it never	8, 425/ 21
were it never so	<b>abominable</b>	. For in his exposition	8, 425/ 33
damned. Now, of these	<b>abominable</b>	heresies what bold occasion	8, 426/ 4
first author of that	<b>abominable</b>	heresy, better than Saint	8, 426/ 27
sect thereof and an	<b>abominable</b>	heresy -- they be	8, 437/ 29
that none of their	<b>abominable</b>	deeds could be any	8, 442/ 16
and that all those	<b>abominable</b>	deeds be no deadly	8, 444/ 9
the deed never so	<b>abominable</b>	. . . and such as far	8, 448/ 5

right faith . . . but that	<b>abominable</b>	sin cannot stand with	8, 459/ 14
right faith, fall into	<b>abominable</b>	sinful deeds, upon great	8, 459/ 28
doth continue, and their	<b>abominable</b>	sinful deeds, together. And	8, 459/ 32
firmly, that it was	<b>abominable</b>	sacrilege for a friar	8, 481/ 23
and beholding of their	<b>abominable</b>	deeds -- but let	8, 492/ 1
let us in this	<b>abominable</b>	beast now, and in	8, 492/ 15
such other horrible and	<b>abominable</b>	deeds, oftentimes doth deliberately	8, 493/ 29
excused of all those	<b>abominable</b>	deeds if it might	8, 494/ 5
were it never so	<b>abominable</b>	. . . but only those last	8, 494/ 29
which repenteth not his	<b>abominable</b>	heresies, but stubbornly standeth	8, 495/ 3
show you of his	<b>abominable</b>	error in this point	8, 502/ 9
wretch that doth an	<b>abominable</b>	deed seeth and perceiveth	8, 512/ 21
the teaching of his	<b>abominable</b>	heresies in which he	8, 516/ 2
us ween that the	<b>abominable</b>	deeds of elects be	8, 531/ 17
and of their nature	<b>abominable</b>	. And in the sleep	8, 534/ 22
ungracious words, all these	<b>abominable</b>	deeds, never fall from	8, 536/ 20
doth divers "horrible" and	<b>abominable</b>	deeds in his sleep	8, 565/ 32
deadly, what horrible and	<b>abominable</b>	deeds soever they do	8, 566/ 30
elects plainly do sometimes	<b>abominable</b>	deeds . . . which deeds yet	8, 569/ 36
never so horrible and	<b>abominable</b>	-- because of their	8, 570/ 10
do their horrible and	<b>abominable</b>	deeds, and before the	8, 570/ 14
and of all extreme	<b>abomination</b>	hath set his poisoned	8, 119/ 33
bestly "wedding" in great	<b>abomination</b>	; and now ye see	8, 140/ 17
and unto God an	<b>abomination</b>	, and a foul, stinking	8, 206/ 13
man taketh for none	<b>abomination</b>	at all, but can	8, 206/ 16
with all kinds of	<b>abomination</b>	and sin. And yet	8, 419/ 5
with all kinds of	<b>abomination</b>	and sin. More Consider	8, 420/ 18
the hugeness of their	<b>abomination</b>	, withdraw himself so far	8, 423/ 21
with all kinds of	<b>abomination</b>	and sin": ye see	8, 443/ 10
all kind of all	<b>abomination</b>	and sin" -- I	8, 458/ 29
and abide with all	<b>abomination</b>	. . . meaning thereby that the	8, 458/ 37
with any proving that	<b>abomination</b>	and sin cannot stand	8, 459/ 13
by Tyndale himself, all	<b>abomination</b>	and sin may stand	8, 459/ 33
it is a horrible	<b>abomination</b>	that any monk or	8, 477/ 36
their gods all the	<b>abominations</b>	that our Lord hateth	8, 349/ 8
any of all those	<b>abominations</b>	which the wicked man	8, 432/ 13
given, and he shall	<b>abound</b>	, " that well bestoweth his	8, 205/ 6
addeth and maketh more	<b>abound</b>	, and with which he	8, 205/ 19
Ninevites and the others	<b>above-rehearsed</b>	, there is no manner	8, 70/ 25
only Tyndale's words last	<b>above-rehearsed</b>	. . . but over that, all	8, 549/ 27
with all other works	<b>above-remembered</b>	, proceeding of a faithful	8, 54/ 19
and from Noah to	<b>Abraham</b>	, and so to Moses	8, 270/ 35
the world long ere	<b>Abraham</b>	-- yea, and ere	8, 273/ 8
Now, from Noah to	<b>Abraham</b>	, how many miracles findeth	8, 274/ 2
the preachers? Nor from	<b>Abraham</b>	to Moses neither, he	8, 274/ 3
the scriptures -- as	<b>Abraham</b>	said unto the rich	8, 274/ 32
made between him and	<b>Abraham</b>	. . . he wrote in the	8, 276/ 12
Tyndale that God taught	<b>Abraham</b>	what thing the circumcision	8, 277/ 15
Where findeth he that	<b>Abraham</b>	was taught that in	8, 277/ 29
wise, no more than	<b>Abraham</b>	knew why God bade	8, 300/ 10

that was promised unto	<b>Abraham</b>	should come and bless	8, 329/ 19
determine it also. For	<b>Abraham</b>	answered the rich man	8, 342/ 9
in this point of	<b>Abraham</b>	, Lazarus, and the rich	8, 342/ 15
was not raised by	<b>Abraham</b>	and sent unto those	8, 342/ 16
that those words of	<b>Abraham</b>	nothing touch the New	8, 342/ 27
words were spoken by	<b>Abraham</b>	peradventure long before Christ's	8, 342/ 29
well those words of	<b>Abraham</b>	prove nothing at all	8, 342/ 36
that was promised unto	<b>Abraham</b>	should come and bless	8, 404/ 5
that was promised unto	<b>Abraham</b>	should come and bless	8, 407/ 18
his promise made unto	<b>Abraham</b>	that of his seed	8, 465/ 1
heresies so sore set	<b>abroach</b>	in some unhappy hearts	8, 35/ 19
set his poisoned barrel	<b>abroach</b>	; from the dreggy draft	8, 119/ 33
and been more spread	<b>abroad</b>	. . . God hath taken more	8, 4/ 34
books that yet came	<b>abroad</b>	in English -- of	8, 9/ 11
no lucre, cast them	<b>abroad</b>	by night; so great	8, 11/ 34
to spread these books	<b>abroad</b>	to such as keep	8, 35/ 20
over hither and spread	<b>abroad</b>	within this realm; the	8, 142/ 15
unknown chosen heretics scattered	<b>abroad</b>	in corners and studying	8, 165/ 26
angels, though they abhorred	<b>abroad</b>	the idols of devils	8, 173/ 34
also that infection farther	<b>abroad</b>	-- I say, therefore	8, 178/ 8
Christ's congregation is spread	<b>abroad</b>	into all the world	8, 281/ 18
devil's mouth blown out	<b>abroad</b>	against the strong rocks	8, 471/ 15
repress heresies were as	<b>Absalom</b>	with his army, and	8, 137/ 26
taken and slain, as	<b>Absalom</b>	was and his folk	8, 137/ 34
fair, holy speech, like	<b>Absalom</b>	with his fair hair	8, 138/ 2
other simple souls are	<b>absent</b>	and nobody by them	8, 62/ 14
ordinarily . . . not forbarring his	<b>absolute</b>	merciful power, whereby he	8, 210/ 3
special privilege of God's	<b>absolute</b>	mercy. For by his	8, 213/ 20
mercy, by which his	<b>absolute</b>	power is never bound	8, 568/ 33
congregation . . . the term "congregation,"	<b>absolutely</b>	set, signifieth no more	8, 171/ 25
he speak of him	<b>absolutely</b>	, without mention of any	8, 235/ 33
word, neither . . . but is	<b>absolutely</b>	true in itself, without	8, 242/ 20
humbly besought him of	<b>absolution</b>	from the sentence of	8, 23/ 10
all . . . and that his	<b>absolution</b>	were not worth a	8, 127/ 8
by the shrift and	<b>absolution</b>	his high indignation whereupon	8, 209/ 31
posts, dumb blessings, dumb	<b>absolutions</b>	; their dumb pattering and	8, 134/ 24
he be commanded to	<b>abstain</b>	from wine, that will	8, 124/ 35
they needed not to	<b>abstain</b>	from writing of them	8, 291/ 3
to wit, that you	<b>abstain</b>	from things offered to	8, 343/ 26
-- that men should	<b>abstain</b>	from strangled, and from	8, 375/ 12
altogether. For as for	<b>abstinence</b>	to tame the flesh	8, 63/ 36
in their vow of	<b>abstinence</b>	from all carnal knowledge	8, 403/ 32
Omni habenti dabitur et	<b>abundabit</b>	" ("To every man that	8, 205/ 5
dread that the great	<b>abundance</b>	and plenty of the	8, 2/ 9
our privilege of more	<b>abundant</b>	grace and pardon by	8, 71/ 6
godly father of his	<b>abundant</b>	charity, saith that he	8, 179/ 6
that they have done	<b>abundantly</b>	enough for God --	8, 109/ 17
abominable infidelity than to	<b>abuse</b>	the Scripture of God	8, 4/ 5
both twain deceitfully did	<b>abuse</b>	his goodness, and brought	8, 9/ 6
Tyndale here sinfully doth	<b>abuse</b>	the holy words of	8, 43/ 28

heretic." Thus may Tyndale	<b>abuse</b>	the holy name of	8, 167/ 30
wit of man might	<b>abuse</b>	the Scripture to the	8, 295/ 34
the color whereof they	<b>abuse</b>	the Scripture, and when	8, 358/ 29
he had so falsely	<b>abused</b>	the King's gracious remission	8, 17/ 13
saith, but "mistaken" and "	<b>abused</b>	" -- by which it	8, 144/ 25
of time they found	<b>abused</b>	therein, been changed into	8, 161/ 1
worse than King Belshazzar	<b>abused</b>	the hallowed vessels of	8, 163/ 4
he may be soon	<b>abused</b>	. But whoso well weigh	8, 294/ 22
but jest upon the	<b>abuses</b>	of such things, after	8, 177/ 18
that be since for	<b>abuses</b>	changed, as kissing each	8, 324/ 21
than doth the other,	<b>abuseth</b>	the Scripture unto it	8, 41/ 19
and reason and shamefully	<b>abuseth</b>	the Scripture. These are	8, 167/ 35
to use them; and	<b>abusing</b>	them to vice, the	8, 204/ 24
Blessed Sacrament. And thus	<b>abusing</b>	themselves, they declare, lo	8, 484/ 23
words of Saint Augustine, "	<b>Accedit</b>	verbum ad elementum et	8, 96/ 14
Father in heaven, an	<b>acceptable</b>	sacrifice upon his painful	8, 108/ 30
which the man is	<b>acceptable</b>	to God: as the	8, 204/ 27
that wise, pleasant and	<b>acceptable</b>	to God, and profit	8, 300/ 12
of wedlock is more	<b>acceptable</b>	to God than the	8, 306/ 11
desire of heaven and	<b>acceptable</b>	service of God. And	8, 321/ 21
infinite mercy taken and	<b>accepted</b>	that pain for so	8, 24/ 26
for all Tyndale's scolding,	<b>accepted</b>	and taken before all	8, 153/ 22
notwithstanding, he received and	<b>accepted</b>	for a means of	8, 239/ 30
as his high goodness	<b>accepteth</b>	and rewardeth for worthy	8, 508/ 20
and God indifferent, without	<b>acception</b>	of persons, as said	8, 499/ 20
upon his elects, without	<b>acception</b>	of persons or partial	8, 522/ 31
their donet and their	<b>accidence</b>	; but now they go	8, 10/ 8
Scripture; and for an	<b>accidence</b>	, because we should be	8, 10/ 10
Latin is capio or	<b>accipio</b>	; and both the Greek	8, 237/ 29
we in such wise	<b>accomplish</b>	and fulfill them . . . as	8, 368/ 8
privily . . . but I will	<b>accomplish</b>	this my word in	8, 539/ 15
followeth that grace that	<b>accomplisheth</b>	and perfecteth the full	8, 241/ 20
lust and devilish appetite,	<b>accomplisheth</b>	his detestable deed . . . not	8, 512/ 25
and of her own	<b>accord</b>	follow the judgment of	8, 496/ 23
and of her own	<b>accord</b>	follow the judgment of	8, 501/ 17
and of her own	<b>accord</b>	follow the judgment of	8, 511/ 16
will always doth naturally	<b>accord</b>	and agree to follow	8, 512/ 13
high, pure, spiritual process	<b>accordeth</b>	with such a base	8, 48/ 9
that pain, because it	<b>accordeth</b>	not with his ordinary	8, 210/ 14
of Tyndale whether he	<b>account</b>	the pope and the	8, 57/ 21
an abominable monstrosity, and	<b>accounted</b>	it in common talking	8, 50/ 1
ceremony taken up and	<b>accounted</b>	for good through Christ's	8, 326/ 31
and that he is	<b>accounted</b>	amongst men that be	8, 370/ 13
both. For penitents are	<b>accounted</b>	among the good; and	8, 391/ 30
then are there therein	<b>accounted</b>	not only repenting sinners	8, 392/ 5
nor never have been,	<b>accounted</b>	either in the Church	8, 561/ 29
to be obedient, and	<b>accounteth</b>	their commandments for his	8, 209/ 3
needs be that he	<b>accounteth</b>	among such as he	8, 303/ 26
clergy by that name . . .	<b>accounting</b>	them for the more	8, 164/ 11
idolatry the very most	<b>accursed</b>	kind. The chief evil	8, 3/ 23

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

he had wedded, and natural Word, of himself that because he was father, he was therefore God, whereby he is a deadly delight to that if they can commandment to flatter and a faithful friend and that they shall not but would blind and God) he should not he go about to and goeth about to nothing contrary . . . they cannot cannot for very shame would no man should children, let no man to win him and small, ragged hand to a man hath been being priest, he hath and Eve was so and therein have I officers with rewards, and when he thus doth, " sacrament of Matrimony was church is but newly a thing new-found, but have of good mind Church was then newly it was the Church false Pharisees that had believed before that heresy would, when they have Lutherans and Zwinglians have then he should have their own fault first hath declared in that lay forth in that and sung on God's our faith in that he had on God's of saints and reverent of all this reverent it rather his willing it? Doth the willing that every man that shall plainly perceive and to make us clearly	<b>begotten</b> <b>begotten</b> <b>begotten</b> <b>begotten</b> <b>begotten</b> <b>beguile</b> <b>beguile</b> <b>beguile</b> <b>beguile</b> <b>beguile</b> <b>beguile</b> <b>beguile</b> <b>beguile</b> <b>beguile</b> <b>beguile</b> <b>beguile</b> <b>beguile</b> <b>beguile</b> <b>beguile</b> <b>beguiled</b> <b>beguiled</b> <b>beguiled</b> <b>beguiled</b> <b>beguiled</b> <b>beguileth</b> <b>beguileth</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>begun</b> <b>behalf</b> <b>behalf</b> <b>behalf</b> <b>behalf</b> <b>behalf</b> <b>behavior</b> <b>behavior</b> <b>behavior</b> <b>behavior</b> <b>beheld</b> <b>behold</b> <b>behold</b>	children too. And in -- seeth necessary, abiding by his father, he of his father only and born of God good people, and bring the laws and precepts ourselves with. As here all the company, and you, let us with their hearers with darkness them and make them us with sophistical equivocation us. I think he us, though they may him, for the love us and make us you. He that doth him at the last us and make us and brought into many a woman and wedded that she thought she his hope, as ye the law with cautels " not the laws with by God in Paradise . . . Tyndale would we should of old . . . at such , and many hundred years to be called by , gathered, and taught; and to teach contrary to ; and being very sure with good things for to rise and ruffle this chapter as he , to fall into such in sundry places -- the mind of the -- I will not as ever he did commanded them some certain used at their images is because that there that serveth the matter of the taker change him took him for the bare, ugly gargoye it, put his examples	8, 287/ 20 8, 380/ 34 8, 421/ 2 8, 421/ 3 8, 436/ 17 8, 12/ 2 8, 29/ 37 8, 60/ 26 8, 137/ 33 8, 157/ 11 8, 205/ 25 8, 219/ 30 8, 271/ 31 8, 311/ 12 8, 398/ 19 8, 439/ 3 8, 441/ 23 8, 441/ 27 8, 469/ 37 8, 492/ 22 8, 6/ 18 8, 7/ 7 8, 49/ 22 8, 547/ 5 8, 124/ 7 8, 124/ 31 8, 85/ 8 8, 135/ 15 8, 164/ 19 8, 164/ 22 8, 171/ 3 8, 226/ 12 8, 275/ 16 8, 340/ 11 8, 352/ 29 8, 483/ 13 8, 497/ 11 8, 527/ 5 8, 57/ 13 8, 134/ 7 8, 160/ 18 8, 252/ 4 8, 348/ 29 8, 3/ 8 8, 110/ 21 8, 207/ 27 8, 503/ 18 8, 13/ 17 8, 33/ 15 8, 490/ 15
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doth plainly and openly	<b>behold</b>	-- such, I mean	8, 507/ 16
glass, and perceive and	<b>behold</b>	but, as it were	8, 509/ 23
thus saith our Lord:	<b>Behold</b>	, I shall raise up	8, 539/ 11
himself, and standeth and	<b>beholdeth</b>	and falleth to play	8, 489/ 3
it were, with the	<b>beholding</b>	of a peacock's tail	8, 42/ 34
is increased by the	<b>beholding</b>	of those holy ceremonies	8, 109/ 9
and wax proud in	<b>beholding</b>	the marvelous greatness of	8, 159/ 21
organs and altogether, and	<b>beholding</b>	the solemn, godly sacraments	8, 160/ 10
keep them, by the	<b>beholding</b>	of the ceremonies, or	8, 299/ 16
in the contemplation and	<b>beholding</b>	of his Almighty Godhead	8, 436/ 35
the hateful hearing and	<b>beholding</b>	of their abominable deeds	8, 492/ 1
his devilish delight in	<b>beholding</b>	her, and thereby willingly	8, 537/ 28
written," and "Thus it	<b>behooved</b>	Christ to suffer and	8, 238/ 20
the setting up of	<b>Bel</b>	and Baal, and Beelzebul	8, 4/ 31
the prophets both of	<b>Bel</b>	and Baal, and now	8, 29/ 4
darkness, between Christ and	<b>Belial</b>	"? I say also that	8, 488/ 3
my Dialogue, that I	<b>belie</b>	Luther. But when I	8, 16/ 7
if he list to	<b>belie</b>	them. But why, trow	8, 77/ 19
God: he doth untruly	<b>belie</b>	them. For who is	8, 114/ 26
that Tyndale doth but	<b>belie</b>	them. For since God's	8, 159/ 5
it pleaseth him to	<b>belie</b>	me to sweeten his	8, 344/ 16
forsworn and had utterly	<b>belied</b>	him. But God, which	8, 22/ 5
him with a false	<b>belief</b>	. And if it be	8, 3/ 33
color of their false	<b>belief</b>	? And what can be	8, 4/ 6
can be a worse	<b>belief</b>	than to believe that	8, 4/ 7
what can be worse	<b>belief</b>	than to believe that	8, 4/ 11
can be a worse	<b>belief</b>	than to believe that	8, 4/ 13
can be a worse	<b>belief</b>	than to believe that	8, 4/ 18
can be a worse	<b>belief</b>	than to believe that	8, 4/ 20
can be a worse	<b>belief</b>	than to believe that	8, 4/ 23
but only lack of	<b>belief</b>	? And if it be	8, 4/ 24
and in a false	<b>belief</b>	. . . when he heareth Tyndale	8, 43/ 24
love, so is the	<b>belief</b>	of his promises, and	8, 51/ 32
blood, and by our	<b>belief</b>	in his promises of	8, 52/ 10
brought in a wrong	<b>belief</b>	, contrary to all doctrine	8, 63/ 21
because of the false	<b>belief</b>	that the plunging in	8, 92/ 34
past, with faith and	<b>belief</b>	of the word of	8, 100/ 36
saith also that his	<b>belief</b>	is so necessary to	8, 107/ 13
salvation that the contrary	<b>belief</b>	is damnable . . . for else	8, 107/ 14
we speak here of	<b>belief</b>	and faith; not of	8, 107/ 35
customable fashion, letting the	<b>belief</b>	go by, he answer	8, 107/ 36
take out of our	<b>belief</b>	; and this is Luther's	8, 113/ 14
in very deed the	<b>belief</b>	, or at the leastwise	8, 124/ 22
had a good, faithful	<b>belief</b>	in blessing, both where	8, 127/ 23
and be of the	<b>belief</b>	that those holy fathers	8, 134/ 13
or weighty point of	<b>belief</b>	, for any fear lest	8, 154/ 31
ears . . . but also the	<b>belief</b>	of all grace, and	8, 205/ 37
already, and keep their	<b>belief</b>	still, and yet fall	8, 212/ 10
the root of right	<b>belief</b>	out of his heart	8, 217/ 36
still in their false	<b>belief</b>	: it were all in	8, 219/ 34

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

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

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

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

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

of a long custom"	<b>believe</b>	myself that I "say	8, 175/ 10
naked in a net	<b>believe</b>	that no man see	8, 175/ 12
it, Tyndale would not	<b>believe</b>	me but if I	8, 192/ 37
showeth it not, to	<b>believe</b>	him that Saint Peter	8, 193/ 2
away, to make men	<b>believe</b>	that there is nothing	8, 206/ 2
you") "and come and	<b>believe</b>	the Gospel" (or "glad	8, 212/ 3
death: we may well	<b>believe</b>	the Apostle in this	8, 214/ 1
church which we should	<b>believe</b>	and obey is not	8, 219/ 4
church which we should	<b>believe</b>	and obey were some	8, 219/ 7
itself, but if we	<b>believe</b>	the Church . . . and I	8, 222/ 27
which we bound to	<b>believe</b>	and obey, is this	8, 223/ 3
so mad as to	<b>believe</b>	that the church of	8, 223/ 24
call on whom they	<b>believe</b>	not? And how shall	8, 224/ 13
And how shall they	<b>believe</b>	without a preacher?" That	8, 224/ 13
preached ere men can	<b>believe</b>	in him. And then	8, 224/ 14
they which will not	<b>believe</b>	God's word but if	8, 225/ 9
they that will not	<b>believe</b>	it written . . . since God's	8, 225/ 10
as all Christian men	<b>believe</b>	, and the Scripture showeth	8, 225/ 16
he which doth not	<b>believe</b>	evil to be good	8, 228/ 2
the word of God	<b>believe</b>	and wot well enough	8, 228/ 30
should not fail to	<b>believe</b>	. . . or cast into the	8, 239/ 4
when they refused to	<b>believe</b>	on him and hated	8, 241/ 37
and bind them to	<b>believe</b>	upon pain of damnation	8, 241/ 39
God saith that whoso	<b>believe</b>	not his church . . . is	8, 242/ 25
needs be bound to	<b>believe</b>	it . . . and it being	8, 243/ 24
lest men should not	<b>believe</b>	him and his doctrine	8, 243/ 34
by his word we	<b>believe</b>	that he doth it	8, 245/ 10
apostles and evangelists we	<b>believe</b>	that he said it	8, 245/ 11
we be taught and	<b>believe</b>	that the evangelists and	8, 245/ 13
he would make us	<b>believe</b>	that all true miracles	8, 245/ 33
men bound forthwith to	<b>believe</b>	it -- as he	8, 247/ 14
that he will neither	<b>believe</b>	Saint Peter nor Saint	8, 247/ 27
that we must now	<b>believe</b>	that it is not	8, 248/ 25
else why should we	<b>believe</b>	them? If he say	8, 249/ 21
words; for they will	<b>believe</b>	no word of his	8, 249/ 25
reason we may not	<b>believe</b>	him. For in these	8, 249/ 31
or else if we	<b>believe</b>	him before all them	8, 250/ 27
that, as I say,	<b>believe</b>	them once in this	8, 253/ 33
we be bound to	<b>believe</b>	nothing but the only	8, 253/ 34
that we should necessarily	<b>believe</b>	had been the intent	8, 256/ 25
what we ought to	<b>believe</b>	and what we ought	8, 257/ 13
whatsoever we ought to	<b>believe</b>	or do, that same	8, 257/ 14
we be bound to	<b>believe</b>	nothing but God's promises	8, 258/ 27
not suffer them to	<b>believe</b>	that it were well	8, 260/ 7
he may as well	<b>believe</b>	what he will and	8, 260/ 28
be bound either to	<b>believe</b>	or to do is	8, 262/ 7
bound to do or	<b>believe</b>	under pain of loss	8, 262/ 11
of our souls to	<b>believe</b>	anything that is not	8, 262/ 31
should be bound to	<b>believe</b>	. Which reason ye see	8, 263/ 19
God bind us to	<b>believe</b>	any word of his	8, 263/ 23

we be bound to	<b>believe</b>	or to do, there	8, 265/ 1
would have no man	<b>believe</b>	. For the perceiving whereof	8, 266/ 1
whom if I should	<b>believe</b>	for the multitude, I	8, 267/ 3
multitude, I must rather	<b>believe</b>	the paynims or the	8, 267/ 3
belief, what he should	<b>believe</b>	and what not, must	8, 268/ 9
which thereby make you	<b>believe</b>	that our master Christ	8, 268/ 25
and bindeth folk to	<b>believe</b>	upon the peril of	8, 271/ 35
prophets; and if they	<b>believe</b>	not them, no more	8, 274/ 35
no more will they	<b>believe</b>	one that were come	8, 274/ 36
do and what to	<b>believe</b>	, even in sacraments. For	8, 275/ 36
and what they should	<b>believe</b>	; and he proveth it	8, 277/ 10
they should do or	<b>believe</b>	was then delivered them	8, 279/ 25
they that would not	<b>believe</b>	in Christ for his	8, 281/ 7
his miracles . . . would not	<b>believe</b>	in him for the	8, 281/ 8
I not bound to	<b>believe</b>	the one nor to	8, 282/ 32
and command us to	<b>believe</b>	them, whensoever he list	8, 283/ 16
helped it me to	<b>believe</b>	that our Lady's body	8, 284/ 2
doth him good to	<b>believe</b>	it . . . as it helpeth	8, 284/ 17
him good if he	<b>believe</b>	other truths which God	8, 284/ 18
him as much to	<b>believe</b>	that our Lady's body	8, 284/ 22
his church so to	<b>believe</b>	. . . as it helpeth him	8, 284/ 23
it helpeth him to	<b>believe</b>	that Enoch or Elijah	8, 284/ 24
say, "Nay, but I	<b>believe</b>	better these men that	8, 285/ 1
and Elijah than I	<b>believe</b>	these men that tell	8, 285/ 2
it helpeth him to	<b>believe</b>	it as the word	8, 285/ 8
teacheth him also to	<b>believe</b>	that this thing which	8, 285/ 29
is either good to	<b>believe</b>	or at the leastwise	8, 285/ 30
profit his soul to	<b>believe</b>	that our Lady is	8, 287/ 6
what profiteth him to	<b>believe</b>	that our Lady was	8, 287/ 11
what profiteth him to	<b>believe</b>	that our Savior himself	8, 287/ 17
their angelical liberty to	<b>believe</b>	which way they list	8, 287/ 24
a halfpenny, while ye	<b>believe</b>	it no better than	8, 287/ 29
to saints, or to	<b>believe</b>	in the Holy Sacrament	8, 289/ 30
all that repent and	<b>believe</b>	therein should have their	8, 290/ 31
intelligetis" ("But if ye	<b>believe</b>	, ye shall not understand	8, 293/ 20
and then to not	<b>believe</b>	them; as these heretics	8, 299/ 2
Passion; for this they	<b>believe</b>	, and this they teach	8, 299/ 36
Church, to make men	<b>believe</b>	that the Church teacheth	8, 306/ 3
ought to do or	<b>believe</b>	thereby, or else put	8, 307/ 17
keep the faith and	<b>believe</b>	with Luther that there	8, 308/ 31
or do it not,	<b>believe</b>	it or believe it	8, 309/ 24
not, believe it or	<b>believe</b>	it not -- or	8, 309/ 25
rather, in sin to	<b>believe</b>	it or do it	8, 309/ 25
of Christ both do	<b>believe</b>	and many hundred years	8, 309/ 26
saved by . . . but we	<b>believe</b>	it with a story	8, 313/ 6
themselves at liberty to	<b>believe</b>	it or not believe	8, 313/ 18
believe it or not	<b>believe</b>	it as they list	8, 313/ 18
choose whether we will	<b>believe</b>	this point or not	8, 313/ 31
we be bound to	<b>believe</b>	. . . if I believe it	8, 313/ 33
to believe . . . if I	<b>believe</b>	it indeed, and yet	8, 313/ 33

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

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

is deadly sin to	<b>believe</b>	. And here he putteth	8, 404/ 34
saith he that to	<b>believe</b>	or not believe the	8, 405/ 2
to believe or not	<b>believe</b>	the Assumption of our	8, 405/ 2
of the Gospel, to	<b>believe</b>	that she were not	8, 405/ 13
for he must needs	<b>believe</b>	that the thing from	8, 406/ 10
necessity. For Peter might	<b>believe</b>	at that time, for	8, 406/ 15
be not bound to	<b>believe</b>	that the Holy Ghost	8, 407/ 2
are we bound to	<b>believe</b>	that truth, whereof is	8, 407/ 4
were enough now to	<b>believe</b>	. . . and that in all	8, 407/ 11
by his words, "We	<b>believe</b>	that thou art he	8, 407/ 18
gave us leave to	<b>believe</b>	him no further, whatsoever	8, 407/ 29
elect, unknown church . . . do	<b>believe</b>	the article of the	8, 407/ 32
that, since Tyndale will	<b>believe</b>	no more of his	8, 408/ 13
nor will not also	<b>believe</b>	and obey Christ's church	8, 408/ 16
of knowledge can neither	<b>believe</b>	nor obey -- it	8, 408/ 20
mean that whosoever once	<b>believe</b>	it can never fall	8, 411/ 5
nor by any error	<b>believe</b>	the contrary; or else	8, 411/ 6
all repentant sinners that	<b>believe</b>	the faith that Saint	8, 413/ 15
testify that we must	<b>believe</b>	many things more than	8, 414/ 10
sufficient . . . because that whoso	<b>believe</b>	that Christ is the	8, 414/ 26
but that he shall	<b>believe</b>	also that he is	8, 414/ 27
believeth cannot fail to	<b>believe</b>	therewith . . . all that ever	8, 414/ 28
that a man may	<b>believe</b>	that Christ is God's	8, 415/ 3
God's Son and yet	<b>believe</b>	the contrary of some	8, 415/ 4
For a man might	<b>believe</b>	that Christ were God's	8, 415/ 9
God's Son, and thereby	<b>believe</b>	also all that Christ	8, 415/ 9
be that he would	<b>believe</b>	no more than those	8, 415/ 11
God's Son, and would	<b>believe</b>	therefore all that he	8, 415/ 13
that, mistrust and not	<b>believe</b>	all other men that	8, 415/ 15
Martin his master, which	<b>believe</b>	of Christ's words no	8, 415/ 25
he would make us	<b>believe</b>	that Saint John teacheth	8, 425/ 8
a damnable error to	<b>believe</b>	that God hath ordained	8, 425/ 30
faith with which we	<b>believe</b>	the articles of the	8, 426/ 9
the faith as men	<b>believe</b>	a story or a	8, 426/ 10
were so mad to	<b>believe</b>	one heretic or twain	8, 427/ 2
should now begin to	<b>believe</b>	him alone, in the	8, 429/ 5
as before, while they	<b>believe</b>	well and work well	8, 434/ 18
few heretics, both now	<b>believe</b>	, and all this fifteen	8, 437/ 3
therein, too: ye may	<b>believe</b>	here Saint John --	8, 443/ 1
they feel themselves to	<b>believe</b>	in God, and put	8, 447/ 20
For though a man	<b>believe</b>	, saith he, never so	8, 459/ 8
as a man may	<b>believe</b>	a story, but with	8, 461/ 1
for his salvation to	<b>believe</b>	the promise of God	8, 462/ 31
shall be saved . . . and	<b>believe</b>	not that Christ and	8, 462/ 32
he bindeth us to	<b>believe</b>	them both alike. The	8, 463/ 2
obedience of faith and	<b>believe</b>	his promises. Now, if	8, 463/ 17
and pain, bound to	<b>believe</b>	all other things that	8, 463/ 20
writing, that if we	<b>believe</b>	once his promises, "Care	8, 463/ 25
be at liberty to	<b>believe</b>	as we list . . . so	8, 463/ 27
been) so mad to	<b>believe</b>	that there were no	8, 464/ 5

well so that he	<b>believe</b>	that his "elect church	8, 464/ 14
choose whether he will	<b>believe</b>	that ever any angel	8, 464/ 15
great peril not to	<b>believe</b>	God in his tale	8, 464/ 35
delight," as not to	<b>believe</b>	him in his promise	8, 464/ 37
a principal point to	<b>believe</b>	God's tale. For the	8, 465/ 10
as many of them	<b>believe</b>	that through Christ the	8, 465/ 20
that belief (if he	<b>believe</b>	it as he saith	8, 465/ 28
Tyndale will not now	<b>believe</b>	that promise at all	8, 466/ 15
repent their error and	<b>believe</b>	the truth, and resist	8, 467/ 15
a man after baptism	<b>believe</b>	as the Church believeth	8, 470/ 22
but that so to	<b>believe</b>	and trust in God's	8, 470/ 28
we be bound to	<b>believe</b>	none article but if	8, 472/ 15
them that they may	<b>believe</b>	at their liberty, if	8, 472/ 24
men are bound to	<b>believe</b>	upon pain of damnation	8, 473/ 11
he is bound to	<b>believe</b>	them, whether they be	8, 473/ 21
taught that they must	<b>believe</b>	that the promise should	8, 474/ 11
when he proveth you,	<b>believe</b>	him; and in the	8, 474/ 35
and in the meanwhile,	<b>believe</b>	that his evasion is	8, 474/ 35
pain of damnation to	<b>believe</b>	the perpetual virginity of	8, 475/ 16
in such a matter	<b>believe</b>	the authority of any	8, 475/ 31
either God bid him	<b>believe</b>	him, or that, for	8, 475/ 32
church God biddeth him	<b>believe</b>	, and saith he will	8, 476/ 7
cannot be bound to	<b>believe</b>	them, and to repent	8, 476/ 11
so, he must either	<b>believe</b>	them alone . . . or else	8, 476/ 14
and have other men	<b>believe</b>	them with him, then	8, 476/ 15
belief of such articles,	<b>believe</b>	the common consent of	8, 478/ 5
same church, and therein	<b>believe</b>	that church, and give	8, 479/ 17
hath commanded him to	<b>believe</b>	and obey the church	8, 479/ 20
elect church" must needs	<b>believe</b>	after that they be	8, 480/ 25
themselves be bound to	<b>believe</b>	it, they be bound	8, 480/ 26
For a man may	<b>believe</b>	truly and do falsely	8, 486/ 37
truly and do falsely,	<b>believe</b>	right and live wrong	8, 487/ 1
right and live wrong,	<b>believe</b>	well and be naught	8, 487/ 1
yet would make us	<b>believe</b>	that neither nother at	8, 489/ 35
itself cannot make men	<b>believe</b>	the Scripture, nor very	8, 500/ 8
by which we both	<b>believe</b>	the Church in teaching	8, 500/ 14
also by which we	<b>believe</b>	the things that are	8, 500/ 16
but endeavor ourselves to	<b>believe</b>	, and captivate and subdue	8, 500/ 18
them do penance and "	<b>believe</b>	the Gospel," as he	8, 502/ 29
foregoing, no man can	<b>believe</b>	: yet if there were	8, 502/ 33
and exhort them to	<b>believe</b>	, and praise them that	8, 503/ 4
praise them that will	<b>believe</b>	, and rebuke them that	8, 503/ 4
them that will not	<b>believe</b>	, as he doth in	8, 503/ 5
the thing that we	<b>believe</b>	. . . so were the merit	8, 508/ 7
he cannot choose but	<b>believe</b>	it -- the scriptures	8, 509/ 14
he would have them	<b>believe</b>	. . . and that in such	8, 509/ 35
should not choose but	<b>believe</b>	, for they should not	8, 509/ 36
may do that," as	<b>believe</b>	, and hope, and love	8, 510/ 7
many which right surely	<b>believe</b>	the mercy of God	8, 511/ 36
if Tyndale in this	<b>believe</b>	not me, nor all	8, 512/ 37

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

charge of the Catholic	<b>Church</b>	, as a chief and	8, 123/ 2
clergy of the Catholic	<b>Church</b>	, and the great part	8, 123/ 32
that in the Catholic	<b>Church</b>	of Christ, that use	8, 124/ 15
men in the Catholic	<b>Church</b>	do sin . . . yet to	8, 124/ 19
guise of the Catholic	<b>Church</b>	of Christ. But this	8, 124/ 21
and custom, of Tyndale's	<b>church</b>	and Luther's and Friar	8, 124/ 23
their cloisters into Luther's	<b>church</b>	-- as Otho did	8, 125/ 11
the friars of Luther's	<b>church</b>	, that let not on	8, 125/ 27
And thus doth Tyndale's	<b>church</b>	and Luther's sit at	8, 126/ 14
understanding to obey "Holy	<b>Church</b>	," without asking what they	8, 126/ 18
understanding and obey Holy	<b>Church</b>	in the ceremonies and	8, 126/ 28
that he taught the	<b>church</b>	of Christ the true	8, 129/ 30
with his be the	<b>church</b>	. More When Tyndale speaketh	8, 130/ 19
cardinals the whole Catholic	<b>Church</b>	. But if he mean	8, 130/ 25
his" to be the	<b>church</b>	of Christ judgeth as	8, 130/ 30
conclusion, both the Latin	<b>Church</b>	and the Greek Church	8, 131/ 10
Church and the Greek	<b>Church</b>	, and Prester John's church	8, 131/ 11
Church, and Prester John's	<b>church</b>	, too, and every church	8, 131/ 11
church, too, and every	<b>church</b>	that bore the name	8, 131/ 11
-- yea, and every	<b>church</b>	also of any honest	8, 131/ 12
heretics, too, and the	<b>church</b>	of paynims and Turks	8, 131/ 13
Turks, too, and the	<b>church</b>	of Saracens, too (since	8, 131/ 14
churches), and finally, the	<b>church</b>	of all mankind since	8, 131/ 15
ever hitherto damned the	<b>church</b>	of Luther and Tyndale	8, 131/ 17
and authority which the	<b>Church</b>	ascribeth unto God and	8, 131/ 28
be assistant with his	<b>church</b>	. . . and that he shall	8, 132/ 4
shall always instruct his	<b>church</b>	and lead it into	8, 132/ 5
that he teacheth his	<b>church</b>	all truth; I mean	8, 132/ 7
Lord doth suffer his	<b>church</b>	to err in the	8, 132/ 13
he never suffer his	<b>church</b>	to take, repute, and	8, 132/ 18
he thereby cause his	<b>church</b>	to leave good, virtuous	8, 132/ 20
much less suffer his	<b>church</b>	to take for good	8, 132/ 27
For then should his	<b>church</b>	by such error not	8, 132/ 29
necessarily that though the	<b>Church</b>	be not above the	8, 132/ 32
the faith of Christ's	<b>church</b>	-- do damnably construe	8, 133/ 1
doth always teach his	<b>church</b>	, and always leadeth it	8, 133/ 3
denieth the Catholic, known	<b>church</b>	to be the church	8, 133/ 13
church to be the	<b>church</b>	of Christ, and putteth	8, 133/ 14
question which is the	<b>church</b>	, and finally putteth for	8, 133/ 15
finally putteth for the	<b>church</b>	of Christ here militant	8, 133/ 15
in question whether the	<b>church</b>	may fall into damnable	8, 133/ 17
he saith that the	<b>church</b>	of elects doth err	8, 133/ 19
or else the whole	<b>church</b>	of all Christian nations	8, 134/ 5
sacraments sent into his	<b>church</b>	out of his own	8, 134/ 33
the fleshliness of their	<b>church</b>	is spiritual! For the	8, 135/ 12
wedded harlots of their	<b>church</b>	be their chief holy	8, 135/ 13
And because their holy	<b>church</b>	is but newly begun	8, 135/ 15
Christ hath had no	<b>church</b>	in the world at	8, 135/ 17
elects? Nay; if this	<b>church</b>	have had all this	8, 135/ 27
eight hundred years the	<b>Church</b>	hath had false sacraments	8, 135/ 31

the knowledge of the	<b>church</b>	, his malicious folly is	8, 136/ 3
He Translateth This Word "	<b>Church</b>	" into This Word "Congregation	8, 142/ 6
good is in Christ's	<b>church</b>	. . . as are the books	8, 142/ 26
changed commonly this word "	<b>church</b>	" into this word "congregation	8, 143/ 9
change of this word "	<b>church</b>	" into this word "congregation	8, 144/ 15
weight: that this word "	<b>church</b>	" hath divers significations. And	8, 144/ 18
telleth us that a "	<b>church</b>	" signifieth a "place" or	8, 144/ 21
may call ' the	<b>church</b>	of London,' meaning	8, 144/ 31
is, he saith, "the	<b>church</b>	of God or Christ	8, 144/ 35
us that this word "	<b>church</b>	" is taken. In which	8, 145/ 12
is that this word "	<b>church</b>	," besides all the significations	8, 145/ 14
that part of the	<b>Church</b>	that in synods and	8, 145/ 15
do represent the whole	<b>Church</b>	. As when we say	8, 145/ 16
law made by "the	<b>Church</b>	" that heretics shall not	8, 145/ 17
shall be burned. "The	<b>Church</b>	" also signifieth sometimes a	8, 145/ 21
or heads of the	<b>Church</b>	; as where we be	8, 145/ 22
to complain to "the	<b>church</b>	" . . . it is not meant	8, 145/ 23
of wise this word "	<b>church</b>	" is taken -- it	8, 145/ 27
signification of this word "	<b>church</b>	" that is one of	8, 145/ 32
signification by which "the	<b>church</b>	" signifieth not, as Tyndale	8, 146/ 1
note the whole Catholic	<b>Church</b>	, I marvel why he	8, 146/ 13
there is of "the	<b>church</b>	" no signification neither more	8, 146/ 15
taken for the Catholic	<b>church</b>	and universal. Howbeit, of	8, 146/ 17
his description of "the	<b>church</b>	" in that signification goeth	8, 146/ 21
would say ' the	<b>church</b>	of London,' meaning	8, 146/ 24
Paul spoke of "the	<b>church</b>	" of the Corinthians or	8, 146/ 37
would speak of "the	<b>church</b>	of London," where all	8, 147/ 4
seem that this word "	<b>church</b>	" -- which in the	8, 147/ 9
may pray but at	<b>church</b>	. . . and that it is	8, 148/ 29
and ceremonies of the	<b>Church</b>	are "vain" things of	8, 148/ 30
may pray but at	<b>church</b>	. As true is it	8, 148/ 34
and observances of the	<b>Church</b>	, which he calleth here	8, 149/ 10
words unwritten which the	<b>Church</b>	believeth, were and be	8, 149/ 26
that should teach his	<b>church</b>	all truth without writing	8, 150/ 19
hitherto continued in Christ's	<b>church</b>	. And that I say	8, 152/ 3
in through all the	<b>Church</b>	, advance their own heresies	8, 153/ 9
Divine Service of the	<b>Church</b>	, so in this matter	8, 153/ 17
God hath taught his	<b>church</b>	many things whereof in	8, 153/ 28
any sacrament that the	<b>Church</b>	useth and so long	8, 154/ 4
ever abiding with his	<b>church</b>	and teaching it all	8, 154/ 8
the intent that his	<b>church</b>	shall not stand in	8, 154/ 19
words spoken to his	<b>church</b>	to be written in	8, 156/ 24
Holy Spirit unto his	<b>church</b>	since the death of	8, 157/ 27
promise made unto his	<b>church</b>	in his apostles' days	8, 157/ 32
Spirit speak to his	<b>church</b>	himself and dwell therewith	8, 157/ 33
dwell here with his	<b>church</b>	. . . or if he came	8, 158/ 1
which can be no	<b>church</b>	of Christ, neither Catholic	8, 158/ 18
to be with his	<b>church</b>	all days to the	8, 158/ 21
to be proved, the	<b>Church</b>	shall not need for	8, 158/ 27
Gospel -- that the	<b>church</b>	of Christ is taught	8, 158/ 35

observance used in the	<b>church</b>	at the Divine Service	8, 159/ 14
Divine Service in the	<b>church</b>	, the more devoutly that	8, 160/ 2
rage, yet in the	<b>church</b>	, at the voices of	8, 160/ 8
translation brought into the	<b>church</b>	to be there said	8, 160/ 18
the Service of the	<b>Church</b>	in their own tongue	8, 160/ 20
of God in the	<b>church</b>	with full great reverence	8, 161/ 13
nothing heard in the	<b>church</b>	among us but "howling	8, 161/ 22
otherwise. But in their	<b>church</b>	in Almaine, there is	8, 161/ 26
no fashion, neither cathedral	<b>church</b>	nor parish church nor	8, 162/ 13
cathedral church nor parish	<b>church</b>	nor chapel, nor monks	8, 162/ 13
nor cometh at no	<b>church</b>	but either to gaze	8, 162/ 20
may pray but at	<b>church</b>	-- they pray both	8, 162/ 23
they pray both at	<b>church</b>	and at home . . . but	8, 162/ 23
yet more gladly at	<b>church</b>	. For though they know	8, 162/ 24
that, that the common	<b>church</b>	is his house and	8, 162/ 27
they pray in the	<b>church</b>	, they do but as	8, 162/ 30
not only rob the	<b>church</b>	in an allegory sense	8, 162/ 35
and ornaments of the	<b>church</b>	, to pollute and misspend	8, 163/ 1
and of a hallowed	<b>church</b>	they make a stinking	8, 163/ 9
master hath made a "	<b>church</b>	" to signify: scilicet, a	8, 163/ 10
Tyndale Used "Congregation" for "	<b>Church</b>	" In the second chapter	8, 163/ 15
he changed this word "	<b>church</b>	" into this word "congregation	8, 163/ 17
signification of this word "	<b>church</b>	," making them understand thereby	8, 163/ 20
the name of "the	<b>Church</b>	," as the part ordained	8, 163/ 23
themselves, that of the	<b>church</b>	of Christ is every	8, 163/ 26
and that the whole	<b>Church</b>	is the whole Christian	8, 163/ 27
call it the Catholic	<b>church</b>	, that is, universal . . . by	8, 163/ 29
the clergy is the	<b>Church</b>	and none of the	8, 164/ 1
and none of the	<b>Church</b>	but they. I suppose	8, 164/ 2
for part of the	<b>Church</b>	-- yet because "the	8, 164/ 6
-- yet because "the	<b>Church</b>	" signified a holy name	8, 164/ 6
diverse parts of the	<b>Church</b>	, and therein reckon themselves	8, 164/ 16
to call them "the	<b>Church</b>	," he would take it	8, 164/ 25
that holy name of "	<b>church</b>	," would call them both	8, 164/ 27
term than this word "	<b>church</b>	," it hurteth not, for	8, 164/ 32
take it for the	<b>church</b>	; no more than "idols	8, 165/ 10
-- be not "the	<b>church</b>	," nor be no part	8, 165/ 23
no part of "the	<b>church</b>	," because they use sacraments	8, 165/ 23
churches . . . but that "the	<b>church</b>	" is a secret congregation	8, 165/ 25
studying to destroy the	<b>Church</b>	. These circumstances indeed make	8, 165/ 26
in the stead of "	<b>church</b>	." And they perceive clearly	8, 165/ 29
therefore they call the	<b>Church</b>	"the Church" still, and	8, 165/ 34
call the Church "the	<b>Church</b>	" still, and will not	8, 165/ 34
to change the old "	<b>church</b>	" for his new "congregation	8, 165/ 35
defend his change of "	<b>church</b>	" into "congregation," saith that	8, 166/ 4
term than this word "	<b>church</b>	." Tyndale For wheresoever saith	8, 166/ 6
I may say a "	<b>church</b>	" also . . . as "the church	8, 166/ 9
church" also . . . as "the	<b>church</b>	of the devil," "the	8, 166/ 9
of the devil," "the	<b>church</b>	of Satan," "the church	8, 166/ 9
church of Satan," "the	<b>church</b>	of wretches," "the church	8, 166/ 10

church of wretches," "the	<b>church</b>	of wicked men," " the	8, 166/ 10
of wicked men," " the	<b>church</b>	of liars," and "a	8, 166/ 11
of liars," and "a	<b>church</b>	ofTurks" thereto. More	8, 166/ 11
and that this word "	<b>church</b>	" doth signify a company	8, 166/ 17
wise, that this word "	<b>church</b>	" never hath been used	8, 167/ 6
in the change of "	<b>church</b>	" for "congregation," a holy	8, 167/ 9
liberty to call a "	<b>church</b>	" what him list. For	8, 167/ 15
he may say a "	<b>church</b>	" too. For though none	8, 167/ 17
so, nor of the	<b>church</b>	that he should in	8, 167/ 19
Tyndale say so: "the	<b>church</b>	of Satan," "the church	8, 167/ 20
church of Satan," "the	<b>church</b>	of wretches," "the church	8, 167/ 21
church of wretches," "the	<b>church</b>	of wicked men," "the	8, 167/ 21
of wicked men," "the	<b>church</b>	of liars," and "a	8, 167/ 21
of liars," and "a	<b>church</b>	ofTurks" too; and	8, 167/ 22
set to it "the	<b>church</b>	of heretics," and "the	8, 167/ 23
of heretics," and "the	<b>church</b>	of devils" too. But	8, 167/ 23
the holy name of "	<b>church</b>	" to any lewd thing	8, 167/ 31
Testament by this word "	<b>church</b>	") that "church" is as	8, 167/ 39
this word "church") that "	<b>church</b>	" is as common as	8, 167/ 39
himself useth for a	<b>church</b>	or congregation of heathen	8, 168/ 4
by this word '	<b>church</b>	.'" First I say	8, 168/ 12
translated by this word "	<b>church</b>	," yet must I not	8, 168/ 21
for all that, that "	<b>church</b>	" were as common as	8, 168/ 22
Testament by this word "	<b>church</b>	," that then I must	8, 168/ 31
needs grant this term "	<b>church</b>	" to be as common	8, 168/ 32
translated by this word "	<b>church</b>	," that then Tyndale in	8, 168/ 36
ecclesia by this word "	<b>church</b>	," I say that he	8, 169/ 6
he changeth this word "	<b>church</b>	" into this word "congregation	8, 169/ 14
it into this word "	<b>church</b>	"; that is, wheresoever he	8, 169/ 17
by this holy word "	<b>church</b>	," and never by this	8, 169/ 21
translated by this word "	<b>church</b>	"; for that were also	8, 169/ 26
warrant that this word "	<b>church</b>	" was used for any	8, 169/ 31
wise in this word "	<b>church</b>	.'" And yet, touching this	8, 169/ 35
whether they were at	<b>church</b>	or at home, and	8, 170/ 20
yet took the Latin	<b>Church</b>	the Greek word ecclesia	8, 170/ 25
-- of the Greek	<b>Church</b>	, that began before them	8, 170/ 26
calling. Now, though the	<b>Church</b>	was then newly begun	8, 171/ 3
translated by this word "	<b>church</b>	," which signifieth only a	8, 171/ 12
translated by this word "	<b>church</b>	" . . . which is and ever	8, 171/ 15
into "congregation" instead of "	<b>church</b>	" -- and that he	8, 174/ 31
holy, known name of "	<b>church</b>	," and that he this	8, 174/ 35
of the secret, unknown	<b>church</b>	wherein is neither good	8, 174/ 37
before used for the	<b>Church</b>	, but the Greek word	8, 176/ 29
in "congregation" instead of "	<b>church</b>	" -- except that Tyndale	8, 176/ 38
in our English word "	<b>church</b>	.'" Moria As touching Moria	8, 177/ 2
that is, the Catholic	<b>Church</b>	of Christ. And here	8, 180/ 26
and that the Greek	<b>Church</b>	called presbyter, and the	8, 182/ 2
presbyter, and the Latin	<b>Church</b>	also, and sometimes senior	8, 182/ 2
neither in the Greek	<b>Church</b>	nor the Latin, nor	8, 182/ 3
yet daily in the	<b>church</b>	and have used, I	8, 182/ 14

Latin, read in the	<b>church</b>	this fourteen hundred years	8, 183/ 6
seniores where the Greek	<b>Church</b>	used in their language	8, 183/ 19
-- when the Latin	<b>Church</b>	had no Latin word	8, 184/ 30
which word yet the	<b>Church</b>	never followed him, though	8, 184/ 35
against Christ and his	<b>church</b>	his deadly, malicious heresy	8, 188/ 11
the holy name of "	<b>church</b>	" and "priests," calling the	8, 189/ 12
sent to instruct his	<b>Church</b>	, taught them holy ceremonies	8, 193/ 10
or paynims . . . yet Christ's	<b>church</b>	"borrowed" them neither of	8, 193/ 18
they be in the	<b>Church</b>	continued. Now is there	8, 193/ 29
God hath taught the	<b>church</b>	of Christ to know	8, 194/ 24
such wise as the	<b>church</b>	of Christ useth and	8, 197/ 27
out upon all the	<b>Church</b>	. . . and saith they forbid	8, 202/ 16
already in the words "	<b>church</b>	, "priest," "charity," and "grace	8, 203/ 31
God hath taught his	<b>Church</b>	to be enjoined unto	8, 208/ 35
word paenitentia, which the	<b>Church</b>	useth for the same	8, 211/ 34
spiritual treasure of Christ's	<b>church</b>	upon good cause applied	8, 213/ 27
it, but that the	<b>church</b>	of Christ appointing pain	8, 214/ 14
in the change of "	<b>church</b>	, "priest," "grace," "charity," "penance	8, 218/ 17
he changed the word "	<b>church</b>	" into this word "congregation	8, 219/ 1
question which were the	<b>church</b>	. . . and set forth Luther's	8, 219/ 3
Luther's heresy that the	<b>church</b>	which we should believe	8, 219/ 3
Germany), but that the	<b>church</b>	which we should believe	8, 219/ 7
Divine Services in the	<b>church</b>	is all but superstition	8, 221/ 2
but superstition; that the	<b>church</b>	and the alehouse is	8, 221/ 2
to wit, "Whether the	<b>Church</b>	Were before the Gospel	8, 222/ 4
the Gospel before the	<b>Church</b>	," and "Whether the Apostles	8, 222/ 6
Be Believed." Whether the	<b>Church</b>	Were before the Gospel	8, 222/ 11
the Gospel before the	<b>Church</b>	Tyndale hath all this	8, 222/ 12
his defense of changing "	<b>church</b>	" and other things used	8, 222/ 14
things used in the	<b>Church</b>	, maliciously by him changed	8, 222/ 14
with him in the	<b>church</b>	porch. But now have	8, 222/ 16
join together within the	<b>church</b>	. For now taking his	8, 222/ 17
pestilent heresies concerning the	<b>Church</b>	and the word of	8, 222/ 20
God taught unto his	<b>Church</b>	. . . with which heresies he	8, 222/ 21
with poison infecteth his	<b>Church</b>	-- as I have	8, 222/ 22
if we believe the	<b>Church</b>	. . . and I proved also	8, 222/ 28
proved also that the	<b>church</b>	of Christ cannot fall	8, 222/ 28
bound . . . and that this	<b>church</b>	is and ever hath	8, 222/ 31
prove that the very	<b>church</b>	of Christ here in	8, 223/ 2
heresies . . . and that Luther's	<b>church</b>	and all the churches	8, 223/ 6
not know the very	<b>church</b>	of God (whereof themselves	8, 223/ 22
to believe that the	<b>church</b>	of God were some	8, 223/ 24
shame. Tyndale Whether the	<b>Church</b>	Were before the Gospel	8, 224/ 2
the Gospel before the	<b>Church</b>	Another doubt there is	8, 224/ 4
there is, whether the	<b>Church</b>	(or Congregation) be before	8, 224/ 5
the Gospel before the	<b>Church</b>	. Which question is as	8, 224/ 6
the Gospel before the	<b>Church</b>	. Paul also (Romans 10	8, 224/ 12
my Dialogue that the	<b>Church</b>	was before the Gospel	8, 224/ 28
showed also that the	<b>church</b>	of Christ hath been	8, 225/ 5
the tradition of the	<b>Church</b>	. Which church, as all	8, 225/ 15

of the Church. Which	<b>church</b>	, as all Christian men	8, 225/ 15
and shall keep the	<b>Church</b>	from error, leading into	8, 225/ 22
if he suffered the	<b>Church</b>	to be damnably deceived	8, 225/ 24
unwritten was before the	<b>Church</b>	. . . and by it was	8, 226/ 11
by it was the	<b>Church</b>	begun, gathered, and taught	8, 226/ 12
taught; and that the	<b>Church</b>	was before that the	8, 226/ 13
that I said the	<b>Church</b>	was before the Gospel	8, 226/ 22
had said that the	<b>Church</b>	had been before the	8, 226/ 24
be given to the	<b>Church</b>	, because they be men	8, 229/ 5
and authority of Christ's	<b>church</b>	. But, good Christian readers	8, 229/ 12
witness of all his	<b>Church</b>	utterly serve of naught	8, 233/ 34
of his whole Catholic	<b>Church</b>	. For which cause he	8, 237/ 24
of his whole Catholic	<b>Church</b>	, to hear and give	8, 239/ 20
credence of Christ's Catholic	<b>Church</b>	; but also ye see	8, 240/ 13
proveth that Christ's Catholic	<b>Church</b>	is a very special	8, 240/ 18
For only in that	<b>church</b>	is the number of	8, 240/ 19
of that Catholic, known	<b>church</b>	are very false-believing heretics	8, 240/ 20
to give to the	<b>church</b>	of God, and thereby	8, 240/ 31
to bear to the	<b>church</b>	of God; and that	8, 240/ 32
would instead of God's	<b>church</b>	bring men into the	8, 240/ 33
miracles wrought in Christ's	<b>church</b>	clearly reprove all the	8, 242/ 11
whoso believe not his	<b>church</b>	. . . is to be taken	8, 242/ 25
this consecution true: "Christ's	<b>church</b>	saith that whoso break	8, 242/ 27
the saying of the	<b>Church</b>	the cause of the	8, 242/ 29
about, then was the	<b>Church</b>	of every time the	8, 244/ 9
and their mother Holy	<b>Church</b>	by the water and	8, 244/ 16
their said mother the	<b>Church</b>	is Christ's apostle and	8, 244/ 17
heretics): he causeth his	<b>church</b>	to do miracles still	8, 244/ 22
be done in God's	<b>church</b>	by the power of	8, 244/ 29
since if that our	<b>church</b>	were a false church	8, 244/ 34
church were a false	<b>church</b>	, it were yet but	8, 244/ 35
it; and by the	<b>Church</b>	of every age following	8, 245/ 12
things as the Catholic	<b>Church</b>	of Christ telleth us	8, 245/ 15
in the same Catholic	<b>Church</b>	, we know that the	8, 245/ 17
know that the same	<b>church</b>	is the very church	8, 245/ 17
church is the very	<b>church</b>	of God . . . and that	8, 245/ 17
doctrine of the same	<b>church</b>	is revealed and taught	8, 245/ 18
mark of his true	<b>church</b>	, and by the means	8, 245/ 22
only in our Catholic	<b>church</b>	, and in no false	8, 246/ 1
and in no false	<b>church</b>	of heretics as well	8, 246/ 1
false miracles . . . the Catholic	<b>Church</b>	of Christ, as it	8, 246/ 18
of Christ's very, true	<b>church</b>	, since none hath miracles	8, 246/ 27
doctors of the Catholic	<b>Church</b>	have not done miracles	8, 246/ 29
man in the Catholic	<b>Church</b>	doth not miracles, nor	8, 246/ 36
is to wit, his	<b>church</b>	). So that in the	8, 247/ 24
the credence of the	<b>Church</b>	. . . except Tyndale will say	8, 247/ 26
which the whole Catholic	<b>Church</b>	had in his time	8, 247/ 32
further say that the	<b>Church</b>	itself have not always	8, 248/ 5
alike . . . but that the	<b>Church</b>	in some age hath	8, 248/ 7
and to govern his	<b>church</b>	to his pleasure in	8, 248/ 12

to devise . . . whereof his	<b>church</b>	is by their whole	8, 248/ 13
suffer his whole Catholic	<b>Church</b>	to consent thereto. And	8, 248/ 16
and teaching of his	<b>church</b>	, what he will have	8, 248/ 28
poor pudding. But his	<b>church</b>	is sure enough . . . by	8, 248/ 33
God assistant in his	<b>church</b>	. And that themselves be	8, 248/ 35
themselves be his very	<b>church</b>	they be sure enough	8, 248/ 35
false churches this true	<b>church</b>	, of charity (Christ's proper	8, 249/ 1
articles believed by the	<b>Church</b>	in diverse times will	8, 249/ 9
also all the whole	<b>Church</b>	of every time, have	8, 249/ 12
he suffereth no false	<b>church</b>	of heretics to do	8, 250/ 30
but his own Catholic	<b>Church</b>	alone. And now in	8, 250/ 31
busy to assault his	<b>church</b>	-- there doth he	8, 250/ 33
specially fence in his	<b>church</b>	with miracles. As in	8, 250/ 34
proof that his Catholic	<b>Church</b>	is his perpetual apostle	8, 251/ 5
but that the Catholic	<b>Church</b>	, illustrated with the miracles	8, 251/ 11
done in the Catholic	<b>Church</b>	of God false illusions	8, 251/ 28
as well as our	<b>church</b>	: I may deny it	8, 251/ 32
done in Christ's Catholic	<b>Church</b>	. For our Savior saith	8, 251/ 36
that in the Catholic	<b>Church</b>	God hath done and	8, 251/ 40
able to match our	<b>church</b>	in miracles; but that	8, 252/ 6
miracles in his true	<b>church</b>	, to show his true	8, 252/ 22
to show his true	<b>church</b>	-- that is to	8, 252/ 23
to dwell with his	<b>church</b>	forever, according to Christ's	8, 252/ 27
observed in Christ's Catholic	<b>Church</b>	. For if we speak	8, 253/ 7
credence from the Catholic	<b>Church</b>	(as though that God	8, 253/ 35
credence of Christ's Catholic	<b>Church</b>	. . . which once fallen away	8, 254/ 6
saith, save for the	<b>Church</b>	we know not the	8, 254/ 10
it nor the Catholic	<b>Church</b>	preacheth it, nor any	8, 254/ 32
God plenteously in his	<b>Church</b>	, and that thereby his	8, 254/ 36
and that thereby his	<b>Church</b>	and the faith thereof	8, 255/ 1
shall be with his	<b>church</b>	all days unto the	8, 258/ 5
we, thereof, that his	<b>church</b>	shall never fail as	8, 258/ 7
ever abiding with his	<b>church</b>	, shall teach his church	8, 258/ 9
church, shall teach his	<b>church</b>	all things, and lead	8, 258/ 10
will not suffer his	<b>church</b>	fall into the erroneous	8, 258/ 13
so necessary as the	<b>Church</b>	teacheth . . . which saith and	8, 259/ 8
God hath taught his	<b>Church</b>	, and else would he	8, 260/ 7
custom of Christ's Catholic	<b>Church</b>	. . . why a woman may	8, 260/ 15
everywhere in Christ's whole	<b>church</b>	, and the consent of	8, 260/ 20
of God, teaching his	<b>church</b>	, would ere this have	8, 260/ 24
this have led his	<b>church</b>	into the contrary truth	8, 260/ 24
tradition of Christ's Catholic	<b>Church</b>	, but of the tradition	8, 260/ 30
daily used in Christ's	<b>church</b>	that forgotten they cannot	8, 263/ 12
will never leave his	<b>church</b>	destitute of help and	8, 264/ 21
to provide that his	<b>church</b>	should have every necessary	8, 264/ 25
faith of the Catholic	<b>Church</b>	. As, let me see	8, 266/ 5
belief of the Catholic	<b>Church</b>	. Now, when the true	8, 266/ 26
of all the Catholic	<b>Church</b>	of Christ this fifteen	8, 266/ 33
for the ' Catholic'	<b>church</b>	that thou callest the	8, 267/ 1
thou callest the '	<b>church</b>	of Christ,' it	8, 267/ 2

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

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

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

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

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

given unto the Catholic	<b>Church</b>	of Christ, we could	8, 382/ 7
Saint Paul saith, the	<b>Church</b>	is the pillar and	8, 382/ 8
Word Were before the	<b>Church</b>	, or the Church before	8, 382/ 12
the Church, or the	<b>Church</b>	before the Word"; and	8, 382/ 12
show which is the	<b>church</b>	, that I shall leave	8, 382/ 19
leave Tyndale never a	<b>church</b>	for his flock . . . but	8, 382/ 19
his flock . . . but the	<b>church</b>	whereof the prophet speaketh	8, 382/ 20
I have hated the	<b>church</b>	of malicious folk") --	8, 382/ 21
malicious folk") -- which	<b>church</b>	is very proper for	8, 382/ 22
is also confuted the	<b>church</b>	that Tyndale deviseth. And	8, 384/ 6
Tyndale deviseth. And the	<b>church</b>	also that Friar Barnes	8, 384/ 8
Fourth Book Whether "the	<b>Church</b>	" Can Err Tyndale There	8, 386/ 2
another question: whether the	<b>church</b>	may err. Which if	8, 386/ 4
that we call "the	<b>Church</b>	" when we speak of	8, 386/ 25
speak of the Catholic	<b>Church</b>	of Christ that cannot	8, 386/ 26
would not hear "the	<b>church</b>	" should be reputed and	8, 387/ 10
right congregation of Tyndale's	<b>church</b>	, that hath had the	8, 387/ 18
and was in this	<b>church</b>	, but not of this	8, 387/ 21
but not of this	<b>church</b>	. . . but they have lurked	8, 387/ 22
faith of the Catholic	<b>Church</b>	is true . . . and that	8, 388/ 31
that the Catholic, known	<b>church</b>	cannot err in that	8, 388/ 32
as teachers of his	<b>church</b>	, and not for themselves	8, 389/ 1
themselves but for his	<b>church</b>	: that is to wit	8, 389/ 1
of the known, Catholic	<b>church</b>	that correcteth the false	8, 389/ 5
holy doctors of Christ's	<b>church</b>	in every age have	8, 389/ 7
which Tyndale calleth "the	<b>church</b>	"? How should I know	8, 389/ 20
of the known, Catholic	<b>church</b>	, which of us lied	8, 389/ 32
faith in his Catholic	<b>Church</b>	(the holy doctors whereof	8, 389/ 35
Tyndale calleth the catholic	<b>church</b>	. Tyndale I say that	8, 390/ 7
say that Christ's elect	<b>church</b>	is the whole multitude	8, 390/ 9
what he called "the	<b>church</b>	." And forasmuch as his	8, 390/ 21
the question "Whether the	<b>Church</b>	Can Err" . . . and that	8, 390/ 22
we take for "the	<b>church</b>	," which he calleth "the	8, 390/ 24
no doubt but that	<b>church</b>	both may err and	8, 390/ 26
doth . . . and the other	<b>church</b>	, which himself calleth the	8, 390/ 27
himself calleth the very	<b>church</b>	, is this that he	8, 390/ 27
would affirm that this	<b>church</b>	which himself describeth were	8, 390/ 29
himself describeth were the	<b>church</b>	that cannot err. Wherein	8, 390/ 29
and description of "the	<b>church</b>	." Where he saith that	8, 391/ 3
saith that "Christ's elect	<b>church</b>	" is the "whole multitude	8, 391/ 4
elect and choose his	<b>church</b>	and congregation out of	8, 391/ 9
mean by the "elect"	<b>church</b>	the church of the	8, 391/ 16
the "elect" church the	<b>church</b>	of the final elects	8, 391/ 17
be the one elect	<b>church</b>	or the other --	8, 391/ 21
hath chosen his catholic	<b>church</b>	out of the Jews	8, 391/ 27
Gentiles, to be his	<b>church</b>	here in earth: in	8, 391/ 28
good; and in this	<b>church</b>	be there both good	8, 391/ 31
as for the elect	<b>church</b>	of predestinates: if he	8, 392/ 3
is not the elect	<b>church</b>	"all repenting sinners" only	8, 392/ 10
not part of this	<b>church</b>	, but the church of	8, 392/ 12

this church, but the	<b>church</b>	of predestinates headless. And	8, 392/ 13
speak of that elect	<b>church</b>	of predestinates, concerning only	8, 392/ 14
there also in this	<b>church</b>	of elects many that	8, 392/ 17
And therefore this elect	<b>church</b>	will in no wise	8, 392/ 20
mean by "Christ's elect	<b>church</b>	," of his description, a	8, 392/ 25
part of the elect	<b>church</b>	of the second manner	8, 392/ 26
a part of the	<b>church</b>	predestinate . . . so be they	8, 392/ 30
part of this Catholic	<b>church</b>	here militant, after the	8, 392/ 31
doubt whether this "elect	<b>church</b>	" of his description may	8, 393/ 1
one point, whether "the	<b>church</b>	" may err or not	8, 393/ 8
be of this "elect	<b>church</b>	" of his description in	8, 393/ 13
mean by the "elect	<b>church</b>	" of his repentant sinners	8, 393/ 30
any surety by that	<b>church</b>	of the true doctrine	8, 393/ 32
could by that unknown	<b>church</b>	know which is the	8, 393/ 34
therefore is this "elect	<b>church</b>	" of Tyndale's description devised	8, 393/ 35
holy doctors of Christ's	<b>church</b>	, since Christ's days and	8, 394/ 24
Tyndale's elect and chosen	<b>church</b>	is a church of	8, 394/ 37
chosen church is a	<b>church</b>	of chosen heretics, of	8, 395/ 1
contrary belief to the	<b>church</b>	of which Saint Jerome	8, 395/ 1
they make the elect	<b>church</b>	of Christ: I would	8, 395/ 35
not . . . then Christ's elect	<b>church</b>	may keep them still	8, 395/ 37
still, and be a	<b>church</b>	of heretics. And on	8, 396/ 1
left perpetually with his	<b>church</b>	, to lead it so	8, 396/ 18
hear and believe his	<b>church</b>	may be sure that	8, 396/ 20
the right faith, the	<b>church</b>	of Christ shall reprove	8, 396/ 22
Paul saith that "the	<b>church</b>	" is the "firm establishment	8, 396/ 25
can never be no	<b>church</b>	but a known church	8, 396/ 27
church but a known	<b>church</b>	. But then saith Tyndale	8, 396/ 27
all surety in the	<b>church</b>	of Christ. But he	8, 396/ 29
he saith that the	<b>church</b>	of Christ is only	8, 396/ 29
that they be the	<b>church</b>	with whom God promised	8, 396/ 37
to know the elect	<b>church</b>	of feeling-faithful, repentant sinners	8, 397/ 14
his own chosen, unknown	<b>church</b>	in the point in	8, 397/ 21
make the Catholic, known	<b>church</b>	to fall in the	8, 397/ 24
do know the true	<b>church</b>	of Christ, by whose	8, 397/ 25
it is the common-known	<b>church</b>	of all Christian people	8, 397/ 28
bad is the Catholic	<b>Church</b>	of Christ, which is	8, 397/ 31
body. This Catholic, known	<b>church</b>	is that mystical body	8, 397/ 36
of Christ, this Catholic	<b>Church</b>	, is that body that	8, 398/ 4
the body. Of this	<b>church</b>	can we not be	8, 398/ 11
we cleave to this	<b>church</b>	. . . since this church is	8, 398/ 12
this church . . . since this	<b>church</b>	is it into which	8, 398/ 12
faith, and in this	<b>church</b>	both good and bad	8, 398/ 13
thereof. So that this	<b>church</b>	is known well enough	8, 398/ 23
we by that this	<b>church</b>	is known -- whereas	8, 398/ 31
-- whereas Tyndale's chosen	<b>church</b>	of "repenting sinners," we	8, 398/ 32
them walk in our	<b>church</b>	in procession with a	8, 398/ 34
that this known, Catholic	<b>church</b>	is the very, true	8, 399/ 1
is the very, true	<b>church</b>	that is to be	8, 399/ 2
the faith of this	<b>church</b>	-- albeit I have	8, 399/ 3

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

far that "whatsoever God	<b>commandeth</b>	them to do" . . . they	8, 47/ 16
saith, that "whatsoever God	<b>commandeth</b>	the spiritual man to	8, 49/ 7
for that God so	<b>commandeth</b>	, and not so to	8, 55/ 6
in his blood, and	<b>commandeth</b>	that we should "so	8, 116/ 28
our sins. And Paul	<b>commandeth</b>	thereby to show or	8, 116/ 30
he; whom God also	<b>commandeth</b>	us to love and	8, 122/ 27
the things which God	<b>commandeth</b>	: how much more ought	8, 129/ 22
prelate and prince, that	<b>commandeth</b>	any good thing to	8, 209/ 1
all such commandments, God	<b>commandeth</b>	Tyndale and every man	8, 209/ 2
such thing as God	<b>commandeth</b>	, and serve him in	8, 300/ 8
proveth thus . . . Tyndale Paul	<b>commandeth</b>	that no man once	8, 327/ 6
tale that Saint Paul "	<b>commandeth</b>	" them to "labor for	8, 327/ 19
the Scripture so often	<b>commandeth</b>	, why dare he not	8, 375/ 19
the Church where it	<b>commandeth</b>	a thing to be	8, 375/ 20
his church which he	<b>commandeth</b>	men to hear and	8, 380/ 38
and that his father	<b>commandeth</b>	him nothing for any	8, 488/ 34
Moses (in the Deuteronomy)	<b>commanding</b>	that no man shall	8, 278/ 5
and did in so	<b>commanding</b>	make a faithful promise	8, 466/ 7
former offense in his	<b>commandment</b>	before broken, should from	8, 27/ 12
for all the King's	<b>commandment</b>	, they should not suffer	8, 30/ 27
for any law or	<b>commandment</b>	either of prince or	8, 32/ 21
for no law nor	<b>commandment</b>	pray to any saint	8, 32/ 27
by any law or	<b>commandment</b>	compel his people to	8, 32/ 31
the Law, never the	<b>commandment</b>	. so sore studied in	8, 46/ 4
very cause of that	<b>commandment</b>	why, and so judgeth	8, 48/ 7
example in the great	<b>commandment</b>	, "Love God with all	8, 48/ 18
example, of the great	<b>commandment</b>	of loving of God	8, 48/ 22
the causes of God's	<b>commandment</b>	, so it be done	8, 49/ 12
the cause of this	<b>commandment</b>	of God by which	8, 50/ 7
not bound by that	<b>commandment</b>	at all . . . but may	8, 50/ 10
Tyndale in the great	<b>commandment</b>	, "Love God with all	8, 50/ 22
the respect of God's	<b>commandment</b>	. . . and for this intent	8, 52/ 23
chief cause of God's	<b>commandment</b>	. In which kind of	8, 55/ 2
the cause of God's	<b>commandment</b>	. . . as he may thereby	8, 55/ 7
and thereby disobeyed God's	<b>commandment</b>	, and brought thereby the	8, 55/ 28
hard, except that God's	<b>commandment</b>	give us that warning	8, 56/ 6
cunningly declared the great	<b>commandment</b>	of love, and by	8, 59/ 5
cunningly declared the great	<b>commandment</b>	of love, and hath	8, 59/ 18
worshipfully that by this	<b>commandment</b>	of love in such	8, 59/ 19
or their evil of	<b>commandment</b>	or prohibition and of	8, 60/ 14
false gloss of the	<b>commandment</b>	to flatter and beguile	8, 60/ 26
he would obey the	<b>commandment</b>	gladly, but yet not	8, 60/ 32
likely to break the	<b>commandment</b>	. As here Tyndale presupposeth	8, 61/ 16
God gave Tyndale a	<b>commandment</b>	whereof Tyndale could find	8, 61/ 23
the cause of the	<b>commandment</b>	. And when his wit	8, 61/ 31
himself discharged of the	<b>commandment</b>	, and shall drink wine	8, 62/ 7
flesh together by the	<b>commandment</b>	and laudable custom of	8, 62/ 36
in obedience of the	<b>commandment</b>	; and, those common days	8, 63/ 7
affliction, either taken by	<b>commandment</b>	of God and his	8, 65/ 7
the cause of every	<b>commandment</b>	of God, did, in	8, 72/ 19

search do keep God's	<b>commandment</b>	straitly, bring in the	8, 72/ 21
children, contrary to the	<b>commandment</b>	of God, forty years	8, 72/ 24
his vow and the	<b>commandment</b>	without any necessity or	8, 73/ 10
there, that in every	<b>commandment</b>	will never cease searching	8, 79/ 35
for respect of God's	<b>commandment</b>	, had been toward God	8, 85/ 32
-- we have a	<b>commandment</b>	to love our neighbor	8, 89/ 20
God by his own	<b>commandment</b>	make his Chosen People	8, 109/ 12
the cause in every	<b>commandment</b>	that God giveth . . . and	8, 120/ 18
themselves either keep the	<b>commandment</b>	or break it: now	8, 120/ 20
to the law and	<b>commandment</b>	of vows -- from	8, 120/ 34
the causes of God's	<b>commandment</b>	, we understand the Scripture	8, 130/ 5
prepare myself unto his	<b>commandment</b>	. More It is undoubtedly	8, 217/ 24
baptize. Verily in this	<b>commandment</b>	"Love thy neighbor as	8, 259/ 3
that because of the	<b>commandment</b>	"Thou shalt honor thy	8, 259/ 17
very apostles at Christ's	<b>commandment</b>	) have also significations; and	8, 294/ 11
very apostles at Christ's	<b>commandment</b>	) have also significations; and	8, 303/ 5
very apostles at Christ's	<b>commandment</b>	." It is to me	8, 303/ 24
them had any special	<b>commandment</b>	to write -- but	8, 333/ 18
a deduction upon this	<b>commandment</b>	"Love God above allthing	8, 333/ 20
were no more proper	<b>commandment</b>	to bind any man	8, 344/ 20
good works beside any	<b>commandment</b>	. And Moses also, commanded	8, 351/ 8
only, but also plain	<b>commandment</b>	, that since they were	8, 351/ 36
they should obey any	<b>commandment</b>	that by God were	8, 352/ 8
refuse to fulfill the	<b>commandment</b>	of their rulers whereof	8, 352/ 12
in Scripture, where the	<b>commandment</b>	tended to virtue, good	8, 352/ 14
show them "some such	<b>commandment</b>	in Scripture," they were	8, 354/ 28
from blood; of which	<b>commandment</b>	in Scripture we see	8, 375/ 12
Maundy gave example and	<b>commandment</b>	also -- not without	8, 375/ 26
the words of Christ's	<b>commandment</b>	in that observance as	8, 375/ 30
plain as in the	<b>commandment</b>	of the Sacrament of	8, 375/ 31
church, according to Christ's	<b>commandment</b>	-- nor will not	8, 408/ 17
both vows against the	<b>commandment</b>	of God, which hath	8, 442/ 25
break they willingly God's	<b>commandment</b>	, and fulfill the pleasure	8, 452/ 17
our obedience of his	<b>commandment</b>	both in the belief	8, 463/ 7
the obedience of God's	<b>commandment</b>	. . . whereby he biddeth us	8, 463/ 15
him, which by the	<b>commandment</b>	of God, after that	8, 538/ 36
that they break the	<b>commandment</b>	of God in that	8, 543/ 4
nor fulfill all my	<b>commandments</b>	, but set my laws	8, 5/ 6
less set by his	<b>commandments</b>	. . . than they that, upon	8, 5/ 22
obey their governors' lawful	<b>commandments</b>	. . . and then holily counsel	8, 30/ 6
the cause of God's	<b>commandments</b>	. . . natural man that is	8, 45/ 36
the cause of God's	<b>commandments</b>	. . . yet may the spirit	8, 48/ 26
the cause of God's	<b>commandments</b>	with themselves as Saul	8, 49/ 15
occasion to break the	<b>commandments</b>	of God; which commandments	8, 49/ 27
commandments of God; which	<b>commandments</b>	other good, seely, simple	8, 49/ 28
the bottom of God's	<b>commandments</b>	and fulfill them gladly	8, 57/ 27
construe and interpret all	<b>commandments</b>	either of Christ's church	8, 60/ 23
and keep his holy	<b>commandments</b>	, and for the breaking	8, 76/ 33
taketh away all the	<b>commandments</b>	of father and mother	8, 208/ 37
persons in all such	<b>commandments</b>	, God commandeth Tyndale and	8, 209/ 2

obedient, and accounteth their	<b>commandments</b>	for his own. Yet	8, 209/ 4
prepareth himself unto God's	<b>commandments</b>	. I dare say that	8, 217/ 31
prepare him to God's	<b>commandments</b>	if neither the world	8, 217/ 34
prepare himself to the	<b>commandments</b>	of God? And finally	8, 218/ 5
prepare himself to the	<b>commandments</b>	of God); and then	8, 218/ 7
traitorous despiser of God's	<b>commandments</b>	that can be devised	8, 218/ 13
in which kind of	<b>commandments</b>	be the blessed sacraments	8, 263/ 10
the keeping of the	<b>commandments</b>	is altogether '), but	8, 324/ 25
the keeping of the	<b>commandments</b>	is altogether," his own	8, 325/ 3
the keeping of the	<b>commandments</b>	be altogether . . . then faith	8, 325/ 4
circumcision nothing because the	<b>commandments</b>	be all, so might	8, 325/ 6
faith nothing because the	<b>commandments</b>	be altogether. But he	8, 325/ 8
the keeping of the	<b>commandments</b>	be altogether . . . and some	8, 325/ 16
rather than the other	<b>commandments</b>	of the Law. Was	8, 343/ 34
and fulfill all their	<b>commandments</b>	. Not meaning by that	8, 352/ 7
Pharisees, as to their	<b>commandments</b>	, and biddings; as well	8, 353/ 11
but also their other	<b>commandments</b>	besides (such as were	8, 353/ 14
of the traditions and	<b>commandments</b>	of the scribes and	8, 354/ 14
not the laws and	<b>commandments</b>	of God, but were	8, 354/ 17
obey their master's lawful	<b>commandments</b>	that if they would	8, 354/ 25
true, and all his	<b>commandments</b>	fulfilled. And thereupon it	8, 408/ 12
and keeping of God's	<b>commandments</b>	, to be members of	8, 427/ 29
and keep all my	<b>commandments</b>	, and deal justly and	8, 432/ 6
and walk in the	<b>commandments</b>	of life, and do	8, 433/ 11
chapter, "Whoso keepeth God's	<b>commandments</b>	, in him God dwelleth	8, 442/ 18
holy heretics break his	<b>commandments</b>	by those horrible deeds	8, 442/ 22
they love their father's	<b>commandments</b>	, yet break them oft	8, 460/ 12
break any of God's	<b>commandments</b>	willingly and of purpose	8, 471/ 12
father and all his	<b>commandments</b>	. . . and perceiveth of the	8, 488/ 31
and loveth all his	<b>commandments</b>	, and doth them with	8, 488/ 37
them and to their	<b>commandments</b>	, and all the trust	8, 491/ 11
goodness to fulfill his	<b>commandments</b>	? But we find it	8, 512/ 5
say that all the	<b>commandments</b>	be written unto the	8, 520/ 13
the yoke of God's	<b>commandments</b>	from off his neck	8, 529/ 12
the yoke of God's	<b>commandments</b>	from his neck: it	8, 538/ 15
the hedge of God's	<b>commandments</b>	but that he thrust	8, 538/ 19
and walk in the	<b>commandments</b>	of life, and do	8, 569/ 3
of the Mass should	<b>commemoration</b>	be made for them	8, 373/ 15
against them doth openly	<b>commend</b>	and confirm the Christian	8, 173/ 16
defend it only, but	<b>commend</b>	it also . . . that a	8, 206/ 18
the Corinthians thus: "I	<b>commend</b>	ye, my brethren . . . because	8, 368/ 20
must needs allow and	<b>commend</b>	. For in our example	8, 494/ 3
him, and by his	<b>commendation</b>	caused of his works	8, 153/ 16
by the tradition and	<b>commendation</b>	of the apostles unto	8, 371/ 1
of the praise and	<b>commendation</b>	of God's predestination and	8, 501/ 26
prayed and fasted, they	<b>commended</b>	them to the Lord	8, 69/ 16
now that Tyndale hath	<b>commended</b>	unto you the high	8, 120/ 6
have both used, allowed,	<b>commended</b>	, and taken confession for	8, 206/ 34
his children, delivered and	<b>commended</b>	unto us." Damascene, in	8, 368/ 9
and which Holy Scripture	<b>commendeth</b>	where it saith that	8, 305/ 24

false glosses and contrary	<b>comments</b>	upon Scripture, and erroneous	8, 358/ 27
the danger of this	<b>commination</b>	and threat than they	8, 5/ 19
Christ, that use to	<b>commit</b>	such sins -- yet	8, 124/ 15
to sin, but also	<b>commit</b>	and defend and teach	8, 227/ 17
openly that he will	<b>commit</b>	whoredom . . . and, as a	8, 306/ 25
me by many witnesses,	<b>commit</b>	them unto faithful men	8, 374/ 29
there commanded Timothy to	<b>commit</b>	also to other faithful	8, 374/ 35
trusting in his righteousness,	<b>commit</b>	and do wickedness --	8, 433/ 5
do these folk which	<b>commit</b>	those horrible deeds after	8, 452/ 11
their church, when they	<b>commit</b>	any such horrible deeds	8, 452/ 22
horrible deeds, do not	<b>commit</b>	them willingly, because they	8, 452/ 23
willingly, because they do	<b>commit</b>	them upon great occasions	8, 452/ 24
Constantine's detection taken and	<b>committed</b>	to Newgate . . . where except	8, 17/ 20
people whom they had	<b>committed</b>	unto their charge --	8, 69/ 22
that the deadly sin	<b>committed</b>	after Baptism . . . putteth a	8, 213/ 6
but that deadly sin	<b>committed</b>	after Baptism is very	8, 213/ 15
to our actual sin	<b>committed</b>	after Baptism is not	8, 214/ 2
learned and that be	<b>committed</b>	unto them." Now see	8, 360/ 3
whatsoever any man hath	<b>committed</b>	. . . if he repent and	8, 410/ 2
sin any man hath	<b>committed</b>	, if he repent and	8, 410/ 16
sin a man have	<b>committed</b>	, if he repent and	8, 410/ 26
whether the sin be	<b>committed</b>	of malice, weakness, or	8, 423/ 30
offense which he hath	<b>committed</b>	, and in the sin	8, 432/ 16
sins which he hath	<b>committed</b>	shall be laid to	8, 433/ 13
that dwelled in him,	<b>committed</b>	in very deed many	8, 444/ 14
also the very deeds	<b>committed</b>	and done, as he	8, 444/ 28
deed by them before	<b>committed</b>	. . . and that therefore it	8, 449/ 6
that when he hath	<b>committed</b>	horrible deeds, he shall	8, 449/ 31
to life, if he	<b>committed</b>	in the doing no	8, 456/ 7
time after their baptism	<b>committed</b>	, at their bare repentance	8, 474/ 13
after his sinful crime	<b>committed</b>	fall at any great	8, 495/ 26
those horrible sins so	<b>committed</b>	by David, his deadly	8, 538/ 32
sun. For thou hast	<b>committed</b>	this deed privily . . . but	8, 539/ 14
robbery that he hath	<b>committed</b>	, and walk in the	8, 569/ 3
his sins and again	<b>committeth</b>	the selfsame sins, what	8, 68/ 15
besides that, not only	<b>committeth</b>	whoredom, but also saith	8, 306/ 25
once having the faith	<b>committeth</b>	and repenteth him of	8, 425/ 32
of grace by the	<b>committing</b>	of any other sin	8, 215/ 32
that life by the	<b>committing</b>	of deadly sin, and	8, 435/ 15
deeds" nor in the	<b>committing</b>	of them, he saith	8, 448/ 3
else that in the	<b>committing</b>	of the same sin	8, 524/ 33
clean from any late	<b>commixion</b>	and carnal knowledge of	8, 73/ 3
sometimes speak, for his	<b>commodity</b>	, such manner things as	8, 7/ 36
their own profit and	<b>commodity</b>	. . . but that they shall	8, 55/ 18
did but use the	<b>commodity</b>	of the guise that	8, 160/ 30
war or some other	<b>commodity</b>	, or for private folks'	8, 170/ 9
own temporal advantage and	<b>commodity</b>	. Of whom Saint Augustine	8, 352/ 24
themselves and their own	<b>commodity</b>	-- therein be they	8, 352/ 32
to wit, their own	<b>commodity</b>	and not the pleasure	8, 356/ 25
Christ's church, and the	<b>common</b>	Christian people of every	8, 44/ 16

and accounted it in	<b>common</b>	talking for such a	8, 50/ 1
mercenary. This is their	<b>common</b>	opinion, and Tyndale hath	8, 51/ 4
confusion of his own	<b>common</b>	conclusion so many times	8, 54/ 23
ordain and appoint certain	<b>common</b>	fasting days in which	8, 62/ 33
which now in the	<b>common</b>	fasts do tame the	8, 62/ 35
custom taken away of	<b>common</b>	fasting days, in which	8, 63/ 6
the commandment; and, those	<b>common</b>	days taken away . . . folk	8, 63/ 7
by one general and	<b>common</b>	signification of them all	8, 77/ 7
Spirit of God. This	<b>common</b>	signification of the sacraments	8, 77/ 11
little known among the	<b>common</b>	people nowadays, " yet in	8, 144/ 34
and is by the	<b>common</b>	speech so called, too	8, 145/ 19
more great nor more	<b>common</b>	than that by which	8, 146/ 16
and saints, and the	<b>common</b>	faith of all true	8, 156/ 13
all that, that the	<b>common</b>	church is his house	8, 162/ 27
name is general and	<b>common</b>	both to the temporalty	8, 164/ 15
English tongue, by the	<b>common</b>	custom of us English	8, 166/ 21
I say that this	<b>common</b>	custom and usage of	8, 166/ 24
company than christened, in	<b>common</b>	speech of this realm	8, 167/ 7
so, nor in the	<b>common</b>	speech the word signifieth	8, 167/ 18
that "church" is as	<b>common</b>	as . Now is a	8, 168/ 1
' church' is as	<b>common</b>	as ecclesia, if he	8, 168/ 10
that "church" were as	<b>common</b>	as ecclesia, because it	8, 168/ 22
church" to be as	<b>common</b>	, and signify as large	8, 168/ 32
were gathered together to	<b>common</b>	upon matters of judgment	8, 170/ 7
policy, either about the	<b>common</b>	affairs of the town	8, 170/ 8
places as all the	<b>common</b>	people were judges, as	8, 170/ 10
the court, or the	<b>common</b>	council. Now -- forasmuch	8, 170/ 12
but in a profane,	<b>common</b>	story, in which men	8, 185/ 31
into "mayor, aldermen, and	<b>common</b>	council." And therefore, as	8, 186/ 12
Besides all this, is	<b>common</b>	to all loves. More	8, 200/ 9
hath not ordained of	<b>common</b>	course to be satisfied	8, 210/ 31
word soever Englishmen by	<b>common</b>	custom agree upon. And	8, 211/ 11
ordinary course of his	<b>common</b>	ordinance -- in which	8, 213/ 23
before a vowel) is	<b>common</b>	to everything, almost; but	8, 229/ 29
English words, and so	<b>common</b>	, as is "nay" and	8, 230/ 21
himself, signifieth not a	<b>common</b>	record in general, but	8, 233/ 14
can answer him the	<b>common</b>	answer, that though both	8, 259/ 35
would teach against the	<b>common</b>	faith of the Catholic	8, 266/ 5
hath reproved their most	<b>common</b>	heresies, against saints and	8, 275/ 24
the contrary, that the	<b>common</b>	faith of Christ's Catholic	8, 286/ 31
do not besides the	<b>common</b>	signification of grace write	8, 297/ 7
of Christ by a	<b>common</b>	consent -- then must	8, 323/ 1
the leastwise as the	<b>common</b>	people did even in	8, 329/ 28
saw also that the	<b>common</b>	faith of the Catholic	8, 340/ 10
virtue, or to the	<b>common</b>	weal), for the place	8, 354/ 19
them clearly that the	<b>common</b>	consent of Christ's Catholic	8, 361/ 22
will not take the	<b>common</b>	Catholic faith for an	8, 376/ 33
be sure that the	<b>common</b>	faith of the Catholic	8, 388/ 31
not sure, by the	<b>common</b>	faith of the known	8, 389/ 31
certain man beside the	<b>common</b>	, ordinary course. We find	8, 437/ 13

reasonably meaning after the	<b>common</b>	manner of speaking, that	8, 439/ 31
same faith that the	<b>common</b>	Catholic laypeople have yet	8, 477/ 34
such articles, believe the	<b>common</b>	consent of the whole	8, 478/ 5
and fall from the	<b>common</b>	faith of the whole	8, 478/ 7
peace and tranquillity. Which	<b>common</b>	peace and quiet if	8, 482/ 8
his "elect church," but	<b>common</b>	to the very, final	8, 488/ 9
unto the elects be	<b>common</b>	both to the elects	8, 499/ 13
elects . . . but a thing	<b>common</b>	both to the elects	8, 521/ 16
but that they be	<b>common</b>	as well to the	8, 522/ 6
findeth it again. The	<b>common</b>	people say among that	8, 534/ 3
no wise bear the	<b>common</b>	opinion of good Christian	8, 554/ 4
the faults that are	<b>common</b>	to both his definitions	8, 570/ 26
hitherto. And in this	<b>common-known</b>	church of Christendom (except	8, 44/ 17
of Christ is this	<b>common-known</b>	church that hath from	8, 118/ 28
and also that the	<b>common-known</b>	people of all Christian	8, 165/ 22
in his translation the	<b>common-known</b>	words to the intent	8, 218/ 39
obey is not the	<b>common-known</b>	body of all Christian	8, 219/ 4
church which is the	<b>common-known</b>	Catholic Church of Christ	8, 274/ 27
catholic church is this	<b>common-known</b>	church of all Christian	8, 361/ 26
contrary, as in the	<b>common-known</b>	examples of our Lady's	8, 365/ 23
For it is the	<b>common-known</b>	church of all Christian	8, 397/ 27
heretics, but the very	<b>common-known</b>	Catholic church which himself	8, 477/ 2
naught. And in this	<b>common-known</b>	church, the common-known faith	8, 477/ 27
this common-known church, the	<b>common-known</b>	faith or belief is	8, 477/ 27
credence given to the	<b>common-known</b>	church, which he will	8, 478/ 28
very church is the	<b>common-known</b>	church which hitherto he	8, 479/ 12
is to wit, the	<b>common-known</b>	Catholic people -- clergy	8, 479/ 36
the teaching of this	<b>common-known</b>	Catholic church of ours	8, 537/ 1
to prove that the	<b>common-known</b>	Catholic church is not	8, 560/ 9
that it is the	<b>common-known</b>	Catholic church of all	8, 560/ 18
first saith that this	<b>common-known</b>	Catholic church both may	8, 563/ 21
malicious purpose against the	<b>common-received</b>	faith of Christ's Catholic	8, 286/ 19
sacraments have all the	<b>commonalty</b>	of Christian people; and	8, 77/ 11
lechery -- he maketh	<b>commonly</b>	some fond texts of	8, 41/ 22
that our deeds be	<b>commonly</b>	so defective that though	8, 52/ 34
grace; for that is	<b>commonly</b>	taught already, and every	8, 82/ 2
the great emperor infidel	<b>commonly</b>	called Julian the Apostate	8, 128/ 19
own eyes. Heresies were	<b>commonly</b>	somewhat subtle, and had	8, 139/ 6
example that he changed	<b>commonly</b>	this word "church" into	8, 143/ 8
in Christian realms is	<b>commonly</b>	made of Christian people	8, 167/ 2
this word "priest" so	<b>commonly</b>	known and so long	8, 186/ 19
and long had been	<b>commonly</b>	known in England. And	8, 187/ 35
put by itself, it	<b>commonly</b>	signifieth "Christ's faith" in	8, 199/ 14
that his fellow heretics	<b>commonly</b>	come to, first by	8, 220/ 30
full shrewdly, as they	<b>commonly</b>	do. Now, whereby we	8, 398/ 37
doth of his goodness	<b>commonly</b>	offer -- yet be	8, 450/ 19
is as well and	<b>commonly</b>	known as any of	8, 472/ 6
as fully, and as	<b>commonly</b>	believed through Christendom, as	8, 472/ 8
but it be first	<b>commonly</b>	learned of the same	8, 478/ 36
as that men may	<b>commonly</b>	do mischievous deeds without	8, 490/ 37

speaking of grace we	<b>commonly</b>	let not to say	8, 510/ 6
their immeasurable outrage or (	<b>commonly</b>	) for their final impenitence	8, 522/ 33
thing well known or	<b>commonly</b>	believed, I should not	8, 565/ 10
made it as a	<b>communication</b>	between the bishop and	8, 7/ 28
and unto all other	<b>companies</b>	and a company of	8, 166/ 15
signify those holy, consecrated	<b>companies</b>	, the one segregated from	8, 189/ 9
himself at that time	<b>companion</b>	to Saint Paul . . . and	8, 325/ 34
disclosed divers of his	<b>companions</b>	, of whom there are	8, 17/ 18
such others (his holy	<b>companions</b>	, the true members of	8, 459/ 24
by the way some	<b>companions</b>	that fall to play	8, 491/ 13
the contagion of their	<b>company</b>	: wisdom were it for	8, 2/ 15
forbear and eschew his	<b>company</b>	. For that Englishman which	8, 19/ 32
in sleep in Christ's	<b>company</b>	, while Judas the traitor	8, 35/ 38
of David and his	<b>company</b>	, which for necessity did	8, 72/ 22
Christ, the whole Christian	<b>company</b>	present should not be	8, 84/ 5
the known church and	<b>company</b>	of all Christian people	8, 107/ 2
Christ, unto a secret	<b>company</b>	of such as they	8, 107/ 3
of this known Christian	<b>company</b>	. . . and since they were	8, 107/ 7
never was there any	<b>company</b>	, till within this twenty	8, 107/ 11
and beguile all the	<b>company</b>	, and so scatter them	8, 137/ 33
a multitude, or a	<b>company</b>	gathered together in one	8, 144/ 30
whole "congregation, multitude, or	<b>company</b>	gathered into one . . . as	8, 146/ 24
God's Service . . . the whole	<b>company</b>	prayeth for the whole	8, 159/ 11
name of a Christian	<b>company</b>	gathered together in God	8, 164/ 7
of that whole godly	<b>company</b>	. And the spirituality, againward	8, 164/ 12
all one congregation and	<b>company</b>	without any difference save	8, 165/ 20
other companies and a	<b>company</b>	of Christian men, so	8, 166/ 16
as well signifieth a	<b>company</b>	ofTurks as of	8, 166/ 16
church" doth signify a	<b>company</b>	of Christian people, and	8, 166/ 18
not indifferent to a	<b>company</b>	ofTurks and of	8, 166/ 19
used to signify other	<b>company</b>	than christened, in common	8, 167/ 6
silversmith, had gathered a	<b>company</b>	against Paul for preaching	8, 168/ 6
word "congregation" for the	<b>company</b>	of Christian people; for	8, 169/ 18
Christian people; for that	<b>company</b>	is in English signified	8, 169/ 19
not signify every manner	<b>company</b>	or congregation -- nor	8, 170/ 3
congregation of the Christian	<b>company</b>	. And though it began	8, 170/ 17
signifieth no more a	<b>company</b>	of Christian men than	8, 171/ 26
Demetrius "had gathered a	<b>company</b>	against Paul for preaching	8, 171/ 37
to you that ye	<b>company</b>	not together if any	8, 172/ 9
images, men should not	<b>company</b>	with him. Here ye	8, 172/ 14
also named the holy	<b>company</b>	of baptized people by	8, 188/ 31
to signify the whole	<b>company</b>	of Christian people sacred	8, 189/ 2
sort of the same	<b>company</b>	specially consecrated unto God	8, 189/ 5
beware and avoid the	<b>company</b>	of "men of corrupt	8, 191/ 8
And Tyndale is in	<b>company</b>	of none other . . . but	8, 191/ 9
if some of his	<b>company</b>	and fellows in his	8, 250/ 28
held, and his great	<b>company</b>	: that our Savior Christ	8, 266/ 17
that the congregation and	<b>company</b>	shall be taught by	8, 331/ 33
preacher with a false	<b>company</b>	, willingly drawn together, and	8, 341/ 33
false preacher and his	<b>company</b>	is ever able to	8, 341/ 34

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

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

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

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

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

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

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

would have all willing	<b>confession</b>	quite cast away, and	8, 208/ 9
Sacrament of Penance --	<b>confession</b>	of mouth, contrition of	8, 211/ 19
Sacrament of Penance --	<b>confession</b>	, contrition, and great pain	8, 213/ 16
wrote. And again purgatory,	<b>confession</b>	in the ear, penance	8, 290/ 35
would, percase, teach that	<b>confession</b>	is not necessary, and	8, 388/ 22
in bringing in this	<b>confession</b>	of Saint Peter's faith	8, 404/ 11
nothing spoken in that	<b>confession</b>	neither, but that he	8, 406/ 8
might, for all that	<b>confession</b>	, ween well enough that	8, 406/ 9
and that therefore Peter's	<b>confession</b>	includeth of necessity the	8, 406/ 13
that was in his	<b>confession</b>	, that ChrIst's coming was	8, 406/ 15
word mentioned in his	<b>confession</b>	, wherein he confesseth not	8, 406/ 33
was out of Peter's	<b>confession</b>	. For he saith that	8, 408/ 26
when he made that	<b>confession</b>	. Tyndale That offering of	8, 408/ 28
aright and effectually, by	<b>confession</b>	, contrition, and by penitential	8, 409/ 1
all his sins, without	<b>confession</b>	or any endeavor through	8, 410/ 19
that they go by	<b>confession</b>	, contrition, works of penance	8, 413/ 35
any mention in his	<b>confession</b>	there; nor so much	8, 414/ 15
as bare repenting, add	<b>confession</b>	, or for sin punish	8, 416/ 7
Saint Peter at the	<b>confession</b>	of his faith, "Thou	8, 418/ 3
ween that with that	<b>confession</b>	and that belief alone	8, 441/ 23
and agree in the	<b>confession</b>	of one, true, catholic	8, 480/ 1
his humble shrift and	<b>confession</b>	, which Tyndale calleth the	8, 496/ 3
repentance and his humble	<b>confession</b>	, God, as he forgave	8, 539/ 28
before his repentance and	<b>confession</b>	said unto him by	8, 539/ 31
his repentance and his	<b>confession</b>	made, he said unto	8, 539/ 34
brought not forth the	<b>confession</b>	of Christ by the	8, 552/ 10
Ninth Book of his	<b>Confessions</b>	, writing of the departing	8, 371/ 12
therein. And when his	<b>confessor</b>	in the end of	8, 23/ 33
to serve for a	<b>confessor</b>	-- yet confesseth he	8, 88/ 23
contrary, and to their	<b>confessor</b>	acknowledge it as it	8, 124/ 18
he should unto his	<b>confessor</b>	show it secretly. This	8, 206/ 25
use among with his	<b>confessor</b>	this word "acknowledging" --	8, 207/ 26
and penance as their	<b>confessor</b>	shall assign them, and	8, 208/ 6
the counsel of his	<b>confessor</b>	and take penance at	8, 210/ 19
than to be a	<b>confessor</b>	and assoil men of	8, 260/ 18
contrite penitent and open	<b>confessor</b>	both of his faith	8, 517/ 25
apostles, the martyrs, the	<b>confessors</b>	, the holy doctors of	8, 44/ 15
Tyndale, because he saith	<b>confessors</b>	keep no counsel), yet	8, 179/ 25
I cannot but put	<b>confidence</b>	therein that the deed	8, 294/ 14
the audience to put	<b>confidence</b>	therein that the deed	8, 297/ 34
in their trust and	<b>confidence</b>	to be saved by	8, 299/ 30
I cannot but put	<b>confidence</b>	therein that the deed	8, 303/ 9
solemn show of such	<b>confidence</b>	in his evil cause	8, 386/ 19
all their trust and	<b>confidence</b>	in the mercy of	8, 390/ 11
a proud trust and	<b>confidence</b>	in his own works	8, 400/ 1
to put no proud	<b>confidence</b>	in them, but refer	8, 403/ 1
all their trust and	<b>confidence</b>	in the mercy of	8, 563/ 25
all their trust and	<b>confidence</b>	in the mercy of	8, 567/ 28
doth openly commend and	<b>confirm</b>	the Christian worshipping of	8, 173/ 16
Your - Friend would	<b>confirm</b>	it with an oath	8, 196/ 7

and his apostles did	<b>confirm</b>	every sermon with a	8, 254/ 30
a new miracle, to	<b>confirm</b>	new doctrine, or to	8, 335/ 30
a new miracle, to	<b>confirm</b>	new doctrine or to	8, 338/ 5
preaching, do say and	<b>confirm</b>	in like wise; and	8, 353/ 6
sent him both to	<b>confirm</b>	that and also show	8, 364/ 10
thou shalt be converted,	<b>confirm</b>	thou and make strong	8, 557/ 31
again . . . then do thou	<b>confirm</b>	and strengthen thy brethren	8, 558/ 8
thou being once converted,	<b>confirm</b>	and strengthen thy brethren	8, 559/ 25
Unction, or Aneling, and	<b>Confirmation</b>	. . . he said be no	8, 14/ 27
by the oil in	<b>Confirmation</b>	and Aneling, and by	8, 78/ 10
that is to wit,	<b>Confirmation</b>	, Penance, Order, Matrimony, and	8, 83/ 28
Tyndale That they call	<b>Confirmation</b>	, the people call "bishopsing	8, 83/ 31
the sacrament both of	<b>Confirmation</b>	and of Holy Orders	8, 84/ 8
the Corinthians, for the	<b>confirmation</b>	of his reason against	8, 160/ 32
in the oil of	<b>Confirmation</b>	, inasmuch as the bishop	8, 194/ 5
of the child at	<b>Confirmation</b>	it is the matter	8, 194/ 21
as great miracles in	<b>confirmation</b>	of our faith in	8, 252/ 4
when we say that	<b>Confirmation</b>	, Priesthood, and Matrimony be	8, 253/ 22
shame say it. Of	<b>Confirmation</b>	writeth Saint Luke in	8, 295/ 8
be clear, both of	<b>Confirmation</b>	, Priesthood, Aneling, and both	8, 296/ 20
that is to wit,	<b>Confirmation</b>	, Penance, Wedlock, Holy Order	8, 303/ 29
bade them, in the	<b>confirmation</b>	of their doctrine, lay	8, 308/ 9
the teaching, keeping, and	<b>confirmation</b>	of the points of	8, 339/ 23
the sacraments of Penance,	<b>Confirmation</b>	, Extreme Unction, Order, and	8, 414/ 12
such errors induced or	<b>confirmed</b>	. And I firmly trust	8, 24/ 32
the same faith, and	<b>confirmed</b>	themselves to the see	8, 131/ 3
doubt and question finally	<b>confirmed</b>	themselves to the Latins	8, 131/ 8
learning and reason doubly	<b>confirmed</b>	with Scripture -- showeth	8, 167/ 34
well used is plainly	<b>confirmed</b>	and proved -- yet	8, 177/ 26
apostles, whose doctrine he	<b>confirmed</b>	by miracles. And thus	8, 243/ 32
unto diverse people, and	<b>confirmed</b>	every sermon with a	8, 254/ 20
the faith thereof is	<b>confirmed</b>	; and therefore, to bring	8, 255/ 1
things: one, that they	<b>confirmed</b>	that sermon with as	8, 255/ 10
have by that miracle	<b>confirmed</b>	. And thus ye see	8, 255/ 26
feigneth that the apostles "	<b>confirmed</b>	every sermon with a	8, 255/ 36
us that the apostles	<b>confirmed</b>	every article thereof by	8, 256/ 4
saith, that the apostles "	<b>confirmed</b>	every sermon with a	8, 256/ 10
the truth than well	<b>confirmed</b>	in it? Namely since	8, 268/ 15
of miracles, wherewith they	<b>confirmed</b>	their preaching. More This	8, 273/ 24
of miracles, wherewith they	<b>confirmed</b>	their preaching." Verily, Noah	8, 273/ 33
we find that he	<b>confirmed</b>	his preaching with miracle	8, 273/ 34
a child to be	<b>confirmed</b>	, or to be christened	8, 289/ 26
more and more fastly	<b>confirmed</b>	. . . and without which faith	8, 295/ 33
undoubtedly not a little	<b>confirmed</b>	the faith, and made	8, 340/ 30
from the apostles, that	<b>confirmed</b>	it with miracles. More	8, 345/ 31
for his sake, and	<b>confirmed</b>	it by many manifest	8, 365/ 28
one holy prophet, doubly	<b>confirmed</b>	, and thereby Tyndale's double	8, 432/ 30
were forthwith so surely	<b>confirmed</b>	in grace that they	8, 436/ 29
so surely fixed and	<b>confirmed</b>	in all kind of	8, 448/ 19
chapters . . . and now he	<b>confirmeth</b>	it with his example	8, 532/ 15

disciples taught Christ's doctrine	<b>confirming</b>	it with miracles . . . that	8, 345/ 27
disciples taught his doctrine "	<b>confirming</b>	it with miracles," and	8, 346/ 8
meditation and what manner	<b>conflict</b>	have they in themselves	8, 456/ 28
beginning hitherto. And this	<b>conflict</b>	and battle shall never	8, 486/ 9
fall at any great	<b>conflict</b>	in himself between hope	8, 495/ 27
of some merit, some	<b>conflict</b>	, passion, or pain upon	8, 508/ 15
long as they be	<b>conformable</b>	and content in unity	8, 398/ 9
will of the man	<b>conformable</b>	and toward worketh with	8, 504/ 10
willful nor obstinate, but	<b>conformable</b>	and willing to hear	8, 505/ 17
in working of a	<b>conformable</b>	inclination toward the consent	8, 507/ 8
he that will be	<b>conformable</b>	and walk with God's	8, 508/ 28
man's part in willingly	<b>conforming</b>	himself toward the faith	8, 502/ 17
endeavor of myself in	<b>conforming</b>	and applying of my	8, 507/ 2
good endeavor and obedient	<b>conformity</b>	deserve and merit in	8, 507/ 34
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able to reject and	<b>confound</b>	any devil that would	8, 38/ 24
affirmed by Tyndale doth	<b>confound</b>	both Tyndale and Luther	8, 50/ 35
grant; but then they	<b>confound</b>	the terms of "faith	8, 53/ 28
more than sufficient to	<b>confound</b>	Tyndale and his master	8, 70/ 3
and Muhammad together to	<b>confound</b>	the credence and authority	8, 229/ 11
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should the true preacher	<b>confound</b>	the false, except he	8, 263/ 31
brought true miracles to	<b>confound</b>	the false, or else	8, 263/ 31
were nothing that could	<b>confound</b>	false prophets that should	8, 264/ 4
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the true preachers cannot	<b>confound</b>	them with our authentic	8, 265/ 12
in such wise finally	<b>confounded</b>	with shame . . . that he	8, 9/ 18
own words here have	<b>confounded</b>	: he must needs confess	8, 118/ 22
these points so clearly	<b>confounded</b>	that he shall trust	8, 204/ 1
have in such wise	<b>confounded</b>	him and all his	8, 252/ 33
which I have plainly	<b>confounded</b>	him, goeth about again	8, 254/ 5
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miracles that Moses wrought	<b>confounded</b>	the marvels that were	8, 337/ 7
wise words, Tyndale hath	<b>confounded</b>	himself and destroyed all	8, 480/ 9
his own, to the	<b>confounding</b>	of all that ever	8, 118/ 9
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what he meaneth by "	<b>confounding</b>	" them. Whether he mean	8, 265/ 26
with many great miracles	<b>confounding</b>	the false wonders of	8, 337/ 5
a thing generally and	<b>confuse</b>	at large, but some	8, 232/ 25
your trouble, to the	<b>confusion</b>	of all tyrants." Lo	8, 18/ 34
own words the full	<b>confusion</b>	of his own common	8, 54/ 23
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The	<b>Confutation</b>	of Tyndale's Answer Made	8, 1/ 1
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Tyndale with few words	<b>confuted</b>	. For this fast was	8, 67/ 9
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hath put this word "	<b>congregation</b>	" for the company of	8, 169/ 18
never by this word "	<b>congregation</b>	." This is the fault	8, 169/ 21
the Greek tongue a	<b>congregation</b>	, without respect of either	8, 169/ 27
was used for any	<b>congregation</b>	before Christendom began, or	8, 169/ 32
ever it signified any	<b>congregation</b>	other than Christian. And	8, 169/ 33
every manner company or	<b>congregation</b>	-- nor signified not	8, 170/ 3
was applied unto the	<b>congregation</b>	of the Christian company	8, 170/ 17
Latin paynims both the	<b>congregation</b>	, or assembly, and the	8, 170/ 28
not what manner of	<b>congregation</b>	ecclesia did signify in	8, 170/ 31
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it signifieth a Christian	<b>congregation</b>	be translated by this	8, 171/ 14
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washing, the other a	<b>congregation</b>	or assembly, of heathen	8, 188/ 35
calling the one but "	<b>congregation</b>	," the other first but	8, 189/ 12
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the Word beget the	<b>Congregation</b>	, and he that begetteth	8, 224/ 10

and faith maketh the	<b>Congregation</b>	: therefore is the Word	8, 224/ 17
or Gospel before the	<b>Congregation</b>	. More Lo, he that	8, 224/ 18
bring men into the	<b>congregation</b>	of the devil: yet	8, 240/ 34
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While other speak, the	<b>congregation</b>	must judge" . . . and every	8, 268/ 6
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Wherefore, forasmuch as Christ's	<b>congregation</b>	is spread abroad into	8, 281/ 18
it followeth that "Christ's	<b>congregation</b>	" hath all things necessary	8, 281/ 33
that is, in the	<b>congregation</b>	, but in a tongue	8, 327/ 7
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that is, the whole	<b>congregation</b>	-- shall judge. As	8, 341/ 30
been no one known	<b>congregation</b>	anywhere, wherein the professing	8, 387/ 2
this while the right	<b>congregation</b>	ofTyndale's church, that	8, 387/ 17
tell us, then, which	<b>congregation</b>	it was, or where	8, 387/ 19
that of that unknown	<b>congregation</b>	, we may have a	8, 388/ 16
in this great known	<b>congregation</b>	, we be safe against	8, 388/ 19
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he hath no known	<b>congregation</b>	to reprove him or	8, 389/ 21
examine and consider what	<b>congregation</b>	Tyndale calleth the catholic	8, 390/ 6
choose his church and	<b>congregation</b>	out of the Jews	8, 391/ 9
predestinates, concerning only the	<b>congregation</b>	of such as shall	8, 392/ 14
whereon Christ built his	<b>congregation</b>	. More Lo what a	8, 402/ 28
I will build my	<b>congregation</b>	" -- that is, "Upon	8, 409/ 35
every member of Christ's	<b>congregation</b>	a sinner, and sinneth	8, 419/ 6
every member of Christ's	<b>congregation</b>	a sinner, and sinneth	8, 443/ 19
cause needs be a	<b>congregation</b>	known -- Tyndale taketh	8, 465/ 35
secret sect and scattered "	<b>congregation</b>	" . . . till finally, at his	8, 517/ 31
earth to be a	<b>congregation</b>	unknown, layeth his miry	8, 573/ 3
visited here his holy	<b>congregations</b>	, in divers corners and	8, 13/ 10
-- but only those	<b>congregations</b>	that were gathered together	8, 170/ 6
and that all other	<b>congregations</b>	teaching the contrary be	8, 245/ 19
would leave all those	<b>congregations</b>	void of all miracles	8, 245/ 28
and all these heretics' "	<b>congregations</b>	" false. Tyndale And beyond	8, 275/ 33
reason only, and good	<b>congruence</b>	, but also by plain	8, 27/ 34
lightness giveth occasion and	<b>conjecture</b>	so to think and	8, 217/ 15
stick upon some subtle	<b>conjecture</b>	of his own and	8, 548/ 32
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the trust of his	<b>conjurations</b>	he bore it out	8, 128/ 29
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holily, and in manner	<b>conjureth</b>	also, the reader, in	8, 190/ 34
Christian people, with a	<b>connotation</b>	or consideration of their	8, 166/ 33
far against their own	<b>conscience</b>	-- by which themselves	8, 3/ 10
railed against his own	<b>conscience</b>	. . . that now at the	8, 3/ 16
bind no man in	<b>conscience</b>	, but he may wed	8, 7/ 1

further instruction of his	<b>conscience</b>	, which his request was	8, 9/ 23
to reign in men's	<b>conscience</b>	. But they themselves show	8, 12/ 9
reign in a man's	<b>conscience</b>	, so far forth that	8, 12/ 10
that he hath no	<b>conscience</b>	to eat flesh on	8, 12/ 11
heretic yet that any	<b>conscience</b>	had in any oath	8, 13/ 35
never held. And what	<b>conscience</b>	he had that died	8, 21/ 11
for discharge of their	<b>conscience</b>	, and inwardly make them	8, 30/ 3
be not in their	<b>conscience</b>	bound to obey the	8, 30/ 12
broken nor any "weak"	<b>conscience</b>	offended): yet, for any	8, 32/ 21
as have a "weak"	<b>conscience</b>	and ween themselves bound	8, 62/ 11
spiritual and have a	<b>conscience</b>	strong enough to break	8, 62/ 15
Friday without grudge of	<b>conscience</b>	at all. And afterward	8, 62/ 16
liberty, and private, secret	<b>conscience</b>	, to choose their fasting	8, 63/ 9
Tyndale against his own	<b>conscience</b>	report himself to every	8, 163/ 31
much to other men's	<b>conscience</b>	, fain wit of Tyndale	8, 163/ 33
Tyndale by his own	<b>conscience</b>	, where he had ever	8, 163/ 33
God, in my poor	<b>conscience</b>	, for none higher blasphemy	8, 179/ 29
book, and saw my	<b>conscience</b>	clear, far out of	8, 180/ 11
hath against his own	<b>conscience</b>	done in some one	8, 197/ 15
his doctrine -- my	<b>conscience</b>	cannot suffer me to	8, 250/ 17
teacheth against his own	<b>conscience</b>	, and thereby sinneth against	8, 267/ 27
and the more encumbered	<b>conscience</b>	that they have . . . the	8, 316/ 21
without any scruple of	<b>conscience</b>	. . . so that he do	8, 351/ 27
there were no weak	<b>conscience</b>	of feeble-faithed folk offended	8, 351/ 28
do discharge every man's	<b>conscience</b>	of obedience unto any	8, 353/ 1
perceived in his own	<b>conscience</b>	his heresies not only	8, 448/ 14
or with a cankered	<b>conscience</b>	went about to deceive	8, 481/ 13
right hangman tormenteth his	<b>conscience</b>	, and goeth nigh to	8, 489/ 13
right hangman," tormenting of	<b>conscience</b>	, fear of destruction, and	8, 491/ 26
the subjects in their	<b>conscienc</b>	but if the things	8, 29/ 32
privily, where the weak	<b>conscienc</b>	of other simple souls	8, 62/ 13
the Lord the weak	<b>conscienc</b>	of their sick brethren	8, 62/ 18
the strengthening of weak	<b>conscienc</b>	, I shall show you	8, 268/ 36
too, that women may	<b>consecrate</b>	the holy Body of	8, 91/ 17
he had power to	<b>consecrate</b>	. . . and think that the	8, 127/ 6
man and woman may	<b>consecrate</b>	the Body of Christ	8, 165/ 17
preach, and for necessity	<b>consecrate</b>	also the Blessed Body	8, 189/ 33
case that women may	<b>consecrate</b>	the Body of Christ	8, 190/ 23
anointed may preach, or	<b>consecrate</b>	the sacraments, then Christ	8, 192/ 30
that if none may	<b>consecrate</b>	the Sacrament but only	8, 193/ 20
there none that may	<b>consecrate</b>	the Sacrament but if	8, 193/ 29
ceremonies used, priests might	<b>consecrate</b>	unshaven and unanointed, when	8, 193/ 35
priests nor may not	<b>consecrate</b>	at all, no more	8, 194/ 1
women may christen, and	<b>consecrate</b>	the Body of Christ	8, 258/ 37
of God, and bodily	<b>consecrate</b>	it herself -- which	8, 259/ 25
may christen and not	<b>consecrate</b>	, since both be sacraments	8, 259/ 34
why she may not	<b>consecrate</b>	. For surely, since God	8, 260/ 16
in what wise to	<b>consecrate</b>	or say Mass . . . and	8, 316/ 38
and water, men would	<b>consecrate</b>	new ale in corns	8, 319/ 14
the knowledge how to	<b>consecrate</b>	, how to say Mass	8, 366/ 6

priests for no more	<b>consecrated</b>	persons than other Christian	8, 188/ 17
priests be no persons	<b>consecrated</b>	, nor their Order no	8, 188/ 24
the same company specially	<b>consecrated</b>	unto God by the	8, 189/ 5
do signify those holy,	<b>consecrated</b>	companies, the one segregated	8, 189/ 9
also . . . that a nun	<b>consecrated</b>	unto God should run	8, 206/ 18
might that officer be	<b>consecrated</b>	with a sacrament, and	8, 304/ 33
else . . . and to have	<b>consecrated</b>	his blood of wine	8, 317/ 32
all the vessels, and	<b>consecrating</b>	of the priests with	8, 79/ 17
and "anointing" into "smearing," "	<b>consecrating</b>	" into "charming," "sacraments" into	8, 143/ 14
the same. And in	<b>consecrating</b>	, never woman did it	8, 260/ 21
held that after the	<b>Consecration</b>	there was none other	8, 15/ 23
ceremonies used about the	<b>consecration</b>	; likewise as in Matrimony	8, 197/ 21
Church useth in the	<b>Consecration</b>	-- he answereth me	8, 315/ 7
learned the manner of	<b>Consecration</b>	: that answereth Tyndale in	8, 316/ 8
the manner of the	<b>Consecration</b>	, and saying of the	8, 316/ 15
fashion a manner of	<b>consecration</b>	, and saying of the	8, 316/ 35
the priest in the	<b>Consecration</b>	putteth water into the	8, 317/ 7
that Christ, in the	<b>consecration</b>	and change of the	8, 317/ 28
for leaving out the	<b>Consecration</b>	at Christ's Maundy. He	8, 334/ 8
and fashion of the	<b>Consecration</b>	; or of the formal	8, 368/ 3
as this argument or	<b>consecution</b>	is true -- "God	8, 242/ 24
-- so is this	<b>consecution</b>	true: "Christ's church saith	8, 242/ 26
vobis sunt, obsecro ego	<b>consenior</b>	, pascite qui in vobis	8, 183/ 12
office into seniores and	<b>consenior</b>	, signifying but the age	8, 184/ 24
in vobis, obsecro ego	<b>consenior</b>	, pascite qui in vobis	8, 185/ 9
see against the whole	<b>consent</b>	of Christendom so many	8, 130/ 1
word, in that they	<b>consent</b>	thereto. More And this	8, 226/ 37
and so not only	<b>consent</b>	to sin, but also	8, 227/ 16
that men shall not	<b>consent</b>	to sin. Which thing	8, 227/ 32
good, he shall never	<b>consent</b>	to sin. As it	8, 228/ 3
wrest man's will to	<b>consent</b>	that he should not	8, 239/ 4
them secretly into the	<b>consent</b>	and concord and belief	8, 247/ 21
is by their whole	<b>consent</b>	sure. For else shall	8, 248/ 14
whole Catholic Church to	<b>consent</b>	thereto. And if Tyndale	8, 248/ 16
whole church, and the	<b>consent</b>	of holy saints approving	8, 260/ 20
would lay thereto the	<b>consent</b>	of all the old	8, 266/ 32
sense of Scripture, do	<b>consent</b>	and agree together against	8, 278/ 29
Church grown into the	<b>consent</b>	and agreement thereof by	8, 284/ 14
Christ by a common	<b>consent</b>	-- then must he	8, 323/ 1
clearly that the common	<b>consent</b>	of Christ's Catholic Church	8, 361/ 23
leading them into the	<b>consent</b>	of every necessary truth	8, 398/ 7
with, not without the	<b>consent</b>	and applying of their	8, 422/ 5
I say with the	<b>consent</b>	of all the old	8, 438/ 8
neither, in which they	<b>consent</b>	to do those horrible	8, 446/ 4
in the doing . . . for	<b>consent</b>	to the sin, he	8, 446/ 6
the time before their	<b>consent</b>	unto the deed, nor	8, 449/ 13
willingly, nor do not	<b>consent</b>	unto sin "to serve	8, 451/ 16
sinful deed, and so	<b>consent</b>	unto the same, and	8, 452/ 15
but if a man "	<b>consent</b>	to the sin," and	8, 453/ 19
deed, but if he	<b>consent</b>	that the deed should	8, 453/ 20

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

speak, and more openly	<b>declared</b>	, many things by mouth	8, 291/ 32
presently so far forth	<b>declared</b>	it . . . that they left	8, 293/ 26
as he hath oftentimes	<b>declared</b>	. I let pass also	8, 324/ 38
be kept), is clearly	<b>declared</b>	by the words of	8, 353/ 16
a little more clearly	<b>declared</b>	than, as it appeareth	8, 390/ 33
that he should have	<b>declared</b>	whether he mean elect	8, 391/ 8
and which hath plainly	<b>declared</b>	that albeit the knowledge	8, 416/ 28
ween ye, and well	<b>declared</b>	, if he mean it	8, 446/ 32
I have now last	<b>declared</b>	you. And therefore let	8, 448/ 30
before openly and clearly	<b>declared</b>	you; and when that	8, 460/ 34
himself hath often already	<b>declared</b>	. And therefore they cannot	8, 461/ 22
those elections that I	<b>declared</b>	you before (in the	8, 497/ 30
thing whereby it is	<b>declared</b>	in Holy Scripture that	8, 551/ 23
that he had well	<b>declared</b>	and proved us which	8, 560/ 6
definitions. Of which so	<b>declared</b>	as they be, neither	8, 567/ 20
his holy life well	<b>declareth</b>	them . . . when, being both	8, 16/ 29
is . . . both our Savior	<b>declareth</b>	himself in the Gospel	8, 64/ 32
chapter at great length	<b>declareth</b>	for his excuse four	8, 181/ 16
showeth, and Saint Augustine	<b>declareth</b>	, and Luther himself confesseth	8, 225/ 17
Greek and English, which	<b>declareth</b>	that the word whereto	8, 232/ 24
man. But afterward he	<b>declareth</b>	himself well and clearly	8, 300/ 29
he further, as he	<b>declareth</b>	in many other places	8, 324/ 33
But his dealing well	<b>declareth</b>	wherefore he would have	8, 381/ 27
clearing of the question,	<b>declareth</b>	that there be two	8, 390/ 23
places also he plainly	<b>declareth</b>	himself, which I have	8, 400/ 19
By which words he	<b>declareth</b>	clearly that when these	8, 442/ 21
Saint John, I say,	<b>declareth</b>	against Tyndale's doctrine, clearly	8, 442/ 28
should prove. For it	<b>declareth</b>	that the deed is	8, 449/ 10
of Love." Where he	<b>declareth</b>	after Tyndale's fashion, full	8, 521/ 24
thing notable, and well	<b>declaring</b>	what good and charitable	8, 20/ 36
the Greek article in	<b>declaring</b>	the certainty of the	8, 234/ 21
him and his doctrine	<b>declaring</b>	himself such as he	8, 243/ 35
laws they had made . . .	<b>declaring</b>	thereby that though themselves	8, 322/ 11
God . . . may yet by	<b>declining</b>	from that fervor of	8, 429/ 28
the Gentiles, to be	<b>dedicated</b>	unto his service --	8, 391/ 10
our deductions if we	<b>deduce</b>	them well: we would	8, 257/ 37
But, now, let us	<b>deduce</b>	a thing never so	8, 257/ 38
unto them -- we	<b>deduce</b>	thereupon that he will	8, 258/ 12
all truth" -- we	<b>deduce</b>	thereupon that the belief	8, 258/ 17
Scripture . . . if they may	<b>deduce</b>	it thus and have	8, 259/ 15
and might as well	<b>deduce</b>	that no man may	8, 261/ 14
have I now plainly	<b>deduced</b>	upon Tyndale's own words	8, 54/ 22
a deduction of Scripture	<b>deduced</b>	in such a fashion	8, 260/ 31
conclusion, trow ye, well	<b>deduced</b>	? In the first because	8, 261/ 5
not this conclusion worshipfully	<b>deduced</b>	upon Scripture? It is	8, 261/ 25
written in Scripture or	<b>deduced</b>	thereupon . . . and put the	8, 289/ 23
written in Scripture nor "	<b>deduced</b>	" thereupon (by which "deducing	8, 309/ 21
For thereupon as he	<b>deduced</b>	before that women may	8, 333/ 21
Now, upon this text	<b>deduceth</b>	Tyndale that women may	8, 258/ 37
than one -- Tyndale	<b>deduceth</b>	that a bishop must	8, 261/ 7

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

presbyteros into this word "	<b>elder</b>	" . . . but if we blame	8, 184/ 4
beseech which am an	<b>elder</b>	also, that ye feed	8, 185/ 18
There is called an	<b>elder</b>	. And in that he	8, 185/ 20
into this English word "	<b>elder</b>	," which signifieth not the	8, 185/ 28
is an old, rotten,	<b>elder</b>	stick, and though it	8, 186/ 15
is it to translate "	<b>elder</b>	" instead of "priest" --	8, 186/ 17
priest" -- which word "	<b>elder</b>	" in English was never	8, 186/ 17
do as "priest" into "	<b>elder</b>	." And then must he	8, 186/ 23
signified other than an	<b>elder</b>	." This shot shall I	8, 187/ 4
by this English word "	<b>elder</b>	," which nothing signifieth the	8, 187/ 18
then, that English word "	<b>elder</b>	" in their stead, which	8, 187/ 22
nothing understood but an	<b>elder</b>	(wherein as touching presbyteros	8, 187/ 25
that worse is, but "	<b>elder</b>	" -- if he know	8, 189/ 13
any man that were	<b>elder</b>	than himself, but exhort	8, 191/ 16
whether the father be	<b>elder</b>	than the son, or	8, 224/ 7
son, or the son	<b>elder</b>	than his father. For	8, 224/ 8
that Helvidius and other	<b>elder</b>	heretics of the same	8, 313/ 25
need we better or	<b>elder</b>	than, as I before	8, 374/ 11
it and made it "	<b>elders</b>	." Here hath he done	8, 181/ 26
est gregem Christi" ("The	<b>elders</b>	that are among you	8, 183/ 13
seniores signifieth "elder" or "	<b>elders</b>	." And so, though this	8, 183/ 36
by this English word "	<b>elders</b>	" -- a word unknown	8, 185/ 4
of those words. . . . "The	<b>elders</b>	that are among you	8, 185/ 18
them not "senators," nor "	<b>elders</b>	," neither, since neither of	8, 186/ 5
his translating presbyteros into "	<b>elders</b>	" is as feeble to	8, 186/ 14
than to call it "	<b>elders</b>	," by which name there	8, 188/ 1
and his amendment into "	<b>elders</b>	," that is to wit	8, 188/ 5
saith, nothing but only	<b>elders</b>	. And by this reason	8, 188/ 15
sharply to rebuke his	<b>elders</b>	in age nor also	8, 191/ 20
the custom of our	<b>elders</b>	continued by the space	8, 370/ 19
doctors, and of the	<b>eldest</b>	, have been of that	8, 104/ 25
comparison: old, elder, and	<b>eldest</b>	. And since neither the	8, 151/ 22
And since neither the	<b>eldest</b>	time, of Christ and	8, 151/ 22
readers, that of the	<b>eldest</b>	and the very best	8, 373/ 22
the redemption of God's	<b>elect</b>	. Amen. More Tyndale here	8, 40/ 10
Lord that by his	<b>elect</b>	preachers, in these latter	8, 62/ 21
the number of his	<b>elect</b>	and peculiar Chosen People	8, 79/ 25
call "good" men and "	<b>elect</b>	" . . . which who they be	8, 107/ 4
taken specially for the	<b>elect</b>	only . . . in whose hearts	8, 145/ 7
even to deceive the	<b>elect</b>	if it were possible	8, 263/ 30
I say that Christ's	<b>elect</b>	church is the whole	8, 390/ 9
he saith that "Christ's	<b>elect</b>	church" is the "whole	8, 391/ 4
he there this word "	<b>elect</b>	." It had been good	8, 391/ 7
declared whether he mean	<b>elect</b>	and chosen as our	8, 391/ 8
our Savior Christ did	<b>elect</b>	and choose his church	8, 391/ 9
he mean by the "	<b>elect</b>	" church the church of	8, 391/ 16
sinners" be the one	<b>elect</b>	church or the other	8, 391/ 21
Now, as for the	<b>elect</b>	church of predestinates: if	8, 392/ 3
So is not the	<b>elect</b>	church "all repenting sinners	8, 392/ 10
I speak of that	<b>elect</b>	church of predestinates, concerning	8, 392/ 14

faith. And therefore this	<b>elect</b>	church will in no	8, 392/ 19
to mean by "Christ's	<b>elect</b>	church," of his description	8, 392/ 25
a part of the	<b>elect</b>	church of the second	8, 392/ 26
in doubt whether this "	<b>elect</b>	church" of his description	8, 393/ 1
err, be of this "	<b>elect</b>	church" of his description	8, 393/ 13
he mean by the "	<b>elect</b>	church" of his repentant	8, 393/ 30
And therefore is this "	<b>elect</b>	church" of Tyndale's description	8, 393/ 35
say, see that Tyndale's	<b>elect</b>	and chosen church is	8, 394/ 37
that they make the	<b>elect</b>	church of Christ: I	8, 395/ 35
If not . . . then Christ's	<b>elect</b>	church may keep them	8, 395/ 37
me to know the	<b>elect</b>	church of feeling-faithful, repentant	8, 397/ 14
his definition of his "	<b>elect</b>	" church is by his	8, 399/ 21
doctrine destroyed. For the	<b>elect</b>	church cannot be the	8, 399/ 22
he saith that the "	<b>elect</b>	church" trusteth so utterly	8, 400/ 16
true Christians of his	<b>elect</b>	, unknown church . . . do believe	8, 407/ 32
no member of the	<b>elect</b>	church of his faith	8, 420/ 5
of grace, and an	<b>elect</b>	that can never be	8, 426/ 3
mystical body of his	<b>elect</b>	church. But herein, peradventure	8, 427/ 30
but also for the "	<b>elect</b>	church" that is Christ's	8, 427/ 33
a member of Christ's "	<b>elect</b>	church" but him that	8, 428/ 3
I call here the "	<b>elect</b>	church in this world	8, 428/ 4
calleth every man an	<b>elect</b>	that is only born	8, 430/ 26
true members of the	<b>elect</b>	church may fall into	8, 441/ 35
chosen members of his	<b>elect</b>	church, and shall never	8, 447/ 24
true member of their	<b>elect</b>	church "sinning ever and	8, 448/ 28
true members of the "	<b>elect</b>	church," may do great	8, 448/ 34
true member of their "	<b>elect</b>	church." He will peradventure	8, 449/ 2
true members of their "	<b>elect</b>	church," be sure, by	8, 449/ 27
true members of their "	<b>elect</b>	church," from consenting to	8, 453/ 26
true members of their "	<b>elect</b>	church") as have the	8, 459/ 25
true members of Tyndale's "	<b>elect</b>	church" do often err	8, 460/ 22
true members of his "	<b>elect</b>	church," after that they	8, 460/ 30
such a true, faithful,	<b>elect</b>	member of his "elect	8, 461/ 12
elect member of his "	<b>elect</b>	church" happen to fall	8, 461/ 12
true member of his "	<b>elect</b>	church" may sometimes err	8, 461/ 20
true member of his "	<b>elect</b>	church" cannot err at	8, 461/ 31
true member of his "	<b>elect</b>	church" can never fall	8, 462/ 1
true member of his "	<b>elect</b>	church" may err in	8, 462/ 8
true member of his "	<b>elect</b>	church" cannot err in	8, 462/ 18
he believe that his "	<b>elect</b>	church" of mankind shall	8, 464/ 14
argument. David was an	<b>elect</b>	person . . . and he did	8, 467/ 27
rebuking at which his	<b>elect</b>	person shall always so	8, 467/ 34
to wit, that every	<b>elect</b>	person shall in like	8, 468/ 15
said true, that every	<b>elect</b>	person would be reformed	8, 468/ 32
tale, he that is	<b>elect</b>	shall by and by	8, 469/ 1
that he were none	<b>elect</b>	, and consequently that he	8, 469/ 26
think that though an	<b>elect</b>	shall turn from evil	8, 470/ 2
For if every person	<b>elect</b>	shall, as he saith	8, 470/ 13
say true that none	<b>elect</b>	person can after his	8, 470/ 32
chapter -- that none	<b>elect</b>	can fall into any	8, 471/ 3

one is that none	<b>elect</b>	person can after his	8, 471/ 9
never so great, the	<b>elect</b>	may err and die	8, 471/ 20
true members of the	<b>elect</b>	church, when they read	8, 471/ 28
true members of his "	<b>elect</b>	church" the thing that	8, 472/ 17
the cause why an	<b>elect</b>	person shall be saved	8, 472/ 35
true members of his "	<b>elect</b>	church" must needs believe	8, 480/ 25
true members of his "	<b>elect</b>	church," the faith doth	8, 485/ 23
may he be an	<b>elect</b>	person and fall from	8, 487/ 3
true member of the "	<b>elect</b>	church": I wot not	8, 487/ 35
us here of his	<b>elect</b>	members with their holy	8, 488/ 5
the members of his "	<b>elect</b>	church," but common to	8, 488/ 9
right fashion is an	<b>elect</b>	foreseen to God from	8, 488/ 14
true member of his "	<b>elect</b>	church" (as every man	8, 489/ 37
true members of his "	<b>elect</b>	church" do those horrible	8, 490/ 6
true members of his "	<b>elect</b>	church," and how sore	8, 490/ 25
members of his own "	<b>elect</b>	church," that hath the	8, 491/ 29
true member of Tyndale's "	<b>elect</b>	church," because of his	8, 492/ 33
chief members of his "	<b>elect</b>	church" -- hath lain	8, 493/ 8
true members of his "	<b>elect</b>	church" be never deadly	8, 493/ 37
true members of his "	<b>elect</b>	church" do never sin	8, 494/ 22
true member of his "	<b>elect</b>	church" shall hear that	8, 495/ 24
true members of his "	<b>elect</b>	church" unto his good	8, 496/ 28
goeth it with God's	<b>elect</b>	."Yet, since he resembleth	8, 497/ 4
since he resembleth God's	<b>elect</b>	unto the little boy	8, 497/ 5
goeth it with God's	<b>elect</b>	." For if the example	8, 497/ 12
for us: that the	<b>elect</b>	, after his offense, seeketh	8, 497/ 15
mean by this word "	<b>elect</b>	" the man that is	8, 497/ 29
the man that is	<b>elect</b>	for the time, after	8, 497/ 29
Tyndale And though God's	<b>elect</b>	cannot so fall that	8, 518/ 5
he saith that an	<b>elect</b>	cannot so fall but	8, 518/ 16
that of necessity the	<b>elect</b>	must needs rise again	8, 518/ 18
that of truth the	<b>elect</b>	shall arise again by	8, 518/ 20
saith, waiting upon the	<b>elect</b>	, raiseth him out of	8, 519/ 14
may know himself for	<b>elect</b>	. . . lest he may ween	8, 520/ 11
mean that when his	<b>elect</b>	is "sunk down into	8, 520/ 28
hand from a good	<b>elect</b>	, and thereby send him	8, 524/ 5
Nor also that good	<b>elect</b>	from whom God so	8, 524/ 11
his hand from any	<b>elect</b>	or reprobate either, in	8, 527/ 4
because he was an	<b>elect</b>	. But yet is Tyndale	8, 529/ 24
boldly that to be	<b>elect</b>	is enough, and that	8, 529/ 26
always true: that every	<b>elect</b>	repenteth at the first	8, 532/ 23
teacheth us that the	<b>elect</b>	is by faith born	8, 533/ 13
likelihoods that he was	<b>elect</b>	to the final salvation	8, 537/ 9
because he was an	<b>elect</b>	. . . for which cause God	8, 538/ 12
forthwith forgiven unto the	<b>elect</b>	-- both sin and	8, 540/ 14
prove us that none	<b>elect</b>	can at any time	8, 541/ 32
apostles (such as were	<b>elect</b>	) never lost their faith	8, 542/ 14
he said that the	<b>elect</b>	cannot sin deadly --	8, 546/ 26
if he be an	<b>elect</b>	. . . he shall be prevented	8, 547/ 31
foolish heresy, that none	<b>elect</b>	at any time doth	8, 559/ 11

to prove that none	<b>elect</b>	at any time sinneth	8, 559/ 20
what himself calleth the "	<b>elect</b>	church," and saith that	8, 563/ 23
he thus describe the "	<b>elect</b>	church" -- yet doth	8, 563/ 35
err -- whether the "	<b>elect</b>	" church which himself taketh	8, 564/ 7
always waiteth upon the	<b>elect</b>	. . . by reason whereof he	8, 565/ 29
for all this, the	<b>elect</b>	sinketh down sometimes, and	8, 565/ 30
definition he restraineth his "	<b>elect</b>	" church unto only "repentant	8, 569/ 33
put out of his "	<b>elect</b>	church" himself and faithful	8, 570/ 22
which manner he first	<b>elected</b>	and chose his twelve	8, 391/ 11
said, "Ye have not	<b>elected</b>	me, but I have	8, 391/ 13
me, but I have	<b>elected</b>	you," and also said	8, 391/ 14
them, "Have I not	<b>elected</b>	and chosen you twelve	8, 391/ 15
but him that is	<b>elected</b>	finally to bliss and	8, 428/ 3
saith Tyndale, that an	<b>elected</b>	member of his cannot	8, 461/ 17
true member of the	<b>elected</b>	church can never sin	8, 462/ 13
every person which is	<b>elected</b>	to be saved shall	8, 467/ 24
did so, ergo every	<b>elected</b>	person doth so? This	8, 467/ 28
forasmuch as his own	<b>elected</b>	persons that so have	8, 478/ 31
which he chose and	<b>elected</b>	them to be his	8, 498/ 25
said, "Have I not	<b>elected</b>	and chosen you twelve	8, 498/ 29
he would not have	<b>elected</b>	them to salvation. But	8, 519/ 26
their election, he hath	<b>elected</b>	and chosen a very	8, 531/ 30
that he was an	<b>elected</b>	person that finally should	8, 536/ 25
because he was not	<b>elected</b>	. And if he repented	8, 536/ 30
because he was not	<b>elected</b>	. If I ask Tyndale	8, 536/ 33
believeth, that David was	<b>elected</b>	to salvation . . . what will	8, 536/ 35
forgiveness . . . and was after	<b>elected</b>	; yea, and for the	8, 549/ 13
and of the not	<b>elected</b>	: therefore is also that	8, 562/ 25
finally good, of whose	<b>election</b>	he said, "Ye have	8, 391/ 13
the first kind of	<b>election</b>	, after which Christ hath	8, 391/ 26
say, which kind of	<b>election</b>	he meaneth. Howbeit, we	8, 392/ 22
the first kind of	<b>election</b>	, in which are both	8, 392/ 32
and Order of Our	<b>Election</b>	Even so goeth it	8, 496/ 12
and pretext of God's	<b>election</b>	to destroy the free	8, 497/ 23
that final or eternal	<b>election</b>	. . . not only because the	8, 498/ 14
not of their final	<b>election</b>	to salvation, which election	8, 498/ 21
election to salvation, which	<b>election</b>	himself foresaw in his	8, 498/ 22
was made, and which	<b>election</b>	therefore is called "eternal	8, 498/ 23
spoke there of that	<b>election</b>	only by which he	8, 498/ 24
finally, is the same	<b>election</b>	whereof he spoke when	8, 498/ 29
yet in doubt which	<b>election</b>	he moveth, whether unto	8, 499/ 4
the order of our	<b>election</b>	. . . and that, for all	8, 501/ 23
of his order of	<b>election</b>	Tyndale hath in this	8, 518/ 1
necessitated by the eternal	<b>election</b>	of God unto glory	8, 518/ 33
the order of our	<b>election</b>	appeareth as well in	8, 519/ 4
entitleth "The Order of	<b>Election</b>	" . . . I look always that	8, 521/ 30
the order of their	<b>election</b>	, he hath elected and	8, 531/ 29
the order of his	<b>election</b>	-- that he was	8, 540/ 9
the order of our	<b>election</b>	. . . whereof the whole purpose	8, 549/ 28
the order of their	<b>election</b>	-- that the elects	8, 550/ 26

of the order of	<b>election</b>	so well and wisely	8, 553/ 3
the order of our	<b>election</b>	is only to prove	8, 559/ 20
and Order of Our	<b>Election</b>	." Therein he telleth us	8, 565/ 18
which of these two	<b>elections</b>	he meaneth. Howbeit, for	8, 391/ 23
of any of those	<b>elections</b>	that I declared you	8, 497/ 30
good men and God's	<b>elects</b>	have always believed as	8, 45/ 11
fellows be "spiritual" and "	<b>elects</b>	," must, as their first	8, 47/ 27
is, in God's final	<b>elects</b>	and predestinates, whereof Saint	8, 49/ 2
the church of only	<b>elects</b>	, which church no man	8, 61/ 10
or have been very	<b>elects</b>	have always been parties	8, 107/ 6
an unknown church of	<b>elects</b>	. For since we must	8, 118/ 12
believe; and who be	<b>elects</b>	, we cannot know: farewell	8, 118/ 15
dark, unknown church of	<b>elects</b>	. . . the strength of which	8, 118/ 21
that the church of	<b>elects</b>	doth err but yet	8, 133/ 19
this while? With his	<b>elects</b>	? Nay; if this church	8, 135/ 26
Christ hath had none	<b>elects</b>	all this while. For	8, 135/ 28
only number of the	<b>elects</b>	, within some one city	8, 146/ 11
neither Catholic nor of	<b>elects</b>	. And thus doth Tyndale	8, 158/ 18
should be believed but	<b>elects</b>	. . . and also shall be	8, 285/ 22
secret, unknown church of	<b>elects</b>	and penitents without penance	8, 323/ 3
church of the final	<b>elects</b>	and predestinates to glory	8, 391/ 17
in this church of	<b>elects</b>	many that never came	8, 392/ 17
is none of the	<b>elects</b>	. Then say I that	8, 407/ 35
church be none but	<b>elects</b>	, and all that be	8, 412/ 30
and all that be	<b>elects</b>	have the right belief	8, 412/ 30
that faith be God's	<b>elects</b>	, and in his favor	8, 412/ 32
his unknown church of	<b>elects</b>	, whom he calleth all	8, 413/ 15
church of the final	<b>elects</b>	in heaven, or else	8, 428/ 17
one of the final	<b>elects</b>	. Now see you in	8, 428/ 27
he speaketh only of	<b>elects</b>	-- and that I	8, 430/ 24
to be spoken of	<b>elects</b>	. Thereto say I that	8, 430/ 25
they speak of his	<b>elects</b>	. Then will he peradventure	8, 430/ 29
was none of the	<b>elects</b>	, and that he therefore	8, 470/ 17
secret, unknown church of	<b>elects</b>	(which, as ye see	8, 477/ 1
the good men and	<b>elects</b>	that be within the	8, 477/ 15
by him, the only	<b>elects</b>	, which may, by his	8, 477/ 24
to the very, final	<b>elects</b>	and to the final	8, 488/ 10
be verified in the	<b>elects</b>	neither. And so is	8, 488/ 24
is one of Tyndale's	<b>elects</b>	that sinneth never, how	8, 494/ 20
told us of his	<b>elects</b>	. For every man well	8, 494/ 25
descriptions and differences of	<b>elects</b>	and reprobates all brought	8, 494/ 31
further: that whereas the	<b>elects</b>	be, by his own	8, 495/ 1
none of God's final	<b>elects</b>	, but very wretched reprobates	8, 495/ 11
goeth it with God's	<b>elects</b>	. God chooseth them first	8, 496/ 13
he mean of those	<b>elects</b>	that are of God	8, 497/ 32
be called sometimes "final"	<b>elects</b>	, sometimes "eternal." Thus, which	8, 497/ 36
Thus, which kind of	<b>elects</b>	himself meaneth, Tyndale leaveth	8, 498/ 1
he meaneth of those	<b>elects</b>	that are called the	8, 498/ 10
the "final" and "eternal"	<b>elects</b>	; albeit that the place	8, 498/ 11
allegeth here for his	<b>elects</b>	little maketh for his	8, 498/ 13

that by his word "	<b>elects</b>	" he meaneth the final	8, 498/ 34
the final and eternal	<b>elects</b>	-- let us see	8, 498/ 35
be verified upon all	<b>elects</b>	, since many die in	8, 499/ 9
all those for none	<b>elects</b>	, because they can understand	8, 499/ 11
to appropor unto the	<b>elects</b>	be common both to	8, 499/ 13
common both to the	<b>elects</b>	and reprobates. For all	8, 499/ 13
that are not his	<b>elects</b>	, but unto such also	8, 499/ 14
that God "maketh his	<b>elects</b>	see both their own	8, 499/ 23
that "God maketh his	<b>elects</b>	see . . . his mercy" --	8, 499/ 28
God always maketh the	<b>elects</b>	to see these things	8, 499/ 34
that "God maketh his	<b>elects</b>	see their damnation in	8, 501/ 9
the good men and	<b>elects</b>	. . . and giveth unto the	8, 501/ 35
final reprobates nor final	<b>elects</b>	(for faithful are at	8, 507/ 24
he showeth that the	<b>elects</b>	as soon as ever	8, 517/ 6
he calleth upon his	<b>elects</b>	, and is as ready	8, 518/ 25
only difference between the	<b>elects</b>	and the reprobates --	8, 519/ 6
-- alleging that the	<b>elects</b>	can never so fall	8, 519/ 7
-- he should put	<b>elects</b>	and reprobates all in	8, 519/ 12
he saith that the	<b>elects</b>	cannot so fall but	8, 519/ 21
upon all people, both	<b>elects</b>	and reprobates, to come	8, 519/ 39
spoken only to the	<b>elects</b>	. And then must he	8, 520/ 10
written unto the only	<b>elects</b>	too; and then the	8, 520/ 14
wait upon the only	<b>elects</b>	, and only calleth upon	8, 520/ 17
the rising of his	<b>elects</b>	out of their sin	8, 520/ 25
for his purpose of	<b>elects</b>	a tale of very	8, 521/ 14
sleeping and awaking of	<b>elects</b>	is nothing proper to	8, 521/ 16
nothing proper to the	<b>elects</b>	. . . but a thing common	8, 521/ 16
common both to the	<b>elects</b>	and to the reprobates	8, 521/ 17
properly pertain unto the	<b>elects</b>	. . . and the things that	8, 521/ 32
as to the final	<b>elects</b>	; as this is also	8, 522/ 7
God used toward the	<b>elects</b>	. And upon this foundation	8, 522/ 16
and slidings of the	<b>elects</b>	into sins and errors	8, 522/ 18
he speaketh of the	<b>elects</b>	, that is not verified	8, 522/ 23
verified both in the	<b>elects</b>	and in the reprobates	8, 522/ 23
here specially of the	<b>elects</b>	because at some time	8, 522/ 25
he doth upon his	<b>elects</b>	, without acception of persons	8, 522/ 31
well as for his	<b>elects</b>	-- before their final	8, 522/ 35
to some of his	<b>elects</b>	that will so work	8, 523/ 1
here telleth us of	<b>elects</b>	-- that God sometimes	8, 523/ 6
reprobates as of the	<b>elects</b>	. Now, the cause why	8, 523/ 8
hand to show his	<b>elects</b>	and reprobates both, that	8, 523/ 26
to show his only	<b>elects</b>	that they can do	8, 523/ 32
hand sometimes from his	<b>elects</b>	, properly preached here to	8, 527/ 16
as well reprobates as	<b>elects</b>	. . . and neither the cause	8, 527/ 18
hand sometimes from his	<b>elects</b>	is because he would	8, 528/ 4
to wit, that the	<b>elects</b>	do not sin deadly	8, 528/ 6
the sin of the	<b>elects</b>	by the withdrawing of	8, 528/ 14
this point both for	<b>elects</b>	and reprobates all after	8, 528/ 18
accuseth David and the	<b>elects</b>	, because they be so	8, 530/ 37
the abominable deeds of	<b>elects</b>	be no deadly sins	8, 531/ 17

may, both reprobates and	<b>elects</b>	, be able to withstand	8, 532/ 4
the order of the	<b>elects</b>	. For of truth, thus	8, 532/ 17
well as be the	<b>elects</b>	, as long as they	8, 532/ 20
special excuse of all	<b>elects</b>	from all deadly sin	8, 532/ 35
the faith of the	<b>elects</b>	a feeling faith. Now	8, 535/ 30
keepeth and preserveth the	<b>elects</b>	from falling into that	8, 548/ 3
that the chosen and	<b>elects</b>	do die in deadly	8, 550/ 18
election -- that the	<b>elects</b>	never do no deadly	8, 550/ 26
specially signifieth only the	<b>elects</b>	"in whose hearts God	8, 560/ 34
signification, of the only	<b>elects</b>	, which is the church	8, 561/ 34
only the number of	<b>elects</b>	"in whose hearts God	8, 562/ 5
proof that the only	<b>elects</b>	be "the church" (for	8, 562/ 22
beloved both of the	<b>elects</b>	and of the not	8, 562/ 24
had yet, since his	<b>elects</b>	are unknown, proved thereby	8, 564/ 3
showed you, that the	<b>elects</b>	cannot err in the	8, 564/ 23
have proved that the	<b>elects</b>	only be "the" church	8, 564/ 36
with," but in the	<b>elects</b>	it is in such	8, 565/ 3
he telleth us, concerning	<b>elects</b>	, and the order of	8, 565/ 19
now that of his	<b>elects</b>	-- which is of	8, 566/ 15
folk that are Tyndale's	<b>elects</b>	have, or ween they	8, 566/ 32
see now, Tyndale's special	<b>elects</b>	. . . which only number, by	8, 567/ 12
to be only the	<b>elects</b>	"in whose hearts God	8, 567/ 23
the church of his	<b>elects</b>	. And thus must either	8, 569/ 18
you that his chosen	<b>elects</b>	plainly do sometimes abominable	8, 569/ 35
that none of his	<b>elects</b>	doth at any time	8, 570/ 9
For whereas all his	<b>elects</b>	depend upon his "feeling	8, 570/ 31
articles he teacheth his	<b>elects</b>	for their faith, every	8, 570/ 33
the more that Tyndale's	<b>elects</b>	feel his false faith	8, 570/ 34
perceiveth that Tyndale's "repentant"	<b>elects</b>	, abhorring from shrift, and	8, 570/ 39
whole multitude of his-fashioned	<b>elects</b>	is "the church." But	8, 571/ 7
not of his false-framed	<b>elects</b>	, but of the very	8, 571/ 13
of the very, final	<b>elects</b>	, be a church of	8, 571/ 14
the church of very	<b>elects</b>	be, though the better	8, 571/ 16
less part . . . and Tyndale's	<b>elects</b>	, either no part or	8, 571/ 18
yet that the only	<b>elects</b>	, though they be a	8, 571/ 19
and that the very	<b>elects</b>	were only those in	8, 571/ 27
worse) that the very	<b>elects</b>	were only those in	8, 571/ 28
us that his false-framed	<b>elects</b>	, nor yet that only	8, 572/ 27
only the very, true	<b>elects</b>	, be the church of	8, 572/ 28
he doth all the	<b>elects'</b>	"horrible deeds" by being	8, 532/ 33
infunded into that corporeal	<b>element</b>	. . . whereby it is not	8, 100/ 26
For else, as for	<b>elemental</b>	cleanness of that water	8, 100/ 11
Augustine, "Accedit verbum ad	<b>elementum</b>	et fit sacramentum." But	8, 96/ 14
the sight of the	<b>Elevation</b>	, and receiving of that	8, 110/ 19
Saint Jerome, interpreting the	<b>eleventh</b>	chapter of the First	8, 369/ 18
himself." Cassian, in the	<b>eleventh</b>	Collation (the twelfth chapter	8, 370/ 18
Saint Augustine in the	<b>eleventh</b>	chapter of the Ninth	8, 371/ 12
great priest of God	<b>Eliachim</b>	saith in the fourth	8, 67/ 20
text well perceive that	<b>Eliachim</b>	did not esteem fasting	8, 67/ 24
beginning yet. The prophet	<b>Elijah</b>	, as it is written	8, 2/ 32

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

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

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

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

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



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

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

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

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

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

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

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

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

the beginning and the	<b>entry</b>	into everlasting life, which	8, 435/ 10
the color of his	<b>envenomed</b>	wine, that it may	8, 75/ 31
Luther's pestilent heresies, so	<b>envenomed</b>	the hearts of lewdly	8, 177/ 28
himself good . . . than those	<b>envious</b>	wretches be laborious and	8, 11/ 7
devil had through pride,	<b>envy</b>	, and malice made them	8, 44/ 24
also malice, hatred, and	<b>envy</b>	so stuffed in Tyndale's	8, 204/ 3
he withdrew himself for	<b>envy</b>	of others that hastened	8, 301/ 1
the spirit of pride,	<b>envy</b>	, and malice, blown into	8, 411/ 19
prophets, whereupon Paul saith (	<b>Eph</b>	2) that we are	8, 402/ 26
a member of Christ (	<b>Eph</b>	5). Now, it is	8, 417/ 3
he writeth unto the	<b>Ephesians</b>	, "Let not fornication be	8, 37/ 27
his epistle to the	<b>Ephesians</b>	, "Christ cleansed the congregation	8, 94/ 27
Saint Paul to the	<b>Ephesians</b>	, "Christ cleansed the congregation	8, 96/ 10
Corinthians or of the	<b>Ephesians</b>	, he meant not in	8, 146/ 37
that congregation of the	<b>Ephesians</b>	which were paynims --	8, 171/ 10
the one to the	<b>Ephesians</b>	, the other to Timothy	8, 295/ 13
that was gathered in	<b>Ephesus</b>	against Saint Paul. For	8, 170/ 37
of the church of	<b>Ephesus</b>	. . . whom whereas God praised	8, 429/ 16
introduction into Saint Paul's	<b>epistle</b>	, with which he introduceth	8, 6/ 7
from Tyndale the First	<b>Epistle</b>	of Saint John in	8, 6/ 26
people, had liefer his	<b>epistle</b>	had never been put	8, 6/ 29
Cleric, a goodly, godly	<b>epistle</b>	. . . wherein he teacheth divers	8, 6/ 34
chapter of Saint Paul's	<b>epistle</b>	to the Corinthians . . . by	8, 7/ 13
ye heard an apostolical	<b>epistle</b>	counseling the man to	8, 18/ 35
chapter of the First	<b>Epistle</b>	that spiritual men should	8, 45/ 34
express promise in the	<b>epistle</b>	of Saint James, where	8, 87/ 14
to say that the	<b>epistle</b>	was never of Saint	8, 87/ 28
saith John in his	<b>epistle</b>	. And if we have	8, 89/ 21
fifth chapter of his	<b>epistle</b>	to the Ephesians, "Christ	8, 94/ 27
first of his first	<b>epistle</b>	, "Ye are born of	8, 94/ 31
first chapter of his	<b>epistle</b>	, where he saith, "Of	8, 94/ 34
letted not in his	<b>epistle</b>	to the Romans to	8, 149/ 35
living. And in his	<b>epistle</b>	to Titus he took	8, 150/ 1
as Luther doth the	<b>Epistle</b>	of Saint James, because	8, 155/ 29
Saint Paul in his	<b>epistle</b>	to the Corinthians whereof	8, 160/ 29
Paul in his first	<b>epistle</b>	to the Corinthians. As	8, 162/ 6
chapter of the same	<b>epistle</b>	-- where Saint Paul	8, 172/ 19
well in the said	<b>epistle</b>	of Saint Peter as	8, 184/ 10
place of Saint Peter's	<b>epistle</b>	. . . Saint Jerome amendeth that	8, 184/ 19
allegeth in the First	<b>Epistle</b>	of Saint Peter: "Seniores	8, 185/ 9
afterward, in the second	<b>epistle</b>	: "Admoneo te ut resuscites	8, 191/ 30
Saint Paul in his	<b>epistle</b>	to the Corinthians said	8, 262/ 35
have sent him his	<b>epistle</b>	again and say, "If	8, 263/ 2
dead . . . and deny the	<b>Epistle</b>	of Saint James because	8, 265/ 18
manner himself before his	<b>epistle</b>	written . . . which he would	8, 315/ 2
spoken of in the	<b>epistle</b>	. Which I said not	8, 315/ 8
no word in the	<b>epistle</b>	that proveth that Saint	8, 315/ 9
the Gospel, or the	<b>Epistle</b>	either, or out of	8, 316/ 14
occupy place in his	<b>epistle</b>	: if Tyndale tell us	8, 325/ 31
second of his first	<b>epistle</b>	he saith, "These I	8, 333/ 9

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

that the Spirit of	<b>God</b>	hath so many hundred	8, 75/ 27
fitters. But I pray	<b>God</b>	, to whom nothing is	8, 76/ 17
in their hearts, that	<b>God</b>	was incarnate and born	8, 76/ 27
turn again by penance . . .	<b>God</b>	will bring us to	8, 76/ 34
grace and aid of	<b>God</b>	by the merits of	8, 77/ 2
the Holy Spirit of	<b>God</b>	. This common signification of	8, 77/ 10
the getting thereof, because	<b>God</b>	hath so ordained. But	8, 77/ 14
the insensible grace that	<b>God</b>	giveth them into the	8, 77/ 32
not his soul . . . for	<b>God</b>	buildeth not so fast	8, 78/ 5
given of old by	<b>God</b>	unto his blessed apostles	8, 78/ 23
refuse the grace because	<b>God</b>	will not make him	8, 78/ 29
another . . . and then ask	<b>God</b>	Almighty why he would	8, 78/ 31
the spiritual soul, that	<b>God</b>	might as well do	8, 79/ 3
do without; and if	<b>God</b>	list not to make	8, 79/ 3
at naught . . . and say	<b>God</b>	what he will, Tyndale	8, 79/ 6
their sacrifice -- did	<b>God</b>	, I say, tell the	8, 79/ 19
I see not that	<b>God</b>	taught the people; and	8, 79/ 31
rush by all that	<b>God</b>	had devised, nor would	8, 80/ 6
water, why it pleased	<b>God</b>	to put it for	8, 80/ 28
for what proper signification	<b>God</b>	set the water in	8, 80/ 32
washeth and cleanseth, therefore	<b>God</b>	had appointed it unto	8, 80/ 36
only properties for which	<b>God</b>	appointed those outward signs	8, 81/ 22
the high knowledge of	<b>God</b>	foresaw all those properties	8, 81/ 26
calleth "charmed oil," because	<b>God</b>	will not show him	8, 81/ 37
they shall receive of	<b>God</b>	great spiritual grace therewith	8, 82/ 17
unhouseled as houseled. But,	<b>God</b>	be thanked, he is	8, 82/ 22
priest, he received of	<b>God</b>	a special grace with	8, 84/ 16
he, was ordained of	<b>God</b>	for an office wherein	8, 84/ 30
measurably, with thanks to	<b>God</b>	. If they call matrimony	8, 85/ 1
Matrimony was begun by	<b>God</b>	in Paradise, and which	8, 85/ 8
that holy blessing that	<b>God</b>	gave our first father	8, 85/ 24
have been given by	<b>God</b>	according to the kind	8, 85/ 26
commandment, had been toward	<b>God</b>	no more meritorious than	8, 85/ 33
Because," saith he, "that	<b>God</b>	hath none promised." "Whereby	8, 86/ 3
Scripture," say we, "that	<b>God</b>	hath made you a	8, 86/ 5
that to faithful folk	<b>God</b>	with that holy knot	8, 86/ 19
no promise made by	<b>God</b>	." Which argument is so	8, 87/ 8
other bodily affliction, that	<b>God</b>	may have the more	8, 89/ 2
unto the testament which	<b>God</b>	hath made in Christ's	8, 89/ 10
which he will compel	<b>God</b>	to obey. If we	8, 89/ 19
obey. If we love	<b>God</b>	-- we have a	8, 89/ 20
to win him to	<b>God</b>	and to nourish peace	8, 89/ 24
the great mercy of	<b>God</b>	. But consider the head	8, 89/ 28
a great many that	<b>God</b>	calleth hence ere ever	8, 93/ 7
a sacrament ordained of	<b>God</b>	for man's salvation, by	8, 94/ 13
man's salvation, by which	<b>God</b>	hath promised that he	8, 94/ 13
by the word of	<b>God</b>	which liveth and lasteth	8, 94/ 32
his good will begot	<b>God</b>	us with the word	8, 94/ 35
by the promise of	<b>God</b>	through faith to the	8, 95/ 13
coming to the water,	<b>God</b>	cleanseth the soul, according	8, 96/ 13

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

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

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

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

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

therefore the grace that	<b>God</b>	giveth a man for	8, 205/ 8
grace and favor of	<b>God</b>	: this final grace is	8, 205/ 13
that albeit that in	<b>God</b>	all is one grace	8, 205/ 16
to vice; and pretending	<b>God</b>	, they drive men to	8, 206/ 4
preach it; and unto	<b>God</b>	an abomination, and a	8, 206/ 13
a nun consecrated unto	<b>God</b>	should run out of	8, 206/ 18
that the goodness of	<b>God</b>	brought in that thing	8, 207/ 33
to their face. Only	<b>God</b>	hath brought in, with	8, 208/ 1
to the priest (whom	<b>God</b>	hath there appointed in	8, 208/ 4
now be thankful to	<b>God</b>	again, and kill the	8, 208/ 26
take patiently all that	<b>God</b>	layeth on my back	8, 208/ 28
themselves thankful again to	<b>God</b>	. I will ask Tyndale	8, 208/ 33
such holy works as	<b>God</b>	hath taught his Church	8, 208/ 34
enjoined unto him by	<b>God</b>	. If not, he taketh	8, 208/ 36
in all such commandments,	<b>God</b>	commandeth Tyndale and every	8, 209/ 2
his back but if	<b>God</b>	truss up the pack	8, 209/ 6
wit of Tyndale whether	<b>God</b>	do not enjoin any	8, 209/ 8
if he grant that	<b>God</b>	punisheth the sin notwithstanding	8, 209/ 19
of the displeasure of	<b>God</b>	, and of the deadliness	8, 209/ 27
withdraw our duty toward	<b>God</b>	, for the satisfaction of	8, 210/ 29
forgiven. And that pain	<b>God</b>	hath not ordained of	8, 210/ 31
they be new-regenerated to	<b>God</b>	, and cleansed clean and	8, 212/ 8
whose reconciliation again to	<b>God</b>	, our Lord hath of	8, 212/ 12
his remedy provided by	<b>God</b>	, if he catch hold	8, 212/ 25
and so swim . . . and	<b>God</b>	will help while he	8, 212/ 26
the good word of	<b>God</b>	and the powers of	8, 213/ 1
themselves the Son of	<b>God</b>	and having him in	8, 213/ 4
is not impossible to	<b>God</b>	-- as our Savior	8, 213/ 21
that to return to	<b>God</b>	and clean to be	8, 214/ 12
the Holy Spirit of	<b>God</b>	-- let The manner	8, 214/ 16
how to return to	<b>God</b>	every man consider in	8, 214/ 17
man should return to	<b>God</b>	again after sin: "The	8, 214/ 19
return to your Lord	<b>God</b>	. For he is benign	8, 214/ 23
for his reconciliation to	<b>God</b>	: he preacheth us no	8, 215/ 15
were reconciled again to	<b>God</b>	in all their whole	8, 215/ 23
the damnable deed that	<b>God</b>	hath forbidden to be	8, 216/ 29
the Gospel -- what	<b>God</b>	hath done for me	8, 217/ 22
a man to love	<b>God</b>	again, when he believeth	8, 217/ 26
believeth the love that	<b>God</b>	hath to him, and	8, 217/ 27
that of very love	<b>God</b>	hath done for him	8, 217/ 28
love doth so love	<b>God</b>	again that of love	8, 217/ 30
to the commandments of	<b>God</b>	? And finally, if it	8, 218/ 5
to the commandments of	<b>God</b>	); and then if this	8, 218/ 8
Tyndale would call him	<b>God</b>	. And I made my	8, 219/ 26
not the scripture of	<b>God</b>	) he should not beguile	8, 219/ 30
is deadly sin before	<b>God</b>	and worse than idolatry	8, 221/ 7
with the vengeance of	<b>God</b>	and with an evil	8, 221/ 15
martyrs have died for	<b>God</b>	, and heretics have died	8, 221/ 17
stark devilish heresies: if	<b>God</b>	give me the grace	8, 221/ 21
and the word of	<b>God</b>	by the Spirit of	8, 222/ 20

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

what wise the prophet	<b>Joel</b>	describeth the manner with	8, 214/ 18
First Epistle of Saint	<b>John</b>	in such wise expounded	8, 6/ 26
the disciple of Saint	<b>John</b>	the Evangelist; for that	8, 12/ 34
unto him by one	<b>John</b>	Burt, otherwise calling himself	8, 18/ 2
calling himself Adrian, otherwise	<b>John</b>	Bookbinder, and yet otherwise	8, 18/ 3
the sixteenth chapter of	<b>John</b>	) at his Last Supper	8, 43/ 7
neighbor also, as saith	<b>John</b>	in his epistle. And	8, 89/ 21
the Gospel of Saint	<b>John</b>	, where at the moving	8, 102/ 34
ninth chapter of Saint	<b>John</b>	, did take the dirt	8, 103/ 11
fast cleaveth that ten	<b>John</b>	the Baptists were not	8, 120/ 13
fast cleaveth that ten	<b>John</b>	the Baptists were not	8, 120/ 26
them . . . nor need not	<b>John</b>	the Baptist to dispute	8, 121/ 22
so fast that fifteen	<b>John</b>	the Baptists cannot dispute	8, 121/ 26
well wotteth that Saint	<b>John</b>	the Baptist did dispute	8, 121/ 32
of penance-doing did Saint	<b>John</b>	the Baptist teach and	8, 122/ 19
framed . . . which neither Saint	<b>John</b>	the Baptist nor such	8, 122/ 22
nor such ten Saint	<b>John</b>	the Baptists, nor our	8, 122/ 22
the epistles of Saint	<b>John</b>	, and some in the	8, 183/ 24
the epistles of Saint	<b>John</b>	, and one in the	8, 185/ 11
very foolish heresy. Tyndale . . .	<b>John</b>	17, "Sanctify them, O	8, 228/ 13
Christ also saith himself (	<b>John</b>	5), "I receive no	8, 228/ 34
the fifth chapter of	<b>John</b>	. . . he would make it	8, 229/ 4
fifth chapter of Saint	<b>John</b>	. Christ in that place	8, 229/ 18
the Gospel of Saint	<b>John</b>	, which place Tyndale hath	8, 230/ 7
is the record of	<b>John</b>	, when the Jews sent	8, 230/ 13
Jews asked of Saint	<b>John</b>	whether he were a	8, 231/ 14
so that if Saint	<b>John</b>	should say of himself	8, 231/ 18
yes . . . either should Saint	<b>John</b>	say untrue himself or	8, 231/ 19
therefore they asked Saint	<b>John</b>	, "Art thou the prophet	8, 231/ 37
Jews that asked Saint	<b>John</b>	the question -- notwithstanding	8, 232/ 1
his answer, either Saint	<b>John</b>	should say untrue or	8, 232/ 9
selfsame text of Saint	<b>John</b>	too which he now	8, 232/ 30
that place of Saint	<b>John</b>	the fifth chapter, where	8, 233/ 8
the fifth of Saint	<b>John</b>	, "I receive no record	8, 236/ 33
the fourteenth of Saint	<b>John</b>	, translated, "The chief ruler	8, 237/ 3
the witness of Saint	<b>John</b>	; which Tyndale maketh as	8, 238/ 2
called hyperbole, as Saint	<b>John</b>	did where he said	8, 238/ 13
the witness of Saint	<b>John</b>	, where he saith, "The	8, 239/ 12
the witness of Saint	<b>John</b>	, that is to wit	8, 239/ 16
the witness of Saint	<b>John</b>	, and so, afterward, of	8, 239/ 18
fifteenth chapter of Saint	<b>John</b>	our Savior joineth the	8, 239/ 33
the mouth of Saint	<b>John</b>	the Baptist in the	8, 240/ 4
third chapter of Saint	<b>John</b>	the Evangelist: "He that	8, 240/ 4
these words of Saint	<b>John</b>	the Baptist, that every	8, 240/ 14
good, holy man Saint	<b>John</b>	) "because ye should be	8, 240/ 24
soul from false faith, "	<b>John</b>	15, 'Ye be	8, 241/ 9
the fifth of Saint	<b>John</b>	, saying, "The works which	8, 241/ 27
fifteenth chapter of Saint	<b>John</b>	: "If I had not	8, 241/ 32
the seventeenth of Saint	<b>John</b>	-- no man saith	8, 242/ 15
the fifteenth of Saint	<b>John</b>	. Thus did he also	8, 243/ 31

did among men before (	<b>John</b>	15): when he sent	8, 243/ 36
Scripture than of Saint	<b>John</b>	the Baptist. For he	8, 280/ 6
saith he of Saint	<b>John</b>	too. But because Tyndale	8, 280/ 8
said either by Saint	<b>John</b>	or by the Scripture	8, 280/ 13
so much of Saint	<b>John</b>	, nor of the Scripture	8, 280/ 16
tenth chapter of Saint	<b>John</b>	. Now, since ye see	8, 292/ 20
write all; whereof Saint	<b>John</b>	professeth plain the contrary	8, 295/ 2
the authority of Saint	<b>John</b>	the Evangelist in the	8, 310/ 4
Tyndale He juggleth. For	<b>John</b>	meaneth of the which	8, 310/ 11
this place of Saint	<b>John</b>	pricketh him . . . if in	8, 310/ 34
those words of Saint	<b>John</b>	might be understood that	8, 310/ 34
I juggle. For Saint	<b>John</b>	, he saith, meant only	8, 310/ 38
nay but that Saint	<b>John</b>	meant of miracles. And	8, 311/ 1
not but that Saint	<b>John</b>	meant of Christ's miracles	8, 311/ 8
second place, where Saint	<b>John</b>	meaneth no miracles, there	8, 311/ 9
us ween that Saint	<b>John</b>	left not unwritten any	8, 311/ 11
did" . . . in that Saint	<b>John</b>	saith Christ "did many	8, 311/ 14
would grant that Saint	<b>John</b>	had not written indeed	8, 311/ 30
for Tyndale that Saint	<b>John</b>	say so as that	8, 311/ 31
left out in Saint	<b>John</b>	. . . and in each of	8, 311/ 35
cannot say that Saint	<b>John</b>	speaketh anything thereof --	8, 312/ 9
cannot say that Saint	<b>John</b>	speaketh anything of the	8, 312/ 11
expressly denieth that Saint	<b>John</b>	meant the sacrament in	8, 312/ 12
that word of Saint	<b>John</b>	-- I shall prove	8, 312/ 19
Christ himself; and Saint	<b>John</b>	shall bear me record	8, 312/ 21
lo, as witnesseth Saint	<b>John</b>	in the sixteenth chapter	8, 312/ 22
ye wot, that Saint	<b>John</b>	endeth his book before	8, 312/ 31
this authority of Saint	<b>John</b>	that I laid in	8, 312/ 32
Savior did (as Saint	<b>John</b>	saith), and that he	8, 319/ 2
as it well appeareth,	<b>John</b>	20, where he saith	8, 333/ 7
Paul; nor of Saint	<b>John</b>	for leaving out the	8, 334/ 8
words, said that Saint	<b>John</b>	also bore witness of	8, 347/ 20
the words of Saint	<b>John</b>	in the Apocalypse, where	8, 348/ 1
these words of Saint	<b>John</b>	-- Tyndale saw yet	8, 348/ 20
forty-sixth treatise upon Saint	<b>John</b>	) shall very plainly perceive	8, 352/ 35
the Gospel of Saint	<b>John</b>	, or to the Apocalypse	8, 362/ 27
the disciple of Saint	<b>John</b>	! -- which wrote a	8, 374/ 6
the authority of Saint	<b>John</b>	himself in his last	8, 374/ 12
foreremembered (both of Saint	<b>John</b>	and of Saint Paul	8, 380/ 1
the counsel of Saint	<b>John</b>	the Baptist, not slight	8, 409/ 6
the First Epistle of	<b>John</b>	. Which seed is the	8, 420/ 15
the words of Saint	<b>John</b>	in the third chapter	8, 424/ 10
this epistle of Saint	<b>John</b>	. . . by which he would	8, 425/ 8
us believe that Saint	<b>John</b>	teacheth divers of the	8, 425/ 8
chapter -- that Saint	<b>John</b>	teacheth them all these	8, 425/ 16
First Epistle of Saint	<b>John</b>	, he is come so	8, 425/ 34
First Epistle of Saint	<b>John</b>	. . . where is no more	8, 427/ 7
that epistle of Saint	<b>John</b>	whereby Tyndale would prove	8, 427/ 12
The words of Saint	<b>John</b>	be these: Every man	8, 427/ 16
aforsaid words of Saint	<b>John</b>	, that man can never	8, 428/ 26

these words of Saint	<b>John</b>	in such wise as	8, 428/ 32
good man understood Saint	<b>John</b>	so before, but all	8, 429/ 3
these words of Saint	<b>John</b>	, better than all good	8, 429/ 6
Spirit revealed unto Saint	<b>John</b>	against the bishop of	8, 429/ 15
whole purpose of Saint	<b>John</b>	in that epistle nothing	8, 434/ 10
the contrary. For Saint	<b>John</b>	intended there, not to	8, 434/ 13
children. And that Saint	<b>John</b>	in this point meant	8, 434/ 23
of God," saith Saint	<b>John</b>	, "came into this world	8, 434/ 29
open words of Saint	<b>John</b>	before alleged . . . where he	8, 435/ 31
the words of Saint	<b>John</b>	which I have before	8, 436/ 11
ad mortem, that Saint	<b>John</b>	speaketh of; and vain	8, 438/ 3
perceive surely that Saint	<b>John</b>	did never mean by	8, 438/ 10
enter after. For Saint	<b>John</b>	himself, in the same	8, 438/ 13
these words of Saint	<b>John</b>	taketh occasion of the	8, 438/ 20
word. And whereas Saint	<b>John</b>	saith that the child	8, 438/ 23
of wise meant Saint	<b>John</b>	in those words when	8, 439/ 8
and say that Saint	<b>John</b>	plainly meant "that it	8, 439/ 15
on water enough. Saint	<b>John</b>	, therefore, writing those words	8, 439/ 27
of God" (whether Saint	<b>John</b>	took it for lively	8, 439/ 33
sin deadly -- Saint	<b>John</b>	, I say, so saying	8, 439/ 35
us ween that Saint	<b>John</b>	meant, that is to	8, 439/ 37
And thus meant Saint	<b>John</b>	. And as he that	8, 440/ 28
to ween that Saint	<b>John</b>	meant so too; whereof	8, 440/ 36
other places of Saint	<b>John</b>	in the selfsame epistle	8, 441/ 1
that epistle of Saint	<b>John</b>	. And since Tyndale so	8, 441/ 3
wholesome counsel of Saint	<b>John</b>	by which in the	8, 441/ 13
and frantic imagination . . . Saint	<b>John</b>	, though he say, "Whosoever	8, 441/ 20
only words of Saint	<b>John</b>	utterly destroy Tyndale's heresy	8, 441/ 30
words. For when Saint	<b>John</b>	saith here himself that	8, 441/ 31
false exposition of Saint	<b>John</b>	said true . . . then should	8, 442/ 5
true . . . then should Saint	<b>John</b>	himself say untrue where	8, 442/ 5
within them -- Saint	<b>John</b>	saith, in the very	8, 442/ 17
we know," saith Saint	<b>John</b>	, "that there is dwelling	8, 442/ 20
their vows -- Saint	<b>John</b>	, I say, declareth against	8, 442/ 28
two better understood Saint	<b>John</b>	-- whether Tyndale, or	8, 442/ 32
whether Tyndale, or Saint	<b>John</b>	himself. And therefore, good	8, 442/ 32
may believe here Saint	<b>John</b>	-- that, say they	8, 443/ 2
the words of Saint	<b>John</b>	falsely taken and understood	8, 443/ 34
ever he construed Saint	<b>John</b>	. For whereas Saint Paul	8, 443/ 36
First Epistle of Saint	<b>John</b>	), that though they sin	8, 447/ 11
First Epistle of Saint	<b>John</b>	, that any learned man	8, 448/ 26
Christ said of Saint	<b>John</b>	the Baptist that the	8, 464/ 17
First Epistle of Saint	<b>John</b>	), and therefore in him	8, 493/ 2
God, as thou readest,	<b>John</b>	15. And then he	8, 496/ 14
fifteenth chapter of Saint	<b>John</b>	) which Tyndale allegeth here	8, 498/ 12
First Epistle of Saint	<b>John</b>	, as by all the	8, 550/ 24
Greek Church, and Prester	<b>John's</b>	church, too, and every	8, 131/ 11
sixteenth chapter of Saint	<b>John's</b>	Gospel. Which he did	8, 225/ 23
very beginning of Saint	<b>John's</b>	Gospel, whether wrong or	8, 235/ 15
anything sib to Saint	<b>John's</b>	Gospel. He findeth not	8, 273/ 12

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

still after the New	<b>Law</b>	promulgated and spread about	8, 326/ 24
such time as the	<b>Law</b>	was given first to	8, 327/ 10
I shall give my	<b>law</b>	in their bowels . . . and	8, 331/ 13
writing of his New	<b>Law</b>	. . . because we shall not	8, 331/ 17
shall write the New	<b>Law</b>	-- the right faith	8, 331/ 34
other commandments of the	<b>Law</b>	. Was not the authority	8, 343/ 34
Moses (that gave the	<b>Law</b>	), and were the rulers	8, 351/ 38
nor to set God's	<b>law</b>	aside for men's traditions	8, 352/ 9
and according to the	<b>law</b>	of God, we should	8, 352/ 27
precepts written in the	<b>Law</b>	, but also their other	8, 353/ 14
Moses" the doctrine and	<b>law</b>	of Moses. And then	8, 353/ 28
burdens of the Old	<b>Law</b>	. . . with which Saint Peter	8, 353/ 30
own traditions beside Moses'	<b>law</b>	. . . in that Christ said	8, 354/ 5
the burdens of the	<b>Law</b>	, but our Lord himself	8, 354/ 9
Pharisees themselves, beside the	<b>Law</b>	; which things our Savior	8, 354/ 15
concerning them and the	<b>Law</b>	too. Now, there is	8, 354/ 22
indeed), but of the	<b>law</b>	of Moses . . . and set	8, 355/ 21
is written in the	<b>law</b>	of Moses, I warn	8, 355/ 25
the learning of the	<b>law</b>	of God, and saith	8, 356/ 20
when they teach the	<b>law</b>	of God, hear them	8, 356/ 22
preach anything but the	<b>law</b>	of God only." And	8, 356/ 28
to make such a	<b>law</b>	. If Friar Barnes find	8, 357/ 25
Friar Barnes find any	<b>law</b>	made of such matter	8, 357/ 26
There is indeed a	<b>law</b>	made, both by the	8, 357/ 27
And I ween that	<b>law</b>	be not against God's	8, 357/ 30
be not against God's	<b>law</b>	, nor against reason neither	8, 357/ 30
neither . . . except either God's	<b>law</b>	or good reason should	8, 357/ 31
faith, is very God's	<b>law</b>	, whether it be written	8, 359/ 4
the Scripture," but ". . . God's	<b>law</b>	," he saith, wherein is	8, 359/ 6
Church must neither make	<b>law</b>	nor statute, nor nothing	8, 359/ 36
against making of any	<b>law</b>	, this text serveth Friar	8, 360/ 9
never made by any	<b>law</b>	written, and yet observed	8, 367/ 12
-- first by the	<b>law</b>	of nature, and after	8, 375/ 8
and after in the	<b>law</b>	written (the Old Law	8, 375/ 9
law written (the Old	<b>Law</b>	, with a cause annexed	8, 375/ 9
rehearsed, in the New	<b>Law</b>	, the fifteenth of the	8, 375/ 11
our hearts toward the	<b>law</b>	of God, on our	8, 419/ 15
our hearts toward the	<b>law</b>	of God, on our	8, 444/ 34
our hearts toward the	<b>law</b>	of God, and on	8, 445/ 25
our hearts to the	<b>law</b>	of God, and unto	8, 446/ 8
our hearts toward the	<b>law</b>	of God" that even	8, 447/ 1
yet profess they the	<b>law</b>	of God still with	8, 447/ 3
their profession toward the	<b>law</b>	of God. And when	8, 447/ 34
the love of the	<b>law</b>	, and be sorry that	8, 451/ 20
their heart to the	<b>law</b>	of God" breaketh out	8, 456/ 31
and purpose toward the	<b>law</b>	of God . . . and in	8, 458/ 19
and consent unto the	<b>law</b>	of God . . . but they	8, 485/ 17
and consent unto the	<b>law</b>	of God," but that	8, 486/ 33
and consent to the	<b>law</b>	of God" is not	8, 487/ 34
his heart, and the	<b>law</b>	as a right hangman	8, 489/ 12

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I say that every "	<b>love</b>	" is not charity, but	8, 199/ 10
charity, but only such	<b>love</b>	as is good and	8, 199/ 11
put in this word "	<b>love</b>	"? He answereth the thing	8, 199/ 24
hope of getting the	<b>love</b>	of his leman as	8, 199/ 28
as "charity" signifieth no	<b>love</b>	but a good, godly	8, 199/ 31
but a good, godly	<b>love</b>	), then were he an	8, 199/ 32
Scripture speaketh of good	<b>love</b>	, he had liefer translate	8, 199/ 36
it by the word "	<b>love</b>	," that is indifferent to	8, 199/ 37
charity," that signifieth no	<b>love</b>	but good. This is	8, 199/ 38
more than a godly	<b>love</b>	. And we may say	8, 200/ 7
Greek word agape signify	<b>love</b>	indifferently, good and bad	8, 200/ 14
word "charity" signifieth no	<b>love</b>	but good. And therefore	8, 200/ 15
as agape signifieth good	<b>love</b>	, why should Tyndale, translating	8, 200/ 16
rather take this word "	<b>love</b>	" -- that signifieth no	8, 200/ 17
signifieth no more good	<b>love</b>	than bad -- rather	8, 200/ 17
charity," that signifieth no	<b>love</b>	but good? This I	8, 200/ 18
among them, an evil	<b>love</b>	and a naughty --	8, 200/ 22
among us any other	<b>love</b>	than good; not even	8, 200/ 23
yet rather pity than	<b>love</b>	. And therefore Tyndale must	8, 200/ 26
used to signify evil	<b>love</b>	. And I say to	8, 200/ 30
infidels an evil, wanton	<b>love</b>	-- yea, though it	8, 200/ 33
them, signified none other	<b>love</b>	but naughty -- yet	8, 200/ 34
Charity your neighbor," but "	<b>Love</b>	God," and "Love your	8, 201/ 17
but "Love God," and "	<b>Love</b>	your neighbor." More This	8, 201/ 18
he hath this word "	<b>love</b>	" in his translation in	8, 201/ 23
to use this word "	<b>love</b>	" than this word "charity	8, 201/ 26
than this indifferent word "	<b>love</b>	." This was the fault	8, 201/ 29
him not to say "	<b>Love</b>	thy neighbor"; nor I	8, 201/ 31
a man ought to "	<b>love</b>	" his neighbor's wife or	8, 202/ 2
word "ought to "	<b>love</b>	." But else if	8, 202/ 8
fall too far in "	<b>love</b>	," namely since he saith	8, 202/ 11
to use this word "	<b>love</b>	"? He maketh as though	8, 202/ 14
-- I should surely	<b>love</b>	him again, and of	8, 217/ 23
him again, and of	<b>love</b>	prepare myself unto his	8, 217/ 23
move a man to	<b>love</b>	God again, when he	8, 217/ 26
when he believeth the	<b>love</b>	that God hath to	8, 217/ 27
things that of very	<b>love</b>	God hath done for	8, 217/ 28
man which believeth this	<b>love</b>	doth so love God	8, 217/ 29
this love doth so	<b>love</b>	God again that of	8, 217/ 30
God again that of	<b>love</b>	he prepareth himself unto	8, 217/ 30
a man can of	<b>love</b>	prepare himself to the	8, 218/ 4
Scripture. The Scripture saith, "	<b>Love</b>	thy neighbor as thyself	8, 258/ 35
Verily in this commandment "	<b>Love</b>	thy neighbor as thyself	8, 259/ 3
because the Scripture saith, "	<b>Love</b>	thy neighbor as thyself	8, 259/ 12
because a woman must	<b>love</b>	her neighbor as herself	8, 259/ 23
speaketh of here -- "	<b>Love</b>	thy neighbor as thyself	8, 261/ 26
such a lewd, lousy	<b>love</b>	as the lewd, lousy	8, 261/ 32
Dear brethren, in the	<b>love</b>	of the Lord the	8, 268/ 21
God, that men should	<b>love</b>	God above all things	8, 277/ 34
were they learned to	<b>love</b>	their neighbor? This is	8, 277/ 35

him and us, with	<b>love</b>	and concord among ourselves	8, 278/ 34
be made one in	<b>love</b>	and concord, and, as	8, 296/ 15
and the law of	<b>love</b>	undefiled -- which are	8, 307/ 19
and the law of	<b>love</b>	undefiled," there is no	8, 308/ 28
keep the law of	<b>love</b>	after Luther's loving manner	8, 308/ 33
yet if faith and	<b>love</b>	be, as Tyndale here	8, 309/ 1
answer that this precept "	<b>Love</b>	thy neighbor as thyself	8, 333/ 2
manifest that the same	<b>love</b>	compelled them to leave	8, 333/ 11
deduction upon this commandment "	<b>Love</b>	God above allthing, and	8, 333/ 20
me, in faith and	<b>love</b>	in Christ Jesus." He	8, 360/ 19
of God unto his	<b>love</b>	and favor. And this	8, 402/ 22
faith, that worketh with	<b>love</b>	. If he find any	8, 430/ 33
would fall from the	<b>love</b>	of God into malice	8, 436/ 3
his wife for very	<b>love</b>	, can never fall to	8, 439/ 1
fall to adultery, the	<b>love</b>	that he hath to	8, 439/ 2
beguile him, for the	<b>love</b>	that he beareth to	8, 439/ 3
come together for great	<b>love</b>	can fall to adultery	8, 439/ 20
to adultery, because the	<b>love</b>	which is in each	8, 439/ 21
so far fall in	<b>love</b>	with some other that	8, 439/ 23
other that the hot	<b>love</b>	which they had between	8, 439/ 24
faith, none hope, no	<b>love</b>	of God and their	8, 441/ 19
their profession to the	<b>love</b>	of the law, and	8, 451/ 19
of obedience to the	<b>love</b>	of God, and that	8, 455/ 16
grieveth him for the	<b>love</b>	and reverence that he	8, 456/ 10
obedient children, though they	<b>love</b>	their father's commandments, yet	8, 460/ 12
whom they ought to	<b>love</b>	as themselves) to slay	8, 481/ 9
all, and as little	<b>love</b>	, even then, haply, when	8, 485/ 9
him of ours, then	<b>love</b>	is cold. And thus	8, 485/ 14
not utterly, neither our	<b>love</b>	and consent unto the	8, 485/ 17
not utterly, nor our	<b>love</b>	and consent unto the	8, 486/ 32
where he saith that "	<b>love</b>	and consent to the	8, 487/ 34
wot not whether Tyndale's	<b>love</b>	remain or no . . . but	8, 487/ 36
his promises, and the	<b>love</b>	that he hath again	8, 489/ 7
loss of his father's	<b>love</b>	, and of punishment, wrestle	8, 489/ 17
help their neighbor, their "	<b>love</b>	is cold"; and they	8, 490/ 22
them, and all his	<b>love</b>	to them and to	8, 491/ 10
or lack of due	<b>love</b>	to the liberal help	8, 491/ 33
that while, nor his	<b>love</b>	to the law of	8, 492/ 29
him still yet the	<b>love</b>	to God's law, and	8, 493/ 22
his person, but of	<b>love</b>	and longing for his	8, 494/ 9
affection toward himself, his	<b>love</b>	is not utterly quenched	8, 494/ 19
see his mercy, we	<b>love</b>	him again, and choose	8, 496/ 19
see his mercy, we	<b>love</b>	him again, and choose	8, 501/ 13
the act of our	<b>love</b>	toward God as he	8, 501/ 31
believe, and hope, and	<b>love</b>	, and live chaste, and	8, 510/ 7
see his mercy, we	<b>love</b>	him again, and choose	8, 510/ 30
the sight thereof . . . they "	<b>love</b>	" God, and "choose" him	8, 511/ 5
God do not yet	<b>love</b>	God in such wise	8, 511/ 36
forbear sin for the	<b>love</b>	of his law, and	8, 512/ 4
so, forsooth, that neither	<b>love</b>	of God nor desire	8, 512/ 9

entitled "The Remedy of	<b>Love</b>	. " Where he declareth after	8, 521/ 23
leaving of their lecherous	<b>love</b>	, even lying by their	8, 521/ 27
faith, nor yet his	<b>love</b>	unto the laws of	8, 529/ 9
no more faith or	<b>love</b>	unto God than a	8, 529/ 14
the law, nor the	<b>love</b>	to the law of	8, 533/ 15
his faith nor his	<b>love</b>	unto the laws of	8, 533/ 19
lost neither faith nor	<b>love</b>	to the Law, no	8, 533/ 24
losing of faith or	<b>love</b>	? Nothing but such departing	8, 533/ 28
lost neither faith nor	<b>love</b>	? He proveth it us	8, 534/ 10
faith to God nor	<b>love</b>	to his law. Is	8, 534/ 13
David against the faithful	<b>love</b>	of God's law, in	8, 534/ 25
Saint Paul saith, by	<b>love</b>	-- that kind of	8, 534/ 34
too was wrought by	<b>love</b>	, because all that ever	8, 534/ 36
was done for the	<b>love</b>	that he bore to	8, 534/ 37
yet as touching his	<b>love</b>	unto the law of	8, 535/ 4
he lost not that	<b>love</b>	in no point of	8, 535/ 6
against the loss of	<b>love</b>	, and yet utterly loseth	8, 535/ 28
never fall from the	<b>love</b>	of the law of	8, 536/ 21
no more faith or	<b>love</b>	unto God than a	8, 538/ 1
it was all for	<b>love</b>	. Else, if he agree	8, 538/ 24
God's law both from	<b>love</b>	and dread, as I	8, 538/ 27
off the yoke of	<b>love</b>	toward the law of	8, 539/ 20
then keep still his	<b>love</b>	to the law of	8, 539/ 23
off the yoke of	<b>love</b>	toward the love of	8, 540/ 22
of love toward the	<b>love</b>	of God, and therefore	8, 540/ 22
neck the yoke of	<b>love</b>	toward the law of	8, 546/ 33
it wrought not by	<b>love</b>	; but if his belief	8, 552/ 8
faith that hath the	<b>love</b>	therewith, by reason whereof	8, 555/ 17
then wrought well with	<b>love</b>	. If he say yea	8, 555/ 29
had well wrought with	<b>love</b>	, and done a good	8, 555/ 35
did not believe with	<b>love</b>	that wrought well. Now	8, 555/ 37
his belief with well-working	<b>love</b>	-- failed him? If	8, 556/ 12
folk with a well-working	<b>love</b>	, eternally damned in hell	8, 556/ 14
they believe right and	<b>love</b>	God also, so far	8, 556/ 21
no lust to do . . .	<b>love</b>	him not yet so	8, 556/ 23
sufficiently as for the	<b>love</b>	that they bear him	8, 556/ 24
faith well working by	<b>love</b>	had failed him. Then	8, 556/ 30
bound to believe, and	<b>love</b>	God and his neighbors	8, 568/ 12
he shall never after	<b>love</b>	God nor his neighbor	8, 568/ 25
and very belief and	<b>love</b>	, he needs must have	8, 568/ 27
repent and believe and	<b>love</b>	: to that I answer	8, 568/ 30
itself worthy to be	<b>loved</b>	, lauded, and honored of	8, 50/ 28
be worthy to be	<b>loved</b>	of us, and worshipped	8, 51/ 11
say that Saint Peter	<b>loved</b>	him well . . . and yet	8, 217/ 32
of devils, and therefore	<b>loved</b>	him somewhat, of likelihood	8, 422/ 37
whom they so greatly	<b>loved</b>	that their hearts would	8, 541/ 9
against Christ, but also	<b>loved</b>	him, too, saving not	8, 556/ 7
as the lewd, lousy	<b>lover</b>	in lechery loveth himself	8, 261/ 33
loving manner, in lodging	<b>lovers</b>	-- friars and nuns	8, 308/ 33
clerkly, how some wanton	<b>lovers</b>	, after their rages past	8, 521/ 25

is common to all	<b>loves</b>	. More Yet he is	8, 200/ 10
their faiths and their	<b>loves</b>	to the law of	8, 494/ 34
in And therefore he	<b>loveth</b>	him out of his	8, 56/ 12
in justice, which he	<b>loveth</b>	to see man follow	8, 72/ 14
He believeth that he	<b>loveth</b>	God because he is	8, 122/ 26
He supposeth that he	<b>loveth</b>	his neighbor as much	8, 123/ 36
there -- because he	<b>loveth</b>	her with such a	8, 261/ 32
lousy lover in lechery	<b>loveth</b>	himself . . . and is so	8, 261/ 33
God for Christ's sake	<b>loveth</b>	them and will be	8, 390/ 12
eateth, drinketh, walketh, believeth,	<b>loveth</b>	, and altogether; and when	8, 421/ 12
God; nor he that	<b>loveth</b>	not his brother." And	8, 435/ 1
be sure that God	<b>loveth</b>	them, and that they	8, 447/ 22
taught nurture and wisdom	<b>loveth</b>	his father and all	8, 488/ 31
him that his father	<b>loveth</b>	him, and that all	8, 488/ 32
his father's promises, and	<b>loveth</b>	all his commandments, and	8, 488/ 36
choosing by which man	<b>loveth</b>	and chooseth God putteth	8, 511/ 21
of God, then he	<b>loveth</b>	and chooseth God, and	8, 511/ 31
God for Christ's sake	<b>loveth</b>	them and will be	8, 563/ 26
God for Christ's sake	<b>loveth</b>	them, and will be	8, 567/ 29
the great commandment of	<b>loving</b>	of God . . . there can	8, 48/ 22
books, in what lowly,	<b>loving</b>	fashion they serve and	8, 56/ 27
only mark these holy,	<b>loving</b>	words that he writeth	8, 57/ 2
charitying" but to the "	<b>loving</b>	" of his neighbor's wife	8, 202/ 8
neighbor's wife, or the "	<b>loving</b>	" of his neighbor's daughter	8, 202/ 9
of love after Luther's	<b>loving</b>	manner, in lodging lovers	8, 308/ 33
of faith than believing,	<b>loving</b>	, and working . . . the selfsame	8, 430/ 35
see that Tyndale in	<b>loving</b>	and choosing by which	8, 511/ 20
prayer; and that his	<b>loving</b>	belief so came to	8, 557/ 11
Lo, this is very	<b>lovingly</b>	spoken, and he saith	8, 56/ 2
as ye see, so	<b>lovingly</b>	put in ure that	8, 59/ 7
friars and nuns --	<b>lovingly</b>	together, then we shall	8, 308/ 34
went hanging his head	<b>low</b>	down; and our Lord	8, 66/ 8
tarry, fall yet so	<b>low</b>	at last that God	8, 429/ 30
to whose roaring and	<b>lowing</b>	no good Christian man	8, 78/ 18
their books, in what	<b>lowly</b>	, loving fashion they serve	8, 56/ 27
the rebuke thereof, and	<b>lowly</b>	submit themselves to such	8, 208/ 5
pride the proud angel	<b>Lucifer</b>	, that for the same	8, 268/ 26
unto the devil . . . as	<b>Lucifer</b>	by turning to himself	8, 558/ 37
sat, should have like	<b>luck</b>	. Now is this a	8, 483/ 20
places, looking for no	<b>lucre</b>	, cast them abroad by	8, 11/ 34
other -- for the	<b>lucre</b>	that should come thereof	8, 178/ 23
he speaketh of my "	<b>lucre</b>	," in good faith he	8, 178/ 30
have not so much	<b>lucre</b>	thereby that I stand	8, 178/ 32
peril of choking with	<b>lucre</b>	as Tyndale standeth in	8, 178/ 33
man, that preacheth for	<b>lucre</b>	or other worldly affections	8, 356/ 18
feigned themselves for their	<b>lucre</b>	-- as the Mass	8, 373/ 34
fasting." The holy evangelist	<b>Luke</b>	, in the fourteenth chapter	8, 69/ 14
Christ's garment, whereof Saint	<b>Luke</b>	speaketh in the eighth	8, 103/ 4
of Christ. And also	<b>Luke</b>	himself useth for a	8, 168/ 4
his purpose that Saint	<b>Luke</b>	, whereof Tyndale so boasteth	8, 170/ 35

Tyndale have had Saint	<b>Luke</b>	tell the tale but	8, 171/ 7
twenty-fourth chapter of Saint	<b>Luke</b>	-- when he had	8, 238/ 16
Of Confirmation writeth Saint	<b>Luke</b>	in the Acts plainly	8, 295/ 9
gloss together. Christ saith (	<b>Luke</b>	22), "Simon, Simon, Satan	8, 553/ 11
but, as it were,	<b>lukewarm</b>	. . . weening, therefore, since he	8, 526/ 4
hot than from the	<b>lukewarm</b>	. And therefore saith the	8, 526/ 10
well enough in a	<b>lukewarm</b>	, without growing into greater	8, 526/ 13
lies come in by	<b>lumps</b>	, lo! I dare say	8, 148/ 33
will say so but	<b>lurdans</b>	that longed to make	8, 321/ 26
he may lusk and	<b>lurk</b>	in the dark; out	8, 393/ 26
any privy heretics to	<b>lurk</b>	in this body, yet	8, 398/ 17
church . . . but they have	<b>lurked</b>	there, a few faithful	8, 387/ 22
fire . . . that lying and	<b>lurking</b>	among the dry, fruitless	8, 36/ 14
lain all this while	<b>lurking</b>	therein, they have been	8, 387/ 26
in, where he may	<b>lusk</b>	and lurk in the	8, 393/ 26
which, notwithstanding that the	<b>lusk</b>	hath oftentimes played out	8, 495/ 6
Calate, his nun, lie	<b>lusing</b>	together in lechery. Now	8, 180/ 4
played out all their	<b>luskish</b>	lusts . . . then they awake	8, 521/ 10
because that after the	<b>luskis</b>	have played out all	8, 494/ 23
in divers corners and	<b>luskis'</b>	lanes, and comforted them	8, 13/ 11
liking of their own	<b>lust</b>	, in favor whereof they	8, 63/ 18
ease of heart nor	<b>lust</b>	of body that their	8, 71/ 15
that may serve their	<b>lust</b>	, as they have given	8, 120/ 34
Then was all their	<b>lust</b>	laid upon preaching, especially	8, 126/ 3
fire of foul, filthy	<b>lust</b>	, and after this world	8, 261/ 23
except such beasts as	<b>lust</b>	to see it so	8, 266/ 13
the devil and the	<b>lust</b>	of the flesh. Which	8, 452/ 18
pleasure at their own	<b>lust</b>	and liking -- let	8, 453/ 36
and fulfilling of his	<b>lust</b>	as it were a	8, 492/ 27
affection and very beastly	<b>lust</b>	. . . and also that the	8, 494/ 8
oftentimes played out his	<b>lust</b>	, will not yet leave	8, 495/ 6
fleshly desire and beastly	<b>lust</b>	and devilish appetite, accomplisheth	8, 512/ 25
him out of his	<b>lust</b>	. . . but letteth him sleep	8, 520/ 33
him sleep in his	<b>lust</b>	until his lust have	8, 520/ 34
his lust until his	<b>lust</b>	have left him. As	8, 520/ 34
the rage of the	<b>lust</b>	. And when the wit	8, 535/ 20
fulfilled his foul fleshly	<b>lust</b>	, when he sent for	8, 536/ 13
that they have no	<b>lust</b>	to do . . . love him	8, 556/ 23
if they speak out	<b>lustily</b>	, that every man may	8, 88/ 28
further and lieth on	<b>lustily</b>	, saying that of Christ's	8, 147/ 21
thereto. More This is	<b>lustily</b>	said of Tyndale, and	8, 166/ 13
from intemperance and foul	<b>lustis</b>	also, this was a	8, 64/ 1
and taming of bodily	<b>lustis</b>	. For they fasted here	8, 69/ 20
all motions of fleshly	<b>lustis</b>	that else might trouble	8, 71/ 9
sacrifice and kill the	<b>lustis</b>	and appetites of his	8, 112/ 7
sacrifice and kill the	<b>lustis</b>	and appetites of his	8, 112/ 14
sacrifice full well the	<b>lustis</b>	and appetites of our	8, 112/ 22
kill and sacrifice the	<b>lustis</b>	of our flesh with	8, 112/ 27
and sacrifice their fleshly	<b>lustis</b>	with prayer, fasting, and	8, 112/ 30
and sacrifice" our fleshly	<b>lustis</b>	. . . lest we should have	8, 113/ 5

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

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

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

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

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

who would be so	<b>mad</b>	to think that God	8, 283/ 14
men make us so	<b>mad</b>	as to take them	8, 297/ 22
will not be so	<b>mad</b>	to say that God	8, 298/ 3
friar made the fool	<b>mad</b>	outright, and brought him	8, 301/ 16
I wonder what the	<b>mad</b>	man meaneth, to speak	8, 304/ 13
Is not here another	<b>mad</b>	reason? His purpose is	8, 304/ 24
hath made this man	<b>mad</b>	; he would else never	8, 308/ 16
Is any man so	<b>mad</b>	to believe him therein	8, 336/ 13
man, I think, so	<b>mad</b>	-- when he doubteth	8, 354/ 23
doubteth) cannot be so	<b>mad</b>	to think that neither	8, 354/ 32
Church to fall so	<b>mad</b>	as to make such	8, 357/ 25
would make us so	<b>mad</b>	to believe that friars	8, 381/ 33
I were waxen so	<b>mad</b>	to grant him that	8, 390/ 2
that we were two	<b>mad</b>	fools and false heretics	8, 390/ 4
miracle wrought upon the	<b>mad</b>	man (out of whom	8, 422/ 32
if men were so	<b>mad</b>	to believe one heretic	8, 427/ 1
were much more than	<b>mad</b>	. And, sirs, thus meaneth	8, 440/ 35
if he be so	<b>mad</b>	to think that God	8, 463/ 30
many have been) so	<b>mad</b>	to believe that there	8, 464/ 5
Tyndale is not so	<b>mad</b>	, I suppose, as to	8, 533/ 36
there ever anywhere so	<b>mad</b>	to say, that the	8, 550/ 18
very shame be so	<b>mad</b>	to do; or else	8, 551/ 6
in the head of	<b>mad</b>	Collins as in the	8, 553/ 22
in the head of	<b>mad</b>	Collins as in the	8, 559/ 5
mate) that made Collins	<b>mad</b>	hath sucked out the	8, 559/ 8
as we do . . . what	<b>madder</b>	thing unto heathen people	8, 290/ 33
as we do . . . what	<b>madder</b>	thing unto the heathen	8, 292/ 34
Confutation of Tyndale's Answer	<b>Made</b>	by Sir Thomas More	8, 1/ 2
by his hearty prayer	<b>made</b>	unto God kept that	8, 2/ 34
your adversaries, and be	<b>made</b>	subjects unto them that	8, 5/ 14
and that no vow	<b>made</b>	to God can bind	8, 5/ 27
there be so many	<b>made</b>	within these few years	8, 5/ 31
innumerable sort . . . there are	<b>made</b>	in the English tongue	8, 6/ 2
for never was there	<b>made</b>	a more foolish, frantic	8, 6/ 21
men's vows and promises	<b>made</b>	of chastity be not	8, 6/ 35
live by . . . wherein he	<b>made</b>	so many changes that	8, 7/ 22
told unto me, he	<b>made</b>	a meet end at	8, 7/ 23
book the heretic, that	<b>made</b>	it as a communication	8, 7/ 28
Then have we Jonah	<b>made</b>	out by Tyndale --	8, 8/ 3
sort as Tyndale never	<b>made</b>	a more foolish, nor	8, 8/ 15
had went to have	<b>made</b>	a special show of	8, 8/ 20
knew the privy practice	<b>made</b>	between the King's Highness	8, 8/ 23
all . . . were translated and	<b>made</b>	in this manner by	8, 10/ 18
that when they have	<b>made</b>	the devil reign in	8, 12/ 10
and say they have	<b>made</b>	a martyr . . . when their	8, 12/ 20
virtue. As for confession	<b>made</b>	to a priest, he	8, 14/ 35
that Necton had once	<b>made</b>	Burt of his counsel	8, 18/ 10
frantic, as ever heretic	<b>made</b>	any since Christ was	8, 21/ 26
him upon his abjuration,	<b>made</b>	in sundry secret corners	8, 22/ 12
this. He labored and	<b>made</b>	great instance certain days	8, 23/ 23

bread. Wherein the chancellor	<b>made</b>	a while great sticking	8, 23/ 26
scriptures wrested awry, and	<b>made</b>	to minister them matter	8, 26/ 6
what business they have	<b>made</b>	, what destruction and manslaughter	8, 28/ 34
bound by any law	<b>made</b>	by men: Tyndale answereth	8, 31/ 17
day or holy day	<b>made</b>	by the Church . . . and	8, 32/ 6
his other false books	<b>made</b>	for the maintenance of	8, 32/ 25
I answer Tyndale's preface	<b>made</b>	before his Answer to	8, 33/ 21
which thing hath hitherto	<b>made</b>	him for to stand	8, 34/ 32
books so many daily	<b>made</b>	by so many idle	8, 35/ 23
their books nor anything	<b>made</b>	against them neither, but	8, 37/ 23
shall, be many better	<b>made</b>	than mine -- and	8, 38/ 31
hath our Savior both	<b>made</b>	in the Gospel and	8, 44/ 5
pride, envy, and malice	<b>made</b>	them set naught by	8, 44/ 25
to keep his vow	<b>made</b>	of chastity -- when	8, 47/ 35
her his wife, and	<b>made</b>	her his harlot, and	8, 48/ 1
since; and that hath	<b>made</b>	Luther and Tyndale a	8, 55/ 32
and they his servants	<b>made</b>	to be at his	8, 59/ 36
governor of people is	<b>made</b>	for the people, and	8, 74/ 11
earth since man was	<b>made</b>	of earth and not	8, 78/ 34
that the bread is	<b>made</b>	one of many grains	8, 81/ 9
corns, and the wine	<b>made</b>	one of many grapes	8, 81/ 10
Christian people that are	<b>made</b>	participant of that holy	8, 81/ 13
many men to be	<b>made</b>	as one, and in	8, 81/ 16
which he might have	<b>made</b>	the outward signs of	8, 81/ 25
and whereof he hath	<b>made</b>	no man of his	8, 81/ 29
we, "that God hath	<b>made</b>	you a promise that	8, 86/ 5
promise that he never	<b>made</b>	promise, nor never none	8, 86/ 6
in great anger and	<b>made</b>	a great vow that	8, 86/ 21
there was no promise	<b>made</b>	by God." Which argument	8, 87/ 8
testament which God hath	<b>made</b>	in Christ's blood --	8, 89/ 10
promise"; what had this	<b>made</b>	for the matter? How	8, 97/ 12
corrupt, and I have	<b>made</b>	the Christendom which thou	8, 97/ 17
his power whereby he	<b>made</b>	them meet to work	8, 98/ 31
fire and he be	<b>made</b>	one person, as the	8, 102/ 17
might the world be	<b>made</b>	when there was nothing	8, 102/ 19
the water itself was	<b>made</b>	an instrument of that	8, 103/ 2
did spit thereupon and	<b>made</b>	thereof a plaster, and	8, 103/ 12
the selfsame goodness that	<b>made</b>	him to make the	8, 105/ 15
give it without he	<b>made</b>	a promise. And so	8, 106/ 6
in sacraments where Christ	<b>made</b>	none; but he maketh	8, 106/ 16
maketh promises that Christ	<b>made</b>	never such! For Christ	8, 106/ 17
Finally, where Christ hath	<b>made</b>	a promise, one of	8, 106/ 31
most solemn, most assuredly	<b>made</b>	, and thereto most fruitful	8, 106/ 32
necessary, that ever he	<b>made</b>	. . . that is to wit	8, 106/ 33
saving only Christ's promises	<b>made</b>	to man, he teacheth	8, 108/ 13
to break their promise	<b>made</b>	to God . . . and so	8, 108/ 14
had broken his promise	<b>made</b>	to his church; besides	8, 108/ 16
words in his book	<b>made</b>	against me -- whereof	8, 115/ 13
long digression have I	<b>made</b>	you . . . to let you	8, 119/ 37
with their new liberty	<b>made</b>	themselves wonderful imaginations to	8, 121/ 25

wonder of the world	<b>made</b>	them an imagination that	8, 121/ 28
wherefore all laws are	<b>made</b>	, is not written in	8, 124/ 9
and a clog, and	<b>made</b>	him his ape to	8, 126/ 34
Sign of the Cross	<b>made</b>	by a man's hand	8, 128/ 3
of the Cross is	<b>made</b>	upon a man, either	8, 128/ 8
in his second oration	<b>made</b>	against the great emperor	8, 128/ 19
which only sign so	<b>made</b>	with the wagging (as	8, 128/ 33
to break their promise	<b>made</b>	to God, and contrary	8, 131/ 18
both punished them and	<b>made</b>	many good laws against	8, 136/ 24
weeneth that he hath	<b>made</b>	men so wise, and	8, 136/ 33
weeneth that he hath	<b>made</b>	men so blind, he	8, 136/ 35
that for policy Hushai	<b>made</b>	a lie; and therein	8, 138/ 5
and contrary pretenses are	<b>made</b>	-- and all to	8, 138/ 11
the man were not	<b>made</b>	a marker of chases	8, 138/ 17
of their holy vows	<b>made</b>	before to God; and	8, 140/ 12
confess himself that he	<b>made</b>	the changes for the	8, 144/ 10
there is a law	<b>made</b>	by "the Church" that	8, 145/ 17
that "the Realm" hath	<b>made</b>	a law that heretics	8, 145/ 20
since. Now, if this	<b>made</b>	Tyndale bold to set	8, 152/ 31
is likely that God	<b>made</b>	after his fall some	8, 155/ 2
again than we find	<b>made</b>	unto him written in	8, 155/ 4
unwritten, it would have	<b>made</b>	doubts and debates and	8, 155/ 9
they have among them	<b>made</b>	great boast a great	8, 157/ 2
that notwithstanding his promise	<b>made</b>	unto his church in	8, 157/ 32
that Tyndale's master hath	<b>made</b>	a "church" to signify	8, 163/ 10
Christian realms is commonly	<b>made</b>	of Christian people. But	8, 167/ 2
tongue, into which Tyndale	<b>made</b>	his translation. This was	8, 167/ 11
mind . . . the book being	<b>made</b>	by another man, though	8, 177/ 16
spiritual fashion . . . that they	<b>made</b>	me much to marvel	8, 179/ 18
then Tyndale's terrible exorcism	<b>made</b>	me not much to	8, 180/ 12
hell quick if he	<b>made</b>	so much as a	8, 180/ 17
works which I since	<b>made</b>	, and call it an	8, 181/ 13
now amended it and	<b>made</b>	it "elders." Here hath	8, 181/ 26
leisure amended it and	<b>made</b>	it worse! So that	8, 182/ 28
in which were mention	<b>made</b>	of something done in	8, 186/ 2
the gun were loosed,	<b>made</b>	a step aside fifteen	8, 187/ 7
that Saint Paul had	<b>made</b>	a young man bishop	8, 189/ 27
and the devil hath	<b>made</b>	him falsely to leave	8, 191/ 4
if he be first	<b>made</b>	priest . . . and priest is	8, 193/ 30
priest is there none	<b>made</b>	but the ceremonies of	8, 193/ 31
there is no priest	<b>made</b>	unshaven and unanointed. For	8, 193/ 38
cometh, how it is	<b>made</b>	, and why he selleth	8, 194/ 9
ordinance, whereby it is	<b>made</b>	a means of purging	8, 194/ 32
and whereof it is	<b>made</b>	. What is that any	8, 195/ 11
grapes the wine was	<b>made</b>	that Christ at his	8, 195/ 12
reply to his Answer	<b>made</b>	unto my Dialogue --	8, 197/ 3
enough, he should have	<b>made</b>	the example by lewd	8, 203/ 16
gotten, he should have	<b>made</b>	it more plain and	8, 203/ 19
there granted to be	<b>made</b>	Master of Art. And	8, 203/ 20
the thing should be	<b>made</b>	open and plain, but	8, 205/ 24

confession" they juggled, and	<b>made</b>	the people, as oft	8, 206/ 10
confession is the willingly	<b>made</b>	declaration of our sin	8, 207/ 24
are so suppled and	<b>made</b>	humble in heart that	8, 208/ 2
preacheth that Christ hath	<b>made</b>	full satisfaction for our	8, 208/ 15
preacheth that Christ hath	<b>made</b>	full satisfaction for our	8, 208/ 19
gift, and have been	<b>made</b>	partners of the Holy	8, 212/ 36
writing showeth that he	<b>made</b>	his translation to the	8, 219/ 20
him God. And I	<b>made</b>	my book to good	8, 219/ 27
his defense, that he	<b>made</b>	such changes for the	8, 220/ 1
as the Greek article	<b>made</b>	the word "prophet," in	8, 233/ 16
the Greek article and	<b>made</b>	it thus, "I take	8, 234/ 1
works which his Father	<b>made</b>	him work as also	8, 239/ 29
God whereby allthing is	<b>made</b>	: the Son of God	8, 243/ 10
as he was . . . God	<b>made</b>	him do miracles, more	8, 243/ 35
still, to the law	<b>made</b>	by God and his	8, 248/ 20
at Jerusalem, which they	<b>made</b>	and sent out in	8, 248/ 21
glittering thereof would have	<b>made</b>	every man's eyes so	8, 252/ 32
with a several miracle	<b>made</b>	among one people --	8, 255/ 19
their deduction allowed? Uzzah	<b>made</b>	as good deduction as	8, 259/ 16
Such deductions upon Scripture	<b>made</b>	they of likelihood that	8, 259/ 28
marry though himself have	<b>made</b>	unto God a contrary	8, 261/ 13
God hath by him	<b>made</b>	them now so plainly	8, 268/ 1
you false: whereas I	<b>made</b>	yourselves judges of the	8, 269/ 3
heretics . . . he hath ever	<b>made</b>	his true preachers to	8, 270/ 3
Adam printed books, and	<b>made</b>	glasses, and shot guns	8, 273/ 6
before the world was	<b>made</b>	. And though it were	8, 273/ 16
false doctrine that they	<b>made</b>	the better-believing folk the	8, 275/ 10
The testament which God	<b>made</b>	with Noah, that he	8, 276/ 10
rainbow. And the appointment	<b>made</b>	between him and Abraham	8, 276/ 12
Which rainbow whether God	<b>made</b>	new, to make men	8, 276/ 24
the other . . . God either	<b>made</b>	it or appointed it	8, 276/ 32
works that have been	<b>made</b>	, as well by old	8, 278/ 25
was, that the Scripture	<b>made</b>	mention of him --	8, 280/ 4
certain other strong posts	<b>made</b>	of rotten reeds. One	8, 282/ 2
contrary to the declaration	<b>made</b>	by Christ and his	8, 293/ 13
and all that are	<b>made</b>	mention of in the	8, 294/ 7
of which mention is	<b>made</b>	that they were delivered	8, 294/ 10
as no mention is	<b>made</b>	of them as well	8, 294/ 16
that one loaf is	<b>made</b>	of many grains of	8, 296/ 13
many in person, be	<b>made</b>	one in love and	8, 296/ 15
and, as it were,	<b>made</b>	all one body in	8, 296/ 16
Paul would not have	<b>made</b>	so serious and earnest	8, 296/ 30
put over), the friar	<b>made</b>	the fool mad outright	8, 301/ 16
and all that are	<b>made</b>	mention of in the	8, 301/ 25
of which mention is	<b>made</b>	that they were delivered	8, 303/ 4
as no mention is	<b>made</b>	of them as well	8, 303/ 11
of which mention is	<b>made</b>	that they were delivered	8, 303/ 23
there is no mention	<b>made</b>	of their delivery by	8, 303/ 27
significations whereof "mention is	<b>made</b>	that they were delivered	8, 303/ 36
there is no mention	<b>made</b>	that any of these	8, 304/ 4

often showed, mention is	<b>made</b>	of them by the	8, 304/ 8
wedded men have been	<b>made</b>	priests and kept still	8, 306/ 9
marriage after the promise	<b>made</b>	-- not by reason	8, 306/ 15
reason of the promise	<b>made</b>	unto God and broken	8, 306/ 17
wilt have the tabernacle	<b>made</b>	of this manner, or	8, 308/ 6
Surely the devil hath	<b>made</b>	this man mad; he	8, 308/ 16
John's whole book was	<b>made</b>	not only of Christ's	8, 311/ 18
he seeth his master	<b>made</b>	a fool therein already	8, 317/ 5
were in or out	<b>made</b>	no matter, because, he	8, 318/ 10
there was no mention	<b>made</b>	thereof in the writing	8, 318/ 36
without any mention thereof	<b>made</b>	in Scripture, and yet	8, 319/ 6
which, as God, had	<b>made</b>	and ordained the Sabbath	8, 321/ 8
and say the Church	<b>made</b>	it, and the Church	8, 321/ 32
the Church, as it	<b>made</b>	it, so it may	8, 321/ 33
wit, that as it	<b>made</b>	it by the Spirit	8, 321/ 34
say that as God	<b>made</b>	it, so himself may	8, 321/ 36
what laws they had	<b>made</b>	. . . declaring thereby that though	8, 322/ 10
thereby that though themselves	<b>made</b>	them, yet made they	8, 322/ 11
themselves made them, yet	<b>made</b>	they them not without	8, 322/ 11
a change once so	<b>made</b>	and established by our	8, 322/ 18
this change hath he	<b>made</b>	, I say, from Saturday	8, 322/ 24
whole reason that he	<b>made</b>	before for the contrary	8, 325/ 24
that some other fault	<b>made</b>	it lose the fruit	8, 327/ 16
show him that God	<b>made</b>	no promise that he	8, 331/ 6
cause it to be	<b>made</b>	all in Books . . . but	8, 331/ 7
obeyed, he should have	<b>made</b>	his apostles write it	8, 335/ 6
Now, sir, God hath	<b>made</b>	his last and everlasting	8, 335/ 27
confirmed the faith, and	<b>made</b>	the Church boldly conclude	8, 340/ 30
that the general councils	<b>made</b>	their determinations by Scripture	8, 341/ 8
in Christian men's hearts,	<b>made</b>	the people able to	8, 341/ 32
any determinate end be	<b>made</b>	, though all Christendom should	8, 343/ 17
what figure syllogism is	<b>made</b>	! More I would fain	8, 344/ 13
figure the syllogism is	<b>made</b>	which he saith I	8, 345/ 7
what figure it is	<b>made</b>	-- he shall find	8, 345/ 19
the same mode, have	<b>made</b>	another syllogism. Now knitteth	8, 345/ 22
there were no mention	<b>made</b>	in Scripture, where the	8, 352/ 14
is no such statute	<b>made</b>	, nor no such thing	8, 357/ 1
is also no statute	<b>made</b>	by the Church to	8, 357/ 22
Barnes find any law	<b>made</b>	of such matter, let	8, 357/ 26
is indeed a law	<b>made</b>	, both by the Church	8, 357/ 27
of laws to be	<b>made</b>	by the Church nor	8, 363/ 12
and which were never	<b>made</b>	by any law written	8, 367/ 12
Trinity, when he had	<b>made</b>	mention of the apostles	8, 369/ 4
those prayers which we	<b>made</b>	unto thee when the	8, 371/ 27
which the obligation that	<b>made</b>	against us was canceled	8, 372/ 16
Mass should commemoration be	<b>made</b>	for them that be	8, 373/ 15
church for whom he	<b>made</b>	his apostles? And if	8, 376/ 31
gift, and have been	<b>made</b>	partakers of the Holy	8, 377/ 30
by his apostles; and	<b>made</b>	the Church agree therein	8, 380/ 29
that Friar Barnes deviseth.	<b>Made</b>	by Sir Thomas More	8, 384/ 10

but a plain proclamation,	<b>made</b>	by his own mouth	8, 386/ 20
Dialogue, whereunto Tyndale hath	<b>made</b>	so bare answer that	8, 387/ 34
true by Christ's promise	<b>made</b>	unto his apostles, as	8, 388/ 36
be born anew, and	<b>made</b>	the sons of God	8, 402/ 20
a praise he hath	<b>made</b>	you of this faith	8, 402/ 30
that was no promise	<b>made</b>	unto us. And yet	8, 407/ 3
God hath revealed and	<b>made</b>	open to be believed	8, 407/ 27
Christ's Passion when he	<b>made</b>	that confession. Tyndale That	8, 408/ 28
not by this knowledge	<b>made</b>	a man of Christ's	8, 416/ 34
so short, he is	<b>made</b>	thereby a man of	8, 416/ 36
his only goodness hath	<b>made</b>	and given them thereunto	8, 422/ 8
gift, and have been	<b>made</b>	partakers of the Holy	8, 431/ 7
the reason that is	<b>made</b>	against me upon other	8, 435/ 36
likewise as it is	<b>made</b>	against a man once	8, 436/ 1
may as well be	<b>made</b>	of any angel in	8, 436/ 2
knowledge, by his promise	<b>made</b>	unto them with his	8, 436/ 33
find no such promise	<b>made</b>	unto him, that when	8, 436/ 36
through penance, and be	<b>made</b>	the children of God	8, 437/ 7
holy vows and promise	<b>made</b>	to God, and running	8, 437/ 25
and when he had	<b>made</b>	us once this argument	8, 440/ 7
of the devil be	<b>made</b>	manifest and open. For	8, 442/ 8
God, though he have	<b>made</b>	a true, faithful promise	8, 450/ 10
be by sorrowful repentance	<b>made</b>	partner of pardon and	8, 456/ 7
it is no promise	<b>made</b>	unto us; nor that	8, 462/ 35
not that ever he	<b>made</b>	any promise to man	8, 464/ 9
the promises of God	<b>made</b>	unto mankind; for so	8, 464/ 11
and not a promise	<b>made</b>	-- and especially since	8, 464/ 19
Concerning yet the promises	<b>made</b>	to man . . . let us	8, 464/ 25
him in his promise	<b>made</b>	unto Abraham that of	8, 465/ 1
he believeth Christ's promise	<b>made</b>	unto his church here	8, 465/ 24
all that resist it . . .	<b>made</b>	Tyndale surely to know	8, 470/ 16
residence and inspiration, was	<b>made</b>	. To this point is	8, 477/ 11
that thing hath himself	<b>made</b>	impossible to serve him	8, 477/ 24
trust of Christ's promise	<b>made</b>	thereto, that himself and	8, 478/ 38
before the world was	<b>made</b>	, and which election therefore	8, 498/ 22
before the world were	<b>made</b>	-- so that he	8, 499/ 3
of his fond answers	<b>made</b>	unto the third and	8, 502/ 8
conclusion to this antecedent	<b>made</b>	of this reason, and	8, 506/ 34
his argument is all	<b>made</b>	up -- ye shall	8, 507/ 3
scriptures against the marriages	<b>made</b>	between friars and nuns	8, 508/ 37
will be perfected and	<b>made</b>	up . . . and, instead of	8, 509/ 4
of God's grace, and	<b>made</b>	them not lie still	8, 518/ 27
and that thou hast	<b>made</b>	me better, and given	8, 523/ 23
that thou mightest be	<b>made</b>	hot" . . . as though he	8, 526/ 12
as we, and we	<b>made</b>	their matches in that	8, 538/ 7
man's sheep, and thereby	<b>made</b>	him give sentence, unawares	8, 539/ 2
repentance and his confession	<b>made</b>	, he said unto him	8, 539/ 34
before the world was	<b>made</b>	; and had once the	8, 549/ 15
he saw well!) have	<b>made</b>	his quick, merry scoff	8, 553/ 31
to his several answers	<b>made</b>	unto the chapters of	8, 553/ 34

or his mate) that	<b>made</b>	Collins mad hath sucked	8, 559/ 7
that that change hath	<b>made</b>	every man well perceive	8, 559/ 28
whether before the world	<b>made</b>	, or after themselves born	8, 566/ 20
true that he hath	<b>made</b>	in all this whole	8, 567/ 16
the Turks. But as	<b>madly</b>	as he mocketh it	8, 123/ 4
and handle it so	<b>madly</b>	. For when they make	8, 304/ 14
Is not this a	<b>madly</b>	concluded argument? And yet	8, 304/ 30
cometh out of a	<b>madman's</b>	mouth. For by this	8, 262/ 18
such as now these	<b>madmen</b>	affirm to be well-seasoned	8, 45/ 1
there was so great	<b>madness</b>	to believe as these	8, 119/ 11
reader hath, the more	<b>madness</b>	he shall perceive in	8, 218/ 26
deed of Saint Mary	<b>Magdalene</b>	-- though she could	8, 527/ 31
new frantic book, and	<b>magnifieth</b>	much himself therewith, when	8, 364/ 5
whereas he so highly	<b>magnifieth</b>	the belief of God's	8, 466/ 20
custom to declare and	<b>magnify</b>	his truth from the	8, 245/ 29
very godly, for the	<b>magnifying</b>	of the great mercy	8, 89/ 27
merrily . . . and then the	<b>maid</b>	put on his biggin	8, 496/ 36
them prettily, like a	<b>maid</b>	; yea, and learn to	8, 515/ 10
that would command her	<b>maid</b>	upon pain of beating	8, 525/ 26
would many an honest	<b>maiden</b>	be ashamed to fast	8, 63/ 14
word . . . or meet a	<b>maiden</b>	suddenly and so deflower	8, 216/ 34
she ravished the man's	<b>maidenhood</b>	and deflowered him by	8, 216/ 36
will fast with my	<b>maidens</b>	." Would she that they	8, 67/ 33
devout fasting and her	<b>maidens'</b>	and her own . . . they	8, 68/ 1
and Canterbury slew at	<b>Maidstone</b>	. Of this man they	8, 12/ 27
or milk into the	<b>main</b>	sea. Inasmuch that whoever	8, 89/ 12
little blood into the	<b>main</b>	sea. But he that	8, 90/ 4
little milk into the	<b>main</b>	sea. Of the Sacrament	8, 91/ 5
open audience of a	<b>main</b>	multitude, to dispute with	8, 266/ 24
his ring in the	<b>main</b>	sea, though he find	8, 534/ 1
it seemeth, disposed to	<b>maintain</b>	and set forth his	8, 122/ 36
Church at naught, to	<b>maintain</b>	his part as well	8, 378/ 6
well as we both	<b>maintain</b>	ours. And therefore, I	8, 378/ 6
consider how he may	<b>maintain</b>	his meaning, and what	8, 448/ 31
This would not yet	<b>maintain</b>	his matter. For though	8, 451/ 1
But they which maliciously	<b>maintain</b>	opinions against the Scripture	8, 480/ 20
for example, they that	<b>maintain</b>	that friars may wed	8, 480/ 21
to stand thereby and	<b>maintain</b>	it. And so speaketh	8, 480/ 27
be yet sustained and	<b>maintained</b>	with money sent them	8, 11/ 26
yet hath God always	<b>maintained</b>	and continued his true	8, 28/ 36
emperors have helped and	<b>maintained</b>	heretics . . . so, likewise, good	8, 136/ 17
and punishers God hath	<b>maintained</b>	and favored; and good	8, 136/ 21
subdue them. And their	<b>maintainers</b>	have vanished away with	8, 136/ 19
than the deed doing)	<b>maintaineth</b>	in his book their	8, 43/ 5
Scripture well and clearly	<b>maintaineth</b>	our deducing thereof. And	8, 258/ 24
effectually desireth than the	<b>maintenance</b>	of the true Catholic	8, 26/ 31
falsely translated for the	<b>maintenance</b>	of many pestilent heresies	8, 30/ 36
were done for the	<b>maintenance</b>	of his false translation	8, 31/ 8
translation of Scripture for	<b>maintenance</b>	of these heresies. And	8, 32/ 11
books made for the	<b>maintenance</b>	of his manifold false	8, 32/ 26

of God unto the	<b>maintenance</b>	of abominable sin and	8, 41/ 26
meddleth anything for the	<b>maintenance</b>	of the faith, or	8, 136/ 13
it that in the	<b>maintenance</b>	of one false folly	8, 174/ 32
into the color and	<b>maintenance</b>	of their own fond	8, 178/ 5
endure pain for the	<b>maintenance</b>	of his false, devilish	8, 220/ 25
out maliciously, for the	<b>maintenance</b>	of his heresy by	8, 237/ 22
greatly tending to the	<b>maintenance</b>	of the faith. And	8, 357/ 16
word seniores, and natu	<b>maiores</b>	; and always he setteth	8, 183/ 25
word seniores, or natu	<b>maiores</b>	, were this English word	8, 183/ 27
the other place into	<b>maiores</b>	natu); but saith that	8, 184/ 14
incomparably more offend the	<b>majesty</b>	of our Lord God	8, 4/ 31
the searcher of the	<b>majesty</b>	shall be oppressed of	8, 48/ 33
Church and the mighty	<b>majesty</b>	of God . . . so be	8, 471/ 16
worse than idolatry to	<b>make</b>	men ween they serve	8, 3/ 32
the paynims did --	<b>make</b>	an idol "God" --	8, 3/ 38
all evil, and thereby	<b>make</b>	God not a vain	8, 4/ 1
of infidelity than to	<b>make</b>	books of heresies, and	8, 4/ 3
were almost enough to	<b>make</b>	a book; and of	8, 5/ 35
-- then would they	<b>make</b>	us violate the Sacrament	8, 11/ 19
other intent but to	<b>make</b>	them sit and seek	8, 11/ 28
or the general council	<b>make</b>	, beside that that is	8, 15/ 14
other Christian prince . . . to	<b>make</b>	any law or statute	8, 15/ 18
he meant I cannot	<b>make</b>	you sure -- whether	8, 16/ 31
himself with "faith," and	<b>make</b>	him strong to lie	8, 19/ 1
the means he could	<b>make</b>	, and labored to make	8, 21/ 4
make, and labored to	<b>make</b>	every man ween that	8, 21/ 5
as he could, to	<b>make</b>	the people ween that	8, 21/ 31
itself alone must needs	<b>make</b>	them sure that he	8, 23/ 21
oftentimes rather serve to	<b>make</b>	others beware that are	8, 27/ 25
to death. And yet	<b>make</b>	they semblance as though	8, 28/ 1
be seditious? Surely, to	<b>make</b>	men heretics and then	8, 29/ 17
with reason . . . as to	<b>make</b>	a man drunk, and	8, 29/ 20
bid him be sober;	<b>make</b>	him stark mad, and	8, 29/ 20
him be well advised;	<b>make</b>	him a stark thief	8, 29/ 21
their conscience, and inwardly	<b>make</b>	them, in their souls	8, 30/ 4
therefore if any prince	<b>make</b>	a law against Tyndale's	8, 32/ 11
they may, labor to	<b>make</b>	so dark that by	8, 33/ 32
cometh into this world,"	<b>make</b>	you that matter so	8, 34/ 2
Wherein I trust to	<b>make</b>	every child perceive his	8, 35/ 4
bewitch you wilily, to	<b>make</b>	you delight in those	8, 38/ 19
upon a stool and	<b>make</b>	a mowing sermon! And	8, 41/ 8
lewd sermons as they	<b>make</b>	in such naughty games	8, 41/ 9
taken from them, they	<b>make</b>	them widows, and so	8, 42/ 20
that spiritual men should	<b>make</b>	of to the Corinthians	8, 45/ 35
evidently commanded that whoso	<b>make</b>	a vow shall perform	8, 49/ 32
as much as to	<b>make</b>	ourselves Christ, and to	8, 52/ 14
from the field and	<b>make</b>	as ye came not	8, 58/ 37
truth laboreth he to	<b>make</b>	a false ground to	8, 60/ 21
suffered, amend also and	<b>make</b>	strong in the Lord	8, 62/ 18
their sick brethren, and	<b>make</b>	them break all the	8, 62/ 19

Tyndale and Luther would	<b>make</b>	us ween. For that	8, 67/ 2
were the way to	<b>make</b>	men wanton and wax	8, 67/ 2
saith, "When ye fast,	<b>make</b>	not yourselves sad like	8, 69/ 27
trouble the mind and	<b>make</b>	it less quiet than	8, 71/ 11
man's free will would	<b>make</b>	us ween that God	8, 71/ 31
too. But yet to	<b>make</b>	them the more bold	8, 73/ 26
the holy day and	<b>make</b>	working day thereof: this	8, 74/ 28
knowledge whereof Tyndale would	<b>make</b>	seem a sufficient cause	8, 76/ 23
edify his soul and	<b>make</b>	it better. For as	8, 78/ 4
because God will not	<b>make</b>	him so secret of	8, 78/ 29
God list not to	<b>make</b>	Tyndale an answer and	8, 79/ 4
Christ . . . so will I	<b>make</b>	a sacrament of mustard	8, 85/ 3
he helpeth them to	<b>make</b>	their marriage honorable, and	8, 85/ 19
and saith he can	<b>make</b>	as good a sacrament	8, 85/ 37
grace get out, pardie,	<b>make</b>	it of a sack	8, 86/ 2
nor never none would	<b>make</b>	, but he would first	8, 86/ 6
the world can never	<b>make</b>	it good. His other	8, 87/ 10
Luther, albeit he would	<b>make</b>	every man, and every	8, 88/ 22
whoever goeth about to	<b>make</b>	satisfaction for his sins	8, 89/ 13
will I live to	<b>make</b>	amends with," or "This	8, 89/ 15
we have offended , to	<b>make</b>	amends; or if we	8, 89/ 22
boasteth mercy but to	<b>make</b>	a man have so	8, 89/ 30
sorry and sit and	<b>make</b>	merry, and then sin	8, 90/ 1
it but if they	<b>make</b>	a mock at Saint	8, 91/ 28
baptizing they purpose to	<b>make</b>	the child Christian, and	8, 93/ 30
all their lack cannot	<b>make</b>	the baptism lose its	8, 93/ 31
his words . . . Tyndale They	<b>make</b>	us believe that the	8, 94/ 8
-- yet God can	<b>make</b>	the fire, which is	8, 101/ 21
their solutions that they	<b>make</b>	thereto. For some of	8, 101/ 32
there was nothing to	<b>make</b>	it of, and a	8, 102/ 20
may by his power	<b>make</b>	the water in the	8, 102/ 21
himself, but could also	<b>make</b>	the very dirt of	8, 103/ 18
but that God may	<b>make</b>	the bodily, corporeal water	8, 104/ 3
of those heretics, which	<b>make</b>	the sacraments, as they	8, 104/ 34
that made him to	<b>make</b>	the promise. So that	8, 105/ 15
him somewhat, as they	<b>make</b>	it unawares, he would	8, 105/ 21
it were now to	<b>make</b>	, take a better advisement	8, 105/ 22
he determined also to	<b>make</b>	a promise . . . yet never	8, 106/ 5
He saith that we	<b>make</b>	promises in sacraments where	8, 106/ 15
for it; Tyndale would	<b>make</b>	us ween we need	8, 106/ 18
believeth shrewdly, and would	<b>make</b>	them serve us only	8, 108/ 18
jest and rail and	<b>make</b>	mocks at the Mass	8, 108/ 32
but much hurt, and	<b>make</b>	men superstitious . . . because, as	8, 109/ 7
by his own commandment	<b>make</b>	his Chosen People of	8, 109/ 13
forth but for to	<b>make</b>	mocks at them. But	8, 110/ 13
as himself is should	<b>make</b>	mocks thereat as he	8, 110/ 32
in his heart to	<b>make</b>	such mocks upon the	8, 111/ 4
eyes . . . that he would	<b>make</b>	us to reckon ourselves	8, 112/ 11
so that he may	<b>make</b>	us to believe that	8, 113/ 11
because it would here	<b>make</b>	a long work to	8, 113/ 28

doth at the Mass	<b>make</b>	none offering of that	8, 114/ 3
good men sufficeth to	<b>make</b>	their hearts abhor his	8, 120/ 1
either reason or authority	<b>make</b>	them savor the truth	8, 120/ 5
a heavenly liberty . . . but	<b>make</b>	ourselves "wonderful imaginations" about	8, 121/ 17
should love infidels to	<b>make</b>	them faithful, and be	8, 123/ 13
serve him and to	<b>make</b>	him sport, with mocking	8, 126/ 35
contrary to all honesty	<b>make</b>	mocks of their vows	8, 131/ 19
Holy Spirit . . . Tyndale would	<b>make</b>	you believe that they	8, 131/ 29
Scripture that they would	<b>make</b>	the Scripture seem to	8, 132/ 37
to the places, to	<b>make</b>	right mean-learned folk, and	8, 133/ 23
by his high wisdom	<b>make</b>	as though he were	8, 137/ 32
so scatter them and	<b>make</b>	them to be taken	8, 137/ 33
falsely taken, seemed to	<b>make</b>	for them. And then	8, 139/ 8
this matter. For I	<b>make</b>	me bold in our	8, 140/ 25
he set therewith to	<b>make</b>	it seem solemn; but	8, 140/ 34
things that might well	<b>make</b>	every man perceive that	8, 143/ 19
as it must needs	<b>make</b>	it clear that though	8, 143/ 35
he went about to	<b>make</b>	everything very open and	8, 144/ 16
doth where he would	<b>make</b>	men ween that good	8, 150/ 7
fall. Now will he	<b>make</b>	many shifts . . . and at	8, 151/ 19
some left unwritten . . . to	<b>make</b>	men sure of some	8, 154/ 24
only promise. And here	<b>make</b>	they upon the writing	8, 156/ 7
up that tower . . . and	<b>make</b>	it very strong and	8, 157/ 3
good stuff as would	<b>make</b>	a tile-pin to fence	8, 157/ 8
hereafter -- they shall	<b>make</b>	poor paper walls. But	8, 157/ 9
our Lord, I say,	<b>make</b>	him answer in this	8, 159/ 25
tame it, but also	<b>make</b>	the rebellion thereof so	8, 159/ 27
captains of his heresies,	<b>make</b>	it, as Christ said	8, 162/ 32
a hallowed church they	<b>make</b>	a stinking stews. And	8, 163/ 9
setting of the circumstance	<b>make</b>	all well enough --	8, 164/ 35
device . . . that he may	<b>make</b>	men perceive what he	8, 165/ 1
might, as I say,	<b>make</b>	any word understood as	8, 165/ 6
translated it first to	<b>make</b>	the English reader to	8, 165/ 9
Church. These circumstances indeed	<b>make</b>	men to perceive and	8, 165/ 27
most likely, would willingly	<b>make</b>	the reader to take	8, 169/ 10
set in "image" . . . to	<b>make</b>	the reader ween that	8, 173/ 13
the worse kind, to	<b>make</b>	men ween it were	8, 174/ 13
the better kind to	<b>make</b>	men ween it worse	8, 174/ 14
his holy saints, to	<b>make</b>	them seem idols --	8, 174/ 16
gods and devils to	<b>make</b>	the Scripture seem to	8, 175/ 3
can, I assure you,	<b>make</b>	as much poetry upon	8, 176/ 2
thing could not yet	<b>make</b>	any man see that	8, 177/ 15
as to prove and	<b>make</b>	the people perceive that	8, 178/ 38
charm the reader, and	<b>make</b>	him ween he were	8, 180/ 16
God amend him and	<b>make</b>	him a good man	8, 181/ 3
mastery for him to	<b>make</b>	proper solutions if himself	8, 182/ 18
solutions if himself may	<b>make</b>	the objections such as	8, 182/ 18
he saith that I	<b>make</b>	it heresy to call	8, 182/ 20
Book, and that he	<b>make</b>	English Latin and Latin	8, 183/ 30
he with his translation	<b>make</b>	us an English vocabulary	8, 186/ 23

heresy . . . wherewith he would	<b>make</b>	men ween that Holy	8, 188/ 12
as Tyndale doth, to	<b>make</b>	priesthood seem none holy	8, 189/ 16
baptisma into "washing," to	<b>make</b>	men ween it were	8, 189/ 19
Christ. And for to	<b>make</b>	this matter likely, he	8, 189/ 34
of God! Tyndale may	<b>make</b>	himself sure that since	8, 190/ 2
wed a nun and	<b>make</b>	her a whore. Then	8, 190/ 33
whom he should after	<b>make</b>	priests. And these texts	8, 192/ 9
he is fain to	<b>make</b>	a shameful shameless shift	8, 192/ 11
unanointed. For if they	<b>make</b>	any at Wittenberg by	8, 193/ 38
as they do, nor	<b>make</b>	so shameless glosses of	8, 197/ 12
and maketh him to	<b>make</b>	a mock thereat and	8, 197/ 33
For else he should	<b>make</b>	a gay confusion, if	8, 201/ 5
the Holy Ghost . . . and	<b>make</b>	men ween that they	8, 201/ 11
by which he would	<b>make</b>	the reader look aside	8, 201/ 20
doctors-preachers were wont to	<b>make</b>	many divisions, distinctions, and	8, 204/ 11
man whereof he may	<b>make</b>	a matter of virtue	8, 204/ 23
grace taken away, to	<b>make</b>	men believe that there	8, 206/ 1
this word "penance" they	<b>make</b>	the people understand holy	8, 208/ 12
with which they must	<b>make</b>	satisfaction to Godward for	8, 208/ 14
the mortal offense, might	<b>make</b>	men wax the worse	8, 209/ 29
men were likely to	<b>make</b>	little force how boldly	8, 210/ 15
shrive myself unto , and	<b>make</b>	amends if I have	8, 210/ 22
saith maliciously -- to	<b>make</b>	us withdraw our duty	8, 210/ 28
upon. And therefore, to	<b>make</b>	a change of the	8, 211/ 11
if Tyndale ween to	<b>make</b>	the matter more easy	8, 215/ 28
after his reckoning, to	<b>make</b>	it done of purpose	8, 216/ 25
aggrieve the sin and	<b>make</b>	it more weighty (as	8, 216/ 27
his defense -- to	<b>make</b>	it open, to learned	8, 218/ 30
heresies. For, saving to	<b>make</b>	this appear, I needed	8, 218/ 35
none other but to	<b>make</b>	the people perceive that	8, 218/ 37
to the intent to	<b>make</b>	a change in the	8, 218/ 39
then needed I to	<b>make</b>	none answer, since his	8, 219/ 20
not beguile them and	<b>make</b>	them ween the thing	8, 219/ 30
at all, saving to	<b>make</b>	, as I have done	8, 220/ 5
be members!), but would	<b>make</b>	them so mad as	8, 223/ 23
a dim light to	<b>make</b>	men ween he would	8, 223/ 32
was so mad to	<b>make</b>	this objection to Tyndale	8, 224/ 25
frame the doubt and	<b>make</b>	the objection . . . as though	8, 226/ 24
wise that he would	<b>make</b>	men ween that wheresoever	8, 227/ 30
of man's witness might	<b>make</b>	ought true, then were	8, 228/ 35
of John . . . he would	<b>make</b>	it seem that there	8, 229/ 4
with whom Tyndale may	<b>make</b>	a match!), I shall	8, 229/ 14
perceive that for to	<b>make</b>	his heresy seem proved	8, 229/ 22
Testament into English, to	<b>make</b>	his false heresies seem	8, 230/ 34
Testament into English, to	<b>make</b>	his false heresies seem	8, 231/ 2
that though I cannot	<b>make</b>	him by no means	8, 231/ 10
but of malice, to	<b>make</b>	it seem that Christ	8, 233/ 30
should in his translating	<b>make</b>	any change in the	8, 235/ 4
by which he would	<b>make</b>	it seem that Christ	8, 237/ 23
and false understanding to	<b>make</b>	men ween that God	8, 239/ 25

intent that I may	<b>make</b>	you the better and	8, 241/ 1
God" . . . and would thereby	<b>make</b>	us ween that men's	8, 241/ 6
without) -- lest Tyndale	<b>make</b>	us here some sophistication	8, 243/ 8
that it serveth to	<b>make</b>	known or believed among	8, 243/ 14
unto his word should	<b>make</b>	us perceive that it	8, 243/ 22
with wonderful works, to	<b>make</b>	his word perceived for	8, 243/ 28
by which he would	<b>make</b>	us believe that all	8, 245/ 33
so I pray God	<b>make</b>	them. Now, if Tyndale	8, 248/ 4
apostles, to show and	<b>make</b>	proof that his Catholic	8, 251/ 4
therein doth and shall	<b>make</b>	the light of the	8, 251/ 15
and that he can	<b>make</b>	as good a sacrament	8, 253/ 31
which word he may	<b>make</b>	an argument when it	8, 257/ 32
the devil's doctors, can	<b>make</b>	) -- if this lord's	8, 263/ 13
first sight . . . I shall	<b>make</b>	it clearer. When Tyndale	8, 264/ 37
the true preacher shall	<b>make</b>	the false prophet ashamed	8, 265/ 27
or that he shall	<b>make</b>	the people perceive their	8, 265/ 28
by the authentic writing	<b>make</b>	the people perceive the	8, 265/ 34
dare, and so doth,	<b>make</b>	them all his judges	8, 268/ 2
meekness, and not to	<b>make</b>	himself as great a	8, 268/ 24
unto you . . . which thereby	<b>make</b>	you believe that our	8, 268/ 25
a wrong way, and	<b>make</b>	you misunderstand the Scripture	8, 269/ 1
all the people suddenly	<b>make</b>	him see. What saith	8, 269/ 7
and his Baptist, to	<b>make</b>	ready his way in	8, 270/ 13
easy for Tyndale to	<b>make</b>	a mock upon his	8, 272/ 9
Scripture that they would	<b>make</b>	it say that friars	8, 272/ 22
in the faith, and	<b>make</b>	his church known . . . that	8, 272/ 30
their spiteful dealing, and	<b>make</b>	them be burned therefor	8, 275/ 28
God made new, to	<b>make</b>	men sure of his	8, 276/ 24
natural reasons that men	<b>make</b>	now therefor, never a	8, 276/ 30
the worse should he	<b>make</b>	his matter. For if	8, 277/ 38
before, and in works	<b>make</b>	what change that God	8, 280/ 26
-- hath therefore, to	<b>make</b>	it stand the surer	8, 281/ 37
apparent soever a heretic	<b>make</b>	it seem. For likewise	8, 286/ 21
and one and twain	<b>make</b>	three," that simple, unlearned	8, 286/ 25
now, of late years,	<b>make</b>	doubts upon the writing	8, 293/ 12
notwithstanding that the Scripture	<b>make</b>	mention of them . . . and	8, 297/ 20
would the wise men	<b>make</b>	us so mad as	8, 297/ 22
cheek or the other,	<b>make</b>	what skift he can	8, 298/ 24
also, ere ever he	<b>make</b>	his conclusion follow and	8, 302/ 13
I am sure, never	<b>make</b>	one good answer. Tyndale	8, 302/ 37
madly. For when they	<b>make</b>	mention of them --	8, 304/ 15
the Catholic Church, to	<b>make</b>	men believe that the	8, 306/ 2
proof, I might here	<b>make</b>	an end . . . saving that	8, 309/ 29
his doctrine . . . and would	<b>make</b>	us ween that Saint	8, 311/ 10
or Tyndale, that would	<b>make</b>	you ween that whatsoever	8, 311/ 27
list . . . if he may	<b>make</b>	us ween in the	8, 313/ 30
of by writing, to	<b>make</b>	them use themselves thereafter	8, 315/ 18
I fear me will	<b>make</b>	more burned within this	8, 320/ 1
see need . . . or may	<b>make</b>	every tenth day holy	8, 320/ 8
cause why. We may	<b>make</b>	two every week if	8, 320/ 9

day they would, and	<b>make</b>	and break as they	8, 321/ 16
lurdans that longed to	<b>make</b>	gauds of God's Passion	8, 321/ 26
of God's Passion, or	<b>make</b>	him honored selder than	8, 321/ 27
that though the Church	<b>make</b>	the ordinance, yet the	8, 322/ 8
whole Catholic Church neither	<b>make</b>	without God nor break	8, 322/ 13
we" may change and	<b>make</b>	our Sabbath day as	8, 322/ 29
is necessary . . . he would	<b>make</b>	men believe that coming	8, 323/ 8
all, so might he	<b>make</b>	faith nothing because the	8, 325/ 7
that he can never	<b>make</b>	good, at last he	8, 326/ 5
answered it as to	<b>make</b>	me ashamed to lay	8, 332/ 24
preach -- he would	<b>make</b>	much ado of his	8, 332/ 32
For he shall never	<b>make</b>	it strong, neither by	8, 336/ 6
ungracious mind -- to	<b>make</b>	every simple person bold	8, 336/ 16
it matrimony, and thus	<b>make</b>	mocks of Holy Scripture	8, 337/ 21
determined -- as stories	<b>make</b>	mention. More Let Tyndale	8, 339/ 30
the tale again. I	<b>make</b>	myself very sure that	8, 339/ 33
he findeth that I	<b>make</b>	that conclusion . . . with which	8, 344/ 16
I be bold to	<b>make</b>	the conclusion of his	8, 345/ 33
what proof he can	<b>make</b>	for his own part	8, 347/ 6
till another may better	<b>make</b>	for their own purpose	8, 354/ 2
will not let to	<b>make</b>	fifteen. But, though those	8, 354/ 2
those words of Christ	<b>make</b>	not only nothing for	8, 355/ 13
Christ's church . . . but also	<b>make</b>	plainly for the laws	8, 355/ 15
words of Christ nothing	<b>make</b>	against our principal purpose	8, 355/ 17
all the Church to	<b>make</b>	a statute. And because	8, 356/ 30
so mad as to	<b>make</b>	such a law. If	8, 357/ 25
the Church must neither	<b>make</b>	law nor statute, nor	8, 359/ 36
the most part would	<b>make</b>	so much against him	8, 361/ 36
not blind you and	<b>make</b>	you ween that all	8, 367/ 20
of Saint Paul . . . may	<b>make</b>	the hearers ashamed to	8, 369/ 36
his own instruction, to	<b>make</b>	them keep them obediently	8, 370/ 7
I cannot tell how.	<b>Make</b>	them remember with a	8, 373/ 2
in his church to	<b>make</b>	the Church and the	8, 381/ 12
hundred heresies, he would	<b>make</b>	us so mad to	8, 381/ 32
the world," and would	<b>make</b>	him far overseen where	8, 387/ 8
the surety whereof might	<b>make</b>	me sure that he	8, 389/ 22
as we can and	<b>make</b>	the best of his	8, 392/ 23
repentant" sinners that they	<b>make</b>	the elect church of	8, 395/ 35
look whether he might	<b>make</b>	the Catholic, known church	8, 397/ 24
naught worth, and thereby	<b>make</b>	they the tree of	8, 400/ 30
that fear, and to	<b>make</b>	men believe at the	8, 404/ 22
sufficeth for him to	<b>make</b>	folk the less afeard	8, 404/ 26
more than he may	<b>make</b>	good. For he saith	8, 407/ 17
these did Saint Peter	<b>make</b>	any mention in his	8, 414/ 14
have not sinned, we	<b>make</b>	him a liar and	8, 419/ 10
affirmeth, where he would	<b>make</b>	us ween that because	8, 420/ 35
also . . . and then would	<b>make</b>	us ween, with such	8, 421/ 8
cannot conceive, since I	<b>make</b>	myself sure that he	8, 422/ 21
doctors used always to	<b>make</b>	open and expound the	8, 424/ 22
by which he would	<b>make</b>	us believe that Saint	8, 425/ 8

all clean against him),	<b>make</b>	him open and evident	8, 432/ 2
another man, and also	<b>make</b>	restitution of stolen goods	8, 433/ 10
malicious will that may	<b>make</b>	any deed of his	8, 436/ 10
Saint John's epistle before,	<b>make</b>	us to perceive surely	8, 438/ 9
in Holy Scripture, to	<b>make</b>	cavillations and seek out	8, 438/ 22
thereby as he would	<b>make</b>	us ween that Saint	8, 439/ 37
if he would first	<b>make</b>	me this argument: "He	8, 440/ 4
meaneth Tyndale . . . and would	<b>make</b>	us all so wise	8, 440/ 36
such heretics as would	<b>make</b>	us ween that some	8, 441/ 15
should beguile us and	<b>make</b>	us ween that with	8, 441/ 23
-- whereas Tyndale would	<b>make</b>	us ween that himself	8, 442/ 13
have not sinned, we	<b>make</b>	him a liar, and	8, 443/ 22
in the neck, and	<b>make</b>	him stoop, and beat	8, 444/ 24
by which he would	<b>make</b>	it seem that Saint	8, 445/ 16
plenty this promise would	<b>make</b>	of all kind of	8, 450/ 9
if they so boldly	<b>make</b>	themselves sure thereof before	8, 450/ 20
the temptation shall also	<b>make</b>	you a way to	8, 452/ 37
the sin, but to	<b>make</b>	the sin to serve	8, 453/ 35
battle" -- these words	<b>make</b>	nothing to the purpose	8, 454/ 30
they be not), would	<b>make</b>	more for the proof	8, 455/ 6
they were true, would	<b>make</b>	indeed somewhat for their	8, 455/ 11
members of God, and	<b>make</b>	them, as Saint Paul	8, 456/ 33
their hearts -- they	<b>make</b>	no cross, of likelihood	8, 456/ 36
shall, good Christian readers,	<b>make</b>	no long work about	8, 460/ 20
since no man can	<b>make</b>	a promise but if	8, 465/ 6
did in so commanding	<b>make</b>	a faithful promise --	8, 466/ 7
proof whereof he would	<b>make</b>	this conclusion serve --	8, 471/ 8
so great labor to	<b>make</b>	men ween that nothing	8, 473/ 33
winter after. If Tyndale	<b>make</b>	us many questions of	8, 474/ 23
with this same chapter	<b>make</b>	an end of all	8, 479/ 24
darkness, and laboreth to	<b>make</b>	it unknown . . . because he	8, 479/ 29
hath none such as	<b>make</b>	no matter to salvation	8, 480/ 37
blind zeal of them	<b>make</b>	sects, breaking the unity	8, 481/ 7
fallen from Christ and	<b>make</b>	an idol of their	8, 481/ 10
good reader, consider who	<b>make</b>	sects, that is to	8, 481/ 15
corps of Christendom, and	<b>make</b>	new, fond sects of	8, 481/ 34
their own works, and	<b>make</b>	idols of their own	8, 483/ 36
of the Church, and	<b>make</b>	sundry sects, and kill	8, 484/ 1
own vain inventions and	<b>make</b>	idols of their own	8, 484/ 9
setting forth whereof, to	<b>make</b>	it appear fair and	8, 488/ 26
while he pretendeth to	<b>make</b>	this chapter of faith	8, 489/ 33
-- and yet would	<b>make</b>	us believe that neither	8, 489/ 34
whereas he should, to	<b>make</b>	us clearly behold it	8, 490/ 15
horrible deeds as would	<b>make</b>	the readers abhor the	8, 490/ 18
leastwise, since he will	<b>make</b>	us all young children	8, 491/ 2
to beguile us and	<b>make</b>	us read false. Ye	8, 492/ 22
God list not to	<b>make</b>	them see. And that	8, 500/ 3
the Scripture itself cannot	<b>make</b>	men believe the Scripture	8, 500/ 8
yet unbegotten can nothing	<b>make</b>	nor mar; whereas in	8, 504/ 8
would here labor to	<b>make</b>	us beetle-blind with his	8, 504/ 15

thing . . . they may then	<b>make</b>	themselves sure that God	8, 504/ 22
those things that most	<b>make</b>	toward the moving and	8, 505/ 19
would rather hinder, and	<b>make</b>	them ascribe the faith	8, 506/ 1
not meaning, though we	<b>make</b>	no mention of grace	8, 510/ 8
belief and faith . . . and	<b>make</b>	us ween it were	8, 510/ 16
and chastise them and	<b>make</b>	them couch-quail, till they	8, 515/ 6
pope-holy," and saith they	<b>make</b>	themselves a "righteousness of	8, 516/ 10
damnation, he laboreth to	<b>make</b>	us ween that the	8, 518/ 31
their own strength, to	<b>make</b>	them feel that there	8, 522/ 11
he longeth always to	<b>make</b>	a glance against all	8, 523/ 11
of their virtue, and	<b>make</b>	themselves sure of their	8, 523/ 28
which purpose he would	<b>make</b>	it seem that God	8, 528/ 8
another way, and would	<b>make</b>	us believe that they	8, 529/ 33
for which Tyndale will	<b>make</b>	us ween that the	8, 531/ 17
to . . . he should soon	<b>make</b>	every wise man see	8, 531/ 28
he shall else never	<b>make</b>	me believe that David	8, 533/ 7
with his bare word	<b>make</b>	us ween the contrary	8, 537/ 22
yet shall Tyndale never	<b>make</b>	it good but that	8, 543/ 17
us false heresies . . . and	<b>make</b>	us ween that upon	8, 544/ 13
yet would he now	<b>make</b>	us ween that though	8, 547/ 14
Tyndale of this doctrine	<b>make</b>	us sure?The Gospel	8, 548/ 5
he went about to	<b>make</b>	his bargain, and betray	8, 548/ 14
the selfsame sorrow would	<b>make</b>	men ween it was	8, 551/ 30
his purpose proved, and	<b>make</b>	men ween all were	8, 553/ 27
-- I trust to	<b>make</b>	you then see that	8, 554/ 25
as they list and	<b>make</b>	merry, and bind them	8, 556/ 22
E -- doth now	<b>make</b>	it true that his	8, 557/ 15
that no man could	<b>make</b>	him look up --	8, 557/ 26
converted, confirm thou and	<b>make</b>	strong thy brethren." As	8, 557/ 32
again to thyself" . . . to	<b>make</b>	it agree with his	8, 558/ 24
see that Tyndale, to	<b>make</b>	the Gospel seem to	8, 559/ 1
rather seemeth greatly to	<b>make</b>	against it. Then goeth	8, 562/ 33
deeds" as must needs	<b>make</b>	them be taken for	8, 564/ 19
fail them . . . they may	<b>make</b>	themselves sure, you see	8, 567/ 7
again the pledge, and	<b>make</b>	restitution of the robbery	8, 569/ 2
no name of the	<b>maker</b>	, but some ween it	8, 7/ 18
Lord be thanked, the	<b>maker</b>	is graciously turned again	8, 142/ 24
these books . . . whereof the	<b>makers</b>	have such mischievous mind	8, 27/ 36
the principal authors and	<b>makers</b>	of the change; but	8, 321/ 5
name of "faith," and	<b>maketh</b>	men serve the devil	8, 3/ 29
his chaplains and himself . . .	<b>maketh</b>	all the parties speak	8, 7/ 29
the matter . . . wherein he	<b>maketh</b>	the other party sometimes	8, 7/ 36
of whose burning Tyndale	<b>maketh</b>	boast. Wherefore since Tyndale	8, 16/ 2
railing that he consequently	<b>maketh</b>	upon princes . . . and shall	8, 31/ 21
to lechery -- he	<b>maketh</b>	commonly some fond texts	8, 41/ 22
mocks and mows, and	<b>maketh</b>	mad, apish jesting against	8, 41/ 33
see well that Tyndale	<b>maketh</b>	but mocks of all	8, 64/ 38
pain the life that	<b>maketh</b>	it quick and available	8, 66/ 34
like the devil's ape	<b>maketh</b>	mocks and mows at	8, 75/ 26
be perceived. For he	<b>maketh</b>	here as though he	8, 75/ 33

his preface here he	<b>maketh</b>	as though he cared	8, 77/ 28
no worse than he	<b>maketh</b>	for here in his	8, 83/ 11
one authority; but he	<b>maketh</b>	them both alike when	8, 84/ 26
for his sin, and	<b>maketh</b>	himself so sure of	8, 89/ 31
and pain of Christ	<b>maketh</b>	our penance available, to	8, 90/ 18
hand that the clergy	<b>maketh</b>	us believe that the	8, 94/ 2
of the hope. Now	<b>maketh</b>	me Tyndale the sacraments	8, 105/ 36
and the promise he	<b>maketh</b>	the cause of the	8, 105/ 37
a wise process Tyndale	<b>maketh</b>	us. But would God	8, 106/ 12
made none; but he	<b>maketh</b>	promises that Christ made	8, 106/ 16
reason! And Luther, indeed,	<b>maketh</b>	a much like; so	8, 109/ 35
cover his infidelity, he	<b>maketh</b>	here a color as	8, 114/ 19
knoweth that where he	<b>maketh</b>	after as though they	8, 114/ 23
is good Lord which	<b>maketh</b>	this blasphemous fool speak	8, 118/ 1
the law of God	<b>maketh</b>	him wonderful imaginations . . . unto	8, 120/ 11
the law of God	<b>maketh</b>	him wonderful imaginations . . . unto	8, 120/ 25
ceremonies and sacraments Tyndale	<b>maketh</b>	his mockingstock; but let	8, 126/ 23
in this place he	<b>maketh</b>	a manner of motion	8, 137/ 23
at length. For he	<b>maketh</b>	as though the princes	8, 137/ 25
significations. And then he	<b>maketh</b>	as though he would	8, 144/ 19
we see that this	<b>maketh</b>	neither more sure nor	8, 155/ 11
the Maccabees, because it	<b>maketh</b>	against their purpose concerning	8, 155/ 27
world's end. This man	<b>maketh</b>	high boast of Christ's	8, 158/ 21
of which point Tyndale	<b>maketh</b>	much ado, and many	8, 160/ 16
perceive how little it	<b>maketh</b>	for his purpose that	8, 170/ 34
the matter? But that	<b>maketh</b>	nothing for his purpose	8, 171/ 8
his reason which he	<b>maketh</b>	against them doth openly	8, 173/ 15
in good faith he	<b>maketh</b>	me laugh; and so	8, 178/ 30
so, I ween, he	<b>maketh</b>	many more too, that	8, 178/ 31
new evangelist, too, that	<b>maketh</b>	with his false translation	8, 180/ 23
And in that he	<b>maketh</b>	heresy of it to	8, 182/ 12
fast asleep as he	<b>maketh</b>	for. For if he	8, 188/ 20
see what construction he	<b>maketh</b>	! Saint Paul saith plainly	8, 192/ 21
nor anointed -- he	<b>maketh</b>	a worshipful reason. For	8, 193/ 22
and . More Tyndale here	<b>maketh</b>	a tale, as though	8, 196/ 12
not the things that	<b>maketh</b>	them priests, and good	8, 196/ 27
false. And whereas he	<b>maketh</b>	as though they were	8, 196/ 34
to hear thereof, and	<b>maketh</b>	him to make a	8, 197/ 33
But all this business	<b>maketh</b>	he for hatred and	8, 198/ 14
Than into "Charity" Here	<b>maketh</b>	Tyndale a great process	8, 198/ 23
question standeth. For he	<b>maketh</b>	as though I reprov'd	8, 201/ 22
this word "love"? He	<b>maketh</b>	as though I forbade	8, 202/ 14
complain. The sickness that	<b>maketh</b>	them so impatient is	8, 204/ 9
and which addeth and	<b>maketh</b>	more abound, and with	8, 205/ 19
ear; whereof the Scripture	<b>maketh</b>	no mention. No, it	8, 206/ 12
which regenerateth us and	<b>maketh</b>	us new creatures, doth	8, 213/ 35
and patcheth up, and	<b>maketh</b>	much work to cure	8, 214/ 7
a thing as Tyndale	<b>maketh</b>	it, but that the	8, 214/ 14
blessed sacraments, and thereby	<b>maketh</b>	their bodies be burned	8, 218/ 11
the faith, and faith	<b>maketh</b>	the Congregation: therefore is	8, 224/ 17

nor the English, and	<b>maketh</b>	himself as though he	8, 230/ 10
record of man." He	<b>maketh</b>	his English as though	8, 232/ 38
the doubt away and	<b>maketh</b>	the matter open which	8, 236/ 14
Saint John; which Tyndale	<b>maketh</b>	as though Christ rejected	8, 238/ 2
of our Savior and	<b>maketh</b>	him say "I receive	8, 238/ 3
unanimous in domo" ("which	<b>maketh</b>	his flock of one	8, 247/ 23
is without sin, and	<b>maketh</b>	nothing against the credence	8, 247/ 25
have one; and thereby	<b>maketh</b>	Saint Paul false in	8, 261/ 8
tongues of heretics and	<b>maketh</b>	them there speak most	8, 263/ 36
of spiritual revelations, it	<b>maketh</b>	little to the purpose	8, 272/ 38
worketh sometimes where he	<b>maketh</b>	an image to speak	8, 275/ 27
eyes? More Here Tyndale	<b>maketh</b>	his conclusion that since	8, 281/ 29
concord and agreement which "	<b>maketh</b>	all the house of	8, 284/ 15
wilt say. More He	<b>maketh</b>	men answer as it	8, 287/ 35
wise, in that it	<b>maketh</b>	a man to be	8, 288/ 12
there, by that it	<b>maketh</b>	him do penance and	8, 288/ 13
hurt altogether (for it	<b>maketh</b>	, he saith, the audience	8, 297/ 33
any reason that he	<b>maketh</b>	to the contrary. But	8, 302/ 29
it for him. Now	<b>maketh</b>	he another lie . . . where	8, 305/ 36
almost everything that he	<b>maketh</b>	, sometimes the chapters, sometimes	8, 306/ 37
thing is there that	<b>maketh</b>	Tyndale in this point	8, 317/ 33
the truth . . . yet he	<b>maketh</b>	himself sure that it	8, 318/ 2
so substantial . . . that it	<b>maketh</b>	in his mind no	8, 318/ 3
without it. More Tyndale	<b>maketh</b>	the change of the	8, 320/ 16
but rather, as he	<b>maketh</b>	circumcision nothing because the	8, 325/ 6
be altogether. But he	<b>maketh</b>	Saint Paul's words to	8, 325/ 8
written in Books. He	<b>maketh</b>	us no promise that	8, 331/ 19
And whereas he now	<b>maketh</b>	little ado of Christ's	8, 332/ 31
see what answer he	<b>maketh</b>	, and what he bringeth	8, 332/ 34
not mine, for himself	<b>maketh</b>	that conclusion and not	8, 345/ 9
in what figure he	<b>maketh</b>	that, let him tell	8, 345/ 24
place in which he	<b>maketh</b>	a special title for	8, 347/ 9
that the whole Church	<b>maketh</b>	, beside the express precepts	8, 351/ 26
feigneth that the Church	<b>maketh</b>	some "openly and directly	8, 356/ 32
a sermon that he	<b>maketh</b>	in the fast at	8, 370/ 1
by his Spirit which	<b>maketh</b>	men of one mind	8, 380/ 29
by this way he	<b>maketh</b>	our Savior Christ, that	8, 387/ 6
things and many others	<b>maketh</b>	us sure that the	8, 389/ 12
the other false?" "It	<b>maketh</b>	no matter," saith he	8, 396/ 35
Spirit of God that "	<b>maketh</b>	them of one faith	8, 398/ 6
the satisfaction of Christ	<b>maketh</b>	worthy, without which we	8, 409/ 9
Tyndale For this knowledge	<b>maketh</b>	me a man of	8, 416/ 17
knowledge of this faith	<b>maketh</b>	Tyndale a man of	8, 416/ 25
in that epistle nothing	<b>maketh</b>	in this world for	8, 434/ 11
is the thing that	<b>maketh</b>	the same horrible deeds	8, 448/ 37
her will! Now, Tyndale	<b>maketh</b>	here a like boast	8, 454/ 10
own words proved you,	<b>maketh</b>	mocks and mows at	8, 466/ 16
And then since he	<b>maketh</b>	this point the ground	8, 468/ 14
efficacy of grace, and	<b>maketh</b>	it not only a	8, 475/ 5
himself. . . . or such as	<b>maketh</b>	no matter unto the	8, 480/ 28

all the matter and	<b>maketh</b>	it much the less	8, 490/ 28
beareth unto them, and	<b>maketh</b>	them see both their	8, 496/ 16
for his elects little	<b>maketh</b>	for his purpose concerning	8, 498/ 13
and saith that God "	<b>maketh</b>	his elects see both	8, 499/ 22
these words that "God	<b>maketh</b>	his elects see . . . his	8, 499/ 28
here that God always	<b>maketh</b>	the elects to see	8, 499/ 34
hath said that "God	<b>maketh</b>	his elects see their	8, 501/ 8
the reason that Tyndale	<b>maketh</b>	us against the endeavor	8, 506/ 18
he saith that God	<b>maketh</b>	them to see his	8, 511/ 3
trust into presumption, and	<b>maketh</b>	men the more bold	8, 512/ 8
toward us. For Tyndale	<b>maketh</b>	as though it were	8, 516/ 18
without resistance. More Here	<b>maketh</b>	Tyndale as though he	8, 518/ 14
of theirs. More Tyndale	<b>maketh</b>	these words for a	8, 522/ 15
ye may bear, but	<b>maketh</b>	with the temptation a	8, 531/ 36
whose salvation yet he	<b>maketh</b>	not himself so sure	8, 537/ 14
and expert as he	<b>maketh</b>	himself of their feeling	8, 538/ 5
him -- all this	<b>maketh</b>	to Tyndale's purpose in	8, 545/ 18
with for one piece,	<b>maketh</b>	us sure of the	8, 548/ 6
and therefore mocketh, and	<b>maketh</b>	a gay game, that	8, 554/ 6
putteth out "converted," and	<b>maketh</b>	our Savior say, "When	8, 558/ 14
you. And therefore he	<b>maketh</b>	the title of this	8, 560/ 26
which words only, Tyndale	<b>maketh</b>	all his matter, and	8, 562/ 29
Tyndale's not only nothing	<b>maketh</b>	for his purpose, but	8, 562/ 32
great conclusion whereof he	<b>maketh</b>	this chapter is such	8, 565/ 5
and teacheth them, and	<b>maketh</b>	them see their "damnation	8, 565/ 21
the things that God	<b>maketh</b>	him see, and his	8, 565/ 26
twain such as nothing	<b>maketh</b>	for his matter, but	8, 571/ 10
understanding of Saint Paul . . .	<b>making</b>	them, among many other	8, 6/ 9
and study about the	<b>making</b>	of their ungracious books	8, 36/ 1
laid upon Timothy in	<b>making</b>	him priest, he received	8, 84/ 15
matrimony of his own	<b>making</b>	, that was neither any	8, 86/ 23
never of Saint James'	<b>making</b>	, nor nothing had in	8, 87/ 28
that it hath in	<b>making</b>	clean the soul by	8, 100/ 9
of this word "church,"	<b>making</b>	them understand thereby nothing	8, 163/ 20
prayer and preaching, and	<b>making</b>	of good ordinances delivered	8, 170/ 15
of God . . . most maliciously	<b>making</b>	the Blessed Word of	8, 175/ 35
him of likelihood for	<b>making</b>	of his book of	8, 176/ 14
upon Timothy in the	<b>making</b>	of him priest . . . and	8, 192/ 4
are used in the	<b>making</b>	. . . though they be not	8, 193/ 32
the oil in the	<b>making</b>	of a priest is	8, 194/ 14
he forgetteth himself . . . and,	<b>making</b>	me another holy sermon	8, 220/ 21
themselves in the dark . . .	<b>making</b>	as though they were	8, 227/ 37
falsely now translate him . . .	<b>making</b>	it seem that, by	8, 232/ 8
thereto and amend it,	<b>making</b>	it "I receive not	8, 233/ 26
shamefully their confusion . . . and,	<b>making</b>	then as though their	8, 253/ 18
as they were not	<b>making</b>	of sermons. And yet	8, 255/ 24
for false. As for	<b>making</b>	the false prophets ashamed	8, 265/ 28
God taught Moses the	<b>making</b>	of the tabernacle, the	8, 308/ 3
cause of his own	<b>making</b>	. As here, he guesseth	8, 317/ 36
sylogism of his own	<b>making</b>	. And in what figure	8, 345/ 24

Paul. And therefore against	<b>making</b>	of any law, this	8, 360/ 9
shameless with ungracious company,	<b>making</b>	a shameful sect thereof	8, 437/ 29
net of his own	<b>making</b>	. . . that he must either	8, 479/ 5
of the faith, by	<b>making</b>	of sects and sowing	8, 484/ 10
his royal railing of "	<b>making</b>	sects," "breaking of unity	8, 484/ 29
and less grace, in	<b>making</b>	of that feeble and	8, 506/ 25
one word standeth the	<b>making</b>	and marring of all	8, 558/ 10
that he was too	<b>malapert</b>	, to meddle with that	8, 259/ 22
were a sort of	<b>malapert</b>	, foolish knaves? And this	8, 263/ 17
zeal so smiteth off	<b>Malchus'</b>	ear that God setteth	8, 36/ 8
he laboreth to bring	<b>maledictions</b>	upon Jerusalem, that is	8, 180/ 25
Nabal, and all the	<b>males</b>	of his house, so	8, 529/ 1
of evil will or	<b>malice</b>	, but of devotion and	8, 3/ 1
his grace again, the	<b>malice</b>	of the man's will	8, 9/ 28
shame, or else of	<b>malice</b>	do dissemble them to	8, 25/ 3
to his people the	<b>malice</b>	and poison of those	8, 27/ 21
through pride, envy, and	<b>malice</b>	made them set naught	8, 44/ 25
and, as it seemeth,	<b>malice</b>	to men's souls; and	8, 70/ 6
him, he keepeth his	<b>malice</b>	in and will not	8, 124/ 3
spectacles of pride and	<b>malice</b>	, that the devil hath	8, 126/ 32
these matters full of	<b>malice</b>	and very void of	8, 133/ 22
another by his own	<b>malice</b>	lack the grace to	8, 155/ 23
wise and of like	<b>malice</b>	hath he translated "idols	8, 175/ 1
hath of his blind	<b>malice</b>	brought into this realm	8, 175/ 33
like heresies and like	<b>malice</b>	bring him to like	8, 180/ 33
fair virtues in himself:	<b>malice</b>	, ignorance, error, and folly	8, 181/ 17
it of very cankered	<b>malice</b>	, by which he setteth	8, 188/ 10
also mistranslated of like	<b>malice</b>	: ecclesia. For if he	8, 188/ 22
therein both the false	<b>malice</b>	of the man and	8, 191/ 1
all . . . and for the	<b>malice</b>	that he beareth to	8, 198/ 16
he shall perceive also	<b>malice</b>	, hatred, and envy so	8, 204/ 3
and done of pure	<b>malice</b>	, and such other things	8, 216/ 28
in "falsehood," mine "obstinate	<b>malice</b>	against the truth" . . . he	8, 220/ 23
meanwhile that his own	<b>malice</b>	is against the truth	8, 220/ 24
of ignorance but of	<b>malice</b>	, to make it seem	8, 233/ 30
set in an obstinate	<b>malice</b>	that he will to	8, 244/ 26
devil, by their deadly	<b>malice</b>	, drown them utterly with	8, 249/ 5
is filled up with	<b>malice</b>	, falsehood, and folly. First	8, 294/ 24
as were obdurate in	<b>malice</b>	, as were some Pharisees	8, 342/ 23
considered, is powdered with	<b>malice</b>	toward all good men	8, 382/ 23
out for their obstinate	<b>malice</b>	, nor of willfulness departing	8, 386/ 28
by his own default,	<b>malice</b>	, or negligence, either at	8, 411/ 15
of pride, envy, and	<b>malice</b>	, blown into their hearts	8, 411/ 19
or charity either, by	<b>malice</b>	or negligence first fall	8, 421/ 35
sin be committed of	<b>malice</b>	, weakness, or frailty; whereof	8, 423/ 30
never after sin of	<b>malice</b>	or purpose, but that	8, 425/ 19
or frailty, but of	<b>malice</b>	or willingly with a	8, 426/ 12
love of God into	<b>malice</b>	. . . he should be turned	8, 436/ 4
do them not of	<b>malice</b>	nor of purpose, but	8, 442/ 2
of purpose and of	<b>malice</b>	, as the devil doth	8, 457/ 31

wise -- neither of	<b>malice</b>	nor purpose, nor frailty	8, 461/ 32
it of purpose and	<b>malice</b>	, or of infirmity, frailty	8, 461/ 36
it were held of	<b>malice</b>	. . . and that therefore the	8, 462/ 7
it be held of	<b>malice</b>	. We must ask him	8, 462/ 29
that there be no	<b>malice</b>	in us. And why	8, 463/ 27
do it not of	<b>malice</b>	. . . for all that it	8, 464/ 22
undoubted token of invincible	<b>malice</b>	in heresy whensoever himself	8, 469/ 7
repressing of their inemendable	<b>malice</b>	, to follow the example	8, 482/ 2
to finish the infinite	<b>malice</b>	and intolerable trouble of	8, 482/ 7
by their own importunate	<b>malice</b>	, whereby the Catholic people	8, 482/ 15
do them not of	<b>malice</b>	nor of purpose, but	8, 485/ 27
them never of no	<b>malice</b>	-- this is, be	8, 494/ 1
for any despite or	<b>malice</b>	borne to his father	8, 494/ 7
detestable deeds of pure	<b>malice</b>	to any other body	8, 494/ 17
rise, and that the	<b>malice</b>	or sloth of their	8, 518/ 26
take it for no	<b>malice</b>	because it was all	8, 538/ 24
law may be called	<b>malice</b>	, and a malicious casting	8, 538/ 26
whether he bore any	<b>malice</b>	therein, we should never	8, 547/ 2
belief they had no	<b>malice</b>	. And that thing he	8, 547/ 16
have now a few	<b>malicious</b>	, mischievous persons brought into	8, 11/ 3
of hard heart and	<b>malicious</b>	mind incurable, he thought	8, 17/ 30
worshipful . . . so that his	<b>malicious</b>	mind can in that	8, 21/ 15
proudly and with as	<b>malicious</b>	purpose invading them as	8, 29/ 9
well that the false,	<b>malicious</b>	manner that Tyndale hath	8, 30/ 29
more clearly perceive the	<b>malicious</b>	mind of these men	8, 33/ 9
will always be by	<b>malicious</b>	folk laid in good	8, 38/ 17
venomous words and other	<b>malicious</b>	ways, the worst that	8, 58/ 23
one . . . and is as	<b>malicious</b>	as any of them	8, 115/ 35
Christian readers, that this	<b>malicious</b>	man intendeth to turn	8, 118/ 38
of the church, his	<b>malicious</b>	folly is reproved by	8, 136/ 3
I knew well the	<b>malicious</b>	heresies that Luther began	8, 171/ 32
hath done of a	<b>malicious</b>	purpose, to set forth	8, 174/ 36
his translation in such	<b>malicious</b>	and erroneous fashion --	8, 175/ 5
I found no such	<b>malicious</b>	intent with Erasmus my	8, 176/ 16
heresies so sore poisoned	<b>malicious</b>	and newfangled folk . . . that	8, 177/ 33
his church his deadly,	<b>malicious</b>	heresy . . . wherewith he would	8, 188/ 11
is it a very	<b>malicious</b>	, pestilent heresy . . . like as	8, 189/ 17
but only a rash,	<b>malicious</b>	, frantic braid, furnished with	8, 218/ 33
plainly convicted Tyndale of	<b>malicious</b>	falsehood used by him	8, 240/ 28
effectual to prove his	<b>malicious</b>	purpose against the common-received	8, 286/ 18
seemeth, ariseth of heretics'	<b>malicious</b>	subtlety, or, as holy	8, 286/ 38
is it a very	<b>malicious</b>	lie. For it is	8, 306/ 3
all only their own	<b>malicious</b>	suspicion." Now, of truth	8, 356/ 36
him but their own	<b>malicious</b>	suspicion. Nor God, I	8, 357/ 24
hated the church of	<b>malicious</b>	folk") -- which church	8, 382/ 21
there may, through such	<b>malicious</b>	minds as read the	8, 424/ 13
cannot fall into that	<b>malicious</b>	will that may make	8, 436/ 9
no wise, nor no	<b>malicious</b>	purpose. And therefore of	8, 450/ 33
all other points only	<b>malicious</b>	error to be deadly	8, 461/ 33
a rabble of false,	<b>malicious</b>	heretics teaching to the	8, 465/ 36

sin, and from the	<b>malicious</b>	casting off . . . of the	8, 538/ 14
called malice, and a	<b>malicious</b>	casting off of the	8, 538/ 26
Scripture of God . . . most	<b>maliciously</b>	making the Blessed Word	8, 175/ 35
neighbors. But he saith	<b>maliciously</b>	-- to make us	8, 210/ 28
used in the Church,	<b>maliciously</b>	by him changed in	8, 222/ 14
he left it out	<b>maliciously</b>	, for the maintenance of	8, 237/ 22
matters of great weight,	<b>maliciously</b>	to set forth against	8, 357/ 8
sin, and of purpose	<b>maliciously</b>	impugn the known truth	8, 437/ 34
nor hold any error	<b>maliciously</b>	(sinning against the Holy	8, 460/ 10
they hold them not	<b>maliciously</b>	. More I shall, good	8, 460/ 18
his cannot hold it	<b>maliciously</b>	. So that by this	8, 461/ 17
sometimes err, but never	<b>maliciously</b>	-- and that is	8, 461/ 21
err at all, neither	<b>maliciously</b>	nor of frailty. For	8, 461/ 28
so it be not	<b>maliciously</b>	, because that else it	8, 462/ 9
it be not held	<b>maliciously</b>	, is yet deadly sin	8, 462/ 21
if it be held	<b>maliciously</b>	? Then must we further	8, 462/ 24
they hold them not	<b>maliciously</b>	. As now, if some	8, 466/ 30
Tyndale But they which	<b>maliciously</b>	maintain opinions against the	8, 480/ 20
at the leastwise not	<b>maliciously</b>	(for that word into	8, 493/ 1
at the leastwise not	<b>maliciously</b>	. Let every man here	8, 493/ 24
only . . . and had not	<b>maliciously</b>	cast off the yoke	8, 529/ 11
upon this only word "	<b>maliciously</b>	. " Which word how Tyndale	8, 538/ 22
off God's yoke, and	<b>maliciously</b>	, too. This will well	8, 538/ 30
consented to sin, nor	<b>maliciously</b>	cast off the yoke	8, 540/ 22
casteth it not off "	<b>maliciously</b>	" -- trusting, because we	8, 547/ 1
he put once thereto	<b>maliciously</b>	. And yet from that	8, 547/ 4
willingly" -- and set "	<b>maliciously</b>	" thereto -- may after	8, 568/ 10
which after baptism sinneth	<b>maliciously</b>	may for all that	8, 569/ 15
prophet speaketh, "Odivi ecclesiam	<b>malignantium</b>	" ("I have hated the	8, 382/ 21
word of God "Auferte	<b>malum</b>	ex vobismet ipsi" . . . and	8, 357/ 15
he was in a	<b>mammering</b>	whether he would return	8, 9/ 19
by Tyndale the Wicked	<b>Mammon</b>	. . . by which many a	8, 6/ 17
also of the Wicked	<b>Mammon</b>	, saying at his examination	8, 21/ 24
Tyndale himself: his Wicked	<b>Mammon</b>	, his Obedience, and divers	8, 142/ 26
be but inventions of	<b>man</b>	, or as Tyndale saith	8, 4/ 9
nothing worth, nor the	<b>man</b>	never the better for	8, 4/ 15
for them coming toward	<b>man</b>	in heaven? Or what	8, 4/ 17
to believe that a	<b>man</b>	doth wrong to pray	8, 4/ 18
to believe that a	<b>man</b>	may as slightly regard	8, 4/ 20
sin can damn a	<b>man</b>	but only lack of	8, 4/ 24
shall flee where no	<b>man</b>	chaseth you. And if	8, 5/ 15
God can bind a	<b>man</b>	to live chaste, nor	8, 5/ 28
translated by the same	<b>man</b>	. . . we need not doubt	8, 6/ 5
we know by what	<b>man</b>	and for what purpose	8, 6/ 6
by which many a	<b>man</b>	hath been beguiled and	8, 6/ 18
nor can bind no	<b>man</b>	in conscience, but he	8, 7/ 1
he will. And this	<b>man</b>	, considering that when a	8, 7/ 3
considering that when a	<b>man</b>	teacheth one thing and	8, 7/ 3
when any good Christian	<b>man</b>	readeth that hath either	8, 7/ 32
manner things as no	<b>man</b>	would have done that	8, 8/ 1

you? Which while every	<b>man</b>	well seeth there was	8, 8/ 29
seeth there was no	<b>man</b>	so mad to tell	8, 8/ 30
to tell Tyndale, no	<b>man</b>	doubteth but that Tyndale	8, 8/ 30
and then needeth no	<b>man</b>	to doubt what manner	8, 8/ 32
increased, rather than the	<b>man</b>	to be cast away	8, 9/ 1
might have a learned	<b>man</b>	then present assigned unto	8, 9/ 22
to amend, every good	<b>man</b>	will be glad thereof	8, 9/ 25
out clean . . . lest a	<b>man</b>	might hap to pray	8, 10/ 22
virtuous people. Nor no	<b>man</b>	is there anywhere living	8, 11/ 6
may hear that any	<b>man</b>	is brought to burning	8, 12/ 18
have killed the Christian	<b>man</b>	both in body and	8, 12/ 21
at Maidstone. Of this	<b>man</b>	they so highly rejoice	8, 12/ 28
the visage, that every	<b>man</b>	that beheld him took	8, 13/ 17
it needed not. The	<b>man</b>	meant by likelihood that	8, 14/ 22
Testament, but only by	<b>man</b>	. The Mass, he said	8, 14/ 32
held also that no	<b>man</b>	hath any free will	8, 15/ 6
commanded in Scripture . . . every	<b>man</b>	may lawfully break it	8, 15/ 15
by which law any	<b>man</b>	should suffer death. For	8, 15/ 20
Gospel, which will no	<b>man</b>	to die. As touching	8, 15/ 21
away; or, if the	<b>man</b>	were peradventure of hard	8, 17/ 29
amendment. And peradventure the	<b>man</b>	had amended, and stood	8, 17/ 35
of amendment in the	<b>man</b>	. . . Constantine perceived well that	8, 18/ 9
had himself, and a	<b>man</b>	of his also, sold	8, 18/ 16
but even as a	<b>man</b>	armed with faith, go	8, 18/ 28
law of God or	<b>man</b>	. If there be anything	8, 18/ 30
apostolical epistle counseling the	<b>man</b>	to go back with	8, 18/ 36
grace, that though the	<b>man</b>	fled hence for fear	8, 19/ 24
great glory that the	<b>man</b>	did abide still by	8, 20/ 2
and charitable mind the	<b>man</b>	died in. For after	8, 20/ 37
his heresies unto any	<b>man</b>	that asked him any	8, 21/ 3
labored to make every	<b>man</b>	ween that he had	8, 21/ 5
by this dealing every	<b>man</b>	may see that he	8, 21/ 6
there is no good	<b>man</b>	doubteth. Now was his	8, 21/ 12
abjured . . . which was the	<b>man</b>	of whom without name	8, 22/ 1
after found about another	<b>man</b>	, that was conveying them	8, 22/ 19
perceive what devotion the	<b>man</b>	had thereto. And finally	8, 23/ 28
that every good Christian	<b>man</b>	hath great cause to	8, 23/ 32
and angry with any	<b>man</b>	that would help them	8, 25/ 17
and a true Christian	<b>man</b>	, to give a heretic	8, 25/ 31
that a right mean-learned	<b>man</b>	, or almost an unlearned	8, 26/ 1
ungracious writing bringeth any	<b>man</b>	to death. And yet	8, 28/ 1
wretched books murdereth the	<b>man</b>	himself, while he giveth	8, 28/ 5
diabolical sects than a	<b>man</b>	may well rehearse. And	8, 28/ 19
me not if any	<b>man</b>	can reckon a place	8, 28/ 30
as to make a	<b>man</b>	drunk, and bid him	8, 29/ 20
many souls. Now, no	<b>man</b>	doubteth, I think, but	8, 31/ 7
this wise: "A Christian	<b>man</b>	is bound to obey	8, 31/ 18
say that no good	<b>man</b>	may take him well	8, 31/ 30
saith that a Christian	<b>man</b>	is bound to obey	8, 31/ 31
rather please God than	<b>man</b>	." But when Tyndale, that	8, 31/ 37

and rebellion. For every	<b>man</b>	well seeth that Tyndale	8, 32/ 3
nuns . . . and that no	<b>man</b>	is bound to the	8, 32/ 6
Church . . . and that no	<b>man</b>	should pray to any	8, 32/ 7
name the contrary . . . every	<b>man</b>	must keep still Tyndale's	8, 32/ 24
false heresies. And no	<b>man</b>	must for no law	8, 32/ 26
prince. Which if any	<b>man</b>	were so mad to	8, 33/ 1
painted visors that every	<b>man</b>	listing to look thereon	8, 33/ 14
by their wills no	<b>man</b>	should wit what they	8, 33/ 33
light "which illumineth every	<b>man</b>	that cometh into this	8, 34/ 1
so clear to every	<b>man</b>	, that I shall leave	8, 34/ 3
heartily send that young	<b>man</b>	the grace to bestow	8, 34/ 34
I think that no	<b>man</b>	doubteth but that this	8, 35/ 9
faith, wish that never	<b>man</b>	should need to read	8, 36/ 23
be provided that every	<b>man</b>	should be so well	8, 37/ 1
well tempered that no	<b>man</b>	should by distemperance fall	8, 37/ 2
forgotten, nor that every	<b>man</b>	shall use himself so	8, 37/ 6
counsel every good Christian	<b>man</b>	, and especially such as	8, 37/ 18
I would advise any	<b>man</b>	neither to read these	8, 37/ 37
if it mishap any	<b>man</b>	to fall in such	8, 38/ 2
grace no labor of	<b>man</b>	can profit . . . and to	8, 39/ 1
apostolical fashion . . . that a	<b>man</b>	would ween it were	8, 40/ 15
will no good Christian	<b>man</b>	can him thank for	8, 40/ 26
how devilishly that any	<b>man</b>	live beside: we may	8, 42/ 11
us one good, honest	<b>man</b>	-- what speak we	8, 45/ 13
speak we of honest	<b>man</b>	? Let him tell us	8, 45/ 14
that, since every holy	<b>man</b>	before his that "sensual	8, 45/ 19
of God's commandments . . . natural	<b>man</b>	that is not born	8, 45/ 36
virtue, there can no	<b>man</b>	in the meanwhile remember	8, 48/ 12
in many things a	<b>man</b>	may peradventure well and	8, 48/ 25
the spirit of a	<b>man</b>	that were as spiritual	8, 48/ 27
God commandeth the spiritual	<b>man</b>	to do, he never	8, 49/ 8
God by which every	<b>man</b>	is commanded to keep	8, 50/ 8
fault. But albeit a	<b>man</b>	might assign other causes	8, 50/ 25
a good and virtuous	<b>man</b>	alleged and considered before	8, 50/ 33
be rewardable, yet every	<b>man</b>	may find in himself	8, 52/ 35
best that the best	<b>man</b>	may do is yet	8, 52/ 37
his duty, for every	<b>man</b>	is of his duty	8, 53/ 1
best work that any	<b>man</b>	worketh with God's help	8, 53/ 5
they grant that a	<b>man</b>	may lawfully love God	8, 53/ 37
greatest virtue, when a	<b>man</b>	obeyeth only for his	8, 55/ 4
somewhat hard for any	<b>man</b>	upon the other two	8, 56/ 7
in the laws of	<b>man</b>	which are right and	8, 56/ 22
places -- that none	<b>man</b>	should in any wise	8, 57/ 13
pursue and punish any	<b>man</b>	specially for any heresy	8, 57/ 14
he that pursueth any	<b>man</b>	is no spiritual man	8, 57/ 15
man is no spiritual	<b>man</b>	. I let pass here	8, 57/ 15
they say that no	<b>man</b>	can, and therefore they	8, 57/ 34
never so mischievous, no	<b>man</b>	should once chide them	8, 59/ 9
all the laws of	<b>man</b>	, which are right and	8, 59/ 22
and right; but any	<b>man</b>	to chide once any	8, 59/ 28

because he knoweth that	<b>man</b>	is lord over all	8, 59/ 35
or meat itself, that	<b>man</b>	should be in bondage	8, 59/ 37
strange tale, that never	<b>man</b>	had heard before, that	8, 60/ 18
creatures be subjects to	<b>man</b>	and not man to	8, 60/ 19
to man and not	<b>man</b>	to them. But, now	8, 60/ 19
is perilous for any	<b>man</b>	, except certain revelation of	8, 61/ 4
elects, which church no	<b>man</b>	can know, but unto	8, 61/ 11
error. For if a	<b>man</b>	leave these ways and	8, 61/ 15
Tyndale anon, as a	<b>man</b>	spiritual, ensearch the cause	8, 61/ 19
would not that any	<b>man</b>	should do true penance	8, 64/ 10
the flesh . . . for the	<b>man</b>	was in heaviness far	8, 67/ 17
him." I suppose no	<b>man</b>	is of so simple	8, 67/ 23
it is written, "The	<b>man</b>	that fasteth for his	8, 68/ 14
enough and yet the	<b>man</b>	bad enough -- but	8, 68/ 20
fast of a Christian	<b>man</b>	shall have no reward	8, 68/ 23
of a true Christian	<b>man</b>	, but of a heretic	8, 68/ 24
it such as the	<b>man</b>	inwardly delighteth, and in	8, 71/ 36
delighteth to see a	<b>man</b>	so delight in the	8, 72/ 4
would he put unto	<b>man</b>	no pain for sin	8, 72/ 8
he loveth to see	<b>man</b>	follow by fasting and	8, 72/ 14
day is servant unto	<b>man</b>	. . . and therefore when he	8, 73/ 15
day is servant unto	<b>man</b>	, that he may therefore	8, 73/ 27
that the Son of	<b>Man</b>	is master and lord	8, 73/ 30
Sabbath day, nor no	<b>man</b>	else, that he may	8, 73/ 33
use it as his	<b>man</b>	-- though it was	8, 73/ 33
of God instituted for	<b>man</b>	and not man for	8, 73/ 34
for man and not	<b>man</b>	for it; that is	8, 73/ 35
benefit and profit of	<b>man</b>	, as our Savior saith	8, 74/ 1
it not "servant unto	<b>man</b>	," as Tyndale calleth it	8, 74/ 2
man's profit, and no	<b>man</b>	lord thereof but only	8, 74/ 10
yet is there no	<b>man</b>	among the people wont	8, 74/ 12
call the governor his	<b>man</b>	, but himself rather the	8, 74/ 13
himself rather the governor's	<b>man</b>	. The very manhood of	8, 74/ 13
Godhead was ordained for	<b>man</b>	; but yet useth no	8, 74/ 16
yet useth no wise	<b>man</b>	to call Christ his	8, 74/ 16
working day thereof: this	<b>man</b>	hath in my mind	8, 74/ 29
findeth out, a Christian	<b>man</b>	that were either in	8, 75/ 3
reader, this holy "spiritual"	<b>man</b>	at last, I wist	8, 75/ 20
reverence, and that every	<b>man</b>	with those sensible sacraments	8, 76/ 37
lowing no good Christian	<b>man</b>	can without heaviness of	8, 78/ 18
ashes than earth since	<b>man</b>	was made of earth	8, 78/ 33
he, like a spiritual	<b>man</b>	, set all such bodily	8, 79/ 5
Nicodemus that except a	<b>man</b>	were born again of	8, 80/ 25
and all that any	<b>man</b>	could find further therein	8, 81/ 28
more, peradventure, which no	<b>man</b>	hath found yet, and	8, 81/ 29
he hath made no	<b>man</b>	of his counsel; no	8, 81/ 30
the country, as a	<b>man</b>	putteth his hand here	8, 84/ 21
that state if a	<b>man</b>	take his wife as	8, 84/ 34
while they live . . . every	<b>man</b>	may soon see what	8, 86/ 10
shall heal the sick	<b>man</b>	. . . and if he be	8, 87/ 17

' shall heal the	<b>man</b>	." This is a sure	8, 87/ 20
But every good Christian	<b>man</b>	knoweth that such folk	8, 87/ 37
this his holy "spiritual"	<b>man</b>	? Here hath been a	8, 88/ 13
hundred years . . . if every	<b>man</b>	have served Satan all	8, 88/ 15
he would make every	<b>man</b>	, and every woman too	8, 88/ 22
out lustily, that every	<b>man</b>	may hear them, all	8, 88/ 28
but to make a	<b>man</b>	have so little care	8, 89/ 30
would seem a Christian	<b>man</b>	? For as for that	8, 90/ 11
tale to such a	<b>man</b>	shall seem, Got wot	8, 90/ 29
yet never a Christian	<b>man</b>	nor never a Christian	8, 92/ 22
one would say a	<b>man</b>	"doth in his body	8, 96/ 18
will, give unto that	<b>man</b>	the gift of such	8, 97/ 30
and that except a	<b>man</b>	were born again as	8, 98/ 6
actual sin that the	<b>man</b>	hath done, all were	8, 100/ 20
-- albeit that no	<b>man</b>	otherwise thought nor thinketh	8, 100/ 30
of Jordan -- no	<b>man</b>	doubteth but that God	8, 102/ 30
part of the whole	<b>man</b>	, by touching the body	8, 103/ 35
salvation . . . albeit that no	<b>man</b>	denieth but that the	8, 104/ 7
For if that any	<b>man</b>	were of the mind	8, 104/ 12
heaven shall bring a	<b>man</b>	to hell, and lose	8, 106/ 25
Christ's promises made to	<b>man</b>	, he teacheth men again	8, 108/ 13
he himself neither any	<b>man</b>	else wotteth what he	8, 109/ 1
meaneth . . . nor whereof no	<b>man</b>	can give a good	8, 109/ 2
may not such a	<b>man</b>	be bold to say	8, 109/ 21
to write it. What	<b>man</b>	would be so foolish	8, 109/ 24
among us, whereof no	<b>man</b>	can give a reason	8, 109/ 27
hidden mysteries that no	<b>man</b>	could tell but he	8, 110/ 6
Yet would some unwise	<b>man</b>	ween, peradventure, that Tyndale	8, 110/ 34
Surely there needeth no	<b>man</b>	to doubt but he	8, 111/ 3
the end that every	<b>man</b>	may see it the	8, 111/ 7
be priests through him,	<b>man</b>	and woman -- ye	8, 111/ 36
where we offer every	<b>man</b>	for himself the desires	8, 112/ 6
stool" we offer every	<b>man</b>	so sufficiently for himself	8, 112/ 13
much godly living, every	<b>man</b>	and woman wotteth how	8, 112/ 31
of such a scripted	<b>man</b>	not very scripturely spoken	8, 113/ 2
many times, as the	<b>man</b>	is somewhat shameless, that	8, 113/ 23
that, before God, a	<b>man</b>	would ween almost that	8, 113/ 36
he doth. For every	<b>man</b>	well knoweth that where	8, 114/ 23
shameless lie, whereof every	<b>man</b>	well knoweth the contrary	8, 114/ 30
can, I trow, no	<b>man</b>	doubt that heareth what	8, 116/ 19
will follow. More No	<b>man</b>	can desire better knowledge	8, 117/ 5
readers, that this malicious	<b>man</b>	intendeth to turn poor	8, 118/ 38
there will no good	<b>man</b>	look that we should	8, 119/ 4
-- except that any	<b>man</b>	were so mad to	8, 119/ 7
happed to hear any	<b>man</b>	so mad to say	8, 119/ 8
keep every good Christian	<b>man</b>	, and such as hath	8, 119/ 35
at all. Now every	<b>man</b>	well wotteth that Saint	8, 121/ 32
to God if a	<b>man</b>	have a mind for	8, 123/ 3
than such a Christian	<b>man</b>	. Wherein if Tyndale said	8, 123/ 28
worldly purpose. If any	<b>man</b>	have displeased him, he	8, 124/ 2

up like a strong	<b>man</b>	, and beareth it out	8, 124/ 32
preaching, especially because every	<b>man</b>	might preach that would	8, 126/ 4
please him, and no	<b>man</b>	once interrupt him; for	8, 126/ 12
is to wit, a	<b>man</b>	to captivate his wit	8, 126/ 27
him . . . than that another	<b>man</b>	should say "God save	8, 127/ 19
blessing, both where a	<b>man</b>	or woman bless themselves	8, 127/ 24
is made upon a	<b>man</b>	, either by himself or	8, 128/ 9
writeth that when that	<b>man</b>	was fallen from the	8, 128/ 21
light! Wherein many a	<b>man</b>	daily findeth great profit	8, 129/ 2
never called, nor no	<b>man</b>	else, the pope and	8, 130/ 24
part of an honest	<b>man</b>	, when the power and	8, 131/ 28
unto themselves. For no	<b>man</b>	saith that any man	8, 131/ 31
man saith that any	<b>man</b>	is above the word	8, 131/ 31
pity to see any	<b>man</b>	so mad, one that	8, 134/ 18
that grieveth this good	<b>man</b>	: that either lord, king	8, 136/ 12
-- but though a	<b>man</b>	may, as I say	8, 137/ 14
is pity that the	<b>man</b>	were not made a	8, 138/ 17
unmarked . . . which every other	<b>man</b>	marketh well enough. He	8, 138/ 21
awake and see, every	<b>man</b>	with his own eyes	8, 138/ 31
awake and look, every	<b>man</b>	with his own eyes	8, 139/ 3
before this time . . . every	<b>man</b>	was not able to	8, 139/ 5
and their matters every	<b>man</b>	himself with his own	8, 139/ 11
so sightly that every	<b>man</b>	may well and plainly	8, 139/ 21
well verified . . . that every	<b>man</b>	may and must awake	8, 139/ 26
together and call them	<b>man</b>	and wife. This must	8, 139/ 28
wife. This must every	<b>man</b>	judge for abominable heresy	8, 139/ 29
ever any person, either	<b>man</b>	or woman, that hath	8, 140/ 6
he were a holy	<b>man</b>	and therefore hearken to	8, 140/ 31
farther defense. For every	<b>man</b>	well seeth that there	8, 142/ 19
might well make every	<b>man</b>	perceive that he meant	8, 143/ 19
clear that though another	<b>man</b>	translating the Testament, and	8, 143/ 36
perceive how wisely the	<b>man</b>	defendeth the matter --	8, 144/ 8
in one, . . . as a	<b>man</b>	may call ' the	8, 144/ 31
into one . . . as a	<b>man</b>	would say ' the	8, 146/ 24
-- there would no	<b>man</b>	understand thereby the whole	8, 147/ 5
clergy only; nor no	<b>man</b>	, Tyndale except, in speaking	8, 147/ 7
all"; as though no	<b>man</b>	had here heard ever	8, 147/ 23
them. Is not this	<b>man</b>	shameless so boldly to	8, 147/ 26
promised always to every	<b>man</b>	the bliss of heaven	8, 148/ 4
of his mercy? This	<b>man</b>	is too mad to	8, 148/ 7
so great that no	<b>man</b>	can speak enough thereof	8, 148/ 8
mercy to give that	<b>man</b>	a better mind. Yet	8, 148/ 13
a thing which every	<b>man</b>	may do of our	8, 148/ 17
heard he ever any	<b>man</b>	say that any man	8, 148/ 20
man say that any	<b>man</b>	may fulfill the law	8, 148/ 21
and say truth: that	<b>man</b>	hath such power given	8, 148/ 22
their heresy is that	<b>man</b>	toward the keeping of	8, 148/ 25
we "think that no	<b>man</b>	may pray but at	8, 148/ 28
heard in his life	<b>man</b>	nor woman say that	8, 148/ 34
woman say that no	<b>man</b>	may pray but at	8, 148/ 34

a tongue that every	<b>man</b>	understood." As for preaching	8, 149/ 14
We call an "old"	<b>man</b>	, ye wot well, at	8, 151/ 5
time a right honorable	<b>man</b>	, very cunning and yet	8, 152/ 14
that many a good	<b>man</b>	(and among those, Saint	8, 152/ 33
himself lived, nor no	<b>man</b>	offended with him, and	8, 153/ 1
apostles dead, and no	<b>man</b>	that heard him left	8, 157/ 35
the world's end. This	<b>man</b>	maketh high boast of	8, 158/ 21
the prayer of one	<b>man</b>	alone. But when they	8, 159/ 9
fight shall turn the	<b>man</b>	to merit and reward	8, 159/ 28
there many a good	<b>man</b>	and good woman both	8, 161/ 12
as I like the	<b>man</b>	in such things as	8, 161/ 37
that they ween no	<b>man</b>	may pray but at	8, 162/ 23
yet is there no	<b>man</b>	, I suppose, so rude	8, 163/ 25
Christ is every Christian	<b>man</b>	. . . and that the whole	8, 163/ 27
by which word never	<b>man</b>	was, I ween, so	8, 163/ 30
they teach not every	<b>man</b>	his mother tongue, as	8, 164/ 4
naught . . . but that every	<b>man</b>	, woman, and child is	8, 165/ 15
indeed, and that every	<b>man</b>	and woman may consecrate	8, 165/ 17
Tyndale, and like a	<b>man</b>	. But it pleaseth him	8, 166/ 13
meant of, no good	<b>man</b>	will say so --	8, 167/ 19
its contrary . . . as a	<b>man</b>	might say, "This is	8, 167/ 28
oration also that any	<b>man</b>	pronounced among them in	8, 170/ 29
It is to no	<b>man</b>	unknown that all good	8, 171/ 39
-- cometh this good	<b>man</b>	and saith he preached	8, 172/ 5
should never look any	<b>man</b>	in the face for	8, 173/ 9
and bad? For a	<b>man</b>	may say "an image	8, 174/ 5
net believe that no	<b>man</b>	see them, even so	8, 175/ 12
subtly couched that no	<b>man</b>	can spy them." As	8, 175/ 13
were in English, every	<b>man</b>	should then well see	8, 177/ 9
not yet make any	<b>man</b>	see that I were	8, 177/ 15
being made by another	<b>man</b>	, though he were my	8, 177/ 16
be lawful to any	<b>man</b>	to dislike the misuse	8, 177/ 23
amend -- if any	<b>man</b>	would now translate Moria	8, 178/ 10
hunger that the good	<b>man</b>	, as my friend, prayeth	8, 178/ 25
But God forgive the	<b>man</b>	and I do. For	8, 178/ 29
choking (God save the	<b>man</b>	!) with the bones of	8, 178/ 34
make him a good	<b>man</b>	. Against Tyndale's Using This	8, 181/ 4
he would where a	<b>man</b>	were blind of the	8, 181/ 33
plainness of the good	<b>man</b>	. It is no mastery	8, 182/ 17
objections such as no	<b>man</b>	objecteth nor would object	8, 182/ 19
As if percase a	<b>man</b>	would translate a Latin	8, 186/ 1
with the other, a	<b>man</b>	were yet much better	8, 186/ 35
of a gun a	<b>man</b>	were meetly safe that	8, 187/ 6
had made a young	<b>man</b>	bishop because he would	8, 189/ 27
well enough provide a	<b>man</b>	or twain to come	8, 190/ 7
as far as any	<b>man</b>	may perceive, this three	8, 190/ 12
false malice of the	<b>man</b>	and yet the working	8, 191/ 2
not sharply rebuke any	<b>man</b>	that were elder than	8, 191/ 16
which Tyndale exhorteth every	<b>man</b>	to read, and whereof	8, 191/ 35
crieth out that every	<b>man</b>	misconstrueth the Scripture --	8, 192/ 20

his apostles, nor any	<b>man</b>	in long time after	8, 192/ 31
were sprinkled upon a	<b>man</b>	for holy water --	8, 194/ 28
as is to no	<b>man</b>	fully and perfectly known	8, 195/ 8
to curates nor no	<b>man</b>	else, but the curates	8, 195/ 21
he saith every Christian	<b>man</b>	, and every woman too	8, 195/ 33
but like as a	<b>man</b>	layeth his hand on	8, 197/ 34
well that a Christian	<b>man</b>	is not christened at	8, 198/ 7
the thing that no	<b>man</b>	layeth to his charge	8, 199/ 25
Though we say a	<b>man</b>	ought to "love" his	8, 202/ 2
neighbor's daughter, a Christian	<b>man</b>	doth not understand that	8, 202/ 3
this example? Did any	<b>man</b>	forbid him to use	8, 202/ 13
good, as when a	<b>man</b>	"standeth well in his	8, 203/ 4
as God giveth a	<b>man</b>	whereof he may make	8, 204/ 22
them to vice, the	<b>man</b>	is much the worse	8, 204/ 24
grace by which the	<b>man</b>	is acceptable to God	8, 204/ 26
faith, hope, and charity	<b>man</b>	worketh good works --	8, 204/ 29
heaven. Now, forasmuch as	<b>man</b>	can do no good	8, 204/ 31
et abundabit" ("To every	<b>man</b>	that hath, there shall	8, 205/ 5
that God giveth a	<b>man</b>	for the good use	8, 205/ 8
as grace persevering with	<b>man</b>	at his end bringeth	8, 205/ 11
thing. Now, since every	<b>man</b>	perceiveth well that albeit	8, 205/ 16
This high, godly, "spiritual"	<b>man</b>	taketh for none abomination	8, 206/ 16
no wise that any	<b>man</b>	should so repent his	8, 206/ 24
penance; and every good	<b>man</b>	hath in himself ever	8, 206/ 36
understanding . . . as where a	<b>man</b>	saith, "This child hath	8, 207/ 11
before his face, "This	<b>man</b>	will not acknowledge his	8, 207/ 20
unto us by any	<b>man</b>	save ourself. In which	8, 207/ 25
lo: that ever any	<b>man</b>	should take pain for	8, 208/ 18
commandeth Tyndale and every	<b>man</b>	else to be obedient	8, 209/ 3
Passion shall serve every	<b>man</b>	for the satisfaction of	8, 210/ 13
well done that a	<b>man</b>	for his sin willingly	8, 210/ 17
board upon which a	<b>man</b>	getteth to land and	8, 212/ 18
which there was no	<b>man</b>	saved. And when a	8, 212/ 22
saved. And when a	<b>man</b>	breaketh the ship of	8, 212/ 22
altogether -- and the	<b>man</b>	in like case as	8, 212/ 30
after Baptism . . . putteth a	<b>man</b>	in that case that	8, 213/ 6
that is impossible to	<b>man</b>	is not impossible to	8, 213/ 21
deeds with which any	<b>man</b>	is besides his own	8, 213/ 25
very hard for a	<b>man</b>	by penance wrought in	8, 213/ 31
we sustain yet, every	<b>man</b>	for himself, the painful	8, 213/ 37
return to God every	<b>man</b>	consider in what wise	8, 214/ 17
the manner with which	<b>man</b>	should return to God	8, 214/ 19
that he said the	<b>man</b>	which once repenteth will	8, 214/ 38
than hearty repentance of	<b>man</b>	for his reconciliation to	8, 215/ 15
heaviest tidings that ever	<b>man</b>	told. For then he	8, 215/ 17
good always that every	<b>man</b>	were overly bold upon	8, 215/ 26
before . . . as where a	<b>man</b>	sinfully falleth in drunkenness	8, 216/ 8
harm; or whereas one	<b>man</b>	giveth other occasion of	8, 216/ 10
I say, where a	<b>man</b>	hath no will in	8, 216/ 20
it. As if a	<b>man</b>	meet another and kill	8, 216/ 33

occasion to move a	<b>man</b>	to love God again	8, 217/ 26
Tyndale saith: that every	<b>man</b>	which believeth this love	8, 217/ 29
him too. But a	<b>man</b>	that well believed should	8, 217/ 33
free will . . . whereof if	<b>man</b>	have none, as their	8, 218/ 3
be true that a	<b>man</b>	can of love prepare	8, 218/ 4
at all. For every	<b>man</b>	well knoweth that the	8, 218/ 36
the fasting days no	<b>man</b>	need to keep; that	8, 221/ 1
death. What death each	<b>man</b>	shall die, that hangeth	8, 221/ 16
acquitted himself like a	<b>man</b>	and borne me over	8, 224/ 22
shall understand that never	<b>man</b>	was so mad to	8, 224/ 24
solution mocketh also no	<b>man</b>	but himself. I said	8, 224/ 27
and so went from	<b>man</b>	to man, from the	8, 225/ 2
went from man to	<b>man</b>	, from the father to	8, 225/ 2
it, and not of	<b>man</b>	, that writeth it. And	8, 225/ 11
from the word of	<b>man</b>	. . . and shall keep the	8, 225/ 21
taking the word of	<b>man</b>	for the word of	8, 225/ 25
never said, nor no	<b>man</b>	else, as I suppose	8, 227/ 6
or his light of	<b>man</b>	, but man of God	8, 227/ 7
light of man, but	<b>man</b>	of God. And therefore	8, 227/ 7
that to kill a	<b>man</b>	for his money is	8, 228/ 5
truth dependeth not of	<b>man</b>	. It is not true	8, 228/ 15
is not true because	<b>man</b>	so saith or admitteth	8, 228/ 15
all this, while no	<b>man</b>	said the contrary? Tyndale	8, 228/ 18
the contrary? Tyndale . . . but	<b>man</b>	is true because he	8, 228/ 20
receive no witness of	<b>man</b>	." For if the multitude	8, 228/ 35
receive no witness of	<b>man</b>	." To this purpose hath	8, 229/ 7
taketh no witness of	<b>man</b>	, as Tyndale rehearseth, but	8, 229/ 19
his special witness of	<b>man</b>	, but of God. And	8, 229/ 20
when I say "a	<b>man</b>	" or "a horse," it	8, 229/ 31
and appeareth not what	<b>man</b>	or what horse I	8, 229/ 31
this errand to a	<b>man</b>	," he should not wit	8, 229/ 33
should not wit what	<b>man</b>	he should go to	8, 229/ 33
this errand to the	<b>man</b>	," he wotteth well that	8, 229/ 34
mean a certain, special	<b>man</b>	, to him and me	8, 229/ 35
translating into English a	<b>man</b>	very meet. For the	8, 230/ 23
for example, if a	<b>man</b>	should ask Tyndale himself	8, 230/ 25
good, virtuous, and well-learned	<b>man</b>	Nicholas de Lyra gave	8, 232/ 16
take no record of	<b>man</b>	." In the Latin they	8, 232/ 34
take not record of	<b>man</b>	"; and not, as Tyndale	8, 232/ 37
take no record of	<b>man</b>	." He maketh his English	8, 232/ 38
take not record of	<b>man</b>	" and "I take no	8, 233/ 1
take no record of	<b>man</b>	" -- we shall not	8, 233/ 2
receive no record of	<b>man</b>	," the Greek Book hath	8, 233/ 10
not the record of	<b>man</b>	"; whereas with his translating	8, 233/ 21
receive not record of	<b>man</b>	," though he left out	8, 233/ 24
not the record of	<b>man</b>	." But now that he	8, 233/ 26
receive no record of	<b>man</b>	," he hath excluded it	8, 233/ 27
no the record of	<b>man</b>	." And this hath he	8, 233/ 29
all manner witness of	<b>man</b>	in testification and witnessing	8, 233/ 31
not the record of	<b>man</b>	," that yet it were	8, 234/ 1

take no record of	<b>man</b>	" -- of truth, the	8, 234/ 3
not easy for every	<b>man</b>	to perceive . . . and yet	8, 234/ 3
these twain. If a	<b>man</b>	would say in speaking	8, 234/ 5
take you for no	<b>man</b>	," or "I take you	8, 234/ 15
you not for a	<b>man</b>	," and "I take you	8, 234/ 15
you not for the	<b>man</b>	." The two first excludeth	8, 234/ 16
nature and kind of	<b>man</b>	; the third doth but	8, 234/ 17
be some such certain	<b>man</b>	as they mean of	8, 234/ 18
not the record of	<b>man</b>	" -- he should rather	8, 234/ 31
I receive not of	<b>man</b>	." For by so translating	8, 234/ 32
he took not of	<b>man</b>	, but of God . . . and	8, 234/ 35
he would take of	<b>man</b>	no manner record at	8, 234/ 36
of its kind. A	<b>man</b>	may say "The man	8, 235/ 32
man may say "The	<b>man</b>	that we spoke of	8, 235/ 32
was here," or "That	<b>man</b>	that we spoke of	8, 235/ 32
must then say "The	<b>man</b>	was here," and may	8, 235/ 35
may not say "That	<b>man</b>	was here" but if	8, 235/ 35
receive no record of	<b>man</b>	," to change the order	8, 236/ 34
I receive not of	<b>man</b>	." Yea, and since the	8, 236/ 35
all manner witness of	<b>man</b>	-- he should rather	8, 237/ 1
I receive not of	<b>man</b>	"; as himself hath, in	8, 237/ 2
take no record of	<b>man</b>	" and to say "I	8, 237/ 31
receive no record of	<b>man</b>	." For the one signifieth	8, 237/ 31
receive no witness of	<b>man</b>	" -- signifieth that I	8, 237/ 35
receive none because no	<b>man</b>	offereth me none. But	8, 237/ 37
receive no witness of	<b>man</b>	." Now shall I plainly	8, 238/ 4
receiveth no record of	<b>man</b>	; and then may ye	8, 238/ 6
receiveth some record of	<b>man</b>	. . . and that God receiveth	8, 238/ 10
receiveth no record of	<b>man</b>	. For Tyndale cannot say	8, 238/ 11
said "His witness no	<b>man</b>	takeh," meaning very few	8, 238/ 14
receive no witness of	<b>man</b>	. For he said himself	8, 238/ 28
no witness, neither of	<b>man</b>	nor angel, as touching	8, 238/ 36
wherein the will of	<b>man</b>	may, by the labor	8, 239/ 7
I take not of	<b>man</b>	, but I tell you	8, 239/ 13
upon the mouth of	<b>man</b>	. . . for he hath, as	8, 239/ 15
God provided by which	<b>man</b>	should come to faith	8, 239/ 21
no manner witness of	<b>man</b>	, it is clearly proved	8, 239/ 26
his chief record of	<b>man</b>	, because he had greater	8, 239/ 27
had greater record than	<b>man</b>	-- that is to	8, 239/ 28
salvation the witness of	<b>man</b>	also, as ye see	8, 239/ 31
and his testimony no	<b>man</b>	receiveth. Whosoever do receive	8, 240/ 7
but that every true-believing	<b>man</b>	is a witness that	8, 240/ 9
receive no witness of	<b>man</b>	," for the furnishing of	8, 240/ 12
Baptist, that every true-believing	<b>man</b>	, that believeth God's word	8, 240/ 15
I take not of	<b>man</b>	. . . but yet I say	8, 240/ 23
of the good, holy	<b>man</b>	Saint John) "because ye	8, 240/ 24
refusing all witness of	<b>man</b>	, is likely to be	8, 240/ 25
men's will, with offering	<b>man</b>	by the hearing of	8, 241/ 15
without which many a	<b>man</b>	should never have come	8, 241/ 23
without which many a	<b>man</b>	should never have believed	8, 241/ 25

them which none other	<b>man</b>	did . . . they should be	8, 242/ 3
Saint John -- no	<b>man</b>	saith nay to that	8, 242/ 15
is not true because	<b>man</b>	so saith -- so	8, 242/ 22
so great, that no	<b>man</b>	can be ignorant thereof	8, 244/ 24
works such as no	<b>man</b>	else had done, they	8, 246/ 13
say farther that every	<b>man</b>	in the Catholic Church	8, 246/ 36
were in desert, every	<b>man</b>	that was of the	8, 246/ 39
they preach that every	<b>man</b>	is at liberty to	8, 248/ 30
list . . . they leave no	<b>man</b>	at liberty to eat	8, 248/ 31
show us some one	<b>man</b>	, at the leastwise, that	8, 249/ 13
so a-dazed that no	<b>man</b>	should have spied his	8, 252/ 32
the country, as a	<b>man</b>	layeth his hand upon	8, 253/ 28
from unholy writing of	<b>man</b>	): I require the reader	8, 254/ 12
one thing, and every	<b>man</b>	the same in diverse	8, 254/ 19
which I trust every	<b>man</b>	may see that we	8, 258/ 23
well done, whereof no	<b>man</b>	is bound to give	8, 260/ 8
did it . . . nor good	<b>man</b>	believed that any woman	8, 260/ 22
not lawful for any	<b>man</b>	to marry -- Tyndale	8, 261/ 12
Tyndale deduceth that every	<b>man</b>	may marry though himself	8, 261/ 13
well deduce that no	<b>man</b>	may be forbidden to	8, 261/ 15
vow . . . as is the	<b>man</b>	forbidden to marry that	8, 261/ 17
how properly the good	<b>man</b>	proveth it. These are	8, 262/ 9
Gospels were written . . . every	<b>man</b>	might have refused all	8, 262/ 19
Scripture. For if a	<b>man</b>	write certain rules to	8, 263/ 6
Tyndale would have no	<b>man</b>	believe. For the perceiving	8, 266/ 1
could have found any	<b>man</b>	to think it lawful	8, 266/ 9
of whose hand no	<b>man</b>	can take them, as	8, 267/ 8
not was that holy	<b>man</b>	Arius and many another	8, 267/ 14
and many another holy	<b>man</b>	of his sect." Now	8, 267/ 14
must judge" . . . and every	<b>man</b>	(saith Luther) for his	8, 268/ 7
For since this evil	<b>man</b>	, misled with an evil	8, 268/ 37
him some well-known blind	<b>man</b>	, and in the sight	8, 269/ 6
at all. Tyndale Some	<b>man</b>	would ask, How did	8, 270/ 34
Tyndale saith that "some"	<b>man</b>	would ask this question	8, 271/ 5
upon that virtuous cunning	<b>man</b>	Nicholas de Lyra, saying	8, 272/ 8
first from God to	<b>man</b>	, and so forth from	8, 272/ 14
and so forth from	<b>man</b>	to man, come by	8, 272/ 14
forth from man to	<b>man</b>	, come by mouth without	8, 272/ 14
a wit as any	<b>man</b>	had since -- yet	8, 273/ 3
false miracle either by	<b>man</b>	or devil to be	8, 275/ 30
well: I see no	<b>man</b>	write thereof that ever	8, 276/ 28
now therefor, never a	<b>man</b>	have missed it. But	8, 276/ 30
devout fashion used by	<b>man</b>	therein. But this is	8, 277/ 2
unto Abel, or any	<b>man</b>	else, that it should	8, 277/ 24
Deuteronomy) commanding that no	<b>man</b>	shall add nor diminish	8, 278/ 6
down quite, if a	<b>man</b>	say no more but	8, 282/ 19
Old Testament than every	<b>man</b>	well understood, so may	8, 282/ 20
and evident to every	<b>man</b>	that hath any spark	8, 283/ 23
three," that simple, unlearned	<b>man</b>	, though he lack learning	8, 286/ 26
so is every faithful	<b>man</b>	as sure in the	8, 286/ 29

may soon mislead that	<b>man</b>	which list to leave	8, 287/ 2
that it maketh a	<b>man</b>	to be preserved thence	8, 288/ 12
able to discharge a	<b>man</b>	of purgatory . . . yet may	8, 288/ 36
fear it. For no	<b>man</b>	, except revelation, can be	8, 289/ 4
in Latin; or a	<b>man</b>	to shrive himself of	8, 289/ 27
never prove, nor no	<b>man</b>	else, the things that	8, 290/ 7
Christ was God and	<b>man</b>	and died between two	8, 290/ 30
hypocrites. More If a	<b>man</b>	read over these words	8, 294/ 21
parts thereof -- every	<b>man</b>	, almost, in every part	8, 295/ 15
had, the wit of	<b>man</b>	might abuse the Scripture	8, 295/ 34
deed itself justifieth a	<b>man</b>	, which "is the denying	8, 297/ 35
doth . . . so that a	<b>man</b>	would at the first	8, 300/ 28
for a good Christian	<b>man</b>	. But afterward he declareth	8, 300/ 29
by a very virtuous	<b>man</b>	whom God hath of	8, 301/ 4
than wonder what this	<b>man</b>	meaneth. First, it must	8, 303/ 25
proved false. For every	<b>man</b>	seeth that there is	8, 304/ 6
wonder what the mad	<b>man</b>	meaneth, to speak in	8, 304/ 13
them -- the wise	<b>man</b>	may well wit that	8, 304/ 15
bishop to bury any	<b>man</b>	, and though it were	8, 305/ 17
devil hath made this	<b>man</b>	mad; he would else	8, 308/ 16
all. As if a	<b>man</b>	would say, "Christ prayed	8, 311/ 16
or not. If a	<b>man</b>	seek among the other	8, 311/ 34
hath. And if a	<b>man</b>	look further in the	8, 311/ 36
thereto -- that every	<b>man</b>	shall feel with his	8, 314/ 21
Mass"; neither can any	<b>man</b>	gather thereof any strange	8, 314/ 30
the Mass doth any	<b>man</b>	good at all, save	8, 316/ 19
us Christians whereof no	<b>man</b>	wist the meaning. For	8, 317/ 16
was never good Christian	<b>man</b>	that any reverence had	8, 317/ 26
that by him, a	<b>man</b>	might put into the	8, 318/ 11
there was never good	<b>man</b>	yet this fifteen hundred	8, 318/ 25
observe it; nor no	<b>man</b>	ever thought or durst	8, 319/ 7
Christian men whereof "no	<b>man</b>	wist the meaning" --	8, 319/ 17
meaning? Would the wise	<b>man</b>	that if God bid	8, 319/ 20
if God bid a	<b>man</b>	do a thing . . . he	8, 319/ 21
that "the Son of	<b>Man</b>	," that is to wit	8, 320/ 18
therefore, as though every	<b>man</b>	were God Almighty's fellow	8, 320/ 20
but the Son of	<b>Man</b>	, our Savior Christ himself	8, 321/ 6
the Sabbath day for	<b>man</b>	, and not man for	8, 321/ 8
for man, and not	<b>man</b>	for the Sabbath day	8, 321/ 8
and yet nevertheless subdued	<b>man</b>	unto certain order of	8, 321/ 9
and finally, any one	<b>man</b>	is by himself at	8, 322/ 33
heaven -- which every	<b>man</b>	agreeth -- yet meaneth	8, 324/ 32
be bodily works: a	<b>man</b>	may lawfully do them	8, 325/ 17
Paul commandeth that no	<b>man</b>	once speak in the	8, 327/ 6
also defying, a better	<b>man</b>	than the apostles did	8, 327/ 35
hand, nor salute any	<b>man</b>	by the way, nor	8, 328/ 7
to smear a sick	<b>man</b>	with butter as anoint	8, 328/ 20
can Tyndale nor any	<b>man</b>	else prove me by	8, 328/ 27
the words of one	<b>man</b>	whom Tyndale would were	8, 329/ 11
so hard that no	<b>man</b>	understandeth. And finally must	8, 334/ 34

great peril for any	<b>man</b>	to say nay to	8, 335/ 9
he will believe no	<b>man</b>	without plain Scripture, no	8, 336/ 3
without plain Scripture, no	<b>man</b>	without plain Scripture is	8, 336/ 4
to Tyndale? Is any	<b>man</b>	so mad to believe	8, 336/ 13
days (nor, peradventure, every	<b>man</b>	among them, neither) that	8, 336/ 25
so long either by	<b>man</b>	, or by the devil	8, 339/ 4
Tyndale say that either	<b>man</b>	or devil have kept	8, 339/ 5
thereto than needed either	<b>man</b>	or devil. Tyndale proveth	8, 339/ 8
Abraham answered the rich	<b>man</b>	, "They have Moses and	8, 342/ 9
he would have no	<b>man</b>	bound to believe; and	8, 343/ 8
also this, "If any	<b>man</b>	hear not the church	8, 344/ 10
commandment to bind any	<b>man</b>	to believe the apostles	8, 344/ 21
of Christ, "If any	<b>man</b>	hear not the church	8, 344/ 29
a heathen" -- every	<b>man</b>	well wotteth that this	8, 344/ 31
is this: Every Christian	<b>man</b>	refusing to hear, believe	8, 345/ 12
-- being a Christian	<b>man</b>	, and taking upon him	8, 345/ 14
taken as a heathen	<b>man</b>	and a heretic. This	8, 345/ 17
other but that no	<b>man</b>	should believe any church	8, 346/ 1
me"). Which thing no	<b>man</b>	denieth; but we deny	8, 347/ 17
he saith, "If any	<b>man</b>	anything set to these	8, 348/ 2
And also, if any	<b>man</b>	anything diminish of the	8, 348/ 4
meaneth not that no	<b>man</b>	shall never after be	8, 348/ 8
these words that a	<b>man</b>	might break all the	8, 351/ 25
Saint Augustine, as every	<b>man</b>	that will consider his	8, 352/ 34
wise; and never wise	<b>man</b>	would say otherwise. But	8, 353/ 6
there yet either good	<b>man</b>	or wise man that	8, 353/ 8
good man or wise	<b>man</b>	that would agree. For	8, 353/ 8
men's shoulders. For every	<b>man</b>	well wotteth that neither	8, 354/ 7
Now, there is no	<b>man</b>	, I think, so mad	8, 354/ 23
I think no good	<b>man</b>	doubteth) cannot be so	8, 354/ 31
if he be, some	<b>man</b>	may say he is	8, 355/ 4
mercenary and a hired	<b>man</b>	, that preacheth for lucre	8, 356/ 18
both one thing, one	<b>man</b>	to preach, and all	8, 356/ 30
holy Ark, though every	<b>man</b>	might not be so	8, 357/ 5
Church to forbid any	<b>man</b>	to preach the word	8, 357/ 22
Parliament too, that no	<b>man</b>	shall be suffered to	8, 357/ 29
should suffer that one	<b>man</b>	should meddle with another	8, 357/ 32
died a good Christian	<b>man</b>	. And when he wist	8, 358/ 8
in justice, that the	<b>man</b>	of God may be	8, 359/ 31
and say that every	<b>man</b>	and woman may understand	8, 362/ 30
the contrary. For every	<b>man</b>	well wotteth that every	8, 363/ 14
either himself or any	<b>man</b>	else -- for the	8, 364/ 25
neither himself nor no	<b>man</b>	else, the thing that	8, 364/ 27
he not, nor no	<b>man</b>	else, nor never shall	8, 364/ 29
truths which no good	<b>man</b>	can doubt in, whereof	8, 365/ 20
though neither God nor	<b>man</b>	beside that knowledge had	8, 366/ 17
such antiquity that every	<b>man</b>	might well perceive that	8, 367/ 14
appeareth not to every	<b>man</b>	. As, for example, that	8, 367/ 37
I suppose that no	<b>man</b>	lightly knoweth the cause	8, 368/ 1
be contentious, or a	<b>man</b>	to let his hair	8, 369/ 30

Leo (also a holy	<b>man</b>	and a cunning), in	8, 369/ 39
of faith. Let no	<b>man</b>	pull her from thy	8, 372/ 23
forgiven her, whom no	<b>man</b>	is able to pay	8, 372/ 28
as often as a	<b>man</b>	only repent, though he	8, 377/ 12
to prove that any	<b>man</b>	falling to deadly sin	8, 377/ 20
why shall any one	<b>man</b>	be bound to believe	8, 378/ 31
more may any one	<b>man</b>	be bound, neither!" --	8, 378/ 34
I never heard any	<b>man</b>	hitherto deny but that	8, 378/ 35
God may reveal and	<b>man</b>	be bound to believe	8, 378/ 36
grant that any one	<b>man</b>	may be bound thereto	8, 378/ 37
nothing believed of no	<b>man</b>	but what he list	8, 381/ 29
nuns, and that no	<b>man</b>	should worship the Precious	8, 381/ 33
own eye -- every	<b>man</b>	seeth now how foul	8, 382/ 15
now ween that this	<b>man</b>	had a plain, clear	8, 386/ 10
and evident that every	<b>man</b>	must needs agree them	8, 386/ 13
then shall every wise	<b>man</b>	well perceive and see	8, 386/ 18
and outward sight of	<b>man</b>	unknown . . . not so much	8, 387/ 24
had then left every	<b>man</b>	perplexed, in doubt, and	8, 388/ 5
known company, but every	<b>man</b>	may read the Scripture	8, 388/ 9
the Scripture himself: every	<b>man</b>	, he wotteth well, cannot	8, 388/ 10
cannot read, nor every	<b>man</b>	understand it though he	8, 388/ 11
either Christ were no	<b>man</b>	or were also a	8, 392/ 11
in the kind of	<b>man</b>	. For as for to	8, 392/ 15
they, there can no	<b>man</b>	have any surety by	8, 393/ 32
no more than a	<b>man</b>	could by that unknown	8, 393/ 33
Passion, and that every	<b>man</b>	is in a false	8, 394/ 16
also to believe that	<b>man</b>	, by good works wrought	8, 394/ 22
faith alone if a	<b>man</b>	have other virtues too	8, 395/ 27
other side, if a	<b>man</b>	must repent his heresies	8, 396/ 2
how shall an unlearned	<b>man</b>	know which they be	8, 396/ 3
able, nor every learned	<b>man</b>	neither, surely to discern	8, 396/ 11
him, "Whereby shall a	<b>man</b>	know them, and be	8, 396/ 31
whom he willed every	<b>man</b>	to hear and to	8, 397/ 1
that therein can no	<b>man</b>	be deceived. For it	8, 397/ 27
natural body of a	<b>man</b>	. . . and some sore astonied	8, 397/ 32
be it any one	<b>man</b>	or any one country	8, 398/ 15
the counterfeit word of	<b>man</b>	. . . and in the discerning	8, 398/ 27
believed . . . and that no	<b>man</b>	may be surely believed	8, 399/ 2
of warning that no	<b>man</b>	should put a proud	8, 399/ 35
in all that a	<b>man</b>	may do, he doth	8, 400/ 6
For both may a	<b>man</b>	have the right faith	8, 400/ 33
perceive that, though every	<b>man</b>	may well fear that	8, 401/ 28
that he will save	<b>man</b>	without any regard of	8, 402/ 9
well that no good	<b>man</b>	can deny but that	8, 403/ 5
all carnal knowledge of	<b>man</b>	. . . against which faith they	8, 403/ 33
a second faith unto	<b>man</b>	in marriage. But now	8, 403/ 34
reproveth, every good Christian	<b>man</b>	that any care hath	8, 404/ 18
leastwise that so a	<b>man</b>	believe the thing that	8, 404/ 23
that not only no	<b>man</b>	is bound upon damnation	8, 404/ 28
chapter, "How a Christian	<b>Man</b>	Cannot Err, and How	8, 405/ 6

that the very Christian	<b>man</b>	cannot err in anything	8, 405/ 8
he saith that a	<b>man</b>	being led of ignorance	8, 405/ 12
none everlastingly . . . but every	<b>man</b>	at length brought unto	8, 406/ 30
rest, though never no	<b>man</b>	to the bliss of	8, 406/ 31
to serve every Christian	<b>man</b>	now. And therefore let	8, 407/ 8
And therefore let no	<b>man</b>	take any boldness upon	8, 407/ 9
enough now for every	<b>man</b>	to be saved by	8, 407/ 26
prevail." For whatsoever any	<b>man</b>	hath committed . . . if he	8, 410/ 2
for whatsoever sin any	<b>man</b>	hath committed, if he	8, 410/ 16
that "whatsoever sin a	<b>man</b>	have committed, if he	8, 410/ 26
devil might bring a	<b>man</b>	having that faith into	8, 410/ 29
faith shall save any	<b>man</b>	that once getteth up	8, 410/ 33
faith, by bringing a	<b>man</b>	that standeth on it	8, 411/ 1
or else that a	<b>man</b>	may fall from it	8, 411/ 7
of God to every	<b>man</b>	that hath once gotten	8, 411/ 13
liveth, but that a	<b>man</b>	that hath it may	8, 411/ 15
to say, that a	<b>man</b>	which hath that faith	8, 411/ 21
cannot prevail against any	<b>man</b>	that once hath it	8, 411/ 23
ye see that this	<b>man</b>	fareth as one that	8, 411/ 36
meaneth it of every	<b>man</b>	, that hell gates shall	8, 412/ 7
that faith in any	<b>man</b>	-- except he would	8, 412/ 8
would mean that a	<b>man</b>	may fall from that	8, 412/ 8
that faith, because a	<b>man</b>	cannot sin all the	8, 412/ 11
Tyndale to put a	<b>man</b>	in surety of heaven	8, 413/ 2
nor, I trow, no	<b>man</b>	else, but that his	8, 413/ 17
he mean that no	<b>man</b>	may go to salvation	8, 413/ 31
Peter is for every	<b>man</b>	sufficient . . . because that whoso	8, 414/ 25
express words, that a	<b>man</b>	may err without peril	8, 414/ 36
he agreeth that a	<b>man</b>	may believe that Christ	8, 415/ 3
him neither. For a	<b>man</b>	might believe that Christ	8, 415/ 8
besides the belief, any	<b>man</b>	unto salvation should need	8, 415/ 33
knowledge maketh me a	<b>man</b>	of the church. More	8, 416/ 17
The knowledge that a	<b>man</b>	needeth no more articles	8, 416/ 19
faith maketh Tyndale a	<b>man</b>	of the church, as	8, 416/ 25
this knowledge made a	<b>man</b>	of Christ's true church	8, 416/ 34
is made thereby a	<b>man</b>	of the false church	8, 416/ 36
And then if a	<b>man</b>	be none of Christ's	8, 417/ 6
though there were no	<b>man</b>	of "the church" but	8, 417/ 13
and had of any	<b>man</b>	, keepeth in the Spirit	8, 417/ 24
be possible that any	<b>man</b>	sinneth not and yet	8, 418/ 23
holdeth, how that a	<b>man</b>	may have a right	8, 419/ 5
his antecedent, that no	<b>man</b>	having that faith can	8, 420/ 10
More holdeth, that a	<b>man</b>	may have a right	8, 420/ 17
point is that every	<b>man</b>	being born of God	8, 421/ 18
his sin; and the	<b>man</b>	, for all the seed	8, 421/ 26
thereof but that the	<b>man</b>	may keep still his	8, 421/ 34
God in the Christian	<b>man</b>	be meant his grace	8, 422/ 3
grace dwelleth still in	<b>man</b>	, to keep him from	8, 422/ 10
true, as long as	<b>man</b>	will cleave thereunto and	8, 422/ 11
dwelleth in the Christian	<b>man</b>	by any other special	8, 422/ 17

dwelleth with the faithful	<b>man</b>	, I say that the	8, 422/ 25
as long as the	<b>man</b>	will by the applying	8, 422/ 26
I say that the	<b>man</b>	may by the frowardness	8, 422/ 27
wrought upon the mad	<b>man</b>	(out of whom he	8, 422/ 33
saw him deliver the	<b>man</b>	from the legion of	8, 422/ 36
thence. Yet God, when	<b>man</b>	hath put him out	8, 423/ 5
but though if the	<b>man</b>	die ere God come	8, 423/ 7
the free will of	<b>man</b>	let in with his	8, 423/ 10
door, knocking." Howbeit, a	<b>man</b>	may be so froward	8, 423/ 13
may dwell in a	<b>man</b>	, and deadly sin, together	8, 423/ 26
that there is no	<b>man</b>	here (except some special	8, 424/ 37
any sin that any	<b>man</b>	once having the faith	8, 425/ 32
the sin -- that	<b>man</b>	shall never after be	8, 426/ 12
thereof than of the	<b>man</b>	in the moon, as	8, 427/ 8
the moon, as every	<b>man</b>	may soon perceive that	8, 427/ 8
John be these: Every	<b>man</b>	that is born of	8, 427/ 17
as it seemeth, no	<b>man</b>	a member of Christ's	8, 428/ 2
these two states a	<b>man</b>	finally dieth in --	8, 428/ 15
of Saint John, that	<b>man</b>	can never sin deadly	8, 428/ 26
if never any good	<b>man</b>	understood Saint John so	8, 429/ 3
that he calleth every	<b>man</b>	an elect that is	8, 430/ 26
God, that the wicked	<b>man</b>	should die, and not	8, 432/ 10
truly, if the righteous	<b>man</b>	turn himself away from	8, 432/ 12
abominations which the wicked	<b>man</b>	is wont to work	8, 432/ 14
mouth of this holy	<b>man</b>	, promiseth, without any manner	8, 432/ 18
that whensoever the wicked	<b>man</b>	will turn, he shall	8, 432/ 20
wise, whensoever the righteous	<b>man</b>	sin, his former righteousness	8, 432/ 21
righteousness of the righteous	<b>man</b>	shall not save him	8, 432/ 25
Also, whensoever the wicked	<b>man</b>	turn from his wickedness	8, 432/ 26
him. And the righteous	<b>man</b>	cannot live through his	8, 432/ 27
say to a righteous	<b>man</b>	that he shall live	8, 433/ 4
that the same wicked	<b>man</b>	restore the pledge that	8, 433/ 9
he hath of another	<b>man</b>	, and also make restitution	8, 433/ 10
peradventure be that a	<b>man</b>	may go forth in	8, 433/ 32
that cause ought every	<b>man</b>	stand in great fear	8, 433/ 34
the devil. And every	<b>man</b>	that is born of	8, 434/ 31
after he saith, "Every	<b>man</b>	that hateth his brother	8, 435/ 1
true that whensoever a	<b>man</b>	hateth his brother, he	8, 435/ 20
is made against a	<b>man</b>	once born of God	8, 436/ 1
him again that between	<b>man</b>	and angel is there	8, 436/ 26
Godhead. But as for	<b>man</b>	. . . we find no such	8, 436/ 35
given to some certain	<b>man</b>	beside the common, ordinary	8, 437/ 12
can now no good	<b>man</b>	doubt but by the	8, 437/ 25
epistle, counseleth every good	<b>man</b>	to stand still in	8, 438/ 14
after. As though every	<b>man</b>	that would say, "An	8, 438/ 29
words that the young	<b>man</b>	should have a great	8, 438/ 33
one would say, "A	<b>man</b>	that taketh his wife	8, 439/ 1
did put, neither the	<b>man</b>	nor the wife that	8, 439/ 20
as long as the	<b>man</b>	keepeth that "seed of	8, 439/ 32
able to preserve the	<b>man</b>	and to keep out	8, 440/ 3

likewise as while a	<b>man</b>	sitteth by the fire	8, 440/ 11
God is in the	<b>man</b>	, he cannot sin, because	8, 440/ 13
that he would no	<b>man</b>	should beguile us and	8, 441/ 23
he were a good	<b>man</b>	. . . but saith, "By this	8, 441/ 24
Little children, let no	<b>man</b>	beguile you. He that	8, 441/ 27
them. But, now, no	<b>man</b>	doubteth whither of the	8, 442/ 31
saith that because every	<b>man</b>	that once hath the	8, 443/ 6
More holdeth, how a	<b>man</b>	may have a right	8, 443/ 10
it is not the	<b>man</b>	that doth it, but	8, 444/ 10
of an evil Christian	<b>man</b>	. For now see ye	8, 445/ 11
and damnable in another	<b>man</b>	, that were not so	8, 448/ 6
be devised but a	<b>man</b>	might be bold to	8, 448/ 21
John, that any learned	<b>man</b>	which advisedly readeth those	8, 448/ 27
prince would promise every	<b>man</b>	a pardon beforehand that	8, 450/ 6
and ask it . . . no	<b>man</b>	doubteth, I suppose, what	8, 450/ 8
seeth every good Christian	<b>man</b>	well enough that they	8, 451/ 30
For there is no	<b>man</b>	that doth any such	8, 451/ 33
the flesh . . . what good	<b>man</b>	doubteth to be damnable	8, 452/ 20
willingly, but if a	<b>man</b>	"consent to the sin	8, 453/ 18
that lay with every	<b>man</b>	beside at her will	8, 454/ 9
ever so to every	<b>man</b>	. And of which sort	8, 454/ 33
of his grace till	<b>man</b>	leave of his hold	8, 455/ 23
Bernard, as holy a	<b>man</b>	as he was. And	8, 458/ 11
holdeth, how that a	<b>man</b>	may have a right	8, 458/ 28
may be in a	<b>man</b>	, and yet he may	8, 459/ 2
faith. For though a	<b>man</b>	believe, saith he, never	8, 459/ 8
naught. How a Christian	<b>Man</b>	Cannot Err, And How	8, 460/ 5
historical manner, as a	<b>man</b>	may believe a story	8, 461/ 1
be believed of any	<b>man</b>	in this point . . . he	8, 463/ 23
other article . . . when every	<b>man</b>	that any wit hath	8, 464/ 1
made any promise to	<b>man</b>	. And yet in "God's	8, 464/ 9
any gift given to	<b>man</b>	-- Tyndale may distrust	8, 464/ 20
the promises made to	<b>man</b>	. . . let us consider which	8, 464/ 25
may be that a	<b>man</b>	believing the promise that	8, 464/ 31
him, "This is the	<b>man</b>	that in my promise	8, 465/ 3
a tale (since no	<b>man</b>	can make a promise	8, 465/ 5
Christ would that every	<b>man</b>	should learn the truth	8, 465/ 32
on him, while the	<b>man</b>	is forward upon his	8, 467/ 38
is there many a	<b>man</b>	in heaven that hath	8, 468/ 5
but that every wise	<b>man</b>	will in this point	8, 468/ 12
that a right good	<b>man</b>	may be misled by	8, 468/ 19
in heresy many a	<b>man</b>	whom they could not	8, 469/ 4
counsel Titus that the	<b>man</b>	which were a heretic	8, 469/ 12
despair to turn a	<b>man</b>	at last from God	8, 469/ 17
shame if a good	<b>man</b>	should despair to convert	8, 469/ 21
should meet with a	<b>man</b>	of the true, Catholic	8, 469/ 32
about to get the	<b>man</b>	. . . and his own sect	8, 470/ 10
the truth . . . then this	<b>man</b>	that at the first	8, 470/ 15
Tyndale should find a	<b>man</b>	after baptism believe as	8, 470/ 22
say, find such a	<b>man</b>	, he should by his	8, 470/ 30

tale here perceive that	<b>man</b>	forthwith for a desperate	8, 470/ 30
for "tyranny" now, any	<b>man</b>	should lack teaching that	8, 472/ 4
it is to any	<b>man</b>	that himself therein confesseth	8, 472/ 38
-- that to every	<b>man</b>	, at the leastwise, to	8, 473/ 2
is damnable till the	<b>man</b>	that misbelieveth be better	8, 473/ 19
be taught . . . for no	<b>man</b>	shall be saved but	8, 473/ 23
then, nor yet no	<b>man</b>	else till it was	8, 474/ 20
all the promises, no	<b>man</b>	might be saved; but	8, 475/ 11
authority of any one	<b>man</b>	, but if that either	8, 475/ 32
this church . . . nor no	<b>man</b>	hath any true, sure	8, 477/ 18
doctrine of any one	<b>man</b>	, or any few, that	8, 478/ 6
that article of any	<b>man</b>	but if he learned	8, 478/ 27
be had by no	<b>man</b>	but it be first	8, 478/ 36
the opinion of any	<b>man</b>	, but the sure doctrine	8, 483/ 31
against, as though no	<b>man</b>	had ever heard that	8, 485/ 35
of God, and that	<b>man</b>	hath none, nor none	8, 486/ 19
none could have neither	<b>man</b>	nor angel, but by	8, 486/ 20
many places -- that	<b>man</b>	hath no power by	8, 486/ 23
well enough. For a	<b>man</b>	may believe truly and	8, 486/ 37
of their teaching, the	<b>man</b>	falleth into boldness of	8, 487/ 16
things do when a	<b>man</b>	sleepeth, or lieth in	8, 489/ 9
any time faileth any	<b>man</b>	that once hath gotten	8, 489/ 35
them, nor that any	<b>man</b>	which once hath the	8, 489/ 36
elect church" (as every	<b>man</b>	is, by his doctrine	8, 489/ 38
as it were a	<b>man</b>	in his sleep, or	8, 492/ 28
of any good Christian	<b>man</b>	, yet for Tyndale himself	8, 493/ 16
not maliciously. Let every	<b>man</b>	here, against Tyndale's foolish	8, 493/ 25
ween, find no wise	<b>man</b>	in this point agree	8, 493/ 33
device which every wise	<b>man</b>	, ye wot well, must	8, 494/ 2
not hold the good	<b>man</b>	excused of all those	8, 494/ 4
pity, if the poor	<b>man</b>	said once he were	8, 494/ 14
his elects. For every	<b>man</b>	well wotteth that thus	8, 494/ 25
deadly sin in any	<b>man</b>	, were it never so	8, 494/ 29
the free will of	<b>man</b>	, and ascribe allthing to	8, 497/ 23
consider how darkly the	<b>man</b>	walketh in his way	8, 497/ 27
this word "elect" the	<b>man</b>	that is elect for	8, 497/ 29
as I say, the	<b>man</b>	layeth the Scripture very	8, 498/ 31
the free will of	<b>man</b>	concerning any manner of	8, 499/ 32
good endeavor, worketh in	<b>man</b>	the credulity and belief	8, 500/ 14
mind this evil Christian	<b>man</b>	hath in those words	8, 500/ 36
so small that a	<b>man</b>	may not well wit	8, 502/ 4
preventing and foregoing, no	<b>man</b>	can believe: yet if	8, 502/ 33
were nothing in the	<b>man</b>	himself whereby he might	8, 502/ 34
such thing in the	<b>man</b>	whereby he himself might	8, 503/ 2
the good endeavor of	<b>man</b>	should be anything worth	8, 503/ 8
letteth that that a	<b>man</b>	may not by his	8, 503/ 11
and given? If a	<b>man</b>	would give Tyndale a	8, 503/ 16
gift? Now shall every	<b>man</b>	, then, in Tyndale's high	8, 503/ 31
gifts of God, a	<b>man</b>	must therefore sit even	8, 504/ 1
the will of the	<b>man</b>	conformable and toward worketh	8, 504/ 10

the hand of the	<b>man</b>	that wittingly and willingly	8, 504/ 13
against the endeavor of	<b>man</b>	toward the attaining of	8, 506/ 19
is such that a	<b>man</b>	that were beetle-blind indeed	8, 506/ 22
that is a faithful	<b>man</b>	, as he by that	8, 507/ 11
revelation were unto the	<b>man</b>	occasion of belief and	8, 507/ 27
away the merit from	<b>man</b>	. . . forasmuch as he hath	8, 508/ 13
the soul that the	<b>man</b>	must of necessity and	8, 508/ 25
and comfortable will of	<b>man</b>	, and not an inevitable	8, 509/ 11
truth inspired into the	<b>man</b>	whether he will or	8, 509/ 12
thou wouldst not!" No	<b>man</b>	here doubteth but that	8, 509/ 32
had determined to bring	<b>man</b>	to salvation not in	8, 509/ 38
conversion and turning of	<b>man</b>	toward him . . . though man	8, 510/ 1
man toward him . . . though	<b>man</b>	cannot turn unto him	8, 510/ 1
though the will of	<b>man</b>	may nothing do without	8, 510/ 4
let not to say "	<b>man</b>	may do this" and	8, 510/ 6
may do this" and "	<b>man</b>	may do that," as	8, 510/ 6
mention of grace, that	<b>man</b>	can therefore do them	8, 510/ 9
we say that "a	<b>man</b>	may see to thread	8, 510/ 10
too. But though a	<b>man</b>	cannot have any will	8, 510/ 19
And then can no	<b>man</b>	, if Tyndale's lie be	8, 511/ 7
For what can a	<b>man</b>	deserve in believing the	8, 511/ 9
and choosing by which	<b>man</b>	loveth and chooseth God	8, 511/ 20
as Tyndale said before,	<b>man</b>	seeth also of necessity	8, 511/ 23
untrue in both. For	<b>man</b>	neither of necessity seeth	8, 511/ 25
saith that when a	<b>man</b>	seeth the mercy of	8, 511/ 30
against reason. Many a	<b>man</b>	that hath a great	8, 512/ 28
then is there one	<b>man</b>	, at the leastwise, whose	8, 513/ 9
and bear a poor	<b>man</b>	company. And that his	8, 513/ 13
but truth, as every	<b>man</b>	learned well knoweth. But	8, 513/ 20
But now knoweth every	<b>man</b>	very well that all	8, 513/ 21
for example, since no	<b>man</b>	doubteth but that Judas	8, 513/ 25
both to God and	<b>man</b>	. And yet, that we	8, 513/ 35
And therefore a Christian	<b>man</b>	must be patient, and	8, 516/ 34
constancy is in this	<b>man</b>	. Here he saith (and	8, 517/ 2
that the will of	<b>man</b>	doth nothing willingly, but	8, 518/ 31
that the will of	<b>man</b>	is no will at	8, 518/ 35
the tree when a	<b>man</b>	smiteth the tree therewith	8, 519/ 1
must he tell every	<b>man</b>	how he may know	8, 520/ 11
matter so that a	<b>man</b>	may not well wit	8, 520/ 27
God; for no good	<b>man</b>	can lightly fall into	8, 524/ 7
But the better the	<b>man</b>	was before . . . the more	8, 524/ 19
against the nature of	<b>man</b>	.) Or else that in	8, 524/ 32
faileth nor falleth from	<b>man</b>	till man first fail	8, 525/ 8
falleth from man till	<b>man</b>	first fail and fall	8, 525/ 8
And then if the	<b>man</b>	were not likely to	8, 525/ 10
cause . . . which cause the	<b>man</b>	would not after conceive	8, 525/ 12
he it never but	<b>man</b>	withdraweth first his will	8, 525/ 18
in the Apocalypse, some	<b>man</b>	is neither hot nor	8, 526/ 3
on the other, the	<b>man</b>	falleth into the mire	8, 526/ 21
he never leaveth good	<b>man</b>	without so much help	8, 526/ 36

all the good that	<b>man</b>	doth cometh of God	8, 527/ 21
and with him . . . therefore	<b>man</b>	had himself and his	8, 527/ 23
no more than a	<b>man</b>	loseth his wits when	8, 529/ 10
neck. There is no	<b>man</b>	so good but that	8, 529/ 12
God than a sick	<b>man</b>	ofttimes feeleth the taste	8, 529/ 14
churlish answer! And what	<b>man</b>	were there so unreasonable	8, 530/ 18
king or a great	<b>man</b>	had cause enough to	8, 530/ 19
catch her . . . and no	<b>man</b>	greatly to blame but	8, 530/ 25
but either a blind	<b>man</b>	or he that taketh	8, 530/ 26
the king of a	<b>man</b>	, or the sight of	8, 531/ 22
thereupon, which every learned	<b>man</b>	may soon find out	8, 531/ 26
soon make every wise	<b>man</b>	see that in this	8, 531/ 28
I trust, many a	<b>man</b>	in heaven that was	8, 532/ 25
letter, and send the	<b>man</b>	to his death, and	8, 533/ 10
no more than a	<b>man</b>	loseth his wits while	8, 533/ 20
no more than a	<b>man</b>	loseth his wits when	8, 533/ 24
the Gospel, that a	<b>man</b>	lost one of his	8, 533/ 31
say that if a	<b>man</b>	let fall his ring	8, 533/ 36
mastery as no true	<b>man</b>	can. Now, if a	8, 534/ 6
wise by example: A	<b>man</b>	that lieth asleep loseth	8, 534/ 11
wise, so that a	<b>man</b>	doth not wittingly nor	8, 535/ 12
sin . . . but as the	<b>man</b>	was in manner all	8, 535/ 24
For so doth the	<b>man</b>	, ye wot well, in	8, 535/ 34
and delivered that innocent	<b>man</b>	his own death in	8, 536/ 17
should not believe a	<b>man</b>	that would without good	8, 537/ 17
if he kill a	<b>man</b>	in that drunkenness. Nor	8, 537/ 34
not David nor no	<b>man</b>	else that Tyndale saith	8, 537/ 35
saith, "There is no	<b>man</b>	so good but that	8, 537/ 36
God than a sick	<b>man</b>	ofttimes feeleth the taste	8, 538/ 1
parable of the rich	<b>man</b>	that took away the	8, 539/ 1
the impossibility that a	<b>man</b>	should rise again of	8, 541/ 11
collation in which the	<b>man</b>	is not so far	8, 541/ 27
faith, I let no	<b>man</b>	to believe Tyndale, whensoever	8, 544/ 20
And yet is the	<b>man</b>	of so good remembrance	8, 544/ 24
And seeing that a	<b>man</b>	may thereto say, "What	8, 546/ 28
teacheth not, nor no	<b>man</b>	was there ever anywhere	8, 550/ 17
and foolish, as every	<b>man</b>	well seeth that any	8, 551/ 4
though I or any	<b>man</b>	else had any time	8, 552/ 4
overthrow as though no	<b>man</b>	saw it . . . royally triumpheth	8, 553/ 2
so like a pretty	<b>man</b>	. For joy and glory	8, 553/ 4
wanton lad that no	<b>man</b>	could make him look	8, 557/ 26
unto Tyndale that a	<b>man</b>	may be turned to	8, 558/ 28
for turning of a	<b>man</b>	unto himself, but unto	8, 558/ 34
change hath made every	<b>man</b>	well perceive that himself	8, 559/ 28
Church; whereof never no	<b>man</b>	said the contrary. But	8, 562/ 13
riddle, that a Christian	<b>man</b>	"cannot err, and how	8, 564/ 21
strange, and unto every	<b>man</b>	save himself so inopinable	8, 565/ 12
and such as no	<b>man</b>	would ween were likely	8, 565/ 12
a point of a	<b>man</b>	more authorized than an	8, 565/ 15
thing he saith the	<b>man</b>	doth of necessity, because	8, 565/ 24

to every good Christian	<b>man</b>	so open at his	8, 570/ 29
their faith, every good-faithful	<b>man</b>	very well feeleth that	8, 570/ 33
of that book a	<b>man's</b>	soul may be so	8, 8/ 5
the malice of the	<b>man's</b>	will withstand it yet	8, 9/ 29
devil reign in a	<b>man's</b>	conscience, so far forth	8, 12/ 10
against the liberty of	<b>man's</b>	free will . . . wherein he	8, 16/ 6
exact of the poor	<b>man's</b>	purgatory . . . and setting the	8, 24/ 27
effect with that holy	<b>man's</b>	prayer will work; and	8, 24/ 33
of a good, faithful	<b>man's</b>	mouth, and where any	8, 31/ 34
the heavenly reward of	<b>man's</b>	good works cometh only	8, 53/ 12
lieth not in every	<b>man's</b>	head at adventure . . . and	8, 61/ 1
taught to believe that	<b>man's</b>	fasting hath been pleasant	8, 63/ 25
for no desire of	<b>man's</b>	praise or itch of	8, 69/ 35
the taking away of	<b>man's</b>	free will would make	8, 71/ 31
in the love of	<b>man's</b>	heart, when he findeth	8, 71/ 35
to God himself, for	<b>man's</b>	profit, and no man	8, 74/ 10
conjunction between himself and	<b>man's</b>	soul, and the conjunction	8, 85/ 10
ordained of God for	<b>man's</b>	salvation, by which God	8, 94/ 13
a miracle in a	<b>man's</b>	health, and that for	8, 97/ 37
the regard of the	<b>man's</b>	good faith and his	8, 97/ 37
it upon the blind	<b>man's</b>	eyes and so gave	8, 103/ 13
jest in a Christian	<b>man's</b>	mouth! That mouth is	8, 115/ 20
the laying of a	<b>man's</b>	hand upon a boy's	8, 127/ 34
Cross made by a	<b>man's</b>	hand in the air	8, 128/ 3
is open before every	<b>man's</b>	eyes . . . except we would	8, 129/ 34
deed a very mad	<b>man's</b>	dream. Tyndale And against	8, 133/ 26
write this, wherein every	<b>man's</b>	ears that would him	8, 148/ 19
himself to every other	<b>man's</b>	. I would also, because	8, 163/ 32
plain meaning of the	<b>man's</b>	translation. Now seeth he	8, 172/ 15
custom of putting a	<b>man's</b>	hand upon another . . . as	8, 192/ 15
other laid unto a	<b>man's</b>	charge . . . and where this	8, 207/ 17
that she ravished the	<b>man's</b>	maidenhood and deflowered him	8, 216/ 36
against the liberty of	<b>man's</b>	free will . . . whereof if	8, 218/ 3
if he cut a	<b>man's</b>	throat in the open	8, 220/ 13
if the multitude of	<b>man's</b>	witness might make aught	8, 228/ 35
work the way to	<b>man's</b>	salvation not by only	8, 239/ 2
he would, so wrest	<b>man's</b>	will to consent that	8, 239/ 3
for a means of	<b>man's</b>	salvation the witness of	8, 239/ 31
word of God "cleanseth"	<b>man's</b>	soul from false faith	8, 241/ 9
of faith; and besides	<b>man's</b>	own will working with	8, 241/ 17
of God working with	<b>man's</b>	will toward that obedience	8, 241/ 19
truth dependeth not of	<b>man's</b>	word -- we will	8, 242/ 16
would have made every	<b>man's</b>	eyes so a-dazed that	8, 252/ 32
laid against him for	<b>man's</b>	free will the doctrine	8, 255/ 30
other men by that	<b>man's</b>	sudden death . . . that he	8, 259/ 21
so surely engraved in	<b>man's</b>	heart that though he	8, 269/ 20
be of necessity to	<b>man's</b>	soul. For who would	8, 283/ 13
God, and profit to	<b>man's</b>	soul . . . whatsoever Tyndale tell	8, 300/ 13
Christ do discharge every	<b>man's</b>	conscience of obedience unto	8, 353/ 1
the servants in a	<b>man's</b>	household are so bound	8, 354/ 24

should meddle with another	<b>man's</b>	charge, maugre his teeth	8, 357/ 32
of the liberty of	<b>man's</b>	will and predestination, and	8, 362/ 22
all, through all a	<b>man's</b>	life. And when it	8, 395/ 10
regard or respect of	<b>man's</b>	own endeavor to deserve	8, 400/ 25
that plucketh not a	<b>man's</b>	faith from Christ, they	8, 405/ 19
Ghost, that keepeth a	<b>man's</b>	heart from consenting unto	8, 419/ 3
Ghost, that keeps a	<b>man's</b>	heart from consenting to	8, 420/ 15
into the house of	<b>man's</b>	heart again . . . according to	8, 423/ 10
would say, "An honorable	<b>man's</b>	child, and virtuously brought	8, 438/ 29
once had in a	<b>man's</b>	heart doth keep him	8, 441/ 5
sufficient. Whose strength in	<b>man's</b>	feebleness so worketh with	8, 453/ 10
that pluck not a	<b>man's</b>	faith from Christ, they	8, 467/ 3
but also in every	<b>man's</b>	eye . . . that I nothing	8, 468/ 11
his hope of the	<b>man's</b>	change to his sect	8, 469/ 38
after Tyndale, though the	<b>man's</b>	error were but in	8, 470/ 20
And as for every	<b>man's</b>	faith privately -- who	8, 486/ 13
The choice of a	<b>man's</b>	will doth naturally and	8, 496/ 22
the judgment of a	<b>man's</b>	reason, whether he judge	8, 496/ 23
the pith of a	<b>man's</b>	living. More This chapter	8, 496/ 25
Spirit of God, with	<b>man's</b>	own towardness and good	8, 500/ 13
things. The choice of	<b>man's</b>	will doth naturally and	8, 501/ 16
the judgment of a	<b>man's</b>	reason, whether he judge	8, 501/ 17
the pith of a	<b>man's</b>	living. More Now trust	8, 501/ 19
away the work of	<b>man's</b>	free will . . . and yet	8, 501/ 27
seem here to give	<b>man's</b>	will, in manner, like	8, 501/ 30
good endeavor of the	<b>man's</b>	part in willingly conforming	8, 502/ 17
working of faith in	<b>man's</b>	soul, no more than	8, 502/ 23
use of reason. If	<b>man's</b>	will had no more	8, 502/ 26
a gift of another	<b>man's</b>	liberal offer. Now, if	8, 504/ 14
we say not that	<b>man's</b>	endeavor can any good	8, 504/ 19
he teach them that	<b>man's</b>	endeavor toward faith is	8, 505/ 32
it now . . . but that	<b>man's</b>	own will doth somewhat	8, 505/ 34
the good endeavor of	<b>man's</b>	will is this. Tyndale	8, 506/ 27
wise inspired into every	<b>man's</b>	heart that is a	8, 507/ 11
by God working with	<b>man's</b>	will into sure faith	8, 509/ 6
in darkness . . . and because	<b>man's</b>	will can nothing do	8, 510/ 14
therefore tell us that	<b>man's</b>	will can nothing do	8, 510/ 15
tell us, neither, that	<b>man's</b>	will hath no part	8, 510/ 15
to the working of	<b>man's</b>	will concerning charity as	8, 510/ 33
for all this, that	<b>man's</b>	will in these things	8, 511/ 1
For the choice of	<b>man's</b>	will doth naturally and	8, 511/ 15
the judgment of a	<b>man's</b>	reason, whether he judge	8, 511/ 16
the pith of a	<b>man's</b>	living. More Here ye	8, 511/ 18
plain necessity -- that	<b>man's</b>	will can none other	8, 511/ 21
is to wit, every	<b>man's</b>	own experience and express	8, 512/ 19
the pith of a	<b>man's</b>	living. For if this	8, 513/ 17
the pith of a	<b>man's</b>	living standeth not in	8, 513/ 22
that the pith of	<b>man's</b>	living standeth altogether in	8, 514/ 19
of the working of	<b>man's</b>	own will, he putteth	8, 521/ 36
all the merit of	<b>man's</b>	free will . . . but to	8, 523/ 11

faster after on the	<b>man's</b>	hand that led him	8, 526/ 26
one, to glance at	<b>man's</b>	free will . . . as though	8, 527/ 20
of whose goodness cometh	<b>man's</b>	creation and all, and	8, 527/ 21
presumption to call any	<b>man's</b>	good work in any	8, 527/ 25
the sight of another	<b>man's</b>	wife, nor by the	8, 529/ 21
naturally provided sleep for	<b>man's</b>	rest from labor, and	8, 534/ 17
took away the poor	<b>man's</b>	sheep, and thereby made	8, 539/ 1
cannot look into the	<b>man's</b>	breast to see whether	8, 547/ 2
the Spirit, they resist	<b>manfully</b>	first, and a great	8, 457/ 5
gay, goodly tale by	<b>mangling</b>	of his matter and	8, 418/ 25
governor's man. The very	<b>manhood</b>	of our Savior himself	8, 74/ 14
sinner, or else his	<b>manhood</b>	not part of this	8, 392/ 12
Godhead dwelleth with the	<b>manhood</b>	of Christ -- yet	8, 422/ 23
for a thing so	<b>manifest</b>	and clear. Howbeit, I	8, 69/ 11
so plain, open, and	<b>manifest</b>	for the merit of	8, 70/ 1
Holy Orders open and	<b>manifest</b>	places in Holy Scripture	8, 84/ 9
availeth it to lay	<b>manifest</b>	Holy Scripture to Tyndale	8, 192/ 18
same himself in the	<b>manifest</b>	preaching of his Godhood	8, 292/ 19
places. Wherefore it is	<b>manifest</b>	that the same love	8, 333/ 11
confirmed it by many	<b>manifest</b>	miracles, as we find	8, 365/ 29
against a great many	<b>manifest</b>	, plain, and evident, and	8, 434/ 8
of the devil be	<b>manifest</b>	and open by their	8, 441/ 33
the devil be made	<b>manifest</b>	and open. For they	8, 442/ 8
at large, for the	<b>manifestation</b>	of their great blindness	8, 70/ 5
words of Christ, and	<b>manifestly</b>	misturneth the mind and	8, 43/ 29
ye shall see too	<b>manifestly</b>	proved by many plain	8, 65/ 37
" Doth it not	<b>manifestly</b>	appear by these words	8, 66/ 11
have I showed you	<b>manifestly</b>	that he hath a	8, 83/ 17
be, not suspected, but	<b>manifestly</b>	detected and perceived to	8, 143/ 39
rehearseth also part, do	<b>manifestly</b>	reprove Tyndale's heresy, and	8, 192/ 1
forceth so little so	<b>manifestly</b>	to mock it? Tyndale	8, 192/ 19
as I have before	<b>manifestly</b>	declared, both concerning Christ's	8, 222/ 22
and Priesthood, Saint Paul	<b>manifestly</b>	; the one to the	8, 295/ 12
wotteth that this is	<b>manifestly</b>	spoken not of the	8, 344/ 31
the means of such	<b>manifold</b>	effectual warning, with his	8, 27/ 11
the maintenance of his	<b>manifold</b>	false heresies. And no	8, 32/ 26
were fallen already to	<b>manifold</b>	heresies, they now turn	8, 161/ 18
these new Pharisees, these	<b>manifold</b>	sects of heretics, both	8, 275/ 19
prove ours by the	<b>manifold</b>	plain texts of Holy	8, 379/ 36
never sin; which his	<b>manifold</b>	foolish heresies in "ever	8, 460/ 24
some purpose ordained for	<b>mankind</b>	, as the incarnation of	8, 74/ 15
was no better to	<b>mankind</b>	than to the kind	8, 85/ 30
the church of all	<b>mankind</b>	since the earth was	8, 131/ 15
ever anything spoken that	<b>mankind</b>	is redeemed by Christ's	8, 147/ 23
the world to redeem	<b>mankind</b>	must needs be hell	8, 406/ 12
think, peradventure, that all	<b>mankind</b>	were banished unto such	8, 406/ 18
of God made unto	<b>mankind</b>	; for so far go	8, 464/ 11
his "elect church" of	<b>mankind</b>	shall be saved . . . he	8, 464/ 14
believing the promise that	<b>mankind</b>	shall be saved through	8, 464/ 31
the fruit from all	<b>manner</b>	of virtues: I mean	8, 2/ 26

not doubt in what	<b>manner</b>	, when we know by	8, 6/ 6
for his commodity, such	<b>manner</b>	things as no man	8, 8/ 1
man to doubt what	<b>manner</b>	a brain Tyndale hath	8, 8/ 32
be cast away. Which	<b>manner</b>	of Christian zeal and	8, 9/ 2
and made in this	<b>manner</b>	by none other but	8, 10/ 18
his proclamations forbade any	<b>manner</b>	English books printed beyond	8, 10/ 32
ungracious folk -- what	<b>manner</b>	folk, their writing and	8, 11/ 11
everlasting torment, without any	<b>manner</b>	winning, and not without	8, 12/ 3
say Mass after the	<b>manner</b>	of the Church is	8, 14/ 34
break it without any	<b>manner</b>	sin at all, mortal	8, 15/ 15
it seemed by the	<b>manner</b>	of George Constantine, while	8, 17/ 23
not be, in no	<b>manner</b>	wise; the person is	8, 18/ 24
he had held no	<b>manner</b>	opinion at all; nor	8, 21/ 32
the same of every	<b>manner</b>	crime -- theft, murder	8, 28/ 13
and consider in what	<b>manner</b>	and fashion they counsel	8, 29/ 29
well enough, and the	<b>manner</b>	of the people, too	8, 30/ 10
that the false, malicious	<b>manner</b>	that Tyndale hath used	8, 30/ 30
his is, in a	<b>manner</b>	, an introduction into all	8, 33/ 22
of reward . . . calling this	<b>manner</b>	of love and service	8, 51/ 3
should ourselves take no	<b>manner</b>	of benefit thereby: yet	8, 51/ 13
that he hath another	<b>manner</b>	of spirit than such	8, 56/ 5
his spiritual master this	<b>manner</b>	of love, this forbearing	8, 56/ 24
this forbearing, and this	<b>manner</b>	of patience toward the	8, 56/ 25
above-rehearsed, there is no	<b>manner</b>	of doubt but that	8, 70/ 25
pleasure therein, Tyndale, in	<b>manner</b>	, by withdrawing of penance	8, 72/ 16
in reproving the "superstitious"	<b>manner</b>	of them that without	8, 72/ 20
compare them in any	<b>manner</b>	wise unto such scornful	8, 76/ 7
also be in some	<b>manner</b>	wise a means to	8, 77/ 13
blessing of all such	<b>manner</b>	of things; upon all	8, 78/ 12
to a kind and	<b>manner</b>	of rising again with	8, 81/ 7
resurrection into a new	<b>manner</b>	and kind of clean	8, 81/ 8
them was but a	<b>manner</b>	of the country, as	8, 84/ 21
likewise -- as all	<b>manner</b>	of meat hath a	8, 84/ 35
by their wills, no	<b>manner</b>	strength at all. And	8, 104/ 31
deadly sin, and such	<b>manner</b>	marriage plain incestuous lechery	8, 108/ 9
ye plainly see what	<b>manner</b>	of fashion Tyndale teacheth	8, 108/ 11
thereupon marveling on the	<b>manner</b>	thereof, they were told	8, 110/ 20
superstitious blindness. Of that	<b>manner</b>	is Christ a priest	8, 111/ 21
prayer, fasting, and all	<b>manner</b>	of godly living. More	8, 112/ 8
prayer, fasting, and all	<b>manner</b>	of good living," that	8, 112/ 15
prayer, fasting, and all	<b>manner</b>	of godly living. Howbeit	8, 112/ 23
here a fair mocking	<b>manner</b>	in rehearsing of that	8, 114/ 18
was yet, in a	<b>manner</b>	, newly received; and they	8, 119/ 18
an evangelical and in	<b>manner</b>	angelical liberty to do	8, 120/ 32
content with water. This	<b>manner</b>	of penance-doing did Saint	8, 122/ 18
neither the doctrine nor	<b>manner</b>	and guise of the	8, 124/ 21
I hear say, that	<b>manner</b>	is well amended; they	8, 126/ 11
place he maketh a	<b>manner</b>	of motion thereof, showing	8, 137/ 23
translated it in such	<b>manner</b>	of wise as it	8, 142/ 12
our tongue with such	<b>manner</b>	changes . . . and showed also	8, 143/ 18

him in his railing	<b>manner</b>	to call a "multitude	8, 144/ 26
have heard how many	<b>manner</b>	of wise Tyndale teacheth	8, 145/ 11
doctrine -- how many	<b>manner</b>	of wise this word	8, 145/ 27
or the bishop. Which	<b>manner</b>	hath, peradventure, for something	8, 160/ 37
Almaine, there is another	<b>manner</b>	of howling and hallooing	8, 161/ 26
a certain figure, and	<b>manner</b>	of speaking, by which	8, 167/ 27
did not signify every	<b>manner</b>	company or congregation --	8, 170/ 3
it signified no such	<b>manner</b>	of thing among the	8, 170/ 22
telleth you not what	<b>manner</b>	of congregation ecclesia did	8, 170/ 31
it to signify every	<b>manner</b>	of congregation at adventure	8, 170/ 33
it to any special	<b>manner</b>	of congregation . . . the term	8, 171/ 24
For by a like	<b>manner</b>	as he falsely translated	8, 174/ 33
such things, after the	<b>manner</b>	of the disour's part	8, 177/ 18
of Christ's Gospel, what	<b>manner</b>	a thing is it	8, 186/ 16
he would in like	<b>manner</b>	and of like intent	8, 189/ 18
it were no nother	<b>manner</b>	washing when the priest	8, 189/ 20
full holily, and in	<b>manner</b>	conjureth also, the reader	8, 190/ 34
Tyndale And in like	<b>manner</b>	, by this word "penance	8, 208/ 12
God -- let The	<b>manner</b>	how to return to	8, 214/ 17
prophet Joel describeth the	<b>manner</b>	with which man should	8, 214/ 18
mean in the first	<b>manner</b>	, his words be little	8, 214/ 35
mean in the second	<b>manner</b>	, that whoso repenteth once	8, 215/ 3
the truth in such	<b>manner</b>	obstinate that he doth	8, 220/ 24
refuseth and rejecteth all	<b>manner</b>	witness of man in	8, 233/ 31
their leader in any	<b>manner</b>	wise as he was	8, 234/ 7
to have been any	<b>manner</b>	leader of them . . . but	8, 234/ 10
take of man no	<b>manner</b>	record at all; as	8, 234/ 36
in the English that	<b>manner</b>	of speaking may stand	8, 236/ 9
though God refused all	<b>manner</b>	witness of man --	8, 237/ 1
have not always that	<b>manner</b>	strength: all this shall	8, 237/ 14
that God taketh no	<b>manner</b>	witness of man, it	8, 239/ 25
nor meant in that	<b>manner</b>	. . . but that he received	8, 239/ 26
not always in one	<b>manner</b>	. . . but sometimes he showeth	8, 247/ 12
they varied in the	<b>manner</b>	of their doctrine, as	8, 247/ 28
Body -- for which	<b>manner</b>	of things he hath	8, 251/ 2
it was but a	<b>manner</b>	of the country, as	8, 253/ 28
fashion. In the same	<b>manner</b>	, he draweth out of	8, 260/ 33
doth, and all reverent	<b>manner</b>	and devout fashion used	8, 277/ 1
serve God in that	<b>manner</b>	? -- which yet we	8, 277/ 26
not both in one	<b>manner</b>	, but the one by	8, 284/ 28
belief thereof profiteth two	<b>manner</b>	of wise. One wise	8, 288/ 11
a worshipful reason? This	<b>manner</b>	is much like as	8, 290/ 16
forbore to write any	<b>manner</b>	thing for any such	8, 291/ 16
mean of the second	<b>manner</b>	. . . his saying shall be	8, 296/ 21
hands was but a	<b>manner</b>	of men in that	8, 296/ 26
were but such customable	<b>manner</b>	that men may do	8, 296/ 32
Tyndale mean in this	<b>manner</b>	-- as it seemeth	8, 297/ 13
tabernacle made of this	<b>manner</b>	, or else it shall	8, 308/ 6
love after Luther's loving	<b>manner</b>	, in lodging lovers --	8, 308/ 33
liberty in all such	<b>manner</b>	thing to do it	8, 309/ 24

and showed them the	<b>manner</b>	himself before his epistle	8, 315/ 2
tradition was learned the	<b>manner</b>	of Consecration: that answereth	8, 316/ 7
what they will, the	<b>manner</b>	of the Consecration, and	8, 316/ 15
of them devise a	<b>manner</b>	of saying Mass by	8, 316/ 30
his fond fashion a	<b>manner</b>	of consecration, and saying	8, 316/ 34
his church in such	<b>manner</b>	of things . . . that they	8, 322/ 15
hypocrisy, "ceremonies," and "all	<b>manner</b>	of disguising," and many	8, 327/ 20
here he telleth what	<b>manner</b>	of writing he will	8, 331/ 16
at all, in no	<b>manner</b>	thing, unto those things	8, 349/ 19
they seem, in a	<b>manner</b>	, importable; but do not	8, 353/ 23
like wise, after the	<b>manner</b>	that I now do	8, 353/ 36
expoundeth them in another	<b>manner</b>	: that Saint Paul in	8, 362/ 10
should somewhat perceive the	<b>manner</b>	of these men . . . which	8, 362/ 20
the Altar, either the	<b>manner</b>	in the receiving, or	8, 368/ 3
the grave, as the	<b>manner</b>	is there -- I	8, 371/ 28
service -- after which	<b>manner</b>	he first elected and	8, 391/ 11
church of the second	<b>manner</b>	: that is to wit	8, 392/ 26
read them, consider what	<b>manner</b>	things Tyndale meaneth by	8, 394/ 5
mean in the first	<b>manner</b>	, he must then put	8, 411/ 8
mean in the second	<b>manner</b>	-- that is to	8, 411/ 21
heresies more, of such	<b>manner</b>	suit and sort that	8, 418/ 2
by any other special	<b>manner</b>	of dwelling, above such	8, 422/ 17
-- which other special	<b>manner</b>	, if Tyndale mean any	8, 422/ 20
and mean any other	<b>manner</b>	of dwelling by which	8, 422/ 23
apostles used in the	<b>manner</b>	of their words, take	8, 424/ 16
see you in what	<b>manner</b>	Tyndale taketh these words	8, 428/ 28
man, promiseth, without any	<b>manner</b>	exception, that whensoever the	8, 432/ 19
these words after such	<b>manner</b>	as Tyndale expoundeth him	8, 438/ 11
simplicity used in the	<b>manner</b>	of speech in Holy	8, 438/ 21
sin deadly by any	<b>manner</b>	means, but that it	8, 438/ 25
happen otherwise. In such	<b>manner</b>	of wise meant Saint	8, 439/ 8
after deadly, by no	<b>manner</b>	means, because he hath	8, 439/ 17
meaning after the common	<b>manner</b>	of speaking, that it	8, 439/ 31
in such a special	<b>manner</b>	entered into their holy	8, 442/ 15
and expressly in such	<b>manner</b>	as I have now	8, 448/ 30
the death and all	<b>manner</b>	of pain due to	8, 449/ 5
in the doing no	<b>manner</b>	of deadly sin? If	8, 456/ 8
mind, to consider what	<b>manner</b>	a meditation and what	8, 456/ 28
a meditation and what	<b>manner</b>	conflict have they in	8, 456/ 28
needs have some such	<b>manner</b>	of meditation in their	8, 458/ 15
err, even in like	<b>manner</b>	as they often (or	8, 460/ 23
sinning" I have many	<b>manner</b>	wise plainly refelled and	8, 460/ 26
not with a historical	<b>manner</b>	, as a man may	8, 460/ 35
at all, in any	<b>manner</b>	of wise -- neither	8, 461/ 31
concerning the promises, every	<b>manner</b>	of error to be	8, 461/ 35
but because that every	<b>manner</b>	error, though it be	8, 462/ 21
he proveth, that every	<b>manner</b>	error in every article	8, 462/ 26
to consider in what	<b>manner</b>	he handleth it. Tyndale	8, 471/ 25
cold again. Of which	<b>manner</b>	of changes of the	8, 487/ 27
the devil. Tyndale The	<b>Manner</b>	and Order of Our	8, 496/ 11

the time, after the	<b>manner</b>	of any of those	8, 497/ 30
of man concerning any	<b>manner</b>	of devoir of themselves	8, 499/ 32
give man's will, in	<b>manner</b>	, like place in the	8, 501/ 30
other, and in all	<b>manner</b>	of good works, he	8, 501/ 34
taketh utterly away all	<b>manner</b>	of merit from the	8, 501/ 35
-- should be no	<b>manner</b>	help nor furtherance toward	8, 502/ 21
the faith in such	<b>manner</b>	. . . because he will not	8, 508/ 12
this is the ordinary	<b>manner</b>	of the faith given	8, 509/ 10
or not, in such	<b>manner</b>	wise that he cannot	8, 509/ 13
this world in such	<b>manner</b>	appearing unto us as	8, 509/ 19
folk but with some	<b>manner</b>	of towardness and conformity	8, 509/ 26
by faith, without any	<b>manner</b>	working of their wills	8, 511/ 4
same thing, in a	<b>manner</b>	, as for thus far	8, 521/ 21
the reprobates; by which	<b>manner</b>	of handling of the	8, 521/ 33
so very a likely	<b>manner</b>	: that God would, as	8, 524/ 4
borne up thereby, in	<b>manner</b>	, maugre their teeth, which	8, 526/ 33
their fault were, in	<b>manner</b>	, not to suffer them	8, 527/ 8
nor can do any	<b>manner</b>	evil to bring any	8, 527/ 10
it sin, after that	<b>manner</b>	that the motion toward	8, 528/ 11
neither adultery nor such	<b>manner</b>	of manslaughter . . . but be	8, 534/ 21
the man was in	<b>manner</b>	all asleep, so were	8, 535/ 25
all his deeds in	<b>manner</b>	but a dream." Here	8, 535/ 25
their matches in that	<b>manner</b>	wise. But this dare	8, 538/ 7
Almighty God, in this	<b>manner</b>	wise, as followeth . . . "Why	8, 539/ 3
Tyndale And in like	<b>manner</b>	the apostles of Christ	8, 540/ 32
delivered on the same	<b>manner</b>	unto death. Moreover, they	8, 541/ 1
proveth us, after his	<b>manner</b>	, in his before-rehearsed words	8, 544/ 22
which, done in such	<b>manner</b>	as they do them	8, 550/ 28
and in some other	<b>manner</b>	than all other men	8, 550/ 34
which he disputeth; which	<b>manner</b>	of his disputation --	8, 551/ 2
and boasteth highly this	<b>manner</b>	of "feeling faith" that	8, 563/ 32
errors of doctrine in	<b>manner</b>	of living, Tyndale taketh	8, 564/ 28
chapter bring forth any	<b>manner</b>	thing for the proof	8, 565/ 7
which he calleth "The	<b>Manner</b>	and Order of Our	8, 565/ 18
Christ, help!" for the	<b>manner</b>	sake (as it were	8, 567/ 3
after a certain vehement	<b>manner</b>	of speech used in	8, 569/ 28
with railing upon men's	<b>manners</b>	, and so lead the	8, 108/ 1
and mar men's good	<b>manners</b>	, as his doth where	8, 150/ 7
men ween that good	<b>manners</b>	were nothing worth. And	8, 150/ 8
do . . . because of the	<b>manners</b>	and forms of speaking	8, 235/ 6
diverse ages after diverse	<b>manners</b>	, such as himself list	8, 248/ 13
he preached . . . and good	<b>manners</b>	and virtues, and some	8, 324/ 21
tended to virtue, good	<b>manners</b>	, or God's honor. Now	8, 352/ 15
they in conditions and	<b>manners</b>	never so sick, as	8, 398/ 9
his brother is a	<b>manqueller</b>	; and ye know that	8, 435/ 2
ye know that no	<b>manqueller</b>	hath everlasting life abiding	8, 435/ 2
made, what destruction and	<b>manslaughter</b>	they have caused, partly	8, 28/ 34
King David for his	<b>manslaughter</b>	and adultery notwithstanding his	8, 209/ 17
deadly sin . . . neither with	<b>manslaughter</b>	, adultery, nor any suchlike	8, 423/ 28
him from adultery, nor	<b>manslaughter</b>	, nor such other "horrible	8, 441/ 9

horrible deeds," as perjury,	<b>manslaughter</b>	, and adultery, of weakness	8, 444/ 8
him to lechery and	<b>manslaughter</b>	both . . . while he feared	8, 444/ 18
deed, as, for example,	<b>manslaughter</b>	or adultery; and that	8, 445/ 34
rifling, robbery, murder, and	<b>manslaughter</b>	: whoso should then, without	8, 514/ 15
the purpose of much	<b>manslaughter</b>	at an angry word	8, 529/ 20
adultery and thereby to	<b>manslaughter</b>	-- had he not	8, 530/ 22
nor such manner of	<b>manslaughter</b>	. . . but be things of	8, 534/ 21
his lechery and his	<b>manslaughter</b>	too was wrought by	8, 534/ 36
adultery, and after, mischievous	<b>manslaughter</b>	too. "This shall I	8, 535/ 8
their deeds, as adultery,	<b>manslaughter</b>	, not-believing, forsaking, or forswearing	8, 566/ 3
per prophetiam, cum impositione	<b>manuum</b>	presbyteri" ("Neglect not the	8, 191/ 27
in te per impositionem	<b>manuum</b>	mearum" ("I warn thee	8, 191/ 31
sermons do corrupt and	<b>mar</b>	men's good manners, as	8, 150/ 7
can nothing make nor	<b>mar</b>	; whereas in the getting	8, 504/ 9
say "The captain will	<b>march</b>	on tomorrow." But ye	8, 235/ 38
say "That captain will	<b>march</b>	on tomorrow" but if	8, 235/ 39
grant me that every	<b>mare</b>	must have a gander	8, 169/ 1
set solemnly in the	<b>margin</b>	upon those words. But	8, 350/ 7
that we should only	<b>mark</b>	these holy, loving words	8, 57/ 1
holy doctors note and	<b>mark</b>	in the sacraments --	8, 77/ 34
them to have the	<b>mark</b>	and token of circumcision	8, 79/ 26
will, answer this point.	<b>Mark</b>	well and remember that	8, 107/ 34
fail and faint. Tyndale	<b>Mark</b>	at the last the	8, 135/ 4
More Yea marry --	<b>mark</b>	, I pray you. For	8, 135/ 10
laws against them. Tyndale	<b>Mark</b>	whether it were ever	8, 136/ 26
shall scatter theirs. More	<b>Mark</b>	now, good Christian reader	8, 136/ 31
he biddeth look and "	<b>mark</b>	" that all emperors, kings	8, 137/ 1
saith never true. Tyndale	<b>Mark</b>	whether it be not	8, 138/ 9
with him now but	<b>mark</b>	, mark, mark. It is	8, 138/ 17
him now but mark,	<b>mark</b>	, mark. It is pity	8, 138/ 17
now but mark, mark,	<b>mark</b>	. It is pity that	8, 138/ 17
He biddeth the people	<b>mark</b>	that their princes are	8, 138/ 22
if he forget to	<b>mark</b>	it, then is it	8, 189/ 14
of heretics, and no	<b>mark</b>	among them all why	8, 223/ 25
his miracles for a	<b>mark</b>	of his true church	8, 245/ 22
means thereof for a	<b>mark</b>	of his true doctrine	8, 245/ 23
doctrine and the true	<b>mark</b>	and knowledge of Christ's	8, 246/ 26
But in the mean way	<b>mark</b>	me this first: that	8, 254/ 29
would have by the	<b>mark</b>	of miracles his very	8, 270/ 7
James -- and Saint	<b>Mark</b>	in the Gospel, also	8, 295/ 14
will not see the	<b>mark</b>	. For he knoweth very	8, 386/ 24
then seeth he the	<b>mark</b>	, at the leastwise. But	8, 386/ 30
that every wise reader	<b>mark</b>	well and consider the	8, 404/ 10
dwelleth. And by that	<b>mark</b>	we know," saith Saint	8, 442/ 19
he thinketh thereof. But	<b>mark</b>	well, good reader, that	8, 459/ 23
first chapter of Saint	<b>Mark</b>	. For though it be	8, 502/ 31
it in some calendars	<b>marked</b>	. Now, to the intent	8, 12/ 35
is much to be	<b>marked</b>	, lo -- that Tyndale	8, 135/ 10
works, and so straitly	<b>marked</b>	and condemned his errors	8, 153/ 13
Tyndale is a great	<b>marker</b>	; there is nothing with	8, 138/ 16

were not made a	<b>marker</b>	of chases in some	8, 138/ 17
when he sitteth and	<b>marketh</b>	all other men's faults	8, 138/ 19
which every other man	<b>marketh</b>	well enough. He biddeth	8, 138/ 21
had them, and the	<b>marks</b>	of the fardels by	8, 19/ 22
by such clear, open	<b>marks</b>	and tokens show you	8, 399/ 6
would think all were	<b>marred</b>	, and doubt whether he	8, 127/ 5
his poetry, for that	<b>marreth</b>	all his matter. For	8, 151/ 36
let a monk from	<b>marriage</b>	-- all which things	8, 5/ 28
for the solemnization of	<b>marriage</b>	at church, he agreed	8, 14/ 21
in double despite of	<b>marriage</b>	and religion both, liveth	8, 48/ 2
matrimony to express the	<b>marriage</b>	or wedlock that is	8, 85/ 3
is to wit, the	<b>marriage</b>	, which he hath set	8, 85/ 18
them to make their	<b>marriage</b>	honorable, and their bed	8, 85/ 20
sin, and such manner	<b>marriage</b>	plain incestuous lechery, and	8, 108/ 9
prophets that shall forbid	<b>marriage</b>	." And in this text	8, 261/ 3
and say that his	<b>marriage</b>	is grounded there --	8, 261/ 31
chastity. And then doth	<b>marriage</b>	after the promise made	8, 306/ 14
doth. For since the	<b>marriage</b>	is no marriage . . . it	8, 306/ 19
the marriage is no	<b>marriage</b>	. . . it is but whoredom	8, 306/ 20
whoredom . . . since that his	<b>marriage</b>	, being, as it is	8, 306/ 22
faith unto man in	<b>marriage</b>	. But now goeth Tyndale	8, 403/ 34
mouth as praiseth monks' "	<b>marriages</b>	" and mocketh Christ's sacraments	8, 140/ 27
plain scriptures against the	<b>marriages</b>	made between friars and	8, 508/ 37
these new holy, "spiritual"	<b>married</b>	monks and friars . . . saving	8, 121/ 13
profess never to be	<b>married</b>	, but keep perpetual chastity	8, 306/ 13
after whom she never	<b>married</b>	none; whom she like	8, 372/ 30
standeth the making and	<b>marring</b>	of all the whole	8, 558/ 11
life, the spirit, the	<b>marrow</b>	, and very cause why	8, 46/ 10
life, the spirit, the	<b>marrow</b>	, and very cause why	8, 47/ 18
life, the spirit, the	<b>marrow</b>	, and the very cause	8, 48/ 6
life, the spirit, the	<b>marrow</b>	, and the very cause	8, 49/ 10
to play, as Cherrystone,	<b>Marrow</b>	Bone, Buckle Pit, Spurn	8, 491/ 19
law of God. But,	<b>marry</b>	, on the other side	8, 121/ 24
sin, a monk to	<b>marry</b>	a nun; which thing	8, 134/ 16
the sword. More Yea	<b>marry</b>	-- mark, I pray	8, 135/ 10
feigned and false. But	<b>marry</b>	, now God hath (laud	8, 139/ 15
of his own power?	<b>Marry</b>	, this we say, and	8, 148/ 21
he changeth too. But	<b>marry</b>	, he hath added unto	8, 165/ 12
Yes," and say, "Yes,	<b>marry</b>	be they, both the	8, 231/ 6
that a friar may	<b>marry</b>	a nun by the	8, 260/ 34
It is better to	<b>marry</b>	than to burn." Is	8, 261/ 4
for any man to	<b>marry</b>	-- Tyndale deduceth that	8, 261/ 12
that every man may	<b>marry</b>	though himself have made	8, 261/ 13
may be forbidden to	<b>marry</b>	though he have a	8, 261/ 15
as clearly forbidden to	<b>marry</b>	by the scriptures that	8, 261/ 16
the man forbidden to	<b>marry</b>	that hath a wife	8, 261/ 18
it is better to	<b>marry</b>	than to burn --	8, 261/ 20
for a friar to	<b>marry</b>	than to forbear lechery	8, 261/ 21
Whereby know you that?" "	<b>Marry</b>	, "saith he, "for I	8, 324/ 19
by the mouth. But	<b>marry</b>	, Tyndale hath said yet	8, 552/ 12

wit, the book of	<b>Martin</b>	Luther wherein he teacheth	8, 21/ 20
high spiritual doctor Master	<b>Martin</b>	Luther himself, being specially	8, 47/ 32
so? Go me to	<b>Martin</b>	Luther, the first master	8, 90/ 35
purpose. For his master	<b>Martin</b>	Luther, when Erasmus laid	8, 255/ 29
of the tradition of	<b>Martin</b>	Luther's leman . . . as frame	8, 260/ 30
us, and his master	<b>Martin</b>	too, and Friar Huessgen	8, 300/ 13
that his own master	<b>Martin</b>	Luther (if the work	8, 305/ 28
for false. Tyndale's master	<b>Martin</b>	Luther and all the	8, 341/ 20
anything that his master	<b>Martin</b>	Luther laid and lashed	8, 363/ 21
Tyndale, seeing his master	<b>Martin</b>	Luther in that point	8, 363/ 30
teacheth, after his master	<b>Martin</b>	Luther, that as often	8, 377/ 11
Tyndale and his master	<b>Martin</b>	and his fellows, forasmuch	8, 404/ 14
indeed both Tyndale and	<b>Martin</b>	his master, which believe	8, 415/ 25
saith with his master	<b>Martin</b>	in many places --	8, 486/ 23
-- his own master	<b>Martin</b>	Luther, not only a	8, 493/ 6
them . . . nor his master	<b>Martin</b>	Luther, which, notwithstanding that	8, 495/ 5
that (as Tyndale's master	<b>Martin</b>	Luther saith), evidently and	8, 562/ 38
of "Saint Thomas the	<b>Martyr</b>	." A long work would	8, 10/ 28
they have made a	<b>martyr</b>	. . . when their poisoned books	8, 12/ 20
of "Saint Thomas the	<b>Martyr</b>	," in the vigil of	8, 12/ 30
holy doctor and glorious	<b>martyr</b>	Saint Polycarp, the blessed	8, 12/ 32
wholesome heresies this holy	<b>martyr</b>	held. First, ye shall	8, 13/ 4
Hitton, the devil's stinking	<b>martyr</b>	. . . of whose burning Tyndale	8, 16/ 1
that of this holy "	<b>martyr</b>	" Tyndale hath not so	8, 16/ 13
Saint Pamphilus, the blessed	<b>martyr</b>	) found in Origen's doctrine	8, 152/ 34
cunning doctor and blessed	<b>martyr</b>	, thereupon saith that our	8, 318/ 33
by Scripture that a	<b>martyr</b>	may be saved and	8, 377/ 4
calleth them murderers and	<b>martyr-quellers</b>	-- dissembling that the	8, 28/ 4
'hangmen,''	<b>martyr-quellers</b>	,' and ' Christ-killers'	8, 58/ 21
long life a double	<b>martyrdom</b>	(according to the words	8, 53/ 7
to glory of his "	<b>martyrs</b>	" . . . when that their living	8, 24/ 36
had the apostles, the	<b>martyrs</b>	, the confessors, the holy	8, 44/ 15
in God's hands; and	<b>martyrs</b>	have died for God	8, 221/ 17
souls, did there many	<b>martyrs</b>	stand and shed their	8, 269/ 31
other holy saints and	<b>martyrs</b>	who, as Saint Jerome	8, 314/ 5
all the blood of	<b>martyrs</b>	. And whosoever go to	8, 410/ 6
all the blood of	<b>martyrs</b>	. And whosoever goeth unto	8, 413/ 25
all the blood of	<b>martyrs</b>	-- then Tyndale is	8, 414/ 8
that ye shall not	<b>marvel</b>	though Tyndale were ashamed	8, 16/ 9
And yet shall ye	<b>marvel</b>	that Tyndale was so	8, 16/ 10
his church. And no	<b>marvel</b>	was it though he	8, 24/ 12
Howbeit, that is little	<b>marvel</b>	. For indeed he bringeth	8, 110/ 12
woman wotteth how. I	<b>marvel</b>	yet in what place	8, 112/ 33
which thing much I	<b>marvel</b>	of. For the world	8, 121/ 19
need not much to	<b>marvel</b>	though Tyndale and Luther	8, 128/ 1
twain more, which I	<b>marvel</b>	wherefore he now leaveth	8, 133/ 34
anon. But first, I	<b>marvel</b>	me much that Tyndale	8, 145/ 30
whole Catholic Church, I	<b>marvel</b>	why he saith that	8, 146/ 13
made me much to	<b>marvel</b>	what Tyndale had spied	8, 179/ 18
it is more than	<b>marvel</b>	how that ever he	8, 181/ 30

lord." And therefore I	<b>marvel</b>	why he translated In	8, 236/ 4
upon Scripture? It is	<b>marvel</b>	that he deduceth it	8, 261/ 25
places; and therefore I	<b>marvel</b>	so much the more	8, 317/ 4
he saith . . . Tyndale I	<b>marvel</b>	that he had not	8, 332/ 17
to me more than	<b>marvel</b>	that he is not	8, 343/ 1
unto us. And I	<b>marvel</b>	much by what means	8, 462/ 36
Sacrament . . . and that thereupon	<b>marveling</b>	on the manner thereof	8, 110/ 20
working instruments of these	<b>marvelous</b>	cures. And then I	8, 103/ 28
infected that, except the	<b>marvelous</b>	mercy of God, never	8, 120/ 4
proud in beholding the	<b>marvelous</b>	greatness of his revelations	8, 159/ 21
in doing great and	<b>marvelous</b>	miracles, without which many	8, 241/ 25
them though they be	<b>marvelous</b>	. . . and hath the Spirit	8, 246/ 23
the more, and more	<b>marvelous</b>	, miracles that themselves saw	8, 269/ 35
and sacraments, with daily	<b>marvelous</b>	miracles . . . and neither suffereth	8, 275/ 25
his promise by the	<b>marvelous</b>	new sight thereof, or	8, 276/ 25
Scripture; which is a	<b>marvelous</b>	word in mine ear	8, 415/ 2
and call God's high,	<b>marvelous</b>	works illusions and wonders	8, 415/ 20
Surely this is a	<b>marvelous</b>	tale of Tyndale, in	8, 463/ 36
my mind . . . and a	<b>marvelous</b>	difference that he putteth	8, 463/ 37
though these things be	<b>marvelously</b>	well said, and other	8, 81/ 18
of this place may	<b>marvelously</b>	well be said unto	8, 173/ 35
sacraments and ceremonies, are	<b>marvelously</b>	agreeable unto the superstition	8, 291/ 1
discerneth and forbiddeth the	<b>marvels</b>	that appear in crystal	8, 246/ 20
both rejecteth the superstitious	<b>marvels</b>	and worketh the very-faithful	8, 246/ 25
as for miracles or	<b>marvels</b>	done among the Turks	8, 252/ 12
Moses wrought confounded the	<b>marvels</b>	that were wrought by	8, 337/ 7
Jesus, the son of	<b>Mary</b>	, was that Christ. And	8, 464/ 32
the deed of Saint	<b>Mary</b>	Magdalene -- though she	8, 527/ 31
that is to say,	<b>Mary's</b>	adversaries. Then say I	8, 314/ 8
they dance in a	<b>mask</b>	. And thus yet again	8, 201/ 12
friars that neither say	<b>Mass</b>	nor Matins, nor never	8, 11/ 13
cast off Matins and	<b>Mass</b>	and all divine service	8, 13/ 7
only by man. The	<b>Mass</b>	, he said, should never	8, 14/ 33
said that to say	<b>Mass</b>	after the manner of	8, 14/ 34
the end of the	<b>Mass</b>	, which Bilney full devoutly	8, 23/ 33
whether the priest say	<b>Mass</b>	in his gown or	8, 57/ 31
that the priest say	<b>Mass</b>	in his gown as	8, 75/ 12
the ceremonies of the	<b>Mass</b>	, and by the salt	8, 78/ 11
he seeth that the	<b>Mass</b>	is the special thing	8, 108/ 21
make mocks at the	<b>Mass</b>	, whereof these be his	8, 108/ 32
when he goeth to	<b>Mass</b>	, disguiseth himself with a	8, 108/ 34
were present at the	<b>Mass</b>	. . . and no such ceremony	8, 110/ 17
holy ceremonies of the	<b>Mass</b>	. . . but only mocketh the	8, 110/ 36
the Secrets of the	<b>Mass</b>	aloud . . . and also because	8, 111/ 1
hundred years about the	<b>Mass</b>	. . . hath a lewd, beastly	8, 111/ 5
Sacrament is in the	<b>Mass</b>	no sacrifice, none host	8, 111/ 10
fruit of all the	<b>Mass</b>	. These be his very	8, 111/ 12
holy offering in the	<b>Mass</b>	now, the offering of	8, 111/ 32
the Sacrifice of the	<b>Mass</b>	, we be all God's	8, 112/ 21
holy Canon of the	<b>Mass</b>	, because the Sacrament is	8, 113/ 16

Sacrament is in the	<b>Mass</b>	called, as it is	8, 113/ 17
priest doth at the	<b>Mass</b>	make none offering of	8, 114/ 3
very fruit of the	<b>Mass</b>	in which that blessed	8, 114/ 5
he mocketh at the	<b>Mass</b>	, and would have no	8, 115/ 15
They changed also the	<b>Mass</b>	; and soon after that	8, 126/ 1
the priest should say	<b>Mass</b>	, baptize, or hear confession	8, 127/ 4
the virtue of the	<b>Mass</b>	were lost, and that	8, 127/ 7
the Burying of the	<b>Mass</b>	, whereof, our Lord be	8, 142/ 23
neither Matins, Evensong, nor	<b>Mass</b>	-- nor cometh at	8, 162/ 20
of Christ and say	<b>Mass</b>	as well as any	8, 165/ 18
suffer them to say	<b>Mass</b>	, and crieth out upon	8, 190/ 25
of the priest at	<b>Mass</b>	, and many other observances	8, 193/ 15
he beareth to the	<b>Mass</b>	, which himself never saith	8, 198/ 17
to think that the	<b>Mass</b>	may do men any	8, 221/ 8
of Christ and say	<b>Mass</b>	too. How other men	8, 258/ 38
see that if the	<b>Mass</b>	be so necessary as	8, 259/ 8
the altar and say	<b>Mass</b>	in his stead . . . because	8, 259/ 12
Blessed Sacrament at the	<b>Mass</b>	, to the sign of	8, 277/ 7
knew of this word "	<b>Mass</b>	"; neither can any man	8, 314/ 30
Christ's "supper," and not "	<b>Mass</b>	." More Here goeth Tyndale	8, 314/ 33
never knew this word "	<b>Mass</b>	" -- I believe that	8, 315/ 34
that Englishmen call "the	<b>Mass</b>	" . . . Tyndale hath not proved	8, 315/ 36
yet we know "the	<b>Mass</b>	" too, for all that	8, 316/ 2
I doubt not, said	<b>Mass</b>	many a time and	8, 316/ 4
the apostles in the	<b>Mass</b>	prayed for all Christian	8, 316/ 5
and saying of the	<b>Mass</b>	, that shall serve themselves	8, 316/ 15
sacrament . . . nor that the	<b>Mass</b>	doth any man good	8, 316/ 19
they how they say	<b>Mass</b>	. . . which the more sinful	8, 316/ 20
that how to say	<b>Mass</b>	hath been taught the	8, 316/ 26
a manner of saying	<b>Mass</b>	by himself -- I	8, 316/ 31
holy Canon of the	<b>Mass</b>	-- frameth after his	8, 316/ 34
and saying of the	<b>Mass</b>	, in his book of	8, 316/ 35
to consecrate or say	<b>Mass</b>	. . . and that the way	8, 316/ 38
the church in the	<b>Mass</b>	and in other parts	8, 323/ 36
that women may sing	<b>Mass</b>	, and must in time	8, 333/ 22
consecrate, how to say	<b>Mass</b>	, and what thing to	8, 366/ 6
remember her in his	<b>Mass</b>	. Which thing I write	8, 371/ 20
may see that the	<b>Mass</b>	, and praying for souls	8, 371/ 21
dreadful mysteries of the	<b>Mass</b>	should commemoration be made	8, 373/ 15
lucre -- as the	<b>Mass</b>	and the pains of	8, 373/ 34
that to say the	<b>Mass</b>	with the holy Canon	8, 394/ 20
men were baptized, and	<b>Masses</b>	said and the other	8, 224/ 30
he showeth that almsdeed,	<b>Masses</b>	, and Dirges greatly profit	8, 373/ 12
were ashamed of his	<b>master</b>	. And yet shall ye	8, 16/ 10
his wife, Tyndale's own	<b>master</b>	and mistress, the chief	8, 47/ 25
own high spiritual doctor	<b>Master</b>	Martin Luther himself, being	8, 47/ 32
them before by Tyndale's	<b>master</b>	. . . became all unruly and	8, 55/ 27
Tyndale and his spiritual	<b>master</b>	this manner of love	8, 56/ 24
that he and his	<b>master</b>	writeth elsewhere, and himself	8, 56/ 36
matter . . . or, as your	<b>master</b>	did in Almaine, to	8, 59/ 2

it. Tyndale and his	<b>master</b>	be wont to cry	8, 63/ 28
confound Tyndale and his	<b>master</b>	Luther with all their	8, 70/ 3
Son of Man is	<b>master</b>	and lord even over	8, 73/ 30
is in such wise	<b>master</b>	and lord of the	8, 73/ 32
ever himself or his	<b>master</b>	, either, could say to	8, 86/ 9
yet, that was Tyndale's	<b>master</b>	, as lewd as he	8, 88/ 19
Martin Luther, the first	<b>master</b>	of Tyndale in this	8, 90/ 35
him Luther, his own	<b>master</b>	. . . which in his book	8, 113/ 30
may do as their	<b>master</b>	hath: say the contrary	8, 115/ 8
wine, "God thank you,	<b>Master</b>	Winer, for your good	8, 121/ 10
Here Tyndale followeth his	<b>master</b>	Luther, that would have	8, 122/ 31
and Tyndale with his	<b>master</b>	and his fond fellowship	8, 138/ 1
signification more that Tyndale's	<b>master</b>	hath made a "church	8, 163/ 10
First I say that	<b>Master</b>	More must not needs	8, 168/ 13
argued thus -- "If	<b>Master</b>	More will grant me	8, 168/ 38
granted to be made	<b>Master</b>	of Art. And thus	8, 203/ 21
gave witness with his	<b>Master</b>	in his heart and	8, 228/ 25
that he and his	<b>master</b>	, and all their whole	8, 242/ 12
evil purpose. For his	<b>master</b>	Martin Luther, when Erasmus	8, 255/ 29
be the special inward	<b>master</b>	: he hath provided the	8, 256/ 35
false shrew for his	<b>master</b>	, provided yet wilyly somewhat	8, 257/ 21
plainly false which his	<b>master</b>	Luther and himself too	8, 257/ 23
written!": might not the	<b>master</b>	say that his men	8, 263/ 16
you believe that our	<b>master</b>	Christ passed in pride	8, 268/ 26
heathen, for mocking," saith	<b>Master</b>	More. I pray you	8, 290/ 28
a happy hap for	<b>Master</b>	Tyndale -- that it	8, 291/ 6
-- that it happed	<b>Master</b>	More, with the laying	8, 291/ 7
slender cause, to minister	<b>Master</b>	Tyndale so much pleasant	8, 291/ 8
tell us, and his	<b>master</b>	Martin too, and Friar	8, 300/ 13
also that his own	<b>master</b>	Martin Luther (if the	8, 305/ 27
word of Saint John's	<b>master</b>	, our Savior Christ himself	8, 312/ 20
scholar, he seeth his	<b>master</b>	made a fool therein	8, 317/ 5
both concerning Tyndale's great	<b>master</b>	Antichrist (though Tyndale and	8, 337/ 36
knoweth for false. Tyndale's	<b>master</b>	Martin Luther and all	8, 341/ 20
the Maccabees, and his	<b>master</b>	by Saint James' epistle	8, 346/ 30
elsewhere written (by his	<b>master</b>	, or himself, or any	8, 347/ 11
the testament of his	<b>master</b>	, Antichrist. And therefore that	8, 357/ 11
that anything that his	<b>master</b>	Martin Luther laid and	8, 363/ 21
therefore Tyndale, seeing his	<b>master</b>	Martin Luther in that	8, 363/ 30
out all that his	<b>master</b>	had brought in for	8, 363/ 32
Tyndale teacheth, after his	<b>master</b>	Martin Luther, that as	8, 377/ 11
that Tyndale and his	<b>master</b>	Martin and his fellows	8, 404/ 14
Tyndale and Martin his	<b>master</b>	, which believe of Christ's	8, 415/ 25
a false conclusion that	<b>Master</b>	More holdeth, how that	8, 419/ 4
teacheth plainly, after his	<b>master</b>	Luther, as ye have	8, 472/ 29
This doctrine of his	<b>master</b>	and his own hath	8, 473/ 13
principal ground, whereabouts his	<b>master</b>	and himself have taken	8, 473/ 32
fair fortune had Tyndale's	<b>master</b>	there, of whom he	8, 483/ 6
he saith with his	<b>master</b>	Martin in many places	8, 486/ 23
about to play the	<b>master</b>	, and set all the	8, 490/ 34

lesson as a good	<b>master</b>	teacheth his young children	8, 491/ 3
to school with his	<b>master</b>	with three stripes for	8, 491/ 21
upon our lesson that	<b>Master</b>	Tyndale teacheth us, and	8, 492/ 17
acquaintance -- his own	<b>master</b>	Martin Luther, not only	8, 493/ 6
in them . . . nor his	<b>master</b>	Martin Luther, which, notwithstanding	8, 495/ 5
doctrine, and before unheard,	<b>Master</b>	Tyndale teacheth us of	8, 498/ 36
that so wise a	<b>master</b>	as our Savior was	8, 513/ 30
learned Tyndale of his	<b>master</b>	Luther . . . which at Worms	8, 514/ 6
and tumble, and his	<b>master</b>	and he there lie	8, 552/ 35
not fail. "Yes," saith	<b>Master</b>	More, "it failed in	8, 553/ 9
and that (as Tyndale's	<b>master</b>	Martin Luther saith), evidently	8, 562/ 37
works and Luther his	<b>master's</b>	too. But God, although	8, 55/ 14
agree them, against his	<b>master's</b>	rule. Howbeit, Tyndale hath	8, 94/ 17
doth Tyndale, after his	<b>master's</b>	doctrine, jest and rail	8, 108/ 31
and set forth his	<b>master's</b>	former error again. For	8, 123/ 1
boy writeth in his	<b>master's</b>	shop . . . but as it	8, 271/ 33
nothing acknown of his	<b>master's</b>	folly, but divineth and	8, 318/ 20
fulfill and obey their	<b>master's</b>	lawful commandments that if	8, 354/ 25
and stayeth at his	<b>master's</b>	whistling, and suffereth his	8, 455/ 33
dance, too, after their	<b>master's</b>	pipe; such an effectual	8, 515/ 11
of theirs should be	<b>mastered</b>	, and they borne up	8, 526/ 33
hugger-mugger, by some shrewd	<b>masters</b>	that keep them for	8, 5/ 37
and under as cunning	<b>masters</b>	, as some of them	8, 25/ 35
used among all the	<b>masters</b>	of that whole holy	8, 40/ 28
of the leaders and	<b>masters</b>	of the Christian faith	8, 368/ 24
have done a great	<b>mastery</b>	, and say they have	8, 12/ 19
man. It is no	<b>mastery</b>	for him to make	8, 182/ 17
can do such a	<b>mastery</b>	as no true man	8, 534/ 6
drew up Cerberus, the	<b>mastiff</b>	of hell, into the	8, 33/ 35
to be able to	<b>match</b>	therewith that he is	8, 226/ 21
Tyndale may make a	<b>match</b>	!), I shall show you	8, 229/ 14
Turks be able to	<b>match</b>	our church in miracles	8, 252/ 6
Rochester, and I --	<b>matched</b>	with Father Frith alone	8, 34/ 13
begin once to be	<b>matches</b>	, they shall not fail	8, 28/ 25
and we made their	<b>matches</b>	in that manner wise	8, 538/ 7
same devil (or his	<b>mate</b>	) that made Collins mad	8, 559/ 7
the very substance of	<b>material</b>	bread and wine; and	8, 15/ 25
neither say Mass nor	<b>Matins</b>	, nor never come at	8, 11/ 13
and Zwingli, cast off	<b>Matins</b>	and Mass and all	8, 13/ 7
at all -- neither	<b>Matins</b>	, Evensong, nor Mass --	8, 162/ 20
as to liken the	<b>Matins</b>	that men sing at	8, 277/ 6
villained the Sacrament of	<b>Matrimony</b>	-- then would they	8, 11/ 18
spoken in English. Of	<b>Matrimony</b>	, whether it were a	8, 14/ 18
for good and lawful	<b>matrimony</b>	. If Tyndale grant that	8, 45/ 4
wit, Confirmation, Penance, Order,	<b>Matrimony</b>	, and Aneling. Tyndale That	8, 83/ 29
them both alike. Of	<b>Matrimony</b>	Tyndale Matrimony, saith he	8, 84/ 28
alike. Of Matrimony Tyndale	<b>Matrimony</b>	, saith he, was ordained	8, 84/ 30
God. If they call	<b>matrimony</b>	a sacrament because the	8, 85/ 1
useth the similitude of	<b>matrimony</b>	to express the marriage	8, 85/ 2
This holy sacrament of	<b>Matrimony</b>	was begun by God	8, 85/ 7

in that coupling of	<b>matrimony</b>	(if they couple in	8, 85/ 16
holy significations saith that	<b>matrimony</b>	is a great sacrament	8, 85/ 36
now saith -- that	<b>matrimony</b>	, whereas Saint Paul saith	8, 86/ 12
that still folk took	<b>matrimony</b>	for a sacrament, and	8, 86/ 18
the world himself a	<b>matrimony</b>	of his own making	8, 86/ 23
lechery, and call it	<b>matrimony</b>	. The old heretics did	8, 119/ 16
honest wedlock and lawful	<b>matrimony</b>	. Tyndale Judge whether their	8, 131/ 21
for good and lawful	<b>matrimony</b>	, that they have thereby	8, 139/ 20
heresy of friars' filthy "	<b>matrimony</b>	" giveth us so plain	8, 139/ 35
for good and lawful	<b>matrimony</b>	: I nothing fear your	8, 140/ 24
a show of holy	<b>matrimony</b>	Friar Luther and Cate	8, 180/ 3
consecration; likewise as in	<b>Matrimony</b>	and Baptism both, be	8, 197/ 21
saith they forbid all	<b>matrimony</b>	, because they forbid the	8, 202/ 17
that Confirmation, Priesthood, and	<b>Matrimony</b>	be holy sacraments --	8, 253/ 23
son." And as for	<b>matrimony</b>	. . . he saith that Saint	8, 253/ 29
Hebrews as plainly. Of	<b>Matrimony</b>	and Priesthood, Saint Paul	8, 295/ 11
work of wedlock in	<b>Matrimony</b>	: therefore the Church taketh	8, 306/ 11
is, both Priesthood and	<b>Matrimony</b>	-- and besides that	8, 306/ 24
nuns and call it	<b>matrimony</b>	, and thus make mocks	8, 337/ 21
their whoredom for honest	<b>matrimony</b>	. These be the things	8, 358/ 37
Extreme Unction, Order, and	<b>Matrimony</b>	. . . but Baptism also, and	8, 414/ 13
lechery under pretense of	<b>matrimony</b>	-- and for their	8, 437/ 27
the parties in faithful	<b>matrimony</b>	, they mean not that	8, 439/ 6
and defend for lawful	<b>matrimony</b>	their filthy life that	8, 495/ 8
his rehearsal of the	<b>matter</b>	. . . wherein he maketh the	8, 7/ 35
that answer is the	<b>matter</b>	of my present book	8, 8/ 10
abjuration. But howsoever the	<b>matter</b>	was . . . Burt by his	8, 18/ 18
Sir, as for the	<b>matter</b>	that ye would have	8, 18/ 23
so far in the	<b>matter</b>	that it may be	8, 18/ 26
no further in the	<b>matter</b>	. . . but even as a	8, 18/ 28
go forth in your	<b>matter</b>	boldly and put them	8, 18/ 29
to meddle with the	<b>matter</b>	. . . saying that being a	8, 25/ 20
I should leave the	<b>matter</b>	wholly unto divines. Surely	8, 25/ 22
made to minister them	<b>matter</b>	unto their jesting, scoffing	8, 26/ 6
And for because the	<b>matter</b>	is long, and my	8, 33/ 17
world," make you that	<b>matter</b>	so lightsome, and so	8, 34/ 3
as earnest as the	<b>matter</b>	is, who can forbear	8, 42/ 23
nor meant any such	<b>matter</b>	. . . or, as your master	8, 59/ 2
for us in this	<b>matter</b>	of fasting; but these	8, 69/ 10
have spoken of this	<b>matter</b>	somewhat the more at	8, 70/ 4
desert . . . he endeth that	<b>matter</b>	with this great, weighty	8, 72/ 25
like Tyndale in this	<b>matter</b>	the worse both for	8, 74/ 35
Law this was less	<b>matter</b>	, for that was the	8, 80/ 9
convenient similitude for the	<b>matter</b>	shall say very well	8, 81/ 3
But Tyndale amendeth the	<b>matter</b>	, and saith it is	8, 88/ 25
of Tyndale in this	<b>matter</b>	, though now his scholar	8, 90/ 36
this is; for this	<b>matter</b>	may be soon eased	8, 92/ 27
shall understand all the	<b>matter</b>	well enough, ye wot	8, 92/ 30
this made for the	<b>matter</b>	? How had this proved	8, 97/ 12
some doctors reckon the	<b>matter</b>	the more easy in	8, 103/ 32

too. Howbeit, in this	<b>matter</b>	, whether that the sacraments	8, 104/ 18
a mile from the	<b>matter</b>	. And how hath the	8, 108/ 2
at all the whole	<b>matter</b>	-- both at the	8, 110/ 28
mockishly of such a	<b>matter</b>	as he doth. For	8, 114/ 22
so meet for the	<b>matter</b>	, and written by so	8, 128/ 15
your judgment in this	<b>matter</b>	. For I make me	8, 140/ 24
the man defendeth the	<b>matter</b>	-- in such wise	8, 144/ 8
First, to induce the	<b>matter</b>	as though he went	8, 144/ 16
weight of all our	<b>matter</b>	dependeth. And that is	8, 145/ 34
it toucheth most the	<b>matter</b>	. For as for that	8, 146/ 7
that marreth all his	<b>matter</b>	. For I say surely	8, 151/ 36
my part in this	<b>matter</b>	more than a thousand	8, 152/ 7
with me in this	<b>matter</b>	, he seemed at the	8, 152/ 10
even in this same	<b>matter</b>	, about the time of	8, 152/ 17
but did in this	<b>matter</b>	like and allow him	8, 153/ 14
Church, so in this	<b>matter</b>	he hath well declared	8, 153/ 18
weight of all the	<b>matter</b>	hangeth, go nearer unto	8, 153/ 31
much proof for this	<b>matter</b>	; for that God was	8, 155/ 5
it ministereth rather much	<b>matter</b>	of doubt and of	8, 155/ 33
understandeth nothing what the	<b>matter</b>	meaneth. Now, yet once	8, 158/ 8
which was all the	<b>matter</b>	that Saint Paul spoke	8, 161/ 4
as then represented the	<b>matter</b>	? But that maketh nothing	8, 171/ 8
was there in this	<b>matter</b>	no cause for me	8, 176/ 36
very meet for the	<b>matter</b>	, of men much like	8, 180/ 27
Tyndale hath amended his	<b>matter</b>	. Tyndale And in that	8, 182/ 10
the circumstance of the	<b>matter</b>	so lead him to	8, 186/ 11
now standeth all the	<b>matter</b>	in this which he	8, 188/ 9
for to make this	<b>matter</b>	likely, he is fain	8, 189/ 34
go far from the	<b>matter</b>	. The truth is that	8, 193/ 5
questions be to the	<b>matter</b>	of much less necessity	8, 194/ 15
Confirmation it is the	<b>matter</b>	of a holy sacrament	8, 194/ 22
any more to the	<b>matter</b>	than from whence the	8, 195/ 11
done in some one	<b>matter</b>	thrice. To the matter	8, 197/ 16
matter thrice. To the	<b>matter</b>	I say, therefore, that	8, 197/ 17
never meet with the	<b>matter</b>	. Tyndale Yet saith he	8, 200/ 3
more proper for the	<b>matter</b>	than this indifferent word	8, 201/ 29
neighbor's daughter. More This	<b>matter</b>	is somewhat amended here	8, 202/ 7
he may make a	<b>matter</b>	of virtue or a	8, 204/ 23
of virtue or a	<b>matter</b>	of vice, as him	8, 204/ 23
with Tyndale for the	<b>matter</b>	; nor at every lewd	8, 206/ 30
more from the very	<b>matter</b>	itself: that is to	8, 207/ 5
thing -- and the	<b>matter</b>	itself meaneth a willingly	8, 207/ 7
of all for the	<b>matter</b>	, since that confessing and	8, 207/ 23
behavior that serveth the	<b>matter</b>	than the property of	8, 207/ 28
folly. But, now, the	<b>matter</b>	standeth not therein at	8, 211/ 14
but because of the	<b>matter</b>	. For this grieveth Luther	8, 211/ 15
ween to make the	<b>matter</b>	more easy because he	8, 215/ 28
to ease all the	<b>matter</b>	by this -- that	8, 215/ 36
he bringeth to the	<b>matter</b>	, after his two years'	8, 218/ 31
therefore, since all the	<b>matter</b>	standeth in this point	8, 221/ 23

Tyndale cometh to the	<b>matter</b>	, the further he fleeth	8, 223/ 29
so show you the	<b>matter</b>	that every child shall	8, 223/ 34
well ripened in the	<b>matter</b>	, may ween that Tyndale	8, 224/ 21
words nothing touching the	<b>matter</b>	for any reproof of	8, 227/ 4
and far from the	<b>matter</b>	, but only to show	8, 227/ 24
and thrown all his	<b>matter</b>	in the mire. Yet	8, 227/ 26
it be no great	<b>matter</b>	. . . yet I have thought	8, 231/ 8
means to write true	<b>matter</b>	, I would have him	8, 231/ 11
But now to the	<b>matter</b>	itself. Ye see that	8, 231/ 13
and then were the	<b>matter</b>	open and plain. For	8, 231/ 29
away and maketh the	<b>matter</b>	open which of the	8, 236/ 14
yet in this great	<b>matter</b>	I would rather in	8, 236/ 16
strength, and then the	<b>matter</b>	showeth that the Greek	8, 237/ 16
their treating of the	<b>matter</b>	, suffereth them with good	8, 247/ 17
Christian reader, unto that	<b>matter</b>	which is undoubtedly one	8, 253/ 3
forasmuch, therefore, as the	<b>matter</b>	of this chapter, wherein	8, 254/ 3
serveth much for our	<b>matter</b>	against Tyndale, that contendeth	8, 258/ 25
then without miracles the	<b>matter</b>	is safe enough . . . and	8, 265/ 5
yourselves judges of the	<b>matter</b>	, I shall now call	8, 269/ 3
sophistical equivocation. For our	<b>matter</b>	is not of "scripture	8, 271/ 32
should he make his	<b>matter</b>	. For if sacraments were	8, 277/ 38
is all his whole	<b>matter</b>	grounded, let him prove	8, 279/ 21
wise temperance of the	<b>matter</b>	: that he saith for	8, 283/ 26
Tyndale so much pleasant	<b>matter</b>	of replication. For if	8, 291/ 8
hath occasion of much	<b>matter</b>	and winneth much worship	8, 291/ 12
and faith of the	<b>matter</b>	, were the writing never	8, 292/ 29
-- be for this	<b>matter</b>	so plain against Tyndale	8, 297/ 1
to speak in this	<b>matter</b>	so solemnly and handle	8, 304/ 14
far off from the	<b>matter</b>	; as I have touched	8, 306/ 35
that it seemeth the	<b>matter</b>	to be gathered by	8, 307/ 2
well, as for this	<b>matter</b>	. . . since I have sufficiently	8, 309/ 15
or believed. In which	<b>matter</b>	, as I say, since	8, 309/ 28
his part in this	<b>matter</b>	besides . . . that ye may	8, 309/ 31
he hath in this	<b>matter</b>	upon which the great	8, 309/ 39
blaspheme her in this	<b>matter</b>	of another fashion . . . as	8, 313/ 15
in his mind no	<b>matter</b>	whether the thing be	8, 318/ 4
so enmeshed in this	<b>matter</b>	, when the King's Highness	8, 318/ 5
or out made no	<b>matter</b>	, because, he said, it	8, 318/ 10
thing impertinent to the	<b>matter</b>	. . . so that by him	8, 318/ 11
Then finisheth he this	<b>matter</b>	with a proper taunt	8, 319/ 23
Sabbath -- a great	<b>matter</b>	! We be lords over	8, 320/ 6
day a very slight	<b>matter</b>	. And because that our	8, 320/ 17
he hath entered a	<b>matter</b>	that he cannot end	8, 326/ 5
shall it hurt the	<b>matter</b>	though I bear a	8, 328/ 19
my purpose in this	<b>matter</b>	. And therefore, since I	8, 330/ 28
God, and of the	<b>matter</b>	, and of the word	8, 339/ 15
special title for the	<b>matter</b>	-- he bringeth in	8, 347/ 9
be yet in this	<b>matter</b>	less to the purpose	8, 348/ 26
their purpose in our	<b>matter</b>	? May Christian men do	8, 350/ 1
well to furnish his	<b>matter</b>	. For first, as for	8, 355/ 22

purpose nothing advance the	<b>matter</b>	. For when Saint Augustine	8, 356/ 15
law made of such	<b>matter</b>	, let him rehearse it	8, 357/ 26
And therefore in the	<b>matter</b>	of the liberty of	8, 362/ 22
and predestination, and the	<b>matter</b>	of faith and good	8, 362/ 23
also, that in the	<b>matter</b>	of good works those	8, 363/ 4
no purpose in this	<b>matter</b>	against the sacraments, or	8, 363/ 24
brought in for the	<b>matter</b>	. Then was there yet	8, 363/ 33
nothing serve for his	<b>matter</b>	. For he saw well	8, 364/ 7
can say in this	<b>matter</b>	-- either himself or	8, 364/ 24
Rochester in the selfsame	<b>matter</b>	that we have now	8, 367/ 10
fathers were in this	<b>matter</b>	of his mind . . . but	8, 367/ 21
rehearsed in the same	<b>matter</b>	in his book against	8, 367/ 30
would, perchance, color this	<b>matter</b>	by certain subtleties, and	8, 369/ 26
that preserveth still the	<b>matter</b>	though he let go	8, 374/ 23
he concludeth all the	<b>matter</b>	at once . . . and that	8, 386/ 12
lightsome than unlike the	<b>matter</b>	that he resembleth them	8, 386/ 15
very far from this	<b>matter</b>	. Yet are there also	8, 392/ 16
therefore, to give his	<b>matter</b>	more light, had showed	8, 392/ 21
the best of his	<b>matter</b>	. . . and then see whether	8, 392/ 24
effect all the whole	<b>matter</b>	and purpose of his	8, 393/ 8
to serve in this	<b>matter</b>	to any substantial purpose	8, 393/ 37
false?" "It maketh no	<b>matter</b>	, " saith he, "though ye	8, 396/ 35
question. For to this	<b>matter</b>	it is enough that	8, 398/ 3
remnant of his goodly	<b>matter</b>	. Tyndale This faith have	8, 399/ 28
then, as though the	<b>matter</b>	were well and sufficiently	8, 413/ 19
no place in this	<b>matter</b>	, in which he reproveth	8, 413/ 34
by mangling of his	<b>matter</b>	and rehearsing him by	8, 418/ 26
plain and clear a	<b>matter</b>	almost a lost labor	8, 429/ 11
nothing pertaining to the	<b>matter</b>	, against a great many	8, 434/ 7
great difference in this	<b>matter</b>	as there is between	8, 436/ 26
knitteth up all his	<b>matter</b>	with a quip against	8, 443/ 5
himself and coloring his	<b>matter</b>	from knowledge. And therefore	8, 445/ 19
he meaneth in this	<b>matter</b>	: whether he mean that	8, 445/ 32
so set forth the	<b>matter</b>	, in this book of	8, 448/ 24
not yet maintain his	<b>matter</b>	. For though that a	8, 451/ 1
remembrance that all his	<b>matter</b>	standeth only in this	8, 460/ 29
own handling of this	<b>matter</b>	, here utterly destroyed and	8, 473/ 14
should in such a	<b>matter</b>	believe the authority of	8, 475/ 31
Tyndale is in this	<b>matter</b>	so caught in a	8, 479/ 5
of all the whole	<b>matter</b>	. For ye will remember	8, 479/ 24
remember that all our	<b>matter</b>	in this book is	8, 479/ 25
destroyed all his whole	<b>matter</b>	. For as touching his	8, 480/ 10
such as maketh no	<b>matter</b>	unto the Scripture . . . He	8, 480/ 28
such as make no	<b>matter</b>	to salvation. For everything	8, 480/ 38
examples anything touch the	<b>matter</b>	. For whereas he should	8, 490/ 14
he diminisheth all the	<b>matter</b>	and maketh it much	8, 490/ 28
and meet for the	<b>matter</b>	, as in whom may	8, 492/ 13
Tyndale much with that	<b>matter</b>	. I would that in	8, 497/ 20
very far from his	<b>matter</b>	. But now taking him	8, 498/ 32
reasons in this great	<b>matter</b>	so small that a	8, 502/ 4

to treat of this	<b>matter</b>	more at long with	8, 502/ 6
is an argument or	<b>matter</b>	of things that appear	8, 509/ 17
once moved of a	<b>matter</b>	, the will, as it	8, 510/ 23
willing, to touch this	<b>matter</b>	more fully -- and	8, 512/ 17
But Tyndale in this	<b>matter</b>	, when he hath told	8, 514/ 18
yet handleth he the	<b>matter</b>	so that a man	8, 520/ 26
of handling of the	<b>matter</b>	, we might clearly perceive	8, 521/ 34
ground of a great	<b>matter</b>	concerning the order of	8, 522/ 15
Tyndale's intent in this	<b>matter</b>	by which he excuseth	8, 528/ 13
goeth forth in his	<b>matter</b>	that he buildeth upon	8, 528/ 23
Against which, if the	<b>matter</b>	were worth the argument	8, 531/ 19
when he broke the	<b>matter</b>	to her, when he	8, 536/ 12
another chapter by like	<b>matter</b>	, if he were so	8, 537/ 25
Tyndale, all the whole	<b>matter</b>	. . . both that David agreed	8, 538/ 29
saith more against his	<b>matter</b>	than we that impugn	8, 541/ 30
first told of the	<b>matter</b>	. But ever cometh Tyndale	8, 546/ 23
a mile from the	<b>matter</b>	. For well ye wot	8, 550/ 16
and not upon the	<b>matter</b>	, which he will not	8, 551/ 5
then, thus handling the	<b>matter</b>	, he is not ashamed	8, 551/ 32
us as for the	<b>matter</b>	. For in those words	8, 552/ 18
and I, in the	<b>matter</b>	. . . we will for this	8, 552/ 24
and boasteth in this	<b>matter</b>	, that he hath in	8, 553/ 3
good reader, feeling his	<b>matter</b>	very faint and feeble	8, 553/ 24
nothing near to the	<b>matter</b>	when the place in	8, 554/ 23
place, to which this	<b>matter</b>	much more appertaineth --	8, 554/ 32
of all the whole	<b>matter</b>	. For whereas our Savior	8, 558/ 11
pith of all the	<b>matter</b>	hangeth. I will not	8, 559/ 3
purpose, all his whole	<b>matter</b>	perverted, and quite overturned	8, 559/ 34
mock, laid all his	<b>matter</b>	in the mire. The	8, 559/ 36
this chapter, another new	<b>matter</b>	: that is to wit	8, 560/ 8
pertinent properly to this	<b>matter</b>	, and reproved in mine	8, 561/ 14
and whereupon all the	<b>matter</b>	most especially dependeth . . . that	8, 561/ 17
thereabout goeth all his	<b>matter</b>	); and well ye wot	8, 562/ 23
Tyndale maketh all his	<b>matter</b>	, and abhorreth every word	8, 562/ 30
to have left that	<b>matter</b>	untouched. For both is	8, 563/ 1
it belonging to the	<b>matter</b>	of the title! Then	8, 564/ 11
it also toward the	<b>matter</b>	-- that is to	8, 564/ 16
taketh for a small	<b>matter</b>	, because they be no	8, 564/ 28
whereupon all his whole	<b>matter</b>	hangeth . . . and let his	8, 569/ 22
nothing maketh for his	<b>matter</b>	, but utterly clear against	8, 571/ 11
heresies . . . and left the	<b>matter</b>	not unproved only, but	8, 572/ 30
himself hath overthrown his	<b>matter</b>	. . . and shall show you	8, 572/ 36
learning, if that these	<b>matters</b>	were very doubtful and	8, 25/ 23
they might seem thereby	<b>matters</b>	of great doubt and	8, 25/ 25
learning. But, now, the	<b>matters</b>	being so plain, evident	8, 25/ 28
see not hitherto these	<b>matters</b>	handled in such wise	8, 25/ 36
the name of these	<b>matters</b>	utterly put in oblivion	8, 35/ 17
not in such mad	<b>matters</b>	meddle with the very	8, 41/ 23
mocks of all such	<b>matters</b>	, and all their holy	8, 64/ 38
of those reasons in	<b>matters</b>	of the sacraments, which	8, 101/ 18

so bringeth all his	<b>matters</b>	in conclusion to that	8, 108/ 15
which the Greeks in	<b>matters</b>	of doubt and question	8, 131/ 7
his handling of these	<b>matters</b>	full of malice and	8, 133/ 22
which wrote of these	<b>matters</b>	so many hundred years	8, 134/ 8
these men and their	<b>matters</b>	every man himself with	8, 139/ 11
together to common upon	<b>matters</b>	of judgment or policy	8, 170/ 7
their assembly for such	<b>matters</b>	called by none other	8, 171/ 6
signifieth "Christ's faith" in	<b>matters</b>	of the faith; so	8, 199/ 14
he would in the	<b>matters</b>	of virtue and Christian	8, 201/ 6
altered and changed in	<b>matters</b>	of great weight, maliciously	8, 357/ 7
things to prove their	<b>matters</b>	by those texts that	8, 362/ 21
point of their mischievous	<b>matters</b>	than Tyndale's own words	8, 480/ 17
thereupon dependeth many great	<b>matters</b>	. Yet doth he not	8, 565/ 6
in the Gospel of	<b>Matthew</b>	, where he saith that	8, 64/ 33
in the seventeenth of	<b>Matthew</b>	, where he saith, "This	8, 69/ 12
in the sixth of	<b>Matthew</b>	and spoken by the	8, 69/ 26
in the Gospel of	<b>Matthew</b>	. But I speak of	8, 213/ 22
of his brethren do,	<b>Matthew</b>	in the last --	8, 332/ 18
in the twenty-third of	<b>Matthew</b>	, where he saith, "Upon	8, 351/ 18
in the fifteenth of	<b>Matthew</b>	-- but forbidding them	8, 352/ 11
the Gospel of Saint	<b>Matthew</b>	, the twelfth chapter; and	8, 426/ 19
the blessed apostle Saint	<b>Matthias</b>	, the twenty-third day of	8, 12/ 31
set in on Saint	<b>Matthias'</b>	Eve, by the name	8, 10/ 28
with another man's charge,	<b>maugre</b>	his teeth to whom	8, 357/ 33
foolish variance, at last,	<b>maugre</b>	his teeth, against his	8, 494/ 38
up thereby, in manner,	<b>maugre</b>	their teeth, which is	8, 526/ 33
that Christ at his	<b>Maundy</b>	turned into his Blood	8, 195/ 13
Supper of Christ, his	<b>Maundy</b>	with his apostles . . . in	8, 312/ 4
the Consecration at Christ's	<b>Maundy</b>	. He must also put	8, 334/ 8
whereof Christ at his	<b>Maundy</b>	gave example and commandment	8, 375/ 26
after in a fish's	<b>maw</b>	, that therefore he never	8, 534/ 1
the Blessed Sacrament; robbed,	<b>mayhemmed</b>	, and murdered many good	8, 482/ 28
senate," but either into "	<b>mayor</b>	and aldermen" or percase	8, 186/ 10
him to it) into "	<b>mayor</b>	, aldermen, and common council	8, 186/ 12
every evil officer --	<b>mayor</b>	, bailiff, constable, or sheriff	8, 198/ 11
it were, in a	<b>maze</b>	, and come to the	8, 397/ 16
manner of virtues: I	<b>mean</b>	unbelief, false faith, and	8, 2/ 26
men neither say nor	<b>mean</b>	so evil as they	8, 26/ 20
Tyndale's interpreter; he may	<b>mean</b>	diverse ways, but which	8, 31/ 26
should wit what they	<b>mean</b>	. But I trust to	8, 33/ 33
translated: the books, I	<b>mean</b>	, of the Holy Scripture	8, 65/ 2
would peradventure seem to	<b>mean</b>	none other but that	8, 83/ 12
since he must needs	<b>mean</b>	at the time of	8, 93/ 3
for if he should	<b>mean</b>	no more but that	8, 93/ 3
say Tyndale must needs	<b>mean</b>	, therefore, that for these	8, 93/ 9
for all this, not	<b>mean</b>	anything against these holy	8, 110/ 35
what all those ceremonies	<b>mean</b>	. Surely there needeth no	8, 111/ 2
earth to be a	<b>mean</b>	for us unto God	8, 111/ 23
that should be a	<b>mean</b>	between God and the	8, 112/ 1
now no priest as	<b>mean</b>	between God and us	8, 112/ 16

without asking what they	<b>mean</b>	, or desiring to know	8, 126/ 19
with his." If he	<b>mean</b>	the pope with his	8, 130/ 23
Church. But if he	<b>mean</b>	by "the pope and	8, 130/ 26
church all truth; I	<b>mean</b>	all truth necessary, as	8, 132/ 8
as though he would	<b>mean</b>	it for the whole	8, 146/ 10
in speaking would so	<b>mean</b>	. But this darkness useth	8, 147/ 7
of Tyndale whether he	<b>mean</b>	the word written or	8, 149/ 16
ween, so mad to	<b>mean</b>	only the priests, how	8, 163/ 30
so? Did Saint Paul	<b>mean</b>	so? Did the Jews	8, 173/ 32
speak against, except Tyndale	<b>mean</b>	by this "open truth	8, 179/ 31
himself -- heretics, I	<b>mean</b>	, of old time, and	8, 180/ 28
him what he might	<b>mean</b>	. He will haply say	8, 183/ 33
doubt also, whether it	<b>mean</b>	good or evil, but	8, 198/ 34
so that when we	<b>mean</b>	a false faith, we	8, 199/ 15
the heart": whether he	<b>mean</b>	that whoso repenteth in	8, 214/ 30
liveth. And if he	<b>mean</b>	in the first manner	8, 214/ 35
again. Now, if he	<b>mean</b>	in the second manner	8, 215/ 3
-- false heretics, I	<b>mean</b>	, that by the word	8, 228/ 29
or what horse I	<b>mean</b>	. For if I would	8, 229/ 32
wotteth well that I	<b>mean</b>	a certain, special man	8, 229/ 35
certain man as they	<b>mean</b>	of. But yet shall	8, 234/ 18
or heretics. If he	<b>mean</b>	paynims or Turks, then	8, 265/ 11
is false. If he	<b>mean</b>	heretics, he goeth almost	8, 265/ 14
confounding" them. Whether he	<b>mean</b>	that the true preacher	8, 265/ 26
ashamed? Now, if he	<b>mean</b>	that the true preacher	8, 265/ 33
such as Tyndale must	<b>mean</b>	but if he go	8, 271/ 31
write. More If he	<b>mean</b>	of spiritual revelations, it	8, 272/ 38
that many a more	<b>mean</b>	wit hath found since	8, 273/ 5
we do . . . which yet	<b>mean</b>	not as Tyndale doth	8, 293/ 3
the thing that they	<b>mean</b>	; and that albeit that	8, 293/ 8
of Tyndale whether he	<b>mean</b>	that of any of	8, 296/ 6
Christ himself. If he	<b>mean</b>	the first way --	8, 296/ 17
other twain. If he	<b>mean</b>	of the second manner	8, 296/ 21
hangeth. Now, if he	<b>mean</b>	in the third fashion	8, 297/ 6
the soul; if Tyndale	<b>mean</b>	in this manner --	8, 297/ 13
well. Now, if he	<b>mean</b>	by "we" all we	8, 322/ 37
unto men of the	<b>mean</b>	sort . . . though some such	8, 342/ 22
And that he should	<b>mean</b>	not only the precepts	8, 353/ 13
Testament" -- if he	<b>mean</b>	the testament of Christ	8, 357/ 3
them -- such, I	<b>mean</b>	, as are through Christendom	8, 370/ 26
pope's "generation." If he	<b>mean</b>	his carnal kindred, or	8, 386/ 22
cannot err. If he	<b>mean</b>	by "the pope and	8, 386/ 27
have declared whether he	<b>mean</b>	elect and chosen as	8, 391/ 8
or else that he	<b>mean</b>	by the "elect" church	8, 391/ 16
point -- whether he	<b>mean</b>	that his "whole multitude	8, 391/ 20
He may seem to	<b>mean</b>	by "Christ's elect church	8, 392/ 25
divine what he should	<b>mean</b>	. But then, as those	8, 392/ 29
see: that howsoever he	<b>mean</b>	by the "elect church	8, 393/ 29
fain wit whether he	<b>mean</b>	that whosoever once believe	8, 411/ 5
be safe. If he	<b>mean</b>	in the first manner	8, 411/ 8

wrong. Now, if he	<b>mean</b>	in the second manner	8, 411/ 21
it -- if he	<b>mean</b>	thus, he saith nothing	8, 411/ 25
sense that he might	<b>mean</b>	in his own words	8, 412/ 2
that he might possibly	<b>mean</b>	in his words, that	8, 412/ 4
-- except he would	<b>mean</b>	that a man may	8, 412/ 8
faith. And if he	<b>mean</b>	so . . . yet saith he	8, 412/ 12
But, now, if he	<b>mean</b>	but so -- that	8, 412/ 26
divine what he might	<b>mean</b>	else, taking the way	8, 413/ 13
effect. For if he	<b>mean</b>	that no man may	8, 413/ 31
confessed. Now, if he	<b>mean</b>	not that way, but	8, 414/ 4
he might seem to	<b>mean</b>	right; nor never will	8, 414/ 21
thereunto -- if he	<b>mean</b>	that this seed of	8, 422/ 9
him. Now, if he	<b>mean</b>	by the "seed" of	8, 422/ 16
special manner, if Tyndale	<b>mean</b>	any such, I cannot	8, 422/ 20
if he devise and	<b>mean</b>	any other manner of	8, 422/ 23
be saved by the	<b>mean</b>	of Christ; and of	8, 430/ 27
Saint John did never	<b>mean</b>	by these words after	8, 438/ 10
affirmeth him plainly to	<b>mean</b>	that he which is	8, 438/ 27
refrain him," might not	<b>mean</b>	by these words that	8, 438/ 33
good, but must needs	<b>mean</b>	that it were impossible	8, 438/ 34
And yet, though they	<b>mean</b>	that these things be	8, 439/ 5
in faithful matrimony, they	<b>mean</b>	not that it can	8, 439/ 6
motions. For if he	<b>mean</b>	not so, he laid	8, 444/ 29
this matter: whether he	<b>mean</b>	that a true member	8, 445/ 32
tell us whether he	<b>mean</b>	thus . . . or else that	8, 446/ 2
therefor. Now, if he	<b>mean</b>	to read his riddle	8, 446/ 13
well declared, if he	<b>mean</b>	it thus? And that	8, 446/ 32
side, he may peradventure	<b>mean</b>	by these words "we	8, 446/ 36
may he seem to	<b>mean</b>	as well by other	8, 447/ 4
were none. Except Tyndale	<b>mean</b>	some such far-fetched wise	8, 453/ 24
deadly sin in the	<b>mean</b>	season, before they be	8, 467/ 17
only -- if Tyndale	<b>mean</b>	that as the truth	8, 486/ 18
grace. Howbeit, if he	<b>mean</b>	in this place as	8, 486/ 22
if by "faith" he	<b>mean</b>	the belief . . . then is	8, 486/ 35
if by "faith" he	<b>mean</b>	hope: I grant that	8, 487/ 13
been warned in the	<b>mean</b>	season . . . he cometh again	8, 489/ 10
of remission. If he	<b>mean</b>	any word spoken in	8, 495/ 25
done. And if he	<b>mean</b>	to hear the voice	8, 496/ 1
should see whether he	<b>mean</b>	by this word "elect	8, 497/ 29
Book), or whether he	<b>mean</b>	of those elects that	8, 497/ 31
likely that he should	<b>mean</b>	, when they be considered	8, 498/ 9
behold -- such, I	<b>mean</b>	, as are the general	8, 507/ 17
worthy: the merits, I	<b>mean</b>	, of the bitter pain	8, 508/ 22
the light, and yet	<b>mean</b>	we not that he	8, 510/ 11
this though he thus	<b>mean</b>	, yet doth he dissemble	8, 519/ 29
tell us whether he	<b>mean</b>	that after a fall	8, 519/ 36
of his whether he	<b>mean</b>	that when his elect	8, 520/ 27
a season" . . . whether he	<b>mean</b>	, I say, that mercy	8, 520/ 29
and helped in the	<b>mean</b>	season. More Lo, good	8, 547/ 25
but that a right	<b>mean-learned</b>	man, or almost an	8, 26/ 1

places, to make right	<b>mean-learned</b>	folk, and mean-witted, too	8, 133/ 23
right mean-learned folk, and	<b>mean-witted</b>	, too, perceive that all	8, 133/ 24
wherefore, and what thou	<b>meanest</b>	thereby, and why should	8, 307/ 35
but which way he	<b>meaneth</b>	indeed, he shall himself	8, 31/ 27
leisure; for methinketh he	<b>meaneth</b>	not very well, saving	8, 31/ 28
against the sacraments, and	<b>meaneth</b>	that they should be	8, 40/ 25
indeed, and that he	<b>meaneth</b>	no good . . . and that	8, 45/ 30
not profitable. This thing	<b>meaneth</b>	Tyndale, as it appeareth	8, 55/ 11
that is, as he	<b>meaneth</b>	, to Almighty God (for	8, 57/ 10
his pain; but this	<b>meaneth</b>	he to them that	8, 66/ 30
you what mischief he	<b>meaneth</b>	more, and prove it	8, 76/ 3
their significations. And thereby	<b>meaneth</b>	he first that wheresoever	8, 83/ 4
you farther that he	<b>meaneth</b>	yet much worse . . . and	8, 83/ 19
worse . . . and that he	<b>meaneth</b>	utterly -- as he	8, 83/ 20
But by likelihood he	<b>meaneth</b>	that if they speak	8, 88/ 28
By the words, he	<b>meaneth</b>	that the Holy Order	8, 91/ 13
that Christ ordained" . . . he	<b>meaneth</b>	nothing else but his	8, 91/ 31
promises. And so he	<b>meaneth</b>	that as the priest	8, 95/ 4
token and the sacrament	<b>meaneth</b>	. . . he might, as it	8, 96/ 3
and lasteth ever," what	<b>meaneth</b>	he other than that	8, 96/ 25
filth. And what filthiness	<b>meaneth</b>	he but the filthiness	8, 100/ 5
else wotteth what he	<b>meaneth</b>	. . . nor whereof no man	8, 109/ 1
godly living -- he	<b>meaneth</b>	none of us peevish	8, 112/ 28
gloss . . . by which he	<b>meaneth</b>	that the Blessed Sacrament	8, 117/ 17
his head." Here he	<b>meaneth</b>	that himself and his	8, 120/ 28
in doubt what he	<b>meaneth</b>	by these words "the	8, 130/ 22
Luther's counsel, which he	<b>meaneth</b>	, as it seemeth, shall	8, 137/ 31
nothing what the matter	<b>meaneth</b>	. Now, yet once again	8, 158/ 9
men perceive what he	<b>meaneth</b>	. For so he may	8, 165/ 1
and understand what Tyndale	<b>meaneth</b>	by this word "congregation	8, 165/ 28
except that Tyndale peradventure	<b>meaneth</b>	that I should have	8, 176/ 39
haply say that he	<b>meaneth</b>	that this Greek word	8, 183/ 34
feed Christ's flock," he	<b>meaneth</b>	even the ministers that	8, 185/ 21
and consequens." Wherein he	<b>meaneth</b>	that, since he showeth	8, 196/ 21
and the matter itself	<b>meaneth</b>	a willingly offered declaration	8, 207/ 7
is it that Tyndale	<b>meaneth</b>	: he would have all	8, 208/ 8
wot not what Tyndale	<b>meaneth</b>	by "willingly" and "of	8, 216/ 22
in that place neither	<b>meaneth</b>	nor saith that he	8, 229/ 18
rehearseth, but he both	<b>meaneth</b>	and saith that he	8, 229/ 20
say! For whereas he	<b>meaneth</b>	that all must be	8, 264/ 3
which false prophets he	<b>meaneth</b>	: paynims, Turks, or heretics	8, 265/ 10
of him what he	<b>meaneth</b>	by "confounding" them. Whether	8, 265/ 26
robbed from us . . . and	<b>meaneth</b>	the popes of eight	8, 279/ 3
I say, since Tyndale	<b>meaneth</b>	thiswise, and therefore saith	8, 297/ 31
it well, but yet	<b>meaneth</b>	he not so well	8, 300/ 20
to do. For he	<b>meaneth</b>	not that there is	8, 300/ 22
thereof. For by that	<b>meaneth</b>	he nothing else but	8, 300/ 24
and clearly that he	<b>meaneth</b>	like a naughty heretic	8, 300/ 30
speaketh well and yet	<b>meaneth</b>	naught. But now let	8, 301/ 21
what any one word	<b>meaneth</b>	. Now, that all the	8, 302/ 8

expoundeth which "all" he	<b>meaneth</b>	, saying all "of which	8, 303/ 23
wonder what this man	<b>meaneth</b>	. First, it must needs	8, 303/ 25
what the mad man	<b>meaneth</b>	, to speak in this	8, 304/ 13
you not what he	<b>meaneth</b>	thereby, and for what	8, 307/ 28
Tell me what it	<b>meaneth</b>	that thou wilt have	8, 308/ 6
which "deducing" what he	<b>meaneth</b>	, I have by his	8, 309/ 21
He juggleth. For John	<b>meaneth</b>	of the which Jesus	8, 310/ 11
place, where Saint John	<b>meaneth</b>	no miracles, there excludeth	8, 311/ 9
widowly chastity . . . which he	<b>meaneth</b>	to be nothing worth	8, 324/ 29
man agreeth -- yet	<b>meaneth</b>	he further, as he	8, 324/ 32
stick. For Saint Paul	<b>meaneth</b>	of circumcision alone in	8, 325/ 10
them "labor for knowledge,"	<b>meaneth</b>	not yet they shall	8, 327/ 28
him which "we" he	<b>meaneth</b>	; which of his hundred	8, 341/ 16
By which words he	<b>meaneth</b>	not that no man	8, 348/ 8
And much less he	<b>meaneth</b>	to put God to	8, 348/ 10
wit what thing Tyndale	<b>meaneth</b>	by the "pope" and	8, 386/ 21
these two elections he	<b>meaneth</b>	. Howbeit, for aught that	8, 391/ 24
kind of election he	<b>meaneth</b>	. Howbeit, we shall guess	8, 392/ 22
and what "faith" he	<b>meaneth</b>	. For these words will	8, 394/ 3
what manner things Tyndale	<b>meaneth</b>	by them, and what	8, 394/ 5
far . . . but that he	<b>meaneth</b>	a far further thing	8, 400/ 15
deserving" -- and plainly	<b>meaneth</b>	therein (as in other	8, 400/ 18
not forget that he	<b>meaneth</b>	always that he which	8, 410/ 17
showed you . . . since he	<b>meaneth</b>	it of every man	8, 412/ 6
-- as he falsely	<b>meaneth</b>	, and in many places	8, 420/ 33
myself sure that he	<b>meaneth</b>	no such dwelling in	8, 422/ 21
peradventure say that he	<b>meaneth</b>	of a "feeling" faith	8, 430/ 30
know not what he	<b>meaneth</b>	by his "feeling" faith	8, 430/ 31
to perceive what he	<b>meaneth</b>	in the other: so	8, 433/ 23
other: so, that he	<b>meaneth</b>	not as Tyndale telleth	8, 433/ 23
mad. And, sirs, thus	<b>meaneth</b>	Tyndale . . . and would make	8, 440/ 35
ween that Saint Paul	<b>meaneth</b>	that every true member	8, 444/ 6
tell us what he	<b>meaneth</b>	in this matter: whether	8, 445/ 32
may seem that he	<b>meaneth</b>	the first way; that	8, 446/ 9
And that he so	<b>meaneth</b>	, I say it seemeth	8, 446/ 32
it seemeth that he	<b>meaneth</b>	we were once gone	8, 446/ 34
I trow, he fully	<b>meaneth</b>	(as appeareth by sundry	8, 447/ 9
yet sinning never," he	<b>meaneth</b>	very plainly and expressly	8, 448/ 29
in "God's promises" Tyndale	<b>meaneth</b>	only the promises of	8, 464/ 10
and say that he	<b>meaneth</b>	no more but to	8, 473/ 17
unto the Scripture . . . He	<b>meaneth</b>	such things as were	8, 480/ 29
kind of elects himself	<b>meaneth</b>	, Tyndale leaveth undeclared . . . and	8, 498/ 1
as meseemeth, that he	<b>meaneth</b>	of those elects that	8, 498/ 10
his word "elects" he	<b>meaneth</b>	the final and eternal	8, 498/ 34
-- yet in them	<b>meaneth</b>	Tyndale covertly to come	8, 499/ 30
and faith. For he	<b>meaneth</b>	here that God always	8, 499/ 33
that Tyndale thus falsely	<b>meaneth</b>	by those fair plain	8, 500/ 4
yet that he falsely	<b>meaneth</b>	in either place alike	8, 501/ 3
nothing at all. Now	<b>meaneth</b>	Tyndale further, for all	8, 511/ 1
well examined . . . he both	<b>meaneth</b>	very falsely and speaketh	8, 518/ 15

shall rise again, he	<b>meaneth</b>	that of necessity the	8, 518/ 17
Now, that Tyndale thus	<b>meaneth</b>	appeareth plainly by the	8, 518/ 29
that he thus specially	<b>meaneth</b>	in this chapter of	8, 519/ 3
well appeareth that Tyndale	<b>meaneth</b>	that no reprobate, that	8, 519/ 9
to salvation. But he	<b>meaneth</b>	that they shall necessarily	8, 519/ 26
indeed; for so he	<b>meaneth</b>	indeed, against the plain	8, 520/ 18
and understand what he	<b>meaneth</b>	, and what order of	8, 521/ 35
any "faith" . . . but he	<b>meaneth</b>	always by "faith" a	8, 555/ 16
the true use and	<b>meaning</b>	of them; and by	8, 56/ 21
themselves is the right	<b>meaning</b>	of the word of	8, 59/ 25
call "satisfaction" -- not	<b>meaning</b>	that we can do	8, 65/ 15
me more of his	<b>meaning</b>	, lest he would bring	8, 74/ 20
changes among without evil	<b>meaning</b>	or any suspicion thereof	8, 143/ 38
church of London,'	<b>meaning</b>	not the spirituality only	8, 144/ 31
church of London,'	<b>meaning</b>	not the spirituality only	8, 146/ 25
understanding, and not thereby	<b>meaning</b>	that of necessity the	8, 160/ 35
the sincerity and plain	<b>meaning</b>	of the man's translation	8, 172/ 15
of his honor" --	<b>meaning</b>	that though they abhorred	8, 173/ 24
do so no more,"	<b>meaning</b>	that he will no	8, 215/ 29
thou the prophet?" --	<b>meaning</b>	that special prophet. And	8, 231/ 37
or their chief leader . . .	<b>meaning</b>	that though he were	8, 234/ 12
witness no man taketh,"	<b>meaning</b>	very few. Our Savior	8, 238/ 14
put them down, too;	<b>meaning</b>	, as it seemeth, that	8, 308/ 30
no man wist the	<b>meaning</b>	. For if I understood	8, 317/ 16
I understood not the	<b>meaning</b>	. . . it helpeth me not	8, 317/ 17
no man wist the	<b>meaning</b>	" -- why more than	8, 319/ 17
say, never understood the	<b>meaning</b>	? Would the wise man	8, 319/ 20
Let Tyndale prove this	<b>meaning</b>	by some one text	8, 331/ 26
all their commandments. Not	<b>meaning</b>	by that generality that	8, 352/ 8
eagle knoweth her birds . . .	<b>meaning</b>	that, as she knoweth	8, 380/ 13
forasmuch as by that	<b>meaning</b>	, he shall never fall	8, 411/ 11
of God "cannot" sin,	<b>meaning</b>	not precisely that he	8, 438/ 24
but well and reasonably	<b>meaning</b>	after the common manner	8, 439/ 30
so saying and so	<b>meaning</b>	, spoke as became the	8, 439/ 35
Saint John's tale and	<b>meaning</b>	thereby as he would	8, 439/ 37
him cannot be cold,"	<b>meaning</b>	thereby, as long as	8, 440/ 25
him cannot sin deadly,"	<b>meaning</b>	thereby, as long as	8, 440/ 27
can never be cold,"	<b>meaning</b>	thereby that he could	8, 440/ 30
in him cannot sin,"	<b>meaning</b>	thereby that he could	8, 440/ 32
he may maintain his	<b>meaning</b>	, and what good fruit	8, 448/ 31
sin to serve it" . . .	<b>meaning</b>	, of likelihood, that the	8, 454/ 13
abide with all abomination . . .	<b>meaning</b>	thereby that the true	8, 459/ 1
such other things . . . not	<b>meaning</b>	, though we make no	8, 510/ 8
in no wise. Now,	<b>meaning</b>	falsely thus . . . he useth	8, 519/ 18
were necessary to salvation" . . .	<b>meaning</b>	that we be bound	8, 562/ 36
might be by the	<b>means</b>	of his detection amended	8, 17/ 27
no devilish invention or	<b>means</b>	to send him; insomuch	8, 17/ 37
them by all the	<b>means</b>	he could make, and	8, 21/ 4
have been by his	<b>means</b>	while he lived, into	8, 24/ 31
of his, by the	<b>means</b>	of such manifold effectual	8, 27/ 11

to be by any	<b>means</b>	well and surely cured	8, 27/ 28
punish by all the	<b>means</b>	they may, by purse	8, 28/ 16
heretics, by all the	<b>means</b>	they may, labor to	8, 33/ 32
shall ever find the	<b>means</b>	that such books shall	8, 38/ 26
them, with all the	<b>means</b>	they may to sow	8, 56/ 32
and seeketh only the	<b>means</b>	to break it. Tyndale	8, 63/ 27
flesh, but for a	<b>means</b>	also to purchase grace	8, 67/ 26
flesh, and by other	<b>means</b>	cure it, if it	8, 72/ 13
some manner wise a	<b>means</b>	to come to the	8, 77/ 14
the work thereof any	<b>means</b>	to get any grace	8, 77/ 23
nor cooperant thereto, nor	<b>means</b>	nor instrument therein, but	8, 95/ 15
words exclude all the	<b>means</b>	that his goodness used	8, 97/ 15
is the plaster a	<b>means</b>	in the doing, and	8, 98/ 3
quick, lively, working medicine,	<b>means</b>	, and instrument. By these	8, 100/ 28
and power found the	<b>means</b>	so to put it	8, 102/ 8
God can, by more	<b>means</b>	than men can think	8, 102/ 14
set the sacraments as	<b>means</b>	by which we come	8, 104/ 6
but in such wise	<b>means</b>	and cause of the	8, 104/ 21
saith Tyndale, by these	<b>means</b>	all the Christian nations	8, 135/ 21
use for seven sovereign	<b>means</b>	of very special grace	8, 194/ 25
it is made a	<b>means</b>	of purging the soul	8, 194/ 33
make him by no	<b>means</b>	to write true matter	8, 231/ 11
the English find the	<b>means</b>	to express it. And	8, 237/ 19
when he sought the	<b>means</b>	to exclude it; and	8, 237/ 21
of men for a	<b>means</b>	. . . as he saith in	8, 239/ 11
them -- for a	<b>means</b>	by God provided by	8, 239/ 21
and accepted for a	<b>means</b>	of man's salvation the	8, 239/ 31
church, and by the	<b>means</b>	thereof for a mark	8, 245/ 23
truth; for by such	<b>means</b>	they may yet be	8, 248/ 3
false miracles, the mighty	<b>means</b>	of true miracles, and	8, 264/ 29
his own hand. Which	<b>means</b>	of miracles for the	8, 264/ 30
which himself, by the	<b>means</b>	of the Church's teaching	8, 285/ 28
sure by the selfsame	<b>means</b>	by which we know	8, 295/ 25
could not by no	<b>means</b>	escape, we must needs	8, 298/ 32
heal them by that	<b>means</b>	: the causes, I say	8, 328/ 11
wist not by what	<b>means</b>	. But now it is	8, 329/ 21
not know by what	<b>means</b>	Christ should redeem us	8, 329/ 25
and to seek all	<b>means</b>	to continue the faith	8, 333/ 4
Tyndale by the selfsame	<b>means</b>	by which Tyndale proveth	8, 380/ 9
Scripture by the same	<b>means</b>	that the eagle knoweth	8, 380/ 12
not sure by these	<b>means</b>	that the faith of	8, 389/ 17
wist not by what	<b>means</b>	. But now it is	8, 404/ 7
wist not by what	<b>means</b>	Christ should deliver us	8, 407/ 20
which he, by a	<b>means</b>	to us not imaginable	8, 436/ 33
deadly by any manner	<b>means</b>	, but that it is	8, 438/ 25
deadly, by no manner	<b>means</b>	, because he hath the	8, 439/ 17
marvel much by what	<b>means</b>	Tyndale can prove us	8, 462/ 36
before; nor of the	<b>means</b>	of the saving, that	8, 465/ 16
them by any other	<b>means</b>	than by the church	8, 475/ 29
and finally, by that	<b>means</b>	, after this transitory life	8, 505/ 29

to joy by the	<b>means</b>	of some merit, some	8, 508/ 14
them. And by such	<b>means</b>	be both swine kept	8, 515/ 7
shall arise again by	<b>means</b>	of God's grace and	8, 518/ 20
I might by many	<b>means</b>	and many plain authorities	8, 555/ 20
God's grace, through the	<b>means</b>	of Christ's aforesaid prayer	8, 557/ 10
thee again, by the	<b>means</b>	of my prayer. And	8, 557/ 36
by mine help and	<b>means</b>	of my prayer, with	8, 558/ 4
needed not. The man	<b>meant</b>	by likelihood that it	8, 14/ 22
in England. What he	<b>meant</b>	I cannot make you	8, 16/ 31
God (for if he	<b>meant</b>	unto their rulers, so	8, 57/ 11
never intended harm nor	<b>meant</b>	any such matter . . . or	8, 59/ 1
that we wist he	<b>meant</b>	no harm thereby. But	8, 74/ 19
this point, although he	<b>meant</b>	no further; and then	8, 76/ 2
other, special thing is	<b>meant</b>	by the water of	8, 78/ 9
what he signified and	<b>meant</b>	by every of the	8, 79/ 30
the sacraments, although he	<b>meant</b>	no worse than he	8, 83/ 11
be. Wherein if he	<b>meant</b>	but so . . . yet have	8, 83/ 16
James in that place	<b>meant</b>	the word of promise	8, 97/ 1
truth necessary, as himself	<b>meant</b>	, for their salvation; that	8, 132/ 9
man perceive that he	<b>meant</b>	therein the setting forth	8, 143/ 20
church" . . . it is not	<b>meant</b>	to all the whole	8, 145/ 24
by which it is	<b>meant</b>	and taken for the	8, 146/ 16
of the Ephesians, he	<b>meant</b>	not in this Tyndale's	8, 146/ 37
declare what thing is	<b>meant</b>	thereby. More If the	8, 164/ 33
in his translation have	<b>meant</b>	of, no good man	8, 167/ 19
a worse. Erasmus also	<b>meant</b>	none heresy therein, as	8, 176/ 32
word signified that it	<b>meant</b>	good love, which is	8, 199/ 2
they were mistaken and	<b>meant</b>	nothing but that whoso	8, 227/ 38
prophet of whom they	<b>meant</b>	-- did yet falsely	8, 232/ 4
Christ there spoke and	<b>meant</b>	-- which was that	8, 234/ 34
I think that Tyndale	<b>meant</b>	any evil in this	8, 236/ 26
he neither said nor	<b>meant</b>	in that manner . . . but	8, 239/ 26
saith that Saint Paul	<b>meant</b>	not in such wise	8, 253/ 30
Paul's words, whether he	<b>meant</b>	as we do . . . which	8, 293/ 3
might doubt what they	<b>meant</b>	. And that I dare	8, 293/ 24
is known what is	<b>meant</b>	by them: therefore it	8, 294/ 17
appeareth well that he	<b>meant</b>	as much in the	8, 300/ 38
is known what is	<b>meant</b>	of them: therefore it	8, 303/ 12
Saint John, he saith,	<b>meant</b>	only of Christ's miracles	8, 310/ 38
but that Saint John	<b>meant</b>	of miracles. And in	8, 311/ 1
but that Saint John	<b>meant</b>	of Christ's miracles too	8, 311/ 8
denieth that Saint John	<b>meant</b>	the sacrament in his	8, 312/ 12
never understood what they	<b>meant</b>	-- nor, peradventure, Moses	8, 327/ 14
In that word he	<b>meant</b>	, and so did the	8, 331/ 23
-- yet is that	<b>meant</b>	of the Son of	8, 339/ 14
it much more properly	<b>meant</b>	of the whole universal	8, 345/ 3
if Moses had not	<b>meant</b>	as I say (and	8, 349/ 17
showeth), but had utterly	<b>meant</b>	to command them that	8, 349/ 18
that Moses had not	<b>meant</b>	as I say, but	8, 349/ 26
that Moses had himself	<b>meant</b>	as straitly as their	8, 349/ 35

but if Moses had	<b>meant</b>	as straitly as they	8, 350/ 10
that if Moses had	<b>meant</b>	as precisely as they	8, 350/ 12
of Christ's were properly	<b>meant</b>	of the traditions and	8, 354/ 14
doubt what Saint Paul	<b>meant</b>	by them; so far	8, 362/ 5
Saint Ambrose, Saint Paul	<b>meant</b>	that there was nothing	8, 362/ 7
Paul in those words	<b>meant</b>	that he would not	8, 362/ 11
well that Saint Paul	<b>meant</b>	none other but that	8, 364/ 8
a contrary gospel . . . and	<b>meant</b>	not that none angel	8, 364/ 9
he saith that Peter	<b>meant</b>	by his words, "We	8, 407/ 17
thus: as though he	<b>meant</b>	that the faith there	8, 414/ 24
the Christian man be	<b>meant</b>	his grace by which	8, 422/ 3
of God, is not	<b>meant</b>	to be his natural	8, 427/ 25
But Saint Paul there	<b>meant</b>	deadly falls, as both	8, 430/ 6
as Tyndale saith he	<b>meant</b>	; but utterly to give	8, 434/ 14
John in this point	<b>meant</b>	none other than thus	8, 434/ 23
of God," whether he	<b>meant</b>	thereby lively faith, grace	8, 435/ 8
such manner of wise	<b>meant</b>	Saint John in those	8, 439/ 8
of God" -- he	<b>meant</b>	, I say, not that	8, 439/ 11
that Saint John plainly	<b>meant</b>	"that it is impossible	8, 439/ 15
ween that Saint John	<b>meant</b>	, that is to wit	8, 439/ 37
keepeth it. And thus	<b>meant</b>	Saint John. And as	8, 440/ 28
ween that Saint John	<b>meant</b>	so too; whereof we	8, 440/ 36
therein. For if he	<b>meant</b>	not thus -- he	8, 462/ 3
twain eschew -- yet	<b>meant</b>	he not to forbid	8, 469/ 13
but well and plainly	<b>meant</b>	. For they may seem	8, 499/ 25
as well and plainly	<b>meant</b>	. But yet, as ye	8, 499/ 27
received?" And of whom	<b>meant</b>	he allthing received, but	8, 503/ 30
word is not so	<b>meant</b>	as all Christ's church	8, 508/ 35
sin. For except he	<b>meant</b>	so -- he should	8, 519/ 12
will say that he	<b>meant</b>	that for the Catholic	8, 561/ 21
himself had said and	<b>meant</b>	, and which ever was	8, 562/ 16
if he never had	<b>meant</b>	it nor thought it	8, 571/ 22
miracles. But in the	<b>meantime</b>	while I know him	8, 252/ 20
it indeed; in this	<b>meantime</b>	, say I, they sin	8, 449/ 16
worshipfully. But in the	<b>meanway</b>	mark me this first	8, 254/ 29
burning. Howbeit, in the	<b>meanwhile</b>	, till it may well	8, 19/ 29
no man in the	<b>meanwhile</b>	remember and consider what	8, 48/ 12
some hill in the	<b>meanwhile</b>	, and stand and look	8, 58/ 31
you. But in the	<b>meanwhile</b>	-- forasmuch as in	8, 77/ 28
all which, for the	<b>meanwhile</b>	, till all this be	8, 78/ 13
will I for the	<b>meanwhile</b>	, touching this point whereupon	8, 153/ 30
I will in the	<b>meanwhile</b>	not let, if I	8, 197/ 4
he forgetteth in the	<b>meanwhile</b>	that his own malice	8, 220/ 23
he forgetteth in the	<b>meanwhile</b>	that double death that	8, 220/ 29
So that in the	<b>meanwhile</b>	the variance is without	8, 247/ 25
for them in the	<b>meanwhile</b>	to do the things	8, 302/ 3
But now, for the	<b>meanwhile</b>	, he is content that	8, 313/ 17
us ween in the	<b>meanwhile</b>	that we may choose	8, 313/ 30
thereon. But in the	<b>meanwhile</b>	this ye see: that	8, 393/ 29
yet again, in the	<b>meanwhile</b>	, because he speaketh of	8, 395/ 34

now consider, in the	<b>meanwhile</b>	, that Tyndale's definition or	8, 399/ 9
stark traitor in the	<b>meanwhile</b>	, and had deadly trespassed	8, 451/ 8
him; and in the	<b>meanwhile</b>	, believe that his evasion	8, 474/ 35
Paul are in the	<b>meanwhile</b>	utterly destroyed not only	8, 549/ 26
to see in the	<b>meanwhile</b>	whether any gloss needed	8, 555/ 4
if we use them	<b>measurably</b>	, with thanks to God	8, 84/ 36
that the people shall	<b>measure</b>	the duty of their	8, 55/ 16
the only rule and	<b>measure</b>	of their own profit	8, 55/ 17
For if they may	<b>measure</b>	their obedience by the	8, 55/ 21
their obedience by the	<b>measure</b>	of their own profit	8, 55/ 21
yea, and deserved above	<b>measure</b>	-- if they be	8, 109/ 18
of the strongest, without	<b>measure</b>	, and heat them with	8, 125/ 3
miracles, and out of	<b>measure</b>	greater, in his own	8, 264/ 30
Lutherans in Almaine which,	<b>measuring</b>	their obedience by Tyndale's	8, 55/ 25
be bitter and perilous	<b>meat</b>	; and have always affirmed	8, 44/ 36
always affirmed for unsavory	<b>meat</b>	and evil such as	8, 44/ 36
for the wine or	<b>meat</b>	itself, that man should	8, 59/ 37
of fasting and forbearing	<b>meat</b>	, and finding the cause	8, 62/ 2
fasting days find their	<b>meat</b>	, "hath now illumined their	8, 62/ 22
that they should forbear	<b>meat</b>	and drink to the	8, 67/ 34
than David might without	<b>meat</b>	. Tyndale And likewise of	8, 73/ 12
as all manner of	<b>meat</b>	hath a promise that	8, 84/ 36
mine household give thee	<b>meat</b>	and drink and wages	8, 98/ 13
gown giveth him neither	<b>meat</b>	nor money . . . but yet	8, 98/ 15
in fasting and forbearing	<b>meat</b>	. He drank no wine	8, 122/ 16
Paul, speaking of the	<b>meat</b>	offered unto idols, which	8, 172/ 19
fornication and eating the	<b>meat</b>	offered up to idols	8, 248/ 22
to idols, and all	<b>meat</b>	of beasts suffocated or	8, 248/ 23
stand, and suffer the	<b>meat</b>	to burn, and walk	8, 440/ 16
they be at their	<b>meat</b>	. . . but let them then	8, 520/ 37
the taste of his	<b>meat</b>	which he eateth. More	8, 529/ 15
the taste of his	<b>meat</b>	." Whether this happeneth unto	8, 538/ 2
the horse be with	<b>meat</b>	and rest better grown	8, 552/ 37
have savored always those	<b>meats</b>	to be good and	8, 44/ 34
Temple, and forbade divers	<b>meats</b>	: the spiritual -- because	8, 59/ 34
was received after other	<b>meats</b>	, it should be now	8, 322/ 5
I to do to	<b>meddle</b>	with the matter . . . saying	8, 25/ 19
in such mad matters	<b>meddle</b>	with the very Scripture	8, 41/ 23
clergy for that they	<b>meddle</b>	philosophy with the things	8, 63/ 30
a mile than once	<b>meddle</b>	with him. "For I	8, 152/ 13
therefore he would never	<b>meddle</b>	with Tyndale more. Now	8, 152/ 24
was too malapert, to	<b>meddle</b>	with that kind of	8, 259/ 22
that one man should	<b>meddle</b>	with another man's charge	8, 357/ 32
it all alone and	<b>meddle</b>	nothing therewith, as every	8, 387/ 35
-- that he had	<b>meddled</b>	but with poetry instead	8, 175/ 30
in his fond sermon,	<b>meddleth</b>	but with fleshly vices	8, 41/ 28
lord, king, or emperor	<b>meddleth</b>	anything for the maintenance	8, 136/ 13
people, and was a	<b>mediator</b>	between God and them	8, 111/ 17
in way of a	<b>medicine</b>	, to recover his health	8, 60/ 4
thought oil a meet	<b>medicine</b>	for every sore! This	8, 87/ 26

a sore without a	<b>medicine</b>	, and do a miracle	8, 97/ 36
a quick, lively, working	<b>medicine</b>	, means, and instrument. By	8, 100/ 28
he think that no	<b>medicine</b>	doth anything in the	8, 104/ 15
the nature of the	<b>medicine</b>	is given unto it	8, 104/ 16
good Lord . . . for that	<b>Medicine</b>	of our wounds which	8, 371/ 37
confesseth that for a	<b>medicine</b>	preservative against pride, there	8, 444/ 21
the one, and other	<b>medicines</b>	for the other, be	8, 37/ 9
off, suspiciously in the	<b>meditation</b>	of his heresies . . . the	8, 13/ 20
business, in prayer, good	<b>meditation</b>	, and reading of such	8, 36/ 28
were with some holy	<b>meditation</b>	carried up in Enoch	8, 47/ 22
consider what manner a	<b>meditation</b>	and what manner conflict	8, 456/ 28
not here a godly	<b>meditation</b>	, trow ye? Forsooth, I	8, 458/ 9
some such manner of	<b>meditation</b>	in their holy hearts	8, 458/ 15
once without some such	<b>meditation</b>	can never stand together	8, 458/ 22
faith, and such good	<b>meditations</b>	, as I have." Is	8, 458/ 8
another in all the	<b>meditations</b>	of Saint Bernard, as	8, 458/ 10
then waking, and have	<b>meditations</b>	of amendment, and of	8, 521/ 26
then bid them be	<b>meek</b>	(when heresy springeth, as	8, 29/ 17
rather cause to be	<b>meek</b>	and fear a fall	8, 523/ 27
why may he not	<b>meekly</b>	submit his will to	8, 210/ 18
immediately, and turned again	<b>meekly</b>	. Now, in all that	8, 529/ 7
immediately and turn again	<b>meekly</b>	. For this he said	8, 532/ 14
the first rebuke, and	<b>meekly</b>	returneth without resistance, though	8, 532/ 24
albeit himself, of his	<b>meekness</b>	, did more than serve	8, 74/ 17
show it example of	<b>meekness</b>	, and not to make	8, 268/ 23
me, he made a	<b>meet</b>	end at last and	8, 7/ 23
suitly and a very	<b>meet</b>	cover for such a	8, 8/ 17
well learned, we be	<b>meet</b>	for Tyndale's Pentateuch, and	8, 10/ 13
there be that be	<b>meet</b>	thereto, and there be	8, 26/ 27
true-believing men that were	<b>meet</b>	to answer them, and	8, 36/ 2
detestation, and he now	<b>meet</b>	for the perfect doctrine	8, 45/ 22
be not spiritual, nor	<b>meet</b>	vessels to he tell	8, 45/ 25
he thought oil a	<b>meet</b>	medicine for every sore	8, 87/ 26
woman too, sufficient and	<b>meet</b>	to serve for a	8, 88/ 22
whereby he made them	<b>meet</b>	to work into the	8, 98/ 31
that it were no	<b>meet</b>	sacrifice; but he saith	8, 113/ 5
That mouth is more	<b>meet</b>	indeed for sand than	8, 115/ 20
strait that if he	<b>meet</b>	a flea in his	8, 125/ 16
to my mind so	<b>meet</b>	for the matter, and	8, 128/ 14
if he might once	<b>meet</b>	the devil in the	8, 129/ 8
himself betimes that he	<b>meet</b>	not the devil in	8, 129/ 10
where whoso mishap to	<b>meet</b>	him can have no	8, 129/ 11
him that he should	<b>meet</b>	with Tyndale -- he	8, 152/ 11
devil's name was not	<b>meet</b>	to stand in so	8, 174/ 28
and Balaam were not	<b>meet</b>	examples for me, that	8, 180/ 19
examples in, also very	<b>meet</b>	for the matter, of	8, 180/ 27
at large and never	<b>meet</b>	with the matter. Tyndale	8, 200/ 3
or "acknowledging" not very	<b>meet</b>	nor very proper neither	8, 207/ 22
As if a man	<b>meet</b>	another and kill him	8, 216/ 33
an angry word . . . or	<b>meet</b>	a maiden suddenly and	8, 216/ 34

English a man very	<b>meet</b>	. For the use of	8, 230/ 23
himself, "Is a heretic	<b>meet</b>	to translate Holy Scripture	8, 230/ 26
Is not a heretic	<b>meet</b>	to translate Holy Scripture	8, 230/ 29
honor that was not	<b>meet</b>	for him. And Tyndale	8, 259/ 23
their audience shall be	<b>meet</b>	to discern and judge	8, 268/ 11
their audience was more	<b>meet</b>	while they were only	8, 291/ 34
such as shall be	<b>meet</b>	to teach them forth	8, 374/ 30
should be able and	<b>meet</b>	to teach, to the	8, 374/ 36
bond, and therefore not	<b>meet</b>	for such holy folk	8, 456/ 12
himself, if he should	<b>meet</b>	with a man of	8, 469/ 31
-- which is more	<b>meet</b>	for such a child	8, 491/ 23
great knave fit and	<b>meet</b>	for the matter, as	8, 492/ 12
heresies he should never	<b>meet</b>	with them more but	8, 517/ 34
respect of now, a	<b>meetly</b>	old time. And since	8, 151/ 11
gun a man were	<b>meetly</b>	safe that had, ere	8, 187/ 6
we have had already	<b>meetly</b>	good experience, and that	8, 190/ 8
any wit he was	<b>meetly</b>	well taught how he	8, 513/ 27
then, since we be	<b>meetly</b>	well agreed together, Tyndale	8, 552/ 23
now, the offering of	<b>Melchisedech</b>	, that offered bread and	8, 111/ 32
church is but a	<b>member</b>	. And therefore, whereas Tyndale	8, 345/ 5
the church is a	<b>member</b>	of Christ (Eph 5	8, 417/ 3
Now, it is no	<b>member</b>	of Christ that hath	8, 417/ 3
part of me, nor	<b>member</b>	of my body, wherein	8, 417/ 5
sometimes there is some	<b>member</b>	astonied and lacketh both	8, 417/ 17
is surely a quick	<b>member</b>	of the church that	8, 417/ 25
saith that a true	<b>member</b>	of Christ's church sinneth	8, 418/ 14
Tyndale How a true	<b>member</b>	of Christ's church sinneth	8, 418/ 17
sin. And yet every	<b>member</b>	of Christ's congregation a	8, 419/ 6
us that a true	<b>member</b>	of Christ's church doth	8, 419/ 30
saith that every true	<b>member</b>	sinneth and ever sinneth	8, 419/ 33
other: that a true	<b>member</b>	of Christ's church sinneth	8, 419/ 39
telleth us that no	<b>member</b>	of the elect church	8, 420/ 5
seemeth, no man a	<b>member</b>	of Christ's "elect church	8, 428/ 2
Tyndale And yet every	<b>member</b>	of Christ's congregation a	8, 443/ 19
us that a true	<b>member</b>	of Christ's church sinneth	8, 443/ 28
riddle, that every true	<b>member</b>	of Christ's church, for	8, 443/ 32
meaneth that every true	<b>member</b>	may daily fall into	8, 444/ 7
us that a true	<b>member</b>	of Christ's church breaketh	8, 445/ 12
mean that a true	<b>member</b>	sinneth not deadly all	8, 445/ 33
riddle of the true	<b>member</b>	of their elect church	8, 448/ 28
any such other true	<b>member</b>	of their "elect church	8, 449/ 2
a true, faithful, elect	<b>member</b>	of his "elect church	8, 461/ 12
Tyndale, that an elected	<b>member</b>	of his cannot hold	8, 461/ 17
the promises . . . a true	<b>member</b>	of his "elect church	8, 461/ 20
saith that a true	<b>member</b>	cannot err at all	8, 461/ 27
holdeth that a true	<b>member</b>	of his "elect church	8, 461/ 31
that cause a true	<b>member</b>	of his "elect church	8, 462/ 1
that therefore the true	<b>member</b>	of his "elect church	8, 462/ 8
before, that a true	<b>member</b>	of the elected church	8, 462/ 13
first wherefore a true	<b>member</b>	of his "elect church	8, 462/ 17

these sins, a true	<b>member</b>	may lose all hope	8, 487/ 32
lost by a true	<b>member</b>	of the "elect church	8, 487/ 35
is once a true	<b>member</b>	of his "elect church	8, 489/ 37
example that his true	<b>member</b>	, this Jack Slouch that	8, 492/ 2
yet, being a true	<b>member</b>	of Tyndale's "elect church	8, 492/ 33
not only a true	<b>member</b>	but also one of	8, 493/ 7
by whom his true	<b>member</b>	of his "elect church	8, 495/ 24
chapter, that a true	<b>member</b>	of Christ's church "sinneth	8, 564/ 13
and chastising of the	<b>members</b>	, will he not look	8, 125/ 1
chastising" of his monkly "	<b>members</b>	," as Tyndale speaketh. Tyndale	8, 125/ 13
God (whereof themselves be	<b>members</b>	!), but would make them	8, 223/ 23
and hath many sore	<b>members</b>	. . . as hath sometimes the	8, 397/ 32
exhibited and given your	<b>members</b>	to serve uncleanness and	8, 409/ 30
exhibit and give your	<b>members</b>	to serve righteousness, that	8, 409/ 32
which remaineth in our	<b>members</b>	breaketh out. Notwithstanding, yet	8, 419/ 22
part, that the true	<b>members</b>	of Christ do sin	8, 419/ 32
God's commandments, to be	<b>members</b>	of his mystical body	8, 427/ 30
whereof God's children be	<b>members</b>	here in earth. For	8, 427/ 34
saith that the true	<b>members</b>	of the elect church	8, 441/ 35
sin remaining in their	<b>members</b>	, and upon great occasions	8, 441/ 37
breaking out of their	<b>members</b>	. . . and yet, for all	8, 441/ 38
which remaineth in our	<b>members</b>	breaketh out. Notwithstanding, yet	8, 445/ 3
saith that the true	<b>members</b>	of Christ's church are	8, 445/ 21
which remaineth in our	<b>members</b>	breaketh out. Here would	8, 445/ 30
other fellows, the true	<b>members</b>	of Christ's church, do	8, 446/ 3
and be true chosen	<b>members</b>	of his elect church	8, 447/ 23
that remaineth in their	<b>members</b>	breaketh out: for this	8, 447/ 30
feeling of such holy	<b>members</b>	. Since Tyndale agreeth that	8, 448/ 32
all other the true	<b>members</b>	of the "elect church	8, 448/ 34
and such other true	<b>members</b>	of their "elect church	8, 449/ 27
holy fellows, the "true"	<b>members</b>	of Christ's church, feeling	8, 450/ 25
breaking out in their	<b>members</b>	," list to carry them	8, 450/ 31
breaking out of their	<b>members</b>	. Which horrible deeds, after	8, 451/ 23
and such other true	<b>members</b>	of their church, when	8, 452/ 22
breaketh out of their	<b>members</b>	-- saving my charity	8, 452/ 26
I beshrew their knavish	<b>members</b>	out of which their	8, 452/ 27
holy heretics, the true	<b>members</b>	of their "elect church	8, 453/ 26
out of their ungracious "	<b>members</b>	." For if he look	8, 453/ 30
remaining in their mischievous	<b>members</b>	breaketh out at large	8, 454/ 21
breaketh out of their	<b>members</b>	," yet they "never cast	8, 455/ 9
out of their beastly	<b>members</b>	, they do by the	8, 455/ 27
breaketh out of his	<b>members</b>	-- I would ask	8, 456/ 2
breaketh out of their	<b>members</b>	. . . and that they therefore	8, 456/ 22
that remaineth in their	<b>members</b>	. . . and that they resist	8, 456/ 24
but only with their	<b>members</b>	-- it will be	8, 456/ 26
their heart and their "	<b>members</b>	," when the "fruit of	8, 456/ 29
breaketh out of their "	<b>members</b>	" into such horrible deeds	8, 456/ 31
bodies, that were the	<b>members</b>	of God, and make	8, 456/ 32
Saint Paul saith, the	<b>members</b>	of a stinking harlot	8, 456/ 34
breaketh out of my	<b>members</b>	. . . then will I repent	8, 457/ 18

how many soever my	<b>members</b>	do. And therefore even	8, 458/ 1
out of their wretched	<b>members</b>	-- they must, I	8, 458/ 15
holy companions, the true	<b>members</b>	of their "elect church	8, 459/ 25
remaineth in their sinful	<b>members</b>	. . . and may for a	8, 459/ 30
but that the true	<b>members</b>	of Tyndale's "elect church	8, 460/ 22
this: that his true	<b>members</b>	of his "elect church	8, 460/ 30
cause wherefore the true	<b>members</b>	of Tyndale's church can	8, 467/ 11
breaketh out of his	<b>members</b>	" -- the rebuker may	8, 468/ 2
to wit, the true	<b>members</b>	of the elect church	8, 471/ 28
teach now the true	<b>members</b>	of his "elect church	8, 472/ 17
Scripture teach his true	<b>members</b>	to perceiveth that she	8, 472/ 22
church, or of some	<b>members</b>	of the same. And	8, 477/ 19
chapter, that the true	<b>members</b>	of his "elect church	8, 480/ 25
breaketh out of his "	<b>members</b>	." . . . and they also that	8, 483/ 26
that in the true	<b>members</b>	of his "elect church	8, 485/ 23
seely weak and frail	<b>members</b>	. Now, for the further	8, 485/ 30
here of his elect	<b>members</b>	with their holy "feeling	8, 488/ 5
not proper to the	<b>members</b>	of his "elect church	8, 488/ 9
never suffer such true	<b>members</b>	of his "elect church	8, 490/ 5
confesseth that his holy	<b>members</b>	do -- he forgetteth	8, 490/ 17
is with his true	<b>members</b>	of his "elect church	8, 490/ 25
some of the true	<b>members</b>	of his own "elect	8, 491/ 28
breaking out" at his "	<b>members</b>	," he falleth into horrible	8, 492/ 5
saith that his true	<b>members</b>	upon great occasions, as	8, 492/ 23
one of the chief	<b>members</b>	of his "elect church	8, 493/ 7
deeds of his true	<b>members</b>	of his "elect church	8, 493/ 37
us that his true	<b>members</b>	of his "elect church	8, 494/ 21
God's company, and miserable	<b>members</b>	of the devil's damned	8, 495/ 12
he compared his true	<b>members</b>	of his "elect church	8, 496/ 28
only to signify the	<b>memorial</b>	of Christ's Passion, and	8, 278/ 33
and token, and a	<b>memorial</b>	, thereof. For the great	8, 300/ 25
is only a sign,	<b>memorial</b>	, and token of Christ's	8, 394/ 15
is nothing but a	<b>memorial</b>	of his Passion in	8, 572/ 6
and for a perpetual	<b>memory</b>	of his bitter Passion	8, 466/ 9
and ravished of his	<b>memory</b>	, and forgetteth himself, and	8, 489/ 2
be ravished of their	<b>memory</b>	and forget themselves (as	8, 492/ 25
dearth, much more than	<b>men</b>	can remedy or fully	8, 2/ 22
the bodies, to compel	<b>men</b>	to remember their souls	8, 3/ 2
to grant that Christian	<b>men</b>	may have images, and	8, 3/ 19
of "faith," and maketh	<b>men</b>	serve the devil while	8, 3/ 29
than idolatry to make	<b>men</b>	ween they serve God	8, 3/ 32
Turks do -- bid	<b>men</b>	believe in Muhammad's Koran	8, 3/ 34
worldly wit . . . and that	<b>men</b>	should have seen therein	8, 8/ 21
to do all other	<b>men</b>	harm, in body, substance	8, 11/ 8
Luther wherein he teacheth	<b>men</b>	under the name of	8, 21/ 21
to be debated by	<b>men</b>	of more erudition and	8, 25/ 27
no great place) many	<b>men</b>	may do much better	8, 26/ 17
-- as to give	<b>men</b>	warning what mischief is	8, 26/ 18
folk, believing that these	<b>men</b>	neither say nor mean	8, 26/ 19
the stories witness, partly	<b>men</b>	have presently seen. And	8, 28/ 35

seditions? Surely, to make	<b>men</b>	heretics and then bid	8, 29/ 17
sovereigns unawares to other	<b>men</b>	, and thereby flee from	8, 30/ 1
any law made by	<b>men</b>	: Tyndale answereth me for	8, 31/ 17
malicious mind of these	<b>men</b>	, and that their pestilent	8, 33/ 9
and deadly contagious to	<b>men</b>	. . . and so much the	8, 33/ 10
sagely that three old	<b>men</b>	-- my brother Rastell	8, 34/ 12
divers wise and well-learned	<b>men</b>	should set their pens	8, 35/ 25
books, good and true-believing	<b>men</b>	that were meet to	8, 36/ 2
But now, leaving other	<b>men</b>	to do as God	8, 36/ 18
more than necessary that	<b>men</b>	have again at hand	8, 38/ 28
unlooked over by better	<b>men</b>	and better learned also	8, 38/ 33
holy salutations. For if	<b>men</b>	consider that whereas Tyndale	8, 40/ 19
if they be good	<b>men</b>	, set little by his	8, 40/ 22
of the neighbor . . . if	<b>men</b>	look on the love	8, 40/ 28
when he preacheth that	<b>men</b>	may lawfully go to	8, 41/ 21
death hitherto, all holy	<b>men</b>	, all good people, all	8, 44/ 33
say that all good	<b>men</b>	and God's elects have	8, 45/ 11
before his that "sensual"	<b>men</b>	, as those that bedays	8, 45/ 20
First Epistle that spiritual	<b>men</b>	should make of to	8, 45/ 35
they were but "natural"	<b>men</b>	, not "born again" nor	8, 46/ 25
wit, of all good	<b>men</b>	that ever were in	8, 46/ 28
enough at hand, except	<b>men</b>	willfully will forget them	8, 48/ 24
I say, too, these	<b>men</b>	that are in this	8, 49/ 24
nun: these new "spiritual	<b>men</b>	" have now -- Luther	8, 50/ 5
reader, these new spiritual	<b>men</b>	with their deep search	8, 50/ 13
much learning as these	<b>men</b>	have and ten times	8, 50/ 17
the Day of Doom	<b>men</b>	shall have heaven for	8, 52/ 30
as well all wise	<b>men</b>	as all good men	8, 57/ 18
men as all good	<b>men</b>	, and Holy Scripture also	8, 57/ 18
the temporal princes for	<b>men</b>	born again and renewed	8, 57/ 21
with charmed oil," except	<b>men</b>	can tell them the	8, 57/ 33
that all other holy	<b>men</b>	have written is but	8, 59/ 26
let them beat other	<b>men</b>	for saying truth were	8, 59/ 27
would himself forbid all	<b>men</b>	wine upon certain days	8, 61/ 18
flesh and to keep	<b>men</b>	sober, and therefore would	8, 61/ 22
boil: then many wedded	<b>men</b>	should need few fasting	8, 63/ 11
thereby to give young	<b>men</b>	warning that she were	8, 63/ 15
as he will that	<b>men</b>	for their sins should	8, 64/ 12
pleasant unto God when	<b>men</b>	do for devotion to	8, 64/ 26
Christ hath to Christian	<b>men</b>	promised of our sins	8, 66/ 28
the way to make	<b>men</b>	wanton and wax very	8, 67/ 2
but he teacheth all	<b>men</b>	, that may without harm	8, 68/ 8
it appear not unto	<b>men</b>	that thou fastest, but	8, 69/ 31
the flesh, that the	<b>men</b>	might pray the more	8, 70/ 11
at such time as	<b>men</b>	be not wont to	8, 73/ 20
spiritual doctrine: that Christian	<b>men</b>	should not be too	8, 73/ 23
the sacraments but if	<b>men</b>	tell them the reasons	8, 76/ 12
unto all good Christian	<b>men</b>	the outward, sensible signs	8, 77/ 4
unhallowed butter," but if	<b>men</b>	tell him some further	8, 78/ 3
at naught but if	<b>men</b>	can tell them what	8, 78/ 9

give ear! Now can	<b>men</b>	, and do also, for	8, 78/ 20
allegories, of which diverse	<b>men</b>	diversely divine, and all	8, 80/ 2
other) ought of many	<b>men</b>	to be made as	8, 81/ 15
more he would no	<b>men</b>	neither. Lo, thus ye	8, 83/ 8
may soon see what	<b>men</b>	may say to him	8, 86/ 10
ought he could do,	<b>men</b>	would believe Saint Paul	8, 86/ 17
that, kill we ten	<b>men</b>	on a day we	8, 90/ 4
his tale as though	<b>men</b>	did reckon their penance	8, 90/ 12
enough that all Christian	<b>men</b>	believe that no penance	8, 90/ 16
because he will that	<b>men</b>	repent the doing of	8, 90/ 22
be all priests, both	<b>men</b>	and women too. For	8, 91/ 16
sacraments be fruitless . . . and	<b>men</b>	take no more profit	8, 95/ 24
Howbeit, many good, virtuous	<b>men</b>	hath there been of	8, 98/ 25
others . . . many good, holy	<b>men</b>	of old -- albeit	8, 100/ 30
by more means than	<b>men</b>	can think or imagine	8, 102/ 14
and many good, holy	<b>men</b>	have been of that	8, 102/ 26
now come these new	<b>men</b>	-- Luther, Friar Huessgen	8, 104/ 30
way, that most holy	<b>men</b>	held, and that furthest	8, 104/ 33
salvation. Now say these	<b>men</b>	always that God saveth	8, 105/ 18
himself so far. In	<b>men</b>	such change and such	8, 105/ 24
Christ promiseth heaven if	<b>men</b>	labor for it; Tyndale	8, 106/ 17
Sacrament of Penance, if	<b>men</b>	amend and will do	8, 106/ 20
as they call "good"	<b>men</b>	and "elect" . . . which who	8, 107/ 4
to man, he teacheth	<b>men</b>	again to break their	8, 108/ 14
much hurt, and make	<b>men</b>	superstitious . . . because, as he	8, 109/ 7
therewith, saying that Christian	<b>men</b>	think that they have	8, 109/ 17
wise Tyndale whether if	<b>men</b>	could and did give	8, 110/ 3
Scripture Tyndale findeth . . . that	<b>men</b>	sacrifice their sins. We	8, 112/ 34
sins. We find that	<b>men</b>	offer sacrifice for sin	8, 112/ 34
for sin, and that	<b>men</b>	kill sin . . . and then	8, 112/ 35
in the Old Law,	<b>men</b>	had been wont to	8, 113/ 7
in such wise as	<b>men</b>	are taught to receive	8, 114/ 28
a perilous case if	<b>men</b>	and women touched it	8, 116/ 12
in any wise that	<b>men</b>	shall pray thereto nor	8, 117/ 10
precept of his, that	<b>men</b>	should not pray to	8, 117/ 21
church known here to	<b>men</b>	, and none such can	8, 118/ 18
in such wise as	<b>men</b>	may well see that	8, 119/ 2
which known unto good	<b>men</b>	sufficeth to make their	8, 119/ 39
his fellow "spiritual," heavenly	<b>men</b>	be not captivated unto	8, 120/ 29
as we poor "worldly"	<b>men</b>	of middle earth be	8, 120/ 30
these holy new "spiritual"	<b>men</b>	, when monks and friars	8, 121/ 7
side, these new "spiritual"	<b>men</b>	have with their new	8, 121/ 24
that these new "spiritual"	<b>men</b>	have in their fantasy	8, 122/ 21
would have all Christian	<b>men</b>	suffer the Turks and	8, 122/ 32
to kill the Christian	<b>men</b>	, a prince that hath	8, 123/ 18
for sin. For though	<b>men</b>	in the Catholic Church	8, 124/ 19
devotion than those good	<b>men</b>	be from unlawful superstition	8, 125/ 6
had I liefer that	<b>men</b>	would keep it so	8, 125/ 23
in their mother tongue,	<b>men</b>	and women and all	8, 125/ 33
them." But all Christian	<b>men</b>	since Christ's death hitherward	8, 128/ 7

only among good Christian	<b>men</b>	, but also sometimes among	8, 128/ 11
also sometimes among evil	<b>men</b>	and the very infidels	8, 128/ 12
the persecution of Christian	<b>men</b>	, but also to the	8, 128/ 23
were learned or good	<b>men</b>	among them, and the	8, 131/ 2
or deed done among	<b>men</b>	, yet will he never	8, 132/ 14
the Scripture, and hired	<b>men</b>	with gifts, and compelled	8, 135/ 19
reason, against all good	<b>men</b>	, and against all Scripture	8, 135/ 35
favored; and good, godly	<b>men</b>	have called upon princes	8, 136/ 21
that he hath made	<b>men</b>	so wise, and we	8, 136/ 33
that he hath made	<b>men</b>	so blind, he biddeth	8, 136/ 35
surely, good reader, though	<b>men</b>	may have faith and	8, 137/ 10
able to judge these	<b>men</b>	and their matters every	8, 139/ 10
a solemn threat . . . bidding	<b>men</b>	to remember now that	8, 139/ 32
and all good, honest	<b>men</b>	-- that we never	8, 139/ 37
since that all holy	<b>men</b>	that have written upon	8, 140/ 13
broad way to lead	<b>men</b>	to hell: so is	8, 141/ 1
the ears of unlearned	<b>men</b>	some color of proof	8, 144/ 3
a "house" where Christian	<b>men</b>	"were wont" to resort	8, 144/ 22
holy sacraments, and promised	<b>men</b>	grace that with faith	8, 147/ 25
is it also that	<b>men</b>	say their Pater Noster	8, 148/ 35
where he would make	<b>men</b>	ween that good manners	8, 150/ 7
And therefore many good	<b>men</b>	thought and yet think	8, 153/ 3
left unwritten . . . to make	<b>men</b>	sure of some and	8, 154/ 24
For as well did	<b>men</b>	believe before the writing	8, 155/ 12
they would more honest	<b>men</b>	upon their obligations) --	8, 156/ 36
to God. And when	<b>men</b>	come together to honor	8, 159/ 6
which though some good	<b>men</b>	take for some other	8, 159/ 22
yet were they good	<b>men</b>	that brought the faith	8, 160/ 23
by so many good	<b>men</b>	so long suffered so	8, 160/ 27
still untranslated into Latin . . .	<b>men</b>	use them with devotion	8, 161/ 9
for ye cry out	<b>men</b>	and women and all	8, 161/ 31
were convenient for moving	<b>men</b>	to devotion: as evil	8, 161/ 36
which is more than	<b>men</b>	use here now. But	8, 162/ 10
say. For albeit that	<b>men</b>	call the clergy by	8, 163/ 23
his mother tongue, as	<b>men</b>	teach children their ABC's	8, 164/ 4
that he may make	<b>men</b>	perceive what he meaneth	8, 165/ 1
round, rolling football that	<b>men</b>	walk upon and ships	8, 165/ 3
These circumstances indeed make	<b>men</b>	to perceive and understand	8, 165/ 27
the church of wicked	<b>men</b>	, " " the church of liars	8, 166/ 10
unto Turks and Christian	<b>men</b>	, and unto all other	8, 166/ 15
a company of Christian	<b>men</b>	, so that it as	8, 166/ 16
Turks as of Christian	<b>men</b>	; and that this word	8, 166/ 17
Turks and of Christian	<b>men</b>	. And I said, and	8, 166/ 19
twain, may be Christian	<b>men</b>	spoken of. For every	8, 166/ 37
the church of wicked	<b>men</b>	, " "the church of liars	8, 167/ 21
of speaking, by which	<b>men</b>	use among to express	8, 167/ 27
signify some sort of	<b>men</b>	-- as in some	8, 171/ 23
a company of Christian	<b>men</b>	than a fair flock	8, 171/ 26
that place forbidden Christian	<b>men</b>	to worship any images	8, 172/ 13
whoso worshipped any images,	<b>men</b>	should not company with	8, 172/ 14

he would that Christian	<b>men</b>	should forbear, saith in	8, 172/ 20
holy images that good	<b>men</b>	honor for God's sake	8, 172/ 29
so do the Christian	<b>men</b>	well in the worshipping	8, 173/ 4
worse kind, to make	<b>men</b>	ween it were better	8, 174/ 13
better kind to make	<b>men</b>	ween it worse --	8, 174/ 14
he complaineth that good	<b>men</b>	have burned his evil-translated	8, 175/ 6
tell; nor what other	<b>men</b>	shall spy, I cannot	8, 175/ 14
an instrument to drive	<b>men</b>	to the devil. And	8, 175/ 37
the counsel of other	<b>men</b>	than of myself. For	8, 177/ 21
lewdly disposed persons . . . that	<b>men</b>	cannot, almost, now speak	8, 177/ 29
and especially well learned	<b>men</b>	of either university, and	8, 177/ 36
these days, in which	<b>men</b>	by their own default	8, 178/ 9
Scripture of God, until	<b>men</b>	better amend -- if	8, 178/ 10
for the matter, of	<b>men</b>	much like himself --	8, 180/ 28
signifieth the thing that	<b>men</b>	call a "priest" in	8, 181/ 35
common story, in which	<b>men</b>	may boldly be in	8, 185/ 31
wherewith he would make	<b>men</b>	ween that Holy Orders	8, 188/ 12
persons than other Christian	<b>men</b>	, because they used a	8, 188/ 17
into "washing," to make	<b>men</b>	ween it were no	8, 189/ 19
than in the aged	<b>men</b>	of that place. And	8, 189/ 25
that not only young	<b>men</b>	but women also may	8, 189/ 31
poor, seely women, because	<b>men</b>	will not suffer them	8, 190/ 25
avoid the company of "	<b>men</b>	of corrupt minds" which	8, 191/ 8
namely against all religious	<b>men</b>	. . . but if they will	8, 191/ 22
hand upon another . . . as	<b>men</b>	do here upon a	8, 192/ 15
must needs answer to	<b>men</b>	of such authority when	8, 194/ 16
words used among heathen	<b>men</b>	ere Christ came, and	8, 200/ 6
of them unto Christian	<b>men</b>	." Besides all this, is	8, 200/ 9
Holy Ghost . . . and make	<b>men</b>	ween that they dance	8, 201/ 11
cast the while . . . and	<b>men</b>	should not see wherein	8, 201/ 22
respects falleth necessity for	<b>men</b>	in schools oftentimes to	8, 205/ 22
taken away, to make	<b>men</b>	believe that there is	8, 206/ 1
pretending virtue, they drive	<b>men</b>	to vice; and pretending	8, 206/ 4
pretending God, they drive	<b>men</b>	to the devil. And	8, 206/ 4
in by the Latins),	<b>men</b>	were, I ween, far	8, 207/ 35
of the sacrament, that	<b>men</b>	are so supplied and	8, 208/ 2
the deadliness (or, as	<b>men</b>	might say, of the	8, 209/ 28
mortal offense, might make	<b>men</b>	wax the worse and	8, 209/ 29
part thereof, neither, that	<b>men</b>	shall with penance-doing endeavor	8, 210/ 11
pain utterly taken away,	<b>men</b>	were likely to make	8, 210/ 15
but to hear that	<b>men</b>	should do any good	8, 211/ 25
word "willingly" than other	<b>men</b>	have. We say that	8, 216/ 5
as Tyndale doth . . . when	<b>men</b>	be burned here with	8, 216/ 11
his heresies -- such	<b>men</b>	, peradventure, as he never	8, 216/ 12
Doom. For as many	<b>men</b>	as before that day	8, 216/ 18
be said by good	<b>men</b>	of good mind, in	8, 217/ 11
enough for good Christian	<b>men</b>	, that know those things	8, 220/ 2
hang him, but bid	<b>men</b>	seek up his knife	8, 220/ 14
killed and destroyed divers	<b>men</b>	, and may hereafter many	8, 220/ 18
such holy preaching; that	<b>men</b>	have no free will	8, 221/ 3

the Mass may do	<b>men</b>	any good more than	8, 221/ 8
and certain among Christian	<b>men</b>	, not so much as	8, 222/ 26
dim light to make	<b>men</b>	ween he would show	8, 223/ 32
first be preached ere	<b>men</b>	can believe in him	8, 224/ 14
faith was taught and	<b>men</b>	were baptized, and Masses	8, 224/ 29
church, as all Christian	<b>men</b>	believe, and the Scripture	8, 225/ 16
would pull down other	<b>men</b>	into the mire to	8, 227/ 28
that he would make	<b>men</b>	ween that wheresoever there	8, 227/ 30
must needs be that	<b>men</b>	shall not consent to	8, 227/ 32
Church, because they be	<b>men</b>	. . . and therefore cannot (as	8, 229/ 5
cause, some right holy	<b>men</b>	, and very well learned	8, 231/ 25
peradventure seem unto some	<b>men</b>	that though he had	8, 233/ 36
seem hard to some	<b>men</b>	that he which translath	8, 235/ 3
the many words of	<b>men</b>	, or one of the	8, 235/ 26
said himself that those	<b>men</b>	should be his witness	8, 238/ 28
it appeareth plainly that	<b>men</b>	be the witnesses of	8, 238/ 33
way the witness of	<b>men</b>	for a means . . . as	8, 239/ 11
false understanding to make	<b>men</b>	ween that God taketh	8, 239/ 25
joineth the witness of	<b>men</b>	to the witness of	8, 239/ 34
have no witnesses of	<b>men</b>	but those only that	8, 240/ 2
the number of true-believing	<b>men</b>	. . . and all that are	8, 240/ 19
away the credence that	<b>men</b>	are bound to give	8, 240/ 31
thereby the obedience that	<b>men</b>	are bound to bear	8, 240/ 32
of God's church bring	<b>men</b>	into the congregation of	8, 240/ 34
his own Son, lest	<b>men</b>	should not believe him	8, 243/ 34
ever any did among	<b>men</b>	before (John 15): when	8, 243/ 36
answer that of many	<b>men</b>	teaching all one faith	8, 246/ 38
have it known and	<b>men</b>	bound forthwith to believe	8, 247/ 13
for Muhammad and his	<b>men</b>	, and I shall answer	8, 252/ 19
they proved themselves holy	<b>men</b>	and God's messengers. For	8, 255/ 22
Mass too. How other	<b>men</b>	will allow this deduction	8, 258/ 38
But God taught other	<b>men</b>	by that man's sudden	8, 259/ 21
God sent out only	<b>men</b>	to baptize, I would	8, 260/ 17
a confessor and assoil	<b>men</b>	of their sins for	8, 260/ 18
master say that his	<b>men</b>	were a sort of	8, 263/ 17
his word among mortal	<b>men</b>	. . . is and hath been	8, 264/ 32
a multitude of mortal	<b>men</b>	, whom if I should	8, 267/ 2
Christ is unknown to	<b>men</b>	, but it is well	8, 267/ 7
of many good, faithful	<b>men</b>	. . . in whose days we	8, 271/ 19
into the world dead	<b>men</b>	also, to give the	8, 275/ 6
bare dispicions, and bearing	<b>men</b>	in hand the words	8, 275/ 14
made new, to make	<b>men</b>	sure of his promise	8, 276/ 24
the natural reasons that	<b>men</b>	make now therefor, never	8, 276/ 30
liken the Matins that	<b>men</b>	sing at church, or	8, 277/ 6
prayer unto God, that	<b>men</b>	should love God above	8, 277/ 34
by Scripture among Christian	<b>men</b>	. Which followeth not, as	8, 279/ 17
I believe better these	<b>men</b>	that wrote the one	8, 285/ 2
than I believe these	<b>men</b>	that tell me the	8, 285/ 3
the word not of	<b>men</b>	but of God? Then	8, 285/ 6
the word not of	<b>men</b>	but of God. If	8, 285/ 9

that God inspired the	<b>men</b>	that tell him the	8, 285/ 10
hell. Tyndale "To fear	<b>men</b>	with," thou wilt say	8, 287/ 33
say. More He maketh	<b>men</b>	answer as it pleaseth	8, 287/ 35
of purgatory to fear	<b>men</b>	with." What fool would	8, 288/ 1
the better though other	<b>men</b>	be afeard. And therefore	8, 288/ 4
the hands of heathen	<b>men</b>	that would laugh some	8, 291/ 36
somewhat that the heathen	<b>men</b>	will mock, and yet	8, 292/ 11
apostles wrote so that	<b>men</b>	might doubt what they	8, 293/ 24
the laws of England:	<b>Men</b>	have written some; ergo	8, 294/ 31
grapes, and that Christian	<b>men</b>	should in like wise	8, 296/ 14
but a manner of	<b>men</b>	in that country, as	8, 296/ 26
such customable manner that	<b>men</b>	may do and leave	8, 296/ 32
yet would the wise	<b>men</b>	make us so mad	8, 297/ 22
go by . . . which these	<b>men</b>	would were clean forgotten	8, 297/ 26
continued among them, till	<b>men</b>	by their folly and	8, 299/ 1
thereby as good Christian	<b>men</b>	do, nor as himself	8, 300/ 21
the burying of dead	<b>men</b>	ever was and is	8, 305/ 15
Catholic Church, to make	<b>men</b>	believe that the Church	8, 306/ 3
nature . . . and that wedded	<b>men</b>	have been made priests	8, 306/ 9
done of necessity . . . but	<b>men</b>	be at their liberty	8, 309/ 23
he is content that	<b>men</b>	may think themselves at	8, 313/ 17
all those holy cunning	<b>men</b>	and blessed saints, and	8, 314/ 10
do it! More Surely	<b>men</b>	setting no more thereby	8, 316/ 13
in Scripture, and yet	<b>men</b>	of necessity bound to	8, 319/ 6
it homely handled howsoever	<b>men</b>	list. Devise once some	8, 319/ 12
of wine and water,	<b>men</b>	would consecrate new ale	8, 319/ 14
be used among Christian	<b>men</b>	whereof "no man wist	8, 319/ 17
beginning. And also, Christian	<b>men</b>	both might have kept	8, 320/ 32
the change is . . . that	<b>men</b>	were not the lords	8, 321/ 3
the Sabbath day; nor	<b>men</b>	were not the principal	8, 321/ 4
necessary . . . he would make	<b>men</b>	believe that coming to	8, 323/ 8
a tongue that all	<b>men</b>	understand . . . except that there	8, 327/ 7
most believed of all	<b>men</b>	: that is to wit	8, 329/ 12
Scripture . . . in which texts	<b>men</b>	be no more sure	8, 330/ 3
thereon taken and turn	<b>men</b>	to devotion, and this	8, 330/ 13
the judgment of all	<b>men</b>	that anything labor in	8, 330/ 18
the least, that other	<b>men</b>	should ween -- that	8, 330/ 31
that whatsoever he say,	<b>men</b>	must believe it only	8, 335/ 35
no better than other	<b>men</b>	-- so that, as	8, 336/ 3
all the understanding that	<b>men</b>	have thereof, many a	8, 336/ 27
years past . . . and bear	<b>men</b>	in hand that all	8, 337/ 13
God and all good	<b>men</b>	, against all good works	8, 337/ 17
of God were among	<b>men</b>	that should be, such	8, 337/ 23
and preachers, and faithful	<b>men</b>	, and good livers . . . for	8, 338/ 27
wit and affections of	<b>men</b>	; so that he would	8, 341/ 11
Christ, and sent among	<b>men</b>	again, at good folks'	8, 342/ 18
also, much good unto	<b>men</b>	of the mean sort	8, 342/ 22
both for his holy	<b>men</b>	, quick and dead, and	8, 346/ 19
giveth a charge that	<b>men</b>	use diligence and truth	8, 348/ 13
our matter? May Christian	<b>men</b>	do nothing but that	8, 350/ 1

Jews . . . and us Christian	<b>men</b>	nothing at all. Thirdly	8, 350/ 14
as strait as these	<b>men</b>	mistake them. Were not	8, 350/ 34
he doth many good	<b>men</b>	in many good works	8, 351/ 8
laws, or traditions of	<b>men</b>	, other than be written	8, 353/ 2
saith -- divers holy	<b>men</b>	, treating the same words	8, 353/ 4
Thus I know well	<b>men</b>	may expound those words	8, 353/ 34
those words, and good	<b>men</b>	, holy men, and cunning	8, 353/ 34
and good men, holy	<b>men</b>	, and cunning men so	8, 353/ 34
holy men, and cunning	<b>men</b>	so have done; and	8, 353/ 35
that allthing that Christian	<b>men</b>	must believe is written	8, 356/ 12
it not . . . for such	<b>men</b>	seek "that is theirs	8, 356/ 24
and also forbidden certain	<b>men</b>	to preach the word	8, 356/ 35
to correct, to teach	<b>men</b>	in justice, that the	8, 359/ 30
God and all good	<b>men</b>	. Saint Paul told Timothy	8, 361/ 6
the manner of these	<b>men</b>	. . . which use in many	8, 362/ 20
written by Saint Paul,	<b>men</b>	unlearned and unstable do	8, 363/ 1
it standeth, the best-learned	<b>men</b>	are in doubt how	8, 363/ 9
against the "traditions of	<b>men</b>	," serve to no purpose	8, 363/ 23
before, there were good	<b>men</b>	that taught the truth	8, 367/ 4
which of those old	<b>men</b>	before eight hundred years	8, 367/ 6
ever said that religious	<b>men</b>	might run out and	8, 367/ 7
besides some undoubted holy	<b>men</b>	since, I shall rehearse	8, 367/ 27
In all the residue,	<b>men</b>	were taught by the	8, 368/ 29
he is accounted amongst	<b>men</b>	that be baptized. This	8, 370/ 13
commit them unto faithful	<b>men</b>	, such as shall be	8, 374/ 30
them forth to other	<b>men</b>	." Those words of Saint	8, 374/ 31
also to other faithful	<b>men</b>	, such as should be	8, 374/ 36
the Acts) -- that	<b>men</b>	should abstain from strangled	8, 375/ 11
he would bind other	<b>men</b>	. For he shall never	8, 377/ 19
New Testament was written . . .	<b>men</b>	were bound to believe	8, 379/ 4
his Spirit which maketh	<b>men</b>	of one mind and	8, 380/ 30
church which he commandeth	<b>men</b>	to hear and obey	8, 380/ 38
wise that if other	<b>men</b>	, whom they reprove, did	8, 382/ 3
malice toward all good	<b>men</b>	, both religious that live	8, 382/ 24
thereto -- yet since	<b>men</b>	can never know which	8, 393/ 31
that have believed that	<b>men</b>	ought to be shriven	8, 394/ 11
And besides that, unlearned	<b>men</b>	are not able, nor	8, 396/ 10
false teacher would lead	<b>men</b>	out of the right	8, 396/ 22
see they be good	<b>men</b>	, and show the fruits	8, 397/ 2
such abominable deeds as	<b>men</b>	be hanged for, and	8, 397/ 8
reproved) not only that	<b>men</b>	should not need, but	8, 400/ 20
No fiery charity, though	<b>men</b>	would burn for God's	8, 401/ 17
good works. For if	<b>men</b>	might have any such	8, 402/ 34
it great peril lest	<b>men</b>	would fall the more	8, 402/ 35
lack of such works,	<b>men</b>	shall be damned, as	8, 403/ 6
that he shall give	<b>men</b>	heaven for their almsdeed	8, 403/ 11
fear, and to make	<b>men</b>	believe at the leastwise	8, 404/ 22
that for actual sins,	<b>men</b>	were punished after this	8, 406/ 28
not believe all other	<b>men</b>	that would, either in	8, 415/ 15
true . . . and all true	<b>men</b>	, and all holy saints	8, 416/ 12

capacity of poor popish	<b>men</b>	to perceive: how it	8, 418/ 22
little to the purpose),	<b>men</b>	might peradventure lay a	8, 419/ 36
his grace by which	<b>men</b>	come to faith, hope	8, 422/ 4
he dwelleth in other	<b>men</b>	by his power and	8, 422/ 18
guide that would, when	<b>men</b>	were walking in a	8, 424/ 29
bold occasion of sin	<b>men</b>	may catch, and how	8, 426/ 5
of the faith as	<b>men</b>	believe a story or	8, 426/ 10
despair of heaven, if	<b>men</b>	were so mad to	8, 427/ 1
before, but all holy	<b>men</b>	clean the contrary --	8, 429/ 4
than all good cunning	<b>men</b>	this fifteen hundred years	8, 429/ 7
he reckoned for good	<b>men</b>	and faithful. For to	8, 430/ 2
Saint Paul plainly that	<b>men</b>	may have the faith	8, 430/ 22
If he name any	<b>men</b>	. . . he shall name you	8, 434/ 3
world warning that, be	<b>men</b>	at one time never	8, 434/ 15
have believed, that good	<b>men</b>	and children of God	8, 437/ 4
counsel . . . advising all good	<b>men</b>	to stand fast always	8, 437/ 11
through the words of	<b>men</b>	preached unto them (which	8, 447/ 16
to be in other	<b>men</b>	deadly and damnable, we	8, 448/ 35
wherein among all learned	<b>men</b>	that hear us both	8, 459/ 19
and proved full virtuous	<b>men</b>	; and else God forbid	8, 468/ 9
he is by better	<b>men</b>	better taught, he shall	8, 468/ 25
left nothing unwritten which	<b>men</b>	are bound to believe	8, 473/ 11
great labor to make	<b>men</b>	ween that nothing was	8, 473/ 33
and taught: yet since	<b>men</b>	were (as Tyndale hath	8, 475/ 14
them, and have other	<b>men</b>	believe them with him	8, 476/ 15
but only the good	<b>men</b>	and elects that be	8, 477/ 14
there are no good	<b>men</b>	out of this church	8, 477/ 17
believeth only the good	<b>men</b>	of the known church	8, 477/ 23
to slay them: such	<b>men</b>	, I say, are fallen	8, 481/ 10
Tyndale neither -- that	<b>men</b>	by temptations learn to	8, 486/ 16
forgive," lo, and when	<b>men</b>	take away their goods	8, 490/ 24
the like . . . as that	<b>men</b>	may commonly do mischievous	8, 490/ 36
God and all good	<b>men</b>	a very beastly bitchery	8, 495/ 8
the Scripture saith, "all	<b>men</b>	to be saved," sent	8, 499/ 17
them do." These words	<b>men</b>	would ween were but	8, 499/ 25
seem to good, plain-meaning	<b>men</b>	to be well and	8, 499/ 26
Scripture itself cannot make	<b>men</b>	believe the Scripture, nor	8, 500/ 8
merit from the good	<b>men</b>	and elects . . . and giveth	8, 501/ 35
would not call upon	<b>men</b>	and exhort them to	8, 503/ 3
we say that when	<b>men</b>	endeavor themselves toward so	8, 504/ 21
not ordinarily give into	<b>men</b>	the faith in such	8, 508/ 11
into presumption, and maketh	<b>men</b>	the more bold in	8, 512/ 8
it doth . . . since many	<b>men</b>	have been well taught	8, 514/ 4
therefore to such dogs	<b>men</b>	may not only preach	8, 515/ 3
and saith true) that	<b>men</b>	will at some times	8, 517/ 3
rage is past, then	<b>men</b>	hearken . . . but also when	8, 517/ 10
though God's calling of	<b>men</b>	from gluttony were not	8, 520/ 35
or faith . . . which many	<b>men</b>	may fall in by	8, 523/ 15
for more causes than	<b>men</b>	have the wit to	8, 525/ 17
God's hand from good	<b>men</b>	, concerning falling into sin	8, 526/ 29

deeds be such as	<b>men</b>	may well see that	8, 529/ 35
happeneth unto the best	<b>men</b>	or not, God wot	8, 538/ 2
Whoso deny me before	<b>men</b>	, I shall deny him	8, 542/ 7
But the sin of	<b>men</b>	standeth in this: that	8, 543/ 4
Whoso deny me before	<b>men</b>	, I shall deny him	8, 544/ 1
them than some many	<b>men</b>	! And for to excuse	8, 545/ 27
manner than all other	<b>men</b>	do, and otherwise than	8, 550/ 34
selfsame sorrow would make	<b>men</b>	ween it was no	8, 551/ 30
he never let other	<b>men</b>	to call it as	8, 552/ 39
to sift you, as	<b>men</b>	sift wheat. But I	8, 553/ 12
purpose proved, and make	<b>men</b>	ween all were won	8, 553/ 28
I ween all wise	<b>men</b>	think that the same	8, 559/ 7
still call themselves Christian	<b>men</b>	and embrace his name	8, 561/ 30
murderers, faithful traitors to	<b>men</b>	, and faithful heretics to	8, 567/ 11
than to believe that	<b>men's</b>	good works, be they	8, 4/ 14
for salvation, and that	<b>men's</b>	good works were nothing	8, 6/ 11
to the depraving of	<b>men's</b>	good works be well	8, 6/ 16
ready to put out	<b>men's</b>	eyes that are content	8, 6/ 20
heresies, but specially that	<b>men's</b>	vows and promises made	8, 6/ 35
love to reign in	<b>men's</b>	conscience. But they themselves	8, 12/ 9
proved both by other	<b>men's</b>	and his own confession	8, 16/ 23
highly to any such	<b>men's</b>	charge as these folk	8, 19/ 12
would God that these	<b>men's</b>	earnest sermons were not	8, 41/ 10
himself written in Christian	<b>men's</b>	hearts . . . as by his	8, 44/ 10
ware as are all	<b>men's</b>	works; and albeit that	8, 53/ 14
the profit of good	<b>men's</b>	Christian works; for Christian	8, 54/ 26
and false. And in	<b>men's</b>	law, to let them	8, 59/ 27
it seemeth, malice to	<b>men's</b>	souls; and for the	8, 70/ 6
us with railing upon	<b>men's</b>	manners, and so lead	8, 108/ 1
own sins and other	<b>men's</b>	too, offered up to	8, 108/ 26
than by a three	<b>men's</b>	song. They changed also	8, 125/ 35
and marketh all other	<b>men's</b>	faults and leaveth his	8, 138/ 20
and a holy in	<b>men's</b>	hearts -- should seem	8, 147/ 10
do corrupt and mar	<b>men's</b>	good manners, as his	8, 150/ 7
false and feigned, and	<b>men's</b>	mad inventions, that they	8, 154/ 21
Spirit keep it in	<b>men's</b>	hearts and usage without	8, 154/ 33
so much to other	<b>men's</b>	conscience, fain wit of	8, 163/ 33
as always to Christian	<b>men's</b>	ears do signify evil	8, 174/ 9
the increase of Christian	<b>men's</b>	devotion -- as indeed	8, 193/ 12
of grace, out of	<b>men's</b>	ears . . . but also the	8, 205/ 36
grace, clean out of	<b>men's</b>	hearts; and, free will	8, 206/ 1
Christ's Passion . . . but if	<b>men's</b>	works wrought with his	8, 210/ 33
good deeds of other	<b>men's</b>	charity, or the spiritual	8, 213/ 26
even so are all	<b>men's</b>	hearts of themselves dark	8, 226/ 35
as Tyndale here confesseth,	<b>men's</b>	hearts be cleansed from	8, 227/ 11
make us ween that	<b>men's</b>	words should utterly serve	8, 241/ 6
goodness of God preventing	<b>men's</b>	will, with offering man	8, 241/ 15
word alone always cleanseth	<b>men's</b>	souls from false faith	8, 242/ 7
to the cleansing of	<b>men's</b>	souls. And let Tyndale	8, 242/ 9
upon the multitude of	<b>men's</b>	mouths; but that the	8, 251/ 10

points thereof written in	<b>men's</b>	hearts . . . whereof himself would	8, 256/ 34
dispute because of other	<b>men's</b>	writing. But this I	8, 276/ 27
no more than other	<b>men's</b>	belief feareth Tyndale; nor	8, 288/ 3
and surely written in	<b>men's</b>	hearts, fourteen hundred years	8, 293/ 14
Scripture was watered with	<b>men's</b>	traditions. Lo, so was	8, 318/ 15
destroy Tyndale's heresy that	<b>men's</b>	good works be not	8, 325/ 14
Saint Augustine saith, some	<b>men's</b>	minds in the study	8, 330/ 8
faith written in Christian	<b>men's</b>	hearts, made the people	8, 341/ 31
lay them upon other	<b>men's</b>	shoulders, and will not	8, 351/ 22
God's law aside for	<b>men's</b>	traditions, as himself said	8, 352/ 10
lay them on other	<b>men's</b>	shoulders. For every man	8, 354/ 7
bind and lay on	<b>men's</b>	shoulders the burdens of	8, 354/ 8
not bound to obey "	<b>men's</b>	traditions," nor nothing but	8, 355/ 1
the peril of other	<b>men's</b>	souls and their own	8, 357/ 37
the praise of other	<b>men's</b>	deeds, but would only	8, 362/ 12
to the mischief of	<b>men's</b>	souls. The words of	8, 427/ 16
one bridle bound about	<b>men's</b>	heads to refrain them	8, 450/ 16
this, in mockage of	<b>men's</b>	endeavor toward the belief	8, 500/ 23
mine exposition, and better	<b>men's</b>	too than mine, of	8, 553/ 36
English, in which were	<b>mention</b>	made of something done	8, 186/ 2
the Scripture maketh no	<b>mention</b>	. No, it is clean	8, 206/ 12
of him absolutely, without	<b>mention</b>	of any speech before	8, 235/ 34
that the Scripture made	<b>mention</b>	of him -- yet	8, 280/ 4
all that are made	<b>mention</b>	of in the New	8, 294/ 7
New Testament (of which	<b>mention</b>	is made that they	8, 294/ 10
and inasmuch as no	<b>mention</b>	is made of them	8, 294/ 16
that the Scripture make	<b>mention</b>	of them . . . and of	8, 297/ 20
all that are made	<b>mention</b>	of in the New	8, 301/ 25
New Testament (of which	<b>mention</b>	is made that they	8, 303/ 4
and inasmuch as no	<b>mention</b>	is made of them	8, 303/ 11
saying all "of which	<b>mention</b>	is made that they	8, 303/ 23
saith there is no	<b>mention</b>	made of their delivery	8, 303/ 27
all have significations whereof "	<b>mention</b>	is made that they	8, 303/ 36
that there is no	<b>mention</b>	made that any of	8, 304/ 4
I have often showed,	<b>mention</b>	is made of them	8, 304/ 7
For when they make	<b>mention</b>	of them -- the	8, 304/ 15
though there was no	<b>mention</b>	made thereof in the	8, 318/ 36
Christ's church, without any	<b>mention</b>	thereof made in Scripture	8, 319/ 6
-- as stories make	<b>mention</b>	. More Let Tyndale bring	8, 339/ 30
whereof there were no	<b>mention</b>	made in Scripture, where	8, 352/ 13
when he had made	<b>mention</b>	of the apostles, writeth	8, 369/ 5
Saint Peter make any	<b>mention</b>	in his confession there	8, 414/ 14
though we make no	<b>mention</b>	of grace, that man	8, 510/ 9
that I spoke of,	<b>mentioned</b>	in the fifteenth chapter	8, 346/ 14
hell, for any word	<b>mentioned</b>	in his confession, wherein	8, 406/ 33
be called, not only "	<b>mercenaries</b>	," of whom Saint Augustine	8, 358/ 23
service servile bond and	<b>mercenary</b>	. This is their common	8, 51/ 3
but that is a	<b>mercenary</b>	preacher and a hired	8, 352/ 23
pleasure of Christ . . . but	<b>mercenary</b>	and a hired man	8, 356/ 17
to wit, by those	<b>mercenary</b>	preachers, too; and therefore	8, 356/ 22

we hear such a	<b>mercenary</b>	preacher as these heretics	8, 358/ 14
they be the false	<b>merchandise</b>	of wily hypocrites. More	8, 294/ 19
they be the false	<b>merchandise</b>	of wily hypocrites. More	8, 303/ 13
fast faith in the	<b>merciful</b>	promises that are in	8, 40/ 6
not forbarring his absolute	<b>merciful</b>	power, whereby he may	8, 210/ 3
he is benign and	<b>merciful</b>	, patient, and plenteous of	8, 214/ 23
or, rather, is --	<b>merciful</b>	unto them, and forgiveth	8, 390/ 12
cause than that the	<b>merciful</b>	truth of God the	8, 390/ 17
cause than that the	<b>merciful</b>	truth of God the	8, 399/ 31
unreconciled -- yet the	<b>merciful</b>	anger of God driveth	8, 406/ 23
nature more benign and	<b>merciful</b>	. And thus ye see	8, 451/ 11
had through God's great,	<b>merciful</b>	goodness the "angel of	8, 453/ 4
or, rather, is --	<b>merciful</b>	unto them, and forgiveth	8, 563/ 27
or, rather, is --	<b>merciful</b>	unto them, and forgiveth	8, 567/ 30
cause than that the	<b>merciful</b>	truth of God the	8, 567/ 34
taken by himself, did	<b>mercifully</b>	withdraw from him, so	8, 66/ 21
done unto themselves . . . did	<b>mercifully</b>	take quite away the	8, 69/ 1
one, so mote his	<b>mercy</b>	by grace amend the	8, 9/ 9
but of his endless	<b>mercy</b>	brought his body to	8, 22/ 8
confessed, and asked his	<b>mercy</b>	, that he had so	8, 24/ 10
hath of his infinite	<b>mercy</b>	taken and accepted that	8, 24/ 26
saint, so mote his	<b>mercy</b>	bring with speed the	8, 39/ 4
the provocation of God's	<b>mercy</b>	, humble ourselves before him	8, 64/ 16
the rather moved with	<b>mercy</b>	should withdraw his great	8, 65/ 26
thereby Almighty God to	<b>mercy</b>	, and to the withdrawing	8, 66/ 17
to move God to	<b>mercy</b>	. Also, the great priest	8, 67/ 19
crieth to God for	<b>mercy</b>	with voice of the	8, 68/ 12
may have the more	<b>mercy</b>	upon us, which thing	8, 89/ 3
magnifying of the great	<b>mercy</b>	of God. But consider	8, 89/ 28
perceive that he boasteth	<b>mercy</b>	but to make a	8, 89/ 30
provoke our Lord to	<b>mercy</b>	the more by punishing	8, 90/ 6
veil . . . , and unto the	<b>mercy</b>	stool of God --	8, 112/ 5
even upon God Almighty's "	<b>mercy</b>	stool" we offer every	8, 112/ 12
heart at God Almighty's	<b>mercy</b>	stool . . . and that "we	8, 112/ 26
that, except the marvelous	<b>mercy</b>	of God, never shall	8, 120/ 4
feeling faith of the	<b>mercy</b>	that is in Christ	8, 145/ 8
promises nor of his	<b>mercy</b>	"we" know "nothing at	8, 147/ 22
lieth. Now, touching the	<b>mercy</b>	of our Lord --	8, 148/ 6
speak nothing of his	<b>mercy</b>	? This man is too	8, 148/ 7
to talk with! God's	<b>mercy</b>	is so great that	8, 148/ 8
need to pray for	<b>mercy</b>	, so were it need	8, 148/ 10
God of his great	<b>mercy</b>	to give that man	8, 148/ 13
significations: sometimes love, sometimes	<b>mercy</b>	, sometimes patience. And what	8, 198/ 25
that it signified neither	<b>mercy</b>	nor patience, but love	8, 199/ 1
and favoreth for his	<b>mercy</b>	. . . and yet his favor	8, 203/ 12
his favor and his	<b>mercy</b>	not both one, in	8, 203/ 12
privilege of God's absolute	<b>mercy</b>	. For by his mighty	8, 213/ 20
For by his mighty	<b>mercy</b>	the thing that is	8, 213/ 21
patient, and plenteous of	<b>mercy</b>	, and ready to forgive	8, 214/ 24
she did works of	<b>mercy</b>	, and that she heartily	8, 372/ 2

and confidence in the	<b>mercy</b>	of God . . . feeling in	8, 390/ 11
penance, and works of	<b>mercy</b>	, toward the remission of	8, 413/ 36
or have the more	<b>mercy</b>	on him or in	8, 416/ 10
unto the promises of	<b>mercy</b>	in our Savior Christ	8, 419/ 17
his hope of God's	<b>mercy</b>	with the dread of	8, 425/ 4
his justice and his	<b>mercy</b>	both, with the most	8, 425/ 10
directly fight against his	<b>mercy</b>	. . . and putteth almost all	8, 426/ 36
unto the promises of	<b>mercy</b>	in our Savior Christ	8, 444/ 37
to the promises of	<b>mercy</b>	that is in our	8, 445/ 27
through the promises of	<b>mercy</b>	in our Savior Christ	8, 445/ 37
the death, for his	<b>mercy</b>	in our Savior Christ	8, 449/ 19
partner of pardon and	<b>mercy</b>	and restored to life	8, 456/ 7
law and also the	<b>mercy</b>	that is laid up	8, 496/ 17
when we see his	<b>mercy</b>	, we love him again	8, 496/ 19
law and also the	<b>mercy</b>	that is laid up	8, 499/ 23
his elects see . . . his	<b>mercy</b>	" -- as plain words	8, 499/ 28
law, and also the	<b>mercy</b>	that is laid up	8, 501/ 9
when we see his	<b>mercy</b>	, we love him again	8, 501/ 13
when we see his	<b>mercy</b>	, we love him again	8, 510/ 30
them to see his	<b>mercy</b>	by faith, without any	8, 511/ 3
because he seeth the	<b>mercy</b>	of God by faith	8, 511/ 22
a man seeth the	<b>mercy</b>	of God, then he	8, 511/ 30
right surely believe the	<b>mercy</b>	of God do not	8, 511/ 36
over-great regard of his	<b>mercy</b>	turneth trust into presumption	8, 512/ 6
pretext of God's only	<b>mercy</b>	, taketh away God's righteousness	8, 516/ 13
setting forth a more	<b>mercy</b>	, covertly and craftily depraveth	8, 516/ 15
dispraiseth the very, true	<b>mercy</b>	itself that God of	8, 516/ 16
though it were no	<b>mercy</b>	at all, after a	8, 516/ 18
taketh Tyndale for no	<b>mercy</b>	, which is indeed the	8, 516/ 24
is indeed the very	<b>mercy</b>	that our Lord ordinarily	8, 516/ 24
again, because that the	<b>mercy</b>	of God ever waiteth	8, 518/ 6
rise again, through the	<b>mercy</b>	of God that ever	8, 518/ 18
of God's grace and	<b>mercy</b>	-- yet might he	8, 518/ 21
when God's grace and	<b>mercy</b>	calleth upon him and	8, 518/ 22
whom God's grace and	<b>mercy</b>	waiteth, and calleth as	8, 518/ 24
by the reason that	<b>mercy</b>	waiteth ever upon them	8, 519/ 8
be damned, hath God's	<b>mercy</b>	while he liveth, waiting	8, 519/ 10
he said that the	<b>mercy</b>	of God (which only	8, 519/ 13
be so saved, because	<b>mercy</b>	waiteth upon them. And	8, 519/ 22
as God of his	<b>mercy</b>	calleth upon them to	8, 519/ 28
saith not that because	<b>mercy</b>	waiteth ever upon them	8, 519/ 30
their fall . . . but because	<b>mercy</b>	waiteth upon them, therefore	8, 519/ 31
that after a fall,	<b>mercy</b>	wait anymore upon any	8, 519/ 36
God of his great	<b>mercy</b>	calleth upon all people	8, 519/ 38
both of his like	<b>mercy</b>	still, as long as	8, 520/ 2
tell us that the	<b>mercy</b>	of God wait upon	8, 520/ 16
to be by the	<b>mercy</b>	of God "always waiting	8, 520/ 25
mean, I say, that	<b>mercy</b>	calleth upon him in	8, 520/ 30
of towardly goodness and	<b>mercy</b>	at God's hand, and	8, 525/ 5
known, and the great	<b>mercy</b>	of God therewith . . . and	8, 544/ 6

be bold upon his	<b>mercy</b>	to say that if	8, 548/ 23
also upon the great	<b>mercy</b>	of God -- and	8, 548/ 24
and ask our Lord	<b>mercy</b>	therefor -- both the	8, 548/ 27
feeling faith of the	<b>mercy</b>	that is in Christ	8, 561/ 1
feeling faith of the	<b>mercy</b>	that is in Christ	8, 562/ 7
and confidence in the	<b>mercy</b>	of God . . . feeling in	8, 563/ 25
in the law" and	<b>mercy</b>	"laid up for them	8, 565/ 22
telleth us that the	<b>mercy</b>	of God always waiteth	8, 565/ 28
own father. And his	<b>mercy</b>	waiteth ever upon them	8, 566/ 28
feeling faith of the	<b>mercy</b>	that is in Christ	8, 567/ 25
and confidence in the	<b>mercy</b>	of God . . . feeling in	8, 567/ 28
special prerogative of his	<b>mercy</b>	, by which his absolute	8, 568/ 32
of vainglory, but of	<b>mere</b>	humility and true repentance	8, 69/ 35
of sin and for	<b>merit</b>	in heaven. For as	8, 68/ 21
and manifest for the	<b>merit</b>	of fasting -- though	8, 70/ 2
all grace and all	<b>merit</b>	utterly from all outward	8, 82/ 34
turn the man to	<b>merit</b>	and reward: why shall	8, 159/ 28
them do . . . but great	<b>merit</b>	to them, though they	8, 302/ 4
away all manner of	<b>merit</b>	from the good men	8, 501/ 35
of God unto the	<b>merit</b>	and goodness of their	8, 506/ 2
though they do not	<b>merit</b>	with any foregoing good	8, 507/ 32
obedient conformity deserve and	<b>merit</b>	in the believing. And	8, 507/ 34
he will that we	<b>merit</b>	and be rewarded for	8, 507/ 36
of which desert and	<b>merit</b>	on our part, standeth	8, 507/ 37
our belief lost its	<b>merit</b>	(as that holy pope	8, 508/ 4
believe . . . so were the	<b>merit</b>	of our belief lost	8, 508/ 7
utterly take away the	<b>merit</b>	from man . . . forasmuch as	8, 508/ 13
the means of some	<b>merit</b>	, some conflict, passion, or	8, 508/ 14
nor charity have any	<b>merit</b>	at all. For what	8, 511/ 8
and so, consequently, no	<b>merit</b>	in neither nother. But	8, 511/ 24
glance against all the	<b>merit</b>	of man's free will	8, 523/ 11
bound to obey, and	<b>merited</b>	and deserved by their	8, 328/ 14
in faith, any reward	<b>meriteth</b>	toward God . . . or, finally	8, 394/ 23
therefore in doing both,	<b>meriteth</b>	in both, whatsoever Tyndale	8, 511/ 28
toward God no more	<b>meritorious</b>	than to those other	8, 85/ 33
purgatory . . . and setting the	<b>merits</b>	of his own painful	8, 24/ 28
to God and the	<b>merits</b>	of Christ's Passion --	8, 53/ 19
help of grace, and	<b>merits</b>	of Christ's Passion, our	8, 65/ 19
of God by the	<b>merits</b>	of Christ's Passion and	8, 77/ 2
the soul through the	<b>merits</b>	of Christ's holy Passion	8, 77/ 33
holy ordinance, by the	<b>merits</b>	of Christ's Passion; and	8, 82/ 19
doth it for the	<b>merits</b>	of Christ's Passion, as	8, 100/ 33
satisfied by the only	<b>merits</b>	of Christ's Passion . . . but	8, 210/ 32
and strength of those	<b>merits</b>	that are indeed sufficient	8, 508/ 21
sufficient and worthy: the	<b>merits</b>	, I mean, of the	8, 508/ 22
purgatory, to set the	<b>merits</b>	of Christ's Passion for	8, 516/ 21
be partakers of the	<b>merits</b>	of Christ's Passion, and	8, 519/ 25
Greek signifieth folly, doth	<b>merrily</b>	touch and reprove such	8, 177/ 5
word, will well and	<b>merrily</b>	laugh thereat and say	8, 406/ 4
he went to supper	<b>merrily</b>	. . . and then the maid	8, 496/ 36

glorious triumph, and most	<b>merrily</b>	mocketh and scoffeth at	8, 559/ 23
and sit and make	<b>merry</b>	, and then sin again	8, 90/ 1
fall, and in his	<b>merry</b>	solution mocketh also no	8, 224/ 27
no more, but was	<b>merry</b>	in the morning, and	8, 497/ 2
were won with his	<b>merry</b>	scoff. Howbeit, if Tyndale	8, 553/ 28
have made his quick,	<b>merry</b>	scoff wax very dull	8, 553/ 31
they list and make	<b>merry</b>	, and bind them to	8, 556/ 22
very words of his	<b>merry</b>	mock, laid all his	8, 559/ 36
it were need, as	<b>meseemeth</b>	, that divers wise and	8, 35/ 24
fault at all. But	<b>meseemeth</b>	surely that at the	8, 84/ 3
up sin in sacrifice . . .	<b>meseemeth</b>	it is a very	8, 113/ 1
stay the people? Surely	<b>meseemeth</b>	nay. For though the	8, 269/ 9
And that is, as	<b>meseemeth</b>	, that he meaneth of	8, 498/ 10
yet, in good faith,	<b>meseemeth</b>	no very great need	8, 502/ 10
therewith, the more always	<b>mesh</b>	and entangle himself faster	8, 479/ 7
such women on his	<b>message</b>	. But Tyndale wotteth well	8, 545/ 31
great deal, as the	<b>Messenger</b>	doth in my Dialogue	8, 177/ 20
dialogue, between himself, the	<b>Messenger</b>	, and me . . . saying that	8, 196/ 13
And he saith the	<b>Messenger</b>	would affirm it with	8, 196/ 18
when he sent his	<b>messenger</b>	for her, when he	8, 536/ 11
own words and the	<b>Messenger's</b>	with me -- in	8, 196/ 35
been taken for God's	<b>messengers</b>	-- and that if	8, 244/ 2
preachers and God's true	<b>messengers</b>	. . . and that thing sufficed	8, 246/ 32
they be God's true	<b>messengers</b>	; for else why should	8, 249/ 21
know not for God's	<b>messengers</b>	, because they will not	8, 249/ 24
holy men and God's	<b>messengers</b>	. For we find many	8, 255/ 22
they sent by the	<b>messengers</b>	for every point a	8, 257/ 6
shall send such holy	<b>messengers</b>	as he hath been	8, 337/ 1
be his apostles and	<b>messengers</b>	, to be sent about	8, 498/ 26
of belief because the	<b>messengers</b>	were but women --	8, 545/ 29
Barnes and Tyndale first	<b>met</b>	and talked together beyond	8, 301/ 7
grounded upon philosophy and	<b>metaphysical</b>	reasons . . . by the constraint	8, 101/ 13
his further leisure; for	<b>methinketh</b>	he meaneth not very	8, 31/ 28
by me longer than	<b>methinketh</b>	convenient. I send out	8, 33/ 19
considered before. But yet	<b>methinketh</b>	that this consideration of	8, 50/ 34
eight hundred years; and	<b>methinketh</b>	eight hundred is a	8, 158/ 14
one reason yet whereby	<b>methought</b>	it proved otherwise but	8, 104/ 2
of my Dialogue as	<b>methought</b>	it should be if	8, 197/ 1
and he, like a	<b>micher</b>	and a truant, played	8, 496/ 30
poor "worldly" men of	<b>middle</b>	earth be. For they	8, 120/ 30
and it be at	<b>midnight</b>	, and after in the	8, 124/ 28
consider the head, the	<b>midst</b>	, and the tail together	8, 89/ 28
they perceive, in the	<b>midst</b>	thereof, that all that	8, 366/ 33
sometimes christened of the	<b>midwife's</b>	hand . . . and the people	8, 127/ 14
bring us in the	<b>midwives</b>	of Egypt that saved	8, 19/ 4
were cold, that thou	<b>mightest</b>	be made hot" . . . as	8, 526/ 12
setteth me Tyndale one	<b>mighty</b>	strong bulwark to fence	8, 186/ 36
mercy. For by his	<b>mighty</b>	mercy the thing that	8, 213/ 20
their false miracles, the	<b>mighty</b>	means of true miracles	8, 264/ 29
he setteth to a	<b>mighty</b>	strong post, able to	8, 282/ 36

they perceived what a	<b>mighty</b>	lord he was, and	8, 422/ 35
keep it, by the	<b>mighty</b>	power of that seed	8, 436/ 8
Catholic Church and the	<b>mighty</b>	majesty of God . . . so	8, 471/ 16
and the occasions be	<b>mighty</b>	to them, by reason	8, 531/ 8
thing from which the	<b>mildness</b>	of his benign nature	8, 27/ 15
is rather given to	<b>mildness</b>	than to contention and	8, 369/ 24
reader more than a	<b>mile</b>	from the matter. And	8, 108/ 2
other way many a	<b>mile</b>	than once meddle with	8, 152/ 12
to lead us a	<b>mile</b>	from the matter. For	8, 550/ 16
priest within this twenty	<b>miles</b>	. " More All this great	8, 92/ 12
of likelihood ridden many	<b>miles</b>	to find out that	8, 181/ 28
step aside fifteen hundred	<b>miles</b>	from it: so, since	8, 187/ 7
church of Christ here	<b>militant</b>	in earth the only	8, 133/ 15
this Catholic church here	<b>militant</b>	, after the first kind	8, 392/ 31
into the Church here	<b>militant</b>	in earth), "God," he	8, 499/ 6
the church of Christ	<b>militant</b>	here in earth: let	8, 561/ 36
a little blood or	<b>milk</b>	into the main sea	8, 89/ 12
casting of a little	<b>milk</b>	into the main sea	8, 91/ 5
hath proved itself by	<b>millions</b>	of miracles, and which	8, 476/ 6
as those words be	<b>minatory</b>	and threats, they be	8, 568/ 35
Paul were in the	<b>mind</b>	that only faith were	8, 6/ 10
teacheth Tyndale as the	<b>mind</b>	of Saint Paul . . . whereas	8, 6/ 14
God after his own	<b>mind</b>	and his own opinion	8, 14/ 10
hard heart and malicious	<b>mind</b>	incurable, he thought it	8, 17/ 30
with him. This good	<b>mind</b>	it seemeth that Constantine	8, 17/ 33
it according unto your	<b>mind</b>	. Therefore, if ye have	8, 18/ 25
yet amended in his	<b>mind</b>	and hath in his	8, 19/ 27
what good and charitable	<b>mind</b>	the man died in	8, 20/ 37
not in his own	<b>mind</b>	for such things as	8, 21/ 7
that died in that	<b>mind</b>	, there is no good	8, 21/ 12
so that his malicious	<b>mind</b>	can in that point	8, 21/ 15
proceed of a fervent	<b>mind</b>	, it was agreed and	8, 23/ 30
being in my right	<b>mind</b>	and a true Christian	8, 25/ 31
for his most faithful	<b>mind</b>	to God, nothing more	8, 26/ 30
makers have such mischievous	<b>mind</b>	that they boast and	8, 27/ 37
clearly perceive the malicious	<b>mind</b>	of these men, and	8, 33/ 9
affection and vain, curious	<b>mind</b>	that neither peril temporal	8, 38/ 3
and manifestly misturneth the	<b>mind</b>	and sentence of our	8, 43/ 29
penance, trouble of the	<b>mind</b>	, with sufferance of tribulation	8, 54/ 13
and punish. And his	<b>mind</b>	he hath declared in	8, 57/ 12
prohibition and of the	<b>mind</b>	of the doer with	8, 60/ 15
therefor of their own	<b>mind</b>	, and many not one	8, 63/ 1
of our own good	<b>mind</b>	, done for our sins	8, 65/ 9
hitherto have had the	<b>mind</b>	to punish the flesh	8, 70/ 7
but to keep the	<b>mind</b>	calm and quiet in	8, 71/ 8
else might trouble the	<b>mind</b>	: to this I say	8, 71/ 10
itself may trouble the	<b>mind</b>	and make it less	8, 71/ 11
man hath in my	<b>mind</b>	much need to consider	8, 74/ 30
either of his own	<b>mind</b>	or by penance enjoined	8, 90/ 7
grief and trouble of	<b>mind</b>	, not shortly shot over	8, 90/ 27

have fallen in her	<b>mind</b>	. And what would it	8, 91/ 23
see somewhat of Tyndale's	<b>mind</b>	concerning these two things	8, 93/ 36
or putteth us in	<b>mind</b>	of them, and yet	8, 95/ 6
Holy Baptism. Whereby what	<b>mind</b>	he hath of that	8, 95/ 29
body. And into this	<b>mind</b>	they were led by	8, 98/ 33
working thereof. To which	<b>mind</b>	they have been moved	8, 99/ 13
very plain for their	<b>mind</b>	, when they here read	8, 99/ 26
have been of that	<b>mind</b>	. . . I see not why	8, 102/ 26
man were of the	<b>mind</b>	that he thought the	8, 104/ 12
stick. But in my	<b>mind</b>	the Scripture most serveth	8, 104/ 24
hath a lewd, beastly	<b>mind</b>	against the very Sacrament	8, 111/ 5
us therein perceive his	<b>mind</b>	to the uttermost, he	8, 115/ 31
More What a cankered	<b>mind</b>	this heretic hath . . . there	8, 116/ 18
he that hath that	<b>mind</b>	believeth nothing at all	8, 117/ 12
a man have a	<b>mind</b>	for God's sake to	8, 123/ 3
there one to my	<b>mind</b>	so meet for the	8, 128/ 14
in that behalf the	<b>mind</b>	of the old holy	8, 134/ 7
truth doth of good	<b>mind</b>	labor to put down	8, 137/ 36
had of an evil	<b>mind</b>	translated it in such	8, 142/ 12
put the people in	<b>mind</b>	of his wrath and	8, 148/ 11
that man a better	<b>mind</b>	. Yet goeth he further	8, 148/ 14
of his reverent Christian	<b>mind</b>	, to call the images	8, 148/ 36
was of the same	<b>mind</b>	himself. And therefore I	8, 153/ 21
folk have of good	<b>mind</b>	begun, and many hundred	8, 164/ 22
have any such reverent	<b>mind</b>	to priests as to	8, 164/ 25
translations perceive his cankered	<b>mind</b>	. For he saith that	8, 171/ 36
I never had that	<b>mind</b>	in my life to	8, 177/ 12
were myself of that	<b>mind</b>	. . . the book being made	8, 177/ 15
such words; but my	<b>mind</b>	more gave me to	8, 180/ 14
no better in my	<b>mind</b>	at that time. Howbeit	8, 181/ 11
senior" of a heretical	<b>mind</b>	and intent to set	8, 182/ 24
doth it with the	<b>mind</b>	of a heretic to	8, 182/ 35
Bear thy neighbor good	<b>mind</b>	, "Bear thy neighbor charity	8, 201/ 36
it is in the	<b>mind</b>	long continued, and done	8, 216/ 28
good men of good	<b>mind</b>	, in exhortation to perseverance	8, 217/ 12
and, putting me in	<b>mind</b>	again of the false	8, 220/ 27
suffereth them with good	<b>mind</b>	and Scripture and natural	8, 247/ 18
his flock of one	<b>mind</b>	in his house," that	8, 247/ 23
of God against the	<b>mind</b>	of Christ and his	8, 275/ 21
the house of one	<b>mind</b>	"; and though the belief	8, 284/ 16
if we change that	<b>mind</b>	and amend, neither any	8, 308/ 37
God put in his	<b>mind</b>	and remembrance, wrote his	8, 310/ 23
us once in the	<b>mind</b>	that there is no	8, 313/ 22
it maketh in his	<b>mind</b>	no matter whether the	8, 318/ 4
have such a lordly	<b>mind</b>	as Tyndale here teacheth	8, 321/ 14
Sunday neither of lordly	<b>mind</b>	, pleasure, nor necessity. Nor	8, 322/ 17
saith of an ungracious	<b>mind</b>	-- to make every	8, 336/ 16
kind of their own	<b>mind</b>	. . . lest they might hap	8, 349/ 13
nothing of their own	<b>mind</b>	unto God's word" --	8, 350/ 6
And this is the	<b>mind</b>	of Saint Augustine, as	8, 352/ 33

bed. For in what	<b>mind</b>	he should then have	8, 358/ 7
this matter of his	<b>mind</b>	. . . but that ye shall	8, 367/ 21
imaginations of his own	<b>mind</b>	? Nay; by that Spirit	8, 376/ 22
he be never in	<b>mind</b>	to do penance nor	8, 377/ 12
maketh men of one	<b>mind</b>	and one custom in	8, 380/ 30
shall guess at his	<b>mind</b>	as near as we	8, 392/ 23
perceiving of his ungracious	<b>mind</b>	. But now that I	8, 405/ 31
yet had he this	<b>mind</b>	: that because he began	8, 409/ 27
he yet of this	<b>mind</b>	, that the faith which	8, 417/ 22
and therefore of God's	<b>mind</b>	may tell us further	8, 432/ 35
repentants and penitents, what	<b>mind</b>	or purpose soever they	8, 450/ 11
fight; they change their	<b>mind</b>	by the fault of	8, 452/ 14
wondrous case, in my	<b>mind</b>	, to consider what manner	8, 456/ 27
neither. And this good	<b>mind</b>	, good Lord, will I	8, 457/ 25
of Tyndale, in my	<b>mind</b>	. . . and a marvelous difference	8, 463/ 36
had been of Tyndale's	<b>mind</b>	, they should have left	8, 469/ 3
agreed all of our	<b>mind</b>	, believing purgatory, and the	8, 481/ 17
father, and the obedient	<b>mind</b>	, are not utterly quenched	8, 489/ 8
is past, and his	<b>mind</b>	more quiet. And the	8, 489/ 20
need -- with which	<b>mind</b>	and soft examples of	8, 491/ 34
consenteth not in his	<b>mind</b>	to none of those	8, 492/ 35
shall guess at his	<b>mind</b>	upon his uncertain words	8, 498/ 2
readers what an un-Christian	<b>mind</b>	this evil Christian man	8, 500/ 36
diminish the free, liberal	<b>mind</b>	of the giver? In	8, 503/ 20
had imagination in his	<b>mind</b>	, nor anything thought upon	8, 510/ 21
-- yet when the	<b>mind</b>	with divers reasons and	8, 510/ 22
to put them in	<b>mind</b>	and call upon them	8, 520/ 36
the pride of the	<b>mind</b>	-- and the far	8, 523/ 12
after conceive in his	<b>mind</b>	and imagine that God	8, 525/ 12
sinful will or slothful	<b>mind</b>	in some wise do	8, 526/ 35
fell not into that	<b>mind</b>	without great occasion, ye	8, 530/ 15
to put him in	<b>mind</b>	of his own rule	8, 549/ 4
more favor was there	<b>minded</b>	him in that he	8, 17/ 10
very penitent, and utterly	<b>minded</b>	to forsake such heresies	8, 19/ 16
was then far otherwise	<b>minded</b>	than I now write	8, 177/ 10
to put in their	<b>minds</b>	, I shall for my	8, 36/ 19
mine, but occupy their	<b>minds</b>	better and, standing firmly	8, 37/ 38
litted with voluptuous, wanton	<b>minds</b>	. Wherefore, let Tyndale say	8, 71/ 16
the use thereof . . . their	<b>minds</b>	rise and be lifted	8, 159/ 3
of "men of corrupt	<b>minds</b>	" which waste their brains	8, 191/ 8
speak and show their	<b>minds</b>	therein . . . for the Apostle	8, 268/ 4
Augustine saith, some men's	<b>minds</b>	in the study and	8, 330/ 8
add, of their own	<b>minds</b>	, either some sacrifice unto	8, 348/ 31
remained in the people's	<b>minds</b>	, beside the writing, divers	8, 365/ 4
may, through such malicious	<b>minds</b>	as read the Scripture	8, 424/ 13
keep still in their	<b>minds</b>	the profession and purpose	8, 458/ 18
and inclination of their	<b>minds</b>	toward the credence thereof	8, 505/ 20
power . . . so occupied their	<b>minds</b>	, and so astonied them	8, 541/ 12
had so encumbered their	<b>minds</b>	. . . that they could not	8, 541/ 19
hearts "pierced," and their	<b>minds</b>	"encumbered," with "sight" of	8, 542/ 22

lies put in and	<b>mingled</b>	among them, wherewith he	8, 35/ 5
the water to be	<b>mingled</b>	with the wine as	8, 318/ 30
for lack of fear	<b>mingled</b>	with his hope. Nor	8, 524/ 10
not. After this, he	<b>mingleth</b>	his lies therewith, saying	8, 109/ 16
a little honey he	<b>mingleth</b>	so much poison that	8, 186/ 34
themselves for God Almighty's	<b>minions</b>	, though they give all	8, 523/ 16
therefore God Almighty's own	<b>minions</b>	still. And thus, good	8, 572/ 24
awry, and made to	<b>minister</b>	them matter unto their	8, 26/ 6
of Baptism and the	<b>minister</b>	thereof, and the preachers	8, 97/ 20
-- that is, a	<b>minister</b>	, an officer, a sacrificer	8, 111/ 16
a slender cause, to	<b>minister</b>	Master Tyndale so much	8, 291/ 7
but only "preach and	<b>minister</b>	the word of God	8, 359/ 36
should not when they	<b>ministered</b>	in the Temple, and	8, 59/ 33
Old Law while they	<b>ministered</b>	in the Temple, he	8, 60/ 29
be so contentious, it	<b>ministereth</b>	rather much matter of	8, 155/ 33
the sacraments, but the	<b>ministers</b>	that openeth not the	8, 75/ 36
therefore that because the	<b>ministers</b>	of the sacraments do	8, 95/ 22
the voices of Christ's	<b>ministers</b>	in the choir . . . with	8, 160/ 9
he meaneth even the	<b>ministers</b>	that were chosen to	8, 185/ 21
be there understood the	<b>ministers</b>	that were chosen to	8, 185/ 25
them . . . and so the	<b>minor</b>	of mine argument false	8, 298/ 22
mode . . . saving that the	<b>minor</b>	carrieth its proof with	8, 345/ 20
forswearing unto the very	<b>minute</b>	of his dying, supposing	8, 556/ 33
medicine, and do a	<b>miracle</b>	in a man's health	8, 97/ 37
into them and by	<b>miracle</b>	showed himself by their	8, 99/ 18
salvation not by only	<b>miracle</b>	(whereby he might, if	8, 239/ 3
among them all, one	<b>miracle</b>	done, great nor small	8, 245/ 5
did not always a	<b>miracle</b>	by himself. But since	8, 247/ 5
ere God did any	<b>miracle</b>	for him either quick	8, 247/ 34
sermon with a sundry	<b>miracle</b>	: therefore Christ and his	8, 254/ 21
sermon with a sundry	<b>miracle</b>	. For till he prove	8, 254/ 30
sermon with a sundry	<b>miracle</b>	-- but also that	8, 255/ 7
forasmuch as any one	<b>miracle</b>	sufficed to prove them	8, 255/ 16
sermon with a several	<b>miracle</b>	made among one people	8, 255/ 19
would have by that	<b>miracle</b>	confirmed. And thus ye	8, 255/ 26
of them did a	<b>miracle</b>	specially for that article	8, 255/ 33
unproved as for any	<b>miracle</b>	. And this way taketh	8, 255/ 35
sermon with a sundry	<b>miracle</b>	." But I doubt not	8, 255/ 37
thereof by a sundry	<b>miracle</b>	-- they should seek	8, 256/ 4
sermon with a sundry	<b>miracle</b>	-- then is it	8, 256/ 8
sermon with a sundry	<b>miracle</b>	"; and that was not	8, 256/ 11
should be proved by	<b>miracle</b>	: it followeth that every	8, 256/ 13
they did prove by	<b>miracle</b>	. Then, further, if every	8, 256/ 14
preached, they proved by	<b>miracle</b>	because it was needful	8, 256/ 16
saved . . . there were one	<b>miracle</b>	written at the least	8, 256/ 21
every such article one	<b>miracle</b>	written; ergo, it is	8, 256/ 22
were proved by one	<b>miracle</b>	. . . and not sufficient that	8, 256/ 27
would have written one	<b>miracle</b>	at the least. But	8, 256/ 32
for every point a	<b>miracle</b>	! And thus, good readers	8, 257/ 6
and, putting strength and	<b>miracle</b>	together, shall kill him	8, 270/ 22

and himself finally by	<b>miracle</b>	destroyed and killed: ye	8, 270/ 29
confirmed his preaching with	<b>miracle</b>	, that was with the	8, 273/ 35
them!) neither saint nor	<b>miracle</b>	. . . but both twain ever	8, 274/ 26
ever God suffered false	<b>miracle</b>	either by man or	8, 275/ 30
was by reason of	<b>miracle</b>	: that is to wit	8, 281/ 5
after . . . is a great	<b>miracle</b>	! And, yet farther, they	8, 281/ 6
prophet with a new	<b>miracle</b>	, to confirm new doctrine	8, 335/ 29
so shameless without any	<b>miracle</b>	showed to bid all	8, 337/ 10
prophet with a new	<b>miracle</b>	, to confirm new doctrine	8, 338/ 5
and not by open	<b>miracle</b>	, have concluded such things	8, 339/ 28
as our Lady by	<b>miracle</b>	brought Berquin of late	8, 340/ 28
Scripture and not by	<b>miracle</b>	: because he would have	8, 341/ 9
affirmeth without Scripture or	<b>miracle</b>	: I would fain wit	8, 344/ 12
will believe . . . show a	<b>miracle</b>	, or bring authentic scripture	8, 345/ 29
believe any church without	<b>miracle</b>	or authentic scripture. Whereof	8, 346/ 1
church without Scripture or	<b>miracle</b>	-- and yet will	8, 346/ 5
point by a special	<b>miracle</b>	. Which point I have	8, 346/ 12
him now again, what	<b>miracle</b>	wrought the apostles for	8, 346/ 13
believe no church without	<b>miracle</b>	or authentic scripture. For	8, 346/ 26
said . . . he neither regardeth	<b>miracle</b>	nor Scripture neither, but	8, 347/ 1
showed many a wonderful	<b>miracle</b>	. These things and many	8, 389/ 11
Gerasa which, seeing Christ's	<b>miracle</b>	wrought upon the mad	8, 422/ 32
of his doctrine by	<b>miracle</b>	, or by miracle prove	8, 475/ 33
by miracle, or by	<b>miracle</b>	prove himself to be	8, 475/ 34
doctrine by a several	<b>miracle</b>	. . . except as great or	8, 475/ 36
them by Scripture or	<b>miracle</b>	. And since I dare	8, 476/ 16
woman, without any other	<b>miracle</b>	. Then ask I no	8, 545/ 11
when they saw the	<b>miracle</b>	of himself coming in	8, 545/ 33
of their lives, and	<b>miracles</b>	showed for them of	8, 46/ 37
their holy revelations and	<b>miracles</b>	taketh but for trifles	8, 64/ 39
doing great and marvelous	<b>miracles</b>	, without which many a	8, 241/ 25
but if he wrought	<b>miracles</b>	among them for the	8, 242/ 1
false faith; for the	<b>miracles</b>	many times help to	8, 242/ 8
by this that the	<b>miracles</b>	wrought in Christ's church	8, 242/ 11
showed us . . . and that	<b>miracles</b>	joined unto his word	8, 243/ 22
doctrine he confirmed by	<b>miracles</b>	. And thus hath he	8, 243/ 32
God made him do	<b>miracles</b>	, more, and more excellent	8, 243/ 35
had but told the	<b>miracles</b>	that Christ did, the	8, 244/ 3
caused them to do	<b>miracles</b>	in his name before	8, 244/ 6
his church to do	<b>miracles</b>	still in every age	8, 244/ 22
of new . . . ascribing the	<b>miracles</b>	wrought by the goodness	8, 244/ 28
there should some such	<b>miracles</b>	be wrought as well	8, 244/ 33
falsest, and therefore false	<b>miracles</b>	therein greatest and busiest	8, 244/ 36
some little, pretty, small	<b>miracles</b>	to be done. But	8, 245/ 3
them. And by the	<b>miracles</b>	done in the same	8, 245/ 16
God hath left his	<b>miracles</b>	for a mark of	8, 245/ 22
congregations void of all	<b>miracles</b>	-- whereby hath been	8, 245/ 28
believe that all true	<b>miracles</b>	were ended either in	8, 245/ 34
tell us then wherefore	<b>miracles</b>	have all this while	8, 245/ 37
doth prove the true	<b>miracles</b>	, and false doctrine proveth	8, 246/ 5

doctrine proveth the false	<b>miracles</b>	; by which we be	8, 246/ 6
sure that the Christian	<b>miracles</b>	be true, and the	8, 246/ 6
true, and the paynims'	<b>miracles</b>	false: yet know we	8, 246/ 7
And as for false	<b>miracles</b>	. . . the Catholic Church of	8, 246/ 18
and worketh the very-faithful	<b>miracles</b>	, for the proof of	8, 246/ 25
church, since none hath	<b>miracles</b>	but it. Now, if	8, 246/ 27
Church have not done	<b>miracles</b>	for every point of	8, 246/ 29
prove. But by their	<b>miracles</b>	they proved themselves true	8, 246/ 31
so God hath done	<b>miracles</b>	since for all his	8, 246/ 34
Catholic Church doth not	<b>miracles</b>	, nor every doctor neither	8, 246/ 37
one of them do	<b>miracles</b>	. For when the Jews	8, 246/ 39
well-believing sort did not	<b>miracles</b>	. . . nor Aaron also did	8, 247/ 1
Aaron also did no	<b>miracles</b>	, but Moses did, and	8, 247/ 2
them by his continual	<b>miracles</b>	, which fail in all	8, 248/ 37
then prove us by	<b>miracles</b>	that they be God's	8, 249/ 20
he must needs do	<b>miracles</b>	as they did, or	8, 250/ 9
we may require no	<b>miracles</b>	of them -- if	8, 250/ 12
should seem that the	<b>miracles</b>	which Christ and his	8, 250/ 16
apostles' words, which their	<b>miracles</b>	proved true, but upon	8, 250/ 20
apostles' days hitherto, by	<b>miracles</b>	proved to be his	8, 250/ 23
proved true by many	<b>miracles</b>	, he must do miracles	8, 250/ 26
miracles, he must do	<b>miracles</b>	too . . . or else if	8, 250/ 26
his heresy did some	<b>miracles</b>	for him; which, our	8, 250/ 29
in his church with	<b>miracles</b>	. As in the reverence	8, 250/ 34
daily doth many wonderful	<b>miracles</b>	. . . and the like of	8, 251/ 3
Church, illustrated with the	<b>miracles</b>	of God, and taught	8, 251/ 11
hidden, but that the	<b>miracles</b>	which God ever worketh	8, 251/ 14
to heaven. And these	<b>miracles</b>	hath God often wrought	8, 251/ 17
and have been such	<b>miracles</b>	. . . but he saith that	8, 251/ 22
why there be no	<b>miracles</b>	among all his false	8, 251/ 27
to call the true	<b>miracles</b>	of God done in	8, 251/ 28
that the Turks have	<b>miracles</b>	among them as well	8, 251/ 31
saith that his own	<b>miracles</b>	passed all that had	8, 251/ 37
pilgrimages -- as great	<b>miracles</b>	in confirmation of our	8, 252/ 3
match our church in	<b>miracles</b>	; but that ours as	8, 252/ 6
any, as ever the	<b>miracles</b>	of Moses passed the	8, 252/ 7
of heretics do no	<b>miracles</b>	at all. Furthermore, as	8, 252/ 10
all. Furthermore, as for	<b>miracles</b>	or marvels done among	8, 252/ 12
dispute with him upon	<b>miracles</b>	done among the Muhammadans	8, 252/ 16
him further for their	<b>miracles</b>	. But in the meantime	8, 252/ 19
heretics there be no	<b>miracles</b>	at all. But God	8, 252/ 22
But God worketh his	<b>miracles</b>	in his true church	8, 252/ 22
not need no particular	<b>miracles</b>	upon every article, for	8, 252/ 28
and did as many	<b>miracles</b>	. . . which had been superfluous	8, 254/ 23
feigneth it. He seeth	<b>miracles</b>	wrought by God plenteously	8, 254/ 35
we find not special	<b>miracles</b>	done for every point	8, 255/ 3
sermon with as many	<b>miracles</b>	as they preached points	8, 255/ 10
the people that the	<b>miracles</b>	which they then did	8, 255/ 12
did was so many	<b>miracles</b>	for so many points	8, 255/ 12
else might all those	<b>miracles</b>	be done for the	8, 255/ 13

otherwise than as by	<b>miracles</b>	showed at other occasions	8, 255/ 21
For we find many	<b>miracles</b>	done by them at	8, 255/ 23
faith was approved by	<b>miracles</b>	, laid against him again	8, 255/ 32
that though they did	<b>miracles</b>	, Erasmus yet could not	8, 255/ 32
is to wit, of	<b>miracles</b>	as many be written	8, 256/ 9
to prove: that the	<b>miracles</b>	as many be written	8, 256/ 23
preachers were proved by	<b>miracles</b>	themselves, and thereby their	8, 256/ 28
all. And since such	<b>miracles</b>	as be written therein	8, 256/ 37
and therefore needed not	<b>miracles</b>	to be written for	8, 257/ 1
needed there to be	<b>miracles</b>	done for every point	8, 257/ 3
should come with false	<b>miracles</b>	, even to deceive the	8, 263/ 29
except he brought true	<b>miracles</b>	to confound the false	8, 263/ 31
come and show false	<b>miracles</b>	, except the true preachers	8, 264/ 5
preachers should show true	<b>miracles</b>	against them: I answer	8, 264/ 6
should come with false	<b>miracles</b>	, but if all the	8, 264/ 10
had enough without true	<b>miracles</b>	to confound the false	8, 264/ 12
false prophets bringing false	<b>miracles</b>	. The second thing that	8, 264/ 13
he saith (that without	<b>miracles</b>	nothing would sufficiently serve	8, 264/ 15
himself confesseth that true	<b>miracles</b>	might in such case	8, 264/ 18
prophets and their false	<b>miracles</b>	, the mighty means of	8, 264/ 29
mighty means of true	<b>miracles</b>	, and out of measure	8, 264/ 29
hand. Which means of	<b>miracles</b>	for the true proof	8, 264/ 30
were else nothing save	<b>miracles</b>	to confound false prophets	8, 265/ 2
should come with false	<b>miracles</b>	-- ye perceive well	8, 265/ 3
authentic scripture, then without	<b>miracles</b>	the matter is safe	8, 265/ 5
come forth with false	<b>miracles</b>	too . . . and in the	8, 268/ 19
in his own sight	<b>miracles</b>	set thereto! But now	8, 269/ 16
and all his false	<b>miracles</b>	too . . . and shall ever	8, 269/ 24
grace have withstood false	<b>miracles</b>	too; which had yet	8, 269/ 34
more, and more marvelous,	<b>miracles</b>	that themselves saw or	8, 269/ 35
before, that as for	<b>miracles</b>	, he hath so specially	8, 269/ 37
truth, that all the	<b>miracles</b>	which the paynims or	8, 270/ 2
preachers to do greater	<b>miracles</b>	against them, and by	8, 270/ 4
and by the greater	<b>miracles</b>	to destroy them --	8, 270/ 4
them to do any	<b>miracles</b>	at all . . . because he	8, 270/ 7
by the mark of	<b>miracles</b>	his very, true church	8, 270/ 8
shall he not work	<b>miracles</b>	alone, but God shall	8, 270/ 17
for his Church in	<b>miracles</b>	far pass him . . . for	8, 270/ 18
alone against heretics and	<b>miracles</b>	may not sufficiently serve	8, 270/ 25
heretics shall do no	<b>miracles</b>	till Antichrist come . . . and	8, 270/ 27
shall have also greater	<b>miracles</b>	wrought against him, and	8, 270/ 28
among them should there	<b>miracles</b>	of God continue, to	8, 272/ 28
with the Jews by	<b>miracles</b>	although there were many	8, 272/ 32
glorious in doing of	<b>miracles</b>	, wherewith they confirmed their	8, 273/ 23
glorious in doing of	<b>miracles</b>	, wherewith they confirmed their	8, 273/ 32
to his day . . . what	<b>miracles</b>	findeth Tyndale done by	8, 274/ 1
to Abraham, how many	<b>miracles</b>	findeth he done by	8, 274/ 3
while, their preaching by	<b>miracles</b>	. But I am very	8, 274/ 6
years, holy preachers and	<b>miracles</b>	were so necessary that	8, 274/ 12
church, holy preachers with	<b>miracles</b>	have been as necessary	8, 274/ 15

since holy preachers and	<b>miracles</b>	were always so necessary	8, 274/ 19
church holy preachers and	<b>miracles</b>	have also continued and	8, 274/ 23
of holy preachers nor	<b>miracles</b>	, because we have the	8, 274/ 31
were, well testified with	<b>miracles</b>	, in that the prophets	8, 274/ 39
and set out with	<b>miracles</b>	. . . insomuch that he did	8, 275/ 3
and true preachers with	<b>miracles</b>	, but also by the	8, 275/ 4
enough . . . but with plenteous	<b>miracles</b>	to reprove the false	8, 275/ 15
sacraments, with daily marvelous	<b>miracles</b>	. . . and neither suffereth nor	8, 275/ 25
Scripture, for all their	<b>miracles</b>	. More Lo, this is	8, 279/ 33
compareth the Scripture with	<b>miracles</b>	, and setteth so little	8, 280/ 10
said somewhat more by	<b>miracles</b>	, and by his own	8, 280/ 12
believed for all the	<b>miracles</b>	. For though God had	8, 280/ 19
be believed coming with	<b>miracles</b>	. . . and though he would	8, 280/ 23
God sent him with	<b>miracles</b>	as he sent Moses	8, 280/ 29
of Moses, coming with	<b>miracles</b>	more than ever Moses	8, 280/ 35
the Scripture above the	<b>miracles</b>	of Christ -- that	8, 281/ 1
in Christ for his	<b>miracles</b>	. . . would not believe in	8, 281/ 8
Christ for all his	<b>miracles</b>	could not have been	8, 281/ 10
Scripture, but by the	<b>miracles</b>	. . . and believed not Christ	8, 281/ 13
and Christ for the	<b>miracles</b>	. And the Jews, which	8, 281/ 14
meant only of Christ's	<b>miracles</b>	, and not of any	8, 310/ 38
Saint John meant of	<b>miracles</b>	. And in the one	8, 311/ 1
twain, he speaketh of	<b>miracles</b>	by name, saying, "Jesus	8, 311/ 2
Jesus wrought many other	<b>miracles</b>	in the presence of	8, 311/ 3
John meant of Christ's	<b>miracles</b>	too; and therefore I	8, 311/ 8
Saint John meaneth no	<b>miracles</b>	, there excludeth his doctrine	8, 311/ 10
not only of Christ's	<b>miracles</b>	, but also of his	8, 311/ 19
them with many great	<b>miracles</b>	confounding the false wonders	8, 337/ 5
of Antichrist . . . as the	<b>miracles</b>	that Moses wrought confounded	8, 337/ 6
and that with new	<b>miracles</b>	, too, rather than bind	8, 338/ 19
dead he doth show	<b>miracles</b>	in his Catholic Church	8, 338/ 28
ages, for all the	<b>miracles</b>	done by Moses --	8, 338/ 31
stir up prophets with	<b>miracles</b>	for the declaration of	8, 339/ 21
their conclusions, regarded no	<b>miracles</b>	but only Scripture. For	8, 339/ 35
also that God did	<b>miracles</b>	in his Catholic Church	8, 340/ 20
had no regard to	<b>miracles</b>	. And if he will	8, 340/ 34
there was none open	<b>miracles</b>	done at the general	8, 340/ 35
tell of any open	<b>miracles</b>	done at the general	8, 341/ 1
doctrine confirming it with	<b>miracles</b>	. . . that it might be	8, 345/ 28
that confirmed it with	<b>miracles</b>	. More Now may I	8, 345/ 31
doctrine "confirming it with	<b>miracles</b>	," and "so must the	8, 346/ 8
the Catholic Church bringeth	<b>miracles</b>	for their doctrine as	8, 346/ 16
no year to work	<b>miracles</b>	in his Catholic Church	8, 346/ 18
hath need to bring	<b>miracles</b>	to prove him that	8, 346/ 32
the Catholic Church bringeth	<b>miracles</b>	wrought by God in	8, 346/ 35
it by many manifest	<b>miracles</b>	, as we find in	8, 365/ 29
say, "their doctrine with	<b>miracles</b>	." So doth he, say	8, 376/ 25
For therein he worketh	<b>miracles</b>	continually -- and in	8, 376/ 27
only church he worketh	<b>miracles</b>	; with his church which	8, 380/ 37
that whereas God worketh	<b>miracles</b>	in his church to	8, 381/ 11

too, with calling God's	<b>miracles</b>	nothing but devils' wonders	8, 381/ 15
age been approved by	<b>miracles</b>	), so inwardly sure of	8, 389/ 36
Scripture, with signs and	<b>miracles</b>	, and all the blood	8, 410/ 6
Scripture, with signs and	<b>miracles</b>	, and all the blood	8, 413/ 25
Scripture and signs and	<b>miracles</b>	, and all the blood	8, 414/ 8
they proved it with	<b>miracles</b>	. . . if he were of	8, 415/ 17
Jews could, ascribe God's	<b>miracles</b>	to Beelzebul, and call	8, 415/ 19
he calleth all the	<b>miracles</b>	wrought by God in	8, 415/ 21
as great or greater	<b>miracles</b>	be done or have	8, 475/ 37
itself by millions of	<b>miracles</b>	, and which church God	8, 476/ 7
and they have no	<b>miracles</b>	. Wherefore, finally, when he	8, 476/ 31
the gift of working	<b>miracles</b>	. Which miracles since we	8, 477/ 7
of working miracles. Which	<b>miracles</b>	since we clearly see	8, 477/ 8
that the light of	<b>miracles</b>	shall never shine among	8, 478/ 14
had forgotten all the	<b>miracles</b>	and all the words	8, 540/ 35
Scripture or of the	<b>miracles</b>	which they had seen	8, 541/ 14
and his doctrine, and	<b>miracles</b>	, and all that he	8, 549/ 11
his matter in the	<b>mire</b>	. Yet hath he one	8, 227/ 26
other men into the	<b>mire</b>	to him. For if	8, 227/ 28
shamefully soused in the	<b>mire</b>	before, thought he would	8, 363/ 31
man falleth into the	<b>mire</b>	of sin altogether. And	8, 526/ 21
way, with a deep	<b>mire</b>	and a great block	8, 552/ 32
fall down in the	<b>mire</b>	and tumble, and his	8, 552/ 34
his matter in the	<b>mire</b>	. The Recapitulation of All	8, 559/ 36
a while in the	<b>mire</b>	in which himself hath	8, 572/ 36
congregation unknown, layeth his	<b>miry</b>	hands upon the known	8, 573/ 3
as Tyndale now calleth	<b>misbelief</b>	; for they have done	8, 107/ 9
teaching, die in that	<b>misbelief</b>	and yet take none	8, 405/ 15
stubborn standing in his	<b>misbelief</b>	. . . in that after his	8, 546/ 6
till the man that	<b>misbelieveth</b>	be better taught the	8, 473/ 19
better business than Tyndale	<b>misbestoweth</b>	it now. For now	8, 34/ 36
him unto all his	<b>mischief</b>	, as the very foundation	8, 24/ 17
give men warning what	<b>mischief</b>	is in their books	8, 26/ 18
party to all the	<b>mischief</b>	they might . . . and would	8, 59/ 8
found out as much	<b>mischief</b>	as the woman and	8, 61/ 36
farther show you what	<b>mischief</b>	he meaneth more, and	8, 76/ 3
sufficiently to know the	<b>mischief</b>	of that heresy . . . by	8, 117/ 24
themselves do but imagine	<b>mischief</b>	and inspire them? More	8, 136/ 10
bring him to like	<b>mischief</b>	. But as for me	8, 180/ 34
the Scripture to the	<b>mischief</b>	of men's souls. The	8, 427/ 16
ambushment came shortly to	<b>mischief</b>	, if God sit where	8, 483/ 20
brought unto; and every	<b>mischief</b>	that he layeth against	8, 484/ 31
now a few malicious,	<b>mischievous</b>	persons brought into this	8, 11/ 3
heresies hither with many	<b>mischievous</b>	sorts of books, had	8, 16/ 21
the makers have such	<b>mischievous</b>	mind that they boast	8, 27/ 37
be it never so	<b>mischievous</b>	, no man should once	8, 59/ 9
sin remaining in their	<b>mischievous</b>	members breaketh out at	8, 454/ 21
every point of their	<b>mischievous</b>	matters than Tyndale's own	8, 480/ 17
men may commonly do	<b>mischievous</b>	deeds without any deadly	8, 490/ 37
foul adultery, and after,	<b>mischievous</b>	manslaughter too. "This shall	8, 535/ 7

that they which so	<b>misconstrue</b>	him to the depraving	8, 6/ 15
by their own default	<b>misconstrue</b>	and take harm of	8, 178/ 9
his words written they	<b>misconstrue</b>	. And therefore, concerning the	8, 249/ 26
the beginning have done,	<b>misconstrue</b>	the Scripture of God	8, 275/ 20
unstable do deprave and	<b>misconstrue</b>	, as they do all	8, 363/ 1
works those false heretics	<b>misconstrue</b>	him; and saith therefore	8, 363/ 5
Tyndale hath mistranslated and	<b>misconstrued</b>	these words of Christ	8, 240/ 11
the heretics wrested and	<b>misconstrued</b>	the Scripture (as we	8, 340/ 8
but in that point	<b>misconstrued</b>	the one and mocked	8, 342/ 25
out that every man	<b>misconstrueth</b>	the Scripture -- and	8, 192/ 20
see how plainly he	<b>misconstrueth</b>	the Scripture to the	8, 427/ 15
and amends of his	<b>misdeed</b>	. All this was no	8, 529/ 23
then he lamenteth the	<b>miserable</b>	servitude of the simple	8, 190/ 23
of God's company, and	<b>miserable</b>	members of the devil's	8, 495/ 12
his poisoned books had	<b>miserably</b>	bewitched, and from true	8, 33/ 5
in great affliction and	<b>misery</b>	-- "I sat down	8, 67/ 14
in our own default	<b>misfortune</b>	us to fall, not	8, 544/ 9
other side, if it	<b>mishap</b>	any man to fall	8, 38/ 2
eternal darkness, where whoso	<b>mishap</b>	to meet him can	8, 129/ 11
unwittingly, by chance and	<b>mishap</b>	, ere ever himself be	8, 215/ 12
heart. Or if I	<b>mishap</b>	, for weakness and frailty	8, 457/ 28
blood, as hath already	<b>mishappened</b>	in Almaine and, of	8, 30/ 21
Which misunderstanding may soon	<b>mislead</b>	that man which list	8, 287/ 2
fortune to be secretly	<b>misled</b>	by false, wily shrews	8, 38/ 21
since this evil man,	<b>misled</b>	with an evil spirit	8, 268/ 37
good man may be	<b>misled</b>	by such as Tyndale	8, 468/ 19
to any man to	<b>mislike</b>	the misuse of every	8, 177/ 23
that he seemeth to	<b>mislike</b>	the name of charity	8, 199/ 9
to her (and especially	<b>misliketh</b>	her devout anthem Salve	8, 313/ 13
some such things be	<b>misordered</b>	somewhere . . . but that there	8, 162/ 2
scoff, he changeth and	<b>misrehearseth</b>	my words, and the	8, 554/ 19
following an Abbot of	<b>Misrule</b>	, in a Christmas game	8, 41/ 6
never a man have	<b>missed</b>	it. But as I	8, 276/ 31
he shall not be	<b>missed</b>	, and if he be	8, 355/ 3
unto himself, though he	<b>missed</b>	his purpose oftentimes before	8, 469/ 17
been accustomed, no day	<b>missing</b>	, to do service . . . from	8, 372/ 14
church, to pollute and	<b>misspend</b>	them in profane uses	8, 163/ 2
Tyndale And against the	<b>mist</b>	of their sophistry take	8, 133/ 28
these things try the	<b>mist</b>	of both parties . . . so	8, 133/ 32
dissipate and discuss the	<b>mist</b>	that he fain would	8, 133/ 35
both, yet must the	<b>mist</b>	of such blind affections	8, 204/ 4
might say that I	<b>mistake</b>	him in anything and	8, 295/ 37
the way, that ye	<b>mistake</b>	him not, nor be	8, 300/ 17
no fault therein, but	<b>mistake</b>	him for a good	8, 300/ 28
as precisely as they	<b>mistake</b>	him, yet had it	8, 350/ 13
strait as these men	<b>mistake</b>	them. Were not this	8, 350/ 34
be very loath to	<b>mistake</b>	him, or willingly to	8, 412/ 1
and say that I	<b>mistake</b>	him. But I am	8, 498/ 5
yet remember, lest we	<b>mistake</b>	Tyndale, that these great	8, 530/ 28
acknowledged that he had	<b>mistaken</b>	and wrongly understood the	8, 9/ 17

is, he saith, but "	<b>mistaken</b>	" and "abused" -- by	8, 144/ 25
as though they were	<b>mistaken</b>	and meant nothing but	8, 227/ 37
in the Greek . . . but	<b>mistaketh</b>	it to signify every	8, 170/ 32
but a trifle and	<b>mistaking</b>	of the English word	8, 230/ 19
him upon my own	<b>mistaking</b>	of his words: I	8, 296/ 1
Tyndale hath done: purposely	<b>mistranslate</b>	Christ's holy Gospel, to	8, 3/ 36
which he hath also	<b>mistranslated</b>	of like malice: ecclesia	8, 188/ 22
only that Tyndale hath	<b>mistranslated</b>	and misconstrued these words	8, 240/ 10
Tyndale's own master and	<b>mistress</b>	, the chief head and	8, 47/ 25
himself great cause to	<b>mistrust</b>	his own, and that	8, 52/ 36
therefore must I needs	<b>mistrust</b>	him in the change	8, 171/ 34
hath to fear and	<b>mistrust</b>	all his own works	8, 400/ 4
he, for all that,	<b>mistrust</b>	and not believe all	8, 415/ 14
howsoever Tyndale excuse their	<b>mistrust</b>	and unbelief . . . I see	8, 550/ 4
which promise Tyndale yet	<b>mistrusteth</b>	in them that sin	8, 450/ 12
of Christ, and manifestly	<b>misturneth</b>	the mind and sentence	8, 43/ 29
too, may as well	<b>misunderstand</b>	it now as all	8, 250/ 3
way, and make you	<b>misunderstand</b>	the Scripture . . . saying that	8, 269/ 1
whether he or we	<b>misunderstand</b>	it, that let us	8, 427/ 20
of well understanding. Which	<b>misunderstanding</b>	may soon mislead that	8, 287/ 1
man to dislike the	<b>misuse</b>	of every good thing	8, 177/ 23
sheriff -- if he	<b>misuse</b>	himself in his office	8, 198/ 11
anything that is, peradventure,	<b>misused</b>	in some places . . . where	8, 161/ 34
Englishmen have ever hitherto	<b>misused</b>	their own language in	8, 211/ 6
very penitent of his	<b>misusing</b>	of himself in falling	8, 17/ 11
these heretics much more	<b>miswrest</b>	it now), but they	8, 340/ 9
were not worth a	<b>mite</b>	. More This is another	8, 127/ 8
can, and therefore they	<b>mock</b>	and jest thereat --	8, 57/ 35
them to scorn, to	<b>mock</b>	, to jest, to check	8, 58/ 13
sacraments to jest and	<b>mock</b>	and mow and rail	8, 78/ 15
ye, well overseen to	<b>mock</b>	the sacrament and refuse	8, 78/ 28
to give it a	<b>mock</b>	instead of an answer	8, 84/ 24
if they make a	<b>mock</b>	at Saint Paul as	8, 91/ 28
that the infidels will "	<b>mock</b>	us and abhor us	8, 109/ 25
learn of Tyndale to	<b>mock</b>	us for them . . . because	8, 109/ 33
hold themselves satisfied and	<b>mock</b>	no more? If they	8, 110/ 10
all content, and never	<b>mock</b>	at it more? Nay	8, 110/ 27
besides the Blessed Sacrament	<b>mock</b>	at all the whole	8, 110/ 28
turn it to a	<b>mock</b>	-- "Yea," saith this	8, 115/ 18
beware betimes, lest God	<b>mock</b>	him again. ought Better	8, 126/ 24
little so manifestly to	<b>mock</b>	it? Tyndale crieth out	8, 192/ 19
him to make a	<b>mock</b>	thereat and say it	8, 197/ 34
they "repent not, but	<b>mock</b>	," because their lightness giveth	8, 217/ 14
at so short and	<b>mock</b>	and scorn, saying that	8, 232/ 17
if Tyndale intended to	<b>mock</b>	. But as I was	8, 236/ 6
Tyndale to make a	<b>mock</b>	upon his name . . . than	8, 272/ 9
the heathen would most	<b>mock</b>	of all . . . and that	8, 292/ 2
the heathen men will	<b>mock</b>	, and yet leave out	8, 292/ 12
somewhat lest they should	<b>mock</b>	-- though I could	8, 292/ 12
railing ribalds that so	<b>mock</b>	with Holy Scripture should	8, 337/ 24

that Tyndale doth but	<b>mock</b>	and trifle when he	8, 346/ 25
or doth some spirit	<b>mock</b>	us?" He was fain	8, 541/ 23
words of his merry	<b>mock</b>	, laid all his matter	8, 559/ 36
purgatory, which they now	<b>mock</b>	and jest at, weep	8, 571/ 2
shorn, and oiled," in	<b>mockage</b>	and reproof not so	8, 144/ 27
Tyndale to this, in	<b>mockage</b>	of men's endeavor toward	8, 500/ 23
thing more to be	<b>mocked</b>	of the heathen . . . could	8, 290/ 29
the heathen should have	<b>mocked</b>	them. More This was	8, 291/ 4
least likely to be	<b>mocked</b>	among them, for that	8, 292/ 3
misconstrued the one and	<b>mocked</b>	or hated the other	8, 342/ 25
a thing to be	<b>mocked</b>	, as himself mocketh it	8, 505/ 33
content . . . and that he	<b>mocketh</b>	not the sacraments, but	8, 75/ 36
both alike when he	<b>mocketh</b>	them both alike. Of	8, 84/ 27
with him since he	<b>mocketh</b>	and scoffeth out the	8, 91/ 24
after. More Here he	<b>mocketh</b>	, and playeth himself, as	8, 109/ 4
such things, and yet	<b>mocketh</b>	still. Howbeit, that is	8, 110/ 12
the Mass . . . but only	<b>mocketh</b>	the priest because he	8, 110/ 36
we see that he	<b>mocketh</b>	at the Mass, and	8, 115/ 15
as madly as he	<b>mocketh</b>	it . . . a good token	8, 123/ 4
praiseth monks' "marriages" and	<b>mocketh</b>	Christ's sacraments, and then	8, 140/ 28
my "poetry" wherein he	<b>mocketh</b>	me . . . pull up Cerberus	8, 147/ 13
in his merry solution	<b>mocketh</b>	also no man but	8, 224/ 27
bread still. And he	<b>mocketh</b>	at them that teach	8, 300/ 33
nor Scripture neither, but	<b>mocketh</b>	both twain. Now have	8, 347/ 2
look how Saint Augustine	<b>mocketh</b>	in like case an	8, 454/ 1
murdereth his brother, and	<b>mocketh</b>	Almighty God, and such	8, 493/ 28
be mocked, as himself	<b>mocketh</b>	it now . . . but that	8, 505/ 33
faith . . . which endeavor he	<b>mocketh</b>	and calleth it a	8, 506/ 20
our Lady . . . and therefore	<b>mocketh</b>	, and maketh a gay	8, 554/ 6
gloss, then, that he	<b>mocketh</b>	, let him rehearse it	8, 555/ 1
triumph, and most merrily	<b>mocketh</b>	and scoffeth at his	8, 559/ 23
as ye see, in	<b>mocking</b>	these holy ceremonies used	8, 109/ 4
not here a fair	<b>mocking</b>	manner in rehearsing of	8, 114/ 18
forth in jesting and	<b>mocking</b>	, God wot, full like	8, 116/ 8
make him sport, with	<b>mocking</b>	and mowing and potting	8, 126/ 35
of the heathen, for	<b>mocking</b>	," saith Master More. I	8, 290/ 27
for eschewing of infidels'	<b>mocking</b>	, Tyndale had had now	8, 291/ 10
more covertly for the	<b>mocking</b>	of the heathen . . . yet	8, 293/ 23
the crucifix, and, finally,	<b>mocking</b>	and mowing at the	8, 484/ 22
his nun, fall to	<b>mocking</b>	of Almighty God as	8, 492/ 8
sacraments Tyndale maketh his	<b>mockingstock</b>	; but let him beware	8, 126/ 23
heart to speak so	<b>mockishly</b>	of such a matter	8, 114/ 22
earnest holiness falleth into	<b>mocks</b>	and mows, and maketh	8, 41/ 32
that Tyndale maketh but	<b>mocks</b>	of all such matters	8, 64/ 38
the devil's ape maketh	<b>mocks</b>	and mows at the	8, 75/ 26
turn them all into	<b>mocks</b>	and jests, comparing sand	8, 105/ 1
and rail and make	<b>mocks</b>	at the Mass, whereof	8, 108/ 32
but for to make	<b>mocks</b>	at them. But then	8, 110/ 13
himself is should make	<b>mocks</b>	thereat as he doth	8, 110/ 32
heart to make such	<b>mocks</b>	upon the devout observances	8, 111/ 4

to all honesty make	<b>mocks</b>	of their vows . . . and	8, 131/ 19
matrimony, and thus make	<b>mocks</b>	of Holy Scripture solemnly	8, 337/ 21
words proved you, maketh	<b>mocks</b>	and mows at that	8, 466/ 16
There, with scoffs and	<b>mocks</b>	, he concludeth against us	8, 562/ 12
figure, and the third	<b>mode</b>	. . . saving that the minor	8, 345/ 20
figure and the same	<b>mode</b>	, have made another syllogism	8, 345/ 21
are not), nor by	<b>moderate</b>	drinking of wine anything	8, 62/ 5
so it be done	<b>moderately</b>	and with reverence. But	8, 49/ 12
ruffling, and in less	<b>moderation</b>	and soberness, than were	8, 161/ 35
out of Albert's De	<b>modis</b>	significandi . . . because that Friar	8, 211/ 30
years), but whole goodly	<b>monasteries</b>	they burned up and	8, 482/ 24
but in destruction of	<b>monasteries</b>	, casting out of religion	8, 484/ 17
Whitsun Sunday as Hock	<b>Monday</b>	. . . and as boldly eat	8, 4/ 21
change it into the	<b>Monday</b>	, or any other day	8, 320/ 7
change the Sunday into	<b>Monday</b>	. He saith that there	8, 320/ 22
sustained and maintained with	<b>money</b>	sent them by some	8, 11/ 27
cease they not with	<b>money</b>	sent from hence to	8, 11/ 32
him neither meat nor	<b>money</b>	. . . but yet it is	8, 98/ 15
a man for his	<b>money</b>	is no sin? And	8, 228/ 6
woman had lost her	<b>money</b>	, though by ransacking up	8, 533/ 34
and brought again the	<b>money</b>	, he was far from	8, 548/ 17
blessed woman his mother,	<b>Monica</b>	, showeth that albeit beforetime	8, 371/ 14
thine altar thy servant	<b>Monica</b>	, with Patricius, sometime her	8, 372/ 36
spiritual and temporal . . . gave	<b>monition</b>	and warning to all	8, 27/ 5
his ignorance by my	<b>monition</b>	, he saith that he	8, 181/ 22
do, nor of the	<b>monitions</b>	and warning wherewith he	8, 541/ 15
chaste, nor let a	<b>monk</b>	from marriage -- all	8, 5/ 28
Richard Bayfield, late a	<b>monk</b>	and a priest, which	8, 16/ 18
a priest and a	<b>monk</b>	, he went about two	8, 16/ 29
other because he was	<b>monk</b>	. Of Bayfield's burning hath	8, 16/ 35
prodigious crime, that ever	<b>monk</b>	or friar should wed	8, 50/ 2
shameful, abominable sin, a	<b>monk</b>	to marry a nun	8, 134/ 16
that hath vowed themself	<b>monk</b>	, friar, or nun . . . should	8, 140/ 7
would say that a	<b>monk</b>	might wed a nun	8, 279/ 7
it lawful for a	<b>monk</b>	or a friar professed	8, 395/ 6
Friar Huessgen, Otho the	<b>monk</b>	, Pomerane the priest, and	8, 437/ 21
horrible abomination that any	<b>monk</b>	or friar should wed	8, 477/ 36
and chastising" of his	<b>monkly</b>	"members," as Tyndale speaketh	8, 125/ 13
like wise priests, friars,	<b>monks</b>	, and nuns be taught	8, 7/ 15
the captains be priests,	<b>monks</b>	, and friars that neither	8, 11/ 12
divers of them, priests,	<b>monks</b>	, and friars, not let	8, 11/ 16
heads of them, late	<b>monks</b>	and friars, and now	8, 41/ 2
out at last that	<b>monks</b>	, friars, and nuns be	8, 50/ 9
of his wedded harlots,	<b>monks</b>	, and friars, that from	8, 73/ 6
a spiritual liberty that	<b>monks</b>	and friars may lawfully	8, 121/ 1
new "spiritual" men, when	<b>monks</b>	and friars wed nuns	8, 121/ 7
new holy, "spiritual" married	<b>monks</b>	and friars . . . saving for	8, 121/ 13
death too . . . as Charterhouse	<b>monks</b>	had liefer die than	8, 124/ 36
More As for the	<b>monks</b>	of the Charterhouse, would	8, 125/ 5
holy, spiritual mothers --	<b>monks</b>	, friars, and nuns. And	8, 135/ 14

church nor chapel, nor	<b>monks</b>	nor friars nor nuns	8, 162/ 13
it is lawful for	<b>monks</b>	and friars to break	8, 403/ 25
this, that, being professed	<b>monks</b>	and friars, they fall	8, 442/ 38
a mouth as praiseth	<b>monks'</b>	"marriages" and mocketh Christ's	8, 140/ 27
abhorred as an abominable	<b>monstrosity</b>	, and accounted it in	8, 50/ 1
thereof for more than	<b>monstrous</b>	heretics. And therefore of	8, 139/ 25
the man in the	<b>moon</b>	, as every man may	8, 427/ 8
by night against the	<b>moon</b>	, till either some blind	8, 506/ 15
hangeth all by the	<b>moonshine</b>	. And that neither of	8, 471/ 7
had been accustomed in	<b>moral</b>	virtues, was by God	8, 25/ 5
of nature or of	<b>moral</b>	virtues. And if this	8, 149/ 32
his do it? What	<b>moral</b>	virtue he should understand	8, 277/ 17
of his book of	<b>Moria</b>	in my house. There	8, 176/ 14
our English word "church."	<b>Moria</b>	As touching Moria, in	8, 177/ 3
church." Moria As touching	<b>Moria</b>	, in which Erasmus under	8, 177/ 3
name and person of "	<b>Moria</b>	," which word in Greek	8, 177/ 4
any such thing in	<b>Moria</b>	-- that thing could	8, 177/ 14
Howbeit, that book of	<b>Moria</b>	doth indeed but jest	8, 177/ 17
man would now translate	<b>Moria</b>	into English, or some	8, 178/ 11
that. He repenteth every	<b>morning</b>	, and to bed again	8, 91/ 2
was merry in the	<b>morning</b>	, and ready to go	8, 497/ 2
none left till the	<b>morrow</b>	, but rather the remnant	8, 329/ 4
manner sin at all,	<b>mortal</b>	or venial either. He	8, 15/ 16
false faith and many	<b>mortal</b>	heresies, and would with	8, 41/ 31
of new, not of	<b>mortal</b>	seed but of immortal	8, 94/ 32
of new, not of	<b>mortal</b>	seed but of immortal	8, 96/ 24
damnability") belonging to the	<b>mortal</b>	offense, might make men	8, 209/ 28
of his word among	<b>mortal</b>	men . . . is and hath	8, 264/ 31
but a multitude of	<b>mortal</b>	men, whom if I	8, 267/ 2
the beginning . . . or from	<b>mortal</b>	turned to venial by	8, 288/ 8
standeth on it into	<b>mortal</b>	sin which he shall	8, 411/ 2
party for many great,	<b>mortal</b>	sins . . . or after a	8, 516/ 20
and translated it from	<b>mortal</b>	into venial, so changed	8, 539/ 29
sendeth war, sickness, and	<b>mortality</b>	. . . to punish in the	8, 2/ 24
the forgiveness of the	<b>mortality</b>	. And I say that	8, 288/ 9
in them peccatum ad	<b>mortem</b>	, that Saint John speaketh	8, 438/ 3
the Five Books of	<b>Moses</b>	translated by the same	8, 6/ 5
hallowed bread; and as	<b>Moses</b>	for necessity left the	8, 60/ 6
of David and of	<b>Moses</b>	. But what availeth him	8, 60/ 35
First, the fasts that	<b>Moses</b>	fasted, first for the	8, 66/ 1
hungered -- yet whether	<b>Moses</b>	hungered in his forty	8, 70/ 17
should not, and of	<b>Moses</b>	, also, leaving the children	8, 72/ 23
than that in necessity	<b>Moses</b>	, the leader of the	8, 72/ 30
and better too than	<b>Moses</b>	killed the Egyptian that	8, 123/ 23
that as God by	<b>Moses</b>	taught his synagogue certain	8, 193/ 6
great prophet of whom	<b>Moses</b>	prophesied and promised in	8, 231/ 33
speaking of God and	<b>Moses</b>	, "I take Moses for	8, 234/ 5
and Moses, "I take	<b>Moses</b>	for no leader of	8, 234/ 6
say, "I take not	<b>Moses</b>	for the leader of	8, 234/ 8
thereby not utterly deny	<b>Moses</b>	to have been any	8, 234/ 10

written of him by	<b>Moses</b>	and the prophets and	8, 238/ 17
people . . . as God caused	<b>Moses</b>	to do before Pharaoh	8, 244/ 7
did no miracles, but	<b>Moses</b>	did, and God wrought	8, 247/ 2
-- as he showed	<b>Moses</b>	what he would have	8, 247/ 14
ever the miracles of	<b>Moses</b>	passed the witchcraft of	8, 252/ 8
as he did in	<b>Moses</b>	and in Elisha, and	8, 270/ 5
Abraham, and so to	<b>Moses</b>	, without writing . . . but with	8, 270/ 35
Nor from Abraham to	<b>Moses</b>	neither, he findeth not	8, 274/ 4
warning, "They have already	<b>Moses</b>	and the prophets; and	8, 274/ 35
that from Adam to	<b>Moses</b>	, God taught them in	8, 277/ 9
prohibition the words of	<b>Moses</b>	(in the Deuteronomy) commanding	8, 278/ 4
in the time of	<b>Moses</b>	, when the congregation was	8, 279/ 11
in the time of	<b>Moses</b>	all was received in	8, 279/ 19
never given warning by	<b>Moses</b>	that there should come	8, 280/ 20
unto the people by	<b>Moses</b>	-- was it believed	8, 280/ 27
miracles as he sent	<b>Moses</b>	, what should let him	8, 280/ 30
believed as well as	<b>Moses</b>	though he had never	8, 280/ 31
was as good as	<b>Moses</b>	was, all had he	8, 280/ 32
without the witness of	<b>Moses</b>	, coming with miracles more	8, 280/ 34
miracles more than ever	<b>Moses</b>	did or all the	8, 280/ 35
his conclusion that since	<b>Moses</b>	, because the people "was	8, 281/ 29
Scripture, as he gave	<b>Moses</b>	. . . it were not unwholesome	8, 283/ 33
delivered and taught by	<b>Moses</b>	unto the Jews. I	8, 298/ 2
that God did by	<b>Moses</b>	teach them to serve	8, 298/ 4
that they were by	<b>Moses</b>	taught unto the Jews	8, 298/ 7
them to be by	<b>Moses</b>	taught all those significations	8, 298/ 33
that Tyndale, saying that	<b>Moses</b>	received all necessary things	8, 299/ 5
not everything necessary delivered	<b>Moses</b>	in writing. But letting	8, 299/ 18
no!" When God taught	<b>Moses</b>	the making of the	8, 308/ 3
why more than for	<b>Moses</b>	to deliver and leave	8, 319/ 18
given by God to	<b>Moses</b>	, and by Moses to	8, 326/ 33
to Moses, and by	<b>Moses</b>	to them, for the	8, 326/ 33
meant -- nor, peradventure,	<b>Moses</b>	neither -- and yet	8, 327/ 14
taught many ceremonies to	<b>Moses</b>	, and he forth to	8, 328/ 26
their significations; no, nor	<b>Moses</b>	neither. And where is	8, 328/ 28
or, as I say,	<b>Moses</b>	either, understood all the	8, 328/ 34
all, nor, peradventure, that	<b>Moses</b>	neither . . . If Tyndale yet	8, 329/ 7
as the miracles that	<b>Moses</b>	wrought confounded the marvels	8, 337/ 7
the miracles done by	<b>Moses</b>	-- and doth not	8, 338/ 31
rich man, "They have	<b>Moses</b>	and the prophets --	8, 342/ 10
no more him than	<b>Moses</b>	. . . but in that point	8, 342/ 25
purpose the words of	<b>Moses</b>	in the twelfth of	8, 348/ 22
he shall see that	<b>Moses</b>	said those words only	8, 348/ 28
fire." And then setteth	<b>Moses</b>	thereunto the words before-rehearsed	8, 349/ 10
serve these words of	<b>Moses</b>	to our present purpose	8, 349/ 16
purpose? For first, if	<b>Moses</b>	had not meant as	8, 349/ 17
God. Also, if that	<b>Moses</b>	had not meant as	8, 349/ 26
that God had by	<b>Moses</b>	appointed them already. And	8, 349/ 29
But now suppose that	<b>Moses</b>	had himself meant as	8, 349/ 35
nothing but that that	<b>Moses</b>	bade . . . because the Jews	8, 350/ 2

nothing but that that	<b>Moses</b>	bade? Where were then	8, 350/ 3
at all, but if	<b>Moses</b>	had meant as straitly	8, 350/ 10
I say that if	<b>Moses</b>	had meant as precisely	8, 350/ 12
ween ye, well argued: "	<b>Moses</b>	forbade the Jews to	8, 350/ 35
difference is there: that	<b>Moses</b>	was commanded to write	8, 351/ 5
beside any commandment. And	<b>Moses</b>	also, commanded to write	8, 351/ 9
Upon the chair of	<b>Moses</b>	are now set the	8, 351/ 18
occupied the place of	<b>Moses</b>	(that gave the Law	8, 351/ 37
of "the chair of	<b>Moses</b>	" occupied by "the scribes	8, 352/ 19
by the "chair of	<b>Moses</b>	" the doctrine and law	8, 353/ 28
doctrine and law of	<b>Moses</b>	. And then may those	8, 353/ 28
of the law of	<b>Moses</b>	. . . and set thereunto the	8, 355/ 21
in the law of	<b>Moses</b>	, I warn you, see	8, 355/ 25
of the doctrine of	<b>Moses</b>	, and not of the	8, 355/ 34
they should teach beside	<b>Moses</b>	, nor beside all the	8, 355/ 36
but the books of	<b>Moses</b>	or other books of	8, 356/ 5
ye find written in	<b>Moses</b>	and in the prophets	8, 356/ 11
in the "chair of	<b>Moses</b>	" is understood the learning	8, 356/ 19
doubted but, notwithstanding that	<b>Moses</b>	received the laws and	8, 365/ 2
the five books of	<b>Moses</b>	; whereby it will well	8, 365/ 13
where he saith that	<b>Moses</b>	did put all in	8, 365/ 14
faithful people had before	<b>Moses'</b>	days any scripture such	8, 271/ 30
God's sake, or for	<b>Moses'</b>	? If for God's sake	8, 280/ 28
before? Now, if for	<b>Moses'</b>	sake: Christ was as	8, 280/ 32
world, much broader than	<b>Moses'</b>	; and inasmuch as we	8, 281/ 19
have done well in	<b>Moses'</b>	mouth to have said	8, 308/ 5
people did even in	<b>Moses'</b>	days: I think, therefore	8, 329/ 28
which was long after	<b>Moses'</b>	days instituted, and very	8, 349/ 31
proof or not . . . though	<b>Moses'</b>	words were taken as	8, 350/ 33
because he spoke of	<b>Moses'</b>	chair, that therefore they	8, 352/ 3
they should read in	<b>Moses'</b>	books . . . and upon everything	8, 352/ 4
me that written in	<b>Moses'</b>	books" -- Christ therefore	8, 352/ 6
Since they sit upon	<b>Moses'</b>	chair, and occupy his	8, 353/ 20
their own traditions beside	<b>Moses'</b>	law . . . in that Christ	8, 354/ 5
them was written in	<b>Moses'</b>	books. Which if it	8, 355/ 29
them that wrote after	<b>Moses'</b>	days . . . that the Jews	8, 365/ 11
requited the one, so	<b>mote</b>	his mercy by grace	8, 9/ 9
a blessed saint, so	<b>mote</b>	his mercy bring with	8, 39/ 4
for himself. In peace	<b>mote</b>	she be, therefore, and	8, 372/ 29
of fly-blown errors and	<b>moth-eaten</b>	heresies. And thus, good	8, 506/ 17
His father and his	<b>mother</b>	, he would not be	8, 14/ 2
and themselves as our	<b>mother</b>	Eve did . . . that they	8, 49/ 17
to the father and	<b>mother</b>	, and so forth. And	8, 56/ 19
the father and the	<b>mother</b>	" -- that is, as	8, 57/ 10
go and tell their	<b>mother</b>	; and so forth. And	8, 59/ 15
our first father and	<b>mother</b>	in Paradise -- which	8, 85/ 25
Tyndale's father and his	<b>mother</b>	, and his sacrament of	8, 97/ 20
the Service in their	<b>mother</b>	tongue, men and women	8, 125/ 32
first born of his	<b>mother</b>	-- and therefore he	8, 152/ 24
not every man his	<b>mother</b>	tongue, as men teach	8, 164/ 4

commandments of father and	<b>mother</b>	, prelate and prince, that	8, 208/ 37
their fleshly father and	<b>mother</b>	, and after of God	8, 244/ 15
of God and their	<b>mother</b>	Holy Church by the	8, 244/ 16
sure that their said	<b>mother</b>	the Church is Christ's	8, 244/ 17
which neither the Blessed	<b>Mother</b>	of Christ nor the	8, 259/ 26
the authority of our	<b>mother</b>	Holy Church; and this	8, 370/ 14
holy, blessed woman his	<b>mother</b>	, Monica, showeth that albeit	8, 371/ 14
Augustine prayeth for his	<b>mother</b>	unto our Lord, among	8, 371/ 32
life my father and	<b>mother</b>	, and under thee, my	8, 373/ 3
my Father, and my	<b>mother</b>	the Catholic Church, were	8, 373/ 4
this faith is the	<b>mother</b>	of all truth, and	8, 402/ 22
father only, without any	<b>mother</b>	. And this his folly	8, 421/ 4
whom the father and	<b>mother</b>	have taught nurture and	8, 488/ 30
also, forgetting father and	<b>mother</b>	, all their kindness, all	8, 489/ 4
would complain to his	<b>mother</b>	, and bid her go	8, 490/ 32
his father and his	<b>mother</b>	, and all the wisdom	8, 491/ 9
and, forgetting father and	<b>mother</b>	and all their promises	8, 491/ 14
into adultery with his	<b>mother</b>	, poisoning his father, and	8, 492/ 6
devil's enticement defouleth his	<b>mother</b>	, poisoneth his father, and	8, 493/ 27
the defouling of his	<b>mother</b>	was not for any	8, 494/ 6
to the father and	<b>mother'</b>	and ' smite them	8, 58/ 12
now gnaw out their	<b>mother's</b>	belly -- that the	8, 5/ 34
their grammar in their	<b>mother's</b>	belly. Howbeit, I would	8, 92/ 25
for the while my	<b>mother's</b>	virtues and goodness (for	8, 371/ 34
for thee that my	<b>mother's</b>	faith shall not fail	8, 553/ 17
for thee that my	<b>mother's</b>	faith shall not fail	8, 553/ 19
fathers and holy, spiritual	<b>mothers</b>	-- monks, friars, and	8, 135/ 14
maketh a manner of	<b>motion</b>	thereof, showing himself to	8, 137/ 23
be the very fleshly	<b>motion</b>	against his vow of	8, 159/ 24
them not without the	<b>motion</b>	of God's Holy Spirit	8, 322/ 12
free will (at the	<b>motion</b>	of the flesh, or	8, 422/ 28
that they resist the	<b>motion</b>	to the deed, and	8, 446/ 11
saith that though the	<b>motion</b>	of the flesh toward	8, 447/ 31
that he resist the	<b>motion</b>	of the devil and	8, 451/ 34
always at the first	<b>motion</b>	, and that therefore if	8, 470/ 3
that manner that the	<b>motion</b>	toward sin which remaineth	8, 528/ 12
themselves at God's good	<b>motion</b>	toward the faith, they	8, 566/ 26
more quietly, without rebellious	<b>motions</b>	of the flesh --	8, 70/ 12
in prayer, from all	<b>motions</b>	of fleshly lusts that	8, 71/ 9
them also all the	<b>motions</b>	unto sin of the	8, 390/ 14
forgiven all sin, and "	<b>motions</b>	unto sin," without any	8, 400/ 17
of the pronity and	<b>motions</b>	in the flesh remaining	8, 444/ 3
the violence of those	<b>motions</b>	. For if he mean	8, 444/ 29
while they resist the	<b>motions</b>	, nor when they repent	8, 446/ 27
that they have the	<b>motions</b>	of sin, the relics	8, 447/ 11
repent, and all the	<b>motions</b>	unto sin of which	8, 563/ 28
repent, and . . . all the	<b>motions</b>	unto sin of which	8, 567/ 31
it good. His other	<b>motive</b>	is falsehood, which is	8, 87/ 11
thereto by two special	<b>motives</b>	: the one, folly; the	8, 87/ 2
set upon the high	<b>mountain</b>	of the stone that	8, 251/ 12

down and wept and	<b>mourned</b>	many days; I fasted	8, 67/ 15
as he wept and	<b>mourned</b>	, to move God to	8, 67/ 19
and, as it were,	<b>mourneth</b>	with us, and would	8, 71/ 23
he doth to hearty	<b>mourning</b>	and weeping, not for	8, 68/ 29
temptations, with fear, sorrow,	<b>mourning</b>	, and weeping, had so	8, 541/ 17
eloquently, by his own	<b>mouth</b>	, in great presence of	8, 27/ 4
a good, faithful man's	<b>mouth</b>	, and where any need	8, 31/ 34
as well by the	<b>mouth</b>	of the prophet Ezekiel	8, 44/ 12
us spoken by the	<b>mouth</b>	of our Savior be	8, 45/ 7
or of Christ's own	<b>mouth</b>	immediate, after our own	8, 60/ 24
with voice of the	<b>mouth</b>	. In the thirty-fourth chapter	8, 68/ 13
and spoken by the	<b>mouth</b>	of our Savior Jesus	8, 69/ 26
holy salt in his	<b>mouth</b>	, if thou show him	8, 75/ 15
the blast of his	<b>mouth</b>	thrown down so deep	8, 76/ 16
word spoken by the	<b>mouth</b>	of such a shameless	8, 84/ 4
now speaketh by the	<b>mouth</b>	of this his holy	8, 88/ 12
God spoken by the	<b>mouth</b>	of the prophet Ezekiel	8, 99/ 30
soul. And by the	<b>mouth</b>	of the same prophet	8, 99/ 36
our Lord by the	<b>mouth</b>	of his prophet call	8, 100/ 8
in a Christian man's	<b>mouth</b>	! That mouth is more	8, 115/ 20
Christian man's mouth! That	<b>mouth</b>	is more meet indeed	8, 115/ 20
that God by the	<b>mouth</b>	of our Savior hath	8, 132/ 2
of whose brutish, beastly	<b>mouth</b>	cometh such a filthy	8, 134/ 31
out of such a	<b>mouth</b>	as praiseth monks' "marriages"	8, 140/ 27
to others taught by	<b>mouth</b>	, and by Tradition from	8, 152/ 1
were out of his	<b>mouth</b>	a right good tale	8, 186/ 33
much with them by	<b>mouth</b>	as to ask them	8, 187/ 11
but by God's own	<b>mouth</b>	. . . nor suffer nothing laid	8, 209/ 5
Penance -- confession of	<b>mouth</b>	, contrition of heart, and	8, 211/ 19
them hath stuffed his	<b>mouth</b>	full, to spit it	8, 223/ 20
to the son by	<b>mouth</b>	. And I said that	8, 225/ 3
him openly with his	<b>mouth</b>	. And Judas believed in	8, 228/ 26
be spoken by the	<b>mouth</b>	of our Savior himself	8, 231/ 20
hang not upon the	<b>mouth</b>	of man . . . for he	8, 239/ 15
God saith by the	<b>mouth</b>	of Saint John the	8, 240/ 4
apostles teach aught by	<b>mouth</b>	that they wrote not	8, 254/ 18
out of a madman's	<b>mouth</b>	. For by this reason	8, 262/ 18
besides, by his own	<b>mouth</b>	-- such as peradventure	8, 263/ 8
blast of his holy	<b>mouth</b>	. And thus, good readers	8, 270/ 23
but with teaching from	<b>mouth</b>	to mouth? I answer	8, 271/ 1
teaching from mouth to	<b>mouth</b>	? I answer first that	8, 271/ 1
to man, come by	<b>mouth</b>	without Scripture unto those	8, 272/ 14
writing, the other by	<b>mouth</b>	. For the inward inspiration	8, 284/ 28
his Spirit . . . is his	<b>mouth</b>	unto his reasonable creatures	8, 284/ 29
us not only by	<b>mouth</b>	, which were sufficient to	8, 289/ 17
should teach aught by	<b>mouth</b>	that they would not	8, 289/ 37
declared, many things by	<b>mouth</b>	among the Christian folk	8, 291/ 33
it more plainly by	<b>mouth</b>	; by which explanations by	8, 292/ 27
by which explanations by	<b>mouth</b>	, the people came into	8, 292/ 28
did declare it by	<b>mouth</b>	that in that article	8, 293/ 10

they taught things by	<b>mouth</b>	which they wrote not	8, 293/ 27
the apostles taught by	<b>mouth</b>	and durst not write	8, 294/ 2
them but only by	<b>mouth</b>	. . . and so, from mouth	8, 298/ 36
mouth . . . and so, from	<b>mouth</b>	to mouth, taught and	8, 298/ 36
so, from mouth to	<b>mouth</b>	, taught and continued among	8, 298/ 36
done well in Moses'	<b>mouth</b>	to have said unto	8, 308/ 5
unto the Church by	<b>mouth</b>	. And when ye shall	8, 309/ 37
that great mystery by	<b>mouth</b>	. . . and showed them the	8, 315/ 2
before told them by	<b>mouth</b>	. . . but only to put	8, 315/ 13
other traditions thereof by	<b>mouth</b>	(as I said in	8, 315/ 28
he taught things by	<b>mouth</b>	which he wrote not	8, 323/ 27
Saint Paul taught by	<b>mouth</b>	were the selfsame things	8, 323/ 29
Paul taught anything by	<b>mouth</b>	. Now, whether his words	8, 323/ 33
taught them "either by	<b>mouth</b>	or letters." And then	8, 324/ 5
Saint Paul taught by	<b>mouth</b>	. Then ask we him	8, 324/ 18
Saint Paul taught by	<b>mouth</b>	and which he wrote	8, 325/ 21
that he taught by	<b>mouth</b>	were things of little	8, 325/ 27
taught the people by	<b>mouth</b>	no more things, nor	8, 325/ 33
Saint Paul taught by	<b>mouth</b>	. . . ye have heard, I	8, 330/ 25
he saith by the	<b>mouth</b>	of the prophet Jeremiah	8, 331/ 12
himself -- his own	<b>mouth</b>	-- that he would	8, 331/ 21
things they taught by	<b>mouth</b>	, and left it with	8, 332/ 6
that they taught by	<b>mouth</b>	more than they wrote	8, 334/ 30
least word of his	<b>mouth</b>	. And we say also	8, 338/ 24
that was taught by	<b>mouth</b>	; but that the church	8, 365/ 19
spoken by God's own	<b>mouth</b>	, when he said that	8, 366/ 20
and by word of	<b>mouth</b>	only; that is to	8, 369/ 12
Church divers things by	<b>mouth</b>	, beside all that they	8, 373/ 30
that are come from	<b>mouth</b>	to mouth, and from	8, 375/ 2
come from mouth to	<b>mouth</b>	, and from hand to	8, 375/ 2
God bid him by	<b>mouth</b>	. . . if it be not	8, 378/ 32
made by his own	<b>mouth</b>	, of his own rebuke	8, 386/ 20
him, by his own	<b>mouth</b>	. For though he believed	8, 415/ 12
them by Christ's own	<b>mouth</b>	. Yea, and this might	8, 415/ 16
God here, by the	<b>mouth</b>	of this holy man	8, 432/ 18
tale told by the	<b>mouth</b>	of Christ, and not	8, 464/ 19
told by God's own	<b>mouth</b>	! Concerning yet the promises	8, 464/ 24
blast of the devil's	<b>mouth</b>	blown out abroad against	8, 471/ 15
blast of his blessed	<b>mouth</b>	, blow that proud beast	8, 478/ 22
hear it by the	<b>mouth</b>	of his ghostly father	8, 496/ 3
denying thereof with their	<b>mouth</b>	. For as holy Saint	8, 541/ 37
justification . . . and with the	<b>mouth</b>	we confess it for	8, 542/ 1
by saying with our	<b>mouth</b>	that we do believe	8, 542/ 3
confess it with our	<b>mouth</b>	. Whereto consent the words	8, 542/ 5
our Lord by the	<b>mouth</b>	of Saint Paul: "God	8, 543/ 9
God spoken by the	<b>mouth</b>	of Nathan the prophet	8, 547/ 7
of Christ by the	<b>mouth</b>	. But marry, Tyndale hath	8, 552/ 11
such words by the	<b>mouth</b>	of his own holy	8, 568/ 37
the taste of their	<b>mouths</b>	is corrupt, so that	8, 43/ 13
false, and that their	<b>mouths</b>	are all out of	8, 44/ 32

the multitude of men's	<b>mouths</b>	; but that the Catholic	8, 251/ 10
fly in at their	<b>mouths</b>	and buzz into their	8, 506/ 16
and division must needs	<b>move</b>	and provoke among any	8, 29/ 24
for his sin, to	<b>move</b>	thereby Almighty God to	8, 66/ 17
wept and mourned, to	<b>move</b>	God to mercy. Also	8, 67/ 19
very good occasion to	<b>move</b>	a man to love	8, 217/ 26
had many things to	<b>move</b>	them to determine and	8, 340/ 3
and the flesh did	<b>move</b>	and stir him to	8, 444/ 15
God thereby the rather	<b>moved</b>	with mercy should withdraw	8, 65/ 26
mind they have been	<b>moved</b>	not only for the	8, 99/ 13
bide at home), whatsoever	<b>moved</b>	in the first giving	8, 187/ 31
conjurations . . . and is not	<b>moved</b>	anything to set by	8, 246/ 22
when it is once	<b>moved</b>	diversely between two reasons	8, 507/ 6
and arguments is once	<b>moved</b>	of a matter, the	8, 510/ 23
he, beginning to be	<b>moved</b>	unto lewdness at the	8, 537/ 27
thereto the cause that	<b>moveth</b>	him thereto, to believe	8, 346/ 4
more part he never	<b>moveth</b>	; and such as he	8, 393/ 23
and such as he	<b>moveth</b>	in other chapters after	8, 393/ 24
doubt which election he	<b>moveth</b>	, whether unto salvation in	8, 499/ 4
our Lord": he first	<b>moveth</b>	a question of his	8, 562/ 7
Tyndale's be too, and	<b>moving</b>	people, to their own	8, 31/ 14
John, where at the	<b>moving</b>	thereof, whoso next were	8, 102/ 34
than were convenient for	<b>moving</b>	men to devotion: as	8, 161/ 36
most make toward the	<b>moving</b>	and inclination of their	8, 505/ 19
jest and mock and	<b>mow</b>	and rail and scoff	8, 78/ 15
that they shall not	<b>mow</b>	other than repent and	8, 519/ 27
send his harvestmen and	<b>mowers</b>	of vengeance to reap	8, 179/ 13
him to harvest with	<b>mowers</b>	of vengeance and reapers	8, 181/ 1
stool and make a	<b>mowing</b>	sermon! And as lewd	8, 41/ 8
with nodding, becking, and	<b>mowing</b>	, as it were Jackanapes	8, 108/ 37
sport, with mocking and	<b>mowing</b>	and potting the sacraments	8, 126/ 35
and, finally, mocking and	<b>mowing</b>	at the Blessed Sacrament	8, 484/ 22
falleth into mocks and	<b>mows</b>	, and maketh mad, apish	8, 41/ 33
ape maketh mocks and	<b>mows</b>	at the holy ceremonies	8, 75/ 26
you, maketh mocks and	<b>mows</b>	at that blessed sacrament	8, 466/ 16
Christ asked the apostles (	<b>Mt</b>	16) whom they took	8, 329/ 16
Christ asked his apostles (	<b>Mt</b>	16) whom they took	8, 404/ 2
were the doctrine of	<b>Muhammad</b>	truer than Christ's. More	8, 228/ 36
kitteth up Christ and	<b>Muhammad</b>	together to confound the	8, 229/ 11
again and speak for	<b>Muhammad</b>	and his men, and	8, 252/ 18
worship the false deceiver	<b>Muhammad</b>	. . . so Tyndale instead of	8, 465/ 30
bid men believe in	<b>Muhammad's</b>	Koran -- it is	8, 3/ 35
deferring for the while	<b>Muhammad's</b>	doctrine (with whom Tyndale	8, 229/ 13
miracles done among the	<b>Muhammadans</b>	. . . but (which were as	8, 252/ 16
the paynims or the	<b>Muhammadans</b>	, which be many more	8, 267/ 4
dumb popetry or superstitious	<b>muhammatry</b>	, but signs of the	8, 276/ 2
upon Albert's De secretis	<b>mulierum</b>	. And yet if he	8, 211/ 32
and so began to	<b>multiply</b>	their false doctrine that	8, 275/ 9
manner to call a "	<b>multitude</b>	of shaven, shorn, and	8, 144/ 26
betokeneth "a congregation, a	<b>multitude</b>	, or a company gathered	8, 144/ 30

-- for "the whole	<b>multitude</b>	. . . that receive the name	8, 144/ 36
signification for, all a	<b>multitude</b>	, gathered together in one	8, 146/ 2
but the whole "congregation,	<b>multitude</b>	, or company gathered into	8, 146/ 23
man." For if the	<b>multitude</b>	of man's witness might	8, 228/ 35
God dependeth upon the	<b>multitude</b>	of men's mouths; but	8, 251/ 10
audience of a main	<b>multitude</b>	, to dispute with any	8, 266/ 24
it is but a	<b>multitude</b>	of mortal men, whom	8, 267/ 2
should believe for the	<b>multitude</b>	, I must rather believe	8, 267/ 3
among the great many	<b>multitude</b>	of the faithless, and	8, 387/ 23
church is the whole	<b>multitude</b>	of all repenting sinners	8, 390/ 9
church" is the "whole	<b>multitude</b>	" of all repentant sinners	8, 391/ 4
mean that his "whole	<b>multitude</b>	" of "repenting sinners" be	8, 391/ 20
Scripture, is the whole	<b>multitude</b>	that profess the faith	8, 417/ 11
say that this whole	<b>multitude</b>	of the known Catholic	8, 477/ 13
it is "the whole	<b>multitude</b>	of all repenting sinners	8, 563/ 24
it is "the whole	<b>multitude</b>	of all repenting sinners	8, 567/ 26
us that the whole	<b>multitude</b>	of his-fashioned elects is	8, 571/ 7
him that the whole	<b>multitude</b>	, not of his false-framed	8, 571/ 13
us that the whole	<b>multitude</b>	of Christian people not	8, 571/ 15
yet would he play	<b>mum</b>	, too, and neither by	8, 158/ 2
so much as a	<b>mum</b>	against Luther's lechery. Now	8, 180/ 17
day at such a	<b>mumming</b>	. More What may not	8, 109/ 19
words "qui in hunc	<b>mundum</b>	venisti," is Tyndale's exposition	8, 464/ 12
manner crime -- theft,	<b>murder</b>	, treason, and all --	8, 28/ 13
more than whoredom, theft,	<b>murder</b>	, or any sin against	8, 305/ 8
more than whoredom, theft,	<b>murder</b>	, or any sin against	8, 305/ 37
teacheth that whoredom, theft,	<b>murder</b>	, and sin against nature	8, 306/ 5
as much as theft,	<b>murder</b>	, or the sin against	8, 306/ 18
frailty -- be they	<b>murder</b>	, adultery, perjury, sacrilege, incest	8, 425/ 20
robbery, pillage, despoil, and	<b>murder</b>	of their good, Catholic	8, 484/ 13
fall to rifling, robbery,	<b>murder</b>	, and manslaughter: whoso should	8, 514/ 15
Bathsheba, and in the	<b>murder</b>	of her husband, Uriah	8, 529/ 5
Bathsheba, and in the	<b>murder</b>	of her husband, Uriah	8, 532/ 39
husband, and devise the	<b>murder</b>	, and write the letter	8, 533/ 9
theft, sacrilege, incest, and	<b>murder</b>	, stand yet highly still	8, 570/ 24
theft, adultery, vow-breaking, treason,	<b>murder</b>	, incest, and perjury, shall	8, 572/ 22
Sacrament; robbed, mayhemmed, and	<b>murdered</b>	many good, virtuous people	8, 482/ 28
princes, and calleth them	<b>murderers</b>	and martyr-quellers -- dissembling	8, 28/ 4
' thieves,'	<b>murderers</b>	, ' blood-suppers,'	8, 58/ 15
vow-breakers, faithful thieves, faithful	<b>murderers</b>	, faithful traitors to men	8, 567/ 10
with his wretched books	<b>murdereth</b>	the man himself, while	8, 28/ 5
poisoneth his father, and	<b>murdereth</b>	his brother, and mocketh	8, 493/ 28
poisoning his father, and	<b>murdering</b>	his brother, in sacrilege	8, 492/ 7
hundred years, never once	<b>muse</b>	upon these newfangled heresies	8, 38/ 1
not often wont to	<b>muse</b>	much upon the laws	8, 121/ 19
though he would have	<b>mused</b>	out his brain: then	8, 80/ 5
we had, everybody, much	<b>mused</b>	how that might be	8, 446/ 20
harps and instruments of	<b>music</b>	. . . the Scripture showeth it	8, 162/ 7
after his two years'	<b>musings</b>	thereupon, neither insight of	8, 218/ 31
make a sacrament of	<b>mustard</b>	seed, leaven, a net	8, 85/ 4

leaven, of keys, of	<b>mustard</b>	seed -- or else	8, 86/ 1
sacrament of salt, of	<b>mustard</b>	seed, of a key	8, 253/ 32
an egg full of	<b>mustard</b>	. For what though my	8, 507/ 4
' hypocrites, '	<b>mutton-mongers</b>	, ' Priapists, '	8, 58/ 18
some for great, hidden	<b>mysterries</b>	that no man could	8, 110/ 6
that in the dreadful	<b>mysterries</b>	of the Mass should	8, 373/ 15
Saint Ambrose saith, secret	<b>mysterries</b>	. Which things he there	8, 374/ 34
taught them that great	<b>mystery</b>	by mouth . . . and showed	8, 315/ 1
thereof, many a great	<b>mystery</b>	hidden that never shall	8, 336/ 28
incorporated all in one	<b>Mystical</b>	Body. But yet, though	8, 81/ 17
of Christian people, the	<b>Mystical</b>	Body of Christ, to	8, 340/ 14
known church is that	<b>mystical</b>	body, be it never	8, 397/ 36
enough that this Body	<b>Mystical</b>	of Christ, this Catholic	8, 398/ 4
be members of his	<b>mystical</b>	body of his elect	8, 427/ 30
church" that is Christ's "	<b>mystical</b>	body" whereof God's children	8, 427/ 34
When our Lord healed	<b>Naaman</b>	the Syrian by his	8, 102/ 28
answer to have slain	<b>Nabal</b>	, and all the males	8, 528/ 36
he would have slain	<b>Nabal</b>	and all his sons	8, 530/ 14
people when they dance	<b>naked</b>	in a net believe	8, 175/ 11
go so bare, dancing	<b>naked</b>	in a net. And	8, 175/ 23
poetry wherein he danceth	<b>naked</b>	not all in a	8, 176/ 5
more part so stark	<b>naked</b>	, without any net at	8, 176/ 6
the sight of a	<b>naked</b>	woman out at a	8, 531/ 22
that it bore the	<b>name</b>	of God, either itself	8, 3/ 25
his heresies by the	<b>name</b>	of "faith," and maketh	8, 3/ 28
That work hath no	<b>name</b>	of the maker, but	8, 7/ 18
into English in the	<b>name</b>	of Brightwell, but as	8, 8/ 14
Matthias' Eve, by the	<b>name</b>	of "Saint Thomas the	8, 10/ 28
realm, but if the	<b>name</b>	of the printer and	8, 10/ 34
I said, set his	<b>name</b>	in the calendar before	8, 12/ 29
English prayers, by the	<b>name</b>	of "Saint Thomas the	8, 12/ 30
may scrape out his	<b>name</b>	again out of the	8, 16/ 14
showed me the shipman's	<b>name</b>	that had them, and	8, 19/ 22
teacheth men under the	<b>name</b>	of Christian liberty to	8, 21/ 21
man of whom without	<b>name</b>	I spoke so much	8, 22/ 2
tyranny" (for by that	<b>name</b>	call they the laws	8, 30/ 8
to command in God's	<b>name</b>	the contrary . . . every man	8, 32/ 24
with them . . . and the	<b>name</b>	of these matters utterly	8, 35/ 17
with a nun under	<b>name</b>	of wedlock, and all	8, 41/ 1
with harlots under the	<b>name</b>	of wives: he that	8, 41/ 3
as hath the very	<b>name</b>	of the holy sacraments	8, 76/ 9
call Tyndale by another	<b>name</b>	, it were no nickname	8, 83/ 35
in water in the	<b>name</b>	of the Father and	8, 98/ 5
Christian people professing the	<b>name</b>	and faith of Christ	8, 107/ 3
have had some other	<b>name</b>	than "priest." But Antichrist	8, 111/ 19
none such can he	<b>name</b>	but only the Catholic	8, 118/ 19
they had changed the	<b>name</b>	, they took it for	8, 121/ 6
saving for the worshipful	<b>name</b>	of ' wine, '	8, 121/ 11
saving for the worshipful	<b>name</b>	of "wedlock," it were	8, 121/ 13
church that bore the	<b>name</b>	of any good Christendom	8, 131/ 12

so much as the	<b>name</b>	of God -- hath	8, 131/ 17
so preacheth us the	<b>name</b>	that whoso believe him	8, 141/ 8
multitude . . . that receive the	<b>name</b>	of Christ to believe	8, 144/ 37
all that embrace the	<b>name</b>	of Christ, though their	8, 145/ 5
if he would there	<b>name</b>	in his note the	8, 146/ 12
heard. For though he	<b>name</b>	a Christian city for	8, 146/ 28
post" -- by which	<b>name</b>	it pleaseth him, of	8, 148/ 36
he heard of my	<b>name</b>	. . . without any respect of	8, 152/ 19
heresies forward under the	<b>name</b>	and standard of his	8, 153/ 10
the clergy by the	<b>name</b>	of "the Church," as	8, 163/ 23
not given themselves the	<b>name</b>	. The word is English	8, 164/ 3
Church" signified a holy	<b>name</b>	of a Christian company	8, 164/ 7
the clergy by that	<b>name</b>	. . . accounting them for the	8, 164/ 11
their preaching . . . that the	<b>name</b>	is general and common	8, 164/ 14
for one. And this	<b>name</b>	so used by the	8, 164/ 17
from both that holy	<b>name</b>	of "church," would call	8, 164/ 27
them both by the	<b>name</b>	of "congregation" -- a	8, 164/ 27
Tyndale abuse the holy	<b>name</b>	of "church" to any	8, 167/ 31
the apostles -- this	<b>name</b>	of ecclesia was applied	8, 170/ 16
called by the same	<b>name</b>	of ecclesia, and that	8, 171/ 4
other assembly, and the	<b>name</b>	not taken from the	8, 171/ 5
in translation change the	<b>name</b>	into the general, whereby	8, 174/ 11
he thought the devil's	<b>name</b>	was not meet to	8, 174/ 28
ecclesia into the unknown	<b>name</b>	of "congregation" in such	8, 174/ 34
into the holy, known	<b>name</b>	of "church," and that	8, 174/ 35
which Erasmus under the	<b>name</b>	and person of "Moria	8, 177/ 4
Greeks, presbyteri was the	<b>name</b>	that many times signified	8, 184/ 26
aldermen called by the	<b>name</b>	of senatores, or peradventure	8, 186/ 3
is in English the	<b>name</b>	by which the aldermen	8, 186/ 6
first giving of the	<b>name</b>	the apostles or the	8, 187/ 32
the office by the	<b>name</b>	of presbyteros in Greek	8, 187/ 32
give it that English	<b>name</b>	by which the office	8, 187/ 34
further, if no special	<b>name</b>	would have contented him	8, 187/ 37
it "elders," by which	<b>name</b>	there is in the	8, 188/ 1
called them presbyteri . . . which	<b>name</b>	had at that time	8, 188/ 26
both in the holy	<b>name</b>	of "church" and "priests	8, 189/ 11
he will have his	<b>name</b>	preached and his sacraments	8, 190/ 6
of these places the	<b>name</b>	of Christ now new-known	8, 190/ 14
hath provided that his	<b>name</b>	is preached by such	8, 190/ 16
seemeth to mislike the	<b>name</b>	of charity. Now, because	8, 199/ 9
diverse respect a diverse	<b>name</b>	among them that must	8, 205/ 27
grace, and the very	<b>name</b>	of grace, out of	8, 205/ 36
plain truth by the	<b>name</b>	of "juggling," as ye	8, 206/ 7
Greek word another English	<b>name</b>	. And because that Tyndale	8, 211/ 4
the thing by the	<b>name</b>	of "penance." Now, as	8, 211/ 7
be preached in his	<b>name</b>	among all nations, beginning	8, 238/ 22
do miracles in his	<b>name</b>	before the people . . . as	8, 244/ 6
did them in Christ's	<b>name</b>	. . . we find not always	8, 255/ 24
a mock upon his	<b>name</b>	. . . than to obtain his	8, 272/ 9
go further in God's	<b>name</b>	. What proof he bringeth	8, 279/ 28

many in his own	<b>name</b>	? And because that in	8, 280/ 36
But now in my	<b>name</b>	he answereth his question	8, 290/ 24
and by the same	<b>name</b>	that Tyndale now doth	8, 300/ 27
speaketh of miracles by	<b>name</b>	, saying, "Jesus wrought many	8, 311/ 2
their baptizing in the	<b>name</b>	of Christ only, when	8, 376/ 12
to baptize in the	<b>name</b>	of the Father and	8, 376/ 13
Tyndale tell me the	<b>name</b>	of any one that	8, 428/ 31
exposition with? If he	<b>name</b>	any men . . . he shall	8, 434/ 3
any men . . . he shall	<b>name</b>	you none but a	8, 434/ 3
known church? Let him	<b>name</b>	any which he will	8, 476/ 27
impugneth . . . and he shall	<b>name</b>	a company of no	8, 476/ 29
Tyndale here by the	<b>name</b>	of "faith" understand hope	8, 487/ 8
the taker change the	<b>name</b>	and the nature of	8, 503/ 19
rail and blaspheme the	<b>name</b>	of Christ, and his	8, 549/ 11
and persecuting of his	<b>name</b>	and doctrine . . . and not	8, 549/ 19
without blaspheming of his	<b>name</b>	, his living, his death	8, 549/ 20
all that embrace the	<b>name</b>	of Christ, though their	8, 560/ 32
all that embrace the	<b>name</b>	of Christ" whether they	8, 561/ 23
men and embrace his	<b>name</b>	, casting off the truth	8, 561/ 30
heresies so much as	<b>named</b>	; according to the gracious	8, 37/ 25
be so much as	<b>named</b>	or spoken of among	8, 37/ 28
own deeds in their	<b>named</b>	wedlock, their very sinful	8, 140/ 19
others that I have	<b>named</b>	-- and yet others	8, 153/ 27
in Holy Scripture also	<b>named</b>	the holy company of	8, 188/ 31
us, as he is	<b>named</b>	, Paracletus, that is, a	8, 376/ 7
say, those that are	<b>named</b>	A, B, C parts	8, 557/ 7
upon such others . . . and	<b>namely</b>	of late, in Switzerland	8, 9/ 31
were abjured before --	<b>namely</b>	Richard Necton, which was	8, 17/ 19
faith to answer him;	<b>namely</b>	since I have gone	8, 25/ 33
Christian faith -- and	<b>namely</b>	so far that while	8, 123/ 17
credence or favorable hearing;	<b>namely</b>	since there was never	8, 140/ 2
likely to spy it . . .	<b>namely</b>	since I go so	8, 175/ 23
throughout all Christendom, and	<b>namely</b>	against all religious men	8, 191/ 21
too far in "love,"	<b>namely</b>	since he saith that	8, 202/ 11
our own fault, and	<b>namely</b>	of our own offer	8, 207/ 14
well confirmed in it?	<b>Namely</b>	since many of them	8, 268/ 15
prophets besides -- and	<b>namely</b>	doing so many in	8, 280/ 36
than they write --	<b>namely</b>	since that some wrote	8, 334/ 29
us for the having;	<b>namely</b>	since himself saith, in	8, 403/ 10
Saint Paul by Ezekiel?	<b>Namely</b>	since Saint Paul came	8, 432/ 34
-- that the bare	<b>names</b>	of those books were	8, 5/ 35
he could change the	<b>names</b>	into the better and	8, 186/ 29
show us what the	<b>names</b>	signify -- first, if	8, 186/ 29
years have had, English	<b>names</b>	enough for such orders	8, 187/ 16
change the known, holy	<b>names</b>	of virtue, through all	8, 202/ 34
token" be but three	<b>names</b>	of one thing . . . and	8, 300/ 32
please him, may give	<b>names</b>	to, and call them	8, 556/ 37
with a pair of	<b>narrow</b>	eyes, and with all	8, 126/ 20
curious search hath so	<b>narrowly</b>	so long pried upon	8, 126/ 31
Saint Jerome, that so	<b>narrowly</b>	did examine his works	8, 153/ 13

that prieth thereupon so	<b>narrowly</b>	and with such eagle's	8, 175/ 22
Bathsheba until the prophet	<b>Nathan</b>	rebuked him, he had	8, 529/ 8
Bathsheba until the prophet	<b>Nathan</b>	rebuked him, he had	8, 533/ 19
and the rebuke of	<b>Nathan</b>	, never lost neither faith	8, 534/ 10
Kings) that he sent	<b>Nathan</b>	the prophet unto him	8, 538/ 35
by the mouth of	<b>Nathan</b>	the prophet. Now, as	8, 547/ 7
council of all Christian	<b>nations</b>	, or of any angel	8, 32/ 22
people, all true Christian	<b>nations</b>	, have savored always those	8, 44/ 34
church of all Christian	<b>nations</b>	, from which he hath	8, 118/ 20
ignorance brought all Christian	<b>nations</b>	out of the right	8, 130/ 9
church of all Christian	<b>nations</b>	: we shall pray him	8, 134/ 6
means all the Christian	<b>nations</b>	have instead of true	8, 135/ 21
people of all Christian	<b>nations</b>	, that be neither put	8, 223/ 4
his name among all	<b>nations</b>	, beginning at Jerusalem --	8, 238/ 23
his witness among all	<b>nations</b>	. He saith also himself	8, 238/ 29
perpetual apostle, how many	<b>nations</b>	soever fall therefrom, and	8, 251/ 6
as all the known	<b>nations</b>	of the world that	8, 272/ 17
go and "teach" all	<b>nations</b>	, and said not "write	8, 332/ 19
church of all Christian	<b>nations</b>	save such as be	8, 361/ 26
generation" all the Christian	<b>nations</b>	not being cut off	8, 386/ 28
saith that all these	<b>nations</b>	may and hath all	8, 386/ 31
the seventh all Christian	<b>nations</b>	be, and all this	8, 388/ 24
him, as all Christian	<b>nations</b>	have now long taken	8, 398/ 2
faith of all Christian	<b>nations</b>	this fifteen hundred years	8, 520/ 21
this word seniores, and	<b>natu</b>	maiores; and always he	8, 183/ 25
Latin word seniores, or	<b>natu</b>	maiores, were this English	8, 183/ 27
other place into maiores	<b>natu</b>	); but saith that he	8, 184/ 14
either learning or any	<b>natural</b>	wit . . . shall not only	8, 7/ 32
an unlearned woman having	<b>natural</b>	wit and being sure	8, 26/ 2
cause of God's commandments . . .	<b>natural</b>	man that is not	8, 45/ 36
because they were but "	<b>natural</b>	" men, not "born again	8, 46/ 25
as it seemeth, but	<b>natural</b>	only, not born again	8, 50/ 19
brethren ' but '	<b>natural</b>	' yet and not	8, 58/ 27
lean unto the old	<b>natural</b>	philosophers altogether. For as	8, 63/ 35
sometimes far above the	<b>natural</b>	temperance; but he teacheth	8, 68/ 8
were so wise in	<b>natural</b>	things that he thought	8, 87/ 25
say that by no	<b>natural</b>	power, nor by no	8, 103/ 24
whom he before called "	<b>natural</b>	" and not "born again	8, 120/ 22
the Cross . . . as the	<b>natural</b>	father or the godfather	8, 127/ 28
and property of any	<b>natural</b>	thing: beast, herb, tree	8, 195/ 1
them, if he have	<b>natural</b>	wit and be but	8, 203/ 34
head any reason or	<b>natural</b>	wit. For albeit that	8, 218/ 25
proof of reason or	<b>natural</b>	wit, but only a	8, 218/ 33
but also by a	<b>natural</b>	way joined thereunto, wherein	8, 239/ 6
mind and Scripture and	<b>natural</b>	wisdom, with invocation of	8, 247/ 18
being but an appearance	<b>natural</b>	by the reflection of	8, 276/ 26
ween, for all the	<b>natural</b>	reasons that men make	8, 276/ 30
-- that is, his	<b>natural</b>	Word, of himself begotten	8, 380/ 33
as hath sometimes the	<b>natural</b>	body of a man	8, 397/ 32
meant to be his	<b>natural</b>	children, as our Savior	8, 427/ 25

fever is a right	<b>natural</b>	heat, though the body	8, 487/ 23
said that in the	<b>natural</b>	sleep the wit is	8, 535/ 10
it is in the	<b>natural</b>	sleep, so that he	8, 535/ 16
a man's will doth	<b>naturally</b>	and of her own	8, 496/ 22
of man's will doth	<b>naturally</b>	and of her own	8, 501/ 17
of man's will doth	<b>naturally</b>	and of her own	8, 511/ 16
the will always doth	<b>naturally</b>	accord and agree to	8, 512/ 13
indeed! For God hath	<b>naturally</b>	provided sleep for man's	8, 534/ 17
mildness of his benign	<b>nature</b>	abhorreth. Now -- seeing	8, 27/ 16
example, his own excellent	<b>nature</b>	and goodness, of itself	8, 50/ 27
good and great, excellent	<b>nature</b>	of God be worthy	8, 51/ 10
with heaven of the	<b>nature</b>	or goodness of the	8, 53/ 6
to wit, of their	<b>nature</b>	neither good nor evil	8, 60/ 13
inclined (as some of	<b>nature</b>	are not), nor by	8, 62/ 5
-- not of any	<b>nature</b>	of the livery, but	8, 98/ 17
of God than of	<b>nature</b>	, to purge and cleanse	8, 98/ 21
the water no such	<b>nature</b>	of itself. No more	8, 102/ 32
because that all the	<b>nature</b>	of the medicine is	8, 104/ 16
philosophers in things of	<b>nature</b>	or of moral virtues	8, 149/ 32
indeed they be by	<b>nature</b>	, and evil angels be	8, 174/ 23
reason why in the	<b>nature</b>	and property of any	8, 195/ 1
God had planted that	<b>nature</b>	and property therein? Which	8, 195/ 4
creatures, though his own	<b>nature</b>	be so entire and	8, 203/ 13
utterly from all the	<b>nature</b>	and kind of man	8, 234/ 17
or any sin against	<b>nature</b>	. More Here is but	8, 305/ 9
or any sin against	<b>nature</b>	." For if he say	8, 306/ 1
murder, and sin against	<b>nature</b>	could never be lawful	8, 306/ 6
but compatible of their	<b>nature</b>	. . . and that wedded men	8, 306/ 8
or the sin against	<b>nature</b>	. . . but I am sure	8, 306/ 18
bad, but of their	<b>nature</b>	indifferent: therefore Saint Paul	8, 369/ 29
by the law of	<b>nature</b>	, and after in the	8, 375/ 8
annexed for violating of	<b>nature</b>	; and after again by	8, 375/ 10
secret, inward instinct of	<b>nature</b>	, so he knoweth the	8, 380/ 14
as is of its	<b>nature</b>	deadly, though the soul	8, 393/ 16
which is of its	<b>nature</b>	sinful and damnable though	8, 393/ 19
to heavenward of the	<b>nature</b>	of the work itself	8, 400/ 8
say, not in the	<b>nature</b>	and substance of belief	8, 400/ 34
were that, the good	<b>nature</b>	of God being more	8, 403/ 8
not dead in the	<b>nature</b>	of faith or belief	8, 412/ 20
waxeth dead in the	<b>nature</b>	of the soul, but	8, 412/ 21
of his own omnipotent	<b>nature</b>	. And thus, have he	8, 435/ 12
in their substance and	<b>nature</b>	. For the blessed angels	8, 436/ 27
prince were of his	<b>nature</b>	more benign and merciful	8, 451/ 11
as pertaineth to the	<b>nature</b>	of only faith, but	8, 459/ 18
neither, of any proper	<b>nature</b>	of that belief in	8, 463/ 4
no more than the	<b>nature</b>	of our good works	8, 463/ 5
it anything against the	<b>nature</b>	of gift, to be	8, 503/ 15
the name and the	<b>nature</b>	of the gift, or	8, 503/ 19
the sin against the	<b>nature</b>	of man.) Or else	8, 524/ 32
thereto. And the good	<b>nature</b>	of God neither will	8, 527/ 10

strength of their own	<b>nature</b>	as by the lightness	8, 530/ 33
forbidden and of their	<b>nature</b>	abominable. And in the	8, 534/ 22
as concerneth only the	<b>nature</b>	of faith -- that	8, 534/ 27
them, be of their	<b>nature</b>	deadly; that is to	8, 550/ 28
forbear and abhor the	<b>naughty</b>	, whereby they may bring	8, 2/ 13
they make in such	<b>naughty</b>	games, would God that	8, 41/ 9
yet were he a	<b>naughty</b>	translator that would translate	8, 185/ 33
evil love and a	<b>naughty</b>	-- yet this English	8, 200/ 22
none other love but	<b>naughty</b>	-- yet since it	8, 200/ 35
he meaneth like a	<b>naughty</b>	heretic . . . as Tyndale doth	8, 300/ 30
heresies not only so	<b>naughty</b>	, but also so sottish	8, 448/ 15
and killed, not one	<b>naughty</b>	knave or two in	8, 482/ 21
it pass. Saint Gregory	<b>Nazianzen</b>	, the great, famous old	8, 128/ 17
he said he wist	<b>ne'er</b>	. But he said yet	8, 14/ 19
spiritual words, I wot	<b>ne'er</b>	; but I wot well	8, 46/ 31
And though he wot	<b>ne'er</b>	whither of the twain	8, 318/ 1
and that, he wist	<b>ne'er</b>	what, nor at what	8, 318/ 17
the poor babes wot	<b>ne'er</b>	what they do, but	8, 530/ 7
the matter hangeth, go	<b>nearer</b>	unto Tyndale another way	8, 153/ 31
to know that the	<b>nearer</b>	Tyndale cometh to the	8, 223/ 29
are ye never the	<b>nearer</b>	. . . for they will deny	8, 265/ 21
were he never the	<b>nearer</b>	. For if the whole	8, 272/ 11
deny it, and go	<b>nearer</b>	to prove the contrary	8, 338/ 35
were he never the	<b>nearer</b>	. For though it were	8, 475/ 10
say that it followeth	<b>necessarily</b>	that though the Church	8, 132/ 31
everything that we should	<b>necessarily</b>	believe had been the	8, 256/ 25
necessary truth, and thereby	<b>necessarily</b>	to preserve it from	8, 302/ 33
unwritten that should be	<b>necessarily</b>	required . . . and that if	8, 333/ 12
Christ's will to be	<b>necessarily</b>	believed or done is	8, 347/ 27
and the other, that	<b>necessarily</b>	dependeth thereupon, that whosoever	8, 471/ 11
ween that nothing was	<b>necessarily</b>	to be believed but	8, 473/ 33
of belief and credence	<b>necessarily</b>	, surely, and inevitable . . . but	8, 507/ 28
if his conclusion do	<b>necessarily</b>	follow. For his conclusion	8, 513/ 16
is . . . then if it	<b>necessarily</b>	follow upon his other	8, 513/ 18
meaneth that they shall	<b>necessarily</b>	be saved, so that	8, 519/ 27
it for a sacrament	<b>necessary</b>	to salvation. Howbeit, every	8, 14/ 14
it was a thing	<b>necessary</b>	, and of Christian people	8, 14/ 19
Church, nor be nothing	<b>necessary</b>	to the soul. The	8, 14/ 28
penitent confessed, is nothing	<b>necessary</b>	. Purgatory he denied; and	8, 14/ 37
said it is a	<b>necessary</b>	sacrament; but he held	8, 15/ 23
Apostles Left Anything Unwritten	<b>Necessary</b>	to Salvation" -- whereupon	8, 33/ 27
cure: therefore it is	<b>necessary</b>	that treacle for the	8, 37/ 8
it is more than	<b>necessary</b>	that men have again	8, 38/ 28
truth that should be	<b>necessary</b>	for their salvation. And	8, 44/ 5
of those heretics those	<b>necessary</b>	truths till the devil	8, 44/ 24
also part of their	<b>necessary</b>	sustenance, in occupying the	8, 64/ 27
that shrift is very	<b>necessary</b>	and doth much good	8, 88/ 23
most fruitful and most	<b>necessary</b>	, that ever he made	8, 106/ 33
his belief is so	<b>necessary</b>	to salvation that the	8, 107/ 13
with them, in the	<b>necessary</b>	articles were of the	8, 131/ 3

I mean all truth	<b>necessary</b>	, as himself meant, for	8, 132/ 8
taught them the truth	<b>necessary</b>	, but had suffered them	8, 132/ 24
lead it, into every	<b>necessary</b>	truth; and that unto	8, 133/ 4
any error of any	<b>necessary</b>	point for lack of	8, 154/ 20
that all the words	<b>necessary</b>	to remain and be	8, 157/ 17
wit, either that every	<b>necessary</b>	word which God hath	8, 157/ 26
English terms . . . but terms	<b>necessary</b>	for the true knowledge	8, 204/ 17
taken confession for a	<b>necessary</b>	part of penance; and	8, 206/ 35
appear that penance is	<b>necessary</b>	-- and that to	8, 214/ 12
Spirit of God every	<b>necessary</b>	truth to the belief	8, 222/ 30
this once, that every	<b>necessary</b>	thing is written; albeit	8, 253/ 14
was needful that every	<b>necessary</b>	point of faith that	8, 256/ 12
it followeth that every	<b>necessary</b>	point that they preached	8, 256/ 14
Then, further, if every	<b>necessary</b>	point that they preached	8, 256/ 15
that of every such	<b>necessary</b>	point of faith and	8, 256/ 19
point of faith and	<b>necessary</b>	doctrine of theirs, without	8, 256/ 20
need . . . and that every	<b>necessary</b>	thing is written. And	8, 256/ 24
it had been also	<b>necessary</b>	that every point were	8, 256/ 27
also that of every	<b>necessary</b>	point of faith, they	8, 256/ 32
but specially by the	<b>necessary</b>	points thereof written in	8, 256/ 34
in general, of everything	<b>necessary</b>	to our souls' health	8, 257/ 12
that there is no	<b>necessary</b>	truth to be believed	8, 257/ 25
if they be so	<b>necessary</b>	as they preach them	8, 259/ 6
the Mass be so	<b>necessary</b>	as the Church teacheth	8, 259/ 8
ordained that it is	<b>necessary</b>	to be said unto	8, 259/ 9
that though both be	<b>necessary</b>	. . . yet both be not	8, 259/ 36
like great nor like	<b>necessary</b>	. For both is there	8, 260/ 1
prove you that every	<b>necessary</b>	thing that we be	8, 262/ 7
case except that every	<b>necessary</b>	thing were written in	8, 264/ 16
of help and comfort	<b>necessary</b>	, and therefore in such	8, 264/ 22
church should have every	<b>necessary</b>	thing delivered unto them	8, 264/ 25
the apostles left no	<b>necessary</b>	thing unwritten . . . hath in	8, 270/ 31
and miracles were so	<b>necessary</b>	that for the necessity	8, 274/ 12
miracles have been as	<b>necessary</b>	. And then since he	8, 274/ 15
that of each thing	<b>necessary</b>	God hath as well	8, 274/ 18
miracles were always so	<b>necessary</b>	in the other that	8, 274/ 20
fully received all things	<b>necessary</b>	to be believed in	8, 281/ 30
congregation" hath all things	<b>necessary</b>	to be believed written	8, 281/ 33
already preached that is	<b>necessary</b>	or can be necessary	8, 283/ 9
necessary or can be	<b>necessary</b>	to the soul --	8, 283/ 9
apostles left all such	<b>necessary</b>	points of the faith	8, 290/ 10
the apostles wrote some	<b>necessary</b>	things and left some	8, 291/ 17
things and left some	<b>necessary</b>	things unwritten . . . no more	8, 291/ 18
as great and as	<b>necessary</b>	as some that he	8, 291/ 20
apostles have left no	<b>necessary</b>	thing unwritten. And now	8, 294/ 34
right belief of every	<b>necessary</b>	truth . . . and by the	8, 295/ 30
of them was so	<b>necessary</b>	for the soul health	8, 298/ 13
these significations was so	<b>necessary</b>	to them that without	8, 298/ 27
that Moses received all	<b>necessary</b>	things in writing, said	8, 299/ 5
he confesseth to be	<b>necessary</b>	upon peril of their	8, 299/ 8

yet the significations so	<b>necessary</b>	. . . then yet again was	8, 299/ 17
again was not everything	<b>necessary</b>	delivered Moses in writing	8, 299/ 18
that the Jews had	<b>necessary</b>	things taught them beside	8, 299/ 21
to teach it all	<b>necessary</b>	truth, and thereby necessarily	8, 302/ 32
the apostles left no	<b>necessary</b>	thing unwritten . . . and Tyndale	8, 304/ 25
the apostles left no	<b>necessary</b>	thing unwritten." Is not	8, 304/ 30
to be good and	<b>necessary</b>	to salvation? Were this	8, 305/ 1
for sin is not	<b>necessary</b>	"? Now, after this goodly	8, 305/ 3
in Holy Scripture, everything	<b>necessary</b>	to be believed or	8, 309/ 19
the proof that all	<b>necessary</b>	things were not written	8, 309/ 35
and not of the	<b>necessary</b>	points of the . More	8, 310/ 12
to see whether every	<b>necessary</b>	point were written in	8, 310/ 17
among them all every	<b>necessary</b>	point should be written	8, 310/ 27
left unwritten any point	<b>necessary</b>	to be believed, Tyndale	8, 310/ 30
had not written every	<b>necessary</b>	point of our belief	8, 310/ 35
and not of any	<b>necessary</b>	point of the faith	8, 310/ 39
left not unwritten any	<b>necessary</b>	point of faith --	8, 311/ 11
tell you that every	<b>necessary</b>	point of belief is	8, 311/ 26
take it for any	<b>necessary</b>	point of faith. For	8, 311/ 29
not written indeed every	<b>necessary</b>	point of faith --	8, 311/ 30
he shall find more	<b>necessary</b>	things than one left	8, 311/ 34
hath written, and yet	<b>necessary</b>	points of faith; as	8, 312/ 1
Blood? Is this no	<b>necessary</b>	point of faith? Tyndale	8, 312/ 6
deny it for a	<b>necessary</b>	point of faith . . . and	8, 312/ 7
and therefore of likelihood	<b>necessary</b>	-- that they should	8, 312/ 29
yet it is a	<b>necessary</b>	point to be believed	8, 313/ 1
that there is something	<b>necessary</b>	to be believed and	8, 314/ 17
Whereby, since preaching is	<b>necessary</b>	. . . he would make men	8, 323/ 8
not be; for all	<b>necessary</b>	things that they taught	8, 324/ 1
of them were any	<b>necessary</b>	points, that point we	8, 324/ 6
not . . . were any things	<b>necessary</b>	to be believed or	8, 325/ 22
should put all the	<b>necessary</b>	truth in writing." Let	8, 331/ 25
Scripture, or some one	<b>necessary</b>	reason; of which neither	8, 331/ 27
that they wrote every	<b>necessary</b>	point. Tyndale I answer	8, 332/ 35
ergo, they wrote every	<b>necessary</b>	truth. This argument is	8, 333/ 26
that scripture was nothing	<b>necessary</b>	but that it is	8, 334/ 17
them to put all	<b>necessary</b>	things in writing. But	8, 335/ 16
would, himself, have every	<b>necessary</b>	thing written; and that	8, 335/ 23
therefore were all things	<b>necessary</b>	to salvation comprehended in	8, 335/ 31
nor good deduction, nor	<b>necessary</b>	consequence, nor any probable	8, 336/ 7
things shall then be	<b>necessary</b>	points to be believed	8, 336/ 32
believed, and now neither	<b>necessary</b>	to believe nor possible	8, 336/ 33
therefore were all things	<b>necessary</b>	to salvation comprehended in	8, 338/ 7
upon you than these	<b>necessary</b>	things . . . that is to	8, 343/ 25
to prove that all thing	<b>necessary</b>	is not written in	8, 347/ 5
useth or believeth as	<b>necessary</b>	-- though it be	8, 350/ 22
the apostles left every	<b>necessary</b>	thing in writing, as	8, 350/ 32
apostles have left no	<b>necessary</b>	thing unwritten"! Besides that	8, 350/ 37
nothing prove that every	<b>necessary</b>	thing is written . . . though	8, 355/ 18
the Jews, "All things	<b>necessary</b>	be written, and therefore	8, 356/ 9

apostles have left all	<b>necessary</b>	things in writing. And	8, 359/ 20
shall suffice and be	<b>necessary</b>	. And but if we	8, 361/ 16
to prove that everything	<b>necessary</b>	to salvation is written	8, 363/ 13
well wotteth that every	<b>necessary</b>	thing is not written	8, 363/ 15
prove that all the	<b>necessary</b>	points of the Christian	8, 363/ 28
boldly saith: that allthing	<b>necessary</b>	for salvation is written	8, 364/ 28
the writing, divers things	<b>necessary</b>	and of great weight	8, 365/ 5
in the Church most	<b>necessary</b>	. As, for example, that	8, 370/ 30
good things therein and	<b>necessary</b>	. . . whereof part may be	8, 374/ 21
it for a thing	<b>necessary</b>	. Now let Tyndale tell	8, 375/ 33
the Church in the	<b>necessary</b>	points of faith, and	8, 376/ 23
before, to believe those	<b>necessary</b>	things that now be	8, 379/ 15
himself begotten -- seeth	<b>necessary</b>	, abiding with his church	8, 380/ 34
Apostles Left Anything Unwritten,	<b>Necessary</b>	to Soul Health." In	8, 382/ 13
all agreed upon the	<b>necessary</b>	articles of the faith	8, 388/ 20
that confession is not	<b>necessary</b>	, and that penance needeth	8, 388/ 22
promise, ever into all	<b>necessary</b>	truth, that whoso hear	8, 396/ 19
the consent of every	<b>necessary</b>	truth of revealed faith	8, 398/ 8
More Here it is	<b>necessary</b>	that every wise reader	8, 404/ 10
Anything Unwritten That Were	<b>Necessary</b>	to Salvation" -- there	8, 405/ 1
Tyndale restraineth all our	<b>necessary</b>	faith. Howbeit, of truth	8, 406/ 39
our Lady is a	<b>necessary</b>	article of our faith	8, 407/ 37
grant for an article	<b>necessary</b>	, since it is now	8, 408/ 4
Ghost, with divers other	<b>necessary</b>	points more. But here	8, 408/ 7
the belief whereof were	<b>necessary</b>	to salvation. Which false	8, 472/ 31
that it is a	<b>necessary</b>	article for salvation --	8, 473/ 1
that it is taught,	<b>necessary</b>	to be believed, which	8, 473/ 29
that Tyndale calleth so	<b>necessary</b>	that he teacheth the	8, 474/ 10
those articles which be	<b>necessary</b>	articles of the faith	8, 475/ 25
taught to know those	<b>necessary</b>	articles from all others	8, 476/ 22
belief whereof is not	<b>necessary</b>	to salvation. He cannot	8, 476/ 23
to teach it every	<b>necessary</b>	truth, unto the end	8, 477/ 5
and teach it every	<b>necessary</b>	truth; that is to	8, 478/ 39
opinions and thought them	<b>necessary</b>	unto salvation, or with	8, 481/ 12
kill them in the	<b>necessary</b>	defense of innocents. And	8, 482/ 16
living, good teaching be	<b>necessary</b>	. . . yet may every fool	8, 514/ 2
own part . . . it is	<b>necessary</b>	that we briefly gather	8, 560/ 10
cannot err in anything	<b>necessary</b>	to salvation. Which thing	8, 560/ 21
nothing unwritten that were	<b>necessary</b>	to salvation" . . . meaning that	8, 562/ 35
utterly forced and inevitably	<b>necessitated</b>	by the eternal election	8, 518/ 32
were the child in	<b>necessity</b>	or not; and that	8, 14/ 16
earthly things abhor the	<b>necessity</b>	to do punishment; and	8, 26/ 36
drive His Highness of	<b>necessity</b>	to the thing from	8, 27/ 15
and as Moses for	<b>necessity</b>	left the children of	8, 60/ 6
God in that great	<b>necessity</b>	. Is not the fourth	8, 67/ 28
God doth it for	<b>necessity</b>	of driving the sin	8, 72/ 9
his company, which for	<b>necessity</b>	did eat of the	8, 72/ 22
examples than that in	<b>necessity</b>	Moses, the leader of	8, 72/ 30
in like wise for	<b>necessity</b>	dispensed with David and	8, 72/ 35
the commandment without any	<b>necessity</b>	or dispensation at all	8, 73/ 10

no bodily work for	<b>necessity</b>	. But the people, for	8, 73/ 24
working for our own	<b>necessity</b>	-- the necessity may	8, 74/ 22
own necessity -- the	<b>necessity</b>	may be such that	8, 74/ 22
whoso do interpret his	<b>necessity</b>	overlarge, or defer unto	8, 74/ 24
told him there the	<b>necessity</b>	of Baptism, but not	8, 80/ 27
there must then of	<b>necessity</b>	follow that there must	8, 107/ 17
was not of any	<b>necessity</b>	compelled to write any	8, 154/ 30
So that as for	<b>necessity</b>	of writing all or	8, 156/ 16
had been required of	<b>necessity</b>	. And Saint Paul in	8, 160/ 28
thereby meaning that of	<b>necessity</b>	the people must needs	8, 160/ 35
by and by of	<b>necessity</b>	to his consequent, it	8, 168/ 26
thus to do without	<b>necessity</b>	, having this word "priest	8, 186/ 19
process, that God and	<b>necessity</b>	is "lawless"; and all	8, 189/ 30
women also may for	<b>necessity</b>	administer all the sacraments	8, 189/ 31
they may christen for	<b>necessity</b>	, so they may for	8, 189/ 32
so they may for	<b>necessity</b>	preach, and for necessity	8, 189/ 33
necessity preach, and for	<b>necessity</b>	consecrate also the Blessed	8, 189/ 33
oil is not of	<b>necessity</b>	: let M. More tell	8, 194/ 4
priest is not of	<b>necessity</b>	; but surely these questions	8, 194/ 15
matter of much less	<b>necessity</b>	. Howbeit, because I must	8, 194/ 16
read it over of	<b>necessity</b>	and must needs find	8, 197/ 4
of those respects falleth	<b>necessity</b>	for men in schools	8, 205/ 22
good reason and of	<b>necessity</b>	. But surely the false	8, 205/ 32
Unwritten That Is of	<b>Necessity</b>	to Be Believed." Whether	8, 222/ 9
Unwritten That Is of	<b>Necessity</b>	to Be Believed We	8, 253/ 2
all that was of	<b>necessity</b>	to be done or	8, 254/ 26
is Baptism of more	<b>necessity</b>	than the other, since	8, 260/ 3
and therefore in such	<b>necessity</b>	will not fail to	8, 264/ 22
that God hath no	<b>necessity</b>	, for avoiding of such	8, 264/ 24
him things of greater	<b>necessity</b>	-- as, peradventure, tillage	8, 273/ 1
necessary that for the	<b>necessity</b>	thereof he presumeth that	8, 274/ 12
than is preached, of	<b>necessity</b>	to our souls: how	8, 281/ 25
opened therein that of	<b>necessity</b>	for our soul health	8, 282/ 9
could be nothing of	<b>necessity</b>	believed without Scripture? Is	8, 282/ 30
than is preached, of	<b>necessity</b>	to our souls. And	8, 283/ 2
that can be of	<b>necessity</b>	to man's soul. For	8, 283/ 13
then were they of	<b>necessity</b>	to our soul's salvation	8, 283/ 18
everything that is of	<b>necessity</b>	for the soul, either	8, 290/ 4
lost . . . we must of	<b>necessity</b>	either seek up the	8, 307/ 15
all things that of	<b>necessity</b>	pertain to the soul	8, 309/ 11
to be done of	<b>necessity</b>	. . . but men be at	8, 309/ 23
the thing is of	<b>necessity</b>	to be done or	8, 309/ 27
a thing of no	<b>necessity</b>	to be believed upon	8, 313/ 19
and yet men of	<b>necessity</b>	bound to observe it	8, 319/ 6
lordly mind, pleasure, nor	<b>necessity</b>	. Nor, I think, he	8, 322/ 17
thought themselves bound of	<b>necessity</b>	to keep them still	8, 326/ 24
altogether that is of	<b>necessity</b>	to be known. Which	8, 333/ 16
strained them not of	<b>necessity</b>	so sore to put	8, 334/ 11
are which must of	<b>necessity</b>	be observed and kept	8, 367/ 36
do a thing, of	<b>necessity</b>	, without authority of Scripture	8, 375/ 5

unbound, and in no	<b>necessity</b>	, to do the thing	8, 375/ 6
at this day, of	<b>necessity</b>	, to the Washing of	8, 375/ 24
do nothing as of	<b>necessity</b>	but that is already	8, 378/ 30
do anything as of	<b>necessity</b>	, though God bid him	8, 378/ 32
allthing that is of	<b>necessity</b>	is by the apostles	8, 379/ 19
far forth as of	<b>necessity</b>	pertaineth unto salvation. And	8, 398/ 29
say that faith of	<b>necessity</b>	bringeth forth good works	8, 400/ 28
Peter's confession includeth of	<b>necessity</b>	the belief of hell	8, 406/ 13
that therein was no	<b>necessity</b>	. For Peter might believe	8, 406/ 14
his difference between the	<b>necessity</b>	of the belief of	8, 473/ 35
Christian reader, driven of	<b>necessity</b>	. . . but if he will	8, 477/ 13
as were not of	<b>necessity</b>	requisite to be written	8, 480/ 29
the faith that of	<b>necessity</b>	needed to be written	8, 480/ 31
is it not of	<b>necessity</b>	lost at all in	8, 486/ 35
all to such inevitable	<b>necessity</b>	that both in the	8, 501/ 33
the man must of	<b>necessity</b>	and very fine force	8, 508/ 26
at all but of	<b>necessity</b>	. For he saith that	8, 511/ 2
do this of inevitable	<b>necessity</b>	. And then can no	8, 511/ 7
God putteth a plain	<b>necessity</b>	-- that man's will	8, 511/ 21
man seeth also of	<b>necessity</b>	; and so, consequently, no	8, 511/ 23
For man neither of	<b>necessity</b>	seeth the one nor	8, 511/ 25
the one nor of	<b>necessity</b>	doth the other, but	8, 511/ 26
he meaneth that of	<b>necessity</b>	the elect must needs	8, 518/ 17
to believe nothing of	<b>necessity</b>	but only that that	8, 563/ 8
we be not of	<b>necessity</b>	bound to believe all	8, 563/ 12
the man doth of	<b>necessity</b>	, because his will can	8, 565/ 24
a stole about his	<b>neck</b>	. . . he would think all	8, 127/ 5
and soul, in Tyndale's	<b>neck</b>	. For as holy Saint	8, 216/ 14
dab him in the	<b>neck</b>	, and make him stoop	8, 444/ 24
yoke still about my	<b>neck</b>	to bed with her	8, 457/ 14
put it about her	<b>neck</b>	too, and yoke us	8, 457/ 15
fall in his own	<b>neck</b>	. . . where that faggot lieth	8, 484/ 33
it laid in his	<b>neck</b>	? Lest he should have	8, 524/ 1
commandments from off his	<b>neck</b>	. There is no man	8, 529/ 12
God's commandments from his	<b>neck</b>	: it appeareth very well	8, 538/ 15
well that off his	<b>neck</b>	was it once, whether	8, 538/ 16
not off from his	<b>neck</b>	the yoke of love	8, 546/ 33
a faggot in their	<b>necks</b>	. And yet can we	8, 398/ 35
of God from our	<b>necks</b>	, neither yield up ourselves	8, 419/ 25
of God from our	<b>necks</b>	, neither yield up ourselves	8, 445/ 6
of God from our	<b>necks</b>	, neither yield ourselves unto	8, 447/ 6
of God off their	<b>necks</b>	. . . nor yield themselves unto	8, 447/ 35
of God from their	<b>necks</b>	." These words, if they	8, 455/ 10
of God from their	<b>necks</b>	-- then might it	8, 455/ 14
sin deadly, since their	<b>necks</b>	were yet still bound	8, 455/ 15
on a time certain	<b>necromancers</b>	and went into a	8, 128/ 25
before -- namely Richard	<b>Necton</b>	, which was by Constantine's	8, 17/ 20
declared to me, that	<b>Necton</b>	had of his delivery	8, 18/ 5
sent word forthwith to	<b>Necton</b>	that he should send	8, 18/ 7
him. But when that	<b>Necton</b>	had once made Burt	8, 18/ 10

devised between them that	<b>Necton</b>	should not do so	8, 18/ 11
all sold already. Howbeit,	<b>Necton</b>	now, since he was	8, 18/ 14
is well known that	<b>Necton</b>	had himself, and a	8, 18/ 16
the same man . . . we	<b>need</b>	not doubt in what	8, 6/ 5
I shall nothing now	<b>need</b>	to say, because the	8, 8/ 9
such . . . we shall not	<b>need</b>	to doubt of what	8, 11/ 23
and forswear himself if	<b>need</b>	were; for Burt wist	8, 19/ 1
mouth, and where any	<b>need</b>	required it, they were	8, 31/ 34
hither -- it were	<b>need</b>	, as meseemeth, that divers	8, 35/ 24
that never man should	<b>need</b>	to read any word	8, 36/ 23
adventure some shall have	<b>need</b>	of cure: therefore it	8, 37/ 8
that should hap to	<b>need</b>	it. And likewise would	8, 37/ 17
flesh had there no	<b>need</b>	of taming -- then	8, 61/ 33
flesh), yet was it	<b>need</b>	for the Church to	8, 62/ 31
many wedded men should	<b>need</b>	few fasting days to	8, 63/ 12
on the holy day,	<b>need</b>	requiring it, at such	8, 73/ 19
in my mind much	<b>need</b>	to consider Zelophehad, which	8, 74/ 30
a day. Neither purgatory	<b>need</b>	to be feared when	8, 89/ 36
go hence nor penance	<b>need</b>	to be done while	8, 89/ 37
make us ween we	<b>need</b>	no labor at all	8, 106/ 18
priests through him . . . and	<b>need</b>	no more of any	8, 111/ 22
ye must understand we	<b>need</b>	, therefore, he saith, no	8, 111/ 36
good living," that we	<b>need</b>	now no priest as	8, 112/ 16
here, lest we should	<b>need</b>	the Sacrifice of the	8, 112/ 21
to believe that we	<b>need</b>	no priest to offer	8, 113/ 11
anon. And yet we	<b>need</b>	not much more proof	8, 115/ 14
that we should now	<b>need</b>	to prove these holy	8, 119/ 4
little on them . . . nor	<b>need</b>	not John the Baptist	8, 121/ 21
with nuns, and never	<b>need</b>	do penance neither for	8, 121/ 29
not, I trust, greatly	<b>need</b>	to fear the great	8, 123/ 25
the air. Howbeit, we	<b>need</b>	not much to marvel	8, 128/ 1
would he at a	<b>need</b>	follow him also in	8, 129/ 6
declared themselves that I	<b>need</b>	for myself in that	8, 142/ 17
that as it is	<b>need</b>	to pray for mercy	8, 148/ 10
mercy, so were it	<b>need</b>	to preach of God's	8, 148/ 10
But we shall not	<b>need</b>	much proof for this	8, 155/ 5
so have they great	<b>need</b>	to do, for therein	8, 157/ 4
the Church shall not	<b>need</b>	for his fond railing	8, 158/ 28
with foal." For I	<b>need</b>	not to grant him	8, 169/ 2
strong enough and little	<b>need</b>	me to defend them	8, 178/ 36
I not now much	<b>need</b>	to fear. For likewise	8, 187/ 5
shift . . . he shall not	<b>need</b>	so to do; for	8, 196/ 31
set it out: what	<b>need</b>	was it to put	8, 198/ 35
there shall not greatly	<b>need</b>	the knowledge of three	8, 218/ 23
fasting days no man	<b>need</b>	to keep; that the	8, 221/ 1
we shall not now	<b>need</b>	to dispute, since Tyndale	8, 233/ 2
angel, as touching any	<b>need</b>	that God hath for	8, 239/ 1
as God seeth most	<b>need</b>	, and the heretics most	8, 250/ 32
I shall not greatly	<b>need</b>	to dispute with him	8, 252/ 15
and therefore shall not	<b>need</b>	no particular miracles upon	8, 252/ 28

many be written as	<b>need</b>	. . . and that every necessary	8, 256/ 24
also in time of	<b>need</b>	, if they be so	8, 259/ 5
wife may for a	<b>need</b>	step to the altar	8, 259/ 11
woman thereto for any	<b>need</b>	, no more than to	8, 260/ 18
of their sins for	<b>need</b>	. . . saving that I see	8, 260/ 19
such as peradventure should	<b>need</b>	no warning in writing	8, 263/ 8
then he shall not	<b>need</b>	to confess himself a	8, 305/ 33
put it down if	<b>need</b>	be. More Lo, good	8, 307/ 22
then we shall never	<b>need</b>	to care whether we	8, 308/ 34
tale we shall neither	<b>need</b>	to put them down	8, 309/ 4
day, as we see	<b>need</b>	. . . or may make every	8, 320/ 8
should. For as for	<b>need</b>	. . . fell there never none	8, 321/ 27
keep it from such	<b>need</b>	of change forever hereafter	8, 321/ 29
he list himself, and	<b>need</b>	not to come to	8, 322/ 35
where he saith we	<b>need</b>	none holy day at	8, 323/ 5
must in time of	<b>need</b>	: so he deduceth now	8, 333/ 22
any time after should	<b>need</b>	, to be believed or	8, 334/ 26
not stir up, if	<b>need</b>	were, every day a	8, 338/ 18
that the Church hath	<b>need</b>	to bring miracles to	8, 346/ 31
purpose: I shall not	<b>need</b>	long to tarry you	8, 355/ 16
without writing. Howbeit, what	<b>need</b>	we better or elder	8, 374/ 11
he say that we	<b>need</b>	no known company, but	8, 388/ 9
no child shall after	<b>need</b>	anything to doubt thereof	8, 399/ 8
that men should not	<b>need</b>	, but also that it	8, 400/ 20
feeleth that folk should	<b>need</b>	to do no good	8, 402/ 31
and therefore shall never	<b>need</b>	to repent. But then	8, 411/ 12
man unto salvation should	<b>need</b>	anything else. For though	8, 415/ 34
that ye shall not	<b>need</b>	to be deceived by	8, 421/ 16
shall not only nothing	<b>need</b>	, but is also (as	8, 425/ 27
feel themselves stand, they	<b>need</b>	not, for they cannot	8, 430/ 5
repent and return, had	<b>need</b>	to come after the	8, 467/ 35
virtues? Nor this we	<b>need</b>	not to learn of	8, 486/ 16
him nothing for any	<b>need</b>	that his father hath	8, 488/ 34
help of his neighbor's	<b>need</b>	-- with which mind	8, 491/ 34
-- therefore, though we	<b>need</b>	none other example against	8, 493/ 15
meseemeth no very great	<b>need</b>	; his follies, after his	8, 502/ 11
naught. We shall not	<b>need</b>	to seek long for	8, 513/ 25
that we shall not	<b>need</b>	to seek so far	8, 513/ 36
well taught, there should	<b>need</b>	none other law. And	8, 514/ 8
And for example we	<b>need</b>	no further than the	8, 532/ 28
own rule, that we	<b>need</b>	not believe him further	8, 549/ 5
me . . . Tyndale Therefore we	<b>need</b>	to seek no glosses	8, 553/ 8
that if there any	<b>need</b>	. . . the gloss, then, that	8, 555/ 1
first . . . I shall not	<b>need</b>	to rehearse you. For	8, 570/ 27
eye that he can	<b>need</b>	none other way to	8, 570/ 30
good, but said it	<b>needed</b>	not. The man meant	8, 14/ 22
neither themselves should have	<b>needed</b>	to write thereof nor	8, 37/ 35
he should never have	<b>needed</b>	any serpent, or woman	8, 61/ 27
to do that that	<b>needed</b>	not (that is to	8, 178/ 38
all his fellows" --	<b>needed</b>	neither ceremony nor sacrament	8, 193/ 25

make this appear, I	<b>needed</b>	not to touch those	8, 218/ 35
people truth . . . and then	<b>needed</b>	I to make none	8, 219/ 19
as I say, I	<b>needed</b>	none answer to his	8, 220/ 4
will say that thing	<b>needed</b>	not, forasmuch as any	8, 255/ 15
himself proveth that it	<b>needed</b>	not that they should	8, 255/ 18
true preachers . . . and therefore	<b>needed</b>	not miracles to be	8, 257/ 1
their preaching: no more	<b>needed</b>	there to be miracles	8, 257/ 2
people; so that they	<b>needed</b>	not to abstain from	8, 291/ 2
if I did, I	<b>needed</b>	not much to force	8, 291/ 22
partly for that it	<b>needed</b>	not -- and this	8, 293/ 28
to shear, we had	<b>needed</b>	no such dispicience, nor	8, 317/ 19
to shear, we had	<b>needed</b>	no such dispicions, nor	8, 319/ 24
than else should have	<b>needed</b>	to have been burned	8, 320/ 2
after their superstition. Neither	<b>needed</b>	we any holy day	8, 320/ 13
altogether that either then	<b>needed</b>	, or at any time	8, 334/ 25
of those both . . . and	<b>needed</b>	no more Scripture thereto	8, 339/ 7
more Scripture thereto than	<b>needed</b>	either man or devil	8, 339/ 8
as he should have	<b>needed</b>	for the teaching, keeping	8, 339/ 22
was a thing that	<b>needed</b>	not. But then goeth	8, 341/ 3
the truth, never Tradition	<b>needed</b>	. For since the Scripture	8, 366/ 12
Hebrews, that Tyndale never	<b>needed</b>	to encumber his book	8, 472/ 13
faith that of necessity	<b>needed</b>	to be written, but	8, 480/ 31
meanwhile whether any gloss	<b>needed</b>	or none, since Tyndale	8, 555/ 4
Tyndale agreeth that there	<b>needed</b>	if the faith at	8, 555/ 5
own imagination; and then	<b>needeth</b>	no man to doubt	8, 8/ 32
to rehearse his heresies	<b>needeth</b>	little; the books that	8, 16/ 27
or how sore, there	<b>needeth</b>	him no more but	8, 89/ 33
ceremonies mean. Surely there	<b>needeth</b>	no man to doubt	8, 111/ 3
well enough -- he	<b>needeth</b>	not much to care	8, 164/ 36
among them. And that	<b>needeth</b>	now as little; for	8, 179/ 1
that after Baptism there	<b>needeth</b>	no more but repent	8, 212/ 28
in itself that it	<b>needeth</b>	no witness, neither of	8, 238/ 36
because he saith it	<b>needeth</b>	not . . . and would it	8, 250/ 15
many be written as	<b>needeth</b>	. For if it be	8, 256/ 9
thou writest?" But there	<b>needeth</b>	no places of Scripture	8, 263/ 4
they did indeed . . . what	<b>needeth</b>	me to care for	8, 292/ 21
with Luther that there	<b>needeth</b>	no more but faith	8, 308/ 32
written but that God	<b>needeth</b>	as well to stir	8, 339/ 20
and say that he	<b>needeth</b>	not to lay forth	8, 379/ 16
necessary, and that penance	<b>needeth</b>	not, and that of	8, 388/ 22
say, "No more there	<b>needeth</b>	!" For that faith, will	8, 406/ 4
that he saith there	<b>needeth</b>	no more to be	8, 415/ 31
knowledge that a man	<b>needeth</b>	no more articles in	8, 416/ 19
impatient. When our neighbor	<b>needeth</b>	our help that we	8, 485/ 13
forgiveness again. And therefore	<b>needeth</b>	not Tyndale to despair	8, 549/ 23
why no such gloss	<b>needeth</b>	to those words of	8, 554/ 33
leastwise some gloss there	<b>needeth</b>	. And then dare I	8, 554/ 37
our own imagination, "neither	<b>needful</b>	to the taming of	8, 148/ 31
and that was not	<b>needful</b>	but because it was	8, 256/ 11
but because it was	<b>needful</b>	that every necessary point	8, 256/ 12

miracle because it was	<b>needful</b>	that it should be	8, 256/ 16
health -- it was	<b>needful</b>	, then, for the conservation	8, 256/ 17
see to thread a	<b>needle</b>	," and speak nothing of	8, 510/ 10
beating go thread her	<b>needle</b>	, and then pull away	8, 525/ 27
were it not both	<b>needless</b>	and also too long	8, 235/ 11
God" -- it must	<b>needs</b>	be much worse idolatry	8, 3/ 39
his cause . . . he must	<b>needs</b>	defend his articles. And	8, 16/ 3
as itself alone must	<b>needs</b>	make them sure that	8, 23/ 21
schism and division must	<b>needs</b>	move and provoke among	8, 29/ 24
satisfy them that will	<b>needs</b>	be naught, yet shall	8, 35/ 26
new spiritual sect, be	<b>needs</b>	one of the very	8, 47/ 28
I say, must Tyndale	<b>needs</b>	grant that for God's	8, 51/ 23
-- so must he	<b>needs</b>	grant and agree that	8, 54/ 18
and since he must	<b>needs</b>	mean at the time	8, 93/ 2
I say Tyndale must	<b>needs</b>	mean, therefore, that for	8, 93/ 9
true, must it therefore	<b>needs</b>	be that Saint James	8, 96/ 37
Christ is and must	<b>needs</b>	be a church known	8, 118/ 18
have confounded: he must	<b>needs</b>	confess that Christ's church	8, 118/ 23
upon this it must	<b>needs</b>	follow that, albeit our	8, 132/ 12
such things I must	<b>needs</b>	remit the reader unto	8, 143/ 25
such as it must	<b>needs</b>	make it clear that	8, 143/ 35
for his heresies, must	<b>needs</b>	be, not suspected, but	8, 143/ 39
be that they must	<b>needs</b>	prove -- and that	8, 157/ 13
taught them . . . they must	<b>needs</b>	be honor to God	8, 159/ 6
necessity the people must	<b>needs</b>	answer all together unto	8, 160/ 35
Tyndale M. More must	<b>needs</b>	grant (if he will	8, 167/ 38
hath: "M. More must	<b>needs</b>	grant that ' church'	8, 168/ 10
Master More must not	<b>needs</b>	grant this to Tyndale	8, 168/ 13
yet must I not	<b>needs</b>	be driven to grant	8, 168/ 21
one . . . I must not	<b>needs</b>	, for all his great	8, 168/ 27
though I must not	<b>needs</b>	, yet will I grant	8, 168/ 29
that then I must	<b>needs</b>	grant this term "church	8, 168/ 31
I, that must not	<b>needs</b>	, grant this to Tyndale	8, 168/ 33
not choose but must	<b>needs</b>	grant me this again	8, 168/ 34
goose, then must he	<b>needs</b>	grant me that every	8, 168/ 39
forth: therefore must I	<b>needs</b>	mistrust him in the	8, 171/ 33
as he were . . . that	<b>needs</b>	would in his fond	8, 174/ 18
as ye see, must	<b>needs</b>	be false, but if	8, 183/ 29
For if he will	<b>needs</b>	argue that priests be	8, 188/ 24
it) that it must	<b>needs</b>	follow that Baptism were	8, 188/ 28
had set in . . . must	<b>needs</b>	have openly declared that	8, 191/ 5
will that I must	<b>needs</b>	answer because the oil	8, 194/ 14
Howbeit, because I must	<b>needs</b>	answer to men of	8, 194/ 16
and that it must	<b>needs</b>	so be. Which argument	8, 196/ 8
priesthood, else it must	<b>needs</b>	follow that of a	8, 196/ 24
of necessity and must	<b>needs</b>	find it if it	8, 197/ 4
sometimes, that he must	<b>needs</b>	interpret it "love" and	8, 199/ 5
our days . . . Tyndale must	<b>needs</b>	in his English translation	8, 200/ 37
saith that priests must	<b>needs</b>	have wives. But whereof	8, 202/ 12
of such blind affections	<b>needs</b>	blindfold them both. Tyndale	8, 204/ 5

Tyndale grant, as he	<b>needs</b>	must, that notwithstanding the	8, 210/ 5
yet if he will	<b>needs</b>	press upon us therewith	8, 211/ 32
wed nuns and must	<b>needs</b>	have wives, and the	8, 221/ 11
that there it must	<b>needs</b>	be that men shall	8, 227/ 32
but that he must	<b>needs</b>	do well; as Tyndale	8, 228/ 1
he must many times	<b>needs</b>	do . . . because of the	8, 235/ 6
one sit, it must	<b>needs</b>	be that he sitteth	8, 242/ 31
with reason we must	<b>needs</b>	be bound to believe	8, 243/ 23
they be, they must	<b>needs</b>	be all false save	8, 246/ 3
lechery -- he must	<b>needs</b>	do miracles as they	8, 250/ 9
king Uzziah, that would	<b>needs</b>	play the priest and	8, 259/ 31
that a bishop must	<b>needs</b>	have one; and thereby	8, 261/ 7
them -- Tyndale must	<b>needs</b>	agree (be he never	8, 264/ 23
and what not, must	<b>needs</b>	be judge himself: now	8, 268/ 9
in this, I must	<b>needs</b>	confess my folly; for	8, 282/ 34
it -- he must	<b>needs</b>	show you some church	8, 285/ 17
or grace . . . he must	<b>needs</b>	grant and agree that	8, 298/ 7
use of them must	<b>needs</b>	be noyful and not	8, 298/ 14
means escape, we must	<b>needs</b>	perceive that God caused	8, 298/ 32
many years must he	<b>needs</b>	have also, ere ever	8, 302/ 13
meaneth. First, it must	<b>needs</b>	be that he accounteth	8, 303/ 26
well his conclusion must	<b>needs</b>	be this: "And therefore	8, 304/ 29
do it: ye must	<b>needs</b>	leave it undone and	8, 307/ 29
sure that it must	<b>needs</b>	be the one. And	8, 318/ 2
of those twain must	<b>needs</b>	be the very cause	8, 318/ 21
and then must he	<b>needs</b>	assign a known church	8, 323/ 2
ye wot well, must	<b>needs</b>	be strong; and therefore	8, 335/ 23
points of faith must	<b>needs</b>	have fallen away but	8, 338/ 33
abide -- as it	<b>needs</b>	must abide if the	8, 378/ 17
him do as he	<b>needs</b>	must and never may	8, 379/ 22
all. And we must	<b>needs</b>	perceive that without the	8, 382/ 5
that every man must	<b>needs</b>	agree them to be	8, 386/ 13
hitherto? Which faith must	<b>needs</b>	be true by Christ's	8, 388/ 35
And therefore it must	<b>needs</b>	be that there is	8, 396/ 15
nay . . . "for he must	<b>needs</b>	believe that the thing	8, 406/ 10
to redeem mankind must	<b>needs</b>	be hell" . . . and that	8, 406/ 12
thing that must now	<b>needs</b>	be believed upon pain	8, 407/ 24
all his doctrine must	<b>needs</b>	be believed for true	8, 408/ 11
And then must they	<b>needs</b>	never cease falling till	8, 423/ 24
and his friends must	<b>needs</b>	refrain him," might not	8, 438/ 32
continue good, but must	<b>needs</b>	mean that it were	8, 438/ 34
hath to her must	<b>needs</b>	keep him to her	8, 439/ 2
thither, and he must	<b>needs</b>	go whom the devil	8, 457/ 7
And then thou must	<b>needs</b>	, good Lord, forthwith, at	8, 457/ 21
heresies be true . . . must	<b>needs</b>	in the doing of	8, 458/ 12
they must, I say,	<b>needs</b>	have some such manner	8, 458/ 15
which, saith he, must	<b>needs</b>	ensue thereupon, else hath	8, 459/ 11
must for that cause	<b>needs</b>	be a congregation known	8, 465/ 34
true teaching . . . we must	<b>needs</b>	perceive thereby that he	8, 469/ 25
-- thus must Tyndale	<b>needs</b>	say, for aught that	8, 473/ 25

I that Tyndale must	<b>needs</b>	grant that he knoweth	8, 476/ 4
him but he must	<b>needs</b>	confess that he is	8, 476/ 18
church" . . . but he must	<b>needs</b>	confess that he learneth	8, 476/ 25
that error: he must	<b>needs</b>	confess also that of	8, 478/ 33
his "elect church" must	<b>needs</b>	believe after that they	8, 480/ 25
faith: then must it	<b>needs</b>	follow that Luther, Lambert	8, 484/ 4
from sin . . . but must	<b>needs</b>	in all such things	8, 486/ 28
ye wot well, must	<b>needs</b>	allow and commend. For	8, 494/ 3
good faith, I must	<b>needs</b>	confess myself so beetle-blind	8, 503/ 21
his other words must	<b>needs</b>	be as false as	8, 513/ 19
necessity the elect must	<b>needs</b>	rise again, through the	8, 518/ 18
them, therefore they must	<b>needs</b>	rise after their fall	8, 519/ 31
or sow-drunk and will	<b>needs</b>	sink down and fall	8, 525/ 32
and then must they	<b>needs</b>	be weak, feeble, and	8, 531/ 6
will have him asleep	<b>needs</b>	, for the defense of	8, 533/ 12
his faith I must	<b>needs</b>	give it over. Howbeit	8, 535/ 3
fault . . . his will must	<b>needs</b>	have followed. But his	8, 535/ 19
by grace prevented must	<b>needs</b>	have come unto. For	8, 548/ 12
as indeed he must	<b>needs</b>	do, then do you	8, 551/ 7
of Christ, it must	<b>needs</b>	follow that he saith	8, 555/ 31
but that Tyndale must	<b>needs</b>	, be he never so	8, 555/ 36
but that Tyndale must	<b>needs</b>	agree that if Saint	8, 556/ 28
then, since Tyndale must	<b>needs</b>	agree that in some	8, 557/ 1
his faith, he must	<b>needs</b>	grant that in all	8, 557/ 4
Now, what Tyndale must	<b>needs</b>	answer unto this, he	8, 557/ 19
For there he must	<b>needs</b>	see that though his	8, 557/ 21
crossrow that he must	<b>needs</b>	see it! Now, if	8, 557/ 24
horrible deeds" as must	<b>needs</b>	make them be taken	8, 564/ 19
but his wit must	<b>needs</b>	see the things that	8, 565/ 25
and his will must	<b>needs</b>	agree to follow so	8, 565/ 26
belief and love, he	<b>needs</b>	must have his sins	8, 568/ 27
thus, lo, by the	<b>negative</b>	-- "If a heretic	8, 231/ 1
Paul writing to Timothy, "	<b>Neglect</b>	not that grace that	8, 99/ 20
cum impositione manuum presbyteri" ("	<b>Neglect</b>	not the grace that	8, 191/ 27
reject his grace, and	<b>neglect</b>	his Holy Spirit, and	8, 440/ 22
then is it great	<b>negligence</b>	; if he perceive it	8, 189/ 15
own default, malice, or	<b>negligence</b>	, either at the instigation	8, 411/ 16
either, by malice or	<b>negligence</b>	first fall to sin	8, 421/ 36
or of sloth and	<b>negligence</b>	so slightly regard it	8, 502/ 37
his frowardness, sloth, or	<b>negligence</b>	lose and forgo the	8, 503/ 14
was his own willful	<b>negligence</b>	. . . while he, beginning to	8, 537/ 26
and plain, would wax	<b>negligent</b>	and dull . . . and now	8, 330/ 10
he leaveth out: "Noli	<b>negligere</b>	gratiam quae in te	8, 191/ 25
and assoil it with	<b>nego</b>	, consequentiam, and consequens. For	8, 196/ 33
first chapter, thus said	<b>Nehemiah</b>	: "When I had heard	8, 67/ 12
fervent love toward thy	<b>neighbor</b>	after the example of	8, 40/ 8
the love of the	<b>neighbor</b>	. . . if men look on	8, 40/ 27
commanded to love his	<b>neighbor</b>	as himself . . . he searcheth	8, 55/ 36
he searcheth that his	<b>neighbor</b>	is created of God	8, 55/ 37
would not help his	<b>neighbor</b>	on the holy day	8, 73/ 17

as for doing our	<b>neighbor</b>	good, and also the	8, 74/ 21
commandment to love our	<b>neighbor</b>	also, as saith John	8, 89/ 20
toward God and our	<b>neighbor</b>	, and a purpose of	8, 101/ 1
for God to his	<b>neighbor</b>	. For though we should	8, 123/ 12
that he loveth his	<b>neighbor</b>	as much as he	8, 123/ 36
of God and his	<b>neighbor</b>	, which is the spirit	8, 124/ 8
of God and their	<b>neighbor</b>	, the "spirit and life	8, 124/ 24
nor profitable to our	<b>neighbor</b>	, neither honor to God	8, 148/ 32
do good to thy	<b>neighbor</b>	, nor be honor to	8, 158/ 33
God," or "Charity your	<b>neighbor</b>	," but "Love God," and	8, 201/ 17
God," and "Love your	<b>neighbor</b>	." More This is a	8, 201/ 18
to say "Love thy	<b>neighbor</b>	"; nor I bid him	8, 201/ 32
not say "Charity thy	<b>neighbor</b>	," nor "Good-affection thy neighbor	8, 201/ 32
neighbor," nor "Good-affection thy	<b>neighbor</b>	," nor "Good-mind thy neighbor	8, 201/ 33
neighbor," nor "Good-mind thy	<b>neighbor</b>	," no more than "Drink	8, 201/ 33
more than "Drink thy	<b>neighbor</b>	." And yet as he	8, 201/ 34
say there "Give thy	<b>neighbor</b>	drink" . . . so may he	8, 201/ 35
him say "Bear thy	<b>neighbor</b>	good mind," "Bear thy	8, 201/ 36
good mind," "Bear thy	<b>neighbor</b>	charity." Tyndale Though we	8, 201/ 36
I have hurt my	<b>neighbor</b>	, I am bound to	8, 210/ 21
Scripture saith, "Love thy	<b>neighbor</b>	as thyself." Now, upon	8, 258/ 35
this commandment "Love thy	<b>neighbor</b>	as thyself," it is	8, 259/ 3
Scripture saith, "Love thy	<b>neighbor</b>	as thyself." What is	8, 259/ 13
woman must love her	<b>neighbor</b>	as herself . . . will have	8, 259/ 23
here -- "Love thy	<b>neighbor</b>	as thyself" -- and	8, 261/ 26
learned to love their	<b>neighbor</b>	? This is a vain	8, 277/ 35
this precept "Love thy	<b>neighbor</b>	as thyself, and God	8, 333/ 2
above allthing, and thy	<b>neighbor</b>	as thyself." For thereupon	8, 333/ 21
of God and their	<b>neighbor</b>	, could bring them in	8, 441/ 19
be impatient. When our	<b>neighbor</b>	needeth our help that	8, 485/ 13
they should help their	<b>neighbor</b>	, their "love is cold	8, 490/ 22
love God nor his	<b>neighbor</b>	. Whereunto if Tyndale will	8, 568/ 25
ought to "love" his	<b>neighbor's</b>	wife or his neighbor's	8, 202/ 2
neighbor's wife or his	<b>neighbor's</b>	daughter, a Christian man	8, 202/ 3
commanded to defile his	<b>neighbor's</b>	wife nor his neighbor's	8, 202/ 4
neighbor's wife nor his	<b>neighbor's</b>	daughter. More This matter	8, 202/ 4
the "loving" of his	<b>neighbor's</b>	wife, or the "loving	8, 202/ 9
the "loving" of his	<b>neighbor's</b>	daughter, I had as	8, 202/ 9
liberal help of his	<b>neighbor's</b>	need -- with which	8, 491/ 34
same sacraments that their	<b>neighbors</b>	did. I would also	8, 135/ 29
our duty toward our	<b>neighbors</b>	. But he saith maliciously	8, 210/ 27
Tyndale doth) infect his	<b>neighbors</b>	with deadly poisoned heresies	8, 218/ 9
Jerusalem shall be my	<b>neighbors</b>	and citizens; which Jerusalem	8, 373/ 5
largely increased, toward our	<b>neighbors</b>	; doing fruitful penance, bringing	8, 409/ 4
and rise against their	<b>neighbors</b>	(whom they ought to	8, 481/ 9
and insurrection against their	<b>neighbors</b>	and their governors, and	8, 484/ 12
good counsel to their	<b>neighbors</b>	against the vices in	8, 513/ 39
love God and his	<b>neighbors</b>	as God biddeth him	8, 568/ 13
mustard seed, leaven, a	<b>net</b>	, keys, bread, water, and	8, 85/ 4
or else of a	<b>net</b>	! He should rather yet	8, 86/ 1

dance naked in a	<b>net</b>	believe that no man	8, 175/ 11
dancing naked in a	<b>net</b>	. And I am sure	8, 175/ 24
not all in a	<b>net</b>	. . . but for the more	8, 176/ 5
stark naked, without any	<b>net</b>	at all, that there	8, 176/ 6
key, or of a	<b>net</b>	. So that, as I	8, 253/ 32
cockle, and also the	<b>net</b>	with fishes good and	8, 391/ 34
so caught in a	<b>net</b>	of his own making	8, 479/ 5
and that we do	<b>nevertheless</b>	acknowledge and confess therewith	8, 52/ 32
thing were in itself	<b>nevertheless</b>	true -- that the	8, 291/ 23
Sabbath day, and yet	<b>nevertheless</b>	subdued man unto certain	8, 321/ 9
they should be. And	<b>nevertheless</b>	, I trust they shall	8, 390/ 34
great part of Christ's	<b>new</b>	law and testament! And	8, 5/ 21
and afterward by the	<b>new</b>	sects sprung out of	8, 5/ 33
English tongue, first Tyndale's	<b>New</b>	Testament, father of them	8, 6/ 3
have set us a	<b>new</b>	saint: Sir Thomas Hitton	8, 10/ 25
Hitton was of, this	<b>new</b>	saint of Tyndale's canonization	8, 12/ 37
by God in the	<b>New</b>	Testament, but only by	8, 14/ 31
which God gave them	<b>new</b>	houses. Wherein Burt and	8, 19/ 6
his translation of the	<b>New</b>	Testament. The third, against	8, 33/ 24
oversight, weening that their	<b>new</b>	ways were well. Our	8, 35/ 28
so drunk in the	<b>new</b>	must of their newfangled	8, 38/ 10
very sure that this	<b>new</b>	faith of Luther, Tyndale	8, 44/ 30
first author of their	<b>new</b>	spiritual sect, be needs	8, 47/ 28
that are in this	<b>new</b>	fashion spiritual; the devil	8, 49/ 25
and a nun: these	<b>new</b>	"spiritual men" have now	8, 50/ 5
lo, good reader, these	<b>new</b>	spiritual men with their	8, 50/ 13
again nor created of	<b>new</b>	with the Spirit of	8, 50/ 19
since and set a	<b>new</b>	gloss thereto that will	8, 55/ 32
telleth us as a	<b>new</b>	, strange tale, that never	8, 60/ 18
Old Law and the	<b>New</b>	, and that there was	8, 70/ 34
be alleged in the	<b>New</b>	Law and also because	8, 71/ 2
go me to the	<b>New</b>	Law, and to those	8, 80/ 19
his resurrection into a	<b>new</b>	manner and kind of	8, 81/ 8
a "priest" in the	<b>New</b>	Testament, understand nothing else	8, 91/ 8
Ye are born of	<b>new</b>	, not of mortal seed	8, 94/ 31
Ye are born of	<b>new</b>	, not of mortal seed	8, 96/ 23
the sacraments of the	<b>New</b>	Law in respect of	8, 98/ 34
the sacraments of the	<b>New</b>	Law, for the preeminence	8, 99/ 10
are now come these	<b>new</b>	men -- Luther, Friar	8, 104/ 30
Christ hath in his	<b>New</b>	Law instituted one only	8, 111/ 29
Christ calleth it the	<b>new</b>	and everlasting testament in	8, 116/ 28
and blood," and his "	<b>new</b>	and everlasting testament in	8, 117/ 8
as you?" But these	<b>new</b>	heretics be so far	8, 119/ 22
so may these holy	<b>new</b>	"spiritual" men, when monks	8, 121/ 7
well say to these	<b>new</b>	holy, "spiritual" married monks	8, 121/ 12
the other side, these	<b>new</b>	"spiritual" men have with	8, 121/ 24
men have with their	<b>new</b>	liberty made themselves wonderful	8, 121/ 25
lecherous living, that these	<b>new</b>	"spiritual" men have in	8, 122/ 21
he clean out the	<b>New</b>	Testament now? We must	8, 134/ 1
his translation of the	<b>New</b>	Testament An Answer unto	8, 142/ 4

Tyndale's translation of the	<b>New</b>	Testament was well worthy	8, 142/ 10
the text of the	<b>New</b>	Testament! And so might	8, 144/ 4
we do in the	<b>new</b>	time too, howsoever Tyndale	8, 147/ 20
virtues. And if this	<b>new</b>	apostle now, Saint Tyndale	8, 149/ 33
do they in the	<b>new</b>	time too. Now, if	8, 150/ 11
in respect of this	<b>new</b>	time now. We call	8, 151/ 5
and when began his	<b>new</b>	. He saith it hath	8, 158/ 13
Old Law but the	<b>New</b>	too, as well appeareth	8, 162/ 6
word "congregation" in the	<b>New</b>	Testament where he found	8, 163/ 17
old "church" for his	<b>new</b>	"congregation," but burn up	8, 165/ 35
translated throughout all the	<b>New</b>	Testament by this word	8, 167/ 39
ecclesia throughout all the	<b>New</b>	Testament translated by this	8, 168/ 11
the writers of the	<b>New</b>	Testament had occasion to	8, 168/ 18
ecclesia should throughout the	<b>New</b>	Testament be translated by	8, 168/ 20
spoken of within the	<b>New</b>	Testament. And thus whereas	8, 168/ 24
translated throughout all the	<b>New</b>	Testament by this word	8, 168/ 30
have ecclesia throughout the	<b>New</b>	Testament translated by this	8, 168/ 36
should throughout all the	<b>New</b>	Testament translate this word	8, 169/ 5
therefore Erasmus in his	<b>new</b>	translation gave it a	8, 176/ 30
sent to preach a	<b>new</b>	faith to this realm	8, 180/ 22
this realm, and a	<b>new</b>	evangelist, too, that maketh	8, 180/ 23
with his false translation	<b>new</b>	scripture of his own	8, 180/ 24
here, in this his	<b>new</b>	book, translated that same	8, 185/ 14
and henceforth live a	<b>new</b>	life." More Here seemeth	8, 212/ 4
us and maketh us	<b>new</b>	creatures, doth not so	8, 213/ 35
begetteth and createth of	<b>new</b>	-- Penance, finding by	8, 214/ 5
false translation of the	<b>New</b>	Testament. The Third Book	8, 221/ 31
a hundred sorts of	<b>new</b>	sects of heretics, much	8, 223/ 17
any part of the	<b>New</b>	Testament was put in	8, 224/ 31
though he translated the	<b>New</b>	Testament out of Greek	8, 230/ 10
heretic falsely translate the	<b>New</b>	Testament into English, to	8, 230/ 34
heretic falsely translate the	<b>New</b>	Testament into English, to	8, 231/ 2
the world's end." The	<b>New</b>	Testament is full of	8, 238/ 32
Tyndale now doth of	<b>new</b>	. . . ascribing the miracles wrought	8, 244/ 28
hath now revealed this	<b>new</b>	article to him and	8, 249/ 19
not to give his	<b>New</b>	Law by books, but	8, 256/ 33
our Lady hath a	<b>new</b>	son. More Tyndale saith	8, 271/ 3
Lady shall have a	<b>new</b>	son ere I can	8, 271/ 9
Lady shall have a	<b>new</b>	son first (which he	8, 271/ 11
Lady never had a	<b>new</b>	son besides our Savior	8, 271/ 13
Lady shall have a	<b>new</b>	son ere I prove	8, 271/ 25
Lady shall have two	<b>new</b>	sons ere Tyndale prove	8, 271/ 26
Lady shall have five	<b>new</b>	sons ere Tyndale prove	8, 271/ 29
Lady shall have fifteen	<b>new</b>	sons ere Tyndale be	8, 271/ 37
to seek up some	<b>new</b>	. . . and saith that in	8, 272/ 5
should. And where these	<b>new</b>	Pharisees, these manifold sects	8, 275/ 19
rainbow whether God made	<b>new</b>	, to make men sure	8, 276/ 24
promise by the marvelous	<b>new</b>	sight thereof, or that	8, 276/ 25
only but also the	<b>New</b>	, wherein all things are	8, 281/ 20
should we receive a	<b>new</b>	article of our faith	8, 281/ 26

opened richly in the	<b>New</b>	Testament, that before were	8, 282/ 4
if he take the	<b>New</b>	Testament for the book	8, 282/ 7
allthing is in the	<b>New</b>	Testament fulfilled that was	8, 282/ 15
Old and in the	<b>New</b>	. . . but, I say, besides	8, 282/ 23
that to receive a	<b>new</b>	article of faith without	8, 283/ 4
if we received any	<b>new</b>	articles of faith without	8, 283/ 28
if we received a	<b>new</b>	article "without Scripture" . . . whereby	8, 283/ 32
will give us a	<b>new</b>	article in Scripture, as	8, 283/ 33
if we receive "a	<b>new</b>	article" . . . and then all	8, 283/ 38
believed . . . he calleth a	<b>new</b>	article. But, now, how	8, 284/ 7
this belief, of this	<b>new</b>	article of fifteen hundred	8, 284/ 8
belief thereof were very	<b>new</b>	: yet it helpeth him	8, 284/ 16
that this is no	<b>new</b>	article well appeareth by	8, 286/ 12
mention of in the	<b>New</b>	Testament. Wherefore, inasmuch as	8, 294/ 7
the sacraments of the	<b>New</b>	Testament (of which mention	8, 294/ 9
mention of in the	<b>New</b>	Testament. More Upon this	8, 301/ 26
the sacraments of the	<b>New</b>	Testament (of which mention	8, 303/ 3
the sacraments of the	<b>New</b>	Testament have significations also	8, 303/ 21
divineth and deviseth two	<b>new</b>	causes of his own	8, 318/ 20
water, men would consecrate	<b>new</b>	ale in corns. Now	8, 319/ 15
faith. And in the	<b>New</b>	Law, now, it is	8, 325/ 11
them still after the	<b>New</b>	Law promulgated and spread	8, 326/ 24
would write all his	<b>new</b>	testament, nor cause it	8, 331/ 7
he will "write" his	<b>new</b>	testament, when he saith	8, 331/ 12
in writing of his	<b>New</b>	Law . . . because we shall	8, 331/ 17
that shall write the	<b>New</b>	Law -- the right	8, 331/ 34
up every day a	<b>new</b>	prophet with a new	8, 335/ 29
new prophet with a	<b>new</b>	miracle, to confirm new	8, 335/ 29
new miracle, to confirm	<b>new</b>	doctrine, or to call	8, 335/ 30
up every day a	<b>new</b>	prophet with a new	8, 338/ 5
new prophet with a	<b>new</b>	miracle, to confirm new	8, 338/ 5
new miracle, to confirm	<b>new</b>	doctrine or to call	8, 338/ 6
were, every day a	<b>new</b>	prophet, and that with	8, 338/ 18
prophet, and that with	<b>new</b>	miracles, too, rather than	8, 338/ 19
daily doth stir up,	<b>new</b>	prophets in sundry parts	8, 338/ 26
which of his hundred	<b>new</b>	sects he calleth his	8, 341/ 17
shall we, if any	<b>new</b>	question arise, determine it	8, 342/ 8
Abraham nothing touch the	<b>New</b>	Testament, nor nothing that	8, 342/ 28
any word of the	<b>New</b>	Testament written. And therefore	8, 342/ 31
he saith that every	<b>new</b>	question that may arise	8, 343/ 3
Christ before all the	<b>new</b>	Scripture, and should serve	8, 347/ 32
commanded nor add any	<b>new</b>	kind of their own	8, 349/ 12
never have added any	<b>new</b>	festival of holy days	8, 349/ 28
they have condemned the	<b>New</b>	Testament, and also forbidden	8, 356/ 34
For as for the "	<b>New</b>	Testament" -- if he	8, 357/ 3
English translation of the	<b>New</b>	Testament, newly forged by	8, 357/ 6
same purpose, in his	<b>new</b>	frantic book, and magnifieth	8, 364/ 4
therein, is not so	<b>new</b>	a thing as Tyndale	8, 371/ 22
have rehearsed, in the	<b>New</b>	Law, the fifteenth of	8, 375/ 11
but that ere the	<b>New</b>	Testament was written . . . men	8, 379/ 3

afresh and begin a	<b>new</b>	battle. More Lo, now	8, 419/ 27
places of all the	<b>New</b>	Testament . . . and whereof sundry	8, 424/ 11
Tyndale hath now of	<b>new</b>	-- both renewed their	8, 424/ 19
afresh and begin a	<b>new</b>	battle. More Lo, good	8, 445/ 7
afresh and begin a	<b>new</b>	battle." By these words	8, 447/ 8
afresh, and cry a	<b>new</b>	field anew, and begin	8, 447/ 37
anew, and begin a	<b>new</b>	battle; and then is	8, 447/ 38
afresh and begin a	<b>new</b>	battle" -- these words	8, 454/ 29
they read in the	<b>New</b>	Testament of Christ's "brethren	8, 466/ 31
they read in the	<b>New</b>	Testament of Christ's "brethren	8, 471/ 29
of Christendom, and make	<b>new</b>	, fond sects of their	8, 481/ 34
tale putteth Tyndale of	<b>new</b>	in his false Exposition	8, 493/ 2
if Tyndale now, this	<b>new</b>	Judas, will repent his	8, 548/ 25
after this chapter, another	<b>new</b>	matter: that is to	8, 560/ 8
If this be a	<b>new-believed</b>	article . . . let Tyndale tell	8, 284/ 4
then be ye very "	<b>new-created</b>	with the Spirit" . . . butsure	8, 45/ 19
was born again or	<b>new-created</b>	with the Spirit of	8, 46/ 30
again of God and	<b>new-created</b>	with his Spirit . . . and	8, 47/ 3
specially born again and	<b>new-created</b>	of the Spirit, whom	8, 47/ 33
is not a thing	<b>new-found</b>	, but begun of old	8, 164/ 19
last past than was	<b>new-found</b>	, as far as any	8, 190/ 12
name of Christ now	<b>new-known</b>	, too, and preachings had	8, 190/ 14
and of enabling the	<b>new-regenerated</b>	creature to inheritance of	8, 194/ 35
at Baptism, they be	<b>new-regenerated</b>	to God, and cleansed	8, 212/ 8
come into this world,	<b>newborn</b>	first of their fleshly	8, 244/ 15
must of their newfangled	<b>newelties</b>	that the old, wholesome	8, 38/ 11
the pleasure of the	<b>newelty</b>	passed, and they set	8, 125/ 34
once muse upon these	<b>newfangled</b>	heresies: so, on the	8, 38/ 1
new must of their	<b>newfangled</b>	newelties that the old	8, 38/ 10
sore poisoned malicious and	<b>newfangled</b>	folk . . . that the King's	8, 177/ 33
taken and committed to	<b>Newgate</b>	. . . where except he hap	8, 17/ 21
yet, in a manner,	<b>newly</b>	received; and they contended	8, 119/ 18
holy church is but	<b>newly</b>	begun . . . Tyndale would we	8, 135/ 15
the Church was then	<b>newly</b>	begun to be called	8, 171/ 3
greatly force what a	<b>newly</b>	founded sort of heretics	8, 207/ 2
of the New Testament,	<b>newly</b>	forged by Tyndale, so	8, 357/ 6
of one that is	<b>newly</b>	recovered out of a	8, 419/ 19
of one that is	<b>newly</b>	recovered out of a	8, 444/ 39
God willing) at my	<b>next</b>	leisure go further in	8, 33/ 29
the moving thereof, whoso	<b>next</b>	were let down thereto	8, 102/ 35
to wit, the time	<b>next</b>	after the apostles' days	8, 151/ 29
to him to go	<b>next</b>	the signification of presbyteros	8, 184/ 33
shall proceed farther. Now,	<b>next</b>	he cometh to the	8, 262/ 6
of seven hundred years	<b>next</b>	before that, which popes	8, 278/ 22
within this seven years	<b>next</b>	coming . . . than else should	8, 320/ 1
seem. And in the	<b>next</b>	chapter after, Saint Augustine	8, 371/ 24
Err." Here followeth the	<b>next</b>	chapter of Tyndale, in	8, 418/ 13
appeareth by his words	<b>next</b>	after following, would we	8, 444/ 5
confuted in the chapter	<b>next</b>	before: I may, therefore	8, 460/ 26
heresies of the chapter	<b>next</b>	before. Wherein he teacheth	8, 485/ 22

that forthwith, in his	<b>next</b>	words after, he saith	8, 544/ 25
steppeth down to the	<b>next</b>	, and saith that he	8, 546/ 32
virtuous, and well-learned man	<b>Nicholas</b>	de Lyra gave him	8, 232/ 16
that virtuous cunning man	<b>Nicholas</b>	de Lyra, saying, "Lira	8, 272/ 8
name, it were no	<b>nickname</b>	at all . . . and yet	8, 83/ 35
our Savior said unto	<b>Nicodemus</b>	. . . and after that, they	8, 46/ 35
our Savior showed unto	<b>Nicodemus</b>	that except a man	8, 80/ 24
Joseph of Arimathea, and	<b>Nicodemus</b>	, and the women came	8, 545/ 14
the Hebrews, how that	<b>nigh</b>	kinsmen be called "brethren	8, 466/ 34
the Hebrews, how that	<b>nigh</b>	kinsmen be called "brethren	8, 471/ 32
that solution also, of	<b>nigh</b>	kindred called "brethren" among	8, 472/ 12
his conscience, and goeth	<b>nigh</b>	to persuade him that	8, 489/ 13
unto one that is	<b>nighest</b>	unto thee, and he	8, 539/ 13
cast them abroad by	<b>night</b>	; so great a pestilent	8, 11/ 34
to bed again every	<b>night</b>	. . . thinketh on God's promise	8, 91/ 2
therefore they flee by	<b>night</b>	and retreat themselves in	8, 227/ 36
did he day and	<b>night</b>	." And therefore, since Saint	8, 311/ 18
inseparable that day nor	<b>night</b>	he never departed from	8, 325/ 36
posts? Why eaten by	<b>night</b>	? Why none left till	8, 329/ 3
walking in a dark	<b>night</b>	, put out the candle	8, 424/ 30
against the sun, by	<b>night</b>	against the moon, till	8, 506/ 14
and lieth with her	<b>nightly</b>	in shameful incest and	8, 48/ 3
three days and three	<b>nights</b>	. And I likewise will	8, 67/ 33
by the space of	<b>nine</b>	years been beyond the	8, 14/ 6
evermore of a thousand,	<b>nine</b>	hundred at the least	8, 196/ 6
of a thousand priests,	<b>nine</b>	hundred at the least	8, 196/ 15
of a thousand priests,	<b>nine</b>	hundred be none at	8, 196/ 24
a thousand there be	<b>nine</b>	hundred no priests at	8, 197/ 19
hundred years, and above	<b>nine</b>	hundred years, and above	8, 367/ 28
that God, seeing the	<b>Ninevites</b>	chastise and punish themselves	8, 68/ 36
-- yet of the	<b>Ninevites</b>	and the others above-rehearsed	8, 70/ 25
chapter of Joel, the	<b>ninth</b>	of Daniel, the thirty-sixth	8, 69/ 8
is written in the	<b>ninth</b>	chapter of Saint John	8, 103/ 11
eleventh chapter of the	<b>Ninth</b>	Book of his Confessions	8, 371/ 12
saith it as plainly, "	<b>Nisi</b>	credideritis non intelligetis" ("But	8, 293/ 19
still in his light: "	<b>Nisi</b>	quis renatus fuerit ex	8, 377/ 7
by the ship of	<b>Noah</b>	, out of which there	8, 212/ 22
generation from Adam to	<b>Noah</b>	, and from Noah to	8, 270/ 35
to Noah, and from	<b>Noah</b>	to Abraham, and so	8, 270/ 35
-- yea, and ere	<b>Noah</b>	-- do stories testify	8, 273/ 9
confirmed their preaching." Verily,	<b>Noah</b>	-- we find that	8, 273/ 33
the preachers? Now, from	<b>Noah</b>	to Abraham, how many	8, 274/ 2
which God made with	<b>Noah</b>	, that he would no	8, 276/ 10
by the ark of	<b>Noah</b>	with beasts clean and	8, 391/ 36
and saith that in	<b>Noah's</b>	days, when the flood	8, 272/ 5
as were taken into	<b>Noah's</b>	ship -- yet should	8, 272/ 25
the example of his	<b>noble</b>	Grace . . . and, after my	8, 27/ 19
advice, not of his	<b>nobles</b>	only, with his other	8, 177/ 34
will ask, is there	<b>nobody</b>	to give them warning	8, 26/ 26
souls are absent and	<b>nobody</b>	by them but such	8, 62/ 14

them not willingly where	<b>nobody</b>	compelleth them -- let	8, 491/ 1
signs and proffers, with	<b>nodding</b>	, becking, and mowing, as	8, 108/ 36
all lies and error	<b>noisome</b>	and hurtful. And this	8, 402/ 25
there is none error	<b>noisome</b>	but if it be	8, 414/ 34
that he leaveth out: "	<b>Noli</b>	negligere gratiam quae in	8, 191/ 25
have enquired for the	<b>nonce</b>	. And by this can	8, 195/ 24
bishop shamefully for the	<b>nonce</b>	. Tyndale And when he	8, 195/ 25
tree fall south or	<b>north</b>	, in what place soever	8, 428/ 19
-- he went unto	<b>Norwich</b>	, where he had infected	8, 22/ 14
some wrote out of	<b>Norwich</b>	to London, that he	8, 22/ 30
to say a Pater	<b>Noster</b>	to a post"; and	8, 148/ 29
men say their Pater	<b>Noster</b>	to the "post" --	8, 148/ 35
and say a Pater	<b>Noster</b>	at it -- yet	8, 149/ 6
we not the Pater	<b>Noster</b>	to it, but to	8, 149/ 7
Lady -- in the	<b>not-belief</b>	whereof he saith that	8, 405/ 12
deeds, as adultery, manslaughter,	<b>not-believing</b>	, forsaking, or forswearing of	8, 566/ 3
I Tyndale whether the	<b>not-failing</b>	of his faith now	8, 557/ 14
the doing of those	<b>not-understood</b>	ceremonies and sacraments in	8, 302/ 17
is there one thing	<b>notable</b>	, and well declaring what	8, 20/ 36
the cold of great,	<b>notable</b>	crimes, that he standeth	8, 526/ 5
that all holy doctors	<b>note</b>	and mark in the	8, 77/ 34
as it were, a	<b>note</b>	, and saith . . . Tyndale Notwithstanding	8, 145/ 2
saith in his foreremembered	<b>note</b>	-- he seemeth but	8, 146/ 8
there name in his	<b>note</b>	the whole Catholic Church	8, 146/ 12
I would not here	<b>note</b>	, by the way, that	8, 230/ 18
-- for such a	<b>note</b>	in the Bible some	8, 350/ 6
may better scrape that	<b>note</b>	out again than use	8, 350/ 8
is also to be	<b>noted</b>	whereupon he groundeth this	8, 117/ 20
that he hath not	<b>noted</b>	it among such as	8, 153/ 19
say, therefore to be	<b>noted</b>	that Saint Paul gave	8, 360/ 30
-- they be controlled,	<b>noted</b>	, and reproved by the	8, 398/ 16
carnal" and "contentious," be	<b>nothath</b>	had it in detestation	8, 45/ 21
Tyndale himself in neither	<b>nother</b>	of the twain, that	8, 83/ 23
expressly speaketh of neither	<b>nother</b>	, but of the word	8, 96/ 29
in effect, believeth neither	<b>nother</b>	: there will no good	8, 119/ 3
that would love neither	<b>nother</b>	. And if that Tyndale	8, 174/ 19
baptisma and ecclesia, neither	<b>nother</b>	had in the Greek	8, 188/ 32
ween it were no	<b>nother</b>	manner washing when the	8, 189/ 19
Tyndale -- being neither	<b>nother</b>	, nor having any office	8, 191/ 18
us believe that neither	<b>nother</b>	at any time faileth	8, 489/ 35
no merit in neither	<b>nother</b>	. But Tyndale saith untrue	8, 511/ 24
his part in neither	<b>nother</b>	. . . but hath, as I	8, 561/ 16
as they be, neither	<b>nother</b>	is sufficient for his	8, 567/ 21
his trifling between the	<b>noun</b>	and the verb? I	8, 201/ 31
as it is a	<b>noun</b>	, it signifieth but the	8, 207/ 10
own offer. For that	<b>noun</b>	"acknowledging" and that verb	8, 207/ 15
books as most may	<b>nourish</b>	and increase devotion --	8, 36/ 29
to God and to	<b>nourish</b>	peace and unity; but	8, 89/ 24
flesh about the plenteous	<b>nourishing</b>	and spiritual pampering of	8, 64/ 28
believeth the old heretic	<b>Novatian</b>	, the first author of	8, 426/ 26

among the common people	<b>nowadays</b>	," yet in this signification	8, 144/ 34
the world waxeth such	<b>nowadays</b>	. . . that as it is	8, 148/ 9
false traitor too. And	<b>nowadays</b>	also be there many	8, 228/ 28
them must needs be	<b>noyful</b>	and not lawful unto	8, 298/ 14
devil. Quia in inferno	<b>nulla</b>	est redemptio . . . and the	8, 438/ 5
the Latin were "Ego	<b>nullum</b>	testimonium ab homine recipio	8, 232/ 39
wretched sect, being in	<b>number</b>	to the Catholics three	8, 29/ 8
ascribed thereby into the	<b>number</b>	of his elect and	8, 79/ 25
sometimes a much less	<b>number</b>	: that is to wit	8, 145/ 21
only, but that whole	<b>number</b>	of every city, town	8, 146/ 5
it for the whole	<b>number</b>	of citizens, or else	8, 146/ 10
else for the only	<b>number</b>	of the elects, within	8, 146/ 11
did never signify the	<b>number</b>	of Christian people as	8, 166/ 32
signify also the universal	<b>number</b>	of all Christian people	8, 170/ 21
especially in the plural	<b>number</b>	, or in the first	8, 236/ 10
that church is the	<b>number</b>	of true-believing men . . . and	8, 240/ 19
be taken in the	<b>number</b>	of faithful people . . . and	8, 370/ 10
how shall yet the	<b>number</b>	of unlearned hearers be	8, 389/ 30
bad . . . of which whole	<b>number</b>	the good are the	8, 392/ 33
Christ is only the	<b>number</b>	of "repenting sinners" that	8, 396/ 30
he calleth it the	<b>number</b>	of "all repenting sinners	8, 399/ 10
church cannot be the	<b>number</b>	of all repenting sinners	8, 399/ 23
church is not the	<b>number</b>	of "all that embrace	8, 561/ 22
church" is only the	<b>number</b>	of elects "in whose	8, 562/ 5
special elects . . . which only	<b>number</b>	, by his high spiritual	8, 567/ 13
are written in Exodus,	<b>Numbers</b>	, and Leviticus, before others	8, 79/ 30
appareareth in Leviticus and	<b>Numbers</b>	and other places of	8, 111/ 27
upon the Book of	<b>Numbers</b>	, writeth in this wise	8, 367/ 34
in lechery with a	<b>nun</b>	under name of wedlock	8, 41/ 1
For Saint Paul speaketh	<b>nun</b>	! If Tyndale show you	8, 45/ 17
priest should wed a	<b>nun</b>	. And therefore thus ye	8, 46/ 21
the friar and the	<b>nun</b>	, Luther and his wife	8, 47/ 24
friar should wed a	<b>nun</b>	, as they thought should	8, 50/ 3
a friar and a	<b>nun</b>	: these new "spiritual men	8, 50/ 5
wedded fleeing Cate, his	<b>nun</b>	, to show to the	8, 86/ 22
friar lieth with his	<b>nun</b>	, and wotteth well he	8, 90/ 37
himself and his holy	<b>nun</b>	. . . kill and sacrifice their	8, 112/ 30
day to take a	<b>nun</b>	to bed. For as	8, 125/ 28
monk to marry a	<b>nun</b>	; which thing, hereafter in	8, 134/ 17
themselves monk, friar, or	<b>nun</b>	. . . should afterward run out	8, 140/ 7
and Cate Calate, his	<b>nun</b>	, lie lusing together in	8, 180/ 4
alone any such holy	<b>nun</b>	as his harlot is	8, 190/ 20
hath done: wed a	<b>nun</b>	and make her a	8, 190/ 32
it also . . . that a	<b>nun</b>	consecrated unto God should	8, 206/ 18
Luther and his holy	<b>nun</b>	with all their holy	8, 208/ 31
that to wed a	<b>nun</b>	is no sin? I	8, 228/ 8
friar to wed a	<b>nun</b>	. . . and yet, as false	8, 228/ 31
friar may marry a	<b>nun</b>	by the authority of	8, 260/ 34
monk might wed a	<b>nun</b>	! And lo, thus ye	8, 279/ 7
with wedding of his	<b>nun</b>	. Or else, finally, must	8, 305/ 29

and go wed a	<b>nun</b>	. Now am I glad	8, 395/ 7
in wedding of the	<b>nun</b>	, with the breach of	8, 442/ 24
friar should wed a	<b>nun</b>	. Wherein if Tyndale dare	8, 478/ 1
friar to wed a	<b>nun</b>	-- in all these	8, 481/ 24
with wedding of a	<b>nun</b>	, then is he safe	8, 483/ 24
Luther doth with his	<b>nun</b>	, fall to mocking of	8, 492/ 8
and after wedded his	<b>nun</b>	, and yet continueth with	8, 493/ 10
This friar and his	<b>nun</b>	drank well, of likelihood	8, 493/ 11
Luther's lechery with his	<b>nun</b>	is any evil deed	8, 493/ 14
lie still with the	<b>nun</b>	, and defend for lawful	8, 495/ 7
the friar to the	<b>nun</b>	, and of the nun	8, 564/ 31
nun, and of the	<b>nun</b>	to the friar, each	8, 564/ 32
the way to a	<b>nun's</b>	bed and it be	8, 124/ 28
friar out of a	<b>nun's</b>	bed to preach it	8, 336/ 36
priests, friars, monks, and	<b>nuns</b>	be taught that "evangelical	8, 7/ 15
friars may lawfully wed	<b>nuns</b>	. . . and that no man	8, 32/ 5
forbearing open wedding with	<b>nuns</b>	(in all which things	8, 32/ 18
walk out and wed	<b>nuns</b>	-- and is neither	8, 41/ 25
those friars and their	<b>nuns</b>	? Whereof till Tyndale can	8, 42/ 25
together of friars and	<b>nuns</b>	that these losels now	8, 45/ 3
that monks, friars, and	<b>nuns</b>	be not bound by	8, 50/ 9
no more live without	<b>nuns</b>	than David might without	8, 73/ 12
they list may wed	<b>nuns</b>	notwithstanding their vows, and	8, 108/ 5
may lawfully lie with	<b>nuns</b>	and live in lechery	8, 121/ 2
monks and friars wed	<b>nuns</b>	, they may call it	8, 121/ 8
live in lechery with	<b>nuns</b>	, and never need do	8, 121/ 29
-- monks, friars, and	<b>nuns</b>	. And because their holy	8, 135/ 14
bestly faults, friars and	<b>nuns</b>	creeping to bed together	8, 139/ 18
that lay friars and	<b>nuns</b>	abed together and call	8, 139/ 28
monks nor friars nor	<b>nuns</b>	, neither Greenwich, Syon, nor	8, 162/ 14
their friars and their	<b>nuns</b>	in them . . . and of	8, 163/ 8
banns between friars and	<b>nuns</b>	. Against Tyndale's Translating "Favor	8, 202/ 18
friars may well wed	<b>nuns</b>	and must needs have	8, 221/ 11
friars may well wed	<b>nuns</b>	. . . but if they repent	8, 248/ 2
that friars may wed	<b>nuns</b>	-- either the Scripture	8, 249/ 32
that friars may wed	<b>nuns</b>	, against the doctrine of	8, 250/ 7
ye see they wed	<b>nuns</b>	openly. And when they	8, 265/ 30
whether friars may wed	<b>nuns</b>	. Tut, nay; that can	8, 266/ 6
that friars may wed	<b>nuns</b>	. Of both which sorts	8, 272/ 23
lovers -- friars and	<b>nuns</b>	-- lovingly together, then	8, 308/ 34
lechery between friars and	<b>nuns</b>	and call it matrimony	8, 337/ 21
profession of friars and	<b>nuns</b>	living together in lechery	8, 358/ 36
run out and wed	<b>nuns</b>	: to that they say	8, 367/ 8
that friars may wed	<b>nuns</b>	, and that no man	8, 381/ 33
would have friars and	<b>nuns</b>	repent their religion and	8, 394/ 35
run out and wed	<b>nuns</b>	. Which point of false	8, 403/ 27
well and lawfully wed	<b>nuns</b>	; and a great rabble	8, 418/ 1
run out and wed	<b>nuns</b>	and live in lechery	8, 423/ 18
the fleshly feeling of	<b>nuns</b>	, of long purpose, and	8, 442/ 39
that friars may wed	<b>nuns</b>	." . . . or that that cannot	8, 480/ 22

chastity, with wedding of	<b>nuns</b>	and living in lechery	8, 484/ 18
made between friars and	<b>nuns</b>	) -- the points of	8, 508/ 37
of friars to wed	<b>nuns</b>	! And therefore unto these	8, 515/ 23
that friars may wed	<b>nuns</b>	. . . because it is no	8, 564/ 30
and friars with wedding	<b>nuns</b>	. . . and that if they	8, 571/ 32
friars may from the	<b>nuns'</b>	beds sty even up	8, 567/ 4
God bringeth us to	<b>nurture</b>	us, and to show	8, 485/ 7
and mother have taught	<b>nurture</b>	and wisdom loveth his	8, 488/ 30
which for all the	<b>nurture</b>	of his father and	8, 491/ 9
whom his father taught	<b>nurture</b>	and wisdom, and sent	8, 496/ 29
them, and all the	<b>nurture-turture</b>	that they taught him	8, 491/ 16
some be so sore	<b>nuzzled</b>	in the false heresies	8, 517/ 17
saints . . . be with thee,	<b>O</b>	reader, and with all	8, 40/ 8
Saint Paul crieth himself, "	<b>O</b>	altitudo divitiarum sapientiae et	8, 49/ 4
sapientiae et scientiae Dei!" ("	<b>O</b>	the height and deepness	8, 49/ 5
crieth out upon us: "	<b>O</b>	poor women! How despise	8, 190/ 25
than a good woman!"	<b>O</b>	the tender heart of	8, 190/ 28
John 17, "Sanctify them,	<b>O</b>	Father, through thy truth	8, 228/ 13
that he refused the	<b>oath</b>	rather of frowardness than	8, 13/ 33
conscience had in any	<b>oath</b>	. And of truth, Tyndale	8, 13/ 36
they may break their	<b>oath</b>	and be forsworn without	8, 14/ 1
in virtue of mine	<b>oath</b>	, and every officer of	8, 27/ 32
confirm it with an	<b>oath</b>	and swear deeply that	8, 196/ 7
it with a great	<b>oath</b>	. . . and that himself would	8, 196/ 19
some such as were	<b>obdurate</b>	in malice, as were	8, 342/ 22
we Tyndale's book of	<b>Obedience</b>	. . . whereby we be taught	8, 6/ 23
found Tyndale's book of	<b>Obedience</b>	, which he well allowed	8, 21/ 23
counsel concerning the people's	<b>obedience</b>	. Friar Barnes, in his	8, 30/ 24
a rule of people's	<b>obedience</b>	to their prince. For	8, 31/ 24
rule of the people's	<b>obedience</b>	to a good Christian	8, 31/ 38
this his rule of "	<b>obedience</b>	" is a plain exhortation	8, 32/ 1
So that finally, concerning	<b>obedience</b>	. . . Tyndale's holy doctrine is	8, 32/ 34
gladly. More In this	<b>obedience</b>	Tyndale is yet content	8, 54/ 34
chief cause of his	<b>obedience</b>	, as he putteth it	8, 55/ 1
In which kind of	<b>obedience</b>	seemeth not the greatest	8, 55/ 3
but the very Christian	<b>obedience</b>	is to obey especially	8, 55/ 5
the cause of his	<b>obedience</b>	to the powers and	8, 55/ 12
the duty of their	<b>obedience</b>	by the only rule	8, 55/ 17
they may measure their	<b>obedience</b>	by the measure of	8, 55/ 21
Almaine which, measuring their	<b>obedience</b>	by Tyndale's rule given	8, 55/ 26
folk fast together in	<b>obedience</b>	of the commandment; and	8, 63/ 7
his abominable book of	<b>Obedience</b>	. And first will we	8, 83/ 26
in his book of	<b>Obedience</b>	that all this is	8, 84/ 19
in his book of	<b>Obedience</b>	considered his words of	8, 115/ 2
in his book of	<b>Obedience</b>	, the laying of the	8, 127/ 32
in his book of	<b>Obedience</b>	as in divers places	8, 134/ 11
his Wicked Mammon, his	<b>Obedience</b>	, and divers others) --	8, 142/ 27
in his book of	<b>Obedience</b>	that the putting on	8, 192/ 12
of grace) into the	<b>obedience</b>	of the word of	8, 239/ 8
God, and thereby the	<b>obedience</b>	that men are bound	8, 240/ 32

man's will toward that	<b>obedience</b>	whereupon followeth that grace	8, 241/ 20
in his book of	<b>Obedience</b>	as elsewhere, as near	8, 245/ 32
in his book of	<b>Obedience</b>	, and in this book	8, 260/ 34
else but his thankful	<b>obedience</b>	and proof of his	8, 277/ 32
in his book of	<b>Obedience</b>	, saying that the putting	8, 296/ 25
ceremonies and sacraments in	<b>obedience</b>	of his bidding, did	8, 302/ 18
unto damnation, and that	<b>obedience</b>	to God's bidding be	8, 308/ 18
in his book of	<b>Obedience</b>	laboreth sore to wade	8, 323/ 23
that place of the	<b>Obedience</b>	where the rude ribald	8, 324/ 14
were they bound of	<b>obedience</b>	to observe them; and	8, 327/ 15
observe them; and their	<b>obedience</b>	was fruitful, too, but	8, 327/ 16
and deserved by their	<b>obedience</b>	. Much more than he	8, 328/ 15
every man's conscience of	<b>obedience</b>	unto any precepts, laws	8, 353/ 2
within the yoke of	<b>obedience</b>	to the love of	8, 455/ 16
save us for our	<b>obedience</b>	of his commandment both	8, 463/ 7
standeth all in the	<b>obedience</b>	of God's commandment . . . whereby	8, 463/ 14
our understanding into the	<b>obedience</b>	of faith and believe	8, 463/ 16
God hath to our	<b>obedience</b>	by which we willingly	8, 508/ 1
their books, to be	<b>obedient</b>	unto their sovereigns and	8, 29/ 14
although they were all	<b>obedient</b>	unto one prince . . . and	8, 29/ 25
a countenance to be	<b>obedient</b>	. But they say therewith	8, 29/ 30
high officers, to be	<b>obedient</b>	unto them, to dispute	8, 136/ 8
man else to be	<b>obedient</b>	, and accounteth their commandments	8, 209/ 3
infirmity -- as good,	<b>obedient</b>	children, though they love	8, 460/ 12
his father, and the	<b>obedient</b>	mind, are not utterly	8, 489/ 7
into the obsequy and	<b>obedient</b>	service of belief --	8, 502/ 20
with good endeavor and	<b>obedient</b>	conformity deserve and merit	8, 507/ 33
with -- and which,	<b>obediently</b>	done with devotion and	8, 159/ 30
be bound without Scripture	<b>obediently</b>	to keep and observe	8, 322/ 26
make them keep them	<b>obediently</b>	and understand them wisely	8, 370/ 7
yet, for all this,	<b>obey</b>	me: I shall for	8, 5/ 16
counsel the people to	<b>obey</b>	their princes. They bid	8, 29/ 29
they be commanded to	<b>obey</b>	their governors would they	8, 29/ 35
be not bound to	<b>obey</b>	their governors' lawful commandments	8, 30/ 6
holily counsel them to	<b>obey</b>	their unlawful "tyranny" (for	8, 30/ 7
their conscience bound to	<b>obey</b>	the laws and precepts	8, 30/ 12
people rather die than	<b>obey</b>	their princes in putting	8, 30/ 35
man is bound to	<b>obey</b>	tyranny -- if it	8, 31/ 19
is that they shall	<b>obey</b>	their "tyranny" till God	8, 31/ 25
man is bound to	<b>obey</b>	their prince's "tyranny" if	8, 31/ 32
they be bound to	<b>obey</b>	his "tyranny" if it	8, 31/ 39
are not bound to	<b>obey</b>	it . . . but may and	8, 32/ 14
bound peradventure openly to	<b>obey</b>	their prince's "tyranny" in	8, 32/ 15
he is commanded to	<b>obey</b>	the powers and rulers	8, 54/ 30
Christian obedience is to	<b>obey</b>	especially for that God	8, 55/ 5
but that they shall	<b>obey</b>	their princes and other	8, 55/ 18
that cause he would	<b>obey</b>	the commandment gladly, but	8, 60/ 32
and therefore would he	<b>obey</b>	it. But, now, by	8, 61/ 22
will compel God to	<b>obey</b>	. If we love God	8, 89/ 20
wit and understanding to	<b>obey</b>	"Holy Church," without asking	8, 126/ 18

wit and understanding and	<b>obey</b>	Holy Church in the	8, 126/ 28
we should believe and	<b>obey</b>	is not the common-known	8, 219/ 4
we should believe and	<b>obey</b>	were some secret, unknown	8, 219/ 7
bound to believe and	<b>obey</b>	, is this universal, known	8, 223/ 3
by reason bound to	<b>obey</b>	it. And this is	8, 243/ 24
spiritual sort will not	<b>obey</b>	God's bidding till themselves	8, 260/ 11
they were bound to	<b>obey</b>	, and merited and deserved	8, 328/ 14
bindeth his flock to	<b>obey</b>	them, that bound them	8, 344/ 6
that bound them to	<b>obey</b>	his apostles. Tyndale "Nay	8, 344/ 7
to hear, believe, and	<b>obey</b>	the Church . . . is to	8, 345/ 12
to hear, believe, and	<b>obey</b>	the Church; ergo, Tyndale	8, 345/ 16
them to believe or	<b>obey</b>	any prophet that ever	8, 349/ 21
the people, they should	<b>obey</b>	them and fulfill that	8, 352/ 1
that therefore they should	<b>obey</b>	him in nothing else	8, 352/ 3
generality that they should	<b>obey</b>	any commandment that by	8, 352/ 8
bound to fulfill and	<b>obey</b>	their master's lawful commandments	8, 354/ 25
is not bound to	<b>obey</b>	"men's traditions," nor nothing	8, 355/ 1
Church to believe and	<b>obey</b>	him therein -- as	8, 378/ 27
bound to believe and	<b>obey</b>	. And surely if he	8, 378/ 36
men to hear and	<b>obey</b>	; and, finally, with the	8, 380/ 38
to hear and to	<b>obey</b>	? "Ye shall perceive it	8, 397/ 1
not also believe and	<b>obey</b>	Christ's church, according to	8, 408/ 16
can neither believe nor	<b>obey</b>	-- it followeth, I	8, 408/ 21
him to believe and	<b>obey</b>	the church, shall never	8, 479/ 20
lusts abate, come and	<b>obey</b>	well enough. And therefore	8, 516/ 33
assent thereto themselves and	<b>obey</b>	, be as glad to	8, 520/ 4
we must hear and	<b>obey</b>	. For God hath commanded	8, 563/ 36
hear "the" church, and	<b>obey</b>	"the" church. And therefore	8, 564/ 1
would be believed or	<b>obeyed</b>	, he should have made	8, 335/ 6
at naught and not	<b>obeyed</b>	. . . he gave them not	8, 351/ 35
she like a servant	<b>obeyed</b>	, bringing fruit to thee	8, 372/ 31
first teaching believed and	<b>obeyed</b>	. . . it is very likely	8, 469/ 8
virtue, when a man	<b>obeyeth</b>	only for his own	8, 55/ 4
be always sober . . . he	<b>obeyeth</b>	gladly, and yet not	8, 60/ 3
word of God, he	<b>obeyeth</b>	gladly . . . and yet not	8, 73/ 16
of the world he	<b>obeyeth</b>	, thinketh he, when he	8, 124/ 5
against which Tyndale doth	<b>object</b>	-- it were too	8, 143/ 23
man objecteth nor would	<b>object</b>	against him but himself	8, 182/ 19
seeking what he might	<b>object</b>	, could in him nothing	8, 372/ 18
this time nothing else	<b>object</b>	against him than the	8, 512/ 18
him and his fellows	<b>objected</b>	, and among them all	8, 54/ 24
written in Scripture, I	<b>objected</b>	against him the faith	8, 271/ 18
such as no man	<b>objecteth</b>	nor would object against	8, 182/ 19
quite, he solveth the	<b>objection</b>	so plainly and playeth	8, 224/ 23
mad to make this	<b>objection</b>	to Tyndale but himself	8, 224/ 25
doubt and make the	<b>objection</b>	. . . as though I had	8, 226/ 24
and Friar Huessgen, this	<b>objection</b>	will not excuse their	8, 247/ 37
say further that this	<b>objection</b>	of diverse articles believed	8, 249/ 8
himself may make the	<b>objections</b>	such as no man	8, 182/ 19
as a holy host,	<b>oblation</b>	, and sacrifice . . . re-presenting the	8, 108/ 27

none host, nor none	<b>oblation</b>	; by which abominable heresy	8, 111/ 11
it to be none	<b>oblation</b>	, host, nor sacrifice . . . nor	8, 316/ 17
dispensed by which the	<b>obligation</b>	that made against us	8, 372/ 15
honest men upon their	<b>obligations</b>	) -- but, now, as	8, 156/ 36
matters utterly put in	<b>oblivion</b>	. Howbeit, since I see	8, 35/ 17
leave oftentimes the sentence	<b>obscure</b>	and dark which would	8, 230/ 4
places that be dark,	<b>obscure</b>	, and hard to understand	8, 424/ 28
draweth the covert and	<b>obscure</b>	words of our Savior	8, 426/ 18
few dark, hard, and	<b>obscure</b>	, or nothing pertaining to	8, 434/ 7
his words in such	<b>obscure</b>	and doubtful fashion that	8, 448/ 16
qui in vobis sunt,	<b>obsecro</b>	ego consenior, pascite qui	8, 183/ 12
qui sunt in vobis,	<b>obsecro</b>	ego compresbyter. . . ." Wherein Saint	8, 184/ 21
qui sunt in vobis,	<b>obsecro</b>	ego consenior, pascite qui	8, 185/ 9
and understanding into the	<b>obsequy</b>	and obedient service of	8, 502/ 19
sacrament, and every devout	<b>observance</b>	used in the church	8, 159/ 14
the people from the	<b>observance</b>	of the Old Law	8, 321/ 11
but that every Christian	<b>observance</b>	is of Christ's teaching	8, 370/ 3
must we with perpetual	<b>observance</b>	reverently fulfill, in such	8, 370/ 22
the priest fulfilleth his	<b>observance</b>	, and that dreadful Sacrifice	8, 373/ 19
Christ's commandment in that	<b>observance</b>	as plain as in	8, 375/ 30
in perpetual knowledge and	<b>observance</b>	in his church . . . according	8, 380/ 32
mocks upon the devout	<b>observances</b>	used so many hundred	8, 111/ 4
post"; and that the	<b>observances</b>	and ceremonies of the	8, 148/ 30
the Service, ceremonies, and	<b>observances</b>	of the Church, which	8, 149/ 9
shall not, then, such	<b>observances</b>	as the Spirit of	8, 159/ 29
Mass, and many other	<b>observances</b>	used in the same	8, 193/ 16
this wise: "In the	<b>observances</b>	of the Church, some	8, 367/ 35
let us esteem the	<b>observances</b>	of the Church worthy	8, 369/ 15
and especially the Friars	<b>Observants</b>	, honest, godly, chaste, virtuous	8, 190/ 18
souls without any search	<b>observe</b>	. As for example, lo	8, 49/ 29
wine, that will he	<b>observe</b>	unto the death too	8, 124/ 36
that they believe and	<b>observe</b>	unwritten. For why should	8, 154/ 22
first they refuse to	<b>observe</b>	them because they say	8, 155/ 36
may likewise, I say,	<b>observe</b>	them without sin, and	8, 302/ 26
it is impossible to	<b>observe</b>	a sacrament without signification	8, 307/ 18
them to fulfill and	<b>observe</b>	-- though he would	8, 308/ 23
of necessity bound to	<b>observe</b>	it; nor no man	8, 319/ 7
obediently to keep and	<b>observe</b>	, whatsoever Tyndale babble and	8, 322/ 26
the Thessalonians keep and	<b>observe</b>	well all that he	8, 324/ 5
bound of obedience to	<b>observe</b>	them; and their obedience	8, 327/ 15
they say unto you,	<b>observe</b>	them and do them	8, 351/ 20
them that they should	<b>observe</b>	and fulfill all their	8, 352/ 7
biddeth that they should "	<b>observe</b>	" and "do" all the	8, 353/ 12
wrote unto the Thessalonians, "	<b>Observe</b>	ye my precepts which	8, 360/ 15
wise: "Stand fast and	<b>observe</b>	our traditions which ye	8, 368/ 18
these things that I	<b>observe</b>	. In them am I	8, 369/ 6
yet we by tradition	<b>observe</b>	them -- such, I	8, 370/ 25
bound to believe and	<b>observe</b>	is not written in	8, 396/ 8
Christian people to be	<b>observed</b>	and kept. Howbeit, as	8, 14/ 20
would fain have had	<b>observed</b>	-- he was fain	8, 37/ 30

his faithful people had	<b>observed</b>	and kept . . . not only	8, 64/ 4
other than that whoso	<b>observed</b>	it not among them	8, 79/ 23
unwritten and yet remain	<b>observed</b>	unwritten . . . as that others	8, 154/ 13
the things that are	<b>observed</b>	without writing. For first	8, 155/ 35
see such godly ceremonies	<b>observed</b>	, and the more solemnity	8, 160/ 3
holy things believed and	<b>observed</b>	in Christ's Catholic Church	8, 253/ 7
to be kept and	<b>observed</b>	partly forever, partly for	8, 343/ 33
instituted, and very solemnly	<b>observed</b>	. . . and God therewith so	8, 349/ 32
to be kept and	<b>observed</b>	(wheresoever they were not	8, 354/ 16
law written, and yet	<b>observed</b>	through the Catholic Church	8, 367/ 13
must of necessity be	<b>observed</b>	and kept . . . and yet	8, 367/ 36
we find that is	<b>observed</b>	among all people where	8, 370/ 33
notwithstanding, hath been ever	<b>observed</b>	-- we very well	8, 371/ 6
Church now believeth and	<b>observeth</b>	that are not written	8, 379/ 31
we also by the	<b>observing</b>	of sacraments and ceremonies	8, 302/ 21
should ween that the	<b>observing</b>	of them without faith	8, 308/ 24
reproved for the not	<b>observing</b>	of them, if they	8, 520/ 15
in conclusion, for his	<b>obstinacy</b>	, to the secular hands	8, 15/ 33
were therefor in their	<b>obstinacy</b>	burned, or otherwise in	8, 33/ 2
not have helped their	<b>obstinacy</b>	. But surely if the	8, 319/ 34
would not suffer such	<b>obstinate</b>	untruth at length to	8, 22/ 7
serving" in "falsehood," mine "	<b>obstinate</b>	malice against the truth	8, 220/ 23
truth in such manner	<b>obstinate</b>	that he doth as	8, 220/ 24
it were alms all	<b>obstinate</b>	heretics did), ye may	8, 226/ 6
sore set in an	<b>obstinate</b>	malice that he will	8, 244/ 26
will not excuse their	<b>obstinate</b>	heresies held so stiffly	8, 247/ 37
and burning up of	<b>obstinate</b>	Jews and heretics, with	8, 251/ 19
Father Tyndale that every	<b>obstinate</b>	heretic, every prattling fool	8, 342/ 1
cast out for their	<b>obstinate</b>	malice, nor of willfulness	8, 386/ 28
be so froward and	<b>obstinate</b>	in sin, and when	8, 423/ 14
be not willful nor	<b>obstinate</b>	, but conformable and willing	8, 505/ 17
all in removing an	<b>obstinate</b>	leaning to the one	8, 507/ 7
heresies, and in their	<b>obstinate</b>	frowardness take such a	8, 517/ 18
the holy doctors held	<b>obstinately</b>	the contrary of that	8, 247/ 31
true sense thereof, and	<b>obstinately</b>	defend a false . . . so	8, 265/ 21
seemeth by the Gospel,	<b>obstinately</b>	stood in his distrust	8, 546/ 9
very special things that	<b>obtain</b>	remission of the sin	8, 65/ 11
pardon, and also to	<b>obtain</b>	aid and help of	8, 67/ 27
his name . . . than to	<b>obtain</b>	his virtue and learning	8, 272/ 9
may the more plenteously	<b>obtain</b>	by the prayers of	8, 373/ 10
the souls, we shall	<b>obtain</b>	?" Now see you very	8, 373/ 21
sons of God, and	<b>obtain</b>	forgiveness of sins, and	8, 402/ 20
he should yet after	<b>obtain</b>	his pardon, and thereupon	8, 451/ 4
and that thing once	<b>obtained</b>	, within a while after	8, 83/ 7
together, yet afterward it	<b>obtained</b>	also, both among the	8, 170/ 18
were not deceived but	<b>obtained</b>	his pardon indeed: yet	8, 451/ 7
as my prayer hath	<b>obtained</b>	for thee that my	8, 553/ 19
of pain nor for	<b>obtaining</b>	of reward . . . calling this	8, 51/ 2
soul. Also unto the	<b>obtaining</b>	of great spiritual gifts	8, 64/ 30
and serveth us for	<b>obtaining</b>	many and great gifts	8, 71/ 19

be very profitable toward	<b>obtaining</b>	of forgiveness and getting	8, 401/ 3
no little cause and	<b>occasion</b>	of the great dearth	8, 2/ 10
thereby compelleth princes by	<b>occasion</b>	of their incurable and	8, 28/ 7
causes whereof they take	<b>occasion</b>	to break the commandments	8, 49/ 27
also given us good	<b>occasion</b>	, where he saith that	8, 52/ 25
others an easy bold	<b>occasion</b>	to disobey, resist, and	8, 55/ 8
they shall soon seek	<b>occasion</b>	of sedition, and thereof	8, 55/ 22
he first that wheresoever	<b>occasion</b>	of such declaration faileth	8, 83/ 5
till he see an	<b>occasion</b>	to avenge it craftily	8, 124/ 3
the New Testament had	<b>occasion</b>	to speak of within	8, 168/ 19
cause to say or	<b>occasion</b>	to think upon. Nor	8, 182/ 32
one man giveth other	<b>occasion</b>	of ruin, as Tyndale	8, 216/ 10
deed nor in the	<b>occasion</b>	thereof -- there is	8, 216/ 21
because their lightness giveth	<b>occasion</b>	and conjecture so to	8, 217/ 14
undoubtedly a very good	<b>occasion</b>	to move a man	8, 217/ 26
words, devised of none	<b>occasion</b>	. . . and far from the	8, 227/ 23
his word a gracious	<b>occasion</b>	of faith; and besides	8, 241/ 16
this point, he hath	<b>occasion</b>	of much matter and	8, 291/ 12
the Scripture to the	<b>occasion</b>	of infidelity and unfaithfulness	8, 295/ 34
but every evangelist, of	<b>occasion</b>	offered unto himself, as	8, 310/ 22
their own pride, took	<b>occasion</b>	of their heresies. If	8, 388/ 14
alone, a very great	<b>occasion</b>	of returning to God	8, 421/ 31
not so great an	<b>occasion</b>	thereof but that the	8, 421/ 34
of their words, take	<b>occasion</b>	to turn their earnest	8, 424/ 16
stretch into presumption and	<b>occasion</b>	of slight regarding sin	8, 425/ 5
both, with the most	<b>occasion</b>	given unto the world	8, 425/ 10
abominable heresies what bold	<b>occasion</b>	of sin men may	8, 426/ 4
of Saint John taketh	<b>occasion</b>	of the simplicity used	8, 438/ 21
it is a great	<b>occasion</b>	to keep him from	8, 438/ 25
should have a great	<b>occasion</b>	to continue good, but	8, 438/ 34
a great help and	<b>occasion</b>	to keep him from	8, 439/ 12
shall be a great	<b>occasion</b>	for him to abide	8, 439/ 31
well, followeth no little	<b>occasion</b>	of bold setting forward	8, 450/ 5
courage thereof give them	<b>occasion</b>	to sin . . . it may	8, 450/ 21
so did, upon some	<b>occasion</b>	and hope of some	8, 451/ 5
that upon the great	<b>occasion</b>	that I had when	8, 457/ 11
for themselves, and an	<b>occasion</b>	to lay the weight	8, 502/ 1
were unto the man	<b>occasion</b>	of belief and credence	8, 507/ 28
such store to take	<b>occasion</b>	of any such pride	8, 524/ 24
kind of fruit by	<b>occasion</b>	of his fall which	8, 525/ 9
that mind without great	<b>occasion</b>	, ye wot well. For	8, 530/ 16
he not a great	<b>occasion</b>	to it and importable	8, 530/ 22
that be chance and	<b>occasion</b>	of one rising in	8, 536/ 7
like upon the like	<b>occasion</b>	or greater . . . he had	8, 536/ 29
repented alike upon less	<b>occasion</b>	, yet he should not	8, 536/ 31
him the grace and	<b>occasion</b>	to be first told	8, 546/ 23
that if upon great	<b>occasion</b>	of a long, weary	8, 552/ 31
good readers, that the	<b>occasion</b>	of his book is	8, 560/ 15
and debates and be	<b>occasions</b>	of errors and heresies	8, 155/ 9
miracles showed at other	<b>occasions</b>	beside their sermons, they	8, 255/ 21

reason whereof also, when	<b>occasions</b>	be great, we fall	8, 419/ 21
these things be great	<b>occasions</b>	to contain the parties	8, 439/ 5
members, and upon great	<b>occasions</b>	breaking out of their	8, 441/ 37
reason whereof also, when	<b>occasions</b>	be great, we fall	8, 445/ 2
horrible deeds" when the "	<b>occasions</b>	be great" . . . and yet	8, 445/ 13
the flesh upon great	<b>occasions</b>	, when the fruit of	8, 447/ 29
horrible deeds, whithersoever the	<b>occasions</b>	of their wild affections	8, 450/ 29
be carried out upon	<b>occasions</b>	by the devil and	8, 450/ 32
their will, by great	<b>occasions</b>	given which carry them	8, 451/ 21
commit them upon great	<b>occasions</b>	, and be carried away	8, 452/ 24
horrible deeds," upon "great	<b>occasions</b>	," through the "rage" of	8, 453/ 28
We fall, when the	<b>occasions</b>	be great, into horrible	8, 454/ 11
fall in upon great	<b>occasions</b>	, when the fruit of	8, 454/ 20
horrible deeds upon great	<b>occasions</b>	when the fruit of	8, 455/ 8
fall in upon great	<b>occasions</b>	, through the fruit of	8, 456/ 21
in by the rageous	<b>occasions</b>	of the sin breaking	8, 458/ 14
sinful deeds, upon great	<b>occasions</b>	breaking out of the	8, 459/ 29
saith, upon his "great	<b>occasions</b>	" carried forth with concupiscence	8, 468/ 1
true members upon great	<b>occasions</b>	, as upon the sight	8, 492/ 24
it happeth of other	<b>occasions</b>	at the time to	8, 510/ 23
to keep him from	<b>occasions</b>	, and to call him	8, 518/ 8
season. God also suffered	<b>occasions</b>	stronger than David to	8, 528/ 34
sin but upon great	<b>occasions</b>	far above their strength	8, 530/ 3
sins arose upon great	<b>occasions</b>	above David's strength . . . which	8, 530/ 12
David's strength . . . which great	<b>occasions</b>	God suffered to fall	8, 530/ 13
these great and strong	<b>occasions</b>	were not so very	8, 530/ 29
to fall upon such	<b>occasions</b>	as be strong to	8, 531/ 1
fall cometh of the	<b>occasions</b>	. . . and the occasions be	8, 531/ 7
the occasions . . . and the	<b>occasions</b>	be mighty to them	8, 531/ 7
in themselves . . . since the	<b>occasions</b>	that bring them to	8, 531/ 13
because of the great	<b>occasions</b>	. Against which, if the	8, 531/ 18
them have as great	<b>occasions</b>	of their sins, sometimes	8, 531/ 21
words this point of	<b>occasions</b>	above our power is	8, 532/ 1
willingly, but upon those	<b>occasions</b>	his wits were ravished	8, 535/ 15
list . . . which though the	<b>occasions</b>	and circumstances may diminish	8, 543/ 14
never but "upon great	<b>occasions</b>	." And seeing that a	8, 546/ 27
and "astonying" upon "great	<b>occasions</b>	" and with the great	8, 552/ 21
or "astonying," "upon great	<b>occasions</b>	and by sore burden	8, 552/ 29
own confession too, was	<b>occupied</b>	about two things at	8, 16/ 23
be therein much better	<b>occupied</b>	than he is in	8, 138/ 19
font before it be	<b>occupied</b>	-- or if it	8, 194/ 27
same hallowed water being	<b>occupied</b>	in the christening of	8, 194/ 29
it was preached and	<b>occupied</b>	in God's service, were	8, 275/ 2
if that office well	<b>occupied</b>	were more profitable than	8, 304/ 35
in the authority and	<b>occupied</b>	the place of Moses	8, 351/ 37
the chair of Moses"	<b>occupied</b>	by "the scribes and	8, 352/ 20
that they be wickedly	<b>occupied</b>	in seeking, as holy	8, 451/ 31
his own power . . . so	<b>occupied</b>	their minds, and so	8, 541/ 12
the people unlearned to	<b>occupy</b>	themselves, besides their other	8, 36/ 26
books nor mine, but	<b>occupy</b>	their minds better and	8, 37/ 38

them not worthy to	<b>occupy</b>	place in his epistle	8, 325/ 31
upon Moses' chair, and	<b>occupy</b>	his place, and be	8, 353/ 20
their necessary sustenance, in	<b>occupying</b>	the time of usual	8, 64/ 27
in the flesh that	<b>odious</b>	and hateful sin of	8, 2/ 25
pestilent books be both	<b>odious</b>	to God and deadly	8, 33/ 10
is very naught and	<b>odious</b>	unto God and damnable	8, 132/ 28
whereof the prophet speaketh, "	<b>Odivi</b>	ecclesiam malignantium" ("I have	8, 382/ 20
pass, and incomparably more	<b>offend</b>	the majesty of our	8, 4/ 30
this fifteen hundred years	<b>offend</b>	their drunken taste because	8, 38/ 12
point, and so sore	<b>offended</b>	him in contemning his	8, 24/ 11
nor any "weak" conscience	<b>offended</b>	): yet, for any law	8, 32/ 21
it that we have	<b>offended</b>	him. And to the	8, 64/ 19
And if we have	<b>offended</b>	, to make amends; or	8, 89/ 21
lived, nor no man	<b>offended</b>	with him, and many	8, 153/ 2
conscience of feeble-faithed folk	<b>offended</b>	. Whereas undoubtedly those words	8, 351/ 29
sorrow that he hath	<b>offended</b>	God, which grieveth him	8, 456/ 9
angry with him nor	<b>offended</b>	by him, nor his	8, 456/ 14
and said, "I have	<b>offended</b>	God in betraying the	8, 548/ 18
and pardon of his	<b>offense</b>	for bringing in those	8, 16/ 25
the punishment of his	<b>offense</b>	, hath of his infinite	8, 24/ 25
remission of their former	<b>offense</b>	in his commandment before	8, 27/ 12
belonging to the mortal	<b>offense</b>	, might make men wax	8, 209/ 29
remembered; but for the	<b>offense</b>	which he hath committed	8, 432/ 15
the elect, after his	<b>offense</b>	, seeketh unto saints as	8, 497/ 15
color and cloak their	<b>offense</b>	, when he compassed and	8, 536/ 14
showeth us the sore	<b>offense</b>	and heinous deadliness thereof	8, 551/ 27
at the full our	<b>offenses</b>	ourselves, that God thereby	8, 65/ 25
for their sins and	<b>offenses</b>	? Wherefore did they fast	8, 69/ 3
else that though God	<b>offer</b>	his grace again, the	8, 9/ 28
any far search there	<b>offer</b>	themselves enough at hand	8, 48/ 23
and the people, to	<b>offer</b>	up any sacrifice to	8, 112/ 2
God -- where we	<b>offer</b>	every man for himself	8, 112/ 6
Almighty's "mercy stool" we	<b>offer</b>	every man so sufficiently	8, 112/ 13
God and us, to	<b>offer</b>	up for us to	8, 112/ 17
Tyndale saith that "we"	<b>offer</b>	our desires of our	8, 112/ 25
We find that men	<b>offer</b>	sacrifice for sin, and	8, 112/ 34
sin . . . and then peradventure	<b>offer</b>	themselves, clean depured from	8, 112/ 35
from sin. But to	<b>offer</b>	up sin in sacrifice	8, 112/ 36
need no priest to	<b>offer</b>	up daily the same	8, 113/ 11
things which the paynims	<b>offer</b>	. . . they offer to devils	8, 172/ 23
the paynims offer . . . they	<b>offer</b>	to devils and not	8, 172/ 23
namely of our own	<b>offer</b>	. For that noun "acknowledging	8, 207/ 15
themselves of their own	<b>offer</b>	-- and scantly would	8, 207/ 36
true preacher that would	<b>offer</b>	himself to defend in	8, 266/ 25
calling again by the	<b>offer</b>	of his grace, and	8, 421/ 32
again, nor never after	<b>offer</b>	them his grace. And	8, 423/ 23
of his goodness commonly	<b>offer</b>	-- yet be they	8, 450/ 19
from them and never	<b>offer</b>	it them after. And	8, 450/ 23
of another man's liberal	<b>offer</b>	. Now, if Tyndale would	8, 504/ 14
did eat of the	<b>offered</b>	, hallowed bread whereof by	8, 72/ 22

they might eat of	<b>offered</b>	, hallowed bread . . . and yet	8, 73/ 1
and other men's too,	<b>offered</b>	up to God as	8, 108/ 26
Priest and the Sacrifice,	<b>offered</b>	up himself, for the	8, 108/ 29
in the Old Law	<b>offered</b>	sacrifices for the people	8, 111/ 25
and Blood, to be	<b>offered</b>	up to his Father	8, 111/ 30
offering of Melchisedech, that	<b>offered</b>	bread and wine, was	8, 111/ 33
sacrifice that our Savior	<b>offered</b>	once and hath ordained	8, 113/ 12
by the priests perpetually	<b>offered</b>	in his church. For	8, 113/ 13
speaking of the meat	<b>offered</b>	unto idols, which he	8, 172/ 19
that it which is	<b>offered</b>	to idols is anything	8, 172/ 22
itself meaneth a willingly	<b>offered</b>	declaration of the secret	8, 207/ 8
it though it be	<b>offered</b>	. . . or else another thing	8, 237/ 36
seeking for it was	<b>offered</b>	the witness of Saint	8, 238/ 1
and eating the meat	<b>offered</b>	up to idols, and	8, 248/ 23
every evangelist, of occasion	<b>offered</b>	unto himself, as God	8, 310/ 22
the tenth day? Why	<b>offered</b>	the fourteenth? Why the	8, 329/ 1
you abstain from things	<b>offered</b>	to idols, and from	8, 343/ 26
sacrifice as the Gentiles	<b>offered</b>	unto their idols. And	8, 348/ 33
of our Redemption was	<b>offered</b>	for her -- the	8, 371/ 27
grace of repentance after	<b>offered</b>	unto him, and for	8, 433/ 34
it shall be so	<b>offered</b>	unto them . . . but that	8, 450/ 20
by God's goodness freely	<b>offered</b>	unto him . . . or by	8, 503/ 13
taken as it is	<b>offered</b>	and given? If a	8, 503/ 16
none because no man	<b>offereth</b>	me none. But Christ	8, 237/ 37
be sure that God	<b>offereth</b>	grace and will perfect	8, 433/ 37
God of his goodness	<b>offereth</b>	, apply himself towardly to	8, 502/ 35
wine . . . of which holy	<b>offering</b>	in the Mass now	8, 111/ 32
the Mass now, the	<b>offering</b>	of Melchisedech, that offered	8, 111/ 32
a host, and an	<b>offering</b>	. This would they have	8, 113/ 17
the Mass make none	<b>offering</b>	of that holy Sacrifice	8, 114/ 3
to gather in his	<b>offering</b>	with; and that they	8, 206/ 21
preventing men's will, with	<b>offering</b>	man by the hearing	8, 241/ 15
Abel in killing and	<b>offering</b>	the beasts . . . where findeth	8, 277/ 23
was taught that in	<b>offering</b>	up his son Isaac	8, 277/ 29
it should signify the	<b>offering</b>	of Christ upon the	8, 277/ 31
world: that through the	<b>offering</b>	of his body and	8, 329/ 22
our Lord hateth --	<b>offering</b>	their own sons and	8, 349/ 8
world: that through the	<b>offering</b>	of his body and	8, 404/ 8
world: that through the	<b>offering</b>	of his body and	8, 407/ 21
that confession. Tyndale That	<b>offering</b>	of Christ's body and	8, 408/ 30
Passion of Christ and	<b>offering</b>	up of himself unto	8, 408/ 35
am I by mine	<b>office</b>	, in virtue of mine	8, 27/ 31
of God for an	<b>office</b>	wherein the husband serveth	8, 84/ 30
but a word of	<b>office</b>	, and that it sufficed	8, 122/ 5
that word signifying the	<b>office</b>	into seniores and consenior	8, 184/ 24
which signifieth not the	<b>office</b>	, but the age, here	8, 185/ 28
all . . . but a bare	<b>office</b>	. For if it were	8, 185/ 30
the age, but the	<b>office</b>	: why giveth he, then	8, 187/ 21
which signifieth not the	<b>office</b>	but the age? For	8, 187/ 23
set to signify the	<b>office</b>	and not the age	8, 187/ 29

interpreter to call the	<b>office</b>	by the name of	8, 187/ 32
name by which the	<b>office</b>	(were it holy or	8, 187/ 35
English word which signifieth	<b>office</b>	, rather than to call	8, 188/ 1
the English tongue none	<b>office</b>	understood at all, but	8, 188/ 2
nother, nor having any	<b>office</b>	so much as among	8, 191/ 18
misuse himself in his	<b>office</b>	, were forthwith out of	8, 198/ 12
were forthwith out of	<b>office</b>	. And thus ye see	8, 198/ 12
no sacrament, but the	<b>office</b>	of a layman, or	8, 219/ 11
appointed them to that	<b>office</b>	. Such deductions upon Scripture	8, 259/ 28
and inasmuch as the	<b>office</b>	of an apostle is	8, 294/ 12
and inasmuch as the	<b>office</b>	of an apostle is	8, 303/ 6
of the apostles an	<b>office</b>	-- which if they	8, 304/ 20
time, priesthood was an	<b>office</b>	-- which, if the	8, 304/ 26
that priesthood was an	<b>office</b>	. . . yet might that officer	8, 304/ 32
a part of his	<b>office</b>	was also to administer	8, 304/ 34
people. Now, if that	<b>office</b>	well occupied were more	8, 304/ 35
for the place and	<b>office</b>	that the scribes and	8, 354/ 19
mine oath, and every	<b>officer</b>	of justice through the	8, 27/ 32
is, a minister, an	<b>officer</b>	, a sacrificer, or a	8, 111/ 16
priest nothing but an	<b>officer</b>	-- yet, after his	8, 198/ 9
say that every evil	<b>officer</b>	-- mayor, bailiff, constable	8, 198/ 11
office . . . yet might that	<b>officer</b>	be consecrated with a	8, 304/ 32
him, by the sheriff's	<b>officers</b>	in the prison, a	8, 21/ 19
gifts and corrupteth the	<b>officers</b>	with rewards, and beguileth	8, 124/ 6
great lords and high	<b>officers</b>	, to be obedient unto	8, 136/ 8
he saith that "the	<b>officers</b>	appointed thereunto preached the	8, 149/ 13
of old time the	<b>officers</b>	appointed thereto prayed in	8, 160/ 14
the "rulers," "governors," or "	<b>officers</b>	," or some such other	8, 187/ 39
for such orders of	<b>offices</b>	as he translated out	8, 187/ 16
sects that are their	<b>offspring</b>	, preach. But first, where	8, 242/ 13
to forbid him the	<b>oftener</b>	calling upon him after	8, 469/ 14
I proved to Tyndale	<b>oftener</b>	, I trow, than fifteen	8, 302/ 35
to talk with him	<b>oftener</b>	than once, if he	8, 468/ 36
but would assay him	<b>oftener</b>	, and press upon him	8, 469/ 36
again, and amend again,	<b>oftener</b>	than Tyndale hath fingers	8, 488/ 12
in this fashion . . . Tyndale	<b>Oh</b>	, how beetle-blind is fleshly	8, 500/ 29
as anointed with charmed	<b>oil</b>	," except men can tell	8, 57/ 33
as anointed with charmed	<b>oil</b>	, if his soul be	8, 75/ 17
the anointing with holy	<b>oil</b>	unto butter-smearing, with other	8, 76/ 8
the anointing with holy	<b>oil</b>	. . . than by "smearing with	8, 78/ 2
Baptism, and by the	<b>oil</b>	in Confirmation and Aneling	8, 78/ 10
sand and the holy	<b>oil</b>	to smearing of some	8, 78/ 17
clean, and why rather	<b>oil</b>	than butter while the	8, 78/ 35
which he calleth "charmed	<b>oil</b>	," because God will not	8, 81/ 37
and anoint him with	<b>oil</b>	, and the prayer of	8, 87/ 16
prayer -- therefore the	<b>oil</b>	doth nothing at all	8, 87/ 21
things that he thought	<b>oil</b>	a meet medicine for	8, 87/ 26
had anointed "with the	<b>oil</b>	of gladness above all	8, 193/ 24
And seeing that the	<b>oil</b>	is not of necessity	8, 194/ 4
virtue is in the	<b>oil</b>	of Confirmation, inasmuch as	8, 194/ 5

more virtue in the	<b>oil</b>	wherewith the bishop anointeth	8, 194/ 7
you from whence the	<b>oil</b>	cometh, how it is	8, 194/ 9
needs answer because the	<b>oil</b>	in the making of	8, 194/ 14
bishop sacre the one	<b>oil</b>	and the other both	8, 194/ 18
I say that the	<b>oil</b>	being all one . . . it	8, 194/ 20
farther from whence the	<b>oil</b>	cometh, and whereof it	8, 195/ 10
should anoint some with	<b>oil</b>	-- would it not	8, 308/ 12
why anoint them with	<b>oil</b>	rather than smear them	8, 308/ 15
anoint sick folk with	<b>oil</b>	and heal them by	8, 328/ 11
as anoint him with	<b>oil</b>	?Tell me the causes	8, 328/ 20
the pope hath not	<b>oiled</b>	them." And afterward he	8, 116/ 13
of shaven, shorn, and	<b>oiled</b>	," in mockage and reproof	8, 144/ 27
say -- how the	<b>oiling</b>	and shaving is no	8, 195/ 27
in them. Wherefore, if	<b>oiling</b>	and shaving be no	8, 196/ 4
did allege that if	<b>oiling</b>	and shaving were no	8, 196/ 14
to wit, that except	<b>oiling</b>	and shaving be part	8, 196/ 23
as so much as	<b>oiling</b>	and shaving be not	8, 196/ 27
is false that if	<b>oiling</b>	and shaving be no	8, 197/ 17
For I say that	<b>oiling</b>	and shaving be no	8, 197/ 20
it false that if	<b>oiling</b>	and shaving be no	8, 197/ 24
and bestowing of the	<b>ointment</b>	upon his holy head	8, 527/ 31
perjury to defend an	<b>old</b>	pestilent heretic . . . and though	8, 19/ 9
in Almaine and, of	<b>old</b>	time, in England. Let	8, 30/ 22
so sagely that three	<b>old</b>	men -- my brother	8, 34/ 12
newfangled newelties that the	<b>old</b>	, wholesome wine with which	8, 38/ 11
Gregory, and all those	<b>old</b>	holy doctors of Christ's	8, 46/ 18
this is which the	<b>old</b>	holy doctors could never	8, 50/ 15
sing us on their	<b>old</b>	song that it is	8, 53/ 21
he commanded in the	<b>Old</b>	Testament that the priests	8, 59/ 33
he commanded in the	<b>Old</b>	Law while they ministered	8, 60/ 28
the judgment of the	<b>old</b>	holy interpreters past, and	8, 61/ 7
doctrine of all the	<b>old</b>	holy doctors, and against	8, 63/ 22
doth lean unto the	<b>old</b>	natural philosophers altogether. For	8, 63/ 35
the repenting in the	<b>Old</b>	Law and the New	8, 70/ 34
or ceremonies given of	<b>old</b>	by God unto his	8, 78/ 23
our Lord in the	<b>Old</b>	Testament described so seriously	8, 79/ 8
say that in the	<b>Old</b>	Law this was less	8, 80/ 9
and ceremonies of the	<b>Old</b>	Law, this seven-year seventeen	8, 80/ 17
hath there been of	<b>old</b>	that have had yet	8, 98/ 25
the sacraments of the	<b>Old</b>	Law -- between which	8, 98/ 35
the sacraments of the	<b>Old</b>	Law had God, by	8, 99/ 6
it seemed to those	<b>old</b>	holy, virtuous doctors that	8, 99/ 9
were he never so	<b>old</b>	ere he were baptized	8, 100/ 21
good, holy men of	<b>old</b>	-- albeit that no	8, 100/ 30
the sacrifices in the	<b>Old</b>	Law, because they understood	8, 109/ 15
the priests in the	<b>Old</b>	Law offered sacrifices for	8, 111/ 25
though that in the	<b>Old</b>	Law, men had been	8, 113/ 7
Gregory, and the other	<b>old</b>	holy doctors of Christ's	8, 113/ 25
that have been of	<b>old</b>	. . . every sect had some	8, 119/ 12
call it matrimony. The	<b>old</b>	heretics did stick upon	8, 119/ 17

word, against all the	<b>old</b>	holy doctors that have	8, 119/ 25
Nazianzen, the great, famous	<b>old</b>	doctor, writing in his	8, 128/ 18
Saint Chrysostom and other	<b>old</b>	holy doctors of the	8, 131/ 6
are past, in the	<b>Old</b>	Testament and authentic stories	8, 133/ 29
the mind of the	<b>old</b>	holy doctors and saints	8, 134/ 7
will not believe the	<b>old</b>	holy doctors, but that	8, 134/ 12
is reproved by the	<b>old</b>	holy doctors above his	8, 136/ 3
destroy . . . and believe the	<b>old</b>	fathers that ye see	8, 140/ 36
wont" to resort in "	<b>old</b>	time" to "hear the	8, 144/ 22
were wont in the	<b>old</b>	time to resort at	8, 147/ 15
Tyndale here "in the	<b>old</b>	time"? For all this	8, 147/ 19
the Turks and the	<b>old</b>	heathen people -- that	8, 148/ 16
is now; but of "	<b>old</b>	" time he saith that	8, 149/ 12
now lay thereto the	<b>old</b>	holy doctors: I say	8, 149/ 19
apostolical than was Christ's	<b>old</b>	apostle Paul. For he	8, 149/ 35
to say, that of	<b>old</b>	time they preached both	8, 150/ 9
they preached both of	<b>old</b>	time . . . but that of	8, 150/ 12
time . . . but that of	<b>old</b>	time they preached only	8, 150/ 13
which he calleth the	<b>old</b>	time. For this I	8, 150/ 15
his argument upon the "	<b>old</b>	" time and say that	8, 150/ 24
to stand to that	<b>old</b>	time . . . and will say	8, 151/ 1
that he spoke of	<b>old</b>	time but not of	8, 151/ 2
but not of so	<b>old</b>	: then, since he compareth	8, 151/ 2
since he compareth the "	<b>old</b>	" time with this time	8, 151/ 3
he taketh for the	<b>old</b>	time in respect of	8, 151/ 4
now. We call an "	<b>old</b>	" man, ye wot well	8, 151/ 5
a hundred years "very	<b>old</b>	." Will Tyndale stand to	8, 151/ 6
of now, a meetly	<b>old</b>	time. And since he	8, 151/ 11
that by all this	<b>old</b>	time they have not	8, 151/ 12
know which is that	<b>old</b>	time in which they	8, 151/ 13
now tell us that	<b>old</b>	time. For this must	8, 151/ 17
three degrees of comparison:	<b>old</b>	, elder, and eldest. And	8, 151/ 21
God unwritten), nor the	<b>old</b>	time of eight hundred	8, 151/ 24
this and not so	<b>old</b>	as that -- that	8, 151/ 28
now thirteen hundred years	<b>old</b>	, or thereabout . . . and this	8, 152/ 29
as short as his	<b>old</b>	shoes -- because Saint	8, 152/ 31
-- that once of	<b>old</b>	time, Christ himself and	8, 153/ 34
let us consider Tyndale's "	<b>old</b>	" time in which he	8, 158/ 10
him when ended that	<b>old</b>	time of his . . . and	8, 158/ 12
he saith that of	<b>old</b>	time the officers appointed	8, 160/ 14
the Service in the	<b>old</b>	language, which after the	8, 160/ 25
only used in the	<b>Old</b>	Law but the New	8, 162/ 5
good people have of	<b>old</b>	time -- though they	8, 164/ 5
new-found, but begun of	<b>old</b>	. . . at such time as	8, 164/ 19
agree to change the	<b>old</b>	"church" for his new	8, 165/ 35
English signified, and of	<b>old</b>	hath been, by this	8, 169/ 20
since heretics have of	<b>old</b>	been wont always to	8, 180/ 13
heretics, I mean, of	<b>old</b>	time, and some of	8, 180/ 28
he condemneth their own	<b>old</b>	Latin text of heresy	8, 182/ 13
he saith that the	<b>old</b>	translation in Latin, read	8, 183/ 6

an elder in the	<b>old</b>	Latin translation? I find	8, 183/ 18
Tyndale saith is the	<b>old</b>	Latin translation -- he	8, 183/ 20
called elder in the	<b>old</b>	translation . . . which, as ye	8, 183/ 28
alleged, called by the	<b>old</b>	translator seniores, and seniores	8, 183/ 35
I said that the	<b>old</b>	translation were in that	8, 184/ 6
translation prefer before the	<b>old</b>	) doth, as well in	8, 184/ 9
showeth also that the	<b>old</b>	translator translated it not	8, 184/ 12
and all were not	<b>old</b>	, as appeared by Timothy	8, 184/ 18
Saint Jerome amendeth that	<b>old</b>	translation and keepeth presbyteros	8, 184/ 20
may yet excuse the	<b>old</b>	translator . . . which how soon	8, 184/ 28
to as is an	<b>old</b>	, rotten, elder stick, and	8, 186/ 14
that Timothy was not	<b>old</b>	. And then Tyndale saith	8, 189/ 23
were used in of	<b>old</b>	time, which the people	8, 201/ 3
Christian faith use the	<b>old</b>	words after the old	8, 201/ 6
old words after the	<b>old</b>	fashion . . . and take fides	8, 201/ 6
fully renewed, and the	<b>old</b>	sin so fully forgiven	8, 213/ 11
have long labored of	<b>old</b>	. . . and yet their books	8, 223/ 14
than ever were the	<b>old</b>	: he hath overlooked studiously	8, 223/ 18
the Jews did of	<b>old</b>	and as Tyndale now	8, 244/ 27
stiffly against all the	<b>old</b>	holy saints, while they	8, 248/ 1
wherein while all the	<b>old</b>	holy doctors be quite	8, 249/ 29
so many of the	<b>old</b>	holy, wise, and well-learned	8, 249/ 34
doctrine of all those	<b>old</b>	holy doctors that in	8, 250/ 8
the doctrine of the	<b>old</b>	holy saints whose faith	8, 255/ 31
and evident Scripture," their	<b>old</b>	specially plain, evident words	8, 257/ 29
upon them in the	<b>Old</b>	Testament more than their	8, 259/ 29
the perfection of their	<b>Old</b>	Law -- they might	8, 262/ 24
held and disputed of	<b>old</b>	. And what rather than	8, 266/ 15
consent of all the	<b>old</b>	doctors, and of all	8, 266/ 32
teach contrary to their	<b>old</b>	holy fathers before. And	8, 275/ 16
therein contrary to the	<b>old</b>	popes that were by	8, 278/ 21
wot well that the	<b>old</b>	holy works that have	8, 278/ 25
made, as well by	<b>old</b>	holy popes (as Saint	8, 278/ 26
others) as by the	<b>old</b>	holy doctors (as Saint	8, 278/ 27
him show me which	<b>old</b>	holy popes were they	8, 278/ 31
we have not the	<b>Old</b>	Testament only but also	8, 281/ 20
be now, besides the	<b>Old</b>	Testament, opened richly in	8, 282/ 3
more promises in the	<b>Old</b>	Testament than every man	8, 282/ 20
me, both in the	<b>Old</b>	and in the New	8, 282/ 22
that he putteth be	<b>old</b>	. And we shall put	8, 283/ 39
him some others as	<b>old</b>	. Tyndale What helped it	8, 283/ 39
of fifteen hundred years	<b>old</b>	, unto his example of	8, 284/ 8
by that that the	<b>old</b>	holy doctor Saint Jerome	8, 286/ 12
whole book against the	<b>old</b>	heretic Helvidius for the	8, 286/ 14
the sacraments of the	<b>Old</b>	Testament have significations . . . and	8, 294/ 8
the ceremonies of the	<b>Old</b>	Law were by God	8, 298/ 1
the sacraments of the	<b>Old</b>	Testament have significations . . . and	8, 303/ 2
of God in the	<b>Old</b>	Law in a strange	8, 308/ 20
as they said of	<b>old</b>	, and as he saith	8, 308/ 26
the observance of the	<b>Old</b>	Law, did, as lord	8, 321/ 12

circumcision alone in the	<b>Old</b>	Law, with faith and	8, 325/ 10
the time of those	<b>old</b>	ceremonies, sacraments, judicials, and	8, 326/ 25
to call again the	<b>old</b>	that was forgotten: therefore	8, 335/ 30
to call again the	<b>old</b>	that was forgotten: therefore	8, 338/ 6
more, or have his	<b>old</b>	doctrine forgotten, either. Which	8, 338/ 20
well in stories very	<b>old</b>	and authentic. And Tyndale	8, 340/ 32
against the Arians of	<b>old</b>	. Saint Paul will that	8, 341/ 28
were scripture, in the	<b>Old</b>	Testament, that forbade these	8, 343/ 30
prove allthing by the	<b>old</b>	Scripture, and to believe	8, 347/ 33
find written in the	<b>Old</b>	Testament. And therefore Tyndale	8, 347/ 34
the burdens of the	<b>Old</b>	Law . . . with which Saint	8, 353/ 29
the place, that the	<b>old</b>	interpreters stood in great	8, 362/ 4
then . . . which of those	<b>old</b>	men before eight hundred	8, 367/ 6
the great cleric and	<b>old</b>	, ancient father Origen; wherewith	8, 367/ 16
ween that all the	<b>old</b>	fathers were in this	8, 367/ 21
that only by an	<b>old</b>	, canonical, and sure-grounded custom	8, 370/ 11
The authority of the	<b>old</b>	fathers, and the custom	8, 370/ 19
it was delivered of	<b>old</b>	." Saint Augustine in the	8, 370/ 23
of many more." The	<b>old</b>	holy doctor Saint Chrysostom	8, 373/ 11
thus, as for the	<b>old</b>	holy doctors, ye see	8, 374/ 1
Yet is there, as	<b>old</b>	as any that I	8, 374/ 5
the law written (the	<b>Old</b>	Law, with a cause	8, 375/ 9
so fondly that an	<b>old</b>	wife would be ashamed	8, 393/ 5
that any of the	<b>old</b>	holy doctors of Christ's	8, 394/ 24
and all the other	<b>old</b>	holy fathers from the	8, 395/ 3
that almost every good	<b>old</b>	wife can tell them	8, 400/ 13
list, against all the	<b>old</b>	holy doctors, and all	8, 415/ 28
heretics have done of	<b>old</b>	, but also Tyndale hath	8, 424/ 18
-- both renewed their	<b>old</b>	and added some of	8, 424/ 19
also, than all the	<b>old</b>	heretics durst for very	8, 424/ 20
And whereas all the	<b>old</b>	holy doctors used always	8, 424/ 21
places of themselves all	<b>old</b>	holy doctors confess for	8, 426/ 21
despiseth . . . and believeth the	<b>old</b>	heretic Novatian, the first	8, 426/ 26
Gregory, and all the	<b>old</b>	holy saints that have	8, 426/ 29
better than all the	<b>old</b>	holy saints, and all	8, 427/ 2
taking stand all the	<b>old</b>	holy doctors of Christ's	8, 428/ 29
any one of the	<b>old</b>	holy saints that in	8, 429/ 1
well appeareth by the	<b>old</b>	holy writers, be full	8, 431/ 35
only by all the	<b>old</b>	holy doctors and saints	8, 433/ 25
consent of all the	<b>old</b>	holy expositors of Saint	8, 438/ 9
epistle, with all the	<b>old</b>	holy saints that ever	8, 441/ 2
as bluntly as an	<b>old</b>	wife of Culham did	8, 446/ 14
in like case an	<b>old</b>	philosopher . . . which, being asked	8, 454/ 1
his error. If the	<b>old</b>	holy doctors and saints	8, 469/ 3
and all the other	<b>old</b>	holy doctors and saints	8, 477/ 31
forth of all the	<b>old</b>	holy saints some one	8, 478/ 2
but only in his	<b>old</b>	, true, Catholic church remaining	8, 478/ 15
catholic faith, with all	<b>old</b>	holy doctors and saints	8, 480/ 1
plainly both by the	<b>old</b>	, continued books of service	8, 481/ 27
the books of the	<b>old</b>	holy doctors and saints	8, 481/ 28

cometh again unto his	<b>old</b>	profession. Never the later	8, 489/ 11
his father and his	<b>old</b>	kindness cometh unto remembrance	8, 489/ 20
not altogether faithless. The	<b>old</b>	kindness will not let	8, 489/ 25
of remembrance of his "	<b>old</b>	profession," with temptations over	8, 491/ 24
pretty boy, but an	<b>old</b>	, great knave fit and	8, 492/ 12
that word into his	<b>old</b>	tale putteth Tyndale of	8, 493/ 1
chapter, that albeit the	<b>old</b>	kindness of the father	8, 495/ 15
good child into some	<b>old</b>	shrew, and the playing	8, 495/ 21
remembrance of his father's	<b>old</b>	goodness . . . and so came	8, 496/ 34
godly expositions of the	<b>old</b>	holy doctors and saints	8, 515/ 17
Scripture and all the	<b>old</b>	interpreters of the same	8, 520/ 19
and against all the	<b>old</b>	holy doctors of Christ's	8, 520/ 20
the Romans that the	<b>old</b>	philosophers for their willful	8, 524/ 31
say that if that	<b>old</b>	Judas in his repentance	8, 548/ 23
one authority of any	<b>old</b>	holy saint, nor any	8, 571/ 9
showed him here the	<b>oldest</b>	time, and the best	8, 150/ 26
word of his either	<b>omitted</b>	or changed; and after	8, 418/ 28
to the Gospel -- "	<b>Omni</b>	habenti dabitur et abundabit	8, 205/ 4
as saith Saint Paul: "	<b>Omnia</b>	in figura contingebant illis	8, 99/ 3
and pleasure and his	<b>omnipotent</b>	power. For albeit that	8, 101/ 19
life, of his own	<b>omnipotent</b>	nature. And thus, have	8, 435/ 12
in heaven, with the	<b>one-half</b>	of the grace that	8, 523/ 4
the Father and his	<b>only-begotten</b>	Son, our Savior Christ	8, 268/ 22
Passion of his alone	<b>only-begotten</b>	and tenderly beloved Son	8, 508/ 23
I have driven him	<b>onward</b>	one step down; for	8, 150/ 26
it is plain and	<b>open</b>	heresy earnestly to bring	8, 25/ 30
but also by his	<b>open</b>	proclamations (divers times iterated	8, 27/ 2
with the plain and	<b>open</b>	wrath of God showed	8, 29/ 2
which is by an	<b>open</b>	heretic purposely translated false	8, 31/ 5
or friars in forbearing	<b>open</b>	wedding with nuns (in	8, 32/ 18
false crafts, with his	<b>open</b>	, shameless lies put in	8, 35/ 5
well, shamefully showed themselves	<b>open</b>	incestuous harlots, and that	8, 43/ 1
things be plain and	<b>open</b>	enough, yet it is	8, 61/ 3
false glosses . . . to be	<b>open</b>	gluttons without reproach --	8, 63/ 19
-- being so plain,	<b>open</b>	, and manifest for the	8, 70/ 1
good causes and plain,	<b>open</b>	reasons both of the	8, 78/ 21
away and all set	<b>open</b>	, Tyndale cannot abide it	8, 80/ 12
it is, and as	<b>open</b>	as allthing is now	8, 80/ 15
he letteth not with	<b>open</b>	blasphemy to say that	8, 81/ 34
and of Holy Orders	<b>open</b>	and manifest places in	8, 84/ 9
the sacraments do not	<b>open</b>	and declare those significations	8, 95/ 22
also the yet more	<b>open</b>	words of the prophet	8, 100/ 13
shameless heretics live in	<b>open</b>	, shameful, incestuous lechery, and	8, 119/ 16
should with sedition or	<b>open</b>	war kill up the	8, 123/ 32
and after in the	<b>open</b>	day abide thereby, and	8, 124/ 29
by, if they would	<b>open</b>	their eyes to see	8, 129/ 19
heresies. And this is	<b>open</b>	before every man's eyes	8, 129/ 34
as Luther saith, evident,	<b>open</b>	, and plain; of which	8, 133/ 9
wedding" showed themselves plain,	<b>open</b>	ribalds. Tyndale Wherefore it	8, 138/ 29
to fall into such	<b>open</b>	, beastly faults, friars and	8, 139/ 18

and plainly see such	<b>open</b>	ribaldry with his own	8, 139/ 22
against himself. For this	<b>open</b>	heresy of friars' filthy	8, 139/ 34
us so plain and	<b>open</b>	warning of their worldly	8, 139/ 35
as by the plain,	<b>open</b>	words; and all good	8, 140/ 15
fellows have in such	<b>open</b>	fashion testified and declared	8, 142/ 16
to make everything very	<b>open</b>	and plain, he telleth	8, 144/ 17
and Christian laypeople . . . but	<b>open</b>	, cast-out heretics also; yea	8, 146/ 32
points of his plain,	<b>open</b>	poetry I have showed	8, 176/ 8
accursed blasphemies against the	<b>open</b>	truth . . . and to send	8, 179/ 12
Tyndale mean by this "	<b>open</b>	truth" all the false	8, 179/ 31
truth" all the false	<b>open</b>	heresies that himself teacheth	8, 179/ 32
thing should be made	<b>open</b>	and plain, but would	8, 205/ 25
-- to make it	<b>open</b>	, to learned and unlearned	8, 218/ 30
so fondly, and teaching	<b>open</b>	heresies so shamefully --	8, 220/ 7
man's throat in the	<b>open</b>	street, say there were	8, 220/ 13
language had it, appear	<b>open</b>	and plain. I shall	8, 230/ 5
then were the matter	<b>open</b>	and plain. For they	8, 231/ 30
and maketh the matter	<b>open</b>	which of the two	8, 236/ 14
This second answer is	<b>open</b>	and plain enough in	8, 264/ 35
then come in an	<b>open</b>	audience of a main	8, 266/ 24
adversary of the plain,	<b>open</b>	truth, and preacheth and	8, 267/ 26
to set out more	<b>open</b>	and more clearly to	8, 303/ 20
which if all were	<b>open</b>	and plain, would wax	8, 330/ 9
he that allthing is	<b>open</b>	? How proveth he that	8, 336/ 8
be all these things	<b>open</b>	to Tyndale? Is any	8, 336/ 12
think it plain and	<b>open</b>	-- yet is it	8, 336/ 21
is it not so	<b>open</b>	but that there is	8, 336/ 21
that allthing was so	<b>open</b>	to him . . . but that	8, 336/ 26
hand that all is	<b>open</b>	and plain, and prove	8, 337/ 14
Scripture solemnly, with such	<b>open</b>	, shameless, abominable blasphemy that	8, 337/ 22
general, and not by	<b>open</b>	miracle, have concluded such	8, 339/ 28
that there was none	<b>open</b>	miracles done at the	8, 340/ 35
not tell of any	<b>open</b>	miracles done at the	8, 341/ 1
the Jews had much	<b>open</b>	light and knowledge in	8, 365/ 11
same: who may well	<b>open</b>	and declare the reason	8, 368/ 6
had a plain, clear,	<b>open</b>	cause and easy to	8, 386/ 11
or pray thereto were	<b>open</b>	and plain idolatry; and	8, 394/ 18
with the body in	<b>open</b>	profession of faith, and	8, 398/ 18
work, by such clear,	<b>open</b>	marks and tokens show	8, 399/ 6
But now it is	<b>open</b>	," he saith, "throughout all	8, 407/ 20
hath revealed and made	<b>open</b>	to be believed unto	8, 407/ 27
used always to make	<b>open</b>	and expound the hard	8, 424/ 22
and all the plain,	<b>open</b>	words in which can	8, 424/ 27
plain by clear and	<b>open</b>	texts of Scripture, full	8, 424/ 36
and by many plain,	<b>open</b>	texts of Holy Scripture	8, 426/ 24
also against many plain,	<b>open</b>	places of Holy Scripture	8, 429/ 10
against him), make him	<b>open</b>	and evident by the	8, 432/ 2
thereof he giveth us	<b>open</b>	warning in his words	8, 433/ 2
children of the devil	<b>open</b>	" (that is to say	8, 434/ 38
by the plain and	<b>open</b>	words of Saint John	8, 435/ 31

devil be manifest and	<b>open</b>	by their outward works	8, 441/ 33
be made manifest and	<b>open</b>	. For they were not	8, 442/ 8
For they were not	<b>open</b>	by the deed if	8, 442/ 9
in which he shall	<b>open</b>	and declare his uttermost	8, 443/ 14
bring forth plain and	<b>open</b>	Scripture, by which God	8, 463/ 24
this point is so	<b>open</b>	and evident . . . not only	8, 468/ 10
to be very plain,	<b>open</b>	, evident, and clear --	8, 490/ 11
in such evident and	<b>open</b>	conclusions as it doth	8, 507/ 15
of so certain and	<b>open</b>	revelation were unto the	8, 507/ 27
not ordinarily with such	<b>open</b>	, inevitable, and invincible lightsomeness	8, 508/ 24
Tyndale so saith is	<b>open</b>	and plain by these	8, 511/ 11
and contrite penitent and	<b>open</b>	confessor both of his	8, 517/ 25
all her loins be	<b>open</b>	. For he saith that	8, 519/ 20
the folly thereof is	<b>open</b>	and plain of itself	8, 531/ 31
reserved -- by this	<b>open</b>	place of Scripture. By	8, 540/ 19
definitions, and yet more	<b>open</b>	in the second than	8, 570/ 27
good Christian man so	<b>open</b>	at his eye that	8, 570/ 29
Christian or heathen or	<b>open-professed</b>	heretics -- but only	8, 561/ 8
the sacraments be not	<b>opened</b>	and declared unto the	8, 75/ 34
For now, his craft	<b>opened</b>	and declared unto you	8, 226/ 29
be fulfilled, and thereupon	<b>opened</b>	their wits to the	8, 238/ 19
his true teaching there	<b>opened</b>	the eyes of the	8, 267/ 34
wherein all things are	<b>opened</b>	so richly, and all	8, 281/ 21
besides the Old Testament,	<b>opened</b>	richly in the New	8, 282/ 3
prove that everything is	<b>opened</b>	therein that of necessity	8, 282/ 8
But now it is	<b>opened</b>	throughout all the world	8, 329/ 21
I before, at large,	<b>opened</b>	you the lacks thereof	8, 351/ 2
his words be somewhat	<b>opened</b>	and a little more	8, 390/ 32
and when it is	<b>opened</b>	, it agreed neither with	8, 399/ 12
But now it is	<b>opened</b>	throughout all the world	8, 404/ 7
to whom it is	<b>opened</b>	and taught -- since	8, 473/ 2
belief, till they were	<b>opened</b>	and taught: yet since	8, 475/ 14
God of his goodness	<b>opened</b>	his eyes . . . and he	8, 517/ 31
but the ministers that	<b>openeth</b>	not the betokenings thereof	8, 75/ 36
Spirit of God, which	<b>openeth</b>	light unto the world	8, 179/ 14
wit and learning, with	<b>opening</b>	to his people the	8, 27/ 20
Spirit of God in	<b>opening</b>	his light unto the	8, 179/ 36
of hell . . . and for	<b>opening</b>	of light unto the	8, 180/ 1
Latin do signify an	<b>opening</b>	and a showing of	8, 207/ 7
let not to wed	<b>openly</b>	at church, and take	8, 14/ 25
corners, and some also	<b>openly</b>	, whereof the bishop yet	8, 22/ 12
that their living is	<b>openly</b>	naught, their opinions such	8, 24/ 36
in his own Answer	<b>openly</b>	confess in the titles	8, 30/ 32
they be bound peradventure	<b>openly</b>	to obey their prince's	8, 32/ 15
both, liveth with her	<b>openly</b>	and lieth with her	8, 48/ 3
Scripture also itself, is	<b>openly</b>	and plainly to the	8, 57/ 19
secret, shall reward thee	<b>openly</b>	." Lo, doth not our	8, 69/ 33
the Scripture expresseth is	<b>openly</b>	preached also. And besides	8, 82/ 3
unto him, so evidently,	<b>openly</b>	, and plainly, that if	8, 133/ 10
Tyndale were not evidently,	<b>openly</b>	, and plainly shameless, his	8, 133/ 11

the Scripture showeth it	<b>openly</b>	-- both in the	8, 162/ 8
maketh against them doth	<b>openly</b>	commend and confirm the	8, 173/ 16
scripture which he falsifieth	<b>openly</b>	fighteth against him. This	8, 173/ 20
they read his translation	<b>openly</b>	in Divine Service, yet	8, 184/ 36
in . . . must needs have	<b>openly</b>	declared that all is	8, 191/ 5
corruption of the world,	<b>openly</b>	. But he cannot abide	8, 206/ 23
he teacheth and writeth	<b>openly</b>	those false heresies, indeed	8, 219/ 17
neither put out nor	<b>openly</b>	departed out by their	8, 223/ 5
and yet forswore him	<b>openly</b>	with his mouth. And	8, 228/ 26
be confuted and concluded	<b>openly</b>	therein, they dissemble shamefully	8, 253/ 17
some things much more	<b>openly</b>	and plainly than they	8, 256/ 31
see they wed nuns	<b>openly</b>	. And when they be	8, 265/ 30
plainly speak, and more	<b>openly</b>	declared, many things by	8, 291/ 32
other but whoredom, doth	<b>openly</b>	rebuke and shame two	8, 306/ 23
whoredom, but also saith	<b>openly</b>	that he will commit	8, 306/ 25
the Church maketh some "	<b>openly</b>	and directly against the	8, 356/ 32
condemnation thereof is neither	<b>openly</b>	nor privily, directly nor	8, 357/ 12
of his apostles, protesteth	<b>openly</b>	to all the world	8, 362/ 32
as I say, reproveth	<b>openly</b>	by the body . . . and	8, 398/ 22
they may seem repentant	<b>openly</b>	and yet think in	8, 398/ 36
Ye see, good readers,	<b>openly</b>	, that if Tyndale in	8, 442/ 4
purpose, as it appeareth	<b>openly</b>	by those his own	8, 444/ 30
and yet much more	<b>openly</b>	in his Exposition upon	8, 448/ 25
as I have before	<b>openly</b>	and clearly declared you	8, 460/ 34
sort, Tyndale hath himself	<b>openly</b>	and plainly agreed; and	8, 481/ 4
it doth plainly and	<b>openly</b>	behold -- such, I	8, 507/ 16
the definition of faith,	<b>openly</b>	and clearly declare that	8, 509/ 16
point he layeth so	<b>openly</b>	in many places of	8, 519/ 32
The will hath none	<b>operation</b>	at all in the	8, 500/ 29
the will hath none	<b>operation</b>	at all in the	8, 502/ 22
mind and his own	<b>opinion</b>	, not forcing of the	8, 14/ 10
he would hold that	<b>opinion</b>	to the death. Finally	8, 15/ 26
never held any such	<b>opinion</b>	. And by this dealing	8, 21/ 6
would fain leave an	<b>opinion</b>	among the people that	8, 21/ 9
had held no manner	<b>opinion</b>	at all; nor never	8, 21/ 32
people in a false	<b>opinion</b>	of their judges, to	8, 25/ 3
This is their common	<b>opinion</b>	, and Tyndale hath it	8, 51/ 4
clearly see this pestilent	<b>opinion</b>	of Tyndale with few	8, 67/ 8
heaven is not the	<b>opinion</b>	of a true Christian	8, 68/ 23
that this is his	<b>opinion</b>	as well of the	8, 95/ 27
or wit. If this	<b>opinion</b>	of Tyndale were true	8, 95/ 31
only for signs. This	<b>opinion</b>	hath Tyndale taken of	8, 97/ 24
serveth for that first	<b>opinion</b>	; and good holy doctors	8, 104/ 25
have been of that	<b>opinion</b>	, and nothing but philosophical	8, 104/ 26
drawn others from that	<b>opinion</b>	. And since that some	8, 104/ 27
fallen to the other	<b>opinion</b>	, which giveth to the	8, 104/ 28
than doth that first	<b>opinion</b>	, there are now come	8, 104/ 29
have them in good	<b>opinion</b>	and reverence. But I	8, 138/ 24
cloak of their false	<b>opinion</b>	, by which they teach	8, 227/ 33
and not a false	<b>opinion</b>	, it cannot be but	8, 228/ 1

which prophet there was	<b>opinion</b>	among many of the	8, 231/ 35
already reproved that fond	<b>opinion</b>	in the Second Book	8, 387/ 33
effect, all his whole	<b>opinion</b>	together as touching the	8, 405/ 32
his pardon. Of this	<b>opinion</b>	be they very surely	8, 450/ 4
sins, without any wrong	<b>opinion</b>	taken against the right	8, 459/ 3
right, without any wrong	<b>opinion</b>	in any article of	8, 459/ 9
in be not the	<b>opinion</b>	of any man, but	8, 483/ 31
wonderful strange paradox, this	<b>opinion</b>	inopinable, to be very	8, 490/ 11
from distrust or doubtful	<b>opinion</b>	brought by God working	8, 509/ 5
well, after his own	<b>opinion</b>	, both while he believed	8, 537/ 13
wise bear the common	<b>opinion</b>	of good Christian people	8, 554/ 4
had held any such	<b>opinions</b>	as he was abjured	8, 20/ 13
and stubborn in his	<b>opinions</b>	. But yet was God	8, 22/ 24
is openly naught, their	<b>opinions</b>	such as himself will	8, 24/ 36
fire set forth their	<b>opinions</b>	, for shame, or else	8, 25/ 2
he divers full erroneous	<b>opinions</b>	and very false faiths	8, 80/ 22
from lies and false	<b>opinions</b>	and from thinking evil	8, 227/ 11
true belief, and false	<b>opinions</b>	taken away . . . that there	8, 227/ 31
the while in their	<b>opinions</b>	, till that he reward	8, 247/ 20
of himself in his	<b>opinions</b>	, after which he grasped	8, 448/ 11
they which maliciously maintain	<b>opinions</b>	against the Scripture . . . Here	8, 480/ 20
an idol of their	<b>opinions</b>	. For except they put	8, 481/ 11
put trust in such	<b>opinions</b>	and thought them necessary	8, 481/ 12
trust in their own	<b>opinions</b>	. . . be fallen from Christ	8, 483/ 26
idols of their own	<b>opinions</b>	, and break the union	8, 483/ 36
of their own false	<b>opinions</b>	. For which they break	8, 484/ 9
as he could find	<b>opportunity</b>	in places where he	8, 14/ 8
to contrive subtlety, to	<b>oppress</b>	the truth, and to	8, 138/ 13
the majesty shall be	<b>oppressed</b>	of the glory" --	8, 48/ 33
not, though it were	<b>oppressed</b>	for a time. More	8, 550/ 14
Peter's faith, but an "	<b>oppressing</b>	for the while" . . . as	8, 552/ 4
with the great burden "	<b>oppressing</b>	." Well, then, since we	8, 552/ 22
and by sore burden	<b>oppressing</b>	." And in like wise	8, 552/ 30
blasphemous words, and had	<b>opprobrious</b>	language against him --	8, 548/ 35
fellows do so sore	<b>oppugn</b>	, that the whole church	8, 65/ 13
and ever hath been	<b>oppugned</b>	and assaulted, by the	8, 486/ 3
writing in his second	<b>oration</b>	made against the great	8, 128/ 19
or assembly, and the	<b>oration</b>	also that any man	8, 170/ 28
the Spirit of God:	<b>ordain</b>	and appoint certain common	8, 62/ 32
he would dispose and	<b>ordain</b>	himself at his coming	8, 325/ 30
other things I will	<b>ordain</b>	when I come myself	8, 374/ 15
sacraments that God hath	<b>ordained</b>	by his Holy Spirit	8, 4/ 8
that are by me	<b>ordained</b>	, and break my pact	8, 5/ 8
Church, nor was never	<b>ordained</b>	by God in the	8, 14/ 31
saying truth were well	<b>ordained</b>	and right; but any	8, 59/ 28
fasting were of God	<b>ordained</b>	for none other cause	8, 62/ 30
and be by God	<b>ordained</b>	to serve us to	8, 65/ 23
that was at hand,	<b>ordained</b>	by himself for their	8, 69/ 2
thus: "When they had	<b>ordained</b>	them priests in every	8, 69/ 15
was to some purpose	<b>ordained</b>	for mankind, as the	8, 74/ 15

of his Godhead was	<b>ordained</b>	for man; but yet	8, 74/ 16
believe that he hath	<b>ordained</b>	here holy sacraments which	8, 76/ 36
because God hath so	<b>ordained</b>	. But unto Tyndale and	8, 77/ 15
Matrimony, saith he, was	<b>ordained</b>	of God for an	8, 84/ 30
the husband. It is	<b>ordained</b>	for a remedy and	8, 84/ 31
toward the keeping and	<b>ordained</b>	it himself so to	8, 86/ 20
the sacraments which Christ	<b>ordained</b>	. More By the words	8, 91/ 11
sacraments such as Christ	<b>ordained</b>	. And in this wise	8, 91/ 15
the sacraments that Christ	<b>ordained</b>	" . . . he meaneth nothing else	8, 91/ 30
sacraments which Christ himself	<b>ordained</b>	, which have also promises	8, 92/ 4
but for a sacrament	<b>ordained</b>	of God for man's	8, 94/ 13
offered once and hath	<b>ordained</b>	to be by the	8, 113/ 12
token and a figure	<b>ordained</b>	for a remembrance of	8, 117/ 18
the holy day was	<b>ordained</b>	-- to seek for	8, 125/ 18
and that he hath	<b>ordained</b>	his holy sacraments, and	8, 147/ 24
Church," as the part	<b>ordained</b>	of God to be	8, 163/ 24
pain God hath not	<b>ordained</b>	of common course to	8, 210/ 31
himself . . . yet was it	<b>ordained</b>	that he should have	8, 239/ 17
-- yet hath he	<b>ordained</b>	that his word shall	8, 243/ 20
which saith and hath	<b>ordained</b>	that it is necessary	8, 259/ 9
say that purgatory is	<b>ordained</b>	for the punishment of	8, 288/ 6
have thought that God	<b>ordained</b>	the water to be	8, 318/ 30
God, had made and	<b>ordained</b>	the Sabbath day for	8, 321/ 8
day that Christ hath	<b>ordained</b>	himself. And he is	8, 321/ 29
though the Church have	<b>ordained</b>	it -- yet hath	8, 321/ 37
as the Saturday was	<b>ordained</b>	by God himself to	8, 322/ 20
is Christ's day so	<b>ordained</b>	by himself that it	8, 322/ 21
thing that himself hath	<b>ordained</b>	. . . and hath in remembrance	8, 368/ 35
be kept as things	<b>ordained</b>	and commanded unto us	8, 370/ 27
is not instituted and	<b>ordained</b>	by councils, and that	8, 371/ 5
was not for naught	<b>ordained</b>	by the apostles that	8, 373/ 14
his apostles whom he	<b>ordained</b>	for his church . . . and	8, 376/ 29
and also that God	<b>ordained</b>	his apostles for his	8, 381/ 19
believe that God hath	<b>ordained</b>	any punishment or pain	8, 425/ 30
forasmuch as he hath	<b>ordained</b>	him to joy by	8, 508/ 13
Priest himself is the	<b>ordainer</b>	and author of his	8, 368/ 28
ran out of his	<b>order</b>	, and hath since sought	8, 7/ 20
soul. The Sacrament of	<b>Order</b>	, he said, is no	8, 14/ 30
to wit, Confirmation, Penance,	<b>Order</b>	, Matrimony, and Aneling. Tyndale	8, 83/ 28
grace with that Holy	<b>Order</b>	. . . and likewise the deacons	8, 84/ 16
the giving them that	<b>Order</b>	: Tyndale telleth us in	8, 84/ 18
Of the Sacrament of	<b>Order</b>	Tyndale By a "priest	8, 91/ 6
meaneth that the Holy	<b>Order</b>	is no sacrament, nor	8, 91/ 13
which the Sacrament of	<b>Order</b>	is so plainly proved	8, 91/ 27
our Savior set this	<b>order</b>	therein -- that whoso	8, 98/ 4
receiving of the holy	<b>order</b>	of priesthood, by the	8, 99/ 28
this point that holy	<b>order</b>	of priesthood hath an	8, 113/ 19
in hatred of the	<b>order</b>	of priesthood . . . believe that	8, 114/ 2
for the cause, so	<b>order</b>	themselves either keep the	8, 120/ 20
as of the holy	<b>order</b>	of priesthood. A third	8, 144/ 28

circumstances since, that the	<b>order</b>	of priesthood is right	8, 165/ 14
persons consecrated, nor their	<b>Order</b>	no sacrament, because the	8, 188/ 25
the holy Sacrament of	<b>Order</b>	: he that now translath	8, 189/ 6
by the Sacrament of	<b>Order</b>	-- as Tyndale hath	8, 189/ 11
clearly prove the holy	<b>order</b>	of priesthood a sacrament	8, 192/ 2
of the Sacrament of	<b>Order</b>	, no more than the	8, 193/ 33
receipt of that Holy	<b>Order</b>	are both anointed and	8, 195/ 34
the holy Sacrament of	<b>Order</b>	is given him by	8, 197/ 25
pleased him so to	<b>order</b>	it. But lest that	8, 209/ 25
if we change the	<b>order</b>	of our English words	8, 234/ 26
English words from the	<b>order</b>	of the Greek. And	8, 234/ 27
have changed somewhat the	<b>order</b>	of the words. And	8, 234/ 29
and so changing the	<b>order</b>	, he should have gone	8, 234/ 33
any change in the	<b>order</b>	of the words. Ye	8, 235/ 4
word and in the	<b>order</b>	as it standeth, he	8, 235/ 8
lack of changing the	<b>order</b>	of the words, translated	8, 235/ 14
changed and turned the	<b>order</b>	of the words and	8, 236/ 17
to show that the	<b>order</b>	of the text in	8, 236/ 29
man," to change the	<b>order</b>	of the words with	8, 236/ 34
show you (for the	<b>order</b>	of the thing) that	8, 245/ 7
Corinthians said, "I will	<b>order</b>	the remnant when I	8, 262/ 36
I will dispose," or "	<b>order</b>	," "when I come myself	8, 293/ 32
Confirmation, Penance, Wedlock, Holy	<b>Order</b>	, and Aneling. For he	8, 303/ 29
papers, so he without	<b>order</b>	and at adventure patcheth	8, 307/ 4
things," "I will myself	<b>order</b>	at my coming"). Here	8, 315/ 25
subdued man unto certain	<b>order</b>	of serving, not the	8, 321/ 10
adding of any good	<b>order</b>	or statute in his	8, 360/ 5
Penance, Confirmation, Extreme Unction,	<b>Order</b>	, and Matrimony . . . but Baptism	8, 414/ 12
ran out of his	<b>order</b>	in apostasy, and after	8, 493/ 9
Tyndale The Manner and	<b>Order</b>	of Our Election Even	8, 496/ 11
this chapter of the	<b>order</b>	of our election . . . and	8, 501/ 22
ordinarily useth. But this	<b>order</b>	the beast blasphemeth . . . and	8, 516/ 25
see that of his	<b>order</b>	of election Tyndale hath	8, 518/ 1
this chapter of the	<b>order</b>	of our election appeareth	8, 519/ 3
which Tyndale entitleth "The	<b>Order</b>	of Election" . . . I look	8, 521/ 30
he meaneth, and what	<b>order</b>	of God's working, or	8, 521/ 35
great matter concerning the	<b>order</b>	of God used toward	8, 522/ 16
this chapter of the	<b>order</b>	of their election, he	8, 531/ 29
chosen a very foolish	<b>order</b>	. But forasmuch as the	8, 531/ 30
laid forth for the	<b>order</b>	of the elects. For	8, 532/ 17
King David concerning the	<b>order</b>	of his election --	8, 540/ 8
whole chapter of the	<b>order</b>	of our election . . . whereof	8, 549/ 28
present chapter, of the	<b>order</b>	of their election --	8, 550/ 25
his chapter of the	<b>order</b>	of election so well	8, 553/ 3
this chapter of the	<b>order</b>	of our election is	8, 559/ 19
calleth "The Manner and	<b>Order</b>	of Our Election." Therein	8, 565/ 18
concerning elects, and the	<b>order</b>	of their choosing, that	8, 565/ 19
without any dependence or	<b>order</b>	-- yet in the	8, 566/ 17
the right rule and	<b>order</b>	of repentance -- every	8, 570/ 37
earth: let us consider	<b>orderly</b>	, from the beginning to	8, 562/ 1

they had given Holy	<b>Orders</b>	, and for the people	8, 69/ 22
Confirmation and of Holy	<b>Orders</b>	open and manifest places	8, 84/ 9
the Sacrament of Holy	<b>Orders</b>	he resembleth to the	8, 127/ 33
were true, that Holy	<b>Orders</b>	were no sacrament at	8, 185/ 30
names enough for such	<b>orders</b>	of offices as he	8, 187/ 16
men ween that Holy	<b>Orders</b>	were no sacrament. And	8, 188/ 12
the Sacrament of Holy	<b>Orders</b>	by such as have	8, 193/ 40
God appointed unto Holy	<b>Orders</b>	is given with that	8, 197/ 29
Divine Service after the	<b>ordinance</b>	of the Church availeth	8, 15/ 8
but also by plain	<b>ordinance</b>	and statute. Wherefore I	8, 27/ 34
his holy promise and	<b>ordinance</b>	; so that unto all	8, 77/ 3
therewith, through God's holy	<b>ordinance</b>	, by the merits of	8, 82/ 18
but by his lord's	<b>ordinance</b>	. And so, likewise, though	8, 98/ 18
agree that by God's	<b>ordinance</b>	the water may be	8, 101/ 26
so may by God's	<b>ordinance</b>	the water help to	8, 102/ 4
and that by God's	<b>ordinance</b>	? And therefore is in	8, 114/ 29
giveth by his holy	<b>ordinance</b>	(which ever includeth his	8, 147/ 30
effectual goodness by God's	<b>ordinance</b>	, whereby it is made	8, 194/ 32
be caused by God's	<b>ordinance</b>	, through his holy words	8, 195/ 6
course of his common	<b>ordinance</b>	-- in which is	8, 213/ 23
any beast's blood. Which	<b>ordinance</b>	if it now stand	8, 248/ 24
question other than the	<b>ordinance</b>	of God's Spirit . . . which	8, 260/ 6
the Church make the	<b>ordinance</b>	, yet the Spirit of	8, 322/ 8
our salvation . . . but the	<b>ordinance</b>	of God, that it	8, 463/ 6
of God's predestination and	<b>ordinance</b>	, utterly concerning faith to	8, 501/ 26
injustice of God's eternal	<b>ordinance</b>	and most righteous predestination	8, 502/ 2
not forbidden by God's	<b>ordinance</b>	, except we sleep when	8, 534/ 20
which are his holy	<b>ordinances</b>	and a great part	8, 5/ 21
and in all worldly	<b>ordinances</b>	, is he beetle-blind. More	8, 124/ 10
inferior laws" and "worldly	<b>ordinances</b>	" so "beetle-blinded" but that	8, 124/ 27
and making of good	<b>ordinances</b>	delivered them by the	8, 170/ 15
in their institutions and	<b>ordinances</b>	like power and equal	8, 368/ 31
the fall of Adam	<b>ordinarily</b>	not give it without	8, 106/ 4
hell . . . but he leaveth	<b>ordinarily</b>	some temporal pain to	8, 209/ 33
appeareth, our Lord doth	<b>ordinarily</b>	. . . not forbarring his absolute	8, 210/ 2
from grace, so doth	<b>ordinarily</b>	the seed of grace	8, 422/ 14
yet I say that	<b>ordinarily</b>	into his faithful folk	8, 507/ 23
with his Christian folks	<b>ordinarily</b>	take that way, in	8, 507/ 30
that God doth not	<b>ordinarily</b>	give into men the	8, 508/ 11
the faith is not	<b>ordinarily</b>	with such open, inevitable	8, 508/ 24
that God giveth not	<b>ordinarily</b>	the faith to folk	8, 509/ 25
God of his goodness	<b>ordinarily</b>	useth toward us. For	8, 516/ 16
mercy that our Lord	<b>ordinarily</b>	useth. But this order	8, 516/ 25
by sin again, call	<b>ordinarily</b>	upon them both of	8, 520/ 2
it is not God's	<b>ordinary</b>	pleasure that his Passion	8, 210/ 12
accordeth not with his	<b>ordinary</b>	justice . . . lest, the fear	8, 210/ 14
I speak of the	<b>ordinary</b>	course of his common	8, 213/ 23
man beside the common,	<b>ordinary</b>	course. We find also	8, 437/ 13
that this is the	<b>ordinary</b>	manner of the faith	8, 509/ 10
which is not his	<b>ordinary</b>	course to do --	8, 526/ 34

any rule of his	<b>ordinary</b>	justice. Secondly I say	8, 568/ 34
images none honor but	<b>ordinate</b>	. . . not honoring images but	8, 3/ 12
token of good and	<b>ordinate</b>	love to God, and	8, 123/ 11
as is good and	<b>ordinate</b>	: Tyndale answereth me, "No	8, 199/ 12
in the choir . . . with	<b>organs</b>	and altogether, and beholding	8, 160/ 9
The Praying toward the	<b>Orient</b>	, writeth thus: "This tradition	8, 368/ 12
of them to the	<b>oriental</b>	sea, the other half	8, 100/ 16
one that they call	<b>Origen</b>	. And when I desired	8, 152/ 8
ever was." This tale	<b>Origen</b>	told me, and swore	8, 152/ 22
for his age. For	<b>Origen</b>	is now thirteen hundred	8, 152/ 29
Tyndale bold to set	<b>Origen</b>	as short as his	8, 152/ 31
the great estimation that	<b>Origen</b>	was in through all	8, 153/ 8
the Gentiles by him.	<b>Origen</b>	expoundeth them in another	8, 362/ 10
and old, ancient father	<b>Origen</b>	; wherewith, as I have	8, 367/ 16
angry, and allto berated	<b>Origen</b>	and called him stark	8, 367/ 17
both the words of	<b>Origen</b>	. . . and, besides some undoubted	8, 367/ 26
Luther; all which, save	<b>Origen</b>	only, Tyndale dissembleth, because	8, 367/ 30
heretics, as he called	<b>Origen</b>	. . . for whom I have	8, 367/ 32
said Second Book) before.	<b>Origen</b>	, in the fifth homily	8, 367/ 34
blessed martyr) found in	<b>Origen's</b>	doctrine so much erudition	8, 152/ 34
by himself. Theophylact alloweth	<b>Origen's</b>	exposition, and yet addeth	8, 362/ 13
wit, both of sin	<b>original</b>	and of all the	8, 100/ 20
as the relics, of	<b>original</b>	sin, whereby we be	8, 444/ 3
sin, the relics of	<b>original</b>	sin, remaining in the	8, 447/ 12
sin which remaineth of	<b>original</b>	sin is called sin	8, 528/ 12
out the relics and	<b>ornaments</b>	of the church, to	8, 163/ 1
each of them read	<b>others'</b>	writing, and so saw	8, 334/ 2
Luther's church -- as	<b>Otho</b>	did in Almaine, which	8, 125/ 11
as Zwingli, Bucer, Balthasar,	<b>Otho</b>	, Friar Huessgen, Friar Lambert	8, 223/ 8
Friar Luther, Friar Huessgen,	<b>Otho</b>	the monk, Pomerane the	8, 437/ 21
years before, against Arius,	<b>Otho</b>	, Lambert, Luther, and Wycliffe	8, 480/ 4
evermore with the other)	<b>ought</b>	of many men to	8, 81/ 15
God mock him again.	<b>ought</b>	Better is it, good	8, 126/ 25
commandeth: how much more	<b>ought</b>	we to judge our	8, 129/ 23
therefore in that place	<b>ought</b>	not to be translated	8, 171/ 11
we say a man	<b>ought</b>	to "love" his neighbor's	8, 202/ 2
here by this word "	<b>ought</b>	to 'love.'	8, 202/ 7
both of what we	<b>ought</b>	to believe and what	8, 257/ 13
believe and what we	<b>ought</b>	to do -- was	8, 257/ 14
So that whatsoever we	<b>ought</b>	to believe or do	8, 257/ 14
that they may and	<b>ought</b>	to administer not only	8, 259/ 4
he may have, and	<b>ought</b>	to have, both in	8, 289/ 6
word thereto, what we	<b>ought</b>	to do or believe	8, 307/ 16
bread, and that there	<b>ought</b>	none honor to be	8, 343/ 9
have believed that men	<b>ought</b>	to be shriven, or	8, 394/ 11
and for that cause	<b>ought</b>	every man stand in	8, 433/ 34
grace of amendment nor	<b>ought</b>	not to be prayed	8, 437/ 35
for whose sake they	<b>ought</b>	to suffer all things	8, 481/ 8
their neighbors (whom they	<b>ought</b>	to love as themselves	8, 481/ 9
as well as in	<b>ours</b>	. . . since if that our	8, 244/ 34

he will say that	<b>ours</b>	were the greatest and	8, 244/ 36
in miracles; but that	<b>ours</b>	as far pass all	8, 252/ 6
Scripture: then so may	<b>ours</b>	be now profitable without	8, 278/ 1
for the disproof of	<b>ours</b>	. And thereby see ye	8, 364/ 25
triumph that enemy of	<b>ours</b>	that keepeth a reckoning	8, 372/ 17
of which ransom of	<b>ours</b>	, thine handmaid hath bound	8, 372/ 22
as we both maintain	<b>ours</b>	. And therefore, I say	8, 378/ 6
bid us go prove	<b>ours</b>	-- then shall we	8, 379/ 35
him that we prove	<b>ours</b>	by the manifold plain	8, 379/ 36
himself, painfully paid for	<b>ours</b>	. So is not the	8, 392/ 10
depart with him of	<b>ours</b>	, then love is cold	8, 485/ 14
common-known Catholic church of	<b>ours</b>	, since that his own	8, 537/ 2
turneth him to impugn	<b>ours</b>	: I shall leave him	8, 572/ 35
sometimes) for their immeasurable	<b>outrage</b>	or (commonly) for their	8, 522/ 32
their jesting, scoffing, and	<b>outrageous</b>	ribaldry -- not only	8, 26/ 7
be so great and	<b>outrageous</b>	that they stretch from	8, 245/ 4
utter desperation. For the	<b>outrageous</b>	increase of their hope	8, 487/ 21
fool, and sometimes the	<b>outright</b>	ribald -- ye will	8, 140/ 30
made the fool mad	<b>outright</b>	, and brought him blindfolded	8, 301/ 16
was in word and	<b>outward</b>	semblance, he should else	8, 23/ 37
from the peril of	<b>outward</b>	, bodily punishment, their evangelical	8, 30/ 1
must after follow the	<b>outward</b>	breach, and thereupon outward	8, 30/ 19
outward breach, and thereupon	<b>outward</b>	punishment and peril of	8, 30/ 19
taken, with many other	<b>outward</b>	and inward works . . . may	8, 54/ 14
good Christian men the	<b>outward</b>	, sensible signs in all	8, 77/ 4
he took such an	<b>outward</b>	sign rather than such	8, 78/ 30
people what all the	<b>outward</b>	ceremonies signified? Nay; nor	8, 79/ 20
our Lord chose those	<b>outward</b>	signs and fashions that	8, 79/ 29
which God appointed those	<b>outward</b>	signs of water in	8, 81/ 23
might have made the	<b>outward</b>	signs of those sacraments	8, 81/ 25
significations of all the	<b>outward</b>	signs in the sacraments	8, 82/ 8
proper significations of the	<b>outward</b>	token in the sacrament	8, 82/ 26
merit utterly from all	<b>outward</b>	works, and yet seeth	8, 82/ 35
say, he reckoneth the	<b>outward</b>	tokens of the sacrament	8, 94/ 19
of priesthood, by the	<b>outward</b>	sacrament of putting the	8, 99/ 28
be signified that the	<b>outward</b>	washing of the water	8, 99/ 34
but also without any	<b>outward</b>	thing put unto it	8, 102/ 10
will, without any such	<b>outward</b>	thing laid thereunto. But	8, 103/ 16
the sacraments because the	<b>outward</b>	, sensible things thereof work	8, 103/ 33
circumcision"; not that the	<b>outward</b>	circumcision was the whole	8, 276/ 15
proper significations of their	<b>outward</b>	Col 2:12; 1	8, 296/ 9
proper significations of the	<b>outward</b>	tokens, to which significations	8, 297/ 9
which significations the same	<b>outward</b>	tokens had such resemblance	8, 297/ 9
other, special signification every	<b>outward</b>	token hath . . . and preach	8, 297/ 23
to the world and	<b>outward</b>	sight of man unknown	8, 387/ 24
and open by their	<b>outward</b>	works -- how can	8, 441/ 33
saith that by the	<b>outward</b>	deeds the children of	8, 442/ 7
and in his heart	<b>outwardly</b>	, to let the love	8, 71/ 37
far contrary: that the	<b>over-great</b>	regard of his mercy	8, 512/ 6
hap to think himself	<b>over-great</b>	in God's favor . . . and	8, 524/ 9

the leastwise temerarious and	<b>overbold</b>	so certainly to affirm	8, 154/ 3
his justice, lest his	<b>overbold</b>	hope may hap to	8, 425/ 4
the word of God	<b>overcome</b>	him utterly, though he	8, 268/ 33
the feebler and be	<b>overcome</b>	and killed -- doth	8, 413/ 5
finally cast off and	<b>overcome</b>	all those temptations through	8, 452/ 1
death put off and	<b>overcome</b>	. Yea, and when they	8, 541/ 20
great that it can	<b>overcome</b>	them; as witnesseth our	8, 543/ 8
were always heavy and	<b>overladen</b>	with earthly thoughts. For	8, 541/ 2
do interpret his necessity	<b>overlarge</b>	, or defer unto the	8, 74/ 24
examples that it were	<b>overlong</b>	to rehearse them. But	8, 64/ 37
the old: he hath	<b>overlooked</b>	studiously all their books	8, 223/ 18
that every man were	<b>overly</b>	bold upon the sudden	8, 215/ 26
to much more than	<b>overmatch</b>	them, if they would	8, 36/ 3
lie; and therein Tyndale	<b>overmatcheth</b>	him far, for he	8, 138/ 6
Tyndale, ween ye, well	<b>overseen</b>	to mock the sacrament	8, 78/ 28
say that I was	<b>overseen</b>	in so saying . . . and	8, 291/ 14
would make him far	<b>overseen</b>	where he commanded that	8, 387/ 9
reason change "bishop" into "	<b>overseer</b>	," and "deacon" into "server	8, 186/ 22
divers things confess his	<b>oversight</b>	, and clearly acknowledged that	8, 9/ 16
to these folk of	<b>oversight</b>	, weening that their new	8, 35/ 27
but that either of	<b>oversight</b>	or adventure some shall	8, 37/ 7
not dissembling mine own	<b>oversight</b>	. And would God Tyndale	8, 197/ 10
but lay lack and	<b>oversight</b>	in our Savior, that	8, 545/ 30
foul fall, dissembling his	<b>overthrow</b>	as though no man	8, 553/ 1
his own heresies be	<b>overthrown</b>	. For if the keeping	8, 325/ 4
virginity he is quite	<b>overthrown</b>	. . . and hath it plainly	8, 479/ 33
and quite overturned and	<b>overthrown</b>	his triumphant chariot . . . and	8, 559/ 34
in which himself hath	<b>overthrown</b>	his matter . . . and shall	8, 572/ 36
by thy coming in,	<b>overturned</b>	; beware, I say, that	8, 349/ 4
matter perverted, and quite	<b>overturned</b>	and overthrown his triumphant	8, 559/ 34
importunate babbling, and to	<b>overwhelm</b>	the whole world with	8, 26/ 13
thus far forth, Doctor	<b>Ovid</b>	describeth us well and	8, 521/ 22
they speak, "in gregem	<b>ovium</b>	," "gregem gruum," "gregem anserum	8, 171/ 19
his own wondrous works),	<b>owed</b>	to be believed of	8, 262/ 28
for us, when he	<b>owed</b>	naught for himself. In	8, 372/ 29
not answer that she	<b>oweth</b>	thee naught, lest she	8, 372/ 26
to be as an	<b>ox</b>	or an ass without	8, 129/ 24
not he a very	<b>ox</b>	and an ass without	8, 130/ 16
afterward he saith, "At	<b>Oxford</b>	, about the sacrament was	8, 116/ 14
would solve after an	<b>Oxford</b>	fashion, with , , and . More	8, 196/ 9
assoil it "after an	<b>Oxford</b>	fashion, with concedo, consequentiam	8, 196/ 20
once among scholars of	<b>Oxford</b>	that sojourned with her	8, 446/ 15
eaten on a good	<b>pace</b>	, and have thought that	8, 61/ 33
these words, "ecclesiae tuae	<b>pacem</b>	et concordiam," he divers	8, 24/ 8
and all the whole	<b>pack</b>	of the principal fathers	8, 138/ 26
God truss up the	<b>pack</b>	himself and with his	8, 209/ 7
his back with a	<b>packsaddle</b>	: then will I yet	8, 209/ 8
ordained, and break my	<b>pact</b>	and covenant: then will	8, 5/ 8
of the Latin word	<b>paenitentia</b>	, which the Church useth	8, 211/ 34
faith of Christ unto	<b>paganism</b>	and Gentility . . . giving himself	8, 128/ 22

fighteth against him. This	<b>pageant</b>	hath he played also	8, 173/ 21
wherein he playeth his	<b>pageant</b>	between Saint Peter and	8, 554/ 26
because he would be	<b>paid</b>	therefor. But I can	8, 195/ 19
soon worn out and	<b>paid</b>	by penance but that	8, 214/ 3
to pay that he	<b>paid</b>	for us, when he	8, 372/ 28
being sinless himself, painfully	<b>paid</b>	for ours. So is	8, 392/ 10
and pity; by the	<b>pain</b>	and pinching of the	8, 3/ 2
of his own eternal	<b>pain</b>	: so do these heretics	8, 12/ 4
taken and accepted that	<b>pain</b>	for so far as	8, 24/ 26
and forbid, upon great	<b>pain</b>	, the bringing in, reading	8, 27/ 9
and especially by bodily	<b>pain</b>	or death . . . and some	8, 28/ 12
by prison, by bodily	<b>pain</b>	, and death, divers their	8, 28/ 17
and will be some	<b>pain</b>	and labor to me	8, 35/ 10
neither for avoiding of	<b>pain</b>	nor for obtaining of	8, 51/ 2
busily put forth your	<b>pain</b>	to sow debate, dissension	8, 58/ 24
the eating thereof upon	<b>pain</b>	of death, as he	8, 61/ 29
forbiddeth us lechery upon	<b>pain</b>	of damnation -- then	8, 61/ 30
fasting days to their	<b>pain</b>	, having their remedy so	8, 63/ 12
for a kind of	<b>pain</b>	, affliction, and punishment of	8, 64/ 5
putting himself to any	<b>pain</b>	for his own sins	8, 64/ 11
put our bodies to	<b>pain</b>	and affliction, of our	8, 64/ 17
flesh, but also for	<b>pain</b>	to be taken for	8, 64/ 21
release of the more	<b>pain</b>	, with getting greater grace	8, 65/ 11
pardon and release of	<b>pain</b>	, and may well be	8, 65/ 21
king's humble penance and	<b>pain</b>	of fasting and other	8, 66/ 20
forgiveness, and of our	<b>pain</b>	release, by virtue of	8, 66/ 29
by virtue of his	<b>pain</b>	; but this meaneth he	8, 66/ 29
punishment, worthy to suffer	<b>pain</b>	also themselves therefor --	8, 66/ 32
-- and then his	<b>pain</b>	hath given their pain	8, 66/ 33
pain hath given their	<b>pain</b>	the life that maketh	8, 66/ 33
himself so should take	<b>pain</b>	that the sinners themselves	8, 66/ 35
join with prayer the	<b>pain</b>	of fasting, as a	8, 68/ 9
effectual prayer, when the	<b>pain</b>	of all the body	8, 68/ 11
sorrowful and to take	<b>pain</b>	indeed . . . not in their	8, 68/ 30
will say that the	<b>pain</b>	of the fasting was	8, 70/ 30
body, fasting and our	<b>pain</b>	taken therein pleaseth God	8, 71/ 18
rejoiceth not in our	<b>pain</b>	, but pitieth us . . . and	8, 71/ 22
good surgeon he putteth	<b>pain</b>	of tribulation unto the	8, 71/ 24
God rejoiceth in our	<b>pain</b>	as a tyrant, albeit	8, 71/ 27
tyrannous delight in our	<b>pain</b>	than ever had any	8, 71/ 29
putteth the body to	<b>pain</b>	for God's sake . . . and	8, 72/ 1
to put himself to	<b>pain</b>	therefor. And I say	8, 72/ 6
put unto man no	<b>pain</b>	for sin at all	8, 72/ 8
and forgotten, sin and	<b>pain</b>	and all, even by	8, 89/ 35
punishing himself and taking	<b>pain</b>	therefor, either of his	8, 90/ 7
that will take any	<b>pain</b>	for his own sin	8, 90/ 9
that Christ had not	<b>pain</b>	enough. Is not here	8, 90/ 10
but the Passion and	<b>pain</b>	of Christ maketh our	8, 90/ 18
well worthy to take	<b>pain</b>	and penance for their	8, 90/ 20
grant almost that their	<b>pain</b>	in the fire were	8, 101/ 34

and then were the	<b>pain</b>	but as an imprisonment	8, 101/ 35
is in such grief,	<b>pain</b>	, and torment that it	8, 102/ 12
penance nor take no	<b>pain</b>	for any sin at	8, 121/ 31
his own life in	<b>pain</b>	and peril of death	8, 123/ 9
as he will upon	<b>pain</b>	of damnation have them	8, 132/ 11
him to take the	<b>pain</b>	to come and bear	8, 152/ 9
submit themselves to such	<b>pain</b>	and penance as their	8, 208/ 6
any man should take	<b>pain</b>	for his sin. Now	8, 208/ 18
will there be no	<b>pain</b>	put unto us therefor	8, 208/ 23
if Tyndale will no	<b>pain</b>	enjoined but by God's	8, 209/ 5
and for all the	<b>pain</b>	, also, that were in	8, 209/ 23
well of all the	<b>pain</b>	as of the displeasure	8, 209/ 26
leaveth ordinarily some temporal	<b>pain</b>	to be sustained for	8, 209/ 34
the eternality of the	<b>pain</b>	, and full restitution to	8, 210/ 7
there remaineth a temporal	<b>pain</b>	, or by good, holy	8, 210/ 8
to satisfy for that	<b>pain</b>	. . . since it is not	8, 210/ 12
the satisfaction of that	<b>pain</b>	, because it accordeth not	8, 210/ 14
the fear of all	<b>pain</b>	utterly taken away, men	8, 210/ 15
satisfaction of the temporal	<b>pain</b>	that is due for	8, 210/ 29
the eternality of the	<b>pain</b>	forgiven. And that pain	8, 210/ 31
pain forgiven. And that	<b>pain</b>	God hath not ordained	8, 210/ 31
cometh of the word	<b>pain</b>	. . . which both in heart	8, 211/ 36
away -- sin and	<b>pain</b>	eternal and temporal and	8, 212/ 29
there were neither eternal	<b>pain</b>	nor temporal pain appointed	8, 213/ 13
eternal pain nor temporal	<b>pain</b>	appointed for us (that	8, 213/ 14
confession, contrition, and great	<b>pain</b>	taken, too -- to	8, 213/ 17
case that the temporal	<b>pain</b>	due therefor in purgatory	8, 213/ 18
redeeming of his temporal	<b>pain</b>	. But else I say	8, 213/ 30
Baptism, clear from all	<b>pain</b>	due for the sin	8, 213/ 32
us from all the	<b>pain</b>	of sin but that	8, 213/ 36
this place, that the	<b>pain</b>	temporally due to our	8, 214/ 2
content that sin and	<b>pain</b>	and all were as	8, 214/ 9
church of Christ appointing	<b>pain</b>	for the sin (and	8, 214/ 14
the uttermost of his	<b>pain</b>	till the Day of	8, 216/ 17
and more increase his	<b>pain</b>	. But else, I say	8, 216/ 19
the devil doth, endure	<b>pain</b>	for the maintenance of	8, 220/ 25
remembrance, take now the	<b>pain</b>	to read Tyndale's words	8, 226/ 28
them to believe upon	<b>pain</b>	of damnation . . . but if	8, 241/ 39
do or believe under	<b>pain</b>	of loss of my	8, 262/ 11
them in everything, upon	<b>pain</b>	of the loss of	8, 262/ 28
be bound upon the	<b>pain</b>	of loss of our	8, 262/ 30
itself, and bliss or	<b>pain</b>	everlasting to the judged	8, 282/ 27
the eternality of the	<b>pain</b>	. . . yet hath the party	8, 288/ 32
down the ceremonies, upon	<b>pain</b>	of damnation. And here	8, 309/ 7
believed or done upon	<b>pain</b>	of deadly sin. For	8, 334/ 26
more labor and greater	<b>pain</b>	for his Church than	8, 338/ 22
upon them to their	<b>pain</b>	and shame, as when	8, 340/ 22
both of sin and	<b>pain</b>	: if he will give	8, 377/ 15
aggrieve and increase the	<b>pain</b>	of our damnation. And	8, 402/ 14
-- though out of	<b>pain</b>	, yet suspiring and sighing	8, 406/ 19

not down into sensible	<b>pain</b>	and to the feeling	8, 406/ 24
needs be believed upon	<b>pain</b>	of damnation -- ye	8, 407/ 24
and took the more	<b>pain</b>	for the faith because	8, 409/ 24
the debt of their	<b>pain</b>	and satisfaction. For himself	8, 413/ 36
or the degrees of	<b>pain</b>	in hell, after the	8, 423/ 34
of all sin and	<b>pain</b>	-- so that any	8, 425/ 26
either of sin or	<b>pain</b>	, and a damnable error	8, 425/ 29
ordained any punishment or	<b>pain</b>	, either in purgatory after	8, 425/ 30
remission, of sin and	<b>pain</b>	and all, forthwith, as	8, 433/ 30
both from sin and	<b>pain</b>	. . . and no pain shall	8, 447/ 39
and pain . . . and no	<b>pain</b>	shall suffer any time	8, 448/ 1
and all manner of	<b>pain</b>	due to that horrible	8, 449/ 6
which God hath upon	<b>pain</b>	of eternal death precisely	8, 455/ 19
remission of sin and	<b>pain</b>	and all, by our	8, 457/ 22
upon like peril and	<b>pain</b>	, bound to believe all	8, 463/ 19
bound to believe upon	<b>pain</b>	of damnation. This doctrine	8, 473/ 11
remission of sin and	<b>pain</b>	and all, in purgatory	8, 474/ 14
here confessed) bound upon	<b>pain</b>	of damnation to believe	8, 475/ 15
at rest till the	<b>pain</b>	be past, and until	8, 489/ 27
at rest until the	<b>pain</b>	be past, and until	8, 495/ 18
all were forgiven, sin,	<b>pain</b>	, and all, both eternal	8, 495/ 34
some conflict, passion, or	<b>pain</b>	upon his own part	8, 508/ 15
mean, of the bitter	<b>pain</b>	and Passion of his	8, 508/ 22
or after a temporary	<b>pain</b>	endured in purgatory, to	8, 516/ 20
his eternal reprobation unto	<b>pain</b>	; which is as much	8, 518/ 34
only sin, but also	<b>pain</b>	for the first. (As	8, 524/ 28
command her maid upon	<b>pain</b>	of beating go thread	8, 525/ 26
-- both sin and	<b>pain</b>	and all -- so	8, 540/ 14
punished nor suffer any	<b>pain</b>	, neither in this world	8, 540/ 16
temporal death upon the	<b>pain</b>	of eternal death, when	8, 543/ 24
bewailed it, the more	<b>pain</b>	that he took for	8, 551/ 26
him than to suffer	<b>pain</b>	and sorrow for him	8, 556/ 8
book of , as for	<b>pain-taking</b>	, God is no tyrant	8, 71/ 21
fire touching the body	<b>paineth</b>	the soul and all	8, 103/ 36
far other thing that	<b>paineth</b>	them and biteth them	8, 204/ 7
merits of his own	<b>painful</b>	Passion thereunto, hath forthwith	8, 24/ 28
destruction . . . reckoning that their	<b>painful</b>	death doth great worship	8, 25/ 9
to justice, by sore,	<b>painful</b>	death, both for example	8, 28/ 8
half so grievous and	<b>painful</b>	to me as the	8, 35/ 12
acceptable sacrifice upon his	<b>painful</b>	cross: therefore doth Tyndale	8, 108/ 30
lived in poor and	<b>painful</b>	apparel. He lived in	8, 122/ 15
our Lord, for his	<b>painful</b>	Passion, give us all	8, 141/ 4
man for himself, the	<b>painful</b>	twitch of bodily death	8, 213/ 37
but, being sinless himself,	<b>painfully</b>	paid for ours. So	8, 392/ 10
penance-doing, or other satisfactory	<b>pains</b>	or good works either	8, 209/ 36
the Mass and the	<b>pains</b>	of purgatory -- both	8, 373/ 35
out the doctrine of	<b>paint</b>	it with Scripture, writen	8, 45/ 26
how solemnly soever he	<b>paint</b>	it. And if we	8, 389/ 16
pull off their gay,	<b>painted</b>	visors that every man	8, 33/ 14
part of his fresh	<b>painted</b>	book; and so shall	8, 34/ 28

led with a few	<b>painted</b>	holy words -- as	8, 42/ 33
forth all his gay,	<b>painted</b>	process before . . . the glittering	8, 229/ 8
hope that while he	<b>painteth</b>	his prologue with such	8, 48/ 11
looketh ever with a	<b>pair</b>	of narrow eyes, and	8, 126/ 20
plenteous nourishing and spiritual	<b>pampering</b>	of the soul. Also	8, 64/ 29
and among those, Saint	<b>Pamphilus</b>	, the blessed martyr) found	8, 152/ 34
out of the frying	<b>pan</b>	, fair into the fire	8, 312/ 35
breasts. There be secret	<b>pangs</b>	that pinch the very	8, 204/ 8
they shall make poor	<b>paper</b>	walls. But to the	8, 157/ 10
to him in diverse	<b>papers</b>	, so he without order	8, 307/ 3
of us peevisish, popish	<b>papists</b>	, but the lively, lightsome	8, 112/ 28
of these peevisish, popish	<b>papists</b>	shall be damned to	8, 458/ 6
put unto him the	<b>parable</b>	of the rich man	8, 538/ 36
Tyndale in his vengeable	<b>parables</b>	, I can no more	8, 181/ 2
showeth himself in the	<b>parables</b>	both of the field	8, 391/ 32
as he is named,	<b>Paracletus</b>	, that is, a comforter	8, 376/ 7
Tyndale had been in	<b>Paradise</b>	in the stead of	8, 61/ 26
begun by God in	<b>Paradise</b>	, and which when he	8, 85/ 8
father and mother in	<b>Paradise</b>	-- which blessing reason	8, 85/ 25
body and soul in	<b>paradise</b>	, since he may do	8, 284/ 25
blessed and commanded in	<b>Paradise</b>	. . . and which Holy Scripture	8, 305/ 24
in heaven, hell, purgatory,	<b>paradise</b>	, and limbus patrum. And	8, 365/ 8
us this wonderful strange	<b>paradox</b>	, this opinion inopinable, to	8, 490/ 10
the chapters, sometimes the	<b>paragraphs</b>	and reasonings within the	8, 306/ 37
though there fell away,	<b>parcelmeal</b>	, so many that they	8, 478/ 8
it were written in	<b>parchment</b>	with golden letters and	8, 258/ 20
temporal rulers? We see,	<b>pardie</b>	, through all their books	8, 56/ 27
the grace get out,	<b>pardie</b>	, make it of a	8, 86/ 2
lightsome Lutherans. For they,	<b>pardie</b>	, as ye see by	8, 112/ 29
is true. More Nay,	<b>pardie</b>	, this is not always	8, 228/ 23
and all those things,	<b>pardie</b>	, that are promised to	8, 282/ 26
it failed, it failed,	<b>pardie</b>	! Whereof the proof is	8, 557/ 23
shall be no worse,	<b>pardie</b>	, not when they be	8, 567/ 8
suing for remission and	<b>pardon</b>	of his offense for	8, 16/ 25
in utter despair of	<b>pardon</b>	. . . he was well content	8, 17/ 2
King's gracious remission and	<b>pardon</b>	given him before, and	8, 17/ 14
remission and purchase us	<b>pardon</b>	and release of pain	8, 65/ 21
of remission, grace, and	<b>pardon</b>	-- and that it	8, 65/ 35
grace with remission and	<b>pardon</b>	, and also to obtain	8, 67/ 27
sins, and therewith purchased	<b>pardon</b>	-- which Tyndale will	8, 69/ 5
more abundant grace and	<b>pardon</b>	by the Sacrament of	8, 71/ 6
therefor: so, though the	<b>pardon</b>	be able to discharge	8, 288/ 36
party to whom the	<b>pardon</b>	is granted, that though	8, 289/ 1
shall he receive no	<b>pardon</b>	at all. And therefore	8, 289/ 2
be partner of the	<b>pardon</b>	or not . . . though he	8, 289/ 5
his grace, and will	<b>pardon</b>	the death due for	8, 433/ 38
by God's remission and	<b>pardon</b>	it is provided that	8, 449/ 8
else God did not	<b>pardon</b>	him the death upon	8, 449/ 11
had given him a	<b>pardon</b>	. Tyndale will yet haply	8, 449/ 24
he should have his	<b>pardon</b>	after . . . but Luther and	8, 449/ 26

they shall have their	<b>pardon</b>	. But then ask we	8, 449/ 28
repentance he shall have	<b>pardon</b>	-- how knoweth he	8, 449/ 30
such repentance as the	<b>pardon</b>	shall follow? Hereto shall	8, 449/ 33
so get him his	<b>pardon</b>	. Of this opinion be	8, 450/ 3
promise every man a	<b>pardon</b>	beforehand that would so	8, 450/ 6
true, faithful promise of	<b>pardon</b>	to all true repentants	8, 450/ 10
they shall never have	<b>pardon</b>	), yet hath our Lord	8, 450/ 14
and so get their	<b>pardon</b>	. . . have this bridle of	8, 450/ 27
thereby of remission and	<b>pardon</b>	, as they say they	8, 450/ 37
yet after obtain his	<b>pardon</b>	, and thereupon boldly so	8, 451/ 5
deceived but obtained his	<b>pardon</b>	indeed: yet had he	8, 451/ 7
repentance made partner of	<b>pardon</b>	and mercy and restored	8, 456/ 7
I pray thee of	<b>pardon</b>	. And then thou must	8, 457/ 21
Judge their penance, pilgrimages,	<b>pardons</b>	, purgatory, praying to posts	8, 134/ 23
upon the boldness of	<b>pardons</b>	stand out of the	8, 288/ 30
Berquin of late, at	<b>Paris</b>	.) This thing undoubtedly not	8, 340/ 29
and take the whole	<b>parish</b>	for witnesses of their	8, 14/ 25
the parson of our	<b>parish</b>	, that he shall preach	8, 93/ 19
teacheth not all the	<b>parish</b>	what all those ceremonies	8, 111/ 2
a country teacheth his	<b>parish</b>	! Which if he did	8, 114/ 32
neither cathedral church nor	<b>parish</b>	church nor chapel, nor	8, 162/ 13
be said unto the	<b>parish</b>	at the leastwise every	8, 259/ 10
the same reason, every	<b>parish</b>	by itself . . . and then	8, 322/ 32
or the curate his	<b>parishioner</b>	, or the bishop his	8, 127/ 29
preach; likewise as a	<b>parliament</b>	representeth the whole realm	8, 145/ 18
this realm, by the	<b>Parliament</b>	too, that no man	8, 357/ 28
shall speak to the	<b>parson</b>	of our parish, that	8, 93/ 19
the sins of some	<b>part</b>	, to compel the good	8, 2/ 12
ordinances and a great	<b>part</b>	of Christ's new law	8, 5/ 21
teaching, these things were	<b>part</b>	. First, as for Baptism	8, 14/ 13
he learned the great	<b>part</b>	of Tyndale's holy books	8, 15/ 34
yet, among others, that	<b>part</b>	appertaineth to me. For	8, 26/ 28
I said, unto my	<b>part</b>	and duty to follow	8, 27/ 19
clean cutting out the	<b>part</b>	for infection of the	8, 27/ 30
Salvation" -- whereupon great	<b>part</b>	of all his heresies	8, 33/ 28
if God will, every	<b>part</b>	of his fresh painted	8, 34/ 28
I shall for my	<b>part</b>	perform that I have	8, 36/ 19
his time about that	<b>part</b>	of physic that teacheth	8, 37/ 4
any word of that	<b>part</b>	that restoreth it. But	8, 37/ 5
folk to read that	<b>part</b>	of their books. And	8, 37/ 36
no such . . . the most	<b>part</b>	of the people which	8, 62/ 34
their pleasure, but also	<b>part</b>	of their necessary sustenance	8, 64/ 27
plain places in every	<b>part</b>	of Scripture. First, the	8, 65/ 37
him to feel no	<b>part</b>	thereof. And so may	8, 66/ 22
thereby will for his	<b>part</b>	bring it in custom	8, 74/ 27
also, for the more	<b>part</b>	of these things give	8, 78/ 20
like himself against this	<b>part</b>	of the holy Sacrament	8, 88/ 11
and hath lost his	<b>part</b>	in Christ's blood, because	8, 89/ 17
and that upon our	<b>part</b>	is required, in such	8, 100/ 34
For as for my	<b>part</b>	, I would not let	8, 101/ 17

upon the soul as	<b>part</b>	of the whole man	8, 103/ 34
himself with a great	<b>part</b>	of the Passion of	8, 108/ 35
whole . . . or else burn	<b>part</b>	and eat part and	8, 113/ 8
burn part and eat	<b>part</b>	and then kill them	8, 113/ 8
I shall rehearse you	<b>part</b>	anon. And yet we	8, 115/ 14
Church, and the great	<b>part</b>	of such good people	8, 123/ 33
Greeks or any other	<b>part</b>	of true Christendom did	8, 130/ 35
that Tyndale play the	<b>part</b>	of an honest man	8, 131/ 27
us, doth signify that	<b>part</b>	of the Church that	8, 145/ 15
be written in any	<b>part</b>	of Scripture. Then if	8, 149/ 28
Tyndale grant the one	<b>part</b>	-- that is to	8, 150/ 9
also testified for my	<b>part</b>	in this matter more	8, 152/ 6
that proof for our	<b>part</b>	, yet were he too	8, 154/ 10
grace to believe any	<b>part</b>	of the whole book	8, 155/ 23
it. For as for	<b>part</b>	of that book, they	8, 155/ 26
purpose concerning purgatory. And	<b>part</b>	they let not much	8, 155/ 28
is plainly for their	<b>part</b>	. So that as for	8, 156/ 15
writing all or any	<b>part</b>	concerning the sacraments, ceremonies	8, 156/ 16
in Greece and great	<b>part</b>	of Italy, they both	8, 160/ 19
the Church," as the	<b>part</b>	ordained of God to	8, 163/ 23
be the more spiritual	<b>part</b>	thereof -- yet is	8, 163/ 24
know themselves also for	<b>part</b>	of the Church --	8, 164/ 6
humility on their own	<b>part</b>	and reverence toward them	8, 164/ 9
for the more godly	<b>part</b>	of that whole godly	8, 164/ 12
church," nor be no	<b>part</b>	of "the church," because	8, 165/ 23
this is not the	<b>part</b>	of a translator. But	8, 167/ 32
much poetry upon any	<b>part</b>	of Scripture as any	8, 176/ 3
in England upon any	<b>part</b>	of Virgil. And he	8, 176/ 4
but for the more	<b>part</b>	so stark naked, without	8, 176/ 6
manner of the disour's	<b>part</b>	in a play; and	8, 177/ 19
properly playeth he the	<b>part</b>	of Balaam, too, in	8, 180/ 25
Latin . . . it was Tyndale's	<b>part</b>	yet in his English	8, 187/ 33
more islands, and more	<b>part</b>	of the firm land	8, 190/ 10
whereof himself also rehearseth	<b>part</b>	-- which whosoever read	8, 191/ 1
whereof himself rehearseth also	<b>part</b>	, do manifestly reprove Tyndale's	8, 192/ 1
and shaving is no	<b>part</b>	of the priesthood! --	8, 195/ 28
and shaving be no	<b>part</b>	of their priesthood --	8, 196/ 5
and shaving were no	<b>part</b>	of their priesthood . . . then	8, 196/ 15
oiling and shaving be	<b>part</b>	of the priesthood, else	8, 196/ 23
and shaving be no	<b>part</b>	of the priesthood, then	8, 197/ 18
and shaving be no	<b>part</b>	of the priesthood indeed	8, 197/ 20
and shaving be no	<b>part</b>	of the priesthood, the	8, 197/ 24
Now, to that other	<b>part</b>	, that is to wit	8, 198/ 4
confession for a necessary	<b>part</b>	of penance; and every	8, 206/ 35
is), nor against any	<b>part</b>	thereof, neither, that men	8, 210/ 10
only, but also every	<b>part</b>	of the Sacrament of	8, 211/ 18
I could for my	<b>part</b>	be very well content	8, 214/ 9
Christian people, before any	<b>part</b>	of the New Testament	8, 224/ 31
to wit, before any	<b>part</b>	of the Gospel was	8, 226/ 14
and which article in	<b>part</b>	both our English language	8, 229/ 25

untrue . . . or else such	<b>part</b>	as is true proveth	8, 241/ 3
then as though their	<b>part</b>	were proved, they run	8, 253/ 18
at the leastwise some	<b>part</b>	thereof in question, he	8, 255/ 2
fight together, and one	<b>part</b>	cannot agree with another	8, 256/ 6
Scripture to serve for	<b>part</b>	, but not to serve	8, 256/ 36
Testament more than their	<b>part</b>	came to -- as	8, 259/ 30
But as for my	<b>part</b>	, I would give him	8, 260/ 5
taught and left some	<b>part</b>	of his pleasure without	8, 263/ 6
for Holy Scripture any	<b>part</b>	of Holy Scripture that	8, 265/ 15
in that point the	<b>part</b>	and belief of the	8, 266/ 26
many for the false	<b>part</b>	, and each of them	8, 266/ 30
he hath proved his	<b>part</b>	well thereby, and that	8, 267/ 19
texts of the other	<b>part</b>	are falsely wrested, and	8, 267/ 21
both hath defended his	<b>part</b>	better . . . and therefore prayeth	8, 268/ 3
spoken better, and whither	<b>part</b>	is between them better	8, 268/ 13
may perceive the true	<b>part</b>	from the false --	8, 269/ 14
such dispicions the false	<b>part</b>	may seem truest. And	8, 269/ 15
fewer and the false	<b>part</b>	the greater -- he	8, 275/ 11
default upon his own	<b>part</b>	letted God in the	8, 288/ 34
reasons for his own	<b>part</b>	there is so little	8, 290/ 6
leaveth off now his	<b>part</b>	himself, and asketh us	8, 290/ 11
good reason take his	<b>part</b>	for proved . . . and well	8, 290/ 23
great harm that my	<b>part</b>	could take thereby; for	8, 291/ 22
them, and consider every	<b>part</b>	. . . shall soon perceive that	8, 294/ 23
man, almost, in every	<b>part</b>	of Scripture. And this	8, 295/ 15
was indeed. And a	<b>part</b>	of his office was	8, 304/ 33
hath alleged for his	<b>part</b>	in this chapter . . . in	8, 309/ 17
by him for his	<b>part</b>	in this matter besides	8, 309/ 31
upon which the great	<b>part</b>	of all his heresies	8, 309/ 39
say wrong, because their	<b>part</b>	is not written in	8, 313/ 27
with a long babblery,	<b>part</b>	to no purpose and	8, 323/ 31
to no purpose and	<b>part</b>	plain heresy . . . and fareth	8, 323/ 31
unprofitable that wrote us	<b>part</b>	, because they wrote us	8, 324/ 13
himself how hard a	<b>part</b>	he hath to prove	8, 326/ 4
therewith utterly proved his	<b>part</b>	and clearly reproved mine	8, 330/ 31
yet sufficient for our	<b>part</b>	. . . let him and all	8, 332/ 10
so sufficient for their	<b>part</b>	, proving that all is	8, 332/ 12
could for mine own	<b>part</b>	. . . and yet avoid it	8, 332/ 14
the others wrote, good	<b>part</b>	lost; and of that	8, 334/ 32
a place, in every	<b>part</b>	thereof, so dark and	8, 336/ 22
make for his own	<b>part</b>	, to prove that all	8, 347/ 6
take from him his	<b>part</b>	of the Book of	8, 348/ 6
listeth to play his	<b>part</b>	and say nay still	8, 350/ 19
perceiving that the most	<b>part</b>	would make so much	8, 361/ 35
proof of their own	<b>part</b>	they run to the	8, 362/ 26
lay forth for their	<b>part</b>	hard texts and doubtful	8, 363/ 7
proof of his own	<b>part</b>	, or for the disproof	8, 364/ 25
do testify for our	<b>part</b>	: that the things which	8, 373/ 26
his writing there is	<b>part</b>	lost. Ye see also	8, 373/ 32
therein and necessary . . . whereof	<b>part</b>	may be such things	8, 374/ 21

again for their own	<b>part</b>	the Son of God	8, 377/ 34
naught, to maintain his	<b>part</b>	as well as we	8, 378/ 6
cannot prove his own	<b>part</b>	; but will then bid	8, 379/ 26
us prove our own	<b>part</b>	, and will tell us	8, 379/ 27
him that for our	<b>part</b>	, and will say that	8, 379/ 32
cannot prove his own	<b>part</b>	, and therefore will bid	8, 379/ 34
that we prove our	<b>part</b>	-- that is to	8, 380/ 6
for the writing of	<b>part</b>	(for that all is	8, 381/ 7
never tell of any	<b>part</b>	of Scripture whether it	8, 381/ 25
stick to deny some	<b>part</b>	of Holy Scripture for	8, 381/ 30
Third Book. The Second	<b>Part</b>	of the Confutation of	8, 384/ 1
else his manhood not	<b>part</b>	of this church, but	8, 392/ 12
of his description, a	<b>part</b>	of the elect church	8, 392/ 26
repentant sinners be a	<b>part</b>	of the church predestinate	8, 392/ 30
so be they a	<b>part</b>	of this Catholic church	8, 392/ 31
good are the one	<b>part</b>	. Yet leaveth he us	8, 392/ 33
these doubts the more	<b>part</b>	he never moveth; and	8, 393/ 23
of him whether one	<b>part</b>	of repenting must not	8, 395/ 36
taken him . . . is no	<b>part</b>	of this question. For	8, 398/ 3
some lack upon his	<b>part</b>	in the doing, so	8, 401/ 30
false faith is no	<b>part</b>	of the foundation that	8, 403/ 27
Tyndale bringeth for his	<b>part</b>	, and thereto so plainly	8, 404/ 17
the preferment of my	<b>part</b>	construe mine adversary's words	8, 414/ 22
as it is no	<b>part</b>	of me, nor member	8, 417/ 4
body having some dead	<b>part</b>	hanging thereon, wherein were	8, 417/ 15
he saith, is no	<b>part</b>	of the body. But	8, 417/ 16
as for the one	<b>part</b>	, that the true members	8, 419/ 31
it. But letting that	<b>part</b>	pass, let us see	8, 419/ 38
God for their poor	<b>part</b>	toward their own salvation	8, 422/ 7
word unto the worse	<b>part</b>	. . . and of the plainness	8, 424/ 15
and plenteous in every	<b>part</b>	thereof, that there is	8, 424/ 36
exposition ever took his	<b>part</b>	-- and let him	8, 429/ 1
hold of the other	<b>part</b>	of his heresies --	8, 431/ 3
we fail on our	<b>part</b>	to go forward with	8, 433/ 39
of his epistle, one	<b>part</b>	compared with another, doth	8, 434/ 24
might speak for his	<b>part</b>	; for in good faith	8, 436/ 21
I purposely leave his	<b>part</b>	any more faintly defended	8, 436/ 22
riddle . . . in the first	<b>part</b>	whereof he hath already	8, 443/ 27
us, in the other	<b>part</b>	of his riddle, that	8, 443/ 31
he proved the first	<b>part</b>	by the words of	8, 443/ 33
prove us the second	<b>part</b>	by the words of	8, 443/ 35
do but the fifteenth	<b>part</b>	of some such one	8, 458/ 7
it, play the devil's	<b>part</b>	, and think that though	8, 470/ 2
Church for the fewer	<b>part</b>	. For God shall, for	8, 478/ 9
cared not for God's	<b>part</b>	were fain to wake	8, 482/ 32
care for their own	<b>part</b>	. And then they fell	8, 482/ 33
naught. And the other	<b>part</b>	of his tale, which	8, 488/ 22
endeavor of the man's	<b>part</b>	in willingly conforming himself	8, 502/ 17
will had no more	<b>part</b>	toward the attaining of	8, 502/ 26
willing demeanor on their	<b>part</b>	(in the doing whereof	8, 505/ 22

should take thereof no	<b>part</b>	unto their own praise	8, 506/ 11
and merit on our	<b>part</b>	, standeth in the respect	8, 507/ 37
pain upon his own	<b>part</b>	, though not sufficient and	8, 508/ 16
man's will hath no	<b>part</b>	in belief and faith	8, 510/ 16
side he seeth least	<b>part</b>	of his wit and	8, 510/ 27
that hath a false	<b>part</b>	to defend never wotteth	8, 517/ 7
slack holding on God's	<b>part</b>	is the thing, of	8, 526/ 27
proved as is any	<b>part</b>	of all his heresies	8, 533/ 6
it by the hundredth	<b>part</b>	. So that the wonderful	8, 541/ 7
he thus doing his	<b>part</b>	, God would, I say	8, 546/ 19
not fail on his	<b>part</b>	again, but would effectually	8, 546/ 20
-- were on his	<b>part</b>	too shameful and foolish	8, 551/ 3
lose it." The most	<b>part</b>	, I suppose, that of	8, 556/ 19
that in the fourth	<b>part</b>	, which we called D	8, 557/ 9
end of his own	<b>part</b>	. . . it is necessary that	8, 560/ 10
seen in my first	<b>part</b>	of this work, neither	8, 561/ 11
reproved in mine first	<b>part</b>	of this work) --	8, 561/ 14
hath he done his	<b>part</b>	in neither nother . . . but	8, 561/ 15
his purpose on his	<b>part</b>	unproved and the contrary	8, 563/ 2
be, though the better	<b>part</b>	, yet a part and	8, 571/ 17
better part, yet a	<b>part</b>	and but a part	8, 571/ 17
part and but a	<b>part</b>	, and peradventure the less	8, 571/ 17
and peradventure the less	<b>part</b>	. . . and Tyndale's elects, either	8, 571/ 18
Tyndale's elects, either no	<b>part</b>	or but a part	8, 571/ 18
part or but a	<b>part</b>	, and the very worst	8, 571/ 19
and the very worst	<b>part</b>	: yet that the only	8, 571/ 19
here, for his own	<b>part</b>	, nothing proved us that	8, 572/ 26
leaveth off his own	<b>part</b>	now and turneth him	8, 572/ 34
leave him, for his	<b>part</b>	, a while in the	8, 572/ 35
and have been made	<b>partakers</b>	of the Holy Ghost	8, 377/ 31
and have been made	<b>partakers</b>	of the Holy Ghost	8, 431/ 7
celestial gift, and been "	<b>partakers</b>	of the Holy Ghost	8, 431/ 19
grace deserve to be	<b>partakers</b>	of the merits of	8, 519/ 24
that sometimes the people	<b>parted</b>	them from pointing their	8, 126/ 9
acceptation of persons or	<b>partial</b>	favor, indifferently . . . till he	8, 522/ 31
people that are made	<b>participant</b>	of that holy bread	8, 81/ 13
shall not need no	<b>particular</b>	miracles upon every article	8, 252/ 28
Catholic Church, or every	<b>particular</b>	province . . . and if so	8, 322/ 31
is true of every	<b>particular</b>	church, and the governors	8, 345/ 1
whole Church, whereof every	<b>particular</b>	church is but a	8, 345/ 5
he prove not every	<b>particular</b>	point of his doctrine	8, 475/ 36
is to wit, the	<b>particular</b>	churches of every Christian	8, 561/ 6
hath been many, some	<b>particularly</b>	against the Blessed Sacrament	8, 142/ 20
them all . . . he cometh	<b>particularly</b>	to Saint Peter, and	8, 550/ 9
himself . . . maketh all the	<b>parties</b>	speak as himself liketh	8, 7/ 29
elects have always been	<b>parties</b>	of this known Christian	8, 107/ 6
the mist of both	<b>parties</b>	. . . so that Tyndale take	8, 133/ 33
time as both the	<b>parties</b>	were, I ween, somewhat	8, 164/ 20
either university, and other	<b>parties</b>	of the realm specially	8, 178/ 1
occasions to contain the	<b>parties</b>	in faithful matrimony, they	8, 439/ 6

is to say, sundry	<b>parties</b>	and divisions, and breaketh	8, 481/ 16
manslaughter they have caused,	<b>partly</b>	the stories witness, partly	8, 28/ 35
partly the stories witness,	<b>partly</b>	men have presently seen	8, 28/ 35
of Holy Scripture, and	<b>partly</b>	for the excellence of	8, 98/ 34
that will I prove	<b>partly</b>	by Tyndale's own words	8, 185/ 15
no, therefore it is	<b>partly</b>	false, partly foolish that	8, 217/ 5
it is partly false,	<b>partly</b>	foolish that Tyndale saith	8, 217/ 5
the word of God	<b>partly</b>	written and partly unwritten	8, 222/ 32
God partly written and	<b>partly</b>	unwritten . . . and that those	8, 222/ 33
apostles preached and taught,	<b>partly</b>	by writing, partly by	8, 245/ 14
taught, partly by writing,	<b>partly</b>	by word without writing	8, 245/ 14
they wrote not --	<b>partly</b>	for the cause aforesaid	8, 293/ 28
for the cause aforesaid,	<b>partly</b>	for that it needed	8, 293/ 28
be kept and observed	<b>partly</b>	forever, partly for a	8, 343/ 33
and observed partly forever,	<b>partly</b>	for a time, rather	8, 343/ 33
as the things that	<b>partly</b>	were delivered to the	8, 350/ 26
by the apostles, and	<b>partly</b>	taught unto the Church	8, 350/ 27
both, now ye may	<b>partly</b>	see . . . and yet farther	8, 355/ 10
things to be kept,	<b>partly</b>	by writing and partly	8, 368/ 25
partly by writing and	<b>partly</b>	by their institutions unwritten	8, 368/ 25
and plain, which I	<b>partly</b>	have, partly shall, allege	8, 388/ 3
which I partly have,	<b>partly</b>	shall, allege and bring	8, 388/ 3
well-beloved readers, nothing letted,	<b>partly</b>	to repeat again his	8, 405/ 21
his other chapter before,	<b>partly</b>	to anticipate his words	8, 405/ 22
intent that, albeit I	<b>partly</b>	have and partly shall	8, 405/ 25
I partly have and	<b>partly</b>	shall touch them in	8, 405/ 25
often told you, Tyndale,	<b>partly</b>	for the uncertainty of	8, 448/ 10
and settle himself; and	<b>partly</b>	because he perceived in	8, 448/ 13
as I think, no	<b>partner</b>	in the sin. I	8, 216/ 21
sure whether he be	<b>partner</b>	of the pardon or	8, 289/ 5
by sorrowful repentance made	<b>partner</b>	of pardon and mercy	8, 456/ 7
and have been made	<b>partners</b>	of the Holy Ghost	8, 212/ 36
would put away two	<b>parts</b>	thereof, that is to	8, 42/ 6
he saith of the	<b>parts</b>	. Of Confession Tyndale Shrift	8, 88/ 4
the sacrament putteth two	<b>parts</b>	away, and almost the	8, 106/ 21
faith. Now, in that	<b>parts</b>	which they grant for	8, 155/ 31
they declare the diverse	<b>parts</b>	of the Church, and	8, 164/ 16
Bohemia is, and some	<b>parts</b>	of Germany), but that	8, 219/ 6
of Penance, and the	<b>parts</b>	thereof -- every man	8, 295/ 15
Mass and in other	<b>parts</b>	of divine service . . . were	8, 323/ 36
new prophets in sundry	<b>parts</b>	of his Catholic Church	8, 338/ 26
such things be therefore	<b>parts</b>	of the plants which	8, 359/ 14
and that of all	<b>parts</b>	of the heaven, we	8, 367/ 38
a little examine the	<b>parts</b>	of his definition and	8, 391/ 2
and pulleth into sundry	<b>parts</b>	because he would by	8, 405/ 28
consider and examine the	<b>parts</b>	. These are, therefore, his	8, 418/ 29
world wax in some	<b>parts</b>	of Almaine so surely	8, 448/ 19
in rebellion in sundry	<b>parts</b>	of Almaine . . . so he	8, 483/ 14
fall in by those	<b>parts</b>	that are beneath the	8, 521/ 8
state . . . into five equal	<b>parts</b>	, if it please him	8, 556/ 35

named A, B, C	<b>parts</b>	of the whole time	8, 557/ 8
E were all the	<b>parts</b>	-- let us put	8, 557/ 8
now in the latter	<b>parts</b>	of his time --	8, 557/ 15
B, C, the three	<b>parts</b>	of his whole time	8, 557/ 17
only such as are	<b>parts</b>	of the Catholic Church	8, 561/ 9
he maketh the other	<b>party</b>	sometimes speak, for his	8, 7/ 36
temporal, and of either	<b>party</b>	right worshipful . . . so that	8, 21/ 14
' . . . and the one	<b>party</b>	to smite and kill	8, 58/ 28
against you, and your	<b>party</b>	go to wrack, then	8, 58/ 37
cry to the contrary	<b>party</b>	to kill them down	8, 59/ 3
would help the other	<b>party</b>	to all the mischief	8, 59/ 7
with his own "spiritual"	<b>party</b>	, and hath, as ye	8, 120/ 16
he to the other	<b>party</b>	, that is, to all	8, 120/ 21
God's grace upon the	<b>party</b>	so blessed with the	8, 127/ 27
the pleasure of either	<b>party</b>	. And them will we	8, 134/ 9
pain . . . yet hath the	<b>party</b>	, for all that, cause	8, 288/ 32
such default in the	<b>party</b>	to whom the pardon	8, 289/ 1
whether he think any	<b>party</b>	of Christian people bound	8, 375/ 24
world done by the	<b>party</b>	for many great, mortal	8, 516/ 19
the sin past, the	<b>party</b>	shall never after be	8, 540/ 15
hallowing of chalices, vestments,	<b>paschal</b>	taper, and holy water	8, 366/ 3
sunt, obsecro ego consenior,	<b>pascite</b>	qui in vobis est	8, 183/ 12
vobis, obsecro ego consenior,	<b>pascite</b>	qui in vobis est	8, 185/ 9
idolatries . . . far exceed and	<b>pass</b>	, and incomparably more offend	8, 4/ 30
would have brought to	<b>pass</b>	, will not be, in	8, 18/ 24
untruth at length to	<b>pass</b>	unpunished . . . but of his	8, 22/ 8
in such wise to	<b>pass</b>	that he could nothing	8, 22/ 21
thereof." Now let I	<b>pass</b>	much railing that he	8, 31/ 21
never be brought to	<b>pass</b>	that poison will be	8, 37/ 6
not be brought to	<b>pass</b>	that he counseled, and	8, 37/ 29
nor let it so	<b>pass</b>	unlooked over by better	8, 38/ 33
spiritual man. I let	<b>pass</b>	here that after this	8, 57/ 16
much worse; and I	<b>pass</b>	over also that as	8, 57/ 17
is come prosperously to	<b>pass</b>	. "Ye may here clearly	8, 67/ 7
I cannot let it	<b>pass</b>	. Saint Gregory Nazianzen, the	8, 128/ 16
so might I now	<b>pass</b>	over six or seven	8, 144/ 5
all such high process	<b>pass</b>	-- of ripe sins	8, 180/ 35
to come so to	<b>pass</b>	without any providence of	8, 190/ 1
spoken. But now let	<b>pass</b>	, for this once, holy	8, 208/ 30
that ours as far	<b>pass</b>	all theirs, if they	8, 252/ 7
what he readeth, and	<b>pass</b>	it not over suddenly	8, 254/ 13
Church in miracles far	<b>pass</b>	him . . . for anger whereof	8, 270/ 18
Tyndale with his folly	<b>pass</b>	, the truth is that	8, 299/ 20
their brethren." Here I	<b>pass</b>	by his heresies that	8, 324/ 28
of circumcision. I let	<b>pass</b>	also his heresy concerning	8, 324/ 34
oftentimes declared. I let	<b>pass</b>	also . . . that by those	8, 325/ 1
now letting these points	<b>pass</b>	, as I say --	8, 325/ 20
also defy? I let	<b>pass</b>	all the ceremonies taught	8, 328/ 31
and good works, they	<b>pass</b>	over the plain texts	8, 362/ 24
or willingly to let	<b>pass</b>	and dissemble any sense	8, 412/ 1

But letting that part	<b>pass</b>	, let us see how	8, 419/ 38
But letting such disputations	<b>pass</b>	, this will I say	8, 421/ 23
peradventure say that I	<b>pass</b>	over and dissemble the	8, 435/ 17
the devil. For letting	<b>pass</b>	over Judas, that from	8, 437/ 17
their "horrible deeds" to	<b>pass</b>	, and in which they	8, 447/ 2
cannot bring it to	<b>pass</b>	at once. And yet	8, 469/ 22
lo, to what pleasant	<b>pass</b>	, first his royal riddles	8, 484/ 27
pray him to let	<b>pass</b>	over for this once	8, 491/ 8
bring any good to	<b>pass</b>	, since he by the	8, 527/ 11
dispicions of this point	<b>pass</b>	, as against which Saint	8, 531/ 32
plain . . . I will now	<b>pass</b>	it over and see	8, 532/ 10
sleep. But let this	<b>pass</b>	this once, as for	8, 535/ 35
pleasure let all that	<b>pass</b>	for this time, and	8, 555/ 25
other significations I let	<b>pass</b>	, as things not properly	8, 561/ 3
I say, the remnant	<b>pass</b>	(as now not pertinent	8, 561/ 13
for their sins before	<b>passed</b>	as for divers other	8, 70/ 33
pleasure of the newelty	<b>passed</b>	, and they set somewhat	8, 125/ 35
that his own miracles	<b>passed</b>	all that had been	8, 251/ 37
the miracles of Moses	<b>passed</b>	the witchcraft of the	8, 252/ 8
that our master Christ	<b>passed</b>	in pride the proud	8, 268/ 26
one reason of his	<b>passed</b>	me unawares . . . which if	8, 335/ 17
after for the sin	<b>passed</b>	before, neither in purgatory	8, 448/ 1
that, after the rage	<b>passed</b>	, he so sore should	8, 456/ 4
come after the rage	<b>passed</b>	, as himself saith that	8, 467/ 36
besides, that are already	<b>passed</b>	this fifteen hundred years	8, 480/ 3
as Tyndale saith) over	<b>passed</b>	, and that they have	8, 521/ 9
upon David's back, that	<b>passed</b>	his strength to bear	8, 528/ 26
though now his scholar	<b>passeth</b>	him. While that friar	8, 90/ 36
snow go into far	<b>passing</b>	heat." And yet I	8, 487/ 31
of his own painful	<b>Passion</b>	thereunto, hath forthwith from	8, 24/ 28
the work of his	<b>Passion</b>	. In this point they	8, 52/ 16
the merits of Christ's	<b>Passion</b>	-- when we tell	8, 53/ 19
to heavenward without Christ's	<b>Passion</b>	. . . but that with help	8, 65/ 19
and merits of Christ's	<b>Passion</b>	, our good works well	8, 65/ 19
the profit of Christ's	<b>Passion</b>	by their faith that	8, 71/ 3
salvation, and suffered his	<b>Passion</b>	and died for our	8, 76/ 28
the merits of Christ's	<b>Passion</b>	and by his holy	8, 77/ 2
merits of Christ's holy	<b>Passion</b>	. And this is the	8, 77/ 33
the merits of Christ's	<b>Passion</b>	; and so have given	8, 82/ 19
least sin, but the	<b>Passion</b>	and pain of Christ	8, 90/ 17
the merits of Christ's	<b>Passion</b>	, as he hath promised	8, 100/ 33
that he regardeth Christ's	<b>Passion</b>	and our own faith	8, 104/ 9
great part of the	<b>Passion</b>	of Christ, and playeth	8, 108/ 35
when he suffered his	<b>Passion</b>	for our redemption --	8, 110/ 26
Lord, for his painful	<b>Passion</b>	, give us all grace	8, 141/ 4
is redeemed by Christ's	<b>Passion</b>	, and that he hath	8, 147/ 24
can speak of Christ's	<b>Passion</b>	and speak nothing of	8, 148/ 7
book of his bitter	<b>Passion</b>	. Though we reverence these	8, 149/ 3
ordinary pleasure that his	<b>Passion</b>	shall serve every man	8, 210/ 13
only merits of Christ's	<b>Passion</b>	. . . but if men's works	8, 210/ 32

so fully apply the	<b>Passion</b>	of Christ for our	8, 213/ 35
the memorial of Christ's	<b>Passion</b>	, and unity of him	8, 278/ 34
he might by his	<b>Passion</b>	have wrought our redemption	8, 287/ 19
them cometh of Christ's	<b>Passion</b>	; for this they believe	8, 299/ 36
hear till after his	<b>Passion</b>	, that the Holy Ghost	8, 312/ 29
make gauds of God's	<b>Passion</b>	, or make him honored	8, 321/ 27
for example, that the	<b>Passion</b>	of Christ, and his	8, 370/ 30
of Christ's death and	<b>Passion</b>	, and that every man	8, 394/ 16
be saved in Christ's	<b>Passion</b>	, if some such repenting	8, 399/ 24
be saved by his	<b>Passion</b>	, as Tyndale plainly lieth	8, 399/ 25
so, saving for the	<b>Passion</b>	of his own Son	8, 400/ 10
there confessed of Christ's	<b>Passion</b>	, descension into hell, resurrection	8, 406/ 35
not aware of Christ's	<b>Passion</b>	when he made that	8, 408/ 27
is it that the	<b>Passion</b>	of Christ and offering	8, 408/ 34
in God by the	<b>Passion</b>	of Christ, without any	8, 447/ 21
Christ and by Christ's	<b>Passion</b>	. . . is a promise. And	8, 464/ 28
should be by his	<b>Passion</b>	. That thing Saint Peter	8, 465/ 17
in remembrance of his	<b>Passion</b>	, and did in so	8, 466/ 6
memory of his bitter	<b>Passion</b>	that he suffered for	8, 466/ 9
own flesh that suffered	<b>passion</b>	, and his own blood	8, 466/ 10
was shed in his	<b>Passion</b>	, to abide perpetually with	8, 466/ 11
some merit, some conflict,	<b>passion</b>	, or pain upon his	8, 508/ 15
the bitter pain and	<b>Passion</b>	of his alone only-begotten	8, 508/ 22
the merits of Christ's	<b>Passion</b>	for the remnant, which	8, 516/ 21
the merits of Christ's	<b>Passion</b>	, and so, to be	8, 519/ 25
of Christ at his	<b>Passion</b>	were astonied and amazed	8, 540/ 32
terrible sight of his	<b>Passion</b>	, and of his most	8, 541/ 8
upon him toward his	<b>Passion</b>	as Tyndale in his	8, 548/ 21
a memorial of his	<b>Passion</b>	in a cup of	8, 572/ 6
of Saint Paul, "The	<b>passions</b>	of this world be	8, 53/ 9
sight, they feel their	<b>passions</b>	appeased . . . as did King	8, 160/ 11
Saint Paul saith, the	<b>passions</b>	of this world "be	8, 401/ 20
Paul saith, all the	<b>passions</b>	and sufferances of this	8, 508/ 18
this fifteen hundred years	<b>past</b>	. and discretion to judge	8, 43/ 12
the old holy interpreters	<b>past</b>	, and especially to the	8, 61/ 8
faith that it is	<b>past</b>	and already done; and	8, 71/ 4
of the evil life	<b>past</b>	, with faith and belief	8, 100/ 35
his promise is once	<b>past</b>	him somewhat, as they	8, 105/ 21
the examples that are	<b>past</b>	, in the Old Testament	8, 133/ 29
hundred years now last	<b>past</b>	(because they preached, as	8, 151/ 25
this forty years last	<b>past</b>	than was new-found, as	8, 190/ 12
the sins that be	<b>past</b>	, and whereof he is	8, 209/ 10
for the evil act	<b>past</b>	-- and that to	8, 209/ 34
every woman that is	<b>past</b>	this world), saving that	8, 271/ 12
eight hundred years last	<b>past</b>	. . . which true sense Tyndale	8, 279/ 3
this seven years last	<b>past</b>	. The lack whereof I	8, 319/ 38
of fifteen hundred years	<b>past</b>	. . . and bear men in	8, 337/ 13
eight hundred years last	<b>past</b>	, in which they say	8, 367/ 2
eight hundred years last	<b>past</b>	, ever said that religious	8, 367/ 7
eight hundred years last	<b>past</b>	unto Luther's days, nor	8, 387/ 1

any sin that is	<b>past</b>	. Now is this teaching	8, 409/ 18
that the resurrection is	<b>past</b>	already; and they have	8, 430/ 20
the rage is once	<b>past</b>	, then rise up like	8, 447/ 36
after the rage once	<b>past</b>	, they repent always, and	8, 451/ 24
all the rage is	<b>past</b>	that now harrieth me	8, 457/ 16
when the rage is	<b>past</b>	he shall repent. For	8, 467/ 36
the great rage is	<b>past</b>	, too . . . yet is there	8, 468/ 4
the first brunt is	<b>past</b>	, and his mind more	8, 489/ 19
till the pain be	<b>past</b>	, and until he have	8, 489/ 27
until the pain be	<b>past</b>	, and until he have	8, 495/ 18
only of the sin	<b>past</b>	, but a license, almost	8, 495/ 37
when the rage is	<b>past</b>	, then men hearken . . . but	8, 517/ 10
lovers, after their rages	<b>past</b>	and their lusts played	8, 521/ 25
that for the sin	<b>past</b>	, the party shall never	8, 540/ 15
and wondering had been	<b>past</b>	, if they had not	8, 547/ 24
amazed" and "astonied" and	<b>past</b>	all remembrance -- therefore	8, 558/ 20
till the rage be	<b>past</b>	. . . and till, as Tyndale	8, 570/ 1
serve him for a	<b>pastime</b>	if he sat sadly	8, 554/ 27
my Dialogue yet another	<b>patch</b>	wherein I perceive he	8, 330/ 29
will never be well	<b>patched</b>	with his "feeling" faith	8, 395/ 31
and rehearsing him by	<b>patches</b>	and pieces, ye shall	8, 418/ 26
allto frushed, plastereth and	<b>patcheth</b>	up, and maketh much	8, 214/ 6
order and at adventure	<b>patcheth</b>	in his pieces nothing	8, 307/ 4
of Christ upon the	<b>paten</b>	of the chalice, with	8, 23/ 35
held yet upon the	<b>paten</b>	in the priest's hands	8, 24/ 6
thereupon and his letters	<b>patent</b>	under his great seal	8, 284/ 21
but to say a	<b>Pater</b>	Noster to a post	8, 148/ 29
that men say their	<b>Pater</b>	Noster to the "post	8, 148/ 35
it and say a	<b>Pater</b>	Noster at it --	8, 149/ 6
say we not the	<b>Pater</b>	Noster to it, but	8, 149/ 6
showed, the very strait	<b>path</b>	that leadeth folk to	8, 141/ 3
the book of the	<b>Pathway</b>	to Scripture; and for	8, 10/ 10
with all love and	<b>patience</b>	draweth him to good	8, 56/ 14
and this manner of	<b>patience</b>	toward the pope and	8, 56/ 25
with all love and	<b>patience</b>	, ' and so forth	8, 58/ 5
love, sometimes mercy, sometimes	<b>patience</b>	. And what is all	8, 198/ 25
signified neither mercy nor	<b>patience</b>	, but love . . . and then	8, 199/ 1
again, for all the	<b>patience</b>	that he found in	8, 469/ 19
is benign and merciful,	<b>patient</b>	, and plenteous of mercy	8, 214/ 23
to thee through her	<b>patient</b>	sufferance, that she might	8, 372/ 32
and they be not	<b>patient</b>	in tribulations; and when	8, 490/ 22
Christian man must be	<b>patient</b>	, and suffer long to	8, 516/ 34
the saints must be	<b>patient</b>	and abide God's harvest	8, 528/ 32
enjoying, and . . . to take	<b>patiently</b>	all that God layeth	8, 208/ 28
all the prophets and	<b>patriarchs</b>	of the same, as	8, 223/ 7
thy servant Monica, with	<b>Patricius</b>	, sometime her husband, by	8, 372/ 36
other holy doctors "persona	<b>Patris</b>	," "persona Filii," "persona Spiritus	8, 201/ 9
purgatory, paradise, and limbus	<b>patrum</b>	. And it will, whoso	8, 365/ 9
place as was limbus	<b>patrum</b>	-- though out of	8, 406/ 19
dumb absolutions; their dumb	<b>pattering</b>	and hallooing; their dumb	8, 134/ 24

false understanding of Saint	<b>Paul</b>	. . . making them, among many	8, 6/ 9
heresies, believe that Saint	<b>Paul</b>	were in the mind	8, 6/ 10
the mind of Saint	<b>Paul</b>	. . . whereas Saint Paul saith	8, 6/ 14
Saint Paul . . . whereas Saint	<b>Paul</b>	saith himself that they	8, 6/ 14
intent that, as Saint	<b>Paul</b>	saith, they might "glory	8, 12/ 16
again, some good, holy	<b>Paul</b>	shaketh the poisoned adder	8, 36/ 12
of the blessed apostle	<b>Paul</b>	against fornication, where he	8, 37/ 26
were written from Saint	<b>Paul</b>	himself. But would God	8, 40/ 16
whom the blessed apostle	<b>Paul</b>	writeth (unto the Romans	8, 42/ 13
the blessed apostle Saint	<b>Paul</b>	. These truths had the	8, 44/ 14
Tyndale taketh here Saint	<b>Paul</b>	atwas lawful for a	8, 45/ 16
his pleasure. For Saint	<b>Paul</b>	speaketh nun! If Tyndale	8, 45/ 17
very false. Tyndale Saint.	<b>Paul</b>	in that place v	8, 45/ 33
same is it that	<b>Paul</b>	saith in speaketh not	8, 45/ 33
folk of whom Saint	<b>Paul</b>	speaketh in that place	8, 46/ 13
things. And whereas Saint	<b>Paul</b>	, in the place alleged	8, 47/ 8
and predestinates, whereof Saint	<b>Paul</b>	crieth himself, "O altitudo	8, 49/ 3
the words of Saint	<b>Paul</b>	, "The passions of this	8, 53/ 8
holy and blessed apostle	<b>Paul</b>	with many others more	8, 69/ 19
doth the holy apostle	<b>Paul</b>	where he likeneth the	8, 81/ 4
the epistles of Saint	<b>Paul</b>	. . . by which places it	8, 84/ 11
the hands of Saint	<b>Paul</b>	laid upon Timothy in	8, 84/ 15
-- for which Saint	<b>Paul</b>	saith that it is	8, 85/ 12
kitling. And whereas Saint	<b>Paul</b>	for those holy significations	8, 85/ 35
that matrimony, whereas Saint	<b>Paul</b>	saith it is a	8, 86/ 12
-- he answereth Saint	<b>Paul</b>	well and pertly and	8, 86/ 14
and saith that Saint	<b>Paul</b>	said it peradventure of	8, 86/ 14
men would believe Saint	<b>Paul</b>	better than him, and	8, 86/ 17
the words of Saint	<b>Paul</b>	written unto Timothy in	8, 91/ 26
a mock at Saint	<b>Paul</b>	as Tyndale doth! Now	8, 91/ 28
the words of Saint	<b>Paul</b>	in the fifth chapter	8, 94/ 26
the words of Saint	<b>Paul</b>	to the Ephesians, "Christ	8, 96/ 9
But Tyndale, because Saint	<b>Paul</b>	saith there "in the	8, 96/ 16
themselves . . . as saith Saint	<b>Paul</b>	: "Omnia in figura contingebant	8, 99/ 3
when they read Saint	<b>Paul</b>	writing to Timothy, "Neglect	8, 99/ 19
for our sins. And	<b>Paul</b>	commandeth thereby to show	8, 116/ 30
be commanded by Saint	<b>Paul</b>	"thereby to preach the	8, 117/ 9
the counsel of Saint	<b>Paul</b>	. . . while one would bid	8, 126/ 5
lack charity (as Saint	<b>Paul</b>	saith, and Saint James	8, 137/ 12
many places of Saint	<b>Paul</b>	. Finally, yet, he remembereth	8, 145/ 1
am sure when Saint	<b>Paul</b>	spoke of "the church	8, 146/ 36
was Christ's old apostle	<b>Paul</b>	. For he letted not	8, 149/ 35
not God answer Saint	<b>Paul</b>	, when he thrice prayed	8, 159/ 18
of necessity. And Saint	<b>Paul</b>	in his epistle to	8, 160/ 28
the matter that Saint	<b>Paul</b>	spoke. For many that	8, 161/ 5
well appeareth by Saint	<b>Paul</b>	in his first epistle	8, 162/ 6
gathered a company against	<b>Paul</b>	for preaching against images	8, 168/ 7
in Ephesus against Saint	<b>Paul</b>	. For that was such	8, 170/ 38
gathered a company against	<b>Paul</b>	for preaching against images	8, 171/ 37
Now -- whereas Saint	<b>Paul</b>	preached there against idols	8, 172/ 4

fifth chapter of Saint	<b>Paul</b>	to the Corinthians, where	8, 172/ 8
the Corinthians, where Saint	<b>Paul</b>	saith, "I have written	8, 172/ 8
well enough that Saint	<b>Paul</b>	spoke not of images	8, 172/ 16
epistle -- where Saint	<b>Paul</b>	, speaking of the meat	8, 172/ 19
only text of Saint	<b>Paul</b>	is enough to answer	8, 172/ 26
God's sake. For Saint	<b>Paul</b>	here showeth that the	8, 172/ 29
one place of Saint	<b>Paul</b>	so plainly reproveth all	8, 173/ 7
this place of Saint	<b>Paul</b>	also, and hath in	8, 173/ 12
reader ween that Saint	<b>Paul</b>	speak all this against	8, 173/ 14
also, shamefully falsifying Saint	<b>Paul</b>	, in the second chapter	8, 173/ 22
the Romans . . . where Saint	<b>Paul</b>	saith to the Jews	8, 173/ 22
truth, lo! Did Saint	<b>Paul</b>	say so? Did Saint	8, 173/ 32
say so? Did Saint	<b>Paul</b>	mean so? Did the	8, 173/ 32
Tyndale saith that Saint	<b>Paul</b>	chose him because he	8, 189/ 23
have went that Saint	<b>Paul</b>	had made a young	8, 189/ 26
two epistles of Saint	<b>Paul</b>	written to Timothy, whereof	8, 190/ 36
goeth about. For Saint	<b>Paul</b>	there teacheth Timothy to	8, 191/ 7
about wrangling wives. Saint	<b>Paul</b>	also teacheth Timothy that	8, 191/ 14
fruit Tyndale readeth Saint	<b>Paul</b>	. Now would I that	8, 191/ 23
These words of Saint	<b>Paul</b>	to Timothy in those	8, 191/ 34
son," or as Saint	<b>Paul</b>	used to stretch out	8, 192/ 16
construction he maketh! Saint	<b>Paul</b>	saith plainly that Timothy	8, 192/ 21
have the properties which	<b>Paul</b>	requireth to be in	8, 196/ 4
the properties that Saint	<b>Paul</b>	requireth to be in	8, 196/ 17
twice declared by Saint	<b>Paul</b>	in his epistles to	8, 197/ 31
the words of Saint	<b>Paul</b>	in the sixth chapter	8, 212/ 32
far unlike . . . where Saint	<b>Paul</b>	saith in this wise	8, 212/ 34
showeth this blessed apostle	<b>Paul</b>	that the deadly sin	8, 213/ 5
the authority of Saint	<b>Paul</b>	in this place --	8, 213/ 30
it is, as Saint	<b>Paul</b>	saith, a thing very	8, 214/ 4
Gospel before the Church.	<b>Paul</b>	also (Romans 10) saith	8, 224/ 12
Saint Peter nor Saint	<b>Paul</b>	in anything that they	8, 247/ 27
the words of Saint	<b>Paul</b>	. . . and Tyndale laugheth his	8, 253/ 26
he saith that Saint	<b>Paul</b>	meant not in such	8, 253/ 30
the authority of Saint	<b>Paul</b>	. For, being asked where	8, 260/ 35
the words of Saint	<b>Paul</b>	"There shall come false	8, 261/ 1
the first because Saint	<b>Paul</b>	did put in this	8, 261/ 6
and thereby maketh Saint	<b>Paul</b>	false in another place	8, 261/ 8
second text because Saint	<b>Paul</b>	condemneth them that would	8, 261/ 11
third text, because Saint	<b>Paul</b>	saith that it is	8, 261/ 19
too. Now, when Saint	<b>Paul</b>	in his epistle to	8, 262/ 35
false understanding of Saint	<b>Paul</b>	. . . brought forth a right	8, 292/ 31
nay -- yet Saint	<b>Paul</b>	said yes himself, when	8, 293/ 29
and so doth Saint	<b>Paul</b>	too. Now, yet in	8, 295/ 3
Acts plainly . . . and Saint	<b>Paul</b>	to the Hebrews as	8, 295/ 10
Matrimony and Priesthood, Saint	<b>Paul</b>	manifestly; the one to	8, 295/ 12
16-17 signs . . . as Saint	<b>Paul</b>	did of Baptism when	8, 296/ 10
sixth chapter of Saint	<b>Paul</b>	unto the Hebrews . . . Saint	8, 296/ 29
unto the Hebrews . . . Saint	<b>Paul</b>	would not have made	8, 296/ 29
the thing which Saint	<b>Paul</b>	so sore reproveth in	8, 299/ 30

apostles: Saint Peter, Saint	<b>Paul</b>	, Saint James, and their	8, 304/ 11
holy . . . contrary to Saint	<b>Paul</b>	and our Savior himself	8, 305/ 19
we find that Saint	<b>Paul</b>	had conference with Peter	8, 310/ 19
the words of Saint	<b>Paul</b>	to the Corinthians where	8, 314/ 24
And when he allegeth	<b>Paul</b>	to the Corinthians: I	8, 314/ 29
Corinthians: I say that	<b>Paul</b>	never knew of this	8, 314/ 29
likely that of Saint	<b>Paul</b>	by his present tradition	8, 315/ 5
that proveth that Saint	<b>Paul</b>	therein wrote everything that	8, 315/ 9
appeareth well that Saint	<b>Paul</b>	speaketh of that thing	8, 315/ 11
in that chapter Saint	<b>Paul</b>	speaketh but of certain	8, 315/ 23
Tyndale say, that Saint	<b>Paul</b>	, besides this that he	8, 315/ 27
Tyndale saith that Saint	<b>Paul</b>	never knew this word	8, 315/ 33
than by that Saint	<b>Paul</b>	spoke of God's "supper	8, 316/ 1
the words of Saint	<b>Paul</b>	unto the Thessalonians, to	8, 323/ 15
those words of Saint	<b>Paul</b>	. . . in which, as my	8, 323/ 24
appeareth plainly that Saint	<b>Paul</b>	saith himself that he	8, 323/ 26
the things which Saint	<b>Paul</b>	taught by mouth were	8, 323/ 29
the while that Saint	<b>Paul</b>	taught anything by mouth	8, 323/ 32
those things that Saint	<b>Paul</b>	taught by mouth. Then	8, 324/ 17
false understanding of Saint	<b>Paul</b>	, he would have taken	8, 324/ 36
those words of Saint	<b>Paul</b>	which himself now bringeth	8, 325/ 2
juggling stick. For Saint	<b>Paul</b>	meaneth of circumcision alone	8, 325/ 9
words also, of Saint	<b>Paul</b>	, destroy Tyndale's heresy that	8, 325/ 13
those points that Saint	<b>Paul</b>	taught by mouth and	8, 325/ 21
he knoweth that Saint	<b>Paul</b>	taught the people by	8, 325/ 33
time companion to Saint	<b>Paul</b>	. . . and that so continual	8, 325/ 35
tell allthing that Saint	<b>Paul</b>	taught (as he began	8, 326/ 7
nothing but that Saint	<b>Paul</b>	taught none of the	8, 326/ 8
the learning of Saint	<b>Paul</b>	everywhere," I say that	8, 326/ 19
not true. For Saint	<b>Paul</b>	reproved but the superstitious	8, 326/ 20
Tyndale bring of Saint	<b>Paul</b>	all the places that	8, 326/ 28
all, in which Saint	<b>Paul</b>	reproveth any sacrament or	8, 326/ 30
to prove that Saint	<b>Paul</b>	taught no ceremonies or	8, 327/ 2
he proveth thus . . . Tyndale	<b>Paul</b>	commandeth that no man	8, 327/ 6
long tale that Saint	<b>Paul</b>	"commandeth" them to "labor	8, 327/ 18
more, some of Saint	<b>Paul</b>	and some of his	8, 327/ 21
the Altar. Nor Saint	<b>Paul</b>	, though he would have	8, 327/ 27
plain words of Saint	<b>Paul</b>	written unto the Thessalonians	8, 330/ 21
those things that Saint	<b>Paul</b>	taught by mouth . . . ye	8, 330/ 25
you." And Peter and	<b>Paul</b>	thereto warn us in	8, 333/ 10
writing less than Saint	<b>Paul</b>	; nor of Saint John	8, 334/ 7
Arians of old. Saint	<b>Paul</b>	will that when one	8, 341/ 28
the words of Saint	<b>Paul</b>	written unto Timothy, the	8, 359/ 24
second epistle, where Saint	<b>Paul</b>	writeth unto him in	8, 359/ 25
nor diminishing, but "as	<b>Paul</b>	saith" to Timothy, "abide	8, 360/ 2
ye well that Saint	<b>Paul</b>	speaketh nothing to Timothy	8, 360/ 4
had learned of Saint	<b>Paul</b>	. And therefore against making	8, 360/ 9
be considered that Saint	<b>Paul</b>	saith not to Timothy	8, 360/ 11
that text of Saint	<b>Paul</b>	that Barnes bringeth forth	8, 360/ 22
considered: that where Saint	<b>Paul</b>	telleth Timothy that, albeit	8, 360/ 24

be noted that Saint	<b>Paul</b>	gave Timothy that warning	8, 360/ 30
all good men. Saint	<b>Paul</b>	told Timothy too . . . that	8, 361/ 7
given to Timothy, Saint	<b>Paul</b>	hath taught us also	8, 361/ 12
this text of Saint	<b>Paul</b>	; which thing Tyndale well	8, 361/ 34
another text of Saint	<b>Paul</b>	: where he writeth unto	8, 362/ 1
great doubt what Saint	<b>Paul</b>	meant by them; so	8, 362/ 5
of Saint Ambrose, Saint	<b>Paul</b>	meant that there was	8, 362/ 6
another manner: that Saint	<b>Paul</b>	in those words meant	8, 362/ 11
the person of Saint	<b>Paul</b>	, "I boast you not	8, 362/ 15
the epistles of Saint	<b>Paul</b>	. . . in such places as	8, 362/ 27
are written by Saint	<b>Paul</b>	, men unlearned and unstable	8, 363/ 1
own perdition." And Saint	<b>Paul</b>	saith himself, also, that	8, 363/ 3
not written by Saint	<b>Paul</b>	, nor he hath not	8, 363/ 16
this text of Saint	<b>Paul</b>	brought in by Barnes	8, 363/ 18
the saying of Saint	<b>Paul</b>	. . . which text Tyndale hath	8, 363/ 35
saw well that Saint	<b>Paul</b>	meant none other but	8, 364/ 8
saith not that Saint	<b>Paul</b>	hath written all his	8, 364/ 12
us without writing. Saint	<b>Paul</b>	, the Apostle of the	8, 368/ 17
these words of Saint	<b>Paul</b>	, "My brethren, stand fast	8, 369/ 8
is evident that Saint	<b>Paul</b>	delivered unto them many	8, 369/ 11
in this wise: "Saint	<b>Paul</b>	prevented them, to the	8, 369/ 19
nature indifferent: therefore Saint	<b>Paul</b>	said, 'We have	8, 369/ 29
we,' said Saint	<b>Paul</b>	, 'this custom . . . nor	8, 369/ 32
words, therefore, of Saint	<b>Paul</b>	. . . may make the hearers	8, 369/ 36
wrote; which thing Saint	<b>Paul</b>	saith also himself; and	8, 373/ 31
book"? Or of Saint	<b>Paul</b>	writing himself to the	8, 374/ 14
go the letter. Saint	<b>Paul</b>	also to Timothy writeth	8, 374/ 25
Those words of Saint	<b>Paul</b>	do very plainly show	8, 374/ 31
there were which Saint	<b>Paul</b>	taught Timothy, and that	8, 374/ 32
will he excuse Saint	<b>Paul</b>	for taking away the	8, 376/ 15
it himself; and Saint	<b>Paul</b>	circumcised Timothy himself, and	8, 376/ 17
John and of Saint	<b>Paul</b>	) . . . and might yet add	8, 380/ 1
but that, as Saint	<b>Paul</b>	saith, the Church is	8, 382/ 8
reproved plainly by Saint	<b>Paul</b>	and Saint James both	8, 395/ 14
For which cause Saint	<b>Paul</b>	saith that "the church	8, 396/ 25
God. For as Saint	<b>Paul</b>	saith, the passions of	8, 401/ 20
apostles and prophets, whereupon	<b>Paul</b>	saith (Eph 2) that	8, 402/ 26
built upon . . . but Saint	<b>Paul</b>	preached the contrary, saying	8, 403/ 28
in sin." But Saint	<b>Paul</b>	, against Tyndale's doctrine, ran	8, 409/ 23
be false. For Saint	<b>Paul</b>	saith plainly that he	8, 412/ 13
and is as Saint	<b>Paul</b>	said of wanton widows	8, 412/ 24
not in us." And	<b>Paul</b>	(Rom 7) saith, "That	8, 419/ 11
hard words of Saint	<b>Paul</b>	. Which places of themselves	8, 426/ 20
should. Doth not Saint	<b>Paul</b>	say, "He that thinketh	8, 429/ 34
fall deadly. But Saint	<b>Paul</b>	there meant deadly falls	8, 430/ 5
fear." There showeth Saint	<b>Paul</b>	effectually, by a long	8, 430/ 11
persons." Here showeth Saint	<b>Paul</b>	plainly that men may	8, 430/ 22
too, seemeth by Saint	<b>Paul</b>	that it may be	8, 430/ 35
of "feeling" faith . . . Saint	<b>Paul</b>	speaketh here of them	8, 431/ 12
word of God" . . . Saint	<b>Paul</b>	here speaketh of them	8, 431/ 14

of the Spirit" . . . Saint	<b>Paul</b>	here in like wise	8, 431/ 17
to say to Saint	<b>Paul</b>	? Surely for the defense	8, 431/ 24
with that that Saint	<b>Paul</b>	here seemeth to further	8, 431/ 28
gloss Ezekiel by Saint	<b>Paul</b>	, as Saint Paul by	8, 432/ 33
Saint Paul, as Saint	<b>Paul</b>	by Ezekiel? Namely since	8, 432/ 33
Ezekiel? Namely since Saint	<b>Paul</b>	came after, and therefore	8, 432/ 34
sure that, as Saint	<b>Paul</b>	plainly reproveth the one	8, 433/ 22
saints that expound Saint	<b>Paul</b>	, in that he saith	8, 433/ 25
not in us." And	<b>Paul</b>	(Rom 7) saith, "That	8, 443/ 23
the words of Saint	<b>Paul</b>	, understood and construed as	8, 443/ 35
John. For whereas Saint	<b>Paul</b>	, in his Epistle to	8, 444/ 1
should ween that Saint	<b>Paul</b>	meaneth that every true	8, 444/ 6
him. And while Saint	<b>Paul</b>	saith the words of	8, 444/ 11
take it that Saint	<b>Paul</b>	himself, or at the	8, 444/ 13
self-slaughter too. And Saint	<b>Paul</b>	himself confesseth that for	8, 444/ 20
before-rehearsed words of Saint	<b>Paul</b>	. . . by which he would	8, 445/ 16
it seem that Saint	<b>Paul</b>	did himself so too	8, 445/ 17
is faithful," saith Saint	<b>Paul</b>	, "which shall not suffer	8, 452/ 35
it." And when Saint	<b>Paul</b>	himself, lest the greatness	8, 453/ 1
make them, as Saint	<b>Paul</b>	saith, the members of	8, 456/ 33
one. For though Saint	<b>Paul</b>	counsel Titus that the	8, 469/ 11
the example of Saint	<b>Paul</b>	. . . and, as he betook	8, 482/ 3
sin. For as Saint	<b>Paul</b>	saith, "What fellowship can	8, 488/ 1
his father. For, saith	<b>Paul</b>	, it is the gift	8, 500/ 31
of lights." And Saint	<b>Paul</b>	saith, "What hast thou	8, 503/ 29
worthy (for as Saint	<b>Paul</b>	saith, all the passions	8, 508/ 17
evident. Doth not Saint	<b>Paul</b>	unto the Hebrews, in	8, 509/ 15
And therefore saith Saint	<b>Paul</b>	also that we see	8, 509/ 21
be proud. Lo, Saint	<b>Paul</b>	, though God withdrew not	8, 523/ 34
the sentence of Saint	<b>Paul</b>	to the Romans that	8, 524/ 30
God himself. And Saint	<b>Paul</b>	saith, "What hast thou	8, 527/ 34
as against which Saint	<b>Paul</b>	plainly speaketh, and saith	8, 531/ 33
that worketh, as Saint	<b>Paul</b>	saith, by love --	8, 534/ 33
For as holy Saint	<b>Paul</b>	saith, "In heart believe	8, 541/ 37
the mouth of Saint	<b>Paul</b>	: "God is faithful, which	8, 543/ 9
more, too, that Saint	<b>Paul</b>	when after the resurrection	8, 549/ 7
one example of Saint	<b>Paul</b>	are in the meanwhile	8, 549/ 26
Saint James as Saint	<b>Paul</b>	, and the very Gospel	8, 555/ 22
the words of Saint	<b>Paul</b>	"It is impossible that	8, 568/ 17
his introduction into Saint	<b>Paul's</b>	epistle, with which he	8, 6/ 7
seventh chapter of Saint	<b>Paul's</b>	epistle to the Corinthians	8, 7/ 13
putting on of Saint	<b>Paul's</b>	hands upon Timothy was	8, 192/ 13
himself doubteth upon Saint	<b>Paul's</b>	words, whether he meant	8, 293/ 2
will prove, by Saint	<b>Paul's</b>	own words, that he	8, 324/ 3
But he maketh Saint	<b>Paul's</b>	words to serve him	8, 325/ 8
every place in Saint	<b>Paul's</b>	epistles, every place in	8, 336/ 11
except none of Saint	<b>Paul's</b>	epistles be lost, or	8, 339/ 16
have rehearsed you Saint	<b>Paul's</b>	words more fully than	8, 359/ 33
by writing, that Saint	<b>Paul's</b>	epistles have things hard	8, 362/ 33
after be forgiven. Saint	<b>Paul's</b>	words are these: "It	8, 431/ 5

that Tyndale taketh Saint	<b>Paul's</b>	words spoken of himself	8, 444/ 25
-- less like than	<b>Paul's</b>	steeple to a dagger	8, 534/ 14
Psalmist: "Vow ye and	<b>pay</b>	your vows to our	8, 49/ 33
man is able to	<b>pay</b>	that he paid for	8, 372/ 28
idols of the false	<b>paynim</b>	gods and honor also	8, 172/ 1
or assembly, of heathen,	<b>paynim</b>	people. And thus is	8, 188/ 35
be taken as a	<b>paynim</b>	; ergo, that thing is	8, 242/ 25
in company with either	<b>paynim</b>	, Turk, Saracen, or Jew	8, 504/ 33
to do as the	<b>paynims</b>	did -- make an	8, 3/ 38
to do as the	<b>paynims</b>	do -- give worship	8, 4/ 25
against the Jews and	<b>paynims</b>	that refused him and	8, 43/ 39
Turks, and Saracens, and	<b>paynims</b>	. . . as, for example, such	8, 110/ 5
and the church of	<b>paynims</b>	and Turks, too, and	8, 131/ 13
of thing among the	<b>paynims</b>	before, but only their	8, 170/ 23
signified among the Latin	<b>paynims</b>	both the congregation, or	8, 170/ 28
properly signified among the	<b>paynims</b>	. . . saving that they gathered	8, 170/ 39
the Ephesians which were	<b>paynims</b>	-- and therefore in	8, 171/ 11
not a congregation of	<b>paynims</b>	-- so should ecclesia	8, 171/ 13
those things which the	<b>paynims</b>	offer . . . they offer to	8, 172/ 23
among the Gentiles or	<b>paynims</b>	was because that the	8, 172/ 31
that likewise as the	<b>paynims</b>	, worshippers of idols, did	8, 173/ 2
spoken of among the	<b>paynims</b>	. Now cometh me Tyndale	8, 173/ 28
the one segregated from	<b>paynims</b>	by the Sacrament of	8, 189/ 9
either among Jews or	<b>paynims</b>	. . . yet Christ's church "borrowed	8, 193/ 17
the Jews nor the	<b>paynims</b>	(as Tyndale saith), but	8, 193/ 18
many words, and the	<b>paynims</b>	worshipped many gods . . . the	8, 235/ 24
the many gods of	<b>paynims</b>	-- but the God	8, 235/ 26
very sure that neither	<b>paynims</b>	nor Turks be able	8, 252/ 5
false prophets he meaneth:	<b>paynims</b>	, Turks, or heretics. If	8, 265/ 10
heretics. If he mean	<b>paynims</b>	or Turks, then goeth	8, 265/ 11
must rather believe the	<b>paynims</b>	or the Muhammadans, which	8, 267/ 4
the miracles which the	<b>paynims</b>	or other infidels have	8, 270/ 2
of sacrifice of the	<b>paynims</b>	that were abominable before	8, 349/ 14
reputed and taken as	<b>paynims</b>	and publicans -- and	8, 387/ 11
so speaketh against the	<b>paynims'</b>	idols that his reason	8, 173/ 15
though they abhorred the	<b>paynims'</b>	idols, and would not	8, 173/ 24
be true, and the	<b>paynims'</b>	miracles false; yet know	8, 246/ 7
wrote . . . "The grace and	<b>peace</b>	of our Savior Jesus	8, 18/ 22
all the justices of	<b>peace</b>	, of every quarter of	8, 27/ 6
yet to break the	<b>peace</b>	and quiet of his	8, 29/ 27
list themselves, where no	<b>peace</b>	is broken nor any	8, 32/ 20
and be not in	<b>peace</b>	and Christian love with	8, 82/ 14
God and to nourish	<b>peace</b>	and unity; but to	8, 89/ 24
the preacher hold his	<b>peace</b>	and let him speak	8, 126/ 6
of the town, concerning	<b>peace</b>	or war or some	8, 170/ 9
I would hold my	<b>peace</b>	. But I must put	8, 331/ 2
naught for himself. In	<b>peace</b>	mote she be, therefore	8, 372/ 29
at length brought unto	<b>peace</b>	and rest, though never	8, 406/ 30
of good people in	<b>peace</b>	and tranquillity. Which common	8, 482/ 8
and tranquillity. Which common	<b>peace</b>	and quiet if the	8, 482/ 9

which they break the	<b>peace</b>	and unity . . . both of	8, 484/ 10
feathers from his gay	<b>peacock's</b>	tail that I shall	8, 34/ 30
the beholding of a	<b>peacock's</b>	tail -- but that	8, 42/ 34
enough to kill twenty	<b>peasants</b>	and villeins for a	8, 530/ 19
the one some pretty	<b>peccadillos</b>	(such as I will	8, 179/ 23
is there in them	<b>peccatum</b>	ad mortem, that Saint	8, 438/ 2
of his elect and	<b>peculiar</b>	Chosen People. But why	8, 79/ 25
' apish, '	<b>peevish</b>	, ' popish ' '	8, 58/ 15
meaneth none of us	<b>peevish</b>	, popish papists, but the	8, 112/ 28
as one of these	<b>peevish</b>	, popish papists shall be	8, 458/ 6
I never a more	<b>peevish</b>	process than this his	8, 489/ 32
Young Children, Against the	<b>Pelagians</b>	, writeth in this wise	8, 370/ 9
fallen therefrom, as Arius,	<b>Pelagius</b>	, Donatus, Wycliffe, and Hus	8, 44/ 19
pray and take the	<b>pen</b>	in hand . . . be now	8, 36/ 4
repentance, without shrift or	<b>penance</b>	, sufficeth . . . and that no	8, 5/ 27
profiteth the soul; nor	<b>penance</b>	enjoined of the priest	8, 14/ 36
in the titles of "	<b>Penance</b>	" and "Priest" -- was	8, 30/ 33
and all doing of	<b>penance</b>	: they shall, if they	8, 40/ 22
and cleanness of body,	<b>penance</b>	, trouble of the mind	8, 54/ 12
man should do true	<b>penance</b>	with putting himself to	8, 64/ 10
that we can do	<b>penance</b>	enough for our sins	8, 65/ 16
God, and to do	<b>penance</b>	in punishing himself for	8, 66/ 16
of the king's humble	<b>penance</b>	and pain of fasting	8, 66/ 20
they fasted and did	<b>penance</b>	for their sins, and	8, 69/ 4
Christ hath now done	<b>penance</b>	for our sins and	8, 70/ 36
by the Sacrament of	<b>Penance</b>	, which Tyndale goeth about	8, 71/ 7
by fasting and other	<b>penance</b>	. . . and which delight of	8, 72/ 15
manner, by withdrawing of	<b>penance</b>	, clean goeth about to	8, 72/ 16
and turn again by	<b>penance</b>	. . . God will bring us	8, 76/ 34
is to wit, Confirmation,	<b>Penance</b>	, Order, Matrimony, and Aneling	8, 83/ 28
Of the Sacrament of	<b>Penance</b>	Tyndale "Penance" is a	8, 87/ 31
Sacrament of Penance Tyndale "	<b>Penance</b>	" is a word of	8, 87/ 33
that the Sacrament of	<b>Penance</b>	he setteth at less	8, 87/ 35
against the Sacrament of	<b>Penance</b>	contrive and forge such	8, 88/ 1
the holy Sacrament of	<b>Penance</b>	than he now speaketh	8, 88/ 12
we go hence nor	<b>penance</b>	need to be done	8, 89/ 36
own mind or by	<b>penance</b>	enjoined -- he is	8, 90/ 8
men did reckon their	<b>penance</b>	for a thing sufficient	8, 90/ 13
men believe that no	<b>penance</b>	is of itself sufficient	8, 90/ 17
of Christ maketh our	<b>penance</b>	available, to them that	8, 90/ 18
to take pain and	<b>penance</b>	for their sin themselves	8, 90/ 20
warrant you, and take	<b>penance</b>	of the priest, and	8, 90/ 31
through the Sacrament of	<b>Penance</b>	, if men amend and	8, 106/ 19
amend and will do	<b>penance</b>	; Tyndale of the sacrament	8, 106/ 20
by . . . and to do	<b>penance</b>	he taketh for idolatry	8, 106/ 23
and never need do	<b>penance</b>	neither for that nor	8, 121/ 29
well, and do no	<b>penance</b>	nor take no pain	8, 121/ 31
against their heresy of	<b>penance</b>	, he disputed with preaching	8, 121/ 35
he disputed with preaching	<b>penance</b>	. For he bade them	8, 121/ 36
upon them to do	<b>penance</b>	-- and not only	8, 122/ 1

them repent and do	<b>penance</b>	, but also bade them	8, 122/ 2
do "worthy fruits of	<b>penance</b>	." And because that they	8, 122/ 4
wise he should do	<b>penance</b>	. And therefore he lived	8, 122/ 10
the false imaginations against	<b>penance</b>	, and wonderful devices of	8, 122/ 20
thy soul. Judge their	<b>penance</b>	, pilgrimages, pardons, purgatory, praying	8, 134/ 23
confession" into "knowledge," and "	<b>penance</b>	" into "repentance" . . . with many	8, 143/ 11
or "repenting" for doing	<b>penance</b>	, which he changeth too	8, 165/ 12
Confession" into "Knowledge," and "	<b>Penance</b>	" into "Repentance" Tyndale And	8, 203/ 24
word "repentance" and not "	<b>penance</b>	" -- in all which	8, 203/ 27
a necessary part of	<b>penance</b>	; and every good man	8, 206/ 35
from the Sacrament of	<b>Penance</b>	. For both the Greek	8, 207/ 6
his holy sacrament of	<b>Penance</b>	(which was brought in	8, 207/ 34
to such pain and	<b>penance</b>	as their confessor shall	8, 208/ 6
manner, by this word "	<b>penance</b>	" they make the people	8, 208/ 12
his confessor and take	<b>penance</b>	at his hand? Tyndale	8, 210/ 19
me. As for their "	<b>penance</b>	," the Scripture knoweth not	8, 210/ 24
Tyndale As for their "	<b>penance</b>	," the Scripture knoweth not	8, 210/ 35
Scripture speaketh not of "	<b>penance</b>	" . . . because himself giveth the	8, 211/ 3
by the name of "	<b>penance</b>	." Now, as for the	8, 211/ 7
as for the word "	<b>penance</b>	" -- whatsoever the Greek	8, 211/ 8
and him: that by "	<b>penance</b>	" we understand, when we	8, 211/ 16
of the Sacrament of	<b>Penance</b>	-- confession of mouth	8, 211/ 18
do by the word "	<b>penance</b>	" -- Tyndale would be	8, 211/ 23
he is now with "	<b>penance</b>	." For he hateth nothing	8, 211/ 24
our poor English word "	<b>penance</b>	," the use of all	8, 211/ 26
of all Englishmen since	<b>Penance</b>	first began among them	8, 211/ 27
that we take in "	<b>penance</b>	" of the Latin word	8, 211/ 33
say that the word "	<b>penance</b>	" is derived and cometh	8, 211/ 35
instituted the Sacrament of	<b>Penance</b>	-- without which they	8, 212/ 13
that the Sacrament of	<b>Penance</b>	is the board upon	8, 212/ 17
the salt sacrament of	<b>Penance</b>	and so swim . . . and	8, 212/ 26
be renewed again by	<b>penance</b>	, crucifying again to themselves	8, 213/ 3
taken in Scripture) by	<b>penance</b>	to be renewed again	8, 213/ 8
by the Sacrament of	<b>Penance</b>	-- confession, contrition, and	8, 213/ 16
all out by our	<b>penance</b>	done here. In all	8, 213/ 19
is besides his own	<b>penance</b>	helped and relieved with	8, 213/ 25
for a man by	<b>penance</b>	wrought in grace to	8, 213/ 31
out and paid by	<b>penance</b>	but that it is	8, 214/ 3
createth of new --	<b>Penance</b>	, finding by sin again	8, 214/ 5
the better appear that	<b>penance</b>	is necessary -- and	8, 214/ 12
after repentance, and after	<b>penance</b>	, too; and such as	8, 217/ 2
by the Sacrament of	<b>Penance</b>	restored unto the state	8, 217/ 3
church," "priest," "grace," "charity," "	<b>penance</b>	," and such others is	8, 218/ 18
And that he changed "	<b>penance</b>	" into "repenting" . . . because he	8, 219/ 12
Luther's heresy teaching that	<b>Penance</b>	is no sacrament. Lo	8, 219/ 13
us or to do	<b>penance</b>	for sin; friars may	8, 221/ 10
third day," and that	<b>penance</b>	and remission of sins	8, 238/ 21
well after, or doth	<b>penance</b>	for his sin . . . shall	8, 243/ 16
their heresies, and do	<b>penance</b>	, and teach truth; for	8, 248/ 3
it maketh him do	<b>penance</b>	and good works here	8, 288/ 14

though the Sacrament of	<b>Penance</b>	be able to put	8, 288/ 31
sins, or to do	<b>penance</b>	, or to do any	8, 289/ 28
confession in the ear,	<b>penance</b>	and satisfaction for sin	8, 290/ 36
Gospel, also. And of	<b>Penance</b>	, and the parts thereof	8, 295/ 14
to tarry for his	<b>penance</b>	after he had borne	8, 301/ 9
is to wit, Confirmation,	<b>Penance</b>	, Wedlock, Holy Order, and	8, 303/ 29
sin than to do	<b>penance</b>	for sin; ergo, to	8, 305/ 2
sin; ergo, to do	<b>penance</b>	for sin is not	8, 305/ 3
elects and penitents without	<b>penance</b>	? And where he saith	8, 323/ 4
in mind to do	<b>penance</b>	nor be confessed neither	8, 377/ 13
be renewed again to	<b>penance</b>	. . . crucifying again for their	8, 377/ 33
repentance" and the Church's	<b>penance</b>	too . . . shall not lack	8, 378/ 4
not necessary, and that	<b>penance</b>	needeth not, and that	8, 388/ 22
shriven, or receive any	<b>penance</b>	at the priest's hand	8, 394/ 12
our neighbors; doing fruitful	<b>penance</b>	, bringing forth the fruits	8, 409/ 4
forth the fruits of	<b>penance</b>	. . . and, according to the	8, 409/ 5
slothful to do any	<b>penance</b>	ourselves for our own	8, 409/ 12
not by way of	<b>penance</b>	for our sin; and	8, 409/ 15
confession, contrition, works of	<b>penance</b>	, and works of mercy	8, 413/ 35
believing the sacraments of	<b>Penance</b>	, Confirmation, Extreme Unction, Order	8, 414/ 12
sin punish himself by	<b>penance</b>	, or doth the better	8, 416/ 8
and that shrift, or	<b>penance</b>	toward heaven, or remission	8, 417/ 34
purgatory for lack of	<b>penance</b>	here . . . but for that	8, 423/ 35
and good will unto	<b>penance</b>	, they be all perpetually	8, 424/ 2
repenting, without shrift or	<b>penance</b>	, he shall have forthwith	8, 425/ 25
notwithstanding any repentance and	<b>penance</b>	taken and done therefor	8, 426/ 16
again by grace through	<b>penance</b>	, and become the children	8, 428/ 14
thou repent and do	<b>penance</b>	." Doth it not here	8, 429/ 24
be renewed again by	<b>penance</b>	, forasmuch as they, as	8, 431/ 10
be renewed again by	<b>penance</b>	. What hath Tyndale here	8, 431/ 23
baptism, we could by	<b>penance</b>	never be saved after	8, 433/ 21
to be renewed by	<b>penance</b>	," that it is impossible	8, 433/ 26
impossible to be by	<b>penance</b>	renewed unto the state	8, 433/ 27
and will perfect our	<b>penance</b>	with increase of his	8, 433/ 38
arise by grace through	<b>penance</b>	, and be made the	8, 437/ 6
that no repentance, no	<b>penance</b>	, no faith, none hope	8, 441/ 18
they repent and do	<b>penance</b>	, and purpose to amend	8, 455/ 30
repenting, without shrift or	<b>penance</b>	, all were forgiven, sin	8, 495/ 34
and bid them do	<b>penance</b>	and "believe the Gospel	8, 502/ 29
shrift nor do no	<b>penance</b>	for his sin. For	8, 516/ 8
all, after a little	<b>penance</b>	in this world done	8, 516/ 19
at their repentance and	<b>penance</b>	as well as be	8, 532/ 20
of hope with other	<b>penance</b>	(which he had liefer	8, 540/ 3
his repentance, change, and	<b>penance</b>	, was a "chosen vessel	8, 549/ 14
yet by repentance and	<b>penance</b>	received to faith and	8, 549/ 22
no restitution by the	<b>penance</b>	to the renovation of	8, 569/ 26
rejecting the Sacrament of	<b>Penance</b>	, but if they amend	8, 571/ 1
repentance without shrift or	<b>penance</b>	shall sufficiently save them	8, 571/ 36
our own sins, by	<b>penance-doing</b>	, with fasting, prayer, almsdeed	8, 89/ 1
water. This manner of	<b>penance-doing</b>	did Saint John the	8, 122/ 18

cast away, and all	<b>penance-doing</b>	too, as himself showeth	8, 208/ 9
by good works of	<b>penance-doing</b>	, or other satisfactory pains	8, 209/ 35
that men shall with	<b>penance-doing</b>	endeavor themselves to satisfy	8, 210/ 11
the priest unto the	<b>penitent</b>	confessed, is nothing necessary	8, 14/ 36
that he seemed very	<b>penitent</b>	of his misusing of	8, 17/ 11
in prison here very	<b>penitent</b>	, and utterly minded to	8, 19/ 16
which doing though the	<b>penitent</b>	use among with his	8, 207/ 26
the repentance of the	<b>penitent</b>	, and the remission of	8, 209/ 20
and in deed, the	<b>penitent</b>	should endeavor himself to	8, 211/ 37
For he was never	<b>penitent</b>	sinner . . . but, being sinless	8, 392/ 9
be but a bare	<b>penitent</b>	and only believe and	8, 516/ 7
that good and contrite	<b>penitent</b>	and open confessor both	8, 517/ 24
confession, contrition, and by	<b>penitential</b>	deeds; revenging our sins	8, 409/ 2
any sacramental shrift, or	<b>penitential</b>	works, or deeds of	8, 416/ 23
away shrift and all	<b>penitential</b>	works toward satisfaction, and	8, 470/ 26
church of elects and	<b>penitents</b>	without penance? And where	8, 323/ 4
this kind are there	<b>penitents</b>	and impenitents both. For	8, 391/ 28
and impenitents both. For	<b>penitents</b>	are accounted among the	8, 391/ 29
all true repentants and	<b>penitents</b>	, what mind or purpose	8, 450/ 11
his own agreement, the	<b>penitents</b>	only, and the true	8, 495/ 2
any of the true	<b>penitents</b>	. . . but utterly to be	8, 495/ 10
lost it me every	<b>penny</b>	. But God forgive the	8, 178/ 29
the cost of a	<b>penny</b>	. And where he saith	8, 289/ 11
men should set their	<b>pens</b>	to the book . . . which	8, 35/ 25
be meet for Tyndale's	<b>Pentateuch</b>	, and Tyndale's Testament, and	8, 10/ 13
hastily visit you with	<b>penury</b>	and burning heat" (or	8, 5/ 10
to punish the whole	<b>people</b>	for the sins of	8, 2/ 12
calling all good Christian	<b>people</b>	idolaters for honoring of	8, 3/ 7
believed of all Christian	<b>people</b>	, had liefer his epistle	8, 6/ 29
doth himself another, the	<b>people</b>	set the less by	8, 7/ 4
cup, as bringeth the	<b>people</b>	a draft of deadly	8, 8/ 18
all good and virtuous	<b>people</b>	. Nor no man is	8, 11/ 5
pleasure have some devilish	<b>people</b>	caught . . . with the labor	8, 11/ 35
delight to beguile good	<b>people</b>	, and bring their souls	8, 12/ 2
to have all Christian	<b>people</b>	circumcised, to the intent	8, 12/ 15
of his heresies . . . the	<b>people</b>	, doubting that the beggarly	8, 13/ 20
necessary, and of Christian	<b>people</b>	to be observed and	8, 14/ 20
an opinion among the	<b>people</b>	that his judges had	8, 21/ 9
could, to make the	<b>people</b>	ween that he had	8, 21/ 31
by him to the	<b>people</b>	at the fire . . . whereby	8, 23/ 4
presence of all the	<b>people</b>	, and humbly besought him	8, 23/ 9
presence of all the	<b>people</b>	, assoiled, before that he	8, 23/ 15
them to bring the	<b>people</b>	in a false opinion	8, 25/ 3
counties to all his	<b>people</b>	declared . . . and did prohibit	8, 27/ 8
with opening to his	<b>people</b>	the malice and poison	8, 27/ 21
me is, that his	<b>people</b>	, abandoning the contagion of	8, 27/ 22
counsel, they say, the	<b>people</b>	, in their books, to	8, 29/ 14
and provoke among any	<b>people</b>	that are of diverse	8, 29/ 24
fashion they counsel the	<b>people</b>	to obey their princes	8, 29/ 29
princes. They bid the	<b>people</b>	for a countenance to	8, 29/ 30

the manner of the	<b>people</b>	, too . . . and be not	8, 30/ 10
they can persuade the	<b>people</b>	to believe that they	8, 30/ 11
be believed, bring the	<b>people</b>	into the secret contempt	8, 30/ 17
frantic book, biddeth the	<b>people</b>	that they should not	8, 30/ 25
Barnes would have the	<b>people</b>	rather die than obey	8, 30/ 35
the hands of unlearned	<b>people</b>	which is by an	8, 31/ 5
be too, and moving	<b>people</b>	, to their own undoing	8, 31/ 14
-- and would the	<b>people</b>	should keep his false	8, 32/ 10
here teacheth that the	<b>people</b>	are not bound to	8, 32/ 13
or commandment compel his	<b>people</b>	to any of those	8, 32/ 32
doctrine is that the	<b>people</b>	should in the defense	8, 32/ 35
theirs . . . but rather the	<b>people</b>	unlearned to occupy themselves	8, 36/ 26
thereof, to arm the	<b>people</b>	against it, in more	8, 37/ 31
corners lack, whereby good	<b>people</b>	may be deceived and	8, 38/ 27
preacheth ribaldry to the	<b>people</b>	that stand about. For	8, 41/ 16
congregation of all Christian	<b>people</b>	. For it is well	8, 43/ 37
and the common Christian	<b>people</b>	of every age from	8, 44/ 16
holy men, all good	<b>people</b>	, all true Christian nations	8, 44/ 33
for there be no	<b>people</b>	so wrested out of	8, 45/ 27
such simple, gross, carnal	<b>people</b>	as we be . . . these	8, 47/ 2
but also all Christian	<b>people</b>	, both good and bad	8, 49/ 37
and profitable to the	<b>people</b>	-- yet will he	8, 55/ 15
he not that the	<b>people</b>	shall measure the duty	8, 55/ 16
all holy Catholic, Christian	<b>people</b>	, saving only their own	8, 56/ 30
dissension and set the	<b>people</b>	in sedition . . . and under	8, 56/ 33
clergy, the princes, the	<b>people</b>	, and so forth, being	8, 58/ 2
your ' spiritual '	<b>people</b>	, that is to wit	8, 58/ 25
church of all Christian	<b>people</b>	save heretics . . . which Catholic	8, 61/ 12
days in which the	<b>people</b>	should fast together. For	8, 62/ 33
most part of the	<b>people</b>	which now in the	8, 62/ 35
the praise of such	<b>people</b>	as their false doctrine	8, 63/ 20
not only all Christian	<b>people</b>	hitherto but also the	8, 63/ 24
always among his faithful	<b>people</b>	had observed and kept	8, 64/ 4
-- he taught his	<b>people</b>	by his prophets that	8, 64/ 23
the sin of the	<b>people</b>	and the sin of	8, 66/ 3
the person of the	<b>people</b>	: "We have fasted and	8, 67/ 5
Orders, and for the	<b>people</b>	whom they had committed	8, 69/ 22
the sin of the	<b>people</b>	, so straitly forty days	8, 70/ 21
the leader of the	<b>people</b>	under God, and being	8, 72/ 30
God, dispensed with the	<b>people</b>	in desert, in delaying	8, 72/ 31
for necessity. But the	<b>people</b>	, for aught that I	8, 73/ 25
God. A governor of	<b>people</b>	is made for the	8, 74/ 11
is made for the	<b>people</b>	, and not the people	8, 74/ 11
people, and not the	<b>people</b>	for the governor; and	8, 74/ 11
no man among the	<b>people</b>	wont to call the	8, 74/ 12
and declared unto the	<b>people</b>	, as though if that	8, 75/ 35
blasphemy -- all good	<b>people</b>	that have the use	8, 76/ 24
the commonalty of Christian	<b>people</b>	; and they believe not	8, 77/ 12
For that all Christian	<b>people</b>	have this faith and	8, 77/ 18
Spirit to let his	<b>people</b>	have and enjoy the	8, 78/ 26

did he tell the	<b>people</b>	therewith all the causes	8, 79/ 10
I say, tell the	<b>people</b>	what all the outward	8, 79/ 19
elect and peculiar Chosen	<b>People</b>	. But why he rather	8, 79/ 26
that God taught the	<b>people</b>	; and yet had they	8, 79/ 31
they showed unto the	<b>people</b>	that thing that because	8, 80/ 35
that all we Christian	<b>people</b>	that are made participant	8, 81/ 12
at an Easter the	<b>people</b>	should be houseled, albeit	8, 82/ 11
Christian love with all	<b>people</b>	, or intend to keep	8, 82/ 15
of the sacrament, the	<b>people</b>	were as good unhouseled	8, 82/ 22
they call Confirmation, the	<b>people</b>	call "bishopsing." They think	8, 83/ 31
Tyndale upon all Christian	<b>people</b>	that have been aneled	8, 86/ 35
thing all good Christian	<b>people</b>	have ever used to	8, 89/ 3
nothing . . . doth unto the	<b>people</b>	no profit at all	8, 95/ 19
his church of Christian	<b>people</b>	all days unto the	8, 106/ 34
company of all Christian	<b>people</b>	professing the name and	8, 107/ 3
commandment make his Chosen	<b>People</b>	of Israel to fall	8, 109/ 13
and sacrificed for the	<b>people</b>	, and was a mediator	8, 111/ 17
offered sacrifices for the	<b>people</b>	, and that of diverse	8, 111/ 26
his Father for his	<b>people</b>	by the hands of	8, 111/ 31
between God and the	<b>people</b>	, to offer up any	8, 112/ 2
to God for the	<b>people</b>	. For he saith farther	8, 112/ 3
most honored of the	<b>people</b>	and is also most	8, 114/ 6
most profitable to the	<b>people</b>	. But yet shall ye	8, 114/ 6
they which teach the	<b>people</b>	this . . . did not teach	8, 114/ 24
true which all Christian	<b>people</b>	have this fifteen hundred	8, 119/ 5
of all good, faithful	<b>people</b>	. Tyndale But the world	8, 120/ 9
part of such good	<b>people</b>	besides as would be	8, 123/ 33
so that sometimes the	<b>people</b>	parted them from pointing	8, 126/ 9
midwife's hand . . . and the	<b>people</b>	knoweth well that she	8, 127/ 15
well that all Christian	<b>people</b>	have and ever have	8, 127/ 22
and all good Christian	<b>people</b>	besides, such things as	8, 129/ 32
and say to the	<b>people</b>	of themselves, "We be	8, 130/ 4
them, and the whole	<b>people</b>	with them, in the	8, 131/ 2
every kind of Christian	<b>people</b>	, that anything do or	8, 137/ 2
destroy Christ's good Christian	<b>people</b>	. For surely, good reader	8, 137/ 9
the sin of the	<b>people</b>	hypocrites shall reign over	8, 138/ 10
enough. He biddeth the	<b>people</b>	mark that their princes	8, 138/ 22
and all good, honest	<b>people</b>	of Christendom this fifteen	8, 140/ 15
known among the common	<b>people</b>	nowadays," yet in this	8, 144/ 34
conditions, and degrees of	<b>people</b>	. . . but of such only	8, 146/ 3
but of such only	<b>people</b>	as be Christian people	8, 146/ 3
people as be Christian	<b>people</b>	-- and them not	8, 146/ 4
speak of only Christian	<b>people</b>	in this place and	8, 146/ 21
some cities, few Christian	<b>people</b>	and the remnant infidels	8, 146/ 35
-- but the Christian	<b>people</b>	only. Nor now also	8, 147/ 3
whole town is Christian	<b>people</b>	-- there would no	8, 147/ 5
a place whereunto "Christian	<b>people</b>	were wont in the	8, 147/ 15
justice, and put the	<b>people</b>	in mind of his	8, 148/ 11
and the old heathen	<b>people</b>	-- that it is	8, 148/ 16
therein neither, but the	<b>people</b>	had a faith of	8, 154/ 36

of all true Christian	<b>people</b>	, fifteen hundred years before	8, 156/ 13
doth all good Christian	<b>people</b>	very well perceive --	8, 158/ 34
other's prayer . . . and all	<b>people</b>	the better both for	8, 159/ 12
after the change the	<b>people</b>	did not understand; which	8, 160/ 26
that of necessity the	<b>people</b>	must needs answer all	8, 160/ 35
there. For whereas the	<b>people</b>	were fallen already to	8, 161/ 18
talk. But good Christian	<b>people</b>	, whom he belieth and	8, 162/ 22
he saith, brought the	<b>people</b>	into the ignorance of	8, 163/ 19
is the whole Christian	<b>people</b>	. . . and therefore they call	8, 163/ 28
ABC's. But the good	<b>people</b>	have of old time	8, 164/ 5
sail upon, in the	<b>people</b>	whereof there is no	8, 165/ 4
also that the common-known	<b>people</b>	of all Christian realms	8, 165/ 22
side, all good, faithful	<b>people</b>	do, and therefore they	8, 165/ 33
a company of Christian	<b>people</b>	, and is not indifferent	8, 166/ 18
custom of us English	<b>people</b>	that either now do	8, 166/ 21
the number of Christian	<b>people</b>	as Christian people, with	8, 166/ 32
Christian people as Christian	<b>people</b>	, with a connotation or	8, 166/ 33
commonly made of Christian	<b>people</b>	. But they be not	8, 167/ 2
or congregation of heathen	<b>people</b>	, thrice in one chapter	8, 168/ 5
the company of Christian	<b>people</b>	; for that company is	8, 169/ 19
as all the common	<b>people</b>	were judges, as much	8, 170/ 10
-- forasmuch as Christian	<b>people</b>	did resort together among	8, 170/ 14
number of all Christian	<b>people</b>	throughout all the world	8, 170/ 21
that all good Christian	<b>people</b>	do both abhor the	8, 172/ 1
or else, as wise	<b>people</b>	when they dance naked	8, 175/ 11
of harm to Christian	<b>people</b>	as he hath of	8, 175/ 33
in any kind of	<b>people</b>	. . . perusing every state and	8, 177/ 6
prove and make the	<b>people</b>	perceive that Tyndale went	8, 178/ 39
chosen to teach the	<b>people</b>	and to inform them	8, 185/ 21
were chosen to teach	<b>people</b>	. Then say I that	8, 185/ 25
holy company of baptized	<b>people</b>	by this Greek word	8, 188/ 31
assembly, of heathen, paynim	<b>people</b>	. And thus is in	8, 188/ 35
whole company of Christian	<b>people</b>	sacred and sanctified in	8, 189/ 3
honest, godly, chaste, virtuous	<b>people</b>	-- not by such	8, 190/ 19
his arm to the	<b>people</b>	when he preached. What	8, 192/ 17
him by his Chosen	<b>People</b>	there, and for the	8, 193/ 8
of them to Christian	<b>people</b>	too" . . . where it signifieth	8, 200/ 25
such signification as the	<b>people</b>	useth them in his	8, 201/ 2
old time, which the	<b>people</b>	have changed and forgotten	8, 201/ 3
juggled, and made the	<b>people</b>	, as oft as they	8, 206/ 10
penance" they make the	<b>people</b>	understand holy deeds of	8, 208/ 12
promiseth to punish the	<b>people</b>	for their idolatry notwithstanding	8, 209/ 14
wit, of all Christian	<b>people</b>	, almost -- there was	8, 215/ 8
that of all Christian	<b>people</b>	there is almost none	8, 215/ 18
but to make the	<b>people</b>	perceive that Tyndale changed	8, 218/ 38
laywoman, appointed by the	<b>people</b>	to preach. And that	8, 219/ 12
did then show the	<b>people</b>	truth . . . and then needed	8, 219/ 19
book to good Christian	<b>people</b>	that know such heresies	8, 219/ 27
is this universal, known	<b>people</b>	of all Christian nations	8, 223/ 4
and all good Christian	<b>people</b>	, whom he laboreth to	8, 223/ 21

sacraments administered among Christian	<b>people</b>	, before any part of	8, 224/ 31
of all true Christian	<b>people</b>	, which by their true	8, 237/ 8
his name before the	<b>people</b>	. . . as God caused Moses	8, 244/ 6
places and unto diverse	<b>people</b>	, and confirmed every sermon	8, 254/ 20
that they showed the	<b>people</b>	that the miracles which	8, 255/ 11
miracle made among one	<b>people</b>	-- nor peradventure any	8, 255/ 20
authority already among the	<b>people</b>	? More Great cause have	8, 263/ 33
scripture authentic among the	<b>people</b>	. And that if it	8, 264/ 11
he shall make the	<b>people</b>	perceive their doctrine for	8, 265/ 28
authentic writing make the	<b>people</b>	perceive the false prophet	8, 265/ 34
a great audience of	<b>people</b>	, upon some such article	8, 266/ 3
in his time) much	<b>people</b>	already, of every state	8, 266/ 23
high, that all the	<b>people</b>	might hear them . . . and	8, 266/ 28
the eyes of the	<b>people</b>	about them, that they	8, 267/ 34
your troth, that the	<b>people</b>	unlearned of their audience	8, 268/ 11
Scripture? Are not the	<b>people</b>	well likely with such	8, 268/ 13
say farther to the	<b>people</b>	thus: "Dear brethren, in	8, 268/ 21
sight of all the	<b>people</b>	suddenly make him see	8, 269/ 6
likely to stay the	<b>people</b>	? Surely meseemeth nay. For	8, 269/ 8
ways to turn the	<b>people</b>	wrong, God shall not	8, 270/ 20
sufficiently serve to unlearned	<b>people</b>	otherwise than may the	8, 270/ 26
prove that the faithful	<b>people</b>	had before Moses' days	8, 271/ 30
he that to the	<b>people</b>	was any such thing	8, 277/ 20
was brought unto the	<b>people</b>	by Moses -- was	8, 280/ 27
And the Jews, which	<b>people</b>	most believed the Scripture	8, 281/ 15
since Moses, because the	<b>people</b>	"was increased," so fully	8, 281/ 30
madder thing unto heathen	<b>people</b>	could they have taught	8, 290/ 33
superstition of the heathen	<b>people</b>	; so that they needed	8, 291/ 2
explanations by mouth, the	<b>people</b>	came into the undoubted	8, 292/ 28
thing unto the heathen	<b>people</b>	could they have taught	8, 292/ 35
that signification to the	<b>people</b>	as the special thing	8, 297/ 24
God had taught his	<b>people</b>	in the beginning to	8, 298/ 16
side so bewrapped his	<b>people</b>	in sin himself, by	8, 298/ 31
were then to the	<b>people</b>	known and understood. For	8, 301/ 33
were understood of the	<b>people</b>	: that shall not Tyndale	8, 302/ 10
the sacraments to the	<b>people</b>	. Now, if that office	8, 304/ 34
God and all Christian	<b>people</b>	that instead and despite	8, 306/ 27
then lived the Chosen	<b>People</b>	of God in the	8, 308/ 19
if he saw the	<b>people</b>	frame all after his	8, 313/ 14
the Sacrament, gave the	<b>people</b>	other traditions thereof by	8, 315/ 27
the houseling of the	<b>people</b>	"God's board" and "Christ's	8, 316/ 2
and leave to the	<b>people</b>	many ceremonies commanded by	8, 319/ 18
by God, whereof the	<b>people</b>	, whatsoever Tyndale say, never	8, 319/ 19
enough to teach the	<b>people</b>	. Neither was there any	8, 320/ 10
at all, if the	<b>people</b>	might be taught without	8, 320/ 14
when he delivered the	<b>people</b>	from the observance of	8, 321/ 11
at all "if the	<b>people</b>	might be taught without	8, 323/ 5
Saint Paul taught the	<b>people</b>	by mouth no more	8, 325/ 33
a tongue that the	<b>people</b>	understood. But yet the	8, 327/ 11
of them that the	<b>people</b>	never understood what they	8, 327/ 13

he forth to the	<b>people</b>	. . . and neither can Tyndale	8, 328/ 26
by Scripture that the	<b>people</b>	understood all their significations	8, 328/ 28
cannot prove that the	<b>people</b>	understood them all, nor	8, 329/ 6
yet say that the	<b>people</b>	understood all those ceremonies	8, 329/ 8
leastwise as the common	<b>people</b>	did even in Moses'	8, 329/ 28
said before, that the	<b>people</b>	understood not all the	8, 329/ 30
hath spoken to his	<b>people</b>	many words by his	8, 330/ 1
left it with the	<b>people</b>	by Tradition, as God	8, 332/ 6
of faith among the	<b>people</b>	; for else the charity	8, 334/ 10
many that all Christian	<b>people</b>	honor and worship for	8, 340/ 2
the corps of Christian	<b>people</b>	, the Mystical Body of	8, 340/ 14
men's hearts, made the	<b>people</b>	able to know him	8, 341/ 32
sacrifices unto God, the	<b>people</b>	prone to idolatry would	8, 348/ 30
say, 'As these	<b>people</b>	were wont to worship	8, 349/ 5
in writing that the	<b>people</b>	should be bound to	8, 351/ 10
-- yet lest the	<b>people</b>	might hap to think	8, 351/ 34
and governors of the	<b>people</b>	, they should obey them	8, 351/ 38
them. And lest the	<b>people</b>	should take him as	8, 352/ 2
would lade the Christian	<b>people</b>	coming unto Christ; saying	8, 353/ 31
council, nor all Christian	<b>people</b>	together, though they were	8, 354/ 33
was written wherein the	<b>people</b>	should believe them, no	8, 355/ 28
they might teach the	<b>people</b>	written in Isaiah, Jeremiah	8, 355/ 30
truths kept among the	<b>people</b>	by Tradition from the	8, 356/ 2
and remember to the	<b>people</b>	as they might the	8, 356/ 3
and seditions among the	<b>people</b>	first, and then be	8, 357/ 35
not from the other	<b>people</b>	by any profession of	8, 358/ 32
and from all honest	<b>people</b>	by the contempt of	8, 358/ 35
nor the other Christian	<b>people</b>	neither. "' And therefore	8, 369/ 33
the number of faithful	<b>people</b>	. . . and that only by	8, 370/ 10
is observed among all	<b>people</b>	where the church of	8, 370/ 33
citizens; which Jerusalem thy	<b>people</b>	, from their going forth	8, 373/ 6
For when all the	<b>people</b>	standeth together, holding up	8, 373/ 18
any party of Christian	<b>people</b>	bound at this day	8, 375/ 24
believe that all Christian	<b>people</b>	have hitherto believed wrong	8, 394/ 10
him, and put the	<b>people</b>	in certainty. For which	8, 396/ 24
church of all Christian	<b>people</b>	not gone out nor	8, 397/ 28
him. As did the	<b>people</b>	of Gerasa which, seeing	8, 422/ 31
putteth almost all Christian	<b>people</b>	in utter despair of	8, 427/ 1
faith of all Christian	<b>people</b>	, and the plain determination	8, 429/ 9
faith of all Christian	<b>people</b>	. If he pretend any	8, 434/ 5
faith of all Christian	<b>people</b>	is to the contrary	8, 437/ 1
contrary. For all Christian	<b>people</b>	, except a few heretics	8, 437/ 2
deeds" as poor unlearned	<b>people</b>	in some countries be	8, 441/ 10
at length bring the	<b>people</b>	of this realm unto	8, 448/ 23
he would have his	<b>people</b>	bound. Now followeth it	8, 479/ 2
wit, the common-known Catholic	<b>people</b>	-- clergy, layfolk, and	8, 479/ 36
saints, and good Christian	<b>people</b>	besides, that are already	8, 480/ 2
were all good Christian	<b>people</b>	agreed in one, by	8, 481/ 25
princes and other virtuous	<b>people</b>	did in the beginning	8, 481/ 37
the safeguard of good	<b>people</b>	in peace and tranquillity	8, 482/ 8

malice, whereby the Catholic	<b>people</b>	were constrained and compelled	8, 482/ 15
murdered many good, virtuous	<b>people</b>	. And by God's good	8, 482/ 29
giveth unto the evil	<b>people</b>	and reprobates an excuse	8, 501/ 36
should call upon the	<b>people</b>	and bid them do	8, 502/ 28
mercy calleth upon all	<b>people</b>	, both elects and reprobates	8, 519/ 39
God called upon the	<b>people</b>	to repentance be spoken	8, 520/ 9
it again. The common	<b>people</b>	say among that "nothing	8, 534/ 3
heard, good, devout Christian	<b>people</b>	, a piece of Tyndale's	8, 541/ 26
so cruelly the Christian	<b>people</b>	. . . did rail and blaspheme	8, 549/ 10
opinion of good Christian	<b>people</b>	that the faith abode	8, 554/ 5
that of the Christian	<b>people</b>	shall be damned . . . the	8, 556/ 19
of all the whole	<b>people</b>	of the world, both	8, 559/ 13
church of all Christian	<b>people</b>	, neither gone out nor	8, 560/ 20
taketh them, all the	<b>people</b>	in the town or	8, 561/ 7
of all true Christian	<b>people</b>	. For as touching the	8, 561/ 19
whole multitude of Christian	<b>people</b>	not gone out nor	8, 571/ 15
holy counsel concerning the	<b>people's</b>	obedience. Friar Barnes, in	8, 30/ 24
would glory in the	<b>people's</b>	blood. For he wotteth	8, 31/ 1
for a rule of	<b>people's</b>	obedience to their prince	8, 31/ 24
a rule of the	<b>people's</b>	obedience to a good	8, 31/ 38
the effusion of such	<b>people's</b>	blood as his poisoned	8, 33/ 5
folk laid in good	<b>people's</b>	way: though best were	8, 38/ 17
so bleared the unlearned	<b>people's</b>	eyes that they were	8, 139/ 10
English tongue among the	<b>people's</b>	hands . . . lest evil folk	8, 178/ 4
findeth not yet the	<b>people's</b>	devotion so far fallen	8, 313/ 10
there remained in the	<b>people's</b>	minds, beside the writing	8, 365/ 4
since the world was	<b>peopled</b>	could have found any	8, 266/ 9
and he know, and	<b>peradventure</b>	the devil too, if	8, 17/ 7
if the man were	<b>peradventure</b>	of hard heart and	8, 17/ 29
of his amendment. And	<b>peradventure</b>	the man had amended	8, 17/ 34
could not indeed, for	<b>peradventure</b>	they were all sold	8, 18/ 13
word. Here will Burt	<b>peradventure</b>	preach, and bring us	8, 19/ 4
nothing toward him but	<b>peradventure</b>	more good than he	8, 19/ 26
-- then would I	<b>peradventure</b>	let them alone myself	8, 25/ 26
though they be bound	<b>peradventure</b>	openly to obey their	8, 32/ 15
things a man may	<b>peradventure</b>	well and with fruit	8, 48/ 25
said before, it may	<b>peradventure</b>	in some things do	8, 49/ 11
saw he many more,	<b>peradventure</b>	, which no man hath	8, 81/ 28
in which he would	<b>peradventure</b>	seem to mean none	8, 83/ 12
Saint Paul said it	<b>peradventure</b>	of his own head	8, 86/ 14
some unwise man ween,	<b>peradventure</b>	, that Tyndale doth, for	8, 110/ 34
kill sin . . . and then	<b>peradventure</b>	offer themselves, clean depured	8, 112/ 35
heretics also; yea, and	<b>peradventure</b>	Jews, Turks, and Saracens	8, 146/ 33
do we now too.	<b>Peradventure</b>	he will say that	8, 149/ 18
bishop. Which manner hath,	<b>peradventure</b>	, for something that in	8, 160/ 37
with anything that is,	<b>peradventure</b>	, misused in some places	8, 161/ 34
-- except that Tyndale	<b>peradventure</b>	meaneth that I should	8, 176/ 38
name of senatores, or	<b>peradventure</b>	seniores, he should yet	8, 186/ 4
wherein as touching presbyteros	<b>peradventure</b>	it will be proved	8, 187/ 25
but if it were,	<b>peradventure</b>	, because he would be	8, 195/ 19

heresies -- such men,	<b>peradventure</b>	, as he never knew	8, 216/ 12
that well believed should	<b>peradventure</b>	prepare him to God's	8, 217/ 34
now, because it will	<b>peradventure</b>	seem unto some men	8, 233/ 36
one people -- nor	<b>peradventure</b>	any one sermon, neither	8, 255/ 20
mouth -- such as	<b>peradventure</b>	should need no warning	8, 263/ 8
the first appeareth not,	<b>peradventure</b>	, so fully plain at	8, 264/ 36
greater necessity -- as,	<b>peradventure</b>	, tillage of the ground	8, 273/ 1
so may there yet,	<b>peradventure</b>	, lie more promises unperceived	8, 282/ 21
remission of sins, or	<b>peradventure</b>	that they were figures	8, 300/ 4
in like wise . . . and	<b>peradventure</b>	one of them in	8, 310/ 24
have done, there should	<b>peradventure</b>	at length fewer have	8, 319/ 36
they meant -- nor,	<b>peradventure</b>	, Moses neither -- and	8, 327/ 14
understood them all, nor,	<b>peradventure</b>	, that Moses neither . . . If	8, 329/ 7
the apostles' days (nor,	<b>peradventure</b>	, every man among them	8, 336/ 25
nothing think, and yet,	<b>peradventure</b>	, written of in the	8, 337/ 30
were spoken by Abraham	<b>peradventure</b>	long before Christ's coming	8, 342/ 30
received before, and kept	<b>peradventure</b>	from Adam's own days	8, 365/ 6
which he might think,	<b>peradventure</b>	, that all mankind were	8, 406/ 17
fire. This faith might,	<b>peradventure</b>	, Saint Peter have, for	8, 406/ 26
the purpose), men might	<b>peradventure</b>	lay a block or	8, 419/ 36
far that he shall	<b>peradventure</b>	never approach near unto	8, 423/ 22
elect church. But herein,	<b>peradventure</b>	, shall Tyndale and we	8, 427/ 31
suppose, without deadly sin.	<b>Peradventure</b>	Tyndale will say that	8, 430/ 24
elects. Then will he	<b>peradventure</b>	say that he meaneth	8, 430/ 30
that although it may	<b>peradventure</b>	be that a man	8, 433/ 32
To this will Tyndale	<b>peradventure</b>	say that I pass	8, 435/ 17
this wise will Tyndale	<b>peradventure</b>	answer me. And surely	8, 436/ 19
other side, he may	<b>peradventure</b>	mean by these words	8, 446/ 36
elect church." He will	<b>peradventure</b>	answer us and say	8, 449/ 3
the sin, and is	<b>peradventure</b>	loath to be brought	8, 451/ 36
himself . . . except he will	<b>peradventure</b>	say that it is	8, 453/ 17
doth. He will show,	<b>peradventure</b>	, that David did so	8, 467/ 26
that it will be	<b>peradventure</b>	hard for him to	8, 473/ 37
back again. Not wittingly,	<b>peradventure</b>	, but that the devil	8, 481/ 5
or self) it shall	<b>peradventure</b>	appear that he went	8, 492/ 21
the way (except only,	<b>peradventure</b>	, the last repentance before	8, 522/ 5
Yea, and doth sometimes,	<b>peradventure</b>	, give more of his	8, 522/ 36
enough thereof still, and	<b>peradventure</b>	a little too much	8, 534/ 31
he leave unexcused, except	<b>peradventure</b>	the devil's? But the	8, 543/ 3
come. Now Tyndale will	<b>peradventure</b>	stick upon some subtle	8, 548/ 32
or not? Tyndale will	<b>peradventure</b>	say he may not	8, 568/ 15
he proveth that. Thereto	<b>peradventure</b>	he will say that	8, 568/ 16
but a part, and	<b>peradventure</b>	the less part . . . and	8, 571/ 17
that signification. As if	<b>percase</b>	a man would translate	8, 186/ 1
mayor and aldermen" or	<b>percase</b>	(if the circumstance of	8, 186/ 11
their writing, which might	<b>percase</b>	come into the hands	8, 291/ 35
as he that would,	<b>percase</b>	, teach that confession is	8, 388/ 21
so pithy and so	<b>perceant</b>	, set and couched in	8, 179/ 17
it for us to	<b>perceive</b>	that, like as folk	8, 2/ 15
that we shall well	<b>perceive</b>	and feel by the	8, 2/ 30

be well able to	<b>perceive</b>	him for a foolish	8, 7/ 33
they could not but	<b>perceive</b>	well that he revoked	8, 23/ 5
better and more clearly	<b>perceive</b>	what devotion the man	8, 23/ 28
would help them to	<b>perceive</b>	it . . . and fain would	8, 25/ 17
you, but that they	<b>perceive</b>	full well that if	8, 30/ 11
may the more clearly	<b>perceive</b>	the malicious mind of	8, 33/ 8
look thereon shall plainly	<b>perceive</b>	and behold the bare	8, 33/ 15
to make every child	<b>perceive</b>	his wily follies and	8, 35/ 4
beside: we may well	<b>perceive</b>	that these that so	8, 42/ 12
place in the Gospel	<b>perceive</b>	very well that Tyndale	8, 43/ 28
and then shall ye	<b>perceive</b>	how fondly such a	8, 48/ 8
by any search, to	<b>perceive</b>	that he were in	8, 56/ 8
this brief text well	<b>perceive</b>	that Eliachim did not	8, 67/ 24
which Tyndale will not	<b>perceive</b>	. I could here allege	8, 69/ 5
Catholic Church. And here	<b>perceive</b>	yet the false wiliness	8, 75/ 29
ye shall farther well	<b>perceive</b>	that Tyndale himself in	8, 83/ 22
and ye shall soon	<b>perceive</b>	that he boasteth mercy	8, 89/ 29
have read and could	<b>perceive</b>	, but arguments grounded upon	8, 101/ 12
for aught that I	<b>perceive</b>	among them, is to	8, 101/ 29
hear either better or	<b>perceive</b>	them better, I like	8, 101/ 31
clearly -- ye shall	<b>perceive</b>	by his own words	8, 111/ 8
Tyndale Ye may here	<b>perceive</b>	that after The sacrament	8, 114/ 11
already, as ye shall	<b>perceive</b>	by his words in	8, 115/ 13
yet have us therein	<b>perceive</b>	his mind to the	8, 115/ 31
intent that ye may	<b>perceive</b>	clearly that he is	8, 116/ 1
Now, since ye plainly	<b>perceive</b>	, good Christian readers, that	8, 118/ 37
Why may not we	<b>perceive</b>	the Scripture as well	8, 119/ 21
folk, and mean-witted, too,	<b>perceive</b>	that all his high	8, 133/ 24
was not able to	<b>perceive</b>	them with his own	8, 139/ 6
well make every man	<b>perceive</b>	that he meant therein	8, 143/ 19
ye may the better	<b>perceive</b>	how wisely the man	8, 144/ 7
Christian people very well	<b>perceive</b>	-- by Christ's own	8, 158/ 34
please God. And they	<b>perceive</b>	and see also that	8, 158/ 37
with God. And they	<b>perceive</b>	also that in the	8, 159/ 2
things and suchlike, they	<b>perceive</b>	well that Tyndale doth	8, 159/ 4
he may make men	<b>perceive</b>	what he meaneth. For	8, 165/ 1
indeed make men to	<b>perceive</b>	and understand what Tyndale	8, 165/ 27
of "church." And they	<b>perceive</b>	clearly by these circumstances	8, 165/ 29
seemeth but poorly to	<b>perceive</b>	it. For ye shall	8, 170/ 1
assembly. Now may ye	<b>perceive</b>	that Tyndale with all	8, 170/ 30
this ye may also	<b>perceive</b>	how little it maketh	8, 170/ 34
But forasmuch as I	<b>perceive</b>	that he hath been	8, 171/ 31
may in his translations	<b>perceive</b>	his cankered mind. For	8, 171/ 36
the Christian reader well	<b>perceive</b>	the poison of this	8, 171/ 38
every child may now	<b>perceive</b>	with how little learning	8, 174/ 29
and make the people	<b>perceive</b>	that Tyndale went about	8, 178/ 39
great negligence; if he	<b>perceive</b>	it and dissemble it	8, 189/ 15
as any man may	<b>perceive</b>	, this three thousand years	8, 190/ 13
Besides that he shall	<b>perceive</b>	also malice, hatred, and	8, 204/ 2
more madness he shall	<b>perceive</b>	in Tyndale's defense of	8, 218/ 27

at all shall clearly	<b>perceive</b>	enough. And to that	8, 218/ 28
to make the people	<b>perceive</b>	that Tyndale changed in	8, 218/ 38
learned and unlearned folk	<b>perceive</b>	him for an unlearned	8, 220/ 6
that every child shall	<b>perceive</b>	his bold, wily folly	8, 223/ 34
unto you, ye shall	<b>perceive</b>	that he playeth nothing	8, 226/ 30
ye may the better	<b>perceive</b>	that for to make	8, 229/ 21
for every man to	<b>perceive</b>	. . . and yet some difference	8, 234/ 3
Now, if any yet	<b>perceive</b>	not clearly the strength	8, 234/ 13
may the more clearly	<b>perceive</b>	that Tyndale should not	8, 236/ 32
shall at the leastwise	<b>perceive</b>	plainly that he taketh	8, 238/ 9
his salvation. Here ye	<b>perceive</b>	that not only in	8, 239/ 22
and the more clearly	<b>perceive</b>	that all that he	8, 241/ 2
word should make us	<b>perceive</b>	that it is his	8, 243/ 22
thing) that ye may	<b>perceive</b>	that the truth of	8, 245/ 8
plain and easy to	<b>perceive</b>	, or doubtuous and hard	8, 249/ 33
been as able to	<b>perceive</b>	it as Luther and	8, 249/ 36
false miracles -- ye	<b>perceive</b>	well that he presupposeth	8, 265/ 3
shall make the people	<b>perceive</b>	their doctrine for false	8, 265/ 28
writing make the people	<b>perceive</b>	the false prophet false	8, 265/ 34
now so plainly to	<b>perceive</b>	that he well dare	8, 268/ 2
and, I am sure,	<b>perceive</b>	full well that I	8, 268/ 32
bestowed many years may	<b>perceive</b>	the true part from	8, 269/ 13
readers, ye plainly now	<b>perceive</b>	that since the Scripture	8, 270/ 24
chapter: there shall ye	<b>perceive</b>	it . . . that it is	8, 291/ 30
every part . . . shall soon	<b>perceive</b>	that this process is	8, 294/ 23
escape, we must needs	<b>perceive</b>	that God caused them	8, 298/ 33
significations farther than we	<b>perceive</b>	(for one general signification	8, 302/ 22
be believed. And now	<b>perceive</b>	ye perfectly also . . . that	8, 309/ 12
then the more clearly	<b>perceive</b>	how foul a fall	8, 309/ 38
another patch wherein I	<b>perceive</b>	he taketh great pleasure	8, 330/ 29
is, every child may	<b>perceive</b>	. And then may ye	8, 347/ 7
John) shall very plainly	<b>perceive</b>	. And thereby shall he	8, 352/ 36
readeth them as plainly	<b>perceive</b>	that those words of	8, 352/ 37
because ye should somewhat	<b>perceive</b>	the manner of these	8, 362/ 19
And yet when they	<b>perceive</b>	, in the midst thereof	8, 366/ 33
every man might well	<b>perceive</b>	that they came from	8, 367/ 14
And we must needs	<b>perceive</b>	that without the belief	8, 382/ 6
lack of wit cannot,	<b>perceive</b>	and see the point	8, 386/ 17
every wise man well	<b>perceive</b>	and see that his	8, 386/ 18
child, almost, may well	<b>perceive</b>	, that list to look	8, 387/ 36
long length very scanty	<b>perceive</b>	. . . except his words be	8, 390/ 32
harm . . . ye shall plainly	<b>perceive</b>	if ye consider what	8, 394/ 2
to obey? "Ye shall	<b>perceive</b>	it," saith he, "by	8, 397/ 2
For ye may finally	<b>perceive</b>	that, though every man	8, 401/ 27
Peter confessed: I cannot	<b>perceive</b>	, nor, I trow, no	8, 413/ 16
-- yet shall ye	<b>perceive</b>	, as well in his	8, 415/ 35
poor popish men to	<b>perceive</b>	: how it might be	8, 418/ 22
every man may soon	<b>perceive</b>	that readeth him. But	8, 427/ 9
and is hard to	<b>perceive</b>	what he meaneth in	8, 433/ 23
wink and will not	<b>perceive</b>	how plainly they prove	8, 435/ 19

before, make us to	<b>perceive</b>	surely that Saint John	8, 438/ 10
Now may we clearly	<b>perceive</b>	that these only words	8, 441/ 29
them, we may well	<b>perceive</b>	by them that there	8, 442/ 29
not, in good faith,	<b>perceive</b>	how he can help	8, 453/ 25
can in no wise	<b>perceive</b>	. And thus, good Christian	8, 459/ 37
promises . . . ye may clearly	<b>perceive</b>	that concerning the promises	8, 461/ 30
his promises? I cannot	<b>perceive</b>	what cause Tyndale can	8, 463/ 29
will rather indifferently to	<b>perceive</b>	the truth than frowardly	8, 468/ 29
teaching . . . we must needs	<b>perceive</b>	thereby that he were	8, 469/ 25
his own tale here	<b>perceive</b>	that man forthwith for	8, 470/ 30
readers, ye may well	<b>perceive</b>	that there is no	8, 471/ 1
his true members to	<b>perceive</b>	that she had no	8, 472/ 22
can scant attain to	<b>perceive</b>	how the examples anything	8, 490/ 13
young beginner can scant	<b>perceive</b>	one letter from another	8, 491/ 5
foolishly, as ye shall	<b>perceive</b>	anon. But first consider	8, 497/ 25
words . . . ye shall farther	<b>perceive</b>	by other words of	8, 500/ 5
at all. More Now	<b>perceive</b>	you good Christian readers	8, 500/ 35
may yet more plainly	<b>perceive</b>	by his words that	8, 501/ 4
is enough that we	<b>perceive</b>	and see what Tyndale	8, 501/ 21
were beetle-blind indeed, may	<b>perceive</b>	well enough that Tyndale	8, 506/ 23
perceived it than we	<b>perceive</b>	any such as reason	8, 508/ 9
very fine force clearly	<b>perceive</b>	and agree it . . . but	8, 508/ 26
in a glass, and	<b>perceive</b>	and behold but, as	8, 509/ 22
matter, we might clearly	<b>perceive</b>	and understand what he	8, 521/ 34
best that I can	<b>perceive</b>	of his words. But	8, 535/ 26
because they could not	<b>perceive</b>	the thing for possible	8, 547/ 11
debate between us . . . ye	<b>perceive</b>	very well that either	8, 550/ 32
as ye shall well	<b>perceive</b>	, I trust, when I	8, 553/ 32
great, subtle thing to	<b>perceive</b>	that the faith which	8, 554/ 9
made every man well	<b>perceive</b>	that himself, when he	8, 559/ 28
shall, I trust, well	<b>perceive</b>	that it had been	8, 562/ 39
answer therewith, shall well	<b>perceive</b>	that he hath not	8, 566/ 11
words much ado to	<b>perceive</b>	, they be so dark	8, 566/ 16
You see well and	<b>perceive</b>	that in his second	8, 569/ 32
since ye now plainly	<b>perceive</b>	that Tyndale hath here	8, 572/ 25
and heresies, and so	<b>perceived</b>	the pestilent poison of	8, 17/ 25
in the man . . . Constantine	<b>perceived</b>	well that he had	8, 18/ 9
intent it might be	<b>perceived</b>	that they fast. Forsooth	8, 69/ 29
ere the peril be	<b>perceived</b>	. For he maketh here	8, 75/ 32
doctrine, they saw and	<b>perceived</b>	the other feigned and	8, 139/ 13
but manifestly detected and	<b>perceived</b>	to have used them	8, 144/ 1
would not have it	<b>perceived</b>	, that signification of this	8, 145/ 31
of idols; and he	<b>perceived</b>	both that he so	8, 172/ 17
it may not be	<b>perceived</b>	of which kind he	8, 174/ 11
he saith that he	<b>perceived</b>	his fault himself before	8, 181/ 22
more plain and better	<b>perceived</b>	if he had said	8, 203/ 19
he would not were	<b>perceived</b>	-- to dissemble his	8, 206/ 6
if he had not	<b>perceived</b>	it himself -- yet	8, 232/ 15
sentence unable to be	<b>perceived</b>	or understood; and sometimes	8, 235/ 9
to make his word	<b>perceived</b>	for his own. Thus	8, 243/ 28

should fall, not yet	<b>perceived</b>	by them; as we	8, 300/ 5
it gay, Tyndale yet	<b>perceived</b>	it for such as	8, 351/ 14
purpose -- yet Tyndale	<b>perceived</b>	well that it would	8, 359/ 21
which thing Tyndale well	<b>perceived</b>	, and therefore he left	8, 361/ 34
which thing Tyndale well	<b>perceived</b>	, and therefore he left	8, 363/ 20
look therefor, well be	<b>perceived</b>	in them that wrote	8, 365/ 10
of them be not	<b>perceived</b>	by us, must we	8, 370/ 21
for imperfect circumstances seldom	<b>perceived</b>	by himself. And also	8, 400/ 6
sea . . . though well they	<b>perceived</b>	what a mighty lord	8, 422/ 35
and partly because he	<b>perceived</b>	in his own conscience	8, 448/ 14
when he is well	<b>perceived</b>	, he bringeth all to	8, 501/ 32
as we more perfectly	<b>perceived</b>	it than we perceive	8, 508/ 9
fallen from himself and	<b>perceived</b>	not that that change	8, 559/ 27
so changed that word,	<b>perceived</b>	very well that the	8, 559/ 29
And thus everybody well	<b>perceiveth</b>	how shameless Tyndale is	8, 127/ 16
that Tyndale either evil	<b>perceiveth</b>	my words or else	8, 169/ 8
Now, since every man	<b>perceiveth</b>	well that albeit that	8, 205/ 16
now that he plainly	<b>perceiveth</b>	that the doctrine is	8, 257/ 22
of the sacrament . . . well	<b>perceiveth</b>	that how to say	8, 316/ 25
in this point well	<b>perceiveth</b>	himself how hard a	8, 326/ 3
folly himself so well	<b>perceiveth</b>	that in many places	8, 421/ 5
promise, as every child	<b>perceiveth</b>	. And therefore Saint Peter	8, 465/ 7
all his commandments . . . and	<b>perceiveth</b>	of the goodness showed	8, 488/ 32
abominable deed seeth and	<b>perceiveth</b>	full well that he	8, 512/ 21
wit . . . whereby he neither	<b>perceiveth</b>	the point that he	8, 541/ 29
true repentant person well	<b>perceiveth</b>	that Tyndale's "repentant" elects	8, 570/ 38
had thereto. And finally	<b>perceiving</b>	him to be of	8, 23/ 28
aright. For the clear	<b>perceiving</b>	of all which things	8, 83/ 25
proved . . . that to the	<b>perceiving</b>	of both his falsehood	8, 218/ 22
cometh me Tyndale and,	<b>perceiving</b>	himself sore bound to	8, 223/ 10
by the Greek tongue	<b>perceiving</b>	the article . . . saw well	8, 231/ 27
man believe. For the	<b>perceiving</b>	whereof, suppose me now	8, 266/ 1
false. But Tyndale --	<b>perceiving</b>	well himself how false	8, 281/ 36
out. And Barnes himself,	<b>perceiving</b>	that the most part	8, 361/ 35
us without any plain	<b>perceiving</b>	of his ungracious mind	8, 405/ 30
works," is by the	<b>perceiving</b>	of his own words	8, 484/ 30
from the sight and	<b>perceiving</b>	of the things to	8, 500/ 1
full, perfect, and clear	<b>perceiving</b>	thereof in the inward	8, 507/ 13
own experience and express	<b>perceiving</b>	of the contrary. For	8, 512/ 20
to "serve" it. And	<b>perceiving</b>	that he cannot stand	8, 546/ 31
of God." And yet	<b>perceiving</b>	that that step will	8, 546/ 34
failing." For the better	<b>perceiving</b>	whereof, I will ask	8, 556/ 2
as the Corinthians would,	<b>perchance</b>	, color this matter by	8, 369/ 26
Scripture, unto their own	<b>perdition</b>	." And Saint Paul saith	8, 363/ 3
shall be, the final,	<b>peremptory</b>	stop against all contradiction	8, 264/ 33
be of a true,	<b>perfect</b>	faith, and his desire	8, 23/ 29
houseled in so true,	<b>perfect</b>	faith, and so great	8, 23/ 31
now meet for the	<b>perfect</b>	doctrine of defendeth it	8, 45/ 22
getting of full and	<b>perfect</b>	forgiveness. To this point	8, 400/ 22
never so pure and	<b>perfect</b>	, they were not yet	8, 401/ 33

offereth grace and will	<b>perfect</b>	our penance with increase	8, 433/ 37
we thought ourselves most	<b>perfect</b>	of all. For when	8, 485/ 10
Saint James, "Every good,	<b>perfect</b>	gift is from above	8, 503/ 27
had such a full,	<b>perfect</b>	, and clear perceiving thereof	8, 507/ 12
work with him to	<b>perfect</b>	in him the faith	8, 546/ 21
changed but increased and	<b>perfected</b>	, our hope turned into	8, 141/ 6
life, which shall be	<b>perfected</b>	by glory . . . and the	8, 435/ 11
by the will be	<b>perfected</b>	and made up . . . and	8, 509/ 4
that is, grace that	<b>perfecteth</b>	the thing. Now, since	8, 205/ 15
and with which he	<b>perfecteth</b>	his creature in glory	8, 205/ 19
grace that accomplisheth and	<b>perfecteth</b>	the full act of	8, 241/ 21
see now to what	<b>perfection</b>	this gear groweth with	8, 88/ 17
wholesome things above the	<b>perfection</b>	of their Old Law	8, 262/ 24
our instruction toward the	<b>perfection</b>	of virtuous living, but	8, 361/ 20
contemplative book of Scala	<b>Perfectionis</b>	, with such others like	8, 36/ 31
which he could have	<b>perfectly</b>	done without them and	8, 81/ 31
no man fully and	<b>perfectly</b>	known, but only to	8, 195/ 8
And now perceive ye	<b>perfectly</b>	also . . . that all that	8, 309/ 12
of God may be	<b>perfectly</b>	instructed to every good	8, 359/ 31
us as we more	<b>perfectly</b>	perceived it than we	8, 508/ 9
as reason may most	<b>perfectly</b>	prove us. And therefore	8, 508/ 10
shall for my part	<b>perform</b>	that I have promised	8, 36/ 19
make a vow shall	<b>perform</b>	and keep it (as	8, 49/ 32
I before said, altogether	<b>performed</b>	-- I would, in	8, 36/ 22
scripturas, quoniam ipsae testimonium	<b>perhibent</b>	de me" ("Look you	8, 347/ 15
them "Qui vidit testimonium	<b>perhibuit</b>	" . . . nor "verum est testimonium	8, 273/ 13
which else were in	<b>peril</b>	of perishing by false	8, 3/ 3
therein shall stand in	<b>peril</b>	that Jonah was never	8, 8/ 4
without great adventure and	<b>peril</b>	-- yet cease they	8, 11/ 32
labor, travail, cost, charge,	<b>peril</b>	, harm, and hurt of	8, 11/ 36
he standeth in great	<b>peril</b>	to be, ere it	8, 17/ 22
avoid and eschew the	<b>peril</b>	and danger of punishment	8, 27/ 14
you, good readers, the	<b>peril</b>	of these books . . . whereof	8, 27/ 36
into the danger and	<b>peril</b>	of his laws --	8, 29/ 28
thereby flee from the	<b>peril</b>	of outward, bodily punishment	8, 30/ 1
thereupon outward punishment and	<b>peril</b>	of rebellion -- whereby	8, 30/ 20
curious mind that neither	<b>peril</b>	temporal, in breach of	8, 38/ 3
the realm, nor the	<b>peril</b>	spiritual, in hurting of	8, 38/ 4
for avoiding of their	<b>peril</b>	. Again, in the Second	8, 67/ 10
them from that imminent	<b>peril</b>	that they were then	8, 68/ 2
delaying the circumcision (for	<b>peril</b>	of sudden travel thereupon	8, 72/ 32
down greedily ere the	<b>peril</b>	be perceived. For he	8, 75/ 32
to their harm and	<b>peril</b>	of damnation . . . and if	8, 82/ 16
life in pain and	<b>peril</b>	of death -- we	8, 123/ 9
stand in so great	<b>peril</b>	of choking with lucre	8, 178/ 32
then I stand in	<b>peril</b>	, and if they be	8, 221/ 24
for avoiding of such	<b>peril</b>	, to provide that his	8, 264/ 24
not, upon his own	<b>peril</b>	. . . and therefore upon his	8, 268/ 8
But, now, how much	<b>peril</b>	were there more if	8, 268/ 18
to believe upon the	<b>peril</b>	of their soul health	8, 271/ 35

hundred years before. Such	<b>peril</b>	is it, lo, to	8, 293/ 15
to be necessary upon	<b>peril</b>	of their souls, and	8, 299/ 8
undefiled," there is no	<b>peril</b>	at all to alter	8, 308/ 29
all the sacraments, what	<b>peril</b>	is there to keep	8, 309/ 2
that there is no	<b>peril</b>	therein, he might afterward	8, 313/ 22
been no doubt nor	<b>peril</b>	to leave it out	8, 317/ 25
have thought it great	<b>peril</b>	, to put any water	8, 317/ 27
believed or done upon	<b>peril</b>	of our souls' health	8, 325/ 23
wot well, a great	<b>peril</b>	for any man to	8, 335/ 8
go forward, to the	<b>peril</b>	of other men's souls	8, 357/ 37
safe against all such	<b>peril</b>	. For we be all	8, 388/ 19
then were it great	<b>peril</b>	lest men would fall	8, 402/ 35
them! For other great	<b>peril</b>	I see none, considering	8, 402/ 36
man may err without	<b>peril</b>	, even though that the	8, 414/ 36
there is any less	<b>peril</b>	in not believing of	8, 462/ 37
reward, so upon like	<b>peril</b>	and pain, bound to	8, 463/ 19
he may without any	<b>peril</b>	choose whether he will	8, 464/ 15
it is as great	<b>peril</b>	not to believe God	8, 464/ 34
works . . . Lo, what a	<b>peril</b>	here were, if a	8, 483/ 22
standeth in much more	<b>peril</b>	) he might hap to	8, 524/ 8
bid her upon her	<b>peril</b>	come of, and thread	8, 525/ 28
so much the more	<b>perilous</b>	in that their false	8, 33/ 11
to be bitter and	<b>perilous</b>	meat; and have always	8, 44/ 35
enough, yet it is	<b>perilous</b>	for any man, except	8, 61/ 3
thereunto, "It were a	<b>perilous</b>	case if men and	8, 116/ 12
doubt also and a	<b>perilous</b>	case if it were	8, 317/ 11
great doubt" and a "	<b>perilous</b>	case" to leave the	8, 317/ 23
nor, therewith, more pestilently	<b>perilous</b>	, while he pretendeth to	8, 489/ 33
take for naught or	<b>perilous</b>	. . . then is it likely	8, 506/ 5
that it were a	<b>perilous</b>	presumption to call any	8, 527/ 24
his indignation and thereby	<b>perish</b>	, and whoso fulfilled it	8, 79/ 24
folk may fall and	<b>perish</b>	. And the Scripture is	8, 437/ 10
such temptations our faith	<b>perished</b>	not utterly, neither our	8, 485/ 17
saith that "our faith	<b>perisheth</b>	not utterly, nor our	8, 486/ 32
were in peril of	<b>perishing</b>	by false idolatry. Now	8, 3/ 3
once abjured, and once	<b>perjured</b>	, again. And yet at	8, 20/ 11
innocent babe and with	<b>perjury</b>	to defend an old	8, 19/ 9
be they murder, adultery,	<b>perjury</b>	, sacrilege, incest, or treason	8, 425/ 21
great "horrible deeds," as	<b>perjury</b>	, manslaughter, and adultery, of	8, 444/ 8
that forsaking and that	<b>perjury</b>	, still all his life	8, 556/ 3
treason, murder, incest, and	<b>perjury</b>	, shall for their only	8, 572/ 22
of pestilent errors and	<b>pernicious</b>	heresies, that they have	8, 2/ 6
of any of those	<b>pernicious</b>	, poisoned books . . . to the	8, 27/ 10
and poison of those	<b>pernicious</b>	books, to help, as	8, 27/ 21
happen to read his	<b>pernicious</b>	book, take wisdom with	8, 42/ 32
damneth his creatures in	<b>perpetual</b>	torments for his own	8, 71/ 33
indignation whereupon followeth the	<b>perpetual</b>	banishment from the sight	8, 209/ 31
whereby hath been his	<b>perpetual</b>	custom to declare and	8, 245/ 29
Catholic Church is his	<b>perpetual</b>	apostle, how many nations	8, 251/ 6
the belief of the	<b>perpetual</b>	virginity of our Lady	8, 286/ 5

about to prove her	<b>perpetual</b>	virginity by Scripture . . . but	8, 286/ 16
our Lady was a	<b>perpetual</b>	virgin and never had	8, 287/ 12
he must say that	<b>perpetual</b>	virginity is naught and	8, 305/ 18
himself and say that	<b>perpetual</b>	virginity and the work	8, 305/ 32
their wives. But since	<b>perpetual</b>	chastity and the forbearing	8, 306/ 10
be married, but keep	<b>perpetual</b>	chastity. And then doth	8, 306/ 14
bind himself to shameless	<b>perpetual</b>	whoredom. And thus, good	8, 306/ 29
our Lady was a	<b>perpetual</b>	virgin, and yet it	8, 313/ 1
bringeth he in the	<b>perpetual</b>	virginity of our Lady	8, 313/ 4
ever hitherto taken the	<b>perpetual</b>	virginity of our Blessed	8, 314/ 12
Scripture proveth not the	<b>perpetual</b>	virginity of our Lady	8, 343/ 7
as, for example, the	<b>perpetual</b>	virginity of our Blessed	8, 359/ 10
from them, of his	<b>perpetual</b>	apostle the Catholic Church	8, 360/ 37
examples of our Lady's	<b>perpetual</b>	virginity, of the assumption	8, 365/ 24
custom must we with	<b>perpetual</b>	observance reverently fulfill, in	8, 370/ 22
the words unwritten in	<b>perpetual</b>	knowledge and observance in	8, 380/ 32
a friar professed unto	<b>perpetual</b>	chastity to run out	8, 395/ 6
our Lady, or her	<b>perpetual</b>	virginity, and many such	8, 405/ 3
putteth example of the	<b>perpetual</b>	virginity of our Lady	8, 405/ 11
she were not a	<b>perpetual</b>	virgin . . . might in case	8, 405/ 14
the article of the	<b>perpetual</b>	virginity of our Lady	8, 407/ 32
the article of the	<b>perpetual</b>	virginity of our Lady	8, 407/ 36
belief of our Lady's	<b>perpetual</b>	virginity, which Tyndale is	8, 408/ 2
sacrament . . . and for a	<b>perpetual</b>	memory of his bitter	8, 466/ 9
no promises, putteth the	<b>perpetual</b>	virginity of our Lady	8, 471/ 24
article of our Lady's	<b>perpetual</b>	virginity; so that it	8, 472/ 11
that she was a	<b>perpetual</b>	virgin and never had	8, 472/ 27
Lady was not a	<b>perpetual</b>	virgin is because that	8, 472/ 37
since he confesseth the	<b>perpetual</b>	virginity of our Lady	8, 473/ 29
damnation to believe the	<b>perpetual</b>	virginity of our Lady	8, 475/ 16
the article of the	<b>perpetual</b>	virginity of our Lady	8, 475/ 23
article alone, of the	<b>perpetual</b>	virginity of our Lady	8, 476/ 32
of the Holy Ghost's	<b>perpetual</b>	residence and inspiration, was	8, 477/ 11
article of our Lady's	<b>perpetual</b>	virginity that Tyndale could	8, 478/ 25
the article of her	<b>perpetual</b>	virginity he is quite	8, 479/ 33
ye have heard, the	<b>perpetual</b>	virginity of our Lady	8, 480/ 23
as, for example, the	<b>perpetual</b>	virginity of our Lady	8, 480/ 34
believed. And that the	<b>perpetual</b>	virginity of our Lady	8, 481/ 3
holy sacraments, and the	<b>perpetual</b>	virginity of our Lady	8, 481/ 20
transitory life, into the	<b>perpetual</b>	bliss and eternal joys	8, 505/ 30
be by the priests	<b>perpetually</b>	offered in his church	8, 113/ 13
priest and hath promised	<b>perpetually</b>	to live chaste . . . he	8, 190/ 31
Spirit sent and left	<b>perpetually</b>	with his church, to	8, 396/ 18
be damned in hell	<b>perpetually</b>	. . . from which none "historical	8, 397/ 11
penance, they be all	<b>perpetually</b>	damned in hell, the	8, 424/ 2
-- in that he	<b>perpetually</b>	dwelleth, and is thereby	8, 428/ 16
he might after be	<b>perpetually</b>	damned in hell. Let	8, 428/ 37
his Passion, to abide	<b>perpetually</b>	with us, according to	8, 466/ 11
then left every man	<b>perplexed</b>	, in doubt, and out	8, 388/ 5
Law in a strange	<b>perplexity</b>	. Which, whatsoever Tyndale say	8, 308/ 20

out of all such	<b>perplexity</b>	. And that is, as	8, 396/ 17
the contrary. In which	<b>perplexity</b>	God will either never	8, 476/ 1
of which yet they	<b>persecute</b>	the true service of	8, 43/ 17
of which yet they	<b>persecute</b>	the true law of	8, 43/ 19
any heretic should be	<b>persecuted</b>	and punished, and especially	8, 28/ 12
and Ahithophel therein, that	<b>persecuted</b>	King David; as though	8, 137/ 27
stoning of Saint Stephen,	<b>persecuted</b>	and punished so cruelly	8, 549/ 9
fell in hating and	<b>persecuting</b>	of his name and	8, 549/ 19
not only to the	<b>persecution</b>	of Christian men, but	8, 128/ 23
and such as suffered	<b>persecution</b>	for God's sake --	8, 373/ 25
sore a weight of	<b>persecution</b>	upon David's back, that	8, 528/ 25
near to despair) in	<b>persecution</b>	nor by the purpose	8, 529/ 19
he had been a	<b>persecutor</b>	of the faith. And	8, 409/ 25
mind, in exhortation to	<b>perseverance</b>	in good works, against	8, 217/ 12
his power, so to	<b>persevere</b>	still. Of his teaching	8, 14/ 11
long purpose, and still	<b>persevere</b>	therein, and, finally, divers	8, 443/ 1
may for a space	<b>persevere</b>	in those horrible sinful	8, 459/ 30
since we clearly see	<b>persevere</b>	and continue in this	8, 477/ 8
if they will still	<b>persevere</b>	and walk on still	8, 504/ 26
if they would have	<b>persevered</b>	in the fight; they	8, 452/ 13
finally, forasmuch as grace	<b>persevering</b>	with man at his	8, 205/ 11
no manner wise; the	<b>person</b>	is not at home	8, 18/ 24
his own most royal	<b>person</b>	, in the Star Chamber	8, 27/ 3
rebelled not against his	<b>person</b>	, yet to break the	8, 29/ 26
requireth of the repentant	<b>person</b>	not only taming of	8, 66/ 25
written thus, in the	<b>person</b>	of the people: "We	8, 67/ 5
he be made one	<b>person</b>	, as the soul and	8, 102/ 17
against Christ's own blessed	<b>Person</b>	a deadly, devilish heretic	8, 118/ 36
hell that ever any	<b>person</b>	, either man or woman	8, 140/ 6
under the name and	<b>person</b>	of "Moria," which word	8, 177/ 4
attending upon His Grace's	<b>person</b>	, but also of the	8, 177/ 35
warrant you, no vile	<b>person</b>	; but because he is	8, 190/ 30
or in the first	<b>person</b>	or the second singular	8, 236/ 10
and leadeth every well-willing	<b>person</b>	apart . . . into the believing	8, 295/ 29
wise, being many in	<b>person</b>	, be made one in	8, 296/ 15
he doth, in the	<b>person</b>	of the Catholic Church	8, 306/ 2
to make every simple	<b>person</b>	bold to take himself	8, 336/ 16
thereto, saying, in the	<b>person</b>	of Saint Paul, "I	8, 362/ 14
devil cannot in any	<b>person</b>	prevail against the rock	8, 410/ 31
Col 1); and every	<b>person</b>	of the church is	8, 417/ 2
dwelling in unity of	<b>person</b>	as the Second Person	8, 422/ 22
person as the Second	<b>Person</b>	of the Godhead dwelleth	8, 422/ 22
was the same very	<b>person</b>	by whom that deed	8, 464/ 29
he proveth that every	<b>person</b>	which is elected to	8, 467/ 24
David was an elect	<b>person</b>	. . . and he did so	8, 467/ 28
so, ergo every elected	<b>person</b>	doth so? This argument	8, 467/ 28
at which his elect	<b>person</b>	shall always so soon	8, 467/ 34
wit, that every elect	<b>person</b>	shall in like wise	8, 468/ 15
true, that every elect	<b>person</b>	would be reformed at	8, 468/ 32
here. For if every	<b>person</b>	elect shall, as he	8, 470/ 13

true that none elect	<b>person</b>	can after his baptism	8, 470/ 32
is that none elect	<b>person</b>	can after his baptism	8, 471/ 9
cause why an elect	<b>person</b>	shall be saved though	8, 472/ 36
he be an elect	<b>person</b>	and fall from the	8, 487/ 3
evil will to his	<b>person</b>	, but of love and	8, 494/ 9
say, in such a	<b>person</b>	as God feeleth him	8, 526/ 15
in comparison of the	<b>person</b>	; not so much by	8, 530/ 32
he was an elected	<b>person</b>	that finally should be	8, 536/ 26
David, as in the	<b>person</b>	of Almighty God, in	8, 539/ 3
such as if the	<b>person</b>	that doth them die	8, 550/ 29
failed in his own	<b>person</b>	. . . he confesseth thereby that	8, 554/ 35
time failed in his	<b>person</b>	, then at the leastwise	8, 554/ 36
-- every true repentant	<b>person</b>	well perceiveth that Tyndale's	8, 570/ 38
and other holy doctors "	<b>persona</b>	Patris, "persona Filii, " "persona	8, 201/ 9
holy doctors "persona Patris, " "	<b>persona</b>	Filii, " "persona Spiritus Sancti	8, 201/ 9
persona Patris, " "persona Filii, " "	<b>persona</b>	Spiritus Sancti" . . . Tyndale must	8, 201/ 9
Christ would teach him	<b>personally</b>	present with him, by	8, 415/ 12
a few malicious, mischievous	<b>persons</b>	brought into this realm	8, 11/ 3
them by some evil-disposed	<b>persons</b>	out of this realm	8, 11/ 27
I ween, where their	<b>persons</b>	be known. For else	8, 14/ 24
at his examination some	<b>persons</b>	present of much honesty	8, 20/ 14
But many such spiritual	<b>persons</b>	as Tyndale is, and	8, 49/ 13
them and in many	<b>persons</b>	hath so done and	8, 81/ 32
hearts of lewdly disposed	<b>persons</b>	. . . that men cannot, almost	8, 177/ 29
for no more consecrated	<b>persons</b>	than other Christian men	8, 188/ 17
that priests be no	<b>persons</b>	consecrated, nor their Order	8, 188/ 24
call them not the "	<b>persons</b>	" but the "visors" of	8, 201/ 10
honor; unto all which	<b>persons</b>	in all such commandments	8, 209/ 2
changed in those two	<b>persons</b>	singular, taketh the doubt	8, 236/ 13
as that all three	<b>Persons</b>	-- the Father, Son	8, 236/ 24
and lawful that such	<b>persons</b>	as have vowed chastity	8, 249/ 15
the faith of some	<b>persons</b>	." Here showeth Saint Paul	8, 430/ 21
by which three -	<b>Persons</b>	- and - one	8, 462/ 33
as his own elected	<b>persons</b>	that so have erred	8, 478/ 31
indifferent, without acception of	<b>persons</b>	, as said Saint Peter	8, 499/ 21
elects, without acception of	<b>persons</b>	or partial favor, indifferently	8, 522/ 31
that if they can	<b>persuade</b>	the people to believe	8, 30/ 11
and goeth nigh to	<b>persuade</b>	him that his father	8, 489/ 13
through such folks' false	<b>persuasions</b>	may fall in errors	8, 468/ 20
city," and "all that	<b>pertain</b>	unto the town generally	8, 146/ 26
and of such as	<b>pertain</b>	unto the town generally	8, 146/ 31
sacraments of Christ's church,	<b>pertain</b>	to the soul health	8, 276/ 36
things that of necessity	<b>pertain</b>	to the soul health	8, 309/ 11
such things as should	<b>pertain</b>	to the service of	8, 349/ 25
not so properly to	<b>pertain</b>	to teaching of the	8, 353/ 10
history and nothing doth	<b>pertain</b>	unto salvation. And hereafter	8, 405/ 5
may ween that they	<b>pertain</b>	not to him. And	8, 520/ 12
those things that properly	<b>pertain</b>	unto the elects . . . and	8, 521/ 32
and all such as	<b>pertained</b>	thereto generally -- but	8, 147/ 2
there was nothing that	<b>pertained</b>	to the glory of	8, 362/ 7

these words most properly	<b>pertained</b>	to the putting away	8, 543/ 34
while that point nothing	<b>pertaineth</b>	to the faith), that	8, 153/ 5
to whom the errand	<b>pertaineth</b>	. This article "the" doth	8, 229/ 36
Holy Ghost -- so	<b>pertaineth</b>	to the salvation of	8, 286/ 9
that the contrary belief	<b>pertaineth</b>	to the damnation of	8, 286/ 10
forth as of necessity	<b>pertaineth</b>	unto salvation. And this	8, 398/ 29
as far forth as	<b>pertaineth</b>	to the nature of	8, 459/ 18
God will have believed	<b>pertaineth</b>	to salvation . . . since the	8, 481/ 1
that it is nothing	<b>pertaining</b>	to the salvation of	8, 286/ 6
said in my Dialogue),	<b>pertaining</b>	to the reverence and	8, 315/ 28
and obscure, or nothing	<b>pertaining</b>	to the matter, against	8, 434/ 7
as things not properly	<b>pertaining</b>	to this present question	8, 561/ 4
with the chain of	<b>pertinacity</b>	, as any of his	8, 301/ 19
pass (as now not	<b>pertinent</b>	properly to this matter	8, 561/ 13
Saint Paul well and	<b>pertly</b>	and saith that Saint	8, 86/ 14
the heretics had not	<b>perturbed</b>	. . . they had been themselves	8, 482/ 9
any kind of people . . .	<b>perusing</b>	every state and condition	8, 177/ 7
and work wonders, to	<b>pervert</b>	(if it might be	8, 270/ 16
already; and they have	<b>perverted</b>	the faith of some	8, 430/ 20
all his whole matter	<b>perverted</b>	, and quite overturned and	8, 559/ 34
used by him in	<b>perverting</b>	the Holy Scripture of	8, 240/ 28
be adversaries to their	<b>pestiferous</b>	heresies? Tyndale He supposeth	8, 123/ 34
their incurable and contagious	<b>pestilence</b>	to punish them, according	8, 28/ 8
in the chair of	<b>pestilence</b>	, with the chain of	8, 301/ 18
so thick, full of	<b>pestilent</b>	errors and pernicious heresies	8, 2/ 5
of the Altar? These	<b>pestilent</b>	infidelities, and these abominable	8, 4/ 29
the receipt of these	<b>pestilent</b>	books, our Lord sendeth	8, 4/ 36
which things, with many	<b>pestilent</b>	errors besides, these abominable	8, 5/ 29
ungracious books full of	<b>pestilent</b>	, poisoned heresies -- that	8, 10/ 37
night; so great a	<b>pestilent</b>	pleasure have some devilish	8, 11/ 35
and so perceived the	<b>pestilent</b>	poison of them . . . that	8, 17/ 25
to defend an old	<b>pestilent</b>	heretic . . . and though Saint	8, 19/ 9
more detesteth than these	<b>pestilent</b>	books that Tyndale and	8, 26/ 33
contagion of all such	<b>pestilent</b>	writing, may be far	8, 27/ 23
the maintenance of many	<b>pestilent</b>	heresies. And thus ye	8, 30/ 37
men, and that their	<b>pestilent</b>	books be both odious	8, 33/ 9
the remembrance of their	<b>pestilent</b>	errors were erased out	8, 35/ 14
here clearly see this	<b>pestilent</b>	opinion of Tyndale with	8, 67/ 8
the captains of these	<b>pestilent</b>	heresies which Tyndale now	8, 140/ 18
in setting forth Luther's	<b>pestilent</b>	heresies, so envenomed the	8, 177/ 28
it a very malicious,	<b>pestilent</b>	heresy . . . like as if	8, 189/ 17
a foundation of such	<b>pestilent</b>	heresies as himself affirmeth	8, 220/ 11
the falsehood of his	<b>pestilent</b>	heresies concerning the Church	8, 222/ 19
setting forth of his	<b>pestilent</b>	heresy taking away the	8, 240/ 30
thoroughly pierced with their	<b>pestilent</b>	heresy. And yet I	8, 249/ 6
false faith and a	<b>pestilent</b>	heresy to believe as	8, 401/ 34
Tyndale's tale from plain	<b>pestilent</b>	heresy . . . both in that	8, 415/ 30
of his own, more	<b>pestilent</b>	and more foolish, also	8, 424/ 20
divers of the most	<b>pestilent</b>	heresies and most repugnant	8, 425/ 9
the proof of this	<b>pestilent</b>	heresy, he draweth the	8, 426/ 17

them, with many plain,	<b>pestilent</b>	heresies therein, as I	8, 460/ 33
is; nor, therewith, more	<b>pestilently</b>	perilous, while he pretendeth	8, 489/ 33
yet sometimes some good	<b>Peter</b>	in a good zeal	8, 36/ 7
the words of Saint	<b>Peter</b>	where he saith in	8, 94/ 30
text also of Saint	<b>Peter</b>	is nothing in this	8, 96/ 22
purpose. For when Saint	<b>Peter</b>	saith, "Ye are born	8, 96/ 23
of the first of	<b>Peter</b>	, thus standeth it in	8, 183/ 11
said epistle of Saint	<b>Peter</b>	as in the said	8, 184/ 10
presbyteros still, reciting Saint	<b>Peter</b>	in this wise: "Presbyteros	8, 184/ 21
First Epistle of Saint	<b>Peter</b>	: "Seniores qui sunt in	8, 185/ 9
he proveth that Saint	<b>Peter</b>	was never shaven, since	8, 192/ 34
believe him that Saint	<b>Peter</b>	was ever christened, till	8, 193/ 3
dare say that Saint	<b>Peter</b>	loved him well . . . and	8, 217/ 32
always true. For Saint	<b>Peter</b>	himself was not true	8, 228/ 24
will neither believe Saint	<b>Peter</b>	nor Saint Paul in	8, 247/ 27
that not only Saint	<b>Peter</b>	so did, in the	8, 292/ 16
call the apostles: Saint	<b>Peter</b>	, Saint Paul, Saint James	8, 304/ 11
Paul had conference with	<b>Peter</b>	and others of the	8, 310/ 19
took him for. And	<b>Peter</b>	answered for them all	8, 329/ 17
and deliver us." Howbeit,	<b>Peter</b>	yet wist not by	8, 329/ 20
Tyndale saith himself, Saint	<b>Peter</b>	at that time did	8, 329/ 24
very likely that Saint	<b>Peter</b>	, albeit he was not	8, 329/ 26
that deceive you." And	<b>Peter</b>	and Paul thereto warn	8, 333/ 10
all; nor of Saint	<b>Peter</b>	in writing less than	8, 334/ 7
Law . . . with which Saint	<b>Peter</b>	and the apostles were	8, 353/ 30
easily; notwithstanding that Saint	<b>Peter</b>	, being long at school	8, 362/ 31
hard things," saith Saint	<b>Peter</b>	, "that are written by	8, 362/ 36
great threatening unto Saint	<b>Peter</b>	of loss of heaven	8, 375/ 27
the faith that Saint	<b>Peter</b>	professed should not fail	8, 389/ 2
the successor of Saint	<b>Peter</b>	be his vicar general	8, 398/ 1
took him for. And	<b>Peter</b>	answered for them all	8, 404/ 3
and deliver us." Howbeit,	<b>Peter</b>	yet wist not by	8, 404/ 6
believe the thing that	<b>Peter</b>	then confessed . . . it sufficeth	8, 404/ 23
the faith that Saint	<b>Peter</b>	confessed. And in his	8, 404/ 35
this faith that Saint	<b>Peter</b>	confessed is never a	8, 406/ 1
was no necessity. For	<b>Peter</b>	might believe at that	8, 406/ 15
faith might, peradventure, Saint	<b>Peter</b>	have, for anything spoken	8, 406/ 26
And thus might Saint	<b>Peter</b>	have rather a belief	8, 406/ 32
of either other. Saint	<b>Peter</b>	also nothing there confessed	8, 406/ 34
the faith which Saint	<b>Peter</b>	confessed then, were sufficient	8, 407/ 7
only the thing that	<b>Peter</b>	there confessed were enough	8, 407/ 10
For he saith that	<b>Peter</b>	meant by his words	8, 407/ 17
And yet, he saith,	<b>Peter</b>	wist not by what	8, 407/ 19
and blood. . . ." Now, if	<b>Peter</b>	at that time knew	8, 407/ 23
that the faith which	<b>Peter</b>	confessed then is not	8, 407/ 25
faith that was by	<b>Peter</b>	confessed . . . or else we	8, 408/ 1
be considered that Saint	<b>Peter</b>	in confessing Christ to	8, 408/ 8
the faith that Saint	<b>Peter</b>	confessed! And so he	8, 408/ 22
he saith that Saint	<b>Peter</b>	was not aware of	8, 408/ 27
this faith that Saint	<b>Peter</b>	there confessed, I would	8, 411/ 4

right belief which Saint	<b>Peter</b>	confessed . . . and they may	8, 412/ 31
the faith that Saint	<b>Peter</b>	confessed: I cannot perceive	8, 413/ 16
this faith that Saint	<b>Peter</b>	professed -- then be	8, 413/ 32
the faith that Saint	<b>Peter</b>	confessed. Now, if he	8, 414/ 3
that faith that Saint	<b>Peter</b>	confessed, we go to	8, 414/ 5
things more than Saint	<b>Peter</b>	did there confess --	8, 414/ 10
all these did Saint	<b>Peter</b>	make any mention in	8, 414/ 14
only faith there by	<b>Peter</b>	confessed is sufficient and	8, 414/ 17
faith there confessed by	<b>Peter</b>	is for every man	8, 414/ 25
this faith that Saint	<b>Peter</b>	confessed . . . the same is	8, 416/ 5
faith now than Saint	<b>Peter</b>	confesseth then? And that	8, 416/ 20
Savior said unto Saint	<b>Peter</b>	at the confession of	8, 418/ 3
the faith that Saint	<b>Peter</b>	confessed can never sin	8, 420/ 22
faith confessed by Saint	<b>Peter</b>	, that Jesus is Christ	8, 447/ 14
true faith that Saint	<b>Peter</b>	confessed . . . understanding the same	8, 460/ 31
perceiveth. And therefore Saint	<b>Peter</b>	took a sure way	8, 465/ 8
had himself told unto	<b>Peter</b>	-- that tale Peter	8, 465/ 12
Peter -- that tale	<b>Peter</b>	confessed; that Jesus was	8, 465/ 12
-- that thing Saint	<b>Peter</b>	spoke not of there	8, 465/ 15
Passion. That thing Saint	<b>Peter</b>	, as Tyndale saith, at	8, 465/ 17
first preaching of Saint	<b>Peter</b>	, when there were so	8, 474/ 2
thought upon by Saint	<b>Peter</b>	nor any of his	8, 474/ 19
persons, as said Saint	<b>Peter</b>	. But then goeth Tyndale	8, 499/ 21
did Cornelius when Saint	<b>Peter</b>	was sent unto him	8, 505/ 15
cometh particularly to Saint	<b>Peter</b>	, and saith . . . Tyndale Yea	8, 550/ 9
saith . . . Tyndale Yea, and	<b>Peter</b>	, as soon as he	8, 550/ 12
must be that Saint	<b>Peter</b>	before his repentance sinned	8, 551/ 11
to prove that Saint	<b>Peter</b>	sinned not deadly before	8, 551/ 21
still . . . that though Saint	<b>Peter</b>	did fall and his	8, 552/ 27
that Christ said to	<b>Peter</b>	how that his faith	8, 553/ 9
Savior spoken unto Saint	<b>Peter</b>	, "I have prayed for	8, 554/ 1
the faith which Saint	<b>Peter</b>	confessed may both be	8, 554/ 9
our Lady and Saint	<b>Peter</b>	, and to toss the	8, 554/ 21
his pageant between Saint	<b>Peter</b>	and our Lady may	8, 554/ 26
time failed in Saint	<b>Peter</b>	. . . I shall not let	8, 555/ 6
time failed in Saint	<b>Peter</b>	or no. And to	8, 555/ 7
the time in which	<b>Peter</b>	forsook and forswore Christ	8, 555/ 28
follow that since Saint	<b>Peter</b>	wept sorrowfully therefor, he	8, 555/ 33
grant us that Saint	<b>Peter</b>	in that time did	8, 555/ 37
Tyndale this . . . If Saint	<b>Peter</b>	had held on still	8, 556/ 3
of Tyndale, if Saint	<b>Peter</b>	had continued his life	8, 556/ 9
agree that if Saint	<b>Peter</b>	had in such state	8, 556/ 29
which we called D,	<b>Peter</b>	repented by help of	8, 557/ 9
spied full well that	<b>Peter</b>	sinned deadly . . . and, like	8, 557/ 27
our Savior unto Saint	<b>Peter</b>	, he saith unto him	8, 557/ 30
proved clearly that Saint	<b>Peter</b>	was once from God	8, 559/ 31
King David and Saint	<b>Peter</b>	, and Saint Thomas of	8, 566/ 1
said place of Saint	<b>Peter's</b>	epistle . . . Saint Jerome amendeth	8, 184/ 19
this confession of Saint	<b>Peter's</b>	faith . . . where he said	8, 404/ 12
hell" . . . and that therefore	<b>Peter's</b>	confession includeth of necessity	8, 406/ 13

also nothing spoken in	<b>Peter's</b>	confessed faith. Therefore it	8, 407/ 5
confesseth, was out of	<b>Peter's</b>	confession. For he saith	8, 408/ 26
so far go Saint	<b>Peter's</b>	words "qui in hunc	8, 464/ 12
thus we see that	<b>Peter's</b>	faith failed not, though	8, 550/ 14
Tyndale's tale of Saint	<b>Peter's</b>	repentance and sorrow after	8, 551/ 9
wise reason, that Saint	<b>Peter's</b>	faith "failed not." Whereof	8, 551/ 33
was no failing of	<b>Peter's</b>	faith, but an "oppressing	8, 552/ 3
any time said that	<b>Peter's</b>	faith failed for ever	8, 552/ 5
gay game, that Saint	<b>Peter's</b>	faith should be preserved	8, 554/ 7
may not say Saint	<b>Peter's</b>	faith was in our	8, 554/ 16
is because that Saint	<b>Peter's</b>	faith never failed in	8, 554/ 34
of these five times	<b>Peter's</b>	faith failed . . . I ask	8, 557/ 2
indeed. And after that	<b>Peter's</b>	faith had failed in	8, 557/ 6
himself the desires and	<b>petitions</b>	of his heart . . . and	8, 112/ 6
himself the "desires and	<b>petitions</b>	of his heart," and	8, 112/ 14
as are the general	<b>petitions</b>	in the First Book	8, 507/ 17
children of Israel from	<b>Pharaoh</b>	, for which God gave	8, 19/ 5
liken me to Balaam,	<b>Pharaoh</b>	, and to Judas too	8, 220/ 33
me Balaam, Judas, and	<b>Pharaoh</b>	. . . and threateneth me sore	8, 221/ 15
Moses to do before	<b>Pharaoh</b>	. And when the world	8, 244/ 7
what he would have	<b>Pharaoh</b>	do. Sometimes he showeth	8, 247/ 15
neither. For the proud	<b>Pharisee</b>	that despised the poor	8, 523/ 18
have examples in the	<b>Pharisees</b>	), yet he cannot understand	8, 46/ 5
than now. The scribes,	<b>Pharisees</b>	, Pilate, Herod, Caiaphas, and	8, 136/ 26
high priests, scribes, and	<b>Pharisees</b>	"; but that I did	8, 178/ 23
doctrine of the false	<b>Pharisees</b>	that had begun to	8, 275/ 16
And where these new	<b>Pharisees</b>	, these manifold sects of	8, 275/ 19
the scribes and the	<b>Pharisees</b>	," whom they should hear	8, 342/ 11
malice, as were some	<b>Pharisees</b>	, or drowned in the	8, 342/ 23
traditions which the false	<b>Pharisees</b>	gave unto the Jews	8, 342/ 33
the scribes and the	<b>Pharisees</b>	. All things that ever	8, 351/ 19
that the scribes and	<b>Pharisees</b>	were naught -- yet	8, 351/ 33
by "the scribes and	<b>Pharisees</b>	," expoundeth those words of	8, 352/ 20
of the scribes and	<b>Pharisees</b>	, as to their commandments	8, 353/ 10
that the scribes and	<b>Pharisees</b>	did bind grievous burdens	8, 354/ 6
the scribes nor the	<b>Pharisees</b>	did bind and lay	8, 354/ 8
of the scribes and	<b>Pharisees</b>	themselves, beside the Law	8, 354/ 15
that the scribes and	<b>Pharisees</b>	kept, though themselves were	8, 354/ 20
Whatsoever the scribes and	<b>Pharisees</b>	bid you do that	8, 355/ 24
of the scribes and	<b>Pharisees</b>	-- yet is there	8, 355/ 34
which the scribes and	<b>Pharisees</b>	both might preach and	8, 356/ 3
believe the scribes and	<b>Pharisees</b>	no farther than ye	8, 356/ 10
also very scribes and	<b>Pharisees</b>	, of worse kind than	8, 358/ 24
the worst kind of	<b>Pharisees</b>	. For these have divided	8, 358/ 31
scribes and these false	<b>Pharisees</b>	preach. For these be	8, 359/ 2
saith also, "Hymenaeus and	<b>Philetus</b>	are fallen from the	8, 430/ 18
never so great a	<b>philosopher</b>	, the cause some discharge	8, 46/ 2
like case an old	<b>philosopher</b>	. . . which, being asked why	8, 454/ 2
fair boast for a	<b>philosopher</b>	, to have a harlot	8, 454/ 8
harlot did the foolish	<b>philosopher</b>	. But our Savior himself	8, 454/ 14

they "never so great	<b>philosophers</b>	, never so well seen	8, 46/ 22
unto the old natural	<b>philosophers</b>	altogether. For as for	8, 63/ 35
a thing that many	<b>philosophers</b>	did both teach and	8, 64/ 2
our preachers preach Aristotle,	<b>philosophers</b>	, and poets: thereto I	8, 149/ 31
they sometimes speak of	<b>philosophers</b>	in things of nature	8, 149/ 32
Romans that the old	<b>philosophers</b>	for their willful idolatry	8, 524/ 31
allege and allow the	<b>philosophers'</b>	cunning, though he disproved	8, 149/ 36
opinion, and nothing but	<b>philosophical</b>	reasons have drawn others	8, 104/ 26
for that they meddle	<b>philosophy</b>	with the things of	8, 63/ 30
since the wisdom of	<b>philosophy</b>	, all that we find	8, 63/ 32
but arguments grounded upon	<b>philosophy</b>	and metaphysical reasons . . . by	8, 101/ 12
speak after a heretic's	<b>phrase</b>	. Tyndale yet, to defend	8, 166/ 3
of his high spiritual	<b>phrase</b>	-- nothing done at	8, 227/ 24
about that part of	<b>physic</b>	that teacheth to preserve	8, 37/ 4
it better that the	<b>physician</b>	bestowed all his time	8, 37/ 3
Here is Tyndale's proof,	<b>picked</b>	out unto the best	8, 535/ 26
by frantic Collins and	<b>picked</b>	rushes in Bedlam. And	8, 554/ 28
that is but a	<b>piece</b>	of his poetry. For	8, 90/ 14
this were the worst	<b>piece</b>	of Tyndale's teaching concerning	8, 106/ 13
have left off a	<b>piece</b>	of their hypocrisy and	8, 138/ 27
all these, evermore one	<b>piece</b>	of their complaint hath	8, 142/ 28
begin at the first	<b>piece</b>	, and ye shall see	8, 168/ 9
first here see a	<b>piece</b>	of his plain poetry	8, 182/ 29
quite gone a good	<b>piece</b>	of their pleasant preaching	8, 248/ 29
forbear to touch one	<b>piece</b>	again which in his	8, 303/ 19
clearly to declare. This	<b>piece</b>	is where he saith	8, 303/ 21
that Tyndale believeth no	<b>piece</b>	of the faith that	8, 408/ 21
he confess that one	<b>piece</b>	of his doctrine plainly	8, 473/ 26
it prove this one	<b>piece</b>	as well for us	8, 497/ 14
devout Christian people, a	<b>piece</b>	of Tyndale's devout, godly	8, 541/ 26
begin with for one	<b>piece</b>	, maketh us sure of	8, 548/ 6
away thus, without any	<b>piece</b>	of his purpose proved	8, 553/ 27
unknown, proved thereby no	<b>piece</b>	of his principal purpose	8, 564/ 3
proofs I have reprov'd	<b>piecemeal</b>	altogether . . . and so his	8, 303/ 16
taken here with assault	<b>piecemeal</b>	, on every side wounded	8, 496/ 7
he had all the	<b>pieces</b>	, he would cast them	8, 128/ 5
adventure patcheth in his	<b>pieces</b>	nothing like together, with	8, 307/ 4
which he draweth in	<b>pieces</b>	and pulleth into sundry	8, 405/ 28
him by patches and	<b>pieces</b>	, ye shall first, concerning	8, 418/ 26
of indurate heart, thoroughly	<b>pierced</b>	with their pestilent heresy	8, 249/ 6
weeping, had so deeply	<b>pierced</b>	their hearts, and the	8, 541/ 18
sights, with their hearts "	<b>pierced</b>	," and their minds "encumbered	8, 542/ 22
-- hope, charity, continence,	<b>piety</b>	, learning, wisdom . . . or anything	8, 503/ 25
of hope or charity,	<b>piety-ful</b>	affection or chastity, learning	8, 503/ 34
late, that put a	<b>pig</b>	into the water on	8, 121/ 4
and said, "Go in	<b>pig</b>	and come out pike	8, 121/ 5
pig and come out	<b>pike</b>	," and so when they	8, 121/ 5
now. The scribes, Pharisees,	<b>Pilate</b>	, Herod, Caiaphas, and Annas	8, 136/ 27
' traitors ';	<b>Pilates</b>	, ' Caiaphases, '	8, 58/ 17
-- all they be	<b>Pilates</b>	, Herods, Caiaphases, and Annases	8, 137/ 3

been certain linen cloths	<b>pilfered</b>	away that were hanging	8, 13/ 18
home, in all their	<b>pilgrimage</b>	longeth for and sigheth	8, 373/ 7
soul. Judge their penance,	<b>pilgrimages</b>	, pardons, purgatory, praying to	8, 134/ 23
of images, relics, and	<b>pilgrimages</b>	, and worshipping of saints	8, 250/ 35
at divers images and	<b>pilgrimages</b>	-- as great miracles	8, 252/ 3
as images, relics, and	<b>pilgrimages</b>	, and the Blessed Sacrament	8, 346/ 20
a rage again, to	<b>pillage</b>	and despoil the true	8, 482/ 36
thereby cause the robbery,	<b>pillage</b>	, despoil, and murder of	8, 484/ 13
the Church is the	<b>pillar</b>	and strength of the	8, 382/ 8
firm establishment and the	<b>pillar</b>	of truth" for the	8, 396/ 26
be secret pangs that	<b>pinch</b>	the very hearts of	8, 204/ 8
been undoubtedly the sorest	<b>pinch</b>	, saving for the more	8, 269/ 35
therefore, to avoid this	<b>pinch</b>	. . . Tyndale saith that I	8, 310/ 37
by the pain and	<b>pinching</b>	of the bodies, to	8, 3/ 2
too, after their master's	<b>pipe</b>	; such an effectual thing	8, 515/ 11
he was in the	<b>pit</b>	among them with their	8, 128/ 27
Cherrystone, Marrow Bone, Buckle	<b>Pit</b>	, Spurn Point, Cobnut, or	8, 491/ 19
truant, played at Bockle	<b>Pit</b>	by the way . . . and	8, 496/ 30
all their gunpowder, brimstone,	<b>pitch</b>	, and wildfire that they	8, 157/ 5
so fast and sure	<b>pitched</b>	upon the rock our	8, 225/ 34
Supplication of Beggars, a	<b>piteous</b>	, beggarly book wherein he	8, 6/ 30
the tender heart of	<b>piteous</b>	Tyndale! He beginneth now	8, 190/ 28
at the bottom, the	<b>pith</b>	, the quick, the life	8, 46/ 9
at the bottom, the	<b>pith</b>	, the quick, the life	8, 47/ 18
to the bottom, the	<b>pith</b>	, the quick, the life	8, 48/ 6
at the bottom, the	<b>pith</b>	, the quick, the life	8, 49/ 9
Judas too, since the	<b>pith</b>	of all his process	8, 220/ 34
he saith that the	<b>pith</b>	and the substance, in	8, 257/ 12
debatable terms of "general," "	<b>pith</b>	," and "substance," and of	8, 257/ 30
there is so little	<b>pith</b>	. . . and that he can	8, 290/ 7
right easily judge what	<b>pith</b>	and substance is in	8, 310/ 2
already; wherein how little	<b>pith</b>	there is, every child	8, 347/ 7
teaching only, resteth the	<b>pith</b>	of a man's living	8, 496/ 24
teaching only, resteth the	<b>pith</b>	of a man's living	8, 501/ 19
teaching only, resteth the	<b>pith</b>	of a man's living	8, 511/ 18
teaching only, standeth the	<b>pith</b>	of a man's living	8, 513/ 17
well that all the	<b>pith</b>	of a man's living	8, 513/ 21
standeth not all the	<b>pith</b>	of good living, as	8, 514/ 3
tale -- that the	<b>pith</b>	of man's living standeth	8, 514/ 19
standeth not all the	<b>pith</b>	of good living in	8, 514/ 37
and these dogs the	<b>pith</b>	of good living standeth	8, 515/ 23
other words, all the	<b>pith</b>	of good living standeth	8, 515/ 27
he saith, all the	<b>pith</b>	of good living only	8, 515/ 35
effectual word whereupon the	<b>pith</b>	of all the matter	8, 559/ 3
them, seemed me so	<b>pithy</b>	and so perceant, set	8, 179/ 16
in our pain, but	<b>pitieth</b>	us . . . and, as it	8, 71/ 23
but of devotion and	<b>pity</b>	; by the pain and	8, 3/ 1
provoke our Lord to	<b>pity</b>	them and preserve them	8, 68/ 2
that he may take	<b>pity</b>	upon them and turn	8, 68/ 33
defendeth that, saving for	<b>pity</b>	to see any man	8, 134/ 18

mark, mark. It is	<b>pity</b>	that the man were	8, 138/ 17
it signifieth yet rather	<b>pity</b>	than love. And therefore	8, 200/ 26
to him for very	<b>pity</b>	, if the poor man	8, 494/ 14
shall come to the	<b>place</b>	. But we, on the	8, 3/ 20
printer and his dwelling	<b>place</b>	were set upon the	8, 10/ 34
Polycarp must give him	<b>place</b>	in the calendar: I	8, 13/ 3
shall come to the	<b>place</b>	. . . I shall let you	8, 16/ 8
Polycarp again into his	<b>place</b>	. Then have ye had	8, 16/ 16
else both in one	<b>place</b>	, the one because he	8, 16/ 34
give them no great	<b>place</b>	) many men may do	8, 26/ 17
man can reckon a	<b>place</b>	where ever he found	8, 28/ 30
learned and know the	<b>place</b>	in the Gospel perceive	8, 43/ 27
ever since Christ's that	<b>place</b>	, Tyndale's "spiritual" sort days	8, 45/ 24
Saint. Paul in that	<b>place</b>	v. 10 And this	8, 45/ 33
Paul speaketh in that	<b>place</b>	. . . be such as cannot	8, 46/ 13
Saint Paul, in the	<b>place</b>	alleged by Tyndale, saith	8, 47/ 8
fond fellows in every	<b>place</b>	hold hitherto the contrary	8, 54/ 21
I come to the	<b>place</b>	hereafter in his book	8, 55/ 34
thing that may in	<b>place</b>	be very well done	8, 63/ 31
Tyndale here in this	<b>place</b>	, as it seemeth, doth	8, 63/ 35
may ye see this	<b>place</b>	of Scripture evident and	8, 66/ 23
not fast in this	<b>place</b>	for the subduing of	8, 69/ 19
with fasting? Which one	<b>place</b>	-- being so plain	8, 70/ 1
for every sore! This	<b>place</b>	in Saint James did	8, 87/ 27
Saint James in that	<b>place</b>	meant the word of	8, 96/ 37
may not in that	<b>place</b>	the "word of truth	8, 97/ 3
marvel yet in what	<b>place</b>	of Scripture Tyndale findeth	8, 112/ 33
soon after, in another	<b>place</b>	, he saith (in defense	8, 116/ 10
And even in this	<b>place</b>	he maketh a manner	8, 137/ 23
come together to that	<b>place</b>	where we may find	8, 141/ 5
a "church" signifieth a "	<b>place</b>	" or a "house" where	8, 144/ 21
Christian people in this	<b>place</b>	and that. But his	8, 146/ 21
saith it signifieth a	<b>place</b>	whereunto "Christian people were	8, 147/ 15
him written in any	<b>place</b>	of Scripture. But we	8, 155/ 4
I trow, in any	<b>place</b>	, almost, else, and yet	8, 160/ 22
to look upon the	<b>place</b>	himself (which is the	8, 169/ 11
and therefore in that	<b>place</b>	ought not to be	8, 171/ 11
Apostle had in that	<b>place</b>	forbidden Christian men to	8, 172/ 12
readers, that this one	<b>place</b>	of Saint Paul so	8, 173/ 7
his translation all this	<b>place</b>	of Saint Paul also	8, 173/ 12
and hath in every	<b>place</b>	put out "idol" and	8, 173/ 13
he hath translated that	<b>place</b>	in this wise: "Thou	8, 173/ 30
Tyndale's translation of this	<b>place</b>	may marvelously well be	8, 173/ 35
in so good a	<b>place</b>	. And thus I think	8, 174/ 28
and in the other	<b>place</b>	into maiores natu); but	8, 184/ 14
cause, in the said	<b>place</b>	of Saint Peter's epistle	8, 184/ 19
go me to the	<b>place</b>	which Tyndale allegeth in	8, 185/ 8
est gregem Christi." Which	<b>place</b>	I take for example	8, 185/ 10
purpose, and this one	<b>place</b>	answered, answereth them all	8, 185/ 12
book, translated that same	<b>place</b>	wrong, and all the	8, 185/ 14

aged men of that	<b>place</b>	. And Tyndale doth well	8, 189/ 25
had put in this	<b>place</b>	these words that he	8, 191/ 24
Good son." But the	<b>place</b>	is, for all that	8, 197/ 36
word "love" in the	<b>place</b>	of the undoubted good	8, 198/ 36
translator that, where the	<b>place</b>	in Greek or Latin	8, 199/ 33
his translation in any	<b>place</b>	at all, whereas I	8, 201/ 24
our tongue their proper	<b>place</b>	where the fault is	8, 207/ 16
may stand in the	<b>place</b>	if they talked in	8, 207/ 18
he findeth any one	<b>place</b>	in Scripture that Christ's	8, 208/ 21
Saint Paul in this	<b>place</b>	-- that it shall	8, 213/ 30
the Apostle in this	<b>place</b>	, that the pain temporally	8, 214/ 1
John. Christ in that	<b>place</b>	neither meaneth nor saith	8, 229/ 18
of Saint John, which	<b>place</b>	Tyndale hath wrong translated	8, 230/ 7
the Gospel in that	<b>place</b>	, after Tyndale's translation: This	8, 230/ 12
much troubled with that	<b>place</b>	, how it might be	8, 231/ 26
done. And in this	<b>place</b>	if he had not	8, 232/ 15
understand that in that	<b>place</b>	of Saint John the	8, 233/ 8
the translating of that	<b>place</b>	have changed somewhat the	8, 234/ 29
translated a very plain	<b>place</b>	in the very beginning	8, 235/ 15
letted in the other	<b>place</b>	that he alleged, in	8, 236/ 33
that strength in this	<b>place</b>	, that we speak of	8, 237/ 17
also in the selfsame	<b>place</b>	that Tyndale bringeth forth	8, 239/ 23
he saith, in one	<b>place</b>	of his book against	8, 250/ 11
Paul false in another	<b>place</b>	, where he counseleth and	8, 261/ 8
the ship. In which	<b>place</b>	he jesteth upon that	8, 272/ 7
I laid in that	<b>place</b>	for the proof. Howbeit	8, 292/ 7
well how near this	<b>place</b>	of Saint John pricketh	8, 310/ 33
And in the one	<b>place</b>	of the twain, he	8, 311/ 2
book." In the other	<b>place</b>	, in the very end	8, 311/ 4
that in that second	<b>place</b>	, where Saint John meaneth	8, 311/ 9
But, now, in that	<b>place</b>	of the Obedience where	8, 324/ 13
not worthy to occupy	<b>place</b>	in his epistle: if	8, 325/ 31
that there were no	<b>place</b>	in Scripture to him	8, 330/ 16
that he understandeth every	<b>place</b>	in Scripture? Every place	8, 336/ 9
place in Scripture? Every	<b>place</b>	in Genesis, every place	8, 336/ 9
place in Genesis, every	<b>place</b>	in the prophets, every	8, 336/ 10
in the prophets, every	<b>place</b>	in the Psalter, every	8, 336/ 10
in the Psalter, every	<b>place</b>	in Saint John's Gospel	8, 336/ 11
Saint John's Gospel, every	<b>place</b>	in Saint Paul's epistles	8, 336/ 11
Saint Paul's epistles, every	<b>place</b>	in the Apocalypse --	8, 336/ 12
and in the hardest	<b>place</b>	good folk may take	8, 336/ 19
there is many a	<b>place</b>	, in every part thereof	8, 336/ 22
that there is no	<b>place</b>	of Holy Scripture so	8, 337/ 15
of Tyndale in what	<b>place</b>	of my book he	8, 344/ 15
book -- and the	<b>place</b>	in which he maketh	8, 347/ 9
whoso look in the	<b>place</b>	, and read over the	8, 348/ 27
authority and occupied the	<b>place</b>	of Moses (that gave	8, 351/ 37
his words in the	<b>place</b>	where they be written	8, 352/ 35
chair, and occupy his	<b>place</b>	, and be your governors	8, 353/ 20
common weal), for the	<b>place</b>	and office that the	8, 354/ 19

come to touch the	<b>place</b>	in Tyndale's answer to	8, 355/ 12
they stand in the	<b>place</b>	, that the old interpreters	8, 362/ 4
which text, in the	<b>place</b>	where it standeth, the	8, 363/ 8
Theophylact expoundeth the same	<b>place</b>	likewise and saith: "Forasmuch	8, 369/ 25
Church." And in another	<b>place</b>	again, "Now," saith he	8, 370/ 12
very studious of the	<b>place</b>	where she would be	8, 371/ 15
then far from the	<b>place</b>	where her husband lay	8, 371/ 17
Or if I give	<b>place</b>	to him, or he	8, 389/ 29
reserve unto its proper	<b>place</b>	), I shall a little	8, 405/ 35
banished unto such a	<b>place</b>	as was limbus patrum	8, 406/ 18
spoken, nor have no	<b>place</b>	in this matter, in	8, 413/ 34
shall touch you the	<b>place</b>	in that epistle of	8, 427/ 12
or north, in what	<b>place</b>	soever it fall, there	8, 428/ 20
candlestick out of its	<b>place</b>	, except thou repent and	8, 429/ 23
quite out of its	<b>place</b>	? If this might not	8, 429/ 32
the circumstances of the	<b>place</b>	, that he speaketh there	8, 430/ 1
saith after, in another	<b>place</b>	of the same epistle	8, 436/ 15
it shall have better	<b>place</b>	, after that we shall	8, 443/ 13
came aland in a	<b>place</b>	where he saw a	8, 446/ 23
since in this present	<b>place</b>	Tyndale himself granteth that	8, 472/ 35
he mean in this	<b>place</b>	as he saith with	8, 486/ 22
elects; albeit that the	<b>place</b>	of Scripture (in the	8, 498/ 11
falsely meaneth in either	<b>place</b>	alike, ye may yet	8, 501/ 4
will, in manner, like	<b>place</b>	in the act of	8, 501/ 31
we come to the	<b>place</b>	in his answer unto	8, 512/ 15
-- by this open	<b>place</b>	of Scripture. By which	8, 540/ 19
hell." And in another	<b>place</b>	he told them according	8, 543/ 29
I come to that	<b>place</b>	in the replying to	8, 553/ 33
the matter when the	<b>place</b>	in my Dialogue shall	8, 554/ 23
answer to mine other	<b>place</b>	, to which this matter	8, 554/ 31
like as in other	<b>places</b>	where these heresies have	8, 4/ 33
already into such other	<b>places</b>	as would not be	8, 5/ 3
and wrongly understood the	<b>places</b>	. And was in such	8, 9/ 18
once . . . and in some	<b>places</b>	, looking for no lucre	8, 11/ 34
could find opportunity in	<b>places</b>	where he came, taught	8, 14/ 9
against it, in more	<b>places</b>	than one; as both	8, 37/ 31
whom God in many	<b>places</b>	of Holy Scripture hath	8, 47/ 34
himself hath in many	<b>places</b>	of Holy Scripture commanded	8, 52/ 20
appeareth in divers other	<b>places</b>	of his works and	8, 55/ 13
doth; but surely many	<b>places</b>	in every book that	8, 56/ 4
and himself in many	<b>places</b>	after in this same	8, 56/ 36
that behalf in sundry	<b>places</b>	-- that none man	8, 57/ 13
proved by many plain	<b>places</b>	in every part of	8, 65/ 37
holy prophets and other	<b>places</b>	of Scripture -- as	8, 69/ 7
Judges, with a hundred	<b>places</b>	more, very strong for	8, 69/ 9
say therein, consider the	<b>places</b>	and his words together	8, 70/ 13
in many of the	<b>places</b>	before touched, that many	8, 71/ 14
words written in divers	<b>places</b>	of his abominable book	8, 83/ 26
Orders open and manifest	<b>places</b>	in Holy Scripture, as	8, 84/ 9
Saint Paul . . . by which	<b>places</b>	it appeareth plainly that	8, 84/ 11

called "voluing" in many	<b>places</b>	in England, because the	8, 92/ 9
for as for these	<b>places</b>	that he layeth, prove	8, 96/ 7
plain words of many	<b>places</b>	of Scripture doth appear	8, 99/ 8
my hands" -- these	<b>places</b>	were very plain for	8, 99/ 26
and instrument. By these	<b>places</b>	of Scripture and divers	8, 100/ 29
I say, by such	<b>places</b>	of Scripture, that God	8, 101/ 3
and Numbers and other	<b>places</b>	of Holy Scripture; instead	8, 111/ 27
And whereas in other	<b>places</b>	all is naught among	8, 112/ 20
sacrament in some other	<b>places</b>	, yet in some he	8, 114/ 8
not in how many	<b>places</b>	. More Is not here	8, 114/ 16
God's word, in many	<b>places</b>	in Almaine among their	8, 125/ 29
enough. First, in many	<b>places</b>	, they sang the Service	8, 125/ 32
jesteth upon in more	<b>places</b>	than one. And forasmuch	8, 127/ 21
come hereafter to the	<b>places</b>	, to make right mean-learned	8, 133/ 23
Obedience as in divers	<b>places</b>	of this book, is	8, 134/ 11
this he layeth many	<b>places</b>	of Saint Paul. Finally	8, 145/ 1
the dark. For the	<b>places</b>	of Scripture seem to	8, 146/ 20
such in some other	<b>places</b>	, that of the citizens	8, 146/ 30
it himself in many	<b>places</b>	of the very Gospel	8, 148/ 2
with him, and many	<b>places</b>	in his books plain	8, 153/ 2
at other times and	<b>places</b>	in right great rage	8, 160/ 8
peradventure, misused in some	<b>places</b>	. . . where haply the fashion	8, 161/ 34
Psalms and many other	<b>places</b>	of Scripture -- besides	8, 162/ 9
congregation" -- in such	<b>places</b>	as he should have	8, 169/ 16
folks' business in such	<b>places</b>	as all the common	8, 170/ 10
congregation," except some special	<b>places</b>	where they have by	8, 171/ 21
of "congregation" in such	<b>places</b>	as he should have	8, 174/ 34
whereas he layeth two	<b>places</b>	of the epistles of	8, 185/ 11
seniores signifieth in those	<b>places</b>	, by Tyndale's own confession	8, 187/ 21
seniores be in those	<b>places</b>	set to signify the	8, 187/ 28
those words in those	<b>places</b>	into the English tongue	8, 189/ 7
in many of these	<b>places</b>	the name of Christ	8, 190/ 14
a sacrament. For these	<b>places</b>	show both the sensible	8, 192/ 3
list to trifle . . . these	<b>places</b>	plainly reprove and convict	8, 192/ 26
them in all such	<b>places</b>	of my Dialogue as	8, 196/ 37
word "love" in such	<b>places</b>	as this word "charity	8, 199/ 7
And therefore in such	<b>places</b>	of Scripture as agape	8, 200/ 15
word "charity" in such	<b>places</b>	as he might well	8, 201/ 27
in remembrance of many	<b>places</b>	in Holy Scripture . . . as	8, 209/ 13
his repentance . . . and many	<b>places</b>	besides. Now, if he	8, 209/ 18
and in many other	<b>places</b>	so hath he done	8, 232/ 14
show you, by many	<b>places</b>	of Scripture, that it	8, 238/ 5
is full of those	<b>places</b>	. . . in which it appeareth	8, 238/ 33
not only in other	<b>places</b>	of Holy Scripture . . . but	8, 239/ 22
ye see by these	<b>places</b>	of Scripture. And likewise	8, 239/ 32
the same in diverse	<b>places</b>	and unto diverse people	8, 254/ 20
reproveth clearly divers other	<b>places</b>	of his book hereafter	8, 257/ 9
But there needeth no	<b>places</b>	of Scripture to this	8, 263/ 4
preachers thereof, and the	<b>places</b>	where it was preached	8, 275/ 1
I have in other	<b>places</b>	declared. More Is not	8, 276/ 17

saith he, in divers	<b>places</b>	, of the belief of	8, 286/ 5
only proveth that the	<b>places</b>	of Scripture which Helvidius	8, 286/ 17
will not understand those	<b>places</b>	of Scripture but after	8, 289/ 20
hands upon him. These	<b>places</b>	of Scripture -- and	8, 296/ 36
doth also in sundry	<b>places</b>	of his book. For	8, 300/ 31
and Luther in those	<b>places</b>	; and therefore I marvel	8, 317/ 3
declareth in many other	<b>places</b>	. . . and as it here	8, 324/ 33
Saint Paul all the	<b>places</b>	that he possibly can	8, 326/ 28
also somewhere else (in	<b>places</b>	more than one) --	8, 332/ 23
warn us in many	<b>places</b>	. Wherefore it is manifest	8, 333/ 11
boldly saith, in many	<b>places</b>	of his ungracious books	8, 336/ 14
the Scripture, albeit many	<b>places</b>	be plain, and in	8, 336/ 19
rail with those holy	<b>places</b>	of Scripture), and also	8, 338/ 1
and in so many	<b>places</b>	, that these heretics themselves	8, 346/ 22
run to the hard	<b>places</b>	of the Gospel of	8, 362/ 26
Saint Paul . . . in such	<b>places</b>	as are almost as	8, 362/ 28
Dialogue and in sundry	<b>places</b>	of my three former	8, 399/ 4
therein (as in other	<b>places</b>	also he plainly declareth	8, 400/ 18
heaven, in sundry plain	<b>places</b>	of Scripture, for good	8, 401/ 10
have out of both	<b>places</b>	taken into this . . . to	8, 405/ 24
in their own proper	<b>places</b>	, yet ye should see	8, 405/ 26
the church," in many	<b>places</b>	of Holy Scripture, is	8, 417/ 11
he saith in more	<b>places</b>	than one), if he	8, 419/ 34
meaneth, and in many	<b>places</b>	as falsely for truth	8, 420/ 34
perceiveth that in many	<b>places</b>	he laboreth to cover	8, 421/ 6
most hard and dark	<b>places</b>	of all the New	8, 424/ 11
the hard and dark	<b>places</b>	of Scripture by such	8, 424/ 23
seek out the hardest	<b>places</b>	that can be found	8, 424/ 25
and expound by those	<b>places</b>	that be dark, obscure	8, 424/ 28
of Saint Paul. Which	<b>places</b>	of themselves all old	8, 426/ 21
the dark and hard	<b>places</b>	of Scripture foreremembered, but	8, 427/ 6
against many plain, open	<b>places</b>	of Holy Scripture besides	8, 429/ 10
I am sure the	<b>places</b>	of Holy Scripture, written	8, 431/ 32
against all these evident	<b>places</b>	of Scripture plainly contrary	8, 434/ 1
If he pretend any	<b>places</b>	of Scripture . . . he shall	8, 434/ 6
by many other plain	<b>places</b>	of Scripture, but also	8, 441/ 1
also by many other	<b>places</b>	of Saint John in	8, 441/ 1
I have in divers	<b>places</b>	of my former books	8, 472/ 32
Tyndale doth in sundry	<b>places</b>	confess and agree that	8, 473/ 5
England as of other	<b>places</b>	, and also by the	8, 482/ 18
threescore thousand in divers	<b>places</b>	, all in one summer	8, 482/ 34
master Martin in many	<b>places</b>	-- that man hath	8, 486/ 23
words of both the	<b>places</b>	brought forth and laid	8, 502/ 11
doth in many plain	<b>places</b>	of the Scripture. But	8, 503/ 5
saith he (in more	<b>places</b>	of his book than	8, 513/ 2
so openly in many	<b>places</b>	of his work that	8, 519/ 33
here and in divers	<b>places</b>	) that the seed of	8, 548/ 2
it is in many	<b>places</b>	proved that the sacraments	8, 563/ 3
then deny. For those	<b>places</b>	, taking them as falsely	8, 568/ 21
and then understand those	<b>places</b>	of Scripture whereupon the	8, 569/ 23

words of the both	<b>places</b>	, after a certain vehement	8, 569/ 27
that is in some	<b>places</b>	so angry with the	8, 570/ 20
had yet such a	<b>plague</b>	of temptation put upon	8, 523/ 36
he appointed an endless	<b>plague</b>	for the punishment thereof	8, 539/ 27
bidding of God, "The	<b>plague</b>	shall abide in thine	8, 539/ 32
and put to these	<b>plagues</b>	sevenfold more; and I	8, 5/ 17
put upon him the	<b>plagues</b>	written in this book	8, 348/ 4
all at once in	<b>plain</b>	English, heresy. And, I	8, 2/ 27
in that point so	<b>plain</b>	that ye shall not	8, 16/ 9
the matters being so	<b>plain</b>	, evident, and clear --	8, 25/ 28
question that it is	<b>plain</b>	and open heresy earnestly	8, 25/ 30
myself unable in so	<b>plain</b>	points of the Christian	8, 25/ 33
congruence, but also by	<b>plain</b>	ordinance and statute. Wherefore	8, 27/ 34
conclusion follow, with the	<b>plain</b>	and open wrath of	8, 29/ 2
this year slain in	<b>plain</b>	battle against the Catholics	8, 29/ 7
of "obedience" is a	<b>plain</b>	exhortation to disobedience and	8, 32/ 2
since some that be	<b>plain</b>	and simple may fortune	8, 38/ 20
displeasent to God, and	<b>plain</b>	unfaithfulness . . . forasmuch as we	8, 52/ 8
therefore they call it	<b>plain</b>	idolatry to serve God	8, 52/ 11
as by reason and	<b>plain</b>	Scripture hath been often	8, 53/ 35
no lawful law, but	<b>plain</b>	tyranny. Tyndale If God	8, 59/ 30
although some things be	<b>plain</b>	and open enough, yet	8, 61/ 3
manifestly proved by many	<b>plain</b>	places in every part	8, 65/ 37
of Scripture evident and	<b>plain</b>	against Tyndale, and that	8, 66/ 23
place -- being so	<b>plain</b>	, open, and manifest for	8, 70/ 1
all. For it is	<b>plain</b>	false that God doth	8, 72/ 9
give good causes and	<b>plain</b>	, open reasons both of	8, 78/ 21
nothing else but his	<b>plain</b>	heresies against all the	8, 91/ 31
us believe nothing but	<b>plain</b>	and evident Scripture; I	8, 96/ 6
his tale here by	<b>plain</b>	and evident Scripture; for	8, 96/ 7
sins (as by the	<b>plain</b>	words of many places	8, 99/ 8
these places were very	<b>plain</b>	for their mind, when	8, 99/ 26
of these two very	<b>plain</b>	falsehoods: that is to	8, 107/ 18
and such manner marriage	<b>plain</b>	incestuous lechery, and to	8, 108/ 9
Gospel of God" is "	<b>plain</b>	against them all" --	8, 113/ 32
to be believed without	<b>plain</b>	and evident Scripture . . . when	8, 117/ 26
saith, evident, open, and	<b>plain</b>	; of which the contrary	8, 133/ 9
and over that, by	<b>plain</b>	Scripture, too. Tyndale Have	8, 136/ 5
filthy "wedding" showed themselves	<b>plain</b>	, open ribalds. Tyndale Wherefore	8, 138/ 28
matrimony" giveth us so	<b>plain</b>	and open warning of	8, 139/ 35
devilish spirit -- so	<b>plain</b>	against all Holy Scripture	8, 139/ 36
Scripture as by the	<b>plain</b>	, open words; and all	8, 140/ 15
intent, but of very	<b>plain</b>	purpose to give his	8, 144/ 3
everything very open and	<b>plain</b>	, he telleth us a	8, 144/ 17
places in his books	<b>plain</b>	that seem to say	8, 153/ 2
same Scripture given us	<b>plain</b>	warning that he so	8, 156/ 26
-- and that by	<b>plain</b>	Scripture, too; for other	8, 157/ 13
me first, therefore, by	<b>plain</b>	and evident Scripture, that	8, 157/ 16
preserved, and kept, in	<b>plain</b>	and evident Scripture. When	8, 157/ 20
must he yet, by	<b>plain</b>	and evident Scripture, prove	8, 157/ 22

must, I say, by	<b>plain</b>	and evident Scripture, prove	8, 157/ 25
he prove me, by	<b>plain</b>	and evident Scripture, that	8, 157/ 31
but also in the	<b>plain</b>	, literal sense rob out	8, 162/ 37
that chapter good and	<b>plain</b>	causes wherefore, which Tyndale	8, 169/ 23
see the sincerity and	<b>plain</b>	meaning of the man's	8, 172/ 15
in his writing much	<b>plain</b>	poetry wherein he danceth	8, 176/ 5
which points of his	<b>plain</b>	, open poetry I have	8, 176/ 8
them both well for	<b>plain</b>	examples to him that	8, 180/ 21
a piece of his	<b>plain</b>	poetry doubly proved and	8, 182/ 29
in this point Tyndale's	<b>plain</b>	folly and dissembled falsehood	8, 188/ 36
I could find no	<b>plain</b>	Scripture for it, Tyndale	8, 192/ 37
myself -- and a	<b>plain</b>	contrary shift -- and	8, 196/ 32
for all that, so	<b>plain</b>	. . . that when Tyndale so	8, 197/ 36
have made it more	<b>plain</b>	and better perceived if	8, 203/ 19
word. More This is	<b>plain</b>	untrue that Tyndale saith	8, 203/ 30
be made open and	<b>plain</b>	, but would blind and	8, 205/ 25
-- he calleth the	<b>plain</b>	truth by the name	8, 206/ 7
doctrine and a very	<b>plain</b>	heresy. Tyndale And if	8, 217/ 20
in writing be as	<b>plain</b>	infidels as they that	8, 225/ 9
it, appear open and	<b>plain</b>	. I shall show you	8, 230/ 5
which in two so	<b>plain</b>	English words, and so	8, 230/ 20
the matter open and	<b>plain</b>	. For they asked him	8, 231/ 30
things this is very	<b>plain</b>	and clear: yet doth	8, 234/ 24
words, translated a very	<b>plain</b>	place in the very	8, 235/ 15
For these two be	<b>plain</b>	repugnant: that God receiveth	8, 238/ 10
saith therein is either	<b>plain</b>	untrue . . . or else such	8, 241/ 3
either the Scripture is	<b>plain</b>	and easy to perceive	8, 249/ 32
understand. If it be	<b>plain</b>	and easy: we cannot	8, 249/ 33
he prove it by	<b>plain</b>	Scripture. But, now, if	8, 251/ 33
may prove him by	<b>plain</b>	Scripture that there be	8, 251/ 34
Scripture. We show him	<b>plain</b>	scriptures for them, of	8, 253/ 24
it be proved by	<b>plain</b>	and evident Scripture --	8, 257/ 26
starting hole, stepping from "	<b>plain</b>	and evident Scripture," their	8, 257/ 29
Scripture," their old specially	<b>plain</b>	, evident words, unto dark	8, 257/ 30
rush . . . but, rather, a	<b>plain</b>	unreasonable blasphemy foolishly spoken	8, 263/ 21
is that it is	<b>plain</b>	false that Tyndale taketh	8, 264/ 7
Tyndale taketh for a	<b>plain</b>	truth: that is to	8, 264/ 8
answer is open and	<b>plain</b>	enough in itself. And	8, 264/ 35
not, peradventure, so fully	<b>plain</b>	at the first sight	8, 264/ 36
lay for me the	<b>plain</b>	word of God. And	8, 267/ 1
is adversary of the	<b>plain</b>	, open truth, and preacheth	8, 267/ 26
it is not so	<b>plain</b>	but that many great	8, 269/ 10
largely prove me by	<b>plain</b>	Scripture (without which, by	8, 273/ 28
of the Scripture were	<b>plain</b>	enough . . . but with plenteous	8, 275/ 14
And therefore it is	<b>plain</b>	yet again that the	8, 275/ 31
And this is so	<b>plain</b>	and evident to every	8, 283/ 23
articles is proved by	<b>plain</b>	Scripture . . . and we might	8, 287/ 13
not proved by very	<b>plain</b>	Scripture neither, and he	8, 287/ 18
whereof Saint John professeth	<b>plain</b>	the contrary, and so	8, 295/ 2
written. Which is so	<b>plain</b>	false that if there	8, 295/ 6

for this matter so	<b>plain</b>	against Tyndale, and so	8, 297/ 1
another" -- he saith	<b>plain</b>	false and against Holy	8, 305/ 14
as it well and	<b>plain</b>	appeareth that all those	8, 314/ 9
holy gestures, but the	<b>plain</b>	contrary . . . and that there	8, 314/ 31
no purpose and part	<b>plain</b>	heresy . . . and fareth as	8, 323/ 31
all were open and	<b>plain</b>	, would wax negligent and	8, 330/ 9
of Rochester, unto the	<b>plain</b>	words of Saint Paul	8, 330/ 21
11. And if these	<b>plain</b>	texts seem not yet	8, 332/ 10
others prove me by	<b>plain</b>	and evident Scripture. For	8, 335/ 7
believe no man without	<b>plain</b>	Scripture, no man without	8, 336/ 3
Scripture, no man without	<b>plain</b>	Scripture is bound to	8, 336/ 4
it strong, neither by	<b>plain</b>	Scripture nor good deduction	8, 336/ 6
albeit many places be	<b>plain</b>	, and in the hardest	8, 336/ 19
Bayard, and think it	<b>plain</b>	and open -- yet	8, 336/ 21
all is open and	<b>plain</b>	, and prove it by	8, 337/ 14
And besides that, one	<b>plain</b>	difference is there: that	8, 351/ 5
warning only, but also	<b>plain</b>	commandment, that since they	8, 351/ 36
all assembled upon a	<b>plain</b>	, were able so to	8, 354/ 34
of Saint Augustine be	<b>plain</b>	against all them that	8, 356/ 27
they pass over the	<b>plain</b>	texts of the other	8, 362/ 24
then they call them	<b>plain</b>	, and say that every	8, 362/ 29
in Scripture . . . but rather,	<b>plain</b>	the contrary. For every	8, 363/ 14
since the Scripture is	<b>plain</b>	that it is Christ's	8, 366/ 13
in that observance as	<b>plain</b>	as in the commandment	8, 375/ 31
he will then be	<b>plain</b>	and confess the truth	8, 379/ 25
ours by the manifold	<b>plain</b>	texts of Holy Scripture	8, 379/ 36
this man had a	<b>plain</b>	, clear, open cause and	8, 386/ 10
that with examples so	<b>plain</b>	and evident that every	8, 386/ 13
is nothing but a	<b>plain</b>	proclamation, made by his	8, 386/ 19
and in many a	<b>plain</b>	text of Scripture more	8, 387/ 12
other arguments, evident and	<b>plain</b>	, which I partly have	8, 388/ 3
thereto were open and	<b>plain</b>	idolatry; and that he	8, 394/ 19
was proved them by	<b>plain</b>	and evident Scripture that	8, 395/ 10
reason, and against the	<b>plain</b>	words of God --	8, 395/ 17
very written words in	<b>plain</b>	and evident scriptures --	8, 395/ 18
than plainly by the	<b>plain</b>	Scripture proved. And besides	8, 396/ 10
debate and controversy, where	<b>plain</b>	texts of Scripture seem	8, 396/ 14
with evident reason and	<b>plain</b>	Scripture furnished, that no	8, 399/ 7
in heaven, in sundry	<b>plain</b>	places of Scripture, for	8, 401/ 10
leave us without any	<b>plain</b>	perceiving of his ungracious	8, 405/ 30
but that we be	<b>plain</b>	heretics and out of	8, 414/ 4
save Tyndale's tale from	<b>plain</b>	pestilent heresy . . . both in	8, 415/ 30
start out from these	<b>plain</b>	words of his own	8, 416/ 3
such others as were	<b>plain</b>	, clear, and evident: these	8, 424/ 23
Scripture; and all the	<b>plain</b>	, open words in which	8, 424/ 27
it is evident and	<b>plain</b>	by clear and open	8, 424/ 35
Church, and by many	<b>plain</b>	, open texts of Holy	8, 426/ 24
Christian people, and the	<b>plain</b>	determination of Christ's church	8, 429/ 9
but also against many	<b>plain</b>	, open places of Holy	8, 429/ 10
which were in so	<b>plain</b>	and clear a matter	8, 429/ 11

and evident by the	<b>plain</b>	and clear words of	8, 432/ 2
here see we very	<b>plain</b>	that we were far	8, 433/ 16
a great many manifest,	<b>plain</b>	, and evident, and clearly	8, 434/ 8
Tyndale say, "by the	<b>plain</b>	and open words of	8, 435/ 30
as I have by	<b>plain</b>	Scripture proved already before	8, 436/ 38
course. We find also	<b>plain</b>	examples, both in Scripture	8, 437/ 14
too; whereof we see	<b>plain</b>	the contrary, not only	8, 440/ 37
only by many other	<b>plain</b>	places of Scripture, but	8, 440/ 37
ye clearly that by	<b>plain</b>	, express words, Tyndale telleth	8, 445/ 11
hath promised, as in	<b>plain</b>	Scripture appeareth, that he	8, 452/ 33
teach them, with many	<b>plain</b>	, pestilent heresies therein, as	8, 460/ 33
see, therefore, is his	<b>plain</b>	doctrine; which what truth	8, 462/ 14
own rule, bring forth	<b>plain</b>	and open Scripture, by	8, 463/ 24
that he were a	<b>plain</b>	reprobate, that finally should	8, 469/ 26
it be proved by	<b>plain</b>	Scripture. Now, though he	8, 472/ 16
the Scripture saith not	<b>plain</b>	the contrary. But then	8, 472/ 23
is taught the contrary:	<b>plain</b>	it is to any	8, 472/ 38
cannot be proved by	<b>plain</b>	and evident Scripture. Ergo	8, 473/ 6
it be proved by	<b>plain</b>	and evident Scripture . . . and	8, 473/ 9
cannot be proved by	<b>plain</b>	and evident Scripture --	8, 475/ 18
knoweth it not by	<b>plain</b>	and evident Scripture, is	8, 476/ 36
at all, or not	<b>plain</b>	and evidently proved . . . the	8, 478/ 35
Now is this a	<b>plain</b>	conclusion: that both they	8, 483/ 21
inopinable, to be very	<b>plain</b>	, open, evident, and clear	8, 490/ 11
his mercy" -- as	<b>plain</b>	words as they be	8, 499/ 29
meaneth by those fair	<b>plain</b>	words . . . ye shall farther	8, 500/ 4
seem so fair and	<b>plain</b>	in this present chapter	8, 501/ 1
together, be now so	<b>plain</b>	and evident of themselves	8, 502/ 12
he doth in many	<b>plain</b>	places of the Scripture	8, 503/ 5
Tyndale saith touching the	<b>plain</b>	scriptures against the marriages	8, 508/ 36
-- the scriptures be	<b>plain</b>	and evident. Doth not	8, 509/ 14
saith is open and	<b>plain</b>	by these words that	8, 511/ 11
chooseth God putteth a	<b>plain</b>	necessity -- that man's	8, 511/ 21
saith against the scriptures	<b>plain</b>	. For as in the	8, 519/ 37
of Holy Writ be	<b>plain</b>	in the Apocalypse: "I	8, 520/ 6
meaneth indeed, against the	<b>plain</b>	Scripture and all the	8, 520/ 19
thereof is open and	<b>plain</b>	of itself . . . we shall	8, 531/ 31
this first point is	<b>plain</b>	. . . I will now pass	8, 532/ 10
as I remember, any	<b>plain</b>	, evident scripture proving his	8, 537/ 5
appear, I say, by	<b>plain</b>	and evident Scripture. For	8, 538/ 31
reproved by the very	<b>plain</b>	words of Scripture. And	8, 540/ 11
nor anywhere else. The	<b>plain</b>	reproof whereof appeareth evidently	8, 540/ 17
ye see, teacheth us	<b>plain</b>	the contrary . . . and will	8, 544/ 16
lacked it . . . that by	<b>plain</b>	words at length he	8, 547/ 12
than he findeth in	<b>plain</b>	and evident Scripture. But	8, 549/ 5
himself told us by	<b>plain</b>	, express words the contrary	8, 551/ 35
many means and many	<b>plain</b>	authorities, as well of	8, 555/ 20
the proof is so	<b>plain</b>	upon his crossrow that	8, 557/ 23
may seem to good,	<b>plain-meaning</b>	men to be well	8, 499/ 26
the final end and	<b>plainest</b>	proof, conclude and rest	8, 267/ 18

against him than the	<b>plainest</b>	proof that can be	8, 512/ 18
the other side, say	<b>plainly</b>	unto them that the	8, 3/ 21
since his coming been	<b>plainly</b>	proved in his face	8, 9/ 13
ye shall see so	<b>plainly</b>	proved. But ye see	8, 16/ 12
saw the contrary so	<b>plainly</b>	proved in their faces	8, 22/ 33
-- then Tyndale here	<b>plainly</b>	teacheth them that they	8, 32/ 32
to look thereon shall	<b>plainly</b>	perceive and behold the	8, 33/ 15
point, and shall have	<b>plainly</b>	proved you the sure	8, 34/ 6
But then they say	<b>plainly</b>	that if we serve	8, 52/ 4
thus have I now	<b>plainly</b>	deduced upon Tyndale's own	8, 54/ 22
itself, is openly and	<b>plainly</b>	to the contrary. And	8, 57/ 19
all the sacraments he	<b>plainly</b>	saith that they neither	8, 77/ 24
him; for he saith	<b>plainly</b>	that whosoever do not	8, 82/ 7
utterly -- as he	<b>plainly</b>	saith -- that of	8, 83/ 20
which places it appeareth	<b>plainly</b>	that by the apostles'	8, 84/ 12
vow that he would	<b>plainly</b>	prove the contrary, and	8, 86/ 21
of Order is so	<b>plainly</b>	proved that all the	8, 91/ 27
In this point he	<b>plainly</b>	belieth the clergy (which	8, 94/ 11
neither, able to be	<b>plainly</b>	proved by Scripture, and	8, 94/ 16
others? So ye may	<b>plainly</b>	see that Tyndale's texts	8, 97/ 22
Christian readers, here ye	<b>plainly</b>	see what manner of	8, 108/ 11
of Babylonica . . . Tyndale teacheth	<b>plainly</b>	that the Blessed Sacrament	8, 111/ 9
his book of Babylonica	<b>plainly</b>	confesseth the same, and	8, 113/ 31
clearly that he is	<b>plainly</b>	of Luther's heresy that	8, 116/ 1
shall ye yet more	<b>plainly</b>	see to what point	8, 116/ 24
it other worship, ye	<b>plainly</b>	dishonor it) -- as	8, 116/ 35
For here he showeth	<b>plainly</b>	that though to blear	8, 117/ 6
heretic! Now, since ye	<b>plainly</b>	perceive, good Christian readers	8, 118/ 37
you . . . to let you	<b>plainly</b>	see the summary purpose	8, 119/ 37
so evidently, openly, and	<b>plainly</b>	, that if Tyndale were	8, 133/ 10
not evidently, openly, and	<b>plainly</b>	shameless, his heart would	8, 133/ 11
man may well and	<b>plainly</b>	see such open ribaldry	8, 139/ 21
warning that it is	<b>plainly</b>	prohibited, as well by	8, 140/ 14
twain that this word	<b>plainly</b>	signifieth. One is that	8, 145/ 13
all . . . but denieth it	<b>plainly</b>	, as plainly as God	8, 148/ 1
denieth it plainly, as	<b>plainly</b>	as God saith it	8, 148/ 1
James, because it speaketh	<b>plainly</b>	against his idle, workless	8, 155/ 29
say the Scripture is	<b>plainly</b>	upon their side. And	8, 156/ 10
that the Scripture is	<b>plainly</b>	for their part. So	8, 156/ 15
now ye see that	<b>plainly</b>	he denieth Christ's promise	8, 158/ 23
the spirituality, againward, do	<b>plainly</b>	declare and ever have	8, 164/ 13
so; but I say	<b>plainly</b>	that if he should	8, 169/ 4
of Saint Paul so	<b>plainly</b>	reproveth all these heretics	8, 173/ 7
and heresies that Tyndale	<b>plainly</b>	teacheth and abideth by	8, 176/ 21
itself well used is	<b>plainly</b>	confirmed and proved --	8, 177/ 26
And therefore, as ye	<b>plainly</b>	see . . . Tyndale's defense of	8, 186/ 13
dissembled falsehood well and	<b>plainly</b>	convicted. And, now, since	8, 188/ 37
these texts do so	<b>plainly</b>	reprove him . . . that he	8, 192/ 10
maketh! Saint Paul saith	<b>plainly</b>	that Timothy received grace	8, 192/ 21
to tell him as	<b>plainly</b>	may . . . and that he	8, 192/ 23

to trifle . . . these places	<b>plainly</b>	reprove and convict his	8, 192/ 26
I shall well and	<b>plainly</b>	revoke it and call	8, 197/ 9
-- and that so	<b>plainly</b>	that it grieveth Tyndale's	8, 197/ 32
my Dialogue I said	<b>plainly</b>	enough -- was that	8, 201/ 25
saith, as I have	<b>plainly</b>	showed already in the	8, 203/ 30
then he telleth us	<b>plainly</b>	that of all Christian	8, 215/ 17
his repentance. For we	<b>plainly</b>	see that such as	8, 215/ 21
their willful schisms and	<b>plainly</b>	professed heresies . . . and that	8, 223/ 6
solveth the objection so	<b>plainly</b>	and playeth therewith so	8, 224/ 23
King's Highness much more	<b>plainly</b>	showed in his most	8, 225/ 29
denied not, and said	<b>plainly</b>	, "I am not Christ	8, 230/ 15
man." Now shall I	<b>plainly</b>	show you, by many	8, 238/ 5
at the leastwise perceive	<b>plainly</b>	that he taketh the	8, 238/ 9
in which it appeareth	<b>plainly</b>	that men be the	8, 238/ 33
have in this chapter	<b>plainly</b>	convicted Tyndale of malicious	8, 240/ 27
his true preachers . . . have	<b>plainly</b>	taught to be false	8, 250/ 23
that be well and	<b>plainly</b>	written in Holy Writ	8, 253/ 20
in which I have	<b>plainly</b>	confounded him, goeth about	8, 254/ 5
then but he shall	<b>plainly</b>	see that Tyndale shall	8, 254/ 14
Scripture . . . I deny it	<b>plainly</b>	. For since neither Scripture	8, 254/ 31
much more openly and	<b>plainly</b>	than they have done	8, 256/ 31
For now that he	<b>plainly</b>	perceiveth that the doctrine	8, 257/ 22
that the doctrine is	<b>plainly</b>	false which his master	8, 257/ 23
too have taught so	<b>plainly</b>	between them all this	8, 257/ 24
ye shall see how	<b>plainly</b>	he proveth his holy	8, 258/ 33
have wit -- shall	<b>plainly</b>	say that it cometh	8, 262/ 17
made them now so	<b>plainly</b>	to perceive that he	8, 268/ 2
thus, good readers, ye	<b>plainly</b>	now perceive that since	8, 270/ 24
killed: ye see proved	<b>plainly</b>	that Tyndale's second reason	8, 270/ 30
false faith, as himself	<b>plainly</b>	confesseth . . . because it is	8, 271/ 14
because it is not	<b>plainly</b>	written in Scripture. But	8, 271/ 15
soul (of which he	<b>plainly</b>	believeth the contrary, both	8, 287/ 7
cannot tell unto Tyndale	<b>plainly</b>	wherefore and why the	8, 290/ 13
the apostles did more	<b>plainly</b>	speak, and more openly	8, 291/ 32
they taught it more	<b>plainly</b>	by mouth; by which	8, 292/ 27
they have written it	<b>plainly</b>	enough in Scripture, yet	8, 293/ 9
likewise as it saith	<b>plainly</b>	, "Scrutamini scripturas" ("Search ye	8, 293/ 18
so saith it as	<b>plainly</b>	, "Nisi credideritis non intelligetis	8, 293/ 19
Luke in the Acts	<b>plainly</b>	. . . and Saint Paul to	8, 295/ 10
to the Hebrews as	<b>plainly</b>	. Of Matrimony and Priesthood	8, 295/ 11
been so often so	<b>plainly</b>	proved unto them that	8, 295/ 17
is he therein too	<b>plainly</b>	proved false. For every	8, 304/ 6
so. For the Church	<b>plainly</b>	teacheth that whoredom, theft	8, 306/ 5
and a shameless whoremaster,	<b>plainly</b>	professeth before the face	8, 306/ 27
heretic -- as it	<b>plainly</b>	appeareth both by Saint	8, 314/ 3
his, Rosseus impugne, and	<b>plainly</b>	proveth that saving for	8, 316/ 36
Rochester said, it appeareth	<b>plainly</b>	that Saint Paul saith	8, 323/ 25
which words he showeth	<b>plainly</b>	himself that he wrote	8, 330/ 22
tell him well and	<b>plainly</b>	to his teeth that	8, 335/ 5
but if God have	<b>plainly</b>	spoken in Scripture that	8, 335/ 11

to come . . . well and	<b>plainly</b>	appeareth by Scripture, both	8, 337/ 35
he would, as appeareth	<b>plainly</b>	by this word, have	8, 341/ 12
Scripture, as hath been	<b>plainly</b>	proved them; and that	8, 350/ 18
the second . . . those words	<b>plainly</b>	declare that, because our	8, 351/ 32
Saint John) shall very	<b>plainly</b>	perceive. And thereby shall	8, 352/ 36
there readeth them as	<b>plainly</b>	perceive that those words	8, 352/ 37
church . . . but also make	<b>plainly</b>	for the laws, against	8, 355/ 15
if they had been	<b>plainly</b>	and expressly these --	8, 355/ 23
Now see you very	<b>plainly</b>	, good Christian readers, that	8, 373/ 22
the apostles . . . which would	<b>plainly</b>	have proved Tyndale a	8, 374/ 7
unwritten traditions well and	<b>plainly</b>	, in his second epistle	8, 374/ 26
Saint Paul do very	<b>plainly</b>	show that some things	8, 374/ 31
much harm . . . ye shall	<b>plainly</b>	perceive if ye consider	8, 394/ 2
this bare belief . . . whereof	<b>plainly</b>	followeth that once to	8, 394/ 18
then being therein reprov'd	<b>plainly</b>	by Saint Paul and	8, 395/ 14
whereby Tyndale teacheth allthing	<b>plainly</b>	? Nor this point will	8, 395/ 30
Third Book more than	<b>plainly</b>	by the plain Scripture	8, 396/ 9
present work, well and	<b>plainly</b>	proved you -- yet	8, 399/ 5
destroyed. For he teacheth	<b>plainly</b>	that whosoever do after	8, 399/ 14
And then ye see	<b>plainly</b>	that his definition of	8, 399/ 21
his Passion, as Tyndale	<b>plainly</b>	lieth. And therefore since	8, 399/ 25
own deserving" -- and	<b>plainly</b>	meaneth therein (as in	8, 400/ 18
other places also he	<b>plainly</b>	declareth himself, which I	8, 400/ 19
So that ye may	<b>plainly</b>	see that he seeketh	8, 401/ 25
faith is proved very	<b>plainly</b>	false and faithless . . . it	8, 402/ 15
part, and thereto so	<b>plainly</b>	reproveth, every good Christian	8, 404/ 18
For Saint Paul saith	<b>plainly</b>	that he may keep	8, 412/ 13
he granteth and affirmeth	<b>plainly</b>	, by express words, that	8, 414/ 35
besides . . . and which hath	<b>plainly</b>	declared that albeit the	8, 416/ 28
By which ye shall	<b>plainly</b>	see how plainly he	8, 427/ 15
shall plainly see how	<b>plainly</b>	he misconstrueth the Scripture	8, 427/ 15
Doth it not here	<b>plainly</b>	appear that he which	8, 429/ 25
not"? It appeareth there	<b>plainly</b>	, by the circumstances of	8, 430/ 1
Here showeth Saint Paul	<b>plainly</b>	that men may have	8, 430/ 22
that, as Saint Paul	<b>plainly</b>	reproveth the one, and	8, 433/ 22
evident places of Scripture	<b>plainly</b>	contrary to Tyndale's exposition	8, 434/ 1
another, doth more than	<b>plainly</b>	declare. For he showeth	8, 434/ 25
will not perceive how	<b>plainly</b>	they prove his purpose	8, 435/ 19
hath it.' Signifying	<b>plainly</b>	that he can never	8, 435/ 34
before alleged do very	<b>plainly</b>	prove . . . in that he	8, 436/ 12
also of Holy Scripture	<b>plainly</b>	prove that good folk	8, 437/ 8
-- Tyndale affirmeth him	<b>plainly</b>	to mean that he	8, 438/ 27
say that Saint John	<b>plainly</b>	meant "that it is	8, 439/ 15
then ween he had	<b>plainly</b>	proved that whosoever had	8, 440/ 8
warneth us well and	<b>plainly</b>	that he would no	8, 441/ 22
him. And it appeareth	<b>plainly</b>	that Tyndale taketh Saint	8, 444/ 25
never," he meaneth very	<b>plainly</b>	and expressly in such	8, 448/ 29
and of purpose, and	<b>plainly</b>	saith that they shall	8, 450/ 13
And thus ye see	<b>plainly</b>	that Tyndale, to prove	8, 451/ 11
in others following, do	<b>plainly</b>	and clearly show. But	8, 451/ 29

word, when he saith	<b>plainly</b>	that whosoever do sin	8, 454/ 17
which I say is	<b>plainly</b>	false. For surely the	8, 459/ 36
have many manner wise	<b>plainly</b>	refelled and confuted in	8, 460/ 26
hath we shall now	<b>plainly</b>	show you. Let us	8, 462/ 15
all that it is	<b>plainly</b>	written in the very	8, 464/ 23
the first, he condemneth	<b>plainly</b>	the whole tale that	8, 470/ 12
This point he teacheth	<b>plainly</b>	, after his master Luther	8, 472/ 28
Ergo, he confesseth here	<b>plainly</b>	the contrary of that	8, 473/ 7
piece of his doctrine	<b>plainly</b>	destroyeth another, concerning his	8, 473/ 26
since it is proved	<b>plainly</b>	upon Tyndale's own handling	8, 478/ 24
chapter . . . here ye may	<b>plainly</b>	see that I might	8, 479/ 23
since he seeth himself	<b>plainly</b>	bound to give credence	8, 479/ 27
overthrown . . . and hath it	<b>plainly</b>	proved unto him, upon	8, 479/ 34
hath himself openly and	<b>plainly</b>	agreed; and yet would	8, 481/ 4
any variance (as appeareth	<b>plainly</b>	both by the old	8, 481/ 27
and when he were	<b>plainly</b>	confuted and reprov'd, cry	8, 498/ 4
preach his Gospel . . . as	<b>plainly</b>	appeareth by those aforesaid	8, 498/ 27
were but well and	<b>plainly</b>	meant. For they may	8, 499/ 25
to be well and	<b>plainly</b>	spoken, and as well	8, 499/ 26
and as well and	<b>plainly</b>	meant. But yet, as	8, 499/ 27
speak not out so	<b>plainly</b>	in this chapter as	8, 501/ 2
ye may yet more	<b>plainly</b>	perceive by his words	8, 501/ 4
the thing that it	<b>plainly</b>	seeth and looketh upon	8, 507/ 14
conclusions as it doth	<b>plainly</b>	and openly behold --	8, 507/ 16
it should) if reason	<b>plainly</b>	proved us the thing	8, 508/ 6
very well, and very	<b>plainly</b>	declare, what teaching it	8, 515/ 33
Tyndale thus meaneth appeareth	<b>plainly</b>	by the whole process	8, 518/ 29
good to speak out	<b>plainly</b>	and tell us whether	8, 519/ 35
describeth us well and	<b>plainly</b>	in his pleasant poetry	8, 521/ 22
us even well and	<b>plainly</b>	forth; and therefore he	8, 529/ 32
against which Saint Paul	<b>plainly</b>	speaketh, and saith unto	8, 531/ 33
after, he saith very	<b>plainly</b>	, more and more, that	8, 544/ 26
More Who can more	<b>plainly</b>	say that they were	8, 544/ 33
it. And I say	<b>plainly</b>	:Whosoever, being informed of	8, 546/ 13
may deal well and	<b>plainly</b>	together . . . let him and	8, 555/ 8
thing he seeth so	<b>plainly</b>	reprov'd by the Scripture	8, 559/ 12
Luther saith), evidently and	<b>plainly</b>	written. Wherein whoso consider	8, 562/ 38
repent." As God himself	<b>plainly</b>	expounded all his such	8, 568/ 36
that his chosen elects	<b>plainly</b>	do sometimes abominable deeds	8, 569/ 36
that he teacheth us	<b>plainly</b>	that none of his	8, 570/ 8
readers, since ye now	<b>plainly</b>	perceive that Tyndale hath	8, 572/ 25
he had well and	<b>plainly</b>	proved it which he	8, 572/ 33
See the sincerity and	<b>plainness</b>	of the good man	8, 182/ 17
should see yet his	<b>plainness</b>	and sincerity therein . . . he	8, 356/ 31
part . . . and of the	<b>plainness</b>	and simplicity that the	8, 424/ 15
as much as to	<b>plant</b>	and set into this	8, 143/ 24
than that God had	<b>planted</b>	that nature and property	8, 195/ 3
some of his own	<b>planted</b>	in among them: his	8, 327/ 22
Holy Ghost that hath	<b>planted</b>	the true faith in	8, 389/ 34
buck of clothes. He	<b>planteth</b>	in a great process	8, 189/ 22

God leadeth us, and	<b>planteth</b>	it in our heart	8, 258/ 18
the Father of heaven	<b>planteth</b>	by himself, his apostles	8, 359/ 15
therefore parts of the	<b>plants</b>	which the Father of	8, 359/ 14
heal him by a	<b>plaster</b>	, though his faith be	8, 98/ 2
it . . . yet is the	<b>plaster</b>	a means in the	8, 98/ 3
and made thereof a	<b>plaster</b>	, and laid it upon	8, 103/ 13
his power into that	<b>plaster</b>	, whereby he cured his	8, 103/ 15
those waters, garment, and	<b>plaster</b>	-- have in such	8, 103/ 26
sin again allto frushed,	<b>plastereth</b>	and patcheth up, and	8, 214/ 6
as not all the	<b>plasters</b>	in all the surgeons'	8, 103/ 19
seem Christ's apostles and	<b>play</b>	the devil's disours; speaking	8, 11/ 15
a stool, that durst	<b>play</b>	the knavish fool on	8, 41/ 37
and scoff and royally	<b>play</b>	the ribald, resembling the	8, 78/ 16
nothing but such ape's	<b>play</b>	among us, whereof no	8, 109/ 26
reader, whether that Tyndale	<b>play</b>	the part of an	8, 131/ 27
chases in some tennis	<b>play</b>	. For in good faith	8, 138/ 18
and yet would he	<b>play</b>	mum, too, and neither	8, 158/ 2
disour's part in a	<b>play</b>	; and yet not so	8, 177/ 19
so much as a	<b>play</b>	, but that such evil	8, 177/ 30
aside, that himself might	<b>play</b>	a false cast the	8, 201/ 21
Uzziah, that would needs	<b>play</b>	the priest and incense	8, 259/ 31
whither of us two	<b>play</b>	the false juggler: I	8, 311/ 25
take fruit if they	<b>play</b>	not as Tyndale doth	8, 336/ 20
that he listeth to	<b>play</b>	his part and say	8, 350/ 19
draw him to it,	<b>play</b>	the devil's part, and	8, 470/ 1
haply he seeth company	<b>play</b>	. . . and with the sight	8, 489/ 2
beholdeth and falleth to	<b>play</b>	also, forgetting father and	8, 489/ 4
now goeth about to	<b>play</b>	the master, and set	8, 490/ 34
companions that fall to	<b>play</b>	, is ravished of his	8, 491/ 13
children be wont to	<b>play</b>	, as Cherrystone, Marrow Bone	8, 491/ 19
the sight of the	<b>play</b>	), and so continueth still	8, 492/ 26
and ready to go	<b>play</b>	the boy again as	8, 497/ 2
hath a pleasure to	<b>play</b>	between our Lady and	8, 554/ 20
God Almighty had but	<b>played</b>	the wanton with him	8, 61/ 34
lewd as he is,	<b>played</b>	never the blasphemous fool	8, 88/ 19
This pageant hath he	<b>played</b>	also, shamefully falsifying Saint	8, 173/ 21
bailiff which, though he	<b>played</b>	the false shrew for	8, 257/ 20
soon as he hath	<b>played</b>	out all his lusts	8, 489/ 10
than, after his lusts	<b>played</b>	out, Tyndale's tragical process	8, 491/ 23
after the lusk have	<b>played</b>	out all their lusts	8, 494/ 23
the lusk hath oftentimes	<b>played</b>	out his lust, will	8, 495/ 6
all that he hath	<b>played</b>	at Spurn Point by	8, 495/ 16
micher and a truant,	<b>played</b>	at Bockle Pit by	8, 496/ 30
sometimes, when he hath	<b>played</b>	the little young truant	8, 497/ 7
trance and their sleep	<b>played</b>	out all their luskish	8, 521/ 10
past and their lusts	<b>played</b>	out, lie then waking	8, 521/ 25
prophet. Now, as he	<b>played</b>	there . . . so playeth he	8, 547/ 8
saith, that they have "	<b>played</b>	out their lusts"; yea	8, 570/ 2
then preacheth like a	<b>player</b>	in a fond interlude	8, 140/ 28
show you that he	<b>playeth</b>	the devil's disour even	8, 76/ 1

Passion of Christ, and	<b>playeth</b>	out the rest under	8, 108/ 35
Here he mocketh, and	<b>playeth</b>	himself, as ye see	8, 109/ 4
fond interlude -- and	<b>playeth</b>	sometimes the friar, sometimes	8, 140/ 29
own; and very properly	<b>playeth</b>	he the part of	8, 180/ 24
that when Tyndale so	<b>playeth</b>	therewith and so laugheth	8, 197/ 37
objection so plainly and	<b>playeth</b>	therewith so pleasantly. But	8, 224/ 23
shall perceive that he	<b>playeth</b>	nothing clean . . . but fareth	8, 226/ 30
for himself. And so	<b>playeth</b>	Tyndale here. For now	8, 257/ 22
authentic -- as he	<b>playeth</b>	by the Maccabees, and	8, 346/ 29
he played there . . . so	<b>playeth</b>	he by the apostles	8, 547/ 8
proper sporting wherein he	<b>playeth</b>	his pageant between Saint	8, 554/ 26
they were gathered for	<b>playing</b>	or fighting, or any	8, 170/ 5
old shrew, and the	<b>playing</b>	at Spurn Point into	8, 495/ 22
at some such pretty	<b>plays</b>	, of likelihood, as children	8, 491/ 18
having their remedy so	<b>pleasant</b>	and so present, always	8, 63/ 13
man's fasting hath been	<b>pleasant</b>	to God for other	8, 63/ 26
for our sins, was	<b>pleasant</b>	unto him -- he	8, 64/ 22
fasting was and is	<b>pleasant</b>	unto God when men	8, 64/ 25
fasting, as a thing	<b>pleasant</b>	unto God in such	8, 68/ 10
good piece of their	<b>pleasant</b>	preaching of their evangelical	8, 248/ 29
Master Tyndale so much	<b>pleasant</b>	matter of replication. For	8, 291/ 8
done in that wise,	<b>pleasant</b>	and acceptable to God	8, 300/ 12
see, lo, to what	<b>pleasant</b>	pass, first his royal	8, 484/ 27
and plainly in his	<b>pleasant</b>	poetry entitled "The Remedy	8, 521/ 23
his chapter with a	<b>pleasant</b>	proper taunt, wherein he	8, 553/ 5
they speak, and how	<b>pleasantly</b>	they flatter all holy	8, 56/ 28
and playeth therewith so	<b>pleasantly</b>	. But, now, when ye	8, 224/ 23
said, "We must rather	<b>please</b>	God than man." But	8, 31/ 36
that we may therewith	<b>please</b>	God the better, or	8, 52/ 6
intent that we might	<b>please</b>	God the better thereby	8, 52/ 13
to the intent to	<b>please</b>	him the better thereby	8, 52/ 19
and to serve and	<b>please</b>	God as well and	8, 53/ 3
intent the better to	<b>please</b>	God therewith, and the	8, 53/ 22
love, intending thereby to	<b>please</b>	him and be saved	8, 54/ 17
use it as it	<b>please</b>	him. But yet, albeit	8, 73/ 28
his text as it	<b>please</b>	him, and then believe	8, 79/ 7
God: yet if it	<b>please</b>	God to heal him	8, 98/ 1
as long as it	<b>please</b>	him, and no man	8, 126/ 12
sacraments and ceremonies do	<b>please</b>	God. And they perceive	8, 158/ 37
Tyndale say what it	<b>please</b>	him) good folk find	8, 159/ 37
well no fashion can	<b>please</b>	Tyndale but his own	8, 162/ 17
may he if it	<b>please</b>	him say "Bear thy	8, 201/ 35
he can if it	<b>please</b>	him reveal and show	8, 283/ 15
he may when it	<b>please</b>	him command us to	8, 283/ 19
us if it so	<b>please</b>	him to do. And	8, 302/ 16
if it so shall	<b>please</b>	him. For in such	8, 321/ 36
But when it shall	<b>please</b>	God any such things	8, 336/ 34
prophecy, if ever it	<b>please</b>	God any other thing	8, 348/ 9
they expound as it	<b>please</b>	them . . . then they call	8, 362/ 29
him, that it might	<b>please</b>	him to help to	8, 505/ 7

equal parts, if it	<b>please</b>	him; and then have	8, 556/ 35
times Tyndale, if it	<b>please</b>	him, may give names	8, 556/ 36
that spiritual folk should	<b>please</b>	God with waxing fleshly	8, 571/ 31
in that it hath	<b>pleased</b>	his high bounty to	8, 53/ 13
it, if it so	<b>pleased</b>	him; and so would	8, 72/ 13
hand continued . . . it hath	<b>pleased</b>	the Spirit to let	8, 78/ 25
the water, why it	<b>pleased</b>	God to put it	8, 80/ 28
laid thereunto. But it	<b>pleased</b>	him to let them	8, 103/ 17
But Tyndale can be	<b>pleased</b>	with no fashion, neither	8, 162/ 12
yet hath it not	<b>pleased</b>	him so to order	8, 209/ 24
to eternal glory, it	<b>pleased</b>	him to have weekly	8, 321/ 19
saith that it hath	<b>pleased</b>	the Holy Ghost that	8, 322/ 3
the Acts, "It hath	<b>pleased</b>	the Holy Ghost and	8, 322/ 9
could, if it so	<b>pleased</b>	him, bring us all	8, 463/ 8
our pain taken therein	<b>pleaseth</b>	God done with devotion	8, 71/ 19
and by which it	<b>pleaseth</b>	him to work them	8, 101/ 6
how holily soever it	<b>pleaseth</b>	Father Tyndale here preach	8, 123/ 20
a flea, as it	<b>pleaseth</b>	him to jest. But	8, 125/ 22
the clergy; whom it	<b>pleaseth</b>	to him in his	8, 144/ 26
by which name it	<b>pleaseth</b>	him, of his reverent	8, 148/ 36
a man. But it	<b>pleaseth</b>	him not to consider	8, 166/ 13
liketh. And now he	<b>pleaseth</b>	himself wonderfully well because	8, 203/ 2
salvation by faith: it	<b>pleaseth</b>	God to use in	8, 239/ 10
of everything that it	<b>pleaseth</b>	God to devise . . . though	8, 260/ 10
of deed -- it	<b>pleaseth</b>	God that for the	8, 268/ 35
men answer as it	<b>pleaseth</b>	himself. But we will	8, 287/ 35
conclusion . . . with which it	<b>pleaseth</b>	him to belie me	8, 344/ 16
right faith . . . because it	<b>pleaseth</b>	not him to call	8, 459/ 16
of God, that it	<b>pleaseth</b>	him to save us	8, 463/ 6
of truth good and	<b>pleasing</b>	to God. For then	8, 132/ 19
take for good and	<b>pleasing</b>	to God the thing	8, 132/ 27
so great a pestilent	<b>pleasure</b>	have some devilish people	8, 11/ 35
disciples, beset their whole	<b>pleasure</b>	and study, to their	8, 12/ 5
their own ease or	<b>pleasure</b>	for the faint, feigned	8, 30/ 14
to wed a his	<b>pleasure</b>	. For Saint Paul speaketh	8, 45/ 17
to be at his	<b>pleasure</b>	, and that it is	8, 59/ 36
his fast at his	<b>pleasure</b>	; or if he forbear	8, 62/ 8
not only forbear their	<b>pleasure</b>	, but also part of	8, 64/ 26
should sin at their	<b>pleasure</b>	and be saved all	8, 67/ 1
delight of following God's	<b>pleasure</b>	therein, Tyndale, in manner	8, 72/ 16
he hath spoken his	<b>pleasure</b>	of the thing --	8, 88/ 4
upon God's will and	<b>pleasure</b>	and his omnipotent power	8, 101/ 19
have us for his	<b>pleasure</b>	, in hatred of the	8, 114/ 2
little use thereof, the	<b>pleasure</b>	of the newelty passed	8, 125/ 34
wrote not for the	<b>pleasure</b>	of either party. And	8, 134/ 9
thus say for his	<b>pleasure</b>	, which I deny not	8, 167/ 24
of purpose for his	<b>pleasure</b>	, and for none evil	8, 171/ 29
Tyndale may at his	<b>pleasure</b>	translate the devil into	8, 174/ 23
other at his own	<b>pleasure</b>	, if all England list	8, 186/ 26
is not God's ordinary	<b>pleasure</b>	that his Passion shall	8, 210/ 12

ye shall have a	<b>pleasure</b>	to see how fondly	8, 226/ 28
and more, as his	<b>pleasure</b>	shall be to have	8, 248/ 11
his church to his	<b>pleasure</b>	in diverse ages after	8, 248/ 12
some part of his	<b>pleasure</b>	without Scripture. For if	8, 263/ 6
I would for Tyndale's	<b>pleasure</b>	say this (which if	8, 291/ 21
away quite all Tyndale's	<b>pleasure</b>	in his present babbling	8, 291/ 25
and agreeable to God's	<b>pleasure</b>	and their wealth. But	8, 298/ 8
they might at their	<b>pleasure</b>	take what day they	8, 321/ 16
to Friday for our	<b>pleasure</b>	, or turn it to	8, 321/ 25
neither of lordly mind,	<b>pleasure</b>	, nor necessity. Nor, I	8, 322/ 17
perceive he taketh great	<b>pleasure</b>	. . . and weeneth -- or	8, 330/ 30
the flock and the	<b>pleasure</b>	of Christ . . . but mercenary	8, 356/ 17
commodity and not the	<b>pleasure</b>	of God: "lo," saith	8, 356/ 26
we may, since his	<b>pleasure</b>	is that we so	8, 409/ 10
of him and his	<b>pleasure</b>	by faith be such	8, 416/ 29
commandment, and fulfill the	<b>pleasure</b>	of the devil and	8, 452/ 18
them and do them	<b>pleasure</b>	at their own lust	8, 453/ 36
with a little filthy	<b>pleasure</b>	, and after in hell	8, 454/ 26
tell us for his	<b>pleasure</b>	sometimes true tales, and	8, 463/ 33
should be unto his	<b>pleasure</b>	and the salvation of	8, 505/ 10
in the preferring his	<b>pleasure</b>	before their own, and	8, 512/ 2
will wittingly working for	<b>pleasure</b>	against reason. Many a	8, 512/ 27
and sin at his	<b>pleasure</b>	, and that God will	8, 529/ 27
too . . . and hath a	<b>pleasure</b>	to play between our	8, 554/ 20
not let for his	<b>pleasure</b>	once again to search	8, 555/ 6
shall I for his	<b>pleasure</b>	let all that pass	8, 555/ 24
will rather forbear the	<b>pleasures</b>	of their life, and	8, 556/ 24
wicked man restore the	<b>pledge</b>	that he hath of	8, 433/ 9
and deliver again the	<b>pledge</b>	, and make restitution of	8, 569/ 2
now some years as	<b>plenteous</b>	of good corn as	8, 2/ 2
some years of late	<b>plenteous</b>	of evil books! For	8, 2/ 4
the flesh about the	<b>plenteous</b>	nourishing and spiritual pampering	8, 64/ 28
and merciful, patient, and	<b>plenteous</b>	of mercy, and ready	8, 214/ 24
and known by the	<b>plenteous</b>	working of God's wonders	8, 244/ 23
plain enough . . . but with	<b>plenteous</b>	miracles to reprove the	8, 275/ 15
of Scripture, full and	<b>plenteous</b>	in every part thereof	8, 424/ 36
miracles wrought by God	<b>plenteously</b>	in his Church, and	8, 254/ 36
always provided them so	<b>plenteously</b>	that they never lacked	8, 274/ 21
but both twain ever	<b>plenteously</b>	continued in this only	8, 274/ 26
for it, and that	<b>plenteously</b>	. . . and no church any	8, 346/ 36
she may the more	<b>plenteously</b>	obtain by the prayers	8, 373/ 9
the great abundance and	<b>plenty</b>	of the one is	8, 2/ 9
of that sort great	<b>plenty</b>	sent into this realm	8, 7/ 27
doubteth, I suppose, what	<b>plenty</b>	this promise would make	8, 450/ 8
soul -- with the	<b>pliable</b>	and comfortable will of	8, 509/ 11
But as the poor	<b>ploughman</b>	said unto the taverner	8, 121/ 8
the Primer, and the	<b>Ploughman's</b>	Prayer, and a book	8, 10/ 6
and so shall I	<b>pluck</b>	off, I trust, the	8, 34/ 29
suchlike a hundred, that	<b>pluck</b>	not a man's faith	8, 467/ 3
suchlike a hundred, that	<b>plucketh</b>	not a man's faith	8, 405/ 19

false belief that the	<b>plunging</b>	in the water saveth	8, 92/ 34
and especially in the	<b>plural</b>	number, or in the	8, 236/ 10
bellies and cover their	<b>pocky</b>	, scabbed skins with, much	8, 163/ 3
forth, totiens quotiens a	<b>poena</b>	et culpa, so that	8, 529/ 29
of Scripture as any	<b>poet</b>	can in England upon	8, 176/ 3
a piece of his	<b>poetry</b>	. For he is not	8, 90/ 14
lie, for that were	<b>poetry</b>	. Now, since he saith	8, 93/ 12
and . . . according to my "	<b>poetry</b>	" wherein he mocketh me	8, 147/ 12
both into his own	<b>poetry</b>	and also into his	8, 151/ 20
grammar, saving for his	<b>poetry</b>	, for that marreth all	8, 151/ 36
in my "figures of	<b>poetry</b>	" that when I "err	8, 175/ 9
be by custom of	<b>poetry</b>	so blinded that I	8, 175/ 17
And as for my "	<b>poetry</b>	," verily I can little	8, 175/ 28
had meddled but with	<b>poetry</b>	instead of Holy Scripture	8, 175/ 30
his life. For of	<b>poetry</b>	though there should have	8, 175/ 31
devil. And yet if	<b>poetry</b>	be, as Tyndale calleth	8, 176/ 1
you, make as much	<b>poetry</b>	upon any part of	8, 176/ 3
his writing much plain	<b>poetry</b>	wherein he danceth naked	8, 176/ 5
thread to cover his	<b>poetry</b>	; of which points of	8, 176/ 7
of his plain, open	<b>poetry</b>	I have showed you	8, 176/ 8
piece of his plain	<b>poetry</b>	doubly proved and doubly	8, 182/ 29
plainly in his pleasant	<b>poetry</b>	entitled "The Remedy of	8, 521/ 23
den . . . and as the	<b>poets</b>	feign that Hercules drew	8, 33/ 35
preach Aristotle, philosophers, and	<b>poets</b>	: thereto I say that	8, 149/ 31
sin to allege the	<b>poets'</b>	verses . . . but in the	8, 150/ 2
him to swear. Which	<b>point</b>	although it be a	8, 13/ 32
own words in that	<b>point</b>	so plain that ye	8, 16/ 9
see him in that	<b>point</b>	yet amended, and I	8, 20/ 23
Tewkesbury had revoked that	<b>point</b>	, he would revoke it	8, 20/ 26
mind can in that	<b>point</b>	little take effect. And	8, 21/ 15
and would hold this	<b>point</b>	and that . . . but handled	8, 21/ 30
grievously erred in that	<b>point</b>	, and so sore offended	8, 24/ 11
Tyndale . . . was the very	<b>point</b>	that brought him unto	8, 24/ 16
gracious purpose in this	<b>point</b>	-- I reckon that	8, 27/ 17
yet consider further a	<b>point</b>	of their good, holy	8, 30/ 23
thereof. And in this	<b>point</b>	will I not be	8, 31/ 26
But in the other	<b>point</b>	, I may be bold	8, 31/ 30
For that is the	<b>point</b>	that all these heretics	8, 33/ 31
confuted Tyndale concerning that	<b>point</b>	, and shall have plainly	8, 34/ 6
the Church in that	<b>point</b>	infallible, or at the	8, 34/ 23
the greatest. At this	<b>point</b>	will Tyndale haply stick	8, 52/ 1
his Passion. In this	<b>point</b>	they stick stiffly . . . and	8, 52/ 17
albeit that in that	<b>point</b>	their affirmation is false	8, 53/ 34
his answer in that	<b>point</b>	will not serve since	8, 71/ 12
wives. And of that	<b>point</b>	might Tyndale if he	8, 73/ 4
disour even in this	<b>point</b>	, although he meant no	8, 76/ 2
to stick upon that	<b>point</b>	so stiffly that he	8, 81/ 34
false. For the first	<b>point</b>	, these be his words	8, 94/ 6
Aristotle. More In this	<b>point</b>	he plainly belieth the	8, 94/ 11
he will, answer this	<b>point</b>	. Mark well and remember	8, 107/ 34

Tyndale's faith in that	<b>point</b>	for very false heresy	8, 108/ 10
in conclusion to that	<b>point</b>	that if he lied	8, 108/ 15
see that in this	<b>point</b>	that holy order of	8, 113/ 19
that in this one	<b>point</b>	among many others, they	8, 113/ 27
indeed come to that	<b>point</b>	already, as ye shall	8, 115/ 12
plainly see to what	<b>point</b>	he goeth about to	8, 116/ 24
speak anymore of that	<b>point</b>	. The other point is	8, 133/ 12
that point. The other	<b>point</b>	is that he denieth	8, 133/ 13
for myself in that	<b>point</b>	to use no farther	8, 142/ 18
heresies; which was the	<b>point</b>	that I laid to	8, 144/ 11
at last to some	<b>point</b>	. For he saith a	8, 151/ 34
say truth in this	<b>point</b>	. . . I have divers good	8, 152/ 3
well enough, while that	<b>point</b>	nothing pertaineth to the	8, 153/ 5
the meanwhile, touching this	<b>point</b>	whereupon the great weight	8, 153/ 30
error of any necessary	<b>point</b>	for lack of writing	8, 154/ 20
or ceremony, or weighty	<b>point</b>	of belief, for any	8, 154/ 31
understood -- of which	<b>point</b>	Tyndale maketh much ado	8, 160/ 15
stiffly stick in this	<b>point</b>	and abide thereby . . . that	8, 174/ 20
translation were in that	<b>point</b>	not so well as	8, 184/ 6
affirmeth (and in that	<b>point</b>	it happeth him to	8, 187/ 27
thus is in this	<b>point</b>	Tyndale's plain folly and	8, 188/ 36
him not in that	<b>point</b>	. . . but am well content	8, 195/ 31
And therefore leaving that	<b>point</b>	in question between us	8, 197/ 2
This is a pretty	<b>point</b>	of juggling . . . by which	8, 201/ 20
Now to the other	<b>point</b>	. If Tyndale think to	8, 215/ 36
standeth in this one	<b>point</b>	, that his heresies be	8, 220/ 35
matter standeth in this	<b>point</b>	alone -- that if	8, 221/ 23
and do, in this	<b>point</b>	all agree -- that	8, 223/ 26
in the Scripture; which	<b>point</b>	is so fast and	8, 225/ 33
so feeble in this	<b>point</b>	whereupon the effect of	8, 226/ 3
they vanquish this one	<b>point</b>	, all their heresies fully	8, 226/ 5
other token, or else	<b>point</b>	him with your finger	8, 236/ 1
impugn not in this	<b>point</b>	his translation so greatly	8, 236/ 27
stick well to this	<b>point</b>	; for I intend shortly	8, 242/ 10
he toucheth nothing this	<b>point</b>	which I laid against	8, 244/ 31
done miracles for every	<b>point</b>	of their doctrine: I	8, 246/ 29
say that in that	<b>point</b>	the Scripture is dark	8, 250/ 1
be come to the	<b>point</b>	that Tyndale, if in	8, 250/ 5
wise. For in this	<b>point</b>	they end not. It	8, 253/ 13
miracles done for every	<b>point</b>	. But I say no	8, 255/ 3
needful that every necessary	<b>point</b>	of faith that they	8, 256/ 12
followeth that every necessary	<b>point</b>	that they preached, they	8, 256/ 14
further, if every necessary	<b>point</b>	that they preached, they	8, 256/ 15
be given to that	<b>point</b>	for our soul's health	8, 256/ 17
of every such necessary	<b>point</b>	of faith and necessary	8, 256/ 20
also necessary that every	<b>point</b>	were proved by one	8, 256/ 27
that of every necessary	<b>point</b>	of faith, they would	8, 256/ 32
be written for every	<b>point</b>	of their preaching: no	8, 257/ 2
miracles done for every	<b>point</b>	of their preaching. And	8, 257/ 3
the messengers for every	<b>point</b>	a miracle! And thus	8, 257/ 6

see first that this	<b>point</b>	of Tyndale's preaching must	8, 257/ 7
be better proved . . . which	<b>point</b>	thus reproved answereth and	8, 257/ 8
it cometh to the	<b>point</b>	. But yet if he	8, 257/ 33
his tackling in this	<b>point</b>	, and give us the	8, 257/ 34
find fault in this	<b>point</b>	. But, now, let us	8, 257/ 37
of Christ in every	<b>point</b>	that was not written	8, 262/ 20
as to preach that	<b>point</b>	again . . . and that he	8, 266/ 21
to defend in that	<b>point</b>	the part and belief	8, 266/ 25
to so good a	<b>point</b>	. . . for he knoweth well	8, 267/ 24
any scripture in that	<b>point</b>	-- yet presupposing it	8, 269/ 21
full well that this	<b>point</b>	pricketh him, shrinketh hither	8, 272/ 1
him prove you that	<b>point</b>	first. For ye consider	8, 279/ 22
that this is the	<b>point</b>	and the thing that	8, 279/ 26
bringeth forth for this	<b>point</b>	whereupon his whole purpose	8, 279/ 36
he driven to the	<b>point</b>	that, when he hath	8, 285/ 14
stick still at one	<b>point</b>	. . . and ask us what	8, 287/ 6
whereas now, by this	<b>point</b>	, he hath occasion of	8, 291/ 12
and reproved in that	<b>point</b>	too: then fell they	8, 297/ 19
finally to the third	<b>point</b>	. . . and would, notwithstanding that	8, 297/ 20
alone . . . leaving off this	<b>point</b>	of faith which was	8, 299/ 27
And so, in this	<b>point</b>	concerning the Blessed Sacrament	8, 300/ 36
so far in that	<b>point</b>	. . . but, though he were	8, 301/ 13
see whether every necessary	<b>point</b>	were written in among	8, 310/ 17
them all every necessary	<b>point</b>	should be written (which	8, 310/ 27
them left unwritten any	<b>point</b>	necessary to be believed	8, 310/ 30
not written every necessary	<b>point</b>	of our belief. And	8, 310/ 35
not of any necessary	<b>point</b>	of the faith. I	8, 310/ 39
not unwritten any necessary	<b>point</b>	of faith -- he	8, 311/ 11
you that every necessary	<b>point</b>	of belief is not	8, 311/ 26
it for any necessary	<b>point</b>	of faith. For else	8, 311/ 29
written indeed every necessary	<b>point</b>	of faith -- then	8, 311/ 31
Is this no necessary	<b>point</b>	of faith? Tyndale cannot	8, 312/ 6
it for a necessary	<b>point</b>	of faith . . . and though	8, 312/ 7
it is a necessary	<b>point</b>	to be believed: this	8, 313/ 2
we will believe this	<b>point</b>	or not. But I	8, 313/ 31
say that in that	<b>point</b>	Tyndale saith wrong. For	8, 313/ 32
for so sure a	<b>point</b>	of Christian faith and	8, 314/ 12
saith we believe this	<b>point</b>	, I shall touch it	8, 314/ 20
maketh Tyndale in this	<b>point</b>	so bold: that is	8, 317/ 33
what, nor at what	<b>point</b>	to hold him, finally	8, 318/ 18
stick still in this	<b>point</b>	. . . and say the Church	8, 321/ 32
any necessary points, that	<b>point</b>	we bid Tyndale prove	8, 324/ 7
him? Tyndale in this	<b>point</b>	well perceiveth himself how	8, 326/ 3
taketh for a high	<b>point</b>	to prove that Saint	8, 327/ 1
him prove me that	<b>point</b>	by Scripture. And then	8, 329/ 9
they wrote every necessary	<b>point</b>	. Tyndale I answer that	8, 332/ 35
scripture proper for the	<b>point</b>	-- as that any	8, 333/ 17
the apostles knew that	<b>point</b>	but only those that	8, 333/ 36
apostles write it! This	<b>point</b>	specially must Tyndale among	8, 335/ 7
This is a pretty	<b>point</b>	, lo! For now may	8, 341/ 7

have brought in this	<b>point</b>	of Abraham, Lazarus, and	8, 342/ 14
he did in that	<b>point</b>	also, much good unto	8, 342/ 21
Moses . . . but in that	<b>point</b>	misconstrued the one and	8, 342/ 25
the apostles proved every	<b>point</b>	by a special miracle	8, 346/ 11
a special miracle. Which	<b>point</b>	I have reprov'd before	8, 346/ 12
the apostles for every	<b>point</b>	of their doctrine in	8, 346/ 13
do nothing prove the	<b>point</b>	that Barnes would prove	8, 352/ 16
you for the other	<b>point</b>	-- that is to	8, 355/ 16
neither concerning the one	<b>point</b>	nor the other. For	8, 357/ 2
work, well proved this	<b>point</b>	; whereunto when Tyndale weeneth	8, 357/ 19
the sacraments, or any	<b>point</b>	of the Catholic faith	8, 363/ 25
Martin Luther in that	<b>point</b>	by Rosseus so shamefully	8, 363/ 30
wist well was the	<b>point</b>	that must be proved	8, 364/ 14
readers, see to what	<b>point</b>	at last this heresy	8, 366/ 25
first fall to that	<b>point</b>	that they regard not	8, 366/ 27
I have in that	<b>point</b>	answered Tyndale (in my	8, 367/ 32
long ago proved that	<b>point</b>	unto Luther . . . and that	8, 380/ 4
perceive and see the	<b>point</b>	that he should touch	8, 386/ 17
of the world. This	<b>point</b>	-- whether he mean	8, 391/ 20
yet in this one	<b>point</b>	, whether "the church" may	8, 393/ 7
else. And in that	<b>point</b>	I believe them well	8, 395/ 19
allthing plainly? Nor this	<b>point</b>	will never be well	8, 395/ 31
come to the first	<b>point</b>	again and say, "It	8, 397/ 17
unknown church in the	<b>point</b>	in which it should	8, 397/ 21
is it by another	<b>point</b>	of his own false	8, 399/ 13
perfect forgiveness. To this	<b>point</b>	cometh Tyndale's holy "feeling	8, 400/ 24
and wed nuns. Which	<b>point</b>	of false faith is	8, 403/ 27
by falling in any	<b>point</b>	from the faith of	8, 404/ 20
did confess the very	<b>point</b>	whereupon all the whole	8, 408/ 10
hangeth. For in that	<b>point</b>	alone he confesseth that	8, 408/ 10
do not prove that	<b>point</b>	nothing at all. For	8, 410/ 25
gotten that faith; which	<b>point</b>	he shall never prove	8, 411/ 14
we to the special	<b>point</b>	wherein Tyndale giveth us	8, 418/ 20
shall first, concerning this	<b>point</b>	, hear all his whole	8, 418/ 27
deceived by his first	<b>point</b>	: that we be born	8, 421/ 17
by faith. His second	<b>point</b>	is that every man	8, 421/ 18
finally, concerning his second	<b>point</b>	. . . "faith alone" may dwell	8, 423/ 25
whose proof in that	<b>point</b>	specially dependeth upon his	8, 424/ 5
false. For his third	<b>point</b>	, ye wot well, is	8, 424/ 6
him cannot sin. This	<b>point</b>	, ye remember, he proveth	8, 424/ 9
prove as in this	<b>point</b>	specially . . . that he which	8, 424/ 33
Saint John in this	<b>point</b>	meant none other than	8, 434/ 23
stiffly sticketh in this	<b>point</b>	-- that the seed	8, 441/ 4
I shall in this	<b>point</b>	end with the good	8, 441/ 12
realm unto the same	<b>point</b>	: he hath finally so	8, 448/ 24
now brought to that	<b>point</b>	that he cannot read	8, 453/ 16
serve Tyndale in this	<b>point</b>	. For we speak of	8, 454/ 36
stick still in this	<b>point</b>	-- that in the	8, 456/ 18
any man in this	<b>point</b>	. . . he must, according to	8, 463/ 23
it for a principal	<b>point</b>	to believe God's tale	8, 465/ 10

God forbid. And this	<b>point</b>	is so open and	8, 468/ 10
man will in this	<b>point</b>	take Tyndale's tale for	8, 468/ 12
since he maketh this	<b>point</b>	the ground of the	8, 468/ 14
children than Christ. This	<b>point</b>	he teacheth plainly, after	8, 472/ 28
and agree that this	<b>point</b>	cannot be proved by	8, 473/ 6
heard anything of this	<b>point</b>	of faith in the	8, 474/ 18
prove not every particular	<b>point</b>	of his doctrine by	8, 475/ 36
no credence in that	<b>point</b>	. For by his own	8, 476/ 29
was made. To this	<b>point</b>	is Tyndale now, good	8, 477/ 12
again to the same	<b>point</b>	: that he must, in	8, 478/ 4
in remembrance of every	<b>point</b>	of their mischievous matters	8, 480/ 17
Bone, Buckle Pit, Spurn	<b>Point</b>	, Cobnut, or Quating; let	8, 491/ 19
wise man in this	<b>point</b>	agree -- that these	8, 493/ 33
all brought to this	<b>point</b>	at the last: that	8, 494/ 32
hath played at Spurn	<b>Point</b>	by the way in	8, 495/ 16
the playing at Spurn	<b>Point</b>	into some detestable deed	8, 495/ 22
abominable error in this	<b>point</b>	. And yet, in good	8, 502/ 10
the proof of that	<b>point</b>	, that when we err	8, 511/ 33
as touching the other	<b>point</b>	, that when we err	8, 512/ 11
shall rise. But this	<b>point</b>	he layeth so openly	8, 519/ 32
God doth for this	<b>point</b>	both for elects and	8, 528/ 18
-- he dissembleth that	<b>point</b>	, and goeth forth in	8, 528/ 22
their excuse in this	<b>point</b>	was the cause for	8, 531/ 4
further dispicions of this	<b>point</b>	pass, as against which	8, 531/ 32
By which words this	<b>point</b>	of occasions above our	8, 532/ 1
reproof of this first	<b>point</b>	is plain . . . I will	8, 532/ 10
that is the third	<b>point</b>	and the most special	8, 532/ 35
Tyndale's "faith" for one	<b>point</b>	-- in that he	8, 534/ 29
no farther in that	<b>point</b>	, but as far as	8, 535/ 2
that love in no	<b>point</b>	of all that long	8, 535/ 6
right now the very	<b>point</b>	at which I would	8, 535/ 9
while asleep. In which	<b>point</b>	, as I have before	8, 537/ 24
he neither perceiveth the	<b>point</b>	that he should prove	8, 541/ 29
now forgetteth he that	<b>point</b>	, and telleth us that	8, 541/ 33
thus, for the first	<b>point</b>	, Tyndale in his holy	8, 542/ 8
Now, for the second	<b>point</b>	, whereas I said no	8, 542/ 11
fell therefrom. And this	<b>point</b>	handleth he so properly	8, 542/ 15
Tyndale's purpose in this	<b>point</b>	not the value of	8, 545/ 18
good Christian readers, the	<b>point</b>	considered that is in	8, 550/ 31
the while. In which	<b>point</b>	when Tyndale hath all	8, 552/ 15
convict him in that	<b>point</b>	, as I have often	8, 555/ 23
how in the very	<b>point</b>	in which he weeneth	8, 559/ 16
it is either a	<b>point</b>	of a man more	8, 565/ 15
the value of a	<b>point's</b>	end. For we speak	8, 545/ 19
people parted them from	<b>pointing</b>	their preachings with fists	8, 126/ 10
unable in so plain	<b>points</b>	of the Christian faith	8, 25/ 33
in any of these	<b>points</b>	or such other like	8, 32/ 12
Christ himself. Of these	<b>points</b>	Tyndale denieth us three	8, 133/ 6
proof thereof, though the	<b>points</b>	be but easy, let	8, 157/ 23
proved us these few	<b>points</b>	that are for their	8, 158/ 26

his poetry; of which	<b>points</b>	of his plain, open	8, 176/ 8
be not the essential	<b>points</b>	of those sacraments. And	8, 197/ 23
find Tyndale in these	<b>points</b>	so clearly confounded that	8, 203/ 35
not to touch those	<b>points</b>	at all. For every	8, 218/ 36
him. For in these	<b>points</b>	wherein we vary --	8, 249/ 31
of the most special	<b>points</b>	that are in debate	8, 253/ 4
miracles as they preached	<b>points</b>	; another, that they showed	8, 255/ 11
miracles for so many	<b>points</b>	; for else might all	8, 255/ 13
of one of those	<b>points</b>	, and all the remnant	8, 255/ 14
specially by the necessary	<b>points</b>	thereof written in men's	8, 256/ 34
left all such necessary	<b>points</b>	of the faith in	8, 290/ 10
not of the necessary	<b>points</b>	of the . More Ye	8, 310/ 12
written, and yet necessary	<b>points</b>	of faith; as I	8, 312/ 2
but of certain unreverent	<b>points</b>	in special . . . and concludeth	8, 315/ 23
them were any necessary	<b>points</b>	, that point we bid	8, 324/ 6
But now letting these	<b>points</b>	pass, as I say	8, 325/ 20
Tyndale whether among those	<b>points</b>	that Saint Paul taught	8, 325/ 21
could not keep the	<b>points</b>	of faith among the	8, 334/ 10
of the very chief	<b>points</b>	of all; and therefore	8, 334/ 27
shall then be necessary	<b>points</b>	to be believed, and	8, 336/ 32
proveth not that the	<b>points</b>	of faith must needs	8, 338/ 33
and confirmation of the	<b>points</b>	of faith unwritten. And	8, 339/ 23
that all the necessary	<b>points</b>	of the Christian faith	8, 363/ 28
Church in the necessary	<b>points</b>	of faith, and ever	8, 376/ 23
to defend some such	<b>points</b>	as be not only	8, 376/ 34
Health." In which two	<b>points</b>	as gloriously as he	8, 382/ 14
For in these two	<b>points</b>	he wrappeth us up	8, 393/ 2
loud in both the	<b>points</b>	. For both may a	8, 400/ 32
be not only principal	<b>points</b>	of our faith, but	8, 406/ 37
with divers other necessary	<b>points</b>	more. But here it	8, 408/ 7
putteth in all other	<b>points</b>	only malicious error to	8, 461/ 33
in all the proper	<b>points</b>	of his whole conveyance	8, 487/ 12
and nuns) -- the	<b>points</b>	of the faith are	8, 509/ 1
a draft of deadly	<b>poison</b>	. Then have we the	8, 8/ 18
so perceived the pestilent	<b>poison</b>	of them . . . that he	8, 17/ 26
people the malice and	<b>poison</b>	of those pernicious books	8, 27/ 21
he giveth him the	<b>poison</b>	of his heresies and	8, 28/ 6
in hugger-mugger, and secretly	<b>poison</b>	themselves, weening the books	8, 35/ 21
their hands with the	<b>poison</b>	sting of false "only	8, 36/ 16
that all venom and	<b>poison</b>	were utterly lost therewith	8, 36/ 34
brought to pass that	<b>poison</b>	will be forgotten, nor	8, 37/ 6
treacle ready than the	<b>poison</b>	to tarry and no	8, 37/ 13
that would willfully drink	<b>poison</b>	first to drink treacle	8, 37/ 15
but rather, cast the	<b>poison</b>	to the devil and	8, 37/ 16
harm and more deadly	<b>poison</b>	, too, in this one	8, 41/ 12
Service quite into the	<b>poison</b>	that hath taken up	8, 161/ 20
reader well perceive the	<b>poison</b>	of this serpent. It	8, 171/ 39
turning all honey into	<b>poison</b>	, might both deadly do	8, 178/ 7
he minglenth so much	<b>poison</b>	that, rather than to	8, 186/ 34
of God and with	<b>poison</b>	infecteth his Church --	8, 222/ 22

and with all the	<b>poison</b>	that the devil hath	8, 223/ 19
one draft of his	<b>poison</b>	put forth under the	8, 323/ 6
seed of Tyndale's chief	<b>poison</b>	, whereby he laboreth, after	8, 497/ 22
come forth with his	<b>poison</b>	of falsely preaching the	8, 499/ 30
venomous carrion of those	<b>poisoned</b>	heresies (of which may	8, 2/ 17
books full of pestilent,	<b>poisoned</b>	heresies -- that have	8, 10/ 37
a martyr . . . when their	<b>poisoned</b>	books have killed the	8, 12/ 20
any of those pernicious,	<b>poisoned</b>	books . . . to the intent	8, 27/ 10
people's blood as his	<b>poisoned</b>	books had miserably bewitched	8, 33/ 5
holy Paul shaketh the	<b>poisoned</b>	adder into a fair	8, 36/ 13
to cast out the	<b>poisoned</b>	draft of these heretics'	8, 37/ 20
itching fingers from their	<b>poisoned</b>	books -- then would	8, 38/ 7
of his dregs and	<b>poisoned</b>	draft. He covereth his	8, 75/ 30
abomination hath set his	<b>poisoned</b>	barrel abroach; from the	8, 119/ 33
contagious heresies so sore	<b>poisoned</b>	malicious and newfangled folk	8, 177/ 32
his neighbors with deadly	<b>poisoned</b>	heresies against the blessed	8, 218/ 10
and affirmation of false	<b>poisoned</b>	heresies. For, saving to	8, 218/ 35
ween it were a	<b>poisoned</b>	, stinking tail of some	8, 307/ 9
aside, far from the	<b>poisoned</b>	body. For this is	8, 307/ 11
to bring in his	<b>poisoned</b>	heresies under that pretext	8, 343/ 5
of his tale as	<b>poisoned</b>	as any serpent. For	8, 410/ 14
enticement defouleth his mother,	<b>poisoneth</b>	his father, and murdereth	8, 493/ 27
adultery with his mother,	<b>poisoning</b>	his father, and murdering	8, 492/ 6
and also that the	<b>poisoning</b>	of his father grew	8, 494/ 8
venomous words and as	<b>poisonous</b>	speech as the devil	8, 56/ 31
one thing: that for	<b>policy</b>	Hushai made a lie	8, 138/ 5
matters of judgment or	<b>policy</b>	, either about the common	8, 170/ 8
of darkness be more	<b>politic</b>	in their kind than	8, 35/ 30
the King's high wisdom	<b>politicy</b>	provided, in that His	8, 10/ 31
of the church, to	<b>pollute</b>	and misspend them in	8, 163/ 2
lechery, profaning of churches,	<b>polluting</b>	of altars, blaspheming of	8, 484/ 19
and glorious martyr Saint	<b>Polycarp</b>	, the blessed bishop and	8, 12/ 33
to him that Saint	<b>Polycarp</b>	must give him place	8, 13/ 2
the blessed bishop Saint	<b>Polycarp</b>	again into his place	8, 16/ 15
have rehearsed yet, Saint	<b>Polycarp</b>	-- the disciple of	8, 374/ 5
Huessgen, Otho the monk,	<b>Pomerane</b>	the priest, and Friar	8, 437/ 21
wedded her -- the	<b>poor</b>	woman, I ween, unaware	8, 7/ 8
hand. For which the	<b>poor</b>	wretch lieth now in	8, 21/ 33
will exact of the	<b>poor</b>	man's purgatory . . . and setting	8, 24/ 27
Grace . . . and, after my	<b>poor</b>	wit and learning, with	8, 27/ 20
out and empty the	<b>poor</b>	widows' houses. For by	8, 42/ 16
How soon might a	<b>poor</b>	simple soul be led	8, 43/ 22
us give unto the	<b>poor</b>	to the intent that	8, 52/ 28
rich price for so	<b>poor</b>	and simple ware as	8, 53/ 14
exhortation farther as the	<b>poor</b>	priest can -- yet	8, 82/ 20
would say to a	<b>poor</b>	fellow, "Take thee here	8, 98/ 10
man intendeth to turn	<b>poor</b>	simple souls out of	8, 118/ 38
of God, as we	<b>poor</b>	"worldly" men of middle	8, 120/ 29
will. But as the	<b>poor</b>	ploughman said unto the	8, 121/ 8
Luther. He lived in	<b>poor</b>	and painful apparel. He	8, 122/ 15

-- they shall make	<b>poor</b>	paper walls. But to	8, 157/ 9
me God, in my	<b>poor</b>	conscience, for none higher	8, 179/ 29
this devilish spirit my	<b>poor</b>	spirit, for all Tyndale's	8, 180/ 5
the simple souls, the	<b>poor</b>	, seely women, because men	8, 190/ 24
out upon us: "O	<b>poor</b>	women! How despise ye	8, 190/ 26
We have, for our	<b>poor</b>	English word "penance," the	8, 211/ 26
liberty to eat a	<b>poor</b>	pudding. But his church	8, 248/ 32
is, God wot, full	<b>poor</b>	, sick, and sore . . . and	8, 333/ 27
Friar Barnes hath very	<b>poor</b>	help of this text	8, 361/ 33
the truth that a	<b>poor</b>	, simple woman, if Tyndale	8, 389/ 36
surmounting the capacity of	<b>poor</b>	popish men to perceive	8, 418/ 22
with God for their	<b>poor</b>	part toward their own	8, 422/ 7
other "horrible deeds" as	<b>poor</b>	unlearned people in some	8, 441/ 10
very pity, if the	<b>poor</b>	man said once he	8, 494/ 14
here and bear a	<b>poor</b>	man company. And that	8, 513/ 13
Pharisee that despised the	<b>poor</b>	publican, though he were	8, 523/ 19
be in doing, the	<b>poor</b>	babes wot ne'er what	8, 530/ 6
that took away the	<b>poor</b>	man's sheep, and thereby	8, 539/ 1
this, he is very	<b>poorly</b>	learned; and if he	8, 93/ 32
all . . . he seemeth but	<b>poorly</b>	to perceive it. For	8, 169/ 37
that neither bishop nor	<b>pope</b>	had authority to compel	8, 13/ 31
also that whatsoever the	<b>pope</b>	or the general council	8, 15/ 13
either of prince or	<b>pope</b>	, or general council of	8, 32/ 22
of patience toward the	<b>pope</b>	and the clergy, and	8, 56/ 25
whether he account the	<b>pope</b>	and the clergy and	8, 57/ 21
of your hearts' the	<b>pope</b>	, the cardinals, the clergy	8, 58/ 2
cry out upon the	<b>pope</b>	and upon all the	8, 63/ 29
touched it, because the	<b>pope</b>	hath not oiled them	8, 116/ 13
Christian reader, whether the	<b>pope</b>	with his be the	8, 130/ 18
Tyndale speaketh of "the	<b>pope</b>	with his," here useth	8, 130/ 21
by these words "the	<b>pope</b>	with his." If he	8, 130/ 23
If he mean the	<b>pope</b>	with his cardinals . . . then	8, 130/ 23
no man else, the	<b>pope</b>	and the cardinals the	8, 130/ 25
he mean by "the	<b>pope</b>	and his" the pope	8, 130/ 26
pope and his" the	<b>pope</b>	and all the Christian	8, 130/ 26
that then judgeth "the	<b>pope</b>	and his" to be	8, 130/ 30
in question whether the	<b>pope</b>	be of all those	8, 130/ 31
did not recognize the	<b>pope</b>	for their chief spiritual	8, 130/ 35
if that the wicked	<b>pope</b>	had not taken away	8, 278/ 14
here tell us which	<b>pope</b>	hath taken from us	8, 278/ 17
the Scripture. If any	<b>pope</b>	this eight hundred years	8, 278/ 19
which he saith the "	<b>pope</b>	" hath robbed from us	8, 279/ 2
that neither bishop nor	<b>pope</b>	, nor whole general council	8, 354/ 32
ye understand of the	<b>pope</b>	and his generation . . . is	8, 386/ 5
Tyndale meaneth by the "	<b>pope</b>	" and pope's "generation." If	8, 386/ 21
carnal kindred, or the	<b>pope</b>	and his cardinals, either	8, 386/ 23
he mean by "the	<b>pope</b>	and his generation" all	8, 386/ 27
which he calleth "the	<b>pope</b>	and his generation," and	8, 390/ 25
merit (as that holy	<b>pope</b>	Saint Gregory saith it	8, 508/ 5
by the "pope" and	<b>pope's</b>	"generation." If he mean	8, 386/ 22

our Holy Father the	<b>Pope's</b>	leave, so that I	8, 457/ 23
Tyndale And there be	<b>pope-holy</b>	. . . which, following a righteousness	8, 515/ 30
raileth here and calleth "	<b>pope-holy</b>	," and saith they make	8, 516/ 10
contrary to the old	<b>popes</b>	that were by the	8, 278/ 21
next before that, which	<b>popes</b>	he denieth not for	8, 278/ 22
well by old holy	<b>popes</b>	(as Saint Gregory, Saint	8, 278/ 26
me which old holy	<b>popes</b>	were they that ever	8, 278/ 31
us . . . and meaneth the	<b>popes</b>	of eight hundred years	8, 279/ 3
him show, then, which	<b>popes</b>	of the other seven	8, 279/ 5
as Tyndale saith, by	<b>popes</b>	and popish within this	8, 367/ 24
Tyndale saith that the	<b>popes</b>	have of late feigned	8, 373/ 34
sons were no dumb	<b>popetry</b>	or superstitious muhammatry, but	8, 276/ 1
none of us peevisch,	<b>popish</b>	papists, but the lively	8, 112/ 28
blind leaders, the false,	<b>popish</b>	preachers, have led them	8, 267/ 37
his Father, as the	<b>popish</b>	preachers preach unto you	8, 268/ 24
saith, by popes and	<b>popish</b>	within this eight hundred	8, 367/ 24
the capacity of poor	<b>popish</b>	men to perceiue: how	8, 418/ 22
one of these peevisch,	<b>popish</b>	papists shall be damned	8, 458/ 6
' peevisch, '	<b>popish'</b>	' jugglers, '	8, 58/ 15
him in the church	<b>porch</b>	. But now have I	8, 222/ 16
have I won the	<b>porch</b>	upon him . . . and we	8, 222/ 16
he were like to	<b>pore</b>	out his eyes upon	8, 183/ 21
that he hath hitherto	<b>pored</b>	out and called mine	8, 175/ 26
dog doth when one	<b>porreth</b>	him in the teeth	8, 198/ 1
receive again into the	<b>port</b>	of salvation and the	8, 249/ 3
and was burned in	<b>Portugal</b>	. Then have we the	8, 7/ 24
turned into having and	<b>possession</b>	of bliss, and our	8, 141/ 6
take them in thy	<b>possession</b>	; and when thou shalt	8, 349/ 1
have them in thy	<b>possession</b>	, and shalt dwell in	8, 349/ 2
might he lie, by	<b>possibility</b>	, though his tale were	8, 536/ 2
should, if it were	<b>possible</b>	, receive to ourselves no	8, 50/ 29
Judge whether it be	<b>possible</b>	that any good should	8, 134/ 21
reader, whether it be	<b>possible</b>	that he be any	8, 134/ 30
that his consequent were	<b>possible</b>	to be false and	8, 168/ 16
elect if it were	<b>possible</b>	: wherewith should the true	8, 263/ 30
nor it were not	<b>possible</b>	for the false prophet	8, 266/ 11
necessary to believe nor	<b>possible</b>	to be thought upon	8, 336/ 33
or whether it be	<b>possible</b>	for him that hath	8, 386/ 7
how it might be	<b>possible</b>	that any man sinneth	8, 418/ 23
perceiue the thing for	<b>possible</b>	. And yet at last	8, 547/ 11
Constantine, if he might	<b>possibly</b>	, to call back his	8, 18/ 19
the places that he	<b>possibly</b>	can . . . and he shall	8, 326/ 28
thing that he might	<b>possibly</b>	mean in his words	8, 412/ 4
Pater Noster to a	<b>post</b>	"; and that the obseruances	8, 148/ 29
Pater Noster to the "	<b>post</b>	" -- by which name	8, 148/ 35
to a mighty strong	<b>post</b>	, able to bear down	8, 282/ 36
pardons, purgatory, praying to	<b>posts</b>	, dumb blessings, dumb absolutions	8, 134/ 23
with certain other strong	<b>posts</b>	made of rotten reeds	8, 282/ 2
blood put upon the	<b>posts</b>	? Why eaten by night	8, 329/ 3
Death is in the	<b>pot</b>	"), our Lord likewise againward	8, 2/ 18

et Spiritu Sancto non	<b>potest</b>	introire in regnum Dei	8, 377/ 8
mocking and mowing and	<b>potting</b>	the sacraments, which yet	8, 126/ 35
three halfpence three hundred	<b>pounds</b>	, yet shall he receive	8, 289/ 2
look for . . . but will	<b>pour</b>	in ale and beer	8, 125/ 2
whereinto Tyndale putteth and	<b>poureth</b>	his beer . . . but as	8, 504/ 12
is well considered, is	<b>powdered</b>	with malice toward all	8, 382/ 23
he intended, to his	<b>power</b>	, so to persevere still	8, 14/ 11
me ready to my	<b>power</b>	, even to death, by	8, 18/ 32
Tyndale taketh that high	<b>power</b>	unto his worshipful spiritual	8, 47/ 11
there he of his	<b>power</b>	may, and of his	8, 97/ 30
themselves, nor had no	<b>power</b>	in themselves, no more	8, 98/ 20
certain influence of his	<b>power</b>	whereby he made them	8, 98/ 31
effectual virtue, force, and	<b>power</b>	as an instrument of	8, 99/ 12
and hath no special	<b>power</b>	nor influence given of	8, 101/ 9
pleasure and his omnipotent	<b>power</b>	. For albeit that we	8, 101/ 19
therein by some stronger	<b>power</b>	than themselves; and then	8, 101/ 35
his high wisdom and	<b>power</b>	found the means so	8, 102/ 8
God may by his	<b>power</b>	make the water in	8, 102/ 21
an effectual influence of	<b>power</b>	given by God thereto	8, 102/ 23
an influence of his	<b>power</b>	at the time, by	8, 103/ 1
an influence of his	<b>power</b>	into that plaster, whereby	8, 103/ 14
that by no natural	<b>power</b>	, nor by no power	8, 103/ 25
power, nor by no	<b>power</b>	except only God's, could	8, 103/ 25
I say by his	<b>power</b>	may the bodily water	8, 103/ 28
denieth but that the	<b>power</b>	of God is chief	8, 104/ 8
is done by the	<b>power</b>	of God -- so	8, 104/ 14
unto it by the	<b>power</b>	of God too. Howbeit	8, 104/ 17
have any influence of	<b>power</b>	given them by God	8, 104/ 19
doubt whether he had	<b>power</b>	to consecrate . . . and think	8, 127/ 6
honest man, when the	<b>power</b>	and authority which the	8, 131/ 28
and whence to ask	<b>power</b>	and strength to live	8, 147/ 18
do of our own	<b>power</b>	. "What careth Tyndale what	8, 148/ 17
God of his own	<b>power</b>	? Marry, this we say	8, 148/ 21
that man hath such	<b>power</b>	given of God that	8, 148/ 22
but "of priesthood"), the	<b>power</b>	and authority that Timothy	8, 192/ 7
by such as have	<b>power</b>	to give them . . . they	8, 193/ 40
forbarring his absolute merciful	<b>power</b>	, whereby he may do	8, 210/ 3
ye be endowed with	<b>power</b>	from on high." Lo	8, 238/ 26
God's church by the	<b>power</b>	of the devil. And	8, 244/ 29
but in virtue and	<b>power</b>	of deed -- it	8, 268/ 35
his special presence and	<b>power</b>	!" And then, after this	8, 269/ 5
institutions and ordinances like	<b>power</b>	and equal authority. And	8, 368/ 31
other men by his	<b>power</b>	and presence of his	8, 422/ 18
it, by the mighty	<b>power</b>	of that seed, that	8, 436/ 9
no goodness, nor yet	<b>power</b>	to do good, but	8, 485/ 15
no goodness, nor yet	<b>power</b>	to do good, but	8, 486/ 18
could have yet any	<b>power</b>	to do good if	8, 486/ 21
that man hath no	<b>power</b>	by the freedom of	8, 486/ 23
it was in his	<b>power</b>	to inspire the knowledge	8, 509/ 33
that there is no	<b>power</b>	to do good but	8, 522/ 11

the lack of his	<b>power</b>	. . . whereof he shall have	8, 524/ 36
not in lack of	<b>power</b>	, which can never lack	8, 525/ 6
infirmity, for lack of	<b>power</b>	. In pursuing of which	8, 528/ 8
then leaveth them no	<b>power</b>	to resist, and so	8, 528/ 10
of occasions above our	<b>power</b>	is clean carried away	8, 532/ 2
again of his own	<b>power</b>	. . . so occupied their minds	8, 541/ 12
never "of his own	<b>power</b>	" . . . and could not think	8, 542/ 29
the body, hath the	<b>power</b>	to cast the soul	8, 543/ 28
by which his absolute	<b>power</b>	is never bound under	8, 568/ 33
commanded to obey the	<b>powers</b>	and rulers of the	8, 54/ 30
the world through the	<b>powers</b>	and rulers of the	8, 54/ 36
his obedience to the	<b>powers</b>	and rulers of the	8, 55/ 12
of God and the	<b>powers</b>	of the world to	8, 213/ 2
of God and the	<b>powers</b>	of the world to	8, 431/ 8
God," and of the "	<b>powers</b>	of the world to	8, 431/ 20
Then have we the	<b>Practice</b>	of Prelates . . . wherein Tyndale	8, 8/ 19
he knew the privy	<b>practice</b>	made between the King's	8, 8/ 23
stories, and the present	<b>practice</b>	which thou seest before	8, 133/ 30
at the last the	<b>practice</b>	of our fleshly spirituality	8, 135/ 4
subiectum and which for	<b>praedicatum</b>	: yet in this great	8, 236/ 15
a-work is called gratia	<b>praeueniens</b>	. And forasmuch as we	8, 204/ 33
and also with the	<b>praise</b>	of such people as	8, 63/ 20
no desire of man's	<b>praise</b>	or itch of vainglory	8, 69/ 35
of faith, and to	<b>praise</b>	lechery between friars and	8, 337/ 20
the reward of worldly	<b>praise</b>	, or delight of their	8, 358/ 18
take unto himself the	<b>praise</b>	of other men's deeds	8, 362/ 12
Lord that art my	<b>praise</b>	and my life, the	8, 371/ 33
runneth forth in the	<b>praise</b>	, as though it were	8, 402/ 17
More Lo what a	<b>praise</b>	he hath made you	8, 402/ 30
proof but in the	<b>praise</b>	, and saith . . . Tyndale For	8, 416/ 14
him, and all the	<b>praise</b>	also that God gave	8, 469/ 20
under color of the	<b>praise</b>	and commendation of God's	8, 501/ 25
them to believe, and	<b>praise</b>	them that will believe	8, 503/ 4
part unto their own	<b>praise</b>	, but give the whole	8, 506/ 11
he took in the	<b>praise</b>	of that secret sect	8, 517/ 30
lost"; and so they	<b>praise</b>	him in his cunning	8, 534/ 5
Ephesus . . . whom whereas God	<b>praised</b>	for many great virtues	8, 429/ 16
that all those vain	<b>praisers</b>	, he must go from	8, 517/ 33
such a mouth as	<b>praiseth</b>	monks' "marriages" and mocketh	8, 140/ 27
the same pretext of	<b>praising</b>	and setting forth a	8, 516/ 14
doth but prattle and	<b>prate</b>	of "feeling faith," without	8, 408/ 22
so he doth but	<b>prattle</b>	and prate of "feeling	8, 408/ 22
every obstinate heretic, every	<b>prattling</b>	fool, every smatterer in	8, 342/ 2
man doth wrong to	<b>pray</b>	for his father's soul	8, 4/ 19
litany, lest folk should	<b>pray</b>	to saints. And the	8, 10/ 21
man might hap to	<b>pray</b>	thereon for his father's	8, 10/ 22
God's grace, who I	<b>pray</b>	long to preserve you	8, 18/ 33
heresies, and so I	<b>pray</b>	God it be; for	8, 19/ 28
that he used to	<b>pray</b>	to saints, and that	8, 20/ 19
and well done to	<b>pray</b>	to them. Whereupon I	8, 20/ 21

work; and so I	<b>pray</b>	God it may. But	8, 24/ 34
that no man should	<b>pray</b>	to any saint, nor	8, 32/ 7
to any saint, nor	<b>pray</b>	for all Christian souls	8, 32/ 7
no law nor commandment	<b>pray</b>	to any saint, nor	8, 32/ 27
his own light. I	<b>pray</b>	God heartily send that	8, 34/ 34
they would wake and	<b>pray</b>	and take the pen	8, 36/ 4
very well; and I	<b>pray</b>	God that he be	8, 56/ 3
him . . . and not only	<b>pray</b>	for forgiveness, but also	8, 64/ 16
findest in Shushan, and	<b>pray</b>	ye for me. Eat	8, 67/ 31
that the men might	<b>pray</b>	the more quietly, without	8, 70/ 12
to fitters. But I	<b>pray</b>	God, to whom nothing	8, 76/ 17
priests to come and	<b>pray</b>	for him and anoint	8, 87/ 16
them twain -- I	<b>pray</b>	you consider how holily	8, 91/ 34
watch, give alms, and	<b>pray</b>	through the devotion of	8, 96/ 18
death. They say not	<b>pray</b>	to it, neither put	8, 116/ 31
wise that men shall	<b>pray</b>	thereto nor put any	8, 117/ 10
that men should not	<b>pray</b>	to the Sacrament nor	8, 117/ 21
Testament now? We must	<b>pray</b>	him that we may	8, 134/ 2
Christian nations: we shall	<b>pray</b>	him to be content	8, 134/ 6
marry -- mark, I	<b>pray</b>	you. For this is	8, 135/ 10
he saith . . . not to	<b>pray</b>	, but to learn "how	8, 144/ 23
how and what to	<b>pray</b>	." Then, he saith, it	8, 144/ 23
how and what to	<b>pray</b>	, and whence to ask	8, 147/ 17
it is need to	<b>pray</b>	for mercy, so were	8, 148/ 10
Tyndale teacheth; and I	<b>pray</b>	God of his great	8, 148/ 13
that no man may	<b>pray</b>	but at church . . . and	8, 148/ 28
that no man may	<b>pray</b>	but at church. As	8, 148/ 34
deny it him . . . and	<b>pray</b>	him once to prove	8, 157/ 1
ween no man may	<b>pray</b>	but at church --	8, 162/ 23
at church -- they	<b>pray</b>	both at church and	8, 162/ 23
Christ taught us to	<b>pray</b>	in our chamber --	8, 162/ 26
is none hypocrisy to	<b>pray</b>	there, as it is	8, 162/ 28
as it is to	<b>pray</b>	in the street. For	8, 162/ 29
street. For when they	<b>pray</b>	in the church, they	8, 162/ 29
no more, I, but	<b>pray</b>	God amend him and	8, 181/ 3
of "favor." And I	<b>pray</b>	you consider what cause	8, 202/ 30
works -- watch, fast,	<b>pray</b>	, give alms, and such	8, 204/ 30
false faith also to	<b>pray</b>	for any soul; great	8, 221/ 10
too, and so I	<b>pray</b>	God make them. Now	8, 248/ 4
And now hark, I	<b>pray</b>	you, how properly the	8, 262/ 8
be aneled, or to	<b>pray</b>	to saints, or to	8, 289/ 29
sore eyes. But I	<b>pray</b>	God that the sore	8, 289/ 33
not write -- I	<b>pray</b>	you for what purpose	8, 289/ 38
To what purpose, I	<b>pray</b>	you, should they be	8, 290/ 20
saith Master More. I	<b>pray</b>	you, what thing more	8, 290/ 28
he forbiddeth folk to	<b>pray</b>	to her (and especially	8, 313/ 12
the holy days to	<b>pray</b>	. And our Savior allegeth	8, 323/ 11
purpose or not . . . I	<b>pray</b>	you consider yourself. We	8, 323/ 34
the knowledge that they	<b>pray</b>	for us . . . albeit in	8, 365/ 32
and what thing to	<b>pray</b>	for and to desire	8, 366/ 7

we kneel when we	<b>pray</b>	; and that of all	8, 367/ 38
the thing that I	<b>pray</b>	for. For she, when	8, 372/ 8
once to kneel or	<b>pray</b>	thereto were open and	8, 394/ 18
but hope yet and	<b>pray</b>	, both, that God may	8, 437/ 37
also, any more to	<b>pray</b>	for them than for	8, 438/ 5
And then will I	<b>pray</b>	thee of pardon. And	8, 457/ 20
to the devil. I	<b>pray</b>	God amend them and	8, 484/ 25
And therefore we shall	<b>pray</b>	him to let pass	8, 491/ 7
of his father's, and	<b>pray</b>	them to bring him	8, 497/ 9
and counsel them to	<b>pray</b>	unto God, and to	8, 505/ 6
shall no more but	<b>pray</b>	him to be so	8, 537/ 18
We have fasted and	<b>prayed</b>	to God for this	8, 67/ 6
I fasted also, and	<b>prayed</b>	before the face of	8, 67/ 15
every church and had	<b>prayed</b>	and fasted, they commended	8, 69/ 16
of God only, and	<b>prayed</b>	in a tongue that	8, 149/ 14
Paul, when he thrice	<b>prayed</b>	unto him to withdraw	8, 159/ 18
the officers appointed thereto	<b>prayed</b>	in a tongue that	8, 160/ 15
the Lord, that hath	<b>prayed</b>	for you with sighs	8, 268/ 29
man would say, "Christ	<b>prayed</b>	, preached, and taught; this	8, 311/ 17
apostles in the Mass	<b>prayed</b>	for all Christian souls	8, 316/ 5
her body . . . but she	<b>prayed</b>	him very effectually to	8, 371/ 19
of their hogs, they	<b>prayed</b>	him courteously to get	8, 423/ 3
ought not to be	<b>prayed</b>	for -- yet dare	8, 437/ 36
might be, and then	<b>prayed</b>	her to declare her	8, 446/ 21
of our Lady, and	<b>prayed</b>	unto her and other	8, 481/ 21
and therefore fasted and	<b>prayed</b>	to save the child	8, 540/ 5
wheat. But I have	<b>prayed</b>	for thee that thy	8, 553/ 13
wheat; but I have	<b>prayed</b>	for thee that my	8, 553/ 17
Saint Peter, "I have	<b>prayed</b>	for thee that thy	8, 554/ 2
might say, "I have	<b>prayed</b>	for thee that thy	8, 557/ 33
Israel, by his hearty	<b>prayer</b>	made unto God kept	8, 2/ 34
Primer, and the Ploughman's	<b>Prayer</b>	, and a book of	8, 10/ 6
said also that neither	<b>prayer</b>	nor fasting for the	8, 15/ 1
this humble request and	<b>prayer</b>	. . . he was there, in	8, 23/ 15
with that holy man's	<b>prayer</b>	will work; and so	8, 24/ 33
their other business, in	<b>prayer</b>	, good meditation, and reading	8, 36/ 28
thank for that holy	<b>prayer</b>	. And where he prayeth	8, 40/ 26
him that his holy	<b>prayer</b>	of fervent love here	8, 42/ 28
good work -- fasting,	<b>prayer</b>	, or almsdeed -- to	8, 52/ 5
Tyndale deny but that	<b>prayer</b>	, fasting, almsdeed, and continence	8, 54/ 11
cast out but by	<b>prayer</b>	and fasting. And of	8, 64/ 35
in. What saith Tobias? "	<b>Prayer</b>	, " saith he, "joined with	8, 68/ 4
harm, to join with	<b>prayer</b>	the pain of fasting	8, 68/ 9
such wise as the	<b>prayer</b>	is; and it is	8, 68/ 10
a secret, inward, effectual	<b>prayer</b>	, when the pain of	8, 68/ 11
cast out but by	<b>prayer</b>	and fasting." The holy	8, 69/ 13
calm and quiet in	<b>prayer</b>	, from all motions of	8, 71/ 9
with oil, and the	<b>prayer</b>	of faith shall heal	8, 87/ 16
saith that the '	<b>prayer</b>	of faith ' shall	8, 87/ 19
effect to the faithful	<b>prayer</b>	-- therefore the oil	8, 87/ 21

by penance-doing, with fasting,	<b>prayer</b>	, almsdeed, or any other	8, 89/ 1
of his flesh, with	<b>prayer</b>	, fasting, and all manner	8, 112/ 8
of his flesh, with	<b>prayer</b>	, fasting, and all manner	8, 112/ 15
of our flesh with	<b>prayer</b>	, fasting, and all manner	8, 112/ 23
of our flesh with	<b>prayer</b>	, fasting, and all godly	8, 112/ 27
their fleshly lusts with	<b>prayer</b>	, fasting, and much godly	8, 112/ 31
is a kind of	<b>prayer</b>	and invocation of God's	8, 127/ 26
belieth us. Now of	<b>prayer</b>	, he saith we "think	8, 148/ 28
their assembly together in	<b>prayer</b>	no difference from the	8, 159/ 8
no difference from the	<b>prayer</b>	of one man alone	8, 159/ 9
the better for other's	<b>prayer</b>	. . . and all people the	8, 159/ 12
better both for the	<b>prayer</b>	and the sacrament, and	8, 159/ 13
most effectual kinds of	<b>prayer</b>	-- be profitable to	8, 159/ 32
and specially deputed to	<b>prayer</b>	. And it is none	8, 162/ 28
together among themselves to	<b>prayer</b>	and preaching, and making	8, 170/ 15
helping thereunto -- as	<b>prayer</b>	doth, and all reverent	8, 277/ 1
sacrifice, and in every	<b>prayer</b>	unto God, that men	8, 277/ 34
with divine service and	<b>prayer</b>	-- were but a	8, 323/ 10
called the house of	<b>prayer</b>	." Now, whereas I alleged	8, 323/ 14
against all religion, fasting,	<b>prayer</b>	, devotion, saints, ceremonies, and	8, 337/ 18
-- which kind and	<b>prayer</b>	they might assent unto	8, 505/ 11
to the intent their	<b>prayer</b>	might be the more	8, 505/ 13
said unto Centurio, "Thy	<b>prayer</b>	and alms are come	8, 527/ 27
again, according as my	<b>prayer</b>	hath obtained for thee	8, 553/ 18
means of Christ's aforesaid	<b>prayer</b>	; and that his loving	8, 557/ 11
the means of my	<b>prayer</b>	. And therefore when thou	8, 557/ 36
and means of my	<b>prayer</b>	, with applying of thine	8, 558/ 5
lest we should lack	<b>prayers</b>	, we have the Primer	8, 10/ 5
the Primer and Psalter,	<b>prayers</b>	and all . . . were translated	8, 10/ 17
calendar before their devout	<b>prayers</b>	, they have set us	8, 10/ 24
book of their English	<b>prayers</b>	, by the name of	8, 12/ 30
friends, and that their	<b>prayers</b>	were profitable to us	8, 20/ 21
by the intercession and	<b>prayers</b>	of all his holy	8, 39/ 7
for Christian be their	<b>prayers</b>	, their fasting, and their	8, 54/ 26
Lord shall hear your	<b>prayers</b>	if ye continue in	8, 67/ 21
God, for their devout	<b>prayers</b>	and fasting, should give	8, 69/ 23
of body that their	<b>prayers</b>	were at that time	8, 71/ 15
lived in watch and	<b>prayers</b>	, in fasting and forbearing	8, 122/ 16
steal away the chief	<b>prayers</b>	out of many great	8, 162/ 36
is excepted also the	<b>prayers</b>	and good deeds with	8, 213/ 24
it proveth purgatory and	<b>prayers</b>	for them that are	8, 265/ 17
down and say certain	<b>prayers</b>	with him to bedward	8, 354/ 26
over that, in those	<b>prayers</b>	which we made unto	8, 371/ 26
wept not in those	<b>prayers</b>	, neither; but all that	8, 371/ 29
plenteously obtain by the	<b>prayers</b>	of many more." The	8, 373/ 10
own towardness, their own	<b>prayers</b>	, their own continence, almsdeed	8, 506/ 3
heaven . . . where he now	<b>prayeth</b>	incessantly for the repentance	8, 24/ 30
that whereas Tyndale here	<b>prayeth</b>	holily for the light	8, 40/ 19
consider that whereas he	<b>prayeth</b>	God send them a	8, 40/ 23
prayer. And where he	<b>prayeth</b>	here so holily for	8, 40/ 27

Service . . . the whole company	<b>prayeth</b>	for the whole presence	8, 159/ 11
man, as my friend,	<b>prayeth</b>	for me that I	8, 178/ 25
part better . . . and therefore	<b>prayeth</b>	them to speak and	8, 268/ 4
same book, Saint Augustine	<b>prayeth</b>	for his mother unto	8, 371/ 32
his Father's friends, and	<b>prayeth</b>	them to help to	8, 497/ 16
as by sweet blessing	<b>praying</b>	for them so good	8, 42/ 17
continue in fasting and	<b>praying</b>	in the sight of	8, 67/ 22
penance, pilgrimages, pardons, purgatory,	<b>praying</b>	to posts, dumb blessings	8, 134/ 23
with holy deeds, and	<b>praying</b>	to saints, with such	8, 290/ 37
have we also the	<b>praying</b>	to saints, and the	8, 365/ 31
thirteenth chapter, of The	<b>Praying</b>	toward the Orient, writeth	8, 368/ 11
that the Mass, and	<b>praying</b>	for souls therein, is	8, 371/ 21
be but that then	<b>praying</b>	for the souls, we	8, 373/ 21
in image service and	<b>praying</b>	to saints (if Tyndale's	8, 387/ 28
-- not in fasting,	<b>praying</b>	, alms, or any good	8, 484/ 15
serve and follow faith,	<b>praying</b>	for God's gracious aid	8, 500/ 19
Here will Burt peradventure	<b>preach</b>	, and bring us in	8, 19/ 4
should stand up and	<b>preach</b>	upon a stool and	8, 41/ 8
parish, that he shall	<b>preach</b>	to the child at	8, 93/ 19
preacher, and do only	<b>preach</b>	God's promises . . . and therefore	8, 94/ 24
nothing else but to	<b>preach</b>	God's promises. And for	8, 94/ 25
tokens that betoken and	<b>preach</b>	the promises. And so	8, 95/ 4
in the pulpit to	<b>preach</b>	. . . do there stand still	8, 95/ 17
there stand still and	<b>preach</b>	nothing at all, but	8, 95/ 18
sacraments no more but	<b>preach</b>	the promises . . . and in	8, 95/ 32
-- and then they	<b>preach</b>	themselves that the priesthood	8, 104/ 35
this wise preacheth wise	<b>preach</b>	they: "Thou must believe	8, 114/ 12
thereby to show or	<b>preach</b>	the Lord's death. They	8, 116/ 31
the doctrine which they	<b>preach</b>	of Christ is true	8, 117/ 1
Saint Paul "thereby to	<b>preach</b>	the Lord's death," yet	8, 117/ 9
the doctrine which they	<b>preach</b>	of Christ is true	8, 118/ 7
an apostle and go	<b>preach</b>	, but he cried upon	8, 121/ 37
stand still by and	<b>preach</b>	. I doubt not, therefore	8, 123/ 19
pleaseth Father Tyndale here	<b>preach</b>	in favor of the	8, 123/ 21
because every man might	<b>preach</b>	that would . . . saying that	8, 126/ 4
can suffer one to	<b>preach</b>	as long as it	8, 126/ 11
take upon themselves to	<b>preach</b>	and say to the	8, 130/ 3
and our wives to	<b>preach</b>	' faith ' and	8, 130/ 10
together, and then to	<b>preach</b>	and teach their shameless	8, 139/ 19
not be suffered to	<b>preach</b>	; likewise as a parliament	8, 145/ 18
were it need to	<b>preach</b>	of God's justice, and	8, 148/ 10
say that our preachers	<b>preach</b>	Aristotle, philosophers, and poets	8, 149/ 30
death did his apostles	<b>preach</b>	much more of God's	8, 150/ 23
serve him (because they	<b>preach</b>	besides Scripture the word	8, 151/ 23
apostles did teach and	<b>preach</b>	many words of God	8, 153/ 35
so heareth the clergy	<b>preach</b>	also themselves, that of	8, 163/ 26
heard any priest either	<b>preach</b>	or write -- or	8, 163/ 34
save an appointment to	<b>preach</b>	; and also that the	8, 165/ 21
that were sent to	<b>preach</b>	a new faith to	8, 180/ 22
they may for necessity	<b>preach</b>	, and for necessity consecrate	8, 189/ 33

shaven and anointed may	<b>preach</b>	, or consecrate the sacraments	8, 192/ 30
they use it and	<b>preach</b>	it; and unto God	8, 206/ 13
by the people to	<b>preach</b>	. And that he changed	8, 219/ 12
then come again and	<b>preach</b>	; and Friar Luther also	8, 221/ 27
that are their offspring,	<b>preach</b>	. But first, where Tyndale	8, 242/ 13
and his disciples to	<b>preach</b>	, lest they should not	8, 244/ 1
that should teach and	<b>preach</b>	to those others that	8, 244/ 12
For then whereas they	<b>preach</b>	that every man is	8, 248/ 30
Scripture, in that they	<b>preach</b>	his word: I say	8, 249/ 22
so necessary as they	<b>preach</b>	them. More Lo, sir	8, 259/ 6
so devilish as to	<b>preach</b>	that point again . . . and	8, 266/ 21
as the popish preachers	<b>preach</b>	unto you . . . which thereby	8, 268/ 25
very false prophets to	<b>preach</b>	for him. But when	8, 270/ 15
they were here, could	<b>preach</b>	no more than is	8, 281/ 25
angels of heaven, could	<b>preach</b>	no more than is	8, 283/ 1
altogether (for if it	<b>preach</b>	not unto me, then	8, 294/ 14
outward token hath . . . and	<b>preach</b>	that signification to the	8, 297/ 24
such holy doctors as	<b>preach</b>	them -- yet the	8, 297/ 28
altogether (for if it	<b>preach</b>	not unto me, then	8, 303/ 8
to baptize and to	<b>preach</b>	-- he taught them	8, 327/ 36
all his apostles go	<b>preach</b>	and teach his Gospel	8, 332/ 28
word bidding them go	<b>preach</b>	-- he would make	8, 332/ 32
a nun's bed to	<b>preach</b>	it . . . but he shall	8, 336/ 36
day, if a preacher	<b>preach</b>	heresy, God hath, by	8, 341/ 30
they be suffered to	<b>preach</b>	, in all that they	8, 352/ 26
off such things and	<b>preach</b>	of that they seek	8, 352/ 31
and Pharisees both might	<b>preach</b>	and remember to the	8, 356/ 3
against all them that	<b>preach</b>	anything but the law	8, 356/ 27
thing, one man to	<b>preach</b>	, and all the Church	8, 356/ 30
forbidden certain men to	<b>preach</b>	the word of God	8, 356/ 35
forbid any man to	<b>preach</b>	the word of God	8, 357/ 23
shall be suffered to	<b>preach</b>	in any diocese against	8, 357/ 29
too, yet would he	<b>preach</b>	heresies still . . . until at	8, 358/ 3
when we hear them	<b>preach</b>	their own heresies for	8, 358/ 17
and prohibit them to	<b>preach</b>	anymore. This allegory will	8, 358/ 20
and these false Pharisees	<b>preach</b>	. For these be the	8, 359/ 2
nothing do but only "	<b>preach</b>	and minister the word	8, 359/ 36
would come down and	<b>preach</b>	any other gospel than	8, 364/ 2
And if any would	<b>preach</b>	and teach the contrary	8, 388/ 21
he that thus would	<b>preach</b>	and teach such abominable	8, 388/ 26
about the world to	<b>preach</b>	his Gospel . . . as plainly	8, 498/ 26
own time, that can	<b>preach</b>	and give good counsel	8, 513/ 38
punishment, only teach and	<b>preach</b>	unto such unruly rebels	8, 514/ 16
not only teach and	<b>preach</b>	. . . but unto such as	8, 514/ 31
men may not only	<b>preach</b>	, but must with whips	8, 515/ 3
Scripture expresseth is openly	<b>preached</b>	also. And besides that	8, 82/ 4
not at the font	<b>preached</b>	to the godfathers, or	8, 93/ 15
because they be not	<b>preached</b>	there unto the child	8, 93/ 16
the priest had well	<b>preached</b>	all that were to	8, 96/ 2
that were to be	<b>preached</b>	, and showed what the	8, 96/ 2

and without the significations	<b>preached</b>	at the font standeth	8, 97/ 34
the officers appointed thereunto	<b>preached</b>	the pure word of	8, 149/ 13
If he say they	<b>preached</b>	the word of God	8, 149/ 17
of old time they	<b>preached</b>	both the word of	8, 150/ 9
will not say they	<b>preached</b>	both of old time	8, 150/ 12
of old time they	<b>preached</b>	only the one, that	8, 150/ 13
Christ our Savior himself	<b>preached</b>	more than his word	8, 150/ 16
and say that they	<b>preached</b>	only God's word written	8, 150/ 25
also . . . besides the Scripture	<b>preached</b>	God's word unwritten as	8, 150/ 30
time they have not	<b>preached</b>	God's word well --	8, 151/ 12
time in which they	<b>preached</b>	God's word well, and	8, 151/ 14
last past (because they	<b>preached</b>	, as Tyndale saith, divers	8, 151/ 25
which he saith they	<b>preached</b>	false); but he will	8, 151/ 27
time, the true preachers	<b>preached</b>	purely the bare word	8, 151/ 32
-- whereas Saint Paul	<b>preached</b>	there against idols --	8, 172/ 4
man and saith he	<b>preached</b>	against images. And as	8, 172/ 6
where Christ was never	<b>preached</b>	." As though things that	8, 189/ 36
will have his name	<b>preached</b>	and his sacraments administered	8, 190/ 6
that his name is	<b>preached</b>	by such good Christian	8, 190/ 16
the people when he	<b>preached</b>	. What availeth it to	8, 192/ 17
Christ must first be	<b>preached</b>	ere men can believe	8, 224/ 14
of sins should be	<b>preached</b>	in his name among	8, 238/ 22
evangelists and the apostles	<b>preached</b>	and taught, partly by	8, 245/ 13
Christ and his apostles	<b>preached</b>	a hundred thousand sermons	8, 254/ 22
that either they never	<b>preached</b>	but one article in	8, 255/ 8
sermon, or if they	<b>preached</b>	many . . . he must then	8, 255/ 9
many miracles as they	<b>preached</b>	points; another, that they	8, 255/ 11
faith that the apostles	<b>preached</b>	-- if we should	8, 256/ 3
of faith that they	<b>preached</b>	should be proved by	8, 256/ 13
necessary point that they	<b>preached</b>	, they did prove by	8, 256/ 14
necessary point that they	<b>preached</b>	, they proved by miracle	8, 256/ 15
thereof . . . how many things	<b>preached</b>	the apostles by their	8, 257/ 4
places where it was	<b>preached</b>	and occupied in God's	8, 275/ 1
sign thereof. For circumcision	<b>preached</b>	God's word unto them	8, 276/ 16
was any such thing	<b>preached</b>	thereby, when the circumcision	8, 277/ 21
no more than is	<b>preached</b>	, of necessity to our	8, 281/ 25
no more than is	<b>preached</b>	, of necessity to our	8, 283/ 1
that all is already	<b>preached</b>	that is necessary or	8, 283/ 8
such things is already	<b>preached</b>	; but all such preaching	8, 283/ 10
is either written or	<b>preached</b>	, either, that can be	8, 283/ 13
words foreremembered that otherwise	<b>preached</b>	they do no good	8, 297/ 32
would say, "Christ prayed,	<b>preached</b>	, and taught; this did	8, 311/ 17
the Gospel that he	<b>preached</b>	. More In very deed	8, 323/ 21
the Gospel that he	<b>preached</b>	. . . and good manners and	8, 324/ 20
the countries where themselves	<b>preached</b>	, and left it there	8, 334/ 4
for all that is	<b>preached</b>	consonant to the Catholic	8, 359/ 3
so daily taught and	<b>preached</b>	in the Church . . . that	8, 400/ 12
upon . . . but Saint Paul	<b>preached</b>	the contrary, saying that	8, 403/ 28
the words of men	<b>preached</b>	unto them (which faith	8, 447/ 16
heresies might be freely	<b>preached</b>	for the gospel of	8, 514/ 11

from his elects, properly	<b>preached</b>	here to little purpose	8, 527/ 17
till he not only	<b>preached</b>	to them but also	8, 545/ 37
to . . . before the Gospel	<b>preached</b>	, and then stood in	8, 549/ 17
as it were, a	<b>preacher</b>	, and do only preach	8, 94/ 23
more stead than a	<b>preacher</b>	that preacheth not. Albeit	8, 97/ 35
one would bid the	<b>preacher</b>	hold his peace and	8, 126/ 6
sense, and that the	<b>preacher</b>	lied. Thus turned they	8, 126/ 8
they believe without a	<b>preacher</b>	?" That is, Christ must	8, 224/ 13
the word of the	<b>preacher</b>	must be before the	8, 224/ 15
And then, his true	<b>preacher</b>	known -- that is	8, 252/ 24
proved him a true	<b>preacher</b>	: then shall Tyndale say	8, 255/ 17
wherewith should the true	<b>preacher</b>	confound the false, except	8, 263/ 30
sufficiently serve the true	<b>preacher</b>	and confound the false	8, 264/ 18
so that the true	<b>preacher</b>	and that false prophet	8, 265/ 22
mean that the true	<b>preacher</b>	shall make the false	8, 265/ 27
mean that the true	<b>preacher</b>	shall by the authentic	8, 265/ 33
now that the true	<b>preacher</b>	and the false prophet	8, 266/ 2
dispute with any true	<b>preacher</b>	that would offer himself	8, 266/ 25
Now, when the true	<b>preacher</b>	and the false prophet	8, 266/ 27
and when the true	<b>preacher</b>	would lay thereto the	8, 266/ 31
all this the true	<b>preacher</b>	fall in farther dispicions	8, 267/ 15
error that this false	<b>preacher</b>	here and I have	8, 268/ 31
this day, if a	<b>preacher</b>	preach heresy, God hath	8, 341/ 30
it be a false	<b>preacher</b>	with a false company	8, 341/ 33
the Church; which false	<b>preacher</b>	and his company is	8, 341/ 34
those words of a	<b>preacher</b>	that is not the	8, 352/ 21
that is a mercenary	<b>preacher</b>	and a hired, which	8, 352/ 23
of Christ to a	<b>preacher</b>	that is not a	8, 356/ 16
hear such a mercenary	<b>preacher</b>	as these heretics be	8, 358/ 14
us sure that the	<b>preacher</b>	which preacheth against the	8, 389/ 13
congregation is a false	<b>preacher</b>	, and a false writther	8, 389/ 14
be sure of the	<b>preacher</b>	of that unknown congregation	8, 389/ 19
I say, whether that	<b>preacher</b>	say true or not	8, 389/ 20
learned, and the false	<b>preacher</b>	as well learned as	8, 389/ 27
which they be? "The	<b>preacher</b>	shall tell them," saith	8, 396/ 3
false, and the true	<b>preacher</b>	and false, concerning the	8, 398/ 25
likewise as the false	<b>preachers</b>	that were Jews labored	8, 12/ 14
that by his elect	<b>preachers</b>	, in these latter days	8, 62/ 21
doctrine of these devilish	<b>preachers</b>	of fleshly liberty? "Go	8, 67/ 30
minister thereof, and the	<b>preachers</b>	and teachers of the	8, 97/ 21
only for priests and	<b>preachers</b>	-- and then they	8, 104/ 35
shameless heresy, and the	<b>preachers</b>	thereof for more than	8, 139/ 24
of these bold beastly	<b>preachers</b>	that lay friars and	8, 139/ 27
we would give such	<b>preachers</b>	, so bold in such	8, 140/ 1
will say that the	<b>preachers</b>	now lay thereto the	8, 149/ 19
will say that our	<b>preachers</b>	preach Aristotle, philosophers, and	8, 149/ 30
that all the Christian	<b>preachers</b>	, that is to wit	8, 150/ 28
years and above, the	<b>preachers</b>	have been false and	8, 151/ 10
certain time, the true	<b>preachers</b>	preached purely the bare	8, 151/ 32
he promiseth that his	<b>preachers</b>	shall do the same	8, 246/ 14

they proved themselves true	<b>preachers</b>	and God's true messengers	8, 246/ 32
to be his true	<b>preachers</b>	. . . have plainly taught to	8, 250/ 23
be believed against many	<b>preachers</b>	proved true by many	8, 250/ 26
not sufficient that the	<b>preachers</b>	were proved by miracles	8, 256/ 28
the apostles God's true	<b>preachers</b>	. . . and therefore needed not	8, 257/ 1
miracles, except the true	<b>preachers</b>	should show true miracles	8, 264/ 6
wit, that the true	<b>preachers</b>	could have nothing to	8, 264/ 9
were . . . then the true	<b>preachers</b>	had enough without true	8, 264/ 12
enough . . . and the true	<b>preachers</b>	able enough to confound	8, 265/ 6
wide; for the true	<b>preachers</b>	cannot confound them with	8, 265/ 12
leaders, the false, popish	<b>preachers</b>	, have led them wrong	8, 267/ 37
Father, as the popish	<b>preachers</b>	preach unto you . . . which	8, 268/ 25
ever made his true	<b>preachers</b>	to do greater miracles	8, 270/ 3
no writing -- the	<b>preachers</b>	were ever prophets glorious	8, 273/ 23
many hundred years, the	<b>preachers</b>	were "ever prophets" and	8, 273/ 31
Tyndale done by the	<b>preachers</b>	? Now, from Noah to	8, 274/ 2
he done by the	<b>preachers</b>	? Nor from Abraham to	8, 274/ 3
to prove that the	<b>preachers</b>	did always prove, all	8, 274/ 5
many hundred years, holy	<b>preachers</b>	and miracles were so	8, 274/ 11
of Christ's church, holy	<b>preachers</b>	with miracles have been	8, 274/ 14
followeth that since holy	<b>preachers</b>	and miracles were always	8, 274/ 19
his own church holy	<b>preachers</b>	and miracles have also	8, 274/ 22
cause neither of holy	<b>preachers</b>	nor miracles, because we	8, 274/ 31
that the prophets and	<b>preachers</b>	thereof, and the places	8, 275/ 1
his prophets and true	<b>preachers</b>	with miracles, but also	8, 275/ 4
not only good, virtuous	<b>preachers</b>	against them, but also	8, 275/ 22
they must have many	<b>preachers</b>	and also rulers temporal	8, 279/ 12
-- holy doctors, and	<b>preachers</b>	, and faithful men, and	8, 338/ 27
that yet even such	<b>preachers</b>	, naught as they be	8, 352/ 25
wit, by those mercenary	<b>preachers</b>	, too; and therefore when	8, 356/ 22
faith of the false	<b>preachers</b>	and heretics . . . is the	8, 389/ 6
But what if the	<b>preachers</b>	do not agree therein	8, 396/ 4
he know the true	<b>preachers</b>	from the false? "Let	8, 396/ 5
between the two contrary	<b>preachers</b>	of which the one	8, 396/ 33
the proof of the	<b>preachers'</b>	doctrine preaching all one	8, 274/ 9
and looketh holily and	<b>preacheth</b>	ribaldry to the people	8, 41/ 15
thing that Friar Frap	<b>preacheth</b>	in a lewd sport	8, 41/ 17
The other, when he	<b>preacheth</b>	that men may lawfully	8, 41/ 21
that standeth there and	<b>preacheth</b>	not. And it is	8, 95/ 26
preaching . . . and when he	<b>preacheth</b>	not the significations, then	8, 95/ 34
children, for the priest	<b>preacheth</b>	not then . . . and though	8, 95/ 36
than a preacher that	<b>preacheth</b>	not. Albeit that God	8, 97/ 35
after this this wise	<b>preacheth</b>	wise preach they: "Thou	8, 114/ 12
Christ's sacraments, and then	<b>preacheth</b>	like a player in	8, 140/ 28
which faith Tyndale so	<b>preacheth</b>	us the name that	8, 141/ 8
when all the Scripture	<b>preacheth</b>	that Christ hath made	8, 208/ 15
Now, though the Scripture	<b>preacheth</b>	that Christ hath made	8, 208/ 19
reconciliation to God: he	<b>preacheth</b>	us no gospel, nor	8, 215/ 15
holy doctrine which he	<b>preacheth</b>	against the liberty of	8, 218/ 2
the "truths" that Tyndale	<b>preacheth</b>	. And because I call	8, 221/ 13

nor the Catholic Church	<b>preacheth</b>	it, nor any reason	8, 254/ 32
plain, open truth, and	<b>preacheth</b>	and teacheth against his	8, 267/ 26
a hired man, that	<b>preacheth</b>	for lucre or other	8, 356/ 18
that the preacher which	<b>preacheth</b>	against the faith of	8, 389/ 13
the less by his	<b>preaching</b>	, determined therefore with himself	8, 7/ 5
he would of his	<b>preaching</b>	show himself example. And	8, 7/ 6
any scoffing Friar Frap,	<b>preaching</b>	upon a stool, that	8, 41/ 37
he could hear no	<b>preaching</b>	, should have no more	8, 75/ 4
fruitless for lack of	<b>preaching</b>	there unto the child	8, 93/ 17
the lack of that	<b>preaching</b>	there cannot hinder their	8, 93/ 24
the sacrament, and the	<b>preaching</b>	of the promises. First	8, 93/ 38
the priest purgeth by	<b>preaching</b>	of the promise, so	8, 95/ 2
that as the priest	<b>preaching</b>	the promises doth give	8, 95/ 5
nor we by that	<b>preaching</b>	do not get no	8, 95/ 8
than by the priest's	<b>preaching</b>	. . . but only by the	8, 95/ 12
he doth by his	<b>preaching</b>	. . . and when he preacheth	8, 95/ 33
purge the child with	<b>preaching</b>	. And yet if baptizing	8, 95/ 37
be nothing else but	<b>preaching</b>	, as Tyndale saith . . . then	8, 96/ 1
he speaketh there of	<b>preaching</b>	of promise . . . for no	8, 114/ 34
the doctrine and the	<b>preaching</b>	of the church of	8, 118/ 13
penance, he disputed with	<b>preaching</b>	penance. For he bade	8, 121/ 36
their lust laid upon	<b>preaching</b>	, especially because every man	8, 126/ 3
man understood." As for	<b>preaching</b>	of the pure word	8, 149/ 15
his word, and the	<b>preaching</b>	of his word --	8, 149/ 25
only written, without any	<b>preaching</b>	of any word of	8, 151/ 15
saith the true, pure	<b>preaching</b>	was used that is	8, 158/ 11
reader: if the true	<b>preaching</b>	was left and gone	8, 158/ 15
yet would smatter in	<b>preaching</b>	. . . willing the Corinthians to	8, 160/ 33
have declared in their	<b>preaching</b>	. . . that the name is	8, 164/ 14
company against Paul for	<b>preaching</b>	against images. More Let	8, 168/ 7
themselves to prayer and	<b>preaching</b>	, and making of good	8, 170/ 15
company against Paul for	<b>preaching</b>	against images." Here may	8, 171/ 37
in their writing nor	<b>preaching</b>	would they take up	8, 185/ 1
saving for such holy	<b>preaching</b>	; that men have no	8, 221/ 3
show that his only	<b>preaching</b>	was not the thing	8, 241/ 38
piece of their pleasant	<b>preaching</b>	of their evangelical liberty	8, 248/ 29
sufficient for all his	<b>preaching</b>	, and to prove that	8, 252/ 24
every point of their	<b>preaching</b>	: no more needed there	8, 257/ 2
every point of their	<b>preaching</b>	. And for farther proof	8, 257/ 3
this point of Tyndale's	<b>preaching</b>	must be better proved	8, 257/ 8
he had by false	<b>preaching</b>	won unto him (as	8, 266/ 22
wherewith they confirmed their	<b>preaching</b>	. More This is right	8, 273/ 24
wherewith they confirmed their	<b>preaching</b>	." Verily, Noah -- we	8, 273/ 33
that he confirmed his	<b>preaching</b>	with miracle, that was	8, 273/ 34
all that while, their	<b>preaching</b>	by miracles. But I	8, 274/ 6
of the preachers' doctrine	<b>preaching</b>	all one thing down	8, 274/ 10
church with his own	<b>preaching</b>	and his holy apostles'	8, 275/ 13
preached; but all such	<b>preaching</b>	is not written" . . . where	8, 283/ 11
himself in the manifest	<b>preaching</b>	of his Godhood, as	8, 292/ 19
out the arm in	<b>preaching</b>	, or to lay a	8, 296/ 27

used more diligence in	<b>preaching</b>	. But as for many	8, 319/ 32
been burned . . . all the	<b>preaching</b>	in the world would	8, 319/ 33
the sweet pretext of	<b>preaching</b>	. Whereby, since preaching is	8, 323/ 7
of preaching. Whereby, since	<b>preaching</b>	is necessary . . . he would	8, 323/ 8
whom they should hear	<b>preaching</b>	out of the seat	8, 342/ 11
shepherd that in his	<b>preaching</b>	seeketh nothing but the	8, 352/ 21
allegory of doctrine and	<b>preaching</b>	, do say and confirm	8, 353/ 6
and wisely, instead of	<b>preaching</b>	he putteth example of	8, 356/ 28
sore set upon evil	<b>preaching</b>	that after the prohibition	8, 358/ 2
together in lechery and	<b>preaching</b>	their whoredom for honest	8, 358/ 37
not, "Hear them in	<b>preaching</b>	only the Scripture," but	8, 359/ 5
to the glory of	<b>preaching</b>	the word of God	8, 362/ 7
authors of these heresies,	<b>preaching</b>	so saintly of their	8, 442/ 34
beginning, upon the first	<b>preaching</b>	of Saint Peter, when	8, 474/ 2
but only falleth to	<b>preaching</b>	, and telleth us full	8, 485/ 34
than this his holy	<b>preaching</b>	is; nor, therewith, more	8, 489/ 32
they can understand no	<b>preaching</b>	. Another fault is that	8, 499/ 11
his poison of falsely	<b>preaching</b>	the predestination of God	8, 499/ 31
believe it at the	<b>preaching</b>	of a woman, without	8, 545/ 10
believe at the bare	<b>preaching</b>	of the woman? As	8, 545/ 24
them from pointing their	<b>preachings</b>	with fists. But now	8, 126/ 10
now new-known, too, and	<b>preachings</b>	had, and sacraments administered	8, 190/ 14
false interpretations, and counterfeited	<b>preachings</b>	, in the world, in	8, 245/ 27
that the word and	<b>precept</b>	of God receiveth interpretation	8, 60/ 37
he groundeth this holy	<b>precept</b>	of his, that men	8, 117/ 20
the keeping of God's	<b>precept</b>	hath no free will	8, 148/ 26
I answer that this	<b>precept</b>	"Love thy neighbor as	8, 333/ 2
the disobeying of his	<b>precept</b>	shake off the yoke	8, 455/ 27
that the laws and	<b>precepts</b>	of their sovereigns do	8, 29/ 31
beguile the laws and	<b>precepts</b>	of their sovereigns unawares	8, 29/ 37
obey the laws and	<b>precepts</b>	of their governors . . . themselves	8, 30/ 13
some he taught as	<b>precepts</b>	, and some as good	8, 324/ 22
maketh, beside the express	<b>precepts</b>	of God contained in	8, 351/ 26
of obedience unto any	<b>precepts</b>	, laws, or traditions of	8, 353/ 2
mean not only the	<b>precepts</b>	written in the Law	8, 353/ 14
Thessalonians, "Observe ye my	<b>precepts</b>	which I have given	8, 360/ 15
Thessalonians, "Keep you my	<b>precepts</b>	" (or "institutions") "which I	8, 374/ 17
that all his father's	<b>precepts</b>	are unto his wealth	8, 488/ 33
if it be not	<b>precided</b>	and cut off from	8, 397/ 34
and be therefore after	<b>precided</b>	and cut off therefrom	8, 561/ 27
themselves be no such	<b>precious</b>	apostles that folk would	8, 30/ 13
any worship to Christ's	<b>Precious</b>	Body in the Blessed	8, 32/ 9
one drop of Christ's	<b>precious</b>	blood had been sufficient	8, 209/ 22
should do to the	<b>Precious</b>	Body and Blessed Blood	8, 315/ 22
it is Christ's own	<b>precious</b>	Body, which is not	8, 366/ 13
man should worship the	<b>Precious</b>	Body and Holy Blood	8, 381/ 34
the Altar, cast the	<b>Precious</b>	Body of Christ out	8, 423/ 20
bread into his own	<b>precious</b>	Body, and the wine	8, 466/ 4
bound to give a	<b>precise</b>	cause. But it were	8, 260/ 8
which beasts God had	<b>precisely</b>	commanded him to destroy	8, 49/ 21

apple which God had	<b>precisely</b>	commanded her to forbear	8, 49/ 24
in the same book	<b>precisely</b>	, and in this book	8, 91/ 17
too presumptuously bold so	<b>precisely</b>	to affirm the contrary	8, 154/ 10
whether the sentence be	<b>precisely</b>	both one in these	8, 233/ 1
think that we could	<b>precisely</b>	tell the cause of	8, 260/ 9
Dialogue, because he so	<b>precisely</b>	saith that nothing may	8, 271/ 7
as I say, but	<b>precisely</b>	forbidden them to add	8, 349/ 26
Moses had meant as	<b>precisely</b>	as they mistake him	8, 350/ 12
if Tyndale list so	<b>precisely</b>	to lean to "Scripture	8, 376/ 32
to the Church, but	<b>precisely</b>	stand to the Scripture	8, 377/ 17
will be bound as	<b>precisely</b>	to the words himself	8, 377/ 18
cannot" sin, meaning not	<b>precisely</b>	that he cannot sin	8, 438/ 24
pain of eternal death	<b>precisely</b>	forbidden them . . . and which	8, 455/ 20
unknown folk that are	<b>predestinate</b>	. The third is that	8, 133/ 16
to glory, being thereunto	<b>predestinate</b>	in the prescience and	8, 391/ 18
part of the church	<b>predestinate</b>	. . . so be they a	8, 392/ 30
God's final elects and	<b>predestinates</b>	, whereof Saint Paul crieth	8, 49/ 3
the final elects and	<b>predestinates</b>	to glory, being thereunto	8, 391/ 17
the elect church of	<b>predestinates</b>	: if he speak thereof	8, 392/ 3
but the church of	<b>predestinates</b>	headless. And in this	8, 392/ 13
that elect church of	<b>predestinates</b>	, concerning only the congregation	8, 392/ 14
of man's will and	<b>predestination</b>	, and the matter of	8, 362/ 23
of falsely preaching the	<b>predestination</b>	of God, with destruction	8, 499/ 31
and commendation of God's	<b>predestination</b>	and ordinance, utterly concerning	8, 501/ 26
ordinance and most righteous	<b>predestination</b>	. And yet are all	8, 502/ 3
New Law, for the	<b>preeminence</b>	over them, should of	8, 99/ 10
Tyndale giveth so great	<b>preeminence</b>	to the Scripture above	8, 281/ 1
Chancellor of England The	<b>Preface</b>	to the Christian Reader	8, 2/ 1
which I answer Tyndale's	<b>preface</b>	made before his Answer	8, 33/ 21
to my Dialogue; which	<b>preface</b>	of his is, in	8, 33/ 22
The First Book The	<b>Preface</b>	of Tyndale, with the	8, 40/ 2
forasmuch as in his	<b>preface</b>	here he maketh as	8, 77/ 28
for here in his	<b>preface</b>	. . . in which he would	8, 83/ 11
Tyndale closeth up his	<b>preface</b>	with a solemn threat	8, 139/ 31
he saith in his	<b>preface</b>	that all this eight	8, 151/ 9
you before) in the	<b>preface</b>	he denieth not only	8, 425/ 36
in his own translation	<b>prefer</b>	before the old) doth	8, 184/ 9
it for holy and	<b>prefer</b>	it before wedlock with	8, 305/ 21
I wittingly for the	<b>preferment</b>	of my part construe	8, 414/ 22
that is, in the	<b>preferring</b>	his pleasure before their	8, 512/ 2
assent unto without any	<b>prejudice</b>	of their own faith	8, 505/ 12
it may be none	<b>prejudicial</b>	or hurt unto you	8, 18/ 27
of father and mother,	<b>prelate</b>	and prince, that commandeth	8, 208/ 37
we the Practice of	<b>Prelates</b>	. . . wherein Tyndale had went	8, 8/ 19
crieth out upon the	<b>prelates</b>	and upon the temporal	8, 28/ 3
kings, princes, lords, and	<b>prelates</b>	, and every kind of	8, 137/ 2
findeth in that the	<b>prelates</b>	do not as he	8, 319/ 26
But surely if the	<b>prelates</b>	had taken as good	8, 319/ 34
he saw his country	<b>prepare</b>	themselves against the Turks	8, 122/ 34
again, and of love	<b>prepare</b>	myself unto his commandment	8, 217/ 23

well believed should peradventure	<b>prepare</b>	him to God's commandments	8, 217/ 34
man can of love	<b>prepare</b>	himself to the commandments	8, 218/ 4
Gospel, he should surely	<b>prepare</b>	himself to the commandments	8, 218/ 7
that of love he	<b>prepareth</b>	himself unto God's commandments	8, 217/ 30
threats reserveth his special	<b>prerogative</b>	of his mercy, by	8, 568/ 32
the other. This word	<b>presbyter</b>	in the Greek, as	8, 181/ 35
the Greek Church called	<b>presbyter</b>	, and the Latin Church	8, 182/ 2
but among the Greeks,	<b>presbyteri</b>	was the name that	8, 184/ 26
neither the Greek word	<b>presbyteri</b>	nor the Latin word	8, 187/ 20
the apostles called them	<b>presbyteri</b>	. . . which name had at	8, 188/ 25
prophetiam, cum impositione manuum	<b>presbyteri</b>	" ("Neglect not the grace	8, 191/ 27
had translated this word	<b>presbyteros</b>	into this word "seniors	8, 181/ 25
it heresy to call	<b>presbyteros</b>	an "elder" -- which	8, 182/ 21
translated since that time	<b>presbyteros</b>	by this word "elder	8, 182/ 34
if one would translate	<b>presbyteros</b>	a "block" -- but	8, 182/ 36
he that would translate	<b>presbyteros</b>	an "elder" instead of	8, 183/ 2
than this Greek word	<b>presbyteros</b>	signifieth an elder stick	8, 183/ 4
fourteen hundred years, calleth	<b>presbyteros</b>	an "elder" in like	8, 183/ 7
reader, such another? Is	<b>presbyteros</b>	here called an elder	8, 183/ 17
used in their language	<b>presbyteros</b>	. But as for this	8, 183/ 19
he findeth instead of	<b>presbyteros</b>	this word seniores, and	8, 183/ 24
thereto, "Lo, here is	<b>presbyteros</b>	called an elder, and	8, 183/ 26
whereas he saith that	<b>presbyteros</b>	is called elder in	8, 183/ 28
that this Greek word	<b>presbyteros</b>	is, in the text	8, 183/ 34
blame him for translating	<b>presbyteros</b>	into this word "elder	8, 184/ 3
the translator for translating	<b>presbyteros</b>	into this word seniores	8, 184/ 5
still the Greek word	<b>presbyteros</b>	, but showeth also that	8, 184/ 11
translated there this word	<b>presbyteros</b>	into this word seniores	8, 184/ 13
kept still the word	<b>presbyteros</b>	unchanged, because that word	8, 184/ 15
old translation and keepeth	<b>presbyteros</b>	still, reciting Saint Peter	8, 184/ 20
Peter in this wise: "	<b>Presbyteros</b>	qui sunt in vobis	8, 184/ 21
next the signification of	<b>presbyteros</b>	at that time? And	8, 184/ 33
excuse, which hath translated	<b>presbyteros</b>	by this English word	8, 185/ 4
defense of his translating	<b>presbyteros</b>	into "elders" is as	8, 186/ 14
but always these words	<b>presbyteros</b>	and senior . . . by which	8, 187/ 3
though Tyndale say that	<b>presbyteros</b>	and seniores was at	8, 187/ 24
elder (wherein as touching	<b>presbyteros</b>	peradventure it will be	8, 187/ 25
true indeed), that both	<b>presbyteros</b>	and seniores be in	8, 187/ 28
the calling together of	<b>presbyteros</b>	or seniores, been left	8, 187/ 30
by the name of	<b>presbyteros</b>	in Greek or seniores	8, 187/ 33
he then have called	<b>presbyteros</b>	the "rulers," "governors," or	8, 187/ 38
as touching change of	<b>presbyteros</b>	into "seniors," and his	8, 188/ 4
hiereus in Greek, but	<b>presbyteros</b>	, which signified, he saith	8, 188/ 14
wise the profane word	<b>presbyteros</b>	to signify a certain	8, 189/ 4
thereunto predestinate in the	<b>prescience</b>	and purpose of God	8, 391/ 18
bishop's chancellor, in the	<b>presence</b>	of all the people	8, 23/ 9
was there, in the	<b>presence</b>	of all the people	8, 23/ 15
Moreover, where, in the	<b>presence</b>	of that holy Sacrament	8, 24/ 5
own mouth, in great	<b>presence</b>	of his lords spiritual	8, 27/ 4
prayeth for the whole	<b>presence</b>	, and so is every	8, 159/ 11

disputed upon in your	<b>presence</b>	. . . where you see and	8, 268/ 32
show of his special	<b>presence</b>	and power!" And then	8, 269/ 4
continue, to show the	<b>presence</b>	of God, and strengthen	8, 272/ 29
other miracles in the	<b>presence</b>	of his disciples, that	8, 311/ 3
he shall, with his	<b>presence</b>	and his Holy Spirit	8, 322/ 14
with his own blessed	<b>presence</b>	himself! But now suppose	8, 349/ 33
Timothy, and that in	<b>presence</b>	of certain good, virtuous	8, 374/ 33
by his power and	<b>presence</b>	of his Godhead, than	8, 422/ 19
the matter of my	<b>present</b>	book. Then have we	8, 8/ 10
a learned man then	<b>present</b>	assigned unto him for	8, 9/ 22
his examination some persons	<b>present</b>	of much honesty and	8, 20/ 14
two that had been	<b>present</b>	at his abjuration before	8, 20/ 15
and purpose of my	<b>present</b>	labor . . . whereby, God willing	8, 33/ 13
now, therefore, of this	<b>present</b>	work, these three books	8, 33/ 20
writeth here in his	<b>present</b>	prologue . . . in which he	8, 57/ 2
so pleasant and so	<b>present</b>	, always ready at hand	8, 63/ 13
the whole Christian company	<b>present</b>	should not be able	8, 84/ 5
-- if they be	<b>present</b>	once in a day	8, 109/ 18
Turks, and Saracens, were	<b>present</b>	at the Mass . . . and	8, 110/ 17
authentic stories, and the	<b>present</b>	practice which thou seest	8, 133/ 29
too long for this	<b>present</b>	book. I will therefore	8, 235/ 11
they see him specially	<b>present</b>	with them by his	8, 248/ 36
himself in this same	<b>present</b>	chapter, to the intent	8, 258/ 32
Tyndale's pleasure in his	<b>present</b>	babbling, and left him	8, 291/ 25
then conveniently have been	<b>present</b>	with them. And now	8, 315/ 4
Saint Paul by his	<b>present</b>	tradition was received holy	8, 315/ 6
of Moses to our	<b>present</b>	purpose? For first, if	8, 349/ 16
unto Saint Augustine, then	<b>present</b>	with her, that she	8, 371/ 18
former books of this	<b>present</b>	work) and yet hereafter	8, 387/ 13
bring forth in this	<b>present</b>	work -- this one	8, 388/ 4
any purgatory after this	<b>present</b>	life, or that put	8, 394/ 13
former books of this	<b>present</b>	work, well and plainly	8, 399/ 5
would teach him personally	<b>present</b>	with him, by his	8, 415/ 12
my soul is not	<b>present</b>	and quickeneth it. And	8, 417/ 5
nor of his own	<b>present</b>	estate neither, but that	8, 425/ 2
But now, for our	<b>present</b>	purpose, to touch his	8, 427/ 10
such as for the	<b>present</b>	time so stand in	8, 428/ 8
these words, in this	<b>present</b>	chapter, where he saith	8, 447/ 5
turn not from his	<b>present</b>	good state unto sin	8, 470/ 5
now, since in this	<b>present</b>	place Tyndale himself granteth	8, 472/ 34
here both end this	<b>present</b>	chapter and also this	8, 480/ 8
the beginning unto this	<b>present</b>	time: so hath ever	8, 486/ 5
and plain in this	<b>present</b>	chapter. For though he	8, 501/ 1
be knit in this	<b>present</b>	chapter. In which when	8, 501/ 8
the time of this	<b>present</b>	life . . . and in the	8, 509/ 7
process of this his	<b>present</b>	chapter, of the order	8, 550/ 25
properly pertaining to this	<b>present</b>	question of the Catholic	8, 561/ 4
witness, partly men have	<b>presently</b>	seen. And yet hath	8, 28/ 35
the Christian flock they	<b>presently</b>	so far forth declared	8, 293/ 25
wrote everything that he	<b>presently</b>	spoke or did. But	8, 315/ 10

yet can I not	<b>presently</b>	forbear somewhat to show	8, 502/ 9
that for a medicine	<b>preservative</b>	against pride, there was	8, 444/ 22
I pray long to	<b>preserve</b>	you and comfort you	8, 18/ 33
physic that teacheth to	<b>preserve</b>	our health than to	8, 37/ 4
to pity them and	<b>preserve</b>	them from that imminent	8, 68/ 2
and thereby necessarily to	<b>preserve</b>	it from all damnable	8, 302/ 33
into a soul . . . so	<b>preserve</b>	it and keep it	8, 436/ 8
God -- ' doth	<b>preserve</b>	and keep him.'	8, 436/ 18
in him able to	<b>preserve</b>	the man and to	8, 440/ 3
him doth keep and	<b>preserve</b>	him from sin. But	8, 440/ 14
at all times so	<b>preserve</b>	them that they cannot	8, 572/ 19
and his evangelists written,	<b>preserved</b>	, and kept, in plain	8, 157/ 19
the world to be	<b>preserved</b>	from universal flood; whereas	8, 276/ 34
a man to be	<b>preserved</b>	thence, or to be	8, 288/ 12
had been kept and	<b>preserved</b>	, and was not without	8, 374/ 20
seed of everlasting life,	<b>preserved</b>	from all falling into	8, 435/ 29
that they be so	<b>preserved</b>	by the faith that	8, 529/ 34
that he was thereby	<b>preserved</b>	forever from all deadly	8, 540/ 9
Peter's faith should be	<b>preserved</b>	in our Lady, and	8, 554/ 7
is not lost, that	<b>preserveth</b>	still the matter though	8, 374/ 23
God in him, which	<b>preserveth</b>	him so that he	8, 443/ 8
always and keepeth and	<b>preserveth</b>	the elects from falling	8, 548/ 2
Saint James did so	<b>press</b>	upon Luther that he	8, 87/ 27
if he will needs	<b>press</b>	upon us therewith, we	8, 211/ 32
assay him offer, and	<b>press</b>	upon him still, not	8, 469/ 36
the argument, we would	<b>press</b>	upon him sore with	8, 531/ 19
I will not here	<b>press</b>	upon him with the	8, 537/ 11
the Greek Church, and	<b>Prester</b>	John's church, too, and	8, 131/ 11
in heaven durst ever	<b>presume</b>	to think, because God	8, 259/ 27
biddeth in Babylonica --	<b>presume</b>	they to God's board	8, 316/ 23
the necessity thereof he	<b>presumeth</b>	that it was so	8, 274/ 13
the far less boldness	<b>presuming</b>	upon the surety of	8, 523/ 13
hap to stretch into	<b>presumption</b>	and occasion of slight	8, 425/ 5
that is to wit,	<b>presumption</b>	and despair, that ever	8, 425/ 12
mercy turneth trust into	<b>presumption</b>	, and maketh men the	8, 512/ 7
fall into pride and	<b>presumption</b>	. And therefore this were	8, 524/ 3
it were a perilous	<b>presumption</b>	to call any man's	8, 527/ 24
then teacheth a false,	<b>presumptuous</b>	faith, with such trust	8, 42/ 8
if such a high,	<b>presumptuous</b>	thought should once have	8, 91/ 22
Tyndale, either in bold,	<b>presumptuous</b>	hope or foolish, fearful	8, 433/ 17
hereafter show you, most	<b>presumptuously</b>	busy: that is, in	8, 49/ 2
yet were he too	<b>presumptuously</b>	bold so precisely to	8, 154/ 10
he is fain to	<b>presuppose</b>	false. For he presupposeth	8, 295/ 5
commandment. As here Tyndale	<b>presupposeth</b>	if God would himself	8, 61/ 17
perceive well that he	<b>presupposeth</b>	that if every such	8, 265/ 3
presuppose false. For he	<b>presupposeth</b>	that of any of	8, 295/ 5
that point -- yet	<b>presupposing</b>	it for an undoubted	8, 269/ 22
Christian people. If he	<b>pretend</b>	any places of Scripture	8, 434/ 6
pestilently perilous, while he	<b>pretendeth</b>	to make this chapter	8, 489/ 33
their heads and rulers,	<b>pretending</b>	that they be not	8, 55/ 9

but destiny. And so,	<b>pretending</b>	liberty, they put all	8, 206/ 2
all in thralldom; and	<b>pretending</b>	virtue, they drive men	8, 206/ 3
men to vice; and	<b>pretending</b>	God, they drive men	8, 206/ 4
in their hearts and	<b>pretending</b>	another both in their	8, 387/ 31
their living such a	<b>pretense</b>	of honesty and cleanness	8, 139/ 9
living in lechery under	<b>pretense</b>	of matrimony -- and	8, 437/ 27
what faces and contrary	<b>pretenses</b>	are made -- and	8, 138/ 11
other heretics had some	<b>pretext</b>	of holiness in their	8, 119/ 14
forth under the sweet	<b>pretext</b>	of preaching. Whereby, since	8, 323/ 7
poisoned heresies under that	<b>pretext</b>	, since that he knoweth	8, 343/ 6
then, under the false	<b>pretext</b>	of favor to God's	8, 381/ 13
head glittereth with the	<b>pretext</b>	of Christ's own holy	8, 410/ 13
Luther, under color and	<b>pretext</b>	of God's election to	8, 497/ 23
heresies -- which, under	<b>pretext</b>	of God's only mercy	8, 516/ 12
but under the same	<b>pretext</b>	of praising and setting	8, 516/ 14
truth -- than under	<b>pretext</b>	of their excuse teach	8, 544/ 12
seed is sown, and	<b>prettily</b>	sprung up, in these	8, 10/ 16
their hands before them	<b>prettily</b>	, like a maid; yea	8, 515/ 10
them fair words and	<b>pretty</b>	, proper gear, rattles and	8, 59/ 13
long? If a little,	<b>pretty</b>	sorrow and very shortly	8, 90/ 25
and that was a	<b>pretty</b>	sport for them for	8, 125/ 33
in the one some	<b>pretty</b>	peccadillos (such as I	8, 179/ 23
More This is a	<b>pretty</b>	point of juggling . . . by	8, 201/ 20
out so featly that	<b>pretty</b>	scoff that "grace" signifieth	8, 203/ 3
leastwise for their little,	<b>pretty</b>	, small falsehoods, some little	8, 245/ 2
small falsehoods, some little,	<b>pretty</b>	, small miracles to be	8, 245/ 2
false. This is a	<b>pretty</b>	point, lo! For now	8, 341/ 7
them at some such	<b>pretty</b>	plays, of likelihood, as	8, 491/ 18
example taken no little,	<b>pretty</b>	sins, but great and	8, 492/ 10
for example no little,	<b>pretty</b>	boy, but an old	8, 492/ 12
himself so like a	<b>pretty</b>	man. For joy and	8, 553/ 4
no lies, none error	<b>prevail</b>	." For whatsoever any man	8, 410/ 1
lies, nor none error	<b>prevail</b>	; for whatsoever sin any	8, 410/ 16
devil, nor none error	<b>prevail</b>	" do not prove that	8, 410/ 24
yet might the devil	<b>prevail</b>	against the rock of	8, 410/ 28
cannot in any person	<b>prevail</b>	against the rock of	8, 410/ 31
else may the devil	<b>prevail</b>	against the rock of	8, 410/ 37
that none error can	<b>prevail</b>	against the rock of	8, 411/ 3
gates of hell cannot	<b>prevail</b>	against any man that	8, 411/ 23
gates of hell may	<b>prevail</b>	against him for lack	8, 411/ 28
hell gates shall not	<b>prevail</b>	against the rock of	8, 412/ 5
hell gates shall not	<b>prevail</b>	against the rock of	8, 412/ 7
gates of hell cannot	<b>prevail</b>	against the rock of	8, 412/ 10
sin nor error cannot	<b>prevail</b>	against it, because faith	8, 412/ 27
because faith will always	<b>prevail</b>	against them till some	8, 412/ 28
no lies, no error	<b>prevail</b>	), for there shall no	8, 412/ 37
sin nor no error	<b>prevail</b>	against this faith but	8, 413/ 1
that none error shall	<b>prevail</b>	against faith, as long	8, 413/ 3
of hell shall not	<b>prevail'</b>	(that is to say	8, 412/ 36
long as the faith	<b>prevailleth</b>	against it, nor till	8, 413/ 4

do nothing till God	<b>prevent</b>	us with his grace	8, 504/ 17
would not fail to	<b>prevent</b>	them with his grace	8, 505/ 23
us in giving . . . so	<b>prevent</b>	we him in leaving	8, 525/ 19
this wise: "Saint Paul	<b>prevented</b>	them, to the intent	8, 369/ 19
sure that God hath	<b>prevented</b>	them with his grace	8, 504/ 23
they had not been	<b>prevented</b>	and helped in the	8, 547/ 24
elect . . . he shall be	<b>prevented</b>	of God, and helped	8, 547/ 31
not been by grace	<b>prevented</b>	must needs have come	8, 548/ 12
grace, with which he	<b>preventeth</b>	our good works, and	8, 205/ 17
will. For as God	<b>preventeth</b>	us in giving . . . so	8, 525/ 19
faith in which he	<b>preventeth</b>	him by grace . . . which	8, 546/ 21
the seed of God	<b>preventeth</b>	always and keepeth and	8, 548/ 2
and goodness of God	<b>preventing</b>	men's will, with offering	8, 241/ 15
help and God's grace	<b>preventing</b>	and foregoing, no man	8, 502/ 33
without his grace both	<b>preventing</b>	us and concurrent with	8, 510/ 36
turn unto him without	<b>prevention</b>	and concurrent help of	8, 510/ 2
him by grace . . . which	<b>prevention</b>	was when he gave	8, 546/ 22
for lack of such	<b>prevention</b>	and help, fall into	8, 547/ 34
' mutton-mongers, '	<b>Priapists</b>	, ' idolaters, '	8, 58/ 19
unto the filthy idol	<b>Priapus</b>	. More This high, godly	8, 206/ 14
that filthy idol of	<b>Priapus</b>	that Friar Luther beareth	8, 206/ 20
so great a rich	<b>price</b>	for so poor and	8, 53/ 14
him to withdraw the "	<b>prick</b>	of the flesh" with	8, 159/ 19
angel of Satan," the "	<b>prick</b>	of the flesh," to	8, 444/ 23
angel of Satan," the "	<b>prick</b>	of the flesh," given	8, 453/ 5
Christmas game, that were	<b>pricked</b>	in blankets and then	8, 41/ 7
well that this point	<b>pricketh</b>	him, shrinketh hither and	8, 272/ 1
place of Saint John	<b>pricketh</b>	him . . . if in those	8, 310/ 34
shall tread down the	<b>pride</b>	of your stubbornness," and	8, 5/ 18
Saint Augustine saith, of	<b>pride</b>	!) standeth as well with	8, 29/ 19
Father Frith in his	<b>pride</b>	and glory for the	8, 34/ 19
the devil had through	<b>pride</b>	, envy, and malice made	8, 44/ 24
his brittle spectacles of	<b>pride</b>	and malice, that the	8, 126/ 32
master Christ passed in	<b>pride</b>	the proud angel Lucifer	8, 268/ 26
that for the same	<b>pride</b>	was deprived of heaven	8, 268/ 27
all the sons of	<b>pride</b>	: I am come, as	8, 268/ 28
of their own singular	<b>pride</b>	, and so seek their	8, 358/ 18
Scripture, through their own	<b>pride</b>	, took occasion of their	8, 388/ 14
till the spirit of	<b>pride</b>	, envy, and malice, blown	8, 411/ 18
to gluttony, covetousness, and	<b>pride</b>	, devil-worship, and self-slaughter too	8, 444/ 19
a medicine preservative against	<b>pride</b>	, there was given him	8, 444/ 22
up in a high	<b>pride</b>	, had through God's great	8, 453/ 3
will . . . but some of	<b>pride</b>	, some of covetousness, some	8, 494/ 12
but to avoid the	<b>pride</b>	of the mind --	8, 523/ 12
had had fall into	<b>pride</b>	and presumption. And therefore	8, 524/ 3
and thereby fall into	<b>pride</b>	for lack of fear	8, 524/ 10
fear of any such	<b>pride</b>	that was likely to	8, 524/ 22
occasion of any such	<b>pride</b>	thereof), but rather that	8, 524/ 24
so narrowly so long	<b>pried</b>	upon them, with beetle	8, 126/ 31
example. And therefore, being	<b>priest</b>	, he hath beguiled a	8, 7/ 7

unaware that he is	<b>priest</b>	. Howbeit, if it be	8, 7/ 9
by George Joye the	<b>priest</b>	, that is wedded now	8, 10/ 19
that he was a	<b>priest</b>	. . . and, falling to Luther's	8, 13/ 5
acknown that himself was	<b>priest</b>	, but said that he	8, 14/ 5
well baptize as a	<b>priest</b>	, were the child in	8, 14/ 15
confession made to a	<b>priest</b>	, he said nothing profiteth	8, 14/ 35
penance enjoined of the	<b>priest</b>	unto the penitent confessed	8, 14/ 36
a monk and a	<b>priest</b>	, which fell to heresy	8, 16/ 18
when, being both a	<b>priest</b>	and a monk, he	8, 16/ 29
one because he was	<b>priest</b>	, the other because he	8, 16/ 34
titles of "Penance" and "	<b>Priest</b>	" -- was done to	8, 30/ 33
not abhor that a	<b>priest</b>	should wed a nun	8, 46/ 20
saith after, whether the	<b>priest</b>	say Mass in his	8, 57/ 31
mercy. Also, the great	<b>priest</b>	of God Eliachim saith	8, 67/ 20
and being also the	<b>priest</b>	of God, dispensed with	8, 72/ 31
And that Ahimelech the	<b>priest</b>	in like wise for	8, 72/ 34
to him that the	<b>priest</b>	say Mass in his	8, 75/ 12
farther as the poor	<b>priest</b>	can -- yet thinketh	8, 82/ 20
Timothy in making him	<b>priest</b>	, he received of God	8, 84/ 15
take penance of the	<b>priest</b>	, and do much more	8, 90/ 31
Order Tyndale By a "	<b>priest</b>	" in the New Testament	8, 91/ 8
in England, because the	<b>priest</b>	saith, "'Volo,'	8, 92/ 10
fair voloer as any	<b>priest</b>	within this twenty miles	8, 92/ 11
neither they nor the	<b>priest</b>	neither well understood their	8, 93/ 25
also that as the	<b>priest</b>	purgeth by preaching of	8, 95/ 1
meaneth that as the	<b>priest</b>	preaching the promises doth	8, 95/ 5
grace neither by the	<b>priest</b>	nor by the sacraments	8, 95/ 10
likewise as if a	<b>priest</b>	standing up in the	8, 95/ 17
the standing of the	<b>priest</b>	in the pulpit that	8, 95/ 25
true -- that the	<b>priest</b>	doth in administering the	8, 95/ 31
unto children, for the	<b>priest</b>	preacheth not then . . . and	8, 95/ 36
then after that the	<b>priest</b>	had well preached all	8, 96/ 2
only received by the	<b>priest</b>	himself and for himself	8, 108/ 25
Savior, both being the	<b>Priest</b>	and the Sacrifice, offered	8, 108/ 28
helpeth it that the	<b>priest</b>	, when he goeth to	8, 108/ 34
the apparel of the	<b>priest</b>	as in the Secrets	8, 109/ 5
but only mocketh the	<b>priest</b>	because he speaketh not	8, 110/ 36
a sacrificer, or a	<b>priest</b>	. . . as Aaron was a	8, 111/ 16
as Aaron was a	<b>priest</b>	and sacrificed for the	8, 111/ 17
some other name than "	<b>priest</b>	." But Antichrist hath deceived	8, 111/ 19
manner is Christ a	<b>priest</b>	forever, and all we	8, 111/ 21
more of any such	<b>priest</b>	on earth to be	8, 111/ 22
the hands of the	<b>priest</b>	in form of bread	8, 111/ 31
because Christ is a	<b>priest</b>	forever -- and that	8, 111/ 35
more of any such	<b>priest</b>	on earth that should	8, 112/ 1
we need now no	<b>priest</b>	as mean between God	8, 112/ 16
that we need no	<b>priest</b>	to offer up daily	8, 113/ 11
priesthood . . . believe that the	<b>priest</b>	doth at the Mass	8, 114/ 3
sacrament as the simplest-learned	<b>priest</b>	in a country teacheth	8, 114/ 32
and would have no	<b>priest</b>	at all, nor the	8, 115/ 15

broken, and that the	<b>priest</b>	eateth with his teeth	8, 116/ 6
Tyndale For if the	<b>priest</b>	should say Mass, baptize	8, 127/ 4
enough. For if the	<b>priest</b>	left off his stole	8, 127/ 11
bishop's hand upon the	<b>priest</b>	in giving the Sacrament	8, 127/ 33
congregation," and this word "	<b>priest</b>	" into this word "senior	8, 143/ 10
the blessing of the	<b>priest</b>	or the bishop. Which	8, 160/ 36
had ever heard any	<b>priest</b>	either preach or write	8, 163/ 34
is as very a	<b>priest</b>	as a priest indeed	8, 165/ 16
a priest as a	<b>priest</b>	indeed, and that every	8, 165/ 16
as well as any	<b>priest</b>	, and hear confession and	8, 165/ 18
well as may a	<b>priest</b>	; and that there is	8, 165/ 19
as did a like-learned	<b>priest</b>	that throughout all the	8, 174/ 26
and "Elder," and Not "	<b>Priest</b>	"Tyndale Another thing which	8, 181/ 6
that men call a "	<b>priest</b>	" in English . . . was called	8, 181/ 36
that Englishmen call a "	<b>priest</b>	" -- and that the	8, 182/ 1
when he called a	<b>priest</b>	a "senior," by which	8, 182/ 6
when he calleth a	<b>priest</b>	an "elder," by which	8, 182/ 7
change the word of "	<b>priest</b>	" into "senior" of a	8, 182/ 23
elder" instead of a "	<b>priest</b>	," for that this English	8, 183/ 2
signifieth no more a	<b>priest</b>	than this Greek word	8, 183/ 3
word and call a	<b>priest</b>	"senior" -- as appeareth	8, 185/ 1
among whom this word "	<b>priest</b>	" was the proper English	8, 185/ 6
translate "elder" instead of "	<b>priest</b>	" -- which word "elder	8, 186/ 17
necessity, having this word "	<b>priest</b>	" so commonly known and	8, 186/ 19
as well do as "	<b>priest</b>	" into "elder." And then	8, 186/ 23
manner washing when the	<b>priest</b>	christeneth a child than	8, 189/ 20
because he is a	<b>priest</b>	and hath promised perpetually	8, 190/ 30
the hands of a	<b>priest</b>	"). And afterward, in the	8, 191/ 29
the making of him	<b>priest</b>	. . . and also that God	8, 192/ 4
hands" not "of a	<b>priest</b>	," as the Latin is	8, 192/ 7
the anointing of the	<b>priest</b>	. And so is there	8, 193/ 15
the apparel of the	<b>priest</b>	at Mass, and many	8, 193/ 15
-- the very inward-anointed	<b>Priest</b>	whom God had anointed	8, 193/ 24
he be first made	<b>priest</b>	. . . and priest is there	8, 193/ 30
first made priest . . . and	<b>priest</b>	is there none made	8, 193/ 30
since there is no	<b>priest</b>	made unshaven and unanointed	8, 193/ 38
the making of a	<b>priest</b>	is not of necessity	8, 194/ 14
the anointing of the	<b>priest</b>	a holy ceremony; and	8, 194/ 20
is as verily a	<b>priest</b>	as these that at	8, 195/ 34
of the priesthood, the	<b>priest</b>	is no priest for	8, 197/ 24
the priest is no	<b>priest</b>	for lack of priestly	8, 197/ 25
he granteth that a	<b>priest</b>	is no priest at	8, 198/ 6
a priest is no	<b>priest</b>	at all for lack	8, 198/ 6
Tyndale will have a	<b>priest</b>	nothing but an officer	8, 198/ 8
in the words "church," "	<b>priest</b>	," "charity," and "grace"; all	8, 203/ 31
own sins to the	<b>priest</b>	(whom God hath there	8, 208/ 3
the change of "church," "	<b>priest</b>	," "grace," "charity," "penance," and	8, 218/ 17
And that he changed "	<b>priest</b>	" into "senior" . . . because he	8, 219/ 9
good more than the	<b>priest</b>	himself, were a false	8, 221/ 9
every Sunday: if the	<b>priest</b>	be not at home	8, 259/ 10

would needs play the	<b>priest</b>	and incense God himself	8, 259/ 31
be lawful, neither to	<b>priest</b>	nor layman. But the	8, 306/ 6
broken -- defile the	<b>priest</b>	, I will not dispute	8, 306/ 17
that it defileth the	<b>priest</b>	more than double and	8, 306/ 21
save only to the	<b>priest</b>	himself. For what care	8, 316/ 20
Dialogue allege that the	<b>priest</b>	in the Consecration putteth	8, 317/ 7
the Feet: "The High	<b>Priest</b>	himself is the ordainer	8, 368/ 28
their hands, and the	<b>priest</b>	fulfilleth his observance, and	8, 373/ 19
the monk, Pomerane the	<b>priest</b>	, and Friar Lambert. For	8, 437/ 21
the paten in the	<b>priest's</b>	hands, Bilney before he	8, 24/ 6
speak softly at the	<b>priest's</b>	ear. But by likelihood	8, 88/ 27
more than by the	<b>priest's</b>	preaching . . . but only by	8, 95/ 12
any penance at the	<b>priest's</b>	hand, or that have	8, 394/ 12
the hands of the	<b>priesthood</b>	"; and unto him also	8, 99/ 23
the holy order of	<b>priesthood</b>	, by the outward sacrament	8, 99/ 28
preach themselves that the	<b>priesthood</b>	is no sacrament at	8, 104/ 36
that they bear to	<b>priesthood</b>	-- because they see	8, 113/ 19
that holy order of	<b>priesthood</b>	hath an excellent privilege	8, 113/ 20
of the order of	<b>priesthood</b>	. . . believe that the priest	8, 114/ 2
the holy order of	<b>priesthood</b>	. A third signification, he	8, 144/ 28
that the order of	<b>priesthood</b>	is right naught . . . but	8, 165/ 14
whereby he teacheth that	<b>priesthood</b>	is no sacrament. For	8, 182/ 25
Tyndale doth, to make	<b>priesthood</b>	seem none holy sacrament	8, 189/ 16
the holy order of	<b>priesthood</b>	a sacrament. For these	8, 192/ 2
Latin is, but "of	<b>priesthood</b>	"), the power and authority	8, 192/ 7
his heresy, and prove	<b>priesthood</b>	a holy sacrament. Now	8, 192/ 27
the holy ceremonies of	<b>priesthood</b>	, as shaving and anointing	8, 192/ 28
no part of the	<b>priesthood</b>	! -- that improveth he	8, 195/ 28
no part of their	<b>priesthood</b>	-- then evermore of	8, 196/ 5
no part of their	<b>priesthood</b>	. . . then of a thousand	8, 196/ 15
be part of the	<b>priesthood</b>	, else it must needs	8, 196/ 23
no part of the	<b>priesthood</b>	, then it must follow	8, 197/ 18
no part of the	<b>priesthood</b>	indeed . . . but be holy	8, 197/ 20
no part of the	<b>priesthood</b>	, the priest is no	8, 197/ 24
that he beareth to	<b>priesthood</b>	, and to the Divine	8, 198/ 15
Luther's heresy teaching that	<b>priesthood</b>	is no sacrament, but	8, 219/ 10
we say that Confirmation,	<b>Priesthood</b>	, and Matrimony be holy	8, 253/ 22
plainly. Of Matrimony and	<b>Priesthood</b>	, Saint Paul manifestly; the	8, 295/ 11
clear, both of Confirmation,	<b>Priesthood</b>	, Aneling, and both the	8, 296/ 20
church. Tyndale And thereto,	<b>priesthood</b>	was in the time	8, 304/ 20
In the apostles' time,	<b>priesthood</b>	was an office --	8, 304/ 26
besides. For, granted that	<b>priesthood</b>	was an office . . . yet	8, 304/ 32
another. For wedlock defileth	<b>priesthood</b>	, more than whoredom, theft	8, 305/ 8
saith that "wedlock defileth	<b>priesthood</b>	, more than whoredom, theft	8, 305/ 37
confesseth that wedlock and	<b>priesthood</b>	be not repugnant but	8, 306/ 7
by reason of the	<b>priesthood</b>	taken upon them, but	8, 306/ 16
-- that is, both	<b>Priesthood</b>	and Matrimony -- and	8, 306/ 24
priest for lack of	<b>priestly</b>	virtues. For the holy	8, 197/ 25
all for lack of	<b>priestly</b>	conditions -- so might	8, 198/ 6
exposition in like wise	<b>priests</b>	, friars, monks, and nuns	8, 7/ 14

For the captains be	<b>priests</b>	, monks, and friars that	8, 11/ 12
-- divers of them,	<b>priests</b>	, monks, and friars, not	8, 11/ 16
clergy . . . saying that the	<b>priests</b>	love to reign in	8, 12/ 8
be abed, as their	<b>priests</b>	wed, I ween, where	8, 14/ 23
Old Testament that the	<b>priests</b>	should not when they	8, 59/ 33
whole church of Christ,	<b>priests</b>	and laymen both, call	8, 65/ 14
they had ordained them	<b>priests</b>	in every church and	8, 69/ 15
to wit, for the	<b>priests</b>	to whom they had	8, 69/ 21
the apparel of the	<b>priests</b>	. . . did he tell the	8, 79/ 10
and consecrating of the	<b>priests</b>	with the rites and	8, 79/ 18
same (as he saith	<b>priests</b>	both may and must	8, 86/ 25
he shall induce the	<b>priests</b>	to come and pray	8, 87/ 15
saith we be all	<b>priests</b>	, both men and women	8, 91/ 16
to serve only for	<b>priests</b>	and preachers -- and	8, 104/ 35
forever, and all we	<b>priests</b>	through him . . . and need	8, 111/ 22
see that whereas the	<b>priests</b>	in the Old Law	8, 111/ 25
that all we be	<b>priests</b>	through him, man and	8, 111/ 35
to be by the	<b>priests</b>	perpetually offered in his	8, 113/ 13
so much of the	<b>priests</b>	as of the holy	8, 144/ 28
only be there Christian	<b>priests</b>	and Christian laypeople . . . but	8, 146/ 32
to mean only the	<b>priests</b>	, how boldly soever Tyndale	8, 163/ 30
such reverent mind to	<b>priests</b>	as to call them	8, 164/ 25
between other folk and	<b>priests</b>	, but all one congregation	8, 165/ 20
bore to "the high	<b>priests</b>	, scribes, and Pharisees"; but	8, 178/ 22
word for the Christian	<b>priests</b>	, already received and used	8, 184/ 30
among Englishmen to signify	<b>priests</b>	. . . and among whom this	8, 185/ 5
did not call the	<b>priests</b>	hiereus in Greek, but	8, 188/ 14
did take the Christian	<b>priests</b>	for no more consecrated	8, 188/ 16
will needs argue that	<b>priests</b>	be no persons consecrated	8, 188/ 24
name of "church" and "	<b>priests</b>	," calling the one but	8, 189/ 12
he should after make	<b>priests</b>	. And these texts do	8, 192/ 9
before those ceremonies used,	<b>priests</b>	might consecrate unshaven and	8, 193/ 35
them . . . they be no	<b>priests</b>	nor may not consecrate	8, 194/ 1
the bishop anointeth his	<b>priests</b>	. Let him tell you	8, 194/ 8
least should be no	<b>priests</b>	at all. And Quoth	8, 196/ 6
then of a thousand	<b>priests</b>	, nine hundred at the	8, 196/ 15
the least were no	<b>priests</b>	at all, for lack	8, 196/ 16
that of a hundred	<b>priests</b>	, there be not ten	8, 196/ 17
that of a thousand	<b>priests</b>	, nine hundred be none	8, 196/ 24
things that maketh them	<b>priests</b>	, and good conditions they	8, 196/ 28
therefore they be no	<b>priests</b>	at all. But forasmuch	8, 196/ 29
be nine hundred no	<b>priests</b>	at all. For I	8, 197/ 19
Divine Service that the	<b>priests</b>	say, whereof himself saith	8, 198/ 15
holy sacraments which the	<b>priests</b>	administereth, and which Tyndale	8, 198/ 18
since he saith that	<b>priests</b>	must needs have wives	8, 202/ 11
when the Jews sent	<b>priests</b>	and Levites from Jerusalem	8, 230/ 13
-- which, if the	<b>priests</b>	would do it truly	8, 304/ 27
men have been made	<b>priests</b>	and kept still their	8, 306/ 9
taketh none to be	<b>priests</b>	but such as promise	8, 306/ 12
were, Tyndale then, that	<b>prieth</b>	thereupon so narrowly and	8, 175/ 21

prayers, we have the	<b>Primer</b>	, and the Ploughman's Prayer	8, 10/ 6
books before. For the	<b>Primer</b>	and Psalter, prayers and	8, 10/ 17
I hear say, the	<b>Primer</b>	too, wherein the seven	8, 10/ 20
for any other Christian	<b>prince</b>	. . . to make any law	8, 15/ 18
all obedient unto one	<b>prince</b>	. . . and cause them thereby	8, 29/ 25
people's obedience to their	<b>prince</b>	. For his rule is	8, 31/ 24
to a good Christian	<b>prince</b>	that they be bound	8, 31/ 39
And therefore if any	<b>prince</b>	make a law against	8, 32/ 11
or commandment either of	<b>prince</b>	or pope, or general	8, 32/ 22
Altar. But if any	<b>prince</b>	would by any law	8, 32/ 31
stubbornly, too, withstand their	<b>prince</b>	. Which if any man	8, 32/ 36
the Christian men, a	<b>prince</b>	that hath the rule	8, 123/ 18
of the Turks . . . a	<b>prince</b>	may assemble his host	8, 123/ 21
and mother, prelate and	<b>prince</b>	, that commandeth any good	8, 208/ 37
where he reigneth as	<b>prince</b>	upon all the sons	8, 268/ 28
sin. For if a	<b>prince</b>	would promise every man	8, 450/ 5
in how much the	<b>prince</b>	were of his nature	8, 451/ 10
bound to obey their	<b>prince's</b>	"tyranny" if it "be	8, 31/ 32
openly to obey their	<b>prince's</b>	"tyranny" in forbearing flesh	8, 32/ 16
in breach of his	<b>prince's</b>	proclamation and the laws	8, 38/ 3
of Christian zeal and	<b>princely</b>	benignity His Grace had	8, 9/ 2
were nothing done among	<b>princes</b>	but that he was	8, 8/ 22
and upon the temporal	<b>princes</b>	, and calleth them murderers	8, 28/ 3
heresies and thereby compelleth	<b>princes</b>	by occasion of their	8, 28/ 7
people to obey their	<b>princes</b>	. They bid the people	8, 29/ 29
rebellion -- whereby the	<b>princes</b>	should be driven to	8, 30/ 20
die than obey their	<b>princes</b>	in putting away that	8, 30/ 35
he consequently maketh upon	<b>princes</b>	. . . and shall for this	8, 31/ 22
they shall obey their	<b>princes</b>	and other rulers and	8, 55/ 18
the clergy, and toward	<b>princes</b>	and other temporal rulers	8, 56/ 26
clergy and the temporal	<b>princes</b>	for men born again	8, 57/ 21
cardinals, the clergy, the	<b>princes</b>	, the people, and so	8, 58/ 2
that, as evil lords,	<b>princes</b>	, and emperors have helped	8, 136/ 17
so, likewise, good lords,	<b>princes</b>	, and emperors have set	8, 136/ 18
men have called upon	<b>princes</b>	for their aid and	8, 136/ 22
instance and pursuit have	<b>princes</b>	and emperors both punished	8, 136/ 23
that all emperors, kings,	<b>princes</b>	, lords, and prelates, and	8, 137/ 2
maketh as though the	<b>princes</b>	that would repress heresies	8, 137/ 25
people mark that their	<b>princes</b>	are hypocrites in the	8, 138/ 22
enough that good Christian	<b>princes</b>	and other virtuous people	8, 481/ 36
as good kings and	<b>princes</b>	do these horrible and	8, 482/ 22
thinketh but that the	<b>principal</b>	work and the whole	8, 100/ 31
as a chief and	<b>principal</b>	fault, that we take	8, 123/ 2
whole pack of the	<b>principal</b>	fathers of all their	8, 138/ 26
serve him for a	<b>principal</b>	instrument toward the setting	8, 142/ 13
is one of the	<b>principal</b>	significations thereof, and whereupon	8, 145/ 32
this another cause more	<b>principal</b>	than any of both	8, 320/ 26
men were not the	<b>principal</b>	authors and makers of	8, 321/ 4
nothing make against our	<b>principal</b>	purpose. For they nothing	8, 355/ 18
so sick, whereof the	<b>principal</b>	head is Christ. Of	8, 397/ 37

things be not only	<b>principal</b>	points of our faith	8, 406/ 36
taking it for a	<b>principal</b>	point to believe God's	8, 465/ 10
hath destroyed all his	<b>principal</b>	ground, whereabouts his master	8, 473/ 31
was and is his	<b>principal</b>	ground and foundation, whereof	8, 562/ 17
no piece of his	<b>principal</b>	purpose: that is to	8, 564/ 3
neither anything toward his	<b>principal</b>	purpose . . . nor yet, which	8, 564/ 9
the proving of his	<b>principal</b>	purpose, that is to	8, 567/ 18
why he translated In	<b>principio</b>	erat verbum "In the	8, 236/ 4
sent from hence to	<b>print</b>	them there and send	8, 11/ 32
hearing thereof, gladly to	<b>print</b>	in their hearts those	8, 505/ 18
any manner English books	<b>printed</b>	beyond the sea to	8, 10/ 32
any to be sold	<b>printed</b>	within this realm, but	8, 10/ 33
neither can be there	<b>printed</b>	without great cost nor	8, 11/ 30
tell us that Adam	<b>printed</b>	books, and made glasses	8, 273/ 6
Sir Thomas More, Knight.	<b>Printed</b>	at London by William	8, 384/ 11
the name of the	<b>printer</b>	and his dwelling place	8, 10/ 34
by writers, some by	<b>printers</b>	, and much so hard	8, 334/ 33
to die before in	<b>prison</b>	, he standeth in great	8, 17/ 21
he was here in	<b>prison</b>	. . . that he so sore	8, 17/ 24
said before, seemed in	<b>prison</b>	here very penitent, and	8, 19/ 15
was for heresy in	<b>prison</b>	with him. For as	8, 20/ 6
while he was in	<b>prison</b>	nor at the time	8, 21/ 1
sheriff's officers in the	<b>prison</b>	, a book of heresy	8, 21/ 19
may, by purse, by	<b>prison</b>	, by bodily pain, and	8, 28/ 16
their own liberty, and	<b>private</b>	, secret conscience, to choose	8, 63/ 8
other commodity, or for	<b>private</b>	folks' business in such	8, 170/ 10
special revelation of God,	<b>privately</b>	showed unto himself. And	8, 476/ 13
for every man's faith	<b>privately</b>	-- who knoweth not	8, 486/ 13
were like, saving our	<b>privilege</b>	of more abundant grace	8, 71/ 6
priesthood hath an excellent	<b>privilege</b>	, in which none angel	8, 113/ 20
never exclude the special	<b>privilege</b>	of God's absolute mercy	8, 213/ 20
us by Scripture that	<b>privilege</b>	given of God to	8, 411/ 13
would appropere some special	<b>privilege</b>	of keeping still faith	8, 488/ 6
is any truth, his	<b>privilege</b>	is not proper to	8, 488/ 8
William Rastell. 1533 CUM	<b>PRIVILEGIO</b>	The Fourth Book Whether	8, 384/ 14
break all those fasts	<b>privily</b>	, where the weak consciences	8, 62/ 13
is neither openly nor	<b>privily</b>	, directly nor indirectly, against	8, 357/ 13
hast committed this deed	<b>privily</b>	. . . but I will accomplish	8, 539/ 15
that he knew the	<b>privy</b>	practice made between the	8, 8/ 23
if it happen any	<b>privy</b>	heretics to lurk in	8, 398/ 17
believed: it were very	<b>probable</b>	, then, both that the	8, 256/ 29
necessary consequence, nor any	<b>probable</b>	reason. For first, how	8, 336/ 7
and his desire to	<b>proceed</b>	of a fervent mind	8, 23/ 30
and inward works . . . may	<b>proceed</b>	of faith, hope, and	8, 54/ 15
and therefore I shall	<b>proceed</b>	farther. Now, next he	8, 262/ 5
besides. Now let us	<b>proceed</b>	to the second . . . which	8, 263/ 24
any other virtue that	<b>proceedeth</b>	of faith, hope, and	8, 54/ 8
little worth . . . since it	<b>proceedeth</b>	not in like wise	8, 169/ 34
Spirit of Truth that	<b>proceedeth</b>	of the Father, he	8, 239/ 37
see it proved . . . he	<b>proceedeth</b>	forth from David, and	8, 540/ 28

all other works above-remembered,	<b>proceeding</b>	of a faithful, working	8, 54/ 20
virtuous and good works	<b>proceeding</b>	thereupon . . . and finally, by	8, 505/ 28
whoso heard the whole	<b>process</b>	, came in such wise	8, 22/ 21
a high, pure, spiritual	<b>process</b>	accordeth with such a	8, 48/ 9
shall find all his	<b>process</b>	therein a fair tale	8, 70/ 14
see what a wise	<b>process</b>	Tyndale maketh us. But	8, 106/ 12
bringeth all his holy	<b>process</b>	to. And whereas in	8, 112/ 19
letting all such high	<b>process</b>	pass -- of ripe	8, 180/ 35
planteth in a great	<b>process</b>	to small purpose . . . because	8, 189/ 22
showeth us a solemn	<b>process</b>	, that God and necessity	8, 189/ 29
maketh Tyndale a great	<b>process</b>	. . . and telleth us that	8, 198/ 23
pith of all his	<b>process</b>	standeth in this one	8, 220/ 34
all his gay, painted	<b>process</b>	before . . . the glittering whereof	8, 229/ 8
soon perceive that this	<b>process</b>	is filled up with	8, 294/ 23
effectually, by a long	<b>process</b>	, that likewise as he	8, 430/ 11
than thus . . . the whole	<b>process</b>	of his epistle, one	8, 434/ 24
never a more peevish	<b>process</b>	than this his holy	8, 489/ 32
played out, Tyndale's tragical	<b>process</b>	of remembrance of his	8, 491/ 24
plainly by the whole	<b>process</b>	of his work. Wherein	8, 518/ 30
here edifieth up his	<b>process</b>	following in this chapter	8, 525/ 15
that all Tyndale's proper	<b>process</b>	of King David concerning	8, 540/ 8
told us his wise	<b>process</b>	of not sinning, such	8, 540/ 28
as by all the	<b>process</b>	of this his present	8, 550/ 25
Recapitulation of All Tyndale's	<b>Process</b>	concerning "the Church," from	8, 560/ 1
church," here his whole	<b>process</b>	endeth. And willing that	8, 560/ 5
in all his whole	<b>process</b>	half a leaf together	8, 566/ 12
in all this whole	<b>process</b>	of his unto the	8, 567/ 16
with all his long	<b>process</b>	, uttered and taught his	8, 572/ 29
much as a general	<b>procession</b>	upon any certain day	8, 354/ 35
so many at the	<b>procession</b>	that he shall not	8, 355/ 3
in our church in	<b>procession</b>	with a candle before	8, 398/ 34
breach of his prince's	<b>proclamation</b>	and the laws of	8, 38/ 4
nothing but a plain	<b>proclamation</b>	, made by his own	8, 386/ 19
His Highness by his	<b>proclamations</b>	forbade any manner English	8, 10/ 31
also by his open	<b>proclamations</b>	(divers times iterated and	8, 27/ 2
should against the King's	<b>proclamations</b>	keep still his books	8, 31/ 10
satisfaction of sin and	<b>procuring</b>	of remission, grace, and	8, 65/ 34
talking for such a	<b>prodigious</b>	crime, that ever monk	8, 50/ 2
and misspend them in	<b>profane</b>	uses to fill their	8, 163/ 2
holy word for a	<b>profane</b>	as far forth as	8, 167/ 10
were but in a	<b>profane</b>	, common story, in which	8, 185/ 31
were but in a	<b>profane</b>	story. Now, where it	8, 186/ 15
were it holy or	<b>profane</b>	) was and long had	8, 187/ 35
apply and approp that	<b>profane</b>	word ecclesia to signify	8, 189/ 2
in like wise the	<b>profane</b>	word presbyteros to signify	8, 189/ 4
and living in lechery,	<b>profaning</b>	of churches, polluting of	8, 484/ 19
such as promise and	<b>profess</b>	never to be married	8, 306/ 13
both good and bad	<b>profess</b>	one faith. For if	8, 398/ 14
faith. For if any	<b>profess</b>	the contrary faith --	8, 398/ 14
the whole multitude that	<b>profess</b>	the faith of Christ	8, 417/ 11

do them, too . . . yet	<b>profess</b>	they the law of	8, 447/ 3
in . . . and not having	<b>professed</b>	the study of Holy	8, 25/ 21
fasting days and all	<b>professed</b>	chastity. For to this	8, 62/ 26
willful schisms and plainly	<b>professed</b>	heresies . . . and that Luther's	8, 223/ 6
and despite of his	<b>professed</b>	chastity, he cometh there	8, 306/ 28
faith that Saint Peter	<b>professed</b>	should not fail, and	8, 389/ 2
monk or a friar	<b>professed</b>	unto perpetual chastity to	8, 395/ 6
faith that Saint Peter	<b>professed</b>	-- then be they	8, 413/ 32
all this, that, being	<b>professed</b>	monks and friars, they	8, 442/ 38
took upon him and	<b>professed</b>	to prove, that is	8, 572/ 31
I know, circumcised, nor	<b>professeth</b>	not himself a Saracen	8, 252/ 14
all; whereof Saint John	<b>professeth</b>	plain the contrary, and	8, 295/ 2
a shameless whoremaster, plainly	<b>professeth</b>	before the face of	8, 306/ 27
of all Christian people	<b>professing</b>	the name and faith	8, 107/ 3
congregation anywhere, wherein the	<b>professing</b>	of the very, right	8, 387/ 3
with an earnest, high	<b>profession</b>	of godly, spiritual doctrine	8, 41/ 30
other people by any	<b>profession</b>	of a more honest	8, 358/ 32
and by the beastly	<b>profession</b>	of friars and nuns	8, 358/ 36
the body in open	<b>profession</b>	of faith, and teach	8, 398/ 18
thou look unto the	<b>profession</b>	of our hearts toward	8, 419/ 14
home again unto our	<b>profession</b>	. . . so that we never	8, 419/ 24
into Christendom and the	<b>profession</b>	of the Catholic faith	8, 428/ 6
thou look unto the	<b>profession</b>	of our hearts toward	8, 444/ 34
home again unto our	<b>profession</b>	. . . so that we never	8, 445/ 5
thou look upon the	<b>profession</b>	of our hearts toward	8, 445/ 24
thou look to the	<b>profession</b>	of our hearts to	8, 446/ 7
thou look to the	<b>profession</b>	of our hearts toward	8, 446/ 37
in their hearts their	<b>profession</b>	toward the law of	8, 447/ 33
in their hearts their	<b>profession</b>	to the love of	8, 451/ 19
their flesh" against the "	<b>profession</b>	of their heart to	8, 456/ 30
in their minds the	<b>profession</b>	and purpose toward the	8, 458/ 18
again unto his old	<b>profession</b>	. Never the later, many	8, 489/ 11
remembrance of his "old	<b>profession</b>	," with temptations over his	8, 491/ 24
silence with signs and	<b>proffers</b>	, with nodding, becking, and	8, 108/ 36
God's honor and the	<b>profit</b>	of some good folk	8, 38/ 36
labor of man can	<b>profit</b>	. . . and to whom therefore	8, 39/ 1
be proved, against the	<b>profit</b>	of good men's Christian	8, 54/ 25
measure of their own	<b>profit</b>	and commodity . . . but that	8, 55/ 17
measure of their own	<b>profit</b>	(as Tyndale telleth us	8, 55/ 21
the Jews had the	<b>profit</b>	of Christ's Passion by	8, 71/ 2
the spiritual benefit and	<b>profit</b>	of man, as our	8, 74/ 1
God himself, for man's	<b>profit</b>	, and no man lord	8, 74/ 10
and of the spiritual	<b>profit</b>	and bodily both. And	8, 78/ 22
have and enjoy the	<b>profit</b>	without declaration of the	8, 78/ 26
and saith that they	<b>profit</b>	nothing but only by	8, 83/ 3
the Spirit, and without	<b>profit</b>	, but altogether unfruitful and	8, 86/ 32
unto the people no	<b>profit</b>	at all -- so	8, 95/ 19
men take no more	<b>profit</b>	by the receiving of	8, 95/ 24
away the very special	<b>profit</b>	and fruit of all	8, 111/ 12
teach them also the	<b>profit</b>	of the receiving, nor	8, 114/ 25

man daily findeth great	<b>profit</b>	, in avoiding of temptations	8, 129/ 3
holy words; whereof the	<b>profit</b>	is limited and apportioned	8, 195/ 6
found no little spiritual	<b>profit</b>	and soul-comfort therein: it	8, 207/ 1
now doth any more	<b>profit</b>	the soul than doth	8, 276/ 23
ask us what shall	<b>profit</b>	his soul to believe	8, 287/ 6
well and with their	<b>profit</b>	delivered and taught by	8, 298/ 2
acceptable to God, and	<b>profit</b>	to man's soul . . . whatsoever	8, 300/ 12
truly, it would more	<b>profit</b>	than all the sacraments	8, 304/ 21
it truly, would more	<b>profit</b>	than all the sacraments	8, 304/ 27
seeketh nothing but the	<b>profit</b>	of the sheep and	8, 352/ 22
together -- with more	<b>profit</b>	unto his soul than	8, 358/ 5
nor to the spiritual	<b>profit</b>	of ourselves. And thus	8, 361/ 31
Masses, and Dirges greatly	<b>profit</b>	them that are dead	8, 373/ 12
souls great advantage and	<b>profit</b>	. For when all the	8, 373/ 18
unto his wealth and	<b>profit</b>	, and that his father	8, 488/ 33
thereof, but seeketh his	<b>profit</b>	only; and therefore hath	8, 488/ 35
laws, and his own	<b>profit</b>	thereto. Howbeit, the knowledge	8, 489/ 5
that their prayers were	<b>profitable</b>	to us, and well	8, 20/ 21
that they be not	<b>profitable</b>	. This thing meaneth Tyndale	8, 55/ 10
should be good and	<b>profitable</b>	to the people --	8, 55/ 15
if fasting were not	<b>profitable</b>	done of any other	8, 63/ 4
fast availeth, and is	<b>profitable</b>	. And wherefor? Not only	8, 68/ 18
and is also most	<b>profitable</b>	to the people. But	8, 114/ 6
of the flesh nor	<b>profitable</b>	to our neighbor, neither	8, 148/ 31
each of them is	<b>profitable</b>	to other; for else	8, 159/ 7
it is, thirdly, very	<b>profitable</b>	to the very taming	8, 159/ 15
of prayer -- be	<b>profitable</b>	to the taming of	8, 159/ 32
time, able to be	<b>profitable</b>	without Scripture: then so	8, 277/ 39
may ours be now	<b>profitable</b>	without Scripture . . . except he	8, 278/ 1
sacraments were without Scripture	<b>profitable</b>	unto them, and stood	8, 278/ 10
reason in like wise	<b>profitable</b>	to us, and stand	8, 278/ 12
faith without Scripture, as	<b>profitable</b>	unto my soul . . . as	8, 281/ 27
without Scripture were as	<b>profitable</b>	for our souls "as	8, 283/ 5
be, by Tyndale, as	<b>profitable</b>	for the soul as	8, 289/ 32
the Altar be no	<b>profitable</b>	sacraments, nor have no	8, 296/ 4
well occupied were more	<b>profitable</b>	than all the sacraments	8, 304/ 35
inspired of God is	<b>profitable</b>	to teach, to reprove	8, 359/ 30
Scripture was good and	<b>profitable</b>	to teach the faithful	8, 361/ 8
therein, will yet be	<b>profitable</b>	and stand us in	8, 361/ 19
and charity be very	<b>profitable</b>	toward obtaining of forgiveness	8, 401/ 2
priest, he said nothing	<b>profiteth</b>	the soul; nor penance	8, 14/ 35
ask us also what	<b>profiteth</b>	him to believe that	8, 287/ 11
him then again what	<b>profiteth</b>	him to believe that	8, 287/ 16
that the belief thereof	<b>profiteth</b>	two manner of wise	8, 288/ 11
way the belief thereof	<b>profiteth</b>	, in that as for	8, 288/ 16
purgatory there cometh these	<b>profits</b>	to other folk . . . though	8, 288/ 21
both the beginning, the	<b>progress</b>	, and the end, effectually	8, 53/ 18
for something that in	<b>progress</b>	of time they found	8, 160/ 37
them forth in the	<b>progress</b>	, and which addeth and	8, 205/ 18
a little his further	<b>progress</b>	in this chapter, in	8, 443/ 16

general, by the whole	<b>progress</b>	thereof, as by this	8, 519/ 4
in the course and	<b>progress</b>	of the one sort	8, 521/ 36
there, in all the	<b>progress</b>	of their deed, no	8, 531/ 12
people declared . . . and did	<b>prohibit</b>	and forbid, upon great	8, 27/ 8
for the while to	<b>prohibit</b>	the Scripture of God	8, 178/ 3
them to silence and	<b>prohibit</b>	them to preach anymore	8, 358/ 20
that it is plainly	<b>prohibited</b>	, as well by the	8, 140/ 14
I suppose, were better	<b>prohibited</b>	betimes, ere they be	8, 357/ 36
have we had some	<b>prohibited</b>	here of late . . . of	8, 358/ 1
though he see it	<b>prohibited</b>	by all the laws	8, 375/ 15
evil of commandment or	<b>prohibition</b>	and of the mind	8, 60/ 14
he find therefor a	<b>prohibition</b>	in Scripture, which neither	8, 278/ 2
they lay for a	<b>prohibition</b>	the words of Moses	8, 278/ 4
that text for a	<b>prohibition</b>	of our sacraments unwritten	8, 278/ 7
preaching that after the	<b>prohibition</b>	and abjuration too, yet	8, 358/ 2
abjuration, and against the	<b>prohibitions</b>	given him upon his	8, 22/ 11
lies. And surely Frith's	<b>prologue</b>	(if it be his	8, 8/ 16
love here in his	<b>prologue</b>	. . . goeth quite against his	8, 42/ 29
while he painteth his	<b>prologue</b>	with such gay colors	8, 48/ 11
here in his present	<b>prologue</b>	. . . in which he saith	8, 57/ 2
I intend not to	<b>prolong</b>	this work with writing	8, 128/ 13
their salvation. And this	<b>promise</b>	hath our Savior both	8, 44/ 5
some gay thing and	<b>promise</b>	fair, and so draw	8, 56/ 17
doth "flatter" them and "	<b>promise</b>	fair" and "give them	8, 57/ 7
and flatter them and	<b>promise</b>	them fair,' and	8, 58/ 9
not our Lord here	<b>promise</b>	to reward all them	8, 69/ 34
and by his holy	<b>promise</b>	and ordinance; so that	8, 77/ 3
not to signify any	<b>promise</b>	that ever I heard	8, 84/ 33
the Scripture. . . . It a	<b>promise</b>	, that we sin not	8, 84/ 34
of meat hath a	<b>promise</b>	that we sin not	8, 84/ 36
hath made you a	<b>promise</b>	that he never made	8, 86/ 6
that he never made	<b>promise</b>	, nor never none would	8, 86/ 6
Tyndale Aneling is without	<b>promise</b>	, and therefore without the	8, 86/ 31
There is not any	<b>promise</b>	of this sacrament written	8, 87/ 7
ergo, there was no	<b>promise</b>	made by God." Which	8, 87/ 8
this sacrament hath no	<b>promise</b>	in Scripture. For it	8, 87/ 12
it hath an express	<b>promise</b>	in the epistle of	8, 87/ 13
think once on God's	<b>promise</b>	and then do what	8, 90/ 3
night . . . thinketh on God's	<b>promise</b>	first, and then go	8, 91/ 3
he saith have no	<b>promise</b>	in Scripture, and therefore	8, 92/ 18
another, for that the	<b>promise</b>	is not taught them	8, 92/ 35
work itself, without the	<b>promise</b>	, saveth us; which doctrine	8, 94/ 8
the word of Christ's	<b>promise</b>	. For he saith that	8, 94/ 22
with the word of	<b>promise</b>	." He saith also, "Thou	8, 94/ 36
the work but the	<b>promise</b>	that justifieth us, through	8, 94/ 37
by preaching of the	<b>promise</b>	, so do the sacraments	8, 95/ 2
any effect of any	<b>promise</b>	or grace, nor we	8, 95/ 7
but only by the	<b>promise</b>	of God through faith	8, 95/ 13
the word of his	<b>promise</b>	." How proveth Tyndale that	8, 96/ 36
meant the word of	<b>promise</b>	? As though there were	8, 97/ 1

the word of his	<b>promise</b>	"; what had this made	8, 97/ 11
it hath by God's	<b>promise</b>	his own special assistance	8, 98/ 23
only God by his	<b>promise</b>	assistant to purge the	8, 98/ 28
had God, by his	<b>promise</b>	, assistant with them in	8, 99/ 7
the salvation standeth in	<b>promise</b>	of God, and nothing	8, 105/ 4
reverence from the very	<b>promise</b>	, too. For of truth	8, 105/ 7
For of truth, the	<b>promise</b>	of God worketh not	8, 105/ 8
salvation himself . . . and the	<b>promise</b>	is the token whereby	8, 105/ 10
the force of his	<b>promise</b>	as by reason of	8, 105/ 14
him to make the	<b>promise</b>	. So that his own	8, 105/ 15
our salvation, and the	<b>promise</b>	giveth the knowledge of	8, 105/ 16
saveth us "by his	<b>promise</b>	," as though they were	8, 105/ 18
surely bound by his	<b>promise</b>	, he would not now	8, 105/ 20
and saving that his	<b>promise</b>	is once past him	8, 105/ 20
bond if ever the	<b>promise</b>	be kept. But God's	8, 105/ 26
promised . . . and would yet	<b>promise</b>	if he had not	8, 105/ 31
promised . . . not that his	<b>promise</b>	should be the cause	8, 105/ 33
we should by his	<b>promise</b>	have knowledge of his	8, 105/ 34
a token of the	<b>promise</b>	. . . and the promise he	8, 105/ 37
the promise . . . and the	<b>promise</b>	he maketh the cause	8, 105/ 37
truth, as well the	<b>promise</b>	as the sacraments be	8, 106/ 1
also to make a	<b>promise</b>	. . . yet never determined he	8, 106/ 5
without he made a	<b>promise</b>	. And so be both	8, 106/ 6
sacrament, rather than the	<b>promise</b>	, a cause of the	8, 106/ 8
cause -- and the	<b>promise</b>	seemeth no cause in	8, 106/ 10
Tyndale's teaching concerning Christ's	<b>promise</b>	. But he frameth Christ's	8, 106/ 14
-- which crieth out "	<b>Promise</b>	! Promise!" and will have	8, 106/ 27
which crieth out "Promise!	<b>Promise</b>	!" and will have nothing	8, 106/ 27
nothing taught but Christ's	<b>promise</b>	-- yet in these	8, 106/ 28
Christ hath made a	<b>promise</b>	, one of the greatest	8, 106/ 31
seem to gainsay this	<b>promise</b>	) would shift it from	8, 107/ 1
church in earth . . . his	<b>promise</b>	was clearly broken by	8, 107/ 23
hath Christ broken that	<b>promise</b>	by which he promised	8, 107/ 30
again to break their	<b>promise</b>	made to God . . . and	8, 108/ 14
Christ had broken his	<b>promise</b>	made to his church	8, 108/ 16
the receiving, nor the	<b>promise</b>	of God: he doth	8, 114/ 25
there of preaching of	<b>promise</b>	. . . for no other cause	8, 114/ 34
better? We have a	<b>promise</b>	etc.. Why steppeth he	8, 115/ 25
believe well in God's	<b>promise</b>	, and so go their	8, 122/ 6
not to break their	<b>promise</b>	made to God, and	8, 131/ 18
ever shall keep, that	<b>promise</b>	. And therefore we say	8, 132/ 7
and then were his	<b>promise</b>	broken, since that the	8, 132/ 23
Which by his own	<b>promise</b>	doth always teach his	8, 133/ 2
And where had Christ's	<b>promise</b>	been, then, all this	8, 135/ 26
which ever includeth his	<b>promise</b>	!) grace with all his	8, 147/ 30
will not believe that	<b>promise</b>	at all . . . but denieth	8, 147/ 35
full truly fulfilled his	<b>promise</b>	without writing (and yet	8, 150/ 21
Spirit by Christ's own	<b>promise</b>	ever abiding with his	8, 154/ 7
his fall some larger	<b>promise</b>	and revelation of his	8, 155/ 3
nothing but Christ's only	<b>promise</b>	. And here make they	8, 156/ 7

Scripture, that notwithstanding his	<b>promise</b>	made unto his church	8, 157/ 32
Lord hath broken his	<b>promise</b>	. . . by which he promised	8, 158/ 20
plainly he denieth Christ's	<b>promise</b>	too . . . and will, I	8, 158/ 23
-- by Christ's own	<b>promise</b>	, in the very written	8, 158/ 35
And one thing I	<b>promise</b>	you: if it were	8, 181/ 31
a worthy jest, I	<b>promise</b>	you. If me listed	8, 192/ 33
I will send the	<b>promise</b>	of my Father upon	8, 238/ 24
God, according to Christ's	<b>promise</b>	, assistant, whereby it both	8, 246/ 24
with them, by God's	<b>promise</b>	, and leading them into	8, 248/ 15
Christ hath broken his	<b>promise</b>	. . . and he must also	8, 248/ 18
forever, according to Christ's	<b>promise</b>	; and therefore shall not	8, 252/ 27
therein, had broken his	<b>promise</b>	and taken his Spirit	8, 253/ 36
truth, according to Christ's	<b>promise</b>	. But now, as I	8, 260/ 25
unto God a contrary	<b>promise</b>	before; and might as	8, 261/ 14
second . . . which is, I	<b>promise</b>	you, very second, for	8, 263/ 24
while himself, by his	<b>promise</b>	, would ever dwell with	8, 264/ 27
-- which by his	<b>promise</b>	he shall never do	8, 272/ 33
men sure of his	<b>promise</b>	by the marvelous new	8, 276/ 25
that there is no	<b>promise</b>	behind, of aught to	8, 281/ 22
that "there is no	<b>promise</b>	behind, of aught to	8, 282/ 17
Spirit . . . according to Christ's	<b>promise</b>	, that can never be	8, 286/ 35
sacraments, nor have no	<b>promise</b>	of grace, because the	8, 296/ 4
priests but such as	<b>promise</b>	and profess never to	8, 306/ 12
doth marriage after the	<b>promise</b>	made -- not by	8, 306/ 15
by reason of the	<b>promise</b>	made unto God and	8, 306/ 16
that God made no	<b>promise</b>	that he would write	8, 331/ 6
He maketh us no	<b>promise</b>	that he will cause	8, 331/ 19
very sure, by the	<b>promise</b>	of God, that if	8, 340/ 11
of God, by Christ's	<b>promise</b>	, hath given unto his	8, 342/ 34
that was by Christ's	<b>promise</b>	sent unto the Church	8, 350/ 28
instructed, according to his	<b>promise</b>	, with his own Spirit	8, 361/ 2
according to his own	<b>promise</b>	. And now if Tyndale	8, 380/ 35
be true by Christ's	<b>promise</b>	made unto his apostles	8, 388/ 36
so, by his own	<b>promise</b>	, ever into all necessary	8, 396/ 19
surely, neither is the	<b>promise</b>	the cause (as I	8, 402/ 6
caused him so to	<b>promise</b>	; nor, also, he hath	8, 402/ 8
some such as God's	<b>promise</b>	specially dependeth upon. Unto	8, 406/ 37
for that was no	<b>promise</b>	made unto us. And	8, 407/ 3
in knowledge, by his	<b>promise</b>	made unto them with	8, 436/ 33
we find no such	<b>promise</b>	made unto him, that	8, 436/ 36
their holy vows and	<b>promise</b>	made to God, and	8, 437/ 25
he know by the	<b>promise</b>	that upon repentance he	8, 449/ 29
knoweth he, and what	<b>promise</b>	hath he, that when	8, 449/ 31
if a prince would	<b>promise</b>	every man a pardon	8, 450/ 6
surely trust upon his	<b>promise</b>	as, whatsoever he should	8, 450/ 7
suppose, what plenty this	<b>promise</b>	would make of all	8, 450/ 9
made a true, faithful	<b>promise</b>	of pardon to all	8, 450/ 10
the truth of which	<b>promise</b>	Tyndale yet mistrusteth in	8, 450/ 12
if it touch any	<b>promise</b>	; and that none other	8, 462/ 22
damnable, which toucheth no	<b>promise</b>	, but if it be	8, 462/ 24

every article of any	<b>promise</b>	that is in Christ	8, 462/ 26
salvation to believe the	<b>promise</b>	of God in Christ	8, 462/ 31
Father, it is no	<b>promise</b>	made unto us; nor	8, 462/ 34
the belief of the	<b>promise</b>	, nor the trust therein	8, 463/ 3
that belief in the	<b>promise</b>	. . . no more than the	8, 463/ 5
ever he made any	<b>promise</b>	to man. And yet	8, 464/ 9
Christ, and not a	<b>promise</b>	made -- and especially	8, 464/ 19
since it was no	<b>promise</b>	of any gift given	8, 464/ 20
Christ's Passion . . . is a	<b>promise</b>	. And yet that Christ	8, 464/ 28
a tale than a	<b>promise</b>	. And it may be	8, 464/ 30
a man believing the	<b>promise</b>	that mankind shall be	8, 464/ 31
believe him in his	<b>promise</b>	made unto Abraham that	8, 465/ 1
not all one to	<b>promise</b>	that of him should	8, 465/ 2
man that in my	<b>promise</b>	I spoke of." For	8, 465/ 4
spoke of." For a	<b>promise</b>	and a tale be	8, 465/ 4
thing. For though every	<b>promise</b>	be indeed a tale	8, 465/ 5
man can make a	<b>promise</b>	but if he tell	8, 465/ 6
not every tale a	<b>promise</b>	, as every child perceiveth	8, 465/ 6
the world. But the	<b>promise</b>	, which was the saving	8, 465/ 13
the tale and the	<b>promise</b>	were not all one	8, 465/ 18
that he believeth Christ's	<b>promise</b>	made unto his church	8, 465/ 24
Holy Ghost, by Christ's	<b>promise</b>	, teacheth, and ever shall	8, 465/ 33
Spirit abiding, by Christ's	<b>promise</b>	, in his Catholic Church	8, 466/ 1
commanding make a faithful	<b>promise</b>	-- that himself would	8, 466/ 7
not now believe that	<b>promise</b>	at all . . . but, as	8, 466/ 15
article that is no	<b>promise</b>	, be the article never	8, 467/ 12
against Tyndale that God's	<b>promise</b>	of salvation in the	8, 470/ 24
and trust in God's	<b>promise</b>	is a damnable error	8, 470/ 28
damnable error against God's	<b>promise</b>	-- if Tyndale, I	8, 470/ 29
that error concerning God's	<b>promise</b>	were a final reprobate	8, 470/ 34
that faith in the	<b>promise</b>	to be damnable. For	8, 474/ 10
must believe that the	<b>promise</b>	should save them and	8, 474/ 12
which only the other	<b>promise</b>	, of the Holy Ghost's	8, 477/ 10
the trust of Christ's	<b>promise</b>	made thereto, that himself	8, 478/ 38
truth dependeth upon the	<b>promise</b>	of our Savior himself	8, 483/ 32
of God's troth and	<b>promise</b>	. Then goeth he forth	8, 563/ 31
because it is no	<b>promise</b>	of God, but a	8, 564/ 31
of God, but a	<b>promise</b>	of the friar to	8, 564/ 31
only faith in the	<b>promise</b>	and bare repentance without	8, 571/ 35
perform that I have	<b>promised</b>	, if God give me	8, 36/ 19
hath to Christian men	<b>promised</b>	of our sins forgiveness	8, 66/ 28
believe that he hath	<b>promised</b>	us: that if we	8, 76/ 32
heaven, that he hath	<b>promised</b>	us and bought us	8, 76/ 35
that God hath none	<b>promised</b>	. "Whereby wot you that	8, 86/ 3
by which God hath	<b>promised</b>	that he shall be	8, 94/ 13
Passion, as he hath	<b>promised</b>	to do, and that	8, 100/ 33
if he had not	<b>promised</b>	it . . . we had not	8, 105/ 11
though he had never	<b>promised</b>	us. And now them	8, 105/ 13
so foreseeth what he	<b>promised</b>	. . . that he can never	8, 105/ 27
give though he never	<b>promised</b>	as he determined to	8, 105/ 30

to give before he	<b>promised</b>	. . . and would yet promise	8, 105/ 31
if he had not	<b>promised</b>	. . . not that his promise	8, 105/ 32
broken by which he	<b>promised</b>	to be with his	8, 107/ 24
promise by which he	<b>promised</b>	that the Holy Ghost	8, 107/ 30
of our Savior hath	<b>promised</b>	that himself with his	8, 132/ 2
his holy sacraments, and	<b>promised</b>	men grace that with	8, 147/ 25
true . . . that God hath	<b>promised</b>	reward to good works	8, 147/ 34
us that God hath	<b>promised</b>	always to every man	8, 148/ 4
his word written, and	<b>promised</b>	also without writing --	8, 150/ 17
great while . . . and always	<b>promised</b>	that they will build	8, 157/ 3
promise . . . by which he	<b>promised</b>	to be with his	8, 158/ 20
a priest and hath	<b>promised</b>	perpetually to live chaste	8, 190/ 31
whom Moses prophesied and	<b>promised</b>	in the Deuteronomy. Of	8, 231/ 33
our Savior hath himself	<b>promised</b>	, in the Gospel, that	8, 258/ 4
he seeth that God	<b>promised</b>	, not to put allthing	8, 258/ 28
fulfilled that before was	<b>promised</b>	; and insomuch that there	8, 281/ 21
Testament, that before were	<b>promised</b>	. This underpropper is not	8, 282/ 4
Testament fulfilled that was	<b>promised</b>	before . . . and also that	8, 282/ 16
things, pardie, that are	<b>promised</b>	to come after, as	8, 282/ 26
farther that the apostles	<b>promised</b>	that they would write	8, 295/ 1
not of any grace	<b>promised</b>	unto any of them	8, 296/ 8
the leastwise no grace	<b>promised</b>	with them; when they	8, 297/ 18
art he that was	<b>promised</b>	unto Abraham should come	8, 329/ 19
shall, by his Spirit	<b>promised</b>	, sent, and assistant unto	8, 336/ 30
the Holy Ghost was	<b>promised</b>	by Christ to be	8, 344/ 24
And Christ no more	<b>promised</b>	to send the Holy	8, 344/ 26
apostles only . . . than he	<b>promised</b>	to be with the	8, 344/ 27
I shall, as I	<b>promised</b>	before (in the Second	8, 367/ 25
by which it is	<b>promised</b>	by Christ that himself	8, 378/ 18
cannot lie, hath so	<b>promised</b>	and so sworn. More	8, 390/ 18
church with whom God	<b>promised</b>	to leave his Holy	8, 396/ 37
cannot lie, hath so	<b>promised</b>	and so sworn. More	8, 399/ 32
because he hath so	<b>promised</b>	and sworn. For surely	8, 402/ 5
so sworn, nor so	<b>promised</b>	, neither, that he will	8, 402/ 8
works . . . but hath both	<b>promised</b>	and sworn the clean	8, 402/ 11
art he that was	<b>promised</b>	unto Abraham should come	8, 404/ 5
art he that was	<b>promised</b>	unto Abraham should come	8, 407/ 18
is more than I	<b>promised</b>	. For here be both	8, 432/ 17
deeds. For God hath	<b>promised</b>	, as in plain Scripture	8, 452/ 33
only church Christ hath	<b>promised</b>	to dwell and abide	8, 477/ 5
which church he hath	<b>promised</b>	and given the gift	8, 477/ 7
Savior himself, which hath	<b>promised</b>	that the Holy Ghost	8, 483/ 33
cannot lie, hath so	<b>promised</b>	and sworn." Now ye	8, 567/ 35
that men's vows and	<b>promises</b>	made of chastity be	8, 6/ 35
faith in the merciful	<b>promises</b>	that are in our	8, 40/ 7
the belief of his	<b>promises</b>	, and hope of his	8, 51/ 32
our belief in his	<b>promises</b>	of the same . . . and	8, 52/ 10
ordained, which have also	<b>promises</b>	and would save us	8, 92/ 5
the preaching of the	<b>promises</b>	. First, for the visible	8, 93/ 38
do only preach God's	<b>promises</b>	. . . and therefore for to	8, 94/ 24

but to preach God's	<b>promises</b>	. And for this he	8, 94/ 26
betoken and preach the	<b>promises</b>	. And so he meaneth	8, 95/ 4
the priest preaching the	<b>promises</b>	doth give us a	8, 95/ 5
show us of the	<b>promises</b>	and of grace, and	8, 95/ 7
more but preach the	<b>promises</b>	. . . and in the administering	8, 95/ 32
that? Because that Christ's	<b>promises</b>	be true, must it	8, 96/ 36
but only of his	<b>promises</b>	! Why may not in	8, 97/ 2
the sacraments and the	<b>promises</b>	tokens of the gift	8, 106/ 7
But he frameth Christ's	<b>promises</b>	after his own fashion	8, 106/ 15
saith that we make	<b>promises</b>	in sacraments where Christ	8, 106/ 15
none; but he maketh	<b>promises</b>	that Christ made never	8, 106/ 16
and fighteth against God's	<b>promises</b>	, and utterly goeth about	8, 106/ 29
fashion Tyndale teacheth Christ's	<b>promises</b>	. For whereas he setteth	8, 108/ 12
nothing saving only Christ's	<b>promises</b>	made to man, he	8, 108/ 13
this, that of Christ's	<b>promises</b>	he denieth many, and	8, 108/ 17
saying that of Christ's	<b>promises</b>	nor of his mercy	8, 147/ 22
divers sacraments, ceremonies, and	<b>promises</b>	as the words of	8, 151/ 26
time, all God's words,	<b>promises</b>	, and sacraments that he	8, 154/ 16
the knowledge of his	<b>promises</b>	and his laws long	8, 154/ 35
we believe now the	<b>promises</b>	as well that are	8, 155/ 14
high boast of Christ's	<b>promises</b>	. . . and would with them	8, 158/ 22
believe nothing but God's	<b>promises</b>	. . . and here he seeth	8, 258/ 27
as there lay more	<b>promises</b>	in the Old Testament	8, 282/ 20
yet, peradventure, lie more	<b>promises</b>	unperceived yet, either by	8, 282/ 21
unfulfilled as well divers	<b>promises</b>	of tokens and things	8, 282/ 25
what if all the	<b>promises</b>	be fulfilled saving the	8, 282/ 29
to be believed but	<b>promises</b>	? If God tell me	8, 282/ 31
because they be no	<b>promises</b>	? If Tyndale speak wisely	8, 282/ 33
the Scripture into God's	<b>promises</b>	-- I must, therefore	8, 331/ 4
should be against the	<b>promises</b>	which are in Christ	8, 405/ 9
dependeth upon. Unto which	<b>promises</b>	Tyndale restraineth all our	8, 406/ 39
it be against the	<b>promises</b>	; so that in all	8, 414/ 34
still, and unto the	<b>promises</b>	of mercy in our	8, 419/ 17
still, and unto the	<b>promises</b>	of mercy in our	8, 444/ 36
and on to the	<b>promises</b>	of mercy that is	8, 445/ 27
of God through the	<b>promises</b>	of mercy in our	8, 445/ 37
faith, and for his	<b>promises</b>	." This wise answer is	8, 449/ 20
be sure, by God's	<b>promises</b>	, that upon their repentance	8, 449/ 27
should be against the	<b>promises</b>	which are in Christ	8, 460/ 16
should be against the	<b>promises</b>	that are in Christ	8, 461/ 9
be not against the "	<b>promises</b>	that are in Christ	8, 461/ 13
other things beside the	<b>promises</b>	. . . a true member of	8, 461/ 19
see that concerning the "	<b>promises</b>	that are in Christ	8, 461/ 26
that touch not the	<b>promises</b>	. . . ye may clearly perceive	8, 461/ 29
perceive that concerning the	<b>promises</b>	, he holdeth that a	8, 461/ 30
putteth he concerning the	<b>promises</b>	, every manner of error	8, 461/ 35
error . . . one against the	<b>promises</b>	, and the other against	8, 462/ 4
the other, concerning the	<b>promises</b>	, he can never err	8, 462/ 10
with errors against the	<b>promises</b>	in Christ. And therein	8, 462/ 16
that is against the	<b>promises</b>	that be in Christ	8, 462/ 18

faith that be no	<b>promises</b>	. What hath he other	8, 462/ 20
the words of his	<b>promises</b>	. . . since he bindeth us	8, 463/ 1
faith and believe his	<b>promises</b>	. Now, if this be	8, 463/ 17
we believe once his	<b>promises</b>	, "Care for no more	8, 463/ 25
things, that be no	<b>promises</b>	, he will that we	8, 463/ 26
words than in his	<b>promises</b>	? I cannot perceive what	8, 463/ 29
the belief of the	<b>promises</b>	and the belief of	8, 463/ 38
the belief of the	<b>promises</b>	only, were so far	8, 463/ 39
the belief of the	<b>promises</b>	do so depend upon	8, 464/ 2
the belief of the	<b>promises</b>	and altogether were gone	8, 464/ 4
with him were God's	<b>promises</b>	quite gone. And his	8, 464/ 6
And yet in "God's	<b>promises</b>	"Tyndale meaneth only the	8, 464/ 10
Tyndale meaneth only the	<b>promises</b>	of God made unto	8, 464/ 11
mouth! Concerning yet the	<b>promises</b>	made to man . . . let	8, 464/ 25
consider which things be	<b>promises</b>	, and which things be	8, 464/ 26
be not the very	<b>promises</b>	, but other articles besides	8, 464/ 27
the belief of God's	<b>promises</b>	. . . Tyndale seemeth to fare	8, 465/ 19
the belief of God's	<b>promises</b>	only, setting all other	8, 466/ 21
as ye see, the	<b>promises</b>	as little as the	8, 466/ 22
in anything save the	<b>promises</b>	can be damnable, be	8, 466/ 25
that be not the	<b>promises</b>	, their errors be not	8, 466/ 28
be none of the	<b>promises</b>	. This is the whole	8, 467/ 20
not only beside the	<b>promises</b>	, but also in the	8, 468/ 22
but also in the	<b>promises</b>	too . . . extending some too	8, 468/ 22
articles as be no	<b>promises</b>	. For if it were	8, 470/ 21
in any of the	<b>promises</b>	that Tyndale should find	8, 470/ 22
concerning any of the	<b>promises</b>	, then should himself know	8, 470/ 33
any error against the	<b>promises</b>	. . . and that in all	8, 471/ 4
things as be no	<b>promises</b>	-- in all which	8, 471/ 19
things as be no	<b>promises</b>	, putteth the perpetual virginity	8, 471/ 24
as any of the	<b>promises</b>	. . . and as long hath	8, 472/ 7
the faith in the	<b>promises</b>	and all other articles	8, 473/ 18
the belief of the	<b>promises</b>	, every error and ignorance	8, 473/ 22
his difference between the	<b>promises</b>	and other articles. But	8, 473/ 27
the belief of the	<b>promises</b>	, and the belief of	8, 473/ 36
true, especially taking the	<b>promises</b>	as himself taketh them	8, 473/ 38
the faith of the	<b>promises</b>	before they were baptized	8, 474/ 4
further instruction of the	<b>promises</b>	? Concerning which I dare	8, 474/ 8
and faith in the	<b>promises</b>	. I dare well say	8, 474/ 17
of faith in the	<b>promises</b>	. . . which was never thought	8, 474/ 19
the faith of the	<b>promises</b>	ere they died. If	8, 474/ 27
the faith of the	<b>promises</b>	and of the other	8, 474/ 32
the faith of the	<b>promises</b>	is infused, and of	8, 474/ 33
of some of the	<b>promises</b>	, but also of them	8, 475/ 8
belief of all the	<b>promises</b>	, no man might be	8, 475/ 11
is taught, besides the	<b>promises</b>	, though it cannot be	8, 475/ 21
unto all his father's	<b>promises</b>	, and loveth all his	8, 488/ 36
the faith of his	<b>promises</b>	, and the love that	8, 489/ 6
trust in his father's	<b>promises</b>	, for which he goeth	8, 491/ 11
mother and all their	<b>promises</b>	, and all their kindness	8, 491/ 14

that we believe the	<b>promises</b>	, we may be saved	8, 563/ 13
cannot err in the	<b>promises</b>	of God . . . and as	8, 564/ 23
because they be no	<b>promises</b>	of God. And therefore	8, 564/ 29
giveth not because he	<b>promiseth</b>	, but he promiseth because	8, 105/ 29
he promiseth, but he	<b>promiseth</b>	because he will give	8, 105/ 29
never such! For Christ	<b>promiseth</b>	heaven if men labor	8, 106/ 17
labor at all. Christ	<b>promiseth</b>	forgiveness through the Sacrament	8, 106/ 19
the third too, and	<b>promiseth</b>	forgiveness for a very	8, 106/ 21
taketh for idolatry. Christ	<b>promiseth</b>	us heaven if we	8, 106/ 23
in Exodus, where he	<b>promiseth</b>	to punish the people	8, 209/ 13
without sin." And he	<b>promiseth</b>	that his preachers shall	8, 246/ 13
forever . . . since himself there	<b>promiseth</b>	that he will not	8, 285/ 34
like wise where he	<b>promiseth</b>	reward in heaven, in	8, 401/ 9
of this holy man,	<b>promiseth</b>	, without any manner exception	8, 432/ 19
the things which he	<b>promiseth</b>	us? And therefore if	8, 463/ 21
hope of some high	<b>promotion</b>	, and afterward were not	8, 451/ 6
after the New Law	<b>promulgated</b>	and spread about --	8, 326/ 24
unto God, the people	<b>prone</b>	to idolatry would add	8, 348/ 30
Romans, speaketh of the	<b>prony</b>	and motions in the	8, 444/ 2
also that any man	<b>pronounced</b>	among them in the	8, 170/ 29
and heretics forever. In	<b>proof</b>	whereof he not only	8, 19/ 17
need not much more	<b>proof</b>	when we see that	8, 115/ 14
men some color of	<b>proof</b>	in the text of	8, 144/ 4
him." And for the	<b>proof</b>	of this he layeth	8, 144/ 37
if we lacked sure	<b>proof</b>	upon our side --	8, 154/ 5
lacked, I say, that	<b>proof</b>	for our part, yet	8, 154/ 10
shall not need much	<b>proof</b>	for this matter; for	8, 155/ 5
Scripture, too; for other	<b>proof</b>	themselves will none admit	8, 157/ 14
lo; and for the	<b>proof</b>	thereof, though the points	8, 157/ 23
learning nor yet any	<b>proof</b>	of reason or natural	8, 218/ 32
may see a clear	<b>proof</b>	by these words of	8, 226/ 7
among them for the	<b>proof</b>	of his word: therefore	8, 242/ 2
very-faithful miracles, for the	<b>proof</b>	of the true-faithful doctrine	8, 246/ 26
thing sufficed for the	<b>proof</b>	of their whole doctrine	8, 246/ 33
it sufficed for the	<b>proof</b>	of the teaching of	8, 247/ 6
should serve for the	<b>proof</b>	of his doctrine --	8, 250/ 17
to show and make	<b>proof</b>	that his Catholic Church	8, 251/ 5
be done for the	<b>proof</b>	of one of those	8, 255/ 14
preaching. And for farther	<b>proof</b>	thereof . . . how many things	8, 257/ 4
and had, for the	<b>proof</b>	of their faith against	8, 264/ 28
miracles for the true	<b>proof</b>	of his word among	8, 264/ 31
final end and plainest	<b>proof</b>	, conclude and rest upon	8, 267/ 18
shall show you more	<b>proof</b>	of the glory of	8, 268/ 36
specially kept for the	<b>proof</b>	of the truth, that	8, 270/ 1
discharge him of the	<b>proof</b>	, and agree that he	8, 274/ 8
agreeth that for the	<b>proof</b>	of the preachers' doctrine	8, 274/ 9
is to wit, the	<b>proof</b>	. For ye shall hear	8, 276/ 7
his thankful obedience and	<b>proof</b>	of his fast faith	8, 277/ 32
in God's name. What	<b>proof</b>	he bringeth ye shall	8, 279/ 28
is all the whole	<b>proof</b>	that ever he bringeth	8, 279/ 35

that place for the	<b>proof</b>	. Howbeit, those things will	8, 292/ 7
did indeed. For the	<b>proof</b>	whereof I may lay	8, 292/ 14
of doubt. For the	<b>proof</b>	whereof . . . Tyndale hath here	8, 292/ 30
he saith for the	<b>proof</b>	of the thing that	8, 309/ 8
thing that to the	<b>proof</b>	of his purpose serveth	8, 309/ 14
hath failed of his	<b>proof</b>	, I might here make	8, 309/ 29
Dialogue alleged for the	<b>proof</b>	that all necessary things	8, 309/ 35
for the more clear	<b>proof</b>	thereof: he put them	8, 315/ 16
of the right. For	<b>proof</b>	whereof: Luther himself --	8, 316/ 33
bid Tyndale prove. His	<b>proof</b>	therein, ye have heard	8, 324/ 7
some likelihood toward a	<b>proof</b>	of the contrary . . . I	8, 329/ 10
the minor carrieth its	<b>proof</b>	with it, which would	8, 345/ 20
Scripture. And then what	<b>proof</b>	he can make for	8, 347/ 5
may still, be the	<b>proof</b>	never so clear. Fourthly	8, 350/ 20
this be a good	<b>proof</b>	or not . . . though Moses'	8, 350/ 33
these words were no	<b>proof</b>	that altogether was written	8, 355/ 27
heretics . . . both in the	<b>proof</b>	of many articles of	8, 361/ 21
and then for the	<b>proof</b>	of their own part	8, 362/ 25
else -- for the	<b>proof</b>	of his own part	8, 364/ 25
whereof he faileth his	<b>proof</b>	, so we say that	8, 379/ 29
forth, not in the	<b>proof</b>	but in the praise	8, 416/ 14
trouble him with the	<b>proof</b>	; albeit in that he	8, 419/ 33
aforesaid false conclusion; whose	<b>proof</b>	in that point specially	8, 424/ 4
heretics always, for the	<b>proof</b>	of their heresies, seek	8, 424/ 24
therefor. And to the	<b>proof</b>	of this pestilent heresy	8, 426/ 17
the thing for the	<b>proof</b>	whereof he bringeth forth	8, 445/ 15
make more for the	<b>proof</b>	of his purpose --	8, 455/ 6
tale. And that the	<b>proof</b>	of all his whole	8, 471/ 2
his heresies toward the	<b>proof</b>	whereof he would make	8, 471/ 8
he saith, for the	<b>proof</b>	of that point, that	8, 511/ 32
him than the plainest	<b>proof</b>	that can be; that	8, 512/ 19
dream." Here is Tyndale's	<b>proof</b>	, picked out unto the	8, 535/ 26
the law of God.	<b>Proof</b>	layeth he none in	8, 536/ 1
that would without good	<b>proof</b>	tell him the contrary	8, 537/ 17
him that without good	<b>proof</b>	would with his bare	8, 537/ 21
from them, and no	<b>proof</b>	of the keeping? What	8, 542/ 26
failed, pardie! Whereof the	<b>proof</b>	is so plain upon	8, 557/ 23
that chapter for the	<b>proof</b>	that the only elects	8, 562/ 21
manner thing for the	<b>proof</b>	-- either reason, Scripture	8, 565/ 8
told us toward the	<b>proof</b>	? Neither reason nor one	8, 571/ 8
brought effectual toward the	<b>proof</b>	, no more than if	8, 571/ 22
put them to their	<b>proofs</b>	. As for one is	8, 18/ 29
heapeth up all his	<b>proofs</b>	together, which proofs I	8, 303/ 15
his proofs together, which	<b>proofs</b>	I have reprov'd piecemeal	8, 303/ 16
that with such slender	<b>proofs</b>	as Tyndale bringeth for	8, 404/ 17
fair words and pretty,	<b>proper</b>	gear, rattles and cockbells	8, 59/ 13
Tyndale find out the	<b>proper</b>	causes and significations of	8, 80/ 16
Baptism, but not the	<b>proper</b>	signification of the water	8, 80/ 27
Gospel telleth, for what	<b>proper</b>	signification God set the	8, 80/ 32
is not taught the	<b>proper</b>	significations of the outward	8, 82/ 25

of naught except their	<b>proper</b>	significations were declared and	8, 83/ 13
know the right and	<b>proper</b>	signification of any word	8, 166/ 25
that this is the	<b>proper</b>	signification of that word	8, 167/ 25
forth with his feat	<b>proper</b>	taunt that I favor	8, 176/ 13
had in English a	<b>proper</b>	English word therefor; and	8, 176/ 31
for him to make	<b>proper</b>	solutions if himself may	8, 182/ 18
word "priest" was the	<b>proper</b>	English word well known	8, 185/ 6
word "charity" was more	<b>proper</b>	for the matter than	8, 201/ 29
but thinketh that his	<b>proper</b>	scoffing is sufficient to	8, 202/ 34
in our tongue their	<b>proper</b>	place where the fault	8, 207/ 16
very meet nor very	<b>proper</b>	neither for the Greek	8, 207/ 22
but ever since, the	<b>proper</b>	English word hath been	8, 207/ 32
church, of charity (Christ's	<b>proper</b>	badge), ceaseth not to	8, 249/ 1
is not this a	<b>proper</b>	answer now? Whereas against	8, 271/ 16
underpropper is not very	<b>proper</b>	for to bear up	8, 282/ 5
the apostles wrote any	<b>proper</b>	significations of their outward	8, 296/ 9
write any special and	<b>proper</b>	significations of the outward	8, 297/ 8
that those special and	<b>proper</b>	significations of every sacrament	8, 298/ 9
this matter with a	<b>proper</b>	taunt: that "if our	8, 319/ 23
I say, and the	<b>proper</b>	significations of all these	8, 328/ 11
those things, and the	<b>proper</b>	signification, ere I go	8, 328/ 21
see, by any scripture	<b>proper</b>	for the point --	8, 333/ 17
me," were no more	<b>proper</b>	commandment to bind any	8, 344/ 20
well that the very,	<b>proper</b>	sense is of their	8, 354/ 4
them hath their own	<b>proper</b>	dignity . . . and each of	8, 369/ 1
which church is very	<b>proper</b>	for him. For all	8, 382/ 22
them in their own	<b>proper</b>	places, yet ye should	8, 405/ 26
shall reserve unto its	<b>proper</b>	place), I shall a	8, 405/ 35
by Saint Sim, a	<b>proper</b>	reason and a trim	8, 454/ 7
therein neither, of any	<b>proper</b>	nature of that belief	8, 463/ 4
stick in all the	<b>proper</b>	points of his whole	8, 487/ 11
his privilege is not	<b>proper</b>	to the members of	8, 488/ 9
of elects is nothing	<b>proper</b>	to the elects . . . but	8, 521/ 16
see that all Tyndale's	<b>proper</b>	process of King David	8, 540/ 8
chapter with a pleasant	<b>proper</b>	taunt, wherein he taunteth	8, 553/ 5
Is not this a	<b>proper</b>	text and well framed	8, 553/ 20
see that all his	<b>proper</b>	sporting wherein he playeth	8, 554/ 25
And who doth more	<b>properly</b>	fall in the danger	8, 5/ 19
tell you that ecclesia	<b>properly</b>	signified among the paynims	8, 170/ 39
his own; and very	<b>properly</b>	playeth he the part	8, 180/ 24
this thing being so	<b>properly</b>	spoken, as ye see	8, 183/ 5
I pray you, how	<b>properly</b>	the good man proveth	8, 262/ 8
reason wherewith he full	<b>properly</b>	proveth us that the	8, 263/ 18
inspireth the writer." More	<b>Properly</b>	answered, if I would	8, 331/ 2
is it much more	<b>properly</b>	meant of the whole	8, 345/ 3
allegory, seem not so	<b>properly</b>	to pertain to teaching	8, 353/ 10
words of Christ's were	<b>properly</b>	meant of the traditions	8, 354/ 14
intent. Which intent how	<b>properly</b>	they prove between them	8, 355/ 9
of which they be	<b>properly</b>	spoken indeed), but of	8, 355/ 20
that these heretics may	<b>properly</b>	be called, not only	8, 358/ 23

be done . . . is more	<b>properly</b>	a tale than a	8, 464/ 30
who be now more	<b>properly</b>	such dogs than be	8, 515/ 14
And who be more	<b>properly</b>	such hogs than these	8, 515/ 18
us those things that	<b>properly</b>	pertain unto the elects	8, 521/ 32
things that, contrariwise, appertain	<b>properly</b>	to the reprobates; by	8, 521/ 33
sometimes from his elects,	<b>properly</b>	preached here to little	8, 527/ 17
point handleth he so	<b>properly</b>	that ever he telleth	8, 542/ 15
all these words most	<b>properly</b>	pertained to the putting	8, 543/ 34
pass, as things not	<b>properly</b>	pertaining to this present	8, 561/ 3
as now not pertinent	<b>properly</b>	to this matter, and	8, 561/ 14
things and the only	<b>properties</b>	for which God appointed	8, 81/ 22
God foresaw all those	<b>properties</b>	that have been found	8, 81/ 27
ten that have the	<b>properties</b>	which Paul requireth to	8, 196/ 4
ten that have the	<b>properties</b>	that Saint Paul requireth	8, 196/ 17
in the nature and	<b>property</b>	of any natural thing	8, 195/ 1
planted that nature and	<b>property</b>	therein? Which answer shall	8, 195/ 4
the matter than the	<b>property</b>	of that English word	8, 207/ 28
is given thee by	<b>prophecy</b>	, with the putting upon	8, 99/ 21
was given thee by	<b>prophecy</b>	, with the putting-upon the	8, 191/ 28
the books of this	<b>prophecy</b>	. . . God shall take from	8, 348/ 5
hardy to write any	<b>prophecy</b>	, if ever it please	8, 348/ 9
prophet of whom Moses	<b>prophesied</b>	and promised in the	8, 231/ 33
to wit, because it	<b>prophesied</b>	of him. Which thing	8, 281/ 5
prophet of whom he	<b>prophesied</b>	and bade they should	8, 349/ 23
the same prophet, in	<b>prophesying</b>	of the Sacrament of	8, 99/ 36
a beginning yet. The	<b>prophet</b>	Elijah, as it is	8, 2/ 32
the mouth of the	<b>prophet</b>	Ezekiel as of the	8, 44/ 13
of a heretic." The	<b>prophet</b>	Joel, in the second	8, 68/ 25
forth. Lo, here the	<b>prophet</b>	exhorteth to fasting, as	8, 68/ 28
third chapter of the	<b>prophet</b>	Jonah that God, seeing	8, 68/ 35
the mouth of the	<b>prophet</b>	Ezekiel soundeth to the	8, 99/ 31
mouth of the same	<b>prophet</b>	, in prophesying of the	8, 99/ 36
the mouth of his	<b>prophet</b>	call it clean water	8, 100/ 8
open words of the	<b>prophet</b>	Zechariah. "There shall go	8, 100/ 14
And why calleth the	<b>prophet</b>	this water "quick" and	8, 100/ 22
the Syrian by his	<b>prophet</b>	Elisha in the water	8, 102/ 29
apostle nor for a	<b>prophet</b>	, I might here lay	8, 180/ 20
in what wise the	<b>prophet</b>	Joel describeth the manner	8, 214/ 18
again of the false	<b>prophet</b>	Balaam and his evil	8, 220/ 27
not." "Art thou a	<b>prophet</b>	?" And he answered, "No	8, 230/ 17
whether he were a	<b>prophet</b>	, and that he answered	8, 231/ 15
that he was a	<b>prophet</b>	. Now doth Christ testify	8, 231/ 16
he was both "a	<b>prophet</b>	" and "more than a	8, 231/ 17
and "more than a	<b>prophet</b>	"; so that if Saint	8, 231/ 17
that he was no	<b>prophet</b>	, and Christ said yes	8, 231/ 18
English, "Art thou a	<b>prophet</b>	?" but "Art thou the	8, 231/ 29
but "Art thou the	<b>prophet</b>	?" . . . and then were the	8, 231/ 29
whether he were a	<b>prophet</b>	-- that is to	8, 231/ 30
whether he were any	<b>prophet</b>	-- but whether he	8, 231/ 31
whether he were the	<b>prophet</b>	; that is to wit	8, 231/ 32

to wit, the great	<b>prophet</b>	of whom Moses prophesied	8, 231/ 32
the Deuteronomy. Of which	<b>prophet</b>	there was opinion among	8, 231/ 34
Christ, but a great	<b>prophet</b>	that should come before	8, 231/ 36
John, "Art thou the	<b>prophet</b>	?" -- meaning that special	8, 231/ 37
-- meaning that special	<b>prophet</b>	. And yet the Jews	8, 232/ 1
himself to be any	<b>prophet</b>	, but that special prophet	8, 232/ 3
prophet, but that special	<b>prophet</b>	of whom they meant	8, 232/ 4
Christ nor Elijah nor	<b>prophet</b>	, why baptizest thou, then	8, 232/ 6
article made the word "	<b>prophet</b>	," in the first chapter	8, 233/ 16
to signify not a	<b>prophet</b>	in general, but a	8, 233/ 17
general, but a special	<b>prophet</b>	whom the Jews looked	8, 233/ 17
preacher and that false	<b>prophet</b>	shall be still as	8, 265/ 22
shall make the false	<b>prophet</b>	ashamed . . . or that he	8, 265/ 27
people perceive the false	<b>prophet</b>	false: I say that	8, 265/ 34
preacher and the false	<b>prophet</b>	came together to dispute	8, 266/ 2
article as the false	<b>prophet</b>	would teach against the	8, 266/ 4
undisputable for any false	<b>prophet</b>	to find any reasoning	8, 266/ 7
possible for the false	<b>prophet</b>	to find any color	8, 266/ 12
say, that some false	<b>prophet</b>	were so devilish as	8, 266/ 20
preacher and the false	<b>prophet</b>	were come together, and	8, 266/ 27
hundred years: the false	<b>prophet</b>	would say again as	8, 266/ 33
again as the false	<b>prophet</b>	Luther saith himself --	8, 266/ 34
and then the false	<b>prophet</b>	for himself again say	8, 267/ 22
to remember the false	<b>prophet</b>	Balaam and beware betimes	8, 267/ 31
more if this false	<b>prophet</b>	should, as Tyndale putteth	8, 268/ 18
Scripture of the false	<b>prophet</b>	, and all his false	8, 269/ 23
confusion of his true	<b>prophet</b>	. And therefore it is	8, 275/ 31
there should come another	<b>prophet</b>	-- yet except God	8, 280/ 21
the mouth of the	<b>prophet</b>	Jeremiah, "I shall give	8, 331/ 13
these words of the	<b>prophet</b>	, he said himself --	8, 331/ 20
and so did the	<b>prophet</b>	also, that he would	8, 331/ 23
as well of the	<b>prophet</b>	as of our Savior	8, 331/ 29
the contrary. For the	<b>prophet</b>	and the evangelist saith	8, 331/ 30
every day a new	<b>prophet</b>	with a new miracle	8, 335/ 29
every day a new	<b>prophet</b>	with a new miracle	8, 338/ 5
every day a new	<b>prophet</b>	, and that with new	8, 338/ 18
believe or obey any	<b>prophet</b>	that ever should come	8, 349/ 21
him . . . except only the	<b>prophet</b>	of whom he prophesied	8, 349/ 22
might they think that	<b>prophet</b>	restrained by those words	8, 349/ 24
the church whereof the	<b>prophet</b>	speaketh, "Odivi ecclesiam malignantium	8, 382/ 20
words of the holy	<b>prophet</b>	Ezekiel, whose words, lo	8, 432/ 3
in this one holy	<b>prophet</b>	, doubly confirmed, and thereby	8, 432/ 30
learned here, by the	<b>prophet</b>	Ezekiel, that although it	8, 433/ 31
of Bathsheba until the	<b>prophet</b>	Nathan rebuked him, he	8, 529/ 8
of Bathsheba until the	<b>prophet</b>	Nathan rebuked him, he	8, 533/ 19
he sent Nathan the	<b>prophet</b>	unto him, which by	8, 538/ 35
For -- whereas the	<b>prophet</b>	had before his repentance	8, 539/ 31
temporal. And therefore the	<b>prophet</b>	said that yet the	8, 540/ 1
mouth of Nathan the	<b>prophet</b>	. Now, as he played	8, 547/ 7
of his own holy	<b>prophet</b>	Ezekiel, saying, "Though I	8, 568/ 38

data est tibi per	<b>prophetiam</b>	, cum impositione manuum presbyteri	8, 191/ 26
showed upon their false	<b>prophets</b>	-- as it fell	8, 29/ 3
it fell upon the	<b>prophets</b>	both of Bel and	8, 29/ 3
salutations the false, idle	<b>prophets</b>	of whom the blessed	8, 42/ 13
his people by his	<b>prophets</b>	that they should fast	8, 64/ 23
out of the holy	<b>prophets</b>	and other places of	8, 69/ 7
thereof, with all the	<b>prophets</b>	and patriarchs of the	8, 223/ 7
by Moses and the	<b>prophets</b>	and in the psalms	8, 238/ 17
There shall come false	<b>prophets</b>	that shall forbid marriage	8, 261/ 2
warned us that false	<b>prophets</b>	should come with false	8, 263/ 29
that could confound false	<b>prophets</b>	that should come and	8, 264/ 5
to confound the false	<b>prophets</b>	that should come with	8, 264/ 9
to confound the false	<b>prophets</b>	bringing false miracles. The	8, 264/ 13
their faith against false	<b>prophets</b>	and their false miracles	8, 264/ 28
miracles to confound false	<b>prophets</b>	that should come with	8, 265/ 2
of him which false	<b>prophets</b>	he meaneth: paynims, Turks	8, 265/ 10
for making the false	<b>prophets</b>	ashamed -- ye see	8, 265/ 29
Zwingli, his very false	<b>prophets</b>	to preach for him	8, 270/ 15
the preachers were ever	<b>prophets</b>	glorious in doing of	8, 273/ 23
the preachers were "ever	<b>prophets</b>	" and "glorious in doing	8, 273/ 32
already Moses and the	<b>prophets</b>	; and if they believe	8, 274/ 35
miracles, in that the	<b>prophets</b>	and preachers thereof, and	8, 275/ 1
into the world his	<b>prophets</b>	and true preachers with	8, 275/ 4
did or all the	<b>prophets</b>	besides -- and namely	8, 280/ 35
many words by his	<b>prophets</b>	, and his own Son	8, 330/ 2
every place in the	<b>prophets</b>	, every place in the	8, 336/ 10
blasphemous tongues! Such false	<b>prophets</b>	shall God, as I	8, 337/ 27
doth stir up, new	<b>prophets</b>	in sundry parts of	8, 338/ 26
as he stirred up	<b>prophets</b>	among the Jews in	8, 338/ 30
well to stir up	<b>prophets</b>	with miracles for the	8, 339/ 20
have Moses and the	<b>prophets</b>	-- let them hear	8, 342/ 10
Moses and in the	<b>prophets</b>	" -- had this proved	8, 356/ 11
since, either by the	<b>prophets</b>	, evangelists, or any other	8, 365/ 17
of the apostles and	<b>prophets</b>	, whereupon Paul saith (Eph	8, 402/ 26
all the apostles and	<b>prophets</b>	, and all the Scripture	8, 410/ 5
all the apostles, and	<b>prophets</b>	, and all the Scripture	8, 413/ 24
all the apostles and	<b>prophets</b>	, and all the Scripture	8, 414/ 7
God and all his	<b>prophets</b>	, by Christ and all	8, 486/ 7
time, for their sport,	<b>proposing</b>	riddles among them, she	8, 446/ 16
it from a conditional	<b>proposition</b>	into an affirmative antecedent	8, 168/ 14
touching the words and	<b>propositions</b>	by which God anything	8, 243/ 7
and it is come	<b>prosperously</b>	to pass. "Ye may	8, 67/ 7
while that he lieth	<b>prostrate</b>	under the devil's foot	8, 455/ 3
pull her from thy	<b>protection</b>	. Let neither the lion	8, 372/ 23
chief of his apostles,	<b>protesteth</b>	openly to all the	8, 362/ 32
glory of Tyndale's devilish,	<b>proud</b>	, despiteous heart, to delight	8, 33/ 4
too high and wax	<b>proud</b>	in beholding the marvelous	8, 159/ 21
to serve his own	<b>proud</b>	, execrable gluttony. And when	8, 163/ 5
passed in pride the	<b>proud</b>	angel Lucifer, that for	8, 268/ 26
the devil for their	<b>proud</b>	disobedience in the defense	8, 354/ 29

man should put a	<b>proud</b>	trust and confidence in	8, 400/ 1
taught to put no	<b>proud</b>	confidence in them, but	8, 403/ 1
by faith; be not	<b>proud</b>	thereof, but fear." There	8, 430/ 10
blessed mouth, blow that	<b>proud</b>	beast to naught. Now	8, 478/ 23
lest they should be	<b>proud</b>	of that which is	8, 522/ 12
all, neither. For the	<b>proud</b>	Pharisee that despised the	8, 523/ 18
publican, though he were	<b>proud</b>	of his deeds, yet	8, 523/ 20
fall than to be	<b>proud</b>	of their virtue, and	8, 523/ 27
lest they should be	<b>proud</b>	. Lo, Saint Paul, though	8, 523/ 33
he would wax too	<b>proud</b>	thereof. But the better	8, 524/ 18
against one . . . and as	<b>proudly</b>	and with as malicious	8, 29/ 9
and find himself cavillations	<b>proudly</b>	to rest upon his	8, 508/ 32
because they find and	<b>prove</b>	well by experience that	8, 28/ 22
no scripture can there	<b>prove</b>	the very, true church	8, 34/ 25
to judge, and shall	<b>prove</b>	that the taste of	8, 43/ 13
he meaneth more, and	<b>prove</b>	it you by express	8, 76/ 3
by, and saith they	<b>prove</b>	nothing; and the very	8, 80/ 3
that he would plainly	<b>prove</b>	the contrary, and ran	8, 86/ 21
never any other way	<b>prove</b>	his conclusion true while	8, 86/ 26
would he should therefore	<b>prove</b>	his tale here by	8, 96/ 6
places that he layeth,	<b>prove</b>	it nothing at all	8, 96/ 8
of truth" -- how	<b>prove</b>	these words that the	8, 96/ 33
nothing at all to	<b>prove</b>	that the sacraments serve	8, 97/ 22
should now need to	<b>prove</b>	these holy sacraments to	8, 119/ 4
cause why. If he	<b>prove</b>	that indeed God hath	8, 154/ 26
pray him once to	<b>prove</b>	it if he can	8, 157/ 1
that they must needs	<b>prove</b>	-- and that by	8, 157/ 13
none admit. Tyndale must	<b>prove</b>	me first, therefore, by	8, 157/ 15
plain and evident Scripture,	<b>prove</b>	me farther, lo; and	8, 157/ 22
plain and evident Scripture,	<b>prove</b>	me farther yet, of	8, 157/ 25
or else must he	<b>prove</b>	me, by plain and	8, 157/ 30
which Tyndale hath to	<b>prove</b>	. And when he proveth	8, 158/ 6
began, as the books	<b>prove</b>	. But it will be	8, 169/ 30
will be hard to	<b>prove</b>	and warrant that this	8, 169/ 31
defend them) as to	<b>prove</b>	and make the people	8, 178/ 38
And that will I	<b>prove</b>	partly by Tyndale's own	8, 185/ 15
he bringeth in to	<b>prove</b>	that not only young	8, 189/ 30
Tyndale's heresy, and clearly	<b>prove</b>	the holy order of	8, 192/ 2
convict his heresy, and	<b>prove</b>	priesthood a holy sacrament	8, 192/ 27
would put me to	<b>prove</b>	that he was shaven	8, 192/ 36
all which he cannot	<b>prove</b>	that I give not	8, 203/ 27
while, and first go	<b>prove</b>	his lies true, and	8, 221/ 26
and finally did I	<b>prove</b>	that the very church	8, 223/ 2
shall anon so clearly	<b>prove</b>	you that Tyndale shall	8, 235/ 1
that shall suffice to	<b>prove</b>	that he hath done	8, 237/ 18
I shall yet farther	<b>prove</b>	in a treatise apart	8, 245/ 30
the true doctrine doth	<b>prove</b>	the true miracles, and	8, 246/ 5
which he shall never	<b>prove</b>	. But by their miracles	8, 246/ 31
and that sufficeth to	<b>prove</b>	that their faith was	8, 246/ 35
say, never shall he	<b>prove</b>	the contrary but that	8, 248/ 9

must, I say, then	<b>prove</b>	us by miracles that	8, 249/ 20
he say that they	<b>prove</b>	it by Scripture, in	8, 249/ 22
well able alone to	<b>prove</b>	himself a devil. Now	8, 251/ 30
rule, but if he	<b>prove</b>	it by plain Scripture	8, 251/ 33
him. For I may	<b>prove</b>	him by plain Scripture	8, 251/ 34
his preaching, and to	<b>prove</b>	that he doth teach	8, 252/ 25
are never able to	<b>prove</b>	their saying true, as	8, 253/ 16
Tyndale's purpose is to	<b>prove</b>	us that the apostles	8, 254/ 25
miracle. For till he	<b>prove</b>	me that by Scripture	8, 254/ 31
nor Tyndale shall never	<b>prove</b>	it. For if he	8, 255/ 4
For if he will	<b>prove</b>	me that . . . he must	8, 255/ 5
me that . . . he must	<b>prove</b>	me true not only	8, 255/ 5
than ever he shall	<b>prove</b>	true -- that is	8, 255/ 6
many . . . he must then	<b>prove</b>	me two things: one	8, 255/ 9
one miracle sufficed to	<b>prove</b>	them all, since it	8, 255/ 16
not that they should	<b>prove</b>	every sermon with a	8, 255/ 19
that he shall never	<b>prove</b>	; which thing yet I	8, 255/ 28
Erasmus yet could not	<b>prove</b>	that any of them	8, 255/ 33
here, or Luther himself,	<b>prove</b>	us every article of	8, 256/ 1
I say, bid them	<b>prove</b>	us that the apostles	8, 256/ 3
they preached, they did	<b>prove</b>	by miracle. Then, further	8, 256/ 14
Tyndale goeth about to	<b>prove</b>	: that the miracles as	8, 256/ 23
written therein, suffice to	<b>prove</b>	the apostles God's true	8, 256/ 37
contendeth and laboreth to	<b>prove</b>	that we be bound	8, 258/ 26
these folk may not	<b>prove</b>	by Scripture . . . if they	8, 259/ 14
to the purpose to	<b>prove</b>	you that every necessary	8, 262/ 6
with which he would	<b>prove</b>	that the apostles left	8, 270/ 31
while -- shall they	<b>prove</b>	when our Lady hath	8, 271/ 3
son ere I can	<b>prove</b>	that there was not	8, 271/ 9
whose days we cannot	<b>prove</b>	that their faith was	8, 271/ 19
he saith I cannot	<b>prove</b>	that they had no	8, 271/ 21
faith: he must himself	<b>prove</b>	that they had Scripture	8, 271/ 24
new son ere I	<b>prove</b>	that they had no	8, 271/ 25
new sons ere Tyndale	<b>prove</b>	that some of those	8, 271/ 27
new sons ere Tyndale	<b>prove</b>	that the faithful people	8, 271/ 29
Tyndale be able to	<b>prove</b>	me that some of	8, 271/ 37
before, it would not	<b>prove</b>	that there was Holy	8, 273/ 18
he shall so largely	<b>prove</b>	me by plain Scripture	8, 273/ 28
hard for him to	<b>prove</b>	that the preachers did	8, 274/ 5
the preachers did always	<b>prove</b>	, all that while, their	8, 274/ 5
he would seem to	<b>prove</b>	it. Tyndale The testament	8, 276/ 8
how well these things	<b>prove</b>	his ghostly purpose. He	8, 277/ 8
which he shall never	<b>prove</b>	while he liveth. And	8, 277/ 36
it if he could	<b>prove</b>	it . . . the worse should	8, 277/ 37
and whereby he can	<b>prove</b>	it. But that am	8, 278/ 23
matter grounded, let him	<b>prove</b>	you that point first	8, 279/ 22
Scripture; but he must	<b>prove</b>	that then they received	8, 279/ 24
proveth not: let him	<b>prove</b>	you this well first	8, 279/ 27
hath any scripture to	<b>prove</b>	it . . . and all reason	8, 280/ 2
only say but also	<b>prove</b>	that everything is opened	8, 282/ 8

but tell us, and	<b>prove</b>	it not . . . and so	8, 282/ 11
the resurrection? Doth that	<b>prove</b>	that there could be	8, 282/ 29
nor goeth about to	<b>prove</b>	her perpetual virginity by	8, 286/ 16
were not effectual to	<b>prove</b>	his malicious purpose against	8, 286/ 18
with a fond argument	<b>prove</b>	unto a simple soul	8, 286/ 24
and bid us go	<b>prove</b>	the contrary by Scripture	8, 287/ 23
that he can never	<b>prove</b>	, nor no man else	8, 290/ 7
things that Tyndale must	<b>prove</b>	or else prove himself	8, 290/ 8
must prove or else	<b>prove</b>	himself a fool for	8, 290/ 8
therewith and could not	<b>prove</b>	it . . . would then ask	8, 290/ 18
it enough if I	<b>prove</b>	that they so did	8, 292/ 13
taketh in hand to	<b>prove</b>	that the apostles have	8, 294/ 33
see . . . but if Tyndale	<b>prove</b>	me farther that the	8, 294/ 37
conclude . . . he must first	<b>prove</b>	not only that all	8, 301/ 31
that shall not Tyndale	<b>prove</b>	me though he should	8, 302/ 11
his words will rather	<b>prove</b>	that these five have	8, 303/ 34
His purpose is to	<b>prove</b>	that the apostles left	8, 304/ 24
taken in hand to	<b>prove</b>	: that is to wit	8, 309/ 9
in which he would	<b>prove</b>	that the apostles have	8, 309/ 18
by reason or Scripture	<b>prove</b>	), else if any of	8, 310/ 29
John -- I shall	<b>prove</b>	him the same purpose	8, 312/ 19
other cause but to	<b>prove</b>	that the Apostle before	8, 314/ 36
week. For he must	<b>prove</b>	it better than by	8, 315/ 37
they taught, they wrote." "	<b>Prove</b>	that," say we, "and	8, 324/ 2
all." But we will	<b>prove</b>	, by Saint Paul's own	8, 324/ 3
point we bid Tyndale	<b>prove</b>	. His proof therein, ye	8, 324/ 7
part he hath to	<b>prove</b>	. And therefore, seeing that	8, 326/ 4
a high point to	<b>prove</b>	that Saint Paul taught	8, 327/ 2
nor any man else	<b>prove</b>	me by Scripture that	8, 328/ 27
but how Tyndale can	<b>prove</b>	me that the children	8, 328/ 33
I say Tyndale cannot	<b>prove</b>	that the people understood	8, 329/ 6
will first bid him	<b>prove</b>	me that point by	8, 329/ 9
would seem so wise,	<b>prove</b>	himself a fool in	8, 330/ 18
in writing." Let Tyndale	<b>prove</b>	this meaning by some	8, 331/ 26
all his shift . . . to	<b>prove</b>	that they wrote every	8, 332/ 35
and this must he	<b>prove</b>	by Scripture. He must	8, 333/ 34
And this must he	<b>prove</b>	me by Scripture; for	8, 334/ 5
And then must he	<b>prove</b>	me that by Scripture	8, 334/ 18
therefore this must he	<b>prove</b>	by Scripture. For else	8, 334/ 28
must Tyndale among others	<b>prove</b>	me by plain and	8, 335/ 7
by which he would	<b>prove</b>	us that the charity	8, 335/ 15
open and plain, and	<b>prove</b>	it by nothing else	8, 337/ 14
errand! But Tyndale cannot	<b>prove</b>	it true that he	8, 337/ 28
even to hear him	<b>prove</b>	it. For when Tyndale	8, 338/ 11
Doom; which he must	<b>prove</b>	or else we will	8, 338/ 16
Which thing he must	<b>prove</b>	, or else will we	8, 338/ 21
Which thing he must	<b>prove</b>	us; for else will	8, 338/ 35
and go nearer to	<b>prove</b>	the contrary. For we	8, 338/ 35
those words of Abraham	<b>prove</b>	nothing at all. And	8, 342/ 36
say that he must	<b>prove</b>	the thing that he	8, 346/ 10

to bring miracles to	<b>prove</b>	him that the Scripture	8, 346/ 32
in my Dialogue) to	<b>prove</b>	that allthing necessary is	8, 347/ 4
his own part, to	<b>prove</b>	that all is written	8, 347/ 6
well that he must	<b>prove</b>	us by Scripture . . . and	8, 347/ 29
to strain us to	<b>prove</b>	allthing by the old	8, 347/ 32
Finally, for conclusion, to	<b>prove</b>	you the folly of	8, 350/ 30
undoubtedly those words neither	<b>prove</b>	his purpose in the	8, 351/ 30
in the first, and	<b>prove</b>	clean against his purpose	8, 351/ 30
bringeth in do nothing	<b>prove</b>	the point that Barnes	8, 352/ 16
point that Barnes would	<b>prove</b>	by them. For he	8, 352/ 17
by Barnes do nothing	<b>prove</b>	Barnes' purpose; that is	8, 352/ 38
intent how properly they	<b>prove</b>	between them both, now	8, 355/ 9
is to wit, to	<b>prove</b>	you that those words	8, 355/ 17
purpose. For they nothing	<b>prove</b>	that every necessary thing	8, 355/ 18
Saint Augustine, neither, do	<b>prove</b>	that the apostles have	8, 359/ 19
right belief, and to	<b>prove</b>	them clearly that the	8, 361/ 22
in many things to	<b>prove</b>	their matters by those	8, 362/ 20
the Church nor to	<b>prove</b>	that everything necessary to	8, 363/ 13
that Luther laid anything	<b>prove</b>	the contrary, nor anything	8, 363/ 27
touch the purpose to	<b>prove</b>	that all the necessary	8, 363/ 28
forth ere this, to	<b>prove</b>	that we must believe	8, 363/ 36
him as little to	<b>prove</b>	his purpose as himself	8, 364/ 20
nor never shall he	<b>prove</b>	while he liveth, neither	8, 364/ 27
in hand -- to	<b>prove</b>	that divers things which	8, 367/ 11
liveth, so well to	<b>prove</b>	by Scripture that a	8, 377/ 4
so well able to	<b>prove</b>	that any man falling	8, 377/ 20
enough for him to	<b>prove</b>	that allthing that is	8, 379/ 18
by which he may	<b>prove</b>	that all such things	8, 379/ 23
truth that he cannot	<b>prove</b>	his own part; but	8, 379/ 26
will then bid us	<b>prove</b>	our own part, and	8, 379/ 27
will bid us go	<b>prove</b>	him that for our	8, 379/ 32
truth that he cannot	<b>prove</b>	his own part, and	8, 379/ 34
will bid us go	<b>prove</b>	ours -- then shall	8, 379/ 35
tell him that we	<b>prove</b>	ours by the manifold	8, 379/ 36
say further that we	<b>prove</b>	our part -- that	8, 380/ 6
this, I say, we	<b>prove</b>	to Tyndale by the	8, 380/ 9
see well he cannot	<b>prove</b>	), believe the Church the	8, 381/ 7
farther than it can	<b>prove</b>	by the written words	8, 381/ 17
not only unable to	<b>prove</b>	or defend that heresy	8, 382/ 1
and would seem to	<b>prove</b>	it true by Scripture	8, 403/ 35
error prevail" do not	<b>prove</b>	that point nothing at	8, 410/ 25
But then must he	<b>prove</b>	us by Scripture that	8, 411/ 12
point he shall never	<b>prove</b>	while he liveth, but	8, 411/ 14
which he shall never	<b>prove</b>	) that whoso have it	8, 411/ 26
which he shall never	<b>prove</b>	) that whosoever once have	8, 411/ 31
here three things, to	<b>prove</b>	thereby that whoso get	8, 420/ 21
taketh in hand to	<b>prove</b>	as in this point	8, 424/ 33
John whereby Tyndale would	<b>prove</b>	you that whoso get	8, 427/ 12
and that I cannot	<b>prove</b>	these texts to be	8, 430/ 25
perceive how plainly they	<b>prove</b>	his purpose. "For though	8, 435/ 19

sin. And that I	<b>prove</b>	," will Tyndale say, "by	8, 435/ 30
born of God, to	<b>prove</b>	that he may be	8, 436/ 1
alleged do very plainly	<b>prove</b>	. . . in that he saith	8, 436/ 12
of Holy Scripture plainly	<b>prove</b>	that good folk may	8, 437/ 9
so doth he now	<b>prove</b>	us the second part	8, 443/ 34
of that it should	<b>prove</b>	. For it declareth that	8, 449/ 9
plainly that Tyndale, to	<b>prove</b>	his riddle true that	8, 451/ 12
what means Tyndale can	<b>prove</b>	us that there is	8, 462/ 37
the Scripture doth not	<b>prove</b>	that our Lady had	8, 472/ 20
wherein he laboreth to	<b>prove</b>	that the apostles have	8, 472/ 30
hard for him to	<b>prove</b>	his saying true, especially	8, 473/ 37
thereupon . . . whereby can Tyndale	<b>prove</b>	that all they were	8, 474/ 4
articles . . . but if he	<b>prove</b>	us that only the	8, 474/ 33
that he can never	<b>prove</b>	-- yet were he	8, 475/ 10
lack of Scripture, he	<b>prove</b>	the truth of his	8, 475/ 33
miracle, or by miracle	<b>prove</b>	himself to be appointed	8, 475/ 34
be believed though he	<b>prove</b>	not every particular point	8, 475/ 35
him, then must he	<b>prove</b>	us them by Scripture	8, 476/ 16
anything goeth about to	<b>prove</b>	. . . but only falleth to	8, 485/ 33
devilish. And now, to	<b>prove</b>	us this wonderful strange	8, 490/ 10
his good child may	<b>prove</b>	all the remnant for	8, 497/ 13
him . . . then may it	<b>prove</b>	this one piece as	8, 497/ 14
reason may most perfectly	<b>prove</b>	us. And therefore I	8, 508/ 10
dagger sheath, till he	<b>prove</b>	us thoroughly that David	8, 534/ 15
proveth the contrary. "I	<b>prove</b>	it," saith he, "by	8, 536/ 25
point that he should	<b>prove</b>	and, over that, seeth	8, 541/ 29
his purpose is to	<b>prove</b>	us that none elect	8, 541/ 32
I told you, to	<b>prove</b>	us that the apostles	8, 542/ 13
believe Tyndale, whensoever he	<b>prove</b>	himself more credible than	8, 544/ 20
Tyndale in hand to	<b>prove</b>	us -- as well	8, 550/ 23
Tyndale, if he will	<b>prove</b>	that he did therein	8, 551/ 13
salvation; but he must	<b>prove</b>	us that his forswearing	8, 551/ 16
sin. This should he	<b>prove</b>	us, ye wot well	8, 551/ 20
he dissembleth. And to	<b>prove</b>	that Saint Peter sinned	8, 551/ 21
election is only to	<b>prove</b>	that none elect at	8, 559/ 20
is to wit, to	<b>prove</b>	that the common-known Catholic	8, 560/ 8
I there sufficiently do	<b>prove</b>	. Now cometh Tyndale to	8, 560/ 22
very fondly defended), to	<b>prove</b>	us that "the church	8, 562/ 5
wherein he laboreth to	<b>prove</b>	that "the apostles left	8, 562/ 35
yet doth he not	<b>prove</b>	that this is the	8, 563/ 36
the Holy Ghost, do	<b>prove</b>	it; which I will	8, 568/ 20
thing that he should	<b>prove</b>	) -- that hath he	8, 571/ 21
him and professed to	<b>prove</b>	, that is to wit	8, 572/ 32
dirt, because he cannot	<b>prove</b>	the church of Christ	8, 573/ 2
his coming been plainly	<b>proved</b>	in his face . . . and	8, 9/ 13
shall see so plainly	<b>proved</b>	. But ye see that	8, 16/ 12
as it was after	<b>proved</b>	both by other men's	8, 16/ 22
conversion here known and	<b>proved</b>	, may thereby bring himself	8, 19/ 34
the contrary so plainly	<b>proved</b>	in their faces, by	8, 22/ 33
as it was well	<b>proved</b>	before them. They could	8, 23/ 7

-- as I have	<b>proved</b>	both in my Dialogue	8, 30/ 31
and shall have plainly	<b>proved</b>	you the sure and	8, 34/ 6
which ye shall see	<b>proved</b>	very frantic follies; after	8, 34/ 9
Scripture hath been often	<b>proved</b>	unto them), that is	8, 53/ 36
never once yet well	<b>proved</b>	, nor never able to	8, 54/ 25
never able to be	<b>proved</b>	, against the profit of	8, 54/ 25
shall see too manifestly	<b>proved</b>	by many plain places	8, 65/ 37
Order is so plainly	<b>proved</b>	that all the world	8, 91/ 27
able to be plainly	<b>proved</b>	by Scripture, and yet	8, 94/ 16
matter? How had this	<b>proved</b>	that the water and	8, 97/ 12
yet whereby methought it	<b>proved</b>	otherwise but that God	8, 104/ 2
hath been so often	<b>proved</b>	unto him, so evidently	8, 133/ 10
he hath since himself	<b>proved</b>	, by his own other	8, 143/ 34
Scripture. When Tyndale hath	<b>proved</b>	this, for which I	8, 157/ 21
till Tyndale, therefore, have	<b>proved</b>	us these few points	8, 158/ 26
falsehood impossible to be	<b>proved</b>	, the Church shall not	8, 158/ 27
so is it now	<b>proved</b>	that in the same	8, 175/ 1
is plainly confirmed and	<b>proved</b>	-- yet hath Tyndale	8, 177/ 27
little; for Tyndale hath	<b>proved</b>	it himself. And so	8, 179/ 2
his plain poetry doubly	<b>proved</b>	and doubly reprov'd . . . by	8, 182/ 30
peradventure it will be	<b>proved</b>	untrue), yet since himself	8, 187/ 25
is. When Tyndale hath	<b>proved</b>	by this improbable case	8, 190/ 22
And thus have I	<b>proved</b>	the consequence to be	8, 198/ 2
unto their charge and	<b>proved</b>	to their face. Only	8, 207/ 37
have I so clearly	<b>proved</b>	. . . that to the perceiving	8, 218/ 22
of my Dialogue I	<b>proved</b>	clearly that nothing can	8, 222/ 25
the Church . . . and I	<b>proved</b>	also that the church	8, 222/ 28
make his heresy seem	<b>proved</b>	by the Gospel, he	8, 229/ 22
man, it is clearly	<b>proved</b>	that he neither said	8, 239/ 26
also ye see it	<b>proved</b>	, by these words of	8, 240/ 14
himself, whose words he	<b>proved</b>	by his wonderful works	8, 243/ 30
doctrine hath been better	<b>proved</b>	, and daily is better	8, 246/ 9
and daily is better	<b>proved</b>	, by more and greater	8, 246/ 9
by their miracles they	<b>proved</b>	themselves true preachers and	8, 246/ 31
words, which their miracles	<b>proved</b>	true, but upon the	8, 250/ 20
days hitherto, by miracles	<b>proved</b>	to be his true	8, 250/ 23
believed against many preachers	<b>proved</b>	true by many miracles	8, 250/ 26
though their part were	<b>proved</b>	, they run on farther	8, 253/ 19
to wit, that they	<b>proved</b>	every sermon with a	8, 255/ 7
them all, since it	<b>proved</b>	him a true preacher	8, 255/ 16
beside their sermons, they	<b>proved</b>	themselves holy men and	8, 255/ 22
true -- that they	<b>proved</b>	every sermon with a	8, 256/ 7
they preached should be	<b>proved</b>	by miracle: it followeth	8, 256/ 13
that they preached, they	<b>proved</b>	by miracle because it	8, 256/ 16
that every point were	<b>proved</b>	by one miracle . . . and	8, 256/ 27
that the preachers were	<b>proved</b>	by miracles themselves, and	8, 256/ 28
preaching must be better	<b>proved</b>	. . . which point thus reprov'd	8, 257/ 8
but if it be	<b>proved</b>	by plain and evident	8, 257/ 26
say that he hath	<b>proved</b>	his part well thereby	8, 267/ 19
is between them better	<b>proved</b>	by Scripture? Are not	8, 268/ 13

and killed: ye see	<b>proved</b>	plainly that Tyndale's second	8, 270/ 30
And though it were	<b>proved</b>	(as it is not	8, 273/ 17
writing that must be	<b>proved</b>	or else all that	8, 273/ 20
as well and largely	<b>proved</b>	. Which when he shall	8, 273/ 27
Is not this well	<b>proved</b>	, now! He showeth us	8, 276/ 19
I have reprov'd and	<b>proved</b>	unreasonable before, he saith	8, 283/ 3
purpose never the more	<b>proved</b>	. For where he saith	8, 283/ 8
those both articles is	<b>proved</b>	by plain Scripture . . . and	8, 287/ 13
that article is not	<b>proved</b>	by very plain Scripture	8, 287/ 18
high reasons Tyndale hath	<b>proved</b>	you the thing that	8, 290/ 3
take his part for	<b>proved</b>	. . . and well and worshipfully	8, 290/ 23
should take it as	<b>proved</b>	that the other five	8, 294/ 28
so often so plainly	<b>proved</b>	unto them that they	8, 295/ 17
false): this have I	<b>proved</b>	to Tyndale offer, I	8, 302/ 35
he therein too plainly	<b>proved</b>	false. For every man	8, 304/ 6
say, shall never be	<b>proved</b>	to have understood the	8, 308/ 21
I intend thereby is	<b>proved</b>	by his deed. And	8, 312/ 17
Mass" . . . Tyndale hath not	<b>proved</b>	yet, nor will not	8, 315/ 36
have answered before . . . and	<b>proved</b>	it a great folly	8, 324/ 10
how worshipfully Tyndale hath	<b>proved</b>	. I were loath to	8, 330/ 26
he had therewith utterly	<b>proved</b>	his part and clearly	8, 330/ 31
Nor Tyndale hath not	<b>proved</b>	that the Scripture is	8, 339/ 19
is, that the apostles	<b>proved</b>	every point by a	8, 346/ 11
in which I have	<b>proved</b>	that they take him	8, 350/ 11
as hath been plainly	<b>proved</b>	them; and that himself	8, 350/ 18
now that I have	<b>proved</b>	that those words of	8, 355/ 13
yet is there nothing	<b>proved</b>	that they were not	8, 355/ 35
prophets" -- had this	<b>proved</b>	that allthing that Christian	8, 356/ 11
of this work, well	<b>proved</b>	this point; whereunto when	8, 357/ 19
point that must be	<b>proved</b>	. And therefore, as Friar	8, 364/ 15
well, I have now	<b>proved</b>	him as little to	8, 364/ 20
that he neither hath	<b>proved</b>	nor never shall he	8, 364/ 26
which would plainly have	<b>proved</b>	Tyndale a fool and	8, 374/ 8
the world's end. "God	<b>proved</b>	," will Tyndale say, "their	8, 376/ 25
Englishman, hath long ago	<b>proved</b>	that point unto Luther	8, 380/ 4
but if it be	<b>proved</b>	by Scripture . . . be not	8, 382/ 1
And when it was	<b>proved</b>	them by plain and	8, 395/ 10
by the plain Scripture	<b>proved</b>	. And besides that, unlearned	8, 396/ 10
work, well and plainly	<b>proved</b>	you -- yet shall	8, 399/ 5
in my former books	<b>proved</b>	and reprov'd) not only	8, 400/ 20
that his faith is	<b>proved</b>	very plainly false and	8, 402/ 15
as though it were	<b>proved</b>	true. Tyndale And this	8, 402/ 17
were well and sufficiently	<b>proved</b>	, goeth he forth with	8, 413/ 19
he do although they	<b>proved</b>	it with miracles . . . if	8, 415/ 17
have by plain Scripture	<b>proved</b>	already before. We see	8, 436/ 38
ween he had plainly	<b>proved</b>	that whosoever had once	8, 440/ 8
conclusion is so clearly	<b>proved</b>	false that it letteth	8, 443/ 12
daily. And as he	<b>proved</b>	the first part by	8, 443/ 33
though he had clearly	<b>proved</b>	the thing whereof he	8, 458/ 26
by his own words	<b>proved</b>	you, maketh mocks and	8, 466/ 16

have after amended and	<b>proved</b>	full virtuous men; and	8, 468/ 9
but if it be	<b>proved</b>	by plain Scripture. Now	8, 472/ 16
this point cannot be	<b>proved</b>	by plain and evident	8, 473/ 6
but if it be	<b>proved</b>	by plain and evident	8, 473/ 9
that it cannot be	<b>proved</b>	by plain and evident	8, 475/ 18
though it cannot be	<b>proved</b>	by Scripture, no more	8, 475/ 22
church . . . which church hath	<b>proved</b>	itself by millions of	8, 476/ 6
reader, since it is	<b>proved</b>	plainly upon Tyndale's own	8, 478/ 24
not plain and evidently	<b>proved</b>	. . . the sure truth and	8, 478/ 35
and hath it plainly	<b>proved</b>	unto him, upon his	8, 479/ 34
that that cannot be	<b>proved</b>	by Scripture . . . One of	8, 480/ 22
should) if reason plainly	<b>proved</b>	us the thing that	8, 508/ 6
seeth it not sufficiently	<b>proved</b>	for God's word (as	8, 508/ 33
also, this is not	<b>proved</b>	to be always true	8, 532/ 23
his tale as fully	<b>proved</b>	as is any part	8, 533/ 5
as I have before	<b>proved</b>	in another chapter by	8, 537/ 24
as ye see it	<b>proved</b>	. . . he proceedeth forth from	8, 540/ 28
hath, as ye see,	<b>proved</b>	us nothing . . . but hath	8, 551/ 34
piece of his purpose	<b>proved</b>	, and make men ween	8, 553/ 27
to God turned again,"	<b>proved</b>	clearly that Saint Peter	8, 559/ 30
had well declared and	<b>proved</b>	us which is the	8, 560/ 7
what thing he hath	<b>proved</b>	us therein, or at	8, 560/ 12
at the least (for	<b>proved</b>	hath he nothing) what	8, 560/ 12
the contrary to him	<b>proved</b>	; besides that it is	8, 563/ 3
is in many places	<b>proved</b>	that the sacraments which	8, 563/ 3
have in mine answer	<b>proved</b>	; and therein he spendeth	8, 563/ 34
his elects are unknown,	<b>proved</b>	thereby no piece of	8, 564/ 3
heresies, as I have	<b>proved</b>	. . . yet is it also	8, 564/ 15
he should first have	<b>proved</b>	that the elects only	8, 564/ 36
he with all that	<b>proved</b>	his purpose? He hath	8, 571/ 6
that hath he neither	<b>proved</b>	nor anything brought effectual	8, 571/ 21
now hath he nothing	<b>proved</b>	which is the church	8, 571/ 24
his own part, nothing	<b>proved</b>	us that his false-framed	8, 572/ 26
had well and plainly	<b>proved</b>	it which he hath	8, 572/ 33
of his promise." How	<b>proveth</b>	Tyndale that? Because that	8, 96/ 36
see that this text	<b>proveth</b>	Tyndale's purpose nothing at	8, 97/ 9
prove. And when he	<b>proveth</b>	these few things . . . then	8, 158/ 6
ask him how he	<b>proveth</b>	that Saint Peter was	8, 192/ 34
his word; which clearly	<b>proveth</b>	that Christ's Catholic Church	8, 240/ 17
part as is true	<b>proveth</b>	his purpose false. And	8, 241/ 3
miracles, and false doctrine	<b>proveth</b>	the false miracles; by	8, 246/ 5
they did so, and	<b>proveth</b>	it not yet . . . but	8, 254/ 28
it, nor any reason	<b>proveth</b>	it: I may well	8, 254/ 33
say; for then himself	<b>proveth</b>	that it needed not	8, 255/ 18
see how plainly he	<b>proveth</b>	his holy doctrine by	8, 258/ 33
properly the good man	<b>proveth</b>	it. These are his	8, 262/ 9
wherewith he full properly	<b>proveth</b>	us that the apostles	8, 263/ 18
of Holy Scripture that	<b>proveth</b>	against their purpose --	8, 265/ 16
of Maccabees because it	<b>proveth</b>	purgatory and prayers for	8, 265/ 17
else all that he	<b>proveth</b>	is as good unproved	8, 273/ 20

should believe; and he	<b>proveth</b>	it because God did	8, 277/ 11
yet the better he	<b>proveth</b>	it if he could	8, 277/ 37
what worshipful wise Tyndale	<b>proveth</b>	all his purpose. But	8, 279/ 9
that he saith, and	<b>proveth</b>	not: let him prove	8, 279/ 27
book Saint Jerome neither	<b>proveth</b>	nor goeth about to	8, 286/ 15
by Scripture . . . but only	<b>proveth</b>	that the places of	8, 286/ 17
ask him how he	<b>proveth</b>	that. For we see	8, 289/ 13
unwritten. And now he	<b>proveth</b>	it by that that	8, 294/ 35
thing unwritten . . . and Tyndale	<b>proveth</b>	it thus: "In the	8, 304/ 26
in the epistle that	<b>proveth</b>	that Saint Paul therein	8, 315/ 9
Rosseus impugne, and plainly	<b>proveth</b>	that saving for the	8, 316/ 37
significations. And that he	<b>proveth</b>	thus . . . Tyndale Paul commandeth	8, 327/ 3
his uttermost whereby he	<b>proveth</b>	us that they wrote	8, 333/ 15
be known. Which he	<b>proveth</b>	not, as ye see	8, 333/ 17
to it. Which he	<b>proveth</b>	by a deduction upon	8, 333/ 19
reason. For first, how	<b>proveth</b>	he that allthing is	8, 336/ 8
allthing is open? How	<b>proveth</b>	he that he understandeth	8, 336/ 8
it. For when Tyndale	<b>proveth</b>	not that the thing	8, 338/ 11
him to counsel. Tyndale	<b>proveth</b>	not that God hath	8, 338/ 15
it him. Nor he	<b>proveth</b>	not that God hath	8, 338/ 17
of heretics. Nor he	<b>proveth</b>	not that the points	8, 338/ 33
man or devil. Tyndale	<b>proveth</b>	us not, neither, that	8, 339/ 9
endure forever. For he	<b>proveth</b>	not by Scripture that	8, 339/ 10
knoweth that the Scripture	<b>proveth</b>	not the perpetual virginity	8, 343/ 7
often saith, and never	<b>proveth</b>	, nor never can --	8, 346/ 10
say they, "but this	<b>proveth</b>	that the church should	8, 350/ 5
For first, those words	<b>proveth</b>	no such thing at	8, 350/ 9
means by which Tyndale	<b>proveth</b>	us that he knoweth	8, 380/ 10
words by which he	<b>proveth</b>	that "against the rock	8, 410/ 23
us see how he	<b>proveth</b>	the other: that a	8, 419/ 38
not. Lo, thus he	<b>proveth</b>	it . . . Tyndale Furthermore, he	8, 419/ 40
damnable error -- and	<b>proveth</b>	it by that none	8, 420/ 6
us see how he	<b>proveth</b>	his antecedent, that no	8, 420/ 9
faith can sin. He	<b>proveth</b>	it thus . . . Tyndale For	8, 420/ 10
point, ye remember, he	<b>proveth</b>	by the words of	8, 424/ 9
the thing whereof he	<b>proveth</b>	nothing, concludeth against me	8, 458/ 26
wotteth, and whereby he	<b>proveth</b>	, that every manner error	8, 462/ 26
by what reason, he	<b>proveth</b>	that every person which	8, 467/ 23
ask him whereby he	<b>proveth</b>	, then, his difference between	8, 474/ 31
not. Which when he	<b>proveth</b>	you, believe him; and	8, 474/ 34
in which he neither	<b>proveth</b>	anything thereof nor anything	8, 485/ 32
so false . . . but Tyndale	<b>proveth</b>	it as foolishly, as	8, 497/ 25
wit -- whereof experience	<b>proveth</b>	many times the contrary	8, 510/ 18
after found again . . . how	<b>proveth</b>	Tyndale here that David	8, 534/ 8
faith nor love? He	<b>proveth</b>	it us in this	8, 534/ 11
and see how he	<b>proveth</b>	that David was fallen	8, 535/ 36
tell us whereby he	<b>proveth</b>	the contrary. "I prove	8, 536/ 24
not, and ever he	<b>proveth</b>	us that they lost	8, 542/ 16
say, always still he	<b>proveth</b>	that they kept it	8, 542/ 18
faith indeed -- Tyndale	<b>proveth</b>	us, after his manner	8, 544/ 22

And that thing he	<b>proveth</b>	thus . . . Tyndale There was	8, 547/ 17
denying of Christ, nothing	<b>proveth</b>	Tyndale's purpose . . . which is	8, 551/ 10
that chapter neither anything	<b>proveth</b>	he nor anything so	8, 562/ 19
and doth err . . . and	<b>proveth</b>	it by his bare	8, 563/ 22
it is all false . . .	<b>proveth</b>	yet nothing which is	8, 564/ 35
time. And this he	<b>proveth</b>	us by the examples	8, 565/ 37
And this he nothing	<b>proveth</b>	, but telleth, and looketh	8, 566/ 6
ask him how he	<b>proveth</b>	that. Thereto peradventure he	8, 568/ 16
and will well enough	<b>provide</b>	a man or twain	8, 190/ 7
then may the geese	<b>provide</b>	the fox a pulpit	8, 221/ 28
of such peril, to	<b>provide</b>	that his church should	8, 264/ 24
by their writing to	<b>provide</b>	against heresies which they	8, 333/ 24
many other things specially	<b>provide</b>	twain. One, that they	8, 478/ 12
must remember that to	<b>provide</b>	them their excuse in	8, 531/ 3
King's high wisdom politcly	<b>provided</b>	, in that His Highness	8, 10/ 31
if it might be	<b>provided</b>	that every man should	8, 37/ 1
for the other, be	<b>provided</b>	and had. And therefore	8, 37/ 9
this fault found, be	<b>provided</b>	upon Tyndale's counsel that	8, 92/ 28
alone. But God hath	<b>provided</b>	that his name is	8, 190/ 16
he yet his remedy	<b>provided</b>	by God, if he	8, 212/ 25
a means by God	<b>provided</b>	by which man should	8, 239/ 21
inward master: he hath	<b>provided</b>	the Scripture to serve	8, 256/ 36
shrew for his master,	<b>provided</b>	yet wilily somewhat for	8, 257/ 21
God hath as well	<b>provided</b>	for it as ever	8, 274/ 18
other that God always	<b>provided</b>	them so plenteously that	8, 274/ 20
wise all this while	<b>provided</b>	that in his own	8, 274/ 22
Law were by God	<b>provided</b>	to be well and	8, 298/ 1
God beside their purpose	<b>provided</b>	that among them all	8, 310/ 27
do but if they	<b>provided</b>	alike against all heresies	8, 333/ 25
there is by God	<b>provided</b>	and left some such	8, 396/ 16
and pardon it is	<b>provided</b>	that they shall not	8, 449/ 8
it . . . but by God	<b>provided</b>	so sufficiently to be	8, 508/ 27
For God hath naturally	<b>provided</b>	sleep for man's rest	8, 534/ 17
Lord of his especial	<b>providence</b>	useth temporally to punish	8, 2/ 11
kept. But God's high	<b>providence</b>	so foreseeth what he	8, 105/ 27
to pass without any	<b>providence</b>	of God! Tyndale may	8, 190/ 2
it false . . . and God	<b>provideth</b>	that the scripture which	8, 173/ 19
away . . . and therefore wilily	<b>provideth</b>	a starting hole, stepping	8, 257/ 28
the goodness of God	<b>provideth</b>	that his grace is	8, 510/ 3
have done in Almaine . . .	<b>providing</b>	always that yourselves, the	8, 58/ 29
Church, or every particular	<b>province</b>	. . . and if so, then	8, 322/ 31
sufficient for their part,	<b>proving</b>	that all is written	8, 332/ 12
and evident, and clearly	<b>proving</b>	his exposition false. Finally	8, 434/ 8
me not with any	<b>proving</b>	that abomination and sin	8, 459/ 12
any plain, evident scripture	<b>proving</b>	his final salvation. Then	8, 537/ 5
he far from the	<b>proving</b>	of his principal purpose	8, 567/ 17
light by the very	<b>provision</b>	of God. When he	8, 22/ 22
And so, with such	<b>provision</b>	, he may change "chin	8, 186/ 25
himself, by own special	<b>provision</b>	, that they could not	8, 298/ 32
we should, for the	<b>provocation</b>	of God's mercy, humble	8, 64/ 15

must needs move and	<b>provoke</b>	among any people that	8, 29/ 24
her own . . . they might	<b>provoke</b>	our Lord to pity	8, 68/ 1
sorry therefor, that to	<b>provoke</b>	our Lord to mercy	8, 90/ 6
written by the holy	<b>Psalmist</b>	: "Vow ye and pay	8, 49/ 33
too, wherein the seven	<b>psalms</b>	be set in without	8, 10/ 20
-- both in the	<b>Psalms</b>	and many other places	8, 162/ 8
prophets and in the	<b>psalms</b>	were and must be	8, 238/ 18
oft out in his	<b>psalms</b>	, saying that he had	8, 528/ 27
and then the whole	<b>Psalter</b>	, too. After the Psalter	8, 10/ 7
Psalter, too. After the	<b>Psalter</b>	, children were wont to	8, 10/ 8
For the Primer and	<b>Psalter</b>	, prayers and all . . . were	8, 10/ 17
other but heretics. The	<b>Psalter</b>	was translated by George	8, 10/ 19
every place in the	<b>Psalter</b>	, every place in Saint	8, 336/ 10
that despised the poor	<b>publican</b>	, though he were proud	8, 523/ 19
more holily, than this	<b>publican</b>	" . . . and said not, "I	8, 523/ 24
taken as paynims and	<b>publicans</b>	-- and in many	8, 387/ 11
to eat a poor	<b>pudding</b>	. But his church is	8, 248/ 32
scruple to eat a	<b>pudding</b>	though he see it	8, 375/ 14
would beware of that	<b>puddle</b>	and come no more	8, 363/ 31
willing, I shall so	<b>pull</b>	off their gay, painted	8, 33/ 14
remained in their hearts)	<b>pull</b>	down the ribald by	8, 42/ 2
that ye remember to	<b>pull</b>	him back . . . by the	8, 47/ 31
helpeth the devil to	<b>pull</b>	it down again and	8, 78/ 6
wherein he mocketh me . . .	<b>pull</b>	up Cerberus into the	8, 147/ 13
himself fallen, he would	<b>pull</b>	down other men into	8, 227/ 28
all Tyndale's purpose: to	<b>pull</b>	down the sacraments and	8, 277/ 3
down the roof, and	<b>pull</b>	up the groundsel, to	8, 282/ 13
the word . . . if he	<b>pull</b>	from me that word	8, 312/ 19
faith. Let no man	<b>pull</b>	her from thy protection	8, 372/ 23
hell is able to	<b>pull</b>	them back. Now, as	8, 512/ 10
her needle, and then	<b>pull</b>	away the candle or	8, 525/ 27
Christ, and fain would	<b>pull</b>	that down too, and	8, 573/ 4
yet than all three	<b>pulled</b>	the root of right	8, 217/ 36
draweth in pieces and	<b>pulleth</b>	into sundry parts because	8, 405/ 28
but that the devil	<b>pulleth</b>	him back by his	8, 481/ 6
standing up in the	<b>pulpit</b>	to preach . . . do there	8, 95/ 17
the priest in the	<b>pulpit</b>	that standeth there and	8, 95/ 26
provide the fox a	<b>pulpit</b>	. Here endeth the Second	8, 221/ 28
or stand before the	<b>pulpit</b>	with a faggot in	8, 398/ 35
in dispicions in two	<b>pulpits</b>	on high, that all	8, 266/ 28
providence useth temporally to	<b>punish</b>	the whole people for	8, 2/ 12
sickness, and mortality . . . to	<b>punish</b>	in the flesh that	8, 2/ 24
and contagious pestilence to	<b>punish</b>	them, according to justice	8, 28/ 8
not to pursue and	<b>punish</b>	by all the means	8, 28/ 16
authority to correct and	<b>punish</b>	. And his mind he	8, 57/ 12
any wise pursue and	<b>punish</b>	any man specially for	8, 57/ 14
we should do to	<b>punish</b>	at the full our	8, 65/ 25
shall be content to	<b>punish</b>	ourselves. And that fasting	8, 65/ 32
the Ninevites chastise and	<b>punish</b>	themselves with fasting and	8, 68/ 36
true repentance of heart,	<b>punish</b>	their body with fasting	8, 69/ 36

had the mind to	<b>punish</b>	the flesh with fasting	8, 70/ 7
they went about to	<b>punish</b>	their sins and humble	8, 70/ 27
cause why they should	<b>punish</b>	their sins themselves and	8, 70/ 35
for going about to	<b>punish</b>	ourselves anything for our	8, 88/ 32
to purge it or	<b>punish</b>	it. In which thing	8, 102/ 24
where he promiseth to	<b>punish</b>	the people for their	8, 209/ 14
for his sin willingly	<b>punish</b>	himself, why may he	8, 210/ 18
to reward than to	<b>punish</b>	-- would punish us	8, 403/ 9
to punish -- would	<b>punish</b>	us for the lacking	8, 403/ 9
come . . . but nothing to	<b>punish</b>	it the more for	8, 409/ 18
confession, or for sin	<b>punish</b>	himself by penance, or	8, 416/ 8
him or in purgatory	<b>punish</b>	him the less --	8, 416/ 11
doing whereof he will	<b>punish</b>	us . . . and then without	8, 525/ 23
should be persecuted and	<b>punished</b>	, and especially by bodily	8, 28/ 12
princes and emperors both	<b>punished</b>	them and made many	8, 136/ 23
of Kings, where he	<b>punished</b>	King David for his	8, 209/ 17
actual sins, men were	<b>punished</b>	after this life, some	8, 406/ 28
I shall never be	<b>punished</b>	therefor, neither in hell	8, 457/ 23
shall never after be	<b>punished</b>	nor suffer any pain	8, 540/ 15
Saint Stephen, persecuted and	<b>punished</b>	so cruelly the Christian	8, 549/ 10
then to be never	<b>punished</b>	in hell, purgatory, nor	8, 567/ 1
and their amenders and	<b>punishers</b>	God hath maintained and	8, 136/ 20
he grant that God	<b>punisheth</b>	the sin notwithstanding the	8, 209/ 19
to do penance in	<b>punishing</b>	himself for his sin	8, 66/ 16
the body repenting and	<b>punishing</b>	the sin crieth to	8, 68/ 12
mercy the more by	<b>punishing</b>	himself and taking pain	8, 90/ 6
in cleansing, purging, or	<b>punishing</b>	-- as upon the	8, 103/ 30
send us as sore	<b>punishment</b>	as he hath sent	8, 5/ 2
or statute for the	<b>punishment</b>	of any theft, or	8, 15/ 19
the fire for the	<b>punishment</b>	of his offense, hath	8, 24/ 25
the necessity to do	<b>punishment</b>	; and for that cause	8, 26/ 36
peril and danger of	<b>punishment</b>	. . . and not drive His	8, 27/ 14
thereby from all such	<b>punishment</b>	as, following thereupon, doth	8, 27/ 24
peril of outward, bodily	<b>punishment</b>	, their evangelical liberty should	8, 30/ 2
breach, and thereupon outward	<b>punishment</b>	and peril of rebellion	8, 30/ 19
be helped, refer the	<b>punishment</b>	to the father and	8, 56/ 19
elder brother "referreth their	<b>punishment</b>	to the father and	8, 57/ 10
then ' refer the	<b>punishment</b>	to the father and	8, 58/ 11
of pain, affliction, and	<b>punishment</b>	of the flesh for	8, 64/ 6
withdraw his great, heavy	<b>punishment</b>	which else he shall	8, 65/ 26
withdrawing of his high	<b>punishment</b>	which else he feared	8, 66/ 18
upon his head; which	<b>punishment</b>	God, at the respect	8, 66/ 19
to come, but also	<b>punishment</b>	, by fasting and other	8, 66/ 26
by their own willful	<b>punishment</b>	, worthy to suffer pain	8, 66/ 32
the great and grievous	<b>punishment</b>	that was at hand	8, 69/ 1
same faithfully fulfill in	<b>punishment</b>	of themselves for their	8, 208/ 7
is ordained for the	<b>punishment</b>	of such sins as	8, 288/ 7
the final impenitence, or	<b>punishment</b>	in purgatory for lack	8, 423/ 35
God hath ordained any	<b>punishment</b>	or pain, either in	8, 425/ 30
purgatory but also all	<b>punishment</b>	-- here he teacheth	8, 425/ 37

toward satisfaction, and all	<b>punishment</b>	for any sin repented	8, 470/ 26
the devil, to the	<b>punishment</b>	of their bodies in	8, 482/ 4
temporal laws and bodily	<b>punishment</b>	, to finish the infinite	8, 482/ 6
father's love, and of	<b>punishment</b>	, wrestle with the trust	8, 489/ 17
then, without force of	<b>punishment</b>	, only teach and preach	8, 514/ 16
an effectual thing is	<b>punishment</b>	, where bare teaching will	8, 515/ 12
works shall have any	<b>punishment</b>	either in this world	8, 516/ 5
endless plague for the	<b>punishment</b>	thereof? -- till by	8, 539/ 27
venial, so changed the	<b>punishment</b>	from endless into ending	8, 539/ 30
is to wit, the	<b>punishment</b>	from eternal to temporal	8, 539/ 36
purge and redeem that	<b>punishment</b>	too . . . and therefore fasted	8, 540/ 4
translated, and the temporal	<b>punishment</b>	reserved -- by this	8, 540/ 18
to get remission and	<b>purchase</b>	us pardon and release	8, 65/ 21
a means also to	<b>purchase</b>	grace with remission and	8, 67/ 26
their sins, and therewith	<b>purchased</b>	pardon -- which Tyndale	8, 69/ 5
that repent, and a	<b>purchasing</b>	of whatsoever they can	8, 408/ 31
fondly such a high,	<b>pure</b>	, spiritual process accordeth with	8, 48/ 9
appointed thereunto preached the	<b>pure</b>	word of God only	8, 149/ 13
for preaching of the	<b>pure</b>	word of God --	8, 149/ 15
he saith the true,	<b>pure</b>	preaching was used that	8, 158/ 11
continued, and done of	<b>pure</b>	malice, and such other	8, 216/ 28
were they never so	<b>pure</b>	and perfect, they were	8, 401/ 32
those detestable deeds of	<b>pure</b>	malice to any other	8, 494/ 17
the more clean and	<b>pure</b>	. . . and advise them also	8, 505/ 14
chastity that the very,	<b>pure</b>	Scripture of God they	8, 515/ 20
the true preachers preached	<b>purely</b>	the bare word of	8, 151/ 33
we keep the faith	<b>purely</b>	, and the law of	8, 307/ 19
all the souls in	<b>purgatory</b>	beg all about for	8, 6/ 31
book of Frith against	<b>purgatory</b>	-- the errors of	8, 8/ 11
confessed, is nothing necessary.	<b>Purgatory</b>	he denied; and said	8, 15/ 1
heaven or soul in	<b>purgatory</b>	, or in hell either	8, 20/ 30
of the poor man's	<b>purgatory</b>	. . . and setting the merits	8, 24/ 27
for any soul in	<b>purgatory</b>	, nor kiss any relic	8, 32/ 28
hath Frith already concerning	<b>purgatory</b>	clearly lost the field	8, 34/ 21
souls that are in	<b>purgatory</b>	-- and give us	8, 39/ 4
in a day. Neither	<b>purgatory</b>	need to be feared	8, 89/ 36
of their bodies in	<b>purgatory</b>	, but also upon that	8, 101/ 24
their penance, pilgrimages, pardons,	<b>purgatory</b>	, praying to posts, dumb	8, 134/ 23
and some were against	<b>purgatory</b>	, and some against almost	8, 142/ 25
against their purpose concerning	<b>purgatory</b>	. And part they let	8, 155/ 28
after this world in	<b>purgatory</b>	. . . but if they be	8, 209/ 37
wit, neither hell nor	<b>purgatory</b>	); but that deadly sin	8, 213/ 14
pain due therefor in	<b>purgatory</b>	shall be worn all	8, 213/ 18
Maccabees because it proveth	<b>purgatory</b>	and prayers for them	8, 265/ 17
that he putteth, of	<b>purgatory</b>	. Tyndale What am I	8, 287/ 25
for the belief of	<b>purgatory</b>	? More In good faith	8, 287/ 27
both the better for	<b>purgatory</b>	and the farther from	8, 287/ 31
for the belief of	<b>purgatory</b>	to fear men with	8, 288/ 1
But I say that	<b>purgatory</b>	is ordained for the	8, 288/ 6
of the belief of	<b>purgatory</b>	there cometh these profits	8, 288/ 20

of the fear of	<b>purgatory</b>	. For likewise as, though	8, 288/ 30
cause to fear both	<b>purgatory</b>	and hell too, lest	8, 288/ 33
discharge a man of	<b>purgatory</b>	. . . yet may there be	8, 288/ 37
out of fear of	<b>purgatory</b>	, but ever hath cause	8, 289/ 4
if the fear of	<b>purgatory</b>	were so clear gone	8, 289/ 8
experience that hell and	<b>purgatory</b>	too be scant enough	8, 289/ 14
us that there is	<b>purgatory</b>	. And that have they	8, 289/ 16
of our Lady and	<b>purgatory</b>	: he must add unto	8, 289/ 24
they wrote. And again	<b>purgatory</b>	, confession in the ear	8, 290/ 35
of all . . . and that	<b>purgatory</b>	and the sacraments were	8, 292/ 2
both in heaven, hell,	<b>purgatory</b>	, paradise, and limbus patrum	8, 365/ 8
and the pains of	<b>purgatory</b>	-- both Saint Augustine	8, 373/ 35
that there is any	<b>purgatory</b>	after this present life	8, 394/ 13
never a word of	<b>purgatory</b>	. Now doubt I not	8, 406/ 2
quench the fire of	<b>purgatory</b>	clean. Then will we	8, 406/ 6
rather a belief of	<b>purgatory</b>	than of hell, for	8, 406/ 32
on him or in	<b>purgatory</b>	punish him the less	8, 416/ 11
that there is no	<b>purgatory</b>	; and that friars may	8, 417/ 36
impenitence, or punishment in	<b>purgatory</b>	for lack of penance	8, 423/ 35
or pain, either in	<b>purgatory</b>	after this world or	8, 425/ 31
he denieth not only	<b>purgatory</b>	but also all punishment	8, 425/ 37
passed before, neither in	<b>purgatory</b>	nor in this world	8, 448/ 2
therefor, neither in hell,	<b>purgatory</b>	, nor in this world	8, 457/ 24
in this world or	<b>purgatory</b>	. . . but that so to	8, 470/ 27
pain and all, in	<b>purgatory</b>	or in this world	8, 474/ 14
of our mind, believing	<b>purgatory</b>	, and the equal Godhood	8, 481/ 18
both in hell and	<b>purgatory</b>	and in this world	8, 495/ 35
this world or in	<b>purgatory</b>	, no, nor in hell	8, 516/ 6
temporary pain endured in	<b>purgatory</b>	, to set the merits	8, 516/ 20
neither in this world,	<b>purgatory</b>	, nor anywhere else. The	8, 540/ 16
change of hell into	<b>purgatory</b>	. . . into which the one	8, 548/ 29
never punished in hell,	<b>purgatory</b>	, nor in this life	8, 567/ 1
better will instead of	<b>purgatory</b>	, which they now mock	8, 571/ 2
that he should sufficiently	<b>purge</b>	the child with preaching	8, 95/ 37
than of nature, to	<b>purge</b>	and cleanse the soul	8, 98/ 21
his promise assistant to	<b>purge</b>	the soul and to	8, 98/ 28
at the time to	<b>purge</b>	the soul . . . as well	8, 102/ 23
the fire either to	<b>purge</b>	it or punish it	8, 102/ 24
had liefer sustain) to	<b>purge</b>	and redeem that punishment	8, 540/ 4
and cleansed clean and	<b>purged</b>	from all spots --	8, 212/ 9
that as the priest	<b>purgeth</b>	by preaching of the	8, 95/ 1
in the administering he	<b>purgeth</b>	but as he doth	8, 95/ 33
the significations, then he	<b>purgeth</b>	not -- then were	8, 95/ 34
truth -- which Spirit	<b>purgeth</b>	us, as from all	8, 402/ 24
of the expiation or	<b>purging</b>	of the tabernacle, and	8, 79/ 16
be God's instrument in	<b>purging</b>	and cleansing of the	8, 101/ 27
be it in cleansing,	<b>purging</b>	, or punishing -- as	8, 103/ 30
and instruments in the	<b>purging</b>	or cleansing of the	8, 104/ 20
made a means of	<b>purging</b>	the soul from sin	8, 194/ 33
did it not of	<b>purpensed</b>	purpose doth it yet	8, 217/ 8

man and for what	<b>purpose</b>	. Then have ye his	8, 6/ 6
question -- I never	<b>purpose</b>	, being in my right	8, 25/ 31
declared his most Catholic	<b>purpose</b>	and intent . . . but also	8, 27/ 1
seeing the King's gracious	<b>purpose</b>	in this point --	8, 27/ 17
and with as malicious	<b>purpose</b>	invading them as ever	8, 29/ 10
is the cause and	<b>purpose</b>	of my present labor	8, 33/ 13
further with Tyndale, I	<b>purpose</b>	to answer good young	8, 34/ 11
have answered Frith . . . I	<b>purpose</b>	to return again unto	8, 35/ 1
goeth quite against his	<b>purpose</b>	and shameth all his	8, 42/ 29
lawfully with like respect,	<b>purpose</b>	, and intent serve God	8, 54/ 8
such respect, intent, and	<b>purpose</b>	to serve God. Then	8, 54/ 10
with like intent and	<b>purpose</b>	serve with all other	8, 54/ 19
not only for that	<b>purpose</b>	, but also for a	8, 64/ 4
evilly and of evil	<b>purpose</b>	translated: the books, I	8, 65/ 2
faith and devotion with	<b>purpose</b>	of amendment, is one	8, 65/ 10
himself was to some	<b>purpose</b>	ordained for mankind, as	8, 74/ 14
in the baptizing they	<b>purpose</b>	to make the child	8, 93/ 30
this world for his	<b>purpose</b>	. For when Saint Peter	8, 96/ 23
this text proveth Tyndale's	<b>purpose</b>	nothing at all. But	8, 97/ 9
our neighbor, and a	<b>purpose</b>	of working of good	8, 101/ 1
more. But to the	<b>purpose</b>	, this I say: that	8, 102/ 21
plainly see the summary	<b>purpose</b>	and effect of Tyndale's	8, 119/ 38
or for a worldly	<b>purpose</b>	. If any man have	8, 124/ 2
he little to the	<b>purpose</b>	. For I never called	8, 130/ 24
here all against his	<b>purpose</b>	, because that here the	8, 137/ 35
But first, to what	<b>purpose</b>	serveth all his defense	8, 143/ 33
but of very plain	<b>purpose</b>	to give his heresies	8, 144/ 3
it maketh against their	<b>purpose</b>	concerning purgatory. And part	8, 155/ 27
changed that word of	<b>purpose</b>	to set forth those	8, 165/ 30
telleth us nothing to	<b>purpose</b>	, but that argument is	8, 168/ 37
it maketh for his	<b>purpose</b>	that Saint Luke, whereof	8, 170/ 35
maketh nothing for his	<b>purpose</b>	, but utterly against it	8, 171/ 8
of chance or of	<b>purpose</b>	for his pleasure, and	8, 171/ 29
and for none evil	<b>purpose</b>	-- I would never	8, 171/ 29
is, and for what	<b>purpose</b>	he translateth it false	8, 173/ 18
done of a malicious	<b>purpose</b>	, to set forth his	8, 174/ 36
the shrewd intent and	<b>purpose</b>	that I find in	8, 176/ 18
them; and also, my	<b>purpose</b>	was not so much	8, 178/ 37
all be for one	<b>purpose</b>	, and this one place	8, 185/ 12
great process to small	<b>purpose</b>	. . . because I said that	8, 189/ 22
is all this to	<b>purpose</b>	? Should he therefore leave	8, 198/ 26
see to how little	<b>purpose</b>	this reason serveth Tyndale	8, 201/ 13
and cast away. I	<b>purpose</b>	not here to fall	8, 206/ 29
but for an evil	<b>purpose</b>	. He saith here very	8, 210/ 26
so willingly and of	<b>purpose</b>	. More In these few	8, 214/ 27
again willingly and of	<b>purpose</b>	as long as he	8, 214/ 32
so willingly and of	<b>purpose</b>	while he liveth. And	8, 214/ 34
words be little to	<b>purpose</b>	. For if he grant	8, 214/ 35
never willingly and of	<b>purpose</b>	fall to sin again	8, 215/ 6
doth them not of	<b>purpose</b>	, but unwittingly, by chance	8, 215/ 11

more, willingly and of	<b>purpose</b>	" -- then riseth there	8, 216/ 1
calleth "willingly" and "of	<b>purpose</b>	." He hath, as it	8, 216/ 3
by "willingly" and "of	<b>purpose</b>	." For he is wont	8, 216/ 22
tell what he calleth "	<b>purpose</b>	" -- how long time	8, 216/ 24
make it done of	<b>purpose</b>	. But this I wot	8, 216/ 25
more, willingly and of	<b>purpose</b>	-- since he that	8, 217/ 7
again willingly, and of	<b>purpose</b>	, too . . . and he that	8, 217/ 8
it not of purpensed	<b>purpose</b>	doth it yet, for	8, 217/ 9
again willingly and of	<b>purpose</b>	. . . and that they that	8, 217/ 18
again willingly and of	<b>purpose</b>	did never repent in	8, 217/ 19
that the intent and	<b>purpose</b>	of my Dialogue was	8, 218/ 37
this being the only	<b>purpose</b>	and intent of my	8, 219/ 15
he somewhat to his	<b>purpose</b>	indeed . . . but he cometh	8, 229/ 2
to a full shrewd	<b>purpose</b>	. For by these words	8, 229/ 3
of man." To this	<b>purpose</b>	hath he brought forth	8, 229/ 8
bringeth forth for his	<b>purpose</b>	. The words spoken by	8, 232/ 32
is true proveth his	<b>purpose</b>	false. And forasmuch as	8, 241/ 3
saying is nothing to	<b>purpose</b>	. For God doth reveal	8, 247/ 11
also nothing serve his	<b>purpose</b>	. For, whatsoever Tyndale say	8, 248/ 8
good reader, that Tyndale's	<b>purpose</b>	is to prove us	8, 254/ 25
it of an evil	<b>purpose</b>	. For his master Martin	8, 255/ 29
for what intent and	<b>purpose</b>	he putteth in his	8, 260/ 27
the declaration of his	<b>purpose</b>	in drawing and deducing	8, 262/ 3
he cometh to the	<b>purpose</b>	to prove you that	8, 262/ 6
that proveth against their	<b>purpose</b>	-- as they deny	8, 265/ 16
were it for my	<b>purpose</b>	sufficient that the true	8, 272/ 13
maketh little to the	<b>purpose</b>	; if of worldly things	8, 272/ 38
this is all Tyndale's	<b>purpose</b>	: to pull down the	8, 277/ 2
things prove his ghostly	<b>purpose</b>	. He saith that from	8, 277/ 8
destroyeth all his whole	<b>purpose</b>	. And therefore, to answer	8, 278/ 13
Tyndale proveth all his	<b>purpose</b>	. But now will we	8, 279/ 9
point whereupon his whole	<b>purpose</b>	hargeth. And indeed it	8, 279/ 36
he saith, and his	<b>purpose</b>	never the more proved	8, 283/ 7
to prove his malicious	<b>purpose</b>	against the common-received faith	8, 286/ 19
pray you for what	<b>purpose</b>	? More Now have ye	8, 289/ 38
not written? To what	<b>purpose</b>	, I pray you, should	8, 290/ 20
another mad reason? His	<b>purpose</b>	is to prove that	8, 304/ 24
the proof of his	<b>purpose</b>	serveth him worth a	8, 309/ 14
that God beside their	<b>purpose</b>	provided that among them	8, 310/ 26
prove him the same	<b>purpose</b>	by the word of	8, 312/ 20
babbler, part to no	<b>purpose</b>	and part plain heresy	8, 323/ 31
his words be to	<b>purpose</b>	or not . . . I pray	8, 323/ 33
anywhere saith against my	<b>purpose</b>	in this matter. And	8, 330/ 28
if of charity their	<b>purpose</b>	was to write against	8, 334/ 21
a tale to little	<b>purpose</b>	. For surely, so many	8, 341/ 2
I wit to what	<b>purpose</b>	, if all that were	8, 341/ 21
those words for this	<b>purpose</b>	. For where he saith	8, 343/ 2
speaketh of an ungracious	<b>purpose</b>	. . . willing to bring in	8, 343/ 5
his fellows) for that	<b>purpose</b>	, which he leaveth out	8, 347/ 12
had not been to	<b>purpose</b>	to bring in those	8, 347/ 36

some folk for this	<b>purpose</b>	the words of Moses	8, 348/ 22
matter less to the	<b>purpose</b>	than the words before-rehearsed	8, 348/ 26
Moses to our present	<b>purpose</b>	? For first, if Moses	8, 349/ 16
that serve unto their	<b>purpose</b>	in our matter? May	8, 350/ 1
use it unto this	<b>purpose</b>	. For first, those words	8, 350/ 9
that layeth for that	<b>purpose</b>	the words of our	8, 351/ 17
words neither prove his	<b>purpose</b>	in the first, and	8, 351/ 30
prove clean against his	<b>purpose</b>	in the second. For	8, 351/ 30
do nothing prove Barnes'	<b>purpose</b>	; that is to wit	8, 352/ 38
make for their own	<b>purpose</b>	; for then they will	8, 354/ 2
only nothing for their	<b>purpose</b>	against the laws of	8, 355/ 14
the laws, against their	<b>purpose</b>	: I shall not need	8, 355/ 15
make against our principal	<b>purpose</b>	. For they nothing prove	8, 355/ 18
thereunto . . . do for this	<b>purpose</b>	nothing advance the matter	8, 356/ 14
that text for this	<b>purpose</b>	-- yet Tyndale perceived	8, 359/ 21
another text for this	<b>purpose</b>	: the words of Saint	8, 359/ 23
is there for this	<b>purpose</b>	, in that text of	8, 360/ 22
never serve for his	<b>purpose</b>	, neither concerning any forbidding	8, 363/ 11
Barnes nothing helpeth his	<b>purpose</b>	, but rather, greatly hindereth	8, 363/ 18
King's Highness concerning this	<b>purpose</b>	, or speaking against the	8, 363/ 23
men," serve to no	<b>purpose</b>	in this matter against	8, 363/ 24
nor anything touch the	<b>purpose</b>	to prove that all	8, 363/ 27
afresh, for the same	<b>purpose</b>	, in his new frantic	8, 364/ 4
little to prove his	<b>purpose</b>	as himself seeth well	8, 364/ 20
in the prescience and	<b>purpose</b>	of God before the	8, 391/ 18
he speak to the	<b>purpose</b>	), then are there therein	8, 392/ 5
the whole matter and	<b>purpose</b>	of his book. And	8, 393/ 8
matter to any substantial	<b>purpose</b>	. But yet that it	8, 393/ 37
Baptism sin once of	<b>purpose</b>	(willingly, and not only	8, 399/ 16
and spilled all his	<b>purpose</b>	-- let us now	8, 399/ 27
not and be in	<b>purpose</b>	to do . . . else shall	8, 402/ 13
consider the cause and	<b>purpose</b>	of Tyndale in bringing	8, 404/ 11
he further for his	<b>purpose</b>	say that not only	8, 404/ 27
he saith nothing to	<b>purpose</b>	, except he say (which	8, 411/ 25
are they to no	<b>purpose</b>	spoken, nor have no	8, 413/ 33
knowledge good deeds or	<b>purpose</b>	of good works, neither	8, 416/ 31
speaketh little to the	<b>purpose</b>	), men might peradventure lay	8, 419/ 36
sin of malice or	<b>purpose</b>	, but that all the	8, 425/ 19
any deadly sin of	<b>purpose</b>	-- that is to	8, 426/ 11
now, for our present	<b>purpose</b>	, to touch his heresies	8, 427/ 10
find that the whole	<b>purpose</b>	of Saint John in	8, 434/ 10
plainly they prove his	<b>purpose</b>	. "For though it be	8, 435/ 19
hate his brother of	<b>purpose</b>	, and so to do	8, 435/ 27
willingly sin, and of	<b>purpose</b>	maliciously impugn the known	8, 437/ 34
of malice nor of	<b>purpose</b>	, but of frailty only	8, 442/ 2
can never sin of	<b>purpose</b>	, and therefore never sin	8, 442/ 36
of nuns, of long	<b>purpose</b>	, and still persevere therein	8, 442/ 39
words nothing to his	<b>purpose</b>	, as it appeareth openly	8, 444/ 30
them to sin of	<b>purpose</b>	, but all the horrible	8, 447/ 27
them to sin of	<b>purpose</b>	, and therefore never deadly	8, 448/ 9

penitents, what mind or	<b>purpose</b>	soever they had before	8, 450/ 11
sin willingly and of	<b>purpose</b>	, and plainly saith that	8, 450/ 13
wise, nor no malicious	<b>purpose</b>	. And therefore of this	8, 450/ 33
could in his traitorous	<b>purpose</b>	against him, he should	8, 451/ 4
do them not of	<b>purpose</b>	nor willingly, nor do	8, 451/ 16
make nothing to the	<b>purpose</b>	; for they were never	8, 454/ 30
the proof of his	<b>purpose</b>	-- where he saith	8, 455/ 7
indeed somewhat for their	<b>purpose</b>	. For if it so	8, 455/ 12
and do penance, and	<b>purpose</b>	to amend and be	8, 455/ 31
I not consent of	<b>purpose</b>	and of malice, as	8, 457/ 31
minds the profession and	<b>purpose</b>	toward the law of	8, 458/ 19
they never sin of	<b>purpose</b>	, nor hold any error	8, 460/ 10
they cannot sin of	<b>purpose</b>	, but of weakness and	8, 461/ 8
neither of malice nor	<b>purpose</b>	, nor frailty, nor weakness	8, 461/ 32
damnable . . . be it of	<b>purpose</b>	and malice, or of	8, 461/ 36
though he missed his	<b>purpose</b>	oftentimes before -- and	8, 469/ 18
his baptism sin of	<b>purpose</b>	nor willingly, and the	8, 471/ 10
commandments willingly and of	<b>purpose</b>	shall never after be	8, 471/ 13
all, or of any	<b>purpose</b>	thereof, other than bare	8, 474/ 16
that against his whole	<b>purpose</b>	he is upon his	8, 479/ 10
deceive for some filthy	<b>purpose</b>	. . . they would never break	8, 481/ 13
of malice nor of	<b>purpose</b>	, but of frailty only	8, 485/ 27
tale is to little	<b>purpose</b>	. For if by "faith	8, 486/ 34
deeds willingly or of	<b>purpose</b>	, but only for weakness	8, 490/ 6
them willingly nor of	<b>purpose</b>	, or at the leastwise	8, 492/ 36
deeds willingly nor of	<b>purpose</b>	, or at the leastwise	8, 493/ 23
his teeth, against his	<b>purpose</b>	compelled to say the	8, 494/ 38
well to his ghostly	<b>purpose</b>	. . . and, turning the example	8, 495/ 21
little maketh for his	<b>purpose</b>	concerning that final or	8, 498/ 13
albeit that I shall	<b>purpose</b>	to treat of this	8, 502/ 6
Dialogue -- where I	<b>purpose</b>	, God willing, to touch	8, 512/ 17
hitherto said nothing to	<b>purpose</b>	; and now shall ye	8, 518/ 2
little he saith to	<b>purpose</b>	in this that after	8, 518/ 3
here is for his	<b>purpose</b>	of elects a tale	8, 521/ 14
preached here to little	<b>purpose</b>	, since it serveth as	8, 527/ 17
In pursuing of which	<b>purpose</b>	he would make it	8, 528/ 8
persecution nor by the	<b>purpose</b>	of much manslaughter at	8, 529/ 20
we that impugn his	<b>purpose</b>	! For his purpose is	8, 541/ 31
his purpose! For his	<b>purpose</b>	is to prove us	8, 541/ 32
won he not his	<b>purpose</b>	. For they might keep	8, 541/ 35
this maketh to Tyndale's	<b>purpose</b>	in this point not	8, 545/ 18
And also, to what	<b>purpose</b>	telleth Tyndale us that	8, 545/ 23
election . . . whereof the whole	<b>purpose</b>	is, in effect, that	8, 549/ 29
Christ, nothing proveth Tyndale's	<b>purpose</b>	. . . which is and must	8, 551/ 10
any piece of his	<b>purpose</b>	proved, and make men	8, 553/ 27
For whereas all his	<b>purpose</b>	of this chapter of	8, 559/ 19
witness against his own	<b>purpose</b>	, all his whole matter	8, 559/ 33
he bringeth all his	<b>purpose</b>	. After his defense of	8, 562/ 3
nothing at all to	<b>purpose</b>	. Moreover, since he bringeth	8, 562/ 20
nothing at all to	<b>purpose</b>	. Finally, since he speaketh	8, 562/ 25

nothing maketh for his	<b>purpose</b>	, but also rather seemeth	8, 562/ 32
For both is his	<b>purpose</b>	on his part unproved	8, 563/ 2
piece of his principal	<b>purpose</b>	: that is to wit	8, 564/ 4
anything toward his principal	<b>purpose</b>	. . . nor yet, which is	8, 564/ 9
-- nothing to the	<b>purpose</b>	at all . . . forasmuch as	8, 564/ 17
none of them "of	<b>purpose</b>	" or "willingly." For willingly	8, 565/ 35
and so intricated of	<b>purpose</b>	, without any dependence or	8, 566/ 16
proving of his principal	<b>purpose</b>	, that is to tell	8, 567/ 18
is sufficient for his	<b>purpose</b>	-- and yet the	8, 567/ 21
baptism sinneth once of	<b>purpose</b>	and willingly, shall never	8, 568/ 2
his baptism sinned of	<b>purpose</b>	and willingly" -- and	8, 568/ 10
all that proved his	<b>purpose</b>	? He hath told us	8, 571/ 6
doth, although he never	<b>purposed</b>	himself long before upon	8, 216/ 32
whether they be before	<b>purposed</b>	or no, therefore it	8, 217/ 5
same thing that I	<b>purposed</b>	to show. For he	8, 219/ 16
as Tyndale hath done:	<b>purposely</b>	mistranslate Christ's holy Gospel	8, 3/ 36
by an open heretic	<b>purposely</b>	translated false, to the	8, 31/ 5
albeit that I have	<b>purposely</b>	looked for them in	8, 196/ 37
For never will I	<b>purposely</b>	leave his part any	8, 436/ 22
good and great, godly	<b>purposes</b>	, serveth for satisfaction of	8, 65/ 34
of whose intents and	<b>purposes</b>	Tyndale asketh me now	8, 187/ 10
will of him that	<b>purposeth</b>	to continue good, that	8, 453/ 11
means they may, by	<b>purse</b>	, by prison, by bodily	8, 28/ 16
themselves cease not to	<b>pursue</b>	and punish by all	8, 28/ 16
ever did the Egyptians	<b>pursue</b>	the children of Israel	8, 29/ 10
should in any wise	<b>pursue</b>	and punish any man	8, 57/ 14
cross which he so	<b>pursued</b>	and hated. At which	8, 128/ 32
heresy . . . for he that	<b>pursueth</b>	any man is no	8, 57/ 15
written in Books; but,	<b>pursuing</b>	these words of the	8, 331/ 20
lack of power. In	<b>pursuing</b>	of which purpose he	8, 528/ 8
ever he did after,	<b>pursuing</b>	thereupon, all had he	8, 537/ 30
at their instance and	<b>pursuit</b>	have princes and emperors	8, 136/ 23
it be idolatry to	<b>put</b>	trust in the devil	8, 3/ 31
but if it be	<b>put</b>	in writing? Or what	8, 4/ 12
your sins add and	<b>put</b>	to these plagues sevenfold	8, 5/ 17
devil is ready to	<b>put</b>	out men's eyes that	8, 6/ 19
epistle had never been	<b>put</b>	in writing. Then have	8, 6/ 29
the Examination of Thorpe,	<b>put</b>	forth, as it is	8, 7/ 25
of February . . . and have	<b>put</b>	out for him the	8, 12/ 32
your matter boldly and	<b>put</b>	them to their proofs	8, 18/ 29
of Christ so clearly	<b>put</b>	out of question that	8, 25/ 29
his open, shameless lies	<b>put</b>	in and mingled among	8, 35/ 5
of these matters utterly	<b>put</b>	in oblivion. Howbeit, since	8, 35/ 17
God shall like to	<b>put</b>	in their minds, I	8, 36/ 18
repentance" and then would	<b>put</b>	away two parts thereof	8, 42/ 6
faith, with such trust	<b>put</b>	in "faith alone" that	8, 42/ 9
losels now do boldly	<b>put</b>	forth and avow for	8, 45/ 4
you devise together, busily	<b>put</b>	forth your pain to	8, 58/ 24
did in Almaine, to	<b>put</b>	yourself out of suspicion	8, 59/ 2
ye see, so lovingly	<b>put</b>	in ure that they	8, 59/ 7

their sins, and to	<b>put</b>	us in remembrance that	8, 64/ 7
for forgiveness, but also	<b>put</b>	our bodies to pain	8, 64/ 17
tore his garments and	<b>put</b>	on his body a	8, 66/ 6
other affliction willingly to	<b>put</b>	himself to pain therefor	8, 72/ 6
-- else would he	<b>put</b>	unto man no pain	8, 72/ 8
it pleased God to	<b>put</b>	it for the sacrament	8, 80/ 28
child again and never	<b>put</b>	water upon him! Tyndale	8, 96/ 4
the means so to	<b>put</b>	it in a body	8, 102/ 8
fire or frozen water	<b>put</b>	about it, but also	8, 102/ 9
without any outward thing	<b>put</b>	unto it, by the	8, 102/ 10
gown, whereof I did	<b>put</b>	the example, is of	8, 104/ 22
pray to it, neither	<b>put</b>	any faith therein. For	8, 116/ 32
shall pray thereto nor	<b>put</b>	any faith therein. And	8, 117/ 11
to the Sacrament nor	<b>put</b>	any faith therein. He	8, 117/ 21
of the Altar, nor	<b>put</b>	any faith therein. Put	8, 117/ 33
put any faith therein.	<b>Put</b>	ye no doubt but	8, 117/ 33
and faith to be	<b>put</b>	therein, whereof Tyndale teacheth	8, 118/ 34
did of late, that	<b>put</b>	a pig into the	8, 121/ 4
God and them, to	<b>put</b>	his own life in	8, 123/ 9
good mind labor to	<b>put</b>	down falsehood . . . and Tyndale	8, 137/ 36
left out, or else	<b>put</b>	in so darkly that	8, 145/ 31
of God's justice, and	<b>put</b>	the people in mind	8, 148/ 11
that those heresies were	<b>put</b>	into his books after	8, 153/ 6
and the writing doth	<b>put</b>	all things out of	8, 155/ 10
all is written . . . be	<b>put</b>	out of all doubt	8, 156/ 29
one word or two	<b>put</b>	them in remembrance what	8, 157/ 12
by this word "congregation"	<b>put</b>	in his translation in	8, 165/ 28
is, wheresoever he hath	<b>put</b>	this word "congregation" for	8, 169/ 18
hath in every place	<b>put</b>	out "idol" and set	8, 173/ 13
translation, he had not	<b>put</b>	in our English word	8, 177/ 2
hath caused Tyndale to	<b>put</b>	in such things as	8, 191/ 3
I that Tyndale had	<b>put</b>	in this place these	8, 191/ 24
or if he would	<b>put</b>	me to prove that	8, 192/ 36
questions be so solemnly	<b>put</b>	: I say that if	8, 194/ 17
is fetched that is	<b>put</b>	into the font, or	8, 195/ 12
need was it to	<b>put</b>	the indifferent word "love	8, 198/ 35
well enough; but yet,	<b>put</b>	by itself, it commonly	8, 199/ 13
that he should never	<b>put</b>	in this word "love	8, 199/ 24
so, pretending liberty, they	<b>put</b>	all in thralldom; and	8, 206/ 3
there be no pain	<b>put</b>	unto us therefor. Let	8, 208/ 23
no: then shall we	<b>put</b>	him in remembrance of	8, 209/ 12
and say: yet to	<b>put</b>	it for a rule	8, 217/ 15
nations, that be neither	<b>put</b>	out nor openly departed	8, 223/ 5
that the devil hath	<b>put</b>	in them hath stuffed	8, 223/ 19
the New Testament was	<b>put</b>	in writing . . . and that	8, 224/ 31
word but if he	<b>put</b>	it in writing be	8, 225/ 9
the"; by which article	<b>put</b>	before the word "record	8, 233/ 12
take in "not" and	<b>put</b>	out his false "no	8, 233/ 28
thing that it is	<b>put</b>	unto, and in restraining	8, 234/ 21
I say that to	<b>put</b>	away the doubt, and	8, 234/ 27

that it is here	<b>put</b>	for to signify the	8, 235/ 22
receive his record hath	<b>put</b>	his seal thereto that	8, 240/ 7
God to have it	<b>put</b>	in writing . . . and that	8, 256/ 26
that they shall be	<b>put</b>	to flight and fain	8, 257/ 27
into every truth, and	<b>put</b>	them in remembrance of	8, 258/ 11
God promised, not to	<b>put</b>	allthing in writing, but	8, 258/ 28
because Saint Paul did	<b>put</b>	in this word "one	8, 261/ 6
truth . . . which hath now	<b>put</b>	away the darkness of	8, 267/ 35
old. And we shall	<b>put</b>	him some others as	8, 283/ 39
Penance be able to	<b>put</b>	away the eternality of	8, 288/ 31
or deduced thereupon . . . and	<b>put</b>	the examples of the	8, 289/ 23
then I cannot but	<b>put</b>	confidence therein that the	8, 294/ 14
saith, the audience to	<b>put</b>	confidence therein that the	8, 297/ 34
of Christ when they	<b>put</b>	trust in the sacraments	8, 299/ 34
is falling is soon	<b>put</b>	over), the friar made	8, 301/ 15
then I cannot but	<b>put</b>	confidence therein that the	8, 303/ 9
up the signification or	<b>put</b>	some other signification of	8, 307/ 16
believe thereby, or else	<b>put</b>	it down. For it	8, 307/ 17
the ceremony, or to	<b>put</b>	it down if need	8, 307/ 21
the ceremonies, and to	<b>put</b>	them down, too; meaning	8, 308/ 30
whether we change or	<b>put</b>	down ceremonies and sacraments	8, 308/ 35
shall neither need to	<b>put</b>	them down, alter, nor	8, 309/ 4
the significations again or	<b>put</b>	down the ceremonies, upon	8, 309/ 6
at that collation to	<b>put</b>	it in some one	8, 310/ 18
unto himself, as God	<b>put</b>	in his mind and	8, 310/ 22
that chapter, not to	<b>put</b>	in writing allthing that	8, 315/ 12
mouth . . . but only to	<b>put</b>	them in remembrance that	8, 315/ 13
clear proof thereof: he	<b>put</b>	them in remembrance that	8, 315/ 16
of the wine . . . or	<b>put</b>	to after a ceremony	8, 317/ 12
but he would have	<b>put</b>	great doubt, and have	8, 317/ 26
it great peril, to	<b>put</b>	any water in. For	8, 317/ 27
durst, I say, have	<b>put</b>	thereto anything else . . . and	8, 317/ 31
why the water is	<b>put</b>	in. And though he	8, 317/ 36
cause wherefore it was	<b>put</b>	in; wherein he sought	8, 318/ 9
him, a man might	<b>put</b>	into the wine what	8, 318/ 12
is evil done to	<b>put</b>	it in. For he	8, 318/ 13
well left out as	<b>put</b>	in. But whatsoever Tyndale	8, 318/ 24
that blessed sacrament, did	<b>put</b>	water into wine; though	8, 318/ 35
the Saturday, than to	<b>put</b>	difference between us and	8, 320/ 11
Saturday but only to	<b>put</b>	a "difference between us	8, 320/ 24
draft of his poison	<b>put</b>	forth under the sweet	8, 323/ 7
why may I not	<b>put</b>	on my shoes? Why	8, 328/ 17
the vengeance of God	<b>put</b>	from the house at	8, 329/ 2
token of the blood	<b>put</b>	upon the posts? Why	8, 329/ 3
peace. But I must	<b>put</b>	Tyndale again in remembrance	8, 331/ 2
must, therefore, I say,	<b>put</b>	him in remembrance that	8, 331/ 5
every truth . . . which should	<b>put</b>	all the necessary truth	8, 331/ 25
Maundy. He must also	<b>put</b>	in that they saw	8, 334/ 9
necessity so sore to	<b>put</b>	altogether in writing. He	8, 334/ 11
writing. He must also	<b>put</b>	in that all their	8, 334/ 13

over this must he	<b>put</b>	in that they have	8, 334/ 19
almost forgotten, he must	<b>put</b>	in, too, this argument	8, 334/ 23
And finally must he	<b>put</b>	in, too, this argument	8, 334/ 35
or do than was	<b>put</b>	in writing already by	8, 335/ 1
apostles drove them to	<b>put</b>	all necessary things in	8, 335/ 16
seen it good to	<b>put</b>	no more burden upon	8, 343/ 24
believe any. Let him	<b>put</b>	that in figure when	8, 346/ 3
these things . . . God shall	<b>put</b>	upon him the plagues	8, 348/ 3
less he meaneth to	<b>put</b>	God to silence, that	8, 348/ 10
not commanded, yet, to	<b>put</b>	altogether in writing that	8, 351/ 10
but themselves will not	<b>put</b>	a finger of their	8, 353/ 19
hear them not, but	<b>put</b>	them to silence and	8, 358/ 19
were by Christ's apostles	<b>put</b>	in writing. And therefore	8, 363/ 29
saith that Moses did	<b>put</b>	all in writing. Ye	8, 365/ 14
it into all truth,	<b>put</b>	us not in surety	8, 376/ 6
that the apostles did	<b>put</b>	all in writing, whereof	8, 379/ 28
believe in Christ, and	<b>put</b>	all their trust and	8, 390/ 10
present life, or that	<b>put</b>	any faith in the	8, 394/ 13
and condemn him, and	<b>put</b>	the people in certainty	8, 396/ 24
shall I then be	<b>put</b>	in surety by them	8, 396/ 36
that no man should	<b>put</b>	a proud trust and	8, 399/ 35
be well taught to	<b>put</b>	no proud confidence in	8, 403/ 1
be sore afraid to	<b>put</b>	it in jeopardy of	8, 404/ 19
will he say, will	<b>put</b>	out and quench the	8, 406/ 5
manner, he must then	<b>put</b>	away his "if" . . . and	8, 411/ 9
as I said before,	<b>put</b>	away his "if" . . . and	8, 411/ 33
this faith." Tyndale to	<b>put</b>	a man in surety	8, 413/ 2
else. For though he	<b>put</b>	in, for shame, repentance	8, 415/ 34
Christ . . . with an example	<b>put</b>	of the body having	8, 417/ 14
fall from charity, and	<b>put</b>	the Spirit from him	8, 422/ 30
God, when man hath	<b>put</b>	him out of his	8, 423/ 5
in a dark night,	<b>put</b>	out the candle and	8, 424/ 30
of Christ -- and	<b>put</b>	therewith as great a	8, 428/ 33
that I before did	<b>put</b>	, neither the man nor	8, 439/ 19
them, she began to	<b>put</b>	forth one of hers	8, 446/ 17
believe in God, and	<b>put</b>	their whole hope and	8, 447/ 20
yet be they not	<b>put</b>	in surety before, that	8, 450/ 19
never be able to	<b>put</b>	him in such a	8, 453/ 13
then is the yoke	<b>put</b>	on again . . . as an	8, 455/ 31
his bridle to be	<b>put</b>	on again. Now, if	8, 455/ 34
bed with her, and	<b>put</b>	it about her neck	8, 457/ 15
his recreation -- I	<b>put</b>	him my riddle too	8, 458/ 33
I will, therefore, but	<b>put</b>	you in remembrance that	8, 460/ 29
Christ doth not quite	<b>put</b>	away shrift and all	8, 470/ 25
folly for him to	<b>put</b>	that for "tyranny" now	8, 472/ 4
no more but to	<b>put</b>	this difference between the	8, 473/ 17
by the devil and	<b>put</b>	forth by heretics when	8, 474/ 21
no better thing to	<b>put</b>	us in remembrance of	8, 480/ 16
opinions. For except they	<b>put</b>	trust in such opinions	8, 481/ 11
if a friar should	<b>put</b>	any trust in chastity	8, 483/ 22

and they also that	<b>put</b>	trust in their own	8, 483/ 26
the whole Catholic Church	<b>put</b>	trust in be not	8, 483/ 30
Christ's church, because they	<b>put</b>	trust in their own	8, 484/ 8
Christian brethren. And do	<b>put</b>	also their trust in	8, 484/ 14
This chapter hath Tyndale	<b>put</b>	in for no great	8, 485/ 20
us clearly behold it,	<b>put</b>	his examples in great	8, 490/ 15
age. Then let Tyndale	<b>put</b>	in him for example	8, 491/ 32
-- but let him	<b>put</b>	for example that his	8, 492/ 1
deeds that we did	<b>put</b>	for example -- yet	8, 492/ 32
and then the maid	<b>put</b>	on his biggin and	8, 497/ 1
boy . . . he should have	<b>put</b>	into the example of	8, 497/ 6
utterly concerning faith to	<b>put</b>	away the work of	8, 501/ 27
did with good will	<b>put</b>	forth his hand to	8, 503/ 18
be so foolish to	<b>put</b>	any endeavor of his	8, 503/ 33
so -- he should	<b>put</b>	elects and reprobates all	8, 519/ 12
but if he should	<b>put</b>	some difference between them	8, 519/ 15
gluttony were not to	<b>put</b>	them in mind and	8, 520/ 35
a plague of temptation	<b>put</b>	upon him that he	8, 523/ 36
away the candle or	<b>put</b>	it out, and bid	8, 525/ 27
well expressed. And, finally,	<b>put</b>	for two false intents	8, 527/ 19
and never denieth to	<b>put</b>	it forth unto us	8, 532/ 8
second, nor till he	<b>put</b>	his finger in God	8, 532/ 31
after that he had	<b>put</b>	unto him the parable	8, 538/ 36
Christ himself came, death	<b>put</b>	off and overcome. Yea	8, 541/ 20
felt him fully, and	<b>put</b>	his finger in his	8, 546/ 5
he felt him and	<b>put</b>	his finger into his	8, 546/ 11
that word, when he	<b>put</b>	once thereto maliciously. And	8, 547/ 4
this once forget to	<b>put</b>	him in mind of	8, 549/ 4
strengthen thy brethren." Now	<b>put</b>	this wise gloss thereto	8, 553/ 15
parts -- let us	<b>put</b>	that in the fourth	8, 557/ 9
in his translation had	<b>put</b>	in this word "converted	8, 558/ 16
therefore he now hath	<b>put</b>	out here this word	8, 558/ 21
God before), and hath	<b>put</b>	in the stead thereof	8, 558/ 23
neither gone out nor	<b>put</b>	out; and that the	8, 560/ 20
in such wise been	<b>put</b>	by us, and that	8, 562/ 10
believe in Christ, and	<b>put</b>	all their trust and	8, 563/ 24
believe in Christ, and	<b>put</b>	all their trust and	8, 567/ 27
remember that Tyndale hath	<b>put</b>	you by the way	8, 567/ 37
any repenting be both	<b>put</b>	and granted that he	8, 569/ 10
repent. And therefore I	<b>put</b>	now that he so	8, 569/ 12
all this while expressly	<b>put</b>	out of "the church	8, 570/ 5
good" folk now, and	<b>put</b>	out of his "elect	8, 570/ 22
not gone out nor	<b>put</b>	out is a church	8, 571/ 15
he gape while thou	<b>putteth</b>	sand as holy salt	8, 75/ 15
that is a heretic,	<b>putteth</b>	for a rule of	8, 31/ 38
of the world, and	<b>putteth</b>	that for either the	8, 54/ 36
his obedience, as he	<b>putteth</b>	it for the only	8, 55/ 1
a good surgeon he	<b>putteth</b>	pain of tribulation unto	8, 71/ 24
fasting and other affliction	<b>putteth</b>	the body to pain	8, 71/ 38
day, of which he	<b>putteth</b>	no more but the	8, 75/ 1

country, as a man	<b>putteth</b>	his hand here upon	8, 84/ 21
knowledge of them, or	<b>putteth</b>	us in mind of	8, 95/ 6
Tyndale of the sacrament	<b>putteth</b>	two parts away, and	8, 106/ 20
church of Christ, and	<b>putteth</b>	it in question which	8, 133/ 14
the church, and finally	<b>putteth</b>	for the church of	8, 133/ 15
third is that he	<b>putteth</b>	also in question whether	8, 133/ 17
city, as he there	<b>putteth</b>	London for his example	8, 146/ 11
other. More Tyndale here	<b>putteth</b>	many questions to me	8, 194/ 13
in this: that he	<b>putteth</b>	out "charity" where it	8, 199/ 8
such other like. He	<b>putteth</b>	another example by this	8, 199/ 18
And yet where he	<b>putteth</b>	his example of "standing	8, 203/ 14
sin committed after Baptism . . .	<b>putteth</b>	a man in that	8, 213/ 6
First, this word "that"	<b>putteth</b>	Tyndale for the article	8, 235/ 20
chief" . . . but that he	<b>putteth</b>	it in himself because	8, 237/ 5
ye see that Christ	<b>putteth</b>	not all in his	8, 241/ 30
intent and purpose he	<b>putteth</b>	in his deducing and	8, 260/ 27
prophet should, as Tyndale	<b>putteth</b>	his case, come forth	8, 268/ 19
the examples that he	<b>putteth</b>	be old. And we	8, 283/ 39
other example that he	<b>putteth</b>	, of purgatory. Tyndale What	8, 287/ 25
faith and slight repenting	<b>putteth</b>	out that fire clean	8, 289/ 11
things more as himself	<b>putteth</b>	in the same case	8, 289/ 25
serveth him. And now	<b>putteth</b>	he after it his	8, 306/ 31
priest in the Consecration	<b>putteth</b>	water into the wine	8, 317/ 8
instead of preaching he	<b>putteth</b>	example of statutes-making --	8, 356/ 29
bound, neither!" -- then	<b>putteth</b>	he away, quite, all	8, 378/ 34
believe. And here he	<b>putteth</b>	for faith enough, the	8, 404/ 34
he by and by	<b>putteth</b>	example of the perpetual	8, 405/ 11
chapter after, that he	<b>putteth</b>	faith alone for sufficient	8, 415/ 37
against his mercy . . . and	<b>putteth</b>	almost all Christian people	8, 426/ 36
of a wanton woman,	<b>putteth</b>	that suggestion in their	8, 456/ 35
So that, as he	<b>putteth</b>	in all other points	8, 461/ 33
sin and damnable . . . so	<b>putteth</b>	he concerning the promises	8, 461/ 34
marvelous difference that he	<b>putteth</b>	between the belief of	8, 463/ 37
as be no promises,	<b>putteth</b>	the perpetual virginity of	8, 471/ 24
into his old tale	<b>putteth</b>	Tyndale of new in	8, 493/ 1
wot well, as Tyndale	<b>putteth</b>	his example by. But	8, 497/ 18
dead vessel, whereinto Tyndale	<b>putteth</b>	and poureth his beer	8, 504/ 12
loveth and chooseth God	<b>putteth</b>	a plain necessity --	8, 511/ 21
man's own will, he	<b>putteth</b>	in the course and	8, 521/ 36
God would, as Tyndale	<b>putteth</b>	, withdraw his hand from	8, 524/ 5
while asleep, as he	<b>putteth</b>	here his example by	8, 530/ 7
thy brethren" -- Tyndale	<b>putteth</b>	out "converted," and maketh	8, 558/ 13
obey their princes in	<b>putting</b>	away that book that	8, 30/ 35
they both together, by	<b>putting</b>	himself in danger to	8, 38/ 5
do true penance with	<b>putting</b>	himself to any pain	8, 64/ 10
the deacons by the	<b>putting</b>	of the apostles' hands	8, 84/ 17
Acts that by the	<b>putting</b>	of the apostles' hands	8, 99/ 16
by prophecy, with the	<b>putting</b>	upon of the hands	8, 99/ 22
by the imposition" (or "	<b>putting</b>	upon") "of my hands	8, 99/ 25
the outward sacrament of	<b>putting</b>	the bishop's hand upon	8, 99/ 29

from them both . . . and,	<b>putting</b>	away from both that	8, 164/ 26
whom I contend for	<b>putting</b>	in "congregation" instead of	8, 176/ 37
amend his sight by	<b>putting</b>	out the other. This	8, 181/ 34
in thee by the	<b>putting</b>	of mine hands upon	8, 191/ 32
of Obedience that the	<b>putting</b>	on of Saint Paul's	8, 192/ 13
but a custom of	<b>putting</b>	a man's hand upon	8, 192/ 14
received grace by the	<b>putting</b>	of his hands upon	8, 192/ 22
he saith for his	<b>putting</b>	out of "grace" and	8, 202/ 29
he acquitted himself in	<b>putting</b>	out of "grace." Against	8, 203/ 22
against the truth; and,	<b>putting</b>	me in mind again	8, 220/ 26
the"; the second in	<b>putting</b>	in this word "no	8, 237/ 26
shorten his days . . . and,	<b>putting</b>	strength and miracle together	8, 270/ 22
grace given with the	<b>putting</b>	upon of the hands	8, 296/ 23
Obedience, saying that the	<b>putting</b>	of the hands was	8, 296/ 25
unto him by the	<b>putting</b>	of his hands upon	8, 296/ 35
laid against him the	<b>putting</b>	of the water into	8, 318/ 6
fall therefrom. And then	<b>putting</b>	the fault of his	8, 525/ 3
properly pertained to the	<b>putting</b>	away of that fear	8, 543/ 34
Catholic Church for the	<b>putting</b>	out of evil folk	8, 570/ 20
by prophecy, with the	<b>putting-upon</b>	the hands of a	8, 191/ 28
it is "with the	<b>putting-upon</b>	the hands" not "of	8, 192/ 6
is given with that	<b>putting-upon</b>	of the hands . . . is	8, 197/ 30
earnest remembrance of the	<b>putting-upon</b>	of the hands (which	8, 296/ 30
Body out of the	<b>pyx</b>	-- then, after that	8, 12/ 13
Christ out of the	<b>pyx</b>	) that God shall justly	8, 423/ 20
falleth from one contrary	<b>quality</b>	into another . . . as the	8, 487/ 25
them, die in the	<b>quarrel</b>	for the defense of	8, 31/ 11
of peace, of every	<b>quarter</b>	of his realm, then	8, 27/ 6
Spurn Point, Cobnut, or	<b>Quating</b>	; let us leave, I	8, 491/ 20
assemble," saith that good	<b>queen</b>	, "all the Jews that	8, 67/ 31
never be able to	<b>quench</b>	. Another is there also	8, 21/ 37
Spirit of God to	<b>quench</b>	the foul firebrand of	8, 180/ 7
fire . . . which thou mayest	<b>quench</b>	almost for three halfpence	8, 288/ 27
will put out and	<b>quench</b>	the fire of purgatory	8, 406/ 5
water with sorrow, and	<b>quench</b>	that rage! For without	8, 452/ 28
devil daily laboreth to	<b>quench</b>	it, as he laboreth	8, 486/ 14
is not so lightly	<b>quenched</b>	that folk should upon	8, 288/ 29
because it might be	<b>quenched</b>	with the cost of	8, 289/ 9
cool and clean be	<b>quenched</b>	-- as is the	8, 439/ 25
mind, are not utterly	<b>quenched</b>	, but lie hidden, as	8, 489/ 8
love is not utterly	<b>quenched</b>	. . . and therefore he is	8, 494/ 19
fear of death hath	<b>quenched</b>	the heat of their	8, 516/ 37
fear of death hath	<b>quenched</b>	the heat of their	8, 517/ 22
that as the water	<b>quencheth</b>	the fire, so doth	8, 401/ 5
the cloths, fell in	<b>question</b>	with him and searched	8, 13/ 21
that asked him any	<b>question</b>	, but covered and hid	8, 21/ 3
and things of great	<b>question</b>	-- or had been	8, 25/ 24
of great doubt and	<b>question</b>	-- then would I	8, 25/ 26
clearly put out of	<b>question</b>	that it is plain	8, 25/ 29
to bring them in	<b>question</b>	-- I never purpose	8, 25/ 30

is to wit, the	<b>question</b>	, Which is the church	8, 33/ 31
all these fasts in	<b>question</b>	-- yet of the	8, 70/ 24
sacrament was no small	<b>question</b>	of late days, whether	8, 116/ 15
if Tyndale bring in	<b>question</b>	whether the pope be	8, 130/ 31
of Christ -- this	<b>question</b>	will not help him	8, 130/ 33
matters of doubt and	<b>question</b>	finally confirmed themselves to	8, 131/ 8
and putteth it in	<b>question</b>	which is the church	8, 133/ 14
he putteth also in	<b>question</b>	whether the church may	8, 133/ 17
Scripture, and that the	<b>question</b>	much lieth whether Tyndale	8, 134/ 4
book, they bring in	<b>question</b>	: as the Book of	8, 155/ 26
and so riseth that	<b>question</b>	first upon the writing	8, 156/ 1
leaving that point in	<b>question</b>	between us till I	8, 197/ 2
not see wherein the	<b>question</b>	standeth. For he maketh	8, 201/ 22
the blessed sacraments in	<b>question</b>	. For since Tyndale cannot	8, 206/ 31
would bring it in	<b>question</b>	which were the church	8, 219/ 2
before the Church. Which	<b>question</b>	is as hard to	8, 224/ 6
in answering to a	<b>question</b>	is this. "Nay" answereth	8, 230/ 24
this. "Nay" answereth the	<b>question</b>	framed by the affirmative	8, 230/ 24
-- lo, to this	<b>question</b>	, if he will answer	8, 230/ 27
But and if the	<b>question</b>	be asked him thus	8, 230/ 28
English?" -- to this	<b>question</b>	, lo, if he will	8, 230/ 30
yes." For if the	<b>question</b>	be framed unto Tyndale	8, 230/ 32
burned?" -- to this	<b>question</b>	, asked in this wise	8, 230/ 36
But, now, if the	<b>question</b>	be asked him thus	8, 230/ 37
burned?" -- to this	<b>question</b>	, in this fashion framed	8, 231/ 4
asked Saint John the	<b>question</b>	-- notwithstanding that by	8, 232/ 1
that by their own	<b>question</b>	they knew that he	8, 232/ 2
seem that, by their	<b>question</b>	and his answer, either	8, 232/ 8
of God written, the	<b>question</b>	lieth between us not	8, 249/ 27
more with that troublous	<b>question</b>	. But, now, because he	8, 250/ 14
so. For since our	<b>question</b>	is not upon Christ's	8, 250/ 19
us. For upon this	<b>question</b>	hangeth all their whole	8, 253/ 5
some part thereof in	<b>question</b>	, he would say that	8, 255/ 2
none answer to that	<b>question</b>	other than the ordinance	8, 260/ 5
Tyndale's deduction, a greater	<b>question</b>	yet, saving for the	8, 260/ 14
well about his first	<b>question</b>	as about the Church	8, 267/ 16
without any doubt or	<b>question</b>	believeth . . . may be so	8, 269/ 19
man would ask this	<b>question</b>	. But he knoweth well	8, 271/ 5
thing that is in	<b>question</b>	. For we say that	8, 282/ 6
Church is out of	<b>question</b>	true . . . and that the	8, 286/ 31
afeard. And therefore that	<b>question</b>	, as he foolishly frameth	8, 288/ 4
name he answereth his	<b>question</b>	. . . and then confuteth that	8, 290/ 25
it his great, solemn	<b>question</b>	where he findeth in	8, 306/ 31
we, if any new	<b>question</b>	arise, determine it also	8, 342/ 8
nor nothing that this	<b>question</b>	hangeth upon. For those	8, 342/ 29
saith that every new	<b>question</b>	that may arise, we	8, 343/ 3
know well all our	<b>question</b>	is no more but	8, 350/ 31
false heretics bring in	<b>question</b>	, and let not to	8, 365/ 22
Church, never ask farther	<b>question</b>	." Saint Jerome, interpreting the	8, 369/ 17
Tyndale There is another	<b>question</b>	: whether the church may	8, 386/ 4

verily as hard a	<b>question</b>	as to ask whether	8, 386/ 6
truth in debate and	<b>question</b>	, and that I were	8, 390/ 2
of his chapter, the	<b>question</b>	"Whether the Church Can	8, 390/ 22
the clearing of the	<b>question</b>	, declareth that there be	8, 390/ 23
no part of this	<b>question</b>	. For to this matter	8, 398/ 3
be no doubt nor	<b>question</b>	, they come and expound	8, 424/ 27
articles which come in	<b>question</b>	, and are not in	8, 478/ 34
reason. For first, what	<b>question</b>	is there but that	8, 511/ 35
ask ye now the	<b>question</b>	that Tyndale doth: whether	8, 559/ 4
expositor; but out of	<b>question</b>	, I ween all wise	8, 559/ 6
pertaining to this present	<b>question</b>	of the Catholic Church	8, 561/ 4
he first moveth a	<b>question</b>	of his own devising	8, 562/ 8
-- as though that	<b>question</b>	had in such wise	8, 562/ 9
his chapter with this	<b>question</b>	-- whether "the church	8, 563/ 19
yet in doubt and	<b>question</b>	whether it be bread	8, 572/ 7
cured. For it is	<b>questionless</b>	that God can otherwise	8, 72/ 11
and a thousand mad	<b>questions</b>	more. But to the	8, 102/ 20
their brains about wrangling	<b>questions</b>	. And Tyndale is in	8, 191/ 9
Tyndale here putteth many	<b>questions</b>	to me which he	8, 194/ 13
necessity; but surely these	<b>questions</b>	be to the matter	8, 194/ 15
such authority when the	<b>questions</b>	be so solemnly put	8, 194/ 17
I Tyndale to these	<b>questions</b>	. He asketh farther from	8, 195/ 9
Baptism, and of the	<b>questions</b>	and answers used in	8, 368/ 5
Tyndale make us many	<b>questions</b>	of them that were	8, 474/ 23
then ask him such	<b>questions</b>	further, either of holding	8, 531/ 24
than for the devil.	<b>Quia</b>	in inferno nulla est	8, 438/ 5
bottom, the pith, the	<b>quick</b>	, the life, the spirit	8, 46/ 9
bottom, the pith, the	<b>quick</b>	, the life, the spirit	8, 47/ 18
bottom, the pith, the	<b>quick</b>	, the life, the spirit	8, 48/ 6
bottom, the pith, the	<b>quick</b>	, the life, the spirit	8, 49/ 9
life that maketh it	<b>quick</b>	and available -- not	8, 66/ 34
go forth," he saith, "	<b>quick</b>	, lively waters out of	8, 100/ 15
the prophet this water "	<b>quick</b>	" and "lively" . . . but for	8, 100/ 22
soul, but also a	<b>quick</b>	, lively, working medicine, means	8, 100/ 27
walking down to hell	<b>quick</b>	if he made so	8, 180/ 17
miracle for him either	<b>quick</b>	or dead. And therefore	8, 247/ 35
livers . . . for whom both	<b>quick</b>	and dead he doth	8, 338/ 28
for his holy men,	<b>quick</b>	and dead, and for	8, 346/ 19
is not dead but	<b>quick</b>	, with that blessed Soul	8, 366/ 14
soul, but is a	<b>quick</b>	soul still as he	8, 412/ 22
he is surely a	<b>quick</b>	member of the church	8, 417/ 25
despoiled, and bound . . . and,	<b>quick</b>	of feeling as any	8, 496/ 8
beer . . . but as a	<b>quick</b>	instrument, as the hand	8, 504/ 12
from him boldly both	<b>quick</b>	faith and dead faith	8, 552/ 13
well!) have made his	<b>quick</b>	, merry scoff wax very	8, 553/ 31
unto us -- to	<b>quicken</b>	and exercise, as Saint	8, 330/ 7
not the soul to	<b>quicken</b>	it and give it	8, 417/ 16
is not present and	<b>quickeneth</b>	it. And then if	8, 417/ 5
courteously to get him	<b>quickly</b>	thence. Yet God, when	8, 423/ 4
break the peace and	<b>quiet</b>	of his country, and	8, 29/ 27

the mind calm and	<b>quiet</b>	in prayer, from all	8, 71/ 8
and make it less	<b>quiet</b>	than if the flesh	8, 71/ 11
Which common peace and	<b>quiet</b>	if the heretics had	8, 482/ 9
and his mind more	<b>quiet</b>	. And the goodness of	8, 489/ 20
might pray the more	<b>quietly</b>	, without rebellious motions of	8, 70/ 12
his matter with a	<b>quip</b>	against me, and saith	8, 443/ 6
I further touch his	<b>quip</b>	where it shall have	8, 443/ 13
in his light: "Nisi	<b>quis</b>	renatus fuerit ex aqua	8, 377/ 7
in his prologue . . . goeth	<b>quite</b>	against his purpose and	8, 42/ 29
themselves . . . did mercifully take	<b>quite</b>	away the great and	8, 69/ 1
again and cast it	<b>quite</b>	away, so that it	8, 78/ 6
abominable heresy he taketh	<b>quite</b>	away the very special	8, 111/ 11
many others, they be	<b>quite</b>	against him every one	8, 113/ 27
illusions failed and vanished	<b>quite</b>	away. Lo what a	8, 128/ 36
used that is now	<b>quite</b>	gone. I would ask	8, 158/ 11
the true faith went	<b>quite</b>	away therewith . . . without which	8, 158/ 17
find in the Service	<b>quite</b>	into the poison that	8, 161/ 19
have all willing confession	<b>quite</b>	cast away, and all	8, 208/ 9
and borne me over	<b>quite</b>	, he solveth the objection	8, 224/ 22
done -- left it	<b>quite</b>	out, as though God	8, 236/ 37
have done), then is	<b>quite</b>	gone a good piece	8, 248/ 29
old holy doctors be	<b>quite</b>	against them, we say	8, 249/ 30
many naught, till he	<b>quite</b>	forsook them -- which	8, 272/ 32
and all reason is	<b>quite</b>	against it. First, as	8, 280/ 2
is shortly blown down	<b>quite</b>	, if a man say	8, 282/ 19
had I taken away	<b>quite</b>	all Tyndale's pleasure in	8, 291/ 25
argument goeth to ground	<b>quite</b>	-- although our sacraments	8, 302/ 27
and against Holy Scripture	<b>quite</b>	. For the burying of	8, 305/ 15
stinking serpent, that were	<b>quite</b>	cut off and after	8, 307/ 10
then putteth he away,	<b>quite</b>	, all revelations . . . which I	8, 378/ 34
shall be worn out,	<b>quite</b>	out of its place	8, 429/ 31
he) all forgiven them	<b>quite</b>	, and they clean assoiled	8, 447/ 39
him were God's promises	<b>quite</b>	gone. And his sin	8, 464/ 6
of Christ doth not	<b>quite</b>	put away shrift and	8, 470/ 25
perpetual virginity he is	<b>quite</b>	overthrown . . . and hath it	8, 479/ 33
go from this word	<b>quite</b>	that he saith now	8, 513/ 8
whole matter perverted, and	<b>quite</b>	overturned and overthrown his	8, 559/ 34
in his book to	<b>Quodvultdeus</b>	, and by Saint Jerome	8, 314/ 3
his book written unto	<b>Quodvultdeus</b>	. And so doth Saint	8, 359/ 12
shall tell you, sir,"	<b>quoth</b>	he, "before this time	8, 152/ 13
priests at all. And	<b>Quoth</b>	-Your - Friend	8, 196/ 7
and so forth, totiens	<b>quotiens</b>	a poena et culpa	8, 529/ 29
Zwingly and all the	<b>rabble</b>	of that rascal, never	8, 156/ 33
Ragman's roll of a	<b>rabble</b>	of heretics, and showed	8, 180/ 30
seeth that all the	<b>rabble</b>	of heretics have long	8, 223/ 14
he and all the	<b>rabble</b>	of their sect say	8, 400/ 27
nuns; and a great	<b>rabble</b>	of such devilish heresies	8, 418/ 1
unknown, but also a	<b>rabble</b>	of false, malicious heretics	8, 465/ 36
Tyndale, and all the	<b>rabble</b>	of such erroneous heretics	8, 480/ 5
honesty fell in a	<b>rage</b>	with me and allto	8, 152/ 20

places in right great	<b>rage</b>	, yet in the church	8, 160/ 8
it, but when the	<b>rage</b>	is once past, then	8, 447/ 36
horrible deeds, in a	<b>rage</b>	of the sin breaking	8, 451/ 22
horrible deeds, after the	<b>rage</b>	once past, they repent	8, 451/ 24
their teeth, with the	<b>rage</b>	of the sin that	8, 452/ 25
forth with such a	<b>rage</b>	! Let them cast on	8, 452/ 27
sorrow, and quench that	<b>rage</b>	! For without the fault	8, 452/ 28
into that violent, invincible	<b>rage</b>	, to compel them unwillingly	8, 452/ 32
him in such a	<b>rage</b>	that may carry him	8, 453/ 13
great occasions," through the "	<b>rage</b>	" of sin budding and	8, 453/ 28
thing that, after the	<b>rage</b>	passed, he so sore	8, 456/ 3
thither even in a	<b>rage</b>	. But yet, for all	8, 457/ 13
yet, for all the	<b>rage</b>	, I will not cast	8, 457/ 13
lo, when all the	<b>rage</b>	is past that now	8, 457/ 16
to come after the	<b>rage</b>	passed, as himself saith	8, 467/ 36
saith that when the	<b>rage</b>	is past he shall	8, 467/ 36
rebuker come while the	<b>rage</b>	is on him, while	8, 467/ 37
say, when the great	<b>rage</b>	is past, too . . . yet	8, 468/ 4
his heretics in a	<b>rage</b>	again, to pillage and	8, 482/ 36
as soon as the	<b>rage</b>	of the first brunt	8, 489/ 19
unto the truth for	<b>rage</b>	of lusts . . . which, when	8, 516/ 32
not only when the	<b>rage</b>	is past, then men	8, 517/ 10
but also when the	<b>rage</b>	cometh again, then many	8, 517/ 11
belly. For when the	<b>rage</b>	is thereof (as Tyndale	8, 521/ 8
away clean with the	<b>rage</b>	of the lust. And	8, 535/ 20
he been in such	<b>rage</b>	that he neither wist	8, 537/ 31
not always till the	<b>rage</b>	be past . . . and till	8, 570/ 1
King Saul, in his	<b>rageous</b>	fury, at the sound	8, 160/ 12
and of fierce and	<b>rageous</b>	fire, which shall consume	8, 377/ 26
fall in by the	<b>rageous</b>	occasions of the sin	8, 458/ 14
ear, for the wild	<b>rages</b>	of lusts that blinded	8, 516/ 39
reprobates too. And these	<b>rages</b>	, and these trances, and	8, 521/ 17
wanton lovers, after their	<b>rages</b>	past and their lusts	8, 521/ 25
And with like reasons	<b>rageth</b>	he because I turn	8, 202/ 22
lesson in a small,	<b>ragged</b>	hand wherein a young	8, 491/ 4
before with a small,	<b>ragged</b>	hand to beguile us	8, 492/ 22
had rehearsed up a	<b>Ragman's</b>	roll of a rabble	8, 180/ 30
brawl, and ribaldrously to	<b>rail</b>	, calling them ' apish	8, 58/ 14
mock and mow and	<b>rail</b>	and scoff and royally	8, 78/ 15
master's doctrine, jest and	<b>rail</b>	and make mocks at	8, 108/ 31
that he listeth to	<b>rail</b>	. As for that he	8, 149/ 8
also to jest and	<b>rail</b>	upon all states, spiritual	8, 191/ 20
all their writings they	<b>rail</b>	upon allegories, and cry	8, 297/ 27
Luther list lewdly to	<b>rail</b>	with those holy places	8, 337/ 36
the Christian people . . . did	<b>rail</b>	and blaspheme the name	8, 549/ 10
serve no saints, but	<b>rail</b>	upon their relics, and	8, 572/ 9
thereby so far hath	<b>railed</b>	against his own conscience	8, 3/ 15
of them that ever	<b>railed</b>	on him, and came	8, 547/ 19
had at the selling	<b>railed</b>	as much upon him	8, 548/ 20
their belief, because they	<b>railed</b>	not; and because that	8, 549/ 35

said, and not only	<b>railed</b>	nothing, all that while	8, 556/ 6
as Tyndale now most	<b>railleth</b>	upon -- that is	8, 190/ 17
where the rude ribald	<b>railleth</b>	against the Reverend Father	8, 324/ 14
those of whom he	<b>railleth</b>	here and calleth "pope-holy	8, 516/ 9
all the while he	<b>railleth</b>	not upon him and	8, 547/ 28
in his books now	<b>railleth</b>	and jesteth upon him	8, 548/ 21
shameless boldness and unreasonable	<b>railing</b>	, with scriptures wrested awry	8, 26/ 5
let I pass much	<b>railing</b>	that he consequently maketh	8, 31/ 21
lewd and a knavish	<b>railing</b>	upon the sacraments of	8, 76/ 5
cometh with his ribaldrous	<b>railing</b>	upon the sacraments, although	8, 83/ 10
he answer us with	<b>railing</b>	upon men's manners, and	8, 108/ 1
so false in the	<b>railing</b>	and jesting against the	8, 134/ 35
to him in his	<b>railing</b>	manner to call a	8, 144/ 26
need for his fond	<b>railing</b>	anything to fear to	8, 158/ 28
Now falleth he to	<b>railing</b>	upon the holy ceremonies	8, 192/ 28
with reason, but with	<b>railing</b>	and babbling -- and	8, 295/ 19
shameful for jesting and	<b>railing</b>	against God and all	8, 337/ 17
that should be, such	<b>railing</b>	ribalds that so mock	8, 337/ 24
as touching his accustomed	<b>railing</b>	in the end of	8, 480/ 11
and after, his royal	<b>railing</b>	of "making sects," "breaking	8, 484/ 29
help, fall into such	<b>railing</b>	and blasphemy; and then	8, 547/ 35
never, yet, unto such	<b>railing</b>	and blaspheming of Christ	8, 548/ 10
he was far from	<b>railing</b>	upon him, and said	8, 548/ 17
Judas, will repent his	<b>railing</b>	against Christ's Blessed Body	8, 548/ 26
that whole country from	<b>rain</b>	by the space of	8, 2/ 35
the sacrament of the	<b>rainbow</b>	. And the appointment made	8, 276/ 12
circumcision, and of the	<b>rainbow</b>	-- which he coupleth	8, 276/ 20
soul than doth the	<b>rainbow</b>	! Which rainbow whether God	8, 276/ 23
doth the rainbow! Which	<b>rainbow</b>	whether God made new	8, 276/ 24
the sign of the	<b>rainbow</b>	. . . is almost as well	8, 277/ 5
forth of seditions to	<b>raise</b>	rebellions, as they did	8, 137/ 7
Then upon the letter	<b>raise</b>	they many great errors	8, 156/ 9
Lord: Behold, I shall	<b>raise</b>	up evil against thee	8, 539/ 11
though they saw him	<b>raise</b>	up others . . . yet who	8, 541/ 3
others . . . yet who should	<b>raise</b>	up when were dead	8, 541/ 4
or devise who should	<b>raise</b>	him else? Now, where	8, 542/ 30
whom your own words	<b>raised</b>	up and sinfully set	8, 59/ 4
of their dry ashes	<b>raised</b>	up a hundred sorts	8, 223/ 16
the bones of them	<b>raised</b>	and sent into the	8, 275/ 5
same Lazarus was not	<b>raised</b>	by Abraham and sent	8, 342/ 16
yet was another Lazarus	<b>raised</b>	afterward by Christ, and	8, 342/ 18
waiting upon the elect,	<b>raiseth</b>	him out of sin	8, 519/ 14
live in chastity, and	<b>ran</b>	out of his order	8, 7/ 20
prove the contrary, and	<b>ran</b>	out of religion and	8, 86/ 22
did in Almaine, which	<b>ran</b>	out of the Charterhouse	8, 125/ 11
Paul, against Tyndale's doctrine,	<b>ran</b>	forth the faster because	8, 409/ 23
together, since he first	<b>ran</b>	out of his order	8, 493/ 9
couple of them, and	<b>ran</b>	unyoked a good while	8, 538/ 20
saith that though they	<b>ran</b>	to the sepulchre, and	8, 545/ 7
all my book and	<b>ransacked</b>	up the very bottom	8, 179/ 22

her money, though by	<b>ransacking</b>	up her house and	8, 533/ 34
restore him again the	<b>ransom</b>	that he redeemed us	8, 372/ 21
the sacrament of which	<b>ransom</b>	of ours, thine handmaid	8, 372/ 22
that signification were very	<b>rare</b>	and seldom, whereas of	8, 146/ 14
the rabble of that	<b>rascal</b>	, never cease to say	8, 156/ 34
wit, but only a	<b>rash</b>	, malicious, frantic braid, furnished	8, 218/ 33
altars, blaspheming of saints,	<b>rashing</b>	down their images, casting	8, 484/ 20
men -- my brother	<b>Rastell</b>	, the Bishop of Rochester	8, 34/ 13
at London by William	<b>Rastell</b>	. 1533 CUM PRIVILEGIO The	8, 384/ 12
the realm for his	<b>rate</b>	, right especially bound . . . not	8, 27/ 33
and apportioned after such	<b>rate</b>	and degrees as is	8, 195/ 7
no less is it	<b>ratified</b>	of God, the thing	8, 368/ 32
good friar's book called	<b>Rationale</b>	divinorum . . . showing what signifieth	8, 110/ 7
and pretty, proper gear,	<b>rattles</b>	and cockbells and gay	8, 59/ 13
much help that she	<b>ravished</b>	the man's maidenhood and	8, 216/ 36
sight is taken and	<b>ravished</b>	of his memory, and	8, 489/ 2
fall to play, is	<b>ravished</b>	of his remembrance . . . and	8, 491/ 13
as delighteth them, be	<b>ravished</b>	of their memory and	8, 492/ 25
occasions his wits were	<b>ravished</b>	away . . . and both his	8, 535/ 15
fall, and hath allto	<b>rayed</b>	his gay coat and	8, 526/ 24
riseth up, and royally	<b>rayed</b>	in dirt, because he	8, 573/ 1
host, oblation, and sacrifice . . .	<b>re-presenting</b>	the same sacrifice in	8, 108/ 27
afterward that Tewkesbury had	<b>read</b>	unto him Wycliffe's "Wicket	8, 21/ 17
by him while he	<b>read</b>	his revocation himself . . . that	8, 22/ 34
say but that he	<b>read</b>	his revocation so softly	8, 22/ 36
upon a bill and	<b>read</b>	it . . . but they said	8, 23/ 1
and such blind affection	<b>read</b>	them that, their taste	8, 25/ 13
the thing that they	<b>read</b>	(which if they could	8, 25/ 15
and longing therefore to	<b>read</b>	their books and see	8, 26/ 21
very good while they	<b>read</b>	but them alone --	8, 35/ 22
man should need to	<b>read</b>	any word. For surely	8, 36/ 23
way were neither to	<b>read</b>	this nor theirs . . . but	8, 36/ 25
therefore neither vouchsafe to	<b>read</b>	their books nor anything	8, 37/ 23
nor other folk to	<b>read</b>	that part of their	8, 37/ 36
any man neither to	<b>read</b>	these heretics' books nor	8, 37/ 37
in any wise to	<b>read</b>	therewith such things as	8, 38/ 8
grace but if they	<b>read</b>	first the things that	8, 38/ 22
whoso shall happen to	<b>read</b>	his pernicious book, take	8, 42/ 31
turn again to them.	<b>Read</b>	we not in the	8, 68/ 35
ever I heard or	<b>read</b>	of in the Scripture	8, 84/ 33
we. "For I never	<b>read</b>	it in Scripture," saith	8, 86/ 4
Scripture," saith he. "Where	<b>read</b>	you, then, in Scripture	8, 86/ 5
to it . . . when they	<b>read</b>	in the Acts that	8, 99/ 15
tongues. And when they	<b>read</b>	Saint Paul writing to	8, 99/ 19
mind, when they here	<b>read</b>	that grace was by	8, 99/ 27
far as I have	<b>read</b>	and could perceive, but	8, 101/ 12
he lieth when they	<b>read</b>	it . . . and yet he	8, 109/ 23
either never none had	<b>read</b>	the Gospel of God	8, 113/ 33
divers to be reverently	<b>read</b>	in the Divine Service	8, 153/ 17
them that could but	<b>read</b>	and speak and yet	8, 160/ 32

every good thing they	<b>read</b>	into the color and	8, 178/ 5
These words, when I	<b>read</b>	them, seemed me so	8, 179/ 16
old translation in Latin,	<b>read</b>	in the church this	8, 183/ 6
though; but though they	<b>read</b>	his translation openly in	8, 184/ 35
God, that he shall	<b>read</b>	over the two epistles	8, 190/ 35
part -- which whosoever	<b>read</b>	, shall see therein both	8, 191/ 1
exhorteth every man to	<b>read</b>	, and whereof himself rehearseth	8, 191/ 35
which time I shall	<b>read</b>	it over of necessity	8, 197/ 3
all which chapters whoso	<b>read</b>	and consider from the	8, 203/ 32
now the pain to	<b>read</b>	Tyndale's words again, and	8, 226/ 28
epistles, with which we	<b>read</b>	not that they sent	8, 257/ 5
though he never have	<b>read</b>	, nor heard, neither, any	8, 269/ 21
truth thereof, that never	<b>read</b>	nor heard the Scripture	8, 269/ 32
and in them they	<b>read</b>	the word of God	8, 276/ 3
you, good readers, to	<b>read</b>	mine own words as	8, 291/ 28
More If a man	<b>read</b>	over these words and	8, 294/ 21
Books . . . and that they	<b>read</b>	all the significations in	8, 299/ 13
all their lives never	<b>read</b>	the gospel that the	8, 310/ 25
but that Tyndale hath	<b>read</b>	both Rosseus and Luther	8, 317/ 3
that each of them	<b>read</b>	others' writing, and so	8, 334/ 2
but others that shall	<b>read</b>	his book, his conclusion	8, 345/ 35
in the place, and	<b>read</b>	over the chapter . . . he	8, 348/ 27
far as they should	<b>read</b>	in Moses' books . . . and	8, 352/ 4
and that thou hast	<b>read</b>	of mine," but ". . . the	8, 360/ 21
that as many as	<b>read</b>	this may remember at	8, 372/ 35
but every man may	<b>read</b>	the Scripture himself: every	8, 388/ 10
he wotteth well, cannot	<b>read</b>	, nor every man understand	8, 388/ 11
What if I can	<b>read</b>	, and have it in	8, 389/ 25
which they that never	<b>read</b>	any Scripture be now	8, 389/ 33
he giveth us to	<b>read</b>	in other chapters --	8, 393/ 3
would be ashamed to	<b>read</b>	such riddles so foolishly	8, 393/ 6
do not, while they	<b>read</b>	them, consider what manner	8, 394/ 5
such malicious minds as	<b>read</b>	the Scripture to none	8, 424/ 13
if he mean to	<b>read</b>	his riddle on this	8, 446/ 13
hers too, and said, "	<b>Read</b>	my riddle, what is	8, 446/ 18
point that he cannot	<b>read</b>	his own riddle himself	8, 453/ 16
if some, when they	<b>read</b>	in the New Testament	8, 466/ 30
elect church, when they	<b>read</b>	in the New Testament	8, 471/ 29
us and make us	<b>read</b>	false. Ye remember, good	8, 492/ 22
hear the Scripture or	<b>read</b>	it, if we be	8, 500/ 17
the thing that we	<b>read</b>	. . . and after a little	8, 500/ 21
as ye shall hereafter	<b>read</b>	, calleth the faith of	8, 535/ 30
they could not comprehend.	<b>Reader</b>	what thou, reader, canst	8, 541/ 5
fallen therefrom. For first,	<b>read</b>	me all those words	8, 542/ 20
you that he hath	<b>read</b>	them already, and spied	8, 557/ 27
all that ever we	<b>read</b>	in the Scripture reprov'd	8, 566/ 2
Preface to the Christian	<b>Reader</b>	Our Lord send us	8, 2/ 1
drunk down infect the	<b>reader</b>	and corrupt the soul	8, 37/ 22
be with thee, O	<b>reader</b>	, and with all that	8, 40/ 9
But yet, good Christian	<b>reader</b>	, for all his holy	8, 47/ 23

not, therefore, Tyndale, good	<b>reader</b>	, with his gay, glorious	8, 47/ 29
therefore, to carry the	<b>reader</b>	farther off from the	8, 48/ 14
And thus, lo, good	<b>reader</b>	, these new spiritual men	8, 50/ 13
But now remember, good	<b>reader</b>	, that Tyndale saith here	8, 51/ 5
clearly see, good Christian	<b>reader</b>	, that the holy and	8, 69/ 18
More Lo, good Christian	<b>reader</b>	, this holy "spiritual" man	8, 75/ 20
and so lead the	<b>reader</b>	more than a mile	8, 108/ 1
is it, good Christian	<b>reader</b>	, to do the thing	8, 126/ 25
end. Tyndale Wherefore, beloved	<b>reader</b>	, inasmuch as the Holy	8, 129/ 16
Tyndale Judge, therefore, Christian	<b>reader</b>	, whether the pope with	8, 130/ 18
More Judge here, good	<b>reader</b>	, whether that Tyndale play	8, 131/ 27
More Judge, good Christian	<b>reader</b>	, whether it be possible	8, 134/ 30
Mark now, good Christian	<b>reader</b>	, when Tyndale hath told	8, 136/ 31
people. For surely, good	<b>reader</b>	, though men may have	8, 137/ 10
of truth, good Christian	<b>reader</b>	, it is high time	8, 139/ 3
must needs remit the	<b>reader</b>	unto the Dialogue itself	8, 143/ 25
trifle. Remember now, good	<b>reader</b>	, that these be the	8, 158/ 5
But yet consider, good	<b>reader</b>	: if the true preaching	8, 158/ 15
to make the English	<b>reader</b>	to take it for	8, 165/ 10
would willingly make the	<b>reader</b>	to take them wrong	8, 169/ 10
I will desire the	<b>reader</b>	to look upon the	8, 169/ 11
Here may the Christian	<b>reader</b>	well perceive the poison	8, 171/ 38
Tyndale, to blind the	<b>reader</b>	with, hath corrupted in	8, 173/ 11
image" . . . to make the	<b>reader</b>	ween that Saint Paul	8, 173/ 13
I think, find no	<b>reader</b>	so slenderly witted to	8, 174/ 7
enchant and charm the	<b>reader</b>	, and make him ween	8, 180/ 16
elder. More Heard ye,	<b>reader</b>	, such another? Is presbyteros	8, 183/ 17
manner conjureth also, the	<b>reader</b>	, in our Lord God	8, 190/ 35
he would make the	<b>reader</b>	look aside, that himself	8, 201/ 21
neither . . . but an indifferent	<b>reader</b>	that understandeth English and	8, 218/ 24
the more learning the	<b>reader</b>	hath, the more madness	8, 218/ 26
come now, good Christian	<b>reader</b>	, unto that matter which	8, 253/ 3
man): I require the	<b>reader</b>	to consider well what	8, 254/ 12
More Now consider, good	<b>reader</b>	, that Tyndale's purpose is	8, 254/ 25
the reading without a	<b>reader</b>	, may soon fall into	8, 388/ 12
may have a true	<b>reader</b>	: where shall I seek	8, 388/ 17
necessary that every wise	<b>reader</b>	mark well and consider	8, 404/ 10
More Consider now, good	<b>reader</b>	, that Tyndale telleth us	8, 420/ 20
of every good Christian	<b>reader</b>	. Then teacheth he, on	8, 426/ 6
yet, lest an unlearned	<b>reader</b>	might hap anything to	8, 429/ 12
in him." Lo, good	<b>reader</b>	, whereas he said before	8, 435/ 4
Is not here, good	<b>reader</b>	, a goodly defense and	8, 451/ 26
But mark well, good	<b>reader</b>	, that he cometh forth	8, 459/ 23
blood. More Consider, good	<b>reader</b>	, how many things here	8, 472/ 2
Tyndale now, good Christian	<b>reader</b>	, driven of necessity . . . but	8, 477/ 12
naught. Now, good Christian	<b>reader</b>	, since it is proved	8, 478/ 24
it further, good Christian	<b>reader</b>	, upon this, that Tyndale	8, 479/ 4
their brethren. Now, good	<b>reader</b>	, consider who make sects	8, 481/ 15
These words, lo, good	<b>reader</b>	, expound very well, and	8, 515/ 33
what is there, good	<b>reader</b>	, in these words of	8, 522/ 22

comprehend. Read what thou,	<b>reader</b>	, canst . . . and thou shalt	8, 541/ 5
More Tyndale here, good	<b>reader</b>	, feeling his matter very	8, 553/ 24
introduceth and bringeth his	<b>readers</b>	into a false understanding	8, 6/ 8
to show you, good	<b>readers</b>	, the peril of these	8, 27/ 36
after. Wherefore, good Christian	<b>readers</b>	, whoso shall happen to	8, 42/ 31
judgeth allthing? Thus, good	<b>readers</b>	, examine him . . . and then	8, 48/ 8
allege unto you Christian	<b>readers</b>	other texts out of	8, 69/ 6
And thus, good Christian	<b>readers</b>	, here ye plainly see	8, 108/ 11
knoweth that all the	<b>readers</b>	well know that he	8, 109/ 22
ye see, good Christian	<b>readers</b>	, that by Tyndale's reason	8, 110/ 30
plainly perceive, good Christian	<b>readers</b>	, that this malicious man	8, 118/ 37
And therefore, good Christian	<b>readers</b>	, since Holy Scripture hath	8, 140/ 10
ye see, good Christian	<b>readers</b>	, that this one place	8, 173/ 7
being thus . . . judge, good	<b>readers</b>	, yourselves, whether of two	8, 182/ 5
contrary. And therefore, good	<b>readers</b>	, having this thing in	8, 226/ 27
church. But, good Christian	<b>readers</b>	, deferring for the while	8, 229/ 13
miracle! And thus, good	<b>readers</b>	, here ye see first	8, 257/ 7
judge himself: now, good	<b>readers</b>	, when they thus have	8, 268/ 10
mouth. And thus, good	<b>readers</b>	, ye plainly now perceive	8, 270/ 24
thus ye see, good	<b>readers</b>	, in what worshipful wise	8, 279/ 8
And thus, good Christian	<b>readers</b>	, ye see to what	8, 285/ 37
it like you, good	<b>readers</b>	, to read mine own	8, 291/ 28
And thus, good Christian	<b>readers</b>	, ye see how well	8, 306/ 30
be. More Lo, good	<b>readers</b>	, here ye see finally	8, 307/ 24
Now see you, good	<b>readers</b>	, how sick, how sore	8, 335/ 14
thus ye see, good	<b>readers</b>	, that neither those words	8, 359/ 18
show you this, good	<b>readers</b>	, because ye should somewhat	8, 362/ 19
may ye, good Christian	<b>readers</b>	, see to what point	8, 366/ 25
very plainly, good Christian	<b>readers</b>	, that of the eldest	8, 373/ 22
I doubt not, good	<b>readers</b>	, but ye remember well	8, 399/ 34
here have I, well-beloved	<b>readers</b>	, nothing letted, partly to	8, 405/ 21
saved. And thus, good	<b>readers</b>	, ye see that this	8, 411/ 36
Here have ye, good	<b>readers</b>	, heard this sentence by	8, 432/ 29
die." Lo, good Christian	<b>readers</b>	, here see we very	8, 433/ 16
And therefore, good Christian	<b>readers</b>	, I shall in this	8, 441/ 12
weakness? Ye see, good	<b>readers</b>	, openly, that if Tyndale	8, 442/ 4
And therefore, good Christian	<b>readers</b>	, while ye see that	8, 442/ 33
More Lo, good Christian	<b>readers</b>	, here have ye heard	8, 445/ 10
And thus, good Christian	<b>readers</b>	, for conclusion, ye now	8, 460/ 1
I shall, good Christian	<b>readers</b>	, make no long work	8, 460/ 20
Here have ye, good	<b>readers</b>	, the reason and the	8, 467/ 10
this, ween you, good	<b>readers</b>	, a godly, wise way	8, 469/ 30
But thus, good Christian	<b>readers</b>	, ye may well perceive	8, 471/ 1
And thus, good Christian	<b>readers</b>	, for the final conclusion	8, 479/ 22
as would make the	<b>readers</b>	abhor the doers of	8, 490/ 18
false. Ye remember, good	<b>readers</b>	, that he saith that	8, 492/ 23
perceive you good Christian	<b>readers</b>	what an un-Christian mind	8, 500/ 35
Now trust I, good	<b>readers</b>	, that it is enough	8, 501/ 21
And thus, good Christian	<b>readers</b>	, the reason that Tyndale	8, 506/ 18
wits. More Lo, good	<b>readers</b>	, here ye may see	8, 517/ 2

same. And thus, good	<b>readers</b>	, ye see that of	8, 518/ 1
eateth. More Lo, good	<b>readers</b>	, here ye see that	8, 529/ 17
this sun." Lo, good	<b>readers</b>	, here see ye very	8, 539/ 17
And thus, good Christian	<b>readers</b>	, ye may clearly see	8, 540/ 7
More Lo, good Christian	<b>readers</b>	, here hath Tyndale taught	8, 547/ 27
sin. And thus, good	<b>readers</b>	, ye see how well	8, 549/ 31
Is not here, good	<b>readers</b>	, a wise and well-told	8, 550/ 3
them. Now, good Christian	<b>readers</b>	, the point considered that	8, 550/ 31
then do you, good	<b>readers</b>	, I doubt not, very	8, 551/ 8
this ye see, good	<b>readers</b>	, very well: that though	8, 558/ 27
now shall you, good	<b>readers</b>	, understand that as concerning	8, 560/ 4
hitherto. Remember first, good	<b>readers</b>	, that the occasion of	8, 560/ 15
church. Now, good Christian	<b>readers</b>	, if we would grant	8, 567/ 15
And thus, good Christian	<b>readers</b>	, since ye now plainly	8, 572/ 25
not God, as thou	<b>readest</b>	, John 15. And then	8, 496/ 14
any good Christian man	<b>readeth</b>	that hath either learning	8, 7/ 32
with what fruit Tyndale	<b>readeth</b>	Saint Paul. Now would	8, 191/ 23
he not learned, that	<b>readeth</b>	them, if he have	8, 203/ 34
More Lo, he that	<b>readeth</b>	this and heareth not	8, 224/ 20
consider well what he	<b>readeth</b>	, and pass it not	8, 254/ 12
shall he that there	<b>readeth</b>	them as plainly perceive	8, 352/ 36
err not -- and	<b>readeth</b>	his riddles himself, also	8, 393/ 5
that Tyndale, when he	<b>readeth</b>	this word, will well	8, 406/ 3
may soon perceive that	<b>readeth</b>	him. But now, for	8, 427/ 9
it. And surely Tyndale	<b>readeth</b>	his riddle much like	8, 446/ 25
learned man which advisedly	<b>readeth</b>	those twain shall never	8, 448/ 27
pain, the bringing in,	<b>reading</b>	, and keeping of any	8, 27/ 9
me as the tedious	<b>reading</b>	of their blasphemous heresies	8, 35/ 12
prayer, good meditation, and	<b>reading</b>	of such English books	8, 36/ 28
tongue . . . but by the	<b>reading</b>	without a reader, may	8, 388/ 12
sinning." And for the	<b>reading</b>	of that riddle, he	8, 445/ 21
never sinning," set upon	<b>reading</b>	of riddles for his	8, 458/ 33
that the devil is	<b>ready</b>	to put out men's	8, 6/ 19
ere he escaped, was	<b>ready</b>	to have, in word	8, 17/ 6
ye shall find me	<b>ready</b>	to my power, even	8, 18/ 32
himself will abhor, they	<b>ready</b>	to abjure again if	8, 24/ 37
that there be treacle	<b>ready</b>	than the poison to	8, 37/ 12
and so present, always	<b>ready</b>	at hand, and then	8, 63/ 13
God because he is	<b>ready</b>	to kill a Turk	8, 122/ 26
and he is always	<b>ready</b>	to begin!), therefore the	8, 204/ 32
plenteous of mercy, and	<b>ready</b>	to forgive sin." Tyndale	8, 214/ 24
his Baptist, to make	<b>ready</b>	his way in the	8, 270/ 13
of God being more	<b>ready</b>	to reward than to	8, 403/ 8
head, and therefore are	<b>ready</b>	, like unbridled colts, to	8, 450/ 28
in the morning, and	<b>ready</b>	to go play the	8, 497/ 2
and that he is	<b>ready</b>	with his grace to	8, 504/ 24
his grace is ever	<b>ready</b>	to him that will	8, 510/ 4
elects, and is as	<b>ready</b>	to help them up	8, 518/ 25
way. Was he not	<b>ready</b>	for a churlish answer	8, 528/ 36
some brought into this	<b>realm</b>	, and kept in hugger-mugger	8, 5/ 36

plenty sent into this	<b>realm</b>	. In that book the	8, 7/ 27
day come to the	<b>realm</b>	by safe-conduct, which at	8, 8/ 36
be brought into this	<b>realm</b>	, or any to be	8, 10/ 33
sold printed within this	<b>realm</b>	, but if the name	8, 10/ 34
persons brought into this	<b>realm</b>	. . . and labor and enforce	8, 11/ 4
fled out of this	<b>realm</b>	for heresy a few	8, 11/ 10
persons out of this	<b>realm</b>	thither . . . and that for	8, 11/ 28
others send into the	<b>realm</b>	, to set forth here	8, 26/ 34
every quarter of his	<b>realm</b>	, then assembled before His	8, 27/ 6
of justice through the	<b>realm</b>	for his rate, right	8, 27/ 32
the laws of the	<b>realm</b>	, nor the peril spiritual	8, 38/ 4
spread abroad within this	<b>realm</b>	; the truth of which	8, 142/ 15
the clergy of the	<b>realm</b>	, have burned up their	8, 143/ 5
parliament representeth the whole	<b>realm</b>	, and is by the	8, 145/ 19
we say that "the	<b>Realm</b>	" hath made a law	8, 145/ 20
common speech of this	<b>realm</b>	. And for this cause	8, 167/ 7
malice brought into this	<b>realm</b>	by his untrue translating	8, 175/ 34
other parties of the	<b>realm</b>	specially called thereto) hath	8, 178/ 1
new faith to this	<b>realm</b>	, and a new evangelist	8, 180/ 23
ask me, "Hath the	<b>realm</b>	of England any laws	8, 290/ 19
that in our own	<b>realm</b>	no law bindeth that	8, 324/ 11
Church and, in this	<b>realm</b>	, by the Parliament too	8, 357/ 28
the people of this	<b>realm</b>	unto the same point	8, 448/ 23
that have in other	<b>realms</b>	already killed by schisms	8, 10/ 37
and all the Christian	<b>realms</b>	and countries that have	8, 130/ 26
people of all Christian	<b>realms</b>	-- clergy, laypeople, and	8, 165/ 22
and congregation in Christian	<b>realms</b>	is commonly made of	8, 167/ 1
body of all Christian	<b>realms</b>	remaining in the faith	8, 219/ 5
therein, as all Christian	<b>realms</b>	do, and so many	8, 394/ 20
mowers of vengeance to	<b>reap</b>	it," except we "repent	8, 179/ 13
ripe, that God may	<b>reap</b>	it in due season	8, 528/ 34
mowers of vengeance and	<b>reapers</b>	of ripe sins --	8, 181/ 2
this foundation he specially	<b>reareth</b>	his building, of the	8, 522/ 17
of them all by	<b>reason</b>	of his false translating	8, 6/ 4
especially bound . . . not in	<b>reason</b>	only, and good congruence	8, 27/ 33
standeth as well with	<b>reason</b>	. . . as to make a	8, 29/ 20
so be wont to	<b>reason</b>	and search the cause	8, 49/ 14
is false (as by	<b>reason</b>	and plain Scripture hath	8, 53/ 35
that he were in	<b>reason</b>	bound to love another	8, 56/ 9
thou show him no	<b>reason</b>	thereof; he had as	8, 75/ 16
have the use of	<b>reason</b>	and come to these	8, 76/ 25
ask more? But no	<b>reason</b>	can content him; for	8, 82/ 7
Paradise -- which blessing	<b>reason</b>	will that we take	8, 85/ 25
the doing thereof, by	<b>reason</b>	of a certain influence	8, 98/ 30
as have use and	<b>reason</b>	at the time of	8, 100/ 34
like, saving for the	<b>reason</b>	by which they say	8, 103/ 22
For as for that	<b>reason</b>	by which some doctors	8, 103/ 32
among them all one	<b>reason</b>	yet whereby methought it	8, 104/ 2
tokens thereof: by this	<b>reason</b>	they will within a	8, 105/ 6
his promise as by	<b>reason</b>	of the selfsame goodness	8, 105/ 14

can give a good	<b>reason</b>	as he saith soon	8, 109/ 2
man can give a	<b>reason</b>	." Lo what a high	8, 109/ 27
Lo what a high	<b>reason</b>	hath Tyndale here found	8, 109/ 28
tell them a good	<b>reason</b>	for each of them	8, 109/ 34
is a right solemn	<b>reason</b>	! And Luther, indeed, maketh	8, 109/ 35
did give a good	<b>reason</b>	unto Jews, Turks, and	8, 110/ 4
readers, that by Tyndale's	<b>reason</b>	we must cast off	8, 110/ 30
doctrine . . . teach us a	<b>reason</b>	, and lead us in	8, 117/ 2
never shall there either	<b>reason</b>	or authority make them	8, 120/ 4
been naught . . . by the	<b>reason</b>	that all this while	8, 135/ 18
on still, against all	<b>reason</b>	, against all good men	8, 135/ 35
we lack not, by	<b>reason</b>	of God's Spirit by	8, 154/ 6
the confirmation of his	<b>reason</b>	against them that could	8, 160/ 32
clearly by learning and	<b>reason</b>	doubly confirmed with Scripture	8, 167/ 33
both lacketh learning and	<b>reason</b>	and shamefully abuseth the	8, 167/ 35
Christian. And therefore his	<b>reason</b>	grounded upon this word	8, 169/ 33
paynims' idols that his	<b>reason</b>	which he maketh against	8, 173/ 15
as he supposeth, "by	<b>reason</b>	of a long custom	8, 175/ 10
defense sufficeth for any	<b>reason</b>	that Tyndale layeth against	8, 179/ 3
not by the same	<b>reason</b>	change "bishop" into "overseer	8, 186/ 21
elders. And by this	<b>reason</b>	would Tyndale have it	8, 188/ 15
he maketh a worshipful	<b>reason</b>	. For first, our Savior	8, 193/ 23
let him tell the	<b>reason</b>	why there should be	8, 194/ 7
the cause and the	<b>reason</b>	why -- I might	8, 194/ 37
him the cause and	<b>reason</b>	why in the nature	8, 194/ 37
not only that of	<b>reason</b>	it would so follow	8, 196/ 26
stand? By this wise	<b>reason</b>	we should never use	8, 198/ 27
how little purpose this	<b>reason</b>	serveth Tyndale, that agape	8, 201/ 13
with darkness and confusion),	<b>reason</b>	requireth to give every	8, 205/ 26
terms devised with good	<b>reason</b>	and of necessity. But	8, 205/ 32
to fetch authority of	<b>reason</b>	for every word, of	8, 211/ 29
than the lack of	<b>reason</b>	excuseth the default of	8, 215/ 19
in his head any	<b>reason</b>	or natural wit. For	8, 218/ 25
yet any proof of	<b>reason</b>	or natural wit, but	8, 218/ 33
Ye be clean by	<b>reason</b>	of the word,'	8, 241/ 9
his word, whereby with	<b>reason</b>	we must needs be	8, 243/ 23
believed, we be by	<b>reason</b>	bound to obey it	8, 243/ 24
true doctrine by the	<b>reason</b>	that the true doctrine	8, 246/ 8
to Tyndale that of	<b>reason</b>	we may not believe	8, 249/ 30
then may we with	<b>reason</b>	think that Luther and	8, 250/ 2
preacheth it, nor any	<b>reason</b>	proveth it: I may	8, 254/ 33
mouth. For by this	<b>reason</b>	, till the Gospels were	8, 262/ 19
they should by Tyndale's	<b>reason</b>	have sent him his	8, 263/ 1
ye see, Tyndale's first	<b>reason</b>	wherewith he full properly	8, 263/ 18
bound to believe. Which	<b>reason</b>	ye see yourselves is	8, 263/ 20
plainly that Tyndale's second	<b>reason</b>	with which he would	8, 270/ 31
hath in it no	<b>reason</b>	at all. Tyndale Some	8, 270/ 32
was so: it is	<b>reason</b>	that he agree also	8, 274/ 13
his church, as the	<b>reason</b>	of his goodness required	8, 275/ 18
we rather gather by	<b>reason</b>	than find it written	8, 277/ 27

be by the same	<b>reason</b>	in like wise profitable	8, 278/ 11
prove it . . . and all	<b>reason</b>	is quite against it	8, 280/ 2
the Scripture neither. Now,	<b>reason</b>	is clear against Tyndale	8, 280/ 18
of Christ was by	<b>reason</b>	of miracle: that is	8, 281/ 5
is as false; and	<b>reason</b>	it is that it	8, 281/ 34
hath any spark of	<b>reason</b>	in his head . . . that	8, 283/ 24
wise and a worshipful	<b>reason</b>	? This manner is much	8, 290/ 15
might therefore with good	<b>reason</b>	take his part for	8, 290/ 22
so far from all	<b>reason</b>	as Tyndale would have	8, 291/ 31
I said before, by	<b>reason</b>	of his heresy with	8, 292/ 31
some. For of his	<b>reason</b>	-- yea, and of	8, 294/ 35
Now, yet in this	<b>reason</b>	of his, as faint	8, 295/ 4
with Scripture nor with	<b>reason</b>	, but with railing and	8, 295/ 19
and then ground my	<b>reason</b>	against him upon my	8, 295/ 37
be good, for any	<b>reason</b>	that he maketh to	8, 302/ 29
none; and by this	<b>reason</b>	he would now conclude	8, 303/ 32
not here another mad	<b>reason</b>	? His purpose is to	8, 304/ 24
made -- not by	<b>reason</b>	of the priesthood taken	8, 306/ 15
upon them, but by	<b>reason</b>	of the promise made	8, 306/ 16
the book, but in	<b>reason</b>	as far off as	8, 306/ 33
doth nor can by	<b>reason</b>	or Scripture prove), else	8, 310/ 29
he can see no	<b>reason</b>	why "to think the	8, 313/ 21
very well, and that	<b>reason</b>	and Scripture is with	8, 313/ 26
feebleth neither faith, learning,	<b>reason</b>	, wit, nor grace. I	8, 314/ 23
and by the same	<b>reason</b>	, every parish by itself	8, 322/ 32
at all? And that	<b>reason</b>	ye remember that we	8, 324/ 9
and by the same	<b>reason</b>	no more he would	8, 324/ 37
destroyeth he his whole	<b>reason</b>	that he made before	8, 325/ 24
could not know the	<b>reason</b>	: that I deny and	8, 326/ 13
defying, nor for any	<b>reason</b>	that he layeth forth	8, 326/ 16
any ceremony whereof the	<b>reason</b>	could not be known	8, 327/ 34
should do; but the	<b>reason</b>	and cause of every	8, 328/ 2
should not understand the	<b>reason</b>	. . . when he seeth well	8, 329/ 36
or some one necessary	<b>reason</b>	; of which neither himself	8, 331/ 27
had there, almost, one	<b>reason</b>	of his passed me	8, 335/ 17
left unanswered his chief	<b>reason</b>	of all. For whereas	8, 335/ 19
consequence, nor any probable	<b>reason</b>	. For first, how proveth	8, 336/ 7
This is a substantial	<b>reason</b>	of Tyndale, be ye	8, 343/ 20
authority thereof by the	<b>reason</b>	of Christ's word, "He	8, 343/ 35
Tyndale concerning his high	<b>reason</b>	of the apostles' charity	8, 351/ 3
God's law, nor against	<b>reason</b>	neither . . . except either God's	8, 357/ 31
God's law or good	<b>reason</b>	should suffer that one	8, 357/ 32
open and declare the	<b>reason</b>	? And yet all these	8, 368/ 6
arguments strive against this	<b>reason</b>	. And therefore he said	8, 369/ 21
may not look of	<b>reason</b>	that we should any	8, 379/ 6
It had been good	<b>reason</b>	that he should have	8, 391/ 7
by words against all	<b>reason</b>	, and against the plain	8, 395/ 16
show you, with evident	<b>reason</b>	and plain Scripture furnished	8, 399/ 7
ever shall be by	<b>reason</b>	of that faith; for	8, 412/ 33
which yet, by the	<b>reason</b>	that it is not	8, 417/ 18

great disease . . . by the	<b>reason</b>	whereof our deeds are	8, 419/ 20
imperfect, and by the	<b>reason</b>	whereof also, when occasions	8, 419/ 21
as have use of	<b>reason</b>	working with God for	8, 422/ 6
Savior Christ is by	<b>reason</b>	of his Godhood . . . but	8, 427/ 27
So that by that	<b>reason</b>	, whosoever have once the	8, 428/ 27
contrary -- by what	<b>reason</b>	looketh Tyndale now that	8, 429/ 4
to enter. And the	<b>reason</b>	that is made against	8, 435/ 36
Saint John's words, the	<b>reason</b>	is much like. For	8, 440/ 10
great disease . . . by the	<b>reason</b>	whereof our deeds are	8, 445/ 1
imperfect, and by the	<b>reason</b>	whereof also, when occasions	8, 445/ 1
God in them, by	<b>reason</b>	whereof, they can never	8, 447/ 26
Saint Sim, a proper	<b>reason</b>	and a trim! A	8, 454/ 8
them oft by the	<b>reason</b>	of their weakness. And	8, 460/ 13
ye, good readers, the	<b>reason</b>	and the cause wherefore	8, 467/ 10
scripture, or by what	<b>reason</b>	, he proveth that every	8, 467/ 23
to teach him . . . by	<b>reason</b>	whereof he might be	8, 475/ 35
he can neither bring	<b>reason</b>	, Scripture, nor other good	8, 488/ 27
err not in wit,	<b>reason</b>	, and judgment of things	8, 496/ 21
judgment of a man's	<b>reason</b>	, whether he judge right	8, 496/ 23
how beetle-blind is fleshly	<b>reason</b>	! The will hath none	8, 500/ 29
err not in wit,	<b>reason</b>	, and judgment . . . we cannot	8, 501/ 15
judgment of a man's	<b>reason</b>	, whether he judge right	8, 501/ 18
is a "beetle-blind," "fleshly"	<b>reason</b>	to think that the	8, 502/ 16
captivating and subduing his	<b>reason</b>	is and understanding into	8, 502/ 18
have the use of	<b>reason</b>	. If man's will had	8, 502/ 25
not here a high	<b>reason</b>	? Who denieth that faith	8, 503/ 10
I can see no	<b>reason</b>	at all, neither fleshly	8, 503/ 21
nor ghostly, in this	<b>reason</b>	of Tyndale; nor, as	8, 503/ 22
but of beetle-blind fleshly	<b>reason</b>	. And therefore Tyndale's disciples	8, 506/ 9
good Christian readers, the	<b>reason</b>	that Tyndale maketh us	8, 506/ 18
a counsel of beetle-blind	<b>reason</b>	, because faith is the	8, 506/ 21
say, but that his	<b>reason</b>	is such that a	8, 506/ 22
that feeble and unlawful	<b>reason</b>	. Tyndale's other reason against	8, 506/ 25
unlawful reason. Tyndale's other	<b>reason</b>	against the good endeavor	8, 506/ 26
antecedent made of this	<b>reason</b>	, and say, "My wit	8, 506/ 34
it as full of	<b>reason</b>	as an egg full	8, 507/ 4
though my wit and	<b>reason</b>	must first set my	8, 507/ 5
for our belief (the	<b>reason</b>	of which desert and	8, 507/ 37
anything against our own	<b>reason</b>	telling us the contrary	8, 508/ 4
saith it should) if	<b>reason</b>	plainly proved us the	8, 508/ 6
perceive any such as	<b>reason</b>	may most perfectly prove	8, 508/ 9
enough to captivate his	<b>reason</b>	to the belief . . . and	8, 508/ 29
rest upon his own	<b>reason</b>	against the word of	8, 508/ 32
either saying that his	<b>reason</b>	seeth it not sufficiently	8, 508/ 33
of his wit and	<b>reason</b>	. And therefore it is	8, 510/ 27
err not in wit,	<b>reason</b>	, and judgment . . . we cannot	8, 511/ 14
judgment of a man's	<b>reason</b>	, whether he judge right	8, 511/ 17
the judgment of the	<b>reason</b>	. For first, what question	8, 511/ 35
follow the judgment of	<b>reason</b>	, whether it judge right	8, 512/ 14
his wit and his	<b>reason</b>	forbiddeth him. But his	8, 512/ 23

the following of his	<b>reason</b>	to the fulfilling of	8, 512/ 24
lack of wit and	<b>reason</b>	, but through fault of	8, 512/ 26
working for pleasure against	<b>reason</b>	. Many a man that	8, 512/ 27
wit and a great	<b>reason</b>	too, and much learning	8, 512/ 28
other whose wit and	<b>reason</b>	is very far under	8, 512/ 31
work well after his	<b>reason</b>	-- and therefore letteth	8, 512/ 35
naught. But this wise	<b>reason</b>	, among many like, learned	8, 514/ 5
shall rise, by the	<b>reason</b>	that mercy waiteth ever	8, 519/ 7
difference between them by	<b>reason</b>	of the different working	8, 519/ 16
he by the same	<b>reason</b>	say that all the	8, 520/ 13
that he should, as	<b>reason</b>	is, tell us those	8, 521/ 31
him, not by the	<b>reason</b>	that God withdrew his	8, 524/ 21
of very right and	<b>reason</b>	, than remit and forgive	8, 529/ 37
strong to them by	<b>reason</b>	of their own feebleness	8, 531/ 2
mighty to them, by	<b>reason</b>	of their feebleness. And	8, 531/ 8
than they . . . and by	<b>reason</b>	of their faultless feebleness	8, 531/ 14
words. But, now, this	<b>reason</b>	of his neither defendeth	8, 535/ 27
be very far unlikely,	<b>reason</b>	were he brought one	8, 536/ 5
himself to submit his	<b>reason</b>	unto faith, with asking	8, 546/ 18
see, by this wise	<b>reason</b>	, that Saint Peter's faith	8, 551/ 33
feeble, and that by	<b>reason</b>	, Scripture, or other good	8, 553/ 25
the love therewith, by	<b>reason</b>	whereof it cannot but	8, 555/ 18
the proof -- either	<b>reason</b>	, Scripture, or other authority	8, 565/ 8
upon the elect . . . by	<b>reason</b>	whereof he can never	8, 565/ 29
how far against all	<b>reason</b>	. Ye remember very well	8, 570/ 7
toward the proof? Neither	<b>reason</b>	nor one authority of	8, 571/ 9
of love indeed both	<b>reasonable</b>	of itself and also	8, 50/ 32
the body only, of	<b>reasonable</b>	folk, but much more	8, 85/ 28
its strength in the	<b>reasonable</b>	soul. Whereas Tyndale will	8, 85/ 29
saith right well and	<b>reasonable</b>	, and I shall speak	8, 93/ 18
his mouth unto his	<b>reasonable</b>	creatures. Howbeit, he saith	8, 284/ 30
we see no cause	<b>reasonable</b>	to think the contrary	8, 313/ 7
him to be so	<b>reasonable</b>	and so indifferent again	8, 537/ 18
him, but well and	<b>reasonably</b>	meaning after the common	8, 439/ 30
to them but also	<b>reasoned</b>	with them thereupon. Nor	8, 545/ 38
it but cakebread, and	<b>reasoneth</b>	it rather for starch	8, 466/ 17
of Tyndale to leave	<b>reasoning</b>	and fall a-scolding, chiding	8, 152/ 26
prophet to find any	<b>reasoning</b>	therein . . . as the thing	8, 266/ 8
sometimes the paragraphs and	<b>reasonings</b>	within the chapter, have	8, 307/ 1
men tell them the	<b>reasons</b>	and betokenings of them	8, 76/ 13
causes and plain, open	<b>reasons</b>	both of the significations	8, 78/ 21
upon philosophy and metaphysical	<b>reasons</b>	. . . by the constraint whereof	8, 101/ 13
whole heap of those	<b>reasons</b>	in matters of the	8, 101/ 18
and nothing but philosophical	<b>reasons</b>	have drawn others from	8, 104/ 26
Tyndale And with like	<b>reasons</b>	rageth he because I	8, 202/ 22
for all the natural	<b>reasons</b>	that men make now	8, 276/ 30
the wise and well-framed	<b>reasons</b>	which I have reproved	8, 283/ 3
already by what high	<b>reasons</b>	Tyndale hath proved you	8, 290/ 2
himself that in his	<b>reasons</b>	for his own part	8, 290/ 6
him only to those	<b>reasons</b>	that he hath laid	8, 291/ 26

and of all his	<b>reasons</b>	-- in conclusion this	8, 294/ 36
and let all his	<b>reasons</b>	alone. But surely if	8, 336/ 2
besides divers other invincible	<b>reasons</b>	with which I have	8, 387/ 32
the devil. But these	<b>reasons</b>	and these examples, I	8, 438/ 8
yet are all his	<b>reasons</b>	in this great matter	8, 502/ 3
moved diversely between two	<b>reasons</b>	, nothing do at all	8, 507/ 7
the mind with divers	<b>reasons</b>	and arguments is once	8, 510/ 22
them these three godly	<b>reasons</b>	. First he saith that	8, 530/ 10
that they should not	<b>rebel</b>	in no wise. But	8, 30/ 26
to disobey, resist, and	<b>rebel</b>	against their heads and	8, 55/ 9
' to rise and	<b>rebel</b>	against your ' younger	8, 58/ 27
it the less to	<b>rebel</b>	. . . or else (which is	8, 159/ 33
them thereby, though they	<b>rebelled</b>	not against his person	8, 29/ 26
unruly and disobeyed and	<b>rebelled</b>	against their rulers, and	8, 55/ 27
punishment and peril of	<b>rebellion</b>	-- whereby the princes	8, 30/ 20
exhortation to disobedience and	<b>rebellion</b>	. For every man well	8, 32/ 2
or otherwise in their	<b>rebellion</b>	slain -- there were	8, 33/ 2
but also make the	<b>rebellion</b>	thereof so resisted by	8, 159/ 27
such wise against the	<b>rebellion</b>	of the flesh that	8, 159/ 35
rise and ruffle in	<b>rebellion</b>	in sundry parts of	8, 483/ 13
dissension to stir up	<b>rebellion</b>	and insurrection against their	8, 484/ 11
already) begin sedition and	<b>rebellion</b>	, and fall to rifling	8, 514/ 14
of seditions to raise	<b>rebellions</b>	, as they did in	8, 137/ 8
to be disobedient and	<b>rebellious</b>	to their sovereigns, in	8, 31/ 15
of such sedition and	<b>rebellious</b>	bloodshed, get up upon	8, 58/ 30
the more quietly, without	<b>rebellious</b>	motions of the flesh	8, 70/ 12
more tame and less	<b>rebellious</b>	, and far the better	8, 160/ 6
if we be not	<b>rebellious</b>	but endeavor ourselves to	8, 500/ 18
preach unto such unruly	<b>rebels</b>	. . . should, ye wot well	8, 514/ 16
Ghost shall come and	<b>rebuke</b>	sent down from heaven	8, 43/ 9
down from heaven to	<b>rebuke</b>	the world of judgment	8, 43/ 10
judgment of all Christendom	<b>rebuke</b>	the world for lack	8, 43/ 11
the other side to	<b>rebuke</b>	and reprove the true	8, 120/ 8
wrest awry -- did	<b>rebuke</b>	the Jews and the	8, 129/ 29
he should not sharply	<b>rebuke</b>	any man that were	8, 191/ 15
letteth neither sharply to	<b>rebuke</b>	his elders in age	8, 191/ 19
the shame and the	<b>rebuke</b>	thereof, and lowly submit	8, 208/ 5
but write is worthy	<b>rebuke</b>	and blame in the	8, 302/ 7
but whoredom, doth openly	<b>rebuke</b>	and shame two sacraments	8, 306/ 23
mouth, of his own	<b>rebuke</b>	and shame. For here	8, 386/ 20
always at the first	<b>rebuke</b>	. . . but, notwithstanding many rebukings	8, 468/ 6
fear and dread of	<b>rebuke</b>	, and of loss of	8, 489/ 16
that will believe, and	<b>rebuke</b>	them that will not	8, 503/ 4
repenteth at the first	<b>rebuke</b>	, and meekly returneth without	8, 532/ 24
of Bathsheba and the	<b>rebuke</b>	of Nathan, never lost	8, 534/ 9
soon as they be	<b>rebuked</b>	, they repent -- even	8, 467/ 6
soon as they be	<b>rebuked</b>	they repent -- even	8, 467/ 14
season, before they be	<b>rebuked</b>	and taught better, although	8, 467/ 17
as ever he is	<b>rebuked</b>	of any sin that	8, 467/ 25
soon as they be	<b>rebuked</b>	-- hangeth all by	8, 471/ 6

soon as he was	<b>rebuked</b>	and his fault told	8, 529/ 6
until the prophet Nathan	<b>rebuked</b>	him, he had not	8, 529/ 8
soon as they be	<b>rebuked</b>	and their faults told	8, 532/ 12
only when they be	<b>rebuked</b>	, but also before, too	8, 532/ 19
in heaven that was	<b>rebuked</b>	thrice of some one	8, 532/ 26
until the prophet Nathan	<b>rebuked</b>	him, he had not	8, 533/ 19
himself accused it, and	<b>rebuked</b>	them sore of their	8, 550/ 6
For if such a	<b>rebuker</b>	come while the rage	8, 467/ 37
his members" -- the	<b>rebuker</b>	may fortune at that	8, 468/ 2
it themselves, and the	<b>rebukes</b>	therewith that our Savior	8, 544/ 7
as the Holy Ghost	<b>rebuketh</b>	the world for lack	8, 129/ 16
Another thing which he	<b>rebuketh</b>	is that I interpret	8, 181/ 8
leaveth us not, but	<b>rebuketh</b>	us and bringeth us	8, 419/ 24
leaveth us not, but	<b>rebuketh</b>	us and bringeth us	8, 445/ 4
saith here, that such	<b>rebuking</b>	at which his elect	8, 467/ 34
repent at the first	<b>rebuking</b>	, and he that were	8, 469/ 24
done, they repent upon	<b>rebuking</b>	, without resistance. And thirdly	8, 530/ 5
rebuke . . . but, notwithstanding many	<b>rebukings</b>	and much calling upon	8, 468/ 7
in the mire. The	<b>Recapitulation</b>	of All Tyndale's Process	8, 560/ 1
feared that for the	<b>receipt</b>	of these pestilent books	8, 4/ 36
these that at the	<b>receipt</b>	of that Holy Order	8, 195/ 34
at home that should	<b>receive</b>	the stuff and deliver	8, 18/ 25
might be suffered to	<b>receive</b>	the Blessed Body of	8, 23/ 25
should else forbear to	<b>receive</b>	that Blessed Body . . . since	8, 23/ 37
he should then undoubtedly	<b>receive</b>	it on his own	8, 24/ 1
beside, and howsoever he	<b>receive</b>	and give out the	8, 45/ 26
if it were possible,	<b>receive</b>	to ourselves no benefit	8, 50/ 29
long and hope to	<b>receive</b>	. And surely as the	8, 51/ 29
intent that they may	<b>receive</b>	us into the eternal	8, 52/ 28
will that we shall	<b>receive</b>	with reverence, and that	8, 76/ 37
and that if they	<b>receive</b>	him with unbelief, out	8, 82/ 13
any deadly sin, they	<b>receive</b>	their housel to their	8, 82/ 16
damnation . . . and if they	<b>receive</b>	it the contrariwise, they	8, 82/ 17
the contrariwise, they shall	<b>receive</b>	of God great spiritual	8, 82/ 17
taught to them that	<b>receive</b>	them -- other significations	8, 83/ 14
men are taught to	<b>receive</b>	it . . . is wholesome to	8, 114/ 28
the whole multitude . . . that	<b>receive</b>	the name of Christ	8, 144/ 36
with faith and devotion	<b>receive</b>	them. Is not this	8, 147/ 25
dark with lies, and	<b>receive</b>	all their truth of	8, 226/ 36
himself (John 5), "I	<b>receive</b>	no witness of man	8, 228/ 34
Christ saith himself, "I	<b>receive</b>	no witness of man	8, 229/ 7
in this wise, "I	<b>receive</b>	no record of man	8, 233/ 10
translated it thus: "I	<b>receive</b>	not the record of	8, 233/ 21
had translated it "I	<b>receive</b>	not record of man	8, 233/ 24
it, making it "I	<b>receive</b>	not the record of	8, 233/ 26
hath translated it "I	<b>receive</b>	no record of man	8, 233/ 27
he cannot say "I	<b>receive</b>	no the record of	8, 233/ 29
this wise -- "I	<b>receive</b>	not the record of	8, 234/ 30
thus: "The record I	<b>receive</b>	not of man." For	8, 234/ 32
of Saint John, "I	<b>receive</b>	no record of man	8, 236/ 33

said "The record I	<b>receive</b>	not of man." Yea	8, 236/ 35
The chief record I	<b>receive</b>	not of man"; as	8, 237/ 2
yet, in this word "	<b>receive</b>	," instead of this word	8, 237/ 28
and to say "I	<b>receive</b>	no record of man	8, 237/ 31
the other -- "I	<b>receive</b>	no witness of man	8, 237/ 34
that I will not	<b>receive</b>	it, but refuse it	8, 237/ 35
is to wit, I	<b>receive</b>	none because no man	8, 237/ 37
maketh him say "I	<b>receive</b>	no witness of man	8, 238/ 4
say that he would	<b>receive</b>	no witness of man	8, 238/ 27
man receiveth. Whosoever do	<b>receive</b>	his record hath put	8, 240/ 7
words of Christ, "I	<b>receive</b>	no witness of man	8, 240/ 11
labor to revoke and	<b>receive</b>	again into the port	8, 249/ 3
how, then, should we	<b>receive</b>	a new article of	8, 281/ 26
he saith that to	<b>receive</b>	a new article of	8, 283/ 4
he saith if we	<b>receive</b>	"a new article" . . . and	8, 283/ 38
pounds, yet shall he	<b>receive</b>	no pardon at all	8, 289/ 2
the world would not	<b>receive</b>	the books." To this	8, 310/ 8
the world could not	<b>receive</b>	the books that should	8, 311/ 6
the world could not	<b>receive</b>	the books" -- why	8, 311/ 21
to be shriven, or	<b>receive</b>	any penance at the	8, 394/ 12
himself whereby he might	<b>receive</b>	it if he would	8, 502/ 34
towardness endeavor himself to	<b>receive</b>	the gift of God	8, 503/ 12
as be willing to	<b>receive</b>	it. For he that	8, 504/ 4
there be swine that	<b>receive</b>	no learning but to	8, 514/ 22
them, that they could	<b>receive</b>	no comfort, either of	8, 541/ 13
have since his escape	<b>received</b>	them. And it may	8, 19/ 23
hands, Bilney before he	<b>received</b>	it said the Collect	8, 24/ 6
benefits which we have	<b>received</b>	, it is also lawful	8, 51/ 27
benefits which we have	<b>received</b>	is a good cause	8, 51/ 31
respect unto God's benefits	<b>received</b>	and also to come	8, 54/ 6
especially to the sense	<b>received</b>	of the whole Catholic	8, 61/ 9
making him priest, he	<b>received</b>	of God a special	8, 84/ 15
Lord is not only	<b>received</b>	by the priest himself	8, 108/ 24
whereof Christ's church hath	<b>received</b>	many by the blessed	8, 109/ 29
in a manner, newly	<b>received</b>	; and they contended upon	8, 119/ 18
sacraments which they find	<b>received</b>	and believed, used and	8, 119/ 29
the Christian priests, already	<b>received</b>	and used -- what	8, 184/ 31
saith plainly that Timothy	<b>received</b>	grace by the putting	8, 192/ 22
manner . . . but that he	<b>received</b>	not his chief record	8, 239/ 27
-- which notwithstanding, he	<b>received</b>	and accepted for a	8, 239/ 30
-- then all was	<b>received</b>	in Scripture . . . More Here	8, 279/ 13
since all was then	<b>received</b>	in Scripture among the	8, 279/ 16
follow that all was	<b>received</b>	by Scripture among Christian	8, 279/ 17
of Moses all was	<b>received</b>	in Scripture. But since	8, 279/ 19
him that they then	<b>received</b>	Scripture; but he must	8, 279/ 23
prove that then they	<b>received</b>	all in Scripture . . . and	8, 279/ 24
Tyndale All was then	<b>received</b>	in Scripture; insomuch that	8, 279/ 31
was increased," so fully	<b>received</b>	all things necessary to	8, 281/ 30
sore eyes if we	<b>received</b>	any new articles of	8, 283/ 28
he saith if we	<b>received</b>	a new article "without	8, 283/ 32

Tyndale, saying that Moses	<b>received</b>	all necessary things in	8, 299/ 5
his present tradition was	<b>received</b>	holy gestures as the	8, 315/ 6
thing which they there	<b>received</b>	in the form of	8, 315/ 14
the beginning it was	<b>received</b>	after other meats, it	8, 322/ 4
it should be now	<b>received</b>	of folk while they	8, 322/ 5
the Catholic Church was	<b>received</b>	and believed before that	8, 340/ 10
but, notwithstanding that Moses	<b>received</b>	the laws and ceremonies	8, 365/ 2
ceremonies in writing, yet	<b>received</b>	he not (as Tyndale	8, 365/ 2
weight that they had	<b>received</b>	before, and kept peradventure	8, 365/ 6
them . . . as we have	<b>received</b>	them of the great	8, 368/ 8
contrary to the custom	<b>received</b>	by the Church. Saint	8, 369/ 37
teaching . . . and whatsoever is	<b>received</b>	of the Church into	8, 370/ 3
of them that have	<b>received</b>	the Spirit. And yet	8, 431/ 17
they be, nor had	<b>received</b>	the seed of God	8, 448/ 7
that our Lord hath	<b>received</b>	them to the Sacrament	8, 475/ 1
Sacrament of Baptism hath	<b>received</b>	them to grace and	8, 475/ 3
to be as willingly	<b>received</b>	and taken as it	8, 503/ 15
that thou hast not	<b>received</b>	?" And of whom meant	8, 503/ 30
whom meant he allthing	<b>received</b>	, but of God's gift	8, 503/ 30
both twain come and	<b>received</b>	, and gone away by	8, 520/ 1
that thou hast not	<b>received</b>	? And then what gloriest	8, 527/ 35
though thou hadst not	<b>received</b>	it?" He saith not	8, 527/ 37
For when I have	<b>received</b>	it, it is then	8, 528/ 1
forgiven his sin and	<b>received</b>	again to grace. If	8, 549/ 2
all this, was he	<b>received</b>	after to grace and	8, 549/ 12
by repentance and penance	<b>received</b>	to faith and to	8, 549/ 22
those significations to the	<b>receivers</b>	of the sacraments, therefore	8, 95/ 23
and precept of God	<b>receiveth</b>	interpretation. But we say	8, 60/ 37
fault be in himself,	<b>receiveth</b>	some inward grace and	8, 77/ 1
dark of itself, and	<b>receiveth</b>	all her light of	8, 226/ 34
is false that Christ	<b>receiveth</b>	no record of man	8, 238/ 6
plain repugnant: that God	<b>receiveth</b>	some record of man	8, 238/ 10
man . . . and that God	<b>receiveth</b>	no record of man	8, 238/ 11
his testimony no man	<b>receiveth</b>	. Whosoever do receive his	8, 240/ 7
off and cast away,	<b>receiveth</b>	after life and feeling	8, 417/ 19
that by his will	<b>receiveth</b>	it, and which should	8, 504/ 4
that wittingly and willingly	<b>receiveth</b>	a gift of another	8, 504/ 13
and at their coming	<b>receiveth</b>	them . . . so when they	8, 522/ 28
the soul with the	<b>receiving</b>	of that holy sacrament	8, 77/ 10
done in administering or	<b>receiving</b>	the sacraments, no more	8, 95/ 12
more profit by the	<b>receiving</b>	of them than by	8, 95/ 25
God infused with the	<b>receiving</b>	of the holy order	8, 99/ 27
of the Elevation, and	<b>receiving</b>	of that Blessed Sacrament	8, 110/ 19
the profit of the	<b>receiving</b>	, nor the promise of	8, 114/ 25
well understandeth that the	<b>receiving</b>	of that holy Body	8, 114/ 27
signifieth taking, and not	<b>receiving</b>	. Now, it is not	8, 237/ 30
Augustine saith in the	<b>receiving</b>	of our housel, where	8, 322/ 2
the manner in the	<b>receiving</b>	, or the guise and	8, 368/ 3
himself towardly to the	<b>receiving</b>	thereof, and whereby, on	8, 502/ 36
the getting, attaining, and	<b>receiving</b>	of these virtues, the	8, 504/ 9

testimonium ab homine non	<b>recipio</b>	." Which if it be	8, 232/ 35
nullum testimonium ab homine	<b>recipio</b>	." And whether the sentence	8, 232/ 39
and keepeth presbyteros still,	<b>reciting</b>	Saint Peter in this	8, 184/ 20
and amazed in a	<b>reckless</b>	sloth, and let God	8, 486/ 29
what sort we shall	<b>reckon</b>	the remnant. These fellows	8, 11/ 24
why but if he	<b>reckon</b>	it for a great	8, 20/ 1
much authority as to	<b>reckon</b>	myself unable in so	8, 25/ 32
this point -- I	<b>reckon</b>	that, being his unworthy	8, 27/ 17
and statute. Wherefore I	<b>reckon</b>	myself of duty deeply	8, 27/ 35
if any man can	<b>reckon</b>	a place where ever	8, 28/ 30
better it is, I	<b>reckon</b>	, that there be treacle	8, 37/ 12
or not. If he	<b>reckon</b>	them for such: then	8, 57/ 23
as though men did	<b>reckon</b>	their penance for a	8, 90/ 12
by which some doctors	<b>reckon</b>	the matter the more	8, 103/ 32
thereof work, as they	<b>reckon</b>	, upon the soul as	8, 103/ 34
would make us to	<b>reckon</b>	ourselves taken in so	8, 112/ 11
that folk do not	<b>reckon</b>	the sacrament hurt thereby	8, 127/ 13
condemned his errors, did	<b>reckon</b>	this for none, but	8, 153/ 14
the Church, and therein	<b>reckon</b>	themselves but for one	8, 164/ 16
he is wont to	<b>reckon</b>	as though there is	8, 216/ 23
a great folly to	<b>reckon</b>	that in our own	8, 324/ 10
then may ye surely	<b>reckon</b>	that since this is	8, 347/ 8
did in his days	<b>reckon</b>	it for a thing	8, 375/ 33
chrims . . . but if he	<b>reckon</b>	all those for none	8, 499/ 10
beetle-blind fleshly folly to	<b>reckon</b>	that the good endeavor	8, 503/ 8
-- lest he should	<b>reckon</b>	his virtue to come	8, 524/ 13
were not likely to	<b>reckon</b>	that God withdrew his	8, 524/ 15
if he should so	<b>reckon</b>	, he were likely to	8, 524/ 16
he were likely to	<b>reckon</b>	that he before that	8, 524/ 17
virtue (whereof he will	<b>reckon</b>	that he never had	8, 524/ 23
Jerome so far forth	<b>reckoned</b>	it for heresy that	8, 286/ 13
taken from it, and	<b>reckoned</b>	for a bare sign	8, 319/ 10
his coming, because he	<b>reckoned</b>	them not worthy to	8, 325/ 30
to them whom he	<b>reckoned</b>	for good men and	8, 430/ 2
all the deed, allthing	<b>reckoned</b>	from the first to	8, 527/ 33
faith alone" that he	<b>reckoneth</b>	all good works fruitless	8, 42/ 9
of his folly he	<b>reckoneth</b>	himself sure everything to	8, 87/ 3
about to say, he	<b>reckoneth</b>	the outward tokens of	8, 94/ 19
the one. And then	<b>reckoneth</b>	he the causes, both	8, 318/ 3
he describeth him, he	<b>reckoneth</b>	for a heretic; and	8, 417/ 30
ungraciously in their destruction . . .	<b>reckoning</b>	that their painful death	8, 25/ 9
I will give no	<b>reckoning</b>	why God hath caused	8, 154/ 28
nor I give the	<b>reckoning</b>	why he left some	8, 156/ 22
time serveth, after his	<b>reckoning</b>	, to make it done	8, 216/ 25
bound to give the	<b>reckoning</b>	why and wherefore they	8, 292/ 25
ours that keepeth a	<b>reckoning</b>	of our sins . . . and	8, 372/ 17
there yet resteth some	<b>reckonings</b>	to come . . . well and	8, 337/ 34
true Christendom did not	<b>recognize</b>	the pope for their	8, 130/ 35
after, well and wisely	<b>recomforted</b>	himself with the remembrance	8, 496/ 33
his friendly servant in	<b>recompense</b>	of troth and amends	8, 529/ 22

that ever they were	<b>reconciled</b>	again to God in	8, 215/ 22
sin again. For whose	<b>reconciliation</b>	again to God, our	8, 212/ 11
of man for his	<b>reconciliation</b>	to God: he preacheth	8, 215/ 15
translation: This is the	<b>record</b>	of John, when the	8, 230/ 13
these: "I take no	<b>record</b>	of man." In the	8, 232/ 34
thus: "I take not	<b>record</b>	of man"; and not	8, 232/ 37
translated, "I take no	<b>record</b>	of man." He maketh	8, 232/ 38
-- "I take not	<b>record</b>	of man" and "I	8, 233/ 1
and "I take no	<b>record</b>	of man" -- we	8, 233/ 2
wise, "I receive no	<b>record</b>	of man," the Greek	8, 233/ 10
there, upon this word "	<b>record</b>	, " the article that is	8, 233/ 11
put before the word "	<b>record</b>	, " that word there, in	8, 233/ 13
signifieth not a common	<b>record</b>	in general, but a	8, 233/ 15
certain, special kind of	<b>record</b>	-- as the Greek	8, 233/ 15
I receive not the	<b>record</b>	of man"; whereas with	8, 233/ 21
with his translating "no	<b>record</b>	, " that article "the" --	8, 233/ 22
it "I receive not	<b>record</b>	of man," though he	8, 233/ 24
I receive not the	<b>record</b>	of man." But now	8, 233/ 26
it "I receive no	<b>record</b>	of man," he hath	8, 233/ 27
I receive no the	<b>record</b>	of man." And this	8, 233/ 29
I take not the	<b>record</b>	of man," that yet	8, 234/ 1
these, "I take no	<b>record</b>	of man" -- of	8, 234/ 2
I receive not the	<b>record</b>	of man" -- he	8, 234/ 31
translated it thus: "The	<b>record</b>	I receive not of	8, 234/ 32
was that the special	<b>record</b>	he took not of	8, 234/ 35
of man no manner	<b>record</b>	at all; as I	8, 234/ 36
John, "I receive no	<b>record</b>	of man," to change	8, 236/ 34
to have said "The	<b>record</b>	I receive not of	8, 236/ 35
the special kind of	<b>record</b>	: rather than to do	8, 236/ 36
translated it "The chief	<b>record</b>	I receive not of	8, 237/ 2
say "I take no	<b>record</b>	of man" and to	8, 237/ 31
say "I receive no	<b>record</b>	of man." For the	8, 237/ 31
that Christ receiveth no	<b>record</b>	of man; and then	8, 238/ 6
that God receiveth some	<b>record</b>	of man . . . and that	8, 238/ 10
that God receiveth no	<b>record</b>	of man. For Tyndale	8, 238/ 11
where he saith, "The	<b>record</b>	I take not of	8, 239/ 12
received not his chief	<b>record</b>	of man, because he	8, 239/ 27
because he had greater	<b>record</b>	than man -- that	8, 239/ 28
Whosoever do receive his	<b>record</b>	hath put his seal	8, 240/ 7
John shall bear me	<b>record</b>	that it was Christ	8, 312/ 21
of a medicine, to	<b>recover</b>	his health, as David	8, 60/ 5
would drink wine to	<b>recover</b>	his health; and thereof	8, 60/ 34
one that is newly	<b>recovered</b>	out of a great	8, 419/ 19
one that is newly	<b>recovered</b>	out of a great	8, 444/ 39
he were as well	<b>recovered</b>	of his frenzies as	8, 554/ 29
of riddles for his	<b>recreation</b>	-- I put him	8, 458/ 33
lest he call the	<b>redargution</b>	of his folly "sophistication	8, 183/ 32
what means Christ should	<b>redeem</b>	us; and it is	8, 329/ 25
into the world to	<b>redeem</b>	mankind must needs be	8, 406/ 12
coming was only to	<b>redeem</b>	us, not from hell	8, 406/ 16

sustain) to purge and	<b>redeem</b>	that punishment too . . . and	8, 540/ 4
and that we were	<b>redeemed</b>	to heaven with his	8, 76/ 29
spoken that mankind is	<b>redeemed</b>	by Christ's Passion, and	8, 147/ 23
the ransom that he	<b>redeemed</b>	us with? To the	8, 372/ 21
Son, and to have	<b>redeemed</b>	us, also, by his	8, 415/ 24
of God and our	<b>Redeemer</b>	), and because they have	8, 447/ 15
applied conveniently toward the	<b>redeeming</b>	of his temporal pain	8, 213/ 29
in inferno nulla est	<b>redemptio</b>	. . . and the wretches lie	8, 438/ 5
and long for the	<b>redemption</b>	of God's elect. Amen	8, 40/ 9
and died for our	<b>redemption</b>	, and that we were	8, 76/ 28
his Passion for our	<b>redemption</b>	-- would those infidels	8, 110/ 26
and revelation of his	<b>redemption</b>	again than we find	8, 155/ 3
Passion have wrought our	<b>redemption</b>	although he had wedded	8, 287/ 19
of Christ, and of	<b>redemption</b>	by him, before the	8, 299/ 22
of Christ, and the	<b>redemption</b>	by him, and the	8, 365/ 7
the Sacrifice of our	<b>Redemption</b>	was offered for her	8, 371/ 27
it hurteth not the	<b>redemption</b>	that is in Christ's	8, 405/ 16
it hurteth not the	<b>redemption</b>	that is in Christ's	8, 466/ 37
they "hurt not the	<b>redemption</b>	that is in Christ's	8, 471/ 22
it hurteth not the	<b>redemption</b>	that is in Christ's	8, 471/ 36
of their hearts should	<b>redound</b>	into their bodies . . . and	8, 64/ 14
of his heart so	<b>redound</b>	into the body that	8, 71/ 37
posts made of rotten	<b>reeds</b>	. One is that all	8, 282/ 2
many manner wise plainly	<b>refelled</b>	and confuted in the	8, 460/ 26
and so we finally	<b>refer</b>	all the thank and	8, 53/ 17
no wise be helped,	<b>refer</b>	the punishment to the	8, 56/ 19
you not then '	<b>refer</b>	the punishment to the	8, 58/ 11
confidence in them, but	<b>refer</b>	all the thank of	8, 403/ 2
of God -- I	<b>refer</b>	it unto the wisdom	8, 426/ 6
therefore be all thank	<b>referred</b>	-- which liveth and	8, 39/ 2
the spiritual elder brother "	<b>referreth</b>	their punishment to the	8, 57/ 9
appearance natural by the	<b>reflection</b>	of the sun . . . I	8, 276/ 26
except folk begin to	<b>reform</b>	that fault the sooner	8, 2/ 29
but came himself to	<b>reform</b>	it and begin his	8, 275/ 12
till Christ shall finally	<b>reform</b>	the world and finish	8, 486/ 10
or withdrawn, nothing neither	<b>reformed</b>	nor changed." Saint Hilary	8, 369/ 3
the body . . . and either	<b>reformed</b>	and cured, or else	8, 398/ 22
elect person would be	<b>reformed</b>	at the first . . . it	8, 468/ 33
taught, return and be	<b>reformed</b>	at the first, were	8, 468/ 34
between them both, to	<b>refrain</b>	folk from sin. We	8, 289/ 15
his friends must needs	<b>refrain</b>	him," might not mean	8, 438/ 32
about men's heads to	<b>refrain</b>	them from boldness of	8, 450/ 16
is the bridle that	<b>refraineth</b>	our boldness; whereas Tyndale	8, 450/ 24
labor, and for his	<b>refreshing</b>	again to labor. And	8, 534/ 18
fain for the surest	<b>refuge</b>	to bless himself with	8, 128/ 31
might have always some	<b>refuge</b>	at some starting hole	8, 448/ 17
touching Tyndale's other goodly	<b>refuge</b>	-- that the horrible	8, 493/ 36
might ever have some	<b>refuge</b>	into a starting hole	8, 498/ 3
the other should hap	<b>refuse</b>	him . . . or that he	8, 16/ 32
mock the sacrament and	<b>refuse</b>	the grace because God	8, 78/ 29

writing. For first they	<b>refuse</b>	to observe them because	8, 155/ 36
not receive it, but	<b>refuse</b>	it though it be	8, 237/ 35
of his own nor	<b>refuse</b>	our deductions if we	8, 257/ 36
but forbidding them to	<b>refuse</b>	to fulfill the commandment	8, 352/ 12
that if they would	<b>refuse</b>	at his bidding to	8, 354/ 26
have us reject and	<b>refuse</b>	all that God hath	8, 381/ 37
still in sin, and	<b>refuse</b>	the grace of God	8, 421/ 37
side, he might frowardly	<b>refuse</b>	it, or of sloth	8, 502/ 37
death would forbear and	<b>refuse</b>	to die for him	8, 543/ 35
In his examination he	<b>refused</b>	to be sworn to	8, 13/ 30
it likely that he	<b>refused</b>	the oath rather of	8, 13/ 33
Jews and paynims that	<b>refused</b>	him and his true	8, 43/ 39
out, as though God	<b>refused</b>	all manner witness of	8, 237/ 1
those words rejected and	<b>refused</b>	the witness of his	8, 237/ 23
now faulty when they	<b>refused</b>	to believe on him	8, 241/ 37
every man might have	<b>refused</b>	all the doctrine of	8, 262/ 20
seem that Christ utterly	<b>refuseth</b>	and rejecteth all manner	8, 233/ 31
Catholic Church, which he	<b>refuseth</b>	. And then shall we	8, 285/ 24
often and so fully	<b>refuseth</b>	to take for sacraments	8, 303/ 28
condemn the Church --	<b>refuseth</b>	to hear, believe, and	8, 345/ 16
authentic scripture. For he	<b>refuseth</b>	to believe the Church	8, 346/ 27
impenitence, finally rejecteth and	<b>refuseth</b>	them? Among which fatherly	8, 522/ 33
it appeareth that Tyndale,	<b>refusing</b>	all witness of man	8, 240/ 25
this: Every Christian man	<b>refusing</b>	to hear, believe, and	8, 345/ 12
to fall therefrom, by	<b>refusing</b>	the Gospel of Christ	8, 549/ 18
man may as slightly	<b>regard</b>	Whitsun Sunday as Hock	8, 4/ 21
-- but that ye	<b>regard</b>	therewith his fowl feet	8, 42/ 34
and that for the	<b>regard</b>	of the man's good	8, 97/ 37
her; and not once	<b>regard</b>	wherefore the holy day	8, 125/ 17
that a translator must	<b>regard</b>	; but it is a	8, 167/ 26
general councils had no	<b>regard</b>	to miracles. And if	8, 340/ 34
that point that they	<b>regard</b>	not God's word but	8, 366/ 27
far that they neither	<b>regard</b>	his word nor his	8, 366/ 29
full forgiveness, without any	<b>regard</b>	or respect of man's	8, 400/ 25
without any respect or	<b>regard</b>	unto their deserving; as	8, 402/ 1
save man without any	<b>regard</b>	of good works . . . but	8, 402/ 10
us all respect and	<b>regard</b>	of deserving any reward	8, 402/ 33
heresy itself (against all	<b>regard</b>	of good works), they	8, 403/ 20
either, and without any	<b>regard</b>	of any good work	8, 474/ 15
and negligence so slightly	<b>regard</b>	it that he were	8, 503/ 1
in the respect and	<b>regard</b>	that God hath to	8, 508/ 1
law, and for the	<b>regard</b>	of his goodness to	8, 512/ 4
contrary: that the over-great	<b>regard</b>	of his mercy turneth	8, 512/ 6
be saved, without any	<b>regard</b>	of good works; and	8, 566/ 23
councils, in their conclusions,	<b>regarded</b>	no miracles but only	8, 339/ 35
chief, and that he	<b>regardeth</b>	Christ's Passion and our	8, 104/ 8
all said . . . he neither	<b>regardeth</b>	miracle nor Scripture neither	8, 347/ 1
and occasion of slight	<b>regarding</b>	sin: Tyndale would expound	8, 425/ 6
Sacrament of Baptism, which	<b>regenerateth</b>	us and maketh us	8, 213/ 34
her devout anthem Salve	<b>Regina</b>	), so would he not	8, 313/ 13

non potest introire in	<b>regnum</b>	Dei" ("Whoso be not	8, 377/ 8
false liar in his	<b>rehearsal</b>	of the matter . . . wherein	8, 7/ 35
may at the bare	<b>rehearsal</b>	of this brief text	8, 67/ 24
would it be to	<b>rehearse</b>	you all their books	8, 10/ 29
was taken. And to	<b>rehearse</b>	his heresies needeth little	8, 16/ 27
but lies; but I	<b>rehearse</b>	you his letter because	8, 19/ 13
a man may well	<b>rehearse</b>	. And to this, at	8, 28/ 20
it were overlong to	<b>rehearse</b>	them. But forasmuch as	8, 64/ 37
which things . . . I shall	<b>rehearse</b>	you his own words	8, 83/ 25
a long work to	<b>rehearse</b>	many of their words	8, 113/ 28
-- whereof I shall	<b>rehearse</b>	you part anon. And	8, 115/ 14
I in my Dialogue	<b>rehearse</b>	Luther's heresies, and among	8, 116/ 3
I should here again	<b>rehearse</b>	and repeat, and in	8, 143/ 22
-- did yet falsely	<b>rehearse</b>	him in their anger	8, 232/ 4
did then wittingly false	<b>rehearse</b>	him, so doth Tyndale	8, 232/ 7
it not, I shall	<b>rehearse</b>	you his own very	8, 258/ 40
Jerome and Saint Augustine	<b>rehearse</b>	, did write against heretics	8, 314/ 6
such matter, let him	<b>rehearse</b>	it . . . and I warrant	8, 357/ 26
in the Second Book),	<b>rehearse</b>	you both the words	8, 367/ 26
men since, I shall	<b>rehearse</b>	you divers others above	8, 367/ 27
a lost labor to	<b>rehearse</b>	. And yet, lest an	8, 429/ 12
to doubt, I shall	<b>rehearse</b>	you some. What say	8, 429/ 13
such cases wont to	<b>rehearse</b>	his . . . it would (and	8, 553/ 30
he mocketh, let him	<b>rehearse</b>	it right, is such	8, 555/ 1
shall not need to	<b>rehearse</b>	you. For both have	8, 570/ 28
or not. And yet	<b>rehearsed</b>	they themselves certain things	8, 23/ 3
only those evil things	<b>rehearsed</b>	, but answered also and	8, 177/ 25
And when I had	<b>rehearsed</b>	up a Ragman's roll	8, 180/ 29
good work." I have	<b>rehearsed</b>	you Saint Paul's words	8, 359/ 33
gathered divers together, and	<b>rehearsed</b>	in the same matter	8, 367/ 29
any that I have	<b>rehearsed</b>	yet, Saint Polycarp --	8, 374/ 5
apostles, as I have	<b>rehearsed</b>	, in the New Law	8, 375/ 11
if Tyndale had here	<b>rehearsed</b>	you my very words	8, 553/ 29
of this work, neither	<b>rehearsed</b>	them all nor taken	8, 561/ 11
these that he hath	<b>rehearsed</b>	. For letting, as I	8, 561/ 12
Timothy, whereof himself also	<b>rehearseth</b>	part -- which whosoever	8, 190/ 36
read, and whereof himself	<b>rehearseth</b>	also part, do manifestly	8, 191/ 35
Savior Christ that he	<b>rehearseth</b>	, written in the fifth	8, 229/ 17
of man, as Tyndale	<b>rehearseth</b>	, but he both meaneth	8, 229/ 19
the hands (which he	<b>rehearseth</b>	as earnestly as Baptism	8, 296/ 31
remnant out. For he	<b>rehearseth</b>	no more but that	8, 359/ 35
the sins that he	<b>rehearseth</b>	, he saith that "our	8, 486/ 31
had, as Tyndale well	<b>rehearseth</b>	, given him a churlish	8, 530/ 17
fair mocking manner in	<b>rehearsing</b>	of that holy sacrament	8, 114/ 18
of his matter and	<b>rehearsing</b>	him by patches and	8, 418/ 26
the priests love to	<b>reign</b>	in men's conscience. But	8, 12/ 9
have made the devil	<b>reign</b>	in a man's conscience	8, 12/ 10
the people hypocrites shall	<b>reign</b>	over them. What shows	8, 138/ 10
the Lord in his	<b>reign</b>	. And of these I	8, 267/ 13
-- which liveth and	<b>reigneth</b>	in eternal glory. To	8, 39/ 2

into hell, where he	<b>reigneth</b>	as prince upon all	8, 268/ 28
withstand it yet and	<b>reject</b>	it -- it is	8, 9/ 29
themselves be able to	<b>reject</b>	and confound any devil	8, 38/ 24
as would have us	<b>reject</b>	and refuse all that	8, 381/ 37
last that God shall	<b>reject</b>	him and cast his	8, 429/ 30
seed of God, and	<b>reject</b>	his grace, and neglect	8, 440/ 22
Christ by those words	<b>rejected</b>	and refused the witness	8, 237/ 23
maketh as though Christ	<b>rejected</b>	, while he falsely translath	8, 238/ 2
belief . . . be reprobated and	<b>rejected</b>	and left unchosen, and	8, 499/ 37
Christ utterly refuseth and	<b>rejecteth</b>	all manner witness of	8, 233/ 31
assistant, whereby it both	<b>rejecteth</b>	the superstitious marvels and	8, 246/ 24
their final impenitence, finally	<b>rejecteth</b>	and refuseth them? Among	8, 522/ 33
he may. And therefore,	<b>rejecting</b>	the remnant by and	8, 82/ 37
abhorring from shrift, and	<b>rejecting</b>	the Sacrament of Penance	8, 570/ 39
man they so highly	<b>rejoice</b>	. . . that they have, as	8, 12/ 28
hath great cause to	<b>rejoice</b>	therein. And when his	8, 23/ 32
heart, to delight and	<b>rejoice</b>	in the effusion of	8, 33/ 4
body and soul. Thus	<b>rejoiced</b>	Tyndale in the death	8, 12/ 22
also that Tyndale highly	<b>rejoiceth</b>	in the burning of	8, 19/ 37
no tyrant . . . and therefore	<b>rejoiceth</b>	not in our pain	8, 71/ 22
not neither that God	<b>rejoiceth</b>	in our pain as	8, 71/ 27
we say that God	<b>rejoiceth</b>	and delighteth in the	8, 71/ 35
say also that God	<b>rejoiceth</b>	and delighteth in justice	8, 72/ 3
to wit, by the	<b>relation</b>	of the Catholic Church	8, 295/ 26
remission of the sin,	<b>release</b>	of the more pain	8, 65/ 11
purchase us pardon and	<b>release</b>	of pain, and may	8, 65/ 21
and of our pain	<b>release</b>	, by virtue of his	8, 66/ 29
written, is that bond	<b>released</b>	and discharged, and where	8, 379/ 9
purgatory, nor kiss any	<b>relic</b>	, nor creep to Christ's	8, 32/ 28
with images . . . then with	<b>relics</b>	, then with saints, that	8, 117/ 30
sense rob out the	<b>relics</b>	and ornaments of the	8, 163/ 1
images, or their holy	<b>relics</b>	, out of reverence. Nor	8, 177/ 13
the reverence of images,	<b>relics</b>	, and pilgrimages, and worshipping	8, 250/ 35
impugn -- as images,	<b>relics</b>	, and pilgrimages, and the	8, 346/ 20
flesh remaining, as the	<b>relics</b>	, of original sin, whereby	8, 444/ 3
motions of sin, the	<b>relics</b>	of original sin, remaining	8, 447/ 12
did reverence to their	<b>relics</b>	, images, and kept holy	8, 481/ 22
despited the saints' images,	<b>relics</b>	, the crucifix, and the	8, 482/ 27
images, casting out their	<b>relics</b>	, despiting our Lady, defiling	8, 484/ 21
but rail upon their	<b>relics</b>	, and despise their images	8, 572/ 10
them through God's goodness	<b>relieved</b>	. And this, I say	8, 210/ 1
own penance helped and	<b>relieved</b>	with the good deeds	8, 213/ 26
and enter into any	<b>religion</b>	approved by the law	8, 15/ 3
all that enter into	<b>religion</b>	sin in so doing	8, 15/ 4
him run out of	<b>religion</b>	and fallen to flesh	8, 40/ 31
thereunto took out of	<b>religion</b>	a spouse of Christ	8, 47/ 36
despite of marriage and	<b>religion</b>	both, liveth with her	8, 48/ 2
lawfully run out of	<b>religion</b>	and lie together when	8, 50/ 11
and ran out of	<b>religion</b>	and wedded fleeing Cate	8, 86/ 22
friars run out of	<b>religion</b>	and living in lechery	8, 130/ 2

run out of their	<b>religion</b>	, cast their vow at	8, 140/ 8
is run out of	<b>religion</b>	, nor by casting aland	8, 190/ 20
to run out of	<b>religion</b>	and waste out their	8, 191/ 12
should run out of	<b>religion</b>	and do foul, stinking	8, 206/ 19
may run out of	<b>religion</b>	and wed harlots at	8, 249/ 16
good works, against all	<b>religion</b>	, fasting, prayer, devotion, saints	8, 337/ 18
and nuns repent their	<b>religion</b>	and run out and	8, 394/ 36
to run out of	<b>religion</b>	and go wed a	8, 395/ 7
devotion brought them into	<b>religion</b>	. And yet can now	8, 437/ 24
monasteries, casting out of	<b>religion</b>	, expulsion of chastity, with	8, 484/ 18
most that be most	<b>religious</b>	in living, but also	8, 26/ 9
most abominable sort, deflowering	<b>religious</b>	women. And Tyndale himself	8, 43/ 3
-- that is, good	<b>religious</b>	friars, and especially the	8, 190/ 17
and namely against all	<b>religious</b>	men . . . but if they	8, 191/ 22
past, ever said that	<b>religious</b>	men might run out	8, 367/ 7
all good men, both	<b>religious</b>	that live here in	8, 382/ 24
they have spoken as	<b>religiously</b>	as he, yet have	8, 42/ 38
taught unwritten and yet	<b>remain</b>	observed unwritten . . . as that	8, 154/ 13
the words necessary to	<b>remain</b>	and be known, which	8, 157/ 17
in some words that	<b>remain</b>	still untranslated into Latin	8, 161/ 8
these few that yet	<b>remain</b>	. And of them, some	8, 272/ 19
bread and wine still	<b>remain</b>	, as Tyndale saith that	8, 293/ 5
fall, there shall it	<b>remain</b>	." But here saith Tyndale	8, 428/ 21
not whether Tyndale's love	<b>remain</b>	or no . . . but I	8, 487/ 36
spark of Christian zeal	<b>remained</b>	in their hearts) pull	8, 42/ 2
ever the true judgment	<b>remained</b>	, and the right-savored taste	8, 44/ 22
such as lived and	<b>remained</b>	after their time . . . were	8, 244/ 11
there yet one text	<b>remained</b>	, whereof many of them	8, 363/ 34
writing but that there	<b>remained</b>	in the people's minds	8, 365/ 4
favor -- yet there	<b>remaineth</b>	a temporal pain, or	8, 210/ 8
is in this that	<b>remaineth</b>	. And then must he	8, 334/ 17
of that writing that	<b>remaineth</b>	, some corrupted by writers	8, 334/ 32
in the remnant that	<b>remaineth</b>	yet unwritten; or for	8, 381/ 8
of the sin which	<b>remaineth</b>	in our members breaketh	8, 419/ 22
of the sin which	<b>remaineth</b>	in our members breaketh	8, 445/ 3
fruit of sin which	<b>remaineth</b>	in our members breaketh	8, 445/ 30
fruit of sin that	<b>remaineth</b>	in their members breaketh	8, 447/ 30
of the sin which	<b>remaineth</b>	breaketh out, but yet	8, 454/ 12
but the sin that	<b>remaineth</b>	in their members . . . and	8, 456/ 24
of the sin that	<b>remaineth</b>	in their flesh" against	8, 456/ 30
of the sin that	<b>remaineth</b>	in their sinful members	8, 459/ 29
of the sin that	<b>remaineth</b>	in their flesh and	8, 485/ 29
the wit lacketh and	<b>remaineth</b>	imperfect may by the	8, 509/ 3
motion toward sin which	<b>remaineth</b>	of original sin is	8, 528/ 12
of all Christian realms	<b>remaining</b>	in the faith of	8, 219/ 5
by the whole church	<b>remaining</b>	still in the former	8, 341/ 35
world) -- his faith	<b>remaining</b>	-- fall from charity	8, 422/ 30
fruit of the sin	<b>remaining</b>	in their members, and	8, 441/ 37
motions in the flesh	<b>remaining</b>	, as the relics, of	8, 444/ 3
relics of original sin,	<b>remaining</b>	in the flesh, yet	8, 447/ 12

fruit of the sin	<b>remaining</b>	in their mischievous members	8, 454/ 21
fruit of the sin	<b>remaining</b>	in their flesh breaketh	8, 455/ 8
fruit of sin which,	<b>remaining</b>	in my flesh, breaketh	8, 457/ 17
old, true, Catholic church	<b>remaining</b>	. And therein shall they	8, 478/ 16
fruit of the sin	<b>remaining</b>	in his flesh and	8, 492/ 4
and then is he	<b>remediless</b>	, he saith. And therefore	8, 547/ 35
more than men can	<b>remedy</b>	or fully find out	8, 2/ 22
before, there is no	<b>remedy</b>	with me but death	8, 20/ 9
their pain, having their	<b>remedy</b>	so pleasant and so	8, 63/ 12
is ordained for a	<b>remedy</b>	and to increase the	8, 84/ 32
hath he yet his	<b>remedy</b>	provided by God, if	8, 212/ 24
it might be a	<b>remedy</b>	against heresies; as it	8, 333/ 6
two . . . there is no	<b>remedy</b>	for him but he	8, 476/ 18
pleasant poetry entitled "The	<b>Remedy</b>	of Love." Where he	8, 521/ 23
that I see no	<b>remedy</b>	but that Tyndale must	8, 555/ 35
see I, therefore, no	<b>remedy</b>	but that Tyndale must	8, 556/ 28
to compel men to	<b>remember</b>	their souls, which else	8, 3/ 2
all his holy tale . . .	<b>remember</b>	again the friar and	8, 47/ 24
away but that ye	<b>remember</b>	to pull him back	8, 47/ 30
man in the meanwhile	<b>remember</b>	and consider what ungracious	8, 48/ 12
divers others. But now	<b>remember</b>	, good reader, that Tyndale	8, 51/ 5
point. Mark well and	<b>remember</b>	that we speak here	8, 107/ 34
cometh to judge. And	<b>remember</b>	that he which is	8, 138/ 33
threat . . . bidding men to	<b>remember</b>	now that "he which	8, 139/ 32
works -- he must	<b>remember</b>	again that many a	8, 152/ 33
but some wanton trifle.	<b>Remember</b>	now, good reader, that	8, 158/ 5
good faith, I neither	<b>remember</b>	them nor find them	8, 196/ 36
the English. And yet	<b>remember</b>	I not that caritas	8, 200/ 29
to be believed. And	<b>remember</b>	that as yet he	8, 254/ 27
and exhort him to	<b>remember</b>	the false prophet Balaam	8, 267/ 31
And that reason ye	<b>remember</b>	that we have answered	8, 324/ 9
both might preach and	<b>remember</b>	to the people as	8, 356/ 3
learned . . . stand fast and	<b>remember</b>	of whom we have	8, 360/ 36
him very effectually to	<b>remember</b>	her in his Mass	8, 371/ 20
as read this may	<b>remember</b>	at thine altar thy	8, 372/ 35
tell how. Make them	<b>remember</b>	with a devout affection	8, 373/ 2
good readers, but ye	<b>remember</b>	well that all the	8, 399/ 34
sin. This point, ye	<b>remember</b>	, he proveth by the	8, 424/ 9
as far as I	<b>remember</b>	) that there like (as	8, 425/ 35
first charity. And therefore	<b>remember</b>	from whence thou art	8, 429/ 20
wrought I will none	<b>remember</b>	; in the righteousness which	8, 432/ 8
matter. For ye will	<b>remember</b>	that all our matter	8, 479/ 25
us read false. Ye	<b>remember</b>	, good readers, that he	8, 492/ 23
they repent again and	<b>remember</b>	themselves and their Father's	8, 494/ 24
would that Tyndale should	<b>remember</b>	that all this tale	8, 521/ 13
we must here yet	<b>remember</b>	, lest we mistake Tyndale	8, 530/ 28
For here ye must	<b>remember</b>	that to provide them	8, 531/ 3
as far as I	<b>remember</b>	, any plain, evident scripture	8, 537/ 5
from the beginning hitherto.	<b>Remember</b>	first, good readers, that	8, 560/ 15
and sworn." Now ye	<b>remember</b>	that Tyndale hath put	8, 567/ 36

against all reason. Ye	<b>remember</b>	very well, I wot	8, 570/ 8
but only believe and	<b>remember</b>	that there is nothing	8, 572/ 5
words or else evil	<b>remembered</b>	them . . . or, finally, which	8, 169/ 9
so. And this he	<b>remembered</b>	them of by writing	8, 315/ 18
-- wrote, as is	<b>remembered</b>	in the fifteenth of	8, 322/ 9
in everything ye have	<b>remembered</b>	me, and kept the	8, 368/ 21
done shall none be	<b>remembered</b>	; but for the offense	8, 432/ 15
words which I before	<b>remembered</b>	: "Whoso deny me before	8, 543/ 36
Paul. Finally, yet, he	<b>remembereth</b>	himself at last and	8, 145/ 1
he had taught him . . .	<b>remembering</b>	"of whom" he had	8, 360/ 32
done, so that the	<b>remembrance</b>	of their pestilent errors	8, 35/ 14
all heresies out of	<b>remembrance</b>	that neither themselves should	8, 37/ 34
farther off from the	<b>remembrance</b>	thereof . . . he letteth go	8, 48/ 15
to put us in	<b>remembrance</b>	that we be now	8, 64/ 7
so do" in the "	<b>remembrance</b>	" of him . . . that his	8, 116/ 29
figure ordained for a	<b>remembrance</b>	of Christ, and not	8, 117/ 18
represent . . . and in the	<b>remembrance</b>	of Christ do creep	8, 149/ 5
two put them in	<b>remembrance</b>	what things they be	8, 157/ 12
we put him in	<b>remembrance</b>	of many places in	8, 209/ 12
this thing in your	<b>remembrance</b>	, take now the pain	8, 226/ 27
and put them in	<b>remembrance</b>	of all that himself	8, 258/ 11
so serious and earnest	<b>remembrance</b>	of the putting-upon of	8, 296/ 30
in his mind and	<b>remembrance</b>	, wrote his own gospel	8, 310/ 23
to put them in	<b>remembrance</b>	that the thing which	8, 315/ 13
he put them in	<b>remembrance</b>	that as he had	8, 315/ 16
put Tyndale again in	<b>remembrance</b>	, because he believeth nothing	8, 331/ 3
say, put him in	<b>remembrance</b>	that I brought in	8, 331/ 5
ordained . . . and hath in	<b>remembrance</b>	of himself willed and	8, 368/ 35
to have her in	<b>remembrance</b>	at thine altar, to	8, 372/ 13
but put you in	<b>remembrance</b>	that all his matter	8, 460/ 29
his church after in	<b>remembrance</b>	of his Passion, and	8, 466/ 6
to put us in	<b>remembrance</b>	of every point of	8, 480/ 16
old kindness cometh unto	<b>remembrance</b>	, either of his own	8, 489/ 21
is ravished of his	<b>remembrance</b>	. . . and, forgetting father and	8, 491/ 13
Tyndale's tragical process of	<b>remembrance</b>	of his "old profession	8, 491/ 24
recomforted himself with the	<b>remembrance</b>	of his father's old	8, 496/ 33
truant, for all his	<b>remembrance</b>	of his father's goodness	8, 497/ 8
are come up in	<b>remembrance</b>	before God." And our	8, 527/ 28
man of so good	<b>remembrance</b>	, and so good heed	8, 544/ 24
without repentance, or any	<b>remembrance</b>	after, of that sin	8, 551/ 18
astonied" and past all	<b>remembrance</b>	-- therefore he now	8, 558/ 20
both in suing for	<b>remission</b>	and pardon of his	8, 16/ 24
abused the King's gracious	<b>remission</b>	and pardon given him	8, 17/ 14
warning, with his gracious	<b>remission</b>	of their former offense	8, 27/ 12
special things that obtain	<b>remission</b>	of the sin, release	8, 65/ 11
wrought . . . help to get	<b>remission</b>	and purchase us pardon	8, 65/ 20
sin and procuring of	<b>remission</b>	, grace, and pardon --	8, 65/ 35
to purchase grace with	<b>remission</b>	and pardon, and also	8, 67/ 27
but it availeth for	<b>remission</b>	of sin and for	8, 68/ 20
at all toward the	<b>remission</b>	of sins -- why	8, 87/ 22

of sudden and short	<b>remission</b>	, that he shall force	8, 89/ 31
assistant with them in	<b>remission</b>	of sins (as by	8, 99/ 7
their repentance and his	<b>remission</b>	too . . . as in the	8, 209/ 15
the penitent, and the	<b>remission</b>	of his displeasure: then	8, 209/ 20
the repentance and the	<b>remission</b>	both -- and Christ's	8, 210/ 6
and that penance and	<b>remission</b>	of sins should be	8, 238/ 22
other than grace and	<b>remission</b>	of sins, or peradventure	8, 300/ 4
getteth him forthwith full	<b>remission</b>	both of sin and	8, 377/ 14
of mercy, toward the	<b>remission</b>	of the debt of	8, 413/ 36
to heaven or to	<b>remission</b>	any sacramental shrift, or	8, 416/ 23
penance toward heaven, or	<b>remission</b>	of sins, is heresy	8, 417/ 34
or desire toward any	<b>remission</b>	either of sin or	8, 425/ 29
Tyndale, concerning his full	<b>remission</b>	, of sin and pain	8, 433/ 30
them, because by God's	<b>remission</b>	and pardon it is	8, 449/ 7
repentance, and thereby of	<b>remission</b>	and pardon, as they	8, 450/ 37
repentance he may have	<b>remission</b>	-- why should he	8, 456/ 5
word, give me full	<b>remission</b>	of sin and pain	8, 457/ 22
bare repentance, always full	<b>remission</b>	of sin and pain	8, 474/ 14
hear that voice of	<b>remission</b>	. If he mean any	8, 495/ 24
of his Father granting	<b>remission</b>	set his heart at	8, 495/ 30
the other shall have,	<b>remission</b>	and forgiveness of that	8, 548/ 28
willingly, shall never have	<b>remission</b>	after. The other, that	8, 568/ 2
an utter impossibility of	<b>remission</b>	. But now let us	8, 569/ 30
things I must needs	<b>remit</b>	the reader unto the	8, 143/ 25
right and reason, than	<b>remit</b>	and forgive; and that	8, 530/ 1
at the leastwise may	<b>remit</b>	his sin and save	8, 569/ 7
must have his sins	<b>remitted</b>	and be saved; and	8, 568/ 28
we shall reckon the	<b>remnant</b>	. These fellows that naught	8, 11/ 24
ground of all the	<b>remnant</b>	, most especial repentance and	8, 24/ 21
for infection of the	<b>remnant</b>	-- am I by	8, 27/ 31
whose fall undoubtedly the	<b>remnant</b>	will in conclusion follow	8, 29/ 1
one summer, and the	<b>remnant</b>	the worse treated ever	8, 55/ 31
And therefore, rejecting the	<b>remnant</b>	by and by . . . he	8, 83/ 1
seen in all the	<b>remnant</b>	. And now, since he	8, 91/ 33
Christian people and the	<b>remnant</b>	infidels; and such were	8, 146/ 35
wrong, and all the	<b>remnant</b>	in like wise. And	8, 185/ 15
points, and all the	<b>remnant</b>	unproved. For if Tyndale	8, 255/ 14
I will order the	<b>remnant</b>	when I come myself	8, 263/ 1
few . . . though all the	<b>remnant</b>	that had heard thereof	8, 272/ 15
many away that the	<b>remnant</b>	which were left were	8, 272/ 24
of any of the	<b>remnant</b>	. . . the apostles have not	8, 295/ 6
he saith that the	<b>remnant</b>	of the sacraments besides	8, 296/ 2
the Altar . . . all the	<b>remnant</b>	be no true sacraments	8, 301/ 29
this chapter unto the	<b>remnant</b>	. . . so that whoso consider	8, 307/ 7
Jerome and all the	<b>remnant</b>	say wrong, because their	8, 313/ 27
quum venero disponam" ("The	<b>remnant</b>	, " or "all the other	8, 315/ 25
morrow, but rather the	<b>remnant</b>	burned? Why unleavened bread	8, 329/ 4
it out unto the	<b>remnant</b>	. " And therefore Tyndale's comely	8, 332/ 2
when one speaketh, the "	<b>remnant</b>	" -- that is, the	8, 341/ 29
why he left the	<b>remnant</b>	out. For he rehearseth	8, 359/ 34

little and left the	<b>remnant</b>	out. Yet bringeth in	8, 361/ 37
they do all the	<b>remnant</b>	of the Scripture, unto	8, 363/ 2
any of all the	<b>remnant</b>	. If the Spirit of	8, 376/ 4
the less in the	<b>remnant</b>	that remaineth yet unwritten	8, 381/ 8
and expound all the	<b>remnant</b>	in such false, foolish	8, 381/ 31
any more wisely the	<b>remnant</b>	of his goodly matter	8, 399/ 28
they list . . . and the	<b>remnant</b>	but as they list	8, 415/ 27
alike changeable through the	<b>remnant</b>	of their lives, saving	8, 494/ 34
may prove all the	<b>remnant</b>	for him . . . then may	8, 497/ 13
Christ's Passion for the	<b>remnant</b>	, which would else be	8, 516/ 21
sheep, and left the	<b>remnant</b>	and sought the lost	8, 533/ 32
belief whereof all the	<b>remnant</b>	would not then serve	8, 545/ 4
as I say, the	<b>remnant</b>	pass (as now not	8, 561/ 13
he had a special	<b>remorse</b>	of that article. For	8, 24/ 12
most especial repentance and	<b>remorse</b>	; whereby we may very	8, 24/ 22
thee, and I will	<b>remove</b>	thy candlestick out of	8, 429/ 23
do at all in	<b>removing</b>	an obstinate leaning to	8, 507/ 7
his light: "Nisi quis	<b>renatus</b>	fuerit ex aqua et	8, 377/ 7
there be dogs that	<b>rend</b>	all good learning with	8, 514/ 23
indeed there be, that	<b>rend</b>	all good learning with	8, 514/ 36
will, not learn, but	<b>rend</b>	all good learning with	8, 515/ 2
divers times iterated and	<b>renewed</b>	) and finally in his	8, 27/ 2
men born again and	<b>renewed</b>	with the Spirit of	8, 57/ 22
for so far forth	<b>renewed</b>	with the Spirit of	8, 61/ 5
not "born again" nor "	<b>renewed</b>	with the Spirit"; all	8, 120/ 23
slidden down, should be	<b>renewed</b>	again by penance, crucifying	8, 213/ 3
by penance to be	<b>renewed</b>	again; that is to	8, 213/ 9
we be so fully	<b>renewed</b>	, and the old sin	8, 213/ 11
fallen down, should be	<b>renewed</b>	again to penance . . . crucifying	8, 377/ 33
of new -- both	<b>renewed</b>	their old and added	8, 424/ 19
fallen down . . . should be	<b>renewed</b>	again by penance, forasmuch	8, 431/ 9
for them to be	<b>renewed</b>	again by penance. What	8, 431/ 23
is "impossible to be	<b>renewed</b>	by penance," that it	8, 433/ 26
to be by penance	<b>renewed</b>	unto the state of	8, 433/ 27
tarry still here and	<b>renounce</b>	his heresies again, and	8, 9/ 20
that at the one	<b>renounce</b>	his devilish heresies, and	8, 220/ 31
up his heresies and	<b>renounce</b>	his former errors . . . and	8, 479/ 8
the penance to the	<b>renovation</b>	of baptism; or else	8, 569/ 26
seams, and some seem	<b>rent</b>	between. And in like	8, 307/ 5
here again rehearse and	<b>repeat</b>	, and in like wise	8, 143/ 22
at every third word	<b>repeat</b>	a whole tale, where	8, 205/ 28
nothing letted, partly to	<b>repeat</b>	again his words written	8, 405/ 22
concordiam," he divers times	<b>repeated</b>	those words, with tunsions	8, 24/ 8
wily hypocrites. More He	<b>repeateth</b>	here and heapeth up	8, 303/ 15
so sure that he	<b>repeateth</b>	it again in the	8, 432/ 23
grace so fully to	<b>repent</b>	and revoke his heresies	8, 24/ 24
no more but only	<b>repent</b>	. For as for going	8, 88/ 31
as soon as we	<b>repent</b>	and come into the	8, 89/ 8
sin again and then	<b>repent</b>	a little and run	8, 90/ 1
he will that men	<b>repent</b>	the doing of their	8, 90/ 22

deal; but they that	<b>repent</b>	not at all be	8, 90/ 33
any sin else, but	<b>repent</b>	and do so still	8, 121/ 30
not only bade them	<b>repent</b>	and do penance, but	8, 122/ 1
reap it," except we "	<b>repent</b>	, and resist not the	8, 179/ 14
any man should so	<b>repent</b>	his secret sin that	8, 206/ 24
hath and "repentance" and "	<b>repent</b>	," or "forthinking" and "forthink	8, 210/ 36
I forthink," and "I	<b>repent</b>	," or "It repenteth me	8, 210/ 38
So, now, the saith, "	<b>Repent</b>	" (or "Let it forthink	8, 212/ 2
needeth no more but	<b>repent</b>	. . . and by and by	8, 212/ 28
will follow if I	<b>repent</b>	in the heart . . . that	8, 214/ 26
or else that whoso	<b>repent</b>	once in his heart	8, 214/ 32
shall never cease to	<b>repent</b>	. . . or though he do	8, 214/ 33
grant that though he	<b>repent</b>	at one time, he	8, 214/ 36
he may cease to	<b>repent</b>	at another, and then	8, 214/ 37
never after cease to	<b>repent</b>	as long as ever	8, 215/ 4
though he cease to	<b>repent</b>	, shall yet, as long	8, 215/ 5
sin again did heartily	<b>repent</b>	before . . . and then that	8, 215/ 14
see that such as	<b>repent</b>	fall again to sin	8, 215/ 21
saith -- that whoso	<b>repent</b>	in heart shall never	8, 217/ 6
sin again, that they "	<b>repent</b>	not, but mock," because	8, 217/ 13
of purpose did never	<b>repent</b>	in heart, is very	8, 217/ 19
nuns . . . but if they	<b>repent</b>	, and leave their heresies	8, 248/ 2
death's sake all that	<b>repent</b>	and believe therein should	8, 290/ 31
as a man only	<b>repent</b>	, though he be never	8, 377/ 12
sins of which they	<b>repent</b>	. . . and that he forgiveth	8, 390/ 13
also some that yet	<b>repent</b>	them not; and some	8, 392/ 6
thing whereof they should	<b>repent</b>	-- as was our	8, 392/ 7
he would have us	<b>repent</b>	that ever we were	8, 394/ 32
to be such as	<b>repent</b>	that ever they were	8, 394/ 34
have friars and nuns	<b>repent</b>	their religion and run	8, 394/ 35
must not be to	<b>repent</b>	heresies. If not . . . then	8, 395/ 37
if a man must	<b>repent</b>	his heresies, then ask	8, 396/ 2
if we may, or	<b>repent</b>	that we did not	8, 402/ 13
sin of all that	<b>repent</b>	, and a purchasing of	8, 408/ 31
sin of all that	<b>repent</b>	-- so that we	8, 408/ 37
-- so that we	<b>repent</b>	aright and effectually, by	8, 409/ 1
hath committed . . . if he	<b>repent</b>	and come to this	8, 410/ 2
hath committed, if he	<b>repent</b>	and come to this	8, 410/ 17
have committed, if he	<b>repent</b>	and come to the	8, 410/ 27
he should haply never	<b>repent</b>	. And therefore, if Tyndale	8, 410/ 30
shall be sure to	<b>repent</b>	his sin, or, finally	8, 410/ 35
safe enough whether he	<b>repent</b>	or not. For else	8, 410/ 37
which he shall never	<b>repent</b>	. In like wise, where	8, 411/ 2
but then if he	<b>repent</b>	and return again thereto	8, 411/ 7
not say, "If he	<b>repent</b>	his error and return	8, 411/ 9
shall never need to	<b>repent</b>	. But then must he	8, 411/ 12
be safe if he	<b>repent</b>	his error and return	8, 411/ 24
sure that he shall	<b>repent</b>	and return again; for	8, 411/ 27
shall be sure to	<b>repent</b>	and return again and	8, 411/ 32
not say "if he	<b>repent</b>	," but he must say	8, 411/ 34

that he surely shall	<b>repent</b>	and return, and so	8, 411/ 35
faith, and never after	<b>repent</b>	nor turn again . . . but	8, 412/ 9
after the grace to	<b>repent</b>	. And thirdly, that at	8, 425/ 24
its place, except thou	<b>repent</b>	and do penance." Doth	8, 429/ 23
chapter . . . "If a sinner	<b>repent</b>	him of all the	8, 432/ 5
we begin once to	<b>repent</b>	, we may be sure	8, 433/ 37
motions, nor when they	<b>repent</b>	the deed . . . and that	8, 446/ 27
Tyndale, "for afterward we	<b>repent</b>	, and by and by	8, 449/ 18
will cause him to	<b>repent</b>	, and so get him	8, 450/ 3
after their sinful deeds	<b>repent</b>	again of themselves, without	8, 450/ 17
rage once past, they	<b>repent</b>	always, and forthwith be	8, 451/ 24
God's calling on, they	<b>repent</b>	and do penance, and	8, 455/ 30
he so sore should	<b>repent</b>	and sorrow? For as	8, 456/ 4
members . . . then will I	<b>repent</b>	it, good Lord, and	8, 457/ 18
they be rebuked, they	<b>repent</b>	-- even so here	8, 467/ 6
they be rebuked they	<b>repent</b>	-- even so, as	8, 467/ 14
be better taught, they	<b>repent</b>	their error and believe	8, 467/ 15
to be saved shall	<b>repent</b>	as soon as ever	8, 467/ 24
shall always so soon	<b>repent</b>	and return, had need	8, 467/ 35
is past he shall	<b>repent</b>	. For if such a	8, 467/ 37
he is better taught,	<b>repent</b>	every error that he	8, 468/ 16
taught, he shall not	<b>repent</b>	his errors at the	8, 468/ 26
told him, and forthwith	<b>repent</b>	his error. If the	8, 469/ 2
a sinner did not	<b>repent</b>	at the first rebuking	8, 469/ 23
as he saith here,	<b>repent</b>	his error always at	8, 470/ 14
all other articles they	<b>repent</b>	their errors as soon	8, 471/ 4
truth, and that they	<b>repent</b>	all their other sins	8, 471/ 6
because that he shall	<b>repent</b>	that error when he	8, 472/ 37
our Lady, and to	<b>repent</b>	their former error to	8, 475/ 17
believe them, and to	<b>repent</b>	his former errors to	8, 476/ 11
other may sin and	<b>repent</b>	, and amend and sin	8, 488/ 11
their lusts, then they	<b>repent</b>	again and remember themselves	8, 494/ 23
as, but if they	<b>repent</b>	better ere they die	8, 495/ 10
and only believe and	<b>repent</b>	, and be well ware	8, 516/ 7
they be awaked they	<b>repent</b>	and come again without	8, 518/ 11
not mow other than	<b>repent</b>	and amend, as soon	8, 519/ 28
calleth upon them to	<b>repent</b>	. And this though he	8, 519/ 29
they be awake . . . they "	<b>repent</b>	," as Tyndale saith, and	8, 521/ 11
they wake again and	<b>repent</b>	-- the thing that	8, 521/ 19
horrible deeds" done, they	<b>repent</b>	upon rebuking, without resistance	8, 530/ 5
faults told them, they	<b>repent</b>	immediately and turn again	8, 532/ 13
some reprobates, too, among	<b>repent</b>	, not only when they	8, 532/ 18
as they do so	<b>repent</b>	, till they be damned	8, 532/ 21
not despair therefore, but	<b>repent</b>	and arise with God's	8, 544/ 10
this new Judas, will	<b>repent</b>	his railing against Christ's	8, 548/ 25
is, he may yet	<b>repent</b>	and be forgiven if	8, 549/ 24
them die before he	<b>repent</b>	them, he should be	8, 550/ 29
sins of which they	<b>repent</b>	, and all the motions	8, 563/ 28
also very sure to	<b>repent</b>	, and then to be	8, 566/ 36
sins of which they	<b>repent</b>	, and . . . all the motions	8, 567/ 31

after, by God's help,	<b>repent</b>	again that ever he	8, 568/ 11
he shall never again	<b>repent</b>	; nor that he shall	8, 568/ 24
he shall never so	<b>repent</b>	and believe and love	8, 568/ 29
understood than "except he	<b>repent</b>	." As God himself plainly	8, 568/ 36
and the same sinner	<b>repent</b>	him of his sin	8, 569/ 1
him if he so	<b>repent</b>	; and in Scripture is	8, 569/ 8
that he may so	<b>repent</b>	: it may, therefore, I	8, 569/ 9
that he so shall	<b>repent</b>	. And therefore I put	8, 569/ 11
that he so do	<b>repent</b>	. . . and then ask I	8, 569/ 12
which deeds yet they	<b>repent</b>	not always till the	8, 570/ 1
the church" till they	<b>repent</b>	again. And then consider	8, 570/ 6
he teacheth them to	<b>repent</b>	the right belief of	8, 570/ 36
if they amend and	<b>repent</b>	better will instead of	8, 571/ 1
jest at, weep and	<b>repent</b>	in hell this foolish	8, 571/ 3
bare faith and slight	<b>repentance</b>	, without shrift or penance	8, 5/ 26
the remnant, most especial	<b>repentance</b>	and remorse; whereby we	8, 24/ 22
prayeth incessantly for the	<b>repentance</b>	and amendment of all	8, 24/ 30
and to judge true	<b>repentance</b>	toward God's law, a	8, 40/ 6
Spirit to see "true	<b>repentance</b>	," he then teacheth, himself	8, 40/ 20
himself, a sudden, slight	<b>repentance</b>	. . . forbidding both confession and	8, 40/ 21
he speaketh of "true	<b>repentance</b>	" and then would put	8, 42/ 6
Tyndale, and that very	<b>repentance</b>	requireth of the repentant	8, 66/ 24
mere humility and true	<b>repentance</b>	of heart, punish their	8, 69/ 36
already done; and their	<b>repentance</b>	and our repentance were	8, 71/ 5
their repentance and our	<b>repentance</b>	were like, saving our	8, 71/ 5
more but only bare	<b>repentance</b>	, and then all forgiven	8, 89/ 34
he that hath such	<b>repentance</b>	will to shrift, I	8, 90/ 30
the time of Baptism,	<b>repentance</b>	of the evil life	8, 100/ 35
such change and such	<b>repentance</b>	happeth that where one	8, 105/ 24
knowledge," and "penance" into "	<b>repentance</b>	" . . . with many words more	8, 143/ 12
Knowledge," and "Penance" into "	<b>Repentance</b>	" Tyndale And that I	8, 203/ 24
confession," and this word "	<b>repentance</b>	" and not "penance" --	8, 203/ 27
their idolatry notwithstanding their	<b>repentance</b>	and his remission too	8, 209/ 15
and adultery notwithstanding his	<b>repentance</b>	. . . and many places besides	8, 209/ 18
the sin notwithstanding the	<b>repentance</b>	of the penitent, and	8, 209/ 20
must, that notwithstanding the	<b>repentance</b>	and the remission both	8, 210/ 6
The Greek hath and "	<b>repentance</b>	" and "repent," or "forthinking	8, 210/ 36
calleth it "forthinking" and "	<b>repentance</b>	" -- therefore all Englishmen	8, 211/ 5
but the sacrament of "	<b>repentance</b>	," and by that word	8, 211/ 21
then as angry with "	<b>repentance</b>	" as he is now	8, 211/ 23
a bare forthinking or	<b>repentance</b>	, as Tyndale would have	8, 214/ 15
no less than hearty	<b>repentance</b>	of man for his	8, 215/ 15
sin again after his	<b>repentance</b>	. For we plainly see	8, 215/ 20
And therefore if hearty	<b>repentance</b>	be able forever to	8, 215/ 33
fallen to again after	<b>repentance</b>	, and after penance, too	8, 217/ 2
shall be by any	<b>repentance</b>	restored again . . . but that	8, 377/ 21
that heresy against his "	<b>repentance</b>	" and the Church's penance	8, 378/ 4
sin again, and from	<b>repentance</b>	and so to repentance	8, 392/ 36
repentance and so to	<b>repentance</b>	again, and yet again	8, 392/ 36
if ye consider what "	<b>repentance</b>	" and what "faith" he	8, 394/ 3

what thing he calleth "	<b>repentance</b>	" and believing in Christ	8, 394/ 6
he cometh forth with	<b>repentance</b>	, at the leastwise one	8, 395/ 8
say there must be	<b>repentance</b>	too -- they say	8, 395/ 25
feeling faith," and their	<b>repentance</b>	following), yet they may	8, 397/ 6
saved, but all his	<b>repentance</b>	after, though he trust	8, 399/ 18
put in, for shame,	<b>repentance</b>	thereunto, with ifs, as	8, 415/ 35
alone for sufficient, and	<b>repentance</b>	as a shadow that	8, 415/ 37
he may not, besides	<b>repentance</b>	and belief, use any	8, 416/ 21
can that knowledge nor	<b>repentance</b>	, neither, serve us for	8, 416/ 32
of God, on our	<b>repentance</b>	and sorrow that we	8, 419/ 15
difficulty of returning to	<b>repentance</b>	, or the degrees of	8, 423/ 34
be forgiven, notwithstanding any	<b>repentance</b>	and penance taken and	8, 426/ 15
never have grace of	<b>repentance</b>	after offered unto him	8, 433/ 33
his favor, that no	<b>repentance</b>	, no penance, no faith	8, 441/ 18
of God, on our	<b>repentance</b>	and sorrow that we	8, 444/ 35
God, and on our	<b>repentance</b>	and sorrow that . . . we	8, 445/ 25
Savior Christ, for the	<b>repentance</b>	and sorrow, and for	8, 446/ 1
God, and unto our	<b>repentance</b>	and sorrow that . . . we	8, 446/ 8
the deed they take	<b>repentance</b>	and sorrow therefor. Now	8, 446/ 12
doth afterward, upon their	<b>repentance</b>	and sorrow taken for	8, 449/ 4
the death upon his	<b>repentance</b>	, if death were not	8, 449/ 11
the time of their	<b>repentance</b>	after their evil deed	8, 449/ 14
promises, that upon their	<b>repentance</b>	they shall have their	8, 449/ 28
the promise that upon	<b>repentance</b>	he shall have pardon	8, 449/ 30
him to take such	<b>repentance</b>	as the pardon shall	8, 449/ 32
they shall undoubtedly take	<b>repentance</b>	and so get their	8, 450/ 27
certain and sure of	<b>repentance</b>	, and thereby of remission	8, 450/ 36
saith that through such	<b>repentance</b>	he may have remission	8, 456/ 5
to be by sorrowful	<b>repentance</b>	made partner of pardon	8, 456/ 6
committed, at their bare	<b>repentance</b>	, always full remission of	8, 474/ 13
thereof, other than bare	<b>repentance</b>	and faith in the	8, 474/ 16
after saved but by	<b>repentance</b>	of that error: he	8, 478/ 32
and be by due	<b>repentance</b>	divers times in their	8, 494/ 27
upon the people to	<b>repentance</b>	be spoken only to	8, 520/ 10
only, peradventure, the last	<b>repentance</b>	before the death), but	8, 522/ 5
not likely after his	<b>repentance</b>	and rising again to	8, 524/ 14
is he after his	<b>repentance</b>	likely to fear that	8, 524/ 19
be forgiven at their	<b>repentance</b>	and penance as well	8, 532/ 20
-- till by his	<b>repentance</b>	and his humble confession	8, 539/ 28
prophet had before his	<b>repentance</b>	and confession said unto	8, 539/ 31
-- forthwith after his	<b>repentance</b>	and his confession made	8, 539/ 34
he teacheth that after	<b>repentance</b>	, all is forthwith forgiven	8, 540/ 13
old Judas in his	<b>repentance</b>	had, with the looking	8, 548/ 23
never after, by any	<b>repentance</b>	, be forgiven his sin	8, 549/ 1
the foresight of his	<b>repentance</b>	, change, and penance, was	8, 549/ 14
did; and yet by	<b>repentance</b>	and penance received to	8, 549/ 22
died in them without	<b>repentance</b>	of them, they should	8, 550/ 20
tale of Saint Peter's	<b>repentance</b>	and sorrow after his	8, 551/ 9
Saint Peter before his	<b>repentance</b>	sinned not deadly, at	8, 551/ 11
after, and was by	<b>repentance</b>	restored to the state	8, 551/ 15

that deed deceased without	<b>repentance</b>	, or any remembrance after	8, 551/ 18
but with a short	<b>repentance</b>	after long lying in	8, 567/ 2
might come to very	<b>repentance</b>	and very belief and	8, 568/ 27
feeling faith" and his "	<b>repentance</b>	" -- while himself showeth	8, 570/ 32
rule and order of	<b>repentance</b>	-- every true repentant	8, 570/ 37
fashion of their impenitent "	<b>repentance</b>	." But now suppose that	8, 571/ 4
the promise and bare	<b>repentance</b>	without shrift or penance	8, 571/ 35
his faith and his	<b>repentances</b>	, and nothing of his	8, 537/ 7
he showed himself so	<b>repentant</b>	that he uttered and	8, 17/ 17
repentance requireth of the	<b>repentant</b>	person not only taming	8, 66/ 24
at all be Tyndale's	<b>repentant</b>	sinner! Will ye see	8, 90/ 34
and fashion of a	<b>repentant</b>	sinner, in what wise	8, 122/ 9
upon the backs of	<b>repentant</b>	sinner, for the sins	8, 209/ 10
whereof he is already	<b>repentant</b>	. If Tyndale answer no	8, 209/ 11
whole multitude" of all	<b>repentant</b>	sinner, that have the	8, 391/ 5
many thereof as be	<b>repentant</b>	sinner with those other	8, 392/ 27
But then, as those	<b>repentant</b>	sinner be a part	8, 392/ 30
in doubt whether his	<b>repentant</b>	sinner, since he granteth	8, 393/ 11
elect church" of his	<b>repentant</b>	sinner, with all the	8, 393/ 30
because he speaketh of "	<b>repentant</b>	" sinner that they make	8, 395/ 34
elect church of feeling-faithful,	<b>repentant</b>	sinner, to take the	8, 397/ 14
for they may seem	<b>repentant</b>	openly and yet think	8, 398/ 36
whom he calleth all	<b>repentant</b>	sinner that believe the	8, 413/ 15
the one sort die	<b>repentant</b>	, and the other sort	8, 494/ 35
cause him to be	<b>repentant</b>	when he hath done	8, 529/ 28
may there be some	<b>repentant</b>	sinner, with all that	8, 569/ 17
elect" church unto only "	<b>repentant</b>	sinner" that believe as	8, 569/ 33
repentance -- every true	<b>repentant</b>	person well perceiveth that	8, 570/ 38
well perceiveth that Tyndale's "	<b>repentant</b>	" elects, abhorring from shrift	8, 570/ 39
pardon to all true	<b>repentants</b>	and penitents, what mind	8, 450/ 11
only, and the true	<b>repentants</b>	-- neither himself, which	8, 495/ 2
never none that ever	<b>repented</b>	in heart . . . or else	8, 215/ 8
else whosoever have once	<b>repented</b>	in his heart, all	8, 215/ 9
him, they never so	<b>repented</b>	that ever they were	8, 215/ 22
since he that hath	<b>repented</b>	in heart may do	8, 217/ 7
had done . . . he had	<b>repented</b>	and changed ere God	8, 247/ 34
to sin, and not	<b>repented</b>	always at the first	8, 468/ 6
punishment for any sin	<b>repented</b>	, to be sustained either	8, 470/ 27
told him -- he	<b>repented</b>	immediately, and turned again	8, 529/ 6
full stiffly before he	<b>repented</b>	, and yet amended after	8, 532/ 27
elected. And if he	<b>repented</b>	alike upon less occasion	8, 536/ 30
find that when he	<b>repented</b>	and brought again the	8, 548/ 16
tell us that he	<b>repented</b>	after, and was by	8, 551/ 14
tellet us that he	<b>repented</b>	after. Which is the	8, 551/ 22
the thing he so	<b>repented</b>	. . . but the sin of	8, 551/ 24
more sorrowfully that he	<b>repented</b>	it, the more bitterly	8, 551/ 25
very sorry and sore	<b>repented</b>	him that he had	8, 555/ 34
we called D, Peter	<b>repented</b>	by help of God's	8, 557/ 10
have gotten grace and	<b>repented</b>	, and attained thy faith	8, 558/ 6
for no shrift --	<b>repenteth</b>	never a deal; but	8, 90/ 33

repenting is that. He	<b>repenteth</b>	every morning, and to	8, 91/ 2
I repent," or "It	<b>repenteth</b>	me," and "I am	8, 210/ 38
he mean that whoso	<b>repenteth</b>	in his heart shall	8, 214/ 31
long as he so	<b>repenteth</b>	; or else that whoso	8, 214/ 32
the man which once	<b>repenteth</b>	will do so no	8, 214/ 38
second manner, that whoso	<b>repenteth</b>	once in his heart	8, 215/ 3
he saith he that	<b>repenteth</b>	in heart will "do	8, 215/ 29
not that he which	<b>repenteth</b>	in heart shall "do	8, 215/ 37
Tyndale doth, that whoso	<b>repenteth</b>	once in heart shall	8, 217/ 17
damnation therefor . . . because he	<b>repenteth</b>	that sin again ere	8, 393/ 18
damnation therefor . . . because he	<b>repenteth</b>	that error afterward, and	8, 393/ 20
always that he which	<b>repenteth</b>	and cometh to the	8, 410/ 18
the faith committeth and	<b>repenteth</b>	him of, were it	8, 425/ 33
' . . . and he then	<b>repenteth</b>	him of his sin	8, 433/ 8
as soon as he	<b>repenteth</b>	-- but also be	8, 433/ 31
the deed done, he	<b>repenteth</b>	and is sorry for	8, 445/ 36
But he that finally	<b>repenteth</b>	his sins in a	8, 488/ 13
that, after Tyndale's doctrine,	<b>repenteth</b>	without care of shrift	8, 488/ 17
-- neither himself, which	<b>repenteth</b>	not his abominable heresies	8, 495/ 3
him forthwith when he	<b>repenteth</b>	, and so forth, totiens	8, 529/ 29
true: that every elect	<b>repenteth</b>	at the first rebuke	8, 532/ 24
of all the body	<b>repenting</b>	and punishing the sin	8, 68/ 12
was difference between the	<b>repenting</b>	in the Old Law	8, 70/ 34
Tyndale what calleth he	<b>repenting</b>	: a little, short sorrow	8, 90/ 24
Tyndale tell me what	<b>repenting</b>	is that. He repenteth	8, 91/ 1
a very short, scant	<b>repenting</b>	at the first thought	8, 106/ 22
in like wise, or "	<b>repenting</b>	" for doing penance, which	8, 165/ 11
he forgiveth at the	<b>repenting</b>	and by the shrift	8, 209/ 30
and not a bare	<b>repenting</b>	or forthinking only, but	8, 211/ 17
First, how Tyndale taketh "	<b>repenting</b>	in the heart": whether	8, 214/ 30
he changed "penance" into "	<b>repenting</b>	" . . . because he would set	8, 219/ 12
bare faith and slight	<b>repenting</b>	putteth out that fire	8, 289/ 11
whole multitude of all	<b>repenting</b>	sinner that believe in	8, 390/ 10
his "whole multitude" of "	<b>repenting</b>	sinner" be the one	8, 391/ 20
therein accounted not only	<b>repenting</b>	sinner, but sinner also	8, 392/ 5
the elect church "all	<b>repenting</b>	sinner" only, except that	8, 392/ 11
another doubt: whether the	<b>repenting</b>	sinner may afterward fall	8, 392/ 35
so saintly speak of "	<b>repenting</b>	" . . . and then considereth that	8, 394/ 31
whether one part of	<b>repenting</b>	must not be to	8, 395/ 36
only the number of "	<b>repenting</b>	sinner" that have the	8, 396/ 30
Tyndale's chosen church of "	<b>repenting</b>	sinner," we can never	8, 398/ 32
the number of "all	<b>repenting</b>	sinner" with all his	8, 399/ 11
the number of all	<b>repenting</b>	sinner that trust to	8, 399/ 23
Passion, if some such	<b>repenting</b>	sinner shall never be	8, 399/ 24
him for lack of	<b>repenting</b>	and returning. And then	8, 411/ 29
shall be safe by	<b>repenting</b>	-- he must then	8, 411/ 33
return, and so by	<b>repenting</b>	and faith be saved	8, 411/ 35
belief, with as bare	<b>repenting</b>	, add confession, or for	8, 416/ 7
at the leastwise with	<b>repenting</b>	; and that shrift, or	8, 417/ 33
that at the bare	<b>repenting</b>	, without shrift or penance	8, 425/ 25

by Tyndale himself, the	<b>repenting</b>	of his former error	8, 473/ 4
forthwith, at the bare	<b>repenting</b>	, without shrift or penance	8, 495/ 33
whole multitude of all	<b>repenting</b>	sinner that believe in	8, 563/ 24
whole multitude of all	<b>repenting</b>	sinner that believe in	8, 567/ 27
I say, without any	<b>repenting</b>	be both put and	8, 569/ 10
deeds, and before the	<b>repenting</b>	of them, which may	8, 570/ 15
again which in his	<b>repetition</b>	here he seemeth to	8, 303/ 19
much pleasant matter of	<b>replication</b>	. For if I had	8, 291/ 8
till I come to	<b>reply</b>	to his Answer made	8, 197/ 2
that place in the	<b>replying</b>	to his several answers	8, 553/ 33
Christian answer . . . as they	<b>report</b>	and testify that were	8, 24/ 3
against his own conscience	<b>report</b>	himself to every other	8, 163/ 31
would also, because he	<b>reporteth</b>	him so much to	8, 163/ 32
synods and councils do	<b>represent</b>	the whole Church. As	8, 145/ 16
the things which they	<b>represent</b>	. . . and in the remembrance	8, 149/ 5
saints whom those images	<b>represent</b>	. Wherefore it followeth that	8, 173/ 1
and general councils that	<b>represent</b>	that whole body of	8, 344/ 22
the devil that it	<b>represented</b>	, and, being so reputed	8, 3/ 26
such words as then	<b>represented</b>	the matter? But that	8, 171/ 8
and whom those idols	<b>represented</b>	? But so it is	8, 172/ 35
likewise as a parliament	<b>representeth</b>	the whole realm, and	8, 145/ 18
of the councils general	<b>representing</b>	that whole Church, whereof	8, 345/ 4
the princes that would	<b>repress</b>	heresies were as Absalom	8, 137/ 25
their hands to the	<b>repressing</b>	of heresies. But if	8, 136/ 14
trouble, and for the	<b>repressing</b>	of their inemendable malice	8, 482/ 2
wedded her himself in	<b>reproach</b>	of wedlock, called her	8, 48/ 1
be open gluttons without	<b>reproach</b>	-- and also with	8, 63/ 19
first, were a final	<b>reprobate</b>	and should never be	8, 468/ 35
he were a plain	<b>reprobate</b>	, that finally should be	8, 469/ 26
about him . . . yet a	<b>reprobate</b>	, though he turn not	8, 470/ 4
he therefore was a	<b>reprobate</b>	of God, that finally	8, 470/ 18
promise were a final	<b>reprobate</b>	. . . and then should let	8, 470/ 35
Tyndale meaneth that no	<b>reprobate</b>	, that is to wit	8, 519/ 9
sin) waited upon the	<b>reprobate</b>	too . . . but if he	8, 519/ 15
wait anymore upon any	<b>reprobate</b>	or not. If he	8, 519/ 36
in heaven unto some	<b>reprobate</b>	wretch that will for	8, 522/ 38
from any elect or	<b>reprobate</b>	either, in the time	8, 527/ 4
well. Then if a	<b>reprobate</b>	had done the like	8, 536/ 28
if he be a	<b>reprobate</b>	. . . then when he cometh	8, 547/ 33
of the belief . . . be	<b>reprobated</b>	and rejected and left	8, 499/ 37
church of the final	<b>reprobates</b>	in hell . . . according to	8, 428/ 18
and to the final	<b>reprobates</b>	too. For both the	8, 488/ 10
such folks be finally	<b>reprobates</b>	, foreknown unto God, before	8, 488/ 19
be verified in the	<b>reprobates</b>	, that is to wit	8, 488/ 23
thus do the final	<b>reprobates</b>	, and be by due	8, 494/ 26
differences of elects and	<b>reprobates</b>	all brought to this	8, 494/ 32
elects, but very wretched	<b>reprobates</b>	accursed out of God's	8, 495/ 12
to the elects and	<b>reprobates</b>	. For all this God	8, 499/ 13
therefore shall be, final	<b>reprobates</b>	. For God of his	8, 499/ 15
and that all the	<b>reprobates</b>	that shall be damned	8, 499/ 36

the evil people and	<b>reprobates</b>	an excuse for themselves	8, 501/ 36
faithful folk, neither final	<b>reprobates</b>	nor final elects (for	8, 507/ 23
him rise; as many	<b>reprobates</b>	do upon whom God's	8, 518/ 23
the elects and the	<b>reprobates</b>	-- alleging that the	8, 519/ 6
should put elects and	<b>reprobates</b>	all in one case	8, 519/ 12
people, both elects and	<b>reprobates</b>	, to come to him	8, 519/ 40
too; and then the	<b>reprobates</b>	cannot be reprovod for	8, 520/ 14
elects and to the	<b>reprobates</b>	too. And these rages	8, 521/ 17
appertain properly to the	<b>reprobates</b>	; by which manner of	8, 521/ 33
well to the final	<b>reprobates</b>	as to the final	8, 522/ 6
elects and in the	<b>reprobates</b>	too? Now, if he	8, 522/ 24
them, and that from	<b>reprobates</b>	he withdraweth his hand	8, 522/ 26
tell us of the	<b>reprobates</b>	as of the elects	8, 523/ 8
show his elects and	<b>reprobates</b>	both, that they have	8, 523/ 26
it serveth as well	<b>reprobates</b>	as elects . . . and neither	8, 527/ 18
both for elects and	<b>reprobates</b>	all after one . . . that	8, 528/ 19
the sins of the	<b>reprobates</b>	. . . and bear him in	8, 531/ 20
as we may, both	<b>reprobates</b>	and elects, be able	8, 532/ 4
truth, thus do some	<b>reprobates</b>	, too, among repent, not	8, 532/ 18
glory and his eternal	<b>reprobation</b>	unto pain; which is	8, 518/ 33
oiled," in mockage and	<b>reproof</b>	not so much of	8, 144/ 27
speak (especially for the	<b>reproof</b>	of those heretics that	8, 205/ 23
the matter for any	<b>reproof</b>	of my book, but	8, 227/ 4
as I say, the	<b>reproof</b>	of this first point	8, 532/ 9
anywhere else. The plain	<b>reproof</b>	whereof appeareth evidently --	8, 540/ 17
sore as these heretics	<b>reprove</b>	. . . affirming that it is	8, 28/ 10
at his coming should	<b>reprove</b>	their false judgment, and	8, 44/ 1
side to rebuke and	<b>reprove</b>	the true faith of	8, 120/ 8
the Scripture seem to	<b>reprove</b>	the godly images of	8, 175/ 3
doth merrily touch and	<b>reprove</b>	such faults and follies	8, 177/ 6
such things as directly	<b>reprove</b>	his own conditions; and	8, 191/ 3
also part, do manifestly	<b>reprove</b>	Tyndale's heresy, and clearly	8, 192/ 1
texts do so plainly	<b>reprove</b>	him . . . that he is	8, 192/ 10
trifle . . . these places plainly	<b>reprove</b>	and convict his heresy	8, 192/ 26
in Christ's church clearly	<b>reprove</b>	all the false faith	8, 242/ 12
with plenteous miracles to	<b>reprove</b>	the false doctrine of	8, 275/ 15
that Luther and he	<b>reprove</b>	. And thus he saith	8, 326/ 9
profitable to teach, to	<b>reprove</b>	, to correct, to teach	8, 359/ 30
faithful folk, and to	<b>reprove</b>	heretics, if he joined	8, 361/ 9
other men, whom they	<b>reprove</b>	, did not handle it	8, 382/ 3
no known congregation to	<b>reprove</b>	him or allow him	8, 389/ 21
church of Christ shall	<b>reprove</b>	him and condemn him	8, 396/ 23
his malicious folly is	<b>reproved</b>	by the old holy	8, 136/ 3
before, the Scripture hath	<b>reproved</b>	and all the world	8, 140/ 21
doubly proved and doubly	<b>reproved</b>	. . . by which he layeth	8, 182/ 30
they see them so	<b>reproved</b>	that they can in	8, 197/ 13
maketh as though I	<b>reproved</b>	that he hath this	8, 201/ 23
proved . . . which point thus	<b>reproved</b>	answereth and reproveth clearly	8, 257/ 8
reproveth and ever hath	<b>reproved</b>	their most common heresies	8, 275/ 23
reasons which I have	<b>reproved</b>	and proved unreasonable before	8, 283/ 3

themselves shamefully convicted and	<b>reproved</b>	in that point too	8, 297/ 19
which proofs I have	<b>reproved</b>	piecemeal altogether . . . and so	8, 303/ 16
upon them is already	<b>reproved</b>	altogether. But yet for	8, 303/ 17
true. For Saint Paul	<b>reproved</b>	but the superstitious trust	8, 326/ 20
his part and clearly	<b>reproved</b>	mine: I will withdraw	8, 330/ 32
Which point I have	<b>reproved</b>	before; and yet I	8, 346/ 12
which I have already	<b>reproved</b>	that fond opinion in	8, 387/ 32
And then being therein	<b>reproved</b>	plainly by Saint Paul	8, 395/ 13
be controlled, noted, and	<b>reproved</b>	by the whole body	8, 398/ 16
they, as I say,	<b>reproved</b>	openly by the body	8, 398/ 21
former books proved and	<b>reproved</b>	) not only that men	8, 400/ 20
when his folly were	<b>reproved</b>	, would then say that	8, 421/ 13
his heresies known and	<b>reproved</b>	. And now ye see	8, 479/ 31
were plainly confuted and	<b>reproved</b>	, cry out upon me	8, 498/ 4
the reprobates cannot be	<b>reproved</b>	for the not observing	8, 520/ 14
and all his words	<b>reproved</b>	by the very plain	8, 540/ 10
Scripture. By which is	<b>reproved</b>	Tyndale's other heresy that	8, 540/ 19
he seeth so plainly	<b>reproved</b>	by the Scripture . . . and	8, 559/ 12
to this matter, and	<b>reproved</b>	in mine first part	8, 561/ 14
read in the Scripture	<b>reproved</b>	in their deeds, as	8, 566/ 3
already otherwise impugned and	<b>reproved</b>	-- let us yet	8, 568/ 6
thing that Tyndale here	<b>reproveth</b>	-- that is to	8, 126/ 26
Saint Paul so plainly	<b>reproveth</b>	all these heretics that	8, 173/ 8
thus reproveth answereth and	<b>reproveth</b>	clearly divers other places	8, 257/ 9
Saint James because it	<b>reproveth</b>	a bare faith without	8, 265/ 19
against them, but also	<b>reproveth</b>	and ever hath reproveth	8, 275/ 23
Saint Paul so sore	<b>reproveth</b>	in their trust and	8, 299/ 30
in which Saint Paul	<b>reproveth</b>	any sacrament or ceremony	8, 326/ 30
the things which Tyndale	<b>reproveth</b>	the sacraments of the	8, 350/ 15
the things which he	<b>reproveth</b>	and would have you	8, 367/ 22
and thereto so plainly	<b>reproveth</b>	, every good Christian man	8, 404/ 18
matter, in which he	<b>reproveth</b>	the known church in	8, 413/ 34
as Saint Paul plainly	<b>reproveth</b>	the one, and is	8, 433/ 22
the sacraments which he	<b>reproveth</b>	be written in the	8, 563/ 4
of God, did, in	<b>reproving</b>	the "superstitious" manner of	8, 72/ 19
my book, but only	<b>reproving</b>	himself and condemning all	8, 227/ 5
and all: albeit I	<b>repugn</b>	not thereat, yet I	8, 103/ 36
catch, and how they	<b>repugn</b>	against the justice of	8, 426/ 5
these two be plain	<b>repugnant</b>	: that God receiveth some	8, 238/ 10
of wedlock be not	<b>repugnant</b>	, the one to the	8, 305/ 33
and priesthood be not	<b>repugnant</b>	but compatible of their	8, 306/ 8
pestilent heresies and most	<b>repugnant</b>	unto God, and that	8, 425/ 9
and his good angel,	<b>repugneth</b>	and striveth against the	8, 451/ 36
his church to take,	<b>repute</b>	, and judge a thing	8, 132/ 18
represented, and, being so	<b>reputed</b>	and worshipped for God	8, 3/ 26
and have always hitherto	<b>reputed</b>	for shameful and filthy	8, 45/ 2
those holy fathers were	<b>reputed</b>	for good Christian --	8, 46/ 32
the church" should be	<b>reputed</b>	and taken as paynims	8, 387/ 11
his conscience, which his	<b>request</b>	was granted him, and	8, 9/ 23
that upon this humble	<b>request</b>	and prayer . . . he was	8, 23/ 14

much at that wretch's	<b>request</b>	. And finally, when all	8, 275/ 8
those folk at his	<b>request</b>	-- yet was another	8, 342/ 17
again, at good folks'	<b>request</b>	; where though he came	8, 342/ 19
riddle herself . . . after long	<b>request</b>	, she said at the	8, 446/ 21
and then that he	<b>require</b>	no less than hearty	8, 215/ 14
me, that we may	<b>require</b>	no miracles of them	8, 250/ 12
writing of man): I	<b>require</b>	the reader to consider	8, 254/ 12
and where any need	<b>required</b>	it, they were very	8, 31/ 35
upon our part is	<b>required</b>	, in such as have	8, 100/ 34
the contrary had been	<b>required</b>	of necessity. And Saint	8, 160/ 28
reason of his goodness	<b>required</b>	that he should. And	8, 275/ 18
that should be necessarily	<b>required</b>	. . . and that if it	8, 333/ 12
things that she anything	<b>required</b>	us . . . but only desired	8, 372/ 12
and that very repentance	<b>requireth</b>	of the repentant person	8, 66/ 24
bring forth when time	<b>requireth</b>	: Saint Augustine, Saint Jerome	8, 152/ 4
the properties which Paul	<b>requireth</b>	to be in them	8, 196/ 4
properties that Saint Paul	<b>requireth</b>	to be in them	8, 196/ 18
darkness and confusion), reason	<b>requireth</b>	to give every diverse	8, 205/ 26
the holy day, need	<b>requiring</b>	it, at such time	8, 73/ 19
were not of necessity	<b>requisite</b>	to be written in	8, 480/ 29
such wise as is	<b>requisite</b>	unto salvation: that is	8, 512/ 1
of his justice since	<b>requited</b>	the one, so mote	8, 9/ 9
outward tokens had such	<b>resemblance</b>	and likeness that they	8, 297/ 10
of the body a	<b>resemblance</b>	unto the cleansing of	8, 297/ 12
of Baptism when he	<b>resembled</b>	it unto Christ's burying	8, 296/ 11
of Holy Orders he	<b>resembleth</b>	to the laying of	8, 127/ 33
the matter that he	<b>resembleth</b>	them unto . . . and that	8, 386/ 15
elect. "Yet, since he	<b>resembleth</b>	God's elect unto the	8, 497/ 5
royally play the ribald,	<b>resembling</b>	the salt to sand	8, 78/ 16
much the less, by	<b>resembling</b>	and likening them to	8, 490/ 28
faith," which I shall	<b>reserve</b>	unto its proper place	8, 405/ 34
work. Whereunto I shall	<b>reserve</b>	the substance of mine	8, 553/ 35
writing is kept and	<b>reserved</b>	safe, and ever shall	8, 334/ 13
and the temporal punishment	<b>reserved</b>	-- by this open	8, 540/ 18
in himself, but was	<b>reserved</b>	in our Lady." But	8, 553/ 10
in all his threats	<b>reserveth</b>	his special prerogative of	8, 568/ 32
of his. But yet	<b>reserving</b>	, as I say, the	8, 554/ 31
the Holy Ghost's perpetual	<b>residence</b>	and inspiration, was made	8, 477/ 11
Spirit would forever be	<b>resident</b>	therein, and teach it	8, 478/ 39
sacrament. In all the	<b>residue</b>	, men were taught by	8, 368/ 29
well arm them to	<b>resist</b>	and confute them. Of	8, 38/ 29
bold occasion to disobey,	<b>resist</b>	, and rebel against their	8, 55/ 8
except we "repent, and	<b>resist</b>	not the Spirit of	8, 179/ 14
cannot find wherein I	<b>resist</b>	the Spirit of God	8, 179/ 35
in lechery. Now, to	<b>resist</b>	this devilish spirit my	8, 180/ 5
arguments . . . ye seem to	<b>resist</b>	and withstand not only	8, 369/ 34
the while that they	<b>resist</b>	the motion to the	8, 446/ 10
sin not while they	<b>resist</b>	the motions, nor when	8, 446/ 27
be in doing, they	<b>resist</b>	it in their wills	8, 451/ 18
but, albeit that he	<b>resist</b>	the motion of the	8, 451/ 34

evil as others that	<b>resist</b>	the devil nothing at	8, 452/ 4
members . . . and that they	<b>resist</b>	the deed all the	8, 456/ 24
and the Spirit, they	<b>resist</b>	manfully first, and a	8, 457/ 4
their error and not	<b>resist</b>	. More Here have ye	8, 467/ 8
believe the truth, and	<b>resist</b>	not; and for that	8, 467/ 16
did for all that	<b>resist</b>	it . . . made Tyndale surely	8, 470/ 16
himself to do, but	<b>resist</b>	their doctrine . . . God, which	8, 479/ 19
of their own feigning,	<b>resist</b>	the righteousness of God	8, 515/ 31
their own feigning," and "	<b>resist</b>	the righteousness of God	8, 516/ 11
in Christ," because they	<b>resist</b>	Tyndale's unrighteous heresies --	8, 516/ 12
forthwith and will never	<b>resist</b>	. So he that hath	8, 517/ 7
them no power to	<b>resist</b>	, and so no blame	8, 528/ 10
biddeth them, strive and	<b>resist</b>	the temptation. Which till	8, 543/ 6
is to wit, not	<b>resist</b>	, but endeavor himself to	8, 546/ 17
and come again without	<b>resistance</b>	. More Here maketh Tyndale	8, 518/ 12
again" to chastity "without	<b>resistance</b>	." But evermore I would	8, 521/ 12
repent upon rebuking, without	<b>resistance</b>	. And thirdly (which most	8, 530/ 5
and meekly returneth without	<b>resistance</b>	, though David so did	8, 532/ 25
the rebellion thereof so	<b>resisted</b>	by the soul that	8, 159/ 28
helped them while they	<b>resisted</b>	. And as it were	8, 452/ 8
when his doctrine is	<b>resisted</b>	at the first, he	8, 470/ 12
and that all such	<b>resisters</b>	of the truth come	8, 220/ 28
the while that he	<b>resisteth</b>	, and doth not, the	8, 445/ 33
that by the valiant	<b>resisting</b>	thereof, it may have	8, 159/ 36
deeds after a while	<b>resisting</b>	. . . by which, by God's	8, 452/ 12
God's grace, and in	<b>resisting</b>	of temptation, too, and	8, 486/ 25
what his final and	<b>resolute</b>	sentence is, ye shall	8, 390/ 30
had in the while	<b>resort</b>	unto an anchoress . . . and	8, 22/ 16
men "were wont" to	<b>resort</b>	in "old time" to	8, 144/ 22
the old time to	<b>resort</b>	at times convenient, for	8, 147/ 16
as Christian people did	<b>resort</b>	together among themselves to	8, 170/ 14
while. But when they	<b>resort</b>	unto her and talk	8, 457/ 5
frowardness than of any	<b>respect</b>	that he had either	8, 13/ 34
right well that the	<b>respect</b>	of God's benefits is	8, 51/ 8
And surely as the	<b>respect</b>	of his benefits which	8, 51/ 29
them and for the	<b>respect</b>	of God's commandment . . . and	8, 52/ 22
one of them, with	<b>respect</b>	unto God's benefits received	8, 54/ 5
then lawfully with like	<b>respect</b>	, purpose, and intent serve	8, 54/ 7
for us for such	<b>respect</b>	, intent, and purpose to	8, 54/ 10
content to have a	<b>respect</b>	to the benefits that	8, 54/ 34
punishment God, at the	<b>respect</b>	of the king's humble	8, 66/ 19
should have no more	<b>respect</b>	unto Christmas Day or	8, 75/ 4
generation used only for	<b>respect</b>	of God's commandment, had	8, 85/ 32
the New Law in	<b>respect</b>	of the sacraments of	8, 98/ 35
the old time in	<b>respect</b>	of this new time	8, 151/ 4
hundred years is, in	<b>respect</b>	of now, a meetly	8, 151/ 11
my name . . . without any	<b>respect</b>	of honesty fell in	8, 152/ 19
tongue a congregation, without	<b>respect</b>	of either good or	8, 169/ 28
any city with that	<b>respect</b>	that they were citizens	8, 170/ 4
-- yet is in	<b>respect</b>	unto his creature his	8, 203/ 8

not both one, in	<b>respect</b>	, I say, to his	8, 203/ 12
to give every diverse	<b>respect</b>	a diverse name among	8, 205/ 27
they have without all	<b>respect</b>	of their own deservings	8, 390/ 16
have they without all	<b>respect</b>	of their own deservings	8, 399/ 30
unto sin," without any "	<b>respect</b>	of their own deserving	8, 400/ 17
without any regard or	<b>respect</b>	of man's own endeavor	8, 400/ 25
may work without any	<b>respect</b>	or regard unto their	8, 402/ 1
away from us all	<b>respect</b>	and regard of deserving	8, 402/ 33
might have any such	<b>respect</b>	. . . then were it great	8, 402/ 35
of Christ, without any	<b>respect</b>	of any good works	8, 447/ 22
part, standeth in the	<b>respect</b>	and regard that God	8, 508/ 1
and feel "without any	<b>respect</b>	of their own deserving	8, 563/ 30
and only for the	<b>respect</b>	of God's troth and	8, 563/ 31
and feel without any	<b>respect</b>	of their own deserving	8, 567/ 33
should have therein no	<b>respect</b>	unto good works, but	8, 571/ 33
diversely considered after diverse	<b>respects</b>	. . . and of every each	8, 205/ 21
every each of those	<b>respects</b>	falleth necessity for men	8, 205/ 22
I dare give him	<b>respite</b>	till Doomsday, then must	8, 157/ 21
flesh were in temperate	<b>rest</b>	without it. And over	8, 71/ 12
come where they might	<b>rest</b>	upon it. And that	8, 72/ 33
and playeth out the	<b>rest</b>	under silence with signs	8, 108/ 36
whereof there is no	<b>rest</b>	nor stability," and so	8, 165/ 4
they sleep now and	<b>rest</b>	in hope, as the	8, 267/ 10
' My flesh shall	<b>rest</b>	in hope,' they	8, 267/ 10
plainest proof, conclude and	<b>rest</b>	upon the Scripture, and	8, 267/ 19
body not only to	<b>rest</b>	, but also to eternal	8, 321/ 19
at a stake and	<b>rest</b>	his bones in the	8, 397/ 19
brought unto peace and	<b>rest</b>	, though never no man	8, 406/ 30
wist where he would	<b>rest</b>	and settle himself; and	8, 448/ 13
set his heart at	<b>rest</b>	till the pain be	8, 489/ 26
set his heart at	<b>rest</b>	until the pain be	8, 495/ 18
set his heart at	<b>rest</b>	, and that voice be	8, 495/ 30
set his heart at	<b>rest</b>	. . . and then he went	8, 496/ 36
himself cavillations proudly to	<b>rest</b>	upon his own reason	8, 508/ 32
provided sleep for man's	<b>rest</b>	from labor, and for	8, 534/ 17
be with meat and	<b>rest</b>	better grown in heart	8, 552/ 37
the Doom there yet	<b>resteth</b>	some reckonings to come	8, 337/ 34
that in teaching only,	<b>resteth</b>	the pith of a	8, 496/ 24
that in teaching only,	<b>resteth</b>	the pith of a	8, 501/ 19
that in teaching only,	<b>resteth</b>	the pith of a	8, 511/ 18
weekly celebrated with the	<b>resting</b>	day drawn from worldly	8, 321/ 20
the pain, and full	<b>restitution</b>	to God's favor --	8, 210/ 7
our sin, after the	<b>restitution</b>	to God's favor, and	8, 210/ 30
man, and also make	<b>restitution</b>	of stolen goods, and	8, 433/ 10
the pledge, and make	<b>restitution</b>	of the robbery that	8, 569/ 2
and the other no	<b>restitution</b>	by the penance to	8, 569/ 26
of the calendar and	<b>restore</b>	the blessed bishop Saint	8, 16/ 15
for his? Who can	<b>restore</b>	him again the ransom	8, 372/ 20
the same wicked man	<b>restore</b>	the pledge that he	8, 433/ 9
in grace to be	<b>restored</b>	again to the state	8, 213/ 32

the Sacrament of Penance	<b>restored</b>	unto the state of	8, 217/ 3
be by any repentance	<b>restored</b>	again . . . but that there	8, 377/ 21
pardon and mercy and	<b>restored</b>	to life, if he	8, 456/ 7
times in their lives	<b>restored</b>	again to the state	8, 494/ 27
and was by repentance	<b>restored</b>	to the state of	8, 551/ 15
of that part that	<b>restoreth</b>	it. But since it	8, 37/ 5
their governors would they	<b>restrain</b>	unto those things only	8, 29/ 35
shameless . . . and then they	<b>restrain</b>	it unto this eight	8, 367/ 2
they think that prophet	<b>restrained</b>	by those words, in	8, 349/ 24
our belief, over straitly	<b>restrained</b>	of our evangelical liberty	8, 563/ 9
Unto which promises Tyndale	<b>restraineth</b>	all our necessary faith	8, 406/ 39
Howbeit, of truth, Tyndale	<b>restraineth</b>	it therein too sore	8, 407/ 1
his second definition he	<b>restraineth</b>	his "elect" church unto	8, 569/ 33
put unto, and in	<b>restraining</b>	the word from its	8, 234/ 22
as an imprisonment and	<b>restraint</b>	of liberty, if the	8, 101/ 36
our Lord in his	<b>resurrection</b>	into a new manner	8, 81/ 8
at the Incarnation, Death,	<b>Resurrection</b>	, and all? Lo, thus	8, 110/ 29
showed more, save the	<b>resurrection</b>	; yea, and seeing that	8, 281/ 23
showed more, save the	<b>resurrection</b>	." Now, this shorer is	8, 282/ 17
untrue (for besides the	<b>resurrection</b>	, there are yet unfulfilled	8, 282/ 24
shall come before the	<b>resurrection</b>	, and all those things	8, 282/ 26
be fulfilled saving the	<b>resurrection</b>	? Doth that prove that	8, 282/ 29
they teach than the	<b>Resurrection</b>	, and that Christ was	8, 290/ 29
unto Christ's burying and	<b>resurrection</b>	, and of the Sacrament	8, 296/ 12
day of his own	<b>resurrection</b>	. Which glorious rising of	8, 321/ 18
of Christ, and his	<b>resurrection</b>	, and his ascension into	8, 370/ 31
Passion, descension into hell,	<b>resurrection</b>	, nor of his ascension	8, 406/ 35
of Christ's death, descension,	<b>resurrection</b>	, ascension, and of the	8, 408/ 5
truth . . . saying that the	<b>resurrection</b>	is past already; and	8, 430/ 20
not? Now, if the	<b>resurrection</b>	of our own body	8, 509/ 18
it shall after the	<b>resurrection</b>	, when we be in	8, 509/ 19
they could believe his	<b>resurrection</b>	, he was "fain" to	8, 542/ 24
could not believe the	<b>Resurrection</b>	. . . and excuseth them thus	8, 544/ 27
the belief of his	<b>resurrection</b>	. . . without the belief whereof	8, 545/ 3
the belief of his	<b>resurrection</b>	, at the first, that	8, 545/ 36
whoso believe not the	<b>resurrection</b>	of Christ . . . yet all	8, 547/ 28
the belief of the	<b>Resurrection</b>	as ever was Saint	8, 548/ 9
Blessed Sacrament after his	<b>resurrection</b>	. . . yet dare I be	8, 548/ 22
Paul when after the	<b>resurrection</b>	of Christ, and the	8, 549/ 8
his doctrine, and his	<b>resurrection</b>	, and all that ever	8, 549/ 21
warn thee that thou	<b>resuscitate</b>	and stir up the	8, 99/ 24
epistle: "Admoneo te ut	<b>resuscites</b>	gratiam Dei quae est	8, 191/ 30
Tyndale a little to	<b>retreat</b>	since and set a	8, 55/ 32
flee by night and	<b>retreat</b>	themselves in the dark	8, 227/ 36
to my book, he	<b>retreateth</b>	so far back that	8, 3/ 17
mammering whether he would	<b>return</b>	again over the sea	8, 9/ 19
Frith . . . I purpose to	<b>return</b>	again unto Tyndale's book	8, 35/ 2
-- and that to	<b>return</b>	to God and clean	8, 214/ 12
The manner how to	<b>return</b>	to God every man	8, 214/ 17
with which man should	<b>return</b>	to God again after	8, 214/ 19

sin: "The Lord saith,	<b>Return</b>	to me with all	8, 214/ 20
not your garments, and	<b>return</b>	to your Lord God	8, 214/ 22
if he repent and	<b>return</b>	again thereto, he shall	8, 411/ 7
repent his error and	<b>return</b>	again to the rock	8, 411/ 10
repent his error and	<b>return</b>	again to it --	8, 411/ 24
he shall repent and	<b>return</b>	again; for else the	8, 411/ 27
sure to repent and	<b>return</b>	again and so shall	8, 411/ 32
surely shall repent and	<b>return</b>	, and so by repenting	8, 411/ 35
they die before they	<b>return</b>	by grace and good	8, 424/ 1
be sorry therefor, and	<b>return</b>	again from her to	8, 457/ 19
so soon repent and	<b>return</b>	, had need to come	8, 467/ 35
he were better taught,	<b>return</b>	and be reformed at	8, 468/ 34
away, rather than to	<b>return</b>	unto his father again	8, 489/ 15
with his leman, and	<b>return</b>	again to Jack Slouch	8, 493/ 18
that error afterward, and	<b>returneth</b>	again to the truth	8, 393/ 21
first rebuke, and meekly	<b>returneth</b>	without resistance, though David	8, 532/ 24
that like a dog	<b>returning</b>	to his vomit, and	8, 16/ 19
hear thereof at his	<b>returning</b>	hither. I hear also	8, 19/ 36
lack of repenting and	<b>returning</b>	. And then, yet further	8, 411/ 29
very great occasion of	<b>returning</b>	to God at his	8, 421/ 31
concerning the difficulty of	<b>returning</b>	to repentance, or the	8, 423/ 34
purpose. For God doth	<b>reveal</b>	his truths not always	8, 247/ 11
at his liberty to	<b>reveal</b>	a thing when he	8, 249/ 18
if it please him	<b>reveal</b>	and show us any	8, 283/ 15
would never show nor	<b>reveal</b>	anything to his Church	8, 334/ 36
by God appointed thereunto,	<b>reveal</b>	it; which things shall	8, 336/ 31
to do, show, and	<b>reveal</b>	-- he shall then	8, 336/ 35
any other thing to	<b>reveal</b>	. And much less he	8, 348/ 10
never any other thing	<b>reveal</b>	if him list; nor	8, 348/ 11
but that God may	<b>reveal</b>	and man be bound	8, 378/ 36
come that shall be	<b>revealed</b>	and showed upon us	8, 53/ 10
that the Spirit had	<b>revealed</b>	him the right sense	8, 126/ 7
the same church is	<b>revealed</b>	and taught unto it	8, 245/ 18
that he hath now	<b>revealed</b>	this new article to	8, 249/ 19
truths which God hath	<b>revealed</b>	, and showed by writing	8, 284/ 19
than he hath already	<b>revealed</b>	or commanded in Scripture	8, 335/ 12
every necessary truth of	<b>revealed</b>	faith, be they in	8, 398/ 8
things as God hath	<b>revealed</b>	and made open to	8, 407/ 27
that all the articles	<b>revealed</b>	further by Christ unto	8, 407/ 39
and blood hath not	<b>revealed</b>	this unto thee, but	8, 418/ 5
words of the Spirit	<b>revealed</b>	unto Saint John against	8, 429/ 15
come, that shall be	<b>revealed</b>	in us"), yet such	8, 508/ 19
any man, except certain	<b>revelation</b>	of God, to take	8, 61/ 4
some larger promise and	<b>revelation</b>	of his redemption again	8, 155/ 3
For no man, except	<b>revelation</b>	, can be sure whether	8, 289/ 4
hath caused by special	<b>revelation</b>	divers to be sought	8, 365/ 27
here (except some special	<b>revelation</b>	thereof) so sure of	8, 424/ 37
but if any special	<b>revelation</b>	be given to some	8, 437/ 12
have them by special	<b>revelation</b>	of God, privately showed	8, 476/ 13
so certain and open	<b>revelation</b>	were unto the man	8, 507/ 27

against all good spiritual	<b>revelations</b>	. And then, bymen that	8, 45/ 23
of God and high	<b>revelations</b>	, how special a thing	8, 64/ 31
and all their holy	<b>revelations</b>	and miracles taketh but	8, 64/ 39
marvelous greatness of his	<b>revelations</b>	-- which though some	8, 159/ 22
he mean of spiritual	<b>revelations</b>	, it maketh little to	8, 272/ 38
before taught, but other	<b>revelations</b>	farther that were not	8, 280/ 25
he away, quite, all	<b>revelations</b>	. . . which I never heard	8, 378/ 34
greatness of his high	<b>revelations</b>	might have set him	8, 453/ 2
might through the great	<b>revelations</b>	that he had had	8, 524/ 2
Lord likewise againward, to	<b>revenge</b>	it with, beginneth to	8, 2/ 19
and by penitential deeds;	<b>revenging</b>	our sins upon ourselves	8, 409/ 2
for God, robbed the	<b>reverence</b>	and devout honor from	8, 3/ 27
sacrament any honor or	<b>reverence</b>	but only take it	8, 11/ 22
done moderately and with	<b>reverence</b>	. But many such spiritual	8, 49/ 13
custom to withdraw the	<b>reverence</b>	from the holy day	8, 74/ 28
we shall receive with	<b>reverence</b>	, and that every man	8, 76/ 37
while take away the	<b>reverence</b>	from the very promise	8, 105/ 7
thereby and have less	<b>reverence</b>	thereunto, "It were a	8, 116/ 12
in good opinion and	<b>reverence</b>	. But I am glad	8, 138/ 24
bitter Passion. Though we	<b>reverence</b>	these in honor of	8, 149/ 4
church with full great	<b>reverence</b>	and full great devotion	8, 161/ 13
their own part and	<b>reverence</b>	toward them, used to	8, 164/ 10
their own humility and	<b>reverence</b>	toward the spirituality --	8, 164/ 18
holy relics, out of	<b>reverence</b>	. Nor if there were	8, 177/ 13
nor ill; that to	<b>reverence</b>	Christ's cross or any	8, 221/ 4
miracles. As in the	<b>reverence</b>	of images, relics, and	8, 250/ 34
both is there greater	<b>reverence</b>	to be had to	8, 260/ 1
did not use such	<b>reverence</b>	and honor as they	8, 315/ 21
Dialogue), pertaining to the	<b>reverence</b>	and honor thereof; and	8, 315/ 29
Christian man that any	<b>reverence</b>	had to Christ, but	8, 317/ 26
have all honor and	<b>reverence</b>	taken from it, and	8, 319/ 10
the knowledge to do	<b>reverence</b>	to the images of	8, 366/ 8
for the love and	<b>reverence</b>	that he beareth him	8, 456/ 10
holy saints, and did	<b>reverence</b>	to their relics, images	8, 481/ 22
Lord Cardinal, and the	<b>Reverend</b>	Father Cuthbert, then bishop	8, 8/ 25
brought before the Most	<b>Reverend</b>	Father in God the	8, 13/ 25
Lordship as by the	<b>Reverend</b>	Father the Bishop of	8, 13/ 27
ribald railleth against the	<b>Reverend</b>	Father my Lord Bishop	8, 324/ 15
honoring of saints and	<b>reverent</b>	behavior used at their	8, 3/ 8
cause of all this	<b>reverent</b>	behavior is because that	8, 110/ 21
pleaseth him, of his	<b>reverent</b>	Christian mind, to call	8, 148/ 36
should have any such	<b>reverent</b>	mind to priests as	8, 164/ 25
prayer doth, and all	<b>reverent</b>	manner and devout fashion	8, 277/ 1
undoubtedly whoso have a	<b>reverent</b>	care thereof, and right	8, 316/ 24
and holy living, and	<b>reverent</b>	handling of Holy Scripture	8, 337/ 4
works divers to be	<b>reverently</b>	read in the Divine	8, 153/ 17
themselves thereafter the more	<b>reverently</b>	. For lack whereof he	8, 315/ 19
we with perpetual observance	<b>reverently</b>	fulfill, in such wise	8, 370/ 22
while he read his	<b>revocation</b>	himself . . . that they had	8, 22/ 34
that he read his	<b>revocation</b>	so softly that they	8, 22/ 36

the bill of his	<b>revocation</b>	or not. And yet	8, 23/ 3
he wist well his	<b>revocation</b>	could not save his	8, 358/ 9
that point, he would	<b>revoke</b>	it too. As soon	8, 20/ 26
fully to repent and	<b>revoke</b>	his heresies that he	8, 24/ 24
had the grace to	<b>revoke</b>	them, then should Tyndale	8, 176/ 24
shall well and plainly	<b>revoke</b>	it and call it	8, 197/ 9
solicit and labor to	<b>revoke</b>	and receive again into	8, 249/ 3
saith untrue . . . let him	<b>revoke</b>	his lie and call	8, 513/ 5
hear that Tewkesbury had	<b>revoked</b>	that point, he would	8, 20/ 26
days before . . . he had	<b>revoked</b>	, abhorred, and detested such	8, 22/ 27
that he had not	<b>revoked</b>	his heresies at all	8, 22/ 30
perceive well that he	<b>revoked</b>	his errors, albeit that	8, 23/ 5
but if he had	<b>revoked</b>	. Yet was there another	8, 23/ 17
sure that he had	<b>revoked</b>	his heresies. The thing	8, 23/ 22
virtues, was by God	<b>revoked</b>	from Tyndale's heresy ere	8, 25/ 6
save his body, yet	<b>revoked</b>	he his heresies and	8, 358/ 9
far back that he	<b>revoketh</b>	almost all that ever	8, 3/ 17
for them, nor no	<b>reward</b>	for them coming toward	8, 4/ 16
thank deserve nor no	<b>reward</b>	in heaven, though they	8, 6/ 12
nor for obtaining of	<b>reward</b>	. . . calling this manner of	8, 51/ 2
shall not lose his	<b>reward</b>	, and where he biddeth	8, 52/ 26
that all the heavenly	<b>reward</b>	of man's good works	8, 53/ 12
that God would not	<b>reward</b>	our works in such	8, 53/ 15
all the thank and	<b>reward</b>	of our good works	8, 53/ 17
man shall have no	<b>reward</b>	in heaven is not	8, 68/ 23
you, they have their	<b>reward</b>	already. But when thou	8, 69/ 30
seeth in secret, shall	<b>reward</b>	thee openly." Lo, doth	8, 69/ 33
Lord here promise to	<b>reward</b>	all them that for	8, 69/ 34
hell, and lose the	<b>reward</b>	of faith. And thus	8, 106/ 26
that God hath promised	<b>reward</b>	to good works. And	8, 147/ 35
man to merit and	<b>reward</b>	: why shall not, then	8, 159/ 29
all my thank and	<b>reward</b>	that I should have	8, 178/ 19
free, but if they	<b>reward</b>	the bringer of their	8, 195/ 21
leman as hope of	<b>reward</b>	in heaven for charity	8, 199/ 29
opinions, till that he	<b>reward</b>	their virtuous diligence with	8, 247/ 20
worth as touching any	<b>reward</b>	to be given for	8, 324/ 30
too, and have his	<b>reward</b>	in heaven too. But	8, 325/ 19
own heresies for the	<b>reward</b>	of worldly praise, or	8, 358/ 17
wrought in faith, any	<b>reward</b>	meriteth toward God . . . or	8, 394/ 23
listeth so highly to	<b>reward</b>	it . . . and yet would	8, 400/ 10
and yet would not	<b>reward</b>	it so, saving for	8, 400/ 10
of forgiveness and getting	<b>reward</b>	in heaven . . . except the	8, 401/ 4
wise where he promiseth	<b>reward</b>	in heaven, in sundry	8, 401/ 9
not yet worthy such	<b>reward</b>	but of God's liberal	8, 401/ 33
regard of deserving any	<b>reward</b>	, or thank, the rather	8, 402/ 34
being more ready to	<b>reward</b>	than to punish --	8, 403/ 9
the lacking, and not	<b>reward</b>	us for the having	8, 403/ 10
that God shall either	<b>reward</b>	him the more or	8, 416/ 10
be, as upon like	<b>reward</b>	, so upon like peril	8, 463/ 19
neither good works have	<b>reward</b>	in heaven nor that	8, 516/ 4

deeds well done be	<b>rewardable</b>	, yet every man may	8, 52/ 35
grace is not, yet,	<b>rewardable</b>	with heaven of the	8, 53/ 5
seemeth, neither thankworthy nor	<b>rewardable</b>	. Now doth God with	8, 507/ 29
shall in heaven be	<b>rewarded</b>	for them and for	8, 52/ 22
be now long ago	<b>rewarded</b>	in heaven with God	8, 159/ 2
to be the better	<b>rewarded</b>	there, is deadly sin	8, 221/ 7
good works be highly	<b>rewarded</b>	in heaven" -- though	8, 243/ 17
good works be not	<b>rewarded</b>	in heaven . . . and that	8, 325/ 14
him or be anything	<b>rewarded</b>	-- and also that	8, 401/ 32
we merit and be	<b>rewarded</b>	for our belief (the	8, 507/ 36
other like as God	<b>rewardeth</b>	in heaven. Now, forasmuch	8, 204/ 30
high goodness accepteth and	<b>rewardeth</b>	for worthy through the	8, 508/ 20
corrupteth the officers with	<b>rewards</b>	, and beguileth the law	8, 124/ 6
Forsooth, save for the	<b>rhyme</b>	, I would not give	8, 326/ 15
is then Tyndale's worshipful	<b>rhyme</b>	, that I deny and	8, 328/ 29
had. For whereas Tyndale	<b>rhymeth</b>	it out and saith	8, 327/ 32
the devil. The other	<b>ribald</b>	, in his fond sermon	8, 41/ 28
hearts) pull down the	<b>ribald</b>	by the skirt and	8, 42/ 3
so very a stark	<b>ribald</b>	, in all this fifteen	8, 45/ 14
and royally play the	<b>ribald</b>	, resembling the salt to	8, 78/ 16
and sometimes the outright	<b>ribald</b>	-- ye will not	8, 140/ 30
Obedience where the rude	<b>ribald</b>	railleth against the Reverend	8, 324/ 14
tale cometh with his	<b>ribaldrous</b>	railing upon the sacraments	8, 83/ 10
lechery, or such other	<b>ribaldrous</b>	appetite; what could his	8, 494/ 13
chide, to brawl, and	<b>ribaldrously</b>	to rail, calling them	8, 58/ 14
jesting, scoffing, and outrageous	<b>ribaldry</b>	-- not only against	8, 26/ 7
looketh holily and preacheth	<b>ribaldry</b>	to the people that	8, 41/ 15
content with his blasphemous	<b>ribaldry</b>	hath great cause in	8, 135/ 1
plainly see such open	<b>ribaldry</b>	with his own eyes	8, 139/ 22
so bold in such	<b>ribaldry</b>	, either faith or credence	8, 140/ 2
showed themselves plain, open	<b>ribalds</b>	. Tyndale Wherefore it is	8, 138/ 29
a great many such	<b>ribalds</b>	more . . . shamefully show their	8, 206/ 22
should be, such railing	<b>ribalds</b>	that so mock with	8, 337/ 24
a harlot as other	<b>ribalds</b>	had, answered for his	8, 454/ 3
give so great a	<b>rich</b>	price for so poor	8, 53/ 14
Abraham said unto the	<b>rich</b>	glutton that lay in	8, 274/ 33
For Abraham answered the	<b>rich</b>	man, "They have Moses	8, 342/ 9
Abraham, Lazarus, and the	<b>rich</b>	glutton in hell. For	8, 342/ 15
the parable of the	<b>rich</b>	man that took away	8, 539/ 1
before used, both to	<b>Richard</b>	Bayfield and George Constantine	8, 9/ 3
at London, of late,	<b>Richard</b>	Bayfield, late a monk	8, 16/ 18
abjured before -- namely	<b>Richard</b>	Necton, which was by	8, 17/ 19
and deepness of the	<b>riches</b>	of the wisdom and	8, 49/ 5
through corrupting with their	<b>riches</b>	(whereof they have infinite	8, 135/ 7
inheritance of all his	<b>richesse</b>	. . . testify all the apostles	8, 410/ 5
the inheritance of all	<b>richesse</b>	. . . testify all the apostles	8, 413/ 23
things are opened so	<b>richly</b>	, and all fulfilled that	8, 281/ 21
the Old Testament, opened	<b>richly</b>	in the New Testament	8, 282/ 4
the body would be	<b>rid</b>	of it -- since	8, 102/ 13
He hath of likelihood	<b>ridden</b>	many miles to find	8, 181/ 28

not this another goodly	<b>riddle</b>	whereby Tyndale teacheth allthing	8, 395/ 29
ye hear his worshipful	<b>riddle</b>	. . . in the first part	8, 443/ 27
other part of his	<b>riddle</b>	, that every true member	8, 443/ 31
the reading of that	<b>riddle</b>	, he saith that the	8, 445/ 21
mean to read his	<b>riddle</b>	on this fashion, then	8, 446/ 13
he assoileth his strange	<b>riddle</b>	as bluntly as an	8, 446/ 14
and said, "Read my	<b>riddle</b>	, what is that I	8, 446/ 18
her to declare her	<b>riddle</b>	herself . . . after long request	8, 446/ 21
surely Tyndale readeth his	<b>riddle</b>	much like, if he	8, 446/ 25
he understand by his	<b>riddle</b>	"they sin and yet	8, 446/ 26
not here a wise	<b>riddle</b>	, ween ye, and well	8, 446/ 31
doubt but that his	<b>riddle</b>	of the true member	8, 448/ 28
Tyndale, to prove his	<b>riddle</b>	true that "though he	8, 451/ 12
as touching his royal	<b>riddle</b>	of "sinning and sinning	8, 453/ 15
cannot read his own	<b>riddle</b>	himself . . . except he will	8, 453/ 17
I put him my	<b>riddle</b>	too: that he and	8, 458/ 33
his, with his royal	<b>riddle</b>	of "sinning and not	8, 460/ 3
were, in a dark	<b>riddle</b>	. . . but in the other	8, 509/ 23
is but a fond	<b>riddle</b>	, with nothing but a	8, 564/ 14
cometh his other goodly	<b>riddle</b>	, that a Christian man	8, 564/ 21
aread (upon his dark	<b>riddles</b>	after following) which of	8, 391/ 23
wrappeth us up with	<b>riddles</b>	that he giveth us	8, 393/ 3
-- and readeth his	<b>riddles</b>	himself, also, so fondly	8, 393/ 5
ashamed to read such	<b>riddles</b>	so foolishly by the	8, 393/ 6
for their sport, proposing	<b>riddles</b>	among them, she began	8, 446/ 17
set upon reading of	<b>riddles</b>	for his recreation --	8, 458/ 33
pass, first his royal	<b>riddles</b>	of "sin and not	8, 484/ 27
for me, when he	<b>rideth</b>	again, call his fall	8, 552/ 38
rebellion, and fall to	<b>rifling</b>	, robbery, murder, and manslaughter	8, 514/ 14
and call them the	<b>right</b>	faith? And what more	8, 4/ 4
it is said) is	<b>right</b>	suitly and a very	8, 8/ 17
hell either. Nor the	<b>right</b>	faith in the Sacrament	8, 20/ 31
and of either party	<b>right</b>	worshipful . . . so that his	8, 21/ 14
purpose, being in my	<b>right</b>	mind and a true	8, 25/ 31
therein, but that a	<b>right</b>	mean-learned man, or almost	8, 26/ 1
realm for his rate,	<b>right</b>	especially bound . . . not in	8, 27/ 33
heresies teacheth for the	<b>right</b>	faith that friars may	8, 32/ 5
And here he saith	<b>right</b>	well that the respect	8, 51/ 8
years, all were he	<b>right</b>	unprofitable indeed; as appeared	8, 55/ 24
serve to love him	<b>right</b>	well. Tyndale Out of	8, 56/ 10
of man which are	<b>right</b>	and which tyranny. More	8, 56/ 22
of man, which are	<b>right</b>	and which tyranny." For	8, 59/ 23
give themselves is the	<b>right</b>	meaning of the word	8, 59/ 25
were well ordained and	<b>right</b>	; but any man to	8, 59/ 28
is much less than	<b>right</b>	naught. We say also	8, 72/ 2
do signify, and that	<b>right</b>	effectually, an inward, secret	8, 77/ 8
and come into the	<b>right</b>	way again, and unto	8, 89/ 9
but that Tyndale saith	<b>right</b>	well and reasonable, and	8, 93/ 18
not be saved, except	<b>right</b>	special cases -- and	8, 94/ 15
sure, this is a	<b>right</b>	solemn reason! And Luther	8, 109/ 35

words out of their	<b>right</b>	frame, to juggle and	8, 113/ 3
had revealed him the	<b>right</b>	sense, and that the	8, 126/ 8
in falling from the	<b>right</b>	faith, so would he	8, 129/ 6
the Scripture in its	<b>right</b>	sense; and all that	8, 130/ 6
nations out of the	<b>right</b>	faith . . . till now that	8, 130/ 9
the places, to make	<b>right</b>	mean-learned folk, and mean-witted	8, 133/ 23
his fellows understand it	<b>right</b>	, or else the whole	8, 134/ 5
told us that the	<b>right</b>	faith is heresy and	8, 136/ 32
is heresy and heresy	<b>right</b>	faith . . . and when he	8, 136/ 32
run out of the	<b>right</b>	faith . . . never trust his	8, 137/ 18
that serve him of	<b>right</b>	naught. But yet, to	8, 144/ 6
before this time a	<b>right</b>	honorable man, very cunning	8, 152/ 14
indifferent judges for a	<b>right</b>	substantial witness . . . if I	8, 153/ 23
times and places in	<b>right</b>	great rage, yet in	8, 160/ 8
order of priesthood is	<b>right</b>	naught . . . but that every	8, 165/ 14
which we know the	<b>right</b>	and proper signification of	8, 166/ 25
them they worshipped devils:	<b>right</b>	so do the Christian	8, 173/ 4
but also of the	<b>right</b>	virtuous and especially well	8, 177/ 36
bearth himself for a	<b>right</b>	apostle that were sent	8, 180/ 22
of his mouth a	<b>right</b>	good tale evil worth	8, 186/ 33
I give not the	<b>right</b>	English unto the Greek	8, 203/ 28
the cross at Christ's	<b>right</b>	hand. And if Tyndale	8, 215/ 27
pulled the root of	<b>right</b>	belief out of his	8, 217/ 36
shall never in my	<b>right</b>	wit wish to die	8, 221/ 22
earth, which hath the	<b>right</b>	faith, and which we	8, 223/ 3
here again, that the	<b>right</b>	faith which Adam had	8, 224/ 34
that whoso have a	<b>right</b>	belief, and not a	8, 227/ 38
for that cause, some	<b>right</b>	holy men, and very	8, 231/ 24
it might be understood	<b>right</b>	. But Tyndale by the	8, 231/ 26
very words, with the	<b>right</b>	understanding of the same	8, 245/ 25
word, but upon the	<b>right</b>	understanding thereof, wherein while	8, 249/ 28
shine and show the	<b>right</b>	way to heaven. And	8, 251/ 16
the Scripture after the	<b>right</b>	understanding . . . taught and inspired	8, 252/ 25
swear that it is	<b>right</b>	enough. I shall give	8, 258/ 2
hath alleged the scriptures	<b>right</b>	, and construed them in	8, 267/ 25
more left that believed	<b>right</b>	but those that were	8, 272/ 6
earth because of the	<b>right</b>	belief, although that of	8, 272/ 27
preaching. More This is	<b>right</b>	well said and very	8, 273/ 26
that the Scripture, understood	<b>right</b>	, is never thereto contrary	8, 286/ 32
Paul . . . brought forth a	<b>right</b>	good example. For thus	8, 292/ 32
the Church, into the	<b>right</b>	belief of every necessary	8, 295/ 30
first had, into the	<b>right</b>	understanding of Holy Scripture	8, 295/ 31
heretics fare by the	<b>right</b>	faith at this day	8, 299/ 3
of truth, I am	<b>right</b>	credibly informed (by a	8, 301/ 3
over that, ye shall	<b>right</b>	easily judge what pith	8, 310/ 1
reverent care thereof, and	<b>right</b>	faith of the sacrament	8, 316/ 24
never one of the	<b>right</b>	. For proof whereof: Luther	8, 316/ 33
New Law -- the	<b>right</b>	faith -- in the	8, 331/ 34
Scripture . . . when of the	<b>right</b>	understanding thereof there can	8, 343/ 16
wrong, and himself only	<b>right</b>	? This is a substantial	8, 343/ 19

you so." I know	<b>right</b>	well that those words	8, 353/ 26
the Scripture always the	<b>right</b>	faith of Christ, which	8, 360/ 8
we shall have no	<b>right</b>	understanding. But that right	8, 361/ 17
right understanding. But that	<b>right</b>	belief, and thereby that	8, 361/ 17
many articles of the	<b>right</b>	belief, and to prove	8, 361/ 22
now, sitting at thy	<b>right</b>	hand, doth call upon	8, 372/ 1
error instead of the	<b>right</b>	faith? Take away that	8, 376/ 9
professing of the very,	<b>right</b>	, catholic faith of Christ	8, 387/ 3
all this while the	<b>right</b>	congregation of Tyndale's church	8, 387/ 17
hitherto, were in the	<b>right</b>	belief before holy Luther's	8, 394/ 25
they were of the	<b>right</b>	belief, and such as	8, 394/ 35
them -- by the	<b>right</b>	rule of the word	8, 396/ 7
men out of the	<b>right</b>	faith, the church of	8, 396/ 22
following), yet they may	<b>right</b>	often do sin, in	8, 397/ 7
be sure of the	<b>right</b>	belief. Whereunto we shall	8, 397/ 26
deceived, nor of the	<b>right</b>	faith can we not	8, 398/ 11
and false, concerning the	<b>right</b>	faith and the discerning	8, 398/ 26
the discerning of the	<b>right</b>	understanding of the Scripture	8, 398/ 28
a man have the	<b>right</b>	faith idle and workless	8, 400/ 33
be fallen from the	<b>right</b>	belief in many great	8, 404/ 15
-- out of the	<b>right</b>	way, and not of	8, 410/ 8
that once believed full	<b>right</b>	, till the spirit of	8, 411/ 18
be elects have the	<b>right</b>	belief which Saint Peter	8, 412/ 30
-- out of the	<b>right</b>	way, and not of	8, 413/ 27
might seem to mean	<b>right</b>	; nor never will I	8, 414/ 21
-- out of the	<b>right</b>	way, and not of	8, 416/ 5
man may have a	<b>right</b>	faith joined with all	8, 419/ 5
man may have a	<b>right</b>	faith joined with all	8, 420/ 17
whosoever get once the	<b>right</b>	faith of Christ --	8, 428/ 33
in grace and God's	<b>right</b>	special favor, yet said	8, 429/ 18
spoke as became the	<b>right</b>	evangelist of Christ. But	8, 439/ 36
that once hath the	<b>right</b>	faith is born of	8, 443/ 7
man may have a	<b>right</b>	faith joined with all	8, 443/ 10
because it hath the	<b>right</b>	faith . . . and so is	8, 443/ 29
of God by the	<b>right</b>	faith (that is, as	8, 447/ 13
man may have a	<b>right</b>	faith joined with all	8, 458/ 28
I said, that a	<b>right</b>	faith may stand and	8, 458/ 36
thereby that the true,	<b>right</b>	belief of all the	8, 459/ 1
opinion taken against the	<b>right</b>	belief: now cometh Tyndale	8, 459/ 4
which I call the	<b>right</b>	faith is not the	8, 459/ 7
faith is not the	<b>right</b>	faith. For though a	8, 459/ 8
saith he, never so	<b>right</b>	, without any wrong opinion	8, 459/ 8
else hath he no	<b>right</b>	faith. And so Tyndale	8, 459/ 12
that is indeed a	<b>right</b>	faith . . . but that abominable	8, 459/ 14
which himself calleth the	<b>right</b>	faith . . . because it pleaseth	8, 459/ 15
him to call a "	<b>right</b>	faith" that belief that	8, 459/ 16
that belief that is	<b>right</b>	enough and hath none	8, 459/ 17
church") as have the "	<b>right</b>	" faith, and the "feeling	8, 459/ 25
yet, for all their	<b>right</b>	faith, fall into abominable	8, 459/ 28
all that while, their	<b>right</b>	faith doth continue, and	8, 459/ 31

stand together with the	<b>right</b>	faith -- that is	8, 459/ 34
not only with the	<b>right</b>	belief alone, as I	8, 459/ 34
affirmed, but with the	<b>right</b>	belief and with good	8, 459/ 35
is royally run to	<b>right</b>	naught. How a Christian	8, 460/ 4
full well, that a	<b>right</b>	good man may be	8, 468/ 19
shall fall into the	<b>right</b>	way again, and very	8, 468/ 30
of both sorts, many	<b>right</b>	good and virtuous), do	8, 479/ 39
except heresy. For the	<b>right</b>	belief and other deadly	8, 486/ 36
and do falsely, believe	<b>right</b>	and live wrong, believe	8, 487/ 1
hope is no very	<b>right</b>	hope, though it be	8, 487/ 22
a fever is a	<b>right</b>	natural heat, though the	8, 487/ 23
his sins in a	<b>right</b>	fashion is an elect	8, 488/ 14
the law as a	<b>right</b>	hangman tormenteth his conscience	8, 489/ 12
and the law his "	<b>right</b>	hangman," tormenting of conscience	8, 491/ 25
reason, whether he judge	<b>right</b>	or wrong. So that	8, 496/ 24
reason, whether he judge	<b>right</b>	or wrong; so that	8, 501/ 18
the way of the	<b>right</b>	belief . . . and that he	8, 505/ 8
them first into the	<b>right</b>	belief and good hope	8, 505/ 27
reason, whether he judge	<b>right</b>	or wrong; so that	8, 511/ 17
but that many which	<b>right</b>	surely believe the mercy	8, 511/ 36
reason, whether it judge	<b>right</b>	or wrong: we shall	8, 512/ 14
they had it before	<b>right</b>	lively. And yet of	8, 517/ 15
well and followed the	<b>right</b>	way of God in	8, 528/ 27
no less, of very	<b>right</b>	and reason, than remit	8, 529/ 37
For ye touched yourself	<b>right</b>	now the very point	8, 535/ 9
and had once the	<b>right</b>	belief, of likelihood, as	8, 549/ 15
let him rehearse it	<b>right</b>	, is such as he	8, 555/ 1
that whereas they believe	<b>right</b>	and love God also	8, 556/ 21
them all nor taken	<b>right</b>	almost any one of	8, 561/ 12
them to repent the	<b>right</b>	belief of Christ's sacraments	8, 570/ 36
sacraments, and therein the	<b>right</b>	rule and order of	8, 570/ 37
judgment remained, and the	<b>right-savored</b>	taste; and never lost	8, 44/ 23
damnation is just and	<b>righteous</b>	. And thus, as I	8, 363/ 6
But truly, if the	<b>righteous</b>	man turn himself away	8, 432/ 12
like wise, whensoever the	<b>righteous</b>	man sin, his former	8, 432/ 21
The righteousness of the	<b>righteous</b>	man shall not save	8, 432/ 25
hurt him. And the	<b>righteous</b>	man cannot live through	8, 432/ 27
would say to a	<b>righteous</b>	man that he shall	8, 433/ 3
he that is not	<b>righteous</b>	is not the child	8, 434/ 40
he that is not	<b>righteous</b>	is not of God	8, 441/ 26
that doth righteousness is	<b>righteous</b>	, and he that doth	8, 441/ 28
eternal ordinance and most	<b>righteous</b>	predestination. And yet are	8, 502/ 2
that neither are we	<b>righteous</b>	by saying with our	8, 542/ 2
God in betraying the	<b>righteous</b>	blood." And surely, though	8, 548/ 18
himself . . . and is so	<b>righteously</b>	disposed that he will	8, 261/ 33
and deal justly and	<b>righteously</b>	: he shall live, and	8, 432/ 7
and deal justly and	<b>righteously</b>	, and deliver again the	8, 569/ 2
hath dealt justly, and	<b>righteously</b>	he shall live in	8, 569/ 6
your members to serve	<b>righteousness</b>	, that ye may be	8, 409/ 32
none remember; in the	<b>righteousness</b>	which he hath done	8, 432/ 9

himself away from his	<b>righteousness</b>	, and work wickedness in	8, 432/ 12
live? Of all the	<b>righteousness</b>	that he hath done	8, 432/ 14
man sin, his former	<b>righteousness</b>	shall not save him	8, 432/ 21
in this wise: "The	<b>righteousness</b>	of the righteous man	8, 432/ 24
cannot live through his	<b>righteousness</b>	, in what day soever	8, 432/ 28
then, trusting in his	<b>righteousness</b>	, commit and do wickedness	8, 433/ 5
wickedness -- all his	<b>righteousness</b>	shall be forgotten; and	8, 433/ 6
you. He that doth	<b>righteousness</b>	is righteous, and he	8, 441/ 27
pope-holy . . . which, following a	<b>righteousness</b>	of their own feigning	8, 515/ 30
own feigning, resist the	<b>righteousness</b>	of God in Christ	8, 515/ 31
they make themselves a "	<b>righteousness</b>	of their own feigning	8, 516/ 10
feigning," and "resist the	<b>righteousness</b>	of God in Christ	8, 516/ 11
mercy, taketh away God's	<b>righteousness</b>	. . . and not only that	8, 516/ 13
for breaking hedges, and	<b>ring</b>	them for rooting, and	8, 514/ 33
man let fall his	<b>ring</b>	in the main sea	8, 533/ 36
ever" our "sins be	<b>ripe</b>	, lest the voice of	8, 179/ 10
process pass -- of	<b>ripe</b>	sins, and ascending to	8, 180/ 35
vengeance and reapers of	<b>ripe</b>	sins -- leaving Tyndale	8, 181/ 2
ungodly sinners be full	<b>ripe</b>	, that God may reap	8, 528/ 33
except himself be well	<b>ripened</b>	in the matter, may	8, 224/ 21
the Spirit,' to	<b>rise</b>	and rebel against your	8, 58/ 26
be full unlikely to	<b>rise</b>	. For truly if they	8, 76/ 20
doubts . . . but as many	<b>rise</b>	thereupon, and many more	8, 155/ 16
that divers doubts yet	<b>rise</b>	upon the writing, we	8, 156/ 28
use thereof . . . their minds	<b>rise</b>	and be lifted up	8, 159/ 3
to suffer and to	<b>rise</b>	again from death the	8, 238/ 21
that list not to	<b>rise</b>	may lie still in	8, 354/ 36
is once past, then	<b>rise</b>	up like lusty galliards	8, 447/ 37
he saith they will	<b>rise</b>	and "fight afresh and	8, 454/ 29
were never able to	<b>rise</b>	again alone. And if	8, 454/ 30
suffer all things; and	<b>rise</b>	against their neighbors (whom	8, 481/ 9
Zwinglians have begun to	<b>rise</b>	and ruffle in rebellion	8, 483/ 13
so fall that they	<b>rise</b>	not again, because that	8, 518/ 5
but that he shall	<b>rise</b>	again, he meaneth that	8, 518/ 17
the elect must needs	<b>rise</b>	again, through the mercy	8, 518/ 18
him and biddeth him	<b>rise</b>	; as many reprobates do	8, 518/ 23
others, if they would	<b>rise</b>	, and that the malice	8, 518/ 26
but that they shall	<b>rise</b>	, by the reason that	8, 519/ 7
and stir him to	<b>rise</b>	out of his sin	8, 519/ 11
therefore they must needs	<b>rise</b>	after their fall . . . but	8, 519/ 31
them, therefore they shall	<b>rise</b>	. But this point he	8, 519/ 32
that was likely to	<b>rise</b>	of his virtue (whereof	8, 524/ 22
that a man should	<b>rise</b>	again of his own	8, 541/ 11
impossible that he should	<b>rise</b>	again, because they thought	8, 542/ 28
they had seen him	<b>rise</b>	. And now that Tyndale	8, 550/ 8
but that he shall	<b>rise</b>	again. But yet he	8, 565/ 29
sundry great heresies have	<b>risen</b>	, and sundry more there	8, 424/ 12
tidings that he was	<b>risen</b>	. The sword of temptations	8, 541/ 17
believed that he was	<b>risen</b>	. . . yet they could not	8, 545/ 8
believe that Christ was	<b>risen</b>	. . . nor well, in a	8, 552/ 1

there written; and so	<b>riseth</b>	that question first upon	8, 156/ 1
of purpose" -- then	<b>riseth</b>	there another doubt: what	8, 216/ 2
a fall; but it	<b>riseth</b>	again as soon as	8, 489/ 19
shortly how angrily he	<b>riseth</b>	up, and royally rayed	8, 573/ 1
his sepulchre, and the	<b>rising</b>	out thereof to a	8, 81/ 7
kind and manner of	<b>rising</b>	again with our Lord	8, 81/ 7
own resurrection. Which glorious	<b>rising</b>	of his blessed body	8, 321/ 18
last, with much work,	<b>rising</b>	again. All this gear	8, 495/ 28
the cause of the	<b>rising</b>	of his elects out	8, 520/ 25
after his repentance and	<b>rising</b>	again to take that	8, 524/ 14
and occasion of one	<b>rising</b>	in his sleep . . . but	8, 536/ 7
the priests with the	<b>rites</b>	and ceremonies of all	8, 79/ 18
blasphemous beast, to whose	<b>roaring</b>	and lowing no good	8, 78/ 18
heretics now not only	<b>rob</b>	the church in an	8, 162/ 35
that is to wit,	<b>rob</b>	and steal away the	8, 162/ 36
the plain, literal sense	<b>rob</b>	out the relics and	8, 163/ 1
and worshipped for God,	<b>robbed</b>	the reverence and devout	8, 3/ 26
when they have thus	<b>robbed</b>	the churches: then lodge	8, 163/ 7
us, as he hath	<b>robbed</b>	us" -- saith Tyndale	8, 278/ 15
of the sacraments, and	<b>robbed</b>	from us the true	8, 278/ 18
saith the "pope" hath	<b>robbed</b>	from us . . . and meaneth	8, 279/ 2
that one which had	<b>robbed</b>	a church were a	8, 449/ 22
Which rose there and	<b>robbed</b>	, burned, and killed, not	8, 482/ 21
the whole country --	<b>robbed</b>	, despoiled, and bore away	8, 482/ 26
and the Blessed Sacrament;	<b>robbed</b>	, mayhemmed, and murdered many	8, 482/ 28
and thereby cause the	<b>robbery</b>	, pillage, despoil, and murder	8, 484/ 13
and fall to rifling,	<b>robbery</b>	, murder, and manslaughter: whoso	8, 514/ 14
make restitution of the	<b>robbery</b>	that he hath committed	8, 569/ 3
Thou abhorrest idols, and	<b>robbest</b>	God of his honor	8, 173/ 23
whom the bishops of	<b>Rochester</b>	and Canterbury slew at	8, 12/ 26
Father the Bishop of	<b>Rochester</b>	examined, and after, for	8, 13/ 28
Rastell, the Bishop of	<b>Rochester</b>	, and I -- matched	8, 34/ 13
the good Bishop of	<b>Rochester</b>	, in a great audience	8, 152/ 15
have to that answered	<b>Rochester</b>	in the . . . that his	8, 323/ 20
as my Lord of	<b>Rochester</b>	said, it appeareth plainly	8, 323/ 25
my Lord Bishop of	<b>Rochester</b>	, he saith stiffly that	8, 324/ 15
answered my Lord of	<b>Rochester</b>	, unto the plain words	8, 330/ 20
that my Lord of	<b>Rochester</b>	in the selfsame matter	8, 367/ 10
whom my Lord of	<b>Rochester</b>	hath gathered divers together	8, 367/ 29
once again upon the	<b>rock</b>	of his faith, from	8, 76/ 19
sure pitched upon the	<b>rock</b>	our Savior Christ himself	8, 225/ 34
this faith is the	<b>rock</b>	whereon Christ built his	8, 402/ 28
Christ answered, "Upon this	<b>rock</b>	I will build my	8, 409/ 35
-- "and against the	<b>rock</b>	of this faith can	8, 409/ 36
and come to this	<b>rock</b>	he is safe. And	8, 410/ 3
and saith, "Against the	<b>rock</b>	of this faith can	8, 410/ 15
and come to this	<b>rock</b>	he is safe," ye	8, 410/ 17
and cometh to the	<b>rock</b>	of this faith is	8, 410/ 18
proveth that "against the	<b>rock</b>	of this faith there	8, 410/ 23
and come to the	<b>rock</b>	of this faith he	8, 410/ 27

devil prevail against the	<b>rock</b>	of that faith . . . since	8, 410/ 28
person prevail against the	<b>rock</b>	of that faith, but	8, 410/ 32
faith, but that the	<b>rock</b>	of that faith shall	8, 410/ 32
whoso stand upon that	<b>rock</b>	shall not sin at	8, 410/ 34
devil prevail against the	<b>rock</b>	of that faith, by	8, 411/ 1
can prevail against the	<b>rock</b>	of this faith that	8, 411/ 4
return again to the	<b>rock</b>	of that faith, then	8, 411/ 10
not prevail against the	<b>rock</b>	of that faith," but	8, 412/ 5
not prevail against the	<b>rock</b>	of that faith in	8, 412/ 7
cannot prevail against the	<b>rock</b>	of that faith, because	8, 412/ 10
not built upon the	<b>rock</b>	of faith. This doth	8, 483/ 29
not built upon the	<b>rock</b>	of faith: then must	8, 484/ 4
not built upon the	<b>rock</b>	of faith . . . but with	8, 484/ 24
set them on that	<b>rock</b>	again. And here an	8, 484/ 26
lusts, and the devil	<b>rock</b>	the cradle, till the	8, 520/ 31
that upon the '	<b>rock'</b>	(that is to wit	8, 412/ 34
that against the '	<b>rock'</b>	of this faith '	8, 412/ 35
abroad against the strong	<b>rocks</b>	of Christ's Catholic Church	8, 471/ 16
her go take a	<b>rod</b>	and beat the kite	8, 490/ 33
rehearsed up a Ragman's	<b>roll</b>	of a rabble of	8, 180/ 30
and say, "This round,	<b>rolling</b>	football that men walk	8, 165/ 3
in us." And Paul (	<b>Rom</b>	7) saith, "That good	8, 419/ 11
in us." And Paul (	<b>Rom</b>	7) saith, "That good	8, 443/ 23
Paul writeth (unto the	<b>Romans</b>	) that by their sweet	8, 42/ 14
his epistle to the	<b>Romans</b>	to allege and allow	8, 149/ 36
second chapter to the	<b>Romans</b>	. . . where Saint Paul saith	8, 173/ 22
the Church. Paul also (	<b>Romans</b>	10) saith, "How shall	8, 224/ 12
he writeth unto the	<b>Romans</b>	, in the fifteenth chapter	8, 362/ 2
saith also to the	<b>Romans</b>	, in the tenth chapter	8, 430/ 7
his Epistle to the	<b>Romans</b>	, speaketh of the pronity	8, 444/ 2
Saint Paul to the	<b>Romans</b>	that the old philosophers	8, 524/ 30
to the see of	<b>Rome</b>	in such things as	8, 131/ 4
Greece and sometimes in	<b>Rome</b>	too, and was, as	8, 170/ 11
to take down the	<b>roof</b>	, and pull up the	8, 282/ 13
heresies have taken deeper	<b>root</b>	and been more spread	8, 4/ 33
all three pulled the	<b>root</b>	of right belief out	8, 217/ 36
he not also, "The	<b>root</b>	of all evils is	8, 430/ 15
so deeply entered and	<b>rooted</b>	in the good simple	8, 468/ 24
and ring them for	<b>rooting</b>	, and have bandogs to	8, 514/ 33
his own sect. Which	<b>rose</b>	there and robbed, burned	8, 482/ 20
none of them all	<b>rose</b>	of anger or evil	8, 494/ 11
foolish invention of his,	<b>Rosseus</b>	impugneth, and plainly proveth	8, 316/ 36
Tyndale hath read both	<b>Rosseus</b>	and Luther in those	8, 317/ 3
in that point by	<b>Rosseus</b>	so shamefully soused in	8, 363/ 30
divers others with which	<b>Rosseus</b>	, an Englishman, hath long	8, 380/ 3
and that in those	<b>rotten</b>	heresies, too, which they	8, 119/ 26
as is an old,	<b>rotten</b>	, elder stick, and though	8, 186/ 15
strong posts made of	<b>rotten</b>	reeds. One is that	8, 282/ 2
one that, lest his	<b>rotten</b>	house should fall, would	8, 282/ 12
may see that he	<b>rought</b>	not so much for	8, 21/ 6

they left off and	<b>rought</b>	not for . . . and thereby	8, 326/ 35
deserving; as though he	<b>rought</b>	not whether they did	8, 402/ 2
circumstances and say, "This	<b>round</b>	, rolling football that men	8, 165/ 3
the while snore and	<b>rout</b>	. And if he so	8, 533/ 5
to run out at	<b>rovers</b>	in all horrible deeds	8, 450/ 29
For will waw forbade	<b>rowning</b>	. Of Satisfaction He will	8, 88/ 29
in his own most	<b>royal</b>	person, in the Star	8, 27/ 3
Tyndale, as touching his	<b>royal</b>	riddle of "sinning and	8, 453/ 15
of his, with his	<b>royal</b>	riddle of "sinning and	8, 460/ 3
pleasant pass, first his	<b>royal</b>	riddles of "sin and	8, 484/ 27
err" . . . and after, his	<b>royal</b>	railing of "making sects	8, 484/ 28
rail and scoff and	<b>royally</b>	play the ribald, resembling	8, 78/ 16
that both Friar Barnes	<b>royally</b>	triumphed with them against	8, 355/ 6
world to see how	<b>royally</b>	he runneth forth in	8, 402/ 16
and not sinning," is	<b>royally</b>	run to right naught	8, 460/ 4
no man saw it . . .	<b>royally</b>	triumpheth and boasteth in	8, 553/ 2
he riseth up, and	<b>royally</b>	rayed in dirt, because	8, 573/ 1
ween it was Friar	<b>Roye</b>	. . . which, when he was	8, 7/ 19
sin cannot otherwise be	<b>rubbed</b>	out of the flesh	8, 71/ 26
man, I suppose, so	<b>rude</b>	but that he knoweth	8, 163/ 25
the Obedience where the	<b>rude</b>	ribald raileth against the	8, 324/ 14
wot well. For the	<b>rude</b>	fellow had, as Tyndale	8, 530/ 16
abide without debate and	<b>ruffle</b>	. . . where schisms and factious	8, 28/ 28
begun to rise and	<b>ruffle</b>	in rebellion in sundry	8, 483/ 13
the fashion is more	<b>ruffling</b>	, and in less moderation	8, 161/ 35
and bait out the	<b>rugged</b>	bear the devil --	8, 161/ 29
drive the other to	<b>ruin</b>	. For never shall the	8, 28/ 27
the great fall and	<b>ruin</b>	at length of many	8, 28/ 37
giveth other occasion of	<b>ruin</b>	, as Tyndale doth . . . when	8, 216/ 10
layeth forth for a	<b>rule</b>	of people's obedience to	8, 31/ 23
their prince. For his	<b>rule</b>	is that they shall	8, 31/ 24
heretic, putteth for a	<b>rule</b>	of the people's obedience	8, 31/ 38
say that this his	<b>rule</b>	of "obedience" is a	8, 32/ 1
obedience by the only	<b>rule</b>	and measure of their	8, 55/ 17
their obedience by Tyndale's	<b>rule</b>	given them before by	8, 55/ 26
then by his own	<b>rule</b>	they can and do	8, 57/ 23
he by his own	<b>rule</b>	of searching have found	8, 61/ 36
too, by this spiritual	<b>rule</b>	of ensearching of the	8, 62/ 1
them, against his master's	<b>rule</b>	. Howbeit, Tyndale hath here	8, 94/ 17
Tyndale hath here another	<b>rule</b>	-- and that as	8, 94/ 18
prince that hath the	<b>rule</b>	of us should suffer	8, 123/ 18
put it for a	<b>rule</b>	and a surety, as	8, 217/ 16
him, by his own	<b>rule</b>	, but if he prove	8, 251/ 32
which, by Luther's own	<b>rule</b>	, Luther's own scholar may	8, 273/ 29
uncertain by Luther's own	<b>rule</b>	. And I doubt not	8, 317/ 2
wit, his own spiritual	<b>rule</b>	, that he so much	8, 317/ 34
even now also doth	<b>rule</b>	all faithful hearts with	8, 370/ 6
and this holdeth the	<b>rule</b>	of the sure-grounded faith	8, 370/ 15
-- by the right	<b>rule</b>	of the word of	8, 396/ 7
For all his own	<b>rule</b>	whereby he teacheth that	8, 437/ 33

according to his own	<b>rule</b>	, bring forth plain and	8, 463/ 23
he by his own	<b>rule</b>	, besides, teach them that	8, 472/ 24
mind of his own	<b>rule</b>	, that we need not	8, 549/ 5
never bound under any	<b>rule</b>	of his ordinary justice	8, 568/ 33
and therein the right	<b>rule</b>	and order of repentance	8, 570/ 37
it . . . which as it	<b>ruled</b>	them, so ruleth it	8, 376/ 22
day than should their	<b>ruler</b>	in many years, all	8, 55/ 24
John, translated, "The chief	<b>ruler</b>	of this world cometh	8, 237/ 3
unto their sovereigns and	<b>rulers</b>	although they should suffer	8, 29/ 15
obey the powers and	<b>rulers</b>	of the world . . . he	8, 54/ 30
through the powers and	<b>rulers</b>	of the world, and	8, 54/ 36
against their heads and	<b>rulers</b>	, pretending that they be	8, 55/ 9
to the powers and	<b>rulers</b>	of the world . . . and	8, 55/ 12
that the governors and	<b>rulers</b>	of the world should	8, 55/ 15
their princes and other	<b>rulers</b>	and governors because that	8, 55/ 19
be their governors and	<b>rulers</b>	, and because that God	8, 55/ 20
and rebelled against their	<b>rulers</b>	, and thereby disobeyed God's	8, 55/ 28
princes and other temporal	<b>rulers</b>	?We see, pardie, through	8, 56/ 26
he meant unto their	<b>rulers</b>	, so it is already	8, 57/ 11
well enough. And the	<b>rulers</b>	of the world he	8, 124/ 4
to wit, the only	<b>rulers</b>	or heads of the	8, 145/ 22
clergy thereof, but to	<b>rulers</b>	and governors. Since Tyndale	8, 145/ 25
that many times signified	<b>rulers</b>	and governors. Now, if	8, 184/ 27
have called presbyteros the "	<b>rulers</b>	, "governors," or "officers," or	8, 187/ 38
many preachers and also	<b>rulers</b>	temporal -- then all	8, 279/ 12
Law), and were the	<b>rulers</b>	and governors of the	8, 351/ 38
the commandment of their	<b>rulers</b>	whereof there were no	8, 352/ 13
a man write certain	<b>rules</b>	to his household servants	8, 263/ 7
it ruled them, so	<b>ruleth</b>	it the Church in	8, 376/ 23
the cause, and then	<b>ruling</b>	allthing by some cause	8, 317/ 35
gathered together upon a	<b>rumor</b>	, and not after their	8, 171/ 1
liberty" that they may	<b>run</b>	out a-caterwauling, and so	8, 7/ 16
of Christian liberty to	<b>run</b>	into the devil's bondage	8, 21/ 21
of his country, and	<b>run</b>	into the danger and	8, 29/ 27
sect, and see him	<b>run</b>	out of religion and	8, 40/ 30
all their vow, lawfully	<b>run</b>	out of religion and	8, 50/ 11
repent a little and	<b>run</b>	to the ale and	8, 90/ 2
or five fond friars	<b>run</b>	out of religion and	8, 130/ 2
since Tyndale is thus	<b>run</b>	out of the right	8, 137/ 18
or nun . . . should afterward	<b>run</b>	out of their religion	8, 140/ 7
Luther is, that is	<b>run</b>	out of religion, nor	8, 190/ 19
fallen at last to	<b>run</b>	out of religion and	8, 191/ 12
but if they will	<b>run</b>	out and wed. And	8, 191/ 22
consecrated unto God should	<b>run</b>	out of religion and	8, 206/ 19
chastity to God may	<b>run</b>	out of religion and	8, 249/ 16
part were proved, they	<b>run</b>	on farther and will	8, 253/ 19
flight and fain to	<b>run</b>	away . . . and therefore wilily	8, 257/ 28
their own part they	<b>run</b>	to the hard places	8, 362/ 26
that religious men might	<b>run</b>	out and wed nuns	8, 367/ 7
and corrected . . . except he	<b>run</b>	away as Tyndale doth	8, 388/ 28

repent their religion and	<b>run</b>	out and wed together	8, 394/ 36
unto perpetual chastity to	<b>run</b>	out of religion and	8, 395/ 6
their vowed chastity and	<b>run</b>	out and wed nuns	8, 403/ 26
thou hast done evil;	<b>run</b>	never the faster forth	8, 409/ 21
virtuous vows of chastity,	<b>run</b>	out and wed nuns	8, 423/ 17
like unbridled colts, to	<b>run</b>	out at rovers in	8, 450/ 28
at all, but rather	<b>run</b>	on apace toward hell	8, 452/ 5
unto God and yet	<b>run</b>	loose at large after	8, 458/ 21
not sinning," is royally	<b>run</b>	to right naught. How	8, 460/ 4
a great while to	<b>run</b>	away, rather than to	8, 489/ 15
hell, into which thou	<b>runnest</b>	apace" -- did he	8, 97/ 19
the sure-grounded faith. Whoso	<b>runneth</b>	against this fortress --	8, 370/ 15
see how royally he	<b>runneth</b>	forth in the praise	8, 402/ 16
church. More Here Tyndale	<b>runneth</b>	in juggling, by equivocation	8, 417/ 8
sometimes the bridle and	<b>runneth</b>	out at large. And	8, 455/ 29
made to God, and	<b>running</b>	out in apostasy, and	8, 437/ 26
not have set a	<b>rush</b>	by all that God	8, 80/ 6
is not worth one	<b>rush</b>	. . . but, rather, a plain	8, 263/ 20
serveth him worth a	<b>rush</b>	. Here might I now	8, 309/ 14
would not give a	<b>rush</b>	neither for his denying	8, 326/ 15
frantic Collins and picked	<b>rushes</b>	in Bedlam. And happy	8, 554/ 28
lord even over the	<b>Sabbath</b>	day, to use it	8, 73/ 30
and lord of the	<b>Sabbath</b>	day, nor no man	8, 73/ 33
God hath sanctified the	<b>Sabbath</b>	day unto himself. And	8, 74/ 5
was lord of the	<b>Sabbath</b>	day: because he would	8, 74/ 7
by Scripture that the	<b>Sabbath</b>	day was sanctified only	8, 74/ 9
the change of the	<b>Sabbath</b>	day into the Sunday	8, 320/ 3
Tyndale As for the	<b>Sabbath</b>	-- a great matter	8, 320/ 6
be lords over the	<b>Sabbath</b>	day, and may yet	8, 320/ 6
the change of the	<b>Sabbath</b>	day a very slight	8, 320/ 16
was "lord of the	<b>Sabbath</b>	day": therefore, as though	8, 320/ 19
be lords of the	<b>Sabbath</b>	day, so that we	8, 320/ 21
the lords of the	<b>Sabbath</b>	day; nor men were	8, 321/ 4
lord even over the	<b>Sabbath</b>	day too . . . and which	8, 321/ 7
made and ordained the	<b>Sabbath</b>	day for man, and	8, 321/ 8
not man for the	<b>Sabbath</b>	day, and yet nevertheless	8, 321/ 9
of serving, not the	<b>Sabbath</b>	day, but God upon	8, 321/ 10
but God upon the	<b>Sabbath</b>	day -- he, I	8, 321/ 10
as lord of the	<b>Sabbath</b>	day, discharge them of	8, 321/ 12
discharge them of the	<b>Sabbath</b>	day. And yet --	8, 321/ 13
change and make our	<b>Sabbath</b>	day as well upon	8, 322/ 29
keep for his own	<b>Sabbath</b>	day which day he	8, 322/ 34
word called in Latin	<b>sacerdos</b>	, in Greek hieruus, in	8, 111/ 15
interpreter this Latin word	<b>sacerdos</b>	, but always these words	8, 187/ 2
and slept in a	<b>sack</b>	, and went hanging his	8, 66/ 7
and slept in a	<b>sack</b>	-- that is to	8, 66/ 15
make it of a	<b>sack</b>	! "But there is no	8, 86/ 2
like together, with great	<b>sack</b>	seams, and some seem	8, 307/ 5
God in the Holy	<b>Sacrament</b>	of the Altar? These	8, 4/ 28
heresy thither, concerning the	<b>Sacrament</b>	of the Altar. But	8, 9/ 33

have once villained the	<b>Sacrament</b>	of Matrimony -- then	8, 11/ 18
make us violate the	<b>Sacrament</b>	of the Altar too	8, 11/ 19
of Christ in that	<b>sacrament</b>	any honor or reverence	8, 11/ 21
agreed it for a	<b>sacrament</b>	necessary to salvation. Howbeit	8, 14/ 14
whether it were a	<b>sacrament</b>	or not, he said	8, 14/ 18
to the soul. The	<b>Sacrament</b>	of Order, he said	8, 14/ 30
he said, is no	<b>sacrament</b>	of the Church, nor	8, 14/ 30
As touching the Blessed	<b>Sacrament</b>	of the Altar, he	8, 15/ 22
it is a necessary	<b>sacrament</b>	; but he held that	8, 15/ 23
right faith in the	<b>Sacrament</b>	of the Altar would	8, 20/ 31
Wicket" against the Blessed	<b>Sacrament</b>	. And over that was	8, 21/ 18
presence of that holy	<b>Sacrament</b>	held yet upon the	8, 24/ 5
Christ in the Holy	<b>Sacrament</b>	of the Altar. In	8, 26/ 10
heresy against the Blessed	<b>Sacrament</b>	of the Altar, and	8, 29/ 6
Body in the Blessed	<b>Sacrament</b>	of the Altar --	8, 32/ 9
Blood in the Holy	<b>Sacrament</b>	of the Altar. But	8, 32/ 30
and pardon by the	<b>Sacrament</b>	of Penance, which Tyndale	8, 71/ 6
receiving of that holy	<b>sacrament</b>	, by the Holy Spirit	8, 77/ 10
that any ceremony, or	<b>sacrament</b>	either, is in the	8, 77/ 23
overseen to mock the	<b>sacrament</b>	and refuse the grace	8, 78/ 29
what signification had the	<b>sacrament</b>	of circumcision neither, other	8, 79/ 21
be ignorant of any	<b>sacrament</b>	or ceremony of anything	8, 80/ 13
twain: Baptism and the	<b>Sacrament</b>	of the Altar; in	8, 80/ 21
put it for the	<b>sacrament</b>	by which we should	8, 80/ 28
the water in that	<b>sacrament</b>	before any other thing	8, 80/ 33
appointed it unto the	<b>sacrament</b>	that washeth and cleanseth	8, 81/ 1
water in the one	<b>sacrament</b>	and bread and wine	8, 81/ 23
other significations of the	<b>sacrament</b>	, the people were as	8, 82/ 22
also that if the	<b>sacrament</b>	were as good unadministered	8, 82/ 24
outward token in the	<b>sacrament</b>	, as Tyndale here, under	8, 82/ 26
Baptism nor the Blessed	<b>Sacrament</b>	of the Altar --	8, 82/ 36
declaration faileth, there the	<b>sacrament</b>	should serve of naught	8, 83/ 5
Baptism nor in the	<b>Sacrament</b>	of the Altar, doth	8, 83/ 24
spoken by this blessed	<b>sacrament</b>	will find no fault	8, 84/ 2
heretic by this holy	<b>sacrament</b>	of Christ, the whole	8, 84/ 5
there be for the	<b>sacrament</b>	both of Confirmation and	8, 84/ 8
they call matrimony a	<b>sacrament</b>	because the Scripture useth	8, 85/ 1
will I make a	<b>sacrament</b>	of mustard seed, leaven	8, 85/ 4
things. More This holy	<b>sacrament</b>	of Matrimony was begun	8, 85/ 7
it is a great	<b>sacrament</b>	; and for such evermore	8, 85/ 12
matrimony is a great	<b>sacrament</b>	, Tyndale dare say nay	8, 85/ 36
make as good a	<b>sacrament</b>	of leaven, of keys	8, 85/ 37
it is a great	<b>sacrament</b>	, hath no grace nor	8, 86/ 13
grace nor is no	<b>sacrament</b>	-- he answereth Saint	8, 86/ 13
took matrimony for a	<b>sacrament</b>	, and that they thought	8, 86/ 18
was neither any holy	<b>sacrament</b>	nor had any grace	8, 86/ 24
he liveth. Of the	<b>Sacrament</b>	of Aneling, these be	8, 86/ 28
any promise of this	<b>sacrament</b>	written in Scripture: ergo	8, 87/ 7
to wit, that this	<b>sacrament</b>	hath no promise in	8, 87/ 12
might, saving for the	<b>sacrament</b>	, as well be thence	8, 87/ 24

apostatical spirit. Of the	<b>Sacrament</b>	of Penance Tyndale "Penance	8, 87/ 31
ye see that the	<b>Sacrament</b>	of Penance he setteth	8, 87/ 35
is, that against the	<b>Sacrament</b>	of Penance contrive and	8, 88/ 1
part of the holy	<b>Sacrament</b>	of Penance than he	8, 88/ 12
main sea. Of the	<b>Sacrament</b>	of Order Tyndale By	8, 91/ 6
Holy Order is no	<b>sacrament</b>	, nor is nothing else	8, 91/ 13
Timothy in which the	<b>Sacrament</b>	of Order is so	8, 91/ 27
is, Baptism and the	<b>Sacrament</b>	of the Altar --	8, 91/ 32
he handleth the holy	<b>Sacrament</b>	of Baptism. Of the	8, 91/ 37
of Baptism. Of the	<b>Sacrament</b>	of Baptism, these be	8, 92/ 1
sensible tokens in the	<b>sacrament</b>	, and the preaching of	8, 93/ 38
Baptism but for a	<b>sacrament</b>	ordained of God for	8, 94/ 12
outward tokens of the	<b>sacrament</b>	to be of none	8, 94/ 20
infunding -- whereof the	<b>sacrament</b>	doth nothing work, nor	8, 95/ 14
well of the Blessed	<b>Sacrament</b>	of the Altar as	8, 95/ 28
hath of that blessed	<b>sacrament</b>	, he leaveth little doubt	8, 95/ 29
the token and the	<b>sacrament</b>	meaneth . . . he might, as	8, 96/ 3
his mother, and his	<b>sacrament</b>	of Baptism and the	8, 97/ 20
which giveth to the	<b>sacrament</b>	nothing at all . . . but	8, 97/ 25
priesthood, by the outward	<b>sacrament</b>	of putting the bishop's	8, 99/ 28
in prophesying of the	<b>Sacrament</b>	of Baptism our Lord	8, 100/ 1
holy water of the	<b>Sacrament</b>	of Baptism, the water	8, 100/ 18
the water in the	<b>sacrament</b>	an instrument with an	8, 102/ 22
the priesthood is no	<b>sacrament</b>	at all -- and	8, 104/ 36
and yet seemeth the	<b>sacrament</b>	, rather than the promise	8, 106/ 8
the gift. For the	<b>sacrament</b>	, after the institution, seemeth	8, 106/ 9
promiseth forgiveness through the	<b>Sacrament</b>	of Penance, if men	8, 106/ 19
penance; Tyndale of the	<b>sacrament</b>	putteth two parts away	8, 106/ 20
of sin. Of the	<b>Sacrament</b>	of the Altar Forasmuch	8, 108/ 20
thing in which the	<b>Sacrament</b>	of the Altar is	8, 108/ 22
receiving of that Blessed	<b>Sacrament</b>	. . . and that thereupon marveling	8, 110/ 19
them besides the Blessed	<b>Sacrament</b>	mock at all the	8, 110/ 28
mind against the very	<b>Sacrament</b>	itself. But yet, to	8, 111/ 6
plainly that the Blessed	<b>Sacrament</b>	is in the Mass	8, 111/ 10
the Mass, because the	<b>Sacrament</b>	is in the Mass	8, 113/ 16
in which that blessed	<b>sacrament</b>	is both most honored	8, 114/ 5
speaking of this holy	<b>sacrament</b>	in some other places	8, 114/ 8
perceive that after The	<b>sacrament</b>	of Christ's body after	8, 114/ 11
rehearsing of that holy	<b>sacrament</b>	? But yet, to cover	8, 114/ 19
well of this holy	<b>sacrament</b>	as the simplest-learned priest	8, 114/ 31
Body being in the	<b>sacrament</b>	-- to say he	8, 114/ 36
coat. Of which holy	<b>sacrament</b>	he that jesteth so	8, 115/ 1
words of this holy	<b>sacrament</b>	. . . and I have advised	8, 115/ 3
at all, nor the	<b>sacrament</b>	to be taken as	8, 115/ 16
believe that in the	<b>sacrament</b>	is the Blessed Body	8, 115/ 17
Lord is in that	<b>sacrament</b>	? The devil knoweth that	8, 115/ 23
example of the same	<b>sacrament</b>	? Why saith he not	8, 115/ 26
to flee from the	<b>sacrament</b>	to the Friday, whereas	8, 115/ 32
Luther's heresy that the	<b>Sacrament</b>	of the Altar is	8, 116/ 2
At Oxford, about the	<b>sacrament</b>	was no small question	8, 116/ 14

Tyndale It is the	<b>sacrament</b>	of Christ's body and	8, 116/ 27
may not believe the	<b>sacrament</b>	, but I must believe	8, 116/ 32
I must believe the	<b>sacrament</b>	, that it is a	8, 116/ 33
only worshipping of the	<b>sacrament</b>	; if ye give it	8, 116/ 35
he calleth it "the	<b>sacrament</b>	of Christ's body and	8, 117/ 7
meaneth that the Blessed	<b>Sacrament</b>	is nothing else but	8, 117/ 17
not pray to the	<b>Sacrament</b>	nor put any faith	8, 117/ 21
is dishonor to the	<b>Sacrament</b>	to do it. Doth	8, 117/ 23
to honor the Holy	<b>Sacrament</b>	of the Altar?Ye	8, 117/ 27
Body in the blessed	<b>Sacrament</b>	of the Altar, nor	8, 117/ 33
Tyndale concerning the Blessed	<b>Sacrament</b>	is false -- forever	8, 118/ 32
taught that the Blessed	<b>Sacrament</b>	should be worshipped, and	8, 118/ 33
do not reckon the	<b>sacrament</b>	hurt thereby. For he	8, 127/ 13
priest in giving the	<b>Sacrament</b>	of Holy Orders he	8, 127/ 33
particularly against the Blessed	<b>Sacrament</b>	of the Altar, as	8, 142/ 21
to affirm that any	<b>sacrament</b>	that the Church useth	8, 154/ 4
to write any one	<b>sacrament</b>	or ceremony, or weighty	8, 154/ 31
thing betokened. For the	<b>sacrament</b>	take they but for	8, 156/ 5
the prayer and the	<b>sacrament</b>	, and every devout observance	8, 159/ 13
that priesthood is no	<b>sacrament</b>	. For as for this	8, 182/ 25
Holy Orders were no	<b>sacrament</b>	at all . . . but a	8, 185/ 30
Holy Orders were no	<b>sacrament</b>	. And for that cause	8, 188/ 13
nor their Order no	<b>sacrament</b>	, because the apostles called	8, 188/ 25
that Baptism were no	<b>sacrament</b>	neither, because the apostles	8, 188/ 29
sanctified in the holy	<b>Sacrament</b>	of Baptism, and in	8, 189/ 3
God by the holy	<b>Sacrament</b>	of Order: he that	8, 189/ 6
from paynims by the	<b>Sacrament</b>	of Baptism, the other	8, 189/ 9
the laypeople by the	<b>Sacrament</b>	of Order -- as	8, 189/ 11
priesthood seem none holy	<b>sacrament</b>	, then is it a	8, 189/ 17
order of priesthood a	<b>sacrament</b>	. For these places show	8, 192/ 2
prove priesthood a holy	<b>sacrament</b>	. Now falleth he to	8, 192/ 27
none may consecrate the	<b>Sacrament</b>	but only "shaven and	8, 193/ 20
needed neither ceremony nor	<b>sacrament</b>	as touching himself. And	8, 193/ 25
that may consecrate the	<b>Sacrament</b>	but if he be	8, 193/ 30
the substance of the	<b>Sacrament</b>	of Order, no more	8, 193/ 32
the substance of the	<b>Sacrament</b>	of Baptism. And therefore	8, 193/ 34
the giving of the	<b>Sacrament</b>	of Holy Orders by	8, 193/ 39
matter of a holy	<b>sacrament</b>	. . . and in the Aneling	8, 194/ 22
the sick in the	<b>Sacrament</b>	of Aneling. But why	8, 195/ 17
virtues. For the holy	<b>Sacrament</b>	of Order is given	8, 197/ 25
to wit, from the	<b>Sacrament</b>	of Penance. For both	8, 207/ 5
thing with his holy	<b>sacrament</b>	of Penance (which was	8, 207/ 34
the grace of the	<b>sacrament</b>	, that men are so	8, 208/ 1
every part of the	<b>Sacrament</b>	of Penance -- confession	8, 211/ 18
called it but the	<b>sacrament</b>	of "repentance," and by	8, 211/ 21
useth for the same	<b>sacrament</b>	; or we may say	8, 211/ 34
his goodness instituted the	<b>Sacrament</b>	of Penance -- without	8, 212/ 12
Saint Jerome that the	<b>Sacrament</b>	of Penance is the	8, 212/ 17
Jerome showeth that the	<b>Sacrament</b>	of Baptism is the	8, 212/ 21
board of the salt	<b>sacrament</b>	of Penance and so	8, 212/ 26

very hard by the	<b>Sacrament</b>	of Penance -- confession	8, 213/ 16
sin. For since the	<b>Sacrament</b>	of Baptism, which regenerateth	8, 213/ 34
have been by the	<b>Sacrament</b>	of Penance restored unto	8, 217/ 3
that priesthood is no	<b>sacrament</b>	, but the office of	8, 219/ 10
that Penance is no	<b>sacrament</b>	. Lo, this being the	8, 219/ 14
of all, that holy	<b>Sacrament</b>	of the Altar, his	8, 251/ 1
speak of worshipping the	<b>Sacrament</b>	of the Altar --	8, 253/ 11
make as good a	<b>sacrament</b>	of salt, of mustard	8, 253/ 32
be had to the	<b>sacrament</b>	of Christ's Body than	8, 260/ 2
Body than to the	<b>sacrament</b>	of Baptism, and yet	8, 260/ 2
Christ himself, against the	<b>Sacrament</b>	of Baptism and the	8, 262/ 34
of Baptism and the	<b>Sacrament</b>	of the Altar too	8, 262/ 34
speak, or the Blessed	<b>Sacrament</b>	to bleed, to detect	8, 275/ 27
he wrote in the	<b>sacrament</b>	of the rainbow. And	8, 276/ 11
he wrote in the	<b>sacrament</b>	of circumcision. And therefore	8, 276/ 13
whole testament . . . but the	<b>sacrament</b>	or sign thereof. For	8, 276/ 16
and calleth it a "	<b>sacrament</b>	, " like the others, because	8, 276/ 21
us ween that no	<b>sacrament</b>	either then did or	8, 276/ 22
of Abel or the	<b>sacrament</b>	of circumcision with the	8, 277/ 4
church, or the Blessed	<b>Sacrament</b>	at the Mass, to	8, 277/ 7
ever held that the	<b>Sacrament</b>	of the Altar is	8, 278/ 32
likewise as, though the	<b>Sacrament</b>	of Penance be able	8, 288/ 31
letted God in the	<b>sacrament</b>	to work such grace	8, 288/ 34
believe in the Holy	<b>Sacrament</b>	of the Altar, the	8, 289/ 30
for Baptism and the	<b>sacrament</b>	of the body and	8, 294/ 3
wit, Baptism and the	<b>Sacrament</b>	of the Altar, and	8, 294/ 26
besides Baptism and the	<b>Sacrament</b>	of the Altar be	8, 296/ 3
resurrection, and of the	<b>Sacrament</b>	of the Altar when	8, 296/ 12
whole effect of the	<b>sacrament</b>	, letting the grace go	8, 297/ 25
proper significations of every	<b>sacrament</b>	, sacrifice, and ceremony were	8, 298/ 10
of Tyndale against the	<b>sacrament</b>	. . . is not worth the	8, 300/ 15
way. He calleth the	<b>Sacrament</b>	of the Altar the	8, 300/ 19
of the Altar the "	<b>sacrament</b>	of the body and	8, 300/ 19
say there is the "	<b>sacrament</b>	" thereof. For by that	8, 300/ 23
his examination, calleth the	<b>sacrament</b>	aright, and by the	8, 300/ 27
For he saith that "	<b>sacrament</b>	, "sign," and "token" be	8, 300/ 31
thing . . . and that the	<b>Sacrament</b>	of the Altar is	8, 300/ 33
point concerning the Blessed	<b>Sacrament</b>	of the Altar, Tyndale	8, 300/ 36
Zwingli's sect against the	<b>Sacrament</b>	of the Altar, believing	8, 301/ 11
except Baptism and the	<b>Sacrament</b>	of the Altar . . . all	8, 301/ 28
is, Baptism and the	<b>Sacrament</b>	of the Altar, have	8, 303/ 31
be consecrated with a	<b>sacrament</b>	, and so was indeed	8, 304/ 33
had given us a	<b>sacrament</b>	, whatsoever it were: yet	8, 307/ 14
impossible to observe a	<b>sacrament</b>	without signification, but to	8, 307/ 18
any ceremony nor any	<b>sacrament</b>	serve us. And yet	8, 308/ 38
he instituted the Blessed	<b>Sacrament</b>	of the Altar, his	8, 312/ 5
speaketh anything of the	<b>sacrament</b>	at all, since that	8, 312/ 11
Saint John meant the	<b>sacrament</b>	in his words where	8, 312/ 12
he wrote of the	<b>Sacrament</b>	, gave the people other	8, 315/ 27
to be in the	<b>sacrament</b>	. . . nor that the Mass	8, 316/ 19

right faith of the	<b>sacrament</b>	. . . well perceiveth that how	8, 316/ 25
he speaketh of the	<b>Sacrament</b>	!) that it were a	8, 317/ 23
institution of that blessed	<b>sacrament</b>	, did put water into	8, 318/ 35
little by that blessed	<b>sacrament</b>	that they would have	8, 319/ 9
Saint Paul reproveth any	<b>sacrament</b>	or ceremony taken up	8, 326/ 30
seemeth, of the Blessed	<b>Sacrament</b>	of the Altar. Nor	8, 327/ 27
what special signification every	<b>sacrament</b>	and ceremony had. For	8, 327/ 31
and also concerning the	<b>sacrament</b>	himself saith is but	8, 343/ 8
pilgrimages, and the Blessed	<b>Sacrament</b>	of the Altar. And	8, 346/ 21
were then become the	<b>Sacrament</b>	of Baptism, and the	8, 350/ 4
of Baptism, and the	<b>Sacrament</b>	of the Altar? "Yea	8, 350/ 4
honor unto the Blessed	<b>Sacrament</b>	of the Altar --	8, 366/ 10
of Christ in the	<b>Sacrament</b>	any honor at all	8, 366/ 23
why. Moreover, of the	<b>Sacrament</b>	of the Altar, either	8, 368/ 2
author of his own	<b>sacrament</b>	. In all the residue	8, 368/ 28
us with? To the	<b>sacrament</b>	of which ransom of	8, 372/ 21
the commandment of the	<b>Sacrament</b>	of the Altar . . . and	8, 375/ 31
Christ in the Blessed	<b>Sacrament</b>	of the Altar. And	8, 381/ 35
any faith in the	<b>Sacrament</b>	of the Altar, or	8, 394/ 14
in belief concerning the	<b>Sacrament</b>	of the Altar --	8, 403/ 21
Baptism also, and the	<b>Sacrament</b>	of the Altar too	8, 414/ 13
to worship the Blessed	<b>Sacrament</b>	of the Altar is	8, 417/ 35
church in that holy	<b>sacrament</b>	. . . and for a perpetual	8, 466/ 8
mows at that blessed	<b>sacrament</b>	, and calleth it but	8, 466/ 17
of God in the	<b>sacrament</b>	it is taught and	8, 474/ 30
received them to the	<b>Sacrament</b>	of Baptism, and by	8, 475/ 2
Baptism, and by the	<b>Sacrament</b>	of Baptism hath received	8, 475/ 2
giveth he to the	<b>sacrament</b>	, against all his other	8, 475/ 4
of Christ in the	<b>Sacrament</b>	of the Altar, and	8, 481/ 19
crucifix, and the Blessed	<b>Sacrament</b>	; robbed, mayhemmed, and murdered	8, 482/ 28
heresies against the Blessed	<b>Sacrament</b>	. And therefore, whereas Tyndale	8, 483/ 7
mowing at the Blessed	<b>Sacrament</b>	. And thus abusing themselves	8, 484/ 22
doth in the Blessed	<b>Sacrament</b>	. Now, since we have	8, 492/ 9
not only of the	<b>Sacrament</b>	of the Altar (from	8, 505/ 1
him in the Blessed	<b>Sacrament</b>	after his resurrection . . . yet	8, 548/ 22
Christ's Blessed Body, the	<b>Sacrament</b>	of the Altar, and	8, 548/ 26
shrift, and rejecting the	<b>Sacrament</b>	of Penance, but if	8, 571/ 1
be not in the	<b>Sacrament</b>	of the Altar, nor	8, 572/ 4
born again by the	<b>sacramental</b>	water and the sacramental	8, 96/ 27
sacramental water and the	<b>sacramental</b>	word? Which both he	8, 96/ 28
the water and the	<b>sacramental</b>	words were but bare	8, 97/ 13
upon Timothy was no	<b>sacramental</b>	sign . . . nor any other	8, 192/ 14
or to remission any	<b>sacramental</b>	shrift, or penitential works	8, 416/ 23
to believe that the	<b>sacraments</b>	that God hath ordained	8, 4/ 7
they that despise Christ's	<b>sacraments</b>	, which are his holy	8, 5/ 20
and set his holy	<b>sacraments</b>	at naught. Then have	8, 6/ 25
he said be no	<b>sacraments</b>	of the Church, nor	8, 14/ 28
false faith against the	<b>sacraments</b>	, and meaneth that they	8, 40/ 25
holy ceremonies and blessed	<b>sacraments</b>	of our Savior Christ	8, 41/ 34
in all ceremonies and	<b>sacraments</b>	. . . he searcheth the significations	8, 75/ 11

blasphemy against the blessed	<b>sacraments</b>	of Christ, and like	8, 75/ 25
the significations of the	<b>sacraments</b>	be not opened and	8, 75/ 34
he mocketh not the	<b>sacraments</b>	, but the ministers that	8, 75/ 36
knavish railing upon the	<b>sacraments</b>	of our Savior Christ	8, 76/ 6
name of the holy	<b>sacraments</b>	in hatred and despite	8, 76/ 10
so villainously esteem the	<b>sacraments</b>	but if men tell	8, 76/ 12
betokenings of the blessed	<b>sacraments</b>	, the lack of knowledge	8, 76/ 23
and come to these	<b>sacraments</b>	with good devotion be	8, 76/ 25
hath ordained here holy	<b>sacraments</b>	which he will that	8, 76/ 36
man with those sensible	<b>sacraments</b>	, except the fault be	8, 77/ 1
signs in all the	<b>sacraments</b>	and holy ceremonies of	8, 77/ 5
common signification of the	<b>sacraments</b>	have all the commonalty	8, 77/ 11
not only that the	<b>sacraments</b>	be tokens of such	8, 77/ 12
faith and signification of	<b>sacraments</b>	, Tyndale cannot deny them	8, 77/ 19
in almost all the	<b>sacraments</b>	he plainly saith that	8, 77/ 24
signify, nor be no	<b>sacraments</b>	at all -- as	8, 77/ 26
sensible signs of the	<b>sacraments</b>	and ceremonies -- I	8, 77/ 30
and mark in the	<b>sacraments</b>	-- as appeareth by	8, 77/ 34
the holy ceremonies and	<b>sacraments</b>	at naught but if	8, 78/ 8
well against Christ's holy	<b>sacraments</b>	to jest and mock	8, 78/ 15
that of any such	<b>sacraments</b>	or ceremonies given of	8, 78/ 23
any bodily ceremonies or	<b>sacraments</b>	at all, about grace	8, 79/ 2
such bodily ceremonies and	<b>sacraments</b>	at naught . . . and say	8, 79/ 5
and significations of these	<b>sacraments</b>	and ceremonies of the	8, 80/ 17
Law, and to those	<b>sacraments</b>	which Tyndale agreeth for	8, 80/ 19
which Tyndale agreeth for	<b>sacraments</b>	, which be only twain	8, 80/ 20
content to call them	<b>sacraments</b>	, yet hath he divers	8, 80/ 22
significations of those two	<b>sacraments</b>	-- yet doth not	8, 81/ 21
outward signs of those	<b>sacraments</b>	if it had liked	8, 81/ 25
outward signs in the	<b>sacraments</b>	, it were as good	8, 82/ 9
good to leave the	<b>sacraments</b>	unadministered unto him as	8, 82/ 9
ribaldrous railing upon the	<b>sacraments</b>	, although he meant no	8, 83/ 10
other but that the	<b>sacraments</b>	could serve of naught	8, 83/ 12
of the seven holy	<b>sacraments</b>	five be none at	8, 83/ 20
he saith be no	<b>sacraments</b>	at all: that is	8, 83/ 27
the Scripture and the	<b>sacraments</b>	be not both of	8, 84/ 25
and to administer the	<b>sacraments</b>	which Christ ordained. More	8, 91/ 10
and to administer the	<b>sacraments</b>	such as Christ ordained	8, 91/ 15
that he saith "the	<b>sacraments</b>	that Christ ordained" . . . he	8, 91/ 30
heresies against all the	<b>sacraments</b>	save twain -- that	8, 91/ 32
his words. Tyndale The	<b>sacraments</b>	which Christ himself ordained	8, 92/ 4
as are the other	<b>sacraments</b>	, which he saith have	8, 92/ 17
he saith that the	<b>sacraments</b>	be, as it were	8, 94/ 23
for to administer the	<b>sacraments</b>	is (he saith) nothing	8, 94/ 25
promise, so do the	<b>sacraments</b>	, and none otherwise . . . because	8, 95/ 2
he saith that the	<b>sacraments</b>	be but signs and	8, 95/ 3
though he administer the	<b>sacraments</b>	, yet we do not	8, 95/ 9
priest nor by the	<b>sacraments</b>	, nor by that work	8, 95/ 10
administering or receiving the	<b>sacraments</b>	, no more than by	8, 95/ 12
all -- so the	<b>sacraments</b>	, since they be but	8, 95/ 20

the ministers of the	<b>sacraments</b>	do not open and	8, 95/ 22
the receivers of the	<b>sacraments</b>	, therefore the sacraments be	8, 95/ 23
the sacraments, therefore the	<b>sacraments</b>	be fruitless . . . and men	8, 95/ 24
doth in administering the	<b>sacraments</b>	no more but preach	8, 95/ 32
to prove that the	<b>sacraments</b>	serve but only for	8, 97/ 23
and not by the	<b>sacraments</b>	anything at all. Now	8, 97/ 26
bound himself to his	<b>sacraments</b>	but that where he	8, 97/ 28
were true that the	<b>sacraments</b>	did nothing work in	8, 98/ 19
assistance which at the	<b>sacraments</b>	administered doth infund his	8, 98/ 23
higher estimation of the	<b>sacraments</b>	than so . . . and that	8, 98/ 26
have thought that the	<b>sacraments</b>	have not only God	8, 98/ 27
the excellence of the	<b>sacraments</b>	of the New Law	8, 98/ 34
in respect of the	<b>sacraments</b>	of the Old Law	8, 98/ 35
which two kinds of	<b>sacraments</b>	seemeth to be as	8, 98/ 36
figures"). Then, since the	<b>sacraments</b>	of the Old Law	8, 99/ 6
virtuous doctors that the	<b>sacraments</b>	of the New Law	8, 99/ 10
of grace useth the	<b>sacraments</b>	not as a bare	8, 101/ 4
that think that the	<b>sacraments</b>	be but, as it	8, 101/ 8
in matters of the	<b>sacraments</b>	, which hang all upon	8, 101/ 18
more easy in the	<b>sacraments</b>	because the outward, sensible	8, 103/ 33
God hath set the	<b>sacraments</b>	as means by which	8, 104/ 6
of working from the	<b>sacraments</b>	themselves, and leave them	8, 104/ 10
that he thought the	<b>sacraments</b>	do nothing to the	8, 104/ 13
matter, whether that the	<b>sacraments</b>	have any influence of	8, 104/ 18
which giveth to the	<b>sacraments</b>	less force and efficacy	8, 104/ 28
that would leave the	<b>sacraments</b>	, by their wills, no	8, 104/ 31
heretics, which make the	<b>sacraments</b>	, as they say, to	8, 104/ 34
and nothing in the	<b>sacraments</b>	at all . . . because that	8, 105/ 5
more than do the	<b>sacraments</b>	, but God worketh our	8, 105/ 9
maketh me Tyndale the	<b>sacraments</b>	nothing but a token	8, 105/ 36
the promise as the	<b>sacraments</b>	be tokens of the	8, 106/ 1
give it without the	<b>sacraments</b>	. But though he determined	8, 106/ 4
so be both the	<b>sacraments</b>	and the promises tokens	8, 106/ 7
we make promises in	<b>sacraments</b>	where Christ made none	8, 106/ 16
of the seven holy	<b>sacraments</b>	would take five away	8, 118/ 39
to prove these holy	<b>sacraments</b>	to be true which	8, 119/ 4
all, in denying the	<b>sacraments</b>	which they find received	8, 119/ 29
doctrine touching the holy	<b>sacraments</b>	-- which known unto	8, 119/ 39
And in ceremonies and	<b>sacraments</b>	, there he captivateth his	8, 126/ 17
More The ceremonies and	<b>sacraments</b>	Tyndale maketh his mockingstock	8, 126/ 23
in the ceremonies and	<b>sacraments</b>	, and keep them well	8, 126/ 29
mowing and potting the	<b>sacraments</b>	, which yet the devil	8, 127/ 1
their dumb ceremonies and	<b>sacraments</b>	into thy soul. Judge	8, 134/ 22
holy ceremonies and blessed	<b>sacraments</b>	sent into his church	8, 134/ 33
and jesting against the	<b>sacraments</b>	of Christ -- ye	8, 134/ 35
all this while false	<b>sacraments</b>	. . . Christ hath had none	8, 135/ 27
Tyndale say, the same	<b>sacraments</b>	that their neighbors did	8, 135/ 29
Church hath had false	<b>sacraments</b>	. . . lest that that he	8, 135/ 31
again and confess the	<b>sacraments</b>	true . . . or finally (which	8, 135/ 34
sure that in the	<b>sacraments</b>	and in the knowledge	8, 136/ 2

marriages" and mocketh Christ's	<b>sacraments</b>	, and then preacheth like	8, 140/ 28
smearing, "consecrating" into "charming," "	<b>sacraments</b>	" into "ceremonies," and the	8, 143/ 14
hath ordained his holy	<b>sacraments</b>	, and promised men grace	8, 147/ 24
with all his seven	<b>sacraments</b>	. . . whereas Tyndale of seven	8, 147/ 31
as Tyndale saith, divers	<b>sacraments</b>	, ceremonies, and promises as	8, 151/ 26
God's words, promises, and	<b>sacraments</b>	that he would have	8, 154/ 16
to keep all his	<b>sacraments</b>	and articles of the	8, 155/ 6
down almost all the	<b>sacraments</b>	, saving scant one and	8, 156/ 8
any part concerning the	<b>sacraments</b>	, ceremonies, or articles of	8, 156/ 17
out at the blessed	<b>sacraments</b>	of our Savior Christ	8, 157/ 6
to use the devout	<b>sacraments</b>	and ceremonies taught and	8, 158/ 29
Holy Spirit that these	<b>sacraments</b>	and ceremonies do please	8, 158/ 36
beholding the solemn, godly	<b>sacraments</b>	and ceremonies in their	8, 160/ 10
bait out all holy	<b>sacraments</b>	, and drive out God	8, 161/ 32
church," because they use	<b>sacraments</b>	and ceremonies and Divine	8, 165/ 24
neither good works nor	<b>sacraments</b>	: so is it now	8, 174/ 37
teacheth against Christ's holy	<b>sacraments</b>	. Against which kind of	8, 179/ 33
necessity administer all the	<b>sacraments</b>	. . . and that as they	8, 189/ 32
name preached and his	<b>sacraments</b>	administered, but that God	8, 190/ 6
and preachings had, and	<b>sacraments</b>	administered, without any woman	8, 190/ 15
preach, or consecrate the	<b>sacraments</b>	, then Christ did them	8, 192/ 30
used about his blessed	<b>sacraments</b>	, to the honor thereof	8, 193/ 11
Christ unto them instituted	<b>sacraments</b>	-- yet he left	8, 193/ 27
these holy ceremonies and	<b>sacraments</b>	. . . whereof the virtues be	8, 195/ 5
essential points of those	<b>sacraments</b>	. And therefore is it	8, 197/ 23
and unto the holy	<b>sacraments</b>	which the priests administereth	8, 198/ 18
to bring the blessed	<b>sacraments</b>	in question. For since	8, 206/ 31
heresies against the blessed	<b>sacraments</b>	, and thereby maketh their	8, 218/ 10
have wives, and the	<b>sacraments</b>	of Christ must serve	8, 221/ 12
both concerning Christ's holy	<b>sacraments</b>	and divers other articles	8, 222/ 23
God and his holy	<b>sacraments</b>	and all good Christian	8, 223/ 21
said and the other	<b>sacraments</b>	administered among Christian people	8, 224/ 30
for they call Christ's	<b>sacraments</b>	evil and Luther's lechery	8, 227/ 15
saints, and his holy	<b>sacraments</b>	-- and most of	8, 251/ 1
and Matrimony be holy	<b>sacraments</b>	-- Tyndale saith nay	8, 253/ 23
Baptism but all other	<b>sacraments</b>	also in time of	8, 259/ 5
consecrate, since both be	<b>sacraments</b>	: I can answer him	8, 259/ 35
commandments be the blessed	<b>sacraments</b>	so daily used in	8, 263/ 11
that fall from the	<b>sacraments</b>	, and that so construe	8, 272/ 21
heresies, against saints and	<b>sacraments</b>	, with daily marvelous miracles	8, 275/ 24
to believe, even in	<b>sacraments</b>	. For the sacrifices which	8, 275/ 36
much more the blessed	<b>sacraments</b>	of Christ's church, pertain	8, 276/ 35
to pull down the	<b>sacraments</b>	and have them taken	8, 277/ 3
God taught them in	<b>sacraments</b>	always both what they	8, 277/ 9
in all; God in	<b>sacraments</b>	taught them some things	8, 277/ 13
some things, ergo in	<b>sacraments</b>	he taught them all	8, 277/ 14
his matter. For if	<b>sacraments</b>	were with them, in	8, 277/ 38
a prohibition of our	<b>sacraments</b>	unwritten be, as I	8, 278/ 7
truth himself: that if	<b>sacraments</b>	were without Scripture profitable	8, 278/ 9
the significations of our	<b>sacraments</b>	from us, as he	8, 278/ 15

the signification of the	<b>sacraments</b>	, and robbed from us	8, 278/ 18
well the significations of	<b>sacraments</b>	as the true sense	8, 278/ 28
such like . . . as dumb	<b>sacraments</b>	and ceremonies, are marvelously	8, 291/ 1
that purgatory and the	<b>sacraments</b>	were least likely to	8, 292/ 2
come myself"). But the	<b>sacraments</b>	so sore aggrieve Tyndale's	8, 293/ 34
durst not write? The	<b>sacraments</b>	? As for Baptism and	8, 294/ 3
all the ceremonies and	<b>sacraments</b>	that were from Adam	8, 294/ 5
Wherefore, inasmuch as the	<b>sacraments</b>	of the Old Testament	8, 294/ 8
and inasmuch as the	<b>sacraments</b>	of the New Testament	8, 294/ 9
have written the two	<b>sacraments</b>	, that is to wit	8, 294/ 25
five were no divine	<b>sacraments</b>	, nor delivered to the	8, 294/ 29
indeed . . . yet were the	<b>sacraments</b>	sure enough, which hang	8, 295/ 23
the remnant of the	<b>sacraments</b>	besides Baptism and the	8, 296/ 3
Altar be no profitable	<b>sacraments</b>	, nor have no promise	8, 296/ 4
of the said five	<b>sacraments</b>	the apostles wrote nothing	8, 296/ 18
apostles of those five	<b>sacraments</b>	do not besides the	8, 297/ 7
labored against the blessed	<b>sacraments</b>	, and had first assayed	8, 297/ 15
-- yet the holy	<b>sacraments</b>	themselves they would should	8, 297/ 29
of Tyndale whether the	<b>sacraments</b>	and the ceremonies of	8, 297/ 36
serve him with those	<b>sacraments</b>	, sacrifices, and ceremonies, displeasent	8, 298/ 4
God done with those	<b>sacraments</b>	and ceremonies had been	8, 298/ 20
he saith that those	<b>sacraments</b>	and ceremonies served them	8, 299/ 12
without him all their	<b>sacraments</b>	could not for their	8, 299/ 24
was of the Law,	<b>sacraments</b>	, and ceremonies, and all	8, 299/ 28
put trust in the	<b>sacraments</b>	; for they do it	8, 299/ 34
significations of all their	<b>sacraments</b>	, sacrifices, and ceremonies, other	8, 300/ 3
as we know our	<b>sacraments</b>	be effectual signs of	8, 300/ 6
All the ceremonies and	<b>sacraments</b>	that were from Adam	8, 301/ 24
remnant be no true	<b>sacraments</b>	, for lack of significations	8, 301/ 29
only that all the	<b>sacraments</b>	and ceremonies from Adam	8, 301/ 31
significations of all the	<b>sacraments</b>	and ceremonies from Adam	8, 302/ 9
gave them ceremonies and	<b>sacraments</b>	whereof he gave them	8, 302/ 15
those not-understood ceremonies and	<b>sacraments</b>	in obedience of his	8, 302/ 18
by the observing of	<b>sacraments</b>	and ceremonies having some	8, 302/ 21
quite -- although our	<b>sacraments</b>	and ceremonies were not	8, 302/ 27
and idolatry (as the	<b>sacraments</b>	and the ceremonies were	8, 302/ 34
Wherefore, inasmuch as the	<b>sacraments</b>	of the Old Testament	8, 303/ 2
and inasmuch as the	<b>sacraments</b>	of the New Testament	8, 303/ 3
saith that all the	<b>sacraments</b>	of the New Testament	8, 303/ 21
refuseth to take for	<b>sacraments</b>	: that is to wit	8, 303/ 28
those two be very	<b>sacraments</b>	, and none of all	8, 303/ 33
saith they be no	<b>sacraments</b>	because they have no	8, 304/ 2
profit than all the	<b>sacraments</b>	of the world. More	8, 304/ 21
profit than all the	<b>sacraments</b>	in the world." Now	8, 304/ 28
also to administer the	<b>sacraments</b>	to the people. Now	8, 304/ 34
profitable than all the	<b>sacraments</b>	besides -- what letteth	8, 304/ 36
what letteth the other	<b>sacraments</b>	to be good and	8, 304/ 36
defile one another. Their	<b>sacraments</b>	defile one another. For	8, 305/ 7
rebuke and shame two	<b>sacraments</b>	there at once --	8, 306/ 23
he saith now, without	<b>sacraments</b>	too. For this is	8, 308/ 27

put down ceremonies and	<b>sacraments</b>	and all. And surely	8, 308/ 35
significations of all the	<b>sacraments</b>	, what peril is there	8, 309/ 2
We say that these	<b>sacraments</b>	and many holy ceremonies	8, 323/ 35
speak of, and especially	<b>sacraments</b>	or ceremonies, were any	8, 324/ 16
taught none of the	<b>sacraments</b>	nor ceremonies that Luther	8, 326/ 9
in their ceremonies and	<b>sacraments</b>	as in the works	8, 326/ 21
of those old ceremonies,	<b>sacraments</b>	, judicials, and all was	8, 326/ 25
taught no ceremonies or	<b>sacraments</b>	but such as he	8, 327/ 2
nothing substantial. For the	<b>sacraments</b>	and ceremonies given by	8, 327/ 23
they shall leave the	<b>sacraments</b>	unserved which God hath	8, 327/ 28
devotion, saints, ceremonies, and	<b>sacraments</b>	. . . and to set forth	8, 337/ 19
which Tyndale reproveth the	<b>sacraments</b>	of the Church . . . the	8, 350/ 16
this matter against the	<b>sacraments</b>	, or any point of	8, 363/ 24
that of the seven	<b>sacraments</b>	, five serve of naught	8, 388/ 23
should set his holy	<b>sacraments</b>	at naught, and that	8, 394/ 9
against divers of the	<b>sacraments</b>	, which he saith is	8, 404/ 33
discharged of believing the	<b>sacraments</b>	of Penance, Confirmation, Extreme	8, 414/ 12
faith in his blessed	<b>sacraments</b>	and divers other articles	8, 416/ 27
despite of the Blessed	<b>Sacraments</b>	of the Altar, cast	8, 423/ 19
and charity, and the	<b>sacraments</b>	, and the following of	8, 427/ 28
I say "by the	<b>sacraments</b>	and good works," of	8, 427/ 32
also that in the	<b>sacraments</b>	, vows, faith, and good	8, 479/ 13
all the other holy	<b>sacraments</b>	, and the perpetual virginity	8, 481/ 20
bark against the blessed	<b>sacraments</b>	and tear with their	8, 515/ 15
places proved that the	<b>sacraments</b>	which he reproveth be	8, 563/ 4
right belief of Christ's	<b>sacraments</b>	, and therein the right	8, 570/ 37
that all the seven	<b>sacraments</b>	serve of nothing, but	8, 572/ 1
ad elementum et fit	<b>sacramentum</b>	." But Tyndale, because Saint	8, 96/ 15
that if a bishop	<b>sacre</b>	the one oil and	8, 194/ 18
company of Christian people	<b>sacred</b>	and sanctified in the	8, 189/ 3
inasmuch as the bishop	<b>sacreth</b>	the one as well	8, 194/ 6
of the beasts for	<b>sacrifice</b>	which beasts God had	8, 49/ 21
ceremonies of all their	<b>sacrifice</b>	-- did God, I	8, 79/ 18
altar, apparel, sanctifying, and	<b>sacrifice</b>	, our Lord chose those	8, 79/ 28
holy host, oblation, and	<b>sacrifice</b>	. . . re-presenting the same sacrifice	8, 108/ 27
sacrifice . . . re-presenting the same	<b>sacrifice</b>	in which our Savior	8, 108/ 28
the Priest and the	<b>Sacrifice</b>	, offered up himself, for	8, 108/ 29
in heaven, an acceptable	<b>sacrifice</b>	upon his painful cross	8, 108/ 30
Secrets of that Holy	<b>Sacrifice</b>	. Which he saith do	8, 109/ 6
in the Mass no	<b>sacrifice</b>	, none host, nor none	8, 111/ 10
Law instituted one only	<b>sacrifice</b>	, his own Blessed Body	8, 111/ 29
to offer up any	<b>sacrifice</b>	to God for the	8, 112/ 2
his heart . . . and do	<b>sacrifice</b>	and kill the lusts	8, 112/ 7
heart," and so sufficiently "	<b>sacrifice</b>	and kill the lusts	8, 112/ 14
the holy host and	<b>Sacrifice</b>	of all Sacrifices, the	8, 112/ 17
we should need the	<b>Sacrifice</b>	of the Mass, we	8, 112/ 21
sons, and kill and	<b>sacrifice</b>	full well the lusts	8, 112/ 22
that "we" kill and	<b>sacrifice</b>	the lusts of our	8, 112/ 26
holy nun . . . kill and	<b>sacrifice</b>	their fleshly lusts with	8, 112/ 30
Tyndale findeth . . . that men	<b>sacrifice</b>	their sins. We find	8, 112/ 34

find that men offer	<b>sacrifice</b>	for sin, and that	8, 112/ 34
offer up sin in	<b>sacrifice</b>	. . . meseemeth it is a	8, 112/ 36
is a very stinking	<b>sacrifice</b>	, and of such a	8, 113/ 1
that we "kill and	<b>sacrifice</b>	" our fleshly lusts . . . lest	8, 113/ 4
it were no meet	<b>sacrifice</b>	; but he saith that	8, 113/ 5
he saith that we "	<b>sacrifice</b>	and kill" them --	8, 113/ 6
had been wont to	<b>sacrifice</b>	the beasts first, and	8, 113/ 7
up daily the same	<b>sacrifice</b>	that our Savior offered	8, 113/ 12
it is indeed, a	<b>sacrifice</b>	, a host, and an	8, 113/ 17
offering of that holy	<b>Sacrifice</b>	for our sin. With	8, 114/ 3
be taken as a	<b>sacrifice</b>	. . . and now jesteth upon	8, 115/ 16
and a foul, stinking	<b>sacrifice</b>	unto the filthy idol	8, 206/ 14
and do foul, stinking	<b>sacrifice</b>	to that filthy idol	8, 206/ 19
surely to couple the	<b>sacrifice</b>	of Abel or the	8, 277/ 4
and commanded? In the	<b>sacrifice</b>	of Abel in killing	8, 277/ 23
may appear in every	<b>sacrifice</b>	, and in every prayer	8, 277/ 33
-- yet in what	<b>sacrifice</b>	were they learned to	8, 277/ 35
significations of every sacrament,	<b>sacrifice</b>	, and ceremony were not	8, 298/ 10
none oblation, host, nor	<b>sacrifice</b>	. . . nor the Body nor	8, 316/ 18
own minds, either some	<b>sacrifice</b>	unto idols . . . or unto	8, 348/ 31
kind of such abominable	<b>sacrifice</b>	as the Gentiles offered	8, 348/ 32
to those kinds of	<b>sacrifice</b>	of the paynims that	8, 349/ 14
unto thee when the	<b>Sacrifice</b>	of our Redemption was	8, 371/ 27
well knew that Holy	<b>Sacrifice</b>	to be dispensed by	8, 372/ 15
observance, and that dreadful	<b>Sacrifice</b>	set forth: how can	8, 373/ 20
now left us any	<b>sacrifice</b>	for sins, but a	8, 377/ 25
was a priest and	<b>sacrificed</b>	for the people, and	8, 111/ 17
minister, an officer, a	<b>sacrificer</b>	, or a priest . . . as	8, 111/ 16
ceremonies used about the	<b>sacrifices</b>	in the Old Law	8, 109/ 14
the Old Law offered	<b>sacrifices</b>	for the people, and	8, 111/ 26
instead of all which	<b>sacrifices</b>	Christ hath in his	8, 111/ 29
and Sacrifice of all	<b>Sacrifices</b>	, the Blessed Body and	8, 112/ 18
in sacraments. For the	<b>sacrifices</b>	which God gave Adam's	8, 275/ 36
He showeth us of	<b>sacrifices</b>	, of circumcision, and of	8, 276/ 19
which he coupleth with	<b>sacrifices</b>	and circumcision, and calleth	8, 276/ 20
from universal flood; whereas	<b>sacrifices</b>	and circumcision, and much	8, 276/ 34
him with those sacraments,	<b>sacrifices</b>	, and ceremonies, displeasent to	8, 298/ 4
significations of all their	<b>sacrifices</b>	and ceremonies, he confesseth	8, 299/ 7
of all their sacraments,	<b>sacrifices</b>	, and ceremonies, other than	8, 300/ 3
Ark, the Temple, the	<b>sacrifices</b>	, and many other things	8, 328/ 32
commanded them some certain	<b>sacrifices</b>	unto God, the people	8, 348/ 30
of those ceremonies and	<b>sacrifices</b>	that he had commanded	8, 349/ 11
serve him with the	<b>sacrificing</b>	of his own son	8, 300/ 11
is abominable theft and	<b>sacrilege</b>	for a friar to	8, 228/ 31
face after that shameful	<b>sacrilege</b>	and abominable bitchery, whereof	8, 265/ 32
they murder, adultery, perjury,	<b>sacrilege</b>	, incest, or treason, or	8, 425/ 21
that it was abominable	<b>sacrilege</b>	for a friar to	8, 481/ 24
murdering his brother, in	<b>sacrilege</b>	and incest as Friar	8, 492/ 7
asleep" in lechery, theft,	<b>sacrilege</b>	, incest, and murder, stand	8, 570/ 23
fast, make not yourselves	<b>sad</b>	like hypocrites, for they	8, 69/ 27

have I another ancient,	<b>sad</b>	father also: one that	8, 152/ 8
sect, as were some	<b>Sadducees</b>	, believed no more him	8, 342/ 24
suddenly, but advise it	<b>sadly</b>	. . . and I doubt not	8, 254/ 13
but sit even still,	<b>sadly</b>	, and gape by day	8, 506/ 14
pastime if he sat	<b>sadly</b>	by frantic Collins and	8, 554/ 27
in him more wisdom,	<b>sadness</b>	, and virtue than in	8, 189/ 24
have leave to depart	<b>safe</b>	, according to the King's	8, 9/ 34
look upon, sure and	<b>safe</b>	, a side half out	8, 58/ 32
that then it is	<b>safe</b>	. More If I should	8, 83/ 33
way and think themselves	<b>safe</b>	: he showed them in	8, 122/ 7
a man were meetly	<b>safe</b>	that had, ere the	8, 187/ 6
and see it him	<b>safe</b>	! This might he, in	8, 220/ 14
faith, I may be	<b>safe</b>	enough -- let him	8, 221/ 25
miracles the matter is	<b>safe</b>	enough . . . and the true	8, 265/ 5
is kept and reserved	<b>safe</b>	, and ever shall till	8, 334/ 14
known congregation, we be	<b>safe</b>	against all such peril	8, 388/ 19
this rock he is	<b>safe</b>	. And that this faith	8, 410/ 3
this rock he is	<b>safe</b>	, " ye may not forget	8, 410/ 17
of this faith is	<b>safe</b>	, for all his sins	8, 410/ 19
this faith he is	<b>safe</b>	" -- yet might the	8, 410/ 27
fast, he shall be	<b>safe</b>	enough whether he repent	8, 410/ 36
thereto, he shall be	<b>safe</b>	. If he mean in	8, 411/ 8
then he shall be	<b>safe</b>	" . . . forasmuch as by that	8, 411/ 10
from it shall be	<b>safe</b>	if he repent his	8, 411/ 24
and so shall be	<b>safe</b>	by repenting -- he	8, 411/ 32
nun, then is he	<b>safe</b>	enough . . . because that work	8, 483/ 24
defieth him, he is	<b>safe</b>	enough. For all that	8, 547/ 29
to the realm by	<b>safe-conduct</b>	, which at his humble	8, 8/ 36
came over hither without	<b>safe-conduct</b>	, upon the only trust	8, 9/ 4
according to the King's	<b>safe-conduct</b>	. And yet hath he	8, 9/ 35
broken and forfeited his	<b>safe-conduct</b>	, and lawfully might be	8, 9/ 37
those heretics, for the	<b>safeguard</b>	of good people in	8, 482/ 8
suddenly cometh forth so	<b>sagely</b>	that three old men	8, 34/ 12
walk upon and ships	<b>sail</b>	upon, in the people	8, 165/ 4
and neither image as	<b>saint</b>	nor saint as God	8, 3/ 14
image as saint nor	<b>saint</b>	as God -- and	8, 3/ 14
ye his introduction into	<b>Saint</b>	Paul's epistle, with which	8, 6/ 7
a false understanding of	<b>Saint</b>	Paul . . . making them, among	8, 6/ 9
other heresies, believe that	<b>Saint</b>	Paul were in the	8, 6/ 10
as the mind of	<b>Saint</b>	Paul . . . whereas Saint Paul	8, 6/ 14
of Saint Paul . . . whereas	<b>Saint</b>	Paul saith himself that	8, 6/ 14
the First Epistle of	<b>Saint</b>	John in such wise	8, 6/ 26
the seventh chapter of	<b>Saint</b>	Paul's epistle to the	8, 7/ 12
set us a new	<b>saint</b>	: Sir Thomas Hitton, the	8, 10/ 25
they set in on	<b>Saint</b>	Matthias' Eve, by the	8, 10/ 27
by the name of "	<b>Saint</b>	Thomas the Martyr." A	8, 10/ 28
the intent that, as	<b>Saint</b>	Paul saith, they might	8, 12/ 16
by the name of "	<b>Saint</b>	Thomas the Martyr," in	8, 12/ 30
of the blessed apostle	<b>Saint</b>	Matthias, the twenty-third day	8, 12/ 31
doctor and glorious martyr	<b>Saint</b>	Polycarp, the blessed bishop	8, 12/ 33

and the disciple of	<b>Saint</b>	John the Evangelist; for	8, 12/ 33
was of, this new	<b>saint</b>	of Tyndale's canonization, in	8, 12/ 37
appointed to him that	<b>Saint</b>	Polycarp must give him	8, 13/ 2
restore the blessed bishop	<b>Saint</b>	Polycarp again into his	8, 16/ 15
pestilent heretic . . . and though	<b>Saint</b>	Augustine saith that it	8, 19/ 10
there were either any	<b>saint</b>	in heaven or soul	8, 20/ 29
when heresy springeth, as	<b>Saint</b>	Augustine saith, of pride	8, 29/ 18
should pray to any	<b>saint</b>	, nor pray for all	8, 32/ 7
commandment pray to any	<b>saint</b>	, nor for any soul	8, 32/ 27
brought many a blessed	<b>saint</b>	, so mote his mercy	8, 39/ 3
it were written from	<b>Saint</b>	Paul himself. But would	8, 40/ 16
of the blessed apostle	<b>Saint</b>	Paul. These truths had	8, 44/ 14
it Tyndale taketh here	<b>Saint</b>	Paul atwas lawful for	8, 45/ 16
a his pleasure. For	<b>Saint</b>	Paul speaketh nun! If	8, 45/ 17
is very false. Tyndale	<b>Saint</b>	. Paul in that place	8, 45/ 33
these folk of whom	<b>Saint</b>	Paul speaketh in that	8, 46/ 13
from the taste of	<b>Saint</b>	Augustine, Saint Jerome, Saint	8, 46/ 17
taste of Saint Augustine,	<b>Saint</b>	Jerome, Saint Ambrose, Saint	8, 46/ 17
Saint Augustine, Saint Jerome,	<b>Saint</b>	Ambrose, Saint Cyprian, Saint	8, 46/ 17
Saint Jerome, Saint Ambrose,	<b>Saint</b>	Cyprian, Saint Gregory, and	8, 46/ 18
Saint Ambrose, Saint Cyprian,	<b>Saint</b>	Gregory, and all those	8, 46/ 18
all things. And whereas	<b>Saint</b>	Paul, in the place	8, 47/ 8
elects and predestinates, whereof	<b>Saint</b>	Paul crieth himself, "O	8, 49/ 3
to the words of	<b>Saint</b>	Paul, "The passions of	8, 53/ 8
heaven. For as holy	<b>Saint</b>	Augustine saith, "To say	8, 68/ 21
in the epistles of	<b>Saint</b>	Paul . . . by which places	8, 84/ 11
by the hands of	<b>Saint</b>	Paul laid upon Timothy	8, 84/ 14
church -- for which	<b>Saint</b>	Paul saith that it	8, 85/ 12
a kitling. And whereas	<b>Saint</b>	Paul for those holy	8, 85/ 35
-- that matrimony, whereas	<b>Saint</b>	Paul saith it is	8, 86/ 12
sacrament -- he answereth	<b>Saint</b>	Paul well and pertly	8, 86/ 13
pertly and saith that	<b>Saint</b>	Paul said it peradventure	8, 86/ 14
do, men would believe	<b>Saint</b>	Paul better than him	8, 86/ 17
in the epistle of	<b>Saint</b>	James, where he biddeth	8, 87/ 14
aneling doth nothing; for	<b>Saint</b>	James saith that the	8, 87/ 19
sure argument! "Lo, because	<b>Saint</b>	James giveth the great	8, 87/ 20
sins -- why would	<b>Saint</b>	James have it there	8, 87/ 23
that Tyndale ween that	<b>Saint</b>	James were so wise	8, 87/ 25
sore! This place in	<b>Saint</b>	James did so press	8, 87/ 27
epistle was never of	<b>Saint</b>	James' making, nor nothing	8, 87/ 28
out the words of	<b>Saint</b>	Paul written unto Timothy	8, 91/ 25
make a mock at	<b>Saint</b>	Paul as Tyndale doth	8, 91/ 28
allegeth the words of	<b>Saint</b>	Paul in the fifth	8, 94/ 26
also the words of	<b>Saint</b>	Peter where he saith	8, 94/ 29
also the word of	<b>Saint</b>	James in the first	8, 94/ 33
For the words of	<b>Saint</b>	Paul to the Ephesians	8, 96/ 9
to the words of	<b>Saint</b>	Augustine, "Accedit verbum ad	8, 96/ 14
sacramentum." But Tyndale, because	<b>Saint</b>	Paul saith there "in	8, 96/ 15
His text also of	<b>Saint</b>	Peter is nothing in	8, 96/ 22
his purpose. For when	<b>Saint</b>	Peter saith, "Ye are	8, 96/ 23

Son. The words of	<b>Saint</b>	James also, that "God	8, 96/ 31
therefore needs be that	<b>Saint</b>	James in that place	8, 96/ 37
the very words of	<b>Saint</b>	James were that God	8, 97/ 10
signs and tokens? If	<b>Saint</b>	James said that God	8, 97/ 13
things themselves . . . as saith	<b>Saint</b>	Paul: "Omnia in figura	8, 99/ 3
And when they read	<b>Saint</b>	Paul writing to Timothy	8, 99/ 19
in the Gospel of	<b>Saint</b>	John, where at the	8, 102/ 34
of Christ's garment, whereof	<b>Saint</b>	Luke speaketh in the	8, 103/ 4
the ninth chapter of	<b>Saint</b>	John, did take the	8, 103/ 11
we will not believe	<b>Saint</b>	Jerome, Saint Augustine, Saint	8, 113/ 24
not believe Saint Jerome,	<b>Saint</b>	Augustine, Saint Ambrose, Saint	8, 113/ 24
Saint Jerome, Saint Augustine,	<b>Saint</b>	Ambrose, Saint Gregory, and	8, 113/ 25
Saint Augustine, Saint Ambrose,	<b>Saint</b>	Gregory, and the other	8, 113/ 25
we be commanded by	<b>Saint</b>	Paul "thereby to preach	8, 117/ 9
man well wotteth that	<b>Saint</b>	John the Baptist did	8, 121/ 32
manner of penance-doing did	<b>Saint</b>	John the Baptist teach	8, 122/ 18
fantasy framed . . . which neither	<b>Saint</b>	John the Baptist nor	8, 122/ 22
Baptist nor such ten	<b>Saint</b>	John the Baptists, nor	8, 122/ 22
followed the counsel of	<b>Saint</b>	Paul . . . while one would	8, 126/ 5
cannot let it pass.	<b>Saint</b>	Gregory Nazianzen, the great	8, 128/ 17
appeareth not only by	<b>Saint</b>	Chrysostom and other old	8, 131/ 5
yet lack charity (as	<b>Saint</b>	Paul saith, and Saint	8, 137/ 11
Saint Paul saith, and	<b>Saint</b>	James too, every one	8, 137/ 12
layeth many places of	<b>Saint</b>	Paul. Finally, yet, he	8, 145/ 1
I am sure when	<b>Saint</b>	Paul spoke of "the	8, 146/ 36
this new apostle now,	<b>Saint</b>	Tyndale, take this thing	8, 149/ 33
forth when time requireth:	<b>Saint</b>	Augustine, Saint Jerome, Saint	8, 152/ 4
time requireth: Saint Augustine,	<b>Saint</b>	Jerome, Saint Cyprian, Saint	8, 152/ 5
Saint Augustine, Saint Jerome,	<b>Saint</b>	Cyprian, Saint Chrysostom, and	8, 152/ 5
Saint Jerome, Saint Cyprian,	<b>Saint</b>	Chrysostom, and a great	8, 152/ 5
me, and swore by	<b>Saint</b>	Simkin that he was	8, 152/ 22
old shoes -- because	<b>Saint</b>	Jerome found some faults	8, 152/ 32
man (and among those,	<b>Saint</b>	Pamphilus, the blessed martyr	8, 152/ 34
and yet think, albeit	<b>Saint</b>	Jerome thought otherwise (as	8, 153/ 4
none of them; but	<b>Saint</b>	Jerome, that so narrowly	8, 153/ 12
it otherwise appeareth in	<b>Saint</b>	Jerome's works that he	8, 153/ 20
doth the Epistle of	<b>Saint</b>	James, because it speaketh	8, 155/ 29
Did not God answer	<b>Saint</b>	Paul, when he thrice	8, 159/ 17
required of necessity. And	<b>Saint</b>	Paul in his epistle	8, 160/ 28
all the matter that	<b>Saint</b>	Paul spoke. For many	8, 161/ 5
as well appeareth by	<b>Saint</b>	Paul in his first	8, 162/ 6
for his purpose that	<b>Saint</b>	Luke, whereof Tyndale so	8, 170/ 35
gathered in Ephesus against	<b>Saint</b>	Paul. For that was	8, 170/ 38
would Tyndale have had	<b>Saint</b>	Luke tell the tale	8, 171/ 7
idols." Now -- whereas	<b>Saint</b>	Paul preached there against	8, 172/ 4
the fifth chapter of	<b>Saint</b>	Paul to the Corinthians	8, 172/ 8
to the Corinthians, where	<b>Saint</b>	Paul saith, "I have	8, 172/ 8
he well enough that	<b>Saint</b>	Paul spoke not of	8, 172/ 16
same epistle -- where	<b>Saint</b>	Paul, speaking of the	8, 172/ 19
This only text of	<b>Saint</b>	Paul is enough to	8, 172/ 26

for God's sake. For	<b>Saint</b>	Paul here showeth that	8, 172/ 29
this one place of	<b>Saint</b>	Paul so plainly reproveth	8, 173/ 7
all this place of	<b>Saint</b>	Paul also, and hath	8, 173/ 12
the reader ween that	<b>Saint</b>	Paul speak all this	8, 173/ 14
played also, shamefully falsifying	<b>Saint</b>	Paul, in the second	8, 173/ 21
to the Romans . . . where	<b>Saint</b>	Paul saith to the	8, 173/ 22
Tyndale's truth, lo! Did	<b>Saint</b>	Paul say so? Did	8, 173/ 31
Paul say so? Did	<b>Saint</b>	Paul mean so? Did	8, 173/ 32
in the epistles of	<b>Saint</b>	John, and some in	8, 183/ 23
the said epistle of	<b>Saint</b>	Peter as in the	8, 184/ 10
the said place of	<b>Saint</b>	Peter's epistle . . . Saint Jerome	8, 184/ 19
of Saint Peter's epistle . . .	<b>Saint</b>	Jerome amendeth that old	8, 184/ 19
keepeth presbyteros still, reciting	<b>Saint</b>	Peter in this wise	8, 184/ 21
obsecro ego compresbyter. . . ." Wherein	<b>Saint</b>	Jerome was rather content	8, 184/ 22
the First Epistle of	<b>Saint</b>	Peter: "Seniores qui sunt	8, 185/ 9
of the epistles of	<b>Saint</b>	John, and one in	8, 185/ 11
then Tyndale saith that	<b>Saint</b>	Paul chose him because	8, 189/ 23
world have went that	<b>Saint</b>	Paul had made a	8, 189/ 26
the two epistles of	<b>Saint</b>	Paul written to Timothy	8, 190/ 36
he goeth about. For	<b>Saint</b>	Paul there teacheth Timothy	8, 191/ 7
brains about wrangling wives.	<b>Saint</b>	Paul also teacheth Timothy	8, 191/ 14
what fruit Tyndale readeth	<b>Saint</b>	Paul. Now would I	8, 191/ 23
thee"). These words of	<b>Saint</b>	Paul to Timothy in	8, 191/ 34
the putting on of	<b>Saint</b>	Paul's hands upon Timothy	8, 192/ 13
Good son," or as	<b>Saint</b>	Paul used to stretch	8, 192/ 16
what construction he maketh!	<b>Saint</b>	Paul saith plainly that	8, 192/ 21
how he proveth that	<b>Saint</b>	Peter was never shaven	8, 192/ 34
to believe him that	<b>Saint</b>	Peter was ever christened	8, 193/ 3
have the properties that	<b>Saint</b>	Paul requireth to be	8, 196/ 17
is twice declared by	<b>Saint</b>	Paul in his epistles	8, 197/ 30
wheresoever he found in	<b>Saint</b>	Augustine and other holy	8, 201/ 8
himself deny but that	<b>Saint</b>	Augustine, Saint Jerome, Saint	8, 206/ 32
but that Saint Augustine,	<b>Saint</b>	Jerome, Saint Ambrose, Saint	8, 206/ 32
Saint Augustine, Saint Jerome,	<b>Saint</b>	Ambrose, Saint Gregory, Saint	8, 206/ 33
Saint Jerome, Saint Ambrose,	<b>Saint</b>	Gregory, Saint Cyprian, and	8, 206/ 33
Saint Ambrose, Saint Gregory,	<b>Saint</b>	Cyprian, and other holy	8, 206/ 33
And therefore saith holy	<b>Saint</b>	Jerome that the Sacrament	8, 212/ 16
Babylonica sore dispraiseth. For	<b>Saint</b>	Jerome showeth that the	8, 212/ 20
well the words of	<b>Saint</b>	Paul in the sixth	8, 212/ 32
it far unlike . . . where	<b>Saint</b>	Paul saith in this	8, 212/ 33
by the authority of	<b>Saint</b>	Paul in this place	8, 213/ 30
that it is, as	<b>Saint</b>	Paul saith, a thing	8, 214/ 4
neck. For as holy	<b>Saint</b>	Augustine saith, the heretic	8, 216/ 14
I dare say that	<b>Saint</b>	Peter loved him well	8, 217/ 32
the Scripture showeth, and	<b>Saint</b>	Augustine declareth, and Luther	8, 225/ 16
the sixteenth chapter of	<b>Saint</b>	John's Gospel. Which he	8, 225/ 23
not always true. For	<b>Saint</b>	Peter himself was not	8, 228/ 24
the fifth chapter of	<b>Saint</b>	John. Christ in that	8, 229/ 17
of the Gospel of	<b>Saint</b>	John, which place Tyndale	8, 230/ 7
the Jews asked of	<b>Saint</b>	John whether he were	8, 231/ 14

prophet"; so that if	<b>Saint</b>	John should say of	8, 231/ 18
said yes . . . either should	<b>Saint</b>	John say untrue himself	8, 231/ 19
And therefore they asked	<b>Saint</b>	John, "Art thou the	8, 231/ 37
the Jews that asked	<b>Saint</b>	John the question --	8, 232/ 1
and his answer, either	<b>Saint</b>	John should say untrue	8, 232/ 9
this selfsame text of	<b>Saint</b>	John too which he	8, 232/ 29
in that place of	<b>Saint</b>	John the fifth chapter	8, 233/ 8
the very beginning of	<b>Saint</b>	John's Gospel, whether wrong	8, 235/ 15
in the fifth of	<b>Saint</b>	John, "I receive no	8, 236/ 33
in the fourteenth of	<b>Saint</b>	John, translated, "The chief	8, 237/ 3
offered the witness of	<b>Saint</b>	John; which Tyndale maketh	8, 238/ 2
figure called hyperbole, as	<b>Saint</b>	John did where he	8, 238/ 13
the twenty-fourth chapter of	<b>Saint</b>	Luke -- when he	8, 238/ 16
of the witness of	<b>Saint</b>	John, where he saith	8, 239/ 12
than the witness of	<b>Saint</b>	John, that is to	8, 239/ 16
also the witness of	<b>Saint</b>	John, and so, afterward	8, 239/ 17
the fifteenth chapter of	<b>Saint</b>	John our Savior joineth	8, 239/ 33
by the mouth of	<b>Saint</b>	John the Baptist in	8, 240/ 4
the third chapter of	<b>Saint</b>	John the Evangelist: "He	8, 240/ 4
by these words of	<b>Saint</b>	John the Baptist, that	8, 240/ 14
the good, holy man	<b>Saint</b>	John) "because ye should	8, 240/ 24
in the fifth of	<b>Saint</b>	John, saying, "The works	8, 241/ 27
the fifteenth chapter of	<b>Saint</b>	John: "If I had	8, 241/ 31
therefor the seventeenth of	<b>Saint</b>	John -- no man	8, 242/ 15
in the fifteenth of	<b>Saint</b>	John. Thus did he	8, 243/ 31
he will neither believe	<b>Saint</b>	Peter nor Saint Paul	8, 247/ 27
believe Saint Peter nor	<b>Saint</b>	Paul in anything that	8, 247/ 27
by the words of	<b>Saint</b>	Paul . . . and Tyndale laugheth	8, 253/ 26
matrimony . . . he saith that	<b>Saint</b>	Paul meant not in	8, 253/ 30
own errors . . . and, as	<b>Saint</b>	Augustine saith, save for	8, 254/ 9
by the authority of	<b>Saint</b>	Paul. For, being asked	8, 260/ 35
in the words of	<b>Saint</b>	Paul "There shall come	8, 261/ 1
In the first because	<b>Saint</b>	Paul did put in	8, 261/ 6
one; and thereby maketh	<b>Saint</b>	Paul false in another	8, 261/ 8
the second text because	<b>Saint</b>	Paul condemneth them that	8, 261/ 11
the third text, because	<b>Saint</b>	Paul saith that it	8, 261/ 19
Altar too. Now, when	<b>Saint</b>	Paul in his epistle	8, 262/ 35
deny the Epistle of	<b>Saint</b>	James because it reproveth	8, 265/ 18
stories anything sib to	<b>Saint</b>	John's Gospel. He findeth	8, 273/ 12
were stories which, as	<b>Saint</b>	Augustine saith, wrote of	8, 273/ 15
been of them!) neither	<b>saint</b>	nor miracle . . . but both	8, 274/ 26
old holy popes (as	<b>Saint</b>	Gregory, Saint Leo, and	8, 278/ 26
popes (as Saint Gregory,	<b>Saint</b>	Leo, and others) as	8, 278/ 26
old holy doctors (as	<b>Saint</b>	Jerome, Saint Augustine, and	8, 278/ 27
doctors (as Saint Jerome,	<b>Saint</b>	Augustine, and others), concerning	8, 278/ 27
of Scripture than of	<b>Saint</b>	John the Baptist. For	8, 280/ 6
so saith he of	<b>Saint</b>	John too. But because	8, 280/ 8
he said either by	<b>Saint</b>	John or by the	8, 280/ 13
not so much of	<b>Saint</b>	John, nor of the	8, 280/ 16
the old holy doctor	<b>Saint</b>	Jerome so far forth	8, 286/ 13

In which virtuous book	<b>Saint</b>	Jerome neither proveth nor	8, 286/ 15
subtlety, or, as holy	<b>Saint</b>	Augustine saith, for lack	8, 286/ 38
out), that not only	<b>Saint</b>	Peter so did, in	8, 292/ 15
the tenth chapter of	<b>Saint</b>	John. Now, since ye	8, 292/ 20
with false understanding of	<b>Saint</b>	Paul . . . brought forth a	8, 292/ 31
Tyndale himself doubteth upon	<b>Saint</b>	Paul's words, whether he	8, 293/ 2
say nay -- yet	<b>Saint</b>	Paul said yes himself	8, 293/ 29
would write all; whereof	<b>Saint</b>	John professeth plain the	8, 295/ 2
contrary, and so doth	<b>Saint</b>	Paul too. Now, yet	8, 295/ 3
it. Of Confirmation writeth	<b>Saint</b>	Luke in the Acts	8, 295/ 9
the Acts plainly . . . and	<b>Saint</b>	Paul to the Hebrews	8, 295/ 10
Of Matrimony and Priesthood,	<b>Saint</b>	Paul manifestly; the one	8, 295/ 12
other to Timothy. Aneling,	<b>Saint</b>	James -- and Saint	8, 295/ 14
Saint James -- and	<b>Saint</b>	Mark in the Gospel	8, 295/ 14
10:16-17 signs . . . as	<b>Saint</b>	Paul did of Baptism	8, 296/ 10
the sixth chapter of	<b>Saint</b>	Paul unto the Hebrews	8, 296/ 29
Paul unto the Hebrews . . .	<b>Saint</b>	Paul would not have	8, 296/ 29
is the thing which	<b>Saint</b>	Paul so sore reproveth	8, 299/ 29
both call the apostles:	<b>Saint</b>	Peter, Saint Paul, Saint	8, 304/ 11
the apostles: Saint Peter,	<b>Saint</b>	Paul, Saint James, and	8, 304/ 11
Saint Peter, Saint Paul,	<b>Saint</b>	James, and their fellows	8, 304/ 12
not holy . . . contrary to	<b>Saint</b>	Paul and our Savior	8, 305/ 19
by the authority of	<b>Saint</b>	John the Evangelist in	8, 310/ 4
as we find that	<b>Saint</b>	Paul had conference with	8, 310/ 19
near this place of	<b>Saint</b>	John pricketh him . . . if	8, 310/ 33
in those words of	<b>Saint</b>	John might be understood	8, 310/ 34
that I juggle. For	<b>Saint</b>	John, he saith, meant	8, 310/ 38
not nay but that	<b>Saint</b>	John meant of miracles	8, 311/ 1
deny not but that	<b>Saint</b>	John meant of Christ's	8, 311/ 7
that second place, where	<b>Saint</b>	John meaneth no miracles	8, 311/ 9
make us ween that	<b>Saint</b>	John left not unwritten	8, 311/ 11
word "did" . . . in that	<b>Saint</b>	John saith Christ "did	8, 311/ 14
night." And therefore, since	<b>Saint</b>	John's whole book was	8, 311/ 18
is not written in	<b>Saint</b>	John's Gospel; or Tyndale	8, 311/ 26
Tyndale would grant that	<b>Saint</b>	John had not written	8, 311/ 30
good for Tyndale that	<b>Saint</b>	John say so as	8, 311/ 31
one left out in	<b>Saint</b>	John . . . and in each	8, 311/ 35
he cannot say that	<b>Saint</b>	John speaketh anything thereof	8, 312/ 9
he cannot say that	<b>Saint</b>	John speaketh anything of	8, 312/ 11
sect expressly denieth that	<b>Saint</b>	John meant the sacrament	8, 312/ 12
in the sentence of	<b>Saint</b>	John's words . . . when the	8, 312/ 16
me that word of	<b>Saint</b>	John -- I shall	8, 312/ 19
by the word of	<b>Saint</b>	John's master, our Savior	8, 312/ 20
Savior Christ himself; and	<b>Saint</b>	John shall bear me	8, 312/ 21
Savior, lo, as witnesseth	<b>Saint</b>	John in the sixteenth	8, 312/ 22
well ye wot, that	<b>Saint</b>	John endeth his book	8, 312/ 31
for this authority of	<b>Saint</b>	John that I laid	8, 312/ 32
with them . . . and that	<b>Saint</b>	Augustine and Saint Jerome	8, 313/ 26
that Saint Augustine and	<b>Saint</b>	Jerome and all the	8, 313/ 27
plainly appeareth both by	<b>Saint</b>	Augustine, in his book	8, 314/ 3

to Quodvultdeus, and by	<b>Saint</b>	Jerome, in his book	8, 314/ 4
and martyrs who, as	<b>Saint</b>	Jerome and Saint Augustine	8, 314/ 5
as Saint Jerome and	<b>Saint</b>	Augustine rehearse, did write	8, 314/ 5
Dialogue the words of	<b>Saint</b>	Paul to the Corinthians	8, 314/ 24
well likely that of	<b>Saint</b>	Paul by his present	8, 315/ 5
epistle that proveth that	<b>Saint</b>	Paul therein wrote everything	8, 315/ 9
it appeareth well that	<b>Saint</b>	Paul speaketh of that	8, 315/ 11
And in that chapter	<b>Saint</b>	Paul speaketh but of	8, 315/ 23
whatsoever Tyndale say, that	<b>Saint</b>	Paul, besides this that	8, 315/ 26
where Tyndale saith that	<b>Saint</b>	Paul never knew this	8, 315/ 33
better than by that	<b>Saint</b>	Paul spoke of God's	8, 315/ 37
Gospel written. And holy	<b>Saint</b>	Chrysostom saith that the	8, 316/ 4
the cross. And holy	<b>Saint</b>	Cyprian, that cunning doctor	8, 318/ 32
our Savior did (as	<b>Saint</b>	John saith), and that	8, 319/ 1
of God; as holy	<b>Saint</b>	Augustine saith in the	8, 322/ 1
Dialogue the words of	<b>Saint</b>	Paul unto the Thessalonians	8, 323/ 15
of those words of	<b>Saint</b>	Paul . . . in which, as	8, 323/ 24
it appeareth plainly that	<b>Saint</b>	Paul saith himself that	8, 323/ 26
that the things which	<b>Saint</b>	Paul taught by mouth	8, 323/ 29
all the while that	<b>Saint</b>	Paul taught anything by	8, 323/ 32
we will prove, by	<b>Saint</b>	Paul's own words, that	8, 324/ 3
of those things that	<b>Saint</b>	Paul taught by mouth	8, 324/ 17
his false understanding of	<b>Saint</b>	Paul, he would have	8, 324/ 35
by those words of	<b>Saint</b>	Paul which himself now	8, 325/ 2
altogether. But he maketh	<b>Saint</b>	Paul's words to serve	8, 325/ 8
his juggling stick. For	<b>Saint</b>	Paul meaneth of circumcision	8, 325/ 9
and good works . . . as	<b>Saint</b>	James speaketh of faith	8, 325/ 11
These words also, of	<b>Saint</b>	Paul, destroy Tyndale's heresy	8, 325/ 13
among those points that	<b>Saint</b>	Paul taught by mouth	8, 325/ 21
whereby he knoweth that	<b>Saint</b>	Paul taught the people	8, 325/ 32
that time companion to	<b>Saint</b>	Paul . . . and that so	8, 325/ 35
cannot tell allthing that	<b>Saint</b>	Paul taught (as he	8, 326/ 7
concludeth nothing but that	<b>Saint</b>	Paul taught none of	8, 326/ 8
to the learning of	<b>Saint</b>	Paul everywhere," I say	8, 326/ 18
saith not true. For	<b>Saint</b>	Paul reproveth but the	8, 326/ 20
let Tyndale bring of	<b>Saint</b>	Paul all the places	8, 326/ 28
them all, in which	<b>Saint</b>	Paul reproveth any sacrament	8, 326/ 30
point to prove that	<b>Saint</b>	Paul taught no ceremonies	8, 327/ 2
a long tale that	<b>Saint</b>	Paul "commandeth" them to	8, 327/ 18
words more, some of	<b>Saint</b>	Paul and some of	8, 327/ 21
of the Altar. Nor	<b>Saint</b>	Paul, though he would	8, 327/ 27
as Tyndale saith himself,	<b>Saint</b>	Peter at that time	8, 329/ 24
is very likely that	<b>Saint</b>	Peter, albeit he was	8, 329/ 26
quicken and exercise, as	<b>Saint</b>	Augustine saith, some men's	8, 330/ 8
the plain words of	<b>Saint</b>	Paul written unto the	8, 330/ 21
among those things that	<b>Saint</b>	Paul taught by mouth	8, 330/ 25
and might sit at	<b>Saint</b>	Savior's a-begging with a	8, 333/ 28
upright the charity of	<b>Saint</b>	Andrew nor Saint Bartholomew	8, 334/ 6
of Saint Andrew nor	<b>Saint</b>	Bartholomew, that wrote nothing	8, 334/ 6
at all; nor of	<b>Saint</b>	Peter in writing less	8, 334/ 7

in writing less than	<b>Saint</b>	Paul; nor of Saint	8, 334/ 7
Saint Paul; nor of	<b>Saint</b>	John for leaving out	8, 334/ 8
Psalter, every place in	<b>Saint</b>	John's Gospel, every place	8, 336/ 11
Gospel, every place in	<b>Saint</b>	Paul's epistles, every place	8, 336/ 11
Scripture . . . except none of	<b>Saint</b>	Paul's epistles be lost	8, 339/ 16
the Arians of old.	<b>Saint</b>	Paul will that when	8, 341/ 28
and his master by	<b>Saint</b>	James' epistle. If he	8, 346/ 30
those words, said that	<b>Saint</b>	John also bore witness	8, 347/ 20
wit, the words of	<b>Saint</b>	John in the Apocalypse	8, 348/ 1
translated, I trow, by	<b>Saint</b>	Jerome; and in Saint	8, 348/ 16
Saint Jerome; and in	<b>Saint</b>	Irenaeus' works the same	8, 348/ 17
forth these words of	<b>Saint</b>	John -- Tyndale saw	8, 348/ 20
Now, the words of	<b>Saint</b>	Augustine which Friar Barnes	8, 352/ 15
have it seem that	<b>Saint</b>	Augustine taketh those words	8, 352/ 17
as himself doth. But	<b>Saint</b>	Augustine there, by the	8, 352/ 19
and commodity. Of whom	<b>Saint</b>	Augustine giveth warning that	8, 352/ 24
is the mind of	<b>Saint</b>	Augustine, as every man	8, 352/ 34
the forty-sixth treatise upon	<b>Saint</b>	John) shall very plainly	8, 352/ 35
that those words of	<b>Saint</b>	Augustine brought forth by	8, 352/ 37
For the thing that	<b>Saint</b>	Augustine there saith --	8, 353/ 4
Old Law . . . with which	<b>Saint</b>	Peter and the apostles	8, 353/ 30
thereunto the words of	<b>Saint</b>	Augustine also, with which	8, 355/ 21
Now, the words of	<b>Saint</b>	Augustine which Friar Barnes	8, 356/ 13
the matter. For when	<b>Saint</b>	Augustine applieth those words	8, 356/ 15
Barnes, "these words of	<b>Saint</b>	Augustine be plain against	8, 356/ 26
well the words of	<b>Saint</b>	Augustine against Barnes, which	8, 358/ 12
the said words of	<b>Saint</b>	Augustine, and of Christ's	8, 358/ 21
only "mercenaries," of whom	<b>Saint</b>	Augustine speaketh . . . but also	8, 358/ 24
written or not. Nor	<b>Saint</b>	Augustine saith not, "Hear	8, 359/ 5
do or believe. Whereof	<b>Saint</b>	Augustine doth himself confess	8, 359/ 9
it is not written,	<b>Saint</b>	Augustine calleth a false	8, 359/ 11
Quodvultdeus. And so doth	<b>Saint</b>	Jerome too, in his	8, 359/ 13
of Christ nor of	<b>Saint</b>	Augustine, neither, do prove	8, 359/ 19
purpose: the words of	<b>Saint</b>	Paul written unto Timothy	8, 359/ 24
the second epistle, where	<b>Saint</b>	Paul writeth unto him	8, 359/ 25
I have rehearsed you	<b>Saint</b>	Paul's words more fully	8, 359/ 33
see ye well that	<b>Saint</b>	Paul speaketh nothing to	8, 360/ 4
he had learned of	<b>Saint</b>	Paul. And therefore against	8, 360/ 8
to be considered that	<b>Saint</b>	Paul saith not to	8, 360/ 11
in that text of	<b>Saint</b>	Paul that Barnes bringeth	8, 360/ 22
be considered: that where	<b>Saint</b>	Paul telleth Timothy that	8, 360/ 24
to be noted that	<b>Saint</b>	Paul gave Timothy that	8, 360/ 30
and all good men.	<b>Saint</b>	Paul told Timothy too	8, 361/ 7
warning given to Timothy,	<b>Saint</b>	Paul hath taught us	8, 361/ 12
of this text of	<b>Saint</b>	Paul; which thing Tyndale	8, 361/ 34
Barnes another text of	<b>Saint</b>	Paul: where he writeth	8, 362/ 1
in great doubt what	<b>Saint</b>	Paul meant by them	8, 362/ 5
that by exposition of	<b>Saint</b>	Ambrose, Saint Paul meant	8, 362/ 6
exposition of Saint Ambrose,	<b>Saint</b>	Paul meant that there	8, 362/ 6
in another manner: that	<b>Saint</b>	Paul in those words	8, 362/ 10

in the person of	<b>Saint</b>	Paul, "I boast you	8, 362/ 15
of the Gospel of	<b>Saint</b>	John, or to the	8, 362/ 26
to the epistles of	<b>Saint</b>	Paul . . . in such places	8, 362/ 27
them easily; notwithstanding that	<b>Saint</b>	Peter, being long at	8, 362/ 31
world, by writing, that	<b>Saint</b>	Paul's epistles have things	8, 362/ 33
Those hard things," saith	<b>Saint</b>	Peter, "that are written	8, 362/ 36
that are written by	<b>Saint</b>	Paul, men unlearned and	8, 363/ 1
their own perdition." And	<b>Saint</b>	Paul saith himself, also	8, 363/ 3
is not written by	<b>Saint</b>	Paul, nor he hath	8, 363/ 15
therefore this text of	<b>Saint</b>	Paul brought in by	8, 363/ 18
was the saying of	<b>Saint</b>	Paul . . . which text Tyndale	8, 363/ 35
he saw well that	<b>Saint</b>	Paul meant none other	8, 364/ 8
text saith not that	<b>Saint</b>	Paul hath written all	8, 364/ 12
unto us without writing.	<b>Saint</b>	Paul, the Apostle of	8, 368/ 16
by their institutions unwritten.	<b>Saint</b>	Cyprian, in his sermon	8, 368/ 27
neither reformed nor changed."	<b>Saint</b>	Hilary, in the Sixth	8, 369/ 4
upon these words of	<b>Saint</b>	Paul, "My brethren, stand	8, 369/ 8
it is evident that	<b>Saint</b>	Paul delivered unto them	8, 369/ 10
never ask farther question."	<b>Saint</b>	Jerome, interpreting the eleventh	8, 369/ 18
saith in this wise: "	<b>Saint</b>	Paul prevented them, to	8, 369/ 19
their nature indifferent: therefore	<b>Saint</b>	Paul said, 'We	8, 369/ 29
have we,' said	<b>Saint</b>	Paul, ' this custom	8, 369/ 32
These words, therefore, of	<b>Saint</b>	Paul . . . may make the	8, 369/ 36
received by the Church.	<b>Saint</b>	Leo (also a holy	8, 369/ 39
and understand them wisely."	<b>Saint</b>	Augustine, in the book	8, 370/ 8
was delivered of old."	<b>Saint</b>	Augustine in the 118th	8, 370/ 24
unto us by themselves.	<b>Saint</b>	Augustine in the Fourth	8, 371/ 3
of the apostles' tradition."	<b>Saint</b>	Augustine in the Fifth	8, 371/ 8
not found in writing."	<b>Saint</b>	Augustine in the eleventh	8, 371/ 12
husband lay . . . showed unto	<b>Saint</b>	Augustine, then present with	8, 371/ 18
the next chapter after,	<b>Saint</b>	Augustine saith these words	8, 371/ 24
of the same book,	<b>Saint</b>	Augustine prayeth for his	8, 371/ 31
The old holy doctor	<b>Saint</b>	Chrysostom, in his homily	8, 373/ 11
they wrote; which thing	<b>Saint</b>	Paul saith also himself	8, 373/ 31
of purgatory -- both	<b>Saint</b>	Augustine and Saint Chrysostom	8, 373/ 35
both Saint Augustine and	<b>Saint</b>	Chrysostom, and other holy	8, 373/ 35
I have rehearsed yet,	<b>Saint</b>	Polycarp -- the disciple	8, 374/ 5
-- the disciple of	<b>Saint</b>	John! -- which wrote	8, 374/ 6
said, the authority of	<b>Saint</b>	John himself in his	8, 374/ 12
this book"? Or of	<b>Saint</b>	Paul writing himself to	8, 374/ 14
let go the letter.	<b>Saint</b>	Paul also to Timothy	8, 374/ 25
men." Those words of	<b>Saint</b>	Paul do very plainly	8, 374/ 31
things there were which	<b>Saint</b>	Paul taught Timothy, and	8, 374/ 32
which things were, as	<b>Saint</b>	Ambrose saith, secret mysteries	8, 374/ 34
a great threatening unto	<b>Saint</b>	Peter of loss of	8, 375/ 27
in such wise . . . and	<b>Saint</b>	Cyprian did in his	8, 375/ 32
How will he excuse	<b>Saint</b>	Paul for taking away	8, 376/ 14
kept it himself; and	<b>Saint</b>	Paul circumcised Timothy himself	8, 376/ 17
Scripture foreremembered (both of	<b>Saint</b>	John and of Saint	8, 380/ 1
Saint John and of	<b>Saint</b>	Paul) . . . and might yet	8, 380/ 1

nothing; but that, as	<b>Saint</b>	Paul saith, the Church	8, 382/ 8
wit, the faith that	<b>Saint</b>	Peter professed should not	8, 389/ 2
have believed and taught . . .	<b>Saint</b>	Jerome, Saint Augustine, Saint	8, 389/ 8
and taught . . . Saint Jerome,	<b>Saint</b>	Augustine, Saint Ambrose, Saint	8, 389/ 8
Saint Jerome, Saint Augustine,	<b>Saint</b>	Ambrose, Saint Chrysostom, Saint	8, 389/ 8
Saint Augustine, Saint Ambrose,	<b>Saint</b>	Chrysostom, Saint Gregory, and	8, 389/ 9
Saint Ambrose, Saint Chrysostom,	<b>Saint</b>	Gregory, and Saint Cyprian	8, 389/ 9
Chrysostom, Saint Gregory, and	<b>Saint</b>	Cyprian do well and	8, 389/ 9
the church of which	<b>Saint</b>	Jerome was a doctor	8, 395/ 2
was a doctor, and	<b>Saint</b>	Augustine, and Saint Gregory	8, 395/ 2
and Saint Augustine, and	<b>Saint</b>	Gregory, and Saint Ambrose	8, 395/ 3
and Saint Gregory, and	<b>Saint</b>	Ambrose, and all the	8, 395/ 3
therein reproved plainly by	<b>Saint</b>	Paul and Saint James	8, 395/ 14
by Saint Paul and	<b>Saint</b>	James both . . . yet stand	8, 395/ 14
certainty. For which cause	<b>Saint</b>	Paul saith that "the	8, 396/ 25
whether the successor of	<b>Saint</b>	Peter be his vicar	8, 398/ 1
of God. For as	<b>Saint</b>	Paul saith, the passions	8, 401/ 19
apostles built upon . . . but	<b>Saint</b>	Paul preached the contrary	8, 403/ 28
in this confession of	<b>Saint</b>	Peter's faith . . . where he	8, 404/ 12
enough, the faith that	<b>Saint</b>	Peter confessed. And in	8, 404/ 35
in this faith that	<b>Saint</b>	Peter confessed is never	8, 406/ 1
This faith might, peradventure,	<b>Saint</b>	Peter have, for anything	8, 406/ 26
coming. And thus might	<b>Saint</b>	Peter have rather a	8, 406/ 32
belief of either other.	<b>Saint</b>	Peter also nothing there	8, 406/ 34
that the faith which	<b>Saint</b>	Peter confessed then, were	8, 407/ 7
to be considered that	<b>Saint</b>	Peter in confessing Christ	8, 408/ 8
of the faith that	<b>Saint</b>	Peter confessed! And so	8, 408/ 22
For he saith that	<b>Saint</b>	Peter was not aware	8, 408/ 27
to the counsel of	<b>Saint</b>	John the Baptist, not	8, 409/ 6
still in sin." But	<b>Saint</b>	Paul, against Tyndale's doctrine	8, 409/ 23
of this faith that	<b>Saint</b>	Peter there confessed, I	8, 411/ 4
can be false. For	<b>Saint</b>	Paul saith plainly that	8, 412/ 13
charity, and is as	<b>Saint</b>	Paul said of wanton	8, 412/ 24
the right belief which	<b>Saint</b>	Peter confessed . . . and they	8, 412/ 31
believe the faith that	<b>Saint</b>	Peter confessed: I cannot	8, 413/ 16
without this faith that	<b>Saint</b>	Peter professed -- then	8, 413/ 32
without the faith that	<b>Saint</b>	Peter confessed. Now, if	8, 414/ 3
having that faith that	<b>Saint</b>	Peter confessed, we go	8, 414/ 5
many things more than	<b>Saint</b>	Peter did there confess	8, 414/ 10
of all these did	<b>Saint</b>	Peter make any mention	8, 414/ 14
than this faith that	<b>Saint</b>	Peter confessed . . . the same	8, 416/ 5
his faith now than	<b>Saint</b>	Peter confesseth then? And	8, 416/ 20
our Savior said unto	<b>Saint</b>	Peter at the confession	8, 418/ 3
once the faith that	<b>Saint</b>	Peter confessed can never	8, 420/ 21
by the words of	<b>Saint</b>	John in the third	8, 424/ 9
in this epistle of	<b>Saint</b>	John . . . by which he	8, 425/ 7
make us believe that	<b>Saint</b>	John teacheth divers of	8, 425/ 8
gathereth and affirmeth upon	<b>Saint</b>	John's epistle -- in	8, 425/ 14
this chapter -- that	<b>Saint</b>	John teacheth them all	8, 425/ 16
the First Epistle of	<b>Saint</b>	John, he is come	8, 425/ 34

in the Gospel of	<b>Saint</b>	Matthew, the twelfth chapter	8, 426/ 18
and hard words of	<b>Saint</b>	Paul. Which places of	8, 426/ 20
abominable heresy, better than	<b>Saint</b>	Cyprian, Saint Jerome, Saint	8, 426/ 27
better than Saint Cyprian,	<b>Saint</b>	Jerome, Saint Augustine, Saint	8, 426/ 28
Saint Cyprian, Saint Jerome,	<b>Saint</b>	Augustine, Saint Ambrose, Saint	8, 426/ 28
Saint Jerome, Saint Augustine,	<b>Saint</b>	Ambrose, Saint Gregory, and	8, 426/ 28
Saint Augustine, Saint Ambrose,	<b>Saint</b>	Gregory, and all the	8, 426/ 28
this First Epistle of	<b>Saint</b>	John . . . where is no	8, 427/ 7
in that epistle of	<b>Saint</b>	John whereby Tyndale would	8, 427/ 12
souls. The words of	<b>Saint</b>	John be these: Every	8, 427/ 16
the aforesaid words of	<b>Saint</b>	John, that man can	8, 428/ 26
understand these words of	<b>Saint</b>	John in such wise	8, 428/ 32
any good man understood	<b>Saint</b>	John so before, but	8, 429/ 3
of these words of	<b>Saint</b>	John, better than all	8, 429/ 6
the Spirit revealed unto	<b>Saint</b>	John against the bishop	8, 429/ 15
amended, should. Doth not	<b>Saint</b>	Paul say, "He that	8, 429/ 34
cannot fall deadly. But	<b>Saint</b>	Paul there meant deadly	8, 430/ 5
but fear." There showeth	<b>Saint</b>	Paul effectually, by a	8, 430/ 11
some persons." Here showeth	<b>Saint</b>	Paul plainly that men	8, 430/ 22
selfsame, too, seemeth by	<b>Saint</b>	Paul that it may	8, 430/ 35
never after be forgiven.	<b>Saint</b>	Paul's words are these	8, 431/ 5
speaketh of "feeling" faith . . .	<b>Saint</b>	Paul speaketh here of	8, 431/ 12
the "word of God" . . .	<b>Saint</b>	Paul here speaketh of	8, 431/ 14
again of the Spirit" . . .	<b>Saint</b>	Paul here in like	8, 431/ 17
here to say to	<b>Saint</b>	Paul? Surely for the	8, 431/ 24
himself with that that	<b>Saint</b>	Paul here seemeth to	8, 431/ 28
and gloss Ezekiel by	<b>Saint</b>	Paul, as Saint Paul	8, 432/ 33
by Saint Paul, as	<b>Saint</b>	Paul by Ezekiel? Namely	8, 432/ 33
by Ezekiel? Namely since	<b>Saint</b>	Paul came after, and	8, 432/ 34
very sure that, as	<b>Saint</b>	Paul plainly reproveth the	8, 433/ 22
and saints that expound	<b>Saint</b>	Paul, in that he	8, 433/ 25
the whole purpose of	<b>Saint</b>	John in that epistle	8, 434/ 10
clearly the contrary. For	<b>Saint</b>	John intended there, not	8, 434/ 13
his children. And that	<b>Saint</b>	John in this point	8, 434/ 23
Son of God," saith	<b>Saint</b>	John, "came into this	8, 434/ 29
dissemble the weight of	<b>Saint</b>	John's words that he	8, 435/ 18
and open words of	<b>Saint</b>	John before alleged . . . where	8, 435/ 31
that the words of	<b>Saint</b>	John which I have	8, 436/ 11
peccatum ad mortem, that	<b>Saint</b>	John speaketh of; and	8, 438/ 3
old holy expositors of	<b>Saint</b>	John's epistle before, make	8, 438/ 9
to perceive surely that	<b>Saint</b>	John did never mean	8, 438/ 10
sin enter after. For	<b>Saint</b>	John himself, in the	8, 438/ 13
in these words of	<b>Saint</b>	John taketh occasion of	8, 438/ 20
every word. And whereas	<b>Saint</b>	John saith that the	8, 438/ 23
manner of wise meant	<b>Saint</b>	John in those words	8, 439/ 8
error, and say that	<b>Saint</b>	John plainly meant "that	8, 439/ 15
casting on water enough.	<b>Saint</b>	John, therefore, writing those	8, 439/ 27
seed of God" (whether	<b>Saint</b>	John took it for	8, 439/ 33
cannot sin deadly --	<b>Saint</b>	John, I say, so	8, 439/ 35
But Tyndale -- telling	<b>Saint</b>	John's tale and meaning	8, 439/ 36

make us ween that	<b>Saint</b>	John meant, that is	8, 439/ 37
after Tyndale's understanding of	<b>Saint</b>	John's words, the reason	8, 440/ 10
it. And thus meant	<b>Saint</b>	John. And as he	8, 440/ 28
as to ween that	<b>Saint</b>	John meant so too	8, 440/ 36
many other places of	<b>Saint</b>	John in the selfsame	8, 441/ 1
expounded that epistle of	<b>Saint</b>	John. And since Tyndale	8, 441/ 3
good, wholesome counsel of	<b>Saint</b>	John by which in	8, 441/ 13
fond and frantic imagination . . .	<b>Saint</b>	John, though he say	8, 441/ 20
these only words of	<b>Saint</b>	John utterly destroy Tyndale's	8, 441/ 29
his false exposition of	<b>Saint</b>	John's other words. For	8, 441/ 31
other words. For when	<b>Saint</b>	John saith here himself	8, 441/ 31
and false exposition of	<b>Saint</b>	John said true . . . then	8, 442/ 5
said true . . . then should	<b>Saint</b>	John himself say untrue	8, 442/ 5
still within them --	<b>Saint</b>	John saith, in the	8, 442/ 17
mark we know," saith	<b>Saint</b>	John, "that there is	8, 442/ 20
fulfill their vows --	<b>Saint</b>	John, I say, declareth	8, 442/ 27
the two better understood	<b>Saint</b>	John -- whether Tyndale	8, 442/ 32
-- whether Tyndale, or	<b>Saint</b>	John himself. And therefore	8, 442/ 32
ye may believe here	<b>Saint</b>	John -- that, say	8, 443/ 2
by the words of	<b>Saint</b>	John falsely taken and	8, 443/ 34
by the words of	<b>Saint</b>	Paul, understood and construed	8, 443/ 35
as ever he construed	<b>Saint</b>	John. For whereas Saint	8, 443/ 36
Saint John. For whereas	<b>Saint</b>	Paul, in his Epistle	8, 444/ 1
we should ween that	<b>Saint</b>	Paul meaneth that every	8, 444/ 6
in him. And while	<b>Saint</b>	Paul saith the words	8, 444/ 11
should take it that	<b>Saint</b>	Paul himself, or at	8, 444/ 13
and self-slaughter too. And	<b>Saint</b>	Paul himself confesseth that	8, 444/ 20
plainly that Tyndale taketh	<b>Saint</b>	Paul's words spoken of	8, 444/ 25
his before-rehearsed words of	<b>Saint</b>	Paul . . . by which he	8, 445/ 16
make it seem that	<b>Saint</b>	Paul did himself so	8, 445/ 16
the First Epistle of	<b>Saint</b>	John), that though they	8, 447/ 11
the faith confessed by	<b>Saint</b>	Peter, that Jesus is	8, 447/ 14
the First Epistle of	<b>Saint</b>	John, that any learned	8, 448/ 26
God is faithful," saith	<b>Saint</b>	Paul, "which shall not	8, 452/ 35
wield it." And when	<b>Saint</b>	Paul himself, lest the	8, 453/ 1
for answer look how	<b>Saint</b>	Augustine mocketh in like	8, 454/ 1
And there was, by	<b>Saint</b>	Sim, a proper reason	8, 454/ 7
at all. For as	<b>Saint</b>	Augustine saith, if it	8, 456/ 15
and make them, as	<b>Saint</b>	Paul saith, the members	8, 456/ 33
all the meditations of	<b>Saint</b>	Bernard, as holy a	8, 458/ 10
the true faith that	<b>Saint</b>	Peter confessed . . . understanding the	8, 460/ 31
for so far go	<b>Saint</b>	Peter's words "qui in	8, 464/ 12
that Christ said of	<b>Saint</b>	John the Baptist that	8, 464/ 17
child perceiveth. And therefore	<b>Saint</b>	Peter took a sure	8, 465/ 8
him -- that thing	<b>Saint</b>	Peter spoke not of	8, 465/ 15
his Passion. That thing	<b>Saint</b>	Peter, as Tyndale saith	8, 465/ 17
well. And truly, if	<b>Saint</b>	Ambrose had taken it	8, 469/ 6
never should have converted	<b>Saint</b>	Augustine to the truth	8, 469/ 9
than one. For though	<b>Saint</b>	Paul counsel Titus that	8, 469/ 11
wholesome counsel. For as	<b>Saint</b>	Chrysostom saith, if the	8, 469/ 16

the first preaching of	<b>Saint</b>	Peter, when there were	8, 474/ 2
never thought upon by	<b>Saint</b>	Peter nor any of	8, 474/ 19
in the works of	<b>Saint</b>	Augustine, Saint Jerome, Saint	8, 477/ 29
works of Saint Augustine,	<b>Saint</b>	Jerome, Saint Cyprian, Saint	8, 477/ 30
Saint Augustine, Saint Jerome,	<b>Saint</b>	Cyprian, Saint Ambrose, Saint	8, 477/ 30
Saint Jerome, Saint Cyprian,	<b>Saint</b>	Ambrose, Saint Basil, Saint	8, 477/ 30
Saint Cyprian, Saint Ambrose,	<b>Saint</b>	Basil, Saint Gregory, Saint	8, 477/ 30
Saint Ambrose, Saint Basil,	<b>Saint</b>	Gregory, Saint Chrysostom, and	8, 477/ 31
Saint Basil, Saint Gregory,	<b>Saint</b>	Chrysostom, and all the	8, 477/ 31
follow the example of	<b>Saint</b>	Paul . . . and, as he	8, 482/ 3
with sin. For as	<b>Saint</b>	Paul saith, "What fellowship	8, 488/ 1
the First Epistle of	<b>Saint</b>	John), and therefore in	8, 493/ 2
the fifteenth chapter of	<b>Saint</b>	John) which Tyndale allegeth	8, 498/ 12
of persons, as said	<b>Saint</b>	Peter. But then goeth	8, 499/ 21
the first chapter of	<b>Saint</b>	Mark. For though it	8, 502/ 30
-- for, as saith	<b>Saint</b>	James, "Every good, perfect	8, 503/ 26
Father of lights." And	<b>Saint</b>	Paul saith, "What hast	8, 503/ 28
as did Cornelius when	<b>Saint</b>	Peter was sent unto	8, 505/ 15
as that holy pope	<b>Saint</b>	Gregory saith it should	8, 508/ 5
and worthy (for as	<b>Saint</b>	Paul saith, all the	8, 508/ 17
and evident. Doth not	<b>Saint</b>	Paul unto the Hebrews	8, 509/ 15
knowledge. And therefore saith	<b>Saint</b>	Paul also that we	8, 509/ 21
should be proud. Lo,	<b>Saint</b>	Paul, though God withdrew	8, 523/ 34
after the sentence of	<b>Saint</b>	Paul to the Romans	8, 524/ 30
head, the deed of	<b>Saint</b>	Mary Magdalene -- though	8, 527/ 31
of God himself. And	<b>Saint</b>	Paul saith, "What hast	8, 527/ 34
pass, as against which	<b>Saint</b>	Paul plainly speaketh, and	8, 531/ 33
blessed apostles . . . and specially	<b>Saint</b>	Thomas of India, which	8, 532/ 29
faith that worketh, as	<b>Saint</b>	Paul saith, by love	8, 534/ 33
mouth. For as holy	<b>Saint</b>	Paul saith, "In heart	8, 541/ 37
by the mouth of	<b>Saint</b>	Paul: "God is faithful	8, 543/ 9
them thereupon. Nor yet	<b>Saint</b>	Thomas, which, as Tyndale	8, 546/ 1
Resurrection as ever was	<b>Saint</b>	Thomas of India . . . came	8, 548/ 9
deal more, too, that	<b>Saint</b>	Paul when after the	8, 549/ 7
and the stoning of	<b>Saint</b>	Stephen, persecuted and punished	8, 549/ 9
this one example of	<b>Saint</b>	Paul are in the	8, 549/ 26
he cometh particularly to	<b>Saint</b>	Peter, and saith . . . Tyndale	8, 550/ 9
the First Epistle of	<b>Saint</b>	John, as by all	8, 550/ 24
that Tyndale's tale of	<b>Saint</b>	Peter's repentance and sorrow	8, 551/ 9
and must be that	<b>Saint</b>	Peter before his repentance	8, 551/ 11
And to prove that	<b>Saint</b>	Peter sinned not deadly	8, 551/ 21
this wise reason, that	<b>Saint</b>	Peter's faith "failed not	8, 551/ 33
thereby still . . . that though	<b>Saint</b>	Peter did fall and	8, 552/ 27
our Savior spoken unto	<b>Saint</b>	Peter, "I have prayed	8, 554/ 1
a gay game, that	<b>Saint</b>	Peter's faith should be	8, 554/ 6
that the faith which	<b>Saint</b>	Peter confessed may both	8, 554/ 9
we may not say	<b>Saint</b>	Peter's faith was in	8, 554/ 16
between our Lady and	<b>Saint</b>	Peter, and to toss	8, 554/ 21
playeth his pageant between	<b>Saint</b>	Peter and our Lady	8, 554/ 26
Savior is because that	<b>Saint</b>	Peter's faith never failed	8, 554/ 34

any time failed in	<b>Saint</b>	Peter . . . I shall not	8, 555/ 6
any time failed in	<b>Saint</b>	Peter or no. And	8, 555/ 7
authorities, as well of	<b>Saint</b>	James as Saint Paul	8, 555/ 21
of Saint James as	<b>Saint</b>	Paul, and the very	8, 555/ 22
thereupon follow that since	<b>Saint</b>	Peter wept sorrowfully therefor	8, 555/ 33
and grant us that	<b>Saint</b>	Peter in that time	8, 555/ 37
ask Tyndale this . . . If	<b>Saint</b>	Peter had held on	8, 556/ 3
say, of Tyndale, if	<b>Saint</b>	Peter had continued his	8, 556/ 9
needs agree that if	<b>Saint</b>	Peter had in such	8, 556/ 29
of our Savior unto	<b>Saint</b>	Peter, he saith unto	8, 557/ 29
again," proved clearly that	<b>Saint</b>	Peter was once from	8, 559/ 30
of King David and	<b>Saint</b>	Peter, and Saint Thomas	8, 566/ 1
and Saint Peter, and	<b>Saint</b>	Thomas of India, and	8, 566/ 1
that the words of	<b>Saint</b>	Paul "It is impossible	8, 568/ 17
of any old holy	<b>saint</b>	, nor any one text	8, 571/ 9
Christ's cross or any	<b>saint's</b>	image is idolatry; that	8, 221/ 5
he heareth him so	<b>saintly</b>	speak of "repenting" . . . and	8, 394/ 31
these heresies, preaching so	<b>saintly</b>	of their "feeling faith	8, 442/ 34
idolaters for honoring of	<b>saints</b>	and reverent behavior used	8, 3/ 8
the Church useth to	<b>saints</b>	and images none honor	8, 3/ 12
the saints' sake, nor	<b>saints</b>	but for the sake	8, 3/ 13
folk should pray to	<b>saints</b>	. And the Dirge is	8, 10/ 21
of Christ and his	<b>saints</b>	should be thrown out	8, 15/ 11
used to pray to	<b>saints</b>	, and that he believed	8, 20/ 19
also against all the	<b>saints</b>	in heaven, and against	8, 26/ 9
of all his holy	<b>saints</b>	that are already with	8, 39/ 7
of Christ and his	<b>saints</b>	. . . be with thee, O	8, 40/ 8
of Christ and his	<b>saints</b>	" -- as earnest as	8, 42/ 23
of Christ and his	<b>saints</b>	, that any of them	8, 42/ 26
and all the holy	<b>saints</b>	since Christ's days unto	8, 49/ 35
with relics, then with	<b>saints</b>	, that we may worship	8, 117/ 31
the judgment of holy	<b>saints</b>	and all good Christian	8, 129/ 31
holy, blessed doctors and	<b>saints</b>	-- what excuse could	8, 130/ 14
old holy doctors and	<b>saints</b>	which wrote of these	8, 134/ 7
that ye see be	<b>saints</b>	in heaven. For as	8, 140/ 36
the images of holy	<b>saints</b>	and our Blessed Lady	8, 149/ 1
all holy doctors and	<b>saints</b>	, and the common faith	8, 156/ 13
also that the holy	<b>saints</b>	which have used them	8, 159/ 1
heresies halloo out all	<b>saints</b>	and bait out all	8, 161/ 32
Lady and other holy	<b>saints</b>	. And as they call	8, 172/ 3
of Christ and his	<b>saints</b>	-- do worship thereby	8, 172/ 37
thereby Christ and his	<b>saints</b>	whom those images represent	8, 173/ 1
Christ and his holy	<b>saints</b>	. And now ye see	8, 173/ 6
and of his holy	<b>saints</b>	, to make them seem	8, 174/ 16
himself and his holy	<b>saints</b>	. And now -- using	8, 175/ 4
Cyprian, and other holy	<b>saints</b>	have both used, allowed	8, 206/ 34
too, that the holy	<b>saints</b>	dead before these days	8, 221/ 19
other holy doctors and	<b>saints</b>	of every age, and	8, 239/ 19
since for all his	<b>saints</b>	in every age . . . and	8, 246/ 34
which we call holy	<b>saints</b>	have not all agreed	8, 247/ 9

all the old holy	<b>saints</b>	, while they say now	8, 248/ 1
they may yet be	<b>saints</b>	too, and so I	8, 248/ 4
and all the holy	<b>saints</b>	of every time, but	8, 249/ 11
those holy, wise, well-learned	<b>saints</b>	all this fifteen hundred	8, 250/ 4
pilgrimages, and worshipping of	<b>saints</b>	, and his holy sacraments	8, 250/ 35
daily doth for his	<b>saints</b>	, both while they were	8, 252/ 1
of the old holy	<b>saints</b>	whose faith was approved	8, 255/ 31
the consent of holy	<b>saints</b>	approving and allowing the	8, 260/ 20
apostles, and other holy	<b>saints</b>	after them. But as	8, 270/ 6
ever since sent holy	<b>saints</b>	into his church, as	8, 275/ 17
most common heresies, against	<b>saints</b>	and sacraments, with daily	8, 275/ 24
or to pray to	<b>saints</b>	, or to believe in	8, 289/ 29
deeds, and praying to	<b>saints</b>	, with such like . . . as	8, 290/ 37
by the other holy	<b>saints</b>	and martyrs who, as	8, 314/ 5
cunning men and blessed	<b>saints</b>	, and therewith all the	8, 314/ 10
in Christian hearts. Holy	<b>saints</b>	also have thought upon	8, 318/ 29
Scripture, against all holy	<b>saints</b>	and cunning doctors of	8, 337/ 12
religion, fasting, prayer, devotion,	<b>saints</b>	, ceremonies, and sacraments . . . and	8, 337/ 19
honor and worship for	<b>saints</b>	) had many things to	8, 340/ 2
bodies of any other	<b>saints</b>	. . . of whom himself hath	8, 365/ 26
also the praying to	<b>saints</b>	, and the knowledge that	8, 365/ 31
the images of holy	<b>saints</b>	, and of our Savior	8, 366/ 9
of the images of	<b>saints</b>	, he saith that many	8, 368/ 15
and which be holy	<b>saints</b>	in heaven -- and	8, 373/ 24
Chrysostom, and other holy	<b>saints</b>	, say that the things	8, 373/ 36
here in earth and	<b>saints</b>	that are living in	8, 382/ 24
service and praying to	<b>saints</b>	(if Tyndale's doctrine be	8, 387/ 28
men, and all holy	<b>saints</b>	, and all Holy Scripture	8, 416/ 13
all the old holy	<b>saints</b>	that have written against	8, 426/ 29
all the old holy	<b>saints</b>	, and all the whole	8, 427/ 3
of the old holy	<b>saints</b>	that in this exposition	8, 429/ 1
old holy doctors and	<b>saints</b>	that expound Saint Paul	8, 433/ 25
all holy doctors and	<b>saints</b>	and the Catholic faith	8, 434/ 5
all the old holy	<b>saints</b>	that ever expounded that	8, 441/ 2
old holy doctors and	<b>saints</b>	had been of Tyndale's	8, 469/ 3
old holy doctors and	<b>saints</b>	, of every time this	8, 477/ 32
and him, those holy	<b>saints</b>	had the same faith	8, 477/ 34
all the old holy	<b>saints</b>	some one that said	8, 478/ 2
old holy doctors and	<b>saints</b>	, and good Christian people	8, 480/ 2
her and other holy	<b>saints</b>	, and did reverence to	8, 481/ 21
old holy doctors and	<b>saints</b>	in every age of	8, 481/ 29
of altars, blaspheming of	<b>saints</b>	, rashing down their images	8, 484/ 20
his holy doctors and	<b>saints</b>	, and by all the	8, 486/ 8
his offense, seeketh unto	<b>saints</b>	as his Father's friends	8, 497/ 15
old holy doctors and	<b>saints</b>	? And who be more	8, 515/ 17
-- how that the	<b>saints</b>	must be patient and	8, 528/ 32
that they serve no	<b>saints</b>	, but rail upon their	8, 572/ 9
images but for the	<b>saints'</b>	sake, nor saints but	8, 3/ 13
we have in holy	<b>saints'</b>	lives so many examples	8, 64/ 36
so is those holy	<b>saints'</b>	expositions, with the virtues	8, 141/ 2

Christian worshipping of holy	<b>saints'</b>	images. And here may	8, 173/ 17
life to have holy	<b>saints'</b>	images, or their holy	8, 177/ 13
more. And thy '	<b>saints'</b>	whom thou layest for	8, 267/ 5
they found; despited the	<b>saints'</b>	images, relics, the crucifix	8, 482/ 27
man, or as Tyndale	<b>saith</b>	of confession, but invention	8, 4/ 9
amended . . . according as he	<b>saith</b>	in the twenty-sixth chapter	8, 5/ 4
Paul . . . whereas Saint Paul	<b>saith</b>	himself that they which	8, 6/ 15
that, as Saint Paul	<b>saith</b>	, they might "glory in	8, 12/ 16
I had heard, he	<b>saith</b>	, of Sir Thomas Hitton	8, 12/ 26
and though Saint Augustine	<b>saith</b>	that it is not	8, 19/ 10
of Israel. But now	<b>saith</b>	Tyndale and Friar Barnes	8, 29/ 12
springeth, as Saint Augustine	<b>saith</b>	, of pride!) standeth as	8, 29/ 19
say untruly. And then	<b>saith</b>	he further in this	8, 31/ 18
him well where he	<b>saith</b>	that a Christian man	8, 31/ 31
were well. Our Savior	<b>saith</b>	that the children of	8, 35/ 29
is it that Paul	<b>saith</b>	in speaketh not of	8, 45/ 33
Spirit of God; but,	<b>saith</b>	he, the spiritual "judgeth	8, 46/ 6
their judgment . . . but he	<b>saith</b>	that "the spiritual" judgeth	8, 47/ 7
place alleged by Tyndale,	<b>saith</b>	that the Holy Ghost	8, 47/ 8
search upon height . . . and	<b>saith</b>	that the spirit of	8, 47/ 15
for that that Tyndale	<b>saith</b>	, that "whatsoever God commandeth	8, 49/ 7
his fellows. Take example	<b>saith</b>	Tyndale in the great	8, 50/ 22
good reader, that Tyndale	<b>saith</b>	here the contrary --	8, 51/ 6
naught. And here he	<b>saith</b>	right well that the	8, 51/ 8
good occasion, where he	<b>saith</b>	that whoso give so	8, 52/ 25
lovingly spoken, and he	<b>saith</b>	very well; and I	8, 56/ 2
prologue . . . in which he	<b>saith</b>	that they which be	8, 57/ 3
well done; for he	<b>saith</b>	himself that the spirituals	8, 57/ 25
care not, as Tyndale	<b>saith</b>	after, whether the priest	8, 57/ 30
sort be, as Tyndale	<b>saith</b>	, the spiritual, and thereby	8, 57/ 36
cause. And then he	<b>saith</b>	that he should find	8, 60/ 30
were true that Tyndale	<b>saith</b>	(that fasting were of	8, 62/ 30
of Matthew, where he	<b>saith</b>	that that kind of	8, 64/ 33
priest of God Eliachim	<b>saith</b>	in the fourth of	8, 67/ 20
liberty? "Go and assemble,"	<b>saith</b>	that good queen, "all	8, 67/ 30
then all in. What	<b>saith</b>	Tobias? "Prayer," saith he	8, 68/ 4
What saith Tobias? "Prayer,"	<b>saith</b>	he, "joined with fasting	8, 68/ 4
fasting is good." He	<b>saith</b>	not this only for	8, 68/ 5
as holy Saint Augustine	<b>saith</b>	, "To say that the	8, 68/ 22
chapter: "And therefore now,	<b>saith</b>	the Lord, turn to	8, 68/ 26
their flesh, as Tyndale	<b>saith</b>	? Nay; they fasted and	8, 69/ 4
of Matthew, where he	<b>saith</b>	, "This kind of devils	8, 69/ 13
Jesus Christ, where he	<b>saith</b>	, "When ye fast, make	8, 69/ 27
gifts of grace. Nay	<b>saith</b>	Tyndale in his book	8, 71/ 21
the flesh, as Tyndale	<b>saith</b>	he doth, because that	8, 72/ 10
man, as our Savior	<b>saith</b>	also himself. But yet	8, 74/ 1
it. For the Scripture	<b>saith</b>	that God hath sanctified	8, 74/ 4
despite. Now, where he	<b>saith</b>	that his holy "spiritual	8, 76/ 11
the sacraments he plainly	<b>saith</b>	that they neither cause	8, 77/ 25
little setteth by, and	<b>saith</b>	they prove nothing; and	8, 80/ 3

have "served," as he	<b>saith</b>	, "visible things." Is not	8, 80/ 7
content him; for he	<b>saith</b>	plainly that whosoever do	8, 82/ 7
signs and tokens, and	<b>saith</b>	that they profit nothing	8, 83/ 3
-- as he plainly	<b>saith</b>	-- that of the	8, 83/ 20
these five which he	<b>saith</b>	be no sacraments at	8, 83/ 27
of an answer? He	<b>saith</b>	that the Scripture and	8, 84/ 25
Of Matrimony Tyndale Matrimony,	<b>saith</b>	he, was ordained of	8, 84/ 30
for which Saint Paul	<b>saith</b>	that it is a	8, 85/ 12
for those holy significations	<b>saith</b>	that matrimony is a	8, 85/ 35
to his teeth . . . and	<b>saith</b>	he can make as	8, 85/ 37
is no grace therein,"	<b>saith</b>	he. "And why?" say	8, 86/ 2
why?" say we. "Because,"	<b>saith</b>	he, "that God hath	8, 86/ 3
read it in Scripture,"	<b>saith</b>	he. "Where read you	8, 86/ 4
of Babylonica, where he	<b>saith</b>	as Tyndale now saith	8, 86/ 11
saith as Tyndale now	<b>saith</b>	-- that matrimony, whereas	8, 86/ 12
matrimony, whereas Saint Paul	<b>saith</b>	it is a great	8, 86/ 12
well and pertly and	<b>saith</b>	that Saint Paul said	8, 86/ 14
the same (as he	<b>saith</b>	priests both may and	8, 86/ 25
For upon this Tyndale	<b>saith</b>	, "There is not any	8, 87/ 7
be forgiven him." "Nay,"	<b>saith</b>	Tyndale, "here we may	8, 87/ 18
nothing; for Saint James	<b>saith</b>	that the ' prayer	8, 87/ 19
than naught; for he	<b>saith</b>	it is but a	8, 87/ 36
shall hear what he	<b>saith</b>	of the parts. Of	8, 88/ 4
amendeth the matter, and	<b>saith</b>	it is the very	8, 88/ 25
our neighbor also, as	<b>saith</b>	John in his epistle	8, 89/ 21
he doth naught, and	<b>saith</b>	still he doth well	8, 91/ 1
in this wise he	<b>saith</b>	we be all priests	8, 91/ 15
women too. For he	<b>saith</b>	in the same book	8, 91/ 16
Now, in that he	<b>saith</b>	"the sacraments that Christ	8, 91/ 30
others. And after, he	<b>saith</b>	further: Baptism is called	8, 92/ 8
England, because the priest	<b>saith</b>	, "'Volo,' say	8, 92/ 10
which only cause he	<b>saith</b>	that the baptism is	8, 92/ 15
fruitless, too. For he	<b>saith</b>	they be now in	8, 92/ 17
other sacraments, which he	<b>saith</b>	have no promise in	8, 92/ 18
and therefore are (he	<b>saith</b>	) superstitious. And lo, thus	8, 92/ 19
faults for which he	<b>saith</b>	that all the baptizing	8, 92/ 32
is fruitless. One, he	<b>saith</b>	, because of the false	8, 92/ 33
of Tyndale, since he	<b>saith</b>	that the baptism is	8, 93/ 1
poetry. Now, since he	<b>saith</b>	, then, that the baptism	8, 93/ 13
not but that Tyndale	<b>saith</b>	right well and reasonable	8, 93/ 18
then say as he	<b>saith</b>	, that for lack of	8, 93/ 33
altogether, and therein he	<b>saith</b>	false; another, that himself	8, 94/ 4
Christ's promise. For he	<b>saith</b>	that the sacraments be	8, 94/ 23
the sacraments is (he	<b>saith</b>	) nothing else but to	8, 94/ 25
Saint Peter where he	<b>saith</b>	in the first of	8, 94/ 30
his epistle, where he	<b>saith</b>	, "Of his good will	8, 94/ 35
truth" -- "that is,"	<b>saith</b>	Tyndale, "with the word	8, 94/ 36
word of promise." He	<b>saith</b>	also, "Thou seest that	8, 94/ 37
us, through faith." He	<b>saith</b>	also that as the	8, 95/ 1
none otherwise . . . because he	<b>saith</b>	that the sacraments be	8, 95/ 3

bare signs (as he	<b>saith</b>	) and serve of nothing	8, 95/ 20
signify certain things, he	<b>saith</b>	therefore that because the	8, 95/ 21
but preaching, as Tyndale	<b>saith</b>	. . . then after that the	8, 96/ 1
Tyndale, because Saint Paul	<b>saith</b>	there "in the fountain	8, 96/ 16
For when Saint Peter	<b>saith</b>	, "Ye are born of	8, 96/ 23
word of truth,"	<b>saith</b>	Tyndale, "is here understood	8, 96/ 35
of himself where he	<b>saith</b>	, "Ego sum via, veritas	8, 97/ 7
at all . . . but he	<b>saith</b>	that God giveth all	8, 97/ 25
very things themselves . . . as	<b>saith</b>	Saint Paul: "Omnia in	8, 99/ 3
the same . . . where he	<b>saith</b>	, "I have washed thee	8, 99/ 32
of Baptism our Lord	<b>saith</b>	also, "I shall shed	8, 100/ 1
shall go forth," he	<b>saith</b>	, "quick, lively waters out	8, 100/ 15
so, and no scripture	<b>saith</b>	the contrary . . . and many	8, 102/ 25
his own fashion. He	<b>saith</b>	that we make promises	8, 106/ 15
with our faith; Tyndale	<b>saith</b>	to do good works	8, 106/ 24
that believed as Tyndale	<b>saith</b>	that he believeth. And	8, 107/ 12
he believeth. And he	<b>saith</b>	also that his belief	8, 107/ 13
good reason as he	<b>saith</b>	soon after. More Here	8, 109/ 2
Holy Sacrifice. Which he	<b>saith</b>	do no good, but	8, 109/ 6
superstitious . . . because, as he	<b>saith</b>	there, they have the	8, 109/ 7
we need, therefore, he	<b>saith</b>	, no more of any	8, 112/ 1
the people. For he	<b>saith</b>	farther that Christ hath	8, 112/ 3
living. Howbeit, when Tyndale	<b>saith</b>	that "we" offer our	8, 112/ 25
eyes with. For he	<b>saith</b>	not that we "kill	8, 113/ 4
meet sacrifice; but he	<b>saith</b>	that we "sacrifice and	8, 113/ 6
a mock -- "Yea,"	<b>saith</b>	this fool, "all save	8, 115/ 19
holy salt. What availeth	<b>saith</b>	he to teach folk	8, 115/ 22
the same sacrament? Why	<b>saith</b>	he not, "The devil	8, 115/ 27
in another place, he	<b>saith</b>	(in defense of Luther's	8, 116/ 10
them." And afterward he	<b>saith</b>	, "At Oxford, about the	8, 116/ 14
in his blood," and	<b>saith</b>	that we be commanded	8, 117/ 9
any faith therein. He	<b>saith</b>	because that the Scripture	8, 117/ 22
of Christ, as Tyndale	<b>saith</b>	himself, and that can	8, 118/ 14
here "the world," and	<b>saith</b>	that "the world captivateth	8, 120/ 24
captivated and bound, he	<b>saith</b>	, and not in such	8, 121/ 17
against them . . . where he	<b>saith</b>	that the Turk "believeth	8, 123/ 27
themselves. For no man	<b>saith</b>	that any man is	8, 131/ 31
must be, as Luther	<b>saith</b>	, evident, open, and plain	8, 133/ 9
error. And thereto he	<b>saith</b>	that the church of	8, 133/ 18
all. For so long,	<b>saith</b>	Tyndale, all hath been	8, 135/ 17
this eight hundred years,	<b>saith</b>	Tyndale, by these means	8, 135/ 20
are gathered "against Christ,"	<b>saith</b>	Tyndale; that is to	8, 137/ 5
charity (as Saint Paul	<b>saith</b>	, and Saint James too	8, 137/ 12
him far, for he	<b>saith</b>	never true. Tyndale Mark	8, 138/ 7
none heed" -- he	<b>saith</b>	as true as the	8, 139/ 33
Greek do, as he	<b>saith</b>	, signify such things as	8, 143/ 31
God -- and, he	<b>saith</b>	. . . not to pray, but	8, 144/ 22
to pray." Then, he	<b>saith</b>	, it hath a second	8, 144/ 24
but that is, he	<b>saith</b>	, but "mistaken" and "abused	8, 144/ 24
A third signification, he	<b>saith</b>	, it hath . . . by which	8, 144/ 29

this third signification" he	<b>saith</b>	that, though it be	8, 144/ 33
this signification is, he	<b>saith</b>	, "the church of God	8, 144/ 35
were, a note, and	<b>saith</b>	. . . Tyndale Notwithstanding, yet it	8, 145/ 2
as for that he	<b>saith</b>	in his foreremembered note	8, 146/ 8
I marvel why he	<b>saith</b>	that it is called	8, 146/ 13
otherwise. For when he	<b>saith</b>	that it signifieth not	8, 146/ 22
first signification, where he	<b>saith</b>	it signifieth a place	8, 147/ 15
to live godly. " Why	<b>saith</b>	Tyndale here "in the	8, 147/ 19
as plainly as God	<b>saith</b>	it himself in many	8, 148/ 1
goeth he further and	<b>saith</b>	that "of the law	8, 148/ 15
Now of prayer, he	<b>saith</b>	we "think that no	8, 148/ 28
As for that he	<b>saith</b>	of the Service, ceremonies	8, 149/ 9
-- and thus he	<b>saith</b>	it is now; but	8, 149/ 12
of "old" time he	<b>saith</b>	that "the officers appointed	8, 149/ 13
those hundreds. For he	<b>saith</b>	in his preface that	8, 151/ 8
time. And since he	<b>saith</b>	that by all this	8, 151/ 12
they preached, as Tyndale	<b>saith</b>	, divers sacraments, ceremonies, and	8, 151/ 25
unwritten, in which he	<b>saith</b>	they preached false); but	8, 151/ 27
some point. For he	<b>saith</b>	a thing here with	8, 151/ 34
say surely that he	<b>saith</b>	not truth; but that	8, 151/ 37
time in which he	<b>saith</b>	the true, pure preaching	8, 158/ 11
began his new. He	<b>saith</b>	it hath been thus	8, 158/ 13
be fruitless. For Tyndale	<b>saith</b>	that they neither tame	8, 158/ 32
harp. Now, where he	<b>saith</b>	that of old time	8, 160/ 14
And therefore whereas Tyndale	<b>saith</b>	that there is nothing	8, 161/ 21
such things as he	<b>saith</b>	naught, that is almost	8, 161/ 37
well. But, now, he	<b>saith</b>	not that some such	8, 162/ 2
that know him, he	<b>saith</b>	none at all --	8, 162/ 19
whom he belieth and	<b>saith</b>	that they ween no	8, 162/ 22
the second chapter Tyndale	<b>saith</b>	that he changed this	8, 163/ 16
the clergy had, he	<b>saith</b>	, brought the people into	8, 163/ 19
this answereth Tyndale and	<b>saith</b>	if this word "congregation	8, 164/ 31
boldly as he now	<b>saith</b>	nay. But all his	8, 165/ 31
of "church" into "congregation,"	<b>saith</b>	that I do not	8, 166/ 5
church." Tyndale For wheresoever	<b>saith</b>	he that I may	8, 166/ 8
or un-Christian. For Tyndale	<b>saith</b>	therein truth, that the	8, 169/ 29
cankered mind. For he	<b>saith</b>	that Demetrius "had gathered	8, 171/ 36
this good man and	<b>saith</b>	he preached against images	8, 172/ 5
Corinthians, where Saint Paul	<b>saith</b>	, "I have written to	8, 172/ 9
Christian men should forbear,	<b>saith</b>	in this wise: "What	8, 172/ 20
Romans . . . where Saint Paul	<b>saith</b>	to the Jews, "Thou	8, 173/ 23
them, even so" he	<b>saith</b>	that I think mine	8, 175/ 12
by which book Tyndale	<b>saith</b>	that if it were	8, 177/ 8
thereof . . . after which he	<b>saith</b>	that I so sore	8, 178/ 24
beer. Now, where Tyndale	<b>saith</b>	I have faintly defended	8, 178/ 35
faint therein, as Tyndale	<b>saith</b>	-- yet is a	8, 179/ 4
of his abundant charity,	<b>saith</b>	that he "charitably" doth	8, 179/ 7
Father Tyndale, because he	<b>saith</b>	confessors keep no counsel	8, 179/ 24
by my monition, he	<b>saith</b>	that he perceived his	8, 181/ 22
better English word, he	<b>saith</b>	that he had translated	8, 181/ 24

himself. For here he	<b>saith</b>	that I make it	8, 182/ 20
he have, as he	<b>saith</b>	, translated since that time	8, 182/ 33
ye see -- he	<b>saith</b>	that the old translation	8, 183/ 5
word "elder," which Tyndale	<b>saith</b>	is the old Latin	8, 183/ 20
word "elder" . . . whereas he	<b>saith</b>	that presbyteros is called	8, 183/ 28
into maiores natu); but	<b>saith</b>	that he should rather	8, 184/ 14
And in that he	<b>saith</b>	"feed Christ's flock," he	8, 185/ 20
untrue), yet since himself	<b>saith</b>	not nay, but by	8, 187/ 26
presbyteros, which signified, he	<b>saith</b>	, nothing but only elders	8, 188/ 15
old. And then Tyndale	<b>saith</b>	that Saint Paul chose	8, 189/ 23
bishop and, as Tyndale	<b>saith</b>	, an apostle too. Now	8, 191/ 17
wonder at. For he	<b>saith</b>	in his book of	8, 192/ 12
he maketh! Saint Paul	<b>saith</b>	plainly that Timothy received	8, 192/ 21
anointing. And first he	<b>saith</b>	that "if only shaven	8, 192/ 29
the paynims (as Tyndale	<b>saith</b>	), but took them again	8, 193/ 19
I improve that he	<b>saith</b>	every Christian man, and	8, 195/ 33
in them. And he	<b>saith</b>	the Messenger would affirm	8, 196/ 18
But forasmuch as he	<b>saith</b>	that he will assoil	8, 196/ 30
priests say, whereof himself	<b>saith</b>	none at all . . . and	8, 198/ 16
Mass, which himself never	<b>saith</b>	. . . and unto the holy	8, 198/ 17
this word "hope," and	<b>saith</b>	that every "hope" is	8, 199/ 18
eschew, he should, he	<b>saith</b>	, translate nothing at all	8, 199/ 22
words out? Or who	<b>saith</b>	that he should never	8, 199/ 23
the matter. Tyndale Yet	<b>saith</b>	he farther: and were	8, 200/ 5
love," namely since he	<b>saith</b>	that priests must needs	8, 202/ 11
all the Church . . . and	<b>saith</b>	they forbid all matrimony	8, 202/ 16
is all that he	<b>saith</b>	for his putting out	8, 202/ 29
grace. And when he	<b>saith</b>	that in the university	8, 203/ 17
plain untrue that Tyndale	<b>saith</b>	, as I have plainly	8, 203/ 30
as where a man	<b>saith</b>	, "This child hath yet	8, 207/ 11
all Scripture (as Tyndale	<b>saith</b>	it is), nor against	8, 210/ 10
an evil purpose. He	<b>saith</b>	here very well concerning	8, 210/ 27
our neighbors. But he	<b>saith</b>	maliciously -- to make	8, 210/ 28
abhor. For he consequently	<b>saith</b>	. . . Tyndale So, now, the	8, 211/ 39
Tyndale So, now, the	<b>saith</b>	, "Repent" (or "Let it	8, 212/ 2
take it. And therefore	<b>saith</b>	holy Saint Jerome that	8, 212/ 16
unlike . . . where Saint Paul	<b>saith</b>	in this wise: "It	8, 212/ 34
-- as our Savior	<b>saith</b>	in the Gospel of	8, 213/ 22
is, as Saint Paul	<b>saith</b>	, a thing very hard	8, 214/ 4
after sin: "The Lord	<b>saith</b>	, Return to me with	8, 214/ 20
more easy because he	<b>saith</b>	he that repenteth in	8, 215/ 29
this -- that he	<b>saith</b>	not that he which	8, 215/ 37
as holy Saint Augustine	<b>saith</b>	, the heretic that is	8, 216/ 15
partly foolish that Tyndale	<b>saith</b>	-- that whoso repent	8, 217/ 6
not true that Tyndale	<b>saith</b>	: that every man which	8, 217/ 29
be true that Tyndale	<b>saith</b>	(that is to wit	8, 218/ 6
now cometh he and	<b>saith</b>	that I know that	8, 218/ 16
I knew (as he	<b>saith</b>	) the Greek before him	8, 218/ 18
so shamefully -- he	<b>saith</b>	it appeareth that there	8, 220/ 8
Paul also (Romans 10)	<b>saith</b>	, "How shall they call	8, 224/ 12

and the devil himself	<b>saith</b>	not nay . . . the blessed	8, 225/ 18
every truth . . . as Christ	<b>saith</b>	himself in the sixteenth	8, 225/ 22
do well; as Tyndale	<b>saith</b>	here that he which	8, 228/ 2
true because man so	<b>saith</b>	or admitteth it for	8, 228/ 15
Tyndale And Christ also	<b>saith</b>	himself (John 5), "I	8, 228/ 34
therefore cannot (as Tyndale	<b>saith</b>	) bear witness unto Christ	8, 229/ 6
his word, since Christ	<b>saith</b>	himself, "I receive no	8, 229/ 7
place neither meaneth nor	<b>saith</b>	that he taketh no	8, 229/ 18
he both meaneth and	<b>saith</b>	that he taketh not	8, 229/ 20
among all nations. He	<b>saith</b>	also himself unto them	8, 238/ 30
a means . . . as he	<b>saith</b>	in the same fifth	8, 239/ 11
Saint John, where he	<b>saith</b>	, "The record I take	8, 239/ 12
hath, as he there	<b>saith</b>	, a greater witness than	8, 239/ 15
Holy Ghost, where he	<b>saith</b>	unto his disciples, "When	8, 239/ 35
here on earth, God	<b>saith</b>	by the mouth of	8, 240/ 3
also since our Savior	<b>saith</b>	, "My chief witness I	8, 240/ 22
that all that he	<b>saith</b>	therein is either plain	8, 241/ 2
understand that whereas Tyndale	<b>saith</b>	that the word of	8, 241/ 8
therewith? Hear what he	<b>saith</b>	in the fifteenth chapter	8, 241/ 31
his word: therefore he	<b>saith</b>	further, "If I had	8, 242/ 2
But first, where Tyndale	<b>saith</b>	that God's word is	8, 242/ 14
John -- no man	<b>saith</b>	say to that. And	8, 242/ 15
that. And where he	<b>saith</b>	further that God's truth	8, 242/ 16
is true that Tyndale	<b>saith</b>	-- that God's truth	8, 242/ 22
true because man so	<b>saith</b>	-- so is this	8, 242/ 22
true because God so	<b>saith</b>	. But on the other	8, 242/ 23
is true -- "God	<b>saith</b>	that whoso believe not	8, 242/ 25
consecution true: "Christ's church	<b>saith</b>	that whoso break his	8, 242/ 27
deed. For when God	<b>saith</b>	, "Whoso believeth and is	8, 243/ 15
be true because God	<b>saith</b>	it, but because he	8, 243/ 18
say it, but he	<b>saith</b>	it because he will	8, 243/ 20
wonderful works, as himself	<b>saith</b>	in the fifteenth of	8, 243/ 31
For as our Savior	<b>saith</b>	himself -- "If I	8, 246/ 11
least. For where he	<b>saith</b>	, in one place of	8, 250/ 11
But, now, because he	<b>saith</b>	it needeth not . . . and	8, 250/ 15
such miracles . . . but he	<b>saith</b>	that they be done	8, 251/ 22
say. But when he	<b>saith</b>	it . . . I say, yet	8, 251/ 26
Church. For our Savior	<b>saith</b>	that his own miracles	8, 251/ 37
holy sacraments -- Tyndale	<b>saith</b>	say . . . for, he saith	8, 253/ 23
saith nay . . . for, he	<b>saith</b>	, it is not written	8, 253/ 23
as for matrimony . . . he	<b>saith</b>	that Saint Paul meant	8, 253/ 30
and, as Saint Augustine	<b>saith</b>	, save for the Church	8, 254/ 9
now, therefore, what he	<b>saith</b>	. Tyndale But did not	8, 254/ 16
this first: that he	<b>saith</b>	that Christ and his	8, 254/ 29
the thing that himself	<b>saith</b>	, which is more than	8, 255/ 6
it false that he	<b>saith</b>	here also: that is	8, 256/ 8
be true that Tyndale	<b>saith</b>	, that the apostles "confirmed	8, 256/ 10
his words that he	<b>saith</b>	that the pith and	8, 257/ 11
And because our Savior	<b>saith</b>	in like wise that	8, 258/ 8
Holy Scripture. The Scripture	<b>saith</b>	, "Love thy neighbor as	8, 258/ 35

to ween that he	<b>saith</b>	it not, I shall	8, 258/ 40
the Church teacheth . . . which	<b>saith</b>	and hath ordained that	8, 259/ 9
stead . . . because the Scripture	<b>saith</b>	, "Love thy neighbor as	8, 259/ 12
till themselves, as he	<b>saith</b>	, have ensearched and found	8, 260/ 12
it in Scripture, he	<b>saith</b>	it is written in	8, 260/ 36
text, because Saint Paul	<b>saith</b>	that it is better	8, 261/ 19
said again as Tyndale	<b>saith</b>	now: "If we be	8, 262/ 30
of God . . . which he	<b>saith</b>	serveth for naught if	8, 263/ 22
were true that he	<b>saith</b>	(that without miracles nothing	8, 264/ 15
it clearer. When Tyndale	<b>saith</b>	that except all were	8, 264/ 37
he say so, he	<b>saith</b>	no more for the	8, 265/ 7
many wretches as so	<b>saith</b>	and so doth; nor	8, 266/ 11
the false prophet Luther	<b>saith</b>	himself -- "I set	8, 266/ 34
them, as our Savior	<b>saith</b>	, but though they sleep	8, 267/ 9
hope, as the Scripture	<b>saith</b>	, ' My flesh shall	8, 267/ 10
therein . . . for the Apostle	<b>saith</b>	, "While other speak, the	8, 268/ 5
judge" . . . and every man (	<b>saith</b>	Luther) for his own	8, 268/ 7
make him see. What	<b>saith</b>	Tyndale to this? Here	8, 269/ 7
new son. More Tyndale	<b>saith</b>	that "some" man would	8, 271/ 5
because he so precisely	<b>saith</b>	that nothing may be	8, 271/ 7
words wisely when he	<b>saith</b>	that our Lady shall	8, 271/ 11
good and faithful: he	<b>saith</b>	I cannot prove that	8, 271/ 20
up some new . . . and	<b>saith</b>	that in Noah's days	8, 272/ 5
which, as Saint Augustine	<b>saith</b>	, wrote of things done	8, 273/ 15
I trow. For he	<b>saith</b>	that by all this	8, 273/ 30
and agree that he	<b>saith</b>	truth. And then say	8, 274/ 8
his ghostly purpose. He	<b>saith</b>	that from Adam to	8, 277/ 9
answer that with . . . he	<b>saith</b>	that "so it might	8, 278/ 14
hath robbed us" --	<b>saith</b>	Tyndale -- "of the	8, 278/ 16
all which time Tyndale	<b>saith</b>	they have been all	8, 278/ 20
bread still, as Luther	<b>saith</b>	, or to think it	8, 278/ 36
Tyndale and Friar Huessgen	<b>saith</b>	. . . and great sin to	8, 278/ 37
of Scripture which he	<b>saith</b>	the "pope" hath robbed	8, 279/ 2
true . . . in that he	<b>saith</b>	that in the time	8, 279/ 19
the thing that he	<b>saith</b>	, and proveth not: let	8, 279/ 27
soon judge. Thus he	<b>saith</b>	. . . Tyndale All was then	8, 279/ 29
unto them as Tyndale	<b>saith</b>	, that he might not	8, 280/ 5
nor no scripture so	<b>saith</b>	. He saith no more	8, 280/ 6
scripture so saith. He	<b>saith</b>	no more of Scripture	8, 280/ 6
the Baptist. For he	<b>saith</b>	that the Scripture beareth	8, 280/ 7
of him, and so	<b>saith</b>	he of Saint John	8, 280/ 8
of infidelity. And he	<b>saith</b>	not so much of	8, 280/ 16
Tyndale in that he	<b>saith</b>	that Christ and his	8, 280/ 18
also -- that Tyndale	<b>saith</b>	here untrue (for besides	8, 282/ 23
down all, when he	<b>saith</b>	that Christ, and all	8, 282/ 37
proved unreasonable before, he	<b>saith</b>	that to receive a	8, 283/ 4
agree all that he	<b>saith</b>	, and his purpose never	8, 283/ 7
proved. For where he	<b>saith</b>	that all is already	8, 283/ 8
the matter: that he	<b>saith</b>	for these wise causes	8, 283/ 26
few words. For he	<b>saith</b>	if we received a	8, 283/ 31

is this: that he	<b>saith</b>	if we receive "a	8, 283/ 38
the other? And he	<b>saith</b>	the one that saith	8, 284/ 27
saith the one that	<b>saith</b>	the other . . . though he	8, 284/ 27
reasonable creatures. Howbeit, he	<b>saith</b>	and speaketh indeed the	8, 284/ 31
in the same scripture,	<b>saith</b>	that the Spirit of	8, 285/ 32
of naught: the same	<b>saith</b>	he, in divers places	8, 286/ 5
as holy Saint Augustine	<b>saith</b>	, for lack of well	8, 287/ 1
penny. And where he	<b>saith</b>	that Christ and his	8, 289/ 12
ye see that he	<b>saith</b>	now that a child	8, 289/ 26
the heathen, for mocking,"	<b>saith</b>	Master More. I pray	8, 290/ 28
example. For thus he	<b>saith</b>	. . . Tyndale Yea, and if	8, 292/ 32
still remain, as Tyndale	<b>saith</b>	that the apostles write	8, 293/ 5
For likewise as it	<b>saith</b>	plainly, "Scrutamini scripturas" ("Search	8, 293/ 17
ye in Scripture"), so	<b>saith</b>	it as plainly, "Nisi	8, 293/ 19
the heathen . . . yet he	<b>saith</b>	himself that the apostles	8, 293/ 23
other five (as he	<b>saith</b>	) have not written --	8, 294/ 27
words better . . . when he	<b>saith</b>	that the remnant of	8, 296/ 2
meaneth thiswise, and therefore	<b>saith</b>	in his words foreremembered	8, 297/ 32
for it maketh, he	<b>saith</b>	, the audience to put	8, 297/ 33
since Tyndale, I say,	<b>saith</b>	thus -- I would	8, 297/ 36
it followeth that Tyndale	<b>saith</b>	false . . . in that he	8, 298/ 12
false . . . in that he	<b>saith</b>	that the knowledge of	8, 298/ 12
escape by that he	<b>saith</b>	that those sacraments and	8, 299/ 11
his book. For he	<b>saith</b>	that "sacrament," "sign," and	8, 300/ 31
his words. Thus he	<b>saith</b>	. . . Tyndale All the ceremonies	8, 301/ 22
piece is where he	<b>saith</b>	that all the sacraments	8, 303/ 21
among such as he	<b>saith</b>	there is no mention	8, 303/ 26
and Aneling. For he	<b>saith</b>	always that the other	8, 303/ 30
significations too. For he	<b>saith</b>	that all have significations	8, 303/ 35
which he so often	<b>saith</b>	they be no sacraments	8, 304/ 2
ceremonies"); or else he	<b>saith</b>	here that there is	8, 304/ 4
another as gay, and	<b>saith</b>	. . . Tyndale And again, God's	8, 305/ 4
one another" -- he	<b>saith</b>	plain false and against	8, 305/ 14
Scripture commendeth where it	<b>saith</b>	that wedlock is honorable	8, 305/ 25
another lie . . . where he	<b>saith</b>	that "wedlock defileth priesthood	8, 305/ 36
committeth whoredom, but also	<b>saith</b>	openly that he will	8, 306/ 25
never say as he	<b>saith</b>	. For if it were	8, 308/ 16
old, and as he	<b>saith</b>	now, without sacraments too	8, 308/ 27
surely very sooth he	<b>saith</b>	. For when we fall	8, 308/ 36
be, as Tyndale here	<b>saith</b>	, the significations of all	8, 309/ 1
change them . . . whereas he	<b>saith</b>	before we must seek	8, 309/ 5
all that ever he	<b>saith</b>	for the proof of	8, 309/ 8
all that ever he	<b>saith</b>	, there is not any	8, 309/ 13
is not (as he	<b>saith</b>	) to be believed nor	8, 309/ 22
written. For there he	<b>saith</b>	himself, "Many things did	8, 310/ 6
avoid this pinch . . . Tyndale	<b>saith</b>	that I juggle. For	8, 310/ 37
For Saint John, he	<b>saith</b>	, meant only of Christ's	8, 310/ 38
the very end, he	<b>saith</b>	that Christ "did many	8, 311/ 5
in that Saint John	<b>saith</b>	Christ "did many other	8, 311/ 14
many other things," and	<b>saith</b>	not Christ "taught many	8, 311/ 14

deed . . . and then he	<b>saith</b>	, in the very end	8, 311/ 20
in that point Tyndale	<b>saith</b>	wrong. For in any	8, 313/ 32
with only which he	<b>saith</b>	we believe this point	8, 314/ 20
honor thereof; and Tyndale	<b>saith</b>	here the contrary. But	8, 315/ 29
faith of Tyndale, that	<b>saith</b>	it is sin to	8, 315/ 31
it. And where Tyndale	<b>saith</b>	that Saint Paul never	8, 315/ 33
And holy Saint Chrysostom	<b>saith</b>	that the apostles in	8, 316/ 5
have. More Whereas Tyndale	<b>saith</b>	in scorn (as he	8, 317/ 22
and blessed martyr, thereupon	<b>saith</b>	that our Savior himself	8, 318/ 33
did (as Saint John	<b>saith</b>	), and that he would	8, 319/ 2
corns. Now, where he	<b>saith</b>	that it is the	8, 319/ 16
God Almighty's fellow, Tyndale	<b>saith</b>	that we be lords	8, 320/ 20
Sunday into Monday. He	<b>saith</b>	that there was never	8, 320/ 23
as holy Saint Augustine	<b>saith</b>	in the receiving of	8, 322/ 2
our housel, where he	<b>saith</b>	that it hath pleased	8, 322/ 2
it. For where Tyndale	<b>saith</b>	that "we" be such	8, 322/ 28
penance? And where he	<b>saith</b>	we need none holy	8, 323/ 5
plainly that Saint Paul	<b>saith</b>	himself that he taught	8, 323/ 26
wrote not. And what	<b>saith</b>	Tyndale to it there	8, 323/ 27
to it there? He	<b>saith</b>	nothing else in this	8, 323/ 28
world but as he	<b>saith</b>	here: that the things	8, 323/ 28
his blessed apostles. "Nay,"	<b>saith</b>	Tyndale, "that could not	8, 324/ 1
Bishop of Rochester, he	<b>saith</b>	stiffly that none of	8, 324/ 15
know you that?" "Marry,"	<b>saith</b>	he, "for I shall	8, 324/ 19
other kind, than Tyndale	<b>saith</b>	he did. Was himself	8, 325/ 34
reprove. And thus he	<b>saith</b>	. . . Tyndale But that the	8, 326/ 10
therefor. For whereas he	<b>saith</b>	that it is "contrary	8, 326/ 18
say that therein Tyndale	<b>saith</b>	not true. For Saint	8, 326/ 19
One other thing he	<b>saith</b>	which he taketh for	8, 327/ 1
rhymeth it out and	<b>saith</b>	that he both denieth	8, 327/ 32
Tyndale himself. For himself	<b>saith</b>	in his book against	8, 329/ 13
Now, since, as Tyndale	<b>saith</b>	himself, Saint Peter at	8, 329/ 24
and say as Tyndale	<b>saith</b>	-- "All that, utterly	8, 329/ 32
exercise, as Saint Augustine	<b>saith</b>	, some men's minds in	8, 330/ 8
anything that Tyndale anywhere	<b>saith</b>	against my purpose in	8, 330/ 28
truth." And whereas Tyndale	<b>saith</b>	it is not the	8, 331/ 9
new testament, when he	<b>saith</b>	by the mouth of	8, 331/ 12
prophet and the evangelist	<b>saith</b>	that "they shall be	8, 331/ 31
too. For thus he	<b>saith</b>	. . . Tyndale I marvel that	8, 332/ 15
brethren have, as he	<b>saith</b>	, brought it in, and	8, 332/ 22
John 20, where he	<b>saith</b>	, "These are written that	8, 333/ 8
his first epistle he	<b>saith</b>	, "These I write because	8, 333/ 9
shall hear. Thus he	<b>saith</b>	. . . Tyndale Now, sir, God	8, 335/ 25
it only because Tyndale	<b>saith</b>	it: then is this	8, 335/ 36
word, because he boldly	<b>saith</b>	, in many places of	8, 336/ 14
understand? Which thing he	<b>saith</b>	of an ungracious mind	8, 336/ 16
it true that he	<b>saith</b>	, that allthing is yet	8, 337/ 28
And therefore where Tyndale	<b>saith</b>	. . . Tyndale Because all is	8, 338/ 2
causes for which he	<b>saith</b>	God caused it to	8, 338/ 13
thereby sure, as he	<b>saith</b>	, to endure forever. For	8, 339/ 10

little worth. But then	<b>saith</b>	he farther . . . Tyndale By	8, 339/ 25
forth one story that	<b>saith</b>	as he saith, and	8, 339/ 32
that saith as he	<b>saith</b>	, and then let him	8, 339/ 32
goeth he farther and	<b>saith</b>	. . . Tyndale And by the	8, 341/ 3
for what cause he	<b>saith</b>	that the general councils	8, 341/ 8
them all. For he	<b>saith</b>	that by the Scripture	8, 341/ 14
false. But where he	<b>saith</b>	"we" know, I would	8, 341/ 15
thing which the one	<b>saith</b>	that by the Scripture	8, 341/ 18
for true, the other	<b>saith</b>	that by the Scripture	8, 341/ 19
he further yet, and	<b>saith</b>	. . . Tyndale And by the	8, 342/ 6
purpose. For where he	<b>saith</b>	that every new question	8, 343/ 3
concerning the sacrament himself	<b>saith</b>	is but bread, and	8, 343/ 9
his apostles. Tyndale "Nay,"	<b>saith</b>	Tyndale, "not so." When	8, 344/ 9
all that ever he	<b>saith</b>	. But I then said	8, 344/ 19
And therefore, whereas Tyndale	<b>saith</b>	he would fain find	8, 345/ 6
is made which he	<b>saith</b>	I conclude: he must	8, 345/ 7
home. For when he	<b>saith</b>	that Christ's disciples taught	8, 346/ 7
that he so often	<b>saith</b>	, and never proveth, nor	8, 346/ 10
and trifle when he	<b>saith</b>	he will believe no	8, 346/ 26
one but it: then	<b>saith</b>	Tyndale that they be	8, 346/ 36
the Apocalypse, where he	<b>saith</b>	, "If any man anything	8, 348/ 2
if him list; nor	<b>saith</b>	not that God hath	8, 348/ 11
the Deuteronomy, where he	<b>saith</b>	, "The thing that I	8, 348/ 23
of Matthew, where he	<b>saith</b>	, "Upon the chair of	8, 351/ 18
that Saint Augustine there	<b>saith</b>	-- divers holy men	8, 353/ 4
the thing that Barnes	<b>saith</b>	-- never was there	8, 353/ 7
Christ following, where he	<b>saith</b>	in this wise: "For	8, 353/ 17
his own; and then	<b>saith</b>	that in the "chair	8, 356/ 19
law of God, and	<b>saith</b>	that therefore God doth	8, 356/ 20
pleasure of God: "lo,"	<b>saith</b>	Barnes, "these words of	8, 356/ 26
as is "that statute,"	<b>saith</b>	he, "whereby they have	8, 356/ 34
not. Nor Saint Augustine	<b>saith</b>	not, "Hear them in	8, 359/ 5
but ". . . God's law," he	<b>saith</b>	, wherein is comprehended all	8, 359/ 7
diminishing, but "as Paul	<b>saith</b>	" to Timothy, "abide in	8, 360/ 2
considered that Saint Paul	<b>saith</b>	not to Timothy, "Abide	8, 360/ 11
in Christ Jesus." He	<b>saith</b>	not ". . . the words that	8, 360/ 20
and difficult. And he	<b>saith</b>	farther, of such as	8, 362/ 34
fellows: "Those hard things,"	<b>saith</b>	Saint Peter, "that are	8, 362/ 36
perdition." And Saint Paul	<b>saith</b>	himself, also, that in	8, 363/ 3
heretics misconstrue him; and	<b>saith</b>	therefore that their damnation	8, 363/ 5
also that that text	<b>saith</b>	not that Saint Paul	8, 364/ 12
that he so boldly	<b>saith</b>	: that allthing necessary for	8, 364/ 28
he not (as Tyndale	<b>saith</b>	he did) allthing so	8, 365/ 3
well appear that Tyndale	<b>saith</b>	not true where he	8, 365/ 14
not true where he	<b>saith</b>	that Moses did put	8, 365/ 14
is not commanded, he	<b>saith</b>	, in Scripture. But thus	8, 366/ 24
naught worth, because, he	<b>saith</b>	, they be not in	8, 367/ 23
things devised, as Tyndale	<b>saith</b>	, by popes and popish	8, 367/ 24
images of saints, he	<b>saith</b>	that many things the	8, 368/ 15
of the Christian faith,	<b>saith</b>	that they delivered us	8, 368/ 24

Epistle to the Corinthians,	<b>saith</b>	in this wise: "Saint	8, 369/ 19
same place likewise and	<b>saith</b>	: "Forasmuch as the Corinthians	8, 369/ 25
the fast at Whitsuntide,	<b>saith</b>	in this wise: "There	8, 370/ 1
another place again, "Now,"	<b>saith</b>	he, "we have showed	8, 370/ 12
118th epistle, to Januarius,	<b>saith</b>	thus: "Those things which	8, 370/ 24
Baptism, against the Donatists,	<b>saith</b>	: "Many things are there	8, 371/ 9
chapter after, Saint Augustine	<b>saith</b>	these words (spoken unto	8, 371/ 24
judgment." And afterward he	<b>saith</b>	, "And I believe, good	8, 372/ 6
which thing Saint Paul	<b>saith</b>	also himself; and yet	8, 373/ 31
such things as Tyndale	<b>saith</b>	that the popes have	8, 373/ 33
were, as Saint Ambrose	<b>saith</b>	, secret mysteries. Which things	8, 374/ 34
that, like as he	<b>saith</b>	that the apostles did	8, 379/ 28
will say, as he	<b>saith</b>	in his book against	8, 380/ 11
that, as Saint Paul	<b>saith</b>	, the Church is the	8, 382/ 8
But then while he	<b>saith</b>	that all these nations	8, 386/ 30
very false where he	<b>saith</b>	, "I am with you	8, 387/ 7
me sure that he	<b>saith</b>	true or false. But	8, 389/ 23
But then must I,	<b>saith</b>	Tyndale, try him by	8, 389/ 24
the one which he	<b>saith</b>	that we take for	8, 390/ 24
and his generation," and	<b>saith</b>	that there is no	8, 390/ 25
the church." Where he	<b>saith</b>	that "Christ's elect church	8, 391/ 4
all that ever he	<b>saith</b>	, he leaveth it in	8, 393/ 10
preacher shall tell them,"	<b>saith</b>	Tyndale. So say we	8, 396/ 4
look on the Scripture,"	<b>saith</b>	Tyndale, "and thereby shall	8, 396/ 6
which cause Saint Paul	<b>saith</b>	that "the church" is	8, 396/ 25
known church. But then	<b>saith</b>	Tyndale that it is	8, 396/ 28
of Christ. But he	<b>saith</b>	that the church of	8, 396/ 29
It maketh no matter,"	<b>saith</b>	he, "though ye know	8, 396/ 35
Ye shall perceiv it,"	<b>saith</b>	he, "by that ye	8, 397/ 2
keep them, as Tyndale	<b>saith</b>	. Now, then, if he	8, 397/ 12
further thing where he	<b>saith</b>	that the "elect church	8, 400/ 16
be false, when it	<b>saith</b>	that as the water	8, 401/ 5
say false, where he	<b>saith</b>	, "Give your superfluous substance	8, 401/ 7
For as Saint Paul	<b>saith</b>	, the passions of this	8, 401/ 20
and prophets, whereupon Paul	<b>saith</b>	(Eph 2) that we	8, 402/ 26
be damned, as Christ	<b>saith</b>	himself in the Gospel	8, 403/ 7
having; namely since himself	<b>saith</b>	, in the same Gospel	8, 403/ 10
the beginning. For Tyndale	<b>saith</b>	, as I have in	8, 404/ 32
the sacraments, which he	<b>saith</b>	is deadly sin to	8, 404/ 34
to Salvation" -- there	<b>saith</b>	he that to believe	8, 405/ 1
in that chapter he	<b>saith</b>	that the very Christian	8, 405/ 7
the not-belief whereof he	<b>saith</b>	that a man being	8, 405/ 12
but Christ, I am,"	<b>saith</b>	Tyndale, "therefore never the	8, 405/ 17
make good. For he	<b>saith</b>	that Peter meant by	8, 407/ 17
us." And yet, he	<b>saith</b>	, Peter wist not by	8, 407/ 19
it is open," he	<b>saith</b>	, "throughout all the world	8, 407/ 21
whereas the Scripture itself	<b>saith</b>	that all was never	8, 408/ 16
Peter's confession. For he	<b>saith</b>	that Saint Peter was	8, 408/ 27
where he boasteth and	<b>saith</b>	, "Against the rock of	8, 410/ 14
were true that he	<b>saith</b>	, that "whatsoever sin a	8, 410/ 26

like wise, where he	<b>saith</b>	that none error can	8, 411/ 3
he mean thus, he	<b>saith</b>	nothing to purpose, except	8, 411/ 25
he mean so . . . yet	<b>saith</b>	he then as false	8, 412/ 12
false. For Saint Paul	<b>saith</b>	plainly that he may	8, 412/ 13
with the boast and	<b>saith</b>	. . . Tyndale That this faith	8, 413/ 20
neither, whereof, as Tyndale	<b>saith</b>	, he had at that	8, 414/ 16
testify that Tyndale himself	<b>saith</b>	untrue. Yet would I	8, 414/ 19
this defense . . . when he	<b>saith</b>	, in the second chapter	8, 414/ 33
both in that he	<b>saith</b>	there needeth no more	8, 415/ 31
also in that he	<b>saith</b>	that the belief alone	8, 415/ 32
in the praise, and	<b>saith</b>	. . . Tyndale For this knowledge	8, 416/ 15
the church, as he	<b>saith</b>	. But of which church	8, 416/ 25
life, which therefore, he	<b>saith</b>	, is no part of	8, 417/ 16
have it, as he	<b>saith</b>	in another chapter after	8, 417/ 27
Tyndale, in which he	<b>saith</b>	that a true member	8, 418/ 14
And Paul (Rom 7)	<b>saith</b>	, "That good which I	8, 419/ 11
I that do it,"	<b>saith</b>	he, "but sin that	8, 419/ 12
albeit in that he	<b>saith</b>	that every true member	8, 419/ 33
ever sinneth (as he	<b>saith</b>	in more places than	8, 419/ 34
the first, where he	<b>saith</b>	that by faith we	8, 420/ 29
God, as he now	<b>saith</b>	, yet is it not	8, 420/ 31
the Apocalypse, where he	<b>saith</b>	, "I stand at the	8, 423/ 12
is also (as he	<b>saith</b>	) a damnable thing to	8, 425/ 28
faith (that is, he	<b>saith</b>	, the faith with which	8, 426/ 9
to wit (as he	<b>saith</b>	), not of weakness or	8, 426/ 11
For every such sin,	<b>saith</b>	he, is the sin	8, 426/ 14
Holy Ghost . . . which shall,	<b>saith</b>	he, never be forgiven	8, 426/ 15
it remain." But here	<b>saith</b>	Tyndale that whosoever have	8, 428/ 22
in him . . . therefore, he	<b>saith</b>	by the authority of	8, 428/ 25
and after appeareth. He	<b>saith</b>	also to the Romans	8, 430/ 7
default fall from it.	<b>Saith</b>	he not also, "The	8, 430/ 15
from the faith"? He	<b>saith</b>	also, "Hymenaeus and Philetus	8, 430/ 18
to come" -- yet	<b>saith</b>	he, contrary to Tyndale's	8, 431/ 21
Is it my will,	<b>saith</b>	the Lord God, that	8, 432/ 10
his words following, and	<b>saith</b>	. . . "Yea, and though I	8, 433/ 2
Paul, in that he	<b>saith</b>	it is "impossible to	8, 433/ 26
be bad, as Tyndale	<b>saith</b>	he meant; but utterly	8, 434/ 14
the Son of God,"	<b>saith</b>	Saint John, "came into	8, 434/ 29
brother." And after he	<b>saith</b>	, "Every man that hateth	8, 435/ 1
in him: here he	<b>saith</b>	, for all that, whosoever	8, 435/ 6
before alleged . . . where he	<b>saith</b>	that he that is	8, 435/ 31
in him.' He	<b>saith</b>	not, ' . . . as long	8, 435/ 33
hath it'; but he	<b>saith</b>	he ' cannot sin	8, 435/ 34
prove . . . in that he	<b>saith</b>	that whoso is born	8, 436/ 12
him.' And he	<b>saith</b>	after, in another place	8, 436/ 14
they were, as Tyndale	<b>saith</b>	, sure by their feeling	8, 438/ 17
And whereas Saint John	<b>saith</b>	that the child of	8, 438/ 23
in him; for he	<b>saith</b>	that he which once	8, 439/ 16
sinful deed. For Tyndale	<b>saith</b>	himself that though the	8, 441/ 7
a good man . . . but	<b>saith</b>	, "By this shall ye	8, 441/ 24

not of God." And	<b>saith</b>	also, "Little children, let	8, 441/ 26
For when Saint John	<b>saith</b>	here himself that the	8, 441/ 31
thereupon, by which he	<b>saith</b>	that the true members	8, 441/ 35
say untrue where he	<b>saith</b>	that by the outward	8, 442/ 6
because that the Spirit,	<b>saith</b>	he, dwelleth still within	8, 442/ 17
them -- Saint John	<b>saith</b>	, in the very end	8, 442/ 17
that mark we know,"	<b>saith</b>	Saint John, "that there	8, 442/ 20
quip against me, and	<b>saith</b>	that because every man	8, 443/ 6
sin . . . "therefore it is,"	<b>saith</b>	he, "a false conclusion	8, 443/ 9
And Paul (Rom 7)	<b>saith</b>	, "That good which I	8, 443/ 23
I that do it,"	<b>saith</b>	he, "but sin that	8, 443/ 25
And while Saint Paul	<b>saith</b>	the words of himself	8, 444/ 11
great" . . . and yet he	<b>saith</b>	that, for all that	8, 445/ 14
of that riddle, he	<b>saith</b>	that the true members	8, 445/ 21
to the sin, he	<b>saith</b>	they never do. By	8, 446/ 6
by these that he	<b>saith</b>	: "the Spirit calleth us	8, 446/ 33
present chapter, where he	<b>saith</b>	, "we cast never off	8, 447/ 6
faith is, as he	<b>saith</b>	hereafter, but "historical," faint	8, 447/ 17
by which faith he	<b>saith</b>	that they feel themselves	8, 447/ 19
deadly . . . for the Spirit (	<b>saith</b>	he) shall never suffer	8, 447/ 27
for this cause he	<b>saith</b>	that though the motion	8, 447/ 31
battle; and then is (	<b>saith</b>	he) all forgiven them	8, 447/ 38
committing of them, he	<b>saith</b>	they never sin deadly	8, 448/ 4
sin deadly indeed. "Nay,"	<b>saith</b>	Tyndale, "for afterward we	8, 449/ 18
of purpose, and plainly	<b>saith</b>	that they shall never	8, 450/ 13
the sin, as Tyndale	<b>saith</b>	, "breaking out in their	8, 450/ 30
seeking, as holy David	<b>saith</b>	, excuses for their sin	8, 451/ 32
them. "God is faithful,"	<b>saith</b>	Saint Paul, "which shall	8, 452/ 35
these words where he	<b>saith</b>	that they yield not	8, 453/ 31
Tyndale's word, when he	<b>saith</b>	plainly that whosoever do	8, 454/ 16
deeds -- which he	<b>saith</b>	they fall in upon	8, 454/ 20
words following, where he	<b>saith</b>	they will rise and	8, 454/ 28
purpose -- where he	<b>saith</b>	that though they "fall	8, 455/ 7
hath once gotten he	<b>saith</b>	he can never lose	8, 455/ 36
sorrow? For as himself	<b>saith</b>	that through such repentance	8, 456/ 4
For as Saint Augustine	<b>saith</b>	, if it be done	8, 456/ 15
them, as Saint Paul	<b>saith</b>	, the members of a	8, 456/ 33
agreed; and that he	<b>saith</b>	as I say, and	8, 458/ 34
say not as he	<b>saith</b>	. For whereas I said	8, 458/ 35
be agreed. For he	<b>saith</b>	that the thing which	8, 459/ 7
though a man believe,	<b>saith</b>	he, never so right	8, 459/ 8
charity therewith also, which,	<b>saith</b>	he, must needs ensue	8, 459/ 11
cometh forth after and	<b>saith</b>	that himself and such	8, 459/ 23
charity too, as Tyndale	<b>saith</b>	; which I say is	8, 459/ 36
chapter after -- whoso (	<b>saith</b>	he) hath once in	8, 461/ 4
why? For two causes,	<b>saith</b>	Tyndale. One, because that	8, 461/ 7
that error be written,	<b>saith</b>	Tyndale, even in the	8, 461/ 15
no deadly sin? Because,	<b>saith</b>	Tyndale, that an elected	8, 461/ 16
very Gospel, as he	<b>saith</b>	after too. By this	8, 461/ 25
are in Christ," he	<b>saith</b>	that a true member	8, 461/ 27

very Gospel, as Tyndale	<b>saith</b>	after -- have us	8, 463/ 32
Saint Peter, as Tyndale	<b>saith</b>	, at that time knew	8, 465/ 17
Christ: even so, Tyndale	<b>saith</b>	that he believeth Christ's	8, 465/ 23
believe it as he	<b>saith</b>	he doth) because that	8, 465/ 28
heretic, God wot!), and	<b>saith</b>	it is neither body	8, 466/ 18
for what cause he	<b>saith</b>	that none other error	8, 466/ 25
great. Lo, thus he	<b>saith</b>	. . . Tyndale In other things	8, 466/ 26
great. The cause is,	<b>saith</b>	he, because that likewise	8, 467/ 13
himself agree, whatsoever he	<b>saith</b>	here, that such rebuking	8, 467/ 34
rage passed, as himself	<b>saith</b>	that when the rage	8, 467/ 36
voyage and, as Tyndale	<b>saith</b>	, upon his "great occasions	8, 467/ 38
For as Saint Chrysostom	<b>saith</b>	, if the devil do	8, 469/ 16
elect shall, as he	<b>saith</b>	here, repent his error	8, 470/ 13
all which things, he	<b>saith</b>	, be they never so	8, 471/ 20
own solution. For he	<b>saith</b>	that we be bound	8, 472/ 15
only that the Scripture	<b>saith</b>	not plain the contrary	8, 472/ 23
biddeth him believe, and	<b>saith</b>	he will dwell therewith	8, 476/ 7
himself. Lo, thus he	<b>saith</b>	. . . Tyndale But they which	8, 480/ 18
this place as he	<b>saith</b>	with his master Martin	8, 486/ 22
that he rehearseth, he	<b>saith</b>	that "our faith perisheth	8, 486/ 31
again. Now, where he	<b>saith</b>	that "love and consent	8, 487/ 34
For as Saint Paul	<b>saith</b>	, "What fellowship can there	8, 488/ 2
which they can be,	<b>saith</b>	he, no deadly sins	8, 490/ 8
flesh and, as Tyndale	<b>saith</b>	, "breaking out" at his	8, 492/ 4
good readers, that he	<b>saith</b>	that his true members	8, 492/ 23
standeth by them and	<b>saith</b>	he will die in	8, 495/ 4
church in hell. Yet	<b>saith</b>	Tyndale further, in the	8, 495/ 14
us of them. He	<b>saith</b>	that after that God	8, 499/ 1
in earth), "God," he	<b>saith</b>	, "sendeth forth and calleth	8, 499/ 6
willing, as the Scripture	<b>saith</b>	, "all men to be	8, 499/ 17
goeth Tyndale farther, and	<b>saith</b>	that God "maketh his	8, 499/ 22
of his father. For,	<b>saith</b>	Paul, it is the	8, 500/ 31
high spiritual heretic, that	<b>saith</b>	it is a "beetle-blind	8, 502/ 15
Tyndale allegeth. First he	<b>saith</b>	that it is a	8, 503/ 7
is? -- for, as	<b>saith</b>	Saint James, "Every good	8, 503/ 26
lights." And Saint Paul	<b>saith</b>	, "What hast thou that	8, 503/ 29
holy pope Saint Gregory	<b>saith</b>	it should) if reason	8, 508/ 5
for as Saint Paul	<b>saith</b>	, all the passions and	8, 508/ 17
God's word (as Tyndale	<b>saith</b>	in all God's words	8, 508/ 34
understandeth them (as Tyndale	<b>saith</b>	touching the plain scriptures	8, 508/ 36
sure knowledge. And therefore	<b>saith</b>	Saint Paul also that	8, 509/ 21
good will . . . our Lord	<b>saith</b>	himself unto the city	8, 509/ 27
will cannot (as he	<b>saith</b>	) go before the wit	8, 510/ 17
always true, that Tyndale	<b>saith</b>	in these words . . . Tyndale	8, 510/ 28
faith. For here he	<b>saith</b>	that we "choose" God	8, 510/ 35
of necessity. For he	<b>saith</b>	that God maketh them	8, 511/ 3
heard. And then he	<b>saith</b>	that upon the sight	8, 511/ 4
his laws"; but yet	<b>saith</b>	he that their wills	8, 511/ 6
Now, that Tyndale so	<b>saith</b>	is open and plain	8, 511/ 11
words that he consequently	<b>saith</b>	. . . Tyndale For when we	8, 511/ 12

neither nother. But Tyndale	<b>saith</b>	untrue in both. For	8, 511/ 25
Tyndale say. But yet	<b>saith</b>	Tyndale untrue in these	8, 511/ 29
wit, both where he	<b>saith</b>	that when a man	8, 511/ 30
and also where he	<b>saith</b>	, for the proof of	8, 511/ 32
believe himself. Now, then,	<b>saith</b>	he (in more places	8, 513/ 2
not do as he	<b>saith</b>	I do -- wittingly	8, 513/ 3
now confess that he	<b>saith</b>	untrue . . . let him revoke	8, 513/ 5
word quite that he	<b>saith</b>	now. For if I	8, 513/ 8
good living, as Tyndale	<b>saith</b>	it doth . . . since many	8, 514/ 3
he there, and this	<b>saith</b>	Tyndale here . . . because they	8, 514/ 9
by and by, and	<b>saith</b>	. . . Tyndale Howbeit, there be	8, 514/ 20
so boasteth, wherein, he	<b>saith</b>	, all the pith of	8, 515/ 35
and calleth "pope-holy," and	<b>saith</b>	they make themselves a	8, 516/ 10
of them thus he	<b>saith</b>	. . . Tyndale And there be	8, 516/ 30
this man. Here he	<b>saith</b>	(and saith true) that	8, 517/ 3
Here he saith (and	<b>saith</b>	true) that men will	8, 517/ 3
this that he now	<b>saith</b>	is true; and more	8, 517/ 9
that as little he	<b>saith</b>	to purpose in this	8, 518/ 3
foolish-wilily. For where he	<b>saith</b>	that an elect cannot	8, 518/ 16
which only thing, he	<b>saith</b>	, waiting upon the elect	8, 519/ 13
be open. For he	<b>saith</b>	that the elects cannot	8, 519/ 21
them. And therein he	<b>saith</b>	truth. For if God	8, 519/ 22
he dissemble it . . . and	<b>saith</b>	not that because mercy	8, 519/ 30
he say nay, he	<b>saith</b>	against the scriptures plain	8, 519/ 37
is thereof (as Tyndale	<b>saith</b>	) over passed, and that	8, 521/ 9
they "repent," as Tyndale	<b>saith</b>	, and "come again" to	8, 521/ 12
he say thus, he	<b>saith</b>	untrue. For doth not	8, 522/ 27
and not, as Tyndale	<b>saith</b>	, only to show his	8, 523/ 31
withdraw. For as God	<b>saith</b>	in the Scripture, "Thy	8, 525/ 30
best. For as himself	<b>saith</b>	in the Apocalypse, some	8, 526/ 2
God, as he there	<b>saith</b>	, seeth that it were	8, 526/ 7
the lukewarm. And therefore	<b>saith</b>	the Spirit of God	8, 526/ 10
use that condition, and	<b>saith</b>	, "Woe to them that	8, 527/ 13
himself. And Saint Paul	<b>saith</b>	, "What hast thou that	8, 527/ 34
not received it?" He	<b>saith</b>	not, ". . . as though it	8, 527/ 37
upon that foundation, and	<b>saith</b>	. . . Tyndale God laid so	8, 528/ 23
godly reasons. First he	<b>saith</b>	that David's sins arose	8, 530/ 11
they were, as Tyndale	<b>saith</b>	, "stronger than David," and	8, 530/ 30
him" away. Which he	<b>saith</b>	to show us that	8, 530/ 31
Paul plainly speaketh, and	<b>saith</b>	unto us, "God is	8, 531/ 34
did so, as he	<b>saith</b>	, "at both times." But	8, 532/ 16
do it. For thus	<b>saith</b>	he of David, as	8, 532/ 37
God. And therefore he	<b>saith</b>	. . . Tyndale Now, in all	8, 533/ 16
to speak. For he	<b>saith</b>	, in the Gospel, that	8, 533/ 31
worketh, as Saint Paul	<b>saith</b>	, by love -- that	8, 534/ 33
too. "This shall I" (	<b>saith</b>	Tyndale) "defend you well	8, 535/ 8
this world, but only	<b>saith</b>	it was so. Now	8, 536/ 2
these things willingly? "No,"	<b>saith</b>	Tyndale. I say no	8, 536/ 23
contrary. "I prove it,"	<b>saith</b>	he, "by that that	8, 536/ 25
man else that Tyndale	<b>saith</b>	, "There is no man	8, 537/ 35

David's deeds, whereas Tyndale	<b>saith</b>	he could not sin	8, 538/ 12
Hittite. And therefore thus	<b>saith</b>	our Lord: Behold, I	8, 539/ 11
clearly that whereas Tyndale	<b>saith</b>	that David in all	8, 539/ 17
deadly sin, because, he	<b>saith</b>	, he consented not to	8, 539/ 19
of God . . . God here	<b>saith</b>	that David did in	8, 539/ 21
himself also? Or how	<b>saith</b>	Tyndale that David consented	8, 539/ 24
Of whom thus he	<b>saith</b>	. . . Tyndale And in like	8, 540/ 30
not that his sermon	<b>saith</b>	more against his matter	8, 541/ 30
as holy Saint Paul	<b>saith</b>	, "In heart believe we	8, 541/ 37
Savior himself, where he	<b>saith</b>	, "Whoso deny me before	8, 542/ 6
words by which he	<b>saith</b>	that they keep it	8, 542/ 17
else? Now, where he	<b>saith</b>	that all this happed	8, 542/ 31
but that when he	<b>saith</b>	they "could not believe	8, 543/ 18
apostles in that he	<b>saith</b>	they "would fain have	8, 543/ 21
before-rehearsed words wherein he	<b>saith</b>	nay. And yet is	8, 544/ 23
next words after, he	<b>saith</b>	very plainly, more and	8, 544/ 26
heart. Lo, thus he	<b>saith</b>	. . . Tyndale Howbeit, there was	8, 544/ 28
the belief, than Tyndale	<b>saith</b>	here? For though he	8, 544/ 34
here? For though he	<b>saith</b>	that none of them	8, 544/ 35
from Christ . . . yet he	<b>saith</b>	they "could not believe	8, 545/ 1
that article, Tyndale here	<b>saith</b>	expressly. For he saith	8, 545/ 6
saith expressly. For he	<b>saith</b>	that though they ran	8, 545/ 7
time in which himself	<b>saith</b>	here they believed not	8, 545/ 20
Thomas, which, as Tyndale	<b>saith</b>	, "could not believe" till	8, 546/ 2
to another step, and	<b>saith</b>	that he never "consenteth	8, 546/ 29
goeth to another, and	<b>saith</b>	he consenteth not to	8, 546/ 31
to the next, and	<b>saith</b>	that he "casteth not	8, 546/ 33
unto another step, and	<b>saith</b>	he casteth it not	8, 547/ 1
here. For first he	<b>saith</b>	they lost never the	8, 547/ 9
words at length he	<b>saith</b>	the same thing himself	8, 547/ 13
were in, as Tyndale	<b>saith</b>	. . . he shall, for lack	8, 547/ 34
is he remediless, he	<b>saith</b>	. And therefore saith he	8, 548/ 1
he saith. And therefore	<b>saith</b>	he (both here and	8, 548/ 1
of Christ . . . as Tyndale	<b>saith</b>	that the apostles, because	8, 548/ 11
apostles' faith, which he	<b>saith</b>	they never lost at	8, 549/ 32
to Saint Peter, and	<b>saith</b>	. . . Tyndale Yea, and Peter	8, 550/ 10
Howbeit, all this, he	<b>saith</b>	, was no failing of	8, 552/ 3
should not fail. "Yes,"	<b>saith</b>	Master More, "it failed	8, 553/ 9
their gloss together. Christ	<b>saith</b>	(Luke 22), "Simon, Simon	8, 553/ 11
-- yet since Tyndale	<b>saith</b>	here himself that the	8, 554/ 33
sufficient for salvation," he	<b>saith</b>	that he calleth not	8, 555/ 16
take "faith" as he	<b>saith</b>	he taketh it himself	8, 555/ 26
needs follow that he	<b>saith</b>	that the forsaking and	8, 555/ 31
false that our Savior	<b>saith</b>	: "He that denieth me	8, 556/ 15
unto Saint Peter, he	<b>saith</b>	unto him: "And thou	8, 557/ 30
Tyndale's master Martin Luther	<b>saith</b>	), evidently and plainly written	8, 562/ 38
saved well enough, he	<b>saith</b>	, believing not other things	8, 563/ 13
And there he first	<b>saith</b>	that this common-known Catholic	8, 563/ 20
the "elect church," and	<b>saith</b>	that it is "the	8, 563/ 23
agreed everything that he	<b>saith</b>	in his chapter --	8, 564/ 2

err or not, he	<b>saith</b>	not in all that	8, 564/ 8
forasmuch as, though he	<b>saith</b>	that they can do	8, 564/ 17
errors, none can (he	<b>saith</b>	) be damnable to them	8, 564/ 24
And that thing he	<b>saith</b>	the man doth of	8, 565/ 24
For there was, he	<b>saith</b>	, none of these that	8, 566/ 2
do no more, he	<b>saith</b>	, than doth the child	8, 566/ 27
neither (for so far	<b>saith</b>	Tyndale now), but with	8, 567/ 2
in the second, he	<b>saith</b>	that it is "the	8, 567/ 26
forgiven him -- and	<b>saith</b>	not that he shall	8, 568/ 24
saved; and since God	<b>saith</b>	he shall never be	8, 568/ 28
so never saved, he	<b>saith</b>	he shall never so	8, 568/ 29
and till, as Tyndale	<b>saith</b>	, that they have "played	8, 570/ 1
but for the saints'	<b>sake</b>	, nor saints but for	8, 3/ 13
saints but for the	<b>sake</b>	of God . . . and neither	8, 3/ 13
humbled himself for my	<b>sake</b>	, I will bring no	8, 66/ 10
to pain for God's	<b>sake</b>	. . . and yet thinketh, for	8, 72/ 1
those which for his	<b>sake</b>	forbareth it he coupleth	8, 85/ 14
all things for his	<b>sake</b>	to win him to	8, 89/ 23
a Turk for his	<b>sake</b>	, that believeth better in	8, 122/ 27
a mind for God's	<b>sake</b>	to go fight against	8, 123/ 3
that is for God's	<b>sake</b>	content in the defense	8, 123/ 5
men honor for God's	<b>sake</b>	. For Saint Paul here	8, 172/ 29
it believed for God's	<b>sake</b>	, or for Moses'? If	8, 280/ 28
Moses'? If for God's	<b>sake</b>	: then though Christ had	8, 280/ 28
Now, if for Moses'	<b>sake</b>	: Christ was as good	8, 280/ 32
and for his death's	<b>sake</b>	all that repent and	8, 290/ 31
do them for God's	<b>sake</b>	, and to his worship	8, 325/ 18
in earth for his	<b>sake</b>	, and confirmed it by	8, 365/ 28
suffered persecution for God's	<b>sake</b>	-- do testify for	8, 373/ 25
that God for Christ's	<b>sake</b>	loveth them and will	8, 390/ 12
would burn for God's	<b>sake</b>	, could deserve heaven of	8, 401/ 18
Christ's church, for whose	<b>sake</b>	they ought to suffer	8, 481/ 8
good alms for God's	<b>sake</b>	, as did Cornelius when	8, 505/ 15
Now see, for God's	<b>sake</b>	, where Tyndale hath scraped	8, 558/ 9
that God for Christ's	<b>sake</b>	loveth them and will	8, 563/ 26
help!" for the manner	<b>sake</b>	(as it were after	8, 567/ 3
that God for Christ's	<b>sake</b>	loveth them, and will	8, 567/ 29
for sand as holy	<b>salt</b>	, and had "as lief	8, 57/ 32
puttest sand as holy	<b>salt</b>	in his mouth, if	8, 75/ 15
Mass, and by the	<b>salt</b>	, and by the ashes	8, 78/ 11
the ribald, resembling the	<b>salt</b>	to sand and the	8, 78/ 16
used for a ceremony	<b>salt</b>	than sand while sand	8, 78/ 32
lief "sand as holy	<b>salt</b>	," and be "smeared with	8, 81/ 35
comparing sand with holy	<b>salt</b>	, and butter-smearing to the	8, 105/ 1
for sand than holy	<b>salt</b>	. What availeth saith he	8, 115/ 21
lack of a little	<b>salt</b>	. I have not contended	8, 176/ 15
the board of the	<b>salt</b>	sacrament of Penance and	8, 212/ 25
good a sacrament of	<b>salt</b>	, of mustard seed, of	8, 253/ 32
therefore, whereas for the	<b>salting</b>	and seasoning of his	8, 554/ 18
beginneth with a holy	<b>salutation</b>	; and so doth Luther	8, 40/ 12

little by his holy	<b>salutation</b>	. And when they consider	8, 40/ 23
For by such holy	<b>salutation</b>	, as by sweet blessing	8, 42/ 16
for all his holy	<b>salutation</b>	at the beginning, with	8, 75/ 22
sanctity with their holy	<b>salutations</b>	. For if men consider	8, 40/ 18
be with their holy	<b>salutations</b>	the false, idle prophets	8, 42/ 12
in their hand, nor	<b>salute</b>	any man by the	8, 328/ 7
And now, whereas he	<b>saluteth</b>	us with "the light	8, 42/ 4
were always sufficient for	<b>salvation</b>	, and that men's good	8, 6/ 11
a sacrament necessary to	<b>salvation</b>	. Howbeit, every layperson, he	8, 14/ 14
Anything Unwritten Necessary to	<b>Salvation</b>	" -- whereupon great part	8, 33/ 28
faith alone" sufficeth to	<b>salvation</b>	, how devilishly that any	8, 42/ 11
be necessary for their	<b>salvation</b>	. And this promise hath	8, 44/ 5
born God-and-man for our	<b>salvation</b>	, and suffered his Passion	8, 76/ 27
to give all our	<b>salvation</b>	to faith alone, and	8, 82/ 33
of God for man's	<b>salvation</b>	, by which God hath	8, 94/ 13
God, and hope of	<b>salvation</b>	with love and charity	8, 100/ 36
the soul and to	<b>salvation</b>	. . . albeit that no man	8, 104/ 7
say that all the	<b>salvation</b>	standeth in promise of	8, 105/ 4
God worketh not our	<b>salvation</b>	no more than do	8, 105/ 8
but God worketh our	<b>salvation</b>	himself . . . and the promise	8, 105/ 9
liberal goodness worketh our	<b>salvation</b>	, and the promise giveth	8, 105/ 16
the knowledge of our	<b>salvation</b>	. Now say these men	8, 105/ 17
is so necessary to	<b>salvation</b>	that the contrary belief	8, 107/ 13
himself meant, for their	<b>salvation</b>	; that is to wit	8, 132/ 9
the way to man's	<b>salvation</b>	not by only miracle	8, 239/ 2
himself toward his own	<b>salvation</b>	by faith: it pleaseth	8, 239/ 10
to faith for his	<b>salvation</b>	. Here ye perceive that	8, 239/ 22
a means of man's	<b>salvation</b>	the witness of man	8, 239/ 31
into the port of	<b>salvation</b>	and the haven of	8, 249/ 4
and as sure to	<b>salvation</b>	of our souls without	8, 258/ 19
for fault of Baptism	<b>salvation</b>	faileth, and not for	8, 260/ 4
necessity to our soul's	<b>salvation</b>	to be believed. And	8, 283/ 18
nothing pertaining to the	<b>salvation</b>	of our soul. But	8, 286/ 6
so pertaineth to the	<b>salvation</b>	of our souls that	8, 286/ 10
not for their final	<b>salvation</b>	serve them. But when	8, 299/ 25
in due faith of	<b>salvation</b>	by Christ that was	8, 302/ 20
good and necessary to	<b>salvation</b>	? Were this a wise	8, 305/ 1
or done for the	<b>salvation</b>	of our souls . . . and	8, 309/ 19
to be believed upon	<b>salvation</b>	of our souls. And	8, 313/ 19
all things necessary to	<b>salvation</b>	comprehended in scripture ever	8, 335/ 31
all things necessary to	<b>salvation</b>	comprehended in scripture ever	8, 338/ 7
that everything necessary to	<b>salvation</b>	is written in Scripture	8, 363/ 13
that allthing necessary for	<b>salvation</b>	is written in Scripture	8, 364/ 28
of necessity pertaineth unto	<b>salvation</b>	. And this advantage that	8, 398/ 29
never serve him to	<b>salvation</b>	, but he shall be	8, 399/ 19
to the attaining of	<b>salvation</b>	-- and also, good	8, 401/ 1
it sufficeth enough for	<b>salvation</b>	, though he believe no	8, 404/ 24
That Were Necessary to	<b>Salvation</b>	" -- there saith he	8, 405/ 1
nothing doth pertain unto	<b>salvation</b>	. And hereafter, in his	8, 405/ 5
be sufficient for your	<b>salvation</b>	or not. First, in	8, 405/ 37

forgiveness of sins, or	<b>salvation</b>	, by any other way	8, 410/ 7
of itself for our	<b>salvation</b>	that sin nor error	8, 412/ 27
in the state of	<b>salvation</b>	ye can never be	8, 413/ 9
forgiveness of sins, or	<b>salvation</b>	, by any other way	8, 413/ 26
man may go to	<b>salvation</b>	by any other thing	8, 413/ 31
alone is sufficient for	<b>salvation</b>	. . . and that it is	8, 415/ 32
belief, any man unto	<b>salvation</b>	should need anything else	8, 415/ 34
part toward their own	<b>salvation</b>	, with the instrument that	8, 422/ 7
of his own final	<b>salvation</b>	, nor of his own	8, 425/ 1
finally to bliss and	<b>salvation</b>	. And I call here	8, 428/ 4
sure of grace and	<b>salvation</b>	; and yet ye see	8, 442/ 37
hope and trust of	<b>salvation</b>	in God by the	8, 447/ 21
is enough for his	<b>salvation</b>	to believe the promise	8, 462/ 31
The cause of our	<b>salvation</b>	is not the belief	8, 463/ 3
of itself for our	<b>salvation</b>	. . . but the ordinance of	8, 463/ 6
the cause of the	<b>salvation</b>	standeth all in the	8, 463/ 14
that God's promise of	<b>salvation</b>	in the blood of	8, 470/ 24
whereof were necessary to	<b>salvation</b>	. Which false assertion of	8, 472/ 31
a necessary article for	<b>salvation</b>	-- that to every	8, 473/ 1
the cause of his	<b>salvation</b>	which before believed the	8, 473/ 3
is not necessary to	<b>salvation</b>	. He cannot say that	8, 476/ 23
his brains. . . and to	<b>salvation</b>	that is in Christ	8, 480/ 36
make no matter to	<b>salvation</b>	. For everything that God	8, 480/ 38
have believed pertaineth to	<b>salvation</b>	. . . since the contrary belief	8, 481/ 1
thought them necessary unto	<b>salvation</b>	, or with a cankered	8, 481/ 12
their final election to	<b>salvation</b>	, which election himself foresaw	8, 498/ 21
he moveth, whether unto	<b>salvation</b>	in the Church Triumphant	8, 499/ 4
his pleasure and the	<b>salvation</b>	of their own souls	8, 505/ 10
to bring man to	<b>salvation</b>	not in such inevitable	8, 509/ 39
as is requisite unto	<b>salvation</b>	: that is, in the	8, 512/ 1
work. Wherein as concerning	<b>salvation</b>	and damnation, he laboreth	8, 518/ 30
have elected them to	<b>salvation</b>	. But he meaneth that	8, 519/ 26
in this world toward	<b>salvation</b>	in heaven unto some	8, 522/ 38
David was elected to	<b>salvation</b>	. . . what will he answer	8, 536/ 35
scripture proving his final	<b>salvation</b>	. Then if Tyndale answer	8, 537/ 6
elect to the final	<b>salvation</b>	, and shall come to	8, 537/ 9
believed wrong, of whose	<b>salvation</b>	yet he maketh not	8, 537/ 14
sure as of the	<b>salvation</b>	of David; but holding	8, 537/ 15
confess it for our	<b>salvation</b>	." Showing, by those words	8, 542/ 1
then serve them to	<b>salvation</b>	. And that they believed	8, 545/ 5
to the state of	<b>salvation</b>	; but he must prove	8, 551/ 15
have letted him from	<b>salvation</b>	although he had forthwith	8, 551/ 17
faith alone sufficient for	<b>salvation</b>	," he saith that he	8, 555/ 15
in anything necessary to	<b>salvation</b>	. Which thing I there	8, 560/ 21
that were necessary to	<b>salvation</b>	" . . . meaning that we be	8, 562/ 36
misliketh her devout anthem	<b>Salve</b>	Regina), so would he	8, 313/ 13
all Jewry, and in	<b>Samaria</b>	, and even unto the	8, 238/ 32
confusion, that by the	<b>same-self</b>	church doth he know	8, 285/ 25
persona Filii," "persona Spiritus	<b>Sancti</b>	" . . . Tyndale must call them	8, 201/ 9
hath, by the secret	<b>sanctification</b>	of God, a certain	8, 100/ 24

Christ; and the things	<b>sanctified</b>	with the Blessed Blood	8, 41/ 35
saith that God hath	<b>sanctified</b>	the Sabbath day unto	8, 74/ 4
the Sabbath day was	<b>sanctified</b>	only to God himself	8, 74/ 9
Christian people sacred and	<b>sanctified</b>	in the holy Sacrament	8, 189/ 3
that ye may be	<b>sanctified</b>	. "Tyndale And Christ answered	8, 409/ 33
heresy. Tyndale . . . John 17, "	<b>Sanctify</b>	them, O Father, through	8, 228/ 13
of the tabernacle, and	<b>sanctifying</b>	of all the vessels	8, 79/ 17
ark, and altar, apparel,	<b>sanctifying</b>	, and sacrifice, our Lord	8, 79/ 28
in simulation of like	<b>sanctity</b>	with their holy salutations	8, 40/ 18
ex aqua et Spiritu	<b>Sancto</b>	non potest introire in	8, 377/ 8
as soon "gape" for	<b>sand</b>	as holy salt, and	8, 57/ 32
gape while thou putttest	<b>sand</b>	as holy salt in	8, 75/ 15
resembling the salt to	<b>sand</b>	and the holy oil	8, 78/ 16
a ceremony salt than	<b>sand</b>	while sand is so	8, 78/ 32
salt than sand while	<b>sand</b>	is so good a	8, 78/ 33
he had as lief "	<b>sand</b>	as holy salt," and	8, 81/ 35
mocks and jests, comparing	<b>sand</b>	with holy salt, and	8, 105/ 1
more meet indeed for	<b>sand</b>	than holy salt. What	8, 115/ 20
in many places, they	<b>sang</b>	the Service in their	8, 125/ 32
himself, "O altitudo divitiarum	<b>sapientiae</b>	et scientiae Dei!" ("O	8, 49/ 4
professeth not himself a	<b>Saracen</b>	, nor I know him	8, 252/ 14
with either paynim, Turk,	<b>Saracen</b>	, or Jew, and would	8, 504/ 34
the sign of the	<b>Saracen's</b>	head. But now consider	8, 277/ 7
were Turks, Jews, or	<b>Saracens</b>	, or, that worse were	8, 93/ 28
infidels as Turks and	<b>Saracens</b>	would learn of Tyndale	8, 109/ 33
unto Jews, Turks, and	<b>Saracens</b>	, and paynims . . . as, for	8, 110/ 4
all the Jews, Turks,	<b>Saracens</b>	, and other infidels hold	8, 110/ 9
as Jews, Turks, and	<b>Saracens</b>	, were present at the	8, 110/ 16
and the church of	<b>Saracens</b>	, too (since Tyndale will	8, 131/ 14
peradventure Jews, Turks, and	<b>Saracens</b>	too, that be not	8, 146/ 33
they were Jews or	<b>Saracens</b>	, though they were so	8, 167/ 4
among the Turks or	<b>Saracens</b>	-- since Tyndale is	8, 252/ 13
thereunto -- as Jews,	<b>Saracens</b>	, or Turks, not yet	8, 392/ 18
and misery -- "I	<b>sat</b>	down and wept and	8, 67/ 14
because thou hast long	<b>sat</b>	still in sin." But	8, 409/ 22
God sit where he	<b>sat</b>	, should have like luck	8, 483/ 20
a pastime if he	<b>sat</b>	sadly by frantic Collins	8, 554/ 27
verily a work of	<b>Satan</b>	, and that the falsest	8, 88/ 7
every man have served	<b>Satan</b>	all the while they	8, 88/ 15
the very "work of	<b>Satan</b>	," and they therefore serve	8, 88/ 25
and they therefore serve	<b>Satan</b>	and work his work	8, 88/ 26
suffered the angel of	<b>Satan</b>	to vex him lest	8, 159/ 20
devil," "the church of	<b>Satan</b>	," "the church of wretches	8, 166/ 10
so: "the church of	<b>Satan</b>	," "the church of wretches	8, 167/ 20
be the synagogue of	<b>Satan</b>	and servants of the	8, 223/ 9
the false invention of	<b>Satan</b>	) and would have us	8, 394/ 33
him the "angel of	<b>Satan</b>	," the "prick of the	8, 444/ 23
goodness the "angel of	<b>Satan</b>	," the "prick of the	8, 453/ 4
craft and invention of	<b>Satan</b>	. And this is, lo	8, 496/ 4
Luke 22), "Simon, Simon,	<b>Satan</b>	seeketh you to sift	8, 553/ 12

they agree together: "Simon,	<b>Satan</b>	seeketh to sift you	8, 553/ 16
neither bear wallet nor	<b>satchel</b>	, nor shoes upon their	8, 328/ 6
wit, both confession and	<b>satisfaction</b>	; and whereas he speaketh	8, 42/ 7
and laymen both, call "	<b>satisfaction</b>	" -- not meaning that	8, 65/ 15
by the Church called "	<b>satisfaction</b>	," for the devoir that	8, 65/ 24
godly purposes, serveth for	<b>satisfaction</b>	of sin and procuring	8, 65/ 34
waw forbade rowning. Of	<b>Satisfaction</b>	He will that we	8, 88/ 30
which the Church calleth	<b>satisfaction</b>	: this thing Tyndale calleth	8, 89/ 5
goeth about to make	<b>satisfaction</b>	for his sins to	8, 89/ 13
Christ is an everlasting	<b>satisfaction</b>	and ever-sufficient. More The	8, 89/ 25
which they must make	<b>satisfaction</b>	to Godward for their	8, 208/ 14
Christ hath made full	<b>satisfaction</b>	for our sins! More	8, 208/ 15
Christ hath made full	<b>satisfaction</b>	for our sins --	8, 208/ 20
in Scripture that Christ's	<b>satisfaction</b>	for our sins is	8, 208/ 22
both -- and Christ's	<b>satisfaction</b>	also for the eternality	8, 210/ 7
good, holy works, other	<b>satisfaction</b>	for the same: then	8, 210/ 9
every man for the	<b>satisfaction</b>	of that pain, because	8, 210/ 13
toward God, for the	<b>satisfaction</b>	of the temporal pain	8, 210/ 29
contrition of heart, and	<b>satisfaction</b>	by good deeds. For	8, 211/ 20
of Christ for our	<b>satisfaction</b>	that it so dischargeth	8, 213/ 36
the ear, penance and	<b>satisfaction</b>	for sin to Godward	8, 290/ 36
and blood is a	<b>satisfaction</b>	for the sin of	8, 408/ 30
the cross is a	<b>satisfaction</b>	for the sin of	8, 408/ 36
but such as the	<b>satisfaction</b>	of Christ maketh worthy	8, 409/ 8
death for so full	<b>satisfaction</b>	of altogether, that we	8, 409/ 11
through good works toward	<b>satisfaction</b>	; and so his whole	8, 410/ 20
of their pain and	<b>satisfaction</b>	. For himself cannot say	8, 413/ 37
deeds of charity toward	<b>satisfaction</b>	?The knowledge of this	8, 416/ 24
-- so that any	<b>satisfaction</b>	shall not only nothing	8, 425/ 27
all penitential works toward	<b>satisfaction</b>	, and all punishment for	8, 470/ 26
their dumb disguisings; their	<b>satisfactions</b>	and justifying. And because	8, 134/ 26
of penance-doing, or other	<b>satisfactory</b>	pains or good works	8, 209/ 36
And with this not	<b>satisfied</b>	. . . he amplifieth and enhanceth	8, 47/ 14
other infidels hold themselves	<b>satisfied</b>	and mock no more	8, 110/ 10
common course to be	<b>satisfied</b>	by the only merits	8, 210/ 32
of unlearned hearers be	<b>satisfied</b>	with our doubtful disputations	8, 389/ 30
myself for this time	<b>satisfied</b>	that he believe it	8, 537/ 16
though they shall not	<b>satisfy</b>	them that will needs	8, 35/ 26
a thing sufficient to	<b>satisfy</b>	for their sin --	8, 90/ 13
had been sufficient to	<b>satisfy</b>	for all the sins	8, 209/ 22
penance-doing endeavor themselves to	<b>satisfy</b>	for that pain . . . since	8, 210/ 12
here, because they all	<b>satisfy</b>	not himself . . . he is	8, 272/ 3
which we could nothing	<b>satisfy</b>	. . . but with which we	8, 409/ 9
change it from the	<b>Saturday</b>	, than to put difference	8, 320/ 11
to change it from	<b>Saturday</b>	but only to put	8, 320/ 23
the Jews do the	<b>Saturday</b>	. And therefore these causes	8, 320/ 35
himself that, as the	<b>Saturday</b>	was ordained by God	8, 322/ 19
made, I say, from	<b>Saturday</b>	to Sunday, himself without	8, 322/ 24
have we also the	<b>Saturday</b>	changed into the Sunday	8, 366/ 1
commandments with themselves as	<b>Saul</b>	did . . . or between the	8, 49/ 16

causes . . . whereby, like as	<b>Saul</b>	was deceived in saving	8, 49/ 19
appeased . . . as did King	<b>Saul</b>	, in his rageous fury	8, 160/ 11
he would forswear to	<b>save</b>	his life, I had	8, 12/ 25
with a lie to	<b>save</b>	a young innocent babe	8, 19/ 8
Tewkesbury said unto him, "	<b>Save</b>	you yourself and abjure	8, 20/ 7
grace to turn and	<b>save</b>	his soul. For so	8, 22/ 9
again if it might	<b>save</b>	their life, their sects	8, 25/ 1
may, if he will	<b>save</b>	his own soul --	8, 31/ 3
of all Christian people	<b>save</b>	heretics . . . which Catholic church	8, 61/ 12
against all the sacraments	<b>save</b>	twain -- that is	8, 91/ 32
also promises and would	<b>save</b>	us if we knew	8, 92/ 5
here on earth" --	<b>save</b>	his coat. For that	8, 114/ 15
he is there, all	<b>save</b>	his coat. Of which	8, 114/ 36
saith this fool, "all	<b>save</b>	his coat." A worshipful	8, 115/ 19
man should say "God	<b>save</b>	him"; and so forth	8, 127/ 19
them destroy all virtue	<b>save</b>	faith. And now ye	8, 158/ 22
company without any difference	<b>save</b>	an appointment to preach	8, 165/ 21
he hit me, lo,	<b>save</b>	for lack of a	8, 176/ 15
danger of choking (God	<b>save</b>	the man!) with the	8, 178/ 33
hath juggled all grace	<b>save</b>	gratia gratis data --	8, 204/ 19
us by any man	<b>save</b>	ourselves. In which doing	8, 207/ 25
by fire in hell . . .	<b>save</b>	they that at the	8, 220/ 31
they be all false	<b>save</b>	one -- and the	8, 223/ 27
needs be all false	<b>save</b>	one. And therefore, though	8, 246/ 3
as Saint Augustine saith,	<b>save</b>	for the Church we	8, 254/ 9
confound the false and	<b>save</b>	the faith upright --	8, 264/ 19
there were else nothing	<b>save</b>	miracles to confound false	8, 265/ 2
fallen from the faith	<b>save</b>	those few -- yet	8, 272/ 12
fallen from both twain,	<b>save</b>	only these few that	8, 272/ 19
that all the world	<b>save</b>	the Jews, in their	8, 281/ 11
to be showed more,	<b>save</b>	the resurrection; yea, and	8, 281/ 23
to be showed more,	<b>save</b>	the resurrection." Now, this	8, 282/ 17
another . . . but if he	<b>save</b>	himself and say that	8, 305/ 31
that faith alone shall	<b>save</b>	us without good works	8, 308/ 26
man good at all,	<b>save</b>	only to the priest	8, 316/ 19
also defy. More Forsooth,	<b>save</b>	for the rhyme, I	8, 326/ 15
Because all is done	<b>save</b>	the Doom, and because	8, 338/ 4
that all is done	<b>save</b>	only the Day of	8, 338/ 16
his revocation could not	<b>save</b>	his body, yet revoked	8, 358/ 9
Tyndale's books for to	<b>save</b>	his soul. Now here	8, 358/ 10
of all Christian nations	<b>save</b>	such as be by	8, 361/ 27
against Luther; all which,	<b>save</b>	Origen only, Tyndale dissembleth	8, 367/ 30
his only faith shall	<b>save</b>	him, and getteth him	8, 377/ 13
us: that God will	<b>save</b>	such as may work	8, 401/ 35
or ill, but will	<b>save</b>	all such as him	8, 402/ 2
neither, that he will	<b>save</b>	man without any regard	8, 402/ 9
of that faith shall	<b>save</b>	any man that once	8, 410/ 32
any gloss else can	<b>save</b>	Tyndale's tale from plain	8, 415/ 30
former righteousness shall not	<b>save</b>	him from damnation. And	8, 432/ 21
righteous man shall not	<b>save</b>	him in what day	8, 432/ 25

then would he fain	<b>save</b>	his worship with saying	8, 459/ 5
it pleaseth him to	<b>save</b>	us for our obedience	8, 463/ 7
other error in anything	<b>save</b>	the promises can be	8, 466/ 25
that the promise should	<b>save</b>	them and get them	8, 474/ 12
chapter all were well	<b>save</b>	it. For surely this	8, 497/ 20
ways to win and	<b>save</b>	them that he useth	8, 522/ 36
fasted and prayed to	<b>save</b>	the child, until the	8, 540/ 5
the same: "Whoso will	<b>save</b>	his soul in this	8, 543/ 30
and "He that will	<b>save</b>	his life in this	8, 556/ 17
and unto every man	<b>save</b>	himself so inopinable, and	8, 565/ 12
boldly believe it, and,	<b>save</b>	his own bare worshipful	8, 565/ 13
remit his sin and	<b>save</b>	him if he so	8, 569/ 7
or penance shall sufficiently	<b>save</b>	them . . . so that they	8, 571/ 36
midwives of Egypt that	<b>saved</b>	the children of Israel	8, 19/ 5
all that might have	<b>saved</b>	his life. And so	8, 20/ 5
as they say) be	<b>saved</b>	only by Christ's blood	8, 52/ 9
to be the rather	<b>saved</b>	and come to heaven	8, 54/ 2
the rather to be	<b>saved</b>	and come to heaven	8, 54/ 7
please him and be	<b>saved</b>	the rather -- so	8, 54/ 17
their pleasure and be	<b>saved</b>	all with ease, as	8, 67/ 1
should never have been	<b>saved</b>	but had utterly lost	8, 76/ 30
that he shall be	<b>saved</b>	except sin after let	8, 94/ 14
he shall not be	<b>saved</b>	, except right special cases	8, 94/ 15
Ghost, he should be	<b>saved</b>	. . . and that except a	8, 98/ 6
yet might he have	<b>saved</b>	us though he had	8, 105/ 12
there was no man	<b>saved</b>	. And when a man	8, 212/ 22
because ye should be	<b>saved</b>	" . . . giving them knowledge that	8, 239/ 13
because ye should be	<b>saved</b>	," it appeareth that Tyndale	8, 240/ 24
unfaithfulness never shall be	<b>saved</b>	. Now, albeit that I	8, 240/ 26
believed we cannot be	<b>saved</b>	. . . there were one miracle	8, 256/ 21
but those that were	<b>saved</b>	in the ship. In	8, 272/ 7
and we might be	<b>saved</b>	well enough though our	8, 287/ 14
and confidence to be	<b>saved</b>	by the works of	8, 299/ 30
our faith to be	<b>saved</b>	by . . . but we believe	8, 313/ 6
a martyr may be	<b>saved</b>	and brought to heaven	8, 377/ 5
such as shall be	<b>saved</b>	in the kind of	8, 392/ 15
he shall never be	<b>saved</b>	, but all his repentance	8, 399/ 17
that trust to be	<b>saved</b>	in Christ's Passion, if	8, 399/ 23
sinners shall never be	<b>saved</b>	by his Passion, as	8, 399/ 24
therefore never the more	<b>saved</b>	; neither yet the less	8, 405/ 18
be never the less	<b>saved</b>	, though the contrary were	8, 405/ 20
every man to be	<b>saved</b>	by . . . but we be	8, 407/ 26
repenting and faith be	<b>saved</b>	. And thus, good readers	8, 411/ 35
his saying might be	<b>saved</b>	and be borne. But	8, 412/ 3
that shall be finally	<b>saved</b>	, but all such as	8, 428/ 7
therefrom, they shall be	<b>saved</b>	. Of which folk many	8, 428/ 9
that believeth to be	<b>saved</b>	by the mean of	8, 430/ 27
not die but be	<b>saved</b>	, and none of all	8, 433/ 12
by penance never be	<b>saved</b>	after. We may be	8, 433/ 21
Christ he shall be	<b>saved</b>	. . . and believe not that	8, 462/ 32

God he shall be	<b>saved</b>	. For that Christ is	8, 462/ 34
of mankind shall be	<b>saved</b>	. . . he may without any	8, 464/ 14
any angel is eternally	<b>saved</b>	or not -- notwithstanding	8, 464/ 16
That we shall be	<b>saved</b>	through Christ and by	8, 464/ 27
that mankind shall be	<b>saved</b>	through Christ . . . may yet	8, 464/ 31
the world should be	<b>saved</b>	, and to tell him	8, 465/ 3
the world shall be	<b>saved</b>	, and yet they lose	8, 465/ 21
therefore never the more	<b>saved</b>	; neither yet the less	8, 467/ 2
be never the less	<b>saved</b>	; no, though the contrary	8, 467/ 4
is elected to be	<b>saved</b>	shall repent as soon	8, 467/ 24
and should never be	<b>saved</b>	. And then were it	8, 468/ 35
shall never after be	<b>saved</b>	-- can take here	8, 471/ 13
elect person shall be	<b>saved</b>	though he happen to	8, 472/ 36
no man shall be	<b>saved</b>	but if he be	8, 473/ 23
at all . . . but be	<b>saved</b>	only by the faith	8, 474/ 38
that some may be	<b>saved</b>	being ignorant, not only	8, 475/ 7
no man might be	<b>saved</b>	; but that the bare	8, 475/ 11
before cannot be after	<b>saved</b>	but by repentance of	8, 478/ 32
of grace and be	<b>saved</b>	, and therefore be called	8, 497/ 35
all men to be	<b>saved</b>	," sent his Son into	8, 499/ 17
and finally shall be	<b>saved</b>	. And likewise some good	8, 517/ 13
they shall be so	<b>saved</b>	, because mercy waiteth upon	8, 519/ 22
and so, to be	<b>saved</b>	. . . he would not have	8, 519/ 25
they shall necessarily be	<b>saved</b>	, so that they shall	8, 519/ 27
he finally shall be	<b>saved</b>	. As I doubt not	8, 523/ 2
two souls have been	<b>saved</b>	, and now sit in	8, 523/ 3
that finally should be	<b>saved</b>	. . . and therefore, because of	8, 536/ 26
heart; nor shall be	<b>saved</b>	by the belief of	8, 542/ 4
promises, we may be	<b>saved</b>	well enough, he saith	8, 563/ 13
that they shall be	<b>saved</b>	, without any regard of	8, 566/ 23
sins remitted and be	<b>saved</b>	; and since God saith	8, 568/ 28
forgiven, and so never	<b>saved</b>	, he saith he shall	8, 568/ 29
whether he shall be	<b>saved</b>	or no. If he	8, 569/ 13
for all that be	<b>saved</b>	. If he say nay	8, 569/ 15
if they would be	<b>saved</b>	, they should have therein	8, 571/ 32
plunging in the water	<b>saveth</b>	them; another, for that	8, 92/ 34
itself, without the promise,	<b>saveth</b>	us; which doctrine they	8, 94/ 9
now them that he	<b>saveth</b>	, he saveth not so	8, 105/ 13
that he saveth, he	<b>saveth</b>	not so much by	8, 105/ 14
men always that God	<b>saveth</b>	us "by his promise	8, 105/ 18
getteth to land and	<b>saveth</b>	himself after the shipwreck	8, 212/ 18
Scripture; for else he	<b>saveth</b>	not upright the charity	8, 334/ 5
heresies; which thing --	<b>saving</b>	that the devil is	8, 6/ 19
charitably taken for the	<b>saving</b>	of him . . . delivered in	8, 15/ 32
meaneth not very well,	<b>saving</b>	that I will not	8, 31/ 29
let these wretches alone . . .	<b>saving</b>	that yet sometimes some	8, 36/ 7
Saul was deceived in	<b>saving</b>	of the beasts for	8, 49/ 20
with any good work	<b>saving</b>	only faith. Yet when	8, 53/ 25
holy Catholic, Christian people,	<b>saving</b>	only their own sect	8, 56/ 30
the hill of joy,	<b>saving</b>	for the comfort of	8, 64/ 8

our repentance were like,	<b>saving</b>	our privilege of more	8, 71/ 5
we should have none,	<b>saving</b>	that like a good	8, 71/ 24
and so would he,	<b>saving</b>	for his godly delight	8, 72/ 13
it there that might,	<b>saving</b>	for the sacrament, as	8, 87/ 23
say it is like,	<b>saving</b>	for the reason by	8, 103/ 22
it at all . . . and	<b>saving</b>	that his promise is	8, 105/ 20
setteth all at nothing	<b>saving</b>	only Christ's promises made	8, 108/ 13
but in good faith,	<b>saving</b>	for the worshipful name	8, 121/ 11
married monks and friars . . .	<b>saving</b>	for the worshipful name	8, 121/ 13
therefore he lived solitary,	<b>saving</b>	that his virtues caused	8, 122/ 11
them have eaten any,	<b>saving</b>	some such as have	8, 125/ 10
he now leaveth out,	<b>saving</b>	that he seeth well	8, 133/ 34
so foolishly defendeth that,	<b>saving</b>	for pity to see	8, 134/ 18
can I nothing see,	<b>saving</b>	only for one thing	8, 138/ 4
and with good grammar,	<b>saving</b>	for his poetry, for	8, 151/ 36
almost all the sacraments,	<b>saving</b>	scant one and a	8, 156/ 8
signified among the paynims . . .	<b>saving</b>	that they gathered together	8, 170/ 39
bark against images . . . that	<b>saving</b>	they be shameless, they	8, 173/ 9
would call a lie . . .	<b>saving</b>	that it is more	8, 183/ 8
seeth Tyndale well enough (	<b>saving</b>	that he winketh and	8, 188/ 28
shrift" and "shriving." For,	<b>saving</b>	that the goodness of	8, 207/ 33
false poisoned heresies. For,	<b>saving</b>	to make this appear	8, 218/ 35
his defense at all,	<b>saving</b>	to make, as I	8, 220/ 5
alehouse is all one,	<b>saving</b>	for such holy preaching	8, 221/ 3
spendeth but in waste . . .	<b>saving</b>	, as I said, for	8, 227/ 8
the English word --	<b>saving</b>	that ye should see	8, 230/ 20
be not well spoken,	<b>saving</b>	that we understand thereby	8, 236/ 20
vouchsafe to speak of,	<b>saving</b>	that he doth it	8, 255/ 29
a greater question yet,	<b>saving</b>	for the custom of	8, 260/ 15
their sins for need . . .	<b>saving</b>	that I see the	8, 260/ 19
undoubtedly the sorest pinch,	<b>saving</b>	for the more, and	8, 269/ 35
is past this world),	<b>saving</b>	that "our Lady never	8, 271/ 13
any such other things . . .	<b>saving</b>	that they should serve	8, 277/ 26
the promises be fulfilled	<b>saving</b>	the resurrection? Doth that	8, 282/ 29
here make an end . . .	<b>saving</b>	that I have thought	8, 309/ 29
and plainly proveth that	<b>saving</b>	for the tradition of	8, 316/ 37
and all was gone . . .	<b>saving</b>	for as far forth	8, 326/ 26
none among the Arians . . .	<b>saving</b>	in the taking of	8, 340/ 21
and the third mode . . .	<b>saving</b>	that the minor carrieth	8, 345/ 20
those words of Christ,	<b>saving</b>	by way of the	8, 353/ 9
have been so long,	<b>saving</b>	that both Friar Barnes	8, 355/ 6
should for the same,	<b>saving</b>	for their "feeling faith	8, 397/ 10
not reward it so,	<b>saving</b>	for the Passion of	8, 400/ 10
as touching the faith (	<b>saving</b>	his only difference and	8, 405/ 33
diffuse and almost inexplicable . . .	<b>saving</b>	that they all expound	8, 426/ 22
of their members --	<b>saving</b>	my charity, sir, I	8, 452/ 26
at all, good Lord,	<b>saving</b>	that upon the great	8, 457/ 11
promise, which was the	<b>saving</b>	of the world that	8, 465/ 14
the means of the	<b>saving</b>	, that it should be	8, 465/ 16
turning of him. And	<b>saving</b>	my charity, I beshrew	8, 470/ 36

therefore, as I say,	<b>saving</b>	that I will go	8, 480/ 6
every age of time)	<b>saving</b>	only when such heretics	8, 481/ 29
to fight with them,	<b>saving</b>	that the very force	8, 483/ 2
remnant of their lives,	<b>saving</b>	that the one sort	8, 494/ 35
which were scriptures counterfeit,	<b>saving</b>	that the Catholic Church	8, 500/ 11
and so would do,	<b>saving</b>	that his wise goodness	8, 526/ 1
it be lost" --	<b>saving</b>	that of a thief	8, 534/ 4
died with" our Savior,	<b>saving</b>	for "the fear of	8, 543/ 21
him and in her . . .	<b>saving</b>	that it is hers	8, 554/ 12
also loved him, too,	<b>saving</b>	not so well but	8, 556/ 7
yet it cannot err . . .	<b>saving</b>	that suddenly, unawares, he	8, 563/ 17
and peace of our	<b>Savior</b>	Jesus be with you	8, 18/ 22
ways were well. Our	<b>Savior</b>	saith that the children	8, 35/ 29
that are in our	<b>Savior</b>	Christ, fervent love toward	8, 40/ 7
blessed sacraments of our	<b>Savior</b>	Christ; and the things	8, 41/ 34
Blessed Blood of our	<b>Savior</b>	, Tyndale turneth into scorn	8, 41/ 35
well done. Tyndale Our	<b>Savior</b>	Jesus (in the sixteenth	8, 43/ 7
the words of our	<b>Savior</b>	himself, spoken unto his	8, 43/ 25
and sentence of our	<b>Savior</b>	, following the example of	8, 43/ 30
the word of our	<b>Savior</b>	against himself and his	8, 43/ 35
this promise hath our	<b>Savior</b>	both made in the	8, 44/ 5
the mouth of our	<b>Savior</b>	be not spoken against	8, 45/ 7
the Spirit," as our	<b>Savior</b>	said unto Nicodemus . . . and	8, 46/ 35
fasting is . . . both our	<b>Savior</b>	declareth himself in the	8, 64/ 31
the words of our	<b>Savior</b>	himself, written in the	8, 69/ 12
the mouth of our	<b>Savior</b>	Jesus Christ, where he	8, 69/ 26
of man, as our	<b>Savior</b>	saith also himself. But	8, 74/ 1
very manhood of our	<b>Savior</b>	himself was to some	8, 74/ 14
the sacraments of our	<b>Savior</b>	Christ to liken and	8, 76/ 6
we call him our	<b>Savior</b>	, and believe that he	8, 76/ 31
at Baptism, when our	<b>Savior</b>	showed unto Nicodemus that	8, 80/ 24
Holy Body of our	<b>Savior</b>	Christ himself, and that	8, 82/ 12
than that by our	<b>Savior</b>	himself (which is the	8, 96/ 26
us, be understood our	<b>Savior</b>	Christ himself . . . by whom	8, 97/ 4
And surely when our	<b>Savior</b>	set this order therein	8, 98/ 4
the words of our	<b>Savior</b>	himself seem to show	8, 103/ 6
faithful woman. When our	<b>Savior</b>	, as is written in	8, 103/ 10
sacrifice in which our	<b>Savior</b>	, both being the Priest	8, 108/ 28
and Blood of our	<b>Savior</b>	himself, the same that	8, 110/ 24
Blood of our holy	<b>Savior</b>	Christ. This is the	8, 112/ 18
same sacrifice that our	<b>Savior</b>	offered once and hath	8, 113/ 12
the Church were his	<b>savior</b>	-- yet he must	8, 118/ 6
the Baptists, nor our	<b>Savior</b>	Christ himself, can dispute	8, 122/ 23
the words of our	<b>Savior</b>	at his Last Supper	8, 129/ 27
the mouth of our	<b>Savior</b>	hath promised that himself	8, 132/ 2
the words of our	<b>Savior</b>	Christ himself. Of these	8, 133/ 5
the faith of our	<b>Savior</b>	Christ, and how and	8, 147/ 17
of all, Christ our	<b>Savior</b>	himself preached more than	8, 150/ 16
blessed sacraments of our	<b>Savior</b>	Christ. And as for	8, 157/ 7
be known, which our	<b>Savior</b>	himself and his apostles	8, 157/ 17

godly images of our	<b>Savior</b>	himself and his holy	8, 175/ 4
reason. For first, our	<b>Savior</b>	Christ -- the very	8, 193/ 23
God -- as our	<b>Savior</b>	saith in the Gospel	8, 213/ 22
upon the rock our	<b>Savior</b>	Christ himself that neither	8, 225/ 34
these words of our	<b>Savior</b>	Christ that he rehearseth	8, 229/ 16
the mouth of our	<b>Savior</b>	himself; of which two	8, 231/ 20
untrue or else our	<b>Savior</b>	himself. And for what	8, 232/ 10
the words of our	<b>Savior</b>	himself which he now	8, 232/ 31
the words of our	<b>Savior</b>	and maketh him say	8, 238/ 3
meaning very few. Our	<b>Savior</b>	himself in the twenty-fourth	8, 238/ 15
of Saint John our	<b>Savior</b>	joineth the witness of	8, 239/ 33
And also since our	<b>Savior</b>	saith, "My chief witness	8, 240/ 22
end. For as our	<b>Savior</b>	saith himself -- "If	8, 246/ 11
Catholic Church. For our	<b>Savior</b>	saith that his own	8, 251/ 37
his wit . . . as our	<b>Savior</b>	said by the wicked	8, 257/ 20
say that since our	<b>Savior</b>	hath himself promised, in	8, 258/ 4
lasteth. And because our	<b>Savior</b>	saith in like wise	8, 258/ 8
great company: that our	<b>Savior</b>	Christ was not one	8, 266/ 17
take them, as our	<b>Savior</b>	saith, but though they	8, 267/ 9
his only-begotten Son, our	<b>Savior</b>	Christ, that came into	8, 268/ 22
new son besides our	<b>Savior</b>	Christ" is none article	8, 271/ 13
sore eyes . . . since our	<b>Savior</b>	himself, in the same	8, 285/ 31
to believe that our	<b>Savior</b>	himself died a virgin	8, 287/ 17
audience . . . but that our	<b>Savior</b>	did the same himself	8, 292/ 19
in and with our	<b>Savior</b>	Christ himself. If he	8, 296/ 16
very body of our	<b>Savior</b>	himself -- and he	8, 300/ 34
Saint Paul and our	<b>Savior</b>	himself, who take it	8, 305/ 20
for me!" When our	<b>Savior</b>	himself sent out his	8, 308/ 8
Saint John's master, our	<b>Savior</b>	Christ himself; and Saint	8, 312/ 20
said it. For our	<b>Savior</b>	, lo, as witnesseth Saint	8, 312/ 22
here ye hear our	<b>Savior</b>	say himself that he	8, 312/ 27
before showed them, our	<b>Savior</b>	himself told him so	8, 315/ 17
thereupon saith that our	<b>Savior</b>	himself, at the time	8, 318/ 34
other things that our	<b>Savior</b>	did (as Saint John	8, 319/ 1
And because that our	<b>Savior</b>	said of himself that	8, 320/ 17
Son of Man, our	<b>Savior</b>	Christ himself, being (as	8, 321/ 6
and established by our	<b>Savior</b>	himself that, as the	8, 322/ 19
to pray. And our	<b>Savior</b>	allegeth himself the words	8, 323/ 12
apostles did -- our	<b>Savior</b>	Christ himself, when he	8, 327/ 35
find not that our	<b>Savior</b>	, when he sent them	8, 328/ 13
prophet as of our	<b>Savior</b>	himself declare themselves to	8, 331/ 29
his church. And our	<b>Savior</b>	said, "I shall send	8, 331/ 35
these words of our	<b>Savior</b>	Christ, "Whoso heareth you	8, 344/ 19
Scripture alone. For our	<b>Savior</b>	himself, which said those	8, 347/ 18
well content that our	<b>Savior</b>	honored it with his	8, 349/ 32
the words of our	<b>Savior</b>	written in the twenty-third	8, 351/ 17
declare that, because our	<b>Savior</b>	both then intended to	8, 351/ 32
Law; which things our	<b>Savior</b>	there commanded to be	8, 354/ 15
believed. And therefore our	<b>Savior</b>	said not, "Believe them	8, 356/ 4
saints, and of our	<b>Savior</b>	. . . and to creep to	8, 366/ 9

these words of our	<b>Savior</b>	shall always stand still	8, 377/ 6
way he maketh our	<b>Savior</b>	Christ, that is very	8, 387/ 6
and chosen as our	<b>Savior</b>	Christ did elect and	8, 391/ 8
bad -- as our	<b>Savior</b>	showeth himself in the	8, 391/ 32
lived here, and our	<b>Savior</b>	himself also, for any	8, 392/ 8
sin; and except our	<b>Savior</b>	himself say false, where	8, 401/ 6
sort that, as our	<b>Savior</b>	said unto Saint Peter	8, 418/ 2
of mercy in our	<b>Savior</b>	Christ, and unto faith	8, 419/ 17
the words of our	<b>Savior</b>	in the Apocalypse, where	8, 423/ 11
obscure words of our	<b>Savior</b>	Christ in the Gospel	8, 426/ 18
natural children, as our	<b>Savior</b>	Christ is by reason	8, 427/ 26
sinful works; as our	<b>Savior</b>	said to the Jews	8, 434/ 27
not to tempt our	<b>Savior</b>	himself to gluttony, covetousness	8, 444/ 19
of mercy in our	<b>Savior</b>	Christ, and unto our	8, 444/ 37
that is in our	<b>Savior</b>	Christ, and unto our	8, 445/ 27
of mercy in our	<b>Savior</b>	Christ, for the repentance	8, 445/ 37
his mercy in our	<b>Savior</b>	Christ, and for our	8, 449/ 19
foolish philosopher. But our	<b>Savior</b>	himself wipeth away clean	8, 454/ 14
seed should such a	<b>Savior</b>	come. For it is	8, 465/ 1
-- which, as our	<b>Savior</b>	said, the Father in	8, 465/ 11
instead of the true	<b>Savior</b>	of the world worship	8, 465/ 30
the promise of our	<b>Savior</b>	himself, which hath promised	8, 483/ 33
also for that our	<b>Savior</b>	in those words, when	8, 498/ 18
see not wherefore our	<b>Savior</b>	should call upon the	8, 502/ 28
a master as our	<b>Savior</b>	was, sent him forth	8, 513/ 30
there be, as our	<b>Savior</b>	himself witnesseth in the	8, 514/ 26
the time of our	<b>Savior</b>	himself and his blessed	8, 520/ 22
before God." And our	<b>Savior</b>	himself calleth the breaking	8, 527/ 29
then Tyndale setteth our	<b>Savior</b>	Christ to school, and	8, 533/ 30
the words of our	<b>Savior</b>	himself, where he saith	8, 542/ 5
have died with" our	<b>Savior</b>	, saving for "the fear	8, 543/ 21
rebukes therewith that our	<b>Savior</b>	gave them therefor . . . to	8, 544/ 7
temptation to forsake our	<b>Savior</b>	for fear of temporal	8, 544/ 14
deadly sin. Whereof our	<b>Savior</b>	himself, as ye see	8, 544/ 15
and oversight in our	<b>Savior</b>	, that in a thing	8, 545/ 30
own fellows, nor our	<b>Savior</b>	himself upon the sight	8, 546/ 4
themselves write that our	<b>Savior</b>	himself accused it, and	8, 550/ 5
his forswearing of our	<b>Savior</b>	yet should not have	8, 551/ 16
the sight of our	<b>Savior</b>	himself. Howbeit, all this	8, 552/ 2
those words of our	<b>Savior</b>	spoken unto Saint Peter	8, 554/ 1
those words of our	<b>Savior</b>	is because that Saint	8, 554/ 34
be false that our	<b>Savior</b>	saith: "He that denieth	8, 556/ 14
those words of our	<b>Savior</b>	unto Saint Peter, he	8, 557/ 29
matter. For whereas our	<b>Savior</b>	said, "When thou art	8, 558/ 12
converted," and maketh our	<b>Savior</b>	say, "When thou art	8, 558/ 14
the words of our	<b>Savior</b>	himself spoken of the	8, 568/ 19
might sit at Saint	<b>Savior's</b>	a-begging with a dish	8, 333/ 28
would be our own	<b>saviors</b>	, by our own works	8, 52/ 15
be such as cannot	<b>savor</b>	the doctrine of Luther	8, 46/ 14
or authority make them	<b>savor</b>	the truth. But now	8, 120/ 5

true Christian nations, have	<b>savored</b>	always those meats to	8, 44/ 34
being afterward examined thereupon,	<b>saw</b>	the contrary so plainly	8, 22/ 33
find further therein: so	<b>saw</b>	he many more, peradventure	8, 81/ 28
him, and that he	<b>saw</b>	that for aught he	8, 86/ 16
for fear, when he	<b>saw</b>	his country prepare themselves	8, 122/ 34
good, holy doctrine, they	<b>saw</b>	and perceived the other	8, 139/ 13
as soon as he	<b>saw</b>	his apostles dead, and	8, 157/ 35
and my book, and	<b>saw</b>	my conscience clear, far	8, 180/ 11
I suppose he never	<b>saw</b>	him; or if he	8, 192/ 35
appeareth that while he	<b>saw</b>	himself fallen, he would	8, 227/ 27
tongue perceiving the article . . .	<b>saw</b>	well enough that he	8, 231/ 27
he should though I	<b>saw</b>	him not; nor if	8, 242/ 34
marvelous, miracles that themselves	<b>saw</b>	or believed done on	8, 269/ 36
write thereof that ever	<b>saw</b>	it before. Nor if	8, 276/ 28
not fail, if he	<b>saw</b>	the people frame all	8, 313/ 14
against heresies which they	<b>saw</b>	should come; and that	8, 333/ 24
others' writing, and so	<b>saw</b>	that all was written	8, 334/ 2
put in that they	<b>saw</b>	that without writing, God	8, 334/ 9
it now), but they	<b>saw</b>	also that the common	8, 340/ 9
as they did. They	<b>saw</b>	also that God did	8, 340/ 20
out. And likewise he	<b>saw</b>	that it had not	8, 347/ 36
Saint John -- Tyndale	<b>saw</b>	yet that they would	8, 348/ 20
for such as he	<b>saw</b>	well would not serve	8, 351/ 14
left it out. Tyndale	<b>saw</b>	well also that anything	8, 363/ 21
his matter. For he	<b>saw</b>	well that Saint Paul	8, 364/ 7
have done farther. Tyndale	<b>saw</b>	also that that text	8, 364/ 12
too, in that they	<b>saw</b>	him deliver the man	8, 422/ 36
a place where he	<b>saw</b>	a hart, and shot	8, 446/ 23
in conclusion, when he	<b>saw</b>	the world wax in	8, 448/ 18
I had when I	<b>saw</b>	her once . . . I then	8, 457/ 12
them by fire . . . and	<b>saw</b>	that if he died	8, 517/ 33
to bear? For he	<b>saw</b>	the woman as he	8, 530/ 23
dark whom he never	<b>saw</b>	in the light. But	8, 530/ 27
thoughts. For though they	<b>saw</b>	him raise up others	8, 541/ 3
and when they first	<b>saw</b>	him, they were astonied	8, 541/ 21
they did when they	<b>saw</b>	the miracle of himself	8, 545/ 33
not believe" till he	<b>saw</b>	Christ . . . neither did believe	8, 546/ 3
as though no man	<b>saw</b>	it . . . royally triumpheth and	8, 553/ 2
would (and that he	<b>saw</b>	well!) have made his	8, 553/ 31
this, after that he	<b>saw</b>	himself shamefully confuted concerning	8, 555/ 14
forswear that ever he	<b>saw</b>	him than to suffer	8, 556/ 8
already brought it in	<b>Saxony</b>	; for there is now	8, 62/ 28
now see it in	<b>Saxony</b>	, where they that were	8, 63/ 2
English, heresy. And, I	<b>say</b>	, that God now beginneth	8, 2/ 27
and this knoweth, I	<b>say</b>	, Tyndale himself so well	8, 3/ 15
on the other side,	<b>say</b>	plainly unto them that	8, 3/ 21
expounded that I dare	<b>say</b>	that blessed apostle, rather	8, 6/ 27
nothing now need to	<b>say</b>	, because the confutation of	8, 8/ 9
now; and, I hear	<b>say</b>	, the Primer too, wherein	8, 10/ 20
and friars that neither	<b>say</b>	Mass nor Matins, nor	8, 11/ 13

a great mastery, and	say	they have made a	8, 12/ 19
to be sworn to	say	truth . . . affirming that neither	8, 13/ 30
he said that to	say	Mass after the manner	8, 14/ 33
He held that to	say	any Divine Service after	8, 15/ 8
his heresies anything, nor	say	that he had held	8, 21/ 29
not ashamed thus to	say	and write, being afterward	8, 22/ 32
conclusion nothing else to	say	but that he read	8, 22/ 36
should. They could not	say	nay but that upon	8, 23/ 14
that these men neither	say	nor mean so evil	8, 26/ 20
and some of them	say	the same of every	8, 28/ 13
and was, as I	say	, by the hand of	8, 29/ 6
For they counsel, they	say	, the people, in their	8, 29/ 14
can our books then (	say	they) be seditious? Surely	8, 29/ 16
be obedient. But they	say	therewith that the laws	8, 29/ 31
in my Dialogue, did	say	that Luther's books be	8, 31/ 13
seditious, as I now	say	that Tyndale's be too	8, 31/ 14
for Luther that I	say	untruly. And then saith	8, 31/ 17
may be bold to	say	that no good man	8, 31/ 30
his faith" -- I	say	that this his rule	8, 32/ 1
after this done, I	say	, before I go further	8, 34/ 10
whole church -- I	say	his whole church; not	8, 43/ 35
Tyndale grant that I	say	true in this: then	8, 45/ 5
me this, and will	say	that all good men	8, 45/ 10
all things" -- I	say	, as I said before	8, 49/ 10
-- so doth, I	say	, too, these men that	8, 49/ 24
glad to hear him	say	. For I am better	8, 51/ 6
better content that he	say	sometimes well than always	8, 51/ 7
sure whether Tyndale will	say	that I do him	8, 51/ 15
it followeth, except he	say	that we may love	8, 51/ 22
him -- else, I	say	, must Tyndale needs grant	8, 51/ 23
me . . . and he will	say	stiffly that faith we	8, 52/ 2
us. But then they	say	plainly that if we	8, 52/ 4
we shall (as they	say	) be saved only by	8, 52/ 9
For that thing, they	say	, were as much as	8, 52/ 13
ourselves Christ, and to	say	that we would be	8, 52/ 14
grant also . . . but they	say	the cause is for	8, 53/ 32
for that faith, they	say	, hath always charity therewith	8, 53/ 33
brethren," that is to	say	, such as be not	8, 57/ 4
gladly. Now, if he	say	that they be not	8, 57/ 28
after, whether the priest	say	Mass in his gown	8, 57/ 31
the causes, which they	say	that no man can	8, 57/ 34
-- then will we	say	to Tyndale and ask	8, 57/ 36
receiveth interpretation. But we	say	that the authority thereof	8, 60/ 37
Catholic church, whatsoever Tyndale	say	, can never fall in	8, 61/ 13
Saint Augustine saith, "To	say	that the fast of	8, 68/ 22
Finally, what will Tyndale	say	to the words that	8, 69/ 25
they fast. Forsooth, I	say	unto you, they have	8, 69/ 29
For if Tyndale will	say	that yet all this	8, 70/ 10
-- whatsoever he shall	say	therein, consider the places	8, 70/ 13
breakfast. If he will	say	that the pain of	8, 70/ 30

-- he cannot so	say	; for it appeareth that	8, 70/ 32
causes. If he will	say	that there was difference	8, 70/ 33
destroy. If he will	say	that the fasting serveth	8, 71/ 7
mind: to this I	say	that the hunger itself	8, 71/ 10
minds. Wherefore, let Tyndale	say	what he will, ye	8, 71/ 17
flesh and cured. We	say	not neither that God	8, 71/ 27
own deed. But we	say	that God rejoiceth and	8, 71/ 35
than right naught. We	say	also that God rejoiceth	8, 72/ 3
pain therefor. And I	say	that if God had	8, 72/ 7
him that the priest	say	Mass in his gown	8, 75/ 12
his own. First I	say	it is a lewd	8, 76/ 5
sacraments at naught . . . and	say	God what he will	8, 79/ 6
-- did God, I	say	, tell the people what	8, 79/ 19
But he will haply	say	that in the Old	8, 80/ 9
And yet whoso shall	say	that the water hath	8, 81/ 2
for the matter shall	say	very well. And he	8, 81/ 3
And he shall also	say	well that will say	8, 81/ 4
say well that will	say	as doth the holy	8, 81/ 4
with open blasphemy to	say	that he had as	8, 81/ 34
then followeth it, I	say	, that there was never	8, 82/ 28
signified. And let him	say	what he will, but	8, 82/ 31
would there some then	say	that it were not	8, 83/ 36
will some such folk	say	as in the villainous	8, 84/ 1
great sacrament, Tyndale dare	say	say to his teeth	8, 85/ 36
saith he. "And why?"	say	we. "Because," saith he	8, 86/ 3
Whereby wot you that?"	say	we. "For I never	8, 86/ 4
you, then, in Scripture,"	say	we, "that God hath	8, 86/ 5
writing?" What Tyndale can	say	to this, I cannot	8, 86/ 8
But till he can	say	better to this than	8, 86/ 8
his master, either, could	say	to it yet, or	8, 86/ 9
yet, or ever shall	say	while they live . . . every	8, 86/ 9
see what men may	say	to him. Luther yet	8, 86/ 10
he was fain to	say	that the epistle was	8, 87/ 28
spitefully . . . what could he	say	more like himself against	8, 88/ 11
saith, "'Volo,'	say	ye." "The child was	8, 92/ 10
child was well voloed,"	say	they; yea, and "our	8, 92/ 10
charge -- thus I	say	Tyndale must needs mean	8, 93/ 9
child itself. If he	say	that it is fruitless	8, 93/ 17
But surely if he	say	that the baptism is	8, 93/ 21
know this, and then	say	as he saith, that	8, 93/ 33
what is he then,	say	you? But now is	8, 93/ 35
I was about to	say	, he reckoneth the outward	8, 94/ 19
come down again and	say	nothing . . . doth unto the	8, 95/ 19
thing that all we	say	too; that is to	8, 96/ 12
if that one would	say	a man "doth in	8, 96/ 18
soul," Tyndale would then	say	that the body were	8, 96/ 19
it? If God would	say	to Tyndale, "I have	8, 97/ 16
so short as to	say	that it serveth but	8, 97/ 33
if a lord would	say	to a poor fellow	8, 98/ 10
have taught, as I	say	, by such places of	8, 101/ 3

whereof, I will not	say	they be driven and	8, 101/ 14
driven and compelled, but	say	that, as it seemeth	8, 101/ 14
the purpose, this I	say	: that God may by	8, 102/ 21
the scriptures seem to	say	that he doth so	8, 102/ 25
Now, if they will	say	that it is not	8, 103/ 21
the soul -- I	say	it is like, saving	8, 103/ 22
reason by which they	say	that the bodily water	8, 103/ 23
And therefore, thereto I	say	that by no natural	8, 103/ 24
cures. And then I	say	by his power may	8, 103/ 28
the sacraments, as they	say	, to serve only for	8, 104/ 35
blasphemy. Now, where they	say	that all the salvation	8, 105/ 4
of our salvation. Now	say	these men always that	8, 105/ 18
them not! If Tyndale	say	true in this . . . then	8, 109/ 12
man be bold to	say	, that is not ashamed	8, 109/ 21
but that I therein	say	truth, I shall allege	8, 113/ 30
his heart, I dare	say	, would not serve him	8, 114/ 33
the sacrament -- to	say	he is there, all	8, 114/ 36
may be bound to	say	that ever he confessed	8, 115/ 5
as their master hath:	say	the contrary after; and	8, 115/ 8
after; and when they	say	worse, then tell us	8, 115/ 9
the Lord's death. They	say	not pray to it	8, 116/ 31
heresy . . . by which they	say	that there is nothing	8, 117/ 25
doubt but he will	say	the same by his	8, 117/ 34
man so mad to	say	nay. And surely there	8, 119/ 9
they might the better	say	to the Catholic Church	8, 119/ 20
so may we well	say	to these new holy	8, 121/ 12
now, as I hear	say	, that manner is well	8, 126/ 10
if the priest should	say	Mass, baptize, or hear	8, 127/ 4
stole . . . folk would then	say	he did lewdly, as	8, 127/ 11
as they might well	say	indeed. But Tyndale knoweth	8, 127/ 12
that another man should	say	"God save him"; and	8, 127/ 19
secrets, that is to	say	, the causes of the	8, 129/ 22
themselves to preach and	say	to the people of	8, 130/ 3
of God; but we	say	boldly that his word	8, 131/ 32
world. And then we	say	also that God by	8, 132/ 1
every truth. And we	say	that he keepeth, and	8, 132/ 6
promise. And therefore we	say	that he teacheth his	8, 132/ 7
bound to believe. I	say	also that upon this	8, 132/ 11
into damnable untruth. Then	say	I, further, that it	8, 132/ 26
of these things I	say	that it followeth necessarily	8, 132/ 31
is not ashamed to	say	that we will not	8, 134/ 11
were; and as I	say	, he is not ashamed	8, 134/ 13
have used, whatsoever Tyndale	say	, the same sacraments that	8, 135/ 29
that anything do or	say	against heretics -- all	8, 137/ 3
man may, as I	say	, have faith and lack	8, 137/ 15
Church. As when we	say	that there is a	8, 145/ 17
too . . . as when we	say	that "the Realm" hath	8, 145/ 19
as a man would	say	' the church of	8, 146/ 24
careth Tyndale what he	say	. . . that careth not to	8, 148/ 18
he ever any man	say	that any man may	8, 148/ 20

power? Marry, this we	say	, and say truth: that	8, 148/ 22
this we say, and	say	truth: that man hath	8, 148/ 22
nothing else but to	say	a Pater Noster to	8, 148/ 29
lumps, lo! I dare	say	he never heard in	8, 148/ 33
life man nor woman	say	that no man may	8, 148/ 34
it also that men	say	their Pater Noster to	8, 148/ 35
and kiss it and	say	a Pater Noster at	8, 149/ 6
at it -- yet	say	we not the Pater	8, 149/ 6
or both. If he	say	they preached the word	8, 149/ 16
only that: then I	say	so do we now	8, 149/ 18
too. Peradventure he will	say	that the preachers now	8, 149/ 18
old holy doctors: I	say	that therein they lay	8, 149/ 19
Then if Tyndale will	say	that our preachers preach	8, 149/ 30
and poets: thereto I	say	that they sometimes speak	8, 149/ 31
-- that is to	say	, that of old time	8, 150/ 9
if he will not	say	they preached both of	8, 150/ 12
the "old" time and	say	that they preached only	8, 150/ 24
old time . . . and will	say	that he spoke of	8, 151/ 2
-- and he will	say	that all the words	8, 151/ 29
his matter. For I	say	surely that he saith	8, 151/ 36
church. And that I	say	truth in this point	8, 152/ 3
more. Now indeed, to	say	the truth, it was	8, 152/ 25
plain that seem to	say	the contrary. And therefore	8, 153/ 3
be so mad to	say	nay, ye will yet	8, 153/ 34
unwritten. Now, thus I	say	, since many things were	8, 154/ 1
yet left unwritten . . . then	say	I that Tyndale is	8, 154/ 2
if we lacked, I	say	, that proof for our	8, 154/ 9
contrary . . . since he cannot	say	nay but that they	8, 154/ 11
I be bold to	say	: that he was not	8, 154/ 30
deny me. Now, to	say	that if he should	8, 155/ 8
so do they which	say	they believe nothing else	8, 155/ 25
observe them because they	say	they find them not	8, 155/ 36
many great errors, and	say	the Scripture is plainly	8, 156/ 10
their side. And this	say	not only Luther, Tyndale	8, 156/ 11
against others among themselves	say	and swear that the	8, 156/ 15
this will Tyndale haply	say	(for else cannot I	8, 156/ 23
see what he can	say	) that God hath caused	8, 156/ 24
rascal, never cease to	say	this (and they find	8, 156/ 34
but, now, as I	say	, if Tyndale tell me	8, 156/ 36
which he must, I	say	, by plain and evident	8, 157/ 24
then can he not	say	nay but that the	8, 158/ 16
then our Lord, I	say	, make him answer in	8, 159/ 24
for experience (let Tyndale	say	what it please him	8, 159/ 37
-- I will not	say	nay but that in	8, 160/ 18
and good woman both	say	and hear the Service	8, 161/ 12
If they do but	say	soft -- yet they	8, 162/ 16
saying. For as they	say	that know him, he	8, 162/ 19
undoubtedly false, whatsoever Tyndale	say	. For albeit that men	8, 163/ 22
or so much as	say	the word -- that	8, 164/ 1
therewith certain circumstances and	say	, "This round, rolling football	8, 165/ 3

he might, as I	say	, make any word understood	8, 165/ 6
Body of Christ and	say	Mass as well as	8, 165/ 17
therein, that he will	say	he taketh them for	8, 165/ 32
that I do not	say	truth in that I	8, 166/ 5
truth in that I	say	that this word "congregation	8, 166/ 5
he that I may	say	a "congregation" . . . there I	8, 166/ 8
congregation" . . . there I may	say	a "church" also . . . as	8, 166/ 9
said, and yet I	say	, that this is true	8, 166/ 19
our days. And I	say	that this common custom	8, 166/ 23
signify anywhere else. Then	say	I now that in	8, 166/ 31
dwelled in Christendom. I	say	now, in like wise	8, 167/ 5
I said and yet	say	that he did naught	8, 167/ 9
that I said and	say	. Now, in saying this	8, 167/ 13
this . . . I do not	say	untrue, though Tyndale be	8, 167/ 14
Tyndale, wheresoever he may	say	a "congregation," there he	8, 167/ 16
congregation," there he may	say	a "church" too. For	8, 167/ 17
no good man will	say	so -- yet may	8, 167/ 20
-- yet may Tyndale	say	so: "the church of	8, 167/ 20
though Tyndale may thus	say	for his pleasure, which	8, 167/ 24
yet can he not	say	that this is the	8, 167/ 25
as a man might	say	, "This is the wisdom	8, 167/ 29
church." First I	say	that Master More must	8, 168/ 13
it so; but I	say	plainly that if he	8, 169/ 4
this word "church," I	say	that he should translate	8, 169/ 6
-- that is to	say	, that he translatheth this	8, 169/ 15
was, as ye would	say	, the assembly of the	8, 170/ 12
change. And now I	say	that even of his	8, 171/ 35
in this wise: "What	say	I, then? That the	8, 172/ 21
anything? Nay; but I	say	that those things which	8, 172/ 22
lo! Did Saint Paul	say	so? Did Saint Paul	8, 173/ 32
find now? Will he	say	that "idols" and "images	8, 174/ 3
For a man may	say	"an image of the	8, 174/ 6
believe myself that I "	say	most true"; "or else	8, 175/ 10
shall spy, I cannot	say	. But surely if I	8, 175/ 15
farther abroad -- I	say	, therefore, in these days	8, 178/ 8
But I said and	say	, and truth I say	8, 182/ 22
say, and truth I	say	, that Tyndale did in	8, 182/ 22
time either cause to	say	or occasion to think	8, 182/ 32
upon. Nor now I	say	not that it is	8, 182/ 33
word "elder"; but I	say	he doth it with	8, 182/ 34
-- but I would	say	he were a blockhead	8, 183/ 1
mean. He will haply	say	that he meaneth that	8, 183/ 33
been . . . I should not	say	so alone. And Erasmus	8, 184/ 7
answereth them all. I	say	, therefore, that Tyndale hath	8, 185/ 13
to teach people. Then	say	I that if this	8, 185/ 26
And this is, I	say	, true . . . all were it	8, 185/ 29
Now, if he would	say	that with such changes	8, 186/ 28
the why . . . I may	say	that I never talked	8, 187/ 10
age? For though Tyndale	say	that presbyteros and seniores	8, 187/ 23
it happeth him to	say	true indeed), that both	8, 187/ 27

not suffer them to	say	Mass, and crieth out	8, 190/ 25
so solemnly put: I	say	that if a bishop	8, 194/ 17
the other. But I	say	that the oil being	8, 194/ 19
had he more to	say	than that God had	8, 195/ 3
the sick: thereto I	say	that the bishop sendeth	8, 195/ 15
he affirmeth that I	say	-- how the oiling	8, 195/ 27
do, and therefore I	say	it yet. More It	8, 195/ 29
well content that he	say	it yet, and I	8, 195/ 32
yet, and I will	say	the same. But I	8, 195/ 32
stark heresy though Tyndale	say	it yet. Tyndale When	8, 195/ 36
to be true: I	say	that they be both	8, 196/ 34
said it myself, to	say	that I said wrong	8, 197/ 5
had happed me to	say	it myself . . . but that	8, 197/ 8
To the matter I	say	, therefore, that it is	8, 197/ 17
at all. For I	say	that oiling and shaving	8, 197/ 19
a mock thereat and	say	it was but like	8, 197/ 34
for true also, I	say	that it is false	8, 198/ 5
-- so might he	say	as well that a	8, 198/ 7
For then must he	say	that every evil officer	8, 198/ 10
Service that the priests	say	, whereof himself saith none	8, 198/ 15
charity. Now, because I	say	that every "love" is	8, 199/ 10
therewith, as when we	say	"Tyndale's faith," "Luther's faith	8, 199/ 16
love. And we may	say	well enough -- and	8, 200/ 7
evil love. And I	say	to Tyndale yet further	8, 200/ 31
born. Tyndale Finally, I	say	not "Charity God," or	8, 201/ 17
let him not to	say	"Love thy neighbor"; nor	8, 201/ 31
I bid him not	say	"Charity thy neighbor," nor	8, 201/ 32
yet as he may	say	there "Give thy neighbor	8, 201/ 34
if it please him	say	"Bear thy neighbor good	8, 201/ 35
charity." Tyndale Though we	say	a man ought to	8, 202/ 2
little grace." I can	say	also in some grace	8, 202/ 24
-- as when we	say	, "He standeth well in	8, 202/ 25
one, in respect, I	say	, to his creatures, though	8, 203/ 13
Latin. As where we	say	of a stubborn body	8, 207/ 19
or, as men might	say	, of the "damnability") belonging	8, 209/ 28
relieved. And this, I	say	, as by good authorities	8, 210/ 1
and "forthink"; as we	say	in English, "It forthinketh	8, 210/ 37
us therewith, we may	say	that we take in	8, 211/ 33
sacrament; or we may	say	that the word "penance	8, 211/ 35
pain. But else I	say	-- by the authority	8, 213/ 30
suddenly. Now, if he	say	that never any which	8, 215/ 13
other men have. We	say	that if he do	8, 216/ 5
pain. But else, I	say	, where a man hath	8, 216/ 20
we willingly done, and	say	that he sinneth deadly	8, 216/ 31
so to think and	say	: yet to put it	8, 217/ 15
God's commandments. I dare	say	that Saint Peter loved	8, 217/ 31
so that, as I	say	, I needed none answer	8, 220/ 4
in the open street,	say	there were no cause	8, 220/ 13
good faith, much better	say	then than he may	8, 220/ 15
than he may now	say	that there is no	8, 220/ 16

also there, and yet	say	here again, that the	8, 224/ 34
they think as they	say	) both evil good and	8, 227/ 15
no sin? I dare	say	not even these wretches	8, 228/ 8
general. As when I	say	"a man" or "a	8, 229/ 30
be so unwise to	say	to my servant, "Go	8, 229/ 32
to. But when I	say	, "Go do this errand	8, 229/ 34
must answer "Yes," and	say	, "Yes, marry be they	8, 231/ 5
if Saint John should	say	of himself that he	8, 231/ 18
either should Saint John	say	untrue himself or else	8, 231/ 19
either Saint John should	say	untrue or else our	8, 232/ 9
yet he shall not	say	nay but he gave	8, 232/ 19
for. And therefore I	say	that Tyndale should in	8, 233/ 19
no"; for he cannot	say	"I receive no the	8, 233/ 29
If a man would	say	in speaking of God	8, 234/ 5
of Israel," he should	say	wrong, for he should	8, 234/ 6
But if he would	say	, "I take not Moses	8, 234/ 8
of Israel," he should	say	well enough; for he	8, 234/ 9
not all one to	say	"I take you for	8, 234/ 15
Greek. And therefore I	say	that to put away	8, 234/ 27
kind. A man may	say	"The man that we	8, 235/ 32
him, he must then	say	"The man was here	8, 235/ 35
here," and may not	say	"That man was here	8, 235/ 35
the field, ye may	say	"The captain will march	8, 235/ 37
But ye may not	say	"That captain will march	8, 235/ 38
I was about to	say	, where he translateth "God	8, 236/ 7
would in English rather	say	"Christ was God" than	8, 236/ 19
were as much to	say	as that all three	8, 236/ 23
all three. Howbeit, I	say	not this to show	8, 236/ 26
be borne; but I	say	the other is in	8, 236/ 28
more clear. And I	say	this . . . to show that	8, 236/ 29
not all one to	say	"I take no record	8, 237/ 30
of man" and to	say	"I receive no record	8, 237/ 31
Savior and maketh him	say	"I receive no witness	8, 238/ 4
man. For Tyndale cannot	say	here that Christ spoke	8, 238/ 12
that Christ did not	say	that he would receive	8, 238/ 27
what is that to	say	but that every true-believing	8, 240/ 8
man . . . but yet I	say	to you this" (that	8, 240/ 23
besides all these, I	say	-- there helpeth toward	8, 241/ 22
looketh for. For I	say	further that the truth	8, 242/ 18
not; nor if I	say	that he sitteth, the	8, 242/ 34
the Truth, would not	say	it) -- yet is	8, 243/ 3
spoken. And this I	say	is true touching the	8, 243/ 6
of God's words: I	say	that it serveth to	8, 243/ 13
not because he will	say	it, but he saith	8, 243/ 19
And if he will	say	that ours were the	8, 244/ 35
believed . . . he must, I	say	yet again, tell us	8, 245/ 36
Now, if Tyndale will	say	that the doctors of	8, 246/ 28
of their doctrine: I	say	no more did the	8, 246/ 30
apostles themselves, though Tyndale	say	yes, which he shall	8, 246/ 30
false. And if he	say	farther that every man	8, 246/ 36

did. If he will	say	that sometimes the doctors	8, 247/ 8
others have done: I	say	that this his saying	8, 247/ 10
Church . . . except Tyndale will	say	that he will neither	8, 247/ 27
For I dare surely	say	that if any so	8, 247/ 33
holy saints, while they	say	now that friars may	8, 248/ 1
Tyndale will yet further	say	that the Church itself	8, 248/ 5
in some other: I	say	that this can also	8, 248/ 8
purpose. For, whatsoever Tyndale	say	, never shall he prove	8, 248/ 9
thereto. And if Tyndale	say	the contrary of this	8, 248/ 17
this . . . he must also	say	that Christ hath broken	8, 248/ 17
heresy. And yet I	say	further that this objection	8, 249/ 8
fellows: they must, I	say	, then prove us by	8, 249/ 20
believe them? If he	say	that they prove it	8, 249/ 22
preach his word: I	say	again, the Scripture I	8, 249/ 23
quite against them, we	say	now to Tyndale that	8, 249/ 30
other side, if he	say	that in that point	8, 250/ 1
-- Tyndale may not	say	for shame but that	8, 250/ 24
left. And therefore we	say	not, as Tyndale beareth	8, 251/ 9
the devil. But then	say	I that in his	8, 251/ 23
the devil durst never	say	so much himself as	8, 251/ 24
Jews and now Tyndale	say	. But when he saith	8, 251/ 25
he saith it . . . I	say	, yet again, he must	8, 251/ 26
Now, if Tyndale will	say	that the Turks have	8, 251/ 31
holy vigils -- they	say	we find it not	8, 253/ 8
holy day -- they	say	the Scripture appointeth none	8, 253/ 10
the Altar -- they	say	it is not commanded	8, 253/ 11
written; albeit that they	say	therein false and are	8, 253/ 15
for example, when we	say	that Confirmation, Priesthood, and	8, 253/ 22
So that, as I	say	, believe them once in	8, 253/ 33
in question, he would	say	that we find not	8, 255/ 2
every point. But I	say	no more did the	8, 255/ 3
For if Tyndale will	say	that thing needed not	8, 255/ 15
preacher: then shall Tyndale	say	, lo, the thing that	8, 255/ 17
I would have him	say	; for then himself proveth	8, 255/ 18
if we should, I	say	, bid them prove us	8, 256/ 3
of either side. We	say	that since our Savior	8, 258/ 3
world -- it followeth,	say	we, thereof, that his	8, 258/ 6
himself had or would	say	unto them -- we	8, 258/ 12
Body of Christ and	say	Mass too. How other	8, 258/ 38
to the altar and	say	Mass in his stead	8, 259/ 12
But now, as I	say	, ye see by Tyndale's	8, 260/ 26
condemneth them that would	say	it were not lawful	8, 261/ 12
them at last and	say	that his marriage is	8, 261/ 31
her. This that we	say	now in sport . . . he	8, 262/ 1
in sport . . . he will	say	once in earnest, I	8, 262/ 1
wit -- shall plainly	say	that it cometh out	8, 262/ 17
his epistle again and	say	, "If we shall be	8, 263/ 2
lesson of Tyndale and	say	, "Nay, sir, and ye	8, 263/ 15
might not the master	say	that his men were	8, 263/ 16
have wished him to	say	! For whereas he meaneth	8, 264/ 3

and that he cannot	say	but that God is	8, 264/ 20
For but if he	say	so, he saith no	8, 265/ 7
among them, but they	say	that it is false	8, 265/ 13
false prophet false: I	say	that shall he not	8, 265/ 35
Suppose me, therefore, I	say	, that some false prophet	8, 266/ 20
the false prophet would	say	again as the false	8, 266/ 34
upon the Scripture, and	say	that he hath proved	8, 267/ 19
prophet for himself again	say	that he joyeth much	8, 267/ 23
like end . . . and then	say	that he is yet	8, 267/ 32
his holy exhortation thereupon,	say	farther to the people	8, 268/ 21
set thereto! But now	say	I that, on the	8, 269/ 17
stay altogether. For I	say	that the truth of	8, 269/ 18
texts that seem to	say	the contrary. And by	8, 269/ 29
the truth. But I	say	, therefore, as I have	8, 269/ 37
he might as well	say	by every woman that	8, 271/ 12
Scripture. If he will	say	(as he doth) that	8, 271/ 21
health. And then I	say	yet again that it	8, 271/ 36
they would make it	say	that friars may wed	8, 272/ 22
glad to hear him	say	so . . . and am content	8, 274/ 7
saith truth. And then	say	I that since himself	8, 274/ 9
Now if Tyndale will	say	that it is now	8, 274/ 30
But in this I	say	as I said before	8, 276/ 5
it. But as I	say	, were it the one	8, 276/ 31
fellows. And if Tyndale	say	nay, let him show	8, 278/ 31
Luther, Huessgen, and Tyndale	say	. And as concerning the	8, 279/ 1
any of them would	say	that a monk might	8, 279/ 7
-- that is to	say	, to the word of	8, 281/ 2
-- of them, I	say	, fewest believed in Christ	8, 281/ 15
in question. For we	say	that if he take	8, 282/ 6
he must not only	say	but also prove that	8, 282/ 8
quite, if a man	say	no more but "What	8, 282/ 19
the New . . . but, I	say	, besides this . . . and besides	8, 282/ 23
-- but yet, I	say	, besides all this . . . what	8, 282/ 28
I would answer and	say	, "That is very true	8, 283/ 9
what can he then	say	but if God give	8, 283/ 34
but if Tyndale dare	say	that the truth of	8, 283/ 35
the other . . . though he	say	them not both in	8, 284/ 27
will avoid this and	say	, "Nay, but I believe	8, 285/ 1
what hath he to	say	but that those that	8, 285/ 5
or Elijah. If he	say	that he knoweth it	8, 285/ 12
to the Church, and	say	that he knoweth it	8, 285/ 15
our soul. But I	say	that the Catholic Church	8, 286/ 7
let at last to	say	he did so, too	8, 287/ 22
men with," thou wilt	say	. More He maketh men	8, 287/ 33
But we will not	say	so; for it were	8, 287/ 36
a foolish saying to	say	, "Tyndale is the better	8, 287/ 36
with." What fool would	say	so but Tyndale? For	8, 288/ 1
answereth it. But I	say	that purgatory is ordained	8, 288/ 6
the mortality. And I	say	that the belief thereof	8, 288/ 10
church; that is to	say	, that the apostles left	8, 290/ 9

now no more to	say	, but had left off	8, 291/ 11
would be content to	say	that I was overseen	8, 291/ 14
would for Tyndale's pleasure	say	this (which if I	8, 291/ 21
I could not, I	say	, tell why they did	8, 292/ 13
-- since he cannot	say	nay but that they	8, 292/ 24
I be bold to	say	: that they never taught	8, 292/ 26
that I dare well	say	that in the Christian	8, 293/ 25
And also dare I	say	that they taught things	8, 293/ 27
-- and this I	say	boldly. For though Tyndale	8, 293/ 29
boldly. For though Tyndale	say	nay -- yet Saint	8, 293/ 29
-- he would, I	say	, therefore that we should	8, 294/ 27
might not for shame	say	it. Of Confirmation writeth	8, 295/ 8
and therefore, as I	say	, this knoweth Tyndale so	8, 295/ 20
loath that Tyndale might	say	that I mistake him	8, 295/ 36
would not so expressly	say	to Timothy that he	8, 296/ 34
had first assayed to	say	that five of them	8, 297/ 15
else. Now, then, I	say	, since Tyndale meaneth thiswise	8, 297/ 31
-- since Tyndale, I	say	, saith thus -- I	8, 297/ 36
be so mad to	say	that God did by	8, 298/ 3
their wealth. But then	say	I that those special	8, 298/ 9
his cheek aside . . . and	say	that because that else	8, 298/ 19
he can. For then	say	I this unto him	8, 298/ 26
those significations -- then	say	I that since they	8, 298/ 34
this day. And then	say	I that thereupon it	8, 299/ 4
Christ indeed, though he	say	there is the "sacrament	8, 300/ 23
thank (all such, I	say	, as did them in	8, 302/ 19
we may likewise, I	say	, observe them without sin	8, 302/ 25
this, either he must	say	that perpetual virginity is	8, 305/ 18
or else he must	say	that wedlock with its	8, 305/ 22
he save himself and	say	that perpetual virginity and	8, 305/ 32
nature." For if he	say	this as of himself	8, 306/ 1
lie. But if he	say	it, as he doth	8, 306/ 2
he did so . . . and	say	, "Tell me, good Lord	8, 307/ 34
he would else never	say	as he saith. For	8, 308/ 16
perplexity. Which, whatsoever Tyndale	say	, shall never be proved	8, 308/ 21
as Tyndale and Luther	say	. . . that faith alone shall	8, 308/ 25
which matter, as I	say	, since Tyndale hath failed	8, 309/ 28
all that he can	say	, at once. I shall	8, 309/ 33
other wrote; this, I	say	, being thus: except that	8, 310/ 26
be believed, Tyndale cannot	say	but that every of	8, 310/ 30
juggle not. For I	say	not nay but that	8, 311/ 1
if a man would	say	, "Christ prayed, preached, and	8, 311/ 17
Tyndale that Saint John	say	so as that indeed	8, 311/ 31
Zwingli. And he cannot	say	that Saint John speaketh	8, 312/ 9
institution. Nor he cannot	say	that Saint John speaketh	8, 312/ 11
yet many things to	say	to you, but ye	8, 312/ 24
ye hear our Savior	say	himself that he left	8, 312/ 27
dare be bold to	say	all that he thinketh	8, 313/ 11
For else he would	say	more than he doth	8, 313/ 11
wotteth that, though he	say	now that he can	8, 313/ 20

would, the contrary . . . and	say	that with better looking	8, 313/ 23
and all the remnant	say	wrong, because their part	8, 313/ 27
Tyndale hereafter let to	say	when he list . . . if	8, 313/ 29
or not. But I	say	that in that point	8, 313/ 32
it or not: I	say	that in so believing	8, 313/ 35
not serve me. Then	say	I farther that this	8, 314/ 1
Antidicomarianites," that is to	say	, Mary's adversaries. Then say	8, 314/ 7
say, Mary's adversaries. Then	say	I finally that forasmuch	8, 314/ 9
well understood, seem to	say	the contrary: I may	8, 314/ 15
to the Corinthians: I	say	that Paul never knew	8, 314/ 29
there was; but I	say	that he findeth no	8, 315/ 8
we see, whatsoever Tyndale	say	, that Saint Paul, besides	8, 315/ 26
serve themselves . . . while they	say	it they care not	8, 316/ 16
care they how they	say	Mass . . . which the more	8, 316/ 20
perceiveth that how to	say	Mass hath been taught	8, 316/ 26
-- I dare well	say	, for all Tyndale's boast	8, 316/ 31
wise to consecrate or	say	Mass . . . and that the	8, 316/ 38
be so bold to	say	it . . . when, being himself	8, 317/ 4
-- who durst, I	say	, have put thereto anything	8, 317/ 31
not witting what to	say	thereto, began to guess	8, 318/ 8
world wit what to	say	thereto . . . but, faring like	8, 318/ 16
in. But whatsoever Tyndale	say	, there was never good	8, 318/ 25
the people, whatsoever Tyndale	say	, never understood the meaning	8, 319/ 19
a thing . . . he shall	say	him nay but if	8, 319/ 21
-- I will not	say	nay but that it	8, 319/ 31
day -- he, I	say	, himself, when he delivered	8, 321/ 11
Lord's day." Whereof to	say	that we be now	8, 321/ 23
ween that none will	say	so but lurdans that	8, 321/ 26
in this point . . . and	say	the Church made it	8, 321/ 32
may break it: I	say	that the Church, as	8, 321/ 33
Spirit. That is to	say	that as God made	8, 321/ 35
hath he made, I	say	, from Saturday to Sunday	8, 322/ 24
you consider yourself. We	say	that these sacraments and	8, 323/ 35
they wrote." "Prove that,"	say	we, "and take all	8, 324/ 2
heaven. For though he	say	no further here but	8, 324/ 31
points pass, as I	say	-- I would ask	8, 325/ 20
souls' health. If he	say	yea: then destroyeth he	8, 325/ 23
they wrote? If he	say	nay . . . but that all	8, 325/ 26
that he could never	say	nothing but Tyndale stood	8, 326/ 1
Saint Paul everywhere," I	say	that therein Tyndale saith	8, 326/ 19
means: the causes, I	say	, and the proper significations	8, 328/ 11
go. For else, to	say	that I will be	8, 328/ 22
Israel, or, as I	say	, Moses either, understood all	8, 328/ 33
those ceremonies; but I	say	Tyndale cannot prove that	8, 329/ 6
neither . . . If Tyndale yet	say	that the people understood	8, 329/ 8
them all . . . saying, "I	say	that thou art Christ	8, 329/ 17
think he will not	say	that they might at	8, 329/ 31
all such undone . . . and	say	as Tyndale saith --	8, 329/ 32
ye have heard, I	say	, how worshipfully Tyndale hath	8, 330/ 25
not the use to	say	"the Holy Ghost writeth	8, 330/ 37

I must, therefore, I	say	, put him in remembrance	8, 331/ 5
not the use to	say	"the Holy Ghost writeth	8, 331/ 10
inspireth the writer": I	say	again that the Scripture	8, 331/ 10
not excuse ourselves and	say	that we will not	8, 331/ 17
this will Tyndale haply	say	, "In that word he	8, 331/ 23
me somewhat forth, and	say	more than I could	8, 332/ 14
-- that is to	say	, that like as my	8, 332/ 26
but if he will	say	that in that scripture	8, 334/ 16
for any man to	say	nay to God's special	8, 335/ 9
authority that whatsoever he	say	, men must believe it	8, 335/ 35
should suffice him to	say	"The apostles have left	8, 336/ 1
be as bold to	say	that the Scripture, albeit	8, 336/ 18
been so bold to	say	that allthing was so	8, 336/ 26
shall God, as I	say	, send none of his	8, 337/ 27
have we heard him	say	it; and now lack	8, 338/ 10
his mouth. And we	say	also that God hath	8, 338/ 25
God. And if Tyndale	say	that either man or	8, 339/ 5
For though the Scripture	say	that the word of	8, 339/ 12
no story that shall	say	that the general councils	8, 339/ 34
And if he will	say	that the stories tell	8, 340/ 35
And if he will	say	that the stories do	8, 340/ 37
left at liberty to	say	nay to them all	8, 341/ 13
as he might before,	say	that he knoweth by	8, 341/ 23
Arian and arrant heretic	say	now that he knoweth	8, 341/ 26
every foolish heretic may	say	that all they understood	8, 343/ 18
said, and yet I	say	, that these words of	8, 344/ 19
bring authentic scripture": I	say	that he must prove	8, 346/ 9
for them all? I	say	also that the Catholic	8, 346/ 16
are shamefully driven to	say	, like the Jews, that	8, 346/ 23
that doth them. I	say	, therefore, farther, that Tyndale	8, 346/ 25
will not let to	say	that it is not	8, 346/ 29
not, then will he	say	that the Church understandeth	8, 346/ 30
in, overturned; beware, I	say	, that thou seek not	8, 349/ 4
after their ceremonies and	say	, ' As these people	8, 349/ 5
not meant as I	say	(and as the circumstance	8, 349/ 17
not meant as I	say	, but precisely forbidden them	8, 349/ 26
of the Altar? "Yea,"	say	they, "but this proveth	8, 350/ 4
him wrong. Secondly, I	say	that if Moses had	8, 350/ 12
at all. Thirdly, I	say	that in the things	8, 350/ 15
of God. For we	say	that they be the	8, 350/ 17
play his part and	say	nay still, be the	8, 350/ 20
so clear. Fourthly, we	say	that any such thing	8, 350/ 21
God's words. For we	say	that it is God's	8, 350/ 23
things that ever they	say	unto you, observe them	8, 351/ 19
should be bidden, should	say	, "Show me that written	8, 352/ 5
in all that they	say	well and according to	8, 352/ 27
doctrine and preaching, do	say	and confirm in like	8, 353/ 6
never wise man would	say	otherwise. But the thing	8, 353/ 7
the things that they	say	to them. And that	8, 353/ 13
As though he would	say	, "Since they sit upon	8, 353/ 19

to kneel down and	say	certain prayers with him	8, 354/ 26
that doubteth not, I	say	, of this (of which	8, 354/ 31
in his bed, and	say	he is not bound	8, 355/ 1
be, some man may	say	he is sick. Upon	8, 355/ 4
hear them, if they	say	aught well, and according	8, 358/ 15
they cannot for shame	say	all naught at once	8, 358/ 16
-- it is, I	say	, therefore to be noted	8, 360/ 30
as though he would	say	that all that was	8, 362/ 9
call them plain, and	say	that every man and	8, 362/ 29
And thus, as I	say	, these heretics lay forth	8, 363/ 7
Catholic faith which we	say	be the traditions of	8, 363/ 25
hath said or can	say	in this matter --	8, 364/ 24
and let not to	say	the contrary, as in	8, 365/ 23
to consecrate, how to	say	Mass, and what thing	8, 366/ 6
to which yet, to	say	the truth, never Tradition	8, 366/ 11
shame. For sometimes they	say	they care but for	8, 366/ 36
past, in which they	say	all is corrupted. And	8, 367/ 3
truth . . . and then they	say	that we will not	8, 367/ 5
nuns: to that they	say	nothing, but fare as	8, 367/ 8
only; that is to	say	, with lively voice, not	8, 369/ 12
none of them should	say	, 'Where is this	8, 369/ 20
ye see that they	say	that the apostles taught	8, 373/ 29
and other holy saints,	say	that the things were	8, 373/ 36
And discharge, as I	say	, seeth he none but	8, 375/ 17
God proved," will Tyndale	say	, "their doctrine with miracles	8, 376/ 25
miracles." So doth he,	say	I, the doctrine of	8, 376/ 26
if the Church would	say	contrary, yet would he	8, 376/ 35
contrary, yet would he	say	they were true. For	8, 376/ 36
in derision." If Tyndale	say	that he can so	8, 377/ 35
But yet this I	say	: that when he and	8, 378/ 2
ours. And therefore, I	say	, taking away the credence	8, 378/ 7
credence, therefore, as I	say	, taken from the Catholic	8, 378/ 12
-- as well, I	say	, hereafter as ever he	8, 378/ 28
And if he will	say	, "No more may any	8, 378/ 33
aught that he can	say	, the whole Church in	8, 379/ 1
answer this argument and	say	that he needeth not	8, 379/ 16
his proof, so we	say	that they did leave	8, 379/ 29
our part, and will	say	that else he is	8, 379/ 32
Tyndale will, as I	say	, confess the truth that	8, 379/ 34
word again. And I	say	further that we prove	8, 380/ 6
Scripture -- this, I	say	, we prove to Tyndale	8, 380/ 8
For if he will	say	, as he saith in	8, 380/ 11
of God -- I	say	that we know the	8, 380/ 15
same Spirit. But then	say	we farther that the	8, 380/ 17
did before. And I	say	that God by his	8, 380/ 26
which church -- I	say	with his Catholic church	8, 380/ 36
and known: then I	say	Tyndale is as blind	8, 387/ 5
is very Truth, to	say	very false where he	8, 387/ 7
further. Moreover, if Tyndale	say	that all this known	8, 387/ 15
true virtues. If he	say	that it hath been	8, 387/ 21

living. For if he	say	that we need no	8, 388/ 9
heresies. If he then	say	that of that unknown	8, 388/ 16
should I know, I	say	, whether that preacher say	8, 389/ 20
say, whether that preacher	say	true or not? For	8, 389/ 21
let to believe, and	say	so too, that we	8, 390/ 3
catholic church. Tyndale I	say	that Christ's elect church	8, 390/ 9
showed us, as I	say	, which kind of election	8, 392/ 22
also believe that to	say	the Mass with the	8, 394/ 19
considereth this shall, I	say	, see that Tyndale's elect	8, 394/ 37
to gloss it and	say	that faith could never	8, 395/ 12
for all that they	say	they believe nothing else	8, 395/ 19
too. For where they	say	that they believe nothing	8, 395/ 20
Scripture, I think they	say	true . . . for they believe	8, 395/ 21
now -- since they	say	still that faith alone	8, 395/ 24
alone sufficeth, and yet	say	that there must be	8, 395/ 24
charity too . . . and now	say	there must be repentance	8, 395/ 25
repentance too -- they	say	none other thing, in	8, 395/ 26
them," saith Tyndale. So	say	we too. But what	8, 396/ 4
God." But thereto I	say	that allthing that we	8, 396/ 7
Now, then, if he	say	true . . . it is impossible	8, 397/ 13
first point again and	say	, "It forceth not, for	8, 397/ 17
are they, as I	say	, reprov'd openly by the	8, 398/ 21
rabble of their sect	say	that faith of necessity	8, 400/ 27
faith. And yet they	say	that good works be	8, 400/ 29
fruitless -- dead, I	say	, not in the nature	8, 400/ 34
except our Savior himself	say	false, where he saith	8, 401/ 6
us." And if he	say	that good works be	8, 401/ 22
might he as well	say	that faith were naught	8, 401/ 23
and boast it, and	say	, "This faith and knowledge	8, 403/ 15
all faithful folk will	say	again, "This faith and	8, 403/ 16
them all, saying, "I	say	that thou art Christ	8, 404/ 3
further for his purpose	say	that not only no	8, 404/ 27
merrily laugh thereat and	say	, "No more there needeth	8, 406/ 4
that faith, will he	say	, will put out and	8, 406/ 5
hell. If Tyndale will	say	nay . . . "for he must	8, 406/ 10
whatsoever he would further	say	to us. Consider yet	8, 407/ 30
of the elects. Then	say	I that thereupon it	8, 407/ 35
-- it followeth, I	say	, that Tyndale believeth no	8, 408/ 21
own sin. Tyndale will	say	to this that he	8, 409/ 14
his "if" . . . and not	say	, "If he repent his	8, 411/ 9
-- that is to	say	, that a man which	8, 411/ 21
to purpose, except he	say	(which he shall never	8, 411/ 26
yet further, if he	say	(which he shall never	8, 411/ 30
his "if" . . . and not	say	"if he repent," but	8, 411/ 34
repent," but he must	say	boldly that he surely	8, 411/ 34
if Tyndale gloss and	say	that then his faith	8, 412/ 15
boast of him to	say	; that "the church be	8, 412/ 29
prevail' (that is to	say	, against this faith can	8, 412/ 36
as though he would	say	to you, "Be bold	8, 413/ 6
satisfaction. For himself cannot	say	say but that we	8, 413/ 37

it is heresy to	say	that besides the belief	8, 415/ 33
is no more to	say	but whosoever besides the	8, 416/ 6
heaven," so will he	say	to Tyndale, for confessing	8, 418/ 6
have no cause to	say	that I deface his	8, 418/ 25
Jn 1), "If we	say	we have no sin	8, 419/ 8
And again, if we	say	we have not sinned	8, 419/ 9
as if he would	say	that because he was	8, 421/ 2
as if he would	say	that "the body alone	8, 421/ 11
were reprov'd, would then	say	that he called "the	8, 421/ 13
pass, this will I	say	: that if the seed	8, 421/ 23
alone, that is to	say	, the belief alone, a	8, 421/ 30
falling to sin: I	say	that it is very	8, 422/ 10
the faithful man, I	say	that the Spirit dwelleth	8, 422/ 25
the Spirit. But I	say	that the man may	8, 422/ 27
contrary. And yet I	say	not that all sins	8, 423/ 32
only for that I	say	"by the sacraments and	8, 427/ 32
the children of God,	say	I. And when they	8, 428/ 11
hell. Let Tyndale, I	say	, tell me any one	8, 428/ 37
rehearse you some. What	say	we by the words	8, 429/ 14
Doth not Saint Paul	say	, "He that thinketh that	8, 429/ 34
sin. Peradventure Tyndale will	say	that he speaketh only	8, 430/ 24
spoken of elects. Thereto	say	I that he calleth	8, 430/ 26
Then will he peradventure	say	that he meaneth of	8, 430/ 30
hath Tyndale here to	say	to Saint Paul? Surely	8, 431/ 24
nothing hath he to	say	at all, that any	8, 431/ 25
yet lest Tyndale might	say	, "Why should you not	8, 432/ 32
-- it appeareth, I	say	, that our Lord will	8, 432/ 35
and though I would	say	to a righteous man	8, 433/ 3
die. But if I	say	to a sinner, '	8, 433/ 7
God" (that is to	say	, "that is God's child	8, 434/ 32
as though he would	say	, ". . . for if he fall	8, 434/ 34
open" (that is to	say	, "By this may ye	8, 434/ 38
this will Tyndale peradventure	say	that I pass over	8, 435/ 17
it not," will Tyndale	say	, "that he that hath	8, 435/ 23
I prove," will Tyndale	say	, "by the plain and	8, 435/ 30
epistle . . . avoideth," will Tyndale	say	, "mine exposition nothing at	8, 435/ 38
this is so, I	say	yet again that the	8, 436/ 11
anything that himself might	say	. But, now, to this	8, 436/ 24
dare I neither, I	say	, despair of any of	8, 437/ 36
and these examples, I	say	with the consent of	8, 438/ 8
every man that would	say	, "An honorable man's child	8, 438/ 29
Or if one would	say	, "A man that taketh	8, 439/ 1
-- he meant, I	say	, not that it is	8, 439/ 11
in his error, and	say	that Saint John plainly	8, 439/ 14
once." To this I	say	that in the example	8, 439/ 19
-- Saint John, I	say	, so saying and so	8, 439/ 35
it is true to	say	that "he which hath	8, 440/ 24
is it true to	say	that "whoso have the	8, 440/ 26
as he that would	say	, "Whoso sitteth by the	8, 440/ 29
so he that would	say	that "whoso have the	8, 440/ 31

Saint John, though he	say	, "Whosoever confess that Jesus	8, 441/ 21
should Saint John himself	say	untrue where he saith	8, 442/ 6
-- Saint John, I	say	, declareth against Tyndale's doctrine	8, 442/ 28
Saint John -- that,	say	they what they will	8, 443/ 2
Jn 1), "If we	say	we have no sin	8, 443/ 21
And again, if we	say	we have not sinned	8, 443/ 22
-- let Tyndale, I	say	, tell us whether he	8, 446/ 2
is no more to	say	but in one time	8, 446/ 29
he so meaneth, I	say	it seemeth by his	8, 446/ 32
peradventure answer us and	say	it is no deadly	8, 449/ 3
indeed; in this meantime,	say	I, they sin deadly	8, 449/ 16
Tyndale will yet haply	say	that the thief was	8, 449/ 25
follow? Hereto shall Tyndale	say	that himself and his	8, 449/ 34
and pardon, as they	say	they be. This would	8, 450/ 37
than this. Tyndale will	say	that his fellows and	8, 451/ 14
deeds, because, as they	say	, they do them not	8, 451/ 15
except he will peradventure	say	that it is never	8, 453/ 17
will -- therefore, I	say	, when they do those	8, 455/ 24
again. Now, if Tyndale	say	still that because of	8, 455/ 35
deadly sin? If he	say	for sorrow that he	8, 456/ 9
him if that he	say	true that he consented	8, 456/ 13
which cannot, as they	say	, but work well) standeth	8, 456/ 20
way they go, they	say	to God and themselves	8, 457/ 8
-- they must, I	say	, needs have some such	8, 458/ 15
he saith as I	say	, and yet I say	8, 458/ 34
say, and yet I	say	not as he saith	8, 458/ 35
Tyndale saith; which I	say	is plainly false. For	8, 459/ 36
hath he other to	say	but because that every	8, 462/ 20
Yea, and whatsoever Tyndale	say	, when the great rage	8, 468/ 4
way? I dare boldly	say	that Tyndale himself, if	8, 469/ 31
at the last. Now	say	I, then, to Tyndale	8, 469/ 37
bring him: then I	say	that since he will	8, 470/ 11
-- if Tyndale, I	say	, find such a man	8, 470/ 29
because that, if himself	say	true that none elect	8, 470/ 31
-- because Tyndale, I	say	, for his example of	8, 471/ 23
seek some shift, and	say	that he meaneth no	8, 473/ 17
thus must Tyndale needs	say	, for aught that I	8, 473/ 25
Scripture -- still, I	say	, standeth it stiffly against	8, 473/ 30
dare be bold to	say	that they were never	8, 474/ 9
For they were, I	say	, never taught that they	8, 474/ 11
promises. I dare well	say	they died, all that	8, 474/ 17
they died. If he	say	to this that though	8, 474/ 29
fly. If he will	say	that the children baptized	8, 474/ 37
article; that is to	say	, of every article which	8, 475/ 20
contrary, but if he	say	that himself have them	8, 476/ 12
And then if he	say	so, he must either	8, 476/ 14
to salvation. He cannot	say	that he learned it	8, 476/ 24
but if he will	say	that this whole multitude	8, 477/ 13
be learned. Also, to	say	that he therein believeth	8, 477/ 22
not for very shame	say	nay but that, against	8, 477/ 33

Wherein if Tyndale dare	say	that I lie . . . let	8, 478/ 1
And therefore, as I	say	, saving that I will	8, 480/ 6
what evil we might	say	by them, we could	8, 480/ 15
Scripture . . . Here should he	say	, "as, for example, they	8, 480/ 21
them: such men, I	say	, are fallen from Christ	8, 481/ 10
sects, that is to	say	, sundry parties and divisions	8, 481/ 15
fellows, the heretics, I	say	, themselves began first that	8, 483/ 10
work alone -- then	say	I that Tyndale's holy	8, 486/ 29
clean dead" -- I	say	that his tale is	8, 486/ 34
faith, that is to	say	, the true belief, and	8, 487/ 4
heat." And yet I	say	that with these sins	8, 487/ 31
Christ and Belial?" I	say	also that all his	8, 488/ 4
devilish deeds -- I	say	that as far forth	8, 488/ 7
damnable, haply Tyndale will	say	they be not, be	8, 490/ 3
let us leave, I	say	, this good child at	8, 491/ 20
judge in such case	say	to him for very	8, 494/ 14
same thing that we	say	. And so is Tyndale	8, 494/ 37
his purpose compelled to	say	the same that we	8, 494/ 38
always denied. But then	say	we one thing further	8, 495/ 1
word were then, I	say	, already, before the deed	8, 495/ 36
he doth now, and	say	, "Even so goeth it	8, 497/ 12
upon me then and	say	that I mistake him	8, 498/ 5
And therefore, as I	say	, the man layeth the	8, 498/ 31
him as he would	say	if his wit would	8, 498/ 33
if there were, I	say	, no such thing in	8, 503/ 1
him again that we	say	not that man's endeavor	8, 504/ 19
without God. But we	say	that when men endeavor	8, 504/ 21
faith, though Tyndale would	say	nay thereto. I would	8, 504/ 29
to God . . . should, I	say	, by his advice, use	8, 506/ 12
nor do nothing, nor	say	nothing, nor think nothing	8, 506/ 13
I doubt not, I	say	, but that his reason	8, 506/ 21
of this reason, and	say	, "My wit must first	8, 506/ 34
my will. But I	say	that albeit God is	8, 507/ 21
list -- yet I	say	that ordinarily into his	8, 507/ 22
us. And therefore I	say	that God doth not	8, 508/ 11
tenderly beloved Son. Then	say	I now that since	8, 508/ 23
faith are not, I	say	, in such wise showed	8, 509/ 1
belief. And this, I	say	, for the time of	8, 509/ 7
commonly let not to	say	"man may do this	8, 510/ 6
grace. Like as we	say	that "a man may	8, 510/ 10
in both, whatsoever Tyndale	say	. But yet saith Tyndale	8, 511/ 28
-- if this, I	say	, be truth, as it	8, 514/ 27
as much as to	say	that the will of	8, 518/ 34
than as he might	say	that the will of	8, 518/ 35
or not. If he	say	nay, he saith against	8, 519/ 37
-- he must then	say	that all the words	8, 520/ 8
by the same reason	say	that all the commandments	8, 520/ 13
whether he mean, I	say	, that mercy calleth upon	8, 520/ 30
he rather seemeth to	say	that God not awaketh	8, 520/ 33
too? Now, if he	say	that he speaketh here	8, 522/ 24

always -- if he	say	thus, he saith untrue	8, 522/ 27
And therefore, as I	say	, God withdraweth his hand	8, 523/ 25
fall. For this, I	say	, God doth it --	8, 523/ 31
-- he were, I	say	, likely not to take	8, 525/ 8
dark -- let Tyndale	say	what he will . . . we	8, 525/ 29
as though he would	say	farther, "than so to	8, 526/ 12
I was about to	say	, in such a person	8, 526/ 15
Woe to them that	say	, ' Let us do	8, 527/ 13
ashamed to confess and	say	boldly that to be	8, 529/ 25
tale is Tyndale, I	say	, somewhat ashamed to tell	8, 529/ 31
therefore since, as I	say	, the reproof of this	8, 532/ 9
And if he so	say	that he did . . . then	8, 533/ 5
heresies. And except he	say	it of his own	8, 533/ 6
I suppose, as to	say	that if a man	8, 533/ 36
again. The common people	say	among that "nothing can	8, 534/ 3
of a thief they	say	in sport, "He can	8, 534/ 4
wrought evil . . . except Tyndale	say	that all his lechery	8, 534/ 35
his deeds. But now	say	I that David did	8, 535/ 14
No," saith Tyndale. I	say	no more but it	8, 536/ 23
answer? He will not	say	, I am sure, because	8, 536/ 36
this dare I surely	say	: that whensoever the best	8, 538/ 8
will well appear, I	say	, by plain and evident	8, 538/ 31
-- that is to	say	, the life of their	8, 542/ 12
by the selfsame, I	say	, always still he proveth	8, 542/ 18
that no more to	say	but like as David	8, 542/ 32
it." But let Tyndale	say	for excuse of their	8, 543/ 13
not believe" . . . if he	say	true, the lack of	8, 543/ 18
Tyndale would seem to	say	well for the apostles	8, 543/ 20
if we come and	say	, "By my faith, good	8, 544/ 17
Who can more plainly	say	that they were fallen	8, 544/ 33
it. At that time	say	I that since they	8, 545/ 21
believe it. And I	say	plainly: Whosoever, being informed	8, 546/ 13
part, God would, I	say	, not fail on his	8, 546/ 20
a man may thereto	say	, "What then?" he goeth	8, 546/ 28
so far forth to	say	, "He was a deceiver	8, 547/ 20
upon his mercy to	say	that if that old	8, 548/ 23
anywhere so mad to	say	, that the chosen and	8, 550/ 18
well, as much to	say	as that they do	8, 550/ 27
deadly; that is to	say	, such as if the	8, 550/ 29
if he take, I	say	, this word "deadly sin	8, 551/ 7
failed for ever. I	say	that it failed for	8, 552/ 6
strengthen thy brethren." How	say	ye? Is not this	8, 553/ 20
wherefore we may not	say	Saint Peter's faith was	8, 554/ 16
well as we may	say	Wycliffe's heresies are in	8, 554/ 17
yet reserving, as I	say	, the farther answer to	8, 554/ 31
I be bold to	say	that if there any	8, 554/ 37
that gloss, as I	say	, till I come to	8, 555/ 3
he is convicted, to	say	that he took this	8, 555/ 10
with love. If he	say	yea . . . then since the	8, 555/ 29
him . . . I ask, I	say	, of Tyndale, if Saint	8, 556/ 9

-- that is to	say	, his belief with well-working	8, 556/ 11
failed him? If he	say	no . . . then will it	8, 556/ 12
C, D, E. Now	say	I, then, since Tyndale	8, 557/ 1
-- that is to	say	, those that are named	8, 557/ 7
As though he might	say	, "I have prayed for	8, 557/ 32
when thou shalt, I	say	, by mine help and	8, 558/ 4
and maketh our Savior	say	, "When thou art come	8, 558/ 14
For letting, as I	say	, the remnant pass (as	8, 561/ 13
last, if he will	say	that he meant that	8, 561/ 20
Catholic Church, then I	say	that he defined it	8, 561/ 21
had said and yet	say	the contrary thereof . . . in	8, 562/ 18
not? Tyndale will peradventure	say	he may not. Then	8, 568/ 15
Thereto peradventure he will	say	that the words of	8, 568/ 17
heretic can construe them,	say	yet at the uttermost	8, 568/ 22
Whereunto if Tyndale will	say	that if he might	8, 568/ 26
ordinary justice. Secondly I	say	that forasmuch as those	8, 568/ 34
saying, "Though I should	say	to a sinner, '	8, 568/ 39
it may, therefore, I	say	, without any repenting be	8, 569/ 9
or no. If he	say	yea, he destroyeth his	8, 569/ 13
be saved. If he	say	may, then he destroyeth	8, 569/ 16
out against the clergy . . .	saying	that the priests love	8, 12/ 8
of the Wicked Mammon,	saying	at his examination that	8, 21/ 24
meddle with the matter . . .	saying	that being a layman	8, 25/ 20
his disciples, warned them,	saying	, Tyndale is now the	8, 43/ 8
his worshipful spiritual sort,	saying	"the spiritual" judgeth all	8, 47/ 12
beat other men for	saying	truth were well ordained	8, 59/ 27
or dispensation at all . . .	saying	that friars may no	8, 73/ 11
his sins to Godward,	saying	in his heart, "Thus	8, 89/ 14
mingleth his lies therewith,	saying	that Christian men think	8, 109/ 16
and answereth it with	saying	that the "Gospel of	8, 113/ 32
for good and true,	saying	, "That that is broken	8, 116/ 6
might preach that would . . .	saying	that they followed the	8, 126/ 4
truth of which my	saying	, Tyndale and his fellows	8, 142/ 16
and lieth on lustily,	saying	that of Christ's promises	8, 147/ 21
buzzeth, in any Service	saying	. For as they say	8, 162/ 19
and say. Now, in	saying	this . . . I do not	8, 167/ 13
the Messenger, and me . . .	saying	that I in my	8, 196/ 13
and not into "grace" . . .	saying	that "every favor is	8, 202/ 23
grace to suffer for	saying	the same -- I	8, 221/ 21
and mock and scorn,	saying	that "Lira delirat," yet	8, 232/ 18
fifth of Saint John,	saying	, "The works which my	8, 241/ 27
yet is neither the	saying	of the Church the	8, 242/ 29
these two, nor the	saying	of Christ the cause	8, 242/ 30
dependeth not upon my	saying	, but the truth of	8, 242/ 35
the truth of my	saying	dependeth upon the truth	8, 242/ 36
say that this his	saying	is nothing to purpose	8, 247/ 11
that in his so	saying	he is worse than	8, 251/ 23
able to prove their	saying	true, as ye shall	8, 253/ 16
his words to scorn,	saying	it was but a	8, 253/ 27
you misunderstand the Scripture . . .	saying	that I take it	8, 269/ 2

man Nicholas de Lyra,	<b>saying</b>	, "Lira delirat." But it	8, 272/ 8
of Tyndale's folly in	<b>saying</b>	that Christ for all	8, 281/ 9
virginity of our Lady . . .	<b>saying</b>	that it is nothing	8, 286/ 6
it were a foolish	<b>saying</b>	to say, "Tyndale is	8, 287/ 36
was overseen in so	<b>saying</b>	. . . and that I cannot	8, 291/ 15
the second manner . . . his	<b>saying</b>	shall be as shameless	8, 296/ 21
his book of Obedience,	<b>saying</b>	that the putting of	8, 296/ 25
followeth further that Tyndale,	<b>saying</b>	that Moses received all	8, 299/ 5
which "all" he meaneth,	<b>saying</b>	all "of which mention	8, 303/ 23
for a fool in	<b>saying</b>	that God's holinesses strive	8, 305/ 30
of miracles by name,	<b>saying</b>	, "Jesus wrought many other	8, 311/ 3
in special . . . and concludeth	<b>saying</b>	, "Caetera autem quum venero	8, 315/ 24
of the Consecration, and	<b>saying</b>	of the Mass, that	8, 316/ 15
devise a manner of	<b>saying</b>	Mass by himself --	8, 316/ 30
manner of consecration, and	<b>saying</b>	of the Mass, in	8, 316/ 35
answered for them all . . .	<b>saying</b>	, "I say that thou	8, 329/ 17
us forth his stories	<b>saying</b>	that the general councils	8, 340/ 33
people coming unto Christ;	<b>saying</b>	that neither themselves nor	8, 353/ 32
addeth a third thereto,	<b>saying</b>	, in the person of	8, 362/ 14
And that was the	<b>saying</b>	of Saint Paul . . . which	8, 363/ 35
words of the Apostle	<b>saying</b>	, "When we willfully sin	8, 377/ 23
Paul preached the contrary,	<b>saying</b>	that vowed widows willing	8, 403/ 29
answered for them all,	<b>saying</b>	, "I say that thou	8, 404/ 3
words, by which his	<b>saying</b>	might be saved and	8, 412/ 3
stark heretic, in so	<b>saying</b>	. For all these will	8, 414/ 9
fallen from the truth . . .	<b>saying</b>	that the resurrection is	8, 430/ 19
John, I say, so	<b>saying</b>	and so meaning, spoke	8, 439/ 35
them he setteth himself . . .	<b>saying</b>	of himself and his	8, 445/ 23
him and his fellows,	<b>saying</b>	, "We fall, when the	8, 454/ 10
save his worship with	<b>saying</b>	nay; and therefore he	8, 459/ 6
him to prove his	<b>saying</b>	true, especially taking the	8, 473/ 37
Tyndale joineth this chapter . . .	<b>saying</b>	, "Even so goeth it	8, 497/ 4
word of God . . . either	<b>saying</b>	that his reason seeth	8, 508/ 33
out in his psalms,	<b>saying</b>	that he had lived	8, 528/ 27
they never understood that	<b>saying</b>	of his death, because	8, 541/ 2
are we righteous by	<b>saying</b>	with our mouth that	8, 542/ 2
it but that in	<b>saying</b>	that there was a	8, 552/ 16
May Err" -- Tyndale	<b>saying</b>	that the Catholic Church	8, 564/ 6
long lying in sin,	<b>saying</b>	once "Christ, help!" for	8, 567/ 3
own holy prophet Ezekiel,	<b>saying</b>	, "Though I should say	8, 568/ 38
and cover their pocky,	<b>scabbed</b>	skins with, much worse	8, 163/ 3
devout contemplative book of	<b>Scala</b>	Perfectionis, with such others	8, 36/ 31
and blown his empty	<b>scalp</b>	full of busy, frantic	8, 559/ 9
for a very short,	<b>scant</b>	repenting at the first	8, 106/ 22
all the sacraments, saving	<b>scant</b>	one and a half	8, 156/ 9
and purgatory too be	<b>scant</b>	enough, between them both	8, 289/ 14
heretics (and yet sometimes	<b>scant</b>	one in ten years	8, 482/ 23
our sore eyes can	<b>scant</b>	attain to perceive how	8, 490/ 13
a young beginner can	<b>scant</b>	perceive one letter from	8, 491/ 5
all so cunning that	<b>scantly</b>	come any to hear	8, 126/ 13

own offer -- and	<b>scantly</b>	would acknowledge them when	8, 207/ 36
a long length very	<b>scantly</b>	perceive . . . except his words	8, 390/ 31
bring it to a	<b>scar</b>	. I could for my	8, 214/ 8
the great dearth and	<b>scarcity</b>	of the other. For	8, 2/ 10
counsel of Ahithophel shall	<b>scatter</b>	theirs. More Mark now	8, 136/ 29
the company, and so	<b>scatter</b>	them and make them	8, 137/ 33
of unknown chosen heretics	<b>scattered</b>	abroad in corners and	8, 165/ 26
not only a secret,	<b>scattered</b>	company unknown, but also	8, 465/ 35
that secret sect and	<b>scattered</b>	"congregation" . . . till finally, at	8, 517/ 30
the sedition that every	<b>schism</b>	and division must needs	8, 29/ 23
at length of many	<b>schismatical</b>	sects . . . whose fall undoubtedly	8, 29/ 1
realms already killed by	<b>schisms</b>	and war many thousand	8, 11/ 1
debate and ruffle . . . where	<b>schisms</b>	and factious heresies are	8, 28/ 28
to sow debate, dissension,	<b>schisms</b>	, strife, and sedition . . . and	8, 58/ 25
that have not by	<b>schisms</b>	and heresies departed and	8, 130/ 27
out by their willful	<b>schisms</b>	and plainly professed heresies	8, 223/ 5
shrewd seed of heresies,	<b>schisms</b>	, and seditions among the	8, 357/ 34
departing out by seditious	<b>schisms</b>	: then seeth he the	8, 386/ 29
matter, though now his	<b>scholar</b>	passeth him. While that	8, 90/ 36
own rule, Luther's own	<b>scholar</b>	may not look to	8, 273/ 29
being himself but Luther's	<b>scholar</b>	, he seeth his master	8, 317/ 5
And now his good	<b>scholar</b>	Tyndale will be nothing	8, 318/ 19
we should be good	<b>scholars</b>	shortly and be soon	8, 10/ 11
seeth them and their	<b>scholars</b>	(as Tyndale here, and	8, 41/ 4
Luther with all their	<b>scholars</b>	, yet have I been	8, 70/ 3
these young jugglers, his	<b>scholars</b>	Luther, Huessgen, and Tyndale	8, 205/ 34
be all" God's own	<b>scholars</b>	; which signifieth that the	8, 331/ 32
Culham did once among	<b>scholars</b>	of Oxford that sojourned	8, 446/ 15
have gone somewhat to	<b>school</b>	myself, and bestowed as	8, 25/ 34
that every boy in	<b>school</b>	laugheth it to scorn	8, 87/ 9
now to go to	<b>school</b>	with Tyndale to learn	8, 186/ 27
England should go to	<b>school</b>	with Tyndale to learn	8, 211/ 12
that time, going to	<b>school</b>	with Christ, understand as	8, 329/ 27
Peter, being long at	<b>school</b>	with Christ, and the	8, 362/ 31
good will goeth to	<b>school</b>	. And by the way	8, 489/ 1
Catholic Church again to	<b>school</b>	. . . and would have us	8, 490/ 35
with good will to	<b>school</b>	. . . finding yet by the	8, 491/ 12
his father or to	<b>school</b>	with his master with	8, 491/ 21
and sent him to	<b>school</b>	, and he, like a	8, 496/ 29
our Savior Christ to	<b>school</b>	, and teacheth him to	8, 533/ 30
had so good a	<b>schoolmaster</b>	, and was with him	8, 513/ 26
necessity for men in	<b>schools</b>	oftentimes to speak (especially	8, 205/ 22
children use in grammar	<b>schools</b>	: "Asinus meus habet aures	8, 467/ 30
way in going at	<b>schoolward</b>	, yet all the world	8, 495/ 17
of the wisdom and	<b>science</b>	of God!"). And as	8, 49/ 6
altitudo divitiarum sapientiae et	<b>scientiae</b>	Dei!" ("O the height	8, 49/ 5
a "church" to signify:	<b>scilicet</b>	, a bordel for brothels	8, 163/ 11
mow and rail and	<b>scoff</b>	and royally play the	8, 78/ 15
so featly that pretty	<b>scoff</b>	that "grace" signifieth sometimes	8, 203/ 3
whatsoever Tyndale babble and	<b>scoff</b>	against it. For where	8, 322/ 27

won with his merry	<b>scoff</b>	. Howbeit, if Tyndale had	8, 553/ 28
made his quick, merry	<b>scoff</b>	wax very dull and	8, 553/ 31
seasoning of his unsavory	<b>scoff</b>	, he changeth and misrehearseth	8, 554/ 19
since he mocketh and	<b>scoffeth</b>	out the words of	8, 91/ 25
most merrily mocketh and	<b>scoffeth</b>	at his adversary --	8, 559/ 23
matter unto their jesting,	<b>scoffing</b>	, and outrageous ribaldry --	8, 26/ 7
Never was there any	<b>scoffing</b>	Friar Frap, preaching upon	8, 41/ 36
More All this great	<b>scoffing</b>	ariseth only because that	8, 92/ 14
thinketh that his proper	<b>scoffing</b>	is sufficient to change	8, 202/ 34
sufficiently against all Tyndale's	<b>scoffs</b>	. Among which yet where	8, 292/ 8
the Word. There, with	<b>scoffs</b>	and mocks, he concludeth	8, 562/ 12
be, for all Tyndale's	<b>scolding</b>	, accepted and taken before	8, 153/ 22
devil, walking with a	<b>sconce</b>	of a dim light	8, 223/ 31
Savior, Tyndale turneth into	<b>scorn</b>	. Never was there any	8, 41/ 36
to laugh them to	<b>scorn</b>	, to mock, to jest	8, 58/ 13
school laugheth it to	<b>scorn</b>	, and well they may	8, 87/ 10
blessing and crossing to	<b>scorn</b>	. For in his book	8, 127/ 31
short and mock and	<b>scorn</b>	, saying that "Lira delirat	8, 232/ 18
laugheth his words to	<b>scorn</b>	, saying it was but	8, 253/ 27
some such things to	<b>scorn</b>	. Now cometh Tyndale and	8, 291/ 37
Whereas Tyndale saith in	<b>scorn</b>	(as he gladly scorneth	8, 317/ 22
setteth in himself, in	<b>scorn</b>	, as it seemeth, of	8, 327/ 26
scorn (as he gladly	<b>scorneth</b>	always when he speaketh	8, 317/ 22
manner wise unto such	<b>scornful</b>	things, as the anointing	8, 76/ 7
the belief, and in	<b>scorning</b>	that we would captivate	8, 500/ 24
' serpents, '	<b>scorpions</b>	, ' dreamers, '	8, 58/ 21
is so good a	<b>scourer</b>	, and why rather ashes	8, 78/ 33
but that he may	<b>scrape</b>	out his name again	8, 16/ 14
that they may better	<b>scrape</b>	that note out again	8, 350/ 8
throughout all the Gospels	<b>scraped</b>	out diabolus and wrote	8, 174/ 27
shrewd, wily lad, hath	<b>scraped</b>	it out of his	8, 557/ 28
sake, where Tyndale hath	<b>scraped</b>	out and altered one	8, 558/ 9
yet, but bite and	<b>scratch</b>	their fellows . . . beat not	8, 59/ 14
truer than now. The	<b>scribes</b>	, Pharisees, Pilate, Herod, Caiaphas	8, 136/ 26
to "the high priests,	<b>scribes</b>	, and Pharisees"; but that	8, 178/ 22
not, "They have the	<b>scribes</b>	and the Pharisees," whom	8, 342/ 11
are now set the	<b>scribes</b>	and the Pharisees. All	8, 351/ 19
had showed, that the	<b>scribes</b>	and Pharisees were naught	8, 351/ 33
Moses" occupied by "the	<b>scribes</b>	and Pharisees," expoundeth those	8, 352/ 20
to teaching of the	<b>scribes</b>	and Pharisees, as to	8, 353/ 10
Christ said that the	<b>scribes</b>	and Pharisees did bind	8, 354/ 5
wotteth that neither the	<b>scribes</b>	nor the Pharisees did	8, 354/ 8
and commandments of the	<b>scribes</b>	and Pharisees themselves, beside	8, 354/ 14
and office that the	<b>scribes</b>	and Pharisees kept, though	8, 354/ 19
these -- "Whatsoever the	<b>scribes</b>	and Pharisees bid you	8, 355/ 24
the traditions of the	<b>scribes</b>	and Pharisees -- yet	8, 355/ 34
the beginning, which the	<b>scribes</b>	and Pharisees both might	8, 356/ 2
and therefore believe the	<b>scribes</b>	and Pharisees no farther	8, 356/ 10
speaketh . . . but also very	<b>scribes</b>	and Pharisees, of worse	8, 358/ 24
For these be false	<b>scribes</b>	; that is to wit	8, 358/ 26

vouchsafe to hear these	<b>scribes</b>	and these false Pharisees	8, 359/ 2
it saith plainly, "Scrutamini	<b>scripturas</b>	" ("Search ye in Scripture	8, 293/ 18
words of Christ "Scrutamini	<b>scripturas</b>	, quoniam ipsae testimonium perhibent	8, 347/ 14
than to abuse the	<b>Scripture</b>	of God to the	8, 4/ 5
they go straight to	<b>Scripture</b>	. And thereto have we	8, 10/ 9
of the Pathway to	<b>Scripture</b>	; and for an accidence	8, 10/ 10
the whole sum of	<b>Scripture</b>	in a little book	8, 10/ 12
is expressly commanded in	<b>Scripture</b>	. . . every man may lawfully	8, 15/ 14
the study of Holy	<b>Scripture</b>	, I should leave the	8, 25/ 22
commanded or forbidden in	<b>Scripture</b>	. And all the words	8, 29/ 34
all the words of	<b>Scripture</b>	whereby they be commanded	8, 29/ 34
within the corps of	<b>Scripture</b>	. So that if they	8, 29/ 37
false translation of the	<b>Scripture</b>	go out of their	8, 30/ 28
his false translation of	<b>Scripture</b>	for maintenance of these	8, 32/ 10
Tyndale's false translation of	<b>Scripture</b>	, and abide by his	8, 32/ 25
least inculpable, were there	<b>Scripture</b>	therefor or not. And	8, 34/ 24
or not. And no	<b>scripture</b>	can there prove the	8, 34/ 24
the other, abuseth the	<b>Scripture</b>	unto it. The other	8, 41/ 19
meddle with the very	<b>Scripture</b>	itself. But Tyndale teacheth	8, 41/ 23
to draw the Holy	<b>Scripture</b>	of God unto the	8, 41/ 26
heresies, and would with	<b>Scripture</b>	destroy the Scripture; and	8, 41/ 31
with Scripture destroy the	<b>Scripture</b>	; and amidst his earnest	8, 41/ 32
devil that alleged the	<b>Scripture</b>	unto Christ in desert	8, 43/ 31
there falsely wrested the	<b>scripture</b>	of God and laid	8, 43/ 33
word unwritten in the	<b>Scripture</b>	and yet by himself	8, 44/ 9
as by his holy	<b>Scripture</b>	either written in tablets	8, 44/ 10
of paint it with	<b>Scripture</b>	, writhen and the Spirit	8, 45/ 26
sore studied in the	<b>Scripture</b>	(as we have examples	8, 46/ 4
so sore studied in	<b>Scripture</b>	," that could understand the	8, 46/ 23
many places of Holy	<b>Scripture</b>	hath commanded to keep	8, 47/ 34
these words of Holy	<b>Scripture</b>	true -- "He that	8, 48/ 32
God hath in Holy	<b>Scripture</b>	evidently commanded that whoso	8, 49/ 31
interpret and expound Holy	<b>Scripture</b>	, and find out therein	8, 50/ 14
many places of Holy	<b>Scripture</b>	commanded us; and hope	8, 52/ 20
by reason and plain	<b>Scripture</b>	hath been often proved	8, 53/ 36
good men, and Holy	<b>Scripture</b>	also itself, is openly	8, 57/ 18
and against all Holy	<b>Scripture</b>	(even the very Gospel	8, 63/ 22
mean, of the Holy	<b>Scripture</b>	itself. For therein shall	8, 65/ 3
in every part of	<b>Scripture</b>	. First, the fasts that	8, 65/ 38
see this place of	<b>Scripture</b>	evident and plain against	8, 66/ 23
and other places of	<b>Scripture</b>	-- as the first	8, 69/ 7
calleth it. For the	<b>Scripture</b>	saith that God hath	8, 74/ 3
they had learned by	<b>Scripture</b>	that the Sabbath day	8, 74/ 9
special signification that the	<b>Scripture</b>	expresseth is openly preached	8, 82/ 3
manifest places in Holy	<b>Scripture</b>	, as well in the	8, 84/ 9
Tyndale in alleging Holy	<b>Scripture</b>	to him, that can	8, 84/ 24
He saith that the	<b>Scripture</b>	and the sacraments be	8, 84/ 25
read of in the	<b>Scripture</b>	. . . . It a promise, that	8, 84/ 33
a sacrament because the	<b>Scripture</b>	useth the similitude of	8, 85/ 2
never read it in	<b>Scripture</b>	," saith he. "Where read	8, 86/ 4

read you, then, in	<b>Scripture</b>	, " say we, "that God	8, 86/ 5
evidently written in Holy	<b>Scripture</b>	; which one thing is	8, 87/ 4
this sacrament written in	<b>Scripture</b>	: ergo, there was no	8, 87/ 8
hath no promise in	<b>Scripture</b>	. For it hath an	8, 87/ 13
have no promise in	<b>Scripture</b>	, and therefore are (he	8, 92/ 18
be plainly proved by	<b>Scripture</b>	, and yet will Tyndale	8, 94/ 16
but plain and evident	<b>Scripture</b>	; I would he should	8, 96/ 6
by plain and evident	<b>Scripture</b>	; for as for these	8, 96/ 7
the words of Holy	<b>Scripture</b>	, and partly for the	8, 98/ 34
of many places of	<b>Scripture</b>	doth appear), it seemed	8, 99/ 8
very words of Holy	<b>Scripture</b>	seem to lead them	8, 99/ 14
By these places of	<b>Scripture</b>	and divers others . . . many	8, 100/ 29
by such places of	<b>Scripture</b>	, that God in the	8, 101/ 3
doth so, and no	<b>scripture</b>	saith the contrary . . . and	8, 102/ 25
in my mind the	<b>Scripture</b>	most serveth for that	8, 104/ 24
other places of Holy	<b>Scripture</b>	; instead of all which	8, 111/ 28
in what place of	<b>Scripture</b>	Tyndale findeth . . . that men	8, 112/ 33
saith because that the	<b>Scripture</b>	doth not command it	8, 117/ 22
without plain and evident	<b>Scripture</b>	. . . when we see now	8, 117/ 26
heretics did stick upon	<b>Scripture</b>	when it was yet	8, 119/ 17
Christian writers expounded the	<b>Scripture</b>	before them, so as	8, 119/ 20
not we perceive the	<b>Scripture</b>	as well as you	8, 119/ 21
in the understanding of	<b>Scripture</b>	, and in the affirming	8, 119/ 23
commandment, we understand the	<b>Scripture</b>	in its right sense	8, 130/ 6
and understanding of the	<b>Scripture</b>	of Christ and his	8, 130/ 13
authority be above the	<b>Scripture</b>	; whether all that they	8, 131/ 23
that they teach without	<b>Scripture</b>	be equal with the	8, 131/ 24
be equal with the	<b>Scripture</b>	; whether they erred, and	8, 131/ 24
be not above the	<b>Scripture</b>	and Holy Writ, yet	8, 132/ 32
understanding of his holy	<b>scripture</b>	written. And thereupon yet	8, 132/ 35
as so construe the	<b>Scripture</b>	that they would make	8, 132/ 36
they would make the	<b>Scripture</b>	seem to be contrary	8, 132/ 37
believed, except only the	<b>Scripture</b>	, and yet that must	8, 133/ 8
upon the text of	<b>Scripture</b>	, and that the question	8, 134/ 4
first with falsifying the	<b>Scripture</b>	, then through corrupting with	8, 135/ 6
clergy hath falsified the	<b>Scripture</b>	, and hired men with	8, 135/ 19
men, and against all	<b>Scripture</b>	. . . and so that he	8, 136/ 1
over that, by plain	<b>Scripture</b>	, too. Tyndale Have they	8, 136/ 5
had apparent texts in	<b>Scripture</b>	that, falsely taken, seemed	8, 139/ 7
plain against all Holy	<b>Scripture</b>	and all good, honest	8, 139/ 37
Christian readers, since Holy	<b>Scripture</b>	hath warned you of	8, 140/ 10
that have written upon	<b>Scripture</b>	have given us warning	8, 140/ 13
the true sense of	<b>Scripture</b>	as by the plain	8, 140/ 15
hundred years before, the	<b>Scripture</b>	hath reprov'd and all	8, 140/ 21
as Tyndale's interpretation of	<b>Scripture</b>	, and the vices built	8, 140/ 37
evil in translating the	<b>Scripture</b>	into our tongue with	8, 143/ 18
Christ taken in the	<b>Scripture</b>	" -- for "the whole	8, 144/ 36
For the places of	<b>Scripture</b>	seem to speak of	8, 146/ 20
in any part of	<b>Scripture</b>	. Then if Tyndale will	8, 149/ 29
himself also . . . besides the	<b>Scripture</b>	preached God's word unwritten	8, 150/ 30

and have falsified the	<b>Scripture</b>	. Now seemeth me that	8, 151/ 10
because they preach besides	<b>Scripture</b>	the word of God	8, 151/ 23
God written in Holy	<b>Scripture</b>	: well, now be Tyndale	8, 151/ 33
things whereof in the	<b>Scripture</b>	his word is yet	8, 153/ 29
in any place of	<b>Scripture</b>	. But we shall not	8, 155/ 4
whole book of Holy	<b>Scripture</b>	that is written . . . and	8, 155/ 24
which they grant for	<b>Scripture</b>	-- yet taketh it	8, 155/ 31
errors, and say the	<b>Scripture</b>	is plainly upon their	8, 156/ 10
and swear that the	<b>Scripture</b>	is plainly for their	8, 156/ 15
be written in Holy	<b>Scripture</b>	. . . and hath in the	8, 156/ 25
hath in the same	<b>Scripture</b>	given us plain warning	8, 156/ 25
and that by plain	<b>Scripture</b>	, too; for other proof	8, 157/ 13
by plain and evident	<b>Scripture</b>	, that all the words	8, 157/ 16
in plain and evident	<b>Scripture</b>	. When Tyndale hath proved	8, 157/ 20
by plain and evident	<b>Scripture</b>	, prove me farther, lo	8, 157/ 22
by plain and evident	<b>Scripture</b>	, prove me farther yet	8, 157/ 25
Tyndale agreeth for Holy	<b>Scripture</b>	; or else must he	8, 157/ 30
by plain and evident	<b>Scripture</b>	, that notwithstanding his promise	8, 157/ 31
instruments of music . . . the	<b>Scripture</b>	showeth it openly --	8, 162/ 7
many other places of	<b>Scripture</b>	-- besides dancing, too	8, 162/ 9
reason doubly confirmed with	<b>Scripture</b>	-- showeth himself in	8, 167/ 34
and shamefully abuseth the	<b>Scripture</b>	. These are his words	8, 167/ 36
God provideth that the	<b>scripture</b>	which he falsifieth openly	8, 173/ 19
devils to make the	<b>Scripture</b>	seem to reprove the	8, 175/ 3
poetry instead of Holy	<b>Scripture</b>	all the days of	8, 175/ 30
construing, of the Holy	<b>Scripture</b>	of God . . . most maliciously	8, 175/ 35
upon any part of	<b>Scripture</b>	as any poet can	8, 176/ 3
while to prohibit the	<b>Scripture</b>	of God to be	8, 178/ 3
harm of the very	<b>Scripture</b>	of God, until men	8, 178/ 10
his false translation new	<b>scripture</b>	of his own; and	8, 180/ 24
Tyndale's spirit, spit out	<b>Scripture</b>	apace and exhort Tyndale	8, 180/ 32
liberty than in Holy	<b>Scripture</b>	-- yet were he	8, 185/ 32
baptisma, and in Holy	<b>Scripture</b>	also named the holy	8, 188/ 30
to lay manifest Holy	<b>Scripture</b>	to Tyndale, that forceth	8, 192/ 18
every man misconstrueth the	<b>Scripture</b>	-- and then himself	8, 192/ 20
could find no plain	<b>Scripture</b>	for it, Tyndale would	8, 192/ 37
not bound, since the	<b>Scripture</b>	showeth it not, to	8, 193/ 2
well when thereas the	<b>Scripture</b>	speaketh of good love	8, 199/ 36
in such places of	<b>Scripture</b>	as agape signifieth good	8, 200/ 15
of virtue, through all	<b>Scripture</b>	, into such words as	8, 203/ 1
into "favor" where the	<b>Scripture</b>	speaketh not of "the	8, 203/ 6
the ear; whereof the	<b>Scripture</b>	maketh no mention. No	8, 206/ 11
it is clean the	<b>Scripture</b>	, as they use it	8, 206/ 12
-- when all the	<b>Scripture</b>	preacheth that Christ hath	8, 208/ 15
sin. Now, though the	<b>Scripture</b>	preacheth that Christ hath	8, 208/ 19
any one place in	<b>Scripture</b>	that Christ's satisfaction for	8, 208/ 21
many places in Holy	<b>Scripture</b>	. . . as well in Exodus	8, 209/ 13
it not against all	<b>Scripture</b>	(as Tyndale saith it	8, 210/ 10
for their "penance," the	<b>Scripture</b>	knoweth not of. More	8, 210/ 24
for their "penance," the	<b>Scripture</b>	knoweth not. The Greek	8, 210/ 35

in hand that the	<b>Scripture</b>	speaketh not of "penance	8, 211/ 2
impossible" sometimes taken in	<b>Scripture</b>	) by penance to be	8, 213/ 8
them warning, that by	<b>scripture</b>	of his own false	8, 219/ 28
translation, and not the	<b>scripture</b>	of God) he should	8, 219/ 30
much as the Holy	<b>Scripture</b>	itself, but if we	8, 222/ 27
father. For the whole	<b>Scripture</b>	and all believing hearts	8, 224/ 8
men believe, and the	<b>Scripture</b>	showeth, and Saint Augustine	8, 225/ 16
word written in the	<b>Scripture</b>	; which point is so	8, 225/ 33
meet to translate Holy	<b>Scripture</b>	into English?" -- lo	8, 230/ 26
meet to translate Holy	<b>Scripture</b>	into English?" -- to	8, 230/ 30
good learning in the	<b>Scripture</b>	of God than hath	8, 232/ 20
of the text in	<b>Scripture</b>	may be sometimes by	8, 236/ 30
by many places of	<b>Scripture</b>	, that it is false	8, 238/ 5
to the understanding of	<b>Scripture</b>	, and said unto them	8, 238/ 19
other places of Holy	<b>Scripture</b>	. . . but also in the	8, 239/ 23
by these places of	<b>Scripture</b>	. And likewise in the	8, 239/ 32
in perverting the Holy	<b>Scripture</b>	of God, as well	8, 240/ 29
deceiveth them with false	<b>scripture</b>	(as doth the congregation	8, 244/ 19
expositions falsely confound the	<b>Scripture</b>	. . . since God hath left	8, 245/ 21
with good mind and	<b>Scripture</b>	and natural wisdom, with	8, 247/ 18
they prove it by	<b>Scripture</b>	, in that they preach	8, 249/ 22
I say again, the	<b>Scripture</b>	I know for God's	8, 249/ 23
nuns -- either the	<b>Scripture</b>	is plain and easy	8, 249/ 32
in that point the	<b>Scripture</b>	is dark and hard	8, 250/ 2
upon the exposition of	<b>Scripture</b>	he look to be	8, 250/ 7
prove it by plain	<b>Scripture</b>	. But, now, if I	8, 251/ 33
prove him by plain	<b>Scripture</b>	that there be neither	8, 251/ 34
teach and expound the	<b>Scripture</b>	after the right understanding	8, 252/ 25
find it not in	<b>Scripture</b>	. If we speak of	8, 253/ 9
-- they say the	<b>Scripture</b>	appointeth none. If we	8, 253/ 10
is not commanded in	<b>Scripture</b>	; and so of every	8, 253/ 12
is not written in	<b>Scripture</b>	. We show him plain	8, 253/ 24
nothing but the only	<b>Scripture</b>	; and take away the	8, 253/ 34
God, leaving his only	<b>Scripture</b>	therein, had broken his	8, 253/ 36
Spirit therefrom!): the very	<b>Scripture</b>	itself shall serve every	8, 254/ 1
and the fruit of	<b>Scripture</b>	and all goeth with	8, 254/ 7
know not the Holy	<b>Scripture</b>	of God from unholy	8, 254/ 11
prove me that by	<b>Scripture</b>	. . . I deny it plainly	8, 254/ 31
plainly. For since neither	<b>Scripture</b>	teacheth it nor the	8, 254/ 32
they should seek in	<b>Scripture</b>	till their eyes were	8, 256/ 5
he hath provided the	<b>Scripture</b>	to serve for part	8, 256/ 36
by plain and evident	<b>Scripture</b>	-- now cometh Tyndale	8, 257/ 26
from "plain and evident	<b>Scripture</b>	," their old specially plain	8, 257/ 29
deducing" and "depending" upon	<b>Scripture</b>	. . . upon every which word	8, 257/ 32
off, but that the	<b>Scripture</b>	well and clearly maintaineth	8, 258/ 24
of Tyndale's deduction upon	<b>Scripture</b>	, which, as God would	8, 258/ 31
doctrine by the Holy	<b>Scripture</b>	. The Scripture saith, "Love	8, 258/ 34
the Holy Scripture. The	<b>Scripture</b>	saith, "Love thy neighbor	8, 258/ 35
his stead . . . because the	<b>Scripture</b>	saith, "Love thy neighbor	8, 259/ 12
may not prove by	<b>Scripture</b>	. . . if they may deduce	8, 259/ 14

office. Such deductions upon	<b>Scripture</b>	made they of likelihood	8, 259/ 28
faith out of the	<b>Scripture</b>	. . . wherein he may as	8, 260/ 28
by a deduction of	<b>Scripture</b>	deduced in such a	8, 260/ 31
he draweth out of	<b>Scripture</b>	(in his book of	8, 260/ 33
he findeth it in	<b>Scripture</b>	, he saith it is	8, 260/ 36
conclusion worshipfully deduced upon	<b>Scripture</b>	? It is marvel that	8, 261/ 25
faithless faith out of	<b>Scripture</b>	of God, these examples	8, 262/ 4
do is written in	<b>Scripture</b>	. And now hark, I	8, 262/ 8
what helped me the	<b>Scripture</b>	that is written? More	8, 262/ 13
not written in the	<b>Scripture</b>	before his day, nor	8, 262/ 21
what helped us the	<b>Scripture</b>	that is written?" This	8, 262/ 32
needeth no places of	<b>Scripture</b>	to this blasphemous folly	8, 263/ 4
Tyndale spoken against the	<b>Scripture</b>	. . . because God hath taught	8, 263/ 5
of his pleasure without	<b>Scripture</b>	. For if a man	8, 263/ 6
foolishly spoken against the	<b>Scripture</b>	of God . . . which he	8, 263/ 22
false, or else authentic	<b>scripture</b>	of full authority already	8, 263/ 32
truth were written in	<b>scripture</b>	authentic among the people	8, 264/ 11
were written in authentic	<b>scripture</b>	), yet since himself confesseth	8, 264/ 17
with them, in authentic	<b>scripture</b>	. . . while himself, by his	8, 264/ 26
be written in authentic	<b>scripture</b>	, then without miracles the	8, 265/ 4
the false by the	<b>Scripture</b>	alone. For but if	8, 265/ 6
for the alleging of	<b>Scripture</b>	than for the alleging	8, 265/ 7
of the faith without	<b>Scripture</b>	. Now, Tyndale telling us	8, 265/ 8
them with our authentic	<b>scripture</b>	. . . for it is not	8, 265/ 13
list, deny for Holy	<b>Scripture</b>	any part of Holy	8, 265/ 15
any part of Holy	<b>Scripture</b>	that proveth against their	8, 265/ 16
if they admit the	<b>Scripture</b>	for Scripture, yet are	8, 265/ 20
admit the Scripture for	<b>Scripture</b>	, yet are ye never	8, 265/ 20
they denied the very	<b>Scripture</b>	itself. Now, when he	8, 265/ 23
he not do by	<b>Scripture</b>	anything more largely than	8, 265/ 35
alleged divers texts of	<b>Scripture</b>	for the truth, and	8, 266/ 29
in hope, as the	<b>Scripture</b>	saith, ' My flesh	8, 267/ 10
and rest upon the	<b>Scripture</b>	, and say that he	8, 267/ 19
them better proved by	<b>Scripture</b>	? Are not the people	8, 268/ 13
make you misunderstand the	<b>Scripture</b>	. . . saying that I take	8, 269/ 2
case. Were the authentic	<b>scripture</b>	in this case likely	8, 269/ 8
nay. For though the	<b>Scripture</b>	be true in itself	8, 269/ 9
nor heard, neither, any	<b>scripture</b>	in that point --	8, 269/ 21
naught all the false-wrested	<b>Scripture</b>	of the false prophet	8, 269/ 23
shall ever construe the	<b>Scripture</b>	by the known article	8, 269/ 24
before those texts of	<b>Scripture</b>	were written, and hath	8, 269/ 26
read nor heard the	<b>Scripture</b>	in their days --	8, 269/ 32
perceive that since the	<b>Scripture</b>	alone against heretics and	8, 270/ 24
the belief without the	<b>Scripture</b>	. . . and also that heretics	8, 270/ 26
that there was no	<b>Scripture</b>	in the world all	8, 271/ 2
be believed but by	<b>Scripture</b>	. And now he answereth	8, 271/ 8
that there was not	<b>Scripture</b>	from the beginning! He	8, 271/ 10
not plainly written in	<b>Scripture</b>	. But is not this	8, 271/ 15
it be written in	<b>Scripture</b>	, I objected against him	8, 271/ 18
that they had no	<b>Scripture</b>	. If he will say	8, 271/ 21

and sure faith without	<b>Scripture</b>	. . . and will also confess	8, 271/ 22
prove that they had	<b>Scripture</b>	. . . and not tell me	8, 271/ 24
that they had no	<b>Scripture</b>	. For it is enough	8, 271/ 26
before Moses' days any	<b>scripture</b>	such as Tyndale must	8, 271/ 30
matter is not of "	<b>scripture</b>	" as it is taken	8, 271/ 32
folk had any such	<b>scripture</b>	at all. And Tyndale	8, 271/ 39
come by mouth without	<b>Scripture</b>	unto those few . . . though	8, 272/ 15
Christ's faith and Holy	<b>Scripture</b>	, too, be now fallen	8, 272/ 18
from the effect of	<b>Scripture</b>	by false interpretation --	8, 272/ 20
that so construe the	<b>Scripture</b>	that they would make	8, 272/ 22
that there was Holy	<b>Scripture</b>	that time . . . which is	8, 273/ 19
prove me by plain	<b>Scripture</b>	(without which, by Luther's	8, 273/ 28
scriptures, considering that the	<b>Scripture</b>	had been, and yet	8, 274/ 38
false construing of the	<b>Scripture</b>	, and so began to	8, 275/ 9
the words of the	<b>Scripture</b>	were plain enough . . . but	8, 275/ 14
have done, misconstrue the	<b>Scripture</b>	of God against the	8, 275/ 21
shall never find in	<b>Scripture</b>	that ever God suffered	8, 275/ 29
find it written in	<b>Scripture</b>	. Where findeth he that	8, 277/ 28
to be profitable without	<b>Scripture</b>	: then so may ours	8, 277/ 39
be now profitable without	<b>Scripture</b>	. . . except he find therefor	8, 278/ 1
therefor a prohibition in	<b>Scripture</b>	, which neither he nor	8, 278/ 2
if sacraments were without	<b>Scripture</b>	profitable unto them, and	8, 278/ 10
in the stead of	<b>Scripture</b>	-- it might be	8, 278/ 11
sense of all the	<b>Scripture</b>	." Tyndale must here tell	8, 278/ 16
true sense of the	<b>Scripture</b>	. If any pope this	8, 278/ 19
the true sense of	<b>Scripture</b>	, do consent and agree	8, 278/ 29
the "true sense" of	<b>Scripture</b>	which he saith the	8, 279/ 2
before . . . did construe the	<b>Scripture</b>	so that any of	8, 279/ 6
all was received in	<b>Scripture</b>	. . . More Here is his	8, 279/ 13
was then received in	<b>Scripture</b>	among the Jews . . . so	8, 279/ 16
all was received by	<b>Scripture</b>	among Christian men. Which	8, 279/ 17
all was received in	<b>Scripture</b>	. But since that thereupon	8, 279/ 20
that they then received	<b>Scripture</b>	; but he must prove	8, 279/ 23
they received all in	<b>Scripture</b>	. . . and that everything that	8, 279/ 24
then delivered them in	<b>Scripture</b>	. And therefore, since that	8, 279/ 26
was then received in	<b>Scripture</b>	; insomuch that Christ and	8, 279/ 31
have been believed without	<b>Scripture</b>	, for all their miracles	8, 279/ 32
he neither hath any	<b>scripture</b>	to prove it . . . and	8, 280/ 2
it. First, as for	<b>Scripture</b>	, though Christ showed to	8, 280/ 3
truth was, that the	<b>Scripture</b>	made mention of him	8, 280/ 4
believed else; nor no	<b>scripture</b>	so saith. He saith	8, 280/ 5
saith no more of	<b>Scripture</b>	than of Saint John	8, 280/ 6
he saith that the	<b>Scripture</b>	beareth witness of him	8, 280/ 7
because Tyndale compareth the	<b>Scripture</b>	with miracles, and setteth	8, 280/ 10
John or by the	<b>Scripture</b>	either. For he said	8, 280/ 13
John, nor of the	<b>Scripture</b>	neither. Now, reason is	8, 280/ 17
great preeminence to the	<b>Scripture</b>	above the miracles of	8, 281/ 1
why the witness of	<b>Scripture</b>	helped unto the credence	8, 281/ 4
in him for the	<b>Scripture</b>	neither. And yet for	8, 281/ 8
believed but for the	<b>Scripture</b>	: Every fool knoweth that	8, 281/ 11

not led by the	<b>Scripture</b>	, but by the miracles	8, 281/ 12
not Christ for the	<b>Scripture</b>	, but believed the Scripture	8, 281/ 13
Scripture, but believed the	<b>Scripture</b>	for Christ, and Christ	8, 281/ 14
people most believed the	<b>Scripture</b>	-- of them, I	8, 281/ 15
of our faith without	<b>Scripture</b>	, as profitable unto my	8, 281/ 27
to be believed in	<b>Scripture</b>	that Christ himself "might	8, 281/ 31
have been believed without	<b>Scripture</b>	" (which thing is very	8, 281/ 32
be believed written in	<b>Scripture</b>	; which thing is as	8, 281/ 34
the book of that	<b>scripture</b>	written, he must not	8, 282/ 7
of necessity believed without	<b>Scripture</b>	? Is there nothing to	8, 282/ 30
article of faith without	<b>Scripture</b>	were as profitable for	8, 283/ 5
articles of faith without	<b>Scripture</b>	. If the eyes of	8, 283/ 29
a new article "without	<b>Scripture</b>	" . . . whereby he confesseth that	8, 283/ 32
a new article in	<b>Scripture</b>	, as he gave Moses	8, 283/ 33
God give it without	<b>Scripture</b>	, he must be believed	8, 283/ 35
is to wit, the	<b>Scripture</b>	than the inspiration --	8, 284/ 35
wrote it in the	<b>Scripture</b>	were inspired of God	8, 285/ 5
because it is Holy	<b>Scripture</b>	: we then shall ask	8, 285/ 13
that it is Holy	<b>Scripture</b>	. And then is he	8, 285/ 14
that he knoweth the	<b>Scripture</b>	by our church --	8, 285/ 22
further that the selfsame	<b>scripture</b>	which himself, by the	8, 285/ 27
himself, in the same	<b>scripture</b>	, saith that the Spirit	8, 285/ 32
her perpetual virginity by	<b>Scripture</b>	. . . but only proveth that	8, 286/ 16
that the places of	<b>Scripture</b>	which Helvidius brought forth	8, 286/ 17
very sure that the	<b>Scripture</b>	never speaketh indeed . . . how	8, 286/ 20
a heretic argue by	<b>Scripture</b>	to the contrary, that	8, 286/ 30
true . . . and that the	<b>Scripture</b>	, understood right, is never	8, 286/ 32
faith and by the	<b>Scripture</b>	, that the Church is	8, 286/ 33
is proved by plain	<b>Scripture</b>	. . . and we might be	8, 287/ 13
proved by very plain	<b>Scripture</b>	neither, and he might	8, 287/ 18
prove the contrary by	<b>Scripture</b>	, or else they be	8, 287/ 23
folk . . . but by the	<b>Scripture</b>	too. And yet both	8, 289/ 18
understand those places of	<b>Scripture</b>	but after their own	8, 289/ 20
not either written in	<b>Scripture</b>	or deduced thereupon . . . and	8, 289/ 23
it plainly enough in	<b>Scripture</b>	, yet both Christ and	8, 293/ 9
the dispicions of the	<b>Scripture</b>	, which by the faith	8, 293/ 16
is understood as the	<b>Scripture</b>	itself. For likewise as	8, 293/ 17
scripturas" ("Search ye in	<b>Scripture</b>	"), so saith it as	8, 293/ 19
in every part of	<b>Scripture</b>	. And this thing Tyndale	8, 295/ 15
withstand it, neither with	<b>Scripture</b>	nor with reason, but	8, 295/ 19
right understanding of Holy	<b>Scripture</b>	. . . whereby the faith, before	8, 295/ 32
man might abuse the	<b>Scripture</b>	to the occasion of	8, 295/ 34
him. These places of	<b>Scripture</b>	-- and many more	8, 296/ 36
them were not in	<b>Scripture</b>	spoken of at all	8, 297/ 16
would, notwithstanding that the	<b>Scripture</b>	make mention of them	8, 297/ 20
if we find in	<b>Scripture</b>	what other, special signification	8, 297/ 23
unto them in the	<b>Scripture</b>	, they were, if Tyndale	8, 298/ 35
not written in the	<b>Scripture</b>	. And if Tyndale ween	8, 299/ 10
false and against Holy	<b>Scripture</b>	quite. For the burying	8, 305/ 15
Paradise . . . and which Holy	<b>Scripture</b>	commendeth where it saith	8, 305/ 24

where he findeth in	<b>Scripture</b>	that women may christen	8, 306/ 32
far off as the	<b>scripture</b>	that he layeth therefor	8, 306/ 34
have left written in	<b>Scripture</b>	all things that of	8, 309/ 10
left written, in Holy	<b>Scripture</b>	, everything necessary to be	8, 309/ 18
is not written in	<b>Scripture</b>	nor "deduced" thereupon (by	8, 309/ 20
were not written in	<b>Scripture</b>	, but some such only	8, 309/ 36
can by reason or	<b>Scripture</b>	prove), else if any	8, 310/ 29
is not written in	<b>Scripture</b>	that our Lady was	8, 312/ 36
and that reason and	<b>Scripture</b>	is with them . . . and	8, 313/ 26
is not written in	<b>Scripture</b>	. This will not Tyndale	8, 313/ 28
is not in Holy	<b>Scripture</b>	written, but that the	8, 314/ 14
that the words of	<b>Scripture</b>	, not well understood, seem	8, 314/ 15
is not written in	<b>Scripture</b>	. And so to my	8, 314/ 18
not gather of the	<b>Scripture</b>	how to do it	8, 316/ 10
should have taken the	<b>Scripture</b>	in their hands, and	8, 316/ 29
the wine, whereas the	<b>Scripture</b>	speaketh but of wine	8, 317/ 8
that the sincerity of	<b>Scripture</b>	was watered with men's	8, 318/ 14
mention thereof made in	<b>Scripture</b>	, and yet men of	8, 319/ 6
into the Sunday without	<b>Scripture</b>	: thereto he answereth thus	8, 320/ 4
to Sunday, himself without	<b>Scripture</b>	. . . which we be bound	8, 322/ 25
we be bound without	<b>Scripture</b>	obediently to keep and	8, 322/ 25
else prove me by	<b>Scripture</b>	that the people understood	8, 328/ 27
me that point by	<b>Scripture</b>	. And then for some	8, 329/ 9
written also in Holy	<b>Scripture</b>	. . . in which texts men	8, 330/ 3
were no place in	<b>Scripture</b>	to him not understood	8, 330/ 16
that anything labor in	<b>Scripture</b>	. And thus ye see	8, 330/ 19
he believeth nothing but	<b>Scripture</b>	, and then draweth all	8, 331/ 4
then draweth all the	<b>Scripture</b>	into God's promises --	8, 331/ 4
say again that the	<b>Scripture</b>	letteth not to speak	8, 331/ 11
some one text of	<b>Scripture</b>	, or some one necessary	8, 331/ 27
ye see, by any	<b>scripture</b>	proper for the point	8, 333/ 17
must he prove by	<b>Scripture</b>	. He must also set	8, 333/ 34
he prove me by	<b>Scripture</b>	; for else he saveth	8, 334/ 5
say that in that	<b>scripture</b>	was nothing necessary but	8, 334/ 16
prove me that by	<b>Scripture</b>	, ere I believe him	8, 334/ 18
must he prove by	<b>Scripture</b>	. For else they left	8, 334/ 28
by plain and evident	<b>Scripture</b>	. For else were it	8, 335/ 8
were not specified in	<b>Scripture</b>	. . . but if God have	8, 335/ 10
have plainly spoken in	<b>Scripture</b>	that he will never	8, 335/ 11
revealed or commanded in	<b>Scripture</b>	. Now see you, good	8, 335/ 13
to salvation comprehended in	<b>scripture</b>	ever to endure. More	8, 335/ 32
no man without plain	<b>Scripture</b>	, no man without plain	8, 336/ 3
no man without plain	<b>Scripture</b>	is bound to believe	8, 336/ 4
strong, neither by plain	<b>Scripture</b>	nor good deduction, nor	8, 336/ 6
understandeth every place in	<b>Scripture</b>	? Every place in Genesis	8, 336/ 9
ungracious books, that the	<b>Scripture</b>	is easy to understand	8, 336/ 15
to say that the	<b>Scripture</b>	, albeit many places be	8, 336/ 18
reverent handling of Holy	<b>Scripture</b>	, and some of them	8, 337/ 5
the understanding of Holy	<b>Scripture</b>	, against all holy saints	8, 337/ 12
no place of Holy	<b>Scripture</b>	so hard but that	8, 337/ 15

make mocks of Holy	<b>Scripture</b>	solemnly, with such open	8, 337/ 22
so mock with Holy	<b>Scripture</b>	should at every such	8, 337/ 24
written of in the	<b>Scripture</b>	. . . and may, if he	8, 337/ 31
and plainly appeareth by	<b>Scripture</b>	, both concerning Tyndale's great	8, 337/ 35
those holy places of	<b>Scripture</b>	), and also concerning Enoch	8, 338/ 1
to salvation comprehended in	<b>scripture</b>	ever to endure . . . More	8, 338/ 7
kept divers things without	<b>Scripture</b>	this thirteen hundred years	8, 339/ 1
and needed no more	<b>Scripture</b>	thereto than needed either	8, 339/ 8
he proveth not by	<b>Scripture</b>	that the Scripture shall	8, 339/ 11
by Scripture that the	<b>Scripture</b>	shall endure forever. For	8, 339/ 11
forever. For though the	<b>Scripture</b>	say that the word	8, 339/ 12
the words written in	<b>Scripture</b>	. . . except none of Saint	8, 339/ 16
be lost was no	<b>Scripture</b>	, or that in those	8, 339/ 17
not proved that the	<b>Scripture</b>	is so clearly written	8, 339/ 19
no miracles but only	<b>Scripture</b>	. For he shall find	8, 339/ 35
of which things the	<b>Scripture</b>	was one, and was	8, 340/ 4
wrested and misconstrued the	<b>Scripture</b>	(as we see that	8, 340/ 8
though never word of	<b>Scripture</b>	had been written . . . and	8, 340/ 17
made their determinations by	<b>Scripture</b>	and not by miracle	8, 341/ 9
saith that by the	<b>Scripture</b>	we know which of	8, 341/ 14
saith that by the	<b>Scripture</b>	he knoweth for true	8, 341/ 18
saith that by the	<b>Scripture</b>	he knoweth for false	8, 341/ 19
that he knoweth by	<b>Scripture</b>	that the council was	8, 341/ 24
that he knoweth by	<b>Scripture</b>	that all was false	8, 341/ 26
fool, every smatterer in	<b>Scripture</b>	. . . shall be judge over	8, 342/ 2
that himself understandeth the	<b>Scripture</b>	better than they all	8, 342/ 5
And by the same	<b>Scripture</b>	shall we, if any	8, 342/ 8
their own doctrine, without	<b>Scripture</b>	. More I had little	8, 342/ 12
we shall determine by	<b>Scripture</b>	-- ye see yourselves	8, 343/ 4
he knoweth that the	<b>Scripture</b>	proveth not the perpetual	8, 343/ 6
the words of evil-construed	<b>Scripture</b>	, and the other because	8, 343/ 11
is not commanded in	<b>Scripture</b>	. And yet see ye	8, 343/ 12
before that by the	<b>Scripture</b>	we judge the councils	8, 343/ 14
anything be determined by	<b>Scripture</b>	. . . when of the right	8, 343/ 15
he will that with	<b>Scripture</b>	the general councils must	8, 343/ 21
must be judged: what	<b>scripture</b>	alleged the apostles for	8, 343/ 22
shall do well"? What	<b>scripture</b>	laid they for this	8, 343/ 29
For though there were	<b>scripture</b>	, in the Old Testament	8, 343/ 30
yet was there no	<b>scripture</b>	whereby they concluded those	8, 343/ 32
that he affirmeth without	<b>Scripture</b>	or miracle: I would	8, 344/ 12
in the understanding of	<b>Scripture</b>	, to control and condemn	8, 345/ 15
miracle, or bring authentic	<b>scripture</b>	, that is come from	8, 345/ 30
without miracle or authentic	<b>scripture</b>	. Whereof the cause is	8, 346/ 2
believe no church without	<b>Scripture</b>	or miracle -- and	8, 346/ 5
or else "bring authentic	<b>scripture</b>	": I say that he	8, 346/ 9
without miracle or authentic	<b>scripture</b>	. For he refuseth to	8, 346/ 27
if we bring authentic	<b>scripture</b>	, he will not let	8, 346/ 28
prove him that the	<b>Scripture</b>	is the Scripture, and	8, 346/ 32
the Scripture is the	<b>Scripture</b>	, and that they all	8, 346/ 32
neither regardeth miracle nor	<b>Scripture</b>	neither, but mocketh both	8, 347/ 1

is not written in	<b>Scripture</b>	. And then what proof	8, 347/ 5
Christ else but the	<b>Scripture</b>	alone. For our Savior	8, 347/ 18
of him beside the	<b>Scripture</b>	. . . and that his Father	8, 347/ 21
of him beside the	<b>Scripture</b>	. . . and that his own	8, 347/ 22
of him beside the	<b>Scripture</b>	. . . and that the Holy	8, 347/ 23
of him beside the	<b>Scripture</b>	; and his apostles (as	8, 347/ 24
of him beside the	<b>Scripture</b>	. And now, that all	8, 347/ 26
apostles, written in the	<b>Scripture</b>	-- this seeth Tyndale	8, 347/ 29
must prove us by	<b>Scripture</b>	. . . and not bind us	8, 347/ 30
us only to the	<b>Scripture</b>	by those words of	8, 347/ 30
Christ "Search you the	<b>Scripture</b>	" . . . which were spoken of	8, 347/ 31
before all the new	<b>Scripture</b>	, and should serve to	8, 347/ 32
allthing by the old	<b>Scripture</b>	, and to believe nothing	8, 347/ 33
well written in Holy	<b>Scripture</b>	, as hath been plainly	8, 350/ 18
be taught but only	<b>Scripture</b>	. And over that, he	8, 351/ 24
God contained in the	<b>Scripture</b>	, without any scruple of	8, 351/ 27
no mention made in	<b>Scripture</b>	, where the commandment tended	8, 352/ 14
than be written in	<b>Scripture</b>	. For the thing that	8, 353/ 3
some such commandment in	<b>Scripture</b>	," they were well worthy	8, 354/ 28
traditions," nor nothing but	<b>Scripture</b>	, except for avoiding of	8, 355/ 2
nor beside all the	<b>Scripture</b>	, neither. Nor those words	8, 355/ 37
as they might the	<b>Scripture</b>	, and be therein believed	8, 356/ 4
or other books of	<b>Scripture</b>	," but he said, "Do	8, 356/ 6
any true books of	<b>Scripture</b>	, but false glosses and	8, 358/ 27
and contrary comments upon	<b>Scripture</b>	, and erroneous books of	8, 358/ 28
whereof they abuse the	<b>Scripture</b>	, and when they list	8, 358/ 30
they also deny the	<b>Scripture</b>	. These be also the	8, 358/ 30
in preaching only the	<b>Scripture</b>	," but ". . . God's law," he	8, 359/ 6
thou hast known Holy	<b>Scripture</b>	, which may instruct thee	8, 359/ 28
in Christ Jesus. All	<b>scripture</b>	inspired of God is	8, 359/ 29
he hath learned in	<b>Scripture</b>	-- joining to the	8, 360/ 7
-- joining to the	<b>Scripture</b>	always the right faith	8, 360/ 7
hast learned either in	<b>Scripture</b>	or else otherwise of	8, 360/ 13
otherwise of me without	<b>Scripture</b>	" -- as he wrote	8, 360/ 14
have been learned in	<b>Scripture</b>	from his childhood, yet	8, 360/ 25
Timothy too . . . that the	<b>Scripture</b>	was good and profitable	8, 361/ 8
well to understand the	<b>Scripture</b>	, so much as shall	8, 361/ 15
that understanding, had: the	<b>Scripture</b>	, though all things be	8, 361/ 18
believed be written in	<b>Scripture</b>	or not . . . and also	8, 361/ 25
in our hearts . . . the	<b>Scripture</b>	, as it could not	8, 361/ 29
the remnant of the	<b>Scripture</b>	, unto their own perdition	8, 363/ 2
salvation is written in	<b>Scripture</b>	. . . but rather, plain the	8, 363/ 14
believe nothing but only	<b>Scripture</b>	. And that is where	8, 363/ 37
salvation is written in	<b>Scripture</b>	; nor able is he	8, 364/ 29
when he will, with	<b>Scripture</b>	or without . . . and may	8, 364/ 32
he had himself, by	<b>Scripture</b>	, commanded before. And I	8, 364/ 35
doubt in, whereof the	<b>Scripture</b>	nothing determineth . . . and which	8, 365/ 21
needed. For since the	<b>Scripture</b>	is plain that it	8, 366/ 12
he believeth not the	<b>Scripture</b>	of God, nor the	8, 366/ 20
commanded, he saith, in	<b>Scripture</b>	. But thus may ye	8, 366/ 24

they care but for	<b>Scripture</b>	alone, and set naught	8, 366/ 36
they be not in	<b>Scripture</b>	, be not things devised	8, 367/ 23
have written upon the	<b>Scripture</b>	of God in Christ's	8, 373/ 23
they be found in	<b>Scripture</b>	or not. And ye	8, 373/ 28
that then was Holy	<b>Scripture</b>	, and yet had been	8, 374/ 19
necessity, without authority of	<b>Scripture</b>	. . . than to think ourselves	8, 375/ 5
to think ourselves without	<b>Scripture</b>	unbound, and in no	8, 375/ 6
we find commanded in	<b>Scripture</b>	. But we find commanded	8, 375/ 7
we find commanded in	<b>Scripture</b>	-- first by the	8, 375/ 8
of which commandment in	<b>Scripture</b>	we see no discharge	8, 375/ 13
thing undone that the	<b>Scripture</b>	so often commandeth, why	8, 375/ 19
be done that the	<b>Scripture</b>	doth not forbid, but	8, 375/ 21
precisely to lean to "	<b>Scripture</b>	only" that he will	8, 376/ 32
well to prove by	<b>Scripture</b>	that a martyr may	8, 377/ 4
precisely stand to the	<b>Scripture</b>	: then shall he find	8, 377/ 17
the apostles, expositions of	<b>Scripture</b>	, and the very Scripture	8, 378/ 15
Scripture, and the very	<b>Scripture</b>	itself, too. And unto	8, 378/ 15
must abide if the	<b>scripture</b>	abide by which it	8, 378/ 17
is already written in	<b>Scripture</b>	. . . why shall any one	8, 378/ 31
be not written in	<b>Scripture</b>	? And if he will	8, 378/ 33
to believe things without	<b>Scripture</b>	. And then -- since	8, 379/ 4
nothing believe us without	<b>Scripture</b>	, and he may not	8, 379/ 5
more believe him without	<b>Scripture</b>	than he us --	8, 379/ 7
by which text of	<b>Scripture</b>	, in all that is	8, 379/ 8
be contained in that	<b>scripture</b>	that is now written	8, 379/ 10
forth any text of	<b>Scripture</b>	discharging us of that	8, 379/ 17
in one text of	<b>Scripture</b>	by which he may	8, 379/ 23
are not written in	<b>Scripture</b>	; and will bid us	8, 379/ 31
plain texts of Holy	<b>Scripture</b>	foreremembered (both of Saint	8, 379/ 36
Church continued beside the	<b>Scripture</b>	-- this, I say	8, 380/ 8
that he knoweth the	<b>Scripture</b>	to be the Scripture	8, 380/ 10
Scripture to be the	<b>Scripture</b>	. For if he will	8, 380/ 10
that he knoweth the	<b>Scripture</b>	by the same means	8, 380/ 12
so he knoweth the	<b>Scripture</b>	by a secret, inward	8, 380/ 14
which was the very	<b>Scripture</b>	, before it did teach	8, 380/ 18
not believed that the	<b>Scripture</b>	was the Scripture if	8, 380/ 19
the Scripture was the	<b>Scripture</b>	if the Church had	8, 380/ 20
believeth less of the	<b>Scripture</b>	than he did before	8, 380/ 26
know which is the	<b>Scripture</b>	. Which church let Tyndale	8, 381/ 1
it written in Holy	<b>Scripture</b>	; whereas if he believe	8, 381/ 24
of any part of	<b>Scripture</b>	whether it be Holy	8, 381/ 26
whether it be Holy	<b>Scripture</b>	or not. But his	8, 381/ 26
have nothing believed without	<b>Scripture</b>	. The cause is none	8, 381/ 28
some part of Holy	<b>Scripture</b>	for Holy Scripture . . . and	8, 381/ 30
Holy Scripture for Holy	<b>Scripture</b>	. . . and expound all the	8, 381/ 31
it be proved by	<b>Scripture</b>	. . . be not only unable	8, 382/ 1
also do handle the	<b>Scripture</b>	itself in such a	8, 382/ 2
unwritten and never had	<b>Scripture</b>	at all. And we	8, 382/ 5
a plain text of	<b>Scripture</b>	more, as I have	8, 387/ 12
man may read the	<b>Scripture</b>	himself: every man, he	8, 388/ 10

more . . . which of the	<b>Scripture</b>	, through their own pride	8, 388/ 14
and wrester of Holy	<b>Scripture</b>	. . . how solemnly soever he	8, 389/ 15
by the truth of	<b>Scripture</b>	. What if I be	8, 389/ 24
that never read any	<b>Scripture</b>	be now, by the	8, 389/ 33
and bad . . . and the	<b>Scripture</b>	showeth by the ark	8, 391/ 35
which is the true	<b>Scripture</b>	of God. And therefore	8, 393/ 34
by plain and evident	<b>Scripture</b>	that faith could not	8, 395/ 11
they believe nothing but	<b>Scripture</b>	, I think they say	8, 395/ 21
believe nothing beside the	<b>Scripture</b>	, nor yet the Scripture	8, 395/ 22
Scripture, nor yet the	<b>Scripture</b>	neither, as their own	8, 395/ 22
him look on the	<b>Scripture</b>	," saith Tyndale, "and thereby	8, 396/ 6
is not written in	<b>Scripture</b>	, as I have in	8, 396/ 9
plainly by the plain	<b>Scripture</b>	proved. And besides that	8, 396/ 10
true sense of the	<b>Scripture</b>	in a great thing	8, 396/ 13
where plain texts of	<b>Scripture</b>	seem to speak for	8, 396/ 14
be discerned by the	<b>Scripture</b>	itself" -- that gap	8, 397/ 18
right understanding of the	<b>Scripture</b>	of God, as far	8, 398/ 28
evident reason and plain	<b>Scripture</b>	furnished, that no child	8, 399/ 7
in heaven . . . except the	<b>Scripture</b>	of God be false	8, 401/ 4
sundry plain places of	<b>Scripture</b>	, for good works done	8, 401/ 10
prove it true by	<b>Scripture</b>	. Tyndale Christ asked his	8, 403/ 36
find written in the	<b>Scripture</b>	(whereas the Scripture itself	8, 408/ 15
the Scripture (whereas the	<b>Scripture</b>	itself saith that all	8, 408/ 15
prophets, and all the	<b>Scripture</b>	, with signs and miracles	8, 410/ 6
he prove us by	<b>Scripture</b>	that privilege given of	8, 411/ 13
prophets, and all the	<b>Scripture</b>	, with signs and miracles	8, 413/ 24
prophets, and all the	<b>Scripture</b>	and signs and miracles	8, 414/ 7
be written in Holy	<b>Scripture</b>	; which is a marvelous	8, 415/ 1
tell it him in	<b>Scripture</b>	. And therefore he will	8, 415/ 5
saints, and all Holy	<b>Scripture</b>	, false. But now goeth	8, 416/ 13
many places of Holy	<b>Scripture</b>	, is the whole multitude	8, 417/ 11
minds as read the	<b>Scripture</b>	to none other intent	8, 424/ 14
and dark places of	<b>Scripture</b>	by such others as	8, 424/ 23
can be found in	<b>Scripture</b>	; and all the plain	8, 424/ 26
and open texts of	<b>Scripture</b>	, full and plenteous in	8, 424/ 36
open texts of Holy	<b>Scripture</b>	. Of which two things	8, 426/ 24
and hard places of	<b>Scripture</b>	foreremembered, but also by	8, 427/ 6
plainly he misconstrueth the	<b>Scripture</b>	to the mischief of	8, 427/ 15
God" is in the	<b>Scripture</b>	nothing else but to	8, 427/ 22
open places of Holy	<b>Scripture</b>	besides . . . which were in	8, 429/ 11
the places of Holy	<b>Scripture</b>	, written all by one	8, 431/ 33
these evident places of	<b>Scripture</b>	plainly contrary to Tyndale's	8, 434/ 1
pretend any places of	<b>Scripture</b>	. . . he shall allege a	8, 434/ 6
but we find in	<b>Scripture</b>	the contrary, as I	8, 436/ 37
I have by plain	<b>Scripture</b>	proved already before. We	8, 436/ 38
texts also of Holy	<b>Scripture</b>	plainly prove that good	8, 437/ 8
and perish. And the	<b>Scripture</b>	is full of good	8, 437/ 10
plain examples, both in	<b>Scripture</b>	and at our own	8, 437/ 14
of speech in Holy	<b>Scripture</b>	, to make cavillations and	8, 438/ 22
other plain places of	<b>Scripture</b>	, but also by many	8, 441/ 1

which hath in Holy	<b>Scripture</b>	expressly commanded them to	8, 442/ 26
promised, as in plain	<b>Scripture</b>	appeareth, that he will	8, 452/ 33
forth plain and open	<b>Scripture</b>	, by which God hath	8, 463/ 24
the speaking of the	<b>Scripture</b>	, or of the Hebrews	8, 466/ 33
ask him by what	<b>scripture</b>	, or by what reason	8, 467/ 23
evident . . . not only in	<b>Scripture</b>	, but also in every	8, 468/ 11
the speaking of the	<b>Scripture</b>	, or of the Hebrews	8, 471/ 31
be proved by plain	<b>Scripture</b>	. Now, though he teach	8, 472/ 16
thing than that the	<b>Scripture</b>	doth not prove that	8, 472/ 20
not yet by the	<b>Scripture</b>	teach his true members	8, 472/ 21
but only that the	<b>Scripture</b>	saith not plain the	8, 472/ 23
by plain and evident	<b>Scripture</b>	. Ergo, he confesseth here	8, 473/ 7
by plain and evident	<b>Scripture</b>	. . . and that the apostles	8, 473/ 10
whether they be in	<b>Scripture</b>	or not; but in	8, 473/ 21
is not written in	<b>Scripture</b>	-- still, I say	8, 473/ 30
evidently written in Holy	<b>Scripture</b>	. But now, concerning his	8, 473/ 34
by plain and evident	<b>Scripture</b>	-- then must Tyndale	8, 475/ 19
cannot be proved by	<b>Scripture</b>	, no more than the	8, 475/ 22
not being written in	<b>Scripture</b>	. Doth Tyndale know them	8, 475/ 28
not taught them by	<b>Scripture</b>	? For it were hard	8, 475/ 30
that, for lack of	<b>Scripture</b>	, he prove the truth	8, 475/ 33
prove us them by	<b>Scripture</b>	or miracle. And since	8, 476/ 16
agreement they must lack	<b>Scripture</b>	for those articles (for	8, 476/ 30
by plain and evident	<b>Scripture</b>	, is not his own	8, 476/ 37
are not in the	<b>Scripture</b>	either spoken of at	8, 478/ 34
maintain opinions against the	<b>Scripture</b>	. . . Here should he say	8, 480/ 20
cannot be proved by	<b>Scripture</b>	. . . One of these things	8, 480/ 22
no matter unto the	<b>Scripture</b>	. . . He meaneth such things	8, 480/ 29
to be written in	<b>Scripture</b>	; and therefore he writeth	8, 480/ 30
these words of Holy	<b>Scripture</b>	: "They shall from cold	8, 487/ 29
can neither bring reason,	<b>Scripture</b>	, nor other good authority	8, 488/ 27
any word spoken in	<b>Scripture</b>	already -- then is	8, 495/ 25
his word written in	<b>Scripture</b>	; for then he heard	8, 495/ 31
that the place of	<b>Scripture</b>	(in the fifteenth chapter	8, 498/ 12
the man layeth the	<b>Scripture</b>	very far from his	8, 498/ 32
goodness willing, as the	<b>Scripture</b>	saith, "all men to	8, 499/ 17
very books of the	<b>Scripture</b>	itself cannot make men	8, 500/ 8
make men believe the	<b>Scripture</b>	, nor very surely know	8, 500/ 8
were the very, true	<b>Scripture</b>	of God, and which	8, 500/ 9
us to know the	<b>Scripture</b>	. . . and the Spirit of	8, 500/ 12
us which is the	<b>Scripture</b>	and also by which	8, 500/ 15
are written in the	<b>Scripture</b>	: to this, because I	8, 500/ 16
when we hear the	<b>Scripture</b>	or read it, if	8, 500/ 17
plain places of the	<b>Scripture</b>	. But, now, against God	8, 503/ 5
that the very, pure	<b>Scripture</b>	of God they tread	8, 515/ 20
the words of Holy	<b>Scripture</b>	by which God called	8, 520/ 9
indeed, against the plain	<b>Scripture</b>	and all the old	8, 520/ 19
God saith in the	<b>Scripture</b>	, "Thy fall is of	8, 525/ 30
since he by the	<b>Scripture</b>	crieth out upon all	8, 527/ 12
remember, any plain, evident	<b>scripture</b>	proving his final salvation	8, 537/ 5

that he findeth in	<b>Scripture</b>	of his faith and	8, 537/ 7
by plain and evident	<b>Scripture</b>	. For after those horrible	8, 538/ 31
very plain words of	<b>Scripture</b>	. And yet by the	8, 540/ 11
yet by the same	<b>Scripture</b>	, for advantage, is there	8, 540/ 11
this open place of	<b>Scripture</b>	. By which is reprovod	8, 540/ 19
comfort, either of the	<b>Scripture</b>	or of the miracles	8, 541/ 14
in plain and evident	<b>Scripture</b>	. But we will tell	8, 549/ 6
is declared in Holy	<b>Scripture</b>	that his sin was	8, 551/ 23
and that by reason,	<b>Scripture</b>	, or other good authority	8, 553/ 25
yet wheresoever in the	<b>Scripture</b>	that word "turned" standeth	8, 558/ 30
hath changed), wheresoever in	<b>Scripture</b>	it so standeth alone	8, 558/ 33
plainly reprovod by the	<b>Scripture</b>	. . . and, except a very	8, 559/ 12
of this text of	<b>Scripture</b>	, "And thou being once	8, 559/ 24
the books of the	<b>Scripture</b>	that we have . . . of	8, 562/ 29
or write beside the	<b>Scripture</b>	that we have already	8, 562/ 31
be written in the	<b>Scripture</b>	indeed. Howbeit, he correcteth	8, 563/ 4
is written in the	<b>Scripture</b>	-- yet lest we	8, 563/ 8
proof -- either reason,	<b>Scripture</b>	, or other authority --	8, 565/ 8
we read in the	<b>Scripture</b>	reprovod in their deeds	8, 566/ 3
so repent; and in	<b>Scripture</b>	is there nothing spoken	8, 569/ 8
understand those places of	<b>Scripture</b>	whereupon the devil taught	8, 569/ 23
speech used in Holy	<b>Scripture</b>	, sometimes signifieth only great	8, 569/ 28
any one text of	<b>Scripture</b>	. . . but only one or	8, 571/ 10
and of such a	<b>scriptured</b>	man not very scripturally	8, 113/ 1
scriptured man not very	<b>scripturally</b>	spoken. But therefore Tyndale	8, 113/ 2
and unreasonable railing, with	<b>scriptures</b>	wrested awry, and made	8, 26/ 6
find glosses to these	<b>scriptures</b>	, and unto the words	8, 101/ 15
which thing since the	<b>scriptures</b>	seem to say that	8, 102/ 25
their writing be false	<b>scriptures</b>	or their expositions falsely	8, 245/ 21
We show him plain	<b>scriptures</b>	for them, of grace	8, 253/ 24
to marry by the	<b>scriptures</b>	that forbiddeth him the	8, 261/ 16
he hath alleged the	<b>scriptures</b>	right, and construed them	8, 267/ 24
because we have the	<b>scriptures</b>	-- as Abraham said	8, 274/ 32
which then had the	<b>scriptures</b>	, considering that the Scripture	8, 274/ 38
the understanding of the	<b>scriptures</b>	(as the Catholics be	8, 340/ 6
And by the same	<b>scriptures</b>	we know which councils	8, 341/ 5
Look you in the	<b>scriptures</b>	, for they bear witness	8, 347/ 16
some color of apparent	<b>scriptures</b>	to destroy the faith	8, 360/ 28
which are the holy	<b>scriptures</b>	and the sure, wholesome	8, 378/ 20
in plain and evident	<b>scriptures</b>	-- for all that	8, 395/ 18
God, and which were	<b>scriptures</b>	counterfeit, saving that the	8, 500/ 10
God and his holy	<b>scriptures</b>	it is a world	8, 503/ 6
the taking of our	<b>scriptures</b>	for holy, or for	8, 505/ 4
saith touching the plain	<b>scriptures</b>	against the marriages made	8, 508/ 36
believe it -- the	<b>scriptures</b>	be plain and evident	8, 509/ 14
he saith against the	<b>scriptures</b>	plain. For as in	8, 519/ 37
writing, such as every	<b>scrivener's</b>	boy writeth in his	8, 271/ 33
be forsworn without any	<b>scruple</b>	at all. His father	8, 14/ 1
the Scripture, without any	<b>scruple</b>	of conscience . . . so that	8, 351/ 27
yet hath Tyndale no	<b>scruple</b>	to eat a pudding	8, 375/ 14

as it saith plainly, "	<b>Scrutamini</b>	scripturas" ("Search ye in	8, 293/ 18
the words of Christ "	<b>Scrutamini</b>	scripturas, quoniam ipsae testimonium	8, 347/ 14
return again over the	<b>sea</b>	, or tarry still here	8, 9/ 20
books printed beyond the	<b>sea</b>	to be brought into	8, 10/ 32
English heretics beyond the	<b>sea</b>	and such as were	8, 13/ 9
evangelical heretics beyond the	<b>sea</b>	. And upon those letters	8, 13/ 24
years been beyond the	<b>sea</b>	, and there lived by	8, 14/ 6
being fled over the	<b>sea</b>	, and sending from thence	8, 16/ 20
milk into the main	<b>sea</b>	. Insomuch that whoever goeth	8, 89/ 12
blood into the main	<b>sea</b>	. But he that setteth	8, 90/ 4
milk into the main	<b>sea</b>	. Of the Sacrament of	8, 91/ 5
them to the oriental	<b>sea</b>	, the other half to	8, 100/ 16
to the very uttermost	<b>sea</b>	. "These words verily describe	8, 100/ 17
falleth into the deep	<b>sea</b>	of sin: then hath	8, 212/ 24
the whole dead, stinking	<b>sea</b>	of sin: it followeth	8, 227/ 18
talked together beyond the	<b>sea</b>	(after that he fled	8, 301/ 7
their hogs into the	<b>sea</b>	. . . though well they perceived	8, 422/ 34
went again to the	<b>sea</b>	and caught a haddock	8, 446/ 24
ring in the main	<b>sea</b>	, though he find it	8, 534/ 1
record hath put his	<b>seal</b>	thereto that God is	8, 240/ 8
patent under his great	<b>seal</b>	. For else why should	8, 284/ 21
belief do set their	<b>seals</b>	as witnesses to the	8, 237/ 9
together, with great sack	<b>seams</b>	, and some seem rent	8, 307/ 5
speaketh not of any	<b>search</b>	the second chapter of	8, 45/ 34
to find by the	<b>search</b>	of God, be he	8, 46/ 2
and enhanceth their holy	<b>search</b>	upon height . . . and saith	8, 47/ 14
of their spiritual sort	<b>search</b>	the deep secrets of	8, 47/ 16
after Tyndale's high words,	<b>search</b>	the deep secrets, and	8, 48/ 5
but without any far	<b>search</b>	there offer themselves enough	8, 48/ 23
wont to reason and	<b>search</b>	the cause of God's	8, 49/ 14
themselves, with their incessant	<b>search</b>	, find out false causes	8, 49/ 26
simple souls without any	<b>search</b>	observe. As for example	8, 49/ 29
they have with long	<b>search</b>	found out at last	8, 50/ 9
men with their deep	<b>search</b>	interpret and expound Holy	8, 50/ 14
and not so to	<b>search</b>	and limit the cause	8, 55/ 6
two causes, by any	<b>search</b>	, to perceive that he	8, 56/ 8
that the spirituals do	<b>search</b>	the bottom of God's	8, 57/ 26
such others as so	<b>search</b>	the causes that they	8, 57/ 30
-- ceaseth not to	<b>search</b>	the cause. And when	8, 60/ 1
Temple, he would anon	<b>search</b>	for the cause. And	8, 60/ 29
such a deep spiritual	<b>search</b>	do keep God's commandment	8, 72/ 20
thereby, but if he	<b>search</b>	and find the uttermost	8, 80/ 13
them well without further	<b>search</b>	-- than to do	8, 126/ 29
that with his curious	<b>search</b>	hath so narrowly so	8, 126/ 30
be the spirituals; we	<b>search</b>	the bottom of God's	8, 130/ 4
of God's secrets, we	<b>search</b>	the causes of God's	8, 130/ 5
and caused me to	<b>search</b>	myself, to see whether	8, 179/ 19
his spiritual help, to	<b>search</b>	and seek for the	8, 247/ 19
saith plainly, "Scrutamini scripturas" ("	<b>Search</b>	ye in Scripture"), so	8, 293/ 18
those words of Christ "	<b>Search</b>	you the Scripture" . . . which	8, 347/ 31

pleasure once again to	<b>search</b>	whether the faith at	8, 555/ 6
church, and then, after,	<b>search</b>	whether they can err	8, 564/ 37
question with him and	<b>searched</b>	him -- and so	8, 13/ 22
then would he have	<b>searched</b>	for the cause of	8, 61/ 31
all those things have	<b>searched</b>	and sought, and could	8, 80/ 1
when I had over	<b>searched</b>	all my book and	8, 179/ 22
I had thus thoroughly	<b>searched</b>	well my breast and	8, 180/ 10
cause than Tyndale hath	<b>searched</b>	out! -- and then	8, 318/ 23
set and sought, and	<b>searched</b>	out of the very	8, 521/ 20
He that is the	<b>searcher</b>	of the majesty shall	8, 48/ 32
things, and his spirit	<b>searcheth</b>	the deep secrets of	8, 46/ 7
the "Spirit of God," "	<b>searcheth</b>	even the deep things	8, 47/ 9
things . . . and his spirit	<b>searcheth</b>	the deep secrets of	8, 47/ 13
thine heart": the spiritual	<b>searcheth</b>	the cause and looketh	8, 48/ 19
thine heart": the spiritual	<b>searcheth</b>	the cause and looketh	8, 50/ 23
neighbor as himself . . . he	<b>searcheth</b>	that his neighbor is	8, 55/ 37
have it seem, that	<b>searcheth</b>	and seeketh only the	8, 63/ 27
ceremonies and sacraments . . . he	<b>searcheth</b>	the significations and will	8, 75/ 11
do, he never leaveth	<b>searching</b>	till he come at	8, 46/ 8
do" . . . they "never leave	<b>searching</b>	till they come at	8, 47/ 17
secrets, and never leave	<b>searching</b>	till he come to	8, 48/ 5
too far in the	<b>searching</b>	of the deep secrets	8, 48/ 29
do, he never leaveth	<b>searching</b>	till he come at	8, 49/ 8
cause of his own	<b>searching</b>	-- he is well	8, 61/ 16
his own rule of	<b>searching</b>	have found out as	8, 61/ 36
commandment will never cease	<b>searching</b>	till he come to	8, 79/ 35
wisdom they use in	<b>searching</b>	the very bottom of	8, 120/ 18
much boasteth of, in	<b>searching</b>	out the cause, and	8, 317/ 34
which stretcheth to two	<b>seas</b>	of sins, that is	8, 100/ 19
sin in the mean	<b>season</b>	, before they be rebuked	8, 467/ 17
warned in the mean	<b>season</b>	. . . he cometh again unto	8, 489/ 10
in lusts for a	<b>season</b>	. But as soon as	8, 518/ 11
calleth it, "for a	<b>season</b>	" . . . whether he mean, I	8, 520/ 29
reap it in due	<b>season</b>	. God also suffered occasions	8, 528/ 34
lost indeed for a	<b>season</b>	, though it be after	8, 534/ 7
helped in the mean	<b>season</b>	. More Lo, good Christian	8, 547/ 25
them am I so	<b>seasoned</b>	that the taste can	8, 369/ 6
for the salting and	<b>seasoning</b>	of his unsavory scoff	8, 554/ 18
preaching out of the	<b>seat</b>	of their own doctrine	8, 342/ 12
all his heresies. The	<b>second</b>	book is against his	8, 33/ 23
of any search the	<b>second</b>	chapter of the First	8, 45/ 34
peril. Again, in the	<b>Second</b>	Book of Ezra and	8, 67/ 11
prophet Joel, in the	<b>second</b>	chapter: "And therefore now	8, 68/ 25
doctor, writing in his	<b>second</b>	oration made against the	8, 128/ 19
the First Book. The	<b>Second</b>	Book Which confuteth the	8, 142/ 1
saith, it hath a	<b>second</b>	signification -- but that	8, 144/ 24
here left out. The	<b>Second</b>	Chapter: Why Tyndale Used	8, 163/ 13
for "Church" In the	<b>second</b>	chapter Tyndale saith that	8, 163/ 16
Saint Paul, in the	<b>second</b>	chapter to the Romans	8, 173/ 22
And afterward, in the	<b>second</b>	epistle: "Admoneo te ut	8, 191/ 30

too . . . as in the	<b>Second</b>	Book of Kings, where	8, 209/ 16
he mean in the	<b>second</b>	manner, that whoso repenteth	8, 215/ 3
pulpit. Here endeth the	<b>Second</b>	Book, in which is	8, 221/ 29
first person or the	<b>second</b>	singular, where the things	8, 236/ 11
the article "the"; the	<b>second</b>	in putting in this	8, 237/ 26
have none. In the	<b>second</b>	text because Saint Paul	8, 261/ 11
us proceed to the	<b>second</b>	. . . which is, I promise	8, 263/ 24
I promise you, very	<b>second</b>	, for any fruit that	8, 263/ 25
bringing false miracles. The	<b>second</b>	thing that I answer	8, 264/ 13
against all contradiction. This	<b>second</b>	answer is open and	8, 264/ 35
proved plainly that Tyndale's	<b>second</b>	reason with which he	8, 270/ 30
in the first or	<b>second</b>	generation had any writing	8, 271/ 28
so did, in the	<b>second</b>	chapter of the Acts	8, 292/ 16
he mean of the	<b>second</b>	manner . . . his saying shall	8, 296/ 21
Tyndale, that in that	<b>second</b>	place, where Saint John	8, 311/ 9
And so to my	<b>second</b>	argument, ye find his	8, 314/ 18
life." And in the	<b>second</b>	of his first epistle	8, 333/ 9
his purpose in the	<b>second</b>	. For, beginning with the	8, 351/ 31
For, beginning with the	<b>second</b>	. . . those words plainly declare	8, 351/ 31
Dialogue and in the	<b>Second</b>	Book of this work	8, 357/ 19
third chapter of the	<b>second</b>	epistle, where Saint Paul	8, 359/ 24
promised before (in the	<b>Second</b>	Book), rehearse you both	8, 367/ 25
Tyndale (in my said	<b>Second</b>	Book) before. Origen, in	8, 367/ 33
and plainly, in his	<b>second</b>	epistle, in these words	8, 374/ 26
the Third Book. The	<b>Second</b>	Part of the Confutation	8, 384/ 1
fond opinion in the	<b>Second</b>	Book of my Dialogue	8, 387/ 33
elect church of the	<b>second</b>	manner: that is to	8, 392/ 26
wed, and give a	<b>second</b>	faith unto man in	8, 403/ 34
he mean in the	<b>second</b>	manner -- that is	8, 411/ 21
he saith, in the	<b>second</b>	chapter following, that there	8, 414/ 33
born of God. The	<b>second</b>	is that whoso is	8, 420/ 23
God by faith. His	<b>second</b>	point is that every	8, 421/ 18
of person as the	<b>Second</b>	Person of the Godhead	8, 422/ 22
Thus, finally, concerning his	<b>second</b>	point . . . "faith alone" may	8, 423/ 25
now prove us the	<b>second</b>	part by the words	8, 443/ 35
as things of a	<b>second</b>	sort -- himself believeth	8, 466/ 22
well follow that the	<b>second</b>	is as false and	8, 468/ 17
first nor at the	<b>second</b>	time neither, but defend	8, 468/ 26
teaching, nor at the	<b>second</b>	neither, bring him from	8, 469/ 34
do; and that the	<b>second</b>	sin was not only	8, 524/ 27
substance is in the	<b>second</b>	. The second thing is	8, 532/ 11
in the second. The	<b>second</b>	thing is that as	8, 532/ 12
first speaking nor the	<b>second</b>	, nor till he put	8, 532/ 31
twelfth chapter of the	<b>Second</b>	Book of Kings) that	8, 538/ 34
goeth. Now, for the	<b>second</b>	point, whereas I said	8, 542/ 11
Then as touching the	<b>second</b>	signification, of the only	8, 561/ 34
-- and yet the	<b>second</b>	much less than the	8, 567/ 21
Lord," afterward, in the	<b>second</b>	, he saith that it	8, 567/ 26
will stand with his	<b>second</b>	heresy. You see well	8, 569/ 31
perceive that in his	<b>second</b>	definition he restraineth his	8, 569/ 32

they be, by Tyndale's	<b>second</b>	definition, all this while	8, 570/ 4
more open in the	<b>second</b>	than in the first	8, 570/ 27
and seem but very	<b>secondary</b>	. But the very cause	8, 321/ 2
his third signification very	<b>secondly</b>	, and fareth as one	8, 146/ 19
they take him wrong.	<b>Secondly</b>	, I say that if	8, 350/ 12
never so detestable sin.	<b>Secondly</b>	, that of all such	8, 425/ 23
far above their strength.	<b>Secondly</b>	, for after their "horrible	8, 530/ 4
of his ordinary justice.	<b>Secondly</b>	I say that forasmuch	8, 568/ 34
was his examination not	<b>secret</b>	, but folk enough thereat	8, 21/ 13
abjuration, made in sundry	<b>secret</b>	corners, and some also	8, 22/ 12
the framing of a	<b>secret</b>	, unknown church, that he	8, 24/ 15
the people into the	<b>secret</b>	contempt, and spiritual disobedience	8, 30/ 17
by his own holy	<b>secret</b>	word unwritten in the	8, 44/ 9
so deep that the	<b>secret</b>	bottom will not be	8, 48/ 34
own liberty, and private,	<b>secret</b>	conscience, to choose their	8, 63/ 9
and it is a	<b>secret</b>	, inward, effectual prayer, when	8, 68/ 11
Father, which is in	<b>secret</b>	. And thy Father, that	8, 69/ 32
Father, that seeth in	<b>secret</b>	, shall reward thee openly	8, 69/ 32
right effectually, an inward,	<b>secret</b>	gift and inspiration of	8, 77/ 9
betokening other than the	<b>secret</b>	grace given them therein	8, 78/ 27
not make him so	<b>secret</b>	of his counsel as	8, 78/ 30
Baptism hath, by the	<b>secret</b>	sanctification of God, a	8, 100/ 24
of Christ, unto a	<b>secret</b>	company of such as	8, 107/ 3
God, and his holy,	<b>secret</b>	, inward word unwritten, that	8, 132/ 33
in earth the only	<b>secret</b>	, unknown folk that are	8, 133/ 16
and not without the	<b>secret</b>	working of God. And	8, 161/ 2
the church" is a	<b>secret</b>	congregation of unknown chosen	8, 165/ 25
his heresy of the	<b>secret</b>	, unknown church wherein is	8, 174/ 37
the breasts. There be	<b>secret</b>	pangs that pinch the	8, 204/ 8
should so repent his	<b>secret</b>	sin that he should	8, 206/ 24
offered declaration of the	<b>secret</b>	, hidden sin -- and	8, 207/ 8
and obey were some	<b>secret</b>	, unknown sort of evil-living	8, 219/ 8
his heresy of their	<b>secret</b>	, unknown church of elects	8, 323/ 3
I in a grievous	<b>secret</b>	sorrow." And afterward, in	8, 371/ 29
as Saint Ambrose saith,	<b>secret</b>	mysteries. Which things he	8, 374/ 34
knoweth them by a	<b>secret</b>	, inward instinct of nature	8, 380/ 13
the Scripture by a	<b>secret</b>	, inward instinct of the	8, 380/ 14
apostles by the same	<b>secret</b>	, inward instinct of the	8, 380/ 16
though they may by	<b>secret</b>	heresies of their hearts	8, 398/ 20
imperfect in the deep,	<b>secret</b>	sight of God that	8, 401/ 31
be devised, yet their	<b>secret</b>	, unknown faith and frailty	8, 442/ 10
did ever keep it	<b>secret</b>	, hidden, and unknown whether	8, 442/ 11
taketh not only a	<b>secret</b>	, scattered company unknown, but	8, 465/ 35
is not his own	<b>secret</b>	, unknown church of elects	8, 476/ 37
hath in it the	<b>secret</b>	seed of Tyndale's chief	8, 497/ 21
the praise of that	<b>secret</b>	sect and scattered "congregation	8, 517/ 30
time for some other,	<b>secret</b>	sin whereby he had	8, 524/ 26
study upon Albert's De	<b>secretis</b>	mulierum. And yet if	8, 211/ 32
found they certain letters	<b>secretly</b>	conveyed in his coat	8, 13/ 22
selling them here still	<b>secretly</b>	, and sending over for	8, 16/ 26

those heretical books and	<b>secretly</b>	set forth those heresies	8, 17/ 16
before. And being there	<b>secretly</b>	kept by a certain	8, 22/ 16
anchoress . . . and there began	<b>secretly</b>	to sow his cockle	8, 22/ 17
at their "evangelical liberty"	<b>secretly</b>	to do what they	8, 32/ 19
them in hugger-mugger, and	<b>secretly</b>	poison themselves, weening the	8, 35/ 21
may fortune to be	<b>secretly</b>	misled by false, wily	8, 38/ 21
if they shrive themselves	<b>secretly</b>	and speak softly at	8, 88/ 27
caused to be also	<b>secretly</b>	set in and written	8, 157/ 29
his confessor show it	<b>secretly</b>	. This can Tyndale in	8, 206/ 25
diligence with leading them	<b>secretly</b>	into the consent and	8, 247/ 21
that he do it	<b>secretly</b>	, where there were no	8, 351/ 28
yet would he now	<b>secretly</b>	steal back again. Not	8, 481/ 5
advertised of all the	<b>secrets</b>	. . . and that so far	8, 8/ 22
spirit searcheth the deep	<b>secrets</b>	of God"; so that	8, 46/ 7
spirit searcheth the deep	<b>secrets</b>	of God. And with	8, 47/ 13
sort search the deep	<b>secrets</b>	of God so far	8, 47/ 16
words, search the deep	<b>secrets</b>	, and never leave searching	8, 48/ 5
searching of the deep	<b>secrets</b>	of God, and wade	8, 48/ 30
shall find the deep	<b>secrets</b>	of God so deep	8, 48/ 34
priest as in the	<b>Secrets</b>	of that Holy Sacrifice	8, 109/ 6
speaketh not all the	<b>Secrets</b>	of the Mass aloud	8, 111/ 1
very bottom of God's	<b>secrets</b>	, that is to say	8, 129/ 21
judge our Holy Father's	<b>secrets</b>	, and not to be	8, 129/ 23
the bottom of God's	<b>secrets</b>	, we search the causes	8, 130/ 5
and, falling to Luther's	<b>sect</b>	, and after that to	8, 13/ 6
after that to the	<b>sect</b>	of Friar Huessgen, and	8, 13/ 6
folk be, whose whole	<b>sect</b>	is nothing else but	8, 19/ 13
that vary from their	<b>sect</b>	; as there are of	8, 28/ 18
thousand of his wretched	<b>sect</b>	, being in number to	8, 29/ 8
of that whole holy	<b>sect</b>	, and consider their livings	8, 40/ 29
father of their whole	<b>sect</b>	, and see him run	8, 40/ 30
archheretics of his ungracious	<b>sect</b>	. . . which, when they have	8, 42/ 38
of their new spiritual	<b>sect</b>	, be needs one of	8, 47/ 28
and all their whole	<b>sect</b>	, in that they hold	8, 50/ 36
saving only their own	<b>sect</b>	, with as venomous words	8, 56/ 30
the custom of his	<b>sect</b>	now grown in Germany	8, 74/ 36
fellows of his own	<b>sect</b>	, sitting and blaspheming God	8, 116/ 22
surely there was never	<b>sect</b>	of heretics yet that	8, 119/ 10
been of old . . . every	<b>sect</b>	had some one heresy	8, 119/ 12
condemning all his whole	<b>sect</b>	. For I never said	8, 227/ 5
of himself and his	<b>sect</b>	. For since it is	8, 227/ 9
Tyndale and all his	<b>sect</b>	be set all upon	8, 227/ 13
of all his whole	<b>sect</b>	be the dark air	8, 227/ 19
for both would every	<b>sect</b>	of heretics wrest it	8, 254/ 8
holy man of his	<b>sect</b>	." Now, if against all	8, 267/ 14
Barnes was of Zwingli's	<b>sect</b>	against the Sacrament of	8, 301/ 10
all, since that his	<b>sect</b>	expressly denieth that Saint	8, 312/ 12
heretics of the same	<b>sect</b>	said therein very well	8, 313/ 25
credence of their false	<b>sect</b>	, as were some Sadducees	8, 342/ 24
which some of that	<b>sect</b>	bring forth full solemnly	8, 347/ 37

the rabble of their	<b>sect</b>	say that faith of	8, 400/ 27
company, making a shameful	<b>sect</b>	thereof and an abominable	8, 437/ 29
be all the whole	<b>sect</b>	of Jews. So that	8, 464/ 34
man's change to his	<b>sect</b>	, either because himself shall	8, 469/ 38
him still to his	<b>sect</b>	-- and then, in	8, 470/ 7
good and his own	<b>sect</b>	for naught -- or	8, 470/ 8
man . . . and his own	<b>sect</b>	for good, to which	8, 470/ 10
heretics of his own	<b>sect</b>	. Which rose there and	8, 482/ 20
praise of that secret	<b>sect</b>	and scattered "congregation" . . . till	8, 517/ 30
of Doom (for Tyndale's	<b>sect</b>	believeth not that he	8, 537/ 10
afterward by the new	<b>sects</b>	sprung out of his	8, 5/ 33
are of these evil	<b>sects</b>	an innumerable sort . . . there	8, 6/ 2
save their life, their	<b>sects</b>	so desperate that either	8, 25/ 1
sundry sorts of diabolical	<b>sects</b>	than a man may	8, 28/ 19
experience that though their	<b>sects</b>	be but false heresies	8, 28/ 23
length of many schismatical	<b>sects</b>	. . . whose fall undoubtedly the	8, 29/ 1
that are of diverse	<b>sects</b>	, although they were all	8, 29/ 25
of any of their	<b>sects</b>	. They begin their epistles	8, 40/ 14
Almaine among their holy	<b>sects</b>	, where they were in	8, 125/ 29
of all their frantic	<b>sects</b>	, have left off a	8, 138/ 27
hundred sorts of new	<b>sects</b>	of heretics, much more	8, 223/ 17
sort of a hundred	<b>sects</b>	of heretics, and no	8, 223/ 25
all their whole hundred	<b>sects</b>	that are their offspring	8, 242/ 13
that of so many	<b>sects</b>	as they be, they	8, 246/ 2
new Pharisees, these manifold	<b>sects</b>	of heretics, both now	8, 275/ 19
he were of sundry	<b>sects</b>	. For Friar Barnes was	8, 301/ 10
of his hundred new	<b>sects</b>	he calleth his "we	8, 341/ 17
Luther and all the	<b>sects</b>	in Almaine call for	8, 341/ 20
zeal of them make	<b>sects</b>	, breaking the unity of	8, 481/ 7
reader, consider who make	<b>sects</b>	, that is to say	8, 481/ 15
and make new, fond	<b>sects</b>	of their own foolish	8, 481/ 34
Church, and make sundry	<b>sects</b>	, and kill their Christian	8, 484/ 1
others of their sundry	<b>sects</b>	, be fallen from Christ	8, 484/ 6
faith, by making of	<b>sects</b>	and sowing sedition and	8, 484/ 11
royal railing of "making	<b>sects</b>	, "breaking of unity," "killing	8, 484/ 29
against good works by	<b>sects</b>	dissolving the unity, and	8, 561/ 32
heresies, delivered to the	<b>secular</b>	hands and burned. In	8, 13/ 29
his obstinacy, to the	<b>secular</b>	hands, and burned up	8, 15/ 33
at last unto the	<b>secular</b>	hands and burned, as	8, 20/ 34
was delivered unto the	<b>secular</b>	hands . . . neither while he	8, 21/ 1
Howbeit -- besides the	<b>sedition</b>	that every schism and	8, 29/ 23
soon seek occasion of	<b>sedition</b>	, and thereof do themselves	8, 55/ 22
set the people in	<b>sedition</b>	. . . and under color of	8, 56/ 33
dissension, schisms, strife, and	<b>sedition</b>	. . . and cause your '	8, 58/ 25
and authors of such	<b>sedition</b>	and rebellious bloodshed, get	8, 58/ 30
and infidels should with	<b>sedition</b>	or open war kill	8, 123/ 31
of sects and sowing	<b>sedition</b>	and dissension to stir	8, 484/ 11
in Almaine already) begin	<b>sedition</b>	and rebellion, and fall	8, 514/ 14
strive together, and by	<b>seditions</b>	the one drive the	8, 28/ 26
traitorous setting forth of	<b>seditions</b>	to raise rebellions, as	8, 137/ 7

of heresies, schisms, and	<b>seditions</b>	among the people first	8, 357/ 34
I call their books	<b>seditious</b>	. For they counsel, they	8, 29/ 13
then (say they) be	<b>seditious</b>	? Surely, to make men	8, 29/ 16
that Luther's books be	<b>seditious</b>	, as I now say	8, 31/ 14
willfulness departing out by	<b>seditious</b>	schisms: then seeth he	8, 386/ 29
in avoiding of their	<b>seditious</b>	trouble, and for the	8, 482/ 1
as ye shall hereafter	<b>see</b>	when we shall come	8, 3/ 20
answer . . . but shall also	<b>see</b>	that he showeth himself	8, 7/ 34
that ye may somewhat	<b>see</b>	what good Christian faith	8, 12/ 36
I shall let you	<b>see</b>	Luther's own words in	8, 16/ 8
thing which ye shall	<b>see</b>	so plainly proved. But	8, 16/ 11
plainly proved. But ye	<b>see</b>	that of this holy	8, 16/ 13
letter because ye should	<b>see</b>	what truth there is	8, 19/ 14
Tewkesbury; but I can	<b>see</b>	no very great cause	8, 20/ 1
I was glad to	<b>see</b>	him in that point	8, 20/ 22
dealing every man may	<b>see</b>	that he rought not	8, 21/ 6
may. But thus ye	<b>see</b>	that Tyndale hath no	8, 24/ 35
have . . . and that I	<b>see</b>	not hitherto these matters	8, 25/ 36
read their books and	<b>see</b>	the thing themselves, be	8, 26/ 21
thief, and bid him	<b>see</b>	he steal not. Howbeit	8, 29/ 22
heresies. And thus ye	<b>see</b>	how fain he would	8, 30/ 37
insolubles, which ye shall	<b>see</b>	proved very frantic follies	8, 34/ 9
us. He increaseth, I	<b>see</b>	well, as fast as	8, 34/ 15
oblivion. Howbeit, since I	<b>see</b>	the devil in these	8, 35/ 17
sorrow and heaviness to	<b>see</b>	the world wax so	8, 36/ 5
-- so, since I	<b>see</b>	well that that thing	8, 37/ 11
that some such I	<b>see</b>	already -- yet have	8, 38/ 32
of his Spirit to	<b>see</b>	and to judge true	8, 40/ 5
of the Spirit to	<b>see</b>	"true repentance," he then	8, 40/ 20
their whole sect, and	<b>see</b>	him run out of	8, 40/ 30
fashion as ye shall	<b>see</b>	Tyndale do here. For	8, 41/ 38
yet have, as ye	<b>see</b>	well, shamefully showed themselves	8, 43/ 1
And therefore thus ye	<b>see</b>	that by Tyndale's holy	8, 46/ 21
by likelihood, for we	<b>see</b>	well they lacked no	8, 50/ 16
charity. Wherefore I cannot	<b>see</b>	but that Tyndale, as	8, 54/ 16
other temporal rulers? We	<b>see</b>	, pardie, through all their	8, 56/ 26
his fellows, as ye	<b>see</b>	, so lovingly put in	8, 59/ 6
to this end we	<b>see</b>	that their spiritual doctrine	8, 62/ 27
year; as ye now	<b>see</b>	it in Saxony, where	8, 63/ 2
But forasmuch as we	<b>see</b>	well that Tyndale maketh	8, 64/ 38
For therein shall he	<b>see</b>	that fasting serveth not	8, 65/ 3
there shall he specially	<b>see</b>	the thing that he	8, 65/ 6
loath to let you	<b>see</b>	: that fasting and other	8, 65/ 6
seem -- ye shall	<b>see</b>	too manifestly proved by	8, 65/ 37
And so may ye	<b>see</b>	this place of Scripture	8, 66/ 23
Ye may here clearly	<b>see</b>	this pestilent opinion of	8, 67/ 8
Here may ye clearly	<b>see</b>	, good Christian reader, that	8, 69/ 18
cause he delighteth to	<b>see</b>	a man so delight	8, 72/ 4
which he loveth to	<b>see</b>	man follow by fasting	8, 72/ 14
for aught that I	<b>see</b>	, know that well enough	8, 73/ 25

can I not well	see	that Tyndale is in	8, 73/ 32
him. For here you	see	-- for all his	8, 75/ 22
why? Of some we	see	that he did, as	8, 79/ 11
the same: that I	see	not that God taught	8, 79/ 31
naught. And so ye	see	that as for children	8, 83/ 6
neither. Lo, thus ye	see	to what a devilish	8, 83/ 9
every man may soon	see	what men may say	8, 86/ 10
Tyndale, "here we may	see	that the aneling doth	8, 87/ 18
with. More Here ye	see	that the Sacrament of	8, 87/ 35
were a-shriving! Ye may	see	now to what perfection	8, 88/ 17
repentant sinners! Will ye	see	that it is so	8, 90/ 35
twain, and ye shall	see	that he might almost	8, 91/ 35
lo, thus first ye	see	that as long as	8, 92/ 19
is it good to	see	somewhat of Tyndale's mind	8, 93/ 36
life")? Thus may ye	see	that this text proveth	8, 97/ 8
So ye may plainly	see	that Tyndale's texts serve	8, 97/ 22
For albeit that we	see	no likelihood how that	8, 101/ 19
-- I cannot greatly	see	why we should greatly	8, 101/ 25
of that mind . . . I	see	not why we should	8, 102/ 27
him to let them	see	that he not only	8, 103/ 17
things -- yet I	see	not why we should	8, 104/ 10
And thus ye may	see	what a wise process	8, 106/ 12
readers, here ye plainly	see	what manner of fashion	8, 108/ 11
playeth himself, as ye	see	, in mocking these holy	8, 109/ 4
us, in that they	see	nothing but such ape's	8, 109/ 26
so that ye may	see	that they have weighed	8, 109/ 36
all? Lo, thus ye	see	, good Christian readers, that	8, 110/ 30
that every man may	see	it the more clearly	8, 111/ 7
By these words ye	see	that whereas the priests	8, 111/ 25
they, pardie, as ye	see	by Luther himself and	8, 112/ 29
priesthood -- because they	see	that in this point	8, 113/ 19
But yet shall ye	see	further that as fair	8, 114/ 7
him -- and I	see	not one word by	8, 115/ 4
more proof when we	see	that he mocketh at	8, 115/ 15
ye yet more plainly	see	to what point he	8, 116/ 24
evident Scripture . . . when we	see	now that Tyndale upon	8, 117/ 26
the Altar? Ye may	see	now that Tyndale uttered	8, 117/ 29
as men may well	see	that he leaveth them	8, 119/ 2
to let you plainly	see	the summary purpose and	8, 119/ 37
about it till he	see	an occasion to avenge	8, 124/ 3
God be thanked, we	see	many live to very	8, 125/ 7
the air . . . since we	see	that they set so	8, 128/ 3
open their eyes to	see	, and not captivate their	8, 129/ 19
none excuse when they	see	against the whole consent	8, 130/ 1
confirmed themselves to the	see	of Rome in such	8, 131/ 4
Latins and to the	See	Apostolic. And for conclusion	8, 131/ 8
saving for pity to	see	any man so mad	8, 134/ 18
apostle -- he would	see	seven cities burn and	8, 137/ 21
that can I nothing	see	, saving only for one	8, 138/ 4
time to awake and	see	, every man with his	8, 138/ 31

may well and plainly	see	such open ribaldry with	8, 139/ 21
and must awake and	see	with his own eyes	8, 139/ 26
abomination; and now ye	see	that all the captains	8, 140/ 17
on; and since ye	see	Tyndale now teach and	8, 140/ 22
him such as ye	see	he is, and let	8, 140/ 32
devilish doctrine, that ye	see	yourselves is naught, whatsoever	8, 140/ 33
old fathers that ye	see	be saints in heaven	8, 140/ 36
taken, as ye shall	see	anon. But first, I	8, 145/ 29
his word when we	see	that all the holy	8, 149/ 23
left none unwritten: we	see	that this maketh neither	8, 155/ 11
for else cannot I	see	what he can say	8, 156/ 23
faith. And now ye	see	that plainly he denieth	8, 158/ 23
all. For as ye	see	at your eye, he	8, 158/ 24
And they perceive and	see	also that the holy	8, 158/ 37
kind of tribulation, I	see	not why it might	8, 159/ 23
more devoutly that they	see	such godly ceremonies observed	8, 160/ 3
more solemnity that they	see	therein . . . the more devotion	8, 160/ 5
is so already . . . we	see	well enough that it	8, 161/ 17
As for song, I	see	not why he should	8, 162/ 4
buzz." So that I	see	well no fashion can	8, 162/ 16
piece, and ye shall	see	what he hath: "M	8, 168/ 9
him. Here ye may	see	the sincerity and plain	8, 172/ 15
saints. And now ye	see	, good Christian readers, that	8, 173/ 6
And here may ye	see	what a true translation	8, 173/ 17
his honor." Here ye	see	Tyndale's truth, lo! Did	8, 173/ 31
believe that no man	see	them, even so" he	8, 175/ 12
blinded that I cannot	see	mine errors but ween	8, 175/ 18
man should then well	see	that I was then	8, 177/ 9
yet make any man	see	that I were myself	8, 177/ 15
them, seeing that I	see	them likely in these	8, 178/ 17
to search myself, to	see	whether I had used	8, 179/ 19
which the world may	see	for a show of	8, 180/ 2
thoroughly that the world	see	never any such example	8, 180/ 8
four, as ye shall	see	further in his words	8, 181/ 19
And so ye may	see	how wisely, by long	8, 182/ 9
an "elder" likewise. More	See	the sincerity and plainness	8, 182/ 17
ye may first here	see	a piece of his	8, 182/ 29
properly spoken, as ye	see	-- he saith that	8, 183/ 5
translation . . . which, as ye	see	, must needs be false	8, 183/ 29
therefore, as ye plainly	see	. . . Tyndale's defense of his	8, 186/ 13
evil to worse: ye	see	how well he hath	8, 188/ 5
little, he should soon	see	that his argument were	8, 188/ 21
winketh and will not	see	it) that it must	8, 188/ 28
which whosoever read, shall	see	therein both the false	8, 191/ 1
And thus ye may	see	with what fruit Tyndale	8, 191/ 23
and then himself, ye	see	what construction he maketh	8, 192/ 20
former words, when they	see	them so reproved that	8, 197/ 13
office. And thus ye	see	that the consequent is	8, 198/ 12
thus yet again ye	see	to how little purpose	8, 201/ 13
and men should not	see	wherein the question standeth	8, 201/ 22

eye should cease to	see	if that we lacked	8, 204/ 36
And therefore ye may	see	that these be no	8, 205/ 31
repentance. For we plainly	see	that such as repent	8, 215/ 21
changes found as ye	see	, and being changed for	8, 220/ 9
up his knife and	see	it him safe! This	8, 220/ 14
shall ye laugh to	see	that he wrestleth all	8, 224/ 26
heretics did), ye may	see	a clear proof by	8, 226/ 7
have a pleasure to	see	how fondly he juggleth	8, 226/ 29
to sin; and we	see	well that Tyndale and	8, 227/ 13
his words, ye shall	see	that he coucheth them	8, 227/ 29
that we should not	see	the falsehood of his	8, 229/ 10
saving that ye should	see	that he which in	8, 230/ 20
the matter itself. Ye	see	that by Tyndale's translation	8, 231/ 13
then may ye thereby	see	that Tyndale hath translated	8, 238/ 7
Lo, here ye may	see	that Christ did not	8, 238/ 27
man also, as ye	see	by these places of	8, 239/ 31
Church; but also ye	see	it proved, by these	8, 240/ 13
yet forasmuch as I	see	that Tyndale setteth not	8, 240/ 35
sent me." Will ye	see	that Christ putteth not	8, 241/ 30
likewise as if I	see	one sit, it must	8, 242/ 31
he sitteth while I	see	him sit, because I	8, 242/ 32
because I could not	see	him sit but if	8, 242/ 32
sitteth not because I	see	him sit, for sit	8, 242/ 33
he that will neither	see	nor hear . . . or is	8, 244/ 25
enough . . . by that they	see	him specially present with	8, 248/ 36
and greater. And we	see	that in the Catholic	8, 251/ 40
true, as ye shall	see	anon: yet when they	8, 253/ 16
but he shall plainly	see	that Tyndale shall in	8, 254/ 14
I do. For I	see	well his falsehood for	8, 254/ 35
confirmed. And thus ye	see	that here he affirmeth	8, 255/ 27
good readers, here ye	see	first that this point	8, 257/ 7
trust every man may	see	that we draw it	8, 258/ 23
show . . . whereby ye shall	see	how plainly he proveth	8, 258/ 33
Lo, sir, here ye	see	that if the Mass	8, 259/ 8
God's Spirit . . . which I	see	that God hath taught	8, 260/ 6
need . . . saving that I	see	the one ever used	8, 260/ 19
as I say, ye	see	by Tyndale's example for	8, 260/ 26
this is, as ye	see	, Tyndale's first reason wherewith	8, 263/ 17
believe. Which reason ye	see	yourselves is not worth	8, 263/ 20
prophets ashamed -- ye	see	yourselves they be so	8, 265/ 29
not be, for ye	see	they wed nuns openly	8, 265/ 30
Church. As, let me	see	, for example . . . whether friars	8, 266/ 5
beasts as lust to	see	it so for hatred	8, 266/ 13
that they now clearly	see	the light of truth	8, 267/ 35
am come, as ye	see	, sent by the blessed	8, 268/ 28
your presence . . . where you	see	and, I am sure	8, 268/ 32
people suddenly make him	see	. What saith Tyndale to	8, 269/ 7
much more if he	see	in his own sight	8, 269/ 16
destroyed and killed: ye	see	proved plainly that Tyndale's	8, 270/ 30
I wot well: I	see	no man write thereof	8, 276/ 28

And lo, thus ye	see	, good readers, in what	8, 279/ 8
he bringeth ye shall	see	. . . and how true it	8, 279/ 28
good faith, I can	see	no wit therein. But	8, 282/ 35
good Christian readers, ye	see	to what worshipful conclusion	8, 285/ 37
I ween we shall	see	those folk fall so	8, 287/ 21
proveth that. For we	see	well by experience that	8, 289/ 13
folk from sin. We	see	also that both Christ	8, 289/ 15
And so thereby ye	see	that he saith now	8, 289/ 26
where he shall never	see	after. Tyndale And that	8, 289/ 35
he is, as ye	see	, too shamefully confounded. But	8, 291/ 27
John. Now, since ye	see	that thus they did	8, 292/ 21
More Lo, here ye	see	that Tyndale himself doubteth	8, 293/ 2
understand"). And here ye	see	that though Tyndale will	8, 293/ 21
hath every fool may	see	. . . but if Tyndale prove	8, 294/ 37
with them; when they	see	themselves shamefully convicted and	8, 297/ 18
good Christian readers, ye	see	how well this wise	8, 306/ 30
good readers, here ye	see	finally how well and	8, 307/ 24
now well leave, ye	see	well, as for this	8, 309/ 15
besides . . . that ye may	see	, without farther seeking for	8, 309/ 32
of the . More Ye	see	well now that Tyndale	8, 310/ 14
their books together, to	see	whether every necessary point	8, 310/ 16
But now let us	see	whither of us two	8, 311/ 25
upon the deed, and	see	whether it be so	8, 311/ 33
Gospel. And thus ye	see	how wisely Tyndale sticketh	8, 312/ 15
story faith, because we	see	no cause reasonable to	8, 313/ 6
now that he can	see	no reason why "to	8, 313/ 20
coming"). Here may we	see	, whatsoever Tyndale say, that	8, 315/ 26
other day, as we	see	need . . . or may make	8, 320/ 8
day, only if we	see	a cause why. We	8, 320/ 8
Scripture. And thus ye	see	now in what substantial	8, 330/ 19
of because ye shall	see	that Tyndale hath not	8, 332/ 24
But now ye shall	see	what answer he maketh	8, 332/ 34
proveth not, as ye	see	, by any scripture proper	8, 333/ 17
commanded in Scripture. Now	see	you, good readers, how	8, 335/ 14
the contrary. For we	see	that the Church hath	8, 338/ 36
doth. And thus ye	see	that these words are	8, 339/ 24
Catholics did not only	see	then that the heretics	8, 340/ 7
the Scripture (as we	see	that these heretics much	8, 340/ 8
draft. (As we daily	see	that he doth, and	8, 340/ 24
doth, and ever shall	see	that he shall do	8, 340/ 25
For now may ye	see	for what cause he	8, 341/ 7
by Scripture -- ye	see	yourselves very well he	8, 343/ 4
in Scripture. And yet	see	ye farther that he	8, 343/ 13
And thus ye may	see	when he hath all	8, 346/ 37
as it is to	see	in the end of	8, 348/ 15
the chapter . . . he shall	see	that Moses said those	8, 348/ 28
now ye may partly	see	. . . and yet farther shall	8, 355/ 10
Moses, I warn you,	see	that you do it	8, 355/ 25
And because ye should	see	yet his plainness and	8, 356/ 31
not. And thus ye	see	, good readers, that neither	8, 359/ 18

committed unto them." Now	see	ye well that Saint	8, 360/ 4
ourselves. And thus ye	see	that Friar Barnes hath	8, 361/ 33
All which, as yourselves	see	well, I have now	8, 364/ 19
of ours. And thereby	see	ye well that he	8, 364/ 26
ye, good Christian readers,	see	to what point at	8, 366/ 25
it a world to	see	what shift these folk	8, 366/ 31
the apostles' days. Then	see	they again that to	8, 367/ 1
that ye shall well	see	that the things which	8, 367/ 22
write that ye may	see	that the Mass, and	8, 371/ 21
we shall obtain?" Now	see	you very plainly, good	8, 373/ 22
or not. And ye	see	that they say that	8, 373/ 28
yet besides that, we	see	that of his writing	8, 373/ 31
is part lost. Ye	see	also that some such	8, 373/ 33
old holy doctors, ye	see	how far they go	8, 374/ 1
commandment in Scripture we	see	no discharge but the	8, 375/ 13
a pudding though he	see	it prohibited by all	8, 375/ 15
aught that I can	see	or aught that he	8, 379/ 1
all is written, ye	see	well he cannot prove	8, 381/ 7
And, finally, thus ye	see	that Tyndale and such	8, 381/ 36
when ye shall again	see	that his examples are	8, 386/ 14
wit cannot, perceive and	see	the point that he	8, 386/ 17
man well perceive and	see	that his solemn show	8, 386/ 18
wiliness, and will not	see	the mark. For he	8, 386/ 24
aught that I can	see	, his description agreeth with	8, 391/ 24
his matter . . . and then	see	whether the best be	8, 392/ 24
all the world may	see	that he nothing seeketh	8, 393/ 25
the meanwhile this ye	see	: that howsoever he mean	8, 393/ 29
this shall, I say,	see	that Tyndale's elect and	8, 394/ 37
he, "by that ye	see	they be good men	8, 397/ 2
Wherefore when he shall	see	himself unable to defend	8, 397/ 20
them but if we	see	them walk in our	8, 398/ 33
after. And then ye	see	plainly that his definition	8, 399/ 21
then may every child	see	that he is driven	8, 401/ 14
that ye may plainly	see	that he seeketh nothing	8, 401/ 25
is a world to	see	how royally he runneth	8, 402/ 16
other great peril I	see	none, considering that we	8, 402/ 36
places, yet ye should	see	the whole sum and	8, 405/ 26
in the light, and	see	whether it be sufficient	8, 405/ 36
-- ye may thereby	see	that the faith which	8, 407/ 25
thus, good readers, ye	see	that this man fareth	8, 411/ 36
in good faith, I	see	no further thing that	8, 412/ 4
by this ye may	see	that he agreeth that	8, 415/ 2
therefore he will, ye	see	well, none of my	8, 415/ 5
with ifs, as ye	see	-- yet shall ye	8, 415/ 35
part pass, let us	see	how he proveth the	8, 419/ 38
But now let us	see	how he proveth his	8, 420/ 9
do. And thus ye	see	that ye shall not	8, 421/ 16
which ye shall plainly	see	how plainly he misconstrueth	8, 427/ 15
the final elects. Now	see	you in what manner	8, 428/ 28
good Christian readers, here	see	we very plain that	8, 433/ 16

By this may ye	see	who be the children	8, 434/ 39
far as myself can	see	anything that himself might	8, 436/ 23
proved already before. We	see	also that the catholic	8, 437/ 1
so too; whereof we	see	plain the contrary, not	8, 440/ 37
By this shall ye	see	who be children of	8, 441/ 25
only and weakness?Ye	see	, good readers, openly, that	8, 442/ 4
clearly, that when we	see	such deeds in them	8, 442/ 29
Christian readers, while ye	see	that these holy fathers	8, 442/ 33
salvation; and yet ye	see	, for all this, that	8, 442/ 38
abomination and sin": ye	see	now that his own	8, 443/ 11
Christian man. For now	see	ye clearly that by	8, 445/ 11
very surely . . . whereof, ye	see	well, followeth no little	8, 450/ 4
defend their others, ye	see	what good fruit must	8, 450/ 35
merciful. And thus ye	see	plainly that Tyndale, to	8, 451/ 11
will. And thus ye	see	that Tyndale, as touching	8, 453/ 15
hear us both and	see	his subtle shift, he	8, 459/ 20
conclusion, ye now clearly	see	to what foolish conclusion	8, 460/ 1
thereof is, as ye	see	, nothing else in effect	8, 460/ 21
this ye may clearly	see	that Tyndale affirmeth and	8, 461/ 18
also ye may clearly	see	that concerning the "promises	8, 461/ 26
other things, as ye	see	him do . . . but if	8, 462/ 5
deadly? And this ye	see	, therefore, is his plain	8, 462/ 14
may well and clearly	see	that the belief of	8, 464/ 2
as for Tyndale, ye	see	well so that he	8, 464/ 13
himself believeth, as ye	see	, the promises as little	8, 466/ 22
in his words, and	see	for what cause he	8, 466/ 24
again, and very clearly	see	that those blind heretics	8, 468/ 30
he, as ye now	see	, by his own handling	8, 473/ 13
aught that I can	see	. . . or else must he	8, 473/ 25
elects (which, as ye	see	, himself cannot yet well	8, 477/ 1
miracles since we clearly	see	persevere and continue in	8, 477/ 8
we may clearly thereby	see	that this church only	8, 477/ 9
here ye may plainly	see	that I might well	8, 479/ 23
reproved. And now ye	see	that, as our Lady	8, 479/ 32
Almaine . . . so he might	see	his disciples assay some	8, 483/ 14
chapter . . . in which ye	see	, lo, to what pleasant	8, 484/ 27
-- ye shall now	see	what example he bringeth	8, 488/ 28
Tyndale teacheth us, and	see	whether there be written	8, 492/ 17
which is, as ye	see	, now taken here with	8, 496/ 6
them, and maketh them	see	both their own damnation	8, 496/ 16
And then when we	see	his mercy, we love	8, 496/ 19
would not we should	see	whether he mean by	8, 497/ 29
elects -- let us	see	and consider what high	8, 498/ 35
God "maketh his elects	see	both their own damnation	8, 499/ 23
as ye shall shortly	see	, in these words that	8, 499/ 28
God maketh his elects	see	. . . his mercy" -- as	8, 499/ 28
maketh the elects to	see	these things, without any	8, 499/ 34
not to make them	see	. And that Tyndale thus	8, 500/ 3
God maketh his elects	see	their damnation in the	8, 501/ 9
And then when we	see	his mercy, we love	8, 501/ 13

that we perceive and	see	what Tyndale intendeth in	8, 501/ 22
father"! For here ye	see	well that we speak	8, 502/ 24
his own father . . . I	see	not wherefore our Savior	8, 502/ 28
is a world to	see	what slender things Tyndale	8, 503/ 6
beetle-blind that I can	see	no reason at all	8, 503/ 21
Paul also that we	see	now, as it were	8, 509/ 21
other world shall we	see	face to face. To	8, 509/ 24
that "a man may	see	to thread a needle	8, 510/ 10
And then when we	see	his mercy, we love	8, 510/ 30
God maketh them to	see	his mercy by faith	8, 511/ 3
living. More Here ye	see	that Tyndale in loving	8, 511/ 20
than one) that I	see	the truth well enough	8, 513/ 2
enough, and that I	see	well enough that I	8, 513/ 3
yet may every fool	see	that in good teaching	8, 514/ 2
may . . . hear tomorrow. We	see	some at their very	8, 516/ 36
readers, here ye may	see	what constancy is in	8, 517/ 2
thus, good readers, ye	see	that of his order	8, 518/ 1
and now shall ye	see	that as little he	8, 518/ 3
more do it than	see	without light. Since it	8, 525/ 24
good readers, here ye	see	that by Tyndale's doctrine	8, 529/ 17
as men may well	see	that they be not	8, 529/ 35
this is, as ye	see	, the first goodly cause	8, 531/ 16
make every wise man	see	that in this chapter	8, 531/ 29
pass it over and	see	what substance is in	8, 532/ 10
for this time . . . and	see	how he proveth that	8, 535/ 35
Lo, good readers, here	see	ye very clearly that	8, 539/ 17
readers, ye may clearly	see	that all Tyndale's proper	8, 540/ 7
deadly. Wherein, as ye	see	, against Tyndale telling us	8, 540/ 23
sinning, such as ye	see	it proved . . . he proceedeth	8, 540/ 28
Savior himself, as ye	see	, teacheth us plain the	8, 544/ 15
Christ. But here ye	see	that as I told	8, 544/ 21
the man's breast to	see	whether he bore any	8, 547/ 2
all this while, and	see	whereunto he is come	8, 547/ 21
thus, good readers, ye	see	how well he defendeth	8, 549/ 31
mistrust and unbelief . . . I	see	themselves write that our	8, 550/ 5
sorrow. And thus we	see	that Peter's faith failed	8, 550/ 14
very well and clearly	see	that Tyndale's tale of	8, 551/ 8
well; and this, ye	see	well, he dissembleth. And	8, 551/ 20
conclusion that we now	see	, by this wise reason	8, 551/ 33
he hath, as ye	see	, proved us nothing . . . but	8, 551/ 34
Lady." But let us	see	the text and their	8, 553/ 11
wise gloss thereto, and	see	how they agree together	8, 553/ 15
faith, I cannot well	see	wherefore we may not	8, 554/ 15
to make you then	see	that all his proper	8, 554/ 25
Dialogue -- yet to	see	in the meanwhile whether	8, 555/ 4
well. Now shall ye	see	how courteously that I	8, 555/ 19
Tyndale. For albeit ye	see	well that I might	8, 555/ 20
work. So that I	see	no remedy but that	8, 555/ 35
than do it. Now	see	I, therefore, no remedy	8, 556/ 28
there he must needs	see	that though his faith	8, 557/ 21

that he must needs	<b>see</b>	it! Now, if Tyndale	8, 557/ 24
strengthen thy brethren." Now	<b>see</b>	, for God's sake, where	8, 558/ 9
before. Now this ye	<b>see</b>	, good readers, very well	8, 558/ 27
devil. And now ye	<b>see</b>	that Tyndale, to make	8, 559/ 1
a better sport to	<b>see</b>	how in the very	8, 559/ 16
of his ye may	<b>see</b>	that errors of doctrine	8, 564/ 27
the devil. Yet ye	<b>see</b>	well that this chapter	8, 564/ 34
such that, as ye	<b>see</b>	well, thereupon dependeth many	8, 565/ 6
them, and maketh them	<b>see</b>	their "damnation in the	8, 565/ 21
his wit must needs	<b>see</b>	the things that God	8, 565/ 25
that God maketh him	<b>see</b>	, and his will must	8, 565/ 26
make themselves sure, you	<b>see</b>	well, that they shall	8, 567/ 8
these be, as ye	<b>see</b>	now, Tyndale's special elects	8, 567/ 12
after. Let us now	<b>see</b>	in the end, besides	8, 568/ 5
let us yet further	<b>see</b>	how his definition of	8, 568/ 6
But now let us	<b>see</b>	how his definition will	8, 569/ 30
his second heresy. You	<b>see</b>	well and perceive that	8, 569/ 32
to good counsel. Now	<b>see</b>	you, then, very well	8, 570/ 4
this godly belief, they	<b>see</b>	surely to themselves that	8, 572/ 9
ye shall sow your	<b>seed</b>	in vain . . . for your	8, 5/ 12
all which heresies the	<b>seed</b>	is sown, and prettily	8, 10/ 16
a sacrament of mustard	<b>seed</b>	, leaven, a net, keys	8, 85/ 4
of keys, of mustard	<b>seed</b>	-- or else of	8, 86/ 1
new, not of mortal	<b>seed</b>	but of immortal seed	8, 94/ 32
seed but of immortal	<b>seed</b>	, by the word of	8, 94/ 32
new, not of mortal	<b>seed</b>	but of immortal seed	8, 96/ 24
seed but of immortal	<b>seed</b>	, by the word of	8, 96/ 24
of salt, of mustard	<b>seed</b>	, of a key, or	8, 253/ 32
suffered to sow shrewd	<b>seed</b>	of heresies, schisms, and	8, 357/ 34
cannot sin, for "his	<b>seed</b>	dwelleth in him; and	8, 419/ 1
1 Jn 3). Which	<b>seed</b>	is the Holy Ghost	8, 419/ 2
cannot sin, "for his	<b>seed</b>	dwelleth in him; and	8, 420/ 13
Epistle of John. Which	<b>seed</b>	is the Holy Ghost	8, 420/ 15
of God hath the	<b>seed</b>	of God in him	8, 420/ 24
that whoso have the	<b>seed</b>	of God in him	8, 420/ 25
of God hath the "	<b>seed</b>	of God" dwelling in	8, 421/ 19
with him whether the "	<b>seed</b>	of God" that dwelleth	8, 421/ 20
say: that if the	<b>seed</b>	of faith being only	8, 421/ 23
sin deadly, and the	<b>seed</b>	of such faith stand	8, 421/ 25
man, for all the	<b>seed</b>	of such faith dwelling	8, 421/ 26
But yet is the	<b>seed</b>	of faith alone, that	8, 421/ 29
heaven. Now, if the "	<b>seed</b>	" of God in the	8, 422/ 3
he mean that this	<b>seed</b>	of God's grace dwelleth	8, 422/ 9
so doth ordinarily the	<b>seed</b>	of grace depart out	8, 422/ 14
he mean by the "	<b>seed</b>	" of God that the	8, 422/ 16
that whosoever have the	<b>seed</b>	of God dwelling in	8, 424/ 7
because he hath the	<b>seed</b>	of God dwelling in	8, 424/ 34
not sin, for the	<b>seed</b>	of him abideth in	8, 427/ 17
faith, he hath the	<b>seed</b>	of God, the Spirit	8, 428/ 23
children, and have his	<b>seed</b>	in them: so whensoever	8, 434/ 19

then lose they the	<b>seed</b>	of God and be	8, 434/ 21
not sin, because the	<b>seed</b>	of God abideth in	8, 434/ 32
because he hath the "	<b>seed</b>	of God" abiding in	8, 435/ 5
he before called the "	<b>seed</b>	of God," whether he	8, 435/ 8
thus, have he the	<b>seed</b>	of life never so	8, 435/ 13
everlasting life nor the	<b>seed</b>	of God abiding in	8, 435/ 22
and thereby hath the	<b>seed</b>	of God in him	8, 435/ 24
deadly and lose the	<b>seed</b>	of God. For he	8, 435/ 25
by sin. And the	<b>seed</b>	of God once being	8, 435/ 26
-- because of that	<b>seed</b>	! -- be suffered to	8, 435/ 26
sin and lose the	<b>seed</b>	of life; but ever	8, 435/ 28
and virtue of that	<b>seed</b>	of everlasting life, preserved	8, 435/ 29
because he hath the	<b>seed</b>	of God abiding in	8, 435/ 32
never fall, because the	<b>seed</b>	of God is in	8, 436/ 5
do: so doth the	<b>seed</b>	of God once entered	8, 436/ 7
mighty power of that	<b>seed</b>	, that that soul cannot	8, 436/ 9
because he hath the	<b>seed</b>	of God abiding in	8, 436/ 14
of God by the	<b>seed</b>	of God, whereby he	8, 436/ 16
and have expelled the	<b>seed</b>	of God out of	8, 437/ 30
now: that because the	<b>seed</b>	of God is once	8, 438/ 12
fall thereto, because the	<b>seed</b>	of God was once	8, 438/ 18
for he hath the	<b>seed</b>	of God in him	8, 439/ 10
sin that hath the	<b>seed</b>	of God in him	8, 439/ 16
which once hath the	<b>seed</b>	in him cannot sin	8, 439/ 17
because he hath the	<b>seed</b>	of God in him	8, 439/ 18
that hath once the "	<b>seed</b>	of God" in him	8, 439/ 30
the man keepeth that "	<b>seed</b>	of God" (whether Saint	8, 439/ 32
never can, because the	<b>seed</b>	of God is in	8, 440/ 2
warm: so while the	<b>seed</b>	of God is in	8, 440/ 13
cannot sin, because the	<b>seed</b>	of God being in	8, 440/ 13
child, and hath the	<b>seed</b>	of God in him	8, 440/ 19
free will expel the	<b>seed</b>	of God, and reject	8, 440/ 21
that "whoso have the	<b>seed</b>	of God in him	8, 440/ 26
that "whoso have the	<b>seed</b>	of God in him	8, 440/ 32
never after lose that	<b>seed</b>	, by the folly or	8, 440/ 33
point -- that the	<b>seed</b>	of God once had	8, 441/ 4
himself that though the	<b>seed</b>	shall keep him from	8, 441/ 8
and thereby hath the	<b>seed</b>	of God in him	8, 443/ 7
nor had received the	<b>seed</b>	of God in him	8, 448/ 7
as they have; which	<b>seed</b>	once had can never	8, 448/ 8
that they have his	<b>seed</b>	within them . . . by which	8, 449/ 36
thee, good Lord, the	<b>seed</b>	of thy Spirit that	8, 457/ 35
Abraham that of his	<b>seed</b>	should such a Savior	8, 465/ 1
so horrible, because the "	<b>seed</b>	of God," that is	8, 490/ 4
in it the secret	<b>seed</b>	of Tyndale's chief poison	8, 497/ 21
divers places) that the	<b>seed</b>	of God preventeth always	8, 548/ 2
nature abhorreth. Now --	<b>seeing</b>	the King's gracious purpose	8, 27/ 17
prophet Jonah that God,	<b>seeing</b>	the Ninevites chastise and	8, 68/ 36
any harm of them,	<b>seeing</b>	that I see them	8, 178/ 17
the devil. Tyndale And	<b>seeing</b>	that the oil is	8, 194/ 4

the resurrection; yea, and	<b>seeing</b>	that Christ and all	8, 281/ 23
to prove. And therefore,	<b>seeing</b>	that he hath entered	8, 326/ 4
writing. And therefore Tyndale,	<b>seeing</b>	his master Martin Luther	8, 363/ 29
people of Gerasa which,	<b>seeing</b>	Christ's miracle wrought upon	8, 422/ 31
upon great occasions." And	<b>seeing</b>	that a man may	8, 546/ 28
to sin. And then	<b>seeing</b>	that step will not	8, 546/ 30
make them sit and	<b>seek</b>	out heresies, and speedily	8, 11/ 29
hurt of themselves to	<b>seek</b>	the destruction of others	8, 12/ 1
us), they shall soon	<b>seek</b>	occasion of sedition, and	8, 55/ 22
was ordained -- to	<b>seek</b>	for God's word; and	8, 125/ 18
him, but bid men	<b>seek</b>	up his knife and	8, 220/ 14
help, to search and	<b>seek</b>	for the truth, and	8, 247/ 19
miracle -- they should	<b>seek</b>	in Scripture till their	8, 256/ 5
to my Dialogue to	<b>seek</b>	up some new . . . and	8, 272/ 5
must of necessity either	<b>seek</b>	up the signification or	8, 307/ 15
saith before we must	<b>seek</b>	the significations again or	8, 309/ 6
not. If a man	<b>seek</b>	among the other evangelists	8, 311/ 34
and compelled them to	<b>seek</b>	God's honor in us	8, 333/ 4
in us, and to	<b>seek</b>	all means to continue	8, 333/ 4
light a candle and	<b>seek</b>	up that himself; for	8, 345/ 8
I say, that thou	<b>seek</b>	not after their ceremonies	8, 349/ 4
preach of that they	<b>seek</b>	for -- that is	8, 352/ 31
not . . . for such men	<b>seek</b>	"that is theirs and	8, 356/ 24
singular pride, and so	<b>seek</b>	their own and not	8, 358/ 19
folk be fain to	<b>seek</b>	. Sometimes they come forth	8, 366/ 32
reader: where shall I	<b>seek</b>	him, and whereby shall	8, 388/ 17
wall, and fain to	<b>seek</b>	a shameful shift. For	8, 401/ 15
proof of their heresies,	<b>seek</b>	out the hardest places	8, 424/ 25
to make cavillations and	<b>seek</b>	out sophisms upon every	8, 438/ 22
sinneth never deadly," must	<b>seek</b>	some better shift than	8, 451/ 13
the same, and then	<b>seek</b>	themselves the way to	8, 452/ 15
for shame labor to	<b>seek</b>	some shift, and say	8, 473/ 16
shall not need to	<b>seek</b>	long for example, since	8, 513/ 25
shall not need to	<b>seek</b>	so far as fifteen	8, 513/ 36
went not about to	<b>seek</b>	the truth, and endeavor	8, 546/ 7
Therefore we need to	<b>seek</b>	no glosses for the	8, 553/ 8
seem, that searcheth and	<b>seeketh</b>	only the means to	8, 63/ 27
and thither thereat, and	<b>seeketh</b>	many shifts. And for	8, 272/ 2
And therein when Tyndale	<b>seeketh</b>	an evasion in his	8, 296/ 24
that in his preaching	<b>seeketh</b>	nothing but the profit	8, 352/ 22
and a hired, which	<b>seeketh</b>	his own temporal advantage	8, 352/ 23
see that he nothing	<b>seeketh</b>	but corners to creep	8, 393/ 25
plainly see that he	<b>seeketh</b>	nothing but shifts . . . which	8, 401/ 25
father hath thereof, but	<b>seeketh</b>	his profit only; and	8, 488/ 35
elect, after his offense,	<b>seeketh</b>	unto saints as his	8, 497/ 15
22), "Simon, Simon, Satan	<b>seeketh</b>	you to sift you	8, 553/ 12
agree together: "Simon, Satan	<b>seeketh</b>	to sift you as	8, 553/ 16
none. But Christ without	<b>seeking</b>	for it was offered	8, 238/ 1
may see, without farther	<b>seeking</b>	for it, all that	8, 309/ 32
a very, true shepherd,	<b>seeking</b>	only the weal of	8, 356/ 16

of our sins . . . and,	<b>seeking</b>	what he might object	8, 372/ 18
be wickedly occupied in	<b>seeking</b>	, as holy David saith	8, 451/ 31
up her house and	<b>seeking</b>	, she found it at	8, 533/ 35
I fear me, more	<b>seely</b>	simple souls than the	8, 2/ 7
which commandments other good,	<b>seely</b>	, simple souls without any	8, 49/ 28
bitched bitchery. But we	<b>seely</b>	souls of the world	8, 121/ 16
simple souls, the poor,	<b>seely</b>	women, because men will	8, 190/ 24
breaketh out of their	<b>seely</b>	weak and frail members	8, 485/ 29
such as himself would	<b>seem</b>	solemnly to assoil. Whose	8, 7/ 31
of false heresies, would	<b>seem</b>	Christ's apostles and play	8, 11/ 14
fellows as they might	<b>seem</b>	thereby matters of great	8, 25/ 25
with some heresies that	<b>seem</b>	not at the first	8, 26/ 22
which he would should	<b>seem</b>	so solemn, subtle insolubles	8, 34/ 8
good things as they	<b>seem</b>	to do, they win	8, 42/ 17
we be . . . these things	<b>seem</b>	well to show that	8, 47/ 2
Tyndale's own tale, should	<b>seem</b>	able to understand the	8, 47/ 4
book that he writeth	<b>seem</b>	clearly to declare that	8, 56/ 4
all, lest she should	<b>seem</b>	thereby to give young	8, 63/ 15
Tyndale would have it	<b>seem</b>	, that searcheth and seeketh	8, 63/ 26
here would have it	<b>seem</b>	-- ye shall see	8, 65/ 36
but these few may	<b>seem</b>	too many for a	8, 69/ 10
whereof Tyndale would make	<b>seem</b>	a sufficient cause of	8, 76/ 23
there expressed and may	<b>seem</b>	convenient for them be	8, 82/ 5
which he would peradventure	<b>seem</b>	to mean none other	8, 83/ 12
beginning of these words	<b>seem</b>	very godly, for the	8, 89/ 27
of him that would	<b>seem</b>	a Christian man? For	8, 90/ 11
such a man shall	<b>seem</b>	, Got wot, full fond	8, 90/ 29
words of Holy Scripture	<b>seem</b>	to lead them to	8, 99/ 15
thing since the scriptures	<b>seem</b>	to say that he	8, 102/ 25
of our Savior himself	<b>seem</b>	to show some influence	8, 103/ 6
first (lest he should	<b>seem</b>	to gainsay this promise	8, 107/ 1
twain that he would	<b>seem</b>	to leave, he handleth	8, 119/ 1
would make the Scripture	<b>seem</b>	to be contrary to	8, 132/ 37
that he would have	<b>seem</b>	so sooth is in	8, 133/ 25
therewith to make it	<b>seem</b>	solemn; but cleave ye	8, 140/ 34
the places of Scripture	<b>seem</b>	to speak of only	8, 146/ 20
he would have it	<b>seem</b>	that this word "church	8, 147/ 8
men's hearts -- should	<b>seem</b>	to have sometimes the	8, 147/ 10
his books plain that	<b>seem</b>	to say the contrary	8, 153/ 2
-- it may well	<b>seem</b>	so to Tyndale and	8, 161/ 23
cunning as Tyndale would	<b>seem</b>	therein, with his Greek	8, 169/ 37
he would have it	<b>seem</b>	that the Apostle had	8, 172/ 12
saints, to make them	<b>seem</b>	idols -- he doth	8, 174/ 16
to make the Scripture	<b>seem</b>	to reprove the godly	8, 175/ 3
beginning, lest he should	<b>seem</b>	to have learned the	8, 181/ 21
would Tyndale have it	<b>seem</b>	that the apostles did	8, 188/ 16
doth, to make priesthood	<b>seem</b>	none holy sacrament, then	8, 189/ 17
they be loath to	<b>seem</b>	to flee by day	8, 227/ 36
he would make it	<b>seem</b>	that there should no	8, 229/ 4
to make his heresy	<b>seem</b>	proved by the Gospel	8, 229/ 22

make his false heresies	<b>seem</b>	the word of God	8, 230/ 35
make his false heresies	<b>seem</b>	the word of God	8, 231/ 2
translate him . . . making it	<b>seem</b>	that, by their question	8, 232/ 8
malice, to make it	<b>seem</b>	that Christ utterly refuseth	8, 233/ 30
because it will peradventure	<b>seem</b>	unto some men that	8, 233/ 36
first, it will haply	<b>seem</b>	hard to some men	8, 235/ 3
in which it may	<b>seem</b>	that those articles have	8, 237/ 14
he would make it	<b>seem</b>	that Christ by those	8, 237/ 23
Tyndale would have it	<b>seem</b>	, the word alone cleanseth	8, 241/ 11
would have it also	<b>seem</b>	, cleanseth the soul from	8, 241/ 14
Tyndale would have it	<b>seem</b>	that God's word alone	8, 242/ 7
and would it should	<b>seem</b>	that the miracles which	8, 250/ 15
would have that article	<b>seem</b>	unproved as for any	8, 255/ 34
the false part may	<b>seem</b>	truest. And then how	8, 269/ 15
all the texts that	<b>seem</b>	to say the contrary	8, 269/ 29
now how he would	<b>seem</b>	to prove it. Tyndale	8, 276/ 8
whereof he would should	<b>seem</b>	to serve of naught	8, 286/ 4
a heretic make it	<b>seem</b>	. For likewise as, though	8, 286/ 22
Tyndale would have it	<b>seem</b>	. For I show there	8, 291/ 31
nor as himself would	<b>seem</b>	to do. For he	8, 300/ 21
sack seams, and some	<b>seem</b>	rent between. And in	8, 307/ 5
wherewith he would fain	<b>seem</b>	clearly to confute my	8, 310/ 3
Scripture, not well understood,	<b>seem</b>	to say the contrary	8, 314/ 15
and guessed at, and	<b>seem</b>	but very secondary. But	8, 321/ 1
this . . . because he would	<b>seem</b>	sure of allthing, and	8, 330/ 16
shall, while he would	<b>seem</b>	so wise, prove himself	8, 330/ 17
he would have it	<b>seem</b>	. For as that Holy	8, 332/ 4
if these plain texts	<b>seem</b>	not yet sufficient for	8, 332/ 10
he farther and would	<b>seem</b>	of his courtesy to	8, 332/ 13
he would have it	<b>seem</b>	that there were nothing	8, 341/ 9
he would have it	<b>seem</b>	that Saint Augustine taketh	8, 352/ 17
way of the allegory,	<b>seem</b>	not so properly to	8, 353/ 9
and heavy that they	<b>seem</b>	, in a manner, importable	8, 353/ 23
with which Barnes would	<b>seem</b>	so well to furnish	8, 355/ 22
such froward arguments . . . ye	<b>seem</b>	to resist and withstand	8, 369/ 34
Tyndale would have it	<b>seem</b>	. And in the next	8, 371/ 23
words wherewith he may	<b>seem</b>	, to such as will	8, 378/ 5
defineth -- it would	<b>seem</b>	that he would affirm	8, 390/ 28
to stand. He may	<b>seem</b>	to mean by "Christ's	8, 392/ 25
plain texts of Scripture	<b>seem</b>	to speak for both	8, 396/ 14
neither . . . for they may	<b>seem</b>	repentant openly and yet	8, 398/ 36
his tale, and would	<b>seem</b>	to prove it true	8, 403/ 35
these words of Tyndale	<b>seem</b>	very gay and glorious	8, 410/ 11
imagine, that he might	<b>seem</b>	to mean right; nor	8, 414/ 21
other words, if they	<b>seem</b>	contrary, shall be, rather	8, 433/ 1
he would make it	<b>seem</b>	that Saint Paul did	8, 445/ 16
have sinned," it may	<b>seem</b>	that he meaneth the	8, 446/ 9
And so may he	<b>seem</b>	to mean as well	8, 447/ 4
-- then might it	<b>seem</b>	that in the time	8, 455/ 14
deeds" yet, and so	<b>seem</b>	very naught. And in	8, 477/ 26

with which he would	<b>seem</b>	to touch the Catholic	8, 480/ 12
meant. For they may	<b>seem</b>	to good, plain-meaning men	8, 499/ 26
as simple as they	<b>seem</b>	-- yet in them	8, 499/ 29
in those words that	<b>seem</b>	so fair and plain	8, 500/ 36
And albeit that he	<b>seem</b>	here to give man's	8, 501/ 30
he would make it	<b>seem</b>	that God withdraweth his	8, 528/ 8
For whereas Tyndale would	<b>seem</b>	to say well for	8, 543/ 20
to make the Gospel	<b>seem</b>	to agree with his	8, 559/ 1
him in that he	<b>seemed</b>	very penitent of his	8, 17/ 11
burned. And thus it	<b>seemed</b>	by the manner of	8, 17/ 23
as I said before,	<b>seemed</b>	in prison here very	8, 19/ 15
Scripture doth appear), it	<b>seemed</b>	to those old holy	8, 99/ 9
Scripture that, falsely taken,	<b>seemed</b>	to make for them	8, 139/ 8
in this matter, he	<b>seemed</b>	at the first very	8, 152/ 10
when I read them,	<b>seemed</b>	me so pithy and	8, 179/ 16
all the Latin words	<b>seemed</b>	to him to go	8, 184/ 33
which himself hath done,	<b>seemed</b>	they never so good	8, 401/ 29
This good mind it	<b>seemeth</b>	that Constantine had then	8, 17/ 33
in himself than he	<b>seemeth</b>	now to have; which	8, 34/ 31
kind. And surely so	<b>seemeth</b>	it now. For these	8, 35/ 31
they were, as it	<b>seemeth</b>	, but natural only, not	8, 50/ 19
benefits to come . . . it	<b>seemeth</b>	no doubt but that	8, 51/ 34
heaven thereby. For now	<b>seemeth</b>	me that if we	8, 54/ 3
which kind of obedience	<b>seemeth</b>	not the greatest virtue	8, 55/ 4
this place, as it	<b>seemeth</b>	, doth lean unto the	8, 63/ 35
blindness and, as it	<b>seemeth</b>	, malice to men's souls	8, 70/ 6
very sure. And it	<b>seemeth</b>	well that he did	8, 70/ 18
he might, as it	<b>seemeth</b>	by Tyndale's tale, send	8, 96/ 4
two kinds of sacraments	<b>seemeth</b>	to be as great	8, 98/ 36
hand upon him. It	<b>seemeth</b>	also that the words	8, 99/ 30
By which words it	<b>seemeth</b>	to be signified that	8, 99/ 33
say that, as it	<b>seemeth</b>	me, they drive and	8, 101/ 14
the gift . . . and yet	<b>seemeth</b>	the sacrament, rather than	8, 106/ 8
sacrament, after the institution,	<b>seemeth</b>	a cause of the	8, 106/ 9
-- and the promise	<b>seemeth</b>	no cause in no	8, 106/ 10
fear, is, as it	<b>seemeth</b>	, disposed to maintain and	8, 122/ 36
he meaneth, as it	<b>seemeth</b>	, shall be himself . . . shall	8, 137/ 31
foreremembered note -- he	<b>seemeth</b>	but to set a	8, 146/ 8
falsified the Scripture. Now	<b>seemeth</b>	me that eight hundred	8, 151/ 11
good, devout folk it	<b>seemeth</b>	far otherwise. But in	8, 161/ 25
Greek and all . . . he	<b>seemeth</b>	but poorly to perceive	8, 169/ 37
so often that he	<b>seemeth</b>	to dislike the name	8, 199/ 9
new life." More Here	<b>seemeth</b>	a godly thing, and	8, 212/ 6
He hath, as it	<b>seemeth</b>	, some other understanding of	8, 216/ 4
that the contrariety that	<b>seemeth</b>	, ariseth of heretics' malicious	8, 286/ 37
manner -- as it	<b>seemeth</b>	that he doth. For	8, 297/ 13
his repetition here he	<b>seemeth</b>	to set out more	8, 303/ 19
toward another . . . that it	<b>seemeth</b>	the matter to be	8, 307/ 2
too; meaning, as it	<b>seemeth</b>	, that if we keep	8, 308/ 31
among them: his tale	<b>seemeth</b>	somewhat solemn, but it	8, 327/ 22

in scorn, as it	<b>seemeth</b>	, of the Blessed Sacrament	8, 327/ 26
will call, as it	<b>seemeth</b>	, no man a member	8, 428/ 2
working . . . the selfsame, too,	<b>seemeth</b>	by Saint Paul that	8, 430/ 35
that Saint Paul here	<b>seemeth</b>	to further his other	8, 431/ 28
meaneth, I say it	<b>seemeth</b>	by his words before-rehearsed	8, 446/ 32
home again." Whereby it	<b>seemeth</b>	that he meaneth we	8, 446/ 34
By these words it	<b>seemeth</b>	, and of truth so	8, 447/ 8
Tyndale is, as it	<b>seemeth</b>	by his "ever sinning	8, 458/ 32
of God's promises . . . Tyndale	<b>seemeth</b>	to fare as the	8, 465/ 20
the thing which he	<b>seemeth</b>	here to appropere unto	8, 499/ 12
but therefore, as it	<b>seemeth</b>	, neither thankworthy nor rewardable	8, 507/ 29
in them. More Here	<b>seemeth</b>	he to give as	8, 510/ 33
yet, notwithstanding that he	<b>seemeth</b>	to assign the cause	8, 520/ 24
And surely he rather	<b>seemeth</b>	to say that God	8, 520/ 33
truth . . . but, as it	<b>seemeth</b>	by the Gospel, obstinately	8, 546/ 8
and not, as it	<b>seemeth</b>	, without blaspheming of his	8, 549/ 20
purpose, but also rather	<b>seemeth</b>	greatly to make against	8, 562/ 33
either true or somewhat	<b>seeming</b>	true, before that my	8, 506/ 35
and naught. For the	<b>seemly</b>	setting forth whereof, to	8, 488/ 25
that men should have	<b>seen</b>	therein that there were	8, 8/ 21
I might have yet	<b>seen</b>	sure tokens of amendment	8, 18/ 8
partly men have presently	<b>seen</b>	. And yet hath God	8, 28/ 36
I not so slightly	<b>seen</b>	unto mine own, nor	8, 38/ 32
of never so well	<b>seen</b>	in the Law, never	8, 46/ 3
philosophers, never so well	<b>seen</b>	in the Law, never	8, 46/ 23
' Hast thou not	<b>seen</b>	how Ahab hath humbled	8, 66/ 9
as ye have already	<b>seen</b>	in all the remnant	8, 91/ 33
us that they have	<b>seen</b>	more since and learned	8, 115/ 10
things that he hath	<b>seen</b>	and heard, and his	8, 240/ 6
But now they have	<b>seen</b>	, and yet have hated	8, 242/ 4
it had never been	<b>seen</b>	yet . . . there would, I	8, 276/ 29
he would soon have	<b>seen</b>	with his two eyes	8, 283/ 30
here have ye now	<b>seen</b>	all that ever he	8, 309/ 8
Ghost and we have	<b>seen</b>	it good to put	8, 343/ 24
of hell, we have	<b>seen</b>	over many in our	8, 437/ 19
such as he hath	<b>seen</b>	here live well, and	8, 537/ 12
miracles which they had	<b>seen</b>	Christ do, nor of	8, 541/ 14
them that they had	<b>seen</b>	him rise. And now	8, 550/ 8
by God's grace, surely	<b>seen</b>	and examined -- I	8, 554/ 24
hath, as ye have	<b>seen</b>	in my first part	8, 561/ 11
He saith also, "Thou	<b>seest</b>	that it is not	8, 94/ 37
present practice which thou	<b>seest</b>	before thine eyes. More	8, 133/ 30
truth." And thus thou	<b>seest</b>	that God's truth dependeth	8, 228/ 14
while every man well	<b>seeth</b>	there was no man	8, 8/ 30
For every man well	<b>seeth</b>	that Tyndale among many	8, 32/ 3
on this and then	<b>seeth</b>	them and their scholars	8, 41/ 3
forbear laughing when he	<b>seeth</b>	the lecherous fleshly love	8, 42/ 24
And thy Father, that	<b>seeth</b>	in secret, shall reward	8, 69/ 32
outward works, and yet	<b>seeth</b>	that he may not	8, 82/ 35
Altar Forasmuch as he	<b>seeth</b>	that the Mass is	8, 108/ 21

out, saving that he	<b>seeth</b>	well that they will	8, 133/ 34
For every man well	<b>seeth</b>	that there was never	8, 142/ 19
the cause . . . for he	<b>seeth</b>	why well enough, and	8, 154/ 27
the man's translation. Now	<b>seeth</b>	he well enough that	8, 172/ 16
they took it: then	<b>seeth</b>	Tyndale well enough (saving	8, 188/ 27
lady's grace." But he	<b>seeth</b>	well that I find	8, 203/ 5
Whereabout forasmuch as he	<b>seeth</b>	that all the rabble	8, 223/ 14
such things as God	<b>seeth</b>	most need, and the	8, 250/ 32
he feigneth it. He	<b>seeth</b>	miracles wrought by God	8, 254/ 35
now cometh Tyndale and	<b>seeth</b>	that they shall be	8, 257/ 27
promises . . . and here he	<b>seeth</b>	that God promised, not	8, 258/ 27
mad to live. Now	<b>seeth</b>	Tyndale this to be	8, 278/ 9
believed. But since he	<b>seeth</b>	himself that in his	8, 290/ 6
false. For every man	<b>seeth</b>	that there is none	8, 304/ 6
but Luther's scholar, he	<b>seeth</b>	his master made a	8, 317/ 5
the reason . . . when he	<b>seeth</b>	well that God hath	8, 330/ 1
Doom; for else, he	<b>seeth</b>	what followeth. And then	8, 334/ 14
in hell. For Tyndale	<b>seeth</b>	well enough that though	8, 342/ 15
the other. And Tyndale	<b>seeth</b>	also full well that	8, 342/ 27
those be written . . . Tyndale	<b>seeth</b>	full well those words	8, 342/ 36
fast and sure he	<b>seeth</b>	well he should have	8, 347/ 13
the Scripture -- this	<b>seeth</b>	Tyndale well that he	8, 347/ 29
his purpose as himself	<b>seeth</b>	well that all the	8, 364/ 20
discharge, as I say,	<b>seeth</b>	he none but the	8, 375/ 17
of himself begotten --	<b>seeth</b>	necessary, abiding with his	8, 380/ 34
eye -- every man	<b>seeth</b>	now how foul a	8, 382/ 15
by seditious schisms: then	<b>seeth</b>	he the mark, at	8, 386/ 29
eyes . . . in that he	<b>seeth</b>	not that by this	8, 387/ 6
as all the world	<b>seeth</b>	Friar Luther do, in	8, 442/ 24
clearly show. But now	<b>seeth</b>	every good Christian man	8, 451/ 30
church. For since he	<b>seeth</b>	himself plainly bound to	8, 479/ 27
the way haply he	<b>seeth</b>	company play . . . and with	8, 489/ 1
is so beetle-blind that	<b>seeth</b>	not clearly the dark	8, 502/ 14
thing that it plainly	<b>seeth</b>	and looketh upon . . . or	8, 507/ 14
saying that his reason	<b>seeth</b>	it not sufficiently proved	8, 508/ 33
upon which side he	<b>seeth</b>	least part of his	8, 510/ 26
thing that he thoroughly	<b>seeth</b>	, or in doing a	8, 511/ 10
other do, because he	<b>seeth</b>	the mercy of God	8, 511/ 22
Tyndale said before, man	<b>seeth</b>	also of necessity; and	8, 511/ 23
man neither of necessity	<b>seeth</b>	the one nor of	8, 511/ 26
that when a man	<b>seeth</b>	the mercy of God	8, 511/ 30
doth an abominable deed	<b>seeth</b>	and perceiveth full well	8, 512/ 21
leaving. For since God	<b>seeth</b>	that we can no	8, 525/ 20
fall. But God sometimes	<b>seeth</b>	causes why he setteth	8, 525/ 34
his wise goodness well	<b>seeth</b>	wherefore it were not	8, 526/ 1
as he there saith,	<b>seeth</b>	that it were better	8, 526/ 7
prove and, over that,	<b>seeth</b>	not that his sermon	8, 541/ 30
degrees . . . and ever he	<b>seeth</b>	himself likely to be	8, 546/ 24
as every man well	<b>seeth</b>	that any learning hath	8, 551/ 4
sin . . . which thing he	<b>seeth</b>	so plainly reproved by	8, 559/ 12

thing that his wit	<b>seeth</b>	. Then he telleth us	8, 565/ 27
consecrated companies, the one	<b>segregated</b>	from paynims by the	8, 189/ 9
of Baptism, the other	<b>segregated</b>	from the laypeople by	8, 189/ 10
or make him honored	<b>selder</b>	than he should. For	8, 321/ 27
long, and my leisure	<b>seldom</b>	and short, I cannot	8, 33/ 17
were very rare and	<b>seldom</b>	, whereas of truth there	8, 146/ 14
works, for imperfect circumstances	<b>seldom</b>	perceived by himself. And	8, 400/ 6
and do together or	<b>self</b>	) it shall peradventure appear	8, 492/ 20
and pride, devil-worship, and	<b>self-slaughter</b>	too. And Saint Paul	8, 444/ 20
love God, for the	<b>selfsame</b>	cause it is lawful	8, 51/ 20
he fasted for the	<b>selfsame</b>	cause for which he	8, 66/ 14
and again committeth the	<b>selfsame</b>	sins, what availeth him	8, 68/ 15
by reason of the	<b>selfsame</b>	goodness that made him	8, 105/ 15
evil translated also this	<b>selfsame</b>	text of Saint John	8, 232/ 29
but also in the	<b>selfsame</b>	place that Tyndale bringeth	8, 239/ 23
Tyndale now for the	<b>selfsame</b>	intent . . . and therefore feigneth	8, 255/ 36
for it is the	<b>selfsame</b>	thing that is in	8, 282/ 6
him further that the	<b>selfsame</b>	scripture which himself, by	8, 285/ 27
and sure by the	<b>selfsame</b>	means by which we	8, 295/ 25
by mouth were the	<b>selfsame</b>	things that he wrote	8, 323/ 29
of Rochester in the	<b>selfsame</b>	matter that we have	8, 367/ 10
to Tyndale by the	<b>selfsame</b>	means by which Tyndale	8, 380/ 9
loving, and working . . . the	<b>selfsame</b>	, too, seemeth by Saint	8, 430/ 35
Saint John in the	<b>selfsame</b>	epistle, with all the	8, 441/ 2
by which in the	<b>selfsame</b>	epistle, against Tyndale, expressly	8, 441/ 13
it. And by the	<b>selfsame</b>	words by which he	8, 542/ 17
still -- by the	<b>selfsame</b>	, I say, always still	8, 542/ 18
side . . . and by the	<b>selfsame</b>	sorrow would make men	8, 551/ 29
and betray him and	<b>sell</b>	him . . . we find not	8, 548/ 15
made, and why he	<b>selleth</b>	it to the curates	8, 194/ 9
me why the bishop	<b>selleth</b>	it unto the curates	8, 195/ 14
Aneling. But why he	<b>selleth</b>	it to the curates	8, 195/ 18
well that the bishop	<b>selleth</b>	it not, to curates	8, 195/ 20
and therewith also in	<b>selling</b>	them here still secretly	8, 16/ 26
he had at the	<b>selling</b>	railed as much upon	8, 548/ 20
affliction, of our own	<b>selves</b>	, and thereby to show	8, 64/ 18
but that their own	<b>selves</b>	show, by their own	8, 66/ 31
in word and outward	<b>semblance</b>	, he should else forbear	8, 23/ 37
And yet make they	<b>semblance</b>	as though they were	8, 28/ 1
it into this word "	<b>senate</b>	," but either into "mayor	8, 186/ 10
by the name of	<b>senatores</b>	, or peradventure seniores, he	8, 186/ 4
he must therefore translate	<b>senatores</b>	, and seniores also, into	8, 186/ 7
translation call them not "	<b>senators</b>	," nor "elders," neither, since	8, 186/ 5
there found this word	<b>senatus</b>	Londinensis, he should not	8, 186/ 9
Christian Reader Our Lord	<b>send</b>	us now some years	8, 2/ 2
fault be amended to	<b>send</b>	us as sore punishment	8, 5/ 2
out heresies, and speedily	<b>send</b>	them hither. Which books	8, 11/ 29
print them there and	<b>send</b>	them hither by the	8, 11/ 33
were then better to	<b>send</b>	him to the devil	8, 17/ 31
invention or means to	<b>send</b>	him; insomuch that one	8, 17/ 37

Necton that he should	<b>send</b>	the books home to	8, 18/ 7
that I can do . . .	<b>send</b>	word and ye shall	8, 18/ 31
Tyndale and such others	<b>send</b>	into the realm, to	8, 26/ 34
as I fain would,	<b>send</b>	out all at once	8, 33/ 18
than methinketh convenient. I	<b>send</b>	out now, therefore, of	8, 33/ 20
I pray God heartily	<b>send</b>	that young man the	8, 34/ 34
whereas he prayeth God	<b>send</b>	them a "fast faith	8, 40/ 24
trifles -- we shall	<b>send</b>	him to look better	8, 65/ 1
but he would first	<b>send</b>	you word by writing	8, 86/ 7
seemeth by Tyndale's tale,	<b>send</b>	home the child again	8, 96/ 4
and that he would	<b>send</b>	also the Holy Ghost	8, 106/ 35
Luther and intended to	<b>send</b>	over hither and spread	8, 142/ 14
-- that he would	<b>send</b>	the Holy Ghost, that	8, 150/ 18
open truth . . . and to	<b>send</b>	his harvestmen and mowers	8, 179/ 13
and lo, I will	<b>send</b>	the promise of my	8, 238/ 24
come whom I will	<b>send</b>	unto you from the	8, 239/ 36
he did not only	<b>send</b>	into the world his	8, 275/ 3
that he would never	<b>send</b>	more (which he said	8, 280/ 22
but that he would	<b>send</b>	his Holy Ghost to	8, 331/ 8
-- that he would	<b>send</b>	the Holy Ghost to	8, 331/ 21
Savior said, "I shall	<b>send</b>	the Holy Ghost, that	8, 331/ 35
-- he shall then	<b>send</b>	no Luthers, nor no	8, 336/ 35
it . . . but he shall	<b>send</b>	such holy messengers as	8, 337/ 1
about such business to	<b>send</b>	, that shall not come	8, 337/ 2
And he shall not	<b>send</b>	such fond fellows as	8, 337/ 9
God, as I say,	<b>send</b>	none of his errand	8, 337/ 27
no more promised to	<b>send</b>	the Holy Ghost unto	8, 344/ 26
two were surer to	<b>send</b>	your souls. Yet is	8, 374/ 4
dwell therewith always, and	<b>send</b>	his Spirit to teach	8, 476/ 8
good elect, and thereby	<b>send</b>	him into sin, lest	8, 524/ 6
sin, but even to	<b>send</b>	them in thereto. And	8, 527/ 9
did spy her, and	<b>send</b>	for her, and talk	8, 533/ 8
her with child, and	<b>send</b>	for her husband, and	8, 533/ 9
write the letter, and	<b>send</b>	the man to his	8, 533/ 10
besides this, somewhere he	<b>sendeth</b>	war, sickness, and mortality	8, 2/ 23
pestilent books, our Lord	<b>sendeth</b>	us some lack of	8, 4/ 36
say that the bishop	<b>sendeth</b>	it to the curates	8, 195/ 16
his apostles: our Lord	<b>sendeth</b>	and ever hath sent	8, 275/ 22
15. And then he	<b>sendeth</b>	forth and calleth them	8, 496/ 14
earth), "God," he saith, "	<b>sendeth</b>	forth and calleth upon	8, 499/ 6
But unto them he	<b>sendeth</b>	forth, and calleth them	8, 566/ 21
over the sea, and	<b>sending</b>	from thence Tyndale's heresies	8, 16/ 20
here still secretly, and	<b>sending</b>	over for more, with	8, 16/ 26
priest" into this word "	<b>senior</b>	, " and "charity" into "love	8, 143/ 10
Tyndale's Using This Word "	<b>Senior</b>	, " and "Elder," and Not	8, 181/ 5
word by this word "	<b>senior</b>	. " Of a truth, "senior	8, 181/ 9
senior." Of a truth, "	<b>senior</b>	" is not very good	8, 181/ 9
very good English, though "	<b>senior</b>	" and "junior" be used	8, 181/ 10
were not worse than "	<b>senior</b>	" . . . he had not found	8, 181/ 31
English . . . was called sometimes	<b>senior</b>	in Latin. But this	8, 181/ 36

Church also, and sometimes	<b>senior</b>	-- was never called	8, 182/ 3
called a priest a "	<b>senior</b>	," by which word it	8, 182/ 6
word of "priest" into "	<b>senior</b>	" of a heretical mind	8, 182/ 23
then translated "elder," but "	<b>senior</b>	" . . . till now that he	8, 182/ 27
For among the Latins,	<b>senior</b>	signified none other; but	8, 184/ 25
and call a priest "	<b>senior</b>	" -- as appeareth by	8, 185/ 1
these words presbyteros and	<b>senior</b>	. . . by which was at	8, 187/ 3
the other first but "	<b>senior</b>	," and now, that worse	8, 189/ 13
he changed "priest" into "	<b>senior</b>	" . . . because he intended to	8, 219/ 9
in the Latin text: "	<b>Seniores</b>	qui in vobis sunt	8, 183/ 12
find there this word	<b>seniores</b>	where the Greek Church	8, 183/ 18
of presbyteros this word	<b>seniores</b>	, and natu maiores; and	8, 183/ 25
though this Latin word	<b>seniores</b>	, or natu maiores, were	8, 183/ 27
by the old translator	<b>seniores</b>	, and seniores signifieth "elder	8, 183/ 35
old translator seniores, and	<b>seniores</b>	signifieth "elder" or "elders	8, 183/ 35
presbyteros into this word	<b>seniores</b>	. First, if I said	8, 184/ 5
presbyteros into this word	<b>seniores</b>	, and in the other	8, 184/ 13
with the Greeks . . . whereas	<b>seniores</b>	in Latin signifieth but	8, 184/ 16
signifying the office into	<b>seniores</b>	and consenior, signifying but	8, 184/ 24
was, as him thought,	<b>seniores</b>	; in which word yet	8, 184/ 34
Epistle of Saint Peter: "	<b>Seniores</b>	qui sunt in vobis	8, 185/ 9
that by this word	<b>seniores</b>	be there understood the	8, 185/ 24
that if this word	<b>seniores</b>	was taken in that	8, 185/ 26
of senatores, or peradventure	<b>seniores</b>	, he should yet in	8, 186/ 4
therefore translate senatores, and	<b>seniores</b>	also, into "aldermen" in	8, 186/ 8
nor the Latin word	<b>seniores</b>	signifieth in those places	8, 187/ 20
say that presbyteros and	<b>seniores</b>	was at that time	8, 187/ 24
that both presbyteros and	<b>seniores</b>	be in those places	8, 187/ 28
together of presbyteros or	<b>seniores</b>	, been left uncalled and	8, 187/ 30
presbyteros in Greek or	<b>seniores</b>	in Latin . . . it was	8, 187/ 33
presbyteros into this word "	<b>seniors</b>	" in English -- he	8, 181/ 25
change of presbyteros into "	<b>seniors</b>	," and his amendment into	8, 188/ 4
were in such a	<b>sense</b>	believed of all Christian	8, 6/ 28
and especially to the	<b>sense</b>	received of the whole	8, 61/ 9
revealed him the right	<b>sense</b>	, and that the preacher	8, 126/ 8
Scripture in its right	<b>sense</b>	; and all that have	8, 130/ 6
well by the true	<b>sense</b>	of Scripture as by	8, 140/ 14
church in an allegory	<b>sense</b>	-- that is to	8, 162/ 36
in the plain, literal	<b>sense</b>	rob out the relics	8, 163/ 1
will deny the true	<b>sense</b>	thereof, and obstinately defend	8, 265/ 21
them in their true	<b>sense</b>	, and that his adversary	8, 267/ 25
-- "of the true	<b>sense</b>	of all the Scripture	8, 278/ 16
from us the true	<b>sense</b>	of the Scripture. If	8, 278/ 18
sacraments as the true	<b>sense</b>	of Scripture, do consent	8, 278/ 29
as concerning the "true	<b>sense</b>	" of Scripture which he	8, 279/ 2
last past . . . which true	<b>sense</b>	Tyndale now bringeth again	8, 279/ 4
that the very, proper	<b>sense</b>	is of their own	8, 354/ 4
and judge the true	<b>sense</b>	of the Scripture in	8, 396/ 13
pass and dissemble any	<b>sense</b>	that he might mean	8, 412/ 2
draw them to what	<b>sense</b>	they list, against all	8, 415/ 28

be diversely, in diverse	<b>senses</b>	, expounded . . . though Luther and	8, 353/ 37
every man with those	<b>sensible</b>	sacraments, except the fault	8, 76/ 37
Christian men the outward,	<b>sensible</b>	signs in all the	8, 77/ 5
of the tokens and	<b>sensible</b>	signs of the sacraments	8, 77/ 29
other, before all other	<b>sensible</b>	things of which he	8, 81/ 24
the faith set on	<b>sensible</b>	tokens in the sacrament	8, 93/ 37
sacraments because the outward,	<b>sensible</b>	things thereof work, as	8, 103/ 33
places show both the	<b>sensible</b>	sign of laying the	8, 192/ 3
them not down into	<b>sensible</b>	pain and to the	8, 406/ 24
man before his that "	<b>sensual</b>	" men, as those that	8, 45/ 20
fond babbling of such	<b>sensual</b>	heretics. For if Tyndale	8, 70/ 10
punishment as he hath	<b>sent</b>	already into such other	8, 5/ 3
that sort great plenty	<b>sent</b>	into this realm. In	8, 7/ 27
and maintained with money	<b>sent</b>	them by some evil-disposed	8, 11/ 27
they not with money	<b>sent</b>	from hence to print	8, 11/ 32
so became an apostle	<b>sent</b>	to and fro between	8, 13/ 8
heretical books -- he	<b>sent</b>	word forthwith to Necton	8, 18/ 6
and by and by	<b>sent</b>	hither -- it were	8, 35/ 24
shall come and rebuke	<b>sent</b>	down from heaven to	8, 43/ 10
heaven. Nor when he	<b>sent</b>	his disciples to go	8, 80/ 29
Holy Ghost, whom himself	<b>sent</b>	, never taught his church	8, 107/ 21
of his high goodness	<b>sent</b>	us and our wives	8, 130/ 10
ceremonies and blessed sacraments	<b>sent</b>	into his church out	8, 134/ 33
English book of heresy	<b>sent</b>	hither since (as there	8, 142/ 20
right apostle that were	<b>sent</b>	to preach a new	8, 180/ 22
Holy Spirit, whom he	<b>sent</b>	to instruct his Church	8, 193/ 9
the curates have it	<b>sent</b>	them free, but if	8, 195/ 21
John, when the Jews	<b>sent</b>	priests and Levites from	8, 230/ 13
me that my Father	<b>sent</b>	me." Will ye see	8, 241/ 29
likewise as when he	<b>sent</b>	his own Son, lest	8, 243/ 33
John 15): when he	<b>sent</b>	his apostles and his	8, 244/ 1
to whom they were	<b>sent</b>	would have went that	8, 244/ 4
that apostles were not	<b>sent</b>	about, then was the	8, 244/ 9
which they made and	<b>sent</b>	out in writing . . . where	8, 248/ 21
the Spirit of God,	<b>sent</b>	to dwell with his	8, 252/ 26
read not that they	<b>sent</b>	by the messengers for	8, 257/ 5
honorable service our Lord	<b>sent</b>	him shame and sorrow	8, 259/ 33
For surely, since God	<b>sent</b>	out only men to	8, 260/ 17
by Tyndale's reason have	<b>sent</b>	him his epistle again	8, 263/ 2
come, as ye see,	<b>sent</b>	by the blessed Spirit	8, 268/ 29
and would have Lazarus	<b>sent</b>	into his father's house	8, 274/ 34
of them raised and	<b>sent</b>	into the world dead	8, 275/ 5
hath God ever since	<b>sent</b>	holy saints into his	8, 275/ 17
sendeth and ever hath	<b>sent</b>	not only good, virtuous	8, 275/ 22
was), yet since God	<b>sent</b>	him with miracles as	8, 280/ 29
with miracles as he	<b>sent</b>	Moses, what should let	8, 280/ 30
and his Holy Spirit	<b>sent</b>	by himself to dwell	8, 302/ 31
When our Savior himself	<b>sent</b>	out his disciples, and	8, 308/ 8
Christ himself, when he	<b>sent</b>	his disciples forth to	8, 327/ 36
our Savior, when he	<b>sent</b>	them, showed them; and	8, 328/ 13

that I will be	<b>sent</b>	out with such dumb	8, 328/ 22
by his Spirit promised,	<b>sent</b>	, and assistant unto his	8, 336/ 30
the Spirit that God	<b>sent</b>	unto his Church would	8, 340/ 12
raised by Abraham and	<b>sent</b>	unto those folk at	8, 342/ 17
afterward by Christ, and	<b>sent</b>	among men again, at	8, 342/ 18
by Christ to be	<b>sent</b>	unto the apostles only	8, 344/ 25
was by Christ's promise	<b>sent</b>	unto the Church to	8, 350/ 28
be believed if God	<b>sent</b>	him both to confirm	8, 364/ 10
said, his Holy Spirit	<b>sent</b>	and left perpetually with	8, 396/ 17
utterly dead of grace,	<b>sent</b>	down unto the devil	8, 496/ 9
nurture and wisdom, and	<b>sent</b>	him to school, and	8, 496/ 29
and messengers, to be	<b>sent</b>	about the world to	8, 498/ 26
men to be saved,"	<b>sent</b>	his Son into this	8, 499/ 17
whole world. And he	<b>sent</b>	his apostles about the	8, 499/ 18
when Saint Peter was	<b>sent</b>	unto him therefore? Would	8, 505/ 15
as our Savior was,	<b>sent</b>	him forth among others	8, 513/ 30
when, after many souls	<b>sent</b>	unto the devil by	8, 514/ 12
have her, when he	<b>sent</b>	his messenger for her	8, 536/ 11
fleshly lust, when he	<b>sent</b>	for her husband to	8, 536/ 13
of Kings) that he	<b>sent</b>	Nathan the prophet unto	8, 538/ 35
he would have believed,	<b>sent</b>	out such women on	8, 545/ 31
of absolution from the	<b>sentence</b>	of excommunication . . . and with	8, 23/ 10
misturneth the mind and	<b>sentence</b>	of our Savior, following	8, 43/ 29
Here is a short	<b>sentence</b>	and a false, erroneous	8, 86/ 34
little yet understand the	<b>sentence</b>	, farther than the bare	8, 161/ 6
word "charity," thereas the	<b>sentence</b>	well showed that it	8, 198/ 36
great light unto the	<b>sentence</b>	; and the Greek tongue	8, 230/ 1
tongue leave oftentimes the	<b>sentence</b>	obscure and dark which	8, 230/ 3
recipio." And whether the	<b>sentence</b>	be precisely both one	8, 232/ 39
since Tyndale taketh the	<b>sentence</b>	wrong which of them	8, 233/ 3
the weight of the	<b>sentence</b>	hangeth -- he hath	8, 233/ 23
expressing of the very	<b>sentence</b>	that Christ there spoke	8, 234/ 34
shall sometimes give a	<b>sentence</b>	unable to be perceived	8, 235/ 8
and sometimes a wrong	<b>sentence</b>	; yea, and sometimes a	8, 235/ 10
that he taketh the	<b>sentence</b>	falsely. For these two	8, 238/ 9
words as in the	<b>sentence</b>	, for the setting forth	8, 240/ 29
with me in the	<b>sentence</b>	of Saint John's words	8, 312/ 16
sure of the very	<b>sentence</b>	than of the very	8, 330/ 4
his final and resolute	<b>sentence</b>	is, ye shall, in	8, 390/ 30
turn their earnest, godly	<b>sentence</b>	into frivolous cavillations and	8, 424/ 17
Spirit, varieth not in	<b>sentence</b>	. And whereas these words	8, 431/ 34
difficulty, yet that the	<b>sentence</b>	cannot be such as	8, 431/ 36
from damnation. And this	<b>sentence</b>	our Lord hath set	8, 432/ 22
good readers, heard this	<b>sentence</b>	by the word of	8, 432/ 29
out his high spiritual	<b>sentence</b>	in this fashion . . . Tyndale	8, 500/ 27
of another," after the	<b>sentence</b>	of Saint Paul to	8, 524/ 29
well assigned nor the	<b>sentence</b>	very well expressed. And	8, 527/ 19
thereby made him give	<b>sentence</b>	, unawares, against himself . . . he	8, 539/ 2
the unity, and being	<b>separate</b>	from the society, of	8, 561/ 32
be by false heresies	<b>separated</b>	therefrom. And on the	8, 361/ 27

our Lord in his	<b>sepulchre</b>	, and the rising out	8, 81/ 6
longed for a sumptuous	<b>sepulchre</b>	, nor cared not to	8, 372/ 10
they ran to the	<b>sepulchre</b>	, and would fain have	8, 545/ 7
not have made so	<b>serious</b>	and earnest remembrance of	8, 296/ 30
Old Testament described so	<b>seriously</b>	all the apparel of	8, 79/ 9
and make a mowing	<b>sermon</b>	! And as lewd sermons	8, 41/ 8
too, in this one	<b>sermon</b>	of Tyndale's -- as	8, 41/ 12
ribald, in his fond	<b>sermon</b>	, meddleth but with fleshly	8, 41/ 28
day and let the	<b>sermon</b>	alone for one day	8, 73/ 18
making me another holy	<b>sermon</b>	of my "covetousness," my	8, 220/ 21
let him leave his	<b>sermon</b>	hardily for the while	8, 221/ 25
And therefore this holy	<b>sermon</b>	he spendeth but in	8, 227/ 8
by Tyndale's own holy	<b>sermon</b>	here, that his own	8, 227/ 18
people, and confirmed every	<b>sermon</b>	with a sundry miracle	8, 254/ 21
apostles did confirm every	<b>sermon</b>	with a sundry miracle	8, 254/ 30
that they proved every	<b>sermon</b>	with a sundry miracle	8, 255/ 7
one article in one	<b>sermon</b>	, or if they preached	8, 255/ 8
that they confirmed that	<b>sermon</b>	with as many miracles	8, 255/ 10
they should prove every	<b>sermon</b>	with a several miracle	8, 255/ 19
nor peradventure any one	<b>sermon</b>	, neither, otherwise than as	8, 255/ 20
the apostles "confirmed every	<b>sermon</b>	with a sundry miracle	8, 255/ 37
that they proved every	<b>sermon</b>	with a sundry miracle	8, 256/ 8
the apostles "confirmed every	<b>sermon</b>	with a sundry miracle	8, 256/ 11
when there is a	<b>sermon</b>	? And then, ye wot	8, 322/ 36
Saint Cyprian, in his	<b>sermon</b>	of the Washing of	8, 368/ 27
a cunning), in a	<b>sermon</b>	that he maketh in	8, 369/ 39
heard his whole holy	<b>sermon</b>	together, by which he	8, 419/ 29
I that Tyndale's holy	<b>sermon</b>	is very damnable heresy	8, 486/ 30
seeth not that his	<b>sermon</b>	saith more against his	8, 541/ 30
Tyndale in his holy	<b>sermon</b>	is so deep in	8, 542/ 9
that -- after divers	<b>sermons</b>	which he had after	8, 22/ 10
sermon! And as lewd	<b>sermons</b>	as they make in	8, 41/ 9
that these men's earnest	<b>sermons</b>	were not yet much	8, 41/ 10
than in a hundred	<b>sermons</b>	of Friar Frap, that	8, 41/ 13
beginning wonderfully hot upon	<b>sermons</b>	-- they be now	8, 125/ 30
lied. Thus turned they	<b>sermons</b>	in brawlings, so that	8, 126/ 9
whose evil words and	<b>sermons</b>	do corrupt and mar	8, 150/ 6
by the books and	<b>sermons</b>	of all holy doctors	8, 185/ 2
preached a hundred thousand	<b>sermons</b>	, and did as many	8, 254/ 22
other occasions beside their	<b>sermons</b>	, they proved themselves holy	8, 255/ 21
were not making of	<b>sermons</b>	. And yet when they	8, 255/ 24
and leave nothing but	<b>sermons</b>	. And then, after that	8, 514/ 10
trust to draw the	<b>serpent</b>	out of his dark	8, 33/ 34
never have needed any	<b>serpent</b>	, or woman either, to	8, 61/ 27
the woman and the	<b>serpent</b>	and the devil and	8, 61/ 37
the poison of this	<b>serpent</b>	. It is to no	8, 171/ 39
tail of some stinking	<b>serpent</b>	, that were quite cut	8, 307/ 10
as poisoned as any	<b>serpent</b>	. For where he boasteth	8, 410/ 14
which way this wily	<b>serpent</b>	walketh -- and that	8, 501/ 25
heretics . . . whose snakish and	<b>serpentine</b>	generations have evermore hitherto	8, 361/ 4

a sore shot of	<b>serpentine</b>	. . . when he asketh me	8, 187/ 1
and ' Christ-killers'; '	<b>serpents</b>	, ' scorpions,'	8, 58/ 21
confessed unto a faithful	<b>servant</b>	of mine, to be	8, 18/ 5
bondage unto his own	<b>servant</b>	, the inferior creature --	8, 60/ 1
that the day is	<b>servant</b>	unto man . . . and therefore	8, 73/ 14
the holy day is	<b>servant</b>	unto man, that he	8, 73/ 27
as upon his own	<b>servant</b>	, to use it as	8, 73/ 28
he calleth it not "	<b>servant</b>	unto man," as Tyndale	8, 74/ 2
to call Christ his	<b>servant</b>	, albeit himself, of his	8, 74/ 17
thee for mine household	<b>servant</b>	and in mine household	8, 98/ 12
is yet the archdeacon's	<b>servant</b>	, and not the bishop's	8, 195/ 23
to say to my	<b>servant</b>	, "Go do me this	8, 229/ 33
no more than my	<b>servant</b>	that can no more	8, 302/ 6
content with his own	<b>servant</b>	that would serve him	8, 307/ 30
whom she like a	<b>servant</b>	obeyed, bringing fruit to	8, 372/ 31
at thine altar thy	<b>servant</b>	Monica, with Patricius, sometime	8, 372/ 36
to consent to be	<b>servant</b>	to any sin, how	8, 457/ 37
destruction of his friendly	<b>servant</b>	in recompense of troth	8, 529/ 22
husband his own faithful	<b>servant</b>	, when he devised and	8, 536/ 16
example, is of the	<b>servant's</b>	finding in the lord's	8, 104/ 22
creatures, and they his	<b>servants</b>	made to be at	8, 59/ 36
with David and his	<b>servants</b>	, that they might eat	8, 73/ 1
synagogue of Satan and	<b>servants</b>	of the devil: now	8, 223/ 9
rules to his household	<b>servants</b>	, and yet give them	8, 263/ 7
-- if this lord's	<b>servants</b>	were so wise to	8, 263/ 14
lest we should become	<b>servants</b>	unto the day, after	8, 320/ 12
lest we should become	<b>servants</b>	unto the day, after	8, 320/ 25
doubteth not but the	<b>servants</b>	in a man's household	8, 354/ 24
my God, inspire thy	<b>servants</b>	my brethren, thy children	8, 372/ 33
faith," and maketh men	<b>serve</b>	the devil while they	8, 3/ 29
while they ween to	<b>serve</b>	God -- what abominable	8, 3/ 29
in the devil, and	<b>serve</b>	the devil with faith	8, 3/ 31
make men ween they	<b>serve</b>	God with faith while	8, 3/ 32
thereupon, doth oftentimes rather	<b>serve</b>	to make others beware	8, 27/ 25
their evangelical liberty should	<b>serve</b>	them sufficiently for discharge	8, 30/ 2
lawful to love and	<b>serve</b>	God neither for avoiding	8, 51/ 1
lawful for us to	<b>serve</b>	God. But Tyndale agreeth	8, 51/ 20
is not lawful to	<b>serve</b>	him -- else, I	8, 51/ 23
lawful for us to	<b>serve</b>	him. Now, if Tyndale	8, 51/ 24
lawful for us to	<b>serve</b>	God for his benefits	8, 51/ 27
lawful for us to	<b>serve</b>	him for his benefits	8, 51/ 28
Then, if we may	<b>serve</b>	God for his benefits	8, 51/ 34
but that we may	<b>serve</b>	him for to get	8, 51/ 35
we may use, and	<b>serve</b>	God therewith, to the	8, 52/ 2
plainly that if we	<b>serve</b>	God with any other	8, 52/ 5
it plain idolatry to	<b>serve</b>	God with any good	8, 52/ 11
answered that although we	<b>serve</b>	God with good works	8, 52/ 18
for heaven and to	<b>serve</b>	and please God as	8, 53/ 3
it is idolatry to	<b>serve</b>	God with any good	8, 53/ 22
any help to heavenward	<b>serve</b>	God with any good	8, 53/ 24

for the same intent	<b>serve</b>	God with hope too	8, 53/ 27
be not lawful to	<b>serve</b>	God with charity too	8, 53/ 30
lawfully love God and	<b>serve</b>	him with charity to	8, 54/ 1
will grant we may)	<b>serve</b>	God with the virtues	8, 54/ 4
respect, purpose, and intent	<b>serve</b>	God with any other	8, 54/ 8
intent, and purpose to	<b>serve</b>	God. Then will not	8, 54/ 10
here that we may	<b>serve</b>	God with love, intending	8, 54/ 16
like intent and purpose	<b>serve</b>	with all other works	8, 54/ 19
that will but shrewdly	<b>serve</b>	them, as I shall	8, 55/ 33
himself, though they may	<b>serve</b>	to love him right	8, 56/ 10
on the younger and	<b>serve</b>	them and suffer them	8, 56/ 15
lowly, loving fashion they	<b>serve</b>	and suffer them, and	8, 56/ 28
wait on them and	<b>serve</b>	them and suffer them	8, 58/ 6
in no wise, but	<b>serve</b>	for trumpeters with the	8, 58/ 33
by God ordained to	<b>serve</b>	us to that intent	8, 65/ 23
theirs: it will not	<b>serve</b>	him, both because divers	8, 70/ 37
that point will not	<b>serve</b>	since it appeareth well	8, 71/ 13
meekness, did more than	<b>serve</b>	us. But we will	8, 74/ 17
significations and will not	<b>serve</b>	the visible things. It	8, 75/ 11
you, cannot this signification	<b>serve</b>	Tyndale? Verily because he	8, 77/ 21
he will have them	<b>serve</b>	but for bare signs	8, 83/ 2
there the sacrament should	<b>serve</b>	of naught. And so	8, 83/ 6
that the sacraments could	<b>serve</b>	of naught except their	8, 83/ 13
sufficient and meet to	<b>serve</b>	for a confessor --	8, 88/ 22
Satan," and they therefore	<b>serve</b>	Satan and work his	8, 88/ 26
as he saith) and	<b>serve</b>	of nothing but to	8, 95/ 20
see that Tyndale's texts	<b>serve</b>	nothing at all to	8, 97/ 22
prove that the sacraments	<b>serve</b>	but only for signs	8, 97/ 23
God set it to	<b>serve</b>	for a more effectual	8, 98/ 8
as they say, to	<b>serve</b>	only for priests and	8, 104/ 35
and would make them	<b>serve</b>	us only for a	8, 108/ 19
dare say, would not	<b>serve</b>	him so foolishly to	8, 114/ 33
some cause that may	<b>serve</b>	their lust, as they	8, 120/ 34
to sit there and	<b>serve</b>	him and to make	8, 126/ 34
his heart would never	<b>serve</b>	him for very shame	8, 133/ 12
wise as it might	<b>serve</b>	him for a principal	8, 142/ 12
book, as things that	<b>serve</b>	him of right naught	8, 144/ 6
and his apostles, may	<b>serve</b>	him (because they preach	8, 151/ 23
hath taught us to	<b>serve</b>	him with -- and	8, 159/ 30
of the Temple to	<b>serve</b>	his own proud, execrable	8, 163/ 5
Word of God to	<b>serve</b>	him for an instrument	8, 175/ 36
Which answer shall also	<b>serve</b>	in these holy ceremonies	8, 195/ 4
content that it also	<b>serve</b>	for his charge. For	8, 198/ 31
may well and sufficiently	<b>serve</b>	. And therefore ye may	8, 205/ 30
that his Passion shall	<b>serve</b>	every man for the	8, 210/ 13
baptism if the time	<b>serve</b>	them to take it	8, 212/ 14
sin: this will not	<b>serve</b>	him. For he falleth	8, 215/ 30
there will no warning	<b>serve</b>	them. And therefore --	8, 219/ 37
sacraments of Christ must	<b>serve</b>	for Tyndale's jestingstock --	8, 221/ 12
all his Church utterly	<b>serve</b>	of naught. But, now	8, 233/ 34

all this shall nothing	<b>serve</b>	him at all. For	8, 237/ 15
thing which will not	<b>serve</b>	for Tyndale's excuse: that	8, 237/ 36
men's words should utterly	<b>serve</b>	of naught, not so	8, 241/ 6
this can also nothing	<b>serve</b>	his purpose. For, whatsoever	8, 248/ 8
diverse times will not	<b>serve</b>	the heretics for their	8, 249/ 9
his apostles did should	<b>serve</b>	for the proof of	8, 250/ 16
yet shall it not	<b>serve</b>	him. For I may	8, 251/ 34
very Scripture itself shall	<b>serve</b>	every foolish heretic for	8, 254/ 1
provided the Scripture to	<b>serve</b>	for part, but not	8, 256/ 36
part, but not to	<b>serve</b>	alone for all. And	8, 256/ 36
miracles nothing would sufficiently	<b>serve</b>	in such case except	8, 264/ 15
in such case sufficiently	<b>serve</b>	the true preacher and	8, 264/ 18
Tut, nay; that can	<b>serve</b>	for no example, it	8, 266/ 6
miracles may not sufficiently	<b>serve</b>	to unlearned people otherwise	8, 270/ 25
-- this will not	<b>serve</b>	Tyndale. For they were	8, 274/ 37
saving that they should	<b>serve</b>	God in that manner	8, 277/ 26
would should seem to	<b>serve</b>	of naught: the same	8, 286/ 4
in him as should	<b>serve</b>	therefor: so, though the	8, 288/ 35
will yet, I trust,	<b>serve</b>	me sufficiently against all	8, 292/ 8
themselves they would should	<b>serve</b>	for allegories only, and	8, 297/ 29
Moses teach them to	<b>serve</b>	him with those sacraments	8, 298/ 4
in the beginning to	<b>serve</b>	him with damnable ceremonies	8, 298/ 16
for their final salvation	<b>serve</b>	them. But when they	8, 299/ 25
as God commandeth, and	<b>serve</b>	him in such fashion	8, 300/ 8
God bade him to	<b>serve</b>	him with the sacrificing	8, 300/ 10
own servant that would	<b>serve</b>	him of the same	8, 307/ 31
ceremony nor any sacrament	<b>serve</b>	us. And yet if	8, 308/ 38
my belief shall not	<b>serve</b>	me. Then say I	8, 313/ 36
the Mass, that shall	<b>serve</b>	themselves . . . while they say	8, 316/ 16
words, and the freelier	<b>serve</b>	their brethren." Here I	8, 324/ 26
Saint Paul's words to	<b>serve</b>	him for his juggling	8, 325/ 9
it is idolatry to	<b>serve</b>	God with any bodily	8, 325/ 15
will not so substantially	<b>serve</b>	him as he would	8, 332/ 3
wise that it shall	<b>serve</b>	them shameful for jesting	8, 337/ 16
this word, have them	<b>serve</b>	all of naught, but	8, 341/ 12
new Scripture, and should	<b>serve</b>	to strain us to	8, 347/ 32
that they would not	<b>serve</b>	, and therefore he left	8, 348/ 21
of God. Now, what	<b>serve</b>	these words of Moses	8, 349/ 16
what would all that	<b>serve</b>	unto their purpose in	8, 350/ 1
saw well would not	<b>serve</b>	him; and therefore he	8, 351/ 15
his soul. Now here	<b>serve</b>	well the words of	8, 358/ 12
that it would not	<b>serve</b>	, and therefore left it	8, 359/ 22
so can it not	<b>serve</b>	us, neither to the	8, 361/ 30
and it shall never	<b>serve</b>	for his purpose, neither	8, 363/ 11
the "traditions of men,"	<b>serve</b>	to no purpose in	8, 363/ 24
that it would nothing	<b>serve</b>	for his matter. For	8, 364/ 7
heart and writing I	<b>serve</b>	. . . that as many as	8, 372/ 35
as my time shall	<b>serve</b>	me . . . so confute his	8, 382/ 18
the seven sacraments, five	<b>serve</b>	of naught, and the	8, 388/ 23
sight, and not to	<b>serve</b>	in this matter to	8, 393/ 36

which it should specially	<b>serve</b>	-- that is, for	8, 397/ 22
in him, shall never	<b>serve</b>	him to salvation, but	8, 399/ 19
shifts . . . which will yet	<b>serve</b>	of naught when he	8, 401/ 26
they were unworthy to	<b>serve</b>	him or be anything	8, 401/ 31
then, were sufficient to	<b>serve</b>	every Christian man now	8, 407/ 8
given your members to	<b>serve</b>	uncleanness and iniquity, from	8, 409/ 31
give your members to	<b>serve</b>	righteousness, that ye may	8, 409/ 32
that neither this may	<b>serve</b>	him, nor any that	8, 413/ 12
will not very fully	<b>serve</b>	him, and also himself	8, 414/ 30
mine will not sufficiently	<b>serve</b>	him neither. For a	8, 415/ 8
knowledge nor repentance, neither,	<b>serve</b>	us for a sufficient	8, 416/ 32
unto sin for to	<b>serve</b>	it, but fight afresh	8, 419/ 26
be such as may	<b>serve</b>	Tyndale's heresy -- that	8, 431/ 36
unto sin for to	<b>serve</b>	it, but fight afresh	8, 445/ 7
unto sin for to	<b>serve</b>	it, but fight afresh	8, 447/ 7
themselves unto sin to	<b>serve</b>	it, but when the	8, 447/ 36
consent unto sin "to	<b>serve</b>	it" . . . but all the	8, 451/ 17
unto sin "for to	<b>serve</b>	it" -- as though	8, 453/ 32
sin, do intend to	<b>serve</b>	sin . . . but they, for	8, 453/ 33
do not intend to	<b>serve</b>	the sin, but to	8, 453/ 35
make the sin to	<b>serve</b>	them and do them	8, 453/ 35
ourselves unto sin to	<b>serve</b>	it" . . . meaning, of likelihood	8, 454/ 13
that the sin shall	<b>serve</b>	them, as the harlot	8, 454/ 14
they yield themselves to	<b>serve</b>	the sin, and by	8, 454/ 24
by the sin to	<b>serve</b>	the devil . . . and the	8, 454/ 24
and the devil to	<b>serve</b>	them again, first here	8, 454/ 25
yet can it not	<b>serve</b>	Tyndale in this point	8, 454/ 36
that the sin shall	<b>serve</b>	me, and not I	8, 457/ 34
and not I to	<b>serve</b>	the sin, in no	8, 457/ 34
unto the sin to	<b>serve</b>	it, but continually keep	8, 458/ 18
bond unto sin to	<b>serve</b>	it: even so, they	8, 460/ 14
would make this conclusion	<b>serve</b>	-- of which two	8, 471/ 8
himself made impossible to	<b>serve</b>	him. For they be	8, 477/ 24
understandings of one word	<b>serve</b>	him for his goblets	8, 487/ 10
his apostles cannot conveniently	<b>serve</b>	for those which swerve	8, 498/ 16
if his wit would	<b>serve</b>	him -- that is	8, 498/ 33
subdue our understanding to	<b>serve</b>	and follow faith, praying	8, 500/ 19
remnant would not then	<b>serve</b>	them to salvation. And	8, 545/ 4
not to sin to "	<b>serve</b>	" it. And perceiving that	8, 546/ 31
any wit it hath,	<b>serve</b>	him for a pastime	8, 554/ 27
all the seven sacraments	<b>serve</b>	of nothing, but be	8, 572/ 1
to themselves that they	<b>serve</b>	no saints, but rail	8, 572/ 9
us, and worshipped, and	<b>served</b>	, too, for the sovereign	8, 51/ 11
other devotion, but only	<b>served</b>	for taming of the	8, 63/ 5
so spiritual, should have "	<b>served</b>	," as he saith, "visible	8, 80/ 7
if every man have	<b>served</b>	Satan all the while	8, 88/ 15
since those changes so	<b>served</b>	for his heresies, must	8, 143/ 39
text would not have	<b>served</b>	when he translated it	8, 165/ 9
among Englishmen hath always	<b>served</b>	therefor . . . and not be	8, 171/ 17
well known, and had	<b>served</b>	in that signification, so	8, 185/ 6

those sacraments and ceremonies	<b>served</b>	them for Books . . . and	8, 299/ 12
why he will be	<b>served</b>	in such wise, no	8, 300/ 9
they should both have	<b>served</b>	God on one day	8, 320/ 30
the time while they	<b>served</b>	, though they knew not	8, 326/ 33
it could not have	<b>served</b>	Timothy without the true	8, 361/ 29
have said, his wit	<b>served</b>	him well in leaving	8, 364/ 17
overseer," and "deacon" into "	<b>server</b>	"? Both which he might	8, 186/ 22
he see that fasting	<b>serveth</b>	not only to tame	8, 65/ 3
and great, godly purposes,	<b>serveth</b>	for satisfaction of sin	8, 65/ 34
-- and that it	<b>serveth</b>	not only for the	8, 65/ 35
say that the fasting	<b>serveth</b>	but to keep the	8, 71/ 8
done with devotion, and	<b>serveth</b>	us for obtaining many	8, 71/ 19
office wherein the husband	<b>serveth</b>	the wife, and the	8, 84/ 31
the water of Baptism	<b>serveth</b>	but for a sign	8, 96/ 34
to say that it	<b>serveth</b>	but for a bare	8, 97/ 33
in the doing, and	<b>serveth</b>	not for a bare	8, 98/ 3
mind the Scripture most	<b>serveth</b>	for that first opinion	8, 104/ 24
as Tyndale's whole story	<b>serveth</b>	here all against his	8, 137/ 35
first, to what purpose	<b>serveth</b>	all his defense, when	8, 143/ 33
little purpose this reason	<b>serveth</b>	Tyndale, that agape and	8, 201/ 13
found. And therefore whereof	<b>serveth</b>	his trifling between the	8, 201/ 30
have wives. But whereof	<b>serveth</b>	him this example? Did	8, 202/ 13
his willing behavior that	<b>serveth</b>	the matter than the	8, 207/ 27
-- how long time	<b>serveth</b>	, after his reckoning, to	8, 216/ 25
for true . . . More Whereof	<b>serveth</b>	all this, while no	8, 228/ 18
ask us now whereof	<b>serveth</b>	, then, the truth of	8, 243/ 12
I say that it	<b>serveth</b>	to make known or	8, 243/ 14
they end not. It	<b>serveth</b>	them but for a	8, 253/ 13
that I show you	<b>serveth</b>	much for our matter	8, 258/ 25
God . . . which he saith	<b>serveth</b>	for naught if God	8, 263/ 22
the best, as he	<b>serveth</b>	Tyndale here. For these	8, 264/ 2
well this wise argument	<b>serveth</b>	him. And now putteth	8, 306/ 30
proof of his purpose	<b>serveth</b>	him worth a rush	8, 309/ 14
any law, this text	<b>serveth</b>	Friar Barnes a straw	8, 360/ 9
little purpose, since it	<b>serveth</b>	as well reprobates as	8, 527/ 17
Mass and all divine	<b>service</b>	. . . and so became an	8, 13/ 7
to say any Divine	<b>Service</b>	after the ordinance of	8, 15/ 8
and that all Divine	<b>Service</b>	may be left unsaid	8, 15/ 9
or coming to God's	<b>Service</b>	on Whitsun Sunday, or	8, 32/ 17
of abominable sin and	<b>service</b>	of the devil. The	8, 41/ 27
that to be very	<b>service</b>	of God which is	8, 43/ 15
they persecute the true	<b>service</b>	of God; and that	8, 43/ 17
manner of love and	<b>service</b>	servile bond and mercenary	8, 51/ 3
of love, honor, and	<b>service</b>	joined thereunto. Yet am	8, 51/ 14
in that I join	<b>service</b>	with love, whereas he	8, 51/ 16
he speaketh not of	<b>service</b>	but of love only	8, 51/ 16
join our love and	<b>service</b>	toward God together . . . because	8, 51/ 17
come to heaven: this	<b>service</b>	is unlawful, displeasent to	8, 52/ 7
and may well do	<b>service</b>	to his other gifts	8, 63/ 33
places, they sang the	<b>Service</b>	in their mother tongue	8, 125/ 32

he saith of the	<b>Service</b>	, ceremonies, and observances of	8, 149/ 9
read in the Divine	<b>Service</b>	of the Church, so	8, 153/ 17
come together to God's	<b>Service</b>	. . . the whole company prayeth	8, 159/ 10
church at the Divine	<b>Service</b>	. And it is, thirdly	8, 159/ 14
be at the Divine	<b>Service</b>	in the church, the	8, 160/ 2
in the beginning the	<b>Service</b>	of the Church in	8, 160/ 20
left they still the	<b>Service</b>	in the old language	8, 160/ 25
surely if all the	<b>Service</b>	were in English --	8, 161/ 3
say and hear the	<b>Service</b>	of God in the	8, 161/ 12
they find in the	<b>Service</b>	quite into the poison	8, 161/ 19
utterly dispraise in God's	<b>Service</b>	. . . which was a thing	8, 162/ 5
nor buzzeth, in any	<b>Service</b>	saying. For as they	8, 162/ 18
and ceremonies and Divine	<b>Service</b>	in churches . . . but that	8, 165/ 24
translation openly in Divine	<b>Service</b>	, yet neither in their	8, 184/ 36
the garnishing of the	<b>service</b>	done to him by	8, 193/ 7
and to the Divine	<b>Service</b>	that the priests say	8, 198/ 15
it should instead of	<b>service</b>	to be done to	8, 225/ 26
and with idolatry do	<b>service</b>	to the devil. And	8, 225/ 27
himself . . . for which honorable	<b>service</b>	our Lord sent him	8, 259/ 32
and occupied in God's	<b>service</b>	, were by God illustrated	8, 275/ 2
that else all their	<b>service</b>	to God done with	8, 298/ 19
of heaven and acceptable	<b>service</b>	of God. And for	8, 321/ 21
honor God with divine	<b>service</b>	and prayer -- were	8, 323/ 10
other parts of divine	<b>service</b>	. . . were taught by the	8, 323/ 36
should pertain to the	<b>service</b>	of God. Also, if	8, 349/ 25
would do him no	<b>service</b>	, for all that he	8, 361/ 11
day missing, to do	<b>service</b>	. . . from which she well	8, 372/ 14
own judgment, in image	<b>service</b>	and praying to saints	8, 387/ 28
be dedicated unto his	<b>service</b>	-- after which manner	8, 391/ 10
dumb ceremonies" and "image	<b>service</b>	." But like holy spiritual	8, 457/ 3
old, continued books of	<b>service</b>	used in the churches	8, 481/ 27
our understanding into the	<b>service</b>	of faith, answereth me	8, 500/ 25
the obsequy and obedient	<b>service</b>	of belief -- should	8, 502/ 20
from consenting to the	<b>service</b>	of sin, and from	8, 538/ 14
whole day in God's	<b>service</b>	, keep themselves well and	8, 572/ 12
keep; that the Divine	<b>Services</b>	in the church is	8, 221/ 1
of love and service	<b>servile</b>	bond and mercenary. This	8, 51/ 3
which fear is but	<b>servile</b>	and bond, and therefore	8, 456/ 11
my great "advantage" in "	<b>serving</b>	" in "falsehood," mine "obstinate	8, 220/ 22
unto certain order of	<b>serving</b>	, not the Sabbath day	8, 321/ 10
he lamenteth the miserable	<b>servitude</b>	of the simple souls	8, 190/ 24
-- and of the	<b>servitude</b>	and thralldom that he	8, 455/ 2
Christ's holy Gospel, to	<b>set</b>	forth heresies as evil	8, 3/ 37
all my commandments, but	<b>set</b>	my laws at naught	8, 5/ 7
it. I shall also	<b>set</b>	my face against you	8, 5/ 13
And who shall less	<b>set</b>	by his commandments . . . than	8, 5/ 22
boldness of "only faith,"	<b>set</b>	all good works at	8, 5/ 24
Christ's Catholic Church, and	<b>set</b>	his holy sacraments at	8, 6/ 24
himself another, the people	<b>set</b>	the less by his	8, 7/ 5
the seven psalms be	<b>set</b>	in without the litany	8, 10/ 21

devout prayers, they have	set	us a new saint	8, 10/ 24
after. Him have they	set	in on Saint Matthias'	8, 10/ 27
his dwelling place were	set	upon the book. But	8, 10/ 35
have, as I said,	set	his name in the	8, 12/ 29
heretical books and secretly	set	forth those heresies. Whereof	8, 17/ 16
not at the fire	set	forth their opinions, for	8, 25/ 2
into the realm, to	set	forth here their abominable	8, 26/ 34
-- was done to	set	forth his false heresies	8, 30/ 33
devilish heresies so sore	set	abroach in some unhappy	8, 35/ 19
and well-learned men should	set	their pens to the	8, 35/ 25
they be good men,	set	little by his holy	8, 40/ 22
and malice made them	set	naught by the Church	8, 44/ 25
to retreat since and	set	a new gloss thereto	8, 55/ 32
division and dissension and	set	the people in sedition	8, 56/ 33
and call upon and	set	them all a-work . . . and	8, 58/ 35
raised up and sinfully	set	a-work!" And lo, thus	8, 59/ 4
and hath so spiritually	set	it out to the	8, 59/ 18
he to them that	set	not their own sins	8, 66/ 30
now will not Tyndale	set	a straw the more	8, 78/ 1
holy "spiritual" sort shall	set	all the holy ceremonies	8, 78/ 8
like a spiritual man,	set	all such bodily ceremonies	8, 79/ 5
would he not have	set	a rush by all	8, 80/ 5
taken away and all	set	open, Tyndale cannot abide	8, 80/ 12
or ceremony of anything	set	thereby, but if he	8, 80/ 13
what proper signification God	set	the water in that	8, 80/ 32
marriage, which he hath	set	to signify that grace	8, 85/ 18
available, to them that	set	not so little by	8, 90/ 19
to wit, the faith	set	on sensible tokens in	8, 93/ 37
that the body were	set	but for a sign	8, 96/ 20
it is hard to	set	the baptism at so	8, 97/ 32
surely when our Savior	set	this order therein --	8, 98/ 4
of heaven -- God	set	it to serve for	8, 98/ 8
may . . . since God hath	set	the sacraments as means	8, 104/ 6
careth not how he	set	his words, so that	8, 113/ 10
he would have folk	set	less thereby and have	8, 116/ 11
all extreme abomination hath	set	his poisoned barrel abroad	8, 119/ 33
from which they have	set	themselves in such a	8, 120/ 35
disposed to maintain and	set	forth his master's former	8, 122/ 36
newelty passed, and they	set	somewhat less thereby than	8, 125/ 35
him stark blind and	set	him in a corner	8, 126/ 33
Huessgen and their fellows	set	little by the Sign	8, 128/ 2
we see that they	set	so little by an	8, 128/ 4
Christ's death hitherward . . . hath	set	much by that kind	8, 128/ 7
whose faces enough is	set	to judge by, if	8, 129/ 18
of the faith, or	set	to their hands to	8, 136/ 14
princes, and emperors have	set	to their hands to	8, 136/ 18
they have thereby now	set	out their gear so	8, 139/ 20
is naught, whatsoever he	set	therewith to make it	8, 140/ 34
as to plant and	set	into this book mine	8, 143/ 24
he seemeth but to	set	a specification of his	8, 146/ 9

made Tyndale bold to	set	Origen as short as	8, 152/ 31
to be also secretly	set	in and written to	8, 157/ 29
how. For he may	set	such circumstances, of his	8, 164/ 37
word of purpose to	set	forth those heresies of	8, 165/ 30
he list, he may	set	to it "the church	8, 167/ 22
the term "congregation," absolutely	set	, signifieth no more a	8, 171/ 25
put out "idol" and	set	in "image" . . . to make	8, 173/ 13
thou wouldst have us	set	Christ's image at naught	8, 174/ 1
a malicious purpose, to	set	forth his heresy of	8, 174/ 36
pithy and so perceant,	set	and couched in such	8, 179/ 17
out of sleep, and	set	him on husbandry and	8, 180/ 36
mind and intent to	set	forth his heresy . . . whereby	8, 182/ 24
of a heretic to	set	forth his heresy. For	8, 182/ 35
be in those places	set	to signify the office	8, 187/ 28
which if he had	set	in . . . must needs have	8, 191/ 5
if the circumstance somewhat	set	it out: what need	8, 198/ 35
be fain always to	set	some other word therewith	8, 199/ 15
God beginneth Gratiapraeveniens to	set	us a-work is called	8, 204/ 33
wax the worse and	set	much the less by	8, 209/ 29
Lambert have so sore	set	their study upon Albert's	8, 211/ 31
were the church . . . and	set	forth Luther's heresy that	8, 219/ 3
because he intended to	set	forth Luther's heresy teaching	8, 219/ 10
repenting" . . . because he would	set	forth Luther's heresy teaching	8, 219/ 13
to the intent to	set	forth such heresies as	8, 219/ 21
thereto, and their hearts	set	thereon, there will no	8, 219/ 36
Tyndale which he hath	set	so gloriously forth in	8, 226/ 8
all his sect be	set	all upon heresies and	8, 227/ 13
though Tyndale list to	set	at so short and	8, 232/ 17
word whereto it is	set	signifieth not a thing	8, 232/ 25
gods . . . the article is	set	to those words to	8, 235/ 24
their true belief do	set	their seals as witnesses	8, 237/ 9
desperate and so sore	set	in an obstinate malice	8, 244/ 26
not moved anything to	set	by them, but condemn	8, 246/ 22
Spirit of God . . . is	set	upon the high mountain	8, 251/ 12
and was bound to,	set	his hand unto staying	8, 259/ 19
to baptize, I would	set	no woman thereto for	8, 260/ 17
saith himself -- "I	set	not by Jerome, I	8, 266/ 34
not by Jerome, I	set	not by Augustine, I	8, 266/ 35
his own sight miracles	set	thereto! But now say	8, 269/ 16
undoubted truth, he shall	set	at naught all the	8, 269/ 22
by God illustrated and	set	out with miracles . . . insomuch	8, 275/ 2
bare, simple sign, and	set	but only to signify	8, 278/ 33
shorer is so surely	set	that it is shortly	8, 282/ 18
lo, and very surely	set	, I assure you. For	8, 283/ 6
that hastened forward and	set	forth that heresy before	8, 301/ 2
else, though God did	set	things to signify and	8, 301/ 34
here he seemeth to	set	out more open and	8, 303/ 19
of their sort which	set	so little by that	8, 319/ 9
for a bare sign	set	but only to signify	8, 319/ 11
how solemnly Tyndale would	set	it out to the	8, 332/ 31

that Tyndale forgot to	set	in. But yet lacketh	8, 333/ 31
too. For he must	set	in that they which	8, 333/ 32
Scripture. He must also	set	in that no more	8, 333/ 35
and sacraments . . . and to	set	forth vice in boldness	8, 337/ 19
he can -- and	set	thereto the cause that	8, 346/ 3
If any man anything	set	to these things . . . God	8, 348/ 2
the Bible some have	set	solemnly in the margin	8, 350/ 7
of Moses are now	set	the scribes and the	8, 351/ 18
therefore they should be	set	at naught and not	8, 351/ 35
forbidden -- nor to	set	God's law aside for	8, 352/ 9
all undone, and not	set	once a finger to	8, 353/ 24
law of Moses . . . and	set	thereunto the words of	8, 355/ 21
great weight, maliciously to	set	forth against Christ's true	8, 357/ 8
was yet so sore	set	upon evil preaching that	8, 358/ 2
for Scripture alone, and	set	naught by all those	8, 366/ 37
-- the corpse being	set	by the grave, as	8, 371/ 28
and that dreadful Sacrifice	set	forth: how can it	8, 373/ 20
to such as will	set	the Church at naught	8, 378/ 5
as he doth --	set	the Church at naught	8, 380/ 23
more esteem and more	set	by his church than	8, 381/ 21
as I shall myself	set	it forth unto them	8, 388/ 1
Christ that we should	set	his holy sacraments at	8, 394/ 8
not unwritten, which they	set	not by, but the	8, 395/ 17
thereon, he may not	set	"if" nor "and" thereunto	8, 410/ 33
sentence our Lord hath	set	so sure that he	8, 432/ 22
some others so little	set	by, and so far	8, 441/ 17
would not fear to	set	his flesh on fire	8, 444/ 17
ever so labored to	set	his words in such	8, 448/ 16
might be bold to	set	it forth, and should	8, 448/ 21
he hath finally so	set	forth the matter, in	8, 448/ 24
high revelations might have	set	him up in a	8, 453/ 3
sinning and never sinning,"	set	upon reading of riddles	8, 458/ 32
he shall be soon	set	in. For then at	8, 477/ 16
this last year, Zwingli	set	his heretics in a	8, 482/ 36
God amend them and	set	them on that rock	8, 484/ 26
a comely flourish to	set	out and furnish his	8, 485/ 21
all the world cannot	set	his heart at rest	8, 489/ 26
play the master, and	set	all the Catholic Church	8, 490/ 35
all the world cannot	set	his heart at rest	8, 495/ 17
his Father granting remission	set	his heart at rest	8, 495/ 30
voice of forgiveness . . . which	set	his heart at rest	8, 496/ 35
all. More Let Tyndale	set	his consequent and conclusion	8, 506/ 33
and reason must first	set	my will a-work? Can	8, 507/ 5
endured in purgatory, to	set	the merits of Christ's	8, 516/ 21
as a thing far	set	and sought, and searched	8, 521/ 20
he would . . . he could	set	the hand of his	8, 525/ 35
his heat himself, and	set	himself sore afire . . . was	8, 536/ 9
to him that should	set	him where he should	8, 536/ 18
Why hast thou, then,	set	my word at naught	8, 539/ 5
and willingly" -- and	set	"maliciously" thereto -- may	8, 568/ 10

a teacher and a	<b>setter-forth</b>	of heresies, though he	8, 216/ 15
Malchus' ear that God	<b>setteth</b>	it on better again	8, 36/ 8
all which he little	<b>setteth</b>	by, and saith they	8, 80/ 3
Sacrament of Penance he	<b>setteth</b>	at less than naught	8, 87/ 35
unto God's testament and	<b>setteth</b>	up another of his	8, 89/ 18
sea. But he that	<b>setteth</b>	so much by his	8, 90/ 5
word," weeneth that he	<b>setteth</b>	the water but for	8, 96/ 17
promises. For whereas he	<b>setteth</b>	all at nothing saving	8, 108/ 12
of blessing that Tyndale	<b>setteth</b>	at so light! Wherein	8, 129/ 2
as little as Tyndale	<b>setteth</b>	by blessing now, yet	8, 129/ 7
maiores; and always he	<b>setteth</b>	thereto, "Lo, here is	8, 183/ 25
forbear them both. Yet	<b>setteth</b>	me Tyndale one mighty	8, 186/ 36
malice, by which he	<b>setteth</b>	forth against Christ and	8, 188/ 10
word "love," that he	<b>setteth</b>	in the stead of	8, 198/ 32
I see that Tyndale	<b>setteth</b>	not a little by	8, 240/ 35
as solemnly as he	<b>setteth</b>	forth, take a shameful	8, 254/ 15
first argument, that he	<b>setteth</b>	forth in the forefront	8, 262/ 15
Scripture with miracles, and	<b>setteth</b>	so little by God's	8, 280/ 11
building is that he	<b>setteth</b>	thereupon -- hath therefore	8, 281/ 37
with the same. Then	<b>setteth</b>	he to it another	8, 282/ 15
therein. But finally he	<b>setteth</b>	to a mighty strong	8, 282/ 36
neither . . . which word Tyndale	<b>setteth</b>	in himself, in scorn	8, 327/ 26
in fire." And then	<b>setteth</b>	Moses thereunto the words	8, 349/ 9
were true. For Tyndale	<b>setteth</b>	not so much by	8, 377/ 1
the bare knowledge and	<b>setteth</b>	all good works at	8, 416/ 35
And among them he	<b>setteth</b>	himself . . . saying of himself	8, 445/ 22
forceless and careless, and	<b>setteth</b>	not by sin, till	8, 487/ 19
seeth causes why he	<b>setteth</b>	to less strength of	8, 525/ 34
be so . . . then Tyndale	<b>setteth</b>	our Savior Christ to	8, 533/ 30
God than, all the	<b>setting</b>	up of Bel and	8, 4/ 31
poor man's purgatory . . . and	<b>setting</b>	the merits of his	8, 24/ 27
more busy therewith, in	<b>setting</b>	forth of their heresies	8, 35/ 34
would withhold them from	<b>setting</b>	their hands to any	8, 36/ 17
also with their traitorous	<b>setting</b>	forth of seditions to	8, 137/ 7
principal instrument toward the	<b>setting</b>	forth of all such	8, 142/ 13
he meant therein the	<b>setting</b>	forth of some heresies	8, 143/ 20
the changes for the	<b>setting</b>	forth of his heresies	8, 144/ 11
thereby. More If the	<b>setting</b>	of the circumstance make	8, 164/ 35
by erroneous books, in	<b>setting</b>	forth Luther's pestilent heresies	8, 177/ 27
out of "grace" and	<b>setting</b>	in of "favor." And	8, 202/ 30
such changes for the	<b>setting</b>	forth of such things	8, 220/ 1
of the words with	<b>setting</b>	in the article, and	8, 236/ 34
the sentence, for the	<b>setting</b>	forth of his pestilent	8, 240/ 30
it! More Surely men	<b>setting</b>	no more thereby than	8, 316/ 13
God of my heart,	<b>setting</b>	aside for the while	8, 371/ 34
little occasion of bold	<b>setting</b>	forward unto sin. For	8, 450/ 5
of God's promises only,	<b>setting</b>	all other articles of	8, 466/ 21
naught. For the seemly	<b>setting</b>	forth whereof, to make	8, 488/ 26
pretext of praising and	<b>setting</b>	forth a more mercy	8, 516/ 14
he would rest and	<b>settle</b>	himself; and partly because	8, 448/ 13

Primer too, wherein the	<b>seven</b>	psalms be set in	8, 10/ 20
-- that of the	<b>seven</b>	holy sacraments five be	8, 83/ 20
faith . . . and of the	<b>seven</b>	holy sacraments would take	8, 118/ 39
-- he would see	<b>seven</b>	cities burn and warm	8, 137/ 21
pass over six or	<b>seven</b>	of the first chapters	8, 144/ 5
grace with all his	<b>seven</b>	sacraments . . . whereas Tyndale of	8, 147/ 31
sacraments . . . whereas Tyndale of	<b>seven</b>	taketh it away from	8, 147/ 31
hundred? Four, five, six,	<b>seven</b>	, eight? Nay, surely he	8, 151/ 8
was not much above	<b>seven</b>	years since. Now, if	8, 152/ 30
is one of the	<b>seven</b>	which the Spirit of	8, 194/ 23
know and use for	<b>seven</b>	sovereign means of very	8, 194/ 24
by the space of	<b>seven</b>	hundred years next before	8, 278/ 21
popes of the other	<b>seven</b>	hundred years before, or	8, 279/ 5
have been, within this	<b>seven</b>	years last past. The	8, 319/ 38
more burned within this	<b>seven</b>	years next coming . . . than	8, 320/ 1
and that of the	<b>seven</b>	sacraments, five serve of	8, 388/ 23
sure that all the	<b>seven</b>	sacraments serve of nothing	8, 572/ 1
the Old Law, this	<b>seven-year</b>	seventeen times told. But	8, 80/ 18
put to these plagues	<b>sevenfold</b>	more; and I shall	8, 5/ 17
have been burned in	<b>sevenscore</b>	. Where I alleged the	8, 320/ 2
Old Law, this seven-year	<b>seventeen</b>	times told. But go	8, 80/ 18
himself, written in the	<b>seventeenth</b>	of Matthew, where he	8, 69/ 12
and layeth therefor the	<b>seventeenth</b>	of Saint John --	8, 242/ 15
And farther, in the	<b>seventeenth</b>	chapter, where it is	8, 368/ 14
exposition also upon the	<b>seventh</b>	chapter of Saint Paul's	8, 7/ 12
and that of the	<b>seventh</b>	all Christian nations be	8, 388/ 24
before, but only their	<b>several</b>	assemblies such as I	8, 170/ 23
every sermon with a	<b>several</b>	miracle made among one	8, 255/ 19
his doctrine by a	<b>several</b>	miracle . . . except as great	8, 475/ 36
the replying to his	<b>several</b>	answers made unto the	8, 553/ 33
wrote his own gospel	<b>severally</b>	, by himself, and their	8, 310/ 23
whereas he might have	<b>severed</b>	them and spoken of	8, 115/ 33
thereof, it was never	<b>severed</b>	. And therefore unto all	8, 117/ 15
and heresies departed and	<b>severed</b>	themselves from the corps	8, 130/ 28
with the frail feminine	<b>sex</b>	fall too far in	8, 202/ 11
and repentance as a	<b>shadow</b>	that never can but	8, 416/ 1
cup a little and	<b>shadoweth</b>	the color of his	8, 75/ 31
that was all in	<b>shadows</b>	and darkness of figures	8, 80/ 10
figures, images, similitudes, or	<b>shadows</b>	, and the very things	8, 99/ 2
his bringing up, and	<b>shake</b>	off shame and fall	8, 438/ 36
disobeying of his precept	<b>shake</b>	off the yoke of	8, 455/ 27
horrible doing . . . never once	<b>shake</b>	off the yoke of	8, 458/ 20
he shall never well	<b>shake</b>	it off. Faith Is	8, 484/ 35
that they had not	<b>shaken</b>	that yoke off. But	8, 455/ 17
as an evil-tached horse	<b>shakes</b>	off sometimes the bridle	8, 455/ 28
some good, holy Paul	<b>shaketh</b>	the poisoned adder into	8, 36/ 12
in his trance, and	<b>shaketh</b>	him out of his	8, 520/ 30
wise finally confounded with	<b>shame</b>	. . . that he was in	8, 9/ 18
over at last for	<b>shame</b>	-- as the article	8, 16/ 5
forth their opinions, for	<b>shame</b>	, or else of malice	8, 25/ 2

be so far from	<b>shame</b>	. . . that in the understanding	8, 119/ 22
that durst for very	<b>shame</b>	so boldly bark against	8, 119/ 31
vows . . . and void of	<b>shame</b>	avow their filthy lechery	8, 131/ 20
serve him for very	<b>shame</b>	to speak anymore of	8, 133/ 12
well, glow for very	<b>shame</b>	that hear him! Where	8, 148/ 20
Billiter Lane. Fie, for	<b>shame</b>	! He should have favored	8, 152/ 27
in the face for	<b>shame</b>	. But Tyndale, to blind	8, 173/ 10
and there abide the	<b>shame</b>	and the rebuke thereof	8, 208/ 5
lack of wit and	<b>shame</b>	. Tyndale Whether the Church	8, 223/ 36
that he is with	<b>shame</b>	enough fain to forget	8, 226/ 21
may not say for	<b>shame</b>	but that for his	8, 250/ 24
our Lord sent him	<b>shame</b>	and sorrow. Now, if	8, 259/ 33
had left off with	<b>shame</b>	enough . . . whereas now, by	8, 291/ 11
if there were any	<b>shame</b>	in him, he might	8, 295/ 7
he might not for	<b>shame</b>	say it. Of Confirmation	8, 295/ 8
it is more than	<b>shame</b>	for him now so	8, 295/ 21
doth openly rebuke and	<b>shame</b>	two sacraments there at	8, 306/ 23
is to their own	<b>shame</b>	, that aught should be	8, 317/ 15
that it is the	<b>shame</b>	of the clergy if	8, 319/ 16
to their pain and	<b>shame</b>	, as when Arius' guts	8, 340/ 23
he should have but	<b>shame</b>	to bring it in	8, 347/ 13
as they cannot for	<b>shame</b>	say all naught at	8, 358/ 16
left it off for	<b>shame</b>	. For Tyndale at last	8, 364/ 6
cover their faces for	<b>shame</b>	. For sometimes they say	8, 366/ 35
his own rebuke and	<b>shame</b>	. For here would I	8, 386/ 20
he put in, for	<b>shame</b>	, repentance thereunto, with ifs	8, 415/ 35
heretics durst for very	<b>shame</b>	have spoken of. And	8, 424/ 21
up, and shake off	<b>shame</b>	and fall to naught	8, 438/ 36
she cannot for very	<b>shame</b>	beguile him, for the	8, 439/ 3
it were a great	<b>shame</b>	if a good man	8, 469/ 21
he will haply for	<b>shame</b>	labor to seek some	8, 473/ 16
shall not for very	<b>shame</b>	say nay but that	8, 477/ 33
he could never for	<b>shame</b>	tell us this tale	8, 533/ 27
I ween, for very	<b>shame</b>	be so mad to	8, 551/ 6
would he never for	<b>shame</b>	speak of that foolish	8, 559/ 10
yet, which is more	<b>shame</b>	for him, anything containeth	8, 564/ 10
increase and grow . . . than	<b>shamefastly</b>	showed in confession, where	8, 206/ 27
always hitherto reputed for	<b>shameful</b>	and filthy lechery the	8, 45/ 2
with her nightly in	<b>shameful</b>	incest and abominable bitchery	8, 48/ 3
hearing of such a	<b>shameful</b>	word spoken by the	8, 84/ 4
heretics live in open,	<b>shameful</b>	, incestuous lechery, and call	8, 119/ 16
that it was a	<b>shameful</b>	, abominable sin, a monk	8, 134/ 16
defense thereof for a	<b>shameful</b>	shameless heresy, and the	8, 139/ 24
fain to make a	<b>shameful</b>	shameless shift to void	8, 192/ 11
setteth forth, take a	<b>shameful</b>	fall. Hear now, therefore	8, 254/ 15
the face after that	<b>shameful</b>	sacrilege and abominable bitchery	8, 265/ 31
it shall serve them	<b>shameful</b>	for jesting and railing	8, 337/ 17
itself in such a	<b>shameful</b>	wise that if other	8, 382/ 3
fain to seek a	<b>shameful</b>	shift. For what thing	8, 401/ 15
ungracious company, making a	<b>shameful</b>	sect thereof and an	8, 437/ 29

up, cannot fall to	<b>shameful</b>	, vicious living, for his	8, 438/ 30
chastity into an unclean,	<b>shameful</b>	liberty of friars to	8, 515/ 22
into so vile and	<b>shameful</b>	death, that they had	8, 540/ 34
on his part too	<b>shameful</b>	and foolish, as every	8, 551/ 3
as ye see well,	<b>shamefully</b>	showed themselves open incestuous	8, 43/ 1
ashamed to lie so	<b>shamefully</b>	? For he knoweth that	8, 109/ 22
learning and reason and	<b>shamefully</b>	abuseth the Scripture. These	8, 167/ 35
hath he played also,	<b>shamefully</b>	falsifying Saint Paul, in	8, 173/ 21
here belieth the bishop	<b>shamefully</b>	for the nonce. Tyndale	8, 195/ 25
defend them . . . nor so	<b>shamefully</b>	change from worse to	8, 197/ 14
many such ribalds more . . .	<b>shamefully</b>	show their abominable bitchery	8, 206/ 22
teaching open heresies so	<b>shamefully</b>	-- he saith it	8, 220/ 8
they find themselves so	<b>shamefully</b>	confuted and convicted, they	8, 227/ 35
openly therein, they dissemble	<b>shamefully</b>	their confusion . . . and, making	8, 253/ 17
as ye see, too	<b>shamefully</b>	confounded. But yet if	8, 291/ 27
when they see themselves	<b>shamefully</b>	convicted and reprov'd in	8, 297/ 18
deny it, but are	<b>shamefully</b>	driven to say, like	8, 346/ 23
point by Rosseus so	<b>shamefully</b>	soused in the mire	8, 363/ 30
that he saw himself	<b>shamefully</b>	confuted concerning his heresy	8, 555/ 14
albeit that these bold,	<b>shameless</b>	heretics have of long	8, 3/ 5
that Tyndale was so	<b>shameless</b>	to deny the thing	8, 16/ 11
them all, but a	<b>shameless</b>	boldness and unreasonable railing	8, 26/ 5
crafts, with his open,	<b>shameless</b>	lies put in and	8, 35/ 5
' abominable, '	<b>shameless</b>	, ' stark mad	8, 58/ 20
mouth of such a	<b>shameless</b>	heretic by this holy	8, 84/ 4
the man is somewhat	<b>shameless</b>	, that we will not	8, 113/ 24
in Tyndale but a	<b>shameless</b>	lie, whereof every man	8, 114/ 29
in their living; these	<b>shameless</b>	heretics live in open	8, 119/ 15
it out bigly with	<b>shameless</b>	devilish heresy. Tyndale And	8, 124/ 33
everybody well perceiveth how	<b>shameless</b>	Tyndale is in these	8, 127/ 16
evidently, openly, and plainly	<b>shameless</b>	, his heart would never	8, 133/ 11
preach and teach their	<b>shameless</b>	lechery boldly about for	8, 139/ 19
thereof for a shameful	<b>shameless</b>	heresy, and the preachers	8, 139/ 24
Is not this man	<b>shameless</b>	so boldly to bear	8, 147/ 26
that saving they be	<b>shameless</b>	, they should never look	8, 173/ 9
to make a shameful	<b>shameless</b>	shift to void them	8, 192/ 11
so stiffly defend so	<b>shameless</b>	heresies as they do	8, 197/ 12
do, nor make so	<b>shameless</b>	glosses of their own	8, 197/ 12
have sin showed in	<b>shameless</b>	boasting, whereby it might	8, 206/ 26
yourselves they be so	<b>shameless</b>	that it will not	8, 265/ 29
he show himself too	<b>shameless</b>	. For the words be	8, 296/ 19
saying shall be as	<b>shameless</b>	as in the first	8, 296/ 22
bold beast and a	<b>shameless</b>	whoremaster, plainly professeth before	8, 306/ 26
to bind himself to	<b>shameless</b>	perpetual whoredom. And thus	8, 306/ 29
as would be so	<b>shameless</b>	without any miracle showed	8, 337/ 10
solemnly, with such open,	<b>shameless</b>	, abominable blasphemy that if	8, 337/ 22
Sometimes they come forth	<b>shameless</b>	, and boldly tell on	8, 366/ 32
that word were too	<b>shameless</b>	. . . and then they restrain	8, 367/ 1
it to better, out	<b>shameless</b>	with ungracious company, making	8, 437/ 28
Tyndale's foolish tale and	<b>shameless</b>	invention, take testimony and	8, 493/ 25

against his purpose and	<b>shameth</b>	all his whole book	8, 42/ 29
him, and dread of	<b>shaming</b>	himself and his friends	8, 438/ 32
I ween, Tyndale's own	<b>sharp</b>	eagle eyes, neither. What	8, 503/ 23
that he should not	<b>sharply</b>	rebuke any man that	8, 191/ 15
heretics -- letteth neither	<b>sharply</b>	to rebuke his elders	8, 191/ 19
fallen to wrack and	<b>shattered</b>	all to fitters. Yet	8, 471/ 17
call a "multitude of	<b>shaven</b>	, shorn, and oiled," in	8, 144/ 27
saith that "if only	<b>shaven</b>	and anointed may preach	8, 192/ 29
Saint Peter was never	<b>shaven</b>	, since I suppose he	8, 192/ 35
prove that he was	<b>shaven</b>	-- and therein, when	8, 192/ 36
the Sacrament but only "	<b>shaven</b>	and anointed," then Christ	8, 193/ 20
because they were never	<b>shaven</b>	nor anointed -- he	8, 193/ 22
are both anointed and	<b>shaven</b>	. This is it that	8, 195/ 35
must believe whatsoever is	<b>shaven</b>	in all that he	8, 344/ 12
believe all that is "	<b>shaven</b>	" in all that ever	8, 344/ 18
ceremonies of priesthood, as	<b>shaving</b>	and anointing. And first	8, 192/ 29
there among these the	<b>shaving</b>	and the anointing of	8, 193/ 14
but the ceremonies of	<b>shaving</b>	and anointing are used	8, 193/ 31
unshaven and unanointed, when	<b>shaving</b>	and anointing was not	8, 193/ 36
how the oiling and	<b>shaving</b>	is no part of	8, 195/ 27
Wherefore, if oiling and	<b>shaving</b>	be no part of	8, 196/ 5
that if oiling and	<b>shaving</b>	were no part of	8, 196/ 14
that except oiling and	<b>shaving</b>	be part of the	8, 196/ 23
much as oiling and	<b>shaving</b>	be not the things	8, 196/ 27
that if oiling and	<b>shaving</b>	be no part of	8, 197/ 18
say that oiling and	<b>shaving</b>	be no part of	8, 197/ 20
that if oiling and	<b>shaving</b>	be no part of	8, 197/ 24
to feed as to	<b>shear</b>	, we had needed no	8, 317/ 19
to feed as to	<b>shear</b>	, we had needed no	8, 319/ 24
likened? Yes, by my	<b>sheath</b>	! -- less like than	8, 534/ 14
steeple to a dagger	<b>sheath</b>	, till he prove us	8, 534/ 15
saith also, "I shall	<b>shed</b>	out upon you clean	8, 100/ 2
broken and his blood	<b>shed</b>	for our sins. And	8, 116/ 30
many martyrs stand and	<b>shed</b>	their blood in witness	8, 269/ 31
that. For he hath	<b>shed</b>	his blood for it	8, 338/ 23
the victory. Who can	<b>shed</b>	him again an innocent	8, 372/ 20
own blood that was	<b>shed</b>	in his Passion, to	8, 466/ 11
it not for the	<b>shedding</b>	of his Son's blood	8, 53/ 16
Isaac, and then the	<b>sheep</b>	in his stead . . . it	8, 277/ 30
the profit of the	<b>sheep</b>	and the glory of	8, 352/ 22
one of his hundred	<b>sheep</b>	, and left the remnant	8, 533/ 32
and sought the lost	<b>sheep</b>	, and found it. And	8, 533/ 33
away the poor man's	<b>sheep</b>	, and thereby made him	8, 539/ 1
he bringeth for the	<b>sheet-anchor</b>	of all his shift	8, 332/ 34
and should have been	<b>shent</b>	for the breaking. Now	8, 79/ 32
not the very, true	<b>shepherd</b>	that in his preaching	8, 352/ 21
not a very, true	<b>shepherd</b>	, seeking only the weal	8, 356/ 16
teacheth). But if our	<b>shepherds</b>	had been as willing	8, 317/ 18
taunt: that "if our	<b>shepherds</b>	were as willing to	8, 319/ 24
mayor, bailiff, constable, or	<b>sheriff</b>	-- if he misuse	8, 198/ 11

about him, by the	<b>sheriff's</b>	officers in the prison	8, 21/ 19
he was in the	<b>sheriff's</b>	ward, and at the	8, 21/ 28
gainsay this promise) would	<b>shift</b>	it from the known	8, 107/ 2
we cannot do." What	<b>shift</b>	shall Tyndale find now	8, 174/ 3
make a shameful shameless	<b>shift</b>	to void them, such	8, 192/ 11
there were none other	<b>shift</b>	. . . I would solve after	8, 196/ 9
there were none other	<b>shift</b>	," assoil it "after an	8, 196/ 20
he showeth none other	<b>shift</b>	, he granted both twain	8, 196/ 22
for lack of other	<b>shift</b>	. . . he shall not need	8, 196/ 31
will find him another	<b>shift</b>	myself -- and a	8, 196/ 32
and a plain contrary	<b>shift</b>	-- and assoil it	8, 196/ 32
sheet-anchor of all his	<b>shift</b>	. . . to prove that they	8, 332/ 35
world to see what	<b>shift</b>	these folk be fain	8, 366/ 31
then find none other	<b>shift</b>	but to look whether	8, 397/ 23
to seek a shameful	<b>shift</b>	. For what thing is	8, 401/ 15
must seek some better	<b>shift</b>	than this. Tyndale will	8, 451/ 13
and see his subtle	<b>shift</b>	, he winneth so much	8, 459/ 20
labor to seek some	<b>shift</b>	, and say that he	8, 473/ 16
will he make many	<b>shifts</b>	. . . and at the last	8, 151/ 19
thereat, and seeketh many	<b>shifts</b>	. And for all the	8, 272/ 2
And for all the	<b>shifts</b>	that he findeth here	8, 272/ 3
he seeketh nothing but	<b>shifts</b>	. . . which will yet serve	8, 401/ 25
liveth, with all the	<b>shifts</b>	he can find, he	8, 484/ 34
thereas never sun should	<b>shine</b>	upon them." But all	8, 128/ 6
light of the doctrine	<b>shine</b>	and show the right	8, 251/ 15
his faithful, lively works	<b>shine</b>	bright before the face	8, 429/ 27
of miracles shall never	<b>shine</b>	among any of their	8, 478/ 14
that would break his	<b>shins</b>	ere he leapt over	8, 419/ 37
and broken both his	<b>shins</b>	. . . then will he find	8, 526/ 24
of Baptism is the	<b>ship</b>	, and was figured by	8, 212/ 21
was figured by the	<b>ship</b>	of Noah, out of	8, 212/ 21
a man breaketh the	<b>ship</b>	of his baptism in	8, 212/ 23
were saved in the	<b>ship</b>	. In which place he	8, 272/ 7
were taken into Noah's	<b>ship</b>	-- yet should always	8, 272/ 25
he showed me the	<b>shipman's</b>	name that had them	8, 19/ 21
fellows had brought and	<b>shipped</b>	might come to the	8, 19/ 20
men walk upon and	<b>ships</b>	sail upon, in the	8, 165/ 4
saveth himself after the	<b>shipwreck</b>	. Which words of his	8, 212/ 19
London and in other	<b>shires</b>	, since his abjuration. But	8, 18/ 17
on his body a	<b>shirt</b>	of hair, he fasted	8, 66/ 7
cockbells and gay golden	<b>shoes</b>	. . . and if the wantons	8, 59/ 13
short as his old	<b>shoes</b>	-- because Saint Jerome	8, 152/ 32
wallet nor satchel, nor	<b>shoes</b>	upon their feet, nor	8, 328/ 6
not put on my	<b>shoes</b>	? Why may I not	8, 328/ 17
and wildfire that they	<b>shoot</b>	out at the blessed	8, 157/ 6
out of which he	<b>shooteth</b>	a sore shot of	8, 186/ 37
it. Howbeit, though every	<b>shop</b>	were full of treacle	8, 37/ 14
writeth in his master's	<b>shop</b>	. . . but as it signifieth	8, 271/ 34
in all the surgeons'	<b>shops</b>	were able to attain	8, 103/ 20
he to it another	<b>shorer</b>	: that allthing is in	8, 282/ 15

the resurrection." Now, this	<b>shorer</b>	is so surely set	8, 282/ 18
This is a substantial	<b>shorer</b>	, lo, and very surely	8, 283/ 6
a "multitude of shaven,	<b>shorn</b>	, and oiled," in mockage	8, 144/ 27
him straight from the	<b>short</b>	fire to the fire	8, 15/ 36
my leisure seldom and	<b>short</b>	, I cannot, as I	8, 33/ 17
More Here is a	<b>short</b>	sentence and a false	8, 86/ 34
sure of sudden and	<b>short</b>	remission, that he shall	8, 89/ 31
he repenting: a little,	<b>short</b>	sorrow, or a great	8, 90/ 24
the baptism at so	<b>short</b>	as to say that	8, 97/ 33
forgiveness for a very	<b>short</b>	, scant repenting at the	8, 106/ 22
to set Origen as	<b>short</b>	as his old shoes	8, 152/ 31
But lest that such	<b>short</b>	forgiveness, as well of	8, 209/ 25
the falsehood of his	<b>short</b>	, sudden conclusion in which	8, 229/ 10
to set at so	<b>short</b>	and mock and scorn	8, 232/ 17
time shall be but	<b>short</b>	, and himself finally by	8, 270/ 29
argument, and that but	<b>short</b>	; but here be two	8, 305/ 11
sixteen syllogisms, bring him	<b>short</b>	home. For when he	8, 346/ 6
good works at so	<b>short</b>	, he is made thereby	8, 416/ 35
and cutting some too	<b>short</b>	, as Luther, Huessgen, and	8, 468/ 23
now), but with a	<b>short</b>	repentance after long lying	8, 567/ 2
wretch long, but shall	<b>shorten</b>	his days . . . and, putting	8, 270/ 21
that hath one leg	<b>shorter</b>	than another to halt	8, 386/ 8
should be good scholars	<b>shortly</b>	and be soon sped	8, 10/ 11
pretty sorrow and very	<b>shortly</b>	done: I would as	8, 90/ 25
trouble of mind, not	<b>shortly</b>	shot over, but kept	8, 90/ 27
and all were as	<b>shortly</b>	gone as Tyndale telleth	8, 214/ 10
of such as fall	<b>shortly</b>	to sin again, that	8, 217/ 13
point; for I intend	<b>shortly</b>	to show by this	8, 242/ 10
set that it is	<b>shortly</b>	blown down quite, if	8, 282/ 18
else will I come	<b>shortly</b>	to thee, and I	8, 429/ 22
shall I drive him	<b>shortly</b>	. For I am sure	8, 431/ 32
and his ambushment came	<b>shortly</b>	to mischief, if God	8, 483/ 19
yet, as ye shall	<b>shortly</b>	see, in these words	8, 499/ 27
and shall show you	<b>shortly</b>	how angrily he riseth	8, 573/ 1
of mind, not shortly	<b>shot</b>	over, but kept and	8, 90/ 27
he shooteth a sore	<b>shot</b>	of serpentines . . . when he	8, 187/ 1
than an elder." This	<b>shot</b>	shall I not now	8, 187/ 5
likewise as from the	<b>shot</b>	of a gun a	8, 187/ 6
and made glasses, and	<b>shot</b>	guns, too. Tyndale And	8, 273/ 6
I knew one that	<b>shot</b>	at a hart and	8, 446/ 19
saw a hart, and	<b>shot</b>	thereat, but he hit	8, 446/ 23
and lay on your	<b>shoulder</b>	be so great and	8, 353/ 22
surely bound on his	<b>shoulder</b>	that as long as	8, 484/ 34
them upon other men's	<b>shoulders</b>	, and will not so	8, 351/ 22
them on other folk's	<b>shoulders</b>	, but themselves will not	8, 353/ 18
them on other men's	<b>shoulders</b>	. For every man well	8, 354/ 7
and lay on men's	<b>shoulders</b>	the burdens of the	8, 354/ 9
we bear upon our	<b>shoulders</b>	what time we in	8, 368/ 7
would of his preaching	<b>show</b>	himself example. And therefore	8, 7/ 6
have made a special	<b>show</b>	of his high worldly	8, 8/ 20

him well enough to	<b>show</b>	his justice on him	8, 9/ 30
conscience. But they themselves	<b>show</b>	that when they have	8, 12/ 9
calendar: I shall somewhat	<b>show</b>	you what wholesome heresies	8, 13/ 3
duty deeply bound to	<b>show</b>	you, good readers, the	8, 27/ 35
speaketh nun! If Tyndale	<b>show</b>	you not this, as	8, 45/ 17
things seem well to	<b>show</b>	that they were born	8, 47/ 2
as I shall hereafter	<b>show</b>	you, most presumptuously busy	8, 49/ 1
them, as I shall	<b>show</b>	you when I come	8, 55/ 33
it out to the	<b>show</b>	-- then concludeth he	8, 59/ 19
selves, and thereby to	<b>show</b>	how heavily we take	8, 64/ 18
that their own selves	<b>show</b>	, by their own willful	8, 66/ 31
his mouth, if thou	<b>show</b>	him no reason thereof	8, 75/ 15
wist well, would somewhat	<b>show</b>	himself what ghostly spirit	8, 75/ 21
But I shall first	<b>show</b>	you that he playeth	8, 76/ 1
then shall I farther	<b>show</b>	you what mischief he	8, 76/ 3
faith, from which they	<b>show</b>	themselves so far fallen	8, 76/ 19
words I shall hereafter	<b>show</b>	you. But in the	8, 77/ 27
and bade them go	<b>show</b>	it and do it	8, 80/ 34
signification whereupon he might	<b>show</b>	that all we Christian	8, 81/ 12
because God will not	<b>show</b>	him every special thing	8, 81/ 37
by him, I shall	<b>show</b>	you farther that he	8, 83/ 19
Cate, his nun, to	<b>show</b>	to the world himself	8, 86/ 23
yet he doth but	<b>show</b>	us of the promises	8, 95/ 6
your filthiness." These words	<b>show</b>	that the water shall	8, 100/ 4
Savior himself seem to	<b>show</b>	some influence gone forth	8, 103/ 6
Paul commandeth thereby to	<b>show</b>	or preach the Lord's	8, 116/ 31
and teach heresy, and	<b>show</b>	lechery . . . to turn the	8, 130/ 11
his high goodness, to	<b>show</b>	themselves at last, and	8, 139/ 17
taken upon him to	<b>show</b>	us here his high	8, 145/ 26
find any that can	<b>show</b>	them me, I shall	8, 175/ 19
already, and shall anon	<b>show</b>	you many more. Then	8, 176/ 9
may see for a	<b>show</b>	of holy matrimony Friar	8, 180/ 2
into the better and	<b>show</b>	us what the names	8, 186/ 29
sacrament. For these places	<b>show</b>	both the sensible sign	8, 192/ 3
such ribalds more . . . shamefully	<b>show</b>	their abominable bitchery, to	8, 206/ 22
should unto his confessor	<b>show</b>	it secretly. This can	8, 206/ 25
they will willingly go	<b>show</b>	themselves their own sins	8, 208/ 3
that I purposed to	<b>show</b>	. For he teacheth and	8, 219/ 17
that I did then	<b>show</b>	the people truth . . . and	8, 219/ 19
men ween he would	<b>show</b>	them the way, and	8, 223/ 32
after shall I so	<b>show</b>	you the matter that	8, 223/ 34
matter, but only to	<b>show</b>	the glory of his	8, 227/ 24
a match!), I shall	<b>show</b>	you what fraud and	8, 229/ 14
and plain. I shall	<b>show</b>	you first an example	8, 230/ 6
now go further and	<b>show</b>	you how he hath	8, 232/ 28
words, as I shall	<b>show</b>	anon. But first I	8, 233/ 4
shall go forth and	<b>show</b>	you, as I began	8, 233/ 5
tomorrow" but if ye	<b>show</b>	which captain by some	8, 235/ 39
say not this to	<b>show</b>	that I think that	8, 236/ 26
I say this . . . to	<b>show</b>	that the order of	8, 236/ 29

Now shall I plainly	<b>show</b>	you, by many places	8, 238/ 5
him -- yet to	<b>show</b>	that his only preaching	8, 241/ 38
I intend shortly to	<b>show</b>	by this that the	8, 242/ 11
devil. And this I	<b>show</b>	you (for the order	8, 245/ 7
Or else they must	<b>show</b>	us some one man	8, 249/ 13
of his apostles, to	<b>show</b>	and make proof that	8, 251/ 4
the doctrine shine and	<b>show</b>	the right way to	8, 251/ 16
yet again, he must	<b>show</b>	me why there be	8, 251/ 26
his true church, to	<b>show</b>	his true church --	8, 252/ 23
written in Scripture. We	<b>show</b>	him plain scriptures for	8, 253/ 24
example also that I	<b>show</b>	you serveth much for	8, 258/ 25
truth. Now shall I	<b>show</b>	you an example of	8, 258/ 30
should not lack a	<b>show</b>	. . . whereby ye shall see	8, 258/ 33
they might have said, "	<b>Show</b>	me this in writing	8, 262/ 25
that should come and	<b>show</b>	false miracles, except the	8, 264/ 5
the true preachers should	<b>show</b>	true miracles against them	8, 264/ 6
them to speak and	<b>show</b>	their minds therein . . . for	8, 268/ 4
this wretched world to	<b>show</b>	it example of meekness	8, 268/ 23
weak consciences, I shall	<b>show</b>	you more proof of	8, 268/ 36
your sight, by some	<b>show</b>	of his special presence	8, 269/ 4
of God continue, to	<b>show</b>	the presence of God	8, 272/ 29
be, as I shall	<b>show</b>	you afterward, surely too	8, 278/ 8
sure he shall never	<b>show</b>	while he liveth. For	8, 278/ 24
say nay, let him	<b>show</b>	me which old holy	8, 278/ 31
bringeth again: let him	<b>show</b>	, then, which popes of	8, 279/ 4
as I will after	<b>show</b>	you, though he said	8, 279/ 18
please him reveal and	<b>show</b>	us any of those	8, 283/ 16
And when he shall	<b>show</b>	you by which church	8, 285/ 16
-- he must needs	<b>show</b>	you some church which	8, 285/ 17
it seem. For I	<b>show</b>	there that the apostles	8, 291/ 31
-- then shall he	<b>show</b>	himself too shameless. For	8, 296/ 19
once. I shall therefore	<b>show</b>	you his answers to	8, 309/ 33
the fire. Whereas I	<b>show</b>	in my Dialogue that	8, 312/ 36
in that authority to	<b>show</b>	him that God made	8, 331/ 6
it out to the	<b>show</b>	! And whereas he now	8, 332/ 31
days Christ would never	<b>show</b>	nor reveal anything to	8, 334/ 36
such things to do,	<b>show</b>	, and reveal -- he	8, 336/ 34
when God may yet	<b>show</b>	things whereof we yet	8, 337/ 30
he list, do and	<b>show</b>	also more things yet	8, 337/ 31
and dead he doth	<b>show</b>	miracles in his Catholic	8, 338/ 28
God and for the	<b>show</b>	of the Godhood of	8, 342/ 20
that I will believe . . .	<b>show</b>	a miracle, or bring	8, 345/ 29
yet, or ever shall	<b>show</b>	, I suppose. Howbeit, as	8, 351/ 12
both then intended to	<b>show</b>	, and often before had	8, 351/ 33
be bidden, should say, "	<b>Show</b>	me that written in	8, 352/ 5
together) till he should	<b>show</b>	them "some such commandment	8, 354/ 27
not done . . . but only	<b>show</b>	you the thing I	8, 362/ 16
it by me." I	<b>show</b>	you this, good readers	8, 362/ 19
confirm that and also	<b>show</b>	somewhat that God would	8, 364/ 11
Paul do very plainly	<b>show</b>	that some things there	8, 374/ 31

thing if he cannot	<b>show</b>	(as he cannot indeed	8, 379/ 11
false faith, and so	<b>show</b>	which is the church	8, 382/ 18
see that his solemn	<b>show</b>	of such confidence in	8, 386/ 18
be good men, and	<b>show</b>	the fruits of faith	8, 397/ 2
open marks and tokens	<b>show</b>	you, with evident reason	8, 399/ 7
damned; as I shall	<b>show</b>	you further after. And	8, 399/ 20
out the candle and	<b>show</b>	them the way by	8, 424/ 30
intended there, not to	<b>show</b>	them that whoso is	8, 434/ 13
do plainly and clearly	<b>show</b>	. But now seeth every	8, 451/ 29
we shall now plainly	<b>show</b>	you. Let us first	8, 462/ 15
he doth. He will	<b>show</b>	, peradventure, that David did	8, 467/ 26
will go further to	<b>show</b>	you somewhat of his	8, 480/ 6
nurture us, and to	<b>show</b>	us our own hearts	8, 485/ 7
a very beastly bitchery . . .	<b>show</b>	themselves clearly to be	8, 495/ 9
before and some hereafter,	<b>show</b>	most likely that he	8, 498/ 9
us. . . . My wit must	<b>show</b>	me a true cause	8, 500/ 32
presently forbear somewhat to	<b>show</b>	you of his abominable	8, 502/ 9
Tyndale My wit must	<b>show</b>	me a true cause	8, 506/ 30
My wit must first	<b>show</b>	me some cause either	8, 506/ 34
face to face. To	<b>show</b>	also that God giveth	8, 509/ 25
withdraweth his hand to	<b>show</b>	his elects and reprobates	8, 523/ 26
Tyndale saith, only to	<b>show</b>	his only elects that	8, 523/ 31
Which he saith to	<b>show</b>	us that they were	8, 530/ 31
more. But I shall	<b>show</b>	you whom you shall	8, 543/ 27
And finally -- to	<b>show</b>	them that all these	8, 543/ 33
-- yet shall I	<b>show</b>	you that he hath	8, 557/ 26
and informed. And I	<b>show</b>	there that it is	8, 560/ 18
church, which he will	<b>show</b>	you, and not the	8, 560/ 24
his matter . . . and shall	<b>show</b>	you shortly how angrily	8, 573/ 1
him, and his ignorance	<b>showed</b>	him, himself did in	8, 9/ 15
he, after much favor	<b>showed</b>	him, and much labor	8, 15/ 31
those heresies. Whereof he	<b>showed</b>	himself so repentant that	8, 17/ 16
to have had favor	<b>showed</b>	him. But when that	8, 18/ 10
burned. And therefore he	<b>showed</b>	me the shipman's name	8, 19/ 21
yet amended, and I	<b>showed</b>	him, as the truth	8, 20/ 23
open wrath of God	<b>showed</b>	upon their false prophets	8, 29/ 2
ye see well, shamefully	<b>showed</b>	themselves open incestuous harlots	8, 43/ 1
their lives, and miracles	<b>showed</b>	for them of God	8, 46/ 37
shall be revealed and	<b>showed</b>	upon us"); and notwithstanding	8, 53/ 10
after his great kindness	<b>showed</b>	, but that their own	8, 66/ 31
cause why that Christ	<b>showed</b>	unto the Jews that	8, 74/ 6
ceremonies -- I have	<b>showed</b>	him the great and	8, 77/ 30
Baptism, when our Savior	<b>showed</b>	unto Nicodemus that except	8, 80/ 24
and baptize -- he	<b>showed</b>	them not, as far	8, 80/ 31
other thing . . . but only	<b>showed</b>	them that so he	8, 80/ 33
in their baptizing they	<b>showed</b>	unto the people that	8, 80/ 35
so . . . yet have I	<b>showed</b>	you manifestly that he	8, 83/ 16
to be preached, and	<b>showed</b>	what the token and	8, 96/ 3
them and by miracle	<b>showed</b>	himself by their speaking	8, 99/ 18
have believed as they	<b>showed</b>	, and they have showed	8, 107/ 8

showed, and they have	<b>showed</b>	that they believed as	8, 107/ 8
think themselves safe: he	<b>showed</b>	them in himself and	8, 122/ 7
by their filthy "wedding"	<b>showed</b>	themselves plain, open ribalds	8, 138/ 28
that they taught and	<b>showed</b>	, the very strait path	8, 141/ 2
of my Dialogue I	<b>showed</b>	that Tyndale's translation of	8, 142/ 9
burned . . . because it well	<b>showed</b>	in itself that he	8, 142/ 11
in his translation . . . I	<b>showed</b>	as for example that	8, 143/ 7
yet many more. Now	<b>showed</b>	I there the causes	8, 143/ 17
such manner changes . . . and	<b>showed</b>	also the things that	8, 143/ 19
that Tyndale hath here	<b>showed</b>	us, doth signify that	8, 145/ 15
down; for I have	<b>showed</b>	him here the oldest	8, 150/ 26
our chamber -- yet	<b>showed</b>	he, for all that	8, 162/ 27
it shall soon be	<b>showed</b>	him that his consequent	8, 168/ 16
open poetry I have	<b>showed</b>	you some already, and	8, 176/ 8
rabble of heretics, and	<b>showed</b>	a shrewd sort that	8, 180/ 30
More Lo, Tyndale here	<b>showed</b>	himself that by this	8, 185/ 24
thereas the sentence well	<b>showed</b>	that it signified neither	8, 199/ 1
cause hath he now	<b>showed</b>	why he so should	8, 202/ 31
And hath he now	<b>showed</b>	you any cause at	8, 202/ 33
as I have plainly	<b>showed</b>	already in the words	8, 203/ 31
would rather have sin	<b>showed</b>	in shameless boasting, whereby	8, 206/ 26
and grow . . . than shamefastly	<b>showed</b>	in confession, where it	8, 206/ 28
of God written. I	<b>showed</b>	also that the church	8, 225/ 5
devil. And therefore I	<b>showed</b>	in my said Dialogue	8, 225/ 28
Highness much more plainly	<b>showed</b>	in his most erudite	8, 225/ 29
Now that I have	<b>showed</b>	you somewhat of the	8, 232/ 23
and that I have	<b>showed</b>	you one example thereof	8, 232/ 27
is, as I have	<b>showed</b>	you, correspondent unto our	8, 233/ 11
the," whereof I have	<b>showed</b>	you before; wherein he	8, 235/ 21
-- when he had	<b>showed</b>	his apostles and others	8, 238/ 16
Thus have I clearly	<b>showed</b>	you that whereas Tyndale	8, 242/ 6
that truth shall be	<b>showed</b>	us . . . and that miracles	8, 243/ 21
it -- as he	<b>showed</b>	Moses what he would	8, 247/ 14
points; another, that they	<b>showed</b>	the people that the	8, 255/ 11
than as by miracles	<b>showed</b>	at other occasions beside	8, 255/ 21
hand. Here have I	<b>showed</b>	you an example of	8, 258/ 22
for Scripture, though Christ	<b>showed</b>	to the Jews as	8, 280/ 3
of aught to be	<b>showed</b>	more, save the resurrection	8, 281/ 23
of aught to be	<b>showed</b>	more, save the resurrection	8, 282/ 17
God hath revealed, and	<b>showed</b>	by writing before; except	8, 284/ 19
and his apostles have	<b>showed</b>	us that there is	8, 289/ 16
And that have they	<b>showed</b>	us not only by	8, 289/ 17
leave them to be	<b>showed</b>	and disclosed at such	8, 302/ 1
as I have often	<b>showed</b>	, mention is made of	8, 304/ 7
by his own example	<b>showed</b>	you!), that thing is	8, 309/ 22
confute my Dialogue. I	<b>showed</b>	there in my Dialogue	8, 310/ 4
faith; as I have	<b>showed</b>	you examples and shall	8, 312/ 2
mystery by mouth . . . and	<b>showed</b>	them the manner himself	8, 315/ 2
as he had before	<b>showed</b>	them, our Savior himself	8, 315/ 17
us," and so forth	<b>showed</b>	what laws they had	8, 322/ 10

when he sent them,	<b>showed</b>	them; and yet he	8, 328/ 13
the thing done and	<b>showed</b>	, shall, by his Spirit	8, 336/ 29
shameless without any miracle	<b>showed</b>	to bid all the	8, 337/ 10
not that God hath	<b>showed</b>	him that all is	8, 338/ 15
not that God hath	<b>showed</b>	him that he would	8, 338/ 17
so many as were	<b>showed</b>	beside, it was a	8, 341/ 2
not that God hath	<b>showed</b>	him that he never	8, 348/ 12
text that Tyndale hath	<b>showed</b>	us yet, or ever	8, 351/ 11
and often before had	<b>showed</b>	, that the scribes and	8, 351/ 33
wherewith, as I have	<b>showed</b>	you before, Tyndale was	8, 367/ 16
saith he, "we have	<b>showed</b>	you before that the	8, 370/ 12
where her husband lay . . .	<b>showed</b>	unto Saint Augustine, then	8, 371/ 17
as I have before	<b>showed</b>	(as well in my	8, 387/ 12
doctors our Lord hath	<b>showed</b>	many a wonderful miracle	8, 389/ 11
matter more light, had	<b>showed</b>	us, as I say	8, 392/ 22
come, that shall be	<b>showed</b>	upon us." And if	8, 401/ 21
in mine other book	<b>showed</b>	), but the goodness of	8, 402/ 7
in my First Book	<b>showed</b>	you, many things against	8, 404/ 33
that I have already	<b>showed</b>	you . . . since he meaneth	8, 412/ 6
like (as I have	<b>showed</b>	you before) in the	8, 425/ 36
whereof he hath already	<b>showed</b>	us that a true	8, 443/ 28
-- our Lord again	<b>showed</b>	him that it was	8, 453/ 7
away from him . . . but	<b>showed</b>	him that his grace	8, 453/ 8
revelation of God, privately	<b>showed</b>	unto himself. And then	8, 476/ 13
perceiveth of the goodness	<b>showed</b>	him that his father	8, 488/ 32
For whereas I there	<b>showed</b>	that the very books	8, 500/ 7
the thing were so	<b>showed</b>	unto my wit, I	8, 507/ 20
so sufficiently to be	<b>showed</b>	and taught as he	8, 508/ 27
say, in such wise	<b>showed</b>	, nor the wit in	8, 509/ 1
but comforted him and	<b>showed</b>	him things which before	8, 528/ 31
if his wit had	<b>showed</b>	him his fault . . . his	8, 535/ 18
hath, as I there	<b>showed</b>	, left out the chief	8, 561/ 16
as I have before	<b>showed</b>	you, that the elects	8, 564/ 23
earth, nor hath nothing	<b>showed</b>	us which is; and	8, 572/ 28
bare signifier and a	<b>shower</b>	thereof. And yet worse	8, 95/ 16
also see that he	<b>showeth</b>	himself a false liar	8, 7/ 35
writing and their living	<b>showeth</b>	. For the captains be	8, 11/ 12
that he brought well	<b>showeth</b>	them, and his holy	8, 16/ 28
tabernacles, and where he	<b>showeth</b>	that at the Day	8, 52/ 30
the benefits which God	<b>showeth</b>	the world through them	8, 54/ 31
that God worketh and	<b>showeth</b>	the world through the	8, 54/ 35
life. And when he	<b>showeth</b>	that the bread is	8, 81/ 9
yet in some he	<b>showeth</b>	his affection full well	8, 114/ 9
of him than he	<b>showeth</b>	of himself in these	8, 117/ 5
words. For here he	<b>showeth</b>	plainly that though to	8, 117/ 6
divers of these words,	<b>showeth</b>	that the Latin text	8, 143/ 29
such wise as he	<b>showeth</b>	both lack of learning	8, 144/ 8
of music . . . the Scripture	<b>showeth</b>	it openly -- both	8, 162/ 8
confirmed with Scripture --	<b>showeth</b>	himself in few words	8, 167/ 34
For Saint Paul here	<b>showeth</b>	that the cause why	8, 172/ 30

the spirituality. For he	<b>showeth</b>	them that I wrote	8, 178/ 20
Greek word presbyteros, but	<b>showeth</b>	also that the old	8, 184/ 11
goeth he forth and	<b>showeth</b>	us a solemn process	8, 189/ 29
And the first text	<b>showeth</b>	also, after the Greek	8, 192/ 5
bound, since the Scripture	<b>showeth</b>	it not, to believe	8, 193/ 2
meaneth that, since he	<b>showeth</b>	none other shift, he	8, 196/ 21
expressed by "charity"? Then	<b>showeth</b>	he that the Greek	8, 199/ 4
penance-doing too, as himself	<b>showeth</b>	by and by. Tyndale	8, 208/ 10
dispraiseth. For Saint Jerome	<b>showeth</b>	that the Sacrament of	8, 212/ 20
him in derision." Here	<b>showeth</b>	this blessed apostle Paul	8, 213/ 5
do; so that himself	<b>showeth</b>	now that I did	8, 219/ 19
since his own writing	<b>showeth</b>	that he made his	8, 219/ 20
believe, and the Scripture	<b>showeth</b>	, and Saint Augustine declareth	8, 225/ 16
so doth, his translation	<b>showeth</b>	. And that he doth	8, 232/ 11
and then the matter	<b>showeth</b>	that the Greek article	8, 237/ 17
by his word he	<b>showeth</b>	his truth . . . and by	8, 245/ 10
manner . . . but sometimes he	<b>showeth</b>	it out at once	8, 247/ 12
Pharaoh do. Sometimes he	<b>showeth</b>	it leisurely, suffering his	8, 247/ 16
well proved, now! He	<b>showeth</b>	us of sacrifices, of	8, 276/ 19
with itself -- he	<b>showeth</b>	himself as wise as	8, 282/ 12
not? And when he	<b>showeth</b>	you any known church	8, 285/ 20
Now cometh Tyndale and	<b>showeth</b>	that this is fondly	8, 291/ 37
by which words he	<b>showeth</b>	plainly himself that he	8, 330/ 22
hath yet one that	<b>showeth</b>	the cause why and	8, 335/ 21
circumstance of the text	<b>showeth</b>	), but had utterly meant	8, 349/ 18
woman his mother, Monica,	<b>showeth</b>	that albeit beforetime she	8, 371/ 14
his homily wherein he	<b>showeth</b>	that almsdeed, Masses, and	8, 373/ 12
-- as our Savior	<b>showeth</b>	himself in the parables	8, 391/ 32
bad . . . and the Scripture	<b>showeth</b>	by the ark of	8, 391/ 36
thereof, but fear." There	<b>showeth</b>	Saint Paul effectually, by	8, 430/ 11
of some persons." Here	<b>showeth</b>	Saint Paul plainly that	8, 430/ 22
plainly declare. For he	<b>showeth</b>	that the devil is	8, 434/ 25
sin. And now he	<b>showeth</b>	us, in the other	8, 443/ 31
and calleth them, and	<b>showeth</b>	them his good will	8, 496/ 15
calleth upon them, and	<b>showeth</b>	them his good will	8, 499/ 7
goeth Tyndale further and	<b>showeth</b>	more kinds of folk	8, 515/ 26
another chapter before, he	<b>showeth</b>	that the elects as	8, 517/ 5
but as the wit	<b>showeth</b>	it, as I have	8, 535/ 22
it . . . the more himself	<b>showeth</b>	us the sore offense	8, 551/ 27
the church that he	<b>showeth</b>	you can err or	8, 560/ 25
word. And then he	<b>showeth</b>	what himself calleth the	8, 563/ 22
again. But yet he	<b>showeth</b>	us further that, for	8, 565/ 30
that believe as himself	<b>showeth</b>	you. And then hath	8, 569/ 34
repentance" -- while himself	<b>showeth</b>	what false articles he	8, 570/ 32
his true faith --	<b>showing</b>	that the Holy Ghost	8, 43/ 39
book called Rationale divinatorum . . .	<b>showing</b>	what signifieth the alb	8, 110/ 7
manner of motion thereof,	<b>showing</b>	himself to have some	8, 137/ 24
express warning in writing	<b>showing</b>	that all is written	8, 156/ 29
an opening and a	<b>showing</b>	of the thing --	8, 207/ 7
of their flesh, in	<b>showing</b>	themselves thankful again to	8, 208/ 32

it for our salvation."	<b>Showing</b>	, by those words, that	8, 542/ 1
reign over them. What	<b>shows</b>	, what faces and contrary	8, 138/ 10
he blessed himself and	<b>shrank</b>	back, and said he	8, 152/ 11
troth of a false	<b>shrew</b>	, "This is the faith	8, 167/ 29
he played the false	<b>shrew</b>	for his master, provided	8, 257/ 21
child into some old	<b>shrew</b>	, and the playing at	8, 495/ 22
in higger-mugger, by some	<b>shrewd</b>	masters that keep them	8, 5/ 37
Here hath been a	<b>shrewd</b>	sort of Christian folk	8, 88/ 14
Erasmus my darling the	<b>shrewd</b>	intent and purpose that	8, 176/ 18
heretics, and showed a	<b>shrewd</b>	sort that came to	8, 180/ 30
cometh to a full	<b>shrewd</b>	purpose. For by these	8, 229/ 3
be suffered to sow	<b>shrewd</b>	seed of heresies, schisms	8, 357/ 34
deadly . . . and, like a	<b>shrewd</b>	, wily lad, hath scraped	8, 557/ 28
thereto that will but	<b>shrewdly</b>	serve them, as I	8, 55/ 33
he granteth he believeth	<b>shrewdly</b>	, and would make them	8, 108/ 18
in their hearts full	<b>shrewdly</b>	, as they commonly do	8, 398/ 37
misled by false, wily	<b>shrews</b>	except they be well	8, 38/ 21
faithful folk, when false	<b>shrews</b>	come, and false heretics	8, 517/ 14
and slight repentance, without	<b>shrift</b>	or penance, sufficeth . . . and	8, 5/ 27
parts. Of Confession Tyndale	<b>Shrift</b>	in the ear is	8, 88/ 7
yet confesseth he that	<b>shrift</b>	is very necessary and	8, 88/ 23
such repentance will to	<b>shrift</b>	, I warrant you, and	8, 90/ 30
and careth for no	<b>shrift</b>	-- repenteth never a	8, 90/ 32
spoke of it, understand	<b>shrift</b>	in the ear; whereof	8, 206/ 11
English word hath been "	<b>shrift</b>	" and "shriving." For, saving	8, 207/ 32
repenting and by the	<b>shrift</b>	and absolution his high	8, 209/ 30
we were shriven (for	<b>shrift</b>	he calleth the false	8, 394/ 33
to remission any sacramental	<b>shrift</b>	, or penitential works, or	8, 416/ 23
with repenting; and that	<b>shrift</b>	, or penance toward heaven	8, 417/ 33
the bare repenting, without	<b>shrift</b>	or penance, he shall	8, 425/ 25
not quite put away	<b>shrift</b>	and all penitential works	8, 470/ 25
repenteth without care of	<b>shrift</b>	, and dieth in a	8, 488/ 17
the bare repenting, without	<b>shrift</b>	or penance, all were	8, 495/ 34
father upon his humble	<b>shrift</b>	and confession, which Tyndale	8, 496/ 3
he go to no	<b>shrift</b>	nor do no penance	8, 516/ 8
repentant" elects, abhorring from	<b>shrift</b>	, and rejecting the Sacrament	8, 570/ 39
and bare repentance without	<b>shrift</b>	or penance shall sufficiently	8, 571/ 36
this point pricketh him,	<b>shrinketh</b>	hither and thither thereat	8, 272/ 2
his work if they	<b>shrive</b>	themselves secretly and speak	8, 88/ 26
I am bound to	<b>shrive</b>	myself unto , and make	8, 210/ 21
soul; great sin to	<b>shrive</b>	us or to do	8, 221/ 10
or a man to	<b>shrive</b>	himself of his sins	8, 289/ 27
men ought to be	<b>shriven</b>	, or receive any penance	8, 394/ 12
that ever we were	<b>shriven</b>	(for shrift he calleth	8, 394/ 33
hath been "shrift" and "	<b>shriving</b>	." For, saving that the	8, 207/ 33
Good Friday as on	<b>Shrove</b>	Tuesday? And what can	8, 4/ 22
Lent all turned into	<b>Shrovetide</b>	. And there it well	8, 62/ 29
unto mine own, nor	<b>shuffled</b>	it up so hastily	8, 38/ 33
that thou findest in	<b>Shushan</b>	, and pray ye for	8, 67/ 31
-- the doors being	<b>shut</b>	-- and speaking unto	8, 545/ 34

of those stories anything	<b>sib</b>	to Saint John's Gospel	8, 273/ 12
it not to be	<b>sick</b>	at all than of	8, 36/ 35
weak consciences of their	<b>sick</b>	brethren, and make them	8, 62/ 19
that if any be	<b>sick</b>	, "he shall induce the	8, 87/ 15
faith shall heal the	<b>sick</b>	man . . . and if he	8, 87/ 17
one that lay sore	<b>sick</b>	could not forbear to	8, 134/ 19
wherewith they anoint the	<b>sick</b>	, or whether this be	8, 194/ 10
the Aneling of the	<b>Sick</b>	also, and every of	8, 194/ 22
wherewith they anoint the	<b>sick</b>	: thereto I say that	8, 195/ 15
should therewith anoint the	<b>sick</b>	in the Sacrament of	8, 195/ 17
sore eyes of his	<b>sick</b>	soul may once look	8, 289/ 33
lay their hands upon	<b>sick</b>	folk and they should	8, 308/ 11
their hands upon some	<b>sick</b>	folk whom they should	8, 328/ 9
why they should anoint	<b>sick</b>	folk with oil and	8, 328/ 10
good to smear a	<b>sick</b>	man with butter as	8, 328/ 20
God wot, full poor,	<b>sick</b>	, and sore . . . and might	8, 333/ 27
you, good readers, how	<b>sick</b>	, how sore, and how	8, 335/ 14
may say he is	<b>sick</b>	. Upon these words, concerning	8, 355/ 4
be it never so	<b>sick</b>	, whereof the principal head	8, 397/ 37
and manners never so	<b>sick</b>	, as long as they	8, 398/ 9
but they be weak,	<b>sick</b>	, and wounded, and not	8, 485/ 18
that "they be weak,	<b>sick</b>	, and wounded, and not	8, 486/ 33
unto God than a	<b>sick</b>	man oftentimes feeleth the	8, 529/ 14
unto God than a	<b>sick</b>	man oftentimes feeleth the	8, 538/ 1
in this world very	<b>sickly</b>	, and hath many sore	8, 397/ 31
somewhere he sendeth war,	<b>sickness</b>	, and mortality . . . to punish	8, 2/ 24
than of a great	<b>sickness</b>	to be very well	8, 36/ 36
dare not complain. The	<b>sickness</b>	that maketh them so	8, 204/ 9
writeth to them that	<b>sickness</b>	and death by the	8, 315/ 20
we cannot forgive. In	<b>sickness</b>	, in loss of goods	8, 485/ 12
we, on the other	<b>side</b>	, say plainly unto them	8, 3/ 21
so, on the other	<b>side</b>	, if it mishap any	8, 38/ 1
And on the other	<b>side</b>	, if Tyndale deny me	8, 45/ 10
sure and safe, a	<b>side</b>	half out of all	8, 58/ 32
it walk on your	<b>side</b>	, then to gaud and	8, 58/ 36
that on the other	<b>side</b>	, whatsoever they do themselves	8, 59/ 8
And on the other	<b>side</b>	, if that by the	8, 102/ 2
And on the other	<b>side</b>	, if he had here	8, 107/ 28
beginneth on the other	<b>side</b>	to rebuke and reprove	8, 120/ 8
marry, on the other	<b>side</b>	, these new "spiritual" men	8, 121/ 24
his own blessed, bloody	<b>side</b>	. And for because we	8, 134/ 34
God, on the other	<b>side</b>	, that the holy "spiritual	8, 138/ 25
then on the other	<b>side</b>	, Tyndale telleth us that	8, 148/ 3
sure proof upon our	<b>side</b>	-- which indeed we	8, 154/ 6
is plainly upon their	<b>side</b>	. And this say not	8, 156/ 10
But on the other	<b>side</b>	, all good, faithful people	8, 165/ 33
is, on the other	<b>side</b>	, that good folk which	8, 172/ 36
But on the other	<b>side</b>	, likewise as this argument	8, 242/ 24
And on the other	<b>side</b>	, if he say that	8, 250/ 1
one example of either	<b>side</b>	. We say that since	8, 258/ 3

again, on the other	<b>side</b>	, and highly thanketh the	8, 267/ 33
that, on the other	<b>side</b>	, the word of God	8, 269/ 17
done on the other	<b>side</b>	for the truth. But	8, 269/ 36
God had on every	<b>side</b>	so bewrapped his people	8, 298/ 30
But on the other	<b>side</b>	, if they would, when	8, 352/ 29
And on the other	<b>side</b>	, without the catholic faith	8, 361/ 28
And unto the other	<b>side</b>	, if the credence of	8, 378/ 16
But on the other	<b>side</b>	, he that considereth that	8, 394/ 7
And on the other	<b>side</b>	, if a man must	8, 396/ 1
he, on the other	<b>side</b>	, that whosoever, after his	8, 426/ 7
Howbeit, on the other	<b>side</b>	, he may peradventure mean	8, 446/ 36
And on the other	<b>side</b>	, as they sin, so	8, 460/ 8
his tale on every	<b>side</b>	foolish, false, and naught	8, 488/ 25
assault piecemeal, on every	<b>side</b>	wounded, despoiled, and bound	8, 496/ 7
whereby, on the other	<b>side</b>	, he might frowardly refuse	8, 502/ 36
leaning to the one	<b>side</b>	, or in working of	8, 507/ 8
agreement of the one	<b>side</b>	or of the other	8, 510/ 25
that, sometimes, on that	<b>side</b>	, for affection, upon which	8, 510/ 26
for affection, upon which	<b>side</b>	he seeth least part	8, 510/ 26
less on the one	<b>side</b>	and less on the	8, 526/ 20
finger in God Almighty's	<b>side</b>	. But Tyndale excuseth all	8, 532/ 32
his finger in his	<b>side</b>	. And this he did	8, 546/ 5
Tyndale on the other	<b>side</b>	. . . and by the selfsame	8, 551/ 29
do on both the	<b>sides</b>	agree upon the text	8, 134/ 3
groundsel, to undershore the	<b>sides</b>	with the same. Then	8, 282/ 14
speak for both the	<b>sides</b>	. And therefore it must	8, 396/ 15
lying by their lemans'	<b>sides</b>	, and think they will	8, 521/ 27
Satan seeketh you to	<b>sift</b>	you, as men sift	8, 553/ 12
sift you, as men	<b>sift</b>	wheat. But I have	8, 553/ 12
Simon, Satan seeketh to	<b>sift</b>	you as wheat; but	8, 553/ 16
pilgrimage longeth for and	<b>sigheth</b>	. Good Lord, grant this	8, 373/ 8
pain, yet suspiring and	<b>sighing</b>	after the sight of	8, 406/ 20
prayed for you with	<b>sighs</b>	unspeakable, that ye might	8, 268/ 30
kept the fast in	<b>sight</b>	. . . they shall not force	8, 62/ 12
and praying in the	<b>sight</b>	of him." I suppose	8, 67/ 22
so gave him his	<b>sight</b>	-- I think that	8, 103/ 14
of hands at the	<b>sight</b>	of the Elevation, and	8, 110/ 19
and ceremonies in their	<b>sight</b>	, they feel their passions	8, 160/ 11
one eye . . . amend his	<b>sight</b>	by putting out the	8, 181/ 33
perpetual banishment from the	<b>sight</b>	of his face and	8, 209/ 32
plain at the first	<b>sight</b>	. . . I shall make it	8, 264/ 37
it himself, in your	<b>sight</b>	, by some show of	8, 269/ 4
man, and in the	<b>sight</b>	of all the people	8, 269/ 6
see in his own	<b>sight</b>	miracles set thereto! But	8, 269/ 16
by the marvelous new	<b>sight</b>	thereof, or that, it	8, 276/ 25
as sure in the	<b>sight</b>	of his soul, how	8, 286/ 29
may not abide the	<b>sight</b>	of them; and therefore	8, 293/ 35
the world and outward	<b>sight</b>	of man unknown . . . not	8, 387/ 24
and to deceive our	<b>sight</b>	, and not to serve	8, 393/ 36
in the deep, secret	<b>sight</b>	of God that they	8, 401/ 31

and sighing after the	<b>sight</b>	of God and joy	8, 406/ 20
the devil, upon some	<b>sight</b>	of a wanton woman	8, 456/ 35
play . . . and with the	<b>sight</b>	is taken and ravished	8, 489/ 2
dim that the faint	<b>sight</b>	of our sore eyes	8, 490/ 13
occasions, as upon the	<b>sight</b>	of such things as	8, 492/ 24
child doth at the	<b>sight</b>	of the play), and	8, 492/ 26
with God toward the	<b>sight</b>	thereof; and that all	8, 499/ 35
and kept from the	<b>sight</b>	and perceiving of the	8, 500/ 1
thereof in the inward	<b>sight</b>	of the understanding as	8, 507/ 13
upon . . . or as the	<b>sight</b>	of the soul hath	8, 507/ 15
nor belief, but very	<b>sight</b>	and knowledge. And such	8, 507/ 26
of sure and certain	<b>sight</b>	, be from distrust or	8, 509/ 5
then turned into full	<b>sight</b>	and inevitable contemplation. And	8, 509/ 8
and not an inevitable	<b>sight</b>	of the truth inspired	8, 509/ 12
saith that upon the	<b>sight</b>	thereof . . . they "love" God	8, 511/ 5
adultery conceived at the	<b>sight</b>	of another man's wife	8, 529/ 21
whosoever have once the	<b>sight</b>	of a woman is	8, 530/ 24
a man, or the	<b>sight</b>	of a naked woman	8, 531/ 22
while between the first	<b>sight</b>	of Bathsheba and the	8, 534/ 9
lewdness at the first	<b>sight</b>	of Bathsheba, stood still	8, 537/ 27
done evil in my	<b>sight</b>	?Thou hast killed with	8, 539/ 6
with them in the	<b>sight</b>	of this sun. For	8, 539/ 14
my word in the	<b>sight</b>	of all Israel and	8, 539/ 16
change, and the terrible	<b>sight</b>	of his Passion, and	8, 541/ 8
hearts, and the cruel	<b>sight</b>	had so encumbered their	8, 541/ 19
their minds "encumbered," with "	<b>sight</b>	" of his death and	8, 542/ 23
Savior himself upon the	<b>sight</b>	neither, till he felt	8, 546/ 4
while after, at the	<b>sight</b>	of our Savior himself	8, 552/ 2
out their gear so	<b>sightly</b>	that every man may	8, 139/ 21
there appeared many terrible	<b>sights</b>	, so far forth that	8, 128/ 28
and "stormy" temptations, "terrible"	<b>sights</b>	, with their hearts "pierced	8, 542/ 22
took such an outward	<b>sign</b>	rather than such another	8, 78/ 31
grace, according to the	<b>sign</b>	, that is to wit	8, 85/ 17
water but for a	<b>sign</b>	. As if that one	8, 96/ 17
set but for a	<b>sign</b>	and in all these	8, 96/ 20
serveth but for a	<b>sign</b>	? "The ' word of	8, 96/ 34
but for a bare	<b>sign</b>	. . . and without the significations	8, 97/ 33
not for a bare	<b>sign</b>	. And surely when our	8, 98/ 3
than for a bare	<b>sign</b>	void of any fruitful	8, 98/ 9
is more than a	<b>sign</b>	that he shall have	8, 98/ 16
a bare token or	<b>sign</b>	of grace, in that	8, 98/ 22
bare, dead token, and	<b>sign</b>	of grace and cleansing	8, 100/ 26
not as a bare	<b>sign</b>	but as an instrument	8, 101/ 5
it is a true	<b>sign</b>	, and it true that	8, 116/ 33
so blessed with the	<b>Sign</b>	of the Cross . . . as	8, 127/ 28
set little by the	<b>Sign</b>	of the Cross made	8, 128/ 2
blessing in which the	<b>Sign</b>	of the Cross is	8, 128/ 8
the virtue of that	<b>Sign</b>	-- not only among	8, 128/ 11
bless himself with the	<b>sign</b>	of the cross which	8, 128/ 32
hated. At which only	<b>sign</b>	so made with the	8, 128/ 33

but for a bare	<b>sign</b>	. . . and the thing that	8, 156/ 5
show both the sensible	<b>sign</b>	of laying the Apostle's	8, 192/ 3
Timothy was no sacramental	<b>sign</b>	. . . nor any other thing	8, 192/ 14
but the sacrament or	<b>sign</b>	thereof. For circumcision preached	8, 276/ 16
it but for a	<b>sign</b>	of bodily health, and	8, 276/ 33
of circumcision with the	<b>sign</b>	of the rainbow . . . is	8, 277/ 5
the Mass, to the	<b>sign</b>	of the Saracen's head	8, 277/ 7
such a bare, simple	<b>sign</b>	, and set but only	8, 278/ 33
but only a bare	<b>sign</b>	, and token, and a	8, 300/ 24
he saith that "sacrament," "	<b>sign</b>	," and "token" be but	8, 300/ 32
reckoned for a bare	<b>sign</b>	set but only to	8, 319/ 11
it is only a	<b>sign</b>	, memorial, and token of	8, 394/ 15
it not only a	<b>sign</b>	. And yet granteth he	8, 475/ 5
of Albert's De modis	<b>significandi</b>	. . . because that Friar Luther	8, 211/ 30
one general and common	<b>signification</b>	of them all, betoken	8, 77/ 7
of God. This common	<b>signification</b>	of the sacraments have	8, 77/ 11
have this faith and	<b>signification</b>	of sacraments, Tyndale cannot	8, 77/ 18
trow you, cannot this	<b>signification</b>	serve Tyndale? Verily because	8, 77/ 21
the great and chief	<b>signification</b>	of all: that is	8, 77/ 31
is the very chief	<b>signification</b>	that all holy doctors	8, 77/ 34
signified? Nay; nor what	<b>signification</b>	had the sacrament of	8, 79/ 21
and find the uttermost	<b>signification</b>	thereof. Surely as lightsome	8, 80/ 14
but not the proper	<b>signification</b>	of the water, why	8, 80/ 28
telleth, for what proper	<b>signification</b>	God set the water	8, 80/ 32
allegory and similitude and	<b>signification</b>	whereupon he might show	8, 81/ 11
signify beside the general	<b>signification</b>	of invisible grace; for	8, 82/ 1
already, and every special	<b>signification</b>	that the Scripture expresseth	8, 82/ 3
it hath a second	<b>signification</b>	-- but that is	8, 144/ 24
of priesthood. A third	<b>signification</b>	, he saith, it hath	8, 144/ 29
And "in this third	<b>signification</b>	" he saith that, though	8, 144/ 33
nowadays," yet in this	<b>signification</b>	is, he saith, "the	8, 144/ 35
hath left out one	<b>signification</b>	or twain that this	8, 145/ 13
have it perceived, that	<b>signification</b>	of this word "church	8, 145/ 32
And that is that	<b>signification</b>	by which "the church	8, 145/ 34
it in his third	<b>signification</b>	for, all a multitude	8, 146/ 1
the whole world. This	<b>signification</b>	Tyndale leaveth out clean	8, 146/ 6
specification of his third	<b>signification</b>	, as though he would	8, 146/ 9
-- as though that	<b>signification</b>	were very rare and	8, 146/ 14
of "the church" no	<b>signification</b>	neither more great nor	8, 146/ 15
Tyndale handleth his third	<b>signification</b>	very secondly, and fareth	8, 146/ 18
the church" in that	<b>signification</b>	goeth far otherwise. For	8, 146/ 22
and degrees": of this	<b>signification</b>	surely few folk have	8, 146/ 27
in this Tyndale's third	<b>signification</b>	after his description --	8, 147/ 1
ever had a good	<b>signification</b>	and a holy in	8, 147/ 10
a little his first	<b>signification</b>	, where he saith it	8, 147/ 14
know more of the	<b>signification</b>	than that they be	8, 161/ 10
this is yet one	<b>signification</b>	more that Tyndale's master	8, 163/ 10
a stews -- which	<b>signification</b>	also Tyndale hath here	8, 163/ 12
ignorance of the true	<b>signification</b>	of this word "church	8, 163/ 19
a word without any	<b>signification</b>	of Christendom any more	8, 164/ 28

true of the usual	<b>signification</b>	of these words themselves	8, 166/ 20
the right and proper	<b>signification</b>	of any word . . . insomuch	8, 166/ 25
this is the proper	<b>signification</b>	of that word, which	8, 167/ 25
to go next the	<b>signification</b>	of presbyteros at that	8, 184/ 33
had served in that	<b>signification</b>	, so many hundred years	8, 185/ 7
was taken in that	<b>signification</b>	there . . . Tyndale should not	8, 185/ 26
not understood in that	<b>signification</b>	. As if percase a	8, 185/ 35
that had none holy	<b>signification</b>	. But Tyndale here, though	8, 188/ 18
that time none holy	<b>signification</b>	in the Greek tongue	8, 188/ 26
tongue before, any holy	<b>signification</b>	at all, nor signified	8, 188/ 33
the word in one	<b>signification</b>	nor other . . . lest the	8, 198/ 28
English words in such	<b>signification</b>	as the people useth	8, 201/ 1
and not in such	<b>signification</b>	as they were used	8, 201/ 2
word from its general	<b>signification</b>	to a more determinate	8, 234/ 22
taken from us the	<b>signification</b>	of the sacraments, and	8, 278/ 18
not besides the common	<b>signification</b>	of grace write any	8, 297/ 7
Scripture what other, special	<b>signification</b>	every outward token hath	8, 297/ 23
hath . . . and preach that	<b>signification</b>	to the people as	8, 297/ 24
perceive (for one general	<b>signification</b>	of them all we	8, 302/ 22
were: yet if the	<b>signification</b>	were once lost . . . we	8, 307/ 14
either seek up the	<b>signification</b>	or put some other	8, 307/ 15
or put some other	<b>signification</b>	of God's word thereto	8, 307/ 16
observe a sacrament without	<b>signification</b>	, but to our damnation	8, 307/ 18
sin, but if the	<b>signification</b>	be known: then lived	8, 308/ 19
it had an evil	<b>signification</b>	. . . and signified that the	8, 318/ 14
list. Devise once some	<b>signification</b>	. . . and then would those	8, 319/ 13
them, and what special	<b>signification</b>	every sacrament and ceremony	8, 327/ 30
things, and the proper	<b>signification</b>	, ere I go. For	8, 328/ 21
than of the very	<b>signification</b>	of those ceremonies. But	8, 330/ 4
twain. One, a general	<b>signification</b>	by which it is	8, 560/ 31
as touching the second	<b>signification</b>	, of the only elects	8, 561/ 34
sacraments . . . he searcheth the	<b>significations</b>	and will not serve	8, 75/ 11
but in that the	<b>significations</b>	of the sacraments be	8, 75/ 33
For as touching the	<b>significations</b>	and betokenings of the	8, 76/ 22
reasons both of the	<b>significations</b>	and of the spiritual	8, 78/ 21
the very causes and	<b>significations</b>	he could not have	8, 80/ 4
the proper causes and	<b>significations</b>	of these sacraments and	8, 80/ 17
for good and convenient	<b>significations</b>	of those two sacraments	8, 81/ 20
tell us that those	<b>significations</b>	be the very things	8, 81/ 21
And besides that, such	<b>significations</b>	as are not there	8, 82/ 4
not understand all the	<b>significations</b>	of all the outward	8, 82/ 8
tell them further, other	<b>significations</b>	of the sacrament, the	8, 82/ 21
not taught the proper	<b>significations</b>	of the outward token	8, 82/ 26
the declaration of their	<b>significations</b>	. And thereby meaneth he	8, 83/ 4
naught except their proper	<b>significations</b>	were declared and taught	8, 83/ 13
receive them -- other	<b>significations</b>	, or otherwise declared, than	8, 83/ 14
Paul for those holy	<b>significations</b>	saith that matrimony is	8, 85/ 35
open and declare those	<b>significations</b>	to the receivers of	8, 95/ 23
he preacheth not the	<b>significations</b>	, then he purgeth not	8, 95/ 34
sign . . . and without the	<b>significations</b>	preached at the font	8, 97/ 34

word "church" hath divers	<b>significations</b>	. And then he maketh	8, 144/ 18
church," besides all the	<b>significations</b>	that Tyndale hath here	8, 145/ 14
have taken in these	<b>significations</b>	than some of them	8, 145/ 28
one of the principal	<b>significations</b>	thereof, and whereupon the	8, 145/ 33
yet, signify those other	<b>significations</b>	of ecclesia that were	8, 168/ 23
may tell us those	<b>significations</b>	in a tale beside	8, 186/ 30
in English speech divers	<b>significations</b>	: sometimes love, sometimes mercy	8, 198/ 24
not taken away the	<b>significations</b>	of our sacraments from	8, 278/ 15
concerning as well the	<b>significations</b>	of sacraments as the	8, 278/ 28
Adam to Christ had	<b>significations</b>	. . . and all that are	8, 294/ 6
the Old Testament have	<b>significations</b>	. . . and inasmuch as the	8, 294/ 8
Christ's commandment) have also	<b>significations</b>	; and inasmuch as the	8, 294/ 11
the Altar, and the	<b>significations</b>	of them . . . and of	8, 294/ 26
apostles wrote any proper	<b>significations</b>	of their outward Col	8, 296/ 9
any special and proper	<b>significations</b>	of the outward tokens	8, 297/ 8
outward tokens, to which	<b>significations</b>	the same outward tokens	8, 297/ 9
those special and proper	<b>significations</b>	of every sacrament, sacrifice	8, 298/ 9
well that all the	<b>significations</b>	of them were taught	8, 298/ 21
knowledge of all these	<b>significations</b>	was so necessary to	8, 298/ 27
Moses taught all those	<b>significations</b>	-- then say I	8, 298/ 34
and understanding of those	<b>significations</b>	of all their sacrifices	8, 299/ 7
they read all the	<b>significations</b>	in them as in	8, 299/ 13
tokens so like the	<b>significations</b>	that they were able	8, 299/ 14
able to teach the	<b>significations</b>	, and keep them, by	8, 299/ 15
not, and yet the	<b>significations</b>	so necessary . . . then yet	8, 299/ 17
never knew the special	<b>significations</b>	of all their sacraments	8, 300/ 2
Adam to Christ had	<b>significations</b>	. . . and all that are	8, 301/ 25
sacraments, for lack of	<b>significations</b>	. But ere he can	8, 301/ 30
Adam to Christ had	<b>significations</b>	. . . but also that all	8, 301/ 32
also that all those	<b>significations</b>	were then to the	8, 301/ 32
told them not the	<b>significations</b>	, but would leave them	8, 301/ 35
Now, that all the	<b>significations</b>	of all the sacraments	8, 302/ 9
gave them not the	<b>significations</b>	-- then so might	8, 302/ 15
and ceremonies having some	<b>significations</b>	farther than we perceive	8, 302/ 21
all good tokens and	<b>significations</b>	of grace . . . in that	8, 302/ 23
the Old Testament have	<b>significations</b>	. . . and inasmuch as the	8, 303/ 3
Christ's commandment) have also	<b>significations</b>	; and inasmuch as the	8, 303/ 6
the New Testament have	<b>significations</b>	also . . . and then expoundeth	8, 303/ 22
of the Altar, have	<b>significations</b>	, and that these have	8, 303/ 31
that these five have	<b>significations</b>	too. For he saith	8, 303/ 34
saith that all have	<b>significations</b>	whereof "mention is made	8, 303/ 35
that these five have	<b>significations</b>	also . . . and then confesseth	8, 304/ 1
because they have no	<b>significations</b>	(for lack whereof he	8, 304/ 3
-- which are the	<b>significations</b>	of all ceremonies --	8, 307/ 20
to have understood the	<b>significations</b>	of all the ceremonies	8, 308/ 22
Tyndale here saith, the	<b>significations</b>	of all the sacraments	8, 309/ 1
twain, without any other	<b>significations</b>	? And thus by Tyndale's	8, 309/ 3
we must seek the	<b>significations</b>	again or put down	8, 309/ 6
they knew not the	<b>significations</b>	. . . except it were for	8, 326/ 34
he taught also their	<b>significations</b>	. And that he proveth	8, 327/ 3

say, and the proper	<b>significations</b>	of all these ceremonies	8, 328/ 12
people understood all their	<b>significations</b>	; no, nor Moses neither	8, 328/ 28
word "church" hath divers	<b>significations</b>	. . . among which at last	8, 560/ 30
Lord." All his other	<b>significations</b>	I let pass, as	8, 561/ 3
declarations of all the	<b>significations</b>	. . . he hath, as ye	8, 561/ 10
of these two last	<b>significations</b>	hath he done his	8, 561/ 15
left out the chief	<b>significations</b>	of all, and whereupon	8, 561/ 17
all the outward ceremonies	<b>signified</b>	? Nay; nor what signification	8, 79/ 20
others, or what he	<b>signified</b>	and meant by every	8, 79/ 30
taught what the water	<b>signified</b>	. And let him say	8, 82/ 31
it seemeth to be	<b>signified</b>	that the outward washing	8, 99/ 34
it true that is	<b>signified</b>	thereby (which is the	8, 116/ 34
the thing that is	<b>signified</b>	they call nothing but	8, 156/ 6
yet because "the Church"	<b>signified</b>	a holy name of	8, 164/ 7
whatsoever the word before	<b>signified</b>	of itself. But surely	8, 165/ 7
company is in English	<b>signified</b>	, and of old hath	8, 169/ 20
or that ever it	<b>signified</b>	any congregation other than	8, 169/ 32
or congregation -- nor	<b>signified</b>	not all the citizens	8, 170/ 3
the world; whereas it	<b>signified</b>	no such manner of	8, 170/ 22
this word contio, which	<b>signified</b>	among the Latin paynims	8, 170/ 27
you that ecclesia properly	<b>signified</b>	among the paynims . . . saving	8, 170/ 39
among the Latins, senior	<b>signified</b>	none other; but among	8, 184/ 26
name that many times	<b>signified</b>	rulers and governors. Now	8, 184/ 27
at that time nothing	<b>signified</b>	other than an elder	8, 187/ 4
Greek, but presbyteros, which	<b>signified</b>	, he saith, nothing but	8, 188/ 14
signification at all, nor	<b>signified</b>	there any other thing	8, 188/ 34
well showed that it	<b>signified</b>	neither mercy nor patience	8, 199/ 1
and then the word	<b>signified</b>	that it meant good	8, 199/ 2
that English word that	<b>signified</b>	none other hope but	8, 199/ 34
ere Christ came, and	<b>signified</b>	, therefore, more than a	8, 200/ 6
and though it had	<b>signified</b>	in Latin at that	8, 200/ 21
English word "charity" never	<b>signified</b>	among us any other	8, 200/ 23
Christ, and had then	<b>signified</b>	among English infidels an	8, 200/ 33
had then, among them,	<b>signified</b>	none other love but	8, 200/ 34
time, and so hath	<b>signified</b>	long before our days	8, 200/ 36
but such as it	<b>signified</b>	ere Christ came. Then	8, 201/ 7
is expressed what is	<b>signified</b>	by them. And also	8, 294/ 5
not what the things	<b>signified</b>	that they did; no	8, 302/ 5
an evil signification . . . and	<b>signified</b>	that the sincerity of	8, 318/ 14
but only a bare	<b>signifier</b>	and a shower thereof	8, 95/ 16
Rationale divinorum . . . showing what	<b>signifieth</b>	the alb, the amice	8, 110/ 8
us that a "church"	<b>signifieth</b>	a "place" or a	8, 144/ 21
-- by which it	<b>signifieth</b>	the clergy; whom it	8, 144/ 25
that this word plainly	<b>signifieth</b>	. One is that this	8, 145/ 13
burned. "The Church" also	<b>signifieth</b>	sometimes a much less	8, 145/ 21
by which "the church"	<b>signifieth</b>	not, as Tyndale taketh	8, 146/ 1
he saith that it	<b>signifieth</b>	not only the clergy	8, 146/ 22
where he saith it	<b>signifieth</b>	a place whereunto "Christian	8, 147/ 15
that it as well	<b>signifieth</b>	a company of Turks	8, 166/ 16
former tongue -- then	<b>signifieth</b>	it in England none	8, 166/ 29

common speech the word	<b>signifieth</b>	not so, nor of	8, 167/ 18
it is that ecclesia	<b>signifieth</b>	in the Greek tongue	8, 169/ 27
this word "church," which	<b>signifieth</b>	only a Christian congregation	8, 171/ 12
like wise wheresoever it	<b>signifieth</b>	a Christian congregation be	8, 171/ 14
word of Latin, and	<b>signifieth</b>	a sort gathered together	8, 171/ 18
in some universities it	<b>signifieth</b>	their assemblies -- else	8, 171/ 23
term "congregation," absolutely set,	<b>signifieth</b>	no more a company	8, 171/ 25
which word in Greek	<b>signifieth</b>	folly, doth merrily touch	8, 177/ 5
the Greek, as it	<b>signifieth</b>	the thing that men	8, 181/ 35
this English word "elder"	<b>signifieth</b>	no more a priest	8, 183/ 3
this Greek word presbyteros	<b>signifieth</b>	an elder stick. And	8, 183/ 4
translator seniores, and seniores	<b>signifieth</b>	"elder" or "elders." And	8, 183/ 35
word is there that	<b>signifieth</b>	in Latin the same	8, 184/ 1
that this word "elder"	<b>signifieth</b>	in English, we cannot	8, 184/ 2
word is it that	<b>signifieth</b>	authority with the Greeks	8, 184/ 16
whereas seniores in Latin	<b>signifieth</b>	but their age, and	8, 184/ 17
English word "elder," which	<b>signifieth</b>	not the office, but	8, 185/ 28
word "elder," which nothing	<b>signifieth</b>	the same? And since	8, 187/ 18
the Latin word seniores	<b>signifieth</b>	in those places, by	8, 187/ 20
in their stead, which	<b>signifieth</b>	not the office but	8, 187/ 23
other English word which	<b>signifieth</b>	office, rather than to	8, 187/ 39
by itself, it commonly	<b>signifieth</b>	"Christ's faith" in matters	8, 199/ 14
which is indifferent, and	<b>signifieth</b>	as well hope of	8, 199/ 28
English a word that	<b>signifieth</b>	none hope but a	8, 199/ 30
godly hope (as "charity"	<b>signifieth</b>	no love but a	8, 199/ 31
the word "charity," that	<b>signifieth</b>	no love but good	8, 199/ 38
yet this word "charity"	<b>signifieth</b>	no love but good	8, 200/ 14
of Scripture as agape	<b>signifieth</b>	good love, why should	8, 200/ 16
word "love" -- that	<b>signifieth</b>	no more good love	8, 200/ 17
this word "charity," that	<b>signifieth</b>	no love but good	8, 200/ 18
people too" . . . where it	<b>signifieth</b>	yet rather pity than	8, 200/ 26
-- yet since it	<b>signifieth</b>	not that but the	8, 200/ 35
pretty scoff that "grace"	<b>signifieth</b>	sometimes no good, as	8, 203/ 3
is a noun, it	<b>signifieth</b>	but the knowing of	8, 207/ 10
this word "acknowledging" . . . yet	<b>signifieth</b>	it rather the not	8, 207/ 13
everything, almost; but "the"	<b>signifieth</b>	oftentimes some special thing	8, 229/ 29
whereto it is set	<b>signifieth</b>	not a thing generally	8, 232/ 25
wrote the words himself,	<b>signifieth</b>	not a common record	8, 233/ 14
and since the article	<b>signifieth</b>	the special kind of	8, 236/ 36
Greek and the Latin	<b>signifieth</b>	taking, and not receiving	8, 237/ 29
man." For the one	<b>signifieth</b>	that I care not	8, 237/ 32
witness of man" --	<b>signifieth</b>	that I will not	8, 237/ 35
shop . . . but as it	<b>signifieth</b>	such holy writing as	8, 271/ 34
God's own scholars; which	<b>signifieth</b>	that the congregation and	8, 331/ 32
this word "converted," which	<b>signifieth</b>	a turning to God	8, 558/ 21
by which it specially	<b>signifieth</b>	only the elects "in	8, 560/ 34
in Holy Scripture, sometimes	<b>signifieth</b>	only great hardness and	8, 569/ 28
all, betoken and do	<b>signify</b>	, and that right effectually	8, 77/ 8
such grace and do	<b>signify</b>	it, but also be	8, 77/ 13
nor any grace do	<b>signify</b>	, nor be no sacraments	8, 77/ 25

special thing that they	<b>signify</b>	beside the general signification	8, 82/ 1
world . . . and not to	<b>signify</b>	any promise that ever	8, 84/ 32
he there instituted to	<b>signify</b>	the conjunction between himself	8, 85/ 9
he hath set to	<b>signify</b>	that grace; and with	8, 85/ 18
of nothing but to	<b>signify</b>	certain things, he saith	8, 95/ 21
do, as he saith,	<b>signify</b>	such things as he	8, 143/ 31
here showed us, doth	<b>signify</b>	that part of the	8, 145/ 15
made a "church" to	<b>signify</b>	: scilicet, a bordel for	8, 163/ 11
this word "church" doth	<b>signify</b>	a company of Christian	8, 166/ 18
understand thereby, whatsoever it	<b>signify</b>	anywhere else. Then say	8, 166/ 31
word "congregation" did never	<b>signify</b>	the number of Christian	8, 166/ 32
hath been used to	<b>signify</b>	other company than christened	8, 167/ 6
forth as they both	<b>signify</b>	in our English tongue	8, 167/ 11
this word ecclesia did	<b>signify</b>	more things than the	8, 168/ 18
it should not, yet,	<b>signify</b>	those other significations of	8, 168/ 23
be as common, and	<b>signify</b>	as large and as	8, 168/ 32
Greek tongue did not	<b>signify</b>	every manner company or	8, 170/ 3
and Latins christened, to	<b>signify</b>	the Christian folk whether	8, 170/ 19
at home, and to	<b>signify</b>	also the universal number	8, 170/ 20
of congregation ecclesia did	<b>signify</b>	in the Greek . . . but	8, 170/ 32
but mistaketh it to	<b>signify</b>	every manner of congregation	8, 170/ 32
word ecclesia did there	<b>signify</b>	that congregation of the	8, 171/ 10
custom appointed it to	<b>signify</b>	some sort of men	8, 171/ 22
Christian men's ears do	<b>signify</b>	evil images and devilish	8, 174/ 10
unknown among Englishmen to	<b>signify</b>	priests . . . and among whom	8, 185/ 5
us what the names	<b>signify</b>	-- first, if he	8, 186/ 30
those places set to	<b>signify</b>	the office and not	8, 187/ 28
profane word ecclesia to	<b>signify</b>	the whole company of	8, 189/ 2
profane word presbyteros to	<b>signify</b>	a certain sort of	8, 189/ 5
the English tongue do	<b>signify</b>	those holy, consecrated companies	8, 189/ 8
as be indifferent and	<b>signify</b>	both good and bad	8, 199/ 20
this Greek word agape	<b>signify</b>	love indifferently, good and	8, 200/ 13
English words as they	<b>signify</b>	in English, rather than	8, 200/ 28
than as the words	<b>signify</b>	in the tongue out	8, 200/ 28
tongue was used to	<b>signify</b>	evil love. And I	8, 200/ 30
and the Latin do	<b>signify</b>	an opening and a	8, 207/ 6
the first chapter, to	<b>signify</b>	not a prophet in	8, 233/ 17
here put for to	<b>signify</b>	the specialty of the	8, 235/ 22
to those words to	<b>signify</b>	not a word nor	8, 235/ 25
thing the circumcision should	<b>signify</b>	, or wherefore he should	8, 277/ 16
else, that it should	<b>signify</b>	the killing of fleshly	8, 277/ 25
his stead . . . it should	<b>signify</b>	the offering of Christ	8, 277/ 30
set but only to	<b>signify</b>	the memorial of Christ's	8, 278/ 33
did set things to	<b>signify</b>	and to be done	8, 301/ 34
after a ceremony, to	<b>signify</b>	that as the water	8, 317/ 13
set but only to	<b>signify</b>	, without any giving of	8, 319/ 11
spoken of himself, to	<b>signify</b>	not only stirring and	8, 444/ 26
to change that word	<b>signifying</b>	the office into seniores	8, 184/ 24
into seniores and consenior,	<b>signifying</b>	but the age. For	8, 184/ 25
he hath it.'	<b>Signifying</b>	plainly that he can	8, 435/ 34

men the outward, sensible	<b>signs</b>	in all the sacraments	8, 77/ 5
the tokens and sensible	<b>signs</b>	of the sacraments and	8, 77/ 30
Lord chose those outward	<b>signs</b>	and fashions that are	8, 79/ 29
God appointed those outward	<b>signs</b>	of water in the	8, 81/ 23
have made the outward	<b>signs</b>	of those sacraments if	8, 81/ 25
of all the outward	<b>signs</b>	in the sacraments, it	8, 82/ 8
serve but for bare	<b>signs</b>	and tokens, and saith	8, 83/ 2
First, for the visible	<b>signs</b>	, there be two things	8, 94/ 1
believe that the visible	<b>signs</b>	alone doth altogether, and	8, 94/ 3
the sacraments be but	<b>signs</b>	and tokens that betoken	8, 95/ 3
they be but bare	<b>signs</b>	(as he saith) and	8, 95/ 20
words were but bare	<b>signs</b>	and tokens? If Saint	8, 97/ 13
serve but only for	<b>signs</b>	. This opinion hath Tyndale	8, 97/ 23
rest under silence with	<b>signs</b>	and proffers, with nodding	8, 108/ 36
or superstitious muhammatry, but	<b>signs</b>	of the testament of	8, 276/ 2
health . . . not as bare	<b>signs</b>	, but as things well	8, 276/ 36
taken for bare, simple	<b>signs</b>	. For surely to couple	8, 277/ 4
1 Cor 10:16-17	<b>signs</b>	. . . as Saint Paul did	8, 296/ 10
our sacraments be effectual	<b>signs</b>	of grace. And it	8, 300/ 6
all the Scripture, with	<b>signs</b>	and miracles, and all	8, 410/ 6
all the Scripture, with	<b>signs</b>	and miracles, and all	8, 413/ 25
all the Scripture and	<b>signs</b>	and miracles, and all	8, 414/ 8
but be but bare	<b>signs</b>	and tokens, and utterly	8, 572/ 2
out the rest under	<b>silence</b>	with signs and proffers	8, 108/ 36
to put God to	<b>silence</b>	, that he shall never	8, 348/ 10
but put them to	<b>silence</b>	and prohibit them to	8, 358/ 20
the breadth of a	<b>silken</b>	thread to cover his	8, 176/ 7
Demetrius the goldsmith, or	<b>silversmith</b>	, had gathered a company	8, 168/ 6
there was, by Saint	<b>Sim</b>	, a proper reason and	8, 454/ 7
that cause a convenient	<b>similitude</b>	for the matter shall	8, 81/ 3
very convenient allegory and	<b>similitude</b>	and signification whereupon he	8, 81/ 11
the Scripture useth the	<b>similitude</b>	of matrimony to express	8, 85/ 2
than between figures, images,	<b>similitudes</b>	, or shadows, and the	8, 99/ 2
and swore by Saint	<b>Simkin</b>	that he was never	8, 152/ 22
faith, "Thou art blessed,	<b>Simon</b>	the son of Jonah	8, 418/ 4
Christ saith (Luke 22), "	<b>Simon</b>	, Simon, Satan seeketh you	8, 553/ 12
saith (Luke 22), "Simon,	<b>Simon</b>	, Satan seeketh you to	8, 553/ 12
how they agree together: "	<b>Simon</b>	, Satan seeketh to sift	8, 553/ 16
fear me, more seely	<b>simple</b>	souls than the famine	8, 2/ 7
in the training of	<b>simple</b>	souls to hell by	8, 12/ 6
books, because many good	<b>simple</b>	folk, believing that these	8, 26/ 19
that be plain and	<b>simple</b>	may fortune to be	8, 38/ 20
soon might a poor	<b>simple</b>	soul be led to	8, 43/ 22
deaths. And unto such	<b>simple</b>	, gross, carnal people as	8, 47/ 1
commandments other good, seely,	<b>simple</b>	souls without any search	8, 49/ 28
for so poor and	<b>simple</b>	ware as are all	8, 53/ 14
weak consciences of other	<b>simple</b>	souls are absent and	8, 62/ 14
man is of so	<b>simple</b>	wit and understanding but	8, 67/ 23
intendeth to turn poor	<b>simple</b>	souls out of the	8, 118/ 38
miserable servitude of the	<b>simple</b>	souls, the poor, seely	8, 190/ 24

them taken for bare,	<b>simple</b>	signs. For surely to	8, 277/ 3
is such a bare,	<b>simple</b>	sign, and set but	8, 278/ 33
argument prove unto a	<b>simple</b>	soul that two eggs	8, 286/ 24
twain make three," that	<b>simple</b>	, unlearned man, though he	8, 286/ 26
-- to make every	<b>simple</b>	person bold to take	8, 336/ 16
truth that a poor,	<b>simple</b>	woman, if Tyndale and	8, 390/ 1
the ears of such	<b>simple</b>	souls as do not	8, 394/ 4
Baptist, not slight fruits,	<b>simple</b>	and single, but fruits	8, 409/ 7
rooted in the good	<b>simple</b>	soul that when he	8, 468/ 25
as innocent and as	<b>simple</b>	as they seem --	8, 499/ 29
holy sacrament as the	<b>simplest-learned</b>	priest in a country	8, 114/ 31
of the plainness and	<b>simplicity</b>	that the apostles used	8, 424/ 15
taketh occasion of the	<b>simplicity</b>	used in the manner	8, 438/ 21
to mine understanding so	<b>simply</b>	assoiled . . . that till I	8, 101/ 30
who is there so	<b>simply</b>	taught but that he	8, 114/ 26
good works than in	<b>simulation</b>	of like sanctity with	8, 40/ 17
that odious and hateful	<b>sin</b>	of the soul that	8, 2/ 25
believe that none other	<b>sin</b>	can damn a man	8, 4/ 24
doth, that it is	<b>sin</b>	to do the Blessed	8, 11/ 20
the Church is rather	<b>sin</b>	than virtue. As for	8, 14/ 34
that enter into religion	<b>sin</b>	in so doing. He	8, 15/ 5
left unsaid without any	<b>sin</b>	. He held that all	8, 15/ 10
it without any manner	<b>sin</b>	at all, mortal or	8, 15/ 15
that it is great	<b>sin</b>	to do any worship	8, 32/ 8
the maintenance of abominable	<b>sin</b>	and service of the	8, 41/ 26
we may not without	<b>sin</b>	for any help to	8, 53/ 24
obtain remission of the	<b>sin</b>	, release of the more	8, 65/ 11
serveth for satisfaction of	<b>sin</b>	and procuring of remission	8, 65/ 34
and after for the	<b>sin</b>	of the people and	8, 66/ 2
the people and the	<b>sin</b>	of Aaron also --	8, 66/ 3
punishing himself for his	<b>sin</b>	, to move thereby Almighty	8, 66/ 17
the flesh against the	<b>sin</b>	imminent, or to come	8, 66/ 25
other affliction, for the	<b>sin</b>	already done. And, now	8, 66/ 27
the sinners themselves should	<b>sin</b>	at their pleasure and	8, 66/ 35
wax very bold in	<b>sin</b>	. Furthermore, in the First	8, 67/ 3
repenting and punishing the	<b>sin</b>	crieth to God for	8, 68/ 12
availeth for remission of	<b>sin</b>	and for merit in	8, 68/ 20
he fasted for the	<b>sin</b>	of Aaron, and also	8, 70/ 20
and also for the	<b>sin</b>	of the people, so	8, 70/ 20
that they should not	<b>sin</b>	-- he cannot so	8, 70/ 31
the sores of our	<b>sin</b>	. . . because the sin cannot	8, 71/ 25
our sin . . . because the	<b>sin</b>	cannot otherwise be rubbed	8, 71/ 25
alone worketh all our	<b>sin</b>	, and then damneth his	8, 71/ 32
and to take his	<b>sin</b>	so sorrowfully, that he	8, 72/ 5
man no pain for	<b>sin</b>	at all. For it	8, 72/ 9
necessity of driving the	<b>sin</b>	out of the flesh	8, 72/ 10
can otherwise drive the	<b>sin</b>	out of the flesh	8, 72/ 12
lost heaven by the	<b>sin</b>	of Adam . . . and for	8, 76/ 31
continue in any deadly	<b>sin</b>	, they receive their housel	8, 82/ 15
a promise, that we	<b>sin</b>	not in that state	8, 84/ 34

a promise that we	<b>sin</b>	not if we use	8, 84/ 36
if he be in	<b>sin</b>	they shall be forgiven	8, 87/ 17
ye shall hear . . . Tyndale	<b>Sin</b>	we through fragility never	8, 89/ 8
little care for his	<b>sin</b>	, and maketh himself so	8, 89/ 30
how often soever he	<b>sin</b>	or how sore, there	8, 89/ 33
all forgiven and forgotten,	<b>sin</b>	and pain and all	8, 89/ 34
we be here . . . but	<b>sin</b>	and be sorry and	8, 89/ 37
make merry, and then	<b>sin</b>	again and then repent	8, 90/ 1
and wash away the	<b>sin</b>	, think once on God's	8, 90/ 2
so much by his	<b>sin</b>	, and is so sorry	8, 90/ 5
pain for his own	<b>sin</b>	. . . weeneth that Christ had	8, 90/ 9
to satisfy for their	<b>sin</b>	-- that is but	8, 90/ 13
sufficient for the least	<b>sin</b>	, but the Passion and	8, 90/ 17
so little by their	<b>sin</b>	but that they be	8, 90/ 19
and penance for their	<b>sin</b>	themselves. But because he	8, 90/ 20
the doing of their	<b>sin</b>	, and then no more	8, 90/ 22
first, and then go	<b>sin</b>	again upon trust of	8, 91/ 3
shall be saved except	<b>sin</b>	after let him, and	8, 94/ 14
to wit, both of	<b>sin</b>	original and of all	8, 100/ 20
of all the actual	<b>sin</b>	that the man hath	8, 100/ 20
such vows is deadly	<b>sin</b>	, and such manner marriage	8, 108/ 9
a blind boldness of	<b>sin</b>	. Of the Sacrament of	8, 108/ 19
up himself, for the	<b>sin</b>	of the world, unto	8, 108/ 29
and all is but	<b>sin</b>	-- yet here, lest	8, 112/ 20
men offer sacrifice for	<b>sin</b>	, and that men kill	8, 112/ 35
and that men kill	<b>sin</b>	. . . and then peradventure offer	8, 112/ 35
themselves, clean depured from	<b>sin</b>	. But to offer up	8, 112/ 36
But to offer up	<b>sin</b>	in sacrifice . . . meseemeth it	8, 112/ 36
holy Sacrifice for our	<b>sin</b>	. With which heresy he	8, 114/ 4
that nor for any	<b>sin</b>	else, but repent and	8, 121/ 30
no pain for any	<b>sin</b>	at all. Now every	8, 121/ 31
deserving of his own	<b>sin</b>	-- a form and	8, 122/ 9
as it is: for	<b>sin</b>	. For though men in	8, 124/ 18
the Catholic Church do	<b>sin</b>	. . . yet to take it	8, 124/ 19
take it for no	<b>sin</b>	, but for holiness and	8, 124/ 20
was a shameful, abominable	<b>sin</b>	, a monk to marry	8, 134/ 16
degree, that for the	<b>sin</b>	of the people hypocrites	8, 138/ 9
judge the thing for	<b>sin</b>	and beastly bitchery, and	8, 139/ 23
took it for no	<b>sin</b>	to allege the poets'	8, 150/ 2
to sorrow for their	<b>sin</b>	-- then might I	8, 180/ 31
purging the soul from	<b>sin</b>	, and infusion of God's	8, 194/ 33
so repent his secret	<b>sin</b>	that he should unto	8, 206/ 24
he would rather have	<b>sin</b>	showed in shameless boasting	8, 206/ 26
of the secret, hidden	<b>sin</b>	-- and this English	8, 207/ 8
made declaration of our	<b>sin</b>	unlaid unto us by	8, 207/ 25
of themselves for their	<b>sin</b>	. But this is it	8, 208/ 7
This is a great	<b>sin</b>	, lo: that ever any	8, 208/ 18
take pain for his	<b>sin</b>	. Now, though the Scripture	8, 208/ 19
that God punisheth the	<b>sin</b>	notwithstanding the repentance of	8, 209/ 19
much the less by	<b>sin</b>	: he forgiveth at the	8, 209/ 30

boldly they fall to	<b>sin</b>	. And then if it	8, 210/ 16
a man for his	<b>sin</b>	willingly punish himself, why	8, 210/ 17
is due for our	<b>sin</b>	, after the restitution to	8, 210/ 30
and sustain for his	<b>sin</b>	. But this is it	8, 211/ 38
yet fall into deadly	<b>sin</b>	again. For whose reconciliation	8, 212/ 11
Baptism fall again to	<b>sin</b>	do lose the fruit	8, 212/ 14
the deep sea of	<b>sin</b>	: then hath he yet	8, 212/ 24
clean washed away --	<b>sin</b>	and pain eternal and	8, 212/ 29
Paul that the deadly	<b>sin</b>	committed after Baptism . . . putteth	8, 213/ 5
renewed, and the old	<b>sin</b>	so fully forgiven, that	8, 213/ 11
purgatory); but that deadly	<b>sin</b>	committed after Baptism is	8, 213/ 15
pain due for the	<b>sin</b>	. For since the Sacrament	8, 213/ 33
all the pain of	<b>sin</b>	but that we sustain	8, 213/ 37
due to our actual	<b>sin</b>	committed after Baptism is	8, 214/ 2
-- Penance, finding by	<b>sin</b>	again allto frused, plastereth	8, 214/ 6
very well content that	<b>sin</b>	and pain and all	8, 214/ 9
appointing pain for the	<b>sin</b>	(and not a bare	8, 214/ 15
to God again after	<b>sin</b>	: "The Lord saith, Return	8, 214/ 19
and ready to forgive	<b>sin</b>	." Tyndale And it will	8, 214/ 24
of purpose fall to	<b>sin</b>	again: then either of	8, 215/ 6
all that fall to	<b>sin</b>	again -- that is	8, 215/ 7
never any which do	<b>sin</b>	again did heartily repent	8, 215/ 13
him no time to	<b>sin</b>	again after his repentance	8, 215/ 20
repent fall again to	<b>sin</b>	; and so, by him	8, 215/ 21
to that kind of	<b>sin</b>	: this will not serve	8, 215/ 30
committing of any other	<b>sin</b>	that is upon his	8, 215/ 32
depend upon some other	<b>sin</b>	of himself done willingly	8, 216/ 7
no partner in the	<b>sin</b>	. I wot not what	8, 216/ 21
circumstances that aggrieve the	<b>sin</b>	and make it more	8, 216/ 27
as fall shortly to	<b>sin</b>	again, that they "repent	8, 217/ 13
in heart shall never	<b>sin</b>	again willingly and of	8, 217/ 17
and that they that	<b>sin</b>	again willingly and of	8, 217/ 18
rewarded there, is deadly	<b>sin</b>	before God and worse	8, 221/ 7
for any soul; great	<b>sin</b>	to shrive us or	8, 221/ 10
to do penance for	<b>sin</b>	; friars may well wed	8, 221/ 11
therefore from consenting to	<b>sin</b>	; and we see well	8, 227/ 12
not only consent to	<b>sin</b>	, but also commit and	8, 227/ 17
dead, stinking sea of	<b>sin</b>	: it followeth, by Tyndale's	8, 227/ 18
shall not consent to	<b>sin</b>	. Which thing he doth	8, 227/ 32
shall never consent to	<b>sin</b>	. As it is a	8, 228/ 3
his money is no	<b>sin</b>	? And yet many wretches	8, 228/ 6
that adultery is no	<b>sin</b>	? And yet many wretches	8, 228/ 7
a nun is no	<b>sin</b>	? I dare say not	8, 228/ 8
verily know it for	<b>sin</b>	and yet the wretches	8, 228/ 9
cleanseth the soul from	<b>sin</b>	. For, besides the grace	8, 241/ 14
they should have no	<b>sin</b>	; but now have they	8, 241/ 33
nothing to cloak their	<b>sin</b>	with. He that hateth	8, 241/ 33
laid unto them the	<b>sin</b>	of that unbelief whereof	8, 241/ 36
they should be without	<b>sin</b>	. But now they have	8, 242/ 4
doth penance for his	<b>sin</b>	. . . shall for his faith	8, 243/ 17

they had been without	<b>sin</b>	." And he promiseth that	8, 246/ 13
the variance is without	<b>sin</b>	, and maketh nothing against	8, 247/ 25
come . . . for whose irremissible	<b>sin</b>	himself is full sorry	8, 267/ 30
and that it were	<b>sin</b>	to think it were	8, 278/ 35
Huessgen saith . . . and great	<b>sin</b>	to worship it, as	8, 278/ 37
not been in the	<b>sin</b>	of infidelity. And he	8, 280/ 16
to refrain folk from	<b>sin</b>	. We see also that	8, 289/ 15
penance and satisfaction for	<b>sin</b>	to Godward with holy	8, 290/ 36
those things which without	<b>sin</b>	they might not leave	8, 298/ 28
not leave undone were	<b>sin</b>	as oft as they	8, 298/ 29
bewrapped his people in	<b>sin</b>	himself, by own special	8, 298/ 31
-- it was no	<b>sin</b>	for them in the	8, 302/ 2
his bidding, did not	<b>sin</b>	, but deserved thank (all	8, 302/ 19
say, observe them without	<b>sin</b>	, and not without thank	8, 302/ 26
is it to forbear	<b>sin</b>	than to do penance	8, 305/ 2
to do penance for	<b>sin</b>	; ergo, to do penance	8, 305/ 2
to do penance for	<b>sin</b>	is not necessary"? Now	8, 305/ 3
theft, murder, or any	<b>sin</b>	against nature. More Here	8, 305/ 9
theft, murder, or any	<b>sin</b>	against nature." For if	8, 305/ 37
whoredom, theft, murder, and	<b>sin</b>	against nature could never	8, 306/ 5
theft, murder, or the	<b>sin</b>	against nature . . . but I	8, 306/ 18
bidding be evermore deadly	<b>sin</b>	, but if the signification	8, 308/ 18
-- or, rather, in	<b>sin</b>	to believe it or	8, 309/ 25
that saith it is	<b>sin</b>	to do any honor	8, 315/ 31
upon pain of deadly	<b>sin</b>	. For this is one	8, 334/ 26
he calleth it great	<b>sin</b>	to do to that	8, 366/ 22
full remission both of	<b>sin</b>	and pain: if he	8, 377/ 14
man falling to deadly	<b>sin</b>	after Christendom once had	8, 377/ 20
saying, "When we willfully	<b>sin</b>	after the knowledge of	8, 377/ 23
all the motions unto	<b>sin</b>	of the which they	8, 390/ 14
thereby be drawn into	<b>sin</b>	again. And this faith	8, 390/ 15
himself also, for any	<b>sin</b>	of himself. For he	8, 392/ 9
may afterward fall to	<b>sin</b>	again, and from repentance	8, 392/ 35
-- how they may	<b>sin</b>	and yet sin not	8, 393/ 4
may sin and yet	<b>sin</b>	not, err and yet	8, 393/ 4
though they may not	<b>sin</b>	yet they may sin	8, 393/ 12
sin yet they may	<b>sin</b>	, and that in like	8, 393/ 12
only in which they	<b>sin</b>	not nor err not	8, 393/ 14
in which they both	<b>sin</b>	and err. And here	8, 393/ 15
speak I of such	<b>sin</b>	as is of its	8, 393/ 16
because he repenteth that	<b>sin</b>	again ere he die	8, 393/ 18
done, were heinous, deadly	<b>sin</b>	. . . and that it were	8, 394/ 21
and that it were	<b>sin</b>	also to believe that	8, 394/ 22
his chapter, that they "	<b>sin</b>	and yet sin not	8, 397/ 5
they "sin and yet	<b>sin</b>	not" . . . so that though	8, 397/ 5
so that though they	<b>sin</b>	not (because of their	8, 397/ 6
may right often do	<b>sin</b>	, in such wise that	8, 397/ 7
whosoever do after Baptism	<b>sin</b>	once of purpose (willingly	8, 399/ 15
to be forgiven all	<b>sin</b>	, and "motions unto sin	8, 400/ 17
sin, and "motions unto	<b>sin</b>	," without any "respect of	8, 400/ 17

also that it were	<b>sin</b>	, to go about any	8, 400/ 21
so doth almsdeed void	<b>sin</b>	; and except our Savior	8, 401/ 6
us, as from all	<b>sin</b>	, even so from all	8, 402/ 24
he saith is deadly	<b>sin</b>	to believe. And here	8, 404/ 34
a satisfaction for the	<b>sin</b>	of all that repent	8, 408/ 31
favor, and that they	<b>sin</b>	no more. More Truth	8, 408/ 32
a satisfaction for the	<b>sin</b>	of all that repent	8, 408/ 37
ourselves for our own	<b>sin</b>	. Tyndale will say to	8, 409/ 13
of penance for our	<b>sin</b>	; and that we should	8, 409/ 15
our flesh against the	<b>sin</b>	to come . . . but nothing	8, 409/ 17
the more for any	<b>sin</b>	that is past. Now	8, 409/ 18
long sat still in	<b>sin</b>	. " But Saint Paul, against	8, 409/ 22
this faith can no	<b>sin</b>	, no hell, no devil	8, 410/ 1
this faith can no	<b>sin</b>	, no hell, no devil	8, 410/ 15
error prevail; for whatsoever	<b>sin</b>	any man hath committed	8, 410/ 16
faith there can no	<b>sin</b>	, nor no devil, nor	8, 410/ 24
he saith, that "whatsoever	<b>sin</b>	a man have committed	8, 410/ 26
faith into a deadly	<b>sin</b>	that he should haply	8, 410/ 30
that rock shall not	<b>sin</b>	at all, or else	8, 410/ 35
sure to repent his	<b>sin</b>	, or, finally, that sin	8, 410/ 36
sin, or, finally, that	<b>sin</b>	he never so fast	8, 410/ 36
on it into mortal	<b>sin</b>	which he shall never	8, 411/ 2
because a man cannot	<b>sin</b>	all the while he	8, 412/ 11
keepeth faith he cannot	<b>sin</b>	, because that when he	8, 412/ 17
that though faith by	<b>sin</b>	wax dead, it waxeth	8, 412/ 19
that dieth by deadly	<b>sin</b>	waxeth dead in the	8, 412/ 21
for our salvation that	<b>sin</b>	nor error cannot prevail	8, 412/ 27
this faith can no	<b>sin</b>	, no hell, no devil	8, 412/ 36
for there shall no	<b>sin</b>	nor no error prevail	8, 412/ 37
add confession, or for	<b>sin</b>	punish himself by penance	8, 416/ 8
again, that hath in	<b>sin</b>	lain full long dead	8, 417/ 21
hath this faith cannot	<b>sin</b>	; and therefore he cannot	8, 418/ 31
born of God cannot	<b>sin</b>	, for "his seed dwelleth	8, 419/ 1
and he cannot, therefore,	<b>sin</b>	, because he is born	8, 419/ 1
heart from consenting unto	<b>sin</b>	. And therefore it is	8, 419/ 3
kinds of abomination and	<b>sin</b>	. And yet every member	8, 419/ 6
say we have no	<b>sin</b>	, we deceive ourselves, and	8, 419/ 8
it," saith he, "but	<b>sin</b>	that dwelleth in me	8, 419/ 13
be yet full of	<b>sin</b>	still, and unto the	8, 419/ 16
the fruit of the	<b>sin</b>	which remaineth in our	8, 419/ 22
yield up ourselves unto	<b>sin</b>	for to serve it	8, 419/ 26
church doth both ever	<b>sin</b>	and never sin. But	8, 419/ 31
ever sin and never	<b>sin</b>	. But as for the	8, 419/ 31
members of Christ do	<b>sin</b>	. . . we shall not much	8, 419/ 32
one), if he take "	<b>sin</b>	" for actual sin (as	8, 419/ 35
take "sin" for actual	<b>sin</b>	(as he must here	8, 419/ 35
hath this faith cannot	<b>sin</b>	, and therefore cannot be	8, 420/ 2
none of them can	<b>sin</b>	. And indeed it followeth	8, 420/ 7
it followeth: He cannot	<b>sin</b>	; ergo, he cannot be	8, 420/ 8
every damnable error is	<b>sin</b>	. But now let us	8, 420/ 9

having that faith can	<b>sin</b>	. He proveth it thus	8, 420/ 10
born of God cannot	<b>sin</b>	, "for his seed dwelleth	8, 420/ 13
and he cannot, therefore,	<b>sin</b>	, because he is born	8, 420/ 14
heart from consenting to	<b>sin</b>	. And therefore it is	8, 420/ 16
kinds of abomination and	<b>sin</b>	. More Consider now, good	8, 420/ 18
Peter confessed can never	<b>sin</b>	after. The first is	8, 420/ 22
God in him cannot	<b>sin</b>	. Upon these three he	8, 420/ 26
that faith can never	<b>sin</b>	after. Let us now	8, 420/ 28
surely keep him from	<b>sin</b>	but that he may	8, 421/ 25
but that he may	<b>sin</b>	deadly, and the seed	8, 421/ 25
stand still with his	<b>sin</b>	; and the man, for	8, 421/ 26
him, may be by	<b>sin</b>	the child of the	8, 421/ 27
negligence first fall to	<b>sin</b>	, and after continue still	8, 421/ 36
after continue still in	<b>sin</b>	, and refuse the grace	8, 421/ 36
him from falling to	<b>sin</b>	: I say that it	8, 422/ 10
froward and obstinate in	<b>sin</b>	, and when he hath	8, 423/ 14
may drive him, with	<b>sin</b>	upon sin and despiteful	8, 423/ 15
him, with sin upon	<b>sin</b>	and despiteful circumstances, so	8, 423/ 15
a man, and deadly	<b>sin</b>	, together. But lively faith	8, 423/ 26
cannot dwell with deadly	<b>sin</b>	. . . neither with manslaughter, adultery	8, 423/ 28
goeth out, whether the	<b>sin</b>	be committed of malice	8, 423/ 30
dwelling in him cannot	<b>sin</b>	. This point, ye remember	8, 424/ 8
the faith can never	<b>sin</b>	, because he hath the	8, 424/ 34
occasion of slight regarding	<b>sin</b>	: Tyndale would expound them	8, 425/ 6
faith can never after	<b>sin</b>	of malice or purpose	8, 425/ 19
it never so detestable	<b>sin</b>	. Secondly, that of all	8, 425/ 22
forthwith forgiveness of all	<b>sin</b>	and pain -- so	8, 425/ 26
any remission either of	<b>sin</b>	or pain, and a	8, 425/ 29
this world, for any	<b>sin</b>	that any man once	8, 425/ 32
what bold occasion of	<b>sin</b>	men may catch, and	8, 426/ 4
chronicle), do any deadly	<b>sin</b>	of purpose -- that	8, 426/ 10
a consenting to the	<b>sin</b>	-- that man shall	8, 426/ 12
other. For every such	<b>sin</b>	, saith he, is the	8, 426/ 14
saith he, is the	<b>sin</b>	against the Holy Ghost	8, 426/ 14
his, of sinning without	<b>sin</b>	. . . I shall touch you	8, 427/ 11
feeling" faith can never	<b>sin</b>	deadly after. By which	8, 427/ 14
of God doth not	<b>sin</b>	, for the seed of	8, 427/ 17
him; and he cannot	<b>sin</b>	, because he is born	8, 427/ 18
be fallen into deadly	<b>sin</b>	, then cease they to	8, 428/ 12
that man can never	<b>sin</b>	deadly. So that by	8, 428/ 26
after fall into deadly	<b>sin</b>	, or not so deep	8, 428/ 36
I suppose, without deadly	<b>sin</b>	. Peradventure Tyndale will say	8, 430/ 23
to wit, that whoso	<b>sin</b>	once deadly after his	8, 431/ 4
so far into deadly	<b>sin</b>	that it is impossible	8, 431/ 22
heresy: that every deadly	<b>sin</b>	after baptism should be	8, 431/ 29
committed, and in the	<b>sin</b>	that he hath done	8, 432/ 16
whensoever the righteous man	<b>sin</b>	, his former righteousness shall	8, 432/ 21
what day soever he	<b>sin</b>	. Also, whensoever the wicked	8, 432/ 26
what day soever he	<b>sin</b>	." Here have ye, good	8, 432/ 28
repenteth him of his	<b>sin</b>	, and doth judgment and	8, 433/ 8

could be no deadly	<b>sin</b>	. . . or that for any	8, 433/ 20
his full remission, of	<b>sin</b>	and pain and all	8, 433/ 30
may go forth in	<b>sin</b>	so far that he	8, 433/ 33
in great fear to	<b>sin</b>	, how great faith soever	8, 433/ 35
due for our deadly	<b>sin</b>	, but if we fail	8, 433/ 39
good works to deadly	<b>sin</b>	, then lose they the	8, 434/ 21
God's child") "doth not	<b>sin</b>	, because the seed of	8, 434/ 32
him; and he cannot	<b>sin</b>	, because he is born	8, 434/ 33
if he fall to	<b>sin</b>	, then ceaseth he to	8, 434/ 35
child of God cannot	<b>sin</b>	, because he hath the	8, 435/ 5
the committing of deadly	<b>sin</b>	, and becometh the child	8, 435/ 16
God in him, may	<b>sin</b>	deadly and lose the	8, 435/ 24
lose it but by	<b>sin</b>	. And the seed of	8, 435/ 25
so to do deadly	<b>sin</b>	and lose the seed	8, 435/ 27
all falling into deadly	<b>sin</b>	. And that I prove	8, 435/ 30
of God ' cannot	<b>sin</b>	, because he hath the	8, 435/ 32
saith he ' cannot	<b>sin</b>	, because he hath it	8, 435/ 34
that he can never	<b>sin</b>	, because he hath the	8, 435/ 35
never suffer any deadly	<b>sin</b>	to enter. And the	8, 435/ 36
his to be deadly	<b>sin</b>	. And that this is	8, 436/ 10
of God ' cannot	<b>sin</b>	, ' because he	8, 436/ 13
can never fall into	<b>sin</b>	after, nor do anything	8, 436/ 30
may fall into deadly	<b>sin</b>	, and become children of	8, 437/ 4
estate and become by	<b>sin</b>	the children of the	8, 437/ 16
of their hearts by	<b>sin</b>	very devilish-deadly. And yet	8, 437/ 31
that they which willingly	<b>sin</b>	, and of purpose maliciously	8, 437/ 34
be dead in their	<b>sin</b>	and gone to the	8, 438/ 1
were it then, and	<b>sin</b>	also, any more to	8, 438/ 4
can never any deadly	<b>sin</b>	enter after. For Saint	8, 438/ 13
child of God "cannot"	<b>sin</b>	, meaning not precisely that	8, 438/ 24
precisely that he cannot	<b>sin</b>	deadly by any manner	8, 438/ 24
to keep him from	<b>sin</b>	, and that he that	8, 438/ 26
he that doth deadly	<b>sin</b>	is not God's child	8, 438/ 26
God's child can never	<b>sin</b>	deadly after. As though	8, 438/ 28
and therefore he cannot	<b>sin</b>	, because he is born	8, 439/ 10
impossible for him to	<b>sin</b>	deadly, but that it	8, 439/ 12
keep him from deadly	<b>sin</b>	. Yet will not Tyndale	8, 439/ 13
impossible for him to	<b>sin</b>	that hath the seed	8, 439/ 15
seed in him cannot	<b>sin</b>	after deadly, by no	8, 439/ 17
any time after to	<b>sin</b>	deadly that hath once	8, 439/ 29
so long he cannot	<b>sin</b>	deadly -- Saint John	8, 439/ 34
of God neither shall	<b>sin</b>	after deadly nor never	8, 440/ 1
and to keep out	<b>sin</b>	-- speaketh as wisely	8, 440/ 3
the man, he cannot	<b>sin</b>	, because the seed of	8, 440/ 13
and preserve him from	<b>sin</b>	. But likewise as the	8, 440/ 14
him, and therefore cannot	<b>sin</b>	deadly as long as	8, 440/ 19
and fall to deadly	<b>sin</b>	, and continue therein, and	8, 440/ 23
God in him cannot	<b>sin</b>	deadly," meaning thereby, as	8, 440/ 27
God in him cannot	<b>sin</b>	," meaning thereby that he	8, 440/ 32
own will, and thereby	<b>sin</b>	deadly and be damned	8, 440/ 34

after from every deadly	<b>sin</b>	-- let him tell	8, 441/ 6
him from all deadly	<b>sin</b>	. . . yet it shall not	8, 441/ 8
and he that doth	<b>sin</b>	is of the devil	8, 441/ 28
the fruit of the	<b>sin</b>	remaining in their members	8, 441/ 37
could be any deadly	<b>sin</b>	, because that the Spirit	8, 442/ 16
the Spirit, can never	<b>sin</b>	of purpose, and therefore	8, 442/ 36
purpose, and therefore never	<b>sin</b>	deadly, but be certain	8, 442/ 37
that he can never	<b>sin</b>	. . . "therefore it is," saith	8, 443/ 8
kinds of abomination and	<b>sin</b>	": ye see now that	8, 443/ 11
say we have no	<b>sin</b>	, we deceive ourselves, and	8, 443/ 21
it," saith he, "but	<b>sin</b>	that dwelleth in me	8, 443/ 25
of that can never	<b>sin</b>	. And now he showeth	8, 443/ 30
the relics, of original	<b>sin</b>	, whereby we be tickled	8, 444/ 4
doth it, but the	<b>sin</b>	that dwelleth in him	8, 444/ 10
not himself, yet the	<b>sin</b>	that dwelled in him	8, 444/ 14
be yet full of	<b>sin</b>	still, and unto the	8, 444/ 36
the fruit of the	<b>sin</b>	which remaineth in our	8, 445/ 3
yield up ourselves unto	<b>sin</b>	for to serve it	8, 445/ 7
be yet full of	<b>sin</b>	still, and on to	8, 445/ 26
and the fruit of	<b>sin</b>	which remaineth in our	8, 445/ 29
Christ's church, do not	<b>sin</b>	deadly in the very	8, 446/ 3
for consent to the	<b>sin</b>	, he saith they never	8, 446/ 6
to wit, that they	<b>sin</b>	not all the while	8, 446/ 10
deed, and that they	<b>sin</b>	not, also, when that	8, 446/ 11
by his riddle "they	<b>sin</b>	and yet sin not	8, 446/ 26
they sin and yet	<b>sin</b>	not" that they sin	8, 446/ 26
sin not" that they	<b>sin</b>	not while they resist	8, 446/ 27
deed . . . and that they	<b>sin</b>	while they be in	8, 446/ 28
in one time they	<b>sin</b>	, and in another they	8, 446/ 29
and in another they	<b>sin</b>	not; and when they	8, 446/ 29
not; and when they	<b>sin</b>	, then they sin, and	8, 446/ 30
they sin, then they	<b>sin</b>	, and when they sin	8, 446/ 30
sin, and when they	<b>sin</b>	not, then they sin	8, 446/ 30
sin not, then they	<b>sin</b>	not. Were not here	8, 446/ 31
neither yield ourselves unto	<b>sin</b>	for to serve it	8, 447/ 7
John), that though they	<b>sin</b>	in that they have	8, 447/ 11
have the motions of	<b>sin</b>	, the relics of original	8, 447/ 12
the relics of original	<b>sin</b>	, remaining in the flesh	8, 447/ 12
whereof, they can never	<b>sin</b>	deadly . . . for the Spirit	8, 447/ 26
never suffer them to	<b>sin</b>	of purpose, but all	8, 447/ 27
when the fruit of	<b>sin</b>	that remaineth in their	8, 447/ 30
toward horrible deeds be	<b>sin</b>	, and therefore they sin	8, 447/ 32
sin, and therefore they	<b>sin</b>	-- yet because of	8, 447/ 32
nor yield themselves unto	<b>sin</b>	to serve it, but	8, 447/ 36
of God, both from	<b>sin</b>	and pain . . . and no	8, 447/ 39
time after for the	<b>sin</b>	passed before, neither in	8, 448/ 1
he saith they never	<b>sin</b>	deadly nor never can	8, 448/ 4
never suffer them to	<b>sin</b>	of purpose, and therefore	8, 448/ 9
it is no deadly	<b>sin</b>	in them because that	8, 449/ 3
sorrow taken for their	<b>sin</b>	, forgive them the death	8, 449/ 5

meantime, say I, they	<b>sin</b>	deadly indeed. "Nay," saith	8, 449/ 17
bold setting forward unto	<b>sin</b>	. For if a prince	8, 450/ 5
mistrusteth in them that	<b>sin</b>	willingly and of purpose	8, 450/ 13
them from boldness of	<b>sin</b>	: that is to wit	8, 450/ 17
give them occasion to	<b>sin</b>	. . . it may be the	8, 450/ 22
wild affections, and the	<b>sin</b>	, as Tyndale saith, "breaking	8, 450/ 30
true that "though he	<b>sin</b>	he sinneth never deadly	8, 451/ 12
and he do not	<b>sin</b>	deadly in the time	8, 451/ 14
do not consent unto	<b>sin</b>	"to serve it" . . . but	8, 451/ 17
a rage of the	<b>sin</b>	breaking out of their	8, 451/ 22
defending themselves from deadly	<b>sin</b>	, as Tyndale's own words	8, 451/ 28
saith, excuses for their	<b>sin</b>	. For there is no	8, 451/ 32
and striveth against the	<b>sin</b>	, and is peradventure loath	8, 451/ 36
to be damnable deadly	<b>sin</b>	? And therefore when Tyndale	8, 452/ 20
the rage of the	<b>sin</b>	that breaketh out of	8, 452/ 25
out of which their	<b>sin</b>	breaketh forth with such	8, 452/ 27
it is never deadly	<b>sin</b>	, though it be done	8, 453/ 18
man "consent to the	<b>sin</b>	," and then will understand	8, 453/ 19
consenteth not "to the	<b>sin</b>	" that consenteth to the	8, 453/ 20
the deed should be	<b>sin</b>	-- and, so, that	8, 453/ 21
do adultery doth not	<b>sin</b>	, because he doth not	8, 453/ 22
that adultery should be	<b>sin</b>	, but rather would it	8, 453/ 23
church," from consenting to	<b>sin</b>	. . . when they do, as	8, 453/ 27
through the "rage" of	<b>sin</b>	budding and bringing forth	8, 453/ 28
yield not themselves unto	<b>sin</b>	"for to serve it	8, 453/ 32
folk, when they do	<b>sin</b>	, do intend to serve	8, 453/ 33
do intend to serve	<b>sin</b>	. . . but they, for holiness	8, 453/ 33
intend to serve the	<b>sin</b>	, but to make the	8, 453/ 35
but to make the	<b>sin</b>	to serve them and	8, 453/ 35
the fruit of the	<b>sin</b>	which remaineth breaketh out	8, 454/ 12
never yield ourselves unto	<b>sin</b>	to serve it" . . . meaning	8, 454/ 13
of likelihood, that the	<b>sin</b>	shall serve them, as	8, 454/ 13
plainly that whosoever do	<b>sin</b>	is by the doing	8, 454/ 17
the bond thrall of	<b>sin</b>	." And so, by the	8, 454/ 18
the fruit of the	<b>sin</b>	remaining in their mischievous	8, 454/ 21
themselves to serve the	<b>sin</b>	, and by the sin	8, 454/ 24
sin, and by the	<b>sin</b>	to serve the devil	8, 454/ 24
speak of the deadly	<b>sin</b>	in the time of	8, 455/ 1
the fruit of the	<b>sin</b>	remaining in their flesh	8, 455/ 8
they did not yet	<b>sin</b>	deadly, since their necks	8, 455/ 15
the fruit of their	<b>sin</b>	breaking out of their	8, 455/ 26
never after do deadly	<b>sin</b>	, not even while he	8, 455/ 37
the fruit of the	<b>sin</b>	that breaketh out of	8, 456/ 2
no manner of deadly	<b>sin</b>	? If he say for	8, 456/ 8
by him, nor his	<b>sin</b>	no sin at all	8, 456/ 15
nor his sin no	<b>sin</b>	at all. For as	8, 456/ 15
will, it is not	<b>sin</b>	. Finally, if he stick	8, 456/ 17
the fruit of the	<b>sin</b>	that breaketh out of	8, 456/ 22
deeds themselves, but the	<b>sin</b>	that remaineth in their	8, 456/ 24
the "fruit of the	<b>sin</b>	that remaineth in their	8, 456/ 30

through the fruit of	<b>sin</b>	which, remaining in my	8, 457/ 17
me full remission of	<b>sin</b>	and pain and all	8, 457/ 22
never consent to the	<b>sin</b>	of the deed . . . for	8, 457/ 29
it shall never be	<b>sin</b>	by my consent. Or	8, 457/ 30
do consent to the	<b>sin</b>	. . . yet will I not	8, 457/ 31
no further to the	<b>sin</b>	but that the sin	8, 457/ 33
sin but that the	<b>sin</b>	shall serve me, and	8, 457/ 33
I to serve the	<b>sin</b>	, in no wise; I	8, 457/ 34
be servant to any	<b>sin</b>	, how horrible sins and	8, 457/ 37
Lord, I do never	<b>sin</b>	deadly, nor never shall	8, 458/ 2
never am by any	<b>sin</b>	out of thy favor	8, 458/ 3
of grace for any	<b>sin</b>	that I do or	8, 458/ 4
rageous occasions of the	<b>sin</b>	breaking out of their	8, 458/ 14
never consent unto the	<b>sin</b>	to serve it, but	8, 458/ 17
of all abomination and	<b>sin</b>	" -- I conclude against	8, 458/ 29
proving that abomination and	<b>sin</b>	cannot stand with the	8, 459/ 13
faith . . . but that abominable	<b>sin</b>	cannot stand with the	8, 459/ 14
the fruit of the	<b>sin</b>	that remaineth in their	8, 459/ 29
himself, all abomination and	<b>sin</b>	may stand together with	8, 459/ 33
Tyndale And as they	<b>sin</b>	not, so they err	8, 460/ 8
other side, as they	<b>sin</b>	, so they err --	8, 460/ 9
damnation. For they never	<b>sin</b>	of purpose, nor hold	8, 460/ 10
yield themselves bond unto	<b>sin</b>	to serve it: even	8, 460/ 14
often (or, rather, always)	<b>sin</b>	and yet never sin	8, 460/ 24
sin and yet never	<b>sin</b>	; which his manifold foolish	8, 460/ 24
like as they cannot	<b>sin</b>	of purpose, but of	8, 461/ 8
it be no deadly	<b>sin</b>	? Because, saith Tyndale, that	8, 461/ 16
in any such thing	<b>sin</b>	deadly nor damnably, be	8, 461/ 23
error to be deadly	<b>sin</b>	and damnable . . . so putteth	8, 461/ 34
error to be deadly	<b>sin</b>	and damnable . . . be it	8, 461/ 35
the one were deadly	<b>sin</b>	and damnable every way	8, 462/ 6
not damnable nor deadly	<b>sin</b>	. But in the other	8, 462/ 10
error therein were deadly	<b>sin</b>	and damnable . . . and that	8, 462/ 12
elected church can never	<b>sin</b>	deadly? And this ye	8, 462/ 14
maliciously, is yet deadly	<b>sin</b>	and damnable if it	8, 462/ 22
other error is deadly	<b>sin</b>	or damnable, which toucheth	8, 462/ 23
in Christ is deadly	<b>sin</b>	and damnable, though it	8, 462/ 27
quite gone. And his	<b>sin</b>	were as great that	8, 464/ 7
Tyndale's church can never	<b>sin</b>	deadly though they err	8, 467/ 11
it is no deadly	<b>sin</b>	in the mean season	8, 467/ 16
is rebuked of any	<b>sin</b>	that he doth. He	8, 467/ 25
the fruit of the	<b>sin</b>	that breaketh out of	8, 468/ 2
fallen full often to	<b>sin</b>	, and not repented always	8, 468/ 6
present good state unto	<b>sin</b>	at the first, shall	8, 470/ 5
all punishment for any	<b>sin</b>	repented, to be sustained	8, 470/ 27
can after his baptism	<b>sin</b>	of purpose nor willingly	8, 471/ 10
always full remission of	<b>sin</b>	and pain and all	8, 474/ 14
can do no deadly	<b>sin</b>	, do "horrible deeds" yet	8, 477/ 26
devil, and of the	<b>sin</b>	that breaketh out of	8, 483/ 25
his royal riddles of "	<b>sin</b>	and not sin," "err	8, 484/ 28

of "sin and not	<b>sin</b>	, "err and not err	8, 484/ 28
desperation . . . not when we	<b>sin</b>	only, but also in	8, 485/ 6
therefore they do never	<b>sin</b>	deadly, how horrible deeds	8, 485/ 24
do many . . . and yet	<b>sin</b>	never deadly, because they	8, 485/ 26
the fruit of the	<b>sin</b>	that remaineth in their	8, 485/ 29
keeping of himself from	<b>sin</b>	. . . but must needs in	8, 486/ 27
all in no deadly	<b>sin</b>	, except heresy. For the	8, 486/ 36
not always with the	<b>sin</b>	, nor goeth not therewith	8, 487/ 14
falleth into boldness of	<b>sin</b>	. In which when he	8, 487/ 16
and setteth not by	<b>sin</b>	, till suddenly the devil	8, 487/ 19
am sure that by	<b>sin</b>	, Christian charity goeth away	8, 487/ 36
can stand together with	<b>sin</b>	. For as Saint Paul	8, 488/ 1
and the other may	<b>sin</b>	and repent, and amend	8, 488/ 11
repent, and amend and	<b>sin</b>	again, and amend again	8, 488/ 11
can never do deadly	<b>sin</b>	, though he do never	8, 490/ 1
deeds without any deadly	<b>sin</b>	, because they do them	8, 490/ 37
the fruit of the	<b>sin</b>	remaining in his flesh	8, 492/ 3
be damnable or deadly	<b>sin</b>	. We might here let	8, 493/ 4
to consent unto the	<b>sin</b>	, nor to do any	8, 493/ 23
unwillingly, without consent unto	<b>sin</b>	. Now, touching Tyndale's other	8, 493/ 35
elect church" do never	<b>sin</b>	deadly because that after	8, 494/ 22
deed damnable nor deadly	<b>sin</b>	in any man, were	8, 494/ 29
penance, all were forgiven,	<b>sin</b>	, pain, and all, both	8, 495/ 34
forgiveness only of the	<b>sin</b>	past, but a license	8, 495/ 37
own, and to forbear	<b>sin</b>	for the love of	8, 512/ 3
the more bold in	<b>sin</b>	-- so, forsooth, that	8, 512/ 8
no penance for his	<b>sin</b>	. For all those that	8, 516/ 8
again and into deadly	<b>sin</b>	. . . and that of such	8, 517/ 12
would, lie still in	<b>sin</b>	when God's grace and	8, 518/ 22
not lie still in	<b>sin</b>	like swine. Now, that	8, 518/ 28
rise out of his	<b>sin</b>	. For except he meant	8, 519/ 11
raiseth him out of	<b>sin</b>	) waited upon the reprobate	8, 519/ 14
and gone away by	<b>sin</b>	again, call ordinarily upon	8, 520/ 2
elects out of their	<b>sin</b>	to be by the	8, 520/ 25
which sins yet they	<b>sin</b>	not, and in which	8, 522/ 19
thereby send him into	<b>sin</b>	, lest he should ween	8, 524/ 6
him to fall into	<b>sin</b>	, for the cause that	8, 524/ 12
his fall into that	<b>sin</b>	came unto him, not	8, 524/ 21
for some other, secret	<b>sin</b>	whereby he had before	8, 524/ 26
and that the second	<b>sin</b>	was not only sin	8, 524/ 27
sin was not only	<b>sin</b>	, but also pain for	8, 524/ 28
the first. (As "one	<b>sin</b>	deserveth the doing of	8, 524/ 28
by God into the	<b>sin</b>	against the nature of	8, 524/ 32
committing of the same	<b>sin</b>	, he withdrew himself from	8, 524/ 33
a false excuse of	<b>sin</b>	, since grace never faileth	8, 525/ 7
into the mire of	<b>sin</b>	altogether. And all this	8, 526/ 21
men, concerning falling into	<b>sin</b>	. For else, till they	8, 526/ 29
not to suffer them	<b>sin</b>	, but even to send	8, 527/ 9
the elects do not	<b>sin</b>	deadly in their deadly	8, 528/ 6
in them nor no	<b>sin</b>	. . . though he be content	8, 528/ 11

content to call it	<b>sin</b>	, after that manner that	8, 528/ 11
that the motion toward	<b>sin</b>	which remaineth of original	8, 528/ 12
which remaineth of original	<b>sin</b>	is called sin. This	8, 528/ 12
original sin is called	<b>sin</b>	. This is Tyndale's intent	8, 528/ 13
which he excuseth the	<b>sin</b>	of the elects by	8, 528/ 14
their own, or any	<b>sin</b>	that they have done	8, 528/ 15
them only from the	<b>sin</b>	that they would else	8, 528/ 17
he kept himself from	<b>sin</b>	, the worse it went	8, 528/ 28
David did no deadly	<b>sin</b>	. . . but was ever out	8, 529/ 18
this was no deadly	<b>sin</b>	in him, because he	8, 529/ 23
what he list and	<b>sin</b>	at his pleasure, and	8, 529/ 26
fall the less to	<b>sin</b>	. This tale is Tyndale	8, 529/ 31
do never any deadly	<b>sin</b>	, but their deeds be	8, 529/ 34
First, for they never	<b>sin</b>	but upon great occasions	8, 530/ 3
keep them from the	<b>sin</b>	of taking their good	8, 531/ 11
their deed, no deadly	<b>sin</b>	in themselves . . . since the	8, 531/ 13
elects from all deadly	<b>sin</b>	: in that they be	8, 532/ 36
and therefore doth never	<b>sin</b>	willingly, nor consent to	8, 533/ 14
willingly, nor consent to	<b>sin</b>	, nor cast off the	8, 533/ 15
so no consenting to	<b>sin</b>	. . . but as the man	8, 535/ 24
therefore consented not unto	<b>sin</b>	against the law of	8, 536/ 1
her assent to the	<b>sin</b>	, when he fulfilled his	8, 536/ 12
and never consented to	<b>sin</b>	, nor did none of	8, 536/ 22
could not consent unto	<b>sin</b>	." Very well. Then if	8, 536/ 28
that David consented to	<b>sin</b>	, and not to believe	8, 537/ 20
suffered the death of	<b>sin</b>	to enter into his	8, 537/ 29
not David from deadly	<b>sin</b>	. For then is the	8, 538/ 9
saith he could not	<b>sin</b>	deadly because he was	8, 538/ 12
to the service of	<b>sin</b>	, and from the malicious	8, 538/ 14
agreed and consented to	<b>sin</b>	and willfully cast off	8, 538/ 30
did yet no deadly	<b>sin</b>	, because, he saith, he	8, 539/ 18
he consented not to	<b>sin</b>	, nor did none of	8, 539/ 19
consented not to the	<b>sin</b>	, when God himself, that	8, 539/ 25
the deadliness of the	<b>sin</b>	, and translated it from	8, 539/ 29
Lord hath translated thy	<b>sin</b>	that was, from deadly	8, 539/ 35
forever from all deadly	<b>sin</b>	-- is clearly come	8, 540/ 10
the elect -- both	<b>sin</b>	and pain and all	8, 540/ 14
forth that for the	<b>sin</b>	past, the party shall	8, 540/ 15
evidently -- the deadly	<b>sin</b>	translated, and the temporal	8, 540/ 18
willingly, nor consented to	<b>sin</b>	, nor maliciously cast off	8, 540/ 21
can at any time	<b>sin</b>	deadly. And now forgetteth	8, 541/ 33
their heart, and yet	<b>sin</b>	deadly by the denying	8, 541/ 36
Let Tyndale excuse every	<b>sin</b>	that cometh of temptation	8, 543/ 1
of temptation . . . and whose	<b>sin</b>	shall he leave unexcused	8, 543/ 2
the devil's? But the	<b>sin</b>	of men standeth in	8, 543/ 4
for excuse of their	<b>sin</b>	what him list . . . which	8, 543/ 13
some others . . . and the	<b>sin</b>	of some one of	8, 543/ 16
belief was a grievous	<b>sin</b>	. For whereas Tyndale would	8, 543/ 19
about to excuse the	<b>sin</b>	of Christ's apostles which	8, 544/ 4
death, were no deadly	<b>sin</b>	. Whereof our Savior himself	8, 544/ 15

me." Howbeit, that they	<b>sin</b>	not in losing of	8, 544/ 19
that the elect cannot	<b>sin</b>	deadly -- first he	8, 546/ 26
he never "consenteth" to	<b>sin</b>	. And then seeing that	8, 546/ 29
he consenteth not to	<b>sin</b>	to "serve" it. And	8, 546/ 31
looking upon his own	<b>sin</b>	, looked also upon the	8, 548/ 24
forgiveness of that deadly	<b>sin</b>	with change of hell	8, 548/ 28
repentance, be forgiven his	<b>sin</b>	and received again to	8, 549/ 2
ever from all deadly	<b>sin</b>	. And thus, good readers	8, 549/ 30
do die in deadly	<b>sin</b>	; but that they sometimes	8, 550/ 18
take and understand "deadly	<b>sin</b>	" for some other thing	8, 550/ 33
say, this word "deadly	<b>sin</b>	" as indeed he must	8, 551/ 7
did therein no deadly	<b>sin</b>	at the time --	8, 551/ 14
remembrance after, of that	<b>sin</b>	. This should he prove	8, 551/ 19
Holy Scripture that his	<b>sin</b>	was grievous. For what	8, 551/ 23
so repented . . . but the	<b>sin</b>	of his denying? And	8, 551/ 24
it was no deadly	<b>sin</b>	. . . by which it specially	8, 551/ 30
nor by any deadly	<b>sin</b>	, turned in any wise	8, 558/ 19
any time doth deadly	<b>sin</b>	. . . which thing he seeth	8, 559/ 11
all the motions unto	<b>sin</b>	of which they fear	8, 563/ 28
shall be drawn into	<b>sin</b>	again," and this they	8, 563/ 29
can do no deadly	<b>sin</b>	, yet he confesseth that	8, 564/ 18
he doth no deadly	<b>sin</b>	, because he doth them	8, 565/ 34
ever was any deadly	<b>sin</b>	yet, or any failing	8, 566/ 5
nor they do never	<b>sin</b>	deadly, what horrible and	8, 566/ 30
can never do deadly	<b>sin</b>	. . . and be also very	8, 566/ 36
after long lying in	<b>sin</b>	, saying once "Christ, help	8, 567/ 3
all the motions unto	<b>sin</b>	of which they fear	8, 567/ 31
shall be drawn into	<b>sin</b>	again; and thus they	8, 567/ 32
feeling faith, can never	<b>sin</b>	deadly after. Let us	8, 568/ 3
he, after such a	<b>sin</b>	done, do this by	8, 568/ 14
himself spoken of the	<b>sin</b>	of blasphemy against the	8, 568/ 20
more but that his	<b>sin</b>	shall never be forgiven	8, 568/ 23
repent him of his	<b>sin</b>	, and deal justly and	8, 569/ 1
leastwise may remit his	<b>sin</b>	and save him if	8, 569/ 7
doth at any time	<b>sin</b>	deadly -- though their	8, 570/ 9
deeds to be deadly	<b>sin</b>	. And therefore are they	8, 570/ 12
out of all deadly	<b>sin</b>	-- and therefore good	8, 570/ 17
can never do deadly	<b>sin</b>	, though they do never	8, 572/ 20
ye may see the	<b>sincerity</b>	and plain meaning of	8, 172/ 15
likewise. More See the	<b>sincerity</b>	and plainness of the	8, 182/ 17
and signified that the	<b>sincerity</b>	of Scripture was watered	8, 318/ 14
yet his plainness and	<b>sincerity</b>	therein . . . he feigneth that	8, 356/ 31
thousand bodies, and by	<b>sinful</b>	errors and abominable heresies	8, 11/ 2
judge a thing for	<b>sinful</b>	and damnable that is	8, 132/ 19
named wedlock, their very	<b>sinful</b>	lechery -- that they	8, 140/ 20
wedlock be foul and	<b>sinful</b>	) hath sinfully double-defiled himself	8, 305/ 28
Mass . . . which the more	<b>sinful</b>	they be, and the	8, 316/ 21
is of its nature	<b>sinful</b>	and damnable though the	8, 393/ 19
following him in their	<b>sinful</b>	works; as our Savior	8, 434/ 27
forever from every deadly	<b>sinful</b>	deed. For Tyndale saith	8, 441/ 7

and incitations toward deadly	<b>sinful</b>	deeds . . . but also the	8, 444/ 27
and doth not, the	<b>sinful</b>	horrible deed, as, for	8, 445/ 34
to do those horrible	<b>sinful</b>	deeds; or, rather, in	8, 446/ 5
they cannot after their	<b>sinful</b>	deeds repent again of	8, 450/ 17
the delectation of the	<b>sinful</b>	deed, and so consent	8, 452/ 15
do not those horrible	<b>sinful</b>	deeds themselves, but the	8, 456/ 23
faith, fall into abominable	<b>sinful</b>	deeds, upon great occasions	8, 459/ 28
that remaineth in their	<b>sinful</b>	members . . . and may for	8, 459/ 30
persevere in those horrible	<b>sinful</b>	deeds, and yet, all	8, 459/ 31
continue, and their abominable	<b>sinful</b>	deeds, together. And so	8, 459/ 32
or ceasing of their	<b>sinful</b>	blasphemy . . . so, by temporal	8, 482/ 5
shall not after his	<b>sinful</b>	crime committed fall at	8, 495/ 26
and these sleeps in	<b>sinful</b>	fleshly lusts, into which	8, 521/ 18
till themselves either by	<b>sinful</b>	will or slothful mind	8, 526/ 35
forswearing me, for deadly	<b>sinful</b>	dread of bodily death	8, 558/ 3
well that Tyndale here	<b>sinnfully</b>	doth abuse the holy	8, 43/ 28
words raised up and	<b>sinnfully</b>	set a-work!" And lo	8, 59/ 4
in favor whereof they	<b>sinnfully</b>	study to find out	8, 63/ 18
as where a man	<b>sinnfully</b>	falleth in drunkenness or	8, 216/ 8
foul and sinful) hath	<b>sinnfully</b>	double-defiled himself with wedding	8, 305/ 29
heresies of their hearts	<b>sinnfully</b>	deceive themselves. And when	8, 398/ 20
him . . . as he that	<b>sinnfully</b>	drinketh himself drunk deadly	8, 537/ 33
so deadly that he	<b>sinnfully</b>	despised both God's law	8, 540/ 25
from God averted and	<b>sinnfully</b>	turned away. And therefore	8, 559/ 31
not, and still they	<b>sing</b>	us on their old	8, 53/ 21
tenor whereupon they would	<b>sing</b>	the treble with much	8, 143/ 2
cry out." If they	<b>sing</b>	anything -- yet they	8, 162/ 15
the Matins that men	<b>sing</b>	at church, or the	8, 277/ 6
before that women may	<b>sing</b>	Mass, and must in	8, 333/ 22
slight fruits, simple and	<b>single</b>	, but fruits good, great	8, 409/ 7
word that is the	<b>singular</b>	God and the singular	8, 235/ 27
singular God and the	<b>singular</b>	Word: that is to	8, 235/ 27
person or the second	<b>singular</b>	, where the things that	8, 236/ 11
in those two persons	<b>singular</b>	, taketh the doubt away	8, 236/ 13
delight of their own	<b>singular</b>	pride, and so seek	8, 358/ 18
forget themselves oftentimes, and	<b>sink</b>	down into trances, and	8, 518/ 10
sow-drunken and will needs	<b>sink</b>	down and fall. But	8, 525/ 32
all this, the elect	<b>sinketh</b>	down sometimes, and falleth	8, 565/ 31
penitent sinner . . . but, being	<b>sinless</b>	himself, painfully paid for	8, 392/ 9
that he hath once	<b>sinned</b>	. He held that to	8, 15/ 7
Thus much have I	<b>sinned</b>	, thus much will I	8, 89/ 14
say we have not	<b>sinned</b>	, we make him a	8, 419/ 10
both because we have	<b>sinned</b>	and also because we	8, 419/ 16
say we have not	<b>sinned</b>	, we make him a	8, 443/ 22
both because we have	<b>sinned</b>	and also because we	8, 444/ 35
sorrow that . . . we have	<b>sinned</b>	and also because we	8, 445/ 26
sorrow that . . . we have	<b>sinned</b>	, " it may seem that	8, 446/ 9
stand. When we have	<b>sinned</b>	, faith is feeble. When	8, 485/ 11
that after they have	<b>sinned</b>	, their faith is faint	8, 490/ 21
or greater . . . he had	<b>sinned</b>	deadly, for lack of	8, 536/ 29

of God, and therefore	<b>sinned</b>	not deadly. Wherein, as	8, 540/ 23
contrary . . . and that David	<b>sinned</b>	so deadly that he	8, 540/ 25
Peter before his repentance	<b>sinned</b>	not deadly, at the	8, 551/ 11
prove that Saint Peter	<b>sinned</b>	not deadly before . . . he	8, 551/ 21
full well that Peter	<b>sinned</b>	deadly . . . and, like a	8, 557/ 27
once after his baptism	<b>sinned</b>	of purpose and willingly	8, 568/ 10
fashion of a repentant	<b>sinner</b>	, in what wise he	8, 122/ 9
he was never penitent	<b>sinner</b>	. . . but, being sinless himself	8, 392/ 9
or were also a	<b>sinner</b>	, or else his manhood	8, 392/ 12
as many a deadly	<b>sinner</b>	doth in the body	8, 417/ 20
he is yet a	<b>sinner</b>	. Tyndale How a true	8, 418/ 15
he is yet a	<b>sinner</b>	. More Now come we	8, 418/ 18
of Christ's congregation a	<b>sinner</b>	, and sinneth daily, some	8, 419/ 7
eighteenth chapter . . . "If a	<b>sinner</b>	repent him of all	8, 432/ 5
I say to a	<b>sinner</b>	, 'Thou shalt die	8, 433/ 7
of Christ's congregation a	<b>sinner</b>	, and sinneth daily, some	8, 443/ 19
despair to convert a	<b>sinner</b>	from the devil to	8, 469/ 22
Tyndale's doctrine, if a	<b>sinner</b>	did not repent at	8, 469/ 23
hell neither, if the	<b>sinner</b>	be but a bare	8, 516/ 6
for all that, a	<b>sinner</b>	. " Which chapter, besides that	8, 564/ 14
should say to a	<b>sinner</b>	, 'Thou shalt die	8, 568/ 39
' . . . and the same	<b>sinner</b>	repent him of his	8, 569/ 1
take pain that the	<b>sinner</b>	themselves should sin at	8, 66/ 35
all be Tyndale's repentant	<b>sinner</b>	! Will ye see that	8, 90/ 34
the backs of repentant	<b>sinner</b>	, for the sins that	8, 209/ 10
multitude of all repenting	<b>sinner</b>	that believe in Christ	8, 390/ 10
multitude" of all repentant	<b>sinner</b>	that have the conditions	8, 391/ 5
whole multitude" of "repenting	<b>sinner</b>	" be the one elect	8, 391/ 21
accounted not only repenting	<b>sinner</b>	, but sinners also some	8, 392/ 6
only repenting sinners, but	<b>sinner</b>	also some that yet	8, 392/ 6
elect church "all repenting	<b>sinner</b>	" only, except that either	8, 392/ 11
thereof as be repentant	<b>sinner</b>	with those other conditions	8, 392/ 27
then, as those repentant	<b>sinner</b>	be a part of	8, 392/ 30
doubt: whether the repenting	<b>sinner</b>	may afterward fall to	8, 392/ 35
doubt whether his repentant	<b>sinner</b>	, since he granteth that	8, 393/ 11
church" of his repentant	<b>sinner</b>	, with all the "feeling	8, 393/ 30
he speaketh of "repentant"	<b>sinner</b>	that they make the	8, 395/ 35
the number of "repenting	<b>sinner</b>	" that have the "feeling	8, 396/ 30
church of feeling-faithful, repentant	<b>sinner</b>	, to take the sure	8, 397/ 14
chosen church of "repenting	<b>sinner</b>	," we can never know	8, 398/ 33
number of "all repenting	<b>sinner</b>	" with all his other	8, 399/ 11
number of all repenting	<b>sinner</b>	that trust to be	8, 399/ 23
if some such repenting	<b>sinner</b>	shall never be saved	8, 399/ 24
he calleth all repentant	<b>sinner</b>	that believe the faith	8, 413/ 15
me." Thus are we	<b>sinner</b>	no sinners. No sinners	8, 419/ 13
are we sinners no	<b>sinner</b>	. No sinners if thou	8, 419/ 13
sinners no sinners. No	<b>sinner</b>	if thou look unto	8, 419/ 14
Christ, and unto faith.	<b>Sinners</b>	are we if thou	8, 419/ 18
Tyndale Thus are we	<b>sinner</b>	no sinners. No sinners	8, 444/ 33
are we sinners no	<b>sinner</b>	. No sinners if thou	8, 444/ 33

sinners no sinners. No	<b>sinners</b>	if thou look unto	8, 444/ 33
and unto our faith.	<b>Sinners</b>	are we, if thou	8, 444/ 37
of Christ's church are "	<b>sinners</b>	and yet no sinners	8, 445/ 22
sinners and yet no	<b>sinners</b>	." And among them he	8, 445/ 22
fellows: We be no	<b>sinners</b>	if thou look upon	8, 445/ 24
unto our faith. And	<b>sinners</b>	are we, if thou	8, 445/ 28
his, "We be no	<b>sinners</b>	if thou look to	8, 446/ 7
words "we be no	<b>sinners</b>	if thou look to	8, 446/ 37
the wickedness of ungodly	<b>sinners</b>	be full ripe, that	8, 528/ 33
multitude of all repenting	<b>sinners</b>	that believe in Christ	8, 563/ 24
multitude of all repenting	<b>sinners</b>	that believe in Christ	8, 567/ 27
there be some repentant	<b>sinners</b>	, with all that ever	8, 569/ 17
church unto only "repentant	<b>sinners</b>	" that believe as himself	8, 569/ 33
it not willingly . . . he	<b>sinneth</b>	not at all, if	8, 216/ 6
and say that he	<b>sinneth</b>	deadly that so doth	8, 216/ 31
his vow of chastity	<b>sinneth</b>	deadly, and whoso holdeth	8, 242/ 27
own conscience, and thereby	<b>sinneth</b>	against the Holy Ghost	8, 267/ 27
because that when he	<b>sinneth</b>	he killeth his faith	8, 412/ 18
member of Christ's church	<b>sinneth</b>	not, and that he	8, 418/ 15
member of Christ's church	<b>sinneth</b>	not, and how he	8, 418/ 17
possible that any man	<b>sinneth</b>	not and yet, for	8, 418/ 23
yet, for all that,	<b>sinneth</b>	always still. But to	8, 418/ 24
congregation a sinner, and	<b>sinneth</b>	daily, some more and	8, 419/ 7
that every true member	<b>sinneth</b>	and ever sinneth (as	8, 419/ 33
member sinneth and ever	<b>sinneth</b>	(as he saith in	8, 419/ 34
member of Christ's church	<b>sinneth</b>	not. Lo, thus he	8, 419/ 39
is a homicide and	<b>sinneth</b>	deadly, and hath not	8, 435/ 21
is born of God	<b>sinneth</b>	not, for he hath	8, 439/ 9
congregation a sinner, and	<b>sinneth</b>	daily, some more and	8, 443/ 20
member of Christ's church	<b>sinneth</b>	not, because it hath	8, 443/ 28
all that he never	<b>sinneth</b>	, yet he sinneth daily	8, 443/ 32
never sinneth, yet he	<b>sinneth</b>	daily. And as he	8, 443/ 33
for all that, he	<b>sinneth</b>	not deadly. And this	8, 445/ 14
that a true member	<b>sinneth</b>	not deadly all the	8, 445/ 33
that then again he	<b>sinneth</b>	not when that after	8, 445/ 35
-- and that he	<b>sinneth</b>	deadly. For else God	8, 449/ 10
though he sin he	<b>sinneth</b>	never deadly," must seek	8, 451/ 12
of Tyndale's elects that	<b>sinneth</b>	never, how bad soever	8, 494/ 20
drinketh himself drunk deadly	<b>sinneth</b>	, and shall die also	8, 537/ 33
cause thereof that he	<b>sinneth</b>	never but "upon great	8, 546/ 27
elect at any time	<b>sinneth</b>	deadly: even in the	8, 559/ 20
member of Christ's church "	<b>sinneth</b>	not, and is yet	8, 564/ 13
that whosoever after baptism	<b>sinneth</b>	once of purpose and	8, 568/ 1
he which after baptism	<b>sinneth</b>	maliciously may for all	8, 569/ 15
chapter of his, of	<b>sinning</b>	without sin . . . I shall	8, 427/ 11
he cometh in with "	<b>sinning</b>	and yet not sinning	8, 445/ 20
sinning and yet not	<b>sinning</b>	." And for the reading	8, 445/ 20
of their elect church "	<b>sinning</b>	ever and yet sinning	8, 448/ 28
sinning ever and yet	<b>sinning</b>	never," he meaneth very	8, 448/ 29
his royal riddle of "	<b>sinning</b>	and sinning not," is	8, 453/ 15

riddle of "sinning and	<b>sinning</b>	not," is now brought	8, 453/ 16
worshipful chapter of "ever	<b>sinning</b>	and never sinning," whereas	8, 458/ 25
ever sinning and never	<b>sinning</b>	," whereas Tyndale, as though	8, 458/ 25
seemeth by his "ever	<b>sinning</b>	and never sinning," set	8, 458/ 32
ever sinning and never	<b>sinning</b>	," set upon reading of	8, 458/ 32
his royal riddle of "	<b>sinning</b>	and not sinning," is	8, 460/ 3
of "sinning and not	<b>sinning</b>	," is royally run to	8, 460/ 4
hold any error maliciously (	<b>sinning</b>	against the Holy Ghost	8, 460/ 11
foolish heresies in "ever	<b>sinning</b>	and never sinning" I	8, 460/ 25
ever sinning and never	<b>sinning</b>	" I have many manner	8, 460/ 25
wise process of not	<b>sinning</b>	, such as ye see	8, 540/ 28
whole people for the	<b>sins</b>	of some part, to	8, 2/ 12
I shall for your	<b>sins</b>	add and put to	8, 5/ 16
think himself to the	<b>sins</b>	of the flesh not	8, 62/ 4
the flesh for their	<b>sins</b>	, and to put us	8, 64/ 7
pain for his own	<b>sins</b>	. . . yet would God the	8, 64/ 11
that men for their	<b>sins</b>	should be sorry in	8, 64/ 12
be taken for our	<b>sins</b>	, was pleasant unto him	8, 64/ 21
mind, done for our	<b>sins</b>	, done in true faith	8, 65/ 9
penance enough for our	<b>sins</b>	, nor that we could	8, 65/ 16
men promised of our	<b>sins</b>	forgiveness, and of our	8, 66/ 28
set not their own	<b>sins</b>	at so light, after	8, 66/ 30
that fasteth for his	<b>sins</b>	and again committeth the	8, 68/ 15
again committeth the selfsame	<b>sins</b>	, what availeth him this	8, 68/ 15
by himself for their	<b>sins</b>	and offenses? Wherefore did	8, 69/ 2
did penance for their	<b>sins</b>	, and therewith purchased pardon	8, 69/ 4
about to punish their	<b>sins</b>	and humble themselves before	8, 70/ 28
as well for their	<b>sins</b>	before passed as for	8, 70/ 32
they should punish their	<b>sins</b>	themselves and not we	8, 70/ 35
done penance for our	<b>sins</b>	and had not at	8, 70/ 37
toward the remission of	<b>sins</b>	-- why would Saint	8, 87/ 23
we shall for our	<b>sins</b>	no more but only	8, 88/ 31
anything for our own	<b>sins</b>	, by penance-doing, with fasting	8, 89/ 1
Christ's blood -- our	<b>sins</b>	vanish away as smoke	8, 89/ 10
make satisfaction for his	<b>sins</b>	to Godward, saying in	8, 89/ 13
them in remission of	<b>sins</b>	(as by the plain	8, 99/ 8
to two seas of	<b>sins</b>	, that is to wit	8, 100/ 19
also, for his own	<b>sins</b>	and other men's too	8, 108/ 26
that men sacrifice their	<b>sins</b>	. We find that men	8, 112/ 34
blood shed for our	<b>sins</b>	. And Paul commandeth thereby	8, 116/ 30
use to commit such	<b>sins</b>	-- yet use they	8, 124/ 15
betimes, ere ever" our "	<b>sins</b>	be ripe, lest the	8, 179/ 10
pass -- of ripe	<b>sins</b>	, and ascending to heaven	8, 180/ 35
and reapers of ripe	<b>sins</b>	-- leaving Tyndale in	8, 181/ 2
show themselves their own	<b>sins</b>	to the priest (whom	8, 208/ 3
to Godward for their	<b>sins</b>	-- when all the	8, 208/ 14
full satisfaction for our	<b>sins</b>	! More This is a	8, 208/ 16
full satisfaction for our	<b>sins</b>	-- yet would I	8, 208/ 20
Christ's satisfaction for our	<b>sins</b>	is in such wise	8, 208/ 22
repentant sinners, for the	<b>sins</b>	that be past, and	8, 209/ 10

satisfy for all the	<b>sins</b>	of this whole world	8, 209/ 23
his heart, all the	<b>sins</b>	that ever he doth	8, 215/ 9
penance and remission of	<b>sins</b>	should be preached in	8, 238/ 22
assoil men of their	<b>sins</b>	for need . . . saving that	8, 260/ 19
the punishment of such	<b>sins</b>	as were either venial	8, 288/ 7
shrive himself of his	<b>sins</b>	, or to do penance	8, 289/ 28
therein should have their	<b>sins</b>	forgiven them? Yea, and	8, 290/ 32
grace and remission of	<b>sins</b>	, or peradventure that they	8, 300/ 4
beseech thee for her	<b>sins</b>	. Hear me graciously, good	8, 371/ 36
a reckoning of our	<b>sins</b>	. . . and, seeking what he	8, 372/ 18
us any sacrifice for	<b>sins</b>	, but a terrible expectation	8, 377/ 25
and forgiveth them their	<b>sins</b>	of which they repent	8, 390/ 13
and obtain forgiveness of	<b>sins</b>	, and are translated from	8, 402/ 21
belief that for actual	<b>sins</b>	, men were punished after	8, 406/ 28
penitential deeds; revenging our	<b>sins</b>	upon ourselves with good	8, 409/ 2
and to forgiveness of	<b>sins</b>	, or salvation, by any	8, 410/ 7
safe, for all his	<b>sins</b>	, without confession or any	8, 410/ 19
God, and forgiveness of	<b>sins</b>	, or salvation, by any	8, 413/ 26
heaven, or remission of	<b>sins</b>	, is heresy; and that	8, 417/ 34
say not that all	<b>sins</b>	be of one weight	8, 423/ 32
the two most heinous	<b>sins</b>	and most contrarious in	8, 425/ 11
but that all the	<b>sins</b>	that he can after	8, 425/ 19
that of all such	<b>sins</b>	, he that hath once	8, 425/ 23
him of all the	<b>sins</b>	that he hath done	8, 432/ 5
none of all the	<b>sins</b>	which he hath committed	8, 433/ 13
wont to call deadly	<b>sins</b>	. And therefore, good Christian	8, 441/ 11
toward great actual deadly	<b>sins</b>	, and daily fall into	8, 444/ 4
deeds be no deadly	<b>sins</b>	, yet, but venial every	8, 444/ 9
the doing of their	<b>sins</b>	do not intend to	8, 453/ 34
any sin, how horrible	<b>sins</b>	and how many soever	8, 457/ 37
fall into many deadly	<b>sins</b>	, without any wrong opinion	8, 459/ 3
For as in other	<b>sins</b>	, as soon as they	8, 467/ 5
as in all other	<b>sins</b>	, as soon as they	8, 467/ 14
repent all their other	<b>sins</b>	as soon as they	8, 471/ 6
them of all their	<b>sins</b>	at any time after	8, 474/ 12
that in all the	<b>sins</b>	that he rehearseth, he	8, 486/ 31
belief and other deadly	<b>sins</b>	may stand together well	8, 486/ 37
say that with these	<b>sins</b>	, a true member may	8, 487/ 32
that finally repenteth his	<b>sins</b>	in a right fashion	8, 488/ 13
saith he, no deadly	<b>sins</b>	in those blessed bodies	8, 490/ 8
sore he layeth their	<b>sins</b>	to their charge! And	8, 490/ 26
taken no little, pretty	<b>sins</b>	, but great and horrible	8, 492/ 10
church" be never deadly	<b>sins</b>	, because they do them	8, 494/ 1
but only those last	<b>sins</b>	, in which he died	8, 494/ 30
for many great, mortal	<b>sins</b>	. . . or after a temporary	8, 516/ 20
of the elects into	<b>sins</b>	and errors . . . in which	8, 522/ 18
and errors . . . in which	<b>sins</b>	yet they sin not	8, 522/ 19
deadly in their deadly	<b>sins</b>	, because they do it	8, 528/ 7
he saith that David's	<b>sins</b>	arose upon great occasions	8, 530/ 11
elects be no deadly	<b>sins</b>	: because of the great	8, 531/ 18

him sore with the	<b>sins</b>	of the reprobates . . . and	8, 531/ 20
great occasions of their	<b>sins</b>	, sometimes, as is a	8, 531/ 21
For after those horrible	<b>sins</b>	so committed by David	8, 538/ 32
his thought, laid his	<b>sins</b>	so sore to his	8, 539/ 26
less grievous than the	<b>sins</b>	of some others . . . and	8, 543/ 15
have heard, in the	<b>sins</b>	of King David, by	8, 547/ 6
they sometimes do deadly	<b>sins</b>	-- that is to	8, 550/ 19
is to wit, such	<b>sins</b>	as if they died	8, 550/ 20
never do no deadly	<b>sins</b>	. That is, ye wot	8, 550/ 26
they do no such	<b>sins</b>	. . . which, done in such	8, 550/ 27
them, and forgiveth their	<b>sins</b>	of which they repent	8, 563/ 27
and forgiveth them their	<b>sins</b>	of which they repent	8, 567/ 30
needs must have his	<b>sins</b>	remitted and be saved	8, 568/ 28
die. Of all his	<b>sins</b>	none shall be laid	8, 569/ 5
Tyndale's Answer Made by	<b>Sir</b>	Thomas More, Knight Lord	8, 1/ 2
us a new saint:	<b>Sir</b>	Thomas Hitton, the heretic	8, 10/ 25
heard, he saith, of	<b>Sir</b>	Thomas Hitton, whom the	8, 12/ 26
what good Christian faith	<b>Sir</b>	Thomas Hitton was of	8, 12/ 37
on a hedge . . . and	<b>Sir</b>	Thomas Hitton was walking	8, 13/ 19
And this is, lo,	<b>Sir</b>	Thomas Hitton, the devil's	8, 16/ 1
you, good brother Constantine.	<b>Sir</b>	, as for the matter	8, 18/ 23
I shall tell you,	<b>sir</b>	," quoth he, "before this	8, 152/ 13
preach them. More Lo,	<b>sir</b>	, here ye see that	8, 259/ 8
Tyndale and say, "Nay,	<b>sir</b>	, and ye leave these	8, 263/ 15
he saith . . . Tyndale Now,	<b>sir</b>	, God hath made his	8, 335/ 27
Barnes deviseth. Made by	<b>Sir</b>	Thomas More, Knight. Printed	8, 384/ 10
-- saving my charity,	<b>sir</b>	, I beshrew their knavish	8, 452/ 26
him in derision." Lo,	<b>sirs</b>	, whereas Tyndale speaketh of	8, 431/ 12
shall he die." Lo,	<b>sirs</b>	, here is more than	8, 432/ 17
more than mad. And,	<b>sirs</b>	, thus meaneth Tyndale . . . and	8, 440/ 35
Catholic Church, were my	<b>sister</b>	and brother, and in	8, 373/ 4
but to make them	<b>sit</b>	and seek out heresies	8, 11/ 29
the devil should himself	<b>sit</b>	and devise to speak	8, 88/ 10
and be sorry and	<b>sit</b>	and make merry, and	8, 90/ 1
Tyndale's church and Luther's	<b>sit</b>	at home in their	8, 126/ 14
him his ape to	<b>sit</b>	there and serve him	8, 126/ 34
if I see one	<b>sit</b>	, it must needs be	8, 242/ 31
while I see him	<b>sit</b>	, because I could not	8, 242/ 32
could not see him	<b>sit</b>	but if he sit	8, 242/ 33
sit but if he	<b>sit</b>	indeed; and yet he	8, 242/ 33
because I see him	<b>sit</b>	, for sit he should	8, 242/ 34
see him sit, for	<b>sit</b>	he should though I	8, 242/ 34
and sore . . . and might	<b>sit</b>	at Saint Savior's a-begging	8, 333/ 27
would say, "Since they	<b>sit</b>	upon Moses' chair, and	8, 353/ 20
to mischief, if God	<b>sit</b>	where he sat, should	8, 483/ 20
in all such things	<b>sit</b>	still himself, astonied and	8, 486/ 28
a man must therefore	<b>sit</b>	even still and do	8, 504/ 1
nor think nothing, but	<b>sit</b>	even still, sadly, and	8, 506/ 13
been saved, and now	<b>sit</b>	in heaven, with the	8, 523/ 3
he weeneth himself to	<b>sit</b>	surest in the chair	8, 559/ 22

in this . . . when he	<b>sitteth</b>	and marketh all other	8, 138/ 19
needs be that he	<b>sitteth</b>	while I see him	8, 242/ 32
indeed; and yet he	<b>sitteth</b>	not because I see	8, 242/ 33
I say that he	<b>sitteth</b>	, the truth of his	8, 242/ 35
devilish heresy; wherein he	<b>sitteth</b>	now as fast bound	8, 301/ 18
that turneth the spit	<b>sitteth</b>	by the fire; but	8, 440/ 4
fire; but he that	<b>sitteth</b>	by the fire cannot	8, 440/ 5
as while a man	<b>sitteth</b>	by the fire, he	8, 440/ 11
as the broach-turner that	<b>sitteth</b>	warm by the fire	8, 440/ 15
that would say, "Whoso	<b>sitteth</b>	by the fire can	8, 440/ 29
of his own sect,	<b>sitting</b>	and blaspheming God upon	8, 116/ 22
the truth of his	<b>sitting</b>	dependeth not upon my	8, 242/ 35
the truth of his	<b>sitting</b>	: so doth the truth	8, 242/ 37
the cross, and now,	<b>sitting</b>	at thy right hand	8, 372/ 1
I now pass over	<b>six</b>	or seven of the	8, 144/ 5
Three hundred? Four, five,	<b>six</b>	, seven, eight? Nay, surely	8, 151/ 7
yet will altogether, with	<b>sixteen</b>	syllogisms, bring him short	8, 346/ 5
Savior Jesus (in the	<b>sixteenth</b>	chapter of John) at	8, 43/ 7
saith himself in the	<b>sixteenth</b>	chapter of Saint John's	8, 225/ 23
Saint John in the	<b>sixteenth</b>	chapter, said unto his	8, 312/ 23
are written in the	<b>sixth</b>	of Matthew and spoken	8, 69/ 26
Saint Paul in the	<b>sixth</b>	chapter unto the Hebrews	8, 212/ 32
evasion. For in the	<b>sixth</b>	chapter of Saint Paul	8, 296/ 28
expressly thereof, in the	<b>sixth</b>	chapter of his Gospel	8, 312/ 13
Saint Hilary, in the	<b>Sixth</b>	Book of The Trinity	8, 369/ 4
of naught, and the	<b>sixth</b>	of almost as little	8, 388/ 23
of his, in the	<b>sixth</b>	chapter unto the Hebrews	8, 431/ 1
the other, make what	<b>skift</b>	he can. For then	8, 298/ 24
stone or in beasts'	<b>skins</b>	; according to his own	8, 44/ 11
cover their pocky, scabbed	<b>skins</b>	with, much worse than	8, 163/ 3
the ribald by the	<b>skirt</b>	and break the stool	8, 42/ 3
done among all the	<b>skulks</b>	of heretics, nor never	8, 340/ 26
led him. And such	<b>slack</b>	holding on God's part	8, 526/ 27
holding him the more	<b>slackly</b>	; and then the other	8, 526/ 18
he layeth that the	<b>slackness</b>	of feeding hath caused	8, 319/ 30
works into some slothful	<b>slackness</b>	, though much of his	8, 429/ 29
of God this year	<b>slain</b>	in plain battle against	8, 29/ 7
otherwise in their rebellion	<b>slain</b>	-- there were the	8, 33/ 2
to be taken and	<b>slain</b>	, as Absalom was and	8, 137/ 34
themselves were killed and	<b>slain</b>	, or anything fought with	8, 482/ 13
churlish answer to have	<b>slain</b>	Nabal, and all the	8, 528/ 36
when he would have	<b>slain</b>	Nabal and all his	8, 530/ 14
where he should be	<b>slain</b>	. . . did David in all	8, 536/ 19
and him hast thou	<b>slain</b>	with the sword of	8, 539/ 7
it was done to	<b>slake</b>	the heat of the	8, 317/ 12
except for avoiding of	<b>slander</b>	. . . and then there shall	8, 355/ 2
themselves, in "avoiding the	<b>slandering</b>	" of such as have	8, 62/ 10
own heads, to the	<b>slaughter</b>	of above fourscore thousand	8, 55/ 30
love as themselves) to	<b>slay</b>	them: such men, I	8, 481/ 10
of faith or yet	<b>slay</b>	their brethren. Now, good	8, 481/ 14

to fight, kill, and	<b>slay</b>	, before that themselves were	8, 482/ 12
speaketh of killing and	<b>slaying</b>	"their brethren," himself can	8, 481/ 35
slumber and fell in	<b>sleep</b>	in Christ's company, while	8, 35/ 37
God out of his	<b>sleep</b>	, to look upon" us	8, 179/ 11
Almighty out of his	<b>sleep</b>	. But when I had	8, 179/ 21
waking God out of	<b>sleep</b>	, and set him on	8, 180/ 36
saith, but though they	<b>sleep</b>	now and rest in	8, 267/ 9
Luther that all souls	<b>sleep</b>	, and sleep shall till	8, 287/ 9
all souls sleep, and	<b>sleep</b>	shall till the Day	8, 287/ 10
a man in his	<b>sleep</b>	, or one that lay	8, 492/ 28
they lie still and	<b>sleep</b>	yet. But forasmuch as	8, 493/ 12
him out of his	<b>sleep</b>	, or else let him	8, 520/ 31
or else let him	<b>sleep</b>	still in his lusts	8, 520/ 31
lust . . . but letteth him	<b>sleep</b>	in his lust until	8, 520/ 34
their trance and their	<b>sleep</b>	played out all their	8, 521/ 10
rather, how hard in	<b>sleep</b>	was he -- in	8, 529/ 4
rather, how hard in	<b>sleep</b>	was he -- in	8, 532/ 38
a very deep dead	<b>sleep</b>	indeed, if he did	8, 533/ 2
devilish deeds in his	<b>sleep</b>	. Tyndale of likelihood lay	8, 533/ 3
while in a very	<b>sleep</b>	indeed! For God hath	8, 534/ 16
God hath naturally provided	<b>sleep</b>	for man's rest from	8, 534/ 17
God's ordinance, except we	<b>sleep</b>	when we should not	8, 534/ 20
abominable. And in the	<b>sleep</b>	, also, there is only	8, 534/ 22
that in the natural	<b>sleep</b>	the wit is only	8, 535/ 11
is in the natural	<b>sleep</b>	, so that he had	8, 535/ 16
David were in a	<b>sleep</b>	all that while, and	8, 535/ 31
wot well, in the	<b>sleep</b>	. But let this pass	8, 535/ 34
to such a dead	<b>sleep</b>	that he had in	8, 535/ 36
one rising in his	<b>sleep</b>	. . . but when he liked	8, 536/ 7
falling into such a	<b>sleep</b>	was his own willful	8, 537/ 26
abominable deeds in his	<b>sleep</b>	. But yet in all	8, 565/ 33
do when a man	<b>sleepeth</b>	, or lieth in a	8, 489/ 9
this tale of such	<b>sleeping</b>	and awaking of elects	8, 521/ 15
in the trances and	<b>sleeps</b>	that folk fall in	8, 521/ 6
in the trances and	<b>sleeps</b>	that folk fall in	8, 521/ 7
these trances, and these	<b>sleeps</b>	in sinful fleshly lusts	8, 521/ 18
the trances, and the	<b>sleeps</b>	, and slidings of the	8, 522/ 18
being in trances and	<b>sleeps</b>	, as he doth David	8, 532/ 34
falleth into "trances" and	<b>sleeps</b>	by which he "forgetteth	8, 565/ 31
him back . . . by the	<b>sleeve</b>	a little, and ask	8, 47/ 31
other evangelists with some	<b>sleight</b>	gloss of their own	8, 362/ 25
force nor by false	<b>sleight</b>	, step in between her	8, 372/ 25
laying of such a	<b>slender</b>	cause, to minister Master	8, 291/ 7
considering that with such	<b>slender</b>	proofs as Tyndale bringeth	8, 404/ 17
of Tyndale is very	<b>slender</b>	. . . for it implieth the	8, 449/ 9
world to see what	<b>slender</b>	things Tyndale allegeth. First	8, 503/ 7
find no reader so	<b>slenderly</b>	witted to suffer him	8, 174/ 7
yet understand it but	<b>slenderly</b>	?What if I be	8, 389/ 26
hair, he fasted and	<b>slept</b>	in a sack, and	8, 66/ 7
he wore hair and	<b>slept</b>	in a sack --	8, 66/ 15

of Rochester and Canterbury	<b>slew</b>	at Maidstone. Of this	8, 12/ 27
come, and then are	<b>slidden</b>	down, should be renewed	8, 213/ 2
and the sleeps, and	<b>slidings</b>	of the elects into	8, 522/ 18
a bare faith and	<b>slight</b>	repentance, without shrift or	8, 5/ 26
teacheth, himself, a sudden,	<b>slight</b>	repentance . . . forbidding both confession	8, 40/ 21
since bare faith and	<b>slight</b>	repenting putteth out that	8, 289/ 10
Sabbath day a very	<b>slight</b>	matter. And because that	8, 320/ 16
John the Baptist, not	<b>slight</b>	fruits, simple and single	8, 409/ 6
presumption and occasion of	<b>slight</b>	regarding sin: Tyndale would	8, 425/ 6
faults for much the	<b>slighter</b>	, he diminisheth all the	8, 490/ 27
a man may as	<b>slightly</b>	regard Whitsun Sunday as	8, 4/ 21
have I not so	<b>slightly</b>	seen unto mine own	8, 38/ 32
sloth and negligence so	<b>slightly</b>	regard it that he	8, 502/ 37
go to wrack, then	<b>slink</b>	away from the field	8, 58/ 37
which Tyndale here letteth	<b>slip</b>	. But I would in	8, 169/ 24
in this which he	<b>slippeth</b>	over: that he did	8, 188/ 9
by their folly and	<b>sloth</b>	fell to forget them	8, 299/ 1
of his hold by	<b>sloth</b>	or frowardness of his	8, 455/ 23
amazed in a reckless	<b>sloth</b>	, and let God work	8, 486/ 29
refuse it, or of	<b>sloth</b>	and negligence so slightly	8, 502/ 37
or by his frowardness,	<b>sloth</b>	, or negligence lose and	8, 503/ 14
that the malice or	<b>sloth</b>	of their own wills	8, 518/ 26
if he did, that	<b>sloth</b>	of theirs should be	8, 526/ 32
therefore be careless and	<b>slothful</b>	to do any penance	8, 409/ 12
devout works into some	<b>slothful</b>	slackness, though much of	8, 429/ 29
not lacking nor being	<b>slothful</b>	, God would not fail	8, 505/ 23
by sinful will or	<b>slothful</b>	mind in some wise	8, 526/ 35
but a great sloven	<b>slouch</b>	that out of his	8, 491/ 30
true member, this Jack	<b>Slouch</b>	that we speak of	8, 492/ 2
therefore, though our Jack	<b>Slouch</b>	do all those horrible	8, 492/ 32
might here let Jack	<b>Slouch</b>	alone . . . and ask Tyndale	8, 493/ 5
ask Tyndale whether another	<b>slouch</b>	of his acquaintance --	8, 493/ 6
return again to Jack	<b>Slouch</b>	. . . whose deeds Tyndale will	8, 493/ 18
our example of Jack	<b>Slouch</b>	. . . what indifferent judge would	8, 494/ 4
as the same Jack	<b>Slouch</b>	doth none of those	8, 494/ 17
child, but a great	<b>sloven</b>	slouch that out of	8, 491/ 30
of Christ were in	<b>slumber</b>	and fell in sleep	8, 35/ 37
fall even in a	<b>slumber</b>	therewith and let these	8, 36/ 6
in a very long	<b>slumber</b>	and a very deep	8, 533/ 2
of Abigail. How long	<b>slumbered</b>	he -- or rather	8, 529/ 3
have heard . . . How long	<b>slumbered</b>	he -- or rather	8, 532/ 38
a book of other	<b>small</b>	devotions, and then the	8, 10/ 7
the sacrament was no	<b>small</b>	question of late days	8, 116/ 15
a great process to	<b>small</b>	purpose . . . because I said	8, 189/ 22
for their little, pretty,	<b>small</b>	falsehoods, some little, pretty	8, 245/ 2
falsehoods, some little, pretty,	<b>small</b>	miracles to be done	8, 245/ 3
miracle done, great nor	<b>small</b>	, neither by God nor	8, 245/ 6
and how little and	<b>small</b>	soever it be left	8, 251/ 7
our lesson in a	<b>small</b>	, ragged hand wherein a	8, 491/ 4
about before with a	<b>small</b>	, ragged hand to beguile	8, 492/ 21

this great matter so	<b>small</b>	that a man may	8, 502/ 4
David -- as a	<b>small</b>	burden is a great	8, 530/ 34
Tyndale taketh for a	<b>small</b>	matter, because they be	8, 564/ 28
speak and yet would	<b>smatter</b>	in preaching . . . willing the	8, 160/ 33
every prattling fool, every	<b>smatterer</b>	in Scripture . . . shall be	8, 342/ 2
while the one will	<b>smear</b>	as well as the	8, 78/ 36
with oil rather than	<b>smear</b>	them with butter? Surely	8, 308/ 15
not as good to	<b>smear</b>	a sick man with	8, 328/ 19
had "as lief be	<b>smear</b>	with unhallowed butter as	8, 57/ 32
had as lief be	<b>smear</b>	with unhallowed butter as	8, 75/ 16
holy salt," and be "	<b>smear</b>	with unhallowed butter" as	8, 81/ 35
holy oil . . . than by "	<b>smearing</b>	with unhallowed butter," but	8, 78/ 2
the holy oil to	<b>smearing</b>	of some barreled butter	8, 78/ 17
images," and "anointing" into "	<b>smearing</b>	," "consecrating" into "charming," "sacraments	8, 143/ 14
so draw them, and	<b>smite</b>	them not . . . but if	8, 56/ 18
be spiritual do never "	<b>smite</b>	" their "younger brethren," that	8, 57/ 3
and mother' and '	<b>smite</b>	them not,' but	8, 58/ 12
the one party to	<b>smite</b>	and kill the other	8, 58/ 28
a good zeal so	<b>smiteth</b>	off Malchus' ear that	8, 36/ 8
tree when a man	<b>smiteth</b>	the tree therewith. And	8, 519/ 1
and lately burned in	<b>Smithfield</b>	) told unto me, he	8, 7/ 23
sins vanish away as	<b>smoke</b>	in the wind, and	8, 89/ 10
unto my soul . . . as	<b>smoke</b>	for sore eyes? More	8, 281/ 27
for our souls "as	<b>smoke</b>	for sore eyes." This	8, 283/ 5
for our souls as	<b>smoke</b>	for sore eyes if	8, 283/ 27
stark blind with the	<b>smoke</b>	of the smoky fire	8, 283/ 30
unto his example of	<b>smoke</b>	and sore eyes? For	8, 284/ 9
hurt him not, as	<b>smoke</b>	doth sore eyes. But	8, 284/ 10
not evil, nor like	<b>smoke</b>	to sore eyes . . . since	8, 285/ 31
to the soul as	<b>smoke</b>	to sore eyes all	8, 289/ 22
for the soul as	<b>smoke</b>	is for sore eyes	8, 289/ 32
fall into the foul	<b>smoke</b>	of hell, where he	8, 289/ 34
the smoke of the	<b>smoky</b>	fire of hell, he	8, 283/ 30
out as adders and	<b>snakes</b>	in summer, had their	8, 361/ 5
it: false heretics . . . whose	<b>snakish</b>	and serpentine generations have	8, 361/ 4
under him first to	<b>snapper</b>	and stumble, and after	8, 552/ 33
it were after a	<b>sneezing</b>	), the friars may from	8, 567/ 4
him all the while	<b>snore</b>	and rout. And if	8, 533/ 4
himself out in the	<b>snow</b>	till his teeth chatter	8, 440/ 17
cold water of the	<b>snow</b>	go into far passing	8, 487/ 30
and bid him be	<b>sober</b>	; make him stark mad	8, 29/ 20
that he be always	<b>sober</b>	. . . he obeyeth gladly, and	8, 60/ 3
and to keep him	<b>sober</b>	, and then for that	8, 60/ 31
and to keep men	<b>sober</b>	, and therefore would he	8, 61/ 22
of the flesh and	<b>soberness</b>	. . . whosoever think himself to	8, 62/ 3
And as for the	<b>soberness</b>	and chastising of the	8, 125/ 1
took a wife for "	<b>soberness</b>	and chastising" of his	8, 125/ 13
in less moderation and	<b>soberness</b>	, than were convenient for	8, 161/ 35
being separate from the	<b>society</b>	, of the Catholic Church	8, 561/ 32
whoremasters,' and '	<b>sodomites</b>	'; 'abominable,'	8, 58/ 19

how holy a tale	<b>soever</b>	be not spiritual, nor	8, 45/ 24
believeth that how often	<b>soever</b>	he sin or how	8, 89/ 33
therefore, but how holily	<b>soever</b>	it pleaseth Father Tyndale	8, 123/ 20
the priests, how boldly	<b>soever</b>	Tyndale against his own	8, 163/ 30
English by what word	<b>soever</b>	Englishmen by common custom	8, 211/ 10
which of them both	<b>soever</b>	were the words, as	8, 233/ 3
apostle, how many nations	<b>soever</b>	fall therefrom, and how	8, 251/ 6
how little and small	<b>soever</b>	it be left. And	8, 251/ 8
speaketh indeed . . . how apparent	<b>soever</b>	a heretic make it	8, 286/ 21
his soul, how apparently	<b>soever</b>	a heretic argue by	8, 286/ 30
that by what words	<b>soever</b>	the apostles write it	8, 293/ 7
Holy Scripture . . . how solemnly	<b>soever</b>	he paint it. And	8, 389/ 15
north, in what place	<b>soever</b>	it fall, there shall	8, 428/ 20
him in what day	<b>soever</b>	he sin. Also, whensoever	8, 432/ 25
righteousness, in what day	<b>soever</b>	he sin." Here have	8, 432/ 28
sin, how great faith	<b>soever</b>	he feel . . . yet if	8, 433/ 35
what mind or purpose	<b>soever</b>	they had before (the	8, 450/ 11
sins and how many	<b>soever</b>	my members do. And	8, 457/ 37
because what other error	<b>soever</b>	such a true, faithful	8, 461/ 11
deadly, how horrible deeds	<b>soever</b>	they do, as he	8, 485/ 25
sinneth never, how bad	<b>soever</b>	he be. For whereas	8, 494/ 20
horrible and abominable deeds	<b>soever</b>	they do. And since	8, 566/ 31
that what horrible deeds	<b>soever</b>	they do, they can	8, 566/ 35
they do but say	<b>soft</b>	-- yet they "buzz	8, 162/ 16
with which mind and	<b>soft</b>	examples of infirmity, feebleness	8, 491/ 34
read his revocation so	<b>softly</b>	that they could not	8, 22/ 36
themselves secretly and speak	<b>softly</b>	at the priest's ear	8, 88/ 27
scholars of Oxford that	<b>sojourned</b>	with her for death	8, 446/ 15
or any to be	<b>sold</b>	printed within this realm	8, 10/ 33
great cost nor here	<b>sold</b>	without great adventure and	8, 11/ 31
while both bought and	<b>sold</b>	of those heretical books	8, 17/ 15
peradventure they were all	<b>sold</b>	already. Howbeit, Necton now	8, 18/ 14
man of his also,	<b>sold</b>	many such books of	8, 18/ 16
Jews that bought and	<b>sold</b>	therein, whom Christ beat	8, 162/ 34
did Judas, when he	<b>sold</b>	Christ, speak of him	8, 548/ 34
would should seem so	<b>solemn</b>	, subtle insolubles, which ye	8, 34/ 9
of the greatest, most	<b>solemn</b>	, most assuredly made, and	8, 106/ 32
this is a right	<b>solemn</b>	reason! And Luther, indeed	8, 109/ 35
and wine, was a	<b>solemn</b>	figure: Tyndale telleth us	8, 111/ 34
his preface with a	<b>solemn</b>	threat . . . bidding men to	8, 139/ 31
to make it seem	<b>solemn</b>	; but cleave ye fast	8, 140/ 34
altogether, and beholding the	<b>solemn</b>	, godly sacraments and ceremonies	8, 160/ 10
laugh at his high,	<b>solemn</b>	charge . . . whereby he would	8, 180/ 15
and showeth us a	<b>solemn</b>	process, that God and	8, 189/ 29
after it his great,	<b>solemn</b>	question where he findeth	8, 306/ 31
his tale seemeth somewhat	<b>solemn</b>	, but it is nothing	8, 327/ 23
yearly celebrated with a	<b>solemn</b>	feast; and whatsoever thing	8, 370/ 32
and see that his	<b>solemn</b>	show of such confidence	8, 386/ 18
forth with his high,	<b>solemn</b>	follies that he would	8, 391/ 1
that all his holy,	<b>solemn</b>	tale of all his	8, 394/ 29

observed, and the more	<b>solemnity</b>	that they see therein	8, 160/ 4
Howbeit, as for the	<b>solemnization</b>	of marriage at church	8, 14/ 20
as himself would seem	<b>solemnly</b>	to assoil. Whose book	8, 7/ 31
allege it again so	<b>solemnly</b>	. But now would I	8, 110/ 2
lechery and avow it	<b>solemnly</b>	for good and lawful	8, 140/ 23
the questions be so	<b>solemnly</b>	put: I say that	8, 194/ 17
in this chapter, as	<b>solemnly</b>	as he setteth forth	8, 254/ 15
in this matter so	<b>solemnly</b>	and handle it so	8, 304/ 14
-- Lord God, how	<b>solemnly</b>	Tyndale would set it	8, 332/ 30
mocks of Holy Scripture	<b>solemnly</b>	, with such open, shameless	8, 337/ 22
sect bring forth full	<b>solemnly</b>	: that is to wit	8, 347/ 37
thereunto. And therefore, as	<b>solemnly</b>	as some of his	8, 348/ 19
days instituted, and very	<b>solemnly</b>	observed . . . and God therewith	8, 349/ 31
Bible some have set	<b>solemnly</b>	in the margin upon	8, 350/ 7
of Holy Scripture . . . how	<b>solemnly</b>	soever he paint it	8, 389/ 15
badge), ceaseth not to	<b>solicit</b>	and labor to revoke	8, 249/ 2
And therefore he lived	<b>solitary</b>	, saving that his virtues	8, 122/ 10
be fain, for their	<b>solution</b>	, to grant almost that	8, 101/ 33
and in his merry	<b>solution</b>	mocketh also no man	8, 224/ 27
well known, and that	<b>solution</b>	also, of nigh kindred	8, 472/ 12
doctrine destroyeth his own	<b>solution</b>	. For he saith that	8, 472/ 15
I like all their	<b>solutions</b>	that they make thereto	8, 101/ 32
him to make proper	<b>solutions</b>	if himself may make	8, 182/ 18
other shift . . . I would	<b>solve</b>	after an Oxford fashion	8, 196/ 9
is as hard to	<b>solve</b>	as whether the father	8, 224/ 7
me over quite, he	<b>solveth</b>	the objection so plainly	8, 224/ 22
And yet besides this,	<b>somewhere</b>	he sendeth war, sickness	8, 2/ 23
such things be misordered	<b>somewhere</b>	. . . but that there is	8, 162/ 2
in, and myself also	<b>somewhere</b>	else (in places more	8, 332/ 22
up and destroyed; and	<b>somewhere</b>	-- all the churches	8, 482/ 25
the Jews that the	<b>Son</b>	of Man is master	8, 73/ 29
he calleth him "Good	<b>son</b>	. "Were not the time	8, 84/ 22
word that is God's	<b>Son</b>	. The words of Saint	8, 96/ 30
the Father and the	<b>Son</b>	and the Holy Ghost	8, 98/ 5
he calleth him "Good	<b>son</b>	. " And the blessing, as	8, 127/ 35
the Father and the	<b>Son</b>	, and the blasphemous book	8, 142/ 22
they call him "Good	<b>son</b>	, " or as Saint Paul	8, 192/ 16
and call him "Good	<b>son</b>	" -- by likelihood because	8, 192/ 24
he calleth him "Good	<b>son</b>	. " But the place is	8, 197/ 35
of the Father, the	<b>Son</b>	, and the Holy Ghost	8, 201/ 11
again to themselves the	<b>Son</b>	of God and having	8, 213/ 4
be elder than the	<b>son</b>	, or the son elder	8, 224/ 7
the son, or the	<b>son</b>	elder than his father	8, 224/ 8
the father to the	<b>son</b>	by mouth. And I	8, 225/ 2
of God's own glorious	<b>Son</b>	, that came to give	8, 227/ 21
Persons -- the Father,	<b>Son</b>	, and Holy Ghost --	8, 236/ 24
allthing is made: the	<b>Son</b>	of God himself, one	8, 243/ 10
he sent his own	<b>Son</b>	, lest men should not	8, 243/ 34
he calleth him "Good	<b>son</b>	. " And as for matrimony	8, 253/ 29
Father and his only-begotten	<b>Son</b>	, our Savior Christ, that	8, 268/ 22

Lady hath a new	<b>son</b>	. More Tyndale saith that	8, 271/ 3
shall have a new	<b>son</b>	ere I can prove	8, 271/ 9
shall have a new	<b>son</b>	first (which he might	8, 271/ 11
never had a new	<b>son</b>	besides our Savior Christ	8, 271/ 13
shall have a new	<b>son</b>	ere I prove that	8, 271/ 25
the church of his	<b>Son</b>	as he had of	8, 274/ 16
in offering up his	<b>son</b>	Isaac, and then the	8, 277/ 30
and call him "Good	<b>son</b>	" -- this evasion is	8, 296/ 28
sacrificing of his own	<b>son</b>	: yet is that doing	8, 300/ 11
of himself that "the	<b>Son</b>	of Man," that is	8, 320/ 18
the change; but the	<b>Son</b>	of Man, our Savior	8, 321/ 6
thou art Christ, the	<b>Son</b>	of the Living God	8, 329/ 18
prophets, and his own	<b>Son</b>	, and his Son's apostles	8, 330/ 2
that meant of the	<b>Son</b>	of God, and of	8, 339/ 14
Godhood of his only	<b>Son</b>	. . . yet is it no	8, 342/ 20
Spirit, and his own	<b>Son</b>	abiding in his Church	8, 359/ 16
words: "Thou, therefore, my	<b>son</b>	Timothy, be comforted in	8, 374/ 27
the Father and the	<b>Son</b>	and the Holy Ghost	8, 376/ 14
their own part the	<b>Son</b>	of God, and having	8, 377/ 34
Passion of his own	<b>Son</b>	. All these things, and	8, 400/ 11
thou art Christ, the	<b>Son</b>	of the Living God	8, 404/ 4
Thou art Christ, the	<b>Son</b>	of the Living God	8, 404/ 12
from which Christ, the	<b>Son</b>	of the Living God	8, 406/ 11
the Father and the	<b>Son</b>	, for that was no	8, 407/ 3
Christ to be the	<b>Son</b>	of the Living God	8, 408/ 9
that Christ is the	<b>Son</b>	of the Living God	8, 414/ 26
that Christ is God's	<b>Son</b>	and yet believe the	8, 415/ 3
that Christ were God's	<b>Son</b>	, and thereby believe also	8, 415/ 9
that Christ were God's	<b>Son</b>	, and would believe therefore	8, 415/ 13
Christ to be God's	<b>Son</b>	, and to have redeemed	8, 415/ 23
art blessed, Simon the	<b>son</b>	of Jonah; for flesh	8, 418/ 4
art accursed, Tyndale, the	<b>son</b>	of the devil; for	8, 418/ 7
lieth, crucify again the	<b>Son</b>	of God, and have	8, 431/ 11
ye do." "And the	<b>Son</b>	of God," saith Saint	8, 434/ 29
that Jesus is the	<b>Son</b>	of God dwelleth in	8, 441/ 21
Jesus is Christ, the	<b>Son</b>	of God and our	8, 447/ 15
believing that Jesus, the	<b>son</b>	of Mary, was that	8, 464/ 32
This is my well-beloved	<b>Son</b>	, in whom I much	8, 464/ 36
and be a good	<b>son</b>	and do so no	8, 494/ 16
be saved," sent his	<b>Son</b>	into this world to	8, 499/ 17
thereof than doth the	<b>son</b>	in the begetting of	8, 504/ 7
the belief of the	<b>Son</b>	and Holy Ghost, and	8, 505/ 3
only-begotten and tenderly beloved	<b>Son</b>	. Then say I now	8, 508/ 23
father waiteth upon his	<b>son</b>	, to warn him and	8, 518/ 8
the shedding of his	<b>Son's</b>	blood, and so we	8, 53/ 17
own Son, and his	<b>Son's</b>	apostles too, and caused	8, 330/ 2
own father . . . wherein the	<b>son's</b>	will that is yet	8, 504/ 8
us on their old	<b>song</b>	that it is idolatry	8, 53/ 21
by a three men's	<b>song</b>	. They changed also the	8, 126/ 1
none other. As for	<b>song</b>	, I see not why	8, 162/ 4

be all God's good	<b>sons</b>	, and kill and sacrifice	8, 112/ 22
prince upon all the	<b>sons</b>	of pride: I am	8, 268/ 28
shall have two new	<b>sons</b>	ere Tyndale prove that	8, 271/ 27
shall have five new	<b>sons</b>	ere Tyndale prove that	8, 271/ 29
shall have fifteen new	<b>sons</b>	ere Tyndale be able	8, 271/ 37
which God gave Adam's	<b>sons</b>	were no dumb popetry	8, 276/ 1
though she had more	<b>sons</b>	than one, and more	8, 287/ 15
-- offering their own	<b>sons</b>	and daughters, and burning	8, 349/ 8
anew, and made the	<b>sons</b>	of God, and obtain	8, 402/ 20
Nabal and all his	<b>sons</b>	even to the child	8, 530/ 15
the sword of the	<b>sons</b>	of Ammon. And therefore	8, 539/ 8
scholars shortly and be	<b>soon</b>	sped, we have the	8, 10/ 11
revoke it too. As	<b>soon</b>	as Tewkesbury heard that	8, 20/ 27
keep it. More How	<b>soon</b>	might a poor simple	8, 43/ 22
telleth us), they shall	<b>soon</b>	seek occasion of sedition	8, 55/ 22
cope, and will as	<b>soon</b>	"gape" for sand as	8, 57/ 31
edified thereby. And as	<b>soon</b>	will he gape while	8, 75/ 14
live . . . every man may	<b>soon</b>	see what men may	8, 86/ 10
so oft, yet as	<b>soon</b>	as we repent and	8, 89/ 8
together, and ye shall	<b>soon</b>	perceive that he boasteth	8, 89/ 29
force full little how	<b>soon</b>	he fall thereto, when	8, 89/ 32
this matter may be	<b>soon</b>	eased. It may be	8, 92/ 27
reason as he saith	<b>soon</b>	after. More Here he	8, 109/ 2
full like himself. And	<b>soon</b>	after, in another place	8, 116/ 10
within a while, and	<b>soon</b>	after that, by his	8, 117/ 34
also the Mass; and	<b>soon</b>	after that, many cast	8, 126/ 1
Testament. But Tyndale as	<b>soon</b>	as he heard of	8, 152/ 19
Doom -- yet as	<b>soon</b>	as he saw his	8, 157/ 35
all these countries. And	<b>soon</b>	after, also, when the	8, 160/ 24
and consequent, it shall	<b>soon</b>	be showed him that	8, 168/ 16
them me, I shall	<b>soon</b>	amend the fault. But	8, 175/ 19
old translator . . . which how	<b>soon</b>	after Christ's death he	8, 184/ 29
a little, he should	<b>soon</b>	see that his argument	8, 188/ 21
forasmuch as we should	<b>soon</b>	cease to but if	8, 204/ 34
Baptism is not so	<b>soon</b>	worn out and paid	8, 214/ 3
the apostles' days or	<b>soon</b>	after . . . and that all	8, 245/ 34
it is ye shall	<b>soon</b>	judge. Thus he saith	8, 279/ 29
of hell, he would	<b>soon</b>	have seen with his	8, 283/ 30
understanding. Which misunderstanding may	<b>soon</b>	mislead that man which	8, 287/ 2
not . . . he may be	<b>soon</b>	abused. But whoso well	8, 294/ 22
consider every part . . . shall	<b>soon</b>	perceive that this process	8, 294/ 23
that is falling is	<b>soon</b>	put over), the friar	8, 301/ 15
my Fourth Book . . . as	<b>soon</b>	as my time shall	8, 382/ 17
without a reader, may	<b>soon</b>	fall into the damnable	8, 388/ 12
doth, he may be	<b>soon</b>	controlled, accused, and corrected	8, 388/ 27
in Tyndale's teaching . . . shall	<b>soon</b>	feel that all his	8, 394/ 29
the whole body, and	<b>soon</b>	known from the body	8, 398/ 16
of our Lady as	<b>soon</b>	as they be taught	8, 407/ 33
as every man may	<b>soon</b>	perceive that readeth him	8, 427/ 8
and all, forthwith, as	<b>soon</b>	as he repenteth --	8, 433/ 30

but "historical," faint, and	<b>soon</b>	gone), but have it	8, 447/ 18
to lack it so	<b>soon</b>	, nor to have it	8, 453/ 7
in other sins, as	<b>soon</b>	as they be rebuked	8, 467/ 6
even so here, as	<b>soon</b>	as they were better	8, 467/ 6
all other sins, as	<b>soon</b>	as they be rebuked	8, 467/ 14
-- even so, as	<b>soon</b>	as they be better	8, 467/ 14
saved shall repent as	<b>soon</b>	as ever he is	8, 467/ 24
person shall always so	<b>soon</b>	repent and return, had	8, 467/ 35
the first teaching, as	<b>soon</b>	as he is better	8, 468/ 16
at the first, as	<b>soon</b>	as he were once	8, 468/ 37
unto the truth, as	<b>soon</b>	as it is told	8, 469/ 1
at the first, as	<b>soon</b>	as he is taught	8, 470/ 14
repent their errors as	<b>soon</b>	as they be taught	8, 471/ 5
their other sins as	<b>soon</b>	as they be rebuked	8, 471/ 6
many children die now	<b>soon</b>	after that they come	8, 474/ 25
to the contrary, as	<b>soon</b>	as they be taught	8, 475/ 17
so . . . he shall be	<b>soon</b>	set in. For then	8, 477/ 16
a trance. And as	<b>soon</b>	as he hath played	8, 489/ 9
it riseth again as	<b>soon</b>	as the rage of	8, 489/ 19
-- then is he	<b>soon</b>	sped, and shall not	8, 495/ 25
All this gear is	<b>soon</b>	done if the voice	8, 495/ 29
caught him . . . and yet,	<b>soon</b>	after, well and wisely	8, 496/ 32
that the elects as	<b>soon</b>	as ever they be	8, 517/ 6
a season. But as	<b>soon</b>	as they be awaked	8, 518/ 11
repent and amend, as	<b>soon</b>	as God of his	8, 519/ 28
awake. And then, as	<b>soon</b>	as they be awake	8, 521/ 11
at both times, as	<b>soon</b>	as he was rebuked	8, 529/ 5
every learned man may	<b>soon</b>	find out himself, and	8, 531/ 27
answer to . . . he should	<b>soon</b>	make every wise man	8, 531/ 28
thing is that as	<b>soon</b>	as they be rebuked	8, 532/ 12
Yea, and Peter, as	<b>soon</b>	as he had denied	8, 550/ 12
reform that fault the	<b>sooner</b>	. . . God shall not fail	8, 2/ 29
If I had been	<b>sooner</b>	converted, I would have	8, 409/ 26
would have seem so	<b>sooth</b>	is in very deed	8, 133/ 25
all. And surely very	<b>sooth</b>	he saith. For when	8, 308/ 36
into frivolous cavillations and	<b>sophisms</b>	; as not only divers	8, 424/ 17
cavillations and seek out	<b>sophisms</b>	upon every word. And	8, 438/ 22
likewise as, though a	<b>sophist</b>	would with a fond	8, 286/ 23
himself, and bid the	<b>sophister</b>	take and eat the	8, 286/ 28
and the others but	<b>sophistical</b>	; and then the false	8, 267/ 22
to beguile us with	<b>sophistical</b>	equivocation. For our matter	8, 271/ 31
doth, not after a	<b>sophistical</b>	fashion, that it were	8, 439/ 28
redargution of his folly "	<b>sophistication</b>	" -- let us divine	8, 183/ 32
make us here some	<b>sophistication</b>	as though I spoke	8, 243/ 8
to cover it with	<b>sophistication</b>	, in using this word	8, 421/ 6
against all Tyndale's trifling	<b>sophistications</b>	. . . which he would should	8, 34/ 8
it by syllogisms and	<b>sophistications</b>	. . . alleging that these things	8, 369/ 27
useth he a little	<b>sophistry</b>	. For he leaveth us	8, 130/ 22
the mist of their	<b>sophistry</b>	take the examples that	8, 133/ 28
taken more deep and	<b>sore</b>	vengeance, not only by	8, 4/ 34

to send us as	<b>sore</b>	punishment as he hath	8, 5/ 2
or "fever") "which shall	<b>sore</b>	vex and grieve your	8, 5/ 11
prison . . . that he so	<b>sore</b>	did forthink his errors	8, 17/ 24
that point, and so	<b>sore</b>	offended him in contemning	8, 24/ 11
according to justice, by	<b>sore</b>	, painful death, both for	8, 28/ 8
others. Which thing as	<b>sore</b>	as these heretics reprove	8, 28/ 10
should be driven to	<b>sore</b>	effusion of their subjects'	8, 30/ 20
these devilish heresies so	<b>sore</b>	set abroach in some	8, 35/ 19
never the commandment. so	<b>sore</b>	studied in the Scripture	8, 46/ 4
the Law, never so	<b>sore</b>	studied in Scripture," that	8, 46/ 23
his fellows do so	<b>sore</b>	oppugn, that the whole	8, 65/ 13
himself, and not so	<b>sore</b>	if we judge and	8, 65/ 28
meet medicine for every	<b>sore</b>	! This place in Saint	8, 87/ 26
forge such false heresies . . .	<b>sore</b>	deceive themselves and all	8, 88/ 2
he sin or how	<b>sore</b>	, there needeth him no	8, 89/ 33
God may cure a	<b>sore</b>	without a medicine, and	8, 97/ 36
courtesy, cry out so	<b>sore</b>	upon the clergy for	8, 107/ 15
they be surely so	<b>sore</b>	infected that, except the	8, 120/ 3
terror and fear so	<b>sore</b>	increased that he was	8, 128/ 30
all the devils so	<b>sore</b>	afraid, that all their	8, 128/ 35
mad, one that lay	<b>sore</b>	sick could not forbear	8, 134/ 19
his contagious heresies so	<b>sore</b>	poisoned malicious and newfangled	8, 177/ 32
saith that I so	<b>sore</b>	hunger that the good	8, 178/ 24
which he shooteth a	<b>sore</b>	shot of serpentes . . . when	8, 187/ 1
juggling . . . that they labor	<b>sore</b>	to juggle away, not	8, 205/ 35
Friar Lambert have so	<b>sore</b>	set their study upon	8, 211/ 31
it that Tyndale so	<b>sore</b>	doth abhor. For he	8, 211/ 38
his book of Babylonica	<b>sore</b>	dispraiseth. For Saint Jerome	8, 212/ 20
Pharaoh . . . and threateneth me	<b>sore</b>	with the vengeance of	8, 221/ 15
Tyndale and, perceiving himself	<b>sore</b>	bound to the stake	8, 223/ 11
so desperate and so	<b>sore</b>	set in an obstinate	8, 244/ 26
till their eyes were	<b>sore</b>	ere they found it	8, 256/ 5
soul . . . as smoke for	<b>sore</b>	eyes? More Here Tyndale	8, 281/ 27
souls "as smoke for	<b>sore</b>	eyes." This is a	8, 283/ 5
souls as smoke for	<b>sore</b>	eyes if we received	8, 283/ 28
his soul were not	<b>sore</b>	bleared or stark blind	8, 283/ 29
example of smoke and	<b>sore</b>	eyes? For, first, if	8, 284/ 9
not, as smoke doth	<b>sore</b>	eyes. But since it	8, 284/ 10
nor like smoke to	<b>sore</b>	eyes . . . since our Savior	8, 285/ 31
soul as smoke to	<b>sore</b>	eyes all things that	8, 289/ 22
as smoke is for	<b>sore</b>	eyes. But I pray	8, 289/ 32
pray God that the	<b>sore</b>	eyes of his sick	8, 289/ 33
But the sacraments so	<b>sore</b>	aggrieve Tyndale's sore eyes	8, 293/ 34
so sore aggrieve Tyndale's	<b>sore</b>	eyes that he may	8, 293/ 34
which Saint Paul so	<b>sore</b>	reproveth in their trust	8, 299/ 30
book of Obedience laboreth	<b>sore</b>	to wade out of	8, 323/ 23
full poor, sick, and	<b>sore</b>	. . . and might sit at	8, 333/ 27
not of necessity so	<b>sore</b>	to put altogether in	8, 334/ 11
readers, how sick, how	<b>sore</b>	, and how feeble his	8, 335/ 14
one was yet so	<b>sore</b>	set upon evil preaching	8, 358/ 2

sickly, and hath many	<b>sore</b>	members . . . as hath sometimes	8, 397/ 32
a man . . . and some	<b>sore</b>	astonied, and for a	8, 397/ 33
own soul will be	<b>sore</b>	afraid to put it	8, 404/ 19
restraineth it therein too	<b>sore</b>	. For then we be	8, 407/ 1
rage passed, he so	<b>sore</b>	should repent and sorrow	8, 456/ 4
if we would labor	<b>sore</b>	to find out what	8, 480/ 15
faint sight of our	<b>sore</b>	eyes can scant attain	8, 490/ 13
elect church," and how	<b>sore</b>	he layeth their sins	8, 490/ 26
city that he so	<b>sore</b>	longed to convert, "Jerusalem	8, 509/ 28
and some be so	<b>sore</b>	nuzzled in the false	8, 517/ 17
wearry thereof, and very	<b>sore</b>	afeard. And wherefore was	8, 523/ 37
Tyndale God laid so	<b>sore</b>	a weight of persecution	8, 528/ 25
would press upon him	<b>sore</b>	with the sins of	8, 531/ 20
himself, and set himself	<b>sore</b>	afire . . . was he all	8, 536/ 9
laid his sins so	<b>sore</b>	to his charge that	8, 539/ 26
it, and rebuked them	<b>sore</b>	of their incredulity and	8, 550/ 6
himself showeth us the	<b>sore</b>	offense and heinous deadliness	8, 551/ 27
great occasions and by	<b>sore</b>	burden oppressing." And in	8, 552/ 30
was very sorry and	<b>sore</b>	repented him that he	8, 555/ 34
or else that the	<b>sore</b>	words of the both	8, 569/ 27
of tribulation unto the	<b>sores</b>	of our sin . . . because	8, 71/ 25
yet been undoubtedly the	<b>sorest</b>	pinch, saving for the	8, 269/ 34
so forwearied, with the	<b>sorrow</b>	and heaviness to see	8, 36/ 5
the same cause the	<b>sorrow</b>	of their hearts should	8, 64/ 13
for a countenance of	<b>sorrow</b>	, but to be sorrowful	8, 68/ 29
repenting: a little, short	<b>sorrow</b>	, or a great sorrow	8, 90/ 24
sorrow, or a great	<b>sorrow</b>	and a long? If	8, 90/ 24
If a little, pretty	<b>sorrow</b>	and very shortly done	8, 90/ 25
If a great, fervent	<b>sorrow</b>	with grief and trouble	8, 90/ 26
to cursing and desperate	<b>sorrow</b>	and furious blaspheming without	8, 129/ 13
sort that came to	<b>sorrow</b>	for their sin --	8, 180/ 31
sent him shame and	<b>sorrow</b>	. Now, if Tyndale ask	8, 259/ 33
in a grievous secret	<b>sorrow</b>	." And afterward, in the	8, 371/ 30
on our repentance and	<b>sorrow</b>	that we have, both	8, 419/ 15
on our repentance and	<b>sorrow</b>	that we have, both	8, 444/ 35
on our repentance and	<b>sorrow</b>	that . . . we have sinned	8, 445/ 25
for the repentance and	<b>sorrow</b>	, and for the faith	8, 446/ 1
unto our repentance and	<b>sorrow</b>	that . . . we have sinned	8, 446/ 9
they take repentance and	<b>sorrow</b>	therefor. Now, if he	8, 446/ 12
upon their repentance and	<b>sorrow</b>	taken for their sin	8, 449/ 5
on cold water with	<b>sorrow</b>	, and quench that rage	8, 452/ 28
sore should repent and	<b>sorrow</b>	? For as himself saith	8, 456/ 4
If he say for	<b>sorrow</b>	that he hath offended	8, 456/ 9
of temptations, with fear,	<b>sorrow</b>	, mourning, and weeping, had	8, 541/ 17
the last, when fear,	<b>sorrow</b>	, and wondering had been	8, 547/ 23
and wept bitterly for	<b>sorrow</b>	. And thus we see	8, 550/ 13
Saint Peter's repentance and	<b>sorrow</b>	after his denying of	8, 551/ 9
and by the selfsame	<b>sorrow</b>	would make men ween	8, 551/ 30
to suffer pain and	<b>sorrow</b>	for him . . . I ask	8, 556/ 9
sorrow, but to be	<b>sorrowful</b>	and to take pain	8, 68/ 30

intent to be by	<b>sorrowful</b>	repentance made partner of	8, 456/ 6
take his sin so	<b>sorrowfully</b>	, that he is content	8, 72/ 5
And therefore the more	<b>sorrowfully</b>	that he repented it	8, 551/ 25
since Saint Peter wept	<b>sorrowfully</b>	therefor, he was very	8, 555/ 33
for I would be	<b>sorry</b>	that ever Tyndale should	8, 19/ 28
some that were very	<b>sorry</b>	for it; of whom	8, 22/ 29
as though they were	<b>sorry</b>	for it. And then	8, 28/ 2
their sins should be	<b>sorry</b>	in their hearts . . . so	8, 64/ 12
for the breaking be	<b>sorry</b>	and turn again by	8, 76/ 33
but sin and be	<b>sorry</b>	and sit and make	8, 89/ 37
sin, and is so	<b>sorry</b>	therefor, that to provoke	8, 90/ 5
me," and "I am	<b>sorry</b>	," that I did. More	8, 210/ 38
sin himself is full	<b>sorry</b>	, and exhort him to	8, 267/ 30
he repenteth and is	<b>sorry</b>	for his evil deed	8, 445/ 36
the law, and be	<b>sorry</b>	that they shall break	8, 451/ 20
should he be so	<b>sorry</b>	for the deed, to	8, 456/ 6
good Lord, and be	<b>sorry</b>	therefor, and return again	8, 457/ 19
said once he were	<b>sorry</b>	. . . but stroke his head	8, 494/ 15
former kindness, and be	<b>sorry</b>	-- this is a	8, 494/ 24
therefor, he was very	<b>sorry</b>	and sore repented him	8, 555/ 34
book; and of every	<b>sort</b>	of those books be	8, 5/ 36
evil sects an innumerable	<b>sort</b>	. . . there are made in	8, 6/ 2
wot well, of that	<b>sort</b>	great plenty sent into	8, 7/ 27
a book of such	<b>sort</b>	as Tyndale never made	8, 8/ 15
to doubt of what	<b>sort</b>	we shall reckon the	8, 11/ 24
of like suit and	<b>sort</b>	. . . he said that he	8, 15/ 28
which are of such	<b>sort</b>	that never were there	8, 25/ 10
than answered. Of which	<b>sort</b>	some have asked what	8, 25/ 19
yet cannot the one	<b>sort</b>	long dwell with the	8, 28/ 24
that it were a	<b>sort</b>	of friars following an	8, 41/ 5
of the most abominable	<b>sort</b>	, deflowering religious women. And	8, 43/ 2
that place, Tyndale's "spiritual"	<b>sort</b>	days to his own	8, 45/ 24
unto his worshipful spiritual	<b>sort</b>	, saying "the spiritual" judgeth	8, 47/ 12
spirit of their spiritual	<b>sort</b>	search the deep secrets	8, 47/ 15
now, if this their	<b>sort</b>	be, as Tyndale saith	8, 57/ 35
way understood, his spiritual	<b>sort</b>	"judgeth all the laws	8, 59/ 21
that his holy "spiritual"	<b>sort</b>	will always so villainously	8, 76/ 11
souls of such a	<b>sort</b>	which the devil hath	8, 76/ 15
and his holy "spiritual"	<b>sort</b>	, this gear is yet	8, 77/ 16
that his holy "spiritual"	<b>sort</b>	shall set all the	8, 78/ 7
hath been a shrewd	<b>sort</b>	of Christian folk this	8, 88/ 14
not yet with that	<b>sort</b>	much the surer. For	8, 115/ 7
as one of another	<b>sort</b>	, would have utterly changed	8, 164/ 23
Latin, and signifieth a	<b>sort</b>	gathered together into one	8, 171/ 19
it to signify some	<b>sort</b>	of men -- as	8, 171/ 22
they call the one	<b>sort</b>	"images" -- so call	8, 172/ 3
call they the other	<b>sort</b>	"idols." Now -- whereas	8, 172/ 4
and showed a shrewd	<b>sort</b>	that came to sorrow	8, 180/ 31
to signify a certain	<b>sort</b>	of the same company	8, 189/ 5
what a newly founded	<b>sort</b>	of heretics bark and	8, 207/ 2

were some secret, unknown	<b>sort</b>	of evil-living and worse-believing	8, 219/ 8
God were some one	<b>sort</b>	of a hundred sects	8, 223/ 24
was of the well-believing	<b>sort</b>	did not miracles . . . nor	8, 247/ 1
Tyndale and his spiritual	<b>sort</b>	will not obey God's	8, 260/ 11
his men were a	<b>sort</b>	of malapert, foolish knaves	8, 263/ 17
he, and all the	<b>sort</b>	of them, had long	8, 297/ 14
such others of their	<b>sort</b>	which set so little	8, 319/ 9
men of the mean	<b>sort</b>	. . . though some such as	8, 342/ 22
such manner suit and	<b>sort</b>	that, as our Savior	8, 418/ 2
man. And of which	<b>sort</b>	himself is, that can	8, 454/ 33
things of a second	<b>sort</b>	-- himself believeth, as	8, 466/ 22
Lady is of such	<b>sort</b>	, Tyndale hath himself openly	8, 481/ 3
saving that the one	<b>sort</b>	die repentant, and the	8, 494/ 35
repentant, and the other	<b>sort</b>	impenitent. And this is	8, 494/ 36
progress of the one	<b>sort</b>	and the other toward	8, 522/ 1
hither with many mischievous	<b>sorts</b>	of books, had yet	8, 16/ 21
counterfeit evangelicals more sundry	<b>sorts</b>	of diabolical sects than	8, 28/ 19
many divisions, distinctions, and	<b>sorts</b>	of grace: , , and . More	8, 204/ 12
raised up a hundred	<b>sorts</b>	of new sects of	8, 223/ 17
nuns. Of both which	<b>sorts</b>	if there went so	8, 272/ 23
there are, of both	<b>sorts</b>	, many right good and	8, 479/ 39
times of both the	<b>sorts</b>	), he giveth not the	8, 507/ 24
naughty, but also so	<b>sottish</b>	, that he was ashamed	8, 448/ 15
order, and hath since	<b>sought</b>	many a false, unlawful	8, 7/ 21
things have searched and	<b>sought</b>	, and could find few	8, 80/ 1
is; for he hath	<b>sought</b>	out such things, and	8, 110/ 11
cause of the law,	<b>sought</b>	out by themselves, leadeth	8, 120/ 31
yet worse when he	<b>sought</b>	the means to exclude	8, 237/ 20
put in; wherein he	<b>sought</b>	so far . . . that at	8, 318/ 9
revelation divers to be	<b>sought</b>	out and found, to	8, 365/ 27
thing far set and	<b>sought</b>	, and searched out of	8, 521/ 20
left the remnant and	<b>sought</b>	the lost sheep, and	8, 533/ 33
hateful sin of the	<b>soul</b>	that spoileth the fruit	8, 2/ 25
pray for his father's	<b>soul</b>	? Or what can be	8, 4/ 19
that book a man's	<b>soul</b>	may be so swallowed	8, 8/ 5
thereon for his father's	<b>soul</b>	. In their calendar before	8, 10/ 23
in body, substance, and	<b>soul</b>	. There be fled out	8, 11/ 9
both in body and	<b>soul</b>	. Thus rejoiced Tyndale in	8, 12/ 21
nothing necessary to the	<b>soul</b>	. The Sacrament of Order	8, 14/ 29
said nothing profiteth the	<b>soul</b>	; nor penance enjoined of	8, 14/ 36
hath taken his wretched	<b>soul</b>	with him straight from	8, 15/ 36
of his body the	<b>soul</b>	cured, than both twain	8, 17/ 28
saint in heaven or	<b>soul</b>	in purgatory, or in	8, 20/ 30
turn and save his	<b>soul</b>	. For so was it	8, 22/ 9
fire taken his blessed	<b>soul</b>	to heaven . . . where he	8, 24/ 29
will save his own	<b>soul</b>	-- suffer that false	8, 31/ 4
saint, nor for any	<b>soul</b>	in purgatory, nor kiss	8, 32/ 28
reader and corrupt the	<b>soul</b>	unto the everlasting death	8, 37/ 22
hurting of his own	<b>soul</b>	, nor they both together	8, 38/ 5
might a poor simple	<b>soul</b>	be led to think	8, 43/ 22

destroy both body and	<b>soul</b>	. But Tyndale would now	8, 56/ 34
spiritual pampering of the	<b>soul</b>	. Also unto the obtaining	8, 64/ 29
somewhat, and that his	<b>soul</b>	be edified thereby. And	8, 75/ 14
charmed oil, if his	<b>soul</b>	be not taught to	8, 75/ 17
grace effused into the	<b>soul</b>	with the receiving of	8, 77/ 9
giveth them into the	<b>soul</b>	through the merits of	8, 77/ 32
that may edify his	<b>soul</b>	and make it better	8, 78/ 4
grace, edifieth not his	<b>soul</b>	. . . for God buildeth not	8, 78/ 5
given to the spiritual	<b>soul</b>	, that God might as	8, 79/ 3
between himself and man's	<b>soul</b>	, and the conjunction between	8, 85/ 10
strength in the reasonable	<b>soul</b>	. Whereas Tyndale will that	8, 85/ 29
water, God cleanseth the	<b>soul</b>	, according to the words	8, 96/ 13
the devotion of the	<b>soul</b>	," Tyndale would then say	8, 96/ 19
purge and cleanse the	<b>soul</b>	: yet were it more	8, 98/ 21
assistant to purge the	<b>soul</b>	and to infund his	8, 98/ 28
to work into the	<b>soul</b>	through the touch of	8, 98/ 31
inward washing of the	<b>soul</b>	. And by the mouth	8, 99/ 36
the filthiness of the	<b>soul</b>	? And that doth no	8, 100/ 5
in making clean the	<b>soul</b>	by influence of God's	8, 100/ 10
and cleansing of the	<b>soul</b>	, but also a quick	8, 100/ 27
the cleansing of the	<b>soul</b>	and infunding of grace	8, 100/ 32
such cleansing of the	<b>soul</b>	and infusion of grace	8, 101/ 4
in cleansing of the	<b>soul</b>	-- all they have	8, 101/ 11
spiritual substance of the	<b>soul</b>	-- yet God can	8, 101/ 21
spiritual as is the	<b>soul</b>	-- I cannot greatly	8, 101/ 25
and cleansing of the	<b>soul</b>	. Which argument, for aught	8, 101/ 28
wash and cleanse the	<b>soul</b>	. And surely since experience	8, 102/ 5
teacheth us that the	<b>soul</b>	, which is of itself	8, 102/ 6
humors within itself, the	<b>soul</b>	is in such grief	8, 102/ 11
so bind the spiritual	<b>soul</b>	to the fire that	8, 102/ 15
one person, as the	<b>soul</b>	and the body be	8, 102/ 17
time to purge the	<b>soul</b>	. . . as well as the	8, 102/ 23
and cleansing of the	<b>soul</b>	-- I say it	8, 103/ 22
work upon the unbodily	<b>soul</b>	. And therefore, thereto I	8, 103/ 24
the unbodied and unbodily	<b>soul</b>	-- be it in	8, 103/ 30
they reckon, upon the	<b>soul</b>	as part of the	8, 103/ 34
the body paineth the	<b>soul</b>	and all: albeit I	8, 103/ 36
upon the unbodied, incorporeal	<b>soul</b>	. Which if it may	8, 104/ 5
to cleansing of the	<b>soul</b>	and to salvation . . . albeit	8, 104/ 7
the cleansing of the	<b>soul</b>	because that all that	8, 104/ 13
or cleansing of the	<b>soul</b>	. . . or else that they	8, 104/ 20
is wholesome to the	<b>soul</b>	, and that by God's	8, 114/ 28
Christ, wherewith his holy	<b>Soul</b>	is coupled, and his	8, 117/ 13
the same by his	<b>Soul</b>	within a while, and	8, 117/ 34
and sacraments into thy	<b>soul</b>	. Judge their penance, pilgrimages	8, 134/ 22
so resisted by the	<b>soul</b>	that the fight shall	8, 159/ 28
haply, better) strengthen the	<b>soul</b>	in such wise against	8, 159/ 34
been good for Tyndale's	<b>soul</b>	-- and a thousand	8, 175/ 29
means of purging the	<b>soul</b>	from sin, and infusion	8, 194/ 33
both of body and	<b>soul</b>	, in Tyndale's neck. For	8, 216/ 13

in body, some in	<b>soul</b>	, and some in both	8, 220/ 19
to pray for any	<b>soul</b>	; great sin to shrive	8, 221/ 10
of God "cleanseth" man's	<b>soul</b>	from false faith, "John	8, 241/ 9
word alone cleanseth the	<b>soul</b>	from false faith, no	8, 241/ 12
also seem, cleanseth the	<b>soul</b>	from sin. For, besides	8, 241/ 14
burneth both body and	<b>soul</b>	: first here in the	8, 261/ 23
of loss of my	<b>soul</b>	anything that were not	8, 262/ 12
Luther) for his own	<b>soul</b>	believeth or believeth not	8, 268/ 7
the peril of their	<b>soul</b>	health. And then I	8, 271/ 35
any more profit the	<b>soul</b>	than doth the rainbow	8, 276/ 23
church, pertain to the	<b>soul</b>	health . . . not as bare	8, 276/ 36
as profitable unto my	<b>soul</b>	. . . as smoke for sore	8, 281/ 27
of necessity for our	<b>soul</b>	health is to be	8, 282/ 9
be necessary to the	<b>soul</b>	-- if I would	8, 283/ 9
of necessity to man's	<b>soul</b>	. For who would be	8, 283/ 13
the eyes of his	<b>soul</b>	were not sore bleared	8, 283/ 29
our Lady's body and	<b>soul</b>	is in heaven, since	8, 284/ 23
Elijah is body and	<b>soul</b>	in paradise, since he	8, 284/ 25
the salvation of our	<b>soul</b>	. But I say that	8, 286/ 7
prove unto a simple	<b>soul</b>	that two eggs were	8, 286/ 24
the sight of his	<b>soul</b>	, how apparently soever a	8, 286/ 29
what shall profit his	<b>soul</b>	to believe that our	8, 287/ 6
in heaven body and	<b>soul</b>	(of which he plainly	8, 287/ 7
her body and her	<b>soul</b>	; for he believeth with	8, 287/ 8
as unprofitable to the	<b>soul</b>	as smoke to sore	8, 289/ 21
as profitable for the	<b>soul</b>	as smoke is for	8, 289/ 32
eyes of his sick	<b>soul</b>	may once look up	8, 289/ 33
of necessity for the	<b>soul</b>	, either to be done	8, 290/ 5
the cleansing of the	<b>soul</b>	; if Tyndale mean in	8, 297/ 12
so necessary for the	<b>soul</b>	health that without that	8, 298/ 13
bodily works of the	<b>soul</b>	-- then went they	8, 299/ 29
and profit to man's	<b>soul</b>	. . . whatsoever Tyndale tell us	8, 300/ 13
necessity pertain to the	<b>soul</b>	health, both in things	8, 309/ 11
out should hurt the	<b>soul</b>	. More Lo, now have	8, 333/ 13
more profit unto his	<b>soul</b>	than had been, haply	8, 358/ 5
for to save his	<b>soul</b>	. Now here serve well	8, 358/ 11
quick, with that blessed	<b>Soul</b>	and with them the	8, 366/ 14
handmaid hath bound her	<b>soul</b>	with the bond of	8, 372/ 22
Anything Unwritten, Necessary to	<b>Soul</b>	Health." In which two	8, 382/ 13
nature deadly, though the	<b>soul</b>	die not by eternal	8, 393/ 17
and damnable though the	<b>soul</b>	suffer not eternal damnation	8, 393/ 20
hath of his own	<b>soul</b>	will be sore afraid	8, 404/ 19
no more than the	<b>soul</b>	that dieth by deadly	8, 412/ 21
the nature of the	<b>soul</b>	, but is a quick	8, 412/ 22
but is a quick	<b>soul</b>	still as he was	8, 412/ 22
my body, wherein my	<b>soul</b>	is not present and	8, 417/ 5
wherein were not the	<b>soul</b>	to quicken it and	8, 417/ 15
the body with the	<b>soul</b>	therein, because the body	8, 421/ 14
the body without the	<b>soul</b>	were but a dead	8, 421/ 15
feeling faith into a	<b>soul</b>	. . . so preserve it and	8, 436/ 8

that seed, that that	<b>soul</b>	cannot fall into that	8, 436/ 9
in the good simple	<b>soul</b>	that when he is	8, 468/ 25
in such affections the	<b>soul</b>	sometimes falleth from one	8, 487/ 25
of changes of the	<b>soul</b>	whom the devil driveth	8, 487/ 27
of faith in my	<b>soul</b>	, no more than the	8, 500/ 30
of faith in man's	<b>soul</b>	, no more than the	8, 502/ 23
the sight of the	<b>soul</b>	hath in such evident	8, 507/ 15
lightsomeness inspired into the	<b>soul</b>	that the man must	8, 508/ 25
by God into the	<b>soul</b>	-- with the pliable	8, 509/ 11
power to cast the	<b>soul</b>	into the fire of	8, 543/ 28
Whoso will save his	<b>soul</b>	in this world, shall	8, 543/ 30
whoso shall lose his	<b>soul</b>	in this world, keepeth	8, 543/ 32
many as believe the	<b>soul</b>	to be immortal. And	8, 559/ 15
that point for our	<b>soul's</b>	health -- it was	8, 256/ 17
of necessity to our	<b>soul's</b>	salvation to be believed	8, 283/ 18
little spiritual profit and	<b>soul-comfort</b>	therein: it shall not	8, 207/ 1
me, more seely simple	<b>souls</b>	than the famine of	8, 2/ 7
delight in feeding their	<b>souls</b>	of the venomous carrion	8, 2/ 16
men to remember their	<b>souls</b>	, which else were in	8, 3/ 3
would have all the	<b>souls</b>	in purgatory beg all	8, 6/ 31
heresies, many more thousand	<b>souls</b>	-- have now a	8, 11/ 2
people, and bring their	<b>souls</b>	into everlasting torment, without	8, 12/ 2
the training of simple	<b>souls</b>	to hell by their	8, 12/ 6
nor fasting for the	<b>souls</b>	departed can do them	8, 15/ 2
make them, in their	<b>souls</b>	, clear angelical hypocrites! Now	8, 30/ 4
destruction of so many	<b>souls</b>	. Now, no man doubteth	8, 31/ 6
pray for all Christian	<b>souls</b>	. . . and that it is	8, 32/ 8
bring with speed the	<b>souls</b>	that are in purgatory	8, 39/ 4
substantial virtues of their	<b>souls</b>	. But, now, when he	8, 42/ 21
other good, seely, simple	<b>souls</b>	without any search observe	8, 49/ 28
consciences of other simple	<b>souls</b>	are absent and nobody	8, 62/ 14
seemeth, malice to men's	<b>souls</b>	; and for the comfort	8, 70/ 6
the edifying of their	<b>souls</b>	-- it will be	8, 76/ 13
and build up the	<b>souls</b>	of such a sort	8, 76/ 15
washeth and cleanseth our	<b>souls</b>	. And yet whoso shall	8, 81/ 2
coupleth himself to their	<b>souls</b>	with more grace --	8, 85/ 15
himself also to their	<b>souls</b>	with grace, according to	8, 85/ 17
to work not upon	<b>souls</b>	only discharged of their	8, 101/ 23
to turn poor simple	<b>souls</b>	out of the very	8, 118/ 38
bitchery. But we seely	<b>souls</b>	of the world here	8, 121/ 16
therewith in their own	<b>souls</b>	, and their flesh the	8, 160/ 6
-- and a thousand	<b>souls</b>	besides -- that he	8, 175/ 29
servitude of the simple	<b>souls</b>	, the poor, seely women	8, 190/ 24
his books, and their	<b>souls</b>	burned in hell with	8, 218/ 12
alone always cleanseth men's	<b>souls</b>	from false faith --	8, 242/ 7
the cleansing of men's	<b>souls</b>	. And let Tyndale stick	8, 242/ 9
to salvation of our	<b>souls</b>	without any writing at	8, 258/ 19
the loss of their	<b>souls</b>	-- they might have	8, 262/ 29
of loss of our	<b>souls</b>	to believe anything that	8, 262/ 30
yet written in their	<b>souls</b>	, did there many martyrs	8, 269/ 30

of necessity to our	<b>souls</b>	: how, then, should we	8, 281/ 25
of necessity to our	<b>souls</b>	. And therefore, and for	8, 283/ 2
as profitable for our	<b>souls</b>	"as smoke for sore	8, 283/ 5
as wholesome for our	<b>souls</b>	as smoke for sore	8, 283/ 27
the salvation of our	<b>souls</b>	that the contrary belief	8, 286/ 10
the damnation of our	<b>souls</b>	if heresy be damnable	8, 286/ 11
with Luther that all	<b>souls</b>	sleep, and sleep shall	8, 287/ 9
upon peril of their	<b>souls</b>	, and yet he confesseth	8, 299/ 9
the salvation of our	<b>souls</b>	. . . and that so fully	8, 309/ 20
upon salvation of our	<b>souls</b>	. And full well he	8, 313/ 19
prayed for all Christian	<b>souls</b>	. Whereas I said that	8, 316/ 6
peril of other men's	<b>souls</b>	and their own too	8, 357/ 37
and the state of	<b>souls</b>	both in heaven, hell	8, 365/ 8
Mass, and praying for	<b>souls</b>	therein, is not so	8, 371/ 22
thereby cometh to the	<b>souls</b>	great advantage and profit	8, 373/ 17
then praying for the	<b>souls</b>	, we shall obtain?" Now	8, 373/ 21
surer to send your	<b>souls</b>	. Yet is there, as	8, 374/ 4
ears of such simple	<b>souls</b>	as do not, while	8, 394/ 4
the mischief of men's	<b>souls</b>	. The words of Saint	8, 427/ 16
and infunded into their	<b>souls</b>	habitually -- then will	8, 474/ 31
in help of their	<b>souls</b>	or ceasing of their	8, 482/ 5
salvation of their own	<b>souls</b>	? -- which kind and	8, 505/ 10
them; when, after many	<b>souls</b>	sent unto the devil	8, 514/ 12
not but some two	<b>souls</b>	have been saved, and	8, 523/ 3
everything necessary to our	<b>souls'</b>	health -- both of	8, 257/ 13
upon peril of our	<b>souls'</b>	health. If he say	8, 325/ 23
rageous fury, at the	<b>sound</b>	of David's harp. Now	8, 160/ 12
himself (as the words	<b>sound</b>	): then had he forbidden	8, 349/ 20
For these words will	<b>sound</b>	very well in the	8, 394/ 4
of the prophet Ezekiel	<b>soundeth</b>	to the same . . . where	8, 99/ 31
judge sweet to be	<b>sour</b>	and sour to be	8, 43/ 14
to be sour and	<b>sour</b>	to be sweet; and	8, 43/ 14
taste, that judged sweet	<b>sour</b>	and sour sweet, and	8, 44/ 2
judged sweet sour and	<b>sour</b>	sweet, and that he	8, 44/ 3
that all Christendom judged	<b>sour</b>	. And by those truths	8, 44/ 28
by Rosseus so shamefully	<b>soused</b>	in the mire before	8, 363/ 31
if a tree fall	<b>south</b>	or north, in what	8, 428/ 19
served, too, for the	<b>sovereign</b>	and surmounting goodness of	8, 51/ 11
and use for seven	<b>sovereign</b>	means of very special	8, 194/ 25
be obedient unto their	<b>sovereigns</b>	and rulers although they	8, 29/ 15
and precepts of their	<b>sovereigns</b>	do nothing bind the	8, 29/ 31
and precepts of their	<b>sovereigns</b>	unawares to other men	8, 30/ 1
and rebellious to their	<b>sovereigns</b>	, in affirming that they	8, 31/ 16
Over this, ye shall	<b>sow</b>	your seed in vain	8, 5/ 12
there began secretly to	<b>sow</b>	his cockle, and brought	8, 22/ 17
means they may to	<b>sow</b>	division and dissension and	8, 56/ 32
forth your pain to	<b>sow</b>	debate, dissension, schisms, strife	8, 58/ 24
should be suffered to	<b>sow</b>	shrewd seed of heresies	8, 357/ 34
we wax wanton or	<b>sow-drunk</b>	and will needs sink	8, 525/ 32
making of sects and	<b>sowing</b>	sedition and dissension to	8, 484/ 11

heresies the seed is	<b>sown</b>	, and prettily sprung up	8, 10/ 16
from rain by the	<b>space</b>	of three years and	8, 2/ 35
he had by the	<b>space</b>	of nine years been	8, 14/ 6
kept by a certain	<b>space</b>	, had in the while	8, 22/ 16
time which was the	<b>space</b>	of so many hundred	8, 273/ 31
to generation by the	<b>space</b>	of so many hundred	8, 274/ 11
that were by the	<b>space</b>	of seven hundred years	8, 278/ 21
elders continued by the	<b>space</b>	of so many years	8, 370/ 20
and may for a	<b>space</b>	persevere in those horrible	8, 459/ 30
while asleep, by the	<b>space</b>	of so many years	8, 493/ 8
in Almaine, nor in	<b>Spain</b>	, nor in France, nor	8, 160/ 21
of Latin, French, or	<b>Spanish</b>	, and were, for lack	8, 166/ 27
there might yet any	<b>spark</b>	of grace be found	8, 8/ 39
such words (if any	<b>spark</b>	of Christian zeal remained	8, 42/ 2
man that hath any	<b>spark</b>	of reason in his	8, 283/ 24
and after a little	<b>spark</b>	of our faith once	8, 500/ 22
there falleth not a	<b>sparrow</b>	upon the ground without	8, 190/ 3
maketh all the parties	<b>speak</b>	as himself liketh . . . and	8, 7/ 29
the other party sometimes	<b>speak</b>	, for his commodity, such	8, 7/ 36
the other. But to	<b>speak</b>	of Friar Barnes' book	8, 9/ 10
death . . . he would not	<b>speak</b>	of his heresies anything	8, 21/ 29
was fain himself to	<b>speak</b>	thereof and write thereof	8, 37/ 30
others) come forth and	<b>speak</b>	so holily -- would	8, 41/ 5
honest man -- what	<b>speak</b>	we of honest man	8, 45/ 13
will not come, they	<b>speak</b>	fair and flatter, and	8, 56/ 16
and how fair they	<b>speak</b>	, and how pleasantly they	8, 56/ 28
you not then '	<b>speak</b>	them fair and flatter	8, 58/ 8
if they will speed,	<b>speak</b>	now. But Tyndale with	8, 63/ 16
And first will we	<b>speak</b>	of these five which	8, 83/ 27
sit and devise to	<b>speak</b>	spitefully . . . what could he	8, 88/ 10
shrive themselves secretly and	<b>speak</b>	softly at the priest's	8, 88/ 27
meaneth that if they	<b>speak</b>	out lustily, that every	8, 88/ 28
ye wot well, and	<b>speak</b>	for themselves, too. But	8, 92/ 30
reasonable, and I shall	<b>speak</b>	to the parson of	8, 93/ 19
and remember that we	<b>speak</b>	here of belief and	8, 107/ 35
in his heart to	<b>speak</b>	so mockishly of such	8, 114/ 22
heresy that I now	<b>speak</b>	of, Tyndale in his	8, 116/ 4
maketh this blasphemous fool	<b>speak</b>	in the end of	8, 118/ 1
peace and let him	<b>speak</b>	another while, affirming that	8, 126/ 7
for very shame to	<b>speak</b>	anymore of that point	8, 133/ 12
of Scripture seem to	<b>speak</b>	of only Christian people	8, 146/ 20
also, if Tyndale would	<b>speak</b>	of "the church of	8, 147/ 4
Lord -- who can	<b>speak</b>	of Christ's Passion and	8, 148/ 6
of Christ's Passion and	<b>speak</b>	nothing of his mercy	8, 148/ 7
that no man can	<b>speak</b>	enough thereof. But the	8, 148/ 8
say that they sometimes	<b>speak</b>	of philosophers in things	8, 149/ 31
with his Holy Spirit	<b>speak</b>	to his church himself	8, 157/ 33
Holy Spirit vouchsafe to	<b>speak</b>	any one word unto	8, 158/ 3
could but read and	<b>speak</b>	and yet would smatter	8, 160/ 33
his evil appetite to	<b>speak</b>	after a heretic's phrase	8, 166/ 2

Englishmen be wont to	<b>speak</b>	so, nor in the	8, 167/ 17
Testament had occasion to	<b>speak</b>	of within the same	8, 168/ 19
one flock; as they	<b>speak</b>	, "in gregem ovium," "gregem	8, 171/ 19
ween that Saint Paul	<b>speak</b>	all this against images	8, 173/ 14
men cannot, almost, now	<b>speak</b>	of such things in	8, 177/ 29
either blaspheme or once	<b>speak</b>	against, except Tyndale mean	8, 179/ 31
no more fear to	<b>speak</b>	. . . than against the devil	8, 179/ 34
in schools oftentimes to	<b>speak</b>	(especially for the reproof	8, 205/ 22
them that must often	<b>speak</b>	thereof . . . except that they	8, 205/ 27
we understand, when we	<b>speak</b>	thereof, so many good	8, 211/ 16
of Matthew. But I	<b>speak</b>	of the ordinary course	8, 213/ 22
God causeth Tyndale to	<b>speak</b>	these words nothing touching	8, 227/ 3
But and if he	<b>speak</b>	of him absolutely, without	8, 235/ 33
to it. If ye	<b>speak</b>	of the chief captain	8, 235/ 37
the things that we	<b>speak</b>	of, or the article	8, 236/ 11
this place, that we	<b>speak</b>	of now: that shall	8, 237/ 18
then come again and	<b>speak</b>	for Muhammad and his	8, 252/ 18
Church. For if we	<b>speak</b>	of fasting the Lent	8, 253/ 8
in Scripture. If we	<b>speak</b>	of keeping the holy	8, 253/ 9
appointeth none. If we	<b>speak</b>	of worshipping the Sacrament	8, 253/ 10
would not vouchsafe to	<b>speak</b>	of, saving that he	8, 255/ 28
and maketh them there	<b>speak</b>	most against themselves where	8, 263/ 36
where they ween to	<b>speak</b>	for themselves the best	8, 264/ 1
therefore prayeth them to	<b>speak</b>	and show their minds	8, 268/ 4
Apostle saith, "While other	<b>speak</b>	, the congregation must judge	8, 268/ 6
maketh an image to	<b>speak</b>	, or the Blessed Sacrament	8, 275/ 27
no promises? If Tyndale	<b>speak</b>	wisely in this, I	8, 282/ 33
fashion. For if he	<b>speak</b>	. . . he but inspireth his	8, 284/ 32
apostles did more plainly	<b>speak</b>	, and more openly declared	8, 291/ 32
mad man meaneth, to	<b>speak</b>	in this matter so	8, 304/ 14
their hands more than	<b>speak</b>	their bare word, and	8, 308/ 14
apostles, to come and	<b>speak</b>	of the faith among	8, 310/ 21
those things which we	<b>speak</b>	of, and especially sacraments	8, 324/ 16
that no man once	<b>speak</b>	in the church, that	8, 327/ 6
Scripture letteth not to	<b>speak</b>	of God's writing, and	8, 331/ 11
chapter, "I dare not	<b>speak</b>	any other thing than	8, 362/ 2
deeds, but would only	<b>speak</b>	of such things as	8, 362/ 12
he was ashamed to	<b>speak</b>	of. Now have ye	8, 364/ 22
the Church" when we	<b>speak</b>	of the Catholic Church	8, 386/ 25
of predestinates: if he	<b>speak</b>	thereof as it may	8, 392/ 3
he must if he	<b>speak</b>	to the purpose), then	8, 392/ 4
And in this I	<b>speak</b>	of that elect church	8, 392/ 13
and err. And here	<b>speak</b>	I of such sin	8, 393/ 16
he die. And I	<b>speak</b>	of that error, also	8, 393/ 18
heareth him so saintly	<b>speak</b>	of "repenting" . . . and then	8, 394/ 31
of Scripture seem to	<b>speak</b>	for both the sides	8, 396/ 14
this advantage that I	<b>speak</b>	of have we by	8, 398/ 30
no more color to	<b>speak</b>	thereof than of the	8, 427/ 8
Christ; and of such	<b>speak</b>	these texts; and therefore	8, 430/ 28
texts; and therefore they	<b>speak</b>	of his elects. Then	8, 430/ 28

wot well these texts	<b>speak</b>	of good faith, and	8, 430/ 32
words that he might	<b>speak</b>	for his part; for	8, 436/ 20
-- do not folk	<b>speak</b>	in such fashion? And	8, 439/ 4
this point. For we	<b>speak</b>	of the deadly sin	8, 455/ 1
at that time to	<b>speak</b>	twice ere he go	8, 468/ 3
of such articles we	<b>speak</b>	), and they have no	8, 476/ 31
against -- whether he	<b>speak</b>	of his own false	8, 486/ 1
Jack Slouch that we	<b>speak</b>	of, is so frail	8, 492/ 2
chapter. For though he	<b>speak</b>	not out so plainly	8, 501/ 1
see well that we	<b>speak</b>	of such as are	8, 502/ 24
thread a needle," and	<b>speak</b>	nothing of the light	8, 510/ 10
were as good to	<b>speak</b>	out plainly and tell	8, 519/ 35
and teacheth him to	<b>speak</b>	. For he saith, in	8, 533/ 31
their breasts to hear	<b>speak</b>	of him -- all	8, 545/ 17
point's end. For we	<b>speak</b>	of his apostles, in	8, 545/ 19
when he sold Christ,	<b>speak</b>	of him some blasphemous	8, 548/ 34
therefore first, because we	<b>speak</b>	of faith, hear him	8, 555/ 12
he never for shame	<b>speak</b>	of that foolish heresy	8, 559/ 10
my Dialogue . . . wherein I	<b>speak</b>	of the church by	8, 560/ 16
that God would either	<b>speak</b>	or write beside the	8, 562/ 30
of Leviticus, where he	<b>speaketh</b>	in this wise: "If	8, 5/ 5
the devil; whereas he	<b>speaketh</b>	of "true repentance" and	8, 42/ 5
satisfaction; and whereas he	<b>speaketh</b>	of "fast faith" and	8, 42/ 8
But, now, when he	<b>speaketh</b>	of "fervent love . . . after	8, 42/ 22
to what end he	<b>speaketh</b>	, and consider him by	8, 42/ 36
pleasure. For Saint Paul	<b>speaketh</b>	nun! If Tyndale show	8, 45/ 17
that Paul saith in	<b>speaketh</b>	not of any search	8, 45/ 34
of whom Saint Paul	<b>speaketh</b>	in that place . . . be	8, 46/ 13
filthy lechery and holily	<b>speaketh</b>	of "love." Tyndale Take	8, 48/ 16
with love, whereas he	<b>speaketh</b>	not of service but	8, 51/ 16
in these things he	<b>speaketh</b>	as one that would	8, 60/ 16
Penance than he now	<b>speaketh</b>	by the mouth of	8, 88/ 12
for he there expressly	<b>speaketh</b>	of neither nother, but	8, 96/ 29
garment, whereof Saint Luke	<b>speaketh</b>	in the eighth chapter	8, 103/ 5
these infidels that he	<b>speaketh</b>	of, as Jews, Turks	8, 110/ 16
the priest because he	<b>speaketh</b>	not all the Secrets	8, 111/ 1
jest thereat. For he	<b>speaketh</b>	there of preaching of	8, 114/ 34
in the Turks' favor	<b>speaketh</b>	against those that will	8, 123/ 26
monkly "members," as Tyndale	<b>speaketh</b>	. Tyndale And the holy	8, 125/ 14
so strait as he	<b>speaketh</b>	. . . than keep it so	8, 125/ 23
church. More When Tyndale	<b>speaketh</b>	of "the pope with	8, 130/ 21
with his cardinals . . . then	<b>speaketh</b>	he little to the	8, 130/ 24
Saint James, because it	<b>speaketh</b>	plainly against his idle	8, 155/ 29
and many times he	<b>speaketh</b>	thereof, because he would	8, 160/ 16
whereof Tyndale so much	<b>speaketh</b>	. . . did but use the	8, 160/ 30
images. And as he	<b>speaketh</b>	here -- even so	8, 172/ 7
images . . . which he so	<b>speaketh</b>	against the paynims' idols	8, 173/ 15
of which kind he	<b>speaketh</b>	. For this were very	8, 174/ 12
do. For when he	<b>speaketh</b>	of my "lucre," in	8, 178/ 29
look toward wedding; he	<b>speaketh</b>	like a wooer. But	8, 190/ 29

in Greek or Latin	<b>speaketh</b>	of good hope, would	8, 199/ 33
when thereas the Scripture	<b>speaketh</b>	of good love, he	8, 199/ 36
that speech that Tyndale	<b>speaketh</b>	of, that "Turks be	8, 200/ 24
favor" where the Scripture	<b>speaketh</b>	not of "the grace	8, 203/ 6
hand that the Scripture	<b>speaketh</b>	not of "penance" . . . because	8, 211/ 2
authority of God, that	<b>speaketh</b>	it, and not of	8, 225/ 11
thing true that God	<b>speaketh</b>	. . . not because it is	8, 243/ 3
the text that he	<b>speaketh</b>	of here -- "Love	8, 261/ 26
itself. Now, when he	<b>speaketh</b>	of confounding them --	8, 265/ 25
Howbeit, he saith and	<b>speaketh</b>	indeed the one thing	8, 284/ 31
into some creature that	<b>speaketh</b>	it out. And as	8, 284/ 33
out. And as he	<b>speaketh</b>	, he writeth. And therefore	8, 284/ 33
But likewise as he	<b>speaketh</b>	here of the Assumption	8, 286/ 3
that the Scripture never	<b>speaketh</b>	indeed . . . how apparent soever	8, 286/ 21
he weeneth that he	<b>speaketh</b>	wisest . . . he helpeth me	8, 292/ 9
with him, where he	<b>speaketh</b>	well and yet meaneth	8, 301/ 21
of the twain, he	<b>speaketh</b>	of miracles by name	8, 311/ 2
say that Saint John	<b>speaketh</b>	anything thereof -- especially	8, 312/ 9
say that Saint John	<b>speaketh</b>	anything of the sacrament	8, 312/ 11
his words where he	<b>speaketh</b>	expressly thereof, in the	8, 312/ 13
well that Saint Paul	<b>speaketh</b>	of that thing in	8, 315/ 11
that chapter Saint Paul	<b>speaketh</b>	but of certain unreverent	8, 315/ 23
wine, whereas the Scripture	<b>speaketh</b>	but of wine: thereto	8, 317/ 8
scorneth always when he	<b>speaketh</b>	of the Sacrament!) that	8, 317/ 23
works . . . as Saint James	<b>speaketh</b>	of faith. And in	8, 325/ 11
will that when one	<b>speaketh</b>	, the "remnant" -- that	8, 341/ 29
yourselves very well he	<b>speaketh</b>	of an ungracious purpose	8, 343/ 4
ye farther that he	<b>speaketh</b>	as though he heard	8, 343/ 13
of whom Saint Augustine	<b>speaketh</b>	. . . but also very scribes	8, 358/ 24
Christ in that Gospel	<b>speaketh</b>	. For these be false	8, 358/ 25
well that Saint Paul	<b>speaketh</b>	nothing to Timothy against	8, 360/ 4
not forbid, but only	<b>speaketh</b>	not of it? I	8, 375/ 22
church whereof the prophet	<b>speaketh</b>	, "Odivi ecclesiam malignantium" ("I	8, 382/ 20
the meanwhile, because he	<b>speaketh</b>	of "repentant" sinners that	8, 395/ 34
him, and also himself	<b>speaketh</b>	nothing of it --	8, 414/ 31
it, or else he	<b>speaketh</b>	little to the purpose	8, 419/ 35
hold him, and therefore	<b>speaketh</b>	so darkly that he	8, 428/ 1
the place, that he	<b>speaketh</b>	there to them whom	8, 430/ 2
will say that he	<b>speaketh</b>	only of elects --	8, 430/ 24
Lo, sirs, whereas Tyndale	<b>speaketh</b>	of "feeling" faith . . . Saint	8, 431/ 12
feeling" faith . . . Saint Paul	<b>speaketh</b>	here of them that	8, 431/ 13
thereof. And whereas Tyndale	<b>speaketh</b>	much of the "word	8, 431/ 14
God" . . . Saint Paul here	<b>speaketh</b>	of them that have	8, 431/ 14
God." And whereas Tyndale	<b>speaketh</b>	much of being "born	8, 431/ 16
here in like wise	<b>speaketh</b>	of them that have	8, 431/ 17
us not imaginable, continually	<b>speaketh</b>	unto them in the	8, 436/ 34
mortem, that Saint John	<b>speaketh</b>	of; and vain were	8, 438/ 3
keep out sin --	<b>speaketh</b>	as wisely as if	8, 440/ 3
Epistle to the Romans,	<b>speaketh</b>	of the pronity and	8, 444/ 2
maintain it. And so	<b>speaketh</b>	Tyndale clear against himself	8, 480/ 27

brains. And whereas he	<b>speaketh</b>	of killing and slaying	8, 481/ 35
And therefore, whereas Tyndale	<b>speaketh</b>	of killing of heretics	8, 483/ 8
doers of them, and	<b>speaketh</b>	fair and easily that	8, 490/ 19
meaneth very falsely and	<b>speaketh</b>	foolish-wilyly. For where he	8, 518/ 16
of his that he	<b>speaketh</b>	of the elects, that	8, 522/ 22
he say that he	<b>speaketh</b>	here specially of the	8, 522/ 24
his fall which Tyndale	<b>speaketh</b>	of. And then if	8, 525/ 10
which Saint Paul plainly	<b>speaketh</b>	, and saith unto us	8, 531/ 33
anything so much as	<b>speaketh</b>	. And so that chapter	8, 562/ 19
purpose. Finally, since he	<b>speaketh</b>	of the law written	8, 562/ 26
play the devil's disours;	<b>speaking</b>	much of "the Spirit	8, 11/ 15
showed himself by their	<b>speaking</b>	in diverse tongues. And	8, 99/ 19
covereth himself in his	<b>speaking</b>	of this holy sacrament	8, 114/ 8
man, Tyndale except, in	<b>speaking</b>	would so mean. But	8, 147/ 7
figure, and manner of	<b>speaking</b>	, by which men use	8, 167/ 27
-- where Saint Paul,	<b>speaking</b>	of the meat offered	8, 172/ 19
of our Lord." In	<b>speaking</b>	whereof -- albeit that	8, 203/ 7
man would say in	<b>speaking</b>	of God and Moses	8, 234/ 5
manners and forms of	<b>speaking</b>	in diverse languages. For	8, 235/ 6
English that manner of	<b>speaking</b>	may stand in many	8, 236/ 9
the same fifth chapter,	<b>speaking</b>	of the witness of	8, 239/ 12
doing" includeth teaching, talking,	<b>speaking</b>	, and all. As if	8, 311/ 16
concerning this purpose, or	<b>speaking</b>	against the "traditions of	8, 363/ 23
the common manner of	<b>speaking</b>	, that it shall be	8, 439/ 31
the use of the	<b>speaking</b>	of the Scripture, or	8, 466/ 33
the use of the	<b>speaking</b>	of the Scripture, or	8, 471/ 31
grace, yet without any	<b>speaking</b>	of grace we commonly	8, 510/ 5
neither at the first	<b>speaking</b>	nor the second, nor	8, 532/ 31
being shut -- and	<b>speaking</b>	unto them . . . but were	8, 545/ 35
his" . . . understanding, by that	<b>speaking</b>	, that he first confessed	8, 554/ 14
if God be her	<b>special</b>	guide) he shall by	8, 7/ 10
to have made a	<b>special</b>	show of his high	8, 8/ 20
though he had a	<b>special</b>	remorse of that article	8, 24/ 12
gave he him his	<b>special</b>	grace to have of	8, 24/ 20
good work without the	<b>special</b>	grace and help of	8, 52/ 33
and high revelations, how	<b>special</b>	a thing fasting is	8, 64/ 31
one of the very	<b>special</b>	things that obtain remission	8, 65/ 10
tell them what other,	<b>special</b>	thing is meant by	8, 78/ 9
without declaration of the	<b>special</b>	betokening other than the	8, 78/ 27
not show him every	<b>special</b>	thing that they signify	8, 81/ 37
taught already, and every	<b>special</b>	signification that the Scripture	8, 82/ 3
received of God a	<b>special</b>	grace with that Holy	8, 84/ 16
led thereto by two	<b>special</b>	motives: the one, folly	8, 87/ 1
be saved, except right	<b>special</b>	cases -- and those	8, 94/ 15
God's promise his own	<b>special</b>	assistance which at the	8, 98/ 23
example, and hath no	<b>special</b>	power nor influence given	8, 101/ 9
the Mass is the	<b>special</b>	thing in which the	8, 108/ 21
quite away the very	<b>special</b>	profit and fruit of	8, 111/ 12
word "congregation," except some	<b>special</b>	places where they have	8, 171/ 21
appropriated it to any	<b>special</b>	manner of congregation . . . the	8, 171/ 24

they be such a	<b>special</b>	kind as always to	8, 174/ 9
And further, if no	<b>special</b>	name would have contented	8, 187/ 37
sovereign means of very	<b>special</b>	grace. And therefore such	8, 194/ 25
we never exclude the	<b>special</b>	privilege of God's absolute	8, 213/ 20
he taketh not his	<b>special</b>	witness of man, but	8, 229/ 20
the" signifieth oftentimes some	<b>special</b>	thing, and divideth it	8, 229/ 30
I mean a certain,	<b>special</b>	man, to him and	8, 229/ 35
prophet?" -- meaning that	<b>special</b>	prophet. And yet the	8, 231/ 37
any prophet, but that	<b>special</b>	prophet of whom they	8, 232/ 4
at large, but some	<b>special</b>	thing determinate of that	8, 232/ 26
general, but a certain,	<b>special</b>	kind of record --	8, 233/ 15
in general, but a	<b>special</b>	prophet whom the Jews	8, 233/ 17
which was that the	<b>special</b>	record he took not	8, 234/ 35
the article signifieth the	<b>special</b>	kind of record: rather	8, 236/ 36
Church is a very	<b>special</b>	witness. For only in	8, 240/ 18
one of the most	<b>special</b>	points that are in	8, 253/ 4
that we find not	<b>special</b>	miracles done for every	8, 255/ 3
that they added a	<b>special</b>	article of our faith	8, 255/ 25
himself would be the	<b>special</b>	inward master: he hath	8, 256/ 35
some show of his	<b>special</b>	presence and power!" And	8, 269/ 4
and begin his own	<b>special</b>	church with his own	8, 275/ 12
of grace write any	<b>special</b>	and proper significations of	8, 297/ 8
in Scripture what other,	<b>special</b>	signification every outward token	8, 297/ 23
the people as the	<b>special</b>	thing and the whole	8, 297/ 25
say I that those	<b>special</b>	and proper significations of	8, 298/ 9
sin himself, by own	<b>special</b>	provision, that they could	8, 298/ 31
Jews never knew the	<b>special</b>	significations of all their	8, 300/ 2
certain unreverent points in	<b>special</b>	. . . and concludeth saying, "Caetera	8, 315/ 24
taught them, and what	<b>special</b>	signification every sacrament and	8, 327/ 30
of them had any	<b>special</b>	commandment to write --	8, 333/ 18
say nay to God's	<b>special</b>	bidding . . . though that special	8, 335/ 9
special bidding . . . though that	<b>special</b>	bidding were not specified	8, 335/ 10
every point by a	<b>special</b>	miracle. Which point I	8, 346/ 11
which he maketh a	<b>special</b>	title for the matter	8, 347/ 9
himself hath caused by	<b>special</b>	revelation divers to be	8, 365/ 27
answer of his two	<b>special</b>	chapters -- the one	8, 382/ 11
come we to the	<b>special</b>	point wherein Tyndale giveth	8, 418/ 20
man by any other	<b>special</b>	manner of dwelling, above	8, 422/ 17
grace -- which other	<b>special</b>	manner, if Tyndale mean	8, 422/ 20
man here (except some	<b>special</b>	revelation thereof) so sure	8, 424/ 37
grace and God's right	<b>special</b>	favor, yet said he	8, 429/ 18
falling . . . but if any	<b>special</b>	revelation be given to	8, 437/ 12
cockneys in such a	<b>special</b>	wise that whatsoever they	8, 441/ 16
God in such a	<b>special</b>	manner entered into their	8, 442/ 15
of themselves, without his	<b>special</b>	grace. Which though he	8, 450/ 18
himself have them by	<b>special</b>	revelation of God, privately	8, 476/ 12
he would appropere some	<b>special</b>	privilege of keeping still	8, 488/ 6
point and the most	<b>special</b>	excuse of all elects	8, 532/ 35
ye see now, Tyndale's	<b>special</b>	elects . . . which only number	8, 567/ 12
by the way two	<b>special</b>	great heresies. One, that	8, 567/ 37

his threats reserveth his	<b>special</b>	prerogative of his mercy	8, 568/ 32
divers other heresies, but	<b>specially</b>	that men's vows and	8, 6/ 35
Martin Luther himself, being	<b>specially</b>	born again and new-created	8, 47/ 33
and punish any man	<b>specially</b>	for any heresy . . . for	8, 57/ 14
And there shall he	<b>specially</b>	see the thing that	8, 65/ 6
sometimes it is taken	<b>specially</b>	for the elect only	8, 145/ 6
is his house and	<b>specially</b>	deputed to prayer. And	8, 162/ 28
parties of the realm	<b>specially</b>	called thereto) hath, after	8, 178/ 1
of the same company	<b>specially</b>	consecrated unto God by	8, 189/ 5
article in the Greek	<b>specially</b>	, but if we change	8, 234/ 26
that they see him	<b>specially</b>	present with them by	8, 248/ 36
there doth he most	<b>specially</b>	fence in his church	8, 250/ 34
them did a miracle	<b>specially</b>	for that article; and	8, 255/ 33
Law by books, but	<b>specially</b>	by the necessary points	8, 256/ 34
evident Scripture," their old	<b>specially</b>	plain, evident words, unto	8, 257/ 29
the field, as a	<b>specially</b>	strong band. Which argument	8, 262/ 16
miracles, he hath so	<b>specially</b>	kept for the proof	8, 270/ 1
and ever hath been,	<b>specially</b>	called "our Lord's day	8, 321/ 22
write it! This point	<b>specially</b>	must Tyndale among others	8, 335/ 7
the heaven, we most	<b>specially</b>	turn us toward the	8, 368/ 1
be buried -- longed	<b>specially</b>	to be laid by	8, 371/ 15
in which it should	<b>specially</b>	serve -- that is	8, 397/ 22
such as God's promise	<b>specially</b>	dependeth upon. Unto which	8, 406/ 37
proof in that point	<b>specially</b>	dependeth upon his third	8, 424/ 5
as in this point	<b>specially</b>	. . . that he which hath	8, 424/ 33
among many other things	<b>specially</b>	provide twain. One, that	8, 478/ 12
And that he thus	<b>specially</b>	meaneth in this chapter	8, 519/ 3
upon this foundation he	<b>specially</b>	reareth his building, of	8, 522/ 17
that he speaketh here	<b>specially</b>	of the elects because	8, 522/ 24
the blessed apostles . . . and	<b>specially</b>	Saint Thomas of India	8, 532/ 29
sin . . . by which it	<b>specially</b>	doth appear the contrary	8, 551/ 31
Another, by which it	<b>specially</b>	signifieth only the elects	8, 560/ 34
for to signify the	<b>specialty</b>	of the thing, as	8, 235/ 22
of our faith, which	<b>specialty</b>	they would have by	8, 255/ 26
but to set a	<b>specification</b>	of his third signification	8, 146/ 9
special bidding were not	<b>specified</b>	in Scripture . . . but if	8, 335/ 10
three great causes here	<b>specified</b>	by Tyndale. First, for	8, 530/ 1
and with all his	<b>spectacles</b>	upon them, lest aught	8, 126/ 20
brows and his brittle	<b>spectacles</b>	of pride and malice	8, 126/ 32
shortly and be soon	<b>sped</b>	, we have the whole	8, 10/ 11
then is he soon	<b>sped</b>	, and shall not after	8, 495/ 25
words and as poisonous	<b>speech</b>	as the devil can	8, 56/ 31
their feigned, fair, holy	<b>speech</b>	, like Absalom with his	8, 138/ 2
is by the common	<b>speech</b>	so called, too . . . as	8, 145/ 19
custom and usage of	<b>speech</b>	is the only thing	8, 166/ 24
than christened, in common	<b>speech</b>	of this realm. And	8, 167/ 7
nor in the common	<b>speech</b>	the word signifieth not	8, 167/ 18
charity" hath in English	<b>speech</b>	divers significations: sometimes love	8, 198/ 24
not even in that	<b>speech</b>	that Tyndale speaketh of	8, 200/ 24
without mention of any	<b>speech</b>	before had with him	8, 235/ 34

forth example in our	<b>speech</b>	, or in the Greek	8, 237/ 13
in the manner of	<b>speech</b>	in Holy Scripture, to	8, 438/ 21
useth yet in his	<b>speech</b>	a foolish wiliness, as	8, 519/ 18
certain vehement manner of	<b>speech</b>	used in Holy Scripture	8, 569/ 28
his mercy bring with	<b>speed</b>	the souls that are	8, 39/ 4
them if they will	<b>speed</b>	, speak now. But Tyndale	8, 63/ 16
seek out heresies, and	<b>speedily</b>	send them hither. Which	8, 11/ 29
letters as we can	<b>spell</b>	upon and do together	8, 492/ 20
this holy sermon he	<b>spendeth</b>	but in waste . . . saving	8, 227/ 8
proved; and therein he	<b>spendeth</b>	up that chapter. But	8, 563/ 34
well lost that were	<b>spent</b>	upon Tyndale in alleging	8, 84/ 23
the holy doctors that	<b>spent</b>	their life in the	8, 149/ 23
and heat them with	<b>spices</b>	; and so forth. More	8, 125/ 3
covered or dressed with	<b>spices</b>	, nor longed for a	8, 372/ 10
lest we should have	<b>spied</b>	that it were no	8, 113/ 5
am sure if he	<b>spied</b>	any such thing in	8, 175/ 24
But surely he hath	<b>spied</b>	none yet. For all	8, 175/ 25
marvel what Tyndale had	<b>spied</b>	in me, and caused	8, 179/ 18
that time. Howbeit, I	<b>spied</b>	my fault since, long	8, 181/ 12
no man should have	<b>spied</b>	his falsehood and found	8, 252/ 32
read them already, and	<b>spied</b>	full well that Peter	8, 557/ 27
that all the table	<b>spieth</b>	them! Tyndale And again	8, 226/ 32
and thereby lost and	<b>spilled</b>	all his purpose --	8, 399/ 27
ordained by his Holy	<b>Spirit</b>	be but inventions of	8, 4/ 8
speaking much of "the	<b>Spirit</b>	" with no more devotion	8, 11/ 15
books; and now the	<b>spirit</b>	of error and lying	8, 15/ 35
the light of his	<b>Spirit</b>	to see and to	8, 40/ 5
the light of the	<b>Spirit</b>	to see "true repentance	8, 40/ 20
the light of the	<b>Spirit</b>	" and intendeth to bring	8, 42/ 4
very "new-created with the	<b>Spirit</b>	" . . . butsure that, since every	8, 45/ 19
Scripture, writen and the	<b>Spirit</b>	; for there be no	8, 45/ 27
created anew with the	<b>Spirit</b>	of thing to find	8, 46/ 1
the things of the	<b>Spirit</b>	of God; but, saith	8, 46/ 6
all things, and his	<b>spirit</b>	searcheth the deep secrets	8, 46/ 7
quick, the life, the	<b>spirit</b>	, the marrow, and very	8, 46/ 9
the things of the	<b>Spirit</b>	of God, because they	8, 46/ 24
created anew with the	<b>Spirit</b>	of God." How knoweth	8, 46/ 26
or new-created with the	<b>Spirit</b>	of God? How himself	8, 46/ 30
of water and the	<b>Spirit</b>	," as our Savior said	8, 46/ 34
and new-created with his	<b>Spirit</b>	. . . and so, by Tyndale's	8, 47/ 3
the things of the	<b>Spirit</b>	of God. But yet	8, 47/ 5
the Holy Ghost, the "	<b>Spirit</b>	of God," "searcheth even	8, 47/ 9
that unto that holy	<b>spirit</b>	which is God, there	8, 47/ 10
all things . . . and his	<b>spirit</b>	searcheth the deep secrets	8, 47/ 13
and saith that the	<b>spirit</b>	of their spiritual sort	8, 47/ 15
quick, the life, the	<b>spirit</b>	, the marrow, and very	8, 47/ 18
and new-created of the	<b>Spirit</b>	, whom God in many	8, 47/ 33
quick, the life, the	<b>spirit</b>	, the marrow, and the	8, 48/ 6
commandments . . . yet may the	<b>spirit</b>	of a man that	8, 48/ 27
quick, the life, the	<b>spirit</b>	, the marrow, and the	8, 49/ 9

the devil (their evil	<b>spirit</b>	) and themselves, with their	8, 49/ 25
of new with the	<b>Spirit</b>	of God as Luther	8, 50/ 20
hath another manner of	<b>spirit</b>	than such a spirit	8, 56/ 5
spirit than such a	<b>spirit</b>	of love. And yet	8, 56/ 5
and renewed with the	<b>Spirit</b>	of God, and thereby	8, 57/ 22
born again of the	<b>Spirit</b>	, ' to rise and	8, 58/ 26
things if there were	<b>spirit</b>	in us. More Now	8, 60/ 10
forth renewed with the	<b>Spirit</b>	of God that he	8, 61/ 5
hath done by the	<b>Spirit</b>	of God: ordain and	8, 62/ 32
things if there were	<b>spirit</b>	in us." What things	8, 72/ 27
What things the evil	<b>spirit</b>	that inspireth Tyndale teacheth	8, 72/ 28
But of any good	<b>spirit</b>	he learneth no further	8, 72/ 29
he had a good	<b>spirit</b>	in him . . . learn at	8, 73/ 4
of bread. But Tyndale's	<b>spirit</b>	teacheth him to be	8, 73/ 8
show himself what ghostly	<b>spirit</b>	inspireth him. For here	8, 75/ 21
holy ceremonies that the	<b>Spirit</b>	of God hath so	8, 75/ 26
sacrament, by the Holy	<b>Spirit</b>	of God. This common	8, 77/ 10
it hath pleased the	<b>Spirit</b>	to let his people	8, 78/ 26
of water and the	<b>Spirit</b>	, he could not enter	8, 80/ 26
head, not of God's	<b>Spirit</b>	. Then, when the King's	8, 86/ 15
and therefore without the	<b>Spirit</b>	, and without profit, but	8, 86/ 31
it of any apostolical	<b>spirit</b>	. But he that so	8, 87/ 29
full of an apostatical	<b>spirit</b>	. Of the Sacrament of	8, 87/ 30
water as of the	<b>Spirit</b>	, he should not enter	8, 98/ 7
nor "renewed with the	<b>Spirit</b>	"; all which folk he	8, 120/ 23
neighbor, which is the	<b>spirit</b>	and the life of	8, 124/ 8
and their neighbor, the "	<b>spirit</b>	and life of all	8, 124/ 24
while, affirming that the	<b>Spirit</b>	had revealed him the	8, 126/ 7
God and his Holy	<b>Spirit</b>	. . . Tyndale would make you	8, 131/ 29
himself and his Holy	<b>Spirit</b>	understandeth his own writing	8, 131/ 36
himself with his Holy	<b>Spirit</b>	shall ever be assistant	8, 132/ 3
so taught by the	<b>Spirit</b>	of God, and his	8, 132/ 33
God and his Holy	<b>Spirit</b>	. Which by his own	8, 133/ 2
Lord Jesus Christ, whose	<b>Spirit</b>	be thy guide, and	8, 138/ 35
their worldly, fleshly, devilish	<b>spirit</b>	-- so plain against	8, 139/ 36
law with his Holy	<b>Spirit</b>	, and given them a	8, 145/ 8
by reason of God's	<b>Spirit</b>	by Christ's own promise	8, 154/ 7
not with his own	<b>Spirit</b>	keep it in men's	8, 154/ 33
himself and his Holy	<b>Spirit</b>	unto his church since	8, 157/ 27
would with his Holy	<b>Spirit</b>	speak to his church	8, 157/ 33
himself nor his Holy	<b>Spirit</b>	vouchsafe to speak any	8, 158/ 2
God and his Holy	<b>Spirit</b>	. For spite whereof the	8, 158/ 30
taught by his Holy	<b>Spirit</b>	that these sacraments and	8, 158/ 36
them. For since God's	<b>Spirit</b>	hath taught them . . . they	8, 159/ 5
such observances as the	<b>Spirit</b>	of God hath taught	8, 159/ 29
and resist not the	<b>Spirit</b>	of God, which openeth	8, 179/ 14
wherein I resist the	<b>Spirit</b>	of God in opening	8, 179/ 35
Tyndale take for the	<b>Spirit</b>	of God the spirit	8, 179/ 37
Spirit of God the	<b>spirit</b>	of the devil of	8, 179/ 37
to resist this devilish	<b>spirit</b>	my poor spirit, for	8, 180/ 5

devilish spirit my poor	<b>spirit</b>	, for all Tyndale's high	8, 180/ 5
call heartily to the	<b>Spirit</b>	of God to quench	8, 180/ 7
if I had Tyndale's	<b>spirit</b>	, spit out Scripture apace	8, 180/ 32
by his own Holy	<b>Spirit</b>	, whom he sent to	8, 193/ 9
the seven which the	<b>Spirit</b>	of God hath taught	8, 194/ 23
taught by the Holy	<b>Spirit</b>	of God -- let	8, 214/ 16
of God by the	<b>Spirit</b>	of God taught unto	8, 222/ 20
be taught by the	<b>Spirit</b>	of God every necessary	8, 222/ 30
God and his Holy	<b>Spirit</b>	with his holy word	8, 225/ 6
not nay . . . the blessed	<b>Spirit</b>	of God hath inwardly	8, 225/ 19
Father, which is the	<b>Spirit</b>	of Truth that proceedeth	8, 239/ 36
Father and their Holy	<b>Spirit</b>	. If Tyndale ask us	8, 243/ 11
the water and the	<b>Spirit</b>	, should be sure that	8, 244/ 17
unto it by the	<b>Spirit</b>	of God . . . and that	8, 245/ 19
is taught by the	<b>Spirit</b>	of God, discerneth them	8, 246/ 19
marvelous . . . and hath the	<b>Spirit</b>	of God, according to	8, 246/ 23
truth by his Holy	<b>Spirit</b>	, "qui facit unanimes in	8, 247/ 22
For else shall the	<b>Spirit</b>	of God -- assistant	8, 248/ 14
not wrought without the	<b>Spirit</b>	of God assistant in	8, 248/ 34
and taught by the	<b>Spirit</b>	of God . . . is set	8, 251/ 12
and inspired by the	<b>Spirit</b>	of God, sent to	8, 252/ 26
promise and taken his	<b>Spirit</b>	therefrom!): the very Scripture	8, 254/ 1
himself and his Holy	<b>Spirit</b>	shall be with his	8, 258/ 5
wise that his Holy	<b>Spirit</b>	, ever abiding with his	8, 258/ 8
the belief whereinto the	<b>Spirit</b>	of God leadeth us	8, 258/ 18
the ordinance of God's	<b>Spirit</b>	. . . which I see that	8, 260/ 6
doubt not but the	<b>Spirit</b>	of God, teaching his	8, 260/ 23
sent by the blessed	<b>Spirit</b>	of the Lord, that	8, 268/ 29
misled with an evil	<b>spirit</b>	, would lead you still	8, 268/ 37
kill him with the	<b>spirit</b>	or blast of his	8, 270/ 23
the Church by the	<b>Spirit</b>	of God, which leadeth	8, 284/ 12
thereof by the same	<b>Spirit</b>	of concord and agreement	8, 284/ 15
inward inspiration of his	<b>Spirit</b>	. . . is his mouth unto	8, 284/ 29
scripture, saith that the	<b>Spirit</b>	of God shall teach	8, 285/ 32
God and his Holy	<b>Spirit</b>	. . . according to Christ's promise	8, 286/ 35
Christ, and by the	<b>Spirit</b>	of God that leadeth	8, 295/ 27
by God and his	<b>Spirit</b>	that in such things	8, 302/ 24
himself and his Holy	<b>Spirit</b>	sent by himself to	8, 302/ 31
but when that the	<b>Spirit</b>	of truth is come	8, 312/ 26
the apostles by the	<b>Spirit</b>	of God, and by	8, 316/ 27
and his own Holy	<b>Spirit</b>	) the day of his	8, 321/ 17
made it by the	<b>Spirit</b>	of God, so it	8, 321/ 34
it by the same	<b>Spirit</b>	. That is to say	8, 321/ 35
done it, but the	<b>Spirit</b>	of God; as holy	8, 322/ 1
the ordinance, yet the	<b>Spirit</b>	of God is the	8, 322/ 8
motion of God's Holy	<b>Spirit</b>	. And never shall the	8, 322/ 12
presence and his Holy	<b>Spirit</b>	, so guide and govern	8, 322/ 15
were taught by the	<b>Spirit</b>	of God and delivered	8, 323/ 37
of Christ by the	<b>Spirit</b>	of God hath taken	8, 326/ 27
by God and his	<b>Spirit</b>	, that shall write the	8, 331/ 34

For as that Holy	<b>Spirit</b>	inspired more than them	8, 332/ 4
showed, shall, by his	<b>Spirit</b>	promised, sent, and assistant	8, 336/ 29
had been false, the	<b>Spirit</b>	that God sent unto	8, 340/ 12
were nothing of God's	<b>Spirit</b>	working with the general	8, 341/ 10
traditions which the true	<b>Spirit</b>	of God, by Christ's	8, 342/ 34
councils; and the same	<b>Spirit</b>	inspireth them, and the	8, 344/ 5
Church by that Holy	<b>Spirit</b>	of God that was	8, 350/ 27
his apostles, his Holy	<b>Spirit</b>	, and his own Son	8, 359/ 15
promise, with his own	<b>Spirit</b>	this fifteen hundred years	8, 361/ 2
unto them by the	<b>Spirit</b>	of God divers truths	8, 365/ 20
traditions of that Holy	<b>Spirit</b>	. . . hath the Church also	8, 366/ 5
Holy Ghost. Which Holy	<b>Spirit</b>	even now also doth	8, 370/ 5
washing, but by the	<b>Spirit</b>	of God abiding in	8, 375/ 35
the remnant. If the	<b>Spirit</b>	of God governing the	8, 376/ 5
faith? Take away that	<b>Spirit</b>	from the Church . . . and	8, 376/ 10
mind? Nay; by that	<b>Spirit</b>	they knew it . . . which	8, 376/ 22
the water and the	<b>Spirit</b>	cannot enter into the	8, 377/ 9
and his own Holy	<b>Spirit</b>	shall dwell therewith all	8, 378/ 19
some by his Holy	<b>Spirit</b>	since. And whatsoever Tyndale	8, 378/ 23
inward instinct of the	<b>Spirit</b>	of God -- I	8, 380/ 15
instinct of the same	<b>Spirit</b>	. But then say we	8, 380/ 17
farther that the same	<b>Spirit</b>	did teach the Church	8, 380/ 17
so. Nor the Holy	<b>Spirit</b>	had not wrought with	8, 380/ 21
agree therein by his	<b>Spirit</b>	which maketh men of	8, 380/ 29
the Church, and which	<b>Spirit</b>	keepeth both the words	8, 380/ 31
have said, his Holy	<b>Spirit</b>	sent and left perpetually	8, 396/ 17
to leave his Holy	<b>Spirit</b>	. . . and whom he willed	8, 397/ 1
inspired with the Holy	<b>Spirit</b>	of God that "maketh	8, 398/ 6
God hath given his	<b>Spirit</b>	of faith, and in	8, 398/ 13
bringeth with her the	<b>Spirit</b>	of all truth --	8, 402/ 23
all truth -- which	<b>Spirit</b>	purgeth us, as from	8, 402/ 24
Christ and his Holy	<b>Spirit</b>	have taught his Church	8, 407/ 12
full right, till the	<b>spirit</b>	of pride, envy, and	8, 411/ 18
that hath not Christ's	<b>Spirit</b>	in it; as it	8, 417/ 4
in whom is the	<b>Spirit</b>	of Christ . . . with an	8, 417/ 14
man, keepeth in the	<b>Spirit</b>	of God so fast	8, 417/ 24
that faith nor that	<b>Spirit</b>	at any time after	8, 417/ 26
out. Notwithstanding, yet the	<b>Spirit</b>	leaveth us not, but	8, 419/ 23
God and his Holy	<b>Spirit</b>	dwell in good folk	8, 421/ 22
of God that the	<b>Spirit</b>	of God dwelleth in	8, 422/ 16
dwelling by which the	<b>Spirit</b>	of God dwelleth with	8, 422/ 24
I say that the	<b>Spirit</b>	dwelleth in him and	8, 422/ 25
will continue with the	<b>Spirit</b>	. But I say that	8, 422/ 27
charity, and put the	<b>Spirit</b>	from him. As did	8, 422/ 30
seed of God, the	<b>Spirit</b>	of God, in him	8, 428/ 24
because he hath the	<b>Spirit</b>	of God in him	8, 428/ 24
the words of the	<b>Spirit</b>	revealed unto Saint John	8, 429/ 15
born again of the	<b>Spirit</b>	" . . . Saint Paul here in	8, 431/ 16
that have received the	<b>Spirit</b>	. And yet, for all	8, 431/ 18
all by one Holy	<b>Spirit</b>	, varieth not in sentence	8, 431/ 34

faith, grace, or the	<b>Spirit</b>	of God. Of which	8, 435/ 9
faith, grace, or the	<b>Spirit</b>	of God) and cleaveth	8, 439/ 33
and neglect his Holy	<b>Spirit</b>	, and fall to deadly	8, 440/ 22
their "feeling faith" the	<b>Spirit</b>	of God in such	8, 442/ 14
sin, because that the	<b>Spirit</b>	, saith he, dwelleth still	8, 442/ 17
in us of the	<b>Spirit</b>	that he hath given	8, 442/ 20
whit of God's good	<b>Spirit</b>	in them. But, now	8, 442/ 30
that, because of the	<b>Spirit</b>	, can never sin of	8, 442/ 36
God and hath his	<b>Spirit</b>	, and because of that	8, 443/ 30
out. Notwithstanding, yet the	<b>Spirit</b>	leaveth us not, but	8, 445/ 4
that he saith: "the	<b>Spirit</b>	calleth us home again	8, 446/ 34
therefore they have the	<b>Spirit</b>	of God in them	8, 447/ 25
sin deadly . . . for the	<b>Spirit</b>	(saith he) shall never	8, 447/ 27
feeling faith, that the	<b>Spirit</b>	will call him home	8, 450/ 1
of God and the	<b>Spirit</b>	, they resist manfully first	8, 457/ 4
the seed of thy	<b>Spirit</b>	that through my feeling	8, 457/ 35
earth, that his Holy	<b>Spirit</b>	shall be therewith unto	8, 465/ 25
the doctrine of God's	<b>Spirit</b>	abiding, by Christ's promise	8, 466/ 1
always, and send his	<b>Spirit</b>	to teach and inform	8, 476/ 8
himself and his Holy	<b>Spirit</b>	would forever be resident	8, 478/ 38
in one, by the	<b>Spirit</b>	of God, without any	8, 481/ 26
the Scripture . . . and the	<b>Spirit</b>	of God, with man's	8, 500/ 12
And therefore saith the	<b>Spirit</b>	of God there unto	8, 526/ 11
he, or doth some	<b>spirit</b>	mock us?" He was	8, 541/ 23
he had been some	<b>spirit</b>	, till he not only	8, 545/ 37
law with his Holy	<b>Spirit</b>	, and given them a	8, 560/ 35
law written by the	<b>Spirit</b>	of God in the	8, 562/ 26
law with his Holy	<b>Spirit</b>	, and given them a	8, 567/ 24
will with his Holy	<b>Spirit</b>	that they should thereby	8, 571/ 30
cave to conjure up	<b>spirits</b>	, to enquire of them	8, 128/ 26
devil and his damned	<b>spirits</b>	cry upon to have	8, 158/ 31
the breath of damned	<b>spirits</b>	be blown down to	8, 484/ 25
fuert ex aqua et	<b>Spiritu</b>	Sancto non potest introire	8, 377/ 7
folk enough thereat, both	<b>spiritual</b>	and temporal, and of	8, 21/ 14
presence of his lords	<b>spiritual</b>	and temporal . . . gave monition	8, 27/ 5
the secret contempt, and	<b>spiritual</b>	disobedience, and inward hatred	8, 30/ 17
realm, nor the peril	<b>spiritual</b>	, in hurting of his	8, 38/ 4
high profession of godly,	<b>spiritual</b>	doctrine, teacheth us a	8, 41/ 30
good against all good	<b>spiritual</b>	revelations. And then, bymen	8, 45/ 23
Christ's that place, Tyndale's "	<b>spiritual</b>	" sort days to his	8, 45/ 24
tale soever be not	<b>spiritual</b>	, nor meet vessels to	8, 45/ 25
the First Epistle that	<b>spiritual</b>	men should make of	8, 45/ 35
but, saith he, the	<b>spiritual</b>	"judgeth all things, and	8, 46/ 6
himself understandeth his high	<b>spiritual</b>	words, I wot ne'er	8, 46/ 31
he saith that "the	<b>spiritual</b>	" judgeth all things. And	8, 47/ 7
power unto his worshipful	<b>spiritual</b>	sort, saying "the spiritual	8, 47/ 12
spiritual sort, saying "the	<b>spiritual</b>	" judgeth all things . . . and	8, 47/ 12
the spirit of their	<b>spiritual</b>	sort search the deep	8, 47/ 15
author of his high	<b>spiritual</b>	faith. For Luther, ye	8, 47/ 26
and his fellows be "	<b>spiritual</b>	" and "elects," must, as	8, 47/ 27

author of their new	<b>spiritual</b>	sect, be needs one	8, 47/ 28
whether his own high	<b>spiritual</b>	doctor Master Martin Luther	8, 47/ 32
such a high, pure,	<b>spiritual</b>	process accordeth with such	8, 48/ 9
such gay colors of	<b>spiritual</b>	virtue, there can no	8, 48/ 11
all thine heart": the	<b>spiritual</b>	searcheth the cause and	8, 48/ 19
man that were as	<b>spiritual</b>	as Tyndale is, or	8, 48/ 27
whatsoever God commandeth the	<b>spiritual</b>	man to do, he	8, 49/ 8
reverence. But many such	<b>spiritual</b>	persons as Tyndale is	8, 49/ 13
in this new fashion	<b>spiritual</b>	; the devil (their evil	8, 49/ 25
a nun: these new "	<b>spiritual</b>	men" have now --	8, 50/ 5
good reader, these new	<b>spiritual</b>	men with their deep	8, 50/ 13
all thine heart": the	<b>spiritual</b>	searcheth the cause and	8, 50/ 23
Useth Tyndale and his	<b>spiritual</b>	master this manner of	8, 56/ 24
that they which be	<b>spiritual</b>	do never "smite" their	8, 57/ 3
help them, then the	<b>spiritual</b>	elder brother "referreth their	8, 57/ 9
any man is no	<b>spiritual</b>	man. I let pass	8, 57/ 15
of God, and thereby	<b>spiritual</b>	, or not. If he	8, 57/ 23
as Tyndale saith, the	<b>spiritual</b>	, and thereby the elder	8, 57/ 36
you, Tyndale, and your	<b>spiritual</b>	fellows, according to your	8, 57/ 37
and cause your '	<b>spiritual</b>	' people, that is	8, 58/ 25
wise way understood, his	<b>spiritual</b>	sort "judgeth all the	8, 59/ 21
forbade divers meats: the	<b>spiritual</b>	-- because he knoweth	8, 59/ 34
ween that his high	<b>spiritual</b>	wisdom had a very	8, 60/ 17
anon, as a man	<b>spiritual</b>	, ensearch the cause why	8, 61/ 19
now too, by this	<b>spiritual</b>	rule of ensearching of	8, 62/ 1
such as are all	<b>spiritual</b>	and have a conscience	8, 62/ 15
we see that their	<b>spiritual</b>	doctrine hath already brought	8, 62/ 27
But Tyndale with his	<b>spiritual</b>	fellows are fallen into	8, 63/ 17
the plenteous nourishing and	<b>spiritual</b>	pampering of the soul	8, 64/ 29
the obtaining of great	<b>spiritual</b>	gifts of God and	8, 64/ 30
where Tyndale, as a	<b>spiritual</b>	ensearcher of the cause	8, 72/ 18
without such a deep	<b>spiritual</b>	search do keep God's	8, 72/ 20
Tyndale teacheth us high	<b>spiritual</b>	doctrine: that Christian men	8, 73/ 22
to wit, for the	<b>spiritual</b>	benefit and profit of	8, 74/ 1
this is his high	<b>spiritual</b>	doctrine concerning the holy	8, 75/ 7
Christian reader, this holy "	<b>spiritual</b>	" man at last, I	8, 75/ 20
saith that his holy "	<b>spiritual</b>	" sort will always so	8, 76/ 11
Tyndale and his holy "	<b>spiritual</b>	" sort, this gear is	8, 77/ 16
will that his holy "	<b>spiritual</b>	" sort shall set all	8, 78/ 7
significations and of the	<b>spiritual</b>	profit and bodily both	8, 78/ 22
be given to the	<b>spiritual</b>	soul, that God might	8, 79/ 2
will he, like a	<b>spiritual</b>	man, set all such	8, 79/ 5
breaking. Now, if our	<b>spiritual</b>	father Tyndale had been	8, 79/ 34
lest he, being so	<b>spiritual</b>	, should have "served," as	8, 80/ 7
receive of God great	<b>spiritual</b>	grace therewith, through God's	8, 82/ 18
of this his holy "	<b>spiritual</b>	" man? Here hath been	8, 88/ 13
a certain strength of	<b>spiritual</b>	life infunded into that	8, 100/ 25
can work upon the	<b>spiritual</b>	substance of the soul	8, 101/ 20
whose substance is as	<b>spiritual</b>	as is the soul	8, 101/ 25
is of itself a	<b>spiritual</b>	substance, God hath of	8, 102/ 7

imagine, so bind the	<b>spiritual</b>	soul to the fire	8, 102/ 15
unto you the high	<b>spiritual</b>	wisdom of unfaithful heretics	8, 120/ 7
done with his own "	<b>spiritual</b>	" party, and hath, as	8, 120/ 16
holily declared how high	<b>spiritual</b>	wisdom they use in	8, 120/ 17
himself and his fellow "	<b>spiritual</b>	," heavenly men be not	8, 120/ 28
themselves in such a	<b>spiritual</b>	liberty that monks and	8, 121/ 1
may these holy new "	<b>spiritual</b>	" men, when monks and	8, 121/ 7
to these new holy, "	<b>spiritual</b>	" married monks and friars	8, 121/ 12
other side, these new "	<b>spiritual</b>	" men have with their	8, 121/ 24
living, that these new "	<b>spiritual</b>	" men have in their	8, 122/ 21
and inasmuch as the	<b>spiritual</b>	judgeth allthing, even the	8, 129/ 20
Christian countries the chief	<b>spiritual</b>	head under God and	8, 130/ 32
pope for their chief	<b>spiritual</b>	governor under God --	8, 131/ 1
of their church is	<b>spiritual</b>	! For the fleshly wedded	8, 135/ 12
be their chief holy,	<b>spiritual</b>	fathers and holy, spiritual	8, 135/ 13
spiritual fathers and holy,	<b>spiritual</b>	mothers -- monks, friars	8, 135/ 14
side, that the holy "	<b>spiritual</b>	" heads of Tyndale's heresies	8, 138/ 25
to be the more	<b>spiritual</b>	part thereof -- yet	8, 163/ 24
every state and condition,	<b>spiritual</b>	and temporal, leaving almost	8, 177/ 7
in such a high	<b>spiritual</b>	fashion . . . that they made	8, 179/ 17
rail upon all states,	<b>spiritual</b>	and temporal, throughout all	8, 191/ 20
More This high, godly, "	<b>spiritual</b>	" man taketh for none	8, 206/ 16
ever found no little	<b>spiritual</b>	profit and soul-comfort therein	8, 206/ 36
men's charity, or the	<b>spiritual</b>	treasure of Christ's church	8, 213/ 27
to do. For the	<b>spiritual</b>	creature which Baptism begetteth	8, 214/ 4
glory of his high	<b>spiritual</b>	phrase -- nothing done	8, 227/ 24
with invocation of his	<b>spiritual</b>	help, to search and	8, 247/ 19
though Tyndale and his	<b>spiritual</b>	sort will not obey	8, 260/ 11
If he mean of	<b>spiritual</b>	revelations, it maketh little	8, 272/ 38
to wit, his own	<b>spiritual</b>	rule, that he so	8, 317/ 34
heretics nor to the	<b>spiritual</b>	profit of ourselves. And	8, 361/ 31
is animated, hath life	<b>spiritual</b>	, and is inspired with	8, 398/ 5
service." But like holy	<b>spiritual</b>	fathers born again of	8, 457/ 4
foameth out his high	<b>spiritual</b>	sentence in this fashion	8, 500/ 27
heresy of this high	<b>spiritual</b>	heretic, that saith it	8, 502/ 15
then, in Tyndale's high	<b>spiritual</b>	judgment, be taken for	8, 503/ 31
number, by his high	<b>spiritual</b>	doctrine, he would we	8, 567/ 13
should thereby feel that	<b>spiritual</b>	folk should please God	8, 571/ 31
they lived well and	<b>spiritually</b>	, and died well and	8, 46/ 36
and died well and	<b>spiritually</b>	, as appeareth by their	8, 46/ 36
love, and hath so	<b>spiritually</b>	set it out to	8, 59/ 18
deed as they shall	<b>spiritually</b>	die for . . . but is	8, 449/ 37
be one of those	<b>spirituals</b>	that so doth; but	8, 56/ 3
no better . . . but the	<b>spirituals</b>	, as their "elder brethren	8, 57/ 6
saith himself that the	<b>spirituals</b>	do search the bottom	8, 57/ 26
they be not the	<b>spirituals</b>	, but such as Luther	8, 57/ 28
themselves, "We be the	<b>spirituals</b>	; we search the bottom	8, 130/ 4
practice of our fleshly	<b>spiritualty</b>	, and their ways by	8, 135/ 4
the fleshliness of our	<b>spiritualty</b>	because the fleshliness of	8, 135/ 11
' meaning not the	<b>spiritualty</b>	only . . . but the whole	8, 144/ 32

' meaning not the	<b>spirituality</b>	only . . . but the whole	8, 146/ 25
godly company. And the	<b>spirituality</b>	, againward, do plainly declare	8, 164/ 13
and reverence toward the	<b>spirituality</b>	-- is not a	8, 164/ 18
have had of the	<b>spirituality</b>	. For he showeth them	8, 178/ 20
choking. Now, if the	<b>spirituality</b>	had been about to	8, 178/ 27
Patris," "persona Filii," "persona	<b>Spiritus</b>	Sancti" . . . Tyndale must call	8, 201/ 9
the ground, and did	<b>spit</b>	thereupon and made thereof	8, 103/ 12
I had Tyndale's spirit,	<b>spit</b>	out Scripture apace and	8, 180/ 32
his mouth full, to	<b>spit</b>	it out again against	8, 223/ 20
He that turneth the	<b>spit</b>	sitteth by the fire	8, 440/ 4
he that turneth the	<b>spit</b>	cannot be cold"; and	8, 440/ 6
had once turned the	<b>spit</b>	could never be cold	8, 440/ 9
fire may let the	<b>spit</b>	stand, and suffer the	8, 440/ 15
off for the only	<b>spite</b>	that they bear to	8, 113/ 18
his Holy Spirit. For	<b>spite</b>	whereof the devil and	8, 158/ 30
and be carried away,	<b>spite</b>	of their teeth, with	8, 452/ 24
and devise to speak	<b>spitefully</b>	. . . what could he say	8, 88/ 10
of the soul that	<b>spoil</b>	the fruit from all	8, 2/ 25
whom without name I	<b>spoke</b>	so much in my	8, 22/ 2
well known that Christ	<b>spoke</b>	those words against the	8, 43/ 38
all that ever Christ	<b>spoke</b>	but only of his	8, 97/ 2
Amen. More Tyndale never	<b>spoke</b>	better than he doth	8, 139/ 2
sure when Saint Paul	<b>spoke</b>	of "the church" of	8, 146/ 37
will say that he	<b>spoke</b>	of old time but	8, 151/ 2
matter that Saint Paul	<b>spoke</b>	. For many that now	8, 161/ 5
enough that Saint Paul	<b>spoke</b>	not of images but	8, 172/ 16
as oft as they	<b>spoke</b>	of it, understand shrift	8, 206/ 11
sentence that Christ there	<b>spoke</b>	and meant -- which	8, 234/ 34
The man that we	<b>spoke</b>	of was here," or	8, 235/ 32
That man that we	<b>spoke</b>	of was here." But	8, 235/ 33
the third, whereof I	<b>spoke</b>	not yet, in this	8, 237/ 27
say here that Christ	<b>spoke</b>	it there by the	8, 238/ 12
sophistication as though I	<b>spoke</b>	of the great Word	8, 243/ 9
everything that he presently	<b>spoke</b>	or did. But it	8, 315/ 10
never heard that he	<b>spoke</b>	any word of English	8, 315/ 34
by that Saint Paul	<b>spoke</b>	of God's "supper." For	8, 316/ 1
thing than wine . . . and	<b>spoke</b>	also himself of the	8, 317/ 30
their letter that I	<b>spoke</b>	of, mentioned in the	8, 346/ 14
and ween because he	<b>spoke</b>	of Moses' chair, that	8, 352/ 3
saying and so meaning,	<b>spoke</b>	as became the right	8, 439/ 35
in my promise I	<b>spoke</b>	of." For a promise	8, 465/ 4
that thing Saint Peter	<b>spoke</b>	not of there, as	8, 465/ 15
fruit shall abide," he	<b>spoke</b>	there not of their	8, 498/ 21
called "eternal"; but he	<b>spoke</b>	there of that election	8, 498/ 24
same election whereof he	<b>spoke</b>	when he said, "Have	8, 498/ 29
liketh . . . and layeth nothing	<b>spoken</b>	against his heresies but	8, 7/ 30
better if it were	<b>spoken</b>	in English. Of Matrimony	8, 14/ 17
if ye have not	<b>spoken</b>	so far in the	8, 18/ 26
they themselves certain things	<b>spoken</b>	by him to the	8, 23/ 4
if these words were	<b>spoken</b>	of a good, faithful	8, 31/ 34

much as named or	<b>spoken</b>	of among you." And	8, 37/ 28
which, when they have	<b>spoken</b>	as religiously as he	8, 42/ 38
of our Savior himself,	<b>spoken</b>	unto his disciples in	8, 43/ 25
to his own words	<b>spoken</b>	as well by the	8, 44/ 12
he allegeth against us	<b>spoken</b>	by the mouth of	8, 45/ 6
our Savior be not	<b>spoken</b>	against us that believe	8, 45/ 7
but that they be	<b>spoken</b>	against himself and his	8, 45/ 9
this is very lovingly	<b>spoken</b>	, and he saith very	8, 56/ 2
also that we have	<b>spoken</b>	of before, and yet	8, 65/ 5
sixth of Matthew and	<b>spoken</b>	by the mouth of	8, 69/ 26
the longer, and have	<b>spoken</b>	of this matter somewhat	8, 70/ 4
villainous words of his	<b>spoken</b>	by this blessed sacrament	8, 84/ 2
such a shameful word	<b>spoken</b>	by the mouth of	8, 84/ 4
Now when he hath	<b>spoken</b>	his pleasure of the	8, 88/ 3
the words of God	<b>spoken</b>	by the mouth of	8, 99/ 30
man not very scripturely	<b>spoken</b>	. But therefore Tyndale turneth	8, 113/ 2
have severed them and	<b>spoken</b>	of both . . . or else	8, 115/ 33
any such foolish fantasy	<b>spoken</b>	there . . . it was by	8, 116/ 21
here heard ever anything	<b>spoken</b>	that mankind is redeemed	8, 147/ 23
caused all his words	<b>spoken</b>	to his church to	8, 156/ 24
word which God hath	<b>spoken</b>	by himself and his	8, 157/ 27
may be Christian men	<b>spoken</b>	of. For every assembly	8, 166/ 37
ecclesia that were not	<b>spoken</b>	of within the New	8, 168/ 24
I would never have	<b>spoken</b>	word against it. But	8, 171/ 30
of his own words	<b>spoken</b>	here . . . ye may in	8, 171/ 35
law to be dishonorably	<b>spoken</b>	of among the paynims	8, 173/ 28
thing being so properly	<b>spoken</b>	, as ye see --	8, 183/ 5
I have heard it	<b>spoken</b>	-- that "the Turks	8, 200/ 7
is well and holily	<b>spoken</b>	. But now let pass	8, 208/ 30
the words that be	<b>spoken</b>	to the heathen to	8, 212/ 7
there an untruth be	<b>spoken</b>	by the mouth of	8, 231/ 20
his purpose. The words	<b>spoken</b>	by our Lord be	8, 232/ 33
Word" be not well	<b>spoken</b>	, saving that we understand	8, 236/ 20
had not come and	<b>spoken</b>	unto them, they should	8, 241/ 32
had never come and	<b>spoken</b>	to them, there could	8, 241/ 35
because it is truly	<b>spoken</b>	, but because it is	8, 243/ 4
had it never been	<b>spoken</b>	. And this I say	8, 243/ 6
blasphemous folly of Tyndale	<b>spoken</b>	against the Scripture . . . because	8, 263/ 5
plain unreasonable blasphemy foolishly	<b>spoken</b>	against the Scripture of	8, 263/ 21
when they thus have	<b>spoken</b>	both . . . think ye, by	8, 268/ 10
whither of them hath	<b>spoken</b>	better, and whither part	8, 268/ 12
And then, after this	<b>spoken</b>	. . . should call up unto	8, 269/ 5
he had never been	<b>spoken</b>	of before? Now, if	8, 280/ 31
were not in Scripture	<b>spoken</b>	of at all . . . and	8, 297/ 16
no such thing there	<b>spoken</b>	of in the epistle	8, 315/ 8
well that God hath	<b>spoken</b>	to his people many	8, 330/ 1
if God have plainly	<b>spoken</b>	in Scripture that he	8, 335/ 11
For those words were	<b>spoken</b>	by Abraham peradventure long	8, 342/ 29
that they were not	<b>spoken</b>	to the apostles only	8, 344/ 24
that this is manifestly	<b>spoken</b>	not of the apostles	8, 344/ 31

those words of Christ	<b>spoken</b>	by his apostles, written	8, 347/ 28
the Scripture" . . . which were	<b>spoken</b>	of Christ before all	8, 347/ 31
which they be properly	<b>spoken</b>	indeed), but of the	8, 355/ 20
God, nor the word	<b>spoken</b>	by God's own mouth	8, 366/ 20
Augustine saith these words (	<b>spoken</b>	unto God): "Her body	8, 371/ 25
fire is there nothing	<b>spoken</b>	in that confession neither	8, 406/ 8
Peter have, for anything	<b>spoken</b>	of in his confessed	8, 406/ 27
whereof is also nothing	<b>spoken</b>	in Peter's confessed faith	8, 407/ 5
they to no purpose	<b>spoken</b>	, nor have no place	8, 413/ 33
for very shame have	<b>spoken</b>	of. And whereas all	8, 424/ 21
these texts to be	<b>spoken</b>	of elects. Thereto say	8, 430/ 25
words, though they be	<b>spoken</b>	by God himself . . . but	8, 432/ 37
taketh Saint Paul's words	<b>spoken</b>	of himself, to signify	8, 444/ 26
to his own words	<b>spoken</b>	unto his church when	8, 466/ 12
in the Scripture either	<b>spoken</b>	of at all, or	8, 478/ 34
he mean any word	<b>spoken</b>	in Scripture already --	8, 495/ 25
the words of Christ	<b>spoken</b>	there to his apostles	8, 498/ 15
be well and plainly	<b>spoken</b>	, and as well and	8, 499/ 27
people to repentance be	<b>spoken</b>	only to the elects	8, 520/ 10
the words of God	<b>spoken</b>	by the mouth of	8, 547/ 6
words of our Savior	<b>spoken</b>	unto Saint Peter, "I	8, 554/ 1
of our Savior himself	<b>spoken</b>	of the sin of	8, 568/ 20
Scripture is there nothing	<b>spoken</b>	to the contrary but	8, 569/ 8
so much, almost, as	<b>spoken</b>	of, leaveth off his	8, 572/ 34
preacheth in a lewd	<b>sport</b>	, but Father Tyndale here	8, 41/ 18
that was a pretty	<b>sport</b>	for them for a	8, 125/ 33
and to make him	<b>sport</b>	, with mocking and mowing	8, 126/ 35
we say now in	<b>sport</b>	. . . he will say once	8, 262/ 1
a time, for their	<b>sport</b>	, proposing riddles among them	8, 446/ 16
thief they say in	<b>sport</b>	, "He can find a	8, 534/ 4
is it a better	<b>sport</b>	to see how in	8, 559/ 16
that all his proper	<b>sporting</b>	wherein he playeth his	8, 554/ 25
one year? Why without	<b>spot</b>	? Why taken the tenth	8, 329/ 1
and purged from all	<b>spots</b>	-- these words draweth	8, 212/ 9
out of religion a	<b>spouse</b>	of Christ, wedded her	8, 47/ 36
root and been more	<b>spread</b>	abroad . . . God hath taken	8, 4/ 34
ever they may to	<b>spread</b>	these books abroad to	8, 35/ 20
send over hither and	<b>spread</b>	abroad within this realm	8, 142/ 15
hurt unto themselves and	<b>spread</b>	also that infection farther	8, 178/ 7
as Christ's congregation is	<b>spread</b>	abroad into all the	8, 281/ 18
New Law promulgated and	<b>spread</b>	about -- when the	8, 326/ 25
church of Christ is	<b>spread</b>	." Many things be not	8, 370/ 34
heresy that ever should	<b>spring</b>	after their days; and	8, 333/ 34
be meek (when heresy	<b>springeth</b>	, as Saint Augustine saith	8, 29/ 18
or if it were	<b>sprinkled</b>	upon a man for	8, 194/ 28
grown so fast and	<b>sprung</b>	up so thick, full	8, 2/ 5
by the new sects	<b>sprung</b>	out of his, which	8, 5/ 33
is sown, and prettily	<b>sprung</b>	up, in these little	8, 10/ 16
and all the churches	<b>sprung</b>	out thereof, with all	8, 223/ 7
Marrow Bone, Buckle Pit,	<b>Spurn</b>	Point, Cobnut, or Quating	8, 491/ 19

he hath played at	<b>Spurn</b>	Point by the way	8, 495/ 16
and the playing at	<b>Spurn</b>	Point into some detestable	8, 495/ 22
that no man can	<b>spy</b>	them." As for mine	8, 175/ 13
what other men shall	<b>spy</b>	, I cannot say. But	8, 175/ 15
surely if I could	<b>spy</b>	any in my writing	8, 175/ 15
were very likely to	<b>spy</b>	it . . . namely since I	8, 175/ 23
beetle-blind but that we	<b>spy</b>	well enough which way	8, 501/ 24
have the wit to	<b>spy</b>	-- yet doth he	8, 525/ 17
believe that David did	<b>spy</b>	her, and send for	8, 533/ 8
David first began to	<b>spy</b>	her, let that be	8, 536/ 6
is no rest nor	<b>stability</b>	," and so forth, a	8, 165/ 5
abide still by the	<b>stake</b>	when he was fast	8, 20/ 2
sore bound to the	<b>stake</b>	with the strength of	8, 223/ 11
stick still at a	<b>stake</b>	and rest his bones	8, 397/ 19
whoso delight therein shall	<b>stand</b>	in peril that Jonah	8, 8/ 4
in the Lord to	<b>stand</b>	stiff with the devil	8, 13/ 12
made him for to	<b>stand</b>	not a little in	8, 34/ 32
and let the treacle	<b>stand</b>	for some that should	8, 37/ 17
may among the better	<b>stand</b>	yet in some good	8, 38/ 35
blankets and then should	<b>stand</b>	up and preach upon	8, 41/ 7
to the people that	<b>stand</b>	about. For there is	8, 41/ 16
in the meanwhile, and	<b>stand</b>	and look upon, sure	8, 58/ 32
to preach . . . do there	<b>stand</b>	still and preach nothing	8, 95/ 18
to kill on and	<b>stand</b>	still by and preach	8, 123/ 19
be not content to	<b>stand</b>	to that old time	8, 151/ 1
very old." Will Tyndale	<b>stand</b>	to that time? Will	8, 151/ 6
that time? Will he	<b>stand</b>	at two hundred? Three	8, 151/ 7
his church shall not	<b>stand</b>	in any doubt nor	8, 154/ 19
desire of grace, do	<b>stand</b>	in the stead of	8, 159/ 31
was not meet to	<b>stand</b>	in so good a	8, 174/ 28
have yet suffered to	<b>stand</b>	still in my Dialogue	8, 177/ 20
lucre thereby that I	<b>stand</b>	in so great peril	8, 178/ 32
English let English words	<b>stand</b>	in his English translation	8, 186/ 32
where it may conveniently	<b>stand</b>	? By this wise reason	8, 198/ 27
charity" might not conveniently	<b>stand</b>	! -- whereas I find	8, 199/ 7
where it might well	<b>stand</b>	; and that so often	8, 199/ 9
agnosco or agnitio may	<b>stand</b>	in the place if	8, 207/ 18
his heart. And how	<b>stand</b>	the words of Tyndale	8, 218/ 1
true faith, then I	<b>stand</b>	in peril, and if	8, 221/ 24
begin with, nor to	<b>stand</b>	there but if Tyndale	8, 236/ 6
manner of speaking may	<b>stand</b>	in many other things	8, 236/ 9
ordinance if it now	<b>stand</b>	, and that we must	8, 248/ 24
if he would honestly	<b>stand</b>	to his tackling in	8, 257/ 34
did there many martyrs	<b>stand</b>	and shed their blood	8, 269/ 31
profitable to us, and	<b>stand</b>	us in stead; which	8, 278/ 12
therefore, to make it	<b>stand</b>	the surer, undershored and	8, 282/ 1
fleshly imaginations may not	<b>stand</b>	with God's word --	8, 288/ 25
the boldness of pardons	<b>stand</b>	out of the fear	8, 288/ 30
by God himself to	<b>stand</b>	unchanged till Christ came	8, 322/ 20
himself that it shall	<b>stand</b>	unchanged till himself come	8, 322/ 21

warning that he should	<b>stand</b>	fast in those things	8, 360/ 31
that we have learned . . .	<b>stand</b>	fast and remember of	8, 360/ 35
yet be profitable and	<b>stand</b>	us in good stead	8, 361/ 19
so hard, as they	<b>stand</b>	in the place, that	8, 362/ 4
writeth in this wise: "	<b>Stand</b>	fast and observe our	8, 368/ 18
Saint Paul, "My brethren,	<b>stand</b>	fast and keep the	8, 369/ 9
our Savior shall always	<b>stand</b>	still in his light	8, 377/ 6
the Church, but precisely	<b>stand</b>	to the Scripture: then	8, 377/ 17
but that there will	<b>stand</b>	still in his light	8, 377/ 22
adversaries." There will also	<b>stand</b>	in his light these	8, 377/ 27
best be able to	<b>stand</b>	. He may seem to	8, 392/ 25
Saint James both . . . yet	<b>stand</b>	they still by their	8, 395/ 15
before the cross, or	<b>stand</b>	before the pulpit with	8, 398/ 34
else shall our faith	<b>stand</b>	us in little stead	8, 402/ 14
then that either whoso	<b>stand</b>	upon that rock shall	8, 410/ 34
as long as ye	<b>stand</b>	still in the state	8, 413/ 9
his words will evil	<b>stand</b>	together. And yet, when	8, 413/ 17
because he will not	<b>stand</b>	in my danger for	8, 415/ 6
seed of such faith	<b>stand</b>	still with his sin	8, 421/ 26
where he saith, "I	<b>stand</b>	at the door, knocking	8, 423/ 12
the present time so	<b>stand</b>	in the state of	8, 428/ 8
But against his taking	<b>stand</b>	all the old holy	8, 428/ 29
For to those that	<b>stand</b>	he giveth the counsel	8, 430/ 3
in faith feel themselves	<b>stand</b>	, they need not, for	8, 430/ 4
cause ought every man	<b>stand</b>	in great fear to	8, 433/ 34
all good men to	<b>stand</b>	fast always and ever	8, 437/ 11
every good man to	<b>stand</b>	still in his goodness	8, 438/ 15
may let the spit	<b>stand</b>	, and suffer the meat	8, 440/ 16
-- how can that	<b>stand</b>	with Tyndale's exposition and	8, 441/ 34
thy favor, nor never	<b>stand</b>	out of the state	8, 458/ 4
such meditation can never	<b>stand</b>	together. Finally, for conclusion	8, 458/ 23
a right faith may	<b>stand</b>	and abide with all	8, 458/ 37
abomination and sin cannot	<b>stand</b>	with the thing that	8, 459/ 13
that abominable sin cannot	<b>stand</b>	with the thing which	8, 459/ 15
abomination and sin may	<b>stand</b>	together with the right	8, 459/ 33
good and virtuous), do	<b>stand</b>	together and agree in	8, 479/ 39
they be bound to	<b>stand</b>	thereby and maintain it	8, 480/ 27
temptations come, we cannot	<b>stand</b>	. When we have sinned	8, 485/ 11
other deadly sins may	<b>stand</b>	together well enough. For	8, 486/ 37
charity nor grace can	<b>stand</b>	together with sin. For	8, 487/ 37
and then they "cannot	<b>stand</b>	"; and that after they	8, 490/ 20
learning that they can	<b>stand</b>	up upon their hinder	8, 515/ 9
in the Apocalypse: "I	<b>stand</b>	at the door and	8, 520/ 7
farther, "than so to	<b>stand</b>	liking thyself well enough	8, 526/ 13
for him both to	<b>stand</b>	and walk with if	8, 527/ 1
he would have it	<b>stand</b>	with his heresy that	8, 528/ 5
will all the doubt	<b>stand</b>	upon this only word	8, 538/ 22
perceiving that he cannot	<b>stand</b>	sure there . . . he steppeth	8, 546/ 32
how his definition will	<b>stand</b>	with his second heresy	8, 569/ 31
sacrilege, incest, and murder,	<b>stand</b>	yet highly still in	8, 570/ 24

under the name and	<b>standard</b>	of his famous authority	8, 153/ 10
of belief. But thou	<b>standest</b>	by faith; be not	8, 430/ 9
before in prison, he	<b>standeth</b>	in great peril to	8, 17/ 22
Augustine saith, of pride)	<b>standeth</b>	as well with reason	8, 29/ 19
in the pulpit that	<b>standeth</b>	there and preacheth not	8, 95/ 26
preached at the font	<b>standeth</b>	in no more stead	8, 97/ 34
that all the salvation	<b>standeth</b>	in promise of God	8, 105/ 4
with lucre as Tyndale	<b>standeth</b>	in danger of choking	8, 178/ 33
first of Peter, thus	<b>standeth</b>	it in the Latin	8, 183/ 11
find it. But now	<b>standeth</b>	all the matter in	8, 188/ 9
the Greek word agape	<b>standeth</b>	so, sometimes, that he	8, 199/ 4
see wherein the question	<b>standeth</b>	. For he maketh as	8, 201/ 22
when we say, "He	<b>standeth</b>	well in my lady's	8, 202/ 25
as when a man "	<b>standeth</b>	well in his lady's	8, 203/ 4
a stubborn body that	<b>standeth</b>	still in the denying	8, 207/ 19
But, now, the matter	<b>standeth</b>	not therein at all	8, 211/ 14
is almost none that	<b>standeth</b>	in state of grace	8, 215/ 18
of all his process	<b>standeth</b>	in this one point	8, 220/ 35
since all the matter	<b>standeth</b>	in this point alone	8, 221/ 23
or "a horse," it	<b>standeth</b>	indifferent, and appeareth not	8, 229/ 31
the order as it	<b>standeth</b>	, he shall sometimes give	8, 235/ 8
else, understood as it	<b>standeth</b>	, "God was Christ" were	8, 236/ 23
-- because the truth	<b>standeth</b>	not in words, but	8, 268/ 34
the place where it	<b>standeth</b>	, the best-learned men are	8, 363/ 9
when all the people	<b>standeth</b>	together, holding up their	8, 373/ 18
bringing a man that	<b>standeth</b>	on it into mortal	8, 411/ 1
that thinketh that he	<b>standeth</b>	, let him beware he	8, 429/ 35
that hath it and	<b>standeth</b>	in it hath cause	8, 430/ 13
when he is followed	<b>standeth</b>	still and stayeth at	8, 455/ 32
say, but work well)	<b>standeth</b>	still in them, all	8, 456/ 20
that all his matter	<b>standeth</b>	only in this: that	8, 460/ 30
cause of the salvation	<b>standeth</b>	all in the obedience	8, 463/ 14
-- still, I say,	<b>standeth</b>	it stiffly against him	8, 473/ 30
and forgetteth himself, and	<b>standeth</b>	and beholdeth and falleth	8, 489/ 3
that they taught him,	<b>standeth</b>	still and looketh on	8, 491/ 17
abominable heresies, but stubbornly	<b>standeth</b>	by them and saith	8, 495/ 4
merit on our part,	<b>standeth</b>	in the respect and	8, 507/ 37
that in teaching only,	<b>standeth</b>	the pith of a	8, 513/ 17
of a man's living	<b>standeth</b>	not in only teaching	8, 513/ 22
that in good teaching	<b>standeth</b>	not all the pith	8, 514/ 2
pith of man's living	<b>standeth</b>	altogether in teaching --	8, 514/ 19
to wit, that all	<b>standeth</b>	in teaching. For those	8, 514/ 29
their teeth -- then	<b>standeth</b>	not all the pith	8, 514/ 37
pith of good living	<b>standeth</b>	not all in teaching	8, 515/ 24
pith of good living	<b>standeth</b>	not in teaching. Tyndale	8, 515/ 27
of good living only	<b>standeth</b>	; that is, as he	8, 515/ 35
rather, lest (whereof he	<b>standeth</b>	in much more peril	8, 524/ 8
notable crimes, that he	<b>standeth</b>	therefore in state good	8, 526/ 6
the sin of men	<b>standeth</b>	in this: that they	8, 543/ 4
in which one word	<b>standeth</b>	the making and marring	8, 558/ 10

Scripture that word "turned"	<b>standeth</b>	so alone, it is	8, 558/ 31
in Scripture it so	<b>standeth</b>	alone, is never taken	8, 558/ 33
their minds better and,	<b>standing</b>	firmly by the Catholic	8, 37/ 39
as if a priest	<b>standing</b>	up in the pulpit	8, 95/ 17
them than by the	<b>standing</b>	of the priest in	8, 95/ 25
between the hallowed water	<b>standing</b>	in the font before	8, 194/ 27
putteth his example of "	<b>standing</b>	in his lady's grace	8, 203/ 15
may (that belief still	<b>standing</b>	) fall into many deadly	8, 459/ 3
grinding in their bellies	<b>standing</b>	a-strut with stuffing, call	8, 521/ 2
themselves sure of their	<b>standing</b>	, and think that they	8, 523/ 28
he did of stubborn	<b>standing</b>	in his misbelief . . . in	8, 546/ 6
royal person, in the	<b>Star</b>	Chamber, most eloquently, by	8, 27/ 3
water was turned into	<b>starch</b>	." More What a cankered	8, 116/ 16
reasoneth it rather for	<b>starch</b>	(full like a stark	8, 466/ 18
it be bread or	<b>starch</b>	. And then that, with	8, 572/ 8
be sober; make him	<b>stark</b>	mad, and bid him	8, 29/ 21
advised; make him a	<b>stark</b>	thief, and bid him	8, 29/ 21
one so very a	<b>stark</b>	ribald, in all this	8, 45/ 14
for all that very	<b>stark</b>	naught indeed, and that	8, 45/ 29
' shameless, '	<b>stark</b>	mad, ' and '	8, 58/ 20
-- he is a	<b>stark</b>	heretic; it were even	8, 90/ 8
than all three, very	<b>stark</b>	heretics -- yet so	8, 93/ 29
devil hath stricken him	<b>stark</b>	blind and set him	8, 126/ 33
me, and called me	<b>stark</b>	heretic, and that the	8, 152/ 21
the more part so	<b>stark</b>	naked, without any net	8, 176/ 6
it that is a	<b>stark</b>	heresy though Tyndale say	8, 195/ 36
that Tyndale's "truths" be	<b>stark</b>	devilish heresies: if God	8, 221/ 20
not sore bleared or	<b>stark</b>	blind with the smoke	8, 283/ 29
Origen and called him	<b>stark</b>	heretic. But yet shall	8, 367/ 18
the true faith), and	<b>stark</b>	hypocrites in being of	8, 387/ 30
then Tyndale is a	<b>stark</b>	heretic, in so saying	8, 414/ 9
-- he is a	<b>stark</b>	heretic. And of truth	8, 416/ 11
heat again but fall	<b>stark</b>	dead on the ground	8, 440/ 18
after, were a very	<b>stark</b>	fool: so he that	8, 440/ 31
for all that, a	<b>stark</b>	traitor in the meanwhile	8, 451/ 7
starch (full like a	<b>stark</b>	heretic, God wot!), and	8, 466/ 18
heretic, and that the	<b>starkest</b>	that ever was." This	8, 152/ 21
hard for him to	<b>start</b>	out from these plain	8, 416/ 3
therefore wilily provideth a	<b>starting</b>	hole, stepping from "plain	8, 257/ 28
fain leave himself some	<b>starting</b>	hole. But surely it	8, 416/ 2
some refuge at some	<b>starting</b>	hole -- yet of	8, 448/ 17
some refuge into a	<b>starting</b>	hole . . . and when he	8, 498/ 4
charity, and in the	<b>state</b>	of grace. Tyndale And	8, 54/ 28
sin not in that	<b>state</b>	if a man take	8, 84/ 34
of people . . . perusing every	<b>state</b>	and condition, spiritual and	8, 177/ 7
Baptism, or to the	<b>state</b>	of Baptism, in which	8, 213/ 10
restored again to the	<b>state</b>	of Baptism, clear from	8, 213/ 32
none that standeth in	<b>state</b>	of grace longer than	8, 215/ 18
God's favor and the	<b>state</b>	of grace by the	8, 215/ 31
Penance restored unto the	<b>state</b>	of grace. And since	8, 217/ 3

people already, of every	<b>state</b>	and degree . . . and that	8, 266/ 23
by him, and the	<b>state</b>	of souls both in	8, 365/ 8
stand still in the	<b>state</b>	of salvation ye can	8, 413/ 9
he is in the	<b>state</b>	of grace, and an	8, 426/ 2
so stand in the	<b>state</b>	of grace that if	8, 428/ 8
penance renewed unto the	<b>state</b>	of baptism -- and	8, 433/ 27
stand out of the	<b>state</b>	of grace for any	8, 458/ 4
from his present good	<b>state</b>	unto sin at the	8, 470/ 5
restored again to the	<b>state</b>	of grace. And then	8, 494/ 27
would die in the	<b>state</b>	of grace and be	8, 497/ 35
he standeth therefore in	<b>state</b>	good enough, though he	8, 526/ 6
and then stood in	<b>state</b>	of grace; and yet	8, 549/ 17
repentance restored to the	<b>state</b>	of salvation; but he	8, 551/ 15
and died, in this	<b>state</b>	, had not then at	8, 556/ 10
Peter had in such	<b>state</b>	lived and died . . . his	8, 556/ 29
that time of that	<b>state</b>	of his from his	8, 556/ 32
too, in the same	<b>state</b>	. . . into five equal parts	8, 556/ 34
and rail upon all	<b>states</b>	, spiritual and temporal, throughout	8, 191/ 20
whichever of these two	<b>states</b>	a man finally dieth	8, 428/ 15
make any law or	<b>statute</b>	for the punishment of	8, 15/ 18
by plain ordinance and	<b>statute</b>	. Wherefore I reckon myself	8, 27/ 34
Church to make a	<b>statute</b>	. And because ye should	8, 356/ 30
-- as is "that	<b>statute</b>	," saith he, "whereby they	8, 356/ 33
there is no such	<b>statute</b>	made, nor no such	8, 357/ 1
There is also no	<b>statute</b>	made by the Church	8, 357/ 22
neither make law nor	<b>statute</b>	, nor nothing do but	8, 359/ 36
any good order or	<b>statute</b>	in his church . . . but	8, 360/ 5
he putteth example of	<b>statutes-making</b>	-- as though it	8, 356/ 29
this case likely to	<b>stay</b>	the people? Surely meseemeth	8, 269/ 8
of God unwritten may	<b>stay</b>	altogether. For I say	8, 269/ 18
it is wisdom to	<b>stay</b>	well ourselves in the	8, 404/ 31
followed standeth still and	<b>stayeth</b>	at his master's whistling	8, 455/ 33
set his hand unto	<b>staying</b>	and keeping up of	8, 259/ 19
yet in some good	<b>stead</b>	. And that it so	8, 38/ 35
in Paradise in the	<b>stead</b>	of our father Adam	8, 61/ 26
standeth in no more	<b>stead</b>	than a preacher that	8, 97/ 34
agree this in his	<b>stead</b>	-- that once of	8, 153/ 34
do stand in the	<b>stead</b>	of one of the	8, 159/ 32
his translation in the	<b>stead</b>	of "church." And they	8, 165/ 29
word "elder" in their	<b>stead</b>	, which signifieth not the	8, 187/ 22
he setteth in the	<b>stead</b>	of "charity," hath of	8, 198/ 32
there appointed in his	<b>stead</b>	), and there abide the	8, 208/ 4
time . . . were in their	<b>stead</b>	left for the apostle	8, 244/ 11
say Mass in his	<b>stead</b>	. . . because the Scripture saith	8, 259/ 12
the sheep in his	<b>stead</b>	. . . it should signify the	8, 277/ 30
stood them in the	<b>stead</b>	of Scripture -- it	8, 278/ 11
and stand us in	<b>stead</b>	; which thing destroyeth all	8, 278/ 12
had stood them in	<b>stead</b>	of heaven. And therefore	8, 299/ 33
have stood in no	<b>stead</b>	at all toward heaven	8, 324/ 36
stand us in good	<b>stead</b>	, not only for our	8, 361/ 19

stand us in little	<b>stead</b>	, but greatly aggrieve and	8, 402/ 14
stood them not in	<b>stead</b>	, for lack of further	8, 474/ 7
hath put in the	<b>stead</b>	thereof these words "come	8, 558/ 23
you the sure and	<b>steadfast</b>	authority of Christ's Catholic	8, 34/ 6
then in surety of	<b>steadfast</b>	and imperishable Gratiacconsummans grace	8, 205/ 12
bid him see he	<b>steal</b>	not. Howbeit -- besides	8, 29/ 22
to wit, rob and	<b>steal</b>	away the chief prayers	8, 162/ 36
by his will fain	<b>steal</b>	away from us in	8, 405/ 29
would he now secretly	<b>steal</b>	back again. Not wittingly	8, 481/ 5
less like than Paul's	<b>steep</b>	to a dagger sheath	8, 534/ 14
driven him onward one	<b>step</b>	down; for I have	8, 150/ 26
were loosed, made a	<b>step</b>	aside fifteen hundred miles	8, 187/ 7
them but for a	<b>step</b>	forward. For after time	8, 253/ 13
may for a need	<b>step</b>	to the altar and	8, 259/ 11
nor by false sleight,	<b>step</b>	in between her and	8, 372/ 25
to be driven from	<b>step</b>	to step. And therefore	8, 546/ 25
driven from step to	<b>step</b>	. And therefore where he	8, 546/ 25
he goeth to another	<b>step</b>	, and saith that he	8, 546/ 29
And then seeing that	<b>step</b>	will not be defended	8, 546/ 30
yet perceiving that that	<b>step</b>	will not hold him	8, 546/ 34
at last unto another	<b>step</b>	, and saith he casteth	8, 546/ 35
And yet from that	<b>step</b>	have I driven him	8, 547/ 4
circumcision. And therefore said	<b>Stephen</b>	(Acts 7), "He gave	8, 276/ 14
the stoning of Saint	<b>Stephen</b>	, persecuted and punished so	8, 549/ 9
so, since I am	<b>stepped</b>	now fifteen hundred years	8, 187/ 8
age is twenty winters	<b>stepped</b>	into his knave's age	8, 491/ 31
a promise etc.. Why	<b>steppeth</b>	he from the example	8, 115/ 26
stand sure there . . . he	<b>steppeth</b>	down to the next	8, 546/ 32
provideth a starting hole,	<b>stepping</b>	from "plain and evident	8, 257/ 29
at home in their	<b>stews</b>	in honor of their	8, 126/ 15
they make a stinking	<b>stews</b>	. And this is yet	8, 163/ 9
brothels -- anglice, a	<b>stews</b>	-- which signification also	8, 163/ 11
and above, did yet	<b>stick</b>	still in his denial	8, 22/ 3
point will Tyndale haply	<b>stick</b>	with me . . . and he	8, 52/ 1
In this point they	<b>stick</b>	stiffly . . . and when they	8, 52/ 17
we will not much	<b>stick</b>	with Tyndale for a	8, 74/ 18
an evil way to	<b>stick</b>	upon that point so	8, 81/ 33
wherein I will greatly	<b>stick</b>	. But in my mind	8, 104/ 24
The old heretics did	<b>stick</b>	upon Scripture when it	8, 119/ 17
that Tyndale would stiffly	<b>stick</b>	in this point and	8, 174/ 20
presbyteros signifieth an elder	<b>stick</b>	. And yet -- this	8, 183/ 4
is as feeble to	<b>stick</b>	to as is an	8, 186/ 14
an old, rotten, elder	<b>stick</b>	, and though it were	8, 186/ 15
the teeth with a	<b>stick</b>	. And thus have I	8, 198/ 2
I will a little	<b>stick</b>	the longer therein, to	8, 241/ 1
souls. And let Tyndale	<b>stick</b>	well to this point	8, 242/ 10
we have all said,	<b>stick</b>	still at one point	8, 287/ 5
years before. If Tyndale	<b>stick</b>	still in this point	8, 321/ 32
him for his juggling	<b>stick</b>	. For Saint Paul meaneth	8, 325/ 9
upon their feet, nor	<b>stick</b>	in their hand, nor	8, 328/ 7

I not take a	<b>stick</b>	in mine hand? What	8, 328/ 17
though I bear a	<b>stick</b>	? Why were it not	8, 328/ 19
For he will not	<b>stick</b>	to deny some part	8, 381/ 30
already that he shall	<b>stick</b>	still at a stake	8, 397/ 19
not Tyndale let to	<b>stick</b>	still in his error	8, 439/ 14
sin. Finally, if he	<b>stick</b>	still in this point	8, 456/ 18
truth than frowardly to	<b>stick</b>	still in heresy . . . and	8, 468/ 29
galls, and his juggling	<b>stick</b>	in all the proper	8, 487/ 11
or else drag and	<b>stick</b>	still, or go not	8, 526/ 30
Now Tyndale will peradventure	<b>stick</b>	upon some subtle conjecture	8, 548/ 32
see how wisely Tyndale	<b>sticketh</b>	with me in the	8, 312/ 15
since Tyndale so stiffly	<b>sticketh</b>	in this point --	8, 441/ 4
made a while great	<b>sticking</b>	and difficulty . . . to the	8, 23/ 26
the Lord to stand	<b>stiff</b>	with the devil in	8, 13/ 12
to examination, he waxed	<b>stiff</b>	and stubborn in his	8, 22/ 23
they may and must	<b>stiffly</b>	withstand his "tyranny." So	8, 32/ 33
and he will say	<b>stiffly</b>	that faith we may	8, 52/ 2
this point they stick	<b>stiffly</b>	. . . and when they be	8, 52/ 17
upon that point so	<b>stiffly</b>	that he letteth not	8, 81/ 34
if that Tyndale would	<b>stiffly</b>	stick in this point	8, 174/ 20
should then neither so	<b>stiffly</b>	defend so shameless heresies	8, 197/ 11
obstinate heresies held so	<b>stiffly</b>	against all the old	8, 248/ 1
of Rochester, he saith	<b>stiffly</b>	that none of those	8, 324/ 15
frailty; whereof Tyndale very	<b>stiffly</b>	teacheth us untruly the	8, 423/ 31
And since Tyndale so	<b>stiffly</b>	sticketh in this point	8, 441/ 4
I say, standeth it	<b>stiffly</b>	against him that he	8, 473/ 31
he hath denied and	<b>stiffly</b>	striveth against, but also	8, 479/ 13
and defended it full	<b>stiffly</b>	before he repented, and	8, 532/ 27
of his own and	<b>stiffly</b>	bear us in hand	8, 548/ 33
the sea, or tarry	<b>still</b>	here and renounce his	8, 9/ 20
come at church; talking	<b>still</b>	of "faith" and full	8, 11/ 14
power, so to persevere	<b>still</b>	. Of his teaching, these	8, 14/ 12
in selling them here	<b>still</b>	secretly, and sending over	8, 16/ 26
had amended, and stood	<b>still</b>	in grace, if some	8, 17/ 35
the man did abide	<b>still</b>	by the stake when	8, 20/ 2
above, did yet stick	<b>still</b>	in his denial . . . and	8, 22/ 3
heresies at all, but	<b>still</b>	had abided by them	8, 22/ 31
the King's proclamations keep	<b>still</b>	his books, and rather	8, 31/ 10
every man must keep	<b>still</b>	Tyndale's false translation of	8, 32/ 24
if I should keep	<b>still</b>	altogether by me longer	8, 33/ 19
heard us not, and	<b>still</b>	they sing us on	8, 53/ 21
their devilish deeds forbear	<b>still</b>	and suffer them, and	8, 59/ 11
or intend to keep	<b>still</b>	and continue in any	8, 82/ 15
than him, and that	<b>still</b>	folk took matrimony for	8, 86/ 17
doth naught, and saith	<b>still</b>	he doth well --	8, 91/ 1
preach . . . do there stand	<b>still</b>	and preach nothing at	8, 95/ 18
things, and yet mocketh	<b>still</b>	. Howbeit, that is little	8, 110/ 12
Altar is very bread	<b>still</b>	, ye shall understand that	8, 116/ 2
repent and do so	<b>still</b>	and believe that all	8, 121/ 30
kill on and stand	<b>still</b>	by and preach. I	8, 123/ 19

to do), babble on	<b>still</b>	, against all reason, against	8, 135/ 35
and to keep all	<b>still</b>	in darkness. More Tyndale	8, 138/ 14
-- then left they	<b>still</b>	the Service in the	8, 160/ 25
some words that remain	<b>still</b>	untranslated into Latin . . . men	8, 161/ 8
the Church "the Church"	<b>still</b>	, and will not agree	8, 165/ 34
evil angels be angels	<b>still</b>	), Tyndale may at his	8, 174/ 23
be my dear darling	<b>still</b>	. And surely if Tyndale	8, 176/ 23
he holdeth such heresies	<b>still</b>	-- I cannot take	8, 176/ 25
yet suffered to stand	<b>still</b>	in my Dialogue, and	8, 177/ 21
Acts, not only keep	<b>still</b>	the Greek word presbyteros	8, 184/ 11
should rather have kept	<b>still</b>	the word presbyteros unchanged	8, 184/ 15
translation and keepeth presbyteros	<b>still</b>	, reciting Saint Peter in	8, 184/ 20
stubborn body that standeth	<b>still</b>	in the denying of	8, 207/ 19
and keep their belief	<b>still</b>	, and yet fall into	8, 212/ 10
and will be good	<b>still</b>	till he be naught	8, 215/ 2
but long to lie	<b>still</b>	in their false belief	8, 219/ 34
us, as it were,	<b>still</b>	striving with him in	8, 222/ 15
church to do miracles	<b>still</b>	in every age, and	8, 244/ 22
is at his liberty	<b>still</b>	, and ever still shall	8, 248/ 10
liberty still, and ever	<b>still</b>	shall be, to teach	8, 248/ 10
us that we be	<b>still</b>	bound yet unto this	8, 248/ 19
ever shall be bound	<b>still</b>	, to the law made	8, 248/ 19
that, at his liberty	<b>still</b>	in the governance and	8, 248/ 27
false prophet shall be	<b>still</b>	as far asunder as	8, 265/ 23
though he babble on	<b>still</b>	. But yet -- because	8, 268/ 34
spirit, would lead you	<b>still</b>	in a wrong way	8, 269/ 1
it were not bread	<b>still</b>	, as Luther saith, or	8, 278/ 36
have all said, stick	<b>still</b>	at one point . . . and	8, 287/ 5
the bread and wine	<b>still</b>	remain, as Tyndale saith	8, 293/ 5
goeth on against them	<b>still</b>	. . . Tyndale Moreover, what is	8, 293/ 36
Altar is very bread	<b>still</b>	. And he mocketh at	8, 300/ 33
made priests and kept	<b>still</b>	their wives. But since	8, 306/ 9
before. If Tyndale stick	<b>still</b>	in this point . . . and	8, 321/ 32
necessity to keep them	<b>still</b>	after the New Law	8, 326/ 24
the whole church remaining	<b>still</b>	in the former faith	8, 341/ 35
part and say nay	<b>still</b>	, be the proof never	8, 350/ 20
to rise may lie	<b>still</b>	in his bed, and	8, 354/ 36
would he preach heresies	<b>still</b>	. . . until at the last	8, 358/ 3
not lost, that preserveth	<b>still</b>	the matter though he	8, 374/ 23
Savior shall always stand	<b>still</b>	in his light: "Nisi	8, 377/ 6
that there will stand	<b>still</b>	in his light the	8, 377/ 22
then abideth that bond	<b>still</b>	, to believe the things	8, 379/ 12
both . . . yet stand they	<b>still</b>	by their word, and	8, 395/ 15
-- since they say	<b>still</b>	that faith alone sufficeth	8, 395/ 24
church may keep them	<b>still</b>	, and be a church	8, 396/ 1
that he shall stick	<b>still</b>	at a stake and	8, 397/ 19
thou hast long sat	<b>still</b>	in sin." But Saint	8, 409/ 22
is a quick soul	<b>still</b>	as he was before	8, 412/ 22
long as ye stand	<b>still</b>	in the state of	8, 413/ 9
all that, sinneth always	<b>still</b>	. But to the intent	8, 418/ 24

yet full of sin	<b>still</b>	, and unto the promises	8, 419/ 17
of such faith stand	<b>still</b>	with his sin; and	8, 421/ 26
the man may keep	<b>still</b>	his faith and his	8, 421/ 34
sin, and after continue	<b>still</b>	in sin, and refuse	8, 421/ 36
and so doth ever	<b>still</b>	, and will do still	8, 422/ 1
still, and will do	<b>still</b>	in hell as long	8, 422/ 1
of God's grace dwelleth	<b>still</b>	in man, to keep	8, 422/ 9
have had him dwell	<b>still</b>	with them . . . yet fearing	8, 423/ 1
him, yet he hovereth	<b>still</b>	about the door of	8, 423/ 9
blessed angels, that stood	<b>still</b>	with God in the	8, 436/ 28
good man to stand	<b>still</b>	in his goodness, and	8, 438/ 15
Tyndale let to stick	<b>still</b>	in his error, and	8, 439/ 14
him to abide good	<b>still</b>	, and that as long	8, 439/ 32
the children of God	<b>still</b>	, and never become the	8, 441/ 39
Spirit, saith he, dwelleth	<b>still</b>	within them -- Saint	8, 442/ 17
of long purpose, and	<b>still</b>	persevere therein, and, finally	8, 442/ 39
yet full of sin	<b>still</b>	, and unto the promises	8, 444/ 36
yet full of sin	<b>still</b>	, and on to the	8, 445/ 26
of God" that even	<b>still</b>	in the very time	8, 447/ 1
the law of God	<b>still</b>	with their heart. And	8, 447/ 4
feeling faith, they keep	<b>still</b>	in their hearts their	8, 447/ 33
their wills, and have	<b>still</b>	in their hearts their	8, 451/ 19
their necks were yet	<b>still</b>	bound within the yoke	8, 455/ 15
he is followed standeth	<b>still</b>	and stayeth at his	8, 455/ 32
Now, if Tyndale say	<b>still</b>	that because of his	8, 455/ 35
Finally, if he stick	<b>still</b>	in this point --	8, 456/ 18
but work well) standeth	<b>still</b>	in them, all the	8, 456/ 20
will carry thy yoke	<b>still</b>	about my neck to	8, 457/ 14
Lord, will I keep	<b>still</b>	and never let it	8, 457/ 25
it, but continually keep	<b>still</b>	in their minds the	8, 458/ 18
but both abide bound	<b>still</b>	unto God and yet	8, 458/ 21
he may (that belief	<b>still</b>	standing) fall into many	8, 459/ 2
than frowardly to stick	<b>still</b>	in heresy . . . and so	8, 468/ 29
God, but leave him	<b>still</b>	to the devil. Were	8, 469/ 29
and press upon him	<b>still</b>	, not without hope to	8, 469/ 36
he will labor him	<b>still</b>	to his sect --	8, 470/ 7
articles. But yet abideth	<b>still</b>	against him that since	8, 473/ 28
written in Scripture --	<b>still</b>	, I say, standeth it	8, 473/ 30
And therein shall they	<b>still</b>	continue, without any wonders	8, 478/ 16
must either lie tumbling	<b>still</b>	therein like a fool	8, 479/ 6
so they keep it	<b>still</b>	. And surely there is	8, 483/ 11
all such things sit	<b>still</b>	himself, astonied and amazed	8, 486/ 28
special privilege of keeping	<b>still</b>	faith, hope, and charity	8, 488/ 6
the keeping of charity	<b>still</b>	in the doing of	8, 488/ 23
they taught him, standeth	<b>still</b>	and looketh on them	8, 491/ 17
play), and so continueth	<b>still</b>	in the following and	8, 492/ 27
hidden, yet they continue	<b>still</b>	, both twain, and his	8, 492/ 30
yet continueth with her	<b>still</b>	. This friar and his	8, 493/ 11
bridebed, if they lie	<b>still</b>	and sleep yet. But	8, 493/ 12
must leave Luther lying	<b>still</b>	asleep with his leman	8, 493/ 17

asleep, keepeth in him	<b>still</b>	yet the love to	8, 493/ 21
his lechery, but lie	<b>still</b>	with the nun, and	8, 495/ 7
walketh in his way	<b>still</b>	. For yet he handleth	8, 497/ 27
must therefore sit even	<b>still</b>	and do nothing toward	8, 504/ 1
therefore if they will	<b>still</b>	persevere and walk on	8, 504/ 26
persevere and walk on	<b>still</b>	with God, he will	8, 504/ 26
he will walk on	<b>still</b>	with them. And their	8, 504/ 27
nothing, but sit even	<b>still</b>	, sadly, and gape by	8, 506/ 14
if he will abide	<b>still</b>	by that word that	8, 513/ 7
couch-quail, till they lie	<b>still</b>	and hearken what is	8, 515/ 6
if he would, lie	<b>still</b>	in sin when God's	8, 518/ 21
made them not lie	<b>still</b>	in sin like swine	8, 518/ 28
of his like mercy	<b>still</b>	, as long as they	8, 520/ 3
else let him sleep	<b>still</b>	in his lusts, and	8, 520/ 31
because they feel it	<b>still</b>	though they feel it	8, 522/ 21
else drag and stick	<b>still</b>	, or go not so	8, 526/ 30
and all this while	<b>still</b>	asleep. But Tyndale will	8, 533/ 11
that while enough thereof	<b>still</b>	, and peradventure a little	8, 534/ 31
for her, and stood	<b>still</b>	and looked on her	8, 536/ 8
sight of Bathsheba, stood	<b>still</b>	and fed his devilish	8, 537/ 27
did he then keep	<b>still</b>	his love to the	8, 539/ 22
For they might keep	<b>still</b>	the faith in their	8, 541/ 35
they keep it always	<b>still</b>	-- by the selfsame	8, 542/ 18
selfsame, I say, always	<b>still</b>	he proveth that they	8, 542/ 18
they kept it not	<b>still</b>	indeed, but were very	8, 542/ 19
this world, keepeth it	<b>still</b>	for the everlasting life	8, 543/ 32
if his belief stood	<b>still</b>	. . . it was a bare	8, 552/ 8
them. But he striveth	<b>still</b>	with us upon the	8, 552/ 20
about a word, and	<b>still</b>	dispute all day whether	8, 552/ 25
will, and abide thereby	<b>still</b>	. . . that though Saint Peter	8, 552/ 27
it may be called	<b>still</b>	"his" . . . understanding, by that	8, 554/ 14
Peter had held on	<b>still</b>	in that forsaking and	8, 556/ 3
forsaking and that perjury,	<b>still</b>	all his life, and	8, 556/ 4
dying, supposing to continue	<b>still</b>	, and die, too, in	8, 556/ 34
the Church . . . though they	<b>still</b>	call themselves Christian men	8, 561/ 30
to keep his definition	<b>still</b>	, whereupon all his whole	8, 569/ 21
and God's good children	<b>still</b>	. And therefore, since they	8, 570/ 18
murder, stand yet highly	<b>still</b>	in God's especial grace	8, 570/ 24
God Almighty's own minions	<b>still</b>	. And thus, good Christian	8, 572/ 24
hands with the poison	<b>sting</b>	of false "only faith	8, 36/ 16
Thomas Hitton, the devil's	<b>stinking</b>	martyr . . . of whose burning	8, 16/ 1
it is a very	<b>stinking</b>	sacrifice, and of such	8, 113/ 1
church they make a	<b>stinking</b>	stews. And this is	8, 163/ 9
abomination, and a foul,	<b>stinking</b>	sacrifice unto the filthy	8, 206/ 14
religion and do foul,	<b>stinking</b>	sacrifice to that filthy	8, 206/ 19
teach the whole dead,	<b>stinking</b>	sea of sin: it	8, 227/ 18
it were a poisoned,	<b>stinking</b>	tail of some stinking	8, 307/ 9
stinking tail of some	<b>stinking</b>	serpent, that were quite	8, 307/ 9
the members of a	<b>stinking</b>	harlot. First when the	8, 456/ 34
that thou resuscitate and	<b>stir</b>	up the grace of	8, 99/ 24

warn thee that thou	<b>stir</b>	up the grace of	8, 191/ 32
because he will not	<b>stir</b>	up every day a	8, 335/ 29
because God will not	<b>stir</b>	up every day a	8, 338/ 4
that he would not	<b>stir</b>	up, if need were	8, 338/ 18
up, and daily doth	<b>stir</b>	up, new prophets in	8, 338/ 26
needeth as well to	<b>stir</b>	up prophets with miracles	8, 339/ 20
of their own once	<b>stir</b>	them." By these words	8, 351/ 23
flesh did move and	<b>stir</b>	him to. And then	8, 444/ 15
with them as to	<b>stir</b>	them up . . . I would	8, 483/ 17
sedition and dissension to	<b>stir</b>	up rebellion and insurrection	8, 484/ 11
call upon him and	<b>stir</b>	him to rise out	8, 519/ 11
that God hath daily	<b>stirred</b>	up, and daily doth	8, 338/ 25
died in, as he	<b>stirred</b>	up prophets among the	8, 338/ 30
been by the devil	<b>stirred</b>	up to destroy the	8, 481/ 33
there, and for the	<b>stirring</b>	of them to devotion	8, 193/ 8
to signify not only	<b>stirring</b>	and incitations toward deadly	8, 444/ 26
cleaving to the contrary	<b>stirring</b>	of God and his	8, 451/ 35
alb, the amice, and	<b>stole</b>	, and so forth --	8, 110/ 8
hear confession, without a	<b>stole</b>	about his neck . . . he	8, 127/ 5
priest left off his	<b>stole</b>	. . . folk would then say	8, 127/ 11
that she useth no	<b>stole</b>	. And thus everybody well	8, 127/ 15
the beggarly knave had	<b>stolen</b>	the cloths, fell in	8, 13/ 21
also make restitution of	<b>stolen</b>	goods, and walk in	8, 433/ 10
thief because he had	<b>stolen</b>	away the chalice, and	8, 449/ 23
he were of Tyndale's	<b>stomach</b>	, that can, as the	8, 415/ 18
written in tablets of	<b>stone</b>	or in beasts' skins	8, 44/ 11
beast, herb, tree, or	<b>stone</b>	. Which if I were	8, 195/ 2
high mountain of the	<b>stone</b>	that is Christ . . . and	8, 251/ 13
by God's own judgment	<b>stoned</b>	unto death. And I	8, 74/ 33
that appear in crystal	<b>stones</b>	, and such other superstitious	8, 246/ 21
of Christ, and the	<b>stoning</b>	of Saint Stephen, persecuted	8, 549/ 9
man had amended, and	<b>stood</b>	still in grace, if	8, 17/ 35
as at his execution	<b>stood</b>	by him while he	8, 22/ 34
For truly if they	<b>stood</b>	thereupon, their hearts would	8, 76/ 20
profitable unto them, and	<b>stood</b>	them in the stead	8, 278/ 10
the ceremonies, too, had	<b>stood</b>	them in stead of	8, 299/ 33
as though himself had	<b>stood</b>	by all the while	8, 323/ 32
have taken to have	<b>stood</b>	in no stead at	8, 324/ 36
say nothing but Tyndale	<b>stood</b>	by and heard him	8, 326/ 1
that the old interpreters	<b>stood</b>	in great doubt what	8, 362/ 5
as the same bond	<b>stood</b>	and bound us before	8, 379/ 14
the blessed angels, that	<b>stood</b>	still with God in	8, 436/ 28
that then their christendom	<b>stood</b>	them not in stead	8, 474/ 7
longed for her, and	<b>stood</b>	still and looked on	8, 536/ 8
for her, when he	<b>stood</b>	and talked with her	8, 536/ 11
first sight of Bathsheba,	<b>stood</b>	still and fed his	8, 537/ 27
by the Gospel, obstinately	<b>stood</b>	in his distrust, and	8, 546/ 9
Gospel preached, and then	<b>stood</b>	in state of grace	8, 549/ 17
but if his belief	<b>stood</b>	still . . . it was a	8, 552/ 8
and preach upon a	<b>stool</b>	and make a mowing	8, 41/ 8



his own, will I	<b>strain</b>	him fast and sure	8, 118/ 8
and should serve to	<b>strain</b>	us to prove allthing	8, 347/ 32
their unreasonable construction would	<b>strain</b>	his words to: what	8, 349/ 36
as straitly as they	<b>strain</b>	him; in which I	8, 350/ 11
for else the charity	<b>strained</b>	them not of necessity	8, 334/ 11
will he keep so	<b>strait</b>	that if he meet	8, 125/ 16
the holy day so	<b>strait</b>	. . . that would fear to	8, 125/ 22
would keep it so	<b>strait</b>	as he speaketh . . . than	8, 125/ 23
would keep it so	<b>strait</b>	as to forbear the	8, 125/ 26
and showed, the very	<b>strait</b>	path that leadeth folk	8, 141/ 3
words were taken as	<b>strait</b>	as these men mistake	8, 350/ 34
of the people, so	<b>straitly</b>	forty days that in	8, 70/ 21
do keep God's commandment	<b>straitly</b>	, bring in the examples	8, 72/ 21
his works, and so	<b>straitly</b>	marked and condemned his	8, 153/ 13
had himself meant as	<b>straitly</b>	as their unreasonable construction	8, 349/ 35
Moses had meant as	<b>straitly</b>	as they strain him	8, 350/ 10
concerning our belief, over	<b>straitly</b>	restrained of our evangelical	8, 563/ 9
us as a new,	<b>strange</b>	tale, that never man	8, 60/ 18
us with unknown and	<b>strange</b>	terms, to bring us	8, 111/ 20
and halloing; their dumb	<b>strange</b>	holy gestures, with all	8, 134/ 25
he would with his	<b>strange</b>	words enchant and charm	8, 180/ 15
ye wot well, so	<b>strange</b>	and so little known	8, 181/ 29
Old Law in a	<b>strange</b>	perplexity. Which, whatsoever Tyndale	8, 308/ 20
man gather thereof any	<b>strange</b>	holy gestures, but the	8, 314/ 31
take it for so	<b>strange</b>	that God or his	8, 329/ 34
then he assoileth his	<b>strange</b>	riddle as bluntly as	8, 446/ 14
prove us this wonderful	<b>strange</b>	paradox, this opinion inopinable	8, 490/ 10
such a thing so	<b>strange</b>	, and unto every man	8, 565/ 11
of beasts suffocated or	<b>strangled</b>	, and the eating of	8, 248/ 23
and allthing that is	<b>strangled</b>	, and from fornication . . . from	8, 343/ 27
men should abstain from	<b>strangled</b>	, and from blood; of	8, 375/ 12
not Tyndale set a	<b>straw</b>	the more by the	8, 78/ 1
things unwritten, then a	<b>straw</b>	for all that ye	8, 263/ 15
serveth Friar Barnes a	<b>straw</b>	. Moreover, it is to	8, 360/ 10
very dirt of the	<b>street</b>	able to do such	8, 103/ 19
to pray in the	<b>street</b>	. For when they pray	8, 162/ 29
throat in the open	<b>street</b>	, say there were no	8, 220/ 13
effectually to exercise its	<b>strength</b>	in the reasonable soul	8, 85/ 29
of God, a certain	<b>strength</b>	of spiritual life infunded	8, 100/ 25
their wills, no manner	<b>strength</b>	at all. And therefore	8, 104/ 32
church of elects . . . the	<b>strength</b>	of which heresy his	8, 118/ 21
what a force and	<b>strength</b>	hath that fashion of	8, 129/ 1
to ask power and	<b>strength</b>	to live godly." Why	8, 147/ 18
for them: as beauty,	<b>strength</b>	, learning, or wit. Gratia	8, 204/ 25
the stake with the	<b>strength</b>	of this chain, beginneth	8, 223/ 11
you somewhat of the	<b>strength</b>	and effect of the	8, 232/ 23
perceive not clearly the	<b>strength</b>	of this article, he	8, 234/ 14
upon the vigor and	<b>strength</b>	of this article "the	8, 237/ 12
not always that manner	<b>strength</b>	: all this shall nothing	8, 237/ 15
they have sometimes that	<b>strength</b>	, and then the matter	8, 237/ 16

Greek article hath that	<b>strength</b>	in this place, that	8, 237/ 17
and trust all in	<b>strength</b>	of sword. And because	8, 270/ 19
his days . . . and, putting	<b>strength</b>	and miracle together, shall	8, 270/ 22
off the force and	<b>strength</b>	of faith . . . both works	8, 299/ 32
all the force and	<b>strength</b>	of them cometh of	8, 299/ 35
strong; and therefore what	<b>strength</b>	is in it ye	8, 335/ 24
word had as great	<b>strength</b>	before it was written	8, 344/ 2
is the pillar and	<b>strength</b>	of the truth. And	8, 382/ 8
of heaven by the	<b>strength</b>	of faith in this	8, 413/ 2
is he, by the	<b>strength</b>	and virtue of that	8, 435/ 28
grace was sufficient. Whose	<b>strength</b>	in man's feebleness so	8, 453/ 9
through the force and	<b>strength</b>	of those merits that	8, 508/ 21
them unto their own	<b>strength</b>	, to make them feel	8, 522/ 11
them to their own	<b>strength</b>	-- he may as	8, 523/ 8
nothing to their own	<b>strength</b>	at all, nor ween	8, 523/ 17
Lord, of mine own	<b>strength</b>	," but he said, "I	8, 523/ 22
he setteth to less	<b>strength</b>	of his hand than	8, 525/ 34
back, that passed his	<b>strength</b>	to bear. So that	8, 528/ 26
occasions far above their	<b>strength</b>	. Secondly, for after their	8, 530/ 4
great occasions above David's	<b>strength</b>	. . . which great occasions God	8, 530/ 13
they were of that	<b>strength</b>	in comparison of the	8, 530/ 32
by the force and	<b>strength</b>	of their own nature	8, 530/ 33
women came afterward to	<b>strength</b>	and boldness, and that	8, 545/ 15
is yet, haply, better)	<b>strengthen</b>	the soul in such	8, 159/ 34
presence of God, and	<b>strengthen</b>	them in the faith	8, 272/ 29
eat with them to	<b>strengthen</b>	their faiths. More Here	8, 541/ 24
come unto thyself again,	<b>strengthen</b>	thy brethren." Now put	8, 553/ 14
faith shall not fail,	<b>strengthen</b>	thy brethren." How say	8, 553/ 20
do thou confirm and	<b>strengthen</b>	thy brethren." Now see	8, 558/ 8
art once converted, then	<b>strengthen</b>	thou thy brethren" --	8, 558/ 13
to thyself again, then	<b>strengthen</b>	thou thy brethren." And	8, 558/ 15
once converted, confirm and	<b>strengthen</b>	thy brethren," by his	8, 559/ 25
God that for the	<b>strengthening</b>	of weak consciences, I	8, 268/ 35
Saint Paul used to	<b>stretch</b>	out his arm to	8, 192/ 16
and outrageous that they	<b>stretch</b>	from heaven to hell	8, 245/ 4
as it was to	<b>stretch</b>	out the arm in	8, 296/ 26
hope may hap to	<b>stretch</b>	into presumption and occasion	8, 425/ 5
of Holy Church which	<b>stretcheth</b>	to two seas of	8, 100/ 19
that the devil hath	<b>stricken</b>	him stark blind and	8, 126/ 32
sow debate, dissension, schisms,	<b>strife</b>	, and sedition . . . and cause	8, 58/ 25
than to contention and	<b>strife</b>	." Theophylact expoundeth the same	8, 369/ 24
heart and haughty courage	<b>strieth</b>	him into cowardous dread	8, 487/ 20
his master with three	<b>stripes</b>	for his tarrying and	8, 491/ 22
length to contend and	<b>strive</b>	together, and by seditions	8, 28/ 26
he will contend and	<b>strive</b>	with us upon the	8, 237/ 11
And again, God's holinesses	<b>strive</b>	not one against another	8, 305/ 6
-- that "God's holinesses	<b>strive</b>	not one against another	8, 305/ 13
saying that God's holinesses	<b>strive</b>	not one against another	8, 305/ 31
with any other arguments	<b>strive</b>	against this reason. And	8, 369/ 21
no such custom, to	<b>strive</b>	and contend; neither we	8, 369/ 22

as he biddeth them,	<b>strive</b>	and resist the temptation	8, 543/ 5
and a hundred more,	<b>striveth</b>	and fighteth against God's	8, 106/ 28
and which Tyndale utterly	<b>striveth</b>	to destroy. Against Tyndale's	8, 198/ 19
which the more it	<b>striveth</b>	and fluttereth, ever the	8, 297/ 4
good angel, repugneth and	<b>striveth</b>	against the sin, and	8, 451/ 36
and the more he	<b>striveth</b>	therewith, the more always	8, 479/ 7
hath denied and stiffly	<b>striveth</b>	against, but also that	8, 479/ 13
from them. But he	<b>striveth</b>	still with us upon	8, 552/ 20
as it were, still	<b>striving</b>	with him in the	8, 222/ 15
that he did but	<b>stroke</b>	Timothy's head and call	8, 192/ 24
he were sorry . . . but	<b>stroke</b>	his head and bid	8, 494/ 15
a boy's head and	<b>stroketh</b>	it when he calleth	8, 84/ 22
faith," and make him	<b>strong</b>	to lie loud and	8, 19/ 1
in these days so	<b>strong</b>	, and these devilish heresies	8, 35/ 18
and have a conscience	<b>strong</b>	enough to break the	8, 62/ 15
enough to break the	<b>strong</b>	fast upon Good Friday	8, 62/ 16
amend also and make	<b>strong</b>	in the Lord the	8, 62/ 18
hundred places more, very	<b>strong</b>	for us in this	8, 69/ 9
them up like a	<b>strong</b>	man, and beareth it	8, 124/ 32
is equal and as	<b>strong</b>	as his word written	8, 131/ 34
and make it very	<b>strong</b>	and sure -- and	8, 157/ 4
write: the things be	<b>strong</b>	enough and little need	8, 178/ 36
faith better than a	<b>strong</b>	heresy. But Tyndale yet	8, 179/ 5
me Tyndale one mighty	<b>strong</b>	bulwark to fence in	8, 186/ 37
if she were so	<b>strong</b>	or had so much	8, 216/ 35
field, as a specially	<b>strong</b>	band. Which argument whoso	8, 262/ 16
it with certain other	<b>strong</b>	posts made of rotten	8, 282/ 2
setteth to a mighty	<b>strong</b>	post, able to bear	8, 282/ 36
well, must needs be	<b>strong</b>	; and therefore what strength	8, 335/ 24
argument very sure and	<b>strong</b>	-- but then it	8, 335/ 36
shall never make it	<b>strong</b>	, neither by plain Scripture	8, 336/ 6
that faith is so	<b>strong</b>	of itself for our	8, 412/ 26
of life never so	<b>strong</b>	and sure at one	8, 435/ 13
out abroad against the	<b>strong</b>	rocks of Christ's Catholic	8, 471/ 16
the devil were so	<b>strong</b>	with them as to	8, 483/ 17
not unto them so	<b>strong</b>	a hand of his	8, 526/ 31
that these great and	<b>strong</b>	occasions were not so	8, 530/ 29
so very great and	<b>strong</b>	of themselves . . . but they	8, 530/ 29
such occasions as be	<b>strong</b>	to them by reason	8, 531/ 2
confirm thou and make	<b>strong</b>	thy brethren." As though	8, 557/ 32
detaining therein by some	<b>stronger</b>	power than themselves; and	8, 101/ 35
God also suffered occasions	<b>stronger</b>	than David to fall	8, 528/ 34
were, as Tyndale saith, "	<b>stronger</b>	than David," and able	8, 530/ 30
without their own fault,	<b>stronger</b>	than they . . . and by	8, 531/ 14
and beer of the	<b>strongest</b>	, without measure, and heat	8, 125/ 2
that may be the	<b>strongest</b>	for himself . . . and that	8, 498/ 7
of his grace so	<b>strongly</b>	that he which falleth	8, 525/ 36
he waxed stiff and	<b>stubborn</b>	in his opinions. But	8, 22/ 23
we say of a	<b>stubborn</b>	body that standeth still	8, 207/ 19
this he did of	<b>stubborn</b>	standing in his misbelief	8, 546/ 6

let to disobey, but	<b>stubbornly</b>	, too, withstand their prince	8, 32/ 36
his abominable heresies, but	<b>stubbornly</b>	standeth by them and	8, 495/ 4
the pride of your	<b>stubbornness</b>	," and so forth. And	8, 5/ 18
his fellows', but also	<b>studied</b>	and devised how those	8, 19/ 18
the commandment. so sore	<b>studied</b>	in the Scripture (as	8, 46/ 4
Law, never so sore	<b>studied</b>	in Scripture," that could	8, 46/ 23
imaginations that they have	<b>studied</b>	about the law of	8, 121/ 23
there anywhere living more	<b>studious</b>	and busy to do	8, 11/ 6
she had been very	<b>studious</b>	of the place where	8, 371/ 15
old: he hath overlooked	<b>studiously</b>	all their books . . . and	8, 223/ 18
their whole pleasure and	<b>study</b>	, to their own final	8, 12/ 5
not having professed the	<b>study</b>	of Holy Scripture, I	8, 25/ 21
as many years in	<b>study</b>	, and under as cunning	8, 25/ 35
these Judases watch and	<b>study</b>	about the making of	8, 36/ 1
favor whereof they sinfully	<b>study</b>	to find out false	8, 63/ 19
God, nor greatly to	<b>study</b>	upon them, but let	8, 121/ 20
their life in the	<b>study</b>	of his word --	8, 149/ 24
so sore set their	<b>study</b>	upon Albert's De secretis	8, 211/ 31
he which upon the	<b>study</b>	thereof hath bestowed many	8, 269/ 13
men's minds in the	<b>study</b>	and devising thereupon . . . which	8, 330/ 8
with long device and	<b>study</b>	bestowed about it, do	8, 493/ 30
abroad in corners and	<b>studying</b>	to destroy the Church	8, 165/ 26
that should receive the	<b>stuff</b>	and deliver it according	8, 18/ 25
yet so much good	<b>stuff</b>	as would make a	8, 157/ 8
hatred, and envy so	<b>stuffed</b>	in Tyndale's heart that	8, 204/ 3
put in them hath	<b>stuffed</b>	his mouth full, to	8, 223/ 20
bellies standing a-strut with	<b>stuffing</b>	, call them up and	8, 521/ 3
first to snapper and	<b>stumble</b>	, and after that faint	8, 552/ 33
be but that some	<b>stumbling</b>	blocks will always be	8, 38/ 16
from the nuns' beds	<b>sty</b>	even up straight to	8, 567/ 4
to their hands to	<b>subdue</b>	them. And their maintainers	8, 136/ 19
believe, and captivate and	<b>subdue</b>	our understanding to serve	8, 500/ 18
day, and yet nevertheless	<b>subdued</b>	man unto certain order	8, 321/ 9
this place for the	<b>subduing</b>	of the flesh and	8, 69/ 20
faith, and captivating and	<b>subduing</b>	his reason is and	8, 502/ 18
terms we take for	<b>subiectum</b>	and which for praedicatum	8, 236/ 15
the intent that every	<b>subject</b>	of his, by the	8, 27/ 10
adversaries, and be made	<b>subjects</b>	unto them that hate	8, 5/ 14
and especially the King's	<b>subjects</b>	, to forbear and eschew	8, 19/ 32
do nothing bind the	<b>subjects</b>	in their consciences but	8, 29/ 32
the inferior creatures be	<b>subjects</b>	to man and not	8, 60/ 19
so he teacheth their	<b>subjects</b>	to have them in	8, 138/ 23
sore effusion of their	<b>subjects'</b>	blood, as hath already	8, 30/ 21
rebuke thereof, and lowly	<b>submit</b>	themselves to such pain	8, 208/ 5
may he not meekly	<b>submit</b>	his will to the	8, 210/ 18
and choose him, and	<b>submit</b>	ourselves unto his laws	8, 496/ 19
and choose him, and	<b>submit</b>	ourselves unto his laws	8, 501/ 14
by which we willingly	<b>submit</b>	ourselves to the credence	8, 508/ 2
and choose him, and	<b>submit</b>	ourselves to his laws	8, 510/ 31
we "choose" God, and "	<b>submit</b>	ourselves to his laws	8, 510/ 35

and "choose" him, and "	<b>submit</b>	themselves to his laws	8, 511/ 6
but endeavor himself to	<b>submit</b>	his reason unto faith	8, 546/ 17
choose" God again and "	<b>submit</b>	" themselves "to his laws	8, 565/ 23
and chooseth God, and	<b>submitteth</b>	himself to walk in	8, 511/ 31
his own hand was	<b>subscribed</b>	. And afterward being further	8, 20/ 16
may be called gratia	<b>subsequens</b>	. And finally, forasmuch as	8, 205/ 9
men harm, in body,	<b>substance</b>	, and soul. There be	8, 11/ 8
but only the very	<b>substance</b>	of material bread and	8, 15/ 24
work upon the spiritual	<b>substance</b>	of the soul --	8, 101/ 21
which is a bodily	<b>substance</b>	as well as is	8, 101/ 22
angels the devils, whose	<b>substance</b>	is as spiritual as	8, 101/ 25
of itself a spiritual	<b>substance</b>	, God hath of his	8, 102/ 7
they be not the	<b>substance</b>	of the Sacrament of	8, 193/ 32
christening be of the	<b>substance</b>	of the Sacrament of	8, 193/ 34
the pith and the	<b>substance</b>	, in general, of everything	8, 257/ 12
of "general," "pith," and "	<b>substance</b>	," and of "drawing out	8, 257/ 31
judge what pith and	<b>substance</b>	is in his book	8, 310/ 2
in the nature and	<b>substance</b>	of belief and faith	8, 400/ 35
saith, "Give your superfluous	<b>substance</b>	in alms, and then	8, 401/ 7
between them in their	<b>substance</b>	and nature. For the	8, 436/ 27
and longing for his	<b>substance</b>	; and such other excuses	8, 494/ 10
over and see what	<b>substance</b>	is in the second	8, 532/ 10
I shall reserve the	<b>substance</b>	of mine answer to	8, 553/ 35
and empty out the	<b>substantial</b>	virtues of their souls	8, 42/ 21
judges for a right	<b>substantial</b>	witness . . . if I can	8, 153/ 23
neither insight of any	<b>substantial</b>	learning nor yet any	8, 218/ 32
eyes." This is a	<b>substantial</b>	shorer, lo, and very	8, 283/ 6
causes, both twain, so	<b>substantial</b>	. . . that it maketh in	8, 318/ 3
but it is nothing	<b>substantial</b>	. For the sacraments and	8, 327/ 23
see now in what	<b>substantial</b>	wise that Tyndale hath	8, 330/ 19
right? This is a	<b>substantial</b>	reason of Tyndale, be	8, 343/ 20
this matter to any	<b>substantial</b>	purpose. But yet that	8, 393/ 37
could not believe" the	<b>substantial</b>	article of the faith	8, 545/ 1
that he hath so	<b>substantially</b>	defended it that in	8, 174/ 31
gloss will not so	<b>substantially</b>	serve him as he	8, 332/ 3
should seem so solemn,	<b>subtle</b>	insolubles, which ye shall	8, 34/ 9
too gross for their	<b>subtle</b>	, thin wits. For that	8, 77/ 17
Heresies were commonly somewhat	<b>subtle</b>	, and had apparent texts	8, 139/ 7
But surely the false,	<b>subtle</b>	juggler the devil hath	8, 205/ 33
and that thereby her	<b>subtle</b>	accuser get her. But	8, 372/ 27
both and see his	<b>subtle</b>	shift, he winneth so	8, 459/ 20
peradventure stick upon some	<b>subtle</b>	conjecture of his own	8, 548/ 32
be no very great,	<b>subtle</b>	thing to perceive that	8, 554/ 8
law with cautels and	<b>subtleties</b>	. And because the love	8, 124/ 7
laws with "cautels and	<b>subtleties</b>	," but boldly breaketh them	8, 124/ 31
this matter by certain	<b>subtleties</b>	, and went about it	8, 369/ 27
beetle-blind with his blunt	<b>subtleties</b>	, and tell us that	8, 504/ 16
we shall defer the	<b>subtleties</b>	of that disputation till	8, 512/ 15
together for to contrive	<b>subtlety</b>	, to oppress the truth	8, 138/ 13
ariseth of heretics' malicious	<b>subtlety</b>	, or, as holy Saint	8, 286/ 38

For surely the thin	<b>subtlety</b>	thereof, my gross wit	8, 459/ 37
think mine "errors so	<b>subtly</b>	couched that no man	8, 175/ 13
for mine errors, how	<b>subtly</b>	they be couched, I	8, 175/ 14
in the same faith	<b>succeeded</b>	him long ere writing	8, 224/ 35
which body whether the	<b>successor</b>	of Saint Peter be	8, 398/ 1
unto butter-smearing, with other	<b>suchlike</b>	knavish toys, which no	8, 76/ 8
by these things and	<b>suchlike</b>	, they perceive well that	8, 159/ 4
had had. And in	<b>suchlike</b>	a hundred, that plucketh	8, 405/ 18
manslaughter, adultery, nor any	<b>suchlike</b>	. . . but as the one	8, 423/ 29
had had. And in	<b>suchlike</b>	a hundred, that pluck	8, 467/ 3
made Collins mad hath	<b>sucked</b>	out the brain of	8, 559/ 8
then teacheth, himself, a	<b>sudden</b>	, slight repentance . . . forbidding both	8, 40/ 21
circumcision (for peril of	<b>sudden</b>	travel thereupon) till they	8, 72/ 32
himself so sure of	<b>sudden</b>	and short remission, that	8, 89/ 31
and in many a	<b>sudden</b>	fear of the fiend	8, 129/ 4
overly bold upon the	<b>sudden</b>	grace that the thief	8, 215/ 26
falsehood of his short,	<b>sudden</b>	conclusion in which he	8, 229/ 10
men by that man's	<b>sudden</b>	death . . . that he was	8, 259/ 21
of temptations, for the	<b>sudden</b>	change from so great	8, 540/ 34
So that the wonderful	<b>sudden</b>	change, and the terrible	8, 541/ 7
well-deserved end . . . gave him	<b>suddenly</b>	such a favor, and	8, 13/ 16
Father Frith . . . which now	<b>suddenly</b>	cometh forth so sagely	8, 34/ 12
and not to fall	<b>suddenly</b>	so drunk in the	8, 38/ 10
aware thereof, at adventure,	<b>suddenly</b>	. Now, if he say	8, 215/ 12
another and kill him	<b>suddenly</b>	for an angry word	8, 216/ 34
or meet a maiden	<b>suddenly</b>	and so deflower her	8, 216/ 34
and he now so	<b>suddenly</b>	. And on the other	8, 250/ 1
pass it not over	<b>suddenly</b>	, but advise it sadly	8, 254/ 13
of all the people	<b>suddenly</b>	make him see. What	8, 269/ 6
fought a while would	<b>suddenly</b>	cast away both buckler	8, 452/ 9
to have it so	<b>suddenly</b>	taken away from him	8, 453/ 8
were so many so	<b>suddenly</b>	christened thereupon . . . whereby can	8, 474/ 3
them that were so	<b>suddenly</b>	christened so many at	8, 474/ 23
not by sin, till	<b>suddenly</b>	the devil out of	8, 487/ 19
cannot err . . . saving that	<b>suddenly</b>	, unawares, he confesseth even	8, 563/ 17
law any man should	<b>suffer</b>	death. For he said	8, 15/ 20
to light, would not	<b>suffer</b>	such obstinate untruth at	8, 22/ 7
had well deserved to	<b>suffer</b>	the death that he	8, 23/ 12
heart was content to	<b>suffer</b>	the fire for the	8, 24/ 25
rulers although they should	<b>suffer</b>	wrong; and how can	8, 29/ 15
commandment, they should not	<b>suffer</b>	Tyndale's false translation of	8, 30/ 27
his own soul --	<b>suffer</b>	that false translation in	8, 31/ 4
and serve them and	<b>suffer</b>	them . . . and when they	8, 56/ 16
fashion they serve and	<b>suffer</b>	them, and how fair	8, 56/ 28
and serve them and	<b>suffer</b>	them,' and so	8, 58/ 6
deeds forbear still and	<b>suffer</b>	them, and take them	8, 59/ 11
willful punishment, worthy to	<b>suffer</b>	pain also themselves therefor	8, 66/ 32
to do and to	<b>suffer</b>	all things for his	8, 89/ 23
have all Christian men	<b>suffer</b>	the Turks and fight	8, 122/ 32
and be glad to	<b>suffer</b>	for them if our	8, 123/ 14

rule of us should	<b>suffer</b>	them to kill on	8, 123/ 19
well amended; they can	<b>suffer</b>	one to preach as	8, 126/ 11
albeit our Lord doth	<b>suffer</b>	his church to err	8, 132/ 12
yet will he never	<b>suffer</b>	it to err and	8, 132/ 15
therefore will he never	<b>suffer</b>	his church to take	8, 132/ 18
God shall much less	<b>suffer</b>	his church to take	8, 132/ 27
to be written and	<b>suffer</b>	some left unwritten . . . to	8, 154/ 23
so slenderly witted to	<b>suffer</b>	him escape so. For	8, 174/ 8
Books and will not	<b>suffer</b>	his heresies to go	8, 175/ 7
because men will not	<b>suffer</b>	them to say Mass	8, 190/ 25
God's own mouth . . . nor	<b>suffer</b>	nothing laid upon his	8, 209/ 6
me the grace to	<b>suffer</b>	for saying the same	8, 221/ 21
it behooved Christ to	<b>suffer</b>	and to rise again	8, 238/ 20
all truth -- never	<b>suffer</b>	his whole Catholic Church	8, 248/ 16
-- my conscience cannot	<b>suffer</b>	me to let him	8, 250/ 17
that he will not	<b>suffer</b>	his church fall into	8, 258/ 13
else would he not	<b>suffer</b>	them to believe that	8, 260/ 7
of them could not	<b>suffer</b>	them to be forgotten	8, 263/ 10
Nor never shall he	<b>suffer</b>	them to do any	8, 270/ 10
wrong, God shall not	<b>suffer</b>	the wretch long, but	8, 270/ 20
yet would he not	<b>suffer</b>	the bishop to bury	8, 305/ 16
think, he shall never	<b>suffer</b>	the Church to change	8, 322/ 18
heretics, nor never shall	<b>suffer</b>	till the Doom near	8, 340/ 27
doubt not, will never	<b>suffer</b>	his Church to fall	8, 357/ 24
or good reason should	<b>suffer</b>	that one man should	8, 357/ 32
damnable though the soul	<b>suffer</b>	not eternal damnation therefor	8, 393/ 20
him that will never	<b>suffer</b>	any deadly sin to	8, 435/ 36
toward the other cannot	<b>suffer</b>	it. And truth it	8, 439/ 22
the spit stand, and	<b>suffer</b>	the meat to burn	8, 440/ 16
saith he) shall never	<b>suffer</b>	them to sin of	8, 447/ 27
and no pain shall	<b>suffer</b>	any time after for	8, 448/ 1
once had can never	<b>suffer</b>	them to sin of	8, 448/ 8
he will never so	<b>suffer</b>	them. "God is faithful	8, 452/ 34
Paul, "which shall not	<b>suffer</b>	you to be tempted	8, 452/ 35
in me can never	<b>suffer</b>	my heart to consent	8, 457/ 36
sake they ought to	<b>suffer</b>	all things; and rise	8, 481/ 8
feeling faith," can never	<b>suffer</b>	such true members of	8, 490/ 5
tribulations; and when they	<b>suffer</b>	wrong, they "cannot forgive	8, 490/ 23
must be patient, and	<b>suffer</b>	long to win his	8, 516/ 34
withdraw his hand, and	<b>suffer</b>	him to fall into	8, 524/ 12
which they be good,	<b>suffer</b>	them, without their own	8, 527/ 5
in manner, not to	<b>suffer</b>	them sin, but even	8, 527/ 9
after be punished nor	<b>suffer</b>	any pain, neither in	8, 540/ 16
saw him than to	<b>suffer</b>	pain and sorrow for	8, 556/ 8
would ever after rather	<b>suffer</b>	ten times to die	8, 557/ 13
any time fail, nor	<b>suffer</b>	any of their horrible	8, 570/ 11
of the mind, with	<b>sufferance</b>	of tribulation or affliction	8, 54/ 13
for them if our	<b>sufferance</b>	would bring them to	8, 123/ 14
thee through her patient	<b>sufferance</b>	, that she might thereby	8, 372/ 32
And by God's good	<b>sufferance</b>	, they ceased not at	8, 482/ 29

all the passions and	<b>sufferances</b>	of this world "be	8, 508/ 18
that he might be	<b>suffered</b>	to receive the Blessed	8, 23/ 25
and factious heresies are	<b>suffered</b>	a while to grow	8, 28/ 28
work itself although he	<b>suffered</b>	every day in a	8, 53/ 7
shall, when they be	<b>suffered</b>	, amend also and make	8, 62/ 18
all his days he	<b>suffered</b>	him to feel no	8, 66/ 22
for our salvation, and	<b>suffered</b>	his Passion and died	8, 76/ 28
things if he have	<b>suffered</b>	the devil to teach	8, 107/ 33
fifteen hundred years together	<b>suffered</b>	all his whole church	8, 108/ 6
the cross when he	<b>suffered</b>	his Passion for our	8, 110/ 25
truth necessary, but had	<b>suffered</b>	them to be led	8, 132/ 24
case. For he hath	<b>suffered</b>	them, of his high	8, 139/ 16
heretics shall not be	<b>suffered</b>	to preach; likewise as	8, 145/ 18
with which our Lord	<b>suffered</b>	the angel of Satan	8, 159/ 19
good men so long	<b>suffered</b>	so, if the contrary	8, 160/ 27
which I have yet	<b>suffered</b>	to stand still in	8, 177/ 20
of God to be	<b>suffered</b>	in English tongue among	8, 178/ 3
and that to be	<b>suffered</b>	either here by good	8, 209/ 35
did not if he	<b>suffered</b>	the Church to be	8, 225/ 24
heretics, God hath never	<b>suffered</b>	them to do any	8, 270/ 6
neither suffereth nor never	<b>suffered</b>	any one to be	8, 275/ 25
Scripture that ever God	<b>suffered</b>	false miracle either by	8, 275/ 30
some of them he	<b>suffered</b>	both them then, and	8, 328/ 3
Church would never have	<b>suffered</b>	the Catholic Church, the	8, 340/ 13
his Catholic Church, and	<b>suffered</b>	none among the Arians	8, 340/ 21
while that they be	<b>suffered</b>	to preach, in all	8, 352/ 26
no man shall be	<b>suffered</b>	to preach in any	8, 357/ 29
or else should be	<b>suffered</b>	to sow shrewd seed	8, 357/ 34
betimes, ere they be	<b>suffered</b>	long to go forward	8, 357/ 36
-- and such as	<b>suffered</b>	persecution for God's sake	8, 373/ 25
God would never have	<b>suffered</b>	it to be lost	8, 374/ 9
heaven but if he	<b>suffered</b>	him to wash his	8, 375/ 28
that seed! -- be	<b>suffered</b>	to hate his brother	8, 435/ 27
bitter Passion that he	<b>suffered</b>	for us, would give	8, 466/ 9
his own flesh that	<b>suffered</b>	passion, and his own	8, 466/ 10
due season. God also	<b>suffered</b>	occasions stronger than David	8, 528/ 34
which great occasions God	<b>suffered</b>	to fall upon him	8, 530/ 13
her, and thereby willingly	<b>suffered</b>	the death of sin	8, 537/ 29
grace; and yet was	<b>suffered</b>	through his own fault	8, 549/ 17
by and by . . . he	<b>suffereth</b>	them twain to tarry	8, 83/ 1
false churches more, God	<b>suffereth</b>	not at the leastwise	8, 245/ 1
treating of the matter,	<b>suffereth</b>	them with good mind	8, 247/ 17
Lord be thanked, he	<b>suffereth</b>	no false church of	8, 250/ 30
marvelous miracles . . . and neither	<b>suffereth</b>	nor never suffered any	8, 275/ 25
his Catholic Church, and	<b>suffereth</b>	none to be done	8, 340/ 25
his master's whistling, and	<b>suffereth</b>	his bridle to be	8, 455/ 33
to God's law, and	<b>suffereth</b>	him not to consent	8, 493/ 22
God is faithful, which	<b>suffereth</b>	you not to be	8, 531/ 35
clearly determined that God	<b>suffereth</b>	no such temptation to	8, 532/ 3
God is faithful, which	<b>suffereth</b>	you not to be	8, 543/ 10

he showeth it leisurely,	<b>suffering</b>	his flock to come	8, 247/ 16
or other lack to	<b>suffice</b>	, for so much and	8, 36/ 21
of now: that shall	<b>suffice</b>	to prove that he	8, 237/ 18
as be written therein,	<b>suffice</b>	to prove the apostles	8, 256/ 37
of God, these examples	<b>suffice</b>	; and therefore I shall	8, 262/ 5
other good works should	<b>suffice</b>	them as Tyndale and	8, 308/ 25
For then it should	<b>suffice</b>	him to say "The	8, 336/ 1
so much as shall	<b>suffice</b>	and be necessary. And	8, 361/ 15
bare teaching will not	<b>suffice</b>	. And who be now	8, 515/ 13
office, and that it	<b>sufficed</b>	to believe well in	8, 122/ 6
messengers . . . and that thing	<b>sufficed</b>	for the proof of	8, 246/ 33
of one faith, it	<b>sufficed</b>	for the proof of	8, 247/ 6
as any one miracle	<b>sufficed</b>	to prove them all	8, 255/ 16
without shrift or penance,	<b>sufficeth</b>	. . . and that no vow	8, 5/ 27
and that "faith alone"	<b>sufficeth</b>	to salvation, how devilishly	8, 42/ 10
known unto good men	<b>sufficeth</b>	to make their hearts	8, 119/ 39
answer in this wise: "	<b>Sufficeth</b>	unto thee my grace	8, 159/ 25
And so little defense	<b>sufficeth</b>	for any reason that	8, 179/ 3
deadliness, or else it	<b>sufficeth</b>	not. Now to the	8, 215/ 35
that "faith alone" always	<b>sufficeth</b>	-- wherein when they	8, 227/ 34
every age . . . and that	<b>sufficeth</b>	to prove that their	8, 246/ 34
all one faith, it	<b>sufficeth</b>	if any one of	8, 246/ 38
still that faith alone	<b>sufficeth</b>	, and yet say that	8, 395/ 24
too . . . and that it	<b>sufficeth</b>	to have faith alone	8, 395/ 28
Peter then confessed . . . it	<b>sufficeth</b>	enough for salvation, though	8, 404/ 24
besides. And thus far	<b>sufficeth</b>	for him to make	8, 404/ 25
enough: that only faith	<b>sufficeth</b>	, or at the leastwise	8, 417/ 33
us that only faith	<b>sufficeth</b>	, and that neither good	8, 516/ 3
only faith were always	<b>sufficient</b>	for salvation, and that	8, 6/ 11
have been more than	<b>sufficient</b>	to confound Tyndale and	8, 70/ 2
would make seem a	<b>sufficient</b>	cause of his villainous	8, 76/ 24
and every woman too,	<b>sufficient</b>	and meet to serve	8, 88/ 22
penance for a thing	<b>sufficient</b>	to satisfy for their	8, 90/ 13
penance is of itself	<b>sufficient</b>	for the least sin	8, 90/ 17
his proper scoffing is	<b>sufficient</b>	to change the known	8, 202/ 34
precious blood had been	<b>sufficient</b>	to satisfy for all	8, 209/ 22
known -- that is	<b>sufficient</b>	for all his preaching	8, 252/ 24
one miracle . . . and not	<b>sufficient</b>	that the preachers were	8, 256/ 28
it for my purpose	<b>sufficient</b>	that the true faith	8, 272/ 13
by mouth, which were	<b>sufficient</b>	to faithful folk . . . but	8, 289/ 17
texts seem not yet	<b>sufficient</b>	for our part . . . let	8, 332/ 10
half text half so	<b>sufficient</b>	for their part, proving	8, 332/ 11
see whether it be	<b>sufficient</b>	for your salvation or	8, 405/ 36
Peter confessed then, were	<b>sufficient</b>	to serve every Christian	8, 407/ 8
by Peter confessed is	<b>sufficient</b>	and the only way	8, 414/ 18
is for every man	<b>sufficient</b>	. . . because that whoso believe	8, 414/ 25
the belief alone is	<b>sufficient</b>	for salvation . . . and that	8, 415/ 32
putteth faith alone for	<b>sufficient</b>	, and repentance as a	8, 415/ 37
serve us for a	<b>sufficient</b>	way to heaven. And	8, 416/ 33
that his grace was	<b>sufficient</b>	. Whose strength in man's	8, 453/ 9

own part, though not	<b>sufficient</b>	and worthy (for as	8, 508/ 16
merits that are indeed	<b>sufficient</b>	and worthy: the merits	8, 508/ 21
his grace as were	<b>sufficient</b>	for him both to	8, 527/ 1
that they lost the	<b>sufficient</b>	faith -- that is	8, 542/ 12
heresy of "faith alone	<b>sufficient</b>	for salvation," he saith	8, 555/ 15
be, neither nother is	<b>sufficient</b>	for his purpose --	8, 567/ 21
liberty should serve them	<b>sufficiently</b>	for discharge of their	8, 30/ 3
yet that he should	<b>sufficiently</b>	purge the child with	8, 95/ 37
offer every man so	<b>sufficiently</b>	for himself the "desires	8, 112/ 13
his heart," and so	<b>sufficiently</b>	"sacrifice and kill the	8, 112/ 14
words alone teach us	<b>sufficiently</b>	to know the mischief	8, 117/ 24
upon may well and	<b>sufficiently</b>	serve. And therefore ye	8, 205/ 29
without miracles nothing would	<b>sufficiently</b>	serve in such case	8, 264/ 15
might in such case	<b>sufficiently</b>	serve the true preacher	8, 264/ 18
and miracles may not	<b>sufficiently</b>	serve to unlearned people	8, 270/ 25
I trust, serve me	<b>sufficiently</b>	against all Tyndale's scoffs	8, 292/ 8
matter . . . since I have	<b>sufficiently</b>	confuted and avoided clearly	8, 309/ 16
that could they not	<b>sufficiently</b>	do but if they	8, 333/ 25
matter were well and	<b>sufficiently</b>	proved, goeth he forth	8, 413/ 19
yet mine will not	<b>sufficiently</b>	serve him neither. For	8, 415/ 8
by God provided so	<b>sufficiently</b>	to be showed and	8, 508/ 27
reason seeth it not	<b>sufficiently</b>	proved for God's word	8, 508/ 33
him not yet so	<b>sufficiently</b>	as for the love	8, 556/ 23
Which thing I there	<b>sufficiently</b>	do prove. Now cometh	8, 560/ 22
shrif or penance shall	<b>sufficiently</b>	save them . . . so that	8, 571/ 36
all meat of beasts	<b>suffocated</b>	or strangled, and the	8, 248/ 23
wanton woman, putteth that	<b>suggestion</b>	in their hearts --	8, 456/ 35
to wit, both in	<b>suing</b>	for remission and pardon	8, 16/ 24
which at his humble	<b>suit</b>	the King's Highness of	8, 8/ 37
others more of like	<b>suit</b>	and sort . . . he said	8, 15/ 28
more, of such manner	<b>suit</b>	and sort that, as	8, 418/ 2
is said) is right	<b>suitly</b>	and a very meet	8, 8/ 17
we have the whole	<b>sum</b>	of Scripture in a	8, 10/ 12
this is the whole	<b>sum</b>	. Which sum what effect	8, 294/ 36
the whole sum. Which	<b>sum</b>	what effect it hath	8, 294/ 37
should see the whole	<b>sum</b>	and effect of this	8, 405/ 26
For since the whole	<b>sum</b>	thereof is, as ye	8, 460/ 21
This is the whole	<b>sum</b>	and effect of this	8, 467/ 21
this is the whole	<b>sum</b>	: that God chooseth a	8, 566/ 18
you plainly see the	<b>summary</b>	purpose and effect of	8, 119/ 38
of them in one	<b>summer</b>	, and the remnant the	8, 55/ 30
adders and snakes in	<b>summer</b>	, had their heads trodden	8, 361/ 5
places, all in one	<b>summer</b>	. Since which time, in	8, 482/ 34
nor longed for a	<b>sumptuous</b>	sepulchre, nor cared not	8, 372/ 10
them all "thereas never	<b>sun</b>	should shine upon them	8, 128/ 6
her light of the	<b>sun</b>	: even so are all	8, 226/ 35
the reflection of the	<b>sun</b>	. . . I will not dispute	8, 276/ 26
by day against the	<b>sun</b>	, by night against the	8, 506/ 14
the sight of this	<b>sun</b>	. For thou hast committed	8, 539/ 14
all Israel and this	<b>sun</b>	." Lo, good readers, here	8, 539/ 16

as slightly regard Whitsun	<b>Sunday</b>	as Hock Monday . . . and	8, 4/ 21
God's Service on Whitsun	<b>Sunday</b>	, or friars in forbearing	8, 32/ 17
at the leastwise every	<b>Sunday</b>	: if the priest be	8, 259/ 10
Sabbath day into the	<b>Sunday</b>	without Scripture: thereto he	8, 320/ 3
we may change the	<b>Sunday</b>	into Monday. He saith	8, 320/ 22
some do) keep the	<b>Sunday</b>	with like superstition as	8, 320/ 35
shall not change the	<b>Sunday</b>	neither of lordly mind	8, 322/ 16
say, from Saturday to	<b>Sunday</b>	, himself without Scripture . . . which	8, 322/ 24
day as upon the	<b>Sunday</b>	-- I would wit	8, 322/ 30
Saturday changed into the	<b>Sunday</b>	, which they care not	8, 366/ 1
his abjuration, made in	<b>sundry</b>	secret corners, and some	8, 22/ 12
those counterfeit evangelicals more	<b>sundry</b>	sorts of diabolical sects	8, 28/ 19
except such as at	<b>sundry</b>	times have fallen therefrom	8, 44/ 18
in that behalf in	<b>sundry</b>	places -- that none	8, 57/ 13
every sermon with a	<b>sundry</b>	miracle: therefore Christ and	8, 254/ 21
every sermon with a	<b>sundry</b>	miracle. For till he	8, 254/ 30
every sermon with a	<b>sundry</b>	miracle -- but also	8, 255/ 7
every sermon with a	<b>sundry</b>	miracle." But I doubt	8, 255/ 37
article thereof by a	<b>sundry</b>	miracle -- they should	8, 256/ 4
every sermon with a	<b>sundry</b>	miracle -- then is	8, 256/ 8
every sermon with a	<b>sundry</b>	miracle"; and that was	8, 256/ 11
Tyndale doth also in	<b>sundry</b>	places of his book	8, 300/ 31
and he were of	<b>sundry</b>	sects. For Friar Barnes	8, 301/ 10
should have devised a	<b>sundry</b>	fashion, and yet never	8, 316/ 32
up, new prophets in	<b>sundry</b>	parts of his Catholic	8, 338/ 26
among the Jews in	<b>sundry</b>	ages, for all the	8, 338/ 31
my Dialogue and in	<b>sundry</b>	places of my three	8, 399/ 4
reward in heaven, in	<b>sundry</b>	plain places of Scripture	8, 401/ 9
pieces and pulleth into	<b>sundry</b>	parts because he would	8, 405/ 28
New Testament . . . and whereof	<b>sundry</b>	great heresies have risen	8, 424/ 12
heresies have risen, and	<b>sundry</b>	more there may, through	8, 424/ 13
meaneth (as appeareth by	<b>sundry</b>	other chapters of this	8, 447/ 9
that Tyndale doth in	<b>sundry</b>	places confess and agree	8, 473/ 5
that is to say,	<b>sundry</b>	parties and divisions, and	8, 481/ 15
ruffle in rebellion in	<b>sundry</b>	parts of Almaine . . . so	8, 483/ 14
the Church, and make	<b>sundry</b>	sects, and kill their	8, 484/ 1
all others of their	<b>sundry</b>	sects, be fallen from	8, 484/ 6
for faithful are at	<b>sundry</b>	times of both the	8, 507/ 24
be there said and	<b>sung</b>	on God's behalf --	8, 160/ 18
when his elect is "	<b>sunk</b>	down into his trances	8, 520/ 28
miracles . . . which had been	<b>superfluous</b>	to have been all	8, 254/ 23
casting away of all	<b>superfluous</b>	carnal things, or any	8, 277/ 19
but then it is	<b>superfluous</b>	and a great deal	8, 335/ 37
he saith, "Give your	<b>superfluous</b>	substance in alms, and	8, 401/ 7
is but a blind	<b>superstition</b>	, for zeal of which	8, 43/ 16
those holy ceremonies were	<b>superstition</b>	because they understand them	8, 109/ 10
Israel to fall into	<b>superstition</b>	instead of devotion, with	8, 109/ 13
men be from unlawful	<b>superstition</b>	; among whom, God be	8, 125/ 7
church is all but	<b>superstition</b>	; that the church and	8, 221/ 2
marvelously agreeable unto the	<b>superstition</b>	of the heathen people	8, 291/ 2

agreeable unto their own	<b>superstition</b>	. But, now, lest he	8, 292/ 4
the day, after their	<b>superstition</b>	. Neither needed we any	8, 320/ 13
the day, after their	<b>superstition</b>	." But I think there	8, 320/ 25
yet have left the	<b>superstition</b>	thereof that the Jews	8, 320/ 33
the Sunday with like	<b>superstition</b>	as the Jews do	8, 320/ 35
of charity; and the	<b>superstition</b>	of them also that	8, 326/ 23
did, in reproving the "	<b>superstitious</b>	" manner of them that	8, 72/ 19
but altogether unfruitful and	<b>superstitious</b>	. More Here is a	8, 86/ 32
therefore are (he saith)	<b>superstitious</b>	. And lo, thus first	8, 92/ 19
hurt, and make men	<b>superstitious</b>	. . . because, as he saith	8, 109/ 7
us into confusion and	<b>superstitious</b>	blindness. Of that manner	8, 111/ 21
of every kind of	<b>superstitious</b>	folly, he took with	8, 128/ 24
stones, and such other	<b>superstitious</b>	conjurations . . . and is not	8, 246/ 21
it both rejecteth the	<b>superstitious</b>	marvels and worketh the	8, 246/ 24
no dumb popetry or	<b>superstitious</b>	muhammatry, but signs of	8, 276/ 1
Paul reproveth but the	<b>superstitious</b>	trust that the Jews	8, 326/ 20
such as were not	<b>superstitious</b>	or unlawful to be	8, 353/ 15
wheresoever they were not	<b>superstitious</b>	, nor contraried not the	8, 354/ 17
and yet not so	<b>superstitiously</b>	that the time of	8, 60/ 3
but yet not so	<b>superstitiously</b>	but that in time	8, 60/ 32
and yet not so	<b>superstitiously</b>	that he would not	8, 73/ 17
should not be too	<b>superstitiously</b>	holy on the holy	8, 73/ 23
John) at his Last	<b>Supper</b>	, when he took his	8, 43/ 8
disciples in his Last	<b>Supper</b>	! But, now, they that	8, 43/ 26
Savior at his Last	<b>Supper</b>	-- which words Tyndale	8, 129/ 28
rather than the Last	<b>Supper</b>	of Christ, his Maundy	8, 312/ 4
bread among them at	<b>supper</b>	, as Christ did. And	8, 314/ 32
he calleth it Christ's "	<b>supper</b>	," and not "Mass." More	8, 314/ 33
Paul spoke of God's "	<b>supper</b>	." For we call the	8, 316/ 1
then he went to	<b>supper</b>	merrily . . . and then the	8, 496/ 36
that men are so	<b>suppled</b>	and made humble in	8, 208/ 2
Then have we the	<b>Supplication</b>	of Beggars, a piteous	8, 6/ 30
sight of him." I	<b>suppose</b>	no man is of	8, 67/ 23
at all. But now	<b>suppose</b>	that the very words	8, 97/ 10
there no man, I	<b>suppose</b>	, so rude but that	8, 163/ 25
Church but they. I	<b>suppose</b>	themselves have not given	8, 164/ 2
and have used, I	<b>suppose</b>	, this fourteen hundred years	8, 182/ 14
never shaven, since I	<b>suppose</b>	he never saw him	8, 192/ 35
man else, as I	<b>suppose</b>	, neither Christian nor heathen	8, 227/ 6
For the perceiving whereof,	<b>suppose</b>	me now that the	8, 266/ 2
God with his Father.	<b>Suppose</b>	me, therefore, I say	8, 266/ 20
presence himself! But now	<b>suppose</b>	that Moses had himself	8, 349/ 35
ever shall show, I	<b>suppose</b>	. Howbeit, as for this	8, 351/ 12
leisure. Such folk, I	<b>suppose</b>	, were better prohibited betimes	8, 357/ 36
toward the east. I	<b>suppose</b>	that no man lightly	8, 368/ 1
First, we shall, I	<b>suppose</b>	, agree together both that	8, 427/ 21
can they not, I	<b>suppose</b>	, without deadly sin. Peradventure	8, 430/ 23
no man doubteth, I	<b>suppose</b>	, what plenty this promise	8, 450/ 8
must follow. And yet	<b>suppose</b>	that Tyndale's false heresy	8, 450/ 35
trow ye? Forsooth, I	<b>suppose</b>	ye shall not find	8, 458/ 9

my ass"). First, I	<b>suppose</b>	that Tyndale will himself	8, 467/ 33
chrism . . . of which I	<b>suppose</b>	that some were never	8, 474/ 27
never doth, as I	<b>suppose</b>	, by the withdrawing of	8, 527/ 3
not so mad, I	<b>suppose</b>	, as to say that	8, 533/ 36
The most part, I	<b>suppose</b>	, that of the Christian	8, 556/ 19
impenitent "repentance." But now	<b>suppose</b>	that all were very	8, 571/ 5
pestiferous heresies? Tyndale He	<b>supposeth</b>	that he loveth his	8, 123/ 36
the thing that he	<b>supposeth</b>	. Now tell I Tyndale	8, 169/ 2
do now, as he	<b>supposeth</b>	, "by reason of a	8, 175/ 10
minute of his dying,	<b>supposing</b>	to continue still, and	8, 556/ 34
he shall, I am	<b>sure</b>	, have leave to depart	8, 9/ 34
was very certain and	<b>sure</b>	that he had the	8, 15/ 29
I cannot make you	<b>sure</b>	-- whether he would	8, 16/ 31
whether he would be	<b>sure</b>	of the one if	8, 16/ 31
might have yet seen	<b>sure</b>	tokens of amendment in	8, 18/ 8
must needs make them	<b>sure</b>	that he had revoked	8, 23/ 21
natural wit and being	<b>sure</b>	and fast in the	8, 26/ 2
And thus is it	<b>sure</b>	that by their false	8, 30/ 16
plainly proved you the	<b>sure</b>	and steadfast authority of	8, 34/ 6
-- as I am	<b>sure</b>	that evil and ungracious	8, 38/ 25
be we now very	<b>sure</b>	that this new faith	8, 44/ 30
so contentious as they.	<b>sure</b>	enough that his doctrine	8, 45/ 28
Yet am I not	<b>sure</b>	whether Tyndale will say	8, 51/ 15
stand and look upon,	<b>sure</b>	and safe, a side	8, 58/ 32
we be not very	<b>sure</b>	. And it seemeth well	8, 70/ 18
folly he reckoneth himself	<b>sure</b>	everything to be false	8, 87/ 3
man." This is a	<b>sure</b>	argument! "Lo, because Saint	8, 87/ 20
and maketh himself so	<b>sure</b>	of sudden and short	8, 89/ 31
we list. For, hoping	<b>sure</b>	in that, kill we	8, 90/ 3
as though they were	<b>sure</b>	that if he were	8, 105/ 19
of them. Be ye	<b>sure</b>	, this is a right	8, 109/ 34
strain him fast and	<b>sure</b>	. For I ask no	8, 118/ 8
how. For I am	<b>sure</b>	that in the sacraments	8, 136/ 2
And then I am	<b>sure</b>	when Saint Paul spoke	8, 146/ 36
For we be very	<b>sure</b>	that it is his	8, 149/ 22
as if we lacked	<b>sure</b>	proof upon our side	8, 154/ 5
unwritten . . . to make men	<b>sure</b>	of some and to	8, 154/ 24
this maketh neither more	<b>sure</b>	nor less. For as	8, 155/ 12
it very strong and	<b>sure</b>	-- and surely so	8, 157/ 4
net. And I am	<b>sure</b>	if he spied any	8, 175/ 24
Tyndale may make himself	<b>sure</b>	that since there falleth	8, 190/ 2
years. For I am	<b>sure</b>	there have been more	8, 190/ 10
that nothing can be	<b>sure</b>	and certain among Christian	8, 222/ 26
as certain, and as	<b>sure</b>	as is his word	8, 225/ 32
is so fast and	<b>sure</b>	pitched upon the rock	8, 225/ 34
the Spirit, should be	<b>sure</b>	that their said mother	8, 244/ 17
by which we be	<b>sure</b>	that the Christian miracles	8, 246/ 6
by their whole consent	<b>sure</b>	. For else shall the	8, 248/ 14
But his church is	<b>sure</b>	enough . . . by that they	8, 248/ 33
very church they be	<b>sure</b>	enough . . . by that they	8, 248/ 35

therefore am I very	<b>sure</b>	that neither paynims nor	8, 252/ 5
this am I as	<b>sure</b>	. . . as that the false	8, 252/ 10
as good and as	<b>sure</b>	to salvation of our	8, 258/ 19
see and, I am	<b>sure</b>	, perceive full well that	8, 268/ 32
have no good and	<b>sure</b>	faith without Scripture . . . and	8, 271/ 22
they had good and	<b>sure</b>	faith: he must himself	8, 271/ 23
new, to make men	<b>sure</b>	of his promise by	8, 276/ 24
But that am I	<b>sure</b>	he shall never show	8, 278/ 24
we may be very	<b>sure</b>	that the Scripture never	8, 286/ 20
every faithful man as	<b>sure</b>	in the sight of	8, 286/ 29
except revelation, can be	<b>sure</b>	whether he be partner	8, 289/ 5
yet were the sacraments	<b>sure</b>	enough, which hang upon	8, 295/ 23
upon God's word as	<b>sure</b>	as all their writing	8, 295/ 24
we be certain and	<b>sure</b>	by the selfsame means	8, 295/ 25
he shall, I am	<b>sure</b>	, never make one good	8, 302/ 36
nature . . . but I am	<b>sure</b>	as much as whoredom	8, 306/ 19
itself. And I am	<b>sure</b>	also that it defileth	8, 306/ 20
finally, though we were	<b>sure</b>	that God himself had	8, 307/ 13
Blessed Lady for so	<b>sure</b>	a point of Christian	8, 314/ 12
out, I am very	<b>sure</b>	that if there had	8, 317/ 24
yet he maketh himself	<b>sure</b>	that it must needs	8, 318/ 2
men be no more	<b>sure</b>	of the very sentence	8, 330/ 4
because he would seem	<b>sure</b>	of allthing, and that	8, 330/ 16
is this argument very	<b>sure</b>	and strong -- but	8, 335/ 36
written they were thereby	<b>sure</b>	, as he saith, to	8, 339/ 10
I make myself very	<b>sure</b>	that he shall find	8, 339/ 33
begun; and being very	<b>sure</b>	, by the promise of	8, 340/ 11
Christian hearts -- very	<b>sure</b>	that the Arians were	8, 340/ 16
Tyndale shall, I am	<b>sure</b>	, never bring us forth	8, 340/ 33
of Tyndale, be ye	<b>sure</b>	! But because he will	8, 343/ 20
may be fast and	<b>sure</b>	he seeth well he	8, 347/ 13
that if we have	<b>sure</b>	in heart the articles	8, 361/ 13
there can be nothing	<b>sure</b>	, but allthing uncertain: both	8, 378/ 13
-- then be we	<b>sure</b>	not only which are	8, 378/ 20
holy scriptures and the	<b>sure</b>	, wholesome expositions thereof, but	8, 378/ 20
Christ, we could be	<b>sure</b>	of nothing; but that	8, 382/ 7
how shall I be	<b>sure</b>	? For in this great	8, 388/ 18
whereby can we be	<b>sure</b>	that his teaching which	8, 388/ 29
by that we be	<b>sure</b>	that the common faith	8, 388/ 30
many others maketh us	<b>sure</b>	that the preacher which	8, 389/ 13
if we were not	<b>sure</b>	by these means that	8, 389/ 17
how should I be	<b>sure</b>	of the preacher of	8, 389/ 18
whereof might make me	<b>sure</b>	that he saith true	8, 389/ 22
if they were not	<b>sure</b>	, by the common faith	8, 389/ 31
by miracles), so inwardly	<b>sure</b>	of the truth that	8, 389/ 36
and his own (for	<b>sure</b>	am I that there	8, 394/ 26
his church may be	<b>sure</b>	that he cannot be	8, 396/ 21
know them, and be	<b>sure</b>	of them . . . so that	8, 396/ 32
use them for his	<b>sure</b>	and undoubtable judges between	8, 396/ 33
I cannot be thereby	<b>sure</b>	. . . since a hypocrite may	8, 397/ 3

sinners, to take the	<b>sure</b>	judgment by. Then if	8, 397/ 15
that is, for the	<b>sure</b>	teaching of the true	8, 397/ 22
doctrine we may be	<b>sure</b>	of the right belief	8, 397/ 26
well used as a	<b>sure</b>	judge for to discern	8, 398/ 24
whereby we shall be	<b>sure</b>	that this known, Catholic	8, 399/ 1
have after never so	<b>sure</b>	faith in him, shall	8, 399/ 19
affirmeth for fast and	<b>sure</b>	somewhat more than he	8, 407/ 16
that he shall be	<b>sure</b>	to repent his sin	8, 410/ 35
from it shall be	<b>sure</b>	that he shall repent	8, 411/ 27
from it shall be	<b>sure</b>	to repent and return	8, 411/ 32
may be bold and	<b>sure</b>	that they which have	8, 412/ 32
since I make myself	<b>sure</b>	that he meaneth no	8, 422/ 21
special revelation thereof) so	<b>sure</b>	of his own final	8, 425/ 1
feeling" faith, hath a	<b>sure</b>	, undoubted knowledge that he	8, 426/ 2
shortly. For I am	<b>sure</b>	the places of Holy	8, 431/ 32
Lord hath set so	<b>sure</b>	that he repeateth it	8, 432/ 22
We may be very	<b>sure</b>	that, as Saint Paul	8, 433/ 22
repent, we may be	<b>sure</b>	that God offereth grace	8, 433/ 37
never so strong and	<b>sure</b>	at one time, while	8, 435/ 13
in them be we	<b>sure</b>	in faith, by the	8, 436/ 31
his church; and they	<b>sure</b>	in knowledge, by his	8, 436/ 32
were, as Tyndale saith,	<b>sure</b>	by their feeling faith	8, 438/ 17
their fellows for the	<b>sure</b>	children of God, that	8, 442/ 35
but be certain and	<b>sure</b>	of grace and salvation	8, 442/ 37
and feel and be	<b>sure</b>	that God loveth them	8, 447/ 22
the thief was not	<b>sure</b>	before that he should	8, 449/ 25
their "elect church," be	<b>sure</b>	, by God's promises, that	8, 449/ 27
for . . . but is very	<b>sure</b>	, and feeleth well, by	8, 450/ 1
so boldly make themselves	<b>sure</b>	thereof before, that the	8, 450/ 21
were as certain and	<b>sure</b>	of repentance, and thereby	8, 450/ 36
yet were they not	<b>sure</b>	that he so would	8, 454/ 32
that they were also	<b>sure</b>	before, that he would	8, 454/ 35
Saint Peter took a	<b>sure</b>	way when he said	8, 465/ 8
take it for any	<b>sure</b>	article of their belief	8, 472/ 26
man hath any true,	<b>sure</b>	faith but it be	8, 477/ 18
which I am very	<b>sure</b>	he cannot. So that	8, 478/ 3
and evidently proved . . . the	<b>sure</b>	truth and certainty cannot	8, 478/ 35
any man, but the	<b>sure</b>	doctrine of God. Whereof	8, 483/ 31
no . . . but I am	<b>sure</b>	that by sin, Christian	8, 487/ 36
this is, be ye	<b>sure</b>	, a very comely device	8, 494/ 2
may then make themselves	<b>sure</b>	that God hath prevented	8, 504/ 23
up . . . and, instead of	<b>sure</b>	and certain sight, be	8, 509/ 4
with man's will into	<b>sure</b>	faith and undoubted belief	8, 509/ 6
at all, but a	<b>sure</b>	knowledge. And therefore saith	8, 509/ 20
virtue, and make themselves	<b>sure</b>	of their standing, and	8, 523/ 28
not say, I am	<b>sure</b>	, because "the church" so	8, 536/ 36
maketh not himself so	<b>sure</b>	as of the salvation	8, 537/ 15
that he cannot stand	<b>sure</b>	there . . . he steppeth down	8, 546/ 32
goodly tale, be ye	<b>sure</b>	. But, now, whereby shall	8, 548/ 4
this doctrine make us	<b>sure</b>	?The Gospel, to begin	8, 548/ 5

one piece, maketh us	<b>sure</b>	of the contrary. For	8, 548/ 6
of this church is	<b>sure</b>	, and cannot err in	8, 560/ 21
and be also very	<b>sure</b>	to repent, and then	8, 566/ 36
they may make themselves	<b>sure</b>	, you see well, that	8, 567/ 8
so that they believe	<b>sure</b>	that all the seven	8, 572/ 1
an old, canonical, and	<b>sure-grounded</b>	custom of the Church	8, 370/ 11
the rule of the	<b>sure-grounded</b>	faith. Whoso runneth against	8, 370/ 15
have destroyed bodies. And	<b>surely</b>	no little cause there	8, 2/ 8
For I fear me	<b>surely</b>	that except folk begin	8, 2/ 28
of false lies. And	<b>surely</b>	Frith's prologue (if it	8, 8/ 16
of Friar Barnes' book,	<b>surely</b>	of all their books	8, 9/ 10
he intended otherwise. But	<b>surely</b>	there was intended toward	8, 17/ 8
appear that he be	<b>surely</b>	turned to the Catholic	8, 19/ 30
matter wholly unto divines.	<b>Surely</b>	, first, as touching learning	8, 25/ 22
any means well and	<b>surely</b>	cured. Howbeit, God so	8, 27/ 28
say they) be seditious?	<b>Surely</b>	, to make men heretics	8, 29/ 17
in their kind. And	<b>surely</b>	so seemeth it now	8, 35/ 31
read any word. For	<b>surely</b>	the very best way	8, 36/ 25
yet much worse. But	<b>surely</b>	, as evil as the	8, 41/ 11
love toward God; and	<b>surely</b>	so is it indeed	8, 51/ 9
hope to receive. And	<b>surely</b>	as the respect of	8, 51/ 29
that so doth; but	<b>surely</b>	many places in every	8, 56/ 4
devil and all. And	<b>surely</b>	now too, by this	8, 62/ 1
never a one. And	<b>surely</b>	if fasting were not	8, 63/ 4
of our Lord." And	<b>surely</b>	if we judge ourselves	8, 65/ 31
the uttermost signification thereof.	<b>Surely</b>	as lightsome as it	8, 80/ 14
it for the while . . .	<b>surely</b>	so would he have	8, 82/ 32
at all. But meseemeth	<b>surely</b>	that at the first	8, 84/ 3
in his ear. But	<b>surely</b>	if he say that	8, 93/ 21
a bare sign. And	<b>surely</b>	when our Savior set	8, 98/ 4
cleanse the soul. And	<b>surely</b>	since experience teacheth us	8, 102/ 6
we had not so	<b>surely</b>	known it, nor had	8, 105/ 11
if he were not	<b>surely</b>	bound by his promise	8, 105/ 19
all those ceremonies mean.	<b>Surely</b>	there needeth no man	8, 111/ 3
is never the better"?	<b>Surely</b>	because himself believeth that	8, 115/ 29
to say nay. And	<b>surely</b>	there was never sect	8, 119/ 10
not -- they be	<b>surely</b>	so sore infected that	8, 120/ 3
lief a-drunken water" --	<b>surely</b>	so may we well	8, 121/ 12
good Christian people. For	<b>surely</b>	, good reader, though men	8, 137/ 10
love lacking charity. For	<b>surely</b>	to win his conclusion	8, 137/ 19
of Tyndale's Testament. For	<b>surely</b>	first his false translation	8, 142/ 29
degrees": of this signification	<b>surely</b>	few folk have heard	8, 146/ 27
-- then is he	<b>surely</b>	much more apostolical than	8, 149/ 34
six, seven, eight? Nay,	<b>surely</b>	he will none of	8, 151/ 8
matter. For I say	<b>surely</b>	that he saith not	8, 151/ 37
there is no writing.	<b>Surely</b>	, if Tyndale tell me	8, 156/ 32
and sure -- and	<b>surely</b>	so have they great	8, 157/ 4
I do too. But	<b>surely</b>	whoso believe him with	8, 158/ 7
working of God. And	<b>surely</b>	if all the Service	8, 161/ 3
signified of itself. But	<b>surely</b>	the word "congregation" with	8, 165/ 8

I cannot say. But	<b>surely</b>	if I could spy	8, 175/ 15
to tell me. But	<b>surely</b>	he hath spied none	8, 175/ 25
dear darling still. And	<b>surely</b>	if Tyndale had either	8, 176/ 23
God of amendment. But	<b>surely</b>	this is untrue. For	8, 177/ 11
not of necessity; but	<b>surely</b>	these questions be to	8, 194/ 15
and of necessity. But	<b>surely</b>	the false, subtle juggler	8, 205/ 32
Christ -- I should	<b>surely</b>	love him again, and	8, 217/ 23
the Gospel, he should	<b>surely</b>	prepare himself to the	8, 218/ 7
Gospel at all; and	<b>surely</b>	no more he doth	8, 218/ 15
let others judge . . . but	<b>surely</b>	otherwise than I would	8, 235/ 16
was that word"; for	<b>surely</b>	that word "that" was	8, 236/ 5
faith. For I dare	<b>surely</b>	say that if any	8, 247/ 33
know him not very	<b>surely</b>	for a Turk but	8, 252/ 15
may not consecrate. For	<b>surely</b>	, since God sent out	8, 260/ 16
to stay the people?	<b>Surely</b>	meseemeth nay. For though	8, 269/ 9
believeth . . . may be so	<b>surely</b>	engraved in man's heart	8, 269/ 20
bare, simple signs. For	<b>surely</b>	to couple the sacrifice	8, 277/ 4
shall show you afterward,	<b>surely</b>	too mad to live	8, 278/ 8
this shorer is so	<b>surely</b>	set that it is	8, 282/ 18
shorer, lo, and very	<b>surely</b>	set, I assure you	8, 283/ 6
than ye do. But	<b>surely</b>	if ye believed it	8, 287/ 30
three halfpence? More Nay,	<b>surely</b>	that fire is not	8, 288/ 29
apostles, and well and	<b>surely</b>	written in men's hearts	8, 293/ 14
have touched before. And	<b>surely</b>	through all his book	8, 306/ 36
he concludeth it . . . shall	<b>surely</b>	ween it were a	8, 307/ 9
smear them with butter?	<b>Surely</b>	the devil hath made	8, 308/ 15
sacraments and all. And	<b>surely</b>	very sooth he saith	8, 308/ 36
to do it! More	<b>Surely</b>	men setting no more	8, 316/ 13
helped their obstinacy. But	<b>surely</b>	if the prelates had	8, 319/ 34
ever watched him so	<b>surely</b>	that he could never	8, 326/ 1
his reasons alone. But	<b>surely</b>	if Tyndale be no	8, 336/ 2
to little purpose. For	<b>surely</b>	, so many as were	8, 341/ 2
tell that can; for	<b>surely</b>	that can I not	8, 345/ 25
And then may ye	<b>surely</b>	reckon that since this	8, 347/ 8
Christ's faith, which be	<b>surely</b>	kept by Christ in	8, 361/ 14
leave it out. And	<b>surely</b>	, as I have said	8, 364/ 16
believe and obey. And	<b>surely</b>	if he grant that	8, 378/ 36
Christ hath been so	<b>surely</b>	kept that it might	8, 387/ 4
it might there be	<b>surely</b>	learned and known: then	8, 387/ 4
of whom we may	<b>surely</b>	learn the true faith	8, 387/ 20
what way he might	<b>surely</b>	take and cleave unto	8, 388/ 6
every learned man neither,	<b>surely</b>	to discern and judge	8, 396/ 12
no man may be	<b>surely</b>	believed that agreeth not	8, 399/ 2
promised and sworn. For	<b>surely</b>	, neither is the promise	8, 402/ 6
say boldly that he	<b>surely</b>	shall repent and return	8, 411/ 34
some starting hole. But	<b>surely</b>	it is hard for	8, 416/ 3
heart that he is	<b>surely</b>	a quick member of	8, 417/ 25
thing that shall so	<b>surely</b>	keep him from sin	8, 421/ 24
say to Saint Paul?	<b>Surely</b>	for the defense of	8, 431/ 24
peradventure answer me. And	<b>surely</b>	I can myself devise	8, 436/ 19

fall, were forthwith so	<b>surely</b>	confirmed in grace that	8, 436/ 29
make us to perceive	<b>surely</b>	that Saint John did	8, 438/ 10
in his life. For	<b>surely</b>	after Tyndale's understanding of	8, 440/ 9
and killed it. And	<b>surely</b>	Tyndale readeth his riddle	8, 446/ 25
parts of Almaine so	<b>surely</b>	fixed and confirmed in	8, 448/ 19
opinion be they very	<b>surely</b>	. . . whereof, ye see well	8, 450/ 4
beforehand that would so	<b>surely</b>	trust upon his promise	8, 450/ 6
thereby that he may	<b>surely</b>	be much ashamed thereof	8, 459/ 21
charity both -- so	<b>surely</b>	that it can never	8, 459/ 27
is plainly false. For	<b>surely</b>	the thin subtlety thereof	8, 459/ 36
wit, untruth and lies.	<b>Surely</b>	this is a marvelous	8, 463/ 36
not all one. But	<b>surely</b>	, concerning the belief of	8, 465/ 19
resist it . . . made Tyndale	<b>surely</b>	to know that he	8, 470/ 17
keep it still. And	<b>surely</b>	there is no doubt	8, 483/ 11
that faggot lieth so	<b>surely</b>	bound on his shoulder	8, 484/ 33
well save it. For	<b>surely</b>	this chapter is very	8, 497/ 21
the Scripture, nor very	<b>surely</b>	know which were the	8, 500/ 9
belief and credence necessarily,	<b>surely</b>	, and inevitable . . . but therefore	8, 507/ 28
that many which right	<b>surely</b>	believe the mercy of	8, 511/ 36
written for them. But	<b>surely</b>	if Tyndale tell us	8, 520/ 16
awake by himself. And	<b>surely</b>	he rather seemeth to	8, 520/ 32
did it therefor. For	<b>surely</b>	, as touching the withdrawing	8, 525/ 14
believe it well and	<b>surely</b>	trust thereto, lest for	8, 529/ 30
too much, too. But	<b>surely</b>	as for the lively	8, 534/ 32
But this dare I	<b>surely</b>	say: that whensoever the	8, 538/ 8
the righteous blood." And	<b>surely</b>	, though he had at	8, 548/ 19
be, by God's grace,	<b>surely</b>	seen and examined --	8, 554/ 24
faith whereby they feel	<b>surely</b>	that they shall be	8, 566/ 22
godly belief, they see	<b>surely</b>	to themselves that they	8, 572/ 9
that sort much the	<b>surer</b>	. For they may do	8, 115/ 7
make it stand the	<b>surer</b>	, undershored and underpropped it	8, 282/ 1
should be never the	<b>surer</b>	. . . but that every froward	8, 341/ 22
of those two were	<b>surer</b>	to send your souls	8, 374/ 4
was fain for the	<b>surest</b>	refuge to bless himself	8, 128/ 31
weeneth himself to sit	<b>surest</b>	in the chair of	8, 559/ 22
attaineth is then in	<b>surety</b>	of steadfast and imperishable	8, 205/ 12
a rule and a	<b>surety</b>	, as Tyndale doth, that	8, 217/ 16
And there is like	<b>surety</b>	and like certain knowledge	8, 225/ 12
then hath Tyndale no	<b>surety</b>	that every such thing	8, 310/ 32
put us not in	<b>surety</b>	and certainty of the	8, 376/ 6
or allow him the	<b>surety</b>	whereof might make me	8, 389/ 22
no man have any	<b>surety</b>	by that church of	8, 393/ 32
and left some such	<b>surety</b>	as may bring us	8, 396/ 16
truth" for the inviolable	<b>surety</b>	of doctrine. And therefore	8, 396/ 26
that there is all	<b>surety</b>	in the church of	8, 396/ 28
then be put in	<b>surety</b>	by them, but if	8, 396/ 36
put a man in	<b>surety</b>	of heaven by the	8, 413/ 2
they not put in	<b>surety</b>	before, that it shall	8, 450/ 19
be believed for a	<b>surety</b>	but if it be	8, 473/ 9
he is taught the	<b>surety</b>	of those articles, and	8, 476/ 19

boldness presuming upon the	<b>surety</b>	of high, holy living	8, 523/ 14
that like a good	<b>surgeon</b>	he putteth pain of	8, 71/ 24
plasters in all the	<b>surgeons'</b>	shops were able to	8, 103/ 20
for the sovereign and	<b>surmounting</b>	goodness of itself, though	8, 51/ 12
wit and learning, far	<b>surmounting</b>	the capacity of poor	8, 418/ 22
must needs be, not	<b>suspected</b>	, but manifestly detected and	8, 143/ 39
the wit is only	<b>suspended</b>	, and the will therewith	8, 535/ 11
wit and his will	<b>suspended</b>	as it is in	8, 535/ 16
there is only a	<b>suspending</b>	of the use of	8, 534/ 23
thereby bring himself in	<b>suspicion</b>	of heresy, and haply	8, 19/ 35
put yourself out of	<b>suspicion</b>	, cry to the contrary	8, 59/ 3
evil meaning or any	<b>suspicion</b>	thereof -- yet he	8, 143/ 38
only their own malicious	<b>suspicion</b>	. " Now, of truth, there	8, 356/ 36
but their own malicious	<b>suspicion</b>	. Nor God, I doubt	8, 357/ 24
walking not far off,	<b>suspiciously</b>	in the meditation of	8, 13/ 19
out of pain, yet	<b>suspiring</b>	and sighing after the	8, 406/ 19
himself to conceive and	<b>sustain</b>	for his sin. But	8, 211/ 37
sin but that we	<b>sustain</b>	yet, every man for	8, 213/ 37
hard) for Tyndale to	<b>sustain</b>	that the faith which	8, 407/ 7
which he had liefer	<b>sustain</b>	) to purge and redeem	8, 540/ 4
live upon . . . be yet	<b>sustained</b>	and maintained with money	8, 11/ 26
temporal pain to be	<b>sustained</b>	for the evil act	8, 209/ 34
sin repented, to be	<b>sustained</b>	either in this world	8, 470/ 27
part of their necessary	<b>sustenance</b>	, in occupying the time	8, 64/ 27
that, rather than to	<b>swallow</b>	the one down with	8, 186/ 35
Jonah was never so	<b>swallowed</b>	up with the whale	8, 8/ 4
soul may be so	<b>swallowed</b>	up by the devil	8, 8/ 6
to compel him to	<b>swear</b>	. Which point although it	8, 13/ 32
among themselves say and	<b>swear</b>	that the Scripture is	8, 156/ 15
with an oath and	<b>swear</b>	deeply that it would	8, 196/ 7
awry . . . yet will he	<b>swear</b>	that it is right	8, 258/ 1
Romans) that by their	<b>sweet</b>	blessings waste out and	8, 42/ 15
holy salutation, as by	<b>sweet</b>	blessing praying for them	8, 42/ 17
so that they judge	<b>sweet</b>	to be sour and	8, 43/ 14
and sour to be	<b>sweet</b>	; and their eyes to	8, 43/ 14
unsavory taste, that judged	<b>sweet</b>	sour and sour sweet	8, 44/ 2
sweet sour and sour	<b>sweet</b>	, and that he should	8, 44/ 3
doth now -- judge	<b>sweet</b>	that all Christendom judged	8, 44/ 27
immediate, after our own	<b>sweet</b>	will, whensoever we can	8, 60/ 25
now turn all the	<b>sweet</b>	honey that they find	8, 161/ 19
put forth under the	<b>sweet</b>	pretext of preaching. Whereby	8, 323/ 7
and have felt the	<b>sweet</b>	taste of the "good	8, 431/ 20
to belie me to	<b>sweeten</b>	his own answer with	8, 344/ 17
would in faith vary,	<b>swerve</b>	, and fall from the	8, 478/ 7
serve for those which	<b>swerve</b>	from the true doctrine	8, 498/ 16
as long as it	<b>swerveth</b>	not from the whole	8, 345/ 1
that he taketh, in	<b>swerving</b>	from the known, Catholic	8, 413/ 14
of Penance and so	<b>swim</b>	. . . and God will help	8, 212/ 26
Tyndale Howbeit, there be	<b>swine</b>	that receive no learning	8, 514/ 22
If there be such	<b>swine</b>	and such dogs --	8, 514/ 25

in teaching. For those	<b>swine</b>	and those dogs will	8, 514/ 29
as will be like	<b>swine</b>	, we must yoke them	8, 514/ 32
such means be both	<b>swine</b>	kept from doing harm	8, 515/ 8
still in sin like	<b>swine</b>	. Now, that Tyndale thus	8, 518/ 28
namely of late, in	<b>Switzerland</b>	, upon Zwingli, which was	8, 9/ 32
that first brought into	<b>Switzerland</b>	the abominable heresy against	8, 29/ 5
Since which time, in	<b>Switzerland</b>	, even this last year	8, 482/ 35
also by battle and	<b>sword</b>	: so is it to	8, 4/ 35
of all, with the	<b>sword</b>	. More Yea marry --	8, 135/ 8
compelled them with the	<b>sword</b>	to believe them; and	8, 135/ 20
all in strength of	<b>sword</b>	. And because he shall	8, 270/ 19
away both buckler and	<b>sword</b>	, and fall down at	8, 452/ 9
Thou hast killed with	<b>sword</b>	Uriah the Hittite, and	8, 539/ 6
thou slain with the	<b>sword</b>	of the sons of	8, 539/ 8
Ammon. And therefore the	<b>sword</b>	shall never be taken	8, 539/ 8
he was risen. The	<b>sword</b>	of temptations, with fear	8, 541/ 17
so to do: he	<b>swore</b>	then in great anger	8, 86/ 20
Origen told me, and	<b>swore</b>	by Saint Simkin that	8, 152/ 22
his word again, and	<b>swore</b>	that he would either	8, 157/ 37
he refused to be	<b>sworn</b>	to say truth . . . affirming	8, 13/ 30
so promised and so	<b>sworn</b>	. More Now hath Tyndale	8, 390/ 18
so promised and so	<b>sworn</b>	. More I doubt not	8, 399/ 32
hath so promised and	<b>sworn</b>	. For surely, neither is	8, 402/ 5
he hath not so	<b>sworn</b>	, nor so promised, neither	8, 402/ 8
hath both promised and	<b>sworn</b>	the clean contrary: that	8, 402/ 11
hath so promised and	<b>sworn</b>	. " Now ye remember that	8, 567/ 35
a lie by a	<b>syllable</b>	. Tyndale In the fifth	8, 183/ 9
wit in what figure	<b>syllogism</b>	is made! More I	8, 344/ 13
in what figure the	<b>syllogism</b>	is made which he	8, 345/ 7
it is his own	<b>syllogism</b>	and not mine, for	8, 345/ 9
not I. But my	<b>syllogism</b>	is this: Every Christian	8, 345/ 11
and a heretic. This	<b>syllogism</b>	is mine. And this	8, 345/ 18
is mine. And this	<b>syllogism</b>	, if Tyndale would fain	8, 345/ 18
mode, have made another	<b>syllogism</b>	. Now knitteth he up	8, 345/ 22
this gear with another	<b>syllogism</b>	of his own making	8, 345/ 23
will altogether, with sixteen	<b>syllogisms</b>	, bring him short home	8, 346/ 6
went about it by	<b>syllogisms</b>	and sophistications . . . alleging that	8, 369/ 27
by Moses taught his	<b>synagogue</b>	certain goodly ceremonies for	8, 193/ 6
and Tyndale, be the	<b>synagogue</b>	of Satan and servants	8, 223/ 9
traditions (as do the	<b>synagogues</b>	of Jews), nor with	8, 244/ 20
the Church that in	<b>synods</b>	and councils do represent	8, 145/ 16
nor nuns, neither Greenwich,	<b>Syon</b>	, nor Charterhouse. If the	8, 162/ 14
Lord healed Naaman the	<b>Syrian</b>	by his prophet Elisha	8, 102/ 28
the fashion of the	<b>tabernacle</b>	, and the altar, and	8, 79/ 14
or purging of the	<b>tabernacle</b>	, and sanctifying of all	8, 79/ 16
why that in the	<b>tabernacle</b>	, ark, and altar, apparel	8, 79/ 27
the making of the	<b>tabernacle</b>	, the temple, and all	8, 308/ 3
thou wilt have the	<b>tabernacle</b>	made of this manner	8, 308/ 6
us into the eternal	<b>tabernacles</b>	, and where he showeth	8, 52/ 29
craftily that all the	<b>table</b>	spieth them! Tyndale And	8, 226/ 32

God's board" and "Christ's	<b>table</b>	" . . . and yet we know	8, 316/ 2
Scripture either written in	<b>tablets</b>	of stone or in	8, 44/ 11
honestly stand to his	<b>tackling</b>	in this point, and	8, 257/ 34
from his gay peacock's	<b>tail</b>	that I shall leave	8, 34/ 30
beholding of a peacock's	<b>tail</b>	-- but that ye	8, 42/ 34
the midst, and the	<b>tail</b>	together, and ye shall	8, 89/ 29
were a poisoned, stinking	<b>tail</b>	of some stinking serpent	8, 307/ 9
shall ye find the	<b>tail</b>	of his tale as	8, 410/ 13
he list himself to	<b>take</b>	them both again. Was	8, 8/ 28
or reverence but only	<b>take</b>	it for a token	8, 11/ 22
and great glory they	<b>take</b>	, when they may hear	8, 12/ 17
openly at church, and	<b>take</b>	the whole parish for	8, 14/ 25
in that point little	<b>take</b>	effect. And yet did	8, 21/ 15
that I will not	<b>take</b>	him to the worst	8, 31/ 29
no good man may	<b>take</b>	him well where he	8, 31/ 31
wake and pray and	<b>take</b>	the pen in hand	8, 36/ 4
read his pernicious book,	<b>take</b>	wisdom with you, as	8, 42/ 32
speaketh of "love." Tyndale	<b>Take</b>	an example in the	8, 48/ 18
or Luther either, and	<b>take</b>	Friar Huessgen to them	8, 48/ 28
false causes whereof they	<b>take</b>	occasion to break the	8, 49/ 27
Huessgen and his fellows.	<b>Take</b>	example saith Tyndale in	8, 50/ 22
though we should ourselves	<b>take</b>	no manner of benefit	8, 51/ 12
as he may thereby	<b>take</b>	himself and give to	8, 55/ 7
and suffer them, and	<b>take</b>	them then as younger	8, 59/ 11
revelation of God, to	<b>take</b>	himself for so far	8, 61/ 5
show how heavily we	<b>take</b>	it that we have	8, 64/ 18
that himself so should	<b>take</b>	pain that the sinners	8, 66/ 35
be sorrowful and to	<b>take</b>	pain indeed . . . not in	8, 68/ 30
God, that he may	<b>take</b>	pity upon them and	8, 68/ 33
unto themselves . . . did mercifully	<b>take</b>	quite away the great	8, 69/ 1
Tyndale would have us	<b>take</b>	him for such one	8, 71/ 28
the same, and to	<b>take</b>	his sin so sorrowfully	8, 72/ 4
faith alone, and to	<b>take</b>	all grace and all	8, 82/ 34
state if a man	<b>take</b>	his wife as God's	8, 84/ 34
reason will that we	<b>take</b>	and understand to have	8, 85/ 25
For he that will	<b>take</b>	any pain for his	8, 90/ 9
themselves well worthy to	<b>take</b>	pain and penance for	8, 90/ 20
I warrant you, and	<b>take</b>	penance of the priest	8, 90/ 30
be fruitless . . . and men	<b>take</b>	no more profit by	8, 95/ 24
to a poor fellow, "	<b>Take</b>	thee here this badge	8, 98/ 11
mine; and if thou	<b>take</b>	it and wear it	8, 98/ 12
wear it, I will	<b>take</b>	thee for mine household	8, 98/ 12
of Saint John, did	<b>take</b>	the dirt of the	8, 103/ 11
not why we should	<b>take</b>	all effect of working	8, 104/ 10
will within a while	<b>take</b>	away the reverence from	8, 105/ 6
were now to make,	<b>take</b>	a better advisement ere	8, 105/ 22
is his labor to	<b>take</b>	out of our belief	8, 113/ 14
seven holy sacraments would	<b>take</b>	five away . . . and the	8, 118/ 39
the thing which they	<b>take</b>	for the cause, so	8, 120/ 20
do no penance nor	<b>take</b>	no pain for any	8, 121/ 31

boy go forth and	<b>take</b>	himself for an apostle	8, 121/ 37
principal fault, that we	<b>take</b>	it as a token	8, 123/ 2
do sin . . . yet to	<b>take</b>	it for no sin	8, 124/ 19
the holy day to	<b>take</b>	a nun to bed	8, 125/ 28
and living in lechery	<b>take</b>	upon themselves to preach	8, 130/ 3
believe that they do	<b>take</b>	and ascribe it unto	8, 131/ 30
suffer his church to	<b>take</b>	, repute, and judge a	8, 132/ 18
suffer his church to	<b>take</b>	for good and pleasing	8, 132/ 27
mist of their sophistry	<b>take</b>	the examples that are	8, 133/ 28
parties . . . so that Tyndale	<b>take</b>	with him one thing	8, 133/ 33
him that we may	<b>take</b>	in that too. And	8, 134/ 2
would at his word	<b>take</b>	white for black and	8, 136/ 34
none excuse if he	<b>take</b>	no heed. Herewith, farewell	8, 138/ 34
none excuse if he	<b>take</b>	none heed" -- he	8, 139/ 33
hearken to him . . . but	<b>take</b>	him such as ye	8, 140/ 32
therefore very hot they	<b>take</b>	it that the goodness	8, 143/ 3
apostle now, Saint Tyndale,	<b>take</b>	this thing for so	8, 149/ 33
false); but he will	<b>take</b>	an elder time than	8, 151/ 27
I desired him to	<b>take</b>	the pain to come	8, 152/ 9
that is written . . . and	<b>take</b>	it all for fantasies	8, 155/ 24
betokened. For the sacrament	<b>take</b>	they but for a	8, 156/ 5
but easy, let him	<b>take</b>	yet his time fifteen	8, 157/ 23
though some good men	<b>take</b>	for some other kind	8, 159/ 22
the Church," he would	<b>take</b>	it from them both	8, 164/ 26
the English reader to	<b>take</b>	it for the church	8, 165/ 10
make the reader to	<b>take</b>	them wrong: I will	8, 169/ 10
still -- I cannot	<b>take</b>	for my darling him	8, 176/ 26
own default misconstrue and	<b>take</b>	harm of the very	8, 178/ 9
they be) given to	<b>take</b>	harm of that that	8, 178/ 13
through their own fault)	<b>take</b>	any harm of them	8, 178/ 16
Judas and Balaam to "	<b>take</b>	heed"; and further he	8, 179/ 8
heresies heresies; which I	<b>take</b>	, as help me God	8, 179/ 28
world . . . except that Tyndale	<b>take</b>	for the Spirit of	8, 179/ 37
unto the world, he	<b>take</b>	the lightsome lantern of	8, 180/ 1
Tyndale again holily, to	<b>take</b>	heed and beware betimes	8, 180/ 33
nor preaching would they	<b>take</b>	up that word and	8, 185/ 1
Christi." Which place I	<b>take</b>	for example. For whereas	8, 185/ 10
that the apostles did	<b>take</b>	the Christian priests for	8, 188/ 16
forget that the circumstances	<b>take</b>	away the doubt --	8, 198/ 29
translating into English, rather	<b>take</b>	this word "love" --	8, 200/ 17
in his English translation	<b>take</b>	his English words as	8, 200/ 27
the old fashion . . . and	<b>take</b>	fides for nothing but	8, 201/ 7
ever any man should	<b>take</b>	pain for his sin	8, 208/ 18
God's enjoining, and . . . to	<b>take</b>	patiently all that God	8, 208/ 27
of his confessor and	<b>take</b>	penance at his hand	8, 210/ 19
may say that we	<b>take</b>	in "penance" of the	8, 211/ 33
time serve them to	<b>take</b>	it. And therefore saith	8, 212/ 15
so mad already to	<b>take</b>	those heresies for other	8, 219/ 32
thing in your remembrance,	<b>take</b>	now the pain to	8, 226/ 27
tell when he should	<b>take</b>	the one and when	8, 230/ 22

translated them, these: "I	<b>take</b>	no record of man	8, 232/ 34
is it thus: "I	<b>take</b>	not record of man	8, 232/ 37
Tyndale hath translated, "I	<b>take</b>	no record of man	8, 232/ 37
these twain -- "I	<b>take</b>	not record of man	8, 233/ 1
of man" and "I	<b>take</b>	no record of man	8, 233/ 2
the," yet he might	<b>take</b>	it in thereto and	8, 233/ 25
utterly but if he	<b>take</b>	in "not" and put	8, 233/ 28
made it thus, "I	<b>take</b>	not the record of	8, 234/ 1
words and these, "I	<b>take</b>	no record of man	8, 234/ 2
God and Moses, "I	<b>take</b>	Moses for no leader	8, 234/ 5
he would say, "I	<b>take</b>	not Moses for the	8, 234/ 8
one to say "I	<b>take</b>	you for no man	8, 234/ 15
no man," or "I	<b>take</b>	you not for a	8, 234/ 15
a man," and "I	<b>take</b>	you not for the	8, 234/ 16
not that he would	<b>take</b>	of man no manner	8, 234/ 36
the two terms we	<b>take</b>	for subiectum and which	8, 236/ 15
God . . . because he would	<b>take</b>	from God the witness	8, 237/ 8
instead of this word "	<b>take</b>	." For the Greek is	8, 237/ 28
one to say "I	<b>take</b>	no record of man	8, 237/ 31
saith, "The record I	<b>take</b>	not of man, but	8, 239/ 13
by which he would	<b>take</b>	away the credence of	8, 240/ 12
My chief witness I	<b>take</b>	not of man . . . but	8, 240/ 22
Now, if Tyndale will	<b>take</b>	hold of that that	8, 249/ 17
while he liveth, and	<b>take</b>	all the devils in	8, 252/ 36
the only Scripture; and	<b>take</b>	away the credence from	8, 253/ 34
goeth about again to	<b>take</b>	away the credence of	8, 254/ 5
as he setteth forth,	<b>take</b>	a shameful fall. Hear	8, 254/ 15
liberty that himself will	<b>take</b>	. . . and neither use false	8, 257/ 35
what he will and	<b>take</b>	what he list, not	8, 260/ 29
honesty. But let us	<b>take</b>	therefore for example some	8, 266/ 14
hand no man can	<b>take</b>	them, as our Savior	8, 267/ 8
Scripture . . . saying that I	<b>take</b>	it wrong and teach	8, 269/ 2
say that if he	<b>take</b>	the New Testament for	8, 282/ 7
would go about to	<b>take</b>	down the roof, and	8, 282/ 13
and bid the sophister	<b>take</b>	and eat the third	8, 286/ 28
therefore with good reason	<b>take</b>	his part for proved	8, 290/ 23
that my part could	<b>take</b>	thereby; for the thing	8, 291/ 23
therefore that we should	<b>take</b>	it as proved that	8, 294/ 28
so mad as to	<b>take</b>	them all for naught	8, 297/ 22
Friar Huessgen also, and	<b>take</b>	their wise wives with	8, 300/ 14
so fully refuseth to	<b>take</b>	for sacraments: that is	8, 303/ 28
our Savior himself, who	<b>take</b>	it and teach it	8, 305/ 20
were not bound to	<b>take</b>	it for any necessary	8, 311/ 28
of Tyndale . . . let us	<b>take</b>	some one. And what	8, 312/ 3
might at their pleasure	<b>take</b>	what day they would	8, 321/ 16
that," say we, "and	<b>take</b>	all." But we will	8, 324/ 2
as he began to	<b>take</b>	upon him) -- he	8, 326/ 7
Why may I not	<b>take</b>	a stick in mine	8, 328/ 17
wit wherefore Tyndale should	<b>take</b>	it for so strange	8, 329/ 34
all is written, and	<b>take</b>	altogether. But yet goeth	8, 332/ 12

simple person bold to	<b>take</b>	himself for an interpreter	8, 336/ 17
place good folk may	<b>take</b>	fruit if they play	8, 336/ 19
hear not the church,	<b>take</b>	him for a heathen	8, 344/ 10
hear not the church,	<b>take</b>	him for a heathen	8, 344/ 30
this prophecy . . . God shall	<b>take</b>	from him his part	8, 348/ 5
thou shalt enter to	<b>take</b>	them in thy possession	8, 348/ 37
have proved that they	<b>take</b>	him wrong. Secondly, I	8, 350/ 11
lest the people should	<b>take</b>	him as Friar Barnes	8, 352/ 2
naught at once: then	<b>take</b>	it. But when we	8, 358/ 16
that he would not	<b>take</b>	unto himself the praise	8, 362/ 11
these brothels so boldly	<b>take</b>	upon them to break	8, 365/ 35
of the right faith?	<b>Take</b>	away that Spirit from	8, 376/ 10
that he will not	<b>take</b>	the common Catholic faith	8, 376/ 33
without Baptism. And yet	<b>take</b>	away the credence of	8, 377/ 2
way he might surely	<b>take</b>	and cleave unto, either	8, 388/ 6
he saith that we	<b>take</b>	for "the church," which	8, 390/ 24
feeling-faithful, repentant sinners, to	<b>take</b>	the sure judgment by	8, 397/ 14
that faith that shall	<b>take</b>	away from us all	8, 402/ 33
he deviseth here to	<b>take</b>	away that fear, and	8, 404/ 22
that misbelief and yet	<b>take</b>	none harm thereby, "because	8, 405/ 15
therefore let no man	<b>take</b>	any boldness upon Tyndale's	8, 407/ 9
should, and not so	<b>take</b>	his death for so	8, 409/ 11
body of Christ's church	<b>take</b>	life again, that hath	8, 417/ 21
than one), if he	<b>take</b>	"sin" for actual sin	8, 419/ 34
as he must here	<b>take</b>	it, or else he	8, 419/ 35
manner of their words,	<b>take</b>	occasion to turn their	8, 424/ 16
-- and let him	<b>take</b>	all my teeth, and	8, 429/ 2
he would we should	<b>take</b>	it that Saint Paul	8, 444/ 12
after the deed they	<b>take</b>	repentance and sorrow therefor	8, 446/ 12
grace given him to	<b>take</b>	such repentance as the	8, 449/ 32
done, they shall undoubtedly	<b>take</b>	repentance and so get	8, 450/ 27
cry to God to	<b>take</b>	it away -- our	8, 453/ 6
such horrible deeds as	<b>take</b>	their bodies, that were	8, 456/ 32
may, therefore, and will,	<b>take</b>	a great deal the	8, 460/ 27
will in this point	<b>take</b>	Tyndale's tale for a	8, 468/ 12
or else, if he	<b>take</b>	the Catholic faith for	8, 470/ 9
be saved -- can	<b>take</b>	here none anchor-hold at	8, 471/ 14
should in no wise	<b>take</b>	it for any sure	8, 472/ 26
whole Church . . . and not	<b>take</b>	his doctrine of any	8, 478/ 6
lo, and when men	<b>take</b>	away their goods, they	8, 490/ 24
yet because we should	<b>take</b>	their faults for much	8, 490/ 27
and bid her go	<b>take</b>	a rod and beat	8, 490/ 33
instead of this child,	<b>take</b>	for example some of	8, 491/ 28
tale and shameless invention,	<b>take</b>	testimony and witness of	8, 493/ 26
I am content to	<b>take</b>	him, therefore, that way	8, 498/ 6
forth his hand to	<b>take</b>	it? Doth the willing	8, 503/ 18
which things if Tyndale	<b>take</b>	for naught or perilous	8, 506/ 5
the intent they should	<b>take</b>	thereof no part unto	8, 506/ 10
his Christian folks ordinarily	<b>take</b>	that way, in the	8, 507/ 30
he will not utterly	<b>take</b>	away the merit from	8, 508/ 12

their fellows would fain	<b>take</b>	away all laws, and	8, 514/ 10
in their obstinate frowardness	<b>take</b>	such a devilish delight	8, 517/ 18
letted them not to	<b>take</b>	hold of God's grace	8, 518/ 27
and rising again to	<b>take</b>	that kind of fruit	8, 524/ 14
had such store to	<b>take</b>	occasion of any such	8, 524/ 24
say, likely not to	<b>take</b>	that kind of fruit	8, 525/ 9
were not likely to	<b>take</b>	that kind of fruit	8, 525/ 10
is excusable if he	<b>take</b>	her when he can	8, 530/ 25
call therefor and will	<b>take</b>	hold upon it. And	8, 532/ 8
tell . . . but except he	<b>take</b>	it for no malice	8, 538/ 24
house . . . and I shall	<b>take</b>	away from thee thy	8, 539/ 12
that either must Tyndale	<b>take</b>	and understand "deadly sin	8, 550/ 32
or else, if he	<b>take</b>	, I say, this word	8, 551/ 7
word otherwise than we	<b>take</b>	him therein. Let us	8, 555/ 11
for this time, and	<b>take</b>	"faith" as he saith	8, 555/ 25
he would we should	<b>take</b>	for "the" church. Now	8, 567/ 14
where these heresies have	<b>taken</b>	deeper root and been	8, 4/ 33
spread abroad . . . God hath	<b>taken</b>	more deep and sore	8, 4/ 34
labor that he had	<b>taken</b>	already, and determining to	8, 13/ 14
and much labor charitably	<b>taken</b>	for the saving of	8, 15/ 32
error and lying hath	<b>taken</b>	his wretched soul with	8, 15/ 36
at last he was	<b>taken</b>	. And to rehearse his	8, 16/ 27
after that he was	<b>taken</b>	, all the while that	8, 17/ 2
of them to be	<b>taken</b>	-- as George Constantine	8, 17/ 5
was by Constantine's detection	<b>taken</b>	and committed to Newgate	8, 17/ 20
now, since he was	<b>taken</b>	, said that his wife	8, 18/ 14
books, and was there	<b>taken</b>	in the doing, and	8, 22/ 18
of his infinite mercy	<b>taken</b>	and accepted that pain	8, 24/ 26
forthwith from the fire	<b>taken</b>	his blessed soul to	8, 24/ 29
hearts; and God so	<b>taken</b>	from them, they make	8, 42/ 19
of the flesh willingly	<b>taken</b>	, with many other outward	8, 54/ 14
and then the custom	<b>taken</b>	away of common fasting	8, 63/ 6
and, those common days	<b>taken</b>	away . . . folk were only	8, 63/ 8
for pain to be	<b>taken</b>	for our sins, was	8, 64/ 21
other bodily affliction, either	<b>taken</b>	by commandment of God	8, 65/ 7
his church or willingly	<b>taken</b>	of our own good	8, 65/ 8
and other affliction willingly	<b>taken</b>	by himself, did mercifully	8, 66/ 21
fasting and our pain	<b>taken</b>	therein pleaseth God done	8, 71/ 18
which the veil is	<b>taken</b>	away and all set	8, 80/ 11
evermore hath it been	<b>taken</b>	in Christ's church. And	8, 85/ 13
This opinion hath Tyndale	<b>taken</b>	of Luther, which giveth	8, 97/ 24
us to reckon ourselves	<b>taken</b>	in so near to	8, 112/ 11
the sacrament to be	<b>taken</b>	as a sacrifice . . . and	8, 115/ 16
cannot be but fervently	<b>taken</b>	in their lewd, lecherous	8, 124/ 26
the vainglory to be	<b>taken</b>	for an apostle --	8, 137/ 21
make them to be	<b>taken</b>	and slain, as Absalom	8, 137/ 34
in Scripture that, falsely	<b>taken</b>	, seemed to make for	8, 139/ 8
of God or Christ	<b>taken</b>	in the Scripture" --	8, 144/ 36
yet it is sometimes	<b>taken</b>	generally for all that	8, 145/ 4
And sometimes it is	<b>taken</b>	specially for the elect	8, 145/ 6

this word "church" is	<b>taken</b>	. In which yet he	8, 145/ 12
governors. Since Tyndale hath	<b>taken</b>	upon him to show	8, 145/ 26
this word "church" is	<b>taken</b>	-- it belonged rather	8, 145/ 27
unto him to have	<b>taken</b>	in these significations than	8, 145/ 28
them that he hath	<b>taken</b>	, as ye shall see	8, 145/ 29
it is meant and	<b>taken</b>	for the Catholic church	8, 146/ 16
Tyndale's scolding, accepted and	<b>taken</b>	before all good and	8, 153/ 23
by the writing be	<b>taken</b>	away the doubts. But	8, 156/ 18
the poison that hath	<b>taken</b>	up their hearts before	8, 161/ 20
if a word were	<b>taken</b>	out of Latin, French	8, 166/ 26
assembly," which hath been	<b>taken</b>	out of the French	8, 166/ 35
of the apostles, and	<b>taken</b>	for a congregation among	8, 168/ 2
and the name not	<b>taken</b>	from the other assembly	8, 171/ 5
this word seniores was	<b>taken</b>	in that signification there	8, 185/ 26
English was never so	<b>taken</b>	nor understood -- and	8, 186/ 18
the one should be	<b>taken</b>	for the other. Now	8, 198/ 28
of which they were	<b>taken</b>	into the English. And	8, 200/ 29
free will and grace	<b>taken</b>	away, to make men	8, 206/ 1
juggling and have it	<b>taken</b>	for truth -- he	8, 206/ 6
used, allowed, commended, and	<b>taken</b>	confession for a necessary	8, 206/ 35
of all pain utterly	<b>taken</b>	away, men were likely	8, 210/ 15
so is "impossible" sometimes	<b>taken</b>	in Scripture) by penance	8, 213/ 8
contrition, and great pain	<b>taken</b>	, too -- to bring	8, 213/ 17
intent only have I	<b>taken</b>	the labor to answer	8, 218/ 29
belief, and false opinions	<b>taken</b>	away . . . that there it	8, 227/ 31
which he should have	<b>taken</b>	into the English . . . and	8, 232/ 14
church . . . is to be	<b>taken</b>	as a paynim; ergo	8, 242/ 25
way that God hath	<b>taken</b>	from the beginning; that	8, 243/ 26
should not have been	<b>taken</b>	for God's messengers --	8, 244/ 2
do, I would have	<b>taken</b>	it for a final	8, 250/ 13
broken his promise and	<b>taken</b>	his Spirit therefrom!): the	8, 253/ 36
scripture" as it is	<b>taken</b>	for bare writing, such	8, 271/ 32
as few as were	<b>taken</b>	into Noah's ship --	8, 272/ 24
sacraments and have them	<b>taken</b>	for bare, simple signs	8, 277/ 3
wicked pope had not	<b>taken</b>	away the significations of	8, 278/ 15
us which pope hath	<b>taken</b>	from us the signification	8, 278/ 17
-- then had I	<b>taken</b>	away quite all Tyndale's	8, 291/ 25
reason of the priesthood	<b>taken</b>	upon them, but by	8, 306/ 16
hath in this chapter	<b>taken</b>	in hand to prove	8, 309/ 9
beside, have ever hitherto	<b>taken</b>	the perpetual virginity of	8, 314/ 11
before . . . but should have	<b>taken</b>	the Scripture in their	8, 316/ 29
all honor and reverence	<b>taken</b>	from it, and reckoned	8, 319/ 10
if the prelates had	<b>taken</b>	as good heed in	8, 319/ 35
traditions which I have	<b>taken</b>	you either by word	8, 323/ 17
Paul, he would have	<b>taken</b>	to have stood in	8, 324/ 36
Spirit of God hath	<b>taken</b>	up any again. But	8, 326/ 27
any sacrament or ceremony	<b>taken</b>	up and accounted for	8, 326/ 30
Why without spot? Why	<b>taken</b>	the tenth day? Why	8, 329/ 1
fruitfully may be thereon	<b>taken</b>	and turn men to	8, 330/ 13
be worthy to be	<b>taken</b>	for so great authority	8, 335/ 34

done if he had	<b>taken</b>	him to counsel. Tyndale	8, 338/ 14
him . . . since God hath	<b>taken</b>	more labor and greater	8, 338/ 22
Church . . . is to be	<b>taken</b>	as a heretic and	8, 345/ 13
Tyndale is to be	<b>taken</b>	as a heathen man	8, 345/ 17
though Moses' words were	<b>taken</b>	as strait as these	8, 350/ 34
Which if it were	<b>taken</b>	so . . . then were all	8, 355/ 30
caused him to be	<b>taken</b>	, and Tyndale's books with	8, 358/ 4
which be baptized be	<b>taken</b>	in the number of	8, 370/ 10
therefore, as I say,	<b>taken</b>	from the Catholic known	8, 378/ 12
should be reputed and	<b>taken</b>	as paynims and publicans	8, 387/ 11
to hand hath been	<b>taken</b>	and kept from Christ's	8, 388/ 34
nations have now long	<b>taken</b>	him . . . is no part	8, 398/ 2
false-feeling faith hath Tyndale	<b>taken</b>	of Luther . . . when he	8, 400/ 27
out of both places	<b>taken</b>	into this . . . to the	8, 405/ 24
dark text or twain	<b>taken</b>	in this epistle of	8, 425/ 7
any repentance and penance	<b>taken</b>	and done therefor. And	8, 426/ 16
turn, he shall be	<b>taken</b>	to grace. And in	8, 432/ 20
of Saint John falsely	<b>taken</b>	and understood -- so	8, 443/ 34
done the deeds and	<b>taken</b>	a fall . . . yet cast	8, 447/ 34
their repentance and sorrow	<b>taken</b>	for their sin, forgive	8, 449/ 5
have it so suddenly	<b>taken</b>	away from him . . . but	8, 453/ 8
without any wrong opinion	<b>taken</b>	against the right belief	8, 459/ 4
if Saint Ambrose had	<b>taken</b>	it for an undoubted	8, 469/ 6
master and himself have	<b>taken</b>	so great labor to	8, 473/ 32
there deadly wounded and	<b>taken</b>	, and after that burned	8, 483/ 5
with the sight is	<b>taken</b>	and ravished of his	8, 489/ 2
we have for example	<b>taken</b>	no little, pretty sins	8, 492/ 10
deeds . . . and have also	<b>taken</b>	for example no little	8, 492/ 11
as ye see, now	<b>taken</b>	here with assault piecemeal	8, 496/ 6
as willingly received and	<b>taken</b>	as it is offered	8, 503/ 15
high spiritual judgment, be	<b>taken</b>	for fleshly and beetle-blind	8, 503/ 32
his wife hast thou	<b>taken</b>	to thy wife, and	8, 539/ 7
sword shall never be	<b>taken</b>	away from thy house	8, 539/ 9
hast despised me, and	<b>taken</b>	to thy wife the	8, 539/ 10
otherwise than it is	<b>taken</b>	and understood by the	8, 550/ 34
more -- and hath	<b>taken</b>	away from him boldly	8, 552/ 12
alone, it is ever	<b>taken</b>	for turning unto God	8, 558/ 31
standeth alone, is never	<b>taken</b>	for turning of a	8, 558/ 34
by which it is	<b>taken</b>	"for all that embrace	8, 560/ 32
rehearsed them all nor	<b>taken</b>	right almost any one	8, 561/ 12
would have it only	<b>taken</b>	for the church of	8, 561/ 36
needs make them be	<b>taken</b>	for the children of	8, 564/ 19
willing behavior of the	<b>taker</b>	change the name and	8, 503/ 19
Thou abhorrest images, and	<b>takest</b>	from God his honor	8, 173/ 30
abhorrest images, Tyndale, and	<b>takest</b>	the honor from God	8, 173/ 37
taught that it Tyndale	<b>taketh</b>	here Saint Paul atwas	8, 45/ 16
of God unknown: Tyndale	<b>taketh</b>	that high power unto	8, 47/ 11
those things which he	<b>taketh</b>	for indifferent -- that	8, 60/ 12
holy revelations and miracles	<b>taketh</b>	but for trifles --	8, 64/ 39
doth. And therefore Tyndale	<b>taketh</b>	an evil way to	8, 81/ 33

of the devil!), who	<b>taketh</b>	Baptism but for a	8, 94/ 12
to do penance he	<b>taketh</b>	for idolatry. Christ promiseth	8, 106/ 23
which abominable heresy he	<b>taketh</b>	quite away the very	8, 111/ 11
which heresy he clean	<b>taketh</b>	away the very fruit	8, 114/ 4
-- such things Tyndale	<b>taketh</b>	for trifles, and laugheth	8, 127/ 30
signifieth not, as Tyndale	<b>taketh</b>	it in his third	8, 146/ 1
whereas Tyndale of seven	<b>taketh</b>	it away from five	8, 147/ 32
is that which he	<b>taketh</b>	for the old time	8, 151/ 4
us, or else he	<b>taketh</b>	a foul fall. Now	8, 151/ 18
written. And the writing	<b>taketh</b>	not away all the	8, 155/ 15
for Scripture -- yet	<b>taketh</b>	it not away all	8, 155/ 31
he will say he	<b>taketh</b>	them for none heresies	8, 165/ 32
wise that, as Tyndale	<b>taketh</b>	me, ecclesia should always	8, 169/ 25
him that the devil	<b>taketh</b>	for his darling. Now	8, 176/ 26
full uncourteously; for he	<b>taketh</b>	away all my thank	8, 178/ 19
high, godly, "spiritual" man	<b>taketh</b>	for none abomination at	8, 206/ 16
God. If not, he	<b>taketh</b>	away all the commandments	8, 208/ 36
doubts. First, how Tyndale	<b>taketh</b>	"repenting in the heart	8, 214/ 30
written . . . since God's word	<b>taketh</b>	its authority of God	8, 225/ 11
nor heathen, that God	<b>taketh</b>	his truth or his	8, 227/ 7
nor saith that he	<b>taketh</b>	no witness of man	8, 229/ 19
and saith that he	<b>taketh</b>	not his special witness	8, 229/ 20
to dispute, since Tyndale	<b>taketh</b>	the sentence wrong which	8, 233/ 3
those two persons singular,	<b>taketh</b>	the doubt away and	8, 236/ 13
perceive plainly that he	<b>taketh</b>	the sentence falsely. For	8, 238/ 9
His witness no man	<b>taketh</b>	, " meaning very few. Our	8, 238/ 14
men ween that God	<b>taketh</b>	no manner witness of	8, 239/ 25
miracle. And this way	<b>taketh</b>	Tyndale now for the	8, 255/ 35
plain false that Tyndale	<b>taketh</b>	for a plain truth	8, 264/ 8
of his chapter, he	<b>taketh</b>	in hand to prove	8, 294/ 33
Matrimony: therefore the Church	<b>taketh</b>	none to be priests	8, 306/ 12
us. I think he	<b>taketh</b>	not so great hold	8, 311/ 13
he saith which he	<b>taketh</b>	for a high point	8, 327/ 1
wherein I perceive he	<b>taketh</b>	great pleasure . . . and weeneth	8, 330/ 30
seem that Saint Augustine	<b>taketh</b>	those words of Christ	8, 352/ 18
first ask him how	<b>taketh</b>	he there this word	8, 391/ 6
the way that he	<b>taketh</b>	, in swerving from the	8, 413/ 13
other thing that he	<b>taketh</b>	in hand to prove	8, 424/ 33
in what manner Tyndale	<b>taketh</b>	these words. But against	8, 428/ 28
of which words Tyndale	<b>taketh</b>	his chief hold of	8, 431/ 2
words of Saint John	<b>taketh</b>	occasion of the simplicity	8, 438/ 21
say, "A man that	<b>taketh</b>	his wife for very	8, 439/ 1
appeareth plainly that Tyndale	<b>taketh</b>	Saint Paul's words spoken	8, 444/ 25
congregation known -- Tyndale	<b>taketh</b>	not only a secret	8, 465/ 35
in thinking thus, Tyndale	<b>taketh</b>	the Catholic faith for	8, 470/ 7
the promises as himself	<b>taketh</b>	them. For in the	8, 473/ 38
of good works, he	<b>taketh</b>	utterly away all manner	8, 501/ 34
that is, as he	<b>taketh</b>	it, the teaching of	8, 516/ 1
of God's only mercy,	<b>taketh</b>	away God's righteousness . . . and	8, 516/ 13
thousand times, longer. This	<b>taketh</b>	Tyndale for no mercy	8, 516/ 24

man or he that	<b>taketh</b>	one in the dark	8, 530/ 26
Which word how Tyndale	<b>taketh</b>	, that can I not	8, 538/ 23
and so good heed	<b>taketh</b>	whereabout he goeth, that	8, 544/ 25
the thing which Tyndale	<b>taketh</b>	for folly -- that	8, 546/ 16
of the Catholic Church . . .	<b>taketh</b>	Tyndale in hand to	8, 550/ 22
as he saith he	<b>taketh</b>	it himself. But then	8, 555/ 26
not, as Tyndale there	<b>taketh</b>	them, all the people	8, 561/ 7
elect" church which himself	<b>taketh</b>	for "the" church may	8, 564/ 7
manner of living, Tyndale	<b>taketh</b>	for a small matter	8, 564/ 28
good nor evil, but	<b>taking</b>	their goodness or their	8, 60/ 13
when they by the	<b>taking</b>	away of man's free	8, 71/ 30
by punishing himself and	<b>taking</b>	pain therefor, either of	8, 90/ 7
the church. For now	<b>taking</b>	his translation for damnable	8, 222/ 18
be damnably deceived in	<b>taking</b>	the word of man	8, 225/ 25
and the Latin signifieth	<b>taking</b>	, and not receiving. Now	8, 237/ 30
of his pestilent heresy	<b>taking</b>	away the credence that	8, 240/ 30
Arians . . . saving in the	<b>taking</b>	of vengeance upon them	8, 340/ 21
a Christian man, and	<b>taking</b>	upon him, in the	8, 345/ 14
excuse Saint Paul for	<b>taking</b>	away the circumcision, which	8, 376/ 15
And therefore, I say,	<b>taking</b>	away the credence from	8, 378/ 7
he might mean else,	<b>taking</b>	the way that he	8, 413/ 13
words. But against his	<b>taking</b>	stand all the old	8, 428/ 29
come into this world" . . .	<b>taking</b>	it for a principal	8, 465/ 10
his saying true, especially	<b>taking</b>	the promises as himself	8, 473/ 38
his matter. But now	<b>taking</b>	him as he would	8, 498/ 33
and, finally, from the	<b>taking</b>	of our scriptures for	8, 505/ 4
may fall in by	<b>taking</b>	themselves for God Almighty's	8, 523/ 15
from the sin of	<b>taking</b>	their good works for	8, 531/ 11
deny. For those places,	<b>taking</b>	them as falsely as	8, 568/ 21
I tell not my	<b>tale</b>	to lay a lie	8, 19/ 11
-- how holy a	<b>tale</b>	soever be not spiritual	8, 45/ 24
that by Tyndale's holy	<b>tale</b>	, there were none of	8, 46/ 21
so, by Tyndale's own	<b>tale</b>	, should seem able to	8, 47/ 4
for all his holy	<b>tale</b>	. . . remember again the friar	8, 47/ 24
as a new, strange	<b>tale</b>	, that never man had	8, 60/ 18
availeth him all this	<b>tale</b>	? For we deny not	8, 60/ 36
process therein a fair	<b>tale</b>	of a tub. For	8, 70/ 15
a devilish end Tyndale's	<b>tale</b>	cometh with his ribaldrous	8, 83/ 9
that he telleth his	<b>tale</b>	as though men did	8, 90/ 12
it but that Tyndale's	<b>tale</b>	to such a man	8, 90/ 29
yea, and by his	<b>tale</b>	worse than fruitless, too	8, 92/ 16
thereby . . . or else his	<b>tale</b>	were false. And ye	8, 93/ 11
it seemeth by Tyndale's	<b>tale</b>	, send home the child	8, 96/ 4
should therefore prove his	<b>tale</b>	here by plain and	8, 96/ 7
heresy, by Tyndale's own	<b>tale</b>	! And now, since he	8, 118/ 16
telleth us a long	<b>tale</b>	of little weight: that	8, 144/ 17
that ever was." This	<b>tale</b>	Origen told me, and	8, 152/ 21
in doubt? In this	<b>tale</b>	Tyndale telleth us two	8, 154/ 25
Tyndale tell me this	<b>tale</b>	-- as indeed he	8, 156/ 32
Tyndale tell me this	<b>tale</b>	: I shall by his	8, 156/ 37

forth, a great, long	<b>tale</b>	; with such circumstances he	8, 165/ 5
in all his gay	<b>tale</b>	telleth us nothing to	8, 168/ 37
you but a lame	<b>tale</b>	. For he telleth you	8, 170/ 31
Saint Luke tell the	<b>tale</b>	but by such words	8, 171/ 7
those significations in a	<b>tale</b>	beside; but he must	8, 186/ 31
mouth a right good	<b>tale</b>	evil worth the hearing	8, 186/ 33
Tyndale here maketh a	<b>tale</b>	, as though it were	8, 196/ 12
word repeat a whole	<b>tale</b>	, where one word agreed	8, 205/ 29
it. And therefore this	<b>tale</b>	of Tyndale's is but	8, 228/ 10
that is written?" This	<b>tale</b>	of Tyndale's might they	8, 262/ 32
us here another fair	<b>tale</b>	. But in this I	8, 276/ 5
the other: that his	<b>tale</b>	lacketh but all that	8, 276/ 6
This is a vain	<b>tale</b>	of Tyndale which he	8, 277/ 36
that tell him the	<b>tale</b>	of our Lady: we	8, 285/ 10
them that wrote the	<b>tale</b>	of Enoch or Elijah	8, 285/ 12
beauty of his own	<b>tale</b>	-- he leaveth out	8, 292/ 6
And therefore all this	<b>tale</b>	of Tyndale against the	8, 300/ 15
thus by Tyndale's own	<b>tale</b>	we shall neither need	8, 309/ 4
Tyndale telleth a long	<b>tale</b>	that Saint Paul "commandeth	8, 327/ 18
in among them: his	<b>tale</b>	seemeth somewhat solemn, but	8, 327/ 22
him tell us the	<b>tale</b>	again. I make myself	8, 339/ 33
he tell us a	<b>tale</b>	to little purpose. For	8, 341/ 2
boldly tell on their	<b>tale</b>	. And yet when they	8, 366/ 33
all his holy, solemn	<b>tale</b>	of all his "feeling	8, 394/ 29
Tyndale forth with his	<b>tale</b>	, and would seem to	8, 403/ 35
and effect of this	<b>tale</b>	concerning the faith before	8, 405/ 27
any boldness upon Tyndale's	<b>tale</b>	to think as he	8, 407/ 9
the tail of his	<b>tale</b>	as poisoned as any	8, 410/ 14
and so his whole	<b>tale</b>	is a false heresy	8, 410/ 20
also consider that his	<b>tale</b>	hangeth evil together . . . and	8, 410/ 22
Here were a goodly	<b>tale</b>	, were it not? And	8, 413/ 11
writing, tell him a	<b>tale</b>	as told to them	8, 415/ 16
else can save Tyndale's	<b>tale</b>	from plain pestilent heresy	8, 415/ 30
indeed, if this false	<b>tale</b>	be true . . . and all	8, 416/ 12
deface his gay, goodly	<b>tale</b>	by mangling of his	8, 418/ 25
-- telling Saint John's	<b>tale</b>	and meaning thereby as	8, 439/ 36
heard a full un-Christian	<b>tale</b>	of an evil Christian	8, 445/ 10
by the very true	<b>tale</b>	of Christ, Tyndale's false	8, 454/ 18
of Christ, Tyndale's false	<b>tale</b>	is avoided. For whensoever	8, 454/ 19
this is a marvelous	<b>tale</b>	of Tyndale, in my	8, 463/ 36
it was but a	<b>tale</b>	told by the mouth	8, 464/ 19
is more properly a	<b>tale</b>	than a promise. And	8, 464/ 30
believe God in his	<b>tale</b>	when he said "This	8, 464/ 35
a promise and a	<b>tale</b>	be not both one	8, 465/ 4
promise be indeed a	<b>tale</b>	(since no man can	8, 465/ 5
yet is not every	<b>tale</b>	a promise, as every	8, 465/ 6
point to believe God's	<b>tale</b>	. For the tale, that	8, 465/ 10
God's tale. For the	<b>tale</b>	, that this was he	8, 465/ 10
unto Peter -- that	<b>tale</b>	Peter confessed; that Jesus	8, 465/ 12
of; so that the	<b>tale</b>	and the promise were	8, 465/ 18

this point take Tyndale's	<b>tale</b>	for a very false	8, 468/ 12
taught. For by Tyndale's	<b>tale</b>	, he that is elect	8, 468/ 37
condemneth plainly the whole	<b>tale</b>	that he telleth here	8, 470/ 13
should by his own	<b>tale</b>	here perceive that man	8, 470/ 30
no truth in Tyndale's	<b>tale</b>	. And that the proof	8, 471/ 2
I say that his	<b>tale</b>	is to little purpose	8, 486/ 34
all his gay, goodly	<b>tale</b>	that he telleth us	8, 488/ 4
other part of his	<b>tale</b>	, which cannot be verified	8, 488/ 22
And so is his	<b>tale</b>	on every side foolish	8, 488/ 25
word into his old	<b>tale</b>	putteth Tyndale of new	8, 493/ 1
here, against Tyndale's foolish	<b>tale</b>	and shameless invention, take	8, 493/ 25
this is a fair	<b>tale</b>	of a tub, told	8, 494/ 25
And then by this	<b>tale</b>	of Tyndale were there	8, 494/ 28
hath told us this	<b>tale</b>	-- that the pith	8, 514/ 18
us a vain, foolish	<b>tale</b>	. And so he doth	8, 520/ 18
remember that all this	<b>tale</b>	which he telleth us	8, 521/ 14
purpose of elects a	<b>tale</b>	of very little effect	8, 521/ 14
little effect. For this	<b>tale</b>	of such sleeping and	8, 521/ 15
declare you upon Tyndale's	<b>tale</b>	of the withdrawing of	8, 527/ 16
Tyndale telleth us this	<b>tale</b>	of withdrawing of God's	8, 528/ 3
less to sin. This	<b>tale</b>	is Tyndale, I say	8, 529/ 31
did . . . then is his	<b>tale</b>	as fully proved as	8, 533/ 5
not here a wise	<b>tale</b>	, trow ye? Except that	8, 533/ 25
shame tell us this	<b>tale</b>	. What calleth he losing	8, 533/ 28
by possibility, though his	<b>tale</b>	were likely. But yet	8, 536/ 3
I content if his	<b>tale</b>	be likely, let him	8, 536/ 3
But, now, if his	<b>tale</b>	be very far unlikely	8, 536/ 4
us as wise a	<b>tale</b>	of Christ's blessed apostles	8, 540/ 29
is not all this	<b>tale</b>	excuses of their faith	8, 542/ 25
no more but this	<b>tale</b>	of Tyndale. For if	8, 545/ 11
Here is a goodly	<b>tale</b>	, be ye sure. But	8, 548/ 4
a wise and well-told	<b>tale</b>	? It is enough for	8, 550/ 3
clearly see that Tyndale's	<b>tale</b>	of Saint Peter's repentance	8, 551/ 9
is all Tyndale's whole	<b>tale</b>	, that he hath from	8, 566/ 8
that well bestoweth his	<b>talents</b>	of grace and worketh	8, 205/ 7
tell him many good	<b>tales</b>	in his ear. But	8, 93/ 20
in all his other	<b>tales</b>	that him list to	8, 463/ 31
his pleasure sometimes true	<b>tales</b>	, and sometimes such as	8, 463/ 34
with us -- these	<b>tales</b>	, when they be all	8, 504/ 18
is too mad to	<b>talk</b>	with! God's mercy is	8, 148/ 8
either to gaze or	<b>talk</b>	. But good Christian people	8, 162/ 21
resort unto her and	<b>talk</b>	with her more and	8, 457/ 6
were it vain to	<b>talk</b>	with him offer than	8, 468/ 36
send for her, and	<b>talk</b>	with her, and get	8, 533/ 8
say that I never	<b>talked</b>	so much with them	8, 187/ 11
the place if they	<b>talked</b>	in Latin. As where	8, 207/ 18
Tyndale first met and	<b>talked</b>	together beyond the sea	8, 301/ 7
when he stood and	<b>talked</b>	with her, when he	8, 536/ 11
never come at church;	<b>talking</b>	still of "faith" and	8, 11/ 13
accounted it in common	<b>talking</b>	for such a prodigious	8, 50/ 2

so that he be	<b>talking</b>	, never care what, whereof	8, 136/ 1
word "doing" includeth teaching,	<b>talking</b>	, speaking, and all. As	8, 311/ 16
findeth it is to	<b>tame</b>	the flesh, and that	8, 60/ 2
were but only to	<b>tame</b>	the flesh and to	8, 61/ 21
cause but only to	<b>tame</b>	the flesh), yet was	8, 62/ 31
the common fasts do	<b>tame</b>	the flesh together by	8, 62/ 35
as for abstinence to	<b>tame</b>	the flesh from intemperance	8, 63/ 36
serveth not only to	<b>tame</b>	the flesh . . . but for	8, 65/ 4
nothing but for to	<b>tame</b>	his flesh? Item: In	8, 66/ 4
was not for to	<b>tame</b>	the flesh . . . for the	8, 67/ 17
their fasting they might	<b>tame</b>	her flesh? Nay, nor	8, 67/ 35
for that may be	<b>tame</b>	enough and yet the	8, 68/ 19
may thereby not only	<b>tame</b>	their flesh, but also	8, 68/ 32
they fast? For to	<b>tame</b>	their flesh, as Tyndale	8, 69/ 3
was nothing but to	<b>tame</b>	the flesh, that the	8, 70/ 11
fasting was only to	<b>tame</b>	their flesh that they	8, 70/ 31
saith that they neither	<b>tame</b>	the flesh nor do	8, 158/ 32
since nothing can better	<b>tame</b>	the flesh than the	8, 159/ 26
which not only can	<b>tame</b>	it, but also make	8, 159/ 27
their flesh the more	<b>tame</b>	and less rebellious, and	8, 160/ 6
to the intent to	<b>tame</b>	our flesh against the	8, 409/ 17
is there that better	<b>tameth</b>	the flesh than the	8, 159/ 16
cause to be for	<b>taming</b>	of the flesh and	8, 60/ 31
there no need of	<b>taming</b>	-- then would he	8, 61/ 33
none other but for	<b>taming</b>	of the flesh and	8, 62/ 3
but only served for	<b>taming</b>	of the flesh; and	8, 63/ 5
devotion but only for	<b>taming</b>	of their flesh, when	8, 63/ 10
fasting not only for	<b>taming</b>	of the flesh, but	8, 64/ 21
not only for the	<b>taming</b>	of the flesh, as	8, 65/ 36
Ahab fasted not for	<b>taming</b>	of his flesh, to	8, 66/ 13
repentant person not only	<b>taming</b>	of the flesh against	8, 66/ 25
fast was not for	<b>taming</b>	of the flesh, but	8, 67/ 9
not only for a	<b>taming</b>	of the flesh, but	8, 67/ 26
Nay, nor for the	<b>taming</b>	of their own, neither	8, 67/ 36
young lusty folk for	<b>taming</b>	of their flesh in	8, 68/ 6
wherefor? Not only for	<b>taming</b>	of his flesh --	8, 68/ 19
of the flesh and	<b>taming</b>	of bodily lusts. For	8, 69/ 20
truth that besides the	<b>taming</b>	of the body, fasting	8, 71/ 18
neither needful to the	<b>taming</b>	of the flesh nor	8, 148/ 31
profitable to the very	<b>taming</b>	of the flesh also	8, 159/ 15
be profitable to the	<b>taming</b>	of the flesh, and	8, 159/ 33
of chalices, vestments, paschal	<b>taper</b>	, and holy water, with	8, 366/ 4
the greater -- he	<b>tarried</b>	not long, but came	8, 275/ 11
over the sea, or	<b>tarry</b>	still here and renounce	8, 9/ 20
than the poison to	<b>tarry</b>	and no treacle for	8, 37/ 13
suffereth them twain to	<b>tarry</b>	for the while --	8, 83/ 1
Father upon you . . . but	<b>tarry</b>	you in Jerusalem till	8, 238/ 25
he was enjoined to	<b>tarry</b>	for his penance after	8, 301/ 8
not need long to	<b>tarry</b>	you for the other	8, 355/ 16
much of his virtue	<b>tarry</b>	, fall yet so low	8, 429/ 30

toward hell themselves than	<b>tarry</b>	till the devil come	8, 452/ 6
an inn, where they	<b>tarry</b>	together till the horse	8, 552/ 36
three stripes for his	<b>tarrying</b>	and truantiing by the	8, 491/ 22
read them that, their	<b>taste</b>	infected with the fever	8, 25/ 14
years offend their drunken	<b>taste</b>	because it is not	8, 38/ 12
shall prove that the	<b>taste</b>	of their mouths is	8, 43/ 13
judgment, and their unsavory	<b>taste</b>	, that judged sweet sour	8, 44/ 2
remained, and the right-savored	<b>taste</b>	; and never lost any	8, 44/ 23
they clean lost their	<b>taste</b>	. . . and then did they	8, 44/ 27
are all out of	<b>taste</b>	. . . since that from Christ's	8, 44/ 32
is far from the	<b>taste</b>	of Saint Augustine, Saint	8, 46/ 17
so seasoned that the	<b>taste</b>	can never be gotten	8, 369/ 7
that have felt the "	<b>taste</b>	" thereof. And whereas Tyndale	8, 431/ 13
that have felt the	<b>taste</b>	of the "good word	8, 431/ 15
and have felt the	<b>taste</b>	of the celestial gift	8, 431/ 19
have felt the sweet	<b>taste</b>	of the "good word	8, 431/ 20
man ofttimes feeleth the	<b>taste</b>	of his meat which	8, 529/ 15
man ofttimes feeleth the	<b>taste</b>	of his meat." Whether	8, 538/ 2
once illumined, and have	<b>tasted</b>	the heavenly gift, and	8, 212/ 36
Ghost, and have also	<b>tasted</b>	the good word of	8, 213/ 1
once illumined and have	<b>tasted</b>	that heavenly gift, and	8, 377/ 30
Holy Ghost, and have	<b>tasted</b>	also the good word	8, 377/ 31
been illumined, and have	<b>tasted</b>	the heavenly gift, and	8, 431/ 6
Holy Ghost, and have	<b>tasted</b>	the good word of	8, 431/ 8
Obedience . . . whereby we be	<b>taught</b>	to disobey the doctrine	8, 6/ 23
monks, and nuns be	<b>taught</b>	that "evangelical liberty" that	8, 7/ 15
places where he came,	<b>taught</b>	the Gospel of God	8, 14/ 9
that they have always	<b>taught</b>	and done the same	8, 45/ 12
and his, that ever	<b>taught</b>	that it Tyndale taketh	8, 45/ 15
those that bedays hath	<b>taught</b>	the contrary, and "carnal	8, 45/ 20
from the beginning been	<b>taught</b>	to believe that man's	8, 63/ 25
unto him -- he	<b>taught</b>	his people by his	8, 64/ 22
his soul be not	<b>taught</b>	to understand somewhat thereby	8, 75/ 17
so many hundred years	<b>taught</b>	his holy Catholic Church	8, 75/ 27
with good devotion be	<b>taught</b>	, and do think and	8, 76/ 26
this be told and	<b>taught</b>	him, he thinketh that	8, 78/ 14
see not that God	<b>taught</b>	the people; and yet	8, 79/ 31
for that is commonly	<b>taught</b>	already, and every special	8, 82/ 2
for them be both	<b>taught</b>	and written. What will	8, 82/ 5
albeit that they be	<b>taught</b>	and do believe that	8, 82/ 11
to whosoever is not	<b>taught</b>	the proper significations of	8, 82/ 25
it could not be	<b>taught</b>	what the water signified	8, 82/ 31
significations were declared and	<b>taught</b>	to them that receive	8, 83/ 14
the promise is not	<b>taught</b>	them. But there I	8, 92/ 35
of such things there	<b>taught</b>	unto the godfathers --	8, 93/ 22
good, holy doctors have	<b>taught</b>	, as I say, by	8, 101/ 3
and will have nothing	<b>taught</b>	but Christ's promise --	8, 106/ 27
whom himself sent, never	<b>taught</b>	his church the truth	8, 107/ 22
Holy Ghost have not	<b>taught</b>	that church the truth	8, 107/ 29
had the Holy Ghost	<b>taught</b>	it all things if	8, 107/ 32

is there so simply	<b>taught</b>	but that he well	8, 114/ 26
wise as men are	<b>taught</b>	to receive it . . . is	8, 114/ 28
that church of Christ	<b>taught</b>	that the Blessed Sacrament	8, 118/ 33
judgment, and that he	<b>taught</b>	the church of Christ	8, 129/ 30
Ghost had not then	<b>taught</b>	them the truth necessary	8, 132/ 23
yet it is so	<b>taught</b>	by the Spirit of	8, 132/ 33
the virtues that they	<b>taught</b>	and showed, the very	8, 141/ 2
by them to others	<b>taught</b>	by mouth, and by	8, 152/ 1
done . . . that God hath	<b>taught</b>	his church many things	8, 153/ 28
since many things were	<b>taught</b>	first unwritten: if any	8, 154/ 1
those that were sometime	<b>taught</b>	unwritten and yet remain	8, 154/ 12
now be written were	<b>taught</b>	and kept without writing	8, 154/ 14
himself and his apostles	<b>taught</b>	once without writing --	8, 157/ 18
devout sacraments and ceremonies	<b>taught</b>	and delivered them by	8, 158/ 29
church of Christ is	<b>taught</b>	by his Holy Spirit	8, 158/ 36
since God's Spirit hath	<b>taught</b>	them . . . they must needs	8, 159/ 5
Spirit of God hath	<b>taught</b>	us to serve him	8, 159/ 30
avoiding of vainglory Christ	<b>taught</b>	us to pray in	8, 162/ 26
Tyndale had either never	<b>taught</b>	them or yet had	8, 176/ 23
as God by Moses	<b>taught</b>	his synagogue certain goodly	8, 193/ 6
to instruct his Church,	<b>taught</b>	them holy ceremonies to	8, 193/ 10
Spirit of God hath	<b>taught</b>	the church of Christ	8, 194/ 24
juggler the devil hath	<b>taught</b>	these young jugglers, his	8, 205/ 33
works as God hath	<b>taught</b>	his Church to be	8, 208/ 35
have it) is therein	<b>taught</b>	by the Holy Spirit	8, 214/ 16
the Spirit of God	<b>taught</b>	unto his Church . . . with	8, 222/ 20
and ever shall be	<b>taught</b>	by the Spirit of	8, 222/ 29
and ever hath been	<b>taught</b>	by the word of	8, 222/ 32
that the faith was	<b>taught</b>	and men were baptized	8, 224/ 29
ere writing began, was	<b>taught</b>	by the word of	8, 225/ 1
and ever shall be	<b>taught</b>	and instructed by God	8, 225/ 6
of God hath inwardly	<b>taught</b>	, teacheth, and ever shall	8, 225/ 20
Church begun, gathered, and	<b>taught</b>	; and that the Church	8, 226/ 13
age following, we be	<b>taught</b>	and believe that the	8, 245/ 12
the apostles preached and	<b>taught</b>	, partly by writing, partly	8, 245/ 13
us to have been	<b>taught</b>	by them. And by	8, 245/ 16
church is revealed and	<b>taught</b>	unto it by the	8, 245/ 18
Christ, as it is	<b>taught</b>	by the Spirit of	8, 246/ 19
every time, have ever	<b>taught</b>	to be false. Or	8, 249/ 12
true preachers . . . have plainly	<b>taught</b>	to be false --	8, 250/ 24
that for his doctrine	<b>taught</b>	by those expositions, if	8, 250/ 25
miracles of God, and	<b>taught</b>	by the Spirit of	8, 251/ 12
after the right understanding . . .	<b>taught</b>	and inspired by the	8, 252/ 26
answer, Because that many	<b>taught</b>	one thing, and every	8, 254/ 19
and himself too have	<b>taught</b>	so plainly between them	8, 257/ 24
to fall. But God	<b>taught</b>	other men by that	8, 259/ 21
see that God hath	<b>taught</b>	his Church, and else	8, 260/ 7
his. And when Christ	<b>taught</b>	them the counsel of	8, 262/ 23
Scripture . . . because God hath	<b>taught</b>	and left some part	8, 263/ 5
truth of that article	<b>taught</b>	and believed as the	8, 269/ 19

Catholic faith, which was	<b>taught</b>	and believed before those	8, 269/ 25
Catholic Church. Tyndale God	<b>taught</b>	Adam greater things than	8, 272/ 36
I think well he	<b>taught</b>	him things of greater	8, 272/ 39
Adam to Moses, God	<b>taught</b>	them in sacraments always	8, 277/ 9
all; God in sacraments	<b>taught</b>	them some things, ergo	8, 277/ 13
ergo in sacraments he	<b>taught</b>	them all things. Where	8, 277/ 14
findeth Tyndale that God	<b>taught</b>	Abraham what thing the	8, 277/ 15
Tyndale that there was	<b>taught</b>	unto Abel, or any	8, 277/ 24
he that Abraham was	<b>taught</b>	that in offering up	8, 277/ 29
those that were before	<b>taught</b>	, but other revelations farther	8, 280/ 24
farther that were not	<b>taught</b>	before, and in works	8, 280/ 25
it is true, and	<b>taught</b>	unto the Church by	8, 284/ 11
heaven, since God hath	<b>taught</b>	his church so to	8, 284/ 23
the beginning hath been)	<b>taught</b>	by the Holy Ghost	8, 286/ 9
that the Church is	<b>taught</b>	its faith by God	8, 286/ 34
people could they have	<b>taught</b>	than that bread is	8, 290/ 34
say: that they never	<b>taught</b>	thing of difficulty by	8, 292/ 26
writing but that they	<b>taught</b>	it more plainly by	8, 292/ 27
people could they have	<b>taught</b>	than that bread is	8, 292/ 35
I say that they	<b>taught</b>	things by mouth which	8, 293/ 27
it that the apostles	<b>taught</b>	by mouth and durst	8, 294/ 2
appeareth that the apostles	<b>taught</b>	them not, but that	8, 294/ 18
their profit delivered and	<b>taught</b>	by Moses unto the	8, 298/ 2
they were by Moses	<b>taught</b>	unto the Jews very	8, 298/ 8
and ceremony were not	<b>taught</b>	them . . . nor they understood	8, 298/ 11
in this . . . God had	<b>taught</b>	his people in the	8, 298/ 15
significations of them were	<b>taught</b>	them . . . and so the	8, 298/ 21
to be by Moses	<b>taught</b>	all those significations --	8, 298/ 33
Tyndale told us true,	<b>taught</b>	them but only by	8, 298/ 35
from mouth to mouth,	<b>taught</b>	and continued among them	8, 298/ 36
Jews had necessary things	<b>taught</b>	them beside the writing	8, 299/ 21
in that they be	<b>taught</b>	by God and his	8, 302/ 24
appeareth that the apostles	<b>taught</b>	them not . . . but that	8, 303/ 12
by Christ himself, that	<b>taught</b>	those things to them	8, 304/ 17
or no!" When God	<b>taught</b>	Moses the making of	8, 308/ 3
but some such only	<b>taught</b>	and delivered unto the	8, 309/ 36
and saith not Christ "	<b>taught</b>	many other things." For	8, 311/ 15
Christ prayed, preached, and	<b>taught</b>	; this did he day	8, 311/ 17
Apostle before his writing	<b>taught</b>	them that great mystery	8, 315/ 1
say Mass hath been	<b>taught</b>	the apostles by the	8, 316/ 26
it than God hath	<b>taught</b>	his apostles with his	8, 318/ 27
of water is one	<b>taught</b>	undoubtedly by God to	8, 319/ 3
the people might be	<b>taught</b>	without it. More Tyndale	8, 320/ 14
the people might be	<b>taught</b>	without it" -- this	8, 323/ 6
saith himself that he	<b>taught</b>	things by mouth which	8, 323/ 26
things which Saint Paul	<b>taught</b>	by mouth were the	8, 323/ 29
while that Saint Paul	<b>taught</b>	anything by mouth. Now	8, 323/ 33
of divine service . . . were	<b>taught</b>	by the Spirit of	8, 323/ 37
necessary things that they	<b>taught</b>	, they wrote." "Prove that	8, 324/ 2
own words, that he	<b>taught</b>	things that he wrote	8, 324/ 3

all that he had	<b>taught</b>	them "either by mouth	8, 324/ 5
things that Saint Paul	<b>taught</b>	by mouth. Then ask	8, 324/ 18
tell you what he	<b>taught</b>	. He taught the same	8, 324/ 19
what he taught. He	<b>taught</b>	the same that he	8, 324/ 19
other. And some he	<b>taught</b>	as precepts, and some	8, 324/ 22
points that Saint Paul	<b>taught</b>	by mouth and which	8, 325/ 21
that if the apostles	<b>taught</b>	any such things and	8, 325/ 25
the things that he	<b>taught</b>	by mouth were things	8, 325/ 27
knoweth that Saint Paul	<b>taught</b>	the people by mouth	8, 325/ 33
allthing that Saint Paul	<b>taught</b>	(as he began to	8, 326/ 7
but that Saint Paul	<b>taught</b>	none of the sacraments	8, 326/ 8
prove that Saint Paul	<b>taught</b>	no ceremonies or sacraments	8, 327/ 2
but such as he	<b>taught</b>	also their significations. And	8, 327/ 3
unserved which God hath	<b>taught</b>	, till he teach them	8, 327/ 29
the knowledge why he	<b>taught</b>	them, and what special	8, 327/ 30
defieth that the apostles	<b>taught</b>	any ceremony whereof the	8, 327/ 33
to preach -- he	<b>taught</b>	them how they should	8, 328/ 1
not that ever he	<b>taught</b>	them . . . but at some	8, 328/ 3
somewhat said . . . Almighty God	<b>taught</b>	many ceremonies to Moses	8, 328/ 25
pass all the ceremonies	<b>taught</b>	about the Ark, the	8, 328/ 31
not all that he	<b>taught</b>	. And then that these	8, 330/ 23
things that Saint Paul	<b>taught</b>	by mouth . . . ye have	8, 330/ 25
and company shall be	<b>taught</b>	by God and his	8, 331/ 34
wrote; which things they	<b>taught</b>	by mouth, and left	8, 332/ 6
some confess that they	<b>taught</b>	by mouth more than	8, 334/ 30
words . . . Tyndale Christ's disciples	<b>taught</b>	Christ's doctrine confirming it	8, 345/ 27
saith that Christ's disciples	<b>taught</b>	his doctrine "confirming it	8, 346/ 7
the apostles, and partly	<b>taught</b>	unto the Church by	8, 350/ 27
there should nothing be	<b>taught</b>	but only Scripture. And	8, 351/ 24
things that he had	<b>taught</b>	him . . . remembering "of whom	8, 360/ 32
Timothy, Saint Paul hath	<b>taught</b>	us also that if	8, 361/ 12
that was to be	<b>taught</b>	, God had taught the	8, 362/ 9
be taught, God had	<b>taught</b>	the Gentiles by him	8, 362/ 9
written everything that he	<b>taught</b>	, nor everything is not	8, 363/ 16
be believed if he	<b>taught</b>	a contrary gospel . . . and	8, 364/ 9
it . . . but that God	<b>taught</b>	, and is not yet	8, 364/ 30
to that he hath	<b>taught</b>	already, and may command	8, 364/ 33
is written that was	<b>taught</b>	by mouth; but that	8, 365/ 19
of Christ hath had	<b>taught</b>	unto them by the	8, 365/ 19
were good men that	<b>taught</b>	the truth . . . and then	8, 367/ 4
traditions which ye be	<b>taught</b>	, be it by our	8, 368/ 19
the residue, men were	<b>taught</b>	by the Holy Ghost	8, 368/ 29
these apostles am I	<b>taught</b>	these things that I	8, 369/ 6
say that the apostles	<b>taught</b>	and delivered to the	8, 373/ 29
were believed, used, and	<b>taught</b>	by the apostles themselves	8, 373/ 37
were which Saint Paul	<b>taught</b>	Timothy, and that in	8, 374/ 32
we know the traditions	<b>taught</b>	by God and his	8, 380/ 15
traditions also which he	<b>taught</b>	the Church by his	8, 380/ 28
not all that they	<b>taught</b>	, and also that God	8, 381/ 19
all that God hath	<b>taught</b>	his church but if	8, 381/ 37

age have believed and	<b>taught</b>	. . . Saint Jerome, Saint Augustine	8, 389/ 8
more, be so daily	<b>taught</b>	and preached in the	8, 400/ 12
that we be well	<b>taught</b>	to put no proud	8, 403/ 1
his Holy Spirit have	<b>taught</b>	his Church since, were	8, 407/ 12
soon as they be	<b>taught</b>	it, and acknowledge their	8, 407/ 33
since it is now	<b>taught</b>	and known . . . but also	8, 408/ 4
flesh nor blood hath	<b>taught</b>	thee these heresies . . . but	8, 418/ 8
years, that ever hath	<b>taught</b>	the contrary, and ever	8, 426/ 31
the word of God	<b>taught</b>	unto his church; and	8, 436/ 32
as they were better	<b>taught</b>	, they should immediately acknowledge	8, 467/ 7
as they be better	<b>taught</b>	, they repent their error	8, 467/ 15
they be rebuked and	<b>taught</b>	better, although they died	8, 467/ 17
as he is better	<b>taught</b>	, repent every error that	8, 468/ 16
by better men better	<b>taught</b>	, he shall not repent	8, 468/ 25
when he were better	<b>taught</b>	, return and be reformed	8, 468/ 34
he were once well	<b>taught</b>	. For by Tyndale's tale	8, 468/ 37
soon as he is	<b>taught</b>	the truth . . . then this	8, 470/ 14
after the truth once	<b>taught</b>	him by Tyndale, did	8, 470/ 16
soon as they be	<b>taught</b>	the truth, and that	8, 471/ 5
-- what hath he	<b>taught</b>	them thereby? Any other	8, 472/ 19
error when he is	<b>taught</b>	the contrary: plain it	8, 472/ 38
it is opened and	<b>taught</b>	-- since the cause	8, 473/ 3
hath affirmed, while he	<b>taught</b>	that there is nothing	8, 473/ 8
that misbelieveth be better	<b>taught</b>	the truth . . . and that	8, 473/ 20
ere ever they be	<b>taught</b>	. . . for no man shall	8, 473/ 23
but if he be	<b>taught</b>	them and have the	8, 473/ 23
now that it is	<b>taught</b>	, necessary to be believed	8, 473/ 29
all they were fully	<b>taught</b>	the faith of the	8, 474/ 4
ere ever they were	<b>taught</b>	any further; or that	8, 474/ 5
that they were never	<b>taught</b>	the doctrine that Tyndale	8, 474/ 9
were, I say, never	<b>taught</b>	that they must believe	8, 474/ 11
that some were never	<b>taught</b>	fully the faith of	8, 474/ 27
though they were not	<b>taught</b>	it actually, yet by	8, 474/ 29
the sacrament it is	<b>taught</b>	and infunded into their	8, 474/ 30
they were opened and	<b>taught</b>	: yet since men were	8, 475/ 14
soon as they be	<b>taught</b>	it, notwithstanding that it	8, 475/ 18
believed when it is	<b>taught</b>	, besides the promises, though	8, 475/ 21
truth of those articles	<b>taught</b>	, the same articles not	8, 475/ 27
since they be not	<b>taught</b>	them by Scripture? For	8, 475/ 30
that teacheth or hath	<b>taught</b>	the contrary. In which	8, 476/ 1
confess that he is	<b>taught</b>	the surety of those	8, 476/ 18
by which he is	<b>taught</b>	to know those necessary	8, 476/ 22
whereof, after the truth	<b>taught</b>	, himself confesseth to be	8, 476/ 34
damnable after the truth	<b>taught</b>	, forasmuch as his own	8, 478/ 31
that they be once	<b>taught</b>	it. And then, if	8, 480/ 26
God could both have	<b>taught</b>	them and kept them	8, 480/ 32
writing. As he hath	<b>taught</b>	and kept some --	8, 480/ 33
to God, that so	<b>taught</b>	it his church because	8, 481/ 2
father and mother have	<b>taught</b>	nurture and wisdom loveth	8, 488/ 30
the nurture-turture that they	<b>taught</b>	him, standeth still and	8, 491/ 16

child, whom his father	<b>taught</b>	nurture and wisdom, and	8, 496/ 29
Church, that the apostles	<b>taught</b>	, into false heresies . . . but	8, 498/ 17
such truths as are	<b>taught</b>	were in such wise	8, 507/ 10
to be showed and	<b>taught</b>	as he that will	8, 508/ 27
many be full well	<b>taught</b>	how they should live	8, 513/ 23
yea, and so well	<b>taught</b>	that they be able	8, 513/ 23
he was meetly well	<b>taught</b>	how he should live	8, 513/ 27
And yet, as well	<b>taught</b>	as he was, and	8, 513/ 32
as well as he	<b>taught</b>	others, too -- yet	8, 513/ 32
men have been well	<b>taught</b>	and yet lived naught	8, 514/ 4
the Gospel were well	<b>taught</b>	, there should need none	8, 514/ 7
be never so well	<b>taught</b>	them. And yet in	8, 517/ 4
as ever they be	<b>taught</b>	the truth assent forthwith	8, 517/ 6
readers, here hath Tyndale	<b>taught</b>	us that whoso believe	8, 547/ 27
and all that he	<b>taught</b>	and did. And yet	8, 549/ 12
be and must be	<b>taught</b>	and informed. And I	8, 560/ 17
what he hath hitherto	<b>taught</b>	you. First he told	8, 560/ 28
Scripture whereupon the devil	<b>taught</b>	him to ground it	8, 569/ 24
long process, uttered and	<b>taught</b>	his errors and his	8, 572/ 30
all that ever thou	<b>taughtest</b>	me." Howbeit, that they	8, 544/ 18
with his feat proper	<b>taunt</b>	that I favor him	8, 176/ 13
matter with a proper	<b>taunt</b>	: that "if our shepherds	8, 319/ 23
with a pleasant proper	<b>taunt</b>	, wherein he taunteth me	8, 553/ 6
proper taunt, wherein he	<b>taunteth</b>	me . . . Tyndale Therefore we	8, 553/ 6
ploughman said unto the	<b>taverner</b>	that gave him water	8, 121/ 9
Tyndale and his fellows	<b>teach</b>	us. Of these books	8, 5/ 30
Frith and Friar Barnes	<b>teach</b>	in all their books	8, 10/ 15
that these that so	<b>teach</b>	be with their holy	8, 42/ 12
and that he should	<b>teach</b>	his church and his	8, 44/ 3
hath not failed to	<b>teach</b>	his church all such	8, 44/ 7
and his fellows do	<b>teach</b>	. . . and that they have	8, 45/ 12
circumcised; which examples might	<b>teach</b>	us many things if	8, 60/ 10
many philosophers did both	<b>teach</b>	and use. But as	8, 64/ 2
word: "These examples might	<b>teach</b>	us many things if	8, 72/ 26
other apparel, if they	<b>teach</b>	him not somewhat, and	8, 75/ 13
but an elder, to	<b>teach</b>	the younger, to bring	8, 91/ 9
but an elder to	<b>teach</b>	the younger and to	8, 91/ 14
unto them, that should	<b>teach</b>	them allthing and lead	8, 106/ 36
the Holy Ghost should	<b>teach</b>	his church all things	8, 107/ 31
suffered the devil to	<b>teach</b>	it some things? And	8, 107/ 33
were angry that they	<b>teach</b>	no more. But he	8, 114/ 20
angry indeed that they	<b>teach</b>	so much -- or	8, 114/ 21
as though they which	<b>teach</b>	the people this . . . did	8, 114/ 24
people this . . . did not	<b>teach</b>	them also the profit	8, 114/ 24
availeth saith he to	<b>teach</b>	folk this that the	8, 115/ 22
have any other doctrine . . .	<b>teach</b>	us a reason, and	8, 117/ 2
not these words alone	<b>teach</b>	us sufficiently to know	8, 117/ 24
Saint John the Baptist	<b>teach</b>	and dispute, contrary to	8, 122/ 19
and Friar Huessgen do	<b>teach</b>	have been always judged	8, 129/ 33
' faith ' and	<b>teach</b>	heresy, and show lechery	8, 130/ 11

whether all that they	<b>teach</b>	without Scripture be equal	8, 131/ 24
own promise doth always	<b>teach</b>	his church, and always	8, 133/ 3
then to preach and	<b>teach</b>	their shameless lechery boldly	8, 139/ 19
ye see Tyndale now	<b>teach</b>	and allow their lechery	8, 140/ 22
Holy Ghost, that should	<b>teach</b>	his church all truth	8, 150/ 19
and his apostles did	<b>teach</b>	and preach many words	8, 153/ 35
and dwell therewith and	<b>teach</b>	it all truth from	8, 157/ 34
is English . . . and they	<b>teach</b>	not every man his	8, 164/ 4
mother tongue, as men	<b>teach</b>	children their ABC's. But	8, 164/ 4
that were chosen to	<b>teach</b>	the people and to	8, 185/ 21
that were chosen to	<b>teach</b>	people. Then say I	8, 185/ 25
the Holy Ghost to	<b>teach</b>	, by whom they be	8, 193/ 28
teacheth, and ever shall	<b>teach</b>	to know, judge, and	8, 225/ 20
commit and defend and	<b>teach</b>	the whole dead, stinking	8, 227/ 17
opinion, by which they	<b>teach</b>	that "faith alone" always	8, 227/ 34
harlots, both do and	<b>teach</b>	the contrary to their	8, 228/ 32
the apostle that should	<b>teach</b>	and preach to those	8, 244/ 12
in anything that they	<b>teach</b>	. . . because that once they	8, 247/ 28
and do penance, and	<b>teach</b>	truth; for by such	8, 248/ 3
still shall be, to	<b>teach</b>	his truths more and	8, 248/ 10
defense . . . since that they	<b>teach</b>	such things for true	8, 249/ 10
prove that he doth	<b>teach</b>	and expound the Scripture	8, 252/ 25
did not the apostles	<b>teach</b>	ought by mouth that	8, 254/ 18
with his church, shall	<b>teach</b>	his church all things	8, 258/ 9
the Holy Ghost should	<b>teach</b>	us by leading us	8, 258/ 29
the false prophet would	<b>teach</b>	against the common faith	8, 266/ 4
take it wrong and	<b>teach</b>	you false: whereas I	8, 269/ 2
that had begun to	<b>teach</b>	contrary to their old	8, 275/ 16
-- what did he	<b>teach</b>	him? Or where findeth	8, 277/ 20
and though he would	<b>teach</b>	in the belief, not	8, 280/ 23
Spirit of God shall	<b>teach</b>	them all truth, and	8, 285/ 33
that the apostles should	<b>teach</b>	ought by mouth that	8, 289/ 37
the heathen . . . could they	<b>teach</b>	than the Resurrection, and	8, 290/ 29
God did by Moses	<b>teach</b>	them to serve him	8, 298/ 4
For but if Tyndale	<b>teach</b>	false in this . . . God	8, 298/ 15
they were able to	<b>teach</b>	the significations, and keep	8, 299/ 15
believe, and this they	<b>teach</b>	. And it is no	8, 299/ 36
mocketh at them that	<b>teach</b>	it to be the	8, 300/ 34
to dwell therein, to	<b>teach</b>	it all necessary truth	8, 302/ 32
who take it and	<b>teach</b>	it for holy and	8, 305/ 20
is come, he shall	<b>teach</b>	you all truth." Lo	8, 312/ 26
Ghost should come and	<b>teach</b>	them; and, well ye	8, 312/ 30
one not enough to	<b>teach</b>	the people. Neither was	8, 320/ 10
hath taught, till he	<b>teach</b>	them the knowledge why	8, 327/ 29
his Holy Ghost to "	<b>teach</b>	" his church, and to	8, 331/ 8
Holy Ghost to come "	<b>teach</b>	" his church and "lead	8, 331/ 21
evangelists and apostles, and	<b>teach</b>	them and lead them	8, 331/ 24
Holy Ghost, that shall	<b>teach</b>	you allthing, and lead	8, 331/ 36
The Holy Ghost shall	<b>teach</b>	some of you, that	8, 332/ 1
apostles to go and "	<b>teach</b>	" all nations, and said	8, 332/ 19

apostles go preach and	<b>teach</b>	his Gospel, so if	8, 332/ 28
nor God could not	<b>teach</b>	them; or, finally, that	8, 334/ 1
that he should never	<b>teach</b>	anything more, or have	8, 338/ 20
in his book to	<b>teach</b>	not himself, but others	8, 345/ 34
with it forever, to	<b>teach</b>	it and lead it	8, 350/ 29
all that they might	<b>teach</b>	the people written in	8, 355/ 30
anything that they should	<b>teach</b>	beside Moses, nor beside	8, 355/ 36
that therefore God doth	<b>teach</b>	us by them, that	8, 356/ 21
and therefore when they	<b>teach</b>	the law of God	8, 356/ 22
and if they will	<b>teach</b>	their own doctrine, hear	8, 356/ 23
God is profitable to	<b>teach</b>	, to reprove, to correct	8, 359/ 30
reprove, to correct, to	<b>teach</b>	men in justice, that	8, 359/ 30
good and profitable to	<b>teach</b>	the faithful folk, and	8, 361/ 9
but that he may	<b>teach</b>	, what he will and	8, 364/ 31
shall be meet to	<b>teach</b>	them forth to other	8, 374/ 30
able and meet to	<b>teach</b>	, to the intent that	8, 374/ 36
intent that they might	<b>teach</b>	the same things farther	8, 374/ 37
as much liberty to	<b>teach</b>	his Church further what	8, 378/ 25
the same Spirit did	<b>teach</b>	the Church to know	8, 380/ 18
Scripture, before it did	<b>teach</b>	it Tyndale. And Tyndale	8, 380/ 19
his word unwritten did	<b>teach</b>	his church to know	8, 380/ 27
things the apostles did	<b>teach</b>	and deliver without writing	8, 381/ 3
any would preach and	<b>teach</b>	the contrary -- as	8, 388/ 21
he that would, percase,	<b>teach</b>	that confession is not	8, 388/ 21
thus would preach and	<b>teach</b>	such abominable heresies as	8, 388/ 26
profession of faith, and	<b>teach</b>	nothing contrary . . . they cannot	8, 398/ 19
themselves. And when they	<b>teach</b>	the contrary -- then	8, 398/ 21
that ever Christ shall	<b>teach</b>	him. Albeit that this	8, 414/ 29
all that Christ would	<b>teach</b>	him -- but yet	8, 415/ 10
only that Christ would	<b>teach</b>	him personally present with	8, 415/ 11
as Luther and Tyndale	<b>teach</b>	them, with many plain	8, 460/ 33
if it were to	<b>teach</b>	us that the one	8, 462/ 5
the world's end, and	<b>teach</b>	it and lead it	8, 465/ 26
teacheth, and ever shall	<b>teach</b>	, unto it, and which	8, 465/ 34
can have any to	<b>teach</b>	him, for tyranny that	8, 466/ 36
therein when he would	<b>teach</b>	him his heresies --	8, 469/ 33
can have any to	<b>teach</b>	him, for tyranny that	8, 471/ 34
Scripture. Now, though he	<b>teach</b>	now the true members	8, 472/ 16
yet by the Scripture	<b>teach</b>	his true members to	8, 472/ 21
his own rule, besides,	<b>teach</b>	them that they may	8, 472/ 24
appointed by God to	<b>teach</b>	him . . . by reason whereof	8, 475/ 34
send his Spirit to	<b>teach</b>	and inform it, and	8, 476/ 8
dwell and abide, to	<b>teach</b>	it every necessary truth	8, 477/ 5
be resident therein, and	<b>teach</b>	it every necessary truth	8, 478/ 39
the Holy Ghost shall	<b>teach</b>	his church all truth	8, 483/ 34
us all young children,	<b>teach</b>	us our lesson as	8, 491/ 3
And let him not	<b>teach</b>	us our lesson in	8, 491/ 4
another . . . but let him	<b>teach</b>	us in a fair	8, 491/ 6
did, then should he	<b>teach</b>	them that man's endeavor	8, 505/ 32
they be able to	<b>teach</b>	it others full well	8, 513/ 24

of his ushers, to	<b>teach</b>	in his own time	8, 513/ 31
force of punishment, only	<b>teach</b>	and preach unto such	8, 514/ 16
we must not only	<b>teach</b>	and preach . . . but unto	8, 514/ 31
For what availeth to	<b>teach</b>	them that will, not	8, 515/ 1
own unknown church can	<b>teach</b>	him nothing to be	8, 537/ 2
pretext of their excuse	<b>teach</b>	us false heresies . . . and	8, 544/ 13
Now cometh Tyndale to	<b>teach</b>	us that "the church	8, 560/ 23
to tell us and	<b>teach</b>	us which is the	8, 567/ 18
heretic that is a	<b>teacher</b>	and a setter-forth of	8, 216/ 15
that if a false	<b>teacher</b>	would lead men out	8, 396/ 21
and the preachers and	<b>teachers</b>	of the others? So	8, 97/ 21
warned you of such	<b>teachers</b>	as Tyndale is, that	8, 140/ 11
unto his apostles, as	<b>teachers</b>	of his church, and	8, 388/ 36
grace. And these things	<b>teacheth</b>	Tyndale as the mind	8, 6/ 14
godly epistle . . . wherein he	<b>teacheth</b>	divers other heresies, but	8, 6/ 34
that when a man	<b>teacheth</b>	one thing and doth	8, 7/ 3
Answer to my Dialogue,	<b>teacheth</b>	them that they may	8, 13/ 37
Martin Luther wherein he	<b>teacheth</b>	men under the name	8, 21/ 21
many other abominable heresies	<b>teacheth</b>	for the right faith	8, 32/ 4
other like: Tyndale here	<b>teacheth</b>	that the people are	8, 32/ 13
then Tyndale here plainly	<b>teacheth</b>	them that they may	8, 32/ 33
part of physic that	<b>teacheth</b>	to preserve our health	8, 37/ 4
true repentance," he then	<b>teacheth</b>	, himself, a sudden, slight	8, 40/ 20
a "fast faith," himself	<b>teacheth</b>	a false faith against	8, 40/ 24
Scripture itself. But Tyndale	<b>teacheth</b>	us in good earnest	8, 41/ 24
of godly, spiritual doctrine,	<b>teacheth</b>	us a false faith	8, 41/ 30
fast faith" and then	<b>teacheth</b>	a false, presumptuous faith	8, 42/ 8
he believe as he	<b>teacheth</b>	(as I verily believe	8, 45/ 30
natural temperance; but he	<b>teacheth</b>	all men, that may	8, 68/ 8
spirit that inspireth Tyndale	<b>teacheth</b>	him, I cannot tell	8, 72/ 28
bread. But Tyndale's spirit	<b>teacheth</b>	him to be bold	8, 73/ 9
church. More Here Tyndale	<b>teacheth</b>	us high spiritual doctrine	8, 73/ 22
the more bold, he	<b>teacheth</b>	them that the holy	8, 73/ 26
the Church believeth and	<b>teacheth</b>	that God hath not	8, 97/ 27
And surely since experience	<b>teacheth</b>	us that the soul	8, 102/ 6
manner of fashion Tyndale	<b>teacheth</b>	Christ's promises. For whereas	8, 108/ 12
made to man, he	<b>teacheth</b>	men again to break	8, 108/ 14
and also because he	<b>teacheth</b>	not all the parish	8, 111/ 2
book of Babylonica . . . Tyndale	<b>teacheth</b>	plainly that the Blessed	8, 111/ 9
priest in a country	<b>teacheth</b>	his parish! Which if	8, 114/ 32
upon the doctrine that	<b>teacheth</b>	us to believe that	8, 115/ 17
now at last he	<b>teacheth</b>	us that we may	8, 117/ 32
all that ever he	<b>teacheth</b>	against our faith. For	8, 118/ 10
put therein, whereof Tyndale	<b>teacheth</b>	the contrary -- it	8, 118/ 34
we say that he	<b>teacheth</b>	his church all truth	8, 132/ 7
degree . . . and so he	<b>teacheth</b>	their subjects to have	8, 138/ 23
as Tyndale is, that	<b>teacheth</b>	such beastly "wedding" with	8, 140/ 11
heresies which Tyndale now	<b>teacheth</b>	you have given you	8, 140/ 18
manner of wise Tyndale	<b>teacheth</b>	us that this word	8, 145/ 11
deadly doctrine as Tyndale	<b>teacheth</b>	; and I pray God	8, 148/ 13

heresies that Tyndale plainly	<b>teacheth</b>	and abideth by; and	8, 176/ 21
the heresies that himself	<b>teacheth</b>	and abideth by. And	8, 176/ 35
open heresies that himself	<b>teacheth</b>	against Christ's holy sacraments	8, 179/ 32
his heresy . . . whereby he	<b>teacheth</b>	that priesthood is no	8, 182/ 25
For Saint Paul there	<b>teacheth</b>	Timothy to beware and	8, 191/ 7
wives. Saint Paul also	<b>teacheth</b>	Timothy that he should	8, 191/ 14
none, as their heresy	<b>teacheth</b>	, then how can it	8, 218/ 3
to show. For he	<b>teacheth</b>	and writeth openly those	8, 219/ 17
God hath inwardly taught,	<b>teacheth</b>	, and ever shall teach	8, 225/ 20
false faith -- he	<b>teacheth</b>	in that a false	8, 242/ 8
is Christ's apostle and	<b>teacheth</b>	them the true doctrine	8, 244/ 18
For since neither Scripture	<b>teacheth</b>	it nor the Catholic	8, 254/ 32
necessary as the Church	<b>teacheth</b>	. . . which saith and hath	8, 259/ 9
truth, and preacheth and	<b>teacheth</b>	against his own conscience	8, 267/ 27
the word of God . . .	<b>teacheth</b>	him also to believe	8, 285/ 29
also that God never	<b>teacheth</b>	against the truth, nor	8, 286/ 36
the Altar when he	<b>teacheth</b>	the Corinthians that one	8, 296/ 13
believe that the Church	<b>teacheth</b>	so: then is it	8, 306/ 3
true, nor the Church	<b>teacheth</b>	not so. For the	8, 306/ 4
For the Church plainly	<b>teacheth</b>	that whoredom, theft, murder	8, 306/ 5
14, and as experience	<b>teacheth</b>	). But if our shepherds	8, 317/ 18
mind as Tyndale here	<b>teacheth</b>	us to have . . . as	8, 321/ 15
heaven"). Now, whereas Tyndale	<b>teacheth</b>	, after his master Martin	8, 377/ 11
that the Catholic Church	<b>teacheth</b>	us as the word	8, 379/ 13
in all that it	<b>teacheth</b>	after unwritten? Which thing	8, 381/ 10
anything that the Church	<b>teacheth</b>	for his word, but	8, 381/ 24
goodly riddle whereby Tyndale	<b>teacheth</b>	allthing plainly? Nor this	8, 395/ 30
utterly destroyed. For he	<b>teacheth</b>	plainly that whosoever do	8, 399/ 14
believe as Tyndale here	<b>teacheth</b>	us: that God will	8, 401/ 35
together, by which he	<b>teacheth</b>	us that a true	8, 419/ 30
whereof Tyndale very stiffly	<b>teacheth</b>	us untruly the contrary	8, 423/ 31
believe that Saint John	<b>teacheth</b>	divers of the most	8, 425/ 8
-- that Saint John	<b>teacheth</b>	them all these false	8, 425/ 16
punishment -- here he	<b>teacheth</b>	also that whoso get	8, 425/ 37
good Christian reader. Then	<b>teacheth</b>	he, on the other	8, 426/ 7
own rule whereby he	<b>teacheth</b>	that they which willingly	8, 437/ 33
that Tyndale affirmeth and	<b>teacheth</b>	for a truth that	8, 461/ 19
Ghost, by Christ's promise,	<b>teacheth</b>	, and ever shall teach	8, 465/ 33
indeed. And furthermore, he	<b>teacheth</b>	them that they should	8, 472/ 26
Christ. This point he	<b>teacheth</b>	plainly, after his master	8, 472/ 28
so necessary that he	<b>teacheth</b>	the lack of that	8, 474/ 10
done by some that	<b>teacheth</b>	or hath taught the	8, 476/ 1
next before. Wherein he	<b>teacheth</b>	that in the true	8, 485/ 22
as a good master	<b>teacheth</b>	his young children. And	8, 491/ 3
lesson that Master Tyndale	<b>teacheth</b>	us, and see whether	8, 492/ 17
For whereas, finally, Tyndale	<b>teacheth</b>	us that his true	8, 494/ 21
were understood as Tyndale	<b>teacheth</b>	. . . that forthwith, at the	8, 495/ 33
before unheard, Master Tyndale	<b>teacheth</b>	us of them. He	8, 498/ 36
that the Catholic Church	<b>teacheth</b>	us to know the	8, 500/ 11
heresies in which he	<b>teacheth</b>	us that only faith	8, 516/ 3

foolish heresy whereby he	<b>teacheth</b>	us that the elect	8, 533/ 13
Christ to school, and	<b>teacheth</b>	him to speak. For	8, 533/ 30
because "the church" so	<b>teacheth</b>	him, lest I should	8, 536/ 36
destroyed . . . by which he	<b>teacheth</b>	that after repentance, all	8, 540/ 13
about . . . in which he	<b>teacheth</b>	us that David did	8, 540/ 20
himself, as ye see,	<b>teacheth</b>	us plain the contrary	8, 544/ 15
ye wot the Church	<b>teacheth</b>	not, nor no man	8, 550/ 17
the former chapter he	<b>teacheth</b>	that we bound to	8, 563/ 7
other chapter after, he	<b>teacheth</b>	us that we be	8, 563/ 11
his chapter . . . where he	<b>teacheth</b>	us that "the church	8, 563/ 16
be believed when he	<b>teacheth</b>	us that friars may	8, 564/ 30
after calleth them, and	<b>teacheth</b>	them, and maketh them	8, 565/ 21
and not as himself	<b>teacheth</b>	us, an utter impossibility	8, 569/ 29
wot well, that he	<b>teacheth</b>	us plainly that none	8, 570/ 8
what false articles he	<b>teacheth</b>	his elects for their	8, 570/ 32
they. And when he	<b>teacheth</b>	them to repent the	8, 570/ 36
persevere still. Of his	<b>teaching</b>	, these things were part	8, 14/ 13
for lack of such	<b>teaching</b>	at the font the	8, 93/ 34
worst piece of Tyndale's	<b>teaching</b>	concerning Christ's promise. But	8, 106/ 14
upon the clergy for	<b>teaching</b>	the contrary. Whereupon, if	8, 107/ 15
his living and his	<b>teaching</b>	. For against their lechery	8, 121/ 34
it contrary to the	<b>teaching</b>	of God and his	8, 133/ 1
better-learned . . . and by their	<b>teaching</b>	and good, holy doctrine	8, 139/ 13
with his church and	<b>teaching</b>	it all truth --	8, 154/ 8
set forth Luther's heresy	<b>teaching</b>	that priesthood is no	8, 219/ 10
set forth Luther's heresy	<b>teaching</b>	that Penance is no	8, 219/ 13
himself so fondly, and	<b>teaching</b>	open heresies so shamefully	8, 220/ 7
that all other congregations	<b>teaching</b>	the contrary be false	8, 245/ 19
that of many men	<b>teaching</b>	all one faith, it	8, 246/ 38
the proof of the	<b>teaching</b>	of them all, that	8, 247/ 6
in the governance and	<b>teaching</b>	of his church, what	8, 248/ 27
the Spirit of God,	<b>teaching</b>	his church, would ere	8, 260/ 24
hath by his true	<b>teaching</b>	there opened the eyes	8, 267/ 34
without writing . . . but with	<b>teaching</b>	from mouth to mouth	8, 271/ 1
means of the Church's	<b>teaching</b>	, believeth to be the	8, 285/ 28
gone too, by Tyndale's	<b>teaching</b>	. . . since bare faith and	8, 289/ 10
this word "doing" includeth	<b>teaching</b>	, talking, speaking, and all	8, 311/ 16
have needed for the	<b>teaching</b>	, keeping, and confirmation of	8, 339/ 23
properly to pertain to	<b>teaching</b>	of the scribes and	8, 353/ 10
observance is of Christ's	<b>teaching</b>	. . . and whatsoever is received	8, 370/ 3
be sure that his	<b>teaching</b>	which is accused is	8, 388/ 29
faith" considereth in Tyndale's	<b>teaching</b>	. . . shall soon feel that	8, 394/ 29
is, for the sure	<b>teaching</b>	of the true faith	8, 397/ 22
lack of the contrary	<b>teaching</b>	, die in that misbelief	8, 405/ 15
past. Now is this	<b>teaching</b>	of Tyndale much like	8, 409/ 19
he, contrary to Tyndale's	<b>teaching</b>	, that they may, for	8, 431/ 21
of false, malicious heretics	<b>teaching</b>	to the doctrine of	8, 466/ 1
wise at the first	<b>teaching</b>	, as soon as he	8, 468/ 16
not at the first	<b>teaching</b>	believed and obeyed . . . it	8, 469/ 8
at the first true	<b>teaching</b>	. . . we must needs perceive	8, 469/ 25

not at the first	<b>teaching</b>	, nor at the second	8, 469/ 34
for lack of good	<b>teaching</b>	, and yet never be	8, 471/ 21
any man should lack	<b>teaching</b>	that those children were	8, 472/ 5
dreadless trust of their	<b>teaching</b>	, the man falleth into	8, 487/ 16
wrong. So that in	<b>teaching</b>	only, resteth the pith	8, 496/ 24
believe the Church in	<b>teaching</b>	us which is the	8, 500/ 15
wrong; so that in	<b>teaching</b>	only, resteth the pith	8, 501/ 18
wrong; so that in	<b>teaching</b>	only, resteth the pith	8, 511/ 17
is this: that in	<b>teaching</b>	only, standeth the pith	8, 513/ 16
standeth not in only	<b>teaching</b>	. For many be full	8, 513/ 22
to good living, good	<b>teaching</b>	be necessary . . . yet may	8, 514/ 1
see that in good	<b>teaching</b>	standeth not all the	8, 514/ 2
living standeth altogether in	<b>teaching</b>	-- he addeth thereunto	8, 514/ 19
that all standeth in	<b>teaching</b>	. For those swine and	8, 514/ 29
for all the good	<b>teaching</b>	. And then to keep	8, 514/ 30
good living in good	<b>teaching</b>	. For what availeth to	8, 515/ 1
is punishment, where bare	<b>teaching</b>	will not suffice. And	8, 515/ 12
standeth not all in	<b>teaching</b>	. For no good thing	8, 515/ 24
living standeth not in	<b>teaching</b>	. Tyndale And there be	8, 515/ 28
very plainly declare, what	<b>teaching</b>	it is that Tyndale	8, 515/ 34
he taketh it, the	<b>teaching</b>	of his abominable heresies	8, 516/ 1
of such folk, as	<b>teaching</b>	cannot for a while	8, 516/ 29
that he believeth the	<b>teaching</b>	of this common-known Catholic	8, 537/ 1
the church; toward the	<b>teaching</b>	whereof he hath nothing	8, 567/ 19
fasting, weeping, and wailing.	<b>Tear</b>	your hearts and not	8, 68/ 27
in weeping, and wailing.	<b>Tear</b>	your hearts and not	8, 214/ 22
the blessed sacraments and	<b>tear</b>	with their dogs' teeth	8, 515/ 15
and keep them from	<b>tearing</b>	of good learning with	8, 515/ 4
in the vale of	<b>tears</b>	and not in the	8, 64/ 8
and came again without	<b>tears</b>	. And over that, in	8, 371/ 26
to me as the	<b>tedious</b>	reading of their blasphemous	8, 35/ 12
say nay to his	<b>teeth</b>	. . . and saith he can	8, 85/ 37
priest eateth with his	<b>teeth</b>	-- is it not	8, 116/ 6
porreth him in the	<b>teeth</b>	with a stick. And	8, 198/ 2
and plainly to his	<b>teeth</b>	that if he would	8, 335/ 5
man's charge, maugre his	<b>teeth</b>	to whom the charge	8, 357/ 33
him take all my	<b>teeth</b>	, and my tongue too	8, 429/ 2
the snow till his	<b>teeth</b>	chatter in his head	8, 440/ 17
away, spite of their	<b>teeth</b>	, with the rage of	8, 452/ 25
at last, maugre his	<b>teeth</b>	, against his purpose compelled	8, 494/ 38
good learning with their	<b>teeth</b>	. More If there be	8, 514/ 23
good learning with their	<b>teeth</b>	-- then standeth not	8, 514/ 37
good learning with their	<b>teeth</b>	? And therefore to such	8, 515/ 2
learning with their dogs'	<b>teeth</b>	. . . yea, and from barking	8, 515/ 5
tear with their dogs'	<b>teeth</b>	the Catholic, Christian faith	8, 515/ 16
in manner, maugre their	<b>teeth</b>	, which is not his	8, 526/ 33
and infidelity, and to	<b>tell</b>	you all at once	8, 2/ 27
man so mad to	<b>tell</b>	Tyndale, no man doubteth	8, 8/ 30
of whom I shall	<b>tell</b>	you more after. Him	8, 10/ 27
otherwise now, I cannot	<b>tell</b>	you what. Of truth	8, 18/ 3

for nothing: yet I	<b>tell</b>	not my tale to	8, 19/ 11
that they could not	<b>tell</b>	whether it were the	8, 23/ 2
Now, when they falsely	<b>tell</b>	them that they be	8, 30/ 5
Whereof till Tyndale can	<b>tell</b>	us some like examples	8, 42/ 25
-- till he can	<b>tell</b>	us that, we may	8, 42/ 27
that, we may well	<b>tell</b>	him that his holy	8, 42/ 28
same: let Tyndale then	<b>tell</b>	us one good, honest	8, 45/ 13
honest man? Let him	<b>tell</b>	us of any one	8, 45/ 14
meet vessels to he	<b>tell</b>	you beside, and howsoever	8, 45/ 25
I said, let him	<b>tell</b>	me which of all	8, 46/ 20
earth: now, when we	<b>tell</b>	them thus, and that	8, 52/ 31
own, and that we	<b>tell</b>	them also that all	8, 52/ 37
notwithstanding that we also	<b>tell</b>	them that the best	8, 53/ 4
and notwithstanding that we	<b>tell</b>	them, too, that all	8, 53/ 11
and albeit that we	<b>tell</b>	them also that God	8, 53/ 15
Passion -- when we	<b>tell</b>	Tyndale and Luther all	8, 53/ 20
oil," except men can	<b>tell</b>	them the causes, which	8, 57/ 34
wise, but go and	<b>tell</b>	their mother; and so	8, 59/ 15
teacheth him, I cannot	<b>tell</b>	. But of any good	8, 72/ 29
sacraments but if men	<b>tell</b>	them the reasons and	8, 76/ 12
butter," but if men	<b>tell</b>	him some further thing	8, 78/ 3
but if men can	<b>tell</b>	them what other, special	8, 78/ 9
his counsel as to	<b>tell</b>	him why he took	8, 78/ 30
Tyndale an answer and	<b>tell</b>	him all this gear	8, 79/ 4
the priests . . . did he	<b>tell</b>	the people therewith all	8, 79/ 10
did God, I say,	<b>tell</b>	the people what all	8, 79/ 19
doth not the Apostle	<b>tell</b>	us that those significations	8, 81/ 21
Tyndale that except he	<b>tell</b>	them further, other significations	8, 82/ 21
to this, I cannot	<b>tell</b>	. But till he can	8, 86/ 8
more thereto, whatsoever Tyndale	<b>tell</b>	him. And he that	8, 90/ 32
well -- let Tyndale	<b>tell</b>	me what repenting is	8, 91/ 1
at the font and	<b>tell</b>	him many good tales	8, 93/ 20
they be who can	<b>tell</b>	? -- and yet since	8, 107/ 5
them . . . because we cannot	<b>tell</b>	them a good reason	8, 109/ 34
that no man could	<b>tell</b>	but he, which he	8, 110/ 6
they say worse, then	<b>tell</b>	us that they have	8, 115/ 10
as though he would	<b>tell</b>	how many; wherein when	8, 144/ 19
written. Let Tyndale now	<b>tell</b>	us that old time	8, 151/ 17
For this must he	<b>tell</b>	us, or else he	8, 151/ 18
him. "For I shall	<b>tell</b>	you, sir," quoth he	8, 152/ 13
But neither can Tyndale	<b>tell</b>	why he should write	8, 156/ 21
writing. Surely, if Tyndale	<b>tell</b>	me this tale --	8, 156/ 32
I say, if Tyndale	<b>tell</b>	me this tale: I	8, 156/ 37
And thus doth Tyndale	<b>tell</b>	us that this eight	8, 158/ 19
that he supposeth. Now	<b>tell</b>	I Tyndale that, in	8, 169/ 3
that I find, and	<b>tell</b>	Tyndale in that chapter	8, 169/ 22
a congregation as I	<b>tell</b>	you that ecclesia properly	8, 170/ 38
have had Saint Luke	<b>tell</b>	the tale but by	8, 171/ 7
be couched, I cannot	<b>tell</b>	; nor what other men	8, 175/ 14
to me as to	<b>tell</b>	me. But surely he	8, 175/ 25

translated it, who can	<b>tell</b>	? And then -- when	8, 184/ 29
therein true, he may	<b>tell</b>	us those significations in	8, 186/ 30
am not bound to	<b>tell</b>	Tyndale the why. But	8, 187/ 13
Tyndale doth well to	<b>tell</b>	us so; for else	8, 189/ 26
Tyndale letteth not to	<b>tell</b>	him as plainly nay	8, 192/ 23
barber -- I might	<b>tell</b>	Tyndale again that I	8, 193/ 1
necessity: let M. More	<b>tell</b>	me what more virtue	8, 194/ 4
yea, and let him	<b>tell</b>	the reason why there	8, 194/ 6
his priests. Let him	<b>tell</b>	you from whence the	8, 194/ 8
Tyndale were able to	<b>tell</b>	me -- what had	8, 195/ 3
thereof can I not	<b>tell</b>	the cause . . . but if	8, 195/ 19
therefor. But I can	<b>tell</b>	well that the bishop	8, 195/ 20
And this I can	<b>tell</b>	for I have enquired	8, 195/ 23
by this can I	<b>tell</b>	as well that Tyndale	8, 195/ 24
as though he would	<b>tell</b>	you why. And hath	8, 202/ 32
Now, if Tyndale will	<b>tell</b>	us that "confession" and	8, 207/ 29
fain that Tyndale should	<b>tell</b>	me where he findeth	8, 208/ 21
frailty . . . nor I cannot	<b>tell</b>	what he calleth "purpose	8, 216/ 24
be all, as I	<b>tell</b>	you, so feeble in	8, 226/ 3
nay" and "no," cannot	<b>tell</b>	when he should take	8, 230/ 21
intent, let Tyndale himself	<b>tell</b>	; but that he so	8, 232/ 10
than kept. And I	<b>tell</b>	you this to the	8, 236/ 31
of man, but I	<b>tell</b>	you this because ye	8, 239/ 13
is so devilish to	<b>tell</b>	us thus . . . he toucheth	8, 244/ 30
busiest: yet must he	<b>tell</b>	us wherefore it is	8, 244/ 37
I say yet again,	<b>tell</b>	us then wherefore miracles	8, 245/ 37
and he must also	<b>tell</b>	us that we be	8, 248/ 18
it is enough to	<b>tell</b>	him that among all	8, 252/ 21
yet he doth but	<b>tell</b>	us that they did	8, 254/ 27
this deduction, I cannot	<b>tell</b>	. But lest they that	8, 258/ 39
that we could precisely	<b>tell</b>	the cause of everything	8, 260/ 10
had Scripture . . . and not	<b>tell</b>	me that our Lady	8, 271/ 24
found since . . . except Tyndale	<b>tell</b>	us that Adam printed	8, 273/ 5
Scripture." Tyndale must here	<b>tell</b>	us which pope hath	8, 278/ 17
cannot deny: let him	<b>tell</b>	which, and wherein, and	8, 278/ 23
while he doth but	<b>tell</b>	us, and prove it	8, 282/ 11
but promises? If God	<b>tell</b>	me a thing or	8, 282/ 31
new-believed article . . . let Tyndale	<b>tell</b>	when this belief began	8, 284/ 4
believe these men that	<b>tell</b>	me the other of	8, 285/ 3
Lady": then must Tyndale	<b>tell</b>	us why he better	8, 285/ 3
again that they that	<b>tell</b>	me the other of	8, 285/ 7
inspired the men that	<b>tell</b>	him the tale of	8, 285/ 10
should any such church	<b>tell</b>	it him as himself	8, 285/ 19
then shall we further	<b>tell</b>	him, for his third	8, 285/ 24
fourth confusion, we shall	<b>tell</b>	him further that the	8, 285/ 27
counsel with them, cannot	<b>tell</b>	unto Tyndale plainly wherefore	8, 290/ 13
that also I cannot	<b>tell</b>	why, nor for what	8, 291/ 17
more than I can	<b>tell</b>	why that every evangelist	8, 291/ 18
though I could not	<b>tell</b>	why) -- then had	8, 291/ 24
though I could not	<b>tell</b>	why they wrote somewhat	8, 292/ 11

could not, I say,	<b>tell</b>	why they did this	8, 292/ 13
man's soul . . . whatsoever Tyndale	<b>tell</b>	us, and his master	8, 300/ 13
a thing and he	<b>tell</b>	you not what he	8, 307/ 27
biddeth him till he	<b>tell</b>	him why he biddeth	8, 307/ 32
did so . . . and say, "	<b>Tell</b>	me, good Lord, wherefore	8, 307/ 34
than of another tree;	<b>tell</b>	me this, good Lord	8, 307/ 36
have said unto God, "	<b>Tell</b>	me what it meaneth	8, 308/ 5
but if he would	<b>tell</b>	them why lay their	8, 308/ 13
false juggler: I, that	<b>tell</b>	you that every necessary	8, 311/ 26
might afterward well enough	<b>tell</b>	us, when he would	8, 313/ 23
Church, Luther could never	<b>tell</b>	how or in what	8, 316/ 38
nay but if he	<b>tell</b>	him why? Then finisheth	8, 319/ 21
-- then must he	<b>tell</b>	us which is it	8, 323/ 1
he, "for I shall	<b>tell</b>	you what he taught	8, 324/ 19
his epistle: if Tyndale	<b>tell</b>	us this, we will	8, 325/ 31
And because he cannot	<b>tell</b>	allthing that Saint Paul	8, 326/ 6
whoso would have said, "	<b>Tell</b>	me first, good Lord	8, 328/ 16
anoint him with oil?	<b>Tell</b>	me the causes of	8, 328/ 20
God's writing, and to	<b>tell</b>	how he will "write	8, 331/ 11
he bade them . . . but	<b>tell</b>	him well and plainly	8, 335/ 5
while he liveth either	<b>tell</b>	or bid any other	8, 335/ 12
he nothing else but	<b>tell</b>	us what God should	8, 338/ 14
may be bold to	<b>tell</b>	him that then was	8, 339/ 6
and then let him	<b>tell</b>	us the tale again	8, 339/ 33
say that the stories	<b>tell</b>	that there was none	8, 340/ 35
the stories do not	<b>tell</b>	of any open miracles	8, 340/ 37
councils . . . then shall he	<b>tell</b>	us a tale to	8, 341/ 1
corps of Christendom, to	<b>tell</b>	them all that himself	8, 342/ 4
maketh that, let him	<b>tell</b>	that can; for surely	8, 345/ 24
dare be bold to	<b>tell</b>	them again that they	8, 350/ 8
they were that would	<b>tell</b>	him contrary: false heretics	8, 360/ 33
forth shameless, and boldly	<b>tell</b>	on their tale. And	8, 366/ 32
this life, I cannot	<b>tell</b>	how. Make them remember	8, 373/ 2
necessary. Now let Tyndale	<b>tell</b>	me whereby he knoweth	8, 375/ 33
And let him then	<b>tell</b>	me which church but	8, 375/ 35
an unknown church can	<b>tell</b>	him nothing, and all	8, 376/ 1
Or else let Tyndale	<b>tell</b>	which of all them	8, 376/ 3
I have often said,	<b>tell</b>	me which of them	8, 378/ 10
-- let Tyndale now	<b>tell</b>	me, therefore, by which	8, 379/ 7
own part, and will	<b>tell</b>	us that, like as	8, 379/ 27
-- then shall we	<b>tell</b>	him that we prove	8, 379/ 35
Which church let Tyndale	<b>tell</b>	me why he should	8, 381/ 1
Church, he can never	<b>tell</b>	of any part of	8, 381/ 25
belief? And let him	<b>tell</b>	us, then, which congregation	8, 387/ 18
or else must Tyndale	<b>tell</b>	us, once again, some	8, 395/ 4
be? "The preacher shall	<b>tell</b>	them," saith Tyndale. So	8, 396/ 4
good old wife can	<b>tell</b>	them. And therefore it	8, 400/ 13
Or else must Tyndale	<b>tell</b>	us at what time	8, 407/ 28
thereunto . . . but he must	<b>tell</b>	us then that either	8, 410/ 34
things that Christ shall	<b>tell</b>	him, though he tell	8, 415/ 4

tell him, though he	<b>tell</b>	it him in Scripture	8, 415/ 5
all that he would	<b>tell</b>	him, yet might he	8, 415/ 14
in word or writing,	<b>tell</b>	him a tale as	8, 415/ 15
we be bold to	<b>tell</b>	him that though it	8, 420/ 30
as I began to	<b>tell</b>	you, Tyndale -- among	8, 427/ 4
all whom let Tyndale	<b>tell</b>	me the name of	8, 428/ 31
Let Tyndale, I say,	<b>tell</b>	me any one of	8, 428/ 37
be . . . God would not	<b>tell</b>	him it both might	8, 429/ 32
other feeling, let him	<b>tell</b>	us. And yet, if	8, 430/ 33
of God's mind may	<b>tell</b>	us further!" -- it	8, 432/ 35
this answer we shall	<b>tell</b>	him again that between	8, 436/ 25
sin -- let him	<b>tell</b>	us wherefore it keepeth	8, 441/ 6
should somewhat more clearly	<b>tell</b>	us what he meaneth	8, 445/ 31
let Tyndale, I say,	<b>tell</b>	us whether he mean	8, 446/ 2
as though he would	<b>tell</b>	us that one which	8, 449/ 21
that can he never	<b>tell</b>	, whatsoever he babble. And	8, 454/ 33
finger, as Tyndale will	<b>tell</b>	you in another chapter	8, 461/ 3
And therein let Tyndale	<b>tell</b>	us first wherefore a	8, 462/ 17
that him list to	<b>tell</b>	us -- though they	8, 463/ 31
be at liberty to	<b>tell</b>	us for his pleasure	8, 463/ 33
be saved, and to	<b>tell</b>	him, "This is the	8, 465/ 3
promise but if he	<b>tell</b>	it), yet is not	8, 465/ 6
that every child can	<b>tell</b>	already -- that among	8, 472/ 18
other articles . . . we shall	<b>tell</b>	him that it will	8, 473/ 37
yet be bold to	<b>tell</b>	him that many children	8, 474/ 25
their brethren," himself can	<b>tell</b>	well enough that good	8, 481/ 36
knoweth not, though Tyndale	<b>tell</b>	us not, that the	8, 486/ 14
a trance. Let Tyndale	<b>tell</b>	us what he will	8, 493/ 32
deed, let Tyndale then	<b>tell</b>	us where, what voice	8, 495/ 23
his blunt subtleties, and	<b>tell</b>	us that we can	8, 504/ 16
whistle. For ye may	<b>tell</b>	him again that we	8, 504/ 19
And would he not	<b>tell</b>	them that through such	8, 505/ 20
in any wise, and	<b>tell</b>	them that their own	8, 505/ 36
do without grace, therefore	<b>tell</b>	us that man's will	8, 510/ 14
can nothing do; nor	<b>tell</b>	us, neither, that man's	8, 510/ 15
nothing known nor heard	<b>tell</b>	of, nor had imagination	8, 510/ 20
speak out plainly and	<b>tell</b>	us whether he mean	8, 519/ 35
And then must he	<b>tell</b>	every man how he	8, 520/ 10
But surely if Tyndale	<b>tell</b>	us that the mercy	8, 520/ 16
should, as reason is,	<b>tell</b>	us those things that	8, 521/ 31
he may as well	<b>tell</b>	us of the reprobates	8, 523/ 8
say, somewhat ashamed to	<b>tell</b>	us even well and	8, 529/ 32
could never for shame	<b>tell</b>	us this tale. What	8, 533/ 27
Bathsheba. And if Tyndale	<b>tell</b>	me so -- then	8, 535/ 1
And therefore let Tyndale	<b>tell</b>	us whereby he proveth	8, 536/ 24
would without good proof	<b>tell</b>	him the contrary . . . I	8, 537/ 17
God wot I cannot	<b>tell</b>	; I wot not what	8, 538/ 3
that can I not	<b>tell</b>	. . . but except he take	8, 538/ 23
-- that Tyndale should	<b>tell</b>	us truth -- than	8, 544/ 12
grace. If Tyndale thus	<b>tell</b>	us, and will ween	8, 549/ 3

Scripture. But we will	<b>tell</b>	him then that there	8, 549/ 6
enough for him to	<b>tell</b>	us that he repented	8, 551/ 14
is not ashamed to	<b>tell</b>	us in conclusion that	8, 551/ 32
unto this, he can	<b>tell</b>	well enough, I warrant	8, 557/ 19
of me, as I	<b>tell</b>	thee truly thou shalt	8, 557/ 34
or not, he will	<b>tell</b>	you. And therefore he	8, 560/ 26
him. But, now, to	<b>tell</b>	us such a thing	8, 565/ 11
own bare worshipful word,	<b>tell</b>	us no cause why	8, 565/ 14
purpose, that is to	<b>tell</b>	us and teach us	8, 567/ 18
own profit (as Tyndale	<b>telleth</b>	us), they shall soon	8, 55/ 22
insight, in that he	<b>telleth</b>	us as a new	8, 60/ 18
forth as the Gospel	<b>telleth</b>	, for what proper signification	8, 80/ 32
a blasphemous jesting fashion,	<b>telleth</b>	us -- then followeth	8, 82/ 27
them that Order: Tyndale	<b>telleth</b>	us in his book	8, 84/ 19
as for that he	<b>telleth</b>	his tale as though	8, 90/ 12
such causes as Tyndale	<b>telleth</b>	some for great, hidden	8, 110/ 5
a solemn figure: Tyndale	<b>telleth</b>	us here that because	8, 111/ 34
And albeit that Tyndale	<b>telleth</b>	us many times, as	8, 113/ 23
hundred thousand Tyndales that	<b>telleth</b>	us the contrary) --	8, 137/ 14
open and plain, he	<b>telleth</b>	us a long tale	8, 144/ 17
very chief. For he	<b>telleth</b>	us that a "church	8, 144/ 21
the other side, Tyndale	<b>telleth</b>	us that God hath	8, 148/ 3
In this tale Tyndale	<b>telleth</b>	us two things. One	8, 154/ 25
all his gay tale	<b>telleth</b>	us nothing to purpose	8, 168/ 37
lame tale. For he	<b>telleth</b>	you not what manner	8, 170/ 31
of this chapter Tyndale	<b>telleth</b>	me that I have	8, 175/ 8
such fashion as Tyndale	<b>telleth</b>	me . . . in that if	8, 175/ 21
a great process . . . and	<b>telleth</b>	us that "charity" hath	8, 198/ 23
shortly gone as Tyndale	<b>telleth</b>	us. But I were	8, 214/ 10
us no gospel, nor	<b>telleth</b>	us no glad tidings	8, 215/ 16
told. For then he	<b>telleth</b>	us plainly that of	8, 215/ 17
by which God anything	<b>telleth</b>	to his creatures (by	8, 243/ 7
Catholic Church of Christ	<b>telleth</b>	us to have been	8, 245/ 15
in Books. More Tyndale	<b>telleth</b>	us here another fair	8, 276/ 5
And therefore, where Tyndale	<b>telleth</b>	a long tale that	8, 327/ 18
hearts." Lo, here he	<b>telleth</b>	what manner of writing	8, 331/ 16
that where Saint Paul	<b>telleth</b>	Timothy that, albeit he	8, 360/ 24
well believe when it	<b>telleth</b>	him, "These things the	8, 381/ 2
believeth it when it	<b>telleth</b>	him, "These books the	8, 381/ 4
errors. More Here he	<b>telleth</b>	us that no member	8, 420/ 5
good reader, that Tyndale	<b>telleth</b>	us here three things	8, 420/ 20
meaneth not as Tyndale	<b>telleth</b>	us, we may well	8, 433/ 24
plain, express words, Tyndale	<b>telleth</b>	us that a true	8, 445/ 12
And therefore when Tyndale	<b>telleth</b>	us that Luther and	8, 452/ 21
horrible deed as Tyndale	<b>telleth</b>	us that they fall	8, 458/ 13
other things that God	<b>telleth</b>	us, as well as	8, 463/ 20
sometimes such as Tyndale	<b>telleth</b>	, that is to wit	8, 463/ 34
whole tale that he	<b>telleth</b>	here. For if every	8, 470/ 13
falleth to preaching, and	<b>telleth</b>	us full holily that	8, 485/ 34
goodly tale that he	<b>telleth</b>	us here of his	8, 488/ 4

hath chosen them (and	<b>telleth</b>	not when -- whether	8, 499/ 1
it is, that Tyndale	<b>telleth</b>	us now . . . then is	8, 514/ 28
some, as Tyndale here	<b>telleth</b>	us, even in the	8, 517/ 21
calleth upon them . . . he	<b>telleth</b>	us a vain, foolish	8, 520/ 17
this tale which he	<b>telleth</b>	us here is for	8, 521/ 14
the thing that Tyndale	<b>telleth</b>	us here as a	8, 521/ 20
heresies in the end,	<b>telleth</b>	us nothing, almost, by	8, 522/ 4
this that Tyndale here	<b>telleth</b>	us of elects --	8, 523/ 6
false intent wherefore Tyndale	<b>telleth</b>	us this tale of	8, 528/ 3
this . . . very God himself	<b>telleth</b>	us the contrary . . . and	8, 540/ 24
forth from David, and	<b>telleth</b>	us as wise a	8, 540/ 29
he that point, and	<b>telleth</b>	us that the apostles	8, 541/ 33
properly that ever he	<b>telleth</b>	us that they lost	8, 542/ 15
the faith, that Tyndale	<b>telleth</b>	us -- that they	8, 542/ 27
also, to what purpose	<b>telleth</b>	Tyndale us that they	8, 545/ 23
not deadly before . . . he	<b>telleth</b>	us that he repented	8, 551/ 22
the end, what he	<b>telleth</b>	us thereof, and to	8, 562/ 2
err." And therein he	<b>telleth</b>	us, as I have	8, 564/ 22
his own bare word	<b>telleth</b>	us that it is	8, 565/ 9
Our Election." Therein he	<b>telleth</b>	us, concerning elects, and	8, 565/ 19
wit seeth. Then he	<b>telleth</b>	us that the mercy	8, 565/ 28
he nothing proveth, but	<b>telleth</b>	, and looketh that for	8, 566/ 6
he chooseth them Tyndale	<b>telleth</b>	not -- whether before	8, 566/ 20
of the Altar too,	<b>telling</b>	us, as Tyndale doth	8, 11/ 19
denying than the willingly	<b>telling</b>	of our own fault	8, 207/ 14
without Scripture. Now, Tyndale	<b>telling</b>	us thus . . . we must	8, 265/ 9
Christ. But Tyndale --	<b>telling</b>	Saint John's tale and	8, 439/ 36
word, written or unwritten,	<b>telling</b>	us anything against our	8, 508/ 3
against our own reason	<b>telling</b>	us the contrary) --	8, 508/ 4
ye see, against Tyndale	<b>telling</b>	us this . . . very God	8, 540/ 24
is at the leastwise	<b>temerarious</b>	and overbold so certainly	8, 154/ 3
far the better in	<b>temper</b>	. . . so that although they	8, 160/ 7
cause to fear and	<b>temper</b>	his hope of God's	8, 425/ 3
far above the natural	<b>temperance</b>	; but he teacheth all	8, 68/ 8
was also a wise	<b>temperance</b>	of the matter: that	8, 283/ 26
inspire good thoughts of	<b>temperance</b>	, while they be at	8, 520/ 37
the flesh were in	<b>temperate</b>	rest without it. And	8, 71/ 12
should be so well	<b>tempered</b>	that no man should	8, 37/ 2
they ministered in the	<b>Temple</b>	, and forbade divers meats	8, 59/ 34
they ministered in the	<b>Temple</b>	, he would anon search	8, 60/ 29
the veil of the	<b>Temple</b>	is withdrawn -- yet	8, 80/ 15
us into the inner	<b>temple</b>	, within the veil . . . , and	8, 112/ 4
hallowed vessels of the	<b>Temple</b>	to serve his own	8, 163/ 4
of the tabernacle, the	<b>temple</b>	, and all things belonging	8, 308/ 4
about the Ark, the	<b>Temple</b>	, the sacrifices, and many	8, 328/ 31
came themselves into the	<b>temples</b>	in the holy days	8, 323/ 11
thereat, both spiritual and	<b>temporal</b>	, and of either party	8, 21/ 14
his lords spiritual and	<b>temporal</b>	. . . gave monition and warning	8, 27/ 5
prelates and upon the	<b>temporal</b>	princes, and calleth them	8, 28/ 3
mind that neither peril	<b>temporal</b>	, in breach of his	8, 38/ 3

toward princes and other	<b>temporal</b>	rulers? We see, pardie	8, 56/ 26
the clergy and the	<b>temporal</b>	princes for men born	8, 57/ 21
and condition, spiritual and	<b>temporal</b>	, leaving almost none untouched	8, 177/ 7
all states, spiritual and	<b>temporal</b>	, throughout all Christendom, and	8, 191/ 21
he leaveth ordinarily some	<b>temporal</b>	pain to be sustained	8, 209/ 33
yet there remaineth a	<b>temporal</b>	pain, or by good	8, 210/ 8
the satisfaction of the	<b>temporal</b>	pain that is due	8, 210/ 29
and pain eternal and	<b>temporal</b>	and altogether -- and	8, 212/ 30
neither eternal pain nor	<b>temporal</b>	pain appointed for us	8, 213/ 13
the case that the	<b>temporal</b>	pain due therefor in	8, 213/ 18
the redeeming of his	<b>temporal</b>	pain. But else I	8, 213/ 29
preachers and also rulers	<b>temporal</b>	-- then all was	8, 279/ 12
which seeketh his own	<b>temporal</b>	advantage and commodity. Of	8, 352/ 24
sinful blasphemy . . . so, by	<b>temporal</b>	laws and bodily punishment	8, 482/ 6
all, both eternal and	<b>temporal</b>	, both in hell and	8, 495/ 35
punishment from eternal to	<b>temporal</b>	. And therefore the prophet	8, 539/ 36
sin translated, and the	<b>temporal</b>	punishment reserved -- by	8, 540/ 18
them such fear of	<b>temporal</b>	death upon the pain	8, 543/ 23
Savior for fear of	<b>temporal</b>	death, were no deadly	8, 544/ 14
his especial providence useth	<b>temporally</b>	to punish the whole	8, 2/ 11
place, that the pain	<b>temporally</b>	due to our actual	8, 214/ 2
common both to the	<b>temporalty</b>	and them . . . and at	8, 164/ 15
so used by the	<b>temporalty</b>	of their own humility	8, 164/ 17
sins . . . or after a	<b>temporary</b>	pain endured in purgatory	8, 516/ 20
or woman either, to	<b>tempt</b>	him to eat the	8, 61/ 28
flesh on fire, and	<b>tempt</b>	him to lechery and	8, 444/ 17
he feared not to	<b>tempt</b>	our Savior himself to	8, 444/ 18
in the storm of	<b>temptation</b>	, and falleth into the	8, 212/ 23
bear . . . but with the	<b>temptation</b>	shall also make you	8, 452/ 37
them . . . and which no	<b>temptation</b>	can cause them so	8, 455/ 20
and in resisting of	<b>temptation</b>	, too, and working with	8, 486/ 25
be "feeble" sometimes in	<b>temptation</b>	, and then they "cannot	8, 490/ 20
such a plague of	<b>temptation</b>	put upon him that	8, 523/ 36
but maketh with the	<b>temptation</b>	a way out also	8, 531/ 36
God suffereth no such	<b>temptation</b>	to come unto us	8, 532/ 3
thou shalt find no	<b>temptation</b>	like unto that from	8, 541/ 6
this happed them through	<b>temptation</b>	-- that will we	8, 542/ 32
David did adultery through	<b>temptation</b>	, and killed his good	8, 542/ 33
his good friend through	<b>temptation</b>	. . . and as Eve ate	8, 542/ 34
the forbidden fruit through	<b>temptation</b>	, and Adam ate it	8, 542/ 35
ate it also through	<b>temptation</b>	. . . and Judas betrayed Christ	8, 542/ 35
betrayed Christ also through	<b>temptation</b>	-- so the apostles	8, 542/ 36
it, and all through	<b>temptation</b>	. Let Tyndale excuse every	8, 543/ 1
sin that cometh of	<b>temptation</b>	. . . and whose sin shall	8, 543/ 2
strive and resist the	<b>temptation</b>	. Which till they cease	8, 543/ 6
grace . . . there can no	<b>temptation</b>	be so great that	8, 543/ 7
but giveth with the	<b>temptation</b>	a way out, that	8, 543/ 11
us ween that upon	<b>temptation</b>	to forsake our Savior	8, 544/ 14
the wound of their	<b>temptation</b>	was so great that	8, 545/ 9
profit, in avoiding of	<b>temptations</b>	of our ghostly enemy	8, 129/ 3

and overcome all those	<b>temptations</b>	through the grace of	8, 452/ 1
but also in all	<b>temptations</b>	of adversity, into which	8, 485/ 6
of all. For when	<b>temptations</b>	come, we cannot stand	8, 485/ 10
And in all such	<b>temptations</b>	our faith perished not	8, 485/ 16
-- that men by	<b>temptations</b>	learn to find and	8, 486/ 17
Never the later, many	<b>temptations</b>	go over his heart	8, 489/ 12
his "old profession," with	<b>temptations</b>	over his heart, and	8, 491/ 25
and so feeble in	<b>temptations</b>	that, through the fruit	8, 492/ 3
Tyndale's tragical terms of	<b>temptations</b>	and tormentry, destruction, hangman	8, 492/ 14
such a storm of	<b>temptations</b>	, for the sudden change	8, 540/ 33
risen. The sword of	<b>temptations</b>	, with fear, sorrow, mourning	8, 541/ 17
and "amazed," and "stormy"	<b>temptations</b>	, "terrible" sights, with their	8, 542/ 21
deeds which they be	<b>tempted</b>	to . . . though they be	8, 452/ 3
suffer you to be	<b>tempted</b>	above that ye may	8, 452/ 36
you not to be	<b>tempted</b>	above that that ye	8, 531/ 35
you not to be	<b>tempted</b>	above that ye may	8, 543/ 10
these men have and	<b>ten</b>	times more, too, and	8, 50/ 17
in that, kill we	<b>ten</b>	men on a day	8, 90/ 4
so fast cleaveth that	<b>ten</b>	John the Baptists were	8, 120/ 13
so fast cleaveth that	<b>ten</b>	John the Baptists were	8, 120/ 26
the Baptist nor such	<b>ten</b>	Saint John the Baptists	8, 122/ 22
hundred, there be not	<b>ten</b>	that have the properties	8, 196/ 3
priests, there be not	<b>ten</b>	that have the properties	8, 196/ 17
sometimes scant one in	<b>ten</b>	years, and in some	8, 482/ 23
would else be infinitely,	<b>ten</b>	hundred thousand thousand times	8, 516/ 22
ever after rather suffer	<b>ten</b>	times to die than	8, 557/ 13
Scripture, where the commandment	<b>tended</b>	to virtue, good manners	8, 352/ 14
good woman!" O the	<b>tender</b>	heart of piteous Tyndale	8, 190/ 28
his alone only-begotten and	<b>tenderly</b>	beloved Son. Then say	8, 508/ 23
word of God, nor	<b>tendeth</b>	not to the destruction	8, 357/ 14
of God, but were	<b>tending</b>	to his honor, or	8, 354/ 18
vobismet ipsis" . . . and greatly	<b>tending</b>	to the maintenance of	8, 357/ 16
of chases in some	<b>tennis</b>	play. For in good	8, 138/ 18
the faith like a	<b>tennis</b>	ball from the one	8, 554/ 21
the bass and the	<b>tenor</b>	whereupon they would sing	8, 143/ 1
town not once in	<b>tenscore</b>	years), but whole goodly	8, 482/ 24
-- written in the	<b>tenth</b>	chapter of the same	8, 172/ 18
as appeareth in the	<b>tenth</b>	chapter of Saint John	8, 292/ 20
or may make every	<b>tenth</b>	day holy day, only	8, 320/ 8
turn it to every	<b>tenth</b>	day when we list	8, 321/ 25
spot? Why taken the	<b>tenth</b>	day? Why offered the	8, 329/ 1
the Romans, in the	<b>tenth</b>	chapter, "They" (that is	8, 430/ 7
were a more general	<b>term</b>	than this word "church	8, 164/ 32
is a more general	<b>term</b>	than this word "church	8, 166/ 6
must needs grant this	<b>term</b>	"church" to be as	8, 168/ 32
many things, as this	<b>term</b>	ecclesia. But, now, when	8, 168/ 33
manner of congregation . . . the	<b>term</b>	"congregation," absolutely set, signifieth	8, 171/ 25
and "image" is a	<b>term</b>	indifferent to good and	8, 174/ 5
then they confound the	<b>terms</b>	of "faith" and "hope	8, 53/ 28
with unknown and strange	<b>terms</b>	, to bring us into	8, 111/ 20

have lost their juggling	<b>terms</b>	. For the doctors-preachers were	8, 204/ 10
have not lost these	<b>terms</b>	yet, and God forbid	8, 204/ 15
they should. For these	<b>terms</b>	of grace be no	8, 204/ 16
grace be no English	<b>terms</b>	. . . but terms necessary for	8, 204/ 16
no English terms . . . but	<b>terms</b>	necessary for the true	8, 204/ 17
these be no juggling	<b>terms</b>	, but terms devised with	8, 205/ 31
no juggling terms, but	<b>terms</b>	devised with good reason	8, 205/ 32
away, not only those	<b>terms</b>	of grace, and the	8, 205/ 35
which of the two	<b>terms</b>	we take for subiectum	8, 236/ 14
words, unto dark, debatable	<b>terms</b>	of "general," "pith," and	8, 257/ 30
verified all Tyndale's tragical	<b>terms</b>	of temptations and tormentry	8, 492/ 14
conjurations, there appeared many	<b>terrible</b>	sights, so far forth	8, 128/ 28
jeopardy -- then Tyndale's	<b>terrible</b>	exorcism made me not	8, 180/ 12
there be of that	<b>terrible</b>	fire . . . which thou mayest	8, 288/ 26
for sins, but a	<b>terrible</b>	expectation and looking for	8, 377/ 25
sudden change, and the	<b>terrible</b>	sight of his Passion	8, 541/ 8
amazed," and "stormy" temptations, "	<b>terrible</b>	" sights, with their hearts	8, 542/ 22
at the last the	<b>terror</b>	and fear so sore	8, 128/ 30
Christ's new law and	<b>testament</b>	! And who shall less	8, 5/ 22
tongue, first Tyndale's New	<b>Testament</b>	, father of them all	8, 6/ 3
Tyndale's Pentateuch, and Tyndale's	<b>Testament</b>	, and all the other	8, 10/ 14
God in the New	<b>Testament</b>	, but only by man	8, 14/ 31
translation of the New	<b>Testament</b>	.The third, against two	8, 33/ 24
commanded in the Old	<b>Testament</b>	that the priests should	8, 59/ 33
Lord in the Old	<b>Testament</b>	described so seriously all	8, 79/ 8
the Ark of the	<b>Testament</b>	, and the ceremonies of	8, 79/ 15
again, and unto the	<b>testament</b>	which God hath made	8, 89/ 9
is disobedient unto God's	<b>testament</b>	and setteth up another	8, 89/ 18
upon trust of God's	<b>testament</b>	. . . and then he calleth	8, 91/ 4
priest" in the New	<b>Testament</b>	, understand nothing else but	8, 91/ 8
the new and everlasting	<b>testament</b>	in his blood, and	8, 116/ 28
his "new and everlasting	<b>testament</b>	in his blood," and	8, 117/ 8
past, in the Old	<b>Testament</b>	and authentic stories, and	8, 133/ 29
clean out the New	<b>Testament</b>	now? We must pray	8, 134/ 1
translation of the New	<b>Testament</b>	An Answer unto the	8, 142/ 4
translation of the New	<b>Testament</b>	was well worthy to	8, 142/ 10
the burning of Tyndale's	<b>Testament</b>	. For surely first his	8, 142/ 29
another man translating the	<b>Testament</b>	, and being good and	8, 143/ 36
text of the New	<b>Testament</b>	! And so might I	8, 144/ 4
burning of Tyndale's evil-translated	<b>Testament</b>	. But Tyndale as soon	8, 152/ 18
congregation" in the New	<b>Testament</b>	where he found this	8, 163/ 17
throughout all the New	<b>Testament</b>	by this word "church	8, 167/ 39
throughout all the New	<b>Testament</b>	translated by this word	8, 168/ 11
writers of the New	<b>Testament</b>	had occasion to speak	8, 168/ 18
should throughout the New	<b>Testament</b>	be translated by this	8, 168/ 21
of within the New	<b>Testament</b>	. And thus whereas Tyndale	8, 168/ 24
throughout all the New	<b>Testament</b>	by this word "church	8, 168/ 31
ecclesia throughout the New	<b>Testament</b>	translated by this word	8, 168/ 36
throughout all the New	<b>Testament</b>	translate this word ecclesia	8, 169/ 5
translation of the New	<b>Testament</b>	. The Third Book Hereafter	8, 221/ 32

part of the New	<b>Testament</b>	was put in writing	8, 224/ 31
he translated the New	<b>Testament</b>	out of Greek. These	8, 230/ 10
falsely translate the New	<b>Testament</b>	into English, to make	8, 230/ 34
falsely translate the New	<b>Testament</b>	into English, to make	8, 231/ 2
world's end." The New	<b>Testament</b>	is full of those	8, 238/ 32
the Ark of the	<b>Testament</b>	, that was about to	8, 259/ 20
them in the Old	<b>Testament</b>	more than their part	8, 259/ 29
that, God wrote his	<b>testament</b>	unto them always, both	8, 275/ 35
but signs of the	<b>testament</b>	of God; and in	8, 276/ 2
prove it. Tyndale The	<b>testament</b>	which God made with	8, 276/ 10
He gave them the	<b>testament</b>	of circumcision"; not that	8, 276/ 14
circumcision was the whole	<b>testament</b>	. . . but the sacrament or	8, 276/ 15
have not the Old	<b>Testament</b>	only but also the	8, 281/ 20
now, besides the Old	<b>Testament</b>	, opened richly in the	8, 282/ 3
richly in the New	<b>Testament</b>	, that before were promised	8, 282/ 4
he take the New	<b>Testament</b>	for the book of	8, 282/ 7
is in the New	<b>Testament</b>	fulfilled that was promised	8, 282/ 16
promises in the Old	<b>Testament</b>	than every man well	8, 282/ 20
of in the New	<b>Testament</b>	. Wherefore, inasmuch as the	8, 294/ 7
sacraments of the Old	<b>Testament</b>	have significations . . . and inasmuch	8, 294/ 8
sacraments of the New	<b>Testament</b>	(of which mention is	8, 294/ 9
of in the New	<b>Testament</b>	. More Upon this he	8, 301/ 26
sacraments of the Old	<b>Testament</b>	have significations . . . and inasmuch	8, 303/ 2
sacraments of the New	<b>Testament</b>	(of which mention is	8, 303/ 4
sacraments of the New	<b>Testament</b>	have significations also . . . and	8, 303/ 22
write all his new	<b>testament</b>	, nor cause it to	8, 331/ 7
will "write" his new	<b>testament</b>	, when he saith by	8, 331/ 12
his last and everlasting	<b>testament</b>	, . . . and no more behind	8, 335/ 27
nothing touch the New	<b>Testament</b>	, nor nothing that this	8, 342/ 28
word of the New	<b>Testament</b>	written. And therefore, though	8, 342/ 31
scripture, in the Old	<b>Testament</b>	, that forbade these things	8, 343/ 30
written in the Old	<b>Testament</b>	. And therefore Tyndale had	8, 347/ 34
have condemned the New	<b>Testament</b>	, and also forbidden certain	8, 356/ 34
as for the "New	<b>Testament</b>	" -- if he mean	8, 357/ 3
if he mean the	<b>testament</b>	of Christ, it is	8, 357/ 3
translation of the New	<b>Testament</b>	, newly forged by Tyndale	8, 357/ 6
to be called Christ's	<b>testament</b>	, but either Tyndale's own	8, 357/ 10
but either Tyndale's own	<b>testament</b>	or the testament of	8, 357/ 10
own testament or the	<b>testament</b>	of his master, Antichrist	8, 357/ 10
faith. And concerning that "	<b>testament</b>	, " I have, both in	8, 357/ 18
that ere the New	<b>Testament</b>	was written . . . men were	8, 379/ 3
of all the New	<b>Testament</b>	. . . and whereof sundry great	8, 424/ 12
read in the New	<b>Testament</b>	of Christ's "brethren," would	8, 466/ 31
read in the New	<b>Testament</b>	of Christ's "brethren," would	8, 471/ 29
witness of man in	<b>testification</b>	and witnessing of him	8, 233/ 32
in such open fashion	<b>testified</b>	and declared themselves that	8, 142/ 17
more . . . which have also	<b>testified</b>	for my part in	8, 152/ 6
not true when he	<b>testified</b>	and gave witness with	8, 228/ 25
was (and for such	<b>testified</b>	by writing, and by	8, 262/ 26
every age were, well	<b>testified</b>	with miracles, in that	8, 274/ 39

true because he believeth,	<b>testifieth</b>	, and giveth witness in	8, 228/ 20
is above all, and	<b>testifieth</b>	the things that he	8, 240/ 5
been God; as himself	<b>testifieth</b>	in the fifth of	8, 241/ 26
as they report and	<b>testify</b>	that were at that	8, 24/ 3
stories are there that	<b>testify</b>	great things done in	8, 128/ 10
his word -- do	<b>testify</b>	from age to age	8, 149/ 25
shall, as I said,	<b>testify</b>	with me before this	8, 153/ 27
and all believing hearts	<b>testify</b>	that we are begotten	8, 224/ 9
prophet. Now doth Christ	<b>testify</b>	of him that he	8, 231/ 16
Noah -- do stories	<b>testify</b>	. More Full well. But	8, 273/ 9
God's sake -- do	<b>testify</b>	for our part: that	8, 373/ 25
do well and clearly	<b>testify</b>	by their books. For	8, 389/ 10
of all his richesse . . .	<b>testify</b>	all the apostles and	8, 410/ 5
inheritance of all richesse . . .	<b>testify</b>	all the apostles, and	8, 413/ 24
other thing besides that	<b>testify</b>	all the apostles and	8, 414/ 7
For all these will	<b>testify</b>	that we must believe	8, 414/ 9
have Tyndale himself to	<b>testify</b>	that Tyndale himself saith	8, 414/ 19
they be thus: "Ego	<b>testimonium</b>	ab homine non recipio	8, 232/ 35
Latin were "Ego nullum	<b>testimonium</b>	ab homine recipio." And	8, 232/ 39
in them "Qui vidit	<b>testimonium</b>	perhibuit" . . . nor "verum est	8, 273/ 13
perhibuit" . . . nor "verum est	<b>testimonium</b>	eius." There were stories	8, 273/ 14
Scrutamini scripturas, quoniam ipsae	<b>testimonium</b>	perhibent de me" ("Look	8, 347/ 15
and heard, and his	<b>testimony</b>	no man receiveth. Whosoever	8, 240/ 6
and shameless invention, take	<b>testimony</b>	and witness of his	8, 493/ 26
in the burning of	<b>Tewkesbury</b>	; but I can see	8, 20/ 1
James hath since confessed . . .	<b>Tewkesbury</b>	said unto him, "Save	8, 20/ 7
great a trust in	<b>Tewkesbury</b>	that I doubted not	8, 20/ 25
he should hear that	<b>Tewkesbury</b>	had revoked that point	8, 20/ 26
too. As soon as	<b>Tewkesbury</b>	heard that, he went	8, 20/ 27
also confess afterward that	<b>Tewkesbury</b>	had read unto him	8, 21/ 17
did Bayfield, Bainham, and	<b>Tewkesbury</b>	. And yet in some	8, 517/ 20
rehearsal of this brief	<b>text</b>	well perceive that Eliachim	8, 67/ 24
Tyndale will gloss his	<b>text</b>	as it please him	8, 79/ 6
nothing at all! His	<b>text</b>	also of Saint Peter	8, 96/ 22
ye see that this	<b>text</b>	proveth Tyndale's purpose nothing	8, 97/ 9
sides agree upon the	<b>text</b>	of Scripture, and that	8, 134/ 3
showeth that the Latin	<b>text</b>	and the Greek may	8, 143/ 29
words in the Latin	<b>text</b>	and the Greek do	8, 143/ 30
of proof in the	<b>text</b>	of the New Testament	8, 144/ 4
the circumstances in the	<b>text</b>	would not have served	8, 165/ 8
with devils." This only	<b>text</b>	of Saint Paul is	8, 172/ 26
their own old Latin	<b>text</b>	of heresy also, which	8, 182/ 13
hundred years. For that	<b>text</b>	doth call it an	8, 182/ 15
it in the Latin	<b>text</b>	: "Seniores qui in vobis	8, 183/ 12
presbyteros is, in the	<b>text</b>	that he hath alleged	8, 183/ 34
therewith. And the first	<b>text</b>	showeth also, after the	8, 192/ 5
and where the Latin	<b>text</b>	was caritas, and where	8, 201/ 28
translated also this selfsame	<b>text</b>	of Saint John too	8, 232/ 29
the order of the	<b>text</b>	in Scripture may be	8, 236/ 30
thysself." Now, upon this	<b>text</b>	deduceth Tyndale that women	8, 258/ 36

marriage." And in this	<b>text</b>	also: "It is better	8, 261/ 3
none. In the second	<b>text</b>	because Saint Paul condemne	8, 261/ 11
And upon the third	<b>text</b>	, because Saint Paul saith	8, 261/ 19
not rather upon the	<b>text</b>	that he speaketh of	8, 261/ 26
-- and upon this	<b>text</b>	also: "Do to another	8, 261/ 27
they that lay that	<b>text</b>	for a prohibition of	8, 278/ 7
meaning by some one	<b>text</b>	of Scripture, or some	8, 331/ 27
bring forth some half	<b>text</b>	half so sufficient for	8, 332/ 11
could bring out one	<b>text</b>	so good for him	8, 332/ 26
brethren find out that	<b>text</b>	by which Christ biddeth	8, 332/ 27
could find out any	<b>text</b>	in which Christ had	8, 332/ 29
the circumstance of the	<b>text</b>	showeth), but had utterly	8, 349/ 18
or believe, by any	<b>text</b>	that Tyndale hath showed	8, 351/ 11
very well. For one	<b>text</b>	may be diversely, in	8, 353/ 37
to bring in that	<b>text</b>	for this purpose --	8, 359/ 21
layeth Friar Barnes another	<b>text</b>	for this purpose: the	8, 359/ 23
of any law, this	<b>text</b>	serveth Friar Barnes a	8, 360/ 9
this purpose, in that	<b>text</b>	of Saint Paul that	8, 360/ 22
poor help of this	<b>text</b>	of Saint Paul; which	8, 361/ 33
bringeth in Barnes another	<b>text</b>	of Saint Paul: where	8, 362/ 1
Barnes doth here . . . which	<b>text</b>	, in the place where	8, 363/ 8
write. And therefore this	<b>text</b>	of Saint Paul brought	8, 363/ 18
was there yet one	<b>text</b>	remained, whereof many of	8, 363/ 34
of Saint Paul . . . which	<b>text</b>	Tyndale hath also brought	8, 363/ 36
accursed were he. This	<b>text</b>	hath now Friar Barnes	8, 364/ 3
saw also that that	<b>text</b>	saith not that Saint	8, 364/ 12
me, therefore, by which	<b>text</b>	of Scripture, in all	8, 379/ 8
to lay forth any	<b>text</b>	of Scripture discharging us	8, 379/ 17
may: bring in one	<b>text</b>	of Scripture by which	8, 379/ 23
in many a plain	<b>text</b>	of Scripture more, as	8, 387/ 12
yet he shall have	<b>text</b>	against text, and gloss	8, 389/ 28
shall have text against	<b>text</b>	, and gloss against gloss	8, 389/ 28
all, by one dark	<b>text</b>	or twain taken in	8, 425/ 7
followeth forthwith in the	<b>text</b>	, "By this be the	8, 434/ 37
great letter of some	<b>text</b>	hand that is more	8, 491/ 6
as in a great	<b>text</b>	hand, look upon our	8, 492/ 16
no glosses for the	<b>text</b>	that Christ said to	8, 553/ 8
let us see the	<b>text</b>	and their gloss together	8, 553/ 11
not this a proper	<b>text</b>	and well framed together	8, 553/ 20
false exposition of this	<b>text</b>	of Scripture, "And thou	8, 559/ 24
saint, nor any one	<b>text</b>	of Scripture . . . but only	8, 571/ 9
maketh commonly some fond	<b>texts</b>	of his own head	8, 41/ 22
you Christian readers other	<b>texts</b>	out of the holy	8, 69/ 6
plainly see that Tyndale's	<b>texts</b>	serve nothing at all	8, 97/ 22
subtle, and had apparent	<b>texts</b>	in Scripture that, falsely	8, 139/ 7
yet he layeth like	<b>texts</b>	three or four (some	8, 183/ 23
since that in the	<b>texts</b>	that himself allegeth, neither	8, 187/ 19
make priests. And these	<b>texts</b>	do so plainly reprove	8, 192/ 10
the one alleged divers	<b>texts</b>	of Scripture for the	8, 266/ 29
thereby, and that his	<b>texts</b>	be clear, and the	8, 267/ 20

be clear, and the	<b>texts</b>	of the other part	8, 267/ 20
and believed before those	<b>texts</b>	of Scripture were written	8, 269/ 26
then, notwithstanding all the	<b>texts</b>	that seem to say	8, 269/ 29
Holy Scripture . . . in which	<b>texts</b>	men be no more	8, 330/ 3
hard and not intelligible	<b>texts</b>	. And if Tyndale deny	8, 330/ 15
And if these plain	<b>texts</b>	seem not yet sufficient	8, 332/ 10
their matters by those	<b>texts</b>	that are of most	8, 362/ 21
pass over the plain	<b>texts</b>	of the other evangelists	8, 362/ 24
for their part hard	<b>texts</b>	and doubtful, as Barnes	8, 363/ 8
can so construe these	<b>texts</b>	as they shall not	8, 377/ 35
by the manifold plain	<b>texts</b>	of Holy Scripture foreremembered	8, 379/ 36
and controversy, where plain	<b>texts</b>	of Scripture seem to	8, 396/ 14
by clear and open	<b>texts</b>	of Scripture, full and	8, 424/ 36
by many plain, open	<b>texts</b>	of Holy Scripture. Of	8, 426/ 24
I cannot prove these	<b>texts</b>	to be spoken of	8, 430/ 25
of such speak these	<b>texts</b>	; and therefore they speak	8, 430/ 28
I wot well these	<b>texts</b>	speak of good faith	8, 430/ 32
of God again. Many	<b>texts</b>	also of Holy Scripture	8, 437/ 8
worth, nor could no	<b>thank</b>	deserve nor no reward	8, 6/ 12
whom therefore be all	<b>thank</b>	referred -- which liveth	8, 39/ 2
Christian man can him	<b>thank</b>	for that holy prayer	8, 40/ 26
finally refer all the	<b>thank</b>	and reward of our	8, 53/ 17
too, with laud and	<b>thank</b>	given "to the Lord	8, 62/ 20
and yet had they	<b>thank</b>	for the keeping, and	8, 79/ 32
give . . . the other may	<b>thank</b>	the bond if ever	8, 105/ 26
instead of wine, "God	<b>thank</b>	you, Master Winer, for	8, 121/ 10
good zeal, with great	<b>thank</b>	of God, go against	8, 123/ 22
God hath (laud and	<b>thank</b>	be to him!) brought	8, 139/ 15
and therefore with great	<b>thank</b>	of God . . . though they	8, 161/ 14
cause have I to	<b>thank</b>	God of amendment. But	8, 177/ 11
taketh away all my	<b>thank</b>	and reward that I	8, 178/ 19
in my book, I	<b>thank</b>	God, any such high	8, 179/ 26
and yet had no	<b>thank</b>	. For he thought that	8, 259/ 16
not sin, but deserved	<b>thank</b>	(all such, I say	8, 302/ 19
sin, and not without	<b>thank</b>	of God. And so	8, 302/ 26
should have gotten little	<b>thank</b>	. And as I have	8, 328/ 24
deserving any reward, or	<b>thank</b>	, the rather for any	8, 402/ 34
but refer all the	<b>thank</b>	of them to God	8, 403/ 2
of that. For, I	<b>thank</b>	thee, good Lord, the	8, 457/ 35
am in doing . . . the	<b>thank</b>	be thine, good Lord	8, 458/ 2
they give all the	<b>thank</b>	to himself and ascribe	8, 523/ 16
but he said, "I	<b>thank</b>	thee thereof, good Lord	8, 523/ 22
and said not, "I	<b>thank</b>	thereof myself." And therefore	8, 523/ 25
houseled. But, God be	<b>thanked</b>	, he is either deceived	8, 82/ 23
true (as, God be	<b>thanked</b>	, he lieth) -- how	8, 123/ 29
among whom, God be	<b>thanked</b>	, we see many live	8, 125/ 7
whereof, our Lord be	<b>thanked</b>	, the maker is graciously	8, 142/ 23
untrue. For, God be	<b>thanked</b>	, I never had that	8, 177/ 12
know well, God be	<b>thanked</b>	, that I have not	8, 178/ 31
More Nay, God be	<b>thanked</b>	, they have not lost	8, 204/ 15

which, our Lord be	<b>thanked</b>	, he suffereth no false	8, 250/ 29
well that, God be	<b>thanked</b>	, he findeth not yet	8, 313/ 9
come . . . our Lord be	<b>thanked</b>	, he shall not very	8, 478/ 21
other side, and highly	<b>thanketh</b>	the Lord, that hath	8, 267/ 33
we must now be	<b>thankful</b>	to God again, and	8, 208/ 26
flesh, in showing themselves	<b>thankful</b>	again to God. I	8, 208/ 33
anything else but his	<b>thankful</b>	obedience and proof of	8, 277/ 32
ceremonies, displeasing to himself,	<b>thankless</b>	toward themselves, and also	8, 298/ 5
use them measurably, with	<b>thanks</b>	to God. If they	8, 85/ 1
have we to give	<b>thanks</b>	to God . . . whose goodness	8, 263/ 35
I joyfully give thee	<b>thanks</b>	), will now beseech thee	8, 371/ 35
as it seemeth, neither	<b>thankworthy</b>	nor rewardable. Now doth	8, 507/ 29
the punishment of any	<b>theft</b>	, or any other crime	8, 15/ 19
every manner crime --	<b>theft</b>	, murder, treason, and all	8, 28/ 13
establish them in their	<b>theft</b>	, falsehood, and damnable lies	8, 138/ 12
that it is abominable	<b>theft</b>	and sacrilege for a	8, 228/ 31
priesthood, more than whoredom,	<b>theft</b>	, murder, or any sin	8, 305/ 8
priesthood, more than whoredom,	<b>theft</b>	, murder, or any sin	8, 305/ 37
plainly teacheth that whoredom,	<b>theft</b>	, murder, and sin against	8, 306/ 5
whether as much as	<b>theft</b>	, murder, or the sin	8, 306/ 18
fallen asleep" in lechery,	<b>theft</b>	, sacrilege, incest, and murder	8, 570/ 23
for all their falsehood,	<b>theft</b>	, adultery, vow-breaking, treason, murder	8, 572/ 21
woman, that hath vowed	<b>themselves</b>	monk, friar, or nun	8, 140/ 7
before broken, should from	<b>thenceforth</b>	avoid and eschew the	8, 27/ 13
had wrought by himself.	<b>Theophylact</b>	alloweth Origen's exposition, and	8, 362/ 13
never be gotten out."	<b>Theophylact</b>	, upon these words of	8, 369/ 8
to contention and strife."	<b>Theophylact</b>	expoundeth the same place	8, 369/ 25
hundred years old, or	<b>thereabout</b>	. . . and this was not	8, 152/ 29
while that they go	<b>thereabout</b>	, and all the while	8, 451/ 17
be "the church" (for	<b>thereabout</b>	goeth all his matter	8, 562/ 22
make them use themselves	<b>thereafter</b>	the more reverently. For	8, 315/ 19
and learn to live	<b>thereafter</b>	. But on the other	8, 352/ 28
hear them and do	<b>thereafter</b>	; but and if they	8, 356/ 23
would cast them all "	<b>thereas</b>	never sun should shine	8, 128/ 6
But as for Almaine,	<b>thereas</b>	it is so already	8, 161/ 16
undoubted good word "charity,"	<b>thereas</b>	the sentence well showed	8, 198/ 36
doth not well when	<b>thereas</b>	the Scripture speaketh of	8, 199/ 36
sundry times have fallen	<b>therefrom</b>	, as Arius, Pelagius, Donatus	8, 44/ 19
many nations soever fall	<b>therefrom</b>	, and how little and	8, 251/ 7
and taken his Spirit	<b>therefrom</b>	!): the very Scripture itself	8, 254/ 1
by false heresies separated	<b>therefrom</b>	. And on the other	8, 361/ 27
again, and yet again	<b>therefrom</b>	. He leaveth us also	8, 392/ 36
the devil, fall again	<b>therefrom</b>	. . . as many hath done	8, 411/ 17
that faith may fall	<b>therefrom</b>	. . . but for all that	8, 411/ 22
withdraw his own will	<b>therefrom</b>	, to follow the world	8, 422/ 12
die before they fall	<b>therefrom</b>	, they shall be saved	8, 428/ 9
that we foolishly fall	<b>therefrom</b>	. Now, against all these	8, 433/ 40
it nor fall away	<b>therefrom</b>	, and for that cause	8, 489/ 39
forsake it and fall	<b>therefrom</b>	. And then putting the	8, 525/ 3
at any time fell	<b>therefrom</b>	. And this point handleth	8, 542/ 14

were very far fallen	<b>therefrom</b>	. For first, read me	8, 542/ 19
own fault to fall	<b>therefrom</b>	, by refusing the Gospel	8, 549/ 18
precided and cut off	<b>therefrom</b>	, and cast out thereof	8, 561/ 28
Saint Paul unto the	<b>Thessalonians</b>	, to whom he writeth	8, 323/ 16
for he biddeth the	<b>Thessalonians</b>	keep and observe well	8, 324/ 4
Paul written unto the	<b>Thessalonians</b>	. . . by which words he	8, 330/ 21
he wrote unto the	<b>Thessalonians</b>	, "Observe ye my precepts	8, 360/ 14
myself"; and to the	<b>Thessalonians</b>	, "Keep you my precepts	8, 374/ 16
appear: Iohannis 21; ad	<b>Thessalonicenses</b>	; ad Corinthios 11. And	8, 332/ 9
and sprung up so	<b>thick</b>	, full of pestilent errors	8, 2/ 5
took him for a	<b>thief</b>	. For whereas there had	8, 13/ 17
make him a stark	<b>thief</b>	, and bid him see	8, 29/ 22
sudden grace that the	<b>thief</b>	got at last, that	8, 215/ 27
true, but a false	<b>thief</b>	and a false traitor	8, 228/ 28
a church were a	<b>thief</b>	and yet not a	8, 449/ 22
and yet not a	<b>thief</b>	. A thief because he	8, 449/ 22
not a thief. A	<b>thief</b>	because he had stolen	8, 449/ 23
and yet not a	<b>thief</b>	because the King had	8, 449/ 23
haply say that the	<b>thief</b>	was not sure before	8, 449/ 25
he was both a	<b>thief</b>	and a traitor both	8, 513/ 34
saving that of a	<b>thief</b>	they say in sport	8, 534/ 4
' jugglers, '	<b>thieves</b>	, ' murderers, '	8, 58/ 15
a very den of	<b>thieves</b>	-- and worse than	8, 162/ 33
be there many false	<b>thieves</b>	and false traitors unto	8, 228/ 29
and died between two	<b>thieves</b>	, and for his death's	8, 290/ 30
adulterers, faithful vow-breakers, faithful	<b>thieves</b>	, faithful murderers, faithful traitors	8, 567/ 10
gross for their subtle,	<b>thin</b>	wits. For that all	8, 77/ 17
false. For surely the	<b>thin</b>	subtlety thereof, my gross	8, 459/ 37
confession again; wherein I	<b>think</b>	it good that ye	8, 18/ 20
nor never had, I	<b>think</b>	, if Tyndale's ungracious books	8, 21/ 32
no man doubteth, I	<b>think</b>	, but that Tyndale himself	8, 31/ 7
his execrable heresies. I	<b>think</b>	that no man doubteth	8, 35/ 9
blind, so that they	<b>think</b>	that to be very	8, 43/ 15
soul be led to	<b>think</b>	that all those that	8, 43/ 22
together . . . because I verily	<b>think</b>	that Tyndale will himself	8, 51/ 18
so should he then	<b>think</b>	that the things that	8, 57/ 25
flesh and soberness . . . whosoever	<b>think</b>	himself to the sins	8, 62/ 4
a mad thing to	<b>think</b>	that when they went	8, 70/ 27
be taught, and do	<b>think</b>	and conceive in their	8, 76/ 26
people call "bishopsing." They	<b>think</b>	that if the bishop	8, 83/ 32
wash away the sin,	<b>think</b>	once on God's promise	8, 90/ 2
they be content and	<b>think</b>	themselves well worthy to	8, 90/ 19
them. And they that	<b>think</b>	otherwise -- that is	8, 101/ 7
to wit, they that	<b>think</b>	that the sacraments be	8, 101/ 7
burn them, as I	<b>think</b>	the truth is: then	8, 102/ 4
means than men can	<b>think</b>	or imagine, so bind	8, 102/ 14
not why we should	<b>think</b>	otherwise. When our Lord	8, 102/ 27
his sight -- I	<b>think</b>	that God gave an	8, 103/ 14
-- so might he	<b>think</b>	that no medicine doth	8, 104/ 15
saying that Christian men	<b>think</b>	that they have done	8, 109/ 17

be so foolish to	<b>think</b>	that he hath done	8, 109/ 24
well and easily and	<b>think</b>	little on them . . . nor	8, 121/ 21
go their way and	<b>think</b>	themselves safe: he showed	8, 122/ 7
use they not to	<b>think</b>	that they do well	8, 124/ 16
laws. More Tyndale, I	<b>think</b>	, hath not known many	8, 125/ 21
his neck . . . he would	<b>think</b>	all were marred, and	8, 127/ 5
power to consecrate . . . and	<b>think</b>	that the virtue of	8, 127/ 6
law of God we	<b>think</b>	as did the Turks	8, 148/ 15
prayer, he saith we "	<b>think</b>	that no man may	8, 148/ 28
so mad . . . as to	<b>think</b>	that after that some	8, 150/ 32
men thought and yet	<b>think</b>	, albeit Saint Jerome thought	8, 153/ 4
hand to hand, I	<b>think</b>	from Adam's days, to	8, 155/ 1
God." Tyndale shall, I	<b>think</b>	, find no reader so	8, 174/ 7
place. And thus I	<b>think</b>	that every child may	8, 174/ 29
he saith that I	<b>think</b>	mine "errors so subtly	8, 175/ 12
say or occasion to	<b>think</b>	upon. Nor now I	8, 182/ 32
thing that myself shall	<b>think</b>	untrue, though it had	8, 197/ 8
other point. If Tyndale	<b>think</b>	to ease all the	8, 215/ 36
is he, as I	<b>think</b>	, no partner in the	8, 216/ 21
and conjecture so to	<b>think</b>	and say: yet to	8, 217/ 15
worse than idolatry; to	<b>think</b>	that the Mass may	8, 221/ 8
false, blasphemous lies, and	<b>think</b>	(if they think as	8, 227/ 14
and think (if they	<b>think</b>	as they say) both	8, 227/ 14
to show that I	<b>think</b>	that Tyndale meant any	8, 236/ 26
and easy: we cannot	<b>think</b>	but that among so	8, 249/ 34
may we with reason	<b>think</b>	that Luther and he	8, 250/ 2
durst ever presume to	<b>think</b>	, because God had not	8, 259/ 27
were overmuch boldness to	<b>think</b>	that we could precisely	8, 260/ 9
found any man to	<b>think</b>	it lawful, till now	8, 266/ 9
thus have spoken both . . .	<b>think</b>	ye, by your troth	8, 268/ 10
of worldly things, I	<b>think</b>	well he taught him	8, 272/ 39
it were sin to	<b>think</b>	it were not bread	8, 278/ 35
Luther saith, or to	<b>think</b>	it were anything else	8, 278/ 36
be so mad to	<b>think</b>	that God knoweth not	8, 283/ 14
unto the Jews. I	<b>think</b>	that Tyndale will not	8, 298/ 3
to beguile us. I	<b>think</b>	he taketh not so	8, 311/ 13
no cause reasonable to	<b>think</b>	the contrary. More By	8, 313/ 7
content that men may	<b>think</b>	themselves at liberty to	8, 313/ 17
no reason why "to	<b>think</b>	the contrary," yet if	8, 313/ 21
ever thought or durst	<b>think</b>	the contrary, till now	8, 319/ 7
their superstition." But I	<b>think</b>	there was besides this	8, 320/ 26
to have . . . as to	<b>think</b>	they might at their	8, 321/ 15
nor necessity. Nor, I	<b>think</b>	, he shall never suffer	8, 322/ 17
in Moses' days: I	<b>think</b>	, therefore, that Tyndale should	8, 329/ 28
ceremonies. And yet I	<b>think</b>	he will not say	8, 329/ 31
like Blind Bayard, and	<b>think</b>	it plain and open	8, 336/ 21
whereof we yet nothing	<b>think</b>	, and yet, peradventure, written	8, 337/ 30
And yet might they	<b>think</b>	that prophet restrained by	8, 349/ 24
people might hap to	<b>think</b>	that he would therefore	8, 351/ 34
is no man, I	<b>think</b>	, so mad -- when	8, 354/ 23

this (of which I	<b>think</b>	no good man doubteth	8, 354/ 31
be so mad to	<b>think</b>	that neither bishop nor	8, 354/ 32
commanded before. And I	<b>think</b>	it not to be	8, 365/ 1
of Scripture . . . than to	<b>think</b>	ourselves without Scripture unbound	8, 375/ 6
of Tyndale whether he	<b>think</b>	any party of Christian	8, 375/ 23
nothing but Scripture, I	<b>think</b>	they say true . . . for	8, 395/ 21
repentant openly and yet	<b>think</b>	in their hearts full	8, 398/ 37
own works, nor once	<b>think</b>	that he can of	8, 400/ 1
from which he might	<b>think</b>	, peradventure, that all mankind	8, 406/ 17
upon Tyndale's tale to	<b>think</b>	as he would have	8, 407/ 9
child. We shall, I	<b>think</b>	, also agree together in	8, 427/ 24
be so mad to	<b>think</b>	that God will in	8, 463/ 30
of Christ's "brethren," would	<b>think</b>	that they were our	8, 466/ 31
the devil's part, and	<b>think</b>	that though an elect	8, 470/ 2
of Christ's "brethren," would	<b>think</b>	that they were our	8, 471/ 30
happen to err and	<b>think</b>	that our Lady was	8, 472/ 36
beetle-blind," "fleshly" reason to	<b>think</b>	that the good endeavor	8, 502/ 16
nor say nothing, nor	<b>think</b>	nothing, but sit even	8, 506/ 13
their lemans' sides, and	<b>think</b>	they will come there	8, 521/ 27
of their standing, and	<b>think</b>	that they be so	8, 523/ 28
he might hap to	<b>think</b>	himself over-great in God's	8, 524/ 9
unreasonable that would not	<b>think</b>	that a king or	8, 530/ 18
power" . . . and could not	<b>think</b>	or devise who should	8, 542/ 30
together? Do ye not	<b>think</b>	that there is as	8, 553/ 21
Tyndale doth: whether ye	<b>think</b>	not as much wit	8, 559/ 5
ween all wise men	<b>think</b>	that the same devil	8, 559/ 7
had, they never once	<b>think</b>	upon him. For as	8, 566/ 25
unto good works, but	<b>think</b>	that only faith in	8, 571/ 34
so firmly that they	<b>think</b>	verily they feel their	8, 572/ 16
God's sake . . . and yet	<b>thinketh</b>	, for all that, that	8, 72/ 1
and taught him, he	<b>thinketh</b>	that it becometh him	8, 78/ 14
priest can -- yet	<b>thinketh</b>	Tyndale that except he	8, 82/ 20
bed again every night . . .	<b>thinketh</b>	on God's promise first	8, 91/ 3
man otherwise thought nor	<b>thinketh</b>	but that the principal	8, 100/ 30
avenge it craftily, and	<b>thinketh</b>	that well enough. And	8, 124/ 4
the world he obeyeth,	<b>thinketh</b>	he, when he flattereth	8, 124/ 5
at all? -- but	<b>thinketh</b>	that his proper scoffing	8, 202/ 33
who is there that	<b>thinketh</b>	that to kill a	8, 228/ 5
wretches do it. Who	<b>thinketh</b>	that adultery is no	8, 228/ 6
wretches do it. Who	<b>thinketh</b>	that to wed a	8, 228/ 7
findeth any that so	<b>thinketh</b>	, as many wretches as	8, 266/ 10
say all that he	<b>thinketh</b>	. For else he would	8, 313/ 11
doubt not but Tyndale	<b>thinketh</b>	himself discharged of that	8, 375/ 29
Paul say, "He that	<b>thinketh</b>	that he standeth, let	8, 429/ 35
as often as he	<b>thinketh</b>	thereof. But mark well	8, 459/ 21
that wrought well. Now	<b>thinketh</b>	me, then, that between	8, 555/ 39
false opinions and from	<b>thinking</b>	evil good, and therefore	8, 227/ 12
-- and then, in	<b>thinking</b>	thus, Tyndale taketh the	8, 470/ 7
is written in the	<b>Third</b>	Book of Kings, for	8, 2/ 32
the New Testament. The	<b>third</b>	, against two chapters of	8, 33/ 24

twenty-first chapter of the	<b>Third</b>	Book of Kings, "When	8, 66/ 5
we not in the	<b>third</b>	chapter of the prophet	8, 68/ 35
away, and almost the	<b>third</b>	too, and promiseth forgiveness	8, 106/ 21
that are predestinate. The	<b>third</b>	is that he putteth	8, 133/ 17
order of priesthood. A	<b>third</b>	signification, he saith, it	8, 144/ 29
degrees." And "in this	<b>third</b>	signification" he saith that	8, 144/ 33
taketh it in his	<b>third</b>	signification for, all a	8, 146/ 1
a specification of his	<b>third</b>	signification, as though he	8, 146/ 9
truth Tyndale handleth his	<b>third</b>	signification very secondly, and	8, 146/ 18
not in this Tyndale's	<b>third</b>	signification after his description	8, 147/ 1
eighth chapter of the	<b>Third</b>	Book), and there shall	8, 169/ 12
an argument at every	<b>third</b>	word repeat a whole	8, 205/ 28
the New Testament. The	<b>Third</b>	Book Hereafter followeth the	8, 222/ 1
Book Hereafter followeth the	<b>Third</b>	Book, in which be	8, 222/ 2
kind of man; the	<b>third</b>	doth but deny him	8, 234/ 17
this word "no"; the	<b>third</b>	, whereof I spoke not	8, 237/ 27
again from death the	<b>third</b>	day," and that penance	8, 238/ 21
the Baptist in the	<b>third</b>	chapter of Saint John	8, 240/ 4
already. And upon the	<b>third</b>	text, because Saint Paul	8, 261/ 19
tell him, for his	<b>third</b>	confusion, that by the	8, 285/ 24
take and eat the	<b>third</b>	-- so is every	8, 286/ 28
he mean in the	<b>third</b>	fashion . . . that is to	8, 297/ 6
they finally to the	<b>third</b>	point . . . and would, notwithstanding	8, 297/ 19
first figure, and the	<b>third</b>	mode . . . saving that the	8, 345/ 20
written unto Timothy, the	<b>third</b>	chapter of the second	8, 359/ 24
and yet addeth a	<b>third</b>	thereto, saying, in the	8, 362/ 14
thus end I my	<b>Third</b>	Book containing the answer	8, 382/ 10
heaven. Thus endeth the	<b>Third</b>	Book. The Second Part	8, 382/ 26
I have in the	<b>Third</b>	Book more than plainly	8, 396/ 9
his answer to the	<b>Third</b>	Book of my Dialogue	8, 401/ 14
chapter answered in my	<b>third</b>	book of this work	8, 404/ 36
born of God" the	<b>third</b>	chapter of the First	8, 420/ 14
God in him. The	<b>third</b>	is that whoso have	8, 420/ 25
specially dependeth upon his	<b>third</b>	article, whereof the words	8, 424/ 5
understanding false. For his	<b>third</b>	point, ye wot well	8, 424/ 6
Saint John in the	<b>third</b>	chapter of his first	8, 424/ 10
they destroy yet a	<b>third</b>	heresy of Tyndale, concerning	8, 433/ 28
by glory . . . and the	<b>third</b>	is himself everlasting life	8, 435/ 11
very end of that	<b>third</b>	chapter, "Whoso keepeth God's	8, 442/ 18
the end of my	<b>Third</b>	Book have answered, and	8, 472/ 33
first chapter of the	<b>Third</b>	Book of my Dialogue	8, 500/ 7
his answer to my	<b>Third</b>	Book, as ye have	8, 501/ 3
his answer unto my	<b>Third</b>	Book as to the	8, 501/ 7
answers made unto the	<b>third</b>	and fourth books of	8, 502/ 8
his answer unto my	<b>Third</b>	and Fourth Book of	8, 512/ 16
For that is the	<b>third</b>	point and the most	8, 532/ 35
Service. And it is,	<b>thirdly</b>	, very profitable to the	8, 159/ 15
men nothing at all.	<b>Thirdly</b>	, I say that in	8, 350/ 15
grace to repent. And	<b>thirdly</b>	, that at the bare	8, 425/ 25
rebuking, without resistance. And	<b>thirdly</b>	(which most is of	8, 530/ 5

fasted in hunger and	<b>thirst</b>	. And it were indeed	8, 70/ 26
For Origen is now	<b>thirteen</b>	hundred years old, or	8, 152/ 29
things without Scripture this	<b>thirteen</b>	hundred years, and, as	8, 339/ 1
Fourth Book, in the	<b>thirteenth</b>	chapter, of The Praying	8, 368/ 11
the mouth. In the	<b>thirty-fourth</b>	chapter of Ecclesiasticus it	8, 68/ 14
ninth of Daniel, the	<b>thirty-sixth</b>	of Jeremiah, the twentieth	8, 69/ 8
it again in the	<b>thirty-third</b>	chapter, in this wise	8, 432/ 23
I do again," or "	<b>This-wise</b>	will I live to	8, 89/ 15
say, since Tyndale meaneth	<b>thiswise</b>	, and therefore saith in	8, 297/ 31
that brought Barnes' heresy	<b>thither</b>	, concerning the Sacrament of	8, 9/ 33
out of this realm	<b>thither</b>	. . . and that for none	8, 11/ 28
him, shrinketh hither and	<b>thither</b>	thereat, and seeketh many	8, 272/ 2
it we cannot come	<b>thither</b>	, yet if we join	8, 416/ 30
the devil driveth them	<b>thither</b>	, and he must needs	8, 457/ 7
Iwis, though I go	<b>thither</b>	with my feet, yet	8, 457/ 9
not agree to go	<b>thither</b>	with mine heart, lo	8, 457/ 10
I am now carried	<b>thither</b>	even in a rage	8, 457/ 13
list, bring us all	<b>thither</b>	without any faith at	8, 463/ 10
he could bring us	<b>thither</b>	without any knowledge given	8, 463/ 11
thereof till we came	<b>thither</b>	and had it. So	8, 463/ 12
that he shall come	<b>thither</b>	before), I will not	8, 537/ 11
Answer Made by Sir	<b>Thomas</b>	More, Knight Lord Chancellor	8, 1/ 2
a new saint: Sir	<b>Thomas</b>	Hitton, the heretic that	8, 10/ 25
the name of "Saint	<b>Thomas</b>	the Martyr." A long	8, 10/ 28
he saith, of Sir	<b>Thomas</b>	Hitton, whom the bishops	8, 12/ 26
the name of "Saint	<b>Thomas</b>	the Martyr," in the	8, 12/ 30
good Christian faith Sir	<b>Thomas</b>	Hitton was of, this	8, 12/ 37
a hedge . . . and Sir	<b>Thomas</b>	Hitton was walking not	8, 13/ 19
this is, lo, Sir	<b>Thomas</b>	Hitton, the devil's stinking	8, 16/ 1
brought unto the fire:	<b>Thomas</b>	Bilney, that was before	8, 22/ 1
deviseth. Made by Sir	<b>Thomas</b>	More, Knight. Printed at	8, 384/ 10
and his fault, M.	<b>Thomas</b>	Bilney. Which, being once	8, 517/ 26
apostles . . . and specially Saint	<b>Thomas</b>	of India, which left	8, 532/ 29
thereupon. Nor yet Saint	<b>Thomas</b>	, which, as Tyndale saith	8, 546/ 1
as ever was Saint	<b>Thomas</b>	of India . . . came never	8, 548/ 10
Saint Peter, and Saint	<b>Thomas</b>	of India, and the	8, 566/ 1
a field full of	<b>thorns</b>	, that wotteth not where	8, 411/ 37
where they feel it	<b>thoroughly</b>	. . . so that they may	8, 68/ 32
light, and that so	<b>thoroughly</b>	that the world see	8, 180/ 8
that I had thus	<b>thoroughly</b>	searched well my breast	8, 180/ 10
depth of indurate heart,	<b>thoroughly</b>	pierced with their pestilent	8, 249/ 6
wit in them so	<b>thoroughly</b>	and so clearly instructed	8, 509/ 2
the thing that he	<b>thoroughly</b>	seeth, or in doing	8, 511/ 9
till he prove us	<b>thoroughly</b>	that David was that	8, 534/ 15
we the Examination of	<b>Thorpe</b>	, put forth, as it	8, 7/ 25
For the great heretic	<b>Thorpe</b>	, in his examination, calleth	8, 300/ 26
of them . . . that he	<b>thought</b>	it better that such	8, 17/ 26
malicious mind incurable, he	<b>thought</b>	it were then better	8, 17/ 30
so beguiled that she	<b>thought</b>	she might well eat	8, 49/ 23
whereas our Blessed Lady	<b>thought</b>	herself bound thereto, and	8, 49/ 34

a nun, as they	<b>thought</b>	should never happen in	8, 50/ 3
uncircumcised . . . and were yet	<b>thought</b>	to be in no	8, 60/ 7
good pace, and have	<b>thought</b>	that God Almighty had	8, 61/ 34
sacrament, and that they	<b>thought</b>	that to faithful folk	8, 86/ 18
natural things that he	<b>thought</b>	oil a meet medicine	8, 87/ 26
such a high, presumptuous	<b>thought</b>	should once have fallen	8, 91/ 22
so . . . and that have	<b>thought</b>	that the sacraments have	8, 98/ 27
that no man otherwise	<b>thought</b>	nor thinketh but that	8, 100/ 30
the mind that he	<b>thought</b>	the sacraments do nothing	8, 104/ 13
repenting at the first	<b>thought</b>	, by and by . . . and	8, 106/ 22
farther false construction . . . they	<b>thought</b>	should be the bass	8, 143/ 1
besides that they verily	<b>thought</b>	those errors none of	8, 152/ 36
therefore many good men	<b>thought</b>	and yet think, albeit	8, 153/ 3
think, albeit Saint Jerome	<b>thought</b>	otherwise (as he might	8, 153/ 4
Iesu Christ, because he	<b>thought</b>	the devil's name was	8, 174/ 27
I never said nor	<b>thought</b>	. But I said and	8, 182/ 21
that was, as him	<b>thought</b>	, seniores; in which word	8, 184/ 34
so said nor so	<b>thought</b>	. But the fault I	8, 201/ 24
matter . . . yet I have	<b>thought</b>	good to give Tyndale	8, 231/ 9
some one hath sometimes	<b>thought</b>	in some one thing	8, 247/ 10
no thank. For he	<b>thought</b>	that because of the	8, 259/ 17
Christ and his apostles	<b>thought</b>	hell enough. And yet	8, 288/ 24
Christ and his apostles	<b>thought</b>	hell enough -- I	8, 289/ 12
saving that I have	<b>thought</b>	it convenient, for his	8, 309/ 29
great doubt, and have	<b>thought</b>	it great peril, to	8, 317/ 27
Holy saints also have	<b>thought</b>	upon other causes. For	8, 318/ 29
causes. For some have	<b>thought</b>	that God ordained the	8, 318/ 30
nor no man ever	<b>thought</b>	or durst think the	8, 319/ 7
of them also that	<b>thought</b>	themselves bound of necessity	8, 326/ 23
nor possible to be	<b>thought</b>	upon. But when it	8, 336/ 33
and, as it is	<b>thought</b>	, two hundred years before	8, 339/ 1
though some others have	<b>thought</b>	it gay, Tyndale yet	8, 351/ 13
in the mire before,	<b>thought</b>	he would beware of	8, 363/ 31
And though he never	<b>thought</b>	thus . . . "If I had	8, 409/ 26
promises . . . which was never	<b>thought</b>	upon by Saint Peter	8, 474/ 19
in such opinions and	<b>thought</b>	them necessary unto salvation	8, 481/ 12
then, haply, when we	<b>thought</b>	ourselves most perfect of	8, 485/ 9
they could not have	<b>thought</b>	the contrary. But God	8, 509/ 37
his mind, nor anything	<b>thought</b>	upon -- yet when	8, 510/ 21
Lest he should have	<b>thought</b>	his virtue to come	8, 524/ 1
lightly fall into that	<b>thought</b>	; but, rather, lest (whereof	8, 524/ 8
Thus much have I	<b>thought</b>	it good to declare	8, 527/ 15
with him, as he	<b>thought</b>	; and the better with	8, 528/ 29
while asleep? When he	<b>thought</b>	he would have her	8, 536/ 10
that best knew his	<b>thought</b>	, laid his sins so	8, 539/ 26
us -- that they	<b>thought</b>	it impossible that he	8, 542/ 28
rise again, because they	<b>thought</b>	he could never "of	8, 542/ 29
he did . . . that he	<b>thought</b>	, of likelihood, he never	8, 546/ 10
had meant it nor	<b>thought</b>	it. And therefore now	8, 571/ 23
the hypocrisy and false	<b>thoughts</b>	that here lie hidden	8, 485/ 8

busily, and inspire good	<b>thoughts</b>	of temperance, while they	8, 520/ 36
among all these evil	<b>thoughts</b>	, all these ungracious words	8, 536/ 20
and overladen with earthly	<b>thoughts</b>	. For though they saw	8, 541/ 3
and joy together, that	<b>thoughts</b>	arose in their hearts	8, 541/ 22
schisms and war many	<b>thousand</b>	bodies, and by sinful	8, 11/ 1
abominable heresies, many more	<b>thousand</b>	souls -- have now	8, 11/ 2
Catholics, with many a	<b>thousand</b>	of his wretched sect	8, 29/ 8
slaughter of above fourscore	<b>thousand</b>	of them in one	8, 55/ 30
bread, water, and a	<b>thousand</b>	other things. More This	8, 85/ 5
it of, and a	<b>thousand</b>	mad questions more. But	8, 102/ 20
doctors far above a	<b>thousand</b>	years ago), we must	8, 109/ 31
of all Christendom a	<b>thousand</b>	years before their days	8, 119/ 28
is far above a	<b>thousand</b>	since that, as evil	8, 136/ 16
credence than fifteen hundred	<b>thousand</b>	Tyndales that telleth us	8, 137/ 14
matter more than a	<b>thousand</b>	years ago. Yet have	8, 152/ 7
ecclesia was used a	<b>thousand</b>	years before Christendom began	8, 169/ 30
soul -- and a	<b>thousand</b>	souls besides -- that	8, 175/ 29
may perceive, this three	<b>thousand</b>	years before; and in	8, 190/ 13
then evermore of a	<b>thousand</b>	, nine hundred at the	8, 196/ 6
priesthood . . . then of a	<b>thousand</b>	priests, nine hundred at	8, 196/ 15
follow that of a	<b>thousand</b>	priests, nine hundred be	8, 196/ 24
follow that of a	<b>thousand</b>	there be nine hundred	8, 197/ 19
use it, and a	<b>thousand</b>	other words like, such	8, 199/ 20
apostles preached a hundred	<b>thousand</b>	sermons, and did as	8, 254/ 22
care not for a	<b>thousand</b>	Cyprians, I lay for	8, 266/ 36
years, and above a	<b>thousand</b>	, too, of whom my	8, 367/ 28
of them above threescore	<b>thousand</b>	in divers places, all	8, 482/ 34
be infinitely, ten hundred	<b>thousand</b>	thousand times, longer. This	8, 516/ 23
infinitely, ten hundred thousand	<b>thousand</b>	times, longer. This taketh	8, 516/ 23
kill the other, by	<b>thousands</b>	on a day, as	8, 58/ 28
wrote of things done	<b>thousands</b>	of years before the	8, 273/ 16
doing become "the bond	<b>thrall</b>	of sin." And so	8, 454/ 18
from the bondage and	<b>thralldom</b>	" of all fasting days	8, 62/ 25
they put all in	<b>thralldom</b>	; and pretending virtue, they	8, 206/ 3
of the servitude and	<b>thralldom</b>	that he lieth in	8, 455/ 2
breadth of a silken	<b>thread</b>	to cover his poetry	8, 176/ 7
man may see to	<b>thread</b>	a needle," and speak	8, 510/ 10
not that he can	<b>thread</b>	it in the dark	8, 510/ 11
pain of beating go	<b>thread</b>	her needle, and then	8, 525/ 26
peril come of, and	<b>thread</b>	it in the dark	8, 525/ 28
of this commination and	<b>threat</b>	than they that despise	8, 5/ 20
preface with a solemn	<b>threat</b>	. . . bidding men to remember	8, 139/ 32
Judas, and Pharaoh . . . and	<b>threateneth</b>	me sore with the	8, 221/ 15
not without a great	<b>threatening</b>	unto Saint Peter of	8, 375/ 27
God in all his	<b>threats</b>	reserveth his special prerogative	8, 568/ 32
words be minatory and	<b>threats</b>	, they be all, of	8, 568/ 35
by the space of	<b>three</b>	years and a half	8, 2/ 35
number to the Catholics	<b>three</b>	against one . . . and as	8, 29/ 9
this present work, these	<b>three</b>	books first. In the	8, 33/ 20
forth so sagely that	<b>three</b>	old men -- my	8, 34/ 12

the youngest of us	<b>three</b>	, three days ere Father	8, 34/ 16
youngest of us three,	<b>three</b>	days ere Father Frith	8, 34/ 16
neither drink not, in	<b>three</b>	days and three nights	8, 67/ 32
in three days and	<b>three</b>	nights. And I likewise	8, 67/ 32
worse were than all	<b>three</b>	, very stark heretics --	8, 93/ 29
and have bound all	<b>three</b>	in a bundle. For	8, 115/ 34
and utterly deny all	<b>three</b>	. God is good Lord	8, 117/ 36
thereby than by a	<b>three</b>	men's song. They changed	8, 125/ 35
points Tyndale denieth us	<b>three</b>	. One is that anything	8, 133/ 7
stand at two hundred?	<b>Three</b>	hundred? Four, five, six	8, 151/ 7
come forth with his	<b>three</b>	degrees of comparison: old	8, 151/ 21
he layeth like texts	<b>three</b>	or four (some in	8, 183/ 23
man may perceive, this	<b>three</b>	thousand years before; and	8, 190/ 13
worse yet than all	<b>three</b>	pulled the root of	8, 217/ 36
need the knowledge of	<b>three</b>	tongues nor twain neither	8, 218/ 23
Almaine this two or	<b>three</b>	years together, is yet	8, 226/ 19
say as that all	<b>three</b>	Persons -- the Father	8, 236/ 24
-- were Christ all	<b>three</b>	. Howbeit, I say not	8, 236/ 25
God did so in	<b>three</b>	. And so this is	8, 277/ 11
God did so in	<b>three</b>	, ergo he did so	8, 277/ 13
that two eggs were	<b>three</b>	, because that "there is	8, 286/ 24
one and twain make	<b>three</b>	," that simple, unlearned man	8, 286/ 25
mayest quench almost for	<b>three</b>	halfpence? More Nay, surely	8, 288/ 27
though he give for	<b>three</b>	halfpence three hundred pounds	8, 289/ 2
give for three halfpence	<b>three</b>	hundred pounds, yet shall	8, 289/ 2
he not be for	<b>three</b>	halfpence out of fear	8, 289/ 3
with the cost of	<b>three</b>	halfpence -- then were	8, 289/ 9
evident in all the	<b>three</b>	foreremembered that the apostles	8, 296/ 22
and "token" be but	<b>three</b>	names of one thing	8, 300/ 32
Dialogue as mine other	<b>three</b>	, former books of this	8, 387/ 13
sundry places of my	<b>three</b>	former books of this	8, 399/ 4
Tyndale telleth us here	<b>three</b>	things, to prove thereby	8, 420/ 20
cannot sin. Upon these	<b>three</b>	he concludeth that whoso	8, 420/ 27
hope, and charity, all	<b>three</b>	together, because that else	8, 421/ 9
of God. Of which	<b>three</b>	the first two be	8, 435/ 9
the Father, by which	<b>three</b>	- Persons - and	8, 462/ 33
with his master with	<b>three</b>	stripes for his tarrying	8, 491/ 22
forgive; and that for	<b>three</b>	great causes here specified	8, 530/ 1
examine in them these	<b>three</b>	godly reasons. First he	8, 530/ 9
he said two or	<b>three</b>	times in two or	8, 532/ 14
times in two or	<b>three</b>	chapters . . . and now he	8, 532/ 14
had failed in the	<b>three</b>	first times -- that	8, 557/ 7
him indeed in the	<b>three</b>	former times A, B	8, 557/ 17
A, B, C, the	<b>three</b>	parts of his whole	8, 557/ 17
killed of them above	<b>threescore</b>	thousand in divers places	8, 482/ 34
Saint Paul, when he	<b>thrice</b>	prayed unto him to	8, 159/ 18
congregation of heathen people,	<b>thrice</b>	in one chapter, even	8, 168/ 5
so boasteth, calleth "ecclesia"	<b>thrice</b>	in one chapter, of	8, 170/ 36
in some one matter	<b>thrice</b>	. To the matter I	8, 197/ 16
argument: God did so	<b>thrice</b>	, ergo he did so	8, 277/ 12

that he was fain	<b>thrice</b>	to cry to God	8, 453/ 6
heaven that was rebuked	<b>thrice</b>	of some one fault	8, 532/ 26
thee truly thou shalt	<b>thrice</b>	do ere the cock	8, 557/ 35
he cut a man's	<b>throat</b>	in the open street	8, 220/ 13
day! Tyndale And so	<b>throughout</b>	all laws, and even	8, 75/ 10
city, town, and village	<b>throughout</b>	all the whole world	8, 146/ 5
he will have translated	<b>throughout</b>	all the New Testament	8, 167/ 39
have this word ecclesia	<b>throughout</b>	all the New Testament	8, 168/ 11
this word ecclesia should	<b>throughout</b>	the New Testament be	8, 168/ 20
will have ecclesia translated	<b>throughout</b>	all the New Testament	8, 168/ 30
will not have ecclesia	<b>throughout</b>	the New Testament translated	8, 168/ 35
that if he should	<b>throughout</b>	all the New Testament	8, 169/ 5
of all Christian people	<b>throughout</b>	all the world; whereas	8, 170/ 21
wheresoever he find him	<b>throughout</b>	all the Bible. And	8, 174/ 25
a like-learned priest that	<b>throughout</b>	all the Gospels scraped	8, 174/ 26
states, spiritual and temporal,	<b>throughout</b>	all Christendom, and namely	8, 191/ 21
now it is opened	<b>throughout</b>	all the world: that	8, 329/ 21
now it is opened	<b>throughout</b>	all the world: that	8, 404/ 7
is open," he saith, "	<b>throughout</b>	all the world: that	8, 407/ 21
ye have heard already,	<b>throughout</b>	his whole title wherein	8, 472/ 29
the cannel, nor to	<b>throw</b>	his Blessed Body out	8, 12/ 12
his saints should be	<b>thrown</b>	out of the church	8, 15/ 12
walls of Jerusalem were	<b>thrown</b>	down, the gates burned	8, 67/ 13
blast of his mouth	<b>thrown</b>	down so deep and	8, 76/ 16
himself a fall and	<b>thrown</b>	all his matter in	8, 227/ 25
deprived of heaven and	<b>thrown</b>	into hell, where he	8, 268/ 27
have a hot iron	<b>thrust</b>	through their blasphemous tongues	8, 337/ 25
commandments but that he	<b>thrust</b>	his head through and	8, 538/ 19
sin, whereby we be	<b>tickled</b>	toward great actual deadly	8, 444/ 4
I had heard such	<b>tidings</b>	" -- that is to	8, 67/ 12
the Gospel" (or "glad	<b>tidings</b>	") "that is brought you	8, 212/ 3
telleth us no glad	<b>tidings</b>	, but the heaviest tidings	8, 215/ 16
tidings, but the heaviest	<b>tidings</b>	that ever man told	8, 215/ 16
women that brought them	<b>tidings</b>	that he was risen	8, 541/ 16
as would make a	<b>tile-pin</b>	to fence their fortress	8, 157/ 8
necessity -- as, peradventure,	<b>tillage</b>	of the ground. But	8, 273/ 1
for heresy before this	<b>time</b>	abjured, and is at	8, 8/ 35
God will find a	<b>time</b>	for him well enough	8, 9/ 30
God shall find his	<b>time</b>	full well. Then have	8, 10/ 3
prison nor at the	<b>time</b>	of his death would	8, 21/ 2
ward, and at the	<b>time</b>	of his death . . . he	8, 21/ 28
do not amend in	<b>time</b>	, he is likely to	8, 21/ 35
that were at that	<b>time</b>	by. Moreover, where, in	8, 24/ 4
Almaine and, of old	<b>time</b>	, in England. Let us	8, 30/ 22
and shall for this	<b>time</b>	only counsel you to	8, 31/ 22
not, I trust, one	<b>time</b>	or other lack to	8, 36/ 21
physician bestowed all his	<b>time</b>	about that part of	8, 37/ 3
was born unto Tyndale's	<b>time</b>	-- was born again	8, 46/ 29
Christ's days unto Tyndale's	<b>time</b>	have without any variance	8, 49/ 35
so superstitiously that the	<b>time</b>	of his disease, he	8, 60/ 4

superstitiously but that in	<b>time</b>	of his disease he	8, 60/ 33
sustenance, in occupying the	<b>time</b>	of usual feeding of	8, 64/ 27
had not at that	<b>time</b>	so done for theirs	8, 70/ 37
prayers were at that	<b>time</b>	likely to be letted	8, 71/ 16
requiring it, at such	<b>time</b>	as men be not	8, 73/ 19
son." Were not the	<b>time</b>	well lost that were	8, 84/ 23
needs mean at the	<b>time</b>	of the christening --	8, 93/ 3
and reason at the	<b>time</b>	of Baptism, repentance of	8, 100/ 35
God thereto at the	<b>time</b>	to purge the soul	8, 102/ 23
nothing therein at that	<b>time</b>	; and yet had the	8, 102/ 32
his power at the	<b>time</b>	, by which the water	8, 103/ 1
the understanding at such	<b>time</b>	as there had few	8, 119/ 19
with him on a	<b>time</b>	certain necromancers and went	8, 128/ 25
yet be or any	<b>time</b>	hath been that either	8, 130/ 34
bound, and in the	<b>time</b>	in which he will	8, 132/ 17
Tyndale Wherefore it is	<b>time</b>	to awake and see	8, 138/ 31
reader, it is high	<b>time</b>	to awake and look	8, 139/ 3
own eyes . . . and that	<b>time</b>	was never so convenient	8, 139/ 4
other heretics before this	<b>time</b>	. . . every man was not	8, 139/ 5
to resort in "old	<b>time</b>	" to "hear the word	8, 144/ 22
wont in the old	<b>time</b>	to resort at times	8, 147/ 16
here "in the old	<b>time</b>	"? For all this we	8, 147/ 19
do in the new	<b>time</b>	too, howsoever Tyndale list	8, 147/ 20
now; but of "old"	<b>time</b>	he saith that "the	8, 149/ 12
say, that of old	<b>time</b>	they preached both the	8, 150/ 9
they in the new	<b>time</b>	too. Now, if he	8, 150/ 11
preached both of old	<b>time</b>	. . . but that of old	8, 150/ 12
but that of old	<b>time</b>	they preached only the	8, 150/ 13
he calleth the old	<b>time</b>	. For this I wot	8, 150/ 15
argument upon the "old"	<b>time</b>	and say that they	8, 150/ 24
him here the oldest	<b>time</b>	, and the best time	8, 150/ 27
time, and the best	<b>time</b>	, of Christendom, in which	8, 150/ 27
stand to that old	<b>time</b>	. . . and will say that	8, 151/ 1
he spoke of old	<b>time</b>	but not of so	8, 151/ 2
he compareth the "old"	<b>time</b>	with this time that	8, 151/ 3
old" time with this	<b>time</b>	that is now, we	8, 151/ 3
must ask him which	<b>time</b>	is that which he	8, 151/ 4
taketh for the old	<b>time</b>	in respect of this	8, 151/ 4
respect of this new	<b>time</b>	now. We call an	8, 151/ 5
Tyndale stand to that	<b>time</b>	?Will he stand at	8, 151/ 7
now, a meetly old	<b>time</b>	. And since he saith	8, 151/ 12
by all this old	<b>time</b>	they have not preached	8, 151/ 12
which is that old	<b>time</b>	in which they preached	8, 151/ 13
tell us that old	<b>time</b>	. For this must he	8, 151/ 17
since neither the eldest	<b>time</b>	, of Christ and his	8, 151/ 22
unwritten), nor the old	<b>time</b>	of eight hundred years	8, 151/ 24
will take an elder	<b>time</b>	than this and not	8, 151/ 28
is to wit, the	<b>time</b>	next after the apostles'	8, 151/ 28
days by a certain	<b>time</b>	, the true preachers preached	8, 151/ 32
to bring forth when	<b>time</b>	requireth: Saint Augustine, Saint	8, 152/ 4

quoth he, "before this	<b>time</b>	a right honorable man	8, 152/ 14
same matter, about the	<b>time</b>	of the burning of	8, 152/ 18
that once of old	<b>time</b>	, Christ himself and his	8, 153/ 35
answer that since that	<b>time</b>	, all God's words, promises	8, 154/ 15
him take yet his	<b>time</b>	fifteen days after, within	8, 157/ 24
it all truth from	<b>time</b>	to time all days	8, 157/ 34
truth from time to	<b>time</b>	all days even to	8, 157/ 34
us consider Tyndale's "old"	<b>time</b>	in which he saith	8, 158/ 10
when ended that old	<b>time</b>	of his . . . and when	8, 158/ 12
saith that of old	<b>time</b>	the officers appointed thereto	8, 160/ 14
that in progress of	<b>time</b>	they found abused therein	8, 160/ 37
people have of old	<b>time</b>	-- though they know	8, 164/ 5
of old . . . at such	<b>time</b>	as both the parties	8, 164/ 19
in use before the	<b>time</b>	of the apostles, and	8, 168/ 2
too, at the same	<b>time</b>	when he so translated	8, 171/ 31
I mean, of old	<b>time</b>	, and some of later	8, 180/ 28
my mind at that	<b>time</b>	. Howbeit, I spied my	8, 181/ 11
nor had at that	<b>time</b>	either cause to say	8, 182/ 31
saith, translated since that	<b>time</b>	presbyteros by this word	8, 182/ 34
of presbyteros at that	<b>time</b>	? And that was, as	8, 184/ 34
which was at that	<b>time</b>	nothing signified other than	8, 187/ 3
many from the interpreters'	<b>time</b>	of whose intents and	8, 187/ 9
seniores was at that	<b>time</b>	nothing understood but an	8, 187/ 24
name had at that	<b>time</b>	none holy signification in	8, 188/ 26
any man in long	<b>time</b>	after; for they used	8, 192/ 32
a child at the	<b>time</b>	in which it is	8, 194/ 29
thereto. For in that	<b>time</b>	, besides the goodness that	8, 194/ 30
Dialogue -- at which	<b>time</b>	I shall read it	8, 197/ 3
in Latin at that	<b>time</b>	, among them, an evil	8, 200/ 22
contrary now in our	<b>time</b>	, and so hath signified	8, 200/ 36
them in his own	<b>time</b>	, and not in such	8, 201/ 2
used in of old	<b>time</b>	, which the people have	8, 201/ 3
their baptism if the	<b>time</b>	serve them to take	8, 212/ 14
he repent at one	<b>time</b>	, he may cease to	8, 214/ 36
life leaveth him no	<b>time</b>	to sin again after	8, 215/ 20
purpose" -- how long	<b>time</b>	serveth, after his reckoning	8, 216/ 25
these days, since Christ's	<b>time</b>	till our own, believed	8, 221/ 19
him in his own	<b>time</b>	while he lived here	8, 240/ 3
the Church of every	<b>time</b>	the apostle to such	8, 244/ 9
the world in their	<b>time</b>	. . . of whom such as	8, 244/ 10
and remained after their	<b>time</b>	. . . were in their stead	8, 244/ 11
the world in their	<b>time</b>	; and so forth from	8, 244/ 13
that they which from	<b>time</b>	to time come into	8, 244/ 14
which from time to	<b>time</b>	come into this world	8, 244/ 14
Church had in his	<b>time</b>	determined for an article	8, 247/ 32
holy saints of every	<b>time</b>	, but also all the	8, 249/ 11
whole Church of every	<b>time</b>	, have ever taught to	8, 249/ 12
he wrought in the	<b>time</b>	of his apostles, to	8, 251/ 4
he did in the	<b>time</b>	of the apostles. And	8, 252/ 4
step forward. For after	<b>time</b>	that they have said	8, 253/ 14

other sacraments also in	<b>time</b>	of need, if they	8, 259/ 5
Arius had in his	<b>time</b>	) much people already, of	8, 266/ 22
be very near his	<b>time</b>	, and that Luther is	8, 270/ 12
him, and that his	<b>time</b>	shall be but short	8, 270/ 29
world were at that	<b>time</b>	fallen from the faith	8, 272/ 12
was Holy Scripture that	<b>time</b>	. . . which is the only	8, 273/ 19
that by all this	<b>time</b>	which was the space	8, 273/ 30
that by this whole	<b>time</b>	of fifteen hundred years	8, 274/ 14
them, in all that	<b>time</b>	, able to be profitable	8, 277/ 39
years (by all which	<b>time</b>	Tyndale saith they have	8, 278/ 20
of all that long	<b>time</b>	before . . . did construe the	8, 279/ 6
Tyndale But in the	<b>time</b>	of Moses, when the	8, 279/ 11
saith that in the	<b>time</b>	of Moses all was	8, 279/ 19
own word at that	<b>time</b>	unwritten, than he said	8, 280/ 12
believed even from the	<b>time</b>	of her decease. And	8, 284/ 6
written . . . and in that	<b>time</b>	, and after, and the	8, 299/ 23
heresies) that at such	<b>time</b>	as Friar Barnes and	8, 301/ 6
was yet at that	<b>time</b>	not fully fallen so	8, 301/ 12
and disclosed at such	<b>time</b>	afterward as it should	8, 302/ 1
priesthood was in the	<b>time</b>	of the apostles an	8, 304/ 20
thus: "In the apostles'	<b>time</b>	, priesthood was an office	8, 304/ 26
said Mass many a	<b>time</b>	and oft before any	8, 316/ 4
Savior himself, at the	<b>time</b>	of the institution of	8, 318/ 34
as good heed in	<b>time</b>	as they should have	8, 319/ 35
Was himself at that	<b>time</b>	companion to Saint Paul	8, 325/ 34
about -- when the	<b>time</b>	of those old ceremonies	8, 326/ 25
to them, for the	<b>time</b>	while they served, though	8, 326/ 33
what then? At such	<b>time</b>	as the Law was	8, 327/ 10
Saint Peter at that	<b>time</b>	did not know by	8, 329/ 24
did yet at that	<b>time</b>	, going to school with	8, 329/ 27
they might at that	<b>time</b>	leave all such undone	8, 329/ 32
Mass, and must in	<b>time</b>	of need: so he	8, 333/ 22
needed, or at any	<b>time</b>	after should need, to	8, 334/ 25
further thing at any	<b>time</b>	after either believe or	8, 335/ 2
clearly understood . . . till such	<b>time</b>	as God, upon the	8, 336/ 29
finished but that the	<b>time</b>	may come when God	8, 337/ 29
forever, partly for a	<b>time</b>	, rather than the other	8, 343/ 34
apostles only, for their	<b>time</b>	, but of the Church	8, 344/ 32
And which, at that	<b>time</b>	while he would yet	8, 354/ 10
apostles did afterward, when	<b>time</b>	came to cast them	8, 354/ 12
be -- for the	<b>time</b>	that we hear them	8, 358/ 14
upon our shoulders what	<b>time</b>	we in such wise	8, 368/ 7
-- yet at the	<b>time</b>	that she lay dying	8, 371/ 16
was written at one	<b>time</b>	, believe the Church the	8, 381/ 9
as soon as my	<b>time</b>	shall serve me . . . so	8, 382/ 18
things done, give me	<b>time</b>	to come thereto; and	8, 388/ 2
be verified in every	<b>time</b>	since it began (as	8, 392/ 4
astonied, and for a	<b>time</b>	cold and dead . . . which	8, 397/ 33
might believe at that	<b>time</b>	, for any word that	8, 406/ 15
if Peter at that	<b>time</b>	knew not the thing	8, 407/ 23

unto his church any	<b>time</b>	since. Or else must	8, 407/ 28
tell us at what	<b>time</b>	God bade whoa and	8, 407/ 29
he had at that	<b>time</b>	no knowledge. So that	8, 414/ 16
himself hath before this	<b>time</b>	confessed in writing, in	8, 417/ 9
that Spirit at any	<b>time</b>	after that he hath	8, 417/ 26
hath once at any	<b>time</b>	gotten the faith shall	8, 425/ 23
as for the present	<b>time</b>	so stand in the	8, 428/ 8
he was at that	<b>time</b>	in grace and God's	8, 429/ 18
be men at one	<b>time</b>	never so good, yet	8, 434/ 15
and sure at one	<b>time</b>	, while he is the	8, 435/ 14
God once, at such	<b>time</b>	as grace and devotion	8, 437/ 23
for him at any	<b>time</b>	after to sin deadly	8, 439/ 29
there is at that	<b>time</b>	never a whit of	8, 442/ 30
deadly in the very	<b>time</b>	, neither, in which they	8, 446/ 4
or, rather, in the	<b>time</b>	while they be in	8, 446/ 5
they were on a	<b>time</b>	, for their sport, proposing	8, 446/ 16
say but in one	<b>time</b>	they sin, and in	8, 446/ 29
still in the very	<b>time</b>	in which they go	8, 447/ 1
pain shall suffer any	<b>time</b>	after for the sin	8, 448/ 1
lay to them the	<b>time</b>	before their consent unto	8, 449/ 13
the deed, nor the	<b>time</b>	of their repentance after	8, 449/ 14
evil deed, but the	<b>time</b>	in which their will	8, 449/ 15
do it, and the	<b>time</b>	in which they did	8, 449/ 16
sin deadly in the	<b>time</b>	of the doing of	8, 451/ 15
deadly sin in the	<b>time</b>	of his fall --	8, 455/ 1
seem that in the	<b>time</b>	of the doing they	8, 455/ 14
and yet in the	<b>time</b>	of the doing never	8, 458/ 17
and in all the	<b>time</b>	of their horrible doing	8, 458/ 19
Tyndale saith, at that	<b>time</b>	knew not of; so	8, 465/ 18
may fortune at that	<b>time</b>	to speak twice ere	8, 468/ 3
nor at the second	<b>time</b>	neither, but defend them	8, 468/ 26
defend them many a	<b>time</b>	and oft . . . and yet	8, 468/ 27
their sins at any	<b>time</b>	after their baptism committed	8, 474/ 13
and saints, of every	<b>time</b>	this fifteen hundred years	8, 477/ 32
in every age of	<b>time</b>	) saving only when such	8, 481/ 29
there, some in one	<b>time</b>	, some in another, and	8, 481/ 31
very worst in our	<b>time</b>	, have been by the	8, 481/ 32
one summer. Since which	<b>time</b>	, in Switzerland, even this	8, 482/ 35
beginning unto this present	<b>time</b>	: so hath ever his	8, 486/ 5
from grace for the	<b>time</b>	, and yet after that	8, 487/ 5
neither nother at any	<b>time</b>	faileth any man that	8, 489/ 35
faith), can at any	<b>time</b>	after lose it nor	8, 489/ 39
not now, for this	<b>time</b>	, trouble Tyndale much with	8, 497/ 19
is elect for the	<b>time</b>	, after the manner of	8, 497/ 30
I say, for the	<b>time</b>	of this present life	8, 509/ 7
other occasions at the	<b>time</b>	to be well -	8, 510/ 24
and will at this	<b>time</b>	nothing else object against	8, 512/ 18
teach in his own	<b>time</b>	. And yet, as well	8, 513/ 31
now, in our own	<b>time</b>	, that can preach and	8, 513/ 38
hundred years from the	<b>time</b>	of our Savior himself	8, 520/ 22

elects because at some	<b>time</b>	God withdraweth his hand	8, 522/ 25
from him at that	<b>time</b>	for some other, secret	8, 524/ 26
reprobate either, in the	<b>time</b>	in which they be	8, 527/ 4
else do at another	<b>time</b>	. And whereas God doth	8, 528/ 18
in all that long	<b>time</b>	from the adultery of	8, 529/ 7
that there cometh a	<b>time</b>	upon him when he	8, 529/ 13
in all that long	<b>time</b>	from the adultery of	8, 533/ 18
once, as for this	<b>time</b>	. . . and see how he	8, 535/ 35
holding myself for this	<b>time</b>	satisfied that he believe	8, 537/ 16
that there cometh a	<b>time</b>	upon him in which	8, 537/ 36
the child, until the	<b>time</b>	that it was dead	8, 540/ 5
elect can at any	<b>time</b>	sin deadly. And now	8, 541/ 32
all, nor at any	<b>time</b>	fell therefrom. And this	8, 542/ 14
his apostles, in the	<b>time</b>	in which himself saith	8, 545/ 19
believe it. At that	<b>time</b>	say I that since	8, 545/ 21
never lost at no	<b>time</b>	. . . and yet confesseth himself	8, 549/ 32
himself that at one	<b>time</b>	they neither believed nor	8, 549/ 33
it not at any	<b>time</b>	before they came to	8, 550/ 1
were oppressed for a	<b>time</b>	. More Tyndale ever laboreth	8, 550/ 14
not deadly, at the	<b>time</b>	when he forswore Christ	8, 551/ 12
deadly sin at the	<b>time</b>	-- it is not	8, 551/ 14
man else had any	<b>time</b>	said that Peter's faith	8, 552/ 5
that there was a	<b>time</b>	in which the apostles	8, 552/ 16
confesseth that in that	<b>time</b>	their faith was fallen	8, 552/ 19
faith abode at any	<b>time</b>	only in our Lady	8, 554/ 5
it ever at any	<b>time</b>	failed in his person	8, 554/ 36
the faith at any	<b>time</b>	failed in Saint Peter	8, 555/ 5
the faith at any	<b>time</b>	failed in Saint Peter	8, 555/ 7
that pass for this	<b>time</b>	, and take "faith" as	8, 555/ 25
ask I Tyndale this	<b>time</b>	, whether that in the	8, 555/ 27
whether that in the	<b>time</b>	in which Peter forsook	8, 555/ 27
Saint Peter in that	<b>time</b>	did not believe with	8, 555/ 37
not then at no	<b>time</b>	in his life his	8, 556/ 10
had, then, in some	<b>time</b>	at the leastwise, failed	8, 556/ 31
let us divide that	<b>time</b>	of that state of	8, 556/ 32
parts of the whole	<b>time</b>	whereof A, B, C	8, 557/ 8
him again, in that	<b>time</b>	which we called D	8, 557/ 12
latter parts of his	<b>time</b>	-- that is to	8, 557/ 15
parts of his whole	<b>time</b>	A, B, C, D	8, 557/ 18
it fail for a	<b>time</b>	by forsaking of me	8, 557/ 34
and failing for the	<b>time</b>	, and thou thereby turned	8, 558/ 2
any wise at any	<b>time</b>	from God . . . but were	8, 558/ 19
none elect at any	<b>time</b>	doth deadly sin . . . which	8, 559/ 11
none elect at any	<b>time</b>	sinneth deadly: even in	8, 559/ 20
can never at any	<b>time</b>	fail. Now, this great	8, 565/ 4
never faileth at any	<b>time</b>	. And this he proveth	8, 565/ 37
of faith at any	<b>time</b>	while they did it	8, 566/ 5
doth never at any	<b>time</b>	fail them, nor they	8, 566/ 29
elects doth at any	<b>time</b>	sin deadly -- though	8, 570/ 9
can neither at any	<b>time</b>	fail, nor suffer any	8, 570/ 11

not even in the	<b>time</b>	wherein they do their	8, 570/ 13
between. In all which	<b>time</b>	they be, by Tyndale	8, 570/ 16
et concordiam," he divers	<b>times</b>	repeated those words, with	8, 24/ 8
his open proclamations (divers	<b>times</b>	iterated and renewed) and	8, 27/ 2
such as at sundry	<b>times</b>	have fallen therefrom, as	8, 44/ 18
men have and ten	<b>times</b>	more, too, and did	8, 50/ 18
common conclusion so many	<b>times</b>	by him and his	8, 54/ 24
Law, this seven-year seventeen	<b>times</b>	told. But go me	8, 80/ 18
and by, a hundred	<b>times</b>	in a day. Neither	8, 89/ 35
Tyndale telleth us many	<b>times</b>	, as the man is	8, 113/ 23
time to resort at	<b>times</b>	convenient, for to hear	8, 147/ 16
they were at other	<b>times</b>	and places in right	8, 160/ 8
much ado, and many	<b>times</b>	he speaketh thereof, because	8, 160/ 16
he doth a hundred	<b>times</b>	worse. For he were	8, 174/ 17
the name that many	<b>times</b>	signified rulers and governors	8, 184/ 27
which he must many	<b>times</b>	needs do . . . because of	8, 235/ 6
for the miracles many	<b>times</b>	help to the cleansing	8, 242/ 9
the Church in diverse	<b>times</b>	will not serve the	8, 249/ 9
by them at such	<b>times</b>	as they were not	8, 255/ 23
I trow, than fifteen	<b>times</b>	; to which in fifteen	8, 302/ 36
his church, in the	<b>times</b>	convenient and by God	8, 336/ 30
his description in these	<b>times</b>	only in which they	8, 393/ 14
else in all those	<b>times</b>	, too, in which they	8, 393/ 15
them up, as many	<b>times</b>	he doth -- yet	8, 454/ 31
by due repentance divers	<b>times</b>	in their lives restored	8, 494/ 27
for so do many	<b>times</b>	such good children, ye	8, 497/ 17
faithful are at sundry	<b>times</b>	of both the sorts	8, 507/ 24
whereof experience proveth many	<b>times</b>	the contrary, and sometimes	8, 510/ 18
we find it many	<b>times</b>	far contrary: that the	8, 512/ 5
ten hundred thousand thousand	<b>times</b>	, longer. This taketh Tyndale	8, 516/ 23
men will at some	<b>times</b>	not learn nor hearken	8, 517/ 3
unsearchable wisdom doth divers	<b>times</b>	for more causes than	8, 525/ 17
Uriah! But at both	<b>times</b>	, as soon as he	8, 529/ 5
that God at such	<b>times</b>	first withdraweth his hand	8, 531/ 5
said two or three	<b>times</b>	in two or three	8, 532/ 14
he saith, "at both	<b>times</b>	." But yet is this	8, 532/ 16
then have we five	<b>times</b>	, all of one fashion	8, 556/ 35
fashion; to which five	<b>times</b>	Tyndale, if it please	8, 556/ 36
some of these five	<b>times</b>	Peter's faith failed . . . I	8, 557/ 2
in the three first	<b>times</b>	-- that is to	8, 557/ 7
after rather suffer ten	<b>times</b>	to die than once	8, 557/ 13
in the three former	<b>times</b>	A, B, C, the	8, 557/ 17
ye wot well, many	<b>times</b>	long between. In all	8, 570/ 16
them . . . but at all	<b>times</b>	so preserve them that	8, 572/ 18
Saint Paul laid upon	<b>Timothy</b>	in making him priest	8, 84/ 15
Saint Paul written unto	<b>Timothy</b>	in which the Sacrament	8, 91/ 26
Saint Paul writing to	<b>Timothy</b>	, "Neglect not that grace	8, 99/ 20
old, as appeared by	<b>Timothy</b>	. And for that cause	8, 184/ 18
for else had young	<b>Timothy</b>	, upon the calling together	8, 187/ 29
because I said that	<b>Timothy</b>	was not old. And	8, 189/ 23

Saint Paul written to	<b>Timothy</b>	, whereof himself also rehearseth	8, 190/ 36
Saint Paul there teacheth	<b>Timothy</b>	to beware and avoid	8, 191/ 7
Saint Paul also teacheth	<b>Timothy</b>	that he should not	8, 191/ 14
of Saint Paul to	<b>Timothy</b>	in those epistles which	8, 191/ 34
the Apostle's hands upon	<b>Timothy</b>	in the making of	8, 192/ 4
power and authority that	<b>Timothy</b>	had in giving the	8, 192/ 8
Saint Paul's hands upon	<b>Timothy</b>	was no sacramental sign	8, 192/ 13
Paul saith plainly that	<b>Timothy</b>	received grace by the	8, 192/ 22
in his epistles to	<b>Timothy</b>	-- and that so	8, 197/ 31
in these words to	<b>Timothy</b>	: "A bishop must be	8, 260/ 36
Ephesians, the other to	<b>Timothy</b>	. Aneling, Saint James --	8, 295/ 13
so expressly say to	<b>Timothy</b>	that he had grace	8, 296/ 34
Saint Paul written unto	<b>Timothy</b>	, the third chapter of	8, 359/ 24
as Paul saith" to	<b>Timothy</b>	, "abide in those things	8, 360/ 2
Paul speaketh nothing to	<b>Timothy</b>	against adding of any	8, 360/ 4
Paul saith not to	<b>Timothy</b>	, "Abide in those things	8, 360/ 12
as he writeth unto	<b>Timothy</b>	before, in the same	8, 360/ 17
where Saint Paul telleth	<b>Timothy</b>	that, albeit he have	8, 360/ 24
appear that he giveth	<b>Timothy</b>	this warning to arm	8, 360/ 27
destroy the faith that	<b>Timothy</b>	had learned, as these	8, 360/ 29
that Saint Paul gave	<b>Timothy</b>	that warning that he	8, 360/ 30
men. Saint Paul told	<b>Timothy</b>	too . . . that the Scripture	8, 361/ 7
that warning given to	<b>Timothy</b>	, Saint Paul hath taught	8, 361/ 12
could not have served	<b>Timothy</b>	without the true faith	8, 361/ 29
Saint Paul also to	<b>Timothy</b>	writeth of such unwritten	8, 374/ 25
Thou, therefore, my son	<b>Timothy</b>	, be comforted in the	8, 374/ 28
which Saint Paul taught	<b>Timothy</b>	, and that in presence	8, 374/ 32
things he there commanded	<b>Timothy</b>	to commit also to	8, 374/ 35
and Saint Paul circumcised	<b>Timothy</b>	himself, and yet afterward	8, 376/ 18
he did but stroke	<b>Timothy's</b>	head and call him	8, 192/ 24
said to Elijah the	<b>Tishbite</b>	, ' Hast thou not	8, 66/ 9
honorable than well deserved	<b>title</b>	, Defensor), so nothing more	8, 26/ 32
do! And yet his	<b>title</b>	of this chapter is	8, 202/ 31
written all. By the	<b>title</b>	of his chapter, he	8, 294/ 33
he maketh a special	<b>title</b>	for the matter --	8, 347/ 9
And forasmuch as his	<b>title</b>	is, of his chapter	8, 390/ 21
already, throughout his whole	<b>title</b>	wherein he laboreth to	8, 472/ 30
therefore he maketh the	<b>title</b>	of this book "What	8, 560/ 26
church. Also, whereas his	<b>title</b>	of that chapter is	8, 564/ 5
the matter of the	<b>title</b>	! Then cometh he forth	8, 564/ 11
openly confess in the	<b>titles</b>	of "Penance" and "Priest	8, 30/ 33
well by divers other	<b>titles</b>	of this book, and	8, 550/ 23
in his epistle to	<b>Titus</b>	he took it for	8, 150/ 1
though Saint Paul counsel	<b>Titus</b>	that the man which	8, 469/ 11
all in. What saith	<b>Tobias</b>	? "Prayer," saith he, "joined	8, 68/ 4
he which attendeth not	<b>today</b>	may . . . hear tomorrow. We	8, 516/ 35
on his hands, and	<b>toes</b>	on his feet, too	8, 488/ 13
him, when they come	<b>together</b>	, a hot firebrand burning	8, 21/ 36
to contend and strive	<b>together</b>	, and by seditions the	8, 28/ 26
soul, nor they both	<b>together</b>	, by putting himself in	8, 38/ 5

lechery the fleshly coupling	<b>together</b>	of friars and nuns	8, 45/ 3
Tyndale here heaped up	<b>together</b>	! Who would not ween	8, 47/ 21
Huessgen, and the devil,	<b>together</b>	-- so long ensearched	8, 50/ 6
of religion and lie	<b>together</b>	when they list, and	8, 50/ 11
and service toward God	<b>together</b>	. . . because I verily think	8, 51/ 18
devil and you devise	<b>together</b>	, busily put forth your	8, 58/ 23
the people should fast	<b>together</b>	. For else, if there	8, 62/ 34
do tame the flesh	<b>together</b>	by the commandment and	8, 62/ 35
in which folk fast	<b>together</b>	in obedience of the	8, 63/ 7
places and his words	<b>together</b>	, and ye shall find	8, 70/ 14
midst, and the tail	<b>together</b>	, and ye shall soon	8, 89/ 29
so many hundred years	<b>together</b>	, he had here no	8, 107/ 26
this fifteen hundred years	<b>together</b>	suffered all his whole	8, 108/ 6
and Annas . . . are gathered	<b>together</b>	against God and Christ	8, 136/ 27
and to gather them	<b>together</b>	for to contrive subtlety	8, 138/ 12
nuns creeping to bed	<b>together</b>	, and then to preach	8, 139/ 18
friars and nuns abed	<b>together</b>	and call them man	8, 139/ 28
walk . . . that we come	<b>together</b>	to that place where	8, 141/ 4
or a company gathered	<b>together</b>	in one, . . . as a	8, 144/ 30
all a multitude, gathered	<b>together</b>	in one, of all	8, 146/ 2
And when men come	<b>together</b>	to honor God, each	8, 159/ 6
else were their assembly	<b>together</b>	in prayer no difference	8, 159/ 8
But when they come	<b>together</b>	to God's Service . . . the	8, 159/ 10
must needs answer all	<b>together</b>	unto the blessing of	8, 160/ 35
a Christian company gathered	<b>together</b>	in God, have therefore	8, 164/ 8
congregations that were gathered	<b>together</b>	to common upon matters	8, 170/ 7
Christian people did resort	<b>together</b>	among themselves to prayer	8, 170/ 14
began of such assemblies	<b>together</b>	, yet afterward it obtained	8, 170/ 18
saving that they gathered	<b>together</b>	upon a rumor, and	8, 171/ 1
signifieth a sort gathered	<b>together</b>	into one flock; as	8, 171/ 19
that ye company not	<b>together</b>	if any that is	8, 172/ 9
God and the devil	<b>together</b>	, as he that would	8, 174/ 19
his nun, lie lusing	<b>together</b>	in lechery. Now, to	8, 180/ 4
Timothy, upon the calling	<b>together</b>	of presbyteros or seniores	8, 187/ 30
works that they work	<b>together</b>	, in killing the lusts	8, 208/ 32
our own English tongue	<b>together</b>	, know his defense both	8, 218/ 20
be come to join	<b>together</b>	within the church. For	8, 222/ 17
two or three years	<b>together</b>	, is yet in such	8, 226/ 19
up Christ and Muhammad	<b>together</b>	to confound the credence	8, 229/ 11
when divers apostles went	<b>together</b>	. . . every one of them	8, 247/ 4
Moreover, Tyndale's words fight	<b>together</b>	, and one part cannot	8, 256/ 6
the false prophet came	<b>together</b>	to dispute the truth	8, 266/ 3
false prophet were come	<b>together</b>	, and fallen in dispicions	8, 266/ 27
putting strength and miracle	<b>together</b>	, shall kill him with	8, 270/ 22
do consent and agree	<b>together</b>	against Tyndale and Luther	8, 278/ 29
first met and talked	<b>together</b>	beyond the sea (after	8, 301/ 7
up all his proofs	<b>together</b>	, which proofs I have	8, 303/ 15
his pieces nothing like	<b>together</b>	, with great sack seams	8, 307/ 4
and nuns -- lovingly	<b>together</b>	, then we shall never	8, 308/ 34
evangelists did not go	<b>together</b>	by appointment to write	8, 310/ 15

them, conferred their books	<b>together</b>	, to see whether every	8, 310/ 16
they agree so evil	<b>together</b>	that the thing which	8, 341/ 17
false company, willingly drawn	<b>together</b>	, and fallen from the	8, 341/ 33
all Christendom should come	<b>together</b>	and agree thereon, but	8, 343/ 17
and that they all	<b>together</b>	understand it better than	8, 346/ 33
all the whole house	<b>together</b>	) till he should show	8, 354/ 27
nor all Christian people	<b>together</b>	, though they were all	8, 354/ 33
and both two burned	<b>together</b>	-- with more profit	8, 358/ 5
friars and nuns living	<b>together</b>	in lechery and preaching	8, 358/ 36
Rochester hath gathered divers	<b>together</b>	, and rehearsed in the	8, 367/ 29
all the people standeth	<b>together</b>	, holding up their hands	8, 373/ 18
all the whole twelve	<b>together</b>	. And yet will not	8, 381/ 22
and advisedly compare them	<b>together</b>	, as I shall myself	8, 387/ 37
ere ever we came	<b>together</b>	? By which they that	8, 389/ 33
run out and wed	<b>together</b>	-- he that considereth	8, 394/ 36
before your face laid	<b>together</b>	. . . which he draweth in	8, 405/ 27
all his whole opinion	<b>together</b>	as touching the faith	8, 405/ 32
his tale hangeth evil	<b>together</b>	. . . and the words by	8, 410/ 22
words will evil stand	<b>together</b>	. And yet, when he	8, 413/ 17
all his whole chapter	<b>together</b>	, without any word of	8, 418/ 27
his whole holy sermon	<b>together</b>	, by which he teacheth	8, 419/ 29
for faith and hope	<b>together</b>	; yea, and sometimes for	8, 421/ 7
and charity, all three	<b>together</b>	, because that else the	8, 421/ 10
man, and deadly sin,	<b>together</b>	. But lively faith --	8, 423/ 26
shall, I suppose, agree	<b>together</b>	both that to be	8, 427/ 21
I think, also agree	<b>together</b>	in this: that to	8, 427/ 24
the wife that come	<b>together</b>	for great love can	8, 439/ 20
and yoke us both	<b>together</b>	. And yet after all	8, 457/ 15
meditation can never stand	<b>together</b>	. Finally, for conclusion of	8, 458/ 23
their abominable sinful deeds,	<b>together</b>	. And so, by Tyndale	8, 459/ 32
and sin may stand	<b>together</b>	with the right faith	8, 459/ 33
thereof shall never agree	<b>together</b>	in one belief. Another	8, 478/ 13
and virtuous), do stand	<b>together</b>	and agree in the	8, 479/ 39
deadly sins may stand	<b>together</b>	well enough. For a	8, 486/ 37
nor grace can stand	<b>together</b>	with sin. For as	8, 487/ 37
spell upon and do	<b>together</b>	or self) it shall	8, 492/ 20
of so many years	<b>together</b>	, since he first ran	8, 493/ 9
when they be considered	<b>together</b>	. And that is, as	8, 498/ 10
brought forth and laid	<b>together</b>	, be now so plain	8, 502/ 12
to gather thy children	<b>together</b>	, as a hen gathereth	8, 509/ 30
as a hen gathereth	<b>together</b>	her chickens, and thou	8, 509/ 30
for wondering and joy	<b>together</b>	, that thoughts arose in	8, 541/ 22
be meetly well agreed	<b>together</b>	, Tyndale and I, in	8, 552/ 23
and he there lie	<b>together</b>	and jumble till some	8, 552/ 35
inn, where they tarry	<b>together</b>	till the horse be	8, 552/ 36
text and their gloss	<b>together</b>	. Christ saith (Luke 22	8, 553/ 11
see how they agree	<b>together</b>	: "Simon, Satan seeketh to	8, 553/ 16
text and well framed	<b>together</b>	? Do ye not think	8, 553/ 21
deal well and plainly	<b>together</b>	. . . let him and me	8, 555/ 8
and me first agree	<b>together</b>	what the thing is	8, 555/ 9

that we briefly gather	<b>together</b>	and consider what thing	8, 560/ 11
process half a leaf	<b>together</b>	, nor, almost, half a	8, 566/ 12
when all is gathered	<b>together</b>	and advised well, this	8, 566/ 17
will jumble and agree	<b>together</b>	among themselves. And first	8, 568/ 8
take it for a	<b>token</b>	. Now, when their chief	8, 11/ 22
have the mark and	<b>token</b>	of circumcision than another	8, 79/ 27
would have any visible	<b>token</b>	at all in the	8, 81/ 31
significations of the outward	<b>token</b>	in the sacrament, as	8, 82/ 26
and showed what the	<b>token</b>	and the sacrament meaneth	8, 96/ 3
more than a bare	<b>token</b>	or sign of grace	8, 98/ 22
are but dead? In	<b>token</b>	that the water of	8, 100/ 23
only a bare, dead	<b>token</b>	, and sign of grace	8, 100/ 26
the promise is the	<b>token</b>	whereby we know he	8, 105/ 10
sacraments nothing but a	<b>token</b>	of the promise . . . and	8, 105/ 36
nothing else but a	<b>token</b>	and a figure ordained	8, 117/ 18
take it as a	<b>token</b>	of love to God	8, 123/ 3
mocketh it . . . a good	<b>token</b>	is it of love	8, 123/ 5
that it is a	<b>token</b>	of good and ordinate	8, 123/ 11
find there both the	<b>token</b>	and the thing betokened	8, 156/ 4
captain by some other	<b>token</b>	, or else point him	8, 236/ 1
special signification every outward	<b>token</b>	hath . . . and preach that	8, 297/ 24
a bare sign, and	<b>token</b>	, and a memorial, thereof	8, 300/ 24
that "sacrament," "sign," and "	<b>token</b>	" be but three names	8, 300/ 32
the house at the	<b>token</b>	of the blood put	8, 329/ 2
should be his everlasting	<b>token</b>	and covenant; and Christ	8, 376/ 16
a sign, memorial, and	<b>token</b>	of Christ's death and	8, 394/ 15
it for an undoubted	<b>token</b>	of invincible malice in	8, 469/ 6
have yet seen sure	<b>tokens</b>	of amendment in the	8, 18/ 8
that the sacraments be	<b>tokens</b>	of such grace and	8, 77/ 13
the declaration of the	<b>tokens</b>	and sensible signs of	8, 77/ 29
for bare signs and	<b>tokens</b>	, and saith that they	8, 83/ 2
faith set on sensible	<b>tokens</b>	in the sacrament, and	8, 93/ 37
he reckoneth the outward	<b>tokens</b>	of the sacrament to	8, 94/ 20
effect, but only bare	<b>tokens</b>	of that grace that	8, 94/ 20
be but signs and	<b>tokens</b>	that betoken and preach	8, 95/ 3
but bare signs and	<b>tokens</b>	? If Saint James said	8, 97/ 13
call them bare, graceless	<b>tokens</b>	. For if that any	8, 104/ 12
they be but the	<b>tokens</b>	thereof: by this reason	8, 105/ 6
as the sacraments be	<b>tokens</b>	of the gift . . . and	8, 106/ 1
sacraments and the promises	<b>tokens</b>	of the gift . . . and	8, 106/ 7
now, that among other	<b>tokens</b>	of Tyndale's evil intent	8, 143/ 6
well divers promises of	<b>tokens</b>	and things that shall	8, 282/ 25
significations of the outward	<b>tokens</b>	, to which significations the	8, 297/ 9
significations the same outward	<b>tokens</b>	had such resemblance and	8, 297/ 9
whether the ceremonies were	<b>tokens</b>	so like the significations	8, 299/ 14
they were figures and	<b>tokens</b>	of things that should	8, 300/ 4
they be all good	<b>tokens</b>	and significations of grace	8, 302/ 23
clear, open marks and	<b>tokens</b>	show you, with evident	8, 399/ 7
but bare signs and	<b>tokens</b>	, and utterly as graceless	8, 572/ 2
lately burned in Smithfield)	<b>told</b>	unto me, he made	8, 7/ 23

not of likelihood have	<b>told</b>	it for any great	8, 70/ 19
till all this be	<b>told</b>	and taught him, he	8, 78/ 13
this seven-year seventeen times	<b>told</b>	. But go me to	8, 80/ 18
kingdom of heaven: he	<b>told</b>	him there the necessity	8, 80/ 27
manner thereof, they were	<b>told</b>	the very truth --	8, 110/ 21
also that he had	<b>told</b>	us how much more	8, 135/ 30
reader, when Tyndale hath	<b>told</b>	us that the right	8, 136/ 31
content. But when I	<b>told</b>	him that he should	8, 152/ 10
was." This tale Origen	<b>told</b>	me, and swore by	8, 152/ 22
and that I never	<b>told</b>	him that I would	8, 169/ 4
with all his Greek	<b>told</b>	you but a lame	8, 170/ 30
long ere M. More	<b>told</b>	it me, and have	8, 181/ 12
tidings that ever man	<b>told</b>	. For then he telleth	8, 215/ 17
for lack, as I	<b>told</b>	you, of an article	8, 231/ 23
if they had but	<b>told</b>	the miracles that Christ	8, 244/ 3
Tyndale's might they have	<b>told</b>	unto Christ himself, against	8, 262/ 33
they were, if Tyndale	<b>told</b>	us true, taught them	8, 298/ 35
to do it and	<b>told</b>	them not the significations	8, 301/ 35
that he had before	<b>told</b>	them by mouth . . . but	8, 315/ 12
them, our Savior himself	<b>told</b>	him so. And this	8, 315/ 17
will ask him who	<b>told</b>	him so . . . and whereby	8, 325/ 32
neither believe that he	<b>told</b>	them nor do that	8, 335/ 4
nor diminish." But he	<b>told</b>	the cause before, and	8, 348/ 35
good men. Saint Paul	<b>told</b>	Timothy too . . . that the	8, 361/ 7
the Church had not	<b>told</b>	him so. Nor the	8, 380/ 20
Tyndale, when the Church	<b>told</b>	him so, had done	8, 380/ 22
him a tale as	<b>told</b>	to them by Christ's	8, 415/ 16
as I have often	<b>told</b>	you, Tyndale, partly for	8, 448/ 10
a thing by God	<b>told</b>	unto us. And I	8, 462/ 36
by which God hath	<b>told</b>	us, by writing, that	8, 463/ 24
was but a tale	<b>told</b>	by the mouth of	8, 464/ 19
very Gospel, and there	<b>told</b>	by God's own mouth	8, 464/ 23
in heaven had himself	<b>told</b>	unto Peter -- that	8, 465/ 12
soon as it is	<b>told</b>	him, and forthwith repent	8, 469/ 1
tale of a tub,	<b>told</b>	us of his elects	8, 494/ 25
when they be all	<b>told</b>	, be not worth a	8, 504/ 18
matter, when he hath	<b>told</b>	us this tale --	8, 514/ 18
it false that Tyndale	<b>told</b>	us before; that is	8, 514/ 28
rebuked and his fault	<b>told</b>	him -- he repented	8, 529/ 6
for which, as I	<b>told</b>	you before, he laid	8, 531/ 4
rebuked and their faults	<b>told</b>	them, they repent immediately	8, 532/ 13
hath of King David	<b>told</b>	us his wise process	8, 540/ 27
words which he had	<b>told</b>	them before -- how	8, 540/ 36
goeth about, as I	<b>told</b>	you, to prove us	8, 542/ 13
in another place he	<b>told</b>	them according to the	8, 543/ 29
see that as I	<b>told</b>	you -- that they	8, 544/ 21
to believe them that	<b>told</b>	him the truth . . . but	8, 546/ 8
occasion to be first	<b>told</b>	of the matter. But	8, 546/ 23
nothing . . . but hath himself	<b>told</b>	us by plain, express	8, 551/ 35
the contrary, when he	<b>told</b>	us that the apostles	8, 551/ 36

what thing he hath	<b>told</b>	us therein, from the	8, 560/ 13
the church that I	<b>told</b>	you. And whether the	8, 560/ 24
taught you. First he	<b>told</b>	us, in the beginning	8, 560/ 29
so. Now, if he	<b>told</b>	us a thing well	8, 565/ 9
from the beginning hitherto	<b>told</b>	us, whereby we should	8, 566/ 9
his purpose? He hath	<b>told</b>	us that the whole	8, 571/ 7
one word hath he	<b>told</b>	us toward the proof	8, 571/ 8
captain will march on	<b>tomorrow</b>	. " But ye may not	8, 235/ 38
captain will march on	<b>tomorrow</b>	" but if ye show	8, 235/ 39
not today may . . . hear	<b>tomorrow</b>	. We see some at	8, 516/ 36
made in the English	<b>tongue</b>	, first Tyndale's New Testament	8, 6/ 3
administer in the Latin	<b>tongue</b>	. So are they also	8, 92/ 6
Service in their mother	<b>tongue</b>	, men and women and	8, 125/ 32
the Scripture into our	<b>tongue</b>	with such manner changes	8, 143/ 18
which in the English	<b>tongue</b>	hath ever had a	8, 147/ 9
and prayed in a	<b>tongue</b>	that every man understood	8, 149/ 14
the brabbling of Tyndale's	<b>tongue</b>	, as I trust yet	8, 153/ 25
thereto prayed in a	<b>tongue</b>	that all folk understood	8, 160/ 15
Church in their own	<b>tongue</b>	. But so did they	8, 160/ 20
do understand the Latin	<b>tongue</b>	do little yet understand	8, 161/ 6
in their own vulgar	<b>tongue</b>	; which thing what it	8, 161/ 15
every man his mother	<b>tongue</b>	, as men teach children	8, 164/ 4
themselves in the English	<b>tongue</b>	, by the common custom	8, 166/ 21
of understanding of the	<b>tongue</b>	from whence it came	8, 166/ 28
was in the former	<b>tongue</b>	-- then signifieth it	8, 166/ 29
signify in our English	<b>tongue</b>	, into which Tyndale made	8, 167/ 11
signifieth in the Greek	<b>tongue</b>	a congregation, without respect	8, 169/ 27
ecclesia in the Greek	<b>tongue</b>	did not signify every	8, 170/ 2
Tyndale's. For the Latin	<b>tongue</b>	had no Latin word	8, 176/ 28
be suffered in English	<b>tongue</b>	among the people's hands	8, 178/ 4
word as in the	<b>tongue</b>	into which he translateth	8, 185/ 34
is in the English	<b>tongue</b>	none office understood at	8, 188/ 2
signification in the Greek	<b>tongue</b>	, where they took it	8, 188/ 27
had in the Greek	<b>tongue</b>	before, any holy signification	8, 188/ 33
places into the English	<b>tongue</b>	by any other words	8, 189/ 7
as in the English	<b>tongue</b>	do signify those holy	8, 189/ 8
words signify in the	<b>tongue</b>	out of which they	8, 200/ 28
caritas in the Latin	<b>tongue</b>	was used to signify	8, 200/ 30
acknowledge" hath in our	<b>tongue</b>	their proper place where	8, 207/ 16
of our own English	<b>tongue</b>	together, know his defense	8, 218/ 20
understand that the Latin	<b>tongue</b>	lacketh one certain article	8, 229/ 23
therefore, in our English	<b>tongue</b>	, give great light unto	8, 230/ 1
sentence; and the Greek	<b>tongue</b>	hath an article that	8, 230/ 2
doth in the Latin	<b>tongue</b>	leave oftentimes the sentence	8, 230/ 3
And in the Latin	<b>tongue</b>	this thing is left	8, 231/ 22
lack of the Greek	<b>tongue</b>	much troubled with that	8, 231/ 25
Tyndale by the Greek	<b>tongue</b>	perceiving the article . . . saw	8, 231/ 27
ignorant in the Greek	<b>tongue</b>	but that he knoweth	8, 232/ 13
word there, in the	<b>tongue</b>	in which the Evangelist	8, 233/ 13
verb, in our English	<b>tongue</b>	, changed in those two	8, 236/ 13

rather in our own	<b>tongue</b>	have changed and turned	8, 236/ 16
brabblings upon the Greek	<b>tongue</b>	. . . ye shall at the	8, 238/ 8
congregation, but in a	<b>tongue</b>	that all men understand	8, 327/ 7
indeed written in a	<b>tongue</b>	that the people understood	8, 327/ 11
written in the same	<b>tongue</b>	, yet were there many	8, 327/ 13
it in his own	<b>tongue</b>	. . . but by the reading	8, 388/ 12
my teeth, and my	<b>tongue</b>	too. Now, if never	8, 429/ 2
their speaking in diverse	<b>tongues</b>	. And when they read	8, 99/ 19
after, also, when the	<b>tongues</b>	changed both in Greece	8, 160/ 24
the knowledge of three	<b>tongues</b>	nor twain neither . . . but	8, 218/ 23
also, and divers other	<b>tongues</b>	, and it is in	8, 229/ 26
whose goodness wresteth the	<b>tongues</b>	of heretics and maketh	8, 263/ 36
thrust through their blasphemous	<b>tongues</b>	! Such false prophets shall	8, 337/ 26
man that beheld him	<b>took</b>	him for a thief	8, 13/ 17
for his heresies, nor	<b>took</b>	them not in his	8, 21/ 7
Last Supper, when he	<b>took</b>	his leave of his	8, 43/ 8
so far contrary thereunto	<b>took</b>	out of religion a	8, 47/ 36
as Tyndale doth, neither	<b>took</b>	it not only for	8, 67/ 25
tell him why he	<b>took</b>	such an outward sign	8, 78/ 30
of many grapes, he	<b>took</b>	a very convenient allegory	8, 81/ 11
and that still folk	<b>took</b>	matrimony for a sacrament	8, 86/ 17
changed the name, they	<b>took</b>	it for fish and	8, 121/ 6
to flesh altogether, and	<b>took</b>	a wife for "soberness	8, 125/ 12
of superstitious folly, he	<b>took</b>	with him on a	8, 128/ 24
epistle to Titus he	<b>took</b>	it for no sin	8, 150/ 1
of God unwritten, and	<b>took</b>	for vain and false	8, 151/ 16
called contio. And yet	<b>took</b>	the Latin Church the	8, 170/ 25
their evil living, they	<b>took</b>	away the honor from	8, 173/ 26
was he worthy that	<b>took</b>	that word, not continually	8, 184/ 31
Greek tongue, where they	<b>took</b>	it: then seeth Tyndale	8, 188/ 27
as Tyndale saith), but	<b>took</b>	them again of God	8, 193/ 19
out of which I	<b>took</b>	it -- that the	8, 225/ 30
the special record he	<b>took</b>	not of man, but	8, 234/ 35
they of likelihood that	<b>took</b>	upon them in the	8, 259/ 29
Mt 16) whom they	<b>took</b>	him for. And Peter	8, 329/ 16
so much against him . . .	<b>took</b>	in a little and	8, 361/ 36
through their own pride,	<b>took</b>	occasion of their heresies	8, 388/ 14
Mt 16) whom they	<b>took</b>	him for. And Peter	8, 404/ 2
he began later, and	<b>took</b>	the more pain for	8, 409/ 24
in this exposition ever	<b>took</b>	his part -- and	8, 429/ 1
God" (whether Saint John	<b>took</b>	it for lively faith	8, 439/ 33
And therefore Saint Peter	<b>took</b>	a sure way when	8, 465/ 8
there, of whom he	<b>took</b>	his heresies against the	8, 483/ 7
charity as he before	<b>took</b>	from it concerning faith	8, 510/ 34
and vainglory that he	<b>took</b>	in the praise of	8, 517/ 30
it off or Bathsheba	<b>took</b>	it off because he	8, 538/ 17
the rich man that	<b>took</b>	away the poor man's	8, 539/ 1
-- if he otherwise	<b>took</b>	it than his adversaries	8, 551/ 2
more pain that he	<b>took</b>	for it . . . the more	8, 551/ 26
to say that he	<b>took</b>	this word or that	8, 555/ 10

untouched too, which he	<b>took</b>	upon him and professed	8, 572/ 31
turn upon his own	<b>top</b>	every one. And as	8, 175/ 27
candle than an unhallowed	<b>torch</b>	that will give more	8, 78/ 37
heard these words, he	<b>tore</b>	his garments and put	8, 66/ 6
their souls into everlasting	<b>torment</b>	, without any manner winning	8, 12/ 3
such grief, pain, and	<b>torment</b>	that it would be	8, 102/ 12
glory into the eternal	<b>torment</b>	of hell . . . but he	8, 209/ 33
as a right hangman	<b>tormenteth</b>	his conscience, and goeth	8, 489/ 13
law his "right hangman,"	<b>tormenting</b>	of conscience, fear of	8, 491/ 26
' blood-suppers,'	<b>tormentors</b>	, ' and ' traitors	8, 58/ 16
and to be their	<b>tormentors</b>	. . . and the Zamzummim themselves	8, 136/ 9
terms of temptations and	<b>tormentry</b>	, destruction, hangman, and gallows	8, 492/ 14
his creatures in perpetual	<b>torments</b>	for his own deed	8, 71/ 33
Saint Peter, and to	<b>toss</b>	the faith like a	8, 554/ 21
repenteth, and so forth,	<b>totiens</b>	quotiens a poena et	8, 529/ 29
young Father Frith, and	<b>touch</b>	, if God will, every	8, 34/ 28
to have let water	<b>touch</b>	it, because it could	8, 82/ 30
the soul through the	<b>touch</b>	of the body. And	8, 98/ 32
was healed by the	<b>touch</b>	of Christ's garment, whereof	8, 103/ 3
his might, with the	<b>touch</b>	of his garment used	8, 103/ 8
signifieth folly, doth merrily	<b>touch</b>	and reprove such faults	8, 177/ 5
I needed not to	<b>touch</b>	those points at all	8, 218/ 36
will have her not	<b>touch</b>	the Ark, but the	8, 259/ 24
I not forbear to	<b>touch</b>	one piece again which	8, 303/ 18
this point, I shall	<b>touch</b>	it, I trust, in	8, 314/ 20
words of Abraham nothing	<b>touch</b>	the New Testament, nor	8, 342/ 28
might be drawn to	<b>touch</b>	the traditions which the	8, 342/ 32
not be drawn to	<b>touch</b>	the traditions which the	8, 342/ 34
God willing, come to	<b>touch</b>	the place in Tyndale's	8, 355/ 11
be so bold to	<b>touch</b>	it. But of truth	8, 357/ 5
the contrary, nor anything	<b>touch</b>	the purpose to prove	8, 363/ 27
point that he should	<b>touch</b>	: then shall every wise	8, 386/ 17
have and partly shall	<b>touch</b>	them in their own	8, 405/ 25
our present purpose, to	<b>touch</b>	his heresies of this	8, 427/ 10
without sin . . . I shall	<b>touch</b>	you the place in	8, 427/ 11
yet shall I further	<b>touch</b>	his quip where it	8, 443/ 13
other things only, that	<b>touch</b>	not the promises . . . ye	8, 461/ 29
and damnable if it	<b>touch</b>	any promise; and that	8, 462/ 22
he would seem to	<b>touch</b>	the Catholic Church . . . it	8, 480/ 12
how the examples anything	<b>touch</b>	the matter. For whereas	8, 490/ 14
purpose, God willing, to	<b>touch</b>	this matter more fully	8, 512/ 17
of the places before	<b>touched</b>	, that many which fasted	8, 71/ 14
if men and women	<b>touched</b>	it, because the pope	8, 116/ 12
matter; as I have	<b>touched</b>	before. And surely through	8, 306/ 35
him, yet had it	<b>touched</b>	but the Jews . . . and	8, 350/ 13
any that I have	<b>touched</b>	before . . . and utterly I	8, 413/ 12
well enough. For ye	<b>touched</b>	yourself right now the	8, 535/ 9
For both have I	<b>touched</b>	some of them before	8, 570/ 28
out clean, because it	<b>toucheth</b>	most the matter. For	8, 146/ 7
tell us thus . . . he	<b>toucheth</b>	nothing this point which	8, 244/ 30

And therefore this nothing	<b>toucheth</b>	the church of Christ	8, 299/ 33
sin or damnable, which	<b>toucheth</b>	no promise, but if	8, 462/ 23
man to die. As	<b>touching</b>	the Blessed Sacrament of	8, 15/ 22
divines. Surely, first, as	<b>touching</b>	learning, if that these	8, 25/ 23
once in that article	<b>touching</b>	the Church confuted, then	8, 34/ 20
frantic fantasies. For as	<b>touching</b>	the significations and betokenings	8, 76/ 22
the whole man, by	<b>touching</b>	the body thereof . . . as	8, 103/ 35
thereof . . . as the fire	<b>touching</b>	the body paineth the	8, 103/ 35
effect of Tyndale's doctrine	<b>touching</b>	the holy sacraments --	8, 119/ 38
well he lieth. Now,	<b>touching</b>	the mercy of our	8, 148/ 6
I for the meanwhile,	<b>touching</b>	this point whereupon the	8, 153/ 30
word "church." And yet,	<b>touching</b>	this word ecclesia . . . as	8, 169/ 36
word "church." Moria As	<b>touching</b>	Moria, in which Erasmus	8, 177/ 3
an elder (wherein as	<b>touching</b>	presbyteros peradventure it will	8, 187/ 25
age. And thus, as	<b>touching</b>	change of presbyteros into	8, 188/ 4
ceremony nor sacrament as	<b>touching</b>	himself. And as touching	8, 193/ 25
touching himself. And as	<b>touching</b>	his apostles, though Christ	8, 193/ 26
speak these words nothing	<b>touching</b>	the matter for any	8, 227/ 4
man nor angel, as	<b>touching</b>	any need that God	8, 239/ 1
I say is true	<b>touching</b>	the words and propositions	8, 243/ 6
dead. And therefore as	<b>touching</b>	Tyndale and Luther and	8, 247/ 36
be nothing worth as	<b>touching</b>	any reward to be	8, 324/ 30
whole opinion together as	<b>touching</b>	the faith (saving his	8, 405/ 33
see that Tyndale, as	<b>touching</b>	his royal riddle of	8, 453/ 15
about them. For as	<b>touching</b>	Tyndale's words following, where	8, 454/ 28
whole matter. For as	<b>touching</b>	his accustomable railing in	8, 480/ 11
consent unto sin. Now,	<b>touching</b>	Tyndale's other goodly refuge	8, 493/ 36
them (as Tyndale saith	<b>touching</b>	the plain scriptures against	8, 508/ 36
them back. Now, as	<b>touching</b>	the other point, that	8, 512/ 11
therefor. For surely, as	<b>touching</b>	the withdrawing of God's	8, 525/ 14
over. Howbeit, yet as	<b>touching</b>	his love unto the	8, 535/ 4
Christian people. For as	<b>touching</b>	the first of his	8, 561/ 20
Catholic Church. Then as	<b>touching</b>	the second signification, of	8, 561/ 34
goodness offereth, apply himself	<b>towardly</b>	to the receiving thereof	8, 502/ 36
in any lack of	<b>towardly</b>	goodness and mercy at	8, 525/ 4
God, with man's own	<b>towardness</b>	and good endeavor, worketh	8, 500/ 13
may not by his	<b>towardness</b>	endeavor himself to receive	8, 503/ 12
own will, their own	<b>towardness</b>	, their own prayers, their	8, 506/ 3
with some manner of	<b>towardness</b>	and conformity of their	8, 509/ 26
will build up that	<b>tower</b>	. . . and make it very	8, 157/ 3
to all the whole	<b>town</b>	nor to all the	8, 145/ 24
number of every city,	<b>town</b>	, and village throughout all	8, 146/ 5
that pertain unto the	<b>town</b>	generally," "of all kinds	8, 146/ 26
as pertain unto the	<b>town</b>	generally . . . not only be	8, 146/ 31
where all the whole	<b>town</b>	is Christian people --	8, 147/ 5
common affairs of the	<b>town</b>	, concerning peace or war	8, 170/ 8
or two in a	<b>town</b>	, as good kings and	8, 482/ 21
and in some good	<b>town</b>	not once in tenscore	8, 482/ 24
the people in the	<b>town</b>	or the country --	8, 561/ 7
with other suchlike knavish	<b>toys</b>	, which no wretch would	8, 76/ 9

by mouth, and by	<b>Tradition</b>	from hand to hand	8, 152/ 1
God, but by the	<b>tradition</b>	of the Church. Which	8, 225/ 15
list, not of the	<b>tradition</b>	of Christ's Catholic Church	8, 260/ 29
Church, but of the	<b>tradition</b>	of Martin Luther's leman	8, 260/ 30
Paul by his present	<b>tradition</b>	was received holy gestures	8, 315/ 6
that of the apostles'	<b>tradition</b>	was learned the manner	8, 316/ 7
that saving for the	<b>tradition</b>	of the Church, Luther	8, 316/ 37
with the people by	<b>Tradition</b>	, as God left it	8, 332/ 7
among the people by	<b>Tradition</b>	from the beginning, which	8, 356/ 2
say the truth, never	<b>Tradition</b>	needed. For since the	8, 366/ 11
Orient, writeth thus: "This	<b>tradition</b>	of the apostles is	8, 368/ 12
cometh of the apostles'	<b>tradition</b>	and of the doctrine	8, 370/ 5
and yet we by	<b>tradition</b>	observe them -- such	8, 370/ 25
beginning but by the	<b>tradition</b>	and commendation of the	8, 371/ 1
authority of the apostles'	<b>tradition</b>	." Saint Augustine in the	8, 371/ 7
he none but the	<b>tradition</b>	of the Church; which	8, 375/ 17
he not believe the	<b>tradition</b>	of the Church where	8, 375/ 20
to deliver it what	<b>tradition</b>	he will hereafter, and	8, 378/ 26
Turks) nor with false	<b>traditions</b>	(as do the synagogues	8, 244/ 20
gave the people other	<b>traditions</b>	thereof by mouth (as	8, 315/ 28
was watered with men's	<b>traditions</b>	. Lo, so was he	8, 318/ 15
wise: "Keep you my	<b>traditions</b>	which I have taken	8, 323/ 17
in the . . . that his "	<b>traditions</b>	" were the Gospel that	8, 323/ 20
drawn to touch the	<b>traditions</b>	which the false Pharisees	8, 342/ 32
drawn to touch the	<b>traditions</b>	which the true Spirit	8, 342/ 34
law aside for men's	<b>traditions</b>	, as himself said in	8, 352/ 10
any precepts, laws, or	<b>traditions</b>	of men, other than	8, 353/ 2
is of their own	<b>traditions</b>	beside Moses' law . . . in	8, 354/ 4
properly meant of the	<b>traditions</b>	and commandments of the	8, 354/ 14
naught. And their good	<b>traditions</b>	did never Christ dispraise	8, 354/ 21
bound to obey "men's	<b>traditions</b>	," nor nothing but Scripture	8, 355/ 1
these words, concerning their	<b>traditions</b>	, would I not have	8, 355/ 5
words not of the	<b>traditions</b>	(of which they be	8, 355/ 20
and not of the	<b>traditions</b>	of the scribes and	8, 355/ 34
or speaking against the "	<b>traditions</b>	of men," serve to	8, 363/ 23
we say be the	<b>traditions</b>	of God. Whereof --	8, 363/ 25
authentic stories. By these	<b>traditions</b>	have we also the	8, 365/ 30
well appeareth. By these	<b>traditions</b>	have we the holy	8, 365/ 34
other things. By these	<b>traditions</b>	of that Holy Spirit	8, 366/ 5
fast and observe our	<b>traditions</b>	which ye be taught	8, 368/ 19
me, and kept the	<b>traditions</b>	as I delivered ye	8, 368/ 21
fast and keep the	<b>traditions</b>	that ye have learned	8, 369/ 9
a book of the	<b>traditions</b>	given unto the Church	8, 374/ 6
not have kept his	<b>traditions</b>	without writing. Howbeit, what	8, 374/ 10
writeth of such unwritten	<b>traditions</b>	well and plainly, in	8, 374/ 25
but allthing uncertain: both	<b>traditions</b>	of the apostles, expositions	8, 378/ 14
also which are the	<b>traditions</b>	delivered unto the Church	8, 378/ 21
that we know the	<b>traditions</b>	taught by God and	8, 380/ 15
only believeth not the	<b>traditions</b>	of God given to	8, 380/ 24
words written, and his	<b>traditions</b>	also which he taught	8, 380/ 28

wrote; and his 'lusts played out, Tyndale's be verified all Tyndale's final damnation, in the company, while Judas the thief and a false apostle turned into the	<b>traditions'</b>	were the Gospel that	8, 324/ 20
For though that a all that, a stark a thief and a we find that the and also with their heresies, is the most he could in his so much the more wife, nor by the devised and wrote the tormentors,' and ' false thieves and false	<b>tragical</b>	process of remembrance of	8, 491/ 24
thieves, faithful murderers, faithful	<b>tragical</b>	terms of temptations and	8, 492/ 14
or lieth in a	<b>training</b>	of simple souls to	8, 12/ 6
that lay in a	<b>traitor</b>	was waking and watching	8, 35/ 38
asleep or in a	<b>traitor</b>	too. And nowadays also	8, 228/ 28
upon him in his	<b>traitor</b>	of God and child	8, 437/ 18
alone, as in a	<b>traitor</b>	were so well acquainted	8, 451/ 1
they have in their	<b>traitor</b>	in the meanwhile, and	8, 451/ 8
and sink down into	<b>traitor</b>	both to God and	8, 513/ 34
sunk down into his	<b>traitor</b>	Judas, which was, I	8, 548/ 8
it fareth in the	<b>traitorous</b>	setting forth of seditions	8, 137/ 7
it likewise in the	<b>traitorous</b>	despiser of God's commandments	8, 218/ 12
these rages, and these	<b>traitorous</b>	purpose against him, he	8, 451/ 4
his building, of the	<b>traitorous</b>	wretch, in how much	8, 451/ 10
deeds" by being in	<b>traitorous</b>	destruction of his friendly	8, 529/ 22
sometimes, and falleth into "	<b>traitorous</b>	deadly letter, and delivered	8, 536/ 16
people in peace and	<b>traitors</b>	'; ' Pilates,'	8, 58/ 16
that were in this	<b>traitors</b>	unto God -- false	8, 228/ 29
that means, after this	<b>traitors</b>	to men, and faithful	8, 567/ 11
For so he may	<b>trance</b>	. And as soon as	8, 489/ 9
all the New Testament	<b>trance</b>	; and neither is his	8, 492/ 28
say that he should	<b>trance</b>	. Let Tyndale tell us	8, 493/ 32
may at his pleasure	<b>trance</b>	, and shaketh him out	8, 520/ 30
any man would now	<b>trance</b>	and asleep, till they	8, 521/ 1
heresy if one would	<b>trance</b>	and their sleep played	8, 521/ 10
were he that would	<b>trance</b>	, and fall asleep in	8, 518/ 10
there . . . Tyndale should not	<b>trances</b>	," and "fallen asleep in	8, 520/ 28
naughty translator that would	<b>trances</b>	and sleeps that folk	8, 521/ 6
percase a man would	<b>trances</b>	and sleeps that folk	8, 521/ 7
but he must therefore	<b>trances</b>	, and these sleeps in	8, 521/ 18
Londinensis, he should not	<b>trances</b>	, and the sleeps, and	8, 522/ 17
thing is it to	<b>trances</b>	and sleeps, as he	8, 532/ 34
	<b>tranquillity</b>	" and sleeps by which	8, 565/ 31
	<b>transitory</b>	. Which common peace and	8, 482/ 8
	<b>transitory</b>	life my father and	8, 373/ 3
	<b>translate</b>	life, into the perpetual	8, 505/ 29
	<b>translate</b>	the "world" into a	8, 165/ 1
	<b>translate</b>	this word ecclesia by	8, 169/ 5
	<b>translate</b>	it very naught. And	8, 169/ 6
	<b>translate</b>	the devil into "angel	8, 174/ 24
	<b>translate</b>	Moria into English, or	8, 178/ 11
	<b>translate</b>	presbyteros a "block" --	8, 182/ 36
	<b>translate</b>	presbyteros an "elder" instead	8, 183/ 2
	<b>translate</b>	it into this English	8, 185/ 27
	<b>translate</b>	a thing into such	8, 185/ 33
	<b>translate</b>	a Latin chronicle into	8, 186/ 1
	<b>translate</b>	senatores, and seniores also	8, 186/ 7
	<b>translate</b>	it into this word	8, 186/ 9
	<b>translate</b>	"elder" instead of "priest	8, 186/ 17

why: why did he	<b>translate</b>	the same by this	8, 187/ 17
and of like intent	<b>translate</b>	baptisma into "washing," to	8, 189/ 18
he should, he saith,	<b>translate</b>	nothing at all. Who	8, 199/ 22
good hope, would not	<b>translate</b>	it into that English	8, 199/ 33
love, he had liefer	<b>translate</b>	it by the word	8, 199/ 36
a heretic meet to	<b>translate</b>	Holy Scripture into English	8, 230/ 26
a heretic meet to	<b>translate</b>	Holy Scripture into English	8, 230/ 29
If a heretic falsely	<b>translate</b>	the New Testament into	8, 230/ 34
If a heretic falsely	<b>translate</b>	the New Testament into	8, 231/ 1
Tyndale as falsely now	<b>translate</b>	him . . . making it seem	8, 232/ 8
if he shall always	<b>translate</b>	word for word and	8, 235/ 7
of the words and	<b>translate</b>	it thus -- "The	8, 236/ 17
Five Books of Moses	<b>translated</b>	by the same man	8, 6/ 5
a book of Luther	<b>translated</b>	into English in the	8, 8/ 13
informed, the book was	<b>translated</b>	by Frith; a book	8, 8/ 14
prayers and all . . . were	<b>translated</b>	and made in this	8, 10/ 18
heretics. The Psalter was	<b>translated</b>	by George Joye the	8, 10/ 19
book that is falsely	<b>translated</b>	for the maintenance of	8, 30/ 36
an open heretic purposely	<b>translated</b>	false, to the destruction	8, 31/ 5
and of evil purpose	<b>translated</b>	: the books, I mean	8, 65/ 2
of an evil mind	<b>translated</b>	it in such manner	8, 142/ 12
have served when he	<b>translated</b>	it first to make	8, 165/ 9
if he will have	<b>translated</b>	throughout all the New	8, 167/ 38
all the New Testament	<b>translated</b>	by this word '	8, 168/ 11
the New Testament be	<b>translated</b>	by this word "church	8, 168/ 21
I will have ecclesia	<b>translated</b>	throughout all the New	8, 168/ 30
throughout the New Testament	<b>translated</b>	by this word "church	8, 168/ 36
as he should have	<b>translated</b>	it into this word	8, 169/ 17
ecclesia should always be	<b>translated</b>	by this word "church	8, 169/ 26
ought not to be	<b>translated</b>	by this word "church	8, 171/ 11
a Christian congregation be	<b>translated</b>	by this word "church	8, 171/ 14
therefor . . . and not be	<b>translated</b>	by this word "congregation	8, 171/ 17
time when he so	<b>translated</b>	it -- and that	8, 171/ 32
of idols" -- there	<b>translated</b>	Tyndale, ". . . or a worshipper	8, 172/ 11
holy images he hath	<b>translated</b>	that place in this	8, 173/ 30
least truth, Tyndale hath	<b>translated</b>	this word ecclesia into	8, 174/ 30
manner as he falsely	<b>translated</b>	ecclesia into the unknown	8, 174/ 33
as he should have	<b>translated</b>	it into the holy	8, 174/ 35
like malice hath he	<b>translated</b>	"idols" into "images," under	8, 175/ 2
saith that he had	<b>translated</b>	this word presbyteros into	8, 181/ 25
he had not then	<b>translated</b>	"elder," but "senior" . . . till	8, 182/ 27
have, as he saith,	<b>translated</b>	since that time presbyteros	8, 182/ 33
that the old translator	<b>translated</b>	it not well (because	8, 184/ 12
not well (because he	<b>translated</b>	there this word presbyteros	8, 184/ 12
after Christ's death he	<b>translated</b>	it, who can tell	8, 184/ 29
without excuse, which hath	<b>translated</b>	presbyteros by this English	8, 185/ 3
this his new book,	<b>translated</b>	that same place wrong	8, 185/ 14
of offices as he	<b>translated</b>	out of Latin --	8, 187/ 16
place Tyndale hath wrong	<b>translated</b>	also . . . for what cause	8, 230/ 8
himself as though he	<b>translated</b>	the New Testament out	8, 230/ 10

he should not have	<b>translated</b>	it into the English	8, 231/ 28
which Tyndale hath evil	<b>translated</b>	: I will now go	8, 232/ 28
how he hath evil	<b>translated</b>	also this selfsame text	8, 232/ 29
be, as Tyndale hath	<b>translated</b>	them, these: "I take	8, 232/ 33
Which if it be	<b>translated</b>	into English without the	8, 232/ 35
not, as Tyndale hath	<b>translated</b>	, "I take no record	8, 232/ 37
that he should have	<b>translated</b>	the words into English	8, 233/ 5
chapter, where Tyndale hath	<b>translated</b>	Christ's words in this	8, 233/ 9
at the leastwise have	<b>translated</b>	it thus: "I receive	8, 233/ 21
For if he had	<b>translated</b>	it "I receive not	8, 233/ 24
now that he hath	<b>translated</b>	it "I receive no	8, 233/ 27
he should rather have	<b>translated</b>	it thus: "The record	8, 234/ 31
order of the words,	<b>translated</b>	a very plain place	8, 235/ 14
that," as Tyndale hath	<b>translated</b>	. . . but this word "the	8, 235/ 29
as he should have	<b>translated</b>	. . . but if he will	8, 235/ 30
I marvel why he	<b>translated</b>	In principio erat verbum	8, 236/ 4
he should rather have	<b>translated</b>	it "The chief record	8, 237/ 1
fourteenth of Saint John,	<b>translated</b>	, "The chief ruler of	8, 237/ 3
cause he hath double	<b>translated</b>	those words wrong, or	8, 237/ 25
see that Tyndale hath	<b>translated</b>	false. Or if he	8, 238/ 7
the Chronicle of Eusebius,	<b>translated</b>	, I trow, by Saint	8, 348/ 16
of sins, and are	<b>translated</b>	from death to life	8, 402/ 21
of the sin, and	<b>translated</b>	it from mortal into	8, 539/ 29
him, "Our Lord hath	<b>translated</b>	thy sin that was	8, 539/ 35
-- the deadly sin	<b>translated</b>	, and the temporal punishment	8, 540/ 18
Tyndale's Book: Why He	<b>Translateth</b>	This Word "Church" into	8, 142/ 6
for idols, as he	<b>translateth</b>	in like wise, or	8, 165/ 11
not in that he	<b>translateth</b>	this word ecclesia sometimes	8, 169/ 13
to say, that he	<b>translateth</b>	this word ecclesia into	8, 169/ 15
-- even so he	<b>translateth</b>	. For in the fifth	8, 172/ 7
for what purpose he	<b>translateth</b>	it false . . . and God	8, 173/ 18
tongue into which he	<b>translateth</b>	, is not understood in	8, 185/ 34
Order: he that now	<b>translateth</b>	those words in those	8, 189/ 6
the Gospel, he falsely	<b>translateth</b>	the Gospel . . . ye shall	8, 229/ 22
way, that Tyndale here	<b>translateth</b>	"no" for "nay" --	8, 230/ 18
men that he which	<b>translateth</b>	should in his translating	8, 235/ 4
to say, where he	<b>translateth</b>	"God was the Word	8, 236/ 7
rejected, while he falsely	<b>translateth</b>	the words of our	8, 238/ 3
reason of his false	<b>translating</b>	. And after that, the	8, 6/ 4
hath used in the	<b>translating</b>	thereof -- as I	8, 30/ 30
Tyndale did evil in	<b>translating</b>	the Scripture into our	8, 143/ 17
against him in the	<b>translating</b>	of divers of these	8, 143/ 28
that though another man	<b>translating</b>	the Testament, and being	8, 143/ 36
realm by his untrue	<b>translating</b>	, and more untrue construing	8, 175/ 34
this long while for	<b>translating</b>	of this word ecclesia	8, 176/ 11
cannot blame him for	<b>translating</b>	presbyteros into this word	8, 184/ 3
wise the translator for	<b>translating</b>	presbyteros into this word	8, 184/ 4
Tyndale's defense of his	<b>translating</b>	presbyteros into "elders" is	8, 186/ 13
to destroy. Against Tyndale's	<b>Translating</b>	of Caritas into "Love	8, 198/ 20
love, why should Tyndale,	<b>translating</b>	into English, rather take	8, 200/ 16

and nuns. Against Tyndale's	<b>Translating</b>	"Favor" Instead of "Grace	8, 202/ 19
useth both in the	<b>translating</b>	and in the interpretation	8, 229/ 15
other . . . is not for	<b>translating</b>	into English a man	8, 230/ 22
man"; whereas with his	<b>translating</b>	"no record," that article	8, 233/ 22
Tyndale should in the	<b>translating</b>	of that place have	8, 234/ 29
man." For by so	<b>translating</b>	those words and so	8, 234/ 32
translateth should in his	<b>translating</b>	make any change in	8, 235/ 4
willing by his false	<b>translating</b>	and false understanding to	8, 239/ 24
not suffer Tyndale's false	<b>translation</b>	of the Scripture go	8, 30/ 28
-- suffer that false	<b>translation</b>	in the hands of	8, 31/ 4
maintenance of his false	<b>translation</b>	of the evangelists than	8, 31/ 8
should keep his false	<b>translation</b>	of Scripture for maintenance	8, 32/ 10
keep still Tyndale's false	<b>translation</b>	of Scripture, and abide	8, 32/ 25
his defense of his	<b>translation</b>	of the New Testament	8, 33/ 24
of Tyndale for his	<b>translation</b>	of the New Testament	8, 142/ 3
I showed that Tyndale's	<b>translation</b>	of the New Testament	8, 142/ 9
surely first his false	<b>translation</b>	, with their farther false	8, 142/ 29
evil intent in his	<b>translation</b>	. . . I showed as for	8, 143/ 7
expressed in his English	<b>translation</b>	by those English words	8, 143/ 32
thing for which his	<b>translation</b>	was very well worthy	8, 144/ 12
fain have his false	<b>translation</b>	brought into the church	8, 160/ 17
hath added unto his	<b>translation</b>	such circumstances since, that	8, 165/ 13
congregation" put in his	<b>translation</b>	in the stead of	8, 165/ 29
which Tyndale made his	<b>translation</b>	. This was and is	8, 167/ 12
he should in his	<b>translation</b>	have meant of, no	8, 167/ 19
meaning of the man's	<b>translation</b>	. Now seeth he well	8, 172/ 15
hath corrupted in his	<b>translation</b>	all this place of	8, 173/ 12
see what a true	<b>translation</b>	Tyndale's is, and for	8, 173/ 18
of devils. But Tyndale's	<b>translation</b>	of this place may	8, 173/ 35
he may not in	<b>translation</b>	change the name into	8, 174/ 10
abide thereby . . . that his	<b>translation</b>	of "idol" into "image	8, 174/ 21
using himself in his	<b>translation</b>	in such malicious and	8, 175/ 5
darling. Now, for his	<b>translation</b>	of ecclesia by congregatio	8, 176/ 27
Erasmus in his new	<b>translation</b>	gave it a Latin	8, 176/ 30
congregation" in his Latin	<b>translation</b>	, he had not put	8, 177/ 1
maketh with his false	<b>translation</b>	new scripture of his	8, 180/ 24
did in his English	<b>translation</b>	change the word of	8, 182/ 23
saith that the old	<b>translation</b>	in Latin, read in	8, 183/ 6
in the old Latin	<b>translation</b>	? I find there this	8, 183/ 18
is the old Latin	<b>translation</b>	-- he were like	8, 183/ 20
elder in the old	<b>translation</b>	. . . which, as ye see	8, 183/ 28
not in the Latin	<b>translation</b>	, yet since that Latin	8, 184/ 1
said that the old	<b>translation</b>	were in that point	8, 184/ 6
that, in his own	<b>translation</b>	prefer before the old	8, 184/ 9
Jerome amendeth that old	<b>translation</b>	and keepeth presbyteros still	8, 184/ 20
though they read his	<b>translation</b>	openly in Divine Service	8, 184/ 35
this book follow the	<b>translation</b>	of those words. . . "The	8, 185/ 16
boldly be in the	<b>translation</b>	at much more liberty	8, 185/ 32
yet in his English	<b>translation</b>	call them not "senators	8, 186/ 4
aldermen" in his English	<b>translation</b>	. And further, if he	8, 186/ 8

must he with his	<b>translation</b>	make us an English	8, 186/ 23
stand in his English	<b>translation</b>	, for all that. And	8, 186/ 32
yet in his English	<b>translation</b>	to give it that	8, 187/ 34
must in his English	<b>translation</b>	take his English words	8, 200/ 27
needs in his English	<b>translation</b>	use his English words	8, 201/ 1
word "love" in his	<b>translation</b>	in any place at	8, 201/ 23
Tyndale changed in his	<b>translation</b>	the common-known words to	8, 218/ 38
that he made his	<b>translation</b>	to the intent to	8, 219/ 21
so is his false	<b>translation</b>	, and not the scripture	8, 219/ 29
cause to burn his	<b>translation</b>	, wherein such changes found	8, 220/ 9
cause to burn his	<b>translation</b>	. With the falsehood whereof	8, 220/ 16
defense of his false	<b>translation</b>	of the New Testament	8, 221/ 31
him changed in his	<b>translation</b>	. . . kept us, as it	8, 222/ 15
For now taking his	<b>translation</b>	for damnable as it	8, 222/ 18
that place, after Tyndale's	<b>translation</b>	: This is the record	8, 230/ 12
be they, both the	<b>translation</b>	and the translator, and	8, 231/ 6
see that by Tyndale's	<b>translation</b>	, the Jews asked of	8, 231/ 13
he so doth, his	<b>translation</b>	showeth. And that he	8, 232/ 11
should in his English	<b>translation</b>	not have left out	8, 233/ 19
his truth. And this	<b>translation</b>	therefore deviseth Tyndale . . . because	8, 233/ 32
he had in his	<b>translation</b>	expressed the Greek article	8, 233/ 37
would have done. His	<b>translation</b>	is this: "In the	8, 235/ 18
in this point his	<b>translation</b>	so greatly but it	8, 236/ 27
is a false English	<b>translation</b>	of the New Testament	8, 357/ 6
whereas he in his	<b>translation</b>	had put in this	8, 558/ 16
his defense of his	<b>translation</b>	(very fondly defended), to	8, 562/ 4
ye may in his	<b>translations</b>	perceive his cankered mind	8, 171/ 36
the thing that a	<b>translator</b>	must regard; but it	8, 167/ 26
the part of a	<b>translator</b>	. But Tyndale now --	8, 167/ 32
called by the old	<b>translator</b>	seniores, and seniores signifieth	8, 183/ 35
in like wise the	<b>translator</b>	for translating presbyteros into	8, 184/ 4
also that the old	<b>translator</b>	translated it not well	8, 184/ 12
yet excuse the old	<b>translator</b>	. . . which how soon after	8, 184/ 28
were he a naughty	<b>translator</b>	that would translate a	8, 185/ 33
were he an evil	<b>translator</b>	that, where the place	8, 199/ 32
the translation and the	<b>translator</b>	, and all that will	8, 231/ 6
be sometimes by the	<b>translator</b>	better changed than kept	8, 236/ 30
caught . . . with the labor,	<b>travail</b>	, cost, charge, peril, harm	8, 11/ 36
for peril of sudden	<b>travel</b>	thereupon) till they should	8, 72/ 32
unto heretics. The very	<b>treacle</b>	were well lost, so	8, 36/ 34
it is necessary that	<b>treacle</b>	for the one, and	8, 37/ 9
reckon, that there be	<b>treacle</b>	ready than the poison	8, 37/ 12
to tarry and no	<b>treacle</b>	for it. Howbeit, though	8, 37/ 13
shop were full of	<b>treacle</b>	-- yet were he	8, 37/ 14
poison first to drink	<b>treacle</b>	after; but rather, cast	8, 37/ 16
devil and let the	<b>treacle</b>	stand for some that	8, 37/ 17
more; and I shall	<b>tread</b>	down the pride of	8, 5/ 17
wotteth not where to	<b>tread</b>	. I would be very	8, 411/ 37
Scripture of God they	<b>tread</b>	upon with their foul	8, 515/ 20
crime -- theft, murder,	<b>treason</b>	, and all -- yet	8, 28/ 14

watching about his detestable	<b>treason</b>	: so while these Judases	8, 35/ 39
perjury, sacrilege, incest, or	<b>treason</b>	, or any other abominable	8, 425/ 21
falsehood, theft, adultery, vow-breaking,	<b>treason</b>	, murder, incest, and perjury	8, 572/ 22
whereof they have infinite	<b>treasure</b>	in store), and last	8, 135/ 8
charity, or the spiritual	<b>treasure</b>	of Christ's church upon	8, 213/ 27
I shall purpose to	<b>treat</b>	of this matter more	8, 502/ 6
the remnant the worse	<b>treated</b>	ever since; and that	8, 55/ 31
Book, in which be	<b>treated</b>	two chapters of Tyndale's	8, 222/ 3
things whereof his book	<b>treateth</b>	: likewise as they that	8, 133/ 20
thereupon . . . and, in their	<b>treating</b>	of the matter, suffereth	8, 247/ 17
-- divers holy men,	<b>treating</b>	the same words in	8, 353/ 5
farther prove in a	<b>treatise</b>	apart, wherein I shall	8, 245/ 31
be written (the forty-sixth	<b>treatise</b>	upon Saint John) shall	8, 352/ 35
they would sing the	<b>treble</b>	with much false descant	8, 143/ 2
words wrong, or rather	<b>treble</b>	, as few words as	8, 237/ 25
more than double and	<b>treble</b>	whoredom . . . since that his	8, 306/ 21
the apple of the	<b>Tree</b>	of Knowledge. For when	8, 61/ 28
natural thing: beast, herb,	<b>tree</b>	, or stone. Which if	8, 195/ 1
God forbade him the	<b>Tree</b>	of Knowledge, to have	8, 307/ 33
thereof than of another	<b>tree</b>	; tell me this, good	8, 307/ 36
the fruit of the	<b>tree</b>	of faith. And yet	8, 400/ 28
thereby make they the	<b>tree</b>	of faith little better	8, 400/ 30
better. For what good	<b>tree</b>	can it be, whereof	8, 400/ 30
Writ that "if a	<b>tree</b>	fall south or north	8, 428/ 19
the will of a	<b>tree</b>	were to grow and	8, 518/ 36
to hew down the	<b>tree</b>	when a man smiteth	8, 519/ 1
a man smiteth the	<b>tree</b>	therewith. And that he	8, 519/ 2
me not much to	<b>tremble</b>	. . . since heretics have of	8, 180/ 13
meanwhile, and had deadly	<b>trespassed</b>	, though the death followed	8, 451/ 8
dialogue, or, rather, a	<b>trialogue</b>	, between himself, the Messenger	8, 196/ 13
mind, with sufferance of	<b>tribulation</b>	or affliction of the	8, 54/ 13
he putteth pain of	<b>tribulation</b>	unto the sores of	8, 71/ 25
some other kind of	<b>tribulation</b>	, I see not why	8, 159/ 23
goods, and in all	<b>tribulations</b>	, we be impatient. When	8, 485/ 13
be not patient in	<b>tribulations</b>	; and when they suffer	8, 490/ 22
writing, but some wanton	<b>trifle</b>	. Remember now, good reader	8, 158/ 4
howsoever Tyndale list to	<b>trifle</b>	. . . these places plainly reprove	8, 192/ 26
me listed here to	<b>trifle</b>	as Tyndale doth . . . I	8, 192/ 33
it is but a	<b>trifle</b>	and mistaking of the	8, 230/ 19
doth but mock and	<b>trifle</b>	when he saith he	8, 346/ 25
whole chapter, though he	<b>trifle</b>	with other things between	8, 467/ 22
miracles taketh but for	<b>trifles</b>	-- we shall send	8, 64/ 39
things Tyndale taketh for	<b>trifles</b>	, and laugheth such blessing	8, 127/ 30
church against all Tyndale's	<b>trifling</b>	sophistications . . . which he would	8, 34/ 8
therefore whereof serveth his	<b>trifling</b>	between the noun and	8, 201/ 31
proper reason and a	<b>trim</b>	! A fair boast for	8, 454/ 8
Sixth Book of The	<b>Trinity</b>	, when he had made	8, 369/ 4
-- there were the	<b>triumph</b>	, the great feast and	8, 33/ 3
have the more glorious	<b>triumph</b>	of the victory? And	8, 159/ 36
as a captive in	<b>triumph</b>	that enemy of ours	8, 372/ 17

chair of his glorious	<b>triumph</b>	, and most merrily mocketh	8, 559/ 23
salvation in the Church	<b>Triumphant</b>	in heaven, or only	8, 499/ 5
overturned and overthrown his	<b>triumphant</b>	chariot . . . and with the	8, 559/ 35
both Friar Barnes royally	<b>triumphed</b>	with them against the	8, 355/ 6
man saw it . . . royally	<b>triumpheth</b>	and boasteth in this	8, 553/ 2
summer, had their heads	<b>trodden</b>	down by God and	8, 361/ 6
fool," "This is the	<b>troth</b>	of a false shrew	8, 167/ 29
think ye, by your	<b>troth</b>	, that the people unlearned	8, 268/ 11
servant in recompense of	<b>troth</b>	and amends of his	8, 529/ 23
the respect of God's	<b>troth</b>	and promise. Then goeth	8, 563/ 31
comfort you in your	<b>trouble</b>	, to the confusion of	8, 18/ 34
cleanness of body, penance,	<b>trouble</b>	of the mind, with	8, 54/ 12
lusts that else might	<b>trouble</b>	the mind: to this	8, 71/ 10
the hunger itself may	<b>trouble</b>	the mind and make	8, 71/ 10
sorrow with grief and	<b>trouble</b>	of mind, not shortly	8, 90/ 27
they might be without	<b>trouble</b>	, and the better wait	8, 324/ 26
we shall not much	<b>trouble</b>	him with the proof	8, 419/ 32
avoiding of their seditious	<b>trouble</b>	, and for the repressing	8, 482/ 1
infinite malice and intolerable	<b>trouble</b>	of those heretics, for	8, 482/ 7
now, for this time,	<b>trouble</b>	Tyndale much with that	8, 497/ 19
the Greek tongue much	<b>troubled</b>	with that place, how	8, 231/ 26
answer, and would have	<b>troubled</b>	him no more with	8, 250/ 14
him, the devil so	<b>troubleth</b>	his brains. . . . and to	8, 480/ 36
no more with that	<b>troublous</b>	question. But, now, because	8, 250/ 14
not a wily drift,	<b>trow</b>	you? Which while every	8, 8/ 29
belie them. But why,	<b>trow</b>	you, cannot this signification	8, 77/ 21
hath . . . there can, I	<b>trow</b>	, no man doubt that	8, 116/ 18
England, nor, as I	<b>trow</b>	, in any place, almost	8, 160/ 22
Is not this conclusion,	<b>trow</b>	ye, well deduced? In	8, 261/ 5
have much ado, I	<b>trow</b>	. For he saith that	8, 273/ 30
to Tyndale offer, I	<b>trow</b>	, than fifteen times; to	8, 302/ 35
of Eusebius, translated, I	<b>trow</b>	, by Saint Jerome; and	8, 348/ 16
cannot perceive, nor, I	<b>trow</b>	, no man else, but	8, 413/ 17
But of which church,	<b>trow</b>	ye? Truly not of	8, 416/ 26
of truth so, I	<b>trow</b>	, he fully meaneth (as	8, 447/ 8
here a godly meditation,	<b>trow</b>	ye? Forsooth, I suppose	8, 458/ 9
here a wise tale,	<b>trow</b>	ye? Except that Tyndale	8, 533/ 25
a micher and a	<b>truant</b>	, played at Bockle Pit	8, 496/ 30
played the little young	<b>truant</b>	, for all his remembrance	8, 497/ 7
for his tarrying and	<b>truanting</b>	by the way --	8, 491/ 22
unto Christ and his	<b>true</b>	, Catholic faith that, not	8, 22/ 25
believed it to be	<b>true</b>	), and that thing was	8, 23/ 20
to be of a	<b>true</b>	, perfect faith, and his	8, 23/ 29
he houseled in so	<b>true</b>	, perfect faith, and so	8, 23/ 31
right mind and a	<b>true</b>	Christian man, to give	8, 25/ 31
and fast in the	<b>true</b>	Catholic faith, were well	8, 26/ 2
the maintenance of the	<b>true</b>	Catholic faith (whereof he	8, 26/ 31
maintained and continued his	<b>true</b>	, Catholic faith, with the	8, 28/ 37
miserably bewitched, and from	<b>true</b>	Christian folk turned into	8, 33/ 6
counterfeit visage of the	<b>true</b>	Christian faith -- this	8, 33/ 12

it were all as	<b>true</b>	as it is false	8, 34/ 22
there prove the very,	<b>true</b>	church to hold an	8, 34/ 25
hold an article as	<b>true</b>	faith that were indeed	8, 34/ 25
truth. And as the	<b>true</b>	disciples of Christ were	8, 35/ 36
the hearing of Christ's	<b>true</b>	, Catholic faith. And sometimes	8, 36/ 11
help of grace by	<b>true</b>	faith and good works	8, 39/ 6
see and to judge	<b>true</b>	repentance toward God's law	8, 40/ 6
the Spirit to see "	<b>true</b>	repentance," he then teacheth	8, 40/ 20
whereas he speaketh of "	<b>true</b>	repentance" and then would	8, 42/ 6
so expel and kill	<b>true</b>	faith in their hearts	8, 42/ 19
world for lack of	<b>true</b>	judgment this fifteen hundred	8, 43/ 11
yet they persecute the	<b>true</b>	service of God; and	8, 43/ 17
yet they persecute the	<b>true</b>	law of God and	8, 43/ 19
refused him and his	<b>true</b>	faith -- showing that	8, 43/ 39
fellows) hath ever the	<b>true</b>	judgment remained, and the	8, 44/ 22
all good people, all	<b>true</b>	Christian nations, have savored	8, 44/ 33
grant that I say	<b>true</b>	in this: then shall	8, 45/ 5
words of Holy Scripture	<b>true</b>	-- "He that is	8, 48/ 32
God and understandeth the	<b>true</b>	use and meaning of	8, 56/ 20
and under color of	<b>true</b>	faith to bring them	8, 56/ 33
God, and understand the	<b>true</b>	use of them; and	8, 59/ 21
appeareth, although it were	<b>true</b>	that Tyndale saith (that	8, 62/ 29
all that we find	<b>true</b>	therein, is the wisdom	8, 63/ 32
any man should do	<b>true</b>	penance with putting himself	8, 64/ 10
our sins, done in	<b>true</b>	faith and devotion with	8, 65/ 9
the opinion of a	<b>true</b>	Christian man, but of	8, 68/ 24
of mere humility and	<b>true</b>	repentance of heart, punish	8, 69/ 36
way prove his conclusion	<b>true</b>	while he liveth. Of	8, 86/ 26
as fain he said	<b>true</b>	as I fear that	8, 90/ 26
if this lie be	<b>true</b>	. . . there is yet never	8, 92/ 22
though he said therein	<b>true</b>	. . . for then were not	8, 93/ 6
opinion of Tyndale were	<b>true</b>	-- that the priest	8, 95/ 31
that Christ's promises be	<b>true</b>	, must it therefore needs	8, 96/ 37
there were no more	<b>true</b>	of all that ever	8, 97/ 1
likewise, though it were	<b>true</b>	that the sacraments did	8, 98/ 19
if Tyndale's lie be	<b>true</b>	, there must then of	8, 107/ 16
that there must be	<b>true</b>	also one of these	8, 107/ 17
not! If Tyndale say	<b>true</b>	in this . . . then did	8, 109/ 12
knoweth this to be	<b>true</b>	, that under the form	8, 115/ 27
heresy for good and	<b>true</b>	, saying, "That that is	8, 116/ 5
that it is a	<b>true</b>	sign, and it true	8, 116/ 33
true sign, and it	<b>true</b>	that is signified thereby	8, 116/ 33
preach of Christ is	<b>true</b>	. If ye have any	8, 117/ 1
his blasphemy a few	<b>true</b>	words with which himself	8, 118/ 2
preach of Christ is	<b>true</b>	. And with these words	8, 118/ 7
holy sacraments to be	<b>true</b>	which all Christian people	8, 119/ 5
rebuke and reprove the	<b>true</b>	faith of all good	8, 120/ 8
Wherein if Tyndale said	<b>true</b>	(as, God be thanked	8, 123/ 29
church of Christ the	<b>true</b>	judgment . . . by which ever	8, 129/ 30
any other part of	<b>true</b>	Christendom did not recognize	8, 130/ 35

nations have instead of	<b>true</b>	faith believed false lies	8, 135/ 21
and confess the sacraments	<b>true</b>	. . . or finally (which he	8, 135/ 34
heresies to destroy the	<b>true</b>	faith of Christ and	8, 137/ 6
heresies and destroy the	<b>true</b>	faith -- why Tyndale	8, 138/ 3
for he saith never	<b>true</b>	. Tyndale Mark whether it	8, 138/ 7
whether it be not	<b>true</b>	in the highest degree	8, 138/ 9
-- he saith as	<b>true</b>	as the Gospel, but	8, 139/ 33
as well by the	<b>true</b>	sense of Scripture as	8, 140/ 14
boy believeth, and believeth	<b>true</b>	. . . that God hath promised	8, 147/ 34
but at church. As	<b>true</b>	is it also that	8, 148/ 35
a certain time, the	<b>true</b>	preachers preached purely the	8, 151/ 32
common faith of all	<b>true</b>	Christian people, fifteen hundred	8, 156/ 13
which he saith the	<b>true</b>	, pure preaching was used	8, 158/ 11
good reader: if the	<b>true</b>	preaching was left and	8, 158/ 15
nay but that the	<b>true</b>	faith went quite away	8, 158/ 17
with holy words and	<b>true</b>	faith hail and halloo	8, 161/ 28
the ignorance of the	<b>true</b>	signification of this word	8, 163/ 19
say, that this is	<b>true</b>	of the usual signification	8, 166/ 20
false and his antecedent	<b>true</b>	. For it might be	8, 168/ 17
ye see what a	<b>true</b>	translation Tyndale's is, and	8, 173/ 18
that I "say most	<b>true</b>	"; "or else, as wise	8, 175/ 11
that my lies were	<b>true</b>	-- yet if I	8, 175/ 18
write: if this be	<b>true</b>	, then the more cause	8, 177/ 10
this is, I say,	<b>true</b>	. . . all were it so	8, 185/ 29
Tyndale's false heresy were	<b>true</b>	, that Holy Orders were	8, 185/ 29
if he said therein	<b>true</b>	, he may tell us	8, 186/ 30
happeth him to say	<b>true</b>	indeed), that both presbyteros	8, 187/ 27
granted both twain for	<b>true</b>	: that is to wit	8, 196/ 22
also that it is	<b>true</b>	indeed, that for as	8, 196/ 26
granteth both to be	<b>true</b>	: I say that they	8, 196/ 34
which Tyndale granteth for	<b>true</b>	. Now, to that other	8, 198/ 3
which he granteth for	<b>true</b>	also, I say that	8, 198/ 5
not grant it for	<b>true</b>	. For then must he	8, 198/ 10
also granteth to be	<b>true</b>	. But all this business	8, 198/ 13
terms necessary for the	<b>true</b>	knowledge of God's gifts	8, 204/ 17
yet it is not	<b>true</b>	that Tyndale saith: that	8, 217/ 29
how can it be	<b>true</b>	that a man can	8, 218/ 4
finally, if it be	<b>true</b>	that Tyndale saith (that	8, 218/ 6
then if this be	<b>true</b>	therewith, as indeed it	8, 218/ 8
and such others is	<b>true</b>	, because I knew (as	8, 218/ 18
his heresies be the	<b>true</b>	faith, and that the	8, 220/ 35
his heresies be the	<b>true</b>	faith, then I stand	8, 221/ 24
go prove his lies	<b>true</b>	, and then come again	8, 221/ 26
For since it is	<b>true</b>	that by the light	8, 227/ 10
wheresoever there were a	<b>true</b>	belief, and false opinions	8, 227/ 31
man. It is not	<b>true</b>	because man so saith	8, 228/ 15
or admitteth it for	<b>true</b>	. . . More Whereof serveth all	8, 228/ 16
Tyndale . . . but man is	<b>true</b>	because he believeth, testifieth	8, 228/ 20
heart that it is	<b>true</b>	. More Nay, pardie, this	8, 228/ 21
this is not always	<b>true</b>	. For Saint Peter himself	8, 228/ 23

Peter himself was not	<b>true</b>	when he testified and	8, 228/ 24
that God's word was	<b>true</b>	. . . and yet was himself	8, 228/ 27
yet was himself not	<b>true</b>	, but a false thief	8, 228/ 27
witness might make aught	<b>true</b>	, then were the doctrine	8, 228/ 36
if he will answer	<b>true</b>	English, he must answer	8, 230/ 27
if he will answer	<b>true</b>	English, he must answer	8, 230/ 30
if he will answer	<b>true</b>	English he must answer	8, 230/ 36
if he will answer	<b>true</b>	English, he may not	8, 231/ 4
would have him write	<b>true</b>	one way or other	8, 231/ 10
no means to write	<b>true</b>	matter, I would have	8, 231/ 11
at the leastwise write	<b>true</b>	English. But now to	8, 231/ 12
the witness of all	<b>true</b>	Christian people, which by	8, 237/ 8
people, which by their	<b>true</b>	belief do set their	8, 237/ 9
thereto that God is	<b>true</b>	." And what is that	8, 240/ 8
witness that God is	<b>true</b>	? And thus appeareth it	8, 240/ 9
such part as is	<b>true</b>	proveth his purpose false	8, 241/ 3
" it is not	<b>true</b>	that, as Tyndale would	8, 241/ 10
though this be indeed	<b>true</b>	-- that if Christ	8, 241/ 35
that God's word is	<b>true</b>	, and layeth therefor the	8, 242/ 14
neither . . . but is absolutely	<b>true</b>	in itself, without any	8, 242/ 20
And as it is	<b>true</b>	that Tyndale saith --	8, 242/ 21
God's truth is not	<b>true</b>	because man so saith	8, 242/ 22
-- so is this	<b>true</b>	also: that God's truth	8, 242/ 23
God's truth is not	<b>true</b>	because God so saith	8, 242/ 23
argument or consecution is	<b>true</b>	-- "God saith that	8, 242/ 24
ergo, that thing is	<b>true</b>	" -- so is this	8, 242/ 26
so is this consecution	<b>true</b>	: "Christ's church saith that	8, 242/ 26
these two things be	<b>true</b>	"; and yet is neither	8, 242/ 29
God cannot be but	<b>true</b>	(since if the thing	8, 243/ 2
the thing were not	<b>true</b>	, God, that is the	8, 243/ 2
yet is the thing	<b>true</b>	that God speaketh . . . not	8, 243/ 3
this I say is	<b>true</b>	touching the words and	8, 243/ 6
this shall not be	<b>true</b>	because God saith it	8, 243/ 18
and teacheth them the	<b>true</b>	doctrine, and neither deceiveth	8, 244/ 18
if his lie were	<b>true</b>	, then should it follow	8, 244/ 32
a mark of his	<b>true</b>	church, and by the	8, 245/ 22
a mark of his	<b>true</b>	doctrine, too . . . whereby it	8, 245/ 23
us believe that all	<b>true</b>	miracles were ended either	8, 245/ 33
therefore, though it be	<b>true</b>	, as indeed it is	8, 246/ 4
it is, that the	<b>true</b>	doctrine doth prove the	8, 246/ 4
doctrine doth prove the	<b>true</b>	miracles, and false doctrine	8, 246/ 5
the Christian miracles be	<b>true</b>	, and the paynims' miracles	8, 246/ 7
we which is that	<b>true</b>	doctrine by the reason	8, 246/ 8
the reason that the	<b>true</b>	doctrine hath been better	8, 246/ 8
well enough from the	<b>true</b>	. . . and therefore it discerneth	8, 246/ 20
true-faithful doctrine and the	<b>true</b>	mark and knowledge of	8, 246/ 26
knowledge of Christ's very,	<b>true</b>	church, since none hath	8, 246/ 27
miracles they proved themselves	<b>true</b>	preachers and God's true	8, 246/ 32
true preachers and God's	<b>true</b>	messengers . . . and that thing	8, 246/ 32
that their faith was	<b>true</b>	and the contrary false	8, 246/ 35

which false churches this	<b>true</b>	church, of charity (Christ's	8, 249/ 1
teach such things for	<b>true</b>	as not only all	8, 249/ 10
that they be God's	<b>true</b>	messengers; for else why	8, 249/ 20
which their miracles proved	<b>true</b>	, but upon the exposition	8, 250/ 20
proved to be his	<b>true</b>	preachers . . . have plainly taught	8, 250/ 23
against many preachers proved	<b>true</b>	by many miracles, he	8, 250/ 26
else to call the	<b>true</b>	miracles of God done	8, 251/ 28
his miracles in his	<b>true</b>	church, to show his	8, 252/ 22
church, to show his	<b>true</b>	church -- that is	8, 252/ 23
is to wit, his	<b>true</b>	apostle. And then, his	8, 252/ 23
apostle. And then, his	<b>true</b>	preacher known -- that	8, 252/ 24
to prove their saying	<b>true</b>	, as ye shall see	8, 253/ 16
he must prove me	<b>true</b>	not only the thing	8, 255/ 5
ever he shall prove	<b>true</b>	-- that is to	8, 255/ 6
it proved him a	<b>true</b>	preacher: then shall Tyndale	8, 255/ 16
if these words be	<b>true</b>	-- that they proved	8, 256/ 7
For if it be	<b>true</b>	that Tyndale saith, that	8, 256/ 10
ergo, it is not	<b>true</b>	that Tyndale goeth about	8, 256/ 23
prove the apostles God's	<b>true</b>	preachers . . . and therefore needed	8, 257/ 1
possible: wherewith should the	<b>true</b>	preacher confound the false	8, 263/ 30
false, except he brought	<b>true</b>	miracles to confound the	8, 263/ 31
false miracles, except the	<b>true</b>	preachers should show true	8, 264/ 6
true preachers should show	<b>true</b>	miracles against them: I	8, 264/ 6
to wit, that the	<b>true</b>	preachers could have nothing	8, 264/ 8
so were . . . then the	<b>true</b>	preachers had enough without	8, 264/ 12
preachers had enough without	<b>true</b>	miracles to confound the	8, 264/ 12
that if it were	<b>true</b>	that he saith (that	8, 264/ 14
since himself confesseth that	<b>true</b>	miracles might in such	8, 264/ 17
case sufficiently serve the	<b>true</b>	preacher and confound the	8, 264/ 18
the mighty means of	<b>true</b>	miracles, and out of	8, 264/ 29
of miracles for the	<b>true</b>	proof of his word	8, 264/ 31
safe enough . . . and the	<b>true</b>	preachers able enough to	8, 265/ 5
far wide; for the	<b>true</b>	preachers cannot confound them	8, 265/ 12
they will deny the	<b>true</b>	sense thereof, and obstinately	8, 265/ 21
false . . . so that the	<b>true</b>	preacher and that false	8, 265/ 22
he mean that the	<b>true</b>	preacher shall make the	8, 265/ 27
he mean that the	<b>true</b>	preacher shall by the	8, 265/ 33
me now that the	<b>true</b>	preacher and the false	8, 266/ 2
to dispute with any	<b>true</b>	preacher that would offer	8, 266/ 25
Church. Now, when the	<b>true</b>	preacher and the false	8, 266/ 26
gloss; and when the	<b>true</b>	preacher would lay thereto	8, 266/ 31
against all this the	<b>true</b>	preacher fall in farther	8, 267/ 15
construed them in their	<b>true</b>	sense, and that his	8, 267/ 25
that hath by his	<b>true</b>	teaching there opened the	8, 267/ 33
though the Scripture be	<b>true</b>	in itself, yet since	8, 269/ 9
years may perceive the	<b>true</b>	part from the false	8, 269/ 13
hath ever made his	<b>true</b>	preachers to do greater	8, 270/ 3
of miracles his very,	<b>true</b>	church known from all	8, 270/ 8
there can be no	<b>true</b>	faith but if it	8, 271/ 17
there? If he said	<b>true</b>	. . . yet were he never	8, 272/ 11

purpose sufficient that the	<b>true</b>	faith had first from	8, 272/ 13
only it is the	<b>true</b>	church of God . . . and	8, 274/ 28
world his prophets and	<b>true</b>	preachers with miracles, but	8, 275/ 4
the confusion of his	<b>true</b>	prophet. And therefore it	8, 275/ 31
Catholic Church is the	<b>true</b>	church, and all these	8, 275/ 32
Tyndale -- "of the	<b>true</b>	sense of all the	8, 278/ 16
robbed from us the	<b>true</b>	sense of the Scripture	8, 278/ 18
of sacraments as the	<b>true</b>	sense of Scripture, do	8, 278/ 28
And as concerning the "	<b>true</b>	sense" of Scripture which	8, 279/ 1
years last past . . . which	<b>true</b>	sense Tyndale now bringeth	8, 279/ 3
you, though he said	<b>true</b>	. . . in that he saith	8, 279/ 19
shall see . . . and how	<b>true</b>	it is ye shall	8, 279/ 29
if it were as	<b>true</b>	as it is false	8, 280/ 1
say, "That is very	<b>true</b>	; all such things is	8, 283/ 10
But since it is	<b>true</b>	, and taught unto the	8, 284/ 11
is out of question	<b>true</b>	. . . and that the Scripture	8, 286/ 32
were in itself nevertheless	<b>true</b>	-- that the apostles	8, 291/ 24
though his antecedent were	<b>true</b>	. . . yet as wisely concluded	8, 294/ 30
if Tyndale told us	<b>true</b>	, taught them but only	8, 298/ 35
the remnant be no	<b>true</b>	sacraments, for lack of	8, 301/ 29
For it is not	<b>true</b>	, nor the Church teacheth	8, 306/ 4
it be never so	<b>true</b>	, is yet none article	8, 313/ 5
and warrant them for	<b>true</b>	-- nor leave out	8, 319/ 27
therein Tyndale saith not	<b>true</b>	. For Saint Paul reproveth	8, 326/ 19
church!), but with the	<b>true</b>	Catholic faith, and holy	8, 337/ 4
Tyndale cannot prove it	<b>true</b>	that he saith, that	8, 337/ 28
know which councils were	<b>true</b>	and which false. This	8, 341/ 5
of those councils were	<b>true</b>	and which false. But	8, 341/ 15
Scripture he knoweth for	<b>true</b>	, the other saith that	8, 341/ 19
the traditions which the	<b>true</b>	Spirit of God, by	8, 342/ 34
And as it is	<b>true</b>	of every particular church	8, 344/ 34
is not the very,	<b>true</b>	shepherd that in his	8, 352/ 21
is not a very,	<b>true</b>	shepherd, seeking only the	8, 356/ 16
set forth against Christ's	<b>true</b>	doctrine Tyndale's anti-Christian heresies	8, 357/ 8
writers not writing any	<b>true</b>	books of Scripture, but	8, 358/ 27
learned them; of a	<b>true</b>	apostle, and not of	8, 360/ 33
draw us from the	<b>true</b>	faith that we have	8, 360/ 35
cannot in Christ's very,	<b>true</b>	faith err and be	8, 361/ 23
served Timothy without the	<b>true</b>	faith had in his	8, 361/ 30
that Tyndale saith not	<b>true</b>	where he saith that	8, 365/ 14
all them is the	<b>true</b>	church . . . and why rather	8, 376/ 3
as be not only	<b>true</b>	, but be also such	8, 376/ 35
he say they were	<b>true</b>	. For Tyndale setteth not	8, 376/ 36
them all is the	<b>true</b>	, and why we should	8, 378/ 11
doctrine thereof known for	<b>true</b>	. . . Tyndale then, under the	8, 381/ 13
agree them to be	<b>true</b>	? But when ye shall	8, 386/ 14
that hath had the	<b>true</b>	belief? And let him	8, 387/ 18
may surely learn the	<b>true</b>	faith and true virtues	8, 387/ 20
the true faith and	<b>true</b>	virtues. If he say	8, 387/ 20
Tyndale's doctrine be the	<b>true</b>	faith), and stark hypocrites	8, 387/ 29

we may have a	<b>true</b>	reader: where shall I	8, 388/ 17
is false, and theirs	<b>true</b>	that correct him . . . but	8, 388/ 30
the Catholic Church is	<b>true</b>	. . . and that the Catholic	8, 388/ 31
faith must needs be	<b>true</b>	by Christ's promise made	8, 388/ 36
known, Catholic congregation is	<b>true</b>	. . . how should I be	8, 389/ 18
whether that preacher say	<b>true</b>	or not? For he	8, 389/ 21
sure that he saith	<b>true</b>	or false. But then	8, 389/ 23
that hath planted the	<b>true</b>	faith in his Catholic	8, 389/ 34
his false heresies were	<b>true</b>	. . . she would not let	8, 390/ 3
And that this is	<b>true</b>	shall much the better	8, 390/ 5
that church of the	<b>true</b>	doctrine of God . . . no	8, 393/ 33
know which is the	<b>true</b>	Scripture of God. And	8, 393/ 34
I think they say	<b>true</b>	. . . for they believe nothing	8, 395/ 21
shall he know the	<b>true</b>	preachers from the false	8, 396/ 5
discern and judge the	<b>true</b>	sense of the Scripture	8, 396/ 12
Tyndale that it is	<b>true</b>	that there is all	8, 396/ 28
which the one is	<b>true</b>	, the other false?" "It	8, 396/ 34
then, if he say	<b>true</b>	. . . it is impossible for	8, 397/ 13
sure teaching of the	<b>true</b>	faith -- he shall	8, 397/ 22
we do know the	<b>true</b>	church of Christ, by	8, 397/ 25
to discern between the	<b>true</b>	doctrine and the false	8, 398/ 25
the false, and the	<b>true</b>	preacher and false, concerning	8, 398/ 25
the discerning of the	<b>true</b>	word of God, written	8, 398/ 26
church is the very,	<b>true</b>	church that is to	8, 399/ 2
though it were proved	<b>true</b>	. Tyndale And this faith	8, 402/ 17
seem to prove it	<b>true</b>	by Scripture. Tyndale Christ	8, 403/ 35
agreeth that the very,	<b>true</b>	Christians of his elect	8, 407/ 31
needs be believed for	<b>true</b>	, and all his commandments	8, 408/ 12
at all, or any	<b>true</b>	belief, historical or other	8, 408/ 23
For though it were	<b>true</b>	that he saith, that	8, 410/ 25
as ye keep the	<b>true</b>	faith ye can never	8, 413/ 8
-- then be they	<b>true</b>	. But then are they	8, 413/ 33
also that he is	<b>true</b>	in all his words	8, 414/ 27
this false tale be	<b>true</b>	. . . and all true men	8, 416/ 12
be true . . . and all	<b>true</b>	men, and all holy	8, 416/ 12
a man of Christ's	<b>true</b>	church; but since he	8, 416/ 34
his faith for the	<b>true</b>	, and the believers thereof	8, 417/ 30
believers thereof for the	<b>true</b>	church. Now, his faith	8, 417/ 31
he saith that a	<b>true</b>	member of Christ's church	8, 418/ 14
sinner. Tyndale How a	<b>true</b>	member of Christ's church	8, 418/ 17
teacheth us that a	<b>true</b>	member of Christ's church	8, 419/ 30
one part, that the	<b>true</b>	members of Christ do	8, 419/ 31
he saith that every	<b>true</b>	member sinneth and ever	8, 419/ 33
the other: that a	<b>true</b>	member of Christ's church	8, 419/ 39
that though it be	<b>true</b>	that by faith we	8, 420/ 31
that it is very	<b>true</b>	, as long as man	8, 422/ 10
whereof the words be	<b>true</b>	and his understanding false	8, 424/ 6
whosoever have once the	<b>true</b>	faith can never after	8, 425/ 18
whoso get once the	<b>true</b>	faith, which he calleth	8, 426/ 1
which he calleth the "	<b>true</b>	" faith and the "feeling	8, 427/ 13

For though it be	<b>true</b>	that whensoever a man	8, 435/ 20
so, as it is	<b>true</b>	to say that "he	8, 440/ 24
it: so is it	<b>true</b>	to say that "whoso	8, 440/ 26
he saith that the	<b>true</b>	members of the elect	8, 441/ 35
of Saint John said	<b>true</b>	. . . then should Saint John	8, 442/ 5
showed us that a	<b>true</b>	member of Christ's church	8, 443/ 28
his riddle, that every	<b>true</b>	member of Christ's church	8, 443/ 31
Paul meaneth that every	<b>true</b>	member may daily fall	8, 444/ 7
telleth us that a	<b>true</b>	member of Christ's church	8, 445/ 12
he saith that the	<b>true</b>	members of Christ's church	8, 445/ 21
he mean that a	<b>true</b>	member sinneth not deadly	8, 445/ 32
his other fellows, the	<b>true</b>	members of Christ's church	8, 446/ 3
his favor, and be	<b>true</b>	chosen members of his	8, 447/ 23
his riddle of the	<b>true</b>	member of their elect	8, 448/ 28
and all other the	<b>true</b>	members of the "elect	8, 448/ 34
or any such other	<b>true</b>	member of their "elect	8, 449/ 2
he, and such other	<b>true</b>	members of their "elect	8, 449/ 26
he have made a	<b>true</b>	, faithful promise of pardon	8, 450/ 10
of pardon to all	<b>true</b>	repentants and penitents, what	8, 450/ 10
his holy fellows, the "	<b>true</b>	" members of Christ's church	8, 450/ 25
Tyndale's false heresy were	<b>true</b>	, and that they were	8, 450/ 36
to prove his riddle	<b>true</b>	that "though he sin	8, 451/ 12
he and such other	<b>true</b>	members of their church	8, 452/ 22
other holy heretics, the	<b>true</b>	members of their "elect	8, 453/ 26
so, by the very	<b>true</b>	tale of Christ, Tyndale's	8, 454/ 18
before, if they were	<b>true</b>	(as they be not	8, 455/ 6
words, if they were	<b>true</b>	, would make indeed somewhat	8, 455/ 11
if that he say	<b>true</b>	that he consented not	8, 456/ 13
their holy heresies be	<b>true</b>	. . . must needs in the	8, 458/ 12
that, that I concluded	<b>true</b>	and that he concludeth	8, 458/ 31
whereas I said, and	<b>true</b>	I said, that a	8, 458/ 36
meaning thereby that the	<b>true</b>	, right belief of all	8, 459/ 1
but if he have	<b>true</b>	trust and full, undoubted	8, 459/ 10
his holy companions, the	<b>true</b>	members of their "elect	8, 459/ 24
effect but that the	<b>true</b>	members of Tyndale's "elect	8, 460/ 22
in this: that his	<b>true</b>	members of his "elect	8, 460/ 30
have once gotten the	<b>true</b>	faith that Saint Peter	8, 460/ 31
error soever such a	<b>true</b>	, faithful, elect member of	8, 461/ 11
beside the promises . . . a	<b>true</b>	member of his "elect	8, 461/ 20
he saith that a	<b>true</b>	member cannot err at	8, 461/ 27
he holdeth that a	<b>true</b>	member of his "elect	8, 461/ 31
for that cause a	<b>true</b>	member of his "elect	8, 462/ 1
and that therefore the	<b>true</b>	member of his "elect	8, 462/ 8
heard before, that a	<b>true</b>	member of the elected	8, 462/ 13
us first wherefore a	<b>true</b>	member of his "elect	8, 462/ 17
for his pleasure sometimes	<b>true</b>	tales, and sometimes such	8, 463/ 34
Turks instead of the	<b>true</b>	Savior of the world	8, 465/ 30
Tyndale instead of the	<b>true</b>	, Catholic church of Christ	8, 465/ 31
the cause wherefore the	<b>true</b>	members of Tyndale's church	8, 467/ 11
else, if Tyndale said	<b>true</b>	, that every elect person	8, 468/ 32

error at the first	<b>true</b>	teaching . . . we must needs	8, 469/ 25
a man of the	<b>true</b>	, Catholic faith, and should	8, 469/ 32
that, if himself say	<b>true</b>	that none elect person	8, 470/ 31
is to wit, the	<b>true</b>	members of the elect	8, 471/ 28
he teach now the	<b>true</b>	members of his "elect	8, 472/ 17
the Scripture teach his	<b>true</b>	members to perceive that	8, 472/ 22
to prove his saying	<b>true</b>	, especially taking the promises	8, 473/ 38
For though it were	<b>true</b>	that without belief of	8, 475/ 10
every article which is	<b>true</b>	and must be believed	8, 475/ 21
no man hath any	<b>true</b>	, sure faith but it	8, 477/ 18
the knowledge of his	<b>true</b>	church, evermore among many	8, 478/ 11
only in his old,	<b>true</b>	, Catholic church remaining. And	8, 478/ 15
the confession of one,	<b>true</b>	, catholic faith, with all	8, 480/ 1
same chapter, that the	<b>true</b>	members of his "elect	8, 480/ 25
Christ, whether they be	<b>true</b>	or no . . . The Church	8, 480/ 37
up to destroy the	<b>true</b>	faith and vary from	8, 481/ 33
knoweth that this is	<b>true</b>	. . . so knoweth he well	8, 482/ 11
And that this is	<b>true</b>	. . . Tyndale knoweth very well	8, 482/ 17
pillage and despoil the	<b>true</b>	Catholics of his own	8, 482/ 36
therefore if it be	<b>true</b>	, as indeed it is	8, 483/ 35
teacheth that in the	<b>true</b>	members of his "elect	8, 485/ 22
heresies, or of the	<b>true</b>	, Catholic faith of Christ	8, 486/ 2
For like as the	<b>true</b>	, Catholic faith is and	8, 486/ 2
and fall from the	<b>true</b>	faith, that is to	8, 487/ 3
is to say, the	<b>true</b>	belief, and lose it	8, 487/ 4
with these sins, a	<b>true</b>	member may lose all	8, 487/ 32
not lost by a	<b>true</b>	member of the "elect	8, 487/ 35
thereby is once a	<b>true</b>	member of his "elect	8, 489/ 37
can never suffer such	<b>true</b>	members of his "elect	8, 490/ 5
Tyndale is with his	<b>true</b>	members of his "elect	8, 490/ 25
example some of the	<b>true</b>	members of his own	8, 491/ 28
for example that his	<b>true</b>	member, this Jack Slouch	8, 492/ 2
he saith that his	<b>true</b>	members upon great occasions	8, 492/ 23
-- yet, being a	<b>true</b>	member of Tyndale's "elect	8, 492/ 33
Luther, not only a	<b>true</b>	member but also one	8, 493/ 7
horrible deeds of his	<b>true</b>	members of his "elect	8, 493/ 37
teacheth us that his	<b>true</b>	members of his "elect	8, 494/ 21
penitents only, and the	<b>true</b>	repentants -- neither himself	8, 495/ 2
be any of the	<b>true</b>	penitents . . . but utterly to	8, 495/ 9
and by whom his	<b>true</b>	member of his "elect	8, 495/ 23
which he compared his	<b>true</b>	members of his "elect	8, 496/ 28
which swerve from the	<b>true</b>	doctrine of Christ's Catholic	8, 498/ 16
which were the very,	<b>true</b>	Scripture of God, and	8, 500/ 9
must show me a	<b>true</b>	cause or an apparent	8, 500/ 32
though it be very	<b>true</b>	that without God's help	8, 502/ 32
as fast in the	<b>true</b>	Christian faith as he	8, 504/ 32
must show me a	<b>true</b>	cause or an apparent	8, 506/ 30
me some cause either	<b>true</b>	or somewhat seeming true	8, 506/ 35
true or somewhat seeming	<b>true</b>	, before that my will	8, 506/ 35
it is not always	<b>true</b>	, that Tyndale saith in	8, 510/ 27

if Tyndale's lie be	<b>true</b>	, neither in faith nor	8, 511/ 8
and dispraiseth the very,	<b>true</b>	mercy itself that God	8, 516/ 16
he saith (and saith	<b>true</b>	) that men will at	8, 517/ 3
he now saith is	<b>true</b>	; and more, too. For	8, 517/ 9
doctrine fall from the	<b>true</b>	faith again, though they	8, 517/ 15
turned he to the	<b>true</b>	faith again, and exhorted	8, 517/ 36
proved to be always	<b>true</b>	: that every elect repenteth	8, 532/ 23
a mastery as no	<b>true</b>	man can. Now, if	8, 534/ 6
believe" . . . if he say	<b>true</b>	, the lack of their	8, 543/ 18
the articles of the	<b>true</b>	faith, and the contrary	8, 556/ 5
doth now make it	<b>true</b>	that his faith faileth	8, 557/ 16
of Christ, of all	<b>true</b>	Christian people. For as	8, 561/ 19
whether they have faith	<b>true</b>	or false, any faith	8, 561/ 23
other chapter, that a	<b>true</b>	member of Christ's church	8, 564/ 12
it were all as	<b>true</b>	as it is all	8, 564/ 34
were likely to be	<b>true</b>	, and bid us so	8, 565/ 13
all his lies were	<b>true</b>	that he hath made	8, 567/ 16
of repentance -- every	<b>true</b>	repentant person well perceiveth	8, 570/ 38
that only the very,	<b>true</b>	elects, be the church	8, 572/ 27
ungracious books, good and	<b>true-believing</b>	men that were meet	8, 36/ 2
say but that every	<b>true-believing</b>	man is a witness	8, 240/ 9
the Baptist, that every	<b>true-believing</b>	man, that believeth God's	8, 240/ 15
is the number of	<b>true-believing</b>	men . . . and all that	8, 240/ 19
the proof of the	<b>true-faithful</b>	doctrine and the true	8, 246/ 26
whether it were ever	<b>truer</b>	than now. The scribes	8, 136/ 26
the doctrine of Muhammad	<b>truer</b>	than Christ's. More Now	8, 228/ 36
false part may seem	<b>truest</b>	. And then how much	8, 269/ 15
once rather follow him	<b>truly</b>	in faith and good	8, 40/ 17
if we judge ourselves	<b>truly</b>	, we shall be content	8, 65/ 32
unlikely to rise. For	<b>truly</b>	if they stood thereupon	8, 76/ 20
writing; and Christ full	<b>truly</b>	fulfilled his promise without	8, 150/ 20
not because it is	<b>truly</b>	spoken, but because it	8, 243/ 4
but because it is	<b>truly</b>	done. For truth was	8, 243/ 4
if they would do	<b>truly</b>	, it would more profit	8, 304/ 21
priests would do it	<b>truly</b>	, would more profit than	8, 304/ 27
my letters": "Of this	<b>truly</b>	it is evident that	8, 369/ 10
which church, trow ye?	<b>Truly</b>	not of the church	8, 416/ 26
ways and live? But	<b>truly</b>	, if the righteous man	8, 432/ 11
after very well. And	<b>truly</b>	, if Saint Ambrose had	8, 469/ 6
a man may believe	<b>truly</b>	and do falsely, believe	8, 487/ 1
as I tell thee	<b>truly</b>	thou shalt thrice do	8, 557/ 34
the blast of the	<b>trumpet</b>	, and ever after live	8, 267/ 12
wise, but serve for	<b>trumpeters</b>	with the blast of	8, 58/ 33
back but if God	<b>truss</b>	up the pack himself	8, 209/ 6
be idolatry to put	<b>trust</b>	in the devil, and	8, 3/ 31
safe-conduct, upon the only	<b>trust</b>	of his gracious forgiveness	8, 9/ 5
had so great a	<b>trust</b>	in Tewkesbury that I	8, 20/ 25
very well hope and	<b>trust</b>	that our Lord, whose	8, 24/ 22
confirmed. And I firmly	<b>trust</b>	that God's grace to	8, 24/ 32
fare as folk that	<b>trust</b>	in nothing else but	8, 26/ 11

-- which (though I	<b>trust</b>	therein to give them	8, 26/ 16
they mean. But I	<b>trust</b>	to draw the serpent	8, 33/ 34
I pluck off, I	<b>trust</b>	, the most glorious feathers	8, 34/ 29
my Dialogue. Wherein I	<b>trust</b>	to make every child	8, 35/ 4
leisure, shall not, I	<b>trust</b>	, one time or other	8, 36/ 20
myself . . . but that I	<b>trust</b>	in God it may	8, 38/ 34
presumptuous faith, with such	<b>trust</b>	put in "faith alone	8, 42/ 9
go sin again upon	<b>trust</b>	of God's testament . . . and	8, 91/ 4
good faith and his	<b>trust</b>	in God: yet if	8, 98/ 1
we shall not, I	<b>trust</b>	, greatly need to fear	8, 123/ 25
that albeit with the	<b>trust</b>	of his conjurations he	8, 128/ 29
truth -- so I	<b>trust</b>	, when we come hereafter	8, 133/ 23
in so many things . . .	<b>trust</b>	them in nothing, but	8, 134/ 27
Christ; but yet, I	<b>trust</b>	, in vain . . . and that	8, 136/ 28
the right faith . . . never	<b>trust</b>	his false love lacking	8, 137/ 19
himself to have some	<b>trust</b>	to work wonders at	8, 137/ 24
then hath Tyndale a	<b>trust</b>	that some Hushai that	8, 137/ 30
draw Tyndale anon, I	<b>trust</b>	, and . . . according to my	8, 147/ 12
they lived. For I	<b>trust</b>	that Tyndale, as mad	8, 150/ 31
Tyndale's tongue, as I	<b>trust</b>	yet to entreat him	8, 153/ 25
confounded that he shall	<b>trust</b>	both his learning the	8, 204/ 1
come of no good	<b>trust</b>	in his cause, but	8, 223/ 35
our deductions . . . which I	<b>trust</b>	every man may see	8, 258/ 23
shall kill them and	<b>trust</b>	all in strength of	8, 270/ 19
writing before; except Tyndale	<b>trust</b>	not God upon his	8, 284/ 20
things will yet, I	<b>trust</b>	, serve me sufficiently against	8, 292/ 8
faith . . . and began to	<b>trust</b>	in the Law and	8, 299/ 26
sore reproveth in their	<b>trust</b>	and confidence to be	8, 299/ 30
Christ when they put	<b>trust</b>	in the sacraments; for	8, 299/ 34
shall touch it, I	<b>trust</b>	, in such wise --	8, 314/ 20
reproved but the superstitious	<b>trust</b>	that the Jews had	8, 326/ 20
and put all their	<b>trust</b>	and confidence in the	8, 390/ 10
be. And nevertheless, I	<b>trust</b>	they shall be. Wherefore	8, 390/ 34
which we shall, I	<b>trust</b>	, so bring him into	8, 393/ 27
repentance after, though he	<b>trust</b>	never so much in	8, 399/ 18
all repenting sinners that	<b>trust</b>	to be saved in	8, 399/ 23
should put a proud	<b>trust</b>	and confidence in his	8, 400/ 1
the Church . . . that I	<b>trust</b>	, in good faith, that	8, 400/ 12
their whole hope and	<b>trust</b>	of salvation in God	8, 447/ 21
that would so surely	<b>trust</b>	upon his promise as	8, 450/ 7
if he have true	<b>trust</b>	and full, undoubted hope	8, 459/ 10
the promise, nor the	<b>trust</b>	therein neither, of any	8, 463/ 4
so to believe and	<b>trust</b>	in God's promise is	8, 470/ 28
given thereunto, for the	<b>trust</b>	of Christ's promise made	8, 478/ 37
For except they put	<b>trust</b>	in such opinions and	8, 481/ 11
feat here. But I	<b>trust</b>	in God's grace and	8, 483/ 15
that both they that	<b>trust</b>	in their own works	8, 483/ 21
friar should put any	<b>trust</b>	in chastity and keeping	8, 483/ 22
But and if he	<b>trust</b>	in lechery, with wedding	8, 483/ 23
they also that put	<b>trust</b>	in their own opinions	8, 483/ 26

whole Catholic Church put	<b>trust</b>	in be not the	8, 483/ 31
is, that they which	<b>trust</b>	in their own works	8, 483/ 35
church, because they put	<b>trust</b>	in their own vain	8, 484/ 8
do put also their	<b>trust</b>	in their own works	8, 484/ 14
faith" understand hope and	<b>trust</b>	in God, as he	8, 487/ 9
For by the dreadless	<b>trust</b>	of their teaching, the	8, 487/ 15
punishment, wrestle with the	<b>trust</b>	which he hath in	8, 489/ 17
then juggleth it into	<b>trust</b>	and hope -- and	8, 489/ 34
commandments, and all the	<b>trust</b>	in his father's promises	8, 491/ 11
his hope and his	<b>trust</b>	in God also. And	8, 492/ 31
man's living. More Now	<b>trust</b>	I, good readers, that	8, 501/ 21
of his mercy turneth	<b>trust</b>	into presumption, and maketh	8, 512/ 7
besides . . . he will, I	<b>trust</b>	, at the leastwise believe	8, 513/ 1
I shall not, I	<b>trust</b>	, live all alone . . . but	8, 513/ 11
it well and surely	<b>trust</b>	thereto, lest for faint	8, 529/ 30
twice. There is, I	<b>trust</b>	, many a man in	8, 532/ 25
to do, if they	<b>trust</b>	in God and call	8, 543/ 7
shall well perceive, I	<b>trust</b>	, when I come to	8, 553/ 33
and examined -- I	<b>trust</b>	to make you then	8, 554/ 25
his frenzies as I	<b>trust</b>	in God Collins is	8, 554/ 29
answered him . . . shall, I	<b>trust</b>	, well perceive that it	8, 562/ 39
and put all their	<b>trust</b>	and confidence in the	8, 563/ 25
and put all their	<b>trust</b>	and confidence in the	8, 567/ 28
that the "elect church"	<b>trusteth</b>	so utterly to be	8, 400/ 16
live, and he then,	<b>trusting</b>	in his righteousness, commit	8, 433/ 5
killing of Christian brethren," "	<b>trusting</b>	in their works," is	8, 484/ 30
not off "maliciously" --	<b>trusting</b>	, because we cannot look	8, 547/ 1
far gone against God's	<b>truth</b>	, and thereby aggrieved God	8, 9/ 26
be sworn to say	<b>truth</b>	. . . affirming that neither bishop	8, 13/ 30
any oath. And of	<b>truth</b>	, Tyndale, in his Answer	8, 13/ 36
tell you what. Of	<b>truth</b>	, George Constantine, after he	8, 18/ 4
go back with the	<b>truth</b>	and "arm" himself with	8, 18/ 36
ye should see what	<b>truth</b>	there is in such	8, 19/ 14
showed him, as the	<b>truth</b>	was indeed, that James	8, 20/ 23
God, which is very	<b>Truth</b>	, and bringeth at last	8, 22/ 6
at last always the	<b>truth</b>	to light, would not	8, 22/ 7
to me; and of	<b>truth</b>	, so I find it	8, 35/ 10
the defense of the	<b>truth</b>	. And as the true	8, 35/ 35
all that love the	<b>truth</b>	and long for the	8, 40/ 9
his congregation the very	<b>truth</b>	and lead them into	8, 44/ 4
lead them into all	<b>truth</b>	that should be necessary	8, 44/ 4
all such kind of	<b>truth</b>	from the beginning hitherto	8, 44/ 7
other men for saying	<b>truth</b>	were well ordained and	8, 59/ 27
them. But, now, this	<b>truth</b>	laboreth he to make	8, 60/ 21
ye shall find for	<b>truth</b>	that besides the taming	8, 71/ 17
with the word of	<b>truth</b>	" -- "that is," saith	8, 94/ 36
with the word of	<b>truth</b>	" -- how prove these	8, 96/ 33
The ' word of	<b>truth</b>	," saith Tyndale, "is	8, 96/ 35
place the "word of	<b>truth</b>	," with which God hath	8, 97/ 3
which is the very	<b>Truth</b>	itself, as himself witnesseth	8, 97/ 5

am the way, the	<b>truth</b>	, and the life")? Thus	8, 97/ 8
as I think the	<b>truth</b>	is: then so may	8, 102/ 4
promise, too. For of	<b>truth</b>	, the promise of God	8, 105/ 7
the gift; whereas of	<b>truth</b>	, as well the promise	8, 106/ 1
lead them into every	<b>truth</b>	: Tyndale first (lest he	8, 107/ 1
taught his church the	<b>truth</b>	. Now, then, if Christ	8, 107/ 22
taught that church the	<b>truth</b>	: then hath Christ broken	8, 107/ 29
lead them into all	<b>truth</b>	. For how had the	8, 107/ 32
this while into all	<b>truth</b>	. . . if one holy truth	8, 108/ 4
truth . . . if one holy	<b>truth</b>	be that friars when	8, 108/ 4
were told the very	<b>truth</b>	-- that the cause	8, 110/ 21
that I therein say	<b>truth</b>	, I shall allege him	8, 113/ 30
make them savor the	<b>truth</b>	. But now that Tyndale	8, 120/ 5
the knowledge of the	<b>truth</b>	, though with the loss	8, 122/ 29
lead it into every	<b>truth</b>	. And we say that	8, 132/ 5
teacheth his church all	<b>truth</b>	; I mean all truth	8, 132/ 8
truth; I mean all	<b>truth</b>	necessary, as himself meant	8, 132/ 8
damnable that is of	<b>truth</b>	good and pleasing to	8, 132/ 19
then taught them the	<b>truth</b>	necessary, but had suffered	8, 132/ 24
it, into every necessary	<b>truth</b>	; and that unto the	8, 133/ 4
and very void of	<b>truth</b>	-- so I trust	8, 133/ 22
because that here the	<b>truth</b>	doth of good mind	8, 137/ 36
subtlety, to oppress the	<b>truth</b>	, and to stop the	8, 138/ 13
even here. For of	<b>truth</b>	, good Christian reader, it	8, 139/ 2
within this realm; the	<b>truth</b>	of which my saying	8, 142/ 15
and seldom, whereas of	<b>truth</b>	there is of "the	8, 146/ 15
and universal. Howbeit, of	<b>truth</b>	Tyndale handleth his third	8, 146/ 18
we say, and say	<b>truth</b>	: that man hath such	8, 148/ 22
teach his church all	<b>truth</b>	without writing; and Christ	8, 150/ 19
that he saith not	<b>truth</b>	; but that of God's	8, 151/ 37
And that I say	<b>truth</b>	in this point . . . I	8, 152/ 3
indeed, to say the	<b>truth</b>	, it was not well	8, 152/ 25
and teaching it all	<b>truth</b>	-- but if we	8, 154/ 9
and teach it all	<b>truth</b>	from time to time	8, 157/ 34
I do not say	<b>truth</b>	in that I say	8, 166/ 5
were also wrong. For	<b>truth</b>	it is that ecclesia	8, 169/ 27
For Tyndale saith therein	<b>truth</b>	, that the word ecclesia	8, 169/ 29
Here ye see Tyndale's	<b>truth</b>	, lo! Did Saint Paul	8, 173/ 31
less wit, and least	<b>truth</b>	, Tyndale hath translated this	8, 174/ 30
blasphemies against the open	<b>truth</b>	. . . and to send his	8, 179/ 12
Nor I find no	<b>truth</b>	that I either blaspheme	8, 179/ 30
mean by this "open	<b>truth</b>	" all the false open	8, 179/ 32
which kind of false	<b>truth</b>	I no more fear	8, 179/ 33
word "senior." Of a	<b>truth</b>	, "senior" is not very	8, 181/ 9
said and say, and	<b>truth</b>	I say, that Tyndale	8, 182/ 22
from the matter. The	<b>truth</b>	is that as God	8, 193/ 6
More It is very	<b>truth</b>	that I improve him	8, 195/ 31
have it taken for	<b>truth</b>	-- he calleth the	8, 206/ 7
he calleth the plain	<b>truth</b>	by the name of	8, 206/ 7
then show the people	<b>truth</b>	. . . and then needed I	8, 219/ 19

obstinate malice against the	<b>truth</b>	" . . . he forgetteth in the	8, 220/ 23
malice is against the	<b>truth</b>	in such manner obstinate	8, 220/ 24
devilish heresies against the	<b>truth</b>	; and, putting me in	8, 220/ 26
such resisters of the	<b>truth</b>	come at last unto	8, 220/ 28
of God every necessary	<b>truth</b>	to the belief whereof	8, 222/ 30
one -- and the	<b>truth</b>	is indeed that they	8, 223/ 27
he fleeth from the	<b>truth</b>	. . . and hideth himself in	8, 223/ 30
error, leading into every	<b>truth</b>	. . . as Christ saith himself	8, 225/ 22
and receive all their	<b>truth</b>	of God's word, in	8, 226/ 36
that God taketh his	<b>truth</b>	or his light of	8, 227/ 7
O Father, through thy	<b>truth</b>	. And thy word is	8, 228/ 13
And thy word is	<b>truth</b>	." And thus thou seest	8, 228/ 14
thou seest that God's	<b>truth</b>	dependeth not of man	8, 228/ 14
of him and his	<b>truth</b>	. And this translation therefore	8, 233/ 32
of man" -- of	<b>truth</b>	, the difference is not	8, 234/ 3
as witnesses to the	<b>truth</b>	of God. Now, if	8, 237/ 9
For though that his	<b>truth</b>	is so justified in	8, 238/ 35
is the Spirit of	<b>Truth</b>	that proceedeth of the	8, 239/ 37
saith further that God's	<b>truth</b>	dependeth not of man's	8, 242/ 16
say further that the	<b>truth</b>	of God dependeth not	8, 242/ 18
saith -- that God's	<b>truth</b>	is not true because	8, 242/ 22
true also: that God's	<b>truth</b>	is not true because	8, 242/ 23
the cause of the	<b>truth</b>	of these two, nor	8, 242/ 30
the cause of the	<b>truth</b>	of the other. But	8, 242/ 31
that he sitteth, the	<b>truth</b>	of his sitting dependeth	8, 242/ 35
my saying, but the	<b>truth</b>	of my saying dependeth	8, 242/ 36
saying dependeth upon the	<b>truth</b>	of his sitting: so	8, 242/ 36
sitting: so doth the	<b>truth</b>	of God's deed not	8, 242/ 37
not depend upon the	<b>truth</b>	of his word . . . but	8, 243/ 37
his word . . . but the	<b>truth</b>	of his word dependeth	8, 243/ 37
word dependeth upon the	<b>truth</b>	of his deed. For	8, 243/ 1
God, that is the	<b>Truth</b>	, would not say it	8, 243/ 2
is truly done. For	<b>truth</b>	was the thing in	8, 243/ 4
thing in itself, and	<b>truth</b>	it should have been	8, 243/ 5
whereof serveth, then, the	<b>truth</b>	of God's words: I	8, 243/ 13
believed among us the	<b>truth</b>	of God's deed. For	8, 243/ 15
way by which that	<b>truth</b>	shall be showed us	8, 243/ 21
done. But whereas of	<b>truth</b>	their falsehoods be so	8, 245/ 3
may perceive that the	<b>truth</b>	of God is justified	8, 245/ 8
the cause of his	<b>truth</b>	. . . but by his word	8, 245/ 9
word he showeth his	<b>truth</b>	. . . and by his word	8, 245/ 10
declare and magnify his	<b>truth</b>	from the beginning of	8, 245/ 29
and seek for the	<b>truth</b>	, and to vary for	8, 247/ 19
and belief of the	<b>truth</b>	by his Holy Spirit	8, 247/ 22
do penance, and teach	<b>truth</b>	; for by such means	8, 248/ 3
leading them into all	<b>truth</b>	-- never suffer his	8, 248/ 15
in hand, that the	<b>truth</b>	of God dependeth upon	8, 251/ 10
and found out the	<b>truth</b>	-- I have in	8, 252/ 33
I find lack of	<b>truth</b>	. . . yet I somewhat allow	8, 257/ 19
there is no necessary	<b>truth</b>	to be believed but	8, 257/ 25

lead them into every	<b>truth</b>	, and put them in	8, 258/ 11
lead them into the	<b>truth</b>	that is the contrary	8, 258/ 14
shall write you all	<b>truth</b>	," but ". . . shall lead you	8, 258/ 16
lead you into all	<b>truth</b>	" -- we deduce thereupon	8, 258/ 17
leading us into every	<b>truth</b>	. Now shall I show	8, 258/ 29
church into the contrary	<b>truth</b>	, according to Christ's promise	8, 260/ 25
taketh for a plain	<b>truth</b>	: that is to wit	8, 264/ 8
but if all the	<b>truth</b>	were written in scripture	8, 264/ 10
together to dispute the	<b>truth</b>	, in a great audience	8, 266/ 3
of Scripture for the	<b>truth</b>	, and the other as	8, 266/ 30
of the plain, open	<b>truth</b>	, and preacheth and teacheth	8, 267/ 26
see the light of	<b>truth</b>	. . . which hath now put	8, 267/ 35
led out of the	<b>truth</b>	than well confirmed in	8, 268/ 15
yet -- because the	<b>truth</b>	standeth not in words	8, 268/ 34
I say that the	<b>truth</b>	of that article taught	8, 269/ 18
it for an undoubted	<b>truth</b>	, he shall set at	8, 269/ 22
hath yet the same	<b>truth</b>	now that it had	8, 269/ 27
in witness of the	<b>truth</b>	thereof, that never read	8, 269/ 32
other side for the	<b>truth</b>	. But I say, therefore	8, 269/ 36
the proof of the	<b>truth</b>	, that all the miracles	8, 270/ 1
agree that he saith	<b>truth</b>	. And then say I	8, 274/ 8
this to be very	<b>truth</b>	himself: that if sacraments	8, 278/ 9
the Jews as the	<b>truth</b>	was, that the Scripture	8, 280/ 3
dare say that the	<b>truth</b>	of God do depend	8, 283/ 36
the Church into every	<b>truth</b>	; and the Church grown	8, 284/ 13
shall teach them all	<b>truth</b>	, and lead them into	8, 285/ 33
lead them into every	<b>truth</b>	, and that forever . . . since	8, 285/ 34
never teacheth against the	<b>truth</b>	, nor writeth against his	8, 286/ 36
came into the undoubted	<b>truth</b>	and faith of the	8, 292/ 28
the belief of the	<b>truth</b>	. . . and leadeth every well-willing	8, 295/ 28
belief of every necessary	<b>truth</b>	. . . and by the grounds	8, 295/ 31
his folly pass, the	<b>truth</b>	is that the Jews	8, 299/ 20
before him. And of	<b>truth</b>	, I am right credibly	8, 301/ 3
teach it all necessary	<b>truth</b>	, and thereby necessarily to	8, 302/ 32
that the Spirit of	<b>truth</b>	is come, he shall	8, 312/ 26
shall teach you all	<b>truth</b>	." Lo, here ye hear	8, 312/ 26
the twain is the	<b>truth</b>	. . . yet he maketh himself	8, 318/ 1
lead" them "into every	<b>truth</b>	." And whereas Tyndale saith	8, 331/ 9
lead" them "into every	<b>truth</b>	." To this will Tyndale	8, 331/ 22
lead them into every	<b>truth</b>	. . . which should put all	8, 331/ 25
put all the necessary	<b>truth</b>	in writing." Let Tyndale	8, 331/ 26
lead you into every	<b>truth</b>	." He said not, "The	8, 331/ 37
they wrote every necessary	<b>truth</b>	. This argument is, God	8, 333/ 26
the declaration of the	<b>truth</b>	thereof, while the false	8, 339/ 21
men use diligence and	<b>truth</b>	in the writing out	8, 348/ 13
lead it into every	<b>truth</b>	. Finally, for conclusion, to	8, 350/ 29
malicious suspicion." Now, of	<b>truth</b>	, there is no such	8, 357/ 1
touch it. But of	<b>truth</b>	, there is a false	8, 357/ 5
yet, to say the	<b>truth</b>	, never Tradition needed. For	8, 366/ 11
men that taught the	<b>truth</b>	. . . and then they say	8, 367/ 4

leading it into all	<b>truth</b>	, put us not in	8, 376/ 6
and certainty of the	<b>truth</b>	-- how could he	8, 376/ 6
the knowledge of the	<b>truth</b>	had, there is not	8, 377/ 24
shall not hurt the	<b>truth</b>	, that is to wit	8, 378/ 1
his Church further what	<b>truth</b>	he will hereafter, and	8, 378/ 25
plain and confess the	<b>truth</b>	that he cannot prove	8, 379/ 26
I say, confess the	<b>truth</b>	that he cannot prove	8, 379/ 34
and strength of the	<b>truth</b>	. And thus end I	8, 382/ 9
Christ, that is very	<b>Truth</b>	, to say very false	8, 387/ 7
try him by the	<b>truth</b>	of Scripture. What if	8, 389/ 24
inwardly sure of the	<b>truth</b>	that a poor, simple	8, 389/ 36
and I brought the	<b>truth</b>	in debate and question	8, 390/ 1
than that the merciful	<b>truth</b>	of God the Father	8, 390/ 17
returneth again to the	<b>truth</b>	ere ever his body	8, 393/ 21
ever into all necessary	<b>truth</b>	, that whoso hear and	8, 396/ 19
and the pillar of	<b>truth</b>	" for the inviolable surety	8, 396/ 26
consent of every necessary	<b>truth</b>	of revealed faith, be	8, 398/ 8
than that the merciful	<b>truth</b>	of God the Father	8, 399/ 31
the mother of all	<b>truth</b>	, and bringeth with her	8, 402/ 23
the Spirit of all	<b>truth</b>	-- which Spirit purgeth	8, 402/ 23
necessary faith. Howbeit, of	<b>truth</b>	, Tyndale restraineth it therein	8, 407/ 1
bound to believe that	<b>truth</b>	, whereof is also nothing	8, 407/ 4
sin no more. More	<b>Truth</b>	is it that the	8, 408/ 34
even though that the	<b>truth</b>	contrary to his error	8, 415/ 1
stark heretic. And of	<b>truth</b>	, so he is indeed	8, 416/ 12
deceive ourselves, and the	<b>truth</b>	is not in us	8, 419/ 9
places as falsely for	<b>truth</b>	affirmeth, where he would	8, 420/ 34
are fallen from the	<b>truth</b>	. . . saying that the resurrection	8, 430/ 19
maliciously impugn the known	<b>truth</b>	, as they and he	8, 437/ 34
cannot suffer it. And	<b>truth</b>	it is as long	8, 439/ 22
deceive ourselves, and the	<b>truth</b>	is not in us	8, 443/ 21
it seemeth, and of	<b>truth</b>	so, I trow, he	8, 447/ 8
-- yet of very	<b>truth</b>	, in conclusion, when he	8, 448/ 18
they had before (the	<b>truth</b>	of which promise Tyndale	8, 450/ 12
not help. Howbeit, of	<b>truth</b>	, Tyndale's words written a	8, 455/ 5
yoke off. But of	<b>truth</b>	, those words are untrue	8, 455/ 18
great -- although the	<b>truth</b>	that is contrary to	8, 461/ 14
and teacheth for a	<b>truth</b>	that in all other	8, 461/ 19
plain doctrine; which what	<b>truth</b>	it hath we shall	8, 462/ 15
be thus, as of	<b>truth</b>	it is . . . what doubt	8, 463/ 18
that Christ. And of	<b>truth</b>	, either in that error	8, 464/ 33
lead it into every	<b>truth</b>	; but he loseth yet	8, 465/ 26
man should learn the	<b>truth</b>	which the Holy Ghost	8, 465/ 32
error and believe the	<b>truth</b>	, and resist not; and	8, 467/ 16
great, and the contrary	<b>truth</b>	written in the Gospel	8, 467/ 19
indifferently to perceive the	<b>truth</b>	than frowardly to stick	8, 468/ 29
by assent unto the	<b>truth</b>	, as soon as it	8, 469/ 1
Saint Augustine to the	<b>truth</b>	, from more errors than	8, 469/ 9
bring him from the	<b>truth</b>	, yet would he not	8, 469/ 35
he is taught the	<b>truth</b>	. . . then this man that	8, 470/ 15

the first, after the	<b>truth</b>	once taught him by	8, 470/ 15
that there is no	<b>truth</b>	in Tyndale's tale. And	8, 471/ 2
they be taught the	<b>truth</b>	, and that they repent	8, 471/ 5
be better taught the	<b>truth</b>	. . . and that then he	8, 473/ 20
were damnable after the	<b>truth</b>	of those articles taught	8, 475/ 26
Scripture, he prove the	<b>truth</b>	of his doctrine by	8, 475/ 33
lead it into every	<b>truth</b>	. Of this church, therefore	8, 476/ 9
error whereof, after the	<b>truth</b>	taught, himself confesseth to	8, 476/ 33
he knoweth the undoubted	<b>truth</b>	of this article, since	8, 476/ 36
teach it every necessary	<b>truth</b>	, unto the end of	8, 477/ 5
them of whom the	<b>truth</b>	can be learned. Also	8, 477/ 22
not have learned the	<b>truth</b>	of that article of	8, 478/ 26
is damnable after the	<b>truth</b>	taught, forasmuch as his	8, 478/ 30
evidently proved . . . the sure	<b>truth</b>	and certainty cannot be	8, 478/ 35
teach it every necessary	<b>truth</b>	; that is to wit	8, 478/ 39
is to wit, every	<b>truth</b>	to the belief whereof	8, 479/ 1
he must learn the	<b>truth</b>	of the same church	8, 479/ 17
the certainty of the	<b>truth</b>	dependeth upon the promise	8, 483/ 32
teach his church all	<b>truth</b>	and lead it thereunto	8, 483/ 34
mean that as the	<b>truth</b>	is: that all goodness	8, 486/ 19
his words is any	<b>truth</b>	, his privilege is not	8, 488/ 8
somewhat more covertly), of	<b>truth</b>	, concerning all other good	8, 501/ 28
hear and learn the	<b>truth</b>	, and upon the hearing	8, 505/ 18
inevitable sight of the	<b>truth</b>	inspired into the man	8, 509/ 12
his laws," whereas of	<b>truth</b>	, without his grace both	8, 510/ 36
that I see the	<b>truth</b>	well enough, and that	8, 513/ 2
willfully write against the	<b>truth</b>	. Wherein if he will	8, 513/ 4
it; for upon a	<b>truth</b>	nothing can there follow	8, 513/ 19
can there follow but	<b>truth</b>	, as every man learned	8, 513/ 20
this, I say, be	<b>truth</b>	, as it is, that	8, 514/ 27
to hearken unto the	<b>truth</b>	for rage of lusts	8, 516/ 32
and consent unto the	<b>truth</b>	. . . whereunto before, they could	8, 516/ 38
nor hearken to the	<b>truth</b>	, though it be never	8, 517/ 4
they be taught the	<b>truth</b>	assent forthwith and will	8, 517/ 6
the consent of the	<b>truth</b>	whereunto before, they would	8, 517/ 23
For albeit that of	<b>truth</b>	the elect shall arise	8, 518/ 20
And therein he saith	<b>truth</b>	. For if God had	8, 519/ 23
she could not, of	<b>truth</b>	, have done it without	8, 527/ 32
the elects. For of	<b>truth</b>	, thus do some reprobates	8, 532/ 18
Tyndale should tell us	<b>truth</b>	-- than under pretext	8, 544/ 12
about to seek the	<b>truth</b>	, and endeavor himself to	8, 546/ 7
that told him the	<b>truth</b>	. . . but, as it seemeth	8, 546/ 8
name, casting off the	<b>truth</b>	of his faith and	8, 561/ 31
than that the merciful	<b>truth</b>	of God the Father	8, 567/ 34
they be all, of	<b>truth</b>	, none otherwise to be	8, 568/ 35
apostle Saint Paul. These	<b>truths</b>	had the apostles, the	8, 44/ 15
those heretics those necessary	<b>truths</b>	till the devil had	8, 44/ 24
sour. And by those	<b>truths</b>	and this faith always	8, 44/ 29
-- these be the "	<b>truths</b>	" that Tyndale preacheth. And	8, 221/ 13
because I call these "	<b>truths</b>	" heresies -- therefore Tyndale	8, 221/ 14

I do, that Tyndale's "	<b>truths</b>	" be stark devilish heresies	8, 221/ 20
God doth reveal his	<b>truths</b>	not always in one	8, 247/ 12
be, to teach his	<b>truths</b>	more and more, as	8, 248/ 10
if he believe other	<b>truths</b>	which God hath revealed	8, 284/ 18
yet at those days	<b>truths</b>	kept among the people	8, 356/ 1
Spirit of God divers	<b>truths</b>	which no good man	8, 365/ 20
the faith of such	<b>truths</b>	as are taught were	8, 507/ 10
content that these things	<b>try</b>	the mist of both	8, 133/ 32
we be come to	<b>try</b>	between us the falsehood	8, 222/ 19
must I, saith Tyndale,	<b>try</b>	him by the truth	8, 389/ 24
fair tale of a	<b>tub</b>	. For albeit that Christ	8, 70/ 15
fair tale of a	<b>tub</b>	, told us of his	8, 494/ 25
Friday as on Shrove	<b>Tuesday</b>	? And what can be	8, 4/ 22
in the mire and	<b>tumble</b>	, and his master and	8, 552/ 34
he must either lie	<b>tumbling</b>	still therein like a	8, 479/ 6
repeated those words, with	<b>tunions</b>	and knockings upon his	8, 24/ 9
or than would a	<b>Turk</b>	himself. And this is	8, 75/ 7
ready to kill a	<b>Turk</b>	for his sake, that	8, 122/ 26
he saith that the	<b>Turk</b>	"believeth better in God	8, 123/ 27
very surely for a	<b>Turk</b>	but for a heretic	8, 252/ 15
company with either paynim,	<b>Turk</b>	, Saracen, or Jew, and	8, 504/ 34
to do as the	<b>Turks</b>	do -- bid men	8, 3/ 34
and though they were	<b>Turks</b>	, Jews, or Saracens, or	8, 93/ 27
fear lest infidels as	<b>Turks</b>	and Saracens would learn	8, 109/ 32
good reason unto Jews,	<b>Turks</b>	, and Saracens, and paynims	8, 110/ 4
then all the Jews,	<b>Turks</b>	, Saracens, and other infidels	8, 110/ 9
speaketh of, as Jews,	<b>Turks</b>	, and Saracens, were present	8, 110/ 16
Christian men suffer the	<b>Turks</b>	and fight not with	8, 122/ 32
prepare themselves against the	<b>Turks</b>	. But now Tyndale, that	8, 122/ 35
go fight against the	<b>Turks</b>	. But as madly as	8, 123/ 4
in favor of the	<b>Turks</b>	. . . a prince may assemble	8, 123/ 21
church of paynims and	<b>Turks</b>	, too, and the church	8, 131/ 13
yea, and peradventure Jews,	<b>Turks</b>	, and Saracens too, that	8, 146/ 33
think as did the	<b>Turks</b>	and the old heathen	8, 148/ 16
than of Jews or	<b>Turks</b>	. Tyndale To this answereth	8, 164/ 29
and "a church of	<b>Turks</b>	" thereto. More This is	8, 166/ 11
congregation" is indifferent unto	<b>Turks</b>	and Christian men, and	8, 166/ 15
signifieth a company of	<b>Turks</b>	as of Christian men	8, 166/ 17
to a company of	<b>Turks</b>	and of Christian men	8, 166/ 19
and "a church of	<b>Turks</b>	" too; and yet, and	8, 167/ 22
spoken -- that "the	<b>Turks</b>	be charitable one to	8, 200/ 8
Tyndale speaketh of, that "	<b>Turks</b>	be charitable among themselves	8, 200/ 24
doth the congregation of	<b>Turks</b>	) nor with false traditions	8, 244/ 19
will say that the	<b>Turks</b>	have miracles among them	8, 251/ 31
that neither paynims nor	<b>Turks</b>	be able to match	8, 252/ 6
marvels done among the	<b>Turks</b>	or Saracens -- since	8, 252/ 12
prophets he meaneth: paynims,	<b>Turks</b>	, or heretics. If he	8, 265/ 10
he mean paynims or	<b>Turks</b>	, then goeth he very	8, 265/ 11
as Jews, Saracens, or	<b>Turks</b>	, not yet converted unto	8, 392/ 19
But like as the	<b>Turks</b>	instead of the true	8, 465/ 29

that Tyndale in the	<b>Turks'</b>	favor speaketh against those	8, 123/ 26
his heresies again, and	<b>turn</b>	again to Christ's Catholic	8, 9/ 21
yet the grace to	<b>turn</b>	and save his soul	8, 22/ 9
now, saith the Lord,	<b>turn</b>	to me with all	8, 68/ 26
their flesh, but also	<b>turn</b>	again to God, that	8, 68/ 33
pity upon them and	<b>turn</b>	again to them. Read	8, 68/ 34
breaking be sorry and	<b>turn</b>	again by penance . . . God	8, 76/ 33
at all -- and	<b>turn</b>	them all into mocks	8, 104/ 36
of our Lord, to	<b>turn</b>	it to a mock	8, 115/ 18
malicious man intendeth to	<b>turn</b>	poor simple souls out	8, 118/ 38
and show lechery . . . to	<b>turn</b>	the world to grace	8, 130/ 11
that the fight shall	<b>turn</b>	the man to merit	8, 159/ 28
manifold heresies, they now	<b>turn</b>	all the sweet honey	8, 161/ 18
whit. For if he	<b>turn</b>	it from a conditional	8, 168/ 14
but his own, and	<b>turn</b>	upon his own top	8, 175/ 27
rageth he because I	<b>turn</b>	into "favor," and not	8, 202/ 22
but if he will	<b>turn</b>	the article out of	8, 235/ 30
so many ways to	<b>turn</b>	the people wrong, God	8, 270/ 20
will at this clap	<b>turn</b>	his cheek aside . . . and	8, 298/ 18
for our pleasure, or	<b>turn</b>	it to every tenth	8, 321/ 25
be thereon taken and	<b>turn</b>	men to devotion, and	8, 330/ 13
they care not to	<b>turn</b>	into Friday now. By	8, 366/ 2
heaven, we most specially	<b>turn</b>	us toward the east	8, 368/ 1
never after repent nor	<b>turn</b>	again . . . but yet the	8, 412/ 9
words, take occasion to	<b>turn</b>	their earnest, godly sentence	8, 424/ 16
if the righteous man	<b>turn</b>	himself away from his	8, 432/ 12
the wicked man will	<b>turn</b>	, he shall be taken	8, 432/ 20
whensoever the wicked man	<b>turn</b>	from his wickedness . . . it	8, 432/ 26
if he would not	<b>turn</b>	at the first, as	8, 468/ 36
do not despair to	<b>turn</b>	a man at last	8, 469/ 17
go anymore about to	<b>turn</b>	him again to God	8, 469/ 29
though an elect shall	<b>turn</b>	from evil to good	8, 470/ 2
that therefore if he	<b>turn</b>	not at the first	8, 470/ 3
a reprobate, though he	<b>turn</b>	not from his present	8, 470/ 5
at the first, shall	<b>turn</b>	after well enough . . . and	8, 470/ 6
him . . . though man cannot	<b>turn</b>	unto him without prevention	8, 510/ 1
yet of such, some	<b>turn</b>	again by grace from	8, 517/ 16
that they would finally	<b>turn</b>	again to him, and	8, 519/ 23
they repent immediately and	<b>turn</b>	again meekly. For this	8, 532/ 13
to himself, he may	<b>turn</b>	from God unto the	8, 558/ 36
cold fear of death"	<b>turn</b>	them to give an	8, 570/ 3
that he be surely	<b>turned</b>	to the Catholic faith	8, 19/ 30
from true Christian folk	<b>turned</b>	into false, wicked wretches	8, 33/ 6
now the Lent all	<b>turned</b>	into Shrovetide. And there	8, 62/ 28
holy wine changed and	<b>turned</b>	in Christ's holy Flesh	8, 81/ 14
lying in water was	<b>turned</b>	into starch." More What	8, 116/ 16
the preacher lied. Thus	<b>turned</b>	they sermons in brawlings	8, 126/ 8
and perfected, our hope	<b>turned</b>	into having and possession	8, 141/ 6
the maker is graciously	<b>turned</b>	again to God; and	8, 142/ 24
Christ at his Maundy	<b>turned</b>	into his Blood? Now	8, 195/ 13

or that it is	<b>turned</b>	into this word "acknowledging	8, 207/ 12
tongue have changed and	<b>turned</b>	the order of the	8, 236/ 16
when the world was	<b>turned</b>	to him, and that	8, 244/ 8
beginning . . . or from mortal	<b>turned</b>	to venial by the	8, 288/ 8
else, be thy back	<b>turned</b>	once, I will eat	8, 308/ 1
malice . . . he should be	<b>turned</b>	from an angel into	8, 436/ 4
from a holy apostle	<b>turned</b>	into the traitor of	8, 437/ 18
that whosoever had once	<b>turned</b>	the spit could never	8, 440/ 8
whereas Christ when he	<b>turned</b>	the bread into his	8, 466/ 3
life to come, then	<b>turned</b>	into full sight and	8, 509/ 8
never from them; then	<b>turned</b>	he to the true	8, 517/ 35
he repented immediately, and	<b>turned</b>	again meekly. Now, in	8, 529/ 7
time, and thou thereby	<b>turned</b>	from me to my	8, 558/ 2
be thyself converted and	<b>turned</b>	from mine enemy unto	8, 558/ 7
by any deadly sin,	<b>turned</b>	in any wise at	8, 558/ 19
a man may be	<b>turned</b>	to good, and turned	8, 558/ 28
turned to good, and	<b>turned</b>	to be bad, and	8, 558/ 28
to be bad, and	<b>turned</b>	to virtue, and turned	8, 558/ 29
turned to virtue, and	<b>turned</b>	to vice, turned to	8, 558/ 29
and turned to vice,	<b>turned</b>	to God, and turned	8, 558/ 29
turned to God, and	<b>turned</b>	to the devil, too	8, 558/ 29
the Scripture that word "	<b>turned</b>	" standeth so alone, it	8, 558/ 30
by turning to himself	<b>turned</b>	to the devil. And	8, 558/ 37
that is, "to God	<b>turned</b>	again," proved clearly that	8, 559/ 30
God averted and sinfully	<b>turned</b>	away. And therefore hath	8, 559/ 31
of our Savior, Tyndale	<b>turneth</b>	into scorn. Never was	8, 41/ 36
spoken. But therefore Tyndale	<b>turneth</b>	those two words out	8, 113/ 2
cheek from me, he	<b>turneth</b>	the other very fair	8, 298/ 23
this argument: "He that	<b>turneth</b>	the spit sitteth by	8, 440/ 4
him: ergo, he that	<b>turneth</b>	the spit cannot be	8, 440/ 6
regard of his mercy	<b>turneth</b>	trust into presumption, and	8, 512/ 7
own part now and	<b>turneth</b>	him to impugn ours	8, 572/ 34
useth daily, as in	<b>turning</b>	"idols" into "images," and	8, 143/ 13
own fond fantasies, and	<b>turning</b>	all honey into poison	8, 178/ 6
the Jews, in their	<b>turning</b>	to Christ's belief, were	8, 281/ 12
argument false: yet in	<b>turning</b>	the one cheek from	8, 298/ 22
lose no labor in	<b>turning</b>	of him. And saving	8, 470/ 36
his ghostly purpose . . . and,	<b>turning</b>	the example of his	8, 495/ 21
some willing conversion and	<b>turning</b>	of man toward him	8, 510/ 1
converted," which signifieth a	<b>turning</b>	to God (and therein	8, 558/ 22
doth ever imply a	<b>turning</b>	away from God before	8, 558/ 22
is ever taken for	<b>turning</b>	unto God. And especially	8, 558/ 31
is never taken for	<b>turning</b>	of a man unto	8, 558/ 34
unto God. For in	<b>turning</b>	to himself, he may	8, 558/ 35
devil . . . as Lucifer by	<b>turning</b>	to himself turned to	8, 558/ 37
friars may wed nuns.	<b>Tut</b>	, nay; that can serve	8, 266/ 6
by and by, both	<b>twain</b>	deceitfully did abuse his	8, 9/ 6
his coming hither, both	<b>twain</b>	, unto his charge. But	8, 10/ 2
soul cured, than both	<b>twain</b>	cast away; or, if	8, 17/ 28
sacraments, which be only	<b>twain</b>	: Baptism and the Sacrament	8, 80/ 20

and Blood (of which	<b>twain</b>	every one is evermore	8, 81/ 15
by . . . he suffereth them	<b>twain</b>	to tarry for the	8, 83/ 1
and that the other	<b>twain</b>	be nothing fruitful neither	8, 83/ 21
neither nother of the	<b>twain</b>	, that is to wit	8, 83/ 23
all the sacraments save	<b>twain</b>	-- that is, Baptism	8, 91/ 32
he leaveth but them	<b>twain</b>	-- I pray you	8, 91/ 34
holily he handleth them	<b>twain</b>	, and ye shall see	8, 91/ 35
away . . . and the other	<b>twain</b>	that he would seem	8, 119/ 1
him one thing or	<b>twain</b>	more, which I marvel	8, 133/ 33
out one signification or	<b>twain</b>	that this word plainly	8, 145/ 13
half of the other	<b>twain</b>	too. Every boy believeth	8, 147/ 33
under those words, both	<b>twain</b>	, may be Christian men	8, 166/ 37
is now found in	<b>twain</b>	. For by a like	8, 174/ 33
provide a man or	<b>twain</b>	to come to land	8, 190/ 7
shift, he granted both	<b>twain</b>	for true: that is	8, 196/ 22
of three tongues nor	<b>twain</b>	neither . . . but an indifferent	8, 218/ 24
and some in both	<b>twain</b>	. And therefore, where in	8, 220/ 19
both one in these	<b>twain</b>	-- "I take not	8, 233/ 1
there is between these	<b>twain</b>	. If a man would	8, 234/ 5
now fallen from both	<b>twain</b>	, save only these few	8, 272/ 19
nor miracle . . . but both	<b>twain</b>	ever plenteously continued in	8, 274/ 26
he said of those	<b>twain</b>	that if either of	8, 280/ 14
one, and there be	<b>twain</b>	, and one and twain	8, 286/ 25
twain, and one and	<b>twain</b>	make three," that simple	8, 286/ 25
too. And yet both	<b>twain</b>	be not enough to	8, 289/ 18
did of the other	<b>twain</b>	. I would wit of	8, 296/ 5
and both the other	<b>twain</b>	. If he mean of	8, 296/ 21
the ceremonies with them	<b>twain</b>	, without any other significations	8, 309/ 3
one place of the	<b>twain</b>	, he speaketh of miracles	8, 311/ 2
ne'er whither of the	<b>twain</b>	is the truth . . . yet	8, 318/ 1
he the causes, both	<b>twain</b>	, so substantial . . . that it	8, 318/ 3
some one of those	<b>twain</b>	must needs be the	8, 318/ 21
though it bring both	<b>twain</b>	. For if we bring	8, 346/ 28
neither, but mocketh both	<b>twain</b>	. Now have ye heard	8, 347/ 2
now do; and both	<b>twain</b>	have therein done very	8, 353/ 36
did agree with these	<b>twain</b>	, nor these twain between	8, 394/ 27
these twain, nor these	<b>twain</b>	between themselves) -- he	8, 394/ 27
bread, and false both	<b>twain</b>	. And Tyndale followeth the	8, 403/ 23
lay a block or	<b>twain</b>	in his way, that	8, 419/ 37
one dark text or	<b>twain</b>	taken in this epistle	8, 425/ 7
believe one heretic or	<b>twain</b>	better than all the	8, 427/ 2
which advisedly readeth those	<b>twain</b>	shall never after doubt	8, 448/ 27
after the devil. These	<b>twain</b>	both at once without	8, 458/ 22
after one warning or	<b>twain</b>	eschew -- yet meant	8, 469/ 13
as they be, both	<b>twain</b>	, by the blast of	8, 471/ 14
so be they, both	<b>twain</b>	, there fallen to wrack	8, 471/ 17
other things specially provide	<b>twain</b>	. One, that they which	8, 478/ 12
they continue still, both	<b>twain</b>	, and his hope and	8, 492/ 30
doth he after both	<b>twain</b>	come and received, and	8, 520/ 1
he bethought him upon	<b>twain</b>	. One, a general signification	8, 560/ 31

with other, and both	<b>twain</b>	wedded and bedded with	8, 564/ 33
his heresy. Of which	<b>twain</b>	yet it will be	8, 569/ 20
but only one or	<b>twain</b>	such as nothing maketh	8, 571/ 10
of Moses in the	<b>twelfth</b>	of the Deuteronomy, where	8, 348/ 23
the eleventh Collation (the	<b>twelfth</b>	chapter): "The authority of	8, 370/ 18
of Saint Matthew, the	<b>twelfth</b>	chapter; and also the	8, 426/ 19
is written in the	<b>twelfth</b>	chapter of the Second	8, 538/ 34
four evangelists and his	<b>twelve</b>	apostles . . . he hath caused	8, 157/ 28
or all the whole	<b>twelve</b>	together. And yet will	8, 381/ 22
elected and chose his	<b>twelve</b>	apostles, though they were	8, 391/ 11
elected and chosen you	<b>twelve</b>	, and one of you	8, 391/ 15
I not chosen you	<b>twelve</b>	, and one of you	8, 392/ 1
elected and chosen you	<b>twelve</b>	, and lo, one of	8, 498/ 30
thirty-sixth of Jeremiah, the	<b>twentieth</b>	of Judges, with a	8, 69/ 8
as in the said	<b>twentieth</b>	chapter of the Apostles'	8, 184/ 10
and one in the	<b>twentieth</b>	of the Acts . . . all	8, 185/ 12
which, being convicted by	<b>twenty</b>	witnesses and above, did	8, 22/ 3
any priest within this	<b>twenty</b>	miles." More All this	8, 92/ 12
company, till within this	<b>twenty</b>	years, that believed as	8, 107/ 12
his boy's age is	<b>twenty</b>	winters stepped into his	8, 491/ 31
cause enough to kill	<b>twenty</b>	peasants and villeins for	8, 530/ 19
of my Dialogue, the	<b>twenty-fifth</b>	chapter: there shall ye	8, 291/ 30
as I in the	<b>twenty-fifth</b>	chapter of the First	8, 309/ 34
flesh? Item: In the	<b>twenty-first</b>	chapter of the Third	8, 66/ 5
Savior himself in the	<b>twenty-fourth</b>	chapter of Saint Luke	8, 238/ 15
his answer to the	<b>twenty-ninth</b>	chapter of my First	8, 330/ 33
words . . . Tyndale In the	<b>twenty-ninth</b>	chapter, M. More allegeth	8, 330/ 36
he saith in the	<b>twenty-sixth</b>	chapter of Leviticus, where	8, 5/ 4
apostle Saint Matthias, the	<b>twenty-third</b>	day of February . . . and	8, 12/ 31
Savior written in the	<b>twenty-third</b>	of Matthew, where he	8, 351/ 17
though he had lived	<b>twice</b>	as long as Luther	8, 122/ 14
of the hands . . . is	<b>twice</b>	declared by Saint Paul	8, 197/ 30
as many more, and	<b>twice</b>	as many more, if	8, 339/ 2
that time to speak	<b>twice</b>	ere he go back	8, 468/ 3
though David so did	<b>twice</b>	. There is, I trust	8, 532/ 25
fallen on a lime	<b>twig</b>	, which the more it	8, 297/ 4
for himself, the painful	<b>twitch</b>	of bodily death: we	8, 214/ 1
too, was occupied about	<b>two</b>	things at once: that	8, 16/ 23
monk, he went about	<b>two</b>	wives, one in Brabant	8, 16/ 30
much honesty and worship,	<b>two</b>	that had been present	8, 20/ 15
Testament. The third, against	<b>two</b>	chapters of Tyndale's Answer	8, 33/ 25
then would put away	<b>two</b>	parts thereof, that is	8, 42/ 6
man upon the other	<b>two</b>	causes, by any search	8, 56/ 8
convenient significations of those	<b>two</b>	sacraments -- yet doth	8, 81/ 20
is led thereto by	<b>two</b>	special motives: the one	8, 87/ 1
But then findeth Tyndale	<b>two</b>	great faults for which	8, 92/ 32
Tyndale's mind concerning these	<b>two</b>	things: that is to	8, 93/ 37
visible signs, there be	<b>two</b>	things to be considered	8, 94/ 1
Law -- between which	<b>two</b>	kinds of sacraments seemeth	8, 98/ 36
difference as between the	<b>two</b>	kinds of the laws	8, 99/ 1

Church which stretcheth to	<b>two</b>	seas of sins, that	8, 100/ 19
of the sacrament putteth	<b>two</b>	parts away, and almost	8, 106/ 21
also one of these	<b>two</b>	very plain falsehoods: that	8, 107/ 17
therefore Tyndale turneth those	<b>two</b>	words out of their	8, 113/ 3
himself and one or	<b>two</b>	wretched fellows of his	8, 116/ 21
the bishops should wag	<b>two</b>	fingers over him . . . than	8, 127/ 18
here the wagging of	<b>two</b>	fingers . . . so he calleth	8, 127/ 36
every one of which	<b>two</b>	is worthy more faith	8, 137/ 13
Will he stand at	<b>two</b>	hundred? Three hundred? Four	8, 151/ 7
tale Tyndale telleth us	<b>two</b>	things. One, that God	8, 154/ 25
with one word or	<b>two</b>	put them in remembrance	8, 157/ 12
farther yet, of these	<b>two</b>	things one: that is	8, 157/ 25
readers, yourselves, whether of	<b>two</b>	bad, it was not	8, 182/ 5
For whereas he layeth	<b>two</b>	places of the epistles	8, 185/ 11
since neither of those	<b>two</b>	words is in English	8, 186/ 6
word ecclesia . . . of which	<b>two</b>	words, baptisma and ecclesia	8, 188/ 32
shall read over the	<b>two</b>	epistles of Saint Paul	8, 190/ 35
and every of these	<b>two</b>	is one of the	8, 194/ 23
the matter, after his	<b>two</b>	years' musing thereupon, neither	8, 218/ 31
in which be treated	<b>two</b>	chapters of Tyndale's book	8, 222/ 3
unwritten . . . and that those	<b>two</b>	words are both of	8, 223/ 1
heretics in Almaine this	<b>two</b>	or three years together	8, 226/ 19
For whereas we have	<b>two</b>	articles in English, "a	8, 229/ 27
that he which in	<b>two</b>	so plain English words	8, 230/ 20
the use of those	<b>two</b>	words in answering to	8, 230/ 23
is there between these	<b>two</b>	adverbs "yea" and "yes	8, 230/ 32
Savior himself; of which	<b>two</b>	things the one is	8, 231/ 21
for the man." The	<b>two</b>	first excludeth him utterly	8, 234/ 16
tongue, changed in those	<b>two</b>	persons singular, taketh the	8, 236/ 13
open which of the	<b>two</b>	terms we take for	8, 236/ 14
sentence falsely. For these	<b>two</b>	be plain repugnant: that	8, 238/ 9
a heresy; ergo, these	<b>two</b>	things be true"; and	8, 242/ 28
the truth of these	<b>two</b>	, nor the saying of	8, 242/ 30
must then prove me	<b>two</b>	things: one, that they	8, 255/ 9
I answer to Tyndale	<b>two</b>	things. The first is	8, 264/ 7
fallen in dispicions in	<b>two</b>	pulpits on high, that	8, 266/ 28
our Lady shall have	<b>two</b>	new sons ere Tyndale	8, 271/ 26
have seen with his	<b>two</b>	eyes his two follies	8, 283/ 31
his two eyes his	<b>two</b>	follies in these few	8, 283/ 31
a simple soul that	<b>two</b>	eggs were three, because	8, 286/ 24
and to eat the	<b>two</b>	eggs himself, and bid	8, 286/ 28
the belief thereof profiteth	<b>two</b>	manner of wise. One	8, 288/ 11
works here (of which	<b>two</b>	things Tyndale abhorreth to	8, 288/ 14
man and died between	<b>two</b>	thieves, and for his	8, 290/ 30
apostles have written the	<b>two</b>	sacraments, that is to	8, 294/ 25
always that the other	<b>two</b>	, that is, Baptism and	8, 303/ 30
conclude that only those	<b>two</b>	be very sacraments, and	8, 303/ 33
short; but here be	<b>two</b>	lies long and loud	8, 305/ 11
openly rebuke and shame	<b>two</b>	sacraments there at once	8, 306/ 23
see whither of us	<b>two</b>	play the false juggler	8, 311/ 25

here, he guesseth here	<b>two</b>	causes why the water	8, 317/ 36
but divineth and deviseth	<b>two</b>	new causes of his	8, 318/ 20
why. We may make	<b>two</b>	every week if it	8, 320/ 9
as it is thought,	<b>two</b>	hundred years before; and	8, 339/ 1
him too, and both	<b>two</b>	burned together -- with	8, 358/ 5
with whither of those	<b>two</b>	were surer to send	8, 374/ 4
the answer of his	<b>two</b>	special chapters -- the	8, 382/ 11
Soul Health." In which	<b>two</b>	points as gloriously as	8, 382/ 14
too, that we were	<b>two</b>	mad fools and false	8, 390/ 4
declareth that there be	<b>two</b>	churches -- the one	8, 390/ 23
following) which of these	<b>two</b>	elections he meaneth. Howbeit	8, 391/ 23
not. For in these	<b>two</b>	points he wrappeth us	8, 393/ 2
undoubtable judges between the	<b>two</b>	contrary preachers of which	8, 396/ 33
the world unto the	<b>two</b>	most heinous sins and	8, 425/ 11
Holy Scripture. Of which	<b>two</b>	things Tyndale the one	8, 426/ 25
in whichsoever of these	<b>two</b>	states a man finally	8, 428/ 15
which three the first	<b>two</b>	be the beginning and	8, 435/ 10
doubteth whither of the	<b>two</b>	better understood Saint John	8, 442/ 31
damnably. And why? For	<b>two</b>	causes, saith Tyndale. One	8, 461/ 7
not so divide these	<b>two</b>	kinds of error . . . one	8, 462/ 3
serve -- of which	<b>two</b>	the one is that	8, 471/ 9
articles he lacketh those	<b>two</b>	. . . there is no remedy	8, 476/ 17
one naughty knave or	<b>two</b>	in a town, as	8, 482/ 21
here falleth Tyndale in	<b>two</b>	faults. One is that	8, 499/ 8
once moved diversely between	<b>two</b>	reasons, nothing do at	8, 507/ 6
untrue in these other	<b>two</b>	things also: that is	8, 511/ 29
doubt not but some	<b>two</b>	souls have been saved	8, 523/ 3
And, finally, put for	<b>two</b>	false intents: one, to	8, 527/ 19
For this he said	<b>two</b>	or three times in	8, 532/ 14
or three times in	<b>two</b>	or three chapters . . . and	8, 532/ 14
boldness, and that his	<b>two</b>	disciples toward Emmaus burned	8, 545/ 16
work) -- of these	<b>two</b>	last significations hath he	8, 561/ 15
the first of his	<b>two</b>	last, if he will	8, 561/ 20
but only given us	<b>two</b>	definitions. Of which so	8, 567/ 20
you by the way	<b>two</b>	special great heresies. One	8, 567/ 37
that I answer Tyndale	<b>two</b>	things. One, that God	8, 568/ 31
this knoweth, I say,	<b>Tyndale</b>	himself so well, and	8, 3/ 15
from God. Now, when	<b>Tyndale</b>	calleth his heresies by	8, 3/ 28
infidelity to do as	<b>Tyndale</b>	hath done: purposely mistranslate	8, 3/ 36
of man, or as	<b>Tyndale</b>	saith of confession, but	8, 4/ 9
idolatry to do as	<b>Tyndale</b>	doth: forbid us to	8, 4/ 26
these abominable books of	<b>Tyndale</b>	and his fellows teach	8, 5/ 30
And these things teacheth	<b>Tyndale</b>	as the mind of	8, 6/ 14
Then have we by	<b>Tyndale</b>	the Wicked Mammon . . . by	8, 6/ 17
Then have we from	<b>Tyndale</b>	the First Epistle of	8, 6/ 26
Jonah made out by	<b>Tyndale</b>	-- a book that	8, 8/ 3
Then have we, by	<b>Tyndale</b>	also, the Answer to	8, 8/ 8
of such sort as	<b>Tyndale</b>	never made a more	8, 8/ 15
Practice of Prelates . . . wherein	<b>Tyndale</b>	had went to have	8, 8/ 19
so mad to tell	<b>Tyndale</b>	, no man doubteth but	8, 8/ 30

man doubteth but that	<b>Tyndale</b>	devised it of his	8, 8/ 31
what manner a brain	<b>Tyndale</b>	hath, that dreameth such	8, 8/ 32
too, telling us, as	<b>Tyndale</b>	doth, that it is	8, 11/ 20
and soul. Thus rejoiced	<b>Tyndale</b>	in the death of	8, 12/ 22
canonization, in whose burning	<b>Tyndale</b>	so gaily glorieth, and	8, 13/ 1
oath. And of truth,	<b>Tyndale</b>	, in his Answer to	8, 13/ 36
martyr . . . of whose burning	<b>Tyndale</b>	maketh boast. Wherefore since	8, 16/ 2
maketh boast. Wherefore since	<b>Tyndale</b>	alloweth his cause . . . he	8, 16/ 2
some of those articles	<b>Tyndale</b>	hath himself given over	8, 16/ 4
shall not marvel though	<b>Tyndale</b>	were ashamed of his	8, 16/ 9
shall ye marvel that	<b>Tyndale</b>	was so shameless to	8, 16/ 11
of this holy "martyr"	<b>Tyndale</b>	hath not so great	8, 16/ 13
Of Bayfield's burning hath	<b>Tyndale</b>	no great cause to	8, 16/ 36
be sorry that ever	<b>Tyndale</b>	should glory and boast	8, 19/ 28
I hear also that	<b>Tyndale</b>	highly rejoiceth in the	8, 19/ 37
heart, and have accursed	<b>Tyndale</b>	, too, if all that	8, 20/ 4
out on him; and	<b>Tyndale</b>	, if he do not	8, 21/ 34
learned of Luther and	<b>Tyndale</b>	. . . was the very point	8, 24/ 16
thus ye see that	<b>Tyndale</b>	hath no great cause	8, 24/ 35
lost. And yet glorieth	<b>Tyndale</b>	ungraciously in their destruction	8, 25/ 8
so cunningly handled by	<b>Tyndale</b>	and his fellows as	8, 25/ 25
in such wise by	<b>Tyndale</b>	, or the best of	8, 25/ 36
these pestilent books that	<b>Tyndale</b>	and such others send	8, 26/ 33
for it. And then	<b>Tyndale</b>	crieth out upon the	8, 28/ 2
Israel. But now saith	<b>Tyndale</b>	and Friar Barnes both	8, 29/ 12
false, malicious manner that	<b>Tyndale</b>	hath used in the	8, 30/ 30
this book . . . and as	<b>Tyndale</b>	doth himself in his	8, 30/ 32
I think, but that	<b>Tyndale</b>	himself would no less	8, 31/ 7
law made by men:	<b>Tyndale</b>	answereth me for Luther	8, 31/ 17
than man." But when	<b>Tyndale</b>	, that is a heretic	8, 31/ 37
man well seeth that	<b>Tyndale</b>	among many other abominable	8, 32/ 3
or such other like:	<b>Tyndale</b>	here teacheth that the	8, 32/ 13
those things -- then	<b>Tyndale</b>	here plainly teacheth them	8, 32/ 32
that I shall leave	<b>Tyndale</b>	never a dark corner	8, 34/ 4
have so clearly confuted	<b>Tyndale</b>	concerning that point, and	8, 34/ 5
I go further with	<b>Tyndale</b>	, I purpose to answer	8, 34/ 11
the while. But when	<b>Tyndale</b>	is once in that	8, 34/ 19
some better business than	<b>Tyndale</b>	misbestoweth it now. For	8, 34/ 36
Book The Preface of	<b>Tyndale</b>	, with the Answer unto	8, 40/ 2
Answer unto the Same	<b>Tyndale</b>	The grace of our	8, 40/ 4
God's elect. Amen. More	<b>Tyndale</b>	here beginneth with a	8, 40/ 12
men consider that whereas	<b>Tyndale</b>	here prayeth holily for	8, 40/ 19
and their scholars (as	<b>Tyndale</b>	here, and such others	8, 41/ 4
lewd sport, but Father	<b>Tyndale</b>	here writeth much worse	8, 41/ 18
very Scripture itself. But	<b>Tyndale</b>	teacheth us in good	8, 41/ 24
and worldly wantonness. But	<b>Tyndale</b>	here, with an earnest	8, 41/ 29
Blood of our Savior,	<b>Tyndale</b>	turneth into scorn. Never	8, 41/ 35
as ye shall see	<b>Tyndale</b>	do here. For if	8, 41/ 38
their nuns? Whereof till	<b>Tyndale</b>	can tell us some	8, 42/ 25
deflowering religious women. And	<b>Tyndale</b>	himself (which thing is	8, 43/ 4

deed for well done.	<b>Tyndale</b>	Our Savior Jesus (in	8, 43/ 6
disciples, warned them, saying,	<b>Tyndale</b>	is now the Holy	8, 43/ 9
that believe not as	<b>Tyndale</b>	doth were in a	8, 43/ 23
belief . . . when he heareth	<b>Tyndale</b>	here lay against them	8, 43/ 24
perceive very well that	<b>Tyndale</b>	here sinfully doth abuse	8, 43/ 28
against God: so doth	<b>Tyndale</b>	here wrest the word	8, 43/ 34
and now Luther, and	<b>Tyndale</b>	, and Friar Huessgen, and	8, 44/ 20
then did they as	<b>Tyndale</b>	doth now -- judge	8, 44/ 27
new faith of Luther,	<b>Tyndale</b>	, and Friar Huessgen is	8, 44/ 31
and lawful matrimony. If	<b>Tyndale</b>	grant that I say	8, 45/ 5
the other side, if	<b>Tyndale</b>	deny me this, and	8, 45/ 10
done the same: let	<b>Tyndale</b>	then tell us one	8, 45/ 13
ever taught that it	<b>Tyndale</b>	taketh here Saint Paul	8, 45/ 16
Paul speaketh nun! If	<b>Tyndale</b>	show you not this	8, 45/ 17
faith is very false.	<b>Tyndale</b>	Saint. Paul in that	8, 45/ 32
not born again but	<b>Tyndale</b>	feigneth the and created	8, 46/ 1
Ye consider well that	<b>Tyndale</b>	, in these words, would	8, 46/ 12
of God." How knoweth	<b>Tyndale</b>	that none of all	8, 46/ 27
God. But yet will	<b>Tyndale</b>	none of that. For	8, 47/ 6
the place alleged by	<b>Tyndale</b>	, saith that the Holy	8, 47/ 8
nothing of God unknown:	<b>Tyndale</b>	taketh that high power	8, 47/ 11
high, vehement words hath	<b>Tyndale</b>	here heaped up together	8, 47/ 20
ye wot well, if	<b>Tyndale</b>	and his fellows be	8, 47/ 27
chief. Let not, therefore,	<b>Tyndale</b>	, good reader, with his	8, 47/ 29
foul, fleshly living. But	<b>Tyndale</b>	hath a hope that	8, 48/ 10
holily speaketh of "love."	<b>Tyndale</b>	Take an example in	8, 48/ 17
were as spiritual as	<b>Tyndale</b>	is, or Luther either	8, 48/ 27
that thing in which	<b>Tyndale</b>	and his fellows be	8, 49/ 1
as for that that	<b>Tyndale</b>	saith, that "whatsoever God	8, 49/ 7
such spiritual persons as	<b>Tyndale</b>	is, and Luther, and	8, 49/ 13
have now -- Luther,	<b>Tyndale</b>	, and Friar Huessgen, and	8, 50/ 6
as Luther is, and	<b>Tyndale</b>	, and Friar Huessgen and	8, 50/ 20
fellows. Take example saith	<b>Tyndale</b>	in the great commandment	8, 50/ 22
love toward God than	<b>Tyndale</b>	doth -- as, for	8, 50/ 26
allow the cause that	<b>Tyndale</b>	allegeth, that is to	8, 50/ 30
of love affirmed by	<b>Tyndale</b>	doth confound both Tyndale	8, 50/ 35
Tyndale doth confound both	<b>Tyndale</b>	and Luther, and all	8, 50/ 35
their common opinion, and	<b>Tyndale</b>	hath it often as	8, 51/ 4
remember, good reader, that	<b>Tyndale</b>	saith here the contrary	8, 51/ 6
I not sure whether	<b>Tyndale</b>	will say that I	8, 51/ 15
I verily think that	<b>Tyndale</b>	will himself grant us	8, 51/ 18
to serve God. But	<b>Tyndale</b>	agreeth that we may	8, 51/ 21
else, I say, must	<b>Tyndale</b>	needs grant that for	8, 51/ 23
serve him. Now, if	<b>Tyndale</b>	grant us that conclusion	8, 51/ 25
At this point will	<b>Tyndale</b>	haply stick with me	8, 52/ 1
-- when we tell	<b>Tyndale</b>	and Luther all this	8, 53/ 20
we lawfully may (as	<b>Tyndale</b>	will grant we may	8, 54/ 3
God. Then will not	<b>Tyndale</b>	deny but that prayer	8, 54/ 11
cannot see but that	<b>Tyndale</b>	, as he granteth here	8, 54/ 16
the state of grace.	<b>Tyndale</b>	And when he is	8, 54/ 29

More In this obedience	<b>Tyndale</b>	is yet content to	8, 54/ 34
profitable. This thing meaneth	<b>Tyndale</b>	, as it appeareth by	8, 55/ 11
their own profit (as	<b>Tyndale</b>	telleth us), they shall	8, 55/ 22
hath made Luther and	<b>Tyndale</b>	a little to retreat	8, 55/ 32
hereafter in his book.	<b>Tyndale</b>	And when he is	8, 55/ 35
love him right well.	<b>Tyndale</b>	Out of his heart	8, 56/ 11
which tyranny. More Useth	<b>Tyndale</b>	and his spiritual master	8, 56/ 24
body and soul. But	<b>Tyndale</b>	would now that we	8, 56/ 35
more but ask of	<b>Tyndale</b>	whether he account the	8, 57/ 20
they care not, as	<b>Tyndale</b>	saith after, whether the	8, 57/ 30
their sort be, as	<b>Tyndale</b>	saith, the spiritual, and	8, 57/ 35
will we say to	<b>Tyndale</b>	and ask him, "Why	8, 57/ 37
Why do not you,	<b>Tyndale</b>	, and your spiritual fellows	8, 57/ 37
And lo, thus hath	<b>Tyndale</b>	cunningly declared the great	8, 59/ 5
so forth. And when	<b>Tyndale</b>	hath thus cunningly declared	8, 59/ 17
law, but plain tyranny.	<b>Tyndale</b>	If God should command	8, 59/ 31
which Catholic church, whatsoever	<b>Tyndale</b>	say, can never fall	8, 61/ 13
the commandment. As here	<b>Tyndale</b>	presupposeth if God would	8, 61/ 17
fast -- here would	<b>Tyndale</b>	anon, as a man	8, 61/ 19
fashion, if God gave	<b>Tyndale</b>	a commandment whereof Tyndale	8, 61/ 23
Tyndale a commandment whereof	<b>Tyndale</b>	could find no cause	8, 61/ 24
all. If our father	<b>Tyndale</b>	had been in Paradise	8, 61/ 26
it were true that	<b>Tyndale</b>	saith (that fasting were	8, 62/ 30
speed, speak now. But	<b>Tyndale</b>	with his spiritual fellows	8, 63/ 17
for other causes than	<b>Tyndale</b>	would have it seem	8, 63/ 26
means to break it.	<b>Tyndale</b>	and his master be	8, 63/ 28
than that is. But	<b>Tyndale</b>	here in this place	8, 63/ 34
hope. And albeit that	<b>Tyndale</b>	be loath to hear	8, 64/ 9
we see well that	<b>Tyndale</b>	maketh but mocks of	8, 64/ 38
of the flesh, as	<b>Tyndale</b>	here would have it	8, 65/ 36
evident and plain against	<b>Tyndale</b>	, and that very repentance	8, 66/ 24
all with ease, as	<b>Tyndale</b>	and Luther would make	8, 67/ 1
this pestilent opinion of	<b>Tyndale</b>	with few words confuted	8, 67/ 8
not esteem fasting as	<b>Tyndale</b>	doth, neither took it	8, 67/ 25
tame their flesh, as	<b>Tyndale</b>	saith? Nay; they fasted	8, 69/ 4
purchased pardon -- which	<b>Tyndale</b>	will not perceive. I	8, 69/ 5
I will allege unto	<b>Tyndale</b>	the words of our	8, 69/ 11
them. Finally, what will	<b>Tyndale</b>	say to the words	8, 69/ 25
than sufficient to confound	<b>Tyndale</b>	and his master Luther	8, 70/ 3
sensual heretics. For if	<b>Tyndale</b>	will say that yet	8, 70/ 10
nor athirst. Howbeit, if	<b>Tyndale</b>	will bring all these	8, 70/ 24
Sacrament of Penance, which	<b>Tyndale</b>	goeth about to destroy	8, 71/ 7
wanton minds. Wherefore, let	<b>Tyndale</b>	say what he will	8, 71/ 17
of grace. Nay saith	<b>Tyndale</b>	in his book of	8, 71/ 21
albeit that Luther and	<b>Tyndale</b>	would have us take	8, 71/ 28
of the flesh, as	<b>Tyndale</b>	saith he doth, because	8, 72/ 10
following God's pleasure therein,	<b>Tyndale</b>	, in manner, by withdrawing	8, 72/ 16
to destroy. Now, where	<b>Tyndale</b>	, as a spiritual ensearcher	8, 72/ 18
evil spirit that inspireth	<b>Tyndale</b>	teacheth him, I cannot	8, 72/ 28
of that point might	<b>Tyndale</b>	if he had a	8, 73/ 4

David might without meat.	<b>Tyndale</b>	And likewise of the	8, 73/ 13
at church. More Here	<b>Tyndale</b>	teacheth us high spiritual	8, 73/ 22
not well see that	<b>Tyndale</b>	is in such wise	8, 73/ 32
servant unto man," as	<b>Tyndale</b>	calleth it. For the	8, 74/ 3
not much stick with	<b>Tyndale</b>	for a word somewhat	8, 74/ 18
death. And I like	<b>Tyndale</b>	in this matter the	8, 74/ 35
concerning the holy day!	<b>Tyndale</b>	And so throughout all	8, 75/ 9
lack of knowledge whereof	<b>Tyndale</b>	would make seem a	8, 76/ 23
so ordained. But unto	<b>Tyndale</b>	and his holy "spiritual	8, 77/ 16
and signification of sacraments,	<b>Tyndale</b>	cannot deny them . . . but	8, 77/ 19
cannot this signification serve	<b>Tyndale</b>	? Verily because he believeth	8, 77/ 21
But now will not	<b>Tyndale</b>	set a straw the	8, 78/ 1
therein -- is not	<b>Tyndale</b>	, ween ye, well overseen	8, 78/ 28
list not to make	<b>Tyndale</b>	an answer and tell	8, 79/ 4
God what he will,	<b>Tyndale</b>	will gloss his text	8, 79/ 6
if our spiritual father	<b>Tyndale</b>	had been there, that	8, 79/ 34
a wise work of	<b>Tyndale</b>	? But he will haply	8, 80/ 8
and all set open,	<b>Tyndale</b>	cannot abide it to	8, 80/ 12
-- yet will not	<b>Tyndale</b>	find out the proper	8, 80/ 16
to those sacraments which	<b>Tyndale</b>	agreeth for sacraments, which	8, 80/ 19
and doth. And therefore	<b>Tyndale</b>	taketh an evil way	8, 81/ 33
and written. What will	<b>Tyndale</b>	ask more? But no	8, 82/ 6
can -- yet thinketh	<b>Tyndale</b>	that except he tell	8, 82/ 21
in the sacrament, as	<b>Tyndale</b>	here, under a blasphemous	8, 82/ 26
farther well perceive that	<b>Tyndale</b>	himself in neither nother	8, 83/ 22
Order, Matrimony, and Aneling.	<b>Tyndale</b>	That they call Confirmation	8, 83/ 30
I should here call	<b>Tyndale</b>	by another name, it	8, 83/ 35
giving them that Order:	<b>Tyndale</b>	telleth us in his	8, 84/ 19
that were spent upon	<b>Tyndale</b>	in alleging Holy Scripture	8, 84/ 23
both alike. Of Matrimony	<b>Tyndale</b>	Matrimony, saith he, was	8, 84/ 29
the reasonable soul. Whereas	<b>Tyndale</b>	will that God's blessing	8, 85/ 29
is a great sacrament,	<b>Tyndale</b>	dare say nay to	8, 85/ 36
word by writing?" What	<b>Tyndale</b>	can say to this	8, 86/ 7
where he saith as	<b>Tyndale</b>	now saith -- that	8, 86/ 11
therein. And till that	<b>Tyndale</b>	do the same (as	8, 86/ 25
these be his words.	<b>Tyndale</b>	Aneling is without promise	8, 86/ 30
erroneous judgment given by	<b>Tyndale</b>	upon all Christian people	8, 86/ 35
foundation whereupon Luther and	<b>Tyndale</b>	have built all their	8, 87/ 6
heresies. For upon this	<b>Tyndale</b>	saith, "There is not	8, 87/ 7
forgiven him." "Nay," saith	<b>Tyndale</b>	, "here we may see	8, 87/ 18
as there? Except that	<b>Tyndale</b>	ween that Saint James	8, 87/ 24
the Sacrament of Penance	<b>Tyndale</b>	"Penance" is a word	8, 87/ 32
the parts. Of Confession	<b>Tyndale</b>	Shrift in the ear	8, 88/ 6
this gear groweth with	<b>Tyndale</b>	. Luther yet, that was	8, 88/ 18
so far yet as	<b>Tyndale</b>	doth. For Luther, albeit	8, 88/ 21
have it left. But	<b>Tyndale</b>	amendeth the matter, and	8, 88/ 24
calleth satisfaction: this thing	<b>Tyndale</b>	calleth as ye shall	8, 89/ 6
as ye shall hear . . .	<b>Tyndale</b>	Sin we through fragility	8, 89/ 7
I would wit of	<b>Tyndale</b>	what calleth he repenting	8, 90/ 23
much more thereto, whatsoever	<b>Tyndale</b>	tell him. And he	8, 90/ 32

the first master of	<b>Tyndale</b>	in this matter, though	8, 90/ 36
doth well -- let	<b>Tyndale</b>	tell me what repenting	8, 91/ 1
the Sacrament of Order	<b>Tyndale</b>	By a "priest" in	8, 91/ 7
at Saint Paul as	<b>Tyndale</b>	doth! Now, in that	8, 91/ 28
these be his words.	<b>Tyndale</b>	The sacraments which Christ	8, 92/ 3
too. But then findeth	<b>Tyndale</b>	two great faults for	8, 92/ 32
would fain wit of	<b>Tyndale</b>	, since he saith that	8, 93/ 1
-- thus I say	<b>Tyndale</b>	must needs mean, therefore	8, 93/ 9
deny not but that	<b>Tyndale</b>	saith right well and	8, 93/ 18
fruit. And if that	<b>Tyndale</b>	know not this, he	8, 93/ 32
considered. The one, that	<b>Tyndale</b>	beareth us in hand	8, 94/ 2
these be his words . . .	<b>Tyndale</b>	They make us believe	8, 94/ 7
Scripture, and yet will	<b>Tyndale</b>	agree them, against his	8, 94/ 17
his master's rule. Howbeit,	<b>Tyndale</b>	hath here another rule	8, 94/ 18
-- "that is," saith	<b>Tyndale</b>	, "with the word of	8, 94/ 36
If this opinion of	<b>Tyndale</b>	were true -- that	8, 95/ 31
else but preaching, as	<b>Tyndale</b>	saith . . . then after that	8, 96/ 1
put water upon him!	<b>Tyndale</b>	will have us believe	8, 96/ 5
et fit sacramentum." But	<b>Tyndale</b>	, because Saint Paul saith	8, 96/ 15
devotion of the soul,"	<b>Tyndale</b>	would then say that	8, 96/ 19
of truth," saith	<b>Tyndale</b>	, "is here understood the	8, 96/ 35
his promise." How proveth	<b>Tyndale</b>	that? Because that Christ's	8, 96/ 36
God would say to	<b>Tyndale</b>	, "I have brought thee	8, 97/ 16
signs. This opinion hath	<b>Tyndale</b>	taken of Luther, which	8, 97/ 24
hope. Now maketh me	<b>Tyndale</b>	the sacraments nothing but	8, 105/ 36
what a wise process	<b>Tyndale</b>	maketh us. But would	8, 106/ 12
men labor for it;	<b>Tyndale</b>	would make us ween	8, 106/ 18
and will do penance;	<b>Tyndale</b>	of the sacrament putteth	8, 106/ 20
works with our faith;	<b>Tyndale</b>	saith to do good	8, 106/ 24
of faith. And thus	<b>Tyndale</b>	-- which crieth out	8, 106/ 26
them into every truth:	<b>Tyndale</b>	first (lest he should	8, 107/ 1
in such things as	<b>Tyndale</b>	now calleth misbelief; for	8, 107/ 9
years, that believed as	<b>Tyndale</b>	saith that he believeth	8, 107/ 12
some things? And let	<b>Tyndale</b>	, when he will, answer	8, 107/ 33
what manner of fashion	<b>Tyndale</b>	teacheth Christ's promises. For	8, 108/ 12
painful cross: therefore doth	<b>Tyndale</b>	, after his master's doctrine	8, 108/ 31
these be his words . . .	<b>Tyndale</b>	What helpeth it that	8, 108/ 33
understand them not! If	<b>Tyndale</b>	say true in this	8, 109/ 12
a high reason hath	<b>Tyndale</b>	here found out: that	8, 109/ 28
Saracens would learn of	<b>Tyndale</b>	to mock us for	8, 109/ 33
between them, or else	<b>Tyndale</b>	would not after so	8, 110/ 1
I wit of wise	<b>Tyndale</b>	whether if men could	8, 110/ 3
example, such causes as	<b>Tyndale</b>	telleth some for great	8, 110/ 5
much less infidels than	<b>Tyndale</b>	is; for he hath	8, 110/ 11
I wit of wise	<b>Tyndale</b>	farther, whether if all	8, 110/ 15
man ween, peradventure, that	<b>Tyndale</b>	doth, for all this	8, 110/ 34
his book of Babylonica . . .	<b>Tyndale</b>	teacheth plainly that the	8, 111/ 9
be his very words . . .	<b>Tyndale</b>	There is a word	8, 111/ 14
was a solemn figure:	<b>Tyndale</b>	telleth us here that	8, 111/ 34
gay, glittering words would	<b>Tyndale</b>	so blear our eyes	8, 112/ 10

godly living. Howbeit, when	<b>Tyndale</b>	saith that "we" offer	8, 112/ 25
what place of Scripture	<b>Tyndale</b>	findeth . . . that men sacrifice	8, 112/ 33
scripturely spoken. But therefore	<b>Tyndale</b>	turneth those two words	8, 113/ 2
kill them after. But	<b>Tyndale</b>	careth not how he	8, 113/ 10
authority. And albeit that	<b>Tyndale</b>	telleth us many times	8, 113/ 23
church -- yet knoweth	<b>Tyndale</b>	that in this one	8, 113/ 26
their words: therefore, that	<b>Tyndale</b>	shall not deny but	8, 113/ 29
would his wise disciple	<b>Tyndale</b>	have us for his	8, 114/ 1
these are his words . . .	<b>Tyndale</b>	Ye may here perceive	8, 114/ 10
Thou must believe not	<b>Tyndale</b>	. that it is no	8, 114/ 13
And therefore is in	<b>Tyndale</b>	but a shameless lie	8, 114/ 29
I now speak of,	<b>Tyndale</b>	in his Answer affirmeth	8, 116/ 5
about to bring you.	<b>Tyndale</b>	It is the sacrament	8, 116/ 26
we see now that	<b>Tyndale</b>	upon that doctrine of	8, 117/ 26
may see now that	<b>Tyndale</b>	uttered not all his	8, 117/ 29
church of Christ, as	<b>Tyndale</b>	saith himself, and that	8, 118/ 14
church the doctrine of	<b>Tyndale</b>	concerning the Blessed Sacrament	8, 118/ 31
be put therein, whereof	<b>Tyndale</b>	teacheth the contrary --	8, 118/ 34
Tyndale's own words, that	<b>Tyndale</b>	is against Christ's own	8, 118/ 35
truth. But now that	<b>Tyndale</b>	hath commended unto you	8, 120/ 6
all good, faithful people.	<b>Tyndale</b>	But the world captivateth	8, 120/ 10
head. More Now that	<b>Tyndale</b>	hath done with his	8, 120/ 16
out of their heads.	<b>Tyndale</b>	He believeth that he	8, 122/ 25
our lives. More Here	<b>Tyndale</b>	followeth his master Luther	8, 122/ 31
Howbeit, I understand by	<b>Tyndale</b>	in his book after	8, 122/ 33
the Turks. But now	<b>Tyndale</b>	, that is out of	8, 122/ 35
soever it pleaseth Father	<b>Tyndale</b>	here preach in favor	8, 123/ 21
the great word that	<b>Tyndale</b>	in the Turks' favor	8, 123/ 26
Christian man. Wherein if	<b>Tyndale</b>	said true (as, God	8, 123/ 28
-- how believeth then	<b>Tyndale</b>	himself in God, which	8, 123/ 29
to their pestiferous heresies?	<b>Tyndale</b>	He supposeth that he	8, 123/ 35
lies; and that wotteth	<b>Tyndale</b>	himself well enough. For	8, 124/ 13
with shameless devilish heresy.	<b>Tyndale</b>	And if he be	8, 124/ 34
his monkly "members," as	<b>Tyndale</b>	speaketh. Tyndale And the	8, 125/ 14
members," as Tyndale speaketh.	<b>Tyndale</b>	And the holy day	8, 125/ 15
in all laws. More	<b>Tyndale</b>	, I think, hath not	8, 125/ 21
of their holy day.	<b>Tyndale</b>	And in ceremonies and	8, 126/ 16
The ceremonies and sacraments	<b>Tyndale</b>	maketh his mockingstock; but	8, 126/ 23
do the thing that	<b>Tyndale</b>	here reproveth -- that	8, 126/ 26
than to do as	<b>Tyndale</b>	hath done, that with	8, 126/ 30
not come near them.	<b>Tyndale</b>	For if the priest	8, 127/ 3
well say indeed. But	<b>Tyndale</b>	knoweth full well that	8, 127/ 12
well perceiveth how shameless	<b>Tyndale</b>	is in these lies	8, 127/ 16
is in these lies.	<b>Tyndale</b>	He had liefer that	8, 127/ 17
More Blessing of bishops	<b>Tyndale</b>	jesteth upon in more	8, 127/ 21
diocesan -- such things	<b>Tyndale</b>	taketh for trifles, and	8, 127/ 30
much to marvel though	<b>Tyndale</b>	and Luther and Friar	8, 128/ 1
with the wagging (as	<b>Tyndale</b>	calleth it) of his	8, 128/ 33
fashion of blessing that	<b>Tyndale</b>	setteth at so light	8, 129/ 2
little doubt but as	<b>Tyndale</b>	followeth Julian the Apostate	8, 129/ 5

For as little as	<b>Tyndale</b>	setteth by blessing now	8, 129/ 7
comfort and without end.	<b>Tyndale</b>	Wherefore, beloved reader, inasmuch	8, 129/ 15
Supper -- which words	<b>Tyndale</b>	would falsely wrest awry	8, 129/ 28
as now Luther and	<b>Tyndale</b>	and Friar Huessgen do	8, 129/ 32
without wit or understanding?	<b>Tyndale</b>	Judge, therefore, Christian reader	8, 130/ 17
the church. More When	<b>Tyndale</b>	speaketh of "the pope	8, 130/ 21
is indeed. Now, if	<b>Tyndale</b>	bring in question whether	8, 130/ 31
of Saracens, too (since	<b>Tyndale</b>	will have them all	8, 131/ 14
church of Luther and	<b>Tyndale</b>	and Friar Huessgen, that	8, 131/ 18
wedlock and lawful matrimony.	<b>Tyndale</b>	Judge whether their authority	8, 131/ 22
good reader, whether that	<b>Tyndale</b>	play the part of	8, 131/ 27
and his Holy Spirit . . .	<b>Tyndale</b>	would make you believe	8, 131/ 29
himself. Of these points	<b>Tyndale</b>	denieth us three. One	8, 133/ 6
and plainly, that if	<b>Tyndale</b>	were not evidently, openly	8, 133/ 11
very mad man's dream.	<b>Tyndale</b>	And against the mist	8, 133/ 27
both parties . . . so that	<b>Tyndale</b>	take with him one	8, 133/ 33
question much lieth whether	<b>Tyndale</b>	and his fellows understand	8, 134/ 4
the rather allege because	<b>Tyndale</b>	, as well in his	8, 134/ 10
hereafter in this book,	<b>Tyndale</b>	so foolishly defendeth that	8, 134/ 17
to laugh at it.	<b>Tyndale</b>	Judge whether it be	8, 134/ 20
to fail and faint.	<b>Tyndale</b>	Mark at the last	8, 135/ 3
marked, lo -- that	<b>Tyndale</b>	cannot bear the fleshliness	8, 135/ 11
is but newly begun . . .	<b>Tyndale</b>	would we should ween	8, 135/ 15
For so long, saith	<b>Tyndale</b>	, all hath been naught	8, 135/ 17
eight hundred years, saith	<b>Tyndale</b>	, by these means all	8, 135/ 21
and all naught. If	<b>Tyndale</b>	did not lie now	8, 135/ 24
they have used, whatsoever	<b>Tyndale</b>	say, the same sacraments	8, 135/ 29
by plain Scripture, too.	<b>Tyndale</b>	Have they not compelled	8, 136/ 6
of heresies. But if	<b>Tyndale</b>	find this for a	8, 136/ 15
good laws against them.	<b>Tyndale</b>	Mark whether it were	8, 136/ 25
good Christian reader, when	<b>Tyndale</b>	hath told us that	8, 136/ 31
gathered "against Christ," saith	<b>Tyndale</b>	; that is to wit	8, 137/ 5
charity. And therefore, since	<b>Tyndale</b>	is thus run out	8, 137/ 18
host. And then hath	<b>Tyndale</b>	a trust that some	8, 137/ 30
put down falsehood . . . and	<b>Tyndale</b>	with his master and	8, 138/ 1
true faith -- why	<b>Tyndale</b>	should be like to	8, 138/ 4
a lie; and therein	<b>Tyndale</b>	overmatcheth him far, for	8, 138/ 6
he saith never true.	<b>Tyndale</b>	Mark whether it be	8, 138/ 8
still in darkness. More	<b>Tyndale</b>	is a great marker	8, 138/ 16
themselves plain, open ribalds.	<b>Tyndale</b>	Wherefore it is time	8, 138/ 30
judge with. Amen. More	<b>Tyndale</b>	never spoke better than	8, 139/ 2
judge. And therefore when	<b>Tyndale</b>	closeth up his preface	8, 139/ 31
of such teachers as	<b>Tyndale</b>	is, that teacheth such	8, 140/ 11
these pestilent heresies which	<b>Tyndale</b>	now teacheth you have	8, 140/ 18
and since ye see	<b>Tyndale</b>	now teach and allow	8, 140/ 22
faith of Christ which	<b>Tyndale</b>	goeth about to destroy	8, 140/ 35
knowledge; of which faith	<b>Tyndale</b>	so preacheth us the	8, 141/ 8
confuteth the defense of	<b>Tyndale</b>	for his translation of	8, 142/ 2
of which my saying,	<b>Tyndale</b>	and his fellows have	8, 142/ 16
are the books of	<b>Tyndale</b>	himself: his Wicked Mammon	8, 142/ 26

there the causes why	<b>Tyndale</b>	did evil in translating	8, 143/ 17
other things against which	<b>Tyndale</b>	doth object -- it	8, 143/ 23
Dialogue itself. Now cometh	<b>Tyndale</b>	, and for answer thereof	8, 143/ 27
a note, and saith . . .	<b>Tyndale</b>	Notwithstanding, yet it is	8, 145/ 3
many manner of wise	<b>Tyndale</b>	teacheth us that this	8, 145/ 11
all the significations that	<b>Tyndale</b>	hath here showed us	8, 145/ 14
rulers and governors. Since	<b>Tyndale</b>	hath taken upon him	8, 145/ 25
marvel me much that	<b>Tyndale</b>	hath either clean left	8, 145/ 30
church" signifieth not, as	<b>Tyndale</b>	taketh it in his	8, 146/ 1
whole world. This signification	<b>Tyndale</b>	leaveth out clean, because	8, 146/ 6
universal. Howbeit, of truth	<b>Tyndale</b>	handleth his third signification	8, 146/ 18
Nor now also, if	<b>Tyndale</b>	would speak of "the	8, 147/ 4
only; nor no man,	<b>Tyndale</b>	except, in speaking would	8, 147/ 7
But this darkness useth	<b>Tyndale</b>	. . . because he would have	8, 147/ 8
darkness I shall draw	<b>Tyndale</b>	anon, I trust, and	8, 147/ 11
live godly." Why saith	<b>Tyndale</b>	here "in the old	8, 147/ 19
new time too, howsoever	<b>Tyndale</b>	list to lie. Then	8, 147/ 20
his seven sacraments . . . whereas	<b>Tyndale</b>	of seven taketh it	8, 147/ 31
to good works. And	<b>Tyndale</b>	will not believe that	8, 147/ 35
on the other side,	<b>Tyndale</b>	telleth us that God	8, 148/ 3
such deadly doctrine as	<b>Tyndale</b>	teacheth; and I pray	8, 148/ 12
own power." What careth	<b>Tyndale</b>	what he say . . . that	8, 148/ 18
law. But this cannot	<b>Tyndale</b>	bear; for their heresy	8, 148/ 24
God; and that wotteth	<b>Tyndale</b>	full well, but that	8, 149/ 7
I must wit of	<b>Tyndale</b>	whether he mean the	8, 149/ 15
of Scripture. Then if	<b>Tyndale</b>	will say that our	8, 149/ 30
new apostle now, Saint	<b>Tyndale</b>	, take this thing for	8, 149/ 33
beware of such as	<b>Tyndale</b>	is . . . whose evil words	8, 150/ 5
worth. And thus if	<b>Tyndale</b>	grant the one part	8, 150/ 8
must we wit of	<b>Tyndale</b>	which he calleth the	8, 150/ 14
well, and so doth	<b>Tyndale</b>	too: that, first of	8, 150/ 15
and yet will not	<b>Tyndale</b>	now believe him without	8, 150/ 21
written. And therefore, if	<b>Tyndale</b>	ground his argument upon	8, 150/ 24
For I trust that	<b>Tyndale</b>	, as mad as he	8, 150/ 31
credence. But, now, if	<b>Tyndale</b>	be not content to	8, 151/ 1
years "very old." Will	<b>Tyndale</b>	stand to that time	8, 151/ 6
found it written. Let	<b>Tyndale</b>	now tell us that	8, 151/ 17
because they preached, as	<b>Tyndale</b>	saith, divers sacraments, ceremonies	8, 151/ 25
Scripture: well, now be	<b>Tyndale</b>	and I come at	8, 151/ 34
he should meet with	<b>Tyndale</b>	-- he blessed himself	8, 152/ 11
witness against Luther and	<b>Tyndale</b>	even in this same	8, 152/ 17
Tyndale's evil-translated Testament. But	<b>Tyndale</b>	as soon as he	8, 152/ 19
would never meddle with	<b>Tyndale</b>	more. Now indeed, to	8, 152/ 24
not well done of	<b>Tyndale</b>	to leave reasoning and	8, 152/ 25
Now, if this made	<b>Tyndale</b>	bold to set Origen	8, 152/ 31
hangeth, go nearer unto	<b>Tyndale</b>	another way. It is	8, 153/ 31
then say I that	<b>Tyndale</b>	is at the leastwise	8, 154/ 2
before. To this will	<b>Tyndale</b>	answer that since that	8, 154/ 15
doubt? In this tale	<b>Tyndale</b>	telleth us two things	8, 154/ 25
the faith without writing,	<b>Tyndale</b>	, I ween, will not	8, 155/ 6

unto such folk as	<b>Tyndale</b>	is and Luther, that	8, 155/ 32
say not only Luther,	<b>Tyndale</b>	, and Zwingli, with Friar	8, 156/ 11
unwritten. But neither can	<b>Tyndale</b>	tell why he should	8, 156/ 21
unwritten. To this will	<b>Tyndale</b>	haply say (for else	8, 156/ 23
no writing. Surely, if	<b>Tyndale</b>	tell me this tale	8, 156/ 32
as I say, if	<b>Tyndale</b>	tell me this tale	8, 156/ 36
themselves will none admit.	<b>Tyndale</b>	must prove me first	8, 157/ 15
and evident Scripture. When	<b>Tyndale</b>	hath proved this, for	8, 157/ 20
to these books which	<b>Tyndale</b>	agreeth for Holy Scripture	8, 157/ 30
be the things which	<b>Tyndale</b>	hath to prove. And	8, 158/ 6
elects. And thus doth	<b>Tyndale</b>	tell us that this	8, 158/ 19
toward it. Now, till	<b>Tyndale</b>	, therefore, have proved us	8, 158/ 26
they be fruitless. For	<b>Tyndale</b>	saith that they neither	8, 158/ 32
they perceive well that	<b>Tyndale</b>	doth but belie them	8, 159/ 5
And for experience (let	<b>Tyndale</b>	say what it please	8, 159/ 37
-- of which point	<b>Tyndale</b>	maketh much ado, and	8, 160/ 16
to the Corinthians whereof	<b>Tyndale</b>	so much speaketh . . . did	8, 160/ 29
before. And therefore whereas	<b>Tyndale</b>	saith that there is	8, 161/ 21
well seem so to	<b>Tyndale</b>	and such as he	8, 161/ 24
the devil -- you,	<b>Tyndale</b>	, in your churches of	8, 161/ 29
God and all. If	<b>Tyndale</b>	had found fault with	8, 161/ 33
use here now. But	<b>Tyndale</b>	can be pleased with	8, 162/ 12
no fashion can please	<b>Tyndale</b>	but his own, for	8, 162/ 17
-- which signification also	<b>Tyndale</b>	hath here left out	8, 163/ 12
The Second Chapter: Why	<b>Tyndale</b>	Used "Congregation" for "Church	8, 163/ 13
In the second chapter	<b>Tyndale</b>	saith that he changed	8, 163/ 16
is undoubtedly false, whatsoever	<b>Tyndale</b>	say. For albeit that	8, 163/ 22
priests, how boldly soever	<b>Tyndale</b>	against his own conscience	8, 163/ 31
conscience, fain wit of	<b>Tyndale</b>	by his own conscience	8, 163/ 33
many hundred years continued . . .	<b>Tyndale</b>	, as one of another	8, 164/ 23
of Jews or Turks.	<b>Tyndale</b>	To this answereth Tyndale	8, 164/ 30
Tyndale To this answereth	<b>Tyndale</b>	and saith if this	8, 164/ 31
perceive and understand what	<b>Tyndale</b>	meaneth by this word	8, 165/ 28
after a heretic's phrase.	<b>Tyndale</b>	yet, to defend his	8, 166/ 4
than this word "church."	<b>Tyndale</b>	For wheresoever saith he	8, 166/ 7
is lustily said of	<b>Tyndale</b>	, and like a man	8, 166/ 13
English tongue, into which	<b>Tyndale</b>	made his translation. This	8, 167/ 11
not say untrue, though	<b>Tyndale</b>	be at his liberty	8, 167/ 14
the contrary but that	<b>Tyndale</b>	, wheresoever he may say	8, 167/ 16
so -- yet may	<b>Tyndale</b>	say so: "the church	8, 167/ 20
too. But, now, though	<b>Tyndale</b>	may thus say for	8, 167/ 24
a heretic." Thus may	<b>Tyndale</b>	abuse the holy name	8, 167/ 30
of a translator. But	<b>Tyndale</b>	now -- to convict	8, 167/ 33
These are his words . . .	<b>Tyndale</b>	M. More must needs	8, 167/ 37
needs grant this to	<b>Tyndale</b>	, never a whit. For	8, 168/ 14
I would grant unto	<b>Tyndale</b>	that this word ecclesia	8, 168/ 20
Testament. And thus whereas	<b>Tyndale</b>	would upon such an	8, 168/ 25
needs, grant this to	<b>Tyndale</b>	, Tyndale may not choose	8, 168/ 34
grant this to Tyndale,	<b>Tyndale</b>	may not choose but	8, 168/ 34
word "church," that then	<b>Tyndale</b>	in all his gay	8, 168/ 36

supposeth. Now tell I	<b>Tyndale</b>	that, in no wise	8, 169/ 3
And for because that	<b>Tyndale</b>	either evil perceiveth my	8, 169/ 8
I find, and tell	<b>Tyndale</b>	in that chapter good	8, 169/ 22
plain causes wherefore, which	<b>Tyndale</b>	here letteth slip. But	8, 169/ 23
no wise that, as	<b>Tyndale</b>	taketh me, ecclesia should	8, 169/ 25
Christian or un-Christian. For	<b>Tyndale</b>	saith therein truth, that	8, 169/ 29
ecclesia . . . as cunning as	<b>Tyndale</b>	would seem therein, with	8, 169/ 36
may ye perceive that	<b>Tyndale</b>	with all his Greek	8, 170/ 30
that Saint Luke, whereof	<b>Tyndale</b>	so boasteth, calleth "ecclesia	8, 170/ 35
other -- how would	<b>Tyndale</b>	have had Saint Luke	8, 171/ 7
anserum." And so when	<b>Tyndale</b>	hath all said and	8, 171/ 20
of the word, if	<b>Tyndale</b>	had done it either	8, 171/ 28
idols" -- there translated	<b>Tyndale</b>	, ". . . or a worshipper of	8, 172/ 11
face for shame. But	<b>Tyndale</b>	, to blind the reader	8, 173/ 11
paynims. Now cometh me	<b>Tyndale</b>	, and in despite of	8, 173/ 29
himself: "Thou abhorrest images,	<b>Tyndale</b>	, and takest the honor	8, 173/ 37
do." What shift shall	<b>Tyndale</b>	find now? Will he	8, 174/ 3
an image of God."	<b>Tyndale</b>	shall, I think, find	8, 174/ 7
nother. And if that	<b>Tyndale</b>	would stiffly stick in	8, 174/ 20
angels be angels still),	<b>Tyndale</b>	may at his pleasure	8, 174/ 23
wit, and least truth,	<b>Tyndale</b>	hath translated this word	8, 174/ 30
end of this chapter	<b>Tyndale</b>	telleth me that I	8, 175/ 8
after such fashion as	<b>Tyndale</b>	telleth me . . . in that	8, 175/ 21
if it so were,	<b>Tyndale</b>	then, that prieth thereupon	8, 175/ 21
if poetry be, as	<b>Tyndale</b>	calleth it, nothing but	8, 176/ 1
as I find with	<b>Tyndale</b>	. For had I found	8, 176/ 17
that I find in	<b>Tyndale</b>	, Erasmus my darling should	8, 176/ 19
errors and heresies that	<b>Tyndale</b>	plainly teacheth and abideth	8, 176/ 21
still. And surely if	<b>Tyndale</b>	had either never taught	8, 176/ 23
revoke them, then should	<b>Tyndale</b>	be my dear darling	8, 176/ 24
no such cause for	<b>Tyndale</b>	to change it into	8, 176/ 32
writing against heretics; but	<b>Tyndale</b>	intended nothing else thereby	8, 176/ 34
was to contend with	<b>Tyndale</b>	, with whom I contend	8, 176/ 37
church" -- except that	<b>Tyndale</b>	peradventure meaneth that I	8, 176/ 38
untouched; by which book	<b>Tyndale</b>	saith that if it	8, 177/ 8
proved -- yet hath	<b>Tyndale</b>	by erroneous books, in	8, 177/ 27
these days, in which	<b>Tyndale</b>	hath (God amend him	8, 177/ 31
But now, after this,	<b>Tyndale</b>	handleth me full uncourteously	8, 178/ 18
give it me --	<b>Tyndale</b>	here had lost it	8, 178/ 28
choking with lucre as	<b>Tyndale</b>	standeth in danger of	8, 178/ 33
battered beer. Now, where	<b>Tyndale</b>	saith I have faintly	8, 178/ 35
the people perceive that	<b>Tyndale</b>	went about to bring	8, 178/ 39
now as little; for	<b>Tyndale</b>	hath proved it himself	8, 179/ 1
for any reason that	<b>Tyndale</b>	layeth against it. And	8, 179/ 3
were faint therein, as	<b>Tyndale</b>	saith -- yet is	8, 179/ 4
a strong heresy. But	<b>Tyndale</b>	yet for all this	8, 179/ 6
much to marvel what	<b>Tyndale</b>	had spied in me	8, 179/ 18
now confess to Father	<b>Tyndale</b>	, because he saith confessors	8, 179/ 24
such high blasphemies as	<b>Tyndale</b>	so highly crieth out	8, 179/ 27
once speak against, except	<b>Tyndale</b>	mean by this "open	8, 179/ 31

the world . . . except that	<b>Tyndale</b>	take for the Spirit	8, 179/ 36
Scripture apace and exhort	<b>Tyndale</b>	again holily, to take	8, 180/ 32
ripe sins -- leaving	<b>Tyndale</b>	in his vengeable parables	8, 181/ 2
Elder," and Not "Priest"	<b>Tyndale</b>	Another thing which he	8, 181/ 7
it an "elder." More	<b>Tyndale</b>	in this chapter at	8, 181/ 16
leisure and warning, too,	<b>Tyndale</b>	hath amended his matter	8, 182/ 10
hath amended his matter.	<b>Tyndale</b>	And in that he	8, 182/ 11
truth I say, that	<b>Tyndale</b>	did in his English	8, 182/ 22
wise. Which word of	<b>Tyndale</b>	I would call a	8, 183/ 8
lie by a syllable.	<b>Tyndale</b>	In the fifth chapter	8, 183/ 10
this word "elder," which	<b>Tyndale</b>	saith is the old	8, 183/ 20
alone. And Erasmus (whom	<b>Tyndale</b>	calleth my darling, and	8, 184/ 8
doctors since. And therefore	<b>Tyndale</b>	is without excuse, which	8, 185/ 3
many hundred years before	<b>Tyndale</b>	was born. Also, go	8, 185/ 7
to the place which	<b>Tyndale</b>	allegeth in the First	8, 185/ 8
I say, therefore, that	<b>Tyndale</b>	hath even here, in	8, 185/ 13
no laypersons. More Lo,	<b>Tyndale</b>	here showed himself that	8, 185/ 24
in that signification there . . .	<b>Tyndale</b>	should not translate it	8, 185/ 27
go to school with	<b>Tyndale</b>	to learn English, and	8, 186/ 27
both. Yet setteth me	<b>Tyndale</b>	one mighty strong bulwark	8, 186/ 36
whose intents and purposes	<b>Tyndale</b>	asketh me now the	8, 187/ 10
not bound to tell	<b>Tyndale</b>	the why. But I	8, 187/ 13
But I ask of	<b>Tyndale</b>	no such far-fetched whys	8, 187/ 14
the age? For though	<b>Tyndale</b>	say that presbyteros and	8, 187/ 23
by this reason would	<b>Tyndale</b>	have it seem that	8, 188/ 15
none holy signification. But	<b>Tyndale</b>	here, though he wink	8, 188/ 19
took it: then seeth	<b>Tyndale</b>	well enough (saving that	8, 188/ 27
of Order -- as	<b>Tyndale</b>	hath done both in	8, 189/ 11
he do it, as	<b>Tyndale</b>	doth, to make priesthood	8, 189/ 16
not old. And then	<b>Tyndale</b>	saith that Saint Paul	8, 189/ 23
of that place. And	<b>Tyndale</b>	doth well to tell	8, 189/ 25
any providence of God!	<b>Tyndale</b>	may make himself sure	8, 190/ 2
good Christian folk as	<b>Tyndale</b>	now most railleth upon	8, 190/ 17
his harlot is. When	<b>Tyndale</b>	hath proved by this	8, 190/ 22
tender heart of piteous	<b>Tyndale</b>	! He beginneth now, by	8, 190/ 28
For God hath caused	<b>Tyndale</b>	to put in such	8, 191/ 3
about wrangling questions. And	<b>Tyndale</b>	is in company of	8, 191/ 9
was bishop and, as	<b>Tyndale</b>	saith, an apostle too	8, 191/ 17
an apostle too. Now,	<b>Tyndale</b>	-- being neither nother	8, 191/ 18
see with what fruit	<b>Tyndale</b>	readeth Saint Paul. Now	8, 191/ 23
Now would I that	<b>Tyndale</b>	had put in this	8, 191/ 24
in those epistles which	<b>Tyndale</b>	exhorteth every man to	8, 191/ 35
manifest Holy Scripture to	<b>Tyndale</b>	, that forceth so little	8, 192/ 18
manifestly to mock it?	<b>Tyndale</b>	crieth out that every	8, 192/ 19
hands upon him. And	<b>Tyndale</b>	letteth not to tell	8, 192/ 23
but young. But howsoever	<b>Tyndale</b>	list to trifle . . . these	8, 192/ 25
here to trifle as	<b>Tyndale</b>	doth . . . I could ask	8, 192/ 34
plain Scripture for it,	<b>Tyndale</b>	would not believe me	8, 192/ 37
-- I might tell	<b>Tyndale</b>	again that I were	8, 193/ 1
was ever christened, till	<b>Tyndale</b>	bring forth his godfather	8, 193/ 3

indeed it doth, whatsoever	<b>Tyndale</b>	babble. Now be there	8, 193/ 13
nor the paynims (as	<b>Tyndale</b>	saith), but took them	8, 193/ 19
of God. Now, where	<b>Tyndale</b>	argueth that if none	8, 193/ 19
than may the devil.	<b>Tyndale</b>	And seeing that the	8, 194/ 3
than the other. More	<b>Tyndale</b>	here putteth many questions	8, 194/ 13
of heaven. And when	<b>Tyndale</b>	asketh me in any	8, 194/ 36
mad to look that	<b>Tyndale</b>	were able to tell	8, 195/ 2
And thus answer I	<b>Tyndale</b>	to these questions. He	8, 195/ 9
tell as well that	<b>Tyndale</b>	here belieth the bishop	8, 195/ 24
shamefully for the nonce.	<b>Tyndale</b>	And when he affirmeth	8, 195/ 26
a stark heresy though	<b>Tyndale</b>	say it yet. Tyndale	8, 195/ 36
Tyndale say it yet.	<b>Tyndale</b>	When he ensearched the	8, 196/ 1
fashion, with , , and . More	<b>Tyndale</b>	here maketh a tale	8, 196/ 12
oversight. And would God	<b>Tyndale</b>	would do the like	8, 197/ 10
so plain . . . that when	<b>Tyndale</b>	so playeth therewith and	8, 197/ 36
to be false which	<b>Tyndale</b>	granteth for true. Now	8, 198/ 3
Christian conditions. And because	<b>Tyndale</b>	will have a priest	8, 198/ 8
consequent is false which	<b>Tyndale</b>	also granteth to be	8, 198/ 13
priests administereth, and which	<b>Tyndale</b>	utterly striveth to destroy	8, 198/ 18
into "Charity" Here maketh	<b>Tyndale</b>	a great process . . . and	8, 198/ 23
is good and ordinate:	<b>Tyndale</b>	answereth me, "No more	8, 199/ 12
it well appeareth that	<b>Tyndale</b>	doth not well when	8, 199/ 35
meet with the matter.	<b>Tyndale</b>	Yet saith he farther	8, 200/ 4
good love, why should	<b>Tyndale</b>	, translating into English, rather	8, 200/ 16
in that speech that	<b>Tyndale</b>	speaketh of, that "Turks	8, 200/ 24
than love. And therefore	<b>Tyndale</b>	must in his English	8, 200/ 26
And I say to	<b>Tyndale</b>	yet further, that though	8, 200/ 31
long before our days . . .	<b>Tyndale</b>	must needs in his	8, 200/ 37
Filii, " persona Spiritus Sancti" . . .	<b>Tyndale</b>	must call them not	8, 201/ 10
purpose this reason serveth	<b>Tyndale</b>	, that agape and caritas	8, 201/ 14
ere Christ was born.	<b>Tyndale</b>	Finally, I say not	8, 201/ 16
Bear thy neighbor charity."	<b>Tyndale</b>	Though we say a	8, 202/ 1
" But else if	<b>Tyndale</b>	fall not to the	8, 202/ 8
Favor" Instead of "Grace"	<b>Tyndale</b>	And with like reasons	8, 202/ 21
and "Penance" into "Repentance"	<b>Tyndale</b>	And that I use	8, 203/ 25
is plain untrue that	<b>Tyndale</b>	saith, as I have	8, 203/ 30
I doubt not, find	<b>Tyndale</b>	in these points so	8, 203/ 35
needs blindfold them both.	<b>Tyndale</b>	But it is a	8, 204/ 6
gifts and graces. But	<b>Tyndale</b>	hath indeed lost them	8, 204/ 18
scholars Luther, Huessgen, and	<b>Tyndale</b>	, to fall to such	8, 205/ 34
hear by and by.	<b>Tyndale</b>	With "confession" they juggled	8, 206/ 9
it secretly. This can	<b>Tyndale</b>	in no wise abide	8, 206/ 25
fall in dispicions with	<b>Tyndale</b>	for the matter; nor	8, 206/ 29
in question. For since	<b>Tyndale</b>	cannot himself deny but	8, 206/ 31
English word. Now, if	<b>Tyndale</b>	will tell us that	8, 207/ 29
this is it that	<b>Tyndale</b>	meaneth: he would have	8, 208/ 8
showeth by and by.	<b>Tyndale</b>	And in like manner	8, 208/ 11
would I fain that	<b>Tyndale</b>	should tell me where	8, 208/ 20
own words that follow.	<b>Tyndale</b>	And we must now	8, 208/ 25
God. I will ask	<b>Tyndale</b>	, first, whether such holy	8, 208/ 34

such commandments, God commandeth	<b>Tyndale</b>	and every man else	8, 209/ 3
his own. Yet if	<b>Tyndale</b>	will no pain enjoined	8, 209/ 5
I yet wit of	<b>Tyndale</b>	whether God do not	8, 209/ 8
is already repentant. If	<b>Tyndale</b>	answer no: then shall	8, 209/ 12
he will. Now, if	<b>Tyndale</b>	grant, as he needs	8, 210/ 5
against all Scripture (as	<b>Tyndale</b>	saith it is), nor	8, 210/ 10
penance at his hand?	<b>Tyndale</b>	And if I have	8, 210/ 20
grace be added thereunto.	<b>Tyndale</b>	As for their "penance	8, 210/ 34
that I did. More	<b>Tyndale</b>	here beareth us in	8, 211/ 2
name. And because that	<b>Tyndale</b>	calleth it "forthinking" and	8, 211/ 4
lawful enough (so that	<b>Tyndale</b>	give us leave) to	8, 211/ 9
go to school with	<b>Tyndale</b>	to learn English . . . is	8, 211/ 13
therein at all. For	<b>Tyndale</b>	is not angry with	8, 211/ 14
the word "penance" --	<b>Tyndale</b>	would be then as	8, 211/ 23
an English word . . . except	<b>Tyndale</b>	will bind us to	8, 211/ 28
this is it that	<b>Tyndale</b>	so sore doth abhor	8, 211/ 38
For he consequently saith . . .	<b>Tyndale</b>	So, now, the saith	8, 212/ 1
-- these words draweth	<b>Tyndale</b>	to them that be	8, 212/ 10
land. But Luther and	<b>Tyndale</b>	would have us ween	8, 212/ 27
as shortly gone as	<b>Tyndale</b>	telleth us. But I	8, 214/ 10
light a thing as	<b>Tyndale</b>	maketh it, but that	8, 214/ 13
forthinking or repentance, as	<b>Tyndale</b>	would have it) is	8, 214/ 15
ready to forgive sin."	<b>Tyndale</b>	And it will follow	8, 214/ 25
many doubts. First, how	<b>Tyndale</b>	taketh "repenting in the	8, 214/ 29
right hand. And if	<b>Tyndale</b>	ween to make the	8, 215/ 28
the other point. If	<b>Tyndale</b>	think to ease all	8, 215/ 36
occasion of ruin, as	<b>Tyndale</b>	doth . . . when men be	8, 216/ 10
I wot not what	<b>Tyndale</b>	meaneth by "willingly" and	8, 216/ 22
false, partly foolish that	<b>Tyndale</b>	saith -- that whoso	8, 217/ 5
and a surety, as	<b>Tyndale</b>	doth, that whoso repenteth	8, 217/ 16
a very plain heresy.	<b>Tyndale</b>	And if I believed	8, 217/ 21
is not true that	<b>Tyndale</b>	saith: that every man	8, 217/ 29
stand the words of	<b>Tyndale</b>	with Luther's holy doctrine	8, 218/ 1
it be true that	<b>Tyndale</b>	saith (that is to	8, 218/ 6
he that doth (as	<b>Tyndale</b>	doth) infect his neighbors	8, 218/ 9
followeth very clearly that	<b>Tyndale</b>	believeth not the Gospel	8, 218/ 14
the people perceive that	<b>Tyndale</b>	changed in his translation	8, 218/ 38
intent of my Dialogue:	<b>Tyndale</b>	cometh now and expressly	8, 219/ 15
as for that that	<b>Tyndale</b>	calleth them none heresies	8, 219/ 23
be the devil though	<b>Tyndale</b>	would call him God	8, 219/ 26
And therefore -- since	<b>Tyndale</b>	hath here confessed, in	8, 219/ 37
so escape the other:	<b>Tyndale</b>	, therefore, whereas it liketh	8, 220/ 32
be the "truths" that	<b>Tyndale</b>	preacheth. And because I	8, 221/ 13
truths" heresies -- therefore	<b>Tyndale</b>	calleth me Balaam, Judas	8, 221/ 14
well, and so doth	<b>Tyndale</b>	too, that the holy	8, 221/ 18
Gospel before the Church	<b>Tyndale</b>	hath all this while	8, 222/ 13
Huessgen, Friar Lambert, and	<b>Tyndale</b>	, be the synagogue of	8, 223/ 9
devil: now cometh me	<b>Tyndale</b>	and, perceiving himself sore	8, 223/ 10
know that the nearer	<b>Tyndale</b>	cometh to the matter	8, 223/ 29
of wit and shame.	<b>Tyndale</b>	Whether the Church Were	8, 224/ 1

matter, may ween that	<b>Tyndale</b>	in these words had	8, 224/ 21
make this objection to	<b>Tyndale</b>	but himself, then shall	8, 224/ 25
himself that neither Luther,	<b>Tyndale</b>	, nor Huessgen, nor all	8, 225/ 35
by these words of	<b>Tyndale</b>	which he hath set	8, 226/ 7
thing that I said,	<b>Tyndale</b>	, with all the help	8, 226/ 17
the table spieth them!	<b>Tyndale</b>	And again, as the	8, 226/ 33
goodness of God causeth	<b>Tyndale</b>	to speak these words	8, 227/ 3
light of God, as	<b>Tyndale</b>	here confesseth, men's hearts	8, 227/ 10
we see well that	<b>Tyndale</b>	and all his sect	8, 227/ 13
beams. And this hath	<b>Tyndale</b>	with his own holy	8, 227/ 22
needs do well; as	<b>Tyndale</b>	saith here that he	8, 228/ 1
a very foolish heresy.	<b>Tyndale</b>	. . . John 17, "Sanctify them	8, 228/ 12
man said the contrary?	<b>Tyndale</b>	. . . but man is true	8, 228/ 19
to their own belief.	<b>Tyndale</b>	And Christ also saith	8, 228/ 33
and therefore cannot (as	<b>Tyndale</b>	saith) bear witness unto	8, 229/ 6
Muhammad's doctrine (with whom	<b>Tyndale</b>	may make a match	8, 229/ 14
what fraud and deceit	<b>Tyndale</b>	here useth both in	8, 229/ 15
witness of man, as	<b>Tyndale</b>	rehearseth, but he both	8, 229/ 19
Saint John, which place	<b>Tyndale</b>	hath wrong translated also	8, 230/ 7
and he knoweth. For	<b>Tyndale</b>	is not ignorant of	8, 230/ 9
by the way, that	<b>Tyndale</b>	here translateth "no" for	8, 230/ 18
a man should ask	<b>Tyndale</b>	himself, "Is a heretic	8, 230/ 26
question be framed unto	<b>Tyndale</b>	by the affirmative, in	8, 230/ 33
thought good to give	<b>Tyndale</b>	warning of, because I	8, 231/ 9
be understood right. But	<b>Tyndale</b>	by the Greek tongue	8, 231/ 27
rehearse him, so doth	<b>Tyndale</b>	as falsely now translate	8, 232/ 7
for what intent, let	<b>Tyndale</b>	himself tell; but that	8, 232/ 10
warning thereof; whom though	<b>Tyndale</b>	list to set at	8, 232/ 17
in the Gospel, which	<b>Tyndale</b>	hath evil translated: I	8, 232/ 28
our Lord be, as	<b>Tyndale</b>	hath translated them, these	8, 232/ 33
man"; and not, as	<b>Tyndale</b>	hath translated, "I take	8, 232/ 37
need to dispute, since	<b>Tyndale</b>	taketh the sentence wrong	8, 233/ 3
the fifth chapter, where	<b>Tyndale</b>	hath translated Christ's words	8, 233/ 9
therefore I say that	<b>Tyndale</b>	should in his English	8, 233/ 19
this translation therefore deviseth	<b>Tyndale</b>	. . . because he would have	8, 233/ 33
expressing of the article,	<b>Tyndale</b>	should in the translating	8, 234/ 28
clearly prove you that	<b>Tyndale</b>	shall never while he	8, 235/ 1
but one . . . in which	<b>Tyndale</b>	hath, for lack of	8, 235/ 14
this word "that" putteth	<b>Tyndale</b>	for the article "the	8, 235/ 20
this word "that," as	<b>Tyndale</b>	hath translated . . . but this	8, 235/ 29
with your finger. And	<b>Tyndale</b>	knoweth this well enough	8, 236/ 2
stand there but if	<b>Tyndale</b>	intended to mock. But	8, 236/ 6
God" -- than as	<b>Tyndale</b>	doth, "God was the	8, 236/ 18
that I think that	<b>Tyndale</b>	meant any evil in	8, 236/ 26
more clearly perceive that	<b>Tyndale</b>	should not have letted	8, 236/ 32
of Saint John; which	<b>Tyndale</b>	maketh as though Christ	8, 238/ 2
ye thereby see that	<b>Tyndale</b>	hath translated false. Or	8, 238/ 7
record of man. For	<b>Tyndale</b>	cannot say here that	8, 238/ 12
the selfsame place that	<b>Tyndale</b>	bringeth forth himself, willing	8, 239/ 23
it not only that	<b>Tyndale</b>	hath mistranslated and misconstrued	8, 240/ 10

saved," it appeareth that	<b>Tyndale</b>	, refusing all witness of	8, 240/ 25
this chapter plainly convicted	<b>Tyndale</b>	of malicious falsehood used	8, 240/ 28
as I see that	<b>Tyndale</b>	setteth not a little	8, 240/ 35
false. And forasmuch as	<b>Tyndale</b>	is all in "the	8, 241/ 5
shall understand that whereas	<b>Tyndale</b>	saith that the word	8, 241/ 8
not true that, as	<b>Tyndale</b>	would have it seem	8, 241/ 10
showed you that whereas	<b>Tyndale</b>	would have it seem	8, 242/ 6
men's souls. And let	<b>Tyndale</b>	stick well to this	8, 242/ 10
preach. But first, where	<b>Tyndale</b>	saith that God's word	8, 242/ 14
it is true that	<b>Tyndale</b>	saith -- that God's	8, 242/ 21
or without) -- lest	<b>Tyndale</b>	make us here some	8, 243/ 8
their Holy Spirit. If	<b>Tyndale</b>	ask us now whereof	8, 243/ 12
of old and as	<b>Tyndale</b>	now doth of new	8, 244/ 27
devil. And yet when	<b>Tyndale</b>	is so devilish to	8, 244/ 30
answer the words of	<b>Tyndale</b>	, as well in his	8, 245/ 31
but it. Now, if	<b>Tyndale</b>	will say that the	8, 246/ 28
the apostles themselves, though	<b>Tyndale</b>	say yes, which he	8, 246/ 30
of the Church . . . except	<b>Tyndale</b>	will say that he	8, 247/ 26
And therefore as touching	<b>Tyndale</b>	and Luther and Friar	8, 247/ 36
make them. Now, if	<b>Tyndale</b>	will yet further say	8, 248/ 5
his purpose. For, whatsoever	<b>Tyndale</b>	say, never shall he	8, 248/ 9
consent thereto. And if	<b>Tyndale</b>	say the contrary of	8, 248/ 17
their liberty. Now, if	<b>Tyndale</b>	will take hold of	8, 249/ 17
we say now to	<b>Tyndale</b>	that of reason we	8, 249/ 30
to the point that	<b>Tyndale</b>	, if in his doctrine	8, 250/ 6
exposition and understanding that	<b>Tyndale</b>	and Luther giveth to	8, 250/ 21
to be false --	<b>Tyndale</b>	may not say for	8, 250/ 24
we say not, as	<b>Tyndale</b>	beareth us in hand	8, 251/ 9
here in earth. Now,	<b>Tyndale</b>	denieth not but that	8, 251/ 21
the Jews and now	<b>Tyndale</b>	say. But when he	8, 251/ 25
a devil. Now, if	<b>Tyndale</b>	will say that the	8, 251/ 31
or Saracens -- since	<b>Tyndale</b>	is not yet, as	8, 252/ 13
be holy sacraments --	<b>Tyndale</b>	saith nay . . . for, he	8, 253/ 23
of Saint Paul . . . and	<b>Tyndale</b>	laugheth his words to	8, 253/ 26
of this chapter, wherein	<b>Tyndale</b>	, as he did in	8, 254/ 4
shall plainly see that	<b>Tyndale</b>	shall in this chapter	8, 254/ 14
therefore, what he saith.	<b>Tyndale</b>	But did not the	8, 254/ 17
the apostles neither, nor	<b>Tyndale</b>	shall never prove it	8, 255/ 4
remnant unproved. For if	<b>Tyndale</b>	will say that thing	8, 255/ 15
true preacher: then shall	<b>Tyndale</b>	say, lo, the thing	8, 255/ 17
And this way taketh	<b>Tyndale</b>	now for the selfsame	8, 255/ 35
if we should bid	<b>Tyndale</b>	here, or Luther himself	8, 256/ 1
it be true that	<b>Tyndale</b>	saith, that the apostles	8, 256/ 10
is not true that	<b>Tyndale</b>	goeth about to prove	8, 256/ 23
himself. And so playeth	<b>Tyndale</b>	here. For now that	8, 257/ 22
Scripture -- now cometh	<b>Tyndale</b>	and seeth that they	8, 257/ 27
for our matter against	<b>Tyndale</b>	, that contendeth and laboreth	8, 258/ 26
upon this text deduceth	<b>Tyndale</b>	that women may christen	8, 258/ 37
his own very words.	<b>Tyndale</b>	They will haply demand	8, 259/ 1
meet for him. And	<b>Tyndale</b>	because a woman must	8, 259/ 23

and sorrow. Now, if	<b>Tyndale</b>	ask me why a	8, 259/ 34
God to devise . . . though	<b>Tyndale</b>	and his spiritual sort	8, 260/ 11
more than one --	<b>Tyndale</b>	deduceth that a bishop	8, 261/ 7
man to marry --	<b>Tyndale</b>	deduceth that every man	8, 261/ 12
than to burn --	<b>Tyndale</b>	deduceth that it is	8, 261/ 20
These are his words . . .	<b>Tyndale</b>	For if that I	8, 262/ 10
have said again as	<b>Tyndale</b>	saith now: "If we	8, 262/ 29
this blasphemous folly of	<b>Tyndale</b>	spoken against the Scripture	8, 263/ 5
learn this lesson of	<b>Tyndale</b>	and say, "Nay, sir	8, 263/ 14
These are his words . . .	<b>Tyndale</b>	Inasmuch as Christ and	8, 263/ 27
best, as he serveth	<b>Tyndale</b>	here. For these be	8, 264/ 2
them: I answer to	<b>Tyndale</b>	two things. The first	8, 264/ 7
is plain false that	<b>Tyndale</b>	taketh for a plain	8, 264/ 8
to do them --	<b>Tyndale</b>	must needs agree (be	8, 264/ 23
make it clearer. When	<b>Tyndale</b>	saith that except all	8, 264/ 37
faith without Scripture. Now,	<b>Tyndale</b>	telling us thus . . . we	8, 265/ 9
God unwritten . . . which word	<b>Tyndale</b>	would have no man	8, 266/ 1
false prophet should, as	<b>Tyndale</b>	putteth his case, come	8, 268/ 19
him see. What saith	<b>Tyndale</b>	to this? Here is	8, 269/ 7
this wretched world . . . and	<b>Tyndale</b>	, Friar Huessgen, and Zwingli	8, 270/ 14
no reason at all.	<b>Tyndale</b>	Some man would ask	8, 270/ 33
a new son. More	<b>Tyndale</b>	saith that "some" man	8, 271/ 5
two new sons ere	<b>Tyndale</b>	prove that some of	8, 271/ 27
five new sons ere	<b>Tyndale</b>	prove that the faithful	8, 271/ 29
any scripture such as	<b>Tyndale</b>	must mean but if	8, 271/ 30
fifteen new sons ere	<b>Tyndale</b>	be able to prove	8, 271/ 37
scripture at all. And	<b>Tyndale</b>	, feeling full well that	8, 272/ 1
is more easy for	<b>Tyndale</b>	to make a mock	8, 272/ 9
learning. But what winneth	<b>Tyndale</b>	by that answer there	8, 272/ 10
do Christ's Catholic Church.	<b>Tyndale</b>	God taught Adam greater	8, 272/ 35
hath found since . . . except	<b>Tyndale</b>	tell us that Adam	8, 273/ 5
and shot guns, too.	<b>Tyndale</b>	And that there was	8, 273/ 7
is as good unproved.	<b>Tyndale</b>	Notwithstanding, though there had	8, 273/ 21
day . . . what miracles findeth	<b>Tyndale</b>	done by the preachers	8, 274/ 2
the devil. Now if	<b>Tyndale</b>	will say that it	8, 274/ 30
this will not serve	<b>Tyndale</b>	. For they were not	8, 274/ 37
these heretics' "congregations" false.	<b>Tyndale</b>	And beyond that, God	8, 275/ 34
do in Books. More	<b>Tyndale</b>	telleth us here another	8, 276/ 5
seem to prove it.	<b>Tyndale</b>	The testament which God	8, 276/ 9
all things. Where findeth	<b>Tyndale</b>	that God taught Abraham	8, 277/ 15
the beasts . . . where findeth	<b>Tyndale</b>	that there was taught	8, 277/ 24
a vain tale of	<b>Tyndale</b>	which he shall never	8, 277/ 36
to live. Now seeth	<b>Tyndale</b>	this to be very	8, 278/ 9
robbed us" -- saith	<b>Tyndale</b>	-- "of the true	8, 278/ 16
of all the Scripture."	<b>Tyndale</b>	must here tell us	8, 278/ 17
by all which time	<b>Tyndale</b>	saith they have been	8, 278/ 20
and agree together against	<b>Tyndale</b>	and Luther and Friar	8, 278/ 29
fond fellows. And if	<b>Tyndale</b>	say nay, let him	8, 278/ 31
were anything else, as	<b>Tyndale</b>	and Friar Huessgen saith	8, 278/ 36
as Luther, Huessgen, and	<b>Tyndale</b>	say. And as concerning	8, 279/ 1

past . . . which true sense	<b>Tyndale</b>	now bringeth again: let	8, 279/ 4
in what worshipful wise	<b>Tyndale</b>	proveth all his purpose	8, 279/ 8
will we go farther.	<b>Tyndale</b>	But in the time	8, 279/ 10
judge. Thus he saith . . .	<b>Tyndale</b>	All was then received	8, 279/ 30
said unto them as	<b>Tyndale</b>	saith, that he might	8, 280/ 5
John too. But because	<b>Tyndale</b>	compareth the Scripture with	8, 280/ 10
reason is clear against	<b>Tyndale</b>	in that he saith	8, 280/ 18
credence given unto Christ,	<b>Tyndale</b>	giveth so great preeminence	8, 280/ 37
God done -- let	<b>Tyndale</b>	understand that the cause	8, 281/ 3
fewest believed in Christ.	<b>Tyndale</b>	Wherefore, forasmuch as Christ's	8, 281/ 17
sore eyes? More Here	<b>Tyndale</b>	maketh his conclusion that	8, 281/ 29
it upon false. But	<b>Tyndale</b>	-- perceiving well himself	8, 281/ 35
unperceived yet, either by	<b>Tyndale</b>	or me, both in	8, 282/ 22
this also -- that	<b>Tyndale</b>	saith here untrue (for	8, 282/ 23
be no promises? If	<b>Tyndale</b>	speak wisely in this	8, 282/ 33
that I wonder where	<b>Tyndale</b>	had left his wit	8, 283/ 25
believed? -- but if	<b>Tyndale</b>	dare say that the	8, 283/ 35
some others as old.	<b>Tyndale</b>	What helped it me	8, 284/ 1
a new-believed article . . . let	<b>Tyndale</b>	tell when this belief	8, 284/ 4
by writing before; except	<b>Tyndale</b>	trust not God upon	8, 284/ 19
that inspired it. If	<b>Tyndale</b>	will avoid this and	8, 285/ 1
our Lady": then must	<b>Tyndale</b>	tell us why he	8, 285/ 3
with a fourfold confusion,	<b>Tyndale</b>	hath brought himself with	8, 285/ 38
wit. But for because	<b>Tyndale</b>	will, when we have	8, 287/ 5
he putteth, of purgatory.	<b>Tyndale</b>	What am I the	8, 287/ 26
the farther from hell.	<b>Tyndale</b>	"To fear men with	8, 287/ 32
foolish saying to say, "	<b>Tyndale</b>	is the better for	8, 287/ 36
would say so but	<b>Tyndale</b>	? For Tyndale's belief cannot	8, 288/ 2
other men's belief feareth	<b>Tyndale</b>	; nor Tyndale is not	8, 288/ 3
belief feareth Tyndale; nor	<b>Tyndale</b>	is not the better	8, 288/ 3
of which two things	<b>Tyndale</b>	abhorreth to hear). Another	8, 288/ 14
to other folk . . . though	<b>Tyndale</b>	be never the better	8, 288/ 21
which believeth it not.	<b>Tyndale</b>	Christ and his apostles	8, 288/ 23
be not enough to	<b>Tyndale</b>	. For his fellows and	8, 289/ 19
these things be, by	<b>Tyndale</b>	, as profitable for the	8, 289/ 32
shall never see after.	<b>Tyndale</b>	And that the apostles	8, 289/ 36
by what high reasons	<b>Tyndale</b>	hath proved you the	8, 290/ 2
else, the things that	<b>Tyndale</b>	must prove or else	8, 290/ 8
them, cannot tell unto	<b>Tyndale</b>	plainly wherefore and why	8, 290/ 13
is much like as	<b>Tyndale</b>	would affirm that all	8, 290/ 16
then confuteth that answer.	<b>Tyndale</b>	"Because they should not	8, 290/ 26
happy hap for Master	<b>Tyndale</b>	-- that it happed	8, 291/ 6
cause, to minister Master	<b>Tyndale</b>	so much pleasant matter	8, 291/ 8
eschewing of infidels' mocking,	<b>Tyndale</b>	had had now no	8, 291/ 10
from all reason as	<b>Tyndale</b>	would have it seem	8, 291/ 31
to scorn. Now cometh	<b>Tyndale</b>	and showeth that this	8, 291/ 37
in my Dialogue (which	<b>Tyndale</b>	here leaveth out), that	8, 292/ 15
For the proof whereof . . .	<b>Tyndale</b>	hath here, as I	8, 292/ 30
For thus he saith . . .	<b>Tyndale</b>	Yea, and if the	8, 292/ 33
here ye see that	<b>Tyndale</b>	himself doubteth upon Saint	8, 293/ 2

yet mean not as	<b>Tyndale</b>	doth -- that bread	8, 293/ 3
wine still remain, as	<b>Tyndale</b>	saith that the apostles	8, 293/ 5
ye see that though	<b>Tyndale</b>	will not confess that	8, 293/ 21
say boldly. For though	<b>Tyndale</b>	say nay -- yet	8, 293/ 29
on against them still . . .	<b>Tyndale</b>	Moreover, what is it	8, 294/ 1
may see . . . but if	<b>Tyndale</b>	prove me farther that	8, 294/ 37
Scripture. And this thing	<b>Tyndale</b>	so well knoweth . . . and	8, 295/ 16
I say, this knoweth	<b>Tyndale</b>	so well -- that	8, 295/ 20
would be loath that	<b>Tyndale</b>	might say that I	8, 295/ 36
I would wit of	<b>Tyndale</b>	whether he mean that	8, 296/ 6
hands. And therein when	<b>Tyndale</b>	seeketh an evasion in	8, 296/ 24
matter so plain against	<b>Tyndale</b>	, and so evident . . . that	8, 297/ 1
of the soul; if	<b>Tyndale</b>	mean in this manner	8, 297/ 12
then, I say, since	<b>Tyndale</b>	meaneth thiswise, and therefore	8, 297/ 31
Christ's blood") -- since	<b>Tyndale</b>	, I say, saith thus	8, 297/ 35
I would wit of	<b>Tyndale</b>	whether the sacraments and	8, 297/ 36
Jews. I think that	<b>Tyndale</b>	will not be so	8, 298/ 3
wherefore it followeth that	<b>Tyndale</b>	saith false . . . in that	8, 298/ 12
them. For but if	<b>Tyndale</b>	teach false in this	8, 298/ 15
ceremonies himself. Now, if	<b>Tyndale</b>	will at this clap	8, 298/ 18
Scripture, they were, if	<b>Tyndale</b>	told us true, taught	8, 298/ 35
well followeth further that	<b>Tyndale</b>	, saying that Moses received	8, 299/ 5
the Scripture. And if	<b>Tyndale</b>	ween to wry aside	8, 299/ 11
in writing. But letting	<b>Tyndale</b>	with his folly pass	8, 299/ 20
to man's soul . . . whatsoever	<b>Tyndale</b>	tell us, and his	8, 300/ 13
all this tale of	<b>Tyndale</b>	against the sacrament . . . is	8, 300/ 15
the same name that	<b>Tyndale</b>	now doth . . . so that	8, 300/ 27
a naughty heretic . . . as	<b>Tyndale</b>	doth also in sundry	8, 300/ 31
Sacrament of the Altar,	<b>Tyndale</b>	is yet a much	8, 300/ 37
as Friar Barnes and	<b>Tyndale</b>	first met and talked	8, 301/ 6
had borne his faggot),	<b>Tyndale</b>	and he were of	8, 301/ 9
but bare bread. But	<b>Tyndale</b>	was yet at that	8, 301/ 12
words. Thus he saith . . .	<b>Tyndale</b>	All the ceremonies and	8, 301/ 23
people: that shall not	<b>Tyndale</b>	prove me though he	8, 302/ 11
have I proved to	<b>Tyndale</b>	offer, I trow, than	8, 302/ 35
make one good answer.	<b>Tyndale</b>	Wherefore, inasmuch as the	8, 303/ 1
the very apostles." Wherefore,	<b>Tyndale</b>	doth here either confess	8, 303/ 37
forth to his church.	<b>Tyndale</b>	And thereto, priesthood was	8, 304/ 19
necessary thing unwritten . . . and	<b>Tyndale</b>	proveth it thus: "In	8, 304/ 25
as gay, and saith . . .	<b>Tyndale</b>	And again, God's holinesses	8, 305/ 5
father. And also, if	<b>Tyndale</b>	will abide by this	8, 305/ 18
and his whole conclusion . . .	<b>Tyndale</b>	And finally, though we	8, 307/ 12
and thereto how virtuously,	<b>Tyndale</b>	finisheth this chapter. For	8, 307/ 25
do it himself. Would	<b>Tyndale</b>	, ween you, be well	8, 307/ 30
strange perplexity. Which, whatsoever	<b>Tyndale</b>	say, shall never be	8, 308/ 21
should suffice them as	<b>Tyndale</b>	and Luther say . . . that	8, 308/ 25
and love be, as	<b>Tyndale</b>	here saith, the significations	8, 309/ 1
avoided clearly all that	<b>Tyndale</b>	hath alleged for his	8, 309/ 16
as I say, since	<b>Tyndale</b>	hath failed of his	8, 309/ 28
books." To this answereth	<b>Tyndale</b>	thus . . . Tyndale He juggleth	8, 310/ 9

this answereth Tyndale thus . . .	<b>Tyndale</b>	He juggleth. For John	8, 310/ 10
see well now that	<b>Tyndale</b>	well feeleth that since	8, 310/ 14
be written (which thing	<b>Tyndale</b>	neither doth nor can	8, 310/ 28
necessary to be believed,	<b>Tyndale</b>	cannot say but that	8, 310/ 30
same; and then hath	<b>Tyndale</b>	no surety that every	8, 310/ 31
was written. And therefore	<b>Tyndale</b>	feeleth full well how	8, 310/ 33
to avoid this pinch . . .	<b>Tyndale</b>	saith that I juggle	8, 310/ 37
I juggle not. But	<b>Tyndale</b>	, that in that second	8, 311/ 9
and all . . . but if	<b>Tyndale</b>	ween that the books	8, 311/ 23
Saint John's Gospel; or	<b>Tyndale</b>	, that would make you	8, 311/ 27
faith. For else if	<b>Tyndale</b>	would grant that Saint	8, 311/ 29
it as good for	<b>Tyndale</b>	that Saint John say	8, 311/ 31
But now, because of	<b>Tyndale</b>	. . . let us take some	8, 312/ 3
necessary point of faith?	<b>Tyndale</b>	cannot deny it for	8, 312/ 7
ye see how wisely	<b>Tyndale</b>	sticketh with me in	8, 312/ 15
deed. And yet, because	<b>Tyndale</b>	will nothing allow but	8, 312/ 18
is his answer thereto . . .	<b>Tyndale</b>	And how bringeth he	8, 313/ 3
Scripture. This will not	<b>Tyndale</b>	hereafter let to say	8, 313/ 29
that in that point	<b>Tyndale</b>	saith wrong. For in	8, 313/ 32
may and do against	<b>Tyndale</b>	and his fellows well	8, 314/ 16
his fingers' ends that	<b>Tyndale</b>	feeleth neither faith, learning	8, 314/ 22
you." To this doth	<b>Tyndale</b>	answer thus . . . Tyndale And	8, 314/ 27
doth Tyndale answer thus . . .	<b>Tyndale</b>	And when he allegeth	8, 314/ 28
Mass." More Here goeth	<b>Tyndale</b>	about to juggle; but	8, 314/ 35
may we see, whatsoever	<b>Tyndale</b>	say, that Saint Paul	8, 315/ 26
and honor thereof; and	<b>Tyndale</b>	saith here the contrary	8, 315/ 29
the false faith of	<b>Tyndale</b>	, that saith it is	8, 315/ 31
to it. And where	<b>Tyndale</b>	saith that Saint Paul	8, 315/ 33
Englishmen call "the Mass" . . .	<b>Tyndale</b>	hath not proved yet	8, 315/ 36
of Consecration: that answereth	<b>Tyndale</b>	in this wise . . . Tyndale	8, 316/ 8
Tyndale in this wise . . .	<b>Tyndale</b>	A great doubt! As	8, 316/ 9
no more thereby than	<b>Tyndale</b>	and his fellows do	8, 316/ 13
Luther, Friar Huessgen, Zwingli,	<b>Tyndale</b>	, and Lambert had never	8, 316/ 28
doubt not but that	<b>Tyndale</b>	hath read both Rosseus	8, 317/ 2
of wine: thereto answereth	<b>Tyndale</b>	thus . . . Tyndale A great	8, 317/ 9
thereto answereth Tyndale thus . . .	<b>Tyndale</b>	A great doubt also	8, 317/ 10
they have. More Whereas	<b>Tyndale</b>	saith in scorn (as	8, 317/ 22
is there that maketh	<b>Tyndale</b>	in this point so	8, 317/ 33
answer he fared as	<b>Tyndale</b>	doth here . . . and not	8, 318/ 7
now his good scholar	<b>Tyndale</b>	will be nothing acknownd	8, 318/ 19
no further cause than	<b>Tyndale</b>	hath searched out! --	8, 318/ 23
put in. But whatsoever	<b>Tyndale</b>	say, there was never	8, 318/ 25
till now Luther and	<b>Tyndale</b>	and such others of	8, 319/ 8
whereof the people, whatsoever	<b>Tyndale</b>	say, never understood the	8, 319/ 19
the great fault that	<b>Tyndale</b>	findeth in that the	8, 319/ 26
thereto he answereth thus . . .	<b>Tyndale</b>	As for the Sabbath	8, 320/ 5
taught without it. More	<b>Tyndale</b>	maketh the change of	8, 320/ 16
were God Almighty's fellow,	<b>Tyndale</b>	saith that we be	8, 320/ 20
a lordly mind as	<b>Tyndale</b>	here teacheth us to	8, 321/ 15
hundred years before. If	<b>Tyndale</b>	stick still in this	8, 321/ 32

keep and observe, whatsoever	<b>Tyndale</b>	babble and scoff against	8, 322/ 26
against it. For where	<b>Tyndale</b>	saith that "we" be	8, 322/ 28
-- to this doth	<b>Tyndale</b>	answer nothing to me	8, 323/ 18
to me but this . . .	<b>Tyndale</b>	I have to that	8, 323/ 19
More In very deed,	<b>Tyndale</b>	in his book of	8, 323/ 23
not. And what saith	<b>Tyndale</b>	to it there? He	8, 323/ 27
blessed apostles. "Nay," saith	<b>Tyndale</b>	, "that could not be	8, 324/ 1
that point we bid	<b>Tyndale</b>	prove. His proof therein	8, 324/ 7
-- I would ask	<b>Tyndale</b>	whether among those points	8, 325/ 20
in his epistle: if	<b>Tyndale</b>	tell us this, we	8, 325/ 31
none other kind, than	<b>Tyndale</b>	saith he did. Was	8, 325/ 34
never say nothing but	<b>Tyndale</b>	stood by and heard	8, 326/ 1
by and heard him?	<b>Tyndale</b>	in this point well	8, 326/ 3
And thus he saith . . .	<b>Tyndale</b>	But that the apostles	8, 326/ 11
I say that therein	<b>Tyndale</b>	saith not true. For	8, 326/ 19
any again. But let	<b>Tyndale</b>	bring of Saint Paul	8, 326/ 28
that he proveth thus . . .	<b>Tyndale</b>	Paul commandeth that no	8, 327/ 5
fruit. And therefore, where	<b>Tyndale</b>	telleth a long tale	8, 327/ 18
disguisings," neither . . . which word	<b>Tyndale</b>	setteth in himself, in	8, 327/ 26
ceremony had. For whereas	<b>Tyndale</b>	rhymeth it out and	8, 327/ 32
should have said like	<b>Tyndale</b>	. . . should have gotten little	8, 328/ 24
people . . . and neither can	<b>Tyndale</b>	nor any man else	8, 328/ 27
will wit but how	<b>Tyndale</b>	can prove me that	8, 328/ 33
ceremonies; but I say	<b>Tyndale</b>	cannot prove that the	8, 329/ 6
that Moses neither . . . If	<b>Tyndale</b>	yet say that the	8, 329/ 8
for authority against William	<b>Tyndale</b>	, the words of one	8, 329/ 11
of one man whom	<b>Tyndale</b>	would were most believed	8, 329/ 12
the words of William	<b>Tyndale</b>	himself. For himself saith	8, 329/ 13
his book against me . . .	<b>Tyndale</b>	Christ asked the apostles	8, 329/ 15
More Now, since, as	<b>Tyndale</b>	saith himself, Saint Peter	8, 329/ 24
I think, therefore, that	<b>Tyndale</b>	should himself agree, contrary	8, 329/ 29
undone . . . and say as	<b>Tyndale</b>	saith -- "All that	8, 329/ 32
would fain wit wherefore	<b>Tyndale</b>	should take it for	8, 329/ 34
intelligible texts. And if	<b>Tyndale</b>	deny this . . . because he	8, 330/ 15
what substantial wise that	<b>Tyndale</b>	hath answered my Lord	8, 330/ 20
that these things which	<b>Tyndale</b>	impugneth, why that they	8, 330/ 23
I say, how worshipfully	<b>Tyndale</b>	hath proved. I were	8, 330/ 26
leave untouched anything that	<b>Tyndale</b>	anywhere saith against my	8, 330/ 27
these are his words . . .	<b>Tyndale</b>	In the twenty-ninth chapter	8, 330/ 35
But I must put	<b>Tyndale</b>	again in remembrance, because	8, 331/ 3
every truth." And whereas	<b>Tyndale</b>	saith it is not	8, 331/ 9
truth." To this will	<b>Tyndale</b>	haply say, "In that	8, 331/ 22
truth in writing." Let	<b>Tyndale</b>	prove this meaning by	8, 331/ 26
For thus he saith . . .	<b>Tyndale</b>	I marvel that he	8, 332/ 16
ye shall see that	<b>Tyndale</b>	hath not yet so	8, 332/ 24
his Gospel, so if	<b>Tyndale</b>	or any of his	8, 332/ 28
Lord God, how solemnly	<b>Tyndale</b>	would set it out	8, 332/ 31
wrote every necessary point.	<b>Tyndale</b>	I answer that this	8, 333/ 1
more for me that	<b>Tyndale</b>	forgot to set in	8, 333/ 30
This point specially must	<b>Tyndale</b>	among others prove me	8, 335/ 7

I had left untouched,	<b>Tyndale</b>	would have said I	8, 335/ 18
hear. Thus he saith . . .	<b>Tyndale</b>	Now, sir, God hath	8, 335/ 26
believe it only because	<b>Tyndale</b>	saith it: then is	8, 335/ 36
alone. But surely if	<b>Tyndale</b>	be no better than	8, 336/ 2
these things open to	<b>Tyndale</b>	? Is any man so	8, 336/ 13
they play not as	<b>Tyndale</b>	doth -- be bold	8, 336/ 20
of his errand! But	<b>Tyndale</b>	cannot prove it true	8, 337/ 28
great master Antichrist (though	<b>Tyndale</b>	and Luther list lewdly	8, 337/ 36
Elijah. And therefore where	<b>Tyndale</b>	saith . . . Tyndale Because all	8, 338/ 2
therefore where Tyndale saith . . .	<b>Tyndale</b>	Because all is done	8, 338/ 3
prove it. For when	<b>Tyndale</b>	proveth not that the	8, 338/ 11
taken him to counsel.	<b>Tyndale</b>	proveth not that God	8, 338/ 15
by God. And if	<b>Tyndale</b>	say that either man	8, 339/ 5
either man or devil.	<b>Tyndale</b>	proveth us not, neither	8, 339/ 9
were no letters. Nor	<b>Tyndale</b>	hath not proved that	8, 339/ 19
these words are to	<b>Tyndale</b>	very little worth. But	8, 339/ 25
then saith he farther . . .	<b>Tyndale</b>	By the the councils	8, 339/ 27
make mention. More Let	<b>Tyndale</b>	bring forth one story	8, 339/ 32
old and authentic. And	<b>Tyndale</b>	shall, I am sure	8, 340/ 33
he farther and saith . . .	<b>Tyndale</b>	And by the same	8, 341/ 4
And now will Father	<b>Tyndale</b>	that every obstinate heretic	8, 342/ 1
further yet, and saith . . .	<b>Tyndale</b>	And by the same	8, 342/ 7
had little went that	<b>Tyndale</b>	would have brought in	8, 342/ 14
glutton in hell. For	<b>Tyndale</b>	seeth well enough that	8, 342/ 15
hated the other. And	<b>Tyndale</b>	seeth also full well	8, 342/ 27
all those be written . . .	<b>Tyndale</b>	seeth full well those	8, 342/ 36
a substantial reason of	<b>Tyndale</b>	, be ye sure! But	8, 343/ 20
to obey his apostles.	<b>Tyndale</b>	"Nay," saith Tyndale, "not	8, 344/ 8
apostles. Tyndale "Nay," saith	<b>Tyndale</b>	, "not so." When M	8, 344/ 9
would fain wit of	<b>Tyndale</b>	in what place of	8, 344/ 15
member. And therefore, whereas	<b>Tyndale</b>	saith he would fain	8, 345/ 6
so it is that	<b>Tyndale</b>	-- being a Christian	8, 345/ 14
obey the Church; ergo,	<b>Tyndale</b>	is to be taken	8, 345/ 16
And this syllogism, if	<b>Tyndale</b>	would fain wit in	8, 345/ 18
These are his words . . .	<b>Tyndale</b>	Christ's disciples taught Christ's	8, 345/ 26
say, therefore, farther, that	<b>Tyndale</b>	doth but mock and	8, 346/ 25
but it: then saith	<b>Tyndale</b>	that they be all	8, 346/ 36
all that I find	<b>Tyndale</b>	answer against such things	8, 347/ 3
Scripture -- this seeth	<b>Tyndale</b>	well that he must	8, 347/ 29
Old Testament. And therefore	<b>Tyndale</b>	had yet some wit	8, 347/ 34
of Saint John --	<b>Tyndale</b>	saw yet that they	8, 348/ 20
in the things which	<b>Tyndale</b>	reproveth the sacraments of	8, 350/ 15
thing in writing, as	<b>Tyndale</b>	affirmeth. And now consider	8, 350/ 32
thereof, where I answered	<b>Tyndale</b>	concerning his high reason	8, 351/ 3
by any text that	<b>Tyndale</b>	hath showed us yet	8, 351/ 11
have thought it gay,	<b>Tyndale</b>	yet perceived it for	8, 351/ 14
expounded . . . though Luther and	<b>Tyndale</b>	will have now but	8, 354/ 1
Church, and also that	<b>Tyndale</b>	, in his answer to	8, 355/ 7
Testament, newly forged by	<b>Tyndale</b>	, so altered and changed	8, 357/ 7
this point; whereunto when	<b>Tyndale</b>	weeneth to find any	8, 357/ 20

this purpose -- yet	<b>Tyndale</b>	perceived well that it	8, 359/ 21
Saint Paul; which thing	<b>Tyndale</b>	well perceived, and therefore	8, 361/ 34
as Barnes is, and	<b>Tyndale</b>	, and such other heretics	8, 362/ 35
hindereth it; which thing	<b>Tyndale</b>	well perceived, and therefore	8, 363/ 19
he left it out.	<b>Tyndale</b>	saw well also that	8, 363/ 21
God. Whereof -- as	<b>Tyndale</b>	well knoweth -- nothing	8, 363/ 26
in writing. And therefore	<b>Tyndale</b>	, seeing his master Martin	8, 363/ 29
Saint Paul . . . which text	<b>Tyndale</b>	hath also brought forth	8, 363/ 36
much himself therewith, when	<b>Tyndale</b>	hath left it off	8, 364/ 5
off for shame. For	<b>Tyndale</b>	at last, after long	8, 364/ 6
would have done farther.	<b>Tyndale</b>	saw also that that	8, 364/ 12
it in . . . so doth	<b>Tyndale</b>	wisely leave it out	8, 364/ 16
find, all that ever	<b>Tyndale</b>	either hath said or	8, 364/ 23
received he not (as	<b>Tyndale</b>	saith he did) allthing	8, 365/ 3
will well appear that	<b>Tyndale</b>	saith not true where	8, 365/ 14
thereof? But yet is	<b>Tyndale</b>	so far beside himself	8, 366/ 19
have showed you before,	<b>Tyndale</b>	was very angry, and	8, 367/ 17
But yet shall not	<b>Tyndale</b>	so fear me therewith	8, 367/ 19
not things devised, as	<b>Tyndale</b>	saith, by popes and	8, 367/ 24
which, save Origen only,	<b>Tyndale</b>	dissembleth, because he may	8, 367/ 31
in that point answered	<b>Tyndale</b>	(in my said Second	8, 367/ 33
new a thing as	<b>Tyndale</b>	would have it seem	8, 371/ 23
some such things as	<b>Tyndale</b>	saith that the popes	8, 373/ 33
far they go from	<b>Tyndale</b>	; and therefore of Tyndale	8, 374/ 2
Tyndale; and therefore of	<b>Tyndale</b>	or them believe whom	8, 374/ 2
would plainly have proved	<b>Tyndale</b>	a fool and a	8, 374/ 8
Church . . . and yet hath	<b>Tyndale</b>	no scruple to eat	8, 375/ 14
wise fain wit of	<b>Tyndale</b>	whether he think any	8, 375/ 23
I doubt not but	<b>Tyndale</b>	thinketh himself discharged of	8, 375/ 29
thing necessary. Now let	<b>Tyndale</b>	tell me whereby he	8, 375/ 33
heretics. Or else let	<b>Tyndale</b>	tell which of all	8, 376/ 2
Church . . . and how can	<b>Tyndale</b>	excuse the apostles of	8, 376/ 10
end. "God proved," will	<b>Tyndale</b>	say, "their doctrine with	8, 376/ 25
wrought never one. Weeneth	<b>Tyndale</b>	that our Lord had	8, 376/ 28
his apostles? And if	<b>Tyndale</b>	list so precisely to	8, 376/ 32
they were true. For	<b>Tyndale</b>	setteth not so much	8, 377/ 1
of heaven"). Now, whereas	<b>Tyndale</b>	teacheth, after his master	8, 377/ 11
as in derision." If	<b>Tyndale</b>	say that he can	8, 377/ 35
false, or else let	<b>Tyndale</b>	, as I have often	8, 378/ 10
Spirit since. And whatsoever	<b>Tyndale</b>	babble to the contrary	8, 378/ 24
would fain wit of	<b>Tyndale</b>	, if the whole Church	8, 378/ 29
And then -- since	<b>Tyndale</b>	will nothing believe us	8, 379/ 5
he us -- let	<b>Tyndale</b>	now tell me, therefore	8, 379/ 7
be written. Now, if	<b>Tyndale</b>	answer this argument and	8, 379/ 16
themselves unwritten -- if	<b>Tyndale</b>	answer us thus, then	8, 379/ 20
believe him -- if	<b>Tyndale</b>	will, as I say	8, 379/ 33
so clearly that, as	<b>Tyndale</b>	knoweth, Luther was never	8, 380/ 4
say, we prove to	<b>Tyndale</b>	by the selfsame means	8, 380/ 9
selfsame means by which	<b>Tyndale</b>	proveth us that he	8, 380/ 9
it did teach it	<b>Tyndale</b>	. And Tyndale had not	8, 380/ 19

teach it Tyndale. And	<b>Tyndale</b>	had not believed that	8, 380/ 19
had not wrought with	<b>Tyndale</b>	toward the belief thereof	8, 380/ 21
the belief thereof . . . if	<b>Tyndale</b>	, when the Church told	8, 380/ 22
promise. And now if	<b>Tyndale</b>	ask with which church	8, 380/ 35
church by which church	<b>Tyndale</b>	learned to know which	8, 380/ 39
Scripture. Which church let	<b>Tyndale</b>	tell me why he	8, 381/ 1
nothing had been written . . .	<b>Tyndale</b>	must have believed the	8, 381/ 5
after unwritten? Which thing	<b>Tyndale</b>	doth, and that so	8, 381/ 10
thereof known for true . . .	<b>Tyndale</b>	then, under the false	8, 381/ 13
wonders! And this doth	<b>Tyndale</b>	. . . because he would not	8, 381/ 16
And yet will not	<b>Tyndale</b>	believe for God's word	8, 381/ 23
thus ye see that	<b>Tyndale</b>	and such others as	8, 381/ 36
that I shall leave	<b>Tyndale</b>	never a church for	8, 382/ 19
For all that ever	<b>Tyndale</b>	writeth, when it is	8, 382/ 22
confuted the church that	<b>Tyndale</b>	deviseth. And the church	8, 384/ 6
the Church" Can Err	<b>Tyndale</b>	There is another question	8, 386/ 3
I wit what thing	<b>Tyndale</b>	meaneth by the "pope	8, 386/ 21
known: then I say	<b>Tyndale</b>	is as blind as	8, 387/ 5
shall further. Moreover, if	<b>Tyndale</b>	say that all this	8, 387/ 15
of my Dialogue, whereunto	<b>Tyndale</b>	hath made so bare	8, 387/ 34
abominable heresies as now	<b>Tyndale</b>	doth, he may be	8, 388/ 27
he run away as	<b>Tyndale</b>	doth. And whereby can	8, 388/ 28
that unknown congregation which	<b>Tyndale</b>	calleth "the church"? How	8, 389/ 19
then must I, saith	<b>Tyndale</b>	, try him by the	8, 389/ 24
poor, simple woman, if	<b>Tyndale</b>	and I brought the	8, 390/ 1
and consider what congregation	<b>Tyndale</b>	calleth the catholic church	8, 390/ 6
calleth the catholic church.	<b>Tyndale</b>	I say that Christ's	8, 390/ 8
sworn. More Now hath	<b>Tyndale</b>	here defined and described	8, 390/ 20
definition or description of	<b>Tyndale</b>	. I would that he	8, 392/ 21
consider what manner things	<b>Tyndale</b>	meaneth by them, and	8, 394/ 5
he that considereth that	<b>Tyndale</b>	would have us so	8, 394/ 8
hitherto . . . or else must	<b>Tyndale</b>	tell us, once again	8, 395/ 4
another goodly riddle whereby	<b>Tyndale</b>	teacheth allthing plainly? Nor	8, 395/ 30
heresies, then ask I	<b>Tyndale</b>	again, how shall an	8, 396/ 2
shall tell them," saith	<b>Tyndale</b>	. So say we too	8, 396/ 4
on the Scripture," saith	<b>Tyndale</b>	, "and thereby shall he	8, 396/ 6
church. But then saith	<b>Tyndale</b>	that it is true	8, 396/ 28
could keep them, as	<b>Tyndale</b>	saith. Now, then, if	8, 397/ 12
by his Passion, as	<b>Tyndale</b>	plainly lieth. And therefore	8, 399/ 25
of his goodly matter.	<b>Tyndale</b>	This faith have they	8, 399/ 29
it appeareth well that	<b>Tyndale</b>	varieth not with us	8, 400/ 14
This false-feeling faith hath	<b>Tyndale</b>	taken of Luther . . . when	8, 400/ 26
is naught worth? But	<b>Tyndale</b>	and Luther both lie	8, 400/ 32
in earth. Now, if	<b>Tyndale</b>	answer that the good	8, 401/ 12
heresy to believe as	<b>Tyndale</b>	here teacheth us: that	8, 401/ 35
it were proved true.	<b>Tyndale</b>	And this faith and	8, 402/ 18
for their almsdeed. But	<b>Tyndale</b>	, as he denieth the	8, 403/ 13
false both twain. And	<b>Tyndale</b>	followeth the falser of	8, 403/ 23
that they both, and	<b>Tyndale</b>	with them, do believe	8, 403/ 24
marriage. But now goeth	<b>Tyndale</b>	forth with his tale	8, 403/ 35

it true by Scripture.	<b>Tyndale</b>	Christ asked his apostles	8, 404/ 1
cause and purpose of	<b>Tyndale</b>	in bringing in this	8, 404/ 11
Ye shall understand that	<b>Tyndale</b>	and his master Martin	8, 404/ 14
such slender proofs as	<b>Tyndale</b>	bringeth for his part	8, 404/ 17
in the beginning. For	<b>Tyndale</b>	saith, as I have	8, 404/ 32
Christ, I am," saith	<b>Tyndale</b>	, "therefore never the more	8, 405/ 17
I not but that	<b>Tyndale</b>	, when he readeth this	8, 406/ 3
were none hell. If	<b>Tyndale</b>	will say nay . . . "for	8, 406/ 10
of hell: I answer	<b>Tyndale</b>	again that therein was	8, 406/ 14
upon. Unto which promises	<b>Tyndale</b>	restraineth all our necessary	8, 406/ 39
faith. Howbeit, of truth,	<b>Tyndale</b>	restraineth it therein too	8, 407/ 1
impossible be hard) for	<b>Tyndale</b>	to sustain that the	8, 407/ 6
were believed or not.	<b>Tyndale</b>	shall be constrained to	8, 407/ 15
since. Or else must	<b>Tyndale</b>	tell us at what	8, 407/ 28
Consider yet also that	<b>Tyndale</b>	agreeth that the very	8, 407/ 31
And thus always must	<b>Tyndale</b>	, upon his own words	8, 407/ 38
Lady's perpetual virginity, which	<b>Tyndale</b>	is now yet brought	8, 408/ 3
followeth further that, since	<b>Tyndale</b>	will believe no more	8, 408/ 13
followeth, I say, that	<b>Tyndale</b>	believeth no piece of	8, 408/ 21
he made that confession.	<b>Tyndale</b>	That offering of Christ's	8, 408/ 29
for our own sin.	<b>Tyndale</b>	will say to this	8, 409/ 14
is this teaching of	<b>Tyndale</b>	much like as though	8, 409/ 19
ye may be sanctified."	<b>Tyndale</b>	And Christ answered, "Upon	8, 409/ 34
Lo, these words of	<b>Tyndale</b>	seem very gay and	8, 410/ 11
repent. And therefore, if	<b>Tyndale</b>	will boast that the	8, 410/ 30
charity. Which thing if	<b>Tyndale</b>	gloss and say that	8, 412/ 15
it kill this faith."	<b>Tyndale</b>	to put a man	8, 413/ 2
the boast and saith . . .	<b>Tyndale</b>	That this faith is	8, 413/ 21
of martyrs -- then	<b>Tyndale</b>	is a stark heretic	8, 414/ 8
death neither, whereof, as	<b>Tyndale</b>	saith, he had at	8, 414/ 16
heaven, we shall have	<b>Tyndale</b>	himself to testify that	8, 414/ 18
himself to testify that	<b>Tyndale</b>	himself saith untrue. Yet	8, 414/ 19
if we might understand	<b>Tyndale</b>	thus: as though he	8, 414/ 24
this doth indeed both	<b>Tyndale</b>	and Martin his master	8, 415/ 25
the praise, and saith . . .	<b>Tyndale</b>	For this knowledge maketh	8, 416/ 16
of this faith maketh	<b>Tyndale</b>	a man of the	8, 416/ 25
to heaven. And therefore	<b>Tyndale</b>	is not by this	8, 416/ 33
of all such liars.	<b>Tyndale</b>	The church is Christ's	8, 417/ 1
the church. More Here	<b>Tyndale</b>	runneth in juggling, by	8, 417/ 8
will he say to	<b>Tyndale</b>	, for confessing of this	8, 418/ 6
his, "Thou art accursed,	<b>Tyndale</b>	, the son of the	8, 418/ 7
of this chapter of	<b>Tyndale</b>	, "Whether the Church Can	8, 418/ 11
the next chapter of	<b>Tyndale</b>	, in which he saith	8, 418/ 13
is yet a sinner.	<b>Tyndale</b>	How a true member	8, 418/ 16
the special point wherein	<b>Tyndale</b>	giveth us a glorious	8, 418/ 20
to the intent that	<b>Tyndale</b>	shall have no cause	8, 418/ 24
are, therefore, his words . . .	<b>Tyndale</b>	Furthermore, he that hath	8, 418/ 30
thus he proveth it . . .	<b>Tyndale</b>	Furthermore, he that hath	8, 420/ 1
He proveth it thus . . .	<b>Tyndale</b>	For by this faith	8, 420/ 11
now, good reader, that	<b>Tyndale</b>	telleth us here three	8, 420/ 20

other special manner, if	<b>Tyndale</b>	mean any such, I	8, 422/ 20
weakness, or frailty; whereof	<b>Tyndale</b>	very stiffly teacheth us	8, 423/ 31
of old, but also	<b>Tyndale</b>	hath now of new	8, 424/ 18
lantern. This way useth	<b>Tyndale</b>	universally, as well in	8, 424/ 32
of slight regarding sin:	<b>Tyndale</b>	would expound them all	8, 425/ 6
Of which two things	<b>Tyndale</b>	the one dissembleth, and	8, 426/ 25
began to tell you,	<b>Tyndale</b>	-- among his others	8, 427/ 4
of Saint John whereby	<b>Tyndale</b>	would prove you that	8, 427/ 12
of these words vary	<b>Tyndale</b>	and we. And whether	8, 427/ 19
But herein, peradventure, shall	<b>Tyndale</b>	and we begin to	8, 427/ 31
good works," of which	<b>Tyndale</b>	will not hear; but	8, 427/ 33
remain." But here saith	<b>Tyndale</b>	that whosoever have once	8, 428/ 22
you in what manner	<b>Tyndale</b>	taketh these words. But	8, 428/ 28
Of all whom let	<b>Tyndale</b>	tell me the name	8, 428/ 31
in such wise as	<b>Tyndale</b>	doth: that whosoever get	8, 428/ 32
thereto, as ever holy	<b>Tyndale</b>	himself felt in his	8, 428/ 35
damned in hell. Let	<b>Tyndale</b>	, I say, tell me	8, 428/ 37
by what reason looketh	<b>Tyndale</b>	now that we should	8, 429/ 4
fall not. Which by	<b>Tyndale</b>	, if they once in	8, 430/ 4
without deadly sin. Peradventure	<b>Tyndale</b>	will say that he	8, 430/ 24
Hebrews, of which words	<b>Tyndale</b>	taketh his chief hold	8, 431/ 2
derision." Lo, sirs, whereas	<b>Tyndale</b>	speaketh of "feeling" faith	8, 431/ 12
taste" thereof. And whereas	<b>Tyndale</b>	speaketh much of the	8, 431/ 14
of God." And whereas	<b>Tyndale</b>	speaketh much of being	8, 431/ 16
by penance. What hath	<b>Tyndale</b>	here to say to	8, 431/ 24
condemned. And yet lest	<b>Tyndale</b>	might say, "Why should	8, 432/ 32
follow the folly of	<b>Tyndale</b>	, either in bold, presumptuous	8, 433/ 17
he meaneth not as	<b>Tyndale</b>	telleth us, we may	8, 433/ 24
a third heresy of	<b>Tyndale</b>	, concerning his full remission	8, 433/ 29
exposition . . . what thing hath	<b>Tyndale</b>	to defend his exposition	8, 434/ 2
after be bad, as	<b>Tyndale</b>	saith he meant; but	8, 434/ 14
devil. To this will	<b>Tyndale</b>	peradventure say that I	8, 435/ 17
followeth it not," will	<b>Tyndale</b>	say, "that he that	8, 435/ 22
that I prove," will	<b>Tyndale</b>	say, "by the plain	8, 435/ 30
same epistle . . . avoideth," will	<b>Tyndale</b>	say, "mine exposition nothing	8, 435/ 38
In this wise will	<b>Tyndale</b>	peradventure answer me. And	8, 436/ 19
all these, nor of	<b>Tyndale</b>	himself, neither. For all	8, 437/ 32
after such manner as	<b>Tyndale</b>	expoundeth him now: that	8, 438/ 11
if they were, as	<b>Tyndale</b>	saith, sure by their	8, 438/ 17
as I said before,	<b>Tyndale</b>	in these words of	8, 438/ 20
but the devil's --	<b>Tyndale</b>	affirmeth him plainly to	8, 438/ 27
sin. Yet will not	<b>Tyndale</b>	let to stick still	8, 439/ 14
evangelist of Christ. But	<b>Tyndale</b>	-- telling Saint John's	8, 439/ 36
And, sirs, thus meaneth	<b>Tyndale</b>	. . . and would make us	8, 440/ 35
Saint John. And since	<b>Tyndale</b>	so stiffly sticketh in	8, 441/ 4
deadly sinful deed. For	<b>Tyndale</b>	saith himself that though	8, 441/ 7
the selfsame epistle, against	<b>Tyndale</b>	, expressly he biddeth us	8, 441/ 14
readers, openly, that if	<b>Tyndale</b>	in this his heresy	8, 442/ 4
And therefore -- whereas	<b>Tyndale</b>	would make us ween	8, 442/ 13
those horrible deeds which	<b>Tyndale</b>	himself confeseth that they	8, 442/ 23

Saint John -- whether	<b>Tyndale</b>	, or Saint John himself	8, 442/ 32
And therefore, finally, whereas	<b>Tyndale</b>	knitteth up all his	8, 443/ 5
forth in this wise . . .	<b>Tyndale</b>	And yet every member	8, 443/ 18
daily fall into venial:	<b>Tyndale</b>	, as appeareth by his	8, 444/ 5
the words of himself . . .	<b>Tyndale</b>	so layeth them forth	8, 444/ 12
it appeareth plainly that	<b>Tyndale</b>	taketh Saint Paul's words	8, 444/ 25
his own words following . . .	<b>Tyndale</b>	Thus are we sinners	8, 444/ 32
by plain, express words,	<b>Tyndale</b>	telleth us that a	8, 445/ 12
Here would I that	<b>Tyndale</b>	should somewhat more clearly	8, 445/ 31
the faith -- let	<b>Tyndale</b>	, I say, tell us	8, 446/ 1
killed it. And surely	<b>Tyndale</b>	readeth his riddle much	8, 446/ 25
faith (that is, as	<b>Tyndale</b>	expoundeth it, by the	8, 447/ 13
have often told you,	<b>Tyndale</b>	, partly for the uncertainty	8, 448/ 10
such holy members. Since	<b>Tyndale</b>	agreeth that both Luther	8, 448/ 33
die. This answer of	<b>Tyndale</b>	is very slender . . . for	8, 449/ 8
deadly indeed. "Nay," saith	<b>Tyndale</b>	, "for afterward we repent	8, 449/ 18
given him a pardon.	<b>Tyndale</b>	will yet haply say	8, 449/ 25
shall follow? Hereto shall	<b>Tyndale</b>	say that himself and	8, 449/ 34
truth of which promise	<b>Tyndale</b>	yet mistrusteth in them	8, 450/ 12
refraineth our boldness; whereas	<b>Tyndale</b>	and his holy fellows	8, 450/ 24
and the sin, as	<b>Tyndale</b>	saith, "breaking out in	8, 450/ 30
the flesh -- then	<b>Tyndale</b>	calleth it but frailty	8, 450/ 32
ye see plainly that	<b>Tyndale</b>	, to prove his riddle	8, 451/ 12
better shift than this.	<b>Tyndale</b>	will say that his	8, 451/ 14
sin? And therefore when	<b>Tyndale</b>	telleth us that Luther	8, 452/ 21
thus ye see that	<b>Tyndale</b>	, as touching his royal	8, 453/ 15
it were none. Except	<b>Tyndale</b>	mean some such far-fetched	8, 453/ 23
at her will! Now,	<b>Tyndale</b>	maketh here a like	8, 454/ 9
can it not serve	<b>Tyndale</b>	in this point. For	8, 454/ 36
on again. Now, if	<b>Tyndale</b>	say still that because	8, 455/ 35
such blessing and crossing	<b>Tyndale</b>	calleth "wagging with fingers	8, 457/ 2
And I assure you,	<b>Tyndale</b>	and his fellows, if	8, 458/ 11
such horrible deed as	<b>Tyndale</b>	telleth us that they	8, 458/ 13
and never sinning," whereas	<b>Tyndale</b>	, as though he had	8, 458/ 25
-- I conclude against	<b>Tyndale</b>	that he concludeth clearly	8, 458/ 29
that in this chapter	<b>Tyndale</b>	is, as it seemeth	8, 458/ 32
right belief: now cometh	<b>Tyndale</b>	and agreeth unto that	8, 459/ 4
right faith. And so	<b>Tyndale</b>	avoideth me not with	8, 459/ 12
together. And so, by	<b>Tyndale</b>	himself, all abomination and	8, 459/ 33
and charity too, as	<b>Tyndale</b>	saith; which I say	8, 459/ 36
He May Yet Err	<b>Tyndale</b>	And as they sin	8, 460/ 7
wise as Luther and	<b>Tyndale</b>	teach them, with many	8, 460/ 33
burned his finger, as	<b>Tyndale</b>	will tell you in	8, 461/ 3
For two causes, saith	<b>Tyndale</b>	. One, because that like	8, 461/ 7
error be written, saith	<b>Tyndale</b>	, even in the very	8, 461/ 15
deadly sin? Because, saith	<b>Tyndale</b>	, that an elected member	8, 461/ 16
may clearly see that	<b>Tyndale</b>	affirmeth and teacheth for	8, 461/ 18
Christ. And therein let	<b>Tyndale</b>	tell us first wherefore	8, 462/ 17
much by what means	<b>Tyndale</b>	can prove us that	8, 462/ 36
us? And therefore if	<b>Tyndale</b>	will to the contrary	8, 463/ 22

cannot perceive what cause	<b>Tyndale</b>	can imagine . . . but if	8, 463/ 29
the very Gospel, as	<b>Tyndale</b>	saith after -- have	8, 463/ 32
and sometimes such as	<b>Tyndale</b>	telleth, that is to	8, 463/ 34
a marvelous tale of	<b>Tyndale</b>	, in my mind . . . and	8, 463/ 36
yet in "God's promises"	<b>Tyndale</b>	meaneth only the promises	8, 464/ 10
And therefore as for	<b>Tyndale</b>	, ye see well so	8, 464/ 13
given to man --	<b>Tyndale</b>	may distrust it and	8, 464/ 21
thing Saint Peter, as	<b>Tyndale</b>	saith, at that time	8, 465/ 17
belief of God's promises . . .	<b>Tyndale</b>	seemeth to fare as	8, 465/ 19
is Christ: even so,	<b>Tyndale</b>	saith that he believeth	8, 465/ 23
false deceiver Muhammad . . . so	<b>Tyndale</b>	instead of the true	8, 465/ 31
a congregation known --	<b>Tyndale</b>	taketh not only a	8, 465/ 35
of the world" --	<b>Tyndale</b>	will not now believe	8, 466/ 14
Lo, thus he saith . . .	<b>Tyndale</b>	In other things that	8, 466/ 27
First, I suppose that	<b>Tyndale</b>	will himself agree, whatsoever	8, 467/ 33
his voyage and, as	<b>Tyndale</b>	saith, upon his "great	8, 467/ 38
him. Yea, and whatsoever	<b>Tyndale</b>	say, when the great	8, 468/ 4
misled by such as	<b>Tyndale</b>	is . . . and through such	8, 468/ 20
as Luther, Huessgen, and	<b>Tyndale</b>	do. And their untrue	8, 468/ 23
before. For else, if	<b>Tyndale</b>	said true, that every	8, 468/ 32
dare boldly say that	<b>Tyndale</b>	himself, if he should	8, 469/ 31
say I, then, to	<b>Tyndale</b>	, that his hope of	8, 469/ 37
then, in thinking thus,	<b>Tyndale</b>	taketh the Catholic faith	8, 470/ 7
once taught him by	<b>Tyndale</b>	, did for all that	8, 470/ 16
that resist it . . . made	<b>Tyndale</b>	surely to know that	8, 470/ 16
devil; and so should	<b>Tyndale</b>	lose no more labor	8, 470/ 19
this were thus, after	<b>Tyndale</b>	, though the man's error	8, 470/ 20
of the promises that	<b>Tyndale</b>	should find a man	8, 470/ 22
to wit, believing against	<b>Tyndale</b>	that God's promise of	8, 470/ 24
God's promise -- if	<b>Tyndale</b>	, I say, find such	8, 470/ 29
Yet for because that	<b>Tyndale</b>	in such things as	8, 471/ 19
Christ's blood" -- because	<b>Tyndale</b>	, I say, for his	8, 471/ 23
manner he handleth it.	<b>Tyndale</b>	If some of them	8, 471/ 27
among the Hebrews, that	<b>Tyndale</b>	never needed to encumber	8, 472/ 13
in this present place	<b>Tyndale</b>	himself granteth that the	8, 472/ 35
the contrary . . . is, by	<b>Tyndale</b>	himself, the repenting of	8, 473/ 4
it is so that	<b>Tyndale</b>	doth in sundry places	8, 473/ 5
them -- thus must	<b>Tyndale</b>	needs say, for aught	8, 473/ 24
christened thereupon . . . whereby can	<b>Tyndale</b>	prove that all they	8, 474/ 3
taught the doctrine that	<b>Tyndale</b>	calleth so necessary that	8, 474/ 9
a winter after. If	<b>Tyndale</b>	make us many questions	8, 474/ 23
since men were (as	<b>Tyndale</b>	hath here confessed) bound	8, 475/ 15
Scripture -- then must	<b>Tyndale</b>	grant that it is	8, 475/ 19
Lady. Then ask we	<b>Tyndale</b>	how knoweth he those	8, 475/ 24
written in Scripture. Doth	<b>Tyndale</b>	know them by any	8, 475/ 28
Therefore conclude I that	<b>Tyndale</b>	must needs grant that	8, 476/ 3
this church, therefore, must	<b>Tyndale</b>	learn those articles, or	8, 476/ 10
Christ. Then ask we	<b>Tyndale</b>	further, which is that	8, 476/ 21
To this point is	<b>Tyndale</b>	now, good Christian reader	8, 477/ 12
living be diverse. If	<b>Tyndale</b>	dare deny that . . . let	8, 477/ 29

a nun. Wherein if	<b>Tyndale</b>	dare say that I	8, 478/ 1
that I lie . . . let	<b>Tyndale</b>	, as I have often	8, 478/ 1
cannot. So that finally,	<b>Tyndale</b>	is come again to	8, 478/ 4
Lady's perpetual virginity that	<b>Tyndale</b>	could not have learned	8, 478/ 26
reader, upon this, that	<b>Tyndale</b>	is in this matter	8, 479/ 5
this book is, between	<b>Tyndale</b>	and me, nothing else	8, 479/ 25
Zwingli, Hutten, Hus, and	<b>Tyndale</b>	, and all the rabble	8, 480/ 5
his own wise words,	<b>Tyndale</b>	hath confounded himself and	8, 480/ 9
Lo, thus he saith . . .	<b>Tyndale</b>	But they which maliciously	8, 480/ 19
it. And so speaketh	<b>Tyndale</b>	clear against himself. . . . or	8, 480/ 28
of our Lady, which	<b>Tyndale</b>	hath both denied and	8, 480/ 34
is of such sort,	<b>Tyndale</b>	hath himself openly and	8, 481/ 4
Lambert, Huessgen, Hus, and	<b>Tyndale</b>	, and such other like	8, 481/ 31
easily handled. But as	<b>Tyndale</b>	knoweth that this is	8, 482/ 10
that this is true . . .	<b>Tyndale</b>	knoweth very well both	8, 482/ 17
Sacrament. And therefore, whereas	<b>Tyndale</b>	speaketh of killing of	8, 483/ 8
no doubt but that	<b>Tyndale</b>	himself hath longed long	8, 483/ 12
up . . . I would wish	<b>Tyndale</b>	among them, and Friar	8, 483/ 17
Lambert, Zwingli, Huessgen, and	<b>Tyndale</b>	, and all others of	8, 484/ 5
Assaulted and Fought With.	<b>Tyndale</b>	Moreover, this faith which	8, 485/ 3
More This chapter hath	<b>Tyndale</b>	put in for no	8, 485/ 20
disciples such heretics as	<b>Tyndale</b>	is, from the beginning	8, 486/ 4
who knoweth not, though	<b>Tyndale</b>	tell us not, that	8, 486/ 14
not to learn of	<b>Tyndale</b>	neither -- that men	8, 486/ 16
God only -- if	<b>Tyndale</b>	mean that as the	8, 486/ 18
die therein. And if	<b>Tyndale</b>	here by the name	8, 487/ 8
amend again, offer than	<b>Tyndale</b>	hath fingers on his	8, 488/ 12
example he bringeth forth.	<b>Tyndale</b>	As a good child	8, 488/ 29
as for damnable, haply	<b>Tyndale</b>	will say they be	8, 490/ 3
lo. Lo how angry	<b>Tyndale</b>	is with his true	8, 490/ 25
kite. But since that	<b>Tyndale</b>	now goeth about to	8, 490/ 34
of hanging. Now let	<b>Tyndale</b>	, therefore, instead of this	8, 491/ 27
knave's age. Then let	<b>Tyndale</b>	put in him for	8, 491/ 32
feebleness, imperfection, and frailty,	<b>Tyndale</b>	covereth and keepeth aside	8, 491/ 36
his flesh and, as	<b>Tyndale</b>	saith, "breaking out" at	8, 492/ 4
of Almighty God as	<b>Tyndale</b>	doth in the Blessed	8, 492/ 8
our lesson that Master	<b>Tyndale</b>	teacheth us, and see	8, 492/ 17
his old tale putteth	<b>Tyndale</b>	of new in his	8, 493/ 1
Slouch alone . . . and ask	<b>Tyndale</b>	whether another slouch of	8, 493/ 5
yet. But forasmuch as	<b>Tyndale</b>	will not agree that	8, 493/ 13
Christian man, yet for	<b>Tyndale</b>	himself we must leave	8, 493/ 17
Jack Slouch . . . whose deeds	<b>Tyndale</b>	will grant and agree	8, 493/ 19
in a trance. Let	<b>Tyndale</b>	tell us what he	8, 493/ 32
be. For whereas, finally,	<b>Tyndale</b>	teacheth us that his	8, 494/ 21
by this tale of	<b>Tyndale</b>	were there no deed	8, 494/ 28
say. And so is	<b>Tyndale</b>	, after all his long	8, 494/ 37
in hell. Yet saith	<b>Tyndale</b>	further, in the end	8, 495/ 14
words would I have	<b>Tyndale</b>	apply me well to	8, 495/ 20
some detestable deed, let	<b>Tyndale</b>	then tell us where	8, 495/ 23
it were understood as	<b>Tyndale</b>	teacheth . . . that forthwith, at	8, 495/ 33

shrift and confession, which	<b>Tyndale</b>	callesh the craft and	8, 496/ 4
lo, the conclusion of	<b>Tyndale</b>	in this his chapter	8, 496/ 5
down unto the devil.	<b>Tyndale</b>	The Manner and Order	8, 496/ 10
before. And now thereto	<b>Tyndale</b>	joineth this chapter . . . saying	8, 497/ 3
ye wot well, as	<b>Tyndale</b>	putteth his example by	8, 497/ 18
for this time, trouble	<b>Tyndale</b>	much with that matter	8, 497/ 19
itself so false . . . but	<b>Tyndale</b>	proveth it as foolishly	8, 497/ 25
of elects himself meaneth,	<b>Tyndale</b>	leaveth undeclared . . . and will	8, 498/ 1
of Saint John) which	<b>Tyndale</b>	allegeth here for his	8, 498/ 12
and before unheard, Master	<b>Tyndale</b>	teacheth us of them	8, 498/ 36
them." Now, here falleth	<b>Tyndale</b>	in two faults. One	8, 499/ 8
Peter. But then goeth	<b>Tyndale</b>	farther, and saith that	8, 499/ 22
yet in them meaneth	<b>Tyndale</b>	covertly to come forth	8, 499/ 30
them see. And that	<b>Tyndale</b>	thus falsely meaneth by	8, 500/ 4
in our incredulity --	<b>Tyndale</b>	to this, in mockage	8, 500/ 23
sentence in this fashion . . .	<b>Tyndale</b>	Oh, how beetle-blind is	8, 500/ 28
it followeth then, forthwith . . .	<b>Tyndale</b>	And then when we	8, 501/ 12
perceive and see what	<b>Tyndale</b>	intendeth in this chapter	8, 501/ 22
more at long with	<b>Tyndale</b>	when I shall come	8, 502/ 7
see what slender things	<b>Tyndale</b>	allegeth. First he saith	8, 503/ 7
a man would give	<b>Tyndale</b>	a cup of gold	8, 503/ 16
cup of gold . . . would	<b>Tyndale</b>	call it no gift	8, 503/ 17
in this reason of	<b>Tyndale</b>	; nor, as I ween	8, 503/ 22
then must he, by	<b>Tyndale</b>	, do not so much	8, 504/ 3
a dead vessel, whereinto	<b>Tyndale</b>	putteth and poureth his	8, 504/ 11
liberal offer. Now, if	<b>Tyndale</b>	would here labor to	8, 504/ 15
void, foolish thing, as	<b>Tyndale</b>	callesh it . . . but a	8, 504/ 28
attaining of faith, though	<b>Tyndale</b>	would say nay thereto	8, 504/ 29
very fain wit of	<b>Tyndale</b>	. . . if himself were as	8, 504/ 31
advice and counsel would	<b>Tyndale</b>	give them? Would he	8, 505/ 5
of heaven? Whether would	<b>Tyndale</b>	advise them thus --	8, 505/ 31
-- or else would	<b>Tyndale</b>	forbid them all such	8, 505/ 35
All which things if	<b>Tyndale</b>	take for naught or	8, 506/ 5
readers, the reason that	<b>Tyndale</b>	maketh us against the	8, 506/ 18
perceive well enough that	<b>Tyndale</b>	, for lack of good	8, 506/ 23
man's will is this.	<b>Tyndale</b>	My wit must show	8, 506/ 29
at all. More Let	<b>Tyndale</b>	set his consequent and	8, 506/ 33
I well agree with	<b>Tyndale</b>	that when the thing	8, 507/ 19
for God's word (as	<b>Tyndale</b>	saith in all God's	8, 508/ 34
church understandeth them (as	<b>Tyndale</b>	saith touching the plain	8, 508/ 36
And therefore let not	<b>Tyndale</b>	look to bring us	8, 510/ 13
contrary, and sometimes with	<b>Tyndale</b>	, too. But though a	8, 510/ 19
not always true, that	<b>Tyndale</b>	saith in these words	8, 510/ 28
saith in these words . . .	<b>Tyndale</b>	And then when we	8, 510/ 29
at all. Now meaneth	<b>Tyndale</b>	further, for all this	8, 511/ 1
none other? Now, that	<b>Tyndale</b>	so saith is open	8, 511/ 11
that he consequently saith . . .	<b>Tyndale</b>	For when we err	8, 511/ 13
Here ye see that	<b>Tyndale</b>	in loving and choosing	8, 511/ 20
by faith . . . which, as	<b>Tyndale</b>	said before, man seeth	8, 511/ 23
in neither nother. But	<b>Tyndale</b>	saith untrue in both	8, 511/ 25

meriteth in both, whatsoever	<b>Tyndale</b>	say. But yet saith	8, 511/ 28
say. But yet saith	<b>Tyndale</b>	untrue in these other	8, 511/ 29
followeth affection! And if	<b>Tyndale</b>	in this believe not	8, 512/ 37
rather than fail, find	<b>Tyndale</b>	himself so good a	8, 513/ 12
of good living, as	<b>Tyndale</b>	saith it doth . . . since	8, 514/ 3
among many like, learned	<b>Tyndale</b>	of his master Luther	8, 514/ 5
there, and this saith	<b>Tyndale</b>	here . . . because they and	8, 514/ 9
a devout audience! But	<b>Tyndale</b>	in this matter, when	8, 514/ 18
and by, and saith . . .	<b>Tyndale</b>	Howbeit, there be swine	8, 514/ 21
as it is, that	<b>Tyndale</b>	telleth us now . . . then	8, 514/ 28
is it false that	<b>Tyndale</b>	told us before; that	8, 514/ 28
and beating Yet goeth	<b>Tyndale</b>	further and showeth more	8, 515/ 26
standeth not in teaching.	<b>Tyndale</b>	And there be pope-holy	8, 515/ 29
teaching it is that	<b>Tyndale</b>	all this while so	8, 515/ 34
useth toward us. For	<b>Tyndale</b>	maketh as though it	8, 516/ 18
times, longer. This taketh	<b>Tyndale</b>	for no mercy, which	8, 516/ 24
them thus he saith . . .	<b>Tyndale</b>	And there be that	8, 516/ 31
yet in some, as	<b>Tyndale</b>	here telleth us, even	8, 517/ 20
his order of election	<b>Tyndale</b>	hath in this chapter	8, 518/ 1
this that after followeth . . .	<b>Tyndale</b>	And though God's elect	8, 518/ 4
resistance. More Here maketh	<b>Tyndale</b>	as though he said	8, 518/ 14
like swine. Now, that	<b>Tyndale</b>	thus meaneth appeareth plainly	8, 518/ 29
it well appeareth that	<b>Tyndale</b>	meaneth that no reprobate	8, 519/ 9
their free wills; which	<b>Tyndale</b>	will none of, in	8, 519/ 16
and knock." And if	<b>Tyndale</b>	will avoid this --	8, 520/ 8
them. But surely if	<b>Tyndale</b>	tell us that the	8, 520/ 16
rage is thereof (as	<b>Tyndale</b>	saith) over passed, and	8, 521/ 9
awake . . . they "repent," as	<b>Tyndale</b>	saith, and "come again	8, 521/ 12
evermore I would that	<b>Tyndale</b>	should remember that all	8, 521/ 13
-- the thing that	<b>Tyndale</b>	telleth us here as	8, 521/ 20
In this chapter which	<b>Tyndale</b>	entitleth "The Order of	8, 521/ 30
I look for this . . .	<b>Tyndale</b>	, besides that his conclusions	8, 522/ 3
writeth in this wise . . .	<b>Tyndale</b>	God now and then	8, 522/ 9
none of theirs. More	<b>Tyndale</b>	maketh these words for	8, 522/ 15
And therefore this that	<b>Tyndale</b>	here telleth us of	8, 523/ 6
always the cause that	<b>Tyndale</b>	here allegeth, because he	8, 523/ 10
-- and not, as	<b>Tyndale</b>	saith, only to show	8, 523/ 31
that God would, as	<b>Tyndale</b>	putteth, withdraw his hand	8, 524/ 5
for the cause that	<b>Tyndale</b>	here allegeth -- lest	8, 524/ 12
of his fall which	<b>Tyndale</b>	speaketh of. And then	8, 525/ 9
of God's hand (whereupon	<b>Tyndale</b>	here edifieth up his	8, 525/ 15
the dark -- let	<b>Tyndale</b>	say what he will	8, 525/ 28
Another false intent wherefore	<b>Tyndale</b>	telleth us this tale	8, 528/ 3
that foundation, and saith . . .	<b>Tyndale</b>	God laid so sore	8, 528/ 24
elect. But yet is	<b>Tyndale</b>	ashamed to confess and	8, 529/ 25
sin. This tale is	<b>Tyndale</b>	, I say, somewhat ashamed	8, 529/ 31
causes here specified by	<b>Tyndale</b>	. First, for they never	8, 530/ 2
rude fellow had, as	<b>Tyndale</b>	well rehearseth, given him	8, 530/ 17
remember, lest we mistake	<b>Tyndale</b>	, that these great and	8, 530/ 28
but they were, as	<b>Tyndale</b>	saith, "stronger than David	8, 530/ 30

goodly cause for which	<b>Tyndale</b>	will make us ween	8, 531/ 16
unlearned too. Which when	<b>Tyndale</b>	should answer to . . . he	8, 531/ 28
God Almighty's side. But	<b>Tyndale</b>	excuseth all that by	8, 532/ 32
deeds in his sleep.	<b>Tyndale</b>	of likelihood lay near	8, 533/ 3
while still asleep. But	<b>Tyndale</b>	will have him asleep	8, 533/ 12
And therefore he saith . . .	<b>Tyndale</b>	Now, in all that	8, 533/ 17
trow ye? Except that	<b>Tyndale</b>	had either lost his	8, 533/ 26
that be so . . . then	<b>Tyndale</b>	setteth our Savior Christ	8, 533/ 30
at last again. Now,	<b>Tyndale</b>	is not so mad	8, 533/ 35
found again . . . how proveth	<b>Tyndale</b>	here that David, in	8, 534/ 8
will well agree with	<b>Tyndale</b>	that he lost it	8, 534/ 28
willingly wrought evil . . . except	<b>Tyndale</b>	say that all his	8, 534/ 35
to Bathsheba. And if	<b>Tyndale</b>	tell me so --	8, 534/ 37
would I hear how	<b>Tyndale</b>	can defend it that	8, 535/ 5
This shall I" (saith	<b>Tyndale</b>	) "defend you well enough	8, 535/ 8
most especial faith. For	<b>Tyndale</b>	, as ye shall hereafter	8, 535/ 29
things willingly? "No," saith	<b>Tyndale</b>	. I say no more	8, 536/ 23
yes. And therefore let	<b>Tyndale</b>	tell us whereby he	8, 536/ 24
elected. If I ask	<b>Tyndale</b>	here how he knoweth	8, 536/ 34
final salvation. Then if	<b>Tyndale</b>	answer that he findeth	8, 537/ 6
no man else that	<b>Tyndale</b>	saith, "There is no	8, 537/ 35
nor, I fear me,	<b>Tyndale</b>	neither, as wise and	8, 538/ 4
of David's deeds, whereas	<b>Tyndale</b>	saith he could not	8, 538/ 11
maliciously." Which word how	<b>Tyndale</b>	taketh, that can I	8, 538/ 23
will well appear against	<b>Tyndale</b>	, all the whole matter	8, 538/ 29
very clearly that whereas	<b>Tyndale</b>	saith that David in	8, 539/ 17
also? Or how saith	<b>Tyndale</b>	that David consented not	8, 539/ 24
as ye see, against	<b>Tyndale</b>	telling us this . . . very	8, 540/ 23
therewith. And now that	<b>Tyndale</b>	hath of King David	8, 540/ 27
whom thus he saith . . .	<b>Tyndale</b>	And in like manner	8, 540/ 31
for the first point,	<b>Tyndale</b>	in his holy sermon	8, 542/ 9
of the faith, that	<b>Tyndale</b>	telleth us -- that	8, 542/ 27
all through temptation. Let	<b>Tyndale</b>	excuse every sin that	8, 543/ 1
wield it." But let	<b>Tyndale</b>	say for excuse of	8, 543/ 13
fellows -- yet shall	<b>Tyndale</b>	never make it good	8, 543/ 17
grievous sin. For whereas	<b>Tyndale</b>	would seem to say	8, 543/ 20
in heaven." And therefore	<b>Tyndale</b>	in vain goeth about	8, 544/ 4
blessed apostles -- that	<b>Tyndale</b>	should tell us truth	8, 544/ 12
me, the excuse of	<b>Tyndale</b>	for the apostles, if	8, 544/ 17
no man to believe	<b>Tyndale</b>	, whensoever he prove himself	8, 544/ 20
their faith indeed --	<b>Tyndale</b>	proveth us, after his	8, 544/ 22
Lo, thus he saith . . .	<b>Tyndale</b>	Howbeit, there was none	8, 544/ 29
lacked the belief, than	<b>Tyndale</b>	saith here? For though	8, 544/ 34
believed not that article,	<b>Tyndale</b>	here saith expressly. For	8, 545/ 6
but this tale of	<b>Tyndale</b>	. For if they could	8, 545/ 11
to what purpose telleth	<b>Tyndale</b>	us that they could	8, 545/ 23
were but women --	<b>Tyndale</b>	doth therein no more	8, 545/ 29
on his message. But	<b>Tyndale</b>	wotteth well, if he	8, 545/ 32
Saint Thomas, which, as	<b>Tyndale</b>	saith, "could not believe	8, 546/ 2
do the thing which	<b>Tyndale</b>	taketh for folly --	8, 546/ 16

matter. But ever cometh	<b>Tyndale</b>	by degrees . . . and ever	8, 546/ 24
thing he proveth thus . . .	<b>Tyndale</b>	There was none of	8, 547/ 18
Christian readers, here hath	<b>Tyndale</b>	taught us that whoso	8, 547/ 27
apostles were in, as	<b>Tyndale</b>	saith . . . he shall, for	8, 547/ 34
But, now, whereby shall	<b>Tyndale</b>	of this doctrine make	8, 548/ 4
blaspheming of Christ . . . as	<b>Tyndale</b>	saith that the apostles	8, 548/ 11
toward his Passion as	<b>Tyndale</b>	in his books now	8, 548/ 21
and also that if	<b>Tyndale</b>	now, this new Judas	8, 548/ 25
wish to, come. Now	<b>Tyndale</b>	will peradventure stick upon	8, 548/ 32
again to grace. If	<b>Tyndale</b>	thus tell us, and	8, 549/ 3
And therefore needeth not	<b>Tyndale</b>	to despair but that	8, 549/ 23
for me that howsoever	<b>Tyndale</b>	excuse their mistrust and	8, 550/ 4
rise. And now that	<b>Tyndale</b>	hath so wisely defended	8, 550/ 8
Saint Peter, and saith . . .	<b>Tyndale</b>	Yea, and Peter, as	8, 550/ 11
for a time. More	<b>Tyndale</b>	ever laboreth to lead	8, 550/ 16
the Catholic Church . . . taketh	<b>Tyndale</b>	in hand to prove	8, 550/ 22
well that either must	<b>Tyndale</b>	take and understand "deadly	8, 550/ 32
he forswore Christ. For	<b>Tyndale</b>	, if he will prove	8, 551/ 13
thereof. And now cometh	<b>Tyndale</b>	on the other side	8, 551/ 29
the mouth. But marry,	<b>Tyndale</b>	hath said yet more	8, 552/ 12
In which point when	<b>Tyndale</b>	hath all done . . . he	8, 552/ 15
meetly well agreed together,	<b>Tyndale</b>	and I, in the	8, 552/ 23
it over, and let	<b>Tyndale</b>	have his will, and	8, 552/ 26
too, yet shall not	<b>Tyndale</b>	be bound to call	8, 552/ 28
in heart -- let	<b>Tyndale</b>	for me, when he	8, 552/ 38
as it is. Now,	<b>Tyndale</b>	yet, after his foul	8, 553/ 1
wherein he taunteth me . . .	<b>Tyndale</b>	Therefore we need to	8, 553/ 7
of such expositors? More	<b>Tyndale</b>	here, good reader, feeling	8, 553/ 24
merry scoff. Howbeit, if	<b>Tyndale</b>	had here rehearsed you	8, 553/ 29
Wycliffe's heresies are in	<b>Tyndale</b>	. And therefore, whereas for	8, 554/ 17
Bedlam. And happy were	<b>Tyndale</b>	if he were as	8, 554/ 28
appertaineth -- yet since	<b>Tyndale</b>	saith here himself that	8, 554/ 32
needed or none, since	<b>Tyndale</b>	agreeth that there needed	8, 555/ 5
that I shall handle	<b>Tyndale</b>	. For albeit ye see	8, 555/ 19
But then ask I	<b>Tyndale</b>	this time, whether that	8, 555/ 27
no remedy but that	<b>Tyndale</b>	must needs, be he	8, 555/ 36
me, then, that between	<b>Tyndale</b>	and me there lacketh	8, 555/ 39
whereof, I will ask	<b>Tyndale</b>	this . . . If Saint Peter	8, 556/ 2
ask, I say, of	<b>Tyndale</b>	, if Saint Peter had	8, 556/ 9
life his faith that	<b>Tyndale</b>	calleth faith -- that	8, 556/ 11
no remedy but that	<b>Tyndale</b>	must needs agree that	8, 556/ 28
to which five times	<b>Tyndale</b>	, if it please him	8, 556/ 36
say I, then, since	<b>Tyndale</b>	must needs agree that	8, 557/ 1
again. Now ask I	<b>Tyndale</b>	whether the not-failing of	8, 557/ 14
D, E. Now, what	<b>Tyndale</b>	must needs answer unto	8, 557/ 19
see it! Now, if	<b>Tyndale</b>	would wink at these	8, 557/ 25
for God's sake, where	<b>Tyndale</b>	hath scraped out and	8, 558/ 9
thou thy brethren" --	<b>Tyndale</b>	putteth out "converted," and	8, 558/ 13
though we grant unto	<b>Tyndale</b>	that a man may	8, 558/ 28
now ye see that	<b>Tyndale</b>	, to make the Gospel	8, 559/ 1

now the question that	<b>Tyndale</b>	doth: whether ye think	8, 559/ 4
do prove. Now cometh	<b>Tyndale</b>	to teach us that	8, 560/ 23
which be not, as	<b>Tyndale</b>	there taketh them, all	8, 561/ 7
of which words only,	<b>Tyndale</b>	maketh all his matter	8, 562/ 29
Church May Err" --	<b>Tyndale</b>	saying that the Catholic	8, 564/ 6
in manner of living,	<b>Tyndale</b>	taketh for a small	8, 564/ 28
God. And therefore is	<b>Tyndale</b>	not greatly to be	8, 564/ 29
when he chooseth them	<b>Tyndale</b>	telleth not -- whether	8, 566/ 19
have here learned of	<b>Tyndale</b>	, now, that what horrible	8, 566/ 34
for so far saith	<b>Tyndale</b>	now), but with a	8, 567/ 2
we would grant unto	<b>Tyndale</b>	that all his lies	8, 567/ 15
Now ye remember that	<b>Tyndale</b>	hath put you by	8, 567/ 36
And first I ask	<b>Tyndale</b>	whether he that have	8, 568/ 9
God's help, or not?	<b>Tyndale</b>	will peradventure say he	8, 568/ 15
his neighbor. Whereunto if	<b>Tyndale</b>	will say that if	8, 568/ 26
to that I answer	<b>Tyndale</b>	two things. One, that	8, 568/ 31
and then ask I	<b>Tyndale</b>	whether he shall be	8, 569/ 13
past . . . and till, as	<b>Tyndale</b>	saith, that they have	8, 570/ 1
time they be, by	<b>Tyndale</b>	, out of all deadly	8, 570/ 16
be so, wherefore doth	<b>Tyndale</b>	-- that is in	8, 570/ 19
were very well, that	<b>Tyndale</b>	here hath said; yet	8, 571/ 5
now plainly perceive that	<b>Tyndale</b>	hath here, for his	8, 572/ 26
The Confutation of	<b>Tyndale's</b>	Answer Made by Sir	8, 1/ 1
the English tongue, first	<b>Tyndale's</b>	New Testament, father of	8, 6/ 3
book. Then have we	<b>Tyndale's</b>	book of Obedience . . . whereby	8, 6/ 23
in again more of	<b>Tyndale's</b>	books and false heresies	8, 9/ 7
we be meet for	<b>Tyndale's</b>	Pentateuch, and Tyndale's Testament	8, 10/ 13
for Tyndale's Pentateuch, and	<b>Tyndale's</b>	Testament, and all the	8, 10/ 13
this new saint of	<b>Tyndale's</b>	canonization, in whose burning	8, 12/ 37
the great part of	<b>Tyndale's</b>	holy books; and now	8, 15/ 34
and sending from thence	<b>Tyndale's</b>	heresies hither with many	8, 16/ 20
to glory. For though	<b>Tyndale's</b>	books brought him to	8, 16/ 37
himself in falling to	<b>Tyndale's</b>	heresies again. For which	8, 17/ 12
his falling again to	<b>Tyndale's</b>	heresies, burned. And thus	8, 17/ 23
his heart forsaken all	<b>Tyndale's</b>	heresies, and so I	8, 19/ 27
his house was found	<b>Tyndale's</b>	book of Obedience, which	8, 21/ 22
had, I think, if	<b>Tyndale's</b>	ungracious books had never	8, 21/ 32
unto her divers of	<b>Tyndale's</b>	books, and was there	8, 22/ 18
by God revoked from	<b>Tyndale's</b>	heresy ere he died	8, 25/ 6
they should not suffer	<b>Tyndale's</b>	false translation of the	8, 30/ 27
I now say that	<b>Tyndale's</b>	be too, and moving	8, 31/ 14
will I not be	<b>Tyndale's</b>	interpreter; he may mean	8, 31/ 26
make a law against	<b>Tyndale's</b>	heresies, in any of	8, 32/ 12
they be yet, by	<b>Tyndale's</b>	godly gospel, at their	8, 32/ 19
man must keep still	<b>Tyndale's</b>	false translation of Scripture	8, 32/ 24
that finally, concerning obedience . . .	<b>Tyndale's</b>	holy doctrine is that	8, 32/ 34
feast and glory of	<b>Tyndale's</b>	devilish, proud, dispiteous heart	8, 33/ 3
of which I answer	<b>Tyndale's</b>	preface made before his	8, 33/ 21
against two chapters of	<b>Tyndale's</b>	Answer -- the one	8, 33/ 25
known church against all	<b>Tyndale's</b>	trifling sophistications . . . which he	8, 34/ 8

and learning nothing but	<b>Tyndale's</b>	instrument whereby he bloweth	8, 34/ 37
to return again unto	<b>Tyndale's</b>	book, and answer him	8, 35/ 2
this one sermon of	<b>Tyndale's</b>	-- as ye shall	8, 41/ 12
since Christ's that place,	<b>Tyndale's</b>	"spiritual" sort days to	8, 45/ 24
ye see that by	<b>Tyndale's</b>	holy tale, there were	8, 46/ 21
Christ was born unto	<b>Tyndale's</b>	time -- was born	8, 46/ 29
Spirit . . . and so, by	<b>Tyndale's</b>	own tale, should seem	8, 47/ 4
Luther and his wife,	<b>Tyndale's</b>	own master and mistress	8, 47/ 25
he the while, after	<b>Tyndale's</b>	high words, search the	8, 48/ 4
since Christ's days unto	<b>Tyndale's</b>	time have without any	8, 49/ 35
now plainly deduced upon	<b>Tyndale's</b>	own words the full	8, 54/ 22
measuring their obedience by	<b>Tyndale's</b>	rule given them before	8, 55/ 26
given them before by	<b>Tyndale's</b>	master . . . became all unruly	8, 55/ 26
form of bread. But	<b>Tyndale's</b>	spirit teacheth him to	8, 73/ 8
what a devilish end	<b>Tyndale's</b>	tale cometh with his	8, 83/ 9
Luther yet, that was	<b>Tyndale's</b>	master, as lewd as	8, 88/ 19
is it but that	<b>Tyndale's</b>	tale to such a	8, 90/ 29
not at all be	<b>Tyndale's</b>	repentant sinners! Will ye	8, 90/ 33
found, be provided upon	<b>Tyndale's</b>	counsel that all the	8, 92/ 28
to see somewhat of	<b>Tyndale's</b>	mind concerning these two	8, 93/ 36
as it seemeth by	<b>Tyndale's</b>	tale, send home the	8, 96/ 4
that this text proveth	<b>Tyndale's</b>	purpose nothing at all	8, 97/ 9
did he therein exclude	<b>Tyndale's</b>	father and his mother	8, 97/ 19
may plainly see that	<b>Tyndale's</b>	texts serve nothing at	8, 97/ 22
the worst piece of	<b>Tyndale's</b>	teaching concerning Christ's promise	8, 106/ 13
the contrary. Whereupon, if	<b>Tyndale's</b>	lie be true, there	8, 107/ 16
his death till holy	<b>Tyndale's</b>	days had in this	8, 107/ 19
own death till holy	<b>Tyndale's</b>	days, the Holy Ghost	8, 107/ 21
lechery, and to damn	<b>Tyndale's</b>	faith in that point	8, 108/ 10
Christian readers, that by	<b>Tyndale's</b>	reason we must cast	8, 110/ 30
all that heresy, by	<b>Tyndale's</b>	own tale! And now	8, 118/ 16
is inevitably concluded, upon	<b>Tyndale's</b>	own words, that Tyndale	8, 118/ 35
purpose and effect of	<b>Tyndale's</b>	doctrine touching the holy	8, 119/ 38
may be bold with	<b>Tyndale's</b>	license, while we have	8, 123/ 10
guise and custom, of	<b>Tyndale's</b>	church and Luther's and	8, 124/ 23
him. And thus doth	<b>Tyndale's</b>	church and Luther's sit	8, 126/ 14
folk. But likewise as	<b>Tyndale's</b>	whole story serveth here	8, 137/ 35
holy "spiritual" heads of	<b>Tyndale's</b>	heresies, as Friar Luther	8, 138/ 25
therefore of this be	<b>Tyndale's</b>	words well verified . . . that	8, 139/ 25
in heaven. For as	<b>Tyndale's</b>	interpretation of Scripture, and	8, 140/ 36
the First Chapter of	<b>Tyndale's</b>	Book: Why He Translateth	8, 142/ 5
Dialogue I showed that	<b>Tyndale's</b>	translation of the New	8, 142/ 9
been the burning of	<b>Tyndale's</b>	Testament. For surely first	8, 142/ 28
among other tokens of	<b>Tyndale's</b>	evil intent in his	8, 143/ 6
meant not in this	<b>Tyndale's</b>	third signification after his	8, 147/ 1
Crete for using of	<b>Tyndale's</b>	fashion in lying, and	8, 150/ 3
of the burning of	<b>Tyndale's</b>	evil-translated Testament. But Tyndale	8, 152/ 18
shall be, for all	<b>Tyndale's</b>	scolding, accepted and taken	8, 153/ 22
abide the brabbling of	<b>Tyndale's</b>	tongue, as I trust	8, 153/ 25
again, let us consider	<b>Tyndale's</b>	"old" time in which	8, 158/ 10

folk. But now doth	<b>Tyndale's</b>	"congregation," and the captains	8, 162/ 31
one signification more that	<b>Tyndale's</b>	master hath made a	8, 163/ 10
most especially because of	<b>Tyndale's</b>	evil intent -- I	8, 167/ 8
what a true translation	<b>Tyndale's</b>	is, and for what	8, 173/ 18
honor." Here ye see	<b>Tyndale's</b>	truth, lo! Did Saint	8, 173/ 31
idols of devils. But	<b>Tyndale's</b>	translation of this place	8, 173/ 35
had been good for	<b>Tyndale's</b>	soul -- and a	8, 175/ 29
deed is nothing like	<b>Tyndale's</b>	. For the Latin tongue	8, 176/ 28
poor spirit, for all	<b>Tyndale's</b>	high, fearful charge, is	8, 180/ 6
of jeopardy -- then	<b>Tyndale's</b>	terrible exorcism made me	8, 180/ 12
lo, if I had	<b>Tyndale's</b>	spirit, spit out Scripture	8, 180/ 32
a good man. Against	<b>Tyndale's</b>	Using This Word "Senior	8, 181/ 5
I prove partly by	<b>Tyndale's</b>	own words which in	8, 185/ 16
were it so that	<b>Tyndale's</b>	false heresy were true	8, 185/ 29
as ye plainly see . . .	<b>Tyndale's</b>	defense of his translating	8, 186/ 13
in those places, by	<b>Tyndale's</b>	own confession, the age	8, 187/ 21
in Latin . . . it was	<b>Tyndale's</b>	part yet in his	8, 187/ 33
is in this point	<b>Tyndale's</b>	plain folly and dissembled	8, 188/ 36
part, do manifestly reprove	<b>Tyndale's</b>	heresy, and clearly prove	8, 192/ 1
plainly that it grieveth	<b>Tyndale's</b>	heart to hear thereof	8, 197/ 32
striveth to destroy. Against	<b>Tyndale's</b>	Translating of Caritas into	8, 198/ 20
as when we say "	<b>Tyndale's</b>	faith," "Luther's faith," "Friar	8, 199/ 16
friars and nuns. Against	<b>Tyndale's</b>	Translating "Favor" Instead of	8, 202/ 19
out of "grace." Against	<b>Tyndale's</b>	Changing of "Confession" into	8, 203/ 23
beginning, and advise well	<b>Tyndale's</b>	words and mine, be	8, 203/ 33
envy so stuffed in	<b>Tyndale's</b>	heart that although he	8, 204/ 3
devil. And this is	<b>Tyndale's</b>	juggling . . . which because he	8, 206/ 5
body and soul, in	<b>Tyndale's</b>	neck. For as holy	8, 216/ 14
he shall perceive in	<b>Tyndale's</b>	defense of these things	8, 218/ 27
Christ must serve for	<b>Tyndale's</b>	jestingstock -- these be	8, 221/ 12
as I do, that	<b>Tyndale's</b>	"truths" be stark devilish	8, 221/ 20
in which is confuted	<b>Tyndale's</b>	defense of his false	8, 221/ 30
treated two chapters of	<b>Tyndale's</b>	book: that is to	8, 222/ 3
the pain to read	<b>Tyndale's</b>	words again, and ye	8, 226/ 28
sin: it followeth, by	<b>Tyndale's</b>	own holy sermon here	8, 227/ 18
therefore this tale of	<b>Tyndale's</b>	is but a very	8, 228/ 10
in that place, after	<b>Tyndale's</b>	translation: This is the	8, 230/ 12
Ye see that by	<b>Tyndale's</b>	translation, the Jews asked	8, 231/ 13
will not serve for	<b>Tyndale's</b>	excuse: that is to	8, 237/ 36
consider, good reader, that	<b>Tyndale's</b>	purpose is to prove	8, 254/ 25
they found it. Moreover,	<b>Tyndale's</b>	words fight together, and	8, 256/ 6
that this point of	<b>Tyndale's</b>	preaching must be better	8, 257/ 7
you an example of	<b>Tyndale's</b>	deduction upon Scripture, which	8, 258/ 30
to me, for all	<b>Tyndale's</b>	deduction, a greater question	8, 260/ 14
say, ye see by	<b>Tyndale's</b>	example for what intent	8, 260/ 26
written?" This tale of	<b>Tyndale's</b>	might they have told	8, 262/ 33
-- they should by	<b>Tyndale's</b>	reason have sent him	8, 263/ 1
is, as ye see,	<b>Tyndale's</b>	first reason wherewith he	8, 263/ 18
see proved plainly that	<b>Tyndale's</b>	second reason with which	8, 270/ 30
But this is all	<b>Tyndale's</b>	purpose: to pull down	8, 277/ 2

the final confutation of	<b>Tyndale's</b>	folly in saying that	8, 281/ 9
written" . . . where were now	<b>Tyndale's</b>	conclusion? But I will	8, 283/ 11
now come we to	<b>Tyndale's</b>	other example that he	8, 287/ 25
so but Tyndale? For	<b>Tyndale's</b>	belief cannot fear folk	8, 288/ 2
hell gone too, by	<b>Tyndale's</b>	teaching . . . since bare faith	8, 289/ 10
if I would for	<b>Tyndale's</b>	pleasure say this (which	8, 291/ 21
taken away quite all	<b>Tyndale's</b>	pleasure in his present	8, 291/ 25
me sufficiently against all	<b>Tyndale's</b>	scoffs. Among which yet	8, 292/ 8
to care for all	<b>Tyndale's</b>	whys? Why they forbore	8, 292/ 22
sacraments so sore aggrieve	<b>Tyndale's</b>	sore eyes that he	8, 293/ 34
of God. And so	<b>Tyndale's</b>	argument goeth to ground	8, 302/ 27
significations? And thus by	<b>Tyndale's</b>	own tale we shall	8, 309/ 4
shall here have heard	<b>Tyndale's</b>	answers unto those things	8, 309/ 37
in my Dialogue --	<b>Tyndale's</b>	answer, wherein he calleth	8, 312/ 32
well say, for all	<b>Tyndale's</b>	boast, each of them	8, 316/ 31
of Saint Paul, destroy	<b>Tyndale's</b>	heresy that men's good	8, 325/ 13
And where is then	<b>Tyndale's</b>	worshipful rhyme, that I	8, 328/ 29
the remnant." And therefore	<b>Tyndale's</b>	comely gloss will not	8, 332/ 2
to endure. More If	<b>Tyndale's</b>	bare word be worthy	8, 335/ 34
by Scripture, both concerning	<b>Tyndale's</b>	great master Antichrist (though	8, 337/ 35
he knoweth for false.	<b>Tyndale's</b>	master Martin Luther and	8, 341/ 20
touch the place in	<b>Tyndale's</b>	answer to me. But	8, 355/ 12
against Christ's true doctrine	<b>Tyndale's</b>	anti-Christian heresies . . . that it	8, 357/ 8
Christ's testament, but either	<b>Tyndale's</b>	own testament or the	8, 357/ 10
to be taken, and	<b>Tyndale's</b>	books with him too	8, 358/ 4
his heresies and abhorred	<b>Tyndale's</b>	books for to save	8, 358/ 10
of the Confutation of	<b>Tyndale's</b>	Answer In which is	8, 384/ 3
the right congregation of	<b>Tyndale's</b>	church, that hath had	8, 387/ 17
praying to saints (if	<b>Tyndale's</b>	doctrine be the true	8, 387/ 29
this "elect church" of	<b>Tyndale's</b>	description devised only to	8, 393/ 35
feeling faith" considereth in	<b>Tyndale's</b>	teaching . . . shall soon feel	8, 394/ 28
I say, see that	<b>Tyndale's</b>	elect and chosen church	8, 394/ 37
is known -- whereas	<b>Tyndale's</b>	chosen church of "repenting	8, 398/ 32
in the meanwhile, that	<b>Tyndale's</b>	definition or description of	8, 399/ 9
To this point cometh	<b>Tyndale's</b>	holy "feeling faith," that	8, 400/ 24
take any boldness upon	<b>Tyndale's</b>	tale to think as	8, 407/ 9
But Saint Paul, against	<b>Tyndale's</b>	doctrine, ran forth the	8, 409/ 23
knowledge. So that in	<b>Tyndale's</b>	affirming that the only	8, 414/ 16
if he were of	<b>Tyndale's</b>	stomach, that can, as	8, 415/ 18
gloss else can save	<b>Tyndale's</b>	tale from plain pestilent	8, 415/ 30
the other), contrary to	<b>Tyndale's</b>	aforsaid false conclusion; whose	8, 424/ 4
expound them contrary to	<b>Tyndale's</b>	heresy, by the articles	8, 426/ 23
devil devised. For as	<b>Tyndale's</b>	other heresy fighteth against	8, 426/ 35
saith he, contrary to	<b>Tyndale's</b>	teaching, that they may	8, 431/ 21
such as may serve	<b>Tyndale's</b>	heresy -- that shall	8, 431/ 36
doubly confirmed, and thereby	<b>Tyndale's</b>	double heresy doubly also	8, 432/ 30
Scripture plainly contrary to	<b>Tyndale's</b>	exposition . . . what thing hath	8, 434/ 2
in this world for	<b>Tyndale's</b>	intent, but, rather, clearly	8, 434/ 11
life. For surely after	<b>Tyndale's</b>	understanding of Saint John's	8, 440/ 10
Saint John utterly destroy	<b>Tyndale's</b>	heresy grounded upon his	8, 441/ 30

can that stand with	<b>Tyndale's</b>	exposition and his heresy	8, 441/ 34
I say, declareth against	<b>Tyndale's</b>	doctrine, clearly, that when	8, 442/ 28
And yet suppose that	<b>Tyndale's</b>	false heresy were true	8, 450/ 35
from deadly sin, as	<b>Tyndale's</b>	own words, as well	8, 451/ 28
all the worship of	<b>Tyndale's</b>	word, when he saith	8, 454/ 16
true tale of Christ,	<b>Tyndale's</b>	false tale is avoided	8, 454/ 18
them. For as touching	<b>Tyndale's</b>	words following, where he	8, 454/ 28
help. Howbeit, of truth,	<b>Tyndale's</b>	words written a little	8, 455/ 5
the true members of	<b>Tyndale's</b>	"elect church" do often	8, 460/ 22
hunc mundum venisti," is	<b>Tyndale's</b>	exposition too. And therefore	8, 464/ 12
the true members of	<b>Tyndale's</b>	church can never sin	8, 467/ 11
in this point take	<b>Tyndale's</b>	tale for a very	8, 468/ 12
well taught. For by	<b>Tyndale's</b>	tale, he that is	8, 468/ 37
saints had been of	<b>Tyndale's</b>	mind, they should have	8, 469/ 3
once. And yet by	<b>Tyndale's</b>	doctrine, if a sinner	8, 469/ 23
is no truth in	<b>Tyndale's</b>	tale. And that the	8, 471/ 2
things here fall upon	<b>Tyndale's</b>	head at once, by	8, 472/ 2
is proved plainly upon	<b>Tyndale's</b>	own handling of this	8, 478/ 25
their mischievous matters than	<b>Tyndale's</b>	own words that he	8, 480/ 17
Such fair fortune had	<b>Tyndale's</b>	master there, of whom	8, 483/ 6
then say I that	<b>Tyndale's</b>	holy sermon is very	8, 486/ 30
But it waxeth by	<b>Tyndale's</b>	doctrine oftentimes over great	8, 487/ 15
I wot not whether	<b>Tyndale's</b>	love remain or no	8, 487/ 36
or he that, after	<b>Tyndale's</b>	doctrine, repenteth without care	8, 488/ 17
wise word in all	<b>Tyndale's</b>	works. But yet heard	8, 489/ 31
his lusts played out,	<b>Tyndale's</b>	tragical process of remembrance	8, 491/ 24
deeds (for that is	<b>Tyndale's</b>	word), as into adultery	8, 492/ 5
conveniently be verified all	<b>Tyndale's</b>	tragical terms of temptations	8, 492/ 14
a true member of	<b>Tyndale's</b>	"elect church," because of	8, 492/ 33
every man here, against	<b>Tyndale's</b>	foolish tale and shameless	8, 493/ 25
unto sin. Now, touching	<b>Tyndale's</b>	other goodly refuge --	8, 493/ 36
he is one of	<b>Tyndale's</b>	elects that sinneth never	8, 494/ 19
And then were all	<b>Tyndale's</b>	high descriptions and differences	8, 494/ 31
the secret seed of	<b>Tyndale's</b>	chief poison, whereby he	8, 497/ 22
by other words of	<b>Tyndale's</b>	own writing afterward, in	8, 500/ 5
nor, as I ween,	<b>Tyndale's</b>	own sharp eagle eyes	8, 503/ 23
every man, then, in	<b>Tyndale's</b>	high spiritual judgment, be	8, 503/ 31
fleshly reason. And therefore	<b>Tyndale's</b>	disciples, toward the getting	8, 506/ 9
feeble and unlawful reason.	<b>Tyndale's</b>	other reason against the	8, 506/ 26
can no man, if	<b>Tyndale's</b>	lie be true, neither	8, 511/ 7
Christ," because they resist	<b>Tyndale's</b>	unrighteous heresies -- which	8, 516/ 12
delight of Luther's and	<b>Tyndale's</b>	books, fall into their	8, 517/ 28
Where he declareth after	<b>Tyndale's</b>	fashion, full clerkly, how	8, 521/ 24
to declare you upon	<b>Tyndale's</b>	tale of the withdrawing	8, 527/ 15
called sin. This is	<b>Tyndale's</b>	intent in this matter	8, 528/ 13
ye see that by	<b>Tyndale's</b>	doctrine, David did no	8, 529/ 17
consider David's deeds with	<b>Tyndale's</b>	words, and examine in	8, 530/ 9
the while. And in	<b>Tyndale's</b>	"faith" for one point	8, 534/ 29
a dream." Here is	<b>Tyndale's</b>	proof, picked out unto	8, 535/ 26
utterly loseth him, by	<b>Tyndale's</b>	doctrine, the most especial	8, 535/ 28

Day of Doom (for	<b>Tyndale's</b>	sect believeth not that	8, 537/ 10
clearly see that all	<b>Tyndale's</b>	proper process of King	8, 540/ 7
is there another of	<b>Tyndale's</b>	heresies destroyed . . . by which	8, 540/ 12
By which is reprov'd	<b>Tyndale's</b>	other heresy that we	8, 540/ 19
people, a piece of	<b>Tyndale's</b>	devout, godly collation in	8, 541/ 27
all this maketh to	<b>Tyndale's</b>	purpose in this point	8, 545/ 18
utterly destroyed not only	<b>Tyndale's</b>	words last above-rehearsed . . . but	8, 549/ 27
and clearly see that	<b>Tyndale's</b>	tale of Saint Peter's	8, 551/ 8
of Christ, nothing proveth	<b>Tyndale's</b>	purpose . . . which is and	8, 551/ 10
block in the bottom,	<b>Tyndale's</b>	horse happen under him	8, 552/ 33
will it follow, upon	<b>Tyndale's</b>	word, that there may	8, 556/ 12
The Recapitulation of All	<b>Tyndale's</b>	Process concerning "the Church	8, 560/ 1
already: this chapter of	<b>Tyndale's</b>	not only nothing maketh	8, 562/ 32
-- and that (as	<b>Tyndale's</b>	master Martin Luther saith	8, 562/ 37
And here is all	<b>Tyndale's</b>	whole tale, that he	8, 566/ 8
these folk that are	<b>Tyndale's</b>	elects have, or ween	8, 566/ 32
as ye see now,	<b>Tyndale's</b>	special elects . . . which only	8, 567/ 12
that they be, by	<b>Tyndale's</b>	second definition, all this	8, 570/ 4
that the more that	<b>Tyndale's</b>	elects feel his false	8, 570/ 34
person well perceiveth that	<b>Tyndale's</b>	"repentant" elects, abhorring from	8, 570/ 38
the less part . . . and	<b>Tyndale's</b>	elects, either no part	8, 571/ 18
than fifteen hundred thousand	<b>Tyndales</b>	that telleth us the	8, 137/ 14
no Luthers, nor no	<b>Tyndales</b>	, nor none Huessgens, nor	8, 336/ 35
one as had more	<b>tyrannous</b>	delight in our pain	8, 71/ 29
which is not a	<b>tyrannous</b>	but a good and	8, 72/ 7
to obey their unlawful "	<b>tyranny</b>	" (for by that name	8, 30/ 7
is bound to obey	<b>tyranny</b>	-- if it be	8, 31/ 19
they shall obey their "	<b>tyranny</b>	" till God deliver them	8, 31/ 25
to obey their prince's "	<b>tyranny</b>	" if it "be not	8, 31/ 32
bound to obey his "	<b>tyranny</b>	" if it "be not	8, 31/ 39
and must withstand such "	<b>tyranny</b>	." Or, at the leastwise	8, 32/ 14
to obey their prince's "	<b>tyranny</b>	" in forbearing flesh on	8, 32/ 16
must stiffly withstand his "	<b>tyranny</b>	." So that finally, concerning	8, 32/ 34
are right and which	<b>tyranny</b>	. More Useth Tyndale and	8, 56/ 22
are right and which	<b>tyranny</b>	." For by this they	8, 59/ 23
lawful law, but plain	<b>tyranny</b>	. Tyndale If God should	8, 59/ 30
to teach him, for	<b>tyranny</b>	that is so great	8, 466/ 36
to teach him, for	<b>tyranny</b>	that is so great	8, 471/ 34
to put that for "	<b>tyranny</b>	" now, any man should	8, 472/ 4
others, calleth it express	<b>tyranny</b>	. Yet goeth he finally	8, 516/ 27
pain-taking, God is no	<b>tyrant</b>	. . . and therefore rejoiceth not	8, 71/ 22
our pain as a	<b>tyrant</b>	, albeit that Luther and	8, 71/ 27
than ever had any	<b>tyrant</b>	. . . when they by the	8, 71/ 30
the confusion of all	<b>tyrants</b>	." Lo, here have ye	8, 18/ 34
and behold the bare,	<b>ugly</b>	gargoyle faces of their	8, 33/ 15
or bad, Christian or	<b>un-Christian</b>	. For Tyndale saith therein	8, 169/ 28
a fair flock of	<b>un-Christian</b>	geese. But yet the	8, 171/ 26
ye heard a full	<b>un-Christian</b>	tale of an evil	8, 445/ 10
Christian readers what an	<b>un-Christian</b>	mind this evil Christian	8, 500/ 35
as to reckon myself	<b>unable</b>	in so plain points	8, 25/ 32

sometimes give a sentence	<b>unable</b>	to be perceived or	8, 235/ 9
Scripture . . . be not only	<b>unable</b>	to prove or defend	8, 382/ 1
he shall see himself	<b>unable</b>	to defend his own	8, 397/ 20
to leave the sacraments	<b>unadministered</b>	unto him as administered	8, 82/ 9
sacrament were as good	<b>unadministered</b>	as administered to whosoever	8, 82/ 24
Holy Spirit, "qui facit	<b>unanimes</b>	in domo" ("which maketh	8, 247/ 22
might consecrate unshaven and	<b>unanointed</b>	, when shaving and anointing	8, 193/ 36
priest made unshaven and	<b>unanointed</b>	. For if they make	8, 193/ 38
charge he leaveth ever	<b>unanswered</b>	. For go me to	8, 199/ 26
had dissembled, and left	<b>unanswered</b>	his chief reason of	8, 335/ 19
poor woman, I ween,	<b>unaware</b>	that he is priest	8, 7/ 8
precepts of their sovereigns	<b>unawares</b>	to other men, and	8, 30/ 1
as they make it	<b>unawares</b>	, he would else, if	8, 105/ 21
somewhat himself even here,	<b>unawares</b>	. For first, though I	8, 292/ 10
of his passed me	<b>unawares</b>	. . . which if I had	8, 335/ 17
is now yet brought	<b>unawares</b>	to grant for an	8, 408/ 3
back by his coat skirt	<b>unawares</b>	. . . . and for the blind	8, 481/ 6
and give him allthing,	<b>unawares</b>	. For if he may	8, 504/ 2
made him give sentence,	<b>unawares</b>	, against himself . . . he said	8, 539/ 2
err . . . saving that suddenly,	<b>unawares</b>	, he confesseth even there	8, 563/ 18
live in that die	<b>unbaptized</b>	. Which though they enter	8, 406/ 22
will that is yet	<b>unbegotten</b>	can nothing make nor	8, 504/ 8
of virtues: I mean	<b>unbelief</b>	, false faith, and infidelity	8, 2/ 26
they receive him with	<b>unbelief</b>	, out of hope, or	8, 82/ 13
the sin of that	<b>unbelief</b>	whereof they were now	8, 241/ 36
excuse their mistrust and	<b>unbelief</b>	. . . I see themselves write	8, 550/ 4
working instrument upon the	<b>unbodied</b>	and unbodily soul --	8, 103/ 29
to work upon the	<b>unbodied</b>	, incorporeal soul. Which if	8, 104/ 4
cannot work upon the	<b>unbodily</b>	soul. And therefore, thereto	8, 103/ 24
upon the unbodied and	<b>unbodily</b>	soul -- be it	8, 103/ 30
think ourselves without Scripture	<b>unbound</b>	, and in no necessity	8, 375/ 6
therefore are ready, like	<b>unbridled</b>	colts, to run out	8, 450/ 28
on again . . . as an	<b>unbridled</b>	horse sometimes when he	8, 455/ 32
or seniores, been left	<b>uncalled</b>	and had leave to	8, 187/ 30
deviseth is insufficient and	<b>uncertain</b>	by Luther's own rule	8, 317/ 1
comfortless that we were	<b>uncertain</b>	whether the whole Church	8, 376/ 8
nothing sure, but allthing	<b>uncertain</b>	: both traditions of the	8, 378/ 13
his mind upon his	<b>uncertain</b>	words, to the end	8, 498/ 2
Tyndale, partly for the	<b>uncertainty</b>	of himself in his	8, 448/ 11
them after. And this	<b>uncertainty</b>	of grace to follow	8, 450/ 23
God, and are his	<b>unchangeable</b>	enemies, as is the	8, 438/ 6
still the word presbyteros	<b>unchanged</b>	, because that word is	8, 184/ 15
God himself to stand	<b>unchanged</b>	till Christ came . . . so	8, 322/ 20
that it shall stand	<b>unchanged</b>	till himself come again	8, 322/ 21
and rejected and left	<b>unchosen</b>	, and kept from the	8, 499/ 37
to have left it	<b>unchristened</b>	, and never to have	8, 82/ 29
the children of Israel	<b>uncircumcised</b>	. . . and were yet thought	8, 60/ 6
of God, forty years	<b>uncircumcised</b>	in desert . . . he endeth	8, 72/ 25
For neither circumcision nor	<b>uncircumcision</b>	is anything at all	8, 324/ 24
with beasts clean and	<b>unclean</b>	. . . and Christ with his	8, 391/ 37

honest chastity into an	<b>unclean</b>	, shameful liberty of friars	8, 515/ 22
your members to serve	<b>uncleanness</b>	and iniquity, from iniquity	8, 409/ 31
Tyndale handleth me full	<b>uncourteously</b>	; for he taketh away	8, 178/ 18
beastly bitchery. The Extreme	<b>Unction</b>	, or Aneling, and Confirmation	8, 14/ 27
of Penance, Confirmation, Extreme	<b>Unction</b>	, Order, and Matrimony . . . but	8, 414/ 12
himself meaneth, Tyndale leaveth	<b>undeclared</b>	. . . and will we shall	8, 498/ 2
honorable, and their bed	<b>undefiled</b>	. And with that grace	8, 85/ 20
where the bed is	<b>undefiled</b>	with adultery. And then	8, 305/ 26
the law of love	<b>undefiled</b>	-- which are the	8, 307/ 19
the law of love	<b>undefiled</b>	," there is no peril	8, 308/ 29
the surer, undershored and	<b>underpropped</b>	it with certain other	8, 282/ 1
before were promised. This	<b>underpropper</b>	is not very proper	8, 282/ 5
it not . . . and so	<b>underproppeth</b>	his assertion with itself	8, 282/ 11
up the groundsel, to	<b>undershore</b>	the sides with the	8, 282/ 14
it stand the surer,	<b>undershored</b>	and underpropped it with	8, 282/ 1
held. First, ye shall	<b>understand</b>	that he was a	8, 13/ 5
Pharisees), yet he cannot	<b>understand</b>	the things of the	8, 46/ 5
in Scripture," that could	<b>understand</b>	the things of the	8, 46/ 24
should seem able to	<b>understand</b>	the things of the	8, 47/ 4
laws of God, and	<b>understand</b>	the true use of	8, 59/ 21
same, in like wise,	<b>understand</b>	they all the laws	8, 59/ 22
For by this they	<b>understand</b>	that for the love	8, 59/ 23
be not taught to	<b>understand</b>	somewhat thereby; and so	8, 75/ 18
that whosoever do not	<b>understand</b>	all the significations of	8, 82/ 8
that we take and	<b>understand</b>	to have been given	8, 85/ 26
in the New Testament,	<b>understand</b>	nothing else but an	8, 91/ 8
and then they shall	<b>understand</b>	all the matter well	8, 92/ 30
were superstition because they	<b>understand</b>	them not! If Tyndale	8, 109/ 11
woman -- ye must	<b>understand</b>	we need, therefore, he	8, 111/ 36
bread still, ye shall	<b>understand</b>	that whereas I in	8, 116/ 3
with them. Howbeit, I	<b>understand</b>	by Tyndale in his	8, 122/ 33
of God's commandment, we	<b>understand</b>	the Scripture in its	8, 130/ 6
Tyndale and his fellows	<b>understand</b>	it right, or else	8, 134/ 5
there would no man	<b>understand</b>	thereby the whole body	8, 147/ 6
the people did not	<b>understand</b>	; which would not have	8, 160/ 26
many that now do	<b>understand</b>	the Latin tongue do	8, 161/ 5
tongue do little yet	<b>understand</b>	the sentence, farther than	8, 161/ 6
word "church," making them	<b>understand</b>	thereby nothing but the	8, 163/ 20
men to perceive and	<b>understand</b>	what Tyndale meaneth by	8, 165/ 27
we use it and	<b>understand</b>	thereby, whatsoever it signify	8, 166/ 30
it. For ye shall	<b>understand</b>	that this word ecclesia	8, 170/ 1
Christian man doth not	<b>understand</b>	that he is commanded	8, 202/ 3
my lady's grace," we	<b>understand</b>	no great godly favor	8, 202/ 26
they spoke of it,	<b>understand</b>	shrift in the ear	8, 206/ 11
they make the people	<b>understand</b>	holy deeds of their	8, 208/ 13
that by "penance" we	<b>understand</b>	, when we speak thereof	8, 211/ 16
by that word would	<b>understand</b>	as much good thereby	8, 211/ 22
now, when ye shall	<b>understand</b>	that never man was	8, 224/ 24
the Gospel . . . ye shall	<b>understand</b>	that the Latin tongue	8, 229/ 23
Latin. Ye shall therefore	<b>understand</b>	that in that place	8, 233/ 8

yet shall ye further	<b>understand</b>	that, as I said	8, 234/ 19
the words. Ye shall	<b>understand</b>	that it is a	8, 235/ 5
spoken, saving that we	<b>understand</b>	thereby the other, with	8, 236/ 21
God's word: ye shall	<b>understand</b>	that whereas Tyndale saith	8, 241/ 8
doubtuos and hard to	<b>understand</b>	. If it be plain	8, 249/ 33
moral virtue he should	<b>understand</b>	thereby -- as the	8, 277/ 18
done -- let Tyndale	<b>understand</b>	that the cause why	8, 281/ 3
and he will not	<b>understand</b>	those places of Scripture	8, 289/ 19
believe, ye shall not	<b>understand</b>	"). And here ye see	8, 293/ 20
tongue that all men	<b>understand</b>	. . . except that there be	8, 327/ 7
to school with Christ,	<b>understand</b>	as much at the	8, 329/ 27
whereof they should not	<b>understand</b>	the reason . . . when he	8, 329/ 36
Scripture is easy to	<b>understand</b>	? Which thing he saith	8, 336/ 15
that they all together	<b>understand</b>	it better than he	8, 346/ 33
be able well to	<b>understand</b>	the Scripture, so much	8, 361/ 15
man and woman may	<b>understand</b>	them easily; notwithstanding that	8, 362/ 30
keep them obediently and	<b>understand</b>	them wisely." Saint Augustine	8, 370/ 7
-- we may well	<b>understand</b>	that they be kept	8, 370/ 27
err. Which if ye	<b>understand</b>	of the pope and	8, 386/ 5
read, nor every man	<b>understand</b>	it though he have	8, 388/ 11
my language, and yet	<b>understand</b>	it but slenderly? What	8, 389/ 26
ye may the better	<b>understand</b>	whereabout he goeth . . . and	8, 390/ 35
this world." Ye shall	<b>understand</b>	that Tyndale and his	8, 404/ 14
what if we might	<b>understand</b>	Tyndale thus: as though	8, 414/ 23
obscure, and hard to	<b>understand</b>	; much like a blind	8, 424/ 29
one that ever did	<b>understand</b>	these words of Saint	8, 428/ 32
much like, if he	<b>understand</b>	by his riddle "they	8, 446/ 26
sin," and then will	<b>understand</b>	thereby that he consenteth	8, 453/ 19
the name of "faith"	<b>understand</b>	hope and trust in	8, 487/ 8
elects, because they can	<b>understand</b>	no preaching. Another fault	8, 499/ 11
might clearly perceive and	<b>understand</b>	what he meaneth, and	8, 521/ 34
must Tyndale take and	<b>understand</b>	"deadly sin" for some	8, 550/ 33
shall you, good readers,	<b>understand</b>	that as concerning his	8, 560/ 4
to him . . . and then	<b>understand</b>	those places of Scripture	8, 569/ 23
of God? How himself	<b>understandeth</b>	his high spiritual words	8, 46/ 31
laws of God and	<b>understandeth</b>	the true use and	8, 56/ 20
them; and by these	<b>understandeth</b>	he in the laws	8, 56/ 21
Which both he there	<b>understandeth</b>	; for he there expressly	8, 96/ 28
but that he well	<b>understandeth</b>	that the receiving of	8, 114/ 27
and his Holy Spirit	<b>understandeth</b>	his own writing better	8, 131/ 36
him with any less . . .	<b>understandeth</b>	nothing what the matter	8, 158/ 8
an indifferent reader that	<b>understandeth</b>	English and hath in	8, 218/ 24
hard that no man	<b>understandeth</b>	. And finally must he	8, 334/ 34
proveth he that he	<b>understandeth</b>	every place in Scripture	8, 336/ 9
them all that himself	<b>understandeth</b>	the Scripture better than	8, 342/ 4
say that the Church	<b>understandeth</b>	it wrong; so that	8, 346/ 31
as all Christ's church	<b>understandeth</b>	them (as Tyndale saith	8, 508/ 36
readers into a false	<b>understanding</b>	of Saint Paul . . . making	8, 6/ 9
so simple wit and	<b>understanding</b>	but he may at	8, 67/ 23
the full knowledge and	<b>understanding</b>	of Christ, and to	8, 91/ 10

them, is to mine	<b>understanding</b>	so simply assoiled . . . that	8, 101/ 30
they contended upon the	<b>understanding</b>	at such time as	8, 119/ 18
shame . . . that in the	<b>understanding</b>	of Scripture, and in	8, 119/ 23
captivateth his wit and	<b>understanding</b>	to obey "Holy Church	8, 126/ 18
captivate his wit and	<b>understanding</b>	and obey Holy Church	8, 126/ 28
and not captivate their	<b>understanding</b>	to believe lies; and	8, 129/ 20
or an ass without	<b>understanding</b>	! More It appeareth well	8, 129/ 24
would willingly captivate our	<b>understanding</b>	to believe Luther's lies	8, 129/ 35
in the declaration and	<b>understanding</b>	of the Scripture of	8, 130/ 12
ass without wit or	<b>understanding</b>	?Tyndale Judge, therefore, Christian	8, 130/ 16
damnably deceived in the	<b>understanding</b>	of his holy scripture	8, 132/ 35
them for the better	<b>understanding</b>	of God's word written	8, 149/ 21
labor first for better	<b>understanding</b>	, and not thereby meaning	8, 160/ 34
were, for lack of	<b>understanding</b>	of the tongue from	8, 166/ 27
of a thing, or	<b>understanding</b>	. . . as where a man	8, 207/ 10
it seemeth, some other	<b>understanding</b>	of this word "willingly	8, 216/ 4
their wits to the	<b>understanding</b>	of Scripture, and said	8, 238/ 19
such a light of	<b>understanding</b>	that he should not	8, 239/ 5
false translating and false	<b>understanding</b>	to make men ween	8, 239/ 24
the captivating of his	<b>understanding</b>	toward the belief of	8, 241/ 18
words, with the right	<b>understanding</b>	of the same, from	8, 245/ 25
but upon the right	<b>understanding</b>	thereof, wherein while all	8, 249/ 29
upon the exposition and	<b>understanding</b>	that Tyndale and Luther	8, 250/ 21
Scripture after the right	<b>understanding</b>	. . . taught and inspired by	8, 252/ 26
for lack of well	<b>understanding</b>	. Which misunderstanding may soon	8, 287/ 1
his heresy with false	<b>understanding</b>	of Saint Paul . . . brought	8, 292/ 31
had, into the right	<b>understanding</b>	of Holy Scripture . . . whereby	8, 295/ 31
for the knowledge and	<b>understanding</b>	of those significations of	8, 299/ 7
which, with his false	<b>understanding</b>	of Saint Paul, he	8, 324/ 35
to "labor for knowledge,	<b>understanding</b>	, feeling," and "beware" of	8, 327/ 19
therein, for all the	<b>understanding</b>	that men have thereof	8, 336/ 27
word -- in the	<b>understanding</b>	of Holy Scripture, against	8, 337/ 12
in debate upon the	<b>understanding</b>	of the scriptures (as	8, 340/ 6
when of the right	<b>understanding</b>	thereof there can never	8, 343/ 16
upon him, in the	<b>understanding</b>	of Scripture, to control	8, 345/ 15
the other fashion foreremembered,	<b>understanding</b>	, in the allegory, by	8, 353/ 27
shall have no right	<b>understanding</b>	. But that right belief	8, 361/ 17
belief, and thereby that	<b>understanding</b>	, had: the Scripture, though	8, 361/ 17
discerning of the right	<b>understanding</b>	of the Scripture of	8, 398/ 28
be true and his	<b>understanding</b>	false. For his third	8, 424/ 6
of God. In the	<b>understanding</b>	of these words vary	8, 427/ 19
him alone, in the	<b>understanding</b>	of these words of	8, 429/ 5
writing those words, and	<b>understanding</b>	, as indeed he doth	8, 439/ 27
For surely after Tyndale's	<b>understanding</b>	of Saint John's words	8, 440/ 10
that Saint Peter confessed . . .	<b>understanding</b>	the same in such	8, 460/ 32
us, to captivate our	<b>understanding</b>	into the obedience of	8, 463/ 16
captivate and subdue our	<b>understanding</b>	to serve and follow	8, 500/ 19
we would captivate our	<b>understanding</b>	into the service of	8, 500/ 25
his reason is and	<b>understanding</b>	into the obsequy and	8, 502/ 19
inward sight of the	<b>understanding</b>	as the bodily eye	8, 507/ 13

be called still "his" . . .	<b>understanding</b>	, by that speaking, that	8, 554/ 14
such equivocations and diverse	<b>understandings</b>	of one word serve	8, 487/ 10
had mistaken and wrongly	<b>understood</b>	the places. And was	8, 9/ 17
such a wise way	<b>understood</b>	, his spiritual sort "judgeth	8, 59/ 20
Whereby it is well	<b>understood</b>	that he which fasteth	8, 68/ 17
the priest neither well	<b>understood</b>	their duty, nor well	8, 93/ 26
saith Tyndale, "is here	<b>understood</b>	the word of his	8, 96/ 35
will begotten us, be	<b>understood</b>	our Savior Christ himself	8, 97/ 4
Old Law, because they	<b>understood</b>	them not. After this	8, 109/ 15
else never none had	<b>understood</b>	it but himself. And	8, 113/ 34
tongue that every man	<b>understood</b>	." As for preaching of	8, 149/ 14
tongue that all folk	<b>understood</b>	-- of which point	8, 160/ 15
be much the more	<b>understood</b>	; which was all the	8, 161/ 4
say, make any word	<b>understood</b>	as it like himself	8, 165/ 6
word seniores be there	<b>understood</b>	the ministers that were	8, 185/ 25
he translateth, is not	<b>understood</b>	in that signification. As	8, 185/ 35
never so taken nor	<b>understood</b>	-- and thus to	8, 186/ 18
at that time nothing	<b>understood</b>	but an elder (wherein	8, 187/ 24
English tongue none office	<b>understood</b>	at all, but only	8, 188/ 2
how it might be	<b>understood</b>	right. But Tyndale by	8, 231/ 26
to be perceived or	<b>understood</b>	; and sometimes a wrong	8, 235/ 9
was God." For else,	<b>understood</b>	as it standeth, "God	8, 236/ 23
than every man well	<b>understood</b>	, so may there yet	8, 282/ 21
and that the Scripture,	<b>understood</b>	right, is never thereto	8, 286/ 32
and if the apostles	<b>understood</b>	thereby as we do	8, 290/ 32
and if the apostles	<b>understood</b>	thereby as we do	8, 292/ 34
by the faith is	<b>understood</b>	as the Scripture itself	8, 293/ 17
taught them . . . nor they	<b>understood</b>	them not: wherefore it	8, 298/ 11
the people known and	<b>understood</b>	. For else, though God	8, 301/ 33
to them, though they	<b>understood</b>	not what the things	8, 302/ 5
Adam to Christ were	<b>understood</b>	of the people: that	8, 302/ 10
be proved to have	<b>understood</b>	the significations of all	8, 308/ 21
Saint John might be	<b>understood</b>	that he had not	8, 310/ 35
may not this be	<b>understood</b>	of words and deeds	8, 311/ 22
of Scripture, not well	<b>understood</b>	, seem to say the	8, 314/ 15
meaning. For if I	<b>understood</b>	not the meaning . . . it	8, 317/ 17
whatsoever Tyndale say, never	<b>understood</b>	the meaning? Would the	8, 319/ 20
tongue that the people	<b>understood</b>	. But yet the ceremonies	8, 327/ 12
that the people never	<b>understood</b>	what they meant --	8, 327/ 14
Scripture that the people	<b>understood</b>	all their significations; no	8, 328/ 28
I say, Moses either,	<b>understood</b>	all the ceremonies commanded	8, 328/ 34
prove that the people	<b>understood</b>	them all, nor, peradventure	8, 329/ 7
say that the people	<b>understood</b>	all those ceremonies: I	8, 329/ 8
before, that the people	<b>understood</b>	not all the ceremonies	8, 329/ 30
Scripture to him not	<b>understood</b>	: he shall, while he	8, 330/ 17
never shall be clearly	<b>understood</b>	. . . till such time as	8, 336/ 28
say that all they	<b>understood</b>	it wrong, and himself	8, 343/ 19
chair of Moses" is	<b>understood</b>	the learning of the	8, 356/ 20
such as are least	<b>understood</b>	. And therefore in the	8, 362/ 22
he would were not	<b>understood</b>	-- let us a	8, 391/ 1

be loath to be	<b>understood</b>	-- yet he will	8, 428/ 2
never any good man	<b>understood</b>	Saint John so before	8, 429/ 3
of the two better	<b>understood</b>	Saint John -- whether	8, 442/ 31
John falsely taken and	<b>understood</b>	-- so doth he	8, 443/ 34
words of Saint Paul,	<b>understood</b>	and construed as falsely	8, 443/ 35
such . . . if it were	<b>understood</b>	as Tyndale teacheth . . . that	8, 495/ 32
death. Moreover, they never	<b>understood</b>	that saying of his	8, 541/ 1
it is taken and	<b>understood</b>	by the Catholic Church	8, 551/ 1
none otherwise to be	<b>understood</b>	than "except he repent	8, 568/ 36
clear and too far	<b>undisputable</b>	for any false prophet	8, 266/ 7
people, to their own	<b>undoing</b>	, to be disobedient and	8, 31/ 15
and leave those things	<b>undone</b>	that are by me	8, 5/ 8
leave good, virtuous things	<b>undone</b>	themselves, and also to	8, 132/ 21
only leave the good	<b>undone</b>	, but also do the	8, 132/ 30
may command to leave	<b>undone</b>	some things that he	8, 283/ 21
bound to leave them	<b>undone</b>	. And this is so	8, 283/ 23
may do and leave	<b>undone</b>	as they list. Nor	8, 296/ 32
they might not leave	<b>undone</b>	were sin as oft	8, 298/ 29
must needs leave it	<b>undone</b>	and bid him do	8, 307/ 29
thing be done or	<b>undone</b>	. Luther was himself also	8, 318/ 4
time leave all such	<b>undone</b>	. . . and say as Tyndale	8, 329/ 32
they shall neither leave	<b>undone</b>	any of those ceremonies	8, 349/ 11
themselves leave them all	<b>undone</b>	, and not set once	8, 353/ 24
in leaving a thing	<b>undone</b>	that the Scripture so	8, 375/ 19
God's help leave it	<b>undone</b>	if they would, since	8, 455/ 22
for his sure and	<b>undoubtable</b>	judges between the two	8, 396/ 33
the place of the	<b>undoubted</b>	good word "charity," thereas	8, 198/ 36
presupposing it for an	<b>undoubted</b>	truth, he shall set	8, 269/ 22
people came into the	<b>undoubted</b>	truth and faith of	8, 292/ 28
to fall from the	<b>undoubted</b>	faith unto the dispicions	8, 293/ 15
grace. And it is	<b>undoubted</b>	that both they and	8, 300/ 6
Origen . . . and, besides some	<b>undoubted</b>	holy men since, I	8, 367/ 26
faith, hath a sure,	<b>undoubted</b>	knowledge that he is	8, 426/ 2
true trust and full,	<b>undoubted</b>	hope in God, and	8, 459/ 10
taken it for an	<b>undoubted</b>	token of invincible malice	8, 469/ 6
which he knoweth the	<b>undoubted</b>	truth of this article	8, 476/ 36
into sure faith and	<b>undoubted</b>	belief. And this, I	8, 509/ 6
since he should then	<b>undoubtedly</b>	receive it on his	8, 24/ 1
schismatical sects . . . whose fall	<b>undoubtedly</b>	the remnant will in	8, 29/ 1
clergy. First, this is	<b>undoubtedly</b>	false, whatsoever Tyndale say	8, 163/ 22
commandment. More It is	<b>undoubtedly</b>	a very good occasion	8, 217/ 26
that matter which is	<b>undoubtedly</b>	one of the most	8, 253/ 4
which had yet been	<b>undoubtedly</b>	the sorest pinch, saving	8, 269/ 34
to God's board! But	<b>undoubtedly</b>	whoso have a reverent	8, 316/ 24
water is one taught	<b>undoubtedly</b>	by God to his	8, 319/ 3
at Paris.) This thing	<b>undoubtedly</b>	not a little confirmed	8, 340/ 29
feeble-faithed folk offended. Whereas	<b>undoubtedly</b>	those words neither prove	8, 351/ 29
not been lost. And	<b>undoubtedly</b>	God would never have	8, 374/ 9
epistle. Which epistle is	<b>undoubtedly</b>	one of the most	8, 424/ 11
deeds" done, they shall	<b>undoubtedly</b>	take repentance and so	8, 450/ 26

and a godly? And	<b>undoubtedly</b>	this is their very	8, 451/ 26
them . . . yet do they	<b>undoubtedly</b>	through their own fault	8, 452/ 6
living be (among whom	<b>undoubtedly</b>	there are, of both	8, 479/ 38
sin shall he leave	<b>unexcused</b>	, except peradventure the devil's	8, 543/ 2
high spiritual wisdom of	<b>unfaithful</b>	heretics . . . he beginneth on	8, 120/ 7
to God, and plain	<b>unfaithfulness</b>	. . . forasmuch as we shall	8, 52/ 8
is down fallen, by	<b>unfaithfulness</b>	, into the deep dungeon	8, 118/ 24
to God, fall in	<b>unfaithfulness</b>	, and with idolatry do	8, 225/ 26
of those that for	<b>unfaithfulness</b>	never shall be saved	8, 240/ 26
occasion of infidelity and	<b>unfaithfulness</b>	. But yet, because I	8, 295/ 35
without profit, but altogether	<b>unfruitful</b>	and superstitious. More Here	8, 86/ 32
they also become as	<b>unfruitful</b>	as the others. And	8, 92/ 6
then were not Baptism	<b>unfruitful</b>	, for it were very	8, 93/ 6
resurrection, there are yet	<b>unfulfilled</b>	as well divers promises	8, 282/ 24
until the wickedness of	<b>ungodly</b>	sinner be full ripe	8, 528/ 33
before, that of these	<b>ungracious</b>	books full of pestilent	8, 10/ 36
for heresy a few	<b>ungracious</b>	folk -- what manner	8, 11/ 10
I think, if Tyndale's	<b>ungracious</b>	books had never come	8, 21/ 32
and glory when their	<b>ungracious</b>	writing bringeth any man	8, 27/ 37
the making of their	<b>ungracious</b>	books, good and true-believing	8, 36/ 1
sure that evil and	<b>ungracious</b>	folk shall ever find	8, 38/ 25
and archheretics of his	<b>ungracious</b>	sect . . . which, when they	8, 42/ 38
remember and consider what	<b>ungracious</b>	fruit their deceitful doctrine	8, 48/ 13
of your words and	<b>ungracious</b>	writings to kindle them	8, 58/ 34
universities there be many	<b>ungracious</b>	graces gotten. More This	8, 202/ 27
in the university many	<b>ungracious</b>	graces be gotten, he	8, 203/ 18
many places of his	<b>ungracious</b>	books, that the Scripture	8, 336/ 14
he saith of an	<b>ungracious</b>	mind -- to make	8, 336/ 16
he speaketh of an	<b>ungracious</b>	purpose . . . willing to bring	8, 343/ 5
plain perceiving of his	<b>ungracious</b>	mind. But now that	8, 405/ 30
better, out shameless with	<b>ungracious</b>	company, making a shameful	8, 437/ 28
breedeth out of their	<b>ungracious</b>	"members." For if he	8, 453/ 29
then, after that their	<b>ungracious</b>	heresies might be freely	8, 514/ 11
evil thoughts, all these	<b>ungracious</b>	words, all these abominable	8, 536/ 20
And yet glorieth Tyndale	<b>ungraciously</b>	in their destruction . . . reckoning	8, 25/ 8
lief be smeared with	<b>unhallowed</b>	butter as anointed with	8, 57/ 32
lief be smeared with	<b>unhallowed</b>	butter as anointed with	8, 75/ 16
than by "smearing with	<b>unhallowed</b>	butter," but if men	8, 78/ 2
hallowed candle than an	<b>unhallowed</b>	torch that will give	8, 78/ 37
and be "smeared with	<b>unhallowed</b>	butter" as anointed with	8, 81/ 35
there also whom his	<b>unhappy</b>	books have brought unto	8, 21/ 38
set abroach in some	<b>unhappy</b>	hearts, that they never	8, 35/ 19
as any of his	<b>unhappy</b>	fellows. And this I	8, 301/ 19
himself that his own	<b>unhappy</b>	fellows, the heretics, I	8, 483/ 9
high doctrine, and before	<b>unheard</b>	, Master Tyndale teacheth us	8, 498/ 36
Scripture of God from	<b>unholy</b>	writing of man): I	8, 254/ 11
people were as good	<b>unhouseled</b>	as houseled. But, God	8, 82/ 22
opinions, and break the	<b>union</b>	of the Church, and	8, 483/ 36
to nourish peace and	<b>unity</b>	; but to ward, Christ	8, 89/ 24
of Christ's Passion, and	<b>unity</b>	of him and us	8, 278/ 34

conformable and content in	<b>unity</b>	of faith to cleave	8, 398/ 10
no such dwelling in	<b>unity</b>	of person as the	8, 422/ 22
make sects, breaking the	<b>unity</b>	of Christ's church, for	8, 481/ 7
would never break the	<b>unity</b>	of faith or yet	8, 481/ 14
divisions, and breaketh the	<b>unity</b>	of Christ's church: whether	8, 481/ 16
break the peace and	<b>unity</b>	. . . both of the Church	8, 484/ 10
making sects, "breaking of	<b>unity</b>	, "killing of Christian brethren	8, 484/ 29
by sects dissolving the	<b>unity</b>	, and being separate from	8, 561/ 32
the Catholic church and	<b>universal</b>	. Howbeit, of truth Tyndale	8, 146/ 17
Catholic church, that is,	<b>universal</b>	. . . by which word never	8, 163/ 29
to signify also the	<b>universal</b>	number of all Christian	8, 170/ 21
and obey, is this	<b>universal</b>	, known people of all	8, 223/ 4
to be preserved from	<b>universal</b>	flood; whereas sacrifices and	8, 276/ 34
body of the Church	<b>universal</b>	: so is it much	8, 345/ 2
meant of the whole	<b>universal</b>	Church itself, and of	8, 345/ 3
are there which the	<b>universal</b>	Church holdeth . . . and therefore	8, 371/ 9
which the Catholic Church	<b>universally</b>	believeth and useth are	8, 373/ 26
This way useth Tyndale	<b>universally</b>	, as well in every	8, 424/ 32
-- as in some	<b>universities</b>	it signifieth their assemblies	8, 171/ 23
be used in the	<b>universities</b>	; but there came no	8, 181/ 11
godly favor; and in	<b>universities</b>	there be many ungracious	8, 202/ 27
learned men of either	<b>university</b>	, and other parties of	8, 177/ 36
saith that in the	<b>university</b>	many ungracious graces be	8, 203/ 18
leave him for his	<b>unkindness</b>	. . . but though if the	8, 423/ 6
of justice for his	<b>unkindness</b>	condemn him, yet he	8, 423/ 8
framing of a secret,	<b>unknown</b>	church, that he learned	8, 24/ 15
is nothing of God	<b>unknown</b>	: Tyndale taketh that high	8, 47/ 11
hath deceived us with	<b>unknown</b>	and strange terms, to	8, 111/ 20
draw all to an	<b>unknown</b>	church of elects. For	8, 118/ 12
flee unto a dark,	<b>unknown</b>	church of elects . . . the	8, 118/ 21
earth the only secret,	<b>unknown</b>	folk that are predestinate	8, 133/ 16
a secret congregation of	<b>unknown</b>	chosen heretics scattered abroad	8, 165/ 25
is to no man	<b>unknown</b>	that all good Christian	8, 171/ 39
translated ecclesia into the	<b>unknown</b>	name of "congregation" in	8, 174/ 34
heresy of the secret,	<b>unknown</b>	church wherein is neither	8, 174/ 37
elders" -- a word	<b>unknown</b>	among Englishmen to signify	8, 185/ 4
obey were some secret,	<b>unknown</b>	sort of evil-living and	8, 219/ 8
church of Christ is	<b>unknown</b>	to men, but it	8, 267/ 7
heresy of their secret,	<b>unknown</b>	church of elects and	8, 323/ 3
fruit left such things	<b>unknown</b>	unto us -- to	8, 330/ 6
Catholic Church. For an	<b>unknown</b>	church can tell him	8, 375/ 36
church (for no church	<b>unknown</b>	can be believed, since	8, 378/ 8
outward sight of man	<b>unknown</b>	. . . not so much known	8, 387/ 24
say that of that	<b>unknown</b>	congregation, we may have	8, 388/ 16
the preacher of that	<b>unknown</b>	congregation which Tyndale calleth	8, 389/ 19
man could by that	<b>unknown</b>	church know which is	8, 393/ 33
defend his own chosen,	<b>unknown</b>	church in the point	8, 397/ 21
Christians of his elect,	<b>unknown</b>	church . . . do believe the	8, 407/ 32
but fondly frameth an	<b>unknown</b>	, whom he for lack	8, 408/ 19
Catholic church unto his	<b>unknown</b>	church of elects, whom	8, 413/ 14

devised, yet their secret,	<b>unknown</b>	faith and frailty did	8, 442/ 10
it secret, hidden, and	<b>unknown</b>	whether they were, at	8, 442/ 11
a secret, scattered company	<b>unknown</b>	, but also a rabble	8, 465/ 36
learned it of any	<b>unknown</b>	church, for no such	8, 476/ 24
not his own secret,	<b>unknown</b>	church of elects (which	8, 476/ 37
laboreth to make it	<b>unknown</b>	. . . because he would not	8, 479/ 29
since that his own	<b>unknown</b>	church can teach him	8, 537/ 2
since his elects are	<b>unknown</b>	, proved thereby no piece	8, 564/ 3
to be a congregation	<b>unknown</b>	, layeth his miry hands	8, 573/ 3
declaration of our sin	<b>unlaid</b>	unto us by any	8, 207/ 25
heresy, then found it	<b>unlawful</b>	to live in chastity	8, 7/ 20
sought many a false,	<b>unlawful</b>	way to live by	8, 7/ 21
them to obey their	<b>unlawful</b>	"tyranny" (for by that	8, 30/ 7
heaven: this service is	<b>unlawful</b>	, displeasent to God, and	8, 52/ 7
good men be from	<b>unlawful</b>	superstition; among whom, God	8, 125/ 7
worshipping of idols was	<b>unlawful</b>	among the Gentiles or	8, 172/ 30
being, as it is,	<b>unlawful</b>	, and thereby none other	8, 306/ 22
were not superstitious or	<b>unlawful</b>	to be kept), is	8, 353/ 15
of that feeble and	<b>unlawful</b>	reason. Tyndale's other reason	8, 506/ 25
man, or almost an	<b>unlearned</b>	woman having natural wit	8, 26/ 1
in the hands of	<b>unlearned</b>	people which is by	8, 31/ 4
but rather the people	<b>unlearned</b>	to occupy themselves, besides	8, 36/ 26
things so bleared the	<b>unlearned</b>	people's eyes that they	8, 139/ 10
in the ears of	<b>unlearned</b>	men some color of	8, 144/ 3
open, to learned and	<b>unlearned</b>	both, that he bringeth	8, 218/ 30
done, both learned and	<b>unlearned</b>	folk perceive him for	8, 220/ 6
perceive him for an	<b>unlearned</b>	fool. And yet --	8, 220/ 6
troth, that the people	<b>unlearned</b>	of their audience shall	8, 268/ 11
-- yet unto the	<b>unlearned</b>	it shall be likely	8, 269/ 14
not sufficiently serve to	<b>unlearned</b>	people otherwise than may	8, 270/ 25
make three," that simple,	<b>unlearned</b>	man, though he lack	8, 286/ 26
by Saint Paul, men	<b>unlearned</b>	and unstable do deprave	8, 363/ 1
What if I be	<b>unlearned</b>	? What if I can	8, 389/ 25
yet the number of	<b>unlearned</b>	hearers be satisfied with	8, 389/ 30
again, how shall an	<b>unlearned</b>	man know which they	8, 396/ 3
proved. And besides that,	<b>unlearned</b>	men are not able	8, 396/ 10
And yet, lest an	<b>unlearned</b>	reader might hap anything	8, 429/ 12
horrible deeds" as poor	<b>unlearned</b>	people in some countries	8, 441/ 10
out himself, and almost	<b>unlearned</b>	too. Which when Tyndale	8, 531/ 27
the remnant burned? Why	<b>unleavened</b>	bread? Why wild lettuce	8, 329/ 4
that they be full	<b>unlikely</b>	to rise. For truly	8, 76/ 20
fain to imagine an	<b>unlikely</b>	case: that "a woman	8, 189/ 35
tale be very far	<b>unlikely</b>	, reason were he brought	8, 536/ 4
let it so pass	<b>unlooked</b>	over by better men	8, 38/ 33
else it shall lie	<b>unmade</b>	for me!" When our	8, 308/ 7
and leaveth his own	<b>unmarked</b>	. . . which every other man	8, 138/ 20
his father, but of	<b>unnatural</b>	affection and very beastly	8, 494/ 7
peradventure, lie more promises	<b>unperceived</b>	yet, either by Tyndale	8, 282/ 21
you. For they bind	<b>unportable</b>	burdens and lay them	8, 351/ 21
hath proved by this	<b>unprobable</b>	case that women may	8, 190/ 22

good works fruitless and	<b>unprofitable</b>	, and that "faith alone	8, 42/ 10
all were he right	<b>unprofitable</b>	indeed; as appeared by	8, 55/ 24
whereas he calleth as	<b>unprofitable</b>	to the soul as	8, 289/ 21
that their writing were	<b>unprofitable</b>	that wrote us part	8, 324/ 12
and all the remnant	<b>unproved</b>	. For if Tyndale will	8, 255/ 14
have that article seem	<b>unproved</b>	as for any miracle	8, 255/ 34
proveth is as good	<b>unproved</b>	. Tyndale Notwithstanding, though there	8, 273/ 20
purpose on his part	<b>unproved</b>	and the contrary to	8, 563/ 2
left the matter not	<b>unproved</b>	only, but untouched too	8, 572/ 30
at length to pass	<b>unpunished</b>	. . . but of his endless	8, 22/ 8
a shameless boldness and	<b>unreasonable</b>	railing, with scriptures wrested	8, 26/ 5
but, rather, a plain	<b>unreasonable</b>	blasphemy foolishly spoken against	8, 263/ 21
have reprovved and proved	<b>unreasonable</b>	before, he saith that	8, 283/ 3
as straitly as their	<b>unreasonable</b>	construction would strain his	8, 349/ 36
find a woman so	<b>unreasonable</b>	that would command her	8, 525/ 25
man were there so	<b>unreasonable</b>	that would not think	8, 530/ 18
more foolishly and more	<b>unreasonably</b>	than doth some other	8, 512/ 30
the children of wrath	<b>unreconciled</b>	-- yet the merciful	8, 406/ 23
A bishop must be	<b>unreprovable</b>	and the husband of	8, 260/ 37
speaketh but of certain	<b>unreverent</b>	points in special . . . and	8, 315/ 23
do nothing that is	<b>unright</b>	: he shall live, and	8, 433/ 12
because they resist Tyndale's	<b>unrighteous</b>	heresies -- which, under	8, 516/ 12
life, and do no	<b>unrighteous</b>	thing -- he shall	8, 569/ 4
Tyndale's master . . . became all	<b>unruly</b>	and disobeyed and rebelled	8, 55/ 27
and preach unto such	<b>unruly</b>	rebels . . . should, ye wot	8, 514/ 16
Service may be left	<b>unsaid</b>	without any sin. He	8, 15/ 10
false judgment, and their	<b>unsavory</b>	taste, that judged sweet	8, 44/ 2
have always affirmed for	<b>unsavory</b>	meat and evil such	8, 44/ 36
and seasoning of his	<b>unsavory</b>	scoff, he changeth and	8, 554/ 18
his high goodness and	<b>unsearchable</b>	wisdom doth divers times	8, 525/ 16
shall leave the sacraments	<b>unserved</b>	which God hath taught	8, 327/ 29
used, priests might consecrate	<b>unshaven</b>	and unanointed, when shaving	8, 193/ 36
is no priest made	<b>unshaven</b>	and unanointed. For if	8, 193/ 38
which there was left	<b>unsought</b>	no devilish invention or	8, 17/ 36
and to leave nothing	<b>unsought</b>	to win him unto	8, 122/ 28
for you with sighs	<b>unspeakable</b>	, that ye might be	8, 268/ 30
Paul, men unlearned and	<b>unstable</b>	do deprave and misconstrue	8, 363/ 1
younger brethren, little babes	<b>untaught</b>	, and give them fair	8, 59/ 12
do not hereafter as	<b>unthrifths</b>	have in Almaine done	8, 70/ 8
of all kind of	<b>unthrifths</b>	. But as for God	8, 450/ 9
temporal, leaving almost none	<b>untouched</b>	; by which book Tyndale	8, 177/ 8
and not, leaving this	<b>untouched</b>	, walk and wander at	8, 200/ 2
were loath to leave	<b>untouched</b>	anything that Tyndale anywhere	8, 330/ 27
if I had left	<b>untouched</b>	, Tyndale would have said	8, 335/ 18
have left that matter	<b>untouched</b>	. For both is his	8, 563/ 1
not unproved only, but	<b>untouched</b>	too, which he took	8, 572/ 31
words that remain still	<b>untranslated</b>	into Latin . . . men use	8, 161/ 8
I do not say	<b>untrue</b>	, though Tyndale be at	8, 167/ 14
this realm by his	<b>untrue</b>	translating, and more untrue	8, 175/ 34
untrue translating, and more	<b>untrue</b>	construing, of the Holy	8, 175/ 34

But surely this is	<b>untrue</b>	. For, God be thanked	8, 177/ 12
it will be proved	<b>untrue</b>	), yet since himself saith	8, 187/ 26
that myself shall think	<b>untrue</b>	, though it had happed	8, 197/ 8
More This is plain	<b>untrue</b>	that Tyndale saith, as	8, 203/ 30
should Saint John say	<b>untrue</b>	himself or else should	8, 231/ 19
Saint John should say	<b>untrue</b>	or else our Savior	8, 232/ 9
therein is either plain	<b>untrue</b>	. . . or else such part	8, 241/ 3
that Tyndale saith here	<b>untrue</b>	(for besides the resurrection	8, 282/ 24
that Tyndale himself saith	<b>untrue</b>	. Yet would I fain	8, 414/ 19
Saint John himself say	<b>untrue</b>	where he saith that	8, 442/ 6
truth, those words are	<b>untrue</b>	. For when they do	8, 455/ 18
Tyndale do. And their	<b>untrue</b>	doctrine may be so	8, 468/ 24
nother. But Tyndale saith	<b>untrue</b>	in both. For man	8, 511/ 25
But yet saith Tyndale	<b>untrue</b>	in these other two	8, 511/ 29
confess that he saith	<b>untrue</b>	. . . let him revoke his	8, 513/ 5
say thus, he saith	<b>untrue</b>	. For doth not God	8, 522/ 27
Luther that I say	<b>untruly</b>	. And then saith he	8, 31/ 18
of God: he doth	<b>untruly</b>	belie them. For who	8, 114/ 25
very stiffly teacheth us	<b>untruly</b>	the contrary. And yet	8, 423/ 31
not suffer such obstinate	<b>untruth</b>	at length to pass	8, 22/ 7
be led into damnable	<b>untruth</b>	. Then say I, further	8, 132/ 25
else should there an	<b>untruth</b>	be spoken by the	8, 231/ 20
belief of any damnable	<b>untruth</b>	. . . but lead them into	8, 258/ 14
the contrary of that	<b>untruth</b>	. And since he said	8, 258/ 15
it from all damnable	<b>untruth</b>	, false belief, and idolatry	8, 302/ 33
that is to wit,	<b>untruth</b>	and lies. Surely this	8, 463/ 35
Moses . . . it were not	<b>unwholesome</b>	. And what can he	8, 283/ 34
into their breasts an	<b>unwholesome</b>	heap of fly-blown errors	8, 506/ 17
rage, to compel them	<b>unwillingly</b>	to do such horrible	8, 452/ 32
or else doth all	<b>unwillingly</b>	, as he were asleep	8, 493/ 31
do their detestable deeds	<b>unwillingly</b>	, without consent unto sin	8, 493/ 34
folly? Yet would some	<b>unwise</b>	man ween, peradventure, that	8, 110/ 34
will not be so	<b>unwise</b>	to ween that he	8, 140/ 31
I would be so	<b>unwise</b>	to say to my	8, 229/ 32
that we were far	<b>unwise</b>	if we would follow	8, 433/ 17
thy brethren," by his	<b>unwise</b>	wily change of this	8, 559/ 26
not of purpose, but	<b>unwittingly</b>	, by chance and mishap	8, 215/ 11
reckon that, being his	<b>unworthy</b>	Chancellor, it appertaineth, as	8, 27/ 18
God that they were	<b>unworthy</b>	to serve him or	8, 401/ 31
the Apostles Left Anything	<b>Unwritten</b>	Necessary to Salvation" --	8, 33/ 27
own holy secret word	<b>unwritten</b>	in the Scripture and	8, 44/ 9
boldly that his word	<b>unwritten</b>	is equal and as	8, 131/ 33
holy, secret, inward word	<b>unwritten</b>	, that it cannot be	8, 132/ 34
the word written or	<b>unwritten</b>	, or both. If he	8, 149/ 16
God both written and	<b>unwritten</b>	, and only that: then	8, 149/ 17
knowledge of God's word	<b>unwritten</b>	. For we be very	8, 149/ 22
writing, that those words	<b>unwritten</b>	which the Church believeth	8, 149/ 26
of God written and	<b>unwritten</b>	-- then he winneth	8, 150/ 10
Scripture preached God's word	<b>unwritten</b>	as long as ever	8, 150/ 31
any word of God	<b>unwritten</b>	, and took for vain	8, 151/ 15

the word of God	<b>unwritten</b>	), nor the old time	8, 151/ 24
the words of God	<b>unwritten</b>	, in which he saith	8, 151/ 27
of God's words left	<b>unwritten</b>	. . . and therefore after their	8, 151/ 31
his word is yet	<b>unwritten</b>	. But now will I	8, 153/ 29
many words of God	<b>unwritten</b>	. Now, thus I say	8, 153/ 36
things were taught first	<b>unwritten</b>	: if any of them	8, 154/ 1
them be yet left	<b>unwritten</b>	. . . then say I that	8, 154/ 2
that were sometime taught	<b>unwritten</b>	and yet remain observed	8, 154/ 12
and yet remain observed	<b>unwritten</b>	. . . as that others that	8, 154/ 13
apostles, and left none	<b>unwritten</b>	, to the intent that	8, 154/ 18
they believe and observe	<b>unwritten</b>	. For why should he	8, 154/ 22
and suffer some left	<b>unwritten</b>	. . . to make men sure	8, 154/ 23
some to be left	<b>unwritten</b>	. But this will I	8, 154/ 29
should have left some	<b>unwritten</b>	, it would have made	8, 155/ 8
God hath left none	<b>unwritten</b>	: we see that this	8, 155/ 11
as well that are	<b>unwritten</b>	as any that are	8, 155/ 14
things that we believe	<b>unwritten</b>	. For first, the credence	8, 155/ 17
the things that are	<b>unwritten</b>	. For as I believe	8, 155/ 20
to believe the things	<b>unwritten</b>	-- so may another	8, 155/ 22
why he left some	<b>unwritten</b>	. But neither can Tyndale	8, 156/ 21
why he left some	<b>unwritten</b>	. To this will Tyndale	8, 156/ 22
the Apostles Left Aught	<b>Unwritten</b>	That Is of Necessity	8, 222/ 8
partly written and partly	<b>unwritten</b>	. . . and that those two	8, 222/ 33
the word of God	<b>unwritten</b>	. And I said also	8, 224/ 33
the word of God	<b>unwritten</b>	. . . and so went from	8, 225/ 1
this word of God	<b>unwritten</b>	. . . is of as great	8, 225/ 3
written and his word	<b>unwritten</b>	-- and that they	8, 225/ 8
the word of God	<b>unwritten</b>	as there is of	8, 225/ 13
the word of God	<b>unwritten</b>	is of as great	8, 225/ 31
the word of God	<b>unwritten</b>	was before the Church	8, 226/ 10
the word of God	<b>unwritten</b>	; whereof himself knoweth well	8, 226/ 25
the Apostles Left Aught	<b>Unwritten</b>	That Is of Necessity	8, 253/ 1
bound to do anything	<b>unwritten</b>	, what availeth us all	8, 263/ 3
ye leave these things	<b>unwritten</b>	, then a straw for	8, 263/ 15
the word of God	<b>unwritten</b>	. . . which word Tyndale would	8, 265/ 36
the word of God	<b>unwritten</b>	may stay altogether. For	8, 269/ 17
the word of God	<b>unwritten</b>	in their Books . . . and	8, 269/ 30
in the same word	<b>unwritten</b>	, with God's grace have	8, 269/ 33
left no necessary thing	<b>unwritten</b>	. . . hath in it no	8, 270/ 32
prohibition of our sacraments	<b>unwritten</b>	be, as I shall	8, 278/ 7
little by God's word	<b>unwritten</b>	: Christ said somewhat more	8, 280/ 11
word at that time	<b>unwritten</b>	, than he said either	8, 280/ 12
the word of God	<b>unwritten</b>	-- that is to	8, 284/ 35
why they left aught	<b>unwritten</b>	-- as though if	8, 290/ 12
the apostles left aught	<b>unwritten</b>	, he might thereupon conclude	8, 290/ 14
written, and whatsoever were	<b>unwritten</b>	were no law; and	8, 290/ 17
should they be left	<b>unwritten</b>	?" -- and then if	8, 290/ 21
all that ever are	<b>unwritten</b>	are no laws! But	8, 290/ 24
left some necessary things	<b>unwritten</b>	. . . no more than I	8, 291/ 18
the apostles left anything	<b>unwritten</b>	, nor that they wrote	8, 293/ 22

left no necessary thing	<b>unwritten</b>	. And now he proveth	8, 294/ 34
writing . . . and of which	<b>unwritten</b>	word we be certain	8, 295/ 24
left no necessary thing	<b>unwritten</b>	. . . and Tyndale proveth it	8, 304/ 25
left no necessary thing	<b>unwritten</b>	." Is not this a	8, 304/ 30
any of them left	<b>unwritten</b>	any point necessary to	8, 310/ 29
Saint John left not	<b>unwritten</b>	any necessary point of	8, 311/ 11
with his own word	<b>unwritten</b>	any otherwise than in	8, 318/ 27
law bindeth that is	<b>unwritten</b>	, because there be many	8, 324/ 11
them to leave nothing	<b>unwritten</b>	that should be necessarily	8, 333/ 12
apostles to leave nothing	<b>unwritten</b>	-- he hath yet	8, 335/ 21
and of the word	<b>unwritten</b>	, and not of the	8, 339/ 15
the points of faith	<b>unwritten</b>	. And, as I before	8, 339/ 23
it is God's word	<b>unwritten</b>	, and of as great	8, 350/ 24
left no necessary thing	<b>unwritten</b>	"! Besides that this argument	8, 350/ 37
them to leave nothing	<b>unwritten</b>	. And besides that, one	8, 351/ 4
that divers things are	<b>unwritten</b>	-- as, for example	8, 359/ 10
partly by their institutions	<b>unwritten</b>	. Saint Cyprian, in his	8, 368/ 26
Timothy writeth of such	<b>unwritten</b>	traditions well and plainly	8, 374/ 25
be believed, and yet	<b>unwritten</b>	. . . as the same bond	8, 379/ 14
do is by themselves	<b>unwritten</b>	-- if Tyndale answer	8, 379/ 20
did leave divers things	<b>unwritten</b>	. . . and that of those	8, 379/ 29
apostles and his word	<b>unwritten</b>	, but also believeth less	8, 380/ 25
God by his word	<b>unwritten</b>	did teach his church	8, 380/ 27
written and the words	<b>unwritten</b>	in perpetual knowledge and	8, 380/ 31
very Word of God	<b>unwritten</b>	-- that is, his	8, 380/ 33
remnant that remaineth yet	<b>unwritten</b>	; or for that that	8, 381/ 8
that it teacheth after	<b>unwritten</b>	? Which thing Tyndale doth	8, 381/ 10
writing, blasphemeth all his	<b>unwritten</b>	words and himself too	8, 381/ 14
to have left altogether	<b>unwritten</b>	and never had Scripture	8, 382/ 5
the Apostles Left Anything	<b>Unwritten</b>	, Necessary to Soul Health	8, 382/ 13
of God -- not	<b>unwritten</b>	, which they set not	8, 395/ 17
of God, written or	<b>unwritten</b>	, from the counterfeit word	8, 398/ 27
the Apostles Left Anything	<b>Unwritten</b>	That Were Necessary to	8, 405/ 1
apostles have left nothing	<b>unwritten</b>	the belief whereof were	8, 472/ 31
apostles have left nothing	<b>unwritten</b>	which men are bound	8, 473/ 10
God's word, written or	<b>unwritten</b>	, telling us anything against	8, 508/ 3
in all God's words	<b>unwritten</b>	) or else that God's	8, 508/ 34
God, both written and	<b>unwritten</b>	, may be and is	8, 562/ 24
the word of God	<b>unwritten</b>	than his word written	8, 562/ 28
the apostles left nothing	<b>unwritten</b>	that were necessary to	8, 562/ 35
of them, and ran	<b>unyoked</b>	a good while. And	8, 538/ 20
as appeared by the	<b>uplandish</b>	Lutherans in Almaine which	8, 55/ 25
and save the faith	<b>upright</b>	-- and that he	8, 264/ 19
else he saveth not	<b>upright</b>	the charity of Saint	8, 334/ 5
so lovingly put in	<b>ure</b>	that they would help	8, 59/ 7
not so great and	<b>urgent</b>	causes but that he	8, 508/ 30
murder of her husband,	<b>Uriah</b>	! But at both times	8, 529/ 5
murder of her husband,	<b>Uriah</b>	! More David was here	8, 532/ 39
hast killed with sword	<b>Uriah</b>	the Hittite, and his	8, 539/ 6
wife the wife of	<b>Uriah</b>	the Hittite. And therefore	8, 539/ 10

in men's hearts and	<b>usage</b>	without writing, as well	8, 154/ 33
this common custom and	<b>usage</b>	of speech is the	8, 166/ 24
that every man shall	<b>use</b>	himself so circumspectly but	8, 37/ 7
that faith we may	<b>use</b>	, and serve God therewith	8, 52/ 2
and understandeth the true	<b>use</b>	and meaning of them	8, 56/ 21
to your own words,	<b>use</b>	at your ' younger	8, 58/ 13
and understand the true	<b>use</b>	of them; and by	8, 59/ 21
did both teach and	<b>use</b>	. But as for fasting	8, 64/ 2
his own servant, to	<b>use</b>	it as it please	8, 73/ 28
the Sabbath day, to	<b>use</b>	it as himself list	8, 73/ 30
which never listed to	<b>use</b>	it but to the	8, 73/ 31
else, that he may	<b>use</b>	it as his man	8, 73/ 33
people that have the	<b>use</b>	of reason and come	8, 76/ 25
sin not if we	<b>use</b>	them measurably, with thanks	8, 84/ 36
in such as have	<b>use</b>	and reason at the	8, 100/ 34
high spiritual wisdom they	<b>use</b>	in searching the very	8, 120/ 18
Church of Christ, that	<b>use</b>	to commit such sins	8, 124/ 15
such sins -- yet	<b>use</b>	they not to think	8, 124/ 16
But after a little	<b>use</b>	thereof, the pleasure of	8, 125/ 34
in that point to	<b>use</b>	no farther defense. For	8, 142/ 18
anything to fear to	<b>use</b>	the devout sacraments and	8, 158/ 28
also that in the	<b>use</b>	thereof . . . their minds rise	8, 159/ 3
much speaketh . . . did but	<b>use</b>	the commodity of the	8, 160/ 30
untranslated into Latin . . . men	<b>use</b>	them with devotion, as	8, 161/ 9
is more than men	<b>use</b>	here now. But Tyndale	8, 162/ 11
the church," because they	<b>use</b>	sacraments and ceremonies and	8, 165/ 24
that either now do	<b>use</b>	these words in our	8, 166/ 22
thing than as we	<b>use</b>	it and understand thereby	8, 166/ 30
speaking, by which men	<b>use</b>	among to express a	8, 167/ 28
word, and was in	<b>use</b>	before the time of	8, 168/ 1
been wont always to	<b>use</b>	such words; but my	8, 180/ 13
heresy also, which they	<b>use</b>	yet daily in the	8, 182/ 14
Christ to know and	<b>use</b>	for seven sovereign means	8, 194/ 24
reason we should never	<b>use</b>	the word in one	8, 198/ 27
and yet he must	<b>use</b>	it, and a thousand	8, 199/ 19
in his English translation	<b>use</b>	his English words in	8, 201/ 1
virtue and Christian faith	<b>use</b>	the old words after	8, 201/ 6
he rather chose to	<b>use</b>	this word "love" than	8, 201/ 26
man forbid him to	<b>use</b>	this word "love"? He	8, 202/ 14
where he should not	<b>use</b>	it but "charity." Thus	8, 202/ 15
Tyndale And that I	<b>use</b>	this word "knowledge" and	8, 203/ 26
as him list to	<b>use</b>	them; and abusing them	8, 204/ 24
man for the good	<b>use</b>	of his Gratiassubsequens former	8, 205/ 8
the Scripture, as they	<b>use</b>	it and preach it	8, 206/ 13
doing though the penitent	<b>use</b>	among with his confessor	8, 207/ 26
English word "penance," the	<b>use</b>	of all Englishmen since	8, 211/ 26
very meet. For the	<b>use</b>	of those two words	8, 230/ 23
it pleaseth God to	<b>use</b>	in this way the	8, 239/ 10
will take . . . and neither	<b>use</b>	false deductions of his	8, 257/ 36
writing because the continual	<b>use</b>	and exercise of them	8, 263/ 9

without that knowledge the	<b>use</b>	of them must needs	8, 298/ 14
it were impossible to	<b>use</b>	a ceremony but unto	8, 308/ 17
there was no other	<b>use</b>	there than to break	8, 314/ 32
writing, to make them	<b>use</b>	themselves thereafter the more	8, 315/ 18
because they did not	<b>use</b>	such reverence and honor	8, 315/ 21
it out . . . nor otherwise	<b>use</b>	it than God hath	8, 318/ 26
thereof that the Jews	<b>use</b>	. And may now also	8, 320/ 34
It is not the	<b>use</b>	to say "the Holy	8, 330/ 37
it is not the	<b>use</b>	to say "the Holy	8, 331/ 10
of writing he will	<b>use</b>	in writing of his	8, 331/ 16
a charge that men	<b>use</b>	diligence and truth in	8, 348/ 13
note out again than	<b>use</b>	it unto this purpose	8, 350/ 9
of these men . . . which	<b>use</b>	in many things to	8, 362/ 20
so that he may	<b>use</b>	them for his sure	8, 396/ 32
besides repentance and belief,	<b>use</b>	any other way to	8, 416/ 21
he may not therewith	<b>use</b>	as a way to	8, 416/ 22
such folk as have	<b>use</b>	of reason working with	8, 422/ 6
they know not the	<b>use</b>	of the speaking of	8, 466/ 33
arguing that young children	<b>use</b>	in grammar schools: "Asinus	8, 467/ 30
they know not the	<b>use</b>	of the speaking of	8, 471/ 31
age and have the	<b>use</b>	of reason. If man's	8, 502/ 25
say, by his advice,	<b>use</b>	none endeavor at all	8, 506/ 12
to him that will	<b>use</b>	it -- therefore, though	8, 510/ 4
to goodness as we	<b>use</b>	his goodness to evil	8, 526/ 22
all those that would	<b>use</b>	that condition, and saith	8, 527/ 13
the withdrawing of the	<b>use</b>	of our wits is	8, 534/ 19
a suspending of the	<b>use</b>	of the wits, and	8, 534/ 23
idolatry that then was	<b>used</b>	in Israel, by his	8, 2/ 34
saints and reverent behavior	<b>used</b>	at their images: yet	8, 3/ 8
His Grace had before	<b>used</b>	, both to Richard Bayfield	8, 9/ 3
the form of baptizing	<b>used</b>	in the Church were	8, 14/ 16
he said that he	<b>used</b>	to pray to saints	8, 20/ 18
good and godly exhortation	<b>used</b>	unto him, that except	8, 23/ 36
manner that Tyndale hath	<b>used</b>	in the translating thereof	8, 30/ 30
the love that is	<b>used</b>	among all the masters	8, 40/ 28
he would rather have	<b>used</b>	for a ceremony salt	8, 78/ 32
follow that in generation	<b>used</b>	only for respect of	8, 85/ 32
Christian people have ever	<b>used</b>	to do, and which	8, 89/ 4
means that his goodness	<b>used</b>	toward it? If God	8, 97/ 15
also that he hath	<b>used</b>	them therein as effectual	8, 98/ 29
touch of his garment	<b>used</b>	as an instrument therein	8, 103/ 8
mocking these holy ceremonies	<b>used</b>	, as well in the	8, 109/ 5
devotion, with the ceremonies	<b>used</b>	about the sacrifices in	8, 109/ 14
and from their days	<b>used</b>	ever hitherto (as appeareth	8, 109/ 30
such ceremony at all	<b>used</b>	thereat but only kneeling	8, 110/ 17
upon the devout observances	<b>used</b>	so many hundred years	8, 111/ 4
find received and believed,	<b>used</b>	and honored, so clearly	8, 119/ 29
while. For they have	<b>used</b>	, whatsoever Tyndale say, the	8, 135/ 28
and faithful, might have	<b>used</b>	haply those changes among	8, 143/ 37
and perceived to have	<b>used</b>	them, being such so	8, 144/ 1

and so long hath	<b>used</b>	, or ceremony either, is	8, 154/ 4
true, pure preaching was	<b>used</b>	that is now quite	8, 158/ 11
holy saints which have	<b>used</b>	them before our days	8, 159/ 1
and every devout observance	<b>used</b>	in the church at	8, 159/ 14
a thing not only	<b>used</b>	in the Old Law	8, 162/ 5
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and reverence toward them,	<b>used</b>	to call the clergy	8, 164/ 10
And this name so	<b>used</b>	by the temporalty of	8, 164/ 17
language or that have	<b>used</b>	before our days. And	8, 166/ 23
from whence it came,	<b>used</b>	for another thing in	8, 166/ 28
church" never hath been	<b>used</b>	to signify other company	8, 167/ 6
the word ecclesia was	<b>used</b>	a thousand years before	8, 169/ 29
this word "church" was	<b>used</b>	for any congregation before	8, 169/ 31
judges, as much was	<b>used</b>	in Greece and sometimes	8, 170/ 11
them -- and never	<b>used</b>	this word contio, which	8, 170/ 27
have been "so long	<b>used</b>	" in my "figures of	8, 175/ 9
no Latin word before	<b>used</b>	for the Church, but	8, 176/ 29
the thing itself well	<b>used</b>	is plainly confirmed and	8, 177/ 26
see whether I had	<b>used</b>	any such high blasphemies	8, 179/ 19
senior" and "junior" be	<b>used</b>	in the universities; but	8, 181/ 10
the church and have	<b>used</b>	, I suppose, this fourteen	8, 182/ 14
where the Greek Church	<b>used</b>	in their language presbyteros	8, 183/ 19
priests, already received and	<b>used</b>	-- what blame was	8, 184/ 31
me why the apostles	<b>used</b>	not "this Greek word	8, 187/ 1
Christian men, because they	<b>used</b>	a word that had	8, 188/ 17
or as Saint Paul	<b>used</b>	to stretch out his	8, 192/ 16
time after; for they	<b>used</b>	no such ceremonies." This	8, 192/ 32
holy ceremonies to be	<b>used</b>	about his blessed sacraments	8, 193/ 10
and many other observances	<b>used</b>	in the same. Now	8, 193/ 16
the same were before	<b>used</b>	either among Jews or	8, 193/ 17
shaving and anointing are	<b>used</b>	in the making . . . though	8, 193/ 32
though before those ceremonies	<b>used</b>	, priests might consecrate unshaven	8, 193/ 35
but be holy ceremonies	<b>used</b>	about the consecration; likewise	8, 197/ 21
be divers holy ceremonies	<b>used</b>	that be not the	8, 197/ 22
useth and ever hath	<b>used</b>	since the death of	8, 197/ 27
with him because he	<b>used</b>	this word "love" in	8, 199/ 6
farther: and were words	<b>used</b>	among heathen men ere	8, 200/ 5
caritas was a word	<b>used</b>	among the heathen ere	8, 200/ 20
the Latin tongue was	<b>used</b>	to signify evil love	8, 200/ 30
signification as they were	<b>used</b>	in of old time	8, 201/ 3
and caritas were words	<b>used</b>	among the heathen ere	8, 201/ 14
he might well have	<b>used</b>	this word "charity"; and	8, 201/ 27
holy saints have both	<b>used</b>	, allowed, commended, and taken	8, 206/ 34
church" and other things	<b>used</b>	in the Church, maliciously	8, 222/ 14
Tyndale of malicious falsehood	<b>used</b>	by him in perverting	8, 240/ 28
every article, for Christ	<b>used</b>	not that himself. And	8, 252/ 29
see the one ever	<b>used</b>	everywhere in Christ's whole	8, 260/ 19
blessed sacraments so daily	<b>used</b>	in Christ's church that	8, 263/ 11
manner and devout fashion	<b>used</b>	by man therein. But	8, 277/ 2
should be done or	<b>used</b>	among us Christians whereof	8, 317/ 16

into his own blood,	<b>used</b>	any other thing than	8, 317/ 29
clergy if aught be	<b>used</b>	among Christian men whereof	8, 319/ 16
if there had been	<b>used</b>	more diligence in preaching	8, 319/ 32
and many holy ceremonies	<b>used</b>	in the church in	8, 323/ 35
formal words and ceremonies	<b>used</b>	in Baptism, and of	8, 368/ 4
the questions and answers	<b>used</b>	in the same: who	8, 368/ 5
to be believed and	<b>used</b>	whether they be found	8, 373/ 28
the things were believed,	<b>used</b>	, and taught by the	8, 373/ 37
and long was it	<b>used</b>	after in such wise	8, 375/ 32
therefore may be well	<b>used</b>	as a sure judge	8, 398/ 24
simplicity that the apostles	<b>used</b>	in the manner of	8, 424/ 16
the old holy doctors	<b>used</b>	always to make open	8, 424/ 22
occasion of the simplicity	<b>used</b>	in the manner of	8, 438/ 21
continued books of service	<b>used</b>	in the churches through	8, 481/ 27
if he would have	<b>used</b>	some such ways as	8, 509/ 32
the order of God	<b>used</b>	toward the elects. And	8, 522/ 16
vehement manner of speech	<b>used</b>	in Holy Scripture, sometimes	8, 569/ 28
for all these good	<b>uses</b>	also that we have	8, 65/ 4
misspend them in profane	<b>uses</b>	to fill their bellies	8, 163/ 2
of his especial providence	<b>useth</b>	temporally to punish the	8, 2/ 11
wot that the Church	<b>useth</b>	to saints and images	8, 3/ 12
and which tyranny. More	<b>Useth</b>	Tyndale and his spiritual	8, 56/ 24
for man; but yet	<b>useth</b>	no wise man to	8, 74/ 16
sacrament because the Scripture	<b>useth</b>	the similitude of matrimony	8, 85/ 2
and infusion of grace	<b>useth</b>	the sacraments not as	8, 101/ 4
knoweth well that she	<b>useth</b>	no stole. And thus	8, 127/ 15
pope with his," here	<b>useth</b>	he a little sophistry	8, 130/ 21
which he changeth and	<b>useth</b>	daily, as in turning	8, 143/ 13
mean. But this darkness	<b>useth</b>	Tyndale . . . because he would	8, 147/ 8
sacrament that the Church	<b>useth</b>	and so long hath	8, 154/ 4
And also Luke himself	<b>useth</b>	for a church or	8, 168/ 4
of Virgil. And he	<b>useth</b>	in his writing much	8, 176/ 4
the church of Christ	<b>useth</b>	and ever hath used	8, 197/ 27
signification as the people	<b>useth</b>	them in his own	8, 201/ 2
paenitentia, which the Church	<b>useth</b>	for the same sacrament	8, 211/ 34
and deceit Tyndale here	<b>useth</b>	both in the translating	8, 229/ 15
gestures as the Church	<b>useth</b>	in the Consecration --	8, 315/ 6
thing as the Church	<b>useth</b>	or believeth as necessary	8, 350/ 21
things which the Church	<b>useth</b>	and believeth, and which	8, 367/ 12
Church universally believeth and	<b>useth</b>	are nothing to be	8, 373/ 27
but dead. And therein	<b>useth</b>	himself as wisely as	8, 421/ 11
the lantern. This way	<b>useth</b>	Tyndale universally, as well	8, 424/ 32
would, since God never	<b>useth</b>	to deny the help	8, 455/ 22
of his goodness ordinarily	<b>useth</b>	toward us. For Tyndale	8, 516/ 17
that our Lord ordinarily	<b>useth</b>	. But this order the	8, 516/ 25
meaning falsely thus . . . he	<b>useth</b>	yet in his speech	8, 519/ 18
their final fall . . . he	<b>useth</b>	the same ways to	8, 522/ 35
save them that he	<b>useth</b>	to the other. Yea	8, 522/ 36
forward . . . so God againward	<b>useth</b>	himself toward him . . . in	8, 526/ 17
we dispute. For he	<b>useth</b>	often, when he is	8, 555/ 10

for one of his	<b>ushers</b>	, to teach in his	8, 513/ 31
Zelophehad, which for like	<b>using</b>	of the holy day	8, 74/ 31
them of Crete for	<b>using</b>	of Tyndale's fashion in	8, 150/ 3
saints. And now --	<b>using</b>	himself in his translation	8, 175/ 5
good man. Against Tyndale's	<b>Using</b>	This Word "Senior," and	8, 181/ 5
yet the Jews for	<b>using</b>	the ceremonies given by	8, 326/ 32
it with sophistication, in	<b>using</b>	this word "faith" for	8, 421/ 6
God for the best,	<b>using</b>	our evil to goodness	8, 526/ 22
occupying the time of	<b>usual</b>	feeding of the flesh	8, 64/ 28
is true of the	<b>usual</b>	signification of these words	8, 166/ 20
he was not in	<b>utter</b>	despair of pardon . . . he	8, 17/ 2
and letted not to	<b>utter</b>	his evangelical brethren both	8, 17/ 4
heresies -- that were	<b>utter</b>	wrong, and no lawful	8, 59/ 29
hearts would abhor to	<b>utter</b>	such frantic fantasies. For	8, 76/ 21
convenient, for his more	<b>utter</b>	confusion, to bring in	8, 309/ 30
all Christian people in	<b>utter</b>	despair of heaven, if	8, 427/ 1
into cowardous dread and	<b>utter</b>	desperation. For the outrageous	8, 487/ 20
himself teacheth us, an	<b>utter</b>	impossibility of remission. But	8, 569/ 29
so repentant that he	<b>uttered</b>	and disclosed divers of	8, 17/ 17
see now that Tyndale	<b>uttered</b>	not all his false	8, 117/ 29
all his long process,	<b>uttered</b>	and taught his errors	8, 572/ 29
the most wilily, therein	<b>uttereth</b>	he his folly most	8, 559/ 17
of the devil in	<b>uttering</b>	of his dregs and	8, 75/ 29
here very penitent, and	<b>utterly</b>	minded to forsake such	8, 19/ 16
all forsworn and had	<b>utterly</b>	belied him. But God	8, 22/ 4
name of these matters	<b>utterly</b>	put in oblivion. Howbeit	8, 35/ 17
venom and poison were	<b>utterly</b>	lost therewith. And better	8, 36/ 35
to stop your ears	<b>utterly</b>	and give none hearing	8, 38/ 18
been saved but had	<b>utterly</b>	lost heaven by the	8, 76/ 30
grace and all merit	<b>utterly</b>	from all outward works	8, 82/ 34
boldly at the beginning	<b>utterly</b>	despise Baptism nor the	8, 82/ 36
and that he meaneth	<b>utterly</b>	-- as he plainly	8, 83/ 20
that the baptism is	<b>utterly</b>	fruitless; yea, and by	8, 92/ 16
against God's promises, and	<b>utterly</b>	goeth about to destroy	8, 106/ 29
Holy Ghost both, and	<b>utterly</b>	deny all three. God	8, 117/ 36
not why he should	<b>utterly</b>	dispraise in God's Service	8, 162/ 4
another sort, would have	<b>utterly</b>	changed . . . and rather than	8, 164/ 24
for his purpose, but	<b>utterly</b>	against it. For since	8, 171/ 9
administereth, and which Tyndale	<b>utterly</b>	striveth to destroy. Against	8, 198/ 19
I forbade that word	<b>utterly</b>	. . . because I forbid it	8, 202/ 15
fear of all pain	<b>utterly</b>	taken away, men were	8, 210/ 15
he hath excluded it	<b>utterly</b>	but if he take	8, 233/ 28
it seem that Christ	<b>utterly</b>	refuseth and rejecteth all	8, 233/ 31
of all his Church	<b>utterly</b>	serve of naught. But	8, 233/ 34
he should thereby not	<b>utterly</b>	deny Moses to have	8, 234/ 10
two first excludeth him	<b>utterly</b>	from all the nature	8, 234/ 16
that men's words should	<b>utterly</b>	serve of naught, not	8, 241/ 6
always in every age	<b>utterly</b>	believed alike . . . but that	8, 248/ 6
deadly malice, drown them	<b>utterly</b>	with driving them down	8, 249/ 5
all his whole doctrine	<b>utterly</b>	. . . that if I never	8, 252/ 34

of God overcome him	<b>utterly</b>	, though he babble on	8, 268/ 33
saith -- "All that,	<b>utterly</b>	we deny and also	8, 329/ 33
that he had therewith	<b>utterly</b>	proved his part and	8, 330/ 31
text showeth), but had	<b>utterly</b>	meant to command them	8, 349/ 18
of his heresies are	<b>utterly</b>	drowned in dirt. And	8, 382/ 16
his own false doctrine	<b>utterly</b>	destroyed. For he teacheth	8, 399/ 14
elect church" trusteth so	<b>utterly</b>	to be forgiven all	8, 400/ 16
have touched before . . . and	<b>utterly</b>	I cannot divine what	8, 413/ 12
great goodness not always	<b>utterly</b>	leave him for his	8, 423/ 6
saith he meant; but	<b>utterly</b>	to give all the	8, 434/ 15
fashion, that it were	<b>utterly</b>	impossible for him at	8, 439/ 28
words of Saint John	<b>utterly</b>	destroy Tyndale's heresy grounded	8, 441/ 30
their holy doctrine is	<b>utterly</b>	nothing else but very	8, 443/ 3
of this matter, here	<b>utterly</b>	destroyed and damned. Now	8, 473/ 14
errors . . . and from henceforth	<b>utterly</b>	acknowledge and confess that	8, 479/ 9
our faith perished not	<b>utterly</b>	, neither our love and	8, 485/ 17
our faith perisheth not	<b>utterly</b>	, nor our love and	8, 486/ 32
belief, and lose it	<b>utterly</b>	, believing lies and heresies	8, 487/ 4
finally for impenitence fall	<b>utterly</b>	to naught. And the	8, 488/ 21
obedient mind, are not	<b>utterly</b>	quenched, but lie hidden	8, 489/ 8
his love is not	<b>utterly</b>	quenched . . . and therefore he	8, 494/ 19
the true penitents . . . but	<b>utterly</b>	to be such as	8, 495/ 10
let the good child	<b>utterly</b>	despair, for all that	8, 495/ 16
blain or botch, but	<b>utterly</b>	dead of grace, sent	8, 496/ 8
God's predestination and ordinance,	<b>utterly</b>	concerning faith to put	8, 501/ 27
good works, he taketh	<b>utterly</b>	away all manner of	8, 501/ 34
because he will not	<b>utterly</b>	take away the merit	8, 508/ 12
thing whereof he hath	<b>utterly</b>	nothing known nor heard	8, 510/ 20
as for learning, hath	<b>utterly</b>	none at all. And	8, 512/ 31
nothing willingly, but were	<b>utterly</b>	forced and inevitably necessitated	8, 518/ 32
of love, and yet	<b>utterly</b>	loseth him, by Tyndale's	8, 535/ 28
are in the meanwhile	<b>utterly</b>	destroyed not only Tyndale's	8, 549/ 27
for his matter, but	<b>utterly</b>	clear against him. And	8, 571/ 11
signs and tokens, and	<b>utterly</b>	as graceless as themselves	8, 572/ 2
he shall at the	<b>uttermost</b>	keep it but for	8, 62/ 9
search and find the	<b>uttermost</b>	signification thereof. Surely as	8, 80/ 14
half to the very	<b>uttermost</b>	sea." These words verily	8, 100/ 17
his mind to the	<b>uttermost</b>	, he joined the Jews	8, 115/ 31
When he ensearched the	<b>uttermost</b>	that he can --	8, 196/ 2
never yet know the	<b>uttermost</b>	of his pain till	8, 216/ 17
have ye heard his	<b>uttermost</b>	whereby he proveth us	8, 333/ 15
open and declare his	<b>uttermost</b>	what he calleth "faith	8, 443/ 15
say yet at the	<b>uttermost</b>	no more but that	8, 568/ 22
have their deduction allowed?	<b>Uzzah</b>	made as good deduction	8, 259/ 15
Abiram, and the king	<b>Uzziah</b>	, that would needs play	8, 259/ 30
make God not a	<b>vain</b>	idol but a very	8, 4/ 1
son your seed in	<b>vain</b>	. . . for your enemies shall	8, 5/ 12
a fond affection and	<b>vain</b>	, curious mind that neither	8, 38/ 2
yet, I trust, in	<b>vain</b>	. . . and that he that	8, 136/ 28
of the Church are "	<b>vain</b>	" things of our own	8, 148/ 30

which he calleth here "	<b>vain</b>	imaginations," "howling," "buzzing," and	8, 149/ 10
unwritten, and took for	<b>vain</b>	and false all that	8, 151/ 16
it were all in	<b>vain</b>	to give them warning	8, 219/ 35
neighbor? This is a	<b>vain</b>	tale of Tyndale which	8, 277/ 36
John speaketh of; and	<b>vain</b>	were it then, and	8, 438/ 4
And then were it	<b>vain</b>	to talk with him	8, 468/ 35
it were therefore in	<b>vain</b>	to go anymore about	8, 469/ 28
first, it is in	<b>vain</b>	to go anymore about	8, 470/ 4
trust in their own	<b>vain</b>	inventions and make idols	8, 484/ 8
considered that all those	<b>vain</b>	praisers, he must go	8, 517/ 33
he telleth us a	<b>vain</b>	, foolish tale. And so	8, 520/ 17
way of God in	<b>vain</b>	. For the more he	8, 528/ 28
And therefore Tyndale in	<b>vain</b>	goeth about to excuse	8, 544/ 4
which the one in	<b>vain</b>	now fain would, and	8, 548/ 29
shall as much in	<b>vain</b>	wish to, come. Now	8, 548/ 31
praise or itch of	<b>vainglory</b>	, but of mere humility	8, 69/ 35
but for advantage or	<b>vainglory</b>	or for a worldly	8, 124/ 1
to get thereof the	<b>vainglory</b>	to be taken for	8, 137/ 20
that in avoiding of	<b>vainglory</b>	Christ taught us to	8, 162/ 25
through the delectation and	<b>vainglory</b>	that he took in	8, 517/ 30
be now in the	<b>vale</b>	of tears and not	8, 64/ 7
flesh that by the	<b>valiant</b>	resisting thereof, it may	8, 159/ 35
this point not the	<b>value</b>	of a point's end	8, 545/ 18
blood -- our sins	<b>vanish</b>	away as smoke in	8, 89/ 10
fearful illusions failed and	<b>vanished</b>	quite away. Lo what	8, 128/ 36
And their maintainers have	<b>vanished</b>	away with them, and	8, 136/ 19
and yet their books	<b>vanished</b>	away to the devil	8, 223/ 15
for but if they	<b>vanquish</b>	this one point, all	8, 226/ 5
time have without any	<b>variance</b>	written and affirmed the	8, 49/ 36
in the meanwhile the	<b>variance</b>	is without sin, and	8, 247/ 25
himself have been at	<b>variance</b>	. . . he must learn the	8, 479/ 16
of God, without any	<b>variance</b>	(as appeareth plainly both	8, 481/ 26
all his long, foolish	<b>variance</b>	, at last, maugre his	8, 494/ 37
because that once they	<b>varied</b>	in the manner of	8, 247/ 28
appeareth well that Tyndale	<b>varieth</b>	not with us for	8, 400/ 14
by one Holy Spirit,	<b>varieth</b>	not in sentence. And	8, 431/ 34
their evangelical brethren that	<b>vary</b>	from their sect; as	8, 28/ 18
the truth, and to	<b>vary</b>	for the while in	8, 247/ 19
these points wherein we	<b>vary</b>	-- as, for example	8, 249/ 31
understanding of these words	<b>vary</b>	Tyndale and we. And	8, 427/ 19
and we begin to	<b>vary</b>	, not only for that	8, 427/ 31
that would in faith	<b>vary</b>	, swerve, and fall from	8, 478/ 7
the true faith and	<b>vary</b>	from the Catholic corps	8, 481/ 33
hither by the whole	<b>vatfuls</b>	at once . . . and in	8, 11/ 33
a heap of high,	<b>vehement</b>	words hath Tyndale here	8, 47/ 20
places, after a certain	<b>vehement</b>	manner of speech used	8, 569/ 27
Light, in which the	<b>veil</b>	is taken away and	8, 80/ 11
is now that the	<b>veil</b>	of the Temple is	8, 80/ 15
inner temple, within the	<b>veil</b>	. . . , and unto the mercy	8, 112/ 4
the Corinthians, "Caetera quum	<b>venero</b>	ipse disponam" ("The other	8, 293/ 31

saying, "Caetera autem quum	<b>venero</b>	disponam" ("The remnant," or	8, 315/ 24
leaving Tyndale in his	<b>vengeable</b>	parables, I can no	8, 181/ 2
more deep and sore	<b>vengeance</b>	, not only by dearth	8, 4/ 34
and brought thereby the	<b>vengeance</b>	of God upon their	8, 55/ 29
harvestmen and mowers of	<b>vengeance</b>	to reap it," except	8, 179/ 13
harvest with mowers of	<b>vengeance</b>	and reapers of ripe	8, 181/ 1
me sore with the	<b>vengeance</b>	of God and with	8, 221/ 15
and death by the	<b>vengeance</b>	of God fell among	8, 315/ 20
the fourteenth? Why the	<b>vengeance</b>	of God put from	8, 329/ 2
in the taking of	<b>vengeance</b>	upon them to their	8, 340/ 22
at all, mortal or	<b>venial</b>	either. He held also	8, 15/ 16
sins as were either	<b>venial</b>	in the beginning . . . or	8, 288/ 8
from mortal turned to	<b>venial</b>	by the forgiveness of	8, 288/ 9
and daily fall into	<b>venial</b>	: Tyndale, as appeareth by	8, 444/ 5
deadly sins, yet, but	<b>venial</b>	every one, because it	8, 444/ 9
but very babyish and	<b>venial</b>	. . . and such as God	8, 529/ 37
it from mortal into	<b>venial</b>	, so changed the punishment	8, 539/ 29
was, from deadly to	<b>venial</b>	"; that is to wit	8, 539/ 35
qui in hunc mundum	<b>venisti</b>	, " is Tyndale's exposition too	8, 464/ 12
lost, so that all	<b>venom</b>	and poison were utterly	8, 36/ 34
their souls of the	<b>venomous</b>	carrion of those poisoned	8, 2/ 16
own sect, with as	<b>venomous</b>	words and as poisonous	8, 56/ 31
and finally, with such	<b>venomous</b>	words and other malicious	8, 58/ 22
the noun and the	<b>verb</b>	? I let him not	8, 201/ 31
when it is a	<b>verb</b>	, or that it is	8, 207/ 12
noun "acknowledging" and that	<b>verb</b>	"acknowledge" hath in our	8, 207/ 15
which is in the	<b>verb</b>	, in our English tongue	8, 236/ 12
of Saint Augustine, "Accedit	<b>verbum</b>	ad elementum et fit	8, 96/ 14
translated In principio erat	<b>verbum</b>	"In the beginning was	8, 236/ 4
drinketh more of the	<b>verdure</b>	. Furthermore, forasmuch as, according	8, 38/ 13
which may well be	<b>verified</b>	the words of Holy	8, 2/ 17
be Tyndale's words well	<b>verified</b>	. . . that every man may	8, 139/ 26
as it may be	<b>verified</b>	in every time since	8, 392/ 4
contrary . . . may be well	<b>verified</b>	these words of Holy	8, 487/ 29
tale, which cannot be	<b>verified</b>	in the reprobates, that	8, 488/ 22
horrible deeds, cannot be	<b>verified</b>	in the elects neither	8, 488/ 24
well and conveniently be	<b>verified</b>	all Tyndale's tragical terms	8, 492/ 13
of his cannot be	<b>verified</b>	upon all elects, since	8, 499/ 9
elects, that is not	<b>verified</b>	both in the elects	8, 522/ 23
he teacheth (as I	<b>verily</b>	believe he doth not	8, 45/ 30
God together . . . because I	<b>verily</b>	think that Tyndale will	8, 51/ 18
this signification serve Tyndale?	<b>Verily</b>	because he believeth it	8, 77/ 22
in the ear is	<b>verily</b>	a work of Satan	8, 88/ 7
uttermost sea." These words	<b>verily</b>	describe the holy water	8, 100/ 17
as well and as	<b>verily</b>	as those that be	8, 149/ 28
virtue, besides that they	<b>verily</b>	thought those errors none	8, 152/ 35
as for my "poetry,"	<b>verily</b>	I can little else	8, 175/ 28
woman too, is as	<b>verily</b>	a priest as these	8, 195/ 33
wed them, but they	<b>verily</b>	know it for sin	8, 228/ 9
thing is written. And	<b>verily</b>	if everything that we	8, 256/ 25

that women should baptize.	<b>Verily</b>	in this commandment "Love	8, 259/ 3
they confirmed their preaching."	<b>Verily</b>	, Noah -- we find	8, 273/ 33
and his generation . . . is	<b>verily</b>	as hard a question	8, 386/ 5
his king that he	<b>verily</b>	knew that when he	8, 451/ 3
firmly that they think	<b>verily</b>	they feel their false	8, 572/ 16
then, hardily, and believe	<b>verily</b>	that their feeling faith	8, 572/ 17
saith, "Ego sum via,	<b>veritas</b>	, et vita" ("I am	8, 97/ 7
to allege the poets'	<b>verses</b>	. . . but in the dispraise	8, 150/ 3
marvels and worketh the	<b>very-faithful</b>	miracles, for the proof	8, 246/ 25
not as a dead	<b>vessel</b>	, whereinto Tyndale putteth and	8, 504/ 11
penance, was a "chosen	<b>vessel</b>	" before God before the	8, 549/ 14
not spiritual, nor meet	<b>vessels</b>	to he tell you	8, 45/ 25
sanctifying of all the	<b>vessels</b>	, and consecrating of the	8, 79/ 17
Belshazzar abused the hallowed	<b>vessels</b>	of the Temple to	8, 163/ 4
the hallowing of chalices,	<b>vestments</b>	, paschal taper, and holy	8, 366/ 3
fever") "which shall sore	<b>vex</b>	and grieve your eyes	8, 5/ 11
angel of Satan to	<b>vex</b>	him lest his heart	8, 159/ 20
they; yea, and "our	<b>vicar</b>	is as fair voloer	8, 92/ 11
under God and general	<b>vicar</b>	of Christ -- this	8, 130/ 33
Saint Peter be his	<b>vicar</b>	general and head under	8, 398/ 1
or a matter of	<b>vice</b>	, as him list to	8, 204/ 23
and abusing them to	<b>vice</b>	, the man is much	8, 204/ 24
they drive men to	<b>vice</b>	; and pretending God, they	8, 206/ 4
and to set forth	<b>vice</b>	in boldness of faith	8, 337/ 20
driveth out of one	<b>vice</b>	into its contrary . . . may	8, 487/ 28
virtue, and turned to	<b>vice</b>	, turned to God, and	8, 558/ 29
meddleth but with fleshly	<b>vices</b>	and worldly wantonness. But	8, 41/ 29
of Scripture, and the	<b>vices</b>	built thereupon, is the	8, 140/ 37
follow them in their	<b>vices</b>	. Now, if Christ had	8, 356/ 8
their neighbors against the	<b>vices</b>	in which they live	8, 513/ 39
other folk as things	<b>vicious</b>	and displeasent to God	8, 132/ 22
cannot fall to shameful,	<b>vicious</b>	living, for his good	8, 438/ 30
glorious triumph of the	<b>victory</b>	? And for experience (let	8, 159/ 37
we have had the	<b>victory</b>	. Who can shed him	8, 372/ 19
should have had the	<b>victory</b>	if they would have	8, 452/ 13
But God gave the	<b>victory</b>	to his faithful folk	8, 483/ 1
not in them "Qui	<b>vidit</b>	testimonium perhibuit" . . . nor "verum	8, 273/ 13
the Martyr," in the	<b>vigil</b>	of the blessed apostle	8, 12/ 30
Lent or other holy	<b>vigils</b>	-- they say we	8, 253/ 8
with us upon the	<b>vigor</b>	and strength of this	8, 237/ 11
I warrant you, no	<b>vile</b>	person; but because he	8, 190/ 30
great glory into so	<b>vile</b>	and shameful death, that	8, 540/ 34
most cruel and most	<b>vile</b>	death, and the loss	8, 541/ 9
despise ye them! The	<b>viler</b>	the better welcome to	8, 190/ 26
every city, town, and	<b>village</b>	throughout all the whole	8, 146/ 5
when they have once	<b>villained</b>	the Sacrament of Matrimony	8, 11/ 18
sufficient cause of his	<b>villainous</b>	blasphemy -- all good	8, 76/ 24
say as in the	<b>villainous</b>	words of his spoken	8, 84/ 1
wretch," nor no such	<b>villainous</b>	word. And after, we	8, 548/ 16
sort will always so	<b>villainously</b>	esteem the sacraments but	8, 76/ 12

kill twenty peasants and	<b>villeins</b>	for a churlish answer	8, 530/ 19
his grace in the	<b>vineyard</b>	of virtue toward heaven	8, 525/ 1
would they make us	<b>violate</b>	the Sacrament of the	8, 11/ 19
a cause annexed for	<b>violating</b>	of nature; and after	8, 375/ 10
of "frailty," by the	<b>violence</b>	of those motions. For	8, 444/ 28
bring them into that	<b>violent</b>	, invincible rage, to compel	8, 452/ 32
the children of the	<b>viper</b>	would now gnaw out	8, 5/ 34
upon any part of	<b>Virgil</b>	. And he useth in	8, 176/ 4
Lady was a perpetual	<b>virgin</b>	and never had child	8, 287/ 12
Savior himself died a	<b>virgin</b>	and never had wife	8, 287/ 17
Lady was a perpetual	<b>virgin</b>	, and yet it is	8, 313/ 1
were not a perpetual	<b>virgin</b>	. . . might in case, for	8, 405/ 14
she was a perpetual	<b>virgin</b>	and never had more	8, 472/ 27
was not a perpetual	<b>virgin</b>	is because that he	8, 472/ 37
them the counsel of	<b>virginity</b>	and many other wholesome	8, 262/ 23
belief of the perpetual	<b>virginity</b>	of our Lady . . . saying	8, 286/ 5
to prove her perpetual	<b>virginity</b>	by Scripture . . . but only	8, 286/ 16
must say that perpetual	<b>virginity</b>	is naught and not	8, 305/ 19
and say that perpetual	<b>virginity</b>	and the work of	8, 305/ 32
he in the perpetual	<b>virginity</b>	of our Lady; which	8, 313/ 4
hitherto taken the perpetual	<b>virginity</b>	of our Blessed Lady	8, 314/ 12
as good counsels . . . as	<b>virginity</b>	, and widowly chastity, not	8, 324/ 23
words appear both against	<b>virginity</b>	and widowly chastity . . . which	8, 324/ 29
proveth not the perpetual	<b>virginity</b>	of our Lady, which	8, 343/ 7
for example, the perpetual	<b>virginity</b>	of our Blessed Lady	8, 359/ 10
of our Lady's perpetual	<b>virginity</b>	, of the assumption of	8, 365/ 24
Lady, or her perpetual	<b>virginity</b>	, and many such others	8, 405/ 3
example of the perpetual	<b>virginity</b>	of our Lady --	8, 405/ 11
article of the perpetual	<b>virginity</b>	of our Lady as	8, 407/ 33
article of the perpetual	<b>virginity</b>	of our Lady is	8, 407/ 36
of our Lady's perpetual	<b>virginity</b>	, which Tyndale is now	8, 408/ 3
promises, putteth the perpetual	<b>virginity</b>	of our Lady . . . it	8, 471/ 25
of our Lady's perpetual	<b>virginity</b>	; so that it is	8, 472/ 11
he confesseth the perpetual	<b>virginity</b>	of our Lady to	8, 473/ 29
to believe the perpetual	<b>virginity</b>	of our Lady, and	8, 475/ 16
article of the perpetual	<b>virginity</b>	of our Lady. Then	8, 475/ 23
alone, of the perpetual	<b>virginity</b>	of our Lady (the	8, 476/ 33
of our Lady's perpetual	<b>virginity</b>	that Tyndale could not	8, 478/ 26
article of her perpetual	<b>virginity</b>	he is quite overthrown	8, 479/ 33
have heard, the perpetual	<b>virginity</b>	of our Lady; which	8, 480/ 23
for example, the perpetual	<b>virginity</b>	of our Lady, which	8, 480/ 34
And that the perpetual	<b>virginity</b>	of our Lady is	8, 481/ 3
sacraments, and the perpetual	<b>virginity</b>	of our Lady, and	8, 481/ 21
is rather sin than	<b>virtue</b>	. As for confession made	8, 14/ 34
by mine office, in	<b>virtue</b>	of mine oath, and	8, 27/ 31
gay colors of spiritual	<b>virtue</b>	, there can no man	8, 48/ 12
God with any other	<b>virtue</b>	that proceedeth of faith	8, 54/ 8
seemeth not the greatest	<b>virtue</b>	, when a man obeyeth	8, 55/ 4
not in faith and	<b>virtue</b>	grown up as they	8, 57/ 4
our pain release, by	<b>virtue</b>	of his pain; but	8, 66/ 29

influence have some effectual	<b>virtue</b>	, force, and power as	8, 99/ 11
but for holiness and	<b>virtue</b>	-- this is neither	8, 124/ 20
and think that the	<b>virtue</b>	of the Mass were	8, 127/ 7
things done in the	<b>virtue</b>	of that Sign --	8, 128/ 10
much erudition, devotion, and	<b>virtue</b>	, besides that they verily	8, 152/ 35
with them destroy all	<b>virtue</b>	save faith. And now	8, 158/ 22
more wisdom, sadness, and	<b>virtue</b>	than in the aged	8, 189/ 25
tell me what more	<b>virtue</b>	is in the oil	8, 194/ 5
there should be more	<b>virtue</b>	in the oil wherewith	8, 194/ 7
this be of less	<b>virtue</b>	than the other. More	8, 194/ 10
there is no more	<b>virtue</b>	in the one than	8, 194/ 19
in the matters of	<b>virtue</b>	and Christian faith use	8, 201/ 6
known, holy names of	<b>virtue</b>	, through all Scripture, into	8, 203/ 1
make a matter of	<b>virtue</b>	or a matter of	8, 204/ 23
in thralldom; and pretending	<b>virtue</b>	, they drive men to	8, 206/ 3
in words, but in	<b>virtue</b>	and power of deed	8, 268/ 34
than to obtain his	<b>virtue</b>	and learning. But what	8, 272/ 10
do it? What moral	<b>virtue</b>	he should understand thereby	8, 277/ 17
lack of some other	<b>virtue</b>	, which they left off	8, 326/ 35
the commandment tended to	<b>virtue</b>	, good manners, or God's	8, 352/ 14
his honor, or to	<b>virtue</b>	, or to the common	8, 354/ 18
the faster forth in	<b>virtue</b>	because thou hast long	8, 409/ 22
though much of his	<b>virtue</b>	tarry, fall yet so	8, 429/ 30
by the strength and	<b>virtue</b>	of that seed of	8, 435/ 28
heard of any good	<b>virtue</b>	in him. But all	8, 437/ 22
be proud of their	<b>virtue</b>	, and make themselves sure	8, 523/ 28
should have thought his	<b>virtue</b>	to come of himself	8, 524/ 1
should ween that any	<b>virtue</b>	came of himself without	8, 524/ 6
he should reckon his	<b>virtue</b>	to come of himself	8, 524/ 13
to rise of his	<b>virtue</b>	(whereof he will reckon	8, 524/ 23
in the vineyard of	<b>virtue</b>	toward heaven, if himself	8, 525/ 2
fervent and hot in	<b>virtue</b>	. But God, as he	8, 526/ 7
bad, and turned to	<b>virtue</b>	, and turned to vice	8, 558/ 29
from all manner of	<b>virtues</b>	: I mean unbelief, false	8, 2/ 26
been accustomed in moral	<b>virtues</b>	, was by God revoked	8, 25/ 5
empty out the substantial	<b>virtues</b>	of their souls. But	8, 42/ 21
out therein such godly	<b>virtues</b>	as this is which	8, 50/ 15
serve God with the	<b>virtues</b>	of faith and hope	8, 54/ 4
solitary, saving that his	<b>virtues</b>	caused him to be	8, 122/ 11
saints' expositions, with the	<b>virtues</b>	that they taught and	8, 141/ 2
nature or of moral	<b>virtues</b>	. And if this new	8, 149/ 32
his excuse four fair	<b>virtues</b>	in himself: malice, ignorance	8, 181/ 17
and sacraments . . . whereof the	<b>virtues</b>	be caused by God's	8, 195/ 5
for lack of priestly	<b>virtues</b>	. For the holy Sacrament	8, 197/ 25
and good manners and	<b>virtues</b>	, and some good customs	8, 324/ 21
the while my mother's	<b>virtues</b>	and goodness (for which	8, 371/ 34
of God, and the	<b>virtues</b>	of the world to	8, 377/ 32
true faith and true	<b>virtues</b>	. If he say that	8, 387/ 20
a man have other	<b>virtues</b>	too . . . and that it	8, 395/ 27
praised for many great	<b>virtues</b>	in such wise that	8, 429/ 17

charity and all other	<b>virtues</b>	? Nor this we need	8, 486/ 15
and receiving of these	<b>virtues</b>	, the will of the	8, 504/ 10
infect all good and	<b>virtuous</b>	people. Nor no man	8, 11/ 5
hands to any good,	<b>virtuous</b>	works. But now, leaving	8, 36/ 17
many a good and	<b>virtuous</b>	man alleged and considered	8, 50/ 33
as many good, holy,	<b>virtuous</b>	women as hath been	8, 91/ 19
grace. Howbeit, many good,	<b>virtuous</b>	men hath there been	8, 98/ 25
to those old holy,	<b>virtuous</b>	doctors that the sacraments	8, 99/ 9
no further from very,	<b>virtuous</b>	devotion than those good	8, 125/ 6
church to leave good,	<b>virtuous</b>	things undone themselves, and	8, 132/ 21
cunning and yet more	<b>virtuous</b>	, the good Bishop of	8, 152/ 14
also of the right	<b>virtuous</b>	and especially well learned	8, 177/ 36
Observants, honest, godly, chaste,	<b>virtuous</b>	people -- not by	8, 190/ 19
-- yet that good,	<b>virtuous</b>	, and well-learned man Nicholas	8, 232/ 16
that he reward their	<b>virtuous</b>	diligence with leading them	8, 247/ 20
he jesteth upon that	<b>virtuous</b>	cunning man Nicholas de	8, 272/ 7
sent not only good,	<b>virtuous</b>	preachers against them, but	8, 275/ 22
that heresy. In which	<b>virtuous</b>	book Saint Jerome neither	8, 286/ 15
informed (by a very	<b>virtuous</b>	man whom God hath	8, 301/ 3
more honest and more	<b>virtuous</b>	living . . . but have divided	8, 358/ 33
toward the perfection of	<b>virtuous</b>	living, but also in	8, 361/ 20
presence of certain good,	<b>virtuous</b>	witnesses . . . and which things	8, 374/ 33
faith or knowledge of	<b>virtuous</b>	living. For if he	8, 388/ 7
which in despite of	<b>virtuous</b>	vows of chastity, run	8, 423/ 17
own eyes, of many	<b>virtuous</b>	children of God that	8, 437/ 15
amended and proved full	<b>virtuous</b>	men; and else God	8, 468/ 9
many right good and	<b>virtuous</b>	), do stand together and	8, 479/ 39
Christian princes and other	<b>virtuous</b>	people did in the	8, 481/ 36
and murdered many good,	<b>virtuous</b>	people. And by God's	8, 482/ 29
charity, with other many	<b>virtuous</b>	and good works proceeding	8, 505/ 28
once good, faithful, and	<b>virtuous</b>	, did after, by the	8, 517/ 27
wisely, and thereto how	<b>virtuously</b>	, Tyndale finisheth this chapter	8, 307/ 25
honorable man's child, and	<b>virtuously</b>	brought up, cannot fall	8, 438/ 30
very well done and	<b>virtuously</b>	-- therefore, though we	8, 493/ 15
a grace in the	<b>visage</b>	, that every man that	8, 13/ 16
forth under the counterfeit	<b>visage</b>	of the true Christian	8, 33/ 12
will not serve the	<b>visible</b>	things. It is as	8, 75/ 12
served," as he saith, "	<b>visible</b>	things." Is not here	8, 80/ 8
he would have any	<b>visible</b>	token at all in	8, 81/ 30
promises. First, for the	<b>visible</b>	signs, there be two	8, 94/ 1
us believe that the	<b>visible</b>	signs alone doth altogether	8, 94/ 3
you. I will hastily	<b>visit</b>	you with penury and	8, 5/ 10
that, after he had	<b>visited</b>	here his holy congregations	8, 13/ 10
caused him to be	<b>visited</b>	. He lived in holy	8, 122/ 12
off their gay, painted	<b>visors</b>	that every man listing	8, 33/ 14
the "persons" but the "	<b>visors</b>	" of the Father, the	8, 201/ 10
sum via, veritas, et	<b>vita</b>	" ("I am the way	8, 97/ 7
God "Auferte malum ex	<b>vobismet</b>	ipsis" . . . and greatly tending	8, 357/ 15
make us an English	<b>vocabulary</b>	of his own device	8, 186/ 24
expounded in God Almighty's	<b>vocabulary</b>	-- then dread I	8, 538/ 28

God for mercy with	<b>voice</b>	of the mouth. In	8, 68/ 13
-- all with one	<b>voice</b>	at once. Now, whereas	8, 84/ 7
be ripe, lest he	<b>voice</b>	of" our "wickedness ascend	8, 179/ 10
heard not his own	<b>voice</b>	. For he said before	8, 343/ 14
to say, with lively	<b>voice</b>	, not by letters all	8, 369/ 13
he have heard the	<b>voice</b>	of his father that	8, 489/ 27
he have heard the	<b>voice</b>	of his father that	8, 495/ 18
tell us where, what	<b>voice</b>	, and by whom his	8, 495/ 23
church" shall hear that	<b>voice</b>	of remission. If he	8, 495/ 24
soon done if the	<b>voice</b>	of his Father granting	8, 495/ 29
at rest, and that	<b>voice</b>	be his word written	8, 495/ 30
mean to hear the	<b>voice</b>	of his Father afterward	8, 496/ 1
and heard his father's	<b>voice</b>	of forgiveness . . . which set	8, 496/ 35
the church, at the	<b>voices</b>	of Christ's ministers in	8, 160/ 8
him whether it be	<b>void</b>	because these things be	8, 93/ 14
for a bare sign	<b>void</b>	of any fruitful effect	8, 98/ 9
themselves, and leave them	<b>void</b>	of all grace, and	8, 104/ 11
of their vows . . . and	<b>void</b>	of shame avow their	8, 131/ 20
of malice and very	<b>void</b>	of truth -- so	8, 133/ 22
shameful shameless shift to	<b>void</b>	them, such as all	8, 192/ 11
leave all those congregations	<b>void</b>	of all miracles --	8, 245/ 28
fire, so doth almsdeed	<b>void</b>	sin; and except our	8, 401/ 6
some fond gloss will	<b>void</b>	the Gospel and all	8, 403/ 14
shall not be a	<b>void</b>	, foolish thing, as Tyndale	8, 504/ 28
the priest saith, "	<b>Volo</b>	, ' say ye." "The	8, 92/ 10
The child was well	<b>voloed</b>	, " say they; yea, and	8, 92/ 10
vicar is as fair	<b>voloer</b>	as any priest within	8, 92/ 11
further: Baptism is called "	<b>voluing</b>	" in many places in	8, 92/ 9
fasting and other afflictions	<b>voluntarily</b>	done unto themselves . . . did	8, 68/ 37
to be letted with	<b>voluptuous</b>	, wanton minds. Wherefore, let	8, 71/ 16
dog returning to his	<b>vomit</b>	, and being fled over	8, 16/ 19
give them grace to	<b>vomit</b>	it out again betimes	8, 119/ 35
death; and therefore neither	<b>vouchsafe</b>	to read their books	8, 37/ 23
nor his Holy Spirit	<b>vouchsafe</b>	to speak any one	8, 158/ 3
yet I would not	<b>vouchsafe</b>	to speak of, saving	8, 255/ 28
which we should not	<b>vouchsafe</b>	to hear these scribes	8, 359/ 1
sufficeth . . . and that no	<b>vow</b>	made to God can	8, 5/ 27
them any good. To	<b>vow</b>	and enter into any	8, 15/ 3
commanded to keep his	<b>vow</b>	made of chastity --	8, 47/ 35
that whoso make a	<b>vow</b>	shall perform and keep	8, 49/ 32
by the holy Psalmist: "	<b>Vow</b>	ye and pay your	8, 49/ 33
commanded to keep his	<b>vow</b>	. . . that they have with	8, 50/ 8
may, for all their	<b>vow</b>	, lawfully run out of	8, 50/ 11
friar boldly break his	<b>vow</b>	and the commandment without	8, 73/ 10
and made a great	<b>vow</b>	that he would plainly	8, 86/ 21
the breach of their	<b>vow</b>	boldly for very well	8, 124/ 29
their religion, cast their	<b>vow</b>	at their back, and	8, 140/ 8
fleshly motion against his	<b>vow</b>	of chastity -- did	8, 159/ 24
that whoso break his	<b>vow</b>	of chastity sinneth deadly	8, 242/ 27
the breach of his	<b>vow</b>	. . . as is the man	8, 261/ 17

when he breaketh his	<b>vow</b>	and weddeth a harlot	8, 261/ 22
to God in their	<b>vow</b>	of abstinence from all	8, 403/ 32
and keeping of his	<b>vow</b>	! But and if he	8, 483/ 23
harlots, faithful adulterers, faithful	<b>vow-breakers</b>	, faithful thieves, faithful murderers	8, 567/ 10
their falsehood, theft, adultery,	<b>vow-breaking</b>	, treason, murder, incest, and	8, 572/ 21
He lived in holy,	<b>vowed</b>	chastity and never wedded	8, 122/ 12
or woman, that hath	<b>vowed</b>	themselves monk, friar, or	8, 140/ 7
such persons as have	<b>vowed</b>	chastity to God may	8, 249/ 15
friars to break their	<b>vowed</b>	chastity and run out	8, 403/ 26
the contrary, saying that	<b>vowed</b>	widows willing to wed	8, 403/ 29
wise defile all holy,	<b>vowed</b>	chastity that the very	8, 515/ 20
the other before a	<b>vowel</b>	) is common to everything	8, 229/ 28
but specially that men's	<b>vows</b>	and promises made of	8, 6/ 35
wont to break their	<b>vows</b>	of chastity and fall	8, 42/ 27
ye and pay your	<b>vows</b>	to our Lord"); and	8, 49/ 33
wed nuns notwithstanding their	<b>vows</b>	, and the Holy Ghost	8, 108/ 5
that breach of such	<b>vows</b>	is deadly sin, and	8, 108/ 8
law and commandment of	<b>vows</b>	-- from which they	8, 120/ 35
make mocks of their	<b>vows</b>	. . . and void of shame	8, 131/ 19
contempt of their holy	<b>vows</b>	made before to God	8, 140/ 12
in despite of virtuous	<b>vows</b>	of chastity, run out	8, 423/ 17
breach of their holy	<b>vows</b>	and promise made to	8, 437/ 25
breach of their both	<b>vows</b>	against the commandment of	8, 442/ 25
keep and fulfill their	<b>vows</b>	-- Saint John, I	8, 442/ 27
that in the sacraments,	<b>vows</b>	, faith, and good works	8, 479/ 13
is forward upon his	<b>voyage</b>	and, as Tyndale saith	8, 467/ 38
not in their own	<b>vulgar</b>	tongue; which thing what	8, 161/ 15
secrets of God, and	<b>wade</b>	so far therein . . . that	8, 48/ 30
conclusion . . . we will then	<b>wade</b>	with him a little	8, 51/ 25
never while he liveth	<b>wade</b>	out thereof. But first	8, 235/ 2
Obedience laboreth sore to	<b>wade</b>	out of those words	8, 323/ 24
that the bishops should	<b>wag</b>	two fingers over him	8, 127/ 18
meat and drink and	<b>wages</b>	; or else, if thou	8, 98/ 13
calleth it here the	<b>wagging</b>	of two fingers . . . so	8, 127/ 36
calleth it there the	<b>wagging</b>	of the hand in	8, 127/ 36
so made with the	<b>wagging</b>	(as Tyndale calleth it	8, 128/ 33
and crossing Tyndale calleth "	<b>wagging</b>	with fingers in the	8, 457/ 2
in fasting, weeping, and	<b>wailing</b>	. Tear your hearts and	8, 68/ 27
fasting, in weeping, and	<b>wailing</b>	. Tear your hearts and	8, 214/ 21
good, as elder brethren	<b>wait</b>	on the younger and	8, 56/ 15
so forth, and '	<b>wait</b>	on them and serve	8, 58/ 5
trouble, and the better	<b>wait</b>	on God's words, and	8, 324/ 26
after a fall, mercy	<b>wait</b>	anymore upon any reprobate	8, 519/ 36
the mercy of God	<b>wait</b>	upon the only elects	8, 520/ 16
him out of sin)	<b>waited</b>	upon the reprobate too	8, 519/ 14
mercy of God ever	<b>waiteth</b>	upon them to deliver	8, 518/ 6
of a kind father	<b>waiteth</b>	upon his son, to	8, 518/ 7
of God that ever	<b>waiteth</b>	upon him; which is	8, 518/ 19
God's grace and mercy	<b>waiteth</b>	, and calleth as fast	8, 518/ 24
the reason that mercy	<b>waiteth</b>	ever upon them. Whereby	8, 519/ 8

so saved, because mercy	<b>waiteth</b>	upon them. And therein	8, 519/ 22
not that because mercy	<b>waiteth</b>	ever upon them, therefore	8, 519/ 30
fall . . . but because mercy	<b>waiteth</b>	upon them, therefore they	8, 519/ 31
mercy of God always	<b>waiteth</b>	upon the elect . . . by	8, 565/ 28
father. And his mercy	<b>waiteth</b>	ever upon them. And	8, 566/ 28
mercy while he liveth,	<b>waiting</b>	upon him to call	8, 519/ 10
only thing, he saith,	<b>waiting</b>	upon the elect, raiseth	8, 519/ 14
mercy of God "always	<b>waiting</b>	" upon them -- yet	8, 520/ 26
them, if they would	<b>wake</b>	and pray and take	8, 36/ 4
part were fain to	<b>wake</b>	within a while and	8, 482/ 32
out of which they	<b>wake</b>	again and repent --	8, 521/ 19
Judas the traitor was	<b>waking</b>	and watching about his	8, 35/ 38
ascending to heaven and	<b>waking</b>	God out of sleep	8, 180/ 36
played out, lie then	<b>waking</b>	, and have meditations of	8, 521/ 26
their false heresies wilily	<b>walk</b>	forth under the counterfeit	8, 33/ 11
earnest that friars may	<b>walk</b>	out and wed nuns	8, 41/ 24
a-work . . . and if it	<b>walk</b>	on your side, then	8, 58/ 35
that he fain would	<b>walk</b>	in. For else why	8, 134/ 1
all grace so to	<b>walk</b>	. . . that we come together	8, 141/ 4
one that would fain	<b>walk</b>	in the dark. For	8, 146/ 19
rolling football that men	<b>walk</b>	upon and ships sail	8, 165/ 3
not, leaving this untouched,	<b>walk</b>	and wander at large	8, 200/ 2
he ceased not to	<b>walk</b>	with the Jews by	8, 272/ 31
by. Then if he	<b>walk</b>	, as it were, in	8, 397/ 16
if we see them	<b>walk</b>	in our church in	8, 398/ 33
of stolen goods, and	<b>walk</b>	in the commandments of	8, 433/ 11
meat to burn, and	<b>walk</b>	himself out in the	8, 440/ 16
unto his laws, to	<b>walk</b>	in them. For when	8, 496/ 20
unto his laws, to	<b>walk</b>	in them. For when	8, 501/ 14
with his grace to	<b>walk</b>	forward with them. And	8, 504/ 24
will still persevere and	<b>walk</b>	on still with God	8, 504/ 26
with God, he will	<b>walk</b>	on still with them	8, 504/ 27
will be conformable and	<b>walk</b>	with God's grace may	8, 508/ 28
to his laws, to	<b>walk</b>	in them. More Here	8, 510/ 31
and submitteth himself to	<b>walk</b>	in God's laws; and	8, 511/ 32
both to stand and	<b>walk</b>	with if himself would	8, 527/ 2
himself . . . would very fain	<b>walk</b>	away thus, without any	8, 553/ 27
to his laws, to	<b>walk</b>	in them." And that	8, 565/ 24
again, and agree to	<b>walk</b>	in his laws. But	8, 566/ 24
he hath committed, and	<b>walk</b>	in the commandments of	8, 569/ 3
up, mine own were	<b>walked</b>	with them . . . and the	8, 35/ 16
by which they have	<b>walked</b>	above eight hundred years	8, 135/ 5
fareth as one that	<b>walked</b>	barefoot upon a field	8, 411/ 36
some folk coveted, they	<b>walked</b>	out of the way	8, 430/ 17
look well whither he	<b>walketh</b>	and to what end	8, 42/ 36
body alone" eateth, drinketh,	<b>walketh</b>	, believeth, loveth, and altogether	8, 421/ 12
how darkly the man	<b>walketh</b>	in his way still	8, 497/ 27
way this wily serpent	<b>walketh</b>	-- and that he	8, 501/ 25
Sir Thomas Hitton was	<b>walking</b>	not far off, suspiciously	8, 13/ 19
him ween he were	<b>walking</b>	down to hell quick	8, 180/ 16

darkness of the devil,	<b>walking</b>	with a sconce of	8, 223/ 31
would, when men were	<b>walking</b>	in a dark night	8, 424/ 30
their own good endeavor	<b>walking</b>	and working with him	8, 505/ 26
fortress -- this inexpugnable	<b>wall</b>	-- shall allto frush	8, 370/ 16
driven to the hard	<b>wall</b>	, and fain to seek	8, 401/ 15
me to the hard	<b>wall</b>	. For then can I	8, 535/ 1
have them neither bear	<b>wallet</b>	nor satchel, nor shoes	8, 328/ 6
it is not so	<b>wallow-sweet</b>	but drinketh more of	8, 38/ 13
to wit, how the	<b>walls</b>	of Jerusalem were thrown	8, 67/ 13
shall make poor paper	<b>walls</b>	. But to the intent	8, 157/ 10
this untouched, walk and	<b>wander</b>	at large and never	8, 200/ 2
were they never so	<b>wanton</b>	, would yet at such	8, 42/ 1
had but played the	<b>wanton</b>	with him, and would	8, 61/ 34
way to make men	<b>wanton</b>	and wax very bold	8, 67/ 2
heaviness far from such	<b>wanton</b>	things; but he fasted	8, 67/ 18
be letted with voluptuous,	<b>wanton</b>	minds. Wherefore, let Tyndale	8, 71/ 16
the writing, but some	<b>wanton</b>	trifle. Remember now, good	8, 158/ 4
English infidels an evil,	<b>wanton</b>	love -- yea, though	8, 200/ 33
Saint Paul said of	<b>wanton</b>	widows, that the widow	8, 412/ 24
that some were God's	<b>wanton</b>	cockneys in such a	8, 441/ 16
some sight of a	<b>wanton</b>	woman, putteth that suggestion	8, 456/ 35
full clerkly, how some	<b>wanton</b>	lovers, after their rages	8, 521/ 24
hand, till we wax	<b>wanton</b>	or sow-drunk and will	8, 525/ 32
evil. For when a	<b>wanton</b>	child feeleth once a	8, 526/ 23
these letters like a	<b>wanton</b>	lad that no man	8, 557/ 25
fleshly vices and worldly	<b>wantonness</b>	. But Tyndale here, with	8, 41/ 29
shoes . . . and if the	<b>wantons</b>	will not learn yet	8, 59/ 14
this, somewhere he sendeth	<b>war</b>	, sickness, and mortality . . . to	8, 2/ 24
killed by schisms and	<b>war</b>	many thousand bodies, and	8, 11/ 1
with sedition or open	<b>war</b>	kill up the clergy	8, 123/ 32
town, concerning peace or	<b>war</b>	or some other commodity	8, 170/ 9
was in the sheriff's	<b>ward</b>	, and at the time	8, 21/ 28
and unity; but to	<b>ward</b>	, Christ is an everlasting	8, 89/ 24
so poor and simple	<b>ware</b>	as are all men's	8, 53/ 14
not all his false	<b>ware</b>	at once. For first	8, 117/ 29
I will be well	<b>ware</b>	of that. For, I	8, 457/ 35
his to be well	<b>ware</b>	of all such things	8, 506/ 7
repent, and be well	<b>ware</b>	, in any wise, that	8, 516/ 7
keep themselves well and	<b>warily</b>	from all holy days	8, 572/ 13
that she were waxen	<b>warm</b>	and bid them if	8, 63/ 16
seven cities burn and	<b>warm</b>	himself by the fire	8, 137/ 22
him that keepeth him	<b>warm</b>	: so while the seed	8, 440/ 12
the broach-turner that sitteth	<b>warm</b>	by the fire may	8, 440/ 15
the fire never the	<b>warmer</b>	? And on the other	8, 102/ 2
also those words, "I	<b>warn</b>	thee that thou resuscitate	8, 99/ 24
impositionem manuum mearum" ("I	<b>warn</b>	thee that thou stir	8, 191/ 31
Peter and Paul thereto	<b>warn</b>	us in many places	8, 333/ 10
of them. But I	<b>warn</b>	you, do not you	8, 353/ 25
law of Moses, I	<b>warn</b>	you, see that you	8, 355/ 25
not farther, "And I	<b>warn</b>	you, believe them not	8, 355/ 26

upon his son, to	<b>warn</b>	him and to keep	8, 518/ 8
leave of his disciples,	<b>warned</b>	them, saying, Tyndale is	8, 43/ 8
that he which is	<b>warned</b>	hath none excuse if	8, 138/ 33
that "he which is	<b>warned</b>	hath none excuse if	8, 139/ 32
since Holy Scripture hath	<b>warned</b>	you of such teachers	8, 140/ 10
and all his apostles	<b>warned</b>	us that false prophets	8, 263/ 28
his lusts, or been	<b>warned</b>	in the mean season	8, 489/ 10
warning wherewith he had	<b>warned</b>	them before, neither of	8, 541/ 15
in him," yet he	<b>warneth</b>	us well and plainly	8, 441/ 22
not be by like	<b>warning</b>	amended . . . according as he	8, 5/ 4
as to give men	<b>warning</b>	what mischief is in	8, 26/ 18
nobody to give them	<b>warning</b>	but I? -- yes	8, 26/ 26
temporal . . . gave monition and	<b>warning</b>	to all the justices	8, 27/ 5
of such manifold effectual	<b>warning</b>	, with his gracious remission	8, 27/ 11
commandment give us that	<b>warning</b>	-- else will it	8, 56/ 7
to give young men	<b>warning</b>	that she were waxen	8, 63/ 15
so plain and open	<b>warning</b>	of their worldly, fleshly	8, 139/ 35
Scripture have given us	<b>warning</b>	that it is plainly	8, 140/ 14
you have given you	<b>warning</b>	themselves -- by their	8, 140/ 19
in giving the world	<b>warning</b>	to beware of such	8, 150/ 4
Scripture given us plain	<b>warning</b>	that he so hath	8, 156/ 26
we, by his express	<b>warning</b>	in writing showing that	8, 156/ 29
by long leisure and	<b>warning</b>	, too, Tyndale hath amended	8, 182/ 10
-- to give them	<b>warning</b>	, that by scripture of	8, 219/ 28
vain to give them	<b>warning</b>	thereof. For when their	8, 219/ 35
thereon, there will no	<b>warning</b>	serve them. And therefore	8, 219/ 37
good to give Tyndale	<b>warning</b>	of, because I would	8, 231/ 9
de Lyra gave him	<b>warning</b>	thereof; whom though Tyndale	8, 232/ 16
he gave him good	<b>warning</b>	here, and hath indeed	8, 232/ 20
peradventure should need no	<b>warning</b>	in writing because the	8, 263/ 9
to give his brethren	<b>warning</b>	, "They have already Moses	8, 274/ 34
to give the world	<b>warning</b>	too -- though he	8, 275/ 7
God had never given	<b>warning</b>	by Moses that there	8, 280/ 20
they have given us	<b>warning</b>	that they have written	8, 334/ 24
he gave them not	<b>warning</b>	only, but also plain	8, 351/ 36
whom Saint Augustine giveth	<b>warning</b>	that yet even such	8, 352/ 25
he giveth Timothy this	<b>warning</b>	to arm him with	8, 360/ 27
Paul gave Timothy that	<b>warning</b>	that he should stand	8, 360/ 31
childhood. And in that	<b>warning</b>	given to Timothy, Saint	8, 361/ 12
knowledge had given us	<b>warning</b>	thereof? But yet is	8, 366/ 18
church is full of	<b>warning</b>	that no man should	8, 399/ 35
he giveth us open	<b>warning</b>	in his words following	8, 433/ 2
give all the world	<b>warning</b>	that, be men at	8, 434/ 15
he should after one	<b>warning</b>	or twain eschew --	8, 469/ 13
of the monitions and	<b>warning</b>	wherewith he had warned	8, 541/ 15
way to give him	<b>warning</b>	of them. For whereas	8, 570/ 30
not so mad, I	<b>warrant</b>	you, but that they	8, 30/ 10
will to shrift, I	<b>warrant</b>	you, and take penance	8, 90/ 30
Luther's leave already, to	<b>warrant</b>	that it is a	8, 123/ 10
be neither afeard, I	<b>warrant</b>	you, to kill a	8, 125/ 25

dark, he would, I	<b>warrant</b>	you, cross and bless	8, 129/ 8
hard to prove and	<b>warrant</b>	that this word "church	8, 169/ 31
But he will, I	<b>warrant</b>	you, no vile person	8, 190/ 30
once in earnest, I	<b>warrant</b>	you. Now, for the	8, 262/ 2
causes at adventure and	<b>warrant</b>	them for true --	8, 319/ 27
rehearse it . . . and I	<b>warrant</b>	you he shall find	8, 357/ 26
you, "Be bold, I	<b>warrant</b>	you, and fear no	8, 413/ 6
tell well enough, I	<b>warrant</b>	, when he looketh in	8, 557/ 20
anoint thy head and	<b>wash</b>	thy face, that it	8, 69/ 30
wine while wine will	<b>wash</b>	as clean, and why	8, 78/ 35
to the ale and	<b>wash</b>	away the sin, think	8, 90/ 2
that the water shall	<b>wash</b>	the filth. And what	8, 100/ 4
that doth no water	<b>wash</b>	but the water of	8, 100/ 6
the water help to	<b>wash</b>	and cleanse the soul	8, 102/ 5
he suffered him to	<b>wash</b>	his feet. I doubt	8, 375/ 28
he saith, "I have	<b>washed</b>	thee with water, and	8, 99/ 32
gone again and clean	<b>washed</b>	away -- sin and	8, 212/ 29
ere ever they be	<b>washed</b>	out of the chrisem	8, 474/ 26
thing that because water	<b>washeth</b>	and cleanseth, therefore God	8, 80/ 36
unto the sacrament that	<b>washeth</b>	and cleanseth our souls	8, 81/ 1
than when a woman	<b>washeth</b>	a buck of clothes	8, 189/ 21
signified that the outward	<b>washing</b>	of the water of	8, 99/ 34
instrument of the inward	<b>washing</b>	of the soul. And	8, 99/ 35
than the one a	<b>washing</b>	, the other a congregation	8, 188/ 34
intent translate baptisma into "	<b>washing</b>	," to make men ween	8, 189/ 19
were no nother manner	<b>washing</b>	when the priest christeneth	8, 189/ 20
Baptism hath by the	<b>washing</b>	of the body a	8, 297/ 11
his sermon of the	<b>Washing</b>	of the Feet: "The	8, 368/ 27
of necessity, to the	<b>Washing</b>	of the Feet, whereof	8, 375/ 25
himself discharged of that	<b>washing</b>	, but by the Spirit	8, 375/ 34
by their sweet blessings	<b>waste</b>	out and empty the	8, 42/ 15
them widows, and so	<b>waste</b>	and empty out the	8, 42/ 20
like hypocrites, for they	<b>waste</b>	out their faces to	8, 69/ 28
of corrupt minds" which	<b>waste</b>	their brains about wrangling	8, 191/ 8
out of religion and	<b>waste</b>	out their brains about	8, 191/ 13
he spendeth but in	<b>waste</b>	. . . saving, as I said	8, 227/ 8
their fellows, that had	<b>wasted</b>	out their wits so	8, 191/ 11
so while these Judases	<b>watch</b>	and study about the	8, 35/ 39
in his body fast,	<b>watch</b>	, give alms, and pray	8, 96/ 18
apparel. He lived in	<b>watch</b>	and prayers, in fasting	8, 122/ 15
worketh good works --	<b>watch</b>	, fast, pray, give alms	8, 204/ 29
from him . . . but ever	<b>watched</b>	him so surely that	8, 325/ 36
traitor was waking and	<b>watching</b>	about his detestable treason	8, 35/ 38
back, that all the	<b>water</b>	in the world will	8, 21/ 37
and born again "of	<b>water</b>	and the Spirit," as	8, 46/ 34
a draft of cold	<b>water</b>	shall not lose his	8, 52/ 26
is meant by the	<b>water</b>	of Baptism, and by	8, 78/ 9
and by the holy	<b>water</b>	, and by the blessing	8, 78/ 12
why in Baptism rather	<b>water</b>	than wine while wine	8, 78/ 35
were born again of	<b>water</b>	and the Spirit, he	8, 80/ 25

proper signification of the	<b>water</b>	, why it pleased God	8, 80/ 28
signification God set the	<b>water</b>	in that sacrament before	8, 80/ 32
that thing that because	<b>water</b>	washeth and cleanseth, therefore	8, 80/ 36
shall say that the	<b>water</b>	hath for that cause	8, 81/ 2
those outward signs of	<b>water</b>	in the one sacrament	8, 81/ 23
never to have let	<b>water</b>	touch it, because it	8, 82/ 30
be taught what the	<b>water</b>	signified. And let him	8, 82/ 31
a net, keys, bread,	<b>water</b>	, and a thousand other	8, 85/ 4
the plunging in the	<b>water</b>	saveth them; another, for	8, 92/ 34
in the fountain of	<b>water</b>	through the word." And	8, 94/ 29
again and never put	<b>water</b>	upon him! Tyndale will	8, 96/ 5
in the fountain of	<b>water</b>	through the word," is	8, 96/ 11
Baptism coming to the	<b>water</b>	, God cleanseth the soul	8, 96/ 13
in the fountain of	<b>water</b>	through the word," weeneth	8, 96/ 16
that he setteth the	<b>water</b>	but for a sign	8, 96/ 17
again by the sacramental	<b>water</b>	and the sacramental word	8, 96/ 27
these words that the	<b>water</b>	of Baptism serveth but	8, 96/ 33
this proved that the	<b>water</b>	and the sacramental words	8, 97/ 12
whoso were baptized in	<b>water</b>	in the name of	8, 98/ 5
as well of the	<b>water</b>	as of the Spirit	8, 98/ 7
have washed thee with	<b>water</b>	, and I have cleansed	8, 99/ 33
outward washing of the	<b>water</b>	of Baptism should be	8, 99/ 34
out upon you clean	<b>water</b>	, and ye shall be	8, 100/ 3
words show that the	<b>water</b>	shall wash the filth	8, 100/ 4
And that doth no	<b>water</b>	wash but the water	8, 100/ 6
water wash but the	<b>water</b>	of Baptism. And whereto	8, 100/ 7
prophet call it clean	<b>water</b>	. . . but for the difference	8, 100/ 9
elemental cleanness of that	<b>water</b>	in itself, other water	8, 100/ 11
water in itself, other	<b>water</b>	is as clean as	8, 100/ 11
verily describe the holy	<b>water</b>	of the Sacrament of	8, 100/ 18
Sacrament of Baptism, the	<b>water</b>	that welleteth out of	8, 100/ 18
calleteth the prophet this	<b>water</b>	"quick" and "lively" . . . but	8, 100/ 22
In token that the	<b>water</b>	of Baptism hath, by	8, 100/ 24
likelihood how that bodily	<b>water</b>	can work upon the	8, 101/ 20
well as is the	<b>water</b>	, to work not upon	8, 101/ 23
by God's ordinance the	<b>water</b>	may be God's instrument	8, 101/ 27
in fire than in	<b>water</b>	, if they be for	8, 102/ 1
by God's ordinance the	<b>water</b>	help to wash and	8, 102/ 4
by fire or frozen	<b>water</b>	put about it, but	8, 102/ 9
his power make the	<b>water</b>	in the sacrament an	8, 102/ 22
prophet Elisha in the	<b>water</b>	of Jordan -- no	8, 102/ 29
to affirm that the	<b>water</b>	there did work nothing	8, 102/ 31
and yet had the	<b>water</b>	no such nature of	8, 102/ 32
more had also the	<b>water</b>	of which it is	8, 102/ 33
time, by which the	<b>water</b>	itself was made an	8, 103/ 2
say that the bodily	<b>water</b>	cannot work upon the	8, 103/ 23
power may the bodily	<b>water</b>	as well be a	8, 103/ 29
make the bodily, corporeal	<b>water</b>	able to work upon	8, 104/ 3
with long lying in	<b>water</b>	was turned into starch	8, 116/ 16
a pig into the	<b>water</b>	on Good Friday and	8, 121/ 4

taverner that gave him	<b>water</b>	instead of wine, "God	8, 121/ 9
had as lief a-drunken	<b>water</b>	" -- surely so may	8, 121/ 12
but was content with	<b>water</b>	. This manner of penance-doing	8, 122/ 17
as between the hallowed	<b>water</b>	standing in the font	8, 194/ 27
a man for holy	<b>water</b>	-- and the same	8, 194/ 28
and the same hallowed	<b>water</b>	being occupied in the	8, 194/ 28
than from whence the	<b>water</b>	is fetched that is	8, 195/ 11
Holy Church by the	<b>water</b>	and the Spirit, should	8, 244/ 16
drown the world with	<b>water</b>	. . . he wrote in the	8, 276/ 11
appropriated unto them . . . as	<b>water</b>	in Baptism hath by	8, 297/ 11
in the Consecration putteth	<b>water</b>	into the wine, whereas	8, 317/ 8
signify that as the	<b>water</b>	is changed into wine	8, 317/ 13
case" to leave the	<b>water</b>	out, I am very	8, 317/ 24
peril, to put any	<b>water</b>	in. For what beast	8, 317/ 27
blood of wine and	<b>water</b>	? But one thing is	8, 317/ 32
two causes why the	<b>water</b>	is put in. And	8, 317/ 36
the putting of the	<b>water</b>	into the wine, that	8, 318/ 6
thereupon concludeth that the	<b>water</b>	may be as well	8, 318/ 24
that God ordained the	<b>water</b>	to be mingled with	8, 318/ 30
the wine as the	<b>water</b>	welled out with the	8, 318/ 31
blessed sacrament, did put	<b>water</b>	into wine; though there	8, 318/ 35
things this infusion of	<b>water</b>	is one taught undoubtedly	8, 319/ 3
instead of wine and	<b>water</b>	, men would consecrate new	8, 319/ 14
nor leave out the	<b>water</b>	boldly upon his ghostly	8, 319/ 28
nor why he chose	<b>water</b>	and Baptism instead of	8, 328/ 8
paschal taper, and holy	<b>water</b>	, with divers other things	8, 366/ 4
many years after the	<b>Water</b>	of Health. Forgive her	8, 372/ 5
born again of the	<b>water</b>	and the Spirit cannot	8, 377/ 9
saith that as the	<b>water</b>	quencth the fire, so	8, 401/ 5
fire with casting on	<b>water</b>	enough. Saint John, therefore	8, 439/ 25
them cast on cold	<b>water</b>	with sorrow, and quench	8, 452/ 28
They shall from cold	<b>water</b>	of the snow go	8, 487/ 30
that some of them	<b>watered</b>	his words with additions	8, 23/ 6
sincerity of Scripture was	<b>watered</b>	with men's traditions. Lo	8, 318/ 15
gift over that other	<b>waters</b>	have? For else, as	8, 100/ 10
he saith, "quick, lively	<b>waters</b>	out of Jerusalem, the	8, 100/ 15
between it and other	<b>waters</b>	that are but dead	8, 100/ 23
is to wit, those	<b>waters</b>	, garment, and plaster --	8, 103/ 26
that he is so	<b>wavering</b>	in his words that	8, 427/ 35
well enough. For will	<b>waw</b>	forbade rowning. Of Satisfaction	8, 88/ 29
are content willingly to	<b>wax</b>	blind -- were else	8, 6/ 20
to see the world	<b>wax</b>	so wretched, that they	8, 36/ 5
enough already, would yet	<b>wax</b>	then much worse; and	8, 57/ 17
make men wanton and	<b>wax</b>	very bold in sin	8, 67/ 3
grow too high and	<b>wax</b>	proud in beholding the	8, 159/ 21
that such evil hearers	<b>wax</b>	a great deal the	8, 177/ 30
offense, might make men	<b>wax</b>	the worse and set	8, 209/ 29
open and plain, would	<b>wax</b>	negligent and dull . . . and	8, 330/ 10
though faith by sin	<b>wax</b>	dead, it waxeth not	8, 412/ 19
he can never after	<b>wax</b>	naught; but we find	8, 436/ 37

he saw the world	<b>wax</b>	in some parts of	8, 448/ 19
of such as after	<b>wax</b>	good again and finally	8, 517/ 12
longer than till they	<b>wax</b>	ahungered again. And as	8, 521/ 5
afeard lest he would	<b>wax</b>	too proud thereof. But	8, 524/ 18
his hand, till we	<b>wax</b>	wanton or sow-drunk and	8, 525/ 32
the very cold better	<b>wax</b>	very hot than from	8, 526/ 9
his quick, merry scoff	<b>wax</b>	very dull and more	8, 553/ 31
came to examination, he	<b>waxed</b>	stiff and stubborn in	8, 22/ 23
by heretics when charity	<b>waxed</b>	cold many a winter	8, 474/ 21
of good will he	<b>waxed</b>	in conclusion graceless . . . appeareth	8, 513/ 29
upon him that he	<b>waxed</b>	wearie thereof, and very	8, 523/ 36
warning that she were	<b>waxen</b>	warm and bid them	8, 63/ 15
now, blessed be God,	<b>waxen</b>	cold enough. First, in	8, 125/ 31
for they be there	<b>waxen</b>	women, and all so	8, 126/ 13
and that I were	<b>waxen</b>	so mad to grant	8, 390/ 2
never the worse, nor	<b>waxen</b>	as evil as we	8, 538/ 6
thereof. But the world	<b>waxeth</b>	such nowadays . . . that as	8, 148/ 9
good, at last he	<b>waxeth</b>	angry. And because he	8, 326/ 6
sin wax dead, it	<b>waxeth</b>	not dead in the	8, 412/ 20
dieth by deadly sin	<b>waxeth</b>	dead in the nature	8, 412/ 21
therewith away. But it	<b>waxeth</b>	by Tyndale's doctrine oftentimes	8, 487/ 14
fearless long continued . . . he	<b>waxeth</b>	forceless and careless, and	8, 487/ 18
babe that weepeth and	<b>waxeth</b>	angry with the kite	8, 490/ 31
and then the other	<b>waxeth</b>	thereby the more faint	8, 526/ 18
should please God with	<b>waxing</b>	fleshly, and friars with	8, 571/ 31
many a false, unlawful	<b>way</b>	to live by . . . wherein	8, 7/ 21
they were in good	<b>way</b>	toward amendment), but also	8, 25/ 16
diverse ways, but which	<b>way</b>	he meaneth indeed, he	8, 31/ 27
surely the very best	<b>way</b>	were neither to read	8, 36/ 25
laid in good people's	<b>way</b>	: though best were to	8, 38/ 17
were in a wrong	<b>way</b>	and in a false	8, 43/ 23
here that after this	<b>way</b>	the world, albeit that	8, 57/ 16
in such a wise	<b>way</b>	understood, his spiritual sort	8, 59/ 20
not drink wine in	<b>way</b>	of a medicine, to	8, 60/ 4
they have found the	<b>way</b>	into the Christian liberty	8, 62/ 24
For that were the	<b>way</b>	to make men wanton	8, 67/ 2
Tyndale taketh an evil	<b>way</b>	to stick upon that	8, 81/ 33
shall never any other	<b>way</b>	prove his conclusion true	8, 86/ 26
come into the right	<b>way</b>	again, and unto the	8, 89/ 9
vita" ("I am the	<b>way</b>	, the truth, and the	8, 97/ 8
the better the first	<b>way</b>	, that most holy men	8, 104/ 33
and so go their	<b>way</b>	and think themselves safe	8, 122/ 7
friar can find the	<b>way</b>	to a nun's bed	8, 124/ 28
and not know which	<b>way</b>	to amend it. And	8, 132/ 30
is the very broad	<b>way</b>	to lead men to	8, 141/ 1
liefer go some other	<b>way</b>	many a mile than	8, 152/ 12
nearer unto Tyndale another	<b>way</b>	. It is, ye wot	8, 153/ 32
he goeth: the straight	<b>way</b>	down to the devil	8, 204/ 21
would show them the	<b>way</b>	, and leadeth them clean	8, 223/ 32
here note, by the	<b>way</b>	, that Tyndale here translateth	8, 230/ 18

him write true one	<b>way</b>	or other; that though	8, 231/ 10
intendeth to work the	<b>way</b>	to man's salvation not	8, 239/ 2
also by a natural	<b>way</b>	joined thereunto, wherein the	8, 239/ 6
to use in this	<b>way</b>	the witness of men	8, 239/ 10
word shall be the	<b>way</b>	by which that truth	8, 243/ 21
this is, therefore, the	<b>way</b>	that God hath taken	8, 243/ 26
and show the right	<b>way</b>	to heaven. And these	8, 251/ 16
any miracle. And this	<b>way</b>	taketh Tyndale now for	8, 255/ 35
still in a wrong	<b>way</b>	, and make you misunderstand	8, 269/ 1
to make ready his	<b>way</b>	in the desert of	8, 270/ 13
out may find the	<b>way</b>	to it to come	8, 272/ 30
liberty to believe which	<b>way</b>	they list. But now	8, 287/ 24
abhorreth to hear). Another	<b>way</b>	the belief thereof profiteth	8, 288/ 16
he mean the first	<b>way</b>	-- that is to	8, 296/ 17
one thing, by the	<b>way</b>	, that ye mistake him	8, 300/ 17
led out of your	<b>way</b>	. He calleth the Sacrament	8, 300/ 18
Mass . . . and that the	<b>way</b>	that Luther deviseth is	8, 317/ 1
ye wot well, this	<b>way</b>	would do well. Now	8, 322/ 37
any man by the	<b>way</b>	, nor why he chose	8, 328/ 7
ye, a godly, wise	<b>way</b>	?Then goeth he further	8, 342/ 5
of Christ, saving by	<b>way</b>	of the allegory, seem	8, 353/ 9
Barnes construe it which	<b>way</b>	he list, that may	8, 363/ 10
not that by this	<b>way</b>	he maketh our Savior	8, 387/ 6
out of certainty, what	<b>way</b>	he might surely take	8, 388/ 6
he us, after this	<b>way</b>	, in another doubt: whether	8, 392/ 34
at the leastwise one	<b>way</b>	or other. For "faith	8, 395/ 9
deeds . . . but not by	<b>way</b>	of penance for our	8, 409/ 15
this faith is the	<b>way</b>	by the which the	8, 410/ 3
salvation, by any other	<b>way</b>	than this . . . the same	8, 410/ 8
out of the right	<b>way</b>	, and not of Christ's	8, 410/ 9
mean else, taking the	<b>way</b>	that he taketh, in	8, 413/ 13
this faith is the	<b>way</b>	by the which the	8, 413/ 22
salvation, by any other	<b>way</b>	than this . . . the same	8, 413/ 27
out of the right	<b>way</b>	, and not of Christ's	8, 413/ 27
he mean not that	<b>way</b>	, but that we be	8, 414/ 4
sufficient and the only	<b>way</b>	to heaven, we shall	8, 414/ 18
God by any other	<b>way</b>	than this faith that	8, 416/ 4
out of the right	<b>way</b>	, and not of Christ's	8, 416/ 5
belief, use any other	<b>way</b>	to heaven; that is	8, 416/ 21
therewith use as a	<b>way</b>	to heaven or to	8, 416/ 22
faith be such a	<b>way</b>	toward heaven that without	8, 416/ 29
us for a sufficient	<b>way</b>	to heaven. And therefore	8, 416/ 33
or twain in his	<b>way</b>	, that would break his	8, 419/ 37
and show them the	<b>way</b>	by the lantern. This	8, 424/ 31
by the lantern. This	<b>way</b>	useth Tyndale universally, as	8, 424/ 32
walked out of the	<b>way</b>	from the faith"? He	8, 430/ 17
he meaneth the first	<b>way</b>	; that is to wit	8, 446/ 10
then seek themselves the	<b>way</b>	to come thereto, and	8, 452/ 16
also make you a	<b>way</b>	to get out, so	8, 452/ 37
-- then, all the	<b>way</b>	they go, they say	8, 457/ 8

sin and damnable every	<b>way</b>	, and the other never	8, 462/ 6
Peter took a sure	<b>way</b>	when he said, "Thou	8, 465/ 8
fall into the right	<b>way</b>	again, and very clearly	8, 468/ 30
readers, a godly, wise	<b>way</b>	? I dare boldly say	8, 469/ 30
and err from the	<b>way</b>	of faith that is	8, 483/ 27
Christ and from the	<b>way</b>	of faith that is	8, 484/ 2
and are from the	<b>way</b>	of faith that is	8, 484/ 6
school. And by the	<b>way</b>	haply he seeth company	8, 489/ 1
finding yet by the	<b>way</b>	some companions that fall	8, 491/ 12
and truanting by the	<b>way</b>	-- which is more	8, 491/ 22
Spurn Point by the	<b>way</b>	in going at schoolward	8, 495/ 17
Bockle Pit by the	<b>way</b>	. . . and when the game	8, 496/ 30
man walketh in his	<b>way</b>	still. For yet he	8, 497/ 27
take him, therefore, that	<b>way</b>	that may be the	8, 498/ 6
for himself . . . and that	<b>way</b>	that his words gathered	8, 498/ 7
spy well enough which	<b>way</b>	this wily serpent walketh	8, 501/ 24
lead them in the	<b>way</b>	of the right belief	8, 505/ 7
folks ordinarily take that	<b>way</b>	, in the giving them	8, 507/ 31
is a good easy	<b>way</b>	, too . . . for then be	8, 521/ 4
nothing, almost, by the	<b>way</b>	(except only, peradventure, the	8, 522/ 5
and followed the right	<b>way</b>	of God in vain	8, 528/ 28
clean out of the	<b>way</b>	. Was he not ready	8, 528/ 35
therefore he deviseth another	<b>way</b>	, and would make us	8, 529/ 33
with the temptation a	<b>way</b>	out also, that ye	8, 531/ 36
with the temptation a	<b>way</b>	out, that ye may	8, 543/ 11
will ween by this	<b>way</b>	to wind out . . . we	8, 549/ 3
of a long, weary	<b>way</b>	, with a deep mire	8, 552/ 32
put you by the	<b>way</b>	two special great heresies	8, 567/ 37
can need none other	<b>way</b>	to give him warning	8, 570/ 30
he may mean diverse	<b>ways</b>	, but which way he	8, 31/ 27
weening that their new	<b>ways</b>	were well. Our Savior	8, 35/ 28
words and other malicious	<b>ways</b>	, the worst that the	8, 58/ 23
a man leave these	<b>ways</b>	and boldly cleave to	8, 61/ 15
fleshly spirituality, and their	<b>ways</b>	by which they have	8, 135/ 5
shall have so many	<b>ways</b>	to turn the people	8, 270/ 20
be converted from his	<b>ways</b>	and live? But truly	8, 432/ 11
have used some such	<b>ways</b>	as he could --	8, 509/ 33
he useth the same	<b>ways</b>	to win and save	8, 522/ 35
is broken nor any "	<b>weak</b>	" conscience offended): yet, for	8, 32/ 20
such as have a "	<b>weak</b>	" conscience and ween themselves	8, 62/ 11
fasts privily, where the	<b>weak</b>	consciences of other simple	8, 62/ 13
in the Lord the	<b>weak</b>	consciences of their sick	8, 62/ 18
for the strengthening of	<b>weak</b>	consciences, I shall show	8, 268/ 35
where there were no	<b>weak</b>	conscience of feeble-faithed folk	8, 351/ 28
God . . . but they be	<b>weak</b>	, sick, and wounded, and	8, 485/ 18
out of their seely	<b>weak</b>	and frail members. Now	8, 485/ 30
but that "they be	<b>weak</b>	, sick, and wounded, and	8, 486/ 33
must they needs be	<b>weak</b>	, feeble, and frail. And	8, 531/ 6
and not only of	<b>weakness</b>	and infirmity), he shall	8, 399/ 17
which is as the	<b>weakness</b>	of one that is	8, 419/ 19

be committed of malice,	<b>weakness</b>	, or frailty; whereof Tyndale	8, 423/ 30
shall be but of	<b>weakness</b>	and frailty -- be	8, 425/ 20
he saith), not of	<b>weakness</b>	or frailty, but of	8, 426/ 11
of frailty only and	<b>weakness</b>	?Ye see, good readers	8, 442/ 3
manslaughter, and adultery, of	<b>weakness</b>	and frailty . . . and that	8, 444/ 8
which is as the	<b>weakness</b>	of one that is	8, 444/ 39
shall be only of	<b>weakness</b>	and frailty of the	8, 447/ 28
if I mishap, for	<b>weakness</b>	and frailty, to consent	8, 457/ 28
devil doth, but of	<b>weakness</b>	and frailty, as other	8, 457/ 32
Holy Ghost), but of	<b>weakness</b>	and infirmity -- as	8, 460/ 11
the reason of their	<b>weakness</b>	. And as they cannot	8, 460/ 13
of purpose, but of	<b>weakness</b>	and infirmity . . . so can	8, 461/ 8
wit, never but of	<b>weakness</b>	and infirmity, as himself	8, 461/ 21
purpose, nor frailty, nor	<b>weakness</b>	, nor infirmity. So that	8, 461/ 32
of infirmity, frailty, or	<b>weakness</b>	. . . and for that cause	8, 462/ 1
it come but of	<b>weakness</b>	and frailty; and none	8, 462/ 28
wit have any such	<b>weakness</b>	, and so that he	8, 464/ 22
frailty only, and of	<b>weakness</b>	, through the fruit of	8, 485/ 28
purpose, but only for	<b>weakness</b>	and frailty -- for	8, 490/ 7
or to the common	<b>weal</b>	), for the place and	8, 354/ 19
shepherd, seeking only the	<b>weal</b>	of the flock and	8, 356/ 17
God's pleasure and their	<b>wealth</b>	. But then say I	8, 298/ 9
precepts are unto his	<b>wealth</b>	and profit, and that	8, 488/ 33
thou take it and	<b>wear</b>	it, I will take	8, 98/ 12
or else, if thou	<b>wear</b>	it not, thou shalt	8, 98/ 14
have it. For the	<b>wearing</b>	thereof helpeth him to	8, 98/ 16
nothing else but to	<b>weary</b>	all writers at last	8, 26/ 12
till they be so	<b>weary</b>	of eating that the	8, 521/ 1
him that he waxed	<b>weary</b>	thereof, and very sore	8, 523/ 37
occasion of a long,	<b>weary</b>	way, with a deep	8, 552/ 32
conscience, but he may	<b>wed</b>	when he will. And	8, 7/ 1
and so woo and	<b>wed</b>	and lawfully live in	8, 7/ 16
friars, not let to	<b>wed</b>	harlots and then call	8, 11/ 17
was good enough to	<b>wed</b>	upon a cushion when	8, 14/ 23
abed, as their priests	<b>wed</b>	, I ween, where their	8, 14/ 24
they let not to	<b>wed</b>	openly at church, and	8, 14/ 25
that friars may lawfully	<b>wed</b>	nuns . . . and that no	8, 32/ 5
may walk out and	<b>wed</b>	nuns -- and is	8, 41/ 25
for a friar to	<b>wed</b>	a his pleasure. For	8, 45/ 16
that a priest should	<b>wed</b>	a nun. And therefore	8, 46/ 21
monk or friar should	<b>wed</b>	a nun, as they	8, 50/ 3
when they list may	<b>wed</b>	nuns notwithstanding their vows	8, 108/ 5
when monks and friars	<b>wed</b>	nuns, they may call	8, 121/ 7
fall to flesh and "	<b>wed</b>	." And therefore, good Christian	8, 140/ 9
as Luther hath done:	<b>wed</b>	a nun and make	8, 190/ 32
will run out and	<b>wed</b>	. And thus ye may	8, 191/ 22
sin; friars may well	<b>wed</b>	nuns and must needs	8, 221/ 11
Who thinketh that to	<b>wed</b>	a nun is no	8, 228/ 8
these wretches themselves that	<b>wed</b>	them, but they verily	8, 228/ 9
for a friar to	<b>wed</b>	a nun . . . and yet	8, 228/ 31

that friars may well	<b>wed</b>	nuns . . . but if they	8, 248/ 2
out of religion and	<b>wed</b>	harlots at their liberty	8, 249/ 16
example, that friars may	<b>wed</b>	nuns -- either the	8, 249/ 32
believed, that friars may	<b>wed</b>	nuns, against the doctrine	8, 250/ 7
for ye see they	<b>wed</b>	nuns openly. And when	8, 265/ 30
example . . . whether friars may	<b>wed</b>	nuns. Tut, nay; that	8, 266/ 6
say that friars may	<b>wed</b>	nuns. Of both which	8, 272/ 23
that a monk might	<b>wed</b>	a nun! And lo	8, 279/ 7
might run out and	<b>wed</b>	nuns: to that they	8, 367/ 8
believe that friars may	<b>wed</b>	nuns, and that no	8, 381/ 33
and run out and	<b>wed</b>	together -- he that	8, 394/ 36
of religion and go	<b>wed</b>	a nun. Now am	8, 395/ 7
and run out and	<b>wed</b>	nuns. Which point of	8, 403/ 26
vowed widows willing to	<b>wed</b>	should have "damnation" because	8, 403/ 30
faith they would now	<b>wed</b>	, and give a second	8, 403/ 34
may well and lawfully	<b>wed</b>	nuns; and a great	8, 418/ 1
chastity, run out and	<b>wed</b>	nuns and live in	8, 423/ 17
monk or friar should	<b>wed</b>	a nun. Wherein if	8, 477/ 36
maintain that friars may	<b>wed</b>	nuns." . . . or that that	8, 480/ 22
for a friar to	<b>wed</b>	a nun -- in	8, 481/ 24
liberty of friars to	<b>wed</b>	nuns! And therefore unto	8, 515/ 22
us that friars may	<b>wed</b>	nuns . . . because it is	8, 564/ 30
beguiled a woman and	<b>wedded</b>	her -- the poor	8, 7/ 8
the priest, that is	<b>wedded</b>	now; and, I hear	8, 10/ 19
a spouse of Christ,	<b>wedded</b>	her himself in reproach	8, 47/ 36
to boil: then many	<b>wedded</b>	men should need few	8, 63/ 11
the boldness of his	<b>wedded</b>	harlots, monks, and friars	8, 73/ 6
out of religion and	<b>wedded</b>	fleeing Cate, his nun	8, 86/ 22
vowed chastity and never	<b>wedded</b>	woman in his days	8, 122/ 13
spiritual! For the fleshly	<b>wedded</b>	harlots of their church	8, 135/ 12
redemption although he had	<b>wedded</b>	, and begotten children too	8, 287/ 20
their nature . . . and that	<b>wedded</b>	men have been made	8, 306/ 8
word of a fond	<b>wedded</b>	friar or any fond	8, 404/ 21
dieth impenitent, as divers	<b>wedded</b>	friars die in their	8, 488/ 16
in apostasy, and after	<b>wedded</b>	his nun, and yet	8, 493/ 10
friar, each of them	<b>wedded</b>	and bedded with other	8, 564/ 32
other, and both twain	<b>wedded</b>	and bedded with the	8, 564/ 33
breaketh his vow and	<b>weddeth</b>	a harlot, then he	8, 261/ 22
friars in forbearing open	<b>wedding</b>	with nuns (in all	8, 32/ 18
and by their filthy "	<b>wedding</b>	" showed themselves plain, open	8, 138/ 28
that teacheth such beastly "	<b>wedding</b>	" with contempt of their	8, 140/ 11
have had such beastly "	<b>wedding</b>	" in great abomination; and	8, 140/ 16
likelihood, to look toward	<b>wedding</b>	; he speaketh like a	8, 190/ 29
sinfully double-defiled himself with	<b>wedding</b>	of his nun. Or	8, 305/ 29
Friar Luther do, in	<b>wedding</b>	of the nun, with	8, 442/ 24
trust in lechery, with	<b>wedding</b>	of a nun, then	8, 483/ 23
expulsion of chastity, with	<b>wedding</b>	of nuns and living	8, 484/ 18
fleshly, and friars with	<b>wedding</b>	nuns . . . and that if	8, 571/ 32
nun under name of	<b>wedlock</b>	, and all the chief	8, 41/ 1
himself in reproach of	<b>wedlock</b>	, called her his wife	8, 48/ 1

lechery good and lawful	<b>wedlock</b>	. And thus, lo, good	8, 50/ 12
express the marriage or	<b>wedlock</b>	that is between us	8, 85/ 3
lechery, and call it	<b>wedlock</b>	. And indeed they may	8, 121/ 2
they may call it	<b>wedlock</b>	and they will . . . as	8, 121/ 3
they may call it	<b>wedlock</b>	and they will. But	8, 121/ 8
the worshipful name of "	<b>wedlock</b>	," it were as good	8, 121/ 14
filthy lechery for honest	<b>wedlock</b>	and lawful matrimony. Tyndale	8, 131/ 20
deeds in their named	<b>wedlock</b>	, their very sinful lechery	8, 140/ 20
to wit, Confirmation, Penance,	<b>Wedlock</b>	, Holy Order, and Aneling	8, 303/ 29
defile one another. For	<b>wedlock</b>	defileth priesthood, more than	8, 305/ 8
and prefer it before	<b>wedlock</b>	with its work; or	8, 305/ 21
he must say that	<b>wedlock</b>	with its work is	8, 305/ 22
where it saith that	<b>wedlock</b>	is honorable where the	8, 305/ 25
if the work of	<b>wedlock</b>	be foul and sinful	8, 305/ 28
and the work of	<b>wedlock</b>	be not repugnant, the	8, 305/ 32
where he saith that "	<b>wedlock</b>	defileth priesthood, more than	8, 305/ 36
knoweth and confesseth that	<b>wedlock</b>	and priesthood be not	8, 306/ 7
of the work of	<b>wedlock</b>	is more acceptable to	8, 306/ 10
than the work of	<b>wedlock</b>	in Matrimony: therefore the	8, 306/ 11
where it might be	<b>weeded</b>	out and cast away	8, 206/ 28
will not do this	<b>week</b>	. For he must prove	8, 315/ 37
may make two every	<b>week</b>	if it were expedient	8, 320/ 9
and change all the	<b>week</b>	and all the year	8, 322/ 22
eternal day without either	<b>week</b>	or year. And this	8, 322/ 23
pleased him to have	<b>weekly</b>	celebrated with the resting	8, 321/ 20
he find it five	<b>weeks</b>	after in a fish's	8, 534/ 1
the devil while they	<b>ween</b>	to serve God --	8, 3/ 29
idolatry to make men	<b>ween</b>	they serve God with	8, 3/ 32
the poor woman, I	<b>ween</b>	, unaware that he is	8, 7/ 8
the maker, but some	<b>ween</b>	it was Friar Roye	8, 7/ 18
their priests wed, I	<b>ween</b>	, where their persons be	8, 14/ 24
was never wretch, I	<b>ween</b>	, better worthy. Yet is	8, 20/ 35
to make every man	<b>ween</b>	that he had never	8, 21/ 5
to make the people	<b>ween</b>	that he had held	8, 21/ 31
of their judges, to	<b>ween</b>	that they judged wrong	8, 25/ 4
the laws), what effect	<b>ween</b>	ye they would that	8, 30/ 8
decay. For once, I	<b>ween</b>	, the youngest of us	8, 34/ 16
he not wise, I	<b>ween</b>	, that would willfully drink	8, 37/ 15
that a man would	<b>ween</b>	it were written from	8, 40/ 15
-- would he not	<b>ween</b>	that it were a	8, 41/ 5
words, would ye should	<b>ween</b>	that these folk of	8, 46/ 13
Christian -- and I	<b>ween</b>	they were all baptized	8, 46/ 33
together! Who would not	<b>ween</b>	that he were with	8, 47/ 21
that would we should	<b>ween</b>	that his high spiritual	8, 60/ 16
he would have us	<b>ween</b>	that we were at	8, 60/ 22
a "weak" conscience and	<b>ween</b>	themselves bound to the	8, 62/ 11
Luther would make us	<b>ween</b>	. For that were the	8, 67/ 2
will would make us	<b>ween</b>	that God alone worketh	8, 71/ 31
-- is not Tyndale,	<b>ween</b>	ye, well overseen to	8, 78/ 28
there? Except that Tyndale	<b>ween</b>	that Saint James were	8, 87/ 25

Tyndale would make us	<b>ween</b>	we need no labor	8, 106/ 18
would some unwise man	<b>ween</b>	, peradventure, that Tyndale doth	8, 110/ 34
God, a man would	<b>ween</b>	almost that a gosling	8, 113/ 36
that they should not	<b>ween</b>	that it was but	8, 122/ 5
Tyndale would we should	<b>ween</b>	that this eight hundred	8, 135/ 16
be so unwise to	<b>ween</b>	that he were a	8, 140/ 31
he would make men	<b>ween</b>	that good manners were	8, 150/ 8
without writing, Tyndale, I	<b>ween</b>	, will not deny me	8, 155/ 7
too . . . and will, I	<b>ween</b>	, at last deny even	8, 158/ 24
and saith that they	<b>ween</b>	no man may pray	8, 162/ 23
never man was, I	<b>ween</b>	, so mad to mean	8, 163/ 30
the parties were, I	<b>ween</b>	, somewhat better than I	8, 164/ 20
to make the reader	<b>ween</b>	that Saint Paul speak	8, 173/ 13
kind, to make men	<b>ween</b>	it were better. And	8, 174/ 13
kind to make men	<b>ween</b>	it worse -- that	8, 174/ 15
see mine errors but	<b>ween</b>	that my lies were	8, 175/ 18
laugh; and so, I	<b>ween</b>	, he maketh many more	8, 178/ 30
reader, and make him	<b>ween</b>	he were walking down	8, 180/ 16
he would make men	<b>ween</b>	that Holy Orders were	8, 188/ 12
washing," to make men	<b>ween</b>	it were no nother	8, 189/ 19
Ghost . . . and make men	<b>ween</b>	that they dance in	8, 201/ 11
the thing before: I	<b>ween</b>	we had before, none	8, 207/ 31
Latins), men were, I	<b>ween</b>	, far off from confessing	8, 207/ 35
Tyndale would have us	<b>ween</b>	that after Baptism there	8, 212/ 28
hand. And if Tyndale	<b>ween</b>	to make the matter	8, 215/ 28
them and make them	<b>ween</b>	the thing were otherwise	8, 219/ 30
light to make men	<b>ween</b>	he would show them	8, 223/ 32
in the matter, may	<b>ween</b>	that Tyndale in these	8, 224/ 21
he would make men	<b>ween</b>	that wheresoever there were	8, 227/ 30
he would have us	<b>ween</b>	that Christ would have	8, 233/ 33
understanding to make men	<b>ween</b>	that God taketh no	8, 239/ 25
not by these words	<b>ween</b>	that he would have	8, 240/ 1
and would we should	<b>ween</b>	that it were highly	8, 240/ 36
would thereby make us	<b>ween</b>	that men's words should	8, 241/ 6
he would we should	<b>ween</b>	were the faith that	8, 256/ 2
not might hap to	<b>ween</b>	that he saith it	8, 258/ 40
against themselves where they	<b>ween</b>	to speak for themselves	8, 264/ 1
as for writing, I	<b>ween</b>	, as long as he	8, 273/ 2
that it will, I	<b>ween</b>	, be very hard for	8, 274/ 4
he would have us	<b>ween</b>	that no sacrament either	8, 276/ 22
yet . . . there would, I	<b>ween</b>	, for all the natural	8, 276/ 29
in good faith, I	<b>ween</b>	we shall see those	8, 287/ 21
be so wretched to	<b>ween</b>	God had on every	8, 298/ 30
Scripture. And if Tyndale	<b>ween</b>	to wry aside and	8, 299/ 11
concludeth it . . . shall surely	<b>ween</b>	it were a poisoned	8, 307/ 9
it himself. Would Tyndale,	<b>ween</b>	you, be well content	8, 307/ 30
-- would it not,	<b>ween</b>	ye, have done very	8, 308/ 12
not that they should	<b>ween</b>	that the observing of	8, 308/ 24
and would make us	<b>ween</b>	that Saint John left	8, 311/ 10
all . . . but if Tyndale	<b>ween</b>	that the books would	8, 311/ 23

that would make you	<b>ween</b>	that whatsoever ye find	8, 311/ 27
he may make us	<b>ween</b>	in the meanwhile that	8, 313/ 30
we list -- I	<b>ween</b>	that none will say	8, 321/ 25
that other men should	<b>ween</b>	-- that he had	8, 330/ 31
neither is nor, I	<b>ween</b>	, never was since the	8, 336/ 24
councils -- yet, I	<b>ween</b>	, shall he find none	8, 340/ 36
all. Is not this,	<b>ween</b>	ye, a godly, wise	8, 342/ 5
them. Were not this,	<b>ween</b>	ye, well argued: "Moses	8, 350/ 35
Friar Barnes doth, and	<b>ween</b>	because he spoke of	8, 352/ 2
bishop's will. And I	<b>ween</b>	that law be not	8, 357/ 30
you and make you	<b>ween</b>	that all the old	8, 367/ 20
and would have you	<b>ween</b>	were naught worth, because	8, 367/ 22
Who would not now	<b>ween</b>	that this man had	8, 386/ 10
for all that confession,	<b>ween</b>	well enough that there	8, 406/ 9
he would make us	<b>ween</b>	that because we be	8, 420/ 35
then would make us	<b>ween</b>	, with such wise juggling	8, 421/ 8
he would make us	<b>ween</b>	that Saint John meant	8, 439/ 37
this argument, would then	<b>ween</b>	he had plainly proved	8, 440/ 8
so wise as to	<b>ween</b>	that Saint John meant	8, 440/ 36
as would make us	<b>ween</b>	that some were God's	8, 441/ 15
us and make us	<b>ween</b>	that with that confession	8, 441/ 23
Tyndale would make us	<b>ween</b>	that himself and his	8, 442/ 13
following, would we should	<b>ween</b>	that Saint Paul meaneth	8, 444/ 6
here a wise riddle,	<b>ween</b>	ye, and well declared	8, 446/ 31
devil. Were not this,	<b>ween</b>	you, good readers, a	8, 469/ 30
labor to make men	<b>ween</b>	that nothing was necessarily	8, 473/ 33
same. Now, if he	<b>ween</b>	to escape out so	8, 477/ 16
will . . . he shall, I	<b>ween</b>	, find no wise man	8, 493/ 33
These words men would	<b>ween</b>	were but well and	8, 499/ 25
Tyndale; nor, as I	<b>ween</b>	, Tyndale's own sharp eagle	8, 503/ 23
faith . . . and make us	<b>ween</b>	it were so because	8, 510/ 16
hundred years ago . . . I	<b>ween</b>	it will be no	8, 513/ 37
laboreth to make us	<b>ween</b>	that the will of	8, 518/ 31
wiliness of him to	<b>ween</b>	it well covered thus	8, 519/ 34
elect . . . lest he may	<b>ween</b>	that they pertain not	8, 520/ 12
strength at all, nor	<b>ween</b>	they have no free	8, 523/ 17
sin, lest he should	<b>ween</b>	that any virtue came	8, 524/ 6
feather. Then would ye	<b>ween</b>	that he accuseth David	8, 530/ 37
Tyndale will make us	<b>ween</b>	that the abominable deeds	8, 531/ 17
bare word make us	<b>ween</b>	the contrary, and boldly	8, 537/ 22
And it will, I	<b>ween</b>	, well appear also that	8, 538/ 21
and dread, as I	<b>ween</b>	it is expounded in	8, 538/ 27
heresies . . . and make us	<b>ween</b>	that upon temptation to	8, 544/ 13
he now make us	<b>ween</b>	that though they believed	8, 547/ 14
Judas, which was, I	<b>ween</b>	, as far from the	8, 548/ 8
tell us, and will	<b>ween</b>	by this way to	8, 549/ 3
he will not, I	<b>ween</b>	, for very shame be	8, 551/ 6
sorrow would make men	<b>ween</b>	it was no deadly	8, 551/ 30
proved, and make men	<b>ween</b>	all were won with	8, 553/ 28
be his faith: I	<b>ween</b>	it will be no	8, 554/ 8

out of question, I	<b>ween</b>	all wise men think	8, 559/ 6
by the agreement, I	<b>ween</b>	, of all the whole	8, 559/ 13
that we should now	<b>ween</b>	that he had well	8, 560/ 6
as no man would	<b>ween</b>	were likely to be	8, 565/ 12
Tyndale's elects have, or	<b>ween</b>	they have, such a	8, 566/ 32
they feel, or else	<b>ween</b>	they feel, that they	8, 566/ 33
he fain would and	<b>weeneth</b>	to blind in such	8, 35/ 6
for his own sin . . .	<b>weeneth</b>	that Christ had not	8, 90/ 10
water through the word,"	<b>weeneth</b>	that he setteth the	8, 96/ 17
faith . . . and when he	<b>weeneth</b>	that he hath made	8, 136/ 33
God: then, when he	<b>weeneth</b>	that he hath made	8, 136/ 35
which yet where he	<b>weeneth</b>	that he speaketh wisest	8, 292/ 9
taketh great pleasure . . . and	<b>weeneth</b>	-- or would, at	8, 330/ 30
point; whereunto when Tyndale	<b>weeneth</b>	to find any farther	8, 357/ 20
there wrought never one.	<b>Weeneth</b>	Tyndale that our Lord	8, 376/ 28
covereth her head and	<b>weeneth</b>	all were well, when	8, 519/ 19
point in which he	<b>weeneth</b>	himself to deal the	8, 559/ 17
end thereof, where he	<b>weeneth</b>	least -- where he	8, 559/ 21
least -- where he	<b>weeneth</b>	himself to sit surest	8, 559/ 22
and secretly poison themselves,	<b>weening</b>	the books were very	8, 35/ 21
these folk of oversight,	<b>weening</b>	that their new ways	8, 35/ 28
on the holy day . . .	<b>weening</b>	that they might do	8, 73/ 24
foolish, fearful despair . . . either	<b>weening</b>	that after any "feeling	8, 433/ 18
as it were, lukewarm . . .	<b>weening</b>	, therefore, since he findeth	8, 526/ 4
mock and jest at,	<b>weep</b>	and repent in hell	8, 571/ 2
were a babe that	<b>weepeth</b>	and waxeth angry with	8, 490/ 31
your heart in fasting,	<b>weeping</b>	, and wailing. Tear your	8, 68/ 26
to hearty mourning and	<b>weeping</b>	, not for a countenance	8, 68/ 29
heart, in fasting, in	<b>weeping</b>	, and wailing. Tear your	8, 214/ 21
fear, sorrow, mourning, and	<b>weeping</b>	, had so deeply pierced	8, 541/ 18
written against them, and	<b>weigh</b>	them both at the	8, 38/ 9
abused. But whoso well	<b>weigh</b>	them, and consider every	8, 294/ 22
And to this effect	<b>weighed</b>	that holy blessing that	8, 85/ 23
see that they have	<b>weighed</b>	it well between them	8, 109/ 36
to be considered and	<b>weighed</b>	in his words that	8, 257/ 10
from the beginning! He	<b>weigheth</b>	his words wisely when	8, 271/ 10
long tale of little	<b>weight</b>	: that this word "church	8, 144/ 18
and whereupon the greatest	<b>weight</b>	of all our matter	8, 145/ 33
point whereupon the great	<b>weight</b>	of all the matter	8, 153/ 31
the" -- whereupon the	<b>weight</b>	of the sentence hangeth	8, 233/ 22
were things of little	<b>weight</b>	, and not worth the	8, 325/ 28
in matters of great	<b>weight</b>	, maliciously to set forth	8, 357/ 7
necessary and of great	<b>weight</b>	that they had received	8, 365/ 5
sins be of one	<b>weight</b>	. . . concerning the difficulty of	8, 423/ 33
over and dissemble the	<b>weight</b>	of Saint John's words	8, 435/ 18
occasion to lay the	<b>weight</b>	of their just damnation	8, 502/ 1
laid so sore a	<b>weight</b>	of persecution upon David's	8, 528/ 25
burden is a great	<b>weight</b>	upon a child, and	8, 530/ 34
matter with this great,	<b>weighty</b>	word: "These examples might	8, 72/ 26
sacrament or ceremony, or	<b>weighty</b>	point of belief, for	8, 154/ 31

and make it more	<b>weighty</b>	(as when it is	8, 216/ 27
The viler the better	<b>welcome</b>	to you! Better is	8, 190/ 26
that was of the	<b>well-believing</b>	sort did not miracles	8, 247/ 1
field . . . and all his	<b>well-beloved</b>	book is not worth	8, 34/ 21
is no doubt, my	<b>well-beloved</b>	brethren, but that every	8, 370/ 2
Lo, here have I,	<b>well-beloved</b>	readers, nothing letted, partly	8, 405/ 21
said "This is my	<b>well-beloved</b>	Son, in whom I	8, 464/ 36
his business to its	<b>well-deserved</b>	end . . . gave him suddenly	8, 13/ 15
all the wise and	<b>well-framed</b>	reasons which I have	8, 283/ 2
up unto him some	<b>well-known</b>	blind man, and in	8, 269/ 6
England, except haply some	<b>well-Latined</b>	Jews converted, or else	8, 92/ 23
that divers wise and	<b>well-learned</b>	men should set their	8, 35/ 25
that good, virtuous, and	<b>well-learned</b>	man Nicholas de Lyra	8, 232/ 16
old holy, wise, and	<b>well-learned</b>	doctors, some one at	8, 249/ 35
all those holy, wise,	<b>well-learned</b>	saints all this fifteen	8, 250/ 4
madmen affirm to be	<b>well-seasoned</b>	and good . . . and have	8, 45/ 1
readers, a wise and	<b>well-told</b>	tale? It is enough	8, 550/ 3
truth . . . and leadeth every	<b>well-willing</b>	person apart . . . into the	8, 295/ 28
say, his belief with	<b>well-working</b>	love -- failed him	8, 556/ 11
faithful folk with a	<b>well-working</b>	love, eternally damned in	8, 556/ 13
wine as the water	<b>welled</b>	out with the blood	8, 318/ 31
Baptism, the water that	<b>welleth</b>	out of Holy Church	8, 100/ 18
Prelates . . . wherein Tyndale had	<b>went</b>	to have made a	8, 8/ 20
and a monk, he	<b>went</b>	about two wives, one	8, 16/ 30
Tewkesbury heard that, he	<b>went</b>	from it again by	8, 20/ 27
greatly forced whether they	<b>went</b>	forward or backward, as	8, 21/ 8
his charge -- he	<b>went</b>	unto Norwich, where he	8, 22/ 14
in a sack, and	<b>went</b>	hanging his head low	8, 66/ 8
think that when they	<b>went</b>	about to punish their	8, 70/ 27
bone, even as he	<b>went</b>	here on earth" --	8, 114/ 15
time certain necromancers and	<b>went</b>	into a cave to	8, 128/ 25
matter as though he	<b>went</b>	about to make everything	8, 144/ 16
in their law . . . which	<b>went</b>	from hand to hand	8, 155/ 1
that the true faith	<b>went</b>	quite away therewith . . . without	8, 158/ 17
people perceive that Tyndale	<b>went</b>	about to bring in	8, 178/ 39
all the world have	<b>went</b>	that Saint Paul had	8, 189/ 26
God unwritten . . . and so	<b>went</b>	from man to man	8, 225/ 2
were sent would have	<b>went</b>	that they had lied	8, 244/ 4
Nor when divers apostles	<b>went</b>	together . . . every one of	8, 247/ 4
flourished that he had	<b>went</b>	the glittering thereof would	8, 252/ 31
which sorts if there	<b>went</b>	so many away that	8, 272/ 23
the soul -- then	<b>went</b>	they wrong. And that	8, 299/ 29
and God above allthing"	<b>went</b>	with the apostles and	8, 333/ 3
More I had little	<b>went</b>	that Tyndale would have	8, 342/ 14
by certain subtleties, and	<b>went</b>	about it by syllogisms	8, 369/ 27
not . . . and afterward he	<b>went</b>	again to the sea	8, 446/ 24
with a cankered conscience	<b>went</b>	about to deceive for	8, 481/ 13
clergy . . . but, feeling fruit,	<b>went</b>	further and fell to	8, 482/ 30
peradventure appear that he	<b>went</b>	about before with a	8, 492/ 21
of likelihood, ere they	<b>went</b>	to their bridebed, if	8, 493/ 12

rest . . . and then he	<b>went</b>	to supper merrily . . . and	8, 496/ 36
sin, the worse it	<b>went</b>	with him, as he	8, 528/ 29
first, that they had	<b>went</b>	that he had been	8, 545/ 37
his belief lacking, he	<b>went</b>	not about to seek	8, 546/ 7
unto. For when he	<b>went</b>	about to make his	8, 548/ 14
to himself immediately, and	<b>went</b>	out and wept bitterly	8, 550/ 13
I sat down and	<b>wept</b>	and mourned many days	8, 67/ 15
he fasted, as he	<b>wept</b>	and mourned, to move	8, 67/ 18
is there -- I	<b>wept</b>	not in those prayers	8, 371/ 28
and went out and	<b>wept</b>	bitterly for sorrow. And	8, 550/ 13
that since Saint Peter	<b>wept</b>	sorrowfully therefor, he was	8, 555/ 33
swallowed up with the	<b>whale</b>	as by the delight	8, 8/ 5
a solemn feast; and	<b>whatsomever</b>	thing we find that	8, 370/ 33
you, as men sift	<b>wheat</b>	. But I have prayed	8, 553/ 13
to sift you as	<b>wheat</b>	; but I have prayed	8, 553/ 16
the begetting of a	<b>whelp</b>	or a kitling. And	8, 85/ 34
break any link thereof.	<b>Whereabout</b>	forasmuch as he seeth	8, 223/ 13
may the better understand	<b>whereabout</b>	he goeth . . . and that	8, 390/ 35
all his principal ground,	<b>whereabout</b>	his master and himself	8, 473/ 32
devotion that he forgetteth	<b>whereabout</b>	he goeth. Now, for	8, 542/ 10
so good heed taketh	<b>whereabout</b>	he goeth, that forthwith	8, 544/ 25
and is profitable. And	<b>wherefor</b>	? Not only for taming	8, 68/ 18
thereupon that the belief	<b>whereinto</b>	the Spirit of God	8, 258/ 17
as a dead vessel,	<b>whereinto</b>	Tyndale putteth and poureth	8, 504/ 11
faith is the rock	<b>whereon</b>	Christ built his congregation	8, 402/ 28
God again. And in	<b>whichsoever</b>	of these two states	8, 428/ 15
credence to that church	<b>whichsoever</b>	be it . . . he therefore	8, 479/ 28
preach, but must with	<b>whips</b>	and bats beat them	8, 515/ 4
be not worth a	<b>whistle</b>	. For ye may tell	8, 504/ 19
stayeth at his master's	<b>whistling</b>	, and suffereth his bridle	8, 455/ 33
to Tyndale, never a	<b>whit</b>	. For if he turn	8, 168/ 14
that time never a	<b>whit</b>	of God's good Spirit	8, 442/ 30
at his word take	<b>white</b>	for black and black	8, 136/ 34
black and black for	<b>white</b>	, and God for the	8, 136/ 34
in all horrible deeds,	<b>whithersoever</b>	the occasions of their	8, 450/ 29
may as slightly regard	<b>Whitsun</b>	Sunday as Hock Monday	8, 4/ 21
to God's Service on	<b>Whitsun</b>	Sunday, or friars in	8, 32/ 17
or Easter Day, or	<b>Whitsuntide</b>	, to keep them for	8, 75/ 5
in the fast at	<b>Whitsuntide</b>	, saith in this wise	8, 370/ 1
what time God bade	<b>whoa</b>	and gave us leave	8, 407/ 29
main sea. Insomuch that	<b>whoever</b>	goeth about to make	8, 89/ 12
temporally to punish the	<b>whole</b>	people for the sins	8, 2/ 12
unto God kept that	<b>whole</b>	country from rain by	8, 2/ 35
devotions, and then the	<b>whole</b>	Psalter, too. After the	8, 10/ 7
sped, we have the	<b>whole</b>	sum of Scripture in	8, 10/ 12
them hither by the	<b>whole</b>	vatfuls at once . . . and	8, 11/ 33
devil's disciples, beset their	<b>whole</b>	pleasure and study, to	8, 12/ 5
church, and take the	<b>whole</b>	parish for witnesses of	8, 14/ 25
these folk be, whose	<b>whole</b>	sect is nothing else	8, 19/ 13
things, whoso heard the	<b>whole</b>	process, came in such	8, 22/ 20

-- and by the	<b>whole</b>	church of Christ so	8, 25/ 29
and to overwhelm the	<b>whole</b>	world with words. Now	8, 26/ 13
the masters of that	<b>whole</b>	holy sect, and consider	8, 40/ 29
very father of their	<b>whole</b>	sect, and see him	8, 40/ 30
and shameth all his	<b>whole</b>	book after. Wherefore, good	8, 42/ 30
against himself and his	<b>whole</b>	church -- I say	8, 43/ 35
-- I say his	<b>whole</b>	church; not the clergy	8, 43/ 35
clergy only, but the	<b>whole</b>	congregation of all Christian	8, 43/ 36
Luther, and all their	<b>whole</b>	sect, in that they	8, 50/ 36
sense received of the	<b>whole</b>	Catholic Church -- not	8, 61/ 9
not one through the	<b>whole</b>	year; as ye now	8, 63/ 2
sore oppugn, that the	<b>whole</b>	church of Christ, priests	8, 65/ 13
sacrament of Christ, the	<b>whole</b>	Christian company present should	8, 84/ 5
principal work and the	<b>whole</b>	worker in the cleansing	8, 100/ 31
let to deny a	<b>whole</b>	heap of those reasons	8, 101/ 17
as part of the	<b>whole</b>	man, by touching the	8, 103/ 35
together suffered all his	<b>whole</b>	church (neither good nor	8, 108/ 6
mock at all the	<b>whole</b>	matter -- both at	8, 110/ 28
off clean all our	<b>whole</b>	faith . . . lest such infidels	8, 110/ 31
and burn them up	<b>whole</b>	. . . or else burn part	8, 113/ 8
himself destroyeth all his	<b>whole</b>	abominable doctrine. For he	8, 118/ 3
they see against the	<b>whole</b>	consent of Christendom so	8, 130/ 1
and the cardinals the	<b>whole</b>	Catholic Church. But if	8, 130/ 25
among them, and the	<b>whole</b>	people with them, in	8, 131/ 2
the creatures of the	<b>whole</b>	world. And then we	8, 132/ 1
right, or else the	<b>whole</b>	church of all Christian	8, 134/ 5
But likewise as Tyndale's	<b>whole</b>	story serveth here all	8, 137/ 35
Huessgen, and all the	<b>whole</b>	pack of the principal	8, 138/ 26
into this book mine	<b>whole</b>	Dialogue again. Wherefore in	8, 143/ 24
spirituality only . . . but the	<b>whole</b>	body of the city	8, 144/ 32
Scripture" -- for "the	<b>whole</b>	multitude . . . that receive the	8, 144/ 36
councils do represent the	<b>whole</b>	Church. As when we	8, 145/ 16
a parliament representeth the	<b>whole</b>	realm, and is by	8, 145/ 18
meant to all the	<b>whole</b>	town nor to all	8, 145/ 24
city only, but that	<b>whole</b>	number of every city	8, 146/ 4
village throughout all the	<b>whole</b>	world. This signification Tyndale	8, 146/ 5
mean it for the	<b>whole</b>	number of citizens, or	8, 146/ 10
in his note the	<b>whole</b>	Catholic Church, I marvel	8, 146/ 13
the clergy but the	<b>whole</b>	"congregation, multitude, or company	8, 146/ 23
spirituality only . . . but the	<b>whole</b>	body of the city	8, 146/ 25
citizens and of the	<b>whole</b>	body of the city	8, 146/ 30
description -- all the	<b>whole</b>	body of the city	8, 147/ 2
London," where all the	<b>whole</b>	town is Christian people	8, 147/ 5
man understand thereby the	<b>whole</b>	body of the city	8, 147/ 6
be given to the	<b>whole</b>	book in which they	8, 155/ 18
any part of the	<b>whole</b>	book of Holy Scripture	8, 155/ 23
to God's Service . . . the	<b>whole</b>	company prayeth for the	8, 159/ 11
company prayeth for the	<b>whole</b>	presence, and so is	8, 159/ 11
man . . . and that the	<b>whole</b>	Church is the whole	8, 163/ 27
whole Church is the	<b>whole</b>	Christian people . . . and therefore	8, 163/ 27

godly part of that	<b>whole</b>	godly company. And the	8, 164/ 12
to answer all the	<b>whole</b>	heap of heretics that	8, 172/ 27
ecclesia to signify the	<b>whole</b>	company of Christian people	8, 189/ 2
be so entire and	<b>whole</b>	that all that ever	8, 203/ 13
third word repeat a	<b>whole</b>	tale, where one word	8, 205/ 29
the sins of this	<b>whole</b>	world -- and for	8, 209/ 23
God in all their	<b>whole</b>	life. And then were	8, 215/ 23
his father. For the	<b>whole</b>	Scripture and all believing	8, 224/ 8
effect of all their	<b>whole</b>	heresies hangeth (for but	8, 226/ 4
able to win the	<b>whole</b>	field. For whereas I	8, 226/ 9
as for all the	<b>whole</b>	Gospel -- that is	8, 226/ 15
and condemning all his	<b>whole</b>	sect. For I never	8, 227/ 5
defend and teach the	<b>whole</b>	dead, stinking sea of	8, 227/ 17
hearts of all his	<b>whole</b>	sect be the dark	8, 227/ 19
the witness of his	<b>whole</b>	Catholic Church. For which	8, 237/ 24
the witness of his	<b>whole</b>	Catholic Church, to hear	8, 239/ 20
master, and all their	<b>whole</b>	hundred sects that are	8, 242/ 12
the proof of their	<b>whole</b>	doctrine. And so God	8, 246/ 33
that thing which the	<b>whole</b>	Catholic Church had in	8, 247/ 31
church is by their	<b>whole</b>	consent sure. For else	8, 248/ 14
-- never suffer his	<b>whole</b>	Catholic Church to consent	8, 248/ 16
know well that their	<b>whole</b>	assent is not wrought	8, 248/ 34
but also all the	<b>whole</b>	Church of every time	8, 249/ 12
him and all his	<b>whole</b>	doctrine utterly . . . that if	8, 252/ 34
question hangeth all their	<b>whole</b>	hold in the destruction	8, 253/ 6
used everywhere in Christ's	<b>whole</b>	church, and the consent	8, 260/ 20
nearer. For if the	<b>whole</b>	world were at that	8, 272/ 11
flood that drowned the	<b>whole</b>	world. But else, in	8, 273/ 35
also that by this	<b>whole</b>	time of fifteen hundred	8, 274/ 14
outward circumcision was the	<b>whole</b>	testament . . . but the sacrament	8, 276/ 15
thing destroyeth all his	<b>whole</b>	purpose. And therefore, to	8, 278/ 13
More Here is his	<b>whole</b>	ground whereupon he will	8, 279/ 15
thereupon is all his	<b>whole</b>	matter grounded, let him	8, 279/ 21
this is all the	<b>whole</b>	proof that ever he	8, 279/ 35
this point whereupon his	<b>whole</b>	purpose hangeth. And indeed	8, 279/ 36
that he wrote a	<b>whole</b>	book against the old	8, 286/ 14
conclusion this is the	<b>whole</b>	sum. Which sum what	8, 294/ 36
special thing and the	<b>whole</b>	effect of the sacrament	8, 297/ 25
a fool, for the	<b>whole</b>	world will confess it	8, 305/ 34
final clause and his	<b>whole</b>	conclusion . . . Tyndale And finally	8, 307/ 11
this chapter. For the	<b>whole</b>	effect of all these	8, 307/ 26
and they should be	<b>whole</b>	, and that they should	8, 308/ 11
therefore, since Saint John's	<b>whole</b>	book was made not	8, 311/ 18
the hearts of Christ's	<b>whole</b>	Catholic Church, he shall	8, 311/ 37
and therewith all the	<b>whole</b>	Catholic Church beside, have	8, 314/ 11
And never shall the	<b>whole</b>	Catholic Church neither make	8, 322/ 13
which "we"? Whether the	<b>whole</b>	Catholic Church, or every	8, 322/ 31
we" all we the	<b>whole</b>	church of Christ by	8, 322/ 37
then destroyeth he his	<b>whole</b>	reason that he made	8, 325/ 24
for good through Christ's	<b>whole</b>	Catholic Church -- nor	8, 326/ 31

-- that is, the	<b>whole</b>	congregation -- shall judge	8, 341/ 29
be judged by the	<b>whole</b>	church remaining still in	8, 341/ 35
and over all the	<b>whole</b>	corps of Christendom, to	8, 342/ 3
than to believe the	<b>whole</b>	Catholic Church, and general	8, 344/ 22
councils that represent that	<b>whole</b>	body of the Catholic	8, 344/ 23
swerveth not from the	<b>whole</b>	body of the Church	8, 345/ 2
properly meant of the	<b>whole</b>	universal Church itself, and	8, 345/ 3
councils general representing that	<b>whole</b>	Church, whereof every particular	8, 345/ 4
the laws that the	<b>whole</b>	Church maketh, beside the	8, 351/ 26
to bedward (all the	<b>whole</b>	house together) till he	8, 354/ 27
bishop nor pope, nor	<b>whole</b>	general council, nor all	8, 354/ 32
kept of all the	<b>whole</b>	Church, we believe them	8, 370/ 37
The thing that the	<b>whole</b>	Church holdeth, and is	8, 371/ 4
were uncertain whether the	<b>whole</b>	Church were in damnable	8, 376/ 8
the doctrine of his	<b>whole</b>	Church continually. For therein	8, 376/ 26
and to command his	<b>whole</b>	Church to believe and	8, 378/ 27
of Tyndale, if the	<b>whole</b>	Church shall never believe	8, 378/ 29
he can say, the	<b>whole</b>	Church in like wise	8, 379/ 1
apostles, or all the	<b>whole</b>	twelve together. And yet	8, 381/ 22
elect church is the	<b>whole</b>	multitude of all repenting	8, 390/ 9
elect church" is the "	<b>whole</b>	multitude" of all repentant	8, 391/ 4
he mean that his "	<b>whole</b>	multitude" of "repenting sinners	8, 391/ 20
and bad . . . of which	<b>whole</b>	number the good are	8, 392/ 32
in effect all the	<b>whole</b>	matter and purpose of	8, 393/ 8
nor cast out. This	<b>whole</b>	body both of good	8, 397/ 29
and reproved by the	<b>whole</b>	body, and soon known	8, 398/ 16
the faith of Christ's	<b>whole</b>	Catholic Church for the	8, 404/ 20
ye should see the	<b>whole</b>	sum and effect of	8, 405/ 26
in effect, all his	<b>whole</b>	opinion together as touching	8, 405/ 32
point whereupon all the	<b>whole</b>	faith hangeth. For in	8, 408/ 10
satisfaction; and so his	<b>whole</b>	tale is a false	8, 410/ 20
Holy Scripture, is the	<b>whole</b>	multitude that profess the	8, 417/ 11
point, hear all his	<b>whole</b>	chapter together, without any	8, 418/ 27
ye have heard his	<b>whole</b>	holy sermon together, by	8, 419/ 29
and better than the	<b>whole</b>	Catholic Church of Christ	8, 426/ 30
saints, and all the	<b>whole</b>	church of Christ. This	8, 427/ 3
shall find that the	<b>whole</b>	purpose of Saint John	8, 434/ 10
other than thus . . . the	<b>whole</b>	process of his epistle	8, 434/ 24
God, and put their	<b>whole</b>	hope and trust of	8, 447/ 20
chapter. For since the	<b>whole</b>	sum thereof is, as	8, 460/ 21
error be all the	<b>whole</b>	sect of Jews. So	8, 464/ 34
promises. This is the	<b>whole</b>	sum and effect of	8, 467/ 21
and effect of this	<b>whole</b>	chapter, though he trifle	8, 467/ 21
he condemneth plainly the	<b>whole</b>	tale that he telleth	8, 470/ 12
proof of all his	<b>whole</b>	conclusion in this chapter	8, 471/ 2
heard already, throughout his	<b>whole</b>	title wherein he laboreth	8, 472/ 29
and avoided, all his	<b>whole</b>	chapter thereof. But now	8, 472/ 34
will say that this	<b>whole</b>	multitude of the known	8, 477/ 13
common consent of the	<b>whole</b>	Church . . . and not take	8, 478/ 6
common faith of the	<b>whole</b>	Catholic Church; not though	8, 478/ 8

confess that against his	<b>whole</b>	purpose he is upon	8, 479/ 10
end of all the	<b>whole</b>	matter. For ye will	8, 479/ 24
chapter and also this	<b>whole</b>	work . . . wherein with a	8, 480/ 8
and destroyed all his	<b>whole</b>	matter. For as touching	8, 480/ 10
in tenscore years), but	<b>whole</b>	goodly monasteries they burned	8, 482/ 24
churches, almost, through the	<b>whole</b>	country -- robbed, despoiled	8, 482/ 26
the articles that the	<b>whole</b>	Catholic Church put trust	8, 483/ 30
and by all the	<b>whole</b>	corps of Christendom, from	8, 486/ 8
proper points of his	<b>whole</b>	conveyance and his legerdemain	8, 487/ 12
to call upon the	<b>whole</b>	world. And he sent	8, 499/ 18
praise, but give the	<b>whole</b>	glory to God . . . should	8, 506/ 11
Geometry, as that every	<b>whole</b>	thing is more than	8, 507/ 18
appeareth plainly by the	<b>whole</b>	process of his work	8, 518/ 29
in general, by the	<b>whole</b>	progress thereof, as by	8, 519/ 4
against Tyndale, all the	<b>whole</b>	matter . . . both that David	8, 538/ 29
that, all this his	<b>whole</b>	chapter of the order	8, 549/ 28
our election . . . whereof the	<b>whole</b>	purpose is, in effect	8, 549/ 29
C parts of the	<b>whole</b>	time whereof A, B	8, 557/ 8
three parts of his	<b>whole</b>	time A, B, C	8, 557/ 17
marring of all the	<b>whole</b>	matter. For whereas our	8, 558/ 11
ween, of all the	<b>whole</b>	people of the world	8, 559/ 13
own purpose, all his	<b>whole</b>	matter perverted, and quite	8, 559/ 34
the church," here his	<b>whole</b>	process endeth. And willing	8, 560/ 5
that it is "the	<b>whole</b>	multitude of all repenting	8, 563/ 23
here is all Tyndale's	<b>whole</b>	tale, that he hath	8, 566/ 8
not in all his	<b>whole</b>	process half a leaf	8, 566/ 12
well, this is the	<b>whole</b>	sum: that God chooseth	8, 566/ 18
made in all this	<b>whole</b>	process of his unto	8, 567/ 16
that it is "the	<b>whole</b>	multitude of all repenting	8, 567/ 26
still, whereupon all his	<b>whole</b>	matter hangeth . . . and let	8, 569/ 22
told us that the	<b>whole</b>	multitude of his-fashioned elects	8, 571/ 7
unto him that the	<b>whole</b>	multitude, not of his	8, 571/ 12
unto us that the	<b>whole</b>	multitude of Christian people	8, 571/ 15
him that all his	<b>whole</b>	heresies were the very	8, 571/ 26
hap to lose a	<b>whole</b>	day in God's service	8, 572/ 12
somewhat show you what	<b>wholesome</b>	heresies this holy martyr	8, 13/ 4
newelties that the old,	<b>wholesome</b>	wine with which good	8, 38/ 11
to be good and	<b>wholesome</b>	which these fond fellows	8, 44/ 34
to receive it . . . is	<b>wholesome</b>	to the soul, and	8, 114/ 28
virginity and many other	<b>wholesome</b>	things above the perfection	8, 262/ 23
that it were as	<b>wholesome</b>	for our souls as	8, 283/ 27
and fashion of the	<b>wholesome</b>	words which thou hast	8, 360/ 18
scriptures and the sure,	<b>wholesome</b>	expositions thereof, but also	8, 378/ 21
to get again both	<b>wholesome</b>	hope and charity. But	8, 421/ 33
end with the good,	<b>wholesome</b>	counsel of Saint John	8, 441/ 13
after, with good and	<b>wholesome</b>	counsel. For as Saint	8, 469/ 14
should leave the matter	<b>wholly</b>	unto divines. Surely, first	8, 25/ 22
is to you a	<b>whore</b>	than a good woman	8, 190/ 27
chaste . . . he will none	<b>whore</b>	, therefore, but rather will	8, 190/ 31
and make her a	<b>whore</b>	. Then exhorteth he full	8, 190/ 33

defileth priesthood, more than	<b>whoredom</b>	, theft, murder, or any	8, 305/ 8
defileth priesthood, more than	<b>whoredom</b>	, theft, murder, or any	8, 305/ 37
Church plainly teacheth that	<b>whoredom</b>	, theft, murder, and sin	8, 306/ 5
sure as much as	<b>whoredom</b>	doth. For since the	8, 306/ 19
marriage . . . it is but	<b>whoredom</b>	itself. And I am	8, 306/ 20
than double and treble	<b>whoredom</b>	. . . since that his marriage	8, 306/ 21
thereby none other but	<b>whoredom</b>	, doth openly rebuke and	8, 306/ 22
that, not only committeth	<b>whoredom</b>	, but also saith openly	8, 306/ 25
that he will commit	<b>whoredom</b>	. . . and, as a bold	8, 306/ 26
himself to shameless perpetual	<b>whoredom</b>	. And thus, good Christian	8, 306/ 29
lechery and preaching their	<b>whoredom</b>	for honest matrimony. These	8, 358/ 37
beast and a shameless	<b>whoremaster</b>	, plainly professteth before the	8, 306/ 26
' idolaters, '	<b>whoremasters</b>	, ' and ' sodomites	8, 58/ 19
Tyndale no such far-fetched	<b>whys</b>	, but a why of	8, 187/ 14
care for all Tyndale's	<b>whys</b>	? Why they forbore this	8, 292/ 22
we by Tyndale the	<b>Wicked</b>	Mammon . . . by which many	8, 6/ 17
and brought into many	<b>wicked</b>	heresies; which thing --	8, 6/ 18
well allowed, and his	<b>wicked</b>	book also of the	8, 21/ 23
book also of the	<b>Wicked</b>	Mammon, saying at his	8, 21/ 24
folk turned into false,	<b>wicked</b>	wretches. Now, to the	8, 33/ 6
of Tyndale himself: his	<b>Wicked</b>	Mammon, his Obedience, and	8, 142/ 26
wretches, " "the church of	<b>wicked</b>	men, " " the church of	8, 166/ 10
wretches, " "the church of	<b>wicked</b>	men, " "the church of	8, 167/ 21
Savior said by the	<b>wicked</b>	bailiff which, though he	8, 257/ 20
indeed, if that the	<b>wicked</b>	pope had not taken	8, 278/ 14
Lord God, that the	<b>wicked</b>	man should die, and	8, 432/ 10
those abominations which the	<b>wicked</b>	man is wont to	8, 432/ 13
exception, that whensoever the	<b>wicked</b>	man will turn, he	8, 432/ 19
sin. Also, whensoever the	<b>wicked</b>	man turn from his	8, 432/ 26
and that the same	<b>wicked</b>	man restore the pledge	8, 433/ 9
whether they be more	<b>wicked</b>	or more witless. Now	8, 502/ 5
enough that they be	<b>wickedly</b>	occupied in seeking, as	8, 451/ 31
the voice of" our "	<b>wickedness</b>	ascend up and awake	8, 179/ 10
high blasphemies that the	<b>wickedness</b>	thereof were likely to	8, 179/ 20
only in detecting their	<b>wickedness</b>	and bringing them to	8, 340/ 28
his righteousness, and work	<b>wickedness</b>	in any of all	8, 432/ 13
man turn from his	<b>wickedness</b>	. . . it shall not hurt	8, 432/ 26
righteousness, commit and do	<b>wickedness</b>	-- all his righteousness	8, 433/ 5
God's harvest, until the	<b>wickedness</b>	of ungodly sinners be	8, 528/ 33
he wrought so much	<b>wickedness</b>	he was all the	8, 537/ 23
read unto him Wycliffe's "	<b>Wicket</b>	" against the Blessed Sacrament	8, 21/ 17
goeth he very far	<b>wide</b>	; for the true preachers	8, 265/ 11
goeth almost as far	<b>wide</b>	; for they will also	8, 265/ 14
me, nor all the	<b>wide</b>	world besides . . . he will	8, 512/ 37
wanton widows, that the	<b>widow</b>	"which liveth in delices	8, 412/ 24
counsels . . . as virginity, and	<b>widowly</b>	chastity, not to win	8, 324/ 23
both against virginity and	<b>widowly</b>	chastity . . . which he meaneth	8, 324/ 29
them, they make them	<b>widows</b>	, and so waste and	8, 42/ 20
contrary, saying that vowed	<b>widows</b>	willing to wed should	8, 403/ 29
Paul said of wanton	<b>widows</b>	, that the widow "which	8, 412/ 24

and empty the poor	<b>widows'</b>	houses. For by such	8, 42/ 16
that ye may well	<b>wield</b>	it." And when Saint	8, 453/ 1
that ye may well	<b>wield</b>	it." By which words	8, 532/ 1
that ye may well	<b>wield</b>	it." But let Tyndale	8, 543/ 12
taken, said that his	<b>wife</b>	had burned them. But	8, 18/ 15
nun, Luther and his	<b>wife</b>	, Tyndale's own master and	8, 47/ 25
wedlock, called her his	<b>wife</b>	, and made her his	8, 48/ 1
the husband serveth the	<b>wife</b>	, and the wife the	8, 84/ 31
the wife, and the	<b>wife</b>	the husband. It is	8, 84/ 31
a man take his	<b>wife</b>	as God's gift, and	8, 84/ 34
altogether, and took a	<b>wife</b>	for "soberness and chastising	8, 125/ 13
Friar Luther and his	<b>wife</b>	, with his fond fellows	8, 137/ 28
call them man and	<b>wife</b>	. This must every man	8, 139/ 29
to "love" his neighbor's	<b>wife</b>	or his neighbor's daughter	8, 202/ 2
to defile his neighbor's	<b>wife</b>	nor his neighbor's daughter	8, 202/ 4
loving" of his neighbor's	<b>wife</b>	, or the "loving" of	8, 202/ 9
home, then some good	<b>wife</b>	may for a need	8, 259/ 11
the husband of one	<b>wife</b>	." And in the words	8, 260/ 37
though he have a	<b>wife</b>	already. For the friar	8, 261/ 15
marry that hath a	<b>wife</b>	already. And upon the	8, 261/ 18
virgin and never had	<b>wife</b>	nor child . . . since that	8, 287/ 18
fondly that an old	<b>wife</b>	would be ashamed to	8, 393/ 5
almost every good old	<b>wife</b>	can tell them. And	8, 400/ 13
man that taketh his	<b>wife</b>	for very love, can	8, 439/ 1
the man nor the	<b>wife</b>	that come together for	8, 439/ 20
bluntly as an old	<b>wife</b>	of Culham did once	8, 446/ 14
children by some first	<b>wife</b>	; neither can have any	8, 466/ 35
children by some first	<b>wife</b>	; neither can have any	8, 471/ 34
sight of another man's	<b>wife</b>	, nor by the traitorous	8, 529/ 21
the Hittite, and his	<b>wife</b>	hast thou taken to	8, 539/ 7
thou taken to thy	<b>wife</b>	, and him hast thou	8, 539/ 7
and taken to thy	<b>wife</b>	the wife of Uriah	8, 539/ 10
to thy wife the	<b>wife</b>	of Uriah the Hittite	8, 539/ 10
were not a very	<b>wild</b>	goose. Then have we	8, 8/ 2
would have had him	<b>wild</b>	. But then goeth he	8, 189/ 28
least feather of a	<b>wild</b>	goose's wing. But yet	8, 300/ 16
Why unleavened bread? Why	<b>wild</b>	lettuce? I know well	8, 329/ 5
the occasions of their	<b>wild</b>	affections, and the sin	8, 450/ 30
none ear, for the	<b>wild</b>	rages of lusts that	8, 516/ 39
gunpowder, brimstone, pitch, and	<b>wildfire</b>	that they shoot out	8, 157/ 6
to keep it from	<b>wildness</b>	, but he fasted for	8, 66/ 14
that it was devised	<b>wilily</b>	that the Cardinal should	8, 8/ 26
that their false heresies	<b>wilily</b>	walk forth under the	8, 33/ 11
that would bewitch you	<b>wilily</b>	, to make you delight	8, 38/ 19
his master, provided yet	<b>wilily</b>	somewhat for himself. And	8, 257/ 21
run away . . . and therefore	<b>wilily</b>	provideth a starting hole	8, 257/ 28
to deal the most	<b>wilily</b>	, therein uttereth he his	8, 559/ 17
perceive yet the false	<b>wiliness</b>	of the devil in	8, 75/ 29
that he either of	<b>wiliness</b>	will not, or for	8, 386/ 16
he then winketh of	<b>wiliness</b>	, and will not see	8, 386/ 23

his speech a foolish	<b>wiliness</b>	, as doth a cony	8, 519/ 19
is but a foolish	<b>wiliness</b>	of him to ween	8, 519/ 33
-- not of evil	<b>will</b>	or malice, but of	8, 3/ 1
for a beginning . . . and	<b>will</b>	not fail but if	8, 5/ 1
this wise: "If ye	<b>will</b>	not give ear unto	8, 5/ 5
pact and covenant: then	<b>will</b>	I againward do these	8, 5/ 9
following unto you. I	<b>will</b>	hastily visit you with	8, 5/ 10
you. And if ye	<b>will</b>	not yet, for all	8, 5/ 16
may wed when he	<b>will</b>	. And this man, considering	8, 7/ 2
granted him, and what	<b>will</b>	further come thereon, God	8, 9/ 24
amend, every good man	<b>will</b>	be glad thereof. If	8, 9/ 25
malice of the man's	<b>will</b>	withstand it yet and	8, 9/ 29
be doubted but God	<b>will</b>	find a time for	8, 9/ 30
man hath any free	<b>will</b>	after that he hath	8, 15/ 6
to the Gospel, which	<b>will</b>	no man to die	8, 15/ 21
liberty of man's free	<b>will</b>	. . . wherein he beareth me	8, 16/ 6
have brought to pass,	<b>will</b>	not be, in no	8, 18/ 24
his bare word. Here	<b>will</b>	Burt peradventure preach, and	8, 19/ 4
Wherein Burt and I	<b>will</b>	not much dispute. For	8, 19/ 6
Catholic faith again, I	<b>will</b>	advise all good Christian	8, 19/ 31
he would with good	<b>will</b>	have once abjured, and	8, 20/ 10
would he by his	<b>will</b>	be acknown of any	8, 21/ 2
water in the world	<b>will</b>	never be able to	8, 21/ 37
so far as he	<b>will</b>	exact of the poor	8, 24/ 27
that holy man's prayer	<b>will</b>	work; and so I	8, 24/ 33
opinions such as himself	<b>will</b>	abhor, they ready to	8, 24/ 37
abided. Now if they	<b>will</b>	ask, is there nobody	8, 26/ 26
fall undoubtedly the remnant	<b>will</b>	in conclusion follow, with	8, 29/ 1
that the King's Highness	<b>will</b>	in no wise --	8, 31/ 3
wise may, if he	<b>will</b>	save his own soul	8, 31/ 3
And in this point	<b>will</b>	I not be Tyndale's	8, 31/ 26
well, saving that I	<b>will</b>	not take him to	8, 31/ 29
of God." And yet	<b>will</b>	I well agree that	8, 31/ 33
and touch, if God	<b>will</b>	, every part of his	8, 34/ 28
both hath been and	<b>will</b>	be some pain and	8, 35/ 10
not satisfy them that	<b>will</b>	needs be naught, yet	8, 35/ 26
to pass that poison	<b>will</b>	be forgotten, nor that	8, 37/ 6
well that that thing	<b>will</b>	not be . . . better it	8, 37/ 12
words of Christ, it	<b>will</b>	none otherwise be but	8, 38/ 15
that some stumbling blocks	<b>will</b>	always be by malicious	8, 38/ 16
in the same: there	<b>will</b>	no good Christian man	8, 40/ 26
doubt not but ye	<b>will</b>	; and be not so	8, 42/ 32
deny me this, and	<b>will</b>	say that all good	8, 45/ 10
of God. But yet	<b>will</b>	Tyndale none of that	8, 47/ 6
hand, except men willfully	<b>will</b>	forget them. But yet	8, 48/ 24
that the secret bottom	<b>will</b>	not be found out	8, 48/ 34
not sure whether Tyndale	<b>will</b>	say that I do	8, 51/ 15
verily think that Tyndale	<b>will</b>	himself grant us that	8, 51/ 18
us that conclusion . . . we	<b>will</b>	then wade with him	8, 51/ 25
greatest. At this point	<b>will</b>	Tyndale haply stick with	8, 52/ 1

with me . . . and he	<b>will</b>	say stiffly that faith	8, 52/ 1
lawfully may (as Tyndale	<b>will</b>	grant we may) serve	8, 54/ 3
to serve God. Then	<b>will</b>	not Tyndale deny but	8, 54/ 11
But God, although he	<b>will</b>	that the governors and	8, 55/ 14
the people -- yet	<b>will</b>	he not that the	8, 55/ 16
new gloss thereto that	<b>will</b>	but shrewdly serve them	8, 55/ 33
that warning -- else	<b>will</b>	it be somewhat hard	8, 56/ 7
them . . . and when they	<b>will</b>	not come, they speak	8, 56/ 16
as they be, nor	<b>will</b>	not with them come	8, 57/ 5
but be evil and	<b>will</b>	be no better . . . but	8, 57/ 6
and finally, if that	<b>will</b>	not help them, then	8, 57/ 9
the contrary. And I	<b>will</b>	for the while no	8, 57/ 20
in his cope, and	<b>will</b>	as soon "gape" for	8, 57/ 31
elder brethren -- then	<b>will</b>	we say to Tyndale	8, 57/ 36
forth; and when they	<b>will</b>	not with you come	8, 58/ 7
for all this they	<b>will</b>	not come forth, why	8, 58/ 10
and if the wantons	<b>will</b>	not learn yet, but	8, 59/ 14
bear to their own	<b>will</b>	. . . every gloss that they	8, 59/ 24
after our own sweet	<b>will</b>	, whensoever we can find	8, 60/ 25
own wit, lest his	<b>will</b>	blind his wit; but	8, 61/ 6
bid them if they	<b>will</b>	speed, speak now. But	8, 63/ 16
contrary. And as he	<b>will</b>	that men for their	8, 64/ 12
for my sake, I	<b>will</b>	bring no evil in	8, 66/ 11
nights. And I likewise	<b>will</b>	fast with my maidens	8, 67/ 33
pardon -- which Tyndale	<b>will</b>	not perceive. I could	8, 69/ 5
and clear. Howbeit, I	<b>will</b>	allege unto Tyndale the	8, 69/ 11
among them. Finally, what	<b>will</b>	Tyndale say to the	8, 69/ 25
heretics. For if Tyndale	<b>will</b>	say that yet all	8, 70/ 10
athirst. Howbeit, if Tyndale	<b>will</b>	bring all these fasts	8, 70/ 24
to breakfast. If he	<b>will</b>	say that the pain	8, 70/ 30
other causes. If he	<b>will</b>	say that there was	8, 70/ 33
done for theirs: it	<b>will</b>	not serve him, both	8, 70/ 37
to destroy. If he	<b>will</b>	say that the fasting	8, 71/ 7
answer in that point	<b>will</b>	not serve since it	8, 71/ 13
Tyndale say what he	<b>will</b>	, ye shall find for	8, 71/ 17
away of man's free	<b>will</b>	would make us ween	8, 71/ 31
serve us. But we	<b>will</b>	not much stick with	8, 74/ 18
it after, and yet	<b>will</b>	work it on the	8, 74/ 26
holy day, and thereby	<b>will</b>	for his part bring	8, 74/ 27
searcheth the significations and	<b>will</b>	not serve the visible	8, 75/ 11
thereby. And as soon	<b>will</b>	he gape while thou	8, 75/ 14
his holy "spiritual" sort	<b>will</b>	always so villainously esteem	8, 76/ 11
their souls -- it	<b>will</b>	be great business and	8, 76/ 14
again by penance . . . God	<b>will</b>	bring us to heaven	8, 76/ 34
holy sacraments which he	<b>will</b>	that we shall receive	8, 76/ 36
give thereunto. But now	<b>will</b>	not Tyndale set a	8, 78/ 1
better. And therefore he	<b>will</b>	that his holy "spiritual	8, 78/ 7
the grace because God	<b>will</b>	not make him so	8, 78/ 29
than wine while wine	<b>will</b>	wash as clean, and	8, 78/ 35
butter while the one	<b>will</b>	smear as well as	8, 78/ 36

well as the other	<b>will</b>	anoint, and then why	8, 78/ 36
an unhallowed torch that	<b>will</b>	give more light, and	8, 79/ 1
all this gear, then	<b>will</b>	he, like a spiritual	8, 79/ 4
say God what he	<b>will</b>	, Tyndale will gloss his	8, 79/ 6
what he will, Tyndale	<b>will</b>	gloss his text as	8, 79/ 6
that in every commandment	<b>will</b>	never cease searching till	8, 79/ 35
of Tyndale? But he	<b>will</b>	haply say that in	8, 80/ 9
is withdrawn -- yet	<b>will</b>	not Tyndale find out	8, 80/ 16
also say well that	<b>will</b>	say as doth the	8, 81/ 4
charmed oil," because God	<b>will</b>	not show him every	8, 81/ 37
taught and written. What	<b>will</b>	Tyndale ask more? But	8, 82/ 6
him say what he	<b>will</b>	, but howsoever he cover	8, 82/ 32
while -- but he	<b>will</b>	have them serve but	8, 83/ 2
of Obedience. And first	<b>will</b>	we speak of these	8, 83/ 27
to do; and this	<b>will</b>	some such folk say	8, 84/ 1
by this blessed sacrament	<b>will</b>	find no fault at	8, 84/ 2
us and Christ . . . so	<b>will</b>	I make a sacrament	8, 85/ 3
-- which blessing reason	<b>will</b>	that we take and	8, 85/ 25
reasonable soul. Whereas Tyndale	<b>will</b>	that God's blessing was	8, 85/ 29
is well enough. For	<b>will</b>	waw forbade rowning. Of	8, 88/ 29
rowning. Of Satisfaction He	<b>will</b>	that we shall for	8, 88/ 31
I sinned, thus much	<b>will</b>	I do again," or	8, 89/ 14
do again," or "This-wise	<b>will</b>	I live to make	8, 89/ 15
amends with," or "This	<b>will</b>	I do to get	8, 89/ 15
imagination, unto which he	<b>will</b>	compel God to obey	8, 89/ 19
him. For he that	<b>will</b>	take any pain for	8, 90/ 9
themselves. But because he	<b>will</b>	that men repent the	8, 90/ 22
that hath such repentance	<b>will</b>	to shrift, I warrant	8, 90/ 30
be Tyndale's repentant sinners!	<b>Will</b>	ye see that it	8, 90/ 35
well in no wise	<b>will</b>	he lie, for that	8, 93/ 11
by Scripture, and yet	<b>will</b>	Tyndale agree them, against	8, 94/ 17
saith, "Of his good	<b>will</b>	begot God us with	8, 94/ 35
water upon him! Tyndale	<b>will</b>	have us believe nothing	8, 96/ 5
God of his good	<b>will</b>	begot us with the	8, 96/ 32
hath of his good	<b>will</b>	begotten us, be understood	8, 97/ 4
and of his goodness	<b>will</b>	, give unto that man	8, 97/ 30
and wear it, I	<b>will</b>	take thee for mine	8, 98/ 12
the constraint whereof, I	<b>will</b>	not say they be	8, 101/ 13
hang all upon God's	<b>will</b>	and pleasure and his	8, 101/ 19
or by his only	<b>will</b>	, without any such outward	8, 103/ 16
unto. Now, if they	<b>will</b>	say that it is	8, 103/ 21
the thing wherein I	<b>will</b>	greatly stick. But in	8, 104/ 23
by this reason they	<b>will</b>	within a while take	8, 105/ 6
one of his good	<b>will</b>	sometime bindeth himself to	8, 105/ 25
he promiseth because he	<b>will</b>	give . . . and would give	8, 105/ 29
if men amend and	<b>will</b>	do penance; Tyndale of	8, 106/ 20
out "Promise! Promise!" and	<b>will</b>	have nothing taught but	8, 106/ 27
let Tyndale, when he	<b>will</b>	, answer this point. Mark	8, 107/ 34
incommodity: that the infidels	<b>will</b>	"mock us and abhor	8, 109/ 25
at it more? Nay;	<b>will</b>	none of them besides	8, 110/ 27

somewhat shameless, that we	<b>will</b>	not believe Saint Jerome	8, 113/ 24
in light, and we	<b>will</b>	follow. More No man	8, 117/ 3
Lord's death," yet he	<b>will</b>	not in any wise	8, 117/ 10
no doubt but he	<b>will</b>	say the same by	8, 117/ 34
words of his own,	<b>will</b>	I strain him fast	8, 118/ 8
believeth neither nother: there	<b>will</b>	no good man look	8, 119/ 3
it wedlock and they	<b>will</b>	. . . as Lollards did of	8, 121/ 3
it wedlock and they	<b>will</b>	. But as the poor	8, 121/ 8
speaketh against those that	<b>will</b>	go and fight against	8, 123/ 27
him . . . whom yet he	<b>will</b>	not help freely with	8, 123/ 37
his malice in and	<b>will</b>	not chafe himself about	8, 124/ 3
abstain from wine, that	<b>will</b>	he observe unto the	8, 124/ 35
chastising of the members,	<b>will</b>	he not look for	8, 125/ 2
not look for . . . but	<b>will</b>	pour in ale and	8, 125/ 2
And the holy day	<b>will</b>	he keep so strait	8, 125/ 16
have either of evil	<b>will</b>	or of ignorance brought	8, 130/ 8
Christ -- this question	<b>will</b>	not help him. For	8, 130/ 33
Saracens, too (since Tyndale	<b>will</b>	have them all called	8, 131/ 14
such things as he	<b>will</b>	upon pain of damnation	8, 132/ 10
done among men, yet	<b>will</b>	he never suffer it	8, 132/ 14
law to which he	<b>will</b>	have it bound, and	8, 132/ 16
time in which he	<b>will</b>	have it bound thereto	8, 132/ 17
bound thereto. And therefore	<b>will</b>	he never suffer his	8, 132/ 18
seeth well that they	<b>will</b>	clearly dissipate and discuss	8, 133/ 35
either party. And them	<b>will</b>	we the rather allege	8, 134/ 10
to say that we	<b>will</b>	not believe the old	8, 134/ 12
to judge, if we	<b>will</b>	not be judged of	8, 138/ 32
abominable heresy . . . if we	<b>will</b>	not be judged of	8, 139/ 30
outright ribald -- ye	<b>will</b>	not be so unwise	8, 140/ 30
good works. And Tyndale	<b>will</b>	not believe that promise	8, 147/ 35
precept hath no free	<b>will</b>	at all; and now	8, 148/ 26
now too. Peradventure he	<b>will</b>	say that the preachers	8, 149/ 18
Scripture. Then if Tyndale	<b>will</b>	say that our preachers	8, 149/ 30
too. Now, if he	<b>will</b>	not say they preached	8, 150/ 12
without writing (and yet	<b>will</b>	not Tyndale now believe	8, 150/ 21
that old time . . . and	<b>will</b>	say that he spoke	8, 151/ 2
hundred years "very old."	<b>Will</b>	Tyndale stand to that	8, 151/ 6
stand to that time?	<b>Will</b>	he stand at two	8, 151/ 7
eight? Nay, surely he	<b>will</b>	none of all those	8, 151/ 8
a foul fall. Now	<b>will</b>	he make many shifts	8, 151/ 19
preached false); but he	<b>will</b>	take an elder time	8, 151/ 27
days -- and he	<b>will</b>	say that all the	8, 151/ 29
him hereafter. And then	<b>will</b>	I bring in with	8, 153/ 26
yet unwritten. But now	<b>will</b>	I for the meanwhile	8, 153/ 30
to say nay, ye	<b>will</b>	yet yourselves agree this	8, 153/ 34
writing before. To this	<b>will</b>	Tyndale answer that since	8, 154/ 15
enough, and therefore I	<b>will</b>	give no reckoning why	8, 154/ 28
left unwritten. But this	<b>will</b>	I be bold to	8, 154/ 30
writing, Tyndale, I ween,	<b>will</b>	not deny me. Now	8, 155/ 7
some unwritten. To this	<b>will</b>	Tyndale haply say (for	8, 156/ 23

always promised that they	<b>will</b>	build up that tower	8, 157/ 3
for other proof themselves	<b>will</b>	none admit. Tyndale must	8, 157/ 14
believe hardily, and so	<b>will</b>	I do too. But	8, 158/ 7
Christ's promise too . . . and	<b>will</b>	, I ween, at last	8, 158/ 24
God's behalf -- I	<b>will</b>	not say nay but	8, 160/ 18
is, therein, that he	<b>will</b>	say he taketh them	8, 165/ 32
the Church" still, and	<b>will</b>	not agree to change	8, 165/ 34
of, no good man	<b>will</b>	say so -- yet	8, 167/ 20
needs grant (if he	<b>will</b>	have translated throughout all	8, 167/ 38
as ecclesia, if he	<b>will</b>	have this word ecclesia	8, 168/ 10
must not needs, yet	<b>will</b>	I grant him of	8, 168/ 29
courtesy . . . that if I	<b>will</b>	have ecclesia translated throughout	8, 168/ 30
again: that if I	<b>will</b>	not have ecclesia throughout	8, 168/ 35
-- "If Master More	<b>will</b>	grant me that every	8, 168/ 38
in no wise, I	<b>will</b>	not have it so	8, 169/ 3
take them wrong: I	<b>will</b>	desire the reader to	8, 169/ 10
books prove. But it	<b>will</b>	be hard to prove	8, 169/ 31
shall Tyndale find now?	<b>Will</b>	he say that "idols	8, 174/ 3
his evil-translated Books and	<b>will</b>	not suffer his heresies	8, 175/ 7
peccadillos (such as I	<b>will</b>	not now confess to	8, 179/ 24
he might mean. He	<b>will</b>	haply say that he	8, 183/ 33
like wise. And that	<b>will</b>	I prove partly by	8, 185/ 15
touching presbyteros peradventure it	<b>will</b>	be proved untrue), yet	8, 187/ 25
ecclesia. For if he	<b>will</b>	needs argue that priests	8, 188/ 24
that he winketh and	<b>will</b>	not see it) that	8, 188/ 28
an island, where he	<b>will</b>	have his name preached	8, 190/ 5
that God can and	<b>will</b>	well enough provide a	8, 190/ 7
seely women, because men	<b>will</b>	not suffer them to	8, 190/ 25
a wooer. But he	<b>will</b>	, I warrant you, no	8, 190/ 30
to live chaste . . . he	<b>will</b>	none whore, therefore, but	8, 190/ 31
whore, therefore, but rather	<b>will</b>	do as Luther hath	8, 190/ 32
men . . . but if they	<b>will</b>	run out and wed	8, 191/ 22
to me which he	<b>will</b>	that I must needs	8, 194/ 13
it yet, and I	<b>will</b>	say the same. But	8, 195/ 32
he saith that he	<b>will</b>	assoil it so for	8, 196/ 30
to do; for I	<b>will</b>	find him another shift	8, 196/ 31
be therein -- I	<b>will</b>	in the meanwhile not	8, 197/ 4
by God's grace, never	<b>will</b>	I wittingly while I	8, 197/ 6
conditions. And because Tyndale	<b>will</b>	have a priest nothing	8, 198/ 8
men's hearts; and, free	<b>will</b>	and grace taken away	8, 206/ 1
his face, "This man	<b>will</b>	not acknowledge his fault	8, 207/ 20
his fault," or "He	<b>will</b>	not be acknownd of	8, 207/ 21
word. Now, if Tyndale	<b>will</b>	tell us that "confession	8, 207/ 29
the Latin, and then	<b>will</b>	ask me what English	8, 207/ 30
in heart that they	<b>will</b>	willingly go show themselves	8, 208/ 3
wise full that he	<b>will</b>	there be no pain	8, 208/ 22
again to God. I	<b>will</b>	ask Tyndale, first, whether	8, 208/ 34
own. Yet if Tyndale	<b>will</b>	no pain enjoined but	8, 209/ 5
with a packsaddle: then	<b>will</b>	I yet wit of	8, 209/ 8
may do when he	<b>will</b>	what he will. Now	8, 210/ 4

he will what he	<b>will</b>	. Now, if Tyndale grant	8, 210/ 4
not meekly submit his	<b>will</b>	to the counsel of	8, 210/ 18
English word . . . except Tyndale	<b>will</b>	bind us to fetch	8, 211/ 28
And yet if he	<b>will</b>	needs press upon us	8, 211/ 32
so swim . . . and God	<b>will</b>	help while he laboreth	8, 212/ 26
sin." Tyndale And it	<b>will</b>	follow if I repent	8, 214/ 26
man which once repenteth	<b>will</b>	do so no more	8, 215/ 1
so no more, and	<b>will</b>	be good still till	8, 215/ 1
that repenteth in heart	<b>will</b>	"do so no more	8, 215/ 29
more," meaning that he	<b>will</b>	no more fall to	8, 215/ 30
kind of sin: this	<b>will</b>	not serve him. For	8, 215/ 30
at all, if his	<b>will</b>	nothing do therein at	8, 216/ 6
a man hath no	<b>will</b>	in the deed nor	8, 216/ 20
is not against his	<b>will</b>	forced thereunto -- this	8, 216/ 30
liberty of man's free	<b>will</b>	. . . whereof if man have	8, 218/ 3
all that, the devil	<b>will</b>	be the devil though	8, 219/ 26
hearts set thereon, there	<b>will</b>	no warning serve them	8, 219/ 36
men have no free	<b>will</b>	of their own to	8, 221/ 3
the belief whereof God	<b>will</b>	have them bound . . . and	8, 222/ 30
and that they which	<b>will</b>	not believe God's word	8, 225/ 8
infidels as they that	<b>will</b>	not believe it written	8, 225/ 10
this question, if he	<b>will</b>	answer true English, he	8, 230/ 27
question, lo, if he	<b>will</b>	answer true English, he	8, 230/ 30
this wise, if he	<b>will</b>	answer true English he	8, 230/ 36
fashion framed, if he	<b>will</b>	answer true English, he	8, 231/ 4
translator, and all that	<b>will</b>	hold with them." And	8, 231/ 7
hath evil translated: I	<b>will</b>	now go further and	8, 232/ 28
But, now, because it	<b>will</b>	peradventure seem unto some	8, 233/ 36
thereof. But first, it	<b>will</b>	haply seem hard to	8, 235/ 3
this present book. I	<b>will</b>	therefore of a great	8, 235/ 13
translated . . . but if he	<b>will</b>	turn the article out	8, 235/ 30
may say "The captain	<b>will</b>	march on tomorrow." But	8, 235/ 38
not say "That captain	<b>will</b>	march on tomorrow" but	8, 235/ 39
God. Now, if he	<b>will</b>	contend and strive with	8, 237/ 11
it, nor that I	<b>will</b>	not go about it	8, 237/ 33
-- signifieth that I	<b>will</b>	not receive it, but	8, 237/ 35
else another thing which	<b>will</b>	not serve for Tyndale's	8, 237/ 36
things . . . and lo, I	<b>will</b>	send the promise of	8, 238/ 24
would, so wrest man's	<b>will</b>	to consent that he	8, 239/ 3
joined thereunto, wherein the	<b>will</b>	of man may, by	8, 239/ 7
is come whom I	<b>will</b>	send unto you from	8, 239/ 36
highly well handled, I	<b>will</b>	a little stick the	8, 240/ 36
of God preventing men's	<b>will</b>	, with offering man by	8, 241/ 15
and besides man's own	<b>will</b>	working with grace toward	8, 241/ 17
God working with man's	<b>will</b>	toward that obedience whereupon	8, 241/ 19
my Father sent me."	<b>Will</b>	ye see that Christ	8, 241/ 30
man's word -- we	<b>will</b>	grant him this, and	8, 242/ 17
it, but because he	<b>will</b>	do it . . . nor he	8, 243/ 19
it not because he	<b>will</b>	say it, but he	8, 243/ 19
saith it because he	<b>will</b>	do it -- yet	8, 243/ 20

thereof but he that	<b>will</b>	neither see nor hear	8, 244/ 25
obstinate malice that he	<b>will</b>	to the devil willingly	8, 244/ 26
many. And if he	<b>will</b>	say that ours were	8, 244/ 35
since. Which if he	<b>will</b>	have believed . . . he must	8, 245/ 36
it. Now, if Tyndale	<b>will</b>	say that the doctors	8, 246/ 28
them did. If he	<b>will</b>	say that sometimes the	8, 247/ 8
at once as he	<b>will</b>	have it known and	8, 247/ 13
the Church . . . except Tyndale	<b>will</b>	say that he will	8, 247/ 26
will say that he	<b>will</b>	neither believe Saint Peter	8, 247/ 27
Friar Huessgen, this objection	<b>will</b>	not excuse their obstinate	8, 247/ 37
them. Now, if Tyndale	<b>will</b>	yet further say that	8, 248/ 5
his church, what he	<b>will</b>	have believed and what	8, 248/ 28
believed and what he	<b>will</b>	have done), then is	8, 248/ 28
Church in diverse times	<b>will</b>	not serve the heretics	8, 249/ 9
liberty. Now, if Tyndale	<b>will</b>	take hold of that	8, 249/ 17
a thing when he	<b>will</b>	-- and that he	8, 249/ 18
God's messengers, because they	<b>will</b>	not be acknown of	8, 249/ 24
God's words; for they	<b>will</b>	believe no word of	8, 249/ 25
those expositions, if he	<b>will</b>	be believed against many	8, 250/ 25
devil. Now, if Tyndale	<b>will</b>	say that the Turks	8, 251/ 31
run on farther and	<b>will</b>	hear no more thereof	8, 253/ 19
not yet . . . but he	<b>will</b>	anon, full worshipfully. But	8, 254/ 28
it. For if he	<b>will</b>	prove me that . . . he	8, 255/ 5
unproved. For if Tyndale	<b>will</b>	say that thing needed	8, 255/ 15
him for man's free	<b>will</b>	the doctrine of the	8, 255/ 30
like liberty that himself	<b>will</b>	take . . . and neither use	8, 257/ 35
so far awry . . . yet	<b>will</b>	he swear that it	8, 258/ 1
deduce thereupon that he	<b>will</b>	not suffer his church	8, 258/ 12
too. How other men	<b>will</b>	allow this deduction, I	8, 258/ 38
very words. Tyndale They	<b>will</b>	haply demand where it	8, 259/ 2
her neighbor as herself . . .	<b>will</b>	have her not touch	8, 259/ 24
and his spiritual sort	<b>will</b>	not obey God's bidding	8, 260/ 11
well believe what he	<b>will</b>	and take what he	8, 260/ 29
doubt not but he	<b>will</b>	find them at last	8, 261/ 31
righteously disposed that he	<b>will</b>	never desire that she	8, 261/ 34
now in sport . . . he	<b>will</b>	say once in earnest	8, 262/ 1
the Corinthians said, "I	<b>will</b>	order the remnant when	8, 262/ 36
whensoever he list, and	<b>will</b>	never leave his church	8, 264/ 21
therefore in such necessity	<b>will</b>	not fail to do	8, 264/ 22
far wide; for they	<b>will</b>	also, when they list	8, 265/ 15
the nearer . . . for they	<b>will</b>	deny the true sense	8, 265/ 21
so shameless that it	<b>will</b>	not be, for ye	8, 265/ 30
and abominable bitchery, whereof	<b>will</b>	they be ashamed? Now	8, 265/ 32
no Scripture. If he	<b>will</b>	say (as he doth	8, 271/ 21
faith without Scripture . . . and	<b>will</b>	also confess (as he	8, 271/ 23
come in if they	<b>will</b>	; as he ceased not	8, 272/ 31
many; so that it	<b>will</b>	, I ween, be very	8, 274/ 4
devil. Now if Tyndale	<b>will</b>	say that it is	8, 274/ 30
not them, no more	<b>will</b>	they believe one that	8, 274/ 36
hence, neither" -- this	<b>will</b>	not serve Tyndale. For	8, 274/ 37

of the sun . . . I	<b>will</b>	not dispute because of	8, 276/ 26
his purpose. But now	<b>will</b>	we go farther. Tyndale	8, 279/ 9
whole ground whereupon he	<b>will</b>	anon conclude that since	8, 279/ 15
followeth not, as I	<b>will</b>	after show you, though	8, 279/ 18
Tyndale's conclusion? But I	<b>will</b>	not be so mad	8, 283/ 12
confesseth that if God	<b>will</b>	give us a new	8, 283/ 33
inspired it. If Tyndale	<b>will</b>	avoid this and say	8, 285/ 1
there promiseth that he	<b>will</b>	not leave them, but	8, 285/ 35
But for because Tyndale	<b>will</b>	, when we have all	8, 287/ 5
Day of Doom), and	<b>will</b>	ask us also what	8, 287/ 11
more husbands too: I	<b>will</b>	ask him then again	8, 287/ 16
pleaseth himself. But we	<b>will</b>	not say so; for	8, 287/ 35
his fellows and he	<b>will</b>	not understand those places	8, 289/ 19
proof. Howbeit, those things	<b>will</b>	yet, I trust, serve	8, 292/ 8
that the heathen men	<b>will</b>	mock, and yet leave	8, 292/ 11
see that though Tyndale	<b>will</b>	not confess that the	8, 293/ 21
The other things I	<b>will</b>	dispose," or "order," "when	8, 293/ 32
of his words: I	<b>will</b>	yet a little examine	8, 296/ 1
I think that Tyndale	<b>will</b>	not be so mad	8, 298/ 3
himself. Now, if Tyndale	<b>will</b>	at this clap turn	8, 298/ 18
me; so that he	<b>will</b>	have a clap on	8, 298/ 24
know not why he	<b>will</b>	be served in such	8, 300/ 9
But, now, his words	<b>will</b>	rather prove that these	8, 303/ 34
And also, if Tyndale	<b>will</b>	abide by this, either	8, 305/ 18
for the whole world	<b>will</b>	confess it for him	8, 305/ 34
defile the priest, I	<b>will</b>	not dispute whether as	8, 306/ 17
saith openly that he	<b>will</b>	commit whoredom . . . and, as	8, 306/ 25
for what cause he	<b>will</b>	have you do it	8, 307/ 28
back turned once, I	<b>will</b>	eat thereof whether thou	8, 308/ 1
with that -- there	<b>will</b>	, but if we change	8, 308/ 37
And yet, because Tyndale	<b>will</b>	nothing allow but the	8, 312/ 18
written in Scripture. This	<b>will</b>	not Tyndale hereafter let	8, 313/ 29
may choose whether we	<b>will</b>	believe this point or	8, 313/ 31
lawfully choose whether I	<b>will</b>	believe it or not	8, 313/ 34
the other things," "I	<b>will</b>	myself order at my	8, 315/ 25
not proved yet, nor	<b>will</b>	not do this week	8, 315/ 36
out of what they	<b>will</b>	, the manner of the	8, 316/ 15
his good scholar Tyndale	<b>will</b>	be nothing acknown of	8, 318/ 19
be burned -- I	<b>will</b>	not say nay but	8, 319/ 31
whereof I fear me	<b>will</b>	make more burned within	8, 319/ 38
I ween that none	<b>will</b>	say so but lurdans	8, 321/ 26
take all." But we	<b>will</b>	prove, by Saint Paul's	8, 324/ 3
tell us this, we	<b>will</b>	ask him who told	8, 325/ 31
to say that I	<b>will</b>	be sent out with	8, 328/ 22
many other things . . . and	<b>will</b>	wit but how Tyndale	8, 328/ 32
all those ceremonies: I	<b>will</b>	first bid him prove	8, 329/ 9
of the contrary . . . I	<b>will</b>	lay forth, for authority	8, 329/ 10
yet I think he	<b>will</b>	not say that they	8, 329/ 31
clearly reprov'd mine: I	<b>will</b>	withdraw none of his	8, 330/ 32
to tell how he	<b>will</b>	"write" his new testament	8, 331/ 12

manner of writing he	<b>will</b>	use in writing of	8, 331/ 16
and say that we	<b>will</b>	not believe no more	8, 331/ 18
no promise that he	<b>will</b>	cause it to be	8, 331/ 19
every truth." To this	<b>will</b>	Tyndale haply say, "In	8, 331/ 22
therefore Tyndale's comely gloss	<b>will</b>	not so substantially serve	8, 332/ 3
lost . . . but if he	<b>will</b>	say that in that	8, 334/ 16
in Scripture that he	<b>will</b>	never while he liveth	8, 335/ 11
again. And because he	<b>will</b>	not stir up every	8, 335/ 29
so that, as he	<b>will</b>	believe no man without	8, 336/ 3
Doom, and because God	<b>will</b>	not stir up every	8, 338/ 4
prove or else we	<b>will</b>	deny it him. Nor	8, 338/ 16
must prove, or else	<b>will</b>	we deny it him	8, 338/ 21
prove us; for else	<b>will</b>	we boldly deny it	8, 338/ 35
miracles. And if he	<b>will</b>	say that the stories	8, 340/ 35
neither. And if he	<b>will</b>	say that the stories	8, 340/ 37
of old. Saint Paul	<b>will</b>	that when one speaketh	8, 341/ 28
former faith. And now	<b>will</b>	Father Tyndale that every	8, 342/ 1
sure! But because he	<b>will</b>	that with Scripture the	8, 343/ 20
the church that I	<b>will</b>	believe . . . show a miracle	8, 345/ 29
cause is because he	<b>will</b>	not otherwise believe any	8, 346/ 2
miracle -- and yet	<b>will</b>	altogether, with sixteen syllogisms	8, 346/ 5
the church" that he	<b>will</b>	believe, or else "bring	8, 346/ 8
when he saith he	<b>will</b>	believe no church without	8, 346/ 26
bring authentic scripture, he	<b>will</b>	not let to say	8, 346/ 28
he deny not, then	<b>will</b>	he say that the	8, 346/ 30
all witnessed of Christ's	<b>will</b>	to be necessarily believed	8, 347/ 27
him that he never	<b>will</b>	. But he giveth a	8, 348/ 12
their gods, even so	<b>will</b>	I worship too.'	8, 349/ 6
other men's shoulders, and	<b>will</b>	not so much as	8, 351/ 22
as every man that	<b>will</b>	consider his words in	8, 352/ 34
folk's shoulders, but themselves	<b>will</b>	not put a finger	8, 353/ 18
they do. For they	<b>will</b>	themselves leave them all	8, 353/ 24
though Luther and Tyndale	<b>will</b>	have now but one	8, 354/ 1
purpose; for then they	<b>will</b>	not let to make	8, 354/ 2
but and if they	<b>will</b>	teach their own doctrine	8, 356/ 23
God, I doubt not,	<b>will</b>	never suffer his Church	8, 357/ 24
diocese against the bishop's	<b>will</b>	. And I ween that	8, 357/ 30
preach anymore. This allegory	<b>will</b>	agree with the said	8, 358/ 21
be not written therein,	<b>will</b>	yet be profitable and	8, 361/ 19
the liberty of man's	<b>will</b>	and predestination, and the	8, 362/ 23
may teach, what he	<b>will</b>	and when he will	8, 364/ 31
will and when he	<b>will</b>	, with Scripture or without	8, 364/ 32
limbus patrum. And it	<b>will</b>	, whoso list to look	8, 365/ 10
of Moses; whereby it	<b>will</b>	well appear that Tyndale	8, 365/ 13
any other apostle, yet	<b>will</b>	it never appear that	8, 365/ 18
they say that we	<b>will</b>	not believe them, as	8, 367/ 5
joyfully give thee thanks),	<b>will</b>	now beseech thee for	8, 371/ 35
All other things I	<b>will</b>	ordain when I come	8, 374/ 15
the Holy Ghost? How	<b>will</b>	he excuse Saint Paul	8, 376/ 14
world's end. "God proved,"	<b>will</b>	Tyndale say, "their doctrine	8, 376/ 25

Scripture only" that he	<b>will</b>	not take the common	8, 376/ 33
Baptism but that he	<b>will</b>	agree that faith justifieth	8, 377/ 1
and pain: if he	<b>will</b>	give credence to the	8, 377/ 15
false. And if he	<b>will</b>	not give credence to	8, 377/ 16
more false, if he	<b>will</b>	be bound as precisely	8, 377/ 18
again . . . but that there	<b>will</b>	stand still in his	8, 377/ 22
consume the adversaries." There	<b>will</b>	also stand in his	8, 377/ 27
seem, to such as	<b>will</b>	set the Church at	8, 378/ 5
further what truth he	<b>will</b>	hereafter, and to deliver	8, 378/ 25
it what tradition he	<b>will</b>	hereafter, and to command	8, 378/ 26
Scripture? And if he	<b>will</b>	say, "No more may	8, 378/ 33
then -- since Tyndale	<b>will</b>	nothing believe us without	8, 379/ 5
cannot do . . . if he	<b>will</b>	then be plain and	8, 379/ 25
his own part; but	<b>will</b>	then bid us prove	8, 379/ 27
our own part, and	<b>will</b>	tell us that, like	8, 379/ 27
written in Scripture; and	<b>will</b>	bid us go prove	8, 379/ 31
for our part, and	<b>will</b>	say that else he	8, 379/ 32
him -- if Tyndale	<b>will</b>	, as I say, confess	8, 379/ 34
own part, and therefore	<b>will</b>	bid us go prove	8, 379/ 35
Scripture. For if he	<b>will</b>	say, as he saith	8, 380/ 11
twelve together. And yet	<b>will</b>	not Tyndale believe for	8, 381/ 22
list himself. For he	<b>will</b>	not stick to deny	8, 381/ 30
he either of wiliness	<b>will</b>	not, or for lack	8, 386/ 16
winketh of wiliness, and	<b>will</b>	not see the mark	8, 386/ 24
sake loveth them and	<b>will</b>	be -- or, rather	8, 390/ 12
therefore this elect church	<b>will</b>	in no wise agree	8, 392/ 20
meaneth. For these words	<b>will</b>	sound very well in	8, 394/ 3
a false belief that	<b>will</b>	any other honor do	8, 394/ 16
plainly? Nor this point	<b>will</b>	never be well patched	8, 395/ 31
nothing but shifts . . . which	<b>will</b>	yet serve of naught	8, 401/ 26
teacheth us: that God	<b>will</b>	save such as may	8, 401/ 35
good or ill, but	<b>will</b>	save all such as	8, 402/ 2
promised, neither, that he	<b>will</b>	save man without any	8, 402/ 9
with some fond gloss	<b>will</b>	void the Gospel and	8, 403/ 14
But all faithful folk	<b>will</b>	say again, "This faith	8, 403/ 16
of his own soul	<b>will</b>	be sore afraid to	8, 404/ 19
so far forward . . . then	<b>will</b>	he further for his	8, 404/ 27
he would by his	<b>will</b>	fain steal away from	8, 405/ 29
he readeth this word,	<b>will</b>	well and merrily laugh	8, 406/ 4
needeth!" For that faith,	<b>will</b>	he say, will put	8, 406/ 5
faith, will he say,	<b>will</b>	put out and quench	8, 406/ 5
of purgatory clean. Then	<b>will</b>	we ask him how	8, 406/ 7
we ask him how	<b>will</b>	he laugh at the	8, 406/ 7
none hell. If Tyndale	<b>will</b>	say nay . . . "for he	8, 406/ 10
confessed faith. Therefore it	<b>will</b>	be very hard (if	8, 407/ 6
further that, since Tyndale	<b>will</b>	believe no more of	8, 408/ 13
was never written); nor	<b>will</b>	not also believe and	8, 408/ 16
Christ's commandment -- nor	<b>will</b>	not so much as	8, 408/ 18
our own sin. Tyndale	<b>will</b>	say to this that	8, 409/ 14
Upon this rock I	<b>will</b>	build my congregation" --	8, 409/ 35

And therefore, if Tyndale	<b>will</b>	boast that the devil	8, 410/ 31
against it, because faith	<b>will</b>	always prevail against them	8, 412/ 28
but that his words	<b>will</b>	evil stand together. And	8, 413/ 17
saying. For all these	<b>will</b>	testify that we must	8, 414/ 9
mean right; nor never	<b>will</b>	I wittingly for the	8, 414/ 22
him. Albeit that this	<b>will</b>	not very fully serve	8, 414/ 30
Scripture. And therefore he	<b>will</b>	, ye see well, none	8, 415/ 5
my gloss, because he	<b>will</b>	not stand in my	8, 415/ 6
a better . . . yet mine	<b>will</b>	not sufficiently serve him	8, 415/ 8
is in heaven," so	<b>will</b>	he say to Tyndale	8, 418/ 6
dwelling in him. I	<b>will</b>	not here contend with	8, 421/ 19
such disputations pass, this	<b>will</b>	I say: that if	8, 421/ 23
of God, if he	<b>will</b>	. . . as well as the	8, 421/ 37
doth ever still, and	<b>will</b>	do still in hell	8, 422/ 1
as long as man	<b>will</b>	cleave thereunto and let	8, 422/ 11
and let his own	<b>will</b>	work therewith. But whensoever	8, 422/ 11
therewith. But whensoever he	<b>will</b>	withdraw his own will	8, 422/ 12
will withdraw his own	<b>will</b>	therefrom, to follow the	8, 422/ 12
then, like as his	<b>will</b>	departeth from grace, so	8, 422/ 13
long as the man	<b>will</b>	by the applying of	8, 422/ 26
applying of his own	<b>will</b>	continue with the Spirit	8, 422/ 27
frowardness of his free	<b>will</b>	(at the motion of	8, 422/ 28
be by the free	<b>will</b>	of man let in	8, 423/ 10
hope and charity and	<b>will</b>	of good works --	8, 423/ 27
by grace and good	<b>will</b>	unto penance, they be	8, 424/ 2
works," of which Tyndale	<b>will</b>	not hear; but also	8, 427/ 33
understood -- yet he	<b>will</b>	call, as it seemeth	8, 428/ 2
to do. For else	<b>will</b>	I come shortly to	8, 429/ 22
to thee, and I	<b>will</b>	remove thy candlestick out	8, 429/ 22
deadly sin. Peradventure Tyndale	<b>will</b>	say that he speaketh	8, 430/ 24
of his elects. Then	<b>will</b>	he peradventure say that	8, 430/ 30
give over this . . . then	<b>will</b>	he comfort himself with	8, 431/ 27
he hath wrought I	<b>will</b>	none remember; in the	8, 432/ 8
live. Is it my	<b>will</b>	, saith the Lord God	8, 432/ 10
whensoever the wicked man	<b>will</b>	turn, he shall be	8, 432/ 20
say, that our Lord	<b>will</b>	not that these words	8, 432/ 35
God offereth grace and	<b>will</b>	perfect our penance with	8, 433/ 37
of his grace, and	<b>will</b>	pardon the death due	8, 433/ 38
devil, and his desires	<b>will</b>	ye do." "And the	8, 434/ 28
the devil. To this	<b>will</b>	Tyndale peradventure say that	8, 435/ 17
that I wink and	<b>will</b>	not perceive how plainly	8, 435/ 19
yet followeth it not,"	<b>will</b>	Tyndale say, "that he	8, 435/ 22
And that I prove,"	<b>will</b>	Tyndale say, "by the	8, 435/ 30
thing in him that	<b>will</b>	never suffer any deadly	8, 435/ 35
the same epistle . . . avoideth,"	<b>will</b>	Tyndale say, "mine exposition	8, 435/ 37
cannot have that evil	<b>will</b>	so to do: so	8, 436/ 7
fall into that malicious	<b>will</b>	that may make any	8, 436/ 10
" In this wise	<b>will</b>	Tyndale peradventure answer me	8, 436/ 19
I would. For never	<b>will</b>	I purposely leave his	8, 436/ 21
do anything whereof God	<b>will</b>	command them the contrary	8, 436/ 30

from deadly sin. Yet	<b>will</b>	not Tyndale let to	8, 439/ 14
of his own free	<b>will</b>	expel the seed of	8, 440/ 21
frowardness of his own	<b>will</b>	, and thereby sin deadly	8, 440/ 34
say they what they	<b>will</b>	, they be the devil's	8, 443/ 2
calleth "faith." But first	<b>will</b>	I consider a little	8, 443/ 15
and what good fruit	<b>will</b>	follow thereupon in the	8, 448/ 31
their "elect church." He	<b>will</b>	peradventure answer us and	8, 449/ 3
time in which their	<b>will</b>	consented and agreed to	8, 449/ 15
him a pardon. Tyndale	<b>will</b>	yet haply say that	8, 449/ 25
faith, that the Spirit	<b>will</b>	call him home again	8, 450/ 1
so far gone, and	<b>will</b>	cause him to repent	8, 450/ 2
and infirmity, and no	<b>will</b>	, in no wise, nor	8, 450/ 33
shift than this. Tyndale	<b>will</b>	say that his fellows	8, 451/ 14
break it against their	<b>will</b>	, by great occasions given	8, 451/ 21
such deed against his	<b>will</b>	. . . but, albeit that he	8, 451/ 33
of their own free	<b>will</b>	, through the delectation of	8, 452/ 14
of their own free	<b>will</b>	, all the devils in	8, 452/ 30
Scripture appeareth, that he	<b>will</b>	never so suffer them	8, 452/ 34
worketh with the free	<b>will</b>	of him that purposeth	8, 453/ 11
hairbreadth forward against his	<b>will</b>	. And thus ye see	8, 453/ 14
riddle himself . . . except he	<b>will</b>	peradventure say that it	8, 453/ 17
the sin," and then	<b>will</b>	understand thereby that he	8, 453/ 19
a harlot at his	<b>will</b>	, that lay with every	8, 454/ 9
man beside at her	<b>will</b>	! Now, Tyndale maketh here	8, 454/ 9
where he saith they	<b>will</b>	rise and "fight afresh	8, 454/ 29
and therefore those words	<b>will</b>	not help. Howbeit, of	8, 455/ 4
to do against their	<b>will</b>	but that they might	8, 455/ 21
of his own free	<b>will</b>	-- therefore, I say	8, 455/ 24
was done against his	<b>will</b>	. . . God was not angry	8, 456/ 14
be done without the	<b>will</b>	, it is not sin	8, 456/ 16
their members -- it	<b>will</b>	be then a wondrous	8, 456/ 27
and all against their	<b>will</b>	, ye wot well . . . for	8, 457/ 6
my feet, yet I	<b>will</b>	not agree to go	8, 457/ 9
all the rage, I	<b>will</b>	not cast off thy	8, 457/ 13
good Lord, but I	<b>will</b>	carry thy yoke still	8, 457/ 14
of my members . . . then	<b>will</b>	I repent it, good	8, 457/ 18
me, too. And then	<b>will</b>	I pray thee of	8, 457/ 20
good mind, good Lord,	<b>will</b>	I keep still and	8, 457/ 25
with my body . . . yet	<b>will</b>	I never agree thereto	8, 457/ 27
unto the deed . . . yet	<b>will</b>	I never consent to	8, 457/ 29
to the sin . . . yet	<b>will</b>	I not consent of	8, 457/ 31
at the furthest, I	<b>will</b>	consent no further to	8, 457/ 33
in no wise; I	<b>will</b>	be well ware of	8, 457/ 34
I may, therefore, and	<b>will</b>	, take a great deal	8, 460/ 27
business in this. I	<b>will</b>	, therefore, but put you	8, 460/ 29
his finger, as Tyndale	<b>will</b>	tell you in another	8, 461/ 3
And therefore if Tyndale	<b>will</b>	to the contrary look	8, 463/ 22
be no promises, he	<b>will</b>	that we be at	8, 463/ 26
to think that God	<b>will</b>	in all his other	8, 463/ 30
peril choose whether he	<b>will</b>	believe that ever any	8, 464/ 15

that belief because they	<b>will</b>	not know who is	8, 465/ 22
doth) because that he	<b>will</b>	not know which is	8, 465/ 28
the world" -- Tyndale	<b>will</b>	not now believe that	8, 466/ 14
things between. And therefore	<b>will</b>	we first ask him	8, 467/ 22
that he doth. He	<b>will</b>	show, peradventure, that David	8, 467/ 26
some others too. That	<b>will</b>	be a very bare	8, 467/ 27
doth so? This argument	<b>will</b>	be very like the	8, 467/ 29
I suppose that Tyndale	<b>will</b>	himself agree, whatsoever he	8, 467/ 33
that every wise man	<b>will</b>	in this point take	8, 468/ 12
God's grace, apply his	<b>will</b>	rather indifferently to perceive	8, 468/ 28
him so by his	<b>will</b>	. . . but would assay him	8, 469/ 35
enough . . . and therefore he	<b>will</b>	labor him still to	8, 470/ 6
say that since he	<b>will</b>	not leave off when	8, 470/ 11
damned. Now, if he	<b>will</b>	haply for shame labor	8, 473/ 16
tell him that it	<b>will</b>	be peradventure hard for	8, 473/ 37
the beginning -- we	<b>will</b>	yet be bold to	8, 474/ 24
souls habitually -- then	<b>will</b>	we ask him whereby	8, 474/ 31
a fly. If he	<b>will</b>	say that the children	8, 474/ 37
In which perplexity God	<b>will</b>	either never bring us	8, 476/ 1
believe, and saith he	<b>will</b>	dwell therewith always, and	8, 476/ 8
or else, if he	<b>will</b>	be believed in them	8, 476/ 14
name any which he	<b>will</b>	, except the known Catholic	8, 476/ 27
necessity . . . but if he	<b>will</b>	say that this whole	8, 477/ 13
common-known church, which he	<b>will</b>	not know for the	8, 478/ 28
whole matter. For ye	<b>will</b>	remember that all our	8, 479/ 25
say, saving that I	<b>will</b>	go further to show	8, 480/ 6
For everything that God	<b>will</b>	have believed pertaineth to	8, 480/ 38
the freedom of his	<b>will</b>	to do any good	8, 486/ 24
doth them with good	<b>will</b>	, and with good will	8, 488/ 37
will, and with good	<b>will</b>	goeth to school. And	8, 489/ 1
him that his father	<b>will</b>	cast him away and	8, 489/ 14
believeth that his father	<b>will</b>	not cast him away	8, 489/ 22
and hopeth that he	<b>will</b>	no more do so	8, 489/ 23
faithless. The old kindness	<b>will</b>	not let him despair	8, 489/ 25
for damnable, haply Tyndale	<b>will</b>	say they be not	8, 490/ 3
the leastwise, since he	<b>will</b>	make us all young	8, 491/ 2
he goeth with good	<b>will</b>	to school . . . finding yet	8, 491/ 12
But forasmuch as Tyndale	<b>will</b>	not agree that Friar	8, 493/ 13
Slouch . . . whose deeds Tyndale	<b>will</b>	grant and agree to	8, 493/ 19
tell us what he	<b>will</b>	. . . he shall, I ween	8, 493/ 32
of anger or evil	<b>will</b>	to his person, but	8, 494/ 9
of anger or evil	<b>will</b>	. . . but some of pride	8, 494/ 12
them and saith he	<b>will</b>	die in them . . . nor	8, 495/ 4
played out his lust,	<b>will</b>	not yet leave his	8, 495/ 6
showeth them his good	<b>will</b>	which he beareth unto	8, 496/ 15
and thereto what he	<b>will</b>	have them do. And	8, 496/ 18
we cannot err in	<b>will</b>	and choice of things	8, 496/ 21
choice of a man's	<b>will</b>	doth naturally and of	8, 496/ 22
example by. But we	<b>will</b>	not now, for this	8, 497/ 19
to destroy the free	<b>will</b>	of man, and ascribe	8, 497/ 23

grace -- and good	<b>will</b>	working therewith, in folk	8, 497/ 33
Tyndale leaveth undeclared . . . and	<b>will</b>	we shall guess at	8, 498/ 2
showeth them his good	<b>will</b>	which he beareth unto	8, 499/ 7
unto such also as	<b>will</b>	be, and therefore shall	8, 499/ 15
and thereto what he	<b>will</b>	have them do." These	8, 499/ 24
destruction of the free	<b>will</b>	of man concerning any	8, 499/ 32
these things, without any	<b>will</b>	of their own anything	8, 499/ 34
is fleshly reason! The	<b>will</b>	hath none operation at	8, 500/ 29
cause why, ere my	<b>will</b>	have any working at	8, 500/ 33
and thereto what he	<b>will</b>	have them do," it	8, 501/ 10
we cannot err in	<b>will</b>	and choice of things	8, 501/ 16
The choice of man's	<b>will</b>	doth naturally and of	8, 501/ 16
work of man's free	<b>will</b>	. . . and yet over that	8, 501/ 28
here to give man's	<b>will</b>	, in manner, like place	8, 501/ 30
faith, but that "the	<b>will</b>	hath none operation at	8, 502/ 22
of reason. If man's	<b>will</b>	had no more part	8, 502/ 26
and praise them that	<b>will</b>	believe, and rebuke them	8, 503/ 4
and rebuke them that	<b>will</b>	not believe, as he	8, 503/ 4
himself did with good	<b>will</b>	put forth his hand	8, 503/ 18
fleshly and beetle-blind that	<b>will</b>	be so foolish to	8, 503/ 32
he that by his	<b>will</b>	receiveth it, and which	8, 504/ 4
his frowardness and contrary	<b>will</b>	, go without it: he	8, 504/ 5
father . . . wherein the son's	<b>will</b>	that is yet unbegotten	8, 504/ 8
of these virtues, the	<b>will</b>	of the man conformable	8, 504/ 10
-- therefore if they	<b>will</b>	still persevere and walk	8, 504/ 26
still with God, he	<b>will</b>	walk on still with	8, 504/ 27
but that man's own	<b>will</b>	doth somewhat more toward	8, 505/ 34
goodness of their own	<b>will</b>	, their own towardness, their	8, 506/ 3
good endeavor of man's	<b>will</b>	is this. Tyndale My	8, 506/ 28
cause why, ere my	<b>will</b>	have any working at	8, 506/ 31
true, before that my	<b>will</b>	can anything do at	8, 507/ 1
and applying of my	<b>will</b>	can anything do at	8, 507/ 2
must first set my	<b>will</b>	a-work? Can yet my	8, 507/ 5
a-work? Can yet my	<b>will</b>	, when it is once	8, 507/ 6
agree thereto with my	<b>will</b>	. But I say that	8, 507/ 21
And therefore, since God	<b>will</b>	for that cause bind	8, 507/ 35
belief -- because he	<b>will</b>	that we merit and	8, 507/ 36
such manner . . . because he	<b>will</b>	not utterly take away	8, 508/ 12
taught as he that	<b>will</b>	be conformable and walk	8, 508/ 27
but that he which	<b>will</b>	be ill-willed and froward	8, 508/ 30
imperfect may by the	<b>will</b>	be perfected and made	8, 509/ 4
God working with man's	<b>will</b>	into sure faith and	8, 509/ 6
the pliable and comfortable	<b>will</b>	of man, and not	8, 509/ 11
the man whether he	<b>will</b>	or not, in such	8, 509/ 13
of their own good	<b>will</b>	. . . our Lord saith himself	8, 509/ 27
ready to him that	<b>will</b>	use it -- therefore	8, 510/ 4
-- therefore, though the	<b>will</b>	of man may nothing	8, 510/ 4
darkness . . . and because man's	<b>will</b>	can nothing do without	8, 510/ 14
tell us that man's	<b>will</b>	can nothing do; nor	8, 510/ 15
us, neither, that man's	<b>will</b>	hath no part in	8, 510/ 16

were so because the	<b>will</b>	cannot (as he saith	8, 510/ 17
man cannot have any	<b>will</b>	at all in that	8, 510/ 19
of a matter, the	<b>will</b>	, as it happeth of	8, 510/ 23
the working of man's	<b>will</b>	concerning charity as he	8, 510/ 33
all this, that man's	<b>will</b>	in these things yet	8, 511/ 1
we cannot err in	<b>will</b>	and choice of things	8, 511/ 15
the choice of man's	<b>will</b>	doth naturally and of	8, 511/ 15
necessity -- that man's	<b>will</b>	can none other do	8, 511/ 21
we cannot err in	<b>will</b>	. . . but that the choice	8, 511/ 33
the choice of the	<b>will</b>	doth ever follow the	8, 511/ 34
we err not in	<b>will</b>	and judgment, we cannot	8, 512/ 11
we cannot err in	<b>will</b>	and choice of things	8, 512/ 12
things . . . but that the	<b>will</b>	always doth naturally accord	8, 512/ 13
more fully -- and	<b>will</b>	at this time nothing	8, 512/ 18
forbiddeth him. But his	<b>will</b>	, falling from the following	8, 512/ 23
fault of the froward	<b>will</b>	wittingly working for pleasure	8, 512/ 27
wit hath great good	<b>will</b>	to work with God's	8, 512/ 33
and learning lacketh the	<b>will</b>	to work well after	8, 512/ 35
wide world besides . . . he	<b>will</b>	, I trust, at the	8, 513/ 1
truth. Wherein if he	<b>will</b>	now confess that he	8, 513/ 5
do. And if he	<b>will</b>	abide still by that	8, 513/ 7
at the leastwise, whose	<b>will</b>	followeth not his wit	8, 513/ 10
by default of good	<b>will</b>	he waxed in conclusion	8, 513/ 29
ago . . . I ween it	<b>will</b>	be no great difficulty	8, 513/ 37
swine and those dogs	<b>will</b>	be naught for all	8, 514/ 30
but unto such as	<b>will</b>	be like swine, we	8, 514/ 32
to teach them that	<b>will</b>	, not learn, but rend	8, 515/ 2
punishment, where bare teaching	<b>will</b>	not suffice. And who	8, 515/ 13
For no good thing	<b>will</b>	they learn without biting	8, 515/ 24
saith true) that men	<b>will</b>	at some times not	8, 517/ 3
truth assent forthwith and	<b>will</b>	never resist. So he	8, 517/ 7
us ween that the	<b>will</b>	of man doth nothing	8, 518/ 31
to say that the	<b>will</b>	of man is no	8, 518/ 34
of man is no	<b>will</b>	at all, any more	8, 518/ 35
might say that the	<b>will</b>	of a tree were	8, 518/ 35
leaves, and that the	<b>will</b>	of an axe were	8, 519/ 1
free wills; which Tyndale	<b>will</b>	none of, in no	8, 519/ 17
knock." And if Tyndale	<b>will</b>	avoid this -- he	8, 520/ 8
sides, and think they	<b>will</b>	come there no more	8, 521/ 28
and would with good	<b>will</b>	that they had not	8, 521/ 28
working of man's own	<b>will</b>	, he putteth in the	8, 521/ 36
some reprobate wretch that	<b>will</b>	for all that be	8, 522/ 38
of his elects that	<b>will</b>	so work with his	8, 523/ 1
merit of man's free	<b>will</b>	. . . but to avoid the	8, 523/ 11
they have no free	<b>will</b>	at all, neither. For	8, 523/ 18
do themselves what they	<b>will</b>	, he will not let	8, 523/ 30
what they will, he	<b>will</b>	not let them fall	8, 523/ 30
his virtue (whereof he	<b>will</b>	reckon that he never	8, 524/ 23
of his own froward	<b>will</b>	, before that God withdrew	8, 524/ 34
the default in his	<b>will</b>	, and not in the	8, 524/ 36

frowardness of his own	<b>will</b>	, and not in any	8, 525/ 4
man withdraweth first his	<b>will</b>	. For as God preventeth	8, 525/ 18
his grace -- he	<b>will</b>	not bid us do	8, 525/ 21
not doing whereof he	<b>will</b>	punish us . . . and then	8, 525/ 23
Tyndale say what he	<b>will</b>	. . . we withdraw before God	8, 525/ 29
wanton or sow-drunk and	<b>will</b>	needs sink down and	8, 525/ 32
both his shins . . . then	<b>will</b>	he find his own	8, 526/ 25
themselves either by sinful	<b>will</b>	or slothful mind in	8, 526/ 35
nature of God neither	<b>will</b>	nor can do any	8, 527/ 10
glance at man's free	<b>will</b>	. . . as though because all	8, 527/ 20
himself and his own	<b>will</b>	nothing ado in his	8, 527/ 23
themselves to withdraw their	<b>will</b>	from him -- he	8, 528/ 21
pleasure, and that God	<b>will</b>	give him leave to	8, 529/ 27
cause for which Tyndale	<b>will</b>	make us ween that	8, 531/ 17
to withstand if we	<b>will</b>	, through the assistance of	8, 532/ 4
fault of our own	<b>will</b>	, and never denieth to	8, 532/ 7
we call therefor and	<b>will</b>	take hold upon it	8, 532/ 8
point is plain . . . I	<b>will</b>	now pass it over	8, 532/ 10
still asleep. But Tyndale	<b>will</b>	have him asleep needs	8, 533/ 12
of belief -- I	<b>will</b>	well agree with Tyndale	8, 534/ 28
into hope -- I	<b>will</b>	agree also that David	8, 534/ 30
only suspended, and the	<b>will</b>	therewith in like wise	8, 535/ 11
his wit and his	<b>will</b>	suspended as it is	8, 535/ 16
neither had wit nor	<b>will</b>	. For if his wit	8, 535/ 18
him his fault . . . his	<b>will</b>	must needs have followed	8, 535/ 18
wit is away, the	<b>will</b>	is gone therewith. For	8, 535/ 21
wit asleep and the	<b>will</b>	followed the fumes that	8, 535/ 23
while neither wit nor	<b>will</b>	. . . and therefore consented not	8, 535/ 37
elected to salvation . . . what	<b>will</b>	he answer? He will	8, 536/ 35
will he answer? He	<b>will</b>	not say, I am	8, 536/ 35
come thither before), I	<b>will</b>	not here press upon	8, 537/ 11
good while. And it	<b>will</b>	, I ween, well appear	8, 538/ 21
yoke himself; and then	<b>will</b>	all the doubt stand	8, 538/ 22
nothing but that it	<b>will</b>	well appear against Tyndale	8, 538/ 28
and maliciously, too. This	<b>will</b>	well appear, I say	8, 538/ 31
deed privily . . . but I	<b>will</b>	accomplish this my word	8, 539/ 15
through temptation -- that	<b>will</b>	we well agree. But	8, 542/ 32
to the same: "Whoso	<b>will</b>	save his soul in	8, 543/ 30
apostles which they rather	<b>will</b>	have known, and the	8, 544/ 5
plain the contrary . . . and	<b>will</b>	not admit for us	8, 544/ 16
cannot, but because he	<b>will</b>	not. For if he	8, 546/ 16
then seeing that step	<b>will</b>	not be defended . . . he	8, 546/ 30
perceiving that that step	<b>will</b>	not hold him neither	8, 546/ 34
now, this new Judas,	<b>will</b>	repent his railing against	8, 548/ 25
to, come. Now Tyndale	<b>will</b>	peradventure stick upon some	8, 548/ 32
thus tell us, and	<b>will</b>	ween by this way	8, 549/ 3
to wind out . . . we	<b>will</b>	for this once forget	8, 549/ 4
evident Scripture. But we	<b>will</b>	tell him then that	8, 549/ 6
be forgiven if he	<b>will</b>	. But by this one	8, 549/ 25
the matter, which he	<b>will</b>	not, I ween, for	8, 551/ 6

For Tyndale, if he	<b>will</b>	prove that he did	8, 551/ 13
upon the word, and	<b>will</b>	in no wise have	8, 552/ 20
in the matter . . . we	<b>will</b>	for this once no	8, 552/ 24
let Tyndale have his	<b>will</b>	, and abide thereby still	8, 552/ 26
faith: I ween it	<b>will</b>	be no very great	8, 554/ 8
is such as he	<b>will</b>	not this five years	8, 555/ 2
good work. And then	<b>will</b>	it thereupon follow that	8, 555/ 32
better perceiving whereof, I	<b>will</b>	ask Tyndale this . . . If	8, 556/ 2
he say no . . . then	<b>will</b>	it follow, upon Tyndale's	8, 556/ 12
before the world, I	<b>will</b>	deny him before the	8, 556/ 16
God"; and "He that	<b>will</b>	save his life in	8, 556/ 17
far forth as he	<b>will</b>	let them live as	8, 556/ 21
they bear him, they	<b>will</b>	rather forbear the pleasures	8, 556/ 24
such thing as he	<b>will</b>	rather that they shall	8, 556/ 26
applying of thine own	<b>will</b>	therewith, have gotten grace	8, 558/ 5
the matter hangeth. I	<b>will</b>	not therefore ask ye	8, 559/ 3
another church, which he	<b>will</b>	show you, and not	8, 560/ 24
err or not, he	<b>will</b>	tell you. And therefore	8, 560/ 26
two last, if he	<b>will</b>	say that he meant	8, 561/ 20
sake loveth them and	<b>will</b>	be -- or, rather	8, 563/ 26
him, and "what he	<b>will</b>	have them do." And	8, 565/ 22
of necessity, because his	<b>will</b>	can do none other	8, 565/ 25
him see, and his	<b>will</b>	must needs agree to	8, 565/ 26
to what works they	<b>will</b>	. For since their faith	8, 567/ 6
sake loveth them, and	<b>will</b>	be -- or, rather	8, 567/ 29
church" and his heresies	<b>will</b>	jumble and agree together	8, 568/ 7
help, or not? Tyndale	<b>will</b>	peradventure say he may	8, 568/ 15
that. Thereto peradventure he	<b>will</b>	say that the words	8, 568/ 17
prove it; which I	<b>will</b>	then deny. For those	8, 568/ 21
neighbor. Whereunto if Tyndale	<b>will</b>	say that if he	8, 568/ 26
which twain yet it	<b>will</b>	be more honesty for	8, 569/ 20
see how his definition	<b>will</b>	stand with his second	8, 569/ 31
amend and repent better	<b>will</b>	instead of purgatory, which	8, 571/ 1
himself so written his	<b>will</b>	with his Holy Spirit	8, 571/ 30
But why he rather	<b>willed</b>	them to have the	8, 79/ 26
in remembrance of himself	<b>willed</b>	and commanded to be	8, 368/ 36
Spirit . . . and whom he	<b>willed</b>	every man to hear	8, 397/ 1
how oft have I	<b>willed</b>	to gather thy children	8, 509/ 29
show, by their own	<b>willful</b>	punishment, worthy to suffer	8, 66/ 32
departed out by their	<b>willful</b>	schisms and plainly professed	8, 223/ 5
of the flesh. Which	<b>willful</b>	falling from God and	8, 452/ 19
them to be not	<b>willful</b>	nor obstinate, but conformable	8, 505/ 16
old philosophers for their	<b>willful</b>	idolatry against God were	8, 524/ 31
wits, and no contrary	<b>willful</b>	doing against the wit	8, 534/ 24
as there was a	<b>willful</b>	working of David against	8, 534/ 24
sleep was his own	<b>willful</b>	negligence . . . while he, beginning	8, 537/ 26
I ween, that would	<b>willfully</b>	drink poison first to	8, 37/ 15
at hand, except men	<b>willfully</b>	will forget them. But	8, 48/ 24
Apostle saying, "When we	<b>willfully</b>	sin after the knowledge	8, 377/ 23
of this church (both	<b>willfully</b>	first departed out, and	8, 477/ 20

grace go by, and	<b>willfully</b>	followeth affection! And if	8, 512/ 36
do -- wittingly and	<b>willfully</b>	write against the truth	8, 513/ 4
consented to sin and	<b>willfully</b>	cast off God's yoke	8, 538/ 30
himself -- that first	<b>willfully</b>	leave and forsake the	8, 561/ 26
obstinate malice, nor of	<b>willfulness</b>	departing out by seditious	8, 386/ 29
forth, for authority against	<b>William</b>	Tyndale, the words of	8, 329/ 11
wit, the words of	<b>William</b>	Tyndale himself. For himself	8, 329/ 13
Printed at London by	<b>William</b>	Rastell. 1533 CUM PRIVILEGIO	8, 384/ 12
I shall hereafter, God	<b>willing</b>	, declare you. Then have	8, 8/ 12
present labor . . . whereby, God	<b>willing</b>	, I shall so pull	8, 33/ 13
Now shall I (God	<b>willing</b>	) at my next leisure	8, 33/ 29
would smatter in preaching . . .	<b>willing</b>	the Corinthians to labor	8, 160/ 33
is it rather his	<b>willing</b>	behavior that serveth the	8, 207/ 27
he would have all	<b>willing</b>	confession quite cast away	8, 208/ 8
Tyndale bringeth forth himself,	<b>willing</b>	by his false translating	8, 239/ 24
shepherds had been as	<b>willing</b>	to feed as to	8, 317/ 19
our shepherds were as	<b>willing</b>	to feed as to	8, 319/ 24
of an ungracious purpose . . .	<b>willing</b>	to bring in his	8, 343/ 5
thereunto the words before-rehearsed,	<b>willing</b>	them that they shall	8, 349/ 10
I shall hereafter, God	<b>willing</b>	, come to touch the	8, 355/ 11
now shall I (God	<b>willing</b>	) in my Fourth Book	8, 382/ 17
saying that vowed widows	<b>willing</b>	to wed should have	8, 403/ 29
God of his goodness	<b>willing</b>	, as the Scripture saith	8, 499/ 16
take it? Doth the	<b>willing</b>	behavior of the taker	8, 503/ 18
so much as be	<b>willing</b>	to receive it. For	8, 504/ 4
obstinate, but conformable and	<b>willing</b>	to hear and learn	8, 505/ 17
through such toward and	<b>willing</b>	demeanor on their part	8, 505/ 21
wise, nor without some	<b>willing</b>	conversion and turning of	8, 509/ 40
where I purpose, God	<b>willing</b>	, to touch this matter	8, 512/ 17
faint and little well	<b>willing</b>	to go forward . . . so	8, 526/ 16
whole process endeth. And	<b>willing</b>	that we should now	8, 560/ 6
eyes that are content	<b>willingly</b>	to wax blind --	8, 6/ 20
affliction of the flesh	<b>willingly</b>	taken, with many other	8, 54/ 14
and his church or	<b>willingly</b>	taken of our own	8, 65/ 8
fasting and other affliction	<b>willingly</b>	taken by himself, did	8, 66/ 21
that they did it	<b>willingly</b>	as well for their	8, 70/ 32
fasting and other affliction	<b>willingly</b>	to put himself to	8, 72/ 6
eyes . . . except we would	<b>willingly</b>	captivate our understanding to	8, 129/ 34
is most likely, would	<b>willingly</b>	make the reader to	8, 169/ 10
matter itself meaneth a	<b>willingly</b>	offered declaration of the	8, 207/ 8
not denying than the	<b>willingly</b>	telling of our own	8, 207/ 14
and confession is the	<b>willingly</b>	made declaration of our	8, 207/ 24
heart that they will	<b>willingly</b>	go show themselves their	8, 208/ 3
man for his sin	<b>willingly</b>	punish himself, why may	8, 210/ 17
do no more so	<b>willingly</b>	and of purpose. More	8, 214/ 27
more do so again	<b>willingly</b>	and of purpose as	8, 214/ 31
yet do more so	<b>willingly</b>	and of purpose while	8, 214/ 34
ever he liveth, never	<b>willingly</b>	and of purpose fall	8, 215/ 6
doth none of them	<b>willingly</b>	. . . or at the least	8, 215/ 10
do so no more,	<b>willingly</b>	and of purpose" --	8, 216/ 1

doubt: what he calleth "	<b>willingly</b>	" and "of purpose." He	8, 216/ 2
understanding of this word "	<b>willingly</b>	" than other men have	8, 216/ 5
he do it not	<b>willingly</b>	. . . he sinneth not at	8, 216/ 6
sin of himself done	<b>willingly</b>	before . . . as where a	8, 216/ 8
what Tyndale meaneth by "	<b>willingly</b>	" and "of purpose." For	8, 216/ 22
there is nothing done "	<b>willingly</b>	" that is done of	8, 216/ 23
-- this call we	<b>willingly</b>	done, and say that	8, 216/ 31
this would I call "	<b>willingly</b>	," but if she were	8, 216/ 35
never do so more,	<b>willingly</b>	and of purpose --	8, 217/ 6
may do so again	<b>willingly</b>	, and of purpose, too	8, 217/ 8
if he do it	<b>willingly</b>	. And for conclusion, though	8, 217/ 10
shall never sin again	<b>willingly</b>	and of purpose . . . and	8, 217/ 17
they that sin again	<b>willingly</b>	and of purpose did	8, 217/ 18
will to the devil	<b>willingly</b>	, by doing now as	8, 244/ 26
with a false company,	<b>willingly</b>	drawn together, and fallen	8, 341/ 33
sin once of purpose (	<b>willingly</b>	, and not only of	8, 399/ 16
to mistake him, or	<b>willingly</b>	to let pass and	8, 412/ 1
but of malice or	<b>willingly</b>	with a consenting to	8, 426/ 12
teacheth that they which	<b>willingly</b>	sin, and of purpose	8, 437/ 33
in them that sin	<b>willingly</b>	and of purpose, and	8, 450/ 13
not of purpose nor	<b>willingly</b>	, nor do not consent	8, 451/ 16
fall from the grace,	<b>willingly</b>	, that helped them while	8, 452/ 7
and so break they	<b>willingly</b>	God's commandment, and fulfill	8, 452/ 17
do not commit them	<b>willingly</b>	, because they do commit	8, 452/ 23
though it be done	<b>willingly</b>	, but if a man	8, 453/ 18
sin of purpose nor	<b>willingly</b>	, and the other, that	8, 471/ 10
any of God's commandments	<b>willingly</b>	and of purpose shall	8, 471/ 13
do those horrible deeds	<b>willingly</b>	or of purpose, but	8, 490/ 6
they do them not	<b>willingly</b>	where nobody compelleth them	8, 491/ 1
doth none of them	<b>willingly</b>	nor of purpose, or	8, 492/ 36
do any such deeds	<b>willingly</b>	nor of purpose, or	8, 493/ 23
it, do this gear	<b>willingly</b>	and consent thereunto . . . or	8, 493/ 31
the man's part in	<b>willingly</b>	conforming himself toward the	8, 502/ 17
gift, to be as	<b>willingly</b>	received and taken as	8, 503/ 15
man that wittingly and	<b>willingly</b>	receiveth a gift of	8, 504/ 13
obedience by which we	<b>willingly</b>	submit ourselves to the	8, 508/ 2
of man doth nothing	<b>willingly</b>	, but were utterly forced	8, 518/ 32
himself did not first	<b>willingly</b>	forsake it and fall	8, 525/ 2
they do it not	<b>willingly</b>	, but of infirmity, for	8, 528/ 7
therefore doth never sin	<b>willingly</b>	, nor consent to sin	8, 533/ 14
while in which he	<b>willingly</b>	wrought evil . . . except Tyndale	8, 534/ 35
while in which he	<b>willingly</b>	wrought against it, first	8, 535/ 6
doth not wittingly nor	<b>willingly</b>	any contrary act against	8, 535/ 12
these things wittingly nor	<b>willingly</b>	, but upon those occasions	8, 535/ 14
of all these things	<b>willingly</b>	? "No," saith Tyndale. I	8, 536/ 23
beholding her, and thereby	<b>willingly</b>	suffered the death of	8, 537/ 28
none of these deeds	<b>willingly</b>	, nor cast not off	8, 539/ 20
of his horrible deeds	<b>willingly</b>	, nor consented to sin	8, 540/ 21
them "of purpose" or "	<b>willingly</b>	." For willingly can he	8, 565/ 35
purpose" or "willingly." For	<b>willingly</b>	can he not do	8, 565/ 35

once of purpose and	<b>willingly</b>	, shall never have remission	8, 568/ 2
sinned of purpose and	<b>willingly</b>	" -- and set "maliciously	8, 568/ 10
dark that by their	<b>wills</b>	no man should wit	8, 33/ 33
the sacraments, by their	<b>wills</b>	, no manner strength at	8, 104/ 31
thereof. For when their	<b>wills</b>	be bent thereto, and	8, 219/ 36
those heretics, by their	<b>wills</b>	, that instead of wine	8, 319/ 14
of their own free	<b>wills</b>	thereto -- such folk	8, 422/ 6
resist it in their	<b>wills</b>	, and have still in	8, 451/ 19
manner working of their	<b>wills</b>	, as ye have heard	8, 511/ 4
saith he that their	<b>wills</b>	do this of inevitable	8, 511/ 6
sloth of their own	<b>wills</b>	letted them not to	8, 518/ 26
working of their free	<b>wills</b>	; which Tyndale will none	8, 519/ 16
fear men with," thou	<b>wilt</b>	say. More He maketh	8, 287/ 33
eat thereof whether thou	<b>wilt</b>	or no!" When God	8, 308/ 2
it meaneth that thou	<b>wilt</b>	have the tabernacle made	8, 308/ 6
Was this not a	<b>wily</b>	drift, trow you? Which	8, 8/ 29
every child perceive his	<b>wily</b>	follies and false crafts	8, 35/ 4
the devil . . . are more	<b>wily</b>	, and more busy therewith	8, 35/ 33
secretly misled by false,	<b>wily</b>	shrews except they be	8, 38/ 21
shall perceive his bold,	<b>wily</b>	folly to come of	8, 223/ 34
the false merchandise of	<b>wily</b>	hypocrites. More If a	8, 294/ 19
the false merchandise of	<b>wily</b>	hypocrites. More He repeateth	8, 303/ 13
not begin by any	<b>wily</b>	fox after . . . but by	8, 304/ 16
enough which way this	<b>wily</b>	serpent walketh -- and	8, 501/ 24
and, like a shrewd,	<b>wily</b>	lad, hath scraped it	8, 557/ 28
brethren," by his unwise	<b>wily</b>	change of this word	8, 559/ 26
hath he by that	<b>wily</b>	change, even in the	8, 559/ 32
leisure work her and	<b>win</b>	her to his own	8, 7/ 11
seem to do, they	<b>win</b>	their hearts to assent	8, 42/ 18
for his sake to	<b>win</b>	him to God and	8, 89/ 23
leave nothing unsought to	<b>win</b>	him unto the knowledge	8, 122/ 28
charity. For surely to	<b>win</b>	his conclusion, and bring	8, 137/ 19
they were able to	<b>win</b>	the whole field. For	8, 226/ 9
widowly chastity, not to	<b>win</b>	heaven thereby (' For	8, 324/ 23
here but that they	<b>win</b>	not heaven -- which	8, 324/ 31
that she might thereby	<b>win</b>	him to thee too	8, 372/ 32
be not worthy to	<b>win</b>	the glory to come	8, 401/ 21
not without hope to	<b>win</b>	him and beguile him	8, 469/ 36
and suffer long to	<b>win</b>	his brother to Christ	8, 516/ 35
ever he was to	<b>win</b>	them before -- as	8, 520/ 5
the same ways to	<b>win</b>	and save them that	8, 522/ 35
as smoke in the	<b>wind</b>	, and as darkness at	8, 89/ 11
down . . . and a little	<b>wind</b>	able enough to blow	8, 530/ 35
by this way to	<b>wind</b>	out . . . we will for	8, 549/ 3
looked out at his	<b>window</b>	! And therefore, whosoever have	8, 530/ 23
woman out at a	<b>window</b>	for adultery. And we	8, 531/ 23
heart by the glass	<b>windows</b>	of his eyes. Whereupon	8, 537/ 29
of material bread and	<b>wine</b>	; and so, he said	8, 15/ 25
that the old, wholesome	<b>wine</b>	with which good folk	8, 38/ 11
him to drink no	<b>wine</b>	, as he commanded in	8, 59/ 32

not commanded for the	<b>wine</b>	or meat itself, that	8, 59/ 37
he would not drink	<b>wine</b>	in way of a	8, 60/ 4
him to drink no	<b>wine</b>	as he commanded in	8, 60/ 28
disease he would drink	<b>wine</b>	to recover his health	8, 60/ 33
himself forbid all men	<b>wine</b>	upon certain days, or	8, 61/ 18
by moderate drinking of	<b>wine</b>	anything disposed to drunkenness	8, 62/ 5
commandment, and shall drink	<b>wine</b>	and shall break his	8, 62/ 7
or if he forbear	<b>wine</b>	or keep the fast	8, 62/ 8
color of his envenomed	<b>wine</b>	, that it may be	8, 75/ 31
Baptism rather water than	<b>wine</b>	while wine will wash	8, 78/ 35
water than wine while	<b>wine</b>	will wash as clean	8, 78/ 35
or corns, and the	<b>wine</b>	made one of many	8, 81/ 10
bread and that holy	<b>wine</b>	changed and turned in	8, 81/ 13
sacrament and bread and	<b>wine</b>	in the other, before	8, 81/ 24
form of bread and	<b>wine</b>	, is the very Blessed	8, 110/ 23
form of bread and	<b>wine</b>	. . . of which holy offering	8, 111/ 31
that offered bread and	<b>wine</b>	, was a solemn figure	8, 111/ 33
him water instead of	<b>wine</b>	, "God thank you, Master	8, 121/ 9
Winer, for your good	<b>wine</b>	, but in good faith	8, 121/ 10
worshipful name of'	<b>wine</b>	, 'I had as	8, 121/ 11
meat. He drank no	<b>wine</b>	, but was content with	8, 122/ 16
commanded to abstain from	<b>wine</b>	, that will he observe	8, 124/ 35
of what grapes the	<b>wine</b>	was made that Christ	8, 195/ 12
is Christ's body and	<b>wine</b>	his blood? And yet	8, 290/ 34
is Christ's body and	<b>wine</b>	his blood? And yet	8, 292/ 36
is Christ's body, and	<b>wine</b>	his blood, so that	8, 293/ 4
that the bread and	<b>wine</b>	still remain, as Tyndale	8, 293/ 5
that the bread and	<b>wine</b>	is converted and changed	8, 293/ 6
of corn, and the	<b>wine</b>	of many grapes, and	8, 296/ 14
putteth water into the	<b>wine</b>	, whereas the Scripture speaketh	8, 317/ 8
Scripture speaketh but of	<b>wine</b>	: thereto answereth Tyndale thus	8, 317/ 9
the heat of the	<b>wine</b>	. . . or put to after	8, 317/ 12
water is changed into	<b>wine</b>	, so are we changed	8, 317/ 13
and change of the	<b>wine</b>	into his own blood	8, 317/ 29
any other thing than	<b>wine</b>	. . . and spoke also himself	8, 317/ 30
consecrated his blood of	<b>wine</b>	and water? But one	8, 317/ 32
the water into the	<b>wine</b>	, that in his frantic	8, 318/ 7
might put into the	<b>wine</b>	what he would beside	8, 318/ 12
be mingled with the	<b>wine</b>	as the water welled	8, 318/ 30
did put water into	<b>wine</b>	; though there was no	8, 318/ 35
wills, that instead of	<b>wine</b>	and water, men would	8, 319/ 14
precious Body, and the	<b>wine</b>	into his blessed Blood	8, 466/ 4
in a cup of	<b>wine</b>	and a gobbet of	8, 572/ 7
God thank you, Master	<b>Winer</b>	, for your good wine	8, 121/ 10
of a wild goose's	<b>wing</b>	. But yet consider one	8, 300/ 16
Tyndale here, though he	<b>wink</b>	fast . . . is not yet	8, 188/ 19
allegeth, and that I	<b>wink</b>	and will not perceive	8, 435/ 19
Now, if Tyndale would	<b>wink</b>	at these letters like	8, 557/ 25
So that they that	<b>winked</b>	and cared not for	8, 482/ 31
enough (saving that he	<b>winketh</b>	and will not see	8, 188/ 28

cardinals, either: he then	<b>winketh</b>	of wiliness, and will	8, 386/ 23
unwritten -- then he	<b>winneth</b>	nothing; for even so	8, 150/ 10
and learning. But what	<b>winneth</b>	Tyndale by that answer	8, 272/ 10
of much matter and	<b>winneth</b>	much worship therewith. But	8, 291/ 13
his subtle shift, he	<b>winneth</b>	so much worship thereby	8, 459/ 20
torment, without any manner	<b>winning</b>	, and not without final	8, 12/ 3
waxed cold many a	<b>winter</b>	after. If Tyndale make	8, 474/ 22
boy's age is twenty	<b>winters</b>	stepped into his knave's	8, 491/ 31
Ezekiel, by Christ's word	<b>wiped</b>	out of credence. Therefore	8, 355/ 31
But our Savior himself	<b>wipeth</b>	away clean all the	8, 454/ 15
contagion of their company:	<b>wisdom</b>	were it for us	8, 2/ 15
which the King's high	<b>wisdom</b>	politically provided, in that	8, 10/ 30
his pernicious book, take	<b>wisdom</b>	with you, as I	8, 42/ 32
the riches of the	<b>wisdom</b>	and science of God	8, 49/ 5
that his high spiritual	<b>wisdom</b>	had a very deep	8, 60/ 17
well done, since the	<b>wisdom</b>	of philosophy, all that	8, 63/ 32
true therein, is the	<b>wisdom</b>	given of God, and	8, 63/ 33
other gifts of higher	<b>wisdom</b>	than that is. But	8, 63/ 34
hath of his high	<b>wisdom</b>	and power found the	8, 102/ 7
you the high spiritual	<b>wisdom</b>	of unfaithful heretics . . . he	8, 120/ 7
declared how high spiritual	<b>wisdom</b>	they use in searching	8, 120/ 17
shall by his high	<b>wisdom</b>	make as though he	8, 137/ 32
so wise in the	<b>wisdom</b>	of God, and so	8, 140/ 25
say, "This is the	<b>wisdom</b>	of a fool, " "This	8, 167/ 29
found in him more	<b>wisdom</b>	, sadness, and virtue than	8, 189/ 24
and Scripture and natural	<b>wisdom</b>	, with invocation of his	8, 247/ 18
it had been more	<b>wisdom</b>	for him to have	8, 387/ 35
And therefore it is	<b>wisdom</b>	to stay well ourselves	8, 404/ 31
refer it unto the	<b>wisdom</b>	of every good Christian	8, 426/ 6
of his goodness and	<b>wisdom</b>	left one bridle bound	8, 450/ 15
have taught nurture and	<b>wisdom</b>	loveth his father and	8, 488/ 31
mother, and all the	<b>wisdom</b>	that he learned of	8, 491/ 10
father taught nurture and	<b>wisdom</b>	, and sent him to	8, 496/ 29
charity, continence, piety, learning,	<b>wisdom</b>	. . . or anything in this	8, 503/ 25
or chastity, learning, justice,	<b>wisdom</b>	, or any other good	8, 503/ 35
high goodness and unsearchable	<b>wisdom</b>	doth divers times for	8, 525/ 16
that evil, through the	<b>wisdom</b>	of Abigail. How long	8, 529/ 3
laws, and all the	<b>wisdoms</b>	that he learned of	8, 491/ 15
not fail in such	<b>wise</b>	to go forward that	8, 2/ 29
he speaketh in this	<b>wise</b>	: "If ye will not	8, 5/ 5
Saint John in such	<b>wise</b>	expounded that I dare	8, 6/ 27
which exposition in like	<b>wise</b>	priests, friars, monks, and	8, 7/ 14
which was never one	<b>wise</b>	nor good -- was	8, 9/ 11
and that in such	<b>wise</b>	that when the books	8, 9/ 14
And was in such	<b>wise</b>	finally confounded with shame	8, 9/ 18
aggrieved God in such	<b>wise</b>	, that God have already	8, 9/ 27
do so in no	<b>wise</b>	, affirming to Constantine that	8, 18/ 12
be, in no manner	<b>wise</b>	; the person is not	8, 18/ 24
not confess in no	<b>wise</b>	. For which things and	8, 20/ 32
process, came in such	<b>wise</b>	to pass that he	8, 22/ 21

heard it in such	<b>wise</b>	that, as they said	8, 23/ 20
matters handled in such	<b>wise</b>	by Tyndale, or the	8, 25/ 36
not rebel in no	<b>wise</b>	. But he biddeth them	8, 30/ 26
Higness will in no	<b>wise</b>	-- nor in no	8, 31/ 3
-- nor in no	<b>wise</b>	may, if he will	8, 31/ 3
he further in this	<b>wise</b>	: "A Christian man is	8, 31/ 18
to blind in such	<b>wise</b>	the world that folk	8, 35/ 7
as meseemeth, that divers	<b>wise</b>	and well-learned men should	8, 35/ 24
yet were he not	<b>wise</b>	, I ween, that would	8, 37/ 15
counsel him in any	<b>wise</b>	to read therewith such	8, 38/ 8
our works in such	<b>wise</b>	were it not for	8, 53/ 16
they may in no	<b>wise</b>	be helped, refer the	8, 56/ 18
man should in any	<b>wise</b>	pursue and punish any	8, 57/ 14
that as well all	<b>wise</b>	men as all good	8, 57/ 18
at handstrokes in no	<b>wise</b>	, but serve for trumpeters	8, 58/ 33
babes yet, in no	<b>wise</b>	, but go and tell	8, 59/ 15
love in such a	<b>wise</b>	way understood, his spiritual	8, 59/ 20
the same, in like	<b>wise</b>	, understand they all the	8, 59/ 22
unto God in such	<b>wise</b>	as the prayer is	8, 68/ 10
the priest in like	<b>wise</b>	for necessity dispensed with	8, 72/ 34
Tyndale is in such	<b>wise</b>	master and lord of	8, 73/ 32
but yet useth no	<b>wise</b>	man to call Christ	8, 74/ 16
them in any manner	<b>wise</b>	unto such scornful things	8, 76/ 7
be in some manner	<b>wise</b>	a means to come	8, 77/ 14
Is not here a	<b>wise</b>	work of Tyndale? But	8, 80/ 8
Saint James were so	<b>wise</b>	in natural things that	8, 87/ 25
and would in no	<b>wise</b>	have it left. But	8, 88/ 24
ordained. And in this	<b>wise</b>	he saith we be	8, 91/ 15
wot well in no	<b>wise</b>	will he lie, for	8, 93/ 11
-- have in such	<b>wise</b>	wrought upon the bodies	8, 103/ 26
be but in such	<b>wise</b>	means and cause of	8, 104/ 21
may see what a	<b>wise</b>	process Tyndale maketh us	8, 106/ 12
would I wit of	<b>wise</b>	Tyndale whether if men	8, 110/ 3
would I wit of	<b>wise</b>	Tyndale farther, whether if	8, 110/ 15
yet now would his	<b>wise</b>	disciple Tyndale have us	8, 114/ 1
body after this this	<b>wise</b>	preacheth wise preach they	8, 114/ 12
this this wise preacheth	<b>wise</b>	preach they: "Thou must	8, 114/ 12
our Lord in such	<b>wise</b>	as men are taught	8, 114/ 28
will not in any	<b>wise</b>	that men shall pray	8, 117/ 10
handleth yet in such	<b>wise</b>	as men may well	8, 119/ 2
repentant sinner, in what	<b>wise</b>	he should do penance	8, 122/ 10
hath made men so	<b>wise</b>	, and we would at	8, 136/ 33
that ye be so	<b>wise</b>	in the wisdom of	8, 140/ 25
in such manner of	<b>wise</b>	as it might serve	8, 142/ 12
repeat, and in like	<b>wise</b>	all other things against	8, 143/ 22
matter -- in such	<b>wise</b>	as he showeth both	8, 144/ 8
how many manner of	<b>wise</b>	Tyndale teacheth us that	8, 145/ 11
how many manner of	<b>wise</b>	this word "church" is	8, 145/ 27
him answer in this	<b>wise</b>	: "Sufficeth unto thee my	8, 159/ 25
the soul in such	<b>wise</b>	against the rebellion of	8, 159/ 35

he translath in like	<b>wise</b>	, or "repenting" for doing	8, 165/ 11
say now, in like	<b>wise</b>	, that this word "church	8, 167/ 5
Tyndale that, in no	<b>wise</b>	, I will not have	8, 169/ 3
I would in no	<b>wise</b>	that, as Tyndale taketh	8, 169/ 25
proceedeth not in like	<b>wise</b>	in this word "church	8, 169/ 35
should ecclesia in like	<b>wise</b>	wheresoever it signifieth a	8, 171/ 13
forbear, saith in this	<b>wise</b>	: "What say I, then	8, 172/ 21
that place in this	<b>wise</b>	: "Thou abhorrest images, and	8, 173/ 30
that in the same	<b>wise</b>	and of like malice	8, 175/ 1
true"; "or else, as	<b>wise</b>	people when they dance	8, 175/ 11
an "elder" in like	<b>wise</b>	. Which word of Tyndale	8, 183/ 7
we blame in like	<b>wise</b>	the translator for translating	8, 184/ 4
Saint Peter in this	<b>wise</b>	: "Presbyteros qui sunt in	8, 184/ 21
the remnant in like	<b>wise</b>	. And that will I	8, 185/ 15
Baptism, and in like	<b>wise</b>	the profane word presbyteros	8, 189/ 4
they can in no	<b>wise</b>	defend them . . . nor so	8, 197/ 14
upon him in such	<b>wise</b>	as the church of	8, 197/ 27
conveniently stand? By this	<b>wise</b>	reason we should never	8, 198/ 27
bringeth not forth one	<b>wise</b>	word. For though this	8, 200/ 13
cannot abide in no	<b>wise</b>	that any man should	8, 206/ 23
can Tyndale in no	<b>wise</b>	abide. And why? For	8, 206/ 25
sins is in such	<b>wise</b>	full that he will	8, 208/ 22
that were in any	<b>wise</b>	due to the same	8, 209/ 24
Paul saith in this	<b>wise</b>	: "It is impossible that	8, 212/ 34
be forthwith in such	<b>wise</b>	innocents that if we	8, 213/ 12
man consider in what	<b>wise</b>	the prophet Joel describeth	8, 214/ 17
coucheth them in such	<b>wise</b>	that he would make	8, 227/ 30
question, asked in this	<b>wise</b>	, if he will answer	8, 230/ 36
Christ's words in this	<b>wise</b>	, "I receive no record	8, 233/ 10
leader in any manner	<b>wise</b>	as he was their	8, 234/ 7
the Latin in this	<b>wise</b>	-- "I receive not	8, 234/ 30
of the old holy,	<b>wise</b>	, and well-learned doctors, some	8, 249/ 35
as all those holy,	<b>wise</b>	, well-learned saints all this	8, 250/ 4
I have in such	<b>wise</b>	confounded him and all	8, 252/ 33
thing, almost, in like	<b>wise</b>	. For in this point	8, 253/ 12
meant not in such	<b>wise</b>	. . . and that he can	8, 253/ 31
Savior saith in like	<b>wise</b>	that his Holy Spirit	8, 258/ 8
lord's servants were so	<b>wise</b>	to learn this lesson	8, 263/ 14
he hath in like	<b>wise</b>	all this while provided	8, 274/ 21
same reason in like	<b>wise</b>	profitable to us, and	8, 278/ 12
readers, in what worshipful	<b>wise</b>	Tyndale proveth all his	8, 279/ 8
he showeth himself as	<b>wise</b>	as one that, lest	8, 282/ 12
and for all the	<b>wise</b>	and well-framed reasons which	8, 283/ 2
this was also a	<b>wise</b>	temperance of the matter	8, 283/ 26
he saith for these	<b>wise</b>	causes that it were	8, 283/ 27
profiteth two manner of	<b>wise</b>	. One wise, in that	8, 288/ 11
manner of wise. One	<b>wise</b>	, in that it maketh	8, 288/ 11
Is not this a	<b>wise</b>	and a worshipful reason	8, 290/ 15
men should in like	<b>wise</b>	, being many in person	8, 296/ 15
them . . . yet would the	<b>wise</b>	men make us so	8, 297/ 22

forgotten, and in no	<b>wise</b>	believed, but -- whereas	8, 297/ 27
be served in such	<b>wise</b>	, no more than Abraham	8, 300/ 9
deed, done in that	<b>wise</b>	, pleasant and acceptable to	8, 300/ 12
also, and take their	<b>wise</b>	wives with them. And	8, 300/ 14
would not in any	<b>wise</b>	that ye were deceived	8, 301/ 20
of them -- the	<b>wise</b>	man may well wit	8, 304/ 15
salvation? Were this a	<b>wise</b>	argument -- "Better is	8, 305/ 1
see how well this	<b>wise</b>	argument serveth him. And	8, 306/ 30
between. And in like	<b>wise</b>	joineth he now the	8, 307/ 6
their epistles in like	<b>wise</b>	. . . and peradventure one of	8, 310/ 24
I trust, in such	<b>wise</b>	-- and his "feeling	8, 314/ 20
answereth Tyndale in this	<b>wise</b>	. . . Tyndale A great doubt	8, 316/ 8
how or in what	<b>wise</b>	to consecrate or say	8, 316/ 38
the meaning? Would the	<b>wise</b>	man that if God	8, 319/ 20
fasting. And in like	<b>wise</b>	the apostles -- to	8, 322/ 7
he writeth in this	<b>wise</b>	: "Keep you my traditions	8, 323/ 16
he would seem so	<b>wise</b>	, prove himself a fool	8, 330/ 18
now in what substantial	<b>wise</b>	that Tyndale hath answered	8, 330/ 20
expound it in such	<b>wise</b>	that it shall serve	8, 337/ 16
the Arians in like	<b>wise</b>	as they did. They	8, 340/ 19
ween ye, a godly,	<b>wise</b>	way? Then goeth he	8, 342/ 5
charge given in like	<b>wise</b>	, with much like adjuration	8, 348/ 17
and confirm in like	<b>wise</b>	; and never wise man	8, 353/ 6
like wise; and never	<b>wise</b>	man would say otherwise	8, 353/ 6
either good man or	<b>wise</b>	man that would agree	8, 353/ 8
he saith in this	<b>wise</b>	: "For they bind importable	8, 353/ 17
and others, in like	<b>wise</b>	, after the manner that	8, 353/ 35
unto him in this	<b>wise</b>	: "Abide thou in those	8, 359/ 25
Numbers, writeth in this	<b>wise</b>	: "In the observances of	8, 367/ 35
time we in such	<b>wise</b>	accomplish and fulfill them	8, 368/ 8
Gentiles, writeth in this	<b>wise</b>	: "Stand fast and observe	8, 368/ 18
apostles, writeth in this	<b>wise</b>	: "Of these apostles am	8, 369/ 5
Corinthians, saith in this	<b>wise</b>	: "Saint Paul prevented them	8, 369/ 19
Whitsuntide, saith in this	<b>wise</b>	: "There is no doubt	8, 370/ 1
Pelagians, writeth in this	<b>wise</b>	: "Children which be baptized	8, 370/ 9
reverently fulfill, in such	<b>wise</b>	as it was delivered	8, 370/ 22
other words in this	<b>wise</b>	: "I, good Lord that	8, 371/ 33
things writeth in this	<b>wise</b>	: "It was not for	8, 373/ 13
I would in like	<b>wise</b>	fain wit of Tyndale	8, 375/ 23
used after in such	<b>wise</b>	. . . and Saint Cyprian did	8, 375/ 32
whole Church in like	<b>wise</b>	. Finally, there is no	8, 379/ 2
would not in any	<b>wise</b>	that the Church had	8, 381/ 16
in such a shameful	<b>wise</b>	that if other men	8, 382/ 3
touch: then shall every	<b>wise</b>	man well perceive and	8, 386/ 18
church will in no	<b>wise</b>	agree with the definition	8, 392/ 20
and that in like	<b>wise</b>	though they cannot err	8, 393/ 12
do sin, in such	<b>wise</b>	that they may do	8, 397/ 7
clean." And in like	<b>wise</b>	where he promiseth reward	8, 401/ 8
is necessary that every	<b>wise</b>	reader mark well and	8, 404/ 10
never repent. In like	<b>wise</b>	, where he saith that	8, 411/ 3

us ween, with such	<b>wise</b>	juggling, that "faith alone	8, 421/ 9
God . . . nor in what	<b>wise</b>	God and his Holy	8, 421/ 21
Saint John in such	<b>wise</b>	as Tyndale doth: that	8, 428/ 32
great virtues in such	<b>wise</b>	that it appeared that	8, 429/ 17
Paul here in like	<b>wise</b>	speaketh of them that	8, 431/ 17
grace. And in like	<b>wise</b>	, whensoever the righteous man	8, 432/ 20
thirty-third chapter, in this	<b>wise</b>	: "The righteousness of the	8, 432/ 24
him." In this	<b>wise</b>	will Tyndale peradventure answer	8, 436/ 19
In such manner of	<b>wise</b>	meant Saint John in	8, 439/ 8
make us all so	<b>wise</b>	as to ween that	8, 440/ 36
in such a special	<b>wise</b>	that whatsoever they do	8, 441/ 16
goeth forth in this	<b>wise</b>	. . . Tyndale And yet every	8, 443/ 17
Were not here a	<b>wise</b>	riddle, ween ye, and	8, 446/ 31
for his promises." This	<b>wise</b>	answer is much like	8, 449/ 21
no will, in no	<b>wise</b>	, nor no malicious purpose	8, 450/ 33
and that in such	<b>wise</b>	that he was fain	8, 453/ 6
mean some such far-fetched	<b>wise</b>	invention . . . else can I	8, 453/ 24
the sin, in no	<b>wise</b>	; I will be well	8, 457/ 34
against me in this	<b>wise</b>	-- "And therefore it	8, 458/ 27
wit can in no	<b>wise</b>	perceive. And thus, good	8, 459/ 37
I have many manner	<b>wise</b>	plainly refelled and confuted	8, 460/ 26
same in such erroneous	<b>wise</b>	as Luther and Tyndale	8, 460/ 32
in any manner of	<b>wise</b>	-- neither of malice	8, 461/ 32
in Christ . . . in such	<b>wise</b>	as they may in	8, 462/ 19
fear but that every	<b>wise</b>	man will in this	8, 468/ 12
person shall in like	<b>wise</b>	at the first teaching	8, 468/ 15
good readers, a godly,	<b>wise</b>	way? I dare boldly	8, 469/ 30
they should in no	<b>wise</b>	take it for any	8, 472/ 26
few of his own	<b>wise</b>	words, Tyndale hath confounded	8, 480/ 9
to hear any very	<b>wise</b>	word in all Tyndale's	8, 489/ 31
I ween, find no	<b>wise</b>	man in this point	8, 493/ 33
comely device which every	<b>wise</b>	man, ye wot well	8, 494/ 2
such things in any	<b>wise</b>	, and tell them that	8, 505/ 36
of them in no	<b>wise</b>	, for the counsel to	8, 506/ 8
taught were in such	<b>wise</b>	inspired into every man's	8, 507/ 11
is able in such	<b>wise</b>	to inspire and infund	8, 507/ 21
belief lost in like	<b>wise</b>	if the thing were	8, 508/ 8
thing were in such	<b>wise</b>	given us as we	8, 508/ 8
I say, in such	<b>wise</b>	showed, nor the wit	8, 509/ 1
not, in such manner	<b>wise</b>	that he cannot choose	8, 509/ 13
and that in such	<b>wise</b>	that they should not	8, 509/ 35
and that in such	<b>wise</b>	that they could not	8, 509/ 37
not in such inevitable	<b>wise</b>	, nor without some willing	8, 509/ 39
love God in such	<b>wise</b>	as is requisite unto	8, 512/ 1
well in that so	<b>wise</b>	a master as our	8, 513/ 30
lived naught. But this	<b>wise</b>	reason, among many like	8, 514/ 5
before . . . which in such	<b>wise</b>	defile all holy, vowed	8, 515/ 19
well ware, in any	<b>wise</b>	, that he go to	8, 516/ 7
none of, in no	<b>wise</b>	. Now, meaning falsely thus	8, 519/ 17
he writeth in this	<b>wise</b>	. . . Tyndale God now and	8, 522/ 8

do, saving that his	<b>wise</b>	goodness well seeth wherefore	8, 526/ 1
slothful mind in some	<b>wise</b>	do deserve it . . . he	8, 526/ 35
good work in any	<b>wise</b>	his own; whereas the	8, 527/ 26
should soon make every	<b>wise</b>	man see that in	8, 531/ 28
Is not here a	<b>wise</b>	tale, trow ye? Except	8, 533/ 25
it us in this	<b>wise</b>	by example: A man	8, 534/ 11
and therefore, in like	<b>wise</b>	, David, lying in lechery	8, 534/ 12
will therewith in like	<b>wise</b>	, so that a man	8, 535/ 11
us leave in like	<b>wise</b>	to believe upon good	8, 537/ 19
me, Tyndale neither, as	<b>wise</b>	and expert as he	8, 538/ 4
matches in that manner	<b>wise</b>	. But this dare I	8, 538/ 7
God, in this manner	<b>wise</b>	, as followeth . . . "Why hast	8, 539/ 3
David told us his	<b>wise</b>	process of not sinning	8, 540/ 27
and telleth us as	<b>wise</b>	a tale of Christ's	8, 540/ 29
here, good readers, a	<b>wise</b>	and well-told tale? It	8, 550/ 3
now see, by this	<b>wise</b>	reason, that Saint Peter's	8, 551/ 33
and will in no	<b>wise</b>	have that fall called	8, 552/ 20
oppressing." And in like	<b>wise</b>	am I content that	8, 552/ 31
brethren." Now put this	<b>wise</b>	gloss thereto, and see	8, 553/ 15
mine answer to this	<b>wise</b>	cavillation of his against	8, 553/ 35
he can in no	<b>wise</b>	bear the common opinion	8, 554/ 4
sin, turned in any	<b>wise</b>	at any time from	8, 558/ 19
question, I ween all	<b>wise</b>	men think that the	8, 559/ 6
thereof, and to what	<b>wise</b>	end at last he	8, 562/ 2
question had in such	<b>wise</b>	been put by us	8, 562/ 10
it is in such	<b>wise</b>	inexpugnable that when they	8, 565/ 3
other honor in no	<b>wise</b>	thereto, but only believe	8, 572/ 5
laws," so well and	<b>wisely</b>	written in their hearts	8, 124/ 25
the better perceive how	<b>wisely</b>	the man defendeth the	8, 144/ 7
ye may see how	<b>wisely</b>	, by long leisure and	8, 182/ 9
He weigheth his words	<b>wisely</b>	when he saith that	8, 271/ 11
promises? If Tyndale speak	<b>wisely</b>	in this, I must	8, 282/ 34
were true . . . yet as	<b>wisely</b>	concluded as this is	8, 294/ 31
how well and how	<b>wisely</b>	, and thereto how virtuously	8, 307/ 24
thus ye see how	<b>wisely</b>	Tyndale sticketh with me	8, 312/ 15
And forthwith, well and	<b>wisely</b>	, instead of preaching he	8, 356/ 28
in . . . so doth Tyndale	<b>wisely</b>	leave it out. And	8, 364/ 16
obediently and understand them	<b>wisely</b>	. " Saint Augustine, in the	8, 370/ 7
he handle any more	<b>wisely</b>	the remnant of his	8, 399/ 28
when he hath thus	<b>wisely</b>	handled it . . . then, as	8, 413/ 18
by only faith. As	<b>wisely</b>	as if he would	8, 421/ 2
therein useth himself as	<b>wisely</b>	as if he would	8, 421/ 11
sin -- speaketh as	<b>wisely</b>	as if he would	8, 440/ 3
faster therein -- or	<b>wisely</b>	give up his heresies	8, 479/ 8
soon after, well and	<b>wisely</b>	recomforted himself with the	8, 496/ 33
that Tyndale hath so	<b>wisely</b>	defended them all . . . he	8, 550/ 9
election so well and	<b>wisely</b>	acquitted himself so like	8, 553/ 4
followed the judgment of	<b>wiser</b>	and better and better-learned	8, 139/ 12
weeneth that he speaketh	<b>wisest</b>	. . . he helpeth me somewhat	8, 292/ 9
would, in good faith,	<b>wish</b>	that never man should	8, 36/ 23

therefore, as I would	<b>wish</b>	that their books were	8, 37/ 10
in my right wit	<b>wish</b>	to die better. And	8, 221/ 22
them up . . . I would	<b>wish</b>	Tyndale among them, and	8, 483/ 17
as much in vain	<b>wish</b>	to, come. Now Tyndale	8, 548/ 31
that I would have	<b>wished</b>	him to say! For	8, 264/ 3
where he counseleth and	<b>wisheth</b>	that he should rather	8, 261/ 9
not, he said he	<b>wist</b>	ne'er. But he said	8, 14/ 19
and some that he	<b>wist</b>	well were abjured before	8, 17/ 19
need were; for Burt	<b>wist</b>	well I were not	8, 19/ 2
such harm as he	<b>wist</b>	he had well deserved	8, 19/ 25
death that he then	<b>wist</b>	he should. They could	8, 23/ 13
Court; which themselves well	<b>wist</b>	would never have been	8, 23/ 17
awry . . . so that we	<b>wist</b>	he meant no harm	8, 74/ 19
man at last, I	<b>wist</b>	well, would somewhat show	8, 75/ 20
Christians whereof no man	<b>wist</b>	the meaning. For if	8, 317/ 16
this and that, he	<b>wist</b>	ne'er what, nor at	8, 318/ 17
men whereof "no man	<b>wist</b>	the meaning" -- why	8, 319/ 17
I know well God	<b>wist</b>	why he commanded all	8, 329/ 5
us." Howbeit, Peter yet	<b>wist</b>	not by what means	8, 329/ 20
man. And when he	<b>wist</b>	well his revocation could	8, 358/ 8
them all . . . which he	<b>wist</b>	well was the point	8, 364/ 14
us." Howbeit, Peter yet	<b>wist</b>	not by what means	8, 404/ 6
yet, he saith, Peter	<b>wist</b>	not by what means	8, 407/ 19
ere ever he well	<b>wist</b>	where he would rest	8, 448/ 13
things which before he	<b>wist</b>	not of -- how	8, 528/ 31
rage that he neither	<b>wist</b>	what he did nor	8, 537/ 31
learning or any natural	<b>wit</b>	. . . shall not only be	8, 7/ 33
of his high worldly	<b>wit</b>	. . . and that men should	8, 8/ 20
once: that is to	<b>wit</b>	, both in suing for	8, 16/ 24
handwriting: that is to	<b>wit</b>	, the book of Martin	8, 21/ 20
unlearned woman having natural	<b>wit</b>	and being sure and	8, 26/ 2
and, after my poor	<b>wit</b>	and learning, with opening	8, 27/ 20
battle: that is to	<b>wit</b>	, the question, Which is	8, 33/ 30
wills no man should	<b>wit</b>	what they mean. But	8, 33/ 33
him (if he have	<b>wit</b>	and grace) a little	8, 34/ 30
grace to bestow his	<b>wit</b>	and learning, such as	8, 34/ 35
For now is Frith's	<b>wit</b>	and learning nothing but	8, 34/ 36
thereof, that is to	<b>wit</b>	, both confession and satisfaction	8, 42/ 7
-- that is to	<b>wit</b>	, of all good men	8, 46/ 28
well they lacked no	<b>wit</b>	, and had as much	8, 50/ 17
allegeth, that is to	<b>wit</b>	, the consideration of the	8, 50/ 30
people, that is to	<b>wit</b>	, the ' elder brethren	8, 58/ 26
-- that is to	<b>wit</b>	, of their nature neither	8, 60/ 13
things to his own	<b>wit</b>	, lest his will blind	8, 61/ 6
his will blind his	<b>wit</b>	; but let us lean	8, 61/ 7
commandment. And when his	<b>wit</b>	would have found none	8, 61/ 32
-- that is to	<b>wit</b>	, to humble himself before	8, 66/ 15
-- that is to	<b>wit</b>	, "for help against our	8, 67/ 6
-- that is to	<b>wit</b>	, how the walls of	8, 67/ 12
is of so simple	<b>wit</b>	and understanding but he	8, 67/ 23

-- that is to	<b>wit</b>	, for the priests to	8, 69/ 21
it; that is to	<b>wit</b>	, for the spiritual benefit	8, 73/ 35
all: that is to	<b>wit</b>	, that they betoken the	8, 77/ 31
twain, that is to	<b>wit</b>	, neither in Baptism nor	8, 83/ 23
all: that is to	<b>wit</b>	, Confirmation, Penance, Order, Matrimony	8, 83/ 28
sign, that is to	<b>wit</b>	, the marriage, which he	8, 85/ 17
to; that is to	<b>wit</b>	, to work not in	8, 85/ 27
argument; that is to	<b>wit</b>	, that this sacrament hath	8, 87/ 12
but faith . . . I would	<b>wit</b>	of Tyndale what calleth	8, 90/ 23
there I would fain	<b>wit</b>	of Tyndale, since he	8, 93/ 1
these causes, I would	<b>wit</b>	of him whether it	8, 93/ 14
things: that is to	<b>wit</b>	, the faith set on	8, 93/ 37
have either learning or	<b>wit</b>	. If this opinion of	8, 95/ 30
too; that is to	<b>wit</b>	, that by the holy	8, 96/ 12
sins, that is to	<b>wit</b>	, both of sin original	8, 100/ 19
-- that is to	<b>wit</b>	, they that think that	8, 101/ 7
-- that is to	<b>wit</b>	, those waters, garment, and	8, 103/ 26
made . . . that is to	<b>wit</b>	, that he would be	8, 106/ 33
falsehoods: that is to	<b>wit</b>	, that Christ hath never	8, 107/ 18
But now would I	<b>wit</b>	of wise Tyndale whether	8, 110/ 3
But then would I	<b>wit</b>	of wise Tyndale farther	8, 110/ 15
gosling had as much	<b>wit</b>	as he. And yet	8, 114/ 1
the world captivateth his	<b>wit</b>	, and about the law	8, 120/ 11
the world captivateth his	<b>wit</b>	, and about the law	8, 120/ 24
there he captivateth his	<b>wit</b>	and understanding to obey	8, 126/ 17
-- that is to	<b>wit</b>	, a man to captivate	8, 126/ 27
man to captivate his	<b>wit</b>	and understanding and obey	8, 126/ 28
and an ass without	<b>wit</b>	or understanding? Tyndale Judge	8, 130/ 16
salvation; that is to	<b>wit</b>	, all such things as	8, 132/ 10
as they that have	<b>wit</b>	and learning do already	8, 133/ 21
Tyndale; that is to	<b>wit</b>	, indeed against heretics that	8, 137/ 5
and more lack of	<b>wit</b>	, and most lack of	8, 144/ 9
number: that is to	<b>wit</b>	, the only rulers or	8, 145/ 22
God -- I must	<b>wit</b>	of Tyndale whether he	8, 149/ 15
one, that is to	<b>wit</b>	, the word of God	8, 150/ 13
written: then must we	<b>wit</b>	of Tyndale which he	8, 150/ 14
preachers, that is to	<b>wit</b>	, all the evangelists and	8, 150/ 29
-- that is to	<b>wit</b>	, the time next after	8, 151/ 28
one: that is to	<b>wit</b>	, either that every necessary	8, 157/ 26
-- that is to	<b>wit</b>	, rob and steal away	8, 162/ 36
other men's conscience, fain	<b>wit</b>	of Tyndale by his	8, 163/ 33
-- that is to	<b>wit</b>	, in despite of the	8, 174/ 15
little learning and less	<b>wit</b>	, and least truth, Tyndale	8, 174/ 30
not (that is to	<b>wit</b>	, to defend them) as	8, 178/ 38
elders," that is to	<b>wit</b>	, from evil to worse	8, 188/ 5
true: that is to	<b>wit</b>	, that except oiling and	8, 196/ 22
part, that is to	<b>wit</b>	, the consequent which he	8, 198/ 4
if he have natural	<b>wit</b>	and be but indifferent	8, 203/ 34
the less and his	<b>wit</b>	the worse while he	8, 204/ 2
although he had great	<b>wit</b>	and learning both, yet	8, 204/ 4

beauty, strength, learning, or	<b>wit</b>	. Gratia gratum Gratiagramfaciens faciens	8, 204/ 25
itself: that is to	<b>wit</b>	, from the Sacrament of	8, 207/ 5
then will I yet	<b>wit</b>	of Tyndale whether God	8, 209/ 8
again; that is to	<b>wit</b>	, to come again to	8, 213/ 9
us (that is to	<b>wit</b>	, neither hell nor purgatory	8, 213/ 14
-- that is to	<b>wit</b>	, of all Christian people	8, 215/ 7
saith (that is to	<b>wit</b>	, that if he believed	8, 218/ 6
any reason or natural	<b>wit</b>	. For albeit that the	8, 218/ 25
yet he that hath	<b>wit</b>	and no learning at	8, 218/ 28
of reason or natural	<b>wit</b>	, but only a rash	8, 218/ 33
confesseth; that is to	<b>wit</b>	, for a foundation of	8, 220/ 10
never in my right	<b>wit</b>	wish to die better	8, 221/ 22
book: that is to	<b>wit</b>	, "Whether the Church Were	8, 222/ 4
cause, but lack of	<b>wit</b>	and shame. Tyndale Whether	8, 223/ 35
-- that is to	<b>wit</b>	, both with his word	8, 225/ 7
written (that is to	<b>wit</b>	, before any part of	8, 226/ 14
-- that is to	<b>wit</b>	, all the words of	8, 226/ 15
man," he should not	<b>wit</b>	what man he should	8, 229/ 33
-- that is to	<b>wit</b>	, whether he were any	8, 231/ 31
prophet; that is to	<b>wit</b>	, the great prophet of	8, 231/ 32
leader, that is to	<b>wit</b>	, the chief leader. Now	8, 234/ 13
Word: that is to	<b>wit</b>	, the Word of God	8, 235/ 28
changed; that is to	<b>wit</b>	, "Christ was God" and	8, 236/ 22
excuse: that is to	<b>wit</b>	, I receive none because	8, 237/ 37
the captivating of his	<b>wit</b>	(with help of grace	8, 239/ 8
John, that is to	<b>wit</b>	, the witness of the	8, 239/ 16
-- that is to	<b>wit</b>	, as well the works	8, 239/ 28
this" (that is to	<b>wit</b>	, the witness of the	8, 240/ 23
beginning; that is to	<b>wit</b>	, he hath from the	8, 243/ 27
house," that is to	<b>wit</b>	, his church). So that	8, 247/ 24
-- that is to	<b>wit</b>	, his true apostle. And	8, 252/ 23
-- that is to	<b>wit</b>	, that they proved every	8, 255/ 7
also: that is to	<b>wit</b>	, of miracles as many	8, 256/ 9
I somewhat allow his	<b>wit</b>	. . . as our Savior said	8, 257/ 19
-- that is to	<b>wit</b>	, that there is no	8, 257/ 25
-- if himself have	<b>wit</b>	-- shall plainly say	8, 262/ 17
truth: that is to	<b>wit</b>	, that the true preachers	8, 264/ 8
thus . . . we must first	<b>wit</b>	of him which false	8, 265/ 9
them -- we must	<b>wit</b>	of him what he	8, 265/ 25
-- that is to	<b>wit</b>	, that heresy that Arius	8, 266/ 16
had as great a	<b>wit</b>	as any man had	8, 273/ 3
many a more mean	<b>wit</b>	hath found since . . . except	8, 273/ 5
-- that is to	<b>wit</b>	, the proof. For ye	8, 276/ 7
miracle: that is to	<b>wit</b>	, because it prophesied of	8, 281/ 5
I can see no	<b>wit</b>	therein. But finally he	8, 282/ 35
Tyndale had left his	<b>wit</b>	when he wrote this	8, 283/ 25
-- that is to	<b>wit</b>	, the Scripture than the	8, 284/ 35
-- that is to	<b>wit</b>	, Christ's Catholic Church, which	8, 285/ 23
fond argument, hath yet	<b>wit</b>	enough to laugh thereat	8, 286/ 27
the liking his own	<b>wit</b>	. But for because Tyndale	8, 287/ 4

-- that is to	<b>wit</b>	, that the apostles wrote	8, 290/ 3
sacraments, that is to	<b>wit</b>	, Baptism and the Sacrament	8, 294/ 25
writing: that is to	<b>wit</b>	, by the relation of	8, 295/ 26
faith before had, the	<b>wit</b>	of man might abuse	8, 295/ 34
other twain. I would	<b>wit</b>	of Tyndale whether he	8, 296/ 6
-- that is to	<b>wit</b>	, that of any of	8, 296/ 17
fashion . . . that is to	<b>wit</b>	, that the apostles of	8, 297/ 6
thus -- I would	<b>wit</b>	of Tyndale whether the	8, 297/ 36
if he have either	<b>wit</b>	or grace . . . he must	8, 298/ 6
sacraments: that is to	<b>wit</b>	, Confirmation, Penance, Wedlock, Holy	8, 303/ 29
wise man may well	<b>wit</b>	that they did not	8, 304/ 15
prove: that is to	<b>wit</b>	, that the apostles have	8, 309/ 10
neither faith, learning, reason,	<b>wit</b>	, nor grace. I alleged	8, 314/ 23
bold: that is to	<b>wit</b>	, his own spiritual rule	8, 317/ 33
not in this world	<b>wit</b>	what to say thereto	8, 318/ 16
Man," that is to	<b>wit</b>	, he himself, was "lord	8, 320/ 19
it. That is to	<b>wit</b>	, that as it made	8, 321/ 34
Sunday -- I would	<b>wit</b>	of him, which "we	8, 322/ 30
other things . . . and will	<b>wit</b>	but how Tyndale can	8, 328/ 32
men: that is to	<b>wit</b>	, the words of William	8, 329/ 12
defy." I would fain	<b>wit</b>	wherefore Tyndale should take	8, 329/ 34
councils, but only the	<b>wit</b>	and affections of men	8, 341/ 11
we" know, I would	<b>wit</b>	of him which "we	8, 341/ 16
council. Now would I	<b>wit</b>	to what purpose, if	8, 341/ 21
things . . . that is to	<b>wit</b>	, that you abstain from	8, 343/ 26
miracle: I would fain	<b>wit</b>	in what figure syllogism	8, 344/ 13
More I would fain	<b>wit</b>	of Tyndale in what	8, 344/ 15
if Tyndale would fain	<b>wit</b>	in what figure it	8, 345/ 19
Tyndale had yet some	<b>wit</b>	when he left those	8, 347/ 35
solemnly: that is to	<b>wit</b>	, the words of Saint	8, 348/ 1
-- that is to	<b>wit</b>	, fantasies of their own	8, 352/ 31
purpose; that is to	<b>wit</b>	, that those words of	8, 353/ 1
-- that is to	<b>wit</b>	, to prove you that	8, 355/ 16
them, that is to	<b>wit</b>	, by those mercenary preachers	8, 356/ 21
Christ's," that is to	<b>wit</b>	, their own commodity and	8, 356/ 25
scribes; that is to	<b>wit</b>	, writers not writing any	8, 358/ 26
I have said, his	<b>wit</b>	served him well in	8, 364/ 17
all these. But his	<b>wit</b>	failed him in one	8, 364/ 17
in like wise fain	<b>wit</b>	of Tyndale whether he	8, 375/ 23
truth, that is to	<b>wit</b>	, the Catholic faith. But	8, 378/ 1
For I would fain	<b>wit</b>	of Tyndale, if the	8, 378/ 29
-- that is to	<b>wit</b>	, that the apostles gave	8, 380/ 6
or for lack of	<b>wit</b>	cannot, perceive and see	8, 386/ 16
For here would I	<b>wit</b>	what thing Tyndale meaneth	8, 386/ 21
church: that is to	<b>wit</b>	, the faith that Saint	8, 389/ 1
manner: that is to	<b>wit</b>	, as many thereof as	8, 392/ 27
of Christ: I would	<b>wit</b>	of him whether one	8, 395/ 36
faith," that is to	<b>wit</b>	, their faith given to	8, 403/ 32
confessed, I would fain	<b>wit</b>	whether he mean that	8, 411/ 5
rock' (that is to	<b>wit</b>	, upon that faith) he	8, 412/ 34

heaven; that is to	<b>wit</b>	, he may not therewith	8, 416/ 22
of his excellent, high	<b>wit</b>	and learning, far surmounting	8, 418/ 21
-- that is to	<b>wit</b>	, faith not alone, but	8, 423/ 26
themselves, that is to	<b>wit</b>	, presumption and despair, that	8, 425/ 12
-- that is to	<b>wit</b>	(as he saith), not	8, 426/ 11
-- that is to	<b>wit</b>	, that whoso sin once	8, 431/ 3
-- that is to	<b>wit</b>	, his being born of	8, 436/ 16
meant, that is to	<b>wit</b>	, that whosoever is once	8, 440/ 1
way; that is to	<b>wit</b>	, that they sin not	8, 446/ 10
sin: that is to	<b>wit</b>	, that they cannot after	8, 450/ 17
-- that is to	<b>wit</b>	, after his own doctrine	8, 459/ 26
subtlety thereof, my gross	<b>wit</b>	can in no wise	8, 459/ 37
faith (that is to	<b>wit</b>	, whosoever is once infected	8, 461/ 5
and that is to	<b>wit</b>	, never but of weakness	8, 461/ 21
tellet, that is to	<b>wit</b>	, untruth and lies. Surely	8, 463/ 35
every man that any	<b>wit</b>	hath may well and	8, 464/ 1
he list, if his	<b>wit</b>	have any such weakness	8, 464/ 21
-- that is to	<b>wit</b>	, that every elect person	8, 468/ 15
-- that is to	<b>wit</b>	, believing against Tyndale that	8, 470/ 24
them, that is to	<b>wit</b>	, the true members of	8, 471/ 28
denieth: that is to	<b>wit</b>	, that some may be	8, 475/ 7
truth; that is to	<b>wit</b>	, every truth to the	8, 479/ 1
denieth: that is to	<b>wit</b>	, the common-known Catholic people	8, 479/ 36
reprobates, that is to	<b>wit</b>	, the keeping of charity	8, 488/ 23
God," that is to	<b>wit</b>	, their "feeling faith," can	8, 490/ 5
witness of his own	<b>wit</b>	. . . whether he that by	8, 493/ 26
we err not in	<b>wit</b>	, reason, and judgment of	8, 496/ 20
folk of age and	<b>wit</b>	thereto -- should and	8, 497/ 34
would say if his	<b>wit</b>	would serve him --	8, 498/ 33
-- that is to	<b>wit</b>	, that by his word	8, 498/ 34
not of us. . . . My	<b>wit</b>	must show me a	8, 500/ 32
we err not in	<b>wit</b>	, reason, and judgment . . . we	8, 501/ 15
man may not well	<b>wit</b>	whether they be more	8, 502/ 4
would also very fain	<b>wit</b>	of Tyndale . . . if himself	8, 504/ 31
gift of God little	<b>wit</b>	and less grace, in	8, 506/ 24
is this. Tyndale My	<b>wit</b>	must show me a	8, 506/ 30
reason, and say, "My	<b>wit</b>	must first show me	8, 506/ 34
For what though my	<b>wit</b>	and reason must first	8, 507/ 5
so showed unto my	<b>wit</b>	, I could not but	8, 507/ 20
wise showed, nor the	<b>wit</b>	in them so thoroughly	8, 509/ 2
thing which in the	<b>wit</b>	lacketh and remaineth imperfect	8, 509/ 3
saith) go before the	<b>wit</b>	-- whereof experience proveth	8, 510/ 17
least part of his	<b>wit</b>	and reason. And therefore	8, 510/ 27
we err not in	<b>wit</b>	, reason, and judgment . . . we	8, 511/ 14
also: that is to	<b>wit</b>	, both where he saith	8, 511/ 30
we err not in	<b>wit</b>	, we cannot err in	8, 511/ 33
be; that is to	<b>wit</b>	, every man's own experience	8, 512/ 19
do so . . . and his	<b>wit</b>	and his reason forbiddeth	8, 512/ 22
for any lack of	<b>wit</b>	and reason, but through	8, 512/ 26
that hath a great	<b>wit</b>	and a great reason	8, 512/ 28

doth some other whose	<b>wit</b>	and reason is very	8, 512/ 30
learning and no great	<b>wit</b>	hath great good will	8, 512/ 33
the other with much	<b>wit</b>	and learning lacketh the	8, 512/ 34
will followeth not his	<b>wit</b>	. And then if I	8, 513/ 10
if he had any	<b>wit</b>	he was meetly well	8, 513/ 27
before; that is to	<b>wit</b>	, that all standeth in	8, 514/ 29
reprobate, that is to	<b>wit</b>	, none that finally shall	8, 519/ 9
man may not well	<b>wit</b>	by these words of	8, 520/ 27
than men have the	<b>wit</b>	to spy -- yet	8, 525/ 17
-- that is to	<b>wit</b>	, that the elects do	8, 528/ 6
one . . . that is to	<b>wit</b>	, never withdraweth his grace	8, 528/ 19
willful doing against the	<b>wit</b>	. . . as there was a	8, 534/ 24
-- that is to	<b>wit</b>	, of belief -- I	8, 534/ 28
the natural sleep the	<b>wit</b>	is only suspended, and	8, 535/ 11
contrary act against the	<b>wit</b>	, as ye said that	8, 535/ 13
away . . . and both his	<b>wit</b>	and his will suspended	8, 535/ 16
the while neither had	<b>wit</b>	nor will. For if	8, 535/ 18
will. For if his	<b>wit</b>	had showed him his	8, 535/ 18
have followed. But his	<b>wit</b>	was all that while	8, 535/ 19
lust. And when the	<b>wit</b>	is away, the will	8, 535/ 21
do but as the	<b>wit</b>	showeth it, as I	8, 535/ 22
And then was the	<b>wit</b>	asleep and the will	8, 535/ 23
all that while neither	<b>wit</b>	nor will . . . and therefore	8, 535/ 37
venial"; that is to	<b>wit</b>	, the punishment from eternal	8, 539/ 36
further fallen from his	<b>wit</b>	. . . whereby he neither perceiveth	8, 541/ 28
Christ: that is to	<b>wit</b>	, the belief of his	8, 545/ 3
-- that is to	<b>wit</b>	, till he felt him	8, 546/ 10
-- that is to	<b>wit</b>	, not resist, but endeavor	8, 546/ 17
-- that is to	<b>wit</b>	, such sins as if	8, 550/ 19
there is as much	<b>wit</b>	in the head of	8, 553/ 21
Lady may, for any	<b>wit</b>	it hath, serve him	8, 554/ 27
-- that is to	<b>wit</b>	, in D and E	8, 557/ 15
-- that is to	<b>wit</b>	, after that thy lively	8, 558/ 1
think not as much	<b>wit</b>	in the head of	8, 559/ 5
matter: that is to	<b>wit</b>	, to prove that the	8, 560/ 8
false: that is to	<b>wit</b>	, the particular churches of	8, 561/ 6
dependeth . . . that is to	<b>wit</b>	, the Catholic church of	8, 561/ 18
purpose: that is to	<b>wit</b>	, which is "the" church	8, 564/ 4
-- that is to	<b>wit</b>	, "which is ' the	8, 564/ 16
none other . . . but his	<b>wit</b>	must needs see the	8, 565/ 25
the thing that his	<b>wit</b>	seeth. Then he telleth	8, 565/ 27
prove, that is to	<b>wit</b>	, which is the church	8, 572/ 32
and the ceremonies into "	<b>witchcraft</b>	," and yet many more	8, 143/ 15
of Moses passed the	<b>witchcraft</b>	of the Egyptian jugglers	8, 252/ 8
were wrought by the	<b>witchcraft</b>	of the Egyptian jugglers	8, 337/ 8
it with, beginneth to	<b>withdraw</b>	his gracious hand from	8, 2/ 20
moved with mercy should	<b>withdraw</b>	his great, heavy punishment	8, 65/ 26
by himself, did mercifully	<b>withdraw</b>	from him, so that	8, 66/ 21
it in custom to	<b>withdraw</b>	the reverence from the	8, 74/ 28
prayed unto him to	<b>withdraw</b>	the "prick of the	8, 159/ 19

-- to make us	<b>withdraw</b>	our duty toward God	8, 210/ 28
which he would not	<b>withdraw</b>	from the devil, lest	8, 237/ 6
reproved mine: I will	<b>withdraw</b>	none of his glory	8, 330/ 32
But whensoever he will	<b>withdraw</b>	his own will therefrom	8, 422/ 12
hugeness of their abomination,	<b>withdraw</b>	himself so far that	8, 423/ 21
that God shall clearly	<b>withdraw</b>	it from them and	8, 450/ 22
good if God would	<b>withdraw</b>	his grace. Howbeit, if	8, 486/ 21
would, as Tyndale putteth,	<b>withdraw</b>	his hand from a	8, 524/ 5
whom God so should	<b>withdraw</b>	his hand, and suffer	8, 524/ 11
then without our fault	<b>withdraw</b>	his grace without which	8, 525/ 23
what he will . . . we	<b>withdraw</b>	before God withdraw. For	8, 525/ 29
we withdraw before God	<b>withdraw</b>	. For as God saith	8, 525/ 29
till they begin to	<b>withdraw</b>	and draw back, or	8, 526/ 30
but fall -- to	<b>withdraw</b>	his hand without their	8, 527/ 8
they begin themselves to	<b>withdraw</b>	their will from him	8, 528/ 21
his honor. But he	<b>withdraweth</b>	it here from the	8, 237/ 7
God now and then	<b>withdraweth</b>	his hand, and leaveth	8, 522/ 10
at some time God	<b>withdraweth</b>	his hand from them	8, 522/ 25
that from reprobates he	<b>withdraweth</b>	his hand of help	8, 522/ 26
-- that God sometimes	<b>withdraweth</b>	his hand and leaveth	8, 523/ 7
the cause why God	<b>withdraweth</b>	his hand and his	8, 523/ 9
as I say, God	<b>withdraweth</b>	his hand to show	8, 523/ 25
it never but man	<b>withdraweth</b>	first his will. For	8, 525/ 18
it seem that God	<b>withdraweth</b>	his hand from them	8, 528/ 9
is to wit, never	<b>withdraweth</b>	his grace from the	8, 528/ 19
at such times first	<b>withdraweth</b>	his hand of his	8, 531/ 5
God's hand. And he	<b>withdraweth</b>	it without any desert	8, 531/ 10
hand . . . which he never	<b>withdraweth</b>	but in the fault	8, 532/ 6
mercy, and to the	<b>withdrawing</b>	of his high punishment	8, 66/ 17
Tyndale, in manner, by	<b>withdrawing</b>	of penance, clean goeth	8, 72/ 16
surely, as touching the	<b>withdrawing</b>	of God's hand (whereupon	8, 525/ 14
-- not of the	<b>withdrawing</b>	of his hand, till	8, 525/ 31
that is called the "	<b>withdrawing</b>	" of God's hand from	8, 526/ 28
I suppose, by the	<b>withdrawing</b>	of his hand from	8, 527/ 3
Tyndale's tale of the	<b>withdrawing</b>	of God's hand sometimes	8, 527/ 16
us this tale of	<b>withdrawing</b>	of God's hand sometimes	8, 528/ 4
the elects by the	<b>withdrawing</b>	of God's hand from	8, 528/ 14
feebleness cometh of the	<b>withdrawing</b>	of God's hand. And	8, 531/ 9
hand over them or	<b>withdrawing</b>	his hand of help	8, 531/ 25
to labor. And the	<b>withdrawing</b>	of the use of	8, 534/ 18
of the Temple is	<b>withdrawn</b>	-- yet will not	8, 80/ 16
this earth, hath far	<b>withdrawn</b>	its beams. And this	8, 227/ 22
either be added or	<b>withdrawn</b>	, nothing neither reformed nor	8, 369/ 2
the beginning, till he	<b>withdrew</b>	himself for envy of	8, 301/ 1
Saint Paul, though God	<b>withdrew</b>	not his hand and	8, 523/ 34
to reckon that God	<b>withdrew</b>	his hand for that	8, 524/ 16
the reason that God	<b>withdrew</b>	his hand from him	8, 524/ 21
but rather that God	<b>withdrew</b>	the hand of his	8, 524/ 25
the same sin, he	<b>withdrew</b>	himself from God's hand	8, 524/ 33
will, before that God	<b>withdrew</b>	his hand from him	8, 524/ 35

the cradle? Howbeit, God	<b>withheld</b>	him and kept him	8, 529/ 2
faith," that they would	<b>withhold</b>	them from setting their	8, 36/ 16
of the man's will	<b>withstand</b>	it yet and reject	8, 9/ 29
but may and must	<b>withstand</b>	such "tyranny." Or, at	8, 32/ 14
may and must stiffly	<b>withstand</b>	his "tyranny." So that	8, 32/ 33
disobey, but stubbornly, too,	<b>withstand</b>	their prince. Which if	8, 32/ 36
live, be able to	<b>withstand</b>	it, neither with Scripture	8, 295/ 18
seem to resist and	<b>withstand</b>	not only me, but	8, 369/ 34
elects, be able to	<b>withstand</b>	if we will, through	8, 532/ 4
with God's grace have	<b>withstood</b>	false miracles too; which	8, 269/ 33
more wicked or more	<b>witless</b>	. Now, albeit that I	8, 502/ 5
he was not all	<b>witless</b>	, though by default of	8, 513/ 28
graceless as themselves are	<b>witless</b>	. . . and especially so that	8, 572/ 3
caused, partly the stories	<b>witness</b>	, partly men have presently	8, 28/ 35
to come and bear	<b>witness</b>	with me in this	8, 152/ 9
me in for a	<b>witness</b>	against Luther and Tyndale	8, 152/ 17
for a right substantial	<b>witness</b>	. . . if I can entreat	8, 153/ 24
left to bear us	<b>witness</b>	what he said . . . he	8, 157/ 36
believeth, testifieth, and giveth	<b>witness</b>	in his heart that	8, 228/ 20
he testified and gave	<b>witness</b>	with his Master in	8, 228/ 25
5), "I receive no	<b>witness</b>	of man." For if	8, 228/ 34
the multitude of man's	<b>witness</b>	might make aught true	8, 228/ 35
as Tyndale saith) bear	<b>witness</b>	unto Christ nor his	8, 229/ 6
himself, "I receive no	<b>witness</b>	of man." To this	8, 229/ 7
that he taketh no	<b>witness</b>	of man, as Tyndale	8, 229/ 19
taketh not his special	<b>witness</b>	of man, but of	8, 229/ 20
and rejecteth all manner	<b>witness</b>	of man in testification	8, 233/ 31
Christ would have the	<b>witness</b>	of all his Church	8, 233/ 34
God refused all manner	<b>witness</b>	of man -- he	8, 237/ 1
it here from the	<b>witness</b>	of God . . . because he	8, 237/ 7
take from God the	<b>witness</b>	of all true Christian	8, 237/ 8
rejected and refused the	<b>witness</b>	of his whole Catholic	8, 237/ 24
-- "I receive no	<b>witness</b>	of man" -- signifieth	8, 237/ 34
it was offered the	<b>witness</b>	of Saint John; which	8, 238/ 1
say "I receive no	<b>witness</b>	of man." Now shall	8, 238/ 4
where he said "His	<b>witness</b>	no man taketh," meaning	8, 238/ 13
he would receive no	<b>witness</b>	of man. For he	8, 238/ 28
men should be his	<b>witness</b>	among all nations. He	8, 238/ 29
that it needeth no	<b>witness</b>	, neither of man nor	8, 238/ 36
in this way the	<b>witness</b>	of men for a	8, 239/ 11
chapter, speaking of the	<b>witness</b>	of Saint John, where	8, 239/ 12
there saith, a greater	<b>witness</b>	than the witness of	8, 239/ 15
greater witness than the	<b>witness</b>	of Saint John, that	8, 239/ 16
is to wit, the	<b>witness</b>	of the Father himself	8, 239/ 16
should have also the	<b>witness</b>	of Saint John, and	8, 239/ 17
age, and, especially, the	<b>witness</b>	of his whole Catholic	8, 239/ 20
God taketh no manner	<b>witness</b>	of man, it is	8, 239/ 25
work as also the	<b>witness</b>	of his Father himself	8, 239/ 29
of man's salvation the	<b>witness</b>	of man also, as	8, 239/ 31
our Savior joineth the	<b>witness</b>	of men to the	8, 239/ 34

of men to the	<b>witness</b>	of the Holy Ghost	8, 239/ 34
Father, he shall bear	<b>witness</b>	of me . . . and ye	8, 239/ 37
and ye shall bear	<b>witness</b>	also, because ye have	8, 239/ 38
true-believing man is a	<b>witness</b>	that God is true	8, 240/ 9
Christ, "I receive no	<b>witness</b>	of man," for the	8, 240/ 11
word, is a good	<b>witness</b>	of God and his	8, 240/ 17
is a very special	<b>witness</b>	. For only in that	8, 240/ 18
Savior saith, "My chief	<b>witness</b>	I take not of	8, 240/ 22
is to wit, the	<b>witness</b>	of the good, holy	8, 240/ 23
that Tyndale, refusing all	<b>witness</b>	of man, is likely	8, 240/ 25
much as for the	<b>witness</b>	of God's word: ye	8, 241/ 7
I do . . . they be	<b>witness</b>	of me that my	8, 241/ 28
shed their blood in	<b>witness</b>	of the truth thereof	8, 269/ 31
that the Scripture beareth	<b>witness</b>	of him, and so	8, 280/ 7
been believed without the	<b>witness</b>	of Moses, coming with	8, 280/ 34
the cause why the	<b>witness</b>	of Scripture helped unto	8, 281/ 4
scriptures, for they bear	<b>witness</b>	of me"). Which thing	8, 347/ 16
Saint John also bore	<b>witness</b>	of him beside the	8, 347/ 20
that his Father bore	<b>witness</b>	of him beside the	8, 347/ 21
his own works bore	<b>witness</b>	of him beside the	8, 347/ 22
at his coming bore	<b>witness</b>	of him beside the	8, 347/ 24
said they should) bore	<b>witness</b>	of him beside the	8, 347/ 26
invention, take testimony and	<b>witness</b>	of his own wit	8, 493/ 26
were he brought one	<b>witness</b>	with him at the	8, 536/ 5
chapter, with his own	<b>witness</b>	against his own purpose	8, 559/ 33
that ever they all	<b>witnessed</b>	of Christ's will to	8, 347/ 27
the whole parish for	<b>witnesses</b>	of their beastly bitchery	8, 14/ 25
being convicted by twenty	<b>witnesses</b>	and above, did yet	8, 22/ 3
divers good and honest	<b>witnesses</b>	to bring forth when	8, 152/ 4
set their seals as	<b>witnesses</b>	to the truth of	8, 237/ 9
further, "And ye are	<b>witnesses</b>	of these things . . . and	8, 238/ 24
Acts, "Ye shall be	<b>witnesses</b>	unto me in Jerusalem	8, 238/ 31
that men be the	<b>witnesses</b>	of God. For though	8, 238/ 34
he would have no	<b>witnesses</b>	of men but those	8, 240/ 2
of me by many	<b>witnesses</b>	, commit them unto faithful	8, 374/ 29
of certain good, virtuous	<b>witnesses</b>	. . . and which things were	8, 374/ 33
Truth itself, as himself	<b>witnesseth</b>	of himself where he	8, 97/ 6
our Savior, lo, as	<b>witnesseth</b>	Saint John in the	8, 312/ 22
deny them that nothing	<b>witnesseth</b>	Christ else but the	8, 347/ 18
as our Savior himself	<b>witnesseth</b>	in the Gospel --	8, 514/ 26
can overcome them; as	<b>witnesseth</b>	our Lord by the	8, 543/ 8
man in testification and	<b>witnessing</b>	of him and his	8, 233/ 32
for their subtle, thin	<b>wits</b>	. For that all Christian	8, 77/ 17
had wasted out their	<b>wits</b>	so long about wrangling	8, 191/ 11
and thereupon opened their	<b>wits</b>	to the understanding of	8, 238/ 19
lusts that blinded their	<b>wits</b>	. More Lo, good readers	8, 516/ 39
a man loseth his	<b>wits</b>	when he is asleep	8, 529/ 10
a man loseth his	<b>wits</b>	while he is asleep	8, 533/ 20
a man loseth his	<b>wits</b>	when he is asleep	8, 533/ 25
had either lost his	<b>wits</b>	or else were himself	8, 533/ 26

asleep loseth not his	<b>wits</b>	; and therefore, in like	8, 534/ 12
the use of our	<b>wits</b>	is there not forbidden	8, 534/ 19
the use of the	<b>wits</b>	, and no contrary willful	8, 534/ 23
upon those occasions his	<b>wits</b>	were ravished away . . . and	8, 535/ 15
no reader so slenderly	<b>witted</b>	to suffer him escape	8, 174/ 7
apostle, or else less	<b>witted</b>	than a very fool	8, 565/ 16
they make any at	<b>Wittenberg</b>	by a bare choice	8, 193/ 39
doth here . . . and not	<b>witting</b>	what to say thereto	8, 318/ 8
grace, never will I	<b>wittingly</b>	while I live defend	8, 197/ 6
the Jews did then	<b>wittingly</b>	false rehearse him, so	8, 232/ 7
that he doth it	<b>wittingly</b>	well appeareth by that	8, 232/ 12
nor never will I	<b>wittingly</b>	for the preferment of	8, 414/ 22
steal back again. Not	<b>wittingly</b>	, peradventure, but that the	8, 481/ 5
of the man that	<b>wittingly</b>	and willingly receiveth a	8, 504/ 13
of the froward will	<b>wittingly</b>	working for pleasure against	8, 512/ 27
saith I do --	<b>wittingly</b>	and willfully write against	8, 513/ 4
a man doth not	<b>wittingly</b>	nor willingly any contrary	8, 535/ 12
none of these things	<b>wittingly</b>	nor willingly, but upon	8, 535/ 14
and then call them	<b>wives</b>	. And when they have	8, 11/ 17
he went about two	<b>wives</b>	, one in Brabant, another	8, 16/ 30
under the name of	<b>wives</b>	: he that looketh on	8, 41/ 3
carnal knowledge of their	<b>wives</b>	. And of that point	8, 73/ 3
sent us and our	<b>wives</b>	to preach ' faith	8, 130/ 10
their brains about wrangling	<b>wives</b>	. Saint Paul also teacheth	8, 191/ 13
priests must needs have	<b>wives</b>	. But whereof serveth him	8, 202/ 12
and must needs have	<b>wives</b>	, and the sacraments of	8, 221/ 11
and take their wise	<b>wives</b>	with them. And therefore	8, 300/ 14
and kept still their	<b>wives</b>	. But since perpetual chastity	8, 306/ 9
away from thee thy	<b>wives</b>	before thy face, and	8, 539/ 12
that condition, and saith, "	<b>Woe</b>	to them that say	8, 527/ 13
he hath beguiled a	<b>woman</b>	and wedded her --	8, 7/ 8
her -- the poor	<b>woman</b>	, I ween, unaware that	8, 7/ 8
or almost an unlearned	<b>woman</b>	having natural wit and	8, 26/ 1
needed any serpent, or	<b>woman</b>	either, to tempt him	8, 61/ 27
much mischief as the	<b>woman</b>	and the serpent and	8, 61/ 37
God's gift, and the	<b>woman</b>	her husband likewise --	8, 84/ 35
every man, and every	<b>woman</b>	too, sufficient and meet	8, 88/ 22
nor never a Christian	<b>woman</b>	in all England, except	8, 92/ 22
And likewise where the	<b>woman</b>	was healed by the	8, 103/ 3
unto that good, faithful	<b>woman</b>	. When our Savior, as	8, 103/ 9
through him, man and	<b>woman</b>	-- ye must understand	8, 111/ 36
living, every man and	<b>woman</b>	wotteth how. I marvel	8, 112/ 32
chastity and never wedded	<b>woman</b>	in his days, nor	8, 122/ 13
where a man or	<b>woman</b>	bless themselves and also	8, 127/ 24
person, either man or	<b>woman</b>	, that hath vowed himself	8, 140/ 6
his life man nor	<b>woman</b>	say that no man	8, 148/ 34
good man and good	<b>woman</b>	both say and hear	8, 161/ 12
but that every man,	<b>woman</b>	, and child is as	8, 165/ 15
that every man and	<b>woman</b>	may consecrate the Body	8, 165/ 17
child than when a	<b>woman</b>	washeth a buck of	8, 189/ 21

unlikely case: that "a	<b>woman</b>	were driven alone into	8, 189/ 35
heaven, there shall no	<b>woman</b>	fall aland in any	8, 190/ 5
sacraments administered, without any	<b>woman</b>	fallen aland alone. But	8, 190/ 15
whore than a good	<b>woman</b>	!" O the tender heart	8, 190/ 27
Christian man, and every	<b>woman</b>	too, is as verily	8, 195/ 33
And Tyndale because a	<b>woman</b>	must love her neighbor	8, 259/ 23
ask me why a	<b>woman</b>	may christen and not	8, 259/ 34
Catholic Church . . . why a	<b>woman</b>	may christen, than why	8, 260/ 15
I would set no	<b>woman</b>	thereto for any need	8, 260/ 17
And in consecrating, never	<b>woman</b>	did it . . . nor good	8, 260/ 21
man believed that any	<b>woman</b>	might do it. Which	8, 260/ 22
well say by every	<b>woman</b>	that is past this	8, 271/ 12
that every man and	<b>woman</b>	may understand them easily	8, 362/ 30
in length, or a	<b>woman</b>	to go bareheaded'; '	8, 369/ 31
of that holy, blessed	<b>woman</b>	his mother, Monica, showeth	8, 371/ 13
that a poor, simple	<b>woman</b>	, if Tyndale and I	8, 390/ 1
sight of a wanton	<b>woman</b>	, putteth that suggestion in	8, 456/ 35
hard to find a	<b>woman</b>	so unreasonable that would	8, 525/ 25
For he saw the	<b>woman</b>	as he looked out	8, 530/ 23
the sight of a	<b>woman</b>	is excusable if he	8, 530/ 24
sight of a naked	<b>woman</b>	out at a window	8, 531/ 23
it. And that the	<b>woman</b>	had lost her money	8, 533/ 34
the preaching of a	<b>woman</b>	, without any other miracle	8, 545/ 10
bare preaching of the	<b>woman</b>	? As though they were	8, 545/ 24
neither did believe the	<b>woman</b>	nor all his own	8, 546/ 3
abominable sort, deflowering religious	<b>women</b>	. And Tyndale himself (which	8, 43/ 3
priests, both men and	<b>women</b>	too. For he saith	8, 91/ 16
this book too, that	<b>women</b>	may consecrate the holy	8, 91/ 17
many good, holy, virtuous	<b>women</b>	as hath been in	8, 91/ 20
case if men and	<b>women</b>	touched it, because the	8, 116/ 12
mother tongue, men and	<b>women</b>	and all; and that	8, 125/ 33
they be there waxen	<b>women</b>	, and all so cunning	8, 126/ 13
cry out men and	<b>women</b>	and all. But ye	8, 161/ 31
only young men but	<b>women</b>	also may for necessity	8, 189/ 31
this improbable case that	<b>women</b>	may consecrate the Body	8, 190/ 22
souls, the poor, seely	<b>women</b>	, because men will not	8, 190/ 24
upon us: "O poor	<b>women</b>	! How despise ye them	8, 190/ 26
text deduceth Tyndale that	<b>women</b>	may christen, and consecrate	8, 258/ 37
it is written that	<b>women</b>	should baptize. Verily in	8, 259/ 2
findeth in Scripture that	<b>women</b>	may christen children; which	8, 306/ 32
he deduced before that	<b>women</b>	may sing Mass, and	8, 333/ 22
to fast, and forbear	<b>women</b>	, to the intent their	8, 505/ 13
before, neither of the	<b>women</b>	that brought them tidings	8, 541/ 16
and Nicodemus, and the	<b>women</b>	came afterward to strength	8, 545/ 15
because they were but	<b>women</b>	. . . when the apostles themselves	8, 545/ 25
apostles themselves knew these	<b>women</b>	for such as they	8, 545/ 26
the messengers were but	<b>women</b>	-- Tyndale doth therein	8, 545/ 29
believed, sent out such	<b>women</b>	on his message. But	8, 545/ 31
not, for all the	<b>women's</b>	words, believe that Christ	8, 551/ 36
But now have I	<b>won</b>	the porch upon him	8, 222/ 16

had by false preaching	<b>won</b>	unto him (as Arius	8, 266/ 22
to her, when he	<b>won</b>	her assent to the	8, 536/ 12
were granted him, yet	<b>won</b>	he not his purpose	8, 541/ 35
men ween all were	<b>won</b>	with his merry scoff	8, 553/ 28
to me no little	<b>wonder</b>	; for never was there	8, 6/ 21
have to the great	<b>wonder</b>	of the world made	8, 121/ 27
all the world may	<b>wonder</b>	at. For he saith	8, 192/ 12
all the world would	<b>wonder</b>	at -- except such	8, 266/ 13
his head . . . that I	<b>wonder</b>	where Tyndale had left	8, 283/ 24
to me more than	<b>wonder</b>	what this man meaneth	8, 303/ 25
fellows. So that I	<b>wonder</b>	what the mad man	8, 304/ 13
all that hear them	<b>wonder</b>	on them -- then	8, 366/ 34
all the world hath	<b>wondered</b>	on; and since ye	8, 140/ 22
of God maketh him	<b>wonderful</b>	imaginations . . . unto which he	8, 120/ 12
of God maketh him	<b>wonderful</b>	imaginations . . . unto which he	8, 120/ 25
liberty . . . but make ourselves "	<b>wonderful</b>	imaginations" about the law	8, 121/ 18
of their heads any	<b>wonderful</b>	imaginations that they have	8, 121/ 22
new liberty made themselves	<b>wonderful</b>	imaginations to which they	8, 121/ 25
imaginations against penance, and	<b>wonderful</b>	devices of lewd, lecherous	8, 122/ 20
word of God, the	<b>wonderful</b>	works of God in	8, 241/ 24
joined his word with	<b>wonderful</b>	works, to make his	8, 243/ 28
he proved by his	<b>wonderful</b>	works, as himself saith	8, 243/ 30
and daily doth many	<b>wonderful</b>	miracles . . . and the like	8, 251/ 3
of God written, above	<b>wonderful</b>	works of God done	8, 281/ 2
Catholic Church many and	<b>wonderful</b>	, both for his holy	8, 346/ 19
hath showed many a	<b>wonderful</b>	miracle. These things and	8, 389/ 11
to prove us this	<b>wonderful</b>	strange paradox, this opinion	8, 490/ 10
part. So that the	<b>wonderful</b>	sudden change, and the	8, 541/ 7
were in the beginning	<b>wonderfully</b>	hot upon sermons --	8, 125/ 30
now he pleaseth himself	<b>wonderfully</b>	well because he hath	8, 203/ 2
they were astonied for	<b>wondering</b>	and joy together, that	8, 541/ 21
when fear, sorrow, and	<b>wondering</b>	had been past, if	8, 547/ 23
some trust to work	<b>wonders</b>	at length. For he	8, 137/ 24
plenteous working of God's	<b>wonders</b>	by himself wrought therein	8, 244/ 23
did, and God wrought	<b>wonders</b>	among them himself. Nor	8, 247/ 2
come himself and work	<b>wonders</b>	, to pervert (if it	8, 270/ 16
miracles confounding the false	<b>wonders</b>	of Antichrist . . . as the	8, 337/ 6
miracles nothing but devils'	<b>wonders</b>	! And this doth Tyndale	8, 381/ 15
marvelous works illusions and	<b>wonders</b>	of the devil --	8, 415/ 20
still continue, without any	<b>wonders</b>	wrought in any of	8, 478/ 17
and by his own	<b>wondrous</b>	works), owed to be	8, 262/ 27
will be then a	<b>wondrous</b>	case, in my mind	8, 456/ 27
the Psalter, children were	<b>wont</b>	to go to their	8, 10/ 8
any of them were	<b>wont</b>	to break their vows	8, 42/ 26
Friar Huessgen . . . so be	<b>wont</b>	to reason and search	8, 49/ 14
where they that were	<b>wont</b>	to fast many, fast	8, 63/ 3
and his master be	<b>wont</b>	to cry out upon	8, 63/ 28
as men be not	<b>wont</b>	to be at church	8, 73/ 20
man among the people	<b>wont</b>	to call the governor	8, 74/ 12
than they have been	<b>wont</b>	these many hundred years	8, 83/ 15

Law, men had been	<b>wont</b>	to sacrifice the beasts	8, 113/ 7
world is not often	<b>wont</b>	to muse much upon	8, 121/ 19
where Christian men "were	<b>wont</b>	" to resort in "old	8, 144/ 22
whereunto "Christian people were	<b>wont</b>	in the old time	8, 147/ 15
though none Englishmen be	<b>wont</b>	to speak so, nor	8, 167/ 17
have of old been	<b>wont</b>	always to use such	8, 180/ 13
For the doctors-preachers were	<b>wont</b>	to make many divisions	8, 204/ 11
purpose." For he is	<b>wont</b>	to reckon as though	8, 216/ 23
he hath been ever	<b>wont</b>	about such business to	8, 337/ 1
As these people were	<b>wont</b>	to worship their gods	8, 349/ 5
many of them were	<b>wont</b>	to bear them high	8, 363/ 35
For "faith alone" was	<b>wont</b>	to do all, through	8, 395/ 9
works which thou were	<b>wont</b>	to do. For else	8, 429/ 22
the wicked man is	<b>wont</b>	to work, shall he	8, 432/ 14
in some countries be	<b>wont</b>	to call deadly sins	8, 441/ 11
likelihood, as children be	<b>wont</b>	to play, as Cherrystone	8, 491/ 18
am in such cases	<b>wont</b>	to rehearse his . . . it	8, 553/ 30
out a-caterwauling, and so	<b>woo</b>	and wed and lawfully	8, 7/ 16
holy day -- gathering	<b>wood</b>	on the holy day	8, 74/ 32
-- and he is	<b>wood</b>	with them that do	8, 300/ 35
he speaketh like a	<b>woer</b>	. But he will, I	8, 190/ 29
to believe that God's	<b>word</b>	is not to be	8, 4/ 11
ready to have, in	<b>word</b>	at the leastwise, abjured	8, 17/ 6
books -- he sent	<b>word</b>	forthwith to Necton that	8, 18/ 6
I can do . . . send	<b>word</b>	and ye shall find	8, 18/ 32
him at his bare	<b>word</b>	. Here will Burt peradventure	8, 19/ 3
as he was in	<b>word</b>	and outward semblance, he	8, 23/ 37
the one, "Whether the	<b>Word</b>	Were before the Church	8, 33/ 26
the Church before the	<b>Word</b>	"; the other, "Whether the	8, 33/ 26
need to read any	<b>word</b>	. For surely the very	8, 36/ 24
than to write any	<b>word</b>	of that part that	8, 37/ 5
Tyndale here wrest the	<b>word</b>	of our Savior against	8, 43/ 34
his own holy secret	<b>word</b>	unwritten in the Scripture	8, 44/ 9
right meaning of the	<b>word</b>	of God, and all	8, 59/ 25
not but that the	<b>word</b>	and precept of God	8, 60/ 37
with this great, weighty	<b>word</b>	: "These examples might teach	8, 72/ 26
let from hearing the	<b>word</b>	of God, he obeyeth	8, 73/ 16
with Tyndale for a	<b>word</b>	somewhat wrested awry . . . so	8, 74/ 18
only hearing of the	<b>word</b>	of God . . . so that	8, 75/ 2
of such a shameful	<b>word</b>	spoken by the mouth	8, 84/ 4
would first send you	<b>word</b>	by writing?" What Tyndale	8, 86/ 7
Tyndale "Penance" is a	<b>word</b>	of their own forging	8, 87/ 33
is wrought with the	<b>word</b>	, and that the word	8, 94/ 21
word, and that the	<b>word</b>	of Christ's promise. For	8, 94/ 21
of water through the	<b>word</b>	." And also the words	8, 94/ 29
immortal seed, by the	<b>word</b>	of God which liveth	8, 94/ 32
He allegeth also the	<b>word</b>	of Saint James in	8, 94/ 33
God us with the	<b>word</b>	of truth" -- "that	8, 94/ 36
saith Tyndale, "with the	<b>word</b>	of promise." He saith	8, 94/ 36
of water through the	<b>word</b>	, " is the thing that	8, 96/ 11

of water through the	<b>word</b>	, " weeneth that he setteth	8, 96/ 16
immortal seed, by the	<b>word</b>	of God which liveth	8, 96/ 24
which is the living	<b>word</b>	of God, that liveth	8, 96/ 26
water and the sacramental	<b>word</b>	?Which both he there	8, 96/ 28
nother, but of the	<b>word</b>	that is God's Son	8, 96/ 29
begot us with the	<b>word</b>	of truth" -- how	8, 96/ 33
a sign? "The '	<b>word</b>	of truth," saith	8, 96/ 35
is here understood the	<b>word</b>	of his promise." How	8, 96/ 35
that place meant the	<b>word</b>	of promise? As though	8, 97/ 1
in that place the "	<b>word</b>	of truth," with which	8, 97/ 3
begotten us with the	<b>word</b>	of his promise"; what	8, 97/ 11
and belief of the	<b>word</b>	of God, and hope	8, 100/ 36
it by his only	<b>word</b>	or by his only	8, 103/ 16
Tyndale There is a	<b>word</b>	called in Latin sacerdos	8, 111/ 15
I see not one	<b>word</b>	by which he may	8, 115/ 5
believed by their only	<b>word</b>	, against all the old	8, 119/ 24
it was but a	<b>word</b>	of office, and that	8, 122/ 5
hath eaten up his	<b>word</b>	again afterward for fear	8, 122/ 34
to fear the great	<b>word</b>	that Tyndale in the	8, 123/ 26
to seek for God's	<b>word</b>	; and so forth, in	8, 125/ 18
for hearing of God's	<b>word</b>	, in many places in	8, 125/ 29
man is above the	<b>word</b>	of God; but we	8, 131/ 32
say boldly that his	<b>word</b>	unwritten is equal and	8, 131/ 33
as strong as his	<b>word</b>	written . . . and that he	8, 131/ 34
his holy, secret, inward	<b>word</b>	unwritten, that it cannot	8, 132/ 34
we would at his	<b>word</b>	take white for black	8, 136/ 33
hear a high, holy	<b>word</b>	come out of such	8, 140/ 27
Why He Translateth This	<b>Word</b>	"Church" into This Word	8, 142/ 6
Word "Church" into This	<b>Word</b>	"Congregation" In the beginning	8, 142/ 7
he changed commonly this	<b>word</b>	"church" into this word	8, 143/ 8
word "church" into this	<b>word</b>	"congregation," and this word	8, 143/ 9
word "congregation," and this	<b>word</b>	"priest" into this word	8, 143/ 10
word "priest" into this	<b>word</b>	"senior," and "charity" into	8, 143/ 10
his change of this	<b>word</b>	"church" into this word	8, 144/ 15
word "church" into this	<b>word</b>	"congregation." First, to induce	8, 144/ 15
little weight: that this	<b>word</b>	"church" hath divers significations	8, 144/ 18
time" to "hear the	<b>word</b>	" of God -- and	8, 144/ 22
teacheth us that this	<b>word</b>	"church" is taken. In	8, 145/ 12
or twain that this	<b>word</b>	plainly signifieth. One is	8, 145/ 13
One is that this	<b>word</b>	"church," besides all the	8, 145/ 14
manner of wise this	<b>word</b>	"church" is taken --	8, 145/ 27
that signification of this	<b>word</b>	"church" that is one	8, 145/ 32
it seem that this	<b>word</b>	"church" -- which in	8, 147/ 9
for to hear the	<b>word</b>	of doctrine, the law	8, 147/ 16
that we never hear	<b>word</b>	of such things as	8, 147/ 27
thereunto preached the pure	<b>word</b>	of God only, and	8, 149/ 13
preaching of the pure	<b>word</b>	of God -- I	8, 149/ 15
whether he mean the	<b>word</b>	written or unwritten, or	8, 149/ 16
say they preached the	<b>word</b>	of God both written	8, 149/ 17
they lay but God's	<b>word</b>	; for they lay them	8, 149/ 20

better understanding of God's	<b>word</b>	written, and for the	8, 149/ 21
better knowledge of God's	<b>word</b>	unwritten. For we be	8, 149/ 22
that it is his	<b>word</b>	when we see that	8, 149/ 23
the study of his	<b>word</b>	-- and in the	8, 149/ 24
the keeping of his	<b>word</b>	, and the preaching of	8, 149/ 24
the preaching of his	<b>word</b>	-- do testify from	8, 149/ 25
they preached both the	<b>word</b>	of God written and	8, 150/ 10
is to wit, the	<b>word</b>	of God written: then	8, 150/ 13
preached more than his	<b>word</b>	written, and promised also	8, 150/ 16
much more of God's	<b>word</b>	than was written. And	8, 150/ 23
they preached only God's	<b>word</b>	written -- I have	8, 150/ 25
the Scripture preached God's	<b>word</b>	unwritten as long as	8, 150/ 30
have not preached God's	<b>word</b>	well -- I would	8, 151/ 13
which they preached God's	<b>word</b>	well, and the word	8, 151/ 14
word well, and the	<b>word</b>	only written, without any	8, 151/ 14
any preaching of any	<b>word</b>	of God unwritten, and	8, 151/ 15
ever were called "God's	<b>word</b>	" but if they found	8, 151/ 16
preach besides Scripture the	<b>word</b>	of God unwritten), nor	8, 151/ 24
preached purely the bare	<b>word</b>	of God written in	8, 151/ 33
in the Scripture his	<b>word</b>	is yet unwritten. But	8, 153/ 29
believe nothing as his	<b>word</b>	whereof there is no	8, 156/ 30
let us with one	<b>word</b>	or two put them	8, 157/ 12
either that every necessary	<b>word</b>	which God hath spoken	8, 157/ 26
to go from his	<b>word</b>	again, and swore that	8, 157/ 37
to speak any one	<b>word</b>	unto them that were	8, 158/ 3
that he changed this	<b>word</b>	"church" into this word	8, 163/ 17
word "church" into this	<b>word</b>	"congregation" in the New	8, 163/ 17
where he found this	<b>word</b>	ecclesia in Latin . . . because	8, 163/ 18
true signification of this	<b>word</b>	"church," making them understand	8, 163/ 20
is, universal . . . by which	<b>word</b>	never man was, I	8, 163/ 29
much as say the	<b>word</b>	-- that only the	8, 164/ 1
themselves the name. The	<b>word</b>	is English . . . and they	8, 164/ 3
of "congregation" -- a	<b>word</b>	without any signification of	8, 164/ 28
and saith if this	<b>word</b>	"congregation" were a more	8, 164/ 31
general term than this	<b>word</b>	"church," it hurteth not	8, 164/ 32
much to care what	<b>word</b>	he changeth, nor how	8, 164/ 36
I say, make any	<b>word</b>	understood as it like	8, 165/ 6
like himself, whatsoever the	<b>word</b>	before signified of itself	8, 165/ 7
itself. But surely the	<b>word</b>	"congregation" with the circumstances	8, 165/ 8
Tyndale meaneth by this	<b>word</b>	"congregation" put in his	8, 165/ 28
that he changed that	<b>word</b>	of purpose to set	8, 165/ 30
I say that this	<b>word</b>	"congregation" is a more	8, 166/ 5
general term than this	<b>word</b>	"church." Tyndale For wheresoever	8, 166/ 6
I said that this	<b>word</b>	"congregation" is indifferent unto	8, 166/ 14
men; and that this	<b>word</b>	"church" doth signify a	8, 166/ 17
proper signification of any	<b>word</b>	. . . insomuch that if a	8, 166/ 26
insomuch that if a	<b>word</b>	were taken out of	8, 166/ 26
that in England this	<b>word</b>	"congregation" did never signify	8, 166/ 31
no more than this	<b>word</b>	"assembly," which hath been	8, 166/ 34
like wise, that this	<b>word</b>	"church" never hath been	8, 167/ 6

for "congregation," a holy	<b>word</b>	for a profane as	8, 167/ 10
the common speech the	<b>word</b>	signifieth not so, nor	8, 167/ 18
proper signification of that	<b>word</b>	, which is the thing	8, 167/ 26
New Testament by this	<b>word</b>	"church") that "church" is	8, 167/ 39
Now is a Greek	<b>word</b>	, and was in use	8, 168/ 1
he will have this	<b>word</b>	ecclesia throughout all the	8, 168/ 11
Testament translated by this	<b>word</b>	' church.'" First	8, 168/ 12
might be that this	<b>word</b>	ecclesia did signify more	8, 168/ 17
unto Tyndale that this	<b>word</b>	ecclesia should throughout the	8, 168/ 20
be translated by this	<b>word</b>	"church," yet must I	8, 168/ 21
for all his great	<b>word</b>	, grant him the other	8, 168/ 27
New Testament by this	<b>word</b>	"church," that then I	8, 168/ 31
Testament translated by this	<b>word</b>	"church," that then Tyndale	8, 168/ 36
New Testament translate this	<b>word</b>	ecclesia by this word	8, 169/ 5
word ecclesia by this	<b>word</b>	"church," I say that	8, 169/ 6
that he translateth this	<b>word</b>	ecclesia sometimes into this	8, 169/ 13
ecclesia sometimes into this	<b>word</b>	"congregation," but that he	8, 169/ 14
that he changeth this	<b>word</b>	"church" into this word	8, 169/ 14
word "church" into this	<b>word</b>	"congregation" -- that is	8, 169/ 15
that he translateth this	<b>word</b>	ecclesia into this word	8, 169/ 16
word ecclesia into this	<b>word</b>	"congregation" -- in such	8, 169/ 16
translated it into this	<b>word</b>	"church"; that is, wheresoever	8, 169/ 17
he hath put this	<b>word</b>	"congregation" for the company	8, 169/ 18
been, by this holy	<b>word</b>	"church," and never by	8, 169/ 21
and never by this	<b>word</b>	"congregation." This is the	8, 169/ 21
be translated by this	<b>word</b>	"church"; for that were	8, 169/ 26
therein truth, that the	<b>word</b>	ecclesia was used a	8, 169/ 29
and warrant that this	<b>word</b>	"church" was used for	8, 169/ 31
reason grounded upon this	<b>word</b>	ecclesia is little worth	8, 169/ 34
like wise in this	<b>word</b>	"church." And yet, touching	8, 169/ 35
And yet, touching this	<b>word</b>	ecclesia . . . as cunning as	8, 169/ 36
shall understand that this	<b>word</b>	ecclesia in the Greek	8, 170/ 2
Latin Church the Greek	<b>word</b>	ecclesia -- of the	8, 170/ 26
and never used this	<b>word</b>	contio, which signified among	8, 170/ 27
For since that this	<b>word</b>	ecclesia did there signify	8, 171/ 9
be translated by this	<b>word</b>	"church," which signifieth only	8, 171/ 12
be translated by this	<b>word</b>	"church" . . . which is and	8, 171/ 15
ever hath been the	<b>word</b>	that since Christendom first	8, 171/ 15
be translated by this	<b>word</b>	"congregation," which word of	8, 171/ 17
this word "congregation," which	<b>word</b>	of "congregation" is a	8, 171/ 18
of "congregation" is a	<b>word</b>	of Latin, and signifieth	8, 171/ 18
and all done . . . this	<b>word</b>	"congregation," except some special	8, 171/ 21
the change of the	<b>word</b>	, if Tyndale had done	8, 171/ 28
would never have spoken	<b>word</b>	against it. But forasmuch	8, 171/ 30
Tyndale hath translated this	<b>word</b>	ecclesia into "congregation" instead	8, 174/ 30
maliciously making the Blessed	<b>Word</b>	of God to serve	8, 175/ 36
for translating of this	<b>word</b>	ecclesia into this word	8, 176/ 12
word ecclesia into this	<b>word</b>	congregatio. And then he	8, 176/ 12
tongue had no Latin	<b>word</b>	before used for the	8, 176/ 28
Church, but the Greek	<b>word</b>	ecclesia; therefore Erasmus in	8, 176/ 29

gave it a Latin	<b>word</b>	. But we had in	8, 176/ 30
English a proper English	<b>word</b>	therefor; and therefore was	8, 176/ 31
put in our English	<b>word</b>	"church." Moria As touching	8, 177/ 2
person of "Moria," which	<b>word</b>	in Greek signifieth folly	8, 177/ 5
Against Tyndale's Using This	<b>Word</b>	"Senior," and "Elder," and	8, 181/ 5
I interpret this Greek	<b>word</b>	by this word "senior	8, 181/ 9
Greek word by this	<b>word</b>	"senior." Of a truth	8, 181/ 9
finding a better English	<b>word</b>	, he saith that he	8, 181/ 24
he had translated this	<b>word</b>	presbyteros into this word	8, 181/ 25
word presbyteros into this	<b>word</b>	"seniors" in English --	8, 181/ 25
out that. For that	<b>word</b>	"elder" is, ye wot	8, 181/ 29
out the other. This	<b>word</b>	presbyter in the Greek	8, 181/ 35
a "senior," by which	<b>word</b>	it was called sometimes	8, 182/ 6
an "elder," by which	<b>word</b>	it was never called	8, 182/ 8
English translation change the	<b>word</b>	of "priest" into "senior	8, 182/ 23
For as for this	<b>word</b>	"elder," how could I	8, 182/ 26
time presbyteros by this	<b>word</b>	"elder"; but I say	8, 182/ 34
for that this English	<b>word</b>	"elder" signifieth no more	8, 183/ 3
priest than this Greek	<b>word</b>	presbyteros signifieth an elder	8, 183/ 4
in like wise. Which	<b>word</b>	of Tyndale I would	8, 183/ 7
I find there this	<b>word</b>	seniores where the Greek	8, 183/ 18
But as for this	<b>word</b>	"elder," which Tyndale saith	8, 183/ 19
he find that English	<b>word</b>	"elder" there, but if	8, 183/ 22
instead of presbyteros this	<b>word</b>	seniores, and natu maiores	8, 183/ 25
as though this Latin	<b>word</b>	seniores, or natu maiores	8, 183/ 27
maiores, were this English	<b>word</b>	"elder" . . . whereas he saith	8, 183/ 27
but if this English	<b>word</b>	be in that Latin	8, 183/ 29
meaneth that this Greek	<b>word</b>	presbyteros is, in the	8, 183/ 34
And so, though this	<b>word</b>	"elder" be not in	8, 183/ 36
yet since that Latin	<b>word</b>	is there that signifieth	8, 184/ 1
same thing that this	<b>word</b>	"elder" signifieth in English	8, 184/ 2
translating presbyteros into this	<b>word</b>	"elder" . . . but if we	8, 184/ 3
translating presbyteros into this	<b>word</b>	seniores. First, if I	8, 184/ 5
keep still the Greek	<b>word</b>	presbyteros, but showeth also	8, 184/ 11
he translated there this	<b>word</b>	presbyteros into this word	8, 184/ 13
word presbyteros into this	<b>word</b>	seniores, and in the	8, 184/ 13
have kept still the	<b>word</b>	presbyteros unchanged, because that	8, 184/ 15
presbyteros unchanged, because that	<b>word</b>	is it that signifieth	8, 184/ 15
conjunction with the Greek	<b>word</b>	, and call it compresbyter	8, 184/ 23
than to change that	<b>word</b>	signifying the office into	8, 184/ 24
Church had no Latin	<b>word</b>	for the Christian priests	8, 184/ 30
worthy that took that	<b>word</b>	, not continually but among	8, 184/ 32
thought, seniores; in which	<b>word</b>	yet the Church never	8, 184/ 34
they take up that	<b>word</b>	and call a priest	8, 185/ 1
presbyteros by this English	<b>word</b>	"elders" -- a word	8, 185/ 4
word "elders" -- a	<b>word</b>	unknown among Englishmen to	8, 185/ 4
and among whom this	<b>word</b>	"priest" was the proper	8, 185/ 5
was the proper English	<b>word</b>	well known, and had	8, 185/ 6
inform them in God's	<b>word</b>	, and no laypersons. More	8, 185/ 22
himself that by this	<b>word</b>	seniores be there understood	8, 185/ 24

I that if this	<b>word</b>	seniores was taken in	8, 185/ 26
it into this English	<b>word</b>	"elder," which signifieth not	8, 185/ 28
thing into such a	<b>word</b>	as in the tongue	8, 185/ 34
he there found this	<b>word</b>	senatus Londinensis, he should	8, 186/ 9
translate it into this	<b>word</b>	"senate," but either into	8, 186/ 10
of "priest" -- which	<b>word</b>	"elder" in English was	8, 186/ 17
without necessity, having this	<b>word</b>	"priest" so commonly known	8, 186/ 19
into "back," and every	<b>word</b>	into other at his	8, 186/ 26
used not "this Greek	<b>word</b>	hiereus, or the interpreter	8, 187/ 2
the interpreter this Latin	<b>word</b>	sacerdos, but always these	8, 187/ 2
same by this English	<b>word</b>	"elder," which nothing signifieth	8, 187/ 18
allegeth, neither the Greek	<b>word</b>	presbyteri nor the Latin	8, 187/ 20
presbyteri nor the Latin	<b>word</b>	seniores signifieth in those	8, 187/ 20
he, then, that English	<b>word</b>	"elder" in their stead	8, 187/ 22
some such other English	<b>word</b>	which signifieth office, rather	8, 187/ 39
because they used a	<b>word</b>	that had none holy	8, 188/ 18
assoiled with the other	<b>word</b>	which he hath also	8, 188/ 22
people by this Greek	<b>word</b>	ecclesia . . . of which two	8, 188/ 31
and appropier that profane	<b>word</b>	ecclesia to signify the	8, 189/ 2
like wise the profane	<b>word</b>	presbyteros to signify a	8, 189/ 4
should never use the	<b>word</b>	in one signification nor	8, 198/ 27
charge. For since this	<b>word</b>	"love," that he setteth	8, 198/ 32
to put the indifferent	<b>word</b>	"love" in the place	8, 198/ 35
of the undoubted good	<b>word</b>	"charity," thereas the sentence	8, 198/ 36
love . . . and then the	<b>word</b>	signified that it meant	8, 199/ 2
he that the Greek	<b>word</b>	agape standeth so, sometimes	8, 199/ 4
because he used this	<b>word</b>	"love" in such places	8, 199/ 6
such places as this	<b>word</b>	"charity" might not conveniently	8, 199/ 7
to set some other	<b>word</b>	therewith, as when we	8, 199/ 15
another example by this	<b>word</b>	"hope," and saith that	8, 199/ 18
never put in this	<b>word</b>	"love"? He answereth the	8, 199/ 24
go me to his	<b>word</b>	"hope," which is indifferent	8, 199/ 27
were in English a	<b>word</b>	that signifieth none hope	8, 199/ 30
it into that English	<b>word</b>	that signified none other	8, 199/ 34
translate it by the	<b>word</b>	"love," that is indifferent	8, 199/ 37
bad, than by the	<b>word</b>	"charity," that signifieth no	8, 199/ 38
not forth one wise	<b>word</b>	. For though this Greek	8, 200/ 13
For though this Greek	<b>word</b>	agape signify love indifferently	8, 200/ 13
bad -- yet this	<b>word</b>	"charity" signifieth no love	8, 200/ 14
English, rather take this	<b>word</b>	"love" -- that signifieth	8, 200/ 17
-- rather than this	<b>word</b>	"charity," that signifieth no	8, 200/ 18
Now, though this Latin	<b>word</b>	caritas was a word	8, 200/ 20
word caritas was a	<b>word</b>	used among the heathen	8, 200/ 20
-- yet this English	<b>word</b>	"charity" never signified among	8, 200/ 23
that though this English	<b>word</b>	"charity" had been English	8, 200/ 31
that he hath this	<b>word</b>	"love" in his translation	8, 201/ 23
chose to use this	<b>word</b>	"love" than this word	8, 201/ 26
word "love" than this	<b>word</b>	"charity" in such places	8, 201/ 26
well have used this	<b>word</b>	"charity"; and where the	8, 201/ 27
and where this holy	<b>word</b>	"charity" was more proper	8, 201/ 28

matter than this indifferent	<b>word</b>	"love." This was the	8, 201/ 29
amended here by this	<b>word</b>	"ought to ' love	8, 202/ 7
him to use this	<b>word</b>	"love"? He maketh as	8, 202/ 14
though I forbade that	<b>word</b>	utterly . . . because I forbid	8, 202/ 14
that I use this	<b>word</b>	"knowledge" and not "confession	8, 203/ 26
not "confession," and this	<b>word</b>	"repentance" and not "penance	8, 203/ 27
English unto the Greek	<b>word</b>	. More This is plain	8, 203/ 28
argument at every third	<b>word</b>	repeat a whole tale	8, 205/ 28
whole tale, where one	<b>word</b>	agreed upon may well	8, 205/ 29
And as for this	<b>word</b>	"knowledge," is very far	8, 207/ 3
far from the Greek	<b>word</b>	exomologesis . . . and as far	8, 207/ 3
far from the Latin	<b>word</b>	confessio . . . and yet much	8, 207/ 4
For both the Greek	<b>word</b>	and the Latin do	8, 207/ 6
-- and this English	<b>word</b>	"knowledge" is ambiguous and	8, 207/ 9
is turned into this	<b>word</b>	"acknowledging" . . . yet signifieth it	8, 207/ 13
and where this Latin	<b>word</b>	agnosco or agnitio may	8, 207/ 17
And therefore is this	<b>word</b>	"acknowledge" or "acknowledging" not	8, 207/ 21
neither for the Greek	<b>word</b>	nor the Latin --	8, 207/ 23
with his confessor this	<b>word</b>	"acknowledging" -- yet is	8, 207/ 27
property of that English	<b>word</b>	. Now, if Tyndale will	8, 207/ 28
ask me what English	<b>word</b>	had we for the	8, 207/ 30
since, the proper English	<b>word</b>	hath been "shrift" and	8, 207/ 32
like manner, by this	<b>word</b>	"penance" they make the	8, 208/ 12
bringeth in a good	<b>word</b>	but for an evil	8, 210/ 26
himself giveth the Greek	<b>word</b>	another English name. And	8, 211/ 3
Now, as for the	<b>word</b>	"penance" -- whatsoever the	8, 211/ 8
-- whatsoever the Greek	<b>word</b>	be, it ever was	8, 211/ 8
in English by what	<b>word</b>	soever Englishmen by common	8, 211/ 10
change of the English	<b>word</b>	as though that all	8, 211/ 12
not angry with the	<b>word</b>	but because of the	8, 211/ 15
repentance," and by that	<b>word</b>	would understand as much	8, 211/ 22
now do by the	<b>word</b>	"penance" -- Tyndale would	8, 211/ 23
for our poor English	<b>word</b>	"penance," the use of	8, 211/ 26
enough for an English	<b>word</b>	. . . except Tyndale will bind	8, 211/ 28
of reason for every	<b>word</b>	, of every language, out	8, 211/ 29
penance" of the Latin	<b>word</b>	paenitentia, which the Church	8, 211/ 33
may say that the	<b>word</b>	"penance" is derived and	8, 211/ 35
and cometh of the	<b>word</b>	pain . . . which both in	8, 211/ 36
both in heart, in	<b>word</b>	, and in deed, the	8, 211/ 36
also tasted the good	<b>word</b>	of God and the	8, 213/ 1
other understanding of this	<b>word</b>	"willingly" than other men	8, 216/ 4
suddenly for an angry	<b>word</b>	. . . or meet a maiden	8, 216/ 34
that he changed the	<b>word</b>	"church" into this word	8, 219/ 1
word "church" into this	<b>word</b>	"congregation" because he would	8, 219/ 1
the Church and the	<b>word</b>	of God by the	8, 222/ 20
heresies he corrupteth the	<b>word</b>	of God and with	8, 222/ 21
been taught by the	<b>word</b>	of God partly written	8, 222/ 32
are begotten through the	<b>Word</b>	. Wherefore, if the Word	8, 224/ 9
Word. Wherefore, if the	<b>Word</b>	beget the Congregation, and	8, 224/ 10
it followeth that the	<b>word</b>	of the preacher must	8, 224/ 15

therefore, inasmuch as the	<b>Word</b>	is before the faith	8, 224/ 16
Congregation: therefore is the	<b>Word</b>	or Gospel before the	8, 224/ 18
was done by the	<b>word</b>	of God unwritten. And	8, 224/ 32
was taught by the	<b>word</b>	of God unwritten . . . and	8, 225/ 1
I said that this	<b>word</b>	of God unwritten . . . is	8, 225/ 3
authority as is the	<b>word</b>	of God written. I	8, 225/ 4
Spirit with his holy	<b>word</b>	of either kind --	8, 225/ 7
wit, both with his	<b>word</b>	written and his word	8, 225/ 7
word written and his	<b>word</b>	unwritten -- and that	8, 225/ 8
will not believe God's	<b>word</b>	but if he put	8, 225/ 9
it written . . . since God's	<b>word</b>	taketh its authority of	8, 225/ 10
certain knowledge of the	<b>word</b>	of God unwritten as	8, 225/ 13
there is of the	<b>word</b>	of God written . . . since	8, 225/ 13
other to be the	<b>word</b>	of God, but by	8, 225/ 14
judge, and discern the	<b>word</b>	of God from the	8, 225/ 21
of God from the	<b>word</b>	of man . . . and shall	8, 225/ 21
deceived in taking the	<b>word</b>	of man for the	8, 225/ 25
of man for the	<b>word</b>	of God . . . whereby it	8, 225/ 25
it -- that the	<b>word</b>	of God unwritten is	8, 225/ 30
sure as is his	<b>word</b>	written in the Scripture	8, 225/ 32
the Gospel and the	<b>word</b>	of God unwritten was	8, 226/ 10
the Gospel and the	<b>word</b>	of God unwritten; whereof	8, 226/ 25
their truth of God's	<b>word</b>	, in that they consent	8, 226/ 36
Yet hath he one	<b>word</b>	by which it appeareth	8, 227/ 27
thy truth. And thy	<b>word</b>	is truth." And thus	8, 228/ 14
his heart that God's	<b>word</b>	was true . . . and yet	8, 228/ 27
mean, that by the	<b>word</b>	of God believe and	8, 228/ 30
unto Christ nor his	<b>word</b>	, since Christ saith himself	8, 229/ 6
is in English this	<b>word</b>	"the." For whereas we	8, 229/ 26
mistaking of the English	<b>word</b>	-- saving that ye	8, 230/ 19
false heresies seem the	<b>word</b>	of God, be his	8, 230/ 35
false heresies seem the	<b>word</b>	of God . . . be not	8, 231/ 3
which declareth that the	<b>word</b>	whereto it is set	8, 232/ 25
hath there, upon this	<b>word</b>	"record," the article that	8, 233/ 11
article put before the	<b>word</b>	"record," that word there	8, 233/ 13
the word "record," that	<b>word</b>	there, in the tongue	8, 233/ 13
Greek article made the	<b>word</b>	"prophet," in the first	8, 233/ 16
and in restraining the	<b>word</b>	from its general signification	8, 234/ 22
he shall always translate	<b>word</b>	for word and in	8, 235/ 7
always translate word for	<b>word</b>	and in the order	8, 235/ 7
the beginning was that	<b>word</b>	, and that word was	8, 235/ 18
that word, and that	<b>word</b>	was with God, and	8, 235/ 19
and God was that	<b>word</b>	." First, this word "that	8, 235/ 19
that word." First, this	<b>word</b>	"that" putteth Tyndale for	8, 235/ 20
of God and the	<b>Word</b>	; because there be many	8, 235/ 23
to signify not a	<b>word</b>	nor a god --	8, 235/ 25
the God, and the	<b>word</b>	that is the singular	8, 235/ 27
God and the singular	<b>Word</b>	: that is to wit	8, 235/ 28
is to wit, the	<b>Word</b>	of God. And that	8, 235/ 28
not in English this	<b>word</b>	"that," as Tyndale hath	8, 235/ 29

hath translated . . . but this	<b>word</b>	"the," as he should	8, 235/ 30
the beginning was that	<b>word</b>	"; for surely that word	8, 236/ 5
word"; for surely that	<b>word</b>	"that" was not to	8, 236/ 5
translateth "God was the	<b>Word</b>	". . . albeit that in the	8, 236/ 7
the diversity of the	<b>word</b>	which is in the	8, 236/ 12
it thus -- "The	<b>Word</b>	was God" -- than	8, 236/ 17
doth, "God was the	<b>Word</b>	". . . likewise as I would	8, 236/ 18
or "God was the	<b>Word</b>	" be not well spoken	8, 236/ 20
was God" and "The	<b>Word</b>	was God." For else	8, 236/ 22
Greek is not this	<b>word</b>	"chief" . . . but that he	8, 237/ 4
in putting in this	<b>word</b>	"no"; the third, whereof	8, 237/ 27
not yet, in this	<b>word</b>	"receive," instead of this	8, 237/ 27
receive," instead of this	<b>word</b>	"take." For the Greek	8, 237/ 28
the obedience of the	<b>word</b>	of God, somewhat endeavor	8, 239/ 9
man, that believeth God's	<b>word</b>	, is a good witness	8, 240/ 16
of God and his	<b>word</b>	; which clearly proveth that	8, 240/ 17
is all in "the	<b>word</b>	of God" . . . and would	8, 241/ 5
the witness of God's	<b>word</b>	: ye shall understand that	8, 241/ 7
Tyndale saith that the	<b>word</b>	of God "cleanseth" man's	8, 241/ 8
by reason of the	<b>word</b>	," it is not	8, 241/ 10
have it seem, the	<b>word</b>	alone cleanseth the soul	8, 241/ 11
the hearing of his	<b>word</b>	a gracious occasion of	8, 241/ 16
the belief of God's	<b>word</b>	; and besides the grace	8, 241/ 18
that is, besides the	<b>word</b>	of God, the wonderful	8, 241/ 24
not all in his	<b>word</b>	, but joineth his work	8, 241/ 30
the proof of his	<b>word</b>	: therefore he saith further	8, 242/ 2
it seem that God's	<b>word</b>	alone always cleanseth men's	8, 242/ 7
Tyndale saith that God's	<b>word</b>	is true, and layeth	8, 242/ 14
dependeth not of man's	<b>word</b>	-- we will grant	8, 242/ 16
not upon God's own	<b>word</b>	, neither . . . but is absolutely	8, 242/ 19
any dependence upon his	<b>word</b>	at all. And as	8, 242/ 21
the truth of his	<b>word</b>	. . . but the truth of	8, 243/ 37
the truth of his	<b>word</b>	dependeth upon the truth	8, 243/ 37
deed. For though the	<b>word</b>	of God cannot be	8, 243/ 1
spoke of the great	<b>Word</b>	of God whereby allthing	8, 243/ 9
he ordained that his	<b>word</b>	shall be the way	8, 243/ 21
miracles joined unto his	<b>word</b>	should make us perceive	8, 243/ 22
that it is his	<b>word</b>	, whereby with reason we	8, 243/ 23
the beginning joined his	<b>word</b>	with wonderful works, to	8, 243/ 27
works, to make his	<b>word</b>	perceived for his own	8, 243/ 28
dependeth not upon his	<b>word</b>	, nor his word is	8, 245/ 9
his word, nor his	<b>word</b>	is not the cause	8, 245/ 9
truth . . . but by his	<b>word</b>	he showeth his truth	8, 245/ 10
truth . . . and by his	<b>word</b>	we believe that he	8, 245/ 10
by writing, partly by	<b>word</b>	without writing, such things	8, 245/ 14
that they preach his	<b>word</b>	: I say again, the	8, 249/ 23
I know for God's	<b>word</b>	, but them I know	8, 249/ 23
they will believe no	<b>word</b>	of his without writing	8, 249/ 25
And therefore, concerning the	<b>word</b>	of God written, the	8, 249/ 27
us not upon God's	<b>word</b>	, but upon the right	8, 249/ 28

the devil is a	<b>word</b>	well able alone to	8, 251/ 29
never would write one	<b>word</b>	more, yet should he	8, 252/ 35
Scripture . . . upon every which	<b>word</b>	he may make an	8, 257/ 32
did put in this	<b>word</b>	"one" to forbid and	8, 261/ 6
writing, and by the	<b>word</b>	of his Father, and	8, 262/ 27
us to believe any	<b>word</b>	of his besides. Now	8, 263/ 23
true proof of his	<b>word</b>	among mortal men . . . is	8, 264/ 31
the same by the	<b>word</b>	of God unwritten . . . which	8, 265/ 36
of God unwritten . . . which	<b>word</b>	Tyndale would have no	8, 265/ 36
for me the plain	<b>word</b>	of God. And for	8, 267/ 1
be dead; but the	<b>word</b>	of God, that I	8, 267/ 5
I have with the	<b>word</b>	of God overcome him	8, 268/ 33
the other side, the	<b>word</b>	of God unwritten may	8, 269/ 17
this faith in the	<b>word</b>	of God unwritten in	8, 269/ 29
would, in the same	<b>word</b>	unwritten, with God's grace	8, 269/ 33
them they read the	<b>word</b>	of God as we	8, 276/ 3
For circumcision preached God's	<b>word</b>	unto them, as I	8, 276/ 16
so little by God's	<b>word</b>	unwritten: Christ said somewhat	8, 280/ 11
and by his own	<b>word</b>	at that time unwritten	8, 280/ 12
list to command? God's	<b>word</b>	when it was brought	8, 280/ 26
to say, to the	<b>word</b>	of God written, above	8, 281/ 2
writing, and that his	<b>word</b>	be naught worth till	8, 283/ 37
not God upon his	<b>word</b>	but if he give	8, 284/ 20
he but inspireth his	<b>word</b>	into some creature that	8, 284/ 33
whoso better believeth the	<b>word</b>	of God written than	8, 284/ 34
God written than the	<b>word</b>	of God unwritten --	8, 284/ 35
believeth it as the	<b>word</b>	not of men but	8, 285/ 6
believe it as the	<b>word</b>	not of men but	8, 285/ 9
believeth to be the	<b>word</b>	of God . . . teacheth him	8, 285/ 29
nor writeth against his	<b>word</b>	, but that the contrariety	8, 286/ 37
not stand with God's	<b>word</b>	-- what great fear	8, 288/ 25
which hang upon God's	<b>word</b>	as sure as all	8, 295/ 23
and of which unwritten	<b>word</b>	we be certain and	8, 295/ 24
not by a fair	<b>word</b>	led out of your	8, 300/ 18
not what any one	<b>word</b>	meaneth. Now, that all	8, 302/ 8
other signification of God's	<b>word</b>	thereto, what we ought	8, 307/ 16
than speak their bare	<b>word</b>	, and why anoint them	8, 308/ 14
great hold upon this	<b>word</b>	"did" . . . in that Saint	8, 311/ 13
other things." For this	<b>word</b>	"doing" includeth teaching, talking	8, 311/ 15
doctrine, and as well	<b>word</b>	as deed . . . and then	8, 311/ 19
leave disputing upon the	<b>word</b>	, and look upon the	8, 311/ 33
nothing allow but the	<b>word</b>	. . . if he pull from	8, 312/ 18
pull from me that	<b>word</b>	of Saint John --	8, 312/ 19
same purpose by the	<b>word</b>	of Saint John's master	8, 312/ 20
never knew of this	<b>word</b>	"Mass"; neither can any	8, 314/ 30
that he findeth no	<b>word</b>	in the epistle that	8, 315/ 9
Paul never knew this	<b>word</b>	"Mass" -- I believe	8, 315/ 33
that he spoke any	<b>word</b>	of English. But that	8, 315/ 35
apostles with his own	<b>word</b>	unwritten any otherwise than	8, 318/ 27
taken you either by	<b>word</b>	or letter" -- to	8, 323/ 17

nor "disguisings," neither . . . which	<b>word</b>	Tyndale setteth in himself	8, 327/ 26
haply say, "In that	<b>word</b>	he meant, and so	8, 331/ 23
little ado of Christ's	<b>word</b>	bidding them go preach	8, 332/ 32
much ado of his	<b>word</b>	bidding them go write	8, 332/ 33
More If Tyndale's bare	<b>word</b>	be worthy to be	8, 335/ 34
him therein upon his	<b>word</b>	, because he boldly saith	8, 336/ 14
-- upon their bare	<b>word</b>	-- in the understanding	8, 337/ 11
is written, for any	<b>word</b>	that is written to	8, 337/ 32
that with the least	<b>word</b>	of his mouth. And	8, 338/ 24
Scripture say that the	<b>word</b>	of God shall last	8, 339/ 12
matter, and of the	<b>word</b>	unwritten, and not of	8, 339/ 15
have been though never	<b>word</b>	of Scripture had been	8, 340/ 17
appeareth plainly by this	<b>word</b>	, have them serve all	8, 341/ 12
the least before any	<b>word</b>	of the New Testament	8, 342/ 31
the reason of Christ's	<b>word</b>	, "He that heareth you	8, 343/ 35
you heareth me"? Which	<b>word</b>	had as great strength	8, 344/ 1
own mind unto God's	<b>word</b>	" -- for such a	8, 350/ 6
added nothing unto the	<b>word</b>	of God. For we	8, 350/ 17
that they be the	<b>word</b>	of God, well written	8, 350/ 17
that it is God's	<b>word</b>	unwritten, and of as	8, 350/ 23
authority as is his	<b>word</b>	written . . . as the things	8, 350/ 25
or Ezekiel, by Christ's	<b>word</b>	wiped out of credence	8, 355/ 31
and directly against the	<b>word</b>	of God, and to	8, 356/ 33
men to preach the	<b>word</b>	of God . . . having no	8, 356/ 35
nor indirectly, against the	<b>word</b>	of God, nor tendeth	8, 357/ 13
very consonant with the	<b>word</b>	of God "Auferte malum	8, 357/ 15
man to preach the	<b>word</b>	of God having no	8, 357/ 23
preach and minister the	<b>word</b>	of God" -- and	8, 360/ 1
given you either by	<b>word</b>	or writing." And as	8, 360/ 16
glory of preaching the	<b>word</b>	of God but that	8, 362/ 8
of God, nor the	<b>word</b>	spoken by God's own	8, 366/ 20
they regard not God's	<b>word</b>	but if he give	8, 366/ 27
they neither regard his	<b>word</b>	nor his writing, nor	8, 366/ 29
to abide by that	<b>word</b>	were too shameless . . . and	8, 367/ 1
be it by our	<b>word</b>	or by writing." And	8, 368/ 19
be it by my	<b>word</b>	or by my letters	8, 369/ 10
without writing, and by	<b>word</b>	of mouth only; that	8, 369/ 12
lords, whom both with	<b>word</b>	and heart and writing	8, 372/ 34
given you either by	<b>word</b>	or by my epistle	8, 374/ 18
tasted also the good	<b>word</b>	of God, and the	8, 377/ 31
teacheth us as the	<b>word</b>	of God to be	8, 379/ 13
able to answer one	<b>word</b>	again. And I say	8, 380/ 5
his apostles and his	<b>word</b>	unwritten, but also believeth	8, 380/ 25
that God by his	<b>word</b>	unwritten did teach his	8, 380/ 27
according as the very	<b>Word</b>	of God unwritten --	8, 380/ 33
that is, his natural	<b>Word</b>	, of himself begotten --	8, 380/ 33
Tyndale believe for God's	<b>word</b>	anything that the Church	8, 381/ 23
Church teacheth for his	<b>word</b>	, but if he find	8, 381/ 24
the one, "Whether the	<b>Word</b>	Were before the Church	8, 382/ 11
the Church before the	<b>Word</b>	"; and the other, "Whether	8, 382/ 12

taketh he there this	<b>word</b>	"elect." It had been	8, 391/ 7
they still by their	<b>word</b>	, and defend their words	8, 395/ 16
right rule of the	<b>word</b>	of God." But thereto	8, 396/ 7
discerning of the true	<b>word</b>	of God, written or	8, 398/ 26
unwritten, from the counterfeit	<b>word</b>	of man . . . and in	8, 398/ 27
Catholic Church for the	<b>word</b>	of a fond wedded	8, 404/ 21
confessed is never a	<b>word</b>	of purgatory. Now doubt	8, 406/ 1
when he readeth this	<b>word</b>	, will well and merrily	8, 406/ 3
that time, for any	<b>word</b>	that was in his	8, 406/ 15
of hell, for any	<b>word</b>	mentioned in his confession	8, 406/ 33
which is a marvelous	<b>word</b>	in mine ear. For	8, 415/ 2
that would, either in	<b>word</b>	or writing, tell him	8, 415/ 15
by equivocation of this	<b>word</b>	"church." For -- whereas	8, 417/ 8
chapter together, without any	<b>word</b>	of his either omitted	8, 418/ 28
a liar and his	<b>word</b>	is not in us	8, 419/ 10
sophistication, in using this	<b>word</b>	"faith" for faith and	8, 421/ 7
but to wrest every	<b>word</b>	unto the worse part	8, 424/ 14
hell . . . according to the	<b>word</b>	of Holy Writ that	8, 428/ 19
have tasted the good	<b>word</b>	of God and the	8, 431/ 8
speaketh much of the "	<b>word</b>	of God" . . . Saint Paul	8, 431/ 14
taste of the "good	<b>word</b>	of God." And whereas	8, 431/ 15
taste of the "good	<b>word</b>	of God," and of	8, 431/ 20
this sentence by the	<b>word</b>	of God, in this	8, 432/ 29
in faith, by the	<b>word</b>	of God taught unto	8, 436/ 31
unto them with his	<b>word</b>	which he, by a	8, 436/ 33
out sophisms upon every	<b>word</b>	. And whereas Saint John	8, 438/ 23
a liar, and his	<b>word</b>	is not in us	8, 443/ 23
the worship of Tyndale's	<b>word</b>	, when he saith plainly	8, 454/ 16
forthwith, at the first	<b>word</b>	, give me full remission	8, 457/ 22
juggleth continually with that	<b>word</b>	-- for such equivocations	8, 487/ 9
diverse understandings of one	<b>word</b>	serve him for his	8, 487/ 10
hear any very wise	<b>word</b>	in all Tyndale's works	8, 489/ 31
for that is Tyndale's	<b>word</b>	), as into adultery with	8, 492/ 5
not maliciously (for that	<b>word</b>	into his old tale	8, 493/ 1
If he mean any	<b>word</b>	spoken in Scripture already	8, 495/ 25
that voice be his	<b>word</b>	written in Scripture; for	8, 495/ 31
then he heard the	<b>word</b>	before he did the	8, 495/ 31
the deed. And that	<b>word</b>	being such . . . if it	8, 495/ 32
world too -- that	<b>word</b>	were then, I say	8, 495/ 36
he mean by this	<b>word</b>	"elect" the man that	8, 497/ 29
wit, that by his	<b>word</b>	"elects" he meaneth the	8, 498/ 34
the credence of God's	<b>word</b>	, written or unwritten, telling	8, 508/ 2
own reason against the	<b>word</b>	of God . . . either saying	8, 508/ 32
sufficiently proved for God's	<b>word</b>	(as Tyndale saith in	8, 508/ 34
or else that God's	<b>word</b>	is not so meant	8, 508/ 35
abide still by that	<b>word</b>	that he said then	8, 513/ 7
he go from this	<b>word</b>	quite that he saith	8, 513/ 8
manslaughter at an angry	<b>word</b>	, nor by adultery conceived	8, 529/ 20
would with his bare	<b>word</b>	make us ween the	8, 537/ 21
stand upon this only	<b>word</b>	"maliciously." Which word how	8, 538/ 22

only word "maliciously." Which	<b>word</b>	how Tyndale taketh, that	8, 538/ 23
thou, then, set my	<b>word</b>	at naught, and done	8, 539/ 5
will accomplish this my	<b>word</b>	in the sight of	8, 539/ 15
convict him of that	<b>word</b>	, when he put once	8, 547/ 3
nor no such villainous	<b>word</b>	. And after, we find	8, 548/ 16
he but upon the	<b>word</b>	and not upon the	8, 551/ 5
take, I say, this	<b>word</b>	"deadly sin" as indeed	8, 551/ 7
with us upon the	<b>word</b>	, and will in no	8, 552/ 20
longer debate about a	<b>word</b>	, and still dispute all	8, 552/ 24
that he took this	<b>word</b>	or that word otherwise	8, 555/ 11
this word or that	<b>word</b>	otherwise than we take	8, 555/ 11
it follow, upon Tyndale's	<b>word</b>	, that there may be	8, 556/ 13
out and altered one	<b>word</b>	. . . in which one word	8, 558/ 10
word . . . in which one	<b>word</b>	standeth the making and	8, 558/ 10
had put in this	<b>word</b>	"converted" . . . yet because he	8, 558/ 16
put out here this	<b>word</b>	"converted," which signifieth a	8, 558/ 21
in the Scripture that	<b>word</b>	"turned" standeth so alone	8, 558/ 30
God. And especially the	<b>word</b>	"converted" (which is the	8, 558/ 32
converted" (which is the	<b>word</b>	that he hath changed	8, 558/ 32
the very chief effectual	<b>word</b>	whereupon the pith of	8, 559/ 3
wily change of this	<b>word</b>	"converted" into "come to	8, 559/ 26
he so changed that	<b>word</b>	, perceived very well that	8, 559/ 29
very well that the	<b>word</b>	"converted," that is, "to	8, 559/ 29
the beginning, that this	<b>word</b>	"church" hath divers significations	8, 560/ 29
devising -- "Whether the	<b>Word</b>	Were before the Church	8, 562/ 8
the Church before the	<b>Word</b>	" -- as though that	8, 562/ 9
to be before the	<b>Word</b>	. There, with scoffs and	8, 562/ 11
against us that the	<b>Word</b>	was before the Church	8, 562/ 13
But that the written	<b>word</b>	was before the Church	8, 562/ 15
well ye wot the	<b>word</b>	of God, both written	8, 562/ 23
there is rather the	<b>word</b>	of God unwritten than	8, 562/ 28
God unwritten than his	<b>word</b>	written in the books	8, 562/ 28
matter, and abhorreth every	<b>word</b>	that God would either	8, 562/ 30
it by his bare	<b>word</b>	. And then he showeth	8, 563/ 22
that chapter any one	<b>word</b>	. And so is his	8, 564/ 8
by his own bare	<b>word</b>	telleth us that it	8, 565/ 9
his own bare worshipful	<b>word</b>	, tell us no cause	8, 565/ 14
worship of his bare	<b>word</b>	, we should believe it	8, 566/ 7
church." But what one	<b>word</b>	hath he told us	8, 571/ 8
well be verified the	<b>words</b>	of Holy Writ "Death	8, 2/ 18
rather than his holy	<b>words</b>	were in such a	8, 6/ 28
you see Luther's own	<b>words</b>	in that point so	8, 16/ 8
itself. Lo, in these	<b>words</b>	he wrote . . . "The grace	8, 18/ 21
is in such folks'	<b>words</b>	. Howbeit, as for Constantine	8, 19/ 14
but death." By which	<b>words</b>	, if he had not	8, 20/ 9
fire, as well in	<b>words</b>	as writing, but also	8, 22/ 26
of them watered his	<b>words</b>	with additions of their	8, 23/ 6
he came at these	<b>words</b>	, "ecclesiae tuae pacem et	8, 24/ 8
divers times repeated those	<b>words</b>	, with tunsions and knockings	8, 24/ 9
the whole world with	<b>words</b>	. Now, as for me	8, 26/ 14

Scripture. And all the	<b>words</b>	of Scripture whereby they	8, 29/ 34
to consider these few	<b>words</b>	of his which he	8, 31/ 23
agree that if these	<b>words</b>	were spoken of a	8, 31/ 33
as, according to the	<b>words</b>	of Christ, it will	8, 38/ 14
would yet at such	<b>words</b>	(if any spark of	8, 42/ 1
a few painted holy	<b>words</b>	-- as it were	8, 42/ 33
lay against them the	<b>words</b>	of our Savior himself	8, 43/ 25
doth abuse the holy	<b>words</b>	of Christ, and manifestly	8, 43/ 29
that Christ spoke those	<b>words</b>	against the Jews and	8, 43/ 38
according to his own	<b>words</b>	spoken as well by	8, 44/ 12
to grant that the	<b>words</b>	which he allegeth against	8, 45/ 6
that Tyndale, in these	<b>words</b>	, would ye should ween	8, 46/ 12
again upon whom his	<b>words</b>	fall. For ye doubt	8, 46/ 15
understandeth his high spiritual	<b>words</b>	, I wot ne'er; but	8, 46/ 31
heap of high, vehement	<b>words</b>	hath Tyndale here heaped	8, 47/ 20
with his gay, glorious	<b>words</b>	carry you so fast	8, 47/ 30
while, after Tyndale's high	<b>words</b>	, search the deep secrets	8, 48/ 4
he shall find these	<b>words</b>	of Holy Scripture true	8, 48/ 32
his heart. In these	<b>words</b>	I lay no fault	8, 50/ 25
martyrdom (according to the	<b>words</b>	of Saint Paul, "The	8, 53/ 8
deduced upon Tyndale's own	<b>words</b>	the full confusion of	8, 54/ 23
it appeareth by his	<b>words</b>	here in the cause	8, 55/ 11
sect, with as venomous	<b>words</b>	and as poisonous speech	8, 56/ 31
mark these holy, loving	<b>words</b>	that he writeth here	8, 57/ 2
according to your own	<b>words</b>	here, ' love out	8, 58/ 1
contrary to your own	<b>words</b>	, use at your '	8, 58/ 12
finally, with such venomous	<b>words</b>	and other malicious ways	8, 58/ 22
the blast of your	<b>words</b>	and ungracious writings to	8, 58/ 34
hand-smooth, whom your own	<b>words</b>	raised up and sinfully	8, 59/ 4
them nor give foul	<b>words</b>	. . . but in their devilish	8, 59/ 10
and give them fair	<b>words</b>	and pretty, proper gear	8, 59/ 12
itself and the very	<b>words</b>	of Christ), by which	8, 63/ 23
ourselves . . . according to the	<b>words</b>	of the blessed Apostle	8, 65/ 29
Ahab had heard these	<b>words</b>	, he tore his garments	8, 66/ 6
manifestly appear by these	<b>words</b>	that King Ahab fasted	8, 66/ 12
of Tyndale with few	<b>words</b>	confuted. For this fast	8, 67/ 9
allege unto Tyndale the	<b>words</b>	of our Savior himself	8, 69/ 12
Tyndale say to the	<b>words</b>	that are written in	8, 69/ 25
the places and his	<b>words</b>	together, and ye shall	8, 70/ 14
worse both for his	<b>words</b>	in his other books	8, 74/ 35
the beginning, with gay	<b>words</b>	of "grace" and "light	8, 75/ 23
it you by express	<b>words</b>	of his own. First	8, 76/ 4
as by his own	<b>words</b>	I shall hereafter show	8, 77/ 26
rehearse you his own	<b>words</b>	written in divers places	8, 83/ 26
as in the villainous	<b>words</b>	of his spoken by	8, 84/ 2
Aneling, these be his	<b>words</b>	. Tyndale Aneling is without	8, 86/ 29
The beginning of these	<b>words</b>	seem very godly, for	8, 89/ 27
ordained. More By the	<b>words</b>	, he meaneth that the	8, 91/ 13
and scoffeth out the	<b>words</b>	of Saint Paul written	8, 91/ 25
Baptism, these be his	<b>words</b>	. Tyndale The sacraments which	8, 92/ 2

after, then were his	<b>words</b>	false though he said	8, 93/ 5
point, these be his	<b>words</b>	. . . Tyndale They make us	8, 94/ 6
this he allegeth the	<b>words</b>	of Saint Paul in	8, 94/ 26
word." And also the	<b>words</b>	of Saint Peter where	8, 94/ 29
at all. For the	<b>words</b>	of Saint Paul to	8, 96/ 9
that by the holy	<b>words</b>	of Baptism coming to	8, 96/ 12
soul, according to the	<b>words</b>	of Saint Augustine, "Accedit	8, 96/ 13
is God's Son. The	<b>words</b>	of Saint James also	8, 96/ 31
-- how prove these	<b>words</b>	that the water of	8, 96/ 33
suppose that the very	<b>words</b>	of Saint James were	8, 97/ 10
water and the sacramental	<b>words</b>	were but bare signs	8, 97/ 13
goodness" -- do these	<b>words</b>	exclude all the means	8, 97/ 14
were led by the	<b>words</b>	of Holy Scripture, and	8, 98/ 33
as by the plain	<b>words</b>	of many places of	8, 99/ 8
for that the very	<b>words</b>	of Holy Scripture seem	8, 99/ 14
unto him also those	<b>words</b>	, "I warn thee that	8, 99/ 24
seemeth also that the	<b>words</b>	of God spoken by	8, 99/ 30
thy blood." By which	<b>words</b>	it seemeth to be	8, 99/ 33
all your filthiness." These	<b>words</b>	show that the water	8, 100/ 3
the yet more open	<b>words</b>	of the prophet Zechariah	8, 100/ 13
very uttermost sea." These	<b>words</b>	verily describe the holy	8, 100/ 17
scriptures, and unto the	<b>words</b>	of other good holy	8, 101/ 16
eighth chapter -- the	<b>words</b>	of our Savior himself	8, 103/ 5
whereof these be his	<b>words</b>	. . . Tyndale What helpeth it	8, 108/ 32
perceive by his own	<b>words</b>	that according to Luther's	8, 111/ 8
These be his very	<b>words</b>	. . . Tyndale There is a	8, 111/ 13
God. More By these	<b>words</b>	ye see that whereas	8, 111/ 25
With these gay, glittering	<b>words</b>	would Tyndale so blear	8, 112/ 10
Tyndale turneth those two	<b>words</b>	out of their right	8, 113/ 3
how he set his	<b>words</b>	, so that he may	8, 113/ 10
rehearse many of their	<b>words</b>	: therefore, that Tyndale shall	8, 113/ 29
For these are his	<b>words</b>	. . . Tyndale Ye may here	8, 114/ 9
of Obedience considered his	<b>words</b>	of this holy sacrament	8, 115/ 3
the better for certain	<b>words</b>	that I have heard	8, 115/ 4
shall perceive by his	<b>words</b>	in his book made	8, 115/ 13
else?" And after those	<b>words</b>	, he goeth forth in	8, 116/ 8
of himself in these	<b>words</b>	. For here he showeth	8, 117/ 6
his other gay, glorious	<b>words</b>	he hath a false	8, 117/ 16
it. Doth not these	<b>words</b>	alone teach us sufficiently	8, 117/ 24
blasphemy a few true	<b>words</b>	with which himself destroyeth	8, 118/ 2
true. And with these	<b>words</b>	of his own, will	8, 118/ 8
more but these few	<b>words</b>	of his own, to	8, 118/ 9
hath he with these	<b>words</b>	destroyed the effect of	8, 118/ 11
which heresy his own	<b>words</b>	here have confounded: he	8, 118/ 22
concluded, upon Tyndale's own	<b>words</b>	, that Tyndale is against	8, 118/ 35
Ghost, according to the	<b>words</b>	of our Savior at	8, 129/ 27
Last Supper -- which	<b>words</b>	Tyndale would falsely wrest	8, 129/ 28
he meaneth by these	<b>words</b>	"the pope with his	8, 130/ 23
world, according to the	<b>words</b>	of our Savior Christ	8, 133/ 5
of this be Tyndale's	<b>words</b>	well verified . . . that every	8, 139/ 25

by the plain, open	<b>words</b>	; and all good, honest	8, 140/ 15
into "repentance" . . . with many	<b>words</b>	more which he changeth	8, 143/ 12
of divers of these	<b>words</b>	, showeth that the Latin	8, 143/ 28
defense . . . forasmuch as the	<b>words</b>	in the Latin text	8, 143/ 30
translation by those English	<b>words</b>	that I find the	8, 143/ 32
holy writing, that those	<b>words</b>	unwritten which the Church	8, 149/ 26
were and be his	<b>words</b>	as well and as	8, 149/ 27
Tyndale is . . . whose evil	<b>words</b>	and sermons do corrupt	8, 150/ 6
as though their own	<b>words</b>	and their own writing	8, 150/ 35
and promises as the	<b>words</b>	of God unwritten, in	8, 151/ 26
say that all the	<b>words</b>	of God were then	8, 151/ 29
was none of God's	<b>words</b>	left unwritten . . . and therefore	8, 151/ 31
but that of God's	<b>words</b>	they wrote not all	8, 151/ 37
teach and preach many	<b>words</b>	of God unwritten. Now	8, 153/ 36
that time, all God's	<b>words</b>	, promises, and sacraments that	8, 154/ 16
hath caused all his	<b>words</b>	spoken to his church	8, 156/ 24
better upon their bare	<b>words</b>	than they would more	8, 156/ 35
Scripture, that all the	<b>words</b>	necessary to remain and	8, 157/ 17
likewise as in some	<b>words</b>	that remain still untranslated	8, 161/ 8
that they be holy	<b>words</b>	: so do there many	8, 161/ 11
whereas we with holy	<b>words</b>	and true faith hail	8, 161/ 28
usual signification of these	<b>words</b>	themselves in the English	8, 166/ 20
now do use these	<b>words</b>	in our language or	8, 166/ 22
not but under those	<b>words</b>	, both twain, may be	8, 166/ 37
showeth himself in few	<b>words</b>	that he both lacketh	8, 167/ 34
Scripture. These are his	<b>words</b>	. . . Tyndale M. More must	8, 167/ 36
either evil perceiveth my	<b>words</b>	or else evil remembered	8, 169/ 8
tale but by such	<b>words</b>	as then represented the	8, 171/ 7
even of his own	<b>words</b>	spoken here . . . ye may	8, 171/ 35
did, by his other	<b>words</b>	-- written in the	8, 172/ 18
unto the world." These	<b>words</b>	, when I read them	8, 179/ 16
always to use such	<b>words</b>	; but my mind more	8, 180/ 14
would with his strange	<b>words</b>	enchant and charm the	8, 180/ 15
see further in his	<b>words</b>	following. Here in the	8, 181/ 20
of all the Latin	<b>words</b>	seemed to him to	8, 184/ 32
partly by Tyndale's own	<b>words</b>	which in this book	8, 185/ 16
the translation of those	<b>words</b>	. . . "The elders that are	8, 185/ 17
neither of those two	<b>words</b>	is in English the	8, 186/ 6
in English let English	<b>words</b>	stand in his English	8, 186/ 32
sacerdos, but always these	<b>words</b>	presbyteros and senior . . . by	8, 187/ 3
but by his own	<b>words</b>	affirmeth (and in that	8, 187/ 26
ecclesia . . . of which two	<b>words</b>	, baptisma and ecclesia, neither	8, 188/ 32
that now translath those	<b>words</b>	in those places into	8, 189/ 7
tongue by any other	<b>words</b>	than such as in	8, 189/ 8
to leave out those	<b>words</b>	which if he had	8, 191/ 5
in this place these	<b>words</b>	that he leaveth out	8, 191/ 24
hands upon thee"). These	<b>words</b>	of Saint Paul to	8, 191/ 34
ordinance, through his holy	<b>words</b>	; whereof the profit is	8, 195/ 6
they were mine own	<b>words</b>	and the Messenger's with	8, 196/ 35
of their own former	<b>words</b>	, when they see them	8, 197/ 13

and a thousand other	<b>words</b>	like, such as be	8, 199/ 20
him leave all such	<b>words</b>	out? Or who saith	8, 199/ 23
he farther: and were	<b>words</b>	used among heathen men	8, 200/ 5
translation take his English	<b>words</b>	as they signify in	8, 200/ 27
rather than as the	<b>words</b>	signify in the tongue	8, 200/ 28
translation use his English	<b>words</b>	in such signification as	8, 201/ 1
faith use the old	<b>words</b>	after the old fashion	8, 201/ 6
agape and caritas were	<b>words</b>	used among the heathen	8, 201/ 14
all Scripture, into such	<b>words</b>	as himself liketh. And	8, 203/ 1
showed already in the	<b>words</b>	"church," "priest," "charity," and	8, 203/ 31
and advise well Tyndale's	<b>words</b>	and mine, be he	8, 203/ 33
us consider his own	<b>words</b>	that follow. Tyndale And	8, 208/ 23
very devilish. For the	<b>words</b>	that be spoken to	8, 212/ 7
all spots -- these	<b>words</b>	draweth Tyndale to them	8, 212/ 9
after the shipwreck. Which	<b>words</b>	of his, Luther in	8, 212/ 19
whoso consider well the	<b>words</b>	of Saint Paul in	8, 212/ 32
More In these few	<b>words</b>	there are many doubts	8, 214/ 29
the first manner, his	<b>words</b>	be little to purpose	8, 214/ 35
And how stand the	<b>words</b>	of Tyndale with Luther's	8, 218/ 1
his translation the common-known	<b>words</b>	to the intent to	8, 218/ 39
and that those two	<b>words</b>	are both of one	8, 223/ 1
that Tyndale in these	<b>words</b>	had acquitted himself like	8, 224/ 21
clear proof by these	<b>words</b>	of Tyndale which he	8, 226/ 7
to wit, all the	<b>words</b>	of God that he	8, 226/ 15
pain to read Tyndale's	<b>words</b>	again, and ye shall	8, 226/ 28
Tyndale to speak these	<b>words</b>	nothing touching the matter	8, 227/ 3
with his own holy	<b>words</b>	, devised of none occasion	8, 227/ 23
if ye consider his	<b>words</b>	, ye shall see that	8, 227/ 29
purpose. For by these	<b>words</b>	of Christ in the	8, 229/ 3
the interpretation of these	<b>words</b>	of our Savior Christ	8, 229/ 16
out of Greek. These	<b>words</b>	be the words of	8, 230/ 11
These words be the	<b>words</b>	of the Gospel in	8, 230/ 11
two so plain English	<b>words</b>	, and so common, as	8, 230/ 21
use of those two	<b>words</b>	in answering to a	8, 230/ 23
hath therein falsified the	<b>words</b>	of our Savior himself	8, 232/ 31
for his purpose. The	<b>words</b>	spoken by our Lord	8, 232/ 33
both soever were the	<b>words</b>	, as I shall show	8, 233/ 4
should have translated the	<b>words</b>	into English otherwise --	8, 233/ 5
Tyndale hath translated Christ's	<b>words</b>	in this wise, "I	8, 233/ 9
the Evangelist wrote the	<b>words</b>	himself, signifieth not a	8, 233/ 14
no difference between those	<b>words</b>	and these, "I take	8, 234/ 2
order of our English	<b>words</b>	from the order of	8, 234/ 26
the order of the	<b>words</b>	. And where they lie	8, 234/ 30
by so translating those	<b>words</b>	and so changing the	8, 234/ 32
the order of the	<b>words</b>	. Ye shall understand that	8, 235/ 5
the order of the	<b>words</b>	, translated a very plain	8, 235/ 14
because there be many	<b>words</b>	, and the paynims worshipped	8, 235/ 23
is set to those	<b>words</b>	to signify not a	8, 235/ 25
one of the many	<b>words</b>	of men, or one	8, 235/ 26
the order of the	<b>words</b>	and translate it thus	8, 236/ 17

was Christ." For these	<b>words</b>	"God was Christ" or	8, 236/ 19
the other, with the	<b>words</b>	changed; that is to	8, 236/ 21
the order of the	<b>words</b>	with setting in the	8, 236/ 34
that Christ by those	<b>words</b>	rejected and refused the	8, 237/ 23
hath double translated those	<b>words</b>	wrong, or rather treble	8, 237/ 25
rather treble, as few	<b>words</b>	as they be. Once	8, 237/ 25
he falsely translateth the	<b>words</b>	of our Savior and	8, 238/ 3
should not by these	<b>words</b>	ween that he would	8, 240/ 1
mistranslated and misconstrued these	<b>words</b>	of Christ, "I receive	8, 240/ 11
it proved, by these	<b>words</b>	of Saint John the	8, 240/ 14
as well in the	<b>words</b>	as in the sentence	8, 240/ 29
us ween that men's	<b>words</b>	should utterly serve of	8, 241/ 6
is true touching the	<b>words</b>	and propositions by which	8, 243/ 6
the truth of God's	<b>words</b>	: I say that it	8, 243/ 13
in Christ himself, whose	<b>words</b>	he proved by his	8, 243/ 30
folk . . . and his very	<b>words</b>	, with the right understanding	8, 245/ 24
I shall answer the	<b>words</b>	of Tyndale, as well	8, 245/ 31
acknownd of all God's	<b>words</b>	; for they will believe	8, 249/ 25
writing . . . and also, his	<b>words</b>	written they misconstrue. And	8, 249/ 26
Christ's and his apostles'	<b>words</b>	, which their miracles proved	8, 250/ 19
the hands," by the	<b>words</b>	of Saint Paul . . . and	8, 253/ 26
and Tyndale laugheth his	<b>words</b>	to scorn, saying it	8, 253/ 27
found it. Moreover, Tyndale's	<b>words</b>	fight together, and one	8, 256/ 6
another. For if these	<b>words</b>	be true -- that	8, 256/ 7
and weighed in his	<b>words</b>	that he saith that	8, 257/ 11
written. More In these	<b>words</b>	though I find lack	8, 257/ 18
old specially plain, evident	<b>words</b>	, unto dark, debatable terms	8, 257/ 30
you his own very	<b>words</b>	. Tyndale They will haply	8, 258/ 40
is written in these	<b>words</b>	to Timothy: "A bishop	8, 260/ 36
wife." And in the	<b>words</b>	of Saint Paul "There	8, 261/ 1
it. These are his	<b>words</b>	. . . Tyndale For if that	8, 262/ 9
therein. These are his	<b>words</b>	. . . Tyndale Inasmuch as Christ	8, 263/ 26
For these be the	<b>words</b>	that I would have	8, 264/ 2
truth standeth not in	<b>words</b>	, but in virtue and	8, 268/ 34
beginning! He weigheth his	<b>words</b>	wisely when he saith	8, 271/ 10
men in hand the	<b>words</b>	of the Scripture were	8, 275/ 14
for a prohibition the	<b>words</b>	of Moses (in the	8, 278/ 4
follies in these few	<b>words</b>	. For he saith if	8, 283/ 31
I cannot defend my	<b>words</b>	that they forbore to	8, 291/ 15
to read mine own	<b>words</b>	as I wrote them	8, 291/ 28
doubteth upon Saint Paul's	<b>words</b>	, whether he meant as	8, 293/ 3
and that by what	<b>words</b>	soever the apostles write	8, 293/ 7
and they with many	<b>words</b>	so clearly did declare	8, 293/ 10
man read over these	<b>words</b>	and examine them not	8, 294/ 21
own mistaking of his	<b>words</b>	: I will yet a	8, 296/ 1
a little examine his	<b>words</b>	better . . . when he saith	8, 296/ 2
too shameless. For the	<b>words</b>	be clear, both of	8, 296/ 19
therefore saith in his	<b>words</b>	foreremembered that otherwise preached	8, 297/ 32
of Christ" . . . in which	<b>words</b>	he calleth it well	8, 300/ 20
farther consider well his	<b>words</b>	. Thus he saith . . . Tyndale	8, 301/ 22

five. But, now, his	<b>words</b>	will rather prove that	8, 303/ 34
and then confesseth his	<b>words</b>	false by which he	8, 304/ 1
are there in his	<b>words</b>	more follies than one	8, 304/ 31
which joineth to his	<b>words</b>	before, near enough in	8, 306/ 33
effect of all these	<b>words</b>	is in this world	8, 307/ 26
him . . . if in those	<b>words</b>	of Saint John might	8, 310/ 34
be written." In which	<b>words</b>	I deny not but	8, 311/ 7
this be understood of	<b>words</b>	and deeds and all	8, 311/ 22
the sacrament in his	<b>words</b>	where he speaketh expressly	8, 312/ 13
sentence of Saint John's	<b>words</b>	. . . when the thing that	8, 312/ 16
written, but that the	<b>words</b>	of Scripture, not well	8, 314/ 15
in my Dialogue the	<b>words</b>	of Saint Paul to	8, 314/ 23
great. I laid those	<b>words</b>	for none other cause	8, 314/ 36
Savior allegeth himself the	<b>words</b>	of Isaiah, "My house	8, 323/ 13
in my Dialogue the	<b>words</b>	of Saint Paul unto	8, 323/ 15
wade out of those	<b>words</b>	of Saint Paul . . . in	8, 323/ 24
mouth. Now, whether his	<b>words</b>	be to purpose or	8, 323/ 33
by Saint Paul's own	<b>words</b>	, that he taught things	8, 324/ 3
better wait on God's	<b>words</b>	, and the freelier serve	8, 324/ 26
heresies that in these	<b>words</b>	appear both against virginity	8, 324/ 28
also . . . that by those	<b>words</b>	of Saint Paul which	8, 325/ 1
he maketh Saint Paul's	<b>words</b>	to serve him for	8, 325/ 9
at all indeed. These	<b>words</b>	also, of Saint Paul	8, 325/ 13
disguising," and many such	<b>words</b>	more, some of Saint	8, 327/ 21
against William Tyndale, the	<b>words</b>	of one man whom	8, 329/ 11
is to wit, the	<b>words</b>	of William Tyndale himself	8, 329/ 13
to his people many	<b>words</b>	by his prophets, and	8, 330/ 1
Rochester, unto the plain	<b>words</b>	of Saint Paul written	8, 330/ 21
the Thessalonians . . . by which	<b>words</b>	he showeth plainly himself	8, 330/ 22
Book, these are his	<b>words</b>	. . . Tyndale In the twenty-ninth	8, 330/ 34
Books; but, pursuing these	<b>words</b>	of the prophet, he	8, 331/ 20
one yet. And the	<b>words</b>	as well of the	8, 331/ 29
doth by their own	<b>words</b>	well appear: Iohannis 21	8, 332/ 8
and not of the	<b>words</b>	written in Scripture . . . except	8, 339/ 15
ye see that these	<b>words</b>	are to Tyndale very	8, 339/ 25
doubt but though his	<b>words</b>	be not written, he	8, 342/ 21
full well that those	<b>words</b>	of Abraham nothing touch	8, 342/ 27
hangeth upon. For those	<b>words</b>	were spoken by Abraham	8, 342/ 29
seeth full well those	<b>words</b>	of Abraham prove nothing	8, 342/ 36
ashamed to lay those	<b>words</b>	for this purpose. For	8, 343/ 2
the one by the	<b>words</b>	of evil-construed Scripture, and	8, 343/ 10
them, and the same	<b>words</b>	of Christ bindeth his	8, 344/ 6
I say, that these	<b>words</b>	of our Savior Christ	8, 344/ 19
the world. Now, these	<b>words</b>	of Christ, "If any	8, 344/ 29
not. These are his	<b>words</b>	. . . Tyndale Christ's disciples taught	8, 345/ 25
it in. As the	<b>words</b>	of Christ "Scrutamini scripturas	8, 347/ 14
himself, which said those	<b>words</b>	, said that Saint John	8, 347/ 19
done is, since those	<b>words</b>	of Christ spoken by	8, 347/ 28
the Scripture by those	<b>words</b>	of Christ "Search you	8, 347/ 30
when he left those	<b>words</b>	out. And likewise he	8, 347/ 35

to bring in those	<b>words</b>	which some of that	8, 347/ 37
is to wit, the	<b>words</b>	of Saint John in	8, 348/ 1
anything diminish of the	<b>words</b>	of the books of	8, 348/ 5
this book." By which	<b>words</b>	he meaneth not that	8, 348/ 8
brethren bring forth these	<b>words</b>	of Saint John --	8, 348/ 20
for this purpose the	<b>words</b>	of Moses in the	8, 348/ 22
add nor diminish." Which	<b>words</b>	be yet in this	8, 348/ 25
the purpose than the	<b>words</b>	before-rehearsed, of the Apocalypse	8, 348/ 26
that Moses said those	<b>words</b>	only for fear that	8, 348/ 28
setteth Moses thereunto the	<b>words</b>	before-rehearsed, willing them that	8, 349/ 10
Now, what serve these	<b>words</b>	of Moses to our	8, 349/ 16
them himself (as the	<b>words</b>	sound): then had he	8, 349/ 20
prophet restrained by those	<b>words</b>	, in such things as	8, 349/ 24
construction would strain his	<b>words</b>	to: what would all	8, 349/ 36
the margin upon those	<b>words</b>	. But I dare be	8, 350/ 7
purpose. For first, those	<b>words</b>	proveth no such thing	8, 350/ 9
thereby nothing unto God's	<b>words</b>	. For we say that	8, 350/ 23
or not . . . though Moses'	<b>words</b>	were taken as strait	8, 350/ 34
for that purpose the	<b>words</b>	of our Savior written	8, 351/ 17
stir them." By these	<b>words</b>	would Friar Barnes that	8, 351/ 23
he would by these	<b>words</b>	that a man might	8, 351/ 25
offended. Whereas undoubtedly those	<b>words</b>	neither prove his purpose	8, 351/ 29
with the second . . . those	<b>words</b>	plainly declare that, because	8, 351/ 31
God's honor. Now, the	<b>words</b>	of Saint Augustine which	8, 352/ 15
Saint Augustine taketh those	<b>words</b>	of Christ as himself	8, 352/ 18
and Pharisees," expoundeth those	<b>words</b>	of a preacher that	8, 352/ 20
that will consider his	<b>words</b>	in the place where	8, 352/ 34
plainly perceive that those	<b>words</b>	of Saint Augustine brought	8, 352/ 37
to wit, that those	<b>words</b>	of Christ do discharge	8, 353/ 1
men, treating the same	<b>words</b>	in the like allegory	8, 353/ 5
would agree. For those	<b>words</b>	of Christ, saving by	8, 353/ 9
well appeareth by the	<b>words</b>	following, where he biddeth	8, 353/ 12
clearly declared by the	<b>words</b>	of Christ following, where	8, 353/ 16
right well that those	<b>words</b>	may be well expounded	8, 353/ 26
men may expound those	<b>words</b>	, and good men, holy	8, 353/ 34
fifteen. But, though those	<b>words</b>	may be so expounded	8, 354/ 3
I have said, those	<b>words</b>	of Christ's were properly	8, 354/ 13
is sick. Upon these	<b>words</b>	, concerning their traditions, would	8, 355/ 5
have proved that those	<b>words</b>	of Christ make not	8, 355/ 13
prove you that those	<b>words</b>	of Christ nothing make	8, 355/ 17
though we construe Christ's	<b>words</b>	not of the traditions	8, 355/ 19
and set thereunto the	<b>words</b>	of Saint Augustine also	8, 355/ 21
first, as for Christ's	<b>words</b>	, if they had been	8, 355/ 23
in anything else," these	<b>words</b>	were no proof that	8, 355/ 27
credence. Therefore, by those	<b>words</b>	-- expounding them of	8, 355/ 33
Scripture, neither. Nor those	<b>words</b>	of Christ be not	8, 355/ 37
the evangelists? Now, the	<b>words</b>	of Saint Augustine which	8, 356/ 13
Saint Augustine applieth those	<b>words</b>	of Christ to a	8, 356/ 15
lo," saith Barnes, "these	<b>words</b>	of Saint Augustine be	8, 356/ 26
shall find no such	<b>words</b>	in it. There is	8, 357/ 27

here serve well the	<b>words</b>	of Saint Augustine against	8, 358/ 12
Augustine against Barnes, which	<b>words</b>	Barnes bringeth for him	8, 358/ 13
agree with the said	<b>words</b>	of Saint Augustine, and	8, 358/ 21
Augustine, and of Christ's	<b>words</b>	, too. And yet so	8, 358/ 22
readers, that neither those	<b>words</b>	of Christ nor of	8, 359/ 18
for this purpose: the	<b>words</b>	of Saint Paul written	8, 359/ 23
rehearsed you Saint Paul's	<b>words</b>	more fully than doth	8, 359/ 33
fashion of the wholesome	<b>words</b>	which thou hast heard	8, 360/ 19
He saith not ". . . the	<b>words</b>	that I have written	8, 360/ 20
of mine," but ". . . the	<b>words</b>	that thou hast heard	8, 360/ 21
wrought by me." Which	<b>words</b>	, first, be so hard	8, 362/ 4
Saint Paul in those	<b>words</b>	meant that he would	8, 362/ 11
any hold of the	<b>words</b>	. . . and it shall never	8, 363/ 11
rehearse you both the	<b>words</b>	of Origen . . . and, besides	8, 367/ 26
or of the formal	<b>words</b>	and ceremonies used in	8, 368/ 4
out." Theophylact, upon these	<b>words</b>	of Saint Paul, "My	8, 369/ 8
Church itself." These	<b>words</b>	, therefore, of Saint Paul	8, 369/ 36
Saint Augustine saith these	<b>words</b>	(spoken unto God): "Her	8, 371/ 25
Lord, among many other	<b>words</b>	in this wise: "I	8, 371/ 33
my epistle"? By which	<b>words</b>	it appeareth well that	8, 374/ 18
second epistle, in these	<b>words</b>	: "Thou, therefore, my son	8, 374/ 27
to other men." Those	<b>words</b>	of Saint Paul do	8, 374/ 31
Ghost too, with like	<b>words</b>	as they forbade fornication	8, 375/ 16
and yet are the	<b>words</b>	of Christ's commandment in	8, 375/ 30
Baptism but that these	<b>words</b>	of our Savior shall	8, 377/ 6
as precisely to the	<b>words</b>	himself as he would	8, 377/ 18
in his light the	<b>words</b>	of the Apostle saying	8, 377/ 22
in his light these	<b>words</b>	of the Apostle: "It	8, 377/ 28
too . . . shall not lack	<b>words</b>	wherewith he may seem	8, 378/ 4
church to know his	<b>words</b>	written, and his traditions	8, 380/ 27
Spirit keepeth both the	<b>words</b>	written and the words	8, 380/ 31
words written and the	<b>words</b>	unwritten in perpetual knowledge	8, 380/ 31
blasphemeth all his unwritten	<b>words</b>	and himself too, with	8, 381/ 14
prove by the written	<b>words</b>	of some apostle . . . whereas	8, 381/ 18
beginning, in so few	<b>words</b>	, he concludeth all the	8, 386/ 12
another both in their	<b>words</b>	and deeds; and besides	8, 387/ 31
scantly perceive . . . except his	<b>words</b>	be somewhat opened and	8, 390/ 32
Christ with his aforesaid	<b>words</b>	to his apostles, "Have	8, 391/ 37
he meaneth. For these	<b>words</b>	will sound very well	8, 394/ 3
word, and defend their	<b>words</b>	only by words against	8, 395/ 16
their words only by	<b>words</b>	against all reason, and	8, 395/ 16
and against the plain	<b>words</b>	of God -- not	8, 395/ 17
but the very written	<b>words</b>	in plain and evident	8, 395/ 18
of ignorance, by the	<b>words</b>	of the Gospel, to	8, 405/ 13
to repeat again his	<b>words</b>	written in his other	8, 405/ 22
partly to anticipate his	<b>words</b>	written in his other	8, 405/ 23
other chapter after. Which	<b>words</b>	of his I have	8, 405/ 24
even by his own	<b>words</b>	, albeit that he affirmeth	8, 407/ 16
Peter meant by his	<b>words</b>	, "We believe that thou	8, 407/ 17
followeth, by his own	<b>words</b>	, that the article of	8, 407/ 36

Tyndale, upon his own	<b>words</b>	, confess that all the	8, 407/ 38
church. More Lo, these	<b>words</b>	of Tyndale seem very	8, 410/ 11
of Christ's own holy	<b>words</b>	, yet shall ye find	8, 410/ 13
evil together . . . and the	<b>words</b>	by which he proveth	8, 410/ 23
mean in his own	<b>words</b>	, by which his saying	8, 412/ 2
possibly mean in his	<b>words</b>	, that "hell gates shall	8, 412/ 5
else, but that his	<b>words</b>	will evil stand together	8, 413/ 17
here be lusty, high	<b>words</b>	either false or else	8, 413/ 30
part construe mine adversary's	<b>words</b>	wrong. And therefore, what	8, 414/ 23
true in all his	<b>words</b>	; and therefore he that	8, 414/ 27
affirmeth plainly, by express	<b>words</b>	, that a man may	8, 414/ 36
which believe of Christ's	<b>words</b>	no more than is	8, 415/ 25
nor of the written	<b>words</b>	no more than they	8, 415/ 26
out from these plain	<b>words</b>	of his own, "Whosoever	8, 416/ 3
These are, therefore, his	<b>words</b>	. . . Tyndale Furthermore, he that	8, 418/ 29
again . . . according to the	<b>words</b>	of our Savior in	8, 423/ 11
third article, whereof the	<b>words</b>	be true and his	8, 424/ 6
he proveth by the	<b>words</b>	of Saint John in	8, 424/ 9
the manner of their	<b>words</b>	, take occasion to turn	8, 424/ 16
all the plain, open	<b>words</b>	in which can be	8, 424/ 27
the covert and obscure	<b>words</b>	of our Savior Christ	8, 426/ 18
the dark and hard	<b>words</b>	of Saint Paul. Which	8, 426/ 20
but also by certain	<b>words</b>	in this First Epistle	8, 427/ 7
of men's souls. The	<b>words</b>	of Saint John be	8, 427/ 16
the understanding of these	<b>words</b>	vary Tyndale and we	8, 427/ 19
so wavering in his	<b>words</b>	that he wotteth not	8, 427/ 35
authority of the aforesaid	<b>words</b>	of Saint John, that	8, 428/ 25
manner Tyndale taketh these	<b>words</b>	. But against his taking	8, 428/ 28
ever did understand these	<b>words</b>	of Saint John in	8, 428/ 32
the understanding of these	<b>words</b>	of Saint John, better	8, 429/ 6
say we by the	<b>words</b>	of the Spirit revealed	8, 429/ 14
as both by his	<b>words</b>	before and after appeareth	8, 430/ 6
appeareth by the same	<b>words</b>	of his, in the	8, 430/ 36
the Hebrews, of which	<b>words</b>	Tyndale taketh his chief	8, 431/ 2
be forgiven. Saint Paul's	<b>words</b>	are these: "It is	8, 431/ 5
sentence. And whereas these	<b>words</b>	, as well appeareth by	8, 431/ 34
the plain and clear	<b>words</b>	of the holy prophet	8, 432/ 3
holy prophet Ezekiel, whose	<b>words</b>	, lo, be these, in	8, 432/ 3
will not that these	<b>words</b>	of Ezekiel be glossed	8, 432/ 36
glossed by any other	<b>words</b>	, though they be spoken	8, 432/ 36
but that his other	<b>words</b>	, if they seem contrary	8, 432/ 37
open warning in his	<b>words</b>	following, and saith . . . "Yea	8, 433/ 2
weight of Saint John's	<b>words</b>	that he allegeth, and	8, 435/ 18
the plain and open	<b>words</b>	of Saint John before	8, 435/ 31
against me upon other	<b>words</b>	of the same epistle	8, 435/ 37
yet again that the	<b>words</b>	of Saint John which	8, 436/ 11
devise no more effectual	<b>words</b>	that he might speak	8, 436/ 20
never mean by these	<b>words</b>	after such manner as	8, 438/ 11
before, Tyndale in these	<b>words</b>	of Saint John taketh	8, 438/ 20
not mean by these	<b>words</b>	that the young man	8, 438/ 33

Saint John in those	<b>words</b>	when he said, "He	8, 439/ 8
John, therefore, writing those	<b>words</b>	, and understanding, as indeed	8, 439/ 27
understanding of Saint John's	<b>words</b>	, the reason is much	8, 440/ 10
perceive that these only	<b>words</b>	of Saint John utterly	8, 441/ 29
of Saint John's other	<b>words</b>	. For when Saint John	8, 441/ 31
given us." By which	<b>words</b>	he declareth clearly that	8, 442/ 21
first part by the	<b>words</b>	of Saint John falsely	8, 443/ 33
second part by the	<b>words</b>	of Saint Paul, understood	8, 443/ 35
as appeareth by his	<b>words</b>	next after following, would	8, 444/ 5
Saint Paul saith the	<b>words</b>	of himself . . . Tyndale so	8, 444/ 11
Tyndale taketh Saint Paul's	<b>words</b>	spoken of himself, to	8, 444/ 26
so, he laid those	<b>words</b>	nothing to his purpose	8, 444/ 29
by those his own	<b>words</b>	following . . . Tyndale Thus are	8, 444/ 31
that by plain, express	<b>words</b>	, Tyndale telleth us that	8, 445/ 12
bringeth forth his before-rehearsed	<b>words</b>	of Saint Paul . . . by	8, 445/ 16
never do. By these	<b>words</b>	of his, "We be	8, 446/ 7
it seemeth by his	<b>words</b>	before-rehearsed . . . and also by	8, 446/ 33
peradventure mean by these	<b>words</b>	"we be no sinners	8, 446/ 37
as well by other	<b>words</b>	, in the chapters following	8, 447/ 5
following, as by these	<b>words</b>	, in this present chapter	8, 447/ 5
new battle." By these	<b>words</b>	it seemeth, and of	8, 447/ 8
not only through the	<b>words</b>	of men preached unto	8, 447/ 16
labored to set his	<b>words</b>	in such obscure and	8, 448/ 16
sin, as Tyndale's own	<b>words</b>	, as well in this	8, 451/ 28
any help of these	<b>words</b>	where he saith that	8, 453/ 31
For as touching Tyndale's	<b>words</b>	following, where he saith	8, 454/ 28
new battle" -- these	<b>words</b>	make nothing to the	8, 454/ 29
again; and therefore those	<b>words</b>	will not help. Howbeit	8, 455/ 4
Howbeit, of truth, Tyndale's	<b>words</b>	written a little before	8, 455/ 5
from their necks." These	<b>words</b>	, if they were true	8, 455/ 11
But of truth, those	<b>words</b>	are untrue. For when	8, 455/ 18
believing of God's other	<b>words</b>	than in the words	8, 463/ 1
words than in the	<b>words</b>	of his promises . . . since	8, 463/ 1
God in his other	<b>words</b>	than in his promises	8, 463/ 28
far go Saint Peter's	<b>words</b>	"qui in hunc mundum	8, 464/ 12
according to his own	<b>words</b>	spoken unto his church	8, 466/ 12
Book by his own	<b>words</b>	proved you, maketh mocks	8, 466/ 16
go further in his	<b>words</b>	, and see for what	8, 466/ 24
is upon his own	<b>words</b>	clearly convinced and concluded	8, 479/ 10
him, upon his own	<b>words</b>	, that the very church	8, 479/ 34
of his own wise	<b>words</b>	, Tyndale hath confounded himself	8, 480/ 9
matters than Tyndale's own	<b>words</b>	that he writeth here	8, 480/ 17
perceiving of his own	<b>words</b>	finally brought unto; and	8, 484/ 31
be well verified these	<b>words</b>	of Holy Scripture: "They	8, 487/ 29
forth as in his	<b>words</b>	is any truth, his	8, 488/ 8
all is forgiven. These	<b>words</b>	would I have Tyndale	8, 495/ 20
mind upon his uncertain	<b>words</b>	, to the end that	8, 498/ 3
that way that his	<b>words</b>	gathered out of divers	8, 498/ 7
not only because the	<b>words</b>	of Christ spoken there	8, 498/ 15
our Savior in those	<b>words</b>	, when he said unto	8, 498/ 18

appeareth by those aforesaid	<b>words</b>	, "I have chosen you	8, 498/ 27
leaveth it by those	<b>words</b>	yet in doubt which	8, 499/ 3
One is that these	<b>words</b>	of his cannot be	8, 499/ 8
have them do." These	<b>words</b>	men would ween were	8, 499/ 25
shortly see, in these	<b>words</b>	that "God maketh his	8, 499/ 28
mercy" -- as plain	<b>words</b>	as they be, and	8, 499/ 29
by those fair plain	<b>words</b>	. . . ye shall farther perceive	8, 500/ 5
farther perceive by other	<b>words</b>	of Tyndale's own writing	8, 500/ 5
man hath in those	<b>words</b>	that seem so fair	8, 500/ 36
plainly perceive by his	<b>words</b>	that in this chapter	8, 501/ 5
joined to his aforesaid	<b>words</b>	of his answer unto	8, 501/ 6
Book as to the	<b>words</b>	unto which they be	8, 501/ 7
his follies, after his	<b>words</b>	of both the places	8, 502/ 11
saith in all God's	<b>words</b>	unwritten) or else that	8, 508/ 34
Tyndale saith in these	<b>words</b>	. . . Tyndale And then when	8, 510/ 28
and plain by these	<b>words</b>	that he consequently saith	8, 511/ 11
to falsify his own	<b>words</b>	here and bear a	8, 513/ 13
company. And that his	<b>words</b>	here be very false	8, 513/ 14
follow upon his other	<b>words</b>	, his other words must	8, 513/ 18
other words, his other	<b>words</b>	must needs be as	8, 513/ 19
for all his other	<b>words</b>	, all the pith of	8, 515/ 27
in Christ. More These	<b>words</b>	, lo, good reader, expound	8, 515/ 33
thing. And when his	<b>words</b>	are well examined . . . he	8, 518/ 15
before -- as the	<b>words</b>	of Holy Writ be	8, 520/ 5
say that all the	<b>words</b>	of Holy Scripture by	8, 520/ 9
well wit by these	<b>words</b>	of his whether he	8, 520/ 27
More Tyndale maketh these	<b>words</b>	for a ground of	8, 522/ 15
good reader, in these	<b>words</b>	of his that he	8, 522/ 22
David's deeds with Tyndale's	<b>words</b>	, and examine in them	8, 530/ 9
wield it." By which	<b>words</b>	this point of occasions	8, 532/ 1
can perceive of his	<b>words</b>	. But, now, this reason	8, 535/ 27
thoughts, all these ungracious	<b>words</b>	, all these abominable deeds	8, 536/ 20
naught . . . and all his	<b>words</b>	reproved by the very	8, 540/ 10
by the very plain	<b>words</b>	of Scripture. And yet	8, 540/ 11
miracles and all the	<b>words</b>	which he had told	8, 540/ 35
salvation." Showing, by those	<b>words</b>	, that neither are we	8, 542/ 2
mouth. Whereto consent the	<b>words</b>	of our Savior himself	8, 542/ 5
And by the selfsame	<b>words</b>	by which he saith	8, 542/ 17
read me all those	<b>words</b>	of his again . . . and	8, 542/ 20
them that all these	<b>words</b>	most properly pertained to	8, 543/ 33
-- he said the	<b>words</b>	which I before remembered	8, 543/ 36
manner, in his before-rehearsed	<b>words</b>	wherein he saith nay	8, 544/ 23
forthwith, in his next	<b>words</b>	after, he saith very	8, 544/ 25
King David, by the	<b>words</b>	of God spoken by	8, 547/ 6
it . . . that by plain	<b>words</b>	at length he saith	8, 547/ 12
of him some blasphemous	<b>words</b>	, and had opprobrious language	8, 548/ 35
destroyed not only Tyndale's	<b>words</b>	last above-rehearsed . . . but over	8, 549/ 27
us by plain, express	<b>words</b>	the contrary, when he	8, 551/ 35
for all the women's	<b>words</b>	, believe that Christ was	8, 552/ 1
matter. For in those	<b>words</b>	he confesseth that in	8, 552/ 18

rehearsed you my very	<b>words</b>	of my Dialogue, as	8, 553/ 29
than mine, of those	<b>words</b>	of our Savior spoken	8, 554/ 1
changeth and misrehearseth my	<b>words</b>	, and the very words	8, 554/ 19
words, and the very	<b>words</b>	of Christ's Gospel, too	8, 554/ 20
the other, with fond	<b>words</b>	of his own foolish	8, 554/ 22
gloss needeth to those	<b>words</b>	of our Savior is	8, 554/ 34
well that in those	<b>words</b>	of our Savior unto	8, 557/ 29
the stead thereof these	<b>words</b>	"come again to thyself	8, 558/ 23
agree with his other	<b>words</b>	, "amazed," "astonied," and forgetting	8, 558/ 24
and with the very	<b>words</b>	of his merry mock	8, 559/ 35
we have . . . of which	<b>words</b>	only, Tyndale maketh all	8, 562/ 29
which is of his	<b>words</b>	much ado to perceive	8, 566/ 15
will say that the	<b>words</b>	of Saint Paul "It	8, 568/ 17
illuminated," etc., and the	<b>words</b>	of our Savior himself	8, 568/ 19
that forasmuch as those	<b>words</b>	be minatory and threats	8, 568/ 34
expounded all his such	<b>words</b>	by the mouth of	8, 568/ 37
else that the sore	<b>words</b>	of the both places	8, 569/ 27
cause for which he	<b>wore</b>	hair and slept in	8, 66/ 15
he shall by leisure	<b>work</b>	her and win her	8, 7/ 10
live in lechery. That	<b>work</b>	hath no name of	8, 7/ 18
the Martyr." A long	<b>work</b>	would it be to	8, 10/ 29
holy man's prayer will	<b>work</b>	; and so I pray	8, 24/ 33
therefore, of this present	<b>work</b>	, these three books first	8, 33/ 20
doubteth but that this	<b>work</b>	both hath been and	8, 35/ 9
with any other good	<b>work</b>	-- fasting, prayer, or	8, 52/ 5
not Christ, by the	<b>work</b>	of his Passion. In	8, 52/ 15
can do any good	<b>work</b>	without the special grace	8, 52/ 33
them that the best	<b>work</b>	that any man worketh	8, 53/ 4
or goodness of the	<b>work</b>	itself although he suffered	8, 53/ 6
God with any good	<b>work</b>	saving only faith. Yet	8, 53/ 25
that he would not	<b>work</b>	on the holy day	8, 73/ 19
might do no bodily	<b>work</b>	for necessity. But the	8, 73/ 24
after, and yet will	<b>work</b>	it on the holy	8, 74/ 26
either, is in the	<b>work</b>	thereof any means to	8, 77/ 23
not here a wise	<b>work</b>	of Tyndale? But he	8, 80/ 8
if they apply to	<b>work</b>	therewith, he helpeth them	8, 85/ 19
is to wit, to	<b>work</b>	not in the body	8, 85/ 27
ear is verily a	<b>work</b>	of Satan, and that	8, 88/ 7
it is the very "	<b>work</b>	of Satan," and they	8, 88/ 25
therefore serve Satan and	<b>work</b>	his work if they	8, 88/ 26
Satan and work his	<b>work</b>	if they shrive themselves	8, 88/ 26
us believe that the	<b>work</b>	itself, without the promise	8, 94/ 8
it is not the	<b>work</b>	but the promise that	8, 94/ 37
grace but by God's	<b>work</b>	beside: so, though he	8, 95/ 9
sacraments, nor by that	<b>work</b>	or deed that is	8, 95/ 11
the sacrament doth nothing	<b>work</b>	, nor is no cause	8, 95/ 14
the sacraments did nothing	<b>work</b>	in themselves, nor had	8, 98/ 20
made them meet to	<b>work</b>	into the soul through	8, 98/ 31
but that the principal	<b>work</b>	and the whole worker	8, 100/ 31
it pleaseth him to	<b>work</b>	them. And they that	8, 101/ 6

which it anything may	<b>work</b>	in cleansing of the	8, 101/ 10
that bodily water can	<b>work</b>	upon the spiritual substance	8, 101/ 20
is the water, to	<b>work</b>	not upon souls only	8, 101/ 23
fire, the fire do	<b>work</b>	upon them and burn	8, 102/ 3
the water there did	<b>work</b>	nothing therein at that	8, 102/ 31
the bodily water cannot	<b>work</b>	upon the unbodily soul	8, 103/ 23
outward, sensible things thereof	<b>work</b>	, as they reckon, upon	8, 103/ 34
corporeal water able to	<b>work</b>	upon the unbodied, incorporeal	8, 104/ 4
here make a long	<b>work</b>	to rehearse many of	8, 113/ 28
not to prolong this	<b>work</b>	with writing of stories	8, 128/ 13
have some trust to	<b>work</b>	wonders at length. For	8, 137/ 24
were too long a	<b>work</b>	, and as much as	8, 143/ 23
God that he may	<b>work</b>	with God's grace in	8, 148/ 23
grace with us to	<b>work</b>	with us, which is	8, 205/ 1
holy works that they	<b>work</b>	together, in killing the	8, 208/ 32
up, and maketh much	<b>work</b>	to cure the wound	8, 214/ 7
to do any good	<b>work</b>	(fast, give alms, or	8, 221/ 5
since he intendeth to	<b>work</b>	the way to man's	8, 239/ 2
his Father made him	<b>work</b>	as also the witness	8, 239/ 29
word, but joineth his	<b>work</b>	therewith? Hear what he	8, 241/ 31
worketh and ever shall	<b>work</b>	therein doth and shall	8, 251/ 14
shall come himself and	<b>work</b>	wonders, to pervert (if	8, 270/ 16
yet shall he not	<b>work</b>	miracles alone, but God	8, 270/ 17
in the sacrament to	<b>work</b>	such grace in him	8, 288/ 34
before wedlock with its	<b>work</b>	; or else he must	8, 305/ 22
that wedlock with its	<b>work</b>	is naught and not	8, 305/ 23
Martin Luther (if the	<b>work</b>	of wedlock be foul	8, 305/ 28
perpetual virginity and the	<b>work</b>	of wedlock be not	8, 305/ 32
the forbearing of the	<b>work</b>	of wedlock is more	8, 306/ 10
to God than the	<b>work</b>	of wedlock in Matrimony	8, 306/ 11
ceaseth no year to	<b>work</b>	miracles in his Catholic	8, 346/ 18
Second Book of this	<b>work</b>	, well proved this point	8, 357/ 19
instructed to every good	<b>work</b>	." I have rehearsed you	8, 359/ 32
books of this present	<b>work</b>	) and yet hereafter shall	8, 387/ 13
forth in this present	<b>work</b>	-- this one can	8, 388/ 4
books of this present	<b>work</b>	, well and plainly proved	8, 399/ 5
before I finish this	<b>work</b>	, by such clear, open	8, 399/ 6
help, do any good	<b>work</b>	at all . . . and great	8, 400/ 3
and that the best	<b>work</b>	were naught worth to	8, 400/ 7
the nature of the	<b>work</b>	itself -- not were	8, 400/ 8
go about any good	<b>work</b>	wrought with grace in	8, 400/ 21
save such as may	<b>work</b>	without any respect or	8, 402/ 1
that but if we	<b>work</b>	well if we may	8, 402/ 12
third book of this	<b>work</b>	-- "Whether the Apostles	8, 404/ 36
let his own will	<b>work</b>	therewith. But whensoever he	8, 422/ 11
from his righteousness, and	<b>work</b>	wickedness in any of	8, 432/ 13
man is wont to	<b>work</b>	, shall he live? Of	8, 432/ 14
they believe well and	<b>work</b>	well, they be all	8, 434/ 18
as they say, but	<b>work</b>	well) standeth still in	8, 456/ 20
readers, make no long	<b>work</b>	about this chapter. For	8, 460/ 20

the belief and the	<b>work</b>	. For as he could	8, 463/ 8
heaven without any good	<b>work</b>	at all -- so	8, 463/ 9
regard of any good	<b>work</b>	at all, or of	8, 474/ 15
the church, shall never	<b>work</b>	with him toward the	8, 479/ 20
and also this whole	<b>work</b>	. . . wherein with a few	8, 480/ 8
safe enough . . . because that	<b>work</b>	is not his own	8, 483/ 24
is not his own	<b>work</b>	, but the work of	8, 483/ 25
own work, but the	<b>work</b>	of the devil, and	8, 483/ 25
alms, or any good	<b>work</b>	; but in destruction of	8, 484/ 16
sloth, and let God	<b>work</b>	alone -- then say	8, 486/ 29
and after falleth to	<b>work</b>	with them at some	8, 491/ 17
at last, with much	<b>work</b>	, rising again. All this	8, 495/ 28
to put away the	<b>work</b>	of man's free will	8, 501/ 27
giveth God in the	<b>work</b>	of our belief and	8, 501/ 32
own to labor and	<b>work</b>	with God in the	8, 503/ 33
it . . . but a fruitful	<b>work</b>	toward the attaining of	8, 504/ 28
things yet doth nothing	<b>work</b>	at all but of	8, 511/ 2
great good will to	<b>work</b>	with God's grace and	8, 512/ 33
lacketh the will to	<b>work</b>	well after his reason	8, 512/ 35
well in this devilish	<b>work</b>	of his as in	8, 516/ 26
whole process of his	<b>work</b>	. Wherein as concerning salvation	8, 518/ 30
many places of his	<b>work</b>	that it is but	8, 519/ 33
elects that will so	<b>work</b>	with his grace that	8, 523/ 2
would give enough, to	<b>work</b>	with his grace in	8, 525/ 1
call any man's good	<b>work</b>	in any wise his	8, 527/ 25
again, but would effectually	<b>work</b>	with him to perfect	8, 546/ 20
chapters of my said	<b>work</b>	. Whereunto I shall reserve	8, 553/ 34
whereof it cannot but	<b>work</b>	well. Now shall ye	8, 555/ 18
yea . . . then since the	<b>work</b>	that he then wrought	8, 555/ 30
Christ was a good	<b>work</b>	. And then will it	8, 555/ 32
and done a good	<b>work</b>	. So that I see	8, 555/ 35
first part of this	<b>work</b>	, neither rehearsed them all	8, 561/ 11
first part of this	<b>work</b>	) -- of these two	8, 561/ 15
jabbereth in all this	<b>work</b>	. . . and would have it	8, 561/ 35
work and the whole	<b>worker</b>	in the cleansing of	8, 100/ 31
of God is the	<b>worker</b>	thereof -- wrote, as	8, 322/ 8
whereby they may be	<b>workers</b>	and instruments in the	8, 104/ 19
cured. Howbeit, God so	<b>worketh</b>	that sometimes it is	8, 27/ 29
work that any man	<b>worketh</b>	with God's help and	8, 53/ 5
the benefits that God	<b>worketh</b>	and showeth the world	8, 54/ 35
ween that God alone	<b>worketh</b>	all our sin, and	8, 71/ 32
the promise of God	<b>worketh</b>	not our salvation no	8, 105/ 8
the sacraments, but God	<b>worketh</b>	our salvation himself . . . and	8, 105/ 9
his own liberal goodness	<b>worketh</b>	our salvation, and the	8, 105/ 16
hope, and charity man	<b>worketh</b>	good works -- watch	8, 204/ 29
as he that well	<b>worketh</b>	with grace deserveth of	8, 205/ 3
talents of grace and	<b>worketh</b>	well therewith) -- therefore	8, 205/ 7
the superstitious marvels and	<b>worketh</b>	the very-faithful miracles, for	8, 246/ 25
miracles which God ever	<b>worketh</b>	and ever shall work	8, 251/ 14
at all. But God	<b>worketh</b>	his miracles in his	8, 252/ 22

but such as he	<b>worketh</b>	sometimes where he maketh	8, 275/ 26
continually. For therein he	<b>worketh</b>	miracles continually -- and	8, 376/ 27
which only church he	<b>worketh</b>	miracles; with his church	8, 380/ 37
forth . . . that whereas God	<b>worketh</b>	miracles in his church	8, 381/ 11
too -- that he	<b>worketh</b>	so well therewith that	8, 429/ 26
and lively faith, that	<b>worketh</b>	with love. If he	8, 430/ 32
in man's feebleness so	<b>worketh</b>	with the free will	8, 453/ 10
towardness and good endeavor,	<b>worketh</b>	in man the credulity	8, 500/ 13
and help, God then	<b>worketh</b>	with us, and inwardly	8, 500/ 20
man conformable and toward	<b>worketh</b>	with God and doth	8, 504/ 10
of their appetites," God	<b>worketh</b>	with them toward the	8, 517/ 22
the lively faith that	<b>worketh</b>	, as Saint Paul saith	8, 534/ 33
proceeding of a faithful,	<b>working</b>	charity; whereof he and	8, 54/ 20
bring holy days and	<b>working</b>	days all in one	8, 74/ 21
good, and also the	<b>working</b>	for our own necessity	8, 74/ 22
have done upon the	<b>working</b>	day before, or may	8, 74/ 26
holy day and make	<b>working</b>	day thereof: this man	8, 74/ 29
have done on the	<b>working</b>	day -- was by	8, 74/ 33
them therein as effectual,	<b>working</b>	instruments in the doing	8, 98/ 29
of God in the	<b>working</b>	thereof. To which mind	8, 99/ 12
also a quick, lively,	<b>working</b>	medicine, means, and instrument	8, 100/ 27
and a purpose of	<b>working</b>	of good works --	8, 101/ 2
that God in the	<b>working</b>	of such cleansing of	8, 101/ 3
bodies wherein they were	<b>working</b>	instruments of these marvelous	8, 103/ 27
as well be a	<b>working</b>	instrument upon the unbodied	8, 103/ 29
take all effect of	<b>working</b>	from the sacraments themselves	8, 104/ 10
not without the secret	<b>working</b>	of God. And surely	8, 161/ 2
man and yet the	<b>working</b>	of God therewith. For	8, 191/ 2
besides man's own will	<b>working</b>	with grace toward the	8, 241/ 17
and help of God	<b>working</b>	with man's will toward	8, 241/ 19
known by the plenteous	<b>working</b>	of God's wonders by	8, 244/ 23
nothing of God's Spirit	<b>working</b>	with the general councils	8, 341/ 10
have use of reason	<b>working</b>	with God for their	8, 422/ 6
than believing, loving, and	<b>working</b>	. . . the selfsame, too, seemeth	8, 430/ 35
the grace of God	<b>working</b>	with them -- yet	8, 452/ 2
given the gift of	<b>working</b>	miracles. Which miracles since	8, 477/ 7
do any good, in	<b>working</b>	, himself, with God's grace	8, 486/ 24
of temptation, too, and	<b>working</b>	with God in the	8, 486/ 26
-- and good will	<b>working</b>	therewith, in folk of	8, 497/ 33
of their own anything	<b>working</b>	with God toward the	8, 499/ 35
at all in the	<b>working</b>	of faith in my	8, 500/ 30
my will have any	<b>working</b>	at all. More Now	8, 500/ 33
at all in the	<b>working</b>	of faith in man's	8, 502/ 23
good endeavor walking and	<b>working</b>	with him, bring them	8, 505/ 26
my will have any	<b>working</b>	at all. More Let	8, 506/ 31
one side, or in	<b>working</b>	of a conformable inclination	8, 507/ 8
opinion brought by God	<b>working</b>	with man's will into	8, 509/ 6
as much to the	<b>working</b>	of man's will concerning	8, 510/ 33
faith, without any manner	<b>working</b>	of their wills, as	8, 511/ 4
the froward will wittingly	<b>working</b>	for pleasure against reason	8, 512/ 27

reason of the different	<b>working</b>	of their free wills	8, 519/ 16
what order of God's	<b>working</b>	, or of the working	8, 521/ 35
working, or of the	<b>working</b>	of man's own will	8, 521/ 35
there was a willful	<b>working</b>	of David against the	8, 534/ 24
died . . . his faith well	<b>working</b>	by love had failed	8, 556/ 30
plainly against his idle,	<b>workless</b>	faith. Now, in that	8, 155/ 30
right faith idle and	<b>workless</b>	, and therefore dead and	8, 400/ 33
believe that men's good	<b>works</b>	, be they never so	8, 4/ 14
faith," set all good	<b>works</b>	at naught, and little	8, 5/ 24
and that men's good	<b>works</b>	were nothing worth, nor	8, 6/ 11
depraving of men's good	<b>works</b>	be well worthy damnation	8, 6/ 16
have all his good	<b>works</b>	lost. And yet glorieth	8, 25/ 7
to any good, virtuous	<b>works</b>	. But now, leaving other	8, 36/ 17
true faith and good	<b>works</b>	to follow them, the	8, 39/ 6
in faith and good	<b>works</b>	than in simulation of	8, 40/ 17
he reckoneth all good	<b>works</b>	fruitless and unprofitable, and	8, 42/ 10
God with any good	<b>works</b>	for heaven, or to	8, 52/ 12
saviors, by our own	<b>works</b>	. . . and not Christ, by	8, 52/ 15
serve God with good	<b>works</b>	wrought, with his gracious	8, 52/ 18
also that such good	<b>works</b>	shall the rather help	8, 52/ 21
reward of man's good	<b>works</b>	cometh only of God's	8, 53/ 12
as are all men's	<b>works</b>	; and albeit that we	8, 53/ 15
would not reward our	<b>works</b>	in such wise were	8, 53/ 16
reward of our good	<b>works</b>	, both the beginning, the	8, 53/ 18
God with any good	<b>works</b>	to the intent the	8, 53/ 22
other outward and inward	<b>works</b>	. . . may proceed of faith	8, 54/ 15
serve with all other	<b>works</b>	above-remembered, proceeding of a	8, 54/ 19
of good men's Christian	<b>works</b>	; for Christian be their	8, 54/ 26
other places of his	<b>works</b>	and Luther his master's	8, 55/ 13
Christ's Passion, our good	<b>works</b>	well wrought . . . help to	8, 65/ 20
one of the good	<b>works</b>	that, besides other good	8, 65/ 33
holy day the worldly	<b>works</b>	which he might and	8, 74/ 25
utterly from all outward	<b>works</b>	, and yet seeth that	8, 82/ 35
of working of good	<b>works</b>	-- yet divers good	8, 101/ 2
if we do good	<b>works</b>	with our faith; Tyndale	8, 106/ 24
saith to do good	<b>works</b>	with intent the rather	8, 106/ 24
and faith; not of	<b>works</b>	and deeds, lest, after	8, 107/ 35
promised reward to good	<b>works</b>	. And Tyndale will not	8, 147/ 35
some faults in his	<b>works</b>	-- he must remember	8, 152/ 32
narrowly did examine his	<b>works</b>	, and so straitly marked	8, 153/ 13
commendation caused of his	<b>works</b>	divers to be reverently	8, 153/ 16
appeareth in Saint Jerome's	<b>works</b>	that he was of	8, 153/ 21
wherein is neither good	<b>works</b>	nor sacraments: so is	8, 174/ 37
into English, or some	<b>works</b>	, either, that I have	8, 178/ 11
it in all the	<b>works</b>	which I since made	8, 181/ 13
charity man worketh good	<b>works</b>	-- watch, fast, pray	8, 204/ 29
he preventeth our good	<b>works</b>	, and with which he	8, 205/ 17
in us and our	<b>works</b>	it is diversely considered	8, 205/ 20
our flesh with holy	<b>works</b>	of God's enjoining, and	8, 208/ 27
with all their holy	<b>works</b>	that they work together	8, 208/ 31

first, whether such holy	<b>works</b>	as God hath taught	8, 208/ 34
enjoin any such holy	<b>works</b>	, or lay any such	8, 209/ 9
either here by good	<b>works</b>	of penance-doing, or other	8, 209/ 35
satisfactory pains or good	<b>works</b>	either in this world	8, 209/ 36
or by good, holy	<b>works</b>	, other satisfaction for the	8, 210/ 9
Passion . . . but if men's	<b>works</b>	wrought with his grace	8, 210/ 33
to perseverance in good	<b>works</b>	, against the lightness of	8, 217/ 12
wit, as well the	<b>works</b>	which his Father made	8, 239/ 28
of God, the wonderful	<b>works</b>	of God in doing	8, 241/ 24
Saint John, saying, "The	<b>works</b>	which my Father hath	8, 241/ 27
to do, the same	<b>works</b>	which I do . . . they	8, 241/ 28
I had not done	<b>works</b>	among them which none	8, 242/ 3
his faith and good	<b>works</b>	be highly rewarded in	8, 243/ 17
his word with wonderful	<b>works</b>	, to make his word	8, 243/ 28
proved by his wonderful	<b>works</b>	, as himself saith in	8, 243/ 31
not come and wrought	<b>works</b>	such as no man	8, 246/ 12
by his own wondrous	<b>works</b>	), owed to be believed	8, 262/ 28
bare faith without good	<b>works</b>	. Now, if they admit	8, 265/ 19
that the old holy	<b>works</b>	that have been made	8, 278/ 25
taught before, and in	<b>works</b>	make what change that	8, 280/ 25
God written, above wonderful	<b>works</b>	of God done --	8, 281/ 3
do penance and good	<b>works</b>	here (of which two	8, 288/ 14
to do any good	<b>works</b>	toward heavenward, or to	8, 289/ 28
the Law and the	<b>works</b>	of the Law alone	8, 299/ 27
and all their bodily	<b>works</b>	of the soul --	8, 299/ 28
be saved by the	<b>works</b>	of the Law; whereas	8, 299/ 31
strength of faith . . . both	<b>works</b>	of the Law and	8, 299/ 32
faith and other good	<b>works</b>	should suffice them as	8, 308/ 25
save us without good	<b>works</b>	, as they said of	8, 308/ 26
with faith and good	<b>works</b>	. . . as Saint James speaketh	8, 325/ 11
heresy that men's good	<b>works</b>	be not rewarded in	8, 325/ 14
God with any bodily	<b>works</b>	, or to do any	8, 325/ 15
of them be bodily	<b>works</b>	: a man may lawfully	8, 325/ 17
sacraments as in the	<b>works</b>	of their law, without	8, 326/ 21
false faith and evil	<b>works</b>	(and be accursed out	8, 337/ 3
men, against all good	<b>works</b>	, against all religion, fasting	8, 337/ 18
approveth the faith and	<b>works</b>	that they lived and	8, 338/ 29
and that his own	<b>works</b>	bore witness of him	8, 347/ 22
and in Saint Irenaeus'	<b>works</b>	the same charge given	8, 348/ 17
men in many good	<b>works</b>	beside any commandment. And	8, 351/ 8
contempt of all good	<b>works</b>	, and by the beastly	8, 358/ 35
of faith and good	<b>works</b>	, they pass over the	8, 362/ 23
the matter of good	<b>works</b>	those false heretics misconstrue	8, 363/ 4
Lord, that she did	<b>works</b>	of mercy, and that	8, 372/ 2
that man, by good	<b>works</b>	wrought in faith, any	8, 394/ 22
confidence in his own	<b>works</b>	, nor once think that	8, 400/ 1
mistrust all his own	<b>works</b>	, for imperfect circumstances seldom	8, 400/ 5
necessity bringeth forth good	<b>works</b>	, as the fruit of	8, 400/ 28
they say that good	<b>works</b>	be naught worth, and	8, 400/ 29
-- and also, good	<b>works</b>	wrought in faith, hope	8, 401/ 1

of Scripture, for good	<b>works</b>	done here in earth	8, 401/ 10
answer that the good	<b>works</b>	be nothing worth of	8, 401/ 12
he say that good	<b>works</b>	be naught worth because	8, 401/ 22
well fear that the	<b>works</b>	which himself hath done	8, 401/ 29
any regard of good	<b>works</b>	. . . but hath both promised	8, 402/ 10
to do no good	<b>works</b>	; how he calleth it	8, 402/ 31
rather for any good	<b>works</b>	. For if men might	8, 402/ 34
for lack of such	<b>works</b>	, men shall be damned	8, 403/ 6
all regard of good	<b>works</b>	), they be not agreed	8, 403/ 20
upon ourselves with good	<b>works</b>	of charity, the more	8, 409/ 3
any endeavor through good	<b>works</b>	toward satisfaction; and so	8, 410/ 20
out of the lively	<b>works</b>	of charity, and is	8, 412/ 23
go by confession, contrition,	<b>works</b>	of penance, and works	8, 413/ 35
works of penance, and	<b>works</b>	of mercy, toward the	8, 413/ 36
call God's high, marvelous	<b>works</b>	illusions and wonders of	8, 415/ 20
sacramental shrift, or penitential	<b>works</b>	, or deeds of charity	8, 416/ 24
or purpose of good	<b>works</b>	, neither can that knowledge	8, 416/ 31
and setteth all good	<b>works</b>	at so short, he	8, 416/ 35
charity, and do good	<b>works</b>	with, not without the	8, 422/ 4
and will of good	<b>works</b>	-- cannot dwell with	8, 423/ 27
of Christ in good	<b>works</b>	, and keeping of God's	8, 427/ 29
the sacraments and good	<b>works</b>	," of which Tyndale will	8, 427/ 32
and do the good	<b>works</b>	which thou were wont	8, 429/ 21
of his faithful, lively	<b>works</b>	shine bright before the	8, 429/ 27
that fervor of devout	<b>works</b>	into some slothful slackness	8, 429/ 29
heresies, or from good	<b>works</b>	to deadly sin, then	8, 434/ 20
him in their sinful	<b>works</b>	; as our Savior said	8, 434/ 27
dissolve and break the	<b>works</b>	of the devil. And	8, 434/ 31
open by their outward	<b>works</b>	-- how can that	8, 441/ 33
respect of any good	<b>works</b>	; and feel and be	8, 447/ 22
nature of our good	<b>works</b>	is able of itself	8, 463/ 5
shrift and all penitential	<b>works</b>	toward satisfaction, and all	8, 470/ 26
him look in the	<b>works</b>	of Saint Augustine, Saint	8, 477/ 29
vows, faith, and good	<b>works</b>	, and finally everything wherein	8, 479/ 14
trust in their own	<b>works</b>	. . . Lo, what a peril	8, 483/ 21
trust in their own	<b>works</b>	, and make idols of	8, 483/ 36
trust in their own	<b>works</b>	-- not in fasting	8, 484/ 15
brethren," "trusting in their	<b>works</b>	," is by the perceiving	8, 484/ 30
word in all Tyndale's	<b>works</b>	. But yet heard I	8, 489/ 31
concerning all other good	<b>works</b>	too. And albeit that	8, 501/ 29
all manner of good	<b>works</b>	, he taketh utterly away	8, 501/ 34
many virtuous and good	<b>works</b>	proceeding thereupon . . . and finally	8, 505/ 28
and that neither good	<b>works</b>	have reward in heaven	8, 516/ 4
nor that any evil	<b>works</b>	shall have any punishment	8, 516/ 5
of taking their good	<b>works</b>	for their own. And	8, 531/ 11
and fighting against good	<b>works</b>	by sects dissolving the	8, 561/ 31
any regard of good	<b>works</b>	; and then they choose	8, 566/ 23
to fall to what	<b>works</b>	they will. For since	8, 567/ 6
no respect unto good	<b>works</b>	, but think that only	8, 571/ 34
wherewith they corrupt the	<b>world</b>	are of infidelity and	8, 3/ 22

the water in the	<b>world</b>	will never be able	8, 21/ 37
to overwhelm the whole	<b>world</b>	with words. Now, as	8, 26/ 13
that cometh into this	<b>world</b>	," make you that matter	8, 34/ 2
But thus goeth the	<b>world</b>	forth between Frith and	8, 34/ 15
in such wise the	<b>world</b>	that folk should not	8, 35/ 7
heaviness to see the	<b>world</b>	wax so wretched, that	8, 36/ 5
live, in this wretched	<b>world</b>	, aid and help of	8, 39/ 5
heaven to rebuke the	<b>world</b>	of judgment"; that is	8, 43/ 10
all Christendom rebuke the	<b>world</b>	for lack of true	8, 43/ 11
The passions of this	<b>world</b>	be not worthy the	8, 53/ 9
and rulers of the	<b>world</b>	. . . he looketh on the	8, 54/ 31
which God showeth the	<b>world</b>	through them, and therefore	8, 54/ 31
worketh and showeth the	<b>world</b>	through the powers and	8, 54/ 35
and rulers of the	<b>world</b>	, and putteth that for	8, 54/ 36
and rulers of the	<b>world</b>	. . . and as it appeareth	8, 55/ 12
and rulers of the	<b>world</b>	should be good and	8, 55/ 15
after this way the	<b>world</b>	, albeit that it be	8, 57/ 16
days of this blind	<b>world</b>	" that could not on	8, 62/ 21
and to increase the	<b>world</b>	. . . and not to signify	8, 84/ 32
to show to the	<b>world</b>	himself a matrimony of	8, 86/ 23
may; for all the	<b>world</b>	can never make it	8, 87/ 10
proved that all the	<b>world</b>	cannot deny it but	8, 91/ 27
is nothing in this	<b>world</b>	for his purpose. For	8, 96/ 22
brought thee into this	<b>world</b>	which thou dost now	8, 97/ 16
me how might the	<b>world</b>	be made when there	8, 102/ 19
the end of the	<b>world</b>	, and that he would	8, 106/ 35
days had in this	<b>world</b>	here any church at	8, 107/ 19
the sin of the	<b>world</b>	, unto his Father in	8, 108/ 29
people. Tyndale But the	<b>world</b>	captivateth his wit, and	8, 120/ 11
he calleth here "the	<b>world</b>	," and saith that "the	8, 120/ 24
and saith that "the	<b>world</b>	captivateth his wit, and	8, 120/ 24
seely souls of the	<b>world</b>	here be captivated and	8, 121/ 16
marvel of. For the	<b>world</b>	is not often wont	8, 121/ 19
great wonder of the	<b>world</b>	made them an imagination	8, 121/ 28
the rulers of the	<b>world</b>	he obeyeth, thinketh he	8, 124/ 5
Holy Ghost rebuketh the	<b>world</b>	for lack of judgment	8, 129/ 17
lechery . . . to turn the	<b>world</b>	to grace." Now, he	8, 130/ 11
creatures of the whole	<b>world</b>	. And then we say	8, 132/ 1
the end of the	<b>world</b>	, according to the words	8, 133/ 4
no church in the	<b>world</b>	at all. For so	8, 135/ 17
reproved and all the	<b>world</b>	hath wondered on; and	8, 140/ 22
throughout all the whole	<b>world</b>	. This signification Tyndale leaveth	8, 146/ 6
enough thereof. But the	<b>world</b>	waxeth such nowadays . . . that	8, 148/ 9
also in giving the	<b>world</b>	warning to beware of	8, 150/ 4
he may translate the "	<b>world</b>	" into a "football," if	8, 165/ 2
people throughout all the	<b>world</b>	; whereas it signified no	8, 170/ 22
to God and the	<b>world</b>	and forsake it. Now	8, 175/ 16
openeth light unto the	<b>world</b>	." These words, when I	8, 179/ 15
his light unto the	<b>world</b>	. . . except that Tyndale take	8, 179/ 36
of light unto the	<b>world</b>	, he take the lightsome	8, 180/ 1

example . . . by which the	<b>world</b>	may see for a	8, 180/ 2
so thoroughly that the	<b>world</b>	see never any such	8, 180/ 8
else would all the	<b>world</b>	have went that Saint	8, 189/ 26
such as all the	<b>world</b>	may wonder at. For	8, 192/ 12
the corruption of the	<b>world</b>	, openly. But he cannot	8, 206/ 23
sins of this whole	<b>world</b>	-- and for all	8, 209/ 23
works either in this	<b>world</b>	here or after this	8, 209/ 36
here or after this	<b>world</b>	in purgatory . . . but if	8, 209/ 37
the powers of the	<b>world</b>	to come, and then	8, 213/ 2
commandments if neither the	<b>world</b>	, the flesh, nor the	8, 217/ 35
chief ruler of this	<b>world</b>	cometh" . . . whereas in the	8, 237/ 3
Pharaoh. And when the	<b>world</b>	was turned to him	8, 244/ 8
and came into the	<b>world</b>	in their time . . . of	8, 244/ 10
be born into the	<b>world</b>	in their time; and	8, 244/ 13
time come into this	<b>world</b>	, newborn first of their	8, 244/ 15
counterfeited preachings, in the	<b>world</b>	, in that God would	8, 245/ 27
the beginning of the	<b>world</b>	unto this day . . . as	8, 245/ 30
the end of the	<b>world</b>	-- it followeth, say	8, 258/ 6
as long as the	<b>world</b>	lasteth. And because our	8, 258/ 7
lust, and after this	<b>world</b>	in everlasting fire of	8, 261/ 24
which never since the	<b>world</b>	was peopled could have	8, 266/ 9
such as all the	<b>world</b>	would wonder at --	8, 266/ 12
be forgiven in this	<b>world</b>	nor in the world	8, 267/ 29
world nor in the	<b>world</b>	to come . . . for whose	8, 267/ 29
came into this wretched	<b>world</b>	to show it example	8, 268/ 23
desert of this wretched	<b>world</b>	. . . and Tyndale, Friar Huessgen	8, 270/ 14
no Scripture in the	<b>world</b>	all the while --	8, 271/ 2
that is past this	<b>world</b>	), saving that "our Lady	8, 271/ 12
For if the whole	<b>world</b>	were at that time	8, 272/ 12
known nations of the	<b>world</b>	that hath heard of	8, 272/ 17
was writing in the	<b>world</b>	long ere Abraham --	8, 273/ 8
of years before the	<b>world</b>	was made. And though	8, 273/ 16
that drowned the whole	<b>world</b>	. But else, in that	8, 273/ 35
only send into the	<b>world</b>	his prophets and true	8, 275/ 4
and sent into the	<b>world</b>	dead men also, to	8, 275/ 6
also, to give the	<b>world</b>	warning too -- though	8, 275/ 7
no more drown the	<b>world</b>	with water . . . he wrote	8, 276/ 11
bodily health, and the	<b>world</b>	to be preserved from	8, 276/ 33
knoweth that all the	<b>world</b>	save the Jews, in	8, 281/ 11
abroad into all the	<b>world</b>	, much broader than Moses'	8, 281/ 19
the sacraments of the	<b>world</b>	. More Is not here	8, 304/ 22
the sacraments in the	<b>world</b>	." Now, ye wot well	8, 304/ 28
fool, for the whole	<b>world</b>	will confess it for	8, 305/ 34
words is in this	<b>world</b>	nothing else . . . but that	8, 307/ 26
were all written, the	<b>world</b>	would not receive the	8, 310/ 8
all written, all the	<b>world</b>	could not receive the	8, 311/ 6
all were written the	<b>world</b>	could not receive the	8, 311/ 21
could not in this	<b>world</b>	wit what to say	8, 318/ 16
the preaching in the	<b>world</b>	would not have helped	8, 319/ 34
nothing else in this	<b>world</b>	but as he saith	8, 323/ 28

art come into this	<b>world</b>	. "That is, "We believe	8, 329/ 18
opened throughout all the	<b>world</b>	: that through the offering	8, 329/ 21
to bid all the	<b>world</b>	believe them -- upon	8, 337/ 11
many more, if the	<b>world</b>	last so long. Now	8, 339/ 3
the end of the	<b>world</b>	. Now, these words of	8, 344/ 28
as long as the	<b>world</b>	shall last. For so	8, 344/ 32
openly to all the	<b>world</b>	, by writing, that Saint	8, 362/ 32
now is it a	<b>world</b>	to see what shift	8, 366/ 31
the virtues of the	<b>world</b>	to come, and are	8, 377/ 32
the end of the	<b>world</b>	," and would make him	8, 387/ 8
ever been to the	<b>world</b>	and outward sight of	8, 387/ 24
the end of the	<b>world</b>	. And that the faith	8, 389/ 5
the creation of the	<b>world</b>	. This point -- whether	8, 391/ 19
assoileth that all the	<b>world</b>	may see that he	8, 393/ 25
which is in this	<b>world</b>	very sickly, and hath	8, 397/ 31
the passions of this	<b>world</b>	"be not worthy to	8, 401/ 20
faithless . . . it is a	<b>world</b>	to see how royally	8, 402/ 16
art come into this	<b>world</b>	. "That is, "We believe	8, 404/ 4
opened throughout all the	<b>world</b>	: that through the offering	8, 404/ 7
art come into this	<b>world</b>	. "Ye shall understand that	8, 404/ 13
was come into the	<b>world</b>	to redeem mankind must	8, 406/ 12
saith, "throughout all the	<b>world</b>	: that through the offering	8, 407/ 21
therefrom, to follow the	<b>world</b>	, the flesh, or the	8, 422/ 13
or enticement of the	<b>world</b>	) -- his faith remaining	8, 422/ 29
occasion given unto the	<b>world</b>	unto the two most	8, 425/ 11
in purgatory after this	<b>world</b>	or by any affliction	8, 425/ 31
any affliction in this	<b>world</b>	, for any sin that	8, 425/ 31
be forgiven, in this	<b>world</b>	nor in none other	8, 426/ 13
elect church in this	<b>world</b>	" neither all that are	8, 428/ 4
the powers of the	<b>world</b>	to come, and be	8, 431/ 8
the "powers of the	<b>world</b>	to come" -- yet	8, 431/ 21
nothing maketh in this	<b>world</b>	for Tyndale's intent, but	8, 434/ 11
to give all the	<b>world</b>	warning that, be men	8, 434/ 15
John, "came into this	<b>world</b>	, and here appeared, to	8, 434/ 30
and as all the	<b>world</b>	seeth Friar Luther do	8, 442/ 23
purgatory nor in this	<b>world</b>	neither. And therefore neither	8, 448/ 2
when he saw the	<b>world</b>	wax in some parts	8, 448/ 18
purgatory, nor in this	<b>world</b>	neither. And this good	8, 457/ 24
come by whom the	<b>world</b>	should be saved, and	8, 465/ 3
art come into this	<b>world</b>	" . . . taking it for a	8, 465/ 9
then come into the	<b>world</b>	. But the promise, which	8, 465/ 13
the saving of the	<b>world</b>	that should be wrought	8, 465/ 14
that through Christ the	<b>world</b>	shall be saved, and	8, 465/ 21
true Savior of the	<b>world</b>	worship the false deceiver	8, 465/ 30
the end of the	<b>world</b>	" -- Tyndale will not	8, 466/ 14
sustained either in this	<b>world</b>	or purgatory . . . but that	8, 470/ 27
purgatory or in this	<b>world</b>	either, and without any	8, 474/ 15
the end of the	<b>world</b>	. . . and unto the only	8, 477/ 6
shall finally reform the	<b>world</b>	and finish it, and	8, 486/ 10
unto God, before the	<b>world</b>	was wrought, that they	8, 488/ 19

despair. Howbeit, all the	<b>world</b>	cannot set his heart	8, 489/ 26
schoolward, yet all the	<b>world</b>	cannot set his heart	8, 495/ 17
purgatory and in this	<b>world</b>	too -- that word	8, 495/ 36
the beginning of the	<b>world</b>	, foreseen to be such	8, 497/ 32
his Godhood before the	<b>world</b>	was made, and which	8, 498/ 22
be sent about the	<b>world</b>	to preach his Gospel	8, 498/ 26
their coming into the	<b>world</b>	, or before the world	8, 499/ 2
world, or before the	<b>world</b>	were made -- so	8, 499/ 3
his Son into this	<b>world</b>	to call upon the	8, 499/ 18
call upon the whole	<b>world</b>	. And he sent his	8, 499/ 18
his apostles about the	<b>world</b>	as a Lord and	8, 499/ 19
scriptures it is a	<b>world</b>	to see what slender	8, 503/ 6
or anything in this	<b>world</b>	that aught is? --	8, 503/ 26
and sufferances of this	<b>world</b>	"be not worthy the	8, 508/ 18
body were in this	<b>world</b>	in such manner appearing	8, 509/ 19
but in the other	<b>world</b>	shall we see face	8, 509/ 24
nor all the wide	<b>world</b>	besides . . . he will, I	8, 512/ 37
punishment either in this	<b>world</b>	or in purgatory, no	8, 516/ 5
little penance in this	<b>world</b>	done by the party	8, 516/ 19
they live in this	<b>world</b>	here, and would if	8, 520/ 3
and help in this	<b>world</b>	toward salvation in heaven	8, 522/ 37
he none in this	<b>world</b>	, but only saith it	8, 536/ 2
in thine house forever,	<b>world</b>	without end" -- forthwith	8, 539/ 33
pain, neither in this	<b>world</b>	, purgatory, nor anywhere else	8, 540/ 16
the creation of the	<b>world</b>	, or so great as	8, 541/ 6
his soul in this	<b>world</b>	, shall lose it; and	8, 543/ 31
his soul in this	<b>world</b>	, keepeth it still for	8, 543/ 32
before God before the	<b>world</b>	was made; and had	8, 549/ 15
denieth me before the	<b>world</b>	, I will deny him	8, 556/ 16
his life in this	<b>world</b>	shall lose it." The	8, 556/ 18
whole people of the	<b>world</b>	, both Christian and heathen	8, 559/ 14
-- whether before the	<b>world</b>	made, or after themselves	8, 566/ 20
all days unto the	<b>world's</b>	end. For how were	8, 107/ 25
church here unto the	<b>world's</b>	end . . . if before the	8, 107/ 26
end . . . if before the	<b>world's</b>	end so many hundred	8, 107/ 26
all days to the	<b>world's</b>	end. This man maketh	8, 158/ 21
and even unto the	<b>world's</b>	end." The New Testament	8, 238/ 32
shall be to the	<b>world's</b>	end. For as our	8, 246/ 10
them forever, unto the	<b>world's</b>	end. And thus, good	8, 285/ 36
the faith unto the	<b>world's</b>	end. Now, the apostles	8, 333/ 5
ever shall unto the	<b>world's</b>	end. "God proved," will	8, 376/ 24
all days unto the	<b>world's</b>	end -- then be	8, 378/ 19
be therewith unto the	<b>world's</b>	end, and teach it	8, 465/ 25
show of his high	<b>worldly</b>	wit . . . and that men	8, 8/ 20
with fleshly vices and	<b>worldly</b>	wantonness. But Tyndale here	8, 41/ 29
the holy day the	<b>worldly</b>	works which he might	8, 74/ 25
God, as we poor "	<b>worldly</b>	" men of middle earth	8, 120/ 29
vainglory or for a	<b>worldly</b>	purpose. If any man	8, 124/ 2
laws, and in all	<b>worldly</b>	ordinances, is he beetle-blind	8, 124/ 10
in "inferior laws" and "	<b>worldly</b>	ordinances" so "beetle-blinded" but	8, 124/ 27

open warning of their	<b>worldly</b>	, fleshly, devilish spirit --	8, 139/ 36
the purpose; if of	<b>worldly</b>	things, I think well	8, 272/ 39
resting day drawn from	<b>worldly</b>	business to the desire	8, 321/ 20
for lucre or other	<b>worldly</b>	affections of his own	8, 356/ 18
for the reward of	<b>worldly</b>	praise, or delight of	8, 358/ 18
master Luther . . . which at	<b>Worms</b>	, in Almaine, at his	8, 514/ 6
in purgatory shall be	<b>worn</b>	all out by our	8, 213/ 18
is not so soon	<b>worn</b>	out and paid by	8, 214/ 3
the light shall be	<b>worn</b>	out, quite out of	8, 429/ 31
with faith, it is	<b>worse</b>	than idolatry to make	8, 3/ 32
must needs be much	<b>worse</b>	idolatry to do as	8, 3/ 39
And what can be	<b>worse</b>	kind of infidelity than	8, 4/ 3
what can be a	<b>worse</b>	belief than to believe	8, 4/ 7
And what can be	<b>worse</b>	belief than to believe	8, 4/ 11
what can be a	<b>worse</b>	belief than to believe	8, 4/ 13
what can be a	<b>worse</b>	belief than to believe	8, 4/ 18
what can be a	<b>worse</b>	belief than to believe	8, 4/ 20
what can be a	<b>worse</b>	belief than to believe	8, 4/ 23
how much is it	<b>worse</b>	than idolatry to do	8, 4/ 26
that never were there	<b>worse</b>	nor more abominable written	8, 25/ 10
were not yet much	<b>worse</b>	. But surely, as evil	8, 41/ 10
Tyndale here writeth much	<b>worse</b>	in very great earnest	8, 41/ 18
earnest -- and much	<b>worse</b>	than doth the other	8, 41/ 19
himself (which thing is	<b>worse</b>	than the deed doing	8, 43/ 4
and the remnant the	<b>worse</b>	treated ever since; and	8, 55/ 31
yet wax then much	<b>worse</b>	; and I pass over	8, 57/ 17
to be in no	<b>worse</b>	case than they that	8, 60/ 7
in this matter the	<b>worse</b>	both for his words	8, 74/ 35
although he meant no	<b>worse</b>	than he maketh for	8, 83/ 11
he meaneth yet much	<b>worse</b>	. . . and that he meaneth	8, 83/ 19
and by his tale	<b>worse</b>	than fruitless, too. For	8, 92/ 16
or Saracens, or, that	<b>worse</b>	were than all three	8, 93/ 28
shower thereof. And yet	<b>worse</b>	, then, thus: that likewise	8, 95/ 16
and when they say	<b>worse</b>	, then tell us that	8, 115/ 9
flea nor to do	<b>worse</b>	, neither. And whosoever would	8, 125/ 25
of thieves -- and	<b>worse</b>	than ever did the	8, 162/ 33
scabbed skins with, much	<b>worse</b>	than King Belshazzar abused	8, 163/ 3
in favor of the	<b>worse</b>	kind, to make men	8, 174/ 13
make men ween it	<b>worse</b>	-- that is to	8, 174/ 15
doth a hundred times	<b>worse</b>	. For he were not	8, 174/ 17
change it into a	<b>worse</b>	. Erasmus also meant none	8, 176/ 32
a great deal the	<b>worse</b>	. And therefore in these	8, 177/ 30
if it were not	<b>worse</b>	than "senior" . . . he had	8, 181/ 31
it and made it	<b>worse</b>	! So that ye may	8, 182/ 29
wit, from evil to	<b>worse</b>	: ye see how well	8, 188/ 5
senior," and now, that	<b>worse</b>	is, but "elder" --	8, 189/ 13
so shamefully change from	<b>worse</b>	to worse, as Luther	8, 197/ 14
change from worse to	<b>worse</b>	, as Luther hath against	8, 197/ 15
and his wit the	<b>worse</b>	while he liveth after	8, 204/ 2
man is much the	<b>worse</b>	for them: as beauty	8, 204/ 25

make men wax the	<b>worse</b>	and set much the	8, 209/ 29
back . . . nor such heretics	<b>worse</b>	yet than all three	8, 217/ 36
sin before God and	<b>worse</b>	than idolatry; to think	8, 221/ 7
that he did yet	<b>worse</b>	when he sought the	8, 237/ 20
so saying he is	<b>worse</b>	than ever was the	8, 251/ 23
could prove it . . . the	<b>worse</b>	should he make his	8, 277/ 38
scribes and Pharisees, of	<b>worse</b>	kind than were those	8, 358/ 25
such heretics as are	<b>worse</b>	than the devil, fall	8, 411/ 17
every word unto the	<b>worse</b>	part . . . and of the	8, 424/ 15
was naught before and	<b>worse</b>	after . . . and that his	8, 524/ 20
himself from sin, the	<b>worse</b>	it went with him	8, 528/ 29
with his enemy , the	<b>worse</b>	was. Yet God left	8, 528/ 30
best were never the	<b>worse</b>	, nor waxen as evil	8, 538/ 6
they shall be no	<b>worse</b>	, pardie, not when they	8, 567/ 8
which were yet far	<b>worse</b>	) that the very elects	8, 571/ 28
sort of evil-living and	<b>worse-believing</b>	heretics. And that he	8, 219/ 8
paynims do -- give	<b>worship</b>	unto an idol --	8, 4/ 25
forbid us to give	<b>worship</b>	to the Very Body	8, 4/ 27
of much honesty and	<b>worship</b>	, two that had been	8, 20/ 15
painful death doth great	<b>worship</b>	to his books, which	8, 25/ 9
sin to do any	<b>worship</b>	to Christ's Precious Body	8, 32/ 8
cross, nor do any	<b>worship</b>	to Christ's Blessed Body	8, 32/ 29
ye give it other	<b>worship</b>	, ye plainly dishonor it	8, 116/ 35
saints, that we may	<b>worship</b>	none of all these	8, 117/ 31
that we may not	<b>worship</b>	Christ's own Body in	8, 117/ 32
forbidden Christian men to	<b>worship</b>	any images . . . and that	8, 172/ 13
was because that the	<b>worship</b>	that was done to	8, 172/ 31
that good folk which	<b>worship</b>	images of Christ and	8, 172/ 36
his saints -- do	<b>worship</b>	thereby Christ and his	8, 172/ 37
worshipping of images they	<b>worship</b>	Christ and his holy	8, 173/ 6
idols, and would not	<b>worship</b>	their false gods that	8, 173/ 25
and great sin to	<b>worship</b>	it, as Luther, Huessgen	8, 278/ 37
he would diminish the	<b>worship</b>	of our most blessed	8, 286/ 1
matter and winneth much	<b>worship</b>	therewith. But, now, if	8, 291/ 13
sake, and to his	<b>worship</b>	too, and have his	8, 325/ 18
Christian people honor and	<b>worship</b>	for saints) had many	8, 340/ 2
people were wont to	<b>worship</b>	their gods, even so	8, 349/ 5
even so will I	<b>worship</b>	too.' Thou shalt	8, 349/ 6
that no man should	<b>worship</b>	the Precious Body and	8, 381/ 34
heresy; and that to	<b>worship</b>	the Blessed Sacrament of	8, 417/ 35
away clean all the	<b>worship</b>	of Tyndale's word, when	8, 454/ 15
he fain save his	<b>worship</b>	with saying nay; and	8, 459/ 6
he winneth so much	<b>worship</b>	thereby that he may	8, 459/ 20
Savior of the world	<b>worship</b>	the false deceiver Muhammad	8, 465/ 30
looketh that for the	<b>worship</b>	of his bare word	8, 566/ 7
of either party right	<b>worshipful</b>	. . . so that his malicious	8, 21/ 14
high power unto his	<b>worshipful</b>	spiritual sort, saying "the	8, 47/ 12
to bring in his	<b>worshipful</b>	jest of our Lord's	8, 114/ 35
save his coat." A	<b>worshipful</b>	jest in a Christian	8, 115/ 19
faith, saving for the	<b>worshipful</b>	name of ' wine	8, 121/ 11

friars . . . saving for the	<b>worshipful</b>	name of "wedlock," it	8, 121/ 13
-- he maketh a	<b>worshipful</b>	reason. For first, our	8, 193/ 22
good readers, in what	<b>worshipful</b>	wise Tyndale proveth all	8, 279/ 8
ye see to what	<b>worshipful</b>	conclusion, with a fourfold	8, 285/ 37
a wise and a	<b>worshipful</b>	reason? This manner is	8, 290/ 15
where is then Tyndale's	<b>worshipful</b>	rhyme, that I deny	8, 328/ 29
now ye hear his	<b>worshipful</b>	riddle . . . in the first	8, 443/ 27
conclusion of this his	<b>worshipful</b>	chapter of "ever sinning	8, 458/ 24
save his own bare	<b>worshipful</b>	word, tell us no	8, 565/ 14
concludeth he well and	<b>worshipfully</b>	that by this commandment	8, 59/ 19
he will anon, full	<b>worshipfully</b>	. But in the mean way	8, 254/ 28
Is not this conclusion	<b>worshipfully</b>	deduced upon Scripture? It	8, 261/ 24
proved . . . and well and	<b>worshipfully</b>	conclude that all that	8, 290/ 23
heard, I say, how	<b>worshipfully</b>	Tyndale hath proved. I	8, 330/ 25
being so reputed and	<b>worshipped</b>	for God, robbed the	8, 3/ 26
loved of us, and	<b>worshipped</b>	, and served, too, for	8, 51/ 11
Blessed Sacrament should be	<b>worshipped</b>	, and faith to be	8, 118/ 33
images . . . and that whoso	<b>worshipped</b>	any images, men should	8, 172/ 14
worshipping of them they	<b>worshipped</b>	devils: right so do	8, 173/ 4
words, and the paynims	<b>worshipped</b>	many gods . . . the article	8, 235/ 24
and found, to be	<b>worshipped</b>	here in earth for	8, 365/ 28
be with divine honor	<b>worshipped</b>	, though neither God nor	8, 366/ 16
or covetous or a	<b>worshipper</b>	of idols" -- there	8, 172/ 10
translated Tyndale, ". . . or a	<b>worshipper</b>	of images" . . . because he	8, 172/ 11
likewise as the paynims,	<b>worshippers</b>	of idols, did evil	8, 173/ 2
which is the only	<b>worshipping</b>	of the sacrament; if	8, 116/ 34
the cause why the	<b>worshipping</b>	of idols was unlawful	8, 172/ 30
did evil in the	<b>worshipping</b>	of them, because that	8, 173/ 3
because that in the	<b>worshipping</b>	of them they worshipped	8, 173/ 3
men well in the	<b>worshipping</b>	of images, because that	8, 173/ 5
because that in the	<b>worshipping</b>	of images they worship	8, 173/ 5
and confirm the Christian	<b>worshipping</b>	of holy saints' images	8, 173/ 17
relics, and pilgrimages, and	<b>worshipping</b>	of saints, and his	8, 250/ 35
If we speak of	<b>worshipping</b>	the Sacrament of the	8, 253/ 10
is written of the	<b>worshipping</b>	of the images of	8, 368/ 15
take him to the	<b>worst</b>	. But in the other	8, 31/ 29
there is not the	<b>worst</b>	thing that Friar Frap	8, 41/ 17
other malicious ways, the	<b>worst</b>	that the devil and	8, 58/ 23
days himself, than the	<b>worst</b>	day in the year	8, 75/ 6
that this were the	<b>worst</b>	piece of Tyndale's teaching	8, 106/ 13
to exclude it; and	<b>worst</b>	of all since he	8, 237/ 21
These be also the	<b>worst</b>	kind of Pharisees. For	8, 358/ 31
another, and the very	<b>worst</b>	in our time, have	8, 481/ 32
be at the very	<b>worst</b>	, than faithful harlots, faithful	8, 567/ 9
part, and the very	<b>worst</b>	part: yet that the	8, 571/ 19
done, be yet nothing	<b>worth</b>	, nor the man never	8, 4/ 15
good works were nothing	<b>worth</b>	, nor could no thank	8, 6/ 12
well-beloved book is not	<b>worth</b>	a button, though it	8, 34/ 22
can do could be	<b>worth</b>	a fly to heavenward	8, 65/ 18
his absolution were not	<b>worth</b>	a mite. More This	8, 127/ 8

good manners were nothing	<b>worth</b>	. And thus if Tyndale	8, 150/ 8
word ecclesia is little	<b>worth</b>	. . . since it proceedeth not	8, 169/ 34
right good tale evil	<b>worth</b>	the hearing; for with	8, 186/ 33
see yourselves is not	<b>worth</b>	one rush . . . but, rather	8, 263/ 20
his word be naught	<b>worth</b>	till it be written	8, 283/ 37
the sacrament . . . is not	<b>worth</b>	the least feather of	8, 300/ 15
his purpose serveth him	<b>worth</b>	a rush. Here might	8, 309/ 14
meaneth to be nothing	<b>worth</b>	as touching any reward	8, 324/ 30
little weight, and not	<b>worth</b>	the writing; and that	8, 325/ 28
to Tyndale very little	<b>worth</b>	. But then saith he	8, 339/ 25
you ween were naught	<b>worth</b>	, because, he saith, they	8, 367/ 23
feeling faith" is not	<b>worth</b>	a fly, but very	8, 394/ 30
best work were naught	<b>worth</b>	to heavenward of the	8, 400/ 8
good works be naught	<b>worth</b>	, and thereby make they	8, 400/ 29
good fruit is naught	<b>worth</b>	? But Tyndale and Luther	8, 400/ 31
good works be nothing	<b>worth</b>	of themselves, nor without	8, 401/ 12
what thing is aught	<b>worth</b>	of itself to heavenward	8, 401/ 16
good works be naught	<b>worth</b>	because they be naught	8, 401/ 22
because they be naught	<b>worth</b>	without faith . . . so might	8, 401/ 23
that faith were naught	<b>worth</b>	because it is naught	8, 401/ 24
because it is naught	<b>worth</b>	without charity. So that	8, 401/ 24
his evasion is not	<b>worth</b>	a fly. If he	8, 474/ 36
man should be anything	<b>worth</b>	toward the attaining of	8, 503/ 9
all told, be not	<b>worth</b>	a whistle. For ye	8, 504/ 18
if the matter were	<b>worth</b>	the argument, we would	8, 531/ 19
departed out, and after	<b>worthily</b>	cast out), themselves be	8, 477/ 21
good works be well	<b>worthy</b>	damnation. Then have we	8, 6/ 16
which he acknowledged himself	<b>worthy</b>	to be hanged --	8, 17/ 13
wretch, I ween, better	<b>worthy</b>	. Yet is there one	8, 20/ 35
and goodness, of itself	<b>worthy</b>	to be loved, lauded	8, 50/ 27
nature of God be	<b>worthy</b>	to be loved of	8, 51/ 10
this world be not	<b>worthy</b>	the glory that is	8, 53/ 9
their own willful punishment,	<b>worthy</b>	to suffer pain also	8, 66/ 32
and think themselves well	<b>worthy</b>	to take pain and	8, 90/ 20
come, they should do "	<b>worthy</b>	fruits of penance." And	8, 122/ 4
of which two is	<b>worthy</b>	more faith and credence	8, 137/ 13
New Testament was well	<b>worthy</b>	to be burned . . . because	8, 142/ 10
translation was very well	<b>worthy</b>	to be burned. Now	8, 144/ 13
at the leastwise aught	<b>worthy</b>	the writing, but some	8, 158/ 4
what blame was he	<b>worthy</b>	that took that word	8, 184/ 31
ceremonies." This is a	<b>worthy</b>	jest, I promise you	8, 192/ 33
God, be his books	<b>worthy</b>	to be burned?" --	8, 230/ 35
not his books well	<b>worthy</b>	to be burned?" --	8, 231/ 3
more but write is	<b>worthy</b>	rebuke and blame in	8, 302/ 7
he reckoned them not	<b>worthy</b>	to occupy place in	8, 325/ 31
Tyndale's bare word be	<b>worthy</b>	to be taken for	8, 335/ 34
Scripture," they were well	<b>worthy</b>	to go to the	8, 354/ 29
that it was not	<b>worthy</b>	to be called Christ's	8, 357/ 9
as it is well	<b>worthy</b>	; and the condemnation thereof	8, 357/ 12
observances of the Church	<b>worthy</b>	to be believed . . . so	8, 369/ 16

be hanged for, and	<b>worthy</b>	, for much less; and	8, 397/ 9
this world "be not	<b>worthy</b>	to win the glory	8, 401/ 21
they were not yet	<b>worthy</b>	such reward but of	8, 401/ 33
fruits good, great, and	<b>worthy</b>	. . . and yet not of	8, 409/ 7
yet not of themselves	<b>worthy</b>	, but such as the	8, 409/ 8
satisfaction of Christ maketh	<b>worthy</b>	, without which we could	8, 409/ 9
it that he were	<b>worthy</b>	to lose it --	8, 503/ 1
holy, or for writings	<b>worthy</b>	credence -- what advice	8, 505/ 4
though not sufficient and	<b>worthy</b>	(for as Saint Paul	8, 508/ 17
this world "be not	<b>worthy</b>	the glory that is	8, 508/ 18
accepteth and rewardeth for	<b>worthy</b>	through the force and	8, 508/ 20
are indeed sufficient and	<b>worthy</b>	: the merits, I mean	8, 508/ 21
such as they were	<b>worthy</b>	more credence some one	8, 545/ 26
by which themselves well	<b>wot</b>	that the Church useth	8, 3/ 11
there hath been, I	<b>wot</b>	well, of that sort	8, 7/ 26
his articles. And now	<b>wot</b>	I well that some	8, 16/ 3
of "born again," nor	<b>wot</b>	well he cannot: then	8, 45/ 18
high spiritual words, I	<b>wot</b>	ne'er; but I wot	8, 46/ 31
wot ne'er; but I	<b>wot</b>	well that all those	8, 46/ 32
faith. For Luther, ye	<b>wot</b>	well, if Tyndale and	8, 47/ 26
so as I neither	<b>wot</b>	how nor themselves neither	8, 53/ 29
hath none promised." "Whereby	<b>wot</b>	you that?" say we	8, 86/ 4
man shall seem, Got	<b>wot</b>	, full fond. For he	8, 90/ 29
matter well enough, ye	<b>wot</b>	well, and speak for	8, 92/ 30
were false. And ye	<b>wot</b>	well in no wise	8, 93/ 11
is here yet, I	<b>wot</b>	not in how many	8, 114/ 15
jesting and mocking, God	<b>wot</b>	, full like himself. And	8, 116/ 9
time. For this I	<b>wot</b>	well, and so doth	8, 150/ 15
an "old" man, ye	<b>wot</b>	well, at fourscore years	8, 151/ 5
way. It is, ye	<b>wot</b>	well, agreed between us	8, 153/ 33
doubts. But as I	<b>wot</b>	it well that God	8, 156/ 19
how. For this I	<b>wot</b>	well: they have among	8, 157/ 1
word "elder" is, ye	<b>wot</b>	well, so strange and	8, 181/ 29
' Christ's faith." That	<b>wot</b>	we well enough; but	8, 199/ 13
in the sin. I	<b>wot</b>	not what Tyndale meaneth	8, 216/ 22
purpose. But this I	<b>wot</b>	well: albeit that there	8, 216/ 26
of God believe and	<b>wot</b>	well enough that it	8, 228/ 30
writing. But this I	<b>wot</b>	well: I see no	8, 276/ 27
he liveth. For I	<b>wot</b>	well that the old	8, 278/ 25
the world." Now, ye	<b>wot</b>	well his conclusion must	8, 304/ 28
them; and, well ye	<b>wot</b>	, that Saint John endeth	8, 312/ 30
in. And though he	<b>wot</b>	ne'er whither of the	8, 318/ 1
sermon? And then, ye	<b>wot</b>	well, this way would	8, 322/ 36
This argument is, God	<b>wot</b>	, full poor, sick, and	8, 333/ 27
else were it, ye	<b>wot</b>	well, a great peril	8, 335/ 8
written; and that, ye	<b>wot</b>	well, must needs be	8, 335/ 23
we do them. Now	<b>wot</b>	ye well that no	8, 403/ 5
his third point, ye	<b>wot</b>	well, is this: that	8, 424/ 7
feeling" faith . . . but I	<b>wot</b>	well these texts speak	8, 430/ 31
enough. For well ye	<b>wot</b>	, the devil would not	8, 444/ 16

against their will, ye	<b>wot</b>	well . . . for the devil	8, 457/ 7
a stark heretic, God	<b>wot</b>	!), and saith it is	8, 466/ 18
the "elect church": I	<b>wot</b>	not whether Tyndale's love	8, 487/ 35
every wise man, ye	<b>wot</b>	well, must needs allow	8, 494/ 2
such good children, ye	<b>wot</b>	well, as Tyndale putteth	8, 497/ 17
it: he doth, ye	<b>wot</b>	well, somewhat more in	8, 504/ 6
now. For if I	<b>wot</b>	well I do not	8, 513/ 8
unruly rebels . . . should, ye	<b>wot</b>	well, have a devout	8, 514/ 17
doing, the poor babes	<b>wot</b>	ne'er what they do	8, 530/ 7
without great occasion, ye	<b>wot</b>	well. For the rude	8, 530/ 16
doth the man, ye	<b>wot</b>	well, in the sleep	8, 535/ 34
men or not, God	<b>wot</b>	I cannot tell; I	8, 538/ 3
I cannot tell; I	<b>wot</b>	not what affections they	8, 538/ 3
bed. For well we	<b>wot</b>	it held him not	8, 538/ 18
matter. For well ye	<b>wot</b>	the Church teacheth not	8, 550/ 17
sins. That is, ye	<b>wot</b>	well, as much to	8, 550/ 26
he prove us, ye	<b>wot</b>	well; and this, ye	8, 551/ 20
his book. For ye	<b>wot</b>	well that in those	8, 557/ 29
matter); and well ye	<b>wot</b>	the word of God	8, 562/ 23
remember very well, I	<b>wot</b>	well, that he teacheth	8, 570/ 8
which may be, ye	<b>wot</b>	well, many times long	8, 570/ 15
people's blood. For he	<b>wotteth</b>	very well that the	8, 31/ 2
with his nun, and	<b>wotteth</b>	well he doth naught	8, 90/ 37
neither any man else	<b>wotteth</b>	what he meaneth . . . nor	8, 109/ 1
every man and woman	<b>wotteth</b>	how. I marvel yet	8, 112/ 32
Now every man well	<b>wotteth</b>	that Saint John the	8, 121/ 32
of lies; and that	<b>wotteth</b>	Tyndale himself well enough	8, 124/ 13
lies; and that he	<b>wotteth</b>	well enough. For if	8, 127/ 10
often -- when he	<b>wotteth</b>	well that among them	8, 134/ 14
every boy believeth and	<b>wotteth</b>	well he lieth. Now	8, 148/ 5
to God; and that	<b>wotteth</b>	Tyndale full well, but	8, 149/ 7
to the man," he	<b>wotteth</b>	well that I mean	8, 229/ 35
thereto contrary . . . since he	<b>wotteth</b>	well, both by his	8, 286/ 33
never be false; and	<b>wotteth</b>	well also that God	8, 286/ 36
my bidding, whereof he	<b>wotteth</b>	not what any one	8, 302/ 8
And full well he	<b>wotteth</b>	that, though he say	8, 313/ 20
-- every man well	<b>wotteth</b>	that this is manifestly	8, 344/ 31
For every man well	<b>wotteth</b>	that neither the scribes	8, 354/ 7
For every man well	<b>wotteth</b>	that every necessary thing	8, 363/ 15
some apostle . . . whereas he	<b>wotteth</b>	well that the apostles	8, 381/ 18
himself: every man, he	<b>wotteth</b>	well, cannot read, nor	8, 388/ 10
full of thorns, that	<b>wotteth</b>	not where to tread	8, 411/ 37
his words that he	<b>wotteth</b>	not where to hold	8, 427/ 35
ask him whereby he	<b>wotteth</b>	, and whereby he proveth	8, 462/ 25
and denied again, and	<b>wotteth</b>	never where to hold	8, 480/ 35
Whereas every child well	<b>wotteth</b>	that the faith is	8, 485/ 36
For every man well	<b>wotteth</b>	that thus do the	8, 494/ 26
part to defend never	<b>wotteth</b>	where to hold him	8, 517/ 8
grace without which he	<b>wotteth</b>	well we can no	8, 525/ 24
his message. But Tyndale	<b>wotteth</b>	well, if he believe	8, 545/ 32

from God; for thou	<b>wouldst</b>	have us set Christ's	8, 174/ 1
to another as thou	<b>wouldst</b>	be done to thyself	8, 261/ 28
her chickens, and thou	<b>wouldst</b>	not!" No man here	8, 509/ 31
work to cure the	<b>wound</b>	and bring it to	8, 214/ 7
not believe it; the	<b>wound</b>	of their temptation was	8, 545/ 9
all . . . was there deadly	<b>wounded</b>	and taken, and after	8, 483/ 5
be weak, sick, and	<b>wounded</b>	, and not clean dead	8, 485/ 18
be weak, sick, and	<b>wounded</b>	, and not clean dead	8, 486/ 33
piecemeal, on every side	<b>wounded</b>	, despoiled, and bound . . . and	8, 496/ 7
that Medicine of our	<b>wounds</b>	which hung upon the	8, 371/ 37
his finger into his	<b>wounds</b>	-- he would never	8, 546/ 11
your party go to	<b>wrack</b>	, then slink away from	8, 58/ 37
twain, there fallen to	<b>wrack</b>	and shattered all to	8, 471/ 17
waste their brains about	<b>wrangling</b>	questions. And Tyndale is	8, 191/ 9
wits so long about	<b>wrangling</b>	heresies that now they	8, 191/ 11
out their brains about	<b>wrangling</b>	wives. Saint Paul also	8, 191/ 13
these two points he	<b>wrappeth</b>	us up with riddles	8, 393/ 3
the plain and open	<b>wrath</b>	of God showed upon	8, 29/ 2
avoid hell and the	<b>wrath</b>	that else was to	8, 122/ 3
in mind of his	<b>wrath</b>	and indignation likely to	8, 148/ 11
life, and from the	<b>wrath</b>	of God unto his	8, 402/ 22
die the children of	<b>wrath</b>	unreconciled -- yet the	8, 406/ 23
so doth Tyndale here	<b>wrest</b>	the word of our	8, 43/ 34
words Tyndale would falsely	<b>wrest</b>	awry -- did rebuke	8, 129/ 28
which he can never	<b>wrest</b>	out but that he	8, 150/ 28
fast), be able to	<b>wrest</b>	it out. And that	8, 226/ 2
if he would, so	<b>wrest</b>	man's will to consent	8, 239/ 3
every sect of heretics	<b>wrest</b>	it unto their own	8, 254/ 8
other intent but to	<b>wrest</b>	every word unto the	8, 424/ 14
unreasonable railing, with scriptures	<b>wrested</b>	awry, and made to	8, 26/ 6
the devil there falsely	<b>wrested</b>	the scripture of God	8, 43/ 33
be no people so	<b>wrested</b>	out of all good	8, 45/ 27
for a word somewhat	<b>wrested</b>	awry . . . so that we	8, 74/ 19
other part are falsely	<b>wrested</b>	, and his own answers	8, 267/ 21
then that the heretics	<b>wrested</b>	and misconstrued the Scripture	8, 340/ 8
a false writther and	<b>wrester</b>	of Holy Scripture . . . how	8, 389/ 15
to God . . . whose goodness	<b>wresteth</b>	the tongues of heretics	8, 263/ 36
beginneth to writhe and	<b>wrestle</b>	, and fareth foul with	8, 223/ 12
love, and of punishment,	<b>wrestle</b>	with the trust which	8, 489/ 17
when he had long	<b>wrestled</b>	therewith and could not	8, 290/ 18
to see that he	<b>wrestleth</b>	all alone and giveth	8, 224/ 26
evident . . . that when he	<b>wrestleth</b>	with them and would	8, 297/ 2
as there was never	<b>wretch</b>	, I ween, better worthy	8, 20/ 35
For which the poor	<b>wretch</b>	lieth now in hell	8, 21/ 34
dissembling that the cruel	<b>wretch</b>	with his wretched books	8, 28/ 5
knaveish toys, which no	<b>wretch</b>	would do but such	8, 76/ 9
shall not suffer the	<b>wretch</b>	long, but shall shorten	8, 270/ 20
much the more traitorous	<b>wretch</b>	, in how much the	8, 451/ 10
contrary. For many a	<b>wretch</b>	that doth an abominable	8, 512/ 20
heaven unto some reprobate	<b>wretch</b>	that will for all	8, 522/ 38

We defy him, . . . false	<b>wretch</b>	that he was, and	8, 547/ 22
him and calleth him "	<b>wretch</b>	," and defieth him, he	8, 547/ 29
he called him "false	<b>wretch</b>	," nor no such villainous	8, 548/ 15
so much at that	<b>wretch's</b>	request. And finally, when	8, 275/ 8
lying hath taken his	<b>wretched</b>	soul with him straight	8, 15/ 36
cruel wretch with his	<b>wretched</b>	books murdereth the man	8, 28/ 5
a thousand of his	<b>wretched</b>	sect, being in number	8, 29/ 8
the world wax so	<b>wretched</b>	, that they fall even	8, 36/ 5
here live, in this	<b>wretched</b>	world, aid and help	8, 39/ 5
and one or two	<b>wretched</b>	fellows of his own	8, 116/ 21
he were not so	<b>wretched</b>	by a hundredfold as	8, 174/ 17
by a hundredfold as	<b>wretched</b>	as he were . . . that	8, 174/ 18
that came into this	<b>wretched</b>	world to show it	8, 268/ 23
the desert of this	<b>wretched</b>	world . . . and Tyndale, Friar	8, 270/ 14
we should be so	<b>wretched</b>	to ween God had	8, 298/ 30
breaking out of their	<b>wretched</b>	members -- they must	8, 458/ 14
final elects, but very	<b>wretched</b>	reprobates accursed out of	8, 495/ 11
of their fall and	<b>wretchedness</b>	of their living. And	8, 149/ 37
good . . . than those envious	<b>wretches</b>	be laborious and fervent	8, 11/ 7
turned into false, wicked	<b>wretches</b>	. Now, to the intent	8, 33/ 7
therewith and let these	<b>wretches</b>	alone . . . saving that yet	8, 36/ 6
Satan," "the church of	<b>wretches</b>	," "the church of wicked	8, 166/ 10
Satan," "the church of	<b>wretches</b>	," "the church of wicked	8, 167/ 21
sin? And yet many	<b>wretches</b>	do it. Who thinketh	8, 228/ 6
sin? And yet many	<b>wretches</b>	do it. Who thinketh	8, 228/ 7
say not even these	<b>wretches</b>	themselves that wed them	8, 228/ 8
sin and yet the	<b>wretches</b>	do it. And therefore	8, 228/ 10
so thinketh, as many	<b>wretches</b>	as so saith and	8, 266/ 11
rest redemptio . . . and the	<b>wretches</b>	lie there now blaspheming	8, 438/ 6
and faithful false, faithless	<b>wretches</b>	, and therefore God Almighty's	8, 572/ 23
the words of Holy	<b>Writ</b>	"Death is in the	8, 2/ 18
the Scripture and Holy	<b>Writ</b>	, yet it is so	8, 132/ 32
plainly written in Holy	<b>Writ</b>	indeed. As, for example	8, 253/ 20
the word of Holy	<b>Writ</b>	that "if a tree	8, 428/ 19
the words of Holy	<b>Writ</b>	be plain in the	8, 520/ 6
thus to say and	<b>write</b>	, being afterward examined thereupon	8, 22/ 32
to the clergy to	<b>write</b>	in . . . and not having	8, 25/ 21
our health than to	<b>write</b>	any word of that	8, 37/ 5
to speak thereof and	<b>write</b>	thereof, to arm the	8, 37/ 31
have been driven to	<b>write</b>	against heresies, and yet	8, 37/ 33
should have needed to	<b>write</b>	thereof nor other folk	8, 37/ 35
countenance and, as they	<b>write</b>	themselves, in "avoiding the	8, 62/ 10
is not ashamed to	<b>write</b>	it. What man would	8, 109/ 23
is not ashamed to	<b>write</b>	this -- yea, and	8, 134/ 14
that careth not to	<b>write</b>	this, wherein every man's	8, 148/ 18
any necessity compelled to	<b>write</b>	any one sacrament or	8, 154/ 31
tell why he should	<b>write</b>	all nor I give	8, 156/ 21
priest either preach or	<b>write</b>	-- or so much	8, 163/ 34
minded than I now	<b>write</b>	: if this be true	8, 177/ 10
the things whereof I	<b>write</b>	: the things be strong	8, 178/ 36

I would have him	<b>write</b>	true one way or	8, 231/ 10
by no means to	<b>write</b>	true matter, I would	8, 231/ 11
yet at the leastwise	<b>write</b>	true English. But now	8, 231/ 12
if I never would	<b>write</b>	one word more, yet	8, 252/ 34
The Holy Ghost shall	<b>write</b>	unto you all things	8, 258/ 15
all things," nor ". . . shall	<b>write</b>	you all truth," but	8, 258/ 16
For if a man	<b>write</b>	certain rules to his	8, 263/ 7
greater things than to	<b>write</b>	. More If he mean	8, 272/ 36
I see no man	<b>write</b>	thereof that ever saw	8, 276/ 28
that they would not	<b>write</b>	-- I pray you	8, 289/ 38
that they forbore to	<b>write</b>	any manner thing for	8, 291/ 16
apostles letted not to	<b>write</b>	the thing that the	8, 292/ 1
saith that the apostles	<b>write</b>	-- but that the	8, 293/ 6
words soever the apostles	<b>write</b>	it, yet that is	8, 293/ 8
mouth and durst not	<b>write</b>	?The sacraments? As for	8, 294/ 3
promised that they would	<b>write</b>	all; whereof Saint John	8, 295/ 1
him now so to	<b>write</b>	as though the apostles	8, 295/ 21
foreremembered that the apostles	<b>write</b>	of grace given with	8, 296/ 23
common signification of grace	<b>write</b>	any special and proper	8, 297/ 8
can no more but	<b>write</b>	is worthy rebuke and	8, 302/ 6
together by appointment to	<b>write</b>	their gospels . . . nor, when	8, 310/ 15
them, but not to	<b>write</b>	it all out in	8, 310/ 21
Saint Augustine rehearse, did	<b>write</b>	against heretics before . . . and	8, 314/ 6
promise that he would	<b>write</b>	all his new testament	8, 331/ 7
tell how he will "	<b>write</b>	" his new testament, when	8, 331/ 12
bowels . . . and I shall	<b>write</b>	it in their hearts	8, 331/ 14
also, that he would	<b>write</b>	it in the hearts	8, 331/ 24
his Spirit, that shall	<b>write</b>	the New Law --	8, 331/ 34
of you, that shall	<b>write</b>	it out unto the	8, 332/ 1
nations, and said not "	<b>write</b>	." More Indeed, this would	8, 332/ 19
any of them go	<b>write</b>	his Gospel -- Lord	8, 332/ 30
word bidding them go	<b>write</b>	. But now ye shall	8, 332/ 33
he saith, "These I	<b>write</b>	because of them that	8, 333/ 9
any special commandment to	<b>write</b>	-- but that their	8, 333/ 18
the others could not	<b>write</b>	, nor God could not	8, 334/ 1
their purpose was to	<b>write</b>	against all heresies. And	8, 334/ 21
things more than they	<b>write</b>	-- namely since that	8, 334/ 29
have made his apostles	<b>write</b>	it! This point specially	8, 335/ 6
be so hardy to	<b>write</b>	any prophecy, if ever	8, 348/ 9
Moses was commanded to	<b>write</b>	, and the apostles were	8, 351/ 5
Moses also, commanded to	<b>write</b>	as he was . . . was	8, 351/ 9
had that he did	<b>write</b>	. And therefore this text	8, 363/ 17
Mass. Which thing I	<b>write</b>	that ye may see	8, 371/ 20
books the apostles did	<b>write</b>	." If nothing had been	8, 381/ 4
-- wittingly and willfully	<b>write</b>	against the truth. Wherein	8, 513/ 4
devise the murder, and	<b>write</b>	the letter, and send	8, 533/ 9
therewith . . . and therefore they	<b>write</b>	it themselves, and the	8, 544/ 6
unbelief . . . I see themselves	<b>write</b>	that our Savior himself	8, 550/ 5
would either speak or	<b>write</b>	beside the Scripture that	8, 562/ 31
writeth," but ". . . inspireth the	<b>writer</b>	." More Properly answered, if	8, 330/ 38

writeth," but ". . . inspireth the	<b>writer</b>	": I say again that	8, 331/ 10
but to weary all	<b>writers</b>	at last with endless	8, 26/ 12
there had few Christian	<b>writers</b>	expounded the Scripture before	8, 119/ 19
more things than the	<b>writers</b>	of the New Testament	8, 168/ 18
then, both that the	<b>writers</b>	would have written some	8, 256/ 30
so inspired he the	<b>writers</b>	in more things than	8, 332/ 5
remaineth, some corrupted by	<b>writers</b>	, some by printers, and	8, 334/ 33
like authority) have other	<b>writers</b>	given for their own	8, 348/ 15
that is to wit,	<b>writers</b>	not writing any true	8, 358/ 26
by the old holy	<b>writers</b>	, be full of hardness	8, 431/ 35
all that ever thou	<b>writest</b>	?" But there needeth no	8, 263/ 3
my Dialogue, where he	<b>writeth</b>	thereof that whereas I	8, 12/ 23
against fornication, where he	<b>writeth</b>	unto the Ephesians, "Let	8, 37/ 27
but Father Tyndale here	<b>writeth</b>	much worse in very	8, 41/ 18
the blessed apostle Paul	<b>writeth</b>	(unto the Romans) that	8, 42/ 14
every book that he	<b>writeth</b>	seem clearly to declare	8, 56/ 4
he and his master	<b>writeth</b>	elsewhere, and himself in	8, 56/ 36
loving words that he	<b>writeth</b>	here in his present	8, 57/ 2
of the Apostles' Acts,	<b>writeth</b>	thus: "When they had	8, 69/ 15
itself -- whereof Luther	<b>writeth</b>	that if he had	8, 128/ 5
called Julian the Apostate,	<b>writeth</b>	that when that man	8, 128/ 20
For he teacheth and	<b>writeth</b>	openly those false heresies	8, 219/ 17
as himself affirmeth and	<b>writeth</b>	in his abominable books	8, 220/ 12
not of man, that	<b>writeth</b>	it. And there is	8, 225/ 12
as every scrivener's boy	<b>writeth</b>	in his master's shop	8, 271/ 33
as he speaketh, he	<b>writeth</b>	. And therefore whoso better	8, 284/ 34
against the truth, nor	<b>writeth</b>	against his word, but	8, 286/ 37
why that every evangelist	<b>writeth</b>	many things that his	8, 291/ 19
as some that he	<b>writeth</b>	in -- if I	8, 291/ 21
say it. Of Confirmation	<b>writeth</b>	Saint Luke in the	8, 295/ 9
the Corinthians where he	<b>writeth</b>	unto them of the	8, 314/ 24
For lack whereof he	<b>writeth</b>	to them that sickness	8, 315/ 19
Thessalonians, to whom he	<b>writeth</b>	in this wise: "Keep	8, 323/ 16
say "the Holy Ghost	<b>writeth</b>	," but ". . . inspireth the writer	8, 330/ 38
say "the Holy Ghost	<b>writeth</b>	," but ". . . inspireth the writer	8, 331/ 10
epistle, where Saint Paul	<b>writeth</b>	unto him in this	8, 359/ 25
writing." And as he	<b>writeth</b>	unto Timothy before, in	8, 360/ 17
Saint Paul: where he	<b>writeth</b>	unto the Romans, in	8, 362/ 2
that is where he	<b>writeth</b>	to the Galatians, in	8, 364/ 1
the Book of Numbers,	<b>writeth</b>	in this wise: "In	8, 367/ 34
Praying toward the Orient,	<b>writeth</b>	thus: "This tradition of	8, 368/ 12
Apostle of the Gentiles,	<b>writeth</b>	in this wise: "Stand	8, 368/ 17
mention of the apostles,	<b>writeth</b>	in this wise: "Of	8, 369/ 5
Children, Against the Pelagians,	<b>writeth</b>	in this wise: "Children	8, 370/ 9
among many other things	<b>writeth</b>	in this wise: "It	8, 373/ 13
Paul also to Timothy	<b>writeth</b>	of such unwritten traditions	8, 374/ 25
all that ever Tyndale	<b>writeth</b>	, when it is well	8, 382/ 22
own words that he	<b>writeth</b>	here himself. Lo, thus	8, 480/ 18
Scripture; and therefore he	<b>writeth</b>	like himself. For there	8, 480/ 30
chapter followeth, where he	<b>writeth</b>	in this wise . . . Tyndale	8, 522/ 8

this chain, beginneth to	<b>writhe</b>	and wrestle, and fareth	8, 223/ 12
paint it with Scripture,	<b>writen</b>	and the Spirit; for	8, 45/ 26
preacher, and a false	<b>writher</b>	and wrester of Holy	8, 389/ 15
it be put in	<b>writing</b>	? Or what can be	8, 4/ 12
never been put in	<b>writing</b>	. Then have we the	8, 6/ 29
what manner folk, their	<b>writing</b>	and their living showeth	8, 11/ 11
well in words as	<b>writing</b>	, but also many days	8, 22/ 26
cause is, of my	<b>writing</b>	, not so much to	8, 26/ 15
of all such pestilent	<b>writing</b>	, may be far from	8, 27/ 23
glory when their ungracious	<b>writing</b>	bringeth any man to	8, 28/ 1
my labor in the	<b>writing</b>	not half so grievous	8, 35/ 11
that were able in	<b>writing</b>	to much more than	8, 36/ 3
send you word by	<b>writing</b>	? "What Tyndale can say	8, 86/ 7
they read Saint Paul	<b>writing</b>	to Timothy, "Neglect not	8, 99/ 20
as appeareth by the	<b>writing</b>	of holy doctors far	8, 109/ 31
prolong this work with	<b>writing</b>	of stories -- yet	8, 128/ 14
great, famous old doctor,	<b>writing</b>	in his second oration	8, 128/ 18
to be believed without	<b>writing</b>	as with writing . . . and	8, 131/ 35
without writing as with	<b>writing</b>	. . . and that himself and	8, 131/ 35
Spirit understandeth his own	<b>writing</b>	better than all the	8, 131/ 36
age, by their holy	<b>writing</b>	, that those words unwritten	8, 149/ 26
and promised also without	<b>writing</b>	-- and was believed	8, 150/ 17
was believed then without	<b>writing</b>	-- that he would	8, 150/ 18
church all truth without	<b>writing</b>	; and Christ full truly	8, 150/ 20
fulfilled his promise without	<b>writing</b>	(and yet will not	8, 150/ 21
now believe him without	<b>writing</b>	); and after Christ's death	8, 150/ 22
words and their own	<b>writing</b>	were not all of	8, 150/ 35
faults found in his	<b>writing</b>	while himself lived, nor	8, 153/ 1
taught and kept without	<b>writing</b>	before. To this will	8, 154/ 14
point for lack of	<b>writing</b>	. . . but may know, by	8, 154/ 20
hearts and usage without	<b>writing</b>	, as well as he	8, 154/ 34
of the faith without	<b>writing</b>	, Tyndale, I ween, will	8, 155/ 6
and heresies . . . and the	<b>writing</b>	doth put all things	8, 155/ 10
men believe before the	<b>writing</b>	those things that are	8, 155/ 13
are written. And the	<b>writing</b>	taketh not away all	8, 155/ 15
that are observed without	<b>writing</b>	. For first they refuse	8, 155/ 35
question first upon the	<b>writing</b>	. Then, if it be	8, 156/ 2
make they upon the	<b>writing</b>	many great battles to	8, 156/ 7
as for necessity of	<b>writing</b>	all or any part	8, 156/ 16
thereto . . . nor by the	<b>writing</b>	be taken away the	8, 156/ 18
yet rise upon the	<b>writing</b>	, we, by his express	8, 156/ 28
his express warning in	<b>writing</b>	showing that all is	8, 156/ 29
whereof there is no	<b>writing</b>	. Surely, if Tyndale tell	8, 156/ 31
apostles taught once without	<b>writing</b>	-- all those --	8, 157/ 18
leastwise aught worthy the	<b>writing</b>	, but some wanton trifle	8, 158/ 4
spy any in my	<b>writing</b>	myself -- I would	8, 175/ 15
he useth in his	<b>writing</b>	much plain poetry wherein	8, 176/ 4
as appeareth by his	<b>writing</b>	against heretics; but Tyndale	8, 176/ 33
yet neither in their	<b>writing</b>	nor preaching would they	8, 184/ 36
answer, since his own	<b>writing</b>	showeth that he made	8, 219/ 20

Testament was put in	<b>writing</b>	. . . and that this was	8, 224/ 31
succeeded him long ere	<b>writing</b>	began, was taught by	8, 225/ 1
he put it in	<b>writing</b>	be as plain infidels	8, 225/ 9
to his creatures (by	<b>writing</b>	or without) -- lest	8, 243/ 8
and taught, partly by	<b>writing</b>	, partly by word without	8, 245/ 14
partly by word without	<b>writing</b>	, such things as the	8, 245/ 14
churches, and either their	<b>writing</b>	be false scriptures or	8, 245/ 20
feigned-faithful folk, and wrong	<b>writing</b>	, and false interpretations, and	8, 245/ 26
and sent out in	<b>writing</b>	. . . where they forbade fornication	8, 248/ 21
word of his without	<b>writing</b>	. . . and also, his words	8, 249/ 26
of God from unholy	<b>writing</b>	of man): I require	8, 254/ 11
not be kept without	<b>writing</b>	, that of every such	8, 256/ 19
have it put in	<b>writing</b>	. . . and that it had	8, 256/ 26
our souls without any	<b>writing</b>	at all as if	8, 258/ 19
to put allthing in	<b>writing</b>	, but that the Holy	8, 258/ 28
Show me this in	<b>writing</b>	." And then if he	8, 262/ 25
for such testified by	<b>writing</b>	, and by the word	8, 262/ 27
need no warning in	<b>writing</b>	because the continual use	8, 263/ 9
shall by the authentic	<b>writing</b>	make the people perceive	8, 265/ 34
so to Moses, without	<b>writing</b>	. . . but with teaching from	8, 271/ 1
second generation had any	<b>writing</b>	at all; and that	8, 271/ 28
is taken for bare	<b>writing</b>	, such as every scrivener's	8, 271/ 33
it signifieth such holy	<b>writing</b>	as God causeth to	8, 271/ 34
ground. But as for	<b>writing</b>	, I ween, as long	8, 273/ 2
And that there was	<b>writing</b>	in the world long	8, 273/ 8
not) that there were	<b>writing</b>	from the beginning --	8, 273/ 17
which is the only	<b>writing</b>	that must be proved	8, 273/ 19
there had been no	<b>writing</b>	-- the preachers were	8, 273/ 22
because of other men's	<b>writing</b>	. But this I wot	8, 276/ 27
do depend upon his	<b>writing</b>	, and that his word	8, 283/ 36
revealed, and showed by	<b>writing</b>	before; except Tyndale trust	8, 284/ 19
he give him his	<b>writing</b>	thereupon and his letters	8, 284/ 20
but the one by	<b>writing</b>	, the other by mouth	8, 284/ 28
wrote, and left in	<b>writing</b>	, everything that is of	8, 290/ 4
of the faith in	<b>writing</b>	: he leaveth off now	8, 290/ 10
not to abstain from	<b>writing</b>	of them for fear	8, 291/ 3
the apostles forbore the	<b>writing</b>	of some things for	8, 291/ 9
they did by their	<b>writing</b>	, which might percase come	8, 291/ 35
thing of difficulty by	<b>writing</b>	but that they taught	8, 292/ 26
the matter, were the	<b>writing</b>	never so full of	8, 292/ 29
make doubts upon the	<b>writing</b>	. . . contrary to the declaration	8, 293/ 13
sure as all their	<b>writing</b>	. . . and of which unwritten	8, 295/ 24
their books for holy	<b>writing</b>	: that is to wit	8, 295/ 26
all necessary things in	<b>writing</b>	, said very false and	8, 299/ 6
necessary delivered Moses in	<b>writing</b>	. But letting Tyndale with	8, 299/ 19
taught them beside the	<b>writing</b>	. . . and had an expectation	8, 299/ 21
is himself in his	<b>writing</b>	. . . although, indeed, it appeareth	8, 300/ 38
and blame in the	<b>writing</b>	of a Latin book	8, 302/ 7
the Apostle before his	<b>writing</b>	taught them that great	8, 315/ 1
not to put in	<b>writing</b>	allthing that he had	8, 315/ 12

remembered them of by	<b>writing</b>	, to make them use	8, 315/ 18
made thereof in the	<b>writing</b>	. . . no more than there	8, 318/ 36
written; or that their	<b>writing</b>	were unprofitable that wrote	8, 324/ 12
and not worth the	<b>writing</b>	; and that therefore he	8, 325/ 28
to speak of God's	<b>writing</b>	, and to tell how	8, 331/ 11
telleth what manner of	<b>writing</b>	he will use in	8, 331/ 16
he will use in	<b>writing</b>	of his New Law	8, 331/ 16
the necessary truth in	<b>writing</b>	." Let Tyndale prove this	8, 331/ 26
charity driven by their	<b>writing</b>	to provide against heresies	8, 333/ 24
of them read others'	<b>writing</b>	, and so saw that	8, 334/ 2
carried all their fellows'	<b>writing</b>	with them into the	8, 334/ 3
of Saint Peter in	<b>writing</b>	less than Saint Paul	8, 334/ 7
they saw that without	<b>writing</b>	, God could not keep	8, 334/ 9
to put altogether in	<b>writing</b>	. He must also put	8, 334/ 12
in that all their	<b>writing</b>	is kept and reserved	8, 334/ 13
lost; and of that	<b>writing</b>	that remaineth, some corrupted	8, 334/ 32
than was put in	<b>writing</b>	already by his apostles	8, 335/ 1
all necessary things in	<b>writing</b>	. But yet had there	8, 335/ 16
have left allthing in	<b>writing</b>	," and let all his	8, 336/ 1
and truth in the	<b>writing</b>	out of his own	8, 348/ 13
every necessary thing in	<b>writing</b>	, as Tyndale affirmeth. And	8, 350/ 32
to put altogether in	<b>writing</b>	that the people should	8, 351/ 10
to wit, writers not	<b>writing</b>	any true books of	8, 358/ 26
all necessary things in	<b>writing</b>	. And therefore, though Barnes	8, 359/ 20
either by word or	<b>writing</b>	." And as he writeth	8, 360/ 16
all the world, by	<b>writing</b>	, that Saint Paul's epistles	8, 362/ 33
Christ's apostles put in	<b>writing</b>	. And therefore Tyndale, seeing	8, 363/ 29
laws and ceremonies in	<b>writing</b>	, yet received he not	8, 365/ 2
allthing so fully in	<b>writing</b>	but that there remained	8, 365/ 3
people's minds, beside the	<b>writing</b>	, divers things necessary and	8, 365/ 4
did put all in	<b>writing</b>	. Ye shall well find	8, 365/ 15
these fools in their	<b>writing</b>	call the "foolish fast	8, 365/ 36
give it them in	<b>writing</b>	, within a while after	8, 366/ 28
his word nor his	<b>writing</b>	, nor yet himself neither	8, 366/ 29
delivered unto us without	<b>writing</b>	." And farther, in the	8, 368/ 14
delivered unto us without	<b>writing</b>	. Saint Paul, the Apostle	8, 368/ 16
our word or by	<b>writing</b>	." And unto the Corinthians	8, 368/ 19
be kept, partly by	<b>writing</b>	and partly by their	8, 368/ 25
to be kept without	<b>writing</b>	, and by word of	8, 369/ 12
be not found in	<b>writing</b>	." Saint Augustine in the	8, 371/ 11
Book of his Confessions,	<b>writing</b>	of the departing of	8, 371/ 13
word and heart and	<b>writing</b>	I serve . . . that as	8, 372/ 35
see that of his	<b>writing</b>	there is part lost	8, 373/ 32
kept his traditions without	<b>writing</b>	. Howbeit, what need we	8, 374/ 10
Or of Saint Paul	<b>writing</b>	himself to the Corinthians	8, 374/ 14
did put all in	<b>writing</b>	, whereof he faileth his	8, 379/ 28
unto the Church without	<b>writing</b>	, which have in the	8, 380/ 7
teach and deliver without	<b>writing</b>	," as he believeth it	8, 381/ 3
he now, for the	<b>writing</b>	of part (for that	8, 381/ 6
of favor to God's	<b>writing</b>	, blasphemeth all his unwritten	8, 381/ 14

it appeareth by his	<b>writing</b>	, himself would they should	8, 390/ 33
either in word or	<b>writing</b>	, tell him a tale	8, 415/ 15
this time confessed in	<b>writing</b>	, in this same book	8, 417/ 10
enough. Saint John, therefore,	<b>writing</b>	those words, and understanding	8, 439/ 27
hath told us, by	<b>writing</b>	, that if we believe	8, 463/ 25
and kept them without	<b>writing</b>	. As he hath taught	8, 480/ 33
words of Tyndale's own	<b>writing</b>	afterward, in his answer	8, 500/ 6
your words and ungracious	<b>writings</b>	to kindle them and	8, 58/ 34
they alleged their own	<b>writings</b>	for their authority, or	8, 150/ 34
whereas in all their	<b>writings</b>	they rail upon allegories	8, 297/ 27
not found in the	<b>writings</b>	of the apostles, nor	8, 370/ 35
neither, as their own	<b>writings</b>	do full clearly declare	8, 395/ 23
for holy, or for	<b>writings</b>	worthy credence -- what	8, 505/ 4
Elijah, as it is	<b>written</b>	in the Third Book	8, 2/ 32
conveyed in his coat,	<b>written</b>	from evangelical brethren here	8, 13/ 23
to intercept myself --	<b>written</b>	unto him by one	8, 18/ 1
worse nor more abominable	<b>written</b>	. And yet, his books	8, 25/ 11
besides that ever have	<b>written</b>	therein, but that a	8, 25/ 37
such things as are	<b>written</b>	against them, and weigh	8, 38/ 8
the things that are	<b>written</b>	against them, they shall	8, 38/ 23
would ween it were	<b>written</b>	from Saint Paul himself	8, 40/ 15
and yet by himself	<b>written</b>	in Christian men's hearts	8, 44/ 10
his holy Scripture either	<b>written</b>	in tablets of stone	8, 44/ 11
their books and histories	<b>written</b>	of their lives, and	8, 46/ 37
keep it (as is	<b>written</b>	by the holy Psalmist	8, 49/ 32
have without any variance	<b>written</b>	and affirmed the same	8, 49/ 36
other holy men have	<b>written</b>	is but fantasies and	8, 59/ 26
eighth chapter, it is	<b>written</b>	thus, in the person	8, 67/ 5
of Ecclesiasticus it is	<b>written</b>	, "The man that fasteth	8, 68/ 14
of our Savior himself,	<b>written</b>	in the seventeenth of	8, 69/ 12
the words that are	<b>written</b>	in the sixth of	8, 69/ 25
and fashions that are	<b>written</b>	in Exodus, Numbers, and	8, 79/ 29
be both taught and	<b>written</b>	. What will Tyndale ask	8, 82/ 6
you his own words	<b>written</b>	in divers places of	8, 83/ 26
that is not evidently	<b>written</b>	in Holy Scripture; which	8, 87/ 4
promise of this sacrament	<b>written</b>	in Scripture: ergo, there	8, 87/ 8
words of Saint Paul	<b>written</b>	unto Timothy in which	8, 91/ 26
of which it is	<b>written</b>	in the Gospel of	8, 102/ 33
our Savior, as is	<b>written</b>	in the ninth chapter	8, 103/ 10
always the best have	<b>written</b>	these things that we	8, 107/ 10
are made, is not	<b>written</b>	in his heart --	8, 124/ 9
so well and wisely	<b>written</b>	in their hearts . . . that	8, 124/ 25
for the matter, and	<b>written</b>	by so great authority	8, 128/ 15
strong as his word	<b>written</b>	. . . and that he is	8, 131/ 34
of his holy scripture	<b>written</b>	. And thereupon yet farther	8, 132/ 35
days, that anything hath	<b>written</b>	. . . but he hath abhorred	8, 140/ 5
holy men that have	<b>written</b>	upon Scripture have given	8, 140/ 13
whose hearts God hath	<b>written</b>	his law with his	8, 145/ 7
he mean the word	<b>written</b>	or unwritten, or both	8, 149/ 16
word of God both	<b>written</b>	and unwritten, and only	8, 149/ 17

understanding of God's word	<b>written</b>	, and for the better	8, 149/ 21
as those that be	<b>written</b>	in any part of	8, 149/ 28
the word of God	<b>written</b>	and unwritten -- then	8, 150/ 10
the word of God	<b>written</b>	: then must we wit	8, 150/ 14
more than his word	<b>written</b>	, and promised also without	8, 150/ 17
God's word than was	<b>written</b>	. And therefore, if Tyndale	8, 150/ 23
preached only God's word	<b>written</b>	-- I have driven	8, 150/ 25
of the apostles had	<b>written</b>	either gospels or epistles	8, 150/ 33
and the word only	<b>written</b>	, without any preaching of	8, 151/ 15
if they found it	<b>written</b>	. Let Tyndale now tell	8, 151/ 17
God were then already	<b>written</b>	by the evangelists and	8, 151/ 30
bare word of God	<b>written</b>	in Holy Scripture: well	8, 151/ 33
others that now be	<b>written</b>	were taught and kept	8, 154/ 13
hath caused to be	<b>written</b>	, by his evangelists and	8, 154/ 17
caused all to be	<b>written</b>	, that all be false	8, 154/ 21
cause some to be	<b>written</b>	and suffer some left	8, 154/ 23
caused some to be	<b>written</b>	and some to be	8, 154/ 29
before the Law was	<b>written</b>	-- and yet wrote	8, 154/ 36
more large than was	<b>written</b>	in their law . . . which	8, 154/ 37
find made unto him	<b>written</b>	in any place of	8, 155/ 4
things that are now	<b>written</b>	, as ever they did	8, 155/ 13
as any that are	<b>written</b>	. And the writing taketh	8, 155/ 15
in which they be	<b>written</b>	. . . hangeth all upon the	8, 155/ 19
Holy Scripture that is	<b>written</b>	. . . and take it all	8, 155/ 24
find them not there	<b>written</b>	; and so riseth that	8, 156/ 1
some things to be	<b>written</b>	-- so had he	8, 156/ 20
his church to be	<b>written</b>	in Holy Scripture . . . and	8, 156/ 25
showing that all is	<b>written</b>	. . . be put out of	8, 156/ 29
them and his evangelists	<b>written</b>	, preserved, and kept, in	8, 157/ 19
secretly set in and	<b>written</b>	to these books which	8, 157/ 29
promise, in the very	<b>written</b>	Gospel -- that the	8, 158/ 35
Paul saith, "I have	<b>written</b>	to you that ye	8, 172/ 9
his other words --	<b>written</b>	in the tenth chapter	8, 172/ 18
that I have myself	<b>written</b>	ere this, albeit there	8, 178/ 12
cause it to be	<b>written</b>	in himself. And yet	8, 183/ 22
since they have not	<b>written</b>	me the why, I	8, 187/ 12
epistles of Saint Paul	<b>written</b>	to Timothy, whereof himself	8, 190/ 36
word of God partly	<b>written</b>	and partly unwritten . . . and	8, 222/ 33
before the Gospel was	<b>written</b>	, and that the faith	8, 224/ 29
the word of God	<b>written</b>	. I showed also that	8, 225/ 4
both with his word	<b>written</b>	and his word unwritten	8, 225/ 8
will not believe it	<b>written</b>	. . . since God's word taketh	8, 225/ 10
the word of God	<b>written</b>	. . . since ye know neither	8, 225/ 14
as is his word	<b>written</b>	in the Scripture; which	8, 225/ 32
Gospel that now is	<b>written</b>	was written (that is	8, 226/ 14
now is written was	<b>written</b>	(that is to wit	8, 226/ 14
of the Gospel was	<b>written</b>	; for as for all	8, 226/ 15
-- was yet never	<b>written</b>	): this being the thing	8, 226/ 17
was before the Gospel	<b>written</b>	, which thing himself cannot	8, 226/ 22
Christ that he rehearseth,	<b>written</b>	in the fifth chapter	8, 229/ 17

disciples that all things	<b>written</b>	of him by Moses	8, 238/ 17
them, "Thus it is	<b>written</b>	," and "Thus it behooved	8, 238/ 20
and also, his words	<b>written</b>	they misconstrue. And therefore	8, 249/ 26
the word of God	<b>written</b>	, the question lieth between	8, 249/ 27
every necessary thing is	<b>written</b>	; albeit that they say	8, 253/ 15
be well and plainly	<b>written</b>	in Holy Writ indeed	8, 253/ 20
saith, it is not	<b>written</b>	in Scripture. We show	8, 253/ 24
to have been all	<b>written</b>	. More Now consider, good	8, 254/ 23
miracles as many be	<b>written</b>	as needeth. For if	8, 256/ 9
there were one miracle	<b>written</b>	at the least. But	8, 256/ 21
such article one miracle	<b>written</b>	; ergo, it is not	8, 256/ 22
miracles as many be	<b>written</b>	as need . . . and that	8, 256/ 24
every necessary thing is	<b>written</b>	. And verily if everything	8, 256/ 25
the writers would have	<b>written</b>	some things much more	8, 256/ 30
faith, they would have	<b>written</b>	one miracle at the	8, 256/ 32
the necessary points thereof	<b>written</b>	in men's hearts . . . whereof	8, 256/ 34
such miracles as be	<b>written</b>	therein, suffice to prove	8, 256/ 37
not miracles to be	<b>written</b>	for every point of	8, 257/ 2
to do -- was	<b>written</b>	. . . . So that whatsoever we	8, 257/ 14
do, that same is	<b>written</b>	expressly . . . or drawn of	8, 257/ 15
of that which is	<b>written</b>	. More In these words	8, 257/ 16
as if it were	<b>written</b>	in parchment with golden	8, 258/ 20
demand where it is	<b>written</b>	that women should baptize	8, 259/ 2
as thyself," it is	<b>written</b>	that they may and	8, 259/ 4
he saith it is	<b>written</b>	in these words to	8, 260/ 36
or to do is	<b>written</b>	in Scripture. And now	8, 262/ 8
anything that were not	<b>written</b>	nor depended of that	8, 262/ 12
of that which is	<b>written</b>	, what helped me the	8, 262/ 13
the Scripture that is	<b>written</b>	? More Lo, here is	8, 262/ 13
till the Gospels were	<b>written</b>	. . . every man might have	8, 262/ 19
point that was not	<b>written</b>	in the Scripture before	8, 262/ 21
anything that is not	<b>written</b>	nor dependeth of that	8, 262/ 31
of that which is	<b>written</b>	, what helped us the	8, 262/ 32
the Scripture that is	<b>written</b>	?" This tale of Tyndale's	8, 262/ 32
all that ye have	<b>written</b>	!": might not the master	8, 263/ 16
that all must be	<b>written</b>	because that else there	8, 264/ 4
all the truth were	<b>written</b>	in scripture authentic among	8, 264/ 10
every necessary thing were	<b>written</b>	in authentic scripture), yet	8, 264/ 16
that except all were	<b>written</b>	that we be bound	8, 265/ 1
every such thing be	<b>written</b>	in authentic scripture, then	8, 265/ 4
texts of Scripture were	<b>written</b>	, and hath yet the	8, 269/ 26
their Books . . . and yet	<b>written</b>	in their souls, did	8, 269/ 30
it is not plainly	<b>written</b>	in Scripture. But is	8, 271/ 15
but if it be	<b>written</b>	in Scripture, I objected	8, 271/ 17
that their faith was	<b>written</b>	, and yet we doubt	8, 271/ 19
God causeth to be	<b>written</b>	and bindeth folk to	8, 271/ 35
reason than find it	<b>written</b>	in Scripture. Where findeth	8, 277/ 27
the word of God	<b>written</b>	, above wonderful works of	8, 281/ 2
necessary to be believed	<b>written</b>	in Scripture; which thing	8, 281/ 34
book of that scripture	<b>written</b>	, he must not only	8, 282/ 7

such preaching is not	<b>written</b>	" . . . where were now Tyndale's	8, 283/ 11
that all is either	<b>written</b>	or preached, either, that	8, 283/ 12
worth till it be	<b>written</b>	! Another folly is this	8, 283/ 37
the word of God	<b>written</b>	than the word of	8, 284/ 34
that be not either	<b>written</b>	in Scripture or deduced	8, 289/ 22
laws of England be	<b>written</b>	, and whatsoever were unwritten	8, 290/ 17
laws that be not	<b>written</b>	? To what purpose, I	8, 290/ 20
albeit that they have	<b>written</b>	it plainly enough in	8, 293/ 9
and well and surely	<b>written</b>	in men's hearts, fourteen	8, 293/ 14
because the apostles have	<b>written</b>	the two sacraments, that	8, 294/ 25
he saith) have not	<b>written</b>	-- he would, I	8, 294/ 27
of England: Men have	<b>written</b>	some; ergo, they have	8, 294/ 32
some; ergo, they have	<b>written</b>	all. By the title	8, 294/ 32
that that they have	<b>written</b>	some. For of his	8, 294/ 35
the apostles have not	<b>written</b>	. Which is so plain	8, 295/ 6
the apostles had never	<b>written</b>	of them. Which if	8, 295/ 22
since they were not	<b>written</b>	unto them in the	8, 298/ 34
that they were not	<b>written</b>	in the Scripture. And	8, 299/ 9
him, before the Law	<b>written</b>	. . . and in that time	8, 299/ 23
the apostles have left	<b>written</b>	in Scripture all things	8, 309/ 10
the apostles have left	<b>written</b>	, in Holy Scripture, everything	8, 309/ 18
that whatsoever is not	<b>written</b>	in Scripture nor "deduced	8, 309/ 20
things as I find	<b>written</b>	by him for his	8, 309/ 31
necessary things were not	<b>written</b>	in Scripture, but some	8, 309/ 35
that allthing was not	<b>written</b>	. For there he saith	8, 310/ 6
if they were all	<b>written</b>	, the world would not	8, 310/ 8
nor, when they had	<b>written</b>	them, conferred their books	8, 310/ 16
every necessary point were	<b>written</b>	in among them all	8, 310/ 17
necessary point should be	<b>written</b>	(which thing Tyndale neither	8, 310/ 28
every such thing was	<b>written</b>	. And therefore Tyndale feeleth	8, 310/ 32
that he had not	<b>written</b>	every necessary point of	8, 310/ 35
disciples, that be not	<b>written</b>	in this book." In	8, 311/ 4
they should be all	<b>written</b>	, all the world could	8, 311/ 6
books that should be	<b>written</b>	." In which words I	8, 311/ 7
whereof if all were	<b>written</b>	the world could not	8, 311/ 21
of belief is not	<b>written</b>	in Saint John's Gospel	8, 311/ 26
whatsoever ye find not	<b>written</b>	there, ye were not	8, 311/ 28
Saint John had not	<b>written</b>	indeed every necessary point	8, 311/ 30
the book of faith	<b>written</b>	in the hearts of	8, 311/ 37
of them all hath	<b>written</b>	, and yet necessary points	8, 312/ 1
that it is not	<b>written</b>	in Scripture that our	8, 312/ 36
their part is not	<b>written</b>	in Scripture. This will	8, 313/ 28
not in Holy Scripture	<b>written</b>	, but that the words	8, 314/ 14
and yet is not	<b>written</b>	in Scripture. And so	8, 314/ 18
himself before his epistle	<b>written</b>	. . . which he would not	8, 315/ 3
he would not have	<b>written</b>	unto them at all	8, 315/ 3
oft before any Gospel	<b>written</b>	. And holy Saint Chrysostom	8, 316/ 4
because there be many	<b>written</b>	; or that their writing	8, 324/ 12
Israel . . . it was indeed	<b>written</b>	in a tongue that	8, 327/ 11
ceremonies, though they were	<b>written</b>	in the same tongue	8, 327/ 12

caused them to be	<b>written</b>	also in Holy Scripture	8, 330/ 3
words of Saint Paul	<b>written</b>	unto the Thessalonians . . . by	8, 330/ 21
than we shall find	<b>written</b>	in Books. He maketh	8, 331/ 18
cause it to be	<b>written</b>	in Books; but, pursuing	8, 331/ 19
proving that all is	<b>written</b>	, and take altogether. But	8, 332/ 12
he saith, "These are	<b>written</b>	that ye believe, and	8, 333/ 8
saw that all was	<b>written</b>	by their fellows --	8, 334/ 2
in that they have	<b>written</b>	allthing as clear as	8, 334/ 19
warning that they have	<b>written</b>	altogether that either then	8, 334/ 25
have every necessary thing	<b>written</b>	; and that, ye wot	8, 335/ 23
think, and yet, peradventure,	<b>written</b>	of in the Scripture	8, 337/ 31
yet, whereof nothing is	<b>written</b>	, for any word that	8, 337/ 32
any word that is	<b>written</b>	to the contrary. And	8, 337/ 33
if they had been	<b>written</b>	. Which thing he must	8, 338/ 34
when the things were	<b>written</b>	they were thereby sure	8, 339/ 9
not of the words	<b>written</b>	in Scripture . . . except none	8, 339/ 16
Scripture is so clearly	<b>written</b>	but that God needeth	8, 339/ 20
-- with that faith	<b>written</b>	by the finger of	8, 340/ 15
of Scripture had been	<b>written</b>	. . . and should have concluded	8, 340/ 18
hath, by the faith	<b>written</b>	in Christian men's hearts	8, 341/ 31
his words be not	<b>written</b>	, he did in that	8, 342/ 21
of the New Testament	<b>written</b>	. And therefore, though they	8, 342/ 31
that all those be	<b>written</b>	. . . Tyndale seeth full well	8, 342/ 35
strength before it was	<b>written</b>	as ever it had	8, 344/ 2
Or where is it	<b>written</b>	that they wrought any	8, 346/ 15
allthing necessary is not	<b>written</b>	in Scripture. And then	8, 347/ 5
prove that all is	<b>written</b>	, ye have heard already	8, 347/ 6
he find anything elsewhere	<b>written</b>	(by his master, or	8, 347/ 11
spoken by his apostles,	<b>written</b>	in the Scripture --	8, 347/ 29
farther than we find	<b>written</b>	in the Old Testament	8, 347/ 34
upon him the plagues	<b>written</b>	in this book. And	8, 348/ 4
those things that are	<b>written</b>	in this book." By	8, 348/ 7
word of God, well	<b>written</b>	in Holy Scripture, as	8, 350/ 18
though it be not	<b>written</b>	, yet add they thereby	8, 350/ 22
as is his word	<b>written</b>	. . . as the things that	8, 350/ 25
words of our Savior	<b>written</b>	in the twenty-third of	8, 351/ 17
say, "Show me that	<b>written</b>	in Moses' books" --	8, 352/ 6
place where they be	<b>written</b>	(the forty-sixth treatise upon	8, 352/ 35
men, other than be	<b>written</b>	in Scripture. For the	8, 353/ 3
not only the precepts	<b>written</b>	in the Law, but	8, 353/ 14
every necessary thing is	<b>written</b>	. . . though we construe Christ's	8, 355/ 19
you do that is	<b>written</b>	in the law of	8, 355/ 25
proof that altogether was	<b>written</b>	wherein the people should	8, 355/ 27
should believe them was	<b>written</b>	in Moses' books. Which	8, 355/ 29
might teach the people	<b>written</b>	in Isaiah, Jeremiah, or	8, 355/ 30
All things necessary be	<b>written</b>	, and therefore believe the	8, 356/ 10
farther than ye find	<b>written</b>	in Moses and in	8, 356/ 11
men must believe is	<b>written</b>	in the apostles and	8, 356/ 12
law, whether it be	<b>written</b>	or not. Nor Saint	8, 359/ 5
because it is not	<b>written</b>	, Saint Augustine calleth a	8, 359/ 11

heretic, in his book	<b>written</b>	unto Quodvultdeus. And so	8, 359/ 12
-- whether they be	<b>written</b>	or not. And thus	8, 359/ 17
words of Saint Paul	<b>written</b>	unto Timothy, the third	8, 359/ 24
things that I have	<b>written</b>	," but "Abide in those	8, 360/ 12
words that I have	<b>written</b>	unto thee, and that	8, 360/ 20
all things be not	<b>written</b>	therein, will yet be	8, 361/ 18
the things believed be	<b>written</b>	in Scripture or not	8, 361/ 25
Saint Peter, "that are	<b>written</b>	by Saint Paul, men	8, 362/ 36
necessary to salvation is	<b>written</b>	in Scripture . . . but rather	8, 363/ 14
necessary thing is not	<b>written</b>	by Saint Paul, nor	8, 363/ 15
nor he hath not	<b>written</b>	everything that he taught	8, 363/ 16
that Saint Paul hath	<b>written</b>	all his own gospel	8, 364/ 13
all his fellows had	<b>written</b>	it among them all	8, 364/ 13
necessary for salvation is	<b>written</b>	in Scripture; nor able	8, 364/ 29
all that that appeareth	<b>written</b>	. . . in the five books	8, 365/ 13
that ever hath been	<b>written</b>	since, either by the	8, 365/ 17
appear that all is	<b>written</b>	that was taught by	8, 365/ 18
made by any law	<b>written</b>	, and yet observed through	8, 367/ 13
the apostles is not	<b>written</b>	; for many things are	8, 368/ 13
chapter, where it is	<b>written</b>	of the worshipping of	8, 368/ 14
'Where is this	<b>written</b>	?' nor should with	8, 369/ 20
things which are not	<b>written</b>	and yet we by	8, 370/ 25
best that ever have	<b>written</b>	upon the Scripture of	8, 373/ 23
done that are not	<b>written</b>	in this book"? Or	8, 374/ 13
well that he had	<b>written</b>	unto them before, that	8, 374/ 19
after in the law	<b>written</b>	(the Old Law, with	8, 375/ 9
but that is already	<b>written</b>	in Scripture . . . why shall	8, 378/ 30
if it be not	<b>written</b>	in Scripture? And if	8, 378/ 33
the New Testament was	<b>written</b>	. . . men were bound to	8, 379/ 4
in all that is	<b>written</b>	, is that bond released	8, 379/ 8
scripture that is now	<b>written</b>	? Which thing if he	8, 379/ 11
things that now be	<b>written</b>	. Now, if Tyndale answer	8, 379/ 15
is by the apostles	<b>written</b>	. . . and that no such	8, 379/ 19
all such things be	<b>written</b>	. Which thing when he	8, 379/ 24
observeth that are not	<b>written</b>	in Scripture; and will	8, 379/ 31
to know his words	<b>written</b>	, and his traditions also	8, 380/ 27
keepeth both the words	<b>written</b>	and the words unwritten	8, 380/ 31
If nothing had been	<b>written</b>	. . . Tyndale must have believed	8, 381/ 5
for that all is	<b>written</b>	, ye see well he	8, 381/ 7
for that that was	<b>written</b>	at one time, believe	8, 381/ 9
can prove by the	<b>written</b>	words of some apostle	8, 381/ 18
if he find it	<b>written</b>	in Holy Scripture; whereas	8, 381/ 24
by, but the very	<b>written</b>	words in plain and	8, 395/ 18
and observe is not	<b>written</b>	in Scripture, as I	8, 396/ 9
true word of God,	<b>written</b>	or unwritten, from the	8, 398/ 27
though the contrary were	<b>written</b>	in the Gospel." Lo	8, 405/ 20
repeat again his words	<b>written</b>	in his other chapter	8, 405/ 22
to anticipate his words	<b>written</b>	in his other chapter	8, 405/ 23
than he can find	<b>written</b>	in the Scripture (whereas	8, 408/ 14
that all was never	<b>written</b>	); nor will not also	8, 408/ 16

to his error be	<b>written</b>	in Holy Scripture; which	8, 415/ 1
no more than is	<b>written</b>	. . . nor of the written	8, 415/ 26
written . . . nor of the	<b>written</b>	words no more than	8, 415/ 26
less. For it is	<b>written</b>	(1 Jn 1), "If	8, 419/ 8
holy saints that have	<b>written</b>	against it . . . and better	8, 426/ 29
places of Holy Scripture,	<b>written</b>	all by one Holy	8, 431/ 33
less. For it is	<b>written</b>	(1 Jn 1), "If	8, 443/ 20
of truth, Tyndale's words	<b>written</b>	a little before, if	8, 455/ 5
to that error be	<b>written</b>	, saith Tyndale, even in	8, 461/ 15
so great, and also	<b>written</b>	in the very Gospel	8, 461/ 24
-- though they be	<b>written</b>	in the very Gospel	8, 463/ 31
that it is plainly	<b>written</b>	in the very Gospel	8, 464/ 23
though the contrary were	<b>written</b>	in the Gospel. For	8, 467/ 5
and the contrary truth	<b>written</b>	in the Gospel, so	8, 467/ 19
believed, which is not	<b>written</b>	in Scripture -- still	8, 473/ 30
if it were evidently	<b>written</b>	in Holy Scripture. But	8, 473/ 34
same articles not being	<b>written</b>	in Scripture. Doth Tyndale	8, 475/ 28
necessity requisite to be	<b>written</b>	in Scripture; and therefore	8, 480/ 30
necessity needed to be	<b>written</b>	, but that God could	8, 480/ 32
see whether there be	<b>written</b>	therein the thing that	8, 492/ 18
voice be his word	<b>written</b>	in Scripture; for then	8, 495/ 31
his Father afterward, not	<b>written</b>	before -- he must	8, 496/ 2
the things that are	<b>written</b>	in the Scripture: to	8, 500/ 16
credence of God's word,	<b>written</b>	or unwritten, telling us	8, 508/ 3
all the commandments be	<b>written</b>	unto the only elects	8, 520/ 13
if they were not	<b>written</b>	for them. But surely	8, 520/ 15
God (as it is	<b>written</b>	in the twelfth chapter	8, 538/ 33
though it be not	<b>written</b>	in the Gospel, yet	8, 548/ 34
whose hearts God hath	<b>written</b>	his law with his	8, 560/ 35
whose hearts God hath	<b>written</b>	his law . . . and given	8, 562/ 6
contrary. But that the	<b>written</b>	word was before the	8, 562/ 15
word of God, both	<b>written</b>	and unwritten, may be	8, 562/ 23
speaketh of the law	<b>written</b>	by the Spirit of	8, 562/ 26
since that law so	<b>written</b>	there is rather the	8, 562/ 27
unwritten than his word	<b>written</b>	in the books of	8, 562/ 28
that that they have	<b>written</b>	-- and that (as	8, 562/ 37
saith), evidently and plainly	<b>written</b>	. Wherein whoso consider what	8, 562/ 38
which he reproveth be	<b>written</b>	in the Scripture indeed	8, 563/ 4
only that that is	<b>written</b>	in the Scripture --	8, 563/ 8
believing not other things	<b>written</b>	even in the very	8, 563/ 14
of their error be	<b>written</b>	in the very Gospel	8, 564/ 25
whose hearts God hath	<b>written</b>	his law with his	8, 567/ 24
hearts the devil hath	<b>written</b>	his law . . . or else	8, 571/ 27
God had himself so	<b>written</b>	his will with his	8, 571/ 29
that a man doth	<b>wrong</b>	to pray for his	8, 4/ 19
judges had borne him	<b>wrong</b>	in hand and condemned	8, 21/ 10
ween that they judged	<b>wrong</b>	. And Bilney, that had	8, 25/ 4
that I do them	<b>wrong</b>	in that I call	8, 29/ 13
although they should suffer	<b>wrong</b>	; and how can our	8, 29/ 15
doth were in a	<b>wrong</b>	way and in a	8, 43/ 23

that I do him	<b>wrong</b>	in that I join	8, 51/ 15
-- that were utter	<b>wrong</b>	, and no lawful law	8, 59/ 29
and brought in a	<b>wrong</b>	belief, contrary to all	8, 63/ 21
reader to take them	<b>wrong</b>	: I will desire the	8, 169/ 10
for that were also	<b>wrong</b>	. For truth it is	8, 169/ 26
translated that same place	<b>wrong</b>	, and all the remnant	8, 185/ 14
say that I said	<b>wrong</b>	. For by God's grace	8, 197/ 5
which place Tyndale hath	<b>wrong</b>	translated also . . . for what	8, 230/ 7
Tyndale taketh the sentence	<b>wrong</b>	which of them both	8, 233/ 3
Israel," he should say	<b>wrong</b>	, for he should deny	8, 234/ 6
understood; and sometimes a	<b>wrong</b>	sentence; yea, and sometimes	8, 235/ 9
Saint John's Gospel, whether	<b>wrong</b>	or no let others	8, 235/ 16
that he hath done	<b>wrong</b>	to leave it out	8, 237/ 18
double translated those words	<b>wrong</b>	, or rather treble, as	8, 237/ 25
and feigned-faithful folk, and	<b>wrong</b>	writing, and false interpretations	8, 245/ 26
preachers, have led them	<b>wrong</b>	all this while before	8, 267/ 37
you still in a	<b>wrong</b>	way, and make you	8, 269/ 1
that I take it	<b>wrong</b>	and teach you false	8, 269/ 2
to turn the people	<b>wrong</b>	, God shall not suffer	8, 270/ 20
-- then went they	<b>wrong</b>	. And that is the	8, 299/ 29
all the remnant say	<b>wrong</b>	, because their part is	8, 313/ 27
that point Tyndale saith	<b>wrong</b>	. For in any such	8, 313/ 32
all they understood it	<b>wrong</b>	, and himself only right	8, 343/ 19
the Church understandeth it	<b>wrong</b>	; so that the Church	8, 346/ 31
that they take him	<b>wrong</b>	. Secondly, I say that	8, 350/ 11
years been in a	<b>wrong</b>	belief . . . where hath been	8, 387/ 16
people have hitherto believed	<b>wrong</b>	, that have believed that	8, 394/ 11
brought them into the	<b>wrong</b>	. Now, if he mean	8, 411/ 20
construe mine adversary's words	<b>wrong</b>	. And therefore, what if	8, 414/ 23
deadly sins, without any	<b>wrong</b>	opinion taken against the	8, 459/ 3
so right, without any	<b>wrong</b>	opinion in any article	8, 459/ 9
and hath none article	<b>wrong</b>	therein for as far	8, 459/ 17
faith is feeble. When	<b>wrong</b>	is done us, we	8, 485/ 11
believe right and live	<b>wrong</b>	, believe well and be	8, 487/ 1
and when they suffer	<b>wrong</b>	, they "cannot forgive," lo	8, 490/ 23
them that doth him	<b>wrong</b>	, or lack of due	8, 491/ 33
he judge right or	<b>wrong</b>	. So that in teaching	8, 496/ 24
he judge right or	<b>wrong</b>	; so that in teaching	8, 501/ 18
he judge right or	<b>wrong</b>	; so that in teaching	8, 511/ 17
it judge right or	<b>wrong</b>	: we shall defer the	8, 512/ 14
and since he believed	<b>wrong</b>	, of whose salvation yet	8, 537/ 14
he had mistaken and	<b>wrongly</b>	understood the places. And	8, 9/ 17
in these words he	<b>wrote</b>	. . . "The grace and peace	8, 18/ 21
some said, and some	<b>wrote</b>	out of Norwich to	8, 22/ 30
doctors and saints which	<b>wrote</b>	of these matters so	8, 134/ 8
this business began, and	<b>wrote</b>	not for the pleasure	8, 134/ 9
to whom the Apostle	<b>wrote</b>	. And then I am	8, 146/ 36
of God's words they	<b>wrote</b>	not all . . . but divers	8, 151/ 37
written -- and yet	<b>wrote</b>	them not all therein	8, 154/ 36
scraped out diabolus and	<b>wrote</b>	Iesu Christus, because he	8, 174/ 27

showeth them that I	<b>wrote</b>	not my book for	8, 178/ 20
in which the Evangelist	<b>wrote</b>	the words himself, signifieth	8, 233/ 14
by mouth that they	<b>wrote</b>	not? I answer, Because	8, 254/ 18
us that the apostles	<b>wrote</b>	all that was of	8, 254/ 26
us that the apostles	<b>wrote</b>	altogether that ever we	8, 263/ 19
as Saint Augustine saith,	<b>wrote</b>	of things done thousands	8, 273/ 15
And beyond that, God	<b>wrote</b>	his testament unto them	8, 275/ 35
world with water . . . he	<b>wrote</b>	in the sacrament of	8, 276/ 11
him and Abraham . . . he	<b>wrote</b>	in the sacrament of	8, 276/ 13
his wit when he	<b>wrote</b>	this! And this was	8, 283/ 25
better the creature that	<b>wrote</b>	it than God himself	8, 284/ 36
better these men that	<b>wrote</b>	the one of Enoch	8, 285/ 2
but that those that	<b>wrote</b>	it in the Scripture	8, 285/ 5
God inspired them that	<b>wrote</b>	the tale of Enoch	8, 285/ 11
for heresy that he	<b>wrote</b>	a whole book against	8, 286/ 13
wit, that the apostles	<b>wrote</b>	, and left in writing	8, 290/ 4
thereupon conclude that they	<b>wrote</b>	altogether. Is not this	8, 290/ 14
all these things they	<b>wrote</b>	. And again purgatory, confession	8, 290/ 35
what cause, the apostles	<b>wrote</b>	some necessary things and	8, 291/ 17
own words as I	<b>wrote</b>	them, which ye shall	8, 291/ 29
not tell why they	<b>wrote</b>	somewhat that the heathen	8, 292/ 11
fear, and why they	<b>wrote</b>	this where was more	8, 292/ 23
all these things they	<b>wrote</b>	. More Lo, here ye	8, 292/ 37
unwritten, nor that they	<b>wrote</b>	anything the more covertly	8, 293/ 22
himself that the apostles	<b>wrote</b>	so that men might	8, 293/ 24
by mouth which they	<b>wrote</b>	not -- partly for	8, 293/ 27
yes himself, when he	<b>wrote</b>	unto the Corinthians, "Caetera	8, 293/ 30
grace, because the apostles	<b>wrote</b>	not of any of	8, 296/ 5
other five the apostles	<b>wrote</b>	nothing at all; or	8, 296/ 7
or else that they	<b>wrote</b>	not of any grace	8, 296/ 7
of them the apostles	<b>wrote</b>	any proper significations of	8, 296/ 9
five sacraments the apostles	<b>wrote</b>	nothing at all --	8, 296/ 18
his mind and remembrance,	<b>wrote</b>	his own gospel severally	8, 310/ 23
gospel that the other	<b>wrote</b>	; this, I say, being	8, 310/ 26
that Saint Paul therein	<b>wrote</b>	everything that he presently	8, 315/ 10
besides this that he	<b>wrote</b>	of the Sacrament, gave	8, 315/ 27
the worker thereof --	<b>wrote</b>	, as is remembered in	8, 322/ 9
by mouth which he	<b>wrote</b>	not. And what saith	8, 323/ 27
selfsame things that he	<b>wrote</b>	. And then goeth he	8, 323/ 30
that they taught, they	<b>wrote</b>	. "Prove that," say we	8, 324/ 2
taught things that he	<b>wrote</b>	not; for he biddeth	8, 324/ 4
that if the apostles	<b>wrote</b>	not all such things	8, 324/ 8
it avail that they	<b>wrote</b>	any things at all	8, 324/ 9
writing were unprofitable that	<b>wrote</b>	us part, because they	8, 324/ 13
us part, because they	<b>wrote</b>	us not all. But	8, 324/ 13
the same that he	<b>wrote</b>	; and his ' traditions'	8, 324/ 20
mouth and which he	<b>wrote</b>	not . . . were any things	8, 325/ 22
any such things and	<b>wrote</b>	them not, what availeth	8, 325/ 25
those things that they	<b>wrote</b>	? If he say nay	8, 325/ 26
and that therefore he	<b>wrote</b>	unto the Corinthians that	8, 325/ 28

plainly himself that he	<b>wrote</b>	not all that he	8, 330/ 22
more than them that	<b>wrote</b>	. . . so inspired he the	8, 332/ 4
more things than they	<b>wrote</b>	; which things they taught	8, 332/ 5
to prove that they	<b>wrote</b>	every necessary point. Tyndale	8, 332/ 35
should come . . . and therefore	<b>wrote</b>	that it might be	8, 333/ 6
proveth us that they	<b>wrote</b>	altogether that is of	8, 333/ 16
all heresies; ergo, they	<b>wrote</b>	every necessary truth. This	8, 333/ 26
in that they which	<b>wrote</b>	. . . knew well every heresy	8, 333/ 33
but only those that	<b>wrote</b>	; or else that the	8, 333/ 36
nor Saint Bartholomew, that	<b>wrote</b>	nothing at all; nor	8, 334/ 6
namely since that some	<b>wrote</b>	not so much as	8, 334/ 29
mouth more than they	<b>wrote</b>	. . . and some wrote nothing	8, 334/ 31
they wrote . . . and some	<b>wrote</b>	nothing at all; and	8, 334/ 31
of that the others	<b>wrote</b>	, good part lost; and	8, 334/ 32
and by their epistle	<b>wrote</b>	, "The Holy Ghost and	8, 343/ 24
Scripture" -- as he	<b>wrote</b>	unto the Thessalonians, "Observe	8, 360/ 14
perceived in them that	<b>wrote</b>	after Moses' days . . . that	8, 365/ 11
all those that ever	<b>wrote</b>	since the apostles' days	8, 366/ 37
beside all that they	<b>wrote</b>	; which thing Saint Paul	8, 373/ 30
Saint John! -- which	<b>wrote</b>	a book of the	8, 374/ 6
well that the apostles	<b>wrote</b>	not all that they	8, 381/ 19
himself asleep while he	<b>wrote</b>	this . . . he could never	8, 533/ 27
when he devised and	<b>wrote</b>	the traitorous deadly letter	8, 536/ 16
this cause be they	<b>wroth</b>	with the holy Canon	8, 113/ 15
heaven, though they were	<b>wrought</b>	in grace. And these	8, 6/ 13
God with good works	<b>wrought</b>	, with his gracious help	8, 52/ 18
our good works well	<b>wrought</b>	. . . help to get remission	8, 65/ 20
falsest that ever was	<b>wrought</b>	, and that most hath	8, 88/ 8
that grace that is	<b>wrought</b>	with the word, and	8, 94/ 21
have in such wise	<b>wrought</b>	upon the bodies wherein	8, 103/ 27
but if men's works	<b>wrought</b>	with his grace be	8, 210/ 33
a man by penance	<b>wrought</b>	in grace to be	8, 213/ 31
damnation . . . but if he	<b>wrought</b>	miracles among them for	8, 242/ 1
this that the miracles	<b>wrought</b>	in Christ's church clearly	8, 242/ 11
God's wonders by himself	<b>wrought</b>	therein -- so many	8, 244/ 24
new . . . ascribing the miracles	<b>wrought</b>	by the goodness of	8, 244/ 28
some such miracles be	<b>wrought</b>	as well as in	8, 244/ 34
had not come and	<b>wrought</b>	works such as no	8, 246/ 12
Moses did, and God	<b>wrought</b>	wonders among them himself	8, 247/ 2
whole assent is not	<b>wrought</b>	without the Spirit of	8, 248/ 34
of things he hath	<b>wrought</b>	and daily doth many	8, 251/ 3
of those that he	<b>wrought</b>	in the time of	8, 251/ 4
miracles hath God often	<b>wrought</b>	to the conversion and	8, 251/ 17
it. He seeth miracles	<b>wrought</b>	by God plenteously in	8, 254/ 36
have also greater miracles	<b>wrought</b>	against him, and that	8, 270/ 28
any one to be	<b>wrought</b>	among all them, but	8, 275/ 26
by his Passion have	<b>wrought</b>	our redemption although he	8, 287/ 19
by name, saying, "Jesus	<b>wrought</b>	many other miracles in	8, 311/ 3
the miracles that Moses	<b>wrought</b>	confounded the marvels that	8, 337/ 7
the marvels that were	<b>wrought</b>	by the witchcraft of	8, 337/ 8

now again, what miracle	<b>wrought</b>	the apostles for every	8, 346/ 13
it written that they	<b>wrought</b>	any one for them	8, 346/ 15
Catholic Church bringeth miracles	<b>wrought</b>	by God in it	8, 346/ 35
that they be all	<b>wrought</b>	by the devil. And	8, 346/ 37
those that God hath	<b>wrought</b>	by me." Which words	8, 362/ 3
things as God had	<b>wrought</b>	by himself. Theophylact alloweth	8, 362/ 13
of heretics is there	<b>wrought</b>	never one. Weeneth Tyndale	8, 376/ 28
Holy Spirit had not	<b>wrought</b>	with Tyndale toward the	8, 380/ 21
man, by good works	<b>wrought</b>	in faith, any reward	8, 394/ 22
about any good work	<b>wrought</b>	with grace in faith	8, 400/ 21
and also, good works	<b>wrought</b>	in faith, hope, and	8, 401/ 1
calleth all the miracles	<b>wrought</b>	by God in his	8, 415/ 21
which, seeing Christ's miracle	<b>wrought</b>	upon the mad man	8, 422/ 32
iniquities that he hath	<b>wrought</b>	I will none remember	8, 432/ 8
iniquity which he hath	<b>wrought</b>	, for that he shall	8, 433/ 7
when he had all	<b>wrought</b>	that he could in	8, 451/ 3
world that should be	<b>wrought</b>	in him -- that	8, 465/ 14
continue, without any wonders	<b>wrought</b>	in any of the	8, 478/ 17
before the world was	<b>wrought</b>	, that they would finally	8, 488/ 20
in which he willingly	<b>wrought</b>	evil . . . except Tyndale say	8, 534/ 35
his manslaughter too was	<b>wrought</b>	by love, because all	8, 534/ 36
in which he willingly	<b>wrought</b>	against it, first his	8, 535/ 7
hand that while he	<b>wrought</b>	so much wickedness he	8, 537/ 23
was a deceiver, and	<b>wrought</b>	with the devil's craft	8, 547/ 20
the while, because it	<b>wrought</b>	not by love; but	8, 552/ 8
charity . . . with which it	<b>wrought</b>	not in the heart	8, 552/ 10
a belief that then	<b>wrought</b>	well with love. If	8, 555/ 29
work that he then	<b>wrought</b>	was the forsaking and	8, 555/ 30
that he had well	<b>wrought</b>	with love, and done	8, 555/ 34
believe with love that	<b>wrought</b>	well. Now thinketh me	8, 555/ 37
if Tyndale ween to	<b>wry</b>	aside and escape by	8, 299/ 11
as Arius, Pelagius, Donatus,	<b>Wycliffe</b>	, and Hus, and such	8, 44/ 19
Otho, Lambert, Luther, and	<b>Wycliffe</b>	, Zwingli, Hutten, Hus, and	8, 480/ 4
such heretics as Arius,	<b>Wycliffe</b>	, Luther, Lambert, Huessgen, Hus	8, 481/ 30
is, and Zwingli, and	<b>Wycliffe</b>	, and himself -- that	8, 561/ 25
had read unto him	<b>Wycliffe's</b>	"Wicket" against the Blessed	8, 21/ 17
as we may say	<b>Wycliffe's</b>	heresies are in Tyndale	8, 554/ 17
Hussites; in England the	<b>Wycliffists</b>	; and now in Almaine	8, 28/ 32
Baal, and now, this	<b>year</b>	, upon Zwingli himself, that	8, 29/ 4
hand of God this	<b>year</b>	slain in plain battle	8, 29/ 7
one through the whole	<b>year</b>	; as ye now see	8, 63/ 2
worst day in the	<b>year</b>	, or than would a	8, 75/ 6
week and all the	<b>year</b>	, too, into one eternal	8, 322/ 23
without either week or	<b>year</b>	. And this change hath	8, 322/ 23
kid? Why of one	<b>year</b>	? Why without spot? Why	8, 329/ 1
that God ceaseth no	<b>year</b>	to work miracles in	8, 346/ 18
Switzerland, even this last	<b>year</b>	, Zwingli set his heretics	8, 482/ 35
Ghost from heaven, are	<b>yearly</b>	celebrated with a solemn	8, 370/ 32
send us now some	<b>years</b>	as plenteous of good	8, 2/ 2
we have had some	<b>years</b>	of late plenteous of	8, 2/ 3

famine of the dear	<b>years</b>	have destroyed bodies. And	8, 2/ 8
the space of three	<b>years</b>	and a half --	8, 2/ 35
made within these few	<b>years</b>	-- what by Luther	8, 5/ 32
the space of nine	<b>years</b>	been beyond the sea	8, 14/ 6
and bestowed as many	<b>years</b>	in study, and under	8, 25/ 34
of this fifteen hundred	<b>years</b>	, never once muse upon	8, 37/ 39
now this fifteen hundred	<b>years</b>	offend their drunken taste	8, 38/ 12
judgment this fifteen hundred	<b>years</b>	past. and discretion to	8, 43/ 12
all this fifteen hundred	<b>years</b>	before Luther's days and	8, 45/ 15
have this fifteen hundred	<b>years</b>	abhorred as an abominable	8, 49/ 37
their ruler in many	<b>years</b>	, all were he right	8, 55/ 24
commandment of God, forty	<b>years</b>	uncircumcised in desert . . . he	8, 72/ 25
hath so many hundred	<b>years</b>	taught his holy Catholic	8, 75/ 27
wont these many hundred	<b>years</b>	to be. Wherein if	8, 83/ 16
folk this fifteen hundred	<b>years</b>	. . . if every man have	8, 88/ 15
till within this twenty	<b>years</b>	, that believed as Tyndale	8, 107/ 12
end so many hundred	<b>years</b>	together, he had here	8, 107/ 26
almost this fifteen hundred	<b>years</b>	together suffered all his	8, 108/ 6
far above a thousand	<b>years</b>	ago), we must now	8, 109/ 31
used so many hundred	<b>years</b>	about the Mass . . . hath	8, 111/ 5
have this fifteen hundred	<b>years</b>	believed . . . because that now	8, 119/ 5
all Christendom a thousand	<b>years</b>	before their days; and	8, 119/ 28
Christendom so many hundred	<b>years</b>	continued . . . four or five	8, 130/ 2
matters so many hundred	<b>years</b>	ere ever this business	8, 134/ 8
walked above eight hundred	<b>years</b>	; how they establish their	8, 135/ 5
that this eight hundred	<b>years</b>	and more, Christ hath	8, 135/ 16
all this eight hundred	<b>years</b>	, saith Tyndale, by these	8, 135/ 20
Christendom this fifteen hundred	<b>years</b>	. And where had Christ's	8, 135/ 25
more than eight hundred	<b>years</b>	the Church hath had	8, 135/ 30
above his eight hundred	<b>years</b>	almost as many more	8, 136/ 4
above his eight hundred	<b>years</b>	. For it is far	8, 136/ 16
Christendom this fifteen hundred	<b>years</b>	have had such beastly	8, 140/ 16
all this fifteen hundred	<b>years</b>	before, the Scripture hath	8, 140/ 21
wot well, at fourscore	<b>years</b>	, and at a hundred	8, 151/ 6
and at a hundred	<b>years</b>	"very old." Will Tyndale	8, 151/ 6
all this eight hundred	<b>years</b>	and above, the preachers	8, 151/ 9
me that eight hundred	<b>years</b>	is, in respect of	8, 151/ 11
time of eight hundred	<b>years</b>	now last past (because	8, 151/ 24
more than a thousand	<b>years</b>	ago. Yet have I	8, 152/ 7
is now thirteen hundred	<b>years</b>	old, or thereabout . . . and	8, 152/ 29
not much above seven	<b>years</b>	since. Now, if this	8, 152/ 30
Christian people, fifteen hundred	<b>years</b>	before them; but each	8, 156/ 14
than this eight hundred	<b>years</b>	; and methinketh eight hundred	8, 158/ 14
and gone eight hundred	<b>years</b>	ago and more, then	8, 158/ 16
that this eight hundred	<b>years</b>	at the last, our	8, 158/ 19
begun, and many hundred	<b>years</b>	continued . . . Tyndale, as one	8, 164/ 23
was used a thousand	<b>years</b>	before Christendom began, as	8, 169/ 30
suppose, this fourteen hundred	<b>years</b>	. For that text doth	8, 182/ 15
church this fourteen hundred	<b>years</b>	, calleth presbyteros an "elder	8, 183/ 7
signification, so many hundred	<b>years</b>	before Tyndale was born	8, 185/ 7

stepped now fifteen hundred	<b>years</b>	from the apostles' days	8, 187/ 8
have, and hundreds of	<b>years</b>	have had, English names	8, 187/ 15
and that within few	<b>years</b>	. For I am sure	8, 190/ 9
out within this forty	<b>years</b>	last past than was	8, 190/ 12
perceive, this three thousand	<b>years</b>	before; and in many	8, 190/ 13
and forgotten hundreds of	<b>years</b>	ere he were born	8, 201/ 4
this two or three	<b>years</b>	together, is yet in	8, 226/ 19
in this fifteen hundred	<b>years</b>	before their days hath	8, 249/ 14
all this fifteen hundred	<b>years</b>	. So that yet again	8, 250/ 5
Christ this fifteen hundred	<b>years</b>	: the false prophet would	8, 266/ 33
thereof hath bestowed many	<b>years</b>	may perceive the true	8, 269/ 13
things done thousands of	<b>years</b>	before the world was	8, 273/ 16
of so many hundred	<b>years</b>	, the preachers were "ever	8, 273/ 31
of so many hundred	<b>years</b>	, holy preachers and miracles	8, 274/ 11
time of fifteen hundred	<b>years</b>	of Christ's church, holy	8, 274/ 14
pope this eight hundred	<b>years</b>	(by all which time	8, 278/ 19
space of seven hundred	<b>years</b>	next before that, which	8, 278/ 22
popes of eight hundred	<b>years</b>	last past . . . which true	8, 279/ 3
the other seven hundred	<b>years</b>	before, or which holy	8, 279/ 5
that almost fifteen hundred	<b>years</b>	hath been believed . . . he	8, 284/ 7
article of fifteen hundred	<b>years</b>	old, unto his example	8, 284/ 8
here now, of late	<b>years</b>	, make doubts upon the	8, 293/ 12
men's hearts, fourteen hundred	<b>years</b>	before. Such peril is	8, 293/ 15
should live as many	<b>years</b>	as were between the	8, 302/ 11
And therefore as many	<b>years</b>	must he needs have	8, 302/ 13
which in fifteen hundred	<b>years</b>	he shall, I am	8, 302/ 36
believe and many hundred	<b>years</b>	have believed that the	8, 309/ 27
yet this fifteen hundred	<b>years</b>	that durst leave it	8, 318/ 26
so this fifteen hundred	<b>years</b>	continued in Christ's church	8, 319/ 5
folk this fifteen hundred	<b>years</b>	before! And where he	8, 319/ 29
been, within this seven	<b>years</b>	last past. The lack	8, 319/ 38
burned within this seven	<b>years</b>	next coming . . . than else	8, 320/ 1
it this fifteen hundred	<b>years</b>	before. If Tyndale stick	8, 321/ 31
doctors of fifteen hundred	<b>years</b>	past . . . and bear men	8, 337/ 13
Scripture this thirteen hundred	<b>years</b>	, and, as it is	8, 339/ 1
is thought, two hundred	<b>years</b>	before; and is yet	8, 339/ 1
Spirit this fifteen hundred	<b>years</b>	-- and not by	8, 361/ 2
unto this eight hundred	<b>years</b>	last past, in which	8, 367/ 2
men before eight hundred	<b>years</b>	last past, ever said	8, 367/ 7
within this eight hundred	<b>years</b>	-- I shall, as	8, 367/ 25
others above eight hundred	<b>years</b>	, and above nine hundred	8, 367/ 27
and above nine hundred	<b>years</b>	, and above a thousand	8, 367/ 28
space of so many	<b>years</b>	unto this day . . . although	8, 370/ 20
in by so many	<b>years</b>	after the Water of	8, 372/ 4
all this eight hundred	<b>years</b>	so entirely fallen into	8, 386/ 31
all this eight hundred	<b>years</b>	last past unto Luther's	8, 387/ 1
all these eight hundred	<b>years</b>	been in a wrong	8, 387/ 16
all this fifteen hundred	<b>years</b>	have been, in a	8, 388/ 25
and so many hundred	<b>years</b>	have done, were heinous	8, 394/ 21
of this fifteen hundred	<b>years</b>	, that ever hath taught	8, 426/ 31

men this fifteen hundred	<b>years</b>	before him? Now is	8, 429/ 7
all this fifteen hundred	<b>years</b>	before ever have believed	8, 437/ 3
time this fifteen hundred	<b>years</b>	. . . and he shall not	8, 477/ 32
passed this fifteen hundred	<b>years</b>	before, against Arius, Otho	8, 480/ 3
scant one in ten	<b>years</b>	, and in some good	8, 482/ 23
not once in tenscore	<b>years</b>	), but whole goodly monasteries	8, 482/ 24
space of so many	<b>years</b>	together, since he first	8, 493/ 9
far as fifteen hundred	<b>years</b>	ago . . . I ween it	8, 513/ 37
nations this fifteen hundred	<b>years</b>	from the time of	8, 520/ 22
will not this five	<b>years</b>	find a better. But	8, 555/ 2
matter, after his two	<b>years'</b>	musing thereupon, neither insight	8, 218/ 31
warning but I? --	<b>yes</b>	, there be that be	8, 26/ 27
two adverbs "yea" and "	<b>yes</b>	." For if the question	8, 230/ 32
answer "Yea," and not "	<b>Yes</b>	." But, now, if the	8, 230/ 37
but he must answer "	<b>Yes</b>	," and say, "Yes, marry	8, 231/ 5
answer "Yes," and say, "	<b>Yes</b>	, marry be they, both	8, 231/ 5
prophet, and Christ said	<b>yes</b>	. . . either should Saint John	8, 231/ 19
themselves, though Tyndale say	<b>yes</b>	, which he shall never	8, 246/ 30
yet Saint Paul said	<b>yes</b>	himself, when he wrote	8, 293/ 30
not this well likened?	<b>Yes</b>	, by my sheath! --	8, 534/ 14
but it is likely	<b>yes</b>	. And therefore let Tyndale	8, 536/ 24
faith should not fail. "	<b>Yes</b>	," saith Master More, "it	8, 553/ 9
from our necks, neither	<b>yield</b>	up ourselves unto sin	8, 419/ 25
from our necks, neither	<b>yield</b>	up ourselves unto sin	8, 445/ 6
from our necks, neither	<b>yield</b>	ourselves unto sin for	8, 447/ 7
off their necks . . . nor	<b>yield</b>	themselves unto sin to	8, 447/ 35
his enemy's feet, and	<b>yield</b>	himself into his enemy's	8, 452/ 10
he saith that they	<b>yield</b>	not themselves unto sin	8, 453/ 32
but yet we never	<b>yield</b>	ourselves unto sin to	8, 454/ 12
filthy devilish deed, they	<b>yield</b>	themselves to serve the	8, 454/ 24
And as they cannot	<b>yield</b>	themselves bond unto sin	8, 460/ 14
avoided. For whensoever he	<b>yieldeth</b>	himself to do horrible	8, 454/ 19
never cast off the	<b>yoke</b>	of God from our	8, 419/ 25
never cast off the	<b>yoke</b>	of God from our	8, 445/ 6
cast never off the	<b>yoke</b>	of God from our	8, 447/ 6
they never off the	<b>yoke</b>	of God off their	8, 447/ 35
never cast off the	<b>yoke</b>	of God from their	8, 455/ 10
never cast off the	<b>yoke</b>	of God from their	8, 455/ 13
still bound within the	<b>yoke</b>	of obedience to the	8, 455/ 16
had not shaken that	<b>yoke</b>	off. But of truth	8, 455/ 17
precept shake off the	<b>yoke</b>	of God for the	8, 455/ 28
better, then is the	<b>yoke</b>	put on again . . . as	8, 455/ 31
not cast off thy	<b>yoke</b>	, good Lord, but I	8, 457/ 14
I will carry thy	<b>yoke</b>	still about my neck	8, 457/ 14
her neck too, and	<b>yoke</b>	us both together. And	8, 457/ 15
once shake off the	<b>yoke</b>	of their bond toward	8, 458/ 20
like swine, we must	<b>yoke</b>	them for breaking hedges	8, 514/ 32
maliciously cast off the	<b>yoke</b>	of God's commandments from	8, 529/ 11
nor cast off the	<b>yoke</b>	of the law, nor	8, 533/ 15
casting off . . . of the	<b>yoke</b>	of God's commandments from	8, 538/ 15

he cast off the	<b>yoke</b>	himself; and then will	8, 538/ 21
casting off of the	<b>yoke</b>	of God's law both	8, 538/ 26
willfully cast off God's	<b>yoke</b>	, and maliciously, too. This	8, 538/ 30
cast not off the	<b>yoke</b>	of love toward the	8, 539/ 20
maliciously cast off the	<b>yoke</b>	of love toward the	8, 540/ 22
from his neck the	<b>yoke</b>	of love toward the	8, 546/ 33
or else bring her	<b>yoked</b>	with me, too. And	8, 457/ 20
he should not come	<b>yoked</b>	to bed. For well	8, 538/ 17
lie to save a	<b>young</b>	innocent babe and with	8, 19/ 8
purpose to answer good	<b>young</b>	Father Frith . . . which now	8, 34/ 11
Howbeit, I shall leave	<b>young</b>	Father Frith in his	8, 34/ 18
that, go further with	<b>young</b>	Father Frith, and touch	8, 34/ 27
God heartily send that	<b>young</b>	man the grace to	8, 34/ 34
seem thereby to give	<b>young</b>	men warning that she	8, 63/ 15
not this only for	<b>young</b>	lustly folk for taming	8, 68/ 6
age (for else had	<b>young</b>	Timothy, upon the calling	8, 187/ 29
Paul had made a	<b>young</b>	man bishop because he	8, 189/ 27
prove that not only	<b>young</b>	men but women also	8, 189/ 31
because he was but	<b>young</b>	. But howsoever Tyndale list	8, 192/ 25
devil hath taught these	<b>young</b>	jugglers, his scholars Luther	8, 205/ 33
Of the Baptism of	<b>Young</b>	Children, Against the Pelagians	8, 370/ 8
by the fireside among	<b>young</b>	children. And yet in	8, 393/ 7
these words that the	<b>young</b>	man should have a	8, 438/ 33
form of arguing that	<b>young</b>	children use in grammar	8, 467/ 29
will make us all	<b>young</b>	children, teach us our	8, 491/ 2
good master teacheth his	<b>young</b>	children. And let him	8, 491/ 3
ragged hand wherein a	<b>young</b>	beginner can scant perceive	8, 491/ 5
hath played the little	<b>young</b>	truant, for all his	8, 497/ 7
brethren wait on the	<b>younger</b>	and serve them and	8, 56/ 15
do never "smite" their "	<b>younger</b>	brethren," that is to	8, 57/ 3
being, as your '	<b>younger</b>	brethren,' not yet	8, 58/ 3
use at your '	<b>younger</b>	brethren' to laugh them	8, 58/ 13
rebel against your '	<b>younger</b>	brethren ' but '	8, 58/ 27
take them then as	<b>younger</b>	brethren, little babes untaught	8, 59/ 11
elder, to teach the	<b>younger</b>	, to bring them to	8, 91/ 9
elder to teach the	<b>younger</b>	and to administer the	8, 91/ 14
once, I ween, the	<b>youngest</b>	of us three, three	8, 34/ 16
their tormentors . . . and the	<b>Zamzumim</b>	themselves do but imagine	8, 136/ 9
Which manner of Christian	<b>zeal</b>	and princely benignity His	8, 9/ 2
Peter in a good	<b>zeal</b>	so smiteth off Malchus'	8, 36/ 7
any spark of Christian	<b>zeal</b>	remained in their hearts	8, 42/ 2
a blind superstition, for	<b>zeal</b>	of which yet they	8, 43/ 16
host, and of good	<b>zeal</b>	, with great thank of	8, 123/ 22
blasphemy that if the	<b>zeal</b>	of God were among	8, 337/ 23
and for the blind	<b>zeal</b>	of them make sects	8, 481/ 7
words of the prophet	<b>Zechariah</b>	. "There shall go forth	8, 100/ 14
much need to consider	<b>Zelophehad</b>	, which for like using	8, 74/ 30
late, in Switzerland, upon	<b>Zwingli</b>	, which was the first	8, 9/ 32
of Friar Huessgen, and	<b>Zwingli</b>	, cast off Matins and	8, 13/ 7
now, this year, upon	<b>Zwingli</b>	himself, that first brought	8, 29/ 4

only Luther, Tyndale, and	<b>Zwingli</b>	, with Friar Huessgen and	8, 156/ 11
and Friar Huessgen and	<b>Zwingli</b>	and all the rabble	8, 156/ 33
of the same, as	<b>Zwingli</b>	, Bucer, Balthasar, Otho, Friar	8, 223/ 8
Tyndale, Friar Huessgen, and	<b>Zwingli</b>	, his very false prophets	8, 270/ 14
with Luther, Huessgen, or	<b>Zwingli</b>	. And he cannot say	8, 312/ 9
if Luther, Friar Huessgen,	<b>Zwingli</b>	, Tyndale, and Lambert had	8, 316/ 28
Lambert. For as for	<b>Zwingli</b>	, I never heard of	8, 437/ 22
Lambert, Luther, and Wycliffe,	<b>Zwingli</b>	, Hutten, Hus, and Tyndale	8, 480/ 4
even this last year,	<b>Zwingli</b>	set his heretics in	8, 482/ 35
over their enemies. And	<b>Zwingli</b>	himself, the archheretic of	8, 483/ 4
captains and company, as	<b>Zwingli</b>	and his ambushment came	8, 483/ 19
follow that Luther, Lambert,	<b>Zwingli</b>	, Huessgen, and Tyndale, and	8, 484/ 5
as Luther is, and	<b>Zwingli</b>	, and Wycliffe, and himself	8, 561/ 25
Friar Barnes was of	<b>Zwingli's</b>	sect against the Sacrament	8, 301/ 10
and after that, the	<b>Zwinglians</b>	: what business they have	8, 28/ 33
as the Lutherans and	<b>Zwinglians</b>	have begun to rise	8, 483/ 13